



**THE HOLY QUR'ĀN**



# THE HOLY QUR'ĀN

ARABIC TEXT AND ENGLISH TRANSLATION

Translated by  
Maulawī Sher 'Alī

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

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

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a i u | th ث | ḥ ح | kh خ | dh ذ | ṣ ص | k ك | d ض | ṭ ط | ṣ ظ | ' ع | gh غ | q ق | ' ء

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



## Foreword

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

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

We are pleased to record our gratitude and indebtedness to Munīr-ud-Dīn Shams, Additional Wakīl-ut-Taṣnīf, London, for his relentless help that he gave us in preparing this edition. He was always ready to present our textual and other difficulties to Ḥaḍrat Khalīfatul Masīḥ and seek his guidance on our behalf. We appreciate his constantly 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.

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

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

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

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

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

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

*ṣ*, strongly articulated *s*.

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

*ṭ*, strongly articulated palatal *t*.

*ẓ*, strongly articulated *z*.

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

*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.

*q*, a deep guttural *k* sound.

' , a sort of catch in the voice.

Short vowels are represented by *a* for  $\overset{\curvearrowright}{\text{—}}$  (like *u* in 'bud'); *i* for  $\overset{\curvearrowleft}{\text{—}}$  (like *i* in 'bid'); *u* for  $\overset{\curvearrowright}{\text{—}}$  (like *oo* in 'wood'); the long vowels by  $\bar{a}$  for  $\overset{\curvearrowright}{\text{—}}$  or  $\tilde{a}$  (like *a* in 'father');  $\bar{i}$  for  $\overset{\curvearrowleft}{\text{—}}$  or  $\tilde{i}$  (like *ee* in 'deep'); *ai* for  $\overset{\curvearrowleft}{\text{—}}$  (like *i* in 'site');  $\bar{u}$  for  $\overset{\curvearrowright}{\text{—}}$  (like *oo* in 'root'); *au* for  $\overset{\curvearrowleft}{\text{—}}$  (resembling *ou* in 'sound').

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

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

The Publisher

## Index of Symbols Denoting Pauses

- 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.
- قصره ز Desirable to continue, do not pause.
- نف 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  
fīh, hudal-lil-muttaqīn

↑  
(pause here)

ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى  
لِّلْمُتَّقِينَ □

(pause here) ↓

Dhālikal Kitābu lā raib,  
fīhi hudal-lil-muttaqīn

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

اَللّٰهُمَّ ارْحَمْنِيْ بِالْقُرْاٰنِ الْعَظِيْمِ وَاَجْعَلْهُ لِيْ اِمَامًا وَّنُوْرًا وَّهُدًى وَّرَحْمَةً  
اَللّٰهُمَّ ذَكِّرْنِيْ مِنْهُ مَا نَسِيْتُ وَعَلِّمْنِيْ مِنْهُ مَا جَهِلْتُ وَاَرْزُقْنِيْ تِلَاوَتَهُ  
اِنَاءَ اللَّيْلِ وَّالنَّهَارِ وَاَجْعَلْهُ لِيْ حُجَّةً يَّارَبَّ الْعَالَمِيْنَ

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



## AL-FĀTIHĀH

(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— إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ٦
7. The path of those on whom Thou   
 \* hast bestowed *Thy* blessings, those who have not incurred *Thy* displeasure, and those who have not gone astray. 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.



## 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 اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ۝۱

الْم ۝۲

ذٰلِكَ الْكِتٰبُ لَا رَيْبَ فِيْهِ هُدًى لِّلْمُتَّقِیْنَ ۝۳

الَّذِیْنَ یُؤْمِنُوْنَ بِالْغَیْبِ وَ یُقِیْمُوْنَ الصَّلٰوةَ وَ مِمَّا رَزَقْنٰهُمْ یُنْفِقُوْنَ ۝۴

وَ الَّذِیْنَ یُؤْمِنُوْنَ بِمَا اُنزِلَ اِلَیْكَ وَ مَا اُنزِلَ مِنْ قَبْلِكَ ۚ وَ بِالْآخِرَةِ هُمْ یُؤْقِنُوْنَ ۝۵

اُولٰٓئِكَ عَلٰی هُدًى مِّنْ رَبِّهِمْ ؕ اُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ۝۶

اِنَّ الَّذِیْنَ كَفَرُوْا سَوَآءٌ عَلَیْهِمْ ءَا نذَرْتَهُمْ اَمْ لَمْ تُنذِرْهُمْ لَا یُؤْمِنُوْنَ ۝۷

حَتَمَ اللّٰهُ عَلٰی قُلُوْبِهِمْ وَ عَلٰی سَمْعِهِمْ ۚ وَ عَلٰی اَبْصَارِهِمْ غِشًا ۚ وَ لَهُمْ عَذَابٌ عَظِیْمٌ ۝۸

وَ مِنَ النَّاسِ مَن یَقُوْلُ اٰمَنَّا بِاللّٰهِ وَ بِالْیَوْمِ الْآخِرِ وَ مَا هُمْ بِمُؤْمِنِیْنَ ۝۹

یُخَدِعُوْنَ اللّٰهَ وَ الَّذِیْنَ اٰمَنُوْا ۚ وَ مَا یَخْدَعُوْنَ اِلَّا اَنْفُسَهُمْ وَ مَا یَشْعُرُوْنَ ۝۱۰

الْحَمْدُ لِلّٰهِ الْعَلِيِّ الْعَلَمِ

ع

وَقَدْ

\* 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 ۖ وَلَهُمْ عَذَابٌ أَلِيمٌ ۗ بِمَا 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 لَهُمُ آمِنُوا كَمَا آمَنَ النَّاسُ  
قَالُوا أَأَتُومِنُ 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 الْقَوْمُ الَّذِينَ آمَنُوا قَالُوا آمَنَّا ۗ  
وَإِذَا خَلَوْا إِلَىٰ شِيْطَانِهِمْ 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 يَعْمَهُونَ ﴿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.

أُولَٰئِكَ الَّذِينَ اشْتَرَوُا الضَّلٰلَةَ  
بِالْهُدٰى ۖ فَمَا رِيحَتْ تَرْجَارُهُمْ 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 ظُلْمٍ 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**.

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

صُمُّكُمْ عَمِّي 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 كَصَيِّبٍ 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 ۗ إِنَّ  
اللَّهَ عَلَى 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 أَدَاءً 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 عَلَى  
عَبْدِنَا فَاتُوا بِسُورَةٍ 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 وَ لَنْ 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.



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.

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,

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.

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.

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

R. 4.

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

وَبَشِّرِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ  
أَنَّ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا  
الْأَنْهَارُ كُلَّمَا رُزِقُوا مِنْهَا مِنْ  
فَمَرَّةٍ رَزَقًا قَالُوا هَذَا الَّذِي رَزَقْنَا  
مِنْ قَبْلُ وَأُتُوا بِهِ مُتَشَابِهًا وَلَهُمْ  
فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَهُمْ فِيهَا  
خَالِدُونَ ﴿٣٦﴾

إِنَّ اللَّهَ لَا يَسْتَعِجِ أَنْ يَضْرِبَ مَثَلًا  
مَّا بَعُوضَةٌ فَمَا قُوَّ قَهَا ؕ فَأَمَّا الَّذِينَ  
آمَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ  
وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَاذَا  
أَرَادَ اللَّهُ بِهَذَا مَثَلًا يُضِلُّ بِهِ كَثِيرًا  
وَيَهْدِي بِهِ كَثِيرًا ؕ وَمَا يُضِلُّ بِهِ  
إِلَّا الْفَاسِقِينَ ﴿٣٧﴾

الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ  
مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ  
أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ ؕ  
أُولَئِكَ هُمُ الْخَاسِرُونَ ﴿٣٨﴾

كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ آمَوَاتًا  
فَأَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ  
ثُمَّ لَئِنَّكُمْ لَتَرْجَعُونَ ﴿٣٩﴾

هُوَ الَّذِي خَلَقَ لَكُمْ مَّا فِي الْأَرْضِ  
جَمِيعًا ثُمَّ اسْتَوَى إِلَى السَّمَاءِ  
فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ ؕ وَهُوَ بِكُلِّ  
شَيْءٍ عَلِيمٌ ﴿٤٠﴾

وَرَادَ قَالَ رَبُّكَ لِلْمَلَكَةِ 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,'

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 وَنُقَدِّسُ لَكَ ؕ قَالَ إِنْ أَرَادْتُمْ أَنْ تَعْلَمُوا

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

قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا بِرَحْمَتِكَ وَأَنْتَ الْعَلِيمُ الْحَكِيمُ

قَالَ يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنْ أَرَادْتُمْ أَنْ تَعْلَمُوا غَيْبَ السَّمَاوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ

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

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

فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَى حِينٍ

\* 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.

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.

## 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.

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﴾

يَبْنَئِي لِإِسْرَائِيلَ إِذْ كُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُوا بِعَهْدِي أُوفِ بِعَهْدِكُمْ وَإِيَّايَ فَارْهَبُونِ ﴿٤١﴾

وَأْمِنُوا بِمَا أَنْزَلْتُ مُصَدِّقًا لِمَا مَعَكُمْ وَلَا تَكُونُوا أَوَّلَ كَافِرٍ بِهِ سَوَّ لَا 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 أَنْفُسَكُمْ وَأَنْتُمْ تَتْلُونَ الْكِتَابَ ۗ أَفَلَا تَعْقِلُونَ ﴿٤٥﴾

وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ ۚ إِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ ﴿٤٦﴾

الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلْقُوا رَبَّهُمْ وَالرَّبُّ إِلَهُ الْغَائِبِينَ ﴿٤٧﴾

R. 6.

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

يُبَيِّنِي إِسْرَاءَ يَلَاذِكُرُوا نِعْمَتِي  
الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَيُّ  
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 نَجَّيْنَاكُمْ مِنَ آلِ فِرْعَوْنَ يَسُومُونَكُمْ  
سُوءَ الْعَذَابِ يُذَبِّحُونَ أَبْنَاءَكُمْ وَ  
يَسْتَحْيُونَ نِسَاءَكُمْ وَفِي ذَلِكَ 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 فَزَقْنَا يَوْمَ الْيَوْمِ الْأَوَّلِ آلَ فِرْعَوْنَ  
مَا هُمْ إِلَّا فِي سَعْتٍ وَإِذْ نَجَّيْنَاكُمْ مِنَ  
الْبَحْرِ فَأَنْجَيْنَاكُمْ وَغَرَّقْنَا 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 وَدَّعْنَا مُوسَىٰ أَرْبَعِينَ لَيْلَةً  
نُفِثَ لَكُمْ الْوَعْدَ فَأَنْجَيْنَاكُم مِّنَ  
الْعَجَلِ وَأَنْتُمْ كَاذِبُونَ ﴿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 آتَيْنَاكَ 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 يُقَوْمِ ارْتَدُّوا  
عَنكُمْ وَإِن كُنتُمْ تُحِبُّونَ آلِهَافَكُمْ  
فَتُؤْبَأُ إِلَىٰ بَارئِكُمْ فَاقْتُلُوا أَنفُسَكُمْ  
ذَٰلِكُمْ خَيْرٌ لَّكُمْ عِندَ بَارئِكُمْ فَتَابَ  
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.

وَظَلَّلْنَا عَلَيْكُمُ الْغَمَامَ وَأَنْزَلْنَا عَلَيْكُمُ  
الْمَنَّاءَ وَالسَّلْوَىٰ كُلُوا مِنْ طَيِّبَاتِ مَا  
رَزَقْنَاكُمْ وَمَا ظَلَمُونَا وَلَكِنْ كَانُوا أَنفُسَهُمْ  
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 وَّادْخُلُوا  
الْبَابَ سُجَّدًا وَقُولُوا حِطَّةٌ نَغْفِرْ  
لَكُمْ خَطِيئَتَكُمْ وَسَارِعُوا إِلَىٰ الْمُحْسِنِينَ ﴿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 هُوَ 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.’

وَإِذِ اسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِ فَقُلْنَا  
اضْرِبْ بِعَصَاكَ الْحَجَرَ فَانْفَجَرَتْ  
مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا قَدْ عَلِمَ كُلُّ  
أُنْتَايسٍ 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 بَقْلِهَا وَقِثَآئِهَا 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.

فَوْمَهَا وَ عَدَسَهَا وَ بَصِلَهَا ، قَالَ  
 اَتَسْتَبْدِلُونَ الَّذِي هُوَ اَدْنٰى بِالَّذِي هُوَ  
 خَيْرٌ ؕ اِهْبِطُوا مِصْرًا فَاِنَّ لَكُمْ مَّا سَأَلْتُمْ  
 وَ صُرِبْتُمْ عَلَيْهِمُ الذَّلٰتُ وَ  
 الْمَسْكَنَةُ وَ بَاۗءٌ وَّ بَغْضٍ مِّنَ اللّٰهِ  
 ذٰلِكَ بِاَنَّهُمْ كَانُوْا يَكْفُرُوْنَ بِآيٰتِ اللّٰهِ  
 وَ يَحْتُلُوْنَ النَّبِيْنَ بِغَيْرِ الْحَقِّ ؕ ذٰلِكَ  
 بِمَا عَصَوْا وَّ كَانُوْا يَحْتَدُوْنَ ﴿٣١﴾

اِنَّ الَّذِيْنَ اٰمَنُوْا وَ الَّذِيْنَ هَادُوْا وَ  
 النَّصْرٰى وَ الصّٰبِئِيْنَ مَنۢ مِّنۡ يَّابِلُوْهُ  
 الْيَوْمِ الْاٰخِرِ وَ عَمِلَ صٰلِحًا فَلَهُمْ  
 اَجْرُهُمْ عِنْدَ رَبِّهِمْ ۗ وَ لَا خَوْفٌ عَلَيْهِمْ  
 وَ لَا هُمْ يَحْزَنُوْنَ ﴿٣٢﴾

وَ اِذْ اَخَذْنَا مِيثَاقَكُمْ وَّرَفَعْنَا فَوْقَكُمْ  
 الطُّوْرَ ؕ خُذُوْا مَّا اٰتَيْنٰكُمْ بِقُوَّةٍ وَّ  
 اذْكُرُوْا مَّا فِيْهِ لَعَلَّكُمْ تَتَّقُوْنَ ﴿٣٣﴾

ثُمَّ تَوَلَّيْتُمْ مِّنۢ بَعْدِ ذٰلِكَ ۗ فَلَوْلَا  
 فَضْلُ اللّٰهِ عَلَيْكُمْ وَ رَحْمَتُهُ لَكُنْتُمْ مِنَ  
 الْخٰسِرِيْنَ ﴿٣٤﴾

وَ لَقَدْ عَلِمْتُمُ الَّذِيْنَ اٰعْتَدَ وَاٰمَنَكُمْ فِي  
 السَّبْتِ فَقُلْتُمْ لَهُمْ كُوْنُوْا قِرَدَةً  
 خٰسِئِيْنَ ﴿٣٥﴾

فَجَعَلْنٰهَا نَكَالًا لِّمَآ بَيْنَ يَدَيْهَا  
 وَ مَا خَلْفَهَا وَ مَوْعِظَةً لِّلْمُتَّقِيْنَ ﴿٣٦﴾

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  
أَتتَّخِذُ نَاهِرًا كَمَا قَالَ أَعُوذُ بِاللَّهِ أَنْ  
أَكُونَ مِنَ الْجَاهِلِينَ ﴿٦٨﴾

قَالُوا اذْعُرْنَا رَبِّكَ بِبَيِّنَاتٍ لَنَا مَا هِيَ  
قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقْرَةٌ كَلَّا فَارِضٌ  
وَلَا بِكُرْهُ عَوَانٌ بَيْنَ ذَلِكَ مَا فَعَلُوا  
مَا تَأْمُرُونَ ﴿٦٩﴾

قَالُوا اذْعُرْنَا رَبِّكَ بِبَيِّنَاتٍ لَنَا مَا لَوْنُهَا  
قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقْرَةٌ صَفْرَاءٌ فَاقْه  
لَوْنُهَا تَسْرًا لِنُظِيرَ لَكُمْ

قَالُوا اذْعُرْنَا رَبِّكَ بِبَيِّنَاتٍ لَنَا مَا هِيَ  
إِنَّ الْبَقْرَ تَشَبَهَ عَلَيْنَا وَإِنَّا إِن شَاءَ  
اللَّهُ لَمُهْتَدُونَ ﴿٧١﴾

قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقْرَةٌ لَّا ذَلُولٌ  
تُثْبِرُ الْأَرْضَ وَلَا تَشْقِي الْحَرْثَ  
مُسَلَّمَةٌ لَّا شِيئَ فِيهَا قَالُوا ائْتِنَا  
بِحَدِيثٍ بِالْحَقِّ فَنَذْبُحُهَا وَمَا كَادُوا  
يَفْعَلُونَ ﴿٧٢﴾

وَاذْ قَتَلْتُمْ نَفْسًا فَادَرَأْتُمْ فِيهَا  
وَاللَّهُ مُخْرِجٌ مَا كُنْتُمْ تَكْتُمُونَ ﴿٧٣﴾

فَقُلْنَا اضْرِبُوهُ 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 يَشْقَىٰ فَيَخْرُجُ مِنْهُ  
الْمَاءُ ۗ وَأَنَّ مِنْهَا لَمَّا يَهْبِطُ مِنَ  
حَشِيَّةِ اللَّهِ ۗ وَمَا لِلَّهِ بِغَا فِإِلْعَمَا  
تَعْمَلُونَ ﴿٤٥﴾

أَفَتَطْمَعُونَ أَن يُؤْمِنُوا بِالْكُمْ وَقَدْ كَانُوا  
فَرِيقًا مِّمَّنْ يَسْمَعُونَ كَلَامَ اللَّهِ  
ثُمَّ يَحْرِفُونَ ۗ مِنْ بَعْدِ مَا عَقَلُوا ۗ وَ  
هُمْ يَعْلَمُونَ ﴿٤٦﴾

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

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

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

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

وَقَالُوا لَن تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا  
مَّعْدُودَةً ۗ قُلْ أَتَّخَذُكُمْ عِنْدَ اللَّهِ عَهْدًا  
فَلَن 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.

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

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

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

## 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.

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ  
لَا تَعْبُدُونَ إِلَّا اللَّهَ تَ وَ بِأُولِئِكَ  
لَا حَسَبًا وَ ذِي الْقُرْبَىٰ وَ الْيَتَامَىٰ وَ  
الْمَسْكِينِ وَ قُولُوا لِلنَّاسِ حُسْنًا وَ  
آقِمْوَا الصَّلَاةَ وَ آتُوا الزَّكَاةَ وَ تَمَّ  
تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَ أَنْتُمْ  
مُعْرِضُونَ ﴿٨٤﴾

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*.

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

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.

ثُمَّ أَنْتُمْ هَٰؤُلَاءِ تَقْتُلُونَ أَنْفُسَكُمْ وَ  
تُخْرِجُونَ قَرِيبًا مِّنْكُمْ مِنْ دِيَارِهِمْ  
تَظَهَرُونَ عَلَيْهِمْ بِالْإِثْمِ وَالْعُدَاوَانِ  
وَ إِنْ يَأْتُواكُمْ أَسْرَىٰ فَفَدُّوهُمْ وَ هُوَ  
مُحَرَّمٌ عَلَيْكُمْ لِأَخْرَاجِهِمْ ءَأَقْتُوهُمْ  
بِغَيْرِ الْكِتَابِ وَ تَكْفُرُونَ بِبَعْضِ  
فَمَا جَزَاءٌ مِّنْ يَفْعَلُ ذَلِكَ مِنْكُمْ إِلَّا  
خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا وَ يَوْمَ الْقِيَامَةِ  
يُرَدُّونَ إِلَىٰ أَشَدِّ الْعَذَابِ ءَوَمَا لِلَّهِ  
بِعَاقِبِ عَمَّا تَعْمَلُونَ ﴿٨٦﴾

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*.

أُولَٰئِكَ الَّذِينَ اشْتَرُوا 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  
الْقُدُسِ أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا  
تَهْوَى أَنْفُسُكُمْ اسْتَكْبَرْتُمْ فَفَرِّقُوا  
بَيْنَكُمْ وَفَرِّقُوا بَيْنَهُمْ لَتَذَّبُنَّ  
عَنْكُمْ ذُرِّيَّتَكُمْ وَإِنَّكُمْ لَكَاذِبُونَ ﴿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 فَلَعْنَهُ اللَّهُ  
عَلَى الْكٰفِرِينَ ﴿٩٠﴾

بِئْسَمَا اشْتَرَوْا بِهِ أَنْفُسَهُمْ أَن يَكْفُرُوا  
بِمَا أَنْزَلَ اللَّهُ بَحْيًا أَنْ يَنْزَلَ اللَّهُ مِنْ  
فَضْلِهِ عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ ۚ فَبَاءَؤُ  
بِعَضْبٍ عَلَىٰ عَضْبٍ ۖ وَلِلْكَافِرِينَ عَذَابٌ  
مُهِينٌ ﴿٩١﴾

وَلَا إِقْبَالُ لَهُمْ إِمْنًا بِمَا أَنْزَلَ اللَّهُ  
قَالُوا نُوْمِنُ بِمَا أَنْزَلَ عَلَيْنَا وَ  
يَكْفُرُونَ بِمَا وَرَاءَهُ ۚ وَهُوَ الْحَقُّ مُصَدِّقًا  
لِمَا مَعَهُمْ قُلْ فَلِمَ تَقْتُلُونَ أَنْبِيَاءَ  
اللَّهِ مِنْ قَبْلُ إِنْ 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  
فَوْقَكُمْ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ  
بِقُوَّةٍ وَاسْمَعُوا قَالُوا سَمِعْنَا وَ  
عَصَيْنَا وَأَشْرَبُوا فِي قُلُوبِهِمُ  
الْعِجْلَ بِكُفْرِهِمْ قُلْ بِئْسَمَا يَأْمُرُكُمْ  
بِهِ آيَمَا نُكْمِلُنَّ كُنْتُمْ مُؤْمِنِينَ ﴿٩٤﴾

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

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

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

قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ  
عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِمَا 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 كَلَّمَا عَهْدُوا عَهْدًا ثَبَدَهَا فَرِيْقٌ  
مِّنْهُمْ ۚ بَلْ أَكْثَرُهُمْ لَا يُؤْمِنُونَ ﴿١٠١﴾

وَلَمَّا جَاءَهُمْ رَسُولٌ مِّنْ عِنْدِ اللَّهِ  
مُصَدِّقٌ لِّمَا مَعَهُمْ نَبَذَ فَرِيْقٌ مِّنَ  
الَّذِينَ أُوتُوا الْكِتَابَ كِتَابَ اللَّهِ  
وَرَاءَ ظُهُورِهِمْ كَأَنَّهُمْ لَا يَعْلَمُونَ ﴿١٠٢﴾

وَاتَّبَعُوا مَا تَتْلُوا الشَّيْطَانُ عَلَى  
مُلْكِ سُلَيْمَانَ ۖ وَمَا كَفَرَ سُلَيْمَانُ وَلَكِنَّ  
الشَّيْطَانِ كَفَرُوا يُعَلِّمُونَ النَّاسَ  
السِّحْرَ وَمَا أُنزِلَ عَلَى الْمَلَائِكَةِ  
بِبَابِلَ هَارُوتَ وَ مَارُوتَ ۚ وَمَا  
يُعَلِّمَنِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا  
نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ۚ فَيَتَعَلَّمُونَ  
مِنْهُمَا مَا يَفْتَرُونَ بِهِ بَيْنَ الْمَرْءِ  
وَزَوْجِهِ وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ  
إِلَّا بِإِذْنِ اللَّهِ ۚ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ  
وَلَا يَنْفَعُهُمْ ۚ وَلَقَدْ عَلَّمُوا الْمَنَ اشْتَرَاهُ  
مَالَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ وَقَدْ لَكُنَّ  
مَآشِرُونَ بِهِ ۚ أَنفُسَهُمْ لَوْ كَانُوا  
يَعْلَمُونَ ﴿١٠٣﴾

وَلَوْ أَنَّهُمْ آمَنُوا وَاتَّقَوْا لَمَثُوبَةٌ  
مِّنْ عِنْدِ اللَّهِ خَيْرٌ لَّو 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.

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?

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.

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.

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.

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.

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.'

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﴾

مَا نَسَخْنَا مِنْهُ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ  
مِثْلَهَا أَوْ مِثْلِهَا ۗ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَى  
كُلِّ شَيْءٍ قَدِيرٌ ﴿١٠٧﴾

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ  
وَالْأَرْضِ ۗ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ  
وَلِيٍّ وَلَا نَصِيرٍ ﴿١٠٨﴾

أَمْ تَحْزِنُونَ أَنْ تَسْأَلُوا رَسُولَكُمْ  
كَمَا سَأَلُوا موسى مِنْ قَبْلُ ۗ وَمَنْ يَتَّبِعِ  
الْكُفْرَ بِالْإِيمَانِ فَقَدْ ضَلَّ سَوَاءَ  
السَّبِيلِ ﴿١٠٩﴾

وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّوكُمْ  
مِنْ بَعْدِ إِيمَانِكُمْ كُفْرًا ۗ كَسَدًا مِّنْ  
عِنْدِ أَنْفُسِهِمْ ۗ مَنْ بَعْدَ مَا تَبَيَّنَ لَهُمُ  
الْحَقُّ ۗ فَاعْفُوا وَاصْفَحُوا حَتَّىٰ يَأْتِيَ  
اللَّهُ بِأَمْرِهِ ۗ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ  
قَدِيرٌ ﴿١١٠﴾

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ۗ وَمَا  
تُقَدِّمُوا وَلَا تُؤْخِرُوا مِنْ خَيْرٍ تَجِدُوهُ  
عِنْدَ اللَّهِ ۗ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ  
بَصِيرٌ ﴿١١١﴾

وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ  
كَانَ هُودًا أَوْ نَصْرِيًّا ۗ تِلْكَ أَمَانِيُّهُمْ ۗ  
قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ  
صَادِقِينَ ﴿١١٢﴾



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

الْأَيَاتِ لِقَوْمٍ يُؤْقِنُونَ ﴿١١٩﴾

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

وَلَنْ تَرْضَى عَنْكَ الْيَهُودُ وَلَا النَّصْرَى  
حَتَّى تَتَّبِعَ مِلَّتَهُمْ قُلْ إِنَّ هُدَى اللَّهِ  
هُوَ الْهُدَىٰ وَلَئِن تَابَعْتَ أَهْوَاءَهُمْ  
بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ  
مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿١٢١﴾

نَقِيصًا

الَّذِينَ اتَّيْنَهُمُ الْكِتَابَ يَتْلُونَهُ حَقًّا  
تِلَاوَتِهِ وَأُولَئِكَ يُؤْمِنُونَ بِهِ ۚ وَمَنْ  
يَكْفُرْ بِهِ فَأُولَئِكَ هُمُ الْخَاسِرُونَ ﴿١٢٢﴾

فَقِيحًا

يَبْنِي إِسْرَاءِيلَ إِذْ كُرُوا نِعْمَتِيَ الَّتِي  
أَنْعَمْتُ عَلَيْكُمْ وَإِنِّي فَضَّلْتُكُمْ عَلَى  
الْعَالَمِينَ ﴿١٢٣﴾

وَاتَّقُوا يَوْمًا مَا آتَى 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 يَنْتَظِرُ  
عَهْدِي الظَّالِمِينَ ﴿١٢٥﴾

وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ  
وَأَمْنًا ۚ وَاتَّخِذُوا مِنْ 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.’

إِسْمَاعِيلَ أَنْ طَهِّرْ بَيْتِيَ لِلطَّائِفِينَ  
وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ ﴿١٢٦﴾

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا  
أَمِنًا وَأَرْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ  
أَمَنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ قَالَ  
وَمَنْ كَفَرَ فَأُمَتِّعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ  
إِلَىٰ عَذَابِ النَّارِ وَرِئُوسَ الْمُصْبِرِينَ ﴿١٢٧﴾

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ  
الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا  
إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿١٢٨﴾

رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِن  
دُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ وَأَرِنَا  
مَنَّا سُبُكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ  
التَّوَّابُ الرَّحِيمُ ﴿١٢٩﴾

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ  
يَتْلُوا عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ  
الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ  
الْعَزِيزُ الْحَكِيمُ ﴿١٣٠﴾

وَمَنْ يَرْعَبْ عَنْ مِلَّةِ إِبْرَاهِيمَ لَأَمِّنَ  
سِيفَهُ نَفْسَهُ وَلَقَدْ اصْطَفَيْنَاهُ فِي الدُّنْيَا  
وَلآئِهِ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ ﴿١٣١﴾

إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ قَالَ أَسْلَمْتُ  
لِرَبِّ الْعَالَمِينَ ﴿١٣٢﴾



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 إِبْرَاهِيمُ بَنِيهِ وَيَعْقُوبُ لِيَبْنِيَّ  
إِنَّ اللَّهَ اصْطَفَى لَكُمْ الدِّينَ فَلَا  
تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴿١٣٣﴾

أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ  
الْمَوْتَ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِن  
بَعْدِي قَالُوا نَعْبُدُ إِلَهَكَ وَإِلَهَ  
أَبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ  
إِلَهًا وَاحِدًا وَنَحْنُ لَهُ مُسْلِمُونَ ﴿١٣٤﴾

تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ  
وَلَكُمْ مَا كَسَبْتُمْ وَلَا تُسْأَلُونَ عَمَّا  
كَانُوا يَعْمَلُونَ ﴿١٣٥﴾

وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَى تَهْتَدُوا  
قُلْ بَلْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَ  
مَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٣٦﴾

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 ﴿١٣٧﴾

فَإِن أَمَّنُوا بِمِثْلِ مَا آمَنْتُمْ بِهِ فَقَدِ  
اهْتَدَوْا بِهِ وَإِنَّ تَوَلَّوْا فَمَا هُمْ  
فِي شِقَاقٍ قَاسٍ كَفَيْكُمْ اللَّهُ وَهُوَ  
السَّمِيعُ الْعَلِيمُ ﴿١٣٨﴾

صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً  
وَنَحْنُ لَهُ عِبْدُونَ ﴿١٣٩﴾

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

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.

## 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.

قُلْ إِنَّمَا جُؤُنَا فِي اللَّهِ وَهُوَ رَبُّنَا  
رَبُّكُمْ وَرَبُّنَا أَعْمَالُنَا وَلكُمْ أَعْمَالُكُمْ  
وَنَحْنُ لَهُ مُخْلِصُونَ ﴿٣٠﴾

أَمْ تَقُولُونَ إِنَّ إِبْرَاهِيمَ وَإِسْمَاعِيلَ  
وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطَ كَانُوا  
هُودًا أَوْ نَصَارَى ۗ قُلْ إِنَّمَا أَعْلَمُ  
أمر الله ۗ وَمَنْ أَظْلَمُ مِمَّنْ كَتَمَ  
شَهَادَةً عِنْدَهُ مِنَ اللَّهِ وَمَا اللَّهُ  
بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿٣١﴾

تِلْكَ أُمَّةٌ قَدْ خَلَتْ ۗ لَهَا مَا  
كَسَبَتْ وَلكُمْ مِمَّا كَسَبْتُمْ ۗ وَلَا  
تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ ﴿٣٢﴾

بِئْسَ يَقُولُ الشُّفَهَاءُ مِنَ النَّاسِ مَا  
وَلَهُمْ عَنْ قِبَلَتِهِمُ الَّتِي كَانُوا  
عَلَيْهَا قُلْ لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ  
يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٣٣﴾

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا  
لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ  
الرَّسُولُ عَلَيْكُمْ شَهِيدًا ۗ وَمَا جَعَلْنَا  
الْقِبْلَةَ الَّتِي كُنْتُمْ عَلَيْهَا إِلَّا لِنَعْلَمَ  
مَنْ يَتَّبِعِ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى  
عَقْبَيْهِ ۗ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى  
الَّذِينَ هَدَى اللَّهُ ۗ وَمَا كَانَ اللَّهُ  
لِيُضِلَّكُمْ ۗ إِنَّمَا كَانِ اللَّهُ بِالنَّاسِ  
لَرِءُوفٌ رَحِيمٌ ﴿٣٤﴾

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  
فَلْنُورِلَيْتِكَ قِبْلَةً تَرْضَاهَا فَوَجِّهكَ  
شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ  
فَوُجُّوْا وُجُوْهُكُمْ شَطْرَهُ ۗ وَإِنَّ الَّذِينَ  
أُوْتُوا الْكِتَابَ لَيَعْلَمُوْنَ أَنَّهُ الْحَقُّ مِنْ  
رَبِّهِمْ ۗ وَ مَا اللهُ بِغَافِلٍ عَمَّا  
يَعْمَلُوْنَ ﴿١٤٥﴾

وَلَئِنْ آتَيْتَ الَّذِينَ أُوتُوا الْكِتَابَ  
بِكُلِّ آيَةٍ مَا تَبِعُوا قِبْلَتَكَ ۚ وَمَا أَنْتَ  
بِتَابِعٍ قِبْلَتَهُمْ ۚ وَمَا بَعْضُهُمْ بِتَابِعٍ  
قِبْلَةَ بَعْضٍ ۚ وَلَئِنْ ائْتَيْتَ آهْوَاءَهُمْ  
مِّنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ ۗ إِنَّكَ  
إِذَا لَمِنَ الظَّالِمِيْنَ ﴿١٤٦﴾

الَّذِينَ آتَيْنَهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا  
يَعْرِفُونَ أَبْنَاءَهُمْ ۗ وَإِنَّ فَرِيقًا مِنْهُمْ  
لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ ﴿١٤٧﴾

الْحَقُّ مِنْ رَبِّكَ ۗ فَلَا تَكُوْنَنَّ مِنَ  
الْمُمْتَرِيْنَ ﴿١٤٨﴾

وَلِكُلِّ وُجْهَةٌ هُوَ مُوَلِّيْنَهَا فَاسْتَبِقُوا  
الْحَيْرَاتِ ۗ آيْنَ مَا تَكُوْنُوا آيَاتُ بِكُمْ  
اللَّهُ جَمِيْعًا ۗ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ  
قَدِيْرٌ ﴿١٤٩﴾

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ  
شَطْرَ الْمَسْجِدِ الْحَرَامِ ۗ وَإِنَّهُ لَلْحَقُّ 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.

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.

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

## R. 19.

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

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.

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,

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

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

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

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 تَمَنَّوْا نِعْمَتِي عَلَيْكُمْ وَا  
كَلَّكُمْ تَهْتَدُونَ ﴿١٥١﴾

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

فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا  
تَكْفُرُوا ﴿١٥٣﴾

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

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

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ  
وَالْقِصَصِ ۚ وَمِنَ الْأَمْوَالِ وَالْأَنْفُسِ وَ  
الْأَمْوَالِ ۚ وَبَشِّرِ الصَّابِرِينَ ﴿١٥٦﴾

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

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

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

or performs 'Umrah, to go round the two. And whose 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

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

إِنَّ الَّذِينَ يَخْتَمُونَ مَا أَنْزَلْنَا مِنَ  
الْبَيِّنَاتِ وَالْهُدَى مِنْ بَعْدِ مَا بَيَّنَّاهُ  
لِلنَّاسِ فِي الْكِتَابِ ، أُولَئِكَ يَلْعَنُهُمُ  
اللَّهُ وَيَلْعَنُهُمُ اللُّعُنُونَ ﴿١٦٠﴾

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

إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارًا  
أُولَئِكَ عَلَيْهِمُ 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 وَالْفُلْكِ الَّتِي  
تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَ  
مَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ  
فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ  
فِيهَا مِنْ كُلِّ دَابَّةٍ ، وَتَصْرِيفِ  
الرِّيْحِ وَالسَّحَابِ الْمُسَجَّرِ بَيْنَ السَّمَاءِ  
وَالْأَرْضِ آيَاتٍ لِقَوْمٍ 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 أَنَّ لَنَا كَرَّةً  
فَنَتَّبَرَأَ مِنْهُمُ كَمَا تَبَرَّءُوا مِنَّا ۗ  
كَذَلِكَ يُرِيهِمُ اللَّهُ أَعْمَالَهُمْ  
حَسْرَاتٍ عَلَيْهِمْ وَمَا هُمْ بِخَارِجِينَ  
مِنَ النَّارِ ﴿١٦٩﴾

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

وَإِذْ أَقْبَلُ لَهُمْ فِئْتَابًا ۖ مَا ارْتَدَّ اللَّهُ  
قَالُوا بَدَّلْ نَتِيحَتِنَا عَلَيْهِمَا ۖ بَاءَ تَأَدَّ  
أَوْ لَوْ كَانَ آبَاؤُهُمْ 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

وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي  
يَنحَى بِمَا لَا يَسْمَعُ إِلَّا دُعَاءً وَنِدَاءً  
صُمُّكُمْ عُمِّي فَمَهْمَا لَا يَحْقُلُونَ ﴿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 ذَرَّيِمٌ ﴿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﴾

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

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ  
الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ  
آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ  
وَالْكِتَابِ وَالنَّبِيِّينَ وَأَتَى 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 وَابْنِ  
السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ  
وَ أَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَ  
الْمُؤَفَّقُونَ بَعْدَهُمْ إِذَا عَاهَدُوا وَ  
الصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَ  
جِدْنَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا  
وَ أُولَئِكَ هُمُ الْمُتَّقُونَ ﴿١٧٩﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ  
الْقصاصُ فِي الْقَتْلِ ۚ الْحُرُّ بِالْحُرِّ وَ  
الْعَبْدُ بِالْعَبْدِ وَ الْأُنثَىٰ بِالْأُنثَىٰ ۚ  
فَمَنْ عُفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتِّبَاعُهُ  
بِالْمَعْرُوفِ ۚ وَإِذَا عَلِمَ بِأِحْسَانٍ ۚ  
ذَلِكَ تَخْفِيفٌ مِّن رَّبِّكُمْ وَرَحْمَةٌ ۚ  
فَمَنِ اعْتَدَىٰ بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ  
أَلِيمٌ ﴿١٨٠﴾

وَ لَكُمْ فِي الْقِصَاصِ حَيَوةٌ يَا أُولِي  
الْأَلْبَابِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٨١﴾

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

فَمَنْ بَدَّلَهُ بَعْدَ مَا سَمِعَهُ فَإِنَّمَا  
إِثْمُهُ عَلَى الَّذِينَ يُبَدِّلُونَهُ ۚ إِنَّ  
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 خَافَ مِنْ مَوْصٍ جَنَفًا أَوْ إِثْمًا  
فَأَصْلَحَ بَيْنَهُمْ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ  
عَفُورٌ رَحِيمٌ ﴿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 ۖ فَمَنْ كَانَ مِنْكُمْ  
مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ  
وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ  
مِسْكِينٍ ۚ فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ  
لَهُ ۚ وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ إِنْ كُنْتُمْ  
تَعْلَمُونَ ﴿١٨٥﴾

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

شَهْرَ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ  
هُدًى لِلنَّاسِ وَبَيِّنَاتٍ مِنَ الْهُدَىٰ وَ  
الْفُرْقَانِ ۗ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ  
فَلْيَصُمْهُ ۚ وَمَنْ كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ  
فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ بِكُمُ  
الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلَا  
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 ۚ 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.

أَحَدٌ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّقَّتِ إِلَى  
نِسَائِكُمْ هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ  
لِبَاسٌ لَهُنَّ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ  
تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا  
عَنْكُمْ فَاَنْ بَايَسْرُوهُنَّ وَابْتَغُوا مَا  
كَتَبَ اللَّهُ لَكُمْ وَكُلُوا وَاشْرَبُوا  
حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ  
الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتُمُّوا  
الصِّيَامَ إِلَى اللَّيْلِ وَلَا تُبَاشِرُوهُنَّ وَ  
أَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ تِلْكَ  
حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا كَذَلِكَ  
يُبَيِّنُ اللَّهُ لِنَاسٍ لَعَلَّهُمْ  
يَتَّقُونَ ﴿١٨٨﴾

وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ  
وَتَذَلُّوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا  
مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ  
تَعْلَمُونَ ﴿١٨٩﴾

يَسْأَلُونَكَ عَنِ الْأَهْلِةِ قُلْ هِيَ  
مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ وَلَيْسَ الْبِرُّ  
بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا وَ  
لَكِنَّ الْبِرَّ مَنِ اتَّقَى وَأْتُوا الْبُيُوتَ  
مِنْ أَبْوَابِهَا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ  
تُفْلِحُونَ ﴿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 primarily to the public money or national wealth.

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

وَأَقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ  
وَأَخْرِجُوهُمْ مِّنْ حَيْثُ أَخْرَجُوكُمْ  
وَالْفِئْتَنَةُ أَشَدُّ مِنَ الْقَتْلِ ۚ وَلَا  
تُفْتَلُواهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ  
حَتَّى يُفْتَلُواكُمْ فِيهِ ۚ فَإِن قَتَلُوكُمْ  
فَأَقْتُلُوهُمْ ۚ كَذَلِكَ جَزَاءُ  
الْكَافِرِينَ ﴿١٩٢﴾

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

فَإِنِ انْتَهَوْا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿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 فَإِنِ 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.

الشَّهْرِ الْحَرَامِ بِالشَّهْرِ الْحَرَامِ  
الْحُرْمَتُ وَقِصَاصٌ ۚ 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.

وَأَنفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا  
بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ ۚ وَأَحْسِنُوا ۚ  
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 ۚ فَإِن  
أُحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ ۚ وَلَا  
تَحْلِقُوا رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ الْهَدْيُ  
مَجَلَّهُ ۚ فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ  
بِمَا آذَىٰ مِنْ رَأْسِهِ ففِدْيَةٌ مِّن  
صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ ۚ فَإِذَا  
أَمِنْتُمْ فَمَن تَمَتَّعَ بِالْعُمْرَةِ إِلَىٰ

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.

الْحَجَّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ ۚ  
فَمَنْ لَمْ يَجِدْ فَصِيَامًا ثَلَاثَةَ أَيَّامٍ فِي  
الْحَجِّ وَسَبْعَةً إِذَا رَجَعْتُمْ تِلْكَ  
عَشْرَةٌ كَامِلَةٌ ۚ ذَلِكَ لِمَنْ لَمْ يَكُنْ  
أَهْلُهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ ۚ وَ  
اتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ  
الْعِقَابِ ﴿١٩٤﴾

الْحَجَّ أَشْهُرٌ مَعْلُومَاتٌ ۚ فَمَنْ قَرَضَ  
فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا  
جِدَالَ فِي الْحَجِّ ۚ وَمَا تَفَعَّلُوا مِنْ  
خَيْرٍ يَحْتَسِبْهُ اللَّهُ ۚ وَتَزَوَّدُوا فَإِنَّ  
خَيْرَ الزَّادِ التَّقْوَىٰ ۚ وَاتَّقُوا اللَّهَ يَأُولِي  
الْأَلْبَابِ ﴿١٩٨﴾

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ  
رَبِّكُمْ ۚ فَإِذَا أَقَضْتُمْ مِنْ عَرَكَاتٍ  
فَادْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ ۚ  
وَإِذْكُرُوهُ كَمَا هَدَيْكُمْ ۚ وَإِنْ  
كُنْتُمْ مِنْ قَبْلِهِ لَمِنَ الضَّالِّينَ ﴿١٩٩﴾

ثُمَّ أفيضوا مِنْ حَيْثُ أفاضَ النَّاسُ  
وَاسْتَغْفِرُوا اللَّهَ ۚ إِنَّ اللَّهَ غَفُورٌ  
رَحِيمٌ ﴿٢٠٠﴾

فَإِذَا أَقَضَيْتُمْ مِمَّا سَكَكُمْ فَادْكُرُوا  
اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ  
ذِكْرًا ۚ فَمِنَ النَّاسِ مَنْ يَقُولُ رَبَّنَا  
آتِنَا فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ  
مِنْ خَلْقٍ ﴿٢٠١﴾

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 ﴿٣٢﴾

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 ﴿٣٣﴾

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.

وَاذْكُرُوا اللَّهَ فِي أَيَّامٍ مَّعْدُودَاتٍ ۚ  
فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ ۗ  
وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ ۗ لِمَنِ اتَّقَىٰ  
وَ اتَّقُوا اللَّهَ ۚ وَاعْلَمُوا أَنَّكُمْ إِلَيْهِ  
تُحْشَرُونَ ﴿٣٤﴾

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 عَلَىٰ مَا  
فِي قَلْبِهِ ۗ وَهُوَ أَدُّ الْأَخْصَامِ ﴿٣٥﴾

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 تَوَلَّىٰ سَعَىٰ فِي الْأَرْضِ لِيُفْسِدَ  
فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ ۗ وَاللَّهُ  
لَا يُحِبُّ الْفُسَادَ ﴿٣٦﴾

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 بِأَكْلَامِهِ فحَسْبُهُ جَهَنَّمُ ۗ وَ  
لَيْسَ الْمَهَادُ ﴿٣٧﴾

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 رءُوفٌ  
بِالْعِبَادِ ﴿٣٨﴾

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  
السُّلْمِ كَافَّةً ۗ وَلَا تَتَّبِعُوا خُطُوَاتِ  
الشَّيْطَانِ ۗ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٣٩﴾

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

فَإِن زَلَلْتُمْ مِّن بَعْدِ مَا جَاءَ شِكْرَ الْبَيِّنَاتِ  
فَاعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٤٠﴾

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 ﴿٢١١﴾

سَلِّ بَنِي إِسْرَائِيلَ كَمَا آتَيْنَاهُمْ مِنْ آيَاتِنَا بَيِّنَاتٍ وَمَنْ يَبَدِّلْ نِعْمَةَ اللَّهِ مِنْ بَعْدِ مَا جَاءَتْهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢١٢﴾

رُحَمَاءَ لِلَّذِينَ كَفَرُوا الْحَيَاةَ الدُّنْيَا وَيَسْخَرُونَ مِنَ الَّذِينَ آمَنُوا وَالَّذِينَ اتَّقَوْا فَوْقَهُمْ يَوْمَ الْقِيَامَةِ وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٢١٣﴾

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيُحْكَمَ 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 ﴿٢١٤﴾

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

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

نَصَرَ اللّٰهُ قَرِيْبًا ﴿٢١٥﴾

يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ ۗ قُلْ مَا  
اَنْفَقْتُمْ مِنْ خَيْرٍ فَلِلْوَالِدَيْنِ وَ  
الْاَقْرَبِيْنَ وَاليَتٰمٰى وَالمَسْكِيْنِ وَابْنِ  
السَّبِيْلِ ۗ وَمَا تَفْعَلُوْا مِنْ خَيْرٍ فَاِنَّ اللّٰهَ  
بِهِ عَلِيْمٌ ﴿٢١٦﴾

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كَرْهٌ لَّكُمْ ۗ  
وَعَسٰى اَنْ تَكْرَهُوا شَيْئًا وَّهُوَ خَيْرٌ لَّكُمْ  
وَعَسٰى اَنْ تُحِبُّوْا شَيْئًا وَّهُوَ شَرٌّ لَّكُمْ ۗ وَاللّٰهُ  
يَعْلَمُ وَاَنْتُمْ لَا تَعْلَمُوْنَ ﴿٢١٧﴾

يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيْهِ  
قُلْ قِتَالٌ فِيْهِ كَبِيْرٌ ۗ وَصَدٌّ عَن  
سَبِيْلِ اللّٰهِ وَكُفْرٌ بِهٖ وَالمَسْجِدِ الْحَرَامِ  
وَالْاَخْرَاجِ اَهْلِهٖ مِنْهُ اَكْبَرُ عِنْدَ اللّٰهِ ۗ وَ  
الْفِتْنَةُ اَكْبَرُ مِنَ الْقَتْلِ ۗ وَلَا  
يَزَالُوْنَ يُقَاتِلُوْكُمْ حَتّٰى يَرُدُّوْكُمْ  
عَنْ دِيْنِكُمْ اِنْ اَسْتَطَاعُوْا ۗ وَمَنْ يَّرْتُدِدْ  
مِنْكُمْ عَن دِيْنِهٖ فَيَمُتْ وَهُوَ كٰفِرٌ  
فَاُولٰٓئِكَ حَبِيْطَتٌ اَعْمَالُهُمْ فِي الدُّنْيَا وَ  
الْاٰخِرَةِ ۗ وَاُولٰٓئِكَ اَصْحَابُ النَّارِ هُمْ  
فِيْهَا خٰلِدُوْنَ ﴿٢١٨﴾

اِنَّ الَّذِيْنَ اٰمَنُوْا وَ الَّذِيْنَ  
هَاجَرُوْا وَاجْتَاهَدُوْا فِي سَبِيْلِ اللّٰهِ  
اُولٰٓئِكَ يَرْجُوْنَ رَحْمَتَ اللّٰهِ ۗ وَاللّٰهُ  
عَفُوْرٌ رَّحِيْمٌ ﴿٢١٩﴾

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَ الْمَيْسِرِ  
قُلْ فِيْهِمَا اِثْمٌ كَبِيْرٌ وَ مَنَافِعُ

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 ذُرِّيَّتَهُمَا أَكْبَرُ مِنْ ثَمَرِهِمَا ۖ وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ ۗ قُلِ الْعَفْوَ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٣٦﴾

فِي الدُّنْيَا وَالْآخِرَةِ ۗ وَيَسْأَلُونَكَ عَنِ الْيَتَامَىٰ ۗ قُلِ إِصْلَاحٌ لَّهُمْ خَيْرٌ ۚ وَإِنْ تُخَاطَبُوا عَنْهُم فَأَخُوا إِنَّكُمْ وَرِثَتُكُمْ يَخْلَعُ الْمُفْسِدَ مِنَ الْمَصْلِحِ ۗ وَلَوْ شَاءَ اللَّهُ لَأَعْتَبْتَكُمْ ۚ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٣٧﴾

وَلَا تُنكِحُوا الْمُشْرِكِيْنَ حَتَّىٰ يُؤْمِنُوْا ۗ لَا مَسَءَلَةَ لَّهُمْ مِنْكُمْ حَتَّىٰ يَمُوتُوْا ۗ وَلَوْ أَعْجَبَتْكُمْ ۗ وَلَا تُنكِحُوا الْمُشْرِكِيْنَ حَتَّىٰ يُؤْمِنُوْا ۗ لَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ ۚ وَلَوْ أَعْجَبَكُمْ ۗ أُولَٰئِكَ يَدْعُوْنَ إِلَى التَّوْحِيْدِ ۗ وَاللَّهُ يَدْعُوْنَ إِلَى الْحَقِّ وَالْمَغْفِرَةِ ۗ بَآيَاتِهِ يُبَيِّنُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُوْنَ ﴿٣٨﴾

وَيَسْأَلُونَكَ عَنِ الْمَجِيْضِ ۗ قُلِ هُوَ آذَىٰ فَاَعْتَرِ لَوِ الْبِئْسَاءُ فِي الْمَجِيْضِ وَلَا تَقْرُبُوْهُنَّ حَتَّىٰ يَطْهُرْنَ ۗ فَاِذَا طَهَّرْنَ فَأْتُوْهُنَّ مِنْ حَيْثُ اَمْرَكُمْ ۗ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِيْنَ وَيُحِبُّ 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.

نِسَاءُكُمْ حَرْثٌ لَكُمْ فَأْتُوا حَرْثَكُمْ  
أَن تَشْتُمُوا وَقَدِّمُوا إِلَيْنَا  
بِشْرًا وَاللَّهُ وَاعِلْمُكُمْ مُلْقُواهُ  
وَبَشِّرِ  
الْمُؤْمِنِينَ ﴿٣٣﴾

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 تَبَرُّوا  
وَتَتَّقُوا وَتُصْلِحُوا بَيْنَ  
النَّاسِ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٣٤﴾

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  
رَّحِيمٌ ﴿٣٥﴾

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  
بُرْءًا أَزْبَعَةَ أَشْهُرٍ فَإِنْ  
قَاءُوا فَإِنَّ اللَّهَ  
غَفُورٌ رَّحِيمٌ ﴿٣٦﴾

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

وَإِنْ عَزَمُوا الطَّلَاقَ فَإِنَّ  
اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٣٧﴾

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.

وَالْمُطَلَّقاتُ يَتَرَبَّصْنَ  
بِأَنْفُسِهِنَّ ثَلَاثَةَ  
قُرُوءٍ وَلَا يَحِلُّ لَهُنَّ أَنْ  
يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي  
أَرْحَامِهِنَّ إِنْ كُنَّ  
يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ  
الْآخِرِ وَ يُعُولُنَّهُنَّ  
أَحَقُّ بِرِدِّهِنَّ فِي ذَلِكَ  
إِنْ أَرَادُوا إِصْلَاحًا  
وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ  
بِالْمَعْرُوفِ وَاللِّرِّجَالُ  
عَلَيْهِنَّ دَرَجَةٌ وَاللَّهُ  
عَزِيزٌ حَكِيمٌ ﴿٣٨﴾

R. 29.

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

الطَّلَاقَ مَرَّتَيْنِ فَإِمْسَاكَ  
بِمَعْرُوفٍ أَوْ تَسْرِيحًا 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.

تَأْخُذُوا مِمَّا آتَيْتُمُوهُنَّ شَيْئًا إِلَّا أَنْ  
يَتَخَفَا 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 فَبَلَغْنَ أَجَلَهُنَّ  
فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سَرِّحُوهُنَّ  
بِمَعْرُوفٍ وَلَا تُمْسِكُوهُنَّ ضِرَارًا لَتَعْتَدُوا  
وَمَنْ يَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ وَلَا  
تَتَّخِذُوا آيَاتِ اللَّهِ هُزُوًا وَاذْكُرُوا  
رِزْقَ اللَّهِ عَلَيْكُمْ وَمَا أَنْزَلَ عَلَيْكُمْ  
مِنَ الْكِتَابِ وَالْحِكْمَةِ لِيُعْظِمَكُمْ بِهِ وَاتَّقُوا  
اللَّهَ وَاعْلَمُوا 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 طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ اٰجَلَهُنَّ فَلَا تَعْضُلُوهُنَّ اَنْ يَنْكِحْنَ اَزْوَاجَهُنَّ اِذَا تَرَاضَوْا بَيْنَهُمْ بِالْمَعْرُوفِ ۗ ذٰلِكَ يُوعَظُ بِهٖ مَنْ كَانَ مِنْكُمْ يُؤْمِنُ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ ۗ ذٰلِكُمْ اَزْكٰى لَكُمْ وَاَطْهَرُ ۗ وَاللّٰهُ يَعْلَمُ وَاَنْتُمْ لَا تَعْلَمُوْنَ ﴿۳۰﴾

وَالْوَالِدَاتُ يُرْضِعْنَ اَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ اَرَادَ اَنْ يُتِمَّ الرَّضَاعَةَ ۗ وَ عَلَى الْمَوْلُوْدِ لَهٗ رِزْقُهِنَّ وَكَسْوَتُهُنَّ بِالْمَعْرُوفِ ۗ لَا تُكَلِّفُ نَفْسٌ وَّلَا وُسْعُهَآ ۗ لَا تَضَارُّ وَالِدَةٌ وَّلِوَلَدُهَآ وَلَا مَوْلُوْدٌ لَّهٗ بِوَلَدِهٖ ۗ وَعَلَى الْوَارِثِ مِثْلُ ذٰلِكَ ۗ قٰن اَرَادَ اِفْصَالَ عَن تَرَاضٍ مِّنْهُمَا وَتَشَاوُرٍ فَلَا جُنَآحَ عَلَيْهِمَا ۗ وَاِنْ اَرَدْتُمْ اَنْ تَسْتَرْضِعُوْا اَوْلَادَكُمْ فَلَا جُنَآحَ عَلَيْكُمْ اِذَا سَلَّمْتُمْ مَا اتَّيْتُمْ بِالْمَعْرُوفِ وَاَتَّقُوا اللّٰهَ وَاَعْمَلُوْا اِنَّ اللّٰهَ بِمَا تَعْمَلُوْنَ بَصِيْرٌ ﴿۳۱﴾

وَالَّذِيْنَ يَمْتَوِقُوْنَ مِنْكُمْ وَيَذَرُوْنَ اَزْوَاجًا يَّتَرَبَّصْنَ بِاَنْفُسِهِنَّ اَرْبَعَةَ اَشْهُرٍ وَعَشْرًا ۗ فَاِذَا بَلَغْنَ اَجَلَهُنَّ فَلَا جُنَآحَ عَلَيْكُمْ فِيمَا فَعَلْنَ فِيْ اَنْفُسِهِنَّ بِالْمَعْرُوفِ ۗ وَاللّٰهُ بِمَا تَعْمَلُوْنَ خَبِيْرٌ ﴿۳۲﴾

وَلَا جُنَآحَ عَلَيْكُمْ فِيمَا عَرَّضْتُمْ بِهٖ مِنْ خُطْبَةِ النِّسَاءِ اَوْ اَكْنُتُمْ 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 تُوعِدُوهُنَّ سِرًّا إِلَّا أَنْ تَقُولُوا أَقْوَابًا  
مَعْرُوفَةً وَلَا تَعْزِمُوا عُقْدَةَ النِّكَاحِ  
حَتَّى يَبْلُغَ الْكِتَابُ أَجَلَهُ وَاعْلَمُوا أَنَّ  
اللَّهَ يَعْلَمُ مَا فِي أَنْفُسِكُمْ فَاحْذَرُوهُ  
وَاعْلَمُوا أَنَّ اللَّهَ عَظِيمٌ ذَلِيلُهُمُ ۝۳۱

لَا جُنَاحَ عَلَيْكُمْ إِنْ طَلَقْتُمْ النِّسَاءَ  
مَا لَمْ تَمْسُوهُنَّ أَوْ تَفْرِضُوا لَهُنَّ  
فَرِيضَةً ۖ وَمَتَّعُوهُنَّ عَلَى الْمَوْسِعِ  
قَدْرُهُ وَعَلَى الْمُقْتِرِ قَدْرُهُ ۖ مَتَّاعًا  
بِالْمَعْرُوفِ حَقًّا عَلَى الْمُحْسِنِينَ ۝۳۲

وَإِنْ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ  
تَمْسُوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً  
فَنِصْفُ مَا فَرَضْتُمْ إِلَّا أَنْ يَخْفُونَ أَوْ  
يَعْفُوا ۚ الَّذِي بَيْنَهُمَا عُقْدَةُ النِّكَاحِ ۚ  
وَإِنْ تَخَفُوا أَكْرَبَ لِلتَّقْوَى ۚ وَلَا  
تَنْسُوا الْفَضْلَ بَيْنَكُمْ ۚ إِنَّ اللَّهَ بِمَا  
تَعْمَلُونَ بَصِيرٌ ۝۳۳

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ  
الْوُسْطَىٰ ۖ وَقُومُوا لِلَّهِ خِشْيَةً ۝۳۴  
فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا ۖ فَإِذَا  
أَمِنْتُمْ فَأَذْكُرُوا اللَّهَ كَمَا عَلَّمَكُم مَّا  
لَمْ تَكُونُوا تَعْلَمُونَ ۝۳۵

وَالَّذِينَ يَتَوَقَّوْنَ مِنْكُمْ وَيَذَرُونَ  
أَزْوَاجًا ۖ وَصِيَّةً لِأَزْوَاجِهِمْ مَتَّاعًا 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 Tālūt as a king.' They said: 'How can he have sovereignty over us while we

وَمَنْ مَعْرُوفٌ ۚ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٣١﴾

وَاللَّهُ طَلَّقَتْ مَتَاعًا بِالمَعْرُوفِ ۚ حَقًّا  
عَلَى الْمُتَّقِينَ ﴿٣٢﴾

كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ  
تَعْقِلُونَ ﴿٣٣﴾

الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ  
وَهُمْ أَلُوفٌ حَذَرَ الْمَوْتِ فَقَالَ لَهُمُ  
اللَّهُ مُوتُوا ثُمَّ أَحْيَاهُمْ إِنَّ اللَّهَ  
كَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ  
النَّاسِ لَا يَشْكُرُونَ ﴿٣٤﴾

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ وَعَلِمُوا أَنَّ  
اللَّهَ سَوِيحٌ عَلَيْهِمْ ﴿٣٥﴾

مَنْ ذَا الَّذِي يُقرِضُ اللَّهَ قَرْضًا حَسَنًا  
فِيضِعِفَهُ لَهُ أَضْعَافًا كَثِيرَةً وَاللَّهُ  
يَقْبِضُ وَيَبْضُطُ وَإِلَيْهِ تُرْجَعُونَ ﴿٣٦﴾

الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ  
وَهُمْ أَلُوفٌ حَذَرَ الْمَوْتِ فَقَالَ لَهُمُ  
اللَّهُ مُوتُوا ثُمَّ أَحْيَاهُمْ إِنَّ اللَّهَ  
كَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ  
النَّاسِ لَا يَشْكُرُونَ ﴿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  
اضْطَفَهُ عَلَيْكُمْ وَزَادَهُ بَسْطَةً فِي الْعِلْمِ  
وَالْجِسْمِ وَاللَّهُ يُؤْتِي مَلَكَهُ مَنْ يَشَاءُ وَاللَّهُ  
وَاسِعٌ عَلِيمٌ ﴿٣٣﴾

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ آيَةَ مُلْكِهِ أَنْ  
يَأْتِيَكُمُ التَّابُوتُ فِيهِ سَكِينَةٌ مِّنَ  
رَّبِّكُمْ وَبَقِيَّةٌ مِّمَّا تَرَكَ آلُ مُوسَىٰ وَ  
آلُ هَارُونَ تَحْمِلُهُ الْمَلَائِكَةُ إِنَّ فِي ذَلِكَ  
لَآيَةً لِّكُم مَّن كُنْتُمْ مُؤْمِنِينَ ﴿٣٤﴾

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 وَجُنُودِهِ قَالَ الَّذِينَ  
يَظُنُّونَ أَنَّهُمْ مُّسْلَمُونَ اللَّهُ كَمَا مِّنْ فِتْنَةٍ  
قَلِيلَةٍ غَلَبَتْ فِئَةٌ كَثِيرَةٌ بِإِذْنِ اللَّهِ  
وَاللَّهُ مَعَ الصَّابِرِينَ ﴿٣٥﴾

وَلَمَّا بَرَزُوا لِجَالُوتَ وَجُنُودِهِ قَالُوا  
رَبَّنَا أَخْرِغْ عَلَيْنَا صَبْرًا وَثَبِّثْ  
أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٣٥﴾

فَهَزَمُوهُم 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.

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

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

تِلْكَ آيَاتُ اللَّهِ تَتْلُوهَا عَلَيْكَ بِالْحَقِّ  
وَإِنَّكَ لَمِنَ الْمُرْسَلِينَ ﴿٢٥٤﴾

Part 3\* 254. These Messengers have We exalted, some of them above others: among them there are those to whom Allāh spoke<sup>‡</sup>; 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.

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*.

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

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ  
عَلَى بَعْضٍ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ وَ  
رَفَعَ بَعْضَهُمْ دَرَجَاتٍ وَأَتَيْنَا  
عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَ  
آتَيْنَاهُ الْبُرُوجَ الْقُدْسِ وَلَوْ شَاءَ  
اللَّهُ مَا اقْتَتَلَ الَّذِينَ مِنْ بَعْدِهِمْ  
مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ وَلَكِنْ  
اخْتَلَفُوا فَمِنْهُمْ مَنْ آمَنَ وَمِنْهُمْ  
مَنْ كَفَرَ وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلُوا  
وَلَئِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ ﴿٢٥٥﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا  
مِمَّا كَرَّمْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ  
لَا بَيْعَ فِيهِ وَلَا خِلَّةٌ وَلَا شَفَاعَةٌ  
وَالْكَافِرُونَ هُمُ الظَّالِمُونَ ﴿٢٥٦﴾

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ  
لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي  
السَّمَاوَاتِ 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 السَّمَاوَاتِ وَالْأَرْضَ ۗ وَلَا يَئُودُهُ حِفْظُهُمَا ۗ وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٢٥٧﴾

لَا إِكْرَاهَ فِي الدِّينِ ۗ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۗ فَمَن يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انفِصَامَ لَهَا ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٥٨﴾

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ ۗ وَالَّذِينَ كَفَرُوا أَوْلِيَهُمُ الطَّاغُوتُ ۗ يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ ۗ أُولَٰئِكَ أَصْحَابُ النَّارِ ۗ هُمْ فِيهَا خَالِدُونَ ﴿٢٥٩﴾

أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ آتَاهُ اللَّهُ الْمُلْكَ إِذْ قَالَ لإِبْرَاهِيمَ رَبِّيَ الَّذِي يُحْيِي وَيُمِيتُ ۗ قَالَ أَنَا أُحْيِي وَأُمِيتُ ۗ قَالَ لإِبْرَاهِيمَ فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِي كَفَرَ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٢٦٠﴾

أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا قَالَ أَنَّى يُحْيِي هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا ۗ فَأَمَاتَهُ اللَّهُ مِائَةً

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

**Note:** The word '*kursī*' (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.



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

عَامِ ثُمَّ بَعَثَهُ ۖ قَالَ كَمْ لَبِثْتَ ۖ  
قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ ۖ قَالَ  
بَلْ لَبِثْتَ مِائَةً عَامٍ فَانظُرْ إِلَى  
طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ ۖ وَ  
انظُرْ إِلَى جَمَارِكَ ۖ وَلِنَجْعَلَ آيَةً  
لِّلنَّاسِ ۖ وَانظُرْ إِلَى الْعِظَامِ كَيْفَ نُنشِزُهَا  
ثُمَّ نَكْسُوْهَا أَحْمَامًا ۖ 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 لِّيَبْتَلِيَ قَلْبِي ۖ قَالَ فَخُذْ  
أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ  
اجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ  
ادْعُهُنَّ يَأْتِينَكَ سَعْيًا ۖ وَاعْلَمْ أَنَّ  
اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٣٦﴾

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي  
سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنبَتَتْ  
سَبْعَ سَنَابِلٍ فِي كُلِّ سَنَابِلٍ مِائَةٌ  
حَبَّةٌ ۖ وَاللَّهُ يُضَعِفُ لِمَن يَشَاءُ ۖ وَ  
اللَّهُ وَاسِعٌ عَلِيمٌ ﴿٣٧﴾

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ  
اللَّهِ ثُمَّ لَا يُتَّبِعُونَ مَا أَنْقَضُوا  
مَثَلًا ۖ لَّآ آدَىٰ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ  
وَكَأَخْوَفَ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٣٧﴾

قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّن  
صَدَقَةٍ يَتَّبِعَهَا آدَىٰ ۖ وَاللَّهُ غَنِيٌّ

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.

حَلِيمٌ ۝۳۳

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُبْطِلُوا  
صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَى كَالَّذِي  
يُنْفِقُ مَالَهُ رِجَاءَ النَّاسِ وَلَا يُؤْمِنُ  
بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَمَثَلُهُ كَمَثَلِ  
صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَابِلٌ  
فَتَرَكَهُ صَلْدًا لَا يَقْدِرُونَ عَلَى شَيْءٍ  
مِّمَّا كَسَبُوا وَاللَّهُ لَا يَهْدِي الْقَوْمَ  
الْكَافِرِينَ ۝۳۴

وَمَثَلِ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ  
ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَتَثْبِيثًا مِنْ  
أَنْفُسِهِمْ كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ أَصَابَهَا  
وَابِلٌ فَآتَتْ أُكْهُمَا ضُفْعَيْنِ ۚ فَإِنْ لَمْ  
يُصِبْهَا وَابِلٌ فَطَلٌّ ۗ وَاللَّهُ بِمَا  
تَعْمَلُونَ بَصِيرٌ ۝۳۵

أَيُّودًا أَحَدُكُمْ أَنْ تَكُونَ لَهُ جَنَّةٌ مِنْ  
تَّخِيلٍ وَأَعْنَابٍ تَجْرِي مِنْ تَحْتِهَا  
الْأَنْهَارُ لَهُ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ  
وَاصَابُهُ الْكِبَرُ وَكَهُ ذُرِّيَّتُهُ  
ضَعْفَاءٌ ۚ فَاصَابَهَا عَصَارٌ فِيهِ نَارٌ  
فَاخْتَرَقَتْ ۚ كَذَلِكَ يُبَيِّنُ اللَّهُ  
لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَتَفَكَّرُونَ ۝۳۶

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ  
وَمَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ  
مِنَ الْأَرْضِ وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ  
تُنْفِقُونَ ۚ وَكُنْتُمْ بِإِحْزَانٍ ۚ وَالْآنَ  
تُغْمِضُونَ فِيهِ ۚ وَاعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ  
حَمِيدٌ ۝۳۷

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.

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.

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

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.

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.

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.

الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُمْ  
بِالْفَحْشَاءِ وَاللَّهُ يَعِدُكُمْ مَغْفِرَةً  
مِّنْهُ وَفَضْلًا وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٦٩﴾

يُؤْتِي الْحِكْمَةَ مَن يَشَاءُ وَمَن  
يُؤْتِ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا  
كَثِيرًا ۗ مَا يَذَّكَّرُ إِلَّا أُولُو  
الْأَلْبَابِ ﴿٢٧٠﴾

وَمَا أَنْفَقْتُمْ مِّنْ نَّفَقَةٍ أَوْ نَذَرْتُمْ  
مِّنْ نَّذْرٍ فَإِنَّ اللَّهَ يَعْلَمُهُ ۗ وَمَا  
لِلظَّالِمِينَ مِّنْ أَنْصَارٍ ﴿٢٧١﴾

إِن تُبَدُّوا الصَّدَقَاتِ فَنِعِمَّا هِيَ ۗ وَإِن  
تُخْفَوْهَا وَتَوَاتَوْهَا الْفُقَرَاءَ فَهِيَ  
خَيْرٌ لَّكُمْ ۗ وَيُكَفِّرُ عَنْكُم مِّن سَيِّئَاتِكُمْ ۗ  
وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٧٢﴾

لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ  
يَهْدِي مَن يَشَاءُ ۗ وَمَا تُنْفِقُوا مِنْ خَيْرٍ  
فَلَا تُفْسِدْهُ ۗ وَمَا تُنْفِقُوا إِلَّا لِابْتِغَاءِ  
وَجْهِ اللَّهِ ۗ وَمَا تُنْفِقُوا مِنْ خَيْرٍ  
يُؤْتِ إِلَيْكُمْ وَأَنْتُمْ لَا تظَلَمُونَ ﴿٢٧٣﴾

لِلْفُقَرَاءِ الَّذِينَ أُحْصِرُوا فِي  
سَبِيلِ اللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِي  
الْأَرْضِ يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاءَ  
مِنَ التَّعْفُفِ ۗ تَعْرِفُهُمْ بِسِيمَاهُمْ ۗ لَا  
يَسْأَلُونَ النَّاسَ لِالْحَقَاءِ ۗ وَمَا تُنْفِقُوا  
مِّنْ 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 ﴿٢٧٥﴾

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 يَأْكُلُونَ الرِّبَا لَا يَقْوَمُونَ إِلَّا كَمَا يَقْوَمُ الَّذِي يَتَحَبَّطُ الشَّيْطَانُ مِنَ الْمَسِّ ۚ ذَٰلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ فَانْتَهَىٰ فَلَهُ مَا سَلَفَ ۚ وَأَمْرُهُ إِلَى اللَّهِ وَمَنْ عَادَ فَأُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ ﴿٢٧٦﴾

\*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 وَيُزِيلُ الصَّدَقَاتِ ۚ وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ ﴿٢٧٧﴾

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

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٨﴾

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

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنْتُمْ مُؤْمِنِينَ ﴿٢٧٩﴾

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

فَإِن لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِنَ اللَّهِ وَرَسُولِهِ وَإِن تُبْتُمْ فَلَكُمْ رُءُوسُ أَمْوَالِكُمْ ۖ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ ﴿٢٨٠﴾

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

وَإِن كَانَ ذُو عُسْرَةٍ فَنَظِرَةً 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.

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 ﴿٤٠﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَايَعْتُمْ بَدَلِينَ إِلَىٰ آجَلٍ مُّسَمًّى فَاكْتُبُوهُ ۚ وَلْيَكْتُب بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ ۚ وَلَا يَأْب كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ ۚ فَلْيَكْتُبْ ۚ وَلْيُمْلِلِ الَّذِي عَلَيْهِ الْحَقُّ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا بِيخْسٍ مِنْهُ شَيْءًا ۚ 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 إِحْدَاهُمَا فَتُذَكَّرَ إِحْدَاهُمَا الْأُخْرَىٰ ۚ وَلَا يَأْب الشَّاهِدَاتُ إِذَا آمَدَا عُوَاءً وَلَا تَسْعَمُوا أَنْ تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَىٰ آجَلِهِ ۚ ذَلِكُمْ أَقْسَطُ عِنْدَ اللَّهِ وَأَقْوَمُ لِلشَّهَادَةِ ۚ وَأَذْنٌ آتَىٰ تَرَ تَابُوا إِلَّا أَنْ تَكُونَ تِجَارَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا تَكْتُبُوهَا ۚ وَأَشْهِدُوا إِذَا تَبَايَعْتُمْ ۚ وَلَا يُضَارَّ كَاتِبٌ وَلَا شَهِيدٌ ۚ وَإِنْ تَفَعَّلُوا فَإِنَّهُ فَسُوقٌ بِكُمْ ۚ وَاتَّقُوا اللَّهَ ۚ وَ

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 ﴿٣٨٣﴾

وَأِنْ كُنْتُمْ عَلَىٰ سَفَرٍ وَلَمْ تَجِدُوا  
كَاتِبًا فَرِهْنَ مَقْبُوضَةً ۚ فَإِنْ أَتَىٰ  
بَعْضُكُم بَعْضًا فليؤدِّ الَّذِي أُوتِيَ  
أَمَانَتَهُ ۚ وَلْيَتَّقِ اللَّهَ رَبَّهُ ۚ وَلَا  
تَكْتُمُوا الشَّهَادَةَ ۚ وَمَنْ يَكْتُمْهَا  
فَأِنَّهُ إِثْمٌ قَلْبُهُ ۚ وَاللَّهُ بِمَا  
تَعْمَلُونَ عَلِيمٌ ﴿٣٨٤﴾

لِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۗ  
وَاِنْ تَبَدَّلَ مَا فِيْ اَنْفُسِكُمْ اَوْ تَخْفَوْا  
يُحَاۤسِبْكُمْ بِهٖ ۗ وَاللَّهُۤ اَلَّذِيۤ اَعْلَمُ  
بِمَنْ يَّشَاءُ وَيُعَذِّبُ مَنْ يَّشَاءُ ۗ وَاللَّهُ عَلٰى  
كُلِّ شَيْۤءٍ قَدِيْرٌ ﴿٣٨٥﴾

أَمَّنَ الرَّسُوْلُ بِمَا أُنزِلَ إِلَيْهِ مِن  
رَّبِّهِ ۖ وَالْمُؤْمِنُوْنَ ۗ كُلٌّ أَمَّنَ بِاللَّهِ وَ  
مَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ ۖ مَا نُفِرَ قُ  
بَيْنَ أَحَدٍ مِّن رُّسُلِهِ ۖ وَقَالُوا سَمِعْنَا  
وَأَطَعْنَا ۗ غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ  
الْمَصِيْرُ ﴿٣٨٦﴾

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ۗ 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 إِصْرًا  
 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.



### ĀL-E-'IMRĀN

(Revealed after Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
2. Alif Lām Mīm.‡
3. Allāh is He beside Whom there is no God, the Living, the Self-Subsisting and All-Sustaining.
- \*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
- \*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.
6. Surely, nothing in the earth or in the heaven is hidden from Allāh.
7. He it is Who fashions you in the wombs as He wills; there is no God but He, the Mighty, the Wise.
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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ﴿١﴾

الْم ﴿٢﴾

اللّٰهُ لَا اِلٰهَ اِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ ﴿٣﴾

نَزَّلْ عَلَيْكَ الْكِتٰبَ بِالْحَقِّ مُصَدِّقًا  
لِّمَا بَيْنَ يَدَيْهِ وَاَنْزَلَ التَّوْرَةَ وَاَنْزَلَ  
الْاِنْجِيلَ ﴿٤﴾

مِنْ قَبْلُ هُدًى لِّلنَّاسِ وَاَنْزَلَ  
الْفُرْقَانَ ؕ اِنَّ الَّذِيْنَ كَفَرُوْا بِآيٰتِ  
اللّٰهِ لَهُمْ عَذَابٌ شَدِيْدٌ وَّاللّٰهُ عَزِيْزٌ  
دُوْنِ اَنْتِقَامٍ ﴿٥﴾

اِنَّ اللّٰهَ لَا يَخْفٰى عَلَيْهِ شَيْءٌ فِى الْاَرْضِ  
وَلَا فِى السَّمٰوٰتِ ﴿٦﴾

هُوَ الَّذِىْ يُصَوِّرْكُمْ فِى الْاَرْحَامِ كَيْفَ  
يَشَآءُ ؕ لَا اِلٰهَ اِلَّا هُوَ الْعَزِيْزُ الْحَكِيْمُ ﴿٧﴾

هُوَ الَّذِىْ اَنْزَلَ عَلَيْكَ الْكِتٰبَ مِنْهُ  
آيٰتٌ مُّحْكَمٰتٌ هُنَّ اُمُّ الْكِتٰبِ وَاٰخَرُ  
مُتَشٰبِهٰتٌ ؕ قٰمًا الَّذِيْنَ فِى قُلُوْبِهِمْ  
زَيْغٌ فَيَتَّبِعُوْنَ 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 '*muṣaddiqan*' ( مُصَدِّقًا ) has a wider application than the expression 'fulfilling' used in the original translation. It means confirming the truth of previous revelations as well as fulfilment and realization of the prophecies contained therein. In the light of this perhaps it would be more appropriate to translate the verse under study as above in the footnote.

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



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

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.

الْفِتْنَةَ وَابْتِغَاءَ مَا يُرِيهِمْ وَمَا يَعْلَمُ  
تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ  
يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا  
وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ﴿٨﴾

وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ  
مَنْ يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ

رَبَّنَا لَا تَجْعَلْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا  
وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ  
الْوَهَّابُ ﴿٩﴾

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

إِنَّ الَّذِينَ كَفَرُوا لَنْ نُغْنِي عَنْهُمْ  
أَمْوَالَهُمْ وَلَا أَوْلَادَهُمْ مِنَ اللَّهِ شَيْئًا  
وَأُولَئِكَ هُمْ وَقُودُ النَّارِ ﴿١١﴾

كَذَٰبِ آلِ فِرْعَوْنَ وَ الَّذِينَ مِنْ  
قَبْلِهِمْ كَذَّبُوا بِآيَاتِنَا فَآخَذَهُمْ اللَّهُ  
بِذُنُوبِهِمْ وَاللَّهُ شَدِيدُ الْعِقَابِ ﴿١٢﴾

قُلْ لِلَّذِينَ كَفَرُوا سَتُغْلَبُونَ وَ  
تُحْشَرُونَ إِلَىٰ جَهَنَّمَ وَرِيسَ الْمَهَادِ ﴿١٣﴾

قَدْ كَانَ لَكُمْ آيَةٌ فِي فِئَتَيْنِ الْتَقَتَا  
فِئَةٌ تُقَاتِلُ فِي سَبِيلِ اللَّهِ وَأُخْرَىٰ  
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 حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ  
وَالْبَنِينَ وَالْقَنَاطِيرَ الْمُقَنْطَرَةَ مِنَ  
الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلَ الْمُسَوَّمَةَ  
وَالْأَنْعَامَ وَالْحَرْثَ ذَلِكَ مَتَاعُ الْحَيَاةِ  
الدُّنْيَا وَاللَّهُ عِنْدَهُ حُسْنُ الْمَاٰبِ ﴿١٥﴾

قُلْ اَوْبَيْتُكُمْ بِخَيْرٍ مِّنْ ذٰلِكُمْ ، لِلَّذِيْنَ  
اتَّقَوْا عِنْدَ رَبِّهِمْ جَنَّاتٌ تَجْرِي مِنْ  
تَحْتِهَا الْاَنْهَارُ خٰلِدِيْنَ فِيْهَا وَاَزْوَاجٌ  
مُّطَهَّرَةٌ وَرِضْوَانٌ مِّنَ اللّٰهِ وَاللّٰهُ  
بَصِيْرٌ بِالْعٰبِدِ ﴿١٦﴾

الَّذِيْنَ يَقُولُوْنَ رَبَّنَا اِنَّا اٰمَنَّا  
فَاغْفِرْ لَنَا ذُنُوبَنَا وَرَقِّنَا عَذَابَ  
النَّارِ ﴿١٧﴾

الضَّٰبِرِيْنَ وَالصَّٰدِقِيْنَ وَالْقَوٰمِيْنَ وَ  
الْمُنْفِقِيْنَ وَالْمُسْتَغْفِرِيْنَ بِالْاَسْحٰرِ ﴿١٨﴾

شَهِدَ اللّٰهُ اَنَّهُ لَا اِلٰهَ اِلَّا هُوَ ، وَالْمَلٰٓئِكَةُ وَ  
اُولُو الْاَعْلٰمِ قَائِمًا بِالْقِسْطِ ، لَا اِلٰهَ اِلَّا  
هُوَ الْعَزِيْزُ الْحَكِيْمُ ﴿١٩﴾

اِنَّ الدِّيْنَ عِنْدَ اللّٰهِ الْاِسْلَامُ ، وَ مَا  
اٰخْتَلَفَ الَّذِيْنَ اُوْتُوْا الْكِتٰبَ اِلَّا مِّنْ بَعْدِ  
مَا جَاءَهُمُ الْعِلْمُ بَغِيًّا بَيْنَهُمْ ، وَ مَنْ  
يَكْفُرْ بِآيٰتِ اللّٰهِ فَاِنَّ اللّٰهَ سَرِيْعُ  
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’imam 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  
وَالْأُمِّيِّينَ ءَأَسْلَمْتُمْ ؕ فَإِنْ أَسْلَمُوا  
فَقَدْ أَهْتَدَوْا وَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ  
الْبَلَاءُ، وَاللَّهُ بَصِيرٌ بِالْعِبَادِ ﴿٢١﴾

إِنَّ الَّذِينَ يَكْفُرُونَ بِآيَاتِ اللَّهِ وَ  
يَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ حَقٍّ، وَيَقْتُلُونَ  
الَّذِينَ يَأْمُرُونَ بِالْقِسْطِ مِنَ النَّاسِ  
فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ﴿٢٢﴾

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

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

ذَلِكَ بِأَنَّهُمْ قَالُوا لَنْ تَمَسَّنَا النَّارُ  
إِلَّا أَيَّامًا مَّعْدُودَاتٍ، وَعَرَّهَمُ فِي  
دِينِهِمْ مَا كَانُوا يَفْتَرُونَ ﴿٢٥﴾

فَكَيْفَ إِذَا جُمِعْتُمْ لِيَوْمِ لَا رَيْبَ فِيهِ  
وَدُفِنْتُمْ 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 ۗ بِرِيدِكَ

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 nafсахū*’ (يُحَذِّرُكُمْ اللَّهُ نَفْسَهُ) literally means that ‘Allāh cautions you against Himself,’ which means that He cautions you against taking liberties regarding His commands and dictates.

الْخَيْرُ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٧﴾

تُولِجُ اللَّيْلَ فِي النَّهَارِ وَتُؤَلِّجُ النَّهَارَ فِي اللَّيْلِ ۖ وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ ۖ وَتَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ ﴿٢٨﴾

لَا يَتَّخِذُ الْمُؤْمِنُونَ الْكُفْرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ ۗ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاةً ۗ وَيُحَذِّرُكُمْ اللَّهُ نَفْسَهُ ۗ وَإِلَى اللَّهِ الْمَصِيرُ ﴿٢٩﴾

قُلْ إِنْ تُخْفُوا مَا فِي صُدُورِكُمْ أَوْ تُبْدُوهُ أُوَّاءُ يَعْلَمُهُ اللَّهُ ۗ وَيَعْلَمُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٠﴾

يَوْمَ تَجِدُ كُلُّ نَفْسٍ مِمَّا عَمِلَتْ مِنْ خَيْرٍ مُحَضَّرًا ۗ وَمِمَّا عَمِلَتْ مِنْ سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا ۗ وَاللَّهُ بِمَا تَعْمَلُونَ بَالِغٌ ﴿٣١﴾

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٣٢﴾

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 ﴿٣٣﴾

إِنَّ اللَّهَ اصْطَفٰٓ اٰدَمَ وَنُوْحًا وَّآلَ اِبْرٰهِيْمَ وَّآلَ عِمْرٰنَ عَلٰى الْعٰلَمِيْنَ ﴿٣٤﴾

ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ ۗ وَاللّٰهُ سَمِيْعٌ عَلِيْمٌ ﴿٣٥﴾

اِذْ قَالَتِ امْرَاَتُ عِمْرٰنَ رَبِّ اِنِّيْ نَذَرْتُ لَكَ مَا فِيْ بَطْنِيْ مُحَرَّرًا ۖ فَقَبَّلْ مِنِّيْ ۗ اِنَّكَ اَنْتَ السَّمِيْعُ الْعَلِيْمُ ﴿٣٦﴾

فَلَمَّا وَضَعَهَا قَالَتْ رَبِّ اِنِّيْ وَضَعْتُهَا اُنْثٰى ۗ وَاللّٰهُ اَعْلَمُ بِمَا وَضَعَتْ ۗ وَلَيْسَ الذَّكَرُ كَالْاُنْثٰى ۗ وَرَبِّيْ سَمِيْعٌ عَلِيْمٌ ﴿٣٧﴾

فَتَقَبَّلَهَا رَبُّهَا بِقَبُوْلٍ حَسَنٍ وَّ اٰتٰنَهَا نَبَاً حَسَنًا ۗ وَكَفَّلَهَا زَكَرِيَّا ۗ كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا ۗ قَالَ يَمْرُؤُْمَ اِنِّيْ لَكَ هٰذَا ۗ قَالَتْ هُوَ مِنْ عِنْدِ اللّٰهِ ۗ اِنَّ اللّٰهَ يَرْزُقُ مَنْ يَّشَآءُ بِغَيْرِ حِسَابٍ ﴿٣٨﴾

هٰنِكَ دَعَا زَكَرِيَّا رَبَّهُ ۗ قَالَ رَبِّ هَبْ لِيْ مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً ۗ اِنَّكَ سَمِيْعُ الدَّعَآءِ ﴿٣٩﴾

فَنَادٰهُ الْمَلٰٓئِكَةُ ۗ وَهُوَ قَائِمٌ يُصَلِّي ۗ

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

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 تَمِيمًا مِّنَ الصَّالِحِينَ ﴿٣١﴾

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

قَالَ رَبِّ اجْعَلْ لِّي آيَةً، قَالَ آيَتُكَ أَلَّا  
تُكَلِّمَ النَّاسَ ثَلَاثَةَ أَيَّامٍ إِلَّا ذَمًّا وَ  
اذْكُرْ رَبَّكَ كَثِيرًا وَ سَبِّحْ بِالْحَمْدِ وَ  
الْأُبْحَارِ ﴿٣٣﴾

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

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

ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ  
وَ مَا كُنْتَ لَدَيْهِمْ إِذْ يُلْقُونَ أَقْلَامَهُمْ  
أَيُّهُمْ يَكْفُلُ مَرْيَمَ، وَ مَا كُنْتَ لَدَيْهِمْ  
إِذْ يَخْتَصِمُونَ ﴿٣٦﴾

إِذْ قَالَتِ الْمَلَائِكَةُ لِمَرْيَمُ إِنَّ اللَّهَ  
يُبَشِّرُكَ بِكَلِمَةٍ مِّنْهُ، اسْمُهُ الْمَسِيحُ  
عِيسَى ابْنُ مَرْيَمَ وَ جِيئَهَا 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 فَأَنفُخُ 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 لِّكُم إِن كُنْتُمْ مُؤْمِنِينَ ﴿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.

وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ وَلَا حِجْلَ لَكُمْ بَعْضَ الَّذِي حُرِّمَ عَلَيْكُمْ وَ جِئْتُكُمْ بِآيَةٍ مِّن رَّبِّكُمْ فَاتَّقُوا اللَّهَ وَأَطِيعُوا أَوْلِيَاءَهُ

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 مَا أَنزَلْنَا مِنَّا مِن آيَةٍ إِلَّا وَاتَّبَعْنَا 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.'

فَاَعْتَبْنَا مَعَ الشَّاهِدِينَ ﴿٥٣﴾

وَ مَكَرُوا وَ مَكَرَ اللَّهُ، وَ اللَّهُ خَيْرُ  
الْمَاكِرِينَ ﴿٥٥﴾

إِذْ قَالَ اللَّهُ يٰعِيسَى ابْنِي مُتَوَفِّيكَ وَ  
رَافِعُكَ إِلَيَّ وَ مُطَهِّرُكَ مِنَ الَّذِينَ  
كَفَرُوا وَ آجِبْ عِلْمَ 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 وَ الْآخِرَةِ ز وَ مَا لَهُمْ  
مِّنْ نَّاصِرِينَ ﴿٥٧﴾

وَ أَمَّا الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ  
فَيُؤْتِيهِمْ أَجُورَهُمْ وَ اللَّهُ لَا يُحِبُّ  
الظَّالِمِينَ ﴿٥٨﴾

ذٰلِكَ نَتْلُوهُ عَلَيْكَ مِنَ الْآيَاتِ وَ الذِّكْرِ  
الْحَكِيمِ ﴿٥٩﴾

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

الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُن مِّنَ  
الْمُمْتَرِينَ ﴿٦١﴾

فَمَنْ حَادَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ  
الْحِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَ  
أَبْنَاءَكُمْ وَ نِسَاءَنَا وَ نِسَاءَكُمْ وَ أَنْفُسَنَا وَ  
أَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَتَ  
اللَّهِ عَلَى الْكٰذِبِينَ ﴿٦٢﴾

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



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.

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

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.'

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?

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.

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.

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.

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.

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

إِنَّ هَذَا لَهُوَ الْقَصَصُ الْحَقُّ ۖ وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ ۗ وَإِنَّ اللَّهَ لَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٣١﴾

فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ عَلِيمٌ بِالْمُفْسِدِينَ ﴿٣٢﴾

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 ﴿٣٣﴾

يَا أَهْلَ الْكِتَابِ لِمَ تَحَاجُّونَ فِي إِبْرَاهِيمَ ۖ وَمَا أَنْزَلْنَا التَّوْرَةَ وَالْإِنْجِيلَ إِلَّا مِنْ بَعْدِهِ ۗ أَفَلَا تَعْقِلُونَ ﴿٣٤﴾

هَآأَنْتُمْ هُوَ ۗ أَمْ حَآجَجْتُمْ فِيْمَا لَكُمْ بِهِ عِلْمٌ ۚ قُلِمْ تُحَآجُّونَ فِيْمَا لَيْسَ لَكُمْ بِهِ عِلْمٌ ۗ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٣٥﴾

مَا كَانَ إِبْرَاهِيمَ يَهُودِيًّا وَلَا نَصْرَانِيًّا ۚ وَلَكِنْ كَانَ حَنِيفًا مُسْلِمًا ۚ وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿٣٦﴾

إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ ۗ وَهَذَا النَّبِيُّ وَالَّذِينَ آمَنُوا ۗ وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ ﴿٣٧﴾

وَدَّتْ طَّآئِفَةٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يُضِلُّوكُمْ وَمَا يُضِلُّونَ إِلَّا أَنفُسَهُمْ ۚ وَمَا يَشْعُرُونَ ﴿٣٨﴾

يَا أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ ۖ وَأَنْتُمْ تَشْهَدُونَ ﴿٣٩﴾

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.

يَا أَهْلَ الْكِتَابِ لِمَ تَلْبِسُونَ الْحَقَّ  
بِالْبَاطِلِ وَ تَكْتُمُونَ الْحَقَّ وَ أَنْتُمْ  
تَعْلَمُونَ ﴿٤٦﴾

وَقَالَتْ طَائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ  
آمَنُوا بِالَّذِي أُنزِلَ عَلَيْنَا آمَنُوا  
وَجَهَ النَّهَارَ وَ كَفَرُوا آخِرَهُ لَعَلَّهُمْ  
يَرْجِعُونَ ﴿٤٧﴾

وَلَا تُؤْمِنُوا إِلَّا لِمَنْ تَبِعَ دِينَكُمْ  
قُلْ إِنَّ الْهُدَىٰ هَدَىٰ اللَّهُ ۗ إِنَّ يَوْمَئِذٍ  
أَحَدٌ مِّمَّنْ لَّمَّا أَوْزَيْتُمْ أَوْ يُعَاجِلُكُمْ  
عِنْدَ رَبِّكُمْ ۗ قُلْ إِنَّ الْفَضْلَ بِيَدِ اللَّهِ ۗ  
يُؤْتِيهِ مَن يَشَاءُ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٤٨﴾

يَخْتَصُّ بِرَحْمَتِهِ مَن يَشَاءُ ۗ وَاللَّهُ  
ذُو الْفَضْلِ الْعَظِيمِ ﴿٤٩﴾

وَمِنْ أَهْلِ الْكِتَابِ مَنَ إِنْ تَأْمَنَهُ بِقِنطَارٍ  
يُؤَدِّهِ إِلَيْكَ ۗ وَمِنْهُمْ مَّنَ إِنْ تَأْمَنَهُ  
بِدينَارٍ لَا يُؤَدِّهِ إِلَيْكَ إِلَّا مَا دُمْتَ  
عَلَيْهِ قَائِمًا ۗ ذَٰلِكَ بِأَنَّهُمْ قَالُوا  
لَيْسَ عَلَيْنَا فِي الْأُمِّيِّينَ سَبِيلٌ ۗ وَ  
يَقُولُونَ عَلَى اللَّهِ الْكُذِبَ وَ هُمْ  
يَعْلَمُونَ ﴿٥٠﴾

بَلَىٰ مَن أَدَّىٰ بِعَهْدِهِ وَ اتَّقَىٰ فَإِنَّ اللَّهَ  
يُحِبُّ الْمُتَّقِينَ ﴿٥١﴾

\*74. 'And obey none but him who follows your religion;' —Say, '*O Prophet, verily the guidance is the guidance from Allāh whatever He please. What is essential is that everyone should be bestowed with a teaching like you were bestowed earlier. Otherwise they would have a right to argue against you in the presence of your Lord.*'

74. **Note:** This indicates that it was not the Jews who had a case to argue against the Holy Prophet (may peace and blessings of Allāh be upon him) merely because the teachings granted to him were not exactly the same as theirs. On the contrary, it would rather have been the right of the people of Islām to argue against them, had they been deprived of a Divine teaching altogether indicating the partiality of God in favour of the people of the Book. The difference in teaching against which the Jews were taking exception is totally irrelevant.

78. *As for those who take a paltry price in exchange for their covenant with Allāh and their oaths, they shall have no portion in the life to come, and Allāh will neither speak to them nor look upon them on the Day of Resurrection, nor will He purify them; and for them shall be a grievous punishment.*

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 enjoin 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

رَأَى 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 ﴿٧٨﴾

وَأَنَّ مِنْهُمْ لَفِرْقًا قَلِيلًا لَسَنَتَهُمْ بِالْكِتَابِ لِتَحْسَبُوهُ مِنَ الْكِتَابِ وَمَا هُوَ مِنَ الْكِتَابِ وَمَا هُوَ مِنْ عِنْدِ اللَّهِ وَ يَقُولُونَ هُوَ مِنْ عِنْدِ اللَّهِ عَلَى اللَّهِ الْكُذِبَ وَهُمْ يَعْلَمُونَ ﴿٧٩﴾

مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحِكْمَ وَالنَّبُوءَةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِي مِنْ دُونِ اللَّهِ وَلَعِنَ كُفْرًا بَرَاءِينَ بِمَا كُنْتُمْ تَعْلَمُونَ الْكِتَابَ وَ بِمَا كُنْتُمْ تَدْرُسُونَ ﴿٨٠﴾

وَلَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا الْمَلَائِكَةَ وَالنَّبِيِّينَ أَرْبَابًا أَيَأْمُرُكُمْ بِالْكُفْرِ بَعْدَ إِذْ أَنْتُمْ مُسْلِمُونَ ﴿٨١﴾

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَتَنْصُرُنَّهُ قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذُلِكُمْ أَصْرِيءَ قَالُوا أَقْرَرْنَا قَالَ فَاشْهَدُوا وَأَنَا

\* 80. It is not *possible* for a man that Allāh should give him the Book and **wisdom** and prophethood, *and* then he should say to men: 'Be servants to me and not to Allāh;' but *he would say*: 'Be solely devoted to the Lord because you teach the Book and because you study it.'

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 reprieved;

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

مَعَكُمْ مِنَ الشَّاهِدِينَ ﴿٨٢﴾

فَمَنْ تَوَلَّى بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ  
الْفٰسِقُونَ ﴿٨٣﴾

أَفَخَيْرٌ لِّمَنِ اللّٰهُ يَبْعَثُ وَلَا تَعْلَمَ  
مَنْ فِي السَّمٰوٰتِ وَالْاَرْضِ طَوْعًا  
وَّكَرْهًا وَّالَّذِي يَرْجَعُونَ ﴿٨٤﴾

قُلْ اٰمَنَّا بِاللّٰهِ وَمَا اُنزِلَ عَلَيْنَا وَمَا  
اُنزِلَ عَلٰى اِبْرٰهِيْمَ وَاِسْمٰعِيْلَ وَاِسْحٰقَ  
وَيٰحٰقُوبَ وَاَلِىَسٰبِطَ وَمَا  
اُوْتِيَ مُوسٰى وَعِيسٰى وَالتَّيْمٰنِيْنَ مِنْ  
رَّبِّهِمْ سَلٰ تَفَرَّقَ بَيْنَ اَحَدٍ مِنْهُمْ  
رَوْحًا لَّهِ مُسْلِمُونَ ﴿٨٥﴾

وَمَنْ يَّبْتَغِ غَيْرَ الْاِسْلَامِ دِيْنًا فَلَنْ  
يُقْبَلَ مِنْهُ وَّهُوَ فِي الْاٰخِرَةِ مِنَ  
الْخٰسِرِيْنَ ﴿٨٦﴾

كَيْفَ يَهْدِي اللّٰهُ قَوْمًا كَفَرُوْا بَعْدَ  
اِيْمَانِهِمْ وَشَهِدُوْا اَنَّ الرّٰسُوْلَ  
حَقٌّ وَّجَاءَهُمُ الْبَيِّنٰتُ وَاَللّٰهُ لَا  
يَهْدِي الْقَوْمَ الظّٰلِمِيْنَ ﴿٨٧﴾

اُولٰٓئِكَ جَزَاؤُهُمْ اَنْ عَلَيْهِمْ لَعْنَةُ  
اللّٰهِ وَالْمَلٰٓئِكَةِ وَالنَّاسِ اَجْمَعِيْنَ ﴿٨٨﴾  
خٰلِدِيْنَ فِيْهَا لَا يَخَفُ مِنْهُمْ  
العَذَابُ وَاَلَهُمْ يُنظَرُوْنَ ﴿٨٩﴾

اِلَّا الَّذِيْنَ تَابُوْا مِنْ بَعْدِ ذٰلِكَ وَاَصْلَحُوْا فَانَّ اللّٰهَ غَفُوْرٌ رّٰحِيْمٌ ﴿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.

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.

‡ The valley of Mecca.

إِنَّ الَّذِينَ كَفَرُوا بَعْدَ إِيمَانِهِمْ  
ثُمَّ آذُوا كُفْرًا لَنْ نُقْبَلَ تَوْبَتَهُمْ  
وَأُولَئِكَ هُمُ الضَّالُّونَ ﴿٩١﴾

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

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

كُلُّ الطَّعَامِ كَانَ حَلَالًا لِلْبَنِي  
إِسْرَائِيلَ إِلَّا مَا حَرَّمَ إِسْرَائِيلُ  
عَلَى نَفْسِهِ مِنْ قَبْلِ أَنْ تُنزَّلَ  
التَّوْرَةُ ۗ قُلْ فَأْتُوا بِالتَّوْرَةِ  
فَاتْلُوهَا ۗ إِنَّ كُنْتُمْ صَادِقِينَ ﴿٩٤﴾

فَمَنْ افْتَرَى 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 مُبَارَكًا وَهُدًى لِلْعَالَمِينَ ﴿٩٧﴾

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

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  
بآيَاتِ اللَّهِ وَاللَّهُ 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 أَمَنَ تَبْغُونَهَا  
عِوَجًا وَأَنتُمْ 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 بِغَدْرٍ إِلَىٰ مَا كُفَرْتُمْ  
مِّن قَبْلُ ۗ

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.

وَكَيْفَ تَكْفُرُونَ وَأَنتُمْ تُتْلَىٰ  
عَلَيْكُمْ آيَاتُ اللَّهِ وَفِيكُمْ رَسُولُهُ ۗ  
مَنْ يَعْتَصِمْ 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 حَقَّ  
تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ  
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.

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا  
تَفَرَّقُوا ۗ وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ  
إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ  
فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا ۗ وَكُنْتُمْ  
عَلَىٰ شَفَا حُفْرَةٍ مِّنَ النَّارِ فَأَنْقَذَكُم  
مِّنْهَا ۗ كَذَلِكَ 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.

وَلْيَكُنْ مِنكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ  
وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ  
الْمُنْكَرِ ۗ وَأُولَٰئِكَ 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,

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.'*

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

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

110. And to Allāh belongs whatever is in the heavens and whatever is in the earth, and to Allāh shall all affairs be returned *for decision*.

#### R. 12.

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.

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.

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

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

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

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

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

وَرَبُّهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ، وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿١١٠﴾

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ، وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ، مِنْهُمُ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ ﴿١١١﴾

لَنْ يَضُرُّوكُمْ إِلَّا أَذًى، وَإِنْ يُقَاتِلُوكُمْ يُؤَلُّوكُمُ الْأَدْيَانَ، تُمْسِكُونَ وَإِنْ يَنْصَرُوا عَلَيْكُمْ لَا بِأَنْتُمْ تَقْتُلُونَ، وَاللَّهُ يَكْفُرُونَ بِآيَاتِهِ وَاللَّهُ يَكْفُرُونَ بِآيَاتِهِ وَاللَّهُ يَكْفُرُونَ بِآيَاتِهِ وَاللَّهُ يَكْفُرُونَ بِآيَاتِهِ

ضُرِبَتْ عَلَيْهِمُ الذَّلِيلَةُ، أَيْنَ مَا ثَقِفُوا إِلَّا بِحَبْلٍ مِنَ اللَّهِ وَحَبْلِ مِنَ النَّاسِ، وَبَاءُ وَغَضِبَ مِنَ اللَّهِ وَضُرِبَتْ عَلَيْهِمُ الْمَسْكَنَةُ، ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَاسْتَكْبَرُوا

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

الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ ۗ ذَٰلِكَ بِمَا عَصَوْا  
وَكَانُوا يَعْتَدُونَ ﴿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  
قَائِمَةٌ يَتْلُونَ آيَاتِ اللَّهِ آنَاءَ 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.

وَ مَا يَفْعَلُوا مِنْ خَيْرٍ فَلَنْ يُكْفَرُوا بِهِ ۗ 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 نُغْنِي عَنْهُمْ  
أَمْوَالَهُمْ وَآلَهُمْ وَآلَهُم 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  
أَنْفُسَهُمْ فَأَهْلَكَتْهُ ۗ وَ مَا ظَلَمَهُمُ  
اللَّهُ وَلَٰكِنْ أَنْفُسُهُمْ 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 يَأْتُونُكُمْ حَبَابًا ۗ وَ دُّوُوا  
مَا عَزَيْتُمْ ۗ قَدْ بَدَتِ الْبَغْضَاءُ مِنْ  
أَفْوَاهِهِمْ ۗ وَ مَا 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 لَقُوكُمْ  
قَالُوا آمَنَّا وَإِذَا خَلَوْا عَصَوْا عَلَيْكُمْ  
أَلَا تَأْمَلُ مِنَ الْغَيْظِ ۚ قُلْ مُؤْتُوا  
بِعَظِيمِكُمْ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ  
الصُّدُورِ ﴿٦٩﴾

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 تَمَسَّسَكُمْ حَسَنَةٌ تَسُؤْهُمْ وَإِنْ  
تُصِبْكُمْ سَيِّئَةٌ يَفْرَحُوا بِهَا وَإِنْ  
تَصِيدُوا وَتَتَّقُوا لَا يَضُرُّكُمْ  
كَيْدُهُمْ شَيْئًا إِنَّ اللَّهَ بِمَا يَحْمَلُونَ  
مُحِيطٌ ﴿٧٠﴾

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 عَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ  
الْمُؤْمِنِينَ مَقَاعِدَ لِلْقِتَالِ وَاللَّهُ  
سَمِيعٌ عَلِيمٌ ﴿٧١﴾

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

إِذْ هَمَّتْ طَائِفَتَيْنِ مِنْكُمْ أَنْ تَفْشَلَا  
وَاللَّهُ وَلِيُّهُمَا وَ عَلَى اللَّهِ  
قَلْبَتَوَكَّلِ الْمُؤْمِنُونَ ﴿٧٢﴾

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 تَصَرَّكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ  
أَذَلَّةٌ فَأَتَقُوا اللَّهَ لَعَلَّكُمْ  
تَشْكُرُونَ ﴿٧٣﴾

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 يُمِدَّكُمْ رَبُّكُمْ بِثَلَاثَةِ آلَافٍ مِنَ  
الْمَلَائِكَةِ مُنَزَّلِينَ ﴿٧٤﴾

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 ۚ إِنْ تَصِيدُوا وَتَتَّقُوا وَيَأْتُوكُمْ  
مِّنْ قُدُورِهِمْ هَذَا يُمِدَّكُمْ رَبُّكُمْ  
بِخَمْسَةِ آلَافٍ مِنَ الْمَلَائِكَةِ  
مُسَوِّمِينَ ﴿٧٥﴾

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

وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ لَكُمْ وَ

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

لِتَطْمَئِنَّ قُلُوبُكُمْ بِهِ ۗ وَمَا النَّصْرُ  
إِلَّا مِنْ عِنْدِ اللَّهِ الْعَزِيزِ الْحَكِيمِ ﴿٢٢﴾

لِيَقْطَعَ طَرَفًا مِّنَ الَّذِينَ كَفَرُوا أَوْ  
يَكْبِتَهُمْ فَيَنْقَلِبُوا خَائِبِينَ ﴿٢٣﴾

لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ  
عَلَيْهِمْ أَوْ يُعَذِّبُهُمْ قَاتِلُهُمْ ظَالِمُونَ ﴿٢٤﴾

وَرَبُّهُمَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ  
يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ ۗ  
وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٣٠﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا  
الرِّبَا أضعافًا مضاعفةً ۚ وَاتَّقُوا  
اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٣١﴾

وَاتَّقُوا النَّارَ الَّتِي أُعِدَّتْ لِلْكَافِرِينَ ﴿٣٢﴾

وَاطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ  
تُرْحَمُونَ ﴿٣٣﴾

وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَ  
جَنَّةٍ عَرْضُهَا السَّمٰوٰتُ وَالْأَرْضُ  
أُعِدَّتْ لِلْمُتَّقِينَ ﴿٣٤﴾

الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ  
وَكَالظَّالِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ  
النَّاسِ ۗ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿٣٥﴾

وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا  
أَنفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا  
لذُنُوبِهِمْ ۗ وَمَن يَغْفِرِ 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—

ا ا i u | th ث | h ح | kh خ | dh ذ | s ص ﴿70﴾ d ض | t ط | z ظ | gh غ | q ق | ' ع

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 تَعَالَى وَلَمْ يُصِرُّوا عَلَىٰ مَا فَعَلُوا  
وَهُمْ يَعْلَمُونَ ﴿٣٧﴾

أُولَٰئِكَ جَزَاءُ هُمْ مَغْفِرَةٌ مِّن رَّبِّهِمْ  
وَجَنَّاتٌ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ  
خَالِدِينَ فِيهَا ۖ وَنَحْمُ أَجْرَ الْعَامِلِينَ ﴿٣٨﴾

قَدْ خَلَتْ مِن قَبْلِكُمْ سُنَنٌ ۗ فَسِيرُوا  
فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ  
عَاقِبَةُ الْمُكذِبِينَ ﴿٣٩﴾

هَٰذَا بَيِّنَاتٌ لِّلنَّاسِ وَهُدًى وَمَوْعِظَةٌ  
لِّلْمُتَّقِينَ ﴿٤٠﴾

وَلَا تَهِنُوا وَلَا تَحْزَنُوا ۚ وَأَنْتُمْ  
الْأَعْلَوْنَ إِن كُنْتُمْ مُّؤْمِنِينَ ﴿٤١﴾

إِن يَمَسَّكُمْ فَرْحٌ فَقَدْ مَسَّ الْقَوْمَ  
فَرْحٌ مِّثْلَهُ ۚ وَتِلْكَ الْأَيَّامُ نُدُوبُهَا  
بَيْنَ النَّاسِ ۗ وَليَعْلَمَ اللَّهُ الَّذِينَ  
أَمَنُوا وَيَتَّخِذَ مِنكُمْ شُهَدَاءَ ۗ وَاللَّهُ لَا  
يُحِبُّ الظَّالِمِينَ ﴿٤٢﴾

وَلِيُمَحِّصَ اللَّهُ الَّذِينَ آمَنُوا وَيَمْحَقَ  
الْكَافِرِينَ ﴿٤٣﴾

أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَلَمَّا  
يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ  
يَعْلَمَ الصَّابِرِينَ ﴿٤٤﴾

وَلَقَدْ كُنْتُمْ تَمَنَّوْنَ الْمَوْتَ مِن قَبْلِ  
أَنْ تَلْقَوْهُ ۖ فَقَدْ رَأَيْتُمُوهُ وَأَنْتُمْ  
تَنْظُرُونَ ﴿٤٥﴾

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 مَكَاتٍ أَوْ قِيلٍ  
أَنْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ ۚ وَمَنْ يَنْقَلِبْ  
عَلَىٰ عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا ۚ وَ  
سَيَجْزِي اللَّهُ الشَّاكِرِينَ ﴿٣٥﴾

وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ  
اللَّهِ ۚ كَتَبْنَا مُوَدَّتَهَا ۚ وَمَنْ يُرِدْ ثَوَابَ  
الدُّنْيَا نُؤْتِهِ مِنْهَا ۚ وَمَنْ يُرِدْ ثَوَابَ  
الْآخِرَةِ نُؤْتِهِ مِنْهَا ۚ وَسَنَجْزِي  
الشَّاكِرِينَ ﴿٣٦﴾

وَكَمَا يَنْ مِّنْ نَّبِيٍّ قَتَلَ مَعَهُ رِبِّيُّونَ  
كَثِيرٌ ۚ فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي  
سَبِيلِ اللَّهِ ۚ وَمَا ضَعُفُوا وَمَا اسْتَكَانُوا  
وَاللَّهُ يُحِبُّ الصَّابِرِينَ ﴿٣٧﴾

وَمَا كَانَ قَوْلُهُمْ إِلَّا أَنْ قَالُوا رَبَّنَا  
اغْفِرْ لَنَا ذُنُوبَنَا وَارْحَمْنَا ۚ إِنَّكَ  
أَمْرُنَا وَتَحَيَّتْ أَقْدَامِنَا ۚ وَأَنْصُرْنَا عَلَى  
الْقَوْمِ الْكَافِرِينَ ﴿٣٨﴾

فَاتَمَّ اللَّهُ ثَوَابَ الدُّنْيَا وَحَسَنَ  
ثَوَابَ الْآخِرَةِ ۚ وَاللَّهُ يُحِبُّ  
الْمُحْسِنِينَ ﴿٣٩﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ تَطِيعُوا  
الَّذِينَ كَفَرُوا يَكْفُرُوا بِكُمْ عَلَىٰ  
أَعْقَابِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ ﴿٤٠﴾

بَلِ اللَّهُ مَوْلَاكُمْ ۖ وَهُوَ خَيْرُ النَّاصِرِينَ ﴿٤١﴾

\* 147. Note: The word 'ribbiyyūn' (رَبِّيُّونَ) has been merely translated as 'companies (of their followers)'—without the essential connotation of godliness which is implied in the word (رَبِّيُّونَ). 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.

سَنُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا  
الرُّعْبَ بِمَا أَشْرَكُوا بِاللَّهِ مَا لَمْ يُنَزَّلْ  
بِهِ سُلْطَانًا ۗ وَمَأْوَهُمُ النَّارُ ۖ وَبِئْسَ  
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 وَعْدَهُ لَا إِذْ تَحْسَبُونَهُمْ  
بِإِذْنِهِ ۗ حَتَّىٰ إِذَا أَفْشَلْتُمْ وَتَوَارَعْتُمْ  
فِي الْأَمْرِ وَعَصَيْتُمْ مِمَّا بَعَثَ مَا  
أَرْسَلَكُمْ مَا تُحِبُّونَ ۚ مِنْكُمْ مَنْ يُرِيدُ  
الدُّنْيَا وَمِنْكُمْ مَنْ 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 عَلَىٰ أَحَدٍ  
وَالرَّسُولُ يَدْعُوكُمْ فِي أُخْرَاكُمْ  
فَأَنَّا بَكُمْ عَمَّا يَعْجِبُ لِكَيْلًا نَحْزَنُوا  
عَلَىٰ مَا فَاتَكُمْ 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 عَلَيْكُمْ مِّنْ بَعْدِ الْعَمَلِ  
أَمْنَةً نُعَاسًا يَّغْشَىٰ طَائِفَةٌ 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.

† The battle of Uhud.

الْجَاهِلِيَّةِ ۖ يَقُولُونَ هَل لَّنَا مِنَ  
الْأَمْرِ مِنْ شَيْءٍ ۗ قُلْ إِنَّ الْأَمْرَ كُلَّهُ  
لِلَّهِ ۖ يُخْفُونَ فِي أَنْفُسِهِمْ مَا لَا  
يُبْدُونَ لَكَ ۖ يَقُولُونَ لَوْ كَان لَنَا  
مِنَ الْأَمْرِ شَيْءٌ مَّا قَتَلْنَا هُنَا ۗ قُلْ لَوْ  
كُنْتُمْ فِي بَيُوتِكُمْ لَبَرَزَ الَّذِينَ  
كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَى  
مَضَاجِعِهِمْ ۗ وَ لِيَبْتَلِيَ اللَّهُ مَا فِي  
صُدُورِكُمْ ۖ وَ لِيَمَحصَ مَا فِي  
قُلُوبِكُمْ ۗ وَ اللَّهُ عَلِيمٌ بِذَاتِ  
الصُّدُورِ ﴿١٥٥﴾

إِنَّ الَّذِينَ تَوَلَّوْا مِنْكُمْ يَوْمَ الْتَقَى  
الْجَمْعَيْنِ ۗ إِنَّمَا اسْتَزَلَّهُمُ الشَّيْطَانُ  
بِبَعْضِ مَا كَسَبُوا ۗ وَ لَقَدْ عَفَا اللَّهُ  
عَنْهُمْ ۗ إِنَّ اللَّهَ عَفُورٌ رَحِيمٌ ﴿١٥٦﴾

بِأَيِّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا  
كَالَّذِينَ كَفَرُوا وَقَالُوا لِإِخْوَانِهِمْ  
إِذَا ضَرَبُوا فِي الْأَرْضِ أَوْ كَانُوا غُرًى  
لَوْ كَانُوا عِنْدَنَا مَا مَاتُوا وَمَا قَتَلُوا ۗ  
لِيَجْعَلَ اللَّهُ ذَلِكَ حَسْرَةً فِي  
قُلُوبِهِمْ ۗ وَ اللَّهُ يُحْيِي وَيُمِيتُ ۗ وَ اللَّهُ  
بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١٥٧﴾

وَلَيْنَ قُتِلْتُمْ فِي سَبِيلِ اللَّهِ أَوْ مِتُّمُ  
لَمْغْفِرَةً مِّنَ اللَّهِ وَرَحْمَةً خَيْرٌ مِّمَّا  
يَجْمَعُونَ ﴿١٥٨﴾

وَلَيْنَ مِّمُّمٌ أَوْ قُتِلْتُمْ لَا إِلَى اللَّهِ  
تُخْشَرُونَ ﴿١٥٩﴾

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

فَمَا رَحْمَةً مِّنَ اللَّهِ لِيُنزِلَ لَهُمْ ۖ وَلَوْ  
كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانفَضُّوا  
مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ  
وَشَاوِرْهُمْ فِي الْأَمْرِ ۚ فَإِذَا عَزَمْتَ  
فَتَوَكَّلْ عَلَى اللَّهِ ۚ إِنَّ اللَّهَ يُحِبُّ  
الْمُتَوَكِّلِينَ ﴿١٦٠﴾

إِن يَنْصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ ۚ وَ  
إِن يَنْصُرْكُمْ فَمَنْ ذَا الَّذِي يَنْصُرْكُمْ  
مِنْ بَعْدِهِ ۚ وَ عَلَى اللَّهِ فليتَوَكَّلِ  
الْمُؤْمِنُونَ ﴿١٦١﴾

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

أَقَمِينَ اتَّبَعَهُ رِضْوَانًا اللَّهُ كَمَنْ بَاءَ  
بِسَخَطٍ مِّنَ اللَّهِ وَمَا وَدَّ اللَّهُ جَهَنَّمَ ۚ وَ  
بِئْسَ الْمَصِيرُ ﴿١٦٣﴾

هُم دَرَجَاتٌ عِنْدَ اللَّهِ ۚ وَاللَّهُ بَصِيرٌ  
بِمَا يَحْمَلُونَ ﴿١٦٤﴾

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ  
بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ  
يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ  
الْكِتَابَ وَالْحِكْمَةَ ۚ وَإِنْ كَانُوا مِنْ قَبْلُ  
لَفِي ضَلَالٍ مُّبِينٍ ﴿١٦٥﴾

أَوْ لَمَّا أَصَابَتْكُمْ مُصِيبَةٌ قَدْ أَصَبْتُمْ  
وَمِثْلَيْهَا ۚ قُلْتُمْ أَىٰ هَذَا ۚ قُلْ هُوَ مِنْ  
عِنْدِ أَنفُسِكُمْ ۚ إِنَّ اللَّهَ عَلَىٰ 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 ۝

وَمَا أَصَابَكُمْ يَوْمَ الْتَقَى الْجَمْعَيْنِ فَبِإِذْنِ اللَّهِ وَلِيَعْلَمَ الْمُؤْمِنِينَ ۝

وَلِيَعْلَمَ الَّذِينَ تَافَهُوا ۝ وَقِيلَ لَهُمْ تَعَالَوْا قَاتِلُوا فِي سَبِيلِ اللَّهِ وَإِذْفَعُوا ۚ قَالُوا لَوْ نَعْلَمُ قِتَالًا لَاتَّبَعْنَاكُمْ هُمْ لِلْكَفْرِيَوْمِ مِمَّا أَقْرَبُ مِنْهُمْ لِلْإِيمَانِ يَقُولُونَ يَا فَوَاهِهِمْ مَا كُنَّا فِي قُلُوبِهِمْ ۚ وَاللَّهُ أَعْلَمُ بِمَا يَكْتُمُونَ ۝

الَّذِينَ قَالُوا لَا خَافُوا مِنْهُمْ وَقَعَدُوا لَوْ آطَاعُوا مَا قَاتِلُوا قُلْ قَادِرُونَ عَلَى أَنْفُسِكُمْ الْمَوْتِ إِنْ كُنْتُمْ صَادِقِينَ ۝

وَلَا تَحْسَبَنَّ الَّذِينَ قَاتَلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءُ عِنْدَ رَبِّهِمْ يُرَدُّونَ ۝

فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ ۚ وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ ۚ أَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ۝

يَسْتَبْشِرُونَ بِنِعْمَةِ اللَّهِ وَنَ الْفَضْلِ ۚ وَأَنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ ۝

الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ ۚ لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَاتَّقُوا أَجْرٌ عَظِيمٌ ۝



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 كُمْ فَاخْشَوْهُمْ  
فَرَادَهُمْ إِيمَانًا ۗ وَقَالُوا حَسْبُنَا  
اللَّهُ وَنِعْمَ الْوَكِيلُ ﴿١٧٤﴾

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

إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ  
أَوْلِيَاءَهُ ۗ فَلَا تَخَافُوهُمْ وَخَافُوا  
مَنَ ۗ إِنَّ كُنتُمْ

مُؤْمِنِينَ ﴿١٧٦﴾  
وَلَا يَحْزَنُكَ الَّذِينَ يُسَارِعُونَ فِي  
الْكُفْرِ ۗ إِنَّهُمْ لَن يَضُرُّوا اللَّهَ  
شَيْئًا ۗ يُرِيدُ اللَّهُ أَلَّا يَجْعَلَ  
لَهُمْ حَظًّا فِي  
الْآخِرَةِ ۗ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿١٧٧﴾

إِنَّ الَّذِينَ اشْتَرُوا الْكُفْرَ بِالْإِيمَانِ  
لَن يَضُرُّوا اللَّهَ شَيْئًا ۗ وَلَهُمْ  
عَذَابٌ أَلِيمٌ ﴿١٧٨﴾

وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا أَنَّمَا  
أُنزِلَ لَهُمْ خَيْرٌ لَّا أَنفُسِهِمْ ۗ  
إِنَّمَا نُمَلِّئُهُمْ لِيُزِدُوا  
إِثْمًا ۗ وَلَهُمْ عَذَابٌ  
مُّهِينٌ ﴿١٧٩﴾

مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا  
أَنتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ الْخَبِيثَ مِنَ  
الطَّيِّبِ ۗ وَمَا كَانَ اللَّهُ لِيُطِيعَكُمْ  
عَلَىٰ الْغَيْبِ ۗ وَلَئِنِ اللَّهُ يَجْتَبِي  
مَنْ يَشَاءُ سِرًّا يُؤْتِيهِ مِنَ رُّسُلِهِ  
ۗ وَإِنِ تُؤْمِنُوا 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  
مِيرَاثُ السَّمٰوٰتِ وَالْأَرْضِ وَاللَّهُ  
بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١٩﴾

لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ  
اللَّهَ فَقِيرٌ وَرَحْمُنُ أَغْنِيَاءُ سَنَكْتُبُ  
مَا قَالُوا وَنَجْزِيهِمْ أَكْثَبًا بِخَيْرٍ  
حَقِّي وَتَقُولُ ذُقُوا عَذَابَ الْحَرِيقِ ﴿٢٠﴾

ذٰلِكَ بِمَا قَدَّمْتُمْ آيٰدِيكُمْ وَآَنَّ اللّٰهَ  
لَيْسَ بِظَلَّامٍ لِّلْعٰبِدِ ﴿٢١﴾

الَّذِينَ قَالُوا إِنَّ اللَّهَ عَهِدَ إِلَيْنَا أَلاَّ  
نُؤْمِنُ إِلَّا رِيسُولٌ حَتَّىٰ يَأْتِيَنَا بَقْرَبَايِنِ  
تَأْكُلُهُ النَّارُ قُلْ قَدْ جَاءَكُمْ رُسُلٌ مِّن  
قَبْلِي بِالْبَيِّنَاتِ وَبِالْذِّكْرِ قُلْتُمْ قَلِمًا  
قَتَلْتُمُوهُمْ إِنْ كُنْتُمْ صٰدِقِينَ ﴿٢٢﴾

فَإِنْ كَذَّبْتُمْ فَقَدْ كَذَّبْتُمْ رُسُلًا مِّن  
قَبْلِكَ جَاءُوا بِالْبَيِّنَاتِ وَالْزُّبُرِ وَ  
الْكِتَابِ الْمُنِيرِ ﴿٢٣﴾

كُلُّ نَفْسٍ ذٰئِقَةُ الْمَوْتِ وَإِنَّمَا  
تُؤْتُونَ أَجْرَكُمْ يَوْمَ الْقِيَامَةِ  
فَمَن زُحِرَ عَنِ النَّارِ أَدْخَلَ الْجَنَّةَ  
فَقَدْ فَازَ وَمَا الْحَيٰوةُ 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﴾

لَتُبْلَوْنَ فِيْ أَمْوَالِكُمْ وَ أَنْفُسِكُمْ وَ لَتَسْمَعَنَّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَ مِنَ الَّذِينَ أَشْرَكُوا أَدْوَى كَثِيرًا وَ إِنْ تَصْبِرُوا وَ تَتَّقُوا فَإِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ ﴿١٨٨﴾

وَ إِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَ لَا تَكْتُمُونَهُ فَنَبَذُوهُ وَرَاءَ ظُهُورِهِمْ وَ اشْتَرَوْا بِهِ ثَمَنًا قَلِيلًا فَبَيْسَ مَا يَشْتَرُونَ ﴿١٨٩﴾

لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا آتَوْا وَ يَحِبُّونَ أَنْ يُخْمَدُوا بِمَا لَمْ يَفْعَلُوا فَلَا تَحْسَبَنَّهُمْ بِمَفَازَةٍ مِنَ الْعَذَابِ وَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿١٩٠﴾

وَ لِلَّهِ مُلْكُ السَّمَاوَاتِ وَ الْأَرْضِ وَ اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٩١﴾

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَ الْأَرْضِ وَ اخْتِلَافِ اللَّيْلِ وَ النَّهَارِ لآيَاتٍ لِّأُولِي الْأَلْبَابِ ﴿١٩٢﴾

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَ قُعُودًا وَ عَلَى جُنُوبِهِمْ وَ يَتَذَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَ الْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ ﴿١٩٣﴾

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

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.

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.”

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.’

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

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

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.

رَبَّنَا إِنَّكَ مَنْ تُدْخِلِ النَّارَ فَقَدْ  
أَخْرَيْتَهُ، وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿١٩٣﴾

رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي  
بِلَايْمَانَ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا  
رَبَّنَا قَاغُفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا  
سَيِّئَاتِنَا وَتَوَقَّنَا مَعَ الْأَبْرَارِ ﴿١٩٤﴾

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

فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ  
عَمَلَ عَامِلٍ مِنْكُمْ مِنْ ذَكَرٍ أَوْ أُنْثَى  
بَعْضُكُمْ مِنْ بَعْضٍ ۚ فَالَّذِينَ هَا جَرُوا  
وَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَ أُوذُوا فِي  
سَبِيلِي وَ قُتِلُوا أَوْ قُتِلُوا الْأَكْفَرِينَ عَنْهُمْ  
سَيِّئَاتِهِمْ وَ لَا ذُخْرُ لِمَنْ جَنَّتْ تَجْرِي  
مِنْ تَحْتِهَا الْأَنْهَارُ ۚ ثَوَابًا مِنْ عِنْدِ  
اللَّهِ وَ اللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ ﴿١٩٦﴾

لَا يَغُرَّتْكَ تَقَلُّبُ الَّذِينَ كَفَرُوا فِي  
الْبِلَادِ ﴿١٩٧﴾

مَتَاعٌ قَلِيلٌ ثُمَّ مَا لَهُمْ جَهَنَّمَ وَ  
بِئْسَ الْمِهَادُ ﴿١٩٨﴾

لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ  
جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ  
خَالِدِينَ فِيهَا نُرُؤْنَ فِيهَا وَاللَّهُ  
عِنْدَ اللَّهِ خَيْرٌ لِمَنْ يَرْتَبِعُ ﴿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.

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.

وَرَاتٍ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ  
بِاللَّهِ وَبِمَا أُنزِلَ إِلَيْكُمْ وَبِمَا أُنزِلَ  
إِلَيْهِمْ خُشِعِينَ لِاللَّهِ لَا يَشْتَرُونَ بِآيَاتِ  
اللَّهِ ثَمَنًا قَلِيلًا، أُولَئِكَ لَهُمْ أَجْرُهُمْ  
عِنْدَ رَبِّهِمْ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿٣٠﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَ  
صَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ  
لَعَلَّكُمْ تُفْلِحُونَ ﴿٣١﴾



## AL-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

يَسْمُوهُ اللّٰهُ الرَّحْمٰنِ الرَّحِيْمِ ۝۱

يٰۤاَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي  
خَلَقَكُمْ مِنْ نَفْسٍ وَّاِحْدَةٍ وَّخَلَقَ مِنْهَا  
رَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيْرًا  
وَّنِسَاءً ۗ وَاتَّقُوا اللّٰهَ الَّذِي تَسَاءَلُوْنَ  
بِهٖ وَاٰلِهٖٓ اَعْمٰرًا ۗ اِنَّ اللّٰهَ كَانَ عَلٰىكُمْ  
رَقِيْبًا ۝۲

وَاتُّوا الَّذِيْنَ اٰمَوا لَهُمْ وَلَا تَتَّبِعُوْا  
الْبَحِيْثِ بِالطَّيِّبِ وَلَا تاكلُوْا اَمْوا لَهُمْ  
اِلٰى اَمْوا لِكُمْ اِنَّهٗ كَانَ حُوْبًا كَثِيْرًا ۝۳

وَ اِنْ خِفْتُمْ اَلَّا تَقْسِطُوْا فِى الَّذِيْنَ  
فَاَنْكِحُوْا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مِمَّا  
وَقُلْتُمْ وَرُبَّمَا ۗ فَاِنْ خِفْتُمْ اَلَّا تَعْدِلُوْا  
فَوَاحِدَةً اَوْ مَا مَلَكَتْ اَيْمَانُكُمْ ذٰلِكَ  
اٰذُنِىْ اَلَّا تَعْوِلُوْا ۝۴

وَاتُّوا النِّسَاءَ صَدُقَتِهِنَّ اِحْسَانًا ۗ فَاِنْ  
طِبْنَ لَكُمْ عَنِ شَيْءٍ مِّنْهُ فَتَسَاَوْا فَاَكُلُوْهُ  
هٰذِيْنًا مَّرِيْتًا ۝۵

وَلَا تُؤْتُوا السُّفَهَاءَ اَمْوا لِكُمْ الَّذِيْنَ جَعَلَ

\*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 وَادْرُقُوهُمْ فِيهَا وَ  
اَكْسُوهُمْ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا ﴿٧﴾

وَابْتَلُوا الْيَتَامَىٰ حَتَّىٰ إِذَا بَلَغُوا النِّكَاحَ  
فَإِن أَنَسْتُمْ مِنْهُمْ رُشْدًا فَادْفَعُوا  
إِلَيْهِمْ أَمْوَالَهُمْ وَلَا تَأْكُلُوهَا إِسْرَافًا  
وَبِدَارًا أَنْ يَكْبَرُوا ۚ وَمَنْ كَانَ غَنِيًّا  
فَلْيَسْتَعْفِفْ ۚ وَمَنْ كَانَ فَقِيرًا  
فَلْيَأْكُلْ بِالْمَعْرُوفِ ۚ فَإِذَا دَفَعْتُمْ  
إِلَيْهِمْ أَمْوَالَهُمْ فَأَشْهِدُوا عَلَيْهِمْ ۚ وَكَفَىٰ  
بِاللَّهِ حَسِيبًا ﴿٨﴾

لِلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَ  
الْأَقْرَبُونَ ۚ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا  
تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ مِمَّا قَلَّ  
مِنْهُ ۚ أَوْ كَثُرَ ۚ نَصِيبًا مَّفْرُوضًا ﴿٩﴾

وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَىٰ وَ  
الْيَتَامَىٰ وَالْمَسْكِينُ فَأَدْرُقُوهُمْ مِنْهُ وَ  
قُولُوا لَهُمْ قَوْلًا مَعْرُوفًا ﴿١٠﴾

وَلْيَخْشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ  
خَلْفِهِمْ ذُرِّيَّتَهُمْ ضَعْفًا خَافُوا  
عَلَيْهِمْ ۚ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا  
سَدِيدًا ﴿١١﴾

إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ  
ظُلْمًا إِنَّمَّا يَأْكُلُونَ فِي بُطُونِهِمْ  
نَارًا ۖ وَسَيَصْلُونَ سَعِيرًا ﴿١٢﴾

property but belongs to the orphans whose number grows exceedingly large during wars. Obviously a considerable part of national wealth will be involved in such exceptional circumstances. If a nation as a whole does not take care of such property and leaves it entirely to the care of children, inexperienced and incapable of handling their wealth sensibly, this is bound to adversely influence the entire national economy. To resolve this problem the nation is addressed as a whole and made responsible for the proper care of the property in question as if it belonged to them. It does not mean, however, that such orphans will be disinherited or dispossessed of their individual rights permanently. The following verse and the verse 11 make the real import of this verse abundantly clear.

- \*7. And **test the understanding** of the orphans until they attain *the age of marriage*;

R. 2.

12. Allāh commands you concerning your children: a male shall have as much as the share of two females; but if there be females *only*, numbering more than two, then they shall have two-thirds of what the *deceased* leaves; and if there be one, she shall have the half. And his parents shall have each of them a sixth of the inheritance, if he have a child; but if he have no child and his parents be his heirs, then his mother shall have a third; and if he have brothers and sisters, then his mother shall have a sixth, after *the payment* of any bequests he may have bequeathed or of debt. Your fathers and your children, you know not which of them is nearest to you in benefit. *This fixing of portions* is from Allāh. Surely, Allāh is All-Knowing, Wise.

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

يُؤْصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ  
مِثْلُ حَظِّ الْأُنثِيَّاتِ ۚ فَإِنْ كُنَّ نِسَاءً  
فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ ۚ وَإِنْ  
كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ ۚ وَلَا يُؤْصِي  
لِكُلِّ وَاحِدٍ مِّنْهُمَا الشُّدُسُ مِمَّا تَرَكَ  
إِنْ كَانَ لَهُ وَلَدٌ ۚ وَلَهُ ۖ فَإِنْ لَّمْ يَكُنْ لَهُ  
وَلَدٌ وَوَرِثَةٌ أَبَوَاهُ فَلِلْمِثْلِ ۚ  
فَإِنْ كَانَ لَهُ إِخْوَةٌ فَلِلْمِثْلِ الشُّدُسُ  
مِنْ بَعْدِ وَصِيَّةٍ يُؤْصِي بِهَا أَوْ دَيْنٍ ۚ  
أَبَاؤُكُمْ وَأَبْنَاؤُكُمْ لَا تَدْرُونَ  
أَيُّهُمْ أَقْرَبُ لَكُمْ نَفْعًا فَرِيضَةٌ مِنَ  
اللَّهِ ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿١٣﴾

وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ إِنْ  
لَّمْ يَكُنْ لَهُنَّ وَلَدٌ ۚ فَإِنْ كَانَ لَهُنَّ  
وَلَدٌ فَلَكُمُ الرُّبُعُ مِمَّا تَرَكْنَ مِنْ بَعْدِ  
وَصِيَّةٍ يُؤْصِيْنَ بِهَا أَوْ دَيْنٍ ۚ وَلَهُنَّ  
الرُّبُعُ مِمَّا تَرَكَتُمْ إِنْ لَّمْ يَكُنْ لَكُمْ  
وَلَدٌ ۚ فَإِنْ كَانَ كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ  
الثُّمُنُ مِمَّا تَرَكَتُمْ مِنْ بَعْدِ وَصِيَّةٍ  
تُؤْصُونَ بِهَا أَوْ دَيْنٍ ۚ وَإِنْ كَانَ رَجُلٌ  
يُورِثُ كَلَّةً أَوْ امْرَأَةٌ وَهِيَ أَخٌ أَوْ أُخْتٌ  
فَلِكُلِّ وَاحِدٍ مِّنْهُمَا الشُّدُسُ ۚ فَإِنْ  
كَانُوا أَكْثَرَ مِنْ ذَلِكَ فَهُمْ شُرَكَاءُ  
فِي الثُّلُثِ مِنْ بَعْدِ وَصِيَّةٍ يُؤْصَى  
بِهَا أَوْ دَيْنٍ ۚ غَيْرَ 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 يَدْخُلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٤﴾

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

وَالَّذِي يَأْتِيَنَّ الْفَاحِشَةَ مِنْ نِسَائِكُمْ فَاسْتَشْهَدُوا عَلَيْهِنَّ أَرْبَعَةً مِنْكُمْ فَإِنْ شَهِدُوا فَأَمْسِكُوهُنَّ فِي الْبُيُوتِ حَتَّى يَتَوَقَّظَهُنَّ الْمَوْتُ أَوْ يَجْعَلَ اللَّهُ لَهُنَّ سَبِيلًا ﴿١٦﴾

وَالَّذِينَ يَأْتِيَنَّهَا مِنْكُمْ فَادُّوهُمَا فَإِنْ تَابَا وَأَصْلَحَا فَأَعْرِضُوا عَنْهُمَا إِنَّ اللَّهَ كَانَ تَوَّابًا رَحِيمًا ﴿١٧﴾

إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهَالَةٍ ثُمَّ يَتُوبُونَ مِنْ قَرِيبٍ فَأُولَئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٨﴾

وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّى إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي تُبْتُ الْإِنِّ وَلَا الَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارًا أُولَئِكَ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ﴿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 كَرِهًا وَلَا تَعْضُلُوهُنَّ لِيَتَذَّبْنَ مِنْهُنَّ مَا اتَّيْتُمُوهُنَّ إِلَّا أَنْ يَأْتِيَنَّ بِغَا حَشَةٍ مُّبَيِّنَةٍ ۚ وَ عَاشِرُوهُنَّ بِالْمَعْرُوفِ ۚ فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَىٰ أَنْ تَكَرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا ﴿٢٠﴾

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 مَّكَانَ زَوْجٍ ۚ وَآتَيْتُمْ أَحَدَهُنَّ قِنطَارًا فَلَا تَأْخُذْ وَامْنَهُ شَيْئًا ۚ اتَّأَخُذْ وَنَهَ بُهْتَانًا وَأَثْمًا مُّبِينًا ﴿٢١﴾

22. And how can you take it when one of you has been alone with the other, and they (the women) have taken from you a strong covenant?

وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَىٰ بَعْضُكُمْ إِلَىٰ بَعْضٍ وَآخُذَانِ مِنْكُمْ مِيثَاقًا غَلِيظًا ﴿٢٢﴾

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 ﴿٢٣﴾

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 وَعُمَّتُكُمْ وَخَالَاتُكُمْ وَبَنَاتُ الْأَخِ وَبَنَاتُ الْأُخْتِ وَ أُمَّهَاتُكُمُ اللَّاتِي أَرْضَعْتَكُمْ وَأَخَوَاتُكُمْ مِنَ الرَّضَاعَةِ وَأُمَّهَاتُ نِسَاءِكُمْ وَرَبَابِبِكُمُ اللَّاتِي فِي حُجُورِكُمْ مِنَ نِسَائِكُمُ اللَّاتِي دَخَلْتُمْ بِهِنَّ ۚ فَإِنْ لَمْ تَكُونُوا دَخَلْتُمْ بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ ۚ وَحَلَائِلُ أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْلَابِكُمْ ۚ وَأَنْ تَجْمَعُوا بَيْنَ الْأُخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ ۚ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا ﴿٢٤﴾

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 ۚ كَتَبَ اللَّهُ عَلَيْكُمْ ۖ وَاجِلٌ لَكُمْ مَّا وَرَاءَ ذَلِكُمْ أَنْ تَبْتَغُوا بِأَمْوَالِكُمْ مُحْصِنِينَ غَيْرَ مُسَافِحِينَ ۚ فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً ۚ وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا تَرَاضَيْتُمْ بِهِ مِنْ بَعْدِ الْفَرِيضَةِ ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿٢٥﴾

وَمَنْ لَمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا أَنْ يَنْكِحَ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ فَمَنْ مَّا مَلَكَتْ أَيْمَانُكُمْ مِنَ الْقَوَائِمِ الْمُؤْمِنَاتِ ۚ وَاللَّهُ أَعْلَمُ بِأَيْمَانِكُمْ ۖ بَعْضُكُمْ مِنْ بَعْضٍ ۚ فَانكِحُوهُنَّ بِإِذْنِ أَهْلِهِنَّ وَآتُوهُنَّ أُجُورَهُنَّ بِالْمَعْرُوفِ ۚ مُحْصَنَاتٍ غَيْرِ مُسَفِّحَاتٍ وَلَا مُتَّخِذَاتِ أَخْدَانٍ ۚ فَإِذَا أَحْصَيْتُمْ فَإِنَّ أَتَيْنَ بِفَاحِشَةٍ فَعَلَيْهِنَّ نِصْفُ مَا عَلَى الْمُحْصَنَاتِ مِنَ الْعَذَابِ ۚ ذَلِكَ لِمَنْ خَشِيَ الْعَنَتَ مِنْكُمْ ۚ وَأَنْ تَصِبرُوا خَيْرٌ لَكُمْ ۚ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٢٦﴾

يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّيبَ الَّتِي كُنْتُمْ فِيهَا وَيُخَيِّرَ لَكُمْ سُبُلَكُمْ وَيَهْدِيَكُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ ۚ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٢٧﴾

وَاللَّهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ وَيُرِيدُ الَّذِينَ يَتَّبِعُونَ الشَّهْوَاتِ أَنْ تَمِيلُوا مَيْلًا عَظِيمًا ﴿٢٨﴾

يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ ۚ وَخَلَقَ الْإِنْسَانَ 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  
أَمْوَالَكُمْ بَيْنَكُمْ 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 مَوَالِيٍّ مِمَّا تَرَكَ  
الْوَالِدِينَ ۖ وَالْأَقْرَبُونَ ۖ وَ الَّذِينَ  
عَقَدْتُمْ أَيْمَانَكُمْ فَأَتَوْهُم  
نَصِيبَهُمْ ۖ 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 ۖ وَ يَمَّا أَنْفَقُوا مِنْ  
أَمْوَالِهِمْ فَأَلْصِقِي ۖ فَنَبِّئْتِ ۖ حَفِظْتِ  
لِلْغَيْبِ بِمَا حَفِظَ اللَّهُ ۖ وَ الَّتِي تَخَافُونَ  
نُشُوزَهُنَّ فَعَظُّوهُنَّ وَ اهْجُرُوهُنَّ  
فِي الْمَضَاجِعِ وَ اضْرِبُوهُنَّ ۖ فَإِنْ  
أَطَعَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا ۚ إِنَّ  
اللَّهَ كَانَ عَلِيمًا كَرِيمًا ﴿٣٥﴾

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

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,

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,

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.

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.

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.

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

وَأِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا  
حَكَمًا مِّنْ أَهْلِهِ وَحَكَمًا مِّنْ أَهْلِهَا إِن  
يُرِيدَ إِصْلَاحًا يُوَفِّقِ اللَّهُ بَيْنَهُمَا  
إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿٣٦﴾

وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا  
وَالْوَالِدِينَ إِحْسَانًا وَالَّذِينَ فِي  
الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ  
وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ  
بِالْجَنِبِ وَالْأَبْنِ السَّبِيلِ  
وَمَا مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللَّهَ  
لَا يُحِبُّ مَن كَانَ مُخْتَالًا فَخُورًا ﴿٣٧﴾

الَّذِينَ يَبَخُلُونَ وَيَأْمُرُونَ النَّاسَ  
بِالْبُخْلِ وَيَكْتُمُونَ مَا آتَاهُمُ اللَّهُ مِنْ  
فَضْلِهِ ؕ وَآعْتَدْنَا لِلْكَافِرِينَ  
عَذَابًا مُّهِينًا ﴿٣٨﴾

وَالَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ رِئَاءَ  
النَّاسِ وَلَا يُؤْمِنُونَ بِاللَّهِ وَلَا  
بِالْيَوْمِ الْآخِرِ ؕ وَمَن يَكُنِ الشَّيْطَانُ  
لَهُ قَرِينًا فَسَاءَ قَرِينًا ﴿٣٩﴾

وَمَاذَا عَلَيْهِمْ لَوِ آمَنُوا بِاللَّهِ  
وَالْيَوْمِ الْآخِرِ وَأَنفَقُوا مِمَّا رَزَقَهُمُ  
اللَّهُ ؕ وَاللَّهُ بِهِمْ عَلِيمٌ ﴿٤٠﴾

إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ  
وَإِنْ تَكُنْ حَسَنَةً يُضْعِفْهَا وَيُؤْتِ  
مِن لَّدُنْهُ أَجْرًا عَظِيمًا ﴿٤١﴾

فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ  
بِشَهِيدٍ ؕ

\*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 شَهِيدًا ۗ

يَوْمَئِذٍ يَوَدُّ الَّذِينَ كَفَرُوا وَعَصَوْا  
الرَّسُولَ لَوْ تُسَوَّىٰ بِهِمُ الْأَرْضُ وَلَا  
يَكْتُمُونَ اللَّهَ حَدِيثًا ۗ

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا  
الصَّلَاةَ وَ أَنْتُمْ سُكَارَىٰ حَتَّىٰ  
تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا  
عَابِرِي سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا وَإِن  
كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ  
أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَمَسْتُمُ  
النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا  
صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَ  
أَيْدِيكُمْ إِنَّ اللَّهَ كَانَ عَفُورًا غَفُورًا ۗ

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِنَ  
الْكِتَابِ يَشْتَرُونَ الصَّلَاةَ وَيُرِيدُونَ  
أَنْ تَضِلُّوا السَّبِيلَ ۗ

وَاللَّهُ أَعْلَمُ بِأَعْدَائِكُمْ ۗ وَكَفَىٰ  
بِاللَّهِ وَرِيبًا ۗ وَكَفَىٰ بِاللَّهِ نَصِيرًا ۗ

مِنَ الَّذِينَ هَادُوا يُحَرِّفُونَ الْكَلِمَ  
عَنْ مَوَاضِعِهِ وَ يَقُولُونَ سَمِعْنَا وَ  
عَصَيْنَا وَ أَسْمَعُ غَيْرَ مُسْمِعٍ وَ آعِنَا لِيَبْأُ  
بِأَلْسِنَتِهِمْ وَ طَعَنَّا فِي الدِّينِ ۗ وَ لَوْ

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

أَنَّهُمْ قَالُوا سَمِعْنَا وَأَطَعْنَا وَ  
اسْمَعُوا وَأَنْظُرْنَا لَكَانَ خَيْرًا لَّهُمْ وَ  
أَقْوَمًا وَلَكِنْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَلَا  
يُؤْمِنُونَ إِلَّا قَلِيلًا ﴿٤٨﴾

يَا أَيُّهَا الَّذِينَ أُوتُوا الْكِتَابَ إِمَّا  
تَرَلْنَا مُصَدِّقًا لِمَا مَعَكُمْ مِنْ قَبْلِ أَنْ  
تَطُوسَ وُجُوهَافِتْرَدَهَا عَلَى أَدْبَارِهَا أَوْ  
تَلْعَنَهُمْ كَمَا لَعَنَّا أَصْحَابَ السَّبْتِ  
وَكَانَ أَمْرًا لِلَّهِ مَفْعُولًا ﴿٤٩﴾

لَا إِلَهَ إِلَّا اللَّهُ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَ  
يَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ  
يُشْرِكْ بِإِلَهِهِ فَقَدْ افْتَرَى إِثْمًا  
عَظِيمًا ﴿٥٠﴾

أَلَمْ تَرَ إِلَى الَّذِينَ يُرَكِّبُونَ أَنفُسَهُمْ  
بِئْسَ اللَّهُ يُرَكِّبُ مِنْ يَشَاءُ وَلَا يُظْلَمُونَ  
فَتِيلًا ﴿٥١﴾

أَنْظُرْ كَيْفَ يَفْتَرُونَ عَلَى اللَّهِ الْكُذِبَ  
بِئْسَ وَكُفْرًا بِمِثْلِهِ مَؤْمِنًا ﴿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 وَآمَعْنَا) which means we heard and we obeyed. Instead of saying 'ata'nā' (آمَعْنَا) 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' 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.

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.

مِنَ الَّذِينَ آمَنُوا سَبِيلًا ﴿٥٣﴾

أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ ۖ وَمَنْ يَلْعَنِ اللَّهُ فَلَنْ تَجِدَ لَهُ نَصِيرًا ﴿٥٤﴾

أَمْ لَهُمْ نَصِيبٌ مِّنَ الْمُلْكِ فَإِذَا لَا يُؤْتُونَ النَّاسَ نَقِيرًا ﴿٥٥﴾

أَمْ يَحْسُدُونَ النَّاسَ عَلَىٰ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ ۖ فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ وَآتَيْنَاهُمْ مُلْكًا عَظِيمًا ﴿٥٦﴾

فَمِنْهُمْ مَنْ آمَنَ بِهِ وَمِنْهُمْ مَنْ صَدَّ عَنْهُ ۚ وَكَفَىٰ بِجَهَنَّمَ سَعِيرًا ﴿٥٧﴾

إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصَلِّيهِمْ نَارًا ۖ كُلَّمَا نَضِجَتْ جُلُودُهُمْ بَدَّلْنَاهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا الْعَذَابَ ۗ إِنَّ اللَّهَ كَانَ عَزِيزًا حَكِيمًا ﴿٥٨﴾

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۗ لَهُمْ فِيهَا أَزْوَاجٌ مُّطَهَّرَةٌ ۖ وَوُضِعَ لَهُمْ ظِلًّا ظَلِيلًا ﴿٥٩﴾

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا ۚ وَإِذًا أَحْكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ ۗ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا ﴿٥٩﴾

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



\* 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 وَاللَّهُ  
الرَّسُولُ إِن كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ  
الْآخِرِ ۚ ذَلِكَ خَيْرٌ وَأَحْسَنُ  
تَأْوِيلًا ﴿٦٠﴾

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ  
آمَنُوا بِمَا نُزِّلَ إِلَيْكَ وَمَا نُزِّلَ مِنْ  
قَبْلِكَ يُرِيدُونَ أَن يَتَّبِعُوا كَمُؤَالَاتِ  
الطَّاغُوتِ ۚ وَقَدْ أُمِرُوا أَن يَكْفُرُوا  
بِهِ ۚ وَيُرِيدُ الشَّيْطَانُ أَن يُضِلَّهُمْ  
ضَلَالًا بَعِيدًا ﴿٦١﴾

وَإِذ قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنْزَلَ اللَّهُ  
وَأَلَى الرَّسُولِ ۚ لَآيَتِ الْمُنْفِقِينَ  
يَصُدُّونَ عَنْكَ صُدُودًا ﴿٦٢﴾

فَلْيَفْزِعُوا إِصَابَتَهُمْ مُصِيبَةً بِمَا قَدَّمَتْ  
أَيْدِيهِمْ ثُمَّ جَاءُوكَ يَخْلِفُونَ ۗ يَا اللَّهُ  
إِن آدَدْنَا لَنَالَا لِإِحْسَانًا وَتَوْفِيقًا ﴿٦٣﴾

أُولَٰئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي  
قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُلْ  
لَهُمْ فِي أَنفُسِهِمْ قَوْلًا بَلِيغًا ﴿٦٤﴾

\* 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) ( مِنْكُمْ ) 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**'?

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.

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.

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.

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

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

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.

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

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

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى  
يُحْكَمُونَكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا  
يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا  
قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ﴿٦٦﴾

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

وَإِذَا لَا تَأْتِيَنَّهُمْ مِنَ اللَّهِ  
عَظِيمًا ﴿٦٨﴾

وَلَهَدَيْنَاهُمْ صِرَاطًا مُسْتَقِيمًا ﴿٦٩﴾

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ  
مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ  
النَّبِيِّينَ وَالصَّادِقِينَ وَالشُّهَدَاءِ  
وَالصَّالِحِينَ وَالصَّالِحِينَ وَ  
حَسَنَ أَوْلِيَائِكَ رَفِيقًا ﴿٧٠﴾

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  
فَأَنفِرُوا ثُبَاتٍ أَوْ أَنفِرُوا جَمِيعًا ﴿٤٢﴾  
وَأَن مِّنْكُمْ مَّن لَّيْبِطُنَّ ۖ فَإِنِ أَصَابَتْكُمْ  
مُصِيبَةٌ قَالُوا قَدْ أَنْعَمَ اللَّهُ عَلَيَّ إِذْ لَمْ  
أَكُن مَّعَهُمْ شَهِيدًا ﴿٤٣﴾  
وَلَئِنِ أَصَابَكُمْ فَضْلٌ مِّنَ اللَّهِ لَيَقُولَنَّ  
كَأَن لَّمْ تَكُنْ بَيْنَكُمْ وَبَيْنَهُ مَوَدَّةٌ  
يَلْمِزْتَنِي كُنْتُ مَعَهُمْ فَأَفُوزَ فَوْزًا  
عَظِيمًا ﴿٤٤﴾

فَلْيُقَاتِلْ فِي سَبِيلِ اللَّهِ الَّذِينَ يَشْرُونَ  
الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ ۗ وَمَن يُقَاتِلْ فِي  
سَبِيلِ اللَّهِ فَيُقْتَلْ أَوْ يَغْلِبْ فَسَوْفَ  
نُؤْتِيهِ 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 لَّنَا مِن لَّدُنكَ وَلِيًّا ۗ  
وَاجْعَلْ لَّنَا مِن لَّدُنكَ نَصِيرًا ﴿٤٦﴾

الَّذِينَ آمَنُوا يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ ۗ وَ  
الَّذِينَ كَفَرُوا يُقَاتِلُونَ فِي سَبِيلِ  
الطَّاغُوتِ فَقَاتِلُوا 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 مِّنْهُمْ يَخْشَوْنَ النَّاسَ  
كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ خَشْيَةً ۖ وَقَالُوا

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 ۗ لَوْ لَا  
أَخَّرْتَنَا إِلَىٰ أَجَلٍ قَرِيبٍ ؕ قُلْ مَتَاعُ  
الدُّنْيَا قَلِيلٌ ۗ وَالْآخِرَةُ خَيْرٌ لِّمَنِ  
اتَّقَىٰ ۗ وَلَا تُظْلَمُونَ فَتِيلًا ﴿٤٩﴾

أَيُّنَ مَا تَكُونُوا يُدْرِكُكُمُ الْمَوْتُ وَلَوْ  
كُنْتُمْ فِي بُرُوجٍ مُّشِيدَةٍ ؕ وَإِن  
تُصِبْهُمْ حَسَنَةٌ يَقُولُوا هَذِهِ مِنْ  
عِنْدِ اللَّهِ ۗ وَإِن تُصِبْهُمْ سَيِّئَةٌ يَقُولُوا  
هَذِهِ مِنْ عِنْدِكَ ؕ قُلْ كُلٌّ مِّنْ عِنْدِ  
اللَّهِ ۗ فَمَالِ هَؤُلَاءِ الْقَوْمِ لَا يَكَادُونَ  
يَفْقَهُونَ حَدِيثًا ﴿٥١﴾

مَا آصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ ۗ وَمَا  
آصَابَكَ مِنْ سَيِّئَةٍ فَمِنَ نَفْسِكَ ؕ  
وَآرْسَلْنَاكَ لِلنَّاسِ رَسُولًا ؕ وَكَفَىٰ  
بِاللَّهِ شَهِيدًا ﴿٨٠﴾

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ ۗ وَمَنْ  
تَوَلَّىٰ فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا ﴿٨١﴾

وَيَقُولُونَ طَاعَةٌ فَإِذَا بَرَرُوا مِنْ  
عِنْدِكَ بَيَّتَ طَائِفَةٌ مِنْهُمْ غَيْرَ الَّذِي  
تَقُولُ ۗ وَاللَّهُ يَكْتُبُ مَا يُبَيِّتُونَ ۗ  
فَأَعْرِضْ عَنْهُمْ ۗ وَتَوَكَّلْ عَلَى اللَّهِ ۗ وَ  
كَفَىٰ بِاللَّهِ وَكِيلًا ﴿٨٢﴾

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ ۗ وَلَوْ كَانَ  
مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ  
اِخْتِلَافًا كَثِيرًا ﴿٨٣﴾

\* 84. And when there comes to them any tidings *whether* of peace or of fear, they spread it about; whereas if they had referred it to the Messenger and to those in authority among them, surely those of them, who can elicit *the truth* from it, would have understood it. And had it not been for the grace of Allāh upon you and His mercy, you would have followed Satan, save a few.

وَرَادَ أَجَاءَهُمْ أَمْرٌ مِنَ الْأَمْنِ أَوِ الْخَوْفِ  
أَدْعَاؤِهِمْ، وَكَوَرَدُ وَهُوَ إِلَى الرَّسُولِ وَإِلَى  
أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ  
يَسْتَنْبِطُونَهُ مِنْهُمْ، وَكَوَلَا فَضْلُ اللَّهِ  
عَلَيْكُمْ وَرَحْمَتُهُ لَا تَبْغَتْهُ الشَّيْطَانُ  
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 بَأْسَ الَّذِينَ كَفَرُوا ۗ  
وَاللَّهُ أَشَدُّ بَأْسًا 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  
نَصِيبٌ مِمَّا ۗ وَمَنْ يَشْفَعْ شَفَاعَةً  
سَيِّئَةً يَكُنْ لَهُ كِفْلٌ مِمَّا ۗ وَكَانَ  
اللَّهُ عَلَى كُلِّ شَيْءٍ مُقِيتًا ﴿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.

وَرَادَ أَحْبَبْتُمْ بِتَحِيَّةٍ فَحَبِّتُوا 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، وَ مَنْ أَصْدَقُ

\* 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.

۱۱  
ع  
۸۸  
مِنَ اللّٰهِ حَرِيثًا

فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِتْنَتَيْنِ وَاللّٰهُ  
اَرْكَسَهُمْ بِمَا كَسَبُوْا اَتُرِيْدُوْنَ اَنْ  
تَهْدُوْا مَنْ اَضَلَّ اللّٰهُ ۗ وَمَنْ يُّضِلِلِ اللّٰهُ  
فَلَنْ تَجِدَ لَهُ سَبِيْلًا ۝۸۸

وَدُّوْا لَوْ تَكْفُرُوْنَ كَمَا كَفَرُوْا  
فَتَكُوْنُوْنَ سَوَآءٍ فَلَا تَتَّخِذُوْا  
مِنْهُمْ اَوْلِيَاءَ حَتّٰى يَهَاجِرُوْا فِي  
سَبِيْلِ اللّٰهِ ۗ فَاَنْ تَوَلَّوْا فَعَدُوْهُمْ  
وَاقْتُلُوْهُمْ حَيْثُ وَجَدْتُمُوْهُمْ ۗ وَلَا  
تَتَّخِذُوْا مِنْهُمْ وَّلِيًّا وَّلَا نَصِيْرًا ۝۹۰

۱۲  
ع  
۹۱  
اِلَّا الَّذِيْنَ يَصِلُوْنَ اِلَى قَوْمٍ  
بَيْنَكُمْ وَبَيْنَهُمْ مِّيثَاقٌ اَوْ  
جَآءُوْكُمْ حَصْرَتٍ صَدُوْرُهُمْ اَنْ  
يُّقَاتِلُوْكُمْ اَوْ يُقَاتِلُوْا قَوْمَهُمْ ۗ وَلَوْ  
شَاءَ اللّٰهُ لَسَلَطْتُمْ عَلَيْهِمْ فَلَقَتْلُوْكُمْ  
فَاِنْ اَعْتَزَلُوْكُمْ فَلَمْ يُقَاتِلُوْكُمْ وَ  
اَلْقَوْا اِلَيْكُمْ السَّلَامَ ۗ فَمَا جَعَلَ اللّٰهُ  
لَكُمْ عَلَيْهِمْ سَبِيْلًا ۝۹۱

سَتَجِدُوْنَ اٰخَرِيْنَ يُرِيْدُوْنَ اَنْ  
يَّآمَنُوْكُمْ وَيَاْمَنُوْا قَوْمَهُمْ ۗ كُلَّمَا رَدُّوْا  
اِلَى الْفِتْنَةِ اُرْكَسُوْا فِيْهَا ۗ فَاِنْ لَّمْ  
يَعْتَزِلُوْكُمْ وَ يَلْقَوْا اِلَيْكُمْ السَّلَامَ وَ  
يَكْفُرُوْا اَيْدِيَهُمْ فَعَدُوْهُمْ وَاَقْتُلُوْهُمْ  
حَيْثُ ثَقِفْتُمُوْهُمْ ۗ وَاَوْلِيَّكُمْ جَعَلْنَا  
لَكُمْ عَلَيْهِمْ سُلْطٰنًا مُّبِيْنًا ۝۹۲

## 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 يَقْتُلَ 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 يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا  
فَجَزَاءُهَا جَهَنَّمُ خَالِدًا فِيهَا وَ  
غَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ  
عَذَابًا عَظِيمًا ﴿٩٤﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا صَرَبْتُمْ  
فِي سَبِيلِ اللَّهِ فَتَبَيَّنُوا وَلَا تَقُولُوا  
لِمَنْ آتَىٰ لَيْكُمُ السَّلَامُ كَسْتُمْ  
مُؤْمِنًا تَبْتَغُونَ عَرَضَ الْحَيَاةِ  
الدُّنْيَا فَعِنْدَ اللَّهِ مَغَانِمٌ كَثِيرَةٌ  
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 وَكُلًّا وَعَدَّ 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 مِنْهُ وَمَغْفِرَةً وَرَحْمَةً ، وَكَانَ  
اللَّهُ غَفُورًا رَحِيمًا ﴿٩٨﴾

إِنَّ الَّذِينَ تَوَفَّيْتُمُ الْمَلَائِكَةَ ظَالِمِينَ  
أَنْفُسِهِمْ قَالُوا فِئَمَنْ كُنْتُمْ قَالُوا كُنَّا  
مُسْتَضْعَفِينَ فِي الْأَرْضِ قَالُوا آآلَمْ  
تَكُنْ أَرْضَ اللَّهِ وَاسِعَةً فَتُهَاجِرُوا  
فِيهَا فَأُولَئِكَ مَأْوَهُمْ جَهَنَّمُ ، وَ  
سَاءَتْ مَصِيرًا ﴿٩٩﴾

إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالِ  
النِّسَاءِ وَالْوِلْدَانِ لَا يَسْتَطِيعُونَ  
حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا ﴿١٠٠﴾

فَأُولَئِكَ عَسَى اللَّهُ أَنْ يَعْفُو عَنْهُمْ ، وَ  
كَانَ اللَّهُ غَفُورًا عَفُورًا ﴿١٠١﴾

وَمَنْ يُهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ  
فِي الْأَرْضِ مُرْغَمًا كَثِيرًا وَسَعَةً ،  
وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ مَهَاجِرًا إِلَى  
اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكْهُ الْمَوْتُ  
فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ ، وَكَانَ اللَّهُ  
غَفُورًا رَحِيمًا ﴿١٠٢﴾

وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ  
عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ  
الصَّلَاةِ إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ  
كَفَرُوا ، إِنَّ الْكُفْرِينَ كَانُوا أَعْدَاؤُكُمْ  
عَدُوًّا مُبِينًا ﴿١٠٣﴾

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



103. And when thou art among them, and leadeſt the Prayer for them, let a party of them ſtand with thee and let them take their arms. And when they have performed their proſtrations, let them go to your rear, and let another party, who have not yet prayed, come forward and pray with thee; and let them take their means of defence and their arms. The diſbelievers wiſh that you be neglectful of your arms and your baggage that they may fall upon you at once. And it ſhall be no ſin on you, if you are in trouble on account of rain or if you are ſick, that you lay aſide your arms. But you ſhould *always* take your means of defence. Surely, Allāh has prepared an humiliating puniſhment for the diſbelievers.

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 مِنْهُمْ مَعَكَ  
وَلْيَأْخُذُوا بِأَسْلِحَتِهِمْ فِإِذَا سَجَدُوا  
فَلْيَكُونُوا مِنْ وَرَائِكُمْ وَلْتَأْتِ  
طَائِفَةٌ أُخْرَى لَمْ يُصَلُّوا فَلْيُصَلُّوا  
مَعَكَ وَلْيَأْخُذُوا بِحُدُودِهِمْ  
أَسْلِحَتِهِمْ ۗ وَالَّذِينَ كَفَرُوا  
لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ  
وَأَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُمْ مَيْلَةً  
وَاجِدَةً ۗ وَلَا جُنَاحَ عَلَيْكُمْ إِنْ كَانَ  
بِكُمْ آدَى مِنْ مَطَرٍ أَوْ كُنْتُمْ مَرْضَى  
أَنْ تَضَعُوا أَسْلِحَتَكُمْ ۖ وَخُذُوا  
حُدُودَكُمْ ۗ إِنَّ اللَّهَ لَعَدُّ لِلْكَافِرِينَ  
عَذَابًا مُهِينًا ﴿٣٣﴾

فَإِذَا أَقَضْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ  
قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ ۚ  
فَإِذَا اطْمَأْنَنْتُمْ فَأَقِيمُوا الصَّلَاةَ ۗ إِنَّ  
الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا  
مُتَوَقُّاتًا ﴿٣٤﴾

وَلَا تَهِنُوا فِي ابْتِعَاءِ الْقَوْمِ ۗ إِنْ تَكُونُوا  
تَأْلَمُونَ فَإِنَّهُمْ يَأْلَمُونَ كَمَا  
تَأْلَمُونَ ۚ وَتَرْجُونَ مِنَ اللَّهِ مَا لَا  
يَرْجُونَ ۗ وَكَانَ اللَّهُ عَلِيمًا  
حَكِيمًا ﴿٣٥﴾

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ  
لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ  
اللَّهُ ۗ وَلَا تَكُن لِلْغَافِلِينَ حَٰصِمًا ﴿٣٦﴾

وَاسْتَغْفِرِ 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 ﴿١٠٨﴾

وَلَا تُجَادِلْ عَنِ الَّذِينَ يَخْتَانُونَ  
أَنْفُسَهُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ  
خَوَّانًا أَثِيمًا ﴿١٠٩﴾

يَسْتَخْفُونَ مِنَ النَّاسِ وَلَا  
يَسْتَخْفُونَ مِنَ اللَّهِ وَهُوَ مَعَهُمْ رَادُّ  
يُبَيِّتُونَ مَا لَا يَرْضَى مِنَ الْقَوْلِ ۗ  
وَكَانَ اللَّهُ بِمَا يَعْمَلُونَ مُحِيطًا ﴿١١٠﴾

هَآأَنْتُمْ هَؤُلَاءِ جَادَلْتُمْ عَنْهُمْ فِي  
الْحَيَاةِ الدُّنْيَا ۖ فَمَنْ يُجَادِلُ اللَّهَ  
عَنْهُمْ يَوْمَ الْقِيَامَةِ أَمْ مَنْ يَكُونُ  
عَلَيْهِمْ وَكِيلًا ﴿١١١﴾

وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ  
ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا  
رَّحِيمًا ﴿١١٢﴾

وَمَنْ يَكْسِبْ إِثْمًا فَإِنَّمَا يَكْسِبُ  
عَلَى نَفْسِهِ ۗ وَكَانَ اللَّهُ عَلِيمًا  
حَكِيمًا ﴿١١٣﴾

وَمَنْ يَكْسِبْ خَطِيئَةً أَوْ إِثْمًا ثُمَّ  
يَزِرْهُ بِهَا بَرِيئًا فَقَدْ اخْتَمَلَ  
بُهْتَانًا وَإِثْمًا مُّبِينًا ﴿١١٤﴾

وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكَ وَرَحْمَتُهُ  
لَهَمَّتْ طَائِفَةٌ مِنْهُمْ أَنْ يُضِلُّوكَ ۗ  
وَمَا يُضِلُّونَ إِلَّا أَنْفُسَهُمْ وََمَا  
يُضِرُّونَكَ مِنْ شَيْءٍ ۗ وَأَنْزَلَ اللَّهُ  
عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا  
لَمْ تَكُن تَعْلَمُ ۗ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ  
عَظِيمًا ﴿١١٥﴾

\* 115. There is no good in many of their conferences except *the conferences* of such as enjoin charity, or goodness, or the making of peace among men. And whoso does that, seeking the pleasure of Allāh, We shall soon bestow on him a great reward.

لَا خَيْرَ فِي كَثِيرٍ مِّنْ نَّجْوَاهُمْ إِلَّا مَنَ آمَرَ  
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 ضَلَالًا 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 تَخُذْنَ مِنْ  
عِبَادِي وَكُنَّ صِغَارًا 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 ضَلَّتْهُمْ وَلَا مَتَيْتَهُمْ وَلَا مَرَّتَهُمْ  
فَلْيَبْتَئِكُنَّ أَذَانَ الْأَنْعَامِ وَلَا مَرَّتَهُمْ  
فَلْيَعْبِرْنَ 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.

يَعِدُهُمْ وَيُمَنِّيهِمْ ۖ وَمَا يَعِدُهُمُ  
الشَّيْطَانُ إِلَّا غُرُورًا ﴿١٢١﴾

122. These are they whose abode shall be Hell and they shall find no way of escape from it.

أُولَٰئِكَ مَا أُولَهُمْ جَهَنَّمُ ۖ وَلَا يَجِدُونَ  
عَنْهَا مَجِيًّا ﴿١٢٢﴾

123. But *as to* those who believe and do good works, We will admit them into Gardens, beneath which streams flow, abiding therein for ever. *It is* Allāh's unfailing promise; and who can be more truthful than Allāh in word?

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ  
سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا  
الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۖ وَعْدَ اللَّهِ  
حَقًّا ۖ وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا ﴿١٢٣﴾

124. It shall not be according to your desires, nor according to the desires of the People of the Book. Whoso does evil shall be rewarded for it; and he shall find for himself no friend or helper beside Allāh.

لَيْسَ بِأَمَانِيكُمْ وَلَا بِأَمَانِي أَهْلِ  
الْكِتَابِ ۚ مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ ۖ  
لَا يَجِدْ لَهُ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا  
نَصِيرًا ﴿١٢٤﴾

125. But whoso does good works, whether male or female, and is a believer, such shall enter Heaven, and shall not be wronged even *as much as* the little hollow in the back of a date-stone.

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ  
أُنْثَىٰ وَهُوَ مُؤْمِنٌ قَدْ أُلْحِقَ اللَّهُ  
الْجَنَّةَ وَلَا يُظْلَمُونَ نَقِيرًا ﴿١٢٥﴾

126. And who is better in faith than he who submits himself to Allāh, and he is a doer of good, and follows the religion of Abraham, the upright? And Allāh took Abraham for a special friend.

وَمَنْ أَحْسَنُ دِينًا مِمَّنْ أَسْلَمَ  
وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ وَاتَّبَعَ مِلَّةَ  
إِبْرَاهِيمَ حَنِيفًا ۚ وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ  
خَلِيلًا ﴿١٢٦﴾

127. And to Allāh belongs all that is in the heavens and all that is in the earth; and Allāh encompasses all things.

وَلِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ ۚ  
كَانَ اللَّهُ بِكُلِّ شَيْءٍ مُّحِيطًا ﴿١٢٧﴾

#### 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 وَتَرْعَبُونَ  
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 ۚ وَأَنْ تَقُومُوا لِلْيَتَامَىٰ  
بِالْقِسْطِ ۚ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ  
اللَّهَ كَانَ بِهِ عَلِيمًا ﴿٣٨﴾

وَإِنْ امْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ  
إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا  
بَيْنَهُمَا صُلْحًا ۚ وَالصُّلْحُ خَيْرٌ ۚ وَ  
أَحْضَرْتَ الْأَنْفُسَ الشُّعْرَ ۚ وَإِنْ  
تُحْسِنُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ بِمَا  
تَعْمَلُونَ خَبِيرًا ﴿٣٩﴾

وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ  
وَلَوْ حَرَصْتُمْ فَلَا تَمِيلُوا كُلَّ الْمِيلِ  
فَتَذَرُوهُنَّ كَالْمُعَلَّقَاتِ ۚ وَإِنْ تَصْلِحُوا  
وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ عَفُورًا رَحِيمًا ﴿٤٠﴾

وَإِنْ يَتَفَرَّقَا يُغْنِ اللَّهُ كُلًّا مِنْ  
سَعْتِهِ ۚ وَكَانَ اللَّهُ وَاسِعًا حَكِيمًا ﴿٤١﴾

وَاللَّهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۚ  
لَقَدْ وَصَّيْنَا الَّذِينَ أُوتُوا الْكِتَابَ مِنْ  
قَبْلِكُمْ وَإِيَّاكُمْ أَنْ اتَّقُوا اللَّهَ ۚ وَإِنْ  
تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا  
فِي الْأَرْضِ ۚ وَكَانَ اللَّهُ غَنِيًّا حَمِيدًا ﴿٤٢﴾

وَاللَّهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۚ  
كُفِيَ بِاللَّهِ 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 يَشَاءِ يُدْهِمِكُمْ أَيُّهَا النَّاسُ وَيَأْتِ  
بِآخَرِينَ، وَكَانَ اللَّهُ عَلَى ذَلِكَ 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 عَلَى  
أَنْفُسِكُمْ وَأَوَالِيكُمْ وَالْأَقْرَبِينَ، إِنْ  
يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا  
فَلَا تَتَّبِعُوا الْهَوَىٰ أَنْ تَعْدِلُوا، وَإِنْ  
تَلَّوْا أَوْ تُعْرَضُوا 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 عَلَى  
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 أَدَّأُوا الْكُفْرَ  
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?

إِنَّ الَّذِينَ يَتَّخِذُونَ الْكَافِرِينَ  
أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ أَيْبَتَعُونَ

\*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 إِنَّكُمْ إِذًا  
مِثْلُهُمْ إِنَّ اللَّهَ جَامِعُ الْمُنْفِقِينَ وَالْ  
كُفْرِينَ فِي جَهَنَّمَ جَمِيعًا ﴿٣٢﴾

الَّذِينَ يَتَّبِعُونَ بِكُمْ فَإِنْ كَانَ لَكُمْ  
فَتْحٌ مِنَ اللَّهِ قَالُوا أَلَمْ نَكُنْ مَعَكُمْ ۖ وَ  
إِنْ كَانَ لِلْكَافِرِينَ نَصِيبٌ قَالُوا أَلَمْ  
نَسْتَحِذْكُمْ عَلَيْهِمْ وَنَمْنَعْكُمْ مِنَ  
الْمُؤْمِنِينَ قَالَهُ يُجَكِّمُ بَيْنَكُمْ يَوْمَ  
الْقِيَامَةِ ۚ وَ لَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ  
عَلَى الْمُؤْمِنِينَ سَبِيلًا ﴿٣٣﴾

إِنَّ الْمُنْفِقِينَ يُخَدِعُونَ اللَّهَ وَهُوَ  
خَادِعُهُمْ ۚ وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا  
كَسَالَى الْيَسْرَاءِ ۚ وَالنَّاسُ وَلَا يَذْكُرُونَ  
اللَّهَ إِلَّا قَلِيلًا ﴿٣٤﴾

مُدْبِذِينَ بَيْنَ بَيْنٍ ذَلِكُمْ ۚ لَأَلَا يَلْمُ الْهَؤُلَاءِ وَ  
لَأَلَا يَلْمُ الْهَؤُلَاءِ ۚ وَمَنْ يُضْلِلِ اللَّهُ فَمَا  
لَهُ سَبِيلًا ﴿٣٥﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا  
الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ  
أَتُرِيدُونَ أَنْ تَجْعَلُوا لِلَّهِ عَلَيْكُمْ  
سُلْطَانًا مُبِينًا ﴿٣٦﴾

إِنَّ الْمُنْفِقِينَ 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.

148. Why should Allāh punish you, if you are thankful and *if* you believe? And Allāh is Appreciating, All-Knowing.

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.

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.

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,

152. These indeed are veritable disbelievers, and We have prepared for the disbelievers an humiliating punishment.

153. And *as for* those who believe in Allāh and *in all of* His Messengers and make no distinction between any of them, these are they whom He will soon give their rewards. And Allāh is Most Forgiving, Merciful.

R. 22.

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.

إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَاعْتَصَمُوا  
بِاللَّهِ وَأَخْلَصُوا وَإِنتَهُمُ لِلَّهِ قَائِلُونَ  
مَعَ الْمُؤْمِنِينَ ۚ وَسَوْفَ يُؤْتِي اللَّهُ  
الْمُؤْمِنِينَ أَجْرًا عَظِيمًا ﴿٣٢﴾

مَا يَفْعَلُ اللَّهُ بِعَدَابِكُمْ إِن شَكَرْتُمْ  
أَمْثَلُ ۚ وَكَانَ اللَّهُ شَاطِرًا عَلِيمًا ﴿٣٨﴾

لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوءِ مِنَ  
الْقَوْلِ إِلَّا مَنْ ظَلَمَ ۚ وَكَانَ اللَّهُ  
سَمِيعًا عَلِيمًا ﴿٣٩﴾

إِن تُبْدُوا خَيْرًا أَوْ تُخْفُوا أَوْ تَعْفُوا  
عَنْ سُوءٍ فَإِنَّ اللَّهَ كَانَ عَفْوًا قَدِيرًا ﴿٤٥﴾

إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ  
يُرِيدُونَ أَن يُفَرِّقُوا بَيْنَ اللَّهِ  
وَرُسُلِهِ وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ  
وَنَكْفُرُ بِبَعْضٍ ۚ وَيُرِيدُونَ أَن يَتَّخِذُوا  
بَيْنَ ذَلِكَ سَبِيلًا ﴿٥١﴾

أُولَئِكَ هُمُ الْكٰفِرُونَ حَقًّا ۚ وَاعْتَدْنَا  
لِلْكَافِرِينَ عَذَابًا مُّهِينًا ﴿٥٢﴾

وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ  
يُفَرِّقُوا بَيْنَ أَحَدٍ مِنْهُمْ  
أُولَئِكَ سَوْفَ يُؤْتِيهِمْ أَجْرَهُمْ  
وَكَانَ اللَّهُ عَفُورًا رَحِيمًا ﴿٥٣﴾

يَسْأَلُكَ أَهْلُ الْكِتَابِ أَن تُنزِّلَ عَلَيْهِمْ  
كِتَابًا مِنَ السَّمَاءِ فَقَدْ سَأَلُوا  
مُوسَىٰ أَكْبَرًا مِنْ ذَلِكَ فَقَالُوا  
إِنَّا نَرَى اللَّهَ جَهْرَةً فَأَخَذَتْهُمُ  
الصَّوْقَةُ بِظُلْمِهِمْ ثُمَّ اتَّخَذُوا  
الْعِجْلَ وَالْوَعْلَ مِنْ بَعْدِ مَا جَاءَتْهُمُ



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.

الْبَيْتِ فَحَقَّقْنَا عَنْ ذَلِكَ وَأَتَيْنَا  
مُوسَى سُلْطَانًا مُّبِينًا ﴿١٥٢﴾

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 فَوْقَهُمُ الطُّورَ رِيمًا قَاهِمًا  
وَقُلْنَا لَهُمْ ادْخُلُوا الْبَابَ سُجَّدًا  
وَقُلْنَا لَهُمْ لَا تَعْدُوا فِي السَّبْتِ  
وَإِذْ أَخَذْنَا مِنْهُمُ مِيثَاقًا غَلِيظًا ﴿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—

فِيمَا نَقَضُوا مِيثَاقَهُمْ وَكُفِّرِهِمْ  
بِآيَاتِ اللَّهِ وَقَتْلِهِمُ الْأَنْبِيَاءَ بَغْيًا  
حَقِيًّا 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,

وَبِكُفْرِهِمْ وَقَوْلِهِمْ 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 صَلَّبُوهُ وَلَئِنْ شِئْتُمْ لَهُمْ ءِوَانَ  
الَّذِينَ اِخْتَلَفُوا فِيهِ لَبِئْسَ مَا كَانُوا  
يَفْعَلُونَ وَمَنْ عَدِمَ إِلَّا اتِّبَاعَ الظُّلُمِ  
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'an. 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*" ( *وَلَوْ كُنَّ شُبُهَةً لَهُمْ* ): the word '*shubbiha*' ( *شُبُهَةٌ* ) in the text must be carefully studied. The context of the preceding text would not permit the implied reference to any other than Jesus or alternatively it could refer to the incident in general. In

† *i.e.* killed him by crucifixion.

\* 159. On the contrary, Allāh exalted him to Himself. And Allāh is Mighty, Wise.

بَلْ رَفَعَهُ 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 in this that the last part of the verse under study refers, when it says '*wa innaladhīna*' (وَإِنَّ الَّذِينَ كَفَرُوا) . 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*' (بَلْ رَفَعَهُ 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 Aḥmadiyya 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 لَيُؤْمِنَنَّ بِهِ  
قَبْلَ مَوْتِهِ ۗ وَيَوْمَ 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,

فَيُظَلِّمُونَ الَّذِينَ هَادُوا حَرَمًا  
عَلَيْهِمْ طَيِّبَاتٍ أُحِلَّتْ لَهُمْ وَبِصَدِّهِمْ  
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.

وَأَخَذَهُمُ الرِّبَا وَقَدْ نُهُوا عَنْهُ  
وَآكَلُوا أَمْوَالَ النَّاسِ بِالْبَاطِلِ ۗ  
وَأَعْتَدْنَا 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  
وَالْمُؤْمِنُونَ 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 mautihi*' (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:

'*wa in aḥadimmin ahlilkitābi*' وَأَنْ أَحَدٍ مِنْ أَهْلِ الْكِتَابِ

The word in bold letters is the implied word. We suggest that instead of '*Aḥad*' being implied we should consider the word '*fariq*' (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 وَالْمُؤْمِنِينَ  
الصَّلَاةَ وَالْمُؤْتُونَ الزَّكَاةَ وَالْمُؤْمِنُونَ  
بِاللَّهِ وَالْيَوْمِ الْآخِرِ أُولَئِكَ  
سَنُؤْتِيهِمْ أَجْرًا عَظِيمًا ﴿٢٣﴾

إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى  
نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ وَأَوْحَيْنَا  
إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَ  
يَعْقُوبَ وَالْأَسْبَاطِ وَعِيسَى وَأَيُّوبَ وَ  
يُونُسَ وَهُرُونَ وَسَلِيمَانَ وَأَتَيْنَا  
دَاوُدَ زَبُورًا ﴿٢٤﴾

وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ  
قَبْلُ وَرُسُلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ  
وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا ﴿٢٥﴾

رُسُلًا مُبَشِّرِينَ وَ مُنذِرِينَ لَعَلَّ  
يَكُونُ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ  
الرُّسُلِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿٢٦﴾

لَكِنِ اللَّهُ يَشْهَدُ بِمَا أَنْزَلْنَا إِلَيْكَ  
أَنْزَلْنَاهُ يَعْزِمُ بِهِ وَالْمَلَائِكَةُ  
يَشْهَدُونَ وَكَفَى بِاللَّهِ شَهِيدًا ﴿٢٧﴾

إِنَّ الَّذِينَ كَفَرُوا أَوْ صَدُّوا عَنْ سَبِيلِ  
اللَّهِ قَدْ ضَلُّوا ضَلَالًا بَعِيدًا ﴿٢٨﴾

إِنَّ الَّذِينَ كَفَرُوا أَوْ ظَلَمُوا أَلَمْ يَكُنْ  
اللَّهُ لِيُخَفِّرْ لَهُمْ وَلَا لِيَهْدِيَهُمْ  
طَرِيقًا ﴿٢٩﴾

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 ﴿٤٢١﴾

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 ﴿٤٢٢﴾

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 وَرُوِّحٌ  
مِّنْهُ، فَأَمِنُوا بِاللَّهِ وَرُسُلِهِ، وَلَا  
تَقُولُوا ثَلَاثَةً، إِنَّتَهُمْ أَحْيَرًا لَكُمْ،  
إِنَّمَا اللَّهُ إِلَهٌ وَاحِدٌ، سُبْحَانَهُ أَنْ  
يَكُونَ لَهُ وَلَدٌ، لَمْ يَلِدْ وَلَمْ يَكُنْ لَهَا  
فَرْجٌ، وَمَا فِي الْأَرْضِ وَمَا فِي السَّمَاءِ  
كَثِيرًا ﴿٤٢٣﴾

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  
عَبْدًا لِلَّهِ، وَلَا الْمَلَائِكَةُ الْمُقَرَّبُونَ،  
وَمَنْ يَسْتَنْكِفْ عَنْ عِبَادَتِهِ  
يَسْخَرْهُ فَسَيَحْشُرُهُمْ إِلَيْهِ  
جَمِيعًا ﴿٤٢٤﴾

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  
فَيُؤْتِيهِمْ أَجْرَهُمْ وَيَزِيدُهُمْ مِنْ  
فَضْلِهِ، وَأَمَّا الَّذِينَ اسْتَنْكَفُوا  
اسْتَكَبَرُوا فَيُعَذِّبُهُمْ عَذَابًا أَلِيمًا،  
وَلَا يَجِدُونَ لَهُمْ مِنْ دُونِ اللَّهِ  
وَلِيًّا وَلَا نَصِيرًا ﴿٤٢٥﴾

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.

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.

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.

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ بُرْهَانٌ  
مِّن رَّبِّكُمْ وَأَنْزَلْنَا إِلَيْكُمْ نُورًا مُّبِينًا ﴿١٧٥﴾

فَأَمَّا الَّذِينَ آمَنُوا بِاللَّهِ وَاعْتَصَمُوا بِهِ  
فَسَيُدْخِلُهُمْ فِي رَحْمَةٍ مِّنْهُ وَفَضْلٍ  
وَ يَهْدِيهِمْ إِلَى صِرَاطٍ  
مُسْتَقِيمٍ ﴿١٧٦﴾

يَسْتَفْتُونَكَ، قُلِ اللَّهُ يُفْتِيكُمْ فِي  
الْكَلَالَةِ، إِنْ امْرُؤٌ هَلَكَ لَيْسَ لَهُ  
وَلَدٌ وَلَهُ أُخْتٌ فَلَهَا نِصْفُ مَا تَرَكَ،  
وَهُوَ يَرِثُهَا إِنْ لَمْ يَكُن لَهَا وَلَدٌ،  
فَإِنْ كَانَتَا اثْنَتَيْنِ فَلَهُمَا الثُّلُثَانِ  
مِمَّا تَرَكَ، وَإِنْ كَانُوا إِخْوَةً  
رِجَالًا وَنِسَاءً فَلِلذَّكَرِ مِثْلُ حَظِّ  
الْأُنثَىٰ، إِنَّ اللَّهَ لَكُمُ أَنْ  
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 ۝

يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ ۚ أُحْلِلْتُ لَكُمْ يَهُيمَةَ الْأَنْعَامِ إِلَّا مَا يُشْلَى عَلَيْكُمْ غَيْرِ مُحِلِّي الصَّيْدِ وَأَنْتُمْ حُرْمَةٌ ۚ إِنَّ اللَّهَ يَحْكُمُ مَا يُرِيدُ ۝

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحْلُوا شَعَائِرَ اللَّهِ وَلَا الشُّهُرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْكِلَابَ وَلَا الْأَيْدِيَ الْبَيْتِ الْحَرَامِ يَنْتَعُونَ فَضْلًا مِنْ رَبِّهِمْ وَرِضْوَانًا ۚ وَإِذَا حَلَلْتُمْ فَاصْطَادُوا ۚ وَلَا يَجْرِمَنَّكُمْ شَنَا نُ قَوْمٍ أَنْ صَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَنْ تَعْتَدُوا ۚ وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۚ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ۝

حُرِّمَتْ عَلَيْكُمْ الْمَيْتَةُ وَالِدَمُّ وَالْحُمُ الْخِنْزِيرُ وَمَا أُهْلِيَ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْقُودَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلَامِ ۚ ذَلِكُمْ فُسْقٌ ۚ

\*3. O ye who believe! Profane **none of the things** sanctified by Allāh.

**Note:** The sanctified things may include certain specific periods of time, places or living beings.

eaten, except that which you have properly slaughtered; and that which has been slaughtered at an altar. *And forbidden is also* that you seek to know your lot by the divining arrows. That is *an act of* disobedience. This day have those who disbelieve despaired of *harming* your religion. So fear them not, but fear Me. This day have I perfected your religion for you and completed My favour upon you and have chosen for you Islām as religion. But whoso is forced by hunger, without being wilfully inclined to sin, then, surely, Allāh is Most Forgiving, Merciful.

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 يَدْعُ الَّذِينَ كَفَرُوا مِنَ دِينِكُمْ  
فَلَا تَخْشَوْهُمْ وَاخْشَوْنِ، الْيَوْمَ أَكْمَلْتُ  
لَكُمْ دِينَكُمْ وَاتَّمَمْتُ عَلَيْكُمْ  
نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا،  
فَمَنِ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرَ مُتَجَانِفٍ  
إِلَيْهَا، فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٢﴾

يَسْأَلُونَكَ مَاذَا حَلَّلَ لَهُمْ، قُلْ أُحِلَّ  
لَكُمُ الطَّيِّبَاتُ، وَمَا عَلَّمْتُم مِّنَ  
الْجَوَارِحِ مُكَلِّبِينَ تُعَلِّمُونَهُنَّ مِمَّا  
عَلَّمَكُمُ اللَّهُ، فَكُلُوا مِمَّا أَمْسَكَنَّ  
عَلَيْكُمْ، وَادْكُرُوا اللَّهَ عَلَيْهِمْ وَانْتَفُوا  
اللَّهُ، إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿٥﴾

الْيَوْمَ أُحِلَّ لَكُمُ الطَّيِّبَاتُ، وَطَعَامُ  
الَّذِينَ أُوتُوا الْكِتَابَ حَلَّلَ لَكُمْ، وَ  
طَعَامُكُمْ حَلَّلَ لَهُمْ، وَالْمُحْصَنَاتُ مِنَ  
الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ مِنَ الَّذِينَ  
أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ إِذَا  
اتَّيَمْتُمُوهُنَّ أَجُورَهُنَّ مُحْصِنِينَ غَيْرَ  
مُسَافِحِينَ وَلَا مُتَّخِذِي أَخْدَانٍ، وَمَن  
يَكْفُرْ بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ، وَ  
هُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ ﴿٦﴾





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 '*aghrainā*' (أغرینا) 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 وَعَزَّرْتُمُوهُمْ وَأَقْرَضْتُمُ اللَّهَ قَرْضًا حَسَنًا لَأُكَفِّرَنَّ عَنْكُمْ سَيِّئَاتِكُمْ وَلَأُدْخِلَنَّكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ فَمَنْ كَفَرَ بَعْدَ ذَلِكَ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ﴿١٣﴾

فِيمَا نَفَضْتُمْ مِيثَاقَهُمْ لَعَنَّاهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ وَنَسُوا حَظًّا مِمَّا دُكِّرُوا بِهِ وَلَا تَزَالُ تَطَّلِعُ عَلَى خَائِنَةٍ مِنْهُمْ إِلَّا قَلِيلًا إِنَّهُمْ قَاعِفٌ عَنْهُمْ وَأَصْفَحَ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ﴿١٤﴾

وَمِنَ الَّذِينَ قَالُوا إِنَّا نَصْرَى أَخَذْنَا مِيثَاقَهُمْ فَنَسُوا حَظًّا مِمَّا دُكِّرُوا بِهِ فَأَغْرَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَامَةِ وَسَوْفَ يُنْفِئُهُمُ 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 بِوَاللَّهِ مِنَ اتَّبَعَهُ 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 وَفِي  
الْأَرْضِ جَمِيعًا وَرَبُّهُ مَلِكُ السَّمَوَاتِ  
وَالْأَرْضِ وَمَا بَيْنَهُمَا يَخْلُقُ مَا يَشَاءُ  
وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٩﴾

وَقَالَتِ الْيَهُودُ وَالنَّصَارَى نَحْنُ أَبْنَاءُ  
اللَّهِ وَأَحِبَّاؤُهُ قُلْ فَلِمَ يُعَذِّبُكُمْ  
بِذُنُوبِكُمْ بَلْ أَنْتُمْ بَشَرٌ مِّمَّنْ  
خَلَقَ يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ  
مَن يَشَاءُ وَرَبُّهُ مَلِكُ السَّمَوَاتِ  
وَالْأَرْضِ وَمَا بَيْنَهُمَا زَوَّالِيهِ  
الْمَصِيرُ ﴿٢٠﴾

يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا  
يُبَيِّنُ لَكُمْ عَلَى فَتْرَةٍ مِّنَ الرَّسُلِ  
أَنْ تَقُولُوا مَا جَاءَنَا مِن بَشِيرٍ  
وَّ لَا نَذِيرٍ فَقَدْ جَاءَكُمْ بَشِيرٌ وَ  
نَذِيرٌ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢١﴾



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 قُتِلْتُكَ ۗ قَالَ إِنَّمَا يَتَقَبَّلُ اللَّهُ  
مِنَ الْمُتَّقِينَ ﴿٣١﴾

لَئِن بَسَطْتَ إِلَيَّ يَدَكَ لِتَقْتُلَنِي مَا  
أَنَا بِبَاسٍ بِكَ يَدِي إِلَيْكَ ۗ لَا قُتِلْتُكَ ۗ  
إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ ﴿٣٢﴾

إِنِّي أُرِيدُ أَنْ تَمُوءَ بِإِثْمِي وَإِثْمِكَ  
فَتَكُونَ مِنَ أَصْحَابِ النَّارِ ۗ وَذَلِكَ  
جَزَاءُ الظَّالِمِينَ ﴿٣٣﴾

فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ فَقَتَلَهُ  
فَأَصْبَحَ مِنَ الْخَاسِرِينَ ﴿٣٤﴾

فَبَعَثَ اللَّهُ غُرَابًا يَبْحَثُ فِي الْأَرْضِ  
لِيُرِيَهُ كَيْفَ يُورِي سِوَاةَ أَخِيهِ ۗ  
قَالَ يُؤْيِلُنِي أَعْجَزْتُ أَنْ أَكُونَ مِثْلَ  
هَذَا الْغُرَابِ فَأُورِي سِوَاةَ أَخِي ۗ فَأَصْبَحَ  
مِنَ التَّوَّابِينَ ﴿٣٥﴾

مِنَ أَجْلِ ذَلِكَ ۖ كَتَبْنَا عَلَىٰ بَنِي  
إِسْرَائِيلَ أَنَّهُ مَن قَتَلَ نَفْسًا بِغَيْرِ  
نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ  
النَّاسَ جَمِيعًا ۖ وَمَن أَحْيَاهَا فَكَأَنَّمَا  
أَحْيَاهَا النَّاسَ جَمِيعًا ۖ وَلَقَدْ جَاءَتْهُمْ  
رُسُلُنَا بِالْبَيِّنَاتِ ثُمَّ إِنَّ كَثِيرًا مِّنْهُمْ  
بَعْدَ ذَلِكَ فِي الْأَرْضِ لَمُسْرِفُونَ ﴿٣٦﴾

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 ﴿٣٢﴾

35. Except those who repent before you have them in your power. So know that Allāh is Most Forgiving, Merciful.

إِلَّا الَّذِينَ تَابُوا مِنْ قَبْلِ أَنْ تَقْرُوا عَلَيْهِمْ ۚ فَأَعْلَمُوا أَنَّ اللَّهَ عَفُوٌّ رَحِيمٌ ﴿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 أَنَّ لَهُمْ مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَيَفْتَدُوا بِهِ مِنْ عَذَابِ يَوْمِ الْقِيَامَةِ مَا تُقْبَلُ مِنْهُمْ ۚ وَلَهُمْ 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 أَنْ يُخْرَجُوا مِنَ النَّارِ وَمَا هُمْ بِخَارِجِينَ مِنْهَا ۚ وَلَهُمْ 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 جِزَاءً 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.

فَمَنْ تَابَ مِنْ بَعْدِ ظُلْمِهِ وَأَصْلَحَ فَإِنَّ اللَّهَ يَتُوبُ عَلَيْهِ ۗ إِنَّ اللَّهَ عَفُوٌّ رَحِيمٌ ﴿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 مَلِكُ السَّمَوَاتِ وَالْأَرْضِ يُعَذِّبُ مَنْ يَشَاءُ وَيَغْفِرُ لِمَنْ يَشَاءُ ۗ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٤١﴾

42. O Messenger! let not those grieve thee who hastily fall into

يَا أَيُّهَا الرَّسُولُ لَا يَحْزُنْكَ الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ مِنَ الَّذِينَ



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 آتَيْنَاهُمْ آيَاتِنَا وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ ﴿٤٥﴾

وَكَتَبْنَا عَلَيْهِمْ فِيهَا أَنَّ النَّفْسَ  
بِالنَّفْسِ ۖ وَالْعَيْنَ بِالْعَيْنِ ۖ وَالْأَنْفَ  
بِالْأَنْفِ ۖ وَالْأُذُنَ بِالْأُذُنِ ۖ وَالسِّنَّ  
بِالسِّنِّ ۖ وَالْجُرُوحَ قِصَاصًا ۚ فَمَنْ  
تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَّهُ ۚ وَمَنْ لَمْ  
يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ  
الظَّالِمُونَ ﴿٤٦﴾

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 ﴿٤٧﴾

وَلِيَحْكُمَ أَهْلَ الْإِنجِيلِ بِمَا أَنْزَلَ اللَّهُ  
فِيهِ ۚ وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ  
فَأُولَئِكَ هُمُ الْفَاسِقُونَ ﴿٤٨﴾

وَ أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ  
مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ ۚ مِنَ  
الْكِتَابِ ۚ وَ مُهَيِّمًا عَلَيْهِ فَاحْكُمْ  
بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ ۚ وَلَا تَتَّبِعْ  
أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ ۚ  
لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً ۚ وَ  
مِنْهَا جَاءَ ۚ وَ لَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ  
أُمَّةً ۚ وَ أَحَدَةً ۚ وَ لَكِن لِّيَبْلُوَكُمْ فِي  
مَا آتَاكُمْ ۚ فَاسْتَبِقُوا الْخَيْرَاتِ ۚ إِلَى اللَّهِ  
مَرْجِعُكُمْ جَمِيعًا فَيُنبِّئُكُمْ بِمَا كُنْتُمْ  
فِيهِ تَخْتَلِفُونَ ﴿٤٩﴾



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 أَحْكُمَ بَيْنَهُمْ يَمَا أَنْزَلَ اللَّهُ وَ لَا تَتَّبِعِ أَهْوَاءَهُمْ وَ آخِذْهُمْ أَن يَفْتِنُوكَ عَن بَعْضِ مَا أَنْزَلَ اللَّهُ إِلَيْكَ، فَإِن تَوَلَّوْا عَلِمْنَا مَا يُرِيدُ اللَّهُ أَن يُصِيبَهُمْ بِبَعْضِ ذُنُوبِهِمْ ؕ وَإِن كَثِيرًا مِّنَ النَّاسِ لَفَاسِقُونَ ﴿٥٠﴾

أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ ؕ وَمَنْ أَحْسَنُ عِجَّ مِنَ اللَّهِ حُكْمًا لِّقَوْمٍ يُوقِنُونَ ﴿٥١﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَ النَّصْرَىٰ أَوْلِيَاءَ ۚ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ؕ وَ مَن يَتَوَلَّهُمْ مِنكُمْ فَإِنَّهُ مِنهُمْ ؕ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٥٢﴾

فَتَرَى الَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ يُسَارِعُونَ فِيهِمْ يَقُولُونَ نَخْشَى أَن تُصِيبَنَا دَائِرَةٌ ۚ فَعَسَى اللَّهُ أَن يَأْتِيَ بِالْفَتْحِ أَوْ أَمْرٍ مِّنْ عِنْدِهِ فَيُضَرِّجُوكُم عَلَىٰ مَا أَسْرَوْنَا فِي أَنفُسِهِمْ نَوْمِينَ ﴿٥٣﴾

وَ يَقُولُ الَّذِينَ آمَنُوا أَ هَؤُلَاءِ الَّذِينَ أَقْسَمُوا بِاللهِ جَهْدَ أَيْمَانِهِمْ ۚ إِنَّهُمْ لَمَعَكُمْ ۚ حَبِطَتْ أَعْمَالُهُمْ فَأَصْبَحُوا خَاسِرِينَ ﴿٥٤﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا مَن يَرْتَدَّ مِنكُمْ عَن دِينِهِ فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَ يُحِبُّونَهُ ؕ إِذْ لَبَّيْ عَلَى الْمُؤْمِنِينَ أَعِزَّةٌ عَلَى الْكُفْرِينَ ؕ

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**.

مُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ  
لَوْمَةً لَّا إِلِمُ بِذَلِكَ فَضَّلَ اللَّهُ يَوْمِيهِ  
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 هُزُوءًا لِعِبَادٍ مِنَ الَّذِينَ  
أَوْتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَالْكَافِرَ  
أَوْلِيَاءَ وَاتَّقُوا اللَّهَ إِنَّ كُفْرَكُمْ مُؤْمِنِينَ ﴿٥٩﴾  
وَإِذَا نَادَيْتُمْ إِلَى الصَّلَاةِ اتَّخَذُوا هَذَا  
هُزُوءًا لِعِبَادٍ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَّا  
يَعْقِلُونَ ﴿٦٠﴾

قُلْ يَا أَهْلَ الْكِتَابِ هَلْ تَتَّقُمُونَ مِمَّا  
رَزَقْنَاكُمْ مِنْ قَبْلِ هَذَا وَمِمَّا أَنْزَلْنَا  
رِيسَانَا وَمِمَّا أَنْزَلْنَا مِنْ قَبْلُ ؕ وَآتَى  
كُفْرَكُمْ فَسْقُونَهُ ﴿٦١﴾

قُلْ هَلْ أَنْتُمْ بِمُشْرِكِينَ مِنْ ذَلِكَ  
مَثُوبَةً عِنْدَ اللَّهِ مَنْ لَعَنَهُ اللَّهُ وَ  
غَضِبَ عَلَيْهِ وَجَعَلَ مِنْهُمْ الْقِرَدَةَ  
وَ الْخَنَازِيرَ وَ عِبَادَ الطَّاغُوتِ ؕ  
أُولَئِكَ شَرٌّ مَكَانًا وَأَضَلُّ عَنْ 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.

وَاذْأَجَاءُوكُمْ قَالُوا آمَنَّا وَقَدْ خَلَوْنَا  
بِالْكَفْرِ وَهُمْ قَدْ خَرَجُوا بِهِ وَاللَّهُ  
أَعْلَمُ بِمَا كَانُوا يَكْتُمُونَ ﴿٦٢﴾

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 مِّنْهُمْ يَسَارِعُونَ فِي  
الْإِثْمِ وَالْعُدْوَانِ وَأَكْلِهِمُ السَّحْتِ  
لَيْسَ مَا كَانُوا يَعْمَلُونَ ﴿٦٣﴾

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 السَّحْتِ  
لَيْسَ مَا كَانُوا يَصْنَعُونَ ﴿٦٤﴾

\*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 وَلَعْنُوا بِمَا قَالُوا يَدُ  
يَدُهُ مَبْسُوطَةٌ ۖ يُنْفِقُ كَيْفَ يَشَاءُ  
وَلَيَزِيدَنَّ كَثِيرًا مِّنْهُمْ مَا أُنزِلَ  
إِلَيْكَ مِنْ رَبِّكَ طُغْيَانًا وَكُفْرًا ۚ  
وَأَلْقَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ  
إِلَى يَوْمِ الْقِيَامَةِ ۗ كُلَّمَا أَقْدُوا نَارًا  
لِّلْحَرْبِ أَطْفَأَهَا اللَّهُ ۚ وَيَسْعَوْنَ فِي  
الْأَرْضِ فَسَادًا ۚ وَاللَّهُ لَا يُحِبُّ  
الْمُفْسِدِينَ ﴿٦٥﴾

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 ﴿٦٦﴾

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 أَقَامُوا التَّوْرَةَ وَالْإِنْجِيلَ  
وَمَا أُنزِلَ إِلَيْهِمْ مِنْ رَبِّهِمْ لَأَكَلُوا مِنْ  
فَوْقِهِمْ وَمِنْ تَحْتِ أَرْجُلِهِمْ ۗ 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 مِنْهُمْ سَاءٌ  
مَّا يَعْمَلُونَ ﴿١٠﴾

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ  
مِنْ رَبِّكَ ۚ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ  
رِسَالَتَهُ ۗ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ ۗ  
إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿١٠﴾

قُلْ يَا أَهْلَ الْكِتَابِ لَسْتُمْ عَلَىٰ شَيْءٍ حَتَّىٰ  
تُقِيمُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنزِلَ  
إِلَيْكُمْ مِنْ رَبِّكُمْ ۗ وَلَيَزِيدَنَّ كَثِيرًا  
مِنْهُمْ مَّا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ  
طُغْيَانًا ۖ كُفْرًا ۚ فَلَا تَأْسَ عَلَى  
الْقَوْمِ الْكَافِرِينَ ﴿١٠﴾

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا  
وَالصَّابِغُونَ وَالنَّصَارَىٰ مَنْ آمَنَ بِاللَّهِ  
وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَا خَوْفٌ  
عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٠﴾

لَقَدْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ  
وَأَرْسَلْنَا إِلَيْهِمُ رُسُلًا ۖ كُلَّمَا جَاءَهُمْ  
رَسُولٌ بِمَا لَا تَهْوَىٰ أَنفُسُهُمْ فَرِيقًا  
كَذَّبُوا ۖ وَفَرِيقًا يَقْتُلُونَ ﴿١٠﴾

وَحَسِبُوا ۖ أَلَّا تَكُونَ فِتْنَةً فَعَمُوا  
صَمُوا ۖ إِنَّ تَابَ اللَّهُ عَلَيْهِمْ ثُمَّ عَمُوا  
وَصَمُوا ۖ كَثِيرٌ مِنْهُمْ ۖ وَاللَّهُ بَصِيرٌ  
بِمَا يَعْمَلُونَ ﴿١٠﴾

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ  
الْمَسِيحُ ابْنُ مَرْيَمَ ۚ وَقَالَ الْمَسِيحُ  
يَبْنِي إِسْرَائِيلَ عِبُدُوا اللَّهَ رَبِّي

\*67. Among them there is a body of people who are moderate; but evil indeed is that which the majority of them do.

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

\*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.

وَرَبَّكُمْ رَبًّا مَنِ يُشْرِكِ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿٧٤﴾

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ ثَلَاثَةٍ ۚ وَمَا مِنْ إِلَهٍ إِلَّا إِلَهٌ وَاحِدٌ ۚ وَإِنْ لَمْ يَنْتَهُوا عَمَّا يَقُولُونَ لَيَمَسَّنَّ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ ﴿٧٥﴾

أَفَلَا يَتُوبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُونَ لَهُ ۚ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٧٦﴾

مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ۚ وَأُمُّهُ صِدِّيقَةٌ ۚ كَانَتْ يَأْتِي كُفْرًا أَنْظَرُ كَيْفَ نُبَيِّنُ لَهُمُ الْآيَاتِ ثُمَّ نَنْظُرُ أَنَّى يُؤْفَكُونَ ﴿٧٧﴾

قُلْ اتَّعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَمْلِكُ لَكُمْ ضَرًّا وَلَا نَفْعًا ۚ وَاللَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٧٨﴾

قُلْ يَا هَلْ أَكْتَبُ لَا تَعْلَمُوا فِي دِينِكُمْ غَيْرَ الْحَقِّ وَلَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ قَدْ ضَلُّوا مِنْ قَبْلُ وَأَضَلُّوا كَثِيرًا وَضَلُّوا عَنْ سَوَاءِ السَّبِيلِ ﴿٧٩﴾

لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ

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 ﴿٨٤﴾

كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ ﴿٨٥﴾

تَرَى كَثِيرًا مِّنْهُمْ يَتَوَلَّوْنَ الَّذِينَ كَفَرُوا لَبِئْسَ مَا قَدَّمَتْ لَهُمْ أَنفُسُهُمْ أَنْ سَخِطَ اللَّهُ عَلَيْهِمْ وَفِي الْعَذَابِ هُمْ خَالِدُونَ ﴿٨٦﴾

وَلَوْ كَانُوا يُؤْمِنُونَ بِاللهِ وَالْيَوْمِ  
مَا أَنْزَلْنَا إِلَيْهِمَ مَا تَتَّخِذُوا  
لِحِبِّ كَثِيرٍ مِّنْهُمْ فَسَقُونَ ﴿٨٧﴾

لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِلَّذِينَ  
آمَنُوا الْيَهُودَ وَالَّذِينَ أَشْرَكُوا وَ  
لَتَجِدَنَّ أَقْرَبَهُمْ مَّوَدَّةً لِلَّذِينَ  
آمَنُوا الَّذِينَ قَالُوا إِنَّا نَصْرِي ذَلِكَ  
يَأْتِي مِنْهُمْ قَوْمٌ سِينُورُهُبَانَا وَأَتَهُمْ  
لَا يَسْتَكْبِرُونَ ﴿٨٨﴾

وَأِذَا سَمِعُوا مَا أَنْزَلَ إِلَى  
الرَّسُولِ تَرَى أَعْيُنَهُمْ تَفِيضُ مِنَ  
الدَّمْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ يَقُولُونَ  
رَبَّنَا آمَنَّا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ ﴿٨٩﴾

وَمَا لَنَا لَا نُؤْمِنُ بِاللهِ وَمَا جَاءَنَا  
مِنَ الْحَقِّ وَنَطْمَعُ أَنْ يُدْخِلَنَا رَبَّنَا  
مَعَ الْقَوْمِ الصَّالِحِينَ ﴿٩٠﴾

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 وَذَلِكَ جَزَاءُ الْمُحْسِنِينَ ﴿٨٦﴾

وَالَّذِينَ كَفَرُوا أَوْ كَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ﴿٨٧﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحَرِّمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ﴿٨٨﴾

وَكُلُوا مِمَّا رَزَقَكُمْ اللَّهُ حَلَالًا طَيِّبًا وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ ﴿٨٩﴾

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا عَقَدْتُمُ الْأَيْمَانَ فَكَفَّارَتُهُ إِطْعَامُ عَشْرَةِ مَسْكِينٍ مِنْ أَوْسَطِ مَا تُطْعَمُونَ أَوْ هَلِيلِكُمْ أَوْ كِسْفُ ثَمَرٍ أَوْ تَحْرِيرُ رَقَبَةٍ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ ذَلِكَ كَفَّارَةُ أَيْمَانِكُمْ إِذَا حَلَفْتُمْ وَاحْفَظُوا أَيْمَانَكُمْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَشْكُرُونَ ﴿٩٠﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٩١﴾

إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ يُصَدِّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ

Prayer. But will you keep back?

فَهَلْ أَنْتُمْ مُنْتَهُونَ ﴿٣١﴾

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.

وَاطِيعُوا اللَّهَ وَاطِيعُوا الرَّسُولَ  
وَاحْذَرُوا فَإِن تَوَلَّيْتُمْ فَأَعْلَمُوهُمَّا عَلَى  
رَسُولِنَا الْمُبْلِغِ الْمُبِينِ ﴿٣١﴾

94. On those who believe and do good works there shall be no sin for what they eat, provided they fear *God* and believe and do good works, and again fear *God* and believe, yet again fear *God* and do good. And Allāh loves those who do good.

لَيْسَ عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا  
الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا إِذَا مَا  
اتَّقَوْا وَآمَنُوا وَعَمِلُوا الصَّالِحَاتِ ثُمَّ  
اتَّقَوْا وَآمَنُوا ثُمَّ اتَّقَوْا وَأَحْسَنُوا وَاللَّهُ  
يُحِبُّ الْمُحْسِنِينَ ﴿٣٢﴾

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.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَيَبْلُوَنَّكُمُ اللَّهُ  
بِشَيْءٍ مِّنَ الصَّيْدِ تَنَالَهُ أَيْدِيكُمْ وَ  
رِمَاحُكُمْ لِيَعْلَمَ اللَّهُ مَن يَخَافُهُ  
بِالْغَيْبِ ۚ فَمَنِ اعْتَدَىٰ بَعْدَ ذَلِكَ  
فَعَلُهُ عَذَابٌ أَلِيمٌ ﴿٣٣﴾

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.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْتُلُوا الصَّيْدَ  
وَأَنْتُمْ حُرُمٌ ۚ وَمَن قَتَلَهُ مِنْكُم مُّتَعَمِّدًا  
فَجَزَاءٌ مِّثْلُ مَا قَتَلَ مِنَ النَّعَمِ يَحْكُمُ  
بِهِ ذَوَا عَدْلٍ مِّنكُمْ هَدْيًا بُلِغَ  
الْكَعْبَةِ أَوْ كَفَّارَةٌ طَعَامُ مَسْكِينٍ أَوْ  
عَدْلٌ ذَلِكَ صِيًّا مَّا لَيْدٌ وَقِ وَالْأَمْرُ  
عَقَابُ اللَّهِ ۚ عَمَّا سَلَفَ ۚ وَمَنْ عَادَ فَيَنْتَقِمُ  
اللَّهُ مِنْهُ ۚ وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ ﴿٣٤﴾

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.

أُحِلَّ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ مَتَاعًا  
لَّكُمْ وَاللَّسِيَّاتُ بِهِ وَحُرْمٌ عَلَيْكُمْ صَيْدُ  
الْبَرِّ مَادُمْتُمْ حُرْمًا وَاتَّقُوا اللَّهَ الَّذِي  
لِلْيَوْمِ تُحْشَرُونَ ﴿٣٥﴾



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  
الْقِلَابِدَ 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﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَن  
أَشْيَاءَ إِن تُبَدَّلْكُمْ تَسْؤُكُمْ وَإِن  
تَسْأَلُوا عَنْهَا حِينَ يُنزَّلُ الْقُرْآنُ  
تُبَدَّلْكُمْ عَفَا 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 وَ لَكِنَّ الَّذِينَ  
كَفَرُوا يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ 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?

وَإِذْ أُنزِلَ إِلَيْهِ  
وَرَأَى الرَّسُولَ قَالُوا  
حَسْبُنَا مَا وَجَدْنَا  
عَلَيْهِ آبَاءَنَا  
أَوْ لَوْ كَانَ  
أَبَاؤُهُمْ 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  
أَنْفُسَكُمْ  
لَا يَضُرُّكُمْ  
مَنْ ضَلَّ إِذَا  
اهْتَدَيْتُمْ  
إِلَى اللَّهِ  
مَرْجِعُكُمْ  
جَمِيعًا  
فَيُنزِّلُ  
عَلَيْكُمْ  
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  
شَهَادَةُ  
بَيْنَكُمْ  
إِذَا حَضَرَ  
أَحَدُكُمْ  
الْمَوْتُ  
حِينَ  
الْوَصِيَّةِ  
اِثْنَيْنِ  
ذَوَا عَدْلٍ  
مِنْكُمْ  
أَوْ  
آخَرَيْنِ  
مِنْ غَيْرِكُمْ  
إِنْ أَنْتُمْ  
ضَرَبْتُمْ  
فِي الْأَرْضِ  
فَأَصَابَتْكُمْ  
مُصِيبَةُ  
الْمَوْتِ  
تَخَيَّرْتُمْ  
مَنْ بَعْدَ  
الصَّلَاةِ  
فَيُقْسِمْنَ  
بِاللَّهِ  
إِنْ ارْتَبْتُمْ  
لَا تَشْتَرِي  
بِهِ  
ثَمَنًا  
وَلَوْ كَانَ  
ذَا قُرْبَىٰ  
وَلَا تَكْتُمُ  
شَهَادَةَ  
اللَّهِ  
إِنَّمَا إِذَا لِمَنْ  
الْأَرْشِدِينَ ﴿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.**

\*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 عُرِضَ عَلَىٰ أَنَّهُمَا اسْتَحَقَّا إِثْمًا  
فَأَخْرَجَ يَقُولِينَ مَقَامَهُمَا مِنَ الَّذِينَ  
اسْتَحَقَّ عَلَيْهِمُ الْأَوْلِيَانِ فَيُقْسِمِينَ  
بِاللَّهِ لَشَهَادَتُنَا 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 تَرَدَّ إِيمَانٌ بَعْدَ  
إِيمَانِهِمْ وَاتَّقُوا اللَّهَ وَاسْمَعُوا وَاللَّهُ  
لَا يَهْدِي 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  
أَجَبْتُمْ ۖ قَالُوا لَا عِلْمَ لَنَا بِإِنَّكَ أَنْتَ  
عَلَمُ 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  
أَيَّدْتُكَ بِرُوحِ الْقُدُسِ فَتَكَلَّمَ النَّاسَ  
فِي الْمَهْدِ وَكَهْلًا وَإِذْ عَلَّمْتُكَ الْكِتَابَ  
وَالحِكْمَةَ وَالتَّوْرَةَ وَالإنجِيلَ ۖ 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)

Torah and the Gospel; and when thou didst fashion a creation out of clay, in the likeness of a bird, by My command; then thou didst breathe into it a new spirit and it became a soaring being by My command; and thou didst heal the night-blind and the leprous by My command; and when thou didst raise the dead by My command; and when I restrained the children of Israel from putting thee to death when thou didst come to them with clear Signs; and those who disbelieved from among them said, 'This is nothing but clear deception.'

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.'

'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.

تَخْلُقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِأَدْنِي  
فَتَنْفُخُ فِيهَا فَتَكُونُ طَيْرًا بِأَدْنِي  
وَتُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ بِأَدْنِي ۗ وَإِذَا  
رَأَىٰ تُخْرِجُ الْمَوْتَىٰ بِأَدْنِي ۗ وَإِذَا كَفَرْتَ  
بِعَنِّي إِسْرَاءَٰكَ عَنْكَ إِذِ جِئْتَهُمْ  
بِالْبَيِّنَاتِ فَقَالَ الَّذِينَ كَفَرُوا مِنْهُمْ  
إِنَّ هَذَا إِلَّا سِحْرٌ مُّبِينٌ ﴿١١٥﴾

وَإِذَا دُوحِيْتَ إِلَى الْحَوَارِيِّنَ أَنِ امْنُوا بِي  
وَ بِرَسُولِي ۗ قَالُوا آمَنَّا وَ أَشْهَدُ بِأَنَّا  
مُسْلِمُونَ ﴿١١٢﴾

إِذَا قَالَ الْحَوَارِيُّونَ يُعِيسَى ابْنُ مَرْيَمَ  
هَلْ يَسْتَطِيعُ رَبُّكَ أَنْ يُنْزِلَ عَلَيْنَا  
مَائِدَةً مِنَ السَّمَاءِ ۗ قَالَ اتَّقُوا اللَّهَ  
إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١١٣﴾

قَالُوا نُرِيدُ أَنْ نَأْكُلَ مِنْهَا وَ نَطْمَئِنَّ  
قُلُوبُنَا وَ نَحْكَمَ أَنْ قَدْ صَدَّقْتَنَا وَ  
تَكُونَ عَلَيْهَا مِنَ الشَّاهِدِينَ ﴿١١٤﴾

قَالَ عِيسَى ابْنُ مَرْيَمَ اللَّهُمَّ رَبَّنَا أَنْزِلْ  
عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ تَكُونُ لَنَا  
عِيدًا ۗ لِأَوَّلِنَا وَ آخِرِنَا وَ آيَةً مِنْكَ ۗ وَ  
ارْزُقْنَا وَ أَنْتَ خَيْرُ الرَّازِقِينَ ﴿١١٥﴾

116. Allāh said, 'Surely, I will send it down to you, but whosoever of you disbelieves afterwards—I will surely punish them with a punishment wherewith I will not punish any other of the peoples.'

R. 16.

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 إِنِّي مُنَزِّلُهَا عَلَيْكُمْ ۚ فَمَنْ يَكْفُرْ بَعْدَ مِنْكُمْ فَإِنِّي أُعَذِّبُهُ عَذَابًا لَا أُعَذِّبُهُ أَحَدًا مِنَ الْعَالَمِينَ ﴿١١٦﴾

وَأَذًا قَالَ اللَّهُ يَعْيسَى ابْنُ مَرْيَمَ ۗ أَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمَّيَّي اللَّهِ مِن دُونِ اللَّهِ ۗ قَالَ سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِهِ حَقٌّ ۚ 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 ۗ إِنِ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ ۚ وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَّا دُمْتُ فِيهِمْ ۚ فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ ۚ وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ﴿١١٨﴾

إِن تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ ۚ وَإِن تَغْفِرْ 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﴾

لِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۗ وَمَا فِيهِنَّ ۗ 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.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝١

أَلْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ ۝٢

هُوَ الَّذِي خَلَقَكُمْ مِنْ طِينٍ ثُمَّ قَضَىٰ أَجَلَهُ وَأَجَلٌ مُّسَمًّى عِنْدَكَ ثُمَّ أَنْتُمْ تَمْتَرُونَ ۝٣

وَ هُوَ اللَّهُ فِي السَّمَوَاتِ وَ فِي الْأَرْضِ ۚ يَعْلَمُ سِرَّكُمْ وَ جَهْرَكُمْ وَ يَعْلَمُ مَا تَكْسِبُونَ ۝٤

وَ مَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ ۝٥

فَقَدْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَسَوْفَ يَأْتِيهِمْ أَنبَاءُ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ۝٦

أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ مَكَّنَّاهُمْ فِي الْأَرْضِ مَا لَمْ نُمَكِّنْ لَكُمْ وَأَرْسَلْنَا السَّمَاءَ عَلَيْهِمْ مِذْرَارًا وَجَعَلْنَا الْأَنْهَارَ تَجْرِي مِنْ تَحْتِهِمْ فَأَهْلَكْنَاهُمْ بِدُنُوبِهِمْ وَآنَسْنَا مِنْ بَعْدِهِمْ قَرْنًا آخَرِينَ ۝٧

\*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**.

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

وَلَوْ نَزَّلْنَا عَلَيْكَ كِتَابًا فِي قِرْطَابٍ  
فَلَمَسُوهُ بِأَيْدِيهِمْ لَقَالُوا الَّذِينَ كَفَرُوا  
إِنَّ هَذَا إِلَّا سِحْرٌ مُّبِينٌ ﴿٨﴾

وَقَالُوا لَوْلَا أُنزِلَ عَلَيْهِ مَلَكٌ ۖ وَلَوْ  
أَنْزَلْنَا مَلَكَ لَقُضِيَ الْآمْرُ ثُمَّ لَا  
يُنظَرُونَ ﴿٩﴾

وَلَوْ جَعَلْنَاهُ مَلَكَ لَجَعَلْنَاهُ رَجُلًا ۚ  
لَكَبَسْنَا عَلَيْهِمْ مَا يَلِيْسُونَ ﴿١٠﴾

وَلَقَدْ اسْتَهْزَأُوا بِرُسُلٍ مِّن قَبْلِكَ فَحَاقَ  
بِالَّذِينَ سَخِرُوا مِنْهُمْ مَا كَانُوا بِهِ  
يَسْتَهْزِءُونَ ﴿١١﴾

قُلْ سِيرُوا فِي الْأَرْضِ ثُمَّ انظُرُوا كَيْفَ  
كَانَ عَاقِبَةُ الْمُكذِبِينَ ﴿١٢﴾

قُلْ لِمَن مَّا فِي السَّمٰوٰتِ وَالْأَرْضِ ۚ  
قُلْ لِلّٰهِ ۚ كَتَبَ عَلٰى نَفْسِهِ الرَّحْمَةَ ۚ  
لِيَجْمَعَنَّكُمْ إِلَىٰ يَوْمِ الْقِيٰمَةِ ۗ لَا رَيْبَ  
فِيهِ ۗ وَالَّذِينَ خَسِرُوا أَنفُسَهُمْ فَهُمْ لَا  
يُؤْمِنُونَ ﴿١٣﴾

وَلَهُ مَا سَكَنَ فِي اللَّيْلِ وَالنَّهَارِ ۗ وَهُوَ  
السَّمِيعُ الْعَلِيمُ ﴿١٤﴾

قُلْ أَعَزَّ إِلَهُيَّ اللَّهُ ۖ اتَّخَذُ وَلِيًّا قَاطِرِ  
السَّمٰوٰتِ وَالْأَرْضِ ۗ وَهُوَ يُطْعَمُ وَلَا  
يُطْعَمُ ۗ قُلْ إِنِّي أُمِرْتُ أَنْ أَكُونَ أَوَّلَ  
مَنْ أَسْلَمَ ۗ وَلَا تَكُونَنَّ مِنَ

\* 13. Those who **have ruined themselves** will not believe.

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'ān has been revealed to me so that with it I may warn you and whomsoever it reaches. What! do you really bear witness that there are other gods beside Allāh?' Say, 'I \*bear not witness *thereto*.' Say, 'He is the One God, and certainly I am far removed from that which you associate *with Him*.'

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.

\*16. **Note:** We propose the translation be changed from 'awful day' to '**an enormous day**' which has all the connotation of the word '*azīm*' (عَظِيمٌ) 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**.'

المشركين ١٥

قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ  
يَوْمٍ عَظِيمٍ ١٦

مَنْ يُضْرَبْ عَنْهُ يَوْمَئِذٍ فَفَقَدْ رَحِمَهُ  
وَذَلِكَ الْفَوْزُ 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 تَد  
شَهِيدٌ بَيْنِي وَبَيْنَكُمْ وَأُوحِيَ إِلَيَّ  
هَذَا الْقُرْآنُ لِأُنذِرَكُمْ بِهِ وَمَنْ  
بَلَغَ أَئِنَّكُمْ لَتَشْهَدُونَ أَنَّ مَعَ اللَّهِ  
إِلَهَةً أُخْرَى قُلْ لَا أَشْهَدُ قُلْ إِنَّمَا  
هُوَ إِلَهٌ وَاحِدٌ وَإِنِّي بَرِيءٌ مِمَّا  
تُشْرِكُونَ ٢٠

الَّذِينَ آتَيْنَهُمُ الْكِتَابَ يَعْرِفُونَهُ  
كَمَا يَعْرِفُونَ آبْنَاءَهُمْ وَالَّذِينَ  
خَسِرُوا أَنْفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ ٢١

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا  
أَوْ كَذَّبَ بِآيَاتِهِ إِنَّهُ لَا يُفْلِحُ  
الظَّالِمُونَ ٢٢



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?'

رَیَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ  
لِلَّذِینَ اَشْرَكُوا اَیْنَ شَرَكَاؤُكُمْ الَّذِینَ  
کُنْتُمْ تَزْعُمُونَ ﴿۲۳﴾

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 تَكُن فِتْنَتُهُمْ اِلَّا اَنْ قَالُوا  
وَاللّٰهِ رَبِّنَا مَا كُنَّا مُشْرِكِیْنَ ﴿۲۴﴾

\* 25. See how they lie against themselves. And that which they fabricated has failed them.

اُنظُرْ كَيْفَ كَذَبُوا عَلٰی اَنْفُسِهِمْ وَاصَلَّ  
عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿۲۵﴾

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 مَنْ يَسْتَمِعُ اِلَيْكَ ۗ وَجَعَلْنَا عَلٰی  
قُلُوْبِهِمْ اَكِنَّةً اَنْ يَفْقَهُوْهُ وَفِیْ  
اُذُنِهِمْ وَقْرًا ۗ وَرَاٰنَ یَرَوْنَ اٰیةً لَا  
یُؤْمِنُوْا بِهَا ۗ حَتّٰی اِذَا جَاءَوكَ  
یُجَادِلُوْنَكَ یَقُوْلُ الَّذِیْنَ كَفَرُوْا اِن  
هٰذَا اِلَّا اَسَاطِیْرُ الْاَوَّلِیْنَ ﴿۲۶﴾

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 یَنْهَوْنَ عَنْهُ وَيَنْعَوْنَ عَنْهُ ۗ وَ  
اِن یُفْلِحُوْا اِلَّا اَنْفُسُهُمْ وَ مَا  
یَشْعُرُوْنَ ﴿۲۷﴾

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.'

وَکُوْ تَرٰی اِذْ وُقِفُوْا عَلٰی النَّارِ فَقَالُوا  
یٰلَیْتَنَا نُرِدُّ وَلَا نُکَذَّبْ بِاٰیةِ رَبِّنَا وَ  
نَکُوْنُ مِنَ الْمُؤْمِنِیْنَ ﴿۲۸﴾

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 كَانُوْا یُخْفُوْنَ ۗ مِنْ  
قَبْلُ ۗ وَکُوْرُدُّوْا لِعَادِ الْمَا نُهُوْا عَنْهُ  
وَلَا تَهُمْ لَکٰذِبُوْنَ ﴿۲۹﴾

30. And they say, 'There is nothing except *this* our present life, and we shall not be raised again.'

وَقَالُوْا اِن هٰی اِلَّا حَیٰتُنَا الدُّنْیَا وَمَا  
نَحْنُ بِمَبْعُوْثِیْنَ ﴿۳۰﴾

\* 25. See how they lie against themselves. **And what they fabricated was of no avail to them.**

ء ' ا | ق | q | غ | gh | ع | ' | ظ | z | ط | t | ض | d | ۱۴۱ | ص | s | ذ | dh | خ | kh | ح | h | ث | th | ا | i | u | ا

31. And if thou couldst only see when they are made to stand before their Lord! He will say, 'Is not this *second life* the truth?' They will say, 'Yea, by our Lord.' He will say, 'Then taste the punishment because you disbelieved.'

R. 4.

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.

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?

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.

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.

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.

وَلَوْ تَرَىٰ إِذُ وُقِفُوا عَلَىٰ رَبِّهِمْ ۚ قَالَ  
أَلَيْسَ هَذَا بِالْحَقِّ ۚ قَالُوا بَلَىٰ وَرَبِّنَا ۚ  
قَالَ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ  
تَكْفُرُونَ ﴿٣١﴾

قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِلِقَاءِ اللَّهِ  
حَتَّىٰ إِذَا جَاءَتْهُمُ السَّاعَةُ بَغْتَةً قَالُوا  
يَحْسِرُ نَفْسًا عَلَىٰ مَا قَرَّطْنَا فِيهَا ۚ وَهُمْ  
يَحْمِلُونَ أَوْزَارَهُمْ عَلَىٰ ظُهُورِهِمْ ۚ أَلَا  
سَاءَ مَا يَزُرُونَ ﴿٣٢﴾

وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا لَعِبٌ وَ لَهْوٌ ۚ  
وَلَلْآخِرَةُ خَيْرٌ لِّلَّذِينَ يَتَّقُونَ ۚ  
أَفَلَا تَعْقِلُونَ ﴿٣٣﴾

قَدْ نَعْلَمُ إِنَّهُ لَيَحْزَنُكَ الَّذِي يَقُولُونَ  
فَأَنْتُمْ لَا يُكْذِبُونَ ۚ وَلَكِنَّ الظَّالِمِينَ  
بِآيَاتِ اللَّهِ يَجْحَدُونَ ﴿٣٤﴾

وَلَقَدْ كَذَّبْتَ رَسُولًا مِّن قَبْلِكَ فَصَبَرُوا  
عَلَىٰ مَا كُذِّبُوا ۚ وَأُوذُوا حَتَّىٰ أَنصَبُوا  
نَصْرَنَا ۚ وَلَا مُبَدِّل لِكَلِمَاتِ اللَّهِ ۚ وَ  
لَقَدْ جَاءَكَ مِن نَّبَإِ الْمُرْسَلِينَ ﴿٣٥﴾

وَأَن كَانَ كَبُرَ عَلَيْكَ إِعْرَاضُهُمْ فَإِن  
اشْتَطَعْتَ أَن تَبْتَغِي نَفَقًا فِي الْأَرْضِ أَوْ  
سُلَّمًا فِي السَّمَاءِ فَتَأْتِيَهُمْ بِآيَةٍ ۚ وَلَوْ  
شَاءَ اللَّهُ لَجَمَعَهُمْ عَلَى الْهُدَىٰ فَلَا  
تَكُونَنَّ مِنَ الْجَاهِلِينَ ﴿٣٦﴾



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 ﴿٣٧﴾

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 عَلَيْهِمُ أَبْوَابَ كُلِّ شَيْءٍ ۗ حَتَّىٰ إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُمْ بَغْتَةً ۖ فَإِذَا هُمْ مُبْلِسُونَ ﴿٥٥﴾

\*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 ﴿٣٧﴾

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 عَلَىٰ قُلُوبِكُمْ مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِهِ ۗ أَنْظُرْ كَيْفَ نُصَرِّفُ الْآيَاتِ ثُمَّ هُمْ يَصُدُّونَ ﴿٣٤﴾

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 أَرَأَيْتُمْ 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 مَبَشِّرِينَ وَنَذِيرِينَ ۗ 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 لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبِ وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ ۗ إِنْ أَتَيْتُمْ إِلَّا مَا يُوحَىٰ 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.

'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 يَوْمَ الَّذِينَ يُخَافُونَ أَن يُّجْمَعُوا  
إِلَىٰ رَبِّهِمْ لَيْسَ لَهُمْ مِّنْ دُونِهِ وَّلِيٌّ وَلَا  
شَفِيعٌ لَّعَلَّهُمْ يَتَّقُونَ ﴿٥٣﴾

وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ  
بِالْعَدْوَةِ وَالْعُشِيِّ ۗ يُرِيدُونَ وَجْهَهُ ۗ مَا  
عَلَيْكَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَمَا مِنْ  
حِسَابِكَ عَلَيْهِمْ مِنْ شَيْءٍ ۖ فَتَطْرُدَهُمْ  
فَتَكُونَنَّ مِنَ الظَّالِمِينَ ﴿٥٤﴾

وَكَذَلِكَ فَتَنَّا بَعْضَهُم بِبَعْضٍ لِّيَقُولُوا  
أَهَؤُلَاءِ مَنَّ اللَّهُ عَلَيْهِمْ مِن بَيْنِنَا ۗ أَلَيْسَ  
اللَّهُ بِأَعْلَمَ بِالشَّاكِرِينَ ﴿٥٥﴾

وَإِذْ آتَيْنَاكَ الَّذِينَ يُؤْمِنُونَ يَا أَيُّهَا  
سَلَّمَ عَلَيْكُمْ ۗ كَتَبَ رَبُّكُمْ عَلَىٰ نَفْسِهِ  
الرَّحْمَةَ ۗ أَنَّهُ مَن عَمِلَ مِنكُمْ سُوءًا  
بِجَهَالَةٍ ثُمَّ تَابَ مِن بَعْدِهِ وَأَصْلَحَ ۗ فَإِنَّهُ  
غَفُورٌ رَّحِيمٌ ﴿٥٦﴾

وَكَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ لَّا  
يُعْتَبِرُونَ ﴿٥٧﴾

قُلْ إِنِّي نُهَيْتُ أَن أَعْبُدَ الَّذِينَ تَدْعُونَ  
مِن دُونِ اللَّهِ قُلْ لَّا أَتَّبِعُ أَهْوَاءَكُمْ ۗ  
قَدْ ضَلَلْتُ إِذْ أَوْأَمَّاتُنَا مِنَ الْمُهْتَدِينَ ﴿٥٨﴾

قُلْ إِنِّي عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي ۖ وَكَذَّبْتُمْ بِهِ ۗ  
مَا عِنْدِي مَا تَسْتَعْجِلُونَ بِهِ ۗ إِنَّ الْحُكْمَ إِلَّا



\*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.

\*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' (يَلْبِسُكُمْ) 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,

قُلْ هُوَ الْقَادِرُ عَلَىٰ أَنْ يَبْعَثَ عَلَيْكُمْ  
عَذَابًا مِّنْ فَوْقِكُمْ أَوْ مِنْ تَحْتِ  
الْأَرْضِ أَوْ يُبَدِّلَ نَسِيبَكُمْ أَوْ يَجْعَلَ  
بَعْضَكُمْ لِبَعْضٍ عَآدِيًّا كَيْفَ نُنزِّلُ  
الْأَيَّاتِ لَعَلَّهُمْ يَفْقَهُونَ ﴿٦٦﴾

وَكَذَّبَ بِهٖ قَوْمُكَ وَهُوَ الْحَقُّ قُلْ لَسْتُ  
عَلَيْكُمْ بِوَكِيلٍ ﴿٦٧﴾

لِكُلِّ نَبِيٍّ مُّسْتَقَرٌّ وَسَوْفَ تَعْلَمُونَ ﴿٦٨﴾

وَلَا ذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا  
فَاعْرِضْ عَنْهُمْ حَتَّىٰ يَخُوضُوا فِي  
حَدِيثٍ غَيْرِهِ ۗ وَإِنَّمَا يُنْسِيكَ الشَّيْطَانُ  
فَلَا تَقْعُدْ بَعْدَ الذِّكْرِىٰ مَعَ الْقَوْمِ  
الظَّالِمِينَ ﴿٦٩﴾

وَمَا عَلَى الَّذِينَ يَتَّقُونَ مِنْ حِسَابِهِمْ  
مِنْ شَيْءٍ ۗ وَلَكِنْ ذِكْرِي لَعَلَّهُمْ  
يَتَّقُونَ ﴿٧٠﴾

وَذَرِ الَّذِينَ اتَّخَذُوا دِينَهُمْ لُحُوبًا  
وَلَهُمْ آذَانٌ سَمِعَتْهُمُ الْحَيٰوةُ ۗ لٰكِنَّ  
يَا دَاعِيَ الْاِنْسَانِ اِنَّهُ لَسَمِيعٌ ۗ لَيْسَ  
لَهَا مِنْ دُونِ اللّٰهِ وَكِيْلٌ ۗ وَلَا شَفِيْعَةٌ ۗ وَاِنْ  
تَعَدَّلْ كُلٌّ عَدَلًا لَّا يُوْحَدُوْنَهَا ۗ اُوْلٰئِكَ  
الَّذِيْنَ اُبْسِلُوْا اِيْمًا كَسِبُوْا لِهٖمْ شَرَابًا  
مِّنْ حَوْثِيْمٍ ۗ وَعَذَابٌ اَلِيْمٌ ۗ يَّمَا كَانُوْا  
يَكْفُرُوْنَ ﴿٧١﴾







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  
هَدَيْنَا ۚ وَنُوحًا هَدَيْنَا مِنْ قَبْلُ ۚ  
مِنْ دُرِّبَّتِهِ ۚ دَاوُدَ وَسُلَيْمَانَ وَأَيُّوبَ  
وَيُوسُفَ وَمُوسَىٰ وَهَارُونَ ۗ وَكَذَلِكَ  
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 ۗ كُلًّا  
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.

ذَلِكَ 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  
الْحِكْمَةَ وَالتَّوْبَةَ ۗ فَإِنْ يُكْفِرْ بِهَا  
هُؤُلَاءَ فَقَدْ وَكَلْنَا بِهَا قَوْمًا لَيْسُوا  
بِهَا بِكْفِيرِينَ ﴿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 فِيمُدَّهُمْ  
اقْتَدَاهُ ۗ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ 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 لِيَجْزِيَ قَرَأَاتِهِ قُرْآنًا  
تُحْمَدُونَ ۗ وَتُخْفُونَ كَثِيرًا ۗ وَ عَلَّمْتُمْ 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.'



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.

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.

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.

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.

101. And they hold the Jinn to be partners with Allāh, although He created them; and they falsely ascribe to Him sons and daughters without any knowledge. Holy is He and exalted *far* above what they attribute *to Him!*

R. 13.

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?

قَالِقُ الْاِضْبَاحِ ۚ وَ جَعَلَ الْاَيَّلَ سَكَنًا وَ  
الشَّمْسِ وَالْقَمَرَ حُسْبَانًا ۗ ذٰلِكَ تَقْدِيْرُ  
الْعَزِيْزِ الْعَلِيْمِ ﴿٩٧﴾

وَ هُوَ الَّذِي جَعَلَ لَكُمْ التُّجُوْمَ  
لِتَهْتَدُوْا بِهَا فِي ظُلُمَاتِ الْبَرِّ وَ  
الْبَحْرِ ۗ قَدْ فَضَّلْنَا الْاٰيَاتِ لِاِقْوَمِ  
يَعْلَمُوْنَ ﴿٩٨﴾

وَ هُوَ الَّذِي اَنْشَاَكُمْ مِنْ نَفْسٍ  
وَاحِدَةٍ فَمُسْتَقَرًّا وَ مُسْتَوْدَعًا ۗ قَدْ  
فَضَّلْنَا الْاٰيَاتِ لِاِقْوَمِ يَفْقَهُوْنَ ﴿٩٩﴾

وَ هُوَ الَّذِي اَنْزَلَ مِنَ السَّمَاءِ مَاءً ۙ  
فَاَخْرَجْنَا مِنْهُ نَبَاتٍ كُلِّ شَيْءٍ فَاَخْرَجْنَا  
مِنْهُ خَضِرًا نُّخْرِجُ مِنْهُ حَبًّا مُتَرَاكِبًا ۙ  
وَ مِنَ النَّخْلِ مِنْ طَلْحِهَا قَنَوَانٌ دَانِيَةٌ  
وَ جَنَّاتٍ مِنْ اَعْنَابٍ وَ الرِّيْعُوْنَ وَ  
الرُّمَّانَ مُشْتَبِهًا وَ غَيْرَ مُتَشَابِهٍ ۗ  
اَنْظُرُوْا اِلَى ثَمَرِهِ اِذَا اَثْمَرَ وَيَنْعِهِ ۗ  
اِنَّ فِيْ ذٰلِكُمْ لٰيٰتٍ لِّاِقْوَمِ يُوْمِنُوْنَ ﴿١٠٠﴾

وَ جَعَلُوْا لِلّٰهِ شُرَكَاءَ الْاِجْنَ وَ خَلَقَهُمْ  
وَ خَرَقُوْا لَهٗ بَنِيْنَ وَ بَنَاتٍ بِغَيْرِ  
عِلْمٍ ۗ سُبْحٰنَهٗ وَ تَعَالٰى عَمَّا يَصِفُوْنَ ﴿١٠١﴾

بَرِيْعِ السَّمٰوٰتِ وَ الْاَرْضِ ۗ اَنۢى يَكُوْنُ لَهٗ  
وَلَدٌ وَ لَمْ تَكُنْ لَهٗ صَاحِبَةً ۗ وَ خَلَقَ كُلَّ  
شَيْءٍ ۗ وَ هُوَ يَكِلُ شَيْءٍ عَلِيْمٌ ﴿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 ۚ لَا إِلَهَ إِلَّا هُوَ خَالِقُ كُلِّ شَيْءٍ ۖ فَاعْبُدُوهُ ۚ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ﴿٣٣﴾

104. Eyes cannot reach Him but He reaches the eyes. And He is the Incomprehensible, the All-Aware.

لَا تُدْرِكُهُ الْأَبْصَارُ ۖ وَهُوَ يُدْرِكُ الْأَبْصَارَ ۖ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿٣٤﴾

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 مِنَ رَبِّكُمْ ۖ فَمَنْ أَبْصَرَ فَلِنَفْسِهِ ۖ وَمَنْ عَمِيَ فَعَلَيْهَا ۚ وَ مَا أَنَا عَلَيْكُمْ بِحَفِيظٍ ﴿٣٥﴾

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 لِقَوْمٍ لَّا يَعْقِلُونَ ﴿٣٦﴾

107. Follow that which has been revealed to thee from thy Lord; there is no God but He; and turn aside from the idolaters.

إِتَّبِعْ مَا أُوحِيَ إِلَيْكَ مِن رَّبِّكَ ۚ لَا إِلَهَ إِلَّا هُوَ ۚ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ ﴿٣٧﴾

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 أَنتَ عَلَيْهِمْ بِوَكِيلٍ ﴿٣٨﴾

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 مِن دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ ۗ كَذَلِكَ زَيَّنَّا لِكُلِّ أُمَّةٍ عَمَلَهُمْ ثُمَّ إِلَىٰ رَبِّهِمْ مَرْجِعُهُمْ فَيُنَبِّئُهُم بِمَا كَانُوا يَعْمَلُونَ ﴿٣٩﴾

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 لَئِن جَاءَتْهُمْ آيَةٌ لَّيُؤْمِنُنَّ بِهَا ۚ قُلْ إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ وَمَا يُشْعِرُكُمْ أَنَّهَا إِذَا جَاءَتْ لَآيُؤْمِنُونَ ﴿٤٠﴾

\*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 إِلَيْهِمُ الْمَلَائِكَةَ  
كَلَّمَهُمُ الْمَوْتَى وَحَشَرْنَا عَلَيْهِمْ كُلَّ  
شَيْءٍ قُبُلًا مَا كَانُوا لِلْيُؤْمِنُوا إِلَّا أَنْ  
يَشَاءَ اللَّهُ وَلَكِنْ أَكْثَرُهُمْ  
يَجْهَلُونَ ﴿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 الْأَرِيسِ وَالْجِنِّ يُوحِي  
بَعْضُهُمْ إِلَى بَعْضٍ زُخْرُفَ الْقَوْلِ  
عُرُورًا 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.

وَلِتَضْحِكُوا إِلَيْهِمْ أَفْعِدَهُ الَّذِينَ لَا  
يُؤْمِنُونَ بِالْآخِرَةِ لِيَسْزُوهُ وَ  
لِيَقْتَرِفُوا مَا هُمْ مُقْتَرِفُونَ ﴿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 آتَيْنَهُمُ الْكِتَابَ  
يَعْلَمُونَ أَنَّهُ مُنَزَّلٌ مِنْ رَبِّكَ  
بِالْحَقِّ فَلَا تَكُونَنَّ مِنَ  
الْمُمْتَرِينَ ﴿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 ذُكِرَ 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 ذُكِرَ اسْمُ  
اللَّهِ عَلَيْهِ وَقَدْ فَصَّلَ لَكُمْ مَا حَرَّمَ  
عَلَيْكُمْ إِلَّا مَا اضْطُرُّرْتُمْ 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 وَرَأَيْتُمْ لَيْسَتْ إِلَى الْاُولِيئِهِمْ  
لِيُحْوَونَ إِلَى اُولِيئِهِمْ لِيَجَادِلُوكُمْ ۗ  
وَإِنْ اَطَعْتُمُوهُمْ اِتَّكُمُ لِمُشْرِكُونَ ﴿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.

كَذَلِكَ زَيَّنَّا 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 كُنْ  
تُومِنَ حَتَّى نُؤْتِيَ مِثْلَ مَا أُوتِيَ  
رُسُلَ اللَّهِ اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ  
رِسَالَاتِهِ سَيُصِيبُ الَّذِينَ أَجْرَمُوا  
صَغَارٌ عِنْدَ اللَّهِ وَعَذَابٌ شَدِيدٌ  
مَا كَانُوا يَمْكُرُونَ ﴿١٢٦﴾

فَمَنْ يَهْدِيهِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ  
صَدْرَهُ لِلدِّينِ سَلَامٍ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ  
يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأْتَمَّا  
يَبْصُرُ 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  
وَلِيُّهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿١٢٨﴾

- \*124. And thus We allowed the leaders of the sinners in every township to plot therein against the truth; ...

**Note:** The expression 'akābira mujrimihā' (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.)



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 يَحْشُرُهُمْ جَمِيعًا ۗ يَمْعَشُرُ  
الْجِنِّ قَدِ اسْتَكْبَرْتُمْ مِنَ الْإِنسِ ۗ  
وَ قَالَ أَوْلِيُوهُمْ مِنَ الْإِنسِ رَبَّنَا  
اسْتَمْتَعْنَا بِغُصْنٍ فَبَعْضٌ وَ بَلَّغْنَا  
أَجَلَنَا الَّذِي أَجَلْتَ لَنَا ۗ قَالَ النَّارُ  
مَثْوَاكُمْ خَالِدِينَ فِيهَا إِلَّا مَا  
شَاءَ اللَّهُ ۗ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿٣١﴾

وَ كَذَلِكَ نُؤَيِّي بَعْضَ الظَّالِمِينَ  
بَعْضًا بِمَا كَانُوا يَكْسِبُونَ ﴿٣٢﴾

يَمْعَشُرُوا الْجِنِّ وَالْإِنسِ أَلَمْ يَأْتِكُمْ  
رُسُلٌ مِّنكُمْ يَقُصُّونَ عَلَيْكُمْ آيَاتِي وَ  
يُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَذَا ۗ قَالُوا  
شَهِدْنَا عَلَىٰ أَنفُسِنَا وَ عَرَّثْنَاهُمُ الْحَيَاةَ  
الدُّنْيَا وَ شَهِدُوا عَلَىٰ أَنفُسِهِمْ أَنَّهُمْ  
كَانُوا كَافِرِينَ ﴿٣٣﴾

ذَلِكَ أَن لَّمْ يَكُنْ رَبُّكَ مُهْلِكَ  
الْقُرَىٰ بِظُلْمٍ وَأَهْلُهَا غَافِلُونَ ﴿٣٤﴾

وَ لِكُلِّ دَرَجَةٍ مِّمَّا عَمِلُوا ۗ وَ مَا  
رَبُّكَ بِغَافِلٍ عَمَّا يَعْمَلُونَ ﴿٣٥﴾

وَ رَبُّكَ الْعَزِيزُ ذُو الرَّحْمَةِ ۗ إِنَّ يَشَاءُ  
يُذْهِبْكُمْ وَيَسْتَخْلِفْ مِنْ بَعْدِكُمْ  
مَّا يَشَاءُ ۗ كَمَا أَنشَأَكُمْ مِنْ ذُرِّيَّةٍ  
قَوْمٍ آخَرِينَ ﴿٣٦﴾

إِنَّ مَا توعَدُونَ لَآتٍ ۗ وَ مَا أَنتُمْ  
بِمُعْجِزِينَ ﴿٣٧﴾

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 يُفْلِحُ الظَّالِمُونَ ﴿١٣٦﴾

وَجَعَلُوا لِلَّهِ مِنَّا ذَرًّا مِنَ الْحَزِيثِ وَالْأَنْعَامِ تَصِيبًا فَقَالُوا هَذَا لِلَّهِ بِزَعْوِهِمْ وَهَذَا لَشُرِّكَائِنَا ۖ فَمَا كَانَ لِشُرِّكَائِهِمْ فَلَا يَصِلُ إِلَى اللَّهِ ۗ وَمَا كَانَ لِلَّهِ فَهُوَ يَصِلُ إِلَىٰ شُرِّكَائِهِمْ سَاءَ مَا يَحْكُمُونَ ﴿١٣٧﴾

وَكَذَلِكَ زَيَّنَ لِكَثِيرٍ مِّنَ الْمُشْرِكِينَ قَتْلَ أَوْلَادِهِمْ شُرَّكَاءَ وَهُمْ لِيُرِدُّوهُمْ وَلِيَلْبِسُوا عَلَيْهِمْ دِينَهُمْ وَأَوْشَاءَ اللَّهُ مَا فَعَلُوهُ فَذَرَّهُمْ وَمَا يُفْتَرُونَ ﴿١٣٨﴾

وَقَالُوا هَذِهِ أَنْعَامٌ وَحَزْنٌ حِجْرٌ ۖ لَا يَطْعَمُهَا إِلَّا مَن نَّشَاءُ بِزَعْوِهِمْ وَأَنْعَامٌ حُرِّمَتْ ظُهُورُهَا وَأَنْعَامٌ لَا يَذْكُرُونَ اسْمَ اللَّهِ عَلَيْهَا افْتِرَاءً عَلَيْهِ ۖ سَيَجْزِيهِم بِمَا كَانُوا يُفْتَرُونَ ﴿١٣٩﴾

وَقَالُوا مَا فِي بُطُونِ هَذِهِ الْأَنْعَامِ خَالِصَةٌ لِّذُكُورِنَا وَمُحَرَّمٌ عَلَىٰ أَزْوَاجِنَا ۖ وَإِن يَكُن مَّيْتَةً فَهُمْ فِيهِ شُرَّكَاءُ ۖ سَيَجْزِيهِمْ وَصَفَّهُمْ 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.

قَدْ خَسِرَ الَّذِينَ قَتَلُوا أَوْلَادَهُمْ  
سَفَهًا بِغَيْرِ عِلْمٍ وَحَرَّمُوا مَا رَزَقَهُمُ  
اللَّهُ افْتِرَاءً عَلَى اللَّهِ قَدْ ضَلُّوا وَمَا  
يُرِيدُونَ كَانُوا مُهْتَدِينَ ﴿١٤١﴾

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  
وَغَيْرَ مَعْرُوشَاتٍ وَالنَّخْلَ وَالزَّرْعَ  
مُخْتَلِفًا أَكْلُهُ وَالرَّيثُونَ وَالرَّمَّانَ  
مُتَشَابِهًا وَغَيْرَ مُتَشَابِهٍ كُلُوا مِنْ  
ثَمَرِهِ إِذَا أَثْمَرَ وَآتُوا حَقَّهُ يَوْمَ  
حَصَادِهِ وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ  
الْمُسْرِفِينَ ﴿١٤٢﴾

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 لِّكُلُوا  
مِمَّا رَزَقَكُمُ اللَّهُ وَلَا تَتَّبِعُوا خُطُوتَ  
الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿١٤٣﴾

\* 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 الْمِعْزِ اثْنَيْنِ قُلْ أَلَّذَكَرَيْنِ  
حَرَّمَ أَمْ الْأُنثِيَّيْنِ أَمْ مَا اشْتَمَلَتْ  
عَلَيْهِ أَرْحَامُ الْأُنثِيَّيْنِ تَسْتَوِينِ  
يَعْلَمُ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٤٤﴾

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 أَلَّذَكَرَيْنِ حَرَّمَ أَمْ  
الْأُنثِيَّيْنِ أَمْ مَا اشْتَمَلَتْ عَلَيْهِ أَرْحَامُ  
الْأُنثِيَّيْنِ أَمْ كُنْتُمْ شُهَدَاءَ إِذْ وَضَعَكُمُ  
اللَّهُ فِي هَذِهِ فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى  
عَلَى اللَّهِ كَذِبًا لِيُضِلَّ النَّاسَ بِغَيْرِ عِلْمٍ  
إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٤٥﴾

\* 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.'

قُلْ لَّا أَحَدٌ فِي مَآ أَوْحِيَ إِلَيَّ مُحَرَّمًا عَلَيَّ  
طَاعِمٍ يَطْعَمُهُ إِلَّا أَنْ يَكُونَ مَيْتَةً  
أَوْ دَمًا مَسْفُوحًا أَوْ لَحْمَ خِنزِيرٍ فَإِنَّهُ  
رِجْسٌ أَوْ فِسْقًا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ  
فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ  
رَبَّكَ عَفُورٌ رَحِيمٌ ﴿١٤٦﴾

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.

وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا كُلَّ ذِي  
ظُفْرٍ وَمِنَ الْبَقَرِ وَالْغَنَمِ حَرَّمْنَا عَلَيْهِمْ  
شُحُومَهُمَا إِلَّا مَا حَمَلَتْ ظُهُورُهُمَا  
أَوِ الْحَوَايَا أَوْ مَا اخْتَلَطَ بِعَظْمٍ ذَلِكَ  
جَزَيْنَهُمْ بِغَيْرِهِمْ وَإِنَّا لَصَدِيقُونَ ﴿١٤٧﴾

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.'

فَإِنْ كَذَّبُوكَ فَقُلْ رَبُّكُمْ ذُو رَحْمَةٍ  
وَاسِعَةٍ وَلَا يُرَدُّ بَأْسُهُ عَنِ الْقَوْمِ  
الْمُجْرِمِينَ ﴿١٤٨﴾

\*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.'

سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ  
مَا أَشْرَكْنَا وَلَا آبَاؤُنَا وَلَا حَرَّمْنَا  
مِنْ شَيْءٍ كَذَّبَ الَّذِينَ مِنْ  
قَبْلِهِمْ حَتَّى ذَاقُوا بَأْسَنَا قُلْ هَلْ  
عِنْدَكُمْ مِنْ عِلْمٍ فَتُخْرِجُوهُ لَنَا إِنْ  
تَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ أَنْتُمْ إِلَّا  
تَخْرُصُونَ ﴿١٤٩﴾

\*150. Say, 'Allāh's is the argument that reaches *home*. If He had

قُلْ فَلِلَّهِ الْحُجَّةُ الْبَالِغَةُ ۗ فَلَوْ شَاءَ

\*146. **Note:** Here the word *idṭurra* (اضطر) 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.**

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*.'

لَهُدُكُمْ أَجْمَعِينَ ﴿١٥١﴾

قُلْ هَلْهَلَّمْ شُهَدَاءُكُمْ الَّذِينَ  
يَشْهَدُونَ أَنَّ اللَّهَ حَرَّمَ هَذَا إِنْ  
شَهِدُوا فَلَا تَشْهَدْ مَعَهُمْ وَلَا تَتَّبِعِ  
أَهْوَاءَ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَالَّذِينَ  
لَا يُؤْمِنُونَ بِالْآخِرَةِ وَهُمْ يَدْرِبُهُمْ  
يَعِدُّونَ ﴿١٥١﴾

قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّي كُفْرًا  
عَلَيْكُمْ إِلَّا تَشْرِكُوا بِهِ شَيْئًا وَ  
بِالْوَالِدَيْنِ إِحْسَانًا وَلَا تَقْتُلُوا  
أَوْلَادَكُمْ مِنْ إِمْلَاقٍ نَحْنُ نَرْزُقُكُمْ وَ  
إِيَّاهُمْ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ  
مِنْهَا وَمَا بَطَّنَ وَلَا تَقْتُلُوا النَّفْسَ  
الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَلِكُمْ وَصَّيْتُكُمْ  
بِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿١٥٢﴾

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي  
هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ وَأَوْفُوا  
الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ وَلَا  
تُكَلِّفْ نَفْسًا إِلَّا وُسْعَهَا وَإِذَا قُلْتُمْ  
فَاعِدُوا لَهُمْ وَأَلْوَكُنَّ ذَاقُوا بَرًّا وَيَعْبُدِ  
اللَّهِ أَوْفُوا ذَلِكُمْ وَصَّيْتُكُمْ بِهِ لَعَلَّكُمْ  
تَذَكَّرُونَ ﴿١٥٣﴾

وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ  
وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ  
سَبِيلِهِ ذَلِكُمْ وَصَّيْتُكُمْ بِهِ لَعَلَّكُمْ  
تَتَّقُونَ ﴿١٥٤﴾

\*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,

\*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 وَ  
هُدًى وَرَحْمَةً لِّعَلَّهُمْ يُلْقَا رَبَّهُمْ  
يَوْمَئِذٍ يَؤْمِنُونَ ﴿١٥٥﴾

وَ هَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ  
فَاتَّبِعُوهُ وَاتَّقُوا عِلْمَكُمْ تُرْحَمُونَ ﴿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  
مِّن رَّبِّكُمْ وَهُدًى وَرَحْمَةٌ ۖ فَمَنْ  
أَظْلَمُ مِمَّنْ كَذَبَ بِآيَاتِ اللَّهِ وَ  
صَدَفَ عَنْهَا ۗ سَنَجْزِي الَّذِينَ  
يَصْدِفُونَ عَنَّا أَيْتِنَا سُوءَ الْعَذَابِ  
بِمَا كَانُوا يَصْدِفُونَ ﴿١٥٨﴾

هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ  
أَوْ يَأْتِي رَبُّكَ أَوْ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ ۗ  
يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُهُ  
نَفْسًا إِيْمَانُهَا كَمَا تَكُنْ أَمِنَتْ مِنْ  
قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا ۗ قُلِ  
انْتَظِرُوا إِنَّا مُنْتَظِرُونَ ﴿١٥٩﴾

إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا  
شِيْعًا لَّسْتَ مِنْهُمْ فِي شَيْءٍ ۗ إِنَّمَا  
أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُم 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.

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.

كَانُوا يَفْعَلُونَ ﴿١٦١﴾

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرٌ مِّثْلَهَا  
وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى إِلَّا  
مِثْلَهَا وَهُمْ لَا يُظْلَمُونَ ﴿١٦٢﴾

قُلْ إِنِّي هَدَىٰ رَبِّي إِلَىٰ صِرَاطٍ  
مُّسْتَقِيمٍ ۖ دِينًا قِيمًا ۖ مِلَّةَ إِبْرَاهِيمَ  
حَنِيفًا ۚ وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٦٣﴾

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَ  
مَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٦٤﴾

لَا شَرِيكَ لَهُ ۚ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ  
الْمُسْلِمِينَ ﴿١٦٥﴾

قُلْ أَعْبُدُوا اللَّهَ ابْنِي رَبِّمَا وَهُوَ رَبُّ كُلِّ  
شَيْءٍ ۚ وَلَا تَكْسِبُ كُلُّ نَفْسٍ إِلَّا عَلَيْهَا ۚ  
وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۚ ثُمَّ إِلَىٰ  
رَبِّكُم مَّرْجِعُكُمْ فَيُنَبِّئُكُم  
بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿١٦٦﴾

وَهُوَ الَّذِي جَعَلَ لَكُمْ خَلْفًا الْأَرْضَ  
وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ  
لِّيَبْلُوَكُمْ فِي مَا آتَاكُمْ ۚ إِنَّ رَبَّكَ  
سَرِيعُ الْعِقَابِ ۚ وَإِنَّهُ لَكَفُورٌ رَّحِيمٌ ﴿١٦٦﴾

\*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.



## AL-A'RAF

(Revealed before Hijrah)

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

2. Alif Lām Mīm Ṣād. †

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 ۝

الْمِص ۝  
كُتِبَ أَنْزَلَ إِلَيْكَ فَلَا يَكُنْ فِي  
صَدْرِكَ حَرَجٌ مِنْهُ لِتُنذِرَ بِهِ وَذِكْرَى  
لِلْمُؤْمِنِينَ ۝

لَا تَتَّبِعُوا مِمَّا أُنزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ وَ  
لَا تَتَّبِعُوا مِنْ دُونِهِ أَوْلِيَاءَ قَلِيلًا  
مَّا تَذَكَّرُونَ ۝

وَكَم مِّن قَرْيَةٍ أَهْلَكْنَاهَا فَجَاءَهَا  
بِأَسْنَابِهَا بَيَاتًا أَوْ هُمْ قَائِلُونَ ۝

فَمَا كَانَ دَعْوَاهُمْ إِذْ جَاءَهُمْ بِأَسْنَابِ  
إِلَّا أَنْ قَالُوا إِنَّا كُنَّا ظَالِمِينَ ۝

فَلَنَسْأَلَنَّ الَّذِينَ أُرْسِلَ إِلَيْهِمْ وَ  
لَنَسْأَلَنَّ الْمُرْسَلِينَ ۝

فَلَنَنْقُصَنَّ عَلَيْهِمْ بِعِلْمٍ وَ مَا كُنَّا  
غَائِبِينَ ۝

وَ الْوِزْنَ يَوْمَئِذٍ بِالْحَقِّ ۚ فَمَنْ  
ثَقُلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ  
الْمُفْلِحُونَ ۝

وَ مَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ  
الَّذِينَ خَسِرُوا أَنْفُسَهُمْ بِمَا  
كَانُوا بِآيَاتِنَا يَظْلِمُونَ ۝

† 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 إِلَّا 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 الضَّالِّينَ ﴿١٤﴾

قَالَ أَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ ﴿١٥﴾

قَالَ إِنَّكَ مِنَ الْمُنظَرِينَ ﴿١٦﴾

قَالَ فِيمَا آغْوَيْتَنِي لَأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ ﴿١٧﴾

ثُمَّ لَا تَجِدُ مِنْهُمْ مِّنْ أُمَّةٍ مُّشْكِرِينَ ﴿١٨﴾

قَالَ اخْرُجْ مِنْهَا مَذْمُومًا مَّدْحُورًا ۗ لَمَنْ تَبِعَكَ مِنْهُمْ لَأَمَلَنَّ جَهَنَّمَ مِنْكُمْ أَجْمَعِينَ ﴿١٩﴾

وَيَا آدَمُ اسْكُنْ أَنتَ 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.'

فَوَسْوَسَ لَهُمَا الشَّيْطَانُ لِيُبْدِيَ لَهُمَا مَا  
وُورِيَ عَنْهُمَا مِنْ سَوَاتِرِهِمَا وَقَالَ مَا  
تَهْكُمَا رَبِّكُمَا عَنْ هَذِهِ الشَّجَرَةِ إِلَّا أَنْ  
تَكُونَا مَلَائِكَةً أَوْ تَكُونَا مِنَ الْخَالِدِينَ ﴿٢١﴾

22. And he swore to them, *saying*, 'Surely, I am a sincere counsellor unto you.'

وَقَاسَمَهُمَا إِنِّي لَكُمَا لَمِنَ النَّصِيحِينَ ﴿٢٢﴾

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?'

فَدَلَّاهُمَا بِغُرُورٍ فَلَمَّا ذَاقَا الشَّجَرَةَ  
بَدَّتْ لَهُمَا سَوَاتِرُهُمَا وَطَفِقَا يَخْصِفْنَ  
عَلَيْهِمَا مِنْ وُرْقِ الْجَنَّةِ وَنَادَاهُمَا  
رَبُّهُمَا أَلَمْ أَنْهَكُمَا عَنْ تِلْكَ الشَّجَرَةِ  
وَأَقُلْتُ لَكُمَا إِنَّ الشَّيْطَانَ لَكُمَا عَدُوٌّ  
مُبِينٌ ﴿٢٣﴾

24. They said, 'Our Lord, we have wronged ourselves; and if Thou forgive us not and have not mercy on us, we shall surely be of the lost.'

قَالَا رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِنْ لَمْ تَغْفِرْ  
لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿٢٤﴾

25. He said, 'Go forth, some of you *being* enemies of others. And for you there is an abode on the earth and a provision for a time.'

قَالَ اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَ  
لَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَى  
حِينٍ ﴿٢٥﴾

26. He said, 'Therein shall you live, and therein shall you die, and therefrom shall you be brought forth.'

قَالَ فِيهَا تَحْيَوْنَ وَفِيهَا تَمُوتُونَ وَ  
مِنْهَا تُخْرَجُونَ ﴿٢٦﴾

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.

يَبْنَئِي أَدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ  
لِبَاسًا يَتَّوَارِي سَوَاتِرَكُمْ وَيُرِيكُمْ  
لِبَاسَ التَّقْوَىٰ ذَٰلِكَ خَيْرٌ ذَٰلِكَ  
مِنْ آيَاتِ 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.'



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  
وَمِنْهَا وَ مَا بَطَّنَ ۖ وَ الْإِثْمَ وَ الْبَغْيَ يُغَيِّرُ  
الْحَقِّ وَ أَنْ تُشْرِكُوا بِاللهِ مَا كُمْ يَتَرَبَّلُ بِهِ  
سُلْطَنَا ۖ وَ أَنْ تَقُولُوا عَلَى اللهِ مَا لَا  
تَعْلَمُونَ ﴿٣٤﴾

وَ لِكُلِّ أُمَّةٍ أَجَلٌ ۖ فَإِذَا جَاءَ أَجْلُهُمْ لَا  
يَسْتَأْجِرُونَ سَاعَةً وَ لَا يَسْتَنْفِذُونَ ﴿٣٥﴾

يَبْنِي آدَمَ إِنَّمَا يَأْتِيَنَّكُمْ رُسُلٌ مِّنْكُمْ  
يَقُصُّونَ عَلَيْكُمْ آيَاتِي ۖ فَمَنْ أَتَىٰ وَ  
أَصْلَحَ فَلَا خَوْفَ عَلَيْهِمْ وَ لَا هُمْ  
يَحْزَنُونَ ﴿٣٦﴾

وَ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَ اسْتَكْبَرُوا  
عَنْهَا أُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا  
خَالِدُونَ ﴿٣٧﴾

فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللهِ  
كُذْبًا أَوْ كَذَّبَ بِآيَاتِهِ ۖ أُولَٰئِكَ يَنَالُهُمْ  
نَصِيبُهُمْ مِنَ الْعَذَابِ ۖ حَتَّىٰ إِذَا  
جَاءَهُمْ رُسُلُنَا يَتَوَقَّوْنَهُمْ ۖ قَالُوا  
آيِنَ مَا كُنْتُمْ تَدْعُونَ مِنْ دُونِ  
اللهِ ۖ قَالُوا ضَلُّوا عَنَّا وَ شَهِدُوا عَلَى  
أَنْفُسِهِمْ أَنَّهُمْ كَانُوا الْكَافِرِينَ ﴿٣٨﴾

قَالَ ادْخُلُوا فِي أُمَّةٍ قَدْ خَلَتْ مِنْ  
قَبْلِكُمْ مِنَ الْجِنِّ وَ الْإِنْسِ فِي النَّارِ ۖ  
كُلَّمَا دَخَلَتْ أُمَّةٌ لَعَنَتْ أُخْتَهَا حَتَّىٰ إِذَا  
ادَّارَكُوا فِيهَا جَمِيعًا ۖ قَالَتْ أُخْرَاهُمْ  
لِأَوْلِيهِمْ رَبَّنَا هَؤُلَاءِ أَضَلُّونَا فَأْتِهِمْ

\*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 وَلَكِنْ لَا تَعْلَمُونَ ﴿٤٠﴾

وَقَالَتْ أُولَئِهِمْ لِأَخْرِهِمْ فَمَا كَانَ لَكُمْ  
عَلَيْتِنَا مِنْ فَضْلٍ فَذُوقُوا الْعَذَابَ بِمَا  
كُنْتُمْ تَكْسِبُونَ ﴿٤١﴾

إِنَّ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا  
عَنْهَا لَا تَفْتَحُ لَهُمْ أَبْوَابُ السَّمَاءِ وَلَا  
يَدْخُلُونَ الْجَنَّةَ حَتَّى يَلْبِغَ الْجَمَلُ فِي سَمِّ  
الْخِيَاطِ ۗ وَكَذَلِكَ نَجْزِي الْمُجْرِمِينَ ﴿٤٢﴾

لَهُمْ مِنْ جَهَنَّمَ مِهَادٌ وَمِنْ فَوْقِهِمْ  
غَوَاشٍ ۗ وَكَذَلِكَ نَجْزِي الظَّالِمِينَ ﴿٤٣﴾

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَا  
نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا ۗ أُولَئِكَ أَصْحَابُ  
الْجَنَّةِ ۗ هُمْ فِيهَا خَالِدُونَ ﴿٤٤﴾

وَنَرَعْنَا مَا فِي صُدُورِهِمْ مِن غِلٍّ  
تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ ۗ وَقَالُوا  
الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا ۗ وَ  
مَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنَّ هَدَانَا اللَّهُ ۗ  
لَقَدْ جَاءَتْ رُسُلٌ مِنَّا بِالْحَقِّ ۗ وَ  
نُودُوا ۗ أَنْ تِلْكَمُ الْجَنَّةُ ۗ أُورِثْتُمُوهَا  
بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٤٥﴾

وَتَادَى أَصْحَابُ الْجَنَّةِ أَصْحَابَ النَّارِ  
أَنْ قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا  
وَهُمْ وَجَدُوا 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 نَحْمُ فَادَانَ مُؤَدَّنَ بَيْنَهُمْ أَنْ  
لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ ﴿٣٥﴾

الَّذِينَ يَصُدُّونَ عَنِ سَبِيلِ اللَّهِ وَ  
يَبْغُونَهَا عِوَجًا وَ هُمْ بِالْآخِرَةِ  
كٰفِرُونَ ﴿٣٦﴾

وَ بَيْنَهُمَا حِجَابٌ ۚ وَ عَلَى الْأَعْرَافِ  
رِجَالٌ يَّعْرِفُونَ كُلًّا بِسِيمَاهُمْ ۚ وَ نَادَوْا  
أَصْحَابَ الْجَنَّةِ أَنْ سَلِّمُوا عَلَيْكُمْ ۗ لَمْ  
يَدْخُلُوهَا وَ هُمْ يَطْمَعُونَ ﴿٣٧﴾

وَ إِذَا صُرِفَتْ أَبْصَارُهُمْ تِلْقَاءَ أَصْحَابِ  
النَّارِ قَالُوا رَبَّنَا لَا تَجْعَلْنَا مَعَ الْقَوْمِ  
الظَّالِمِينَ ﴿٣٨﴾

وَ نَادَى أَصْحَابُ الْأَعْرَافِ رِجَالًا  
يَّعْرِفُونَهُمْ بِسِيمَاهُمْ قَالُوا مَا أَغْنَى  
عَنكُمْ جَمْعُكُمْ وَ مَا كُنْتُمْ  
تَشْكُرُونَ ﴿٣٩﴾

أَهْوَأَاءَ الَّذِينَ أَقْسَمْتُمْ لَا يَنَالُهُمُ  
اللَّهُ بِرَحْمَةٍ ۗ أَدْخُلُوا الْجَنَّةَ لَا خَوْفٌ  
عَلَيْكُمْ وَ لَا أَنْتُمْ تَحْزَنُونَ ﴿٤٠﴾

وَ نَادَى أَصْحَابُ النَّارِ أَصْحَابَ الْجَنَّةِ  
أَنْ أَرْفِضُوا عَلَيْنَا مِنَ الْمَاءِ أَوْ مِمَّا  
رَزَقَكُمُ اللَّهُ ۗ قَالُوا إِنَّ اللَّهَ حَرَّمَ مِمَّا  
عَلَى الْكُفْرِينَ ﴿٤١﴾

الَّذِينَ اتَّخَذُوا دِينَهُمْ لَهْوًا وَ لَعِبًا وَ  
غَرَّتْهُمُ الْحَيَاةُ الدُّنْيَا ۗ قَالَ لِيَوْمَ  
نُنْسُهُمْ 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 بِجَمْدٍ ۚ ﴿٥٦﴾

وَلَقَدْ جِئْنَهُمْ بِكِتَابٍ فَصَّلْنَاهُ عَلَىٰ  
عِلْمِهِ هُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿٥٧﴾

هَلْ يَنْظُرُونَ إِلَّا تَأْوِيلَهُ ۚ يَوْمَ  
يَأْتِي تَأْوِيلَهُ يَقُولُ الَّذِينَ نَسُوهُ  
مِنْ قَبْلُ قَدْ جَاءَ شَيْءٌ مِنْ رَبِّنَا بِالْحَقِّ ۚ  
فَهَلْ لَنَا مِنْ شُفَعَاءَ فَيَشْفَعُوا لَنَا أَوْ  
نُرَدُّ فَنَعْمَلْ غَيْرَ الَّذِي كُنَّا نَعْمَلُ ۚ قَدْ  
خَسِرُوا أَنْفُسَهُمْ وَصَلَّ عَنْهُمْ مَا  
كَانُوا يَفْتَرُونَ ﴿٥٨﴾

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ  
وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى  
الْعَرْشِ ۚ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ  
حَثِيثًا ۚ وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ  
مُسْحَرَاتٌ بِأَمْرِهِ ۚ لَا لَهُ الْخَلْقُ وَ  
الْأَمْرُ ۚ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٥٩﴾

أَدْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً ۚ إِنَّهُ لَا  
يُحِبُّ الْمُعْتَدِينَ ﴿٦٠﴾

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا  
وَادْعُوهُ خَوْفًا وَطَمَعًا ۚ إِنَّ رَحْمَتَ  
اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ ﴿٦١﴾

وَهُوَ الَّذِي يُرْسِلُ الرِّيحَ بُشْرًا لِّابْنَيْنِ  
يَدْعِي رَحْمَتَهُ ۚ حَتَّىٰ إِذَا أَكَلَتْ سَحَابًا  
نُفِخْنَا لَهَا سُفْقًا لِّبَلَدٍ مَّيِّتٍ فَأَنْزَلْنَا





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 لَنَرُكَ فِي سَفَاهَةٍ وَإِنَّا لَنَظُنُّكَ  
مِنَ الْكَاذِبِينَ ﴿٧٤﴾

قَالَ يَقَوْمِ لَيْسَ بِي سَفَاهَةٌ وَلَكِنِّي  
رَسُولٌ مِّن رَّبِّ الْعَالَمِينَ ﴿٧٥﴾

أُبَلِّغُكُمْ رِسَالَاتِ رَبِّي وَأَنَا لَكُمْ نَاصِحٌ  
أَمِينٌ ﴿٧٦﴾

أَوْعَجِبْتُمْ أَن جَاءَكُمْ ذِكْرٌ مِّن رَّبِّكُمْ عَلَى  
رَجُلٍ مِّنكُمْ لِيُنذِرَكُمْ ۖ وَاذْكُرُوا إِذْ  
جَعَلَكُمْ خُلَفَاءَ مِن بَعْدِ قَوْمِ نُوحٍ ۖ وَ  
زَادَكُمْ فِي الْخَلْقِ بَضْطَةً ۚ فَادْكُرُوا  
إِلَاءَ اللَّهِ لَعَلَّكُمْ تُفْلِحُونَ ﴿٧٧﴾

قَالُوا آجِئْتَنَا لِنَعْبُدَ اللَّهَ وَحْدَهُ وَنَذَرَ  
مَا كَانَ يَعْبُدُ آبَاؤُنَا ۚ فَأْتِنَا بِمَا  
تَعُدُّنَا إِن كُنتَ مِنَ الصَّادِقِينَ ﴿٧٨﴾

قَالَ قَدْ وَقَعَ عَلَيْكُمْ مِّن رَّبِّكُمْ رِجْسٌ  
وَغَضَبٌ ۚ أَتَجَادِلُونَنِي فِي أَسْمَاءِ  
سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مَّا نَزَّلَ  
اللَّهُ بِهَا مِنْ سُلْطَانٍ ۚ فَانْتَظِرُوا إِنِّي  
مَعَكُمْ مِنَ الْمُنْتَظِرِينَ ﴿٧٩﴾

فَأَنْجَيْنَاهُ وَالَّذِينَ مَعَهُ بِرَحْمَةٍ مِنَّا  
وَقَطَعْنَا دَابِرَ الَّذِينَ كَفَرُوا مِنَّا بَأْسِنَا  
وَمَا كَانُوا مُؤْمِنِينَ ﴿٨٠﴾

وَالَّذِينَ كَفَرُوا  
قَالَ يَا قَوْمِ  
إِعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ 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?'

نَاقَةٌ لِلَّهِ لَكُمْ آيَةٌ فَذَرُوهَا تَأْكُلْ فِي أَرْضِ اللَّهِ وَلَا تَمْسُوهَا بِسُوءٍ فَيَأْخُذَكُمْ عَذَابٌ أَلِيمٌ ﴿٤٧﴾

وَأذْكُرُوا إِذْ جَعَلْنَا خُلَفَاءَ مِنْكُمْ مِنْ بَعْدِ عَادٍ بَنِي آدَمَ فِي الْأَرْضِ تَتَّخِذُونَ مِنْ سُوءِهَا بُيُوتًا وَمِنْ حُجُوبِهَا وَتَنْحِتُونَ الْجِبَالَ بُيُوتًا ۖ فَاذْكُرُوا الْآيَةَ الَّتِي كُنتُمْ تُعْتَدُونَ ﴿٤٨﴾

قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ لِلَّذِينَ اسْتَضَعُّوا لِمَنْ آمَنَ مِنْهُمْ أَتَعْلَمُونَ أَنَّ صَالِحًا مُرْسَلٌ مِنْ رَبِّهِ ۗ قَالُوا إِنَّا بِمَا أُرْسِلَ بِهِ مُؤْمِنُونَ ﴿٤٩﴾

قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا بِالَّذِي آمَنْتُمْ بِهِ كَافِرُونَ ﴿٥٠﴾

فَعَقَرُوا النَّاقَةَ وَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ وَقَالُوا يُصَلِحُ آئِنْتَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الْمُرْسَلِينَ ﴿٥١﴾

فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جُثُومًا ﴿٥٢﴾

فَتَوَلَّى عَنْهُمْ وَقَالَ يَا قَوْمِ لَقَدْ أَبْلَغْتُكُمْ رَسُولًا مِنْ رَبِّي وَنَصَحْتُ لَكُمْ وَلَكِنْ لَا تُحِبُّونَ النَّاصِحِينَ ﴿٥٣﴾

وَلُوطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ ﴿٥٤﴾

\*79. Then the earthquake seized them so that they turned into corpses lying prone in their houses.

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 تَكْمَلُ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِنْ دُونِ  
النِّسَاءِ ۗ بَلْ أَنْتُمْ قَوْمٌ مُّشْرِقُونَ ﴿٨٢﴾  
وَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا  
أَخْرِجُوهُمْ مِنْ قَرْيَتِكُمْ ۖ لَا تَهُمُ  
أُنَاسٌ يَتَّبِعُهُرُونَ ﴿٨٣﴾

فَأَنْجَيْنَاهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ ۖ كَانَتْ  
مِنَ الْغَابِرِينَ ﴿٨٤﴾

وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا ۗ فَانظُرْ كَيْفَ  
كَانَ عَاقِبَةُ الْمُجْرِمِينَ ﴿٨٥﴾

وَالِى مَدْيَنَ أَخَاهُمْ شُعَيْبًا ۗ قَالَ يَاقَوْمِ  
اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ ۗ  
قَدْ جَاءَكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ فَأَوْفُوا  
الْكَيْلَ وَالْمِيزَانَ وَلَا تَبْخَسُوا النَّاسَ  
أَشْيَاءَهُمْ وَلَا تُفْسِدُوا فِي الْأَرْضِ  
بَعْدَ إِصْلَاحِهَا ۗ ذَلِكَ خَيْرٌ لَكُمْ إِنْ  
كُنْتُمْ مُؤْمِنِينَ ﴿٨٦﴾

وَلَا تَقْعُدُوا عَلَىٰ صِرَاطٍ تُوْعِدُونَ وَ  
تَصُدُّونَ عَنْ سَبِيلِ اللَّهِ مَنْ آمَنَ بِهِ  
وَتَبْغُونَهَا عِوَجًا ۗ وَأَذْكُرُوا إِذْ كُنْتُمْ  
قَلِيلًا فَكَثَّرَكُمْ ۗ وَانظُرُوا كَيْفَ  
كَانَ عَاقِبَةُ الْمُفْسِدِينَ ﴿٨٧﴾

وَأِنْ كَانَ طَائِفَةٌ مِنْكُمْ آمَنُوا  
بِالَّذِي أُرْسِلَتْ بِهِ وَطَائِفَةٌ لَمْ  
يُؤْمِنُوا فَاصْبِرُوا حَتَّىٰ 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?

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.'

91. And the chief men of his people who disbelieved said, 'If you follow Shu'aib, you shall then certainly be the losers.'

92. So the earthquake seized them and in their homes they lay prostrate upon the ground.

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.

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?'

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.

\*90. In knowledge our Lord comprehends all things.

قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا  
مِنْ قَوْمِهِ لَنُخْرِجَنَّكَ يَشْعِيبُ وَ  
الَّذِينَ آمَنُوا مَعَكَ مِنْ قَرْيَتِنَا أَوْ  
لَنَعُودَنَّ فِي دِينِنَا قَالَ أَوَلَوْ كُنَّا  
كَارِهِينَ ﴿٨٩﴾

قَدْ افْتَرَيْنَا عَلَى اللَّهِ كَذِبًا إِنْ عُدْنَا  
فِي دِينِنَا بَعْدَ أَنْ نَجَّيْنَا اللَّهُ مِنْهَا وَمَا  
يَكُونُ لَنَا أَنْ نَعُودَ فِيهَا إِلَّا أَنْ  
يَشَاءَ اللَّهُ رَبُّنَا وَسِعَ رَبُّنَا كُلَّ شَيْءٍ  
عِلْمًا عَلَى اللَّهِ تَوَكَّلْنَا رَبَّنَا افْتَحْ  
بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَأَنْتَ  
خَيْرُ الْقَادِرِينَ ﴿٩٠﴾

وَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ  
لَئِنْ اتَّبَعْتُمْ شَعِيبًا إِنَّكُمْ إِذًا  
لَخٰسِرُونَ ﴿٩١﴾

فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي  
دَارِهِمْ جُثَمِينَ ﴿٩٢﴾

الَّذِينَ كَذَّبُوا شَعِيبًا كَانُوا لَمْ يَغْتُوا  
فِيهَا الَّذِينَ كَذَّبُوا شَعِيبًا كَانُوا  
هُمُ الْخٰسِرِينَ ﴿٩٣﴾

فَتَوَلَّى عَنْهُمْ وَقَالَ يَا قَوْمِ لَقَدْ  
أَبْلَغْتُكُمْ رَسُولِي وَنَصَحْتُ  
لَكُمْ فَكَيْفَ آسَى عَلَى قَوْمِ كٰفِرِينَ ﴿٩٤﴾

وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّن نَّبِيٍّ إِلَّا  
أَخَذْنَا أَهْلَهَا بِالْبِئْسَاءِ وَالضَّرَّاءِ  
لَعَلَّهُمْ يَضَّرَّعُونَ ﴿٩٥﴾

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 مَكَانَ السَّيِّئَةِ الْحَسَنَةَ  
حَتَّىٰ عَفَوْا وَقَالُوا قَدْ مَسَّ آبَاءَنَا  
الضَّرَّاءُ وَالسَّرَّاءُ فَأَخَذْنَاهُمْ بَغْتَةً  
وَهُمْ لَا يَشْعُرُونَ ﴿٩٦﴾

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 ﴿٩٧﴾

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  
بِأَسَاطِيرَآئِنَا وَهُمْ نَائِمُونَ ﴿٩٨﴾

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 ﴿٩٩﴾

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 ﴿١٠٠﴾

#### 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 مِن  
بَعْدِ أَهْلِهَا أَن لَّو تَشَاءُ أَصَبْنَاهُمْ  
بِدُونِهِمْ ۗ وَنُطْبِئُ عَلَىٰ قُلُوبِهِمْ  
فَهُمْ لَا يَسْمَعُونَ ﴿١٠١﴾

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 نَقُصُّ عَلَيْكَ مِنْ  
أَنْبَاءِهَا ۗ وَلَقَدْ جَاءَتْهُمْ رُسُلُهُمْ  
بِالْبَيِّنَاتِ ۗ فَمَا كَانُوا لِيُؤْمِنُوا بِمَا  
كَذَّبُوا مِن قَبْلُ ۗ كَذَلِكَ يَطْبَعُ اللَّهُ  
عَلَىٰ قُلُوبِ الْكَافِرِينَ ﴿١٠٢﴾

\*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.

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 ﴿٣٣﴾

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِمْ مُوسَىٰ بِآيَاتِنَا  
إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ فَظَلَمُوا بِهَا  
فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ  
الْمُفْسِدِينَ ﴿٣٤﴾

وَقَالَ مُوسَىٰ يَفِرْعَوْنُ إِنِّي رَسُولٌ مِنْ  
رَبِّ الْعَالَمِينَ ﴿٣٥﴾

حَقِيقٌ عَلَىٰ أَنْ لَا أَقُولَ عَلَى اللَّهِ لَوْلَا  
الْحَقُّ ۖ قَدْ جِئْتُكُمْ بِبَيِّنَاتٍ مِنْ رَبِّكُمْ  
فَأَرْسِلْ مَعِيَ بَنِي إِسْرَائِيلَ ﴿٣٦﴾

قَالَ إِنَّ كُنْتَ جِئْتَ بِآيَةٍ فَأْتِ بِهَا  
إِنَّ كُنْتَ مِنَ الصَّادِقِينَ ﴿٣٧﴾

فَأَلْقَىٰ عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُبِينٌ ﴿٣٨﴾

وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاءُ  
لِلنَّظِيرِينَ ﴿٣٩﴾

قَالَ الْمَلَائِكَةُ فِرْعَوْنُ إِنَّ هَذَا  
لَسِحْرٌ عَلِيمٌ ﴿٤٠﴾

يُرِيدُ أَنْ يُخْرِجَكُم مِّنْ أَرْضِكُمْ  
فَمَاذَا تَأْمُرُونَ ﴿٤١﴾

قَالُوا آذِنهُ وَآخَاهُ وَارْسِلْ فِي  
الْمَدَائِنِ حَاشِرِينَ ﴿٤٢﴾

يَأْتُوكَ بِكُلِّ سِحْرٍ عَلِيمٍ ﴿٤٣﴾

وَجَاءَ السَّحَرَةُ فِرْعَوْنَ قَالُوا إِنَّ لَنَا  
لَأَجْرًا إِنْ كُنَّا نَحْنُ الْغَالِبِينَ ﴿٤٤﴾

قَالَ نَعَمْ وَإِنَّكُمْ لَمِنَ الْمُقَرَّبِينَ ﴿٤٥﴾

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 مُلْقٍ وَلَا مَّا أَنْ  
تَكُونَ نَحْنُ الْمُلْقِينَ ﴿١١٦﴾

قَالَ الْقَوَاهُ فَنَمَّوْا سَحَرُوا أَعْيُنَ  
النَّاسِ وَاسْتَرْهَبُوهُمْ وَجَاءُوا  
بِسِحْرِ عَظِيمٍ ﴿١١٧﴾

وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَلْقِ عَصَاكَ  
فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ ﴿١١٨﴾

فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُوا يَعْمَلُونَ ﴿١١٩﴾

فَغَابُوا هُنَالِكَ وَانْقَلَبُوا صَاحِبِينَ ﴿١٢٠﴾

وَأَلْقَى السَّحَرَةُ سِحْرَ بَيْنٍ ﴿١٢١﴾

قَالُوا آمَنَّا بِرَبِّ الْعَالَمِينَ ﴿١٢٢﴾

رَبِّ مُوسَىٰ وَهَارُونَ ﴿١٢٣﴾

قَالَ فِرْعَوْنُ أَمِنْتُكُمْ بِهِ قَبْلَ أَنْ أَدْن  
لَكُمْ إِنَّ هَذَا لَمَكْرٌ مَّكْرُومٌ فِي  
الْمَدِينَةِ لِيُخْرِجُوا مِنْهَا أَهْلَهَا  
فَسَوْفَ تَعْلَمُونَ ﴿١٢٤﴾

لَا قَطْعَ أَيْدِيكُمْ وَأَرْجُلِكُمْ مِنْ  
خِلَافٍ ثُمَّ لَا صَلْبَ لَكُمْ أَجْمَعِينَ ﴿١٢٥﴾

قَالُوا لَا تِلْكَ إِلَىٰ رَبِّنَا مُنْقَلِبُونَ ﴿١٢٦﴾

وَمَا تَنْقِمُ مِنَّا إِلَّا أَنْ آمَنَّا بِآيَاتِ رَبِّنَا  
لَمَّا جَاءَتْنا رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا  
وَتَوْفِقًا مُسْلِمِينَ ﴿١٢٧﴾

## 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 وَيَهْتَكَ ۖ قَالَ سَنَقْتَلُ  
أَبْنَاءَهُمْ وَنَسْتَحْيِي نِسَاءَهُمْ ۗ وَإِنَّا  
قَوْمُهُمْ فَاهْرُونَ ﴿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 عَلَىٰ رَبِّكُمْ  
أَنْ يُهْلِكَ عَدُوَّكُمْ وَيَسْتَخْلِفَكُمْ  
فِي الْأَرْضِ فَيَنْظُرَ كَيْفَ تَعْمَلُونَ ﴿٤٠﴾

وَلَقَدْ أَخَذْنَا آلَ فِرْعَوْنَ بِالسِّنِينَ وَ  
نَقْصِ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَدْكَرُونَ ﴿٤١﴾

فَإِذَا جَاءَ ثَمَرُهُمْ الْحَسَنَةَ قَالُوا لَنَا  
هَذِهِ ۗ وَإِنْ تَوَسَّوهُمْ سِئَةً يَطِّيرُوا  
بِمُوسَى وَمَنْ مَعَهُ ۗ أَلَا إِنَّمَا طَّيَّرَهُمْ  
عِنْدَ اللَّهِ وَلَكِنَّ آخِرَهُمْ لَا  
يَخْلَمُونَ ﴿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 مُجْرِمِينَ ﴿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  
يَمُوسَى اذْءُ لَنَا رَبُّكَ بِمَا عٰهَدَ  
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 بِآيٰتِنَا إِذَآ هُمْ يَنْكُثُونَ ﴿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 مِنْهُمۢ فَأَغْرَقْنَاهُمْ فِي  
الْبَحْرِ بِآيٰتِهِمْ كَذِبُوۡا بِآيٰتِنَا ۗ  
كَانُوۡا عَنْهَا غٰفِلِيۡنَ ﴿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 اَوْرَثْنَا الْقَوْمَ الَّذِيۡنَ كَانُوۡا  
يُسْتَضَعُّوۡنَ مَشَارِقَ الْاَرْضِ وَمَغَارِبَهَا  
الَّتِي بَرَكْنَا فِيهَا ۗ وَ تَمَّتْ كَلِمٰتُ  
رَبِّكَ الْحٰسِنٰى عَلَىٰ بَنِي إِسْرَائِيلَ ۗ بِمَا  
صَبَرُوۡا ۗ وَ دَمَرْنَا مَا كَانِ يَصْنَعُ  
فِرْعَوۡنُ وَ قَوْمُهٗ وَ مَا كَانُوۡا  
يَعْرِشُوۡنَ ﴿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 جَاوَزْنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ  
فَاتَوٰا عَلَىٰ قَوْمٍ يَّعْبُدُوۡنَ عَلَىٰٓ اَصْنٰمِهِمْ  
لَهُمۡ قَالُوۡا يَمُوسٰى اجْعَلْ لَنَا اِلٰهًا  
كَمَا لَهُمۡ اِلٰهَةٌ ۗ قَالَ لَئِن كُنْتُمْ  
تَعْمَلُوۡنَ ﴿٣٩﴾

140. 'As to these, surely destroyed shall be all that they are engaged in, and vain shall be all that they do.'

اِنَّ هٰٓؤُلَآءِ مُتَّبَرِّكٌۭ مَا هُمْ فِيۡهِ وَ بٰطِلٌ  
مَا كَانُوۡا يَعْمَلُوۡنَ ﴿٤٠﴾

141. He said, 'Shall I seek for you a god other than Allāh, while He has exalted you above all peoples?'

قَالَ اَعْبٰىرَ اللّٰهُ اَبُوۡعِيۡكُمْ اِلٰهًا وَ هُوَ  
فَضَّلَكُمْ عَلَى الْعٰلَمِيۡنَ ﴿٤١﴾

142. And remember the time when We delivered you from Pharaoh's people who afflicted you with grievous torment, slaughtering your

وَ اِذْ اَنْجَيْنٰكُمْ مِّنۡ اِلٍ فِرْعَوۡنَ  
يَسُوۡمُوۡنَكُمْ سُوۡءَ الْعٰذَابِ ۗ يُقْتَلُوۡنَ  
اَبْنَآءَكُمْ وَ يَسْتَحْيُوۡنَ نِسَآءَكُمْ ۗ

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 ﴿٣٣﴾

وَاَعَدْنَا مُوسٰى ثَلٰثِيْنَ لَيْلَةً وَّ  
اَثْمٰنَهَا بَعَشْرٌ فَنَتَمَّ مِيقَاتُ رَبِّهٖ  
اَزْبَعِيْنَ لَيْلَةً ۗ وَ قَالَ مُوسٰى لِاَخِيهِ  
هٰرُونَ اَخْلُفْنِيْ فِي قَوْمِيْ وَاَصْلِحْ وَلَا  
تَتَّبِعْ سَبِيْلَ الْمُفْسِدِيْنَ ﴿٣٣﴾

وَلَمَّا جَاءَ مُوسٰى لِمِيقَاتِنَا وَكَلَّمَهُ  
رَبُّهٗ ۗ قَالَ رَبِّ اَرِنِيْ اَنْظُرْ اِلَيْكَ ۗ  
قَالَ لَنْ تَرٰنِيْ وَلٰكِنْ اَنْظُرْ اِلَ الْجَبَلِ  
فَاِنْ اَسْتَقَرَّ مَكَانَهٗ فَسَوْفَ تَرٰنِيْ ۗ  
فَلَمَّا تَجَلَّى رَبُّهٗ لِلْجَبَلِ جَعَلَهٗ دَكَّآ  
وَاَخْرَجَ مُوسٰى صٰوِعًا ۗ فَلَمَّا اَفَاقَ قَالَ  
سُبْحٰنَكَ تُبْتُ اِلَيْكَ وَاَنَا اَوَّلُ  
الْمُؤْمِنِيْنَ ﴿٣٣﴾

قَالَ يٰمُوسٰى اِنِّيْ اصْطَفَيْتُكَ عَلَ النَّاسِ  
بِرِسٰلَتِيْ وَرَبْلَاغِيْ ۗ فَخُذْ مَا اٰتَيْتُكَ  
وَكُن مِّنَ الشَّاكِرِيْنَ ﴿٣٤﴾

وَ كَتَبْنَا لَهُ فِى الْاَلْوَابِ مِنْ كُلِّ شَيْءٍ  
مَّوْعِظَةً وَّ تَفْصِيْلًا لِّكُلِّ شَيْءٍ ۗ فَخُذْهَا  
بِقُوَّةٍ وَّ اْمُرْ قَوْمَكَ يٰاْخُذُوْا  
بِاَحْسَنِهَا ۗ سَاُوْرِيْكُمْ دَارَ الْفٰسِقِيْنَ ﴿٣٥﴾

سَاَصْرِفُ عَن اٰيٰتِي الْاَزِيْنَ يَتَكَبَّرُوْنَ  
فِى الْاَرْضِ بِغَيْرِ الْحَقِّ ۗ وَاِنْ يَرَوْا كُلَّ  
اٰيَةٍ لَا يُؤْمِنُوْا بِهَا ۗ وَاِنْ يَرَوْا سَبِيْلَ  
الرُّشْدِ لَا يَتَّخِذُوْهُ سَبِيْلًا ۗ وَاِنْ يَرَوْا

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 الْغَيِّ يَتَّخِذُ وَهُوَ سَبِيلٌ ذَلِكُمْ  
يَأْتَهُمْ كَذِبًا يَأْتِنَا وَكَانُوا  
عَنْهَا غَافِلِينَ ﴿١٤٨﴾

وَالَّذِينَ كَفَرُوا بِآيَاتِنَا وَرِجَاءِ  
الْآخِرَةِ حَمِطَتْ أَعْمَالُهُمْ هَلْ  
يُجْزَوْنَ إِلَّا مَا كَانُوا يَعْمَلُونَ ﴿١٤٩﴾

وَاتَّخَذَ قَوْمُ مُوسَى مِنْ بَعْدِهِ مِنْ  
حُلِيِّهِمْ عِجْلًا جَسَدًا آلَهُ خُورَاءٌ أَلَمْ  
يَرَوْا أَنَّهُ لَا يُكَلِّمُهُمْ وَلَا يَهْدِيهِمْ  
سَبِيلًا مَاتَّخَذُ وَهُوَ كَانُوا ظَالِمِينَ ﴿١٥٠﴾

وَلَمَّا سُقِطَ فِي أَيْدِيهِمْ وَرَأَوْا أَنَّهُمْ  
قَدْ ضَلُّوا قَالُوا لَئِن لَّمْ يَرْحَمْنَا  
رَبُّنَا وَيَغْفِرْ لَنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿١٥١﴾

وَلَمَّا رَجَعَ مُوسَى إِلَى قَوْمِهِ غَضْبَانَ  
أَسْفًا قَالَ بِئْسَمَا خَلَفْتُمُونِي مِنْ  
بَعْدِي جَعَلْتُمْ أَمْرَ رَبِّكُمْ وَالْقِي  
الْأَلْوَابِ وَأَخَذَ بِرَأْسِ أَخِيهِ يَجُرُّهَا  
إِلَيْهِ قَالَ ابْنَ أُمَّ إِنَّ الْقَوْمَ  
اسْتَضَعَفُونِي وَكَادُوا يَقْتُلُونِي  
فَلَا تُشْمِتْ بِيَ الْأَعْدَاءَ وَلَا تَجْعَلْنِي  
مَعَ الْقَوْمِ الظَّالِمِينَ ﴿١٥٢﴾

قَالَ رَبِّ اغْفِرْ لِي وَ لِأَخِي وَأَدْخِلْنَا فِي  
رَحْمَتِكَ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ ﴿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 causest to perish thereby whom Thou pleasest and Thou guidest whom Thou pleasest. Thou art our Protector; forgive us then and have mercy on us, for Thou art the Best of those who forgive.*

\*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

إِنَّ الَّذِينَ اتَّخَذُوا الْوُجَدَ سَيِّئًا لَهُمْ  
غَضَبٌ مِّن رَّبِّهِمْ وَذِلَّةٌ فِي الْحَيَاةِ  
الدُّنْيَا وَكَذَلِكَ نَجْزِي الْمُفْتَرِينَ ﴿١٥٣﴾

وَالَّذِينَ عَمِلُوا السَّيِّئَاتِ ثُمَّ تَابُوا  
مِن بَعْدِهَا وَآمَنُوا إِنَّ رَبَّكَ مِن بَعْدِهَا  
لَغَفُورٌ رَّحِيمٌ ﴿١٥٤﴾

وَلَمَّا سَكَتَ عَن مُّوسَى الْغَضَبَ أَخَذَ  
الْأَلْوَابَ وَفِي نُسُخَتِهَا هُدًى وَرَحْمَةٌ  
لِّلَّذِينَ هُمْ لِرَبِّهِمْ يَزْهَبُونَ ﴿١٥٥﴾

وَاخْتَارَ مُوسَى قَوْمَهُ سَبْعِينَ رَجُلًا  
رِّمِيْقَاتِنَا فَلَمَّا أَخَذَتْهُمُ الرَّجْفَةُ  
قَالَ رَبِّ لَوْ شِئْتَ أَهْلَكْتَهُم مِّن قَبْلُ  
وَإِيَّايَ هَاتَهَذَا لَأَكْرَهُنَّ لِيُفَكِّرَنِي  
إِنْ هِيَ إِلَّا فِتْنَتُكَ تُضِلُّ بِهَا مَن تَشَاءُ  
وَتَهْدِي مَن تَشَاءُ إِنَّكَ وَرَبُّنَا  
فَاعْفُزْنَا وَارْحَمْنَا وَ أَنْتَ خَيْرُ  
الْغَافِرِينَ ﴿١٥٦﴾

وَكَتُبْ لَنَا فِي هَذِهِ الدُّنْيَا حَسَنَةً  
وَ فِي الْآخِرَةِ إِنَّا هُنَا أَعْيُنَكَ قَالَ  
عَذَابِي أُصِيبُ بِهِ مَن أَشَاءُ وَرَحْمَتِي  
وَسِعَتْ كُلَّ شَيْءٍ وَ نَسَاغْتَبُهَا  
لِلَّذِينَ يَتَّقُونَ وَ يُوْتُونَ الزَّكَاةَ  
وَالَّذِينَ هُمْ بِآيَاتِنَا يُؤْمِنُونَ ﴿١٥٧﴾

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ  
الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا  
عِنْدَهُمْ فِي التَّوْرَةِ وَ الْإِنْجِيلِ  
يَأْمُرُهُمْ بِالْمَعْرُوفِ وَ يَنْهَاهُمْ عَنِ

\*157. 'And ordain for us good in this world, as well as in the next; we have turned to **You seeking forgiveness.**'

\*158. 'Those who follow the Messenger, the Prophet, **the unlettered one,**

them evil, and makes lawful for them the good things and forbids them the bad, and removes from them their burden and the shackles that were upon them. So those who shall believe in him, and honour and support him, and help him, and follow the light that has been sent down with him—these shall prosper.’

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 وَيَجْعَلْ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمِ  
عَلَيْهِمُ الْغَبِيَّاتِ وَ يَضَعُ عَنْهُمْ  
إِصْرَهُمْ وَ الْأَعْلَالَ الَّتِي كَانَتْ  
عَلَيْهِمْ قَالَتِ الَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ  
وَنَصَرُوهُ وَ اتَّبَعُوا النُّورَ الَّذِي أُنزِلَ  
مَعَهُ ۚ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٥٩﴾

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ  
إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ  
السَّمٰوٰتِ وَ الْأَرْضِ ۚ لَا إِلَهَ إِلَّا هُوَ يُحْيِي  
وَ يُمِيتُ ۚ فَآمِنُوا بِاللَّهِ وَ رَسُولِهِ  
النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ وَ  
كَلِمَاتِهِ وَ اتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٦٠﴾  
وَ مِنْ قَوْمِ مُوسَىٰ أُمَّةٍ يَّهْتَدُونَ يَا حَقِّقِ  
وَيْهِ يَغْدِلُونَ ﴿١٦١﴾

وَ قَطَّعْنَاهُمْ اثْنَتَيْ عَشْرَةَ أَسْبَاطًا  
أُمَمًا ۚ وَ أَوْحَيْنَا إِلَىٰ مُوسَىٰ إِذِ  
اسْتَشَقَّهُ قَوْمُهُ أَنِ اضْرِبْ بِعَصَاكَ  
الْحَجَرَ ۖ فَانْبَجَسَتْ مِنْهُ اثْنَتَا عَشْرَةَ  
عَيْنًا ۚ قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرَبَهُمْ  
وَ ظَلَّلْنَا عَلَيْهُمُ الْعَمَامَ ۚ وَ أَنْزَلْنَا عَلَيْهِمُ  
الْمَنَّاءَ وَ السَّلْوَٰءَ ۚ كُلُوا مِنْ طَيِّبَاتِ مَا  
رَزَقْنَاكُمْ ۚ وَ مَا ظَلَمُونَا وَ لَكِنْ كَانُوا  
أَنْفُسَهُمْ يَظْلِمُونَ ﴿١٦٢﴾

وَ إِذْ قِيلَ لَهُمْ اسْكُنُوا هَذِهِ الْقَرْيَةَ  
وَ كُلُوا مِنْهَا حَيْثُ شِئْتُمْ وَ قُولُوا  
حِطَّةٌ ۚ وَ ادْخُلُوا الْبَابَ سُجَّدًا نَّغْفِرْ  
لَكُمْ خَطِيئَتِكُمْ ۚ سَتَزِيدُ الْمُحْسِنِينَ ﴿١٦٣﴾

163. But the transgressors among them changed *it* for a word other than that which was said to them. So We sent upon them a punishment from heaven, because of their wrongdoing.

R. 21.

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.

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.'

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.

167. And when they insolently rebelled against that which they had been forbidden, We said to them, 'Be ye apes, despised!'

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.

فَبَدَّلَ الَّذِينَ ظَلَمُوا مِنْهُمْ قَوْلًا  
غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَرْسَلْنَا  
عَلَيْهِمْ رِجْزًا مِنَ السَّمَاءِ بِمَا كَانُوا  
يُظْلِمُونَ ﴿١٦٣﴾

وَسَأَلْنَاهُمْ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ  
حَاضِرَةً الْبَحْرِ إِذْ يَعْدُونَ فِي السَّبْتِ  
إِذْ تَأْتِيهِمْ حَيْثَ تَأْتِيهِمْ يَوْمَ سَبْتِهِمْ  
شُرَّعًا وَيَوْمَ لَا يَسْبِتُونَ لَا تَأْتِيهِمْ  
كَذَلِكَ نَبْلُوهُمْ بِمَا كَانُوا  
يَفْسُقُونَ ﴿١٦٤﴾

وَإِذْ قَالَتْ أُمَّةٌ مِنْهُمْ لِمَ تَعِظُونَ  
قَوْمًا وَاللَّهُ مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ  
عَذَابًا شَدِيدًا قَالُوا مَعْذِرَةً إِلَى  
رَبِّكُم وَلَعَلَّهُمْ يَتَّقُونَ ﴿١٦٥﴾

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ أَنْجَيْنَا  
الَّذِينَ يَنْهَوْنَ عَنِ السُّوءِ وَأَخَذْنَا  
الَّذِينَ ظَلَمُوا بِعَذَابٍ بَلِيغٍ بِمَا  
كَانُوا يَفْسُقُونَ ﴿١٦٦﴾

فَلَمَّا عَتَوْا عَنْ مَا نُهُوا عَنْهُ قُلْنَا  
لَهُمْ كُونُوا قردة خاسئين ﴿١٦٧﴾

وَإِذْ تَأَذَّنَ رَبُّكَ لِيُبْعَثَنَّ عَلَيْهِمْ  
إِلَى يَوْمِ الْقِيَامَةِ مَنْ يَسُومُهُمْ  
سُوءَ الْعَذَابِ إِنَّ رَبَّكَ لَسَرِيعُ  
الْعِقَابِ وَإِنَّهُ لَغَفُورٌ 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 مِمَّنْهُمْ  
الصَّالِحُونَ وَمِمَّنْهُمْ دُونُ ذَلِكَ زَوَاجِدٌ  
بَلَوْنَاهُمْ بِالْحَسَنَاتِ وَالسَّيِّئَاتِ لَعَلَّهُمْ  
يَرْجِعُونَ ﴿١٦٩﴾

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ وَرِثُوا  
الْكِتَابَ يَأْخُذُونَ عَرَضَ هَذَا الْأَدْنَى  
وَيَقُولُونَ سَيُغْفَرُ لَنَا وَإِنْ يَأْتِهِمْ  
عَرَضٌ مِثْلُهَا يَأْخُذُوهَا أَلَمْ يُؤْخَذْ  
عَلَيْهِمْ مِيثَاقُ الْكِتَابِ أَنْ لَا يَقُولُوا  
عَلَى اللَّهِ إِلَّا الْحَقَّ وَدَرَسُوا مَا فِيهِ  
وَالذَّارِ الْأَخْرَجَ خَيْرٌ لِلَّذِينَ يَتَّقُونَ  
أَقْلًا تَعْمَلُونَ ﴿١٧٠﴾

وَالَّذِينَ يَمْسِكُونَ بِالْكِتَابِ وَ  
أَقَامُوا الصَّلَاةَ إِنَّا لَا نُضِيعُ أَجْرَ  
الْمُضِلِّينَ ﴿١٧١﴾

وَإِذْ نَتَقْنَا الْجَبَلَ فَوْقَهُمْ كَأَنَّهُ  
ظِلَّةٌ وَظَنُّوا أَنَّهُ وَاقِعٌ بِهِمْ خُذُوا  
مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ  
لَعَلَّكُمْ تَتَّقُونَ ﴿١٧٢﴾

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ  
ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى  
أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ  
شَهِدْنَا أَنَّا نَقُولُ لَكُمْ قُلُوبَنَا غَافِلَةٌ  
إِنَّا نَحْنُ 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 نَقُصُّ الْأَيَاتِ وَنَعَلَّهُمْ يَرْجِعُونَ ﴿١٧٥﴾

وَإِثْلُ عَلَيْهِمْ نَبَأَ الَّذِي آتَيْنَاهُ آيَاتِنَا فَاسْتَسْرَجَ مِنْهَا فَاتَّبَعَهُ الشَّيْطَانُ فَكَانَ مِنَ الْغَاوِينَ ﴿١٧٦﴾

وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا وَلَكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ هَوَاهُ ۗ فَمَثَلُهُ كَمَثَلِ الْكَلْبِ إِنْ تَحْمِلَ عَلَيْهِ يَلْهَثَ أَوْ تَتْرُكْهُ يَلْهَثُ ۗ ذَلِكَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا ۗ فَاقْصُصْ الْقِصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿١٧٧﴾

سَاءَ مَثَلًا لِقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَأَنْفُسَهُمْ كَانُوا يَظْلِمُونَ ﴿١٧٨﴾

مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِي ۗ وَمَنْ يُضِلِلْ فَلَا وَلِيَّكَ هُمُ الْخَاسِرُونَ ﴿١٧٩﴾

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِنَ الْجِنَّةِ وَالنَّاسِ ۗ لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا ۗ وَلَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا ۗ وَ لَهُمْ آذَانٌ لَا يَسْمَعُونَ بِهَا ۗ أُولَئِكَ كَالْإِطْعَامِ بَلْ هُمْ أَضَلُّ ۗ أُولَئِكَ 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 قَادِعُوهُ بِهَا  
وَذُرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِمْ  
سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ ﴿١٨١﴾

وَمِمَّنْ خَلَقْنَا أُمَّةً يَهْدُونَ بِالْحَقِّ  
وَبِهِ يَعْدِلُونَ ﴿١٨٢﴾

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا سَنَسْتَدْرِجُهُمْ  
مِنْ حَيْثُ لَا يَعْلَمُونَ ﴿١٨٣﴾

وَأُمِّي لَهُمْ تَبَاتٌ كَيْدِي مَتِينٌ ﴿١٨٤﴾

أَوَلَمْ يَتَفَكَّرُوا مَا بِصَاحِبِهِمْ مِنْ  
حِقَّةٍ إِنَّ هُوَ إِلَّا نَذِيرٌ مُّبِينٌ ﴿١٨٥﴾

أَوَلَمْ يَنْظُرُوا فِي مَلَكُوتِ السَّمَوَاتِ وَالْأَرْضِ  
وَمَا خَلَقَ اللَّهُ مِنْ شَيْءٍ إِلَّا أَنْ عَسَى أَنْ يَكُونَ قَدِ اقْتَرَبَ أَجَلُهُمْ  
فِي آيٍ حَدِيثٍ بَعْدَ مَا يُؤْمِنُونَ ﴿١٨٦﴾

مَنْ يُضِلِلِ اللَّهُ فَلَا هَادِيَ لَهُ وَ  
يَذُرُهُمْ فِي طَغْيَانِهِمْ يَعْمَهُونَ ﴿١٨٧﴾

يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ  
مُرْسَاهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ رَبِّي  
لَا يُبْلِيهَا رُوحُ قَتْمِهَا إِلَّا هُوَ ثَقُلَتْ فِي  
السَّمَوَاتِ وَالْأَرْضِ لَا تَأْتِيكُمْ إِلَّا بَغْتَةً  
يَسْأَلُونَكَ كَأَنَّكَ حَفِيٌّ عَنْهَا قُلْ إِنَّمَا  
عِلْمُهَا عِنْدَ اللَّهِ وَلَعِنَ الَّذِينَ اتَّخَذُوا  
لَا يَعْلَمُونَ ﴿١٨٨﴾

قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا  
مَا شَاءَ اللَّهُ وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبِ



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 كِيدُونَ فَلَا تُنظِرُونَ ﴿١٩٧﴾  
إِنَّ وَلِيِّيَ اللَّهُ الَّذِي نَزَّلَ الْكِتَابَ ۗ

وَهُوَ يَتَوَلَّى الصَّالِحِينَ ﴿١٩٨﴾  
وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ لَا  
يَسْتطيعُونَ نَصْرَكُمْ وَلَا أَنْفُسَهُمْ  
يُنصَرُونَ ﴿١٩٩﴾

وَإِنْ تَدْعُوهُمْ إِلَى الْهُدَى لَا يَسْمَعُوا  
وَتَرَاهُمْ يَنْظُرُونَ إِلَيْكَ وَهُمْ لَا  
يُبْصِرُونَ ﴿٢٠٠﴾

خُذِ الْحَقَّ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ  
عَنِ الْجَاهِلِينَ ﴿٢٠١﴾

وَإِنَّمَا يَنْزَعَنَّكَ مِنَ الشَّيْطَانِ نَزْعٌ  
فَاسْتَعِذْ بِاللَّهِ إِنَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٠٢﴾

إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ  
طُغْيَانٌ مِنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا  
هُمْ مُبْصِرُونَ ﴿٢٠٣﴾

وَإِخْوَانُهُمْ يَمُدُّوْنَهُمْ فِي الْغَيِّ ثُمَّ  
لَا يُفْصِرُونَ ﴿٢٠٤﴾

وَإِذَا لَمْ تَأْتِهِمْ بِآيَةٍ قَالُوا لَوْلَا  
لَا اجْتَبَيْتَهَا قُلْ إِنَّمَا أَتَّبِعُ مَا يُوحَى  
إِلَيَّ مِنْ رَبِّي ۗ هَذَا بَصَائِرُ مِنْ رَبِّكُمْ  
وَهُدًى وَرَحْمَةً لِقَوْمٍ 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.

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.

وَ اذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَ  
خِيفَةً وَ دُؤُنَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ  
وَ الْآصَالِ وَ لَا تَكُنْ مِنَ الْغَافِلِينَ ﴿٣٣﴾

إِنَّ الَّذِينَ عِنْدَ رَبِّكَ لَا يَسْتَكْبِرُونَ  
عَنْ عِبَادَتِهِ وَ يُسَبِّحُونََهُ 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 اللَّهِ الرَّحْمَنِ الرَّحِيمِ ١

يَسْأَلُونَكَ عَنِ الْأَنْفَالِ ؕ قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ ؕ فَاتَّقُوا اللَّهَ وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ إِن كُنْتُمْ مُؤْمِنِينَ ٢

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ٣

الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَرَزَقْنَهُمْ يُنْفِقُونَ ٤

أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ دَرَجَاتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ٥

كَمَا أَخْرَجَكَ رَبُّكَ مِن بَيْتِكَ بِالْحَقِّ وَإِنَّ فَرِيقًا مِنَ الْمُؤْمِنِينَ لَكَرِهُونَ ٦

يُجَادِلُونَكَ فِي الْحَقِّ بَعْدَ مَا تَبَيَّنَ كَأَنَّمَا يُسَاقُونَ إِلَى الْمَوْتِ وَهُمْ يَنْظُرُونَ ٧

وَإِذْ يَعِدُكُمُ اللَّهُ إِحْدَى الطَّائِفَتَيْنِ أَنَّهَا لَكُمْ وَتَوَدُّونَ أَنَّ غَيْرَ ذَاتِ الشُّوْكَةِ تَكُونُ لَكُمْ وَيُرِيدُ اللَّهُ أَن يُحَقِّقَ الْحَقَّ بِكَلِمَاتِهِ وَيَقْطَعَ دَابِرَ الْكَافِرِينَ ٨

† 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.

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.'

11. And Allāh made it only as glad tidings, and that your hearts might thereby be set at rest. But help comes from Allāh alone; surely, Allāh is Mighty, Wise.

R. 2.

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.

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.'

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.

15. That *is your punishment*, taste it then; and *know* that for disbelievers there is the punishment of the Fire.

16. O ye who believe! when you meet those who disbelieve, advancing in force, turn not *your backs* to them.

لِيُحَقِّقَ الْحَقَّ وَ يَمْحِطَ الْبَاطِلَ وَ كُو  
كِرَةً الْمُجْرِمُونَ ﴿٩﴾

إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ  
لَكُمْ رَبُّنَا بِأَلْفٍ مِّنَ  
الْمَلَائِكَةِ مُرَدِّينَ ﴿١٠﴾

وَ مَا جَعَلَهُ اللَّهُ إِلَّا بُشْرًا وَ لِتَطْمَئِنَّ  
بِهِ قُلُوبُكُمْ وَ مَا النَّصْرُ إِلَّا مِنْ عِنْدِ  
اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿١١﴾

إِذْ يَغْشَىٰكُمْ السُّعَاسُ أَمَنَةً مِنْهُ وَ  
يُنزِلُ عَلَيْكُمْ مِّنَ السَّمَاءِ مَاءً  
لِّيُطَهِّرَ بِكُمْ بِهِ وَ يَذْهَبَ عَنْكُمْ رِجْسَ  
الشَّيْطَانِ وَ لِيُزَيِّنَ عَلَىٰ قُلُوبِكُمْ وَ  
يُعَيِّنَ بِسَوالِكُمْ ﴿١٢﴾

إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ أَنِّي مَعَكُمْ  
فَقَبِلُوا الَّذِينَ آمَنُوا وَ سَأَلْتَنِي فِي  
قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ  
فَأَضْرِبُوا قُوفَ الْأَعْتَاكِ وَ اضْرِبُوا  
مِنْهُمْ كُلَّ بَنَانٍ ﴿١٣﴾

ذَٰلِكَ بِأَنَّهُمْ شَاقُوا اللَّهَ وَرَسُولَهُ وَ  
مَنْ يُّشَاقِقِ اللَّهَ وَرَسُولَهُ فَإِنَّ اللَّهَ  
شَدِيدُ الْعِقَابِ ﴿١٤﴾

ذَٰلِكُمْ فَذُوقُوهُ وَ أَنَّ لِلْكَافِرِينَ  
عَذَابَ النَّارِ ﴿١٥﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمْ  
الَّذِينَ كَفَرُوا رَحْمًا فَلَا تُولُوهُمْ  
الْأَدْبَارَ ﴿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  
لِقِتَالٍ أَوْ مُتَحَيِّرًا إِلَىٰ فِتْنَةٍ فَفَدَاءُ  
بِغَضَبٍ مِّنَ اللَّهِ وَمَأْوَاهُ جَهَنَّمُ ۗ وَ  
يُسَّ الْمَصِيرُ ﴿١٧﴾

فَلَمْ تَقْتُلُوهُمْ وَلَكِنَّ اللَّهَ قَتَلَهُمْ ۗ وَ  
مَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ  
رَمَىٰ ۗ وَ لِيُبَيِّنَ الْمُؤْمِنِينَ مِنْهُ  
بَلَآءٌ حَسَنًا ۚ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١٨﴾

ذُرِّيَّتِكُمْ ۗ وَأَنَّ اللَّهَ مُوهِنُ  
الْكُفْرَيْنِ ﴿١٩﴾

إِن تَسْتَفْتِيهِمْ فَرُدَّ بَعْضُهُم لِبَعْضٍ  
وَأَن تُنْفِثَهُمْ فَهُوَ خَيْرٌ لَّكُمْ ۗ وَإِن  
تَعُودُوا نَعُدْ ۗ وَلَن تُغْنِيَنَّ عَنْكُمْ  
فِيئَتُكُمْ شَيْئًا وَلَو كَثُرَتْ ۗ وَأَنَّ اللَّهَ  
مَعَ الْمُؤْمِنِينَ ﴿٢٠﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَ  
رَسُولَهُ ۗ وَلَا تَوَلَّوْا عَنْهُ ۗ وَأَنْتُمْ  
تَسْمَعُونَ ﴿٢١﴾

وَلَا تَكُونُوا كَالَّذِينَ قَالُوا سَمِعْنَا وَ  
هُمْ لَا يَسْمَعُونَ ﴿٢٢﴾

إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الصُّمُّ  
الْبُكْمُ الَّذِينَ لَا يَعْقِلُونَ ﴿٢٣﴾

وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لَّأَسْمَعَهُمْ  
وَلَوْ أَشْمَعَهُمْ لَتَوَلَّوْا وَهُمْ مُّعْرِضُونَ ﴿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.

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.

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.

\*28. O ye who believe! prove not false to Allāh and the Messenger, nor prove false to your trusts knowingly.

29. And know that your possessions and your children are but a trial and that it is Allāh with Whom is a great reward.

R. 4.

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.

31. And *remember the time* when the disbelievers plotted against thee that they might imprison thee or kill thee or expel thee. And they planned and Allāh *also* planned, and Allāh is the Best of planners.

\*28. O ye who believe! **Do not betray Allāh and the Messenger while you so often betray your trusts and you know it.**

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ  
وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ  
وَاعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ  
وَقَلْبِهِ وَأَنَّهُ إِلَهُ تَحْشُرُونَ ﴿٢٥﴾

وَاتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ  
ظَلَمُوا مِنْكُمْ خَاصَّةً ۗ وَاعْلَمُوا أَنَّ  
اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢٦﴾

وَاذْكُرُوا إِذْ أَنْتُمْ قَلِيلٌ مُسْتَضْعَفُونَ  
فِي الْأَرْضِ رَجَاؤُنَ أَنْ يَتَخَطَّفَكُمُ  
النَّاسُ فَادَاكُمْ وَأَيَّدَكُمْ بِنَصْرِهِ  
وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ لَعَلَّكُمْ تَشْكُرُونَ ﴿٢٧﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَخُونُوا اللَّهَ  
وَالرَّسُولَ وَتَخُونُوا أَمْنَتَكُمْ  
وَإِنَّكُمْ تَعْلَمُونَ ﴿٢٨﴾

وَاعْلَمُوا أَنَّمَا آمَاكُمُ وَأَوْلَادُكُمْ  
فِتْنَةٌ ۗ وَأَنَّ اللَّهَ عِنْدَهُ أَجْرٌ  
عَظِيمٌ ﴿٢٩﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَتَّقُوا اللَّهَ  
يَجْعَلْ لَكُمْ فُرْقَانًا وَيُكَفِّرْ عَنْكُمْ  
سَيِّئَاتِكُمْ وَيَغْفِرْ لَكُمْ ۗ وَاللَّهُ  
ذُو الْفَضْلِ الْعَظِيمِ ﴿٣٠﴾

وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا  
لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ  
يُخْرِجُوكَ ۗ وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ  
وَاللَّهُ خَيْرُ الْمَا كِرِينَ ﴿٣١﴾



32. And when Our verses are recited to them, they say, ‘We have heard. If we wished we could certainly utter the like of this. This is nothing but *mere* tales of the ancients.’

وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُنَا قَالُوا  
قَدْ سَمِعْنَا لَوْ نَشَاءُ لَقُلْنَا مِثْلَ  
هَذَا إِنْ هَذَا إِلَّا آسَاطِيرُ  
الْأَوَّلِينَ ﴿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.’

وَإِذَا قَالُوا لِلَّهِمَّ إِنَّ كَانَ هَذَا  
هُوَ الْحَقُّ مِنْ عِنْدِكَ فَأَمْطِرْ  
عَلَيْنَا حِجَارَةً مِنَ السَّمَاءِ أَوْ  
أَنْزِلْنَا بِعَذَابٍ آسِيبٍ ﴿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 وَأَنْتَ  
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 آلَا يُعَذِّبَهُمُ اللَّهُ وَهُمْ  
يَصُدُّونَ عَنِ الْمَسْجِدِ الْحَرَامِ  
وَمَا كَانَ نُوَّابًا أُولِيَاءُ لَهُ إِنْ  
أُولِيَاءُ لَهُ إِلَّا الْمُتَّقُونَ وَالَّذِينَ  
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 إِلَّا  
مُكَاءٌ وَتَضْيِئَةٌ قَدْ وُكِّدَ فِيهَا  
عَذَابٌ لِمَا كُنْتُمْ 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;

إِنَّ الَّذِينَ كَفَرُوا وَيُنْفِقُونَ أَمْوَالَهُمْ  
لِيَصُدُّوا عَنِ سَبِيلِ اللَّهِ فَيَسْبِقُنْفِقُوا  
نَهَا ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ  
يُغْلَبُونَ وَالَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ  
يُخْشَرُونَ ﴿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 الْخَبِيثَ مِنَ الطَّيِّبِ  
وَيَجْعَلَ الْخَبِيثَ بَعْضُهُ عَلَىٰ بَعْضٍ  
فَيَرْكُمَهُ جَمِيعًا فَيَجْعَلَهُ فِي  
جَهَنَّمَ أُولَٰئِكَ هُمُ الْخٰسِرُونَ ﴿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.

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 الدِّينُ كُلَّهُ لِلَّهِ فَإِنْ انْتَهُوا  
فَإِنَّ اللَّهَ بِمَا يَعْمَلُونَ بَصِيرٌ ﴿٤٠﴾

وَإِنْ تَوَلَّوْا فَاعْلَمُوا أَنَّ اللَّهَ  
مَوْلَاكُمْ نِعْمَ الْمَوْلَى وَنِعْمَ  
النَّصِيرُ ﴿٤١﴾

وَأَعْلَمُوا أَنَّ مَا غَنِمْتُمْ مِنْ شَيْءٍ  
فَإِنَّ لِلَّهِ حُمُسَهُ وَلِلرَّسُولِ وَرِزْقِ  
الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَرِ  
ابْنِ السَّبِيلِ إِنْ كُنْتُمْ آمَنْتُمْ  
بِاللَّهِ وَمَا أَنْزَلْنَا عَلَىٰ عَبْدِنَا يَوْمَ  
الْفُرْقَانِ يَوْمَ التَّقَىٰ الْجَمْعِ ۗ وَ  
اللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٤٢﴾

إِذْ أَنْتُمْ بِالْعُدْوَةِ الدُّنْيَا وَهُمْ  
بِالْعُدْوَةِ الْقُصْوَىٰ وَالرَّكِبُ آسَفَلَ  
مِنْكُمْ ۗ وَلَوْ تَوَاعَدْتُمْ لَاخْتَلَفْتُمْ فِي  
الْمِيْعَادِ ۗ وَلَكِنْ لِيَقْضِيَ اللَّهُ أَمْرًا كَانَ  
مَفْعُولًا لِيَهْلِكَ مَنْ هَلَكَ عَنْ بَيِّنَةٍ  
وَيَحْيَىٰ مَنْ حَيَّىٰ عَنْ بَيِّنَةٍ ۗ وَإِنَّ اللَّهَ  
لَسَمِيعٌ عَلِيمٌ ﴿٤٣﴾

44. When Allāh showed them to thee in thy dream as few; and if He had shown them to thee as many, you would have surely faltered and would have disagreed with one another about the matter; but Allāh saved *you*. Surely, He has full knowledge of what is in *your* breasts.

إِذْ يُرِيكُمُ اللَّهُ فِي مَنَامِكَ قَلِيلًا  
وَلَوْ أَرَكُمُ كَثِيرًا تَفَشِلْتُمْ وَ  
تَتَنَارَعْتُمْ فِي الْأَمْرِ وَلَكِنَّ اللَّهَ سَلَّمَ  
إِنَّهُ 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 إِذِ التَّفَاقُتِ فِي  
أَعْيُنِكُمْ قَلِيلًا وَيُقَلِّلُكُمْ 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 تَتَازَعُوا  
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 غَارِبَ لَكُمْ الْيَوْمَ مِنَ النَّاسِ وَ  
إِنِّي جَارٌ لَكُمْ فَلَمَّا تَرَ آيَاتِ الْفِتْنَةِ تَكَصَّ  
عَلَى عَقْبَيْهِ وَقَالَ إِنِّي بَرِيءٌ مِّنْكُمْ 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.

إِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ غَرَّ هَوْلَاءُ دِينَهُمْ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَإِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٥٠﴾

وَلَوْ تَرَى إِذْ يَتَوَكَّلُ الَّذِينَ كَفَرُوا عَلَى الْمَلَائِكَةِ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ وَذُوقُوا عَذَابَ الْحَرِيقِ ﴿٥١﴾

ذَلِكَ بِمَا قَدَّمْتُمْ آيْدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِلْعَبِيدِ ﴿٥٢﴾

كَذَّابٍ أَلٍ فِرْعَوْنَ ۖ وَالَّذِينَ مِنْ قَبْلِهِمْ كَفَرُوا بِآيَاتِ اللَّهِ فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ إِنَّ اللَّهَ قَوِيٌّ شَدِيدُ الْعِقَابِ ﴿٥٣﴾

ذَلِكَ بِأَنَّ اللَّهَ لَمْ يَكُ مُغَيِّرًا نِعْمَةً أَنْعَمَهَا عَلَى قَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ ۗ وَأَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٥٤﴾

كَذَّابٍ أَلٍ فِرْعَوْنَ ۖ 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﴾

\*56. Surely, the worst of creatures in the sight of Allāh are those who are ungrateful. So they will not believe,

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.

قَرَامًا تَثْقَفَنَّهُمْ فِي الْحَرْبِ قَشْرِدٌ  
يَهُمُّ مَنْ خَلَفَهُمْ لَعَلَّهُمْ يَدْعُونَ ۝۵۸

وَأَمَّا تَخَافَنَّ مِنْ قَوْمٍ خِيَانَةً فَانْبِذْ  
إِلَيْهِمْ عَلَىٰ سَوَاءٍ ۚ إِنَّ اللَّهَ لَا يُحِبُّ  
الْخَائِزِينَ ۝۵۹

وَلَا يَخْسِبَنَّ الَّذِينَ كَفَرُوا سَبْقُوا  
إِنَّهُمْ لَا يُعْجِزُونَ ۝۶۰

وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَ  
مِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ  
اللَّهِ وَعَدُوَّكُمْ وَأَخْرِيزِينَ مِنْ  
دُونِهِمْ ۚ لَا تَعْلَمُونَهُمُ اللَّهُ  
يَعْلَمُهُمْ ۚ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فِي  
سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ  
تُظْلَمُونَ ۝۶۱

وَإِنْ جَنَحُوا لِلسَّلْمِ فَاجْنَحْ لَهَا وَ  
تَوَكَّلْ عَلَى اللَّهِ ۚ إِنَّهُ هُوَ السَّمِيعُ  
الْعَلِيمُ ۝۶۲

وَإِنْ يُرِيدُوا أَنْ يَخْدَعُوكَ فَإِنَّ  
حَسْبَكَ اللَّهُ ۚ هُوَ الَّذِي آتَاكَ  
بِنَصْرِهِ وَبِالْمُؤْمِنِينَ ۝۶۳

وَأَلَّفَ بَيْنَ قُلُوبِهِمْ لَوْ أَنْفَقْتَ مَا فِي  
الْأَرْضِ جَمِيعًا مَّا أَلَّفْتَ بَيْنَ  
قُلُوبِهِمْ وَلَكِنَّ اللَّهَ أَلَّفَ بَيْنَهُمْ  
إِنَّهُ عَزِيزٌ حَكِيمٌ ۝۶۴

يَا أَيُّهَا النَّبِيُّ حَسْبُكَ اللَّهُ وَمَنِ اتَّبَعَكَ  
بِإِذْنِ الْمُؤْمِنِينَ ۝۶۵

## 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 إِنْ يَكُنْ مِنْكُمْ عَشْرُونَ  
صَابِرُونَ يَغْلِبُوا مِائَتِينَ ۚ وَإِنْ  
يَكُنْ مِنْكُمْ مِائَةٌ يَغْلِبُوا أَلْفًا  
مِنَ الَّذِينَ كَفَرُوا بِأَنَّهُمْ قَوْمٌ لَا  
يَفْقَهُونَ ﴿٣٦﴾

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.

إِنَّكَ خَفَّفَ اللَّهُ عَنْكُمْ وَعَلِمَ أَنَّ  
فِيكُمْ ضَعْفًا فَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ  
صَابِرَةٌ يَغْلِبُوا مِائَتَيْنِ ۚ وَإِنْ  
يَكُنْ مِنْكُمْ أَلْفٌ يَغْلِبُوا أَلْفَيْنِ  
بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ ﴿٣٧﴾

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 لِنَبِيٍّ أَنْ يَكُونَ لَهُ أَسْرَى  
حَتَّى يُفْضِلَ فِي الْأَرْضِ مِمَّا تُرِيدُونَ  
عَرَضَ الدُّنْيَا وَاللَّهُ يُرِيدُ الْآخِرَةَ ۗ  
وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٣٨﴾

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.

لَوْ لَا كِتَابٌ مِنَ اللَّهِ سَبَقَ لَمَسَّكُمْ فِيمَا  
أَخَذْتُمْ عَذَابٌ عَظِيمٌ ﴿٣٩﴾

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 رَحِيمٌ ﴿٤٠﴾

## 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 لِمَنْ فِي أَيْدِيكُمْ  
مِنَ الْأَسْرَى إِنْ يَعْلَمِ اللَّهُ فِي قُلُوبِكُمْ  
خَيْرًا يُؤْتِكُمْ خَيْرًا مِمَّا أَخَذَ مِنْكُمْ  
وَيَغْفِرَ لَكُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٤١﴾

\*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.

\*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.

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.

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.

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.

وَأَن يَّرِيدُوا إِخِيَا نَتَكَ فَقَدْ خَانُوا  
اللَّهَ مِن قَبْلُ فَأَمَّكَنَ مِنْهُمْ وَاللَّهُ  
عَلِيمٌ حَكِيمٌ ﴿٧٢﴾

إِنَّ الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا  
بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ  
وَالَّذِينَ أَوْادًا وَتَصَرَّوْا أَوْلِيَاكَ بَعْضُهُمْ  
أَوْلِيَاءُ بَعْضٌ وَالَّذِينَ آمَنُوا وَ لَمْ  
يُهَاجِرُوا مَا لَكُمْ مِنْ وَلَا يَتِيهِمْ مِنْ  
شَيْءٍ حَتَّىٰ يُهَاجِرُوا ج وَ إِنْ  
اسْتَنْصَرُوكُمْ فِي الدِّينِ فَعَلَيْكُمْ  
النَّصْرُ إِلَّا عَلَىٰ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ  
عَيْثَاقٌ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٧٣﴾

وَالَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ إِلَّا  
تَفَعَّلُوهُ تَكُن فِتْنَةً فِي الْأَرْضِ وَفَسَادٌ  
كَبِيرٌ ﴿٧٤﴾

وَالَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي  
سَبِيلِ اللَّهِ وَالَّذِينَ أَوْادًا وَ تَصَرَّوْا  
أَوْلِيَاكَ هُمُ الْمُؤْمِنُونَ حَقَّاءَ لَهُمْ  
مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٧٥﴾

وَالَّذِينَ آمَنُوا مِن بَعْدُ وَ هَاجَرُوا وَ  
جَاهَدُوا مَعَكُمْ فَأُولَئِكَ مِنكُمْ ه وَ  
أُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ  
فِي كِتَابِ اللَّهِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ  
بَصِيرٌ ﴿٧٦﴾

\*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.



## AL-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.*

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.

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,

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.

\*5. And when the forbidden months have passed, kill the idolaters wherever you find them and take them *prisoners*, and beleaguer them, and lie in wait for them at every place of ambush. But if they repent and observe Prayer and pay

بِرَاءَةً مِنَ اللَّهِ وَرَسُولِهِ إِلَى الَّذِينَ  
عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ ۝۱

فَسِيحُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ وَ  
اعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ وَ  
أَنَّ اللَّهَ مُخْزِي الْكُفْرِينَ ۝۲

وَإِذْ أَنْتَ مِنَ اللَّهِ وَرَسُولِهِ إِلَى النَّاسِ  
يَوْمَ الْحَجِّ الْأَكْبَرِ أَنَّ اللَّهَ بَرِيءٌ مِنَ  
الْمُشْرِكِينَ ۝ وَرَسُولُهُ ۝ فَإِنْ تُبْتُمْ  
فَهُوَ خَيْرٌ لَكُمْ وَإِنْ تَوَلَّيْتُمْ فَأَعْلَمُوا  
أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ وَ بَشِّرِ  
الَّذِينَ كَفَرُوا بِعَذَابٍ آلِيمٍ ۝۳

إِلَّا الَّذِينَ عَاهَدْتُمْ مِنَ  
الْمُشْرِكِينَ ثُمَّ لَمْ يَنْقُصُوكُمْ  
شَيْئًا وَ لَمْ يُظَاكِرُوا عَلَيْكُمْ أَحَدًا  
فَاتَّمُوا إِلَيْهِمْ عَهْدَهُمْ إِلَى  
مُدَّتِهِمْ ۝ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ۝۴

فَإِذَا انْسَلَخَ الْأَشْهُرُ الْحُرْمُ  
فَاتَّقُوا اللَّهَ يَا أَيُّهَا الَّذِينَ آمَنُوا  
وَجَدْتُمْوَهُمْ وَ خَدُّوهُمْ وَ  
أَخْصِرُوهُمْ وَ اقْعُدُوا لَهُمْ كُلَّ  
مَرْصِدٍ ۝ فَإِنْ 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,

وَأَتُوا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ إِنَّ  
اللَّهَ عَفُورٌ رَّحِيمٌ ﴿٥﴾  
وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ  
فَأَجْرُهُ حَتَّى يَسْمَعَ كَلِمَةَ اللَّهِ ثُمَّ  
أَبْلَغَهُ مَأْمَنَهُ ذَلِكَ بِأَنَّهُمْ قَوْمٌ  
لَّا يَعْلَمُونَ ﴿٦﴾

كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ  
عِنْدَ اللَّهِ وَعِنْدَ رَسُولِهِ إِلَّا الَّذِينَ  
عَاهَدْتُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ فَمَا  
اسْتَقَامُوا لَكُمْ فَاسْتَقِيمُوا لَهُمْ  
إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ﴿٧﴾

كَيْفَ وَإِنْ يَظْهَرُوا عَلَيْكُمْ لَا يَرْقُبُوا  
فِيكُمْ إِلَّا وَالًا ذِمَّةً يُرْضُونَكُمْ  
بِقُؤَاهِهِمْ وَتَأْبَى قُلُوبُهُمْ وَ  
أَكْثَرُهُمْ فَاسِقُونَ ﴿٨﴾

اِشْتَرَوْا بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا  
فَصَدُّوا عَنْ سَبِيلِهِ إِنَّهُمْ سَاءَ مَا  
كَانُوا يَعْمَلُونَ ﴿٩﴾

لَا يَرْقُبُونَ فِي مُؤْمِنٍ إِلَّا وَالًا ذِمَّةً  
أُولَئِكَ هُمُ الْمُعْتَدُونَ ﴿١٠﴾

فَإِنْ تَابُوا وَ أَقَامُوا الصَّلَاةَ وَ  
آتَوُا الزَّكَاةَ فَآخَاؤُكُمْ فِي الدِّينِ وَ  
نُفِصِلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿١١﴾

وَإِنْ نَكَثُوا آيَمَانَهُمْ مِنْ بَعْدِ  
عَهْدِهِمْ وَ طَعَنُوا فِي دِينِكُمْ  
فَقَاتِلُوا أُمَّةَ الْكُفْرِ إِنَّهُمْ لَأَيْمَانَ  
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 تَتَقَاتِلُونَ قَوْمًا نَكَثُوا أَيْمَانَهُمْ  
وَهُمْؤَا بِإِخْرَاجِ الرَّسُولِ وَهُمْ  
بَدَؤُكُمْ أَوَّلَ مَرَّةٍ أَتَخْشَوْنَهُمْ  
قَالَ اللَّهُ أَحَقُّ أَنْ تَخْشَوْا إِنْ 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 وَيُنْصِرْكُمْ  
عَلَيْهِمْ وَيُخَفِّضْ 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.

وَيُذْهِبْ 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 وَرِيضَةً وَاللَّهُ  
بِجَهْدِكُمْ عَلِيمٌ ﴿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 عَلَى أَنْفُسِهِمْ  
بِالْكُفْرِ أُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ  
فِي 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 يَخْشَ  
إِلَّا اللَّهَ فَذَلِكَ يُكُونُوا

\*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 الْحَاجِّ وَالْعِمَارَةَ  
الْمَسْجِدِ الْحَرَامِ كَمَنْ آمَنَ بِاللَّهِ  
الْيَوْمِ الْآخِرِ وَجَاهِدَ فِي سَبِيلِ  
اللَّهِ لَا يَسْتَوُونَ عِنْدَ اللَّهِ وَاللَّهُ لَا  
يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٩﴾

الَّذِينَ آمَنُوا وَهَاجَرُوا وَ  
جَاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ  
وَأَنْفُسِهِمْ أَعْظَمُ رَجَاءً عِنْدَ اللَّهِ  
وَأُولَئِكَ هُمُ الْفَائِزُونَ ﴿٢٠﴾

يُبَشِّرُهُمْ رَبُّهُمْ بِرَحْمَةٍ مِنْهُ وَ  
رِضْوَانٍ وَجَنَّاتٍ لَهُمْ فِيهَا نَجِيمٌ  
مُتَعِيمٌ ﴿٢١﴾

خَالِدِينَ فِيهَا أَبَدًا إِنَّ اللَّهَ عِنْدَهُ  
أَجْرٌ عَظِيمٌ ﴿٢٢﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا  
آبَاءَكُمْ وَلَا إِخْوَانَكُمْ أَوْلِيَاءَ إِن  
اسْتَحَبُّوا الْكُفْرَ عَلَى الْإِيمَانِ وَالَّذِينَ  
يَتَوَلَّوْهُمْ مِنْكُمْ فَأُولَئِكَ هُمُ  
الظَّالِمُونَ ﴿٢٣﴾

قُلْ إِن كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ  
وَأِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ  
وَأَمْوَالٌ أُكْتِفَتْ بِهَا رُوحَاتُكُمْ  
وَتَحْشُونَ كَسَادَهَا وَمَسْكِنٌ تَرْضَوْنَهَا  
أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ  
فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ  
بِأَمْرِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ  
الْمُفْسِقِينَ ﴿٢٤﴾

## R. 4.

25. Surely, Allāh had helped you on many a battlefield, and on the Day of Ḥunain, when your great numbers made you proud, but they availed you nought; and the earth, with *all* its vastness, became straitened for you, *and* then you turned your backs retreating.

\*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 تَصَرَّكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ  
وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ  
فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا وَضَاقَتْ  
عَلَيْكُمْ الْأَرْضُ بِمَا رَحَّبَتْ ثُمَّ  
وَلَيْتُمْ 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، وَإِنْ خِفْتُمْ عَيْلَةً  
فَسَوْفَ يُغْنِيكُمْ 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 يُدِينُونَ  
بِدينِ 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  
فَاتَّكَلَهُمُ اللَّهُ لِيُقِيُوا فُكُورَهُمْ ﴿٣٠﴾

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!*

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.*

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.*

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,

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.’

36. The reckoning of months with Allāh has been twelve months by Allāh’s ordinance since the day when He created the heavens and the earth. Of these, four are sacred.

\*That is the right creed. So wrong not yourselves therein. And fight the idolaters all together as they fight

\*36. This is the religion that stays.

اِتَّخَذُواْ اَحْبَابًا رَّهْمًا وَّرُهْبًا تَهْمُ اَزْيَابًا  
وَمَنْ دُونَ اللّٰهِ وَالْمَسِيحِ ابْنِ مَرْيَمَ  
وَمَا اُمِرُواْ اِلَّا لِيَعْبُدُوْا اِلٰهًا  
وَاحِدًا لَا اِلٰهَ اِلَّا هُوَ سُبْحٰنَهُ  
عَمَّا يُشْرِكُوْنَ ﴿٣١﴾

يُرِيدُوْنَ اَنْ يُطْفِئُوْا نُوْرَ اللّٰهِ  
بَاَفْوَاهِهِمْ وَيَاْبِى اللّٰهُ اِلَّا اَنْ  
يُمِتَّ نُوْرُهُ وَّلَوْ كَرِهَ الْكَافِرُوْنَ ﴿٣٢﴾

هُوَ الَّذِيْ اَرْسَلَ رَسُوْلَهُ بِالْهُدٰى وَ  
دِيْنِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّيْنِ  
كُلِّهِ ۗ وَلَوْ كَرِهَ الْمُشْرِكُوْنَ ﴿٣٣﴾

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَنْ كَثِيْرًا  
مِّنَ الْاَحْبَارِ وَّ الرُّهْبٰنِ لِيَاْكُلُوْنَ  
اَمْوَالَ النَّاسِ بِالْبٰتِلِ وَيَصُدُّوْنَ  
عَنْ سَبِيْلِ اللّٰهِ ۗ وَالَّذِيْنَ يَكْنِزُوْنَ  
الذَّهَبَ وَّ الْفِضَّةَ وَلَا يُنْفِقُوْنَهَا فِيْ  
سَبِيْلِ اللّٰهِ ۗ فَبَشِّرْهُمْ بِعَذٰبٍ  
اَلِيْمٍ ﴿٣٤﴾

يَوْمَ يُحْمٰى عَلَيْهَا فِيْ نَارِ جَهَنَّمَ  
فَتَكْوٰى بِهَا جِبًا هُمْ وَّ جُنُوْبُهُمْ وَّ  
ظُهُوْرُهُمْ ۗ هٰذَا مَا كُنْتُمْ لَا تُفْسِكُمْ  
فَذُوْقُوْا مَا كُنْتُمْ تَكْنِزُوْنَ ﴿٣٥﴾

اِنَّ عِدَّةَ الشُّهُوْرِ عِنْدَ اللّٰهِ اثنَا  
عَشَرَ شَهْرًا فِى كِتٰبِ اللّٰهِ يَوْمَ خَلَقَ  
السَّمٰوٰتِ وَّ الْاَرْضِ مِنْهَا اَرْبَعَةٌ حُرْمَةٌ  
ذٰلِكَ الدِّيْنُ الْقَيِّمُ ۗ فَلَا تَظْلِمُوْا  
فِيْهِنَّ اَنْفُسَكُمْ وَّ كَاتِبُوْا الْمُشْرِكِيْنَ

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.

كَأَنَّهُمْ كَمَالًا يُقَاتِلُونَكُمْ كَأَنَّهُمْ  
اعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿٣٧﴾  
إِنَّمَا النَّسِيءُ زِيَادَةٌ فِي الْكُفْرِ يُضَلُّ  
بِهِ الَّذِينَ كَفَرُوا يُحِلُّونَهُ عَامًا  
وَيُحَرِّمُونَهُ عَامًا مَّا لِيُؤْا طُءُوا عِدَّةَ  
مَّا حَرَّمَ اللَّهُ فَيُحِلُّوهُ مَّا حَرَّمَ اللَّهُ  
زُيِّنَ لَهُمْ سُوءُ أَعْمَارِهِمْ وَاللَّهُ لَا  
يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٣٨﴾

يَأْتِيهَا الَّذِينَ آمَنُوا مَا لَكُمْ إِذَا قِيلَ  
لَكُمْ انْفِرُوا فِي سَبِيلِ اللَّهِ إِنَّا قُلْتُمْ  
إِلَى الْأَرْضِ الَّتِي كُفِّرْتُمْ بِالْحَيَاةِ الدُّنْيَا  
وَمِنَ الْآخِرَةِ قَمَا مَتَّأُ الْحَيَاةِ الدُّنْيَا  
فِي الْآخِرَةِ إِلَّا قَلِيلٌ ﴿٣٩﴾

إِلَّا تَنْفِرُوا يَعْذِبُكُمْ عَذَابًا أَلِيمًا  
وَيَسْتَبَدِلْ قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّوهُ  
شَيْئًا وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٤٠﴾

إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ  
أَخْرَجَهُ الَّذِينَ كَفَرُوا نِجَابًا ثَابِتِينَ  
إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ  
لَا تَحْزَنْ إِنَّا لِلَّهِ مَعْنَا قَاتِلَ  
اللَّهِ سَكِينَتُهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ  
لَّمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا  
السُّفْلَى وَكَلِمَةَ اللَّهِ 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.

رَأْفِرُوا خِفَافًا وَثِقَالًا وَالْأَوْجَاهُ  
بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ  
اللَّهِ ذَلِكُمْ 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 وَسَيَحْلِفُونَ  
بِاللَّهِ لَوِ اسْتَطَعْنَا لَخَرَجْنَا مَعَكُمْ  
يُهْلِكُونَ 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 أَذِنْتَ 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 فَهُمْ فِي رَيْبِهِمْ  
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 وَقِيلَ ائْعُدُوا مَعَ  
الْقٰعِدِينَ ﴿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 فِئْتَكُمْ مَارَادُوا كُمْ إِلَّا  
خَبَالًا وَلَا أَوْصَعُوا خِلَافَكُمْ  
يَبْغُونَكُمْ الْفِتْنَةَ وَ فِيكُمْ

\*you. And there are among you those who would listen to them. And Allāh well knows the wrongdoers.

سَمْعُونَ لَهُمْ ۖ وَاللَّهُ عَلِيمٌ  
بِالظَّالِمِينَ ﴿٢٤﴾

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.

لَقَدْ ابْتَغُوا الْفِتْنَةَ مِنْ قَبْلُ وَ  
قَلَّبُوا لَكَ الْأُمُورَ حَتَّىٰ جَاءَ الْحَقُّ  
وَظَهَرَ أَمْرُ اللَّهِ وَهُمْ كَرِهُونَ ﴿٢٥﴾

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.

وَمِنْهُمْ مَن يَقُولُ ائْذِن لِّي وَلَا  
تُقْتِلْنِي ۗ أَلَا فِي الْفِتْنَةِ سَقَطُوا ۗ وَإِنَّ  
جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ ﴿٢٦﴾

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.

إِنْ تُصِيبَكَ حَسَنَةٌ تَسُؤْهُمْ ۖ وَإِنْ  
تُصِيبَكَ مُصِيبَةٌ يَقُولُوا قَدْ أَخَذْنَا  
أَمْرَنَا مِنْ قَبْلُ ۖ وَيَتَوَلَّوْا وَهُمْ  
كَرْهُونَ ﴿٢٧﴾

51. Say, 'Nothing shall befall us save that which Allāh has ordained for us. He is our Protector. And in Allāh then should the believers put their trust.'

قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا ۗ  
هُوَ مَوْلَانَا ۗ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ  
الْمُؤْمِنُونَ ﴿٢٨﴾

52. Say, 'You do not await for us anything except one of the two good things; while as regards you, we await that Allāh will afflict you with a punishment either from Himself or at our hands. Wait then; we also are waiting with you.'

قُلْ هَلْ تَرَبَّصُونَ بِنَا إِلَّا إِحْدَى  
الْحُسْنَيْنَيْنِ ۚ وَنَحْنُ نَتَرَبَّصُ بِكُمْ  
أَنْ يُصِيبَكُمْ اللَّهُ بِعَذَابٍ مِّنْ  
عِنْدِهِ أَوْ بَأْيَدِنَا ۚ فَتَرَبَّصُوا إِنَّا  
مَعَكُمْ مُتَرَبِّصُونَ ﴿٢٩﴾

53. Say, 'Spend willingly or unwillingly, it shall not be accepted from you. You are indeed a disobedient people.'

قُلْ أَنْفِقُوا طَوْعًا أَوْ كَرْهًا لَنْ  
يُتَقَبَّلَ مِنْكُمْ ۗ إِنَّكُمْ كُنْتُمْ  
قَوْمًا فَاسِقِينَ ﴿٣٠﴾

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.

وَمَا مَنَعَهُمْ أَنْ تُقَبَّلَ مِنْهُمْ نَفَقَتُهُمْ  
إِلَّا أَنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَلَا  
يَأْتُونَ الصَّلَاةَ إِلَّا وَهُمْ كَسَالَىٰ وَلَا  
يُنْفِقُونَ إِلَّا وَهُمْ كَرِهُونَ ﴿٣١﴾

\*47. And there are among you those who are wont to listen to them.



55. So let not their wealth nor their children excite thy wonder. Allāh only intends to punish them there-with in the present life and that their souls may depart while they are disbelievers.

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.

57. If they could find a place of refuge, or caves, or *even* a hole to enter, they would surely turn thereto, rushing uncontrollably.

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.

59. Had they but been content with what Allāh and His Messenger had \*given them and said, 'Sufficient for us is Allāh; Allāh will give us of His bounty, and so will His Messenger; to Allāh do we turn in supplication,' *it would have been better for them.*

## R. 8.

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.

\*61. And among them are those who annoy the Prophet and say, 'He gives ear to all.' Say, 'His giving ear to all is good for you; he believes in

\*59. 'Sufficient for us is Allāh—and His Messenger; Surely Allāh will bestow on us of His bounty;

\*61. And among them are those who **hurt the Prophet** and say, 'He is all ears.' Say, 'His **disposition to listen to all is good for you**; he believes in Allāh and has trust in the believers, and is a mercy for those of you who believe.'

فَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ  
إِنَّمَا يُرِيدُ اللَّهُ لِيُعَذِّبَهُمْ بِهَا فِي  
الْحَيَاةِ الدُّنْيَا وَكَتَرَهُمْ أَنفُسَهُمْ  
وَهُمْ كَافِرُونَ ﴿٥٥﴾

وَيَخْلِفُونَ بِاللَّهِ إِنْهُمْ لَمِثْكُمْ  
وَمَا هُمْ بِمِثْكُمْ وَلَعِنْتُمْ قَوْمٌ  
يَفِرُّونَ ﴿٥٦﴾

لَوْ يَجِدُونَ مَلْجَأً أَوْ مَغْرِبًا أَوْ مَدْخَلًا  
لَوَلَّوْا إِلَيْهِ وَهُمْ يَجْمَحُونَ ﴿٥٧﴾

وَمِنْهُمْ مَن يَلْمِزُكَ فِي الصَّدَقَاتِ  
فَإِن أُعْطُوا مِنْهَا رَضُوا وَإِن لَّمْ  
يُعْطُوا مِنْهَا إِذَا هُمْ يَشْخَطُونَ ﴿٥٨﴾

وَلَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمُ اللَّهُ  
رَسُولَهُ وَقَالُوا حَسْبُنَا اللَّهُ  
سَيُؤْتِينَنَا اللَّهُ مِنْ فَضْلِهِ  
رَسُولَهُ إِنَّا إِلَى اللَّهِ رَاغِبُونَ ﴿٥٩﴾

إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ  
وَالْمَسْكِينِ وَالْعَمِلِينَ عَلَيْهَا  
وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ  
وَالْغَارِمِينَ وَفِي سَبِيلِ اللَّهِ  
وَالسَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ  
عَلَيْمٌ حَكِيمٌ ﴿٦٠﴾

وَمِنْهُمْ الَّذِينَ يُؤْذُونَ النَّبِيَّ  
يَقُولُونَ هُوَ أذُنٌ خَيْرٌ  
لَّكُمْ يُؤْمِنُ بِاللَّهِ وَ يُؤْمِنُ

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.

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.

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.

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.’

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?’

66. ‘Offer no excuse. You have certainly disbelieved after your believing. If We forgive a party from among you, a party shall We punish, for they have been guilty.’

#### R. 9.

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.

68. Allāh promises the hypocrites, men and women, and the disbelievers the fire of Hell, wherein they shall abide. It will suffice them.

لِلمؤمنين ورحمةً للذين آمنوا  
منكم والذين يؤذون رسول الله  
كهم عذاب أليم ﴿٢١﴾

يخلفون بالله لكم ليرضوكم  
والله ورسوله أحق أن يرضوه إن  
كنتم مؤمنين ﴿٢٢﴾

ألم يعلموا أنه من يحادد الله  
ورسوله فإن له نار جهنم خالداً  
فيها ذلك الجزى العظيم ﴿٢٣﴾

يخذراً لمنفقون أن تنزل عليهم  
سورة تتبينهم بما في قلوبهم  
قل استهزؤا وإن الله مخرج ما  
تخذرون ﴿٢٤﴾

والذين سألتهم ليقولن إنما كنا  
نخوض ونلعب قل أي الله وآيته و  
رسوله كنتم تستهزؤون ﴿٢٥﴾

لا تعتذروا قد كفرتم بعد  
إيمانكم إن نعب عن طائفة  
منكم تعتذب طائفةً بأنهم كانوا  
مجرمين ﴿٢٦﴾

المنفقون والمنفقت بعضهم من  
بعض ميامرون بالمكفر و  
ينهون عن المعروف و  
يقبضون أيديهم نسوا الله  
فنسيتهم طائفة المنفقين هم  
الفسقون ﴿٢٧﴾

وعاد الله المنافقين والمنفقت و  
الكفار نار جهنم خالدين فيها  
هي حسبتهم وعاتبهم الله و

And Allāh has cursed them. And they shall have a lasting punishment,

لَهُمْ عَذَابٌ مُّقِيمٌ ﴿٦٨﴾

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 بِخَلْقِهِمْ فَاسْتَمْتَعْتُمْ بِخَلْقِكُمْ كَمَا اسْتَمْتَعَهُ الَّذِينَ مِنْ قَبْلِكُمْ بِخَلْقِهِمْ وَخُضْتُمْ كَالَّذِي خَاضُوا هَٰ أَوْلِيَّكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَأَوْلِيَّكَ هُمُ الْخٰسِرُونَ ﴿٦٩﴾

70. Has not the story reached them of those before them—the people of Noah, ‘Ād, 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 هَ وَ قَوْمِ إِبْرٰهِيْمَ وَ أَصْحٰبِ مَدْيٰنَ وَ الْمُؤْتَفِكٰتِ هَ أَتْتَهُمْ رُسُلُهُمْ بِالْبَيِّنٰتِ فَمَا كَانُوا لِيُظْلَمَهُمْ وَلٰكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ ﴿٧٠﴾

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.

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلٰوةَ وَيُؤْتُونَ الزَّكٰوةَ وَيُطِيعُونَ اللّٰهَ وَرَسُوْلَهُ أَوْلِيَّكَ سَيَرْحَمُهُمُ اللّٰهُ إِنَّ اللّٰهَ عَزِيْزٌ حَكِيْمٌ ﴿٧١﴾

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 اللّٰهُ الْمُؤْمِنِيْنَ وَالْمُؤْمِنٰتِ جَنَّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْأَنْهٰرُ خٰلِدِيْنَ فِيْهَا وَمَسٰجِدَ طَيِّبَةً فِيْهَا جَنٰتٌ عٰدِنٌ هَ وَرِضْوَانٌ مِّنَ اللّٰهِ أَكْبَرُ ذٰلِكَ هُوَ الْفَوْزُ الْعَظِيْمُ ﴿٧٢﴾

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.

يٰٰ أَيُّهَا النَّبِيُّ جَاهِدِ الْكٰفِرَ وَ الْمُنٰفِقِيْنَ وَ اغْلُظْ عَلَيْهِمْ هَ مَا لَهُمْ جَهَنَّمَ وَرِئٰسَ الْمَصِيْرُ ﴿٧٣﴾

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.

يَخْلِفُونَ بِإِلَهِ مَا قَالُوا وَلَقَدْ  
قَالُوا كَلِمَةً الْكُفْرِ وَكَفَرُوا بَعْدَ  
إِسْلَامِهِمْ وَهُمْ أَيْمَانًا لَمْ يَنْكُرُوا  
وَمَا تَقَمُّوا إِلَّا أَنْ أَغْنَاهُمُ اللَّهُ وَ  
رَسُولُهُ مِنْ فَضْلِهِ ۚ فَإِنْ يَتُوبُوا  
يَكْ خَيْرًا لَّهُمْ ۚ وَإِنْ يَتَوَلَّوْا  
يُعَذِّبُهُمُ اللَّهُ عَذَابًا أَلِيمًا فِي  
الدُّنْيَا وَالْآخِرَةِ ۚ وَمَا لَهُمْ فِي الْأَرْضِ  
مِنْ دَرِيٍّ وَلَا نَصِيرٍ ﴿٤٧﴾

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.'

وَمِنْهُمْ مَن عَاهَدَ اللَّهُ لَئِنْ آتَانَا  
مِنْ فَضْلِهِ لَنَصَّدَّقَنَّ وَلَنَكُونَنَّ  
مِنَ الصَّالِحِينَ ﴿٤٨﴾

76. But when He gave them of His bounty, they became niggardly of it, and they turned away in aversion.

فَلَمَّا آتَاهُمُ مِنْ فَضْلِهِ بَخِلُوا  
بِهِ وَتَوَلَّوْا وَهُمْ مُّعْرِضُونَ ﴿٤٩﴾

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.

فَأَعْقَبَهُمْ نِفَاقًا فِي قُلُوبِهِمْ إِلَى  
يَوْمٍ يَلْقَوْنَهُ بِمَا أَخْلَفُوا اللَّهَ مَا  
وَعَدُوا ۖ وَبِمَا كَانُوا يَكْذِبُونَ ﴿٥٠﴾

\*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?

أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ سِرَّهُمْ  
وَ نَجْوَاهُمْ ۖ وَأَنَّ اللَّهَ عَلَّامُ  
الْغُيُوبِ ﴿٥١﴾

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.

الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ  
الْمُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ  
لَا يَجِدُونَ إِلَّا جُهْدَهُمْ فَيَسْخَرُونَ  
مِنْهُمْ ۖ سَخِرَ اللَّهُ مِنْهُمْ وَلَهُمْ  
عَذَابٌ أَلِيمٌ ﴿٥٢﴾

\*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?

80. Ask thou forgiveness for them, or ask thou not forgiveness for them; even if thou ask forgiveness for them seventy times, Allāh will never forgive them. That is because they disbelieved in Allāh and His Messenger. And Allāh guides not the perfidious people.

R. 11.

\*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!

82. They must laugh little and weep much as a reward for that which they used to earn.

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.'

\*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.

85. And their possessions and their children should not excite thy wonder; Allāh only intends to punish them therewith in this world and that their souls may depart while they are disbelievers.

\*81. Those who contrived to be left behind rejoiced at their staying back in contradiction to the Messenger of Allāh, and were averse to striving with their property and their persons in the cause of Allāh.

\*84. Never say prayer over any of them when he dies, nor stand by his grave to pray; for they disbelieved in Allāh and His Messenger and died while they were disobedient.

اِسْتَغْفِرْ لَهُمْ اَوْ لَا تَسْتَغْفِرْ لَهُمْ  
اِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً  
فَلَنْ يَغْفِرَ اللهُ لَهُمْ ذَلِكَ بِاَنَّهُمْ  
كَفَرُوا بِاللهِ وَرَسُولِهِ وَاللهُ  
لَا يَهْدِي الْقَوْمَ الْفٰسِقِيْنَ ﴿٨١﴾

فَرِحَ الْمُخَلَّفُونَ بِمَقْعَدِهِمْ  
خَلْفَ رَسُولِ اللهِ وَكَرِهُوا اَنْ  
يُجَاهِدُوا بِاَمْوَالِهِمْ وَاَنْفُسِهِمْ  
فِي سَبِيلِ اللهِ وَقَالُوا لَا تَنْفِرُوا  
فِي الْحَرِّ قَدْ نَارُ جَهَنَّمَ اَشَدُّ حَرًّا  
لَوْ كَانُوا يَفْقَهُوْنَ ﴿٨١﴾

فَلْيَضْحَكُوا قَلِيلاً وَّلْيَبْكُوا كَثِيْرًا  
جَزَاءً بِمَا كَانُوا يَكْسِبُوْنَ ﴿٨٢﴾

فَاِنْ رَجَعْتَ اللهُ اِلَى طَائِفَةٍ مِنْهُمْ  
فَاَسْتَأْذِنُوْكَ لِخُرُوْجِ فَقُلْ لَنْ  
تَخْرُجُوْا مَعِيَ اَبَدًا وَّلَنْ تُقَاتِلُوْا مَعِيَ  
عَدُوًّا وَاِنْ تَكُم رَضِيْتُمْ بِالْقُعُوْدِ  
اَوَّلَ مَرَّةٍ فَاقْعُدُوْا مَعَ الْخٰلِفِيْنَ ﴿٨٣﴾

وَلَا تُصَلِّ عَلَى اَحَدٍ مِنْهُمْ مَّا ت  
اَبَدًا وَّلَا تَقُمْ عَلَى قَبْرِهٖ ؕ اِنَّهُمْ  
كَفَرُوا بِاللهِ وَرَسُولِهِ وَاَمَّا تُوْا  
هُمْ فِسْقُوْنَ ﴿٨٤﴾

وَلَا تُعْجِبْكَ اَمْوَالُهُمْ وَاَوْاْدُهُمْ  
اِنَّمَّا يَرِيْدُ اللهُ اَنْ يُعَذِّبَهُمْ بِهَا فِي  
الدُّنْيَا وَتَزْهَقَ اَنْفُسُهُمْ وَهُمْ  
كَافِرُوْنَ ﴿٨٥﴾

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.

وإِذْ أَنْزَلْتَ سُورَةَ أَنْ آمَنُوا بِاللَّهِ  
وَجَاهِدُوا مَعَ رَسُولِهِ اسْتَأْذَنَكَ  
أُولُو الطَّوْلِ مِنْهُمْ وَقَالُوا ذُرْنَا  
نَحْنُ مَعَ الْفَاحِشِينَ ﴿٨٦﴾

رَضُوا بِأَنْ يَكُونُوا مَعَ الْخَوَالِفِ  
وَطَبَعَ عَلَى قُلُوبِهِمْ فَأَهُمْ لَا  
يَفْقَهُونَ ﴿٨٧﴾

لِحَنِ الرُّسُولِ وَالَّذِينَ آمَنُوا مَعَهُ  
جَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ وَ  
أَوْلِيائِكَ لَهُمُ الْخَيْرَاتُ ذَٰلِكَ هُمْ  
الْمُفْلِحُونَ ﴿٨٨﴾

أَعَدَّ اللَّهُ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ  
تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا  
ذَٰلِكَ الْفَوْزُ الْعَظِيمُ ﴿٨٩﴾

وَجَاءَ الْمُعَذِّرُونَ مِنَ الْأَعْرَابِ  
لِيُؤْذَنَ لَهُمْ وَقَعَدَ الَّذِينَ  
كَذَّبُوا اللَّهَ وَرَسُولَهُ سَيُصِيبُ  
الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ ﴿٩٠﴾

لَيْسَ عَلَى الضُّعَفَاءِ وَلَا عَلَى الْمَرْضَى  
وَلَا عَلَى الَّذِينَ لَا يَجِدُونَ مَا  
يُنْفِقُونَ حَرَجٌ إِذَا انْصَحُوا لِلَّهِ وَ  
رَسُولِهِ مَا عَلَى الْمُحْسِنِينَ مِنْ  
سَبِيلٍ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٩١﴾

وَلَا عَلَى الَّذِينَ إِذَا مَا اتَّوَكَّلْتَ  
لِتَحْمِلَهُمْ قُلْتَ لَا أُحْمِلُهُمُ  
أَحْمِلُكُمْ عَلَيْهِمْ سَتَآؤُهُمْ وَإِذَا  
تَفَيْضُ 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 إِيَّاكُمْ إِذَا رَجَعْتُمْ  
إِلَيْهِمْ قُلْ لَا تَعْتَذِرُونَ لَنَا لَوْ  
لَكُمْ قَدْ نَبَّأَنَا اللَّهُ مِنْ أَخْبَارِكُمْ  
وَ سَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ  
ثُمَّ تُرَدُّونَ إِلَىٰ عِلْمِ الْغَيْبِ وَالشَّهَادَةِ  
فَيُنَبِّئُكُمْ 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 يَا اللَّهُ لَكُمْ إِذَا  
انْقَلَبْتُمْ إِلَيْهِمْ لِيُغَرِّبُوا عَنْهُمْ  
فَاعْرِضُوا عَنْهُمْ إِنَّهُمْ رِجْسٌ  
نَجِسٌ وَمَا لَهُمْ فِي جَهَنَّمَ  
جِزَاءٌ 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 يَرْضَىٰ 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  
وَ أَجْدَرُ أَنْ لَا يَعْلَمُوا هُدًى  
وَمَا أَنْزَلَ اللَّهُ عَلَىٰ رَسُولِهِ  
عَدْوًا وَ اللَّهُ 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.

وَ مِنَ الْأَعْرَابِ مَنْ يَتَّخِذُ مَا  
يُنْفِقُ مَغْرَمًا وَيَتَرَبَّصُّ بِكُمْ  
الدَّاءِ وَالْإِرْطَ عَلَيْهِمْ دَائِرَةُ  
السَّوْءِ وَ اللَّهُ 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.

وَمِنَ الْأَعْرَابِ مَن يُؤْمِنُ بِاللهِ  
وَالْيَوْمِ الْآخِرِ وَيَتَّخِذُ مَا يُنْفِقُ  
قُرْبَتٍ عِنْدَ اللهِ وَصَلَوَاتِ  
الرَّسُولِ ۗ أَلَا إِنَّهَا قُرْبَةٌ لَّهُمْ  
سِوَىٰ خَلْعِهِمُ اللهُ فِي رَحْمَتِهِ إِنَّ  
اللهَ عَفُورٌ رَّحِيمٌ ﴿٩٩﴾

## 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.

وَالشَّيْقُونَ الْوَالُونَ وَمِنَ  
الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ  
اتَّبَعُوهُمْ بِإِحْسَانٍ ۗ رَضِيَ اللهُ  
عَنَّهُمْ وَرَضُوا عَنْهُ ۗ وَأَعَدَّ لَهُمْ  
جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ  
خَالِدِينَ فِيهَا أَبَدًا ۗ ذَٰلِكَ الْفَوْزُ  
الْعَظِيمُ ﴿١٠٠﴾

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.

وَمِمَّنْ حَوْلَكُم مِّنَ الْأَعْرَابِ  
مُتَفِقُونَ ؕ وَ مِنْ أَهْلِ الْمَدِينَةِ  
مَرَدُّوا عَلَى النَّفَاقِ ۗ تَدْلُوا عَلَيَّ  
نَعْلَهُمْ ۗ سَنُعَذِّبُهُمْ مَّرَّتَيْنِ ثُمَّ  
يُرَدُّونَ إِلَىٰ عَذَابٍ عَظِيمٍ ﴿١٠١﴾

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.

وَأَخْرُونَ ۗ اعْتَرَفُوا بِذُنُوبِهِمْ خَلَطُوا  
عَمَلًا صَالِحًا وَآخَرَ سَيِّئًا ۗ عَسَىٰ اللهُ أَن  
يَتُوبَ عَلَيْهِمْ ۗ إِنَّ اللهُ عَفُورٌ رَّحِيمٌ ﴿١٠٢﴾

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.

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ  
وَتُزَكِّيَهُمْ بِهَا ۗ وَصَلِّ عَلَيْهِمْ ۗ إِنَّ  
صَلَوَاتِكَ سَكَنٌ لَّهُمْ ۗ وَاللهُ سَمِيعٌ  
عَلِيمٌ ﴿١٠٣﴾

† from Mecca. ‡ in Medina.

\* 100. and those who follow them **excellently**, Allāh is well pleased with them and they are well pleased with Him;



104. Know they not that Allāh is He Who accepts repentance from His \*servants and takes alms, and that Allāh is He Who is Oft-Returning *with compassion, and is Merciful?*

أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ  
التَّوْبَةَ عَنْ عِبَادِهِ وَيَأْخُذُ الصَّدَقَاتِ  
وَ أَنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ ﴿٣٦﴾

\* 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 وَ الشَّهَادَةِ فَيَتَبِّحُكُمْ بِمَا  
كُنْتُمْ تَعْمَلُونَ ﴿٣٧﴾

\* 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 مُرْجَوْنَ لِأَمْرِ اللَّهِ إِمَّا  
يُعَذِّبُهُمْ وَإِمَّا يَتُوبُ عَلَيْهِمْ  
وَ اللَّهُ عَلِيمٌ حَكِيمٌ ﴿٣٨﴾

\* 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.

وَ الَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا وَ  
كُفْرًا وَ تَفْرِيْقًا بَيْنَ الْمُؤْمِنِينَ  
وَ اِصْطَادًا لِمَنْ حَارَبَ اللَّهَ وَرَسُولَهُ مِنْ  
قَبْلُ ، وَ لَيَخْلِفَنَّ اِنْ اَرَدْنَا اِلَّا الْحُسْنٰى  
وَ اَللَّهُ يَشْهَدُ لَاتِهِمْ لَكٰذِبُوْنَ ﴿٣٩﴾

108. Never stand *to pray* therein. A mosque which was founded upon piety from the *very* first day is surely more worthy that thou shouldst stand *to pray* therein. In it are men who love to become purified, and Allāh loves those who purify themselves.

لَا تَقُمْ فِيْهِ اَبْدًا لِمَسْجِدٍ اُسِّسَ  
عَلَى التَّقْوٰى مِنْ اَوَّلِ يَوْمٍ اِحَقُّ اَنْ  
تَقُوْمَ فِيْهِ ، فِيْهِ رِجَالٌ يُحِبُّوْنَ اَنْ  
يَتَطَهَّرُوْا ، وَ اَللَّهُ يُحِبُّ الْمُطَهَّرِيْنَ ﴿٤٠﴾

\* 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

أَقَمْنَ أَسَسَ بُنْيَانَهُ عَلَى تَقْوَىٰ مِنَ  
اللَّهِ وَرِضْوَانٍ خَيْرٌ أَمْ مِّنْ أَسَسَ  
بُنْيَانَهُ عَلَىٰ شَفَا جُرْفٍ هَاكِ فَانْهَارَ  
بِهِ فِي نَارٍ جَهَنَّمَ ۗ وَاللَّهُ لَا يَهْدِي  
الْقَوْمَ الظَّالِمِينَ ﴿١٠٩﴾

لَا يَزَالُ بُنْيَانُهُمُ الَّذِي بَنَوْا رِيبَةً  
فِي قُلُوبِهِمْ إِلَّا أَنْ تَقَطَّعَ قُلُوبُهُمْ ۗ  
وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١١٠﴾

إِنَّ اللَّهَ اشْتَرَىٰ مِنَ الْمُؤْمِنِينَ  
أَنفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ  
الْجَنَّةُ ۗ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ  
فَيَقْتُلُونَ وَيُقْتَلُونَ ۖ وَعَدَّ اللَّهُ حَقًّا  
فِي النَّوْذِيَّةِ وَالْأَدْنَىٰ جَيْلٍ وَالْقُرْآنِ ۗ وَ  
مَنْ أَوْفَىٰ بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبْشِرُوا  
بِمَبِيحِكُمُ الَّذِي بَايَعْتُمْ بِهِ ۗ وَذَلِكَ  
هُوَ الْفَوْزُ الْعَظِيمُ ﴿١١١﴾

الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ  
الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ  
الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ  
الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ  
الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ  
وَبَشِّرِ الْمُؤْمِنِينَ ﴿١١٢﴾

مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ  
يَسْتَغْفِرُوا لِلْمُشْرِكِينَ ۚ وَلَوْ كَانُوا  
أُولِي قُرْبَىٰ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ

\* 109. Is he, then, who **laid his foundation** on fear of Allāh and His pleasure better or he who **laid his foundation** on the brink of a tottering water-worn bank which tumbled down with him into the fire of Hell? And Allāh **does not guide a people who transgress.**

\* 110. *This building of theirs, they have raised, will ever be a source of disquiet and uncertainty in their hearts, until their hearts split and are torn into pieces. And Allāh is All-Knowing, Wise.*

\* 111. ... in return for **the Paradise** they shall have;

them that they are the people of Hell.

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,

أَصْحَابُ الْجَحِيمِ ﴿١١٣﴾

وَمَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا  
عَنْ مَوْعِدَةٍ وَعَدَهَا إِيَّاهُ ۖ فَلَمَّا  
تَبَيَّنَ لَهُ أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرَّأَ مِنْهُ ۗ  
إِنَّا إِبْرَاهِيمَ لَأَوَّاهٌ حَلِيمٌ ﴿١١٤﴾

وَمَا كَانَ اللَّهُ لِيُضِلَّ قَوْمًا بَعْدَ إِذْ  
هَدَاهُمْ حَتَّى يُبَيِّنَ لَهُمْ مَا يَتَّقُونَ ۗ  
إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١١٥﴾

إِنَّ اللَّهَ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ  
يُحْيِي وَيُمِيتُ ۗ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ  
مِنْ دَلِيلٍ وَلَا نَصِيرٍ ﴿١١٦﴾

لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ  
وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ  
الْعُسْرَةِ مِنْ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبَ  
فَرِيقٍ مِّنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ ذَاتَهُ  
بِهِمْ رَوْفٌ رَّحِيمٌ ﴿١١٧﴾

وَعَلَى الثَّلَاثَةِ الَّذِينَ خُلِّفُوا ۗ 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 ﴿١١٨﴾

## 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  
مِنَ الْأَعْرَابِ أَنْ يَتَخَلَّفُوا عَنِ رَسُولِ  
اللَّهِ وَلَا يَرْغَبُوا بِأَنْفُسِهِمْ عَنْ تَفْسِيهِ  
ذَلِكَ بِأَنَّهُمْ لَا يُصِيبُهُمْ ظَمَأٌ وَلَا  
نَصَبٌ وَلَا مَخْمَصَةٌ فِي سَبِيلِ اللَّهِ وَلَا  
يَطْئُونَ مَوْطِئًا يَغِيظُ الْكُفَّارَ وَلَا  
يَنَالُونَ مِنْ عَدُوٍّ نَيْلًا إِلَّا كُتِبَ لَهُمْ  
بِهِ عَمَلٌ صَالِحٌ ۗ إِنَّ اللَّهَ لَا يُضَيِّعُ  
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 وادٍ إِلَّا كُتِبَ لَهُمْ  
لِيَجْزِيَ اللَّهُ أَحْسَنَ مَا 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 كَافَّةً  
فَلَوْلَا نَفَرَ مِن كُلِّ فِرْقَةٍ 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.'

\* 126. Do they not see that they are **put to trial** every year, once or twice?

وَإِذَا مَا أَنْزَلْنَا سُورَةً فَمِنْهُمْ مَنْ  
يَقُولُ أَيُّكُمْ زَادَتْهُ هَذِهِ إِيمَانًا  
فَأَمَّا الَّذِينَ آمَنُوا فزَادَتْهُمْ إِيمَانًا  
وَهُمْ يَسْتَبْشِرُونَ ﴿٢٤﴾

وَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ  
فزَادَتْهُمْ رِجْسًا إِلَى رِجْسِهِمْ وَمَاتُوا  
وَهُمْ كَافِرُونَ ﴿٢٥﴾

أَوَلَا يَرَوْنَ أَنَّهُمْ يُفْتَنُونَ فِي كُلِّ عَامٍ  
مَرَّةً أَوْ مَرَّتَيْنِ ثُمَّ لَا يَتُوبُونَ وَلَا هُمْ  
يَذْكُرُونَ ﴿٢٦﴾

وَإِذَا مَا أَنْزَلْنَا سُورَةً نَظَرَ بَعْضُهُمْ  
إِلَى بَعْضٍ هَلْ يَرَى مِنْ آخِذٍ ثُمَّ  
انصَرَفُوا ۗ صَرَفَ اللَّهُ قُلُوبَهُمْ  
بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ﴿٢٧﴾

لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ  
عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ  
بِالْمُؤْمِنِينَ رَءُوفٌ رَحِيمٌ ﴿٢٨﴾

فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ ۚ لَا  
إِلَهَ إِلَّا هُوَ ۚ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ  
الْعَرْشِ الْعَظِيمِ ﴿٢٩﴾



## YUNUS

(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 ۝

الرَّتْ تِلْكَ آيَةُ الْكِتَابِ الْحَكِيمِ ۝

أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَى رَجُلٍ مِنْهُمْ أَنْ أَنْذِرِ النَّاسَ وَبَشِّرِ الَّذِينَ آمَنُوا أَنَّ لَهُمْ قَدَمَ صِدْقٍ عِنْدَ رَبِّهِمْ ۚ قَالَ الْكٰفِرُونَ إِنَّ هَذَا لَسِحْرٌ مُّبِينٌ ۝

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمٰوٰتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوٰى عَلَى الْعَرْشِ يُدَبِّرُ الْأَمْرَ ۚ مَا مِنْ شٰفِعٍ إِلَّا مِنْ بَعْدِ إِذْنِهِ ۚ ذٰلِكُمُ اللَّهُ رَبُّكُمْ فَاعْبُدُوْهُ ۚ أَفَلَا تَذَكَّرُونَ ۝

إِلَيْهِ مَرْجِعُكُمْ جَمِيعًا وَعَدَّ اللَّهُ حَقًّا ۚ إِنَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ لِيَجْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّٰلِحٰتِ بِالْأَقْسَطِ ۚ وَالَّذِينَ كَفَرُوا لَهُمْ شَرَابٌ مِنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ ۝

هُوَ الَّذِي جَعَلَ الشَّمْسُ ضِيَاءً وَ الْقَمَرَ نُورًا ۚ وَقَدَرَهُ مَنَازِلَ لِتَعْلَمُوْا عَدَدَ السِّنِّيْنَ وَالْأَحْسَابِ ۚ 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 in 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 ۚ يَفَصِّلُ الْاٰيٰتِ  
لِقَوْمٍ يَعْلَمُوْنَ ﴿٧﴾

اِنَّ فِيْ اِخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَمَا  
خَلَقَ اللّٰهُ فِي السَّمٰوٰتِ وَالْاَرْضِ لٰيٰتٍ  
لِّقَوْمٍ يَتَّقُوْنَ ﴿٨﴾

اِنَّ الَّذِيْنَ لَا يَرْجُوْنَ لِقَآءَنَا وَرَضُوْا  
بِالْحَيٰوةِ الدُّنْيَا وَاطْمَآنَؤُوْا بِهَا وَ  
الَّذِيْنَ هُمْ عَنْ آيٰتِنَا غٰفِلُوْنَ ﴿٩﴾

اُولٰٓئِكَ مَا اُوْهُمْ النَّارُ بِمَا كَانُوْا  
يَكْسِبُوْنَ ﴿١٠﴾

اِنَّ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ  
يَهْدِيْهِمْ رَبُّهُمْ بِآيٰمِنٰهِمْ ۖ تَجْرِيْ  
مِنْ تَحْتِهِمُ الْاَنْهٰرُ فِيْ جَنَّٰتِ  
النَّعِيْمِ ﴿١١﴾

دَعُوْهُمْ فِيْهَا سُبْحٰنَكَ اللّٰهُمَّ وَ  
تَحِيَّتُهُمْ فِيْهَا سَلٰمٌ ۖ وَّاٰخِرُ دَعْوَاهُمْ  
اِنَّ الْحَمْدَ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ﴿١٢﴾

وَلَوْ يُعَجِّلُ اللّٰهُ لِلنَّاسِ الشَّرَّ  
اسْتَعْجَلُوْا لَهُمْ بِالْخَيْرِ لَقُضِيَ اِلَيْهِمْ  
اَجَلُهُمْ فَنَذَرُ الَّذِيْنَ لَا يَرْجُوْنَ  
لِقَآءَنَا فِيْ طُغْيَانِهِمْ يَعْمَهُوْنَ ﴿١٣﴾

وَ اِذَا مَسَّ الْاِنْسَانَ الضُّرُّ دَعَاَنَا  
رَجْمَةً اَوْ قَاعًا ۗ اَوْ قَاعًا ۗ فَلَمَّا  
رَفَعْنَاهُ عَمَّا يَتْلُو ۗ

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'ān other than this or change it.' Say, 'It is not for me to change it of my own accord. I only follow what is revealed to me. Indeed, I fear, if I disobey my Lord,

\* the punishment of an awful day.'

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 صُورَةَ مَا كَانَتْ تُرَىٰ لَهُ  
يَدْعُنَا إِلَىٰ صِرَاطٍ مِّسْرَةٍ كَذَلِكَ زُيِّنَ  
لِلْمُشْرِكِينَ مَا كَانُوا يَعْمَلُونَ ﴿١٤﴾

وَلَقَدْ أَهَلَكْنَا الْقُرُونِ مِن قَبْلِكُمْ  
لَمَّا ظَلَمُوا ۗ وَجَاءَتْهُمْ رُسُلُهُم  
بِالْبَيِّنَاتِ وَ مَا كَانُوا لِيُؤْمِنُوا ۗ  
كَذَلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِينَ ﴿١٥﴾  
ثُمَّ جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ مِن  
بَعْدِهِمْ لِنَنْظُرَ كَيْفَ تَعْمَلُونَ ﴿١٦﴾

وَمَا أَتَيْنَا عَلَيْهِم آيَاتِنَا بَيِّنَاتٍ ۗ قَالَ  
الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا آتِنَا بِقُرْآنٍ  
غَيْرِ هَذَا أَوْ بَدِّلْهُ قُلْ مَا يَكُونُ لِي  
أَنْ أُبَدِّلَهُ مِن تِلْقَائِي نَفْسِي ۗ إِنْ  
أَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ ۗ إِنِّي أَخَافُ  
إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٧﴾  
قُلْ لَوْ شَاءَ اللَّهُ مَا تَلَوْتُهُ عَلَيْكُمْ وَلَا  
أَدْرَاكُمْ بِهِ ۗ فَقَدْ لَبِثْتُ فِيكُمْ عُمُرًا  
مِّن قَبْلِهِ ۗ أَفَلَا تَعْقِلُونَ ﴿١٨﴾

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 هَؤُلَاءِ  
شُفَعَاؤُنَا عِنْدَ اللَّهِ ۗ 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.’

\* 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.’

اللَّهُ بِمَا لَا يَعْلَمُ فِي السَّمَوَاتِ وَلَا فِي  
الْأَرْضِ ۖ سُبْحٰنَهُ وَ تَعَالٰى عَمَّا  
يُشْرِكُونَ ﴿١٩﴾

وَمَا كَانَ النَّاسُ إِلَّا أُمَّةً وَاحِدَةً  
فَاخْتَلَفُوا ۗ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ  
رَبِّكَ لَفُضِيَ بَيْنَهُمْ فِيمَا فِيهِ  
يَخْتَلِفُونَ ﴿٢٠﴾

وَيَقُولُونَ لَوْلَا أُنزِلَ عَلَيْهِ آيَةٌ مِنْ  
رَبِّهِ ۗ فَقُلْ إِنَّمَا الْغَيْبُ لِلَّهِ فَانْتَظِرُوا ۗ  
إِنِّي مَعَكُمْ مِنَ الْمُنتَظِرِينَ ﴿٢١﴾

وَإِذَا أَذَقْنَا النَّاسَ رَحْمَةً مِنْ بَعْدِ  
ضَرَّاءَ مَسَّتْهُمْ إِذَا لَهُمْ مَكْرٌ فِي  
آيَاتِنَا ۗ قُلِ اللَّهُ أَسْرَعُ مَكْرًا ۗ إِن  
رُسُلَنَا يَكْتُبُونَ مَا تَمْكُرُونَ ﴿٢٢﴾

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  
أَنْجَيْتَنَا مِنْ هَذِهِ لَنَكُونَنَّ مِنَ  
الشَّاكِرِينَ ﴿٢٣﴾

24. But when He has delivered them, lo! they begin to commit excesses in \*the earth wrongfully. O ye men, your excesses are only against your own selves. *Have* the enjoyment of the present life. Then to Us shall be your return; and We will inform you of what you used to do.

\* 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 ornament 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 are

فَلَمَّا أَنْجَلْنَاهُمْ إِذْ آهَمُوا يَبْتَغُونَ فِي الْأَرْضِ  
بِغَيْرِ الْحَقِّ يَا أَيُّهَا النَّاسُ إِنَّمَا بَغْيُكُمْ  
عَلَىٰ أَنْفُسِكُمْ مَتَّاعَ الْحَيَاةِ الدُّنْيَا  
ثُمَّ إِلَيْنَا مَرْجِعُكُمْ فَنُنَبِّئُكُمْ بِمَا  
كُنْتُمْ تَعْمَلُونَ ﴿٢٤﴾

إِنَّمَا مَثَلُ الْحَيَاةِ الدُّنْيَا كَمَاءٍ  
أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ  
نَبَاتُ الْأَرْضِ وَمِمَّا يَأْكُلُ النَّاسُ  
وَالْأَنْعَامُ حَتَّىٰ إِذَا أَخَذَتِ الْأَرْضُ  
زُخْرُفَهَا وَازَّيَّنَتْ وَظَنَّ أَهْلُهَا أَنَّهُمْ  
قَدِرُوا عَلَىٰهَا أَتَمَّا أَمَرْنَا 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 ذُجُوهُهُمْ قَتَرٌ وَلَا ذُلٌّ أَؤَلِيكَ  
أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ﴿٢٧﴾

وَالَّذِينَ كَسَبُوا السَّيِّئَاتِ جَزَاءُ  
سَيِّئَةٍ يَمْثِلُهَا وَيَتَزَهَّقُهَا ذَلَّةٌ مِمَّا  
لَهُمْ مِنَ اللَّهِ مِنْ عَاصِمٍ كَأَنَّمَا  
أَغْشَيْتَ وُجُوهَهُمْ قِطْعًا مِنَ اللَّيْلِ  
مُظْلِمًا أَؤَلِيكَ 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.

the inmates of the Fire; therein shall they abide.

\* 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.

\* 30. ‘So Allāh is *now* sufficient as a Witness between us and you. We were certainly unaware of your worship.’

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.

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’.

\* 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*?

34. Thus is the word of thy Lord proved true against those who rebel,

\* 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**?

فِيهَا خَالِدُونَ ﴿٢٩﴾

وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ  
لِلَّذِينَ أَشْرَكُوا مَكَانَكُمْ أَنْتُمْ وَ  
شُرَكَاءُكُمْ ۖ فَزَيَّلْنَا بَيْنَهُمْ وَ قَالَ  
شُرَكَاءُ وَهُمْ مَا كُنْتُمْ إِيَّانَا تَعْبُدُونَ ﴿٣٠﴾

فَكَفَى بِاللَّهِ شَهِيدًا بَيْنَنَا وَ بَيْنَكُمْ إِنْ  
كُنَّا عَنْ عِبَادَتِكُمْ لَغُفْلِينَ ﴿٣١﴾

هَذَا لِكِ تَبْلُؤَا كُلِّ نَفْسٍ مَّا أَشَقَّتْ  
وَرُدُّوهُ إِلَى اللَّهِ مَوْلَاهُمْ الْحَقِّ وَ ضَلَّ  
عَنْهُمْ مَّا كَانُوا يَفْتَرُونَ ﴿٣٢﴾

قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَ الْأَرْضِ  
أَمْ مَنْ يَمْلِكُ السَّمْعَ وَ الْأَبْصَارَ وَ مَنْ يُخْرِجُ  
الْحَيَّ مِنَ الْمَيِّتِ وَ يُخْرِجُ الْمَيِّتَ مِنَ  
الْحَيِّ وَ مَنْ يَدِيرُ الْأَمْرَ ۗ فَسَيَقُولُونَ  
اللَّهُ ۗ فَقُلْ أَفَلَا تَتَّقُونَ ﴿٣٣﴾

فَذَلِكُمْ اللَّهُ رَبُّكُمُ الْحَقُّ ۗ فَمَاذَا بَعَدَ  
الْحَقِّ إِلَّا الضَّلَالُ ۗ فَآتَىٰ تُصْرُقُونَ ﴿٣٤﴾

كَذَلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَىٰ

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 فَسَقُوا أَنَّهُمْ لَا يُؤْمِنُونَ ﴿٣٥﴾  
 قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَن يَبْدَأُ  
 الْخَلْقَ ثُمَّ يُعِيدُهُ ۚ قُلِ اللَّهُ يَبْدَأُ  
 الْخَلْقَ ثُمَّ يُعِيدُهُ ۚ فَأَلَيْ تُوْفَكُونَ ﴿٣٥﴾

قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَن يَهْدِي إِلَى  
 الْحَقِّ ۚ قُلِ اللَّهُ يَهْدِي لِلْحَقِّ ۚ أَفَمَن  
 يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمَّنْ لَا  
 يَهْدِي ۚ إِلَّا أَن يَهْدِيَ ۚ فَمَا لَكُمْ كَيْفَ  
 تَحْكُمُونَ ﴿٣٦﴾

وَمَا يَتَّبِعُ أَكْثَرُهُمْ إِلَّا ظَنًّا ۚ إِنَّ الظَّنَّ  
 لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا ۚ إِنَّ اللَّهَ عَلِيمٌ  
 بِمَا يَفْعَلُونَ ﴿٣٧﴾

وَمَا كَانَ هَذَا الْقُرْآنُ أَنْ يُفْتَرَى مِنْ  
 دُونِ اللَّهِ وَلَكِنْ تَصْدِيقَ الَّذِي بَيْنَ  
 يَدَيْهِ وَتَفْصِيلَ الْكِتَابِ لَا رَيْبَ فِيهِ  
 مِنْ رَبِّ الْعَالَمِينَ ﴿٣٨﴾

أَمْ يَقُولُونَ افْتَرَاهُ ۚ قُلْ فَأْتُوا  
 بِسُورَةٍ مِّثْلِهِ ۚ وَإِذْ عَوَّازٌ مِّنْ  
 دُونِ اللَّهِ يَكْتُمُ صَدِيقِينَ ﴿٣٩﴾

بَلْ كَذَّبُوا بِمَا لَمْ يُحِبُّوا يَعْلَمُوهُ ۚ وَكَمَا  
 يَأْتِيهِمْ تَأْوِيلُهُ ۚ كَذَلِكَ كَذَّبَ الَّذِينَ  
 مِنْ قَبْلِهِمْ ۚ فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ  
 الظَّالِمِينَ ﴿٤٠﴾

وَمِنْهُمْ مَن يُّؤْمِنُ بِهِ ۚ وَمِنْهُمْ  
 مَّنْ لَا يُؤْمِنُ بِهِ ۚ وَرَبُّكَ أَعْلَمُ

\* therein, and thy Lord well knows those who act corruptly.

بِالْمُفْسِدِينَ ﴿٣١﴾

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.'

وَأَن كَذَّبْتُمْ فَسَقِلْ لِي عَمَلِي وَ  
لَكُمْ عَمَلِكُمْ ۚ أَأَنْتُمْ بَرِيئُونَ مِمَّا  
أَعْمَلْتُمْ وَأَنَا بَرِيءٌ مِّمَّا تَعْمَلُونَ ﴿٣٢﴾

43. And among them are *some* who give ear to thee. But canst thou make the deaf hear, even though they understand not?

وَمِنْهُمْ مَّن يَسْتَمِعُونَ لِآيَاتِكَ ۚ أَفَأَنْتَ  
تُصِمُّهُ الصَّمَّ وَلَوْ كَانُوا لَا يَعْقِلُونَ ﴿٣٣﴾

44. And among them are *some* who look towards thee. But canst thou guide the blind, even though they see not?

وَمِنْهُمْ مَّن يَنْظُرُ إِلَيْكَ ۚ أَفَأَنْتَ  
تَهْدِي الْعُمْيَ وَلَوْ كَانُوا لَا يُبْصِرُونَ ﴿٣٤﴾

45. Certainly, Allāh wrongs not men at all, but men wrong their own souls.

إِنَّ اللَّهَ لَا يَظْلِمُ النَّاسَ شَيْئًا وَلَكِنَّ  
النَّاسَ أَنْفُسَهُمْ يَظْلِمُونَ ﴿٣٥﴾

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 لَّهُمْ يَلْبِثُونَ  
إِلَّا سَاعَةً مِّنَ النَّهَارِ يَتَعَارَفُونَ  
بَيْنَهُمْ ۚ قَدْ خَسِرَ الَّذِينَ كَذَّبُوا  
بِإِلْقَاءِ اللَّهِ وَمَا كَانُوا مُهْتَدِينَ ﴿٣٦﴾

\* 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 نُرِيَنَّكَ بَعْضَ الَّذِي نَعِدُهُمْ  
أَوْ نَتَوَقَّيَنَّكَ فَإِلَيْنَا مَرْجِعُهُمْ ثُمَّ  
اللَّهُ شَهِيدٌ عَلَىٰ مَا يَفْعَلُونَ ﴿٣٧﴾

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 وَأَهُمْ لَا  
يُظْلَمُونَ ﴿٣٨﴾

\* 41. and **your Lord** knows best those who provoke disorder.

\* 42. And if they accuse **you** of lying, say, 'I am accountable for my actions and you for yours.'

\* 46. ... and would **not be guided**.

\* 47. **And if We** make you witness a part of what We promised them or cause you to die *before that*, to Us shall be their return; then will Allāh stand witness against what they do.

49. And they say, ‘When will this promise be fulfilled, if you are truthful?’

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ ﴿٤٩﴾

50. Say, ‘I have no power for myself over any harm or benefit, save that which Allāh wills. For every *disbelieving* people there is an appointed term. When their term is come, they cannot remain behind a single moment, nor can they get ahead of it.’

قُلْ لَا أَمْلِكُ لِنَفْسِي ضَرًّا وَلَا نَفْعًا إِلَّا مَا شَاءَ اللَّهُ لِكُلِّ أُمَّةٍ أَجَلٌ إِذَا جَاءَ أَجْلُهُمْ فَلَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ ﴿٥٠﴾

51. Say, ‘Tell me, if His punishment comes upon you by night or by day, \*how will the guilty run away from it?’

قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُهُ بَيَّاتًا أَوْ نَهَارًا مَّاذَا يَسْتَعْجِلُ مِنْهُ الْمُجْرِمُونَ ﴿٥١﴾

52. ‘Is it then when it has befallen you that you will believe in it? What! Now! And *before this* you used to demand its speedy coming?’

أَتُنْمِرُونَ إِذَا مَا وَقَعَ أَمْنْتُمْ بِهِ وَالَّذِينَ قَدْ كُنْتُمْ بِهِ تَسْتَعْجِلُونَ ﴿٥٢﴾

53. Then will it be said to those who did wrong, ‘Taste ye the abiding punishment. You are not requited save for that which you used to earn.’

ثُمَّ قِيلَ لِلَّذِينَ ظَلَمُوا ذُوقُوا عَذَابَ الْخُلْدِ هَلْ تُجْزَوْنَ إِلَّا بِمَا كُنْتُمْ تَكْسِبُونَ ﴿٥٣﴾

54. And they enquire of thee, ‘Is it true?’ Say, ‘Yea, by my Lord! It is most surely true; and you cannot frustrate it.’

وَيَسْتَنْبِئُونَكَ أَحَقُّ هُوَ قُلْ إِي رَبِّي إِنَّهُ لَحَقٌّ بِّوَمَا أَنْتُمْ بِمُعْجِزِينَ ﴿٥٤﴾

R. 6.

55. And if every soul that does wrong possessed all that is in the earth, it would surely offer to ransom *itself* therewith. And they will conceal *their* remorse when they see the punishment. And judgment shall be passed between them with equity, and they shall not be wronged.

وَلَوْ أَنَّ لِلَّذِينَ ظَلَمُوا مَا فِي الْأَرْضِ لَافْتَدَتْ بِهِ وَأَسْرُوا النَّدَامَةَ كَمَا رَأَوْا الْعَذَابَ هُوَ قِضِيَ بَيْنَهُمْ بِالْقِسْطِ وَهُمْ لَا يُظْلَمُونَ ﴿٥٥﴾

\*56. Know ye! to Allāh, surely, belongs whatever is in the heavens and the earth. Know ye, that Allāh’s promise is surely true! But most of them understand not.

الْآلَانَ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَالْآلَانَ وَعْدَ اللَّهِ حَقٌّ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٥٦﴾

\*51. ... how could the guilty escape it however hastily?

\*56. Lo! To Allāh, surely, belongs whatever is in the heavens and the earth. Lo! Verily, the promise of Allāh is true. But most of them know not.

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 heard.’

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’ān, and you do no work, but We are witnesses of you when you are engrossed therein. And there is not hidden from thy Lord even an atom’s weight in the earth or in heaven. And there is nothing smaller than that or greater, but it is *recorded* in a clear Book.

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’ān, and **you** do not do **anything** but **We watch you** when you are engrossed therein. And **nothing is hidden** from the view of your Lord—even that which weighs no more than a particle or less thereof, or greater than that in the earth or in the heavens—but it is *recorded* in a clear Book.

\* 64. Those who believed and acted ever righteously.

هُوَ يَحْيِي وَيُمِيتُ وَاللَّهُ تَرْجِعُونَ ﴿٥٧﴾

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ  
مَوْعِظَةٌ مِّن رَّبِّكُمْ وَشِفَاءٌ لِّمَا  
فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ  
لِّلْمُؤْمِنِينَ ﴿٥٨﴾

قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ  
فَلْيَفْرَحُوا هُوَ خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿٥٩﴾

قُلْ أَرَأَيْتُمْ مَا أَنْزَلَ اللَّهُ لَكُمْ مِّن  
رِّزْقٍ فَجَعَلْتُمْ مِّنْهُ حَرَامًا وَحَلَالًا  
قُلْ اللَّهُ آذِنَ لَكُمْ أَمْ عَلَى اللَّهِ  
تَفْتَرُونَ ﴿٦٠﴾

وَمَا ظَنُّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ  
الْكُذُوبَ يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ لَذُو  
فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَهُمْ  
لَا يَشْكُرُونَ ﴿٦١﴾

وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُوا مِنْهُ  
مِن قُرْآنٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا  
كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ  
وَمَا يَعْزُبُ عَنْ رَبِّكَ مِنْ شَيْءٍ ذَرَّةً  
فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَلَا أَصْغَرَ  
مِن ذَلِكَ وَلَا أَكْبَرَ إِلَّا فِي كِتَابٍ  
مُّبِينٍ ﴿٦٢﴾

الَّذِينَ آمَنُوا وَلَمْ يَلْبَسُوا  
الْإِيمَانَ أَتَى الْقُلُوبَ فِيهَا  
ذُرِّيَّةٌ مِّنْ دُونِهَا فَهُمْ لَا يَخُوفُونَ  
وَلَا يَحْزَنُونَ ﴿٦٣﴾

الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ ﴿٦٤﴾

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 يَجْرُؤُا  
تَبْدِيلَ مَا كَلِمَاتِ  
اللَّهِ ۗ ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٦٥﴾

\*66. And let not their words grieve thee. Surely, all power belongs to Allāh. He is the All-Hearing, the All-Knowing.

وَلَا يَجْرُؤُا تَبْدِيلَ مَا كَلِمَاتِ  
اللَّهِ ۗ جَمِيعًا ۗ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٦٦﴾

\*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 مَنْ فِي السَّمٰوٰتِ  
وَمَنْ فِي الْأَرْضِ ۗ وَمَا يَتَّبِعُ  
الَّذِينَ يَدْعُونَ مِنْ دُونِ  
اللَّهِ شُرَكَاءَ ۗ إِنْ يَتَّبِعُونَ  
إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿٦٧﴾

\*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 لَكُمْ لَيْلًا  
تَسْكُنُونَ فِيهَا وَالنَّهَارَ  
مُبْصِرًا ۗ وَإِنَّ فِي ذَٰلِكَ  
لَآيَاتٍ لِّقَوْمٍ يَسْمَعُونَ ﴿٦٨﴾

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 وَاَدًا  
الْحَنِيفِيَّ ۗ مَا فِي السَّمٰوٰتِ  
وَمَا فِي الْأَرْضِ ۗ إِنْ عِنْدَكُمْ  
مِنْ سُلْطٰنٍ بِهٰذَا آتَقُولُونَ  
عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٦٩﴾

70. Say, 'Those who invent a lie against Allāh shall not prosper.'

قُلْ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ  
الْكُذِبَ لَا يَفْلِحُونَ ﴿٧٠﴾

\*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 نُنزِلُهُمُ الْعَذَابَ  
الشَّدِيدَ ۗ بِمَا كَانُوا يَكْفُرُونَ ﴿٧١﴾

\*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.'

وَإِذْ نَادَىٰ يٰقَوْمِ  
وَإِذْ نَادَىٰ عَلَيْهِمْ رَبُّهُمُ إِذْ قَالَ لِقَوْمِهِ  
يَقَوْمِ إِن كَانَ كَبُرَ عَلَيْكُمْ مَقَامِي وَ  
تَذَكِيرِي بِآيَاتِ اللَّهِ فَعَلَى اللَّهِ  
تَوَكَّلْتُ فَأَجْمِعُوا أَمْرَكُمْ وَشُرَكَاءَكُمْ  
ثُمَّ لَا يَكُنْ أَمْرُكُمْ عَلَيْكُمْ غُمَّةً ثُمَّ  
اقضوا إِلَيَّ وَلَا تُنظِرُونِ ﴿٤٢﴾

فَإِنْ تَوَلَّيْتُمْ فَمَا سَأَلْتُكُمْ مِنْ أَجْرِهِ  
إِن أَجْرِي إِلَّا عَلَى اللَّهِ ۖ وَأَمْرٌ أَنْ  
أَكُونَ مِنَ الْمُسْلِمِينَ ﴿٤٣﴾

فَكَذَّبُوهُ فَنَجَّيْنَاهُ وَمَنْ مَعَهُ فِي  
الْفُلْكِ وَجَعَلْنَاهُمْ خَلِيفَةً وَأَعْرَفْنَا  
الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَانظُرْ كَيْفَ  
كَانَ عَاقِبَةُ الْمُنذَرِينَ ﴿٤٤﴾

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِ رُسُلًا إِلَىٰ قَوْمِهِمْ  
فَجَاءَهُمْ بِالْبَيِّنَاتِ فَمَا كَانُوا  
لِيُؤْمِنُوا بِمَا كَذَّبُوا بِهِ مِنْ قَبْلُ ۗ  
كَذَلِكَ نَطْبَعُ عَلَىٰ قُلُوبِ الْمُعْتَدِينَ ﴿٤٥﴾

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِم مُّوسَىٰ وَهَارُونَ  
إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ بِآيَاتِنَا فَاسْتَكْبَرُوا  
وَكَانُوا قَوْمًا مُّجْرِمِينَ ﴿٤٦﴾

فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوا  
إِنَّ هَذَا سِحْرٌ مُّبِينٌ ﴿٤٧﴾

قَالَ مُوسَىٰ أَتَقُولُونَ لِلْحَقِّ لَمَّا  
جَاءَكُمْ ۗ أَسِحْرٌ هَذَا وَلَا يُفْلِحُ  
السَّاحِرُونَ ﴿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.’

قَالُوا أَجِئْتَنَا لِنَلْفِتْنَا عَمَّا وَجَدْنَا  
عَلَيْهِ آبَاءَنَا وَتَكُونُ لَكُمَا الْكِبْرِيَاءُ  
فِي الْأَرْضِ، وَمَا نَحْنُ لَكُمَا بِمُؤْمِنِينَ ﴿٨٧﴾

وَقَالَ فِرْعَوْنُ ائْتُونِي بِكُلِّ سِحْرِ  
عَلَيْكُمْ ﴿٨٨﴾

فَلَمَّا جَاءَ السَّحَرَةُ قَالَ لَهُمْ مُوسَى  
الْقُوا مَا أَنْتُمْ مُلْقُونَ ﴿٨٩﴾

فَلَمَّا ألقُوا قَالَ مُوسَى مَا جِئْتُمْ بِهِ  
السَّحَرُ إِنَّ اللَّهَ سَيُبْطِلُهُ إِنَّ اللَّهَ  
لَا يُضِلُّ عَمَلَ الْمُفْسِدِينَ ﴿٩٠﴾

وَيُحِقُّ اللَّهُ الْحَقَّ بِكَلِمَاتِهِ وَلَوْ كَرِهَ  
الْمُجْرِمُونَ ﴿٩١﴾

فَمَا آمَنَ لِمُوسَى إِلَّا ذُرِّيَّةٌ مِّنْ  
قَوْمِهِ عَلَى خَوْفٍ مِّنْ فِرْعَوْنَ وَ  
مَلَائِهِمْ أَن يُفْتِنَهُمْ، وَإِنَّ فِرْعَوْنَ  
لَعَالِي فِي الْأَرْضِ وَإِنَّهُ لَوَن  
الْمُشْرِفِينَ ﴿٩٢﴾

وَقَالَ مُوسَى يَقَوْمِ إِن كُنْتُمْ  
بِاللَّهِ فَعَلَيْهِ تَوَكَّلُوا إِن كُنْتُمْ  
مُسْلِمِينَ ﴿٩٣﴾

فَقَالُوا عَلَى اللَّهِ تَوَكَّلْنَا رَبَّنَا لَا تَجْعَلْنَا  
فِتْنَةً لِلْقَوْمِ الظَّالِمِينَ ﴿٩٤﴾

وَنَجِّنَا بِرَحْمَتِكَ مِنَ الْقَوْمِ الْكَافِرِينَ ﴿٩٥﴾

\* 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.

\* 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 تَبَوِّأَ  
لِقَوْمِكَ مِمَّا رَمَيْنَا أَصْحَابًا وَأَجْعَلُوا  
بُيُوتَكُمْ 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  
وَمَلَآئِكَ زِينَةً وَآمَوَا فِي الْحَيَاةِ  
الدُّنْيَا رَبَّنَا لِيُضِلُّوا عَن 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 أُجِيبَتِ دَعْوَتُكُمَا  
فَاسْتَقِيمَا وَلَا تَتَّبِعِنَّ 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

وَجَاءُوا زُنًا بِبَنِي إِسْرَائِيلَ الْبَحْرَ  
فَاتَّبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُ بَغْيًا  
وَعَدُوًّا حَتَّىٰ إِذَا دَرَكَهُ الْغَرَقُ قَالَ  
أَمِنْتُ أَنَّهُ لَا 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* ( وَاجْعَلُوا 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 *aqīmu al-ṣalāta* ( 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.

بِهِ بَنُو إِسْرَائِيلَ وَ أَنَا مِنَ  
الْمُسْلِمِينَ ﴿٩١﴾

الَّذِينَ وَقَدْ عَصَيْتَ قَبْلُ وَ كُنْتَ مِنَ  
الْمُفْسِدِينَ ﴿٩٢﴾

فَالْيَوْمَ نُنَجِّيكَ بِبَدَنِكَ لِتَكُونَ لِمَنْ  
خَلَقَكَ آيَةً ۚ وَلَا تَكُونُ مِنَ النَّاسِ  
الَّذِينَ هُمْ عَنْ آيَاتِنَا كَافِرُونَ ﴿٩٣﴾

وَلَقَدْ بَوَّأْنَا بَنِي إِسْرَائِيلَ مَبْوَأًا  
صَدِيقًا وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ ۖ فَمَا  
اِخْتَلَفُوا حَتَّىٰ جَاءَهُمُ الْعِلْمُ ۗ إِنَّ  
رَبَّكَ يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَامَةِ  
فِي مَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿٩٤﴾

فَإِنْ كُنْتَ فِي شَكٍّ مِّمَّا أَنْزَلْنَا إِلَيْكَ  
فَسْأَلِ الَّذِينَ يَفْقَهُوْنَ أَلْكِتَابِ مِنَ  
قَبْلِكَ ۚ لَقَدْ جَاءَكَ الْحَقُّ مِن رَّبِّكَ  
فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ ﴿٩٥﴾

وَلَا تَكُونَنَّ مِنَ الَّذِينَ كَذَّبُوا بِآيَاتِ  
اللَّهِ فَتَكُونُوا مِنَ الْخَاسِرِينَ ﴿٩٦﴾

إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ  
رَبِّكَ لَا يُؤْمِنُونَ ﴿٩٧﴾

وَلَوْ جَاءَهُمْ كُلُّ آيَةٍ حَتَّىٰ يَرَوْا  
الْعَذَابَ الْأَلِيمَ ﴿٩٨﴾

فَلَوْلَا كَانَتْ قَرْيَةً أَمْنَتْ فَتَفْعَهَا  
إِيمَانُهَا إِلَّا قَوْمَ يُونُسَ لَمَّا آمَنُوا  
كَشَفْنَا عَنْهُمْ عَذَابَ الْخُرْطِيِّ فِي  
الْحَيَاةِ الدُّنْيَا وَ مَتَّعْنَاهُمْ إِلَىٰ حِينٍ ﴿٩٩﴾

\*92. What! Now! while **you have been disobedient before and were of those who do mischief.**

100. And if thy Lord had *enforced* His will, surely, all who are on the earth would have believed together. Wilt thou, then, force men to become believers?

وَلَوْ 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 تُؤْمِنَ إِلَّا بِإِذْنِ  
اللَّهِ ۗ وَيَجْعَلُ الرَّجْسَ 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.

قُلِ انظُرُوا مَاذَا فِي السَّمَوَاتِ وَ  
الْأَرْضِ ۗ وَمَا تُغْنِي الْآيَاتُ وَالتَّذْذُرُ  
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 فَانْتَظِرُوا رَبِّي  
مَعَكُمْ مِنَ الْمُنتَظِرِينَ ﴿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 كَذَلِكَ  
حَقًّا عَلَيْنَا نُنَجِّ 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  
مِنْ دِينِي فَلَا أَعْبُدُ الَّذِينَ تَعْبُدُونَ  
مِنْ دُونِ اللَّهِ ۗ لَكِن 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 مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكَ  
وَلَا يَضُرُّكَ ۚ فَإِنْ فَعَلْتَ فَإِنَّكَ إِذَا  
مِنَ 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.

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.'

110. And follow that which is revealed to thee and be steadfast until Allāh give His judgment. And He is the Best of judges.

وَأِنْ يَّمْسَسْكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ  
لَهُ إِلَّا هُوَ وَإِنْ يُرِدْكَ بِخَيْرٍ فَلَا رَادَّ  
لِفَضْلِهِ يُصِيبُ بِهِ مَنْ يَشَاءُ مِنْ  
عِبَادِهِ وَهُوَ الْغَفُورُ الرَّحِيمُ ﴿٣٨﴾

قُلْ يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الْحَقُّ  
مِنْ رَبِّكُمْ ۖ فَمَنْ اهْتَدَىٰ فَإِنَّمَا  
يَعْتَدِي لِنَفْسِهِ ۖ وَمَنْ ضَلَّ فَإِنَّمَا  
يَضِلُّ عَلَيْهَا ۖ وَمَا أَنَا عَلَيْكُمْ بِوَكِيلٍ ﴿٣٩﴾

وَاتَّبِعْ مَا يُوحَىٰ إِلَيْكَ وَاصْبِرْ حَتَّىٰ  
يَحْكُمَ اللَّهُ ۗ وَهُوَ خَيْرُ الْحَاكِمِينَ ﴿٤٠﴾



## HÜD

(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.

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 اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
الذَّاتِ كَتَبَ أَحْكَمَتْ آيَتُهُ ثُمَّ  
فُصِّلَتْ مِنْ لَدُنْ حَكِيمٍ خَبِيرٍ ۝

أَلَّا تَعْبُدُوا إِلَّا اللَّهَ ۗ إِنِّي لَكُمْ مِنْهُ  
نَذِيرٌ وَبَشِيرٌ ۝

وَإِنْ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا  
إِلَيْهِ يُمَتِّعْكُمْ مَتَاعًا حَسَنًا إِلَى  
أَجَلٍ مُّسَمًّى وَيُؤْتِ كُلَّ ذِي فَضْلٍ  
فَضْلَهُ ۗ وَإِنْ تَوَلَّوْا فَإِنِّي أَخَافُ  
عَلَيْكُمْ عَذَابَ يَوْمٍ كَبِيرٍ ۝

إِلَى اللَّهِ مَرْجِعُكُمْ ۗ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ  
قَدِيرٌ ۝

أَلَا إِنَّهُمْ يَمْتَنُونَ صُدُورَهُمْ لِيَسْتَخْفُوا  
مِنْهُ ۗ وَلَا حِئْنَ يَسْتَعْشُونَ ثِيَابَهُمْ  
يَعْلَمُ مَا يُسْرُونَ وَمَا يُعْلِنُونَ ۗ إِنَّهُ  
عَلِيمٌ بِذَاتِ الصُّدُورِ ۝

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَىٰ  
اللَّهِ رِزْقَهَا ۗ وَيَعْلَمُ مُسْتَقَرَّهَا وَ  
مُسْتَوْدَعَهَا ۗ كُلٌّ فِي كِتَابٍ مُبِينٍ ۝

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 قُلْتُمْ إِنَّا لَنَكْفُرُ بِمَبْعُوثُونَ مِنْ بَعْدِ الْمَوْتِ لَيَقُولَنَّ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا سِحْرٌ مُّبِينٌ ﴿٨﴾

وَلَئِن أَخَّرْنَا عَنْهُمْ الْعَذَابَ إِلَىٰ أُمَّةٍ مَّعْدُودَةٍ لَّيَقُولَنَّ مَا يَجْحِسُ فِي الْأَيَّامِ يَأْتِيهِمْ لَيْسَ مَصْرُوقًا عَنْهُمْ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٩﴾

وَلَئِن آذَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَاهَا مِنْهُ إِنَّهُ لَيَكْفُرُ ﴿١٠﴾

وَلَئِن آذَقْنَاهُ نِعْمَاءَ بَعْدَ ضَرَاءٍ مَسَّاهُ لَيَقُولَنَّ ذَهَبَ السَّيِّئَاتُ عَنِّي إِنَّهُ لَفَرِحٌ فَخُورٌ ﴿١١﴾

إِلَّا الَّذِينَ صَبَرُوا وَعَمِلُوا الصَّالِحَاتِ ۗ أُولَٰئِكَ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ﴿١٢﴾

فَلَعَلَّكَ تَارِكٌ بَعْضَ مَا يُوحَىٰ إِلَيْكَ وَضَارِقٌ 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 سُوْرٍ مِّثْلِهِ مُفْتَرِيَاتٍ ۖ وَادْعُوا مَنِ اسْتَدْعَيْتُمْ 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?

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.

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.

\* 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.

19. And who is more unjust than he who forges a lie against Allāh? Such shall be presented before their Lord,

\* 18. Can he, then, *be an impostor*, who possesses a clear proof from his Lord, and *to testify to whose truth* a witness from Him shall follow him, and who was preceded by the Book of Moses, a guide and a mercy? **They believe in him; and whoever from among the different sects rejects him**, Fire shall be his promised **abode**. So be not in doubt about it. Surely, it is the truth from **your** Lord; but most **people** do not believe.

**Note:** It is very important to determine to whom the pronoun 'they' refers. The only two persons mentioned in this verse are the Holy Prophet (may peace and blessings of Allāh be upon him) and the Divine witness who is to follow him. As far as Moses is concerned, it is not he but his Book to which reference is made because Books do not believe. It leaves us with the only option that a body of people is implied in the verse. The pronoun refers not only to the Prophet himself but also to his subordinate witness and some others.

The above verse should be understood in the same context that not only the Prophet and his witness believe in the truth of the Prophet and testify to it, but also the large number of their followers do the same.

It should be remembered that sometimes great Prophets are mentioned in the singular as one person but they have the potential to multiply and spread out. They are referred to as '*ummah*' (أمة), a large body of people in themselves. For reference see chapter 16 verse 121.

Some have understood the pronoun 'they' ('*alā'ika*' أئلك) to refer to Moses and his people.

فَأَلَّمْ يَسْتَجِيبُوا لَكُمْ فَأَعْلَمُوا أَلَّمَا  
أُنزِلَ يَعْلَمِ اللَّهُ وَأَنْ لَا إِلَهَ إِلَّا هُوَ قَهْلَ  
أَنْتُمْ مُسْلِمُونَ ﴿١٥﴾

مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا  
نُؤْفَ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا وَهُمْ فِيهَا  
لَا يُبْخَسُونَ ﴿١٦﴾

أُولَئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا  
النَّارُ ۖ وَحِطَّ مَا صَنَعُوا فِيهَا وَبِطُلَّ مَا  
كَانُوا يَعْمَلُونَ ﴿١٧﴾

أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِ وَيَتْلُوهُ  
شَاهِدًا 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 وَلَكِنَّ أَكْثَرَ النَّاسِ  
لَا يُؤْمِنُونَ ﴿١٨﴾

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا  
أُولَئِكَ يُعْرَضُونَ عَلَىٰ رَبِّهِمْ وَيَقُولُ

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 أَوْلِيَاءٍ ۗ  
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 لَهُمُ فِي الْآخِرَةِ هُمْ  
الْآخْسَرُونَ ﴿٢٣﴾

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ  
وَآخَبَتُوا إِلَىٰ رَبِّهِمْ ۗ أُولَٰئِكَ أَصْحَابُ  
الْجَنَّةِ ۗ هُمْ فِيهَا خَالِدُونَ ﴿٢٤﴾

مَثَلُ الْفَرِيقَيْنِ كَالْأَعْمَىٰ وَالْأَصْمَىٰ وَ  
الْبَصِيرِ وَالسَّمِيعِ ۗ هَلْ يَسْتَوِينَ مَثَلًا ۗ  
بَع ۗ أَفَلَا تَذَكَّرُونَ ﴿٢٥﴾

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ ۖ إِنِّي لَكُمْ  
نَذِيرٌ مُّبِينٌ ﴿٢٦﴾

أَنْ لَا تَعْبُدُوا إِلَّا اللَّهَ ۗ إِنِّي أَخَافُ عَلَيْكُمْ  
عَذَابَ يَوْمِ الْيَوْمِ ۗ ﴿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.’

بَلْ نَطَّئِكُمْ كَذِبَيْنَ ﴿٢٨﴾

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?

قَالَ يَقْوَمُ آرَائِيكُمْ إِنْ كُنْتُ عَلَىٰ بَيِّنَةٍ  
مِّن رَّبِّي وَأَتَيْنِي رَحْمَةً مِّن عِنْدِهِ  
فَعَصَيْتَ عَلَيْهِمْ أَتُلْزِمُكُمْ هَا وَ  
أَنْتُمْ لَهَا كَاهِنُونَ ﴿٢٨﴾

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.

وَيَقْوَمُ لَا أَسْأَلُكُمْ عَلَيْهِ مَا لَاءِ إِنْ  
أَجْرِي إِلَّا عَلَى اللَّهِ وَمَا أَنَا بِطَارِدِ  
الَّذِينَ آمَنُوا إِنَّهُمْ مُلْقُوا رَبَّهُمْ  
وَلِكْرِي أَرَكُمُ قَوْمًا تَجْهَلُونَ ﴿٢٩﴾

31. “And O my people, who would help me against Allāh, if I were to drive them away? Will you not then consider?

وَيَقْوَمُ مَن يَنْصُرُنِي مِنَ اللَّهِ إِنْ  
طَرَدْتَهُمْ أَفَلَا تَذَكَّرُونَ ﴿٢٩﴾

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.”

وَلَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَ  
لَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ إِنِّي مَلَكٌ وَ  
لَا أَقُولُ لِلَّذِينَ تَزْدَرِي أَعْيُنُكُمْ  
لَنْ يُؤْتِيَهُمُ اللَّهُ خَيْرًا اللَّهُ أَعْلَمُ  
بِمَا فِي أَنْفُسِهِمْ إِنْ إِيَّاكُمْ لَمَنِ  
الظَّالِمِينَ ﴿٣٠﴾

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.’

قَالُوا يَا نُوحُ قَدْ جَادَلْتَنَا فَكُتِّبَتْ  
جِدَا لَنَا فَأْتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ  
الصَّادِقِينَ ﴿٣١﴾

34. He said, ‘Allāh alone will bring it to you, if He please, and you cannot frustrate *God’s purpose*.

قَالَ إِنَّمَا يَأْتِيكُمْ بِهِ اللَّهُ إِنْ شَاءَ وَمَا  
أَنْتُمْ بِمُعْجِزِينَ ﴿٣٢﴾

\* 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.’

وَلَا يَنْفَعُكُمْ نَصْحِي إِنْ أَرَدْتُ أَنْ  
أَنْصَحَ لَكُمْ إِنْ كَانَ اللَّهُ يُرِيدُ أَنْ  
يُغْوِيَكُمْ هُوَ رَبُّكُمْ فَتَوَلَّوْا  
تَرْجِعُونَ ﴿٣٥﴾

\* 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.’

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 افْتَرَسَهُ قُلٌّ إِنْ  
افْتَرَيْتَهُ فَعَلَيَّْ إِجْرَامِي وَأَنَا بَرِيءٌ  
مِمَّا تُجْرِمُونَ ﴿٣٦﴾

وَأُوحِيَ إِلَى نُوحٍ أَنَّهُ لَنْ يُؤْمِنَ مِنْ  
قَوْمِكَ إِلَّا مَنْ قَدْ آمَنَ قَلًّا تَبَتُّتْسُ  
بِمَا كَانُوا يَفْعَلُونَ ﴿٣٧﴾

وَأَصْنِعِ الْفُلْكَ بِأَعْيُنِنَا وَوَحْيِنَا  
لَا تُخَاطِبْنِي فِي الَّذِينَ ظَلَمُوا  
إِنَّهُمْ مُغْرَقُونَ ﴿٣٨﴾

وَيَصْنَعُ الْفُلْكَ وَكَلَّمَا مَرَّ عَلَيْهِ  
مَلَأَ مِنْ قَوْمِهِ سَخِرُوا مِنْهُ قَالَ إِنْ  
تَسَخَرُوا مِنِّي فَإِنَّا نَسَخَرُ مِنْكُمْ كَمَا  
تَسَخَرُونَ ﴿٣٩﴾

فَسَوْفَ تَعْلَمُونَ ۖ مَنْ يَأْتِيهِ عَذَابٌ  
يُخْزِيهِ وَيَحِلُّ عَلَيْهِ عَذَابٌ مُّقِيمٌ ﴿٤٠﴾

حَتَّىٰ إِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ ۖ قُلْنَا  
أَحْمِلْ فِيهَا مِنْ كُلِّ زَوْجَيْنِ اثْنَيْنِ  
وَأَهْلِكَ إِلَّا مَنْ سَبَقَ عَلَيْهِ الْقَوْلُ  
وَمَنْ آمَنَ ۚ وَمَا آمَنَ مَعَهُ إِلَّا قَلِيلٌ ﴿٤١﴾

وَقَالَ اذْكَبُوا فِيهَا بِسْمِ اللَّهِ مَجْرِمًا  
وَمُرْسِيًّا ۚ إِن رَّبِّي لَغَفُورٌ رَحِيمٌ ﴿٤٢﴾

وَهِيَ تَجْرِي بِهِمْ فِي مَوْجٍ كَالْجِبَالِ وَ  
نَادَىٰ نُوحٌ ابْنَهُ وَكَانَ فِي مَعْزِلٍ  
يُبْنَٰي اذْكَبْ مَعَنَا وَلَا تَكُن 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.

قَالَ سَاوِيًّا إِلَىٰ جَبَلٍ يَّغْصِمُنِي مِنَ الْمَاءِ ۗ قَالَ لَا عَاصِمَ الْيَوْمَ مِنْ أَمْرِ اللَّهِ إِلَّا مَنْ رَحِمَهُ ۗ وَحَالٌ بَيْنَهُمَا الْمَوْجُ فَكَانَ مِنَ الْمَغْرُقِينَ ﴿٣٤﴾

45. And it was said, 'O earth, swallow thy water, and O sky, cease raining.' And the water was made to subside and the matter was ended. And the Ark came to rest on al-Jūdī. And it was said, 'Cursed be the wrongdoing people.'

وَقِيلَ يَا أَرْضُ ابْلَعِي مَاءَكِ وَيَسْمَاءُ أَقْلِعِي وَغِيضَ الْمَاءِ وَقُضِيَ الْأَمْرُ وَاسْتَوَتْ عَلَىٰ الْجُودِيِّ وَقِيلَ بُعْدًا لِّلْقَوْمِ الظَّالِمِينَ ﴿٣٥﴾

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.'

وَنَادَىٰ نُوحٌ رَبَّهُ فَقَالَ رَبِّ إِنَّ ابْنِي مِن أَهْلِي وَإِنَّ وَعْدَكَ الْحَقُّ وَأَنْتَ أَحْكَمُ الْحَكَمِينَ ﴿٣٦﴾

47. He said: 'O Noah, he is surely not of thy family; he is indeed a man of unrighteous conduct. So ask not of Me that of which thou hast no knowledge. I advise thee lest thou become one of the ignorant.'

قَالَ يَبْنَوحُ إِنَّهُ لَيْسَ مِن أَهْلِكَ ۚ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ ۖ فَلَا تَسْأَلْنِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ ۚ إِنِّي أَعِظُكَ أَن تَكُونَ مِنَ الْغَافِلِينَ ﴿٣٧﴾

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.'

قَالَ رَبِّ إِنِّي آعُوذُ بِكَ أَن أَسْأَلَكَ مَا لَيْسَ لِي بِهِ عِلْمٌ ۚ وَإِلَّا تَغْفِرْ لِي وَتَرْحَمْنِي أَكُنَ مِنَ الْخَاسِرِينَ ﴿٣٨﴾

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.'

قِيلَ يَبْنَوحُ اهْبِطْ بِسَلَامٍ مِنَّا وَبَرَكَاتٍ عَلَيْنَا وَعَلَىٰ أُمَّةٍ مِّمَّنْ مَعَكَ ۚ وَأُمَّةٍ سَنُنَبِّئُكُم بِهَا ثُمَّ يَمَسُّهُمْ مِنَّا عَذَابٌ أَلِيمٌ ﴿٣٩﴾

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.

تِلْكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهَا إِلَيْكَ ۚ مَا كُنْتَ تَعْلَمُهَا أَنْتَ وَلَا قَوْمُكَ مِن قَبْلِ هَٰذَا ۚ فَاصْبِرْ ۚ إِنَّ الْعَاقِبَةَ لِلْمُتَّقِينَ ﴿٤٠﴾

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.’

وَالِي عَادٍ 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  
وَلَا تَتَوَلَّوْا مُجْرِمِينَ ﴿٥٣﴾

قَالُوا يَهُودُ مَا جِئْتَنَا بِبَيِّنَةٍ وَمَا  
نَحْنُ بِتَارِكِي آلِهَتِنَا عَنْ قَوْلِكَ وَ  
مَا نَحْنُ لَكَ بِمُؤْمِنِينَ ﴿٥٤﴾

إِنْ نَقُولُ إِلَّا اعْتَرَاكَ بَعْضُ آلِهَتِنَا  
بِسُوءٍ ۚ قَالَ رَبِّي أَسْهَدُ اللَّهَ وَاشْهَدُوا  
رَبِّي بَرِيءٌ مِمَّا تُشْرِكُونَ ﴿٥٥﴾

مِنْ دُونِهِ فَكَيْدُوْنِي جَمِيعًا ثُمَّ لَا  
تُنظَرُونَ ﴿٥٦﴾

رَبِّي تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ ۚ مَا  
مِنْ دَابَّةٍ إِلَّا هُوَ آخِذٌ بِنَاصِيَّتِهَا 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 جَحَدُوا بِآيَاتِ رَبِّهِمْ  
وَاصَّوْا 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 ۗ لَا بَعْدَ الْعَادِ قَوْمٌ 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.’

وَأِلَى ثَمُودَ أَخَاهُمْ طَرِيحًا قَالَ يَقَوْمِ  
اعْبُدُوا اللَّهَ مَا لَكُمْ مِن إِلَهٍ غَيْرُهُ ۗ  
هُوَ أَنشَأَكُمْ مِنَ الْأَرْضِ وَاسْتَعْمَرَكُمْ  
فِيهَا فَاسْتَغْفِرُوا لَهُ ثُمَّ تَوْبُوا 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 يٰصَلِحُ قَدْ كُنْتَ فِينَا مَرْجُوًّا  
قَبْلَ هَذَا أَتَنْهَانَا أَنْ نَعْبُدَ مَا يَعْبُدُ  
آبَاؤُنَا وَإِنَّا لَفِي شَكٍّ مِّمَّا 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 يَقَوْمِ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَىٰ بَيِّنَةٍ  
مِّن رَّبِّي وَأُنزِيَ مِنهُ رَحْمَةٌ فَمَنْ  
يَنْصُرُنِي مِنَ اللَّهِ وَإِنْ 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.’

وَيَقَوْمِ 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.'

فَعَقَرُوها فَقَالَ تَمَتُّعُوا فِي دَارِكُمْ  
ثَلَاثَةَ أَيَّامٍ ذَلِكْ وَعْدٌ غَيْرُ  
مَكْذُوبٍ ﴿٦٦﴾

67. So when Our command came, we saved Ṣāliḥ and those who believed with him by Our *special* mercy, and *We saved them* from the ignominy of that day. Surely, thy Lord is Powerful, Mighty.

فَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا صَالِحًا وَ  
الَّذِينَ آمَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَمِن  
خِزْيِ يَوْمِئِذٍ إِنَّ رَبَّكَ هُوَ الْقَوِيُّ  
الْعَزِيزُ ﴿٦٧﴾

\* 68. And punishment overtook those who had done wrong, and they lay prostrate in their houses,

وَ أَخَذَ الَّذِينَ ظَلَمُوا الصَّيْحَةَ  
فَأَسْبَحُوا فِي دِيَارِهِمْ جُنُودًا ﴿٦٨﴾

69. As though they had never dwelt therein. Behold! Thamūd behaved ungratefully to their Lord; Behold! cursed are *the tribe of* Thamūd.

كَأَن لَّمْ يَغْنَوْا فِيهَا وَالْآلِ إِنَّ تَمُودًا  
كَفَرُوا رَبَّهُمْ أَلَا بُعْدًا لِثَمُودٍ ﴿٦٩﴾

## 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.

وَلَقَدْ جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ  
بِالْبُشْرَى قَالُوا سَلَامٌ قَالَ سَلَّمَ  
فَمَا لَبِثَ أَنْ جَاءَ بِعِجَلٍ حَنِينٍ ﴿٧٠﴾

\* 71. But when he saw their hands not reaching thereto, he knew not what they were, and conceived a fear of them. They said, 'Fear not, for we have been sent to the people of Lot.'

فَلَمَّا رَأَى أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ  
نَجَرَهُمْ وَأَوْجَسَ مِنْهُمْ خِيفَةً قَالُوا  
لَا تَخَفْ إِنَّا أُرْسِلْنَا إِلَى قَوْمِ لُوطٍ ﴿٧١﴾

\* 72. And his wife was standing *by*, and she *too* was frightened, whereupon We gave her glad tidings of the birth of Isaac and, after Isaac, of Jacob.

وَأَمْرَأَتُهُ قَائِمَةٌ فَضَحِكَتْ فَبَشَّرْنَا  
بِإِسْحَاقَ ۖ وَ مِنْ ذُرِّيَّتِهِ يُعْقَبُ جَاكِبُ ﴿٧٢﴾

73. She said, 'Oh, woe is me! Shall I bear a child when I am an old woman, and this my husband is an old man? This is indeed a strange thing!'

قَالَتْ يَوَيْلَ لِي ۖ أَرَأَيْتُ وَأَنَا عَجُوزٌ وَ هَذَا  
بِعْزِي شَيْخًا ۖ إِنَّ هَذَا لَشَيْءٌ عَجِيبٌ ﴿٧٣﴾

\* 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.



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 وَبَرَكَتُهُ 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 الرَّوْعُ 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 ۖ وَرَأَيْتُمْ أَيُّهُمْ 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 ذَرْعًا 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 تُخْزُونِ 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 ۖ وَإِنَّكَ لَتَعْلَمُ 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 أَنَّ لِي بِكُمْ قُوَّةً 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 امْرَأَتَكَ  
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 حِجَارَةً مِنْ  
سِجِّيلٍ مُنْقُوعٍ ﴿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 مِنْ  
أَعْيُنِ 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.

وإلى مَدْيَنَ أَخَاهُمْ شُعَيْبًا قَالَ يٰقَوْمِ  
اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ  
وَلَا تَنْقُصُوا الْمِكْيَالَ وَالْمِيزَانَ  
إِنِّي أَرَاكُمْ بِخَيْرٍ وَإِنِّي أَخَافُ عَلَيْكُمْ  
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.

وَيَقُومُوا 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.’

بَقِيَّتِ اللَّهُ خَيْرٌ لَّكُمْ إِنْ 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 يُشْعَبُ أَصَلَوْتُكَ تَأْمُرُكَ  
أَنْ تَتْرُكَ 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 Sāliḥ; 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 فِي أَمْوَالِنَا مَا نَشَاءُ إِنَّكَ  
كَأَنَّتَ الْحَلِيمَ الرَّشِيدَ ﴿٨٩﴾

قَالَ يَقَوْمِ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَى  
بَيِّنَةٍ مِنْ رَبِّي وَرَزَقَنِي مِنْهُ رِزْقًا  
حَسَنًا وَمَا أُرِيدُ أَنْ أُخَالِفَكُمْ إِلَى  
مَا أَنْهَكُمُ عَنْهُ إِنْ أُرِيدُ إِلَّا الْإِصْلَاحَ  
مَا اسْتَطَعْتُ وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ  
عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ﴿٩٠﴾

وَيَقَوْمِ لَا يَجْرِمَنَّكُمْ شِقَاقِي أَنْ  
يُصِيبَكُمْ مِثْلُ مَا أَصَابَ قَوْمَ نُوحٍ  
أَوْ قَوْمَ هُودٍ أَوْ قَوْمَ صَالِحٍ وَمَا قَوْمُ  
لُوطٍ مِنْكُمْ بِبَعِيدٍ ﴿٩١﴾

وَاسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ  
إِنَّ رَبِّي رَحِيمٌ وَدُودٌ ﴿٩٢﴾

قَالُوا يَشْعِيبُ مَا نَفَقَهُ كَثِيرًا مِمَّا  
تَقُولُ وَإِنَّا لَنَرَاكَ فِينَا ضَعِيفًا وَلَوْ  
لَا رَهْطُكَ لَرَجَمْنَاكَ وَمَا أَنْتَ عَلَيْنَا  
بِعَزِيزٍ ﴿٩٣﴾

قَالَ يَقَوْمِ أَرَهْطِي أَعَزُّ عَلَيْكُمْ مِنَ اللَّهِ  
وَاتَّخَذْتُمُوهُ وَرَاءَكُمْ ظَهْرِي وَإِنَّ رَبِّي  
بِمَا تَعْمَلُونَ مُحِيطٌ ﴿٩٤﴾

وَيَقَوْمِ اعْمَلُوا عَلَى مَكَانَتِكُمْ إِنِّي  
عَامِلٌ سَوْفَ تَعْلَمُونَ مَنْ يَأْتِيهِ  
عَذَابٌ يُخْزِيهِ وَمَنْ هُوَ كَاذِبٌ  
وَأْتَقِيبُوا إِلَيَّ مَعَكُمْ رَقِيبٌ ﴿٩٥﴾

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 جُثْمِينَ ﴿٩٥﴾

96. As though they had never dwelt therein. Behold! how Midian was cut off, even as Thamūd had been cut off.

كَأَن لَّمْ يَعْنُوا 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 وَوَلَآئِهِ فَاتَّبَعُوا أَمْرَ  
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 وَيَسَّ الْوِرْدُ  
الْمُورِدُ ﴿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*.

وَآتَبِعُوا 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 نَقَّصْنٰهُ  
عَلَيْكَ مِنْهَا قَائِمٌ 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 اللّٰهِ 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 أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقُرَىٰ وَهِيَ ظَالِمَةٌ ۚ إِنَّ أَخْذَهُ أَلِيمٌ شَدِيدٌ ﴿٣٣﴾

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 ۗ ذَلِكَ يَوْمٌ مَّجْمُوعٌ لَّهُ النَّاسُ وَذَلِكَ يَوْمٌ مَّشْهُودٌ ﴿٣٤﴾

105. And We delay it not save for a computed term.

وَمَا نُؤَخِّرُهُ إِلَّا لِأَجَلٍ مُّعَدٍّ وَّذِي ۞

106. The day it comes, no soul shall speak except by His permission; then *some* of them will prove unfortunate and *others* fortunate.

يَوْمَ يَأْتُ لَا تَكَلِّمُ نَفْسٌ إِلَّا بِإِذْنِهِ ۚ فَمِنْهُمْ شَقِيحٌ وَسَعِيدٌ ﴿٣٥﴾

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 فِي النَّارِ لَهُمْ فِيهَا زَفِيرٌ وَشَهِيقٌ ﴿٣٦﴾

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 وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ ۗ إِنَّ رَبَّكَ فَعَّالٌ لِّمَا يُرِيدُ ﴿٣٧﴾

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 فِي الْجَنَّةِ خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَاوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ ۗ عَطَاءٌ غَيْرٌ مَّجْدُودٌ ﴿٣٨﴾

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 مِرْيَةٍ مِّمَّا يَعْبُدُ هَؤُلَاءُ ۚ مَا يَعْبُدُونَ إِلَّا كَمَا يَعْبُدُ آبَاؤُهُمْ مِن قَبْلُ ۗ وَإِنَّا لَمَوْقُوهُمُ نَصِيبُهُمْ غَيْرُ مَنقُوصٍ ﴿٣٩﴾

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 رَبِّكَ لَفُضِّي بَيْنَهُمْ ۗ وَإِنَّهُمْ لَفِي شَكٍّ مِّنْهُ مُرِيدِينَ ﴿٤٠﴾

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.*

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.*

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.

\* 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.

116. And be thou steadfast; for surely, Allāh suffers not the reward of the righteous to perish.

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.

118. And thy Lord would not destroy the cities unjustly while the people thereof were righteous.

119. And if thy Lord had *enforced* His will, He would have surely made mankind one people; but they would not cease to differ,

وَأَنَّ كُلًّا لَّمَّا لِيُؤَفِّيْتَهُمْ رَبُّكَ  
أَعْمَالَ لَهُمْ وَاللَّهُ بِمَا يَعْمَلُونَ خَبِيرٌ ﴿١١٢﴾

فَاسْتَقِمَّ كَمَا أُمِرْتَ وَمَنْ تَابَ مَعَكَ  
وَلَا تَطْغَوْا إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١١٣﴾

وَلَا تَزِرُ كَيْفُوا إِلَى الَّذِينَ ظَلَمُوا  
فَتَمَسَّكُمُ النَّارُ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ  
مِنْ أَوْلِيَاءَ ثُمَّ لَا تُنصَرُونَ ﴿١١٤﴾

وَأَقِمِ الصَّلَاةَ طَرَفِي النَّهَارِ وَرُكْعًا  
مِنَ اللَّيْلِ وَالْحَسَنَاتِ يُذْهِبْنَ  
السَّيِّئَاتِ ذَلِكَ ذِكْرَى لِلذَّاكِرِينَ ﴿١١٥﴾

وَاصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ  
الْمُحْسِنِينَ ﴿١١٦﴾

فَلَوْ لَا كَانَتْ مِنَ الْقُرُونِ مِنْ قَبْلِكُمْ  
أُولُو بَقِيَّةٍ يَنْهَوْنَ عَنِ الْفَسَادِ فِي  
الْأَرْضِ إِلَّا قَلِيلًا مِمَّنْ أَنْجَيْنَا مِنْهُمْ  
وَاتَّبَعَهُ الَّذِينَ ظَلَمُوا مَا أَتَوْا فِيهِ  
وَدَّ كَانُوا مُجْرِمِينَ ﴿١١٧﴾

وَمَا كَانَ رَبُّكَ لِيُهْلِكَ الْقُرَى بِظُلْمٍ  
وَأَهْلِهَا مُصْلِحُونَ ﴿١١٨﴾

وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً  
وَاحِدَةً وَلَا يَزَالُونَ مُخْتَلِفِينَ ﴿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 كَلِمَةُ 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 وَ مُوعِظَةٌ وَ ذِكْرٌ  
لِلْمُؤْمِنِينَ ﴿٣٢﴾

122. And say to those who believe not: ‘Act as best you can, we *too* are acting.

وَ قُلْ لِلَّذِينَ لَا يُؤْمِنُونَ اْعْمَلُوا  
عَلَىٰ مَكَانَتِكُمْ، إِنَّا عَمِلُونَ ﴿٣٣﴾  
وَ اِنْتَظِرُوا، إِنَّا مُنْتَظِرُونَ ﴿٣٤﴾

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.

وَ لِلَّهِ غَيْبُ السَّمَوَاتِ وَ الْأَرْضِ وَ  
إِلَيْهِ يُرْجَعُ الْأَمْرُ كُلُّهُ فَاعْبُدْهُ وَ  
تَوَكَّلْ عَلَيْهِ، وَ مَا رَبُّكَ بِغَافِلٍ  
عَمَّا تَعْمَلُونَ ﴿٣٥﴾



## 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 اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ﴿١﴾  
الرَّتْ تَلْكَ اَیْتِ الْكِتَابِ الْمُبِیْنِ ﴿٢﴾  
اِنَّا اَنْزَلْنٰهُ قُرْاٰنًا عَرَبِیًّا لِّعَلَّكُمْ تَعْقِلُوْنَ ﴿٣﴾  
نَحْنُ نَقُصُّ عَلَيْكَ اَحْسَنَ الْقَصْصِ بِمَا اَوْحَيْنَاۤ اِلَيْكَ هٰذَا الْقُرْاٰنَ ۗ وَ اِن كُنْتَ مِنْ قَبْلِهٖ لَمِنَ الْغٰفِلِیْنَ ﴿٤﴾  
اِذْ قَالَ یُوْسُفُ لِاَبِیْهِ یَاۤاَبَتَ اِنِّیْ رَاَیْتُ اَحَدَ عَشَرَ كَوْكَبًا وَّ الشَّمْسَ وَّ الْقَمَرَ رَاَیْتُهُمْ لِيْ سٰجِدِیْنَ ﴿٥﴾  
قَالَ یٰبُعِیْ لَا تَقْصُصْ رُءْیَاكَ عَلٰۤی اِخْوَتِكَ فَيَكْبُدُوْۤا لَكَ كِیْدًا ۗ اِنَّ الشَّیْطٰنَ لِلْاِنْسٰنِ عَدُوٌّ مُّبِیْنٌ ﴿٦﴾  
وَكَذٰلِكَ یُجْتَبِیْكَ رَبُّكَ وَاَعْلَمُكَ مِنْ تَاوِیْلِ الْاَحَادِیْثِ وَیَتِمُّ نِعْمَتَهٗ عَلَیْكَ وَ عَلٰۤی اٰلِ یَعْقُوْبَ كَمَا اَتَمَّهَا عَلٰۤی اَبَوَیْكَ مِنْ قَبْلُ ۗ اِبْرٰهِیْمَ وَاِسْحٰقَ ۗ اِنَّ رَبَّكَ عَلِیْمٌ حَكِیْمٌ ﴿٧﴾

† 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 لِيُوسُفَ وَأَخُوهُ أَحَبُّ إِلَى  
أَبِينَا مِنَّا وَنَحْنُ عُصْبَةٌ إِنَّ أَبَانَا  
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.’

يَا قَتْلُوا يُوسُفَ وَأَاطِرْ حُوهُ أَرْضًا يَخُلُ  
لَكُمْ وَجْهَ أَبِيكُمْ 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 وَالْقَوْهُ  
فِي غَيْبَتِ 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 عَلَى يُوسُفَ  
وَرَأَيْتَ لَنَا صِحُونَ ﴿١٢﴾

13. ‘Send him with us tomorrow that he may enjoy himself and play, and we shall surely keep guard over him.’

أَرْسِلْهُ مَعَنَا غَدًا يَرْتَعْ وَ يَلْعَبُ  
وَرَأَيْتَ لَكَ كَافِرُونَ ﴿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  
وَ أَخَافُ 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 لَئِنْ أَكَلَهُ الذِّئْبُ وَ نَحْنُ  
عُصْبَةٌ إِنَّا إِذًا الْخَاسِرُونَ ﴿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 غَيْبَتِ 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.**’

17. And they came to their father in the evening, weeping.

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.'

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.'

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.

\*21. And they sold him for a paltry price, a few dirhems, and they were not desirous of it.

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.

\*23. And when he attained his *age of* full strength, We granted him judgment and knowledge. And thus do We reward the doers of good.

\*19. He said, 'Nay, but your **minds** have made **this sinful deed** appear attractive to you. So *now dignified* patience *is good for me*.

\*21. And they sold him for a paltry price, 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.

وَجَاءُوا أَبَاهُمْ عِشَاءً يَبْكُونَ ﴿١٧﴾

قَالُوا يَا أَبَانَا مَا لَكَ هَئِنَّا نَشْتَقُ وَ تَرَكْنَا  
يُوسُفَ عِنْدَ مَتَاعِنَا فَأَكَلَهُ الذِّئْبُ وَ  
مَا أَنْتَ بِمُؤْمِنٍ لَنَا وَلَوْ كُنَّا ضَارِقِينَ ﴿١٨﴾

وَجَاءُوا عَلَى قَمِيصِهِ بِدَمٍ كَذِبٍ ؕ قَالَ  
بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا ؕ فَصَبْرٌ  
جَمِيلٌ ؕ وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا  
تَصِفُونَ ﴿١٩﴾

وَجَاءَتْ سَيَّارَةٌ فَأَرْسَلُوا وَارِدَهُمْ  
فَادُلِيَ دَلْوَهُ ؕ قَالَ يَبُشْرَىٰ هَذَا غَلَامٌ  
وَاسْرُوهُ بِضَاعَ ؕ وَاللَّهُ عَلِيمٌ بِمَا  
يَعْمَلُونَ ﴿٢٠﴾

وَشَرَوْهُ بِثَمَنٍ بَخِيسٍ دَرَاهِمَ مَعْدُودَةٍ  
وَكَانُوا فِيهِ مِنَ الزَّاهِدِينَ ﴿٢١﴾

وَ قَالَ الَّذِي اشْتَرَاهُ مِنْ مِصْرَ  
لَا مَرَاتِبَ أَكْرَمٍ مِثْلَهُ عَسَىٰ أَنْ  
يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا وَكَذَلِكَ  
مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ وَ لِنُعَلِّمَهُ  
مِن تَأْوِيلِ الْأَحَادِيثِ ؕ وَاللَّهُ غَالِبٌ  
عَلَىٰ أَمْرِهِ ؕ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا  
يَعْلَمُونَ ﴿٢٢﴾

وَلَمَّا بَلَغَ أَشُدَّهُ آتَيْنَاهُ حُكْمًا وَ  
عِلْمًا وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٢٣﴾

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.'

\* 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.

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?'

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.'

28. 'But if his shirt is torn from behind, then she has lied and he is of the truthful.'

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.'

30. 'O Joseph, turn away from this and thou, *O woman*, ask forgiveness for thy sin. Certainly, thou art of the guilty.'

وَرَاوَدَتْهُ الَّتِي هُوَ فِي بَيْتِهَا عَنْ  
نَفْسِهِ وَعَلَقَتِ الْأَبْوَابَ وَقَالَتْ هَيْتَ  
لَكَ ۗ قَالَ مَعَاذَ اللَّهِ إِنَّهُ رَبِّي أَحْسَنَ  
مَثْوَايَ ۗ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ﴿٢٤﴾

وَلَقَدْ هَمَّتْ بِهِ ۖ وَهَمَّ بِهَا لَوْلَا أَنْ  
رَأَىٰ مِنْ رَبِّهِ ۗ كَذَلِكَ لِنَصْرِفَ  
عَنْهُ السُّوءَ وَالْفَحْشَاءَ ۗ إِنَّهُ مِنْ  
عِبَادِنَا الْمُخْلَصِينَ ﴿٢٥﴾

وَاسْتَبَقَا الْبَابَ وَقَدَّتْ قَمِيصَهُ مِنْ  
دُبُرٍ ۖ وَأَلْفَيَا سَيِّدَهَا لَدَا الْبَابِ ۗ قَالَتْ  
مَا جَزَاءُ مَنْ أَرَادَ بِأَهْلِكَ سُوءًا إِلَّا  
أَنْ يُسْجَنَ أَوْ عَذَابٌ أَلِيمٌ ﴿٢٦﴾

قَالَ هِيَ رَاوَدْتَنِي عَنْ نَفْسِي ۖ وَشَهِدَ  
شَاہِدٌ مِّنْ أَهْلِهَا ۗ إِنْ كَانَ قَمِيصُهُ  
قُدِّمَ مِنْ قُدْبِلٍ فَصَدَقَتْ ۖ وَهُوَ مِنَ  
الْكَذِبِينَ ﴿٢٧﴾

وَإِنْ كَانَ قَمِيصُهُ قُدِّمَ مِنْ دُبُرٍ  
فَكَذَبَتْ ۖ وَهُوَ مِنَ الصَّادِقِينَ ﴿٢٨﴾

فَلَمَّا رَأَىٰ قَمِيصَهُ قُدِّمًا مِنْ دُبُرٍ قَالَ إِنَّهُ  
مِنْ كَيْدِكُنَّ ۗ إِنَّ كَيْدَكُنَّ عَظِيمٌ ﴿٢٩﴾

يُوسُفُ أَعْرِضْ عَنْ هَذَا ۖ وَ  
اسْتَغْفِرْ لِي ذَنْبِي ۗ إِنَّكَ كُنْتَ مِنَ  
الْغَاطِيِينَ ﴿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 *qatta'na aidiyahunna* (قَطَعْنَ أَيُّدِيَهُنَّ) '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 (قَطَعْنَ أَيُّدِيَهُنَّ) 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 (قَطَعَ) 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 وَآتَتْ  
كُلَّ رَاِحِدَةٍ مِّنْهُنَّ سِكِّينًا وَوَقَّالَتْ  
أَخْرُجْ عَلَيْهِنَّ ۚ فَلَمَّا رَأَيْنَهُ أَكْبَرْنَهُ  
وَقَطَّعْنَ أَيُّدِيَهُنَّ وَقُلْنَ حَاشَ لِلَّهِ مَا  
هَذَا بَشَرًا إِنْ هَذَا إِلَّا مَلَكٌ كَرِيمٌ ﴿٣٢﴾

قَالَتْ فَذَلِكُنَّ الَّذِي لُمْتُنَّنِي فِيهِ  
وَلَقَدْ رَاوَدْتُهُ عَنْ نَفْسِهِ فَاسْتَعْصَمَ  
وَلَكِن لَّمْ يَفْعَلْ مَا أَمَرُهَا لَيْسَجَانَن  
لَيَكُونَنَّ مِنَ الصَّغِيرِينَ ﴿٣٣﴾

قَالَ رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ مِمَّا  
يَدْعُونََنِي إِلَيْهِ ۚ وَإِلَّا تَصْرِفْ عَنِّي  
كَيْدَهُنَّ أَضْبُ إِلَيْهِنَّ وَأَكُنَّ مِنَ  
الْأَجْلِهَلِينَ ﴿٣٤﴾

فَاسْتَجَابَ لَهُ رَبُّهُ فَصَرَفَ عَنْهُ  
كَيْدَهُنَّ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٣٥﴾

ثُمَّ بَدَأَ لَهُمْ مِن بَعْدِ مَا رَاوَا الْأَيْتِ  
لَيَسْجُنَنَّهٗ 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 فَتَيْنٌ ۖ قَالَ  
أَحَدُهُمَا إِنِّي أَرَانِي أَعْصِرُ خَمْرًا وَ  
قَالَ الْآخَرُ إِنِّي أَرَانِي أَحْمِلُ فَوْقَ  
رَأْسِي خُبْرًا تَأْكُلُ الطَّيْرُ مِنْهُ ۗ نَبِّئْنَا  
بِتَأْوِيلِهِ ۗ إِنَّا نَارِيكَ مِنَ الْمُحْسِنِينَ ﴿٣٧﴾

قَالَ لَا يَأْتِيكُمَا طَعَامٌ تُرْزَقِينَ  
إِلَّا نَبَأُكُمَا بِتَأْوِيلِهِ قَبْلَ أَنْ  
يَأْتِيَكُمَا ۗ ذَلِكُمَا مِمَّا عَلَّمَنِي رَبِّي ۗ  
إِنِّي تَرَكْتُ مِلَّةَ قَوْمٍ لَا يُؤْمِنُونَ  
بِاللَّهِ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ ﴿٣٨﴾

وَاتَّبَعْتُ مِلَّةَ آبَائِي إِبْرَاهِيمَ  
وَإِسْحَاقَ وَيَعْقُوبَ ۗ مَا كَانَ لَنَا أَنْ  
نُشْرِكَ بِاللَّهِ مِنْ شَيْءٍ ۗ ذَلِكُمْ مِنْ فَضْلِ  
اللَّهِ عَلَيْنَا وَعَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ  
النَّاسِ لَا يَشْكُرُونَ ﴿٣٩﴾

يَصَاحِبِي السِّجْنَ ۗ أَزْبَابُكَ مُتَفَرِّقُونَ  
خَيْرًا أَرَأَيْتَ إِذْ أُنزِلُكَ  
مِنَ السَّمَاءِ ۗ

مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءُ  
سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مَا أَنْزَلَ  
اللَّهُ بِهَا مِنْ سُلْطَانٍ ۗ إِنْ الْحُكْمُ إِلَّا لِلَّهِ ۗ  
أَمَرَ إِلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ۗ ذَلِكُمْ  
الَّذِينَ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ  
لَا يَعْلَمُونَ ﴿٤٠﴾

يَصَاحِبِي السِّجْنَ ۗ إِنَّمَا أَحَدُكُمَا فَيَسْقِي  
رَبَّهُ خَمْرًا ۗ وَإِنَّمَا الْآخَرُ فَيُصَلَّبُ  
فَتَأْكُلُ الطَّيْرُ مِنْ رَأْسِهِ ۗ فَضَيِّقْ

\* 41. **Note:** The word *qayyim* (قَيِّمٌ) according to the usage of the Holy Qur'an 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'an as *ḍinul-qayyimah* (دِينُ الْقَيِّمَةِ).

See 98:6 (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 ﴿٣٣﴾

وَقَالَ لِلَّذِي ظَنَّ أَنَّهُ نَاجٍ مِّنْهُمَا  
اذْكُرْنِي عِنْدَ رَبِّكَ زَا نَسْهُ الشَّيْطَانُ  
ذِكْرَ رَبِّهِ فَلَبِثَ فِي السِّجْنِ بِضْعَ  
سِنِينَ ﴿٣٤﴾

٥٥

وَقَالَ الْمَلِكُ إِنِّي أَرَى سَبْعَ بَقَرَاتٍ  
سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعَ  
سُنْبُلَاتٍ خُضْرٍ وَأُخَرَ يَبْسُوتُ يَا أَيُّهَا  
الْمَلَأُ أَفْتُونِي فِي رُءْيَايَ إِنْ كُنْتُمْ  
لِلدُّنْيَا تَعْبُرُونَ ﴿٣٥﴾

قَالُوا أَضْغَاثٌ أَحْلَامٍ وَمَا نَحْنُ  
بِتَأْوِيلِ الْأَحْلَامِ بِعِلْمَيْنِ ﴿٣٦﴾

وَقَالَ الَّذِي نَجَا مِنْهُمَا وَادَّكَرَ بَعْدَ  
أُمَّةٍ أَنَا أُنَبِّئُكُمْ بِتَأْوِيلِهِ فَأَرْسِلُونِ ﴿٣٧﴾

يُوسُفُ أَيُّهَا الصِّدِّيقُ أَفْتِنَا فِي سَبْعِ  
بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ  
وَسَبْعِ سُنْبُلَاتٍ خُضْرٍ وَأُخَرَ يَبْسُوتُ  
لَعَلِّي أَرْجِعَ إِلَى النَّاسِ لَعَلَّهُمْ  
يَعْلَمُونَ ﴿٣٨﴾

قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَأْبًا  
فَمَا حَصَدْتُمْ فَذَرُّوهُ فِي سُنْبُلِهِ إِلَّا  
قَلِيلًا مِّمَّا تَأْكُلُونَ ﴿٣٩﴾

ثُمَّ يَا قِي مِنْ بَعْدِ ذَلِكَ سَبْعٌ شِدَادٌ  
يَأْكُلْنَ مَا قَدَّمْتُمْ لَهُنَّ إِلَّا قَلِيلًا  
مِّمَّا تُحْصِنُونَ ﴿٤٠﴾

\* 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 يُعَاثُ النَّاسُ وَفِيهِ يَعُصِرُونَ ﴿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 ۚ فَلَمَّا جَاءَهُ الرَّسُولُ قَالَ ارْجِعْ إِلَىٰ رَبِّكَ فَسْأَلْهُ مَا بَالُ الْمَسْوِةِ 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 عَنِ نَفْسِهِ ۗ قُلْنَ حَاشَ لِلَّهِ مَا عَلِمْنَا عَلَيْهِ مِنْ سُوءٍ ۗ قَالَتِ امْرَأَتُ الْعَزِيزِ ائْتَنَّا حَضْحَضَ الْعَقْبُ زَانَا رَاوَدْتُنَّ 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 الْخَائِنِينَ ﴿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 أَبْرَأُ نَفْسِي ۚ إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ ۗ إِلَّا مَا رَحِمَ رَبِّي ۗ 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 ۖ أَسْتَخْلِصُهُ لِنَفْسِي ۚ 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.'

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*

لَدَيْنَا مَكِينٌ أَمِينٌ ﴿٥٥﴾

قَالَ اجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ إِنِّي حَفِيظٌ عَلَيْكُمْ ﴿٥٦﴾

وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ يَتَّبِعُوا مِنْهَا حَيْثُ يَشَاءُ ۚ نُصِيبُ بِرَحْمَتِنَا مَنْ نَشَاءُ وَلَا نُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿٥٧﴾

وَلَا جُزْءَ الْأَجْرِ خَيْرٌ لِلَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ ﴿٥٨﴾

وَجَاءَ إِخْوَةُ يُوسُفَ فَدَخَلُوا عَلَيْهِ فَعَرَفَهُمْ وَهُمْ لَهُ مُنْكَرُونَ ﴿٥٩﴾

وَلَمَّا جَهَّزَهُمْ بِجَهَّازِهِمْ قَالَ ائْتُونِي بِأَخٍ لَكُمْ مِنَ أَبِيكُمْ ۚ أَلَا تَرَوْنَ أَنِّي أُوْفِي الْكَيْلَ وَ أَنَا خَيْرُ الْمُنْزِلِينَ ﴿٦٠﴾

فَإِنْ لَمْ تَأْتُونِي بِهِ فَلَا كَيْدَ لَكُمْ عِنْدِي وَلَا تَقْرَبُونِي ﴿٦١﴾

قَالُوا سُرَّادِدٌ عَنْهُ أَبَاهُ وَإِنَّا لَفَاعِلُونَ ﴿٦٢﴾

وَقَالَ لِفَتَاتِهِ اجْعَلُوا بِضَاعَتَهُمْ فِي رِحَالِهِمْ لَعَلَّهُمْ يَعْرِفُونَهَا إِذَا انْقَلَبُوا إِلَىٰ أَهْلِهِمْ لَعَلَّهُمْ يَرْجِعُونَ ﴿٦٣﴾

فَلَمَّا رَجَعُوا إِلَىٰ أَبِيهِمْ قَالُوا يَا بَانَا

\* 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 ا | ق | q | غ | gh | ع | ' | ا | ظ | ز | ط | ت | ض | d | 268 | ص | ذ | s | ح | kh | ه | ث | th | u | i | a



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 مَثَا كَيْلٍ فَاَرْسِلْ مَعَنَا آخَانَا  
نَكْتَلُ وَرِثَانَا لَهُ لَحْفُظُونَ ﴿٣١﴾

قَالَ هَلْ اَمْنُكُمْ عَلَيْهِ اِلَّا كَمَا اَمْنُتُمْكُمْ  
عَلَىٰ اَخِيهِ مِنْ قَبْلُ ۗ فَاَللّٰهُ خَيْرٌ حٰفِظًا  
وَّهُوَ اَرْحَمُ الرَّحِمِيْنَ ﴿٣٢﴾

وَلَمَّا فَتَحُوا مَتَاعَهُمْ وَجَدُوا بِضَاعَتَهُمْ  
رُدَّتْ اِلَيْهِمْ ۗ قَالُوا يَا اَبَانَا مَا نَبِغِيْ  
هٰذِهِ بِضَاعَتُنَا رُدَّتْ اِلَيْنَا ۖ وَنَمِيْرُ  
اَهْلِنَا وَنَحْفَظُ آخَانَا وَنَزِدُ اِكْيَلًا  
بِعِيْرٍ ۗ ذٰلِكَ كَيْلٌ يَّسِيْرٌ ﴿٣٣﴾

قَالَ لَنْ اُرْسِلَهٗ مَعَكُمْ حَتّٰى تُؤْتُوْنِ  
مَوْثِقًا مِّنَ اللّٰهِ لَتَاْتِنِيْ بِهٖ اِلَّا اَنْ  
يُّحَاطَ بِكُمْ ۚ فَلَمَّا اتَوْهُ مَوْثِقَهُمْ  
قَالَ اللّٰهُ عَلَىٰ مَا نَقُولُ وَكِىْلٌ ﴿٣٤﴾

وَقَالَ يَبْنَیْ لَا تَدْخُلُوْا مِنْ بَابٍ  
وَاحِدٍ وَّادْخُلُوْا مِنْ اَبْوَابٍ مُّتَفَرِّقَةٍ ۗ  
وَمَا اُعْنِيْ عَنْكُمْ مِنَ اللّٰهِ مِنْ شَيْءٍ ۗ اِنْ  
الْحُكْمُ لِلّٰهِ ۗ عَلَیْهِ تَوَكَّلْتُ ۗ وَعَلَيْهِ  
فَلْيَتَوَكَّلِ الْمُتَوَكِّلُوْنَ ﴿٣٥﴾

وَلَمَّا دَخَلُوْا مِنْ حَيْثُ اَمَرَهُمْ اَبُوْهُمُ  
مَا كَانَ يُعْنِيْ عَنْهُمْ مِنَ اللّٰهِ مِنْ شَيْءٍ ۗ اِلَّا  
حَاجَةً فِيْ نَفْسٍ يَّحْقُوْبُ قَضِيْعًا وَّرِثَةً  
لَّذُوْ عِلْمٍ ۗ لَمَّا عَلَّمْنَهٗ وَلٰكِنْ اَكْثَرَ  
اِنَّ النَّاسَ لَا يَعْلَمُوْنَ ﴿٣٦﴾

## 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 إِنِّي أَنَا أَخُوكَ فَلَا تَبْتَئِشْ  
بِمَا كَانُوا يَعْمَلُونَ ﴿٤٠﴾

فَلَمَّا جَهَّزَهُمْ بِجَهَّازِهِمْ جَعَلَ السِّقَايَةَ  
فِي رِخْلِ أَخِيهِ ثُمَّ أَذَّنَ مُؤَذِّنٌ أَيَّتَمَّهَا  
الْعِيرُ إِنَّكُمْ لَسَارِقُونَ ﴿٤١﴾

قَالُوا وَأَقْبَلُوا عَلَيْهِمْ مَاذَا تَفْقِدُونَ ﴿٤٢﴾

قَالُوا نَفَقِدُ صُوعَ الْمَلِكِ وَلِمَنْ  
جَاءَ بِهِ حِمْلُ بَعِيرٍ وَأَنَا بِهِ زَعِيمٌ ﴿٤٣﴾

قَالُوا تالله لقد علمتم ما جئنا  
لننفسد في الأرض وما كنا سارقين ﴿٤٤﴾

قَالُوا فَمَا جَزَاؤُهُ إِنْ كُنْتُمْ  
كٰذِبِينَ ﴿٤٥﴾

قَالُوا جَزَاؤُهُ مَنْ وُجِدَ فِي رِحْلِهِ فهُوَ  
جَزَاؤُهُ كَذَلِكَ نَجْزِي الظَّالِمِينَ ﴿٤٦﴾

فَبَدَأَ بِأَوْعِيَّتِهِمْ قَبْلَ رِخْلِ أَخِيهِ ثُمَّ  
اسْتَخْرَجَهَا مِنْ رِخْلِ 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 لَّهُ مِنْ  
قَبْلِهِ فَأَسْرَهَا يُوسُفُ فِي نَفْسِهِ وَ  
لَمْ يُبْهِرْهَا 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.’

قَالُوا يَا أَيُّهَا الْعَزِيزُ إِنَّ لَكَ أَبًا  
شَيْخًا كَبِيرًا فَخُذْ أَحَدَنَا مَكَانَهُ  
إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ ﴿٤٩﴾

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.’

قَالَ مَعَاذَ اللَّهِ أَنْ نَأْخُذَ إِلَّا مَنْ وَجَدْنَا  
مَتَاعَنَا عِنْدَهُ إِذْ أَنْزَلْنَا الظُّلُمُونَ ﴿٥٠﴾

## 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.

فَلَمَّا اسْتَأْذَنُوا مِنْهُ خَالَصُوا نُجُوبًا  
قَالَ كَيْبَرُ هُمْ أَلَمْ تَعْلَمُوا أَنَّ أَبَاكُمْ  
قَدْ أَخَذَ عَلَيْكُمْ مَوْثِقًا مِنَ اللَّهِ  
وَمِنْ قَبْلُ مَا فَرَّطْتُمْ فِي يُوسُفَ  
فَلَنْ أَبْرَحَ الْأَرْضَ حَتَّى يَأْذَنَ لِي  
إِلَهِي أَوْ يَحْكُمَ اللَّهُ لِي وَهُوَ خَيْرُ  
الْحَكَمِينَ ﴿٥١﴾

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.

ارْجِعُوا إِلَىٰ آبَائِكُمْ فَقُولُوا يَا أَبَانَا إِنَّ  
ابْنَكَ سَرَقَ وَ مَا شَهِدْنَا إِلَّا بِمَا  
عَلِمْنَا وَمَا كُنَّا لِلْغَيْبِ حَافِظِينَ ﴿٥٢﴾

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.’”

وَسْأَلِ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا وَالْعِيرَ  
الَّتِي أَقْبَلْنَا فِيهَا وَإِنَّا لَصَادِقُونَ ﴿٥٣﴾

\* 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.’

قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا  
فَصَبِّرْ جَمِيلًا عَسَى اللَّهُ أَنْ  
يَأْتِيَنِي بِهِمْ جَمِيعًا إِنَّهُ هُوَ الْعَلِيمُ  
الْحَكِيمُ ﴿٥٤﴾

\* 85. And he turned away from them and said, ‘O my grief for Joseph!’

وَتَوَلَّىٰ عَنْهُمْ وَقَالَ يَا سَفَىٰ عَلَىٰ

\* 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.

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, whoso 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.

\*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.

يُوسُفَ وَأَبْيَضَّتْ عَيْنُهُ مِنَ الْحُزْنِ  
فَهُوَ كَظِيمٌ ﴿٨٥﴾

قَالُوا تَأْتِيكَ اللَّهُ تَفْتُوًا تَذْكُرُ يُوسُفَ  
حَتَّى تَكُونَ حَرَضًا أَوْ تَكُونَ مِنَ  
الْهَالِكِينَ ﴿٨٦﴾

قَالَ إِنَّمَا أَشْكُوا بِنِّي وَحُزْنِي إِلَى اللَّهِ  
وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿٨٧﴾

يَبْنِي إِذْ هَبُوا فَتَحَسَّسُوا مِنْ  
يُوسُفَ وَأَخِيهِ وَلَا تَأْيِسُوا مِنْ رُوحِ  
اللَّهِ إِنَّهُ لَا يَأْيِسُ مِنْ رُوحِ اللَّهِ إِلَّا  
الْقَوْمُ الْكَافِرُونَ ﴿٨٨﴾

فَلَمَّا دَخَلُوا عَلَيْهِ قَالُوا يَا أَيُّهَا  
الْعَزِيزُ مَسَّنَا وَأَهْلَنَّا الضَّرَّ وَجِئْنَا  
بِبِضَاعَةٍ مُزْجَاةٍ فَأَوْفِ لَنَا الْكَيْلَ  
وَ تَصَدَّقْ عَلَيْنَا إِنَّ اللَّهَ يَجْزِي  
الْمُتَصَدِّقِينَ ﴿٨٩﴾

قَالَ هَلْ عَلِمْتُمْ مَا فَعَلْتُمْ بِيُوسُفَ وَ  
أَخِيهِ إِذْ أَنْتُمْ جَاهِلُونَ ﴿٩٠﴾

قَالُوا يَا أَيُّهَا الَّذِي لَا تَأْتِيكَ اللَّهُ  
يُوسُفَ وَهَذَا أَخِي زَقَدْنَا مِنَ اللَّهِ  
عَلَيْنَا إِنَّهُ مَنْ يَتَّقِ وَيَصْبِرْ فَإِنَّ اللَّهَ لَا  
يُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿٩١﴾

قَالُوا تَأْتِيكَ اللَّهُ لَقَدْ أَشْرَكَ اللَّهُ عَلَيْنَا  
إِنْ كُنَّا لَخَطِيئِينَ ﴿٩٢﴾

قَالَ لَا تَثْرِبَ عَلَيْكُمْ أَيُّومًا دَعُفَرُ  
اللَّهِ لَكُمْ رَوْهُ أَوْ حَمُّ الرَّحْمِئِينَ ﴿٩٣﴾

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**.

إِذْ هَبُوا بِقَمِيصِي هَذَا فَاَلْقُوهُ عَلَى  
وَجْهِ أَبِي يَأْتِ بِصِيرًا ۚ وَ أَنُوفِي  
بِأَهْلِكُمْ أَجْمَعِينَ ﴿١١﴾

وَلَمَّا فَصَلَتِ الْعِيرُ قَالَ أَبُوهُمْ إِنِّي لَأَجِدُ  
رِيحَ يُونُسَ لَوْلَا أَنْ تَفْتَدُونِ ﴿١٢﴾

قَالُوا تالله إنك لفي ضلالتك القديم ﴿١٣﴾

فَلَمَّا أَنْ جَاءَ الْبَشِيرُ أَلْقَاهُ عَلَى وَجْهِهِ  
فَارْتَدَّ بِصِيرًا ۚ قَالَ أَلَمْ أَقُلْ لَكُمْ ۚ  
إِنِّي أَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿١٤﴾

قَالُوا يَا أَبَانَا اسْتَغْفِرْ لَنَا ذُنُوبَنَا  
إِنَّا كُنَّا خَاطِئِينَ ﴿١٥﴾

قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي إِنَّهُ هُوَ  
الْغَفُورُ الرَّحِيمُ ﴿١٦﴾

فَلَمَّا دَخَلُوا عَلَى يُوسُفَ أَوْى إِلَيْهِ  
أَبَوَيْهِ وَقَالَ ادْخُلُوا مِصْرًا إِن شَاءَ  
اللَّهُ أَمْنَيْنِ ﴿١٧﴾

وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ وَخَرُّوْا لَهُ  
سُجَّدًا ۚ وَقَالَ يَا أَبَتِ هَذَا تَأْوِيلُ  
رُؤْيَايَ مِنْ قَبْلُ ۚ قَدْ جَعَلْنَا لِرَبِّي  
حَقًّا وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنَ  
السِّجْنِ وَجَاءَ بِكُمْ مِنَ الْبَدْوِ مِنْ بَعْدِ  
أَنْ نَزَعَ الشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْوَتِي ۚ  
إِنَّ رَبِّي لَكَلِيمٌ لَمَّا يَشَاءُ إِنَّهُ هُوَ  
الْعَلِيمُ الْحَكِيمُ ﴿١٨﴾

رَبِّ قَدْ آتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي  
مِنْ تَأْوِيلِ الْأَحَادِيثِ ۚ فَاطْرَ

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 تَدَّأْتِ فِي  
الدُّنْيَا وَالْآخِرَةِ تَوَفَّنِي مُسْلِمًا  
وَأَلْحِقْنِي بِالصَّالِحِينَ ﴿٣٢﴾

ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ ۚ وَ  
مَا كُنْتَ لَدَيْهِمْ إِذْ أَتَمَعُوا أَمْرَهُمْ وَ  
هُمْ يَمْكُرُونَ ﴿٣٣﴾

وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ  
بِمُؤْمِنِينَ ﴿٣٤﴾

وَمَا تَسْأَلُهُمْ عَلَيْهِمْ مِنْ أَجْرٍ ۗ إِنَّ هُوَ لَا  
يُكْرَهُ لِلْعَالَمِينَ ﴿٣٥﴾

وَكَآيِنٍ مِّنْ آيَاتٍ فِي السَّمَوَاتِ وَالْأَرْضِ  
يَمُرُّونَ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُونَ ﴿٣٦﴾

وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ  
مُشْرِكُونَ ﴿٣٧﴾

أَقَامُوا أَنْ تَأْتِيَهُمْ غَاشِيَةٌ مِّنْ  
عَذَابِ اللَّهِ أَوْ تَأْتِيَهُمُ السَّاعَةُ  
بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٣٨﴾

قُلْ هَذِهِ سَبِيلِي ۖ أَدْعُو إِلَى اللَّهِ تَعَالَى  
بِصِيْرَةٍ أَنَا وَمَنِ اتَّبَعَنِي ۖ وَسُبْحَانَ  
اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴿٣٩﴾

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رَجُلًا نُوحِي  
إِلَيْهِمْ مِنْ أَهْلِ الْقُرَىٰ ۗ أَفَلَمْ يَسِيرُوا  
فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ  
الَّذِينَ مِنْ قَبْلِهِمْ ۗ وَكَلَّا لِلْآخِرَةِ

And surely, the abode of the Hereafter is better for those who fear God. Will you not then understand?

- \* 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.

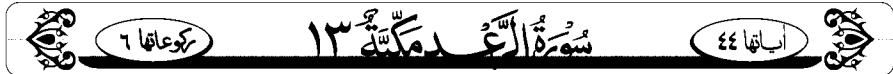
112. Assuredly, in their narrative is a lesson for men of understanding. It is not a thing that has been forged, but a fulfilment of that which is before it and a detailed exposition of all things, and a guidance and a mercy to a people who believe.

خَيْرٌ لِّلَّذِينَ اتَّقَوْا أَفَلَا تَعْقِلُونَ ﴿١١١﴾

حَتَّىٰ إِذَا اسْتَيْسَسَ الرُّسُلُ وَظَنُّوا أَنَّهُمْ  
قَدْ كُذِّبُوا جَاءَهُمْ نَصْرُنَا فَنُجِّيَ مَنْ  
نَشَاءُ وَلَا يُرَدُّ بَأْسَنَا عَنِ الْقَوْمِ  
الْمُجْرِمِينَ ﴿١١٢﴾

لَقَدْ كَانَ فِي قَصصِهِمْ عِبْرَةٌ لِّأُولِي  
الْأَلْبَابِ ۗ مَا كَانَ حَدِيثًا يُفْتَرَىٰ  
وَلَكِن تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَ  
تَفْصِيلَ كُلِّ شَيْءٍ ۗ وَهُدًى وَرَحْمَةً  
لِّقَوْمٍ يُؤْمِنُونَ ﴿١١٣﴾

- \* 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.



## AL-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,

‡ 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;

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ﴿١﴾

الْمُرْتَدِّتِ تِلْكَ آيَاتِ الْكِتَابِ ۚ وَالَّذِي  
أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ وَلَكِنَّ  
أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ ﴿٢﴾

اللّٰهُ الَّذِي رَفَعَ السَّمٰوٰتِ بِغَيْرِ عَمَدٍ  
تَرَوْنَهَا ثُمَّ اسْتَوٰى عَلَى الْعَرْشِ وَسَحَّرَ  
الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِاَجَلٍ  
مُّسَمًّى ۚ يُدَبِّرُهَا لَمَّا مَرَّ يَفْصِلُ الْاٰیٰتِ  
لَعَلَّكُمْ بِلِقَاءِ رَبِّكُمْ تُوقِنُونَ ﴿٣﴾

وَهُوَ الَّذِي مَدَّ الْاَرْضَ وَجَعَلَ فِيهَا  
رَوٰسِي ۙ وَاَنْهٰرًا ۚ وَ مِنْ كُلِّ الثَّمَرٰتِ  
جَعَلَ فِيهَا ذَوٰجِي ۙ اِثْنَيْنِ يُعْشَى الْاَيْلَ  
النَّهَارِ ۚ اِنَّ فِيْ ذٰلِكَ لَآٰیٰتٍ لِّلْقَوْمِ  
يَتَفَكَّرُونَ ﴿٤﴾

وَ فِي الْاَرْضِ قِطْعٌ مُّتَّجُوٰرٰتٌ وَ جَنٰتٌ  
مِّنْ اَعْنَابٍ وَ زُرْعٌ وَ نَخِيْلٌ صٰنُوٰنٌ وَ  
غَيْرُ صٰنُوٰنٍ يُسْقٰى بِمَآءٍ وَّاحِدٍ وَ  
نُفِصِلُ بَعْضَهَا عَلٰى بَعْضٍ فِى الْاَكْلِ ۚ  
اِنَّ فِيْ ذٰلِكَ لَآٰیٰتٍ لِّلْقَوْمِ يَتَعْقِلُوْنَ ﴿٥﴾

وَ اِنْ تَعْجَبْ فَعَجَبٌ قَوْلُهُمْ ۚ اِذَا كُنَّا  
تُرَابًا اِنَّا لَفِيْ خَلْقٍ جَدِيْدٍ ۚ اُولٰٓئِكَ



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 ۖ وَأُولَٰئِكَ  
الْأَعْلَىٰ فِي آعْنَا قِهِمْ ۖ وَأُولَٰئِكَ 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  
شَيْءٍ قَوْرٌ هَا ﴿٩﴾

اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثَىٰ وَمَا  
تَحْمِلُ الْأَرْحَامُ وَمَا تَزْدَادُهُ وَكُلُّ شَيْءٍ  
عِنْدَهُ بِمِقْدَارٍ ﴿١٠﴾

عَلِيمُ الْغَيْبِ وَ الشَّهَادَةِ الْكَبِيرِ  
الْمُتَعَالِ ﴿١١﴾

سَوَاءٌ مِنْكُمْ مَنْ أَسَرَ الْقَوْلَ وَمَنْ  
جَهَرَ بِهِ وَمَنْ هُوَ مُسْتَخْفٍ بِالْأَيْلِ  
سَارِبٌ بِالنَّهَارِ ﴿١٢﴾

لَهُ مُعَقِّبَاتٌ مِنْ بَيْنِ يَدَيْهِ وَ مِنْ  
خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ ۗ إِنَّ  
اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا  
بِأَنْفُسِهِمْ ۗ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءَ  
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.

ا | ق | q | غ | gh | ع | ' | ا | ظ | ط | ت | ض | d | ص | ذ | dh | خ | kh | ح | h | ث | th | ا | i | u | ا

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 *like-wise 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﴾

وَيُسَبِّحُ الرَّعْدُ بِحَمْدِهِ وَالْمَلَائِكَةُ  
مِنْ خِيفَتِهِ ۖ وَيُرْسِلُ الصَّوَاعِقَ  
فَيُصِيبُ بِهَا مَنْ يَشَاءُ وَهُمْ يُجَادِلُونَ  
فِي اللَّهِ ۗ وَهُوَ شَدِيدُ الْمِحَالِ ﴿١٤﴾

لَهُ دَعْوَةٌ الْحَقُّ ۗ وَالَّذِينَ يَدْعُونَ مِنْ  
دُونِهِ لَا يَسْتَجِيبُونَ لَهُمْ بِشَيْءٍ  
إِلَّا كِبَاسٌ مَّكْفُومٌ إِلَى الْمَاءِ لِيَبْلُغَ  
فَاهَهُ وَمَا هُوَ بِبَارِعِهِ ۗ وَمَا دُعَاءُ  
الْكُفْرِينَ إِلَّا فِي ضَلَالٍ ﴿١٥﴾

وَاللَّهُ يَسْجُدُ مَنْ فِي السَّمَوَاتِ وَ  
الْأَرْضِ طَوْعًا وَكَرْهًا وَظِلُّهُمْ  
بِالنَّجْمِ وَالْأَصْنَانِ ﴿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 تَسْتَوِي 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  
رَبْدًا رَابِيًا ۗ وَمِمَّا يُوقِدُونَ  
عَلَيْهِ فِي النَّارِ ابْتِغَاءَ حِلْيَةٍ أَوْ مَتَاعٍ  
رَبْدًا مِثْلَهُ ۗ كَذَلِكَ يَضْرِبُ اللَّهُ الْحَقَّ

\* 15. To Him alone is addressed true prayer.

ء ا ق | q غ gh | ع | ظ | ط | ض | د ﴿278﴾ | ص | ذ | dh | خ | kh | ح | h | ث | th | ا | i | u | ا

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 هُ فَاَمَّا الرِّبُّ فَيَذْهَبُ  
جُفَاءً ۚ وَاَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُثُ  
فِي الْاَرْضِ ۗ كَذٰلِكَ يَضْرِبُ اللّٰهُ  
الْاَمْثَالَ ۝۱۸

لَّذِيْنَ اسْتَجَابُوْا لِرَبِّهِمْ الْحُسْنٰى ۗ  
وَالَّذِيْنَ لَمْ يَسْتَجِيبُوْا لَهٗ لَوْ اَنَّ لَهُمْ  
مَا فِى الْاَرْضِ جَمِيعًا ۙ وَمِثْلَهٗ مَعَهٗ  
لَا فِتْنٰوَا۟ يَسْ ۗ اُولٰٓئِكَ لَهُمْ سُوْءُ  
الْحِسَابِ ۗ وَمَا لَهُمْ جَهَنَّمُ وَاِيَّسَ  
الْمِهَادِ ۝۱۹

اَفَمَنْ يَّعْلَمُ اَنَّ مَا اُنزِلَ اِلَيْكَ مِنْ  
رَّبِّكَ الْحَقُّ كَمَنْ هُوَ اَعْمٰى ۗ اِنَّ مَا  
يَتَذَكَّرُ اُولُو الْاَلْبَابِ ۝۲۰

الَّذِيْنَ يُوفُوْنَ بِعَهْدِ اللّٰهِ وَا  
يَنْقُضُوْنَ الْمِيْثَاقَ ۝۲۱

وَالَّذِيْنَ يَصِلُوْنَ مَا اَمَرَ اللّٰهُ بِهٖ اَنْ  
يُّوْصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُوْنَ  
سُوْءَ الْحِسَابِ ۝۲۲

وَالَّذِيْنَ صَبَرُوْا ۙ وَابْتِغَاءً وَجْهَ رَبِّهِمْ  
وَأَقَامُوا الصَّلٰوةَ ۙ وَآتَوْا مِمَّا رَزَقْنَاهُمْ  
سِرًّا وَعَلٰنِيَةً ۙ وَيُذَرُّوْنَ بِالْحَسَنَةِ  
السَّيِّئَةَ ۙ اُولٰٓئِكَ لَهُمْ عَقِبٰى الدَّارِ ۝۲۳

جَنَّتْ عَدْنٍ يَدْ خُلُوْنَهَا وَمَنْ صَلَحَ  
مِنْ اٰبَائِهِمْ وَاَزْوَاجِهِمْ وَذُرِّيَّتِهِمْ ۗ  
الْمَلٰٓئِكَةُ يَدْ خُلُوْنَ عَلَيْهِمْ مِنْ كُلِّ  
بَابٍ ۝۲۴

سَلَّمَ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ  
عَقِبٰى الدَّارِ ۝۲۵

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 ﴿٣٦﴾

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 ﴿٣٧﴾

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  
يُضِلُّ مَنْ يَشَاءُ مِنْ بَشَرٍ لِيُضِلَّ  
مَنْ يَشَاءُ مِنْ بَشَرٍ لِيُضِلَّ

أَنَا بَشَرٌ مِمَّنْ  
كُفِرُوا بِهِ ۗ

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 ﴿٣٨﴾

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 يَنْبَغِي ﴿٣٩﴾

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 أَرْسَلْنَاكَ فِي أُمَّةٍ قَدْ خَلَتْ مِنْ  
قَبْلِهَا أُمَّةٌ لَنْ تَجِدَ لَهَا قِبَالَ اللَّهِ  
أَوْحِينَائِكَ وَهُمْ يَكْفُرُونَ بِالرَّحْمَنِ ۗ  
قُلْ هُوَ رَبِّي كَمَا لاله لآلِه هو ۗ عَلَيْهِ  
تَوَكَّلْتُ وَإِلَيْهِ مَتَابٌ ﴿٤٠﴾

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 سَبَّرَتْ بِهِ أَسْمَاطُ  
الْجِبَالِ أَوْ كُنْتُ عَلَيْهِ الْمَوْتُونَ  
بَلَى لَتَلَوُلَاكُمْ أَلْسِنَةٌ يُبَيِّنُ  
الَّذِينَ آمَنُوا أَنْ لَوْ يَشَاءُ اللَّهُ لَهْدَى

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 تُصِيبُهُم بِمَا صَنَعُوا قَارِعَةٌ  
أَوْ تَحُلُّ قَرِيبًا مِّن دَارِهِمْ حَتَّى يَأْتِيَ  
وَعْدَ اللَّهِ إِنَّ اللَّهَ لَا يُخْلِفُ  
الْمِيعَادَ ﴿٣٣﴾

وَلَقَدْ اسْتَهْزَيْتَ بِرُسُلٍ مِّن قَبْلِكَ  
فَأَمَلَيْتَ لِلَّذِينَ كَفَرُوا ثُمَّ  
أَخَذْتَهُمْ فَكَيْفَ كَانَ عِقَابِ ﴿٣٤﴾

أَفَمَن هُوَ قَارِعًا عَلَىٰ كُلِّ نَفْسٍ بِمَا  
كَسَبَتْ ۖ وَجَعَلُوا لِلَّهِ شُرَكَاءَ قُلُ  
سَمُوهُمُ ۖ أَمْ تُنَبِّئُونَهُ بِمَا لَا يَعْلمُ  
فِي الْأَرْضِ أَمْ يَبْطِئُ مِنَ الْقَوْلِ ۚ بَلْ  
رُبَّمَا لِلَّذِينَ كَفَرُوا مَكْرَهُمْ وَصُدُّوا  
عَنِ السَّبِيلِ ۚ وَمَن يُضِلِلِ اللَّهُ فَمَا  
لَهُ مِن هَادٍ ﴿٣٥﴾

لَهُمْ عَذَابٌ فِي الْحَيَاةِ الدُّنْيَا وَ  
لَعَذَابُ الْآخِرَةِ أَشَقُّ ۚ وَمَا لَهُم  
مِّنَ اللَّهِ مِن وَّاقٍ ﴿٣٦﴾

مَثَلُ الْجَنَّةِ الَّتِي وُعدَ الْمُتَّقُونَ ۚ  
تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ ۚ أُكُلُهَا  
دَائِمٌ وَظِلُّهَا ۚ تِلْكَ عُقْبَى الَّذِينَ  
اتَّقَوْا ۚ وَعُقْبَى الْكَافِرِينَ النَّارُ ﴿٣٧﴾

وَالَّذِينَ أُوتُوا الْكِتَابَ يَفْرَحُونَ  
بِمَا أُنزِلَ إِلَيْكَ وَمِنَ الْأَحْزَابِ مَن  
يُنْكِرُ بَعْضَهُ ۚ قُلْ إِنَّمَا أُمِرْتُ أَن  
أَعْبُدَ اللَّهَ ۚ وَلَا أُشْرِكُ 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.'

أَدْعُوا وَإِلَيْهِ مَأْبٍ ﴿٣٤﴾

وَكَذَلِكَ أَنْزَلْنَاهُ حُكْمًا وَعَرَبِيًّا ۗ وََلْيَنْ  
اتَّبَعَتْ أَهْوَاءَهُمْ بَعْدَ مَا جَاءَكَ مِنَ  
الْعِلْمِ ۗ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا  
دَاقِ ﴿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 مَا نُرِيَّتْكَ بَعْضَ الَّذِي  
نَعِدُهُمْ أَوْ نَتَوَفَّيْنَاكَ فَأِنَّمَا عَلَيْكَ  
الْبَلَاءُ وَعَلَيْنَا الْحِسَابُ ﴿٤١﴾

أَوَلَمْ يَرَوْا أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا  
مِنْ أَطْرَافِهَا ۗ وَاللَّهُ يَحْكُمُ لَا مُعَقِّبَ  
لِحُكْمِهِ ۗ وَهُوَ سَرِيعُ الْحِسَابِ ﴿٤٢﴾

وَقَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ فَلَئِمَّا  
الْمَكْرُ جَمِيعًا يَعْلَمُ مَا تَكْسِبُ  
كُلُّ نَفْسٍ ۗ وَسَيَعْلَمُ الْكُفْرُ لِمَنْ  
عُقُوبَى الدَّارِ ﴿٤٣﴾

وَيَقُولُ الَّذِينَ كَفَرُوا لَسْتَ مُرْسَلًا ۗ  
قُلْ كَفَى بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ ۗ  
وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ ﴿٤٤﴾

\*40. Allāh effaces what He wills, and establishes *what He wills*, and with Him is the source of *all* decrees.



## 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 ﴿١﴾

الَّذِي كَتَبَ اَنْزَلْنَاهُ اِلَيْكَ لِتُخْرِجَ  
النَّاسَ مِنَ الظُّلُمٰتِ اِلَى النُّوْرِ  
يَا ذِي دَرَبٍ رَّبِّهِمْ اِلَى صِرٰطِ الْعَزِيزِ  
الْحَمِيدِ ﴿٢﴾

اللّٰهُ الَّذِي لَهٗ مَا فِی السَّمٰوٰتِ وَمَا فِی  
الْاَرْضِ ؕ وَوَعْدُ لِّلْكَافِرِیْنَ مِنْ عَذَابٍ  
شَدِیْدٍ ﴿٣﴾

لِلَّذِیْنَ یَسْتَحِبُّوْنَ الْحَیٰوةَ الدُّنْیَا  
عَلَى الْاٰخِرَةِ وَیَصُدُّوْنَ عَنْ سَبِیْلِ  
اللّٰهِ وَیَبْغُوْنَهَا عِوَجًا ؕ اُولٰٓئِكَ فِی  
ضَلٰلٍ بَعِیْدٍ ﴿٤﴾

وَمَا اَرْسَلْنَا مِنْ رَّسُوْلٍ اِلَّا بِلِسٰنٍ  
قَوْمِهٖ لَیُبَیِّنَ لَهُمْ ؕ فِیضُلُّ اللّٰهُ مَنْ  
یَشَآءُ وَیَهْدِیْ مَنْ یَشَآءُ ؕ وَهُوَ الْعَزِیْزُ  
الْحَكِیْمُ ﴿٥﴾

وَ لَقَدْ اَرْسَلْنَا مُوسٰی بِآیٰتِنَا اَنْ اَخْرِجْ  
قَوْمَكَ مِنَ الظُّلُمٰتِ اِلَى النُّوْرِ ؕ وَ  
ذَكَرْنٰهُمْ بِآیٰتِنَا اللّٰهِ اِنَّ فِیْ ذٰلِكَ  
لَاٰیٰتٍ لِّكُلِّ صَبّٰرٍ شٰكُوْرٍ ﴿٦﴾

وَ اِذْ قَالَ مُوسٰی لِقَوْمِهٖ اِذْ كُرُوْا  
نِعْمَةَ اللّٰهِ عَلَیْكُمْ اِذْ اَنْجٰكُمْ مِنْ اِلٍ  
فِرْعَوْنَ یَسُوْمُوْكُمْ سُوْءَ الْعَذَابِ  
وَ یَذِیْبُوْنَ اَهْبَآءَكُمْ وَ یَسْتَحْیِیوْنَ  
نِسَآءَكُمْ ؕ وَ فِیْ ذٰلِكُمْ بَلَاٌءٌ مِنْ رَّبِّكُمْ  
عَظِیْمٌ ﴿٧﴾

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 تَاَدَّانَ رَبُّكُمْ لَئِن شَكَرْتُمْ  
لَاَزِيدَنَّكُمْ وَلَئِن كَفَرْتُمْ اِنَّ عَذَابِي  
لَشَدِيدٌ ﴿٨﴾

وَقَالَ مُوسَى اِنَّ تَكْفُرُوْا اَنْتُمْ وَمَنْ  
فِي الْاَرْضِ جَمِيْعًا فَاِنَّ اللّٰهَ لَغَنِيٌّ  
حَمِيْدٌ ﴿٩﴾

اَلَمْ يَأْتِكُمْ نَبُوْا الَّذِيْنَ مِنْ قَبْلِكُمْ  
قَوْمُ نُوحٍ وَّعَادٍ وَّثَمُوْدَ وَاَلَّذِيْنَ مِنْ  
بَعْدِهِمْ ؕ لَّا يَعْلَمُهُمْ اِلَّا اللّٰهُ ؕ جَاءَتْهُمْ  
رُسُلُهُمْ بِالْبَيِّنٰتِ فَرَدُّواْ اَيْدِيَهُمْ  
فِيْٓ اَفْوَاهِهِمْ وَّقَالُوْا اِنَّا كَفَرْنَا بِمَا  
اُرْسِلْتُمْ بِهِ وَاِنَّا لَفِيْ شَكٍّ مِّمَّا  
تَدْعُوْنَآ اِلَيْهِ مُرِيْبٍ ﴿١٠﴾

قَالَتْ رُسُلُهُمْ اِنِّي اللّٰهُ شَكُّ فَاطِرِ  
السَّمٰوٰتِ وَاَلْاَرْضِ ؕ يَدْعُوْكُمْ  
لِيَغْفِرَ لَكُمْ مِّنْ ذُنُوْبِكُمْ وَيُؤَخِّرَكُمْ  
اِلَىٓ اَجَلٍ مُّسَمًّى ؕ قَالُوْا اِنَّا اَنْتُمْ اِلَّا  
بَشَرٌ مِّثْلُنَا ؕ تُرِيْدُوْنَ اَنْ تَصُدُّوْنَا  
عَمَّا كَانَتْ اِجَابُوْنَا فَاتُّوْنَا  
بِسُلْطٰنٍ مُّبِيْنٍ ﴿١١﴾

\* 10. **Note:** The Quranic expression *faraddū aidiyahum fī afwāhihim* كَرَدُواْ 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 تَحْسَبُونَ  
بَشَرًا مِثْلَكُمْ وَلَئِنَّ 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 وَ لَنْصَبِرَ 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.'

وَلَنُصَلِّبَنَّكُمْ فِي الْأَرْضِ مِنْ بَعْدِهِمْ  
ذَلِكَ لِمَنْ خَافَ مَقَامِي وَ خَافَ  
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 جَهَنَّمُ 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 يُسِيغُهُ وَيَأْتِيهِ  
الْمَوْتُ مِنْ كُلِّ مَكَانٍ وَ مَا 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 يَشَاءُ يَذْهَبِكُمْ وَيَأْتِ 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.’

وَبَرُّوْا 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 أَجْرٌ غَنَاءٌ أَمْ صَبْرٌ نَا مَا لَنَا مِنْ مَّحِيصٍ ﴿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 الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَعْدَ الْحَقِّ وَوَعَدْتُكُمْ فَأَخْلَفْتُكُمْ ۗ وَمَا كَانَ لِي عَلَيْكُمْ مِنْ سُلْطَانٍ إِلَّا أَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي ۗ فَلَا تَلُمُونِي وَلَا تَلُمُوا 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'.

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.

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.

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.

28. Allāh strengthens the believers with the word that is firmly established, *both* in the present life and in the Hereafter; and Allāh lets the wrongdoers go astray. And Allāh does what He wills.

R. 5.

29. Dost thou not see those who changed Allāh's favour into ingratitude and landed their people into the abode of ruin—

30. *Which is Hell?* They shall burn therein; and an evil place of rest is that.

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.'

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.

وَأَدْخَلَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا بِإِذْنِ رَبِّهِمْ تَحِيَّتُهُمْ فِيهَا سَلَامٌ ﴿٢٤﴾

أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ ﴿٢٥﴾

تُؤْتِي أَكْثَرَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا وَ يُضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٦﴾

وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ اجْتُثَّتْ مِنْ فَوْقِ الْأَرْضِ مَا لَهَا مِنْ قَرَارٍ ﴿٢٧﴾

يُغَيِّبُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَ يُضِلُّ اللَّهُ الظَّالِمِينَ ثُمَّ يَفْعَلُ اللَّهُ مَا يَشَاءُ ﴿٢٨﴾

أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا وَآحَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ ﴿٢٩﴾

جَهَنَّمَ يَصَلُّونَهَا وَبَسُ الْقَرَارِ ﴿٣٠﴾

وَاجْعَلُوا لِلَّهِ أَدَاءً لِيُضِلُّوا عَنْ سَبِيلِهِ قُلْ تَمَتَّعُوا فَإِنَّ مَصِيرَكُمْ إِلَى النَّارِ ﴿٣١﴾

قُلْ لِعِبَادِيَ الَّذِينَ آمَنُوا يُقِيمُوا الصَّلَاةَ وَيَنْفِقُوا مِنْ مَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعَ فِيهِ وَلَا خُلُقٌ ﴿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.

\*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.

35. And He gave you all that you wanted of Him; and if you *try to* count the favours of Allāh, you will not be able to number them. Verily, man is very unjust, very ungrateful.

## R. 6.

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.

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.

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.

39. 'Our Lord, certainly, Thou knowest what we conceal and what we make known. And nothing whatsoever is hidden from Allāh, whether in the earth or in the heaven.

\*34. And He has pressed into your service the sun and the moon moving constantly. Also He has subjected the night and the day to serve you.

اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ  
وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ  
مِنَ الشَّجَرِ رِزْقًا لَكُمْ وَسَخَّرَ لَكُمْ  
الْفُلْكَ لِتَجْرِيَ فِي الْبَحْرِ بِأَمْرِهِ  
وَسَخَّرَ لَكُمْ أَنْهَارًا ۝۳۳

وَسَخَّرَ لَكُمْ الشَّمْسَ وَالْقَمَرَ دَائِبَيْنِ  
وَسَخَّرَ لَكُمْ اللَّيْلَ وَالنَّهَارَ ۝۳۴

وَأْتَاكُمْ مِنْ كُلِّ مَا سَأَلْتُمُوهُ وَإِنْ  
تَعُدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا إِنَّ  
الْإِنْسَانَ لَكَفَّارًا ۝۳۵

وَأِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا  
الْبَلَدَ آمِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ  
الْأَصْنَامَ ۝۳۶

رَبِّ إِنَّهُنَّ أَضَلُّنَّ كَثِيرًا مِنْ النَّاسِ  
فَمَنْ تَبِعْنِي فَإِنَّهُ مِنِّي وَ مَنْ  
عَصَانِي فَإِنَّكَ غَفُورٌ رَحِيمٌ ۝۳۷

رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ  
غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ  
رَبَّنَا لِيقِينُمُ الصَّلَاةَ فَاجْعَلْ أَفْئِدَةً  
مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَارْزُقْهُمْ  
مِنَ الشَّجَرِ لَعَلَّهُمْ يَشْكُرُونَ ۝۳۸  
رَبَّنَا إِنَّكَ تَعْلَمُ مَا نُخْفِي وَمَا نُعْلِنُ  
وَمَا يَخْفَى عَلَى اللَّهِ مِنْ شَيْءٍ فِي  
الْأَرْضِ وَلَا فِي السَّمَاءِ ۝۳۹

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.

\*41. 'My Lord, make me observe Prayer, and my children *too*. Our Lord! *bestow Thy grace on me* and accept my prayer.

42. 'Our Lord, grant forgiveness to me and to my parents and to the believers on the day when the reckoning will take place.'

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,

44. Hurrying on in fright, raising up their heads, their gaze not returning to them, and their minds *utterly* void.

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?

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.'

\*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*.

\*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.**

الْحَمْدُ لِلَّهِ الَّذِي وَهَبَ لِي عَلَى  
الْكِبَرِ إِسْمَاعِيلَ وَإِسْحَاقَ إِنَّ رَبِّي  
لَسَمِيعُ الدُّعَاءِ ﴿٤٠﴾

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَ مِنْ  
ذُرِّيَّتِي ۖ رَبَّنَا وَتَقَبَّلْ دُعَاءِ ﴿٤١﴾

رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَ  
لِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ ﴿٤٢﴾

وَلَا تَحْسَبَنَّ اللَّهُ غَافِلًا عَمَّا يَعْمَلُ  
الظَّالِمُونَ ۚ إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ  
تَشْخَصُ فِيهِ الْأَبْصَارُ ﴿٤٣﴾

مُهْطِعِينَ مُقْنِعِي رُءُوسِهِمْ لَا يَرْتَدُّ  
إِلَيْهِمْ طَرْفُهُمْ ۗ وَ آفِئِدَتُهُمْ هَوَاءٌ ﴿٤٤﴾

وَ أَنْذِرِ النَّاسَ يَوْمَ يَأْتِيهِمُ الْعَذَابُ  
فَيَقُولُ الَّذِينَ ظَلَمُوا رَبَّنَا آخِرْنَا إِلَى  
آجَلٍ قَرِيبٍ ۗ نُجِيبُ دَعْوَتَكَ وَ  
نَتَّبِعِ الرُّسُلَ ۗ أَوَلَمْ تَكُونُوا أَقْسَمْتُمْ  
مِنْ قَبْلِ مَا لَكُمْ مِنْ ذُرِّيٍّ ﴿٤٥﴾

وَ سَكَنْتُمْ فِي مَسَاكِنِ الَّذِينَ ظَلَمُوا  
أَنْفُسَهُمْ وَتَبَيَّنَ لَكُمْ كَيْفَ فَعَلْنَا بِهِمْ  
وَضَرَبْنَا لَكُمْ الْأَمْثَالَ ﴿٤٦﴾

وَ قَدْ مَكَرُوا مَكْرَهُمْ وَ عِنْدَ اللَّهِ  
مَكْرُهُمْ وَإِنْ كَانَ مَكْرُهُمْ لِتَزُولَ  
مِنْهُ الْجِبَالُ ﴿٤٧﴾

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 وَعْدَهُ  
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 تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَ  
السَّمَوَاتُ 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  
وُجُوهُهُمْ 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 مَا 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 وَلِيُنذَرُوا 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.



## AL-HIJR

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
2. Alif Lām Rā.‡ These are verses of the Book and of the illuminating Qur'ān.
3. Often will the disbelievers wish that they were Muslims.
4. Leave them alone that they may eat and enjoy themselves and that vain hope may beguile them; but they will soon know.
5. And We have never destroyed any town but there was for it a known decree.
6. No people can outstrip their appointed time, nor can they remain behind.
7. And they said, 'O thou to whom this Exhortation has been sent down, thou art surely a madman.
8. 'Why dost thou not bring angels to us, if thou art of the truthful?'
9. We do not send down angels but by due right, and then they are granted no respite.
10. Verily, We Ourselves have sent down this Exhortation, and most surely We will be its Guardian.
- \* 11. And We sent *Messengers* before thee among parties of ancient peoples.
12. And there never came to them any Messenger but they mocked at him.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝۱  
 الرَّسْمِ تِلْكَ آيَاتُ الْكِتَابِ وَقُرْآنٍ  
 مُبِينٍ ۝۲  
 رَبُّمَا يَودُّ الَّذِينَ كَفَرُوا أَنُكَانُوا  
 مُسْلِمِينَ ۝۳  
 ذَرَّهُمْ يَا كُلُوا وَيَسْمَعُوا وَيُلْهِهِمُ  
 الْأَمَلُ فَسَوْفَ يَعْلَمُونَ ۝۴  
 وَمَا أَهْلَكْنَاهُمْ مِنْ قَرْيَةٍ إِلَّا وَلَهَا  
 كِتَابٌ مَّعْلُومٌ ۝۵  
 مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا  
 يَسْتَأْخِرُونَ ۝۶  
 وَقَالُوا يَا أَيُّهَا الَّذِي نُزِّلَ عَلَيْهِ  
 الذِّكْرُ إِنَّكَ لَمَجْنُونٌ ۝۷  
 لَوْ مَا تَأْتِينَا بِالْمَلَكَةِ إِنْ كُنْتَ مِنَ  
 الصَّادِقِينَ ۝۸  
 مَا نُنزِلُ الْمَلَكَةَ إِلَّا بِالْحَقِّ وَمَا كَانُوا  
 إِذْ أَنْظَرِينَ ۝۹  
 إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ  
 لَحَافِظُونَ ۝۱۰  
 وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ فِي شِيَعِ  
 الْأَوَّلِينَ ۝۱۱  
 وَمَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ  
 يَسْتَهْزِئُونَ ۝۱۲

‡ 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.

\* 17. Verily, in the heavens We have made constellations and adorned them for those who behold.

كَذَلِكَ نَسْلُكُهُ 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  
رَبَّيْنَاهَا لِلنَّظِيرِينَ ﴿١٧﴾  
وَحَفِظْنَاهَا مِنْ كُلِّ شَيْطَٰنٍ رَّجِيـُٔمٍ ﴿١٨﴾  
إِلَّا مَنِ اسْتَرَقَ السَّمْعَ فَآتَبَعَهُ  
شَهَابٌ مُّبِينٌ ﴿١٩﴾  
وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ  
وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ شَيْءٍ مَّوْرُودٍ ﴿٢٠﴾  
وَجَعَلْنَا لَكُمْ فِيهَا مَعَٰيِشَ وَمَنْ  
لَّسْتُمْ لَهُ بِرَازِقِينَ ﴿٢١﴾

وَإِنْ مِّنْ شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ وَمَا  
نُنزِّلُهُ إِلَّا بِقَدَرٍ مَّعْلُومٍ ﴿٢٢﴾  
وَأَرْسَلْنَا الرِّيْحَ لَوَاقِحَ فَأَنْزَلْنَا مِنَ  
السَّمَاءِ مَاءً فَأَشْقَيْنَاكُمُوهُ وَمَا أَنْتُمْ  
لَهُ بِحَٰزِنِينَ ﴿٢٣﴾  
وَرِنَّا لَنَحْنُ نُحْيِي وَنُمِيتُ وَنَحْنُ  
الْوَارِثُونَ ﴿٢٤﴾



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 إِنَّهُ  
حَكِيمٌ عَلِيمٌ ﴿٢٦﴾

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ صَلْصَالٍ مِنْ  
حَمِئٍ مَسْنُونٍ ﴿٢٧﴾

وَ الْجَانَّ خَلَقْنَاهُ مِنْ قَبْلُ مِنْ تَارِ  
السَّمُومِ ﴿٢٨﴾

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ  
بَشَرًا مِنْ صَلْصَالٍ مِنْ حَمِئٍ  
مَسْنُونٍ ﴿٢٩﴾

فَإِذَا سَوَّيْتُهُ وَ نَفَخْتُ فِيهِ مِنْ  
رُوحِي فَسَجَدَ لَهُ سُجُودِينَ ﴿٣٠﴾

فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ ﴿٣١﴾  
إِلَّا إِبْلِيسَ ؕ أَبَى أَنْ يَكُونَ مَعَ  
السَّاجِدِينَ ﴿٣٢﴾

قَالَ يَا بَلِيسُ مَا لَكَ إِلَّا تَكُونُ  
مَعَ السَّاجِدِينَ ﴿٣٣﴾

قَالَ لَمْ أَكُنْ لَأَسْجُدَ لِبَشَرٍ خَلَقْتَهُ مِنْ  
صَلْصَالٍ مِنْ حَمِئٍ مَسْنُونٍ ﴿٣٤﴾

قَالَ فَاخْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ ﴿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 آغَوَيْتَنِي لَأُزَيِّنَنَّ لَهُمْ فِي الْأَرْضِ وَلَا أُوَيِّئُهُمْ 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 فَرَقٌ مِّنْهُمْ جُزْءٌ مَّقْسُومٌ ﴿٤٥﴾

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ ﴿٤٦﴾

أَدْخُلُوهَا بِسَلَامٍ أَمِينٍ ﴿٤٧﴾

وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِّنْ غِلٍّ إِخْوَانًا عَلَى سُرُرٍ مُّتَقَابِلِينَ ﴿٤٨﴾

لَا يَمَسُّهُمْ فِيهَا نَصَبٌ وَمَا هُمْ مِنْهَا بِمُخْرَجِينَ ﴿٤٩﴾

نَبِيُّ عِبَادِيَ أَنِّي أَنَا الْغَفُورُ الرَّحِيمُ ﴿٥٠﴾

وَأَنَّ عَذَابِي هُوَ الْعَذَابُ الْأَلِيمُ ﴿٥١﴾

وَنَبِّئُهُمْ عَن صَيْفِ 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.'

54. They said, 'Fear not, we give thee glad tidings of a son *who shall be* endowed with knowledge.'

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?'

\*56. They said, 'We have, indeed, given thee glad tidings in truth; be not therefore of those who despair.'

57. He said, 'And who can despair of the mercy of his Lord save those who go astray?'

58. He said, 'What *now* is your business, O ye messengers?'

59. They said, 'We have been sent unto a guilty people

60. 'Excepting the family of Lot. Them we shall save all,

61. 'Except his wife. We surmise that she shall be of those who remain behind.'

R. 5.

62. And when the messengers came unto the family of Lot,

63. He said, 'Verily, you are a party of strangers.'

64. They said, 'Nay, but we have come to thee with that about which they doubted.

65. 'And we have come to thee with the truth, and surely we are truthful.

66. 'So go forth with thy family in the *latter* part of the night, and follow thou in their rear. And let none of you look back, and *now* proceed to where you are commanded.'

\*56. They said, 'We have but given you glad tidings based on truth; be not therefore of those who despair.'

إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ  
إِنَّا مِنْكُمْ وَجِلُونَ ﴿٥٣﴾

قَالُوا لَا تَوْجَلْ إِنَّا نُبَشِّرُكَ بِغُلَامٍ  
عَلَيْهِ ﴿٥٤﴾

قَالَ أَبَشَّرْتُمُونِي عَلَىٰ أَنْ مَسَّنِيَ الْكِبَرُ  
فِيهِ تَبَشِّرُونَ ﴿٥٥﴾

قَالُوا بَشِّرْنَا بِالْحَقِّ فَلَا تَكُن مِّنَ  
الْقَائِطِينَ ﴿٥٦﴾

قَالَ وَمَنْ يَّقْنُطُ مِن رَّحْمَةِ رَبِّهِ إِلَّا  
الضَّالُّونَ ﴿٥٧﴾

قَالَ فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ ﴿٥٨﴾

قَالُوا إِنَّا أُرْسِلْنَا إِلَىٰ قَوْمٍ  
مُّجْرِمِينَ ﴿٥٩﴾

رَأَىٰ آلَ لُوطٍ إِنَّا لَمَنَجُّهُمْ أَجْمَعِينَ ﴿٦٠﴾

إِلَّا امْرَأَتَهُ قَدَّرْنَا إِنَّهَا لَمِنَ  
الْغَابِرِينَ ﴿٦١﴾

فَلَمَّا جَاءَ آلَ لُوطٍ بِالْمُرْسَلُونَ ﴿٦٢﴾

قَالَ إِنَّكُمْ قَوْمٌ مُّنْكَرُونَ ﴿٦٣﴾

قَالُوا بَلْ جِئْنَاكَ بِمَا كَانُوا فِيهِ  
يَمْتَرُونَ ﴿٦٤﴾

وَآتَيْنَكَ بِالْحَقِّ وَإِنَّا لَصِدِّقُونَ ﴿٦٥﴾

فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِّنَ اللَّيْلِ وَاتَّبِعْ  
أَذْوَارَهُمْ وَلَا يَلْتَفِتْ مِنْكُمْ أَحَدٌ وَ  
امضُوا حَيْثُ تُؤْمَرُونَ ﴿٦٦﴾

67. And We communicated to him this decree that the root of them was to be cut off by the morning.

وَقَضَيْنَا إِلَيْهِ ذَلِكَ الْأَمَرَ أَنَّ  
دَابِرَهُمْ هُوَ لَاءَ مَقْطُوعٌ مُّضِيحِينَ ﴿٧٤﴾

68. And the people of the city came rejoicing.

وَ جَاءَ أَهْلُ الْمَدِينَةِ  
يَسْتَبْشِرُونَ ﴿٧٥﴾

69. He said, 'These are my guests, so put me not to shame;

قَالَ إِنَّ هَؤُلَاءَ صَيِّفِينَ فَلَا تَفْضَحُونِ ﴿٧٦﴾

70. 'And fear Allāh and disgrace me not.'

وَ اتَّقُوا اللَّهَ وَ لَا تُخْزُونِ ﴿٧٧﴾

71. They said, 'Did we not forbid thee to entertain all sorts of people?'

قَالُوا أَوَلَمْ نَنْهَكَ عَنِ الْعَالَمِينَ ﴿٧٨﴾

\* 72. He said, 'These are my daughters if you must do something.'

قَالَ هَؤُلَاءَ بَنَاتِي إِنْ كُنْتُمْ فَعِلِينَ ﴿٧٩﴾

73. By thy life, these too in their mad intoxication are wandering in distraction—

لَعَمْرُكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ  
يَعْمَهُونَ ﴿٨٠﴾

74. Then the punishment seized them at sunrise.

فَاخَذَتْهُمْ الصَّيْحَةُ مُشْرِقِينَ ﴿٨١﴾

75. We turned it upside down, and We rained upon them stones of clay.

فَجَعَلْنَا عَلَيْهَا سَابِلَهَا وَأَمْطَرْنَا  
عَلَيْهِمْ حِجَارَةً مِنْ سِجِّيلٍ ﴿٨٢﴾

76. Surely, in this are Signs for those who can read signs.

إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّمُتَوَسِّمِينَ ﴿٨٣﴾

77. And it lies on a road that still exists.

وَلَا تَهَا لِبَسْبِئِلٍ مُّتَوَسِّمِينَ ﴿٨٤﴾

78. Surely, in this is a Sign for believers.

إِنَّ فِي ذَلِكَ لَآيَةً لِّلْمُؤْمِنِينَ ﴿٨٥﴾

79. And the People of the Wood too were surely wrongdoers.

وَ إِنْ كَانَ أَصْحَابُ الْأَيْكَةِ  
لظالمين ﴿٨٦﴾

\* 80. So We chastised them also. And they both lie on a manifest way.

فَانتقمنا منهم ۚ وَإِنَّهُمَا لَبِإِمَامٍ  
مُّبِينٍ ﴿٨٧﴾

R. 6.

81. And the People of the Hijr also did treat the Messengers as liars.

وَ لَقَدْ كَذَّبَ أَصْحَابُ الْحِجْرِ  
الْمُرْسَلِينَ ﴿٨٨﴾

82. And We gave them Our Signs, but they turned away from them.

وَ آتَيْنَهُمْ آيَاتِنَا فَكَانُوا عَنْهَا  
مُعْرِضِينَ ﴿٨٩﴾

\* 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  
أُمْنِيْنَ ﴿٨٣﴾

84. But the punishment seized them in the morning,

فَأَخَذَتْهُمُ الصَّيْحَةُ مُصْرِحِينَ ﴿٨٤﴾

85. And all that they had earned availed them not.

فَمَا آغْنَىٰ 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 وَ  
مَا 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 وَالْ  
قُرْآنَ 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 وَ  
اخْفِضْ 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 ﴿٣٣﴾

94. Concerning that which they used to do.

عَمَّا كَانُوا يَعْمَلُونَ ﴿٣٤﴾

95. So declare openly that with which thou art commanded and turn aside from those who ascribe partners to God.

فَأَصِدْ بِمَا تُوَمَّرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ ﴿٣٥﴾

96. We will, surely, suffice thee against those who mock:

إِنَّا كَفَيْكَ الْمُسْتَهْزِئِينَ ﴿٣٦﴾

97. Who set up another God with Allāh, but soon shall they come to know.

الَّذِينَ يَجْعَلُونَ مَعَ اللَّهِ إِلَهًا آخَرَ ۖ فَسَوْفَ يَعْلَمُونَ ﴿٣٧﴾

98. And, indeed, We know that thy bosom becomes straitened because of what they say.

وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرَكَ بِمَا يَقُولُونَ ﴿٣٨﴾

99. But glorify thy Lord praising Him, and be of those who prostrate themselves before Him.

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُن مِّنَ السَّاجِدِينَ ﴿٣٩﴾

100. And continue worshipping thy Lord, till death comes to thee.

بِحْ وَأَعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ ﴿٤٠﴾

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.



## AL-NAHL

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
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*.
- \* 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.’
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*.
5. He has created man from a drop of fluid, but lo! he is an open disputer.
- \* 6. And the cattle too He has created; you find in them warmth and *other* uses; and some of them you eat.
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.
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.
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.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾  
 آتَىٰ أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ ۗ  
 سُبْحٰنَهُ وَتَعٰلٰى عَمَّا يُشْرِكُونَ ﴿٢﴾  
 يُنزِّلُ الْمَلَائِكَةَ بِالرُّوحِ مِنْ أَمْرِهِ  
 عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ أَنْ أَنْذِرُوا  
 أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَتَّقُونَ ﴿٣﴾  
 خَلَقَ السَّمٰوٰتِ وَالْأَرْضَ بِالْحَقِّ ۗ  
 تَعٰلٰى عَمَّا يُشْرِكُونَ ﴿٤﴾  
 خَلَقَ الْإِنسَانَ مِنْ نُّطْفَةٍ فَإِذَا هُوَ  
 حَصِيْمٌ مُّبِينٌ ﴿٥﴾  
 وَالْأَنْعَامَ خَلَقَهَا لَكُمْ فِيهَا دِفْءٌ وَ  
 مَنَافِعُ وَمِنْهَا تَأْكُلُونَ ﴿٦﴾  
 وَلَكُمْ فِيهَا جَمَالٌ حِينَ تُرِيحُونَ وَ  
 حِينَ تَسْرَحُونَ ﴿٧﴾  
 وَتَحْمِلُ أَثْقَالَكُمْ إِلَىٰ بَلَدٍ لَّمْ تَكُونُوا بَالِغِيهِ  
 إِلَّا بِشِقِّ الْأَنْفُسِ إِنَّ رَبَّكُمْ لَرَءُوفٌ  
 رَّحِيمٌ ﴿٨﴾  
 وَالْخَيْلَ وَالْبِغَالَ وَالْحَمِيرَ لِتَرْكَبُوهَا وَ  
 زِينَةً ۗ وَيَخْلُقُ مَا لَا تَعْلَمُونَ ﴿٩﴾

- \* 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.

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  
يَجْرِي الْأَنْهَارُ وَلَوْ شَاءَ لَهَدَاكُمْ أَجْمَعِينَ ﴿١٠﴾

هُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً لَكُمْ  
مِنْهُ شَرَابٌ وَمِنْهُ شَجَرٌ فِيهِ  
تُسِيمُونَ ﴿١١﴾

يُنْبِتُ لَكُمْ بِهِ الزَّرْعَ وَالزَّيْتُونَ وَ  
التَّجِيلَ وَالْأَعْنَابَ وَمِنْ كُلِّ الثَّمَرَاتِ  
إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَتَفَكَّرُونَ ﴿١٢﴾

وَسَخَّرَ لَكُمْ الَّيْلَ وَالنَّهَارَ وَ الشَّمْسَ  
وَ الْقَمَرَ وَ النُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ  
إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ ﴿١٣﴾

وَ مَا ذَرَأَ لَكُمْ فِي الْأَرْضِ مُخْتَلِفًا أَلْوَانُهُ  
إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَذَّكَّرُونَ ﴿١٤﴾

وَ هُوَ الَّذِي سَخَّرَ الْبَحْرَ لِيَأْتِيَ كُلُّوا مِنْهُ  
لَحْمًا طَرِيًّا وَ تَسْتَخْرِجُوا مِنْهُ حِلْيَةً  
تَلْبَسُونَهَا وَ تَرَى الْفُلْكَ مَوَاجِرَ  
فِيهِ وَ لِيَتَّبِعُوا 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

وَعَلَّمْتِ ۙ وَبِالنَّجْمِ هُمْ يَهْتَدُونَ ﴿١٧﴾

أَفَمَنْ يَخْلُقُ كَمَنْ لَا يَخْلُقُ ۗ أَفَلَا تَذَكَّرُونَ ﴿١٨﴾

وَإِنْ تَعَدُّوا نِعْمَةَ اللَّهِ الَّتِي لَا تَحْصُوهَا إِرَاتٍ اللَّهُ لَعَفُورٌ رَحِيمٌ ﴿١٩﴾

وَاللَّهُ يَعْلَمُ مَا تَسْرُؤْنَ وَمَا تُعْلِنُونَ ﴿٢٠﴾

وَالَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ ﴿٢١﴾

أَمْوَاتٌ غَيْرُ أَحْيَاءٍ ۖ وَمَا يَشْعُرُونَ ۗ أَتَىٰ أَنْ يُبْعَثُونَ ﴿٢٢﴾

إِلَهُكُمْ إِلَهٌ وَاحِدٌ ۖ فَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ قُلُوبُهُمْ مُنْكَرَةٌ وَهُمْ مُسْتَكْبِرُونَ ﴿٢٣﴾

لَا جَرَمَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسْرُؤْنَ وَمَا يُعْلِنُونَ ۗ إِنَّهُ لَا يُحِبُّ الْمُسْتَكْبِرِينَ ﴿٢٤﴾

وَإِذَا قِيلَ لَهُمْ مَاذَا أَنْزَلَ رَبُّكُمْ ۗ قَالُوا آسَاطِيرُ الْأَوَّلِينَ ﴿٢٥﴾

لِيَحْمِلُوا أَوْزَارَهُمْ كَامِلَةً يَوْمَ الْقِيَامَةِ ۖ وَمِنْ أَوْزَارِ الَّذِينَ يُضِلُّوهُمْ بَغِيرٍ

that He has created mountains to cause great earthquakes spelling destructions far and wide. Unfortunately, it has been ignored that the word *tamīda* (تَمِيدَة) is derived from *māda* (مَادَة) which means to provide food. The word *mā'idah* (مَائِدَة) used in the Holy Qur'an 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.'

عِلْمِهِمُ الْآسَاءَ مَا يَزِدُّونَ ۞

قَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ فَأَتَى اللَّهُ بُنْيَانَهُمْ مِنَ الْقَوَاعِدِ فَخَرَّ عَلَيْهِمُ السَّقْفُ مِنْ فَوْقِهِمْ وَأَتَاهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ۞

ثُمَّ يَوْمَ الْقِيَامَةِ يُخْزِيهِمْ وَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ تُشَاقِقُونَ فِيهِمْ ءَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ الْيَوْمَ وَالسُّوءَ عَلَى الْكَافِرِينَ ۞

الَّذِينَ تَتَوَقَّعُهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ فَأَلْفَوْا السَّلَامَ مَا كُنَّا نَعْمَلُ مِنْ سُوءٍ ءَبَلَىٰ إِنْ لِلَّهِ عَلِيمٌ بِمَا كُنْتُمْ تَعْمَلُونَ ۞

فَادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا ءَ فَلَيْسَ مَثْوًى الْمُتَكَبِّرِينَ ۞

وَقِيلَ لِلَّذِينَ اتَّقَوْا مَاذَا أَنْزَلَ رَبُّكُمْ ءَقَالُوا خَيْرًا ءَلِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ ءَوَلَدَارُ الْآخِرَةِ خَيْرٌ ءَوَلْنَعْمَ دَارُ الْمُتَّقِينَ ۞

جَنَّاتٍ عَدْنٍ يَدْخُلُونَهَا يُجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ لَهُمْ فِيهَا مَا يَشَاءُونَ ءَكَذَلِكَ يَجْزِي اللَّهُ الْمُتَّقِينَ ۞

الَّذِينَ تَتَوَقَّعُهُمُ الْمَلَائِكَةُ طَيِّبِينَ ءَيَقُولُونَ سَلَامٌ عَلَيْكُمْ ءَادْخُلُوا الْجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُونَ ۞

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 ۗ وَ مَا  
ظَلَمَهُمُ اللَّهُ وَلَكِنْ كَانُوا أَنْفُسَهُمْ  
يَظْلِمُونَ ﴿٣٤﴾

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 يَستَهْزِءُونَ ﴿٣٥﴾

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 وَآلَا  
أَبَاؤُنَا وَآلَا حَرَمْنَا مِنْ دُونِهِ مِنْ شَيْءٍ ۗ  
كَذَلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ ۗ  
فَهَلْ عَلَى الرُّسُلِ إِلَّا الْبَلْغُ الْمُبِينُ ﴿٣٦﴾

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 مَن هَدَى اللَّهُ وَمِنْهُمْ مَن  
حَقَّقْتُ عَلَيْهِ الضَّلَالَةَ ۗ فَسِيرُوا فِي  
الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ  
عَاقِبَةُ الْمُكذِّبِينَ ﴿٣٧﴾

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 ۗ وَ مَا لَهُمْ مِنْ  
نَاصِرِينَ ﴿٣٨﴾

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.

وَ أَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَا  
يَبْعَثُ اللَّهُ مَنْ يَمُوتُ ۗ بَلَى وَعَدًّا  
عَلَيْهِ حَقًّا ۗ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا  
يَعْلَمُونَ ﴿٣٩﴾

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 وَ  
لِيَعْلَمَ الَّذِينَ كَفَرُوا أَنَّهُمْ كَانُوا

who disbelieved may know that they were liars.

- \* 41. Our word to a thing, when We will it, is only that We say to it, 'Be!', and it is.

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—

43. Those who are steadfast and put their trust in their Lord.

- \* 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.

\* 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.

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?

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*?

48. Or that He will not seize them by *a process of gradual destruction*? Your Lord is indeed Compassionate, Merciful.

كُذِّبِينَ ﴿٣١﴾

إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَنْ  
تَقُولَ لَهُ كُنْ فَيَكُونُ ﴿٣١﴾

وَالَّذِينَ هَاجَرُوا فِي اللَّهِ مِنْ بَعْدِ  
مَا ظَلَمُوا لَنُبَوِّئَنَّهُمْ فِي الدُّنْيَا  
حَسَنَةً ۗ وَلَا جَزَاءَ الْآخِرَةِ أَكْبَرُ لَوْ  
كَأَنُوعًا يَعْلَمُونَ ﴿٣٢﴾

الَّذِينَ صَبَرُوا وَعَلَىٰ رَبِّهِمْ  
يَتَوَكَّلُونَ ﴿٣٣﴾

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوحِيَ  
إِلَيْهِمْ فَشَاؤُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا  
تَعْلَمُونَ ﴿٣٤﴾

بِالْبَيِّنَاتِ وَالزُّبُرِ ۗ وَأَنْزَلْنَا إِلَيْكَ  
الذِّكْرَ لَتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ  
وَلَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٣٥﴾

أَفَأَمِنَ الَّذِينَ مَكَرُوا السَّيِّئَاتِ أَنْ  
يَخْسِفَ اللَّهُ بِهِمُ الْأَرْضَ أَوْ يَأْتِيَهُمُ  
الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٣٦﴾

أَوْ يَأْخُذَهُمْ فِي تَقْلِيلِهِمْ ۗ فَمَا هُمْ  
بِمُعْجِزِينَ ﴿٣٧﴾

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 إِلَى مَا خَلَقَ اللَّهُ مِنْ شَيْءٍ  
يَتَفَتَّحُوا ظِلُّهُ عَنِ الْيَمِينِ وَ  
الشَّمَالِ سُجَّدًا لِلَّهِ وَهُمْ دَاخِرُونَ ﴿٤٩﴾

وَاللَّهُ يَسْجُدُ مَا فِي السَّمَوَاتِ وَمَا فِي  
الْأَرْضِ مِنْ دَابَّةٍ وَالْمَلَائِكَةُ وَهُمْ لَا  
يَسْتَكْبِرُونَ ﴿٥٠﴾

يَخَافُونَ رَبَّهُمْ مِنْ فَوْقِهِمْ وَيَفْعَلُونَ  
مَا يُؤْمَرُونَ ﴿٥١﴾

وَقَالَ اللَّهُ لَا تَتَّخِذُوا لِلَّهِ  
إِثْنَيْنِ ۚ إِنََّّمَا هُوَ إِلَهُ وَاحِدٌ ۚ فَايَايَ  
فَاذْهَبُوا ۙ ﴿٥٢﴾

وَلَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَلَهُ  
الرُّسُلُ وَأَصْبَاءُ أَفَغَيْرَ اللَّهِ تَتَّقُونَ ﴿٥٣﴾

وَمَا بِكُمْ مِنْ نِعْمَةٍ فَمِنَ اللَّهِ ثُمَّ إِذَا  
مَسَّكُمُ الضَّرُّ فَأَيُّهَا تَجْرُدُونَ ﴿٥٤﴾

ثُمَّ إِذَا كَشَفَ الضَّرَّ عَنْكُمْ إِذَا  
فَرِيقٌ مِّنْكُمْ بِرَبِّهِمْ يُشْرِكُونَ ﴿٥٥﴾

لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ ۖ فَتَمَتَّعُوا  
فَسَوْفَ تَعْلَمُونَ ﴿٥٦﴾

وَيَجْعَلُونَ لِمَا لَا يَعْلَمُونَ نَصِيبًا مِّمَّا  
رَزَقْنَاهُمْ ۖ تَاللَّهِ لَتَسْعَلَنَّ عَمَّا كُنْتُمْ  
تَفْتَرُونَ ﴿٥٧﴾

وَيَجْعَلُونَ لِلَّهِ الْبَنَاتِ سُبْحَانَهُ  
وَلَهُمْ مَا يَشْتَهُونَ ﴿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.

وَإِذَا بُشِّرَ أَحَدُهُم 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 السَّوءِ ۗ وَ لِلَّهِ الْمَثَلُ الْأَعْلَىٰ ۗ  
وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٦١﴾

وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِظُلْمِهِمْ  
مَا تَرَكَ عَلَيْهَا مِنْ دَابَّةٍ وَلَكِنْ  
يُبْخِرُهُمْ إِلَىٰ آجَلٍ مُّسَمًّى ۗ فإِذَا جَاءَ  
آجَلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً ۗ وَلَا  
يَسْتَقْدِرُونَ ﴿٦٢﴾

وَيَجْعَلُونَ لِلَّهِ مَا يَكْرَهُونَ وَتَصِفُ  
الْإِنْسَانِيَّةُ الْكُذْبَ أَنَّ لَهُمُ الْحُسْنَىٰ ۗ  
لَا جَرَمَ أَنَّ لَهُمُ النَّارَ وَأَنَّهُمْ  
مُفْرَطُونَ ﴿٦٣﴾

تَاللَّهِ لَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِنْ قَبْلِكَ  
فَزَيَّنَّ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَهُوَ  
وَلِيُّهُمْ الْيَوْمَ ۗ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٦٤﴾

وَمَا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ إِلَّا  
لِتُبَيِّنَ لَهُمُ الَّذِي اخْتَلَفُوا فِيهِ ۗ وَ  
هُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿٦٥﴾

وَاللَّهُ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْبَاهُ  
بِالْأَرْضِ 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.

لَا يَأْتِيهِمْ لِقَؤُهُمْ يُسْمَعُونَ ﴿٩﴾

وَأَنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً ۗ  
نُسُقَتِكُمْ مِمَّا فِي بُطُونِهِمْ مِنْ بَيْنِ  
فَرْثٍ وَ دَمٍ لَبَنًا خَالِصًا سَائِغًا  
لِلشَّارِبِينَ ﴿١٠﴾

وَمِنْ ثَمَرَاتِ النَّخِيلِ وَ الْأَعْنَابِ  
تَتَّخِذُونَ مِنْهُ سَكَرًا وَ رِزْقًا حَسَنًا  
إِنَّ فِي ذَلِكَ لآيَةً لِقَوْمٍ يَعْقِلُونَ ﴿١١﴾

وَ أَوْحَى رَبُّكَ إِلَى النَّحْلِ أَنْ اتَّخِذِي  
مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا  
يَعْرِشُونَ ﴿١٢﴾

ثُمَّ كُلِي مِنْ كُلِّ الثَّمَرَاتِ فَاسْلُكِي  
سُبُلَ رَبِّكِ ذُلُلًا يَخْرُجُ مِنْ بُطُونِهَا  
شَرَابٌ مُخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ  
لِلنَّاسِ ۗ إِنَّ فِي ذَلِكَ لآيَةً لِقَوْمٍ  
يَتَفَكَّرُونَ ﴿١٣﴾

وَ اللَّهُ خَلَقَكُمْ ثُمَّ يَتَوَقَّعُكُمْ ۗ وَ  
مِنْكُمْ مَنْ يُرَدُّ إِلَى أَرْذَلِ الْعُمُرِ لِكَيْ  
لَا يَعْلَمَ بَعْدَ عِلْمٍ شَيْئًا ۗ إِنَّ اللَّهَ  
عَلِيمٌ قَدِيرٌ ﴿١٤﴾

وَ اللَّهُ فَضَّلَ بَعْضَكُمْ عَلَى بَعْضٍ فِي  
الرِّزْقِ ۗ فَمَا الَّذِينَ فُضِّلُوا بِرَادِّي  
رِزْقِهِمْ عَلَى مَا مَلَكَتْ أَيْمَانُهُمْ  
فَهُمْ فِيهِ سَوَاءٌ ۗ أَفَبِنِعْمَةِ اللَّهِ  
يَجْحَدُونَ ﴿١٥﴾

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 وَ  
حَفَدَةً وَ رَزَقَكُمْ مِنَ الطَّيِّبَاتِ ؕ  
اَفِيْآلِبَاطِلٍ يُؤْمِنُوْنَ وَيَنْعَمَتِ اللّٰهُ  
هُمۡ يَكْفُرُوْنَ ﴿٤٣﴾

وَيَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ مَا لَا يَمْلِكُ  
لَهُمْ رِزْقًا مِنَ السَّمٰوٰتِ وَالْاَرْضِ  
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 مَنْ رَزَقْنٰهُ مِنْآرِزْقًا  
حَسَنًا فَهُوَ يَنْفِقُ مِنْهُ سِرًّا وَّ جَهْرًا ؕ  
هَلْ يَسْتَوِيْنَ ؕ اَلْحَمْدُ لِلّٰهِ ؕ بَلْ  
اَكْثَرُهُمْ لَا يَعْلَمُوْنَ ﴿٤٦﴾

وَضَرَبَ اللّٰهُ مَثَلًا رَجُلَيْنِ اَحَدُهُمَا  
اَبْكُمۡ لَا يَقْدِرُ عَلٰى شَيْءٍ وَّ هُوَ كَلٌّ عَلٰى  
مَوْلٰهٖ اَيْنَمَا يُوْجِهُهٗ لَا يَأْتِيْ بِخَيْرٍ ؕ  
هَلْ يَسْتَوِيْ هُوَ وَّ مَنْ يَأْمُرُ بِالْعَدْلِ  
وَّ هُوَ عَلٰى صِرَاطٍ مُسْتَقِيْمٍ ﴿٤٧﴾

وَاللّٰهِ غَيْبِ السَّمٰوٰتِ وَالْاَرْضِ ؕ وَ  
مَا اَمْرُ السَّاعَةِ اِلَّا كَلَمْحِ الْبَصْرِ اِذَا  
هُوَ اَقْرَبُ ؕ اِنَّ اللّٰهَ عَلٰى كُلِّ شَيْءٍ  
قَدِيْرٌ ﴿٤٨﴾

وَاللّٰهُ اَخْرَجَكُمْ مِنْ بُطُوْنِ اُمَّهَاتِكُمْ  
لَا تَعْلَمُوْنَ شَيْئًا ؕ وَ جَعَلَ لَكُمْ  
السَّمْعَ وَّ الْاَبْصَارَ وَّ 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 جَوْ  
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 وَيَوْمَ  
رِقَابِكُمْ، وَمِنْ أَصْوَابِهَا وَأَوْبَارِهَا  
وَأَشْعَارِهَا أَثْنَاثًا مَتَاعًا لِإِنِّ جِئِينَ ﴿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 ظِلًّا  
وَجَعَلَ لَكُمْ مِنَ الْجِبَالِ أَكْنَانًا وَجَعَلَ  
لَكُمْ سَرَائِجَ اللَّيْلِ وَسَرَائِجَ  
النَّهَارِ يُوقِيكُم بِأَسْخُمِ 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 مِنْهُمْ 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 نَبْعَثُ 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  
يُخَفِّفُ 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.

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 هَؤُلَاءِ شُرَكَائُنَا الَّذِينَ  
كُنَّا نَدْعُوا مِنْ دُونِكَ ۚ فَالْقَوْلُ  
رَبِّيهِمُ الْقَوْلُ الْكَلِمَةَ لَعْنَةُ الْكٰفِرِيْنَ ﴿٨٧﴾

وَالْقَوْلُ إِلَى اللَّهِ يَوْمَئِذٍ بِالسَّلَامِ وَ  
ضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٨٨﴾

الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ  
اللَّهِ زِدْنَاهُمْ عَذَابًا بَأْسًا فَؤُقِ الْعَذَابِ  
بِمَا كَانُوا يَفْسُدُونَ ﴿٨٩﴾

وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا  
عَلَيْهِمْ مِنْ أَنْفُسِهِمْ وَجِئْنَا بِكَ  
شَهِيدًا عَلَى هَؤُلَاءِ وَتَرْنَا عَلَى عَيْنِكَ  
الْكِتَابَ تَبْيَانًا لِكُلِّ شَيْءٍ وَهُدًى وَ  
رَحْمَةً وَبُشْرَى لِلْمُسْلِمِينَ ﴿٩٠﴾

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَ  
إِيتَائِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ  
الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ ۚ يَعِظُكُمْ  
لَعَلَّكُمْ تَذَكَّرُونَ ﴿٩١﴾

وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ وَ  
لَا تَنْقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا  
وَقَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلًا إِنَّ  
اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ ﴿٩٢﴾

وَلَا تَكُونُوا كَالَّتِي نَقَضَتْ غَزْلَهَا مِنْ  
بَعْدِ قُوَّةٍ أَنْكَاثًا 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'ān, 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 ؕ  
لَيُبَيِّنَنَّ لَكُمْ يَوْمَ الْقِيَامَةِ مَا كُنْتُمْ فِيهِ  
تَخْتَلِفُونَ ﴿٩٣﴾

وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً  
وَلَكِن يَبْضُلُ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ  
وَلَتَسْأَلَنَّ عَمَّا كُنْتُمْ تَعْمَلُونَ ﴿٩٤﴾

وَلَا تَتَّخِذُوا أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ  
فَتَزَلَّ قَدَمٌ بَعْدَ ثُبُوتِهَا وَتَذُوقُوا  
الشُّؤْمَ بِمَا صَدَدْتُمْ 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 أُنْثَى  
هُوَ مَوْمِنٌ 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.

إِنَّمَا سُلْطَنُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ وَالَّذِينَ هُمْ بِهِ مُشْرِكُونَ ﴿١٤﴾

وَإِذَا بَدَلْنَا آيَةً مَّكَانَ آيَةٍ وَاللَّهُ أَعْلَمُ بِمَا يُنَزَّلُ 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 لِّسَانُ الَّذِي يُلْحِدُونَ إِلَيْهِ أَعْجَمِيٌّ 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 وَأُولَئِكَ هُمُ الْكَاذِبُونَ ﴿١٩﴾

مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إيمَانِهِ إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإيمَانِ وَلَكِنْ مَنْ شَرَحَ بِالْكُفْرِ صَدْرًا فَعَلَيْهِمْ غَضَبٌ مِنَ اللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٢٠﴾

ذَلِكَ بِأَنَّهُمْ اسْتَحَبُّوا الْحَيَاةَ 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 وَصَمَّهُمْ وَأَبْصَرَهُمْ  
وَأُولَئِكَ هُمُ الْغَافِلُونَ ﴿١٠٩﴾

110. Undoubtedly, it is they who will be the losers in the Hereafter.

لَا يَجْرَمُ أَتَمُّهُمُ فِي الْآخِرَةِ هُمُ  
الْخَاسِرُونَ ﴿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 قَاتَلْتُمُونَا ثُمَّ جَاءُوا وَسِيلًا  
لِئَلَّا نَمَسُّنَهُمْ مِنْ بَعْدِهَا تَعْفُوهُمْ إِنَّ رَبَّنَا  
بِالْعِبَادِ 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 وَتُؤْفَى كُلُّ نَفْسٍ بِمَا عَمِلَتْ  
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  
أَمْنًا مَطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا  
رَغَدًا مِنْ كُلِّ مَكَانٍ فَكَفَرَتْ  
بِأَنْعُمِ 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 رَزَقَكُمْ اللَّهُ حَلَالًا طَيِّبًا  
وَأَشْكُرُوا 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*;

\* 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.

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَ  
لَحْمَ الْخِنْزِيرِ وَمَا أُهْلِيَ لغيرِ اللَّهِ  
بِهِ فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَ لَا عَادٍ  
فِيَا اللَّهَ عَفُوٌّ رَّحِيمٌ ﴿١١٦﴾

وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ  
الْكَذِبَ هَذَا حَلَلٌ وَ هَذَا حَرَامٌ  
لَتَفْتَرُوا 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 أَنفُسَهُمْ  
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﴾

\* 122. Grateful for His favours; He chose him and guided him to a straight path.

شَاكِرًا إِلَّا نَعْمَهُ ۖ رَاجِتْبَهُ 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 أَنِ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ۖ وَ مَا 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 اخْتَلَفُوا فِيهِ ۗ 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.

أذْعُرْ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَ جَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ ۗ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَنْ سَبِيلِهِ وَ هُوَ 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 ۗ وَ لَئِن صَبَرْتُمْ لَهُوَ خَيْرٌ لِلصَّابِرِينَ ﴿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 ضَلٰٓئِقٍ مِّمَّا يَمْكُرُونَ ﴿٣٨﴾

129. Verily, Allāh is with those who are righteous and those who do good.

إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ 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.



## BANĪ ISRĀ'ĪL

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful. يَسْمِ اللّٰهُ الرَّحْمٰنِ الرَّحِیْمِ ۝۱
- \*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. سُبْحٰنَ الَّذِیْ اَسْرٰی بِعَبْدِهٖ لَیْلًا ۝۲ مِّنَ الْمَسْجِدِ الْحَرَامِ اِلَى الْمَسْجِدِ الْاَلْيَسَّۤا الَّذِی بَرَكْنَا حَوْلَهٗ لِنُرِیْهِۗ مِنْ اٰیٰتِنَا ۚ 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, وَ اٰتَيْنَا مُوسٰی الْكِتٰبَ وَ جَعَلْنٰهُ هُدًى لِّلْبَنِیْۤا اِسْرَآءِیْلَ اَلَّا تَتَّخِذُوْا مِنْ دُوْنِیْ وَ كِیْلًا ۝۴
4. 'O ye the progeny of those whom We carried *in the Ark* with Noah.' He was indeed a grateful servant. دُرِّیَّةً مِّنْ حَمَلِنَا مَع نُوْحٍ ۚ اِنَّهٗ كَانَ عَبْدًا شَكُوْرًا ۝۵
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.' وَ قَضٰیۤنَا اِلَىۤ بَنِیْۤا اِسْرَآءِیْلَ فِی الْكِتٰبِ لَتُفْسِدُنَّ فِی الْاَرْضِ مَرَّتَیْنِ وَ لَتَعْلُنَّ عُلُوًّا كَبِیْرًا ۝۶
- \*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. فَاِذَا جَآءَ وَعْدُ اُولٰٓئِهٖمَا بَعَثْنَا عَلَیْكُمْ عِبَادًا لَّنَا اُولِیۤ اَبۤسٍ شَدِیْدِیۡنَ فَجَآ سُوۤا خِلَآءَ الدِّیَارِ وَ كَانَ وَعْدًا مَّفْعُوْلًا ۝۷
7. Then We gave you back the power against them, and aided you with wealth and children, and made you larger in numbers. ثُمَّ رَدَدْنَا لَكُمُ الْكُرَّةَ عَلَیْهِمْ وَ اٰمَدَدْنٰكُمْ بِاَمْوَالٍ وَ بَنِیْنٍ وَ جَعَلْنٰكُمْ اَكْثَرَفِیْۤا ۝۸
- \*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. اِنْ اَحْسَنْتُمْ اَحْسَنْتُمْ لَا تُفْسِدُوۤنَ ۚ وَ 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**



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'ān guides to what is most right; and gives to the believers who do good deeds the glad tidings that they shall have a great reward.

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 لِيَسْؤُوا أَوْ يَجُوهَكُمْ وَلِيَدْخُلُوا  
الْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَ  
لِيَتَّبِعُوا مَا عَلَّمُوا تَتَّبِعُونَ ﴿٨﴾

عَلَىٰ رَبِّكُمْ أَن يَرْحَمَكُمْ وَإِنْ عُدْتُمْ  
عُدْنَا وَجَعَلْنَا جَهَنَّمَ لِلْكَافِرِينَ حَصِيرًا ﴿٩﴾

إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَ  
يُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ  
الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا ﴿١٠﴾

وَإِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ  
لَيَأْتِيَنَّهُمْ عَذَابٌ أَلِيمٌ ﴿١١﴾

وَيَذُرُ الْإِنْسَانَ بِالشَّرِّ دُعَاءً  
بِالْحَيْرِ وَكَانَ الْإِنْسَانُ عَجُولًا ﴿١٢﴾  
وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَاتَيْنِ فَمَحْوَا  
آيَةَ اللَّيْلِ وَجَعَلْنَا آيَةَ النَّهَارِ مُبْصِرَةً  
لِّيَتَّبِعُوا فُضْلًا مِّن رَّبِّكُمْ وَلِيَعْلَمُوا  
عَدَدَ السِّنِينَ وَالْحِسَابِ وَكُلَّ شَيْءٍ  
فَصَّلْنَاهُ تَفْصِيلًا ﴿١٣﴾

وَكُلَّ إِنْسَانٍ أَلْزَمْنَاهُ طَبْعًا فِي عُنُقِهِ  
وَنُخْرِجُ لَهُ يَوْمَ الْقِيَامَةِ كِتَابًا يَلْقَاهُ

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 ۱۳

إِقْرَأْ كِتَابَكَ ۚ كَفَىٰ بِنَفْسِكَ الْيَوْمَ  
عَلَيْكَ حَسِيبًا ۱۴

مَنْ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ ۚ وَمَنْ  
ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا ۚ وَلَا تَزِرُ  
وِازِرَةً وِزْرَ أُخْرَىٰ ۚ وَمَا كُنَّا مُعَذِّبِينَ  
حَتَّىٰ تَبْعَثَ رَسُولًا ۱۵

وَإِذَا أَرَدْنَا أَنْ نُهْلِكَ قَرْيَةً أَمَرْنَا  
مُتْرَفِيهَا فَفَسَقُوا فِيهَا ۚ فَحَقَّ عَلَيْهَا  
الْقَوْلُ فَدَمَرْنَاهَا تَدْمِيرًا ۱۶

وَكَمْ أَهْلَكْنَا مِنَ الْقُرُونِ مِنْ بَعْدِ نُوحٍ ۚ  
وَكَفَىٰ بِرَبِّكَ بِذُنُوبِ عِبَادِهِ خَبِيرًا  
بَصِيرًا ۱۷

مَنْ كَانَ يُرِيدُ الْعَاقِبَةَ ۖ جَعَلْنَا لَهُ  
فِيهَا مَا نَشَاءُ لِمَنْ نُرِيدُ ثُمَّ جَعَلْنَا  
لَهُ جَهَنَّمَ ۚ يَصْلَاهَا مِمَّا مُمًا  
مَذْهُورًا ۱۸

وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا  
وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ كَانَ سَعْيُهُمْ  
مَشْهُورًا ۱۹

كُلًّا نُمِدُّهُمُوهَا ۚ وَهُوَ الْآءُ مِنْ عَطَاءِ رَبِّكَ ۚ  
وَمَا كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا ۲۰

أُنظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ ۚ  
وَلَآخِرَةُ الْآخِرَةُ ۚ وَكَانَ تَفْضِيلًا ۲۱

23. Set not up with Allāh another God lest thou sit down disgraced and forsaken.

لَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَقْعُدَ  
مَذْمُومًا مَخْذُومًا ﴿٣٣﴾

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.

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا لِيَّسَاءُ  
وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ إِمَّا يَبُلُغَنَّ  
عِنْدَكَ الْعَبَرُ أَحَدُهُمَا أَوْ كِلَيْهِمَا فَلَا  
تَقُلْ لَهُمَا آيَةً وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا  
قَوْلًا كَرِيمًا ﴿٣٤﴾

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.'"

وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ  
وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْتَنِي صَغِيرًا ﴿٣٥﴾

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.

رَبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ ۚ إِنْ  
تَكُونُوا صَادِقِينَ فَإِنَّهُ كَانَ لِلَّهِ  
إِبْرًا ﴿٣٦﴾

27. And give thou to the kinsman his due, and to the poor and the wayfarer, and squander not *thy wealth* extravagantly.

وَأْتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ  
وَالسَّبِيلَ وَلَا تَبْذُرْ ثَبِيرًا ﴿٣٧﴾

28. Verily, the extravagant are brothers of satans, and Satan is ungrateful to his Lord.

إِنَّ الْمُبَدِّرِينَ كَانُوا إِخْوَانَ الشَّيْطَانِ  
وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا ﴿٣٨﴾

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.

وَلَمَّا تَخَرَّصْتَ عَنْهُمْ ابْتَغَاءَ رَحْمَةٍ  
مِّنْ رَبِّكَ تَرْجُوهَا فَقُلْ لَهُمْ قَوْلًا  
مَّيْسُورًا ﴿٣٩﴾

\* 30. And keep not thy hand chained to thy neck, nor stretch it out an entire stretching, lest thou sit down blamed or exhausted.

وَلَا تَجْعَلْ يَدَكَ مَغْلُوبَةً إِلَىٰ عُنُقِكَ  
وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا  
مَّخْسُورًا ﴿٤٠﴾

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.

إِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ  
وَيَقْدِرُ ۗ إِنَّهُ كَانَ بِبَصِيرًا ﴿٤١﴾

\* 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**.

## R. 4.

32. Kill not your children for fear of poverty. It is We Who provide for them and for you. Surely, the killing of them is a great sin.

وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ  
تَحْنُ تَزُرُّقُهُمْ وَإِيَّاكُمْ إِنَّ قَتْلَهُمْ  
كَانَ خَطَاً كَبِيرًا ﴿٣٢﴾

33. And come not near unto adultery; surely, it is a foul thing and an evil way.

وَلَا تَقْرَبُوا الزَّوْجَ إِنَّهُ كَانَ فَاحِشَةً وَ  
سَاءً سَبِيلًا ﴿٣٣﴾

34. And kill not the soul which Allāh has forbidden save for just cause. And whoso is killed wrongfully, We have surely given his heir authority to demand retaliation, but let him not exceed the prescribed bounds in slaying; for therein he is helped by law.

وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا  
بِالْحَقِّ ۚ وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا  
لِرِوَالِيهِ سُلْطَانًا فَلَا يَشْرِفُ فِي الْقَتْلِ إِنَّهُ  
كَانَ مَنْصُورًا ﴿٣٤﴾

35. And come not near the property of the orphan, except in the best way, until he attains his maturity, and fulfil the covenant; for the covenant shall be questioned about.

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ  
أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ ۚ وَأَوْفُوا  
بِالْعَهْدِ ۚ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا ﴿٣٥﴾

36. And give full measure when you measure, and weigh with a right balance; that is best and most commendable in the end.

ۚ وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ وَزَنُوا  
بِالْقِسْطِ ۚ السُّبْحَانَ الْمُسْتَقِيمِ ۚ ذَلِكَ خَيْرٌ  
أَحْسَنُ تَأْوِيلًا ﴿٣٦﴾

37. And follow not that of which thou hast no knowledge. Verily, the ear and the eye and the heart—all these shall be called to account.

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ ۚ إِنَّ  
السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ  
عِنْدَ مَسْئُولًا ﴿٣٧﴾

38. And walk not in the earth haughtily, for thou canst not rend the earth, nor canst thou reach the mountains in height.

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا ۚ إِنَّكَ لَنْ  
تَخْرِقَ الْأَرْضَ وَلَنْ تَبْلُغَ الْجِبَالَ طُولًا ﴿٣٨﴾

39. The evil of all these is hateful in the sight of thy Lord.

كُلُّ ذَلِكَ كَانَ سَيِّئُهُ عِنْدَ رَبِّكَ  
مَكْرُوهًا ﴿٣٩﴾

40. This is part of that wisdom which thy Lord has revealed to thee. And set not up with Allāh any other God, lest thou be cast into Hell, condemned and rejected.

ذَلِكَ مِمَّا أَوْحَىٰ إِلَيْكَ رَبُّكَ مِنَ  
الْحِكْمَةِ ۚ وَلَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ  
فَتُلْقَىٰ فِي جَهَنَّمَ مَلُومًا مَّدْحُورًا ﴿٤٠﴾

41. Has, then, your Lord honoured you with sons, and taken for Himself females from among the angles? Surely, you say a grievous saying.

أَفَأَصْفَكُمْ رَبُّكُمُ بِالْبَنِينَ وَاتَّخَذَ مِنَ  
الْمَلَائِكَةِ إِنَاثًا ۚ إِنَّكُمْ لَتَقُولُونَ  
قَوْلًا عَظِيمًا ﴿٤١﴾

R. 5.

42. We have explained *the truth* in this Qur'ān in the various ways that they may be admonished, but it only increases them in aversion.

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'ān, 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'ān 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 ﴿٣٢﴾

قُلْ لَوْ كَانَ مَعَهُ آلِهَةٌ كَمَا يَقُولُونَ  
إِذًا أَلَا يَتَّعَوْنَ إِلَىٰ ذِي الْعَرْشِ سَبِيلًا ﴿٣٣﴾

سُبْحٰنَهُ وَتَعَالَىٰ عَمَّا يُقُولُونَ مَلُؤًا  
كَبِيرًا ﴿٣٤﴾

تُسَبِّحُ لَهُ السَّمٰوٰتُ السَّبْعُ وَالْاَرْضُ وَمَنْ  
فِيهِنَّ ؕ وَلَا يَنْشِئُ شَيْئًا اِلَّا يُسَبِّحُ  
بِحَمْدِهِ ؕ وَلٰكِنْ لَا تَفْقَهُوْنَ  
تَسْبِيحَهُمْ ؕ اِنَّهٗ كَانَ حَلِيْمًا عَفُوًّا ﴿٣٥﴾

وَإِذَا قَرَأْتَ الْقُرْآنَ جَعَلْنَا بَيْنَكَ  
وَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ  
حِجَابًا مَّشُورًا ﴿٣٦﴾

وَجَعَلْنَا عَلَىٰ قُلُوبِهِمْ اَكِنَّةً اَنْ  
يَفْقَهُوْهُ ؕ وَفِيْ اُذَانِهِمْ وَقْرًا ؕ وَإِذَا  
ذَكَرْتَ رَبَّكَ فِي الْقُرْآنِ وَخُدَّةً اَوْ لَوْ اَعْلَىٰ  
اَذْبَابِهِمْ نُفُورًا ﴿٣٧﴾

تَحْنُ اَعْلَمُ بِمَا يَسْتَمِعُوْنَ بِهٖ اِذَا  
يَسْتَمِعُوْنَ اِلَيْكَ ؕ وَاِذَا هُمْ تَجْمُوْنَ اِذَا  
يَقُوْلُ الظَّالِمُوْنَ اِنْ تَتَّبِعُوْنَ اِلَّا رَجُلًا  
مَّشْحُوْرًا ﴿٣٨﴾

اَنْظُرْ كَيْفَ صَرَبُوْا لَكَ الْاَمْثَالَ فَضَلُّوْا  
فَلَا يَسْتَطِيعُوْنَ سَبِيْلًا ﴿٣٩﴾

وَ قَالُوْا ؕ اِذَا كُنَّا عِظَامًا وَّ رُقَاتًا ؕ اِنَّا  
لَمَبْعُوْثُوْنَ خَلْقًا جَدِيْدًا ﴿٤٠﴾

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 مِمَّا يَكْبُرُ فِي صُدُورِكُمْ ۚ  
فَسَيَقُولُونَ مَنْ يُعِيدُنَا ۖ قُلِ الَّذِي  
فَطَرَكُمْ أَوَّلَ مَرَّةٍ ۚ فَسَيُنْخِطُونَ إِلَيْكَ  
رُدُوسَهُمْ ۖ وَيَقُولُونَ مَتَى هُوَ ۖ قُلِ عَسَى  
أَنْ يَكُونَ قَرِيبًا ﴿٥٢﴾

يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ  
وَتُظَنُّونَ أَنْ لَبِئْتُمْ إِلَّا قَلِيلًا ﴿٥٣﴾

وَقُلِ لِعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ ۚ  
إِنَّ الشَّيْطَانَ يَنْزِعُ بَيْنَهُمْ ۚ إِنَّ  
الشَّيْطَانَ كَانَ لِلْإِنْسَانِ عَدُوًّا مُبِينًا ﴿٥٤﴾  
رَبُّكُمْ أَعْلَمُ بِكُمْ ۚ إِنَّ يَشَاءُ يَزِجْكُمْ  
أَوْ إِنَّ يَشَاءُ يُعَذِّبْكُمْ ۚ وَمَا أَرْسَلْنَاكَ  
عَلَيْهِمْ وَكَيْلًا ﴿٥٥﴾

وَرَبُّكَ أَعْلَمُ بِمَنْ فِي السَّمَوَاتِ وَالْأَرْضِ  
وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ عَلَى بَعْضٍ  
وَآتَيْنَا دَاوُدَ زَبُورًا ﴿٥٦﴾

قُلِ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِهِ  
فَلَا يَمْلِكُونَ كَشْفِ الضَّرِّ عَنْكُمْ وَلَا  
تَخْوِيلًا ﴿٥٧﴾

أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَى  
رَبِّهِمُ الْوَسِيلَةَ 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.

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.

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'an. And We warn them, but it only increases them in great transgression.

R. 7.

62. And *remember the time* when We said to the angles, 'Submit to Adam,' and they *all* submitted, except Iblīs. He said, 'Shall I submit to one whom Thou hast created of clay?'

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.'

64. He said, 'Begone! and whoso shall follow thee from among them, Hell shall surely be the recompense of you all—an ample recompense.

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.

وَإِنْ مِنْ قَرْيَةٍ إِلَّا نَحْنُ مُهْلِكُوهَا  
قَبْلَ يَوْمِ الرِّيبَةِ أَوْ مُعَذِّبُوهَا عَذَابًا  
شَدِيدًا كَانَ ذَلِكَ فِي الْكِتَابِ مَسْطُورًا ﴿٥٩﴾

وَمَا مَنَعَنَا أَنْ نُرْسِلَ بِالْآيَاتِ إِلَّا أَنْ  
كَذَّبَ بِهَا الْأَعْمَى وَالْوَنَاءُ أَتَيْنَا تَمُودَ  
الْبَقَاعَةَ مُبْصِرَةً فَظَلَمُوا بِهَا وَمَا  
نُرْسِلُ بِالْآيَاتِ إِلَّا تَخْوِيفًا ﴿٦٠﴾

وَإِذْ قُلْنَا لَكَ إِنَّ رَبَّكَ أَحْسَبُ النَّاسِ  
وَمَا جَعَلْنَا الزُّبَيْرَ أَرِيْنَكَ إِلَّا فِتْنَةً  
لِلنَّاسِ وَالشَّجَرَةَ الْمَلْعُونَةَ فِي  
الْقُرْآنِ وَنُحُوتَهُمْ فَمَا يَزِيدُهُمْ  
إِلَّا طُغْيَانًا كَبِيرًا ﴿٦١﴾

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ  
فَسَجَدُوا إِلَّا إِبْلِيسَ قَالَ ءَأَسْجُدُ  
لِمَنْ خَلَقْتُ طِينًا ﴿٦٢﴾

قَالَ أَرَأَيْتَكَ هَذَا الَّذِي كَرَّمْتَ عَلَيَّ  
لَئِن آخَرْتَنِي إِلَى يَوْمِ الْقِيَامَةِ لَأُحْتَضِرَنَّكَ  
دُرَيْتَةً إِلَّا قَلِيلًا ﴿٦٣﴾

قَالَ اذْهَبْ فَمَنْ تَبِعَكَ مِنْهُمْ فَإِنَّ  
جَهَنَّمَ جَزَاءُكُمْ جَزَاءً مَوْفُورًا ﴿٦٤﴾

وَاسْتَفْزِزْ مَنْ اسْتَطَعْتَ مِنْهُمْ بِصَوْتِكَ  
وَاجْلِبْ عَلَيْهِمْ بِخَيْلِكَ وَرَجِلِكَ وَ  
شَارِكِهِمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ وَعَدَّهُمْ  
مَا بَعَدَهُمُ 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.

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.

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.

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?

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.

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.

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.

73. But whoso is blind in this world will be blind in the Hereafter, and even more astray from the way.

74. And they had well-nigh caused thee *severest* affliction on account of what We have revealed to thee,

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطٰنٌ ؕ وَ كَفٰى بِرَبِّكَ وَكِيلًا ﴿٣٦﴾

رَبُّكُمْ الَّذِي يُرِيكُمْ الْبَحْرَ لِتَبْتَغُوا مِنْ فَضْلِهِ ؕ إِنَّهُ كَانَ بِكُمْ رَحِيمًا ﴿٣٧﴾

وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ صَلَّ مَنْ تَدْعُونَ إِلَّا آيَاتُهُ فَالْتَمَسْنَا لَكُمْ الْبَرَّ أَعْرَضْتُمْ ؕ وَكَانَ الْإِنْسَانُ كَفُورًا ﴿٣٨﴾

أَفَأَمِنْتُمْ أَنْ يُخْسِفَ بِكُمْ جَانِبَ الْبَرِّ أَوْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا ثُمَّ لَا تَجِدُوا لَكُمْ وَكِيلًا ﴿٣٩﴾

أَمْ أَمِنْتُمْ أَنْ يُعِيدَكُمْ فِيهِ تَارَةً أُخْرٰى فَيُرْسِلَ عَلَيْكُمْ قَاصِفًا مِّنَ الرِّيحِ فَيَغْرِقَكُمْ بِمَا كَفَرْتُمْ ؕ ثُمَّ لَا تَجِدُوا لَكُمْ عَلَيْنَا بِهِ تَوْحِيدًا ﴿٤٠﴾

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا ﴿٤١﴾

يَوْمَ تَدْعُوا كُلَّ أُنثَىٰ بِمَا صَدَّقَتْ فَمَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَأُولَٰئِكَ يَقْرَءُونَ كِتَابَهُمْ وَلَا يُظْلَمُونَ فَتِيلًا ﴿٤٢﴾

وَمَنْ كَانَ فِي هَذِهِ أَعْمٰى فَهُوَ فِي الْآخِرَةِ أَعْمٰى وَأَضَلُّ سَبِيلًا ﴿٤٣﴾

وَإِنْ كَادُوا لَيَفْتِنُونَكَ عَنِ الَّذِي أَوْحَيْنَا إِلَيْكَ لِتَفْتَرِيَ عَلَيْنَا غَيْرَةً ؕ



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 *special* 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*.'

وَإِذَا لَا تَخَذُوكَ خَلِيلًا ﴿٤٧﴾

وَلَوْ لَا أَن تَبَيَّنَّاكَ لَقَدْ حِدَّتْ تَرَكَنُ  
إِلَيْهِمْ شَيْئًا قَلِيلًا ﴿٤٨﴾

إِذَا كَادَ قُنَاكَ ضَعْفَ الْحَيَاةِ وَضَعْفَ  
الْمَمَاتِ ثُمَّ لَا تَجِدُ لَكَ عَلَيْنَا نَصِيرًا ﴿٤٩﴾

وَإِن كَادُوا لَيَسْتَفِرُّوكَ مِنَ الْأَرْضِ  
لِيُخْرِجُوكَ مِنْهَا وَإِذَا لَا يَلْبِثُونَ  
خَلْقَكَ إِلَّا قَلِيلًا ﴿٥٠﴾

سُنَّةَ مَن قَدْ أَرْسَلْنَا قَبْلَكَ مِنْ دُسَيْنَا  
وَأَنْتَ لَا تَجِدُ لِسُنَّتِنَا تَحْوِيلًا ﴿٥١﴾

اقْرَأِ الصَّلَاةَ لِدُلُوكِ الشَّمْسِ إِلَى عَسَى  
الَّيْلِ وَقُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ  
كَانَ مَشْهُودًا ﴿٥٢﴾

وَمِنَ اللَّيْلِ فَتَمَجِّدْ بِهِ تَأْفِكَةً لَّكَ تَكْ  
عَسَى أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا  
مَّخْمُودًا ﴿٥٣﴾

وَقُلْ رَبِّ آذِنِّيْ مُدْخَلَ صِدْقٍ وَّ  
أَخْرِجْنِيْ مُخْرَجَ صِدْقٍ وَّاجْعَلْ لِّيْ مِنْ  
لَّدُنْكَ سُلْطٰنًا نَّصِيرًا ﴿٥٤﴾

وَقُلْ جَاءَ الْحَقُّ وَرَهَقَ الْبَاطِلُ إِنَّ  
الْبَاطِلَ كَانَ زَهُوقًا ﴿٥٥﴾

83. And We are *gradually* revealing of the Qur'ān that which is a healing and a mercy to the believers; but it only adds to the loss of the wrongdoers.

84. And when We bestow favour on man, he turns away and goes aside; and when evil touches him, he gives *himself* up to despair.

85. Say, 'Everyone acts according to his own way, and your Lord knows full well who is best guided.'

R. 10.

86. And they ask thee concerning the soul. Say, 'The soul is by the command of my Lord; and of the knowledge *thereof* you have been given but a little.'

87. And if We pleased, We could certainly take away that which We have revealed to thee *and* then thou wouldst find in *the matter* no guardian for thee against Us,

88. Except mercy from thy Lord. Surely, His grace towards thee is great.

89. Say, 'If mankind and the Jinn gathered together to produce the like of this Qur'ān, they could not produce the like thereof, even though they should help one another.'

90. And surely, We have set forth for mankind in various ways all kinds of similitudes in this Qur'ān, but most men would reject everything but disbelief.

91. And they say, 'We will never believe thee until thou cause a spring to gush forth for us from the earth;

92. 'Or thou have a garden of date-palms and vines, and cause streams to gush forth in the midst thereof in abundance;

وَنُنزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ  
وَ رَحْمَةٌ لِّلْمُؤْمِنِينَ ۗ وَلَا يَزِيدُ  
الظَّالِمِينَ إِلَّا خَسَارًا ﴿٨٣﴾

وَإِذَا أَنْعَمْنَا عَلَى الْمَاسِيءِ أَعْرَضَ  
وَأَنَّا بِجَانِبِهِ ۗ وَإِذَا مَسَّهُ الشَّرُّ كَانَ  
يَكُوفًا ﴿٨٤﴾

قُلْ كُلٌّ يَعْمَلُ عَلَى شَاكِلَتِهِ ۗ فَرَبُّكُمْ  
أَعْلَمُ بِمَن هُوَ أَهْدَى سَبِيلًا ﴿٨٥﴾

وَيَسْأَلُونَكَ عَنِ الرُّوحِ ۗ قُلِ الرُّوحُ مِنْ  
أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا  
قَلِيلًا ﴿٨٦﴾

وَ لَئِن شِئْنَا لَنَذْهَبَنَّ بِآيَاتِي  
أَوْ حِينًا لِنُكَفِّرَنَّ كَمَا تَجِدُ لَكَ بِهِ  
عَلَيْنَا وَكَيْلًا ﴿٨٧﴾

إِلَّا رَحْمَةً مِن رَّبِّكَ ۗ إِنَّ فَضْلَهُ كَانَ  
عَلَيْكَ كَافٍ ﴿٨٨﴾

قُلْ لَئِن اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ  
عَلَىٰ أَن يَأْتُوا بِمِثْلِ هَٰذَا الْقُرْآنِ  
لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ  
لِبَعْضٍ ظَهِيرًا ﴿٨٩﴾

وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِي هَٰذَا الْقُرْآنِ  
مِن كُلِّ مَثَلٍ ۚ فَابْتِغُوا الْفَضْلَ  
إِلَّا كُفُورًا ﴿٩٠﴾

وَقَالُوا لَن نُّؤْمِنَ لَكَ حَتَّىٰ تَفْجُرَ  
لَنَا مِنَ الْأَرْضِ يَنْبُوعًا ﴿٩١﴾

أَوْ تُكُونَ لَكَ جَنَّةٌ مِّن تَحْتِهَا  
نُجُودٌ ۗ فَتَفْجُرَ لَهَا تَفْجِيرًا ﴿٩٢﴾



of them? And He has appointed for them a term; there is no doubt about it. But the wrongdoers would reject everything but disbelief.

يَخْلُقْ مِثْلَهُمْ وَجَعَلَ لَهُمْ أَجَلًا  
لَا رَيْبَ فِيهِ فَاَبَى الظَّالِمُونَ اِلَّا  
كُفُوْرًا ﴿٣١﴾

101. Say, 'Even if you possessed the treasures of the mercy of my Lord, you would surely hold them back for fear of spending, for man is niggardly.'

قُلْ لَوْ اَنْتُمْ تَمْلِكُوْنَ خَزَائِنَ رَحْمَةِ  
رَبِّيْ اِذَا كَلَامَسْتُمْ خَشِيَةَ الْاَرْثِقَاتِ  
وَكَانَ الْاِنْسَانُ قَتُوْرًا ﴿٣٢﴾

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.'

وَلَقَدْ اَتَيْنَا مُوسَى تِسْعَ آيَاتٍ  
بَيِّنَاتٍ فَسَعَلَ بِنِعْمِ اِسْرَاءِيْلَ اِذَا  
جَاءَهُمْ فَقَالَ لَهُ فِرْعَوْنُ لَئِنِّي لَا اُظُنُّكَ  
يَمُوْسَى مَسْحُوْرًا ﴿٣٣﴾

103. He said, 'Thou knowest well *that* none has sent down these *Signs* but the Lord of the heavens and the earth as *so many* evidences; and I certainly think thee, O Pharaoh, to be a ruined *man*.'

قَالَ لَقَدْ عَلِمْتُمْ اَنْزَلَ هٰؤُلَاءِ اِلَّا  
رَبُّ السَّمٰوَاتِ وَالْاَرْضِ بِصَآئِرٍ وَّرَآئِي  
لَا اُظُنُّكَ يَفِرْعَوْنُ مَثْبُوْرًا ﴿٣٤﴾

104. So he resolved to remove them from the land; but We drowned him and those who were with him, all together.

فَاَرَادَ اَنْ يَشْتَفِيَهُمْ مِنَ الْاَرْضِ  
فَاَغْرَقْنَاهُ وَمَنْ مَعَهُ جَمِيْعًا ﴿٣٥﴾

\* 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*.'

وَقُلْنَا مِنْ بَعْدِهِ لِبَنِيْ اِسْرَاءِيْلَ  
اَسْكِنُوا الْاَرْضَ فَاِذَا جَاءَ وَعْدُ الْاٰخِرَةِ  
جِئْنَا بِكُمْ لِيُنْفِقًا ﴿٣٦﴾

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.

وَبِالْحَقِّ اَنْزَلْنَاهُ وَبِالْحَقِّ نَزَّلَهُ وَمَا  
اَرْسَلْنَاكَ اِلَّا مُبَشِّرًا وَنَذِيْرًا ﴿٣٧﴾

\* 107. And the Qur'ān We have revealed in pieces that thou mayest read it to mankind at intervals, and We have sent it down piecemeal.

وَقُرْاٰنًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ  
عَلَىٰ مُكْتَبٍ وَنَزَلْنَاهُ تَنْزِيْلًا ﴿٣٨﴾

\* 105. And after him We said to the children of Israel, 'Dwell **you** in the land; and when the *time* of the promise of the latter days comes, We shall bring you together **once again**.'

\* 107. **And We divided the Qur'ān into parts** that **you may** read it to mankind at intervals, and We have sent it down **gradually**.

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 آمَنُوا بِهِ أَوْ لَا تُؤْمِنُوا إِنَّ الَّذِينَ  
أُوْتُوا الْعِلْمَ مِنْ قَبْلِهِ إِذَا يُتْلَى  
عَلَيْهِمْ يَخِرُّونَ لِلْآذَانِ سُجَّدًا ۝۱۰۸

وَيَقُولُونَ سُبْحَانَ رَبِّنَا إِن كَانَ وَعْدُ  
رَبِّنَا لَمَفْعُولًا ۝۱۰۹

وَ يَخِرُّونَ لِلْآذَانِ مُبْتَكِنِينَ وَ  
يُزِيدُهُمْ خُشُوعًا ۝۱۱۰

قُلْ إِذِ اعْبُودُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ  
أَيَّامًا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَى  
وَ لَا تَجْهَرُوا بِصَلَاتِكُمْ وَ لَا يَخَافُ مِنْهَا  
وَ ابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا ۝۱۱۱

وَ قُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ  
وَلَدًا ۚ لَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ  
وَ لَمْ يَكُنْ لَهُ كُفُوًا ۚ إِنَّ اللَّهَ  
كَبِيرٌ ۝۱۱۲



## 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?

- \* 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.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝

الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ  
الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوَجًا ۝

قِيمًا لِّيُنذِرَ بَأْسًا شَدِيدًا لِّمَنْ لَدُنْهُ  
وَيُبَشِّرَ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ  
الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا حَسَنًا ۝

مَّا كَثُوبٌ فِيهِ أَبَدًا ۝  
وَيُنذِرَ الَّذِينَ قَالُوا اتَّخَذَ اللَّهُ وَلَدًا ۝

مَا لَهُمْ بِهِ مِنْ عِلْمٍ وَلَا لِآبَائِهِمْ  
كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ  
إِنْ يَقُولُونَ إِلَّا كَذِبًا ۝

فَلَعَلَّكَ بَاخِعٌ مُتَّفِسٌ عَلَىٰ آثَارِهِمْ إِنْ  
لَمْ يُؤْمِنُوا بِهَذَا الْحَدِيثِ أَسَفًا ۝  
إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لَّهَا  
لِنَبْلُوَهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا ۝

وَإِنَّا لَجَاعِلُونَ مَا عَلَيْهَا صَعِيدًا  
جُرُزًا ۝

أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيِّمِ  
كَانُوا مِن آيَاتِنَا عَجَبًا ۝

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.'

\* 12. So We sealed up their ears in the Cave for a number of years.

13. Then We raised them up that We might know which of the two parties would better reckon the time that they had tarried.

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.

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.

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?

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.'

\* 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.

\* 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 spacious 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.

إِذْ أَوَى الْفِتْيَةَ إِلَى الْكَهْفِ فَنَقَلُوا  
رَبَّنَا إِنَّا مِن لَّدُنكَ رَحِمَةً وَهِيَئُ  
لَنَا مِن أَمْرِنَا رَشَدًا ﴿١١﴾

فَصَدَبْنَا عَلَى آذَانِهِم فِي الْكَهْفِ  
سِنِينَ عَدَدًا ﴿١٢﴾

ثُمَّ بَعَثْنَاهُمْ لِنَعْلَمَ أَيُّ الْحِزْبَيْنِ  
أَحْصَى لِمَا لَبِثُوا أَمدًا ﴿١٣﴾

نَحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُم بِالْحَقِّ  
إِنَّهُمْ فِتْيَةٌ آمَنُوا بِرَبِّهِمْ وَزِدْنَاهُمْ  
هُدًى ﴿١٤﴾

وَرَبَطْنَا عَلَى قُلُوبِهِمْ إِذْ قَامُوا  
فَنَقَلُوا رَبُّنَا رَبَّ السَّمَوَاتِ وَالْأَرْضِ  
لَن نَدْعُوا مِن دُونِهِ إِلَهًا لَقَدْ  
قُلْنَا إِذًا شَطَطًا ﴿١٥﴾

هَؤُلَاءِ قَوْمًا اتَّخَذُوا مِن دُونِهِ  
إِلَهَةً لَّو لَّا يَأْتُونَ عَلَيْهِم بِسُلْطَانٍ  
بَيِّنٍ فَمَن أَظْلَمُ مِمَّنِ افْتَرَى عَلَى  
اللَّهِ كَذِبًا ﴿١٦﴾

وَإِذْ اعْتَرَقَتْ مُمْهُمُ وَمَا يَعْجُدُونَ إِلَّا  
اللَّهَ فَأَوَّارَى الْكَهْفِ يَنْشُرْكُمْ رَبُّكُمْ  
مِن رَّحْمَتِهِ وَيُهَيِّئْ لَكُمْ مِّن أَمْرِكُمْ  
مَرْفَقًا ﴿١٧﴾

وَتَرَى الشَّمْسَ إِذَا طَلَعَتْ تَزَّوَّرُ عَنْ  
كَهْفِهِمْ ذَاتَ الْيَمِينِ وَإِذَا غَرَبَتْ  
تَقَرَّبُ إِلَيْهِمْ ذَاتَ الشَّمَالِ وَهُمْ فِي

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.

قَوْمًا مِّنْهُ ذَلِكِ مِنْ آيَاتِ اللَّهِ مَنْ  
يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضِلْ فَلَنْ  
تَجِدَ لَهُ وَلِيًّا مُّرِيدًا ﴿١٨﴾

وَيَحْسَبُهُمْ آيَاتُنَا وَهُمْ رُقُودٌ وَ  
نُقَلِّبُهُمْ ذَاتَ الْيَمِينِ وَ ذَاتَ  
الشَّمَالِ ۗ وَكَلْبُهُمْ بَاسِطٌ ذِرَاعَيْهِ  
بِالْوَصِيدِ لَوِ اطَّاعْتُمْ عَلَيْهِمْ لَوَلَّيْتُمْ  
مِنْهُمْ فَرَارًا وَكَمَلًا مِنْهُمْ رُعبًا ﴿١٩﴾

وَكَذَلِكَ بَعَثْنَا 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 يُجْعِدُوكُمْ وَيَكْفُرِينَ بِلَدِينِهِمْ وَلَنْ  
تُفْلِحُوا  
إِذَا أْبَدْنَا ﴿٢١﴾

وَكَذَلِكَ أَعْنَتْنَا عَلَيْهِمْ لِيَعْلَمُوا أَنَّ  
وَعْدَ اللَّهِ حَقٌّ وَأَنَّ السَّاعَةَ لَا رَيْبَ  
فِيهَا ۗ إِذْ يَتَنَادَعُونَ 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.

أَعْلَمُ بِهِمْ قَالَ الَّذِينَ عَلَبُوا عَلَى  
أَمْرِهِمْ لِنَتَّخِذَنَّ عَلَيْهِمْ مَسْجِدًا ﴿٢٣﴾

سَيَقُولُونَ ثَلَاثَةً رَّأَيْنَهُمْ كَلْبُهُمْ  
وَيَقُولُونَ خَمْسَةً سَادِسُهُمْ كَلْبُهُمْ  
رَجْمًا بِالْغَيْبِ ۗ وَيَقُولُونَ سَبْعَةً  
وَأَتَيْنَهُمْ كَلْبُهُمْ قُل رَّبِّي أَعْلَمُ  
بِعِدَّتِهِمْ مَا يَعْلَمُهُمْ إِلَّا قَلِيلٌ ۗ فَلَا  
تُمَارَ فِيهِمْ إِلَّا مِرَاءً ظَاهِرًا ۗ وَلَا  
تَسْتَفْتِ فِيهِمْ مِنْهُمْ أَحَدًا ﴿٢٤﴾

٢٤

وَلَا تَقُولَنَّ لِشَيْءٍ إِنِّي فَاعِلٌ ذَٰلِكَ  
غَدًا ﴿٢٥﴾

إِلَّا أَنْ يَشَاءَ اللَّهُ ۗ وَادْكُرْ رَبَّكَ إِذَا  
نَسِيتَ ۗ وَقُلْ عَسَىٰ أَنْ يَهْدِيَنِّي رَبِّي  
لِقَرَبٍ مِنْ هٰذَا رَشْدًا ﴿٢٦﴾

وَلَيَسْئَلُونَكَ فِيهِمْ ثَلَاثَ مِائَةٍ سِنِينَ  
وَأَزْدًا ۗ ذَا وَاتَّسَعَا ﴿٢٧﴾

قُلِ اللَّهُ أَعْلَمُ بِمَا لَيْسَ لَهُ غَيْبٌ  
السَّمٰوٰتِ وَالْاَرْضِ ۗ اَبْصُرُوْهُ وَاَسْمِعُوْهُ  
مَا لَهُمْ مِنْ دُوْنِهِ مِنْ وَّلِيٍّ ۗ ذٰلِكَ لِیُبَشِّرَكَ  
فِي حُكْمِهِ اَحَدًا ﴿٢٨﴾

وَإِثْلَ مَا أُوحِيَ إِلَيْكَ مِنْ كِتَابٍ  
رَّبِّكَ ۗ لَا مُبَدِّلَ لِكَلِمَاتِهِ ۗ وَ لَنْ  
تَجِدَ مِنْ دُونِهِ مُلْتَحَدًا ﴿٢٩﴾

29. And keep thyself attached to those who call on their Lord, morning and evening, seeking His pleasure; and let not thy eyes pass beyond them, seeking the adornment of the life of the world; and obey not him whose heart We have made heedless of Our remembrance and who follows his evil inclinations, and his case exceeds all bounds.

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.

وَاضِرُّكَ تَفْسِكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْعَدْوَةِ وَالْعَهِيَّةِ يُرِيدُونَ وَجْهَهُ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا وَلَا تَطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَن ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا ﴿٢٩﴾

وَقُلِ الْحَقُّ مِن رَّبِّكُمْ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ ۗ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا ۗ أَحَاطَ بِهِمْ سُرَادِقُهَا ۗ وَإِن يَسْتَعِينُوا يُعَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ ۗ بِئْسَ الشَّرَابُ ۗ وَسَاءَتْ مَرْتَفَعًا ﴿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 سُندُسٍ وَاسْتَبْرَقٍ مُّتَّعِينَ فِيهَا عَلَى الْأَرَائِكِ ۗ وَرِجَمَ الشُّوَابِ ۗ وَحَسَنَتْ مَرْتَفَعًا ﴿٣٢﴾

وَاضْرِبْ لَهُم مَّثَلًا رَجُلَيْنِ جَعَلْنَا لِأَحَدِهِمَا جَنَّتَيْنِ مِنْ أَعْنَابٍ وَحَفَفْنَاهُمَا بِنَخْلٍ وَجَعَلْنَا بَيْنَهُمَا زَرْعًا ﴿٣٣﴾

كُلَّتَا الْجَنَّتَيْنِ أَتَتْهُمَا وَلَمْ يُطْعِمَا مِنْهُ شَيْئًا ۗ وَفَجَّرْنَا 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 يُحَادِرُهُ أَنَا أَكْثَرُ مِمَّا كُنْتَ تَعْبُدُ ﴿٣٥﴾

وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِّنَفْسِهِ ﴿٣٦﴾ قَالَ مَا أَظُنُّ أَن تَبِيدَ هَذِهِ أَبَدًا ﴿٣٧﴾

وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً ۚ وَلَئِن دُودِدْتُ إِلَىٰ رَبِّي لَأَجِدَنَّ خَيْرًا مِنْهَا مُنْقَلَبًا ﴿٣٨﴾

قَالَ لَهُ صَاحِبُهُ وَهُوَ يُحَادِرُهُ أَكَفَرْتَ بِالَّذِي خَلَقَكَ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ سَوَّاهُ رَجُلًا ﴿٣٩﴾

لَكِنَّا هُوَ اللَّهُ رَبِّي وَلَا أُشْرِكُ بِرَبِّي أَحَدًا ﴿٤٠﴾

وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ ۚ لَا قُوَّةَ إِلَّا بِاللَّهِ ۚ إِن تَرَىٰ أَنَا أَعْلَىٰ مِنْكَ مَا لَآؤُكَ وَكَذٰلِكَ ﴿٤١﴾

فَعَسَىٰ رَبِّي أَن يُؤْتِيَنِي خَيْرًا مِّن جَنَّتِكَ وَيُرْسِلَ عَلَيْهَا حُسْبَانًا مِّن السَّمَاءِ فَتُصْبِحَ صَعِيدًا زَلَقًا ﴿٤٢﴾

أَوْ يُصْبِحَ مَآؤُهَا غَوْرًا فَلَن تَسْتَطِيعَ لَهُ طَلَبًا ﴿٤٣﴾

وَأُحِيطَ بِثَمَرِهِ فَأَصْبَحَ يُقَلِّبُ كَفَيْهِ عَلَىٰ مَا أَنفَقَ فِيهَا وَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا وَيَقُولُ يَا لَيْتَنِي لَمْ أُشْرِكْ بِرَبِّي أَحَدًا ﴿٤٤﴾

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 ﴿٤٤﴾  
هُنَالِكَ الْوَلَايَةُ لِلَّهِ الْحَقِّ هُوَ خَيْرٌ  
ثَوَابًا وَخَيْرٌ عُقْبًا ﴿٤٥﴾

وَاضْرِبْ لَهُمْ مَثَلًا الْحَيَاةَ الدُّنْيَا  
كَمَاءٍ أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ  
نَبَاتُ الْأَرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُوهُ  
الرِّيحُ ۗ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ مُقْتَدِرًا ﴿٤٦﴾

الْأَمْوَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا  
وَالبَقِيَّةُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ  
ثَوَابًا وَخَيْرًا أَمَلًا ﴿٤٧﴾

وَيَوْمَ نُسَبِّحُ الْجِبَالَ وَتَرَى الْأَرْضَ  
بَارِزَةً ۗ وَحَشَرْنَاهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ  
أَحَدًا ﴿٤٨﴾

وَعَرَّضُوا عَلَىٰ رَبِّكَ صَفَاءً لَقَدْ جِئْتُمُونَا  
كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ ۖ بَلْ زَعَمْتُمْ أَلَّنْ  
نَجْعَلَ لَكُمْ مَوْعِدًا ﴿٤٩﴾

وَوَضِعَ الْكِتَابَ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ  
مِمَّا فِيهِ وَيَقُولُونَ يُوبِئْتَنَا مَا لِ هَذَا  
الْكِتَابِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا  
أَخْضَعَهَا وَوَجَدُوا مَا عَمِلُوا حَاضِرًا ۗ  
وَلَا يَظِلُّمُ رَبُّكَ أَحَدًا ﴿٥٠﴾

## 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.

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ  
فَسَجَدُوا إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ فَفَسَقَ  
عَنِ 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 مْتَخِذًا  
لِلْمُضِلِّينَ 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 نَادُوا شُرَكَائِيَ الَّذِينَ  
رَعِمْتُمْ قَدْ عَمَّوهُمْ فَلَمَّ يَسْتَجِيبُوا لَهُمْ وَ  
جَعَلْنَا 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  
مُوقِعُوهَا وَلَمْ يَجِدُوا عَلَيْهَا مَصْرَفًا ﴿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 الْهُدَىٰ 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.

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.

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.

60. And these towns—We destroyed them when they committed iniquities. And We appointed a fixed time for their destruction.

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.'

\* 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.

63. And when they had gone further, he said to his young *companion*: 'Bring us our morning meal. Surely, we have suffered much fatigue on account of this journey of ours.'

\* 62. But when they reached **the junction of** the two *seas*, they forgot their fish, and it made its way into the sea *going away* swiftly.

وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ  
وَمُنذِرِينَ ۚ وَيَجَادِلُ الَّذِينَ كَفَرُوا  
بِالْبَاطِلِ لِيُدْحِضُوا بِهِ الْحَقَّ وَاتَّخَذُوا  
آيَاتِي وَمَا أُنذِرُوا هُزُوًا ﴿٥٧﴾

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 فَلَنْ  
يَهْتَدُوا ۗ إِذًا أَبَدًا ﴿٥٨﴾

وَرَبُّكَ الْعَفُورُ ذُو الرَّحْمَةِ لَوْ يُؤَاخِذُهُمْ  
بِمَا كَسَبُوا لَعَجَّلَ لَهُمُ الْعَذَابَ ۗ بَلْ  
لَهُمْ مَوْعِدٌ لَنْ يَجِدُوا مِنْ دُونِهِ  
مَوْئِلًا ﴿٥٩﴾

وَتِلْكَ الْقُرَىٰ أَهْلَكْنَاهُمْ لَمَّا ظَلَمُوا وَ  
جَعَلْنَا لِمَهْلِكِهِمْ مَوْعِدًا ﴿٦٠﴾

وَإِذْ قَالَ مُوسَىٰ لِفَتَاهُ لَا أَبْرَحُ حَتَّىٰ أَبْلُغَ  
مَجْمَعَ الْبَحْرَيْنِ أَوْ أَمْضِيَ حُقُبًا ﴿٦١﴾

فَلَمَّا بَلَغَا مَجْمَعَ بَيْنَهُمَا نَسِيَا حُوتَهُمَا  
فَاتَّخَذَ سَيْبِلَهُ فِي الْبَحْرِ سَرَبًا ﴿٦٢﴾

فَلَمَّا جَاوَزَا قَالَ لِفَتَاهُ آتِنَا غَدَاءَنَا ۚ  
لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا نَصَبًا ﴿٦٣﴾

\* 64. He replied, 'Didst thou see, when we betook ourselves to the rock for rest, and I forgot the fish—and none but Satan caused me to forget to mention it *to thee*—it took its way into the sea in a marvellous manner?'

قَالَ أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْفِشَّ وَ مَا أَنسَيْنِيهِ إِلَّا الشَّيْطَانُ أَن أَذْكُرَهُ وَ اتَّخَذَ 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 فَارْتَدَّ 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 عِزِّنَا وَعَلَّمْنَاهُ مِمَّا نَدُّوا 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 أَتَيْتَكَ عَلَىٰ أَن تُعَلِّمَنِي مِمَّا عَلَّمْتَ تُرَشِّدًا ﴿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?'

وَ كَيْفَ 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 وَ لَا 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 اتَّبَعْتَنِي فَلَا تَسْأَلْنِي عَن شَيْءٍ حَتَّىٰ أُحْدِثَ 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 وَ إِذْ أَرَاكَ فِي السَّفِينَةِ خَرَقَهَا قَالَ أَخَرَقْتَهَا لِتُغْرِقَ أَهْلَهَا لَقَدْ جِئْتَ شَيْئًا إِمْرًا ﴿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 تَأْخِذْنِي بِمَا نَسِيتُ وَلَا تُرْهِقْنِي مِنْ أَمْرِي عُسْرًا ﴿٧٤﴾

فَانطَلَقَا فَذَكَرَ أَحَدُهُمَا الْقِيَامَ فَقَتَلَهُ قَالَ أَقْتَلْتَنِي نَفْسًا رَاحِيَةً يُغَيِّرُ نَفْسِي ۗ لَقَدْ جِئْتَنِي شَيْئًا كَرِيمًا ﴿٧٥﴾

بِئْسَ مَا كَفَرْنَا ۗ قَالَ أَلَمْ أَقُلْ لَكَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿٧٦﴾

قَالَ إِنْ سَأَلْتكَ عَنْ شَيْءٍ بَعْدَ هَا فَلَا تُصَاحِبْنِي ۗ قَدْ بَلَغْتَ مِنْ لَدُنِّي عُذْرًا ﴿٧٧﴾

فَانطَلَقَا فَذَكَرَ أَحَدُهُمَا إِذَا آتَيْنَا أَهْلَ قَرْيَةٍ لَا يَسْتَطِعُونَ آهْلَهَا قَاتِلًا أَنْ يُبْصِرُوا هُمْ مَا نَوَجَدُوا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقَضَ فَأَقَامَهُ ۗ قَالَ لَوْ شِئْت لَتَّخَذْتَ عَلَيْهِ أَجْرًا ﴿٧٨﴾

قَالَ هَذَا فِرَاقُ بَيْنِي وَبَيْنِكَ ۗ سَأُنَبِّئُكَ بِتَأْوِيلِ مَا لَمْ تَسْتَطِعْ عَلَيْهِ صَبْرًا ﴿٧٩﴾

أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسْكِينٍ يَعْمَلُونَ فِي الْبَحْرِ فَأَرَدْتُ أَنْ أَعِيبَهَا وَكَانَ وَرَاءَهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا ﴿٨٠﴾

وَأَمَّا الْعُلْمُ فَكَانَ آبَاؤَهُ مُؤْمِنِينَ فَخَشِينَا أَنْ يُرْهِقَهُمَا طُغْيَانًا وَكُفْرًا ﴿٨١﴾

فَأَرَدْنَا أَنْ يُبْدِلَهُمَا رَبُّهُمَا خَيْرًا مِنْهُ زَكَاةً وَأَقْرَبَ رُحْمًا ﴿٨٢﴾



83. 'And as for the wall, it belonged to two orphan boys in the town, and beneath it was a treasure belonging to them, and their father had been a righteous *man*, so thy Lord desired that they should reach their *age of full strength* and take out their treasure, as a mercy from thy Lord; and I did it not of my own accord. This is the explanation of that which thou wast not able to bear with patience.'

R. 11.

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 وَ  
كَانَ أَبُوهُمَا صَالِحًا فَأَرَادَ رَبُّكَ أَنْ  
يَبْلُغَا أَشُدَّهُمَا وَيَسْتَخْرِجَا  
كَنْزَهُمَا رَحْمَةً مِن رَّبِّكَ وَمَا  
فَعَلْتَهُ عَنْ أَمْرِي ذَلِكَ تَأْوِيلُ مَا لَمْ  
تَسْطِعْ عَلَيْهِ صَبْرًا ﴿٨٣﴾

وَيَسْأَلُونَكَ عَنِ الْقَرْنَيْنِ قُلْ  
سَأَلْتُوَا عَلَيْكُمْ مِنْهُ ذِكْرًا ﴿٨٤﴾

إِنَّمَا مَكَّنَّا لَهُ فِي الْأَرْضِ وَآتَيْنَاهُ مِنْ كُلِّ  
شَيْءٍ سَبَبًا ﴿٨٥﴾

فَاتَّبَعَهُ سَبِيلًا ﴿٨٦﴾

حَتَّىٰ إِذَا بَلَغَ مَغْرِبَ الشَّمْسِ وَجَدَهَا  
تَغْرُبُ فِي عَيْنٍ حَمِئَةٍ وَوَجَدَ عِنْدَهَا  
قَوْمًا فَلَنَّا يَدُ الْقَرْنَيْنِ إِنَّمَا أَنْ تُعَذِّبَ  
وَأَمَّا أَنْ تَتَّخِذَ فِيهِمْ حُسْنًا ﴿٨٧﴾

قَالَ إِنَّمَا مَن ظَلَمَ فَسَوْفَ نَعَذِّبُهُ ثُمَّ  
يُرَدُّ إِلَىٰ رَبِّهِ فَيُعَذِّبُهُ عَذَابًا نُكَرًا ﴿٨٨﴾

وَأَمَّا مَن آمَنَ وَعَمِلَ صَالِحًا فَلَهُ  
جَزَاءٌ بِإِحْسَانٍ وَسَنَقُولُ لَهُ مِنْ أَمْرِنَا  
يُسْرًا ﴿٨٩﴾

ثُمَّ آتَيْنَاهُ سَبِيلًا ﴿٩٠﴾

حَتَّىٰ إِذَا بَلَغَ مَطْلِعَ الشَّمْسِ وَجَدَهَا  
تَطْلُعُ عَلَىٰ قَوْمٍ لَّمْ نَجْعَلْ لَهُم مِّن  
دُونِهَا سِتْرًا ﴿٩١﴾

كَذَلِكَ وَ قَدْ آخَطْنَا بِمَا لَدَيْهِ  
خُبْرًا ﴿٩٢﴾

93. Then he followed *another* way

ثُمَّ أَتَبَعَ سَبِيلًا ﴿٣٧﴾

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 السَّدَّيْنِ وَجَدَ مِنْ دُونِهِمَا قَوْمًا لَا يَكَادُونَ يَفْقَهُونَ

قَوْلًا ﴿٣٨﴾

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 يَأْجُوتَ وَمَأْجُوتَ مُفسِدُونَ فِي الْأَرْضِ فَهَلْ نَجْعَلُ لَكَ خَرْجًا عَلَىٰ أَنْ تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ

سَدًّا ﴿٣٩﴾

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 مَكَّتِي فِيهِ رَبِّي خَيْرٌ فَأَعِينُونِي بِقُوَّةٍ أَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا ﴿٤٠﴾

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.’

آتُونِي زُبَرَ الْحَدِيدِ حَتَّىٰ إِذَا سَاوَى بَيْنَ الصَّدْقَيْنِ قَالَ انْفُخُوا هِجَابًا حَتَّىٰ إِذَا جَعَلَهُ نَارًا قَالَ آتُونِي أُفْرِغَ عَلَيْهِ قَطْرًا ﴿٤١﴾

98. So they (Gog and Magog) were not able to scale it, nor were they able to dig through it.

فَمَا اسطَاعُوا أَنْ يَظْهَرُوهُ وَ مَا اسطَاعُوا لَهُ نَقْبًا ﴿٤٢﴾

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 هَذَا رَحْمَةٌ مِنْ رَبِّي فَإِذَا جَاءَ وَعْدُ رَبِّي جَعَلَهُ دَكَّاءَ وَكَانَ وَعْدُ رَبِّي حَقًّا ﴿٤٣﴾

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 ﴿٤٤﴾

101. And on that day We shall present Hell, face to face, to the disbelievers—

وَ عَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ لِلْكَافِرِينَ عَرْضًا ﴿٤٥﴾

102. Whose eyes were under a veil so as not to heed My warning, and they could not even hear.

لِلَّذِينَ كَانَتْ أَعْيُنُهُمْ فِي غِطَاءٍ عَنِ ذِكْرِي وَكَانُوا لَا يَسْمَعُونَ سَمْعًا ﴿٤٦﴾

## R. 12.

103. Do the disbelievers think that they can take My servants as protectors instead of Me? Surely, We have prepared Hell as an entertainment for the disbelievers.

أَفَحَسِبَ الَّذِينَ كَفَرُوا أَنْ يَتَّخِذُوا  
عِبَادِي مِنْ دُونِ آلِهَاتِهِمْ إِنْ أَعَدَدْنَا  
جَهَنَّمَ لِلْكَافِرِينَ نُزُلًا ﴿٣٣﴾

\* 104. Say, 'Shall We tell you of those who are the greatest losers in respect of their works?—

قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا ﴿٣٤﴾

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.'

الَّذِينَ ضَلَّ سَبِيلُهُمْ فِي الْحَيَاةِ الدُّنْيَا  
وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا ﴿٣٥﴾

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.

أُولَئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ  
وَإِلْقَائِهِمْ فَأَحْبَطتْ أَعْمَالَهُمْ فَلَا نُقِيمُ  
لَهُمْ يَوْمَ الْقِيَامَةِ وِزْنًا ﴿٣٦﴾

107. That is their reward—Hell; because they disbelieved, and made a jest of My Signs and My Messengers.

ذَلِكَ جَزَاءُ الَّذِينَ كَفَرُوا بِمَا  
كَفَرُوا وَاتَّخَذُوا آيَاتِي وَرُسُلِي هُزُوًا ﴿٣٧﴾

108. Surely, those who believe and do good deeds, will have Gardens of Paradise for an abode,

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ  
كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا ﴿٣٨﴾

109. Wherein they will abide; they will not desire any change therefrom.

خَالِدِينَ فِيهَا لَا يَبْغُونَ عَنْهَا حِوَلًا ﴿٣٩﴾

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.'

قُلْ لَوْ كَانَ الْبَحْرُ مَدَادًا لَكُلِمَتِ  
رَبِّي لَتَفِدَّ الْبَحْرُ قَبْلَ أَنْ تَنْفَدَ كَلِمَتُ  
رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا ﴿٤٠﴾

111. Say, 'I am only a man like yourselves; *but* I have received the revelation that your God is only One God. So let him who hopes to meet his Lord do good deeds, and let him join no one in the worship of his Lord.'

قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ يُوحَى إِلَيَّ أَنَّمَا  
إِلَهُكُمْ إِلَهٌ وَاحِدٌ فَمَنْ كَانَ يَرْجُوا  
إِلْقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَادِقًا  
وَلْيَسْرُكْ يَوْمَ لَا يُشْرِكُ 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 ‘Aīn Ṣād.†

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

كَلِمَاتٍ ۝۲  
ذِكْرُ رَحْمَتِ رَبِّكَ عَبْدَهُ زَكَرِيَّا ۝۳

اِذْ نَادَى رَبَّهُ نِدًا خَفِيًّا ۝۴

قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَاسْتَعَلَ الرَّأْسُ شَيْبًا وَلَمْ أَكُنْ بِدُعَاؤِكَ رَبِّ شَقِيًّا ۝۵

وَإِنِّي خِفْتُ الْمَوَالِيَ مِنْ وَرَائِي وَكَانَتِ امْرَأَتِي عَاقِرًا فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا ۝۶

يَرْتَضِيهِ وَيُورِثْهُ مِنْ آلِ يَعْقُوبَ بِهِ وَاجْعَلْهُ رَبِّ رَضِيًّا ۝۷

يُزَكِّرِي يَا إِيَّا أَنْبِئْ شَرِكَ بِعِلْمِ إِيَّاسْمِهِ يَحْيَىٰ ۝۸  
لَمْ نَجْعَلْ لَهُ مِنْ قَبْلُ سَمِيًّا ۝۹

قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلَامٌ وَكَانَتِ امْرَأَتِي عَاقِرًا وَقَدْ بَلَغْتُ مِنَ الْكِبَرِ عِتِيًّا ۝۱۰

قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَيَّ هَيِّئٌ وَقَدْ خَلَقْتُكَ مِنْ قَبْلُ وَلَمْ تَكُ شَيْئًا ۝۱۱

قَالَ رَبِّ اجْعَلْ لِي آيَةً قَالَ آيَتُكَ أَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَ لَيَالٍ سَوِيًّا ۝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 أَنْ سَبِّحُوا بِحَمْدِ رَبِّكُمْ قَائِمِينَ ﴿١٢﴾

13. ‘O Yaḥyā, hold fast the Book.’ And We gave him wisdom while yet a child,

يُوحِي خُذِ الْكِتَابَ بِقُوَّةٍ ۗ وَآتَيْنَاهُ  
الْحِكْمَ صَبِيًّا ﴿١٣﴾

14. And tenderness of heart from Ourself, and purity. And he was pious

وَحَنَانًا مِن لَّدُنَّا وَزَكَاةً ۖ وَكَانَ تَقِيًّا ﴿١٤﴾

15. And dutiful toward his parents. And he was not haughty and rebellious.

وَبَدَأَ بِآيَاتِنَا إِذْ يَسْتَغِيثُ ۖ وَإِذَا وَعَىٰ  
وَالِدَاهُ الْبُكْرَةَ بِمَا أَحْسَنَ ﴿١٥﴾

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 ﴿١٦﴾

#### 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 كَرَىٰ الْكَلْبَ مَرْيَمَ إِذِ اتَّسَدَتْ  
مِنَ أَهْلِهَا مَكَانًا شَرْقِيًّا ﴿١٧﴾

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 ﴿١٨﴾

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 ﴿١٩﴾

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 خُلَمَاً ذَكِيًّا ﴿٢٠﴾

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 ﴿٢١﴾

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 رَبُّكِ هُوَ عَلَيَّ هَيَّسٌ ۚ  
وَلِنَجْعَلَهُ آيَةً لِلنَّاسِ وَرَحْمَةً مِنَّا ۚ وَ  
كَانَ أَمْرًا مَّقْضِيًّا ﴿٢٢﴾

23. So she conceived him, and withdrew with him to a remote place.

فَحَمَلَتْهُ فَانْتَبَدَتْ بِهِ مَكَانًا  
قَصِيًّا ﴿٢٣﴾

\* 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 الْمَعَاضُ إِلَى جِذْعِ النَّخْلَةِ  
قَالَتْ يَا لَيْتَنِي مِتُّ قَبْلَ هَذَا وَكُنْتُ  
نَسِيًّا مَنْسِيًّا ﴿٢٤﴾

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 رَبُّكِ تَحْتَكِ سَرِيًّا ﴿٢٥﴾

26. "And shake towards thyself the trunk of the palm-tree; it will cause fresh ripe dates to fall upon thee.

وَهَزِّيْ بِجِذْعِ النَّخْلَةِ تُسْقِطُ  
عَلَيْكَ رُطَبًا جَنِيًّا ﴿٢٦﴾

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.'

فَكُلِيْ وَاشْرَبِيْ وَرَقِيْ عَيْنًا ۚ فَإِمَّا  
تَرَيَنَّ مِنَ الْبَشْرِ أَحَدًا فَقُولِيْ إِنِّي  
نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أُكَلِّمَ  
الْيَوْمَ إِنْسِيًّا ﴿٢٧﴾

28. Then she brought him to her people, carrying him. They said, 'O Mary, thou hast brought forth a strange thing.

فَأْتَتْ بِهِ قَوْمَهَا تَحْمِلُهُ ۚ قَالُوا  
يَمْرُؤٌ مِّمَّا كُنْتُمْ تُشْرِكُونَ ﴿٢٨﴾

29. 'O sister of Aaron, thy father was not a wicked man nor was thy mother an unchaste woman!'

يَا أُخْتُ هَٰؤُلَاءِ مَا كَانَ آبُؤُكَ إِمْرًا سَوِيًّا  
وَمَا كَانَتْ أُمُّكَ بَغِيًّا ﴿٢٩﴾

30. Then she pointed to him. They said, 'How can we talk to one who is a child in the cradle?'

فَأَشَارَتْ إِلَىٰ يَمِينِهِ ۚ قَالُوا كَيْفَ نُكَلِّمُ مَنْ  
كَانَ فِي الْمَهْدِ صَبِيًّا ﴿٣٠﴾

31. He said, 'I am a servant of Allāh. He has given me the Book, and made me a Prophet;

قَالَ إِنِّي عَبْدُ اللَّهِ ۖ آتَانِيَ الْكِتَابَ وَ  
جَعَلَنِي نَبِيًّا ﴿٣١﴾

32. 'And He has made me blessed wheresoever I may be, and has enjoined upon me Prayer and almsgiving so long as I live;

وَ جَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ ۖ وَ  
أَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ  
حَيًّا ﴿٣٢﴾

33. 'And *He has made me* dutiful toward my mother, and He has not made me haughty *and* unblessed.

وَ بَرًّا بِوَالِدَتِي ۚ وَ لَمْ يَجْعَلْنِي جَبَّارًا  
شَقِيًّا ﴿٣٣﴾

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*.'

وَ السَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ ۖ وَيَوْمَ أَمُوتُ ۖ وَ  
يَوْمَ أُبْعَثُ حَيًّا ﴿٣٤﴾

\* 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.*
- \* 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.
37. *Said Jesus:* 'Surely, Allāh is my Lord, and your Lord. So worship Him *alone*; this is the right path.'
38. But the parties differed among themselves; so woe to those who disbelieve because of the meeting of the great day.
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.
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.
41. It is We Who will inherit the earth and *all* who are thereon; and to Us will they *all* be returned.
- R. 3.
42. And relate *the story of Abraham as mentioned* in the Book. He was a truthful man and a Prophet.
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?'
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.'
45. 'O my father, serve not Satan; surely, Satan is a rebel against the Gracious God.'

ذَلِكَ عِيسَى ابْنُ مَرْيَمَ ۚ قَوْلَ الْحَقِّ الَّذِي فِيهِ يَمْتَرُونَ ﴿٣٥﴾

مَا كَانَ لِلَّهِ أَنْ يَتَّخِذَ مِنْ وَلَدٍ ۚ سُبْحَانَ اللَّهِ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿٣٦﴾

وَإِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَأَعْبُدُواهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٣٧﴾

فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ ۖ فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ مَّشْهَدِ يَوْمٍ عَظِيمٍ ﴿٣٨﴾

أَسْمِعْ بِهِمْ وَأَبْصُرْ ۚ يَوْمَ يَأْتُوَنَّا مِنَ الظُّلُمَاتِ الَّتِي فِيهَا كَانُوا يُكْفَرُونَ ﴿٣٩﴾

وَأَنْذِرْهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ ۚ وَهُمْ فِي غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ ﴿٤٠﴾

إِنَّا نَحْنُ نَرِثُ الْأَرْضَ وَمَنْ عَلَيْهَا وَإِلَيْنَا يُرْجَعُونَ ﴿٤١﴾

وَإِذْ كُنَّا فِي الْكُتُبِ إِبْرَاهِيمَ ۚ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا ﴿٤٢﴾

إِذْ قَالَ لِأَبِيهِ يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا ﴿٤٣﴾

يَأْتِيكَ إِذْنٌ فَجَاءَنِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا ﴿٤٤﴾

يَأْتِيكَ لَا تَعْبُدِ الشَّيْطَانَ ۚ إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ عَصِيًّا ﴿٤٥﴾

\* 36. See the explanation of كُنْ فَيَكُونُ (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.'

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.'

48. *Abraham* said, 'Peace be on thee.' I will ask forgiveness of my Lord for thee. He is indeed gracious to me.

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.'

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.

51. And We granted them of Our mercy; and We bestowed on them a true renown.

## 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.

53. And We called him from the right side of the Mount, and made him draw near to Us for special communion.

54. And We bestowed upon him, out of Our mercy, his brother Aaron as a Prophet.

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.

يَا بَتِ إِنِّي خَافُ أَنْ يَمَسَّكَ عَذَابٌ مِنَ  
الرَّحْمَنِ فَتَكُونَ لِلشَّيْطَانِ وَلِيًّا ۝۳۶

قَالَ أَرَأَيْتَ إِنْ تَوَلَّيْتَنِي يَا بَرَاهِيمُ  
لَئِنْ لَمْ تَنْتَهَ لَا زُجَمَتِكَ وَاهْجُرْنِي  
مَلِيًّا ۝۳۷

قَالَ سَلِّمْ عَلَيَّ ۝ سَأَسْتَغْفِرُ لَكَ رَبِّي ۝  
إِنَّهُ كَانَ بِي حَفِيًّا ۝۳۸

وَأَعْتَزُّ بِكُمْ وَبِمَا تَدْعُونَ مِنْ دُونِ اللَّهِ  
وَادْعُوا رَبِّي عَلَى الْآكُونَ بِدُعَاءِ  
رَبِّي شَاقِيًّا ۝۳۹

فَلَمَّا اعْتَزَلْتَهُمْ وَمَا يَعْجُدُونَ مِنْ دُونِ  
اللَّهِ ۝ وَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ ۝ وَ  
كُلًّا جَعَلْنَا نَبِيًّا ۝۴۰

وَوَهَبْنَا لَهُمُ مِنْ رَحْمَتِنَا وَجَعَلْنَا لَهُمْ  
بِئْسَ لِسَانٌ صَدِقٌ عَلِيًّا ۝۴۱

وَإِذْ كُنَّا فِي الْكِتَابِ مُوسَى ۝ إِنَّهُ كَانَ  
مُخْلَصًا ۝ وَكَانَ رَسُولًا نَبِيًّا ۝۴۲

وَنَادَيْنَاهُ مِنْ جَانِبِ الطُّورِ الْأَيْمَنِ  
وَقَرَّبْنَاهُ نَجِيًّا ۝۴۳

وَوَهَبْنَا لَهُ مِنْ رَحْمَتِنَا أَخَاهُ هَارُونَ  
نَبِيًّا ۝۴۴

وَإِذْ كُنَّا فِي الْكِتَابِ إِسْمَاعِيلَ ۝ إِنَّهُ كَانَ  
صَادِقَ الْوَعْدِ ۝ وَكَانَ رَسُولًا نَبِيًّا ۝۴۵



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 إِنَّهُ كَانَ  
صِدْقًا 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 ذُرِّيَّةِ آدَمَ وَمِمَّنْ حَمَلْنَا  
مَعَ نُوحٍ رَوْءَ مِنْ ذُرِّيَّةِ إِبْرَاهِيمَ وَ  
إِسْرَائِيلَ وَمِمَّنْ هَدَيْنَا وَاجْتَبَيْنَا  
إِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُ الرَّحْمَنِ  
خَرُّوا سُجَّدًا وَبُحِيًّا ﴿٥٩﴾

60. Then there came after them descendants who neglected Prayer, and followed evil desires. So they will meet with destruction,

وَحَلَفَ مِنْ بَعدِهِمْ خَلْفٌ أَضَاعُوا  
الصَّلَاةَ وَاتَّبَعُوا الشَّهْوَاتِ فَسَوْفَ  
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 وَ  
لَهُمْ رِزْقُهُمْ فِيهَا بُحْرَةً 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﴾

رَبِّ السَّمٰوٰتِ وَ الْاَرْضِ وَ مَا بَيْنَهُمَا  
فَاعْبُدْهُ وَ اضْطَبِرْ لِعِبَادَتِهِ هَلْ  
تَعْلَمُ لَهُ سَمِيًّا ﴿١٦﴾

وَ يَقُوْلُ الْاِنْسَانُ اِذَا مَاتَ لَسُوْفَ  
اُخْرَجُ حَيًّا ﴿١٧﴾

اَوَلَا يَذْكُر الْاِنْسَانُ اَنَّا خَلَقْنٰهُ مِنْ قَبْلُ  
وَ كُنَّا بِكَ شٰهِيْنَ ﴿١٨﴾

فَوَرَبِّكَ لَنَحْشُرَنَّهُمْ وَالشَّيْطٰنِ ثُمَّ  
لَنُحْضِرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثِيًّا ﴿١٩﴾

ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شِيْعَةٍ اَيُّهُمْ  
اَشَدُّ عَلٰى الرَّحْمٰنِ عِتِيًّا ﴿٢٠﴾

ثُمَّ لَنَخْنُجُنَّ اَعْلَمَ بِالَّذِيْنَ هُمْ اَوْلٰى بِهَا  
صَلِيًّا ﴿٢١﴾

وَ اِن مِّنْكُمْ اِلَّا وَ اِرْدُهَا جَ كَانَ عَلٰى  
رَبِّكَ حَتْمًا مَّفْضِيًّا ﴿٢٢﴾

ثُمَّ نُنَجِّي الْذٰلِيْنَ اَتَّقَوْا وَ نَذُرُ  
الظَّالِمِيْنَ فِيْهَا جِثِيًّا ﴿٢٣﴾

وَ اِذَا تُثْلٰى عَلَيْهِمْ اٰيٰتُنَا بَيِّنٰتٍ قَالَ  
الَّذِيْنَ كَفَرُوْا لِلَّذِيْنَ اٰمَنُوْا اَيُّ  
الْفَرِيْقَيْنِ خَيْرٌ مَّقَامًا وَ اَحْسَنُ نَدِيًّا ﴿٢٤﴾

وَ كَمْ اَهْلَكْنَا قَبْلَهُمْ مِّنْ قَرْنٍ هُمْ  
اَحْسَنُ اَثَانًا وَ اَرْدِيًّا ﴿٢٥﴾

\* 70. Then shall We certainly **drag out**, from every group, those of them who were most stubborn in rebellion against the Gracious God.

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 وَإِنَّمَا السَّاعَةُ  
فَسَيَعْلَمُونَ مَنْ هُوَ شَرٌّ مَكَانًا وَأَضعَفُ  
جُنْدًا ﴿٤٧﴾

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 وَال  
الْبَلْقِيَّتِ الصَّالِحَاتِ خَيْرٌ عِنْدَ رَبِّكَ  
ثَوَابًا وَخَيْرٌ مَرَدًّا ﴿٤٨﴾

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 وَقَالَ  
لَأُوتِينَ مَا لَا يُؤْتَىٰ وَلَا يَدْرَأُ  
عَنْهُ ﴿٤٩﴾

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 ﴿٥٠﴾

80. Nay! We shall note down what he says and We shall greatly prolong for him the punishment.

كَلَّا هَذَا سَتَكْتُبُ مَا يَقُولُ وَنَمُدُّ لَهُ مِنَ  
الْعَذَابِ مَدًّا ﴿٥١﴾

81. And We shall inherit of him all that of which he talks, and he shall come to Us all alone.

وَنَرِثُهُ مَا يَقُولُ وَيَأْتِينَا فَرْدًا ﴿٥٢﴾

82. And they have taken *other* gods beside Allāh, that they may be a *source* of power for them.

وَاتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً لِّيَكُونُوا  
لَهُمْ عِزًّا ﴿٥٣﴾

83. Not at all! They will reject their worship, and become their opponents.

كَلَّا هُمْ سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ  
عَلَيْهِمْ ضِدًّا ﴿٥٤﴾

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 تَؤْذُهُمْ أَمَّا ﴿٥٥﴾

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 ﴿٥٦﴾

86. *Remember* the day when We shall gather the righteous before the Gracious *God* as *honoured* guests.

يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَفْدًا ﴿٥٧﴾

\* 87. And We shall drive the guilty to Hell like a herd of *thirsty camels*.

وَنَسُوقُ الْمُجْرِمِينَ إِلَىٰ جَهَنَّمَ وَرِدًا ۝

88. None will have the power of intercession save he who has received a promise from the Gracious *God*.

لَا يَمْلِكُونَ الشَّفَاعَةَ إِلَّا مَنِ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا ۝

89. And they say, ‘The Gracious *God* has taken unto Himself a son.’

وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا ۝

90. Assuredly, you have done a most monstrous thing!

لَقَدْ جِئْتُمْ شَيْئًا إِدًّا ۝

91. The heavens might well-nigh burst thereat, and the earth cleave asunder, and the mountains fall down in pieces,

تَكَادُ السَّمَوَاتُ يَتَفَطَّرْنَ مِنْهُ وَتَنْشَقُّ الْأَرْضُ وَتَخِرُّ الْجِبَالُ هَدًّا ۝

92. Because they ascribe a son to the Gracious *God*.

أَن دَعَا لِلرَّحْمَنِ وَلَدًا ۝

93. Whereas it becomes not the Gracious *God* to take unto Himself a son.

وَمَا يَنْبَغِي لِلرَّحْمَنِ أَنْ يَتَّخِذَ وَلَدًا ۝

94. There is none in the heavens and the earth but he shall come to the Gracious *God* as a bondman.

إِنَّ كُلَّ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ إِلَّا آتِيَ الرَّحْمَنِ عَبْدًا ۝

95. Verily, He comprehends them *by His knowledge* and has numbered them all fully.

لَقَدْ أَحْصَاهُمْ وَعَدَّهُمْ عَدًّا ۝

96. And each of them shall come to Him singly on the Day of Resurrection.

وَكُلُّهُمْ آتِيهِ يَوْمَ الْقِيَامَةِ فَرْدًا ۝

97. Those who believe and do good deeds—the Gracious *God* will create love in their *hearts*.

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا ۝

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.

فَأَنَّمَا يَسْرُنَهُ لِبِسَانِكَ لِنُبَشِّرَ بِرِسْوَ الْمُتَّقِينَ وَتُنذِرَ بِهِ قَوْمًا لُدًّا ۝

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 أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هَلْ تُحِصُّ مِنْهُمْ مِنْ أَحَدٍ أَوْ تَسْمَعُ لَهُمْ رَيْحًا رِجْرًا ۝

\* 87. And We shall drive the guilty to Hell like a herd to a watering place.



## ṬĀ HĀ

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
2. Ṭā 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 عَلَیْكَ الْقُرْآنَ لِتَشْفَى ۝۳  
 اِلَّا تَذْكِرَةً لِّمَنْ يَّحْشَى ۝۴  
 تَنْزِيْلًا لِّمَنْ خَلَقَ الْاَرْضَ وَالسَّمٰوٰتِ الْعُلٰی ۝۵  
 الرَّحْمٰنُ عَلٰی الْعَرْشِ اسْتَوٰی ۝۶  
 لَهٗ مَا فِی السَّمٰوٰتِ وَمَا فِی الْاَرْضِ وَمَا بَیْنَهُمَا وَمَا تَحْتَ الثَّرَى ۝۷  
 وَاِنْ تَجَهَّرَ بِاَلْقَوْلِ فَاِنَّهٗ یَعْلَمُ السِّرَّ وَاَخْفٰی ۝۸  
 اِنَّهٗ لَآ اِلٰهَ اِلَّا هُوَ لَهُ الْاَسْمَاءُ الْحُسْنٰی ۝۹  
 وَهَلْ اَتٰكَ حَدِیْثُ مُوسٰی ۝۱۰  
 اِذْ رَا نَارًا فَقَالَ لِاَهْلِیۤ اَمْكُثُوْا اِنِّیۤ اَنْتَشِیۤ نَارًا اَلْعَلٰیۤ اَتٰیْكُمْ مِنْهَا یَقْبَسِیۤ اَوْ اٰجِدُ عَلٰی النَّارِ هُدًى ۝۱۱  
 فَلَمَّا اَتٰهَا نُودِیۤ اِیْمُوْسٰی ۝۱۲  
 اِنِّیۤ اَنَا رَبُّكَ فَانْحَلْ تَعْلَمِیۤكَ بِرَاتِّكَ بِاَلْوَادِ الْمُقَدَّسِ طُوًى ۝۱۳

نِسْبَةً

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,

\* 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.

وَأَنَا اخْتَرْتُكَ فَاسْتَمِعْ لِمَا يُوحَىٰ ﴿١٣﴾

إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي ۚ وَ  
أَقِمِ الصَّلَاةَ لِذِكْرِي ﴿١٥﴾

إِنَّ السَّاعَةَ آتِيَةٌ أَكَادُ أُخْفِيهَا لِيَجْزِيَ  
كُلُّ نَفْسٍ بِمَا تَسْعَىٰ ﴿١٦﴾

فَلَا يَصُدُّكَ عَنْهَا مَنْ لَا يُؤْمِنُ بِهَا  
وَاتَّبَعَهُ هَوَاهُ فَتَزِدْهُ ﴿١٧﴾

وَمَا تِلْكَ يَبُوتِينَكَ يَمُوسَىٰ ﴿١٨﴾

قَالَ هِيَ عَصَايَ ۚ أَتَوَكَّأُ عَلَيْهَا وَأَهُشُّ  
بِهَا عَلَىٰ غَنَمِي وَلِيَ فِيهَا مَآرِبُ أُخْرَىٰ ﴿١٩﴾

قَالَ أَلْقِهَا يَمُوسَىٰ ﴿٢٠﴾

فَأَلْقَاهَا فَإِذَا هِيَ حَيَّةٌ تَسْعَىٰ ﴿٢١﴾

قَالَ خُذْهَا وَلَا تَخَفْ ۚ سَنُعِيدُهَا  
سَيَرَّتْهَا لِأُولَىٰ ﴿٢٢﴾

وَاضْمُمْ يَدَكَ إِلَىٰ جَنَاحِكَ تَخْرُجْ  
بَيْضَاءَ مِنْ غَيْرِ سُوءٍ آيَةً أُخْرَىٰ ﴿٢٣﴾

لِنُرِيكَ مِنْ آيَاتِنَا الْكُبْرَىٰ ﴿٢٤﴾

إِذْ هَبْ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ﴿٢٥﴾

قَالَ رَبِّ اشْرَحْ لِي صَدْرِي ﴿٢٦﴾

وَيَسِّرْ لِي أَمْرِي ﴿٢٧﴾

- \*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.

وَاحْلُلْ عُقْدَةً مِّن لِّسَانِي ۙ

يَفْقَهُوا قَوْلِي ۙ

وَاجْعَلْ لِّي زَوْجًا مِّنْ أَهْلِي ۙ

هُرُونَ أَخِي ۙ

وَأَشْرِكْهُ بِي فِيمَا أَمْرُنِي ۙ

كَيْ نُسَبِّحَكَ كَثِيرًا ۙ

وَنَذْكُرَكَ كَثِيرًا ۙ

إِنَّكَ كُنْتَ بِنَّا بَصِيرًا ۙ

قَالَ قَدْ أُوتِيتَ سُؤْلَكَ يَا مُوسَىٰ ۙ

وَلَقَدْ مَنَنَّا عَلَيْكَ مَرَّةً أُخْرَىٰ ۙ

إِذْ أَوْحَيْنَا إِلَىٰ أُمِّكَ مَا يُوحَىٰ ۙ

أَنِ اقْذِفِيهِ فِي التَّابُوتِ فَاقْذِفيه  
 فِي النِّيمِ فَلْيُنْقِهِ الِيمُ بِالسَّحَابِ  
 يَأْخُذْهُ عَدُوٌّ لِّي وَعَدُوٌّ لَهُ ۗ وَالْغَيْثُ  
 عَلَيْكَ مَحَبَّةٌ مِّمِّي ۗ وَكَتُبتَ عَلَيَّ  
 عَيْنِي ۙ

إِذْ تَمْشِي أُمُّكَ فَتَقُولُ هَلْ أَدُلُّكُمْ  
 عَلَىٰ مَن يَكْفُلُهُ ۗ فَرَجَعْنَاكَ إِلَىٰ أُمِّكَ كَيْ  
 تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ ۗ وَكَتَلْتَ نَفْسًا  
 فَنَجَّيْنَاكَ مِنَ الْعَمَىٰ فَتُنَكِّتُ فِتْنَاتِهِ  
 فَمَلَّبْتَ عَلَيْهِ 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.

وَأَصْطَفَيْتَكَ لِنَفْسِي ﴿٣٢﴾

43. "Go, thou and thy brother, with My Signs, and slacken not in remembering Me.

إِذْ هَبْتَ أَنْتَ وَأَخُوكَ بِآيَاتِي وَلَا تَنِيَا فِي ذِكْرِي ﴿٣٣﴾

44. "Go, both of you, to Pharaoh, for he has transgressed *all* bounds.

إِذْ هَبَّا إِلَى فِرْعَوْنَ إِنَّهُ طَغَى ﴿٣٤﴾

\*45. "But speak to him a gentle speech that he might possibly heed or fear."

فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى ﴿٣٥﴾

46. They replied, 'Our Lord, we fear lest he commit some excess against us, or exceed *all* bounds in transgression.'

قَالَا رَبَّنَا إِنَّنَا نَخَافُ أَنْ يَفْرُطَ عَلَيْنَا أَوْ أَنْ يَطْغَى ﴿٣٦﴾

47. *God* said, "Fear not; for I am with you both. I hear and I see.

قَالَ لَا تَخَافَا إِنِّي مَعَكُمَا أَسْمَعُ وَأَرَى ﴿٣٧﴾

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;

فَأْتِيهِ فَقُولَا إِنَّا رَسُولُ رَبِّكَ فَأَرْسِلْ مَعَنَا بَنِي إِسْرَائِيلَ وَلَا تُعَذِّبْهُمْ ۚ قَدْ جِئْنَاكَ بِآيَةٍ مِّنْ رَبِّكَ ۗ وَالسَّلَامُ عَلَيَّ مَنِ اتَّبَعَ الْهُدَى ﴿٣٨﴾

49. 'It has indeed been revealed to us that punishment shall come on him who rejects and turns away.'

إِنَّا قَدْ أَوْحَيْنَا أَنَّ الْعَذَابَ عَلَى مَنْ كَذَّبَ وَتَوَلَّى ﴿٣٩﴾

50. *Pharaoh* said, 'Who then is the Lord of you two, O Moses?'

قَالَ فَمَنْ رَبُّكُمَا يُمُوسَى ﴿٤٠﴾

51. He said, 'Our Lord is He Who gave unto everything its *proper* form and then guided it to its *proper* function.'

قَالَ رَبُّنَا الَّذِي أَعْطَى كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَى ﴿٤١﴾

52. *Pharaoh* said, 'What then will be the fate of the former generations?'

قَالَ فَمَا بَالُ الْقُرُونِ الْأُولَىٰ ﴿٤٢﴾

53. He said, 'The knowledge thereof is with my Lord *recorded* in a Book. My Lord neither errs nor forgets.'

قَالَ عَلِمَهَا هِيَ رَبِّي فِي كِتَابٍ ۚ لَا يَضِلُّ رَبِّي وَلَا يَنْسَى ﴿٤٣﴾

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.

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا وَأَوْسَلَ لَكُم فِيهَا سُبُلًا ۖ وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً ۖ فَأَخْرَجْنَا بِهِ أَزْوَاجًا مِّن تَبَاتٍ شَعْبِي ﴿٤٤﴾

\*45. 'And address him both of you, with gentle words that he might possibly heed or fear.'



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 وَارْعَوْا أَنْعَامَكُمْ إِنَّ فِي ذَلِكَ  
لَآيَاتٍ لِّأُولِي النَّهْيِ ﴿٥٥﴾

مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا  
نُخْرِجُكُمْ تَارَةً أُخْرَى ﴿٥٦﴾

وَلَقَدْ أَرَيْنَاهُ آيَاتِنَا كُلَّهَا فَكَذَّبَ وَ  
أَبَى ﴿٥٧﴾

قَالَ أَجِئْتَنَا بِسِحْرٍ جَنَانٍ مِنْ أَرْضِنَا  
بِسِحْرِكَ يَا مُوسَى ﴿٥٨﴾

فَلَنَأْتِيَنَّكَ بِسِحْرٍ مِثْلِهِ فَاجْعَلْ  
بَيْنَنَا وَبَيْنَكَ مَوْعِدًا لَا نُخْلِفُهُ  
نَحْنُ وَلَا أَنْتَ مَكَانًا سُوًى ﴿٥٩﴾

قَالَ مَوْعِدُكُمْ يَوْمَ الزَّيْتَةِ وَأَنْ  
يُخْشِرَ النَّاسَ ضَعْفَى ﴿٦٠﴾

فَتَوَلَّى فِرْعَوْنُ فَجَمَعَ كَيْدَهُ ثُمَّ أَتَى ﴿٦١﴾

قَالَ لَهُمْ مُوسَى وَيَأْكُمُ لَا تَفْتَرُوا عَلَيَّ  
اللَّهُ كَذِبًا فَيُسْحِتْكُمْ بِعَذَابٍ وَ  
قَدْ خَابَ مِنْ أَفْئَتِي ﴿٦٢﴾

فَتَنَادَعُوا آمَرَهُمْ بَيْنَهُمْ وَاسْرُؤَا  
النَّجْوَى ﴿٦٣﴾

قَالُوا إِنْ هَٰذِهِنَّ لَسِحْرَانِ يُرِيدَانِ  
أَنْ يُخْرِجَاكُمْ مِنْ أَرْضِكُمْ بِسِحْرِهِمَا  
وَيَذْهَبَا بِطَرِيقِكُمُ الْمِثْلَ ﴿٦٤﴾

فَأَجْمِعُوا كَيْدَكُمْ ثُمَّ آتُوا صَفًّا  
وَقَدْ أَفْلَحَ الْيَوْمَ مَنْ 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 يَا مُوسَى إِمَّا أَنْ تُلْقِيَ وَإِمَّا أَنْ نَكُونَ أَوَّلَ مَنْ أَلْقَى ﴿٦٦﴾

قَالَ بَلْ أَلْقُوا فَأَذَابَهَا حِبَالُهُمْ وَعِصِيُّهُمْ يُخَيَّلُ إِلَيْهِ مِنْ سِحْرِهِمْ أَنَّهَا تَسْعَى ﴿٦٧﴾

فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً مُوسَى ﴿٦٨﴾

قُلْنَا لَا تَخَفْ إِنَّكَ أَنْتَ الْأَعْلَى ﴿٦٩﴾

وَأَلْقِ مَا فِي يَمِينِكَ تَلْقَفْ مَا صَنَعُوا وَإِنَّمَا صَنَعُوا كَيْدٌ سَجِيدٌ ۖ وَلَا يُفْلِحُ السَّحِرُ حَيْثُ أَتَى ﴿٧٠﴾

فَأَلْقَى السَّحَرَةُ سُجَّدًا قَالُوا آمَنَّا بِرَبِّ هَرُونَ وَمُوسَى ﴿٧١﴾

قَالَ امْنَعْمَ لَهُ قَبْلَ أَنْ أَدْنِكَ لَكُم دَائِهِ لَكَبِيرِكُمْ الَّذِي عَلَّمَكُمُ السِّحْرَ ۖ فَلَا تُقِطَعْنَ أَيديكُمْ وَأَرْجُلُكُمْ مِنْ خِلَافٍ ۖ وَلَا تُصَلَّبَنَّكُمْ فِي جُدُوعِ النَّخْلِ ۖ وَتَعْلَمَنَّ أَيُّنَا أَشَدُّ عَذَابًا ۖ أَتَقِي ۖ ﴿٧٢﴾

قَالُوا لَنْ نُؤَيِّرَكَ عَلَىٰ مَا جَاءَنَا مِنَ الْبَيِّنَاتِ ۖ وَالَّذِي فَطَرَنَا فَاقْضِ مَا أَنْتَ قَاضٍ ۖ إِنَّمَا تَقْضِي هَذِهِ الْحَيَاةَ الدُّنْيَا ﴿٧٣﴾

إِنَّا آمَنَّا بِرَبِّنَا لِيَغْفِرَ لَنَا خَطِيئَاتِنَا ۖ مَا كَرِهْتَنَا عَلَيْهِ مِنَ السِّحْرِ ۖ وَاللَّهُ خَيْرٌ وَأَبْقَى ﴿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*

إِنَّهُ مَنْ يَأْتِ رَبَّهُ مُجْرِمًا فَإِنَّ لَهُ  
جَهَنَّمَ لَا يَمُوتُ فِيهَا وَلَا يَحْيَىٰ ۗ

وَمَنْ يَأْتِهِ مُؤْمِنًا قَدْ عَمِلَ الصَّالِحَاتِ  
فَأُولَٰئِكَ لَهُمُ الدَّرَجَاتُ الْعُلَىٰ ۙ

جَنَّاتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ  
خَالِدِينَ فِيهَا ۗ وَذَٰلِكَ جَزَاءُ مَنْ  
تَزَكَّىٰ ۗ

وَلَقَدْ أَوْحَيْنَا إِلَىٰ مُوسَىٰ ۖ أَنْ أَسْرِ  
بِعِبَادِي فَاصْرِبْ لَهُمْ طَرِيقًا فِي  
الْبَحْرِ يَبَسًا ۖ لَا تَخَفْ دَرَكًا وَ  
لَا تَخْشَىٰ ۗ

فَاتَّبَعَهُمْ فَذَعُونِمْ يَجْتَنُودُهُ فَعَشِيَهُمْ  
مِنَ اللَّيْلِ مَا عَاشِيَهُمْ ۗ

وَأَضَلَّ فِرْعَوْنُ قَوْمَهُ وَمَا هَدَىٰ ۗ

يَبِينِي إِسْرَاءَ نِيلَ قَدْ أَنْجَيْنَاكَ مِنَ  
عَدُوِّكَمْ وَ دُعَدْنَاكُمْ جَانِبَ الطُّورِ  
الْأَيْمَنِ وَ نَزَلْنَا عَلَيْكُمُ الْمَنَّاءَ وَ السَّلْوَىٰ ۗ

كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَ لَا تَطْغَوْا  
فِيهِ فَيَحْبِلَ عَلَيْكُمْ غَضَبِي ۖ وَ مَنْ يَحْبِلْ  
عَلَيْهِ غَضَبِي فَقَدْ هَوَىٰ ۗ

وَ إِنِّي لَغَفَّارٌ لِمَنْ تَابَ وَ آمَنَ وَ عَمِلَ  
صَالِحًا ثُمَّ اهْتَدَىٰ ۗ

وَ مَا أَغْجَلَكَ عَنْ قَوْمِكَ يَمُوسَىٰ ۗ

قَالَ هُمْ أَوْلَاءُ عَلَىٰ أَثَرِي وَ عَجَلْتُ 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,

رَبِّ لَتَرْضَى ﴿٨٥﴾

قَالَ قَائِلًا كَذَّبْتَنَا قَوْمَكَ مِنْ بَعْدِكَ  
وَأَضَلَّهُمُ السَّامِرِيُّ ﴿٨٦﴾

فَرَجَعَهُ مُوسَى إِلَى قَوْمِهِ غَضْبَانَ  
أَسْفَاةً قَالَ يُقَوْمِ أَلَمْ يَعِدْكُمْ  
رَبُّكُمْ وَعَدًّا حَسَنًا هَذَا أَفْطَالَ عَلَيْكُمْ  
الْعَهْدُ أَمْ أَرَدْتُمْ أَنْ يَحِلَّ عَلَيْكُمْ  
غَضَبٌ مِنْ رَبِّكُمْ فَأَخْلَفْتُمْ  
مَوْعِدِي ﴿٨٧﴾

قَالُوا مَا أَخْلَفْنَا مَوْعِدَكَ بِمَلِكِنَا  
وَلَكِنَّا حَمَلْنَا أَثْرًا مِنْ زِينَةِ الْقَوْمِ  
فَقَذَفْنَا فِيهَا فَكَذَلِكَ أَلْقَى السَّامِرِيُّ ﴿٨٨﴾

فَأَخْرَجَ لَهُمْ عِجْلًا جَسَدًا لَهُ خُورٌ  
فَقَالُوا هَذَا إِلَهُكُمْ وَإِلَهُ مُوسَى  
فَنَسِيَ ﴿٨٩﴾

أَفَلَا يَرَوْنَ أَنَّهُ لَا يُزِجُهُمْ إِلَيْهِمْ قَوْلًا  
وَهُوَ لَا يَمْلِكُ لَهُمْ صَرْعًا وَلَا نَفْعًا ﴿٩٠﴾

وَلَقَدْ قَالَ لَهُمْ هَارُونُ مِنْ قَبْلُ  
يَقَوْمِ إِنَّمَا فُتِنْتُمْ بِهِ وَإِنَّ رَبَّكُمُ  
الرَّحْمَنُ فَاتَّبِعُونِي وَأَطِيعُوا أَمْرِي ﴿٩١﴾

قَالُوا لَنْ نَبْرَحَ عَلَيْهِ عَكِفِينَ حَتَّى  
يَرْجِعَ إِلَيْنَا مُوسَى ﴿٩٢﴾  
قَالَ يُهْرُونَ مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ  
ضَلُّوا ﴿٩٣﴾

\* 89. Then he produced for them a calf—a mere body which emitted a lowing sound. Then he and his companions said, ‘This is your god, and the god of Moses but he forgot to mention it to you.’

94. 'From following me? Hast thou then disobeyed my command?'

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.

أَلَا تَتَّبِعُنِي أَفَعَصَيْتَ أَمْرِي ﴿٣١﴾

قَالَ يَبْنَؤُومَ لَا تَأْخُذْ بِبِخِيَّتِي وَلَا بِرَأْسِي  
إِنِّي خَشِيتُ أَنْ تَقُولَ فَرَّقْتَ بَيْنَ  
بَنِي إِسْرَائِيلَ وَكُنْتُمْ تَكْفُرُونَ ﴿٣٢﴾

قَالَ فَمَا خَطْبُكَ يَا سَامِرِيُّ ﴿٣٣﴾

قَالَ بَصُرْتُ بِمَا لَمْ يَبْصُرُوا بِهِ  
فَقَبَضْتُ قَبْضَةً مِّنْ أَثَرِ الرَّسُولِ  
فَنَسِيتُهَا وَكَذَلِكَ سَوَّلَتْ لِي نَفْسِي ﴿٣٤﴾

قَالَ فَاذْهَبْ فَإِنَّ لَكَ فِي الْحَيَاةِ أَنْ  
تَقُولَ لَا مِسَاسَ مِنِّي وَإِنَّ لَكَ مَوْعِدًا لَّن  
نُخَلِّقَهُ ۖ وَانظُرْ إِلَى إِلَهِكَ الَّذِي ظَلْتَ  
عَلَيْهِ عَاكِفًا لَّنُحَرِّقَنَّهُ ثُمَّ لَنَنْسِفَنَّهُ  
فِي الْيَمِّ نَسْفًا ﴿٣٥﴾

إِنَّمَا إِلَهُكُمُ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ  
وَسِعَ كُلَّ شَيْءٍ عِلْمًا ﴿٣٦﴾

كَذَلِكَ نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ مَا قَدْ  
سَبَقَ ۚ وَكَذَلِكَ أَتَيْنَكَ مِنْ لَدُنَّا ذِكْرًا ﴿٣٧﴾

مَنْ أَعْرَضَ عَنْهُ فَإِنَّهُ يَحْمِلُ يَوْمَ  
الْقِيَامَةِ وِزْرًا ﴿٣٨﴾

خَالِدِينَ فِيهِ ۖ وَسَاءَ لَهُمْ يَوْمَ الْقِيَامَةِ  
حِمْلًا ﴿٣٩﴾

يَوْمَ يُنْفَخُ فِي الصُّورِ وَنَحْشُرُ الْمُجْرِمِينَ  
يَوْمَئِذٍ زُرْقًا ﴿٤٠﴾

\*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’—

يَتَخَاكُتُونَ بَيْنَهُمْ إِنْ لَبِثْتُمْ إِلَّا  
عَشْرًا ﴿٣٣﴾

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 ﴿٣٤﴾

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 ﴿٣٥﴾

107. ‘And He will leave them as a barren, level plain,

فَيَذَرُهَا قَاعًا صَفْصَفًا ﴿٣٦﴾

108. ‘Wherein thou wilt see no depression, or elevation.’

لَا تَرَى فِيهَا عِوَجًا وَلَا أَمْتًا ﴿٣٧﴾

\* 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 ﴿٣٨﴾

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 ﴿٣٩﴾

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 ﴿٤٠﴾

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.

وَعَدَّتِ الْوُجُوهُ لِلْحَيِّ الْقَيُّومِ وَقَدْ خَابَ  
مَنْ حَمَلَ ظُلْمًا ﴿٤١﴾

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 ﴿٤٢﴾

\* 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 *sauātuhumā* (their weakness) became known to them. If it was a bodily nakedness how could they have remained unaware of their nakedness from the time of their birth to the time of the said incident?

It is evident, therefore, that a literal meaning is wrongfully attributed to the Holy Qur'ān. The word *sau'ā* (سَاءَ) primarily applies to acts of shame and evil propensities. At the time of faltering the falterer discovers to his horror his own hidden weaknesses. This weak-

صَرَفْنَا فِيهِ مِنَ الْوَعِيدِ لَعَلَّهُمْ  
يَتَّقُونَ أَوْ يُحَدِّثْ لَهُمْ ذِكْرًا ﴿١١٥﴾

فَتَعَلَى اللَّهِ الْمَلِكُ الْحَقُّ ۚ وَلَا تَعْجَلْ  
بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُقْضَىٰ إِلَيْكَ  
وَحْيُهُ ۚ وَقُلْ رَبِّ زِدْنِي عِلْمًا ﴿١١٥﴾

وَلَقَدْ عَاهَدْنَا إِلَىٰ آدَمَ مِنْ قَبْلِ نَسِيِّ  
وَلَمْ نَجِدْ لَهُ عَزْمًا ﴿١١٦﴾

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا  
إِلَّا إِبْرَاهِيمَ ۖ أَبَىٰ ﴿١١٧﴾

فَقُلْنَا يَا آدَمُ إِنَّ هَذَا عَدُوٌّ لَكَ وَ  
لِزَوْجِكَ فَلَا يُخْرِجَنَّكَ مِنَ الْجَنَّةِ  
فَتَشْفَىٰ ﴿١١٨﴾

إِنَّ لَكَ أَلَّا تَجُوعَ فِيهَا وَلَا تَعْرَىٰ ﴿١١٩﴾

وَأَنَّكَ لَا تَظْمَأُ فِيهَا وَلَا تَصْحَىٰ ﴿١٢٠﴾

فَوَسْوَسَ إِلَيْهِ الشَّيْطَانُ قَالَ يَا آدَمُ هَلْ  
أَدْرَاكَ عَلَىٰ شَجَرَةٍ الْعُلُوِّ ۖ وَمَلِكٌ لَا يُبَلَىٰ ﴿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 endowed with reason.

ness is psychological and internal, related to mind and heart, and cannot be covered and concealed by sticking leaves over one’s body. So in the context of this error, whatever it was, which Adam and Eve committed, coverage can only mean seeking forgiveness from Allāh and (seeking protection from Allāh). As such leaves of ‘*jannah*’ جنة (garden) must be understood metaphorically to mean seeking shelter under Allāh’s forgiveness and that is exactly what Adam did according to the Qur’ān where it is clearly mentioned that God Himself taught him those words which would rid him of the effects of his error and in response to those words God turned to him with mercy and forgiveness.

طَافِقًا يَخْصِفْنَ عَلَيْهِمَا مِنْ ذَرَقِ الْجَنَّةِ  
وَعَصَى آدَمُ رَبَّهُ فَغَوَى ﴿٣١﴾

ثُمَّ اجْتَبَاهُ رَبُّهُ فَتَابَ عَلَيْهِ وَهَدَى ﴿٣٢﴾

قَالَ اهْبِطَا مِنْهَا جَمِيعًا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَى ﴿٣٣﴾

وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُكَ يَوْمَ الْقِيَامَةِ أََعْمَى ﴿٣٤﴾

قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَى وَقَدْ كُنْتُ بَصِيرًا ﴿٣٥﴾

قَالَ كَذَلِكَ أَتَتْكَ آيَاتُنَا فَنَسَيْتَهَا ۖ وَكَذَلِكَ الْيَوْمَ تُنسى ﴿٣٦﴾

وَكَذَلِكَ نَجْزِي مَنْ أَسْرَفَ وَلَمْ يُؤْمِنْ بِآيَاتِ رَبِّهِ ۗ وَلَعَذَابُ الْآخِرَةِ أَشَدُّ وَأَبْقَى ﴿٣٧﴾

أَفَلَمْ يَهْدِ لَهُمْ كَمَا أَهْلَكْنَا قَبْلَهُمْ مِّنَ الْقُرُونِ يَمْشُونَ فِي مَسْكِنِهِمْ ۗ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّأُولِي النُّهَى ﴿٣٨﴾



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.

وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَكَانَ لِزَامًا  
وَاجِلٌ مُسَمًّى ﴿٣٠﴾

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.

فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ  
رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ  
غُرُوبِهَا وَ مِنْ آتَائِ اللَّيْلِ فَسَبِّحْهُ  
وَ اطَّرَافَ النَّهَارِ لَعَلَّكَ تَرْضَىٰ ﴿٣١﴾

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.

وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ  
أَزْوَاجًا مِنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا  
لِنَفْتِنَهُمْ فِيهِ ۚ وَ رِزْقُ رَبِّكَ خَيْرٌ  
وَ أَبْقَىٰ ﴿٣٢﴾

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.

وَ أْمُرْ أَهْلَكَ بِالصَّلَاةِ وَ اضْطَبِرْ عَلَيْهَا ۚ لَا  
تَسْأَلُكَ رِزْقًا ۚ وَ نَحْنُ نَرْزُقُكَ ۚ وَ الْعَاقِبَةُ  
لِلتَّقْوَىٰ ﴿٣٣﴾

\* 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?

وَ قَالُوا لَوْلَا يَأْتِينَنَا بِآيَةٍ مِنْ رَبِّهِ  
أَوْ لَمْ يَأْتِهِمْ بَيِّنَةٌ مَّا فِي الصُّحُفِ  
الْأُولَىٰ ﴿٣٤﴾

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?’

وَلَوْ أَنَّا أَهْلَكْنَاهُمْ بِعَذَابٍ مِّن قَبْلِهِ  
لَقَالُوا إِنَّا بَشَرٌ لَّوَلَا أَرْسَلْنَا رَسُولًا  
فَتَنَّبِعَ آيَاتِكَ مِنْ قَبْلِ أَنْ نُنزِلَ  
نَحْرًا ﴿٣٥﴾

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.’

قُلْ كُلٌّ مُّتَرَبِّصٌ فَتَرَبَّصُوا ۚ فَسَتَعْلَمُونَ  
مَنْ أَصْحَابُ الصِّرَاطِ السَّوِيِّ وَ مَنْ  
أَهْتَدَىٰ ﴿٣٦﴾

\* 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?**



٧ ركوعاتها

سُورَةُ الْأَنْبِيَاءِ مَكِّيَّةٌ ٢١

آياتها ١١٣



### 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

۝۱ اِنۡفَتَرَۙ لِلنَّاسِ حِسَابُهُمْ وَاۡنۡرَاۡهُمۡ

هُمۡ فِیۡ عَفۡلَةٍ مُّغۡرَضُوۡنَ ۝۲

۝۲ مَا یَاۡتِیۡهِمْ مِّنۡ ذِکۡرٍ مِّنۡ رَّبِّهِمْ

مُحَدَّثٍۭ اِلَّاۤ اَسۡتَمَعُوۡهُ وَاۡنۡرَاۡهُمۡ

یَلۡعَبُوۡنَ ۝۳

۝۳ لَاۡ هِیۡةَ قَلُوۡاۤ یُحِبُّوۡهُ وَاَسۡرَوۡاۤ التَّجۡوِیۡءَ

الَّذِیۡنَ ظَلَمُوۡا ؕ هَلۡ هٰذَا اِلَّا

بَشَرٌ مِّثۡلُکُمۡ ؕ اَفۡتَاۡتُوۡنَ السِّحۡرَ

وَاَنْتُمْ تُبۡصِرُوۡنَ ۝۴

۝۴ قُلۡ رَّبِّیۡ یَعۡلَمُ الْقَوۡلَ فِی السَّمٰوٰتِ وَاۡلۡ

اَرۡضِ ۚ وَهُوَ السَّمِیۡعُ الْعَلِیۡمُ ۝۵

۝۵ بَلۡ قَالُوۡاۤ اَضۡغَاثُۭ اَحۡلَامٍۭ بَلۡ

اِفۡتَرٰهُۭ بَلۡ هُوَ شَاعِرٌۭ ؕ قَلِیۡاۡتِنَا

بِآیٰتِہٖۭ كَمَاۤ اُرۡسِلَ الْاَوَّلُوۡنَ ۝۶

۝۶ مَاۤ اَمۡنَۡتَ قَبۡلَهُمۡ مِّنۡ قَرِیۡۡةٍۭ اَھۡلَکُنَّہَا

اَفۡھُمۡ یُؤۡمِنُوۡنَ ۝۷

۝۷ وَمَاۤ اُرۡسَلۡنَاۤ قَبۡلَکَۤ اِلَّا رِجَالًا نُّوحِیۡ

اِلَیۡھِمْ فَسَلُّوۡاۤ اَھۡلَ الذِّکۡرِ اِنۡ

کُنۡتُمْ لَا تَعۡلَمُوۡنَ ۝۸

۝۸ وَمَاۤ جَعَلۡنَھُمۡ جَسَدًاۭ اِلَّا یَاۡکُلُوۡنَ

الطَّعَامَ وَاۡنۡرَاۡهُمۡ کَاۡنُوۡا حُلَدِیۡنَ ۝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 أَحْسَسُوا بِأَسَئِنَا إِذَا هُمْ مِنْهَا يَرْكُضُونَ ﴿١٣﴾

لَا تَرْكُضُوا وَارْجِعُوا إِلَى مَا أُتْرِفْتُمْ فِيهِ وَمَسْكِنِكُمْ لَعَلَّكُمْ تَتَذَكَّرُونَ ﴿١٤﴾

قَالُوا يَا وَيْلَنَا إِنَّا كُنَّا ظَالِمِينَ ﴿١٥﴾

فَمَا ذَالَتْ تُبَلِّغُكَ دَعْوَاهُمْ حَتَّى جَعَلْنَاهُمْ حَصِيدًا خَامِدِينَ ﴿١٦﴾

وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا لِحَيْثِينَ ﴿١٧﴾

لَوْ أَرَدْنَا أَنْ نَتَّخِذَ لَهُمْ آلًا تَتَّخِذُهُ مِنْ لَدُنَّا ۗ إِنْ كُنَّا فَعَالِينَ ﴿١٨﴾

بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ فَإِذَا هُوَ زَاهِقٌ ۚ وَلكُمُ الْوَيْلُ مِمَّا تَصِفُونَ ﴿١٩﴾

وَلَهُ مَنْ فِي السَّمَوَاتِ 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 يُنشِئُونَ ﴿٢٢﴾

لَوْ كَانَ فِيهِمَا آلَ اللَّهِ كَفَسَدَتَا فَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ ﴿٢٣﴾

لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ ﴿٢٤﴾

أَمْ اتَّخَذُوا مِنْ دُونِ اللَّهِ ءِلهَةً قُلْ هَاتُوا بُرْهَانَ تَكْفُرِهِمْ هَذَا ذِكْرٌ مَنْ تَعْبَىٰ وَذِكْرٌ مَنْ قَبْلَ ۗ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ الْحَقَّ فَهُمْ مُّعْرِضُونَ ﴿٢٥﴾

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُولٍ إِلَّا نُوْحِيْنَ إِلَيْهِمْ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ ﴿٢٦﴾

وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا سُبْحٰنَهُ ۗ بَلْ عِبَادٌ مُّكْرَمُونَ ﴿٢٧﴾

لَا يَسْبِقُونَهُ بِالْقَوْلِ وَهُمْ بِأَمْرِهِ يَعْمَلُونَ ﴿٢٨﴾

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُشْفَعُونَ إِلَّا لِمَنْ أِذِنَ لَهُمْ ۗ وَمَنْ حَشَىٰ خَشِيَتْهُ مُمْشِقُونَ ﴿٢٩﴾

وَمَنْ يَقُلْ مِنْهُمْ إِنِّي إِلَهٌ مِنْ دُونِهِ فَذٰلِكَ نَجْزِيهِ جَهَنَّمَ ۗ كَذٰلِكَ نَجْزِي الظّٰلِمِيْنَ ﴿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 السَّمَوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا ۖ وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ ۚ أَفَلَا يُؤْمِنُونَ ﴿٣١﴾

وَجَعَلْنَا فِي الْأَرْضِ رَوَاسِيًا أَنْ تَمِيدَ بِهِمْ ۖ وَجَعَلْنَا فِيهَا رِجَاجًا سُبُلًا لَّعَلَّهُمْ يَهْتَدُونَ ﴿٣٢﴾

وَجَعَلْنَا السَّمَاءَ سَقْفًا مَحْفُوظًا ۖ وَهُمْ عَنْ آيَاتِهَا مُعْرِضُونَ ﴿٣٣﴾

وَهُوَ الَّذِي خَلَقَ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ ۚ كُلٌّ فِي فَلَكٍ يَسْبَحُونَ ﴿٣٤﴾

وَمَا جَعَلْنَا لِبَشَرٍ مِنْ قَبْلِكَ الْخُلْدَ ۚ أَفَأَنْتَ مِنَ الْفَائِزِينَ ﴿٣٥﴾

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ۚ وَتَبْلُغُهُم بِالْحَسَنِ وَالْحَسْبِ وَالْخَيْرِ فَتَنَةً ۚ وَإِلَيْنَا تُرْجَعُونَ ﴿٣٦﴾

وَإِذَا رَأَى الَّذِينَ كَفَرُوا إِنْ يَتَّخِذُونَكَ إِلَّا هُزُوًا ۖ أَهَذَا الَّذِي يَذْكُرُ آلِهَتَكُمْ ۚ وَهُمْ يَذْكُرُونَ الرَّحْمَنَ هُمْ كَافِرُونَ ﴿٣٧﴾

خُلِقَ الْإِنْسَانُ مِنْ عَجَلٍ ۚ سَأُورِيكُمْ آيَاتِي فَلَا تَسْتَعْجِلُونِ ﴿٣٨﴾ وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ ﴿٣٩﴾

لَوْ يَعْلَمُ الَّذِينَ كَفَرُوا حِينَ لَا يَكْفُرُونَ عَنْ وُجُوهِهِمُ النَّارَ وَلَا عَنْ ظُهُورِهِمْ وَلَا هُمْ يُنصَرُونَ ﴿٤٠﴾

\* 32. See alternative translation of *أن توميد بهم* 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 اسْتَهْزَيْتُمْ بِرُسُلٍ مِنْ قَبْلِكَ  
فَحَقَّ بِالَّذِينَ سَخِرُوا مِنْهُمْ مَا  
كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٣٢﴾

قُلْ مَنْ يَكْلُوْكُمْ بِاللَّيْلِ وَالنَّهَارِ  
مِنَ الرَّحْمَنِ، بَلْ هُمْ عَنْ ذِكْرِ  
رَبِّهِمْ مُّعْرِضُونَ ﴿٣٣﴾

أَمْ لَهُمْ آلِهَةٌ تَمْتَعُهُمْ مِنْ دُونِنَا  
لَا يَسْتَطِيعُونَ نَصْرَ أَنْفُسِهِمْ وَلَا هُمْ  
مُنْتَابِعُونَ ﴿٣٤﴾

بَلْ مَتَّعْنَا هَؤُلَاءِ وَآبَاءَهُمْ  
حَتَّى طَالَ عَلَيْهِمُ الْعُمُرُ، أَفَلَا  
يَرَوْنَ أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا مِنْ  
أَطْرَافِهَا، أَفَهُمُ الْغَالِبُونَ ﴿٣٥﴾

قُلْ إِنَّمَا أُنذِرُكُمْ بِالْوَعْدِ، وَلَا  
يَسْمَعُ الصُّمُّ الدُّعَاءَ إِذَا مَا  
يُنذَرُونَ ﴿٣٦﴾

وَلَئِنْ مَسَّتْهُمْ نَفْحَةٌ مِنْ عَذَابِ  
رَبِّكَ لَيَقُولُنَّ يُوَيْلَنَا إِنَّا كُنَّا  
ظَالِمِينَ ﴿٣٧﴾

وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ  
الْقِيَامَةِ، فَلَا تُظْلَمُ نَفْسٌ شَيْئًا، وَإِنْ كَانَ  
مِثْقَالَ حَبَّةٍ مِنْ حَرْدَلٍ آتَيْنَا بِهَا، وَ  
كَفَىٰ بِنَا حَاسِبِينَ ﴿٣٨﴾

وَلَقَدْ آتَيْنَا مُوسَىٰ وَهَارُونَ الْفُرْقَانَ  
وَضِيَاءً وَذِكْرًا لِّلْمُتَّقِينَ ﴿٣٩﴾

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 ذِكْرٌ مُّبَارَكٌ أَنْزَلْنَاهُ أَفَأَنْتُمْ  
تَكْفُرُونَ ﴿٥١﴾

وَلَقَدْ آتَيْنَا إِبْرَاهِيمَ رُشْدَهُ مِن  
قَبْلُ وَكُنَّا بِهِ عَلِيمِينَ ﴿٥٢﴾

إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا هَذِهِ  
الْتَّمَاتِئِلُ الَّتِي أَنْتُمْ لَهَا  
عَاقِبُونَ ﴿٥٣﴾

قَالُوا وَجَدْنَا آبَاءَنَا لَهَا عِبَادِينَ ﴿٥٤﴾

قَالَ لَقَدْ كُنْتُمْ أَنْتُمْ وَآبَاؤُكُمْ  
فِي ضَلَالٍ مُّبِينٍ ﴿٥٥﴾

قَالُوا أَجِئْتَنَا بِالْحَقِّ أَمْ أَنْتَ مِنَ  
الطَّالِغِينَ ﴿٥٦﴾

قَالَ بَلْ رَبُّكُمْ رَبُّ السَّمَوَاتِ وَ  
الْأَرْضِ الَّتِي فَطَرَهنَّ رَبِّ وَ أَنَا عَلَى  
ذِكْرٍ مِّنَ الشَّاهِدِينَ ﴿٥٧﴾

وَ تَاللَّهِ لَأَكِيدَنَّ أَصْنَامَكُمْ  
بَعْدَ أَنْ تُوَلُّوا مُدْبِرِينَ ﴿٥٨﴾

فَجَعَلَهُمْ جُذَاذًا إِلَّا كَبِيرًا لَهُمْ  
لَعَلَّهُمْ يَرْجِعُونَ ﴿٥٩﴾

قَالُوا مَنْ فَعَلَ هَذَا بِآلِهَتِنَا إِنَّهٗ  
لَمِنَ الظَّالِمِينَ ﴿٦٠﴾

قَالُوا سَمِعْنَا فَتًى يَذُكُرُهُمْ يُقَالُ  
لَهُ إِبْرَاهِيمُ ﴿٦١﴾

قَالُوا فَأْتُوا بِهِ عَلَى أَعْيُنِ النَّاسِ  
لَعَلَّهُمْ يَشْهَدُونَ ﴿٦٢﴾

63. Then they said to Abraham, 'Is it thou who hast done this to our gods, O Abraham?'

\* 64. He replied, 'Aye, somebody has surely done this. Here is their chief. But ask them if they can speak.'

65. Then they turned towards one another and said, 'You yourselves are surely in the wrong.'

66. And their heads were made to hang low for shame and they said, 'Certainly thou knowest well that these do not speak.'

67. He said, 'Do you then worship instead of Allāh that which cannot profit you at all, nor harm you?'

68. 'Fie on you and on that which you worship instead of Allāh! Will you not then understand?'

69. They said, 'Burn him and help your gods, if at all you mean to do anything.'

\* 70. We said, 'O fire, be thou cold and a means of safety for Abraham!'

71. And they had sought to do evil to him, but We made them the worst losers.

72. And We saved him and Lot and brought them to the land which We blessed for the peoples.

\* 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.'

قَالُوا ءَآنتَ فَعَلْتَ هَذَا يَا إِبْرَاهِيمَ ۗ

قَالَ بَلْ فَعَلَهُ بَعْضٌ كَبِيرُهُمْ هَذَا  
فَسَأَلُوهُمْ إِنْ كَانُوا يَنْظِقُونَ ۗ

فَرَجَعُوا إِلَىٰ أَنفُسِهِمْ فَقَالُوا إِنَّكُمْ  
أَنْتُمْ الظَّالِمُونَ ۗ

ثُمَّ نَكِسُوا عَلَىٰ رُءُوسِهِمْ لَقَدْ  
عَلِمْتَ مَا هُوَ لَكُمْ يَنْظِقُونَ ۗ

قَالَ أَفَتَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا  
يَنْفَعُكُمْ شَيْئًا وَلَا يَضُرُّكُمْ ۗ

أَقِبْ لَكُمْ وَإِلَمَا تَعْبُدُونَ مِن دُونِ  
اللَّهِ أَفَلَا تَعْقِلُونَ ۗ

قَالُوا حَرِّقُوهُ وَانصُرُوا آلِهَتَكُمْ  
إِنْ كُنْتُمْ فاعِلِينَ ۗ

قُلْنَا إِنَّا لُكُونِ بَرْدًا وَسَلَامًا عَلَىٰ  
إِبْرَاهِيمَ ۗ

وَآرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ  
الْآخِسِرِينَ ۗ

وَنَجَّيْنَاهُ وَلُوطًا إِلَى الْأَرْضِ الَّتِي  
بَارَكْنَا فِيهَا لِلْعَالَمِينَ ۗ



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  
تَافِلَةً ۖ وَكُلًّا جَعَلْنَا صَالِحِينَ ﴿٤٣﴾

وَجَعَلْنَاهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا  
وَآوَحَيْنَا إِلَيْهِمْ فِعْلَ الْخَيْرَاتِ  
وَإِقَامَ الصَّلَاةِ وَإِيتَاءَ الزَّكَاةِ  
وَكَانُوا لَنَا عَابِدِينَ ﴿٤٤﴾

وَلُوطًا أَتَيْنَهُ حُكْمًا وَعِلْمًا  
وَنَجَّيْنَاهُ مِنَ الْقَرْيَةِ الَّتِي  
كَانَتْ تَعْمَلُ الْخَبِيثَاتِ  
وَإِنَّهُمْ كَانُوا قَوْمَ سَوْءٍ  
فَاسِقِينَ ﴿٤٥﴾

وَإِذْ خَلَلْنَا فِي رَحْمَتِنَا  
وَإِنَّهُ مِنَ الصَّالِحِينَ ﴿٤٦﴾

وَنُوحًا إِذْ نَادَى مِنْ قَبْلُ  
فَاسْتَجَبْنَا لَهُ فَنَجَّيْنَاهُ  
وَأَهْلَهُ مِنَ الْكَرْبِ الْعَظِيمِ ﴿٤٧﴾

وَنَصْرْنَاهُ مِنَ الْقَوْمِ الَّذِينَ  
كَذَّبُوا بِآيَاتِنَا  
وَإِنَّهُمْ كَانُوا قَوْمَ سَوْءٍ  
فَآغْرَقْنَاهُمْ أَجْمَعِينَ ﴿٤٨﴾

وَدَاوُدَ وَسُلَيْمَانَ إِذْ يَحْكُمُونَ  
فِي الْحَرْثِ إِذْ نَفَسَتْ فِيهِ  
عَنَمُ الْقَوْمِ وَكُنَّا لِحُكْمِهِمْ  
شَاهِدِينَ ﴿٤٩﴾

فَفَهَّمْنَاهَا سُلَيْمَانَ  
وَكُلًّا أَتَيْنَا حُكْمًا  
وَعِلْمًا وَرَوَّعْنَا مَعَهُ  
دَاوُدَ الْجَبَّالَ يُسَبِّحُنَ وَالطَّيْرَ  
وَكُنَّا فَاعِلِينَ ﴿٥٠﴾

وَ عَلَّمْنَاهُ صَنْعَةَ لَبُؤْسٍ لَكُمْ  
لِيَحْصِتْكُمْ مِنْ بَأْسِكُمْ  
فَقُلْ أَنتُمْ 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.

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.

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.'

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.

86. And *remember* Ishmael, and Idrīs, and Dha'l-Kifl. All were of the steadfast.

87. And We admitted them to Our mercy. Surely, they were of the righteous.

\* 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.'

89. So We heard his prayer and delivered him from the distress. And thus do We deliver the believers.

90. And *remember* Zachariah when he cried to his Lord, *saying*, 'My Lord, leave me not childless, and Thou art the Best of inheritors.'

وَأَرْسَلْنَا مِنَ الرِّيحِ عَاصِفَةً تَجْرِي  
بِأَمْرِنَا إِلَى الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا  
وَكُنَّا بِكُلِّ شَيْءٍ عَلِيمِينَ ﴿٨٢﴾

وَمِنَ الشَّيْطَانِ مَن يَغْوِصُونَ لَهُ  
وَيَعْمَلُونَ عَمَلًا دُونَ ذَلِكَ وَكُنَّا لَهُمْ  
حَافِظِينَ ﴿٨٣﴾

وَأَيُّوبَ إِذْ نَادَى رَبَّهُ أَنِّي مَسَّنِيَ  
الصُّدْرُ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ ﴿٨٤﴾

فَأَسْتَجَبْنَا لَهُ فَكَشَفْنَا مَا بِهِ مِنْ  
ضُرِّهِ وَأَتَيْنَاهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ  
رَحْمَةً مِنَّا وَذِكْرًا لِلْعَابِدِينَ ﴿٨٥﴾

وَإِسْمَاعِيلَ وَإِدْرِيسَ وَذَا الْكِفْلِ  
كُلٌّ مِنَ الصَّابِرِينَ ﴿٨٦﴾

وَأَدْخَلْنَاهُمْ فِي رَحْمَتِنَا إِنَّهُمْ مِنَ  
الصَّالِحِينَ ﴿٨٧﴾

وَذَا النُّونِ إِذْ ذُهِبَ مُعَا ضِبًّا فَظَنَّ  
أَن لَّن نَقْدِرَ عَلَيْهِ فَنَادَى فِي  
الظُّلُمَاتِ أَن لَا إِلَهَ إِلَّا أَنْتَ  
سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ ﴿٨٨﴾

فَأَسْتَجَبْنَا لَهُ وَنَجَّيْنَاهُ مِنَ الْغَمِّ وَ  
كَذَلِكَ نُصَيِّحُ الْمُؤْمِنِينَ ﴿٨٩﴾

وَزَكَرِيَّا إِذْ نَادَى رَبَّهُ رَبِّ لَا تَذَرْنِي  
فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ ﴿٩٠﴾

\* 88. And *remember* Dha'l-Nūn, when he went away in anger. And thought that We would not bear heavily on him. Then from the *depths of darkness* he cried out: 'There is no God but You, Holy are You. I have indeed been of the wrongdoers.'

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.

فَاسْتَجَبْنَا لَهُ وَوَهَبْنَا لَهُ يَحْيَىٰ  
وَاصْلَحْنَا لَهُ زَوْجَهُ ۚ إِنَّهُمْ كَانُوا  
يُسرِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا  
رُغْبًا وَرُهْبًا ۚ وَكَانُوا الْتَاخِشِعِينَ ﴿٩١﴾

وَالَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا  
فِيهَا مِنْ رُوحِنَا وَجَعَلْنَاهَا  
ابْنَهَا آيَةً لِلْعَالَمِينَ ﴿٩٢﴾

إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً ۖ وَأَنَا  
رَبُّكُمْ فَاعْبُدُونِ ﴿٩٣﴾

وَ تَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ ۗ كُلٌّ  
إِلَيْنَا رَاجِعُونَ ﴿٩٤﴾

فَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ  
مُؤْمِنٌ فَلَا كُفْرَانَ لِسَعْيِهِ ۖ وَإِنَّا  
لَكَ كَاتِبُونَ ﴿٩٥﴾

وَ حَرَامٌ عَلَىٰ قَدِيَةٍ أَهْلَكْنَاهَا أَنَّهُمْ  
لَا يَرْجِعُونَ ﴿٩٦﴾

حَتَّىٰ إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ  
هُم مِّنْ كُلِّ حَدَبٍ يَنْسِلُونَ ﴿٩٧﴾

وَ اقْتَرَبَ الْوَعْدُ الْحَقُّ فَإِذَا هِيَ  
شَاخِصَةٌ أَبْصَارُ الَّذِينَ كَفَرُوا ۗ  
يُوَلِّتُنَا قَدْ كُنَّا فِي خَفَاةٍ مِّنْ هَذَا  
بَلْ كُنَّا ظَالِمِينَ ﴿٩٨﴾

إِنَّكُمْ وَمَا تَعْبُدُونَ مِن دُونِ اللَّهِ  
حَصَبُ جَهَنَّمَ ۗ أَنْتُمْ لَهَا  
وَارِدُونَ ﴿٩٩﴾

لَوْ كَانَ هُوَ آلَٰهًا مَّا وَّرَدُوا هَاهُنَا  
وَ كُلٌّ فِيهَا خَالِدُونَ ﴿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 حَسِيسَةً ۖ وَهُمْ فِي مَا  
اشْتَهَتْ أَنفُسُهُمْ خَالِدُونَ ﴿٣٣﴾

لَا يَحْزَنُهُمُ الْفَزَعُ الْأَكْبَرُ وَ  
تَتَلَقَّوهُمْ الْمَلَائِكَةُ ۚ هَذَا يَوْمُكُمْ  
الَّذِي كُنتُمْ تُوعَدُونَ ﴿٣٤﴾

يَوْمَ نَطْوِي السَّمَاءَ كَطَيِّ السِّجِلِ  
لِنُكْتِبَ ۚ كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ ۖ  
وَعَدَا عَلَيْنَا ۖ لَآ نَأْكُفُّنَّ لَكُمْ ۖ فَعِلَيْنَ ﴿٣٥﴾

وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِن بَعْدِ  
الذِّكْرِ أَنَّ الْآرِضَ يَرِثُهَا عِبَادِيَ  
الصَّالِحُونَ ﴿٣٦﴾

إِنَّ فِي هَذَا لَبَلَاغًا لِّقَوْمٍ عَابِدِينَ ﴿٣٧﴾  
وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴿٣٨﴾

قُلْ إِنَّمَا يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهُ  
وَاحِدٌ ۚ فَهَلْ أَنْتُمْ مُّسْلِمُونَ ﴿٣٩﴾

فَإِنْ تَوَلَّوْا فَقُلْ آذَنْتُكُمْ عَلَىٰ سَوَاءٍ  
وَلَا أَدْرِي أَقْرَبُكُمْ أَمْ بَعِيدٌ مَّا  
تُوعَدُونَ ﴿٤٠﴾

لَآ نَءْيِغْلَمُ الْجَهْرَ مِنَ الْقَوْلِ وَيَعْلَمُ  
مَا تَكْتُمُونَ ﴿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.'

وَاِنْ اَدْرِي لَعَلَّهٗ فِتْنَةٌ لَّكُمْ وَ  
مَتَاعٌ اِلٰى حِينٍ ﴿۱۱۲﴾

قُلْ رَبِّ اَحْكُم بِالْحَقِّ ۗ وَرَبُّنَا  
الرَّحْمٰنُ الْمُسْتَعٰنُ عَلٰى مَا  
يُنْفَخُ تَصْفُوٰنَ ﴿۱۱۳﴾



## 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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ۝۱  
يٰۤاَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمۡ ۙ اِنَّ  
ذَلٰلَةَ السَّاعَةِ شَيْءٌ عَظِیْمٌ ۝۲  
یَوْمَ تَرَوُنَّهَا تُذٰهَلُ كُلُّ مُرْضِعَةٍ  
عَمَّا اَرْضَعَتْ وَ تَضَعُ كُلُّ ذَاتِ  
حَمَلٍ حَمْلَهَا وَ تَرٰی النَّاسَ سُكْرٰی  
وَ مَا هُمْ بِسُكْرٰی وَ لٰكِنَّ عَذَابَ اللّٰهِ  
شَدِیْدٌ ۝۳  
وَ مِنَ النَّاسِ مَنۡ یُّجَادِلُ فِی اللّٰهِ  
یَخْتَرِ عَلِیْمٌ وَ یَتَّبِعُهُ كُلُّ شَیْطٰنٍ  
مَّرِیْدٍ ۝۴  
كُتِبَ عَلَیْهِ اَنَّهُ مِّنۡ تَوٰلٰٓةٍ فَاَنۡهَ  
یُضِلُّهُ وَ یَهْدِیۡهِ اِلٰی عَذَابِ  
السَّعِیْرِ ۝۵  
یٰۤاَيُّهَا النَّاسُ اِنۡ كُنْتُمْ فِی رَیۡبٍ مِّنۡ  
الْبَعۡثِ فَاِنَّا خَلَقْنٰكُم مِّنۡ تُرَابٍ  
ثُمَّ مِّنۡ نُطْفَةٍ ثُمَّ مِّنۡ عَلَقَةٍ ثُمَّ مِّنۡ  
مُّضْغَةٍ مُّخَلَّقَةٍ وَ غَیۡرِ مُخَلَّقَةٍ  
لِّنُبۡیِّنَ لَكُمۡ وَ نِقۡرَ فِی الْاَحۡۡصٰی  
مَا نَشَآءُ اِلٰی اَجَلٍ مُّسَمًّی ثُمَّ  
نُخْرِجُكُمۡ طِفْلًا ثُمَّ لِنَبۡلُغُوۡا  
اَشَدَّ كُمۡ ۙ وَ مِنۡكُمۡ مَّنۡ یُّتَوَفٰی وَ

- \* 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

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 نُعَمِّرْهُ نُنَكِّسْهُ فِي الْخَلْقِ

\* 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 يَرُدُّ إِلَىٰ أَرْدَلِ الْعُمْرِ  
لِكَيْلَا يَعْلَمَ مِنْ بَعْدِ عِلْمٍ شَيْئًا ۗ وَ  
تَرَى الْأَرْضَ هَامِدَةً فَإِذَا أَنزَلْنَا  
عَلَيْهَا الْمَاءَ اهْتَدَتْ وَ رَبَّتْ وَ  
أَنْبَتَتْ مِنْ حُلٍّ ذُوْجٍ بَهِيْجٍ ۝۱

ذٰلِكَ بِاَنَّ اللّٰهَ هُوَ الْحَقُّ وَاَنَّهُ يُخْبِرُ  
الْمَوْتٰى وَاَنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيْرٌ ۝۲

وَ اَنَّ السَّاعَةَ اَتِيَتْهُ لَّا رَيْبَ فِيْهَا ۗ وَ  
اَنَّ اللّٰهَ يَبْعَثُ مَن فِي الْقُبُوْرِ ۝۳

وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللّٰهِ  
بِغَيْرِ عِلْمٍ وَّ لَا هُدٰى وَّ لَا كِتٰبٍ  
مُّنِيْرٍ ۝۴

ثٰنِيًا عَطَفَهُ لِیُضِلَّ عَن سَبِيْلِ  
اللّٰهِ لَهٗ فِي الدُّنْيَا خِزْيٌ وَّ  
نُزِيْقَةٌ يَوْمَ الْقِيٰمَةِ عَذَابُ  
الْحَرِيْقِ ۝۵

ذٰلِكَ بِمَا قَدَّمْتَ يَدَكَ وَاَنَّ اللّٰهَ  
لَيْسَ بِظَلٰمٍ لِّلْعٰبِدِ ۝۶

وَمِنَ النَّاسِ مَن يَّعْبُدُ اللّٰهَ عَلَىٰ  
حَرْفٍ ۗ فَاِنْ اَصَابَهُ خَيْرٌ اِطْمَآءٌ





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 ﴿١٩﴾ ط السجدة

هَذَيْنِ خَصْمَيْنِ اِخْتَصِمُوا فِي رَبِّهِمْ ۚ فَالَّذِينَ كَفَرُوا قُطِّعَتْ لَهُمْ ثِيَابٌ مِنْ نَارٍ يُصَبُّ مِنْ فَوْقِ رُءُوسِهِمُ الْحَمِيمُ ﴿٢٠﴾

يُضْرَبُونَ بِهِ مَا فِي بُطُونِهِمْ وَالْجُلُودُ ﴿٢١﴾

وَلَهُمْ مَقَامِعٌ مِنْ حَدِيدٍ ﴿٢٢﴾

كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا مِنْ غَمٍّ أُعِيدُوا فِيهَا ۚ وَذُوقُوا عَذَابَ الْحَرِيقِ ﴿٢٣﴾ ط

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 ﴿٢٤﴾

وَ هَذَا إِلَى الطَّيِّبِ مِنَ الْقَوْلِ ۗ وَ هَذَا إِلَى صِرَاطِ الْحَمِيدِ ﴿٢٥﴾

إِنَّ الَّذِينَ كَفَرُوا وَ يَصُدُّونَ عَنِ سَبِيلِ اللَّهِ وَ الْمَسْجِدِ الْحَرَامِ الَّذِي جَعَلْنَاهُ لِلنَّاسِ سَوَاءً ۗ لِنَاكِفٍ فِيهِ وَ الْبَادِيَةِ وَ مَنْ يُرِدْ فِيهِ بِإِلْحَادٍ بِظُلْمٍ نُزِقْهُ مِنْ عَذَابِ أَلِيمٍ ﴿٢٦﴾ ط

## 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**.

وَرَادُ بَوَاتِنَا كَلَابِرْهِيمَ مَكَانَ  
الْبَيْتِ أَنْ لَا تُشْرِكَ بِي شَيْئًا وَ  
طَهِّرْ بَيْتِي لِلطَّائِفِينَ وَالْقَائِمِينَ  
وَالرُّكَّعِ السُّجُودِ ﴿٢٧﴾

وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ  
رِجَالًا وَعَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِنْ  
كُلِّ فَجٍّ عَمِيقٍ ﴿٢٨﴾

لِيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا  
اسْمَ اللَّهِ فِي آيَاتِهِ مَعْلُومَاتٍ عَلَى مَا  
رَزَقْنَاهُمْ مِنْ بَهِيمَةِ الْأَنْعَامِ فَكُلُوا  
مِنْهَا وَأَطِيعُوا أَمْرَ الْمَقْدِيرِ ﴿٢٩﴾

ثُمَّ لِيَقْضُوا تَفَثَهُمْ وَلِيُوفُوا  
نُدُورَهُمْ وَلِيَطَّوَّفُوا بِالْبَيْتِ  
الْعَتِيقِ ﴿٣٠﴾

ذَلِكَ وَمَنْ يُعْظِمِ حُرْمَتَ اللَّهِ فَهُوَ  
حَيْرَانٌ عَبْدٌ مُتَّقٍ وَأُجِلَّتْ لَكُمْ  
الْأَنْعَامُ إِلَّا مَا يُثَلَّى عَلَيْكُمْ فَاجْتَنِبُوا  
الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ  
الزُّورِ ﴿٣١﴾

حُنْفَاءً يَلْوَعُونَ مُمَشْرِكِينَ بِهِ وَمَنْ  
يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ  
فَتَخَطَّفَهُ الطَّيْرُ أَوْ تَهْوَى بِهِ  
الرِّيحُ فِي مَكَانٍ سَحِيقٍ ﴿٣٢﴾

ذَلِكَ وَمَنْ يُعْظِمِ شَعَائِرَ اللَّهِ فَإِنَّهَا  
مِنْ تَقْوَى 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  
ثُمَّ مَحَلُّهَا إِلَىٰ الْبَيْتِ الْعَتِيقِ ﴿٣٦﴾

وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنَسَكًا  
لِّيَذْكُرُوا اسْمَ اللَّهِ عَلَىٰ مَا رَزَقَهُمْ  
وَمِن بَهِيمَةِ الْأَنْعَامِ ۗ قَالَهُمْ  
إِلَهُ وَاحِدٌ فَلَهُ أَسْلِمُوا ۗ وَبَشِّرِ  
الْمُخْبِتِينَ ﴿٣٥﴾

الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ  
وَالصَّابِرِينَ عَلَىٰ مَا أَصَابَهُمُ وَالْمُوقِنِينَ  
الصَّلَاةَ ۗ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿٣٦﴾

وَالْبُدْنَ جَعَلْنَاهَا لَكُمْ مِنْ شَعَائِرِ  
اللَّهِ لَكُمْ فِيهَا خَيْرٌ ۗ فَاذْكُرُوا  
اسْمَ اللَّهِ عَلَيْهَا صَوَافٍ ۗ فَإِذَا  
وَجَبَتْ جُنُوبُهَا فَكُلُوا مِنْهَا ۗ  
أَطْعِمُوا الْقَانِعَ وَالْمُعْتَرَّ ۗ كَذَلِكَ  
سَخَّرْنَاهَا لَكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٣٧﴾

لَنْ يَمَسَّكَ اللَّهُ لِحُومِهَا وَلَا دِمَآؤُهَا  
وَلَكِنْ يَمَسُّهُ التَّقْوَىٰ مِنْكُمْ ۗ  
كَذَلِكَ سَخَّرَهَا لَكُمْ لِتُكَبِّرُوا اللَّهَ  
عَلَىٰ مَا هَدَيْكُمْ ۗ وَبَشِّرِ الْمُحْسِنِينَ ﴿٣٨﴾

إِنَّ اللَّهَ يُدْفِعُ عَنِ الَّذِينَ آمَنُوا  
إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ خَوَّانٍ كَفُورٍ ﴿٣٩﴾

إِذْ لِلَّذِينَ يُقْتَلُونَ بِأَنَّهُمْ ظَالِمُونَ  
وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ 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—

إِلَّذِينَ أَخْرَجُوا مِن دِيَارِهِمْ بغير  
حَقِّ إِلَّا أَن يَقُولُوا رَبُّنَا اللَّهُ ؕ وَلَوْ  
لَا دَفَعُ اللَّهُ النَّاسَ بَعْضَهُمْ  
بِبَعْضٍ لَّهَدَمَتِ صَوَامِعُ وَبِيَعٌ وَ  
صَلُوتٌ وَمَسْجِدٌ يُذَكَرُ فِيهَا اسْمُ  
اللَّهِ كَثِيرًا ؕ وَكَلِنَصْرَكَ اللَّهُ مِن  
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 إِن مَّكَّنَّاهُمْ فِي الْأَرْضِ  
أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَ  
أَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ  
الْمُنْكَرِ ؕ وَاللَّهُ عَاقِبَةُ الْأُمُورِ ﴿٣٢﴾

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.

وَإِن يُكَذِّبُوكَ فَقَدْ كَذَّبَتْ قَبْلَهُمْ  
قَوْمُ نُوحٍ وَقَوْمُ عَادٍ وَثَمُودٌ ﴿٣٣﴾

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 نَجِيرِ ﴿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!

فَكَآئِبٍ مِّن قَرْيَةٍ أَهْلَكْنَاهَا وَهِيَ  
ظَالِمَةٌ فَهِيَ خَارِيبَةٌ عَلَى عُرُوشِهَا وَ  
بئرٌ مُّعْتَطَلَةٌ وَقَصْرِ مَشِيدٍ ﴿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 فَتَكُونَ  
لَهُمْ قُلُوبٌ يَّعْقِلُونَ بِهَا أَوْ آذَانٌ  
يَّسْمَعُونَ بِهَا ؕ فَإِنَّهَا لَا تَعْمَى  
الْأَبْصَارُ وَلَكِن 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 كَأَلْفِ سَنَةٍ مِمَّا تَعُدُّونَ ﴿٣٨﴾

وَكَأَيِّن مِّن قَرْيَةٍ آمَلتُ لَهَا وَهِيَ ظَالِمَةٌ ثُمَّ أَخَذْتُهَا وَاللَّيْلِ الْمَصِيرُ ﴿٣٩﴾

قُلْ يَا أَيُّهَا النَّاسُ إِنَّمَا أَنَا نَذِيرٌ مُّبِينٌ ﴿٤٠﴾

قَالَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَرِيمٌ ﴿٤١﴾

وَالَّذِينَ سَعَوْا فِي آيَاتِنَا مُعْجِزِينَ أُولَئِكَ أَصْحَابُ الْجَحِيمِ ﴿٤٢﴾

وَمَا أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ وَلَا نَبِيٍّ إِلَّا إِذَا تَمَنَّى أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ فَيَنسَخُ اللَّهُ مَا يُلْقِي الشَّيْطَانُ ثُمَّ يُحْكُمُ اللَّهُ آيَتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٤٣﴾

لِيَجْعَلَ مَا يُلْقِي الشَّيْطَانُ فِتْنَةً لِّلَّذِينَ فِي قُلُوبِهِم مَّرَضٌ وَالْقَاسِيَةِ قُلُوبُهُمْ وَإِنَّ الظَّالِمِينَ لَفِي شِقَاقٍ بَعِيدٍ ﴿٤٤﴾

وَلِيَعْلَمَ الَّذِينَ أُوتُوا الْعِلْمَ أَنَّهُ الْحَقُّ مِن رَّبِّكَ فَيَسُومُوا بِهِ فَتُخْبِتَ لَهُ قُلُوبُهُمْ وَإِنَّ اللَّهَ لَهَادِ الَّذِينَ آمَنُوا إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٤٥﴾

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.

الْمَلِكُ يَوْمَئِذٍ لِلَّهِ يَحْكُمُ بَيْنَهُمْ  
فَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فِي  
حَدِّتِ 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 هَجَرُوا فِي سَبِيلِ اللَّهِ ثُمَّ  
قُتِلُوا أَوْ مَاتُوا لَيَرْزُقَنَّهُمُ اللَّهُ رِزْقًا  
حَسَنًا وَإِنَّ اللَّهَ لَهُمْ خَيْرٌ 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.

لِيَدْخُلْنَهُمْ مُدْخَلَ بَرٍّ كَرِيمٍ 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 عُوِّقَ بِهِ  
ثُمَّ جُنِيَ عَلَيْهِ لِيَنْصُرَّهُ 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 يُؤَلِّمُ الْبَيْتَ فِي النَّهَارِ  
وَيُؤَلِّمُ النَّهَارَ فِي الْبَيْتِ وَأَنَّ 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 فَتُخْضِرُ الْأَرْضَ 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.

لَهُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ؕ وَاِنَّ اللّٰهَ لَهُوَ الْعَزِيْزُ الْحَمِيْدُ ﴿٦٥﴾

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.

اَلَمْ تَرَ اَنَّ اللّٰهَ سَخَّرَ لَكُمْ مَّا فِي الْاَرْضِ وَاَلْفُلَكَ تَجْرِي فِي الْبَحْرِ بِاَمْرِهٖ ۗ وَيُمْسِكُ السَّمَآءَ اَنْ تَقَعَ عَلَي الْاَرْضِ اِلَّا بِاِذْنِهٖ اِنَّ اللّٰهَ بِالنَّاسِ لَرءُوفٌ رَّحِيْمٌ ﴿٦٦﴾

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.

وَهُوَ الَّذِيْ اٰخٰىكُمْ زَمٰنًا ثُمَّ يُمِيْتُكُمْ ثُمَّ يُحْيِيْكُمْ ؕ اِنَّ الْاِنْسَانَ لَكَفُوْرٌ ﴿٦٧﴾

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.

لِكُلِّ اُمَّةٍ جَعَلْنَا مَنْسَكًا هُمْ نَاسِكُوْهُ فَلَا يِنَّا زَعْمٰتِكَ فِي الْاَمْرِ وَاذْعُرُّوْا لِي رَبِّكَ ؕ اِنَّكَ لَعَلَّ هٰدِيْ مُسْتَقِيْمٍ ﴿٦٨﴾

69. And if they contend with thee, say, 'Allāh knows best what you do.

وَ اِنْ جَادَلُوْكَ فَقُلِ اللّٰهُ اَعْلَمُ بِمَا تَعْمَلُوْنَ ﴿٦٩﴾

70. 'Allāh will judge between you on the Day of Resurrection concerning that about which you used to differ.'

اَللّٰهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيٰمَةِ فَيَمَّا كُنْتُمْ فِيْهِ تَخْتَلِفُوْنَ ﴿٧٠﴾

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.

اَلَمْ تَعْلَمْ اَنَّ اللّٰهَ يَعْلَمُ مَا فِي السَّمَآءِ وَاَلْاَرْضِ ؕ اِنَّ ذٰلِكَ فِي كِتٰبٍ ؕ اِنَّ ذٰلِكَ عَلَى اللّٰهِ يَسِيْرٌ ﴿٧١﴾

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.

وَيَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ مَا لَمْ يُنَزَّلْ بِهٖ سُلْطٰنًا وَّ مَا لَيْسَ لَهُمْ بِهٖ عِلْمٌ ؕ وَّمَا يَلْظِلْمِيْنَ مِنْ تٰصِيْرٍ ﴿٧٢﴾

73. And when Our clear Signs are recited unto them, thou wilt notice a denial on the faces of those who

وَ اِذَا تُتْلٰى عَلَيْهِمْ اٰيٰتُنَا بَيِّنٰتٍ تَخْرَفُ فِيْ وُجُوْهِ الَّذِيْنَ 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 يَحْكُدُونَ يَسْطُونَ بِالَّذِينَ  
يَتْلُونَ عَلَيْهِمْ آيَاتِنَا قُلْ أَفَأَنْتُمْ كُمْ  
بِشَرِّ مِنَ ذَلِكُمْ هَ التَّارَهُ وَعَدَهَا  
اللَّهُ الَّذِينَ كَفَرُوا وَيَسُ الْمَصِيرُ ﴿٤٣﴾

يَا أَيُّهَا النَّاسُ ضَرِبَ مَثَلٌ فَاسْتَمِعُوا  
لَهُ إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ  
لَنْ يَخْلُقُوا ذُبَابًا وَلَوْ اجْتَمَعُوا لَهُ  
وَإِنْ يَسْلُبْهُمُ الذُّبَابُ شَيْعًا  
لَا يَسْتَنْقِذُوهُ مِنْهُ هَ صَعَفَ  
الطَّالِبِ وَالْمَطْلُوبِ ﴿٤٤﴾

مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِنَّ اللَّهَ  
لَقَوِيٌّ عَزِيزٌ ﴿٤٥﴾

اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا وَمِنَ  
النَّاسِ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴿٤٦﴾

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَ  
إِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٤٧﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَ  
اسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَافْعَلُوا  
الْحَيْرَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٤٨﴾

وَإِن يَرَوْا كِسْفًا مِنَ النُّجُومِ  
سَاقِطَةً فَلَا تَكُنْ فِيهَا ذُنُوبًا  
وَأَنذَرْتُكُمْ نَارًا تَلَظَّى  
وَجَاءَ هُدَا فِي اللَّهِ حَقَّ جَهَادِهِ هَهُ  
اجْتَبَاكُمْ وَمَا جَعَلْ عَلَيْكُمْ فِي الدِّينِ  
مِنْ حَرَجٍ هَمَلَّةٌ أَيْبِكُمْ إِبْرَاهِيمَ ه  
هُوَ سَمَّكُمْ الْمُسْلِمِينَ ه 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 ۚ فَاقِيمُوا الصَّلَاةَ وَآتُوا  
الزَّكَاةَ وَاعْتَصِمُوا بِاللهِ هُوَ  
مَوْلَاكُمْ ۚ فَنِعْمَ الْمَوْلَىٰ وَنِعْمَ  
الْمُصَدِّقُ ﴿٤٩﴾



## AL-MU'MINÜN

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
- Part 18  
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 ۝  
 قَدْ أَفْلَحَ الْمُؤْمِنُونَ ۝  
 الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ۝  
 وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ ۝  
 وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ ۝  
 وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ ۝  
 إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ  
 أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ۝  
 فَمَنْ ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ  
 الْعَادُونَ ۝  
 وَالَّذِينَ هُمْ لِأَمْتِهِمْ وَعَهْدِهِمْ  
 رَاعُونَ ۝  
 وَالَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ  
 يُحَافِظُونَ ۝  
 أُولَٰئِكَ هُمُ الْوَارِثُونَ ۝  
 الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا  
 خَالِدُونَ ۝  
 وَلَقَدْ خَلَقْنَا الْإِنسَانَ مِنْ سُلَالَةٍ  
 مِنْ طِينٍ ۝  
 ثُمَّ جَعَلْنَاهُ نُطْقَةً فِي فَرْجِ  
 مَكِينٍ ۝  
 ثُمَّ خَلَقْنَا النَّطْقَةَ عَلَقَةً وَخَلَقْنَا  
 الْعَلَقَةَ مُضْغَةً وَخَلَقْنَا الْمُضْغَةَ  
 عِظْمًا فَكَسَوْنَا الْعِظْمَ لَحْمًا ۝ ثُمَّ

\* 10. And who **diligently guard** the observance of their prayers.

then We clothed the bones with flesh; then We developed it into another creation. So blessed be Allāh, the Best of creators.

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.

أَنْشَأْنَهُ خَلْقًا آخَرَ ۖ فَتَبَارَكَ اللَّهُ  
أَحْسَنُ الْخَالِقِينَ ﴿١٥﴾

ثُمَّ رَاتِكُمْ بَعْدَ ذَلِكَ لَمَسِئَتُونَ ﴿١٦﴾

ثُمَّ رَاتِكُمْ يَوْمَ الْقِيَامَةِ تُبْعَثُونَ ﴿١٧﴾

وَلَقَدْ خَلَقْنَا فَوْقَكُمْ سَبْعَ طَرَائِقَ ۖ وَ  
مَا كُنَّا عَنِ الْخَلْقِ غَافِلِينَ ﴿١٨﴾

وَ أَنْزَلْنَا مِنَ السَّمَاءِ مَاءً بِقَدَرٍ  
فَأَسْكَبْتُهُ فِي الْأَرْضِ ۖ وَإِنَّا عَلَى  
ذَهَابٍ بِمَ لَقَدْرُودٍ ﴿١٩﴾

فَأَنْشَأْنَا لَكُمْ بِهِ جَنَّاتٍ مِّنْ نَّجْمٍ ۚ  
أَعْنَابٍ ۖ لَكُمْ فِيهَا فَوَاكِهُ كَثِيرَةٌ ۚ  
وَمِنْهَا تَأْكُلُونَ ﴿٢٠﴾

وَ شَجَرَةً تَخْرُجُ مِنْ طُورِ سَيْنَاءَ  
تَنْبُتُ بِالذَّهْنِ ۖ وَصَبِغٍ لِّلْأَكْلِيلِينَ ﴿٢١﴾  
وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً ۖ نُسْقِيكُمْ  
مِمَّا فِي بُطُونِهَا ۖ وَ لَكُمْ فِيهَا مَنَافِعُ  
كَثِيرَةٌ ۚ وَمِنْهَا تَأْكُلُونَ ﴿٢٢﴾

عَلَىٰ وَعَلَيْهَا وَعَلَى الْفُلِكِ تُحْمَلُونَ ﴿٢٣﴾

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ  
يُقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِن إِلَهٍ  
غَيْرُهُ ۚ أَفَلَا تَتَّقُونَ ﴿٢٤﴾

فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِن  
قَوْمِهِ مَا هَذَا إِلَّا بَشَرٌ مِّثْلُكُمْ ۖ يُرِيدُ  
أَنْ يَتَفَضَّلَ عَلَيْكُمْ ۚ وَلَوْ شَاءَ اللَّهُ لَأَنْزَلَ

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

مَلِيكَةً ۗ مَا سَمِعْنَا بِهَذَا فِي آبَائِنَا  
الْأَوَّلِينَ ﴿٢٥﴾

إِنَّ هُوَ إِلَّا رَجُلٌ بِهِ جِنَّةٌ فَتَرَبَّصُوا بِهِ  
حَتَّىٰ حِينٍ ﴿٢٦﴾

قَالَ رَبِّ انصُرْنِي بِمَا كَذَّبْتَنِي ﴿٢٧﴾

فَأَوْحَيْنَا إِلَيْهِ أَنْ اصْنَعِ الْفُلَکَ بِأَعْيُنِنَا  
وَرَحْمَتِنَا فَاذْجَأْ بِنُحْنُورِنَا وَأَمْرِنَا ۗ  
فَاسْلُکْ فِيهَا مِنْ كُلِّ ذَوْجٍ مِثْلَ اثْنَتَيْنِ  
وَأَهْلَکَ إِلَّا مَنْ سَبَقَ عَلَیْهِ الْقَوْلُ  
مِنْهُمْ ۗ وَلَا تَجْحَدْ بِبُرْهَانِي فِي الزَّيْنِ ظَلَمْتُمْ ۗ  
إِنَّهُمْ مُّعْرَقُونَ ﴿٢٨﴾

فَإِذَا اسْتَوَيْتَ أَنْتَ وَ مَنْ مَعَكَ عَلَى  
الْفُلَکِ فَقُلِ الْحَمْدُ لِلَّهِ الَّذِي نَجَّسَنَا  
مِنَ الظُّلَمِیْنِ ﴿٢٩﴾

وَقُلْ رَبِّ أَنْزِلْنِي مُنْزَلًا مُبْرَكًا ۗ وَأَنْتَ  
خَيْرُ الْمُنْزِلِیْنَ ﴿٣٠﴾

إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّرَبِّكَ لِكُلِّ مَبْتَلِیْنِ ﴿٣١﴾

ثُمَّ أَنْشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا آخَرِیْنَ ﴿٣٢﴾

فَأَرْسَلْنَا فِيهِمْ رَسُولًا مِنْهُمْ أَنْ  
اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَٰهٍ غَيْرُهُ ۗ أَفَلَا  
تَتَّقُونَ ﴿٣٣﴾

وَقَالَ الْمَلَائِكَةُ لِقَوْمِهِ الَّذِينَ كَفَرُوا  
وَكَذَّبُوا بِإِلْقَاءِ الْآخِرَةِ ۗ وَآتَرْتَهُمْ فِي

\* 31. Verily, in this there are Signs. **And verily We have always been bringing people to trial.**

ء ا ق | q غ gh | ع ' | ظ ز | ط | ض d ﴿392﴾ ص | s | ذ dh | خ kh | ح | هـ | ث th | ا i u |

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!

الْحَيٰوةَ الدُّنْيَا مَا هٰذَا اِلَّا بَشَرٌ  
مِّثْلُكُمْ ۗ يَأْكُلُ مِمَّا تَأْكُلُوْنَ مِنْهُ وَ  
يَشْرَبُ مِمَّا تَشْرَبُوْنَ ﴿٣٦﴾

وَلَئِنْ اَطَعْتُمْ بَشَرًا مِّثْلَكُمْ لَانْتِكُمْ  
اِذَا لَخْسِرُوْنَ ﴿٣٥﴾

اَيَعِدُكُمْ اَنْتُمْ اِذَا مِتُّمْ وَ كُنْتُمْ  
تُرَابًا وَّ عِظَامًا اَنْتُمْ مُّخْرَجُوْنَ ﴿٣٦﴾

هٰهٰهٰتْ هٰهٰهٰتْ لِمَا تُوعَدُوْنَ ﴿٣٧﴾

اِنَّ هِيَ اِلَّا حَيٰةٌ نُّنَا الدُّنْيَا نَمُوْتُ  
وَ نَحْيَا وَّمَا نَحْنُ بِمَبْعُوْثِيْنَ ﴿٣٨﴾

اِنَّ هُوَ اِلَّا رَجُلٌ اِفْتَرٰى عَلٰى اللّٰهِ كَذِبًا  
وَمَا نَحْنُ لَهٗ بِمُؤْمِنِيْنَ ﴿٣٩﴾

قَالَ رَبِّ اَنْصُرْنِيْ بِمَا كَذَّبُوْنِ ﴿٤٠﴾

قَالَ عَمَّا قَلِيْلٍ لَّيْسَ بِحُجَّتٍ لَّنِمْ وَاِنَّا  
لَنَرٰهُمْ فَاَحَدَهُمُ الصّٰيِحَّةُ بِالْحَقِّ فَوَجَعْنٰهُمْ  
عُقَابًا ۗ فَبِعَدَا اللّٰقَوْمِ الظّٰلِمِيْنَ ﴿٤١﴾

ثُمَّ اَنْهٰنَا مِنْۢ بَعْدِهِمْ قُرُوْنَا  
اٰخَرِيْنَ ﴿٤٢﴾

مَا تَسْبِقُ مِنْ اُمَّةٍ اَجَلَهَا وَ مَا  
يَسْتَاخِرُوْنَ ﴿٤٣﴾

ثُمَّ اَرْسَلْنَا رُسُلَنَا تَتْرًا ۗ كُلَّمَا جَاءَ  
اُمَّةً رَّسُوْلًا كَذَّبُوْهُ فَاَتَّبَعْنَا  
بَعْضُهُمْ بَعْضًا وَّجَعَلْنٰهُمْ اَحَادِيْثًا ۗ  
فَبِعَدَا اللّٰقَوْمِ لَا يُؤْمِنُوْنَ ﴿٤٥﴾

ثُمَّ اَرْسَلْنَا رُسُلَنَا تَتْرًا ۗ كُلَّمَا جَاءَ  
اُمَّةً رَّسُوْلًا كَذَّبُوْهُ فَاَتَّبَعْنَا  
بَعْضُهُمْ بَعْضًا وَّجَعَلْنٰهُمْ اَحَادِيْثًا ۗ  
فَبِعَدَا اللّٰقَوْمِ لَا يُؤْمِنُوْنَ ﴿٤٥﴾

ثُمَّ اَرْسَلْنَا رُسُلَنَا تَتْرًا ۗ كُلَّمَا جَاءَ  
اُمَّةً رَّسُوْلًا كَذَّبُوْهُ فَاَتَّبَعْنَا  
بَعْضُهُمْ بَعْضًا وَّجَعَلْنٰهُمْ اَحَادِيْثًا ۗ  
فَبِعَدَا اللّٰقَوْمِ لَا يُؤْمِنُوْنَ ﴿٤٥﴾

\*38. It is only here that we live our life. Here we die and here we live, and never shall we be raised again.

46. Then We sent Moses and his brother Aaron, with Our Signs and a clear authority,

ثُمَّ أَرْسَلْنَا مُوسَىٰ وَ أَخَاهُ هَارُونَ  
بِآيَاتِنَا وَ سُلْطٰنٍ مُّبِينٍ ﴿٣١﴾

47. To Pharaoh and his chiefs; but they behaved arrogantly and they were a haughty people.

إِلَىٰ فِرْعَوْنَ وَ مَلَائِمِهِ فَاسْتَكْبَرُوا وَ  
كَانُوا قَوْمًا عٰلِينَ ﴿٣٢﴾

48. And they said, 'Shall we believe in two men like ourselves while their people are our servants?'

فَقَالُوا أَنُؤْمِنُ بِبَشَرَيْنِ مِثْلِنَا وَ  
قَوْمُهُمَا لَنَا عِبَدُونَ ﴿٣٣﴾

49. So they called them liars, and they were of those who were destroyed.

فَكَذَّبُوهُمَا فَكَانُوا مِنَ الْمُهْلَكِينَ ﴿٣٤﴾

50. And We gave Moses the Book, that they might be guided.

وَ لَقَدْ آتَيْنَا مُوسَىٰ الْكِتَابَ لَعَلَّهُمْ  
يَهْتَدُونَ ﴿٣٥﴾

\* 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.

وَ جَعَلْنَا ابْنَ مَرْيَمَ وَ أُمَّهُ آيَةً وَ  
آوَيْنَاهُمَا إِلَىٰ رَبْوَةٍ ذَاتِ قَرَارٍ وَ  
مَجْنِينَ ﴿٣٦﴾

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.

يٰٓأَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ  
وَ اعْمَلُوا صَالِحًا إِنَّي بِمَا تَعْمَلُونَ  
عَلِيمٌ ﴿٣٧﴾

\* 53. And know that this community of yours is one community, and I am your Lord. So take Me as your Protector.

وَ إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَ  
أَنَا رَبُّكُمْ فَاتَّقُونِ ﴿٣٨﴾

\* 54. But they (the people) have cut up their affairs among themselves forming themselves into parties, each group rejoicing in what they have.

فَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ زُبُرًا  
كُلٌّ حِزْبٌ بِمَا لَدَيْهِمْ فَرِحُونَ ﴿٣٩﴾

55. So leave them in their confusion for a time.

فَذَرِهِمْ فِي عَمَرَتِهِمْ حَتَّىٰ حِينٍ ﴿٤٠﴾

56. Do they think that by the wealth and children with which We help them,

أَيَحْسَبُونَ أَنَّمَا نُمِدُّهُمْ بِهِ مِنْ مَّالٍ  
وَ بَنِينَ ﴿٤١﴾

\* 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.

57. We hasten to do them good?  
Nay, but they understand not.

تَسَارِعُ لَهُمْ فِي الْخَيْرَاتِ بَلْ لَا  
يَشْعُرُونَ ﴿٥٧﴾

\*58. Verily, those who fear their  
Lord, *holding Him* in reverence,

إِنَّ الَّذِينَ هُمْ مِنْ خَشْيَةِ 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  
وَجِلَةٌ أَلَّهُمْ إِلَىٰ رَبِّهِمْ رَاجِعُونَ ﴿٦١﴾

62. These it is who hasten to do good  
works, and these it is who are  
foremost in them.

أُولَٰئِكَ 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 وَشَعَهَا وَلَدَيْنَا  
كِتَابٌ يُنطِقُ 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.

حَتَّىٰ 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 تَدْرِكُكُمْ مِنَّا لَا  
تُنصَرُونَ ﴿٦٦﴾

67. 'Verily, My Signs were recited  
unto you, but you used to turn back  
on your heels,

قَدْ كَانَتْ آيَاتِي تُثَلَّىٰ عَلَيْكُمْ فَكُنْتُمْ  
عَلَىٰ أَعْقَابِكُمْ تُنكِرُونَ ﴿٦٧﴾

68. 'Big with pride, telling stories  
about it (the Qur'ān) by night,  
talking nonsense.'

مُسْتَكْبِرِينَ بِسَمِيعَاتِهِمْ تَهْجُرُونَ ﴿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?

أَفَلَمْ يَدَّبَّرُوا الْقَوْلَ أَمْ جَاءَهُمْ مَا  
كَانَ يَأْتِ آبَاءَهُمْ الْأَوَّلِينَ ﴿٦٩﴾

\*58. Verily, those who, out of fear of their Lord, always stand guard against sins.





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  
تَعْقِلُونَ ﴿٨١﴾

82. But they say like what the former people said.

بَلْ قَالُوا وَمِثْلَ مَا قَالَ 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 إِنْ أَعَادَنَا مِثْلَ مَا كُنَّا تَرَابًا وَعِظَامًا  
ءِ إِنَّا لَنَكْفُرُونَ ﴿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 وَ آبَاؤُنَا هَذَا مِنْ  
قَبْلُ إِنْ هَذَا إِلَّا أَسَاطِيرُ 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 السَّمَوَاتِ السَّبْعِ وَ رَبُّ 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 مِنْ يَدَيْهِ مَلَكُوتُ كُلِّ شَيْءٍ وَ هُوَ  
يُحْيِيهِ وَ لَا 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 تُسْحَرُونَ ﴿٩٠﴾

91. Yea, We have brought them the truth, and they are certainly liars.

بَلْ آتَيْنَاهُم بِالْحَقِّ وَ رَأَيْتَهُمْ 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 وَ مَا كَانَ مَعَهُ  
مِنْ إِلَٰهٍ ؕ إِذْ أَذْهَبَ كُلَّ إِلَٰهٍ مِمَّا خَلَقَ  
وَ لَعَلَّا يَعْصِمُهمْ عَلَىٰ 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!

عَلِيمُ الْغَيْبِ وَ الشَّهَادَةِ فَتَعَلَّ عَمَّا  
هَلَّا يُشْرِكُونَ ﴿٩٣﴾

R. 6.

94. Say, 'My Lord, if Thou wilt show me that with which they are threatened.

قُلْ رَبِّ إِنَّمَا 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.

وَ إِنَّا عَلَىٰ أَنْ تُرِيدَكَ مَا نَعِدُهُمْ  
لَقَدِيرُونَ ﴿٩٦﴾

97. Repel evil with that which is best. We are well acquainted with *the things* they allege.

إِذْ قَعَّ بِالنَّارِ هِيَ أَحْسَنُ السَّيِّئَةِ  
تَحُنُّنٌ 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 يَخَضِرُونِ ﴿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  
وَدَائِهِمْ بَدْرٌ خَرَّ 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.

فَإِذَا نُفِخَ 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  
كَارِحُونَ ﴿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**.



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 ۗ فَاِنَّمَا حِسَابُهُ عِنْدَ  
رَبِّهِ ۗ إِنَّهُ لَا يُفْلِحُ الْكٰفِرُوْنَ ﴿١١٨﴾

119. And say, ‘My Lord, forgive and have mercy, and Thou art the Best of those who show mercy.’

وَ قُلْ رَبِّ اغْفِرْ وَاذْحَمْ وَاَنْتَ خَيْرُ  
الرَّحِيْمِيْنَ ﴿١١٩﴾



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 enormity.

وَالْخَامِسَةَ أَنْ لَعْنَتَ اللَّهِ عَلَيْهِ إِنْ كَانَ  
مِنَ الْكَاذِبِينَ ﴿٨﴾

وَيَذَرُهَا الْعَذَابَ أَنْ تَشْهَدَ أَرْبَعَةً  
شَهَدَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الْكَاذِبِينَ ﴿٩﴾

وَالْخَامِسَةَ أَنْ غَضَبَ اللَّهُ عَلَيْهَا إِنْ كَانَ  
مِنَ الصَّادِقِينَ ﴿١٠﴾

وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ  
اللَّهِ تَوَّابٌ حَكِيمٌ ﴿١١﴾

إِنَّ الَّذِينَ جَاءُوا بِآيَاتِكَ عُصْبَةٌ  
مِّنْكُمْ لَا تَحْسَبُوهُ شَرًّا لَّكُم بَلْ هُوَ  
خَيْرٌ لَّكُمْ وَلِئَلَّيْ أَفْوَىٰ مِنْهُمْ مَّا  
اكتسب من الأثر ثم والذئبي تولى  
كبره ومنهم له عذاب عظيم ﴿١٢﴾

لَوْ لَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَ  
الْمُؤْمِنَاتُ بِأَفْسُسِهِمْ خَيْرًا وَقَالُوا  
هَذَا آيَاتُ مُبِينٍ ﴿١٣﴾

لَوْ لَا جَاءُوا عَلَيْهِ بِأَرْبَعَةِ شَهَدَاءَ  
فَإِذْ لَمْ يَأْتُوا بِالشَّهَدَاءِ فَأُولَئِكَ  
عِنْدَ اللَّهِ هُمُ الْكَاذِبُونَ ﴿١٤﴾

وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ فِي  
الدُّنْيَا وَالْآخِرَةِ لَمَسَّكُمْ فِي مَا أَفَضْتُمْ  
فِيهِ عَذَابٌ عَظِيمٌ ﴿١٥﴾

إِذْ تَلَقَّوْنَهُ بِأَلْسِنَتِكُمْ وَتَقُولُونَ  
بِأَفْوَاهِكُمْ مَا 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

\* Allāh. Let them forgive and pass

تَحْسِبُونَهُ هَيِّنًا ۖ وَهُوَ عِنْدَ اللَّهِ  
عَظِيمٌ ﴿١١﴾

وَلَوْ لَا إِذْ سَمِعْتُمُوهُ قُلْتُمْ مَا يَكُونُ لَنَا  
أَنْ نَتَكَلَّمَ بِهَذَا ۖ سُبْحَانَكَ هَذَا  
بُهْتَانٌ عَظِيمٌ ﴿١٢﴾

يُحِطُّكُمْ اللَّهُ أَنْ تَعُودُوا لِإِثْمِ الْعِبَادِ إِنَّ  
كُنْتُمْ مُؤْمِنِينَ ﴿١٣﴾

وَيُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ ۖ وَاللَّهُ عَلِيمٌ  
حَكِيمٌ ﴿١٤﴾

إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ  
الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ  
أَلِيمٌ ۖ فِي الدُّنْيَا وَالْآخِرَةِ ۖ وَاللَّهُ  
يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿١٥﴾

وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ  
رَبُّكَ رَوْفٌ رَحِيمٌ ﴿١٦﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا خُطُوبَاتِ  
الشَّيْطَانِ ۖ وَهُوَ يَتَّبِعُ خُطُوبَاتِ الشَّيْطَانِ  
فَأَنَّهُ يَأْمُرُ بِالْفَحْشَاءِ وَالْمُنْكَرِ ۖ وَلَوْ لَا  
فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَا  
مِنْكُمْ وَمِنَ أَحَدٍ أَبَدًا ۗ وَلَٰكِنَّ اللَّهَ يُزَكِّي  
مَنْ يَشَاءُ ۖ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٧﴾

وَلَا يَأْتَلِ أُولُو الْفَضْلِ مِنْكُمْ وَالسَّعَةِ  
أَنْ يُؤْتُوا أُولِي الْقُرْبَىٰ وَالْمَسْكِينِ وَ  
الْمُهَاجِرِينَ 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 رَحِيمٌ ﴿٢٣﴾

إِنَّ الَّذِينَ يَزْمُونَ الْمُحْصَنَاتِ الْغُفْلَتِ  
الْمُؤْمِنَاتِ لَعْنُوا فِي الدُّنْيَا وَالْآخِرَةِ  
وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٢٤﴾

يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ وَأَيْدِيهِمْ وَ  
أَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿٢٥﴾

يَوْمَئِذٍ يُوقِفِيهِمُ اللَّهُ دِينَهُمُ الْحَقِّ وَ  
يَعْلَمُونَ أَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ ﴿٢٦﴾

الْقَوِيمَاتِ لِلْغَيْرِ بِئِثِينَ وَ الْغَيْرِ بِئِثُونَ  
لِلْغَيْرِ بِئِثَاتٍ ۖ وَالطَّيِّبَاتِ لِلطَّيِّبِينَ وَ  
الطَّيِّبُونَ لِلطَّيِّبَاتِ ۖ أُولَئِكَ مُبَرَّءُونَ  
مِمَّا يَقُولُونَ ۖ لَهُمْ مَغْفِرَةٌ وَ رِزْقٌ  
كَرِيمٌ ﴿٢٧﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتًا  
غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْذِنُوا أَوْ تَسَلِّمُوا  
عَلَىٰ أَهْلِهَا ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ لَعَلَّكُمْ  
تَذَكَّرُونَ ﴿٢٨﴾

فَإِنْ لَّمْ تَجِدُوا فِيهَا أَحَدًا فَلَا  
تَدْخُلُوهَا حَتَّىٰ يُؤْذَنَ لَكُمْ ۖ وَإِنْ قِيلَ  
لَكُمْ ادْجِعُوا فَادْجِعُوا ۖ هُوَ أَزْهَىٰ لَكُمْ ۚ  
وَ اللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٢٩﴾

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَدْخُلُوا بُيُوتًا  
غَيْرَ مَسْكُونَةٍ فِيهَا مَتَاعٌ لَّكُمْ ۚ وَاللَّهُ  
يَعْلَمُ مَا تُبْدُونَ وَ مَا تَكْتُمُونَ ﴿٣٠﴾

قُلْ لِلْمُؤْمِنِينَ يَغْضُؤْنَ مِنْ أَبْصَارِهِمْ  
وَ يَحْفَظُونَ أَفْرُجَهُمْ ۚ ذَٰلِكَ أَزْكَىٰ لَهُمْ  
إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ ﴿٣١﴾



\* 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.

وَقُلْ لِلْمُؤْمِنَاتِ يَحْضُرْنَ مِنْ أَبْصَارِهِنَّ  
وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ  
إِلَّا مَا ظَهَرَ مِنْهَا وَلَا يَضْرِبْنَ بِجُمُرِهِنَّ 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  
الْأَرْبَابَةِ 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﴾

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.

وَأَنْكِحُوا الْأَيَامَىٰ مِنْكُمْ وَالصَّالِحِينَ مِنْ  
عِبَادِكُمْ وَالْمَاءِ كُفْمَ إِنْ يَكُونُوا فُقَرَاءَ  
يُغْنِيهِمُ اللَّهُ مِنْ فَضْلِهِ وَاللَّهُ وَاسِعٌ  
عَلِيمٌ ﴿٣٣﴾

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

وَلَيْسْتَخْفُوفِ الَّذِينَ لَا يَجِدُونَ رِكَاحًا  
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 husbands, 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 مَّالِ اللَّهِ الَّذِي آتَاهُمْ  
وَلَا تُكْرَهُوا فَتَيِّبْتُمْ عَلَى الْبِخَاءِ إِنَّ  
أَرَدْتُمْ تَحْصِنًا لَتَعْتَبَعُنَّ عَرَصَ الْحَيَاةِ  
الْأُنْيَا وَمَنْ يُكْرِهِنَّ قَاتَ اللَّهُ مِنْ  
بَعْدِ إِكْرَاهِهِنَّ غَفُورٌ رَحِيمٌ ﴿٣٦﴾

وَلَقَدْ أَنْزَلْنَا إِلَيْكُمْ آيَاتٍ مُبَيِّنَاتٍ وَمَثَلًا  
مِّنَ الَّذِينَ خَلَوْا مِن قَبْلِكُمْ وَمَوْعِظَةً  
لِّلْمُتَّقِينَ ﴿٣٥﴾

اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ مَعْلُ نُورِهِ  
كَمِشْكُوتٍ فِيهَا مِصْبَاحٌ الْمِصْبَاحُ 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 ﴿٣٦﴾

فِي بُيُوتٍ أُذِنَ لِلَّهِ أَنْ تُرْفَعَ وَيُذَكَرَ  
فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ  
وَالْآصَالِ ﴿٣٧﴾

رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَن  
ذِكْرِ اللَّهِ وَاقَامَ الصَّلَاةَ وَآتَاةَ  
الزَّكَاةَ يَخَافُونَ يَوْمًا تَتَقَلَّبُ  
فِيهِ الْقُلُوبُ وَالْأَبْصَارُ ﴿٣٨﴾

\* 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.

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.

\*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.

41. Or *their deeds are* like thick darkness in a vast and deep sea, which a wave covers, over which there is another wave, above which are clouds: layers of darkness, one upon another. When he holds out his hand, he can hardly see it: and he whom Allāh gives no light—for him there is no light at all.

R. 6.

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.

43. And to Allāh belongs the kingdom of the heavens and the earth, and to Allāh shall be the return.

44. Hast thou not seen that Allāh drives the clouds, then joins them together, then piles them up so that thou seest rain issue forth from the midst thereof? And He sends down from the sky *clouds like* mountains wherein is hail, and He smites therewith whom He pleases, and turns it away from whom He pleases. The flash of its lightning may well-nigh take away the sight.

\*40. And *as to* those who disbelieve, their deeds are like a mirage in a desert. **One who is thirsty considers it to be water** until when he comes up to it, he finds it to be nothing. **And he finds Allāh to be there Who pays him his account**; And Allāh is swift at reckoning.

لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا عَمِلُوا وَ  
يَزِيدَهُم مِّن فَضْلِهِ ۗ وَاللَّهُ يَزِدُّ  
مَن يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٣٩﴾

وَالَّذِينَ كَفَرُوا أَعْمَالُهُمْ كَسَرَابٍ  
بَقِيصَةٍ يُحْسِبُهُ الظَّمَانُ مَاءً ۗ  
حَتَّىٰ إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا وَ  
وَجَدَ اللَّهَ عِندَهُ فَوَقَّهٖ حِسَابَهُ ۗ  
وَاللَّهُ سَرِيعُ الْحِسَابِ ﴿٤٠﴾

أَوْ كظلماتٍ في بحرٍ لَّجِيٍّ يَغْشَاهُ  
مَوْجٌ مِّن فَوْقِهِ مَوْجٌ مِّن فَوْقِهِ  
سَحَابٌ ۗ ظَلَمْتُكَ بَعْضُهَا فَوْقَ بَعْضٍ ۗ  
إِذَا أَخْرَجَ يَدَهُ لَمْ يَكْذِبْهَا ۗ وَمَن  
لَّمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِن نُّورٍ ﴿٤١﴾

أَلَمْ تَرَ أَنَّ اللَّهَ يُسَبِّحُ لَهُ مَن فِي  
السَّمٰوٰتِ وَالْأَرْضِ وَالطَّيْرُ صَٰبِتٌ ۖ كُلٌّ  
قَدْ عَلِمَ صَلَاتَهُ وَتَسْبِيحَهُ ۗ وَاللَّهُ عَلِيمٌ  
بِمَا يَفْعَلُونَ ﴿٤٢﴾

وِلِلَّهِ مُلْكُ السَّمٰوٰتِ وَالْأَرْضِ ۗ وَإِلَى اللَّهِ  
الْمَصِيرُ ﴿٤٣﴾

أَلَمْ تَرَ أَنَّ اللَّهَ يُزْجِي سَحَابًا ثُمَّ  
يُؤَلِّفُ بَيْنَهُ ثُمَّ يَجْعَلُهُ رُكَامًا  
فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خَلْمِهِ ۗ وَيَنْزِلُ  
مِن السَّمَاءِ مِن جِبَالٍ فِيهَا مِن بَرَدٍ  
فَيُصِيبُ بِمَن يَشَاءُ ۗ وَيَضْرِبُهُ عَن  
مَن يَشَاءُ ۗ يَكَادُ سَنَا بَرْقِهِ يَذْهَبُ  
بِالْأَبْصَارِ ﴿٤٤﴾



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 بِاللهِ جَهْدَ أَيْمَانِهِمْ لَئِن  
أَمَرْتَهُمْ لَيَخْرُجْنَ ؕ قُلْ لَا تُقْسِمُوا  
بِاللهِ مَعْرُوفَةً ؕ إِنَّ اللهَ 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 اللهَ وَأَطِيعُوا الرَّسُولَ  
فَإِن تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَ  
عَلَيْكُمْ مَا حُمِّلْتُمْ وَإِن تُطِيعُوهُ 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 اللهُ الَّذِينَ آمَنُوا مِنْكُمْ وَ  
عَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي  
الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ  
وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ  
وَلَيَمْسِكَنَّ لَهُمْ مَن بَعْدَ حَوْفِهِمْ آمِنًا  
يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَنْ كَفَرَ  
بَعْدَ ذَلِكَ فَأُولَئِكَ 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 ۗ وَمَادُمُ النَّارُ وَلَا يَمْسُ الْمَصِيرُ ﴿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  
مَنْ 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.*

الظَّهْرِ وَالْمَشْرِ وَالْمَشْرِ وَالْمَشْرِ وَالْمَشْرِ  
ثَلَاثَ عَوْرَاتٍ لَكُمْ ۖ لَيْسَ عَلَيْكُمْ وَلَا  
عَلَيْهِمْ جُنَاحٌ بَعْدَ هُنَّ ۖ طَوَّافُونَ  
عَلَيْكُمْ بَعْضُكُمْ عَلَى بَعْضٍ ۖ كَذَلِكَ يُبَيِّنُ  
اللَّهُ لَكُمْ آيَاتِهِ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٩﴾

وَإِذَا بَلَغَ الْأَطْفَالُ مِنْكُمُ الْحُلُمَ  
فَلْيَسْتَأْذِنُوا كَمَا اسْتَأْذَنَ الَّذِينَ مِنْ  
قَبْلِهِمْ ۗ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ ۗ  
وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٦٠﴾

وَالْقَوَاعِدُ مِنَ النِّسَاءِ الَّتِي لَا يَرْجُونَ  
زِكَاحًا فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَنْ يَضَعْنَ  
ثِيَابَهُنَّ غَيْرَ مُتَّبِعَاتٍ بِرِزْقِنَا ۗ  
أَنْ يَسْتَغْفِرْنَ خَيْرٌ لَّهُنَّ ۗ وَاللَّهُ  
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 خَالَاتِكُمْ أَوْ مَا  
مَلَكَتُمْ قَفَايِعَهُ أَوْ صَدِيقِكُمْ ۗ لَيْسَ  
عَلَيْكُمْ جُنَاحٌ أَنْ تَأْكُلُوا جَمِيعًا أَوْ  
أَشْتَاتًا ۚ فَإِذَا دَخَلْتُمْ بُيُوتًا فَاسَلِّمُوا  
عَلَى أَنْفُسِكُمْ تَحِيَّةً ۚ وَمِنْ عِنْدِ اللَّهِ مُبْرَكَةٌ

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**.

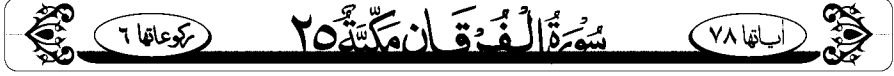
- \* 65. Hearken ye! To Allāh belongs whatsoever is in the heavens and the earth. **Verily, He knows what you are**. And on the day when they will be returned **to** Him, He will inform them of what they did.

طَيِّبَةً كَذَلِكَ يَبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ  
لَعَلَّكُمْ تَعْقِلُونَ ﴿٣﴾

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللهِ وَرَسُولِهِ وَإِذَا كَانُوا مَعَهُ عَلَىٰ أَمْرٍ جَامِعٍ لَّمْ يَذْهَبُوا حَتَّىٰ يَسْتَأْذِنُواهُ وَإِنَّا الَّذِينَ يَسْتَأْذِنُونَ تَأْتِكَ أُولَئِكَ الَّذِينَ يُوْمِنُونَ بِاللهِ وَرَسُولِهِ ۚ فَإِذَا اسْتَأْذَنُوكَ لِبَعْضِ شَأْنِهِمْ قَاذَنَ لِمَن شِئْتَ مِنْهُمْ وَاسْتَغْفِرَ لَهُمُ اللهُ ۚ إِنَّ اللهَ غَفُورٌ رَّحِيمٌ ﴿٣﴾

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 ﴿٣﴾

أَلَا إِنَّ إِلَهُهُمَا فِي السَّمَوَاتِ وَالأَرْضِ  
قَدْ يَعْلَمُ مَا أَنْتُمْ عَلَيْهِمْ وَيَوْمَ يُرْجَعُونَ  
إِلَيْهِ فَيُنْتَبِهُمُ بِمَا عَمِلُوا ۗ وَاللهُ  
يَعْلَمُ سِرِّكُمْ 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 ﴿١﴾

تَبٰرَكَ الَّذِیْ نَزَّلَ الْفُرْقَانَ عَلٰی عَبْدِهٖ  
لَیَكُوْنُ لِلْعٰلَمِیْنَ تَذِیْرًا ﴿٢﴾

لِلَّذِیْ لَهٗ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ وَ لَمْ  
یَتَّخِذْ وَلَدًا وَّ لَمْ یَكُنْ لَهٗ شَرِیْكٌ فِی  
الْمُلْكِ وَ خَلَقَ كُلَّ شَیْءٍ فَقَدَرَهُ  
تَقْدِیْرًا ﴿٣﴾

وَ اتَّخَذُوا مِنْ دُوْنِہٖ اِلٰہَةً لَا یَخْلُقُوْنَ  
شَیْئًا وَّ هُمْ یُخْلَقُوْنَ وَ لَا یَمْلِكُوْنَ  
لَا نَفْسَہُمْ ضَرًّا وَّ لَا نَفْعًا وَّ لَا یَمْلِكُوْنَ  
مَوْتًا وَّ لَا حَیٰوَةً وَّ لَا نَشُوْرًا ﴿٤﴾

وَ قَالَ الَّذِیْنَ کَفَرُوْا اِنْ هٰذَا اِلَّا اِفْکٌ  
بِاٰتَمِرِہٖ وَاَعَانَہٗ عَلَیْہِہٖ قَوْمٌ اٰخَرُوْنَ ؕ  
فَقَدْ جَآءُوْا ظُلْمًا وَّ دُوْرًا ﴿٥﴾

وَ قَالُوْا اَسَآطِیْرُ الْاَوَّلِیْنَ اُتَتْتَبَهَا نَبِیُّ  
تُمَلِّ عَلَیْہِمْ بِکُرْبَةٍ وَّ اٰصِیْلًا ﴿٦﴾

قُلْ اَنْزَلَهُ الَّذِیْ یَعْلَمُ السِّرَّ فِی السَّمٰوٰتِ  
وَ الْاَرْضِ ؕ اِنَّہٗ كَانَ غَفُوْرًا رَّحِیْمًا ﴿٧﴾

وَ قَالُوْا مَا لِہٖذَا الرَّسُوْلُ یَاھُلَّ الطَّعَامِ  
وَ یَمْشِیْ فِی الْاَسْوَاقِ ؕ لَوْ اَنزَلَ اِلَیْہِ  
مَلٰئِكٌ فَیَكُوْنُ مَعَهٗ تَذِیْرًا ﴿٨﴾



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 يُلْقَى إِلَيْهِ كَنْزٌ أَوْ تَكُونُ لَهُ جَنَّةٌ  
يَأْكُلُ مِنْهَا ۚ وَقَالَ الظَّالِمُونَ إِنْ  
تَتَّبِعُونَ إِلَّا رَجُلًا مَسْحُورًا ﴿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 ۖ وَأَعْتَدْنَا لِمَنْ  
كَذَّبَ بِالسَّاعَةِ سَعِيرًا ﴿١٢﴾

إِذَا رَأَوْهُمْ مِنْ مَكَانٍ بَعِيدٍ سَمِعُوا لَهَا  
تَغَيُّظًا وَزَفِيرًا ﴿١٣﴾

وَإِذَا أُلْقُوا مِنْهَا مَكَانًا ضَيِّقًا  
مُقَرَّبِينَ دَعَوْا هُنَالِكَ ثُبُورًا ﴿١٤﴾

لَا تَدْعُوا الْيَوْمَ ثُبُورًا وَاحِدًا ۖ وَادْعُوا  
ثُبُورًا كَثِيرًا ﴿١٥﴾

قُلْ أَدْرِكُ خَيْرًا مِنْ جَنَّةِ الْخُلْدِ الَّتِي  
وُعِدَ الْمُتَّقُونَ ۚ كَانَتْ لَهُمْ جَزَاءً وَ  
مُصِيبًا ﴿١٦﴾

لَهُمْ فِيهَا مَا يَشَاءُونَ خَالِدِينَ ۚ كَانَ عَلَى  
رَبِّكَ وَعْدًا مَسْئُورًا ﴿١٧﴾

وَيَوْمَ يَحْشُرُهُمْ رَبُّهُمَ ۖ وَمَا يَكْفُرُونَ مِنْ دُونِ  
اللَّهِ ۚ فَيَقُولُ ۙ أَأَنْتُمْ 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—

مَتَّعْتَهُمْ وَآبَاءَهُمْ حَتَّى نَسُوا الذِّكْرَ  
وَكَانُوا قَوْمًا بُورًا ﴿١٩﴾

فَقَدْ كَذَّبْتُمْ بِمَا تَقُولُونَ ۗ فَمَا  
تَسْتَطِيعُونَ صَرْفًا 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 ۗ  
تُصِيبُونَ ۗ وَكَانَ رَبُّكَ بَصِيرًا ﴿٢١﴾

وَقَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا  
لَوْلَا أَنْزَلَ عَلَيْنَا الْمَلَائِكَةَ  
أَوْ نُرَىٰ رَبَّنَا ۗ لَقَدْ اسْتَكْبَرُوا فِي  
أَنْفُسِهِمْ  
وَعَتَوْعَتُوًا كَبِيرًا ﴿٢٢﴾

يَوْمَ يَرَوْنَ الْمَلَائِكَةَ لَا بُشْرَىٰ  
يَوْمَئِذٍ لِلْمُجْرِمِينَ وَ يَقُولُونَ  
حِجْرًا مَّحْجُورًا ﴿٢٣﴾

وَ قَدْ مَتَّعْنَا إِلَىٰ مَا عَمِلُوا مِنْ عَمَلٍ  
فَجَعَلْنَاهُ هَبَاءً مَنْثُورًا ﴿٢٤﴾

أَصْحَابُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُّسْتَقَرًّا  
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'an 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'an 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.

الْمَلِكُ يَوْمَئِذٍ بِالْحَقِّ لِلرَّحْمَنِ ؕ وَ  
كَانَ يَوْمَ مَا عَلَى الْكُفْرَيْنَ عَسِيرًا ۝

وَ يَوْمَ يَعْصُ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ  
يَلْبِسْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَيْلًا ۝

يَوْمَئِذٍ لَيْتَنِي لَمْ أَتَّخِذْ فُلَانًا خَلِيلًا ۝

لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ بَعْدَ إِذْ  
جَاءَنِي ؕ وَ كَانَ الشَّيْطَانُ لِلْإِنْسَانِ  
خَدً وَّ لَا ۝

وَ قَالَ الرَّسُولُ إِنَّ قَوْمِي  
اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا ۝

وَ كَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا مِّنَ  
الْمُجْرِمِينَ ؕ وَ كَفَى بِرَبِّكَ هَادِيًا وَ  
نَصِيرًا ۝

وَ قَالَ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ  
الْقُرْآنُ جُمْلَةً وَاحِدَةً ۚ كَذَلِكَ ۚ  
لِنُثَبِّتَ بِهِ فُؤَادَكَ وَرَتَّلْنَاهُ تَرْتِيلًا ۝

وَ لَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ  
وَ أَحْسَنَ تَفْسِيرًا ۝

الَّذِينَ يُحْشَرُونَ عَلَى وُجُوهِهِمْ إِلَى  
جَهَنَّمَ ؕ أُولَئِكَ شَرٌّ مَكَانًا وَ أَضَلُّ  
سَبِيلًا ۝

وَ لَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَ جَعَلْنَا مَعَهُ  
أَخَاهُ هَارُونَ وَ زَيْرًا ۝

فَقُلْنَا إِذْ هَبَّا إِلَى الْقَوْمِ الَّذِينَ كَذَّبُوا  
بِآيَاتِنَا ؕ فَدَمَّرْنَاهُمْ تَدْمِيرًا ۝

\*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.'

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 لَمَّا كَذَّبُوا الرُّسُلَ  
أَغْرَقْنَاهُمْ وَجَعَلْنَاهُمْ لِبَنِي آدَمَ  
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 الرَّيِّسِ وَقُرُونًا  
بَيْنَ ذَلِكَ كَثِيرًا ﴿٣٩﴾

\*40. And to each one We set forth *clear* similitudes; and each one We completely destroyed.

وَكُلًّا صَبَّأْنَا لَهُ الْآمَثَالَ رَوَّ كَلًّا  
تَبَّيَّرْنَا تَبْيِيرًا ﴿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 آتَوْنَا عَلَى الْقَرْيَةِ الَّتِي أُمِطِرَتْ  
مَطَرًا سَوِيئًا أَفَلَمْ يَكُونُوا يَرَوْنها  
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  
هُزُوءًا هَذَا الَّذِي بَعَثَ اللهُ 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 الْهَيْبَتَا لَوْلَا أَن  
صَبَّأْنَا عَلَيْهِنَّ وَأَسَوفَ يَعْلَمُونَ  
حِينَ يَرَوْنَ الْعَذَابَ مَنْ أَضَلُّ  
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 قَبَضْنَاهُ إِلَيْنَا قَبْضًا يَسِيرًا ﴿٤٧﴾

وَهُوَ الَّذِي جَعَلَ لَكُمْ لَيْلًا سَاوًا  
النَّوْمِ سُبَاتًا وَجَعَلَ النَّهَارَ نُشُورًا ﴿٤٨﴾

وَهُوَ الَّذِي أَرْسَلَ الرِّيحَ بُشْرًا بَيْنَ  
يَدَيْ رَحْمَتِهِ وَأَنْزَلْنَا مِنَ السَّمَاءِ  
مَاءً طَهُورًا ﴿٤٩﴾

لِنُحْيِيَ بِهِ بَلْدَةً مَيِّتًا وَنُسْقِيَهُ مِمَّا  
خَلَقْنَا أَنْعَامًا وَأَنَا سَيِّ كَثِيرًا ﴿٥٠﴾

وَلَقَدْ صَرَّفْنَاهُ بَيْنَهُمْ لِيَذَّكَّرُوا  
فَأَبَى أَكْثَرُ النَّاسِ إِلَّا كُفُورًا ﴿٥١﴾

وَلَوْ شِئْنَا لَبَعَثْنَا فِي كُلِّ قَرْيَةٍ  
تُذِيرًا ﴿٥٢﴾

فَلَا تُطِيعُ الْكُفْرَيْنِ وَجَاهِدْهُمْ بِهِ  
جِهَادًا كَبِيرًا ﴿٥٣﴾

وَهُوَ الَّذِي مَدَّجَ الْبَحْرَيْنِ هَذَا  
عَذْبٌ فَرَاتٌ وَهَذَا مِلْحٌ أُجَاجٌ وَجَعَلَ  
بَيْنَهُمَا بَرْزَخًا وَحِجْرًا مَّحْجُورًا ﴿٥٤﴾

وَهُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا  
وَجَعَلَهُ نَسَبًا وَصِهْرًا وَكَانَ رَبُّكَ  
قَدِيرًا ﴿٥٥﴾

وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَنْفَعُهُمْ  
وَلَا يَضُرُّهُمْ ۚ وَكَانَ الْكَافِرُ عَلَى رَبِّهِ  
ظَهِيرًا ﴿٥٦﴾

وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا ﴿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  
وَسَيُجِبُ بِحَمْدِهِ ۖ وَكَفَىٰ بِهِ يَدُنُوبِ  
عِبَادِهِ خَيْرًا ﴿٥٩﴾

وَالَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا  
بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى  
الْعَرْشِ ۗ الرَّحْمَنُ فَسْئَلُ بِهِ خَيْرًا ﴿٦٠﴾

وَلِإِذَا قِيلَ لَهُمُ اسْجُدُوا لِلرَّحْمَنِ  
قَالُوا وَمَا الرَّحْمَنُ أَنَّا سَجُدُ 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﴾

يُضَعَفُ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَ  
يُخْلَدُ فِيهِ مَهْمًا نًا ﴿٧٠﴾

إِلَّا مَنْ 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  
بِالْغُفُورِ مَرُّوا حِرَامًا ﴿٧٣﴾

وَالَّذِينَ إِذَا دُكِّرُوا بِآيَاتِ رَبِّهِمْ لَمْ  
يَخْرُجُوا عَلَيْهَا صُمًّا وَ عُمِيًّا نًا ﴿٧٤﴾

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ  
أَزْوَاجِنَا وَ ذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ وَ اجْعَلْنَا  
لِلْمُتَّقِينَ إِمَامًا ﴿٧٥﴾

أُولَٰئِكَ يُجْزَوْنَ الْغُرْفَةَ بِمَا صَبَرُوا وَ  
يُلْقَوْنَ فِيهَا تَحِيَّةً وَ سَلَامًا ﴿٧٦﴾

77. Abiding therein. Excellent it is as a place of rest and as an abode.

خَالِدِينَ 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 لَخَرَجْتُ مِنْهَا فَمَا لَكُمُ الْيَوْمَ مِنْ عَذَابٍ إِلَّا مَا كُنتُمْ تَعْمَلُونَ





\* 15. 'And they have a charge against me, so I fear that they may kill me.'

وَلَهُمْ عَلَيَّ ذَنْبٌ فَأَخَافُ أَنْ يَقْتُلُونِ ﴿١٥﴾

16. *God* said, "Not so, go then, both of you, with Our Signs; We are with you *and* We hear.

قَالَ كَلَّا ۖ فَاذْهَبَا بِآيَاتِنَا إِنَّا مَعَكُمْ مُسْتَمِعُونَ ﴿١٦﴾

17. "So go to Pharaoh, and say, 'We are the Messengers of the Lord of the worlds,

فَاتِيَا فِرْعَوْنَ فَقُولَا إِنَّا رَسُولُ رَبِّ الْعَالَمِينَ ﴿١٧﴾

18. 'To tell thee to send the children of Israel with us.'

أَنْ أَرْسِلَ مَعَنَا بَنِي إِسْرَائِيلَ ﴿١٨﴾

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.

قَالَ أَلَمْ نُرَبِّكَ فِيْنَا وَلِيدًا ۖ وَ لَيْسَتْ فِيْنَا مِنْ عُمُرِكَ سِنِينَ ﴿١٩﴾

20. 'And thou didst do thy deed which thou didst, and thou art of the ungrateful.'

وَ فَعَلْتَ فَعَلْتَكِ الْتِي فَعَلْتَ وَ أَنْتَ مِنَ الْكٰفِرِينَ ﴿٢٠﴾

21. *Moses* said, 'I did do it then, and I was *one* of the erring.

قَالَ فَعَلْتُهُمْ آدَا ۖ أَنَا مِنَ الضَّالِّينَ ﴿٢١﴾

\* 22. 'So I fled from you when I feared you; then my Lord granted me *right* judgment and made me *one* of the Messengers.

فَفَرَرْتُ مِنْكُمْ لَمَّا خِفْتِكُمْ فَوَهَبَ لِي رَبِّي حُكْمًا وَ جَعَلَنِي مِنَ الْمُرْسَلِينَ ﴿٢٢﴾

23. 'And this is the favour for which thou tauntest me; that thou hast enslaved the children of Israel.'

وَ تِلْكَ نِعْمَةٌ تَمُنُّهَا عَلَيَّ أَنْ عَبَّدتَّ بَنِي إِسْرَائِيلَ ﴿٢٣﴾

24. *Pharaoh* said, 'And what is the Lord of the worlds?'

قَالَ فِرْعَوْنُ وَمَا رَبُّ الْعَالَمِينَ ﴿٢٤﴾

25. *Moses* said, 'The Lord of the heavens and the earth and of all that is between the two, if you would be convinced.'

قَالَ رَبُّ السَّمٰوٰتِ وَ الْاَرْضِ وَ مَا بَيْنَهُمَا ۚ اِنْ كُنْتُمْ مُّوقِنِينَ ﴿٢٥﴾

26. *Pharaoh* said to those around him, 'Do you not hear?'

قَالَ لِمَنْ حَوٰلَةَ اَلَا تَسْتَمِعُونَ ﴿٢٦﴾

27. *Moses* said, 'Your Lord, and the Lord of your fathers of yore.'

قَالَ رَبُّكُمْ وَ رَبُّ اٰبَائِكُمْ الْاَوَّلِينَ ﴿٢٧﴾

28. *Pharaoh* said, 'Most surely this Messenger of yours who has been sent to you is a madman.'

قَالَ اِنَّ رَسُوْلَكُمْ الْذِيْ اُرْسِلَ اِلَيْكُمْ لَمَجْنُوْنٌ ﴿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 تَخْلُقُونَ ﴿٣٩﴾

قَالَ لَنْ اِئْتَمَدْتَ إِلَهًا غَيْرِي لَأَجْعَلَنَّكَ  
مِنَ الْمَسْجُورِينَ ﴿٤٠﴾

قَالَ أَوْ لَوْ جِئْتُكَ بِشَيْءٍ مُّبِينٍ ﴿٤١﴾

قَالَ فَأْتِ بِمِثْلِهِ إِنْ كُنْتَ مِنَ  
الصّٰدِقِينَ ﴿٤٢﴾

فَأَلْقَى عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُّبِينٌ ﴿٤٣﴾

وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاءُ  
لِلنّٰظِرِينَ ﴿٤٤﴾

قَالَ لِلْمَلَآئِكَةِ إِنَّ هَذَا لَسِحْرٌ  
عَلَيْكُمْ ﴿٤٥﴾

يُرِيدُ أَنْ يُخْرِجَكُمْ مِنْ أَرْضِكُمْ  
بِسِحْرِهِ ۖ فَمَاذَا تَأْمُرُونَ ﴿٤٦﴾

قَالُوا آتِنَا آيَةً وَآخَاهُ وَابْعَثْ فِي  
الْمَدَائِنِ حٰشِرِينَ ﴿٤٧﴾

يَأْتُوكَ بِكُلِّ سِحْرٍ عَلَيْهِمْ ﴿٤٨﴾

فَجُمِعَ السّٰحِرَةُ لِمِيقَاتِ يَوْمٍ مّعْلُومٍ ﴿٤٩﴾

وَقِيلَ لِلنّٰسِ هَلْ أَنْتُمْ مُّجْتَمِعُونَ ﴿٥٠﴾

لَعَلَّنَا نَتَّبِعُ السّٰحِرَةَ إِنْ كَانُوا هُمْ  
الْغٰلِبِينَ ﴿٥١﴾

فَلَمَّآ جَاءَ السّٰحِرَةُ قَالُوا لِفِرْعَوْنَ أَئِنَّمَا  
لَنَا لَآجِرٌ إِنْ كُنَّا نَحْنُ الْغٰلِبِينَ ﴿٥٢﴾

\*43. He said, 'Yes, and surely then you will be among those who are near *my person*.'

44. Moses said to them, 'Now throw ye what you have to throw.'

45. So they threw down their ropes and their rods, and said, 'By Pharaoh's honour, it is we who will surely win.'

46. Then Moses threw down his rod, and lo! it swallowed up that which they had fabricated.

47. Thereupon the magicians were impelled to fall down prostrate.

48. They said, 'We believe in the Lord of the worlds,

49. 'The Lord of Moses, and of Aaron.'

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.'

51. They said, 'There is no harm; to our lord shall we return.

52. 'We do hope that our Lord will forgive us our sins, since we are the first among the believers.'

R. 4.

53. And We revealed to Moses, *saying*, 'Take away My servants by night, you will surely be pursued.'

54. And Pharaoh sent summoners into the cities, *saying*,

55. 'These are a small party,

56. 'And they have offended us;

قَالَ نَعَمْ وَإِنَّكُمْ إِذَا لَمِنَ الْمَقْرَبِينَ ﴿٣٣﴾

قَالَ لَهُمْ مُوسَى الْقَوْمَا أَأَنْتُمْ مُتْلِقُونَ ﴿٣٤﴾

فَأَلْقَوْا حَبَابَهُمْ وَعَصِيَّتَهُمْ وَقَالُوا بِعِزَّةِ  
فِرْعَوْنَ إِنَّا لَنَحْنُ الْغَالِبُونَ ﴿٣٥﴾

فَأَلْفَى مُوسَى عَصَاهُ فَإِذَا هِيَ تَلْقَفُ  
مَا يَأْفِكُونَ ﴿٣٦﴾

فَأَلْفَى السَّحَرَةُ سُجُودِينَ ﴿٣٧﴾

قَالُوا آمَنَّا بِرَبِّ الْعَالَمِينَ ﴿٣٨﴾

رَبِّ مُوسَى وَهَارُونَ ﴿٣٩﴾

قَالَ أَمَنْتُمْ لَهُ قَبْلَ أَنْ آذَنَ لَكُمْ  
إِنَّهُ لَكَبِيرُكُمْ الَّذِي عَلَّمَكُمُ السِّحْرَ  
فَلَسَوْفَ تَعْلَمُونَ هَلْ كُنَّا قَطَعْنَا أَيْدِيَكُمْ  
وَأَرْجُلَكُمْ مِنْ خِلَافٍ وَأَلَوْ صَلَبْتَكُمُ  
أَجْمَعِينَ ﴿٤٠﴾

قَالُوا الْإِضْطِرَارُ إِنَّا إِلَى رَبِّنَا مُنْقَلِبُونَ ﴿٤١﴾

إِنَّا نَطْمَعُ أَنْ يَغْفِرَ لَنَا رَبُّنَا خَطِيئَاتِنَا  
أَنَّ كُنَّا أَوَّلَ الْمُؤْمِنِينَ ﴿٤٢﴾

وَإِذْ حِينًا إِلَى مُوسَى أَنْ أَسْرِ بِعِبَادِي  
إِنَّكُمْ مُتَّبَعُونَ ﴿٤٣﴾

فَأَرْسَلَ فِرْعَوْنُ فِي الْمَدَائِنِ حَاشِرِينَ ﴿٤٤﴾

إِنَّ هَؤُلَاءَ لَشِرْذِمَةٌ قَلِيلُونَ ﴿٤٥﴾

وَإِنَّهُمْ لَنَا لَغَائِظُونَ ﴿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.*'
58. So We turned them out of gardens, and springs,
59. And treasures, and an abode of honour.
60. Thus *indeed it was*; and We gave them as heritage to the children of Israel—
61. And they pursued and overtook them at sunrise.
62. And when the two hosts came in sight of each other the companions of Moses said, 'We are surely overtaken.'
63. 'Nay, *speak not thus!*' said he, 'My Lord is with me. He will direct me aright.'
64. Then We revealed to Moses, *saying*, 'Strike the sea with thy rod.' Thereupon it parted, and every part *looked* like a huge mountain.
- \* 65. And We made others approach that place.
66. And We saved Moses and those who were with him.
67. Then We drowned the others.
68. In this, verily, there is a Sign; but most of these would not believe.
69. And surely thy Lord—He is the Mighty, the Merciful.
- R. 5.
70. And recite unto them the story of Abraham.
71. When he said to his father and his people, 'What do you worship?'
72. They said, 'We worship idols, and we continue to be devoted to them.'
- \* 65. And We **let** others approach that place.

وَأَتَا لَجُومِيْعَهُمْ حٰزِرُوْنَ ۝٥٧

فَاَخْرَجْنٰهُمْ مِنْ جَنَّٰتٍ وَّ عَيْوٰنٍ ۝٥٨

وَ كُنُوْزٍ وَّ مَقٰرِبٍ كَرِيْمٍ ۝٥٩

كَذٰلِكَ ۗ وَاَوْرَثْنٰهَا بَنِيْٓ اِسْرٰٓءٰٓءِٓلَ ۝٦٠

فَاَتَّبَعُوْهُمْ مُّشْرِقِيْنَ ۝٦١

فَلَمَّا تَرٰٓءَا الْجَمْعَيْنِ قَالَ اَصْحٰبُ

مُوْسٰٓى اِنَّا لَمُدْرَكُوْنَ ۝٦٢

قَالَ كَلٰٓءِ اِنَّ مَعِيَ رَبِّيْ سَيَهْدِيْنِ ۝٦٣

فَاَوْحَيْنَاۤ اِلَى مُوْسٰٓى اِنِ اضْرِبْ

بِعَصٰٓءِكَ الْبَحْرَ ۗ فَاَنفَلَقَ فَمَا كَانَ كُلُّ

فِرْقٍ كَالطُّوْدِ الْعَظِيْمِ ۝٦٤

وَاَزَلَفْنَا ثُمَّ الْاٰخَرِيْنَ ۝٦٥

وَاَنْجَيْنَا مُوْسٰٓى وَّمَنْ مَّعَهٗٓ اَجْمَعِيْنَ ۝٦٦

ثُمَّ اَعْرَقْنَا الْاٰخَرِيْنَ ۝٦٧

اِنَّ فِيْ ذٰلِكَ لَاٰيَةً ۗ وَّمَا كَانَ اَكْثَرُهُمْ

مُؤْمِنِيْنَ ۝٦٨

۝٦٩ وَاِنَّ رَبَّكَ لَهُوَ الْعَزِيْزُ الرَّحِيْمُ ۝٧٠

۝٧١ وَاَتْلُ عَلَيْهِمْ نَبَآ اِبْرٰهِيْمَ ۝٧٢

اِذْ قَالَ لِاٰبِيْهِ وَّقَوْمِهٖ مَا تَعْبُدُوْنَ ۝٧٣

قَالُوْا نَعْبُدُ اَصْنٰمًا مَّا فَتَظَلُّ لَهَا عَرفِيْنَ ۝٧٤

\* 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;'

\* 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.'

قَالَ هَلْ يَسْمَعُونَكُمْ إِذْ تَدْعُونَ ﴿٧٣﴾

أَوْ يَنْفَعُونَكُمْ أَوْ يَضُرُّونَ ﴿٧٤﴾

قَالُوا بَلْ وَجَدْنَا آبَاءَنَا كَذَلِكَ يَفْعَلُونَ ﴿٧٥﴾

قَالَ أَفَرَأَيْتُمْ مَا كُنْتُمْ تَعْبُدُونَ ﴿٧٦﴾

أَنْتُمْ وَأَبَاؤُكُمْ الْأَقْدُمُونَ ﴿٧٧﴾

فَأِنَّهُمْ عَدُوٌّ لِّي إِلَّا رَبَّ الْعَالَمِينَ ﴿٧٨﴾

الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ ﴿٧٩﴾

وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ ﴿٨٠﴾

وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ ﴿٨١﴾

وَالَّذِي يُؤْتِينِي مَمَاتًا وَيُحْيِينِ ﴿٨٢﴾

وَالَّذِي آتَىٰ أَمَّتَهُمْ أَنْ يَخْفِرَ لِي خَطِيئَتِي يَوْمَ الدِّينِ ﴿٨٣﴾

رَبِّ هَبْ لِي حُكْمًا وَاجْعَلْنِي مِنَ الصَّالِحِينَ ﴿٨٤﴾

وَاجْعَلْ لِي لِسَانَ صِدْقٍ فِي الْآخِرِينَ ﴿٨٥﴾

وَاجْعَلْنِي مِنْ ذُرِّيَةِ الْجَنَّةِ النَّاعِمِينَ ﴿٨٦﴾

وَاعْفُزْ لِأَبِي إِنَّهُ كَانَ مِنَ الضَّالِّينَ ﴿٨٧﴾

وَلَا تُخْزِنِي يَوْمَ يُبْعَثُونَ ﴿٨٨﴾

يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ ﴿٨٩﴾

إِلَّا مَنْ آتَىٰ اللَّهَ بِقَلْبٍ سَلِيمٍ ﴿٩٠﴾

91. And Heaven shall be brought near to the righteous.
- \* 92. And Hell shall be opened to those who have gone astray.
93. And it will be said to them, 'Where is that which you worshipped
94. 'Beside Allāh? Can they help you or get help *for themselves*?'
95. Then will they be thrown headlong therein, they and those who have gone astray,
96. And the hosts of Iblīs, all together.
97. They will say, whilst they dispute between themselves therein:
98. 'By Allāh, we were in manifest error,
99. 'When we held you as equal with the Lord of the worlds;
100. 'And none led us astray but the guilty ones.
101. 'And now we have no intercessors,
102. 'Nor any loving friend.
103. 'Would that there were for us a return *to the world*, that we might be among the believers!'
104. In this, verily, there is a Sign, but most of these would not believe.
105. And verily thy Lord—He is the Mighty, the Merciful.
- R. 6.
106. The people of Noah treated the Messengers as liars,
107. When their brother Noah said to them, 'Will you not be righteous?'
108. 'Surely, I am unto you a Messenger, faithful to *my* trust.

وَأُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِينَ ﴿٩١﴾

وَبُرِّزَتِ الْجَحِيمُ لِلْغَايِبِينَ ﴿٩٢﴾

وَقِيلَ لَهُمْ أَيْنَمَا كُنْتُمْ تَعْبُدُونَ ﴿٩٣﴾

مِن دُونِ اللَّهِ هَلْ يَنْصُرُونَكُم مِّن دُونِ اللَّهِ هَلْ يَنْصُرُونَ ﴿٩٤﴾

فَكَبِكُوا فِيهَا هُمْ وَالْعَادُونَ ﴿٩٥﴾

وَجُنُودُ إِبْلِيسَ أَجْمَعُونَ ﴿٩٦﴾

قَالُوا وَهُمْ فِيهَا يَخْتَصِمُونَ ﴿٩٧﴾

تَاللَّهِ إِن كُنَّا لَفِي ضَلَالٍ مُّبِينٍ ﴿٩٨﴾

إِذْ نُسَوِّيكُم بِرَبِّ الْعَالَمِينَ ﴿٩٩﴾

وَمَا أَضَلَّنَا إِلَّا الْمُجْرِمُونَ ﴿١٠٠﴾

فَمَا لَنَا مِن شَافِعِينَ ﴿١٠١﴾

وَلَا صَديقٍ حَبيبٍ ﴿١٠٢﴾

فَلَوْ أَنَّ لَنَا كَرَّةٌ فَنَكُونُ مِنَ الْمُؤْمِنِينَ ﴿١٠٣﴾

إِنَّ فِي ذَلِكَ لَآيَةً ۗ وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿١٠٤﴾

ذَٰلِكَ رَبُّكَ ۗ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٠٥﴾

كَذَّبَتْ قَوْمُ نُوحٍ بِالْمُرْسَلِينَ ﴿١٠٦﴾

إِذْ قَالَ لَهُم أَخُوهُمْ نُوحٌ أَلَا تَتَّقُونَ ﴿١٠٧﴾

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٠٨﴾

\* 92. And Hell shall be brought into full view of those gone astray.

ا ا i u | th ث | h ح | kh خ | dh ذ | s ص | 427 d ض | ط | ظ | z | ع | gh غ | q ق | ٥

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 لَدُنِّكَ وَإِنتَابَكَ الْآرِدَّةُ لَوْ ۞

113. He said, 'And what knowledge have I as to what they have been doing?'

قَالَ وَمَا عَلَّمِي بِمَا كَانُوا يَعْمَلُونَ ۞

114. 'Their account is only with my Lord, if you only knew!'

إِنْ حِسَابُهُمْ إِلَّا عَلَىٰ رَبِّي لَو 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 لَّمْ تَنْتَهَ يَنْوُحْ لَنَكُونَنَّ مِنَ الْمَرْجُومِينَ ۞

118. He said, 'My Lord, my people have treated me as a liar.

۞ قَالَ رَبِّ إِنَّ قَوْمِي كَذَّبُونِ ۞

119. 'Therefore judge Thou decisively between me and them; and save me and the believers that are with me.'

فَاذْهَبْ بَيْنِي وَبَيْنَهُمْ فَتَحَا وَنَجِّنِي وَ مَنْ مَعِيَ مِنَ الْمُؤْمِنِينَ ۞

120. So We saved him, and those who were with him in the fully laden Ark.

فَأَنْجَيْنَاهُ وَ مَنْ مَعَهُ فِي الْفُلِكِ الْمَشْحُونِ ۞

121. Then We drowned thereafter those who remained behind.

ثُمَّ أَغْرَقْنَا بَعْدَ الْبَاقِينَ ۞

122. In this, verily, there is a Sign, but most of them would not believe.

إِنَّ فِي ذَٰلِكَ لَآيَةً ۗ وَمَا كَانَ أَكْثَرُهُمْ مُّؤْمِنِينَ ۞

123. And verily thy Lord—He is the Mighty, the Merciful.

۞ وَإِنَّ رَبَّكَ لَهُو 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 هُوْدٌ أَلَا تَتَّقُونَ ۞



\* 126. 'Surely, I am unto you a Messenger, faithful to my trust.

لَا رَيْبَ لَكُمْ رَسُولٌ أَمِينٌ ﴿١٢٦﴾

127. 'So fear Allāh, and obey me.

فَاتَّقُوا اللَّهَ وَأَطِيعُوا اللَّهَ

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 ﴿١٢٨﴾

129. 'Do you build monuments on every high place seeking vain glory,

أَتَبْنُونَ بِكُلِّ رِيعٍ آيَةً تَعْبَثُونَ ﴿١٢٩﴾

\* 130. 'And do you erect palaces as though you will live forever?

وَتَتَّخِذُونَ مَصَارِعَ لَعَلَّكُمْ تَخْلُدُونَ ﴿١٣٠﴾

131. 'And when you lay hands upon any one, you lay hands as tyrants.

وَإِذَا بَطَشْتُمْ بَطَشْتُمْ جَبَّارِينَ ﴿١٣١﴾

132. 'So fear Allāh, and obey me.

فَاتَّقُوا اللَّهَ وَأَطِيعُوا اللَّهَ ﴿١٣٢﴾

133. 'And fear Him Who has helped you with all that you know.

وَاتَّقُوا الَّذِي أَمَدَّكُمْ بِمَا تَعْلَمُونَ ﴿١٣٣﴾

134. 'He has helped you with cattle, and sons,

أَمَدَّكُمْ بِأَنْعَامٍ وَبَنِينَ ﴿١٣٤﴾

135. 'And gardens, and springs.

وَجَنَّاتٍ وَعُيُونٍ ﴿١٣٥﴾

\* 136. 'Indeed, I fear for you the punishment of an awful day.'

لَا رَيْبَ أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٣٦﴾

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 أَوَعَظْتَ أَمْ لَمْ تَكُنْ مِنَ الْوَاعِظِينَ ﴿١٣٧﴾

138. 'This is nothing but a habit of the ancients,

إِنَّ هَذَا إِلَّا خُلُقُ الْأَوَّلِينَ ﴿١٣٨﴾

139. 'And we shall not be punished.'

وَمَا نَحْنُ بِمُعَذَّبِينَ ﴿١٣٩﴾

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 لآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿١٤٠﴾

141. And verily thy Lord—He is the Mighty, the Merciful.

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٤١﴾

R. 8.

142. The tribe of Thamūd rejected the Messengers,

كَذَّبَتْ ثَمُودُ الْمُرْسَلِينَ ﴿١٤٢﴾

143. When their brother Šāliḥ said to them, 'Will you not be righteous?

إِذْ قَالَ لَهُمْ أَخُوهُمْ صَالِحٌ أَلا تَتَّقُونَ ﴿١٤٣﴾

\* 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.

إِنِّي 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 ۖ إِن  
أَجْرِي إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ ﴿٣٤﴾

147. 'Will you be left secure amid the things *that you have* here,

أَتُتْرَكُونَ فِي مَا هُمْنَا أَمْنِينَ ﴿٣٥﴾

148. 'Amid gardens and springs,

فِي جَنَّاتٍ وَعُيُونٍ ﴿٣٦﴾

\* 149. 'And cornfields, and date-palms with *heavy* spathes near breaking?

وَرُزُوقٍ وَنَخْلٍ ثَلِيحًا هَضِيمٌ ﴿٣٧﴾

150. 'And you hew out houses in the mountains with great skill.

وَتَنْحِتُونَ مِنَ الْجِبَالِ بُيُوتًا  
فَرِيحِينَ ﴿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 تَطِيعُوا أَمْرَ الْمُشْرِفِينَ ﴿٣٩﴾

153. 'Who create disorder in the earth, and reform *it* not.'

الَّذِينَ يُفْسِدُونَ فِي الْأَرْضِ وَ لَا  
يُصْلِحُونَ ﴿٤٠﴾

154. They said, 'Thou art but *one* of the bewitched;

قَالُوا إِنَّمَا أَنْتَ مِنَ الْمَسْحُورِينَ ﴿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  
إِن 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 وَ لَكُمْ  
شَرْبٌ يَوْمَ مَعْلُومٍ ﴿٤٣﴾

\* 157. 'And touch her not with evil lest there overtake you the punishment of an awful day.'

وَلَا تَمْسُوهَا بِسُوءٍ فَيَأْخُذَكُمْ عَذَابُ  
يَوْمٍ عَظِيمٍ ﴿٤٤﴾

158. But they hamstrung her; and then they became regretful.

فَعَقَرُوهَا فَاصْبَحُوا نَادِمِينَ ﴿٤٥﴾

159. So the punishment overtook them. In that verily there is a Sign, but most of these would not believe.

فَأَخَذَهُمُ الْعَذَابُ ۗ إِنَّ فِي ذَلِكَ 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**.'

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## 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 رُبُوبَكُمْ مِنْ أَرْوَاحِكُمْ أَبَلْ أَنْتُمْ قَوْمٌ عَادُونَ ﴿١٦٧﴾  
 قَالُوا لَئِنْ لَمْ تَنْتَهِ يَا لُوطُ لَتَكُونَ 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 دَمَرْنَا الْأَخْرِينَ ﴿١٧٣﴾  
 وَآمَطْنَا عَلَيْهِمْ مَطَرًا فَسَاءَ مَطَرُ الْمُنْذَرِينَ ﴿١٧٤﴾  
 إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿١٧٥﴾  
 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.

كَذَّبَ أَصْحَابُ لَيْكَةِ الْمُرْسَلِينَ ﴿١٧٧﴾

إِذْ قَالَ لَهُمْ شُعَيْبٌ أَلَا تَتَّقُونَ ﴿١٧٨﴾

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٧٩﴾

فَاتَّقُوا اللَّهَ وَأَطِيعُوا أَمْرِي ﴿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 تَعْثَوْا فِي الْأَرْضِ مُفْسِدِينَ ﴿١٨٤﴾

وَ اتَّقُوا الَّذِي خَلَقَكُمْ وَالْجِبِلَّةَ الْأُولَىٰ ﴿١٨٥﴾

قَالُوا إِنَّمَا أَنْتَ مِنَ الْمُسَحَّرِينَ ﴿١٨٦﴾

وَمَا أَنْتَ إِلَّا بَشَرٌ مِثْلُنَا وَإِنْ نَطَّلُكَ لَمِنَ الْكَاذِبِينَ ﴿١٨٧﴾

فَأَسْقِطْ عَلَيْنَا كِسْفًا مِّنَ السَّمَاءِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿١٨٨﴾

قَالَ رَبِّي أَعْلَمُ بِمَا تَعْمَلُونَ ﴿١٨٩﴾

نَكَدَ بُؤَهُ فَآخَذَهُمْ عَذَابٌ يَوْمَ الظُّلَّةِ إِنَّهُ كَانَ عَذَابٍ عَظِيمٍ ﴿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**.'

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 لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٩٢﴾

وَلَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَعِظْ رَجُلًا عَالِمًا ﴿١٩٣﴾

نَزَلَ بِهِ الرُّوحُ الْأَمِينُ ﴿١٩٤﴾

عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ ﴿١٩٥﴾

بِلِسَانٍ عَرَبِيٍّ مُبِينٍ ﴿١٩٦﴾

وَإِنَّ لَ فِي ذُرِّي الْأَوَّلِينَ ﴿١٩٧﴾

أَوَلَمْ يَكُنْ لَهُمْ آيَةٌ أَنْ يَعْلَمَهُ عُلَمَاءُ بَنِي إِسْرَائِيلَ ﴿١٩٨﴾

وَلَوْ نَزَّلْنَاهُ عَلَىٰ بَعْضِ الْأَعْجَمِينَ ﴿١٩٩﴾

فَفَرَّاهُ عَلَيْهِمْ مَكًا كَأَنؤَابِهِمْ مُمِيزِينَ ﴿٢٠٠﴾

كَذَلِكَ سَلَكْنَاهُ فِي قُلُوبِ الْمُجْرِمِينَ ﴿٢٠١﴾

لَا يُؤْمِنُونَ بِهِ حَتَّىٰ يَرُوا 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

مُنذِرُونَ ﴿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.

ذِكْرِيْثَ وَمَا كُنَّا ظَالِمِيْنَ ﴿٣٠﴾

211. And the evil ones have not brought it down.

وَمَا تَنْزَلَتْ بِهٖ الشَّيْطٰنِيْنَ ﴿٣١﴾

\* 212. They are not fit for it, nor have they the power *to do so*.

وَمَا يَنْبَغِيْ لَهُمْ وَمَا يَسْتَطِيْعُوْنَ ﴿٣٢﴾

213. Surely they are debarred from hearing.

اِنَّهُمْ عَنِ السَّمْعِ لَمَخْرُوْلُوْنَ ﴿٣٣﴾

214. Call not, therefore, on any other God beside Allāh, lest thou become one of those who are punished.

فَلَا تَدْعُ مَعَ اللّٰهِ اِلٰهًا اٰخَرَ فَتَكُوْنَ مِنَ الْمَعْدِيْبِيْنَ ﴿٣٤﴾

215. And warn thy nearest kinsmen,

وَاَنْذِرْ عَشِيْرَتَكَ الْاَقْرَبِيْنَ ﴿٣٥﴾

216. And lower thy wing *of mercy* to the believers who follow thee.

وَاخْفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِيْنَ ﴿٣٦﴾

217. Then if they disobey thee, say, 'I repudiate all connection with what you do.'

فَاِنْ عَصَوْكَ فَقُلْ اِنِّيْ بَرِيْءٌ مِّمَّا تَعْمَلُوْنَ ﴿٣٧﴾

218. And put thy trust in the Mighty, the Merciful,

وَ تَوَكَّلْ عَلَى الْعَزِيْزِ الرَّحِيْمِ ﴿٣٨﴾

219. Who sees thee when thou standest up *in Prayer*.

الَّذِيْ يَرٰكَ حِيْنَ تَقُوْمُ ﴿٣٩﴾

220. And *Who sees* thy movements among those who prostrate themselves *before God*.

وَ تَقَلُّبِكَ فِي السُّجُوْدِيْنَ ﴿٤٠﴾

221. He is indeed the All-Hearing, the All-Knowing.

اِنَّهٗ هُوَ السَّمِيْعُ الْعَلِيْمُ ﴿٤١﴾

222. Shall I inform you on whom the evil ones descend?

هَلْ اُنَبِّئُكُمْ عَلٰى مَنْ تَنْزَلُ الشَّيْطٰنِيْنَ ﴿٤٢﴾

223. They descend on every great liar *and* sinner,

تَنْزَلُ عَلٰى كُلِّ اٰفَاكٍ اٰثِيْمٍ ﴿٤٣﴾

224. Repeating what they hear, and most of them are liars.

يُلْقُوْنَ السَّمْعَ وَاكثَرُهُمْ كٰذِبُوْنَ ﴿٤٤﴾

225. And *as for* the poets—it is the erring ones who follow them.

وَالشُّعْرٰءُ يَتَّبِعُهُمُ الْغٰوُوْنَ ﴿٤٥﴾

226. Dost thou not see how they wander distracted in every valley,

اَلَمْ تَرَ اَنَّهُمْ فِيْ كُلِّ وَادٍ يَّهِيْمُوْنَ ﴿٤٦﴾

227. And that they say what they practise not?—

وَاَنَّهُمْ يَقُوْلُوْنَ مَا لَا يَفْعَلُوْنَ ﴿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 ﴿١٢٨﴾



## AL-NAML

(Revealed before Hijrah)

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

2. Ṭā 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 ۝

طَسَّتْ تِلْكَ آيَاتِ الْقُرْآنِ وَكِتَابٍ مُبِينٍ ۝

هُدًى وَبُشْرَى لِلْمُؤْمِنِينَ ۝

الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَ يُؤْتُونَ الرِّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ يُوقِنُونَ ۝

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ زَيَّنَّا لَهُمْ أَعْمَالَهُمْ فَهُمْ يَعْمَهُونَ ۝

أُولَئِكَ الَّذِينَ لَهُمْ سُوءُ الْعَذَابِ وَهُمْ فِي الْآخِرَةِ هُمُ الْآخْسَرُونَ ۝

وَإِنَّكَ لَنَتَلَقَّى الْقُرْآنَ مِنْ لَدُنِّ حَكِيمٍ عَلِيمٍ ۝

إِذْ قَالَ مُوسَى لِأَهْلِهِ إِنِّي آنَسْتُ نَارًا وَاذْ سَأَلْتِيكُمْ مِنْهَا يُخْبِرُونَ أَوْ أُرْسِلُكُمْ بِشَهَابٍ مِّنَ السَّمَاءِ فَتَعْطِلُونَ ۝

فَلَمَّا جَاءَهَا نُودِيَ أَنْ بُورِكَ مَنْ فِي النَّارِ وَمَنْ حَوْلَهَا وَسُبْحَانَ اللَّهِ رَبِّ الْعَالَمِينَ ۝

يُمُوسَى إِنَّهُ أَنَا اللَّهُ الْعَزِيزُ الْحَكِيمُ ۝

وَأَلْقِ عَصَاكَ فَلَمَّا رَأَاهَا تَهْتَزُّ كَأَنَّهَا جَانٌّ وَلَّى مُدْبِرًا وَ لَمْ يُعَقِّبْ ۝ يُمُوسَى 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 حُسْنًا بَعْدَ سُوءٍ فَإِنِّي غَفُورٌ رَحِيمٌ ﴿١٢﴾

وَأَدْخِلْ يَدَكَ فِي جَيْبِكَ تَخْرُجَ بَيْضًا مِنْ غَيْرِ سُوءٍ فِي تِسْعِ آيَاتِ إِلَى فِرْعَوْنَ وَتَوَمَّهُ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ ﴿١٣﴾

فَلَمَّا جَاءَتْهُمْ آيَاتُنَا مُبْصِرَةً قَالُوا هَذَا سِحْرٌ مُبِينٌ ﴿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 مِّنْ 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 وَالْإِنْسِ 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.’

لَا يَشْعُرُونَ ﴿١٩﴾

\* 20. Thereupon he smiled, laughing at her words, and said, ‘My Lord, grant me *the will and power* to be grateful for Thy favour which Thou hast bestowed upon me and upon my parents, and to do *such* good works as would please Thee, and admit me, by Thy mercy, among Thy righteous servants.’

فَتَبَسَّمَ ضَاحِكًا مِّن قَوْلِهَا وَقَالَ رَبِّ  
أَرْزُقْنِي أَن أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ  
عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَن أَعْمَلَ صَالِحًا  
تَرْضَاهُ وَأَدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ  
الصَّالِحِينَ ﴿٢٠﴾

\* 21. And he reviewed the birds, and said, ‘How is it that I do not see Hudhud? Is he among the absentees?’

وَتَفَقَّدَ الطَّيْرَ فَقَالَ مَا لِيَ لَا أَرَى  
الْهُدْهُدَ ؕ إِنَّمَا كَانَ مِنَ الْغَائِبِينَ ﴿٢١﴾

\* 22. ‘I will surely punish him with a severe punishment or I will slay him, unless he bring me a clear reason *for his absence*.’

لَأُعَذِّبَنَّهُ عَذَابًا شَدِيدًا أَوْ لَأَذْبَحَنَّهُ  
أَوْ لَأُيَاتِيَنِّي بِسُلْطَنِ مُّبِينٍ ﴿٢٢﴾

23. And he did not tarry long *before Hudhud came* and said, ‘I have encompassed that which thou hast not encompassed; and I have come to thee from Saba’ with sure tidings.

فَمَكَتَ غَيْرَ بَعِيدٍ فَقَالَ أَحَطْتُ بِمَا  
لَمْ تُحِطْ بِهِ وَجِئْتُكَ مِن سَبَإٍ بِنَبَأٍ  
بِقُوتِينَ ﴿٢٣﴾

24. ‘I found a woman ruling over them, and she has been given everything, and she has a mighty throne.

إِنِّي وَجَدْتُ امْرَأَةً تَمْلِكُهُمْ وَأُوتِيَتْ  
مِن كُلِّ شَيْءٍ وَلَهَا عَرْشٌ عَظِيمٌ ﴿٢٤﴾

25. ‘I found her and her people worshipping the sun instead of Allāh; and Satan has made their works *look* beautiful to them, and has thus hindered them from the *right* way, so that they follow not guidance;

وَجَدْتُهَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ  
وَمِن دُونِ اللَّهِ وَزَيَّنَّ لَهُمُ الشَّيْطَانُ  
أَعْمَالَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ فَهُمْ لَا  
يَهْتَدُونَ ﴿٢٥﴾

26. ‘*And Satan has bidden them* not to worship Allāh, Who brings to light that which is hidden in the heavens and the earth, and Who knows what you conceal and what you make known.

أَلَّا يَسْجُدُوا لِلَّهِ الَّذِي يُخْرِجُ الْغَبَّ فِي  
السَّمُوتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُخْفُونَ وَ  
مَا تُعْلِنُونَ ﴿٢٦﴾

\* 20. Thereupon he smiled, laughing at her words, and said, ‘My Lord, **enable me to be grateful** for **Your** favour which **You have** bestowed upon me and upon my parents, and to do *such* good works as would please **You**, and admit me, by **Your** mercy, among **Your** righteous servants.’

\* 21. And he **examined** the birds, and said, ‘How is it that I do not see Hudhud?’

\* 22. ‘I will **subject him** to severe punishment or I will slay him, unless he brings me a clear reason *for his absence*.’

27. 'Allāh! there is no God but He, the Lord of the Mighty Throne.'

يَا إِلَهَ لَأَلَهَ 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 سَنَنْظُرُ 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 فَاَلْقِهِ 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 الْمَلَأُأِيَِّ الْقِيَّ إِلَيَّ كِتَابٌ كَرِيمٌ ﴿٣٠﴾

31. "It is from *Solomon*, and it is: 'In the name of Allāh, the Gracious, the Merciful;

لَا إِلَهَ مِنْ سِوَا اللَّهِ وَرَأْتَهُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿٣١﴾

32. 'Behave not proudly towards me, but come to me in submission.'

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ كَفَرُوا قَالُوا لَا تَنْزِلُنَا إِلَّا سَحَابٌ مِمَّنْ سِوَا اللَّهِ فَانظُرْ مَاذَا يَرْجِعُونَ ﴿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 الْمَلَأُأِيَِّ افْتُونِي 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 قُوَّةً وَ أَوْلُوا بِأَسْـَٔدٍ شَدِيدَةٍ ۖ وَالْأَمْرُ إِلَيْكِ 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.'

قَالَتِ إِنَّ الْمُلُوكَ إِذَا دَخَلُوا قَرْيَةً أَفْسَدُوهَا وَجَعَلُوا أَعِزَّةَ أَهْلِهَا أَذِلَّةً ۖ وَكَذَٰلِكَ يَفْعَلُونَ ﴿٣٥﴾

36. 'But I am going to send them a present and wait to see what *answer* the envoys bring back.'

وَأِنِّي مُرْسِلَةٌ إِلَيْهِمْ بِهَدِيَّةٍ فَنْظُرُهُمْ بِمَا يَرْجِعُونَ ﴿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 أَتُمِدُّونَنِ بِمَالٍ ۖ فَمَا آتَيْنِيَ اللَّهُ خَيْرًا مِّمَّا آتَاكُمْ ۖ بَلْ أَنْتُمْ بِهَدِيَّتِكُمْ 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.'

\* 39. He said, 'O nobles, which of you will bring me a throne for her before they come to me, submitting?'

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.*'

\* 41. Said one who had knowledge of the Book, 'I will bring it to thee before thy noble *messengers* return to thee.' And when he saw it set before him, he said, 'This is by the grace of my Lord, that He may try me whether I am grateful or ungrateful. And whosoever is grateful is grateful for the good of his *own* soul; but whosoever is ungrateful, truly my Lord is Self-Sufficient, Generous.'

\* 39. He said, 'O nobles, which of you will bring me **her throne** before they come to me **offering submission**?'

**Note:** From the following verses, it becomes clear that Solomon does not refer to her throne itself. He either means a throne very similar to hers should be manufactured or that a very faithful replica of her throne should be brought to him. Before her intended visit to the court of Solomon, she is given the surprise of finding a throne very similar to her own but in the possession of Solomon. From the verses which follow, the scenario that emerges clearly indicates that each of the nobles of his court wanted the task to be assigned to him, each boasting to perform the task quicker and better than his rivals. Ultimately, when the replica was first presented to him, he praised God for it and issued instructions to modify it further so that it might resemble the Queen of Saba's throne ever more closely and so deflate her pride in possessing a unique throne. The expression *nakkirū lahā 'arshahā* (تَكْرُرًا لَهَا تَرْسَهَا) 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* (تَكْرُرًا) 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.**

لَا رَجْعَ لَإِيَّهِمْ فَلَنَأْتِيَنَّهُم بِجُنُودٍ  
لَّا يَاقِلُ لَهُمْ بِهَا وَ لَنُخْرِجَنَّهُم مِّنْهَا  
أَذِلَّةً وَهُمْ صَاغِرُونَ ﴿٣٨﴾

قَالَ يَا أَيُّهَا الْمَلَأُ أَيُّكُمْ يَأْتِينِي  
بِعَرْشِهَا قَبْلَ أَنْ يَأْتُونِي مُسْلِمِينَ ﴿٣٩﴾  
قَالَ عَفْرَيْتُ مِنَ الْجِدِّ أَنَا أَتَيْتُكَ بِهِ قَبْلَ  
أَنْ تَقُومَ مِنْ مَقَامِكَ ۚ وَلَا بِي عَلَيْهِ  
لِقَوِيٍّ أَوْ يَمِينٍ ﴿٤٠﴾

قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِنَ الْكِتَابِ  
أَنَا آتَيْتُكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ  
طَرْفُكَ ۚ فَلَمَّا رَأَاهُ مُسْتَقَرًّا عِنْدَهُ  
قَالَ هَذَا مِنْ فَضْلِ رَبِّي لِيَبْلُوَنِي  
ءَأَشْكُرُ أَمْ أَكْفُرُ ۚ وَمَنْ شَكَرَ فَإِنَّمَا  
يَشْكُرُ لِنَفْسِهِ ۚ وَمَنْ كَفَرَ فَإِنَّ رَبِّي  
غَنِيٌّ كَرِيمٌ ﴿٤١﴾

\*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 *Ṣāliḥ*, 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 augur ill of you and of those that are with you.'

قَالَ تَجْرُوا لَهَا عَرْشَهَا نَنْظُرْ  
آتَهَدِي أَمْ تَكُونِ 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 مُمَرَّدٌ 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 فَرِيقَيْنِ  
يَخْتَصِمُونَ ﴿٣٦﴾

قَالَ يَقَوْمِ لِمَ تَسْتَعْجِلُونَ 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 يُصْلِحُونَ ﴿٤٩﴾  
قَالُوا تَقَالِبْ سَمُوعًا يَا لَلَّهِ لِنُبَيِّتَنَّهُ وَأَهْلَهُ  
ثُمَّ لَنَقُولَنَّ لَوْ لَئِنَّمَا شَهِدْنَا مَهْلِكَ  
أَهْلِهِ وَإِنَّا لَصَادِقُونَ ﴿٥٠﴾

وَمَكَرُوا مَكْرًا وَوَكَّرْنَا مَكْرًا وَهُم  
لَا يَشْعُرُونَ ﴿٥١﴾  
فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ مَكْرِهِمْ  
إِنَّا دَمَرْنَاهُمْ وَقَوْمَهُمْ أَجْمَعِينَ ﴿٥٢﴾

فَتِلْكَ بُيُوتُهُمْ خَاوِيَةً بِمَا ظَلَمُوا إِنَّ  
فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَعْلَمُونَ ﴿٥٣﴾

وَإِنجَيْنَا الَّذِينَ آمَنُوا وَكَانُوا  
يَتَّقُونَ ﴿٥٤﴾

وَ لُوطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ  
الْفَاحِشَةَ وَأَنْتُمْ تُبْصِرُونَ ﴿٥٥﴾

أَعْيَبَكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِّنْ  
دُونِ النِّسَاءِ ۗ بَلْ أَنْتُمْ قَوْمٌ  
تَجْهَلُونَ ﴿٥٦﴾

فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا  
أَخْرِجُوا آلَ لُوطٍ مِّنْ قَرْيَتِكُمْ ۖ إِنَّهُمْ  
أُنَاسٌ يَّنتَظِرُونَ ﴿٥٧﴾

58. So We saved him and his family, except his wife; her We decreed to be of those who stayed behind.

59. And We rained upon them a rain; and evil was the rain for those who were warned.

فَأَنْجَيْنَاهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ قَدَّرْنَا  
مِنَ الْغَابِرِينَ ﴿٥٨﴾

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 اصْطَفَى ؕ إِنَّ اللَّهَ خَيْرٌ مِّمَّا  
يُشْرِكُونَ ﴿٦٠﴾

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 فَجَاءَتْ  
بِهِمْ حَدَائِقٌ ذَاتَ بِهْجَةٍ مِمَّا كَانِ  
لَكُمْ أَنْ تُثْبِتُوا شَجَرَهَا ؕ إِنَّ اللَّهَ  
بَلَّغٌ لَكُمْ قَوْلٍ مِّمَّنْ لَوْ نَشَاءُ

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  
خِلْفَهَا أَمْثَلًا وَجَعَلَ لَهَا رَوَاسِيَ وَ  
جَعَلَ بَيْنَ الْبَحْرَيْنِ حَاجِزًا ؕ إِنَّ اللَّهَ  
بَلَّغٌ لَكُمْ قَوْلٍ لَّا يَعْزِمُونَ ﴿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 وَ  
يَكْشِفُ السُّوءَ وَيَجْعَلُ لَكُمْ خُلَفَاءَ  
فِي الْأَرْضِ ؕ إِنَّ اللَّهَ 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 يُرْسِلُ الرِّيْحَ بُشْرًا  
بَيْنَ يَدَيْ رَحْمَتِهِ ؕ إِنَّ اللَّهَ  
عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿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 يَزِيدُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ  
ءَالَءَ مِمَّا اللَّهُ قَوْلُهَا 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?'

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.'

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.

R. 6.

68. And those who disbelieve say, 'What! when we and our fathers have become dust, shall we indeed be brought forth *again*?'

69. 'We were surely promised this before—we and our fathers; this is nothing but tales of the ancients.'

70. Say, 'Travel in the earth and see how *evil* was the end of the sinful!'

71. And grieve thou not for them, nor be thou in distress at what they plot.

72. And they say, 'When will this promise be *fulfilled*, if you are truthful?'

\* 73. Say, 'It may be that a part of that which you would hasten on may be close behind you.'

74. And, truly, thy Lord is gracious to mankind, but most of them are not grateful.

75. And, surely, thy Lord knows what their bosoms conceal and what they reveal.

76. And there is nothing hidden in the heaven and the earth, but it is *recorded* in a clear Book.

77. Verily, this Qur'an explains to the children of Israel most of that concerning which they differ.

قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ  
الْغَيْبَ إِلَّا اللَّهُ ۗ وَمَا يَشْعُرُونَ أَيَّانَ  
يُبْعَثُونَ ﴿٦٦﴾

بَلِ إِذْ ذُكِّرْتُمْ فِي الْآخِرَةِ تَنبَلُ  
هُمُ فِي شَيْءٍ مِّنْهَا تَبَلُّهُمُ مِنْهَا  
عَمُونَ ﴿٦٧﴾

وَقَالَ الَّذِينَ كَفَرُوا ۖ إِذَا كُنَّا  
تُرَابًا وَآبَاءُ نَا أَرْبَابًا لَّمَحْرَجُونَ ﴿٦٨﴾

لَقَدْ وَعَدْنَا هَذَا نَحْنُ وَآبَاؤُنَا  
مِن قَبْلُ ۗ إِنْ هَذَا إِلَّا أَسَاطِيرُ  
الْأَوَّلِينَ ﴿٦٩﴾

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ  
كَانَ عَاقِبَةُ الْمُجْرِمِينَ ﴿٧٠﴾

وَمَا تَحْزَنُ عَلَيْهِمْ وَلَا تَكُن فِي  
صَيْقِلٍ مِّمَّا يَمْكُرُونَ ﴿٧١﴾

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ  
كُنْتُمْ صَادِقِينَ ﴿٧٢﴾

قُلْ عَسَى أَنْ يَكُونَ رَدْفٌ لَّكُمْ  
بَعْضُ الَّذِي تَسْتَعْجِلُونَ ﴿٧٣﴾

وَإِنَّ رَبَّكَ لَذُو فَضْلٍ عَلَى النَّاسِ  
وَلَكِنْ أَكْثَرُهُمْ لَا يَشْكُرُونَ ﴿٧٤﴾

وَإِنَّ رَبَّكَ لَيَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ  
وَمَا يُعْلِنُونَ ﴿٧٥﴾

وَمَا مِنْ غَائِبَةٍ فِي السَّمَاءِ وَالْأَرْضِ  
إِلَّا فِي كِتَابٍ مُّبِينٍ ﴿٧٦﴾

إِنَّ هَذَا الْقُرْآنَ يَاقُصُّ عَلَى بَنِي  
إِسْرَائِيلَ أَكْثَرَ الَّذِي هُمْ فِيهِ  
يَخْتَلِفُونَ ﴿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 ا | 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



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**.

وَرِآئِهِ لَهْدًى وَرَحْمَةً لِّلْمُؤْمِنِينَ ﴿٤٨﴾

إِنَّ رَبَّكَ يَفْضِي بَيْنَهُمْ وَيَحْكُمُ بِهِ وَهُوَ الْعَزِيزُ الْعَلِيمُ ﴿٤٩﴾

فَتَوَكَّلْ عَلَى اللَّهِ إِنَّكَ عَلَى الْحَقِّ الْمُبِينِ ﴿٥٠﴾

إِنَّكَ لَا تَسْمِعُ الْمَوْتَى وَلَا تَسْمِعُ الصُّمَّ الدُّعَاءَ إِذَا وَلَّوْا مُدْبِرِينَ ﴿٥١﴾

وَمَا أَنْتَ بِهَادِي الْعُمْيِ عَنْ صَلَاتِهِمْ إِنَّ 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 يَّمُنُّ يَكْذِبُ بِآيَاتِنَا فَهُمْ يُوزَعُونَ ﴿٥٤﴾

حَتَّىٰ إِذَا جَاءُوكَ قَالَ أَكَذَّبْتُمْ بِآيَاتِي وَكَمْ تَحِيطُوا بِهَا عِلْمًا أَمْ مَاذَا 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 وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ وَكُلٌّ أَتَوْهُ 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.

وَتَرَى الْجِبَالَ تَحْسَبُهَا جَامِدَةً وَهِيَ تَمُرُّ مَرَّ السَّحَابِ صُنِعَ 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 وَهُمْ مِنْ 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?’

وَمَنْ جَاءَ بِالسَّيِّئَةِ فَكُبَّتْ وُجُوهُهُمْ 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 وَلَهُ كُلُّ شَيْءٍ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ ﴿٩٢﴾

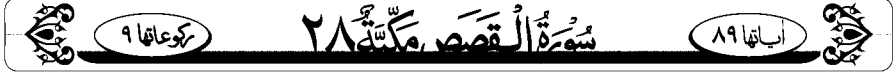
93. ‘And to recite the Qur’ān.’ So whoever follows guidance, follows it only for the good of his own soul; and as to him who goes astray, say, ‘I am only a warner.’

وَأَنْ أَتْلُوا الْقُرْآنَ فَمَنْ اهْتَدَى فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ فَقُلْ إِنَّمَا أَنَا صِدْقٌ 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.

وَقُلِ الْحَمْدُ لِلَّهِ سَيُرِيكُمْ آيَاتِهِ فَتَعْرِفُونَهَا وَمَا 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-QAŞAŞ

(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

تَشْلُوْا عَلَیْكَ مِنْ لَبِیْۤا مُوْسٰی وَفِرْعَوْنَ  
بِالْحَقِّ لِقَوْمٍ یُّؤْمِنُوْنَ ۝۴

اِنَّ فِرْعَوْنَ عَلٰۤی فِی الْاَرْضِ وَجَعَلَ  
اَهْلَهَا شِیْعًا یَسْتَضْعِفُ طَآئِفَةً مِّنْهُمْ  
یُدْرِیْۤحُ اَبْنَآءَهُمْ وَیَسْتَحْیِ نِسَآءَهُمْ  
اِنَّهٗ كَانَ مِنَ الْمَفْسِدِیْنَ ۝۵

وَ نُرِیْدُ اَنْ تَمُنَّ عَلَی الَّذِیْنَ اسْتَضْعَفُوْا  
فِی الْاَرْضِ وَتَجْعَلَهُمْ اٰیٰمَةً وَتَجْعَلَهُمُ  
الْوٰرِثِیْنَ ۝۶

وَ تُمْكِنَ لَهُمْ فِی الْاَرْضِ وَ نُرِیْ  
فِرْعَوْنَ وَ هَامَانَ وَجُنُوْدَهُمْ اَمَّا مِنْهُمْ  
مَّا كَانُوْا یَخْذَرُوْنَ ۝۷

وَ اَوْحِیْنَاۤ اِلٰی اُمِّ مُوْسٰی اَنْ اَرْضِعِیْهِ  
فَاِذَا خِفَّتْ عَلَیْهِ فَالْقِیْهِ فِی الْیَمِّ وَ  
لَا تَخَافِیْ وَلَا تَحْزَنِیْ ۗ اِنَّا رَاۤءُوْهُ  
اِلَیْكَ وَجَعَلُوْهُ مِنَ الْمُرْسَلِیْنَ ۝۸

فَالْتَقَطَهُۥ اَلْ فِرْعَوْنَ لَیْكُوْنَ لَهُمْ  
عَدُوًّا وَّحَزَنًا ۗ اِنَّ فِرْعَوْنَ وَ هَامَانَ وَ  
جُنُوْدَهُمْ كَانُوْا خٰطِیْیْنَ ۝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 وَإِيَّاكَ لَسْتُ أَتَقْتُلُهُ ۖ عَسَىٰ أَن يَنفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا وَهُمْ 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.

وَاصْبَحَ فُؤَادُ أُمِّ مُوسَىٰ فَرِحًا وَإِن كَانَ لِتُبَدِّلَ فِيهِ مِمْلُوكًا عَلَىٰ قَلْبِهَا لَيَتَكُونَنَّ 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 رَبِّصْرَتْ بِهِ عَن جُنُبٍ وَهُمْ 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?'

وَحَرَّمْنَا عَلَيْهِ الْمَرَاضِعَ مِن قَبْلُ فَقَالَتْ هَلْ أَدُلُّكُمْ عَلَىٰ أَهْلِ بَيْتٍ يَّكْفُلُونَهُ لَكُمْ وَهُمْ لَهُ نَاصِحُونَ ﴿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 وَتَاخُزْنَ وَ لَتَعْلَمَنَّ أَن وَعْدَ اللَّهِ حَقٌّ وَلَٰكِنَّ 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 وَاسْتَوَىٰ آتَيْنَاهُ حُكْمًا وَعِلْمًا وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٥﴾

\* 16. And he entered the city at a time when its inhabitants were in a state of heedlessness; and he found

وَدَخَلَ 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 intend est 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.’

يَقْتَتِلِينَ فِي هَذَا مِنْ شَيْعَتِهِ وَهَذَا  
مِنْ عَدُوِّهِ ۖ فَاسْتَعَاثَ الَّذِي مِنْ  
شَيْعَتِهِ عَلَى الَّذِي مِنْ عَدُوِّهِ ۗ  
فَوَكَرَهُ مُوسَى فَقَضَى عَلَيْهِ ۖ قَالَ  
هَذَا مِنْ عَمَلِ الشَّيْطَانِ ۖ إِنَّهُ عَدُوٌّ  
مُضِلٌّ مُبِينٌ ﴿١٧﴾

قَالَ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي  
فَغَفَرَ لَهُ ۖ إِنَّهُ هُوَ الْغَفُورُ  
الرَّحِيمُ ﴿١٨﴾

قَالَ رَبِّ بِمَا أَنْعَمْتَ عَلَيَّ فَلَنْ  
أَكُونَ ظَهِيرًا لِلْمُجْرِمِينَ ﴿١٩﴾

فَأَصْبَحَ فِي الْمَدِينَةِ خَائِفًا يَتَرَقَّبُ  
فَإِذَا الَّذِي اسْتَنْصَرَهُ بِالْأَمْسِ  
يَسْتَصْرِحُهُ ۖ قَالَ لَهُ مُوسَى إِنَّكَ  
لَغَوِيٌّ مُبِينٌ ﴿٢٠﴾

فَلَمَّا أَنْ أَرَادَ أَنْ يَنْبِطِشَ بِالَّذِي  
هُوَ عَدُوٌّ لَهُمَا ۗ قَالَ يَمْوَسَىٰ أَتُرِيدُ  
أَنْ تَقْتُلَنِي كَمَا قَتَلْتَ نَفْسًا  
بِالْأَمْسِ ۗ إِنْ تُرِيدُ إِلَّا أَنْ تَكُونَ  
جَبَّارًا فِي الْأَرْضِ وَمَا تُرِيدُ أَنْ تَكُونَ  
مِنَ الْمُصْلِحِينَ ﴿٢١﴾

وَجَاءَ رَجُلٌ مِنَ أَقْصَا الْمَدِينَةِ  
يَسْعَىٰ رَاقِلًا يَمْوَسَىٰ لَأَنَّ الْمَلَآئِكَةَ  
يَأْتِمُرُونَ بِكَ لِيَقْتُلُوكَ فَاخْرُجْ  
إِنِّي لَكَ مِنَ النَّاصِحِينَ ﴿٢٢﴾

فَخَرَجَ مِنْهَا خَائِفًا يَتَرَقَّبُ ۖ قَالَ  
رَبِّ نَجِّنِي مِنَ الظَّالِمِينَ ﴿٢٣﴾

\* 19. And he began his day in the town walking apprehensively, watchfully; and lo! he who had sought his help the day before cried out to him *again* for help. Moses said to him, ‘Indeed, you are an evident transgressor.’

R. 3.

23. And when he turned his face towards Midian, he said, 'I hope my Lord will guide me to the right way.'

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 عَلَىٰ  
رَبِّيَ أَنْ يَهْدِيَنِي سَوَاءَ السَّبِيلِ ﴿٢٣﴾

وَلَمَّا وَرَدَ مَاءَ مَدْيَنَ وَجَدَ عَلَيْهِ  
أُمَّةً مِنَ النَّاسِ يَسْقُونَ هُوَ وَوَجَدَ مِنْ  
دُونِهِمُ امْرَأَتَيْنِ تَذُودَانِ ۖ قَالَ مَا  
خَطْبُكُمَا هَٰذَا قَالَتَا لَا نَسْقِي حَتَّىٰ  
يُصَدِّرَ الرِّعَاءَ ۖ وَآبَاؤُنَا شَيْخٌ  
كَبِيرٌ ﴿٢٤﴾

فَسَقَىٰ لَهُمَا ثُمَّ تَوَلَّىٰ إِلَى الظِّلِّ فَقَالَ  
رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ  
فَقِيرٌ ﴿٢٥﴾

فَجَاءَتْهُ إِحْدَاهُمَا تَمْشِي عَلَىٰ  
اسْتِحْيَاءٍ ۖ قَالَتْ إِنَّ أَبِي يَدْعُوكَ  
لِيَجْزِيَكَ أَجْرًا مَا سَقَيْتَ لَنَا فَلَمَّا  
جَاءَهَا وَكُضِّمَ عَلَيْهِ الْقَصَصُ ۖ قَالَ  
لَا تَخَفْ ۗ نَجَوْتَ مِنَ الْقَوْمِ  
الظَّالِمِينَ ﴿٢٦﴾

قَالَتْ إِحْدَاهُمَا يَا أَبَتِ اسْتَأْجِرْهُ ۖ إِنَّ  
خَيْرَ مَنْ اسْتَأْجَرْتَ الْقَوِيُّ الْأَمِينُ ﴿٢٧﴾

قَالَ رَبِّي أُرِيدُ أَنْ أُكَلِّمَ إِحْدَى ابْنَتَيَّ  
هَاتَيْنِ عَلَىٰ أَنْ تَأْجُرَنِي ثَمَنِي حَجَبٍ ۖ  
فَإِنْ أَتَمَمْتِ عَشْرًا فَمِنْ عِنْدِكَ ۖ  
وَمَا أُرِيدُ أَنْ أَسْئَلَ عَلَيْكَ ۖ سَتَجِدُنِي  
إِنْ شَاءَ اللَّهُ مِنَ الصَّادِقِينَ ﴿٢٨﴾

قَالَ ذَلِكَ بَيْنِي وَبَيْنَكَ ۖ أَيَّمَا  
الْأَجَلَيْنِ قَضَيْتَ فَلَا عُدْوَانَ عَلَيَّ ۗ  
وَٱللَّهُ عَلَىٰ مَا نَقُولُ وَكِيلٌ ﴿٢٩﴾

## 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 أَهْلِيهِ امْكُثُوا إِنِّي أَنَسْتُ نَارًا  
لَعَلِّي آتِيكُمْ مِنْهَا بِخَبَرٍ أَوْ جَذْوَةٍ  
مِّنَ النَّارِ لَعَلَّكُمْ تَصْطَلُونَ ﴿٣٠﴾

فَلَمَّا أَتَاهَا نُودِيَ مِنْ شَاطِئِئِ الْوَادِ  
الْأَيْمَنِ فِي الْبُقْعَةِ الْمُبْرَكَةِ مِنَ  
الشَّجَرَةِ أَن يَمْوَسَىٰ رَبِّي أَنَا اللَّهُ رَبُّ  
الْعَالَمِينَ ﴿٣١﴾

وَأَن أَلْقَىٰ عَصَاكَ فَلَمَّا رَآهَا تَهْتَزُّ  
كَأَنَّهَا جَانٌّ وَلَّىٰ مُدَبِّرًا وَمَا  
يُعْقِبُ دَيْمُوسَى أَقْبِلْ وَلَا تَخَفْ  
إِنَّكَ مِنَ الْآمِنِينَ ﴿٣٢﴾

أَسْلَكَ يَدَكَ فِي جَيْبِكَ تَخْرُجُ بَيْضًا  
مِّنْ غَيْرِ سُوءٍ ۗ وَاضْمُمْ إِلَيْكَ  
جَنَاحَكَ مِنَ الرَّهْبِ ۖ فَذَرْكَ  
بُزْهَانِينَ مِّنْ رَبِّكَ إِلَىٰ فِرْعَوْنَ وَ  
مَلَائِهِ ۗ إِنَّهُمْ كَانُوا قَوْمًا فَسِيقِينَ ﴿٣٣﴾  
قَالَ رَبِّ إِنِّي قَتَلْتُ مِنْهُمْ نَفْسًا فَأَخَافُ  
أَن يُقْتَلُونِ ﴿٣٤﴾

وَأَخِي هَارُونُ هُوَ أَفْصَحُ مِنِّي لِسَانًا  
فَأَرْسَلْهُ مَعِيَ رِدْءًا يُصَدِّقُنِي ۖ إِنِّي  
أَخَافُ أَن يُكذِّبُونِ ﴿٣٥﴾

قَالَ سَنَشُدُّ عَضُدَكَ بِأَخِيكَ وَ  
نَجْعَلُ لَكُمَا سُلْطٰنًا فَلَا يَصِلُونَ  
إِلَيْكُمَا ۖ بِآيٰتِنَا ۖ إِنَّكُمْ مِّنَ

\* 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*

اتَّبَعَكُمْ الْغَالِبُونَ ﴿٣٧﴾

فَلَمَّا جَاءَهُمْ مُوسَى بِآيَاتِنَا بَيِّنَاتٍ  
قَالُوا مَا هَذَا إِلَّا سِحْرٌ مُّفْتَرَىٰ وَمَا  
سُوعْنَا بِهَذَا فِي آبَائِنَا الْأَوَّلِينَ ﴿٣٨﴾

وَقَالَ مُوسَىٰ رَبِّيَ أَعْلَمُ بِمَنْ جَاءَ  
بِالْهُدَىٰ مِنْ عِنْدِهِ وَمَنْ تَكُونُ لَهُ  
عَاقِبَةُ الدَّارِ ۗ إِنَّهُ لَا يُفْلِحُ  
الظَّالِمُونَ ﴿٣٩﴾

وَقَالَ فِرْعَوْنُ يَا أَيُّهَا الْمَلَأُ مَا  
عِلْمْتُ لَكُمْ مِنْ إِلَهِ غَيْرِي ۚ  
فَأَوْقِدْ لِي يَهَامُنُ عَلَى الطِّينِ  
فَاجْعَلْ لِي صَرْحًا لَعَلِّي أَطَّلِعُ إِلَىٰ إِلَهِ  
مُوسَىٰ ۖ وَإِنِّي لَأَظُنُّهُ مِنَ الْكَاذِبِينَ ﴿٤٠﴾

وَاسْتَكْبَرَ هُوَ وَجُنُودُهُ فِي الْأَرْضِ  
بِغَيْرِ الْحَقِّ وَظَنُّوا أَنَّهُم إِلَهِنَا لَا  
يُرْجَعُونَ ﴿٤١﴾

فَأَخَذْنَاهُ وَجُنُودَهُ فَنَبَذْنَاهُمْ فِي  
الْبَحْرِ فَأَنْظُرْ كَيْفَ كَانَ عَاقِبَةُ  
الظَّالِمِينَ ﴿٤٢﴾

وَجَعَلْنَاهُمْ أَئِمَّةً يَدْعُونَ إِلَى التَّارِكِ  
وَيَوْمَ الْقِيَامَةِ لَا يُنصَرُونَ ﴿٤٣﴾

وَأَتْبَعْنَاهُمْ فِي هَذِهِ الدُّنْيَا لَعْنَةً ۗ  
وَيَوْمَ الْقِيَامَةِ هُمْ مِنَ الْمَقْبُوحِينَ ﴿٤٤﴾

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ مِنْ بَعْدِ  
مَا أَهْلَكْنَا الْقُرُونَ الْأُولَىٰ بَصَائِرَ

\* 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.’



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

لِلنَّاسِ وَهُدًى وَرَحْمَةً لَّعَلَّهُمْ  
يَتَذَكَّرُونَ ﴿٣٣﴾

وَمَا كُنْتَ بِجَانِبِ الْعَرَبِ إِذْ  
قَضَيْنَا إِلَىٰ مُوسَىٰ الْأَمْرَ وَمَا كُنْتَ  
مِنَ الشَّاهِدِينَ ﴿٣٤﴾

وَلَكِنَّا أَنشَأْنَا قُرُونًا فَتَطَاوَلَ  
عَلَيْهِمُ الْعُمُرُ وَمَا كُنْتَ تَأْوِيًا  
فِي أَهْلِ مَدْيَنَ تَتْلُوا عَلَيْهِمْ  
آيَاتِنَا وَلَكِنَّا مُرْسِلِينَ ﴿٣٥﴾

وَمَا كُنْتَ بِجَانِبِ الطُّورِ إِذْ نَادَيْنَا  
وَلَكِن رَّحْمَةً مِن رَّبِّكَ لِتُنذِرَ  
قَوْمًا مَّا أَتَهُم مِّن تَذْوِيرٍ مِّن  
قَبْلِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٣٦﴾

وَلَوْ لَا أَن تُصِيبَهُمْ مُّصِيبَةٌ بِمَا  
قَدَّمْتَ أَيْدِيَهُمْ فَيَقُولُوا رَبَّنَا  
لَوْ لَا أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ  
آيَاتِكَ وَتَكُونَ مِنَ الْمُؤْمِنِينَ ﴿٣٧﴾

فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا

\*48. And why do they not, when an affliction befalls them as a result of their own doings, say, 'Our Lord, why did you not send your Messenger to us so that we could follow Your Signs, and be of those who believed?'

**Note:** The answer to this question is implied and the reason why they cannot blame Allāh, is because God always sends warners to people before punishing them for their misdeeds. See chapter 6 verse 132.

\*49. But when the truth came to them from Us, they said, 'Why has he not been given the like of what was given to Moses?' **Had they not rejected what** was given to Moses before they said, **Merely two magicians helping each other.** And they said, **We reject them one and all.**

**Note:** Of the three main opponents of Islām—the Jews, Christians and the idolaters—the Jews are being addressed in this verse. This statement could only have been made by the Jews. When the Holy Qur'ān says that they had rejected what was given to Moses before, it could not have meant that the people of the time of the Holy Prophet (may peace and blessings of Allāh be upon him) of Islām had rejected Moses.

The part of the verse comprising 'innā bikullin kāfirūn' (إِنَّا بِكُلِّ الْغَافِرِينَ) (We reject them one and all) also means that 'we reject all those who come in the name of God with the so-called Signs.' This pinpoints the malady shared by all those who reject the Prophet of their time.

been given the like of what was given to Moses?’ Did they not reject that which was given to Moses before? They say, ‘Two works of sorcery—the *Torah* and the *Qur’ān*—that back up each other.’ And they say, ‘We disbelieve in all.’

قَالُوا لَوْلَا أُوْتِيَٰ مِثْلَ مَا أُوتِيَٰ  
مُوسَىٰ ءَاوَلَمْ يَكْفُرُوا بِمَا أُوتِيَٰ  
مُوسَىٰ مِنْ قَبْلُ ۚ قَالُوا سِحْرَانِ  
تَظَاهَرَآئِنَّ ۗ وَ قَالُوا إِنَّا بِكُلِّ  
كُفْرُونٍ ﴿٥٠﴾

\* 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 اللَّهِ هُوَ  
أَهْدَىٰ مِنْهُمَا أَتَّبِعُهُ إِن كُنْتُمْ  
صَادِقِينَ ﴿٥١﴾

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 بِخَيْرِ هُدًى  
مِّنَ اللَّهِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ  
الظَّالِمِينَ ﴿٥٢﴾

R. 6.

52. And We have, indeed, thoroughly conveyed to them the Word, that they may be admonished.

وَلَقَدْ وَصَّلْنَا لَهُمُ الْقَوْلَ لَعَلَّهُمْ  
يَتَذَكَّرُونَ ﴿٥٣﴾

53. Those to whom We gave the Book before it—they believe in it;

الَّذِينَ آمَنُوا بِالْكِتَابِ مِنْ قَبْلِهِ  
هُم بِهِ يُؤْمِنُونَ ﴿٥٤﴾

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 يَتْلُو عَلَيْهِمْ قَالُوا آمَنَّا بِهِ  
إِنَّهُ الْحَقُّ مِنْ رَبِّنَا إِنَّا كُنَّا مِنْ  
قَبْلِهِ مُسْلِمِينَ ﴿٥٥﴾

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 يَدْرَأُونَ بِالْحَسَنَةِ  
السَّيِّئَةَ وَ مِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٥٦﴾

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 أَعْمَالٌ نَّأْمَلُكُمْ بِهَا  
سَلَامٌ عَلَيْكُمْ ۗ لَا نَبْتَغِي الْجَاهِلِينَ ﴿٥٧﴾

\* 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 إِنْ تَتَّبِعِ الْهُدَى مَعَكَ  
نُتَخَطَفُ مِنْ أَرْضِنَا أَوْ لَمْ نُمَكِّنْ  
لَهُمْ حَرَمًا أَمِنًا يُجْبَى إِلَيْهِ  
ثَمَرَاتُ كُلِّ شَيْءٍ رِزْقًا مِنْ لَدُنَّا  
وَلَئِنْ 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 فِتْلِكَ مَسَكِنُهُمْ 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 أُوتِيتُمْ مِنْ شَيْءٍ فَمَتَاعٌ  
الْحَيَاةِ الدُّنْيَا وَزِينَتُهَا 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 يَقِيهِ كَمَنْ مَتَّعْنَاهُ مَتَاعَ  
الْحَيَاةِ الدُّنْيَا ثُمَّ هُوَ يَوْمَ الْقِيَامَةِ مِنَ  
الْمُخْضَرِينَ ﴿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 ۖ كَمَا غَوَيْنَا ۖ تَبَّرْنَا تَابًا ۖ لِيُكْفَىٰ رِجْسًا مَا كَانُوا يَلْعَنُونَ ﴿٣٦﴾

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 ﴿٣٧﴾

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 ﴿٣٨﴾

\*67. Then all excuses will become obscure to them on that day, and they shall not *even* ask each other.

فَعَمِيَتْ عَلَيْهِمُ الْأَنْبَاءُ يَوْمَئِذٍ فَهُمْ لَا يَتَسَاءَلُونَ ﴿٣٩﴾

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 ﴿٤٠﴾

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 وَتَعَالَىٰ عَمَّا يُشْرِكُونَ ﴿٤١﴾

70. And thy Lord knows what their breasts conceal, and what they reveal.

وَرَبُّكَ يَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ ﴿٤٢﴾

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 ۚ وَ لَهُ الْحُكْمُ ۚ وَإِلَيْهِ تُرْجَعُونَ ﴿٤٣﴾

\*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?’

- \* 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?’

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.

75. And on that day He will call to them and say, ‘Where are My ‘partners,’ whom you so imagined?’

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.

#### 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.

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

- \* 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.

إِلَهُ غَيْرُ اللَّهِ يَا تَيْبِكُمْ بِضِيَاءٍ ط  
أَفَلَا تَسْمَعُونَ ﴿٧٣﴾

قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ  
عَلَيْكُمْ النَّهَارَ سَرْمَدًا إِلَى يَوْمِ  
الْقِيَامَةِ مَنْ إِلَهُ غَيْرُ اللَّهِ يَا تَيْبِكُمْ  
بِلَيْلٍ تَسْكُنُونَ فِيهِ ط أَفَلَا  
تُبْصِرُونَ ﴿٧٤﴾

وَمِنْ رَحْمَتِهِ جَعَلَ لَكُمْ الَّيْلَ وَ  
النَّهَارَ لِتَسْكُنُوا فِيهِ وَ لِتَبْتَغُوا  
مِنْ فَضْلِهِ وَ لَعَلَّكُمْ تَشْكُرُونَ ﴿٧٥﴾

وَ يَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ  
شُرَكَاءِي الَّذِينَ كُنْتُمْ تَزْعُمُونَ ﴿٧٦﴾

وَ نَزَعْنَا مِنْ كُلِّ أُمَّةٍ شَهِيدًا  
فَقُلْنَا هَاتُوا بُرْهَانَكُمْ فَعَلِمُوا  
أَنَّ الْحَقَّ لِلَّهِ وَ ضَلَّ عَنْهُمْ مَا كَانُوا  
يَفْتَرُونَ ﴿٧٧﴾

إِنَّ قَادُونَ كَانَ مِنْ قَوْمِ مُوسَى فَبَغَى  
عَلَيْهِمْ وَ اتَيْنَهُ مِنَ الْكُنُوزِ مَا لَانَ  
مَفَاتِحَهُ لَتَنُوءُ بِالْعُصْبَةِ أُولَى  
الْقُوَّةِ إِذْ قَالَ لَهُ قَوْمُهُ لَا تَفْرَحْ  
إِنَّ اللَّهَ لَا يُحِبُّ الْفَرِحِينَ ﴿٧٨﴾

وَ ابْتَغِ فِي مَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ  
وَ لَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَ

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 ﴿٧٩﴾

قَالَ إِنَّمَا أُوتِيتُهُ عَلَىٰ عِلْمٍ عِنْدِي  
أَوَلَمْ يَعْلَم أَنَّ اللَّهَ قَدْ أَهْلَكَ مِنْ  
قَبْلِهِ مِنَ الْقُرُونِ مَنْ هُوَ أَشَدُّ مِنْهُ  
قُوَّةً وَ أَكْثَرُ جَمْعًا وَلَا يُسْئَلُ عَنْ  
ذُنُوبِهِمُ الْمُجْرِمُونَ ﴿٨٠﴾

فَخَرَجَ عَلَىٰ قَوْمِهِ فِي زِينَتِهِ قَالَ  
الَّذِينَ يُرِيدُونَ الْحَيَاةَ الدُّنْيَا  
يَلَيْتَ لَنَا مِثْلَ مَا أُوتِيَ قَارُونُ إِنَّهُ  
لَذُو حَظٍّ عَظِيمٍ ﴿٨١﴾

وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَيَلَكُمْ  
ثَوَابُ اللَّهِ خَيْرٌ لِمَنْ آمَنَ وَ عَمِلَ  
صَالِحًا وَلَا يُلْقَاهَا إِلَّا الصَّادِقُونَ ﴿٨٢﴾

فَخَسَفْنَا بِهِ وَبِدَارِهِ الْأَرْضَ فَمَا  
كَانَ لَهُ مِنْ فِئَةٍ يَنْصُرُونَهُ مِنْ دُونِ  
اللَّهِ وَمَا كَانَ مِنَ الْمُنتَصِرِينَ ﴿٨٣﴾

وَ أَصْبَحَ الَّذِينَ تَمَتَّوْا مَكَانَهُ  
بِالْأَمْسِ يَقُولُونَ وَيَكَانَ اللَّهُ  
يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ  
عِبَادِهِ وَيَقْدِرُ لَوْ لَا أَنْ مَنَّ اللَّهُ  
عَلَيْنَا لَخَسَفَ بِنَا وَيَكَانَ لَا يُفْلِحُ  
عِ الْكُفْرُونَ ﴿٨٤﴾

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'an* 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﴾  
 مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا  
 وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى الَّذِينَ  
 عَمِلُوا السَّيِّئَاتِ إِلَّا مَا كَانُوا  
 يَعْمَلُونَ ﴿٨٥﴾

إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ  
 لَرَأَدُكَ إِلَىٰ مَعَادٍ قُلْ رَبِّي أَعْلَمُ مَنْ  
 جَاءَ بِالْهُدَىٰ وَمَنْ هُوَ فِي ضَلَالٍ  
 مُّبِينٍ ﴿٨٦﴾

وَمَا كُنْتَ تَرْجُو أَنْ يُلْقَىٰ إِلَيْكَ  
 الْكِتَابُ إِلَّا رَحْمَةً مِنْ رَبِّكَ فَلَا  
 تَكُونَنَّ ظَهِيرًا لِلْكَافِرِينَ ﴿٨٧﴾

وَلَا يَصُدُّكَ عَنْ آيَاتِ اللَّهِ بِعَدَاوَةِ  
 أَنْزَلْنَا إِلَيْكَ وَالَّذِي رَأَىٰ رَبَّهُ  
 يُكَفِّرُنَّ مِنَ الْمُشْرِكِينَ ﴿٨٨﴾

وَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا إِلَهَ  
 إِلَّا هُوَ يُدْعَىٰ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ  
 لِلَّهِ يَرْجِعُ لَهٗ الْحُكْمُ وَاللَّهُ يَرْجِعُونَ ﴿٨٩﴾



رَبُّوعَاقِبَاتِهَا ۷

## سُورَةُ الْعَنْكَبُوتِ مَكِّيَّةٌ ۲۹

آيَاتُهَا ۷۰



## AL-'ANKABŪT

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
2. Alif Lām Mīm.†
- \* 3. Do men think that they will be left alone because they say, 'We believe,' and that they will not be tested?
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.
5. Or do those who commit evil deeds think that they will escape Us? Evil is what they judge.
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.
7. And whoso strives, strives only \* for his own soul; verily Allāh is Independent of all creatures.
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.
- \* 9. And We have enjoined on man kindness to his parents; but if they strive to make thee associate that with Me of which thou hast no knowledge, then obey them not. Unto Me is your return, and I shall inform you of what you did.

†I am Allāh, the All-Knowing.

- \* 3. Do men think that they will be left alone because they say, 'We believe,' and that they will not be **put to trial**?
- \* 7. verily Allāh is Independent of **the entire universe**.
- \* 9. And We have enjoined on man kindness to his parents; but if they **contend with you so that you too may associate partners with Me; of which you have no knowledge whatsoever**, then obey them not.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ۱

الم ۲

اَحْسِبَ النَّاسَ اَنْ يُّتْرَكُوْا اَنْ  
يَّقُوْلُوْا اٰمَنَّا وَهُمْ لَا يُفْتَنُوْنَ ۳وَلَقَدْ فَتَنَّا الَّذِيْنَ مِنْ قَبْلِهِمْ  
فَلْيَعْلَمَنَّ اللّٰهُ الَّذِيْنَ صَدَقُوْا  
وَلْيَعْلَمَنَّ الْكٰذِبِيْنَ ۴اَمْ حَسِبَ الَّذِيْنَ يَعْمَلُوْنَ السَّيِّئٰتِ  
اَنْ يَّشْفِقُوْا نَا سَاءَ مَا يَحْكُمُوْنَ ۵  
مَنْ كَانَ يَرْجُوْا لِقَاءَ اللّٰهِ فَاِنَّ اَجَلَ  
اللّٰهِ لَا يَبُوءُ وَهُوَ السَّمِیْعُ الْعَلِیْمُ ۶وَمَنْ جَاهَدَ فَاِنَّمَّا يَجا هِدْ لِنَفْسِهٖ  
اِنَّ اللّٰهَ لَغَنِيٌّ عَنِ الْعٰلَمِيْنَ ۷  
وَالَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ  
لَنُكَفِّرَنَّ عَنْهُمْ سَيِّئٰتِهِمْ وَ  
لَنَجْزِيَنَّهُمْ اَحْسَنَ الَّذِيْ كَانُوْا  
يَعْمَلُوْنَ ۸وَرَضِيَْنَا الْاِنْسَانَ بِوَالِدَيْهِ حُسْنًا  
وَ اِنْ جَا هَدَكَ لِتُشْرِكَ بِيْ مَا لَيْسَ لَكَ  
بِهٖ عِلْمٌ فَلَا تُطِعْهُمَا اِلَيَّ مَرْجِعُكُمْ  
فَاُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُوْنَ ۹



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 جَاء نَصْرٌ  
مِّن رَّبِّكَ لَيَقُولُنَّ إِنَّا كُنَّا مَعَكُمْ  
أَوْ لَيْسَ 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 بِحَاكِمِينَ ﴿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 مَّعَ  
أَثْقَالِهِمْ وَلَيَسْئَلُنَّ 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 لِلْعَالَمِينَ ﴿١٦﴾

17. And *remember* Abraham when *he* said to his people, 'Worship Allāh and fear Him. That is better

وَابْرَاهِيمَ إِذْ قَالَ لِقَوْمِهِ اعْبُدُوا  
اللَّهَ وَاتَّقُوهُ ذَلِكُمْ خَيْرٌ لَّكُمْ إِنْ

\* 11. Is not Allāh best aware of what is in the **hearts of all the people?**

\* 14. But they shall surely bear their own burdens **as well as burdens other than their own.**

\* 15. ... and he dwelt among them a thousand years **less fifty.**

\* 17. 'Worship Allāh and fear Him. **That would be better for you if only you knew.**

for you if you understand.

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* (أَخِرَّة) there the word *ukhrā* (أُخْرَى) is used. *Ākhirah* (أَخِرَّة) can be simply translated as 'later' *ukhrā* (أُخْرَى) means 'another.' It is obvious therefore the words *ukhrā* (أُخْرَى) and *ākhirah* (أَخِرَّة) when combined would mean: **another type of creation in a later age.**

كُنْتُمْ تَعْلَمُونَ ﴿١٤﴾

رَأَيْتُمْ تَعْبُدُونَ مِنْ دُونِ اللَّهِ أَوْثَانًا  
وَتَخْلُقُونَ إِفْكًا إِنَّ الَّذِينَ  
تَعْبُدُونَ مِنْ دُونِ اللَّهِ لَا يَمْلِكُونَ  
لَكُمْ رِزْقًا فَابْتَغُوا عِنْدَ اللَّهِ  
الرِّزْقَ وَاعْبُدُوهُ وَاشْكُرُوا لَهُ  
لِئَلَّيْهِ تُرْجَعُونَ ﴿١٥﴾

وَإِنْ تَكْفُرْ بُوَاقِعًا كَذَّبَ أُمَمٌ مِّنْ  
قَبْلِكُمْ وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ  
الْمُبِينُ ﴿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 مَنْ يَشَاءُ وَيَرْحَمُ مَنْ  
يَشَاءُ وَإِلَيْهِ تُقْلَبُونَ ﴿١٩﴾

وَمَا أَنْتُمْ بِمُعْجِزِينَ فِي الْأَرْضِ وَلَا  
فِي السَّمَاءِ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ  
دَلِيلٍ وَلَا تَصِيرُ ﴿٢٠﴾

وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ وَ  
لِقَائِهِ أُولَئِكَ يَكْفُرُونَ وَمَنْ كَفَرَ  
مَعِيَ أُولَئِكَ 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 وَمَأْوَاكُمُ النَّارُ وَمَا لَكُم مِّن  
نَّاصِرِينَ ﴿٢٦﴾

27. And Lot believed him; and Abraham said, 'I take refuge with my Lord; surely He is the Mighty, the Wise.'

فَأَمَّا لُوطُ فَأَسْأَلَ رَبِّي مُهَاجِرًا  
إِلَىٰ رَبِّي 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  
وَأَتَيْنَاهُ 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 لَتَأْتُونَ  
الْفَاحِشَةَ مِمَّا سَبَقَكُمْ 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.'

أَأِنَّكُمْ لَتَأْتُونَ الرِّجَالَ وَتَقْطَعُونَ  
السَّبِيلَ وَتَأْتُونَ فِي نَادِيكُمُ  
الْمُنْكَرَ فَمَا كَانَ جَوَابَ قَوْمِهِ  
إِلَّا أَنْ قَالُوا أَئِتِنَا بِعَذَابِ اللَّهِ  
إِنْ كُنْتَ 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 إِنَّ فِيهَا لُوطًا قَالُوا نَحْنُ أَعْلَمُ  
بِمَنْ فِيهَا ۗ لَنُنَجِّيَنَّهُ وَأَهْلَهُ إِلَّا  
أُمَّرَأَتَهُ ۗ إِنَّهَا تَمَثَّل 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 وَصَاقَ بِهِمْ ذُرْعًا ۖ قَالُوا لَا  
تَخَفْ وَلَا تَحْزَنْ ۖ إِنَّا مُنْجِيُونَكَ  
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 مِثْمَهَا آيَةً 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  
يَقُومُوا لِعِبَادَةِ اللَّهِ ۖ وَأَرْجُوا 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 جَثْمِينَ ﴿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 مَّسْكِنِهِمْ ۖ وَرِيبَ لَهُمُ  
الشَّيْطٰنُ أَعْمٰلَهُمْ 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.



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.'

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.

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.

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.

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.'

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.

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.'

وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ  
أَحْسَنُ ۗ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ  
وَقُولُوا آمَنَّا بِالَّذِي أُنزِلَ إِلَيْنَا  
وَأُنزِلَ إِلَيْكُمْ وَالْهَذَا وَاللَّهُمَّ وَاحِدٌ  
نَحْنُ لَهُ مُسْلِمُونَ ﴿٤٧﴾

وَكَذَلِكَ أَنْزَلْنَا إِلَيْكَ الْكِتَابَ  
فَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يُؤْمِنُونَ  
بِهِ وَرَمِيَ هَؤُلَاءِ مَنْ يُؤْمِنُ بِهِ وَمَا  
يَجْحَدُ بِآيَاتِنَا إِلَّا الْكَافِرُونَ ﴿٤٨﴾

وَمَا كُنْتَ تَتْلُو مِنْ قَبْلِهِ مِنْ كِتَابٍ  
وَلَا تَخْطُهُ بِيَمِينِكَ إِذًا لَازِمًا  
الْمُبْطِلُونَ ﴿٤٩﴾

بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ  
أُوتُوا الْعِلْمَ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا  
الظَّالِمُونَ ﴿٥٠﴾

وَقَالُوا لَوْلَا أُنزِلَ عَلَيْهِ آيَاتٌ مِنْ  
رَبِّهِ قُلْ إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ  
وَإِنَّمَا أَنَا نَذِيرٌ مُبِينٌ ﴿٥١﴾

أَوَلَمْ يَكْفِهِمْ أَنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ  
يُتْلَى عَلَيْهِمْ وَإِنَّ فِي ذَلِكَ لَرَحْمَةً  
وَذِكْرًا لِقَوْمٍ يُؤْمِنُونَ ﴿٥٢﴾

قُلْ كَفَى بِاللَّهِ بَيْنِي وَبَيْنَكُمْ  
شَهِيدًا ۗ يَعْلَمُ مَا فِي السَّمَوَاتِ  
وَالْأَرْضِ ۗ وَالَّذِينَ آمَنُوا بِالْبَاطِلِ  
وَكَفَرُوا بِاللَّهِ ۗ أُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٥٣﴾

54. They ask thee to hasten on the punishment; and had there not been an appointed term, the punishment would have come upon them. And it shall surely overtake them unexpectedly, while they perceive not.

55. They ask thee to hasten on the punishment; but verily, Hell is *already* encompassing the disbelievers.

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.*'

57. O My servants who believe! verily, vast is My earth, so worship Me alone.

58. Every soul shall taste of death; then to Us shall you be brought back.

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*,

60. Those who are steadfast, and put their trust in their Lord.

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.

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*?

63. Allāh enlarges *the means of sustenance* for such of His servants as He pleases, and straitens *them* for whom *He pleases*. Surely Allāh has full knowledge of all things.

\* 62. How then are they **led astray**?

وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ ۗ وَلَوْلَا أَجَلٌ مُّسَمًّى لَّجَاءَهُمُ الْعَذَابُ ۗ وَلَيَأْتِيَنَّهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٥٤﴾

يَسْتَعْجِلُونَكَ بِالْعَذَابِ ۗ وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ ﴿٥٥﴾

يَوْمَ يَغْشَاهُمْ الْعَذَابُ مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ أَرْجُلِهِمْ وَيَقُولُ ذُوقُوا مَا كُنتُمْ تَعْمَلُونَ ﴿٥٦﴾

يُعْبَادِي الَّذِينَ آمَنُوا إِنَّ أَرْضِي وَاسِعَةٌ فَإِيَّايَ فَاعْبُدُونِ ﴿٥٧﴾

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ثُمَّ إِلَيْنَا تُرْجَعُونَ ﴿٥٨﴾

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُبَوِّئَنَّهُمْ مِنَ الْجَنَّةِ غُرًّا تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۗ نِعْمَ أَجْرُ الْعَامِلِينَ ﴿٥٩﴾

الَّذِينَ صَبَرُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٦٠﴾

وَكَأَيِّن مِّن دَابَّةٍ لَّا تَحْمِلُ رِزْقَهَا ۗ وَاللَّهُ يَبْزُقُهَا وَإِيَّاكُمْ ۗ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿٦١﴾

وَلَيِّنَ سَأَلْتَهُمْ مَّن خَلَقَ السَّمَوَاتِ وَالْأَرْضِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ لِيَقُولَنَّ اللَّهُ ۚ فَاَنَّىٰ يُؤْفَكُونَ ﴿٦٢﴾

اللَّهُ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ مِن عِبَادِهِ ۗ وَيَقْدِرُ لَهُ ۗ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٦٣﴾

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 مِّن تَرَالِ مِنَ السَّمَاءِ  
مَاءً فَأَخِيَا بِهِ الْآرِضَ مِنْ بَعْدِ مَوْتِهَا  
لَيَقُولَنَّ اللهُ قِيلَ الْحَمْدُ لِلَّهِ بَلْ  
أَكْثَرُهُمْ لَا يَعْقِلُونَ ﴿٦٤﴾

وَمَا هَذِهِ الْحَيَاةُ الدُّنْيَا إِلَّا لَهْوٌ وَ  
لَعِبٌ وَإِنَّ الدَّارَ الْآخِرَةَ لَهِيَ  
الْحَيَاةُ مَلُوكًا نُوَايَعْلَمُونَ ﴿٦٥﴾  
فَإِذَا رَكِبُوا فِي الْفُلِكِ دَعَوْا اللَّهَ  
مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ  
إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ ﴿٦٦﴾

لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ وَيَلِيَعْتَمَتُوا  
فَسَوْفَ يَعْلَمُونَ ﴿٦٧﴾

أَوْ لَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا مِّنَّا  
يَتَخَطَّفُ النَّاسُ مِنْ حَوْلِهِمْ  
أَفِيَا لَبَّا طِيلَ 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﴾





## AL-RŪM

(Revealed before Hijrah)

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

2. Alif Lām Mīm. †

3. The Romans have been defeated,

4. In the land nearby, and they, after their defeat, will be victorious.

5. In a few years—Allāh's is the command before and after *that*—and on that day the believers will rejoice,

6. With the help of Allāh. He helps whom He pleases; and He is the Mighty, the Merciful.

7. Allāh *has made* this promise. Allāh breaks not His promise, but most men know not.

8. They know *only* the outer *aspect* of the life of this world, and of the Hereafter they are utterly unmindful.

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.

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ١

الْم ٢

عَلِبَتِ الرُّومُ ٣

فِي أَدْنَى الْأَرْضِ وَهُمْ مِنْ بَعْدِ  
عَلَيْهِمْ سَيَّغْلِبُونَ ٤

فِي بضعِ سِنِينَ هَذَا الْأَمْرُ مِنْ  
قَبْلِ وَ مِنْ بَعْدِ وَ يَوْمَئِذٍ يَفْرَحُ  
الْمُؤْمِنُونَ ٥

يَنْصُرِ اللَّهُ يَنْصُرُ مَنْ يَشَاءُ وَ هُوَ  
الْعَزِيزُ الرَّحِيمُ ٦

وَ عَدَّ اللَّهُ لَا يُخْلِفُ اللَّهُ وَ عَدَاةً وَلَكِنَّ  
أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ٧

يَعْلَمُونَ ظَاهِرًا مِنَ الْحَيَاةِ  
الدُّنْيَا وَ هُمْ عَنِ الْآخِرَةِ هُمْ  
غَافِلُونَ ٨

أَوَلَمْ يَتَفَكَّرُوا فِي أَنفُسِهِمْ مَا خَلَقَ  
اللَّهُ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا  
بِالْحَقِّ وَ أَجَلٍ مُّسَمًّى وَ لَئِنْ كَثِيرًا  
مِّنَ النَّاسِ بِإِقْبَائِهِمْ  
لَكَفِرُونَ ٩

أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا  
كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ  
كَانُوا أَشَدَّ مِنْهُمْ قُوَّةً وَ أَتَارُوا الْأَرْضَ  
وَ عَمَرُوهَا أَكْثَرَ مِمَّا عَمَرُوهَا وَ  
جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ 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 ﴿١١﴾

ثُمَّ كَانَ عَاقِبَةَ الَّذِينَ أَسَاءُوا  
السُّوْءَىٰ أَنْ كَذَّبُوا بِآيَاتِ اللَّهِ وَ  
كَانُوا بِهَا يَسْتَهْزِءُونَ ﴿١٢﴾

اللَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ ثُمَّ  
لِإِيْهِ تُرْجَعُونَ ﴿١٣﴾

وَ يَوْمَ تَقُومُ السَّاعَةُ يُبْلِسُ  
الْمُجْرِمُونَ ﴿١٤﴾

وَ لَمْ يَكُنْ لَهُمْ مِنْ شُرَكَائِهِمْ شُفَعَاءٌ  
وَ كَانُوا بِشُرَكَائِهِمْ كَافِرِينَ ﴿١٥﴾

وَ يَوْمَ تَقُومُ السَّاعَةُ يَوْمَئِذٍ  
يَتَفَرَّقُونَ ﴿١٦﴾

فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ  
فَهُمْ فِي رَوْضَةٍ يُحْبَرُونَ ﴿١٧﴾

وَ أَمَّا الَّذِينَ كَفَرُوا وَ كَذَّبُوا بِآيَاتِنَا وَ  
لِقَاءِ الْآخِرَةِ فَأُولَٰئِكَ فِي الْعَذَابِ  
مُحْضَرُونَ ﴿١٨﴾

فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَ حِينَ  
تُصْبِحُونَ ﴿١٩﴾

وَ لَهُ الْحَمْدُ فِي السَّمَوَاتِ وَ الْأَرْضِ وَ  
عَشِيًّا وَ حِينَ تُظْهِرُونَ ﴿٢٠﴾

يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَ يُخْرِجُ  
الْمَيِّتَ مِنَ الْحَيِّ وَ يُحْيِي الْأَرْضَ بَعْدَ  
مَوْتِهَا وَ كَذَٰلِكَ تُخْرَجُونَ ﴿٢١﴾



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.

صَرَبَ لَكُمْ مَثَلًا مِّنْ أَنفُسِكُمْ هَلْ لَّكُمْ مِّنْ مَّا مَلَكَتْ أَيْمَانُكُمْ مِّنْ شُرَكَاءَ فِي مَا رَزَقْنَاكُمْ فَأَنتُمْ فِيهِ سَوَاءٌ تَخَافُونَهُمْ كَخِيفَتِكُمْ أَنفُسَكُمْ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْقِلُونَ ﴿٢٩﴾

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.

بَلِ اتَّبَعَ الَّذِينَ ظَلَمُوا أَهْوَاءَهُمْ بِغَيْرِ عِلْمٍ فَمَنْ يَهْدِي مَنْ أَضَلَّ اللَّهُ وَمَا لَهُمْ مِنْ نَّاصِرِينَ ﴿٣٠﴾

\* 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.

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٣١﴾

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—

مُنِيبِينَ إِلَيْهِ وَاتَّقُوهُ وَأَقِيمُوا الصَّلَاةَ وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ ﴿٣٢﴾

33. Of those who split up their religion and have become divided into sects; every party rejoicing in what they have.

مِنَ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ ﴿٣٣﴾

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,

وَإِذَا مَسَّ النَّاسَ ضُرٌّ دَعَوْا رَبَّهُمْ مُنِيبِينَ إِلَيْهِ ثُمَّ إِذَا آذَاهُمْ مِّنْهُ رَحْمَةً إِذَا فَرِيقٌ مِّنْهُمْ بِرَبِّهِمْ يُشْرِكُونَ ﴿٣٤﴾

\* 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.

35. So as to be ungrateful for what We have given them. So enjoy yourselves *awhile*, but soon you will come to know.

لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ فَتَمَتَّعُوا بِهِ  
فَسَوْفَ تَعْلَمُونَ ﴿٣٥﴾

36. Have We sent down to them any authority which speaks *in favour* of what they associate with Him?

أَمْ أَنْزَلْنَا عَلَيْهِمْ سُلْطَانًا فَهُوَ  
يَتَكَلَّمُ بِمَا كَانُوا بِهِ يُشْرِكُونَ ﴿٣٦﴾

\* 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.

وَإِذَا آذَقْنَا النَّاسَ رَحْمَةً فَرِحُوا بِهَا  
وَإِن تُصِبْهُمْ سَيِّئَةٌ بِمَا قَدَّمَتْ  
أَيْدِيهِمْ إِذَا هُمْ يَقْنَطُونَ ﴿٣٧﴾

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.

أَوَلَمْ يَرَوْا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ  
لِمَن يَشَاءُ وَيَقْدِرُ إِنَّ فِي ذَلِكَ  
لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٣٨﴾

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.

فَاتِ ذَا الْقُرْبَىٰ وَحَقَّهُ وَالْمِسْكِينَ  
وَابْنَ السَّبِيلِ ذَٰلِكَ خَيْرٌ لِّلَّذِينَ  
يُرِيدُونَ وَجْهَ اللَّهِ ذَٰلِكَ هُمُ  
الْمُفْلِحُونَ ﴿٣٩﴾

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.

وَمَا آتَيْتُم مِّن رِّبَا لِّيَرْبُوَ فِي أَمْوَالِ  
النَّاسِ فَلَا يَرْبُوا عِنْدَ اللَّهِ وَمَا  
آتَيْتُم مِّن زَكَاةٍ تُرِيدُونَ وَجْهَ  
اللَّهِ فَأُولَٰئِكَ هُمُ الْمُضْعِفُونَ ﴿٤٠﴾

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*.

اللَّهُ الَّذِي خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ  
يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ هَلْ مِنْ  
شُرَكَائِكُمْ مَّنْ يَفْعَلُ مِثْلَ  
شَيْءٍ مِّمَّا سُبْحَنَهُ وَتَعَلَّىٰ عَمَّا يُشْرِكُونَ ﴿٤١﴾

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*.

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا  
كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ  
بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ  
يَرْجِعُونَ ﴿٤٢﴾

\* 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.

43. Say, 'Travel in the earth and see how *evil* was the end of those before you! Most of them were idolaters.'

\* 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.

45. Those who disbelieve will bear *the consequences of* their disbelief; and those who do righteous deeds prepare *good* for themselves,

46. That He, out of His bounty, may reward those who believe and do righteous deeds. Surely, He loves not the disbelievers.

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.

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.

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;

50. Though before that—before it was sent down upon them—they were in despair.

\* 44. So set your face towards the Religion which is upright and helps others to be upright before there comes the day from Allāh for which there will be no averting. On that day they will fall into groups distinct from each other.

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا  
كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلُ  
كَانَ أَكْثَرُهُمْ مُشْرِكِينَ ﴿٤٣﴾

فَاقِمْ وَجْهَكَ لِلدِّينِ الْقَدِيمِ مِن قَبْلِ  
أَنْ يَأْتِيَ يَوْمٌ لَا مَرَدَّ لَهُ مِنَ اللَّهِ  
يَوْمَئِذٍ يَصَّدَّعُونَ ﴿٤٤﴾

مَنْ كَفَرَ فَعَلَيْهِ كُفْرُهُ ۖ وَ مَن عَمِلَ  
صَالِحًا فَلَا نَفْسَهُ يَمْهَدُونَ ﴿٤٥﴾

لِيَجْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ  
مِن فَضْلِهِ ۗ إِنَّهُ لَا يُحِبُّ الْكُفْرِينَ ﴿٤٦﴾

وَ مِن آيَاتِهِ أَنْ يُرْسِلَ الرِّيحَ  
مُبَشِّرَاتٍ ۖ وَلِيُذِيقَكُمْ مِّن رِّحْمَتِهِ  
وَلِتَجْرِيَ الْفُلُكُ بِأَمْرِهِ وَ لِتَبْتَغُوا  
مِن فَضْلِهِ ۗ وَ لَعَلَّكُمْ تَشْكُرُونَ ﴿٤٧﴾

وَ لَقَدْ أَرْسَلْنَا مِن قَبْلِكَ رُسُلًا إِلَىٰ  
قَوْمِهِمْ فَجَاءَهُمْ بِالْبَيِّنَاتِ  
فَانتَقَمْنَا مِنَ الَّذِينَ أَجْرُمُوا ۗ وَ  
كَانَ حَقًّا عَلَيْنَا نَصْرَ الْمُؤْمِنِينَ ﴿٤٨﴾

اللَّهُ الَّذِي يُرْسِلُ الرِّيحَ فَتُحْمَلُهُ  
سَحَابًا فَيَبْسُطُهُ فِي السَّمَاءِ كَيْفَ يَشَاءُ  
وَ يَجْعَلُ السَّحَابَ مُرْتَجًا ۗ فَنَزَلَ مِنَ  
مِن خَلِيلِهِ ۖ فَإِذَا أَصَابَ بِهِ مَن يَشَاءُ  
مِن عِبَادِهِ إِذَا هُمْ يَسْتَبْشِرُونَ ﴿٤٩﴾

وَ لَإِن كَانُوا مِن قَبْلِ أَنْ يُنزَّلَ عَلَيْهِمُ  
مِّن قَبْلِهِ لَمُبْلِسِينَ ﴿٥٠﴾

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.

فَانظُرْ إِلَىٰ اٰثَرِ رَحْمَتِ اللّٰهِ كَيْفَ  
يُحْيِي الْاَرْضَ بَعْدَ مَوْتِهَا ۗ اِنَّ ذٰلِكَ  
لَمُحِي الْمَوْتِ ۗ 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.

وَ لَئِنْ اَرْسَلْنَا رِيْحًا فَرَاوَهُ مُصْفَرًّا  
لَّظَلُّوا مِنْۢ بَعْدِهِ 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 تَسْمِعُ الْمَوْتٰى وَلَا تَسْمِعُ  
الصُّمَّ الدَّعَآءَ رَاۤءَ اٰذَانِهِمْ يَتَوَضَّعُوْنَ ﴿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 تَسْمِعُ اِلَّا مَنْ يُّؤْمِنُ 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  
مِنْۢ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنْۢ بَعْدِ  
قُوَّةٍ ضَعْفًا وَشَيْبَةً ۗ يَخْلُقُ مَا يَشَآءُ ۗ 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.

وَ يَوْمَ تَقُوْمُ السَّاعَةُ يُقْسِمُ  
الْمُجْرِمُوْنَ ۗ مَا لَكُنَّا عَنْ سَاعَةٍ ۗ  
كَذٰلِكَ كَانُوْا يُوَفَّكُوْنَ ﴿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 لَكُنْتُمْ فِي كِتٰبِ اللّٰهِ اِلٰى يَوْمِ  
الْبَعْثِ ۗ فَهٰذَا يَوْمُ الْبَعْثِ وَلَكِنَّكُمْ  
كُنْتُمْ لَا تَخْلَمُوْنَ ﴿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  
مَعٰذِرَتُهُمْ وَلَا هُمْ يُسْتَعْتَبُوْنَ ﴿٥٨﴾

59. And truly, We have set forth for men in this Qur'ān every kind of parable; and indeed, if thou bring

وَ لَقَدْ ضَرَبْنَا لِلنَّاسِ فِيْ هٰذَا الْقُرْآنِ  
مِنْ كُلِّ مَثَلٍ ۗ وَ لَئِنْ جِئْتَهُمْ بِآيَةٍ

\* 58. nor will they be allowed access to His threshold.

them a Sign, those who disbelieve will surely say, ‘You are but liars.’

60. Thus does Allāh seal the hearts of those who have no knowledge.

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.

لَيَقُولَنَّ الَّذِينَ كَفَرُوا إِنْ أَنْتُمْ إِلَّا مُبْطِلُونَ ﴿٥٩﴾

كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى قُلُوبِ الَّذِينَ لَا يَعْلَمُونَ ﴿٦٠﴾

فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَلَا يَسْتَخِفُّكَ الَّذِينَ لَا يُوقِنُونَ ﴿٦١﴾





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 خَلَقُ اللَّهِ فَأَرُونِي مَاذَا 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  
يُبْنِي لَا تَشْرِكْ بِاللَّهِ ۚ إِنَّ الشِّرْكَ  
ظُلْمٌ عَظِيمٌ ﴿١٤﴾

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ ۖ حَمَلَتْهُ  
أُمُّهُ وَهْنًا عَلَى وَهْنٍ وَفِطْلَهُ فِي  
عَمَامِينَ ۚ إِنِ اشْكُرْ لِي وَلِوَالِدَيْكَ ۖ إِلَيَّ  
الْمَصِيرُ ﴿١٥﴾

وَإِن جَاهِدَكَ عَلَىٰ أَن تُشْرِكَ بِي مَا  
لَيْسَ لَكَ بِهِ عِلْمٌ ۖ فَلَا تُطِعْهُمَا وَ  
صَاحِبْهُمَا فِي الدُّنْيَا مَعْرُوفًا وَاتَّبِعْ  
سَبِيلَ مَنْ أَنَابَ إِلَيَّ ۚ ثُمَّ إِلَيَّ مَرْجِعُكُمْ  
فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٦﴾

يُبْنِي ۚ إِنَّهَا إِنْ تَكَ مِثْقَالَ حَبَّةٍ مِنْ  
حَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي  
السَّمَوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا  
اللَّهُ ۚ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ ﴿١٧﴾

يُبْنِي ۚ أَقِمِ الصَّلَاةَ وَآمُرْ بِالْمَعْرُوفِ  
وَأَنْهَ عَنِ الْمُنْكَرِ وَاصْبِرْ عَلَىٰ مَا أَصَابَكَ ۚ  
إِنَّ ذَلِكَ 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 تَصَوِّرْ 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.'

وَاقْصِدْ فِي مَشْيِكَ وَاغْضُضْ 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  
نِعْمَهُ ظَاهِرَةً وَبَاطِنَةً وَمِنَ النَّاسِ  
مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا  
هُدًى وَلَا كِتَابٍ مُنِيرٍ ﴿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?

وإِذْ أَقْبَلُ لَهُمْ آتِيعُوا مَا أَنْزَلَ اللَّهُ  
قَالُوا بَلْ نَتَّبِعُ مَا وَجَدْنَا عَلَيْهِ  
آبَاءَنَا أَوْ لَوْ 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  
إِذْ نَبَأْنَا مَرَجِعُهُمْ فَتَنَّا لَهُم 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.

وَلَيْتَن سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضِ  
لَيَقُولُنَّ 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, Praiseworthy.

لِلّٰهِ 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 شَجَرَةٍ اَقْلَامًا  
وَ الْبَحْرُ يَمْدُهٗ مِنْ بَعْدِهٖ سَبْعَةَ اَبْحُرٍ  
مَّا 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 خَلَقْكُمْ وَا لَا يُخَلِّقُكُمْ اِلَّا كَنَفْسٍ  
وَ اَحَدَةٍ ۗ اِنَّ اللّٰهَ سَمِيْعٌ 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 ۗ كُلٌّ يَجْرِيْ اِلٰى 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 Incomparably Great.

ذٰلِكَ بِاَنَّ اللّٰهَ هُوَ الْحَقُّ وَاَنَّ مَا  
يَدْعُوْنَ مِنْ دُوْنِهٖ الْبٰطِلُ ۗ وَاَنَّ اللّٰهَ  
هُوَ الْعَلِيُّ الْكَبِيْرُ ﴿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 الْفُلْكَ تَجْرِيْ فِي الْبَحْرِ  
بِنِعْمَتِ اللّٰهِ لِيُرِيْكُمْ مِنْ اٰيٰتِهٖ ۗ وَاَنَّ  
فِيْ ذٰلِكَ لَاٰيٰتٍ 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 غَشٰيَهُمْ مَّوْجٌ كَالظُّلُلِ دَعَوْا اللّٰهَ  
مُخْلِصِيْنَ لَهُ الدِّيْنَ ؕ فَلَمَّا نَجَّاهُمْ  
اِلَى الْبَرِّ فَمِنْهُمْ مُّقْتَصِدٌ وَّ مَا يَجْحَدُ  
بِاٰيٰتِنَا اِلَّا كَلٌّ خِتٰرٌ 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 وَأَخْشَوْا يَوْمًا  
لَّا يَجْزِي وَالِدٌ عَنْ وَلَدِهِ وَلَا مَوْلُودٌ  
هُوَ جَارٌ عَنْ وَالِدِهِ شَيْئًا إِنَّ وَعْدَ  
اللَّهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ  
الدُّنْيَا ۗ وَلَا يَغُرَّنَّكُم 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 ۖ وَيُنزِّلُ  
الْغَيْثَ ۖ وَيَعْلَمُ مَا فِي الْأَرْحَامِ ۗ وَمَا  
تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا ۗ وَمَا  
تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ ۗ إِنَّ اللَّهَ  
عَلِيمٌ خَبِيرٌ ﴿٣٥﴾



## AL-SAJDAH

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
2. Alif Lām Mīm. †
3. The revelation of the Book—there is no doubt about it—is from the Lord of the worlds.
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.
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?
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.
7. Such is the Knower of the unseen and the seen, the Mighty, the Merciful,
8. Who has made perfect everything He has created. And He began the creation of man from clay.
9. Then He made his progeny from an extract of an insignificant fluid.
- \* 10. Then He fashioned him and breathed into him of His spirit. And He has given you ears, and eyes, and

† I am Allāh, the All-Knowing.

- \* 10. Then He **balanced** him and breathed into him of His spirit. And He has given you **hearing and eyes and hearts**. But little thanks do you give!

**Note:** The word *fu’ād* (فؤاد) as used in the Holy Qur’ān does not only mean heart, but indicates the ultimate seat of understanding. See 28:11 (Al-Qaṣaṣ), 53:12 (Al-Najm), 46:27 (Al-Aḥqāf) and 14:38 (Ibrāhīm).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾

الْحَمْدُ ﴿٢﴾

تَنْزِيلُ الْكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَبِّ  
الْعَالَمِينَ ﴿٣﴾

أَمْ يَقُولُونَ افترسَهُ ج بَلْ هُوَ الْحَقُّ  
مِنَ رَبِّكَ لِتُنذِرَ قَوْمًا مَّا أَتَهُمْ مِنْ  
نَذِيرٍ مِّن قَبْلِكَ لَعَلَّهُمْ يَهْتَدُونَ ﴿٤﴾

اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَ  
مَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى  
عَلَى الْعَرْشِ ۗ مَا لَكُمْ مِّن دُونِهِ مِنْ  
وَلِيٍّ وَلَا شَفِيعٍ ۗ أَفَلَا تَتَذَكَّرُونَ ﴿٥﴾

يُدَبِّرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْإَرْضِ  
ثُمَّ يَعْرُجُ إِلَيْهِ فِي يَوْمٍ كَانَ  
مِقْدَارُهُ أَلْفَ سَنَةٍ مِّمَّا تَعُدُّونَ ﴿٦﴾

ذَٰلِكَ عَلِيمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزُ  
الرَّحِيمُ ﴿٧﴾

الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ وَبَدَأَ  
خَلْقَ الْإِنْسَانِ مِن طِينٍ ﴿٨﴾

ثُمَّ جَعَلَ نَسْلَهُ مِنْ سُلَالَةٍ مِّن مَّاءٍ  
مَّهِينٍ ﴿٩﴾

ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِنْ رُّوحِهِ وَ  
جَعَلَ لَكُمْ السَّمْعَ وَالْأَبْصَارَ وَ

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.

الْأَفْعِدَّةَ قَلِيلًا مَا تَشْكُرُونَ ﴿١٠﴾

وَقَالُوا إِنْ أَضَلَّكُنَا فِي الْأَرْضِ عَرَانًا  
لَيْفِي خَلْقٍ جَدِيدِهِ بَلْ هُمْ بِلِقَائِ  
رَبِّهِمْ كَافِرُونَ ﴿١١﴾

قُلْ يَتَوَفَّكُم مَّلَكُ الْمَوْتِ الَّذِي  
وُجِّلَ بِكُمْ ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ ﴿١٢﴾

وَلَوْ تَرَىٰ إِذِ الْمُجْرِمُونَ نَاكِسُوا  
رُءُوسِهِمْ عِنْدَ رَبِّهِمْ رَبَّنَا أَبْصَرْنَا  
وَسَمِعْنَا فَانْجِعْنَا نَعْمَلْ صَالِحًا إِنَّا  
مُقْتَنُونَ ﴿١٣﴾

وَلَوْ شِئْنَا لَآتَيْنَا كُلَّ نَفْسٍ هُدًى  
وَلَكِن حَقَّ الْقَوْلُ مِنِّي لَأَمْلَأَنَّ  
جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ  
أَجْمَعِينَ ﴿١٤﴾

فَذُوقُوا يَمَا نَسِيتُمْ لِقَاءَ يَوْمِكُمْ  
هَذَا إِنَّا نَسِينَكُمْ وَذُوقُوا عَذَابَ  
الْخُلْدِ يَمَا كُنْتُمْ تَعْمَلُونَ ﴿١٥﴾

إِنَّمَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا  
ذُكِّرُوا بِهَا خَرُّوا سُجَّدًا وَسَبَّحُوا  
بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ ﴿١٦﴾

تَتَجَافَىٰ فِي جُنُوبِهِمْ عَنِ الْمَضَاجِعِ  
يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا  
رَزَقْنَاهُمْ يُنفِقُونَ ﴿١٧﴾

فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِنْ قُرَّةِ  
أَعْيُنٍ بِجَزَاءِ يَمَا كَانُوا يَعْمَلُونَ ﴿١٨﴾

19. Is he, then, who is a believer like one who is disobedient? They are not equal.

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.

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,'

\* 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*.

23. And who does greater wrong than he who is reminded of the Signs of his Lord and then turns away from them? We will surely punish the guilty.

R. 3.

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.

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.

26. Verily, thy Lord—He will judge between them on the Day of Resurrection concerning that in which they disagree.

27. Does it not guide them how many a generation We have destroyed before them, amid whose

أَفَمَنْ كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا  
لَا يَسْتَوْنَ ﴿١٩﴾

أَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ  
فَلَهُمْ جَنَّاتُ الْمَأْوَىٰ رُزْقًا بِمَا كَانُوا  
يَعْمَلُونَ ﴿٢٠﴾

وَأَمَّا الَّذِينَ فَسَقُوا فَمَأْوَاهُمُ النَّارُ  
كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا  
أُعِيدُوا فِيهَا وَقِيلَ لَهُمْ ذُوقُوا  
عَذَابَ النَّارِ الَّتِي كُنتُمْ بِهَا  
تُكَذِّبُونَ ﴿٢١﴾

وَلَنذِيقَنَّهُمْ مِنَ الْعَذَابِ الْأَدْنَىٰ دُونَ  
الْعَذَابِ الْأَكْبَرِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٢٢﴾

وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ ثُمَّ  
أَعْرَضَ عَنْهَا إِنَّا مِنَ الْمُجْرِمِينَ  
مُنْتَقِمُونَ ﴿٢٣﴾

وَلَقَدْ آتَيْنَا مُوسَىٰ الْكِتَابَ فَلَا تَكُن فِي  
مِرْيَةٍ مِنْ لِقَائِهِ وَجَعَلْنَاهُ هُدًى  
لِّبَنِي إِسْرَائِيلَ ﴿٢٤﴾

وَجَعَلْنَا مِنْهُمْ أُمَّةً يَهْتَدُونَ بِأَمْرِنَا  
لَمَّا صَبَرُوا تَوَكَّلُوا عَلَيْنَا وَلَمْ يَكُنْ لَهُمْ  
كُوْنٌ ﴿٢٥﴾

إِنَّ رَبَّكَ هُوَ يَفْصِلُ بَيْنَهُمْ يَوْمَ  
الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿٢٦﴾

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*.



dwelling 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 فَنَخْرُجُ بِهِ زَرْعًا تَأْكُلُ مِنْهُ  
أَنْعَامُهُمْ وَانْفُسُهُمْ أَفَلَا يُبْصِرُونَ ﴿٢٥﴾

وَيَقُولُونَ مَتَى هَذَا الْفَتْحُ إِنْ كُنْتُمْ  
صَادِقِينَ ﴿٢٦﴾

قُلْ يَوْمَ الْفَتْحِ لَا يَنْفَعُ الَّذِينَ  
كَفَرُوا إِيْمَانُهُمْ وَلَا هُمْ يُنظَرُونَ ﴿٢٧﴾

فَاعْرِضْ عَنْهُمْ وَانْتَظِرْ إِنَّهُمْ  
مُنتَظَرُونَ ﴿٢٨﴾



## AL-AHZĀB

(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 اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ۝۱  
يٰۤاَيُّهَا النَّبِیُّ اتَّقِ اللّٰهَ وَلَا تُطِيعِ الْکٰفِرِیْنَ  
وَ الْمُنٰفِقِیْنَ ؕ اِنَّ اللّٰهَ كَانَ عَلِیْمًا  
حٰکِمًا ۝۲  
وَ اتَّبِعْ مَا یُوحٰی لَیْلَکَ مِنْ رَبِّکَ ؕ اِنَّ  
اللّٰهَ كَانَ بِمَا تَعْمَلُوْنَ حٰخِیْمًا ۝۳  
وَ تَوَكَّلْ عَلٰی اللّٰهِ ؕ وَ کَفٰی بِاللّٰهِ وَکِیْلًا ۝۴  
مَا جَعَلَ اللّٰهُ لِرَجُلٍ مِّنْ قَلْبَیْنِ فِیْ  
جَوْفِهِ ؕ وَ مَا جَعَلَ اَزْوَاجَکُمُ الْمَوْنِ  
تُظْهِرُوْنَ مِنْهُنَّ اُمَّهَاتِکُمْ ؕ وَ مَا جَعَلَ  
اٰذِیْعَیَّآکُمْ اَبْنَآءَکُمْ ؕ ذٰلِکُمْ  
قَوْلُکُمْ بِاَفْوَاهِکُمْ ؕ وَ اللّٰهُ یَقُولُ  
الْحَقَّ وَ هُوَ یَهْدِی السَّبِیْلَ ۝۵  
اُدْعُوْهُمْ لِاَبَائِهِمْ هُوَ اَقْسَطُ  
عِنْدَ اللّٰهِ ؕ اِنْ لَّمْ تَعْلَمُوْا اَبَآءَهُمْ  
فَاٰخَواْنُکُمْ فِی الدِّیْنِ وَ مَوٰلِیْکُمْ ؕ وَ  
لَیْسَ عَلَیْکُمْ جُنَاحٌ فِیْمَا اَخْطَاْتُمْ  
بِهٖ ؕ وَ لٰکِنْ مَّا تَعَمَّدَتْ قُلُوْبُکُمْ وَ کَانَ  
اللّٰهُ عَفُوْرًا رَّحِیْمًا ۝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.'

الرَّبِّي أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ  
وَأَزْوَاجُهُ أُمَّهَاتُهُمْ وَأُولُو الْأَرْحَامِ  
بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ  
مِنَ الْمُؤْمِنِينَ وَالْمُهَاجِرِينَ إِلَّا أَنْ  
تَفْعَلُوا إِلَىٰ أَوْلِيَائِكُمْ مَعْرُوفًا كَانَ  
ذَلِكَ فِي الْكِتَابِ مَسْطُورًا ﴿٤﴾

وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ  
وَمِنكَ وَمِنْ نُوحٍ وَإِبْرَاهِيمَ وَمُوسَىٰ وَ  
عِيسَى ابْنِ مَرْيَمَ وَأَخَذْنَا مِنْهُم مِّيثَاقًا  
غَلِيظًا ﴿٥﴾

لِيَسْأَلَ الصَّادِقِينَ عَنْ صِدْقِهِمْ  
وَأَعَدَّ لِلْكَافِرِينَ عَذَابًا أَلِيمًا ﴿٦﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَةَ  
اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا  
عَلَيْهِمْ رِيحًا وَجُنُودًا لَمْ تَرَوْهَا وَ  
كَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ﴿٧﴾

وَإِذْ جَاءُواكُمْ مِنْ فَوْقِكُمْ وَمِنْ  
أَسْفَلَ مِنْكُمْ وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ  
الْقُلُوبُ الْحَنَاجِرَ وَتَظُنُّونَ بِاللَّهِ  
الظُّنُونًا ﴿٨﴾

هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ وَزُلْزِلُوا  
زُلْزَالًا شَدِيدًا ﴿٩﴾

وَإِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي  
قُلُوبِهِمْ مَرَضٌ مَّا وَعَدَنَا اللَّهُ وَ  
رَسُولُهُ إِلَّا غُرُورًا ﴿١٠﴾

\*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.**

14. And when a party of them said, 'O people of Yathrib<sup>‡</sup>, 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

وَاِذَا قَالَتْ طَائِفَةٌ مِّنْهُمْ يَا اَهْلَ  
يَثْرِبَ لَا مُقَامَ لَكُمْ فَارْجِعُوا ۚ وَ  
يَسْتَاذِنُ فَرِيقٌ مِّنْهُمْ النَّبِيَّ يَقُولُونَ  
ۗ اِنَّ بُيُوتَنَا عَوْرَةٌ ۗ وَمَا هِيَ بِعَوْرَةٍ ۗ  
اِنَّ يُرِيدُونَ اِلَّا فِرَارًا ۗ ﴿١٤﴾

وَلَوْ دَخَلَتْ عَلَيْهِمْ مِّنْ اَقْطَارِهَا ثُمَّ  
سُئِلُوا الْفِتْنَةَ لَا تَوْهَا وَمَا تَلَبَّثُوا  
بِهَا اِلَّا يَسِيْرًا ۗ ﴿١٥﴾

وَلَقَدْ كَانُوا عَاهَدُوا اللّٰهَ مِنْ قَبْلُ لَا  
يُوَلُّوْنَ الْاَدْبَارَ ۗ وَكَانَ عَهْدُ اللّٰهِ  
مَشْهُوْلًا ۗ ﴿١٦﴾

قُلْ لَنْ يَنْفَعَكُمْ الْفِرَارُ اِنْ فَرَرْتُمْ  
مِّنَ الْمَوْتِ اَوْ الْقَتْلِ ۗ وَاِذَا لَمْ  
تَمْتَحِنُوْا اِلَّا قَلِيْلًا ۗ ﴿١٧﴾

قُلْ مَنْ ذَا الَّذِي يَعْصِمُكُمْ مِّنَ اللّٰهِ  
اِنْ اَرَادَ بِكُمْ سُوْءًا اَوْ اَرَادَ بِكُمْ رَحْمَةً ۗ  
وَلَا يَجِدُوْنَ لَهُمْ مِّنْ دُوْنِ اللّٰهِ وَلِيًّا ۗ  
لَا تَصِيْرًا ۗ ﴿١٨﴾

قَدْ يَعْلَمُ اللّٰهُ الْمَعْوَجِيْنَ مِنْكُمْ ۗ وَ  
الْقَابِلِيْنَ لِاِخْوَانِهِمْ هَلُمَّ اِلَيْنَا ۗ وَ  
لَا يَأْتُوْنَ الْبَاسَ اِلَّا قَلِيْلًا ۗ ﴿١٩﴾

اَشْحَةً عَلَيكُمْ ۗ فَاِذَا جَاءَ الْخَوْفُ  
رَاَيْتَهُمْ يَنْظُرُوْنَ اِلَيْكَ تَدُوْرًا عَيْنُهُمْ  
كَالَّذِي يَغْشَى عَلَيْهِ مِنَ الْمَوْتِ ۗ فَاِذَا  
ذَهَبَ الْخَوْفُ سَلَقُوْكُمْ بِالْسِنَةِ  
حَدَادٍ اَشْحَةً عَلٰى الْخَيْرِ ۗ اُولٰٓئِكَ 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 believes in their fight. And Allāh is Powerful, Mighty.

- \*21. They think that the *invading tribes* have not gone away; and in case the tribes invade *again*, they would *rather* wish to be among the nomad Arabs in the desert, asking for news about you.

يُؤْمِنُوا فَآخَضَ اللَّهُ أَعْمَالَهُمْ ۖ وَكَانَ  
ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿٢١﴾

يَحْسَبُونَ الْأَحْزَابَ لَمْ يَذْهَبُوا ۖ وَإِنْ  
يَأْتِ الْأَحْزَابُ يَوَدُّوا لَوْ أَنَّهُمْ  
بَادُونَ فِي الْأَعْرَابِ يَسْأَلُونَ عَن  
أَنْبَاءِكُمْ ۖ وَلَوْ كَانُوا فِيكُمْ مَتَى  
قَتَلُوا إِلَّا قَتِيلًا ﴿٢٢﴾

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ  
حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَ  
الْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ﴿٢٣﴾

وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ ؕ قَالُوا  
هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ  
اللَّهُ وَرَسُولُهُ ۖ وَمَا زَادَهُمْ إِلَّا إِيمَانًا  
وَتَسْلِيمًا ﴿٢٤﴾

مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا  
عَاهَدُوا اللَّهَ عَلَيْهِ ۖ فَمِنْهُمْ مَّن  
قَضَىٰ نَحْبَهُ ۖ وَمِنْهُمْ مَّن يَنْتَظِرُ ۗ وَمَا  
بَدَّلُوا تَبْدِيلًا ﴿٢٥﴾

لِيَجْزِيَ اللَّهُ الصَّادِقِينَ بِصِدْقِهِمْ ۖ وَ  
يُعَذِّبَ الْمُنَافِقِينَ ۖ إِنَّ شَاءَ اللَّهُ أَوْ يَتُوبَ  
عَلَيْهِمْ ۗ إِنَّ اللَّهَ كَانَ غَفُورًا رَّحِيمًا ﴿٢٦﴾

وَرَدَّ اللَّهُ الَّذِينَ كَفَرُوا بِغَيْظِهِمْ لَمْ  
يَنَالُوا آخِرًا ۖ وَكَفَى اللَّهُ الْمُؤْمِنِينَ  
الْقِتَالَ ۗ وَكَانَ اللَّهُ قَوِيًّا عَزِيزًا ﴿٢٧﴾

27. And He brought those of the People of the Book who aided them down from their fortresses and cast terror into their hearts. Some you slew, and some you took captive.

وَأَنْزَلَ الَّذِينَ ظَاهَرُوهُمْ مِنْ أَهْلِ  
الْكِتَابِ مِنْ صَيَاصِيهِمْ 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  
اللَّهُ عَلَىٰ 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 شِئْتُمْ  
تُرِدْنَ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا  
فَتَعَالَيْنَ أُمَتِّعَنَّ وَأَسْرِحُنَّ  
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 تُرِدْنَ اللَّهَ وَرَسُولَهُ  
وَالدَّارَ الْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ  
لِلْمُحْسِنَاتِ مِنْكُنَّ 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.

يُنِسَاءَ النَّبِيِّ مَن يَأْتِ مِنْكُنَّ  
بِفَاحِشَةٍ مُّبِينَةٍ يُضَعَّفْ لَهَا  
العَذَابُ ضِعْفَيْنِ ۗ وَكَانَ ذَلِكَ عَلَى  
اللَّهِ يَسِيرًا ﴿٣١﴾

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 يَتَّقِ اللَّهَ يَجْعَلْ لَهَا جَازًا  
مِمَّا رَزَقَهَا مَرْثَةً ۗ وَأَعْتَدَ  
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.

يُنِسَاءَ 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.

35. And remember what is rehearsed in your houses of the Signs of Allāh and of wisdom. Verily Allāh is the Knower of subtleties, All-Aware.

R. 5.

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.

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.

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.'

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَكَرَّرْنَ  
تَكْرُرًا الْجَاهِلِيَّةِ الْأُولَىٰ وَاقِمْنَ  
الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ  
وَرَسُولَهُ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ  
عَنكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ  
تَطْهِيرًا ﴿٣٤﴾

وَإِذْ كُنَّ مَا يَمِثُلُنَّ فِي بُيُوتِكُنَّ مِنْ آيَاتِ  
اللَّهِ وَالْحِكْمَةِ إِنَّ اللَّهَ كَانَ لَطِيفًا  
خَبِيرًا ﴿٣٥﴾

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ  
وَالْمُؤْمِنَاتِ وَالْمُؤْمِنَاتِ وَالْقَنَاتِ  
وَالْقَنَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ  
وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَشِيعِينَ  
وَالْخَشِيعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ  
وَالصَّائِمِينَ وَالصَّائِمَاتِ وَالْحَافِظِينَ  
فُرُوجَهُمْ وَالْحَافِظَاتِ وَالذَّاكِرِينَ  
اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ  
لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ﴿٣٦﴾

وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَىٰ  
اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ  
الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ  
فَقَدْ صَلَّ صِلًا مُمِينًا ﴿٣٧﴾

وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَ  
أَنْعَمْتَ 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.

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.

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—

40. Those who delivered the Messages of Allāh and feared Him, and feared none but Allāh. And sufficient is Allāh as a Reckoner.

41. Muḥammad is not the father of any of your men, but *he is* the Messenger of Allāh and the Seal of the Prophets; and Allāh has full knowledge of all things.

R. 6.

42. O ye who believe! remember Allāh with much remembrance;

43. And glorify Him morning and evening.

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.

45. Their greeting on the day when they meet Him will be, 'Peace.' And He has prepared for them an honourable reward.

مُبْرِيُونَ تَخْشَى النَّاسَ ۗ وَاللَّهُ أَحَقُّ  
أَنْ تَخْشَاهُ ۗ فَلَمَّا قَضَى زَيْدٌ مِّنْهَا  
وَطَرًا زَوَّجْنَاكَ بِهَا لِي لَا يَكُونَ عَلَى  
الْمُؤْمِنِينَ حَرَجٌ فِي أَزْوَاجِ  
أَدْعِيَائِهِمْ إِذَا قَضَوْا مِنْهُنَّ وَطَرًا ۗ  
وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا ﴿٣٨﴾

مَا كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ فِيمَا فَرَضَ  
اللَّهُ لَهُ ۗ سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا  
مِنْ قَبْلُ ۗ وَكَانَ أَمْرُ اللَّهِ قَدَرًا  
مَّقْدُورًا ﴿٣٩﴾

وَالَّذِينَ يَبِغُونَ رِسَالَاتِ اللَّهِ  
وَيَخْشَوْنَ اللَّهَ وَلَا يَخْشَوْنَ أَحَدًا إِلَّا  
اللَّهَ ۗ وَكَفَى بِاللَّهِ حَسِيبًا ﴿٤٠﴾

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ  
وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ۗ  
وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٤١﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا  
كَثِيرًا ﴿٤٢﴾

وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ﴿٤٣﴾

هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلَائِكَتُهُ  
لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ ۗ  
وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا ﴿٤٤﴾

تَحِيَّتُهُمْ يَوْمَ يَلْقَوْتَهُ 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 شَاهِدًا  
وَمُبَشِّرًا وَنَذِيرًا ﴿٣٦﴾

وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا  
مُنِيرًا ﴿٣٧﴾

وَبَشِّرِ الْمُؤْمِنِينَ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نَكَحْتُمُ  
الْمُؤْمِنَاتِ ثُمَّ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ  
تَمْسُوهُنَّ فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَّةٍ  
تَعْتَدُونَ لَهَا فَمَتَّعُوهُنَّ وَسِرَّحُوهُنَّ  
سَرَاحًا جَمِيلًا ﴿٤٠﴾

وَلَا تَطِيعِ الْكُفْرِينَ وَالْمُنَافِقِينَ وَدَعَا  
أَذْهُبَهُمْ وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَى بِاللَّهِ  
وَكَيْلًا ﴿٣٩﴾

يَا أَيُّهَا النَّبِيُّ إِنَّا أَعْلَلْنَا لَكَ أَزْوَاجَكَ  
الَّتِي آتَيْتَ أُجُورَهُنَّ وَمَا مَلَكَتْ  
بِيَمِينِكَ مِمَّا آتَاكَ اللَّهُ عَلَيْكَ وَبَنَاتِ  
عَمِّكَ وَبَنَاتِ عَمَّتِكَ وَبَنَاتِ خَالَكَ وَ  
بَنَاتِ خَالَتِكَ الَّتِي هَا جَزَنَ مَعَكَ  
وَأَمْرَأَةً مُؤْمِنَةً إِنْ وَهَبْتَ نَفْسَهَا  
لِلنَّبِيِّ إِنْ أَرَادَ النَّبِيُّ أَنْ يَسْتَنْكِحَهَا  
خَالِصَةً لَكَ مِنْ دُونِ الْمُؤْمِنِينَ قَدْ  
عَلِمْنَا مَا قَرَضْنَا عَلَيْهِمْ فِي أَزْوَاجِهِمْ  
وَمَا مَلَكَتْ أَيْمَانُهُمْ لِكَيْلًا يَكُونُ 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﴾

تُرْجِي مَنْ تَشَاءُ مِنْهُنَّ وَتُعْوَئِي رَأْسَكَ  
مَنْ تَشَاءُ ۚ وَمَنْ ابْتَغَيْتِ 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 بَعْدِ 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 ۖ وَلَئِنْ رَأَوْا  
دُعَيْتُمْ فَأَدْخُلُوا فَإِذَا طَعِمْتُمْ  
فَانْتَشِرُوا وَلَا مُسْتَأْنِسِينَ لِحَدِيثٍ ۚ  
إِنَّ ذَٰلِكُمْ كَانَ يُؤْذِي النَّبِيَّ فَيَسْتَحْيِي  
مِنْكُمْ ۚ وَاللَّهُ لَا يَسْتَحْيِي مِنَ الْحَقِّ ۚ وَإِذَا  
سَأَلْتُمُوهُنَّ مَتَاعًا فَسْأَلُوهُنَّ مِنْ  
وَرَاءِ حِجَابٍ ۚ ذَٰلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ  
وَقُلُوبِهِنَّ ۚ وَمَا كَانَ لَكُمْ أَنْ تُؤْذُوا

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.

رَسُولَ اللَّهِ وَلَا أَنْ تَنْحِجُوا أَزْوَاجَهُ  
مِنْ بَعْدِهِ أَبَدًا إِنَّ ذَلِكَ كَانَ  
عِنْدَ اللَّهِ عَظِيمًا ﴿٥٣﴾

إِنْ تُبْدُوا شَيْئًا أَوْ تُخْفُوهُ فَإِنَّ اللَّهَ  
كَانَ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٥٤﴾

لَا جُنَاحَ عَلَيْهِنَّ فِي آبَائِهِنَّ وَلَا  
أَبْنَائِهِنَّ وَلَا إِخْوَانِهِنَّ وَلَا آبَنَاءِ  
إِخْوَانِهِنَّ وَلَا أَخَوَاتِهِنَّ وَلَا  
نِسَائِهِنَّ 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 وَ  
سَلِّمُوا تَسْلِيمًا ﴿٥٧﴾

إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ  
اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ  
عَذَابًا مُهِينًا ﴿٥٨﴾

وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَ  
الْمُؤْمِنَاتِ بِغَيْرِ مَا اكْتَسَبُوا فَقَدْ  
إِذَا حَتَمْتُمْ بُهْتَانًا وَإِذَا مُمِيتُمْ

يَا أَيُّهَا النَّبِيُّ قُلْ لَأَزْوَاجِكَ وَبَنَاتِكَ وَ  
نِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ  
جَلَابِئِهِنَّ ۗ ذَلِكَ أَدْنَىٰ أَنْ يُعْرَفْنَ  
فَلَا يُؤْذَيْنَ ۗ وَكَانَ اللَّهُ غَفُورًا  
رَّحِيمًا ﴿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.

62. *Then they will be accursed.* Wherever they are found, they will be seized, and cut into pieces.

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.

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?

65. Allāh has surely cursed the disbelievers, and has prepared for them a burning fire,

66. Wherein they will abide for ever. They will find *therein* no friend nor helper.

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!'

68. And they will say, 'Our Lord, we obeyed our chiefs and our great ones and they led us astray from the way.

69. 'Our Lord, give them double punishment and curse them with a very great curse.'

R. 9.

\*70. O ye who believe! be not like those who vexed and slandered Moses; but Allāh cleared him of

\*61. If the hypocrites, and those in whose hearts there is disease, and those who spread baseless rumours in the city, do not desist, We shall surely make you stand up against them; then they will no longer tarry around you but a little.

\*70. O ye who believe! Be not like those who vexed *and slandered* Moses; Allāh cleared him of what they spoke *of him*.

لَمَنْ لَّمْ يَنْتَهُ الْمُنْفِقُونَ وَالَّذِينَ فِي  
قُلُوبِهِمْ مَّرَضٌ وَالْمُرْجِفُونَ فِي  
الْمَدِينَةِ لَنُغْرِبَنَّكَ بِهِمْ ثُمَّ لَا  
يُجَاوِرُونَكَ فِيهَا إِلَّا قَلِيلًا ﴿٦١﴾

فَلَمَّحُورِينَ ۖ أَيَّمَا تَقَفُّوْا أُخِذُوا وَ  
فُتِلُوا تَفْتِيلًا ﴿٦٢﴾

سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ ۖ وَ  
لَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا ﴿٦٣﴾

يَسْأَلُكَ النَّاسُ عَنِ السَّاعَةِ ۗ قُلْ  
إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ ۖ وَمَا يُدْرِيكَ  
لَعَلَّ السَّاعَةَ تَكُونُ قَرِيبًا ﴿٦٤﴾

إِنَّ اللَّهَ لَعَنَ الْكُفْرِينَ وَآمَدَ لَهُمْ  
سَعِيرًا ﴿٦٥﴾

خَالِدِينَ فِيهَا أَبَدًا ۖ لَا يَجِدُونَ وَرِيًّا وَ  
لَا نَصِيرًا ﴿٦٦﴾

يَوْمَ ثَقُلَتْ وُجُوهُهُمْ فِي النَّارِ  
يَقُولُونَ يَلَيْتَنَّا أَطَعْنَا اللَّهَ وَ  
أَطَعْنَا الرَّسُولَ ﴿٦٧﴾

وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَ  
كُبَرَاءَنَا فَأَضَلُّونَا السَّبِيلًا ﴿٦٨﴾

رَبَّنَا آتِهِمْ ضِعْفَيْنِ مِنَ الْعَذَابِ  
وَالْعَنَهُمْ لَعْنًا كَبِيرًا ﴿٦٩﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا  
كَالَّذِينَ أَذَا مَوْسَى فَبَرَّاهُ اللَّهُ وَمَا

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. 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 ۝

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَ  
قُولُوا قَوْلًا سَدِيدًا ۝

يُضَلِّحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ  
ذُنُوبَكُمْ ۗ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ  
فَقَدْ فَازَ فَوْزًا عَظِيمًا ۝

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ  
وَ الْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ  
يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا  
الْإِنْسَانُ ۗ إِنَّهُ كَانَ ظَلُومًا جَهُولًا ۝

لِيُعَذِّبَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ  
وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ  
وَيَتُوبَ اللَّهُ عَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ  
وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ۝

\* 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 اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ۝۱

اَلْحَمْدُ لِلّٰهِ الَّذِیْ لَهٗ مَا فِی السَّمٰوٰتِ وَ  
مَا فِی الْاَرْضِ وَ لَهٗ الْحَمْدُ فِی الْاٰخِرَةِ ۝  
وَ هُوَ الْحَكِیْمُ الْخَبِیْرُ ۝۲

یَعْلَمُ مَا یَلْبِغُ فِی الْاَرْضِ وَ مَا یُخْرِجُ  
مِنْهَا وَ مَا یَنْزِلُ مِنَ السَّمَاءِ وَ مَا  
یَعْرُبُ فِیْهَا ۝ وَ هُوَ الرَّحِیْمُ الْغَفُوْرُ ۝۳

وَ قَالَ الَّذِیْنَ كَفَرُوْا لَا تَأْتِنَا  
السَّاعَةُ ۝ قُلْ بَلٰی وَ رَبِّیْ لَتَأْتِیَنَّكُمْ ۝  
عَلِیْمُ الْغَیْبِ ۝ لَا یَعْرُبُ عَنْهُ مِثْقَالُ  
ذَرَّةٍ فِی السَّمٰوٰتِ وَ لَا فِی الْاَرْضِ وَ لَا  
اَصْغَرُ مِنْ ذٰلِكَ وَ لَا اَكْبَرُ ۝ اَلَا فِیْ كِتٰبِ  
مُبِیْنٍ ۝۴

لَیَجْزِیَ الَّذِیْنَ اٰمَنُوْا وَ عَمِلُوْا  
الصَّٰلِحٰتِ ۝ اُولٰٓئِكَ لَهُمْ مَغْفِرَةٌ ۝ وَ  
رِزْقٌ كَرِیْمٌ ۝۵

وَ الَّذِیْنَ سَعَوْا فِیْ اٰیٰتِنَا مُعْجِزِیْنَ  
اُولٰٓئِكَ لَهُمْ عَذَابٌ وَّ شَدِیْدٌ ۝۶

وَ یَرٰی الَّذِیْنَ اُوْتُوْا الْعِلْمَ الَّذِیْ  
اُنزِلَ اِلَيْكَ مِنْ رَبِّكَ هُوَ الْحَقُّ ۝ وَ  
یَهْدِیْهِ اِلٰی صِرٰطٍ الْعَزِیْزِ الْحَمِیْدِ ۝۷

وَ قَالَ الَّذِیْنَ كَفَرُوْا هَلْ نَدُلُّكُمْ عَلٰی  
رَجُلٍ یُنَبِّئُكُمْ اِذَا مُرِّقْتُمْ كُلًّا  
مُمَرِّقًا ۝ اِنَّكُمْ لَفِیْ خَلْقٍ جَدِیْدٍ ۝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.

أَفْتَرَى عَلَى اللَّهِ كَذِبًا أَمْ بِهِ جِنَّةٌ  
بَلِ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ فِي  
الْعَذَابِ وَالضَّلِيلِ 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 إِلَى مَا بَيْنَ أَيْدِيهِمْ وَ  
مَا خَلْفَهُمْ مِنَ السَّمَاءِ وَالْأَرْضِ إِنْ  
نَشَاءُ نَحْنِسُ بِهِمُ الْأَرْضَ أَوْ نُسْقِطُ  
عَلَيْهِمْ كِسْفًا مِنَ السَّمَاءِ إِنْ فِي  
ج. ذَلِكَ لَآيَةً لِّرَجُلٍ عَبْدٍ مُنِيبٍ ﴿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 يَجْعَلُ  
أُورِيٍّ مَعَهُ وَالطَّيْرَ بِرِئَاكَ لَهُ  
الْحَدِيدَ ﴿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.'

إِنِ اعْمَلْ سَابِغَاتٍ وَقَدِّرْ فِي السَّرْدِ وَ  
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.

وَلِسُلَيْمَانَ الرِّيحَ غَدُوًّا شَهْرًا وَ  
رَوَاحًا شَهْرًا وَ أَسَلْنَا لَهُ عَيْنَ  
الْقِطْرِ وَ مِنَ الْجِنِّ مَن يَعْمَلُ بَيْنَ  
يَدَيْهِ بِأُذُنٍ رَّبِّهِمْ وَ مَن يَزُجُّ  
مِنْهُمْ عَنِ أَمْرِنَا لُذُفُهُمْ مِنْ  
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  
رُسِيَّتٍ وَ اعْمَلُوا 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**,

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 الشَّاكِرُونَ ﴿١٥﴾

فَلَمَّا قَضَيْنَا عَلَيْهِ الْمَوْتَ مَا دَلَّهُمْ  
عَلَىٰ مَوْتِهِ إِلَّا دَابَّةٌ الْأَرْضِ تَأْكُلُ  
مِنْ سَاتِهِ ۖ فَلَمَّا خَرَّ تَبَيَّنَتِ الْجِنُّ  
أَن لَّهُمْ كَانُوا يَعْلَمُونَ الْغَيْبَ مَا  
كُنْتُمْ فِي الْعَذَابِ الْمُهِينِ ﴿١٥﴾

لَقَدْ كَانَ لِسَبَإٍ فِي مَسْكَنِهِمْ آيَةٌ ۗ  
جَنَّتَيْنِ عَنْ يَمِينٍ وَشِمَالٍ ۗ كُلُوا مِنْ  
رِزْقِ رَبِّكُمْ وَاشْكُرُوا لَهُ ۗ بَلَدَةٌ  
طَيِّبَةٌ ۗ وَرَبُّ غَفُورٌ ﴿١٦﴾

فَاعْرَضُوا فَاذْسَلْنَا عَلَيْهِمْ سَيْلَ  
الْعَرَمِ ۗ وَبَدَّلْنَاهُمْ بِجَنَّتَيْهِمْ جَنَّتَيْنِ  
ذَوَاتِیْ اٰكْلٍ خَمْطٍ وَّاٰثِلٍ وَّشِیْءٍ مِّنْ  
سِدْرِ قَلِيلٍ ﴿١٧﴾

ذٰلِكَ جَزَآئِنَهُمْ بِمَا كَفَرُوْا ۗ وَهَلْ  
نُجْزِيْٓ اِلَّا الْكَافِرِيْنَ ﴿١٨﴾

وَجَعَلْنَا بَيْنَهُمْ وَبَيْنَ الْقُرَىٰ الَّتِي  
بَرَكْنَا فِيهَا قُرَىٰ ظَاهِرَةً ۗ وَجَعَلْنَا  
فِيهَا السِّيْرَ ۗ سَيِّرُوْا فِيهَا لَيَالِيَ ۗ  
اَيَّامًا مَّامِنِيْنَ ﴿١٩﴾

فَقَالُوْا رَبَّنَا بَعْدَ بَيْنِ اَسْفَارِنَا ۗ  
ظَلَمُوْا اَنْفُسَهُمْ وَجَعَلْنَاهُمْ اَحَادِيْثَ



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 Mighty, the Wise.'

وَمَرَقْنَهُمْ حُلَّ مَمَرِّقٍ ؕ إِنَّ فِي ذَلِكَ  
لَآيَاتٍ لِّحُلِّ صَبَّارٍ شَكُورٍ ﴿٢٠﴾

وَلَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ  
فَاتَّبَعُوهُ إِلَّا فَرِيقًا مِّنَ الْمُؤْمِنِينَ ﴿٢١﴾

وَمَا كَانَ لَهُ عَلَيْهِم مِّن سُلْطٰنٍ إِلَّا  
لِنَعْلَمَ مَنْ يُّؤْمِنُ بِالْآخِرَةِ وَمَنْ هُوَ  
مِنْهَا فِي شَكٍّ ؕ وَرَبُّكَ عَلَىٰ كُلِّ شَيْءٍ  
حَفِيظٌ ﴿٢٢﴾

قُلِ ادْعُوا الَّذِينَ زَعَمْتُمْ مِّن دُونِ  
اللَّهِ لَا يَمْلِكُونَ مِثْقَالَ ذَرَّةٍ فِي  
السَّمٰوٰتِ وَلَا فِي الْأَرْضِ وَمَا لَهُمَا  
مِن شَرِكٍ ؕ مَا لَهُ مِنْهُمْ مِّن ظٰهِيٍّ ﴿٢٣﴾

وَلَا تَنْفَعُ الشِّفَاعَةُ عِنْدَهُ إِلَّا لِمَنْ  
أُذِنَ لَهُ ؕ حَتَّىٰ إِذَا فُزِّعَ عَن قُلُوبِهِمْ  
قَالُوا مَاذَا قَالَ رَبُّكُمْ ؕ قَالُوا الْحَقُّ  
هُوَ الْعَلِيُّ الْكَبِيرُ ﴿٢٤﴾

قُل مَن يَزِدُّكُمْ مِّن السَّمٰوٰتِ وَالْأَرْضِ  
قُلِ اللّٰهُ ؕ وَإِنَّا أَوْ إِيَّاكُمْ لَعَلَّ هُدًى أَوْ فِي  
ضَلٰلٍ 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 أَلْحَقْتُمْ بِهِ شُرَكَاءَ  
كَلًّا ؕ بَلْ هُوَ اللّٰهُ 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.

وَمَا أَرْسَلْنَاكَ إِلَّا حَاقَّةً لِّلنَّاسِ  
بَشِيرًا وَنَذِيرًا وَلَٰكِنَّ أَكْثَرَ النَّاسِ  
لَا يَعْلَمُونَ ﴿٢٩﴾

30. And they say, 'When will this promise *be fulfilled*, if you are truthful?'

وَيَقُولُونَ مَتَىٰ هَٰذَا الْوَعْدُ إِن كُنتُمْ  
صٰرِقِينَ ﴿٣٠﴾

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*.'

قُلْ لَكُمْ مِيعَادُ يَوْمٍ لَّا تَسْتَأْخِرُونَ  
وَلَا تَسْتَقْدِمُونَ ﴿٣١﴾

R. 4.

32. And those who disbelieve say, 'We will never believe in this Qur'ān, nor in what is before it;' and couldst thou see when the wrongdoers will be made to stand before their Lord, throwing back on one another the blame. Those who were considered weak will say to those who were proud, 'Had it not been for you, we should surely have been believers.'

وَقَالَ الَّذِينَ كَفَرُوا لَن نُّؤْمِنَ بِهَٰذَا  
الْقُرْآنِ وَلَا بِالَّذِي بَيْنَ يَدَيْهِ  
وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ مَوْدُوْعُونَ  
عِندَ رَبِّهِمْ ۖ يَرْجِعُ بَعْضُهُمْ إِلَىٰ  
بَعْضٍ يَلْقَوْنَ فِيهَا يَقُولُ الَّذِينَ  
اسْتَضَعِفُوا لِّلَّذِينَ اسْتَكْبَرُوا لَوْ لَّا  
أَنتُمْ لَكُنَّا مُؤْمِنِينَ ﴿٣٢﴾

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.'

قَالَ الَّذِينَ اسْتَكْبَرُوا لِّلَّذِينَ  
اسْتَضَعِفُوا أَنَحْنُ صَدَدْنَاكُمْ عَنِ  
الْهُدَىٰ بَعْدَ إِذْ جَاءَكُمْ بَلْ كُنتُمْ  
مُجْرِمِينَ ﴿٣٣﴾

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.

وَقَالَ الَّذِينَ اسْتَضَعِفُوا لِّلَّذِينَ  
اسْتَكْبَرُوا بَلْ مَكْرَ الْإِنبِيَاءِ وَالتَّهَادِ  
إِذْ تَأْمُرُونَنَا أَن نَّكْفُرَ بِاللهِ وَ  
نَجْعَلَ لَهٗ آتِدَادًا وَ اسْرُوا  
التَّدَامَةَ لَمَّا رَأَوُا الْعَذَابَ وَ  
جَعَلْنَا الْأَغْلَلَ فِي آعْنَاقِ الَّذِينَ  
كَفَرُوا وَ هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا  
يَعْمَلُونَ ﴿٣٤﴾

\* 35. And We never sent a Warner to any city but the wealthy ones thereof said, 'Surely, we disbelieve

وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّنْ نَّذِيرٍ  
إِلَّا قَالَ مُتْرَفُوهَا إِنَّا بِمَا

\* 35. And We never sent a Warner to any **township** but the wealthy ones thereof said, 'Surely, we disbelieve in what you have been sent with.'

in what you have been sent with.'

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 *ijyākum* (إِيَّاكُمْ) seems to have been omitted. The insertion of the word 'in particular,' therefore, seems to be appropriate.

أُرْسِلْتُمْ بِهِ كَفْرُؤُنَ ۚ

وَقَالُوا نَحْنُ أَكْثَرُ أَمْوَالًا وَ أَوْلَادًا

وَمَا نَحْنُ بِمُعَذَّبِينَ ۚ

قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَنْ

يَشَاءُ وَيَقْدِرُ وَلَكِنَّ أَكْثَرَ النَّاسِ

لَا يَعْلَمُونَ ۚ

وَمَا أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ بِآيَاتِنَا

تُقَرَّبُكُمْ عِنْدَنَا زُلْفَىٰ إِلَّا مَنْ أَمَنَ

وَعَمِلَ صَالِحًا زَاوَالِيكَ لَهُمْ جَزَاءُ

الضَّعْفِ بِمَا عَمِلُوا وَ هُمْ فِي

الْعُرْفِ أَمْنُونَ ۚ

وَالَّذِينَ يَسْعَوْنَ فِي آيَاتِنَا

مُعْجِزِينَ أُولَئِكَ فِي الْعَذَابِ

مُحْضَرُونَ ۚ

قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ

مِنْ عِبَادِهِ وَ يَقْدِرُ لَهُ وَ مَا

أَنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ ۚ

وَ هُوَ خَيْرُ الرِّزْقِينَ ۚ

وَيَوْمَ يَجْمَعُهُمْ جَمِيعًا ثُمَّ يَقُولُ

لِلْمَلَائِكَةِ أَهَؤُلَاءِ إِيَّاكُمْ كَانُوا

يَعْبُدُونَ ۚ

قَالُوا سُبْحٰنَكَ أَنْتَ وَلِيِّنَا مِنْ

دُونِهِمْ ۚ بَلْ كَانُوا يَعْبُدُونَ الْجِنَّ ۚ

أَكْثَرُهُمْ بِهِمْ مُؤْمِنُونَ ۚ

فَالْيَوْمَ لَا يَمْلِكُ بَعْضُكُمْ لِبَعْضٍ

تَفْعًا وَ لَا ضِرًّا وَ نَقُولُ لِلَّذِينَ

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 ذُو قُوَا عَذَابِ النَّارِ الَّتِي كُنْتُمْ  
بِهَا تُكذِّبُونَ ﴿٣٣﴾

وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالُوا  
مَا هَذَا إِلَّا رَجُلٌ يُرِيدُ أَنْ يَبْصُدَ كُمْ  
عَمَّا كَانُوا يَعْبُدُونَ آبَاءَكُمْ وَقَالُوا مَا  
هَذَا إِلَّا إِفْكٌ مُّفْتَرَىٰ ۚ وَقَالَ  
الَّذِينَ كَفَرُوا لِلْحَقِّ لَمَّا جَاءَهُمْ ۗ إِنَّ  
هَذَا إِلَّا سِحْرٌ مُّبِينٌ ﴿٣٤﴾

وَمَا آتَيْنَهُمْ مِنْ كُتُبٍ يَدْرُسُونَهَا  
وَمَا أَرْسَلْنَا إِلَيْهِمْ قَبْلَكَ مِنْ  
نَذِيرٍ ﴿٣٥﴾

وَكَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ ۗ وَمَا  
بَلَغُوا مِخْشَارَ مَا آتَيْنَهُمْ فَكَذَّبُوا  
رُسُلِي ۚ فَكَيْفَ كَانَ نَكِيرِ ﴿٣٦﴾

قُلْ إِنَّمَا أَعِظُكُمْ بِوَاحِدَةٍ ۚ أَنْ  
تَقُومُوا لِلَّهِ مِثْلِيَ وَفُرَادَىٰ ثُمَّ  
تَتَفَكَّرُونَ مَا بِصَاحِبِكُمْ مِنْ  
جِنَّةٍ ۚ إِنْ هُوَ إِلَّا نَذِيرٌ لَكُمْ بَيْنَ  
يَدَيْ عَذَابٍ شَدِيدٍ ﴿٣٧﴾

قُلْ مَا سَأَلْتُكُمْ مِنْ أَجْرٍ فَهُوَ لَكُمْ ۚ  
إِنْ أَجْرِي إِلَّا عَلَى اللَّهِ ۚ وَهُوَ عَلَىٰ  
شَيْءٍ شَهِيدٌ ﴿٣٨﴾

قُلْ إِنَّ رَبِّي يَبْفُؤُفُ بِالْحَقِّ ۚ عَلَامُ  
الْغُيُوبِ ﴿٣٩﴾

قُلْ جَاءَ الْحَقُّ وَ مَا يُبْدِيءُ الْبَاطِلَ وَ  
مَا يُعِيدُ ﴿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.'

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.

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,

\* 54. While they had disbelieved in it before? And they are uttering conjectures from a far-off place.

55. And a barrier will be placed between them and that which they long for, as was done with the likes of them before. They too were in disquieting doubt indeed.

\* 53. **Note:** It simply means that having distanced themselves earlier from it, they could not attain faith at the time of punishment.

\* 54. **Verily, they had rejected it earlier, indulging in wild conjectures from a distant position.**

قُلْ إِنْ ضَلَلْتُ فَإِنَّمَا أَضَلُّ عَلَى  
نَفْسِي ۚ وَإِنْ اهْتَدَيْتُ فِيمَا يُوحِي  
إِلَيَّ رَبِّي ۚ إِنَّهُ سَمِيعٌ قَرِيبٌ ﴿٥١﴾

وَلَوْ تَرَى إِذْ قُرِعُوا فَلَا فَوْتَ وَ  
أُخِذُوا مِنْ مَّكَانٍ قَرِيبٍ ﴿٥٢﴾

وَقَالُوا إِنَّمَا آمَنَّا بِهِ ۚ وَإِنَّا لَلهُمُ التَّانُوشُ  
مِنْ مَّكَانٍ بَعِيدٍ ﴿٥٣﴾

وَقَدْ كَفَرُوا بِهِ مِنْ قَبْلُ ۚ وَ  
يَفْضِفُونَ بِالْغَيْبِ مِنْ مَّكَانٍ  
بَعِيدٍ ﴿٥٤﴾

وَجِئِلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ كَمَا  
فُعِلَ بِأَشْيَاعِهِمْ مِمَّنْ قَبْلُ ۚ إِنَّهُمْ  
كَانُوا فِي شَكٍّ مُرِيبٍ ﴿٥٥﴾



## FĀTĪR

(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 ۝

الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ  
جَاعِلِ الْمَلَائِكَةِ رُسُلًا أُولِي أَجْنِحَةٍ  
مَّثْنَىٰ وَثُلَّةٍ ۖ وَرُبْعَةٍ ۚ يَزِيدُ فِي الْخَلْقِ  
مَا يَشَاءُ ۚ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ  
قَدِيرٌ ۝

مَا يَفْتَحِ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا  
مُمْسِكَ لَهَا ۖ وَمَا يُمْسِكُ ۖ فَلَا يُرْسِلُ  
لَهُ مِنْ بَعْدِهِ ۖ وَهُوَ الْعَزِيزُ  
الْحَكِيمُ ۝

يَا أَيُّهَا النَّاسُ اذْكُرُوا نِعْمَتَ  
اللَّهِ عَلَيْكُمْ ۖ هَلْ مِنْ خَالِقٍ غَيْرِ اللَّهِ  
يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ ۖ  
لَا إِلَهَ إِلَّا هُوَ ۚ قَاتِلُوا تُوفَّكُونَ ۝

وَإِنْ يَكْفُرْ بِكَ ۖ فَقَدْ كَفَرَتْ رُسُلٌ  
مِنْ قَبْلِكَ ۖ وَاللَّهُ يُرْجِعُ الْأُمُورَ ۝

يَا أَيُّهَا النَّاسُ إِنَّ وَعْدَ اللَّهِ حَقٌّ  
فَلَا تُغْرِبْكُمْ الْحَيَاةُ الدُّنْيَا ۖ وَتِلْكَ  
لَا يَغْرِبُكُمْ بِاللَّهِ الْعِزَّةُ ۝

إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ  
عَدُوًّا ۚ إِنَّهُ يَدْعُوا إِلَىٰ جِزْبِهِ لِيَكُونُوا  
مِنَ أَصْحَابِ السَّعِيرِ ۝

الَّذِينَ كَفَرُوا لَهُمْ عَذَابٌ شَدِيدٌ ۖ وَ  
الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ  
لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ۝

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 رُئِيَ لَهُ سَوْءٌ عَمَلِهِ فَرَاهُ  
حَسَنًا فَإِنَّ اللَّهَ يُضِلُّ مَنْ يَشَاءُ  
وَيَهْدِي مَنْ يَشَاءُ ۗ فَلَا تَذْهَبِ  
نَفْسُكَ عَلَيْهِمْ حَسْرَتٌ ۗ 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 مَمِيَّتٍ  
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 ۗ وَكَرُ 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 أُنْثَىٰ وَلَا تَضَعُ إِلَّا بِعِلْمِهِ  
وَمَا يُعَمَّرُ مِنْ مُعَمَّرٍ وَلَا يُنْقِصُ  
مِنْ عُمُرٍ 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 حُلِيَّةً  
تَلْبَسُونَهَا ۗ وَتَرَى الْفُلْكَ فِيهِ  
مَوَاجِرَ لِيَتَّبِعُوا مِنَ فَضْلِهِ ۗ

\*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.

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 دُعَاءَكُمْ ۖ  
وَ لَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ ۗ وَ يَوْمَ  
الْقِيَامَةِ يَكْفُرُونَ بَشِرْكُمْ ۗ وَ لَا  
يُنَبِّئُكَ مِثْلُ خَيْرٍ ﴿١٥﴾

يَا أَيُّهَا النَّاسُ أَنْتُمْ الْفُقَرَاءُ إِلَى  
اللَّهِ ۗ وَ اللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ ﴿١٦﴾  
إِنْ يَشَأْ يُذْهِبْكُمْ وَ يُخْلِقْ  
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 قُرْبَى ۗ وَ إِنَّمَا تُنذِرُ  
الَّذِينَ يَخْشَوْنَ رَبَّهُمْ بِالْغَيْبِ  
وَ أَقَامُوا الصَّلَاةَ ۗ وَ مَنْ تَزَكَّى فَإِنَّمَا  
يَتَزَكَّى لِنَفْسِهِ ۗ وَ إِلَى اللَّهِ الْمَصِيرُ ﴿١٩﴾

وَ مَا يَسْتَوِي الْأَعْمَى وَ الْبَصِيرُ ﴿٢٠﴾

وَ لَا الظُّلُمَاتُ وَ لَا النُّورُ ﴿٢١﴾

وَ لَا الظِّلُّ وَ لَا الْحَرُّ وَرُءُومٌ ﴿٢٢﴾

\* 16. O ye men, you are mere beggars unto Allāh, while Allāh is He Who stands in need of none, Ever Praiseworthy.



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.

وَمَا يَسْتَوِي الْأَحْيَاءُ وَلَا الْأَمْوَاتُ  
إِنَّ اللَّهَ يُسْمِعُ مَن يَشَاءُ ۚ وَمَا أَنْتَ  
بِمُسْمِعٍ مَّن فِي الْقُبُورِ ﴿٢٣﴾

24. Thou art only a Warner.

إِنَّكَ أَنْتَ إِلَّا نَذِيرٌ ﴿٢٤﴾

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.

إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا  
وَلَا مَن أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ ﴿٢٥﴾

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.

وَأَن يُكذِّبُوكَ فَقَدْ كَذَّبَ الَّذِينَ مِن  
قَبْلِهِمْ ۚ جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ  
وَالزُّبُرِ وَالْكِتَابِ الْمُنِيرِ ﴿٢٦﴾

27. Then I seized those who disbelieved and how *terrible* was the change I *brought about!*

ثُمَّ أَخَذْتُ الَّذِينَ كَفَرُوا فَكَيْفَ  
كَانَ تَكْوِينُ ﴿٢٧﴾

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;

أَلَمْ تَرَ أَنَّ اللَّهَ أَنزَلَ مِنَ السَّمَاءِ مَاءً  
فَأَخْرَجْنَا بِهِ ثَمَرَاتٍ مُّخْتَلِفًا أَلْوَانُهَا  
وَمِنَ الْجِبَالِ جُدَدٌ بَيْضٌ وَحُمْرٌ  
مُّخْتَلِفٌ أَلْوَانُهَا وَغَرَابِيبُ سُودٌ ﴿٢٨﴾

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.

وَمِنَ النَّاسِ وَالدَّوَابِّ وَالْأَنْعَامِ  
مُخْتَلِفٌ أَلْوَانُهُ كَذَلِكَ ۗ إِنَّمَا  
يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ  
إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ ﴿٢٩﴾

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;

إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ  
وَأَقَامُوا الصَّلَاةَ وَآتَوْا مِمَّا  
رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً يَرْجُونَ  
تِجَارَةً لَّن تَبُورَ ﴿٣٠﴾

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.

لِيُوَفِّيَهُمْ أُجُورَهُمْ وَيَزِيدَهُم مِّن  
فَضْلِهِ ۗ إِنَّ اللَّهَ عَفُورٌ 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 لِمَا 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 أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا  
مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ  
وَمِنْهُمْ مُّقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ  
إِذْ أُنزِلَتْ بِهِ ذِكْرٌ 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,

وَ قَالُوا الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا  
الْحَزْنَ إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ ﴿٣٥﴾

36. 'Who has, out of His bounty, settled us in the Adobe of Eternity, where no toil will touch us, nor any *sense of weariness* affect us therein.'

إِلَّا الَّذِي أَحَلَّنَا دَارَ الْمُقَامَةِ مِنْ  
فَضْلِهِ لَّا يَمَسُّنَا فِيهَا نَمَسٌ وَ لَّا  
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  
لَّا يُقْضَىٰ عَلَيْهِمْ فَيَمُوتُوا وَ لَّا  
يُخَفَّفُ عَنْهُمْ مِنْ عَذَابِهَا كَذَلِكَ  
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 he who would reflect could reflect

وَهُمْ يَصْطَرِحُونَ فِيهَا رَبَّنَا أَخْرِجْنَا  
نَعْمَلْ صَالِحًا غَيْرَ الَّذِي كُنَّا نَعْمَلُ  
أَوَلَمْ نُعَمِّرْكُم مَّا يَتَذَكَّرْ فِيهِ مَنِ  
تَذَكَّرْ وَجَاءَكُمُ النَّذِيرُ فَذُوقُوا

\* 37. But *as for* those who disbelieve, for them is the fire of Hell. **It will not be decreed for them that they may die;** nor will the punishment thereof be lightened for them.

therein? And there came unto you a Warner *too*. So taste ye *the punishment*; for wrongdoers have no helper.'

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 نَصِيرَةٍ ﴿٣٨﴾

إِنَّ اللَّهَ عَلِيمٌ غَيْبِ السَّمَوَاتِ وَالْأَرْضِ ۗ  
إِنَّهُ عَلَيْكُمْ 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 أَرُونِي مَاذَا خَلَقُوا مِنَ  
الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَوَاتِ ۚ  
أَمْ أَاتَيْنَهُمْ كِتَابًا فَهُمْ عَلَىٰ بَيِّنَاتٍ  
مِنْهُ ۚ بَلْ إِنْ يَبْعُدُ الظَّالِمُونَ بَعْضُهُمْ  
بَعْضًا إِلَّا غُرُورًا ﴿٤١﴾

إِنَّ اللَّهَ يُمَسِكُ السَّمَوَاتِ وَالْأَرْضَ أَنْ  
تَزُولَا ۗ وَ لَئِنْ رَأَيْتَا أَنْ أَمْسَكَهُمَا  
مِنْ أَحَدٍ مِّنْ بَعْدِهِ ۗ إِنَّهُ كَانَ حَلِيمًا  
غَفُورًا ﴿٤٢﴾

وَ أَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ  
جَاءَهُمْ نَذِيرٌ لَّيَكُونُنَّ أَهْدَىٰ مِنْ  
أَحَدَى الْأُمَمِ ۗ فَلَمَّا جَاءَهُمْ نَذِيرٌ مَّا  
زَادَهُمْ إِلَّا نُفُورًا ﴿٤٣﴾

بِاسْتِكْبَارًا فِي الْأَرْضِ وَ مَكْرُ السَّيِّئِ ۗ  
وَلَا يَحِيقُ الْمَكْرُ السَّيِّئِ إِلَّا بِأَهْلِهِ ۗ  
فَهَلْ يَنْظُرُونَ إِلَّا سُنَّتَ الْأَوَّلِينَ ۚ  
فَلَنْ تَجِدَ لِسُنَّتِ اللَّهِ تَبْدِيلًا ۗ وَ لَئِنْ

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﴾

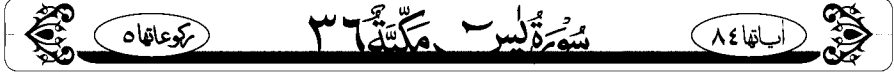
45. Have they not travelled in the earth and seen how *evil* was the end of those who were before them? And they were stronger than they in power. And Allāh is not such that anything in the heavens or the earth should frustrate His *plans*; verily, He is All-Knowing, All-Powerful.

أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ  
كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ وَ  
كَانُوا أَشَدَّ مِنْهُمْ قُوَّةً، وَ مَا كَانَ  
اللَّهُ لِيُعْجِزَهُ مِنْ شَيْءٍ فِي السَّمَوَاتِ  
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 يُوَأخِذُ اللَّهُ النَّاسَ بِمَا كَسَبُوا  
مَا تَرَكَ عَلَى ظَهْرهَا مِنْ دَابَّةٍ وَ لَكِنْ  
يُؤَخِّرُهُمْ إِلَىٰ آجَلٍ مُّسَمًّى، فَإِذَا جَاءَ  
آجَلُهُمْ فَإِنَّ اللَّهَ كَانَ بِحَبَابِهِ  
بَصِيرًا ﴿٣٦﴾

\* 46. and when their appointed time comes, *beware that* Allāh is fully aware of His servants—the mankind.



## YĀ SĪN

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
2. Yā Sīn.†
3. By the Qur'ān, full of wisdom,
4. Thou art indeed *one* of the Messengers,
5. On a right path.
6. *This is* a revelation of the Mighty, the Merciful,
7. That thou mayest warn a people whose fathers were not warned, and so they are heedless.
8. Surely the word has proved true against most of them, for they believe not.
- \*9. We have put round their necks, chains reaching unto the chins, so that their heads are forced up.
10. And We have set a barrier before them and a barrier behind them, and have covered them over, so that they cannot see.
11. And it is equal to them whether thou warn them or warn them not: they will not believe.
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.
13. Surely, We *alone* give life to the dead, and We record that which they send forward and that which they leave behind; and all things have We recorded in a clear Book.

† O Perfect Leader!

\*9. We have put round their necks, **collars reaching to** the chins, so that their heads are forced up.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ۝۱

یٰس ۝۲

وَ الْقُرْءٰنِ الْحَكِیْمِ ۝۳

اِنَّكَ لَمِنَ الْمُرْسَلِیْنَ ۝۴

عَلٰی صِرَاطٍ مُّسْتَقِیْمٍ ۝۵

تَنْزِیْلَ الْعَزِیْزِ الرَّحِیْمِ ۝۶

لِتُنذِرَ قَوْمًا مَّا اُنذِرَ اٰبَاؤُهُمْ فَهُمْ غٰفِلُوْنَ ۝۷

لَقَدْ حَقَّ الْقَوْلُ عَلٰی اَكْثَرِهِمْ فَهُمْ لَا یُؤْمِنُوْنَ ۝۸

اِنَّا جَعَلْنَا فِیْ اَعْنَاقِهِمْ اَغْلَالًا فَهِيَ اِلٰی الْاِذْقَانِ فَهُمْ مُّقْمَحُوْنَ ۝۹

وَجَعَلْنَا مِنْ بَیْنِ اَیْمَانِهِمْ سَدًّا وَّ مِنْ خَلْفِهِمْ سَدًّا فَاَعْشَيْنَهُمْ فَهُمْ لَا یُبْصِرُوْنَ ۝۱۰

وَسَوَاءٌ عَلَیْهِمْ ءَاذَنُرْتَهُمْ اَمْ لَمْ تُنذِرْهُمْ لَا یُؤْمِنُوْنَ ۝۱۱

اِنَّمَا تُنذِرُ مَنِ اتَّبَعَ الذِّكْرَ وَ خَشِيَ الرَّحْمٰنَ الْغَیْبَ ۚ فَبَشِّرْهُ بِمَغْفِرَةٍ وَّ اَجْرٍ كَرِیْمٍ ۝۱۲

اِنَّا نَحْنُ نُحْیِ الْمَوْتِیَّ وَ تَكْتُبُ مَا قَدَّمُوْا وَاَنْتَ اَرْحَمُ الرَّحِیْمِیْنَ ۝۱۳

تَنْزِیْلَ الْعَزِیْزِ الرَّحِیْمِ ۝۶

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.

وَاضْرِبْ لَهُمْ مَثَلًا أَصْحَابَ الْقَرْيَةِ  
إِذْ جَاءَهَا الْمُرْسَلُونَ ﴿١٣﴾

إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ  
فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ  
فَقَالُوا إِنَّمَا إِلَهُكُم مَّرْسَلُونَ ﴿١٥﴾

قَالُوا مَا آتَيْتُمْ إِلَّا بَشَرًا مِثْلَنَا  
وَمَا أَتَىكَ الرَّحْمَنُ مِنْ شَيْءٍ إِلَّا  
أَنْتُمْ لَا تَكْذِبُونَ ﴿١٦﴾

قَالُوا رَبُّنَا يَعْلَمُ إِنَّمَا إِلَهُكُم  
لَمُرْسَلُونَ ﴿١٧﴾

وَمَا عَلَيْنَا إِلَّا الْبَلْغُ الْمُبِينُ ﴿١٨﴾

قَالُوا إِنَّا تَطَيَّرْنَا بِكُمْ لَئِن لَّمْ تَنْتَهُوا  
لَنَرْجُمَنَّكُمْ وَلَيَمَسَّنَّكُم مِّنَّا عَذَابٌ  
أَلِيمٌ ﴿١٩﴾

قَالُوا طَائِرُكُمْ مَعَكُمْ أَئِن ذُكِّرْتُم  
بَلْ أَنْتُمْ قَوْمٌ مُّشْرِكُونَ ﴿٢٠﴾

وَجَاءَ مِنْ أَقْصَا الْمَدِينَةِ رَجُلٌ  
يَسْعَى قَالَ يَا قَوْمِ اتَّبِعُوا  
الْمُرْسَلِينَ ﴿٢١﴾

اتَّبِعُوا مَنْ لَا يَسْأَلُكُمْ أَجْرًا وَهُمْ  
مُهْتَدُونَ ﴿٢٢﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا  
مَنْ يَتَّبِعُوا مَا يَدْعُونَ مِنْ دُونِ اللَّهِ  
يَكْفُرُوا بِهِ لَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ ﴿٢٣﴾

ءَاتَاخِذْ مِنْ ذُرِّيَّتِهِ  
الرَّحْمَنُ بَصِيرًا وَلَا تُغْنِي عَنْهُمْ  
شَيْئًا وَلَا يُنْقِذُون ﴿٢٤﴾

25. 'In that case I should indeed be in manifest error.

إِنِّي إِذَا لَأَفِي ضَلِيلٍ مُّبِينٍ ﴿٢٥﴾

26. 'I believe in your Lord; so listen to me.'

إِنِّي آمَنْتُ بِرَبِّكُمْ فَاسْمَعُونِ ﴿٢٦﴾

27. It was said to him, 'Enter Paradise.' He said, 'O, would that my people knew,

قِيلَ ادْخُلِ الْجَنَّةَ قَالَ يَا لَيْتَ قَوْمِي يَعْلَمُونَ ﴿٢٧﴾

28. 'How graciously my Lord has granted me forgiveness and has made me of the honoured ones!'

بِمَا عَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ الْمُكْرَمِينَ ﴿٢٨﴾

29. And We sent not down against his people, after him, any host from heaven, nor did We need to send down any.

وَمَا أَنْزَلْنَا عَلَى قَوْمِهِ مِنْ بَعْدِهِ مِنْ جُنْدٍ مِنَ السَّمَاءِ وَمَا كُنَّا مُنْزِلِينَ ﴿٢٩﴾

30. It was but a single blast and lo! they were extinct.

إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ خَامِدُونَ ﴿٣٠﴾

\*31. Alas for My servants! there comes not a Messenger to them but they mock at him.

يَحْسِرَةٌ عَلَى الْعِبَادِ مَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٣١﴾

32. Have they not seen how many generations We have destroyed before them, and that they never return to them?

أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا قَبْلَهُمْ مِنَ الْقُرُونِ أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ ﴿٣٢﴾

33. And all of them, gathered together, will certainly be brought before Us.

وَإِنْ كُلُّ لَمَمٍ أَجْمَعَ لَدَيْنَا مُخْتَضِرُونَ ﴿٣٣﴾

R. 3.

34. And the dead earth is a Sign for them: We quicken it and bring forth therefrom grain, of which they eat.

وَآيَةٌ لَهُمُ الْأَرْضُ الْمَيِّتَةُ ۖ أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ ﴿٣٤﴾

35. And We have placed in it gardens of date-palms and grapes, and We have caused springs to gush forth therein,

وَجَعَلْنَا فِيهَا جَنَّاتٍ مِنْ نَخِيلٍ وَأَعْنَابٍ وَفَجَّرْنَا فِيهَا مِنَ الْعُيُونِ ﴿٣٥﴾

36. That they may eat of the fruit thereof, and it was not their hands that made them. Will they not then be grateful?

لِيَأْكُلُوا مِنْ ثَمَرِهِ ۚ وَمَا عَمِلَتْهُ أَيْدِيهِمْ ۚ أَفَلَا يَشْكُرُونَ ﴿٣٦﴾

37. Holy is He Who created all things in pairs, of what the earth grows, and of themselves, and of what they know not.

سُبْحَانَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُنْبِتُ الْأَرْضُ وَمِنْ أَنْفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ ﴿٣٧﴾

\*31. Alas for **mankind**! there comes not a Messenger to them but they mock at him.

\* 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 بِسَلْخِ مِثْلِهِ نَهَارًا فَإِذَا 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 ذَلِكَ 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 مَتَارِلَ 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 مِنْ مِثْلِهِ 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,

وَ إِنْ نَشَاءُ نُغْرِقْهُمْ فَلَا صَرِيحَ لَهُمْ وَ لَا لَهُمْ مُنْقِذُونَ ﴿٤٤﴾

45. Except through mercy from Us and as a provision for a time.

إِلَّا رَحْمَةً مِنَّا وَ مَتَاعًا لِيُحْيِيَ ﴿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*.

وَ إِذَا قِيلَ لَهُمُ اتَّقُوا مَا بَيْنَ أَيْدِيكُمْ وَ مَا 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?'

وَ إِذَا قِيلَ لَهُمْ أَنْفِقُوا مِمَّا رَزَقَكُمُ اللَّهُ قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا أَنْطَعِمُهُ مَنْ لَوْ يَشَاءُ اللَّهُ أَنْطَعَمَهُ ۖ 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**.



You are but in manifest error.'

مُسِينٍ ﴿٣٨﴾

49. And they say, 'When will this promise be fulfilled, if indeed you are truthful?'

وَيَقُولُونَ مَتَىٰ هَذَا الْوَعْدُ إِن كُنْتُمْ صَادِقِينَ ﴿٣٩﴾

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 ﴿٤٠﴾

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 ﴿٤١﴾

R. 4.

52. And the trumpet shall be blown, and lo! from the graves they will hasten on to their Lord.

وَتُفْعَفُ فِي الصُّورِ فَإِذَا هُمْ مِنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنْسِلُونَ ﴿٤٢﴾

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 ۗ هَذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ الْمُرْسَلُونَ ﴿٤٣﴾

54. It will be but one blast and lo! they will all be brought before Us.

إِن كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ جَمِيعًا لَدَيْنَا مُحْضَرُونَ ﴿٤٤﴾

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 تَنْظِلُهُمْ نَفْسٌ شَيْئًا وَلَا يُجْرَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ ﴿٤٥﴾

\*56. Verily the inmates of Heaven will, on that day, be happy in their occupation.

إِنَّ أَصْحَابَ الْجَنَّةِ الْيَوْمَ فِي شُغْلٍ فَكَّهُونَ ﴿٤٦﴾

57. They and their wives will be in pleasant shades, reclining on raised couches.

هُمُ وَأَزْوَاجُهُمْ فِي ظِلِّ عَلَى الْأَرَائِكِ مُتَّكِئُونَ ﴿٤٧﴾

58. They will have fruits therein, and they will have whatever they call for.

لَهُمْ فِيهَا فَاكِهَةٌ وَلَهُمْ مِمَّا يَدْعُونَ ﴿٤٨﴾

59. 'Peace on you'—a word of greeting from the Merciful Lord.

سَلَامٌ تَقُولًا مِّن رَّبِّ رَحِيمٍ ﴿٤٩﴾

60. And God will say, 'Separate yourselves from the righteous this day, O ye guilty ones!'

وَأَمَّا زُورًا الْيَوْمَ أَيُّهَا الْمُجْرِمُونَ ﴿٥٠﴾

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

Satan—for he is to you an open enemy—

مُسِيئًا ۞

62. ‘And that you worship Me? This is the right path.

وَأَنْ اَعْبُدُونِي هَذَا صِرَاطٌ مُسْتَقِيمٌ ۞

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 ۞

64. ‘This is the Hell which you were promised.

هَذِهِ جَهَنَّمُ الَّتِي كُنْتُمْ تُوعَدُونَ ۞

65. ‘Enter it this day, because you disbelieved.’

إِصْلَوْهَا الْيَوْمَ بِمَا كُنْتُمْ تَكْفُرُونَ ۞

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.

الْيَوْمَ نَخْتِمُ عَلَىٰ أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ ۞

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 عَلَىٰ أَعْيُنِهِمْ فَاسْتَبَقُوا الصِّرَاطَ فَأَنَّىٰ يُبْصِرُونَ ۞

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 مَكَاتَتِهِمْ فَمَا اسْتَطَاعُوا مَوْضِعًا وَلَا يَرْجِعُونَ ۞

R.5.

\* 69. And him whom We grant long life—We revert him to a weak *condition of* creation. Will they not then understand?

وَمَنْ نُّعَمِّرْهُ نُنَكِّسْهُ فِي الْخَلْقِ أَفَلَا يَعْقِلُونَ ۞

\* 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 الشُّعْرَ وَمَا يَنْبَغِي لَهُ إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْآنٌ مُّبِينٌ ۞

\* 71. So that it may warn all who live, and that the word *of punishment* be justified against the disbelievers.

لِيُنذِرَ مَنْ كَانَ حَيًّا وَيَجْعَلَ الْقَوْلَ عَلَىٰ الْكَافِرِينَ ۞

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 لَهُمْ مِن مَّاءٍ عَمِلَتْ أَيْدِيَنَا أَنْعَامًا فَهُمْ لَهَا مَالِكُونَ ۞

\* 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 يَكُونُ (Be! And it is) at page 59 under 3:48. (Publisher)

وَدَلَّلْنَاهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ ﴿٤٣﴾

وَلَهُمْ فِيهَا مَنَافِعُ وَمَشَارِبٌ أَقْلًا يَشْكُرُونَ ﴿٤٤﴾

وَاتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً لَعَلَّهُمْ يُنصَرُونَ ﴿٤٥﴾

لَا يَسْتَطِيعُونَ نَصْرَهُمْ وَهُمْ لَهُمْ جُنْدٌ مُّحَضَّرُونَ ﴿٤٦﴾

فَلَا يَخْزَنُكَ قَوْلُهُمْ إِنَّآ تَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ﴿٤٧﴾

أَوَلَمْ يَرَ الْإِنسَانُ أَنآ خَلَقْنَاهُ مِنْ نُطْفَةٍ فَإذْ أَهْوَىٰ خَصِيمَهُ مُّبِينٌ ﴿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 فَإِذآ أَنْتُمْ تُوقِدُونَ ﴿٥١﴾

أَوَلَيْسَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِقَدِيرٍ عَلَىٰ أَن يَخْلُقَ مِثْلَهُمْ بَلَىٰ وَهُوَ الْخَلَّاقُ الْعَلِيمُ ﴿٥٢﴾

إِنَّمَا أَمْرُهُ إِذآ أَرَادَ شَيْئًا أَن يَقُولَ لَهُ كُنْ فَيَكُونُ ﴿٥٣﴾

فَسُبْحٰنَ الَّذِي يَبْدِءُ مَلَكُوتَ كُلِّ شَيْءٍ وَرَأٰىئِهِ تَرْجِعُونَ ﴿٥٤﴾



## AL-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 اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾  
 وَالصَّفَّاتِ صَفًّا ﴿٢﴾  
 فَالزُّجُرَاتِ زَجْرًا ﴿٣﴾  
 فَالتَّلِيلِيتِ ذِكْرًا ﴿٤﴾  
 إِنَّ إِلَهَكُمْ لَوَاحِدٌ ﴿٥﴾  
 رَبُّ السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَيْنَهُمَا  
 وَرَبُّ الْمَشَارِقِ ﴿٦﴾  
 اِنَّا زَيَّنَّا السَّمَاءَ الدُّنْيَا بِزِينَةٍ  
 وَالْكَوْكَبِ ﴿٧﴾  
 وَحِفْظًا مِّنْ كُلِّ شَيْطٰنٍ مَّارِدٍ ﴿٨﴾  
 لَا يَسْمَعُوْنَ اِلَى الْمَلٰٓئِكَةِ الْاَعْلٰى وَيُقَدُّوْنَ  
 مِنْ كُلِّ جَانِبٍ ﴿٩﴾  
 دُخُوْرًا وَّلَهُمْ عَذَابٌ وَّاصِبٌ ﴿١٠﴾  
 اِلَّا مَنْ خَطِفَ الْخَطْفَةَ فَاتَّبَعَهُ شَهَابٌ  
 ثَابِتٌ ﴿١١﴾  
 فَاسْتَفْتِيَهُمْ اَهُمْ اَشَدُّ خَلْقًا اَمْ مِّنْ  
 خَلْقِنَا اِنَّا خَلَقْنَهُمْ مِّنْ طِيْنٍ  
 كَلَابِيبٍ ﴿١٢﴾  
 بَلْ عَجِبْتَ وَيَسْخَرُوْنَ ﴿١٣﴾  
 وَاِذَا دُخِرُوْا لَا يَذْكُرُوْنَ ﴿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?**

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*?

عَرَادًا مِثْلًا وَكُنَّا تُرَابًا وَعِظًا مَا عَرَاتْنَا 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 لِيُؤْتِنَا هَذَا يَوْمَ الدِّينِ ﴿٢١﴾

22. 'This is the Day of the *final* decision which you used to deny.'

هَذَا يَوْمُ الْقَضِىِ الَّذِى كُنْتُمْ بِهِ تَكْذِبُونَ ﴿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

أَحْشِرُوا الَّذِينَ ظَلَمُوا وَإِذَا رَأَوْا جَهَنَّمَ وَمَا كَانُوا يَعْبُدُونَ ﴿٢٣﴾

24. 'Beside Allāh; and lead them to the path of the Fire;

مِن دُونِ اللَّهِ فَاهْدُوهُمْ إِلَى صِرَاطِ الْجَحِيمِ ﴿٢٤﴾

25. 'And stop them; for they must be questioned.'

وَقُمْوهُمْ 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.

وَاقْبَلْ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ ﴿٢٨﴾

\*29. They will say, 'Verily, you used to come to us, swearing *that you were truthful*.'

قَالُوا إِنَّكُمْ 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 قَصْرٌ مِّنَ الطَّرْفِ عَيْنِكُمْ ۝٤٩

كَأَنَّهُنَّ بَيْضٌ مَّكْنُونٌ ۝٥٠

فَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَسَاءَلُونَ ۝٥١

قَالَ قَائِلٌ مِّنْهُمْ إِنِّي كَانَ لِي قَرِينٌ ۝٥٢

يَقُولُ أَإِنَّكَ لِمِنَ الْمُصَدِّقِينَ ۝٥٣

ءِذَا دُمْنَا وَكُنَّا تُرَابًا وَّعِظَامًا ءِإِنَّا لَمَدِينُونَ ۝٥٤

قَالَ هَلْ آتَيْتُم مَّطْرِعُونَ ۝٥٥

فَاطَّلَعَ فَرَآهُ فِي سَوَاءِ الْجَحِيمِ ۝٥٦

قَالَ تَاللَّهِ إِن كُذِّبْتُ لَأَتُرَدِّدِينَ ۝٥٧

وَلَوْلَا نِعْمَةُ رَبِّي لَكُنْتُ مِنَ الْمُخْضَرِّينَ ۝٥٨

أَفَمَا تَحْنُ بِمَيِّتِينَ ۝٥٩

إِلَّا مَوْتَتَنَا الْأُولَىٰ وَمَا نَحْنُ بِمُعَدِّينَ ۝٦٠

إِنَّ هَذَا لَهُوَ الْقُوَىٰ الْعَظِيمُ ۝٦١

لِيُثَلَّ هَذَا فَلَيَعْمَلِ الْغُلَامُونَ ۝٦٢

أَذَلِكْ خَيْرٌ لَّكَ أَمْ شَجَرَةُ الزَّاقُّومِ ۝٦٣

إِنَّا جَعَلْنَاهَا فِتْنَةً لِلظَّالِمِينَ ۝٦٤

\* 50. **Note:** *Baiḍun* (بَيْضٌ) as *baiḍatun* (بَيْضَةٌ) an egg of an ostrich or of any bird. When said in praise, *huwa baiḍatul balad* (هُوَ بَيْضَةُ 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* (بَلَدٌ) (country or the like) to whom others resort, and whose words they accept or he is celebrated, or well-known, person. Thus *baiḍun maknūn* (بَيْضٌ مَّكْنُونٌ) would mean the pride of paradise well guarded and well protected.

65. It is a tree that springs forth in the bottom of Hell;

66. The fruit thereof is as though it were the heads of serpents.

67. And they shall eat of it and fill *their* bellies therewith.

68. Then will they have in addition to it a mixture of boiling water *as a drink*.

69. Then surely their return shall be to Hell.

70. They indeed found their fathers erring,

71. And they hurried on in their footsteps.

72. And most of the ancient peoples had erred before them,

73. And We had sent Warners among them.

74. Behold, then, how *evil* was the end of those who were warned,

75. Save the chosen servants of Allāh.

R. 3.

76. And Noah indeed did cry unto Us, and what an excellent answer did We give to *his prayer!*

77. And We saved him and his family from the great distress;

78. And We made his offspring the only survivors.

79. And We left for him *a good name* among the following generations—

\* 80. ‘Peace be upon Noah among the peoples!’

81. Thus indeed do We reward those who do good.

82. He was surely *one* of Our believing servants.

83. Then We drowned the others.

إِنَّهَا شَجَرَةٌ تَخْرُجُ فِي أَصْلِ الْجَحِيمِ ﴿٧٥﴾

طَلْعَهَا كَأَنَّهٗ رُءُوسُ الشَّيْطَانِ ﴿٧٦﴾

فَاتَّهُمْ لِأَكْلُوْنَ مِنْهَا فَمَآءُؤُنَ مِنْهَا  
الْبُطُونُ ﴿٧٧﴾

ثُمَّ إِنَّ لَهُمْ عَلَيْهَا لَشَوْبًا مِّنْ حَمِيمٍ ﴿٧٨﴾

ثُمَّ إِنَّ مَرْجِعَهُمْ لَآ إِلَى الْجَحِيمِ ﴿٧٩﴾

إِنَّهُمْ آَلَفُوا آبَاءَهُمْ ضَالِّينَ ﴿٨٠﴾

فَهُمْ عَلَىٰ أَثَرِهِمْ يُهْرَعُونَ ﴿٨١﴾

وَلَقَدْ ضَلَّ قَبْلَهُمْ أَكْثَرُ الْأَدْلِيَّةِ ﴿٨٢﴾

وَلَقَدْ أَرْسَلْنَا فِيهِمْ مُّنذِرِينَ ﴿٨٣﴾

فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُنذَرِينَ ﴿٨٤﴾

إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿٨٥﴾

وَلَقَدْ نَادَيْنَا نُوْحًا فَلَنِعْمَ الْمُجِيبُونَ ﴿٨٦﴾

وَنَجَّيْنَاهُ وَأَهْلَهُ مِنَ الْكَرْبِ الْعَظِيمِ ﴿٨٧﴾

وَجَعَلْنَا ذُرِّيَّتَهُ هُمُ الْبَاقِينَ ﴿٨٨﴾

وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ ﴿٨٩﴾

سَلَامٌ عَلَىٰ نُوْحٍ فِي الْعَالَمِينَ ﴿٩٠﴾

إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٩١﴾

إِنَّهٗ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿٩٢﴾

ثُمَّ أَغْرَقْنَا الْآخَرِينَ ﴿٩٣﴾

\* 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.

وَإِنَّ مِنْ شِيعَتِهِ لَأِبْرَاهِيمَ ۝۸۴

إِذْ جَاءَ رَبَّهُ بِقَلْبٍ سَلِيمٍ ۝۸۵

إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَاذَا تَعْبُدُونَ ۝۸۶

أَرَأَيْكُمْ آلِهَةً دُونَ اللَّهِ تُرِيدُونَ ۝۸۷

فَمَا ظَنُّكُمْ بِرَبِّ الْعَالَمِينَ ۝۸۸

فَنظَرَ نَظْرَةً فِي النُّجُومِ ۝۸۹

فَقَالَ إِنِّي سَقِيمٌ ۝۹۰

فَتَوَلَّوْا عَنْهُ مُدْبِرِينَ ۝۹۱

فَدَاغَ إِلَى الْإِلَهِمْ فَقَالَ أَلَا تَأْكُلُونَ ۝۹۲

مَا لَكُمْ لَا تَنْطِقُونَ ۝۹۳

فَدَاغَ عَلَيْهِمْ صَرْبًا بِأَيْمِينِ ۝۹۴

فَأَقْبَلُوا إِلَيْهِ يَزْفُونَ ۝۹۵

قَالَ آتَعْبُدُونَ مَا تَخْتَرُونَ ۝۹۶

وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ ۝۹۷

قَالُوا ابْنُوا لَهُ بُنْيَانًا فَأَلْقُوهُ فِي

الْحَيِّئِ ۝۹۸

فَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمْ

الْأَسْفَلِينَ ۝۹۹

وَقَالَ إِنِّي ذَاهِبٌ إِلَىٰ رَبِّي سَيَهْدِينِ ۝۱۰۰

رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ ۝۱۰۱

فَبَشَّرْنَاهُ بِغُلَامٍ حَلِيمٍ ۝۱۰۲

\* 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 الْإِسْحَاقَ قَالَ يَبْنَئِي رَجُلًا  
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,

وَنَادَيْنَاهُ أَن يَا بَرَاهِيمُ ﴿٣٥﴾

106. ‘Thou hast indeed fulfilled the dream.’ Thus indeed do We reward those who do good.

قَدْ صَدَّقْتَ الرُّءْيَا إِنَّا كَذَلِكَ نَجْزِي  
الْمُحْسِنِينَ ﴿٣٦﴾

107. That surely was a manifest trial.

إِنَّ هَذَا لَهُوَّ الْبَلَاءِ الْمُبِينِ ﴿٣٧﴾

108. And We ransomed him with a great sacrifice.

وَقَدَّيْنَاهُ 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.

وَبَرَكْنَا عَلَيْهِ وَ عَلَىٰ إِسْحَاقَ ۗ وَ مِنْ  
ذُرِّيَّتِهِمَا مُحْسِنٌ وَ ظَالِمٌ لِّنَفْسِهِ  
عَمُّ مُبِينٌ ﴿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 (Al-Fātir), 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





151. Did We create the angels females while they were witnesses?

أَمْ خَلَقْنَا الْمَلَائِكَةَ إِنَاثًا وَ هُمْ شَاكِرُونَ ﴿١٥١﴾

\* 152. Now, surely it is one of their fabrications that they say,

أَلَا إِنَّهُمْ مِن إَفْكِهِمْ لَيَقُولُونَ ﴿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 تَكُفُّونَ ﴿١٥٥﴾

156. Will you not then reflect?

أَفَلَا تَتَذَكَّرُونَ ﴿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 وَبَيْنَ الْجِنَّةِ نَسَبًا ۗ لَقَدْ عَلِمْتِ الْجِنَّةُ إِنَّهُمْ لَمُحْضَرُونَ ﴿١٥٩﴾

160. Holy is Allāh *and free* from what they attribute *to Him*.

سُبْحَانَ 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—

فَاتَّكُمْ وَ مَا تَعْبُدُونَ ﴿١٦٢﴾

163. None of you can mislead *anyone* against Him,

مَا أَنْتُمْ عَلَيْهِ بِفَاتِرِينَ ﴿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.

وَمَا 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﴾

فَكَفَرُوا بِهِ فَسَوْفَ يَعْلَمُونَ ﴿١٧١﴾

وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا  
الْمُرْسَلِينَ ﴿١٧٢﴾

لأنهم لهم المنصورون ﴿١٧٣﴾

وإنا جئناك لهم الغلبون ﴿١٧٤﴾

فتوّل عنهم حتى حين ﴿١٧٥﴾

وَأَبْصُرْهُمْ فَسَوْفَ يُبْصِرُونَ ﴿١٧٦﴾

أَفَيْعَذَابِنَا يَسْتَعْجِلُونَ ﴿١٧٧﴾

فَإِذَا نَزَلَ بِسَاحَتِهِمْ فَسَاءَ صَبَاحُ  
الْمُنذَرِينَ ﴿١٧٨﴾

وَتَوَلَّ عَنْهُمْ حَتَّىٰ حِينٍ ﴿١٧٩﴾

وَأَبْصُرْ فَسَوْفَ يُبْصِرُونَ ﴿١٨٠﴾

سُبْحٰنَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ ﴿١٨١﴾

وَسَلِّمْ عَلَى الْمُرْسَلِينَ ﴿١٨٢﴾

وَإِلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٨٣﴾



## 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 ۝۱  
ص وَالْقُرْآنِ ذِی الذِّکْرِ ۝۲  
بَلِ الَّذِیْنَ كَفَرُوا فِیْ عِزَّةٍ وَشِقَاقِ ۝۳  
كَمْ اَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ فَمَدَّوْا  
وَلَا تَحِیْنَ مَتَا ۝۴  
وَعَجِبُوْا اَنْ جَاءَهُمْ مُّنْذِرٌ مِنْهُمْ وَوَقَالَ  
الْكٰفِرُوْنَ هٰذَا سِحْرٌ كَذٰبٌ ۝۵  
اَجَعَلَ الْاِلٰهَةَ الْهٰی وَاحِدًا ۙ اِنَّ هٰذَا  
لَشَیْءٌ عَجَابٌ ۝۶  
وَاطَّلَقَ الْمَلَاَئِمَهُمْ اَنْ اٰمَسُوْا وَاٰصِرُوْا  
عَلٰی اِلٰهَتِكُمْ ۙ اِنَّ هٰذَا لَشَیْءٌ یُّرَادُ ۝۷  
مَا سَمِعْنَا بِهٰذَا فِی الْمِلَّةِ الْاٰخِرَةِ ۙ  
اِنَّ هٰذَا اِلَّا اِخْتِلَاقٌ ۝۸  
ءَاَنْزَلَ عَلَیْهِ الذِّكْرُ مِنْ بَیْنِنَا ۙ بَلِ  
هُمْ فِیْ شَكٍّ مِّنْ ذِكْرِیْ ۙ بَل لَّمَّا  
یَدُّوْنَ قُوَا عَذَابِ ۝۹  
اَمْ عِنْدَهُمْ خَزَاەئِنٌ رَّحْمَةً رَبِّكَ  
الْعَزِیْزِ الْوَهَّابِ ۝۱۰

‡ 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?’

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 مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا  
بَيْنَهُمَا فَلْيَصْطَفُوا فِي الْآسْبَابِ ۝

12. *They are* a host from among the confederates *which will be routed* here.

جُنْدٌ مَّا هُنَّالِكَ مَهْرُومٌ مِنَ الْآخِرَابِ ۝

\* 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 ذُو الْأَوْتَانِ ۝

\* 14. And *the tribe of* Thamūd, and the people of Lot, and the dwellers of the Wood—these were the confederates.

وَ ثَمُودُ وَ قَوْمُ لُوطٍ وَ أَصْحَابُ لَيْكَةِ  
أُولَئِكَ الْآخِرَابِ ۝

\* 15. There was not one *of them* but treated *their Messengers* as liars, so My punishment rightly overtook *them*.

إِن كُلًّا إِلَّا كَذَّبَ الرَّسُلَ فَحَقَّ  
عِقَابِي ۝

R. 2.

\* 16. And these only wait for a single blast, and there shall be no delaying it.

وَمَا يَنْظُرُ هَؤُلَاءِ إِلَّا صَيْحَةً وَاحِدَةً مَّا  
لَهُمْ مِنْ فَوَاقٍ ۝

17. They say, ‘Our Lord, hasten to us our portion *of the punishment* before the Day of Reckoning.’

وَ قَالُوا رَبَّنَا عَجِّلْ لَنَا قِطْعَتَا يَوْمِ  
الْحِسَابِ ۝

\* 18. Bear patiently what they say, and remember Our servant David, *man of strong hands*; surely he was always turning *to God*.

إِصْبِرْ عَلَىٰ مَا يَقُولُونَ وَ اذْكُرْ عَبْدَنَا  
دَاوُدَ ذَا الْأَيْدِ 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 لَّآءِ أَوَّابٌ ۝

\* 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 *at-tair* (أطير) (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.

22. And has the story of the disputants reached thee when they climbed over the wall of *his* chamber?—

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.

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.”

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*.

26. So We forgave him that; and indeed, he had a position of nearness with Us and an excellent retreat.

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.

وَشَدَدْنَا مُلْكَهُ وَأَتَيْنَهُ الْحِكْمَةَ وَ  
فَضْلَ الْخِطَابِ ﴿٢١﴾

وَهَلْ آتَاكَ نَبِيُّ الْخَضِرِ إِذْ تَسَوَّرُوا  
الْمِحْرَابَ ﴿٢٢﴾

إِذْ دَخَلُوا عَلَى دَاوُدَ فَفَزِعَ مِنْهُمْ  
قَالُوا لَا تَخَفْ خَصِمِينَ بَعْضُنَا  
عَلَى بَعْضٍ فَأَخَكُمُ بَيْنَنَا بِالْحَقِّ وَلَا  
تُشْطِطُوا وَاهْدِنَا إِلَى سَوَاءِ الصِّرَاطِ ﴿٢٣﴾

إِنَّ هَذَا أَخِي لَهُ تِسْعٌ وَتِسْعُونَ  
نَعْجَةً وَلِيَ نَعْجَةٌ وَآجِدَةٌ فَقَالَ  
أَكْفُلِينِيهَا وَعَزَّنِي فِي الْخِطَابِ ﴿٢٤﴾

قَالَ لَقَدْ ظَلَمَكَ بِسُؤَالِ نَعْجَتِكَ  
إِلَى نَعَاجِهِ وَإِنَّ كَثِيرًا مِنَ الْخُلَطَاءِ  
لَيَبْغِي بَعْضُهُمْ عَلَى بَعْضٍ إِلَّا الَّذِينَ  
آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَقَلِيلٌ مَّا هُمْ  
وَظَنَّ دَاوُدُ أَنَّمَا فَتَنَّاهُ فَاسْتَغْفَرَ رَبَّهُ  
وَخَرَّ رَاكِعًا وَأَنَابَ ﴿٢٥﴾

فَعَفَرْنَا لَهُ ذَلِكَ وَإِنَّ لَهُ عِنْدَنَا  
لَزُلْفَى وَحُسْنَ مَآبٍ ﴿٢٦﴾

يَا دَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ  
فَأَخَكُمُ بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ  
الْهَوَى 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.

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?

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.

31. And We bestowed on David, Solomon who was an excellent servant. He was always turning *to Us*.

32. When there were brought before him at eventide steeds of noblest breed and swift of foot,

\*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,*

\*34. 'Bring them back to me.' Then he began to pass his hand over *their* legs and *their* necks.

35. And We did try Solomon and We placed on his throne a *mere* body. Then he turned *to God*, seeking *His mercy*.

\*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.'

\*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.**'

وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا  
بَيْنَهُمَا بَاطِلًا ذَلِكَ ظَنُّ الَّذِينَ  
كَفَرُوا فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنَ  
النَّارِ ﴿٢٨﴾

أَمْ نَجْعَلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ  
كَالْمُفْسِدِينَ فِي الْأَرْضِ أَمْ نَجْعَلُ  
الْمُتَّقِينَ كَالْفُجَّارِ ﴿٢٩﴾

كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا  
آيَاتِهِ وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ ﴿٣٠﴾

وَوَهَبْنَا لِدَاوُدَ سُلَيْمَانَ نِعْمَ الْعَبْدُ  
إِنَّهُ أَوَّابٌ ﴿٣١﴾

إِذْ عُرِضَ عَلَيْهِ بِالْعَشِيِّ الصُّفُوفُ  
الْجِيَادِ ﴿٣٢﴾

فَقَالَ إِنِّي أَحْبَبْتُ حُبَّ الْخَيْرِ عَنْ  
ذِكْرِ رَبِّي حَتَّى تَوَارَثَ بِالْحِجَابِ ﴿٣٣﴾

رُدُّوهَا عَلَيَّ فَطَفِقَ مَسْحًا بِالسُّوقِ وَ  
الْأَعْنَاقِ ﴿٣٤﴾

وَلَقَدْ فَتَنَّا سُلَيْمَانَ وَ أَلْقَيْنَا عَلَى كُرْسِيِّهِ  
جَسَدًا ثُمَّ أَنَابَ ﴿٣٥﴾

قَالَ رَبِّ اغْفِرْ لِي وَهَبْ لِي مُلْكًا لَّا  
يَنْتَبِعُنِي لِأَحَدٍ مِنْ بَعْدِي إِنَّكَ أَنْتَ  
الْوَهَّابُ ﴿٣٦﴾

37. So We subjected to him the wind, blowing gently by his command whithersoever he desired to go,

فَسَخَّرْنَا لَهُ الرِّيحَ تَجْرِي بِأَمْرِهِ رُحَاءً  
حَيْثُ أَصَابُ ﴿٣٧﴾

38. And the giants, all *sorts of* builders and divers,

وَالشَّيْطِينَ كُلَّ بَنَّاءٍ وَغَوَّاصٍ ﴿٣٨﴾

39. And others bound in fetters.

وَالْأخرِينَ مُمْرَرِينَ فِي الْأَصْفَادِ ﴿٣٩﴾

40. ‘This is Our gift—so give freely or withhold—without reckoning.’

هَذَا عَطَاؤُنَا فَامْنُنْ أَوْ أَمْسِكْ بِغَيْرِ  
حِسَابٍ ﴿٤٠﴾

41. And certainly he had a position of nearness with Us and an excellent retreat.

وَرَأَىٰ لَهُ عِندَنَا لُزْفِيًّا وَحَسَنَ مَأْوِيًّا ﴿٤١﴾

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 لِيُؤْتِيكَ مَالًا كَثِيرًا وَتَسْتَكْبِرُ  
مَسْتَوِيًّا الشَّيْطَانُ يَنْصُبُ وَعَذَابٌ ﴿٤٢﴾

\*43. ‘Strike *and urge thy riding beast* with thy foot. Here is cool water to wash with and a drink.’

أَرْكُضْ بِرِجْلِكَ ۗ هَذَا مِغْسَلٌ بَارِدٌ  
وَشَرَابٌ ﴿٤٣﴾

\*44. And We bestowed on him his family and as many more with them, *by way of* mercy from Us, and as a reminder to men of understanding.

وَكَهْبَتَا لَيْلَىٰ وَأَهْلَهَا وَمِثْلَهُمْ مَعَهُمْ  
رَحْمَةً مِنَّا وَذِكْرًا لِأُولِي الْأَلْبَابِ ﴿٤٤﴾

45. And *We said to him*, ‘Take in thy hand a handful of dry twigs and strike therewith, and break not thy oath.’ Indeed, We found him steadfast. An excellent servant was he. Surely, he was always turning to *God*.

وَخُذْ بِيَمِينِكَ ضَعْفًا فَاصْرِبْ بِهِ وَلَا  
تَخْنَثْ ۗ إِنَّا وَجَدْنَاهُ صَادِقًا نِعْمَ الْعَبْدُ  
إِنَّهُ أَوَّابٌ ﴿٤٥﴾

\*46. And remember Our servants Abraham, and Isaac, and Jacob, *men of strong hands and powerful vision*.

وَإِذْ كَرِهَ اللَّهُ لِيُؤْتِيكَ مَالًا كَثِيرًا وَتَسْتَكْبِرُ  
يَعْقُوبَ أُولِي الْأَيْدِي وَالْأَبْصَارِ ﴿٤٦﴾

\*47. We chose them for a special *purpose*—reminding *people* of the abode of the *Hereafter*.

إِنَّا أَخْلَصْنَاهُمْ بِخَالِصَةٍ ذِكْرَى الدَّارِ الْآخِرَةِ ﴿٤٧﴾

48. And truly, they are in Our sight among the elect *and* the best.

وَرَأَيْنَاهُمْ عِندَنَا لَمِثْلَ الْمُسْتَطَقِّينَ  
الْأَخْيَارِ ﴿٤٨﴾

\*43. ‘**Spur on your mount.** Here is cool water to wash with and a drink.’

\*44. And We bestowed on him his family **and many like them along with them**, *by way of* mercy from Us, and as a reminder to men of understanding.

\*46. And remember Our servants Abraham, and Isaac, and Jacob, **men of might and vision**.

\*47. We choose **them especially to remind people** of the *abode of the Hereafter*.

49. And remember Ishmael and Elisha and Dhu'l-Kifl†; and all were of the best.

50. This is a reminder. And the righteous will surely have excellent retreat:

51. Gardens of Eternity, with their gates thrown open to them,

52. Reclining therein *on cushions*; they will therein call *at pleasure* for plenteous fruit and drink.

53. And with them will be *chaste women*, restraining their looks, companions of equal age.

54. This is what you are promised for the Day of Reckoning.

55. Verily, this is Our provision which will never be exhausted.

56. This is *for the believers*. But for the rebellious there is an evil place of return—

57. Hell, wherein they will burn. What an evil resting-place!

58. This is *what they will have*. So let them taste it: a boiling fluid, and an intensely cold and stinking drink.

59. And *various kinds of other torments* of a similar nature.

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.

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!'

62. They will *also* say, 'Our Lord, whosoever prepared this for us—so add to him a double punishment in the Fire.'

63. And they will say, 'What has happened to us that we see not the men whom we used to reckon among the wicked?'

وَاذْكُرْ إِسْمَاعِيلَ وَالْيَسَعَ وَذَا الْكِفْلِ  
وَكُلٌّ مِنَ الْأَخْيَارِ ﴿٤٩﴾

هَذَا ذِكْرٌ لَكَ وَاللَّهُ مُتَقَدِّمٌ لِحُسْنِ مَا بٍ ﴿٥٠﴾

جَنَّاتٍ عَدْنٍ مُمْتَحَةً لَهُمْ الْأَبْوَابُ ﴿٥١﴾

مُتَّكِعِينَ فِيهَا يَدْعُونَ فِيهَا بِفَاكِهَةٍ  
كَثِيرَةٍ وَشَرَابٍ ﴿٥٢﴾

وَعِنْدَهُمْ قَصِيرَاتُ الطَّرْفِ أَثْرَابٌ ﴿٥٣﴾

﴿٥٤﴾ هَذَا مَا تُوْعَدُونَ لِيَوْمِ الْحِسَابِ ﴿٥٤﴾

إِنَّ هَذَا لَرِزْقُنَا مَا لَهُ مِنْ نَفَادٍ ﴿٥٥﴾

هَذَا وَإِنَّ لِلطَّاغِينَ لَشَرَّ مَا بٍ ﴿٥٦﴾

جَهَنَّمَ يَصْلَوْنَهَا فَيَسَّسُ الْوَهَادُ ﴿٥٧﴾

هَذَا فَلَیذُّو قُوَّةً حَوِیْمٌ وَ عَسَاقٍ ﴿٥٨﴾

وَ آخَرٌ مِنْ شَكْلِهِ آذْوَابٌ ﴿٥٩﴾

هَذَا قَوْمٌ مُفْتَحِمٌ مَعَكُمْ لَا مَرْحَبًا  
بِهِمْ إِنَّهُمْ صَالُوا النَّارِ ﴿٦٠﴾

قَالُوا بَلْ أَنْتُمْ لَا مَرْحَبًا بِكُمْ أَنْتُمْ  
قَدَّمْتُمُوهُ لَنَا فَيَسَّسُ الْقَرَارُ ﴿٦١﴾

قَالُوا رَبَّنَا مَنْ قَدَّمَ لَنَا هَذَا فَزِدْهُ  
عَذَابًا ضِعْفًا فِي النَّارِ ﴿٦٢﴾

وَ قَالُوا مَا لَنَا لَا نَرَى رِجَالًا كُنَّا  
نَعُدُّهُمْ مِنَ الْأَشْرَارِ ﴿٦٣﴾

† Ezekiel.

64. 'Is it because we subjected them to ridicule *unjustly*, or have the eyes missed them?'

\*65. Surely, this is a fact—the disputing together of the people of the Fire.

R. 5.

66. Say, 'I am only a Warner; and there is no God but Allāh, the One, the Most Supreme;

67. 'The Lord of the heavens and the earth, and all that is between the two, the Mighty, the Great For-giver.'

68. Say, 'It is a big news,

69. 'From which you are turning away.

70. 'I had no knowledge of the exalted Assembly when they discussed *it* among themselves,

71. 'But this that it has been revealed to me, that I am a plain Warner.'

72. When thy Lord said to the angels, 'I am about to create man from clay,

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.'

74. So the angels submitted, all of them together.

75. But Iblīs *did not*. He behaved proudly, and was of those who disbelieved.

\*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?'

\*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?**'

أَتَّخَذْنَاهُمْ سِخْرِيًّا أَمْ رَأَيْتَ عَنَّهُمُ  
الْأَبْصَارُ ﴿٣١﴾

إِنَّ ذَٰلِكَ لَعَقَبٌ تَخَاصُمُ أَهْلِ النَّارِ ﴿٣٢﴾

قُلْ إِنَّمَا أَنَا مُنذِرٌ ۖ وَمَا مِن إِلَٰهٍ إِلَّا  
اللَّهُ الْوَاحِدُ الْقَهَّارُ ﴿٣٣﴾

رَبُّ السَّمٰوٰتِ وَ الْأَرْضِ وَمَا بَيْنَهُمَا  
الْعَزِيزُ الْعَقَّارُ ﴿٣٤﴾

قُلْ هُوَ نَبِيُّ عَظِيمٌ ﴿٣٥﴾

أَنْتُمْ عَنْهُ مُعْرِضُونَ ﴿٣٦﴾

مَا كَانَ لِي مِن عِلْمٍ بِالْمَلَآءِ الْأَعْلَىٰ إِذْ  
يَخْتَصِمُونَ ﴿٣٧﴾

إِن يُؤَخِّرَنِي إِلَّا أَنَّمَآ أَنَا نَذِيرٌ  
مُّبِينٌ ﴿٣٨﴾

إِذْ قَالَ رَبُّكَ لِلْمَلَآئِكَةِ إِنِّي خَالِقٌ بَشَرًا  
مِّن طِينٍ ﴿٣٩﴾

فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِن رُّوحِي  
فَسَّجَدَ لَهُ سَٰجِدِينَ ﴿٤٠﴾

فَسَجَدَ الْمَلَآئِكَةُ كُلُّهُمْ أَجْمَعُونَ ﴿٤١﴾

إِلَّا إِبْلِيسَ ۖ اسْتَكْبَرَ ۖ وَكَانَ مِنَ  
الْكٰفِرِينَ ﴿٤٢﴾

قَالَ يَا إِبْلِيسُ مَا مَنَعَكَ أَن تَسْجُدَ لِمَا  
خَلَقْتُ بِيَدَيَّ ۖ أَسْتَكْبَرْتَ ۖ أَفَكُنْتَ مِنَ  
الْعٰلِينَ ﴿٤٣﴾

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 فَاحْرُبْ مِنْهَا فَإِنَّكَ رَجِيمٌ ﴿٤٥﴾

79. 'And surely on thee shall be My curse till the Day of Judgment.'

وَأِنَّ 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 فَأَنْظِرْنِي 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 الْمُخْلَصِينَ ﴿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﴾

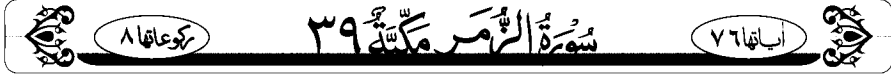
88. 'It is nothing but a Reminder for all peoples.

إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿٥٥﴾

\* 89. 'And you shall surely know the truth of it after a while.'

وَلَتَعْلَمَنَّ نَبَأَ بَعْدِ حِينٍ ﴿٥٦﴾

\* 89. 'And you **will surely learn its implication** after a while.'



## AL-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 ۝  
تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ  
الْحَكِيمِ ۝

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ قَاعْبِدِ  
اللَّهَ مُخْلِصًا لَهُ الدِّينَ ۝

أَلَا لِلَّهِ الدِّينُ الْخَالِصُ ۚ وَالَّذِينَ  
اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا  
تَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ  
زُلْفَىٰ ۚ إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا  
هُم فِيهِ يَخْتَلِفُونَ ۗ إِنَّ اللَّهَ لَا  
يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ ۝

لَوْ أَرَادَ اللَّهُ أَنْ يَتَّخِذَ وَلَدًا لَأَصْطَفَىٰ  
مِمَّا يَخْلُقُ مَا يَشَاءُ ۚ سُبْحٰنَهُ ۚ هُوَ اللَّهُ  
الْوَّاحِدُ الْقَهَّارُ ۝

خَلَقَ السَّمٰوٰتِ وَالْأَرْضَ بِالْحَقِّ ۚ يَكْوَرُ  
الَّيْلُ عَلَى النَّهَارِ وَ يُكْوَرُ النَّهَارُ عَلَى  
الَّيْلِ ۚ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ ۚ كُلٌّ  
يَجْرِي لِأَجَلٍ مُّسَمًّى ۚ أَلَا هُوَ الْعَزِيزُ  
الْعَفَّارُ ۝

خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ ثُمَّ جَعَلَ مِنْهَا  
زَوْجَهَا وَ أَنْزَلَ لَكُمْ مِنَ الْأَنْعَامِ ثَمَنِيَّةً  
أَزْوَاجًا ۚ وَيَخْلُقُكُمْ فِي بُطُونِ أُمَّهَاتِكُمْ

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 خَلْقِي فِي ظُلُمَاتٍ ثَلَاثٍ ؕ  
ذِيكُمُ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ ؕ لَا إِلَهَ  
إِلَّا هُوَ ؕ فَآتَىٰ تَصْرَفُونَ ﴿٤﴾

إِنْ تَكْفُرُوا فَإِنَّ اللَّهَ عَنِّي عَنكُمْ تَدْوِلَا  
يَرْضَىٰ لِعِبَادِهِ الْكُفْرَ وَإِنْ تَشْكُرُوا  
يَرْضَاهُ لَكُمْ ؕ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ  
أُخْرَىٰ ؕ 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 يَدْعُوَ إِلَيْهِ مِن قَبْلُ وَجَعَلَ لِلَّهِ  
أَعْدَاءً لِّبُيُوتِهِ ؕ قُلْ تَمَتَّعْ  
بِكُفْرِكَ قَلِيلًا ۖ إِنَّكَ مِنْ أَصْحَابِ النَّارِ ﴿٦﴾

أَمَّنْ هُوَ قَانِتٌ آنَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا  
يَحْذَرُ الْآخِرَةَ وَيَرْجُوا رَحْمَةَ رَبِّهِ ؕ  
قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ  
وَالَّذِينَ لَا يَعْلَمُونَ ؕ إِنَّمَا يَتَذَكَّرُ  
أُولُو الْأَلْبَابِ ﴿٧﴾

قُلْ لِعِبَادِيَ 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.

13. 'And I am commanded to be the first of those who submit to Him.'

14. Say, 'Indeed I fear, if I disobey my Lord, the punishment of the great day.'

15. Say, 'It is Allāh I worship, being sincere to Him in my religion.

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.

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.'

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,

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.

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?

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.

قُلْ إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا  
لَهُ الدِّينَ ﴿١٢﴾

وَأُمِرْتُ لِأَنْ أَكُونَ أَوَّلَ الْمُسْلِمِينَ ﴿١٣﴾

قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ  
يَوْمٍ عَظِيمٍ ﴿١٤﴾

قُلِ اللَّهُ أَعْبُدْ مُخْلِصًا لَهُ دِينِي ﴿١٥﴾

فَاعْبُدُوا مَا شِئْتُمْ مِنْ دُونِهِ ۗ قُلْ  
إِنَّ الْخَاسِرِينَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ  
وَآهْلِيهِمْ يَوْمَ الْقِيَامَةِ ۗ أَلَا ذَلِكَ هُوَ  
الْخُسْرَانُ الْمُبِينُ ﴿١٦﴾

لَهُمْ مِنْ فَوْقِهِمْ ظُلَلٌ مِنَ النَّارِ وَمِنْ  
تَحْتِهِمْ ظُلَلٌ ۗ ذَلِكَ يُخَوِّفُ اللَّهَ بِهِ  
عِبَادًا ۗ يُعْبَادُونَ ﴿١٧﴾

وَالَّذِينَ اجْتَنَبُوا الطَّاغُوتَ أَنْ  
يَعْبُدُوهَا ۗ وَأَتَابُوا إِلَى اللَّهِ لَهُمْ  
الْبُشْرَى ۗ فَبَشِّرْ عِبَادِ ﴿١٨﴾

الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ  
أَحْسَنَهُ ۗ أُولَئِكَ الَّذِينَ هَدَى اللَّهُ  
وَأُولَئِكَ هُمُ الْوَالُونَ الْأَلْبَابِ ﴿١٩﴾

أَفَمَنْ حَقَّ عَلَيْهِ الْعَذَابُ ۗ أَلَا يَأْتِيهِ  
تَنْقُذٌ مِنَ النَّارِ ﴿٢٠﴾

لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ غُرَفٌ  
مِنْ فَوْقِهَا غُرَفٌ مَبْنِيَّةٌ لَا تَجْرِي مِنْ  
تَحْتِهَا ۗ أَلَا نُهُرُهُمْ 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 يَتَابِعِينَ فِي الْأَرْضِ ثُمَّ  
يُخْرِجُ بِهِ زَرْعًا مُخْتَلِفًا أَلْوَانُهُ ثُمَّ  
يَهْبِئُ فَتَأْوَسُ مِنْهُ مُضْطَرًّا ثُمَّ يَجْعَلُهُ  
حُطًا مَاءً إِنَّ فِي ذَلِكَ لَذِكْرًا لِأُولِي  
الْأَلْبَابِ ﴿٣٢﴾

أَقَمَنْ شَرَحَ اللَّهُ صَدْرَهُ لِلدِّسْلَامِ فَهُوَ  
عَلَى نُورٍ مِمَّنْ رَبِّهِمْ قَوْلٌ لِلْقَيْسِيَّةِ  
قُلُوبُهُمْ مِنْ ذِكْرِ اللَّهِ وَأُولَئِكَ فِي ضَلَالٍ  
مُبِينٍ ﴿٣٣﴾

اللَّهُ نَزَلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُتَشَابِهًا  
مُتَنَافِيًا تَتَشَعَّرُ مِنْهُ جُلُودُ الَّذِينَ  
يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَ  
قُلُوبُهُمْ إِلَى ذِكْرِ اللَّهِ ذَلِكَ هُدَى اللَّهِ  
يَهْدِي بِهِ مَنْ يَشَاءُ وَمَنْ يُضِلِلِ اللَّهُ  
فَمَا لَهُ مِنْ هَادٍ ﴿٣٤﴾

أَقَمَنْ يَتَّقِي بِوَجْهِهِ سُوءَ الْعَذَابِ  
يَوْمَ الْقِيَامَةِ وَقِيلَ لِلظَّالِمِينَ ذُوقُوا  
مَا كُنْتُمْ تَكْسِبُونَ ﴿٣٥﴾

كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ فَأَتَاهُمُ  
الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٣٦﴾

فَإِذَا قَامَهُمُ اللَّهُ الْحِزْبِي فِي الْحَيَاةِ الدُّنْيَا  
وَكَعَذَابِ الْآخِرَةِ أَكْبَرُ لَوْ كَانُوا  
يَعْلَمُونَ ﴿٣٧﴾

28. And, indeed, We have set forth to men all kinds of parables in this Qur'an that they may take heed.

\*29. We have revealed the Qur'an 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'an 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 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 وَكَذَّبَ بِالصِّدْقِ إِذْ جَاءَهُ ۗ  
أَلَيْسَ فِي جَهَنَّمَ مَثْوًى  
لِّلْكَافِرِينَ ﴿٣٣﴾

وَالَّذِينَ جَاءُوا بِالصِّدْقِ وَصَدَّقَ  
بِهِ ۚ أُولَٰئِكَ هُمُ الْمُتَّقُونَ ﴿٣٤﴾

لَهُمْ مَا يَشَاءُونَ عِنْدَ رَبِّهِمْ ۚ ذَٰلِكَ  
جَزَاءُ الْمُحْسِنِينَ ﴿٣٥﴾

لِيُكَفِّرَ اللَّهُ عَنْهُمْ أَسْوَأَ الَّذِي  
عَمِلُوا وَ يَجْزِيَهُمْ أَجْرَهُمْ  
بِأَحْسَنِ الَّذِي كَانُوا يَعْمَلُونَ ﴿٣٦﴾

أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ ۗ وَ  
يُخَوِّفُونَكَ بِالَّذِينَ مِنْ دُونِهِ ۗ

And he whom Allāh adjudges astray—for him there is no guide.

38. And he whom Allāh guides—there is none to lead him astray. Is not Allāh the Mighty, the Lord of retribution?

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.’

40. Say, ‘O my people, act as *best* you can; I *too* am acting; soon shall you know,

41. ‘Who it is unto whom comes a punishment that will disgrace him, and on whom there descends an abiding punishment.’

42. Verily, We have revealed to thee the Book with truth for *the good of* mankind. So whoever follows guidance, *follows it* for the benefit of his own soul; and whoever goes astray, goes astray only to its detriment. And thou art not a guardian over them.

R. 5.

\* 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.

وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ  
هَادٍ ۞

وَمَنْ يَهْدِ اللَّهُ فَمَا لَهُ مِنْ مُضِلٍّ ۞  
أَلَيْسَ اللَّهُ بِعَزِيزٍ ذِي انْتِقَامٍ ۞

وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ  
السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ ۞  
قُلْ أَفَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ  
اللَّهِ إِنْ أَرَادَنِيَ اللَّهُ بِضُرٍّ هَلْ هُنَّ  
كَاشِفَاتُ ضُرِّيهِ أَوْ أَرَادَنِيَ بِرَحْمَةٍ هَلْ  
هُنَّ مُمْسِكَتُ رَحْمَتِهِ ۞ قُلْ حَسْبِيَ  
اللَّهُ ۞ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ ۞

قُلْ يَفْقَهُوا غَمَلُوا عَلَىٰ مَكَانَتِكُمْ  
إِنِّي عَامِلٌ ۞ فَسَوْفَ تَعْلَمُونَ ۞  
مَنْ يَأْتِمْهُ عَذَابٌ يُغْزِيهِ وَيَحِلُّ  
عَلَيْهِ عَذَابٌ مُّقِيمٌ ۞

إِنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ بِالْحَقِّ  
بِالْحَقِّ ۞ فَمَنْ اهْتَدَىٰ فَلِنَفْسِهِ ۞  
وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهِ ۞ وَمَا  
أَنْتَ عَلَيْهِمْ بِوَكِيلٍ ۞

اللَّهُ يَتَوَفَّى الْأَنْفُسَ حِينَ مَوْتِهَا وَالَّتِي  
لَمْ تَمُتْ فِي مَنَامِهَا ۞ فَيُمْسِكُ  
الَّتِي قَضَىٰ عَلَيْهَا الْمَوْتَ وَيُرْسِلُ  
الْآخَرَىٰ إِلَىٰ أَجَلٍ مُّسَمًّى ۞ إِنَّ فِي  
ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ۞

\* 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 أَوَلَوْ كَانُوا لَا يَمْلِكُونَ شَيْئًا وَ  
لَا 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  
السَّمَوَاتِ وَ الْأَرْضِ ۗ ثُمَّ إِلَيْهِ  
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 السَّمَوَاتِ وَ الْأَرْضِ  
عَلِمَ الْغَيْبِ وَ الشَّهَادَةِ 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.

وَكَوْنَتْ لِلَّذِينَ ظَلَمُوا مَا فِي  
الْأَرْضِ جَمِيعًا وَ مِثْلَهُ مَعَهُ لَا فِتْنَةٌ  
بِهِ 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 دَعَا تَارَةً  
إِذَا حَوَّلْنَاهُ نِعْمَةً مِنَّا قَالَ إِنَّمَا  
أُوتِيتُهُ عَلَى 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

\* 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.’

قَدْ قَالَهَا الَّذِينَ مِنْ قَبْلِهِمْ فَمَا  
أَغْنَىٰ 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 ذَٰلِكَ  
لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٥٣﴾

قُلْ يٰٓعِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ  
أَنفُسِهِمْ لَا تَقْنَطُوا مِنْ رَّحْمَةِ اللَّهِ  
إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا  
إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿٥٤﴾

وَآيِبُونَ إِلَىٰ رَبِّكُمْ وَأَسْلِمُوكَ مِنْ  
قَبْلِ أَنْ يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا  
تُنصَرُونَ ﴿٥٥﴾

وَاتَّبِعُوا أَحْسَنَ مَا أُنزِلَ إِلَيْكُمْ مِنْ  
رَبِّكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَكُمُ الْعَذَابُ  
بَغْتَةً وَآنتُمْ لَا تَشْعُرُونَ ﴿٥٦﴾

أَنْ تَقُولَ نَفْسٌ يٰٓعَسْرَتِي عَلَىٰ مَا فَرَّطْتُ  
فِي جَنْبِ اللَّهِ وَإِنْ كُنْتُ لَمِنَ  
السَّٰخِرِينَ ﴿٥٧﴾

أَوْ تَقُولَ لَوْ أَنَّ اللَّهَ هَدَانِي لَكُنْتُ  
مِنَ الْمُتَّقِينَ ﴿٥٨﴾

أَوْ تَقُولَ حِينَ تَرَىٰ الْعَذَابَ لَوْ أَنَّ

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 فَأَكُونُ مِنَ الْمُحْسِنِينَ ﴿٥٩﴾

بَلْ قَدْ جَاءَكَ آيَاتِي فَكَذَّبْتَ بِهَا وَ  
اشْتَكَبْتَ وَكُنْتَ مِنَ الْكٰفِرِينَ ﴿٦٠﴾

وَيَوْمَ الْقِيٰمَةِ تَرَى الَّذِينَ كَذَبُوا  
عَلَىٰ اَلْوَجْهِ هُمْ مَسْوَدَّٰةٌ اَلْاَيْسَ  
فِي جَهَنَّمَ مَثْوٰى لِّلْمُتَكَبِّرِينَ ﴿٦١﴾

وَ يُنَجِّي اللّٰهُ الَّذِيْنَ اتَّقَوْا  
بِمَقَآرِبِهِمْ زَلَا يَمَسُّهُمُ السُّوْءُ وَ لَا  
هُم يَحْزَنُوْنَ ﴿٦٢﴾

اَللّٰهُ خَالِقُ كُلِّ شَيْءٍ وَ هُوَ عَلٰى كُلِّ  
شَيْءٍ وَكِيْلٌ ﴿٦٣﴾

لَهُ مَقَالِيْدُ السَّمٰوٰتِ وَ الْاَرْضِ  
وَ الَّذِيْنَ كَفَرُوْا بِآيٰتِ اللّٰهِ  
اُولٰٓئِكَ هُمُ الْخٰسِرُوْنَ ﴿٦٤﴾

قُلْ اَفَغَيْرَ اللّٰهِ تَاْمُرُوْنَ اَعْبُدُ  
اَيُّهَا الْجٰهِلُوْنَ ﴿٦٥﴾

وَ لَقَدْ اُوْحِيَ اِلَيْكَ وَ اِلَى الَّذِيْنَ مِنْ  
قَبْلِكَ جَلِيْنٌ اَشْرَكَتْ لِيَخْبَطَنَّ عَمَلُكَ  
وَ لَتَكُوْنَنَّ مِنَ الْخٰسِرِيْنَ ﴿٦٦﴾

بَلِ اللّٰهُ فَاَعْبُدْ وَ كُنْ مِنَ الشَّاكِرِيْنَ ﴿٦٧﴾

وَ مَا قَدَرُوْا اللّٰهَ حَقَّ قَدْرِهِ ۗ وَ الْاَرْضُ  
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*.'

وَتَحْلَىٰ عَمَّا يُشْرِكُونَ ﴿٧٨﴾

وَأُفْعَفَ فِي الصُّورِ فَصَبَقَ مَن فِي  
السَّمٰوٰتِ وَمَن فِي الْأَرْضِ إِلَّا مَن شَاءَ  
اللَّهُ ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ فَإِذَا هُمْ  
قِيَامٌ يَّنظُرُونَ ﴿٧٩﴾

وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا وَوُضِعَ  
الْكِتَابُ وَجَاءَتْ بِالنَّبِيِّينَ وَالشُّهَدَاءَ  
وَقُضِيَ بَيْنَهُمْ بِالْحَقِّ وَهُمْ لَا  
يُظْلَمُونَ ﴿٨٠﴾

وَدُرِّبَتْ كُلُّ نَفْسٍ لِّمَا عَمِلَتْ وَهُوَ أَعْلَمُ  
بِمَا يَفْعَلُونَ ﴿٨١﴾

وَيَسِيقَ الَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ  
زُمَرًا حَتَّىٰ إِذَا جَاءُوهَا فَتَبَحَتْ  
أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا أَلَمْ  
يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَتْلُونَ عَلَيْكُمْ  
آيَاتِ رَبِّكُمْ وَيُنذِرُوكُم لِقَاءِ  
يَوْمِكُمْ هَٰذَا قَالُوا بَلَىٰ وَلَكِن حَقَّتْ  
كَلِمَةُ الْعَذَابِ عَلَى الْكَافِرِينَ ﴿٨٢﴾

قِيلَ ادْخُلُوا أَبْوَابَ جَهَنَّمَ  
خٰلِدِينَ فِيهَا قَبَسٌ مِّثْوَىٰ  
الْمَكْبَرِينَ ﴿٨٣﴾

وَيَسِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَىٰ  
الْجَنَّةِ زُمَرًا حَتَّىٰ إِذَا جَاءُوهَا وَ  
فُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا  
سَلَامٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوهَا  
خٰلِدِينَ ﴿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 صَدَقْتَنَا  
وَعْدَهُ وَآوَرَّتْنَا الْأَرْضَ نَتَّبِعُوا مِنْ  
الْجَنَّةِ حَيْثُ نَشَاءُ بِفِعْمِ أَجْرِ  
الْعَمَلِينَ ﴿٥٤﴾

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 حَافِيَةً مِنْ حَوْلِ  
الْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَ  
تُضِي بَيْنَهُمْ بِالْحَقِّ وَقِيلَ الْحَمْدُ لِلَّهِ  
رَبِّ الْعَالَمِينَ ﴿٥٥﴾



## 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.

† The Praiseworthy, the Lord of Honour.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝

حَمْدٌ ۝

تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْعَلِيمِ ۝

عَافِرِ الذَّنْبِ وَقَابِلِ التَّوْبِ شَدِيدِ الْعِقَابِ ۝ ذِي الطَّوْلِ ۝ لَا إِلَهَ إِلَّا هُوَ ۝ إِلَيْهِ الْمَصِيرُ ۝

مَا يَجَادِلُ فِي آيَاتِ اللَّهِ إِلَّا الَّذِينَ كَفَرُوا ۝ فَلَا يَخْرُوكُ تَقَلُّبُهُمْ فِي الْأَرْضِ ۝

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ ۝ وَالْأَحْزَابُ مِنْ بَعْدِهِمْ ۝ وَهَمَّتْ كُلُّ أُمَّةٍ بِرَسُولِهِمْ لِيَأْخُذُوهُ ۝ وَجَادِلُوا بِالْبَاطِلِ لِيُدْحِضُوا بِهِ الْحَقَّ ۝ فَأَخَذْتُهُمْ ۝ فَكَيْفَ كَانَ عِقَابِ ۝

وَكَذَلِكَ حَقَّتْ كَلِمَاتُ 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 ۝

وَالَّذِينَ كَفَرُوا لَهُمْ عَذَابٌ أَلِيمٌ

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 مِنَّا دُونَ كَمَفْتٍ اللَّهُ أَكْبَرُ مِنْ مَفْتِكُمْ 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 آمَنَّا اثْنَتَيْنِ وَأَخْيَبْتَنَا اثْنَتَيْنِ فَاعْتَرَفْنَا بِذُنُوبِنَا فَهَلْ إِلَى خُرُوجٍ مِّن 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 نَدَّ إِذْ أَدْعَى اللَّهَ وَحْدَهُ كَفَرْتُمْ ۖ وَإِنْ يُشْرَكْ بِهِ تُؤْمِنُونَ قَالِحُكُمْ 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 وَيُنَزِّل لَكُمْ مِنَ السَّمَاءِ رِزْقًا وَمَا يَتَذَكَّرُ إِلَّا مَن 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  
الرُّؤْسَ مِنْ أَمْرِهِ عَلَى 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 بَاكِرُونَ ؕ لَا يَخْفَى عَلَى اللَّهِ  
مِنْهُمْ شَيْءٌ ؕ لِلَّهِ الْمُلْكُ الْيَوْمَ ۗ وَاللَّهُ  
الْوَاحِدُ الْقَهَّارُ ﴿١٧﴾

18. ‘This day will every soul be required for that which it has earned. No injustice this day. Surely, Allāh is Swift at reckoning.’

الْيَوْمَ يُجْزَى 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 الْآزِفَةِ إِذِ  
الْقُلُوبُ لَدَى الْحَنَاجِرِ كَاظِمِينَ ؕ  
مَا لِلظَّالِمِينَ مِنْ حَومٍ 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  
شَيْئًا ۗ 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

أَذَلُّكُمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا  
كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ كَانُوا  
مِنْ قَبْلِهِمْ ۗ كَانُوا هُمْ أَشَدَّ مِنْهُمْ  
قُوَّةً وَآثَارًا 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 بِذُنُوبِهِمْ ۗ وَمَا كَانَ لَهُمْ مِنَ  
اللَّهِ مِنْ وَاقٍ ﴿٣١﴾

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 وَكَفَرُوا فَأَخَذَهُمُ اللَّهُ ۗ  
إِنَّهُ قَوِيٌّ شَدِيدُ الْحِقَابِ ﴿٣٢﴾

24. And We did send Moses, with Our Signs and manifest authority,

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا وَسُلْطٰنٍ  
مُّبِينٍ ﴿٣٣﴾

25. Unto Pharaoh and Hāmān and Korah; but they said, ‘*He is a magician and an impostor.*’

إِلَىٰ فِرْعَوْنَ وَهَامَانَ وَكَارُونَ فَكَالُوا  
سِحْرَ كَذَّابٍ ﴿٣٤﴾

26. And when he came to them with truth from Us, they said: ‘Slay the sons of those who have believed with him, and let their women live.’  
\* But the design of the disbelievers is but a thing wasted.

فَلَمَّا جَاءَهُمْ بِالْحَقِّ مِنْ عِنْدِنَا قَالُوا  
اقْتُلُوا أَبْنَاءَ الَّذِينَ آمَنُوا مَعَهُ  
وَاسْتَحْيُوا نِسَاءَهُمْ ۗ وَمَا كَيْدُ  
الْكٰفِرِينَ إِلَّا فِي ضَلٰلٍ ﴿٣٥﴾

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 ﴿٣٦﴾

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 ﴿٣٧﴾

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 ﴿٣٨﴾

\* 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**.

30. "O my people, yours is the sovereignty this day, you being dominant in the land. But who will help us *and protect us* from the punishment of Allāh if it comes upon us?" Pharaoh said: 'I only point out to you that which I see myself, and I guide you only to the path of rectitude.

يَقْوِمَ لَكُمْ الْمُلْكُ الْيَوْمَ ظَاهِرِينَ  
فِي الْأَرْضِ رَمَن يَنْصُرُنَا مِنْ بَأْسِ  
اللَّهِ إِنْ جَاءَنَا قَالَ فِرْعَوْنُ مَا  
أُرِيكُمْ إِلَّا مَا أَرَى وَمَا أَهْدِيكُمْ  
إِلَّا سَبِيلَ الرَّشَادِ ﴿٣٠﴾

\*31. And he who believed said: "O my people, I fear for you *something* like the day of the parties,

وَقَالَ الَّذِي آمَنَ يَقْوِمَ رَبِّي أَخَافُ  
عَلَيْكُمْ وَمِثْلَ يَوْمِ الْأَحْزَابِ ﴿٣١﴾

32. "Like the case of the people of Noah, and 'Ād and Thamūd and those after them. And Allāh intends no injustice to *His* servants.

مِثْلَ ذَا بَقْوِمِ نُوحٍ وَآدَ وَثَمُودَ  
وَالَّذِينَ مِنْ بَعْدِهِمْ وَمَا اللَّهُ يُرِيدُ  
ظُلْمًا لِّلْجَبَابِ ﴿٣٢﴾

\*33. "And O my people, I fear for you the day of mutual calling *and wailing*,

وَيَقْوِمَ رَبِّي أَخَافُ عَلَيْكُمْ يَوْمَ  
التَّنَادِ ﴿٣٣﴾

34. "A day when you shall turn your backs fleeing. No defender shall you have against Allāh. And for him whom Allāh adjudges astray shall be no guide.

يَوْمَ تَوَلَّوْنَ مُذِرِينَ مَا لَكُمْ مِنْ  
اللَّهِ مِنْ عَاصِمٍ وَمَنْ يُضِلِلِ اللَّهُ  
فَمَا لَهُ مِنْ هَادٍ ﴿٣٤﴾

35. "And Joseph did come to you before with clear proofs, but you ceased not to be in doubt concerning that with which he came to you till, when he died, you said: 'Allāh will never raise up a Messenger after him.' Thus does Allāh adjudge as lost those who transgress, *and* are doubters,

وَلَقَدْ جَاءَكُمْ يُوسُفُ مِنْ قَبْلُ  
بِالْبَيِّنَاتِ فَمَا زِلْتُمْ فِي شَكِّ مِمَّا  
جَاءَكُمْ بِهِ حَتَّى إِذَا هَلَكَ قُلْتُمْ  
لَنْ نَبْعَثَ اللَّهَ مِنْ بَعْدِهِ رَسُولًا  
كَذَلِكَ يُضِلُّ اللَّهُ مَنْ هُوَ مُشْرِفٌ  
مُرْتَابٌ ﴿٣٥﴾

36. "Those who dispute concerning the Signs of Allāh without any authority having come to them. Grievously hateful is this in the sight of Allāh and in the sight of those who believe. Thus does Allāh seal up the heart of every arrogant, haughty *person*."

إِلَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ بِغَيْرِ  
سُلْطَنٍ أَنَّهُمْ كَبُرَ مَقْتًا عِنْدَ اللَّهِ  
عِنْدَ الَّذِينَ آمَنُوا كَذَلِكَ يَطْبَعُ اللَّهُ  
عَلَى كُلِّ قَلْبٍ مُتَكَبِّرٍ جَبَّارٍ ﴿٣٦﴾

\*31. And he who believed said: 'O my people, I fear for you *like the fateful time of the confederates*.

\*33. 'And O my people, I fear for you the day of *calling each other for help*.

\*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 يَهْمَا مِنْ ابْنِ لِي صَرْحًا  
لَعَلِّي أَبْلُغُ الْأَسْبَابَ ﴿٣٧﴾

أَسْبَابَ السَّمَوَاتِ فَأَطَّلِعَ إِلَى اللَّهِ  
مُوسَى وَرَأَيْتُ كَذِبَاءَ كَمَا كَذَّبْتَ  
زَيْنًا لِفِرْعَوْنَ سُوءَ عَمَلِهِ وَصَدَّ عَنِ  
السَّبِيلِ ۚ وَمَا كَيْدُ فِرْعَوْنَ إِلَّا فِي  
تَبَابٍ ﴿٣٨﴾

وَقَالَ الَّذِي آمَنَ يِقْوِمَ اتَّبِعُونِ  
أَهْدِكُمْ سَبِيلَ الرَّشَادِ ﴿٣٩﴾

يَقْوِمَ إِنَّمَا هَذِهِ الْحَيَاةُ الدُّنْيَا  
مَتَاعٌ وَرِزْقَ الْآخِرَةِ هِيَ دَارُ الْقَرَارِ ﴿٤٠﴾

مَنْ عَمِلَ سَيِّئَةً فَلَا يُجْزَى إِلَّا مِثْلَهَا  
وَمَنْ عَمِلَ صَالِحًا مِمَّنْ ذَكَرْنَا وَأَنْشَأَ  
وَهُوَ مُؤْمِنٌ فَأُولَئِكَ يَدْخُلُونَ  
الْجَنَّةَ يُرْزَقُونَ فِيهَا بِغَيْرِ  
حِسَابٍ ﴿٤١﴾

وَيَقْوِمَ مَا لِي أَدْعُوكُمْ إِلَى النُّجْوَى  
وَتَدْعُونَنِي إِلَى النَّارِ ﴿٤٢﴾

تَدْعُونَنِي لِأَكْفُرَ بِاللَّهِ وَأُشْرِكَ بِهِ  
مَا لَيْسَ لِي بِهِ عِلْمٌ زُودْنَا أَدْعُوكُمْ  
إِلَى الْعَزِيزِ الْغَفَّارِ ﴿٤٣﴾

لَا جَرَمَ لَكُمْ إِنَّمَا تَدْعُونَنِي إِلَيْهِ لَيْسَ  
لَهُ دَعْوَةٌ فِي الدُّنْيَا وَلَا فِي الْآخِرَةِ  
وَأَنْ مَرَدَّنَا إِلَى اللَّهِ وَآنَ  
الْمُشْرِفِينَ 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 وَأَفْوُضُ  
أَمْرِي إِلَى اللَّهِ إِنَّ اللَّهَ بَصِيرٌ  
بِالْعِبَادِ ﴿٢٥﴾

46. The result was that Allāh preserved him from the evils of whatever they plotted, and a grievous punishment encompassed the people of Pharaoh—

فَوَقَّاهُ اللَّهُ سَيِّئَاتِ مَا مَكَرُوا وَحَاقَ  
بِالْفِرْعَوْنَ سُوءُ الْعَذَابِ ﴿٢٦﴾

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 يُحْرَصُونَ عَلَيْهَا غُدُوًّا وَ  
عَشِيًّا وَ يَوْمَ تَقُومُ السَّاعَةُ تَدْ  
أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ ﴿٢٧﴾

48. And when they will dispute with one another in the Fire, the weak will say to those who were proud, 'Verily, we were your followers; will you then relieve us of a portion of the Fire?'

وَ إِذْ يَتَخَفَتُونَ فِي النَّارِ فَيَقُولُ  
الضَّعِيفُ لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا  
لَكُمْ تَبَعًا فَهَلْ أَنْتُمْ مُغْنُونَ عَنَّا  
نَصِيبًا مِنَ النَّارِ ﴿٢٨﴾

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 قَدْ حَكَمَ بَيْنَ الْعِبَادِ ﴿٢٩﴾

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 لِخَزَنَةِ جَهَنَّمَ  
ادْعُوا رَبَّكُمْ يُخَفِّفْ عَنَّا يَوْمًا مِّنَ  
الْعَذَابِ ﴿٣٠﴾

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 قَدْ عُوا  
وَمَا دَعَا الْكٰفِرِينَ إِلَّا فِي ضَلٰلٍ ﴿٣١﴾

#### 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 الْحَيٰوةِ الدُّنْيَا وَ يَوْمَ يَقُومُ  
الْاَشْهَادُ ﴿٣٢﴾

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 مَعَذِرَتُهُمْ  
وَلَهُمُ الْعَذَابُ الَّذِي لَهُمُ سُوءُ الدَّارِ ﴿٣٣﴾



54. And indeed We gave Moses the guidance, and made the children of Israel the inheritors of the Book—

وَلَقَدْ آتَيْنَا مُوسَى الْهُدَىٰ وَأَوْرَثْنَا  
بَنِي إِسْرَائِيلَ الْكِتَابَ ﴿٥٤﴾

55. A guidance and a reminder for men of understanding.

هُدًى وَذِكْرَىٰ لِأُولِي الْأَلْبَابِ ﴿٥٥﴾

56. So have patience. Surely the promise of Allāh is true. And ask forgiveness for thy frailty, and glorify thy Lord with His praise in the evening and in the morning.

فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَاسْتَغْفِرْ  
لذَّنْبِكَ وَابْتَغِ بِيحْمِهِ زُكْرًا  
بِالْعَشِيِّ وَالْإِبْكَارِ ﴿٥٦﴾

57. Those who dispute concerning the Signs of Allāh without any authority having come to them—  
\* there is nothing in their breasts but a *feeling of greatness* which they will never attain. So seek refuge in Allāh. Surely He is the All-Hearing, the All-Seeing.

إِنَّ الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ  
يُخَيْرِ سُلْطٰنٍ أَنَّهُمْ إِنْ فِي  
صُدُورِهِمْ إِلَّا كِبْرٌ مَّا هُمْ بِبَارِعِيهِ  
فَاسْتَجِذْ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ  
الْبَصِيرُ ﴿٥٧﴾

58. Certainly, the creation of the heavens and the earth is greater than the creation of mankind; but most men know not.

لَخَلْقُ السَّمٰوٰتِ وَالْأَرْضِ أَكْبَرُ مِنْ  
خَلْقِ النَّاسِ وَلٰكِنَّ أَكْثَرَ النَّاسِ لَا  
يَعْلَمُونَ ﴿٥٨﴾

59. And the blind and the seeing are not equal; neither are those who believe and do good deeds *equal to* those who do evil. Little do you reflect.

وَمَا يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ ۗ وَالَّذِينَ  
آمَنُوا وَعَمِلُوا الصَّٰلِحٰتِ وَالَّذِينَ لَا  
يُؤْمِنُونَ ۗ قَلِيلًا مَّا تَذَكَّرُونَ ﴿٥٩﴾

60. The Hour will surely come; there is no doubt about it; yet most men believe not.

إِنَّ السَّاعَةَ لَأْتِيَةٌ ۗ لَا رَيْبَ فِيهَا  
وَلٰكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ ﴿٦٠﴾

61. And your Lord says: 'Pray unto Me; I will answer your *prayer*. But those who are too proud to worship Me will surely enter Hell, despised.'

وَقَالَ رَبُّكُمْ ادْعُونِي ۖ أَسْتَجِبْ لَكُمْ ۗ  
إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي  
سَيَدْخُلُونَ جَهَنَّمَ دَٰخِرِينَ ﴿٦١﴾

R. 7.

62. It is Allāh Who has made the night for you that you may rest therein, and the day *to enable you to* see. Verily, Allāh is the Lord of bounty for mankind, yet most men are ungrateful.

اللَّهُ الَّذِي جَعَلَ لَكُمْ لَيْلًا لِتَسْكُنُوا  
فِيهِ وَالنَّهَارَ مُبْصِرًا ۗ إِنَّ اللَّهَ  
لَذُو فَضْلٍ عَلَى النَّاسِ وَلٰكِنَّ أَكْثَرَ  
النَّاسِ لَا يَشْكُرُونَ ﴿٦٢﴾

\* 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?

ذٰلِكُمْ اللّٰهُ رَبُّكُمْ خَالِقُ كُلِّ شَيْءٍ ۗ  
لَا اِلٰهَ اِلَّا هُوَ ۗ فَاَنۡىٰ تَتُوۡفَكُوۡنَ ﴿۳۱﴾

64. Thus indeed are turned away those who deny the Signs of Allāh.

كَذٰلِكَ يُؤۡفِكُ الَّذِيۡنَ كَانُوۡا بِآيٰتِ  
اللّٰهِ يَبۡحَدُوۡنَ ﴿۳۲﴾

\* 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.

اللّٰهُ الَّذِيۡ جَعَلَ لَكُمُ الْاَرْضَ قَرَارًا  
وَ السَّمٰوٰتِ بِنَآءٍ ۗ وَ صَوَّرَكُمۡ فَآحۡسَنَ  
صُوۡرَكُمۡ وَ رَزَقَكُمۡ مِّنۡ الطَّيِّبٰتِ ؕ  
ذٰلِكُمُ اللّٰهُ رَبُّكُمۡ ۗ فَتَعَبَّرِكۡمُ اللّٰهُ  
رَبُّ الْعٰلَمِيۡنَ ﴿۳۳﴾

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.

هُوَ الْحَيُّ الَّذِيۡ لَا اِلٰهَ اِلَّا هُوَ ۗ فَادۡعُوۡهُ  
مُخْلِصِيۡنَ لَهُ الدِّيۡنَ ؕ الْحَمۡدُ لِلّٰهِ  
رَبِّ الْعٰلَمِيۡنَ ﴿۳۴﴾

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.'

قُلۡ اِنۡنِيۡ نُهِيۡتُ اَنْ اَعۡبُدَ الَّذِيۡنَ  
تَدۡعُوۡنَ مِنْ دُوۡنِ اللّٰهِ لَمَّا جَآءَنِيۡ  
الْبَيِّنٰتُ مِنْ رَبِّيۡنِ زُوۡاۡمِرْتُ اَنْ اُسَلِمَ  
لِرَبِّ الْعٰلَمِيۡنَ ﴿۳۵﴾

68. He it is Who created you from dust, then from a sperm-drop, then from a clot; then He brings you forth as a child; then He lets you grow that you may attain your full strength; then He lets you become old—though some among you are caused to die before—and He lets you live that you may reach a term appointed, and that you may learn wisdom.

هُوَ الَّذِيۡ خَلَقَكُمۡ مِنْ تُرَابٍ ثُمَّ مِنْ  
نُّطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ يُخۡرِجُكُمۡ  
طِفْلًا ثُمَّ لِيۡتَبَلَّغُوۡا اَشۡدَّكُمۡ ثُمَّ  
لِيۡتَكُوۡنُوۡا شٰيۡخًا وَّ مِنْكُمۡ مَّنۡ يُتَوَفَّى  
مِنۡ قَبۡلِ ۗ وَ لِيۡتَبَلَّغُوۡا اَجۡلًا مُّسَمًّى  
وَ لَعَلَّكُمۡ تَعۡقِلُوۡنَ ﴿۳۶﴾

\* 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.

هُوَ الَّذِيۡ يُحَيِّىۡ وَ يُمِيۡتُ ؕ فَاِذَا قَضٰى  
اَمۡرًا فَاِنۡمَآ يَقُوۡلُ لَهُ كُنۡ فَيَكُوۡنُ ﴿۳۷﴾

\* 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 فَيَكُوۡنُ (Be! And it is) at page 59 under 3:48. (Publisher)

R. 8.

70. Hast thou not seen those who dispute concerning the Signs of Allāh? How they are being turned away *from the truth!*

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 يُجَادِلُونَ فِي آيَاتِ اللَّهِ أَنْ يُضَرَّفُونَ ﴿٧٠﴾

الَّذِينَ كَذَّبُوا بِالْكِتَابِ وَبِمَا أَرْسَلْنَا بِهِ رُسُلَنَا فَسَوْفَ يَعْلَمُونَ ﴿٧١﴾

إِذِ الْأَغْلُلُ فِي أَعْنَاقِهِمْ وَالسَّلْسِلُ يُسْحَبُونَ ﴿٧٢﴾

فِي الْحَمِيمِ ثُمَّ فِي النَّارِ يُسْجَرُونَ ﴿٧٣﴾

ثُمَّ قِيلَ لَهُمْ أَيْنَ مَا كُنْتُمْ تُشْرِكُونَ ﴿٧٤﴾

مِنْ دُونِ اللَّهِ قَالُوا ضَلُّوا عَنَّا بَلْ لَمْ نَكُنْ نَدْعُوا مِنْ قَبْلُ شَيْئًا كَذَلِكَ يَضِلُّ اللَّهُ الْكَافِرِينَ ﴿٧٥﴾

ذُرِّكُمْ بِمَا كُنْتُمْ تَفْرَحُونَ فِي الْأَرْضِ بِخَيْرِ الْحَقِّ وَبِمَا كُنْتُمْ تَمْرَحُونَ ﴿٧٦﴾

أَدْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فِيئْسَ مَثْوًى الْمُتَكَبِّرِينَ ﴿٧٧﴾

فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَامَّا نُرِيَنَّكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ نَتَوَقَّيَنَّكَ فَإِنَّنَا يُرْجَعُونَ ﴿٧٨﴾

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ مِنْهُمْ مَنْ قَصَصْنَا عَلَيْكَ وَمِنْهُمْ مَنْ لَمْ نَقْصُصْ عَلَيْكَ وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ فَإِذَا جَاءَ أَمْرُ اللَّهِ قُضِيَ بِالْحَقِّ وَخَسِرَ هُنَالِكَ الْمُبْطِلُونَ ﴿٧٩﴾

## R. 9.

80. It is Allāh Who has made cattle for you, that you may ride on some of them, and eat of some of them—

81. And you have *other* advantages in them—and that, by means of them, you may satisfy any desire *that there may be* in your breasts. And on them and on ships are you borne.

82. And He shows you His Signs; which then of the Signs of Allāh will you deny?

83. Have they not travelled in the earth that they might see what was the end of those who were before them? They were more numerous than these, and mightier in power and *in the marks they left behind them* in the earth. But all that which they earned was of no avail to them.

84. And when their Messengers came to them with manifest Signs, they exulted in the knowledge which they possessed. And that at which they mocked encompassed them.

85. And when they saw Our punishment, they said: 'We believe in Allāh alone and we reject all that which we used to associate with Him.'

86. But their faith could not profit them *at the time* when they saw Our punishment. This is Allāh's law that has *ever* been in operation in respect of His servants. And thus have perished those who disbelieved.

اللَّهُ الَّذِي جَعَلَ لَكُمْ الْأَنْعَامَ  
لِتَرْكَبُوا مِنْهَا وَمِنْهَا تَأْكُلُونَ ﴿٨٠﴾  
وَلَكُمْ فِيهَا مَتَاعٌ وَرَبُّوهُمُ عَلَيْهَا  
وَعَلَى الْفُلْكِ تُحْمَلُونَ ﴿٨١﴾

وَيُرِيكُمْ آيَاتِهِ فَآيَاتِ اللَّهِ  
تُنْكِرُونَ ﴿٨٢﴾

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا  
كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ  
قَبْلِهِمْ كَانُوا أَكْثَرَ مِنْهُمْ وَأَشَدَّ  
ثُبُوتًا وَأَثَارًا فِي الْأَرْضِ قَمَا أَعْنَى  
عَنْهُمْ مَا كَانُوا يَكْسِبُونَ ﴿٨٣﴾

فَلَمَّا جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ  
فَرِحُوا بِمَا عِنْدَهُمْ مِنَ الْعِلْمِ وَ  
حَاقَ بِهِمْ مَا كَانُوا يَسْتَهْزِءُونَ ﴿٨٤﴾

فَلَمَّا رَأَوْا بَأْسَنَا قَالُوا آمَنَّا بِاللَّهِ  
وَعَدَاةَ وَكُفْرَانَا بِمَا كُنَّا بِهِ  
مُشْرِكِينَ ﴿٨٥﴾

فَلَمْ يَكْ يَنْفَعُهُمْ إِيْمَانُهُمْ لَمَّا  
رَأَوْا بَأْسَنَا سُنَّتِ اللَّهُ الَّتِي  
قَدْ خَلَتْ فِي عِبَادِهِ ج وَ خَسِرَ  
هَذَا لِكِ الْكُفْرُونَ ﴿٨٦﴾



## HĀ MĪM AL-SAJDAH

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
2. Hā Mīm. ‡
3. *This is a revelation from the Gracious, the Merciful.*
- \* 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,
5. A bringer of glad tidings and a warner. But most of them turn away and they hear not.
6. And they say: 'Our hearts are under covers *and are protected* against that to which thou callest us, and in our ears there is a deafness, \*and between us and thee there is a screen. So carry on thy work; we *too* are working.'
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,
8. Who give not the Zakāt, and they it is who deny the Hereafter.
9. *As to* those who believe and do good works, they will surely have a reward that will never end.

R. 2.

- \* 10. Say: 'Do you really disbelieve in Him Who created the earth in two days? And do you set up equals to

‡ The Praiseworthy, the Lord of Honour.

\* 4. A Book, the verses of which have been expounded in detail—oft recited, made manifestly clear—for a people who have knowledge.

\* 6. and between us and **you there is a veil**. So carry on **your** work; we *too* are working.'

\* 10. Say: 'Do you really disbelieve in Him Who created the earth in two **periods**?'

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ۝۱

حَمِّ ۝۲

تَنْزِیْلٍ مِّنَ الرَّحْمٰنِ الرَّحِیْمِ ۝۳

كِتٰبٍ قَدْ فَصَّلْتَ اٰیٰتُهُ قُرْاٰنًا عَرَبِیًّا  
لِّقَوْمٍ یَّعْلَمُوْنَ ۝۴

بَشِیْرًا وَّ نَذِیْرًا ۝۵  
فَاَعْرَضَ  
اَكْثَرُهُمْ فَهُمْ لَا یَسْمَعُوْنَ ۝۶

وَقَالُوْا قُلُوْبُنَا فِیْ اَكْتٰفٍ مِّمَّا  
تَدْعُوْنَا اِلَیْهِ وَفِیْ اٰذَانِنَا وَقْرٌ وَّ مِنْ  
بَیْنِنَا وَبَیْنِكَ حِجَابٌ فَاَعْمَلْ  
اِنَّا عٰمِلُوْنَ ۝۷

قُلْ اِنَّمَا اَنَا بَشَرٌ مِّثْلُكُمْ یُوْحٰی  
اِلَیَّ اَتَمَّ اِلَیْكُمْ اِلٰهُ وَّ اٰجِدُ  
فَاَسْتَغِیْمُوْا اِلَیْهِ وَاَسْتَغْفِرُوْا لَهٗ  
وَاِیُّكُمْ لِلْمُشْرِکِیْنَ ۝۸

الَّذِیْنَ لَا یُؤْتُوْنَ الزَّكٰوٰةَ وَهُمْ  
بِالْاٰخِرَةِ هُمْ كٰفِرُوْنَ ۝۹

اِنَّ الَّذِیْنَ اٰمَنُوْا وَعَمِلُوا الصَّٰلِحٰتِ  
لَهُمْ اَجْرٌ عَیْدٌ مَّمْنُوْنَ ۝۱۰

قُلْ اَرَأَیْتُمْ كَفَرُوْنَ بِالَّذِی  
خَلَقَ الْاَرْضَ فِیْ یَوْمَیْنٍ وَتَجْعَلُوْنَ

Him?’ That is the Lord of the worlds.

\* 11. He placed therein firm mountains rising above its *surface*, and blessed it *with abundance*, and provided therein its foods in proper measure in four days—alike for *all* seekers.

12. Then He turned to the heaven while it was *something like* smoke, and said to it and to the earth: ‘Come ye both of you, willingly or unwillingly.’ They said, ‘We come willingly.’

13. So He completed them into seven heavens in two days, and He revealed to each heaven its function. And We adorned the lowest heaven with lamps *for light* and for protection. That is the decree of the Mighty, the All-Knowing.

14. But if they turn away, then say: ‘I warn you of a destructive punishment like the punishment which *overtook* ‘Ād and Thamūd.’

15. When their Messengers came to them from before them and behind them, *saying*: ‘Worship none but Allāh,’ they said: ‘If our Lord had *so* willed, He would have certainly sent down angels. So we do disbelieve in that with which you have been sent.’

16. As for ‘Ād, they behaved arrogantly in the earth without any justification and said, ‘Who is mightier than we in power?’ Do they not see that Allāh, Who created them, is mightier than they in power? Still they continued to deny Our Signs.

17. So We sent upon them a furious wind for several ominous days, that We might make them taste the

لَهُ أَنْبَادٌ ذَلِكَ رَبُّ الْعَالَمِينَ ﴿١١﴾

وَجَعَلْ فِيهَا رَوَاسِي مِنْ قَوْعِهَا وَ  
بَرَكَ فِيهَا وَقَدَّرْ فِيهَا أَقْوَاتَهَا فِي  
أَرْبَعَةِ أَيَّامٍ سَوَاءً لِّلسَّائِلِينَ ﴿١٢﴾

ثُمَّ اسْتَوَى إِلَى السَّمَاءِ وَهِيَ دُخَانٌ  
فَقَالَ لَهَا وَ لِلْأَرْضِ انْثَبِي طَوْعًا أَوْ  
كَرْهًا قَالَتَا أَتَيْنَا طَائِعِينَ ﴿١٣﴾

فَقَضَيْنَ سَبْعَ سَمُوتٍ فِي يَوْمَيْنِ وَ  
أَوْحَى فِي كُلِّ سَمَاءٍ أَمْرَهَا وَ زَيَّنَّا  
السَّمَاءَ الدُّنْيَا بِمَصَابِيحٍ ؕ وَ حِفْظًا  
ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿١٤﴾

فَإِنْ أَعْرَضُوا فَقُلْ أَنْذَرْتُكُمْ ضِغْفَةً  
مِثْلَ ضِغْفَةِ عَادٍ وَ ثَمُودَ ﴿١٥﴾

إِذْ جَاءَتْهُمْ الرُّسُلُ مِنْ بَيْنِ  
أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ أَلَّا تَعْبُدُوا  
إِلَّا اللَّهَ ؕ قَالُوا كُفُّوا عَنَّا رَبَّنَا  
لَآ نَزَلَ مَلَائِكَةٌ فَإِنَّا بِمَا أُرْسِلْتُمْ  
بِهِ كَافِرُونَ ﴿١٦﴾

فَأَمَّا عَادٌ فَاسْتَكْبَرُوا فِي الْأَرْضِ  
بِغَيْرِ الْحَقِّ وَقَالُوا مَنْ أَشَدُّ مِنَّا  
قُوَّةً ؕ أَدَلُّكُمْ يَرَوْا أَنَّ اللَّهَ الَّذِي  
خَلَقَهُمْ هُوَ أَشَدُّ مِنْهُمْ قُوَّةً ؕ وَ  
كَانُوا بِآيَاتِنَا يَجْحَدُونَ ﴿١٧﴾

فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي  
أَيَّامٍ نَحْسَاتٍ لِنُلَذِّقَهُمْ عَذَابَ

\* 11. He set therein firm mountains rising above its *surface*, and placed blessings therein and finely balanced its means of sustenance in four periods—alike for *all* who seek.

ء ا | ق | q | غ | gh | ع | ا | ظ | ط | ت | ض | د ﴿562﴾ ص | س | 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  
صَوْعَةً الْعَذَابِ أَلْوَنٍ 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 لِجُلُودِهِمْ لِمَ شَهِدْتُمْ  
عَلَيْنَا قَالُوا أَنْطَقَنَا اللَّهُ الَّذِي  
أَنْطَقَ كُلَّ شَيْءٍ وَهُوَ خَلَقَكُمْ أَوَّلَ  
مَرَّةٍ وَالْأَيْمُ تُرْجَعُونَ ﴿٢٢﴾

وَمَا كُنْتُمْ تَسْتَعِيرُونَ أَنْ يَشْهَدَ  
عَلَيْكُمْ سَمْعُكُمْ وَلَا أَبْصَارُكُمْ وَلَا  
جُلُودُكُمْ وَلَكِنْ ظَنَنْتُمْ أَنَّ اللَّهَ  
لَا يَعْلَمُ كَثِيرًا مِمَّا تَعْمَلُونَ ﴿٢٣﴾

وَذَلِكُمْ ظَنُّكُمُ الَّذِي ظَنَنْتُمْ بِرَبِّكُمْ  
أَرَدْتُمْ فَأَصْبَحْتُمْ مِنَ الْخَاسِرِينَ ﴿٢٤﴾

فَإِنْ يَصْبِرُوا فَالنَّارُ مَثْوًىٰ لَهُمْ وَإِنْ

\*20. And on the day when the enemies of Allāh will be flocked together and led to the fire, they will be marched in order.

\*25. Now if they can endure, the Fire is their abode; and if they seek a hearing they will not be of those who are heard.

forgiveness, they are not of those whom forgiveness can be shown.

\*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

\*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.

يَسْتَحْتَبُوا فَمَا هُمْ مِنَ الْمُعْتَبِينَ ﴿٢٥﴾  
وَقَيَّضْنَا لَهُمْ قُرَنَاءَ فَزَيَّنُوا لَهُمْ مَا  
بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَحَقَّ  
عَلَيْهِمُ الْقَوْلُ فِي أُمُورٍ 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 أَشْرَ الَّذِي  
كَانُوا يَعْمَلُونَ ﴿٢٨﴾

ذَلِكَ جَزَاءُ أَعْدَاءِ اللَّهِ النَّارِ ۗ لَهُمْ  
فِيهَا دَارُ الْآخِرَةِ جَزَاءٌ بِمَا كَانُوا  
يَأْتِينَكَ بِجَهْدُونَ ﴿٢٩﴾

وَقَالَ الَّذِينَ كَفَرُوا رَبَّنَا آرِنَا  
الَّذِينَ أَضَلَّنَا مِنَ الْجِنَّ وَالْإِنْسِ  
تَجْعَلُهُمْ بِتَحْتِ أَقْدَامِنَا لِيَكُونُوا  
مِنَ الْأَسْفَلِينَ ﴿٣٠﴾

إِنَّ الَّذِينَ قَالُوا رَبَّنَا اللَّهُ ثُمَّ  
اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ  
الْمَلَائِكَةُ أَلَّا تَفْخَؤُوا وَلَا تَحْزَنُوا  
وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ  
تُوعَدُونَ ﴿٣١﴾

تَحْنُ أَوْلِيَائُكُمْ فِي الْحَيَاةِ الدُّنْيَا  
وَفِي الْآخِرَةِ ۗ وَلَكُمْ فِيهَا مَا تَشْتَهَى



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. Varily 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 ﴿٣٦﴾

عُزَّةً نَزَّلْنَا مِنَ الْغَفُورِ رَحِيمًا ﴿٣٧﴾

وَمَنْ أَحْسَنُ قَوْلًا رَمَّمَنَ دَعَا إِلَى اللَّهِ  
وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ  
الْمُسْلِمِينَ ﴿٣٨﴾

وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ  
إِذْ قَعَّ بِالَّذِي هِيَ أَحْسَنُ فَإِذَا الَّذِي  
بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ  
حَمِيمٌ ﴿٣٩﴾

وَمَا يُلْقَاهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا  
يُلْقَاهَا إِلَّا ذُو حَظٍّ عَظِيمٍ ﴿٤٠﴾

وَأَمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ  
فَأَسْتَحِذْ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ  
الْعَلِيمُ ﴿٤١﴾

وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ  
وَالْقَمَرُ وَلَا تَسْجُدُوا لِلشَّمْسِ وَلَا  
لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ  
إِنْ كُنْتُمْ رَائِبِينَ تَعْبُدُونَ ﴿٤٢﴾

فَإِنْ اسْتَكْبَرُوا فَالَّذِينَ عِنْدَ  
رَبِّكَ يُسَبِّحُونَ لَهُ بِاللَّيْلِ وَالنَّهَارِ  
وَهُمْ لَا يَسْمَعُونَ ﴿٤٣﴾

وَمِنْ آيَاتِهِ أَنْتَ تَرَى الْأَرْضَ  
خَاشِعَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ  
اهْتَزَّتْ وَرَبَتْ إِنَّ الَّذِي أَحْيَاهَا  
لَمُحْيِي الْمَوْتَى إِنَّهُ عَلَى كُلِّ شَيْءٍ

has power over all things. ﴿٢١﴾

\*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.

42. Those who disbelieve in the Reminder when it comes to them *are the losers*. And, truly, it is a mighty Book.

43. Falsehood cannot approach it *either* from before or from behind it. *It is* a revelation from the Wise, the Praiseworthy.

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.

45. And if We had made it a Qur'ān in a foreign tongue, they surely would have said, 'Why have not its verses been made clear? What! a foreign tongue and an Arab?' Say, 'It is a guidance and a healing for those who believe.' But *as to those* who believe not, there is a deafness in their ears, and it is blindness for them. They are, *as it were*, being called to from a far off place.

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.

إِنَّ الَّذِينَ يُلْحِدُونَ فِي آيَاتِنَا لَا يَخْفَوْنَ عَلَيْنَا أَفَمَنْ يُلْقَى فِي النَّارِ خَيْرٌ أَمْ مَنْ يَأْتِيهِمْ آيَاتُنَا بِمَآئِدَةٍ مِّنَ السَّمَاءِ وَرِثَةٌ مَّا يُشْتَدُّ بِهَا رَبُّهُ لِيُدْعَىٰ بِهِ إِلَىٰ يَوْمِ الْقِيَامَةِ إِنَّ رَبَّهُ لَسَوِيحُورٌ عَلِيمٌ ﴿٢١﴾

إِنَّ الَّذِينَ كَفَرُوا بِالذِّكْرِ لَمَّا جَاءَهُمْ جَاءَهُمْ وَرِثَةٌ لِّكُتُبِ الْعَزِيزِ ﴿٢٢﴾

لَّا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ ﴿٢٣﴾

مَا يُقَالُ لَكَ إِلَّا مَا قَدْ قِيلَ لِلرُّسُلِ مِن قَبْلِكَ إِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ وَذُو عِقَابٍ أَلِيمٍ ﴿٢٤﴾

وَلَوْ جَعَلْنَاهُ قُرْآنًا أَعْجَمِيًّا لَقَالُوا لَوْلَا فُصِّلَتْ آيَاتُهُ ؕ أَعْجَمِيٌّ وَعَرَبِيٌّ ؕ قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى وَشِفَاءٌ ۗ وَالَّذِينَ لَا يُؤْمِنُونَ فِي آذَانِهِمْ وَقُرْآنٌ هُوَ عَلَيْهِمْ عَمًى ۗ أُولَٰئِكَ يُنَادَوْنَ مِنْ مَّكَانٍ بَعِيدٍ ﴿٢٥﴾

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَاحْتَلَفَ فِيهِ ؕ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَفُضِّي بَيْنَهُمْ ؕ وَإِنَّهُمْ لَفِي شَكٍّ مِّنْهُ مُرِيبٍ ﴿٢٦﴾

\*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 عَمِلْ صَالِحًا فَلِنَفْسِهِ وَمَنْ أَسَاءَ  
فَعَلَيْهَا وَمَا رَبُّكَ بِظَلَّامٍ لِلْعَالَمِينَ ﴿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 مِنْ ثَمَرَاتٍ مِنْ أَكْمَامِهَا وَمَا  
تَحْمِلُ مِنْ أُنْثَىٰ وَلَا تَضَعُ إِلَّا بِعِلْمِهِ  
وَيَوْمَ يُنَادِيهِمْ أَيْنَ شُرَكَائِيَ ۖ قَالُوا  
أَذْنَبْنَا ۖ مَا مِنَّا مِنْ 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.

وَصَلَّ عَنْهُمْ مَّا كَانُوا يَدْعُونَ مِنْ قَبْلُ وَ  
ظَنُّوا مَا لَهُمْ مِنْ 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 إِلَّا نَسْكَانُ مِنْ دُعَاءِ الْخَيْرِ وَإِنْ  
مَسَّهُ 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.

وَلَئِنْ آذَنَّا رَحْمَةً مِنَّا مِنْ بَعْدِ  
ضَرَاءٍ مَسَّتْهُ لَيَقُولَنَّ هَذَا لِي ۖ وَمَا  
أَكَلْتُ مِنَ السَّاعَةِ قَائِمَةً ۖ وَلَئِنْ رُجِعْتُ إِلَىٰ  
رَبِّي إِنَّ لِي عِنْدَهُ لَلْحُسْنَىٰ ۖ فَلَنُنَبِّئَنَّ  
الَّذِينَ كَفَرُوا بِمَا عَمِلُوا ۖ وَلَنُنذِرَنَّهُمْ  
مِنْ 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 وَ  
نَأْبِجَانِيهِ ۖ 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 ثُمَّ  
كَفَرْتُمْ بِهِ مَنْ أَضَلُّ مِمَّنْ هُوَ فِي  
شِقَاقٍ بَعِيدٍ ﴿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?

سَنُرِيهِمْ 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.

إِلَّا أَنَّهُمْ فِي مَرِئَةٍ مِّنْ لِّقَاءِ رَبِّهِمْ ۗ  
 ۞ إِلَّا أَنَّهُ يَكُلُّ 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.



## AL-SHŪRĀ

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
2. Hā Mīm.†
3. ‘Ain Sīn Qāf.‡
- \*4. Thus has Allāh, the Mighty, the Wise, been revealing to thee and to those that preceded thee.
5. To Him belongs whatever is in the heavens and whatever is in the earth, and He is the High, the Great.
- \*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.
7. And *as for* those who take *for themselves* protectors beside Him, Allāh watches over them; and thou art not a guardian over them.
- \*8. Thus have We revealed to thee the Qur’ān in Arabic, that thou mayest warn the Mother of towns, and all around it; and *that* thou mayest warn *them* of the Day of Gathering whereof there is no doubt: A party *will be* in the Garden, and a party in the blazing Fire.

† The Praiseworthy, the Lord of Honour.

‡ The All-Knowing, the All-Hearing, the Possessor of Power.

\*4. **Thus Allāh, the Mighty, the Wise, reveals to you and has revealed to those that preceded you.**

\*6. **The heavens may rend asunder in their celestial heights;** and the angels glorify their Lord with His praise and ask forgiveness for those on the earth.

\*8. Thus have We revealed to **you** the Qur’ān in Arabic that **you may** warn the Mother of townships, and all around it; and *that you may* warn *them* of the Day of Gathering whereof there is no doubt: **A section will abide in the gardens of paradise and a section will be in a blazing Fire.**

**Note:** The first house ever built for the purpose of worship of Allāh was *alka’bah* (الكعبة) situated in a township named Mecca. It is this township which is referred to as *umm-ul-Qurā’* (أُمُّ الْقُرَى) (the mother of all townships). This expression may signify its importance with

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝

حَمِّ ۝

عَسَقِ ۝

كَذَلِكَ يُوحِي إِلَيْكَ وَإِلَى الَّذِينَ مِنْ  
قَبْلِكَ اللَّهُ الْعَزِيزُ الْحَكِيمُ ۝

لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ  
الْعَلِيُّ الْعَظِيمُ ۝

تَكَادُ السَّمَوَاتُ يَتَفَطَّرْنَ مِنْ فَوْقِهِنَّ وَ  
الْمَلَائِكَةُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَ  
يَسْتَغْفِرُونَ لِمَنْ فِي الْأَرْضِ ۚ إِلَّا إِنْ أَنْتَ  
هُوَ الْعَفُورُ الرَّحِيمُ ۝

وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ  
اللَّهُ حَفِيظٌ عَلَيْهِمْ وَمَا أَنْتَ عَلَيْهِمْ  
بِوَكِيلٍ ۝

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ قُرْآنًا عَرَبِيًّا  
لِتُنذِرَ أُمَّ الْقُرَى وَمَنْ حَوْلَهَا وَتُنذِرَ  
يَوْمَ الْجُمُعِ لَا رَيْبَ فِيهِ ۚ فَرِيقٌ فِي  
الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ ۝

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 وَ لَكِن يَدْخُلُ مَن يَشَاءُ فِي رَحْمَتِهِ وَالظَّالِمُونَ مَا لَهُمْ مِن رَّبٍّ وَلَا نَصِيرٍ ﴿٩﴾

أَمْ اتَّخَذُوا مِن دُونِهِ آلِيَاءَ فَاللَّهُ هُوَ الْوَلِيُّ وَهُوَ يُحْيِي الْمَوْتَى وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٠﴾

وَمَا اخْتَلَفْتُمْ فِيهِ مِن شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ ذَلِكُمُ اللَّهُ رَبِّي عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ﴿١١﴾

فَأَطْرُقُ السَّمَوَاتِ وَالْأَرْضِ وَجَعَلَ لَكُم مِّنْ أَنْفُسِكُمْ أَزْوَاجًا وَمِنَ الْأَنْعَامِ أَزْوَاجًا يَذُرُّكُمْ فِيهِ ذَلِيلًا لِّئَلَّيَسَ كَمَثَلِ شَيْءٍ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴿١٢﴾

لَهُ مَقَالِيدُ السَّمَوَاتِ وَالْأَرْضِ بِيَسْطَ الرِّزْقِ وَمَن يَشَاءُ وَيَقْدِرُ إِنَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٣﴾

شَرَعَ لَكُم مِّنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ كَبُرَ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ اللَّهُ يَجْتَبِي إِلَيْهِ مَن يَشَاءُ وَيَهْدِي إِلَيْهِ

Allāh chooses for Himself whom He pleases, and guides to Himself him who turns to Him.<sup>7</sup>

\*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.

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.'

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.

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?

19. Those who believe not therein seek to hasten it; but those who believe are fearful of it, and know that it is the truth. Beware! those who dispute concerning the Hour are in error, far gone.

\*15. They did not differ and split, but after knowledge had come to them, they did so out of envy against each other.

مَنْ يُضَيِّبُ ۝۱۳

وَمَا تَفَرَّقُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ  
الْعِلْمُ بَغِيًّا بَيْنَهُمْ ۚ وَ لَوْ لَا كَلِمَةٌ  
سَبَقَتْ مِنْ رَبِّكَ إِلَىٰ أَجَلٍ مُسَمًّى لَفُضِيَ  
بَيْنَهُمْ ۚ وَإِنَّ الَّذِينَ أُورِثُوا الْكِتَابَ مِنْ  
بَعْدِهِمْ لَفِي شَكٍّ مِمَّنْهُ مُرِيبٍ ۝۱۵

فَلِذَلِكَ فَادِمُ ۚ وَاسْتَقِمْ كَمَا أُمِرْتَ ۚ  
وَلَا تَتَّبِعْ أَهْوَاءَ هُمْ ۚ وَقُلْ أَمِنْتُ بِمَا  
أَنْزَلَ اللَّهُ مِنْ كِتَابٍ ۚ وَ أُمِرْتُ لِأَعْدِلَ  
بَيْنَكُمْ ۚ اللَّهُ رَبُّنَا وَرَبُّكُمْ ۚ لَنَا أَعْمَالُنَا  
لَكُمْ أَعْمَالُكُمْ ۚ لَا حِجَّةَ بَيْنَنَا وَبَيْنَكُمْ  
اللَّهُ يَجْمَعُ بَيْنَنَا ۚ وَإِلَيْهِ الْمَصِيرُ ۝۱۶

وَالَّذِينَ يُحَاجُّونَ فِي اللَّهِ مِنْ بَعْدِ مَا  
اسْتُجِيبَ لَهُ حُجَّتُهُمْ دَاحِضَةٌ عِنْدَ  
رَبِّهِمْ ۚ وَعَلَيْهِمْ غَضَبٌ ۚ وَ لَهُمْ عَذَابٌ  
شَدِيدٌ ۝۱۷

اللَّهُ الَّذِي أَنْزَلَ الْكِتَابَ بِالْحَقِّ وَ  
الْمِيزَانَ ۚ وَ مَا يُدْرِيكَ لَعَلَّ السَّاعَةَ  
قَرِيبٌ ۝۱۸

يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا ۚ  
وَ الَّذِينَ آمَنُوا مُشْفِقُونَ مِنْهَا ۚ وَ  
يَعْلَمُونَ أَنَّهَا الْحَقُّ ۚ أَلَا إِنَّ الَّذِينَ  
يُمَارِدُونَ فِي السَّاعَةِ لَفِي ضَلَالٍ بَعِيدٍ ۝۱۹

\* 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 لَقُضِيَ 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 وَهُوَ وَاقِعٌ بِهِمْ ۗ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فِي رَوْضَاتِ الْجَنَّاتِ ۗ لَهُمْ مِمَّا 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 افترى على الله كذبًا فإن يَشَأِ اللَّهُ يَخْتِمْ عَلَىٰ قَلْبِكَ ۗ وَوَيْمَعُ 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 بِشَاءٍ قَدِيرٌ ﴿٣٠﴾

وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فَبِمَا كَسَبَتْ  
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 تَشَاءُ يُسْكِنِ الرِّيحَ فَيَظْلَلْنَ رَوَاكِدَ  
عَلَى ظَهْرِهِ ؕ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ  
صَبَّارٍ 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 يُؤَيِّقُكُم مِّمَّا كَسَبْتُمْ ؕ وَ يُغْفِرُ 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.

وَ يَخْلَعُ الَّذِينَ يُجَادِلُونَ فِي آيَاتِنَا مَا  
لَهُمْ مِنْ مَّجِيصٍ ﴿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 أُوْتِيتُمْ مِّنْ شَيْءٍ فَمَتَّامُ الْحَيَاةِ  
الدُّنْيَا ؕ وَمَا عِنْدَ اللَّهِ خَيْرٌ وَ أَبْقَى  
لِلَّذِينَ آمَنُوا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ ﴿٣٧﴾

38. And who eschew the more grievous sins and indecencies, and, when they are wroth, they forgive,

وَ الَّذِينَ يَجْتَنِبُونَ كَبِيرَ الذُّنُوبِ وَ  
الْفَوَاحِشِ ؕ وَإِذَا مَا عَضُّوا لَهُمْ  
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,

وَ الَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَ أَقَامُوا  
الصَّلَاةَ ؕ وَ أَمْرُهُمْ شُورَى بَيْنَهُمْ ؕ وَ  
مِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿٣٩﴾

40. And those who, when a wrong is done to them, defend themselves.

وَ الَّذِينَ إِذَا أَصَابَهُمُ الْبَغْيُ هُمْ  
يَنصُرُونَ ﴿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.

وَ جَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا ؕ فَمَنْ عَفَا  
وَ أَسْلَحَ فَآجِرُهُ عَلَى اللَّهِ ؕ إِنَّهُ لَا يُحِبُّ  
الظَّالِمِينَ ﴿٤١﴾

42. But there is no blame on those who defend themselves after they have been wronged.

وَ لَمَنْ انْتَصَرَ بَعْدَ ظُلْمِهِ فَأُولَٰئِكَ مَا  
عَلَيْهِمْ مِنْ 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 وَ يَبْغُونَ 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.

وَلَمَنْ صَبَرَ وَغَفَرَ إِنَّ ذَلِكَ لَمِنْ عَزْمِ  
الْأُمُورِ ﴿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?’

وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ دَافِعٍ فَإِن  
بَعُدْهُ ۖ وَتَدْرَى الظَّالِمِينَ لَمَّا رَأَوْا  
الْعَذَابَ يَقُولُونَ هَذَا إِلَىٰ مَرَدٍّ ۖ وَمِنْ  
سَبِيلِ ﴿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 خِسْمِينَ  
مِنَ الدُّرِّ يَنْظُرُونَ مِنْ طَرْفٍ خَفِيٍّ ۗ  
وَقَالَ الَّذِينَ آمَنُوا إِنَّ الْخَاسِرِينَ  
الَّذِينَ خَسِرُوا أَنفُسَهُمْ وَآهْلِيهِمْ  
يَوْمَ الْقِيَامَةِ ۗ أَلَا إِنَّ الظَّالِمِينَ فِي  
عَذَابٍ مُّقْتَدِرٍ ﴿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 مِنْ أَوْلِيَاءٍ يَنْصُرُونَهُمْ مِنْ  
دُونِ اللَّهِ ۗ وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ  
مِنْ 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*.

لَا تَسْتَعْجِلُوا الرَّسُولَ ۖ مِنْ قَبْلِ أَنْ يَأْتِيَ  
بَيِّنَاتٍ ۚ وَمَنْ يَعْزِزْهُ مِنَ اللَّهِ ۗ وَمَا لَكُمْ مِنْ  
مَلْجَأٍ يَوْمَ عِذِّ ۚ وَمَا لَكُمْ مِنْ نَكِيرٍ ﴿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 آعْرَضُوا ۖ إِنَّمَا أَرْسَلْنَاكَ عَلَيْهِمْ  
حَفِظًا ۖ إِنْ عَلَيْكَ إِلَّا الْبَلَاغُ ۗ وَرَأَىٰ رِذَاً  
أَدَقْنَا الْإِنسَانَ مِنَّا رَحْمَةً ۖ فَدَرَسَ بِهَا ۚ وَ  
إِن تُصِبْهُمْ سَعَةٌ ۖ يَمَّاءُ قَدَمَاتٍ ۖ أَنبَدِيهِمْ  
فَإِنَّ الْإِنسَانَ 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 ۗ وَيَهْدِي ۖ وَمَنْ يَشَاءُ ۖ إِنَّا كٰذِبٌ  
لِّمَنْ يَشَاءُ ۗ الذُّكُورُ ﴿٤٠﴾

51. Or He mixes them, males and females; and He makes whom He pleases barren. Surely, He is All-Knowing, Powerful.

52. And it is not for a man that Allāh should speak to him except by revelation or from behind a veil or by sending a messenger to reveal by His command what He pleases. Surely, He is High, Wise.

53. And thus have We revealed to thee the Word by Our command. Thou didst not know what the Book was, nor what the faith. But We have made it (the revelation) a light, whereby We guide such of Our servants as We please. And truly, thou guidest *mankind* to the right path,

54. The path of Allāh, to Whom belongs whatever is in the heavens and whatever is in the earth. Behold! to Allāh do all things return.

أَوْ يُزَوِّجُهُمْ ذُكْرَانًا وَإِنثَاءً وَيَجْعَلُ  
مَنْ يَشَاءُ عَاقِمًا إِنَّهُ عَلِيمٌ قَدِيرٌ ﴿٥١﴾

وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا  
أَوْ مِنْ وَرَاءِ حِجَابٍ أَوْ يُرْسِلَ  
رَسُولًا فَيُوحِيَ بِإِذْنِهِ مَا يَشَاءُ  
إِنَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٢﴾

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِنْ أَمْرِنَا  
مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ  
وَلَكِنْ جَعَلْنَاهُ نُورًا نَهْدِي بِهِ مَنْ يَشَاءُ  
مِنَ عِبَادِنَا وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ  
مُسْتَقِيمٍ ﴿٥٣﴾

صِرَاطِ اللَّهِ الَّذِي لَهُ مَا فِي السَّمٰوٰتِ وَ  
مَا فِي الْأَرْضِ ۗ أَلَا إِلَى اللَّهِ تَصِيرُ الْأُمُورُ ﴿٥٤﴾



## AL-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 ۝۱  
 حَمْدًا ۝۲  
 وَالْكِتَابِ الْمُبِينِ ۝۳  
 إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ۝۴  
 وَإِنَّهُ فِي أُمِّ الْكِتَابِ لَدَيْنَا لَعَلِيٌّ حَكِيمٌ ۝۵  
 أَفَتَضْرِبُ عَنْكُمْ الذِّكْرَ صَفْحًا أَنْ كُنْتُمْ قَوْمًا مُّسْرِفِينَ ۝۶  
 وَكَمْ أَرْسَلْنَا مِنْ نَبِيِّ فِي الْأَوَّلِينَ ۝۷  
 وَمَا يَأْتِيهِمْ مِنْ نَبِيِّ إِلَّا كَانُوا بِهِ يَسْتَهْزِءُونَ ۝۸  
 فَأَهْلَكْنَا أَشَدَّ مِنْهُمْ بَطْشًا وَامْضَى مَثَلُ الْأَوَّلِينَ ۝۹  
 وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ خَلَقَهُنَّ الْعَزِيزُ الْعَلِيمُ ۝۱۰  
 الَّذِي جَعَلَ لَكُمْ الْأَرْضَ مَهْدًا وَأَجْعَلْ لَكُمْ فِيهَا سُبُلًا لَعَلَّكُمْ تَهْتَدُونَ ۝۱۱

‡ 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-Fātihah* (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  
مِنَ 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 وَ  
مَا كُنَّا لَهُ مُقْرِنِينَ ﴿١٤﴾

15. ‘And to our Lord surely shall we return.’

وَلَا إِلَهَ إِلَّا رَبُّنَا لَمُنْقَلِبُونَ ﴿١٥﴾

\* 16. And a portion of His servants they assert to be His *children*. Indeed man is clearly ungrateful.

وَجَعَلُوا لَهُ مِنْ عِبَادِهِ جُزْءًا لِيُذَكَّرَ  
أَنَّهُ لَئِن سَأَلْتَهُ لَكُفُورٌ مُّبِينٌ ﴿١٦﴾

R. 2.

17. Has He taken daughters from what He has created, and honoured you with sons?

أَمْ اتَّخَذَ مِمَّا يَخْلُقُ بَنَاتٍ وَأَصْفَكُمْ  
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 وَجْهُهُ مُسْوَدًّا وَهُوَ  
كَظِيمٌ ﴿١٨﴾

19. *Do you ascribe to God* one who is reared among ornaments, and who is not clear in disputation?

أَوْ مَنْ يُنشَأُ فِي الْحُلِيِّ وَهُوَ فِي  
الْأُخْصَامِ 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  
سُكَّتَبَ شَهَادَتُهُمْ وَ يُسْأَلُونَ ﴿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.**

22. Have We given them a Scripture before this, so that they are holding fast to it?

أَمْ آتَيْنَهُمْ كِتَابًا مِنْ قَبْلِهِ فَهُمْ بِهِ مُسْتَمْسِكُونَ ﴿٢٢﴾

23. Nay, they say, 'We found our fathers following a *certain* course, and we are guided by their footsteps.'

بَلْ قَالُوا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَرِهِمْ مُتَعِدُونَ ﴿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 مِنْ قَبْلِكَ فِي قَرْيَةٍ مِنْ نَذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَرِهِمْ مُتَعِدُونَ ﴿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 أَوْ كُنْتُمْ كُفْرًا فَهِيَ آيَاتُنَا وَآيَاتُ آبَائِكُمْ الَّتِي كَانُوا عَلَيْهَا قُلْ لِيُؤْمِنُوا بِمَا أُرْسِلْتُمْ بِهِ كُفْرًا ﴿٢٥﴾

\* 26. So We punished them. Behold then what was the end of those who rejected *the Prophets*!

فَأَنزَلْنَا مِنْهُمْ مِدْرًا وَأَبْرًا فَكَانَ آلُ عَادٍ يَأْكُلُونَ ﴿٢٦﴾

R. 3.

27. And *remember* when Abraham said to his father and his people: 'I *positively* disown what you worship,

وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَاءٌ مِمَّا 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 عَقْبِهِمْ لَعَلَّهُمْ يَُرْجَعُونَ ﴿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.

بَلْ مَتَّعْتُ هَؤُلَاءَ وَآبَاءَهُمْ حَتَّىٰ جَاءَهُمُ الْحَقُّ وَرَسُولٌ مُبِينٌ ﴿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 عَلَى 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 يَفْسِمُونَ رَحْمَتَ رَبِّكَ إِذْ تَحْنُقُ  
قَسْمَنَا بَيْنَهُمْ مَّوَدِّعَتَهُمْ فِي الْحَيَاةِ  
الدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ  
دَرَجَاتٍ لِّيَتَّخِذَ بَعْضُهُمَ بَعْضًا سَخِرِيَّاتٍ  
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;

وَلَوْلَا أَنْ يَكُونَ النَّاسُ أُمَّةً وَاحِدَةً  
لَّجَعَلْنَا لِمَنْ يَكْفُرُ بِالرَّحْمَنِ لِبُيُوتِهِمْ  
سُقْفًا مِنَّ فِضَّةٍ وَرَمَّاعِيَّ عَلَيْهَا  
يَتَّخِرُونَ ﴿٣٤﴾

35. And doors of silver to their houses, and couches of silver, on which they could recline,

وَلِبُيُوتِهِمْ أَبْوَابًا وَسُرُورًا 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.

وَرُحُوفًا وَوَإِنْ كُلُّ ذَلِكَ لَمَّا مَتَاعٌ  
الْحَيَاةِ الدُّنْيَا وَالْآخِرَةَ عِنْدَ  
رَبِّكَ يَلْمُوتُونَ ﴿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.

وَمَنْ يَتَّخِذْ عَنِ الرَّحْمَنِ نَقِيضًا  
لَّهُ شَيْطَانًا فَمَوْلَاهُ الْقَرِينُ ﴿٣٧﴾

38. And surely they hinder them from the way of God, but they think that they are rightly guided;

وَأِنَّهُمْ لَيَصُدُّوهُمْ عَنِ السَّبِيلِ وَ  
يَحْسَبُونَ أَنَّهُمْ 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 جَاءَ نَا قَالَ يَلَيْتَ بَيْنِي وَبَيْنَكَ  
بُغْدَ الْمَشْرِقَيْنِ فَوِئْسَ الْقَرِينُ ﴿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.'

41. Canst thou, then, make the deaf hear, or guide the blind and him who is in manifest error?

42. And if We take thee away, We shall surely exact retribution from them,

43. Or We shall show thee that which We have promised them; for surely We have complete power over them.

44. So hold thou fast to that which has been revealed to thee; for thou art on the right path.

\*45. And, truly, it is a source of eminence for thee and for thy people; and you will be inquired about.

46. And ask those of Our Messengers whom We sent before thee, 'Did We appoint any deities beside the Gracious God, to be worshipped?'

R. 5.

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.'

48. But when he came to them with Our Signs, lo! they laughed at them.

49. And We showed them no Sign but it was greater than its preceding sister, and We seized them with punishment, that they might turn to Us.

\*40. 'Having transgressed as you did, your being partners in punishment will be of no avail to you this day.'

\*45. And, truly, it is a reminder for you and for your people, and you shall be called to account.

وَلَنْ يَنْفَعَكُمْ الْيَوْمَ إِذْ ظَلَمْتُمْ أَنْفُسَكُمْ  
فِي الْعَذَابِ مُشْتَرِكُونَ ﴿٤٠﴾

أَفَأَنْتَ تُسْمِعُ الصُّمَّ أَوْ تَهْدِي الْعُمْيَ  
وَمَنْ كَانَ فِي ضَلَالٍ مُبِينٍ ﴿٤١﴾

فَإِنَّمَا نَذْهَبَنَّ بِكَ فَإِنَّا مِنْهُمْ  
مُنْتَقِمُونَ ﴿٤٢﴾

أَوْ نُرِيَّتَكَ الَّذِي وَعَدْنَاهُمْ فَإِنَّا  
عَلَيْهِمْ مُقْتَدِرُونَ ﴿٤٣﴾

فَاسْتَمْسِكْ بِالَّذِي أُوحِيَ إِلَيْكَ جِائِكَ  
عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٤٤﴾

وَأِنَّهُ لَذِكْرٌ لَّكَ وَلِقَوْمِكَ وَسَوْفَ  
نُحْشِلُونَ ﴿٤٥﴾

وَسْئَلُ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ  
رُسُلِنَا أَجَعَلْنَا مِنْ دُونِ الرَّحْمَنِ آلِهَةً  
يُغْبَدُونَ ﴿٤٦﴾

وَلَقَدْ أَرْسَلْنَا مُوسَى بِآيَاتِنَا إِلَى فِرْعَوْنَ  
وَمَلَائِكِهِ فَقَالَ إِنِّي رَسُولُ رَبِّ الْعَالَمِينَ ﴿٤٧﴾

فَلَمَّا جَاءَهُمْ بِآيَاتِنَا إِذَا هُمْ مِنْهَا  
يَضْحَكُونَ ﴿٤٨﴾

وَمَا نُرِيهِمْ مِنْ آيَةٍ إِلَّا هِيَ أَكْبَرُ مِنْ  
أُخْرَاهَا وَآخِذْنَاهُمْ بِالْعَذَابِ لَعَلَّهُمْ  
يَرْجِعُونَ ﴿٤٩﴾

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 اذْمُ لَنَا رَبِّكَ بِمَا  
عَمَدَ عِنْدَكَ ۚ إِنَّا 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?

وَتَادَى فِرْعَوْنُ فِي قَوْمِهِ قَالَ يُقَوْمُ  
أَلَيْسَ لِي مُلْكُ مِصْرَ وَهَذِهِ الْأَنْهَارُ  
تَجْرِي مِن تَحْتِي ۚ أَفَلَا تُبْصِرُونَ ﴿٥٢﴾

53. 'Nay, I am better than this *fellow* who is despicable and can scarcely express *himself* clearly.

أَمْ أَنَا خَيْرٌ مِّنْ 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 أَلْقَىٰ عَلَيْهِ آسُورَةٌ مِّنْ ذَهَبٍ أَوْ  
جَاءَ مَعَهُ الْمَلَائِكَةُ مُقَرَّرِينَ ﴿٥٤﴾

55. Thus did he make light of his people, and they obeyed him. Indeed they were a wicked people.

فَاسْتَخَفَّ قَوْمَهُ فَاطَاعُوهُ ۖ إِنَّهُمْ كَانُوا  
قَوْمًا فَاسِقِينَ ﴿٥٥﴾

56. So, when they excited Our anger, We exacted retribution from them, and drowned them all.

فَلَمَّا أَسْفُوتَا انْتَقَمْنَا مِنْهُمْ  
فَأَغْرَقْنَاهُمْ أَجْمَعِينَ ﴿٥٦﴾

57. And We made them a precedent, and an example for the coming generations.

فَجَعَلْنَاهُمْ سَلَفًا ۖ مَثَلًا لِّلَّذِينَ  
خَلَوْا ۗ ﴿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 يَصِدُّونَ ﴿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 ءَالِهَتُنَا خَيْرٌ أَمْ هُوَ ۗ مَا ضَرَبُوهُ  
لَكَ إِلَّا جَدَلًا ۗ 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 لِّبَنِي إِسْرَائِيلَ ﴿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*.  
 وَالْأَرْضُ يَخْلُقُونَ فِي ۞  
 وَإِنَّهُ لَجَلْدٌ لِلسَّاعَةِ فَلَا تَمْتَرُنَ بِهَا  
 وَاتَّبِعُونِ هَذَا صِرَاطٌ مُسْتَقِيمٌ ۞  
 وَلَا يَصُدَّنَّكُمْ الشَّيْطَانُ إِنَّهُ لَكُمْ عَدُوٌّ  
 مُّبِينٌ ۞  
 وَلَمَّا جَاءَ عِيسَىٰ بِالْبَيِّنَاتِ قَالَ قَدْ جِئْتُكُمْ  
 بِالْحِكْمَةِ وَلِأُبَيِّنَ لَكُمْ بَعْضَ الَّذِي  
 تَخْتَلِفُونَ فِيهِ هُوَ فَاتَّقُوا اللَّهَ وَأَطِيعُوا ۞  
 إِنَّ اللَّهَ هُوَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَذَا  
 صِرَاطٌ مُسْتَقِيمٌ ۞  
 فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ فَوَيْلٌ  
 لِلَّذِينَ ظَلَمُوا مِنْ عَذَابٍ يَوْمِ  
 الْيَوْمِ ۞  
 هَذَا يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ  
 بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ۞  
 إِلَّا خَلَاءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ  
 عَدُوٌّ إِلَّا الْمُتَّقِينَ ۞  
 يُعْبَادُ لِاخْتِافٍ عَلَيْكُمْ الْيَوْمَ وَلَا أَنْتُمْ  
 تَحْزَنُونَ ۞  
 الَّذِينَ آمَنُوا بِآيَاتِنَا وَكَانُوا  
 مُسْلِمِينَ ۞

\* 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* (السَّاعَةِ) 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*' (السَّاعَةِ). 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 وَ أَزْوَاجُكُمْ  
تُحْبَبُونَ ﴿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 ۚ وَ فِيهَا مَا تَشْتَهُهُوَ الْاَنْفُسُ  
وَ تَلَذُّ الْاَعْيُنُ ۚ وَ اَنْتُمْ فِيهَا  
خَالِدُونَ ﴿٤٢﴾

73. 'And this is the Garden to which you have been made heirs because of what you have been doing.'

وَ تِلْكَ الْجَنَّةُ الَّتِي اُورِثْتُمْوهَا 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.

لَا 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.

وَ مَا ظَلَمْنَاهُمْ وَ لَكِنْ كَانُوا هُمُ  
الظَّالِمِينَ ﴿٤٧﴾

\* 78. And they will cry: 'O master! let thy Lord finish with us.' He will say, 'You must remain.'

وَ نَادَوْا يٰمَلِكُ لِمَ يَقْضِ عَلَيْنَا رَبُّكَ ۗ  
قَالَ اِنَّكُمْ مٰتٌ كٰفُونَ ﴿٤٨﴾

79. *God will say:* 'We certainly brought you the truth; but most of you were averse to the truth.'

لَقَدْ جِئْتُمْ بِالْحَقِّ وَ لَكِنَّ اَكْثَرَكُمْ  
لِلْحَقِّ كٰرِهُونَ ﴿٤٩﴾

80. Have they determined upon a course? Then We *too* are determined.

اَمْ اَبْرَمُوا اَمْ رَاْنَا مَا اَبْرَمُونَ ﴿٥٠﴾

81. Do they think that We hear not their secrets and their private counsels? Yea! And Our messengers remain with them recording *everything*.

اَمْ يَحْسَبُونَ اَنْنَا لَا نَسْمَعُ سِرَّهُمْ وَ  
نَجْوَاهُمْ ۗ بَلْ وَ رُسُلُنَا لَدَيْهِمْ  
يَكْتُبُونَ ﴿٥١﴾

82. Say, 'If there had been a son to the Gracious *God*, I would have been the first of worshippers.'

قُلْ اِنْ كَانَ لِلرَّحْمٰنِ وَلَدٌ ۙ لَآ اَبَدُ قٰنَا اَوَّلُ  
الْعٰبِدِينَ ﴿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 وَالْاَرْضِ 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.

فَذَرْهُمْ يَخُوضُوا وَيَلْعَبُوا حَتّٰى  
يُلْقُوا 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 وَفِي 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  
وَالْاَرْضِ وَمَا بَيْنَهُمَا ۗ وَهُنَدَهٗ عِلْمُ  
السَّاعَةِ ۗ وَالَّذِى تَرْجَعُوْنَ اِلَيْهِ

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.

وَلَا يَمْلِكُ الَّذِىنَ يَدْعُوْنَ مِنْ  
دُوْنِهِ الشَّفَاعَةَ اِلَّا مَنْ شَهِدَ بِالْحَقِّ  
وَهُمْ يَعْلَمُوْنَ ﴿٨٦﴾

88. And if thou ask them, 'Who created them?', they will surely say, 'Allāh'. How then are they being turned away?

وَلَيْن سَأَلْتَهُمْ مَنْ خَلَقَهُمْ  
لَيَقُوْلُنَّ اِلٰهُنَّ قَاتِى يُؤْتِكُوْنَ ﴿٨٧﴾

89. I swear by his repeated cry 'O my Lord!' that these are a people who will not believe.

وَقَتْلِهِمْ يَرْبِّ اِنَّ هٰؤُلَاءِ قَوْمٌ لَّا  
يُؤْمِنُوْنَ ﴿٨٨﴾

90. Therefore, turn aside from them, and say, 'Peace'; and soon shall they know.

فَاصْفَحْ عَنْهُمْ وَقُلْ سَلٰمٌ ۗ فَسَوْفَ  
يَعْلَمُوْنَ ﴿٨٩﴾



## AL-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*.

اِنَّا اَنْزَلْنٰهُ فِیْ لَیْلَةِ مُبْرَكٍ ۝۴  
اِنَّا كُنَّا مُنذِرِیْنَ ۝۵

5. In it all wise things are decided,

فِیْهَا یُفْرَقُ كُلُّ اَمْرٍ حَكِیْمٍ ۝۶

6. *By Our own* command. Verily, We have ever been sending *Messengers*,

اَمْرًا مِّنْ عِنْدِنَا ۝۷ اِنَّا كُنَّا مُرْسِلِیْنَ ۝۸

7. As a mercy from thy Lord. Verily, He is the All-Hearing, the All-knowing,

رَحْمَةً مِّنْ رَّبِّكَ ۝۹ اِنَّهُ هُوَ السَّمِیْعُ الْعَلِیْمُ ۝۱۰

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 ۝۱۱  
اِنْ كُنْتُمْ مُّؤْمِنِیْنَ ۝۱۲

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 وَیُمِیْتُکُمْ ۝۱۳  
وَرَبُّ اَبَآئِكُمْ ۝۱۴ اِلٰهَ الْوَالِدِیْنَ ۝۱۵

10. Yet they play about in doubt.

بَلْ هُمْ فِیْ شَكٍّ یَلْعَبُوْنَ ۝۱۶

11. But watch thou for the day when the sky will bring forth a visible smoke,

فَاذْقُوْهُمْ یَوْمَ تَأْتِی السَّمٰوٰتُ دُخٰنًا ۝۱۷  
مُبِیْنًا ۝۱۸

12. That will envelop the people. This will be a painful torment.

یَغْشٰی النَّاسَ ۝۱۹ هٰذَا عَذَابٌ اَلِیْمٌ ۝۲۰

13. *Then will the people cry*: ‘Our Lord, remove from us the torment; truly, we are believers.’

رَبَّنَا اَلْیَسْفَ عَنَّا الْعَذَابَ ۝۲۱ اِنَّا مُؤْمِنُوْنَ ۝۲۲

14. How can they benefit by admonition, when there has already come to them a Messenger, explaining things clearly,

اَتٰی لَهُمُ الْمُرْسَلٰی وَكَمْ جَآءَهُمْ رَسُوْلٌ ۝۲۳  
مُبِیْنًا ۝۲۴

‡ The Praiseworthy, the Lord of Honour.

15. And yet they turned away from him and said: 'He is tutored, a man possessed?'

16. We shall remove the punishment for a little while, *but* you will certainly revert *to disbelief*.

17. On the day when We shall seize you with the great seizure, then certainly We will exact retribution.

18. And We tried the people of Pharaoh before them, and there came to them a noble Messenger,

19. *Saying*, 'Deliver to me the servants of Allāh. Truly, I am to you a Messenger, faithful to *my* trust;

20. 'And exalt not yourselves in defiance of Allāh. Surely, I come to you with a clear authority.

21. 'And I seek refuge in my Lord and your Lord, lest you stone me.

22. 'And if you believe me not, then keep yourselves away from me.'

23. Then he prayed unto his Lord, *saying*, 'These are indeed a sinful people.'

24. *God said*, 'Take My servants away by night; for you will surely be pursued.

25. 'And leave thou the sea *at a time when it is* motionless. Surely, they are a host that are doomed to be drowned.'

26. How many were the gardens and the springs that they left behind!

27. And the cornfields and the noble places!

28. And the comforts wherein they took delight!

29. Thus *it was destined to be*. And We made another people inherit these things.

30. And the heaven and the earth wept not for them, nor were they given a respite.

ثُمَّ تَوَلَّوْا عَنْهُ وَ قَالُوا مُعَلَّمٌ  
مَثْمُونٌ ﴿١٥﴾

إِنَّا كَانُوا لَشِقْوَى الْعَذَابِ قَلِيلًا إِنَّكُمْ  
عَائِدُونَ ﴿١٦﴾

يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَى إِنَّا  
مُنْتَقِمُونَ ﴿١٧﴾

وَلَقَدْ فَتَنَّا قَبْلَهُمْ قَوْمَ فِرْعَوْنَ وَ  
جَاءَهُمْ رَسُولٌ كَرِيمٌ ﴿١٨﴾

أَنْ أَدِّوا إِلَيَّ عِبَادَ اللَّهِ إِنْ لَكُمْ  
رَسُولٌ آمِنٌ ﴿١٩﴾

وَ أَنْ لَا تَعْلُوا عَلَى اللَّهِ إِنْ أَرْتُمْ  
بِسُلْطَانٍ مُبِينٍ ﴿٢٠﴾

وَ إِنْ عُدْتُمْ بِرَبِّي وَ رَبِّكُمْ أَنْ  
تَرْجُمُونِ ﴿٢١﴾

وَ إِنْ لَمْ تُؤْمِنُوا لِي فَاَعْتَرِضُوا ﴿٢٢﴾

فَدَعَا رَبَّهُ أَنْ هُوَ لَآءِ قَوْمٍ مُّجْرِمُونَ ﴿٢٣﴾

فَأَسْرِعْ بِنَادِي لَيْلًا إِنَّكُمْ مُّتَّبَعُونَ ﴿٢٤﴾

وَ اتْرِكِ الْبَحْرَ دَهْوًا إِنَّهُمْ جُنْدٌ  
مُغْرَقُونَ ﴿٢٥﴾

كَمْ تَرَكُوا مِنْ جَنَّاتٍ وَ عُيُونٍ ﴿٢٦﴾

وَ زُرُوعٍ وَ مَقَادِرٍ كَرِيمٍ ﴿٢٧﴾

وَ نِعْمَةٍ كَانُوا فِيهَا فَاكِهِينَ ﴿٢٨﴾

كَذَلِكَ نَفِ وَأَوْزَيْنَاهَا قَوْمًا آخِرِينَ ﴿٢٩﴾

فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَ الْآرْضُ وَ  
مَا كَانُوا مُنظَرِينَ ﴿٣٠﴾

## R. 2.

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 وَإِنَّهُ كَانَ عَلِيًّا مِّنَ الْمُسْرِفِينَ ﴿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 مِّنَ الْآيَاتِ مَا فِيهِ بَلَاءٌ مُّبِينٌ ﴿٣٤﴾

35. These *people* do say:

إِنَّ هَؤُلَاءَ 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 إِن كُنتُمْ صَادِقِينَ ﴿٣٧﴾

38. Are they better or the people of Tubba' and those before them? We destroyed them because they were sinful.

أَهْمٌ خَيْرٌ أَمْ قَوْمُ تُبَّعٍ ۗ وَالَّذِينَ مِن قَبْلِهِمْ أَهْلَكْنَاهُمْ إِنَّهُمْ 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 لَٰعِبِينَ ﴿٣٩﴾

40. We created them not but with the requirements of truth *and justice*, but most of them understand not.

مَا خَلَقْنَاهُمْ إِلَّا بِالْحَقِّ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٤٠﴾

41. Verily, the Day of Decision is the appointed time for all of them,

إِنَّ يَوْمَ الْقِيَامِ لَيَوْمُ الْقَضَائِمْ أَجْمَعِينَ ﴿٤١﴾

42. The Day when a friend shall not avail a friend at all, nor shall they be helped,

يَوْمَ لَا يُغْنِي مَوْلًىٰ 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 شَجَرَةَ الزَّقُّومِ ﴿٤٤﴾

45. Will be the food of the sinful,

طَعَامُ الْأَثِيمِ ﴿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.

كَلْفِي الْحَمِيمِ ﴿٣٤﴾

حَذُوهُ فَاعْتَلُوهُ إِلَىٰ سَوَاءِ الْجَحِيمِ ﴿٣٨﴾

ثُمَّ صُبُّوا فَوْقَ رَأْسِهِ مِنْ عَذَابِ

الْحَمِيمِ ﴿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 نَسُودُ رَوَاجِلَهُمْ بِحُورٍ عِينٍ ﴿٥٥﴾

يَدْعُونَ فِيهَا بِكُلِّ فَاكِهَةٍ آمِنِينَ ﴿٥٦﴾

لَا يَذُوقُونَ فِيهَا الْمَوْتَ إِلَّا الْمَوْتَةَ

الْأُولَىٰ ۖ وَوَقَدْ لَهُمْ عَذَابُ الْجَحِيمِ ﴿٥٧﴾

فَضْلًا ۖ وَنَزَلَ مِنْ رَبِّكَ ءُذُنُ الْقُوْزِ

الْعَظِيمِ ﴿٥٨﴾

فَإِنَّمَا يَسَّرْنَاهُ بِلِسَانِكَ لَعَلَّهُمْ

يَسْتَكْرَهُونَ ﴿٥٩﴾

فَإِذْ تَقَوَّبَ إِنَّهُمْ مُّزْتَجِرُونَ ﴿٦٠﴾



## AL-JĀTHIYAH

(Revealed before Hijrah)

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

2. Hā Mīm. †

3. The revelation of this Book is from Allāh, the Mighty, the Wise.

4. Verily in the heavens and the earth are Signs for those who believe.

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.

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.

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?

8. Woe to every sinful liar,

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.

10. And when he learns something of Our Signs, he makes a jest of them. For such there is an abasing punishment.

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.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ۝۱

حَمْدٌ ۝۲

تَنْزِیْلُ الْكِتٰبِ مِنْ اللّٰهِ الْعَزِیْزِ الْحَكِیْمِ ۝۳

اِنَّ فِی السَّمٰوٰتِ وَ الْاَرْضِ لَاٰیٰتٍ لِّلْمُؤْمِنِیْنَ ۝۴

وَ فِی خَلْقِكُمْ وَ مَا یَبْدُوْنَ مِنْ دَآبِّهِ اٰیٰتٌ لِّقَوْمٍ یُّؤْمِنُوْنَ ۝۵

وَ اٰخْتِلَافِ اللَّیْلِ وَ النَّهَارِ وَ مَا اَنْزَلَ اللّٰهُ مِنَ السَّمَآءِ مِنْ رِزْقٍ فَاَنْحٰیا بِوَالِ الْاَرْضِ بَعْدَ مَوْتِهَا وَ تَصْرِیْفِ الرِّیْحِ اٰیٰتٌ لِّقَوْمٍ یَّتَفَكَّرُوْنَ ۝۶

تِلْكَ اٰیٰتُ اللّٰهِ تَتْلُوْهَا عَلَیْكَ بِالْحَقِّ ۝۷ فَبِآیِّ حَدِیْثٍ بَعْدَ اللّٰهِ وَ اٰیٰتِهِ یُؤْمِنُوْنَ ۝۸

وَ یَلِ لِكُلِّ اَقَاكٍ اٰثِمْ ۝۸

یَسْمَعُ اٰیٰتِ اللّٰهِ تَتْلٰی عَلَیْهِ ثُمَّ یُصِرُّ مُشْتَكِرًا كَاَنْ لَّمْ یَسْمَعْهَا ۝۹ فَبَشِّرْهُ بِعَذَابٍ اَلِیْمٍ ۝۹

وَ اِذَا عَلِمَ مِنْ اٰیٰتِنَا شَیْئًا اِتَّخَذَهَا هُزُوًا ۝۱۰ اَوْ لَیْلًا لَّهُمْ عَذَابٌ مُّهِیْنٌ ۝۱۰

مِنْ دَرَائِجِ جَهَنَّمَ ۝۱۱ وَ لَا یُغْنِی عَنْهُمْ تَاكْسِبُوْا شَیْئًا ۝۱۲ وَ لَا مَا اتَّخَذُوْا مِنْ دُوْنِ اللّٰهِ اَوْلِیَآءَ ۝۱۳ وَ لَهُمْ عَذَابٌ عَظِیْمٌ ۝۱۳

† 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.

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.

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.

\* 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.

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.

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*.

\* 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.

\* 19. Then We set thee on a clear path in the matter of *religion*; so follow it, and follow not the evil inclinations of those who know not.

\* 15. Say to those who believe, that they exercise forgiveness towards those who do not expect the promised days of Allāh to come to pass, that He may requite a people for what they earn.

\* 18. And We gave them clear instructions regarding the law.

\* 19. Then We set you upon a clear path of the law; so follow it, and follow not the evil inclinations of those who know not.

هَذَا هُدًى ج وَ الَّذِينَ كَفَرُوا يَأْتِيهِمْ  
رِيسُهُمْ لَهُمْ عَذَابٌ مِنْ رَجْزِ أَلِيمٍ ﴿١٢﴾

اللَّهُ الَّذِي سَخَّرَ لَكُمْ الْبَحْرَ لَتَجْرِي  
أَلْفُكُ فِيهِ بِأَمْرِهِ وَ لَتَبْتَغُوا مِنْ قَضِيهِ  
وَ لَعَلَّكُمْ تَشْكُرُونَ ﴿١٣﴾

وَ سَخَّرَ لَكُمْ مَّا فِي السَّمٰوٰتِ وَ مَّا فِي  
الْأَرْضِ جَمِيعًا مِّنْهُ إِنَّ فِي ذٰلِكَ لَآيٰتٍ  
لِّقَوْمٍ يَّتَفَكَّرُونَ ﴿١٤﴾

قُلْ لِلَّذِينَ آمَنُوا يَغْفِرُوا لِلَّذِينَ  
لَا يَرْجُونَ أَيَّامَ اللَّهِ لِيَجْزِيَ قَوْمًا  
بِمَا كَانُوا يَكْسِبُونَ ﴿١٥﴾

مَنْ عَمِلْ صَٰلِحًا فَلِنَفْسِهِ ج وَ مَنْ أَسَاءَ  
فَعَلَيْهَا رَبُّهُ إِنَّ رَبَّهُمْ يُرْجِعُونَ ﴿١٦﴾

وَ لَقَدْ آتَيْنَا بَنِي إِسْرَءِيلَ الْكِتَٰبَ  
وَ الْحُكْمَ وَ التَّوْبَةَ وَ رَزَقْنَاهُمْ مِّن  
الطَّيِّبَاتِ وَ فَضَّلْنَاهُمْ عَلَى الْعٰلَمِينَ ﴿١٧﴾

وَ آتَيْنَاهُمْ بَيِّنٰتٍ مِّنَ الْآمِرِ ج فَمَا  
اِخْتَلَفُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ  
الْعِلْمُ لَا بُغْيًا بَيْنَهُمْ إِنَّ رَبَّكَ يَقْضِي  
بَيْنَهُمْ يَوْمَ الْقِيٰمَةِ فَبِمَا كَانُوا فِيهِ  
يَخْتَلِفُونَ ﴿١٨﴾

ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيعَةٍ مِّنَ الْآمِرِ  
قَاتِبِغَهَا وَ لَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ  
لَا يَعْلَمُونَ ﴿١٩﴾

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.

لَا تُهْمُ لَنْ يُغْنُوا عَنْكَ مِنَ اللَّهِ شَيْئًا ۗ  
إِنَّ الظَّالِمِينَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۗ  
وَاللَّهُ وَلِيُّ الْمُتَّقِينَ ﴿٣٠﴾

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 يُؤْمِنُونَ ﴿٣١﴾

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 السَّوَاءَ ۗ مَحْيَاهُمْ وَمَمَاتُهُمْ  
سَاءَ مَا يَحْكُمُونَ ﴿٣٢﴾

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  
وَلِيُجْزِيَ كُلَّ نَفْسٍ بِمَا كَسَبَتْ وَهُمْ  
لَا يُظْلَمُونَ ﴿٣٣﴾

\*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 ۗ  
أَضَلَّهُ اللَّهُ عَلَىٰ عِلْمِهِ وَخَتَمَ عَلَىٰ سَمْعِهِ  
وَغَشِيَٰهُ قَلْبَهُ ۗ وَجَعَلَ عَلَىٰ بَصَرِهِ غِشَاوَةً ۗ فَمَنْ  
يَهْدِيهِ مِنْ بَعْدِ اللَّهِ ۗ أَفَلَا تَذَكَّرُونَ ﴿٣٤﴾

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 ﴿٣٥﴾

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.’

وَلَاذَاتُ تُثَلَّىٰ عَلَيْهِمْ أَيْمَانُنَا بَيِّنَاتٍ مَّا كَانَ  
حُجَّتَهُمْ إِلَّا أَنْ قَالُوا ائْتُوا بِآبَائِنَا  
إِنْ كُنْتُمْ صَادِقِينَ ﴿٣٦﴾

\*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 اللَّهُ يُحْيِيكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ  
يَجْمَعُكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ  
وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٢٧﴾

وَاللَّهُ مَلِكُ السَّمَوَاتِ وَالْأَرْضِ هـ وَ يَوْمَ  
تَقُومُ السَّاعَةُ يَوْمَئِذٍ يَخْسَرُ  
الْمُضِلُّونَ ﴿٢٨﴾

وَتَرَى كُلَّ أُمَّةٍ جَانِبَهُ طَائِفَةٌ لَمْ  
يَأْتِهَا الْكِتَابُ وَاللَّهُ يَوْمَئِذٍ عَلِيمٌ  
تَعْمَلُونَ ﴿٢٩﴾

هَذَا جَنَابًا يَنْطِقُ عَلَىكُمْ بِالْحَقِّ هـ وَإِنَّا  
كُنَّا نَسْتَنسِخُ مَا كُنْتُمْ تَعْمَلُونَ ﴿٣٠﴾

فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ  
فَيُدْخِلُهُمْ رَبُّهُمْ فِي رَحْمَتِهِ هـ ذَلِكَ هُوَ  
الْقَوْلُ الْمُبِينُ ﴿٣١﴾

وَأَمَّا الَّذِينَ كَفَرُوا هـ فَآلَمْ تَكُنْ مِنَ الْبَاطِلِينَ  
تُثَلِّثُ عَلَيْكُمْ فَأَسْبَغْتُمْ بَلْغُومًا  
مُجْرِمِينَ ﴿٣٢﴾

وَإِذْ أَرْسَلْنَاكَ وَعَدَّ اللَّهُ حَقًّا وَالسَّاعَةَ  
لَا رَيْبَ فِيهَا قُلْتُمْ مَا نَدْرِي مَا  
السَّاعَةُ إِنَّا نَطْمِئِنُّ أَنَّا لَأَطَّانًا وَمَا نَحْنُ  
بِمُسْتَيْقِظِينَ ﴿٣٣﴾

وَبَدَّ لَهُمْ سَيِّئَاتُ مَا عَمِلُوا وَحَاقَ  
بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٣٤﴾

وَقِيلَ الْيَوْمَ نَنْسِيكُمْ كَمَا نَسِيتُمْ  
لِقَاءَ يَوْمِكُمْ هَذَا وَ مَا وَكُمُ النَّارُ

\* 28. on that day those who **reject the truth will suffer.**

yours. And your resort is the Fire, and you will have no helpers.

وَمَا لَكُمْ مِّنْ تَوَسِّلِينَ ﴿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.

ذَلِكُمْ بِأَنكُمْ اتَّخَذْتُمْ آيَاتِ اللَّهِ هُزُوًا  
وَعَدَّتْكُمْ الْحَيَاةُ الدُّنْيَا ۖ فَالْيَوْمَ  
لَا يُخْرِجُونَ مِنْهَا ۚ وَلَا هُمْ يُسْتَعْتَبُونَ ﴿٣٦﴾

37. All praise, then, belongs to Allāh, Lord of the heavens, and Lord of the earth, the Lord of *all* the worlds.

قُلِ لِلَّهِ الْحَمْدُ رَبِّ السَّمَوَاتِ وَرَبِّ  
الْأَرْضِ رَبِّ الْعَالَمِينَ ﴿٣٧﴾

38. And His is the majesty in the heavens and the earth; and He is the Mighty, the Wise.

وَلَهُ الْكِبْرِيَاءُ فِي السَّمَوَاتِ وَالْأَرْضِ ۗ  
وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿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**.



## AL-AHQĀF

(Revealed before Hijrah)

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

2. Hā Mīm. ‡

3. The revelation of this Book is from Allāh, the Mighty, the Wise.

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.

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.'

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?

7. And when mankind are gathered together they will become enemies to them, and will deny their worship.

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.'

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ۝۱

حَم ۝۲

تَنْزِیْلُ الْكِتٰبِ مِنَ اللّٰهِ الْعَزِیْزِ الْحَكِیْمِ ۝۳

مَا خَلَقْنَا السَّمٰوٰتِ وَ الْاَرْضَ وَ مَا بَیْنَهُمَا اِلَّا بِالْحَقِّ وَ اَجَلٍ مُّسَمًّى ۝۴  
وَ الَّذِیْنَ كَفَرُوْا عَمَّا اُنزِرُوْا مُعْرِضُوْنَ ۝۵

قُلْ اَرءَیْتُمْ مَّا تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ اَرُوْنِیْ مَا ذَا خَلَقُوْا مِنَ الْاَرْضِ اَمْ لَهُمْ شِرْكٌ فِی السَّمٰوٰتِ ۝۶ اِیْتُوْنِیْ بِكِتٰبٍ مِّنْ قَبْلِ هٰذَا اَوْ اَنْزِلْ مِنِّیْ عَلَیْهِمْ اِنْ كُنْتُمْ صٰدِقِیْنَ ۝۷

وَ مَنْ اَضَلُّ مِمَّنْ یَدْعُوْا مِنْ دُوْنِ اللّٰهِ مَنْ لَا یَسْتَجِیْبُ لَهُ ۝۸ اِلٰی یَوْمِ الْقِیٰمَةِ وَ هُمْ عَنْ دُعَاۗئِهِمْ غٰفِلُوْنَ ۝۹

وَ اِذَا حُشِرَ النَّاسُ كَانُوْا لَهُمْ اَعْدَآءٌ ۝۱۰ وَ كَانُوْا بِعِبَادَتِهِمْ كٰفِرِیْنَ ۝۱۱

وَ اِذَا تُتْلٰی عَلَیْهِمْ اٰیٰتُنَا بَیِّنٰتٍ قَالُ الْوٰحِیْنَ كَفَرُوْا بِالْحَقِّ لَمَّا جَآءَهُمْ ۝۱۲ هٰذَا سِحْرٌ مُّبِیْنٌ ۝۱۳

اَمْ یَقُوْلُوْنَ اَفْتَرٰهُ ۝۱۴ قُلْ اِنْ اَفْتَرٰیْتُهُ ۝۱۵ فَلَا تَمْلِكُوْنَ لِیْ مِنَ اللّٰهِ شَیْئًا ۝۱۶ هُوَ اَعْلَمُ بِمَا تُفِیضُوْنَ فِیْهِ ۝۱۷ وَ كَفٰی بِهٖ

‡ 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 بِدَعَا مِّنَ الرُّسُلِ وَمَا  
أَدْرِي مَا يُفْعَلُ بِي وَلَا بِكُمْ ۗ إِن أَنبِئُ  
لَا مَا يُؤْتَىٰ لِيَّ وَمَا أَنَا إِلَّا نَذِيرٌ  
مُّبِينٌ ﴿١٠﴾

قُلْ أَرَأَيْتُمْ إِن كَانَ مِنْ عِندِ اللَّهِ  
وَكَفَرْتُمْ بِهِ وَشَهِدَ شَٰهِدٌ مِّنْ بَنِي  
إِسْرَائِيلَ يَدْعَىٰ 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 أِفْكٌ  
قَدِيمٌ ﴿١٢﴾

وَمِن قَبْلِهِ كِتَابُ مُوسَىٰ إِمَامًا وَرَحْمَةً ۗ  
وَهَذَا كِتَابٌ مَّصَدِّقٌ لِّسَانًا عَرَبِيًّا  
لِّيُنذِرَ الَّذِينَ ظَلَمُوا ۗ وَبُشْرَى  
لِّلْمُحْسِنِينَ ﴿١٣﴾

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ  
اسْتَقَامُوا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ  
يَحْزَنُونَ ﴿١٤﴾

أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ ۖ هُمْ فِيهَا  
جَزَاءٌ بِمَا كَانُوا يَعْمَلُونَ ﴿١٥﴾

وَوَصَّيْنَا الْإِنسَانَ بِوَالِدَيْهِ إِحْسَانًا  
حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا ۗ وَ  
حَمَلُهُ وَفُضُلُهُ ثَلَاثُونَ شَهْرًا ۗ حَتَّىٰ  
إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً ۗ



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 اَوْزِعْنِي اَنْ اَشْكُرَ نِعْمَتَكَ  
الَّتِي اَنْعَمْتَ عَلَيَّ وَ عَلَى وَاٰلِدَيَّ وَ  
اَنْ اَعْمَلَ صَالِحًا تَرْضَاهُ وَ اَصْلِحْ  
لِي فِي دُرِّيَّتِي ۙ اِنِّي تَوَكَّلْتُ بِرَبِّكَ وَ  
اِنِّي مِنَ الْمُسْلِمِيْنَ ﴿١٧﴾

اُولٰٓئِكَ الَّذِيْنَ تَتَقَبَّلُ عَنْهُمْ  
اَحْسَنَ مَا عَمِلُوْا وَ نَتَجَاوَزُ عَنْ  
سَيِّئَاتِهِمْ فِيْٓ اَصْحَابِ الْجَنَّةِ وَ وَعَدَ  
الصِّدْقِ الَّذِيْ كَانُوْا يُوعَدُوْنَ ﴿١٨﴾

وَ الَّذِيْ قَالَ لِوَاٰلِدَيْهِ اُقْبِلَا  
اَتَوَدِّيْنِيْ اَنْ اُخْرَجَ وَ قَدْ خَلَّيْتَ  
الْقُرُوْنَ مِنْ قَبْلِيْ ۗ وَ هُمَا يَسْتَفْخِمٰنِ  
اللّٰهَ وَ يَلْتَكِمٰنِ ۗ اِنَّ وَعْدَ اللّٰهِ حَقٌّ ۗ  
فَيَقُوْلُ مَا هٰذَا اِلَّا اَسَاطِيْرُ  
الْاَوَّلِيْنَ ﴿١٩﴾

اُولٰٓئِكَ الَّذِيْنَ حَقَّ عَلَيْهِمُ الْقَوْلُ  
فِيْٓ اَمْرِ قَدْ خَلَّيْتَ مِنْ قَبْلِهِمْ مِنَ  
الْجِنِّ وَ الْاِنْسِ ۗ اِنَّهُمْ كَانُوْا خٰسِرِيْنَ ﴿٢٠﴾

وَ لِكُلِّ دَرَجَةٍ مِّمَّا عَمِلُوْا ۗ  
وَ لِيُوَفِّيَهُمْ اَعْمَالَهُمْ وَ هُمْ لَا  
يُظْلَمُوْنَ ﴿٢١﴾

وَ يَوْمَ يُعْرَضُ الَّذِيْنَ كَفَرُوْا عَلَى  
النَّارِ اَذْهَبْتُمْ طَيِّبٰتِكُمْ فِيْ  
حَيٰتِكُمْ الدُّنْيَا وَ اسْتَمْتَعْتُمْ بِهَا ۗ  
فَالْيَوْمَ تُجْرَوْنَ عَذَابَ الْهُوْنِ بِمَا  
كُنْتُمْ تَشْتَكِرُوْنَ فِي الْاَرْضِ بِخَيْرِ

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 وَيَمَا كُنْتُمْ تَفْسُقُونَ ﴿٢١﴾

وَأذْكَرَ أَخَا عَادٍ إِذْ أَنْذَرَ قَوْمَهُ  
بِالْأَحْقَافِ وَقَدْ خَلَّتِ التُّدُرُ مِنْ  
بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ أَلَّا تَعْبُدُوا  
إِلَّا اللَّهَ إِنَِّّي أَخَافُ عَلَيْكُمْ عَذَابَ  
يَوْمٍ عَظِيمٍ ﴿٢٢﴾

قَالُوا أَجِئْتَنَا لِنَأْفِكَنَا عَنِ آلِهَتِنَا  
فَأْتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ  
الصَّادِقِينَ ﴿٢٣﴾

قَالَ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ وَإِن لَّيَعْلَمَنَّ  
أُرْسِلْتُ بِهِ وَلَئِنِّي أَرَاكُمْ قَوْمًا  
تَجَاهِلُونَ ﴿٢٤﴾

فَلَمَّا رَأَوْهُ عَارِضًا مُّسْتَقْبِلَ أَوْدِيَّتِهِمْ  
قَالُوا هَذَا عَارِضٌ مِّمَّنْ مَطْرًا بَلْ هُوَ  
مَا اسْتَعْجَلْتُمْ بِهِ رِيحٌ فِيهَا عَذَابٌ  
أَلِيمٌ ﴿٢٥﴾

تَدْمِرُ كُلَّ شَيْءٍ بِأَمْرِ رَبِّهَا فَأَصْبَحُوا  
لَا يُرَى إِلَّا مَسَكِنَتُهُمْ كَذَلِكَ نَجْزِي  
الْقَوْمَ الْمُجْرِمِينَ ﴿٢٦﴾

وَلَقَدْ مَكَّنَّهُمْ فِيمَا إِنْ مَكَّنَّاكُمْ فِيهِ  
وَجَعَلْنَا لَهُمْ سَمْعًا وَأَبْصَارًا 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'ān and, when they were present at its recitation, they said to *one another*, 'Be silent and listen,' and, when it was finished, they went back to their people, warning *them*.

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 أَهْرَكْنَا مَا حَوْلَكُمْ مِنَ الْقُرَىٰ وَ  
صَرَّفْنَا الْآيَاتِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٣٨﴾

قُلُوا لَا نَصْرَ لَهُمُ الَّذِينَ اتَّخَذُوا مِنْ  
دُونِ اللَّهِ قُرْبَانًا آلِهَةً بَلْ ضَلُّوا  
عَنْهُمْ ۚ وَذَلِكَ لَافْكُهُمْ وَمَا كَانُوا  
يَفْتَرُونَ ﴿٣٩﴾

وَإِذْ صَرَّفْنَا إِلَيْكَ نَفْرًا مِّنَ الْجِنِّ  
يَسْتَمِعُونَ الْقُرْآنَ ۖ فَلَمَّا حَضَرُوهُ  
قَالُوا أَوصتُوا ۖ فَلَمَّا قُضِيَ وَلَّوْا إِلَىٰ  
قَوْمِهِمْ مُّنتَذِرِينَ ﴿٤٠﴾

قَالُوا يَا قَوْمَنَا إِنَّا سَمِعْنَا كِتَابًا أُنزِلَ مِنْ  
بَعْدِ مُوسَىٰ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ  
يَهْدِي إِلَى الْحَقِّ وَإِلَى طَرِيقٍ مُّسْتَقِيمٍ ﴿٤١﴾

يَقَوْمَنَا أَجِيبُوا دَاعِيَ اللَّهِ وَآمِنُوا بِهِ  
يَعْفِرْ لَكُمْ مِنْ ذُنُوبِكُمْ وَيَجْزِكُمْ مِنَ  
عَذَابِ إِلِيمٍ ﴿٤٢﴾

وَمَنْ لَا يُجِيبِ دَاعِيَ اللَّهِ فَلَيْسَ بِمُعْجِزٍ  
فِي الْأَرْضِ وَلَا فِي السَّمَاءِ ۚ  
أُولَٰئِكَ فِي ضَلَالٍ مُّبِينٍ ﴿٤٣﴾

أَدَلُّكُمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ  
السَّمَوَاتِ وَالْأَرْضَ وَلَمْ يَمَيِّضْ يَخْلُقْهُنَّ  
يَقُولُ عَلَىٰ أَنْ يُحْيِيَ فِي الْمَوْتِ بَلْ لَآتَىٰ  
عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٤٤﴾

وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ  
أَلَيْسَ هَذَا بِالْحَقِّ قَالُوا بَلَىٰ وَ  
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*.

‘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 يَلْبِسُوا إِلَّا  
سَاعَةً مِّنْ نَّهَارٍ بَلَغَ ۖ قَهْلٌ يُهْلِكُ  
بِئْسَ 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 ﴿١﴾

الَّذِیْنَ كَفَرُوا وَصَدُّوا عَنِ سَبِیْلِ اللّٰهِ  
أَصَلَّ أَعْمَالَهُمْ ﴿٢﴾

وَالَّذِیْنَ آمَنُوا وَعَمِلُوا الصّٰلِحٰتِ وَ  
آمَنُوا بِمَا نُزِّلَ عَلَیْ مُحَمَّدٍ وَهُوَ الْحَقُّ  
مِن رَّبِّهِمْ ۗ كَفَّرَ عَنْهُمْ سَيِّئَاتِهِمْ وَ  
أَصْلَحَ بَالَهُمْ ﴿٣﴾

ذٰلِكَ بِأَنَّ الَّذِیْنَ كَفَرُوا اتَّبَعُوا الْبَاطِلَ  
وَأَنَّ الَّذِیْنَ آمَنُوا اتَّبَعُوا الْحَقَّ مِن  
رَّبِّهِمْ ۗ كذٰلِكَ یَضْرِبُ اللّٰهُ لِلنَّاسِ  
أَمْثَالَهُمْ ﴿٤﴾

فَإِذَا لَقِیْتُمُ الَّذِیْنَ كَفَرُوا فَضَرْبِ  
الرِّقَابِ ۗ حَتّٰی إِذَا أَثَخْتُمُوهُمْ  
فَشَدُّوا الْوَتَاكُ ۗ فَإِمَّا مَأْبُودٌ وَإِمَّا  
فِدَاءٌ ۗ حَتّٰی تَضَعَ الْحَرْبُ أَوْزَارَهَا ۗ فَبَشِّرْ  
ذٰلِكَ ۗ وَكُلُوْیَسْأَلُ اللّٰهُ لَٰنَتَضَرَّ مِنْهُمْ  
وَلٰكِن لَّیَبْلُوْا بِغَضِّكُم بِبَغْضِ اللّٰهِ  
وَالَّذِیْنَ قُتِلُوا فِیْ سَبِیْلِ اللّٰهِ فَلَن  
یُضِلَّ أَعْمَالَهُمْ ﴿٥﴾

سَیَهْدِیْهِمْ وَیُضِلِّهِمْ بِأَلْسِنَتِهِمْ ﴿٦﴾

وَلَیَدْخُلْنَهُمْ الْجَنَّةَ عَرَفَهَا لَهُمْ ﴿٧﴾

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 تَنْصُرُوا  
اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ ﴿٨﴾

وَالَّذِينَ كَفَرُوا فَتَحَسَبْ لَهُمْ وَ أَضَلَّ  
أَعْمَالَهُمْ ﴿٩﴾

ذَلِكَ بِأَنَّهُمْ كَرِهُوا مَا أَنْزَلَ اللَّهُ فَأَحْبَطَ  
أَعْمَالَهُمْ ﴿١٠﴾

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ  
كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ ۖ دَمَّرَ  
اللَّهُ عَلَيْهِمْ ۖ وَالْكَافِرِينَ أَمَثَلَهُمْ ﴿١١﴾

ذَلِكَ بِأَنَّ اللَّهَ مَوْلَى الَّذِينَ آمَنُوا وَ  
أَنَّ الْكَافِرِينَ لَا مَوْلَى لَهُمْ ﴿١٢﴾

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَ  
عَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ  
تَحْتِهَا الْأَنْهَارُ ۖ وَالَّذِينَ كَفَرُوا  
يَسْتَمْتِعُونَ ۖ وَيَأْكُلُونَ كَمَا تَأْكُلُ  
الْأَنْعَامُ ۖ وَالنَّارُ مَثْوًى لَهُمْ ﴿١٣﴾

وَكَأَيِّنْ مِنْ قَرْيَةٍ هِيَ أَشَدُّ قُوَّةً مِنْ  
قَرْيَتِكَ الَّتِي أَخْرَجْتِكَ ۖ أَهْلُكُنْهُمْ  
فَلَا نَاصِرَ لَهُمْ ﴿١٤﴾

أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِنْ رَبِّهِ كَمَنْ  
زُيِّنَ لَهُ سُوءُ عَمَلِهِ وَاتَّبَعُوا  
أَهْوَاءَهُمْ ﴿١٥﴾

مِثْلَ الْجَنَّةِ الَّتِي وُعدَ الْمُتَّقُونَ ۖ فِيهَا  
أَنْهَارٌ مِنْ مَاءٍ غَيْرِ آسِنٍ ۖ وَأَنْهَارٌ مِنْ  
لَبَنٍ لَمْ يَتَغَيَّرْ طَعْمُهُ ۖ وَأَنْهَارٌ مِنْ  
خَمْرٍ لَذَّةٍ لِلشَّارِبِينَ ۖ وَأَنْهَارٌ مِنْ  
عَسَلٍ مُصَفًّى ۖ وَ لَهُمْ فِيهَا مِنْ 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 هُمْ وَمَغْفِرَةٌ مِّن رَّبِّهِمْ كَمَنْ هُوَ  
خَالِدٌ فِي النَّارِ وَسُقُوا مَاءً حَوْثِيًّا  
فَقَطَعَ أَعْيَاءَهُمْ ﴿١٧﴾

وَمِنْهُمْ مَّن يَسْتَمِعُ إِلَيْكَ حَتَّىٰ إِذَا  
خَرَجُوا مِنْ عِنْدِكَ قَالُوا لِلَّذِينَ أُوتُوا  
الْعِلْمَ مَاذَا قَالَ أَرْفَأَتْ أُولَئِكَ الَّذِينَ  
طَبَعَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَاتَّبَعُوا  
أَهْوَاءَهُمْ ﴿١٨﴾

وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى وَ  
آتَاهُمْ تَقْوَاهُمْ ﴿١٩﴾

فَهَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ  
بَغْتَةً ۖ فَفَقَدْ جَاءَ أَشْرَاطُهَا ۗ فَأَنَّىٰ لَهُمْ  
إِذَا جَاءَتْهُمْ ذِكْرُهُمْ ﴿٢٠﴾

فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ  
لِذُنُوبِكَ ۗ وَ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ۗ  
ۚ وَاللَّهُ يَعْلَمُ مُتَقَلَّبَكُمْ وَمَثْوَاكُمْ ﴿٢١﴾

وَيَقُولُ الَّذِينَ آمَنُوا لَوْلَا نُزِّلَتْ  
سُورَةٌ ۗ فَإِذَا نُزِّلَتْ سُورَةٌ مَّحْكَمَةٌ وَ  
ذُكِرَ فِيهَا الْقِتَالُ ۗ رَأَيْتَ الَّذِينَ فِي  
قُلُوبِهِمْ مَّرَضٌ يَّيْتَنظُرُونَ إِلَيْكَ تَنْظُرَ  
الْمَغْشِيِّ عَلَيْهِ مِنَ الْمَوْتِ ۗ فَأُولَئِكَ  
لَهُمْ ﴿٢٢﴾

طَاعَةً وَقَوْلٌ مَّعْرُوفٌ فَإِذَا عَزَمَ  
الْأَمْرَ تَلَوْنَا لَكَ اللَّهُ لَكَ

for them if they were true to Allāh.

خَيْرًا لَهُمْ ﴿٣١﴾

23. Would you then, if you are placed in authority, create disorder in the land and sever your ties of kinship?

فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا  
فِي الْأَرْضِ وَتَقَطِّعُوا أَرْحَامَكُمْ ﴿٣٢﴾

24. It is these whom Allāh curses so that He makes them deaf and makes their eyes blind.

أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ  
فَأَصَمَّهُمْ وَأَعَمَّى أَبْصَارَهُمْ ﴿٣٣﴾

\*25. Will they not, then, ponder over the Qur'ān, or is it that on the hearts are their locks?

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ  
أَتْقَالُهَا ﴿٣٤﴾

26. Surely, those who turn their backs after guidance has become manifest to them, Satan has seduced them, and holds out to them false hopes.

إِنَّ الَّذِينَ ارْتَدُّوا عَلَىٰ أَدْبَارِهِمْ مِن  
بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَىٰ ۗ الشَّيْطَانُ  
سَوَّلَ لَهُمْ وَأَمْلَىٰ لَهُمْ ﴿٣٥﴾

27. That is because they said to those who hate what Allāh has revealed, 'We will obey you in some matters;' and Allāh knows their secrets.

ذَٰلِكَ بِأَنَّهُمْ قَالُوا لِلَّذِينَ كَرِهُوا  
مَا نَزَّلَ اللَّهُ سَنُطِيعُكُمْ فِي بَعْضِ  
الْأُمُورِ ۗ وَاللَّهُ يَعْلَمُ إِسْرَارَهُمْ ﴿٣٦﴾

28. But how *will they fare* when the angels will cause them to die, smiting their faces and their backs?

وَكَيفَ إِذَا تَوَفَّيْنَاهُمُ الْمَلَائِكَةُ  
يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ ﴿٣٧﴾

29. This is because they followed that which displeased Allāh, and hated that which pleased Him. So He rendered their works vain.

ذَٰلِكَ بِأَنَّهُمْ اتَّبَعُوا مَا أَشْخَطَ اللَّهَ  
وَكَرِهُوا رِضْوَانَهُ فَحَبِطَ أَعْمَالُهُمْ ﴿٣٨﴾

R. 4.

30. Do those in whose hearts is a disease suppose that Allāh will not bring to light their malice?

أَمْ حَسِبَ الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ أَنْ  
لَنْ يُخْرِجَ اللَّهُ أَضْعَانَهُمْ ﴿٣٩﴾

31. And if We pleased, We could show them to thee so that thou shouldst know them by their marks. And thou shalt surely recognize them by the tone of *their* speech. And Allāh knows your deeds.

وَلَوْ نَشَاءُ لَرَأَيْنُكُمْ فَلَعَرَفْتَهُمْ  
بِسِيمَتِهِمْ ۗ وَلَتَعْرِفَنَّهُمْ فِي لَحْنِ الْقَوْلِ ۗ  
وَاللَّهُ يَعْلَمُ أَعْمَالَكُمْ ﴿٤٠﴾

\* 32. And We will surely try you until We distinguish those among you who strive *for the cause of God* and

وَلَنَبْلُوَنَّكُمْ حَتَّىٰ نَعْلَمَ الْمُجْهِدِينَ  
مِنْكُمْ ۗ وَالصَّابِرِينَ ۗ وَتَبَلَّوْا

\* 25. Will they not, then, ponder over the Qur'ān, or is it that upon *their* hearts are locks of **their own making**?

\* 32. And We will surely try you until We know the true strivers among you and the steadfast, and **by trial** We will bring out your real worth.



those who are steadfast. And We will make known the facts about you.

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 ۝۳۳

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ  
اللَّهِ وَشَاقُّوا الرَّسُولَ مِنْ بَعْدِ مَا  
تَبَيَّنَ لَهُمُ الْهُدَىٰ لَنْ يَضُرُّوا اللَّهَ  
شَيْئًا وَ سَيُحِيطُ أَعْمَالَهُمْ ۝۳۳

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَ  
أَطِيعُوا الرَّسُولَ وَلَا تُبْطِلُوا أَعْمَالَكُمْ ۝۳۴

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ  
اللَّهِ ثُمَّ مَا تَوَّأَوْا هُمْ كُفَّارٌ فَلَنْ يَغْفِرَ  
اللَّهُ لَهُمْ ۝۳۵

فَلَا تَهِنُوا وَتَدْعُوا إِلَى السَّلَامِ ۚ وَ  
أَنْتُمْ الْأَعْلَوْنَ ۚ وَاللَّهُ مَعَكُمْ وَكُنْ  
يَتَرِكُمْ أَعْمَالَكُمْ ۝۳۶

إِنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَ لَهْوٌ وَ لَإِنْ  
تُؤْمِنُوا وَتَتَّقُوا يُؤْتِكُمْ أَجُورَكُمْ وَ  
لَا يَسْأَلْكُمْ أَمْوَالَكُمْ ۝۳۷

إِنْ يَسْأَلْكُمْوهَا فَيُحْفِكُمْ تَبَخَّلُوا وَ  
يُخْرِجُ أَضْعَافَكُمْ ۝۳۸

هَآنَتُمْ هَؤُلَاءِ تُدْعَوْنَ لِتُنفِقُوا فِي  
سَبِيلِ اللَّهِ فَمِنْكُمْ مَنْ يَبْخُلُ ۚ وَ مَنْ  
يَبْخُلْ فَإِنَّمَا يَبْخُلْ عَن نَّفْسِهِ ۚ وَاللَّهُ  
الْعَزِيزُ ۚ وَأَنْتُمْ الْفُقَرَاءُ ۚ وَإِنْ تَتَوَلَّوْا  
يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا  
يَكُونُوا أَمْثَالَكُمْ ۝۳۹

\*36. Do not slacken lest you should sue for peace while you are bound to emerge victorious.



## AL-FATH

(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 اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ۝۱

اِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِیْنًا ۝۲

لِيَغْفِرَ لَكَ اللّٰهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ  
وَمَا تَاَخَّرَ وَ يُتِمَّ رِجْمَتَهُ عَلَیْكَ وَ  
يَهْدِيْكَ صِرَاطًا مُّسْتَقِیْمًا ۝۳

وَ یَنْصُرَكَ اللّٰهُ تَصْرًا عَزِیْرًا ۝۴

هُوَ الَّذِیْ اَنْزَلَ السَّكِیْنَةَ فِیْ قُلُوْبِ  
الْمُؤْمِنِیْنَ لِیَزِدَ اَدْوَانَ اِیْمَانًا مَّعَ  
اِیْمَانِهِمْ وَ لِلّٰهِ جُنُوْدُ السَّمٰوٰتِ وَ  
الْاَرْضِ وَ كَانَ اللّٰهُ عَلِیْمًا حَكِیْمًا ۝۵

لِیَدْخُلَ الْمُؤْمِنِیْنَ وَ الْمُؤْمِنٰتِ جَنَّٰتٍ  
تَجْرِیْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِیْنَ فِیْهَا  
وَ یُكْفَرُ عَنْهُمْ سَیِّاَتُهُمْ وَ كَانَ ذٰلِكَ  
عِنْدَ اللّٰهِ قُوْرًا عَظِیْمًا ۝۶

وَ یُعَذِّبُ الْمُتَفِیْقِیْنَ وَ الْمُتَفِیْقٰتِ وَ  
الْمُشْرِكِیْنَ وَ الْمُشْرِكٰتِ الظَّٰلِمِیْنَ بِاللّٰهِ  
ظَنَّ السَّوْءَ عَلَیْهِمْ ذٰلِكُمْ السَّوْءُ وَ  
غَضِبَ اللّٰهُ عَلَیْهِمْ وَ لَعَنَهُمْ وَ  
اَعَدَّ لَهُمْ جَهَنَّمَ وَ سَاءَتْ مَصِیْرًا ۝۷

وَ لِلّٰهِ جُنُوْدُ السَّمٰوٰتِ وَ الْاَرْضِ وَ كَانَ  
اللّٰهُ عَزِیْرًا حَكِیْمًا ۝۸

\* 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,

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.

11. Verily, those who swear allegiance to thee indeed swear allegiance to Allāh. The hand of Allāh is over their hands. So whoever breaks *his oath*, breaks *it* to his own loss; and whoever fulfils the covenant that he has made with Allāh, He will surely give him a great reward.

R. 2.

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.

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.'

14. And *as for* those who believe not in Allāh and His Messenger— We have surely prepared for the disbelievers a blazing fire.

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.

إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَ  
نَذِيرًا ﴿٩﴾

لِتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتُعَزِّرُوهُ وَ  
تُوَقِّرُوهُ وَتُسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ﴿١٠﴾

إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا  
يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ  
أَيْدِيهِمْ فَمَنْ نَكَتَ فَإِنَّمَا يَنْكُثُ  
عَلَى نَفْسِهِ وَمَنْ أَوْفَى بِمَا عَاهَدَ عَلَيْهِ  
اللَّهُ فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا ﴿١١﴾

سَيَقُولُ لَكَ الْمُخَلَّفُونَ مِنَ الْأَعْرَابِ  
شَغَلْنَا آمَؤُنَانَا أَهْلُونَا 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﴾

بَلْ ظَنَنْتُمْ أَنْ لَنْ يَنْقَلِبَ الرَّسُولُ  
وَالْمُؤْمِنُونَ إِلَىٰ أَهْلِيهِمْ أَبَدًا وَرَبِّينَ  
ذَلِكَ فِي قُلُوبِكُمْ وَظَنَنْتُمْ ظَنَّ  
السَّوْءِ وَكُنْتُمْ قَوْمًا بُورًا ﴿١٣﴾

وَمَنْ لَّمْ يُؤْمِنْ بِاللَّهِ وَرَسُولِهِ فَإِنَّا  
أَعْتَدْنَا لِلْكَافِرِينَ سَعِيرًا ﴿١٤﴾

وَاللَّهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ يُغْفِرُ  
لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ وَ  
كَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿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 دَرَأْتُمْ أَنْ تَتَّيِبَكُمْ  
يُرِيدُونَ أَنْ يُبَدِّلُوا كَلِمَ اللَّهِ قُلْ  
لَنْ تَتَّيِبُونَا كَذَلِكَ قَالَ اللَّهُ مِنْ  
قَبْلُ ۚ فَسَيَقُولُونَ بَلَى تَحْسُدُونََنَا ۗ بَلَى  
كَانُوا لَا يَفْقَهُونَ إِلَّا قَلِيلًا ﴿١٦﴾

قُلْ لِلَّهِ مُخَلَّفِينَ مِنَ الْأَعْرَابِ سَتُدْعُونَ  
إِلَى قَوْمٍ أُولِي بَأْسٍ شَدِيدٍ تُقَاتِلُونَهُمْ أَوْ  
يُسَلِّمُونَ ۚ فَإِنْ تَطِيعُوا يُؤْتِكُمُ اللَّهُ  
أَجْرًا حَسَنًا ۚ وَإِنْ تَوَلَّوْا كَمَا  
تَوَلَّيْتُمْ مِنْ قَبْلُ يُعَذِّبْكُمْ عَذَابًا  
أَلِيمًا ﴿١٧﴾

لَيْسَ عَلَى الْأَعْمَى حَرَجٌ وَلَا عَلَى  
الْأَعْرَجِ حَرَجٌ وَلَا عَلَى الْمَرِيضِ حَرَجٌ ۗ  
وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يَدْخُلْهُ  
جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۚ  
وَمَنْ يَتَوَلَّ يَُعَذِّبْهُ عَذَابًا أَلِيمًا ﴿١٨﴾

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ  
يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ  
مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ  
عَلَيْهِمْ وَأَتَاهُمُ فَتْحًا قَرِيبًا ﴿١٩﴾

وَمَعَانِمَ كَثِيرَةً يَأْخُذُونَهَا ۗ وَ  
كَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿٢٠﴾

وَعَدَكُمْ اللَّهُ مَعَانِمَ كَثِيرَةً  
تَأْخُذُونَهَا فَعَجَّلَ لَكُمْ هَذِهِ ۚ  
كَفَّ أَيْدِيَ النَّاسِ عَنْكُمْ ۚ وَلِتَكُونَ آيَةً  
لِلْمُؤْمِنِينَ ۚ وَيَهْدِيَكُمْ 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  
الْكَافِبَارَ ثُمَّ لَا يَجِدُونَ وَلِيًّا وَلَا  
نَصِيرًا ﴿٢٣﴾

سُنَّةَ اللَّهِ الَّتِي قَدْ خَلَتْ مِنْ قَبْلُ ۗ وَ  
لَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا ﴿٢٤﴾

وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَ  
أَيْدِيَكُمْ عَنْهُمْ بِبَطْنِ مَكَّةَ مِنْ بَعْدِ أَنْ  
أَنْظَرَكُمْ عَلَيْهِمْ ۗ وَكَانَ اللَّهُ بِمَا  
تَعْمَلُونَ بَصِيرًا ﴿٢٥﴾

هُمُ الَّذِينَ كَفَرُوا وَصَدُّوكُمْ عَنِ  
الْمَسْجِدِ الْحَرَامِ وَالْمَذْيَمِ مَعَكُوفًا  
أَنْ يَنْبُلَهُمْ مَجْلَهُ ۗ وَكُلُّكُمْ رِجَالٌ  
مُؤْمِنُونَ وَنِسَاءٌ مُؤْمِنَاتٌ لَمْ  
تَعْلَمُوهُمْ أَنْ تَطَّعُوهُمْ فَتَصِيَّبَكُمْ  
مِنْهُمْ مَعْرَكًا بِغَيْرِ 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.

ا ا i u | th ث | h ح | kh خ | dh ذ | s ص ﴿609﴾ d ض | t ط | z ظ | gh غ | q ق | ' ع

\* 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 ﴿٢٧﴾

لَقَدْ صَدَقَ اللَّهُ رُسُوكَ الرُّؤْيَا بِأَحَقِّ ۗ  
لَتَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ  
اللَّهُ أَمِينِينَ ۗ مُحَلِّقِينَ رُءُوسَكُمْ وَ  
مُقَصِّرِينَ ۗ لَا تَخَافُونَ ۗ فَعَلِمَ مَا لَمْ  
تَعْلَمُوا فَجَعَلَ مِنْ دُونِ ذَلِكَ فَتْحًا  
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 مِّنْ آثَرِ السُّجُودِ ۗ ذَلِكَ  
مَثَلُهُمْ فِي التَّوْرَةِ ۖ وَمَثَلُهُمْ فِي  
الْإِنْجِيلِ ۖ تَشَكَّرَ أَخْرَجَ شَطَأًا فَازْرَعَهُ  
فَاسْتَفَلَظَ ۖ فَاسْتَوَىٰ عَلَىٰ سَوْقِهِ  
يُغْجِبُ الزُّرَّاعَ لِيَغِيظَ بِهِمُ الْكُفَّارَ ۗ  
رَعَدَ 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.

- \*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.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝۱

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْدِمُوا بَيْنَ يَدَيْ اللَّهِ وَرَسُولِهِ وَاتَّقُوا اللَّهَ ۗ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ۝۲

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَالُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ ۝۳

إِنَّ الَّذِينَ يَغْضُّونَ أَصْوَاتَهُمْ عِنْدَ رَسُولِ اللَّهِ أُولَٰئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلتَّقْوَى ۗ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ ۝۴

إِنَّ الَّذِينَ يُنَادُونَكَ مِنَ الْبُحُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ ۝۵

وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّى تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَّهُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ ۝۶

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْحَبُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ ۝۷

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 أَنَّ فِيكُمْ رَسُولَ اللَّهِ لَئِذَا يُؤْتِيكُمْ فِي أَكْثَرِ الْأُمُورِ لَوِيطِيْعُكُمْ فِي أَكْثَرِ الْأُمُورِ لَعَيْنُكُمْ وَلَكِنَّ اللَّهَ حَبِيبٌ إِلَيْكُمْ الْإِيمَانَ وَرَيْبَهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمْ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ أُولَئِكَ هُمُ الرَّاشِدُونَ ﴿٨﴾

9. Through the grace and favour of Allāh. And Allāh is All-Knowing, Wise.

فَضْلًا مِنَ اللَّهِ وَنِعْمَةً 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.

وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَى فَقَاتِلُوا الَّتِي تَبْغِي حَتَّى تَفِيءَ إِلَى أَمْرِ اللَّهِ فَإِنْ فَاءَتْ فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿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 أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴿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 تَسْخَرُوا قَوْمًا مِنْ قَوْمٍ عَسَى أَنْ يَكُونُوا خَيْرًا مِنْهُمْ وَلَا نِسَاءً مِنْ نِسَاءٍ عَسَى أَنْ يَكُنَّ خَيْرًا مِنْهُنَّ وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا تَنَابَرُوا بِاللُّغَابِ وَبِئْسَ الْأَسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَنْ لَمْ 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.

\* 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.

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.

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.

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?'

18. They think they have done thee a favour by their embracing Islām.

\* 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.*'

تَجَسَّسُوا وَلَا يَخْتَبِ بَعْضُكُمْ بَعْضًا  
أَيُّجِبُ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ  
مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ  
تَوَّابٌ رَحِيمٌ ﴿١٣﴾

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ  
وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ  
لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ  
أَتْقَىٰكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٤﴾

قَالَتِ الْأَعْرَابُ آمَنَّا قُلْ لَمْ تُؤْمِنُوا  
وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ  
الْإِيمَانُ فِي قُلُوبِكُمْ وَإِنْ تُطِيعُوا اللَّهَ  
وَرَسُولَهُ لَا يَلِفْكُمْ مِنْ أَعْمَارِكُمْ شَيْئًا  
إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٥﴾

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَ  
رَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا  
بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ  
أُولَٰئِكَ هُمُ الصَّادِقُونَ ﴿١٦﴾

قُلْ أَتَعْلَمُونَ اللَّهَ بِدِينِكُمْ وَاللَّهُ  
يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ  
وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٧﴾

يَمُنُّونَ عَلَيْكَ أَنْ أَسْلَمُوا قُلْ لَا تَمُنُّوا  
عَلَيَّ إِسْلَامَكُمْ بِهِ وَاللَّهُ بِمَا تَعْمَلُونَ  
خَبِيرٌ ﴿١٨﴾

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 لِلدِّينِ الْحَقِّ إِنْ كُنْتُمْ  
صَادِقِينَ ﴿١٨﴾

إِنَّ اللَّهَ يَعْلَمُ غَيْبِ السَّمَاوَاتِ وَالْأَرْضِ  
وَإِنَّ اللَّهَ بِمَا تَعْمَلُونَ لَبِظِيرٌ ﴿١٩﴾



## 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,

يَسْأَلُونَكَ الرَّحْمَنَ الرَّحِيمَ ۙ  
 قَىٰ وَالْقُرْآنِ الْمَجِيدِ ۙ  
 بَلْ عَجِبُوا أَنْ جَاءَهُمْ مُنذِرٌ مِنْهُمْ  
 فَقَالَ الْكٰفِرُونَ هَذَا شَيْءٌ عَجِيبٌ ۙ  
 ءِذَا مِتْنَا وَكُنَّا تُرَابًا جِذَلًا لَّكَ رَجْعٌ  
 بَعِيدٌ ۙ  
 قَدْ عَلِمْنَا مَا تَنْقُصُ الْأَرْضُ مِنْهُمْ  
 وَعِنْدَنَا كِتَابٌ حٰفِظٌ ۙ  
 بَلْ كَذَّبُوا بِآلِحَقِّ لَمَّا جَاءَهُمْ فَهُمْ  
 فِي أَمْرٍ مُّرِيحٍ ۙ  
 أَفَلَمْ يَنْظُرُوا إِلَى السَّمَاءِ فَوْقَهُمْ كَيْفَ  
 بَنَيْنَاهَا وَزَيَّنَّاهَا وَمَا لَهَا مِنْ فُرُوجٍ ۙ  
 وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ  
 وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ بَهِيجٍ ۙ  
 تَبَصَّرَةٌ وَذَكَرَىٰ لِكُلِّ عَبْدٍ مُّنِيبٍ ۙ  
 وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُّبَارَكًا  
 فَأَنْبَتْنَا بِهِ جَنَّاتٍ وَحَبَّ الْحَصِيدِ ۙ  
 وَالنَّخْلَ بَسَقَتِ لَهَا طَلْعٌ نَّضِيدٌ ۙ

† 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.

رِّزْقًا لِلْعِبَادِ وَأَحْيَيْنَا بِهِ بَلَدَةً  
مَيِّتًا 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  
الْبُرْجِ 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 الرَّسُولَ 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  
لَبْسٍ 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 وَنَعْلَمُ 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  
وَعَنِ الشِّمَالِ قَاعِيذُ ﴿١٨﴾

19. He utters not a word but there is by him a guardian *angel* ready to record it.

مَا يَلْفُظُ 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 كُنْتَ مِنْهُ تَحِيذُ ﴿٢٠﴾

21. And the trumpet shall be blown: ‘This is the Day of Promise.’

وَنُفِخَ فِي الصُّورِ ذَلِكَ 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  
وَشَهِيدٌ ﴿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 هَذَا فَكَشَفْنَا  
عَنكَ غِطَاءَكَ فَبَصَرُكَ الْيَوْمَ  
حَادِثٌ ﴿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.

25. 'Cast ye twain into Hell every ungrateful enemy *of truth*,

26. 'Hinderer of good, transgressor, doubter,

27. 'Who sets up another God beside Allāh. So do ye twain cast him into the dreadful torment.'

28. His associate will say, 'O our Lord, I did not cause him to rebel; but he *himself* was too far gone in error.'

29. *God* will say, 'Quarrel not in My presence, I gave you the warning beforehand.

30. 'The sentence *passed* by Me cannot be changed, and I am not at all unjust to *My* servants.'

R. 3.

31. On that day We will say to Hell, 'Art thou filled up?', and it will answer, 'Is there more?'

32. And Heaven will be brought near to the righteous, no longer remote.

33. 'This is what was promised to you—to everyone who always turned *to God* and was watchful *of his actions*,

34. 'Who feared the Gracious *God* in private and came *to Him* with a penitent heart.

35. 'Enter ye therein in peace. This is the Day of Eternity.'

36. They will have therein whatever they desire, and with Us is *a good deal* more.

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*?

وَقَالَ قَرِينُهُ هَذَا مَا لَدَيَّ عَتِيدٌ ﴿٣٣﴾

أَلْقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ ﴿٣٥﴾

مَنَّانٍ لِلْخَيْرِ مُعْتَدٍ مُّرِيبٍ ﴿٣٦﴾

إِلَّذِي جَعَلَ مَعَ اللَّهِ إِلَهًا آخَرَ  
فَأَلْقِيهِ فِي الْعَذَابِ الشَّدِيدِ ﴿٣٧﴾

قَالَ قَرِينُهُ رَبَّنَا مَا أَطَعْتُهُ وَلَكِنْ  
كَانَ فِي ضَلَالٍ بَعِيدٍ ﴿٣٨﴾

قَالَ لَا تَحْتَصِمُوا لَدَيَّ وَقَدْ قَدَّمْتُ  
إِلَيْكُمْ بِالْوَعِيدِ ﴿٣٩﴾

مَا يُبَدَّلُ الْقَوْلُ لَدَيَّ وَمَا أَنَا بِظَلَّامٍ  
لِّلْعَبِيدِ ﴿٤٠﴾

يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ امْتَلَأْتِ وَ  
تَقُولُ هَلْ مِنْ مَزِيدٍ ﴿٤١﴾

وَأُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِينَ غَيْرَ  
بَعِيدٍ ﴿٤٢﴾

هَذَا مَا تُوْعَدُونَ لِكُلِّ أَوَّابٍ حَفِيظٍ ﴿٤٣﴾

مَنْ خَشِيَ الرَّحْمَنَ الْغَيْبَ وَجَاءَ  
بِقَلْبٍ مُّنِيبٍ ﴿٤٤﴾

وَادْخُلُوهَا بِسَلَامٍ ذَلِكَ يَوْمُ الْخُلُودِ ﴿٤٥﴾

لَهُمْ مَا يَشَاءُونَ فِيهَا وَ لَدَيْنَا  
مَزِيدٌ ﴿٤٦﴾

وَ كَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هُمْ  
أَشَدُّ مِنْهُمْ بَطْشًا فَنَقَّبُوا فِي الْبِلَادِ  
هَلْ مِنْ مَّجِيصٍ ﴿٤٧﴾

38. Therein, verily, is a reminder for him who has a heart, or who gives ear, and is attentive.

39. And verily, We created the heavens and the earth and all that is between them in six periods, and no weariness touched Us.

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;

41. And in *a part of* the night also do thou glorify Him, and after *prescribed* prostrations.

42. And listen! The day when the crier will cry from a place nearby,

\*43. The day when they will hear the blast in truth; that will be the day of coming forth *from the graves*.

44. Verily, it is We Who give life and cause death, and to Us is the *final* return.

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.

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'an, him who fears My warning.

\*43. The Day when they will **certainly** hear the blast, that will be the day of coming forth *from the graves*.

إِنَّ فِي ذَلِكَ لَظِكْرًا لِمَنْ كَانَ لَهُ قَلْبٌ  
أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ ﴿٣٨﴾

وَلَقَدْ خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا  
بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ۚ وَمَا مَسَّنَا  
مِنْ لُغُوبٍ ﴿٣٩﴾

فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ  
بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَ  
قَبْلَ الْغُرُوبِ ﴿٤٠﴾

وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَآذَانَ السُّجُودِ ﴿٤١﴾

وَاسْتَمِعْ يَوْمَ يُنَادِي الْمُنَادِ مِنْ  
مَكَانٍ قَرِيبٍ ﴿٤٢﴾

يَوْمَ يَسْمَعُونَ الصَّيْحَةَ بِالْحَقِّ ۗ  
ذَلِكَ يَوْمُ الْخُرُوجِ ﴿٤٣﴾

إِنَّا نَحْنُ نُحْيِي وَنُمِيتُ وَرَبَّنَا  
الْمَصِيرُ ﴿٤٤﴾

يَوْمَ تَشَقُّقُ الْأَرْضُ عَنْهُمْ سِرَاعًا  
ذَلِكَ حَشْرٌ عَلَيْنَا يَسِيرٌ ﴿٤٥﴾

نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ وَمَا أَنْتَ  
عَلَيْهِمْ بِجَبَّارٍ فَذَكِّرْ بِالْقُرْآنِ مَنْ  
يَخَافُ وَعَبِدِ ﴿٤٦﴾



## AL-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 ۝  
 وَالذَّرِّيَّاتِ ذُرُورًا ۝  
 قَالِحِمَاتٍ رِجًّا ۝  
 قَالِحِرَاتٍ يُسْرًا ۝  
 قَالِحِمَاتٍ أَمْرًا ۝  
 إِنَّمَا تُوعَدُونَ لَصَادِقٌ ۝  
 وَإِنَّ الْيَوْمَ لَوَاقِعٌ ۝  
 وَالسَّمَاءِ ذَاتِ الْحُبُكِ ۝  
 إِنَّكُمْ لَفِي قَوْلٍ مُّخْتَلِفٍ ۝  
 يُؤَفِّكُ عَنْهُ مِنَ الْفِكِّ ۝  
 قَتِيلَ الْخَرَّاصُونَ ۝  
 الَّذِينَ هُمْ فِي غَمْرَةٍ سَاءٍ هُودُونَ ۝  
 يَسْأَلُونَ أَيَّانَ يَوْمِ الدِّينِ ۝  
 يَوْمَ هُمْ عَلَى النَّارِ يُفْتَنُونَ ۝

- \* 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.'

16. *But* surely the righteous will be in the midst of gardens and springs,

17. Receiving what their Lord will give them; for they used to do good before that.

18. They used to sleep but a little of the night;

19. And at the dawn of the day they sought forgiveness;

\* 20. And in their wealth was a share for one who asked for help and for one who could not.

21. And in the earth are Signs for those who have certainty of faith,

22. And *also* in your own selves. Will you not then see?

23. And in heaven is your sustenance, and *also* that which you are promised.

24. And by the Lord of the heaven and the earth, it is certainly the truth, even as *it is true that* you speak.

R. 2.

25. Has the story of Abraham's honoured guests reached thee?

26. When they entered upon him and said, 'Peace!' he said, 'Peace!' *They were* all strangers.

27. And he went quietly to his household, and brought a fatted calf,

28. And he placed it before them. He said, 'Will you not eat?'

\* 29. And he felt a fear on account of them. They said, 'Fear not.' And they gave him glad tidings of *the birth of* a son possessing knowledge.

\* 15. 'Taste ye *the consequence of your mischief*. This is what you were hastening towards.

\* 20. And in their wealth is a share *belonging to the beggar and the destitute*.

\* 29. **He grew apprehensive of them.** They said, 'Fear not.' And they gave him glad tidings of *the birth of a knowledgeable son*.

ذُوقُوا فِتْنَتَكُمْ هَذَا الَّذِي كُنْتُمْ  
بِهِ تَسْتَعْجِلُونَ ﴿١٥﴾

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ ﴿١٦﴾

أَخْرَجْنَاهُمْ مِمَّا آتَاهُمْ رَبُّهُمْ وَأَتَاهُمْ  
كَأَنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُحْسِنِينَ ﴿١٧﴾

كَانُوا قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجَعُونَ ﴿١٨﴾

وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ ﴿١٩﴾

وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْرُومِ ﴿٢٠﴾

وَفِي الْأَرْضِ آيَاتٌ لِّلْمُوقِنِينَ ﴿٢١﴾

وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ ﴿٢٢﴾

وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ ﴿٢٣﴾

فَوَرَبِّ السَّمَاءِ وَالْأَرْضِ إِنَّهُ لَحَقٌّ  
بِشَيْءٍ مَّا أَنْتُمْ تَنطِقُونَ ﴿٢٤﴾

هَلْ آتَاكَ حَدِيثُ ضَيْفِ إِبْرَاهِيمَ  
الْمُكْرَمِينَ ﴿٢٥﴾

إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا ؕ قَالَ  
سَلَامٌ ؕ قَوْمٌ مُّكْرَدُونَ ﴿٢٦﴾

فَرَاغَ إِلَىٰ أَهْلِهِ فَجَاءَ بِعِجَلٍ سَمِينٍ ﴿٢٧﴾

فَقَرَّبَهُ إِلَيْهِمْ قَالَ أَلَا تَأْكُلُونَ ﴿٢٨﴾

فَأَوْجَسَ مِنْهُمْ خِيفَةً ؕ قَالُوا لَا تَتَخَفْ ؕ  
وَبَشْرُوهُ بَعْثَنَاهُمُ عَلَيْهِمُ ﴿٢٩﴾



30. Then his wife came forward crying and smote her face and said, 'A barren old woman!'

31. They said, 'Even so has thy Lord said. Surely, He is the Wise, the All-Knowing.'

32. *Abraham* said, 'Now what is your errand, O ye messengers?'

33. They said, 'We have been sent to a sinful people,

34. 'That we may send down upon them stones of clay,

35. 'Marked, with thy Lord, for those guilty of excesses.'

36. And We brought forth therefrom such of the believers as were there,

37. And We found not there except only one house of Muslims.

38. And We left therein a Sign for those who fear the painful punishment.

39. And *We left another Sign* in Moses when We sent him to Pharaoh with clear authority,

\*40. But he turned away *from Moses* in his *pride of power*, and said, 'A sorcerer, or a madman.'

41. So We seized him and his hosts and threw them into the sea; and he *himself* was to blame.

42. And *there was a Sign* in the tribe of 'Ād, when We sent against them the destructive wind.

43. It left nothing whatever that it visited, but made it like a rotten bone.

44. And *a Sign* there was in the tribe of Thamūd when it was said to them, 'Enjoy yourselves for a while.'

فَأَقْبَلَتِ امْرَأَتُهُ فِي صَرَخٍ قَصَّكَتْ  
وَجْهَهَا وَقَالَتْ عَجُوزٌ عَقِيمٌ ﴿٣٠﴾

قَالُوا كَذَلِكَ قَالَ رَبُّكَ إِنَّهُ هُوَ  
الْحَكِيمُ الْعَلِيمُ ﴿٣١﴾

قَالَ قَالَ فَمَا خَطْبُكُمْ أَيُّهَا  
الْمُرْسَلُونَ ﴿٣٢﴾

قَالُوا إِنَّا أُرْسِلْنَا إِلَى قَوْمٍ مُّجْرِمِينَ ﴿٣٣﴾

لِنُرْسِلَ عَلَيْهِمْ حِجَارَةً مِنْ طِينٍ ﴿٣٤﴾

مُسَوَّمَةٌ عِنْدَ رَبِّكَ لِلْمُشْرِفِينَ ﴿٣٥﴾

فَأَخْرَجْنَا مَنْ كَانَ فِيهَا مِنَ الْمُؤْمِنِينَ ﴿٣٦﴾

فَمَا وَجَدْنَا فِيهَا غَيْرَ بَيْتٍ مِنَ  
الْمُسْلِمِينَ ﴿٣٧﴾

وَتَرَكْنَا فِيهَا آيَةً لِلَّذِينَ يَخَافُونَ

الْعَذَابَ الْآلِيمَ ﴿٣٨﴾

وَ فِي مُوسَى إِذْ أَرْسَلْنَاهُ إِلَى فِرْعَوْنَ

بِسُلْطَنِ مُبِينٍ ﴿٣٩﴾

فَتَوَلَّى بِرُكْنِهِ وَقَالَ سِحْرٌ أَوْ مَجْنُونٌ ﴿٤٠﴾

فَأَخَذْنَاهُ وَجُنُودَهُ فَنَبَذْنَاهُمْ فِي

الْيَمِّ وَ هُوَ مَلِينٌ ﴿٤١﴾

وَ فِي عَادٍ إِذْ أَرْسَلْنَا عَلَيْهِمُ الرِّيحَ

الْعَاقِمَةَ ﴿٤٢﴾

مَا تَذُرُ مِنْ شَيْءٍ أَتَتْ عَلَيْهِمْ إِلَّا جَعَلَتْهُ

كَالزَّرِيمِ ﴿٤٣﴾

وَ فِي ثَمُودَ إِذْ قِيلَ لَهُمْ تَمَتَّعُوا حَتَّىٰ

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;

46. And they were not able to rise again, nor could they defend themselves.

47. And *We destroyed* the people of Noah before *them*; they were a disobedient people.

R. 3.

\* 48. And We have built the heaven with *Our own* hands, and verily We have vast powers.

49. And the earth We have spread out, and *how* excellently do We prepare *things*!

50. And of everything have We created pairs, that you may reflect.

51. Flee ye therefore unto Allāh. Surely, I am a plain Warner unto you from Him.

52. And do not set up another God along with Allāh. Surely, I am a plain Warner unto you from Him.

53. Even so there came no Messenger to those before them, but they said, 'A sorcerer, or a madman!'

54. Have they made it a legacy to one another? Nay, they are *all* a rebellious people.

55. So turn away from them; and there will be no blame on thee.

\* 56. And keep on exhorting; for verily, exhortation benefits those who would believe.

57. And I have not created the Jinn and the men but that they may worship Me.

\* 48. And We have built the heaven **with might** and We continue to expand it indeed.

\* 56. And keep on exhorting; **certainly** exhortation benefits **the believers**.

فَتَوَاعَنَ أَمْرٍ رَبِّهِمْ فَأَخَذَتْهُمُ  
الصَّاعِقَةُ وَهُمْ يَنْظُرُونَ ﴿٢٥﴾

فَمَا اسْتَطَاعُوا مِنْ قِيَامٍ وَمَا كَانُوا  
مُنتَصِرِينَ ﴿٢٦﴾

وَقَوْمَ نُوحٍ مِنْ قَبْلُ إِنَّهُمْ كَانُوا  
قَوْمًا فَاسِقِينَ ﴿٢٧﴾

وَ السَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ وَإِنَّا  
لَمُوسِعُونَ ﴿٢٨﴾

وَ الْأَرْضَ فَرَشْنَاهَا فَنِعْمَ  
الْمَا هَدُونَا ﴿٢٩﴾

وَ مِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ  
تَذَكَّرُونَ ﴿٣٠﴾

فَقِفْذَا إِلَى اللَّهِ إِنَّهُ لَكُم مِّنْ نَّذِيرٍ  
مُّبِينٌ ﴿٣١﴾

وَ لَا تَجْعَلُوا مَعَ اللَّهِ إِلَهًا آخَرَ إِنَّ  
لَكُمْ مِّنْهُ نَذِيرٍ مُّبِينٌ ﴿٣٢﴾

كَذَلِكَ مَا آتَى الَّذِينَ مِنْ قَبْلِهِمْ مِنْ  
رَّسُولٍ إِلَّا قَالُوا سَاحِرٌ أَوْ مُجْنُونٌ ﴿٣٣﴾

آتَوَاصُوا بِهِمْ بَلْ هُمْ قَوْمٌ طَاغُونَ ﴿٣٤﴾

فَتَوَلَّ عَنْهُمْ فَمَا أَنْتَ بِمَلُومٌ ﴿٣٥﴾

وَ ذَكِّرْ فَإِنَّ الذِّكْرَ يُتَنَفَعُ الْمُؤْمِنِينَ ﴿٣٦﴾

وَ مَا خَلَقْتُ الْجِنَّ وَ الْإِنْسَ إِلَّا  
لِيَعْبُدُونِي ﴿٣٧﴾

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!

فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ يَوْمِهِمُ  
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*.



## AL-ṬŪR

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful. بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ﴿١﴾
2. By the Mount; وَ الطُّورِ ﴿٢﴾
3. And by the Book inscribed وَ كِتَابٍ مَّسْطُورٍ ﴿٣﴾
4. On parchment unfolded; فِي رَقٍ مَّنْشُورٍ ﴿٤﴾
5. And by the frequented House; وَ الْبَيْتِ الْمَعْمُورِ ﴿٥﴾
6. And by the elevated Roof; وَ السَّقْفِ الْمَرْفُوعِ ﴿٦﴾
7. And by the swollen sea; وَ الْبَحْرِ الْمَسْجُورِ ﴿٧﴾
8. The punishment of thy Lord shall certainly come to pass; إِنَّ عَذَابَ رَبِّكَ لَوَاقِعٌ ﴿٨﴾
9. There is none that can avert it. مَّا لَهُ مِنْ دَافِعٍ ﴿٩﴾
- \* 10. On the day when the heaven will heave *with awful* heaving, يَوْمَ تَمُورُ السَّمَاءُ مَوْرًا ﴿١٠﴾
- \* 11. And the mountains will move, *with terrible* moving, وَ تَسِيرُ الْجِبَالُ سَيْرًا ﴿١١﴾
12. Then woe that day to those who reject the truth, فَوَيْلٌ لِّیَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿١٢﴾
13. Who sportingly indulge in idle talk. الَّذِينَ هُمْ فِي خَوْضٍ يَلْعَبُونَ ﴿١٣﴾
14. The day when they shall be thrust into the fire of Hell *with a violent* thrust. يَوْمَ يُدْعَوْنَ إِلَىٰ نَارِ جَهَنَّمَ دَعًّا ﴿١٤﴾
15. ‘This is the Fire which you treated as a lie. هَذِهِ النَّارُ الَّتِي كُنْتُمْ بِهَا تُكَذِّبُونَ ﴿١٥﴾
16. ‘Is this then magic, or do you not see? أَفَسِحْرُ هَذَا أَمْ أَنْتُمْ لَا تُبْصِرُونَ ﴿١٦﴾
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.’ اِصْلَوْهَا فَاصْبِرُوا أَوْ لَا تَصْبِرُوا سَوَاءٌ عَلَيْكُمْ إِنَّمَا تُجْزَوْنَ مَّا كُنْتُمْ تَعْمَلُونَ ﴿١٧﴾

\* 10. On the day when the heaven will heave **with great commotion**.

\* 11. And the mountains will move **a great moving**,

ا ا i u ا | ث ث | ح ح | ه ه | خ خ | د د | ذ ذ | س س | ض ض | ط ط | ظ ظ | ع ع | غ gh | ق ق | ء 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.

لَآ اِلٰهَ اِلَّا هُوَ ۚ الْحَيُّ الْقَيُّوْمُ ۚ لَا ئَوِيۡلُ سُوۡدًا وَّ لَا يَشْتَرِيۡ سُوۡدًا ۚ وَهُوَ يَشْتَرِيۡ النَّفۡسَ الۡبٰتِيۡنَةَ الۡذٰلِيۡنَ ۚ وَهُوَ اَعۡزَمُ ۚ اِنَّ اِلٰهَ اِلَّا هُوَ ۚ اَلۡعَلَّيۡنَ ۙ ﴿١٨﴾

فَاَكۡهِيۡتَ بِمَاۤ اُنۡهَمۡ رَبُّهُمۡ ۚ وَوَقَّهَمۡ رَبُّهُمۡ عَذَابَ الۡجَحِيۡمِ ۙ ﴿١٩﴾

كُلُوۡا وَاَشْرَبُوۡا هٰنِئِثًا بِمَا كُنۡتُمۡ تَعۡمَلُوۡنَ ﴿٢٠﴾

مُتَّكِئِيۡنَ عَلٰۤى سُرُرٍ مَّصۡفُوۡفَةٍ ۚ وَرَوَّجۡنَهُمۡ بِحُوۡرٍ عِيۡنٍ ﴿٢١﴾

وَالَّذِيۡنَ اٰمَنُوۡا وَاَتَّبَعۡتَهُمۡ ذُرِّيَّتَهُمۡ بِاِيۡمٰنٍ اَلۡحَقۡنَاۤ اَبۡهَمۡ ذُرِّيَّتَهُمۡ ۚ وَمَا اَلۡتَنۡهَمۡ مِّنۡ عَمَلِهِمۡ مِّنۡ شَيْۡءٍ ۚ كُلُّ اِمۡرِئٍۭ بِمَا كَسَبَ رَهِِيۡنٌ ﴿٢٢﴾

وَ اٰمَدۡنَهُمۡ بِفَاكِهَةِ ۙ وَ لَحۡمٍ مِّمَّا يَشۡتَهُوۡنَ ﴿٢٣﴾

يَتَنَزَّلُوۡنَ فِيۡهَا كَآسًا ۙ لَا لَعۡوۡ فِيهَا ۙ وَلَا تَاۡثِيۡمٌ ﴿٢٤﴾

وَيَطۡوُفُ عَلَيۡهِمۡ غُلٰمًا ۙ لَّهُمۡ كَاۡتِبَةٌ ۙ لَّوۡ لَوۡ كُنُوۡا مَكۡنُوۡنًا ﴿٢٥﴾

وَ اَقۡبَلَ بَعْضُهُمۡ عَلٰۤى بَعْضٍ يَتَسَاۡءَلُوۡنَ ﴿٢٦﴾

قَالُوۡا اِنَّا كُنَّا قَبۡلَ فِىۡ اٰهۡلِنَا مُشۡفِقِيۡنَ ﴿٢٧﴾

فَمَنَّ اللّٰهُ عَلَيۡنَا ۙ وَوَقَّانَا عَذَابَ السَّمُوۡمِ ﴿٢٨﴾

اِنَّا كُنَّا مِنْ قَبۡلُ نَدۡعُوۡهُ ۙ اِنَّهٗ هُوَ الْبَرُّ الرَّحِيۡمُ ﴿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.

فَذَكِّرْ فَمَا أَنْتَ بِنِعْمَتِ رَبِّكَ بِكَاهِنٍ  
وَلَا مَجْنُونٍ ﴿٣٠﴾

أَمْ يَقُولُونَ شَاعِرٌ نَّتَرَبَّصُ بِهِ رَيْبَ  
الْمُنُونِ ﴿٣١﴾

قُلْ تَرَبَّصُوا فَإِنِّي مَعَكُمْ مِنَ  
الْمُتَرَبِّصِينَ ﴿٣٢﴾

أَمْ تَأْمُرُهُمْ أَخْلَامُهُمْ بِهَذَا أَمْ هُمْ  
قَوْمٌ طَاعُونَ ﴿٣٣﴾

أَمْ يَقُولُونَ تَقَوَّلَهُ بَلْ لَا يُؤْمِنُونَ ﴿٣٤﴾

فَلْيَأْتُوا بِحَدِيثٍ مِثْلِهِ إِنْ كَانُوا  
صَادِقِينَ ﴿٣٥﴾

أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمْ  
الْحَافِقُونَ ﴿٣٦﴾

أَمْ خَلَقُوا السَّمَوَاتِ وَالْأَرْضَ بَلْ لَا  
يُوقِنُونَ ﴿٣٧﴾

أَمْ عِنْدَهُمْ خَزَائِنُ رَبِّكَ أَمْ هُمْ  
الْمُضْطَرِّدُونَ ﴿٣٨﴾

أَمْ لَهُمْ سُلَّمٌ يَسْتَمِعُونَ فِيهِ ۚ  
فَلْيَأْتِ مُسْتَمِعُهُمْ بِسُلْطَنِ مُبِينٍ ﴿٣٩﴾

أَمْ لَهُ الْبَنَاتُ وَلَكُمْ الْبُنُونَ ﴿٤٠﴾

أَمْ تَسْأَلُهُمْ أَجْرًا فَهُمْ وَنَّ مَغْرُورٍ  
مُثْقَلُونَ ﴿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?

ا | ق | غ | gh | ع | ' | ظ | ط | ت | ض | د ﴿626﴾ ص | ذ | dh | خ | kh | ح | h | ث | th | ا | i | u | ا

44. Have they a God other than Allāh? Exalted is Allāh above *all* that which they associate *with Him*!
- \* 45. And if they should see a piece of the cloud falling down, they would say, ‘Clouds piled up.’
- \* 46. So leave them until they meet that day of theirs, on which they will be overtaken by a thunderbolt,
47. The day when their plotting will not avail them aught, nor shall they be helped.
48. And verily, for those who do wrong there is a punishment besides that. But most of them know not.
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*;
50. And for part of the night *also* do thou glorify Him and at the setting of the stars.

أَمْ لَهُمْ آلَهُ غَيْرُ اللَّهِ سُبْحَانَ اللَّهِ  
عَمَّا يُشْرِكُونَ ﴿٣٣﴾

وَإِنْ يَرَوْا كِسْفًا مِنَ السَّمَاءِ سَاقِطًا  
يَقُولُوا سَحَابٌ مَرْكُومٌ ﴿٣٥﴾

فَذَرَهُمْ حَتَّى يَلْقُوا يَوْمَهُمُ الَّذِي  
فِيهِ يُصْعَقُونَ ﴿٣٦﴾

يَوْمَ لَا يُغْنِي عَنْهُمْ كَيْدُهُمْ شَيْئًا وَ  
لَا هُمْ يُنصَرُونَ ﴿٣٧﴾

وَإِنَّ لِلَّذِينَ ظَلَمُوا عَذَابًا دُونَ  
ذَلِكَ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٣٨﴾

وَاصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا  
وَسَبِّحْ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ ﴿٣٩﴾

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**.





18. The eye deviated not, nor did *it* wander.

مَا زَاغَ الْبَصَرُ وَمَا طَغَى ﴿١٨﴾

19. Surely, he saw the greatest of the Signs of his Lord.

لَقَدْ رَأَى مِنْ آيَاتِ رَبِّهِ الْكُبْرَى ﴿١٩﴾

20. Now tell *me* about Lāt‡ and ‘Uzzā‡,

أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ ﴿٢٠﴾

21. And Manāt‡, the third one, another *goddess*!

وَمَنْوَةَ الثَّالِثَةَ الْآخَرَیٰ ﴿٢١﴾

22. ‘What! for you the males and for Him the females!’

الْكُفْمُ الذَّكَرُ وَلَهُ الْأُنثَىٰ ﴿٢٢﴾

23. That indeed is an unfair division.

تِلْكَ إِذًا قِسْمَةٌ ضِيزَىٰ ﴿٢٣﴾

24. ‘These are but names which you have named—you and your fathers—for which Allāh has sent down no authority.’ They follow naught but conjecture and what their souls desire, while there has already come to them guidance from their Lord.

إِنْ هِيَ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنْتُمْ وَ  
أَبَاؤُكُمْ مِمَّا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ  
إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَ مَا تَهْوَى  
الْأَنْفُسُ ۚ وَ لَقَدْ جَاءَهُمْ مِنْ رَبِّهِمْ  
الْهُدَىٰ ﴿٢٤﴾

\* 25. Can man have whatever he desires?

أَمْ لِلْإِنْسَانِ مَا تَمَنَّىٰ ﴿٢٥﴾

\* 26. Nay, to Allāh belong the Hereafter and this *world*.

بَلْ قَلِيلٌ مَّا أُخِرْتُ وَ الْأُولَىٰ ﴿٢٦﴾

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.

وَ كَمْ مِنْ مَلَكٍ فِي السَّمَوَاتِ لَا تُغْنِي  
شَفَاعَتُهُمْ شَيْئًا إِلَّا مِنْ بَعْدِ أَنْ يَأْذَنَ  
اللَّهُ لِمَنْ يَشَاءُ وَ يَرْضَىٰ ﴿٢٧﴾

28. Those who believe not in the Hereafter name the angels with names of females;

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ  
لَيَسْمُونُ الْمَلَائِكَةَ تَسْمِيَةً الْأُنثَىٰ ﴿٢٨﴾

29. But they have no knowledge thereof. They follow nothing but conjecture; and conjecture avails naught against truth.

وَ مَا لَهُمْ بِهِ مِنْ عِلْمٍ ۚ إِنْ يَتَّبِعُونَ  
إِلَّا الظَّنَّ ۚ وَ إِنْ الظَّنُّ لَا يُغْنِي مِنَ الْحَقِّ  
شَيْئًا ﴿٢٩﴾

30. So turn aside from him who turns away from Our remembrance, and seeks nothing but the life of this world.

فَاعْرِضْ عَنْ مَنْ تَوَلَّىٰ ۙ عَنْ ذِكْرِنَا وَ  
لَمْ يَرِدْ إِلَّا الْحَيَاةَ الدُّنْيَا ﴿٣٠﴾

‡ 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.

ء ا | ق | غ | gh | ع | ظ | ط | ت | ض | د ﴿629﴾ ص | ذ | s | dh | خ | kh | ح | h | ث | th | ا | i | u | ا

\* 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.

ذٰلِكَ مَبْلَغُهُمْ مِنَ الْعِلْمِ إِنَّ رَبَّكَ هُوَ  
أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ ۗ وَهُوَ أَعْلَمُ  
بِمَنِ 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 السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۗ  
لِيَجْزِيَ الَّذِيْنَ اَسَاءُوْا بِمَا عَمِلُوْا وَّ  
لِيَجْزِيَ الَّذِيْنَ اَحْسَنُوْا بِالْحُسْنٰى ﴿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.

الَّذِيْنَ يَجْتَنِبُونَ كَبِيْرَ الْاِثْمِ وَّ  
الْفَوٰحِشِ اِلَّا اللَّيْمَ ۗ إِنَّ رَبَّكَ وَّاسِعٌ  
الْمَغْفِرَةَ ۗ هُوَ اَعْلَمُ بِكُمْ اِذَا اَنْشَاكُمْ  
مِّنَ الْاَرْضِ وَاِذَا اَنْتُمْ اِحْتٰةٌ فِيْ بُطُوْنِ  
اُمَّهَاتِكُمْ ۗ فَلَا تُزَكُّوْا اَنْفُسَكُمْ ۗ هُوَ  
اَعْلَمُ بِمَنِ اتَّقٰى ﴿٣٣﴾

R. 3.

34. Dost thou see him who turns away,

اَفَرَأَيْتَ الَّذِي تَوَلٰى ﴿٣٤﴾

35. And gives a little, and does it grudgingly?

وَاَعْطٰى قَلِيْلًا وَّاكْذٰبًا ﴿٣٥﴾

36. Has he the knowledge of the unseen so that he can see?

اَعِنْدَكَ عِلْمٌ الْغَيْبِ فَهُوَ يَرٰى ﴿٣٦﴾

37. Has he not been informed of what is in the Scriptures of Moses

اَمْ لَمْ يُنَبِّاْ بِمَا فِي صُحُفِ مُوسٰى ﴿٣٧﴾

38. And of Abraham who fulfilled the commandments?—

وَرٰبِرٰهِيْمَ الَّذِي وَفٰى ﴿٣٨﴾

39. That no bearer of burden shall bear the burden of another;

اَلَا تَنْزِرُ وَاِزْرًا وَّذَرَّ اٰخَرٰى ﴿٣٩﴾

\* 40. And that man will have nothing but what he strives for;

وَاَنْ لَّيْسَ لِاِنْسَانٍ اِلَّا مَا سَعٰى ﴿٤٠﴾

\* 41. And that his striving shall soon be seen;

وَاَنْ سَعِيَةً سَوْفَ يَرٰى ﴿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;
43. And that to thy Lord do *all things* ultimately go;
44. And that it is He Who makes *men* laugh and makes *them* weep;
45. And that it is He Who causes death and gives life;
46. And that He creates the pairs, male and female,
47. From a sperm-drop when it is poured forth;
48. And that it is for Him to bring forth the second creation;
49. And that it is He Who enriches and grants wealth to *one's* satisfaction;
50. And that He is the Lord of Sirius;
51. And that He destroyed the first *tribe of 'Ad*,
52. And *the tribe of Thamūd*, and He spared not *any of them*,
53. And *He destroyed* the people of Noah before *them*—verily, they were most unjust and most rebellious—
- \* 54. And He overthrew the subverted cities of *the people of Lot*,
- \* 55. So that there covered them that which was to cover.
56. Which then, *O man*, of the bounties of thy Lord wilt thou dispute?
57. This is a Warner from among the *class of the Warners* of old.
58. *The Hour* that was to come has come nigh,
59. None but Allāh can avert it.

ثُمَّ يُجْزَاهُ الْجَزَاءَ الْأَوْفَى ۝  
 وَأَنَّ إِلَىٰ رَبِّكَ الْمُنْتَهَىٰ ۝  
 وَأَنَّهُ هُوَ أَضْحَكَ وَأَبْكَى ۝  
 وَأَنَّهُ هُوَ أَمَاتَ وَأَحْيَا ۝  
 وَأَنَّهُ خَلَقَ الزَّوْجَيْنِ الذَّكَرَ وَ  
 الْأُنثَىٰ ۝  
 مِنْ نُّطْقَةٍ إِذَا تُمْنَىٰ ۝  
 وَأَنَّ عَلَيْهِ النَّشْأَةَ الْأُخْرَىٰ ۝  
 وَأَنَّهُ هُوَ أَغْنَىٰ وَأَقْنَىٰ ۝  
 وَأَنَّهُ هُوَ رَبُّ الشُّعْرَىٰ ۝  
 وَأَنَّهُ أَهْلَكَ عَادًا الْأُولَىٰ ۝  
 وَثَمُودًا قَوْمَ آبِئِيفَىٰ ۝  
 وَقَوْمَ نُوحٍ مِّن قَبْلُ ۖ إِنَّهُمْ كَانُوا هُمْ  
 أَظْلَمَ وَأَطَىٰ ۝  
 وَالْمُؤْتَفِكَةَ أَهْوَىٰ ۝  
 فَغَشَّاهَا مَا غَشَّىٰ ۝  
 فَبِأَيِّ آلَاءِ رَبِّكَ تَتَمَارَىٰ ۝  
 هَذَا نَذِيرٌ مِّنَ النَّذِيرِ الْأُولَىٰ ۝  
 أَرْقَاةً إِلَّا زَفَةً ۝  
 لَيْسَ لَهَا مِنْ دُونِ اللَّهِ كَاشِفَةٌ ۝

\* 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?

أَفَمِنْ هَذَا الْحَدِيثِ تَعْجَبُونَ ﴿٣٠﴾

61. And do you laugh, and weep not?

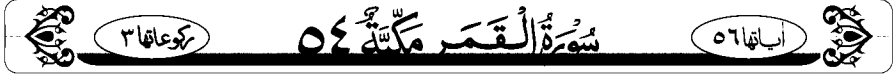
وَتَضْحَكُونَ وَلَا تَبْكُونَ ﴿٣١﴾

62. And will you remain proudly heedless?

وَأَنْتُمْ سَامِدُونَ ﴿٣٢﴾

63. So prostrate yourselves before Allāh, and worship *Him*.

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْجُدُوا لِلَّهِ وَاعْبُدُوا<sup>الْحَمْدُ</sup> ﴿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 يَسِرُّوا آيَةً يُعَرِّضُوا وَ يَقُولُوا  
 سِحْرٌ مُّسْتَمِرٌّ ۝  
 وَكَذَّبُوا وَاتَّبَعُوا أَهْوَاءَهُمْ وَكُلُّ  
 أَمْرٍ مُّسْتَقَرٌّ ۝  
 وَلَقَدْ جَاءَهُمْ مِنَ الْآنْبَاءِ مَا فِيهِ  
 مُزْدَجَرٌ ۝

حِكْمَةً بَّالِغَةً فَمَا تَغْنِبُ الْنُّذُرُ ۝  
 فَتَوَلَّ عَنْهُمْ يَوْمَ يَدْعُ الدَّاعِ إِلَىٰ شَيْءٍ  
 نَّكَرٍ ۝

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 عَلَىٰ  
 أَمْرٍ قَدْ قُدِرَ ۝

14. And We carried him upon that which was made of planks and nails.

وَحَمَلْنَاهُ عَلَىٰ ذَاتِ أَلْوَابٍ وَّ دُسْرٍ ۗ ﴿١٤﴾

15. It floated on under Our eyes: a reward for him who had been rejected.

تَجَرَّيْ بِأَعْيُنِنَا جَزَاءً لِّمَن كَانَ كُفِرًا ۗ ﴿١٥﴾

16. And We left it as a Sign for the coming generations; but is there anyone who would receive admonition?

وَلَقَدْ تَرَكْنَاهَا آيَةً فَهَلْ مِنْ مَّدَّ كِرٍ ﴿١٦﴾

17. How terrible then was My punishment and My warning!

فَكَيْفَ كَانَ عَذَابِي وَنُذْرٍ ﴿١٧﴾

18. And indeed We have made the Qur'ān easy to understand and to remember. But is there anyone who would receive admonition?

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مَّدَّ كِرٍ ﴿١٨﴾

19. The tribe of 'Ād rejected the truth. How terrible then was My punishment and My warning!

كَذَّبَتْ عَادٌ فَكَيْفَ كَانَ عَذَابِي وَنُذْرٍ ﴿١٩﴾

20. We sent against them a furious wind on a day of unending ill luck,

إِنَّا أَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي يَوْمٍ نَحْسٍ مُّسْتَمِرٍّ ﴿٢٠﴾

21. Tearing people away as though they were the trunks of uprooted palm-trees.

تَشْرِعُ النَّاسُ كَانْتَهُمُ اعْجَازُ نَخِيلٍ مُّثْقَلَةٍ ﴿٢١﴾

22. How terrible then was My punishment and My warning!

فَكَيْفَ كَانَ عَذَابِي وَنُذْرٍ ﴿٢٢﴾

23. And indeed We have made the Qur'ān easy to understand and to remember. But is there anyone who would receive admonition?

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مَّدَّ كِرٍ ﴿٢٣﴾

R. 2.

24. The tribe of Thamūd also rejected the Warners.

كَذَّبَتْ ثَمُودُ بِالنُّذُرِ ﴿٢٤﴾

25. And they said, 'What! a man, from among ourselves, a single individual! Shall we follow him?'

فَقَالُوا أَبَشَرًا مِّمَّنَّا وَاحِدًا نَتَّبِعُهُ ۗ إِنَّا إِذًا لَفِي ضَلَالٍ وَّ سُعُرٍ ﴿٢٥﴾

\* 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.'

ءَأَلْقَى الذِّكْرُ عَلَيْهِ مِنْ بَيْنِنَا بَلْ هُوَ كَذَّابٌ أَشْرٌ ﴿٢٦﴾

\* 25. Indeed then we shall be in grave error and afflicted with madness.

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.

سَيَعْلَمُونَ عَذَابَ الْكَذَّابِ الْأَشْرَارِ ﴿٢٧﴾

إِنَّا مُرْسِلُوا النَّاقَةَ فِتْنَةً لَهُمْ  
فَارْتَقِبْهُمْ وَاصْطَبِرْ ﴿٢٨﴾

وَتَبَيَّنْ لَهُمْ أَنَّ الْمَاءَ قِسْمَةٌ بَيْنَهُمْ كُلُّ  
شَرِبٍ مَّحْتَضَرٌ ﴿٢٩﴾

فَنَادَوْا صَاحِبَهُمْ فَتَعَاطَى فَعَقَرَ ﴿٣٠﴾

فَكَيْفَ كَانَ عَذَابِي وَنُذُرِي ﴿٣١﴾

إِنَّا أَرْسَلْنَا عَلَيْهِمْ صَيْحَةً وَاحِدَةً  
فَكَانُوا كَهَشِيمِ الْمُحْتَظِرِ ﴿٣٢﴾

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ  
مِنْ مُدَكِّرٍ ﴿٣٣﴾

كَذَّبَتْ قَوْمُ لُوطٍ بِالنُّذُرِ ﴿٣٤﴾

إِنَّا أَرْسَلْنَا عَلَيْهِمْ حَاصِبًا إِلَّا آلَ لُوطٍ  
نَجَّيْنَاهُمْ بِسَحَرٍ ﴿٣٥﴾

تَعْجَمَةً مِّنْ عِنْدِنَا كَذَلِكَ نَجْزِي مَنْ  
شَكَرَ ﴿٣٦﴾

وَلَقَدْ أَنْذَرَهُمْ بَطْشَتَنَا فَتَمَارَوْا  
بِالنُّذُرِ ﴿٣٧﴾

وَلَقَدْ رَاوَدُوهُ عَنْ صَيْفِهِ فَطَمَسْنَا  
أَعْيُنَهُمْ فَذُوقُوا عَذَابِي وَنُذُرِي ﴿٣٨﴾

وَلَقَدْ صَبَّحَهُمْ بُكْرَةً عَذَابٌ مُّسْتَقِرٌّ ﴿٣٩﴾

\* 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**.

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.

فَذُوقُوا عَذَابِي وَنَذِيرِي ﴿٤٠﴾

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَّكِرٍ ﴿٤١﴾

وَلَقَدْ جَاءَ آلَ فِرْعَوْنَ النَّذِيرُ ﴿٤٢﴾

كَذَّبُوا بِآيَاتِنَا كُلِّهَا فَأَخَذْنَاهُمْ أَخَذَ عَزِيزٍ مُقْتَدِرٍ ﴿٤٣﴾

أَكْفَارِكُمْ خَيْرٌ مِنْ أَوْلِيَّتِكُمْ أَمْ لَكُمْ بَرَاءَةٌ فِي الزُّبُرِ ﴿٤٤﴾

أَمْ يَقُولُونَ نَحْنُ جَمِيعٌ مُنتَصِرُونَ ﴿٤٥﴾

سَيُهْزَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ ﴿٤٦﴾

بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَذَى وَآمْرٌ ﴿٤٧﴾

إِنَّ الْمُجْرِمِينَ فِي ضَلَالٍ وَسُعُرٍ ﴿٤٨﴾

يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَى وُجُوهِهِمْ ذُوقُوا مَسَّ سَقَرَ ﴿٤٩﴾

إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ﴿٥٠﴾

وَمَا أَمْرُنَا إِلَّا وَاحِدَةٌ كَلَمْحٍ بِالْبَصَرِ ﴿٥١﴾

وَلَقَدْ أَهْلَكْنَا أَشْيَاعَكُمْ فَهَلْ مِنْ مُدَّكِرٍ ﴿٥٢﴾

وَكُلُّ شَيْءٍ فَعَلُوهُ فِي الزُّبُرِ ﴿٥٣﴾

وَكُلُّ صَغِيرٍ وَكَبِيرٍ مُسْتَطَرٌّ ﴿٥٤﴾

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَهَرٍ ﴿٥٥﴾

فِي مَقْعَدٍ صِدْقٍ عِنْدَ مَلِيكٍ مُقْتَدِرٍ ﴿٥٦﴾





## AL-RAHMĀN

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful. يَسُوِّدُ اللَّهُ الرَّحْمَنُ الرَّحِيمُ ۝۱
2. *It is God*, the Gracious الرَّحْمَنُ ۝۲
3. Who has taught the Qur'ān. عَلَّمَ الْقُرْآنَ ۝۳
4. He has created man. خَلَقَ الْإِنْسَانَ ۝۴
- \* 5. He has taught him plain speech. عَلَّمَهُ الْبَيَانَ ۝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*. وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ ۝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. أَلَّا 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 وَالنَّخْلُ ذَاتُ الْأَكْمَامِ ۝۱۲
13. And grain with *its* husk and fragrant plants. وَالْحَبُّ ذُو الْعَصْفِ وَالرَّيْحَانُ ۝۱۳
14. Which, then, of the favours of your Lord will you twain deny, *O men and Jinn*? فِي أَيِّ آيَةٍ رَبِّكُمْ تَكْفُرِينَ ۝۱۴
15. He created man from dry ringing clay *which is* like baked pottery. خَلَقَ الْإِنْسَانَ مِنْ صَلْصَالٍ كَالْفَخَّارِ ۝۱۵
16. And the Jinn He created from the flame of fire. وَخَلَقَ الْجَانَّ مِنْ مَارِجٍ مِنْ نَارٍ ۝۱۶
17. Which, then, of the favours of your Lord will you twain deny? فِي أَيِّ آيَةٍ رَبِّكُمْ تَكْفُرِينَ ۝۱۷
- \* 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.

\* 20. Verily, He will merge the two oceans, joining them together.

\* 32. Soon shall We attend to you, O ye two mighty powers!

رَبِّ الْمَشْرِقَيْنِ وَرَبِّ الْمَغْرِبَيْنِ ﴿١٨﴾

فِي أَيِّ آيَةِ رَبِّكُمَا تُكذِّبِينَ ﴿١٩﴾

مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ ﴿٢٠﴾

بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ ﴿٢١﴾

فِي أَيِّ آيَةِ رَبِّكُمَا تُكذِّبِينَ ﴿٢٢﴾

يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ ﴿٢٣﴾

فِي أَيِّ آيَةِ رَبِّكُمَا تُكذِّبِينَ ﴿٢٤﴾

وَلَهُ الْجَوَارِ الْمُنشَآتُ فِي الْبَحْرِ  
كَالْأَعْلَامِ ﴿٢٥﴾

فِي أَيِّ آيَةِ رَبِّكُمَا تُكذِّبِينَ ﴿٢٦﴾

كُلُّ مَنْ عَلَيْهَا فَانٍ ﴿٢٧﴾

وَيَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَ  
الْإِكْرَامِ ﴿٢٨﴾

فِي أَيِّ آيَةِ رَبِّكُمَا تُكذِّبِينَ ﴿٢٩﴾

يَسْأَلُهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ كُلَّ  
يَوْمٍ هُوَ فِي شَأْنٍ ﴿٣٠﴾

فِي أَيِّ آيَةِ رَبِّكُمَا تُكذِّبِينَ ﴿٣١﴾

سَنَفْرُغُ لَكُمْ أَيُّهَ الثَّقَلَيْنِ ﴿٣٢﴾

فِي أَيِّ آيَةِ رَبِّكُمَا تُكذِّبِينَ ﴿٣٣﴾

لِمَ شَرَّ الْجِنِّ وَالْإِنْسِ إِنْ اسْتَطَعْتُمْ  
أَنْ تَنْفُذُوا مِنْ أَقْطَارِ السَّمَوَاتِ وَ  
الْأَرْضِ فَانْفُذُوا ۚ كَمَا تَنْفُذُونَ إِلَّا  
بِسُلْطَانٍ ﴿٣٤﴾

35. Which, then, of the favours of your Lord will you twain deny?
- \* 36. There shall be sent against you a flame of fire, and smoke; and you shall not be able to help yourselves.
37. Which, then, of the favours of your Lord will you twain deny?
38. And when the heaven is rent asunder, and becomes red like red hide—
39. Which, then, of the favours of your Lord will you twain deny?—
40. On that day neither man nor Jinn will be asked about his sin.
41. Which, then, of the favours of your Lord will you twain deny?
42. The guilty will be known by their marks, and they will be seized by the forelocks and the feet.
43. Which, then, of the favours of your Lord will you twain deny?
44. This is the Hell which the guilty deny,
45. Between it and fierce boiling water will they go round.
46. Which, then, of the favours of your Lord will you twain deny?
- R. 3.
- \* 47. But for him who fears to stand before his Lord there are two Gardens—
48. Which, then, of the favours of your Lord will you twain deny?—
- \* 49. Having many varieties of trees.
50. Which, then, of the favours of your Lord will you twain deny?

فِي أَيِّ الْآءِ رَبِّكُمَا تُكْذِبِينَ ﴿٣٥﴾

يُرْسَلُ عَلَيْكُمَا شَوْابٌ مِّن نَّارٍ وَدُحَانٌ يُحَاسَسُ فَلَا تَنْتَصِرُونَ ﴿٣٦﴾

فِي أَيِّ الْآءِ رَبِّكُمَا تُكْذِبِينَ ﴿٣٧﴾

فَإِذَا انشَقَّتِ السَّمَاءُ فَكَانَتْ وَرْدَةً كَالدِّهَانِ ﴿٣٨﴾

فِي أَيِّ الْآءِ رَبِّكُمَا تُكْذِبِينَ ﴿٣٩﴾

فَيَوْمَئِذٍ لَا يُسْأَلُ عَنْ ذَنْبِهِ إِنْسٌ وَلَا جَانٌّ ﴿٤٠﴾

فِي أَيِّ الْآءِ رَبِّكُمَا تُكْذِبِينَ ﴿٤١﴾

يُعْرَفُ الْمُجْرِمُونَ بِسِيمَاهُمْ فَيُؤْخَذُ بِالنَّوَاصِي وَالْأَقْدَامِ ﴿٤٢﴾

فِي أَيِّ الْآءِ رَبِّكُمَا تُكْذِبِينَ ﴿٤٣﴾

هَذِهِ جَهَنَّمُ الَّتِي يُكَذِّبُ بِهَا الْمُجْرِمُونَ ﴿٤٤﴾

يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ آتِنُ ﴿٤٥﴾

فِي أَيِّ الْآءِ رَبِّكُمَا تُكْذِبِينَ ﴿٤٦﴾

وَلِمَن خَافَ مَقَامَ رَبِّهِ جَنَّتَيْنِ ﴿٤٧﴾

فِي أَيِّ الْآءِ رَبِّكُمَا تُكْذِبِينَ ﴿٤٨﴾

دَوَاتِنَا أَفْنَانٍ ﴿٤٩﴾

فِي أَيِّ الْآءِ رَبِّكُمَا 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.

51. In both of them there are two fountains flowing *free*.

فِيهِمَا عَيْنَانِ تَجْرِيَانِ ﴿٥١﴾

52. Which, then, of the favours of your Lord will you twain deny?

فِي أَيِّ الْآءِ رَبِّكُمَا تُكذِّبَانِ ﴿٥٢﴾

53. Therein will be every *kind* of fruit in pairs.

فِيهِمَا مِنْ كُلِّ فَاكِهَةٍ زَوْجَانِ ﴿٥٣﴾

54. Which, then, of the favours of your Lord will you twain deny?

فِي أَيِّ الْآءِ رَبِّكُمَا تُكذِّبَانِ ﴿٥٤﴾

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.

مُتَّكِعِينَ عَلَى فُرُشٍ بَطَائِنُهَا مِنْ  
إِسْتَبْرَقٍ وَجَنَّاتٍ الْجَنَّتَيْنِ دَانٍ ﴿٥٥﴾

56. Which, then, of the favours of your Lord will you twain deny?

فِي أَيِّ الْآءِ رَبِّكُمَا تُكذِّبَانِ ﴿٥٦﴾

57. Therein will *also* be *chaste maidens* of modest gaze, whom neither man nor Jinn will have touched before them—

فِيهِنَّ قَصِرَاتُ الطَّرْفِ لَمْ يَطْمِثْهُنَّ  
إِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ ﴿٥٧﴾

58. Which, then, of the favours of your Lord will you twain deny?—

فِي أَيِّ الْآءِ رَبِّكُمَا تُكذِّبَانِ ﴿٥٨﴾

59. As if they were rubies and small pearls.

كَأَنَّهُنَّ الْيَاقُوتُ وَالْمَرْجَانُ ﴿٥٩﴾

60. Which, then, of the favours of your Lord will you twain deny?

فِي أَيِّ الْآءِ رَبِّكُمَا تُكذِّبَانِ ﴿٦٠﴾

61. The reward of goodness is nothing but goodness.

هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ ﴿٦١﴾

62. Which, then, of the favours of your Lord will you twain deny?

فِي أَيِّ الْآءِ رَبِّكُمَا تُكذِّبَانِ ﴿٦٢﴾

63. And besides these two, there are two *other* Gardens—

وَمِنْ دُونِهِمَا جَنَّتَيْنِ ﴿٦٣﴾

64. Which, then, of the favours of your Lord will you twain deny?—

فِي أَيِّ الْآءِ رَبِّكُمَا تُكذِّبَانِ ﴿٦٤﴾

65. Dark green with foliage.

مُدْهَامَاتِنِ ﴿٦٥﴾

66. Which, then, of the favours of your Lord will you twain deny?

فِي أَيِّ الْآءِ رَبِّكُمَا تُكذِّبَانِ ﴿٦٦﴾

67. Therein *also* will be two springs gushing forth with water.

فِيهِمَا عَيْنَانِ نَضَّاخَتِنِ ﴿٦٧﴾

68. Which, then, of the favours of your Lord will you twain deny?

فِي أَيِّ الْآءِ رَبِّكُمَا تُكذِّبَانِ ﴿٦٨﴾

69. In both of them there will be *all kinds* of fruit, and dates and pomegranates.

فِيهِمَا فَاكِهَةٌ وَنَخْلٌ وَرُمَّانٌ ﴿٦٩﴾

70. Which, then, of the favours of your Lord will you twain deny?

71. Therein will be *maidens*, good and beautiful—

72. Which, then, of the favours of your Lord will you twain deny?—

73. Fair maidens with lovely black eyes, well-guarded in pavilions—

74. Which, then, of the favours of your Lord will you twain deny?—

75. Whom neither man nor Jinn will have touched before them—

76. Which, then, of the favours of your Lord will you twain deny?—

77. Reclining on green cushions and beautiful carpets.

78. Which, then, of the favours of your Lord will you twain deny?

79. Blessed is the name of thy Lord, Master of Glory and Honour.

فِي أَيِّ آيَةٍ رَبِّكُمْ تُكذِّبِينَ ﴿٤٦﴾

فِيهِنَّ خَيْرَاتٌ حِسَانٌ ﴿٤٧﴾

فِي أَيِّ آيَةٍ رَبِّكُمْ تُكذِّبِينَ ﴿٤٨﴾

حُورٌ مَّقْصُورَاتٌ فِي الْبَيْتَاتِ ﴿٤٩﴾

فِي أَيِّ آيَةٍ رَبِّكُمْ تُكذِّبِينَ ﴿٥٠﴾

لَمْ يَطْمِئْتُنَّ إِذْ نَسَّ قُبُلَهُمْ وَلَا جَانٌّ ﴿٥١﴾

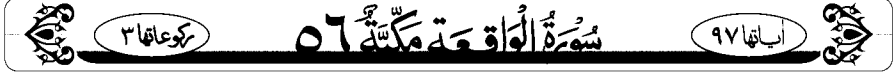
فِي أَيِّ آيَةٍ رَبِّكُمْ تُكذِّبِينَ ﴿٥٢﴾

مُتَّكِعِينَ عَلَى رَفْرَفٍ خُضْرٍ وَعَبْقَرِيٍّ

حِسَانٍ ﴿٥٣﴾

فِي أَيِّ آيَةٍ رَبِّكُمْ تُكذِّبِينَ ﴿٥٤﴾

تَبَارَكَ اسْمُ رَبِّكَ ذِي الْجَلَالِ وَالْإِكْرَامِ ﴿٥٥﴾



## 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 اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ۝۱

اِذَا وَقَعَتِ الْوَاقِعَةُ ۝۲

لَیْسَ لَهَا رِوَقَعَتُهَا كَاذِبَةٌ ۝۳

خَافِضَةٌ رَّافِعَةٌ ۝۴

اِذَا رُجَّتِ الْاَرْضُ رَجًا ۝۵

وَبُسَّتِ الْجِبَالُ بَسًّا ۝۶

فَكَانَتْ هَبَاءً مُّثَبَّتًا ۝۷

وَکُنْتُمْ اَزْوَاجًا ثَلَاثَةً ۝۸

فَاَصْحَابُ الْمَيْمَنَةِ ۝۹ مَا اَصْحَابُ الْمَيْمَنَةِ ۝۹

وَاصْحَابُ الْمَشْأَمَةِ ۝۱۰ مَا اَصْحَابُ الْمَشْأَمَةِ ۝۱۰

وَالسَّابِقُونَ السَّابِقُونَ ۝۱۱

اُولٰٓئِكَ الْمُقَرَّبُونَ ۝۱۲

فِي جَنَّاتٍ النَّعِيمِ ۝۱۳

ثَلَاثَةٌ مِّنَ الْاُولٰٓئِن ۝۱۴

وَقَلِيلٌ مِّنَ الْاٰخِرِيْنَ ۝۱۵

عَلٰى سُرُرٍ مَّوْضُونَةٍ ۝۱۶

\* 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,**

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—
- \* 24. Like pearls, **well concealed and protected.**
- \* 28. **The people of the right and what of the people of the right!**

مُتَّكِلِينَ عَلَيْهَا مُتَّقِلِينَ ۝۱۷

يَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ ۝۱۸  
بِأَكْوَابٍ وَ أَبَارِيقٍ ۝ وَ كَأْسٍ مِّنْ  
مَّعِينٍ ۝۱۹

لَّا يُصَدَّعُونَ عَنْهَا وَ لَا يُنزِفُونَ ۝۲۰

وَ فَاكِهَةٍ مِّمَّا يَتَخَيَّرُونَ ۝۲۱

وَ لَحْمِ طَيْرٍ مِّمَّا يَشْتَهُونَ ۝۲۲

وَ حُورٌ عِينٌ ۝۲۳

كَأَمْثَالِ اللُّؤْلُؤِ الْمَكْنُونِ ۝۲۴

جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ۝۲۵

لَّا يَسْمَعُونَ فِيهَا لَغْوًا وَ لَا تَأْتِيهِمُ ۝۲۶

إِلَّا قِيلًا سَلَامًا سَلَامًا ۝۲۷

وَ أَصْحَابُ الْيَمِينِ ۝ مَا أَصْحَابُ الْيَمِينِ ۝۲۸

فِي سِدْرٍ مَّخْضُودٍ ۝۲۹

وَ طَلْحٍ مَّنضُودٍ ۝۳۰

وَ ظِلِّ مَمْدُودٍ ۝۳۱

وَ مَاءٍ مَّسْكُوبٍ ۝۳۲

وَ فَاكِهَةٍ كَثِيرَةٍ ۝۳۳

لَّا مَقْطُوعَةٍ وَ لَا مَمْنُوعَةٍ ۝۳۴

وَ فُرُشٍ مَّرْقُوعَةٍ ۝۳۵

36. Verily, We have created them a  
*good* creation,

إِنَّا أَنشَأْنَهُمْ إِنشَاءً ۙ ﴿٣٦﴾

37. And made them virgins,

فَجَعَلْنَهُنَّ أَبْكَارًا ۙ ﴿٣٧﴾

38. Loving, of equal age

عُرُبًا أَثَرًا ۙ ﴿٣٨﴾

\* 39. With those on the right hand:

لَا أَصْحَابَ الْيَمِينِ ۙ ﴿٣٩﴾

R. 2.

40. A large party from among the  
early *Muslims*,

ثُلَّةٌ مِّنَ الْأَوَّلِينَ ۙ ﴿٤٠﴾

41. And a large party from the later  
ones.

وَثُلَّةٌ مِّنَ الْآخِرِينَ ۙ ﴿٤١﴾

\* 42. But *as for* those on the left  
hand—how *unlucky* are those on the  
left hand!—

وَ أَصْحَابِ الشِّمَالِ ۗ مَا أَصْحَابِ  
الشِّمَالِ ۙ ﴿٤٢﴾

43. *They will be* in the midst of  
scorching winds and scalding water,

فِي سَمُومٍ وَحَمِيمٍ ۙ ﴿٤٣﴾

44. And under the shadow of black  
smoke,

وظِلٍّ مِّن يَّخْمُومٍ ۙ ﴿٤٤﴾

45. Neither cool nor of any good.

لَّا بَارِدٍ وَلَا كَرِيمٍ ۙ ﴿٤٥﴾

46. Before this they lived a life of  
ease and plenty

إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُتْرَفِينَ ۙ ﴿٤٦﴾

47. And used to persist in extreme  
sinfulness.

وَ كَانُوا يُصِرُّونَ عَلَى الْحِنثِ  
الْعَظِيمِ ۙ ﴿٤٧﴾

48. And they were wont to say,  
'What! when we are dead and have  
become dust and bones, shall we  
indeed be raised again,

وَ كَانُوا يَقُولُونَ ۗ أَيُّدَا مِثْنَا وَكُنَّا  
تُرَابًا وَعِظَامًا ۗ إِنَّا لَمَبْعُوثُونَ ۙ ﴿٤٨﴾

49. 'And our fathers of yore too?'

أَوْ آبَاؤُنَا الْأَوَّلُونَ ۙ ﴿٤٩﴾

50. Say, 'Yes, the earlier ones and the  
later ones

قُلْ إِنَّ الْأَوَّلِينَ وَالْآخِرِينَ ۙ ﴿٥٠﴾

51. 'Will *all* be gathered together  
unto the fixed time of an appointed  
day.

لَمَحْمُوعُونَ ۗ إِلَىٰ مِيْقَاتٍ يَّوْمٍ  
مَّخْلُومٍ ۙ ﴿٥١﴾

52. 'Then, O ye that have gone  
astray and have rejected *the truth*,

ثُمَّ لَاتِكُمْ أَيُّهَا الضَّالُّونَ  
الْمُكَذِّبُونَ ۙ ﴿٥٢﴾

53. 'You will surely eat of the tree of  
Zaqqūm,

لَا تَأْكُلُونَ مِنْ 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*.'

\* 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 وَرَمَاقًا لِلْمُقَوِّينَ ﴿٧٤﴾

75. So glorify the name of thy Lord, the Great.

سُبْحَانَ رَبِّكَ الْعَظِيمِ ﴿٧٥﴾

R. 3.

\* 76. Nay, I swear by the shooting of the stars—

فَلَا أَقْسِمُ بِمَوَاقِعِ 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'an,

إِنَّهُ لَقُرْآنٌ كَرِيمٌ ﴿٧٨﴾

79. In a well-preserved Book,

فِي كِتَابٍ مَكْنُونٍ ﴿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 مُذْهَبُونَ ﴿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—

وَ نَحْنُ أَقْرَبُ إِلَيْهِ مِنْكُمْ وَ لَكِنْ لَّا تُبْصِرُونَ ﴿٨٦﴾

\* 76. Nay, I swear by the **moorings** of the stars—

\* 82. **Will you then treat this *divine* discourse with hypocrisy?**

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

87. Why, then, if you are not to be called to account,
88. You cannot bring it back, if you are truthful?
89. Now if he be of those who have attained nearness *to God*,
90. Then *for him* is comfort and fragrance *of happiness* and a Garden of Bliss;
- \* 91. And if he be of those who are on the right hand,
- \* 92. Then 'Peace be on thee, *who is* from those on the right hand.'
93. But if he be of those who reject *the truth* and are in error,
94. Then *for him will be* an entertainment of boiling water,
95. And burning in Hell.
96. Verily, this is the certain truth.
97. So glorify the name of thy Lord, the Great.

فَلَوْلَا إِنْ كُنْتُمْ غَيْرَ مَدِينِينَ ﴿٨٧﴾

تَرْجِعُونَهَا إِنْ كُنْتُمْ صَادِقِينَ ﴿٨٨﴾

فَأَمَّا إِنْ كَانَ مِنَ الْمُقَرَّبِينَ ﴿٨٩﴾

فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتْ نَعِيمٍ ﴿٩٠﴾

وَأَمَّا إِنْ كَانَ مِنَ أَصْحَابِ الْيَمِينِ ﴿٩١﴾

فَسَلَامٌ لَكَ مِنْ أَصْحَابِ الْيَمِينِ ﴿٩٢﴾

وَأَمَّا إِنْ كَانَ مِنَ الْمُكْفُرِينَ ﴿٩٣﴾

الضَّالِّينَ ﴿٩٤﴾

فَنُزُلٌ مِنْ حَمِيمٍ ﴿٩٥﴾

وَتَصْلِيَةٌ جَهِيمٍ ﴿٩٦﴾

إِنَّ هَذَا لَهُوَ حَقُّ الْيَقِينِ ﴿٩٧﴾

بِحَمْدِ نَسِيبِكَ يَا شَرِيفَ الْعَظِيمِ ﴿٩٨﴾

- \* 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**.'



## AL-HADĪD

(Revealed after Hijrah)

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

2. Whatever is in the heavens and the earth glorifies Allāh; and He is the Mighty, the Wise.

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.

4. He is the First and the Last, and the Manifest and the Hidden, and He knows all things full well.

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.

6. His is the kingdom of the heavens and the earth; and to Allāh are all affairs referred.

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.

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.

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?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾

سَبَّحَ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ ۗ وَهُوَ  
الْعَزِيزُ الْعَكِيمُ ﴿٢﴾

لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ ۗ يَخْتَارُ  
ۗ يُمِيتُ ۗ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٣﴾

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ ۗ  
وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٤﴾

هُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي  
سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ ۗ  
يَعْلَمُ مَا يَلْبِغُ فِي الْأَرْضِ وَمَا يَخْرُبُ  
مِنْهَا ۗ وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَخْرُبُ  
فِيهَا ۗ وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ ۗ وَاللَّهُ  
بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٥﴾

لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ ۗ وَإِلَى  
اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٦﴾

يُؤَلِّجُ النَّيْلَ فِي النَّهَارِ وَيُؤَلِّجُ  
النَّهَارَ فِي النَّيْلِ ۗ وَهُوَ عَلِيمٌ بِذَاتِ  
الصُّدُورِ ﴿٧﴾

آمِنُوا بِاللَّهِ وَرَسُولِهِ وَأَنْقُضُوا مَعَكُمْ  
بِعَاثَكُمْ مُسْتَخْلَفِينَ فِيهِ ۗ فَالَّذِينَ  
آمَنُوا مِنْكُمْ وَأَنْقَضُوا لَهُمْ أَجْرًا  
كَبِيرًا ﴿٨﴾

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 عَلَىٰ عَبْدِهِ آيَاتٍ  
بَيِّنَاتٍ لِّيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى  
النُّورِ وَإِنَّ اللَّهَ بِكُمْ لَرَءُوفٌ رَّحِيمٌ ﴿١٠﴾

وَمَا لَكُمْ أَلَّا تُنْفِقُوا فِي سَبِيلِ اللَّهِ  
وَاللَّهُ مِيرَاثُ السَّمَوَاتِ وَالْأَرْضِ  
لَا يَسْتَوِي مَنكُم مَّنْ أَنفَقَ مِن قَبْلِ  
الْفَتْحِ وَقَاتَلَ أُولَئِكَ أَعْظَمُ دَرَجَةً مِّنَ  
الَّذِينَ أَنفَقُوا مِن بَعْدِ وَقَاتَلُوا وَكُلًّا  
وَعَدَ اللَّهُ الْخَشْيَةَ وَاللَّهُ بِمَا تَعْمَلُونَ  
خَبِيرٌ ﴿١١﴾

مَن ذَا الَّذِي يُقرِضُ اللَّهَ قَرْضًا حَسَنًا  
فِيُضْعِفَهُ لَهُ وَلَهُ أَجْرٌ كَرِيمٌ ﴿١٢﴾

يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ  
يَسْعَى نُورُهُم بَيْنَ أَيْدِيهِمْ وَ  
بِأَيْمَانِهِمْ بِشْرِكُمْ الْيَوْمَ جَنَّاتٌ  
تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ  
فِيهَا ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿١٣﴾

يَوْمَ يَقُولُ الْمُنْفِقُونَ وَالْمُنْفِقَاتُ  
لِلَّذِينَ آمَنُوا انظُرُوا تَنَاوَعْتُمْ  
نُورَكُمْ قِيلَ ارجعوا وارجعوا وارجعوا  
نُورًا فَضْرِبَ بَيْنَهُمْ بِسُورٍ لَهُ بَابٌ  
بِأَيْمَانِهِ فِيهِ الرَّحْمَةُ وَظَاهِرَةٌ مِن  
قَبْلِهِ الْعَذَابُ ﴿١٤﴾

يُنَادُوا وَهُمْ أَلَمْ نَكُن مَعَكُمْ قَالُوا  
بلى وَلَكِنَّكُمْ فَتَنْتُمْ أَنفُسَكُمْ وَ  
تَرَبَّصْتُمْ وَارْتَبْتُمْ وَعَرَّثْتُمُ الْآمَانِيَّ

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

\* 18. Know that Allāh quickens the earth after its death.

حَتَّىٰ جَاءَ أَمْرُ اللَّهِ وَغَرَكَم بِلِلَّهِ  
الْعَرُورُ ۝۱۵

قَالِيَوْمَ لَا يُؤْخَذُ مِنْكُمْ فِدْيَةٌ وَلَا مِنَ  
الَّذِينَ كَفَرُوا مَا أَوْسَكُمُ النَّارُ هِيَ  
مَوْلَاكُمْ وَبئس المصيرُ ۝۱۶

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 مِّنْهُمْ فَاسِقُونَ ۝۱۷

إِعْلَمُوا أَنَّ اللَّهَ يَحْيِي الْأَرْضَ بَعْدَ  
مَوْتِهَا قَدْ بَيَّنَّا لَكُمْ الْآيَاتِ لَعَلَّكُمْ  
تَعْقِلُونَ ۝۱۸

إِنَّ الْمَصَّدَّقِينَ وَالْمُصَدِّقَاتِ وَأَقْرَضُوا  
اللَّهَ قَرْضًا حَسَنًا يُضَعَّفَ لَهُمْ  
لَهُمْ أَجْرٌ كَرِيمٌ ۝۱۹

وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ أُولَٰئِكَ  
هُمُ الصَّادِقُونَ ۝۲۰ وَالشُّهَدَاءُ عِنْدَ  
رَبِّهِمْ لَهُمْ أَجْرُهُمْ وَنُورُهُمْ  
وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا  
أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ۝۲۱

إِعْلَمُوا أَنَّهَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهُوَ  
وَزِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي  
الْأَمْوَالِ وَالْأَوْلَادِ كَمَثَلِ غَيْثٍ

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.

أَعَجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهَيِّجُ  
فَتَرَاهُ مُصْفَرًّا ثُمَّ يَكُونُ حُطًّا مَاءً  
وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ ۗ وَمَغْفِرَةٌ  
مِّنَ اللَّهِ وَرِضْوَانٌ ۗ وَمَا الْحَيَاةُ  
الدُّنْيَا إِلَّا مَتَاعٌ الْغُرُورِ ﴿٢٢﴾

سَابِقُونَ 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 مُصِيبَةٍ فِي الْأَرْضِ وَلَا  
فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِّن قَبْلِ أَنْ  
تُنزَلَ آهَآءَ إِنَّ ذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٢٣﴾

لِكَيْلَا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ وَلَا  
تَفْرَحُوا بِمَا آتَاكُمْ ۗ وَاللَّهُ لَا يُحِبُّ  
كُلَّ مُخْتَالٍ فَخُورٍ ﴿٢٤﴾

بِالَّذِينَ يَبْتَلُونَ وَيَأْمُرُونَ النَّاسَ  
بِالْبُخْلِ ۗ وَمَن يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ  
الْغَنِيُّ الْحَمِيدُ ﴿٢٥﴾

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَ  
أَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ  
لِيَقُومَ النَّاسُ بِالْقِسْطِ ۗ وَأَنْزَلْنَا  
الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَافِعُ

\* *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 يَنْصُرُهُ وَ  
رُسُلَهُ بِالْغَيْبِ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ ﴿١٩﴾

وَلَقَدْ أَرْسَلْنَا نُوحًا وَإِبْرَاهِيمَ وَ  
جَعَلْنَا فِي ذُرِّيَّتِهِمَا النُّبُوَّةَ وَ  
الْكِتَابَ فَمِنْهُمْ مُّهُتَدٍ وَ كَثِيرٌ  
مِّنْهُمْ فَسِقُونَ ﴿٢٠﴾

ثُمَّ قَفَّيْنَا عَلَىٰ آثَارِهِم بِرُسُلِنَا وَ  
قَفَّيْنَا بِعِيسَى ابْنِ مَرْيَمَ وَآتَيْنَاهُ  
الْإِنْجِيلَ وَ جَعَلْنَا فِي قُلُوبِ الَّذِينَ  
اتَّبَعُوهَا رَأْفَةً وَرَحْمَةً وَرَهْبَانِيَّةً  
إِذْ ابْتَدَعُوهَا مَا كَتَبْنَا عَلَيْهِمْ إِلَّا  
ابْتِغَاءَ رِضْوَانِ اللَّهِ فَمَا رَعَوْهَا  
حَقَّ رِعَايَتِهَا فَآتَيْنَا الَّذِينَ آمَنُوا  
مِنْهُمْ أَجْرَهُمْ وَ كَثِيرٌ مِّنْهُمْ  
فَسِقُونَ ﴿٢١﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَ  
آمِنُوا بِرَسُولِهِ يُؤْتِكُمْ كِفْلَيْنِ مِنَ  
رَّحْمَتِهِ وَيَجْعَلْ لَكُمْ نُورًا تَمْشُونَ  
بِهِ وَيَغْفِرْ لَكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٢٢﴾

لِيَعْلَمَ أَهْلَ الْكِتَابِ أَلاَّ يَقْدِرُونَ  
عَلَىٰ شَيْءٍ مِّنْ فَضْلِ اللَّهِ وَ أَنَّ  
الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَن  
يَشَاءُ وَ اللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٢٣﴾





## AL-MUJĀDALAH

(Revealed after Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
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 اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ۝۱

۝۲ قَدْ سَمِعَ اللّٰهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي اِلَى اللّٰهِ ۗ وَاللّٰهُ يَسْمَعُ تَحَاوُرَكُمَا ۗ اِنَّ اللّٰهَ سَمِیْعٌۢ بَصِیْرٌ ۝۲

۝۳ الَّذِیْنَ يُظْهِرُوْنَ مِنْكُم مِّنْ نِّسَاۤئِهِمْ مَّتَّاهُنَّ اُمَّهَاتِهِمْ ۗ اِنَّ اُمَّهَاتَهُمْ لَا اِلٰهَ وَاَلَدَ لَهُمْ ۗ وَاِنَّهُمْ لَيَقُولُوْنَ مُنْكَرًا مِّنَ الْقَوْلِ وَزُورًا ۗ وَاِنَّ اللّٰهَ لَعَفُوٌّ غَفُوْرٌ ۝۳

۝۴ وَالَّذِیْنَ يُظْهِرُوْنَ مِنْ نِّسَاۤئِهِمْ ثُمَّ یَعُوْدُوْنَ لِمَا قَالُوْا فَتَحْرِیْرُ رَقَبَةٍ ۗ مِّنْ قَبْلِ اَنْ یَّتَمَآسَا ۗ ذٰلِكُمْ تُوَعِّظُوْنَ بِهٖ ۗ وَاللّٰهُ بِمَا تَعْمَلُوْنَ خَبِیْرٌ ۝۴

۝۵ فَمَنْ لَّمْ یَجِدْ فِصْیَامًا شَهْرَیْنِ مُتَتَابِعَیْنِ مِنْ قَبْلِ اَنْ یَّتَمَآسَا ۗ فَمَنْ لَّمْ یَسْتَطِعْ فَاَطْعَامُ سِتِّیْنِ مِسْكِیْنًا ۗ ذٰلِكَ لِتُؤْمِنُوْا بِاللّٰهِ وَرَسُوْلِهٖ ۗ وَاِنَّكَ لَءَنْتَ مِنْ اُولٰٓئِکَ ۗ وَاِنَّ اللّٰهَ لَیَعْلَمُ الَّذِیْنَ یُکْفِرُوْنَ ۗ وَاِنَّ اللّٰهَ لَیَعْلَمُ الَّذِیْنَ یُکْفِرُوْنَ ۗ وَاِنَّ اللّٰهَ لَیَعْلَمُ الَّذِیْنَ یُکْفِرُوْنَ ۗ ۝۵

۝۶ اِنَّ الَّذِیْنَ یُعَادُوْنَ اللّٰهَ وَرَسُوْلَهٗ كُتِبَتْ اَحْکَامُهَا عَلَیْهِمْ ۗ وَاِنَّ الَّذِیْنَ مِنْ قَبْلِهِمْ وَرَدَّ اَنْزَلْنَا اٰیٰتِیْ بَیِّنٰتٍ ۗ وَاِنَّ الَّذِیْنَ یُکْفِرُوْنَ ۗ عَذَابٌ مُّهِیْنٌ ۝۶

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 أَحْضَهُ اللَّهُ وَ نَسُوا ه  
ع وَاللَّهُ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ۚ

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 آدْنَى مِنْ ذَلِكَ وَ لَا  
أَكْثَرَ إِلَّا هُوَ مَعَهُمْ آيِنَ مَا كَانُوا ثُمَّ  
يُنَبِّئُهُمْ بِمَا عَمِلُوا يَوْمَ الْقِيَامَةِ ه  
إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ۝

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 بِمَا نُهُوا عَنْهُ وَ يَتَنَجَّوْنَ  
بِالْآثِمِ وَالْعُدْوَانِ وَ مَخْصِيَّتِ  
الرَّسُولِ وَإِذَا جَاءُوكَ حَيَّوْكَ بِمَا  
لَمْ يُحَيِّكَ بِهِ اللَّهُ وَ يَقُولُونَ فِي  
أَنْفُسِهِمْ لَوْ لَا يُعَذِّبُنَا اللَّهُ بِمَا  
نَقُولُ ه حَسْبُكُمْ جَهَنَّمُ ج يَضْلُونَهَا ج  
فَيْئَسَ الْمُصِيرُ ۝

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 تَتَاَجَّيْتُمْ فَلَا  
تَتَنَاجَوْا بِالْآثِمِ وَالْعُدْوَانِ وَ  
مَخْصِيَّتِ الرَّسُولِ وَ تَتَنَاجَوْا بِالْبِرِّ  
وَ التَّقْوَى وَ اتَّقُوا اللَّهَ الَّذِي إِلَيْهِ  
تُحْشَرُونَ ۝

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 وَ لَيْسَ بِضَارٍّ لَهُمْ شَيْئًا  
لَا يَأْذِنُ اللَّهُ وَ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ  
الْمُؤْمِنُونَ ۝

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 يَرْفَعِ 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﴾

ءَأَشْفَقْتُمْ أَن تُقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَاتٍ فَإِذ لَم تَفْعَلُوا وَتَابَ اللَّهُ عَلَيْكُمْ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٣﴾

أَلَمْ تَرَ إِلَى الَّذِينَ تَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ مَّا هُمْ مِنْكُمْ وَلَا مِنْهُمْ وَيَخْلِفُونَ عَلَى الْكَذِبِ 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﴾

لَنْ نُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا أُولَٰئِكَ

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.

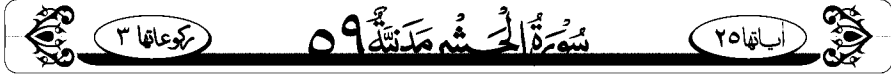
أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿١٨﴾  
يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيَحْلِفُونَ لَهُ  
كََمَا يَحْلِفُونَ لَكُمْ وَيَحْسَبُونَ أَنَّهُمْ  
عَلَىٰ شَيْءٍ عَظِيمٍ ۗ وَاللَّهُ هُوَ الْكَافِرُونَ ﴿١٩﴾

إِسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ فَأَنسَاهُمْ  
ذِكْرَ اللَّهِ ۗ وَلَئِكَ جِزْبُ الشَّيْطَانِ ۗ  
أَلَا إِنَّ جِزْبَ الشَّيْطَانِ هُمُ  
الْخٰسِرُونَ ﴿٢٠﴾

إِنَّ الَّذِينَ يُعَادُونَ اللَّهَ وَرَسُولَهُ  
أُولَٰئِكَ فِي الْأَذَلِّينَ ﴿٢١﴾

كَتَبَ اللَّهُ لَا غَلِبَتْنَا أَنَا وَرُسُلِنَا  
اللَّهُ قَوِيٌّ عَزِيزٌ ﴿٢٢﴾

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ  
الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ  
وَلَوْ كَانُوا آبَاءَهُمْ أَوْ  
أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ  
أُولَٰئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَ  
آيَّدَهُمْ بِرُوحٍ مِّنْهُ ۗ وَيُدْخِلُهُمْ  
جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ  
خَالِدِينَ فِيهَا ۗ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا  
عَنْهُ ۗ أُولَٰئِكَ جِزْبُ اللَّهِ ۗ أَلَا إِنَّ  
جِزْبَ اللَّهِ 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 السَّمَوَاتِ وَمَا فِي  
الْأَرْضِ ۚ وَهُوَ الْعَزِيزُ الْحَكِيمُ ۝۲

هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ  
الْكِتَابِ مِنْ دِيَارِهِمْ لِأَوَّلِ الْحَشْرِ  
مَا ظَنَنْتُمْ أَنْ يَخْرُجُوا وَظَنُّوا أَنَّهُمْ  
مَتَّاعٌ مِنْكُمْ خَصُومٌ ۚ وَاللَّهُ فَاتَنَّهُمْ  
اللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا ۚ وَ  
قَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ يُخْرِبُونَ  
بُيُوتَهُمْ بِأَيْدِيهِمْ وَ أَيْدَى  
الْمُؤْمِنِينَ ۚ فَاعْتَبِرُوا يَا أُولِي  
الْأَبْصَارِ ۝۳

وَلَوْ لَا أَنْ كَتَبَ اللَّهُ عَلَيْهِمُ الْجَلَاءَ  
لَعَذَّبَهُمْ فِي الدُّنْيَا ۚ وَلَهُمْ فِي الْآخِرَةِ  
عَذَابٌ النَّارِ ۝۴

ذَلِكَ بِأَنَّهُمْ شَاقُوا اللَّهَ وَرَسُولَهُ ۚ  
وَمَنْ يُشَاقِ اللَّهَ فَإِنَّ اللَّهَ شَدِيدُ  
الْعِقَابِ ۝۵

مَا قَطَعْتُمْ مِنْ لَيْتَةٍ أَوْ نَرَخْتُمْوهَا  
قَائِمَةً عَلَى أُصُولِهَا فَبِإِذْنِ اللَّهِ وَ  
لِيُخْزِيَ الْفَاسِقِينَ ۝۶

وَمَا آفَاءَ اللَّهِ عَلَى رَسُولِهِ مِنْهُمْ فَمَا  
أَوْ جَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ  
وَلِحَيْثُ اللَّهُ يُسَلِّطْ رُسُلَهُ عَلَى 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.'

يَسْأَلُهُ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٤﴾

مَا آتَاكَ اللَّهُ عَلَىٰ رَسُولِهِ مِنْ أَهْلِ الْقُرَىٰ  
فِيهِمْ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ  
وَالْمَسْكِينِ وَالْإِنْسَانِ السَّيِّئِ كَيْ لَا  
يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ وَنَكْمُهُ  
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 وَ  
يَنْصَرُونَ لِلَّهِ وَرَسُولِهِ أُولَٰئِكَ هُمُ  
الصَّادِقُونَ ﴿٦﴾

وَالَّذِينَ تَبَوَّؤُا الدَّارَ وَالْأَرْضَ مِنْ  
قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَ  
لَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِمَّا  
أُوتُوا وَيُؤْتِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ  
كَانَ بِهِمْ حَصَصَةٌ نَّوْءٌ وَمَنْ يَتَّقِ  
اللَّهَ يَجْعَلْ لِنَفْسِهِ قَوْلًا سَدِيدًا ﴿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 تَوَلَّوْا قَدِ افْتَرَقُوا يَمْقُولُونَ  
لَا حِوَارِيهِمْ الَّذِينَ كَفَرُوا مِنْ أَهْلِ  
الْكِتَابِ لَئِنْ أُخْرِجْتُمْ لَنَخْرُجَنَّ  
مَعَكُمْ وَلَا نطيعُ فِيكُمْ أَحَدًا  
أَبَدًا ۗ وَإِنْ قُوتِلْتُمْ لَنَنْصُرَنَّكُمْ ۗ وَاللَّهُ  
يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ ﴿١٢﴾

لَئِنْ أُخْرِجُوا لَا يَخْرُجُونَ مَعَهُمْ ۗ  
وَلَئِنْ قُوتِلُوا لَا يَنْصُرُوهُمْ ۗ وَلَئِنْ  
نَصَرُوهُمْ لَيُوَلُّنَّ الْأَدْبَارَ ثُمَّ لَا  
يُنصَرُونَ ﴿١٣﴾

لَا تَنْتُمْ أَشَدُّ رَهْبَةً فِي صُدُورِهِمْ مِنْ  
اللَّهِ ۗ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ﴿١٤﴾

لَا يُقَاتِلُونَكُمْ جَمِيعًا إِلَّا فِي قَرْيٍ  
مُحَصَّنَةٍ أَوْ مِنْ وَرَاءِ حُدُودٍ بِأَسْمِهِمْ  
بَيْنَهُمْ شَدِيدَةً تَحْسَبُهُمْ جَمِيعًا وَ  
قُلُوبُهُمْ شَتَّى ۗ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا  
يَعْقِلُونَ ﴿١٥﴾

كَصَلِّ الَّذِينَ مِنْ قَبْلِهِمْ قَرِيبًا ذَاتِ اقْتِرَاءٍ  
وَبَالَ أَمْرِهِمْ ۗ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٦﴾

كَمَثَلِ الشَّيْطَانِ إِذْ قَالَ لِلْإِنْسَانِ  
اكْفُرْ ۗ فَلَمَّا كَفَرَ قَالَ إِنِّي بَرِيءٌ  
مِّنكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ ﴿١٧﴾

نَكَانَ عَاقِبَتُهُمَا أَنَّهُمَا فِي النَّارِ  
خَالِدَيْنِ فِيهَا ۗ وَذَلِكَ جَزَاؤُ  
الظَّالِمِينَ ﴿١٨﴾







## 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 اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا  
عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ  
إِلَيْهِمْ بِالْمُودَّةِ وَقَدْ كَفَرُوا بِمَا  
جَاءَكُمْ مِنَ الْحَقِّ يُخْرِجُونَ الرَّسُولَ  
وَأَيَّاكُمْ أَنْ تُوْمِنُوا بِاللَّهِ رَبِّكُمْ  
لَإِنْ كُنْتُمْ حَرَجْتُمْ جِهَادًا فِي سَبِيلِي  
وَإِبْتِغَاءَ مَرْضَاتِي تُسِرُّونَ إِلَيْهِمْ  
بِالْمُودَّةِ وَأَنَا أَعْلَمُ بِمَا أَخْفَيْتُمْ وَمَا  
أَعْلَنْتُمْ وَمَنْ يَفْعَلْهُ مِنْكُمْ فَقَدْ ضَلَّ

سَوَاءَ السَّبِيلِ ﴿٢﴾

إِنْ يَشْقُقُواكُمْ يَكُونُوا لَكُمْ أَعْدَاءً وَ  
يُبْسِطُوا إِلَيْكُمْ أَيْدِيَهُمْ وَأَلْسِنَتَهُمْ  
بِالسُّوءِ وَوَدُّوا لَوْ تَكْفُرُونَ ﴿٣﴾

لَنْ تَنْفَعَكُمْ أَرْحَامُكُمْ وَلَا  
أَوْلَادُكُمْ يَوْمَ الْقِيَامَةِ يَفْصَلُ  
بَيْنَكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٤﴾  
قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي  
إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا  
لِقَوْمِهِمْ إِنَّا بُرَرْنَا وَمَا  
تَعْبُدُونَ مِنْ دُونِ اللَّهِ زَكْرًا يَكْفُرُ  
بِهَا بَيْنَنَا وَبَيْنَكُمْ الْعَدَاوَةَ وَالْبَغْضَاءَ  
أَبَدًا حَتَّى تُوْمِنُوا بِاللَّهِ وَحْدَهُ إِلَّا  
قَوْلَ إِبْرَاهِيمَ لِأَبِيهِ لَا شَتَّى لَكَ

\*3. Only if they gain ascendancy over you will they emerge as open enemies to you,

ا | ق | q | غ | gh | ع | ' | ظ | ط | ت | ض | د ﴿661﴾ ص | ذ | dh | خ | kh | ح | h | ث | th | ا | i | u | ' | ء

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 أَنْتَبْنَا وَإِلَيْكَ  
الْمَصِيرُ ﴿١﴾

رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِلَّذِينَ كَفَرُوا  
وَاعْفُزْنَا رَبَّنَا إِنَّكَ أَنْتَ الْعَزِيزُ  
الْحَكِيمُ ﴿٢﴾

لَقَدْ كَانَ لَكُمْ فِيهِمْ أُسْوَةٌ حَسَنَةٌ لِمَنْ  
كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَوَدَّ  
أَنْ يُتَوَلَّىٰ فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيمُ ﴿٣﴾

عَسَى اللَّهُ أَنْ يَجْعَلَ بَيْنَكُمْ وَبَيْنَ  
الَّذِينَ عَادَيْتُمْ مِنْهُمْ مَوَدَّةً وَاللَّهُ  
قَدِيرٌ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٤﴾

لَا يَنْهَى اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ  
فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ  
أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ  
اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٥﴾

إِنَّمَا يَنْهَى اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ  
فِي الدِّينِ وَأَخْرَجُوكُمْ مِنْ دِيَارِكُمْ وَ  
ظَاهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَنْ تَوَلَّوهُمْ وَ  
مَنْ يَتَوَلَّهُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٦﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا جَاءَكُمْ  
الْمُؤْمِنَاتُ مُهَاجِرَاتٍ فَاِمْتَحِنُوهُنَّ

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.

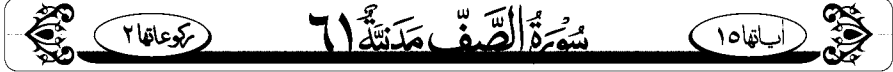
14. O ye who believe! make not friends of a people with whom Allāh is wroth; they have indeed despaired of the Hereafter just as have the disbelievers despaired of those who are in the graves.

أَلَّهُ أَعْلَمُ بِإِيمَانِهِمْ ۚ فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ لَأَهُنَّ حِلٌّ لَّهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ ۚ وَآتُوهُم مَّا أَنْفَقُوا ۚ وَلَا جُنَاحَ عَلَيْكُمْ أَنْ تَنْكِحُوهُنَّ إِذَا آتَيْتُمُوهُنَّ أَجُورَهُنَّ ۚ وَلَا تُمْسِكُوا بِعِصَمِ الْكُوفَرِ ۚ وَاسْأَلُوا 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﴾

يَأِيَّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعْنَكَ عَلَىٰ أَنْ لَا يُشْرِكْنَ بِاللَّهِ شَيْئًا وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ وَلَا يَقْتُلْنَ أَوْلَادَهُنَّ وَلَا يَأْتِينَ بِبُهْتَانٍ يَفْتَرِينَهُ بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ وَلَا يَعْصِيَنَّكَ فِي مَعْرُوفٍ فَبَايِعْنَهُنَّ وَاسْتَغْفِرْ لَهُنَّ اللَّهُ ۚ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٣﴾

يَأِيَّهَا الَّذِينَ آمَنُوا لَا تَتَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ قَدْ يَئِسُوا مِنَ الْآخِرَةِ كَمَا يَئِسَ الْكُفَّارُ مِنْ أَصْحَابِ الْقُبُورِ ﴿١٤﴾



## AL-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 Ahmad.’ 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.

يَسْوَءُ لِلَّهِ الرَّحْمَنِ الرَّحِيمِ ۝۱  
 سَبَّحَ لِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۗ  
 وَهُوَ الْعَزِيزُ الْحَكِيمُ ۝۲  
 يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا  
 لَا تَفْعَلُونَ ۝۳  
 كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا  
 تَفْعَلُونَ ۝۴  
 إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي  
 سَبِيلِهِ صَفًّا كَانَهُمْ بُنْيَانًا  
 مَّرْصُوعًا ۝۵  
 وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يُقَوْمِ لِمَ  
 تُوذُّونَنِي وَقَدْ تَعْلَمُونَ أَنِّي رَسُولُ  
 اللَّهِ إِلَيْكُمْ فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ  
 قُلُوبَهُمْ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ  
 الْفٰسِقِينَ ۝۶  
 وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ بَنِي إِسْرَائِيلَ  
 إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُّصَدِّقًا لِّمَا بَيْنَ  
 يَدَيَّ مِنَ التَّوْرَةِ وَ مُبَشِّرًا بِرَسُولٍ  
 يَأْتِي مِنْ بَعْدِي ۖ اسْمُهُ أَحْمَدُ ۖ فَلَمَّا  
 جَاءَهُمْ بِالْبَيِّنَاتِ قَالُوا هَذَا سِحْرٌ  
 مُّبِينٌ ۝۷  
 وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ  
 الْكُذِبَ وَهُوَ يُدْعَىٰ إِلَى الْإِسْلَامِ ۗ وَاللَّهُ  
 لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ۝۸

\* 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?’

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 وَكُفْرَهُ  
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 وَمَسَاكِنَ  
طَيِّبَةً فِي جَنَّاتِ عَدْنٍ ذَٰلِكَ الْفَوْزُ  
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 تَصَدَّقَ مِنَ اللَّهِ وَقَتْرَ  
قَرِيبٍ 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 فَأَمَدَتْ طَائِفَةٌ مِنْ  
بَنِي إِسْرَائِيلَ وَكَفَرَتْ طَائِفَةٌ فَأَيَّدْنَا  
الَّذِينَ آمَنُوا عَلَىٰ عَدُوِّهِمْ فَأَصْبَحُوا

\* Then We gave power to those who believed against their enemy, and they became victorious.

ظَاهِرِينَ ﴿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 ۝

يُسَبِّحُ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ  
الْمَلِكِ الْقُدُّوسِ الْعَزِيزِ الْحَكِيمِ ۝

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ  
يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ  
الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَئِي  
ضَلُّوا مُضِلِّينَ ۝

وَأَخْرَجَ مِنْهُمْ لِقَاءَ يُحَقِّقُوا بِهِمْ  
وَهُوَ الْعَزِيزُ الْحَكِيمُ ۝

ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ  
وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ۝

مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَةَ ثُمَّ لَمْ  
يَحْمِلُوهَا كَمَثَلِ الْجَمَلِ يُحْمَلُ أَثْقَالًا  
وَيُسْأَلُ مِثْلَ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِ  
اللَّهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ۝

قُلْ يَا أَيُّهَا الَّذِينَ هَادُوا إِنْ زَعَمْتُمْ  
أَنَّكُمْ أَوْلِيَاءُ لِلَّهِ مِنْ دُونِ النَّاسِ  
فَتَمَتُّوا الْمَوْتِ إِنْ كُنْتُمْ صَادِقِينَ ۝

وَلَا يَتَمَتُّونَ أَبَدًا بِمَا قَدَّمْتُمْ  
أَيْدِيَهُمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ۝

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  
فَاتَهُ 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  
فِي 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  
وَادْكُرُوا 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.'

وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا  
انْفَضُّوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا ۗ قُلْ  
مَّا عِنْدَ اللَّهِ خَيْرٌ مِنَ اللَّهِوِ  
وَمِنَ التِّجَارَةِ ۗ وَاللَّهُ  
خَيْرُ الرَّزُقِينَ ﴿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 ۝۱

إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ  
إِنَّكَ لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ  
إِنَّكَ لَرَسُولُهُ وَاللَّهُ يَشْهَدُ إِنَّ  
الْمُنَافِقِينَ لَكَاذِبُونَ ۝۲

لَاتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا  
عَنْ سَبِيلِ اللَّهِ إِنَّهُمْ سَاءَ مَا  
كَانُوا  
يَعْمَلُونَ ۝۳

ذَلِكَ بِأَنَّهُمْ آمَنُوا ثُمَّ كَفَرُوا فَطُبِعَ  
عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ ۝۴

وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ  
وَإِنْ يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ كَأَنْتُمْ  
خُشْبٌ مَسَدَةٌ وَيَخْسَبُونَ كُلَّ صَيْحَةٍ  
عَلَيْهِمْ هُمْ الْعَدُوُّ فَاحْذَرْهُمْ قَاتَلَهُمُ  
اللَّهُ زَالَى يُؤْفَكُونَ ۝۵

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ  
رَسُولُ اللَّهِ لَوْؤَارِءُ وُسْهُمْ وَرَأَيْتَهُمْ  
يَصُدُّونَ وَهُمْ مُسْتَكْبِرُونَ ۝۶

سَوَاءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ  
تَسْتَغْفِرْ لَهُمْ لَنْ يَغْفِرَ اللَّهُ لَهُمْ  
إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ۝۷



\* 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.

9. They say, 'If we return to Medina, the one most honourable will surely drive out therefrom the one most mean;' while *true* honour belongs to Allāh and to His Messenger and the believers; but the hypocrites know not.

## R. 2.

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.

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.'

12. And Allāh will not grant respite to a soul when its appointed time has come; and Allāh is Well-Aware of what you do.

\* 8. They it is who say, 'Spend not on those who are with the Messenger of Allāh **until they disperse deserting him**;' while to Allāh belong the treasures of the heavens and the earth; but the hypocrites understand not.

هُمُ الَّذِينَ يَقُولُونَ لَا تُنْفِقُوا عَلٰى مَنْ  
عِنْدَ رَسُولِ اللّٰهِ حَتّٰى يَتَفَضَّلُوْا وَّوَالِىُّوْهُ  
حَزَائِنُ السَّمٰوٰتِ وَ الّٰرْضِ وَلٰكِنَّ  
الْمُنٰفِقِيْنَ لَا يَفْقَهُوْنَ ﴿٨﴾

يَقُوْلُوْنَ لَئِنْ رَجَعْنَا اِلَى الْمَدِيْنَةِ  
لَيُخْرِجَنَّ اِلَاعَزُّ مِنْهَا الْاَدْلَّ وَّوَالِىُّوْهُ الْعِزَّةُ  
وَلِرَسُولِهِ وَّ لِلْمُؤْمِنِيْنَ وَلٰكِنَّ  
الْمُنٰفِقِيْنَ لَا يَعْلَمُوْنَ ﴿٩﴾

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تُلْهِكُمْ اَمْوَالُكُمْ  
وَلَا اَوْلَادُكُمْ عَنِ ذِكْرِ اللّٰهِ ۗ وَمَنْ يَفْعَلْ  
ذٰلِكَ فَاُولٰٓئِكَ هُمُ الْخٰسِرُوْنَ ﴿١٠﴾

وَاَنْفِقُوْا مِنْ مَّا رَزَقْنٰكُمْ مِنْ قَبْلِ اَنْ  
يَّآئِيَنَّ اَحَدَكُمْ الْمَوْتُ فَيَقُوْلَ رَبِّ لَوْلَا  
اٰخَرْتَنِيْ اِلٰى اَجَلٍ قَرِيْبٍ ۗ فَاَصَدَّقَ  
وَ اَكُنْ مِنَ الصّٰرِحِيْنَ ﴿١١﴾

وَلَنْ يُؤَخِّرَ اللّٰهُ نَفْسًا اِذَا جَآءَ اَجَلُهَا ۗ  
وَاللّٰهُ خَبِيْرٌۢ بِمَا تَعْمَلُوْنَ ﴿١٢﴾



## AL-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 ۝  
 يُسَبِّحُ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۚ  
 لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ  
 شَيْءٍ قَدِيرٌ ۝

هُوَ الَّذِي خَلَقَكُمْ فَمِنْكُمْ كَافِرٌ وَمِنْكُمْ  
 مُؤْمِنٌ ۗ وَاللَّهُ يَمَّا تَعْمَلُونَ بَصِيرٌ ۝

خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ وَ  
 صَوَّرَكُمْ فَأَحْسَنَ صُورَكُمْ ۗ وَإِلَيْهِ  
 الْمَصِيرُ ۝

يَعْلَمُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا  
 تُسْرَوْنَ وَمَا تُخْلِيُونَ ۗ وَاللَّهُ عَلِيمٌ  
 بِذَاتِ الصُّدُورِ ۝

أَلَمْ يَأْتِكُمْ نَبُؤُا الَّذِينَ كَفَرُوا مِنْ  
 قَبْلُ ز قَدْ أَتَوْا بِالْأَمْرِ هُمْ وَ لَهُمْ  
 عَذَابٌ أَلِيمٌ ۝

ذَلِكَ بِأَنَّهُ كَانَتْ تَأْتِيهِمْ رُسُلُهُمْ  
 بِالْبَيِّنَاتِ فَنَالُوا أَبْشَرَ يَهْدُونَ نَارَ  
 فَكَفَرُوا وَ تَوَلَّوْا وَ اسْتَعْتَى اللَّهُ وَاللَّهُ  
 عَزِيزٌ حَمِيدٌ ۝

زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُبْعَثُوا ۗ قُلْ  
 بَلَى 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.

عَمِلْتُمْهُ وَذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٨﴾

فَأْمِنُوا بِاللَّهِ وَرَسُولِهِ وَالنُّورِ الَّذِي  
أَنْزَلْنَا ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٩﴾

يَوْمَ يَجْمَعُكُمْ لِيَوْمِ الْجَمْعِ ذَلِكَ يَوْمُ  
التَّغَابُنِ ۗ وَمَنْ يُؤْمِنِ بِاللَّهِ وَيَعْمَلْ  
صَالِحًا يُكْفِرْ عَنْهُ سَيِّئَاتِهِ وَيُدْخِلْهُ  
جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ  
فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٠﴾

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا  
أُولَٰئِكَ أَصْحَابُ النَّارِ خَالِدِينَ فِيهَا ۗ  
ذَٰلِكَ هُوَ الْمَصِيرُ ﴿١١﴾

مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ ۗ  
وَمَنْ يُؤْمِنِ بِاللَّهِ يَهْدِ اللَّهُ قَلْبَهُ ۗ وَاللَّهُ  
بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٢﴾

وَاطِيعُوا اللَّهَ وَاطِيعُوا الرَّسُولَ ۗ فَإِن  
تَوَلَّيْتُمْ فَإِنَّمَا عَلَىٰ رَسُولِنَا الْبَلْغُ  
الْمُبِينُ ﴿١٣﴾

اللَّهُ لَا إِلَهَ إِلَّا هُوَ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ  
الْمُؤْمِنُونَ ﴿١٤﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ مِنْ أَزْوَاجِكُمْ  
وَأَوْلَادِكُمْ عدُوًّا لَكُمْ قَانَدُوا هُمْ ۗ وَإِن  
تَعْفُوا وَتَصْفَحُوا وَتَغْفِرُوا فَإِنَّ اللَّهَ  
غَفُورٌ رَحِيمٌ ﴿١٥﴾

16. Verily, your wealth and your children are a trial; but with Allāh is an immense reward.

إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَاللَّهُ  
عِنْدَهُ أَجْرٌ عَظِيمٌ ﴿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 وَ  
أَطِيعُوا وَأَنْفِقُوا خَيْرًا لِّأَنْفُسِكُمْ ۚ  
مَنْ يُؤْتِكُمْ شَيْءٌ مِنْ نَفْسِهِ فَأُولَٰئِكَ 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 تُقْرِضُوا 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.



## AL-ṬALĀQ

(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

- \*2. O Prophet! when you divorce women, divorce them for the *prescribed* period, and reckon the period; and fear Allāh, **your Lord**.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝۱

يَا أَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ  
فَطَلَّقُوهُنَّ لِحُدَّتِهِنَّ وَأَحْصُوا الْعِدَّةَ  
وَاتَّقُوا اللَّهَ رَبَّكُمْ لَا تُخْرِجُوهُنَّ مِنْ  
بُيُوتِهِنَّ وَلَا يَخْرُجْنَ إِلَّا أَنْ يَأْتِيَنَّ  
بِفَاحِشَةٍ مُّبِينَةٍ ۚ وَتِلْكَ حُدُودُ اللَّهِ  
وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ  
نَفْسَهُ لَا تَدْرِي لَعَلَّ اللَّهَ يُخْدِتُ  
بَعْدَ ذَلِكَ أَمْرًا ۝۲

فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ  
بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ  
وَاشْهَدُوا ذَوِي عَدْلٍ مِنْكُمْ وَاقْبَلُوا  
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  
بَالِغٌ أَمْرِهِ ۚ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ  
قَدْرًا ۝۴

وَالرِّجَالُ يَسُدُّونَ مِنَ الْمَحِيضِ مِنْ نِسَائِكُمْ  
إِنْ أَرْتَبْتُمْ فَعِدَّتُهُنَّ ثَلَاثَةُ أَشْهُرٍ وَالرِّجَالُ  
لَمْ يَحْمِسُوا وَأُولَاتُ الْأَخْمَالِ أَجَلُهُنَّ

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.

أَنْ يَضَعْنَ حَمْلَهُنَّ ۖ وَمَنْ يَتَّقِ اللَّهَ  
يَجْعَلْ لَهُ مِنْ أَمْرِهِ يُسْرًا ۝

ذَلِكَ أَمْرُ اللَّهِ أَنْزَلَهُ إِلَيْكُمْ ۖ وَمَنْ يَتَّقِ  
اللَّهَ يُكْفِرْ عَنْهُ سَيِّئَاتِهِ ۖ وَيُعْظِمْ لَهُ  
أَجْرًا ۝

أَسْكِنُوهُنَّ مِنْ حَيْثُ سَكَنْتُمْ مِنْ  
دُجُرِكُمْ ۖ وَلَا تَضَارُّوهُنَّ لِيَتَّضِعُوا  
عَلَيْهِنَّ ۚ وَإِنْ كُنَّ أَوْلَاتٍ حَمْلٍ  
فَأَنْفِقُوا عَلَيْهِنَّ حَتَّىٰ يَضَعْنَ  
حَمْلَهُنَّ ۚ فَإِنْ أَرْضَعْنَ لَكُمْ فَآتُوهُنَّ  
أُجُورَهُنَّ ۚ وَأَتَمِرُوا بِإَيْتِكُمْ بِمَحْرُوفٍ ۚ  
وَإِنْ تَعَاَسَرْتُمْ فَمَشْرُوعٌ لَهَا أُخْرَىٰ ۝

لِيُنْفِقَ ذُو سَعَةٍ مِنْ سَعَتِهِ ۚ وَمَنْ قُدِرَ  
عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا آتَاهُ اللَّهُ ۚ  
لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا مَا آتَاهَا ۚ سَيَجْعَلُ  
اللَّهُ بَعْدَ عُسْرٍ يُسْرًا ۝

وَكَايِنٍ مِّنْ قَرْيَةٍ عَتَتْ عَن أَمْرِ رَبِّهَا  
وَرُسُلِهِ فَحَا سَبَّهْنَهَا حَسَابًا شَدِيدًا  
وَعَذَّبْنَهَا عَذَابًا نُكْرًا ۝

فَذَاقَتْ وَبَالَ أَمْرِهَا وَكَانَ عَاقِبَةُ  
أَمْرِهَا خُسْرًا ۝

\* 5. And whoso fears Allāh, He will facilitate his affairs for him.

\* 7. and decide your affairs by mutual consultation with fairness; but if you meet with difficulty from each other, then another woman shall suckle the child for him (the father).

11. Allāh has prepared for them a severe punishment; so fear Allāh, O ye men of understanding, who have believed. Allāh has indeed sent down to you a Reminder—

12. A Messenger, who recites unto you the clear Signs of Allāh, that he may bring those who believe and do good deeds out of every *kind of* darkness into light. And whoso believes in Allāh and does good deeds—He will make him enter Gardens, through which rivers flow, to abide therein for ever. Allāh has indeed made excellent provision for him.

13. Allāh is He Who created seven heavens, and of the earth the like thereof. The *divine* command comes down in their midst, that you may know that Allāh has power over all things, and that Allāh encompasses all things in *His* knowledge.

أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا ۖ فَاتَّقُوا  
اللَّهَ يَا أُولِي الْأَلْبَابِ الَّذِينَ آمَنُوا ۗ  
قَدْ أَنْزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا ۝

رَسُولًا يَتْلُوا 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 ۝

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 ۝



## AL-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  
يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ  
لَكَ ۖ تَبْتَغِي مَرْضَاتَ أَزْوَاجِكَ  
وَاللَّهُ غَفُورٌ رَحِيمٌ

قَدْ فَرَضَ اللَّهُ لَكُمْ تَحِلَّةَ أَيْمَانِكُمْ  
وَاللَّهُ مَوْلَاكُمْ وَهُوَ الْعَلِيمُ الْحَكِيمُ

وَإِذْ أَسْرَ النَّبِيُّ إِلَىٰ بَعْضِ أَزْوَاجِهِ  
حَدِيثًا ۖ فَلَمَّا نَبَّأَتْ بِهِ وَأَظْهَرَهُ اللَّهُ  
عَلَيْهِ عَرَّفَ بَعْضَهُ وَأَعْرَضَ عَنْ  
بَعْضٍ ۖ فَلَمَّا نَبَّأَهَا بِهِ قَالَتْ مَنْ  
أَنْبَأَكَ هَذَا قَالَ نَبَّأَنِيَ الْعَلِيمُ  
الْحَكِيمُ

إِنْ تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ  
قُلُوبُكُمَا ۚ وَإِنْ تَظَاهَرَا عَلَيْهِ فَإِنَّ اللَّهَ  
هُوَ مَوْلَاهُ وَجِبْرِيْلُ وَصَالِحُ الْمُؤْمِنِينَ  
وَالْمَلَائِكَةُ بَعْدَ ذَلِكَ ظَهِيرٌ

عَسَىٰ رَبُّهُ إِنْ طَلَّقَكُنَّ أَنْ يُبَدِّلَهُ  
أَزْوَاجًا خَيْرًا مِنْكَ مُسْلِمَاتٍ مُؤْمِنَاتٍ  
قَانِتَاتٍ تَرَبَّيْنَ عِيْدَاتٍ سَخِيحَاتٍ تَبَيَّنَّ  
وَأَبْكَارًا

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.

8. O ye who disbelieve! make no excuses this day. You are requited for what you did.

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.'

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!

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.'

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;'

الْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ  
لَّا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ  
مَا يُؤْمَرُونَ ﴿٤﴾

يَا أَيُّهَا الَّذِينَ كَفَرُوا لَا تَعْتَذِرُوا الْيَوْمَ  
إِنَّمَا تُعْجِرُونَ مَا كُنْتُمْ تَعْمَلُونَ ﴿٥﴾

١٤

يَا أَيُّهَا الَّذِينَ آمَنُوا تَوْبُوا إِلَى اللَّهِ تَوْبَةً  
تَصُوحًا عَسَىٰ رَبُّكُمْ أَن يُكَفِّرَ عَنْكُمْ  
سَيِّئَاتِكُمْ وَيُدْخِلَكُم 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﴾

يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَ  
الْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ ۚ وَمَأْوَاهُمْ  
جَهَنَّمُ ۚ وَبِئْسَ الْمَصِيرُ ﴿٧﴾

ضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ كَفَرُوا امْرَأَتَ  
نُوحَ وَامْرَأَتَ لُوطٍ ۚ كَانَتَا تَحْتَ عَبْدَيْنِ  
مِنْ عِبَادِنَا صَالِحِينَ ۚ فَكَانَتْهُمَا قَلَمَ  
يُغْنِيَا عَنْهُمَا مِنَ اللَّهِ شَيْئًا وَقِيلَ ادْخُلَا  
النَّارَ مَعَ الدَّٰخِلِينَ ﴿٨﴾

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﴾

١٥

\* 10. Their resort is Hell, and an evil destination it is!





## 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 اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ۝۱  
 بَرَکَاتُ الَّذِیْ یَبْدِیْهِ الْمُلْکُ ۝۲  
 هُوَ عَلٰی کُلِّ شَیْءٍ قَدِیْرٌ ۝۳  
 الَّذِیْ خَلَقَ الْمَوْتَ وَالْحَیٰوةَ لَیَبْلُوْکُمْ  
 اَیُّکُمْ اَحْسَنُ عَمَلًا ۝۴ وَهُوَ الْعَزِیْزُ  
 الْغَفُوْرُ ۝۵  
 الَّذِیْ خَلَقَ سَبْعَ سَمٰوٰتٍ طِبَاقًا ۝۶  
 تَرٰی فِیْ خَلْقِ الرَّحْمٰنِ مِنْ تَفٰوُتٍ ۝۷  
 فَارْجِعِ الْبَصَرَ ۝۸ هَلْ تَرٰی مِنْ فُطُوْرٍ ۝۹  
 ثُمَّ اَرْجِعِ الْبَصَرَ کَرَّتَیْنِ یَنْقَلِبْ  
 اِلَیْکَ الْبَصَرُ حَاْسِنًا ۝۱۰ وَهُوَ حَسِیْرٌ ۝۱۱  
 وَلَقَدْ زَیَّنَّا السَّمَآءَ الدُّنْیَا بِمَصٰوِیْمٍ  
 وَجَعَلْنٰهَا رُجُوْمًا لِّلشَّیْطٰنِیْنَ ۝۱۲  
 وَاعْتَدْنَا لَهُمْ عَذَابَ السَّعِیْرِ ۝۱۳  
 وَلِلَّذِیْنَ کَفَرُوْا بِرَبِّهِمْ عَذَابُ  
 جَهَنَّمَ ۝۱۴ وَیَبْسُ الْمَصِیْرُ ۝۱۵  
 اِذَا الْاَلْقُوْا فِیْهَا سَمِعُوْا لَهَا شَهِیْقًا وَهِيَ  
 تَفُوْرٌ ۝۱۶  
 تَکَادُ تَمَیْزُ مِنَ الْغَیْظِ ۝۱۷ کَلِمًا لَّتِیْ فِیْهَا  
 قُوْجٌ ۝۱۸ سَالَهُمْ خَزَنَتُهَا اَلَمْ یَاْتِکُمْ  
 نَذِیْرٌ ۝۱۹  
 قَالُوْا بَلٰی قَدْ جَاءَنَا نَذِیْرٌ فَکَذَّبْنَا  
 وَقُلْنَا مَا نَزَّلَ اللّٰهُ مِنْ شَیْءٍ ۝۲۰ اِنْ اَنْتُمْ

\* 5. Aye, look again, and yet again, your sight will *only* return to you frustrated and fatigued.

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

‘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.

لَا فِي ضَلَالٍ كَثِيرٍ ﴿١٠﴾

وَقَالُوا لَوْ 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﴾

وَأَسِرُّوا قَوْلَكُمْ أَوِ اجْهَرُوا بِهِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١٤﴾

أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿١٥﴾

هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذُلُولًا فَامشُوا فِي مَنَاكِبِهَا وَكُلُوا مِن رِّزْقِهِ وَإِلَيْهِ النُّشُورُ ﴿١٦﴾

ءَأَمِنْتُمْ مِّنَ فِي السَّمَاءِ أَنْ يَخْسِفَ بِكُمُ الْأَرْضَ فَإِذَا هِيَ تَمُورُ ﴿١٧﴾

أَمْ أَمِنْتُمْ مِّنَ فِي السَّمَاءِ أَنْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا فَسَتَعْلَمُونَ كَيْفَ تَذْمُرُ ﴿١٨﴾

وَلَقَدْ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ فَكَيْفَ كَانَ تَكْبِيرُ ﴿١٩﴾

أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ قَوْلَهُمْ صَفَّتْ جَنَابُهُ وَيَفِيضُنَّ مِمَّا يُمَسِّكُنَّ إِلَّا الرِّحْمَنُ ۗ

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?'

لَا إِلَهَ إِلَّا هُوَ يُبْصِرُ ۝۲۰

أَمَّنْ هَذَا الَّذِي هُوَ جُنْدٌ لَّكُمْ  
يَنْصُرُكُمْ مِنْ دُونِ الرَّحْمَنِ إِنِ الْكَافِرُونَ إِلَّا فِي غُرُورٍ ۝۲۱

أَمَّنْ هَذَا الَّذِي يَزُوقُكُمْ إِنْ أَمْسَكَ  
رِزْقَهُ بَلْ لَجُّوا فِي عُتُوٍّ وَنُفُورٍ ۝۲۲

أَفَمَنْ يَمْشِي مُكِبًّا عَلَى وَجْهِهِ أَهْدَى  
أَمَّنْ يَمْشِي سَوِيًّا عَلَى صِرَاطٍ مُسْتَقِيمٍ ۝۲۳

قُلْ هُوَ الَّذِي أَنْشَأَكُمْ وَجَعَلَ لَكُمُ  
السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ ۗ قَلِيلًا مَّا تَشْكُرُونَ ۝۲۴

قُلْ هُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ  
تُحْشَرُونَ ۝۲۵

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ  
صَادِقِينَ ۝۲۶

قُلْ إِنَّمَا الْحُكْمُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا  
نَذِيرٌ مُبِينٌ ۝۲۷

فَلَمَّا رَأَوْهُ زُلْفَةً سَيِّئَتْ وُجُوهُ الَّذِينَ  
كَفَرُوا وَقِيلَ هَذَا الَّذِي كُنْتُمْ بِهِ  
تَدَّعُونَ ۝۲۸

قُلْ أَرَأَيْتُمْ إِنْ أَهْلَكْنِي اللَّهُ وَمَنْ مَعِيَ  
أَوْ رَحِمَنَا ۖ فَمَنْ يُجِيرُ الْكَافِرِينَ مِنْ  
عَذَابِ أَلِيمٍ ۝۲۹

قُلْ هُوَ الرَّحْمَنُ أَمَّنَّا بِهِ وَعَلَيْهِ تَوَكَّلْنَا ۖ  
فَسَتَعْلَمُونَ مَنْ هُوَ فِي ضَلَالٍ مُبِينٍ ۝۳۰

قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ  
يَأْتِيكُمْ بِمَاءٍ مَرِينٍ ۝۳۱

\* 31. Say, 'Tell me, if *all* your water **sinks into a deep recess**, who then will bring you *clear* flowing water?'



## 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. Forbider 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 یَسْطُرُوْنَ ۝  
 مَا اَنْتَ بِرَبِّکَ بِمَجْنُوْنٍ ۝  
 وَاِنَّ لَکَ لَاجْرًا غَیْرَ مَمْنُوْنٍ ۝  
 وَاِنَّکَ لَعَلٰی خَلْقٍ عَظِیْمٍ ۝  
 فَسَتُبْصِرُ وَيُبْصِرُوْنَ ۝  
 بِاَبْصَارِکُمُ الْمَفْتُوْنُ ۝  
 اِنَّ رَبَّکَ هُوَ اَعْلَمُ بِمَنْ ضَلَّ عَنْ  
 سَبِیْلِہِ ۝ وَهُوَ اَعْلَمُ بِاَلْمُهْتَدِیْنَ ۝  
 فَلَا تُطِعِ الْمُکَذِّبِیْنَ ۝  
 وَذُوْا لُوْطٍ ذٰلِہٖنَّ فَعِیْذُہُنَّ ۝  
 وَلَا تُطِعْ کُلَّ حَلٰفٍ مَّہِیْنٍ ۝  
 ہَمَّازٍ مَّشَآءٍ بِنَمِیْمٍ ۝  
 مِّنَّاۤیْلِ الْخَیْرِ مُعْتَدٍ اَشْثِیْمٍ ۝  
 عَثَلٍۭۤ اٰتٰیۡہُۭ ذٰلِکَ زَیْنِیْمٍ ۝  
 اَنْ کَانَ ذَا مَالٍ وَّ بَنِیْنٍ ۝  
 اِذَا تُلِیٰ عَلَیْہِ اٰیٰتُنَا قَالَ اَسَاطِیْرُ  
 الْاَوَّلِیْنَ ۝  
 سَنَسِمٰہُ عَلَی 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 يَسْتَشْنُونَ ﴿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.

فَأَصْبَحَتْ كَالصَّرِيمِ ﴿٢١﴾

22. So they called to one another at the break of dawn,

فَتَنَادَوْا مُصْرِحِينَ ﴿٢٢﴾

\*23. Saying, ‘Go forth early in the morning to your field, if you would gather the fruit.’

أَيْنَ ائْتَدُوا عَلَى حَرْثِكُمْ إِنْ كُنْتُمْ  
صَارِمِينَ ﴿٢٣﴾

24. And they set out, talking to one another in low tones,

فَانطَلَقُوا وَهُمْ يَتَخَفَتُونَ ﴿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 حَرِّ 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 سُبْحَانَ رَبِّنَا إِنَّا كُنَّا ظَالِمِينَ ﴿٣٠﴾

31. Then some of them turned to the others, reproaching one another.

فَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَلَوْمُونَ ﴿٣١﴾

\*32. They said, ‘Woe to us! We were indeed rebellious *against God.*’

قَالُوا يَا وَيْلَنَا إِنَّا كُنَّا طُغْيَانٌ ﴿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 رَبِّنَا أَنْ يُّبَدِّلَ لَنَا خَيْرًا مِنْهَا 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!

كَذَلِكَ الْعَذَابُ ۗ وَلَعَذَابُ الْآخِرَةِ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ ﴿٣٤﴾

R. 2.

35. For the righteous, indeed, there are Gardens of Bliss with their Lord.

إِنَّ لِلْمُتَّقِينَ عِندَ 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 وَتَدَّيُنَا 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 آيْمَانٌ عَلَيْنَا بَالِغَةٌ إِلَىٰ يَوْمِ الْقِيَامَةِ ۗ إِنَّ لَكُمْ لَمَا تَحْكُمُونَ ﴿٤٠﴾

41. Ask them which of them will vouch for that.

سَلِّمْ عَلَيْهِمْ بِذَلِكَ زَعِيمًا ﴿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 إِنْ كَانُوا صَادِقِينَ ﴿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*.

حَاشَعَةً أَبْصَارُهُمْ تَرَاهُفُهُمْ ذُلٌّ ۗ وَقَدْ كَانُوا يُدْعَوْنَ إِلَى السُّجُودِ وَهُمْ سَالِمُونَ ﴿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.

فَذَرْنِي وَمَنْ يُكَذِّبُ بِهَذَا الْحَدِيثِ ۗ سَنَسْتَدْرِجُهُمْ مِنْ حَيْثُ لَا يَعْلَمُونَ ﴿٤٥﴾



46. And I give them respite; for My plan is strong.
47. Dost thou ask a reward of them that they are *as if* being weighed down with a *heavy* tax?
48. Is the unseen with them so that they write *it* down?
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.
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*.
51. But his Lord chose him and made him *one* of the righteous.
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.'
- \* 53. Nay, it is naught but *a source of* honour for all the worlds.

\* 53. Nay, it is naught **but a reminder** for all the worlds.

وَأْمُرِي لَهُمْ إِنَّ كَيْدِي مَتِينٌ ﴿٣٦﴾

أَمْ تَسْأَلُهُمْ أَجْرًا فَهُمْ مِنْ مَغْرَمٍ مُثْقَلُونَ ﴿٣٧﴾

أَمْ عِنْدَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُونَ ﴿٣٨﴾

فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَكُنْ كَصَاحِبِ  
الْحُوتِ إِذْ نَادَى وَهُوَ مَكْظُومٌ ﴿٣٩﴾

لَوْلَا أَنْ تَدْرَكَهُ نِعْمَةٌ مِنْ رَبِّهِ لَنُبِذَ  
يَالْعَرَاءَ وَهُوَ مَذْمُومٌ ﴿٤٠﴾

فَأَخْتَبَهُ رَبُّهُ فَجَعَلَهُ مِنَ الصَّالِحِينَ ﴿٤١﴾

وَإِنْ يَكْفُرُوا الَّذِينَ كَفَرُوا لَيُرْزَلْنَهُمْ  
بِأَبْصَارِهِمْ لَمَّا سَمِعُوا الذِّكْرَ وَ  
يَقُولُونَ إِنَّهُ لَمَجْنُونٌ ﴿٤٢﴾

بَلَىٰ وَمَا هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿٤٣﴾



## AL-HĀQQAH

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
2. The Inevitable!
3. What is the Inevitable?
4. And what should make thee know what the Inevitable is?
- \* 5. *The tribe of Thamūd and the tribe of 'Ād treated as a lie the sudden calamity.*
6. Then, as for Thamūd, they were destroyed with a violent blast.
7. And as for 'Ād, they were destroyed by a fierce roaring wind,
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.
9. Dost thou see any remnant of them?
10. And Pharaoh, and those who were before him, and the overthrown cities *persistently* committed sins.
- \* 11. And they disobeyed the Messenger of their Lord, therefore He seized them—a severe seizing.
12. Verily, when the waters rose high, We bore you in the boat,

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ۝۱

الْحَاقَّةُ ۝۲

مَا الْحَاقَّةُ ۝۳

وَمَا أَدْرَاكَ مَا الْحَاقَّةُ ۝۴

كَذَّبَتْ ثَمُودُ وَعَادٌ بِالْقَارِعَةِ ۝۵

فَأَمَّا ثَمُودُ فَأَهْرِكُوا بِالطَّاغِيَةِ ۝۶

وَأَمَّا عَادٌ فَأَهْلِكُوا بِرِيحٍ صَوَّصِرٍ  
عَارِيَةٍ ۝۷

سَجَّهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَمَنِيَةَ أَيَّامٍ  
حُسُومًا ۝ فَتَرَى الْقَوْمَ فِيهَا صَرْعَى ۝  
كَأَنَّهُمْ أَعْجَارٌ نَّخِلٍ خَاوِيَةٍ ۝۸

فَهَلْ تَرَى لَهُمْ مِّنْ بَاقِيَةٍ ۝۹

وَجَاءَ فِرْعَوْنُ وَمَنْ قَبْلَهُ وَالْمُؤْتَفِكَتُ  
بِالْحَاطِطَةِ ۝۱۰

فَعَصَوْا رَسُولَ رَبِّهِمْ فَأَخَذَهُمْ أَخَذَةً  
رَّابِيَةً ۝۱۱

إِنَّا لَمَّا طَغَا الْمَاءُ حَمَلْنَاكُمْ فِي الْجَارِيَةِ ۝۱۲

- \* 5. *The tribe of Thamud 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 الْمَسْجُورِ وَالسَّيِّئُونَ عِندَ رَبِّهِمْ كَالْحِجَارِ أَصْحَابُ الْمُنَافِقِ) (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.

13. That We might make it a reminder for you, and that retaining ears might retain it.

14. And when a single blast is sounded on the trumpet,

15. And the earth and the mountains are heaved up and then crushed in a single crash,

16. On that day will the *great* Event come to pass.

17. And the heaven will cleave asunder, and it will become frail that day.

\* 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.

19. On that day you will be presented *before God*; and none of your secrets will remain hidden.

20. Then, as for him who is given his record in his right hand, he will say, 'Come, read my record.'

21. 'Surely, I knew that I would meet my reckoning.'

22. So he will have a delightful life,

23. In a lofty Garden,

24. Whereof clusters of fruit will be within easy reach.

25. 'Eat and drink joyfully because of the *good* deeds you did in days gone by.'

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!

27. 'Nor known what my reckoning was!

\* 28. 'O would that *death* had made an end of me!

\* 18. And the Angels will be *standing* on the sides thereof, and above them on that day **the** eight *angels* will bear the throne of **your** Lord.

\* 28. 'How I wish that **judgement** were a decree for me to perish!

لَتَجْمَعَنَّهَا لَكُمْ تَذَكُّرًا وَتَعِيَهَا أُنُوكٌ  
وَأَعْيَةُ ۝۱۳

فَإِذَا نُفِخَ فِي الصُّورِ نَفْحَةٌ وَاحِدَةٌ ۝۱۴

وَحُمِلَتِ الْأَرْضُ وَالْجِبَالُ فَدُكَّتَا دَكَّةً  
وَاحِدَةً ۝۱۵

فَيَوْمَئِذٍ وَقَعَتِ الْوَاقِعَةُ ۝۱۶

وَانشَقَّتِ السَّمَاءُ فَهِيَ يَوْمَئِذٍ وَاهِيَةٌ ۝۱۷

وَالْمَلَائِكَةُ عَلَىٰ أَرْجَائِهَا وَيَحْمِلُ عَرْشَ  
رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَنِيَةٌ ۝۱۸

يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَىٰ مِنْكُمْ خَافِيَةٌ ۝۱۹

فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَيَقُولُ  
هَآؤُمَّ أَقْرَأُ وَإِنِّي بِلِقَابِ رَبِّي  
رَئِي ۝۲۰

إِنِّي ظَنَنْتُ أَنِّي مُلِقٌ حِسَابِيَّهِ ۝۲۱

فَهُوَ فِي عِيشَةٍ رَّاضِيَةٍ ۝۲۲

فِي جَنَّةٍ عَالِيَةٍ ۝۲۳

تَطُوفُهَا دَائِبَةٌ ۝۲۴

كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي  
الْأَيَّامِ الْخَالِيَةِ ۝۲۵

وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِشِمَالِهِ فَيَقُولُ  
يَلَيْتَنِي لَمْ أُوتِ كِتَابِيَّهِ ۝۲۶

وَلَمْ آدُرْ مَا حِسَابِيَّهِ ۝۲۷

يَلَيْتَنِي كَانَتِ الْقَاضِيَةَ ۝۲۸

29. 'My wealth has been of no avail to me. مَا أَغْنَىٰ عَنِّي مَالِيهِ ۗ
30. 'My power has perished from me.' هَلَاكَ عَنِّي سُلْطَانِيهِ ۗ
31. 'Seize him and fetter him, خُذُوهُ فَغُلُّوهُ ۗ
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 فَاسْلُكُوهُ ۗ
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 الْمِسْكِينِ ۗ
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 غَشِيلٍ ۗ
38. 'Which none but the sinners eat.' إِلَّا لِبَشَرٍ لَّا تَأْكُلُهُ إِلَّا الْخَاطِئُونَ ۗ
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 لَقَوْلُ 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 soothsayer; 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 مِنْ أَحَدٍ عَنْهُ حَاجِزِينَ ﴿٤٨﴾

49. And verily it is a reminder for the righteous.

وَإِنَّهُ لَتَذِكْرٌ لِّلْمُتَّقِينَ ﴿٤٩﴾

50. And, surely, We know that there are some among you who reject *Our Signs*.

وَأَنَّا لَنَعْلَمُ أَنَّ مِنْكُمْ مُّكَذِّبِينَ ﴿٥٠﴾

51. And, verily, it will be a *source of regret* for the disbelievers.

وَإِنَّهُ لَحَسْرَةٌ عَلَى الْكٰفِرِينَ ﴿٥١﴾

52. And surely, it is the true certainty.

وَإِنَّهُ لَحَقُّ الْيَقِينِ ﴿٥٢﴾

53. So glorify the name of thy Lord, the Great.

هٗ فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿٥٣﴾

\* 48. And none of you could shield him *from Us*.



## AL-MA'ARIJ

(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 ۝۱

سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ ۝۲

لِّلْكَافِرِينَ لَيْسَ لَهُ دَافِعٌ ۝۳

مِّنَ اللَّهِ ذِي الْمَعَارِجِ ۝۴

تَعْرَبُ الْمَلَائِكَةُ وَالرُّوحُ رَائِيهِ فِي يَوْمٍ  
كَانَ وَقْدَ أُرْدَةِ خَمْسِينَ أَلْفَ سَنَةٍ ۝۵

فَاصْبِرْ صَبْرًا جَمِيلًا ۝۶

إِنَّهُمْ يَرَوْنَهُ بَعِيدًا ۝۷

وَنَرَاهُ قَرِيبًا ۝۸

يَوْمَ تَكُونُ السَّمَاءُ كَالذَّهَبِ ۝۹

وَتَكُونُ الْجِبَالُ كَالْعِهْنِ ۝۱۰

وَلَا يَسْأَلُ حَمِيمٌ حَمِيمًا ۝۱۱

يُبْصِرُونَ نُهُمُ يَوْمَ الدُّمُورِ لَوْ يَفْتَدِي  
مِنَ عَذَابِ يَوْمِئِذٍ بِبَنِيهِ ۝۱۲

وَصَاحِبَتِهِ وَأَخِيهِ ۝۱۳

وَقَصِيْبَتِهِ الَّتِي تُسْوِيهِ ۝۱۴

وَمَنْ فِي الْأَرْضِ جَمِيعًا لَا نَمُرُّ بِإِنْسَانٍ ۝۱۵

كَأَنَّهَا لَظْفٌ ۝۱۶

نَزَّاعَةٌ لِّلشَّوْءِ ۝۱۷

تَدْعُو مَنْ أَدْبَرَ وَتَوَلَّى ۝۱۸

18. It will call him who turned his back and retreated

وَجَمَعَ فَأَوْعَى ۝۱۹

19. And hoarded *wealth*, and withheld *it*.

إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا ۝۲۰

20. Verily, man is born impatient and miserly.

إِذَا مَسَّهُ الشَّرُّ جَزُوعًا ۝۲۱

21. When evil touches him, he is full of lamentation,

وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا ۝۲۲

22. But when good falls to his *lot*, he is niggardly.

إِلَّا الْمُصَلِّينَ ۝۲۳

23. But not those who pray.

الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ ۝۲۴

24. Those who are constant in their Prayer,

وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَّعْلُومٌ ۝۲۵

25. And those in whose wealth there is a recognized right

لِلسَّائِلِ وَالْمَحْرُومِ ۝۲۶

\*26. For one who asks *for help* and *for one* who does not.

وَالَّذِينَ يُصَدِّقُونَ بِيَوْمِ الدِّينِ ۝۲۷

27. And those who believe the Day of Judgment to be a reality,

وَالَّذِينَ هُمْ مِنْ عَذَابِ رَبِّهِمْ

28. And those who are fearful of the punishment of their Lord—

مُشْفِقُونَ ۝۲۸

\*29. Verily the punishment of their Lord is not *a thing* to feel secure from—

إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَا مُنُونِ ۝۲۹

30. And those who guard their private parts—

وَالَّذِينَ هُمْ لِأَفْوَاجِهِمْ حَافِظُونَ ۝۳۰

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

فَأِنَّهُمْ غَيْرُ مَنُومِينَ ۝۳۱

32. But those who seek to go beyond that, it is these who are transgressors—

فَمَنْ ابْتَغَىٰ وَرَاءَ ذَٰلِكَ فَأُولَٰئِكَ هُمُ

الْعَادُونَ ۝۳۲

33. And those who are watchful of their trusts and their covenants,

وَالَّذِينَ هُمْ لِأَمْتِهِمْ وَعَهْدِهِمْ رَاعُونَ ۝۳۳

34. And those who are upright in their testimonies,

وَالَّذِينَ هُمْ بِشَهَادَتِهِمْ قَائِمُونَ ۝۳۴

\*26. For the beggar and the destitute who begs not.

\*29. Verily the punishment of their Lord is unsparring.

\*35. And those who are strict in the observance of their Prayer.

وَالَّذِينَ هُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ ﴿٣٥﴾

36. These will be in the Gardens, duly honoured.

عَلَىٰ أُولَٰئِكَ فِي جَنَّاتٍ مُّكْرَمُونَ ﴿٣٦﴾

R. 2.

37. But what is the matter with those who disbelieve, that they come hastening towards thee,

فَمَا لِيَ الَّذِينَ كَفَرُوا فِيكَ مُهْتَبِينَ ﴿٣٧﴾

38. From the right hand and from the left, in different parties?

عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ عِزِينَ ﴿٣٨﴾

39. Does every man among them hope to enter the Garden of Bliss?

أَيَطْمَعُ كُلُّ امْرِئٍ مِنْهُمْ أَنْ يُدْخَلَ جَنَّةَ نَعِيمٍ ﴿٣٩﴾

40. Never! We have created them of that which they know.

كَلَّا إِنَّا خَلَقْنَاهُمْ مِمَّا يَعْلَمُونَ ﴿٤٠﴾

41. But nay! I swear by the Lord of the easts and of the wests, that We have the power

فَلَا أَقْسَمُ بِرَبِّ الْمَشْرِقِ وَالْمَغْرِبِ إِنَّا لَقَادِرُونَ ﴿٤١﴾

42. To bring in their place others better than they, and We cannot be frustrated in *Our plans*.

عَلَىٰ أَنْ نُبَدِّلَ خَيْرًا مِنْهُمْ ۗ وَمَا نَحْنُ بِمَسْبُوقِينَ ﴿٤٢﴾

43. So leave them alone to indulge in idle talk and play until they meet that day of theirs which they are promised,

فَذَرَهُمْ يَخُوضُوا وَيَلْعَبُوا حَتَّىٰ يُلَاقُوا يَوْمَهُمُ الَّذِي يُوعَدُونَ ﴿٤٣﴾

\*44. The day when they will come forth from their graves hastening, as though they were racing to a target,

يَوْمَ يَخْرُجُونَ مِنَ الْأَجْدَاثِ سِرَاعًا ۗ كَأَنَّهُمْ إِلَىٰ نُصُبٍ يُوفِضُونَ ﴿٤٤﴾

45. *With* their eyes cast down; and disgrace will cover them. Such is the day which they are promised.

خَاشِعَةً أَبْصَارُهُمْ تَرْهُفُهُمْ ذِلَّةٌ ۗ ذَٰلِكَ الْيَوْمُ الَّذِي كَانُوا يُوعَدُونَ ﴿٤٥﴾

\*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**,





## 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.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ﴿١﴾  
 اِنَّا اَرْسَلْنَا نُوحًا اِلٰی قَوْمِهٖ اَنْ اَنْذِرْ قَوْمَكَ مِنْ قَبْلِ اَنْ يَّاتِيَهُمْ عَذَابٌ اَلِیْمٌ ﴿٢﴾  
 قَالَ يٰقَوْمِ اِنِّیْ لَكُمْ نَذِیْرٌ مُّبِیْنٌ ﴿٣﴾  
 اِنۡ اِعْبُدُوْا اللّٰهَ وَاتَّقُوْهُ وَاَطِیْعُوْا نِیَّۃً یَّغْفِرْ لَكُمْ مِّنۡ ذُنُوْبِكُمْ وَاَبُوْخِرْكُمْ اِلٰی اَجَلٍ مُّسَمًّی ۗ اِنَّ اَجَلَ اللّٰهِ اِذَا جَآءَ لَا یُؤَخَّرُ ۗ لَوْ كُنْتُمْ تَعْلَمُوْنَ ﴿٤﴾  
 قَالَ رَبِّ اِنِّیْ دَعَوْتُ قَوْمِیْ لَیْلًا وَّ نَهَارًا ﴿٥﴾  
 فَلَمْ یَزِدْهُمْ دُعَآءِیْ اِلَّا فِرَارًا ﴿٦﴾  
 وَرَیْتُ كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَعَلُوْۤا اَصۡۤاۤیِعَهُمْ فِیۡ اٰذَانِهِمْ وَاسْتَخۡشَوۡۤا شِیۡۤاۤبَهُمْ وَاصۡرَوۡۤا وَاسْتَكۡبَرُوۤا اِسْتِكۡبَارًا ﴿٧﴾  
 ثُمَّ اِنِّیْ دَعَوْتُهُمْ جَهَارًا ﴿٨﴾  
 ثُمَّ اِنِّیْ اَعۡلَنۡتُ لَهُمْ وَاَسۡرَرۡتُ لَهُمْ اِسۡرَارًا ﴿٩﴾  
 فَقُلۡتُ اسْتَغْفِرُوۤا رَبَّکُمْ ۗ اِنَّکُمْ مَّرۡتَبًا کَانَ غَفَّارًا ﴿١٠﴾

- \* 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.

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'ūq‡ and Nasr‡.'

\* 14. 'What is the matter with you **that you do not ascribe dignity to Allāh**.

\* 15. 'And **certainly** He has created you **in stages**.

\* 16. 'Have you not **observed** how Allāh has created seven heavens **tier upon tier**?

\* 18. 'And Allāh has **raised you from the earth like the raising of vegetation**.

\* 19. 'Then will He **return you therein** and bring you forth **in a special way**.

‡ Idols of pagan Arabs.

يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا ﴿١٢﴾

وَيُمْدِدْكُمْ بِأَمْوَالٍ وَأَبْنَاءٍ وَيَجْعَلْ  
لَكُمْ جَنَّاتٍ وَيَجْعَلْ لَكُمْ أَنْهَارًا ﴿١٣﴾

مَا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا ﴿١٤﴾

وَقَدْ خَلَقْنَاكُمْ أَطْوَارًا ﴿١٥﴾

أَلَمْ تَرَؤا كَيْفَ خَلَقَ اللَّهُ سَبْعَ سَمَوَاتٍ  
طِبَاقًا ﴿١٦﴾

وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ  
الشَّمْسَ سِرَاجًا ﴿١٧﴾

وَاللَّهُ أَنْبَتَكُمْ مِنَ الْأَرْضِ نَبَاتًا ﴿١٨﴾

ثُمَّ يُعِيدْكُمْ فِيهَا وَيُخْرِجْكُمْ إِخْرَاجًا ﴿١٩﴾

وَاللَّهُ جَعَلَ لَكُمْ الْأَرْضَ بِسَاطًا ﴿٢٠﴾

لِتَسْلُكُوا مِنْهَا سُبُلًا فِجَاجًا ﴿٢١﴾

قَالَ نُوحٌ رَبِّ إِنَّهُمْ عَصَوْنِي وَاتَّبَعُوا  
مَنْ لَمْ يَزِدْهُمْ مَالَهُ وَوَلَدَهُ إِلَّا خَسَارًا ﴿٢٢﴾

وَمَكَرُوا مَكْرًا كَبِيرًا ﴿٢٣﴾

وَقَالُوا لَا تَذَرُنَّ آلِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا  
وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا ﴿٢٤﴾

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 ۗ فَلَمْ يَجِدْ لَهُم مِّنْ 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 أَفْجَارًا 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 لِلْمُؤْمِنَاتِ ۗ 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'ān 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﴾

وَأَنَّهُ تَعَلَّى جَدُّ رَبِّنَا مَا اتَّخَذَ صَاحِبَةً وَلَا وَلَدًا ﴿٤﴾

وَأَنَّهُ كَانَ يَفْقُولُ سَفِيهَتَنَا عَلَى اللَّهِ شَطَطًا ﴿٥﴾

وَأَنَّا ظَنَنَّا أَن لَّن نَقُولَ الْإِنسَ وَالْجِنُّ عَلَى اللَّهِ كَذِبًا ﴿٦﴾

وَأَنَّهُ كَانَ رِجَالٌ مِّنَ الْإِنسِ يَعُوذُونَ بِرِجَالٍ مِّنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا ﴿٧﴾

وَأَنَّهُمْ ظَنُّوا كَمَا ظَنَنْتُمْ أَن لَّن يَبْعَثَ اللَّهُ أَحَدًا ﴿٨﴾

وَأَنَّا لَمَسْنَا السَّمَاءَ فَوَجَدْنَا مُلَائِكًا حَرَسًا شَدِيدًا وَشُهَبًا ﴿٩﴾

وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقَاعِدَ لِلسَّمْعِ، فَمَنْ يَسْتَمِعِ الْآنَ يَجِدْ لَهُ شِهَابًا رَّصَدًا ﴿١٠﴾

وَأَنَّا لَا تَدْرِي أَيَّ أَرْضٍ أُرِيدُ يَمُنَ فِي الْأَرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا ﴿١١﴾

وَأَنَّا مِنَّا الصَّالِحُونَ وَمِنَّا دُونَ ذَلِكَ، كُنَّا طَرَائِقَ قَدَدًا ﴿١٢﴾

13. 'And we know that we cannot frustrate *the plan of* Allāh in the earth, nor can we escape Him by flight.

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.

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.

16. And as for those who deviate *from the right course*, they are the fuel of Hell.

17. And if they keep to the *right* path, We shall certainly provide them with abundant water to drink,

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.

19. And *all* places of worship belong to Allāh; so call not on any one beside Allāh.

20. And when the Servant of Allāh stands up praying to Him, they crowd upon him, well nigh suffocating him.

R. 2.

21. Say, 'I pray to my Lord only, and I associate no one with Him.'

22. Say, 'I have no power to do you either harm or good.'

23. Say, 'Surely none can protect me against Allāh, nor can I find any place of refuge beside Him.

24. 'My responsibility is only to convey *the revelation* from Allāh, and His Messages.' And for those who disobey Allāh and His

وَأَتَاظِنْتَنَا أَنْ لَنْ نُعْجِزَ اللَّهَ فِي الْأَرْضِ وَ  
لَنْ نُعْجِزَهُ هَرَبًا ﴿١٣﴾

وَأَتَا لَقَا سَمِعْنَا الْهُدَىٰ أَمْنَا بِهِ فَمَنْ  
يُؤْمِنُ بِرَبِّهِ فَلَا يَخَافُ بَخْسًا وَلَا  
رَهَقًا ﴿١٤﴾

وَأَتَا مِمَّا الْمُسْلِمُونَ وَمِمَّا الْقَاسِطُونَ  
فَمَنْ أَسْلَمَ فَأُولَٰئِكَ تَحَرَّوْا رَشَدًا ﴿١٥﴾

وَأَمَّا الْقَاسِطُونَ فَكَانُوا لِجَهَنَّمَ  
حَطَبًا ﴿١٦﴾

وَأَنْ لَّوِ اسْتَقَامُوا عَلَى الطَّرِيقَةِ  
لَأَسْقِينَهُمْ مَاءً غَدَقًا ﴿١٧﴾

لِنَفْتِنَهُمْ فِيهِ ۚ وَمَنْ يُعْرِضْ عَنْ ذِكْرِ  
رَبِّهِ يَسْلُكْهُ عَذَابًا صَعَدًا ﴿١٨﴾

وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ  
أَحَدًا ﴿١٩﴾

وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ  
بِغٍ كَادُوا يَكُونُونَ عَلَيْهِ لِبَدًا ﴿٢٠﴾

قُلْ إِنَّمَا أَدْعُوا رَبِّي وَلَا أُشْرِكُ بِهِ  
أَحَدًا ﴿٢١﴾

قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا ﴿٢٢﴾

قُلْ إِنِّي لَنْ يُجِيرَنِي مِنَ اللَّهِ أَحَدٌ وَلَنْ  
أَجِدَ مِنْ دُونِهِ مُلْتَحَدًا ﴿٢٣﴾

إِلَّا بِلَاغٍ مِنَ اللَّهِ وَرِسَالَاتِهِ ۚ وَمَنْ يَخْصِ  
اللَّهُ وَرَسُولَهُ فَإِنَّ لَهُ تَارِجَهُم خَالِدِينَ





15. On the day when the earth and the mountains shall quake, and the mountains will become like crumbling sandhills.

16. Verily, We have sent to you a Messenger, who is a witness over you, even as We sent a Messenger to Pharaoh.

17. But Pharaoh disobeyed the Messenger, so We seized him with a terrible seizing.

\*18. How will you then, if you disbelieve, guard yourselves against a day which will turn children grey-headed?

19. *On that day* the heaven will be rent asunder *and* His promise will be fulfilled.

20. This, surely, is a reminder. So let him, who will, take a way unto his Lord.

R. 2.

21. Surely, thy Lord knows that thou standest up *praying* for nearly two-thirds of the night, and *sometimes* half or a third thereof, and also a party of those who are with thee. And Allāh determines the measure of the night and the day. He knows that you cannot keep its *measure*, so He has turned to you in mercy. Recite, then, as much of the Qur'ān as is easy *for you*. He knows that there will be some among you who may be sick and others who may travel in the land seeking Allāh's bounty, and others who may fight in the cause of Allāh. So recite of it that which is easy *for you*, and observe Prayer, and pay the Zakāt, and lend to Allāh a goodly loan. And whatever good you send on before you for your souls, you will find it with Allāh. It *will be* better and greater in reward. And seek forgiveness of Allāh. Surely, Allāh is Most For-giving, Merciful.

\* 18. How will you then, if you disbelieve, guard yourselves against a day which will **turn the children's hair grey**.

يَوْمَ تَزْجُفُ الْأَرْضُ وَالْجِبَالُ وَكَانَتِ  
الْجِبَالُ كَثِيبًا مَّهِيلاً ﴿١٥﴾

إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَاهِدًا عَلَيْكُمْ  
كَمَا أَرْسَلْنَا إِلَى فِرْعَوْنَ رَسُولًا ﴿١٦﴾

فَعَصَى فِرْعَوْنُ الرَّسُولَ فَأَخَذْنَاهُ  
أَخْذًا أَرِيلاً ﴿١٧﴾

فَكَيْفَ تَتَّقُونَ إِنْ كَفَرْتُمْ يَوْمًا  
يَجْعَلُ الْوِلْدَانَ شِيبًا ﴿١٨﴾

وَالسَّمَاءِ مُنْفَطِرٌ بِهِ كَانَ وَعْدُهُ  
مَفْعُولًا ﴿١٩﴾

إِنَّ هَذِهِ تَذْكِرَةٌ فَمَنْ شَاءَ اتَّخَذَ إِلَى  
رَبِّهِ سَبِيلًا ﴿٢٠﴾

إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَى مِنْ ثُلُثِي  
الَّيْلِ وَنِصْفَهُ وَثُلُثَهُ وَطَائِفَةٌ مِنْ  
الَّذِينَ مَعَكَ وَاللَّهُ يُقَدِّرُ اللَّيْلَ وَ  
النَّهَارَ عَلَيْهِ أَنْ لَنْ تُحْصِيَهُ فَتَابَ  
عَلَيْكُمْ فَاقْرَأُوا مَا تيسَّرَ مِنَ الْقُرْآنِ  
عَلِمَ أَنْ سَيَكُونُ مِنْكُمْ مَرْضَىٰ وَ  
أَخْرُونَ يَضْرِبُونَ فِي الْأَرْضِ يَبْتَغُونَ  
مِنْ فَضْلِ اللَّهِ وَالْآخْرُونَ يُقَاتِلُونَ فِي  
سَبِيلِ اللَّهِ فَاقْرَأُوا مَا تيسَّرَ مِنْهُ  
وَآتُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاقْرَأُوا  
اللَّهُ قَرِضًا حَسَنًا وَ مَا تُقَدِّمُوا  
لَا تُفْسِدُمْ مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ هُوَ  
خَيْرٌ وَأَعْظَمُ أَجْرًا وَاسْتَغْفِرُوا لِلَّهِ مَا تَرَاءَ  
اللَّهُ غَفُورٌ رَحِيمٌ ﴿٢١﴾





### AL-MUDDATHTHIR

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful. بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ﴿١﴾
2. O thou that has wrapped *thyself* with *thy mantle*! يَا اَيُّهَا الْمُدَّثِّرُ ﴿٢﴾
3. Arise and warn. قُمْ فَاَنْذِرْ ﴿٣﴾
- \* 4. And thy Lord do thou magnify. وَرَبِّكَ فَكَبِّرْ ﴿٤﴾
- \* 5. And thy heart do thou purify, وَثِيَابَكَ فَطَهِّرْ ﴿٥﴾
6. And uncleanliness do thou shun, وَالرُّجْزَ فَاهْجُرْ ﴿٦﴾
7. And bestow not favours seeking to get more *in return*, وَلَا تَمُنْ تَسْتَكْبِرُ ﴿٧﴾
8. And for the sake of thy Lord do thou endure patiently. وَلِرَبِّكَ فَاصْبِرْ ﴿٨﴾
9. And when the trumpet is sounded, فَاِذَا نُفِثَ فِي السَّافِرِ ﴿٩﴾
10. That day will be a distressful day. فَذٰلِكَ يَوْمٌ مَّيْذَنٌ يَّوْمٌ حَسِيْرٌ ﴿١٠﴾
11. For the disbelievers it will be anything but easy. عَلٰى الْكٰفِرِيْنَ غَيْرُ يَسِيْرٍ ﴿١١﴾
12. Leave Me to deal with him whom I created alone, ذَرْنِيْ وَمَنْ خَلَقْتُ وَحِيْدًا ﴿١٢﴾
13. And *then* I gave him abundant wealth, وَجَعَلْتُ لَهٗ مَالًا مَّمْدُوْدًا ﴿١٣﴾
14. And sons, abiding in *his* presence, وَبَنِيْنَ شُهُوْدًا ﴿١٤﴾
15. And I prepared for him all necessary things. وَمَهْدٰتٌ لَّهٗ تَمْهِيْدًا ﴿١٥﴾
16. Yet he desires that I should give *him* more. ثُمَّ يَطْمَعُ اَنْ اَرْزِقَهُ ﴿١٦﴾
17. Certainly not! for he has been hostile to Our Signs. كَلٰٓءَ اِنَّهٗ كَانَ لَا يَتَنَا عَلَيْنٰٓءًا ﴿١٧﴾

\* 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.



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,

34. And by the night when it retreats,

35. And by the dawn when it shines forth,

36. Verily, it is one of the greatest calamities.

37. A warning to man,

38. To him among you who wishes to advance or hang back.

39. Every soul is pledged for what it has earned;

40. Except those on the right hand.

41. They will be in Gardens asking one another

42. Concerning the guilty ones.

\*43. 'What has brought you into the Fire of Hell?'

44. They will say, 'We were not of those who offered Prayers,

45. 'Nor did we feed the poor.

46. 'And we indulged in objectionable talk with those who indulge therein.

47. 'And we used to deny the Day of Judgment,

48. 'Until death overtook us.'

49. So the intercession of intercessors will not avail them.

50. Now what is the matter with them that they are turning away from the exhortation,

يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ وَمَا هِيَ إِلَّا  
ذِكْرَىٰ لِلْبَشَرِ ﴿٣٣﴾

كَلَّا وَالْقَمَرِ ﴿٣٣﴾

وَاللَّيْلِ إِذَا أَدْبَرَ ﴿٣٣﴾

وَالصُّبْحِ إِذَا أَسْفَرَ ﴿٣٥﴾

إِنَّهَا لَأَحَدَى الْكُبَرِ ﴿٣٦﴾

نَذِيرًا لِلْبَشَرِ ﴿٣٧﴾

لِمَنْ شَاءَ مِنْكُمْ أَنْ يَتَقَدَّمَ أَوْ يَتَأَخَّرَ ﴿٣٨﴾

كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهينَةٌ ﴿٣٩﴾

إِلَّا أَصْحَابَ الْيَمِينِ ﴿٤٠﴾

فِي جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ﴿٤١﴾

عَنِ الْمُجْرِمِينَ ﴿٤٢﴾

مَا سَأَلَكُمْ فِي سَقَرٍ ﴿٤٣﴾

قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ ﴿٤٤﴾

وَلَمْ نَكُ نَطْعِمُ الْمِسْكِينَ ﴿٤٥﴾

وَكُنَّا نَخُوضُ مَعَ الْخَائِضِينَ ﴿٤٦﴾

وَكُنَّا نَكْذِبُ بِيَوْمِ الدِّينِ ﴿٤٧﴾

حَتَّىٰ آتَانَا الْيَقِينَ ﴿٤٨﴾

فَمَا تَنْفَعُهُمْ شَفَاعَةُ الشَّافِعِينَ ﴿٤٩﴾

فَمَا لَهُمْ عَنِ التَّذْكَرَةِ مُعْرِضِينَ ﴿٥٠﴾

\*43. 'What has brought you into 'Saqar'?

51. As if they were frightened asses

كَانَتْهُمْ حُمُرٌ مُسْتَنْفِرَةٌ ﴿٥١﴾

52. Fleeing from a lion?

فَرَّتْ مِنْ قَسْوَرَةٍ ﴿٥٢﴾

53. Nay, every man among them desires to have open sheets of revelation given to him.

بَلْ يَرِيدُ كُلُّ امْرِئٍ مِنْهُمْ أَنْ يُؤْتَى  
صُحُفًا مُنشَرَةً ﴿٥٣﴾

54. Never! verily they fear not the Hereafter.

كَلَّا بَلْ لَا يَخَافُونَ الْآخِرَةَ ﴿٥٤﴾

55. Never! verily this is an exhortation.

كَلَّا إِنَّهُ تَذَكُّرَةٌ ﴿٥٥﴾

56. Let him, then, who will, remember it.

فَمَنْ شَاءَ ذَكَّرَهُ ﴿٥٦﴾

57. And they will not remember unless Allāh so please. He *alone* is worthy to be feared and He *alone* is worthy to forgive.

وَمَا يَذْكُرُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ هُوَ  
الَّذِي يَهْدِي الْقَوْمَ التَّائِبِينَ ﴿٥٧﴾  
أَهْلُ التَّقْوَى وَأَهْلُ الْمَغْفِرَةِ ﴿٥٨﴾



18. Surely upon Us *rests* its collection and its recital.

إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ ﴿١٨﴾

19. So when We recite it, then follow thou its recital.

فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ ﴿١٩﴾

20. Then upon Us *rests* the expounding thereof.

ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ ﴿٢٠﴾

\*21. Nay, but you love the present life;

كَلَّا بَلْ تُحِبُّونَ الْعَاثِلَةَ ﴿٢١﴾

\*22. And you neglect the Hereafter.

وَتَذَرُونَ الْآخِرَةَ ﴿٢٢﴾

23. Some faces on that day will be bright,

وُجُوهٌ يَبُورُ مِثْرًا نَّاصِرَةٌ ﴿٢٣﴾

24. Looking *eagerly* towards their Lord;

إِلَىٰ رَبِّهَا نَاظِرَةٌ ﴿٢٤﴾

25. And some faces on that day will be dismal,

وُجُوهٌ يَبُورُ مِثْرًا بَاسِرَةٌ ﴿٢٥﴾

26. Thinking that a back-breaking calamity is about to befall them.

تَظُنُّونَ أَنَّ يَحْفَلُ بِهَا فَاقْرَءَةٌ ﴿٢٦﴾

27. Aye! when *the soul of the dying man* comes up to the throat,

كَلَّا إِذَا بَلَغَتِ الشَّرَافَةَ ﴿٢٧﴾

28. And it is said, 'Who is the wizard to save him?'

وَقِيلَ مَنْ رَاقٍ ﴿٢٨﴾

29. And he is sure that it is the *hour of parting*;

وَوَظَنَّ أَنَّهُ الْفِرَاقُ ﴿٢٩﴾

30. And one shank rubs against another shank *in agony*;

وَاتْتَفَتَتِ السَّاقُ بِالسَّاقِ ﴿٣٠﴾

31. Unto thy Lord that day will be the driving.

إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمَسَاقُ ﴿٣١﴾

R. 2.

32. For he neither accepted *the truth*, nor offered Prayers;

فَلَا صَدَّقَ وَلَا صَلَّى ﴿٣٢﴾

33. But he rejected *the truth* and turned his back;

وَلَكِن كَذَّبَ وَتَوَلَّى ﴿٣٣﴾

34. Then he went to his kinsfolk, strutting along.

ثُمَّ دَهَبَ إِلَىٰ أَهْلِهِ يَمْتَمِطٌ ﴿٣٤﴾

35. 'Woe unto thee! and woe again!

أَوَّلَىٰ لَكَ فَأَوَّلَىٰ ﴿٣٥﴾

36. 'Then woe unto thee! and woe again!'

ثُمَّ أَوَّلَىٰ لَكَ فَأَوَّلَىٰ ﴿٣٦﴾

\*37. Does man think that he is to be left to *himself* uncontrolled?

أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى ﴿٣٧﴾

\*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**?

38. Was he not a drop of fluid, emitted forth?

أَلَمْ يَكُ نُطْفَةً مِّن مَّيِّ 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 الزَّوْجَيْنِ الذَّكَرَ وَ  
الْأُنثَىٰ ۗ ﴿٤٠﴾

41. Has not such a One the power to raise the dead to life?

أَلَيْسَ ذَلِكَ بِقْدِرٍ عَلَىٰ أَن يُحْيِيَ  
الْمَوْتَىٰ ۗ ﴿٤١﴾



## AL-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.

يَسْمُوهُ الرَّحْمَنُ الرَّحِيمُ ۝  
 هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ  
 لَمْ يَكُن شَيْئًا مَّذْكُورًا ۝  
 إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُّطْفَةٍ  
 أَمْشَاجٍ ۖ نَّبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا  
 بَصِيرًا ۝  
 إِنَّا هَدَيْنَاهُ السَّبِيلَ ۖ إِنَّمَا شَاكَرًا وَرَافًا  
 كَفُورًا ۝  
 إِنَّمَا أَعْتَدْنَا لِلْكَافِرِينَ سَلَاسِلًا وَأَغْلَالًا  
 وَسَعِيرًا ۝  
 إِنَّ الْآبْرَارَ يَشْرَبُونَ مِنْ كَأْسٍ كَانَ  
 مِرَاجُهَا كَافُورًا ۝  
 عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا  
 تَفْجِيرًا ۝  
 يُؤْفُونَ بِاللَّذَرِ ۖ وَيَخَافُونَ يَوْمًا كَانَ  
 شَرُّهُ مُسْتَطِيرًا ۝  
 وَيُطْعَمُونَ الطَّعَامَ عَلَى حُبِّهِ مَشْكُونًا  
 وَبَيِّنَاتٍ وَأَسِيرًا ۝  
 إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ  
 مِنْكُمْ جَزَاءً وَلَا شُكُورًا ۝  
 إِنَّمَا نَخَافُ مِنْ رَبِّنَا يَوْمًا عَبُوسًا  
 قَمْطَرِيرًا ۝  
 فَوَقَّهْمُ اللَّهُ شَرَّ ذَلِكَ الْيَوْمِ ۖ  
 لَقَهُمْ نَصْرَةٌ وَسُرُورًا ۝

\* 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 Salsabīl.

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﴾

مُتَّكِئِينَ فِيهَا عَلَى الْأَرَائِكِ لَا يَرَوْنَ فِيهَا شَمْسًا وَلَا زَمْهَرِيرًا ﴿١٤﴾

وَدَانِيَةً عَلَيْهِمْ ظِلُّهَا وَذُلِّلَتْ قُطُوفُهَا تَذْلِيلًا ﴿١٥﴾

وَيُطَافُ عَلَيْهِمْ بِانْبِيَاءٍ مِّنْ فَضَّةٍ وَأَكْوَابٍ كَانَتْ قَوَارِيرًا ﴿١٦﴾

قَوَارِيرًا مِّنْ فَضَّةٍ قَدَرُوهَا تَقْدِيرًا ﴿١٧﴾

وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَنْجَبِيلًا ﴿١٨﴾

عَيْنًا فِيهَا تُسَمَّى سَلْسَبِيلًا ﴿١٩﴾

وَيَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ ﴿٢٠﴾ إِذَا رَأَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَّنثُورًا ﴿٢١﴾

وَإِذَا رَأَيْتَ نَمَّ رَأَيْتَ نَجِيمًا وَمُلْكًا كَبِيرًا ﴿٢٢﴾

عَلَيْهِمْ ثِيَابٌ سُنْدُسٌ خُضْرٌ وَرِاشْتُرُقٌ وَحُلُوفٌ أَسَاوِرٌ مِّنْ فَضَّةٍ وَسَقَاهُمْ رَبُّهُمْ شَرَابًا طَهُورًا ﴿٢٣﴾

إِنَّ هَذَا كَانَ لَكُمْ جَزَاءً وَكَانَ سَعْيَكُمْ مَشْكُورًا ﴿٢٤﴾

إِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ الْقُرْآنَ تَنْزِيلًا ﴿٢٥﴾

فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا يُطِعْ مِنْهُمْ آثِمًا أَوْ كَفُورًا ﴿٢٦﴾

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





## AL-MURSALĀT

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
- \* 2. By *the angels* who are sent forth with goodness,
- \* 3. *And* then they push on with a forceful pushing,
- \* 4. And by *the forces* that spread *the truth*, a good spreading,
- \* 5. *And* then they distinguish fully *between good and evil*.
- \* 6. Then they carry the exhortation *far and wide*
- \* 7. To excuse *some* and warn *others*.
8. Verily, that which you are promised must come to pass.
9. So when the stars are made to lose *their* light,
10. And when the heaven is rent asunder,
11. And when the mountains are blown away,
12. And when the Messengers are made to appear at the appointed time—
13. For what day has the time of *these happenings* been appointed?
14. For the Day of Decision.
15. And what should make thee know what the Day of Decision is!—
16. Woe on that day unto those who reject *the truth*!

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ﴿١﴾  
 وَالْمُرْسَلٰتِ عُرْفًا ﴿٢﴾  
 فَالْحَصِيْفٰتِ عَصْفًا ﴿٣﴾  
 وَالتُّشْرِیْمِ نَشْرًا ﴿٤﴾  
 فَالْفَرْقٰتِ فَرَقًا ﴿٥﴾  
 فَالْمُلْقِیْمِیْ ذِكْرًا ﴿٦﴾  
 عَذْرًا اَوْ نَذْرًا ﴿٧﴾  
 اِنَّمَا تُوْعَدُوْنَ لَوَاقِعًا ﴿٨﴾  
 فَاِذَا النُّجُوْمُ طُمَسَتْ ﴿٩﴾  
 وَاِذَا السَّمَاءُ فُرِجَتْ ﴿١٠﴾  
 وَاِذَا الْجِبَالُ نُسِفَتْ ﴿١١﴾  
 وَاِذَا الرُّسُلُ اُقْتَتَتْ ﴿١٢﴾  
 لَآیَّ یَوْمٍ اُجِّلَتْ ﴿١٣﴾  
 لَیُّوْمِ الْفَصْلِ ﴿١٤﴾  
 وَمَا اَذْرٰكَ مَا یَوْمُ الْفَصْلِ ﴿١٥﴾  
 وَاِیُّ یَوْمٍ مِّنْذِ لِمُكْدٍ بِسِیْنٍ ﴿١٦﴾

- \* 2. By those which are sent off gently,
- \* 3. Then gather speed and blow swiftly,
- \* 4. And by those who spread a thorough spreading,
- \* 5. And then they make clear distinctions,
- \* 6. And by those who deliver the Reminder,
- \* 7. Absolving themselves of responsibility or by way of warning,

ا ء ا ق | q | غ gh | ع | ' | ظ | ط | ض | د ﴿711﴾ ص | س | ذ | dh | خ kh | ح | هـ | ث | th | u | i | a

17. Did We not destroy the earlier peoples? أَلَمْ نُهْلِكِ الْأَوَّلِينَ ﴿١٧﴾
18. We will now cause the later ones to follow them. ثُمَّ نُتَبِعُهُمُ الْآخِرِينَ ﴿١٨﴾
19. Thus do We deal with the guilty. كَذَلِكَ نَفْعَلُ بِالْمُجْرِمِينَ ﴿١٩﴾
20. Woe on that day unto those who reject *the truth*! وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٢٠﴾
21. Did We not create you from an insignificant fluid, أَلَمْ نَخْلُقْكُمْ مِنْ مَّاءٍ مَّهِينٍ ﴿٢١﴾
22. And We placed it in a safe place, فَجَعَلْنَاهُ فِي قَرَارٍ مَّكِينٍ ﴿٢٢﴾
23. For a known measure *of time*? إِلَى قَدَرٍ مَّعْلُومٍ ﴿٢٣﴾
24. Thus did We measure, and how excellently do We measure! فَقَدَرْنَا فَنِعْمَ الْقَادِرُونَ ﴿٢٤﴾
25. Woe on that day unto those who reject *the truth*! وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٢٥﴾
26. Have We not made the earth so as to hold أَلَمْ تَجْعَلِ الْأَرْضَ كِفَاتًا ﴿٢٦﴾
27. The living and the dead? أَحْيَاءَ وَأَمْوَاتًا ﴿٢٧﴾
28. And We placed thereon high mountains, and gave you sweet water to drink. وَجَعَلْنَا فِيهَا رَوَاسِيَ شَامِخَاتٍ وَأَسْقَيْنَكُم مَّاءً فَرَاتًا ﴿٢٨﴾
29. Woe on that day unto those who reject *the truth*! وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٢٩﴾
30. 'Now move on towards that which you treated as a lie, إِنظَلِقُوا إِلَى مَا كُنتُمْ بِهِ تُكَذِّبُونَ ﴿٣٠﴾
31. 'Aye, move on towards a shadow which has three sections, إِنظَلِقُوا إِلَى ظِلٍّ ذِي ثَلَاثِ شُعَبٍ ﴿٣١﴾
32. 'Neither affording shade, nor protecting from the flame.' لَا ظِلِيلٍ وَلَا يُغْنِي مِنَ الْهَبِ ﴿٣٢﴾
- \* 33. It throws up sparks like *huge* castles, إِنَّهَا تَرْمِي بِشَرَرٍ كَالْقَصْرِ ﴿٣٣﴾
- \* 34. As if they were camels of dim colour. كَأَنَّهُ جُمَلَتٌ صُفْرًا ﴿٣٤﴾
35. Woe on that day unto those who reject *the truth*! وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٣٥﴾
36. This is a day when they shall not *be able to speak*; هَذَا أَيُّومٌ لَا يَنْطِقُونَ ﴿٣٦﴾

\* 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 يُؤْذَنُ لَهُمْ فَيَعْتَذِرُونَ ﴿٢٤﴾

38. Woe on that day unto those who reject *the truth*!

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٢٨﴾

39. 'This is the Day of Decision; We have gathered you and all the earlier peoples together.

هَذَا يَوْمُ الْقَضِ جَمَعْنَاكُمْ وَالْأَوَّلِينَ ﴿٣١﴾

40. 'If now you have any stratagem, use it against Me.'

فَإِنْ كَانَ لَكُمْ كَيْدٌ فَكِيدُوا ﴿٣٠﴾

41. Woe on that day unto those who reject *the truth*!

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٣١﴾

R. 2.

42. The righteous will be in *the midst of shades and springs*,

إِنَّ الْمُتَّقِينَ فِي ظِلِّ وَعُيُونٍ ﴿٣٢﴾

43. And fruits, such as they will desire.

وَفَوَاكِهَ مِمَّا يَشْتَهُونَ ﴿٣٣﴾

44. 'Eat and drink pleasantly as a reward for what you did.'

كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٣٤﴾

45. Thus surely do We reward those who do good.

إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٣٥﴾

46. Woe on that day unto those who reject *the truth*!

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٣١﴾

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 ﴿٣٤﴾

48. Woe on that day unto those who reject *the truth*!

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٣٨﴾

49. And when it is said unto them, 'Bow down,' they do not bow down.

وَإِذَا قِيلَ لَهُمُ ارْكَعُوا لَا يَزْكُوعُونَ ﴿٣٩﴾

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?

فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ ﴿٥١﴾



## AL-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:

\* 3. About the **news of great import**,\* 12. And We have made the day for the **sake of sustenance**.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ﴿١﴾  
 عَمَّ یَتَسَاءَلُونَ ﴿٢﴾  
 عَنِ النَّبَاِ الْعَظِیْمِ ﴿٣﴾  
 الَّذِیْ هُمْ فِیْهِ مُخْتَلِفُونَ ﴿٤﴾  
 کَلَّا سَیَعْلَمُونَ ﴿٥﴾  
 ثُمَّ کَلَّا سَیَعْلَمُونَ ﴿٦﴾  
 اَلَمْ نَجْعَلِ الْاَرْضَ مَهْدًا ﴿٧﴾  
 وَ الْجِبَالَ اَوْتَادًا ﴿٨﴾  
 وَ خَلَقْنٰکُمْ اَزْوَاجًا ﴿٩﴾  
 وَ جَعَلْنَا نَوْمَکُمْ سُبَاتًا ﴿١٠﴾  
 وَ جَعَلْنَا اللَّیْلَ لِبَاسًا ﴿١١﴾  
 وَ جَعَلْنَا النَّهَارَ مَعَ شَآءًا ﴿١٢﴾  
 وَ بَنٰیْنَا فَوْقَکُمْ سَبْعًا سٰٓدَاتًا ﴿١٣﴾  
 وَ جَعَلْنَا سِرَاجًا وَ هَاجًا ﴿١٤﴾  
 وَ اَنْزَلْنَا مِنَ الْمُعْصِرٰتِ مَآءً مُّجَجًا ﴿١٥﴾  
 لِنُخْرِجَ بِرِیْهِ حَبًّا وَ تَبَاتًا ﴿١٦﴾  
 وَ جَنَّتْ اَلْقَافَآءُ ﴿١٧﴾  
 اِنَّ یَوْمَ الْفَصْلِ كَانَ مِیْقَاتًا ﴿١٨﴾

\* 19. The day when the trumpet will be blown; and you will come in large groups;

20. And the heaven shall be opened and shall become *all* doors;

21. And the mountains shall be made to move and shall become *as if they were* a mirage.

22. Surely Hell lies in ambush,

23. A home for the rebellious,

24. Who will tarry therein for ages.

\* 25. They will taste therein neither sleep nor drink,

\* 26. Save boiling water and a stinking fluid—

\* 27. A meet requital.

28. Verily, they feared not the reckoning,

29. And rejected Our Signs totally.

30. And every thing have We recorded in a Book.

31. 'Taste ye therefore *the punishment*: We will give you no increase except in torment.'

R. 2.

32. Verily, for the righteous is a triumph:

33. Walled gardens and grape-vines,

34. And young maidens of equal age,

35. And overflowing cups.

36. Therein they will hear no idle talk nor lying:

37. A recompense from thy Lord—a gift in proportion *to their works*—

يَوْمَ يُنْفَخُ فِي الصُّورِ فَتَأْتُونَ  
أَفْوَاجًا ۝۱۹

وَفُتِحَتِ السَّمَاءُ فَكَانَتْ أَبْوَابًا ۝۲۰

وَسُيِّرَتِ الْجِبَالُ فَكَانَتْ سَرَابًا ۝۲۱

إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا ۝۲۲

لِلطَّغْيِينِ مَا بَاءًا ۝۲۳

لِيُثْبِتِينَ فِيهَا أَحْقَابًا ۝۲۴

لَا يَذُوقُونَ فِيهَا بَرْدًا وَلَا شَرَابًا ۝۲۵

إِلَّا حَمِيمًا وَغَسَّاقًا ۝۲۶

جَزَاءً وَفَاكًا ۝۲۷

إِنَّهُمْ كَانُوا لَا يَرْجُونَ حِسَابًا ۝۲۸

وَكَذَّبُوا بِآيَاتِنَا كِذَابًا ۝۲۹

وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ كِتَابًا ۝۳۰

فَذُوقُوا فَلَنْ نَزِيدَكُمْ إِلَّا عَذَابًا ۝۳۱

إِنَّ لِلْمُتَّقِينَ مَفَازًا ۝۳۲

حَدَائِقَ وَأَعْنَابًا ۝۳۳

وَكَوَاعِبَ أَتْرَابًا ۝۳۴

وَكَأْسًا دِهَاقًا ۝۳۵

لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِدًّا ۝۳۶

جَزَاءً مِّن رَّبِّكَ عَطَاءً حِسَابًا ۝۳۷

\* 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.

ا ا i u | th ت | h ح | kh خ | dh ذ | s ص | 715 d ض | ط | ظ | ع | gh غ | q ق | ' ء

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.

رَّبِّ 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 اٰذِنَ لَهُ الرَّحْمٰنُ  
وَقَالَ صَوَابًا ﴿٣٩﴾

40. That day is sure to come. So let him, who will, seek recourse unto his Lord.

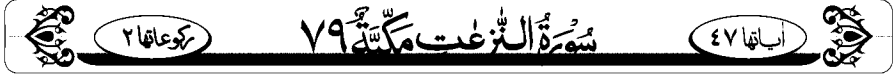
ذٰلِكَ الْيَوْمُ الْحَقُّ ۗ فَمَنْ شَاءَ اتَّخَذْ  
اِلٰى رَبِّهِ مَا يَبْغٰ ﴿٤٠﴾

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 ۙ  
يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدُوْهُ وَيَقُوْلُ  
اَلْكَفْرُ يَلِيْتَنِيْ كُنْتُ تُرَابًا ﴿٤١﴾

\* 38. They will possess no right to address Him.





### AL-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

وَالنّٰزِعٰتِ غَرْقًا ۝۲

وَالنّٰثِثٰتِ نَثِثًا ۝۳

وَالسّٰبِغٰتِ سَبِغًا ۝۴

فَالسّٰبِقٰتِ سَبِقًا ۝۵

فَالْمُدَبِّرٰتِ اَمْرًا ۝۶

یَوْمَ تَرْجُفُ الرَّاجِفَةُ ۝۷

تَتَّبِعُهَا الرَّادِفَةُ ۝۸

قُلُوبٌ یَّوْمَئِذٍ وَاجِفَةٌ ۝۹

اَبْصَارٌ هَاخًا شِعَّةٌ ۝۱۰

یَقُولُوْنَ ءَاِنَّا لَمَرْدُودُوْنَ فِی الْحَاكِرَةِ ۝۱۱

ءَاِذَا كُنَّا عِظَامًا تَّخِرَةً ۝۱۲

قَالُوْا تِلْكَ اِذَا كَرَّخَا سِرَّةٌ ۝۱۳

فَاِنَّمَا هِیَ زَجْرَةٌ وَّاحِدَةٌ ۝۱۴

فَاِذَا هُمْ بِالسَّاهِرَةِ ۝۱۵

هَلْ اَتٰكَ حَبِیْثُ مُوسٰی ۝۱۶

- \* 2. By those who move submerged and drag and pull with the purpose of sinking,
- \* 3. And by those who move swiftly across countries,
- \* 4. And by those who swiftly travel long distances over the surface of oceans,
- \* 5. And by those who vie with each other for supremacy,
- \* 6. And by those who plan and execute their task well,

17. When his Lord called him in the holy Valley of Tuwā, saying,

إِذْ نَادَاهُ رَبُّهُ بِالْوَادِ الْمُقَدَّسِ  
طُوًى ۝۱۷

18. "Go thou to Pharaoh; he has rebelled.

إِذْ هَبَّ إِلَى فِرْعَوْنَ إِنَّهُ طَغَى ۝۱۸

19. "And say to him, 'Wouldst thou like to be purified?

فَقُلْ هَلْ لَكَ إِلَى أَنْ تَزْحَىٰ ۝۱۹

20. 'And I will guide thee to thy Lord so that thou mayest fear Him.'"

وَأَهْدِيكَ إِلَىٰ رَبِّكَ فَتَخْشَىٰ ۝۲۰

21. So he showed him the great Sign,

فَأَرَاهُ الْآيَةَ الْكُبْرَىٰ ۝۲۱

22. But he rejected him and disobeyed.

فَكَذَّبَ وَعَصَىٰ ۝۲۲

23. Then he turned away from Moses, striving against him.

ثُمَّ أَدْبَرَ يَسْعَىٰ ۝۲۳

24. And he gathered his people and proclaimed,

وَحَشَرَ فَنَادَىٰ ۝۲۴

25. Saying, 'I am your Lord, the most high.'

فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَىٰ ۝۲۵

26. So Allāh seized him for the punishment of the Hereafter and the present world.

فَأَخَذَهُ اللَّهُ نَكَالَ الْآخِرَةِ وَالْأُولَىٰ ۝۲۶

27. Therein surely is a lesson for him who fears.

إِنَّ فِي ذَٰلِكَ لَعِبْرَةً لِّمَنْ يَخْشَىٰ ۝۲۷

R. 2.

28. Are you harder to create or the heaven that He has built?

ءَأَنْتُمْ أَشَدُّ خَلْقًا أَمِ السَّمَاءُ بَنِيهَا ۝۲۸

29. He has raised the height thereof and made it perfect.

رَفَعَ سَمَكَهَا فَسَوَّيْنَهَا ۝۲۹

30. And He has made its night dark, and has brought forth the morn thereof;

وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَاهَا ۝۳۰

31. And the earth, along with it, He spread forth.

وَالْأَرْضَ بَعْدَ ذَٰلِكَ دَخَلَهَا ۝۳۱

32. He produced therefrom its water and its pasture,

أَخْرَجَ مِنْهَا مَاءَهَا وَمَرْعَاهَا ۝۳۲

33. And the mountains, He made them firm.

وَالجِبَالَ أَرْسَبَهَا ۝۳۳

34. All this is a provision for you and for your cattle.

مَتَاعًا لَّكُمْ وَلِإِنْعَامِكُمْ ۝۳۴

35. But when the great disaster comes,

فَإِذَا جَاءَتِ الطَّامَةُ الْكُبْرَىٰ ۝۳۵

36. The day when man will call to mind *all* that he strove for,

يَوْمَ يَنْذَعُ الرَّاسَانُ مَا سَعَىٰ ﴿٣٦﴾

37. And Hell will be made manifest to him who sees.

وَبُرِّزَتِ الْجَحِيمُ لِمَن يَرَىٰ ﴿٣٧﴾

38. Then, as for him who rebels,

فَأَمَّا مَنْ طَغَىٰ ﴿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 وَ نَهَىٰ  
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  
مُرْسِلُهَا ﴿٤٣﴾

44. But what hast thou to do with the mentioning thereof?

فِيمَ أَنْتَ مِنْ ذِكْرِهَا ﴿٤٤﴾

45. The ultimate knowledge of it *rests* with thy Lord.

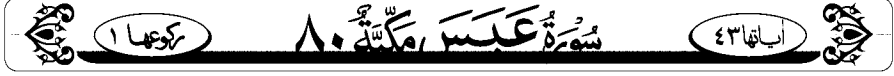
إِلَىٰ رَبِّكَ مُنْتَهَىٰهَا ﴿٤٥﴾

46. Thou art only a Warner unto him who fears it.

إِنَّمَا أَنْتَ مُنذِرٌ مَّن يَخْشَىٰهَا ﴿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  
عِشِيَّةً أَوْ صُحُبًا ﴿٤٧﴾



## ‘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 وَتَوَلّٰی ۝۲

اَنْ جَاءَهُ الْاَعْمٰی ۝۳

وَمَا یُذْرِیْكَ لَعَلَّهٗ یَزَّهِّیْ ۝۴

اَوْ یَذَّكَّرُ فَتَنْفَعَهُ الذِّكْرٰی ۝۵

اَمْ اَنْ مِّنْ اَسْتَعْثٰی ۝۶

فَاَنْتَ لَهٗ تَصَدِّی ۝۷

وَمَا عَلَیْكَ اَلَّا یَزَّهِّیْ ۝۸

وَاَمْ اَنْ مِّنْ جَاءٍ كَ یَسْعٰی ۝۹

وَهُوَ یَخْشٰی ۝۱۰

فَاَنْتَ عَنْهُ تَكْفٰی ۝۱۱

كَلَّا اِنَّهَا تَذْكِرَةٌ ۝۱۲

فَمَنْ شَاءَ ذَكَّرْهُ ۝۱۳

فِیْ صُحُفٍ مُّكْرَمَةٍ ۝۱۴

مَرْفُوعَةٍ مُّطَهَّرَةٍ ۝۱۵

بِاَیْدِیْ سَفَرَةٍ ۝۱۶

كِرٰوٍۭیۡ بَرَدَةٍ ۝۱۷

قَتَلَ الْاِنْسَانَ مَا اَكْفَرَهُ ۝۱۸

مِنْ اَبٰی شَیْءٍ خَلَقَهُ ۝۱۹

مِنْ نُّطْفَةٍ خَلَقَهُ فَقَدَّرَهُ ۝۲۰

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,

وَءَعْبَابًا ۝٢٩ وَقَضْبًا ۝٣٠

30. And the olive and the date-palm.

وَزَيْتُونًا ۝٣١ وَتَخْلًا ۝٣٢

31. And walled gardens thickly planted,

وَحَدَائِقَ غُلْبًا ۝٣٣

32. And fruits and herbage,

وَفَاكِهَةً ۝٣٤ وَأَبًّا ۝٣٥

33. Provision for you and your cattle.

مَتَاعًا لَّكُمْ ۝٣٦ وَلَا تَعْمَلُكُمْ ۝٣٧

34. But when the deafening shout comes,

فَإِذَا جَاءَتِ الصَّاعَةُ ۝٣٨

35. On the day when a man flees from his brother,

يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ ۝٣٩

36. And *from* his mother and his father,

وَأُمِّهِ ۝٤٠ وَأَبِيهِ ۝٤١

37. And *from* his wife and his sons,

وَصَا حَبِيبَتِهِ ۝٤٢ وَبَنِيهِ ۝٤٣

38. Every man among them that day will have concern enough to make him indifferent *to others*.

لِكُلِّ امْرِئٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ ۝٤٤

39. On that day some faces will be bright,

وَجُوهٌ يَوْمَئِذٍ مُّسْفِرَةٌ ۝٤٥

40. Laughing, joyous!

صَا حِكَّةٌ مُّسْتَبْشِرَةٌ ۝٤٦

41. And some faces, on that day, will have dust upon them,

وَوُجُوهٌ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ ۝٤٧

42. Darkness will cover them.

تَرَهَقَهَا ۝٤٨ قَتْرَةٌ ۝٤٩

43. Those are the ones that disbelieved *and* were wicked.

۝٥٠ أُولَئِكَ هُمُ الْكٰفِرَةُ الْفٰجِرَةُ ۝٥١



## AL-TAKWĪR

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
2. When the sun is wrapped up,
3. And when the stars are obscured,
4. And when the mountains are made to move,
5. And when the she-camels, ten-month pregnant, are abandoned,
6. And when the beasts are gathered together,
7. And when the seas are made to flow forth *one into the other*,
8. And when people are brought together,
9. And when the girl-child buried alive is questioned about,
10. 'For what crime was she killed?'
11. And when books are spread abroad.
12. And when the heaven is laid bare,
13. And when the Fire is caused to blaze up,
14. And when the Garden is brought nigh,
15. Then every soul will know what it has brought forward.
16. Nay! I call to witness the planets that recede,
17. Go ahead *and then* hide.
18. And *I call to witness* the night as it passes away,
19. And the dawn as it begins to breathe,
20. That this is surely the *revealed* word of a noble Messenger,

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۝  
 اِذَا الشَّمْسُ كُوِّرَتْ ۝  
 وَاِذَا النُّجُوْمُ اِنْكَدَرَتْ ۝  
 وَاِذَا الْجِبَالُ سُيِّرَتْ ۝  
 وَاِذَا الْعِشَارُ عُطِّلَتْ ۝  
 وَاِذَا الْوُحُوْشُ حُوْشِرَتْ ۝  
 وَاِذَا الْبِحَارُ رُجِّجَتْ ۝  
 وَاِذَا الْبُغُوْمُ كُوِّرَتْ ۝  
 وَاِذَا الْمَوْءِذَةُ سُئِلَتْ ۝  
 بِاَيِّ ذَنْبٍ قُتِلَتْ ۝  
 وَاِذَا الصُّحُفُ نُشِرَتْ ۝  
 وَاِذَا السَّمَاءُ كُشِطَتْ ۝  
 وَاِذَا الْجَحِيْمُ سُجِّرَتْ ۝  
 وَاِذَا الْجَنَّةُ اُزْلِقَتْ ۝  
 عَلِمَتْ نَفْسٌ مَّا اٰخَصَّرَتْ ۝  
 فَلَا اُقْسَمُ بِالْخَنَّاسِ ۝  
 الَّذِي يَدْعُوْا الْكُنٰسَ ۝  
 وَاللَّيْلَ اِذَا عَشَعَسَ ۝  
 وَالصُّبْحَ اِذَا تَنَفَّسَ ۝  
 اِنَّهٗ لَقَوْلُ رَسُوْلٍ كَرِيْمٍ ۝

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 ﴿١١﴾

مُطَاعٍ ثَمَّ أَمِينٍ ﴿١٢﴾

وَمَا صَاحِبُكُمْ بِمَجْنُونٍ ﴿١٣﴾

وَلَقَدْ رَآهُ بِالْأُفُقِ الْمُبِينِ ﴿١٤﴾

وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ ﴿١٥﴾

وَمَا هُوَ بِقَوْلِ شَيْطَانٍ رَجِيمٍ ﴿١٦﴾

فَأَيْنَ تَذْهَبُونَ ﴿١٧﴾

إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿١٨﴾

لِمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ ﴿١٩﴾

وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٢٠﴾



رُكُوعًا ١

سُورَةُ الْاِنْشَادِ مَكِّيَّةٌ ٨٢

آيَاتُهَا 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 الْكَوَاكِبُ انْتَثَرَتْ ﴿٣﴾

وَإِذَا الْبِحَارُ فُجِّرَتْ ﴿٤﴾

وَإِذَا الْقُبُورُ بُعْثِرَتْ ﴿٥﴾

عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ وَأَخَّرَتْ ﴿٦﴾

يَا أَيُّهَا الْإِنْسَانُ مَا غَرَّبَكَ بِرَبِّكَ الْكَرِيمِ ﴿٧﴾







### AL-TAṬFĪF

(Revealed before Hijrah)

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝۱

2. Woe unto those who give short measure;

وَيْلٌ لِّلْمُطَفِّفِينَ ۝۲

3. Those who, when they take by measure from other people, take it full;

الَّذِينَ إِذَا أَكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ ۝۳

4. But when they give by measure to others or weigh to them, they give *them* less.

وَإِذَا كَالُوا لَهُمْ أَوْ وَزَنُوا لَهُمْ يُخْسِرُونَ ۝۴

5. Do not such *people* know that they will be raised again

أَلَا يَظُنُّ أُولَٰئِكَ أَنَّهُمْ مَبْعُوثُونَ ۝۵

6. Unto a terrible day,

لِيَوْمٍ عَظِيمٍ ۝۶

7. The day when mankind will stand before the Lord of the worlds?

يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ ۝۷

8. Nay! the record of the wicked is in Sijjīn.

كَلَّا إِنَّ كِتَابَ الْفَجَّارِ لَفِي سِجِّينٍ ۝۸

9. And what should make thee know what Sijjīn is?

وَمَا أَدْرَاكَ مَا سِجِّينٌ ۝۹

10. *It is* a Book written *comprehensively*.

كِتَابٌ مَّرْقُومٌ ۝۱۰

11. Woe, on that day, unto those who reject,

وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِينَ ۝۱۱

12. Who deny the Day of Judgment.

الَّذِينَ يَكْفُرُونَ بِيَوْمِ الدِّينِ ۝۱۲

13. And none denies it save every sinful transgressor,

وَمَا يُكَذِّبُ بِهِ إِلَّا كُلُّ مُعْتَدٍ أَثِيمٍ ۝۱۳

14. *Who*, when Our Signs are recited unto him, says: 'Fables of the ancients!'

إِذَا تُتْلَىٰ عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ ۝۱۴

15. Nay, but that which they have earned has rusted their hearts.

كَلَّا بَلْ عَزَّ رَانَ عَلَىٰ قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ ۝۱۵

16. Nay, they will surely be debarred from *seeing* their Lord on that day.

كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَّمْ حُجُّوا ۝۱۶

17. Then, verily, they will burn in Hell,

ثُمَّ إِنَّهُمْ لَصَالُوا الْجَحِيمِ ۝۱۷

18. Then it will be said *to them*,  
‘This is what you used to reject.’

ثُمَّ يُقَالُ هَذَا الَّذِي كُنْتُمْ بِهِ  
تُكذِّبُونَ ﴿١٨﴾

19. Nay! but the record of the  
virtuous is surely in ‘Illīyyīn.

كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَفِي  
عِلِّيِّينَ ﴿١٩﴾

20. And what should make thee  
know what ‘Illīyyūn is?

وَمَا آذَانُكَ مَا عِلِّيُّونَ ﴿٢٠﴾

21. *It is* a Book written *comprehen-*  
*sively*.

كِتَابٌ مَرْقُومٌ ﴿٢١﴾

22. The chosen ones *of God* will  
witness it.

يَشْهَدُهُ الْمُقَرَّبُونَ ﴿٢٢﴾

23. Surely the virtuous *will be* in  
bliss,

إِنَّ الْأَبْرَارَ 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 ؕ وَفِي ذَلِكَ فَلَيْتَنَا فِيسِ  
الْمُتَنَافِسُونَ ﴿٢٧﴾

28. And it will be tempered with *the*  
*water of* Tasnīm,

وَمِرْآةٍ 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  
آمَنُوا يَضْحَكُونَ ﴿٣٠﴾

31. And when they passed by them,  
they winked at one another.

وَإِذَا مَرُّوا بِهِمْ يَتَغَامَزُونَ ﴿٣١﴾

32. And when they returned to their  
families they returned exulting;

وَإِذَا انْقَلَبُوا إِلَىٰ آهْلِهِمْ انْقَلَبُوا  
فَكِهِينَ ﴿٣٢﴾

33. And when they saw them they  
said, ‘These indeed are the lost ones!’

وَإِذَا رَأَوْهُمْ قَالُوا إِنَّ هَٰؤُلَاءِ لَضَالُونَ ﴿٣٣﴾

34. But they were not sent as keep-  
ers over them.

وَمَا أُرْسِلُوا عَلَيْهِمْ حَٰفِظِينَ ﴿٣٤﴾

35. This day, therefore, it is the  
believers who will laugh at the  
disbelievers,

فَالْيَوْمَ الَّذِينَ آمَنُوا مِنَ الْكُفَّارِ  
يَضْحَكُونَ ﴿٣٥﴾

36. Seated on couches, gazing.

عَلَى الْأَرَائِكِ يَنْظُرُونَ ۞

37. Are *not* the disbelievers *duly* paid for what they did?

أَلَمْ يَجِبْ لَهُمْ مِمَّا كَانُوا يَعْمَلُونَ ۞



كُوْنَمَا ١

سُورَةُ الْأِنْشِقَاقِ مَكِّيَّةٌ ٨٤

أَيَاتُهَا ٢٦



### AL-INSHIQĀQ

(Revealed before Hijrah)

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۞

2. When the heaven bursts asunder,

إِذَا السَّمَاءُ انشَقَّتْ ۞

3. And gives ear to her Lord—and *this* is incumbent upon her—

وَأَذْنَتْ لِرَبِّهَا وَحُقَّتْ ۞

4. And when the earth is spread out,

وَلِذَا الْأَرْضُ مُدَّتْ ۞

5. And casts out *all* that is in her, and becomes empty;

وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ ۞

6. And gives ear to her Lord—and *this* is incumbent upon her—

وَأَذْنَتْ لِرَبِّهَا وَحُقَّتْ ۞

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 فَمُلَاقِيهِ ۞

8. Then as for him who is given his book *of record* in his right hand,

فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ ۞

9. He will soon have an easy reckoning,

فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا ۞

10. And he will return to his household, rejoicing.

وَيُنْقَلِبُ إِلَىٰ أَهْلِهِ مَسْرُورًا ۞

11. But as for him who will have his book *of record* given to him behind his back,

وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ ۞

12. He will soon call for destruction,

فَسَوْفَ يَدْعُوا ثُبُورًا ۞

13. And he will burn in a blazing Fire.

وَيَصْلَىٰ سَعِيرًا ۞

14. Verily, *before this* he lived joyfully among his family.

رَأَيْتَهُ كَانَ فِي أَهْلِهِ مَسْرُورًا ۞

15. He indeed thought that he would never return *to God*.

فَرَأَيْتَهُ ظَنَّ أَنَّ لَنْ يَرْجِعَ ۞

16. Yea! surely, his Lord sees him full well.

بَلَىٰ جَرَاتِ رَبُّهُ كَانَ بِهِ بَصِيرًا ۞

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,

وَالْقَمَرِ إِذَا اتَّسَقَ ۙ

20. That you shall assuredly pass on from one stage to another.

لَتَتَرَكِبَنَّ طَبَقًا عَنْ طَبَقِ ۙ

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 ۙ



كروها ١

سُورَةُ الْبُرُوجِ مَكِّيَّةٌ ٨٥

ابياتها ٢٣



## 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,

وَشَهِيدٍ وَ مَشْهُودٍ ۙ

\*5. Cursed be the Fellows of the Trench—

قَتِيلِ 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 i u | th ث | h ح | kh خ | dh ذ | s ص 728 d ض | ط | ظ | ز | ع | gh غ | q | ء

8. And they witnessed what they did to the believers.
9. And they hated them not but because they believed in Allāh, the Almighty, the Praiseworthy,
10. To Whom belongs the kingdom of the heavens and the earth; and Allāh is Witness over all things.
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.
12. But those who believe and do good works, for them are Gardens through which streams flow. That is the great triumph.
13. Surely the seizing of thy Lord is severe.
- \* 14. He it is Who originates and reproduces;
15. And He is the Most Forgiving, the Loving;
16. The Lord of the Throne, the Lord of honour;
- \* 17. Doer of whatever He wills.
18. Has *not* the story of the hosts come to thee?
19. Of Pharaoh and Thamūd?
20. Nay, but those who disbelieve *persist* in rejecting *the truth*.
- \* 21. And Allāh encompasses *them* from before them and from behind them.
22. Nay, but it is a glorious Qur'ān,
23. In a *well* guarded tablet.

وَهُمْ عَلَىٰ مَا يَفْعَلُونَ بِالْمُؤْمِنِينَ شُهُودٌ ۗ<sup>٨</sup>  
 وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَن يُؤْمِنُوا بِاللَّهِ  
 الْعَزِيزِ الْحَمِيدِ ۗ<sup>٩</sup>  
 الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ  
 وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ۗ<sup>١٠</sup>  
 إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ  
 ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ عَذَابٌ جَهَنَّمَ وَلَهُمْ  
 عَذَابُ الْحَرِيقِ ۗ<sup>١١</sup>

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ  
 جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ذَلِكَ الْفَوْزُ  
 الْكَبِيرُ ۗ<sup>١٢</sup>

إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ ۗ<sup>١٣</sup>

إِنَّهُ هُوَ يُبْدِئُ وَيُعِيدُ ۗ<sup>١٤</sup>

وَهُوَ الْعَفُورُ الْوَدُودُ ۗ<sup>١٥</sup>

ذُو الْعَرْشِ الْمَجِيدُ ۗ<sup>١٦</sup>

فَعَالٌ لِّمَآ يُرِيدُ ۗ<sup>١٧</sup>

هَلْ أَتَاكَ حَدِيثُ الْجُنُودِ ۗ<sup>١٨</sup>

فِرْعَوْنَ وَثَمُودَ ۗ<sup>١٩</sup>

بَلِ الَّذِينَ كَفَرُوا فِي تَكْذِيبٍ ۗ<sup>٢٠</sup>

وَاللَّهُ مِنْ وَرَائِهِمْ مُحِيطٌ ۗ<sup>٢١</sup>

بَلْ هُوَ قُرْآنٌ مَّجِيدٌ ۗ<sup>٢٢</sup>

سُجِّدَ فِي كُوْنٍ مَّحْفُوظٍ ۗ<sup>٢٣</sup>

\* 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

آيَاتُهَا ١٨



## AL-ṬĀRIQ

(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.

- \* 12. By the heaven oft-returning (with rain),  
 \* 16. Verily, they are hatching a plot.  
 \* 17. I, too, am devising a counter-plot.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ۝۱

وَالسَّمَآءِ وَالطَّارِقِ ۝۲

وَمَا آذَرَكَ مَا الطَّارِقُ ۝۳

النَّجْمِ الثَّاقِبِ ۝۴

إِنَّ كُلَّ نَفْسٍ لَّمَّا عَلَيْهَا حَافِظٌ ۝۵

فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ ۝۶

خُلِقَ مِنْ مَّآءٍ دَافِقٍ ۝۷

يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ ۝۸

إِنَّهُ عَلَى رَجْعِهِ لَقَادِرٌ ۝۹

يَوْمَ تُبْلَى السَّرَائِرُ ۝۱۰

فَمَا لَهُ مِنْ قُوَّةٍ وَلَا نَاصِرٍ ۝۱۱

وَالسَّمَآءِ ذَاتِ الرَّجْمِ ۝۱۲

وَالْأَرْضِ ذَاتِ الصَّدَعِ ۝۱۳

إِنَّهُ لَقَوْلٌ فَصْلٌ ۝۱۴

وَمَا هُوَ بِالْهَزْلِ ۝۱۵

إِنَّهُمْ يَكِيدُونَ كَيْدًا ۝۱۶

وَآكِيدًا كَيْدًا ۝۱۷

فَمَهْلُ الْكٰفِرِيْنَ اَمْهَلُهُمْ رُوَيْدًا ۝۱۸



## 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 pasture,
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 ۝  
 سُبْحَانَ اسْمِ رَبِّكَ الْأَعْلَى ۝  
 الَّذِي خَلَقَ فَسَوَّى ۝  
 وَالَّذِي قَدَّرَ فَهَدَى ۝  
 وَالَّذِي أَخْرَجَ الْمَرْعَى ۝  
 فَجَعَلَهُ غُثَاءً أَحْوَى ۝  
 سَنُقَرِّئُكَ فَلَا تَنْسَى ۝  
 إِلَّا مَا شَاءَ اللَّهُ إِنَّهُ يَعْلَمُ الْجَهْرَ وَ  
 مَا يَخْفَى ۝  
 وَنُيَسِّرُكَ لِلْيُسْرَى ۝  
 فَذَكِّرْ إِنْ نَفَعَتِ الذُّكْرَى ۝  
 سَيَذَكِّرْهُ مَنْ يَخْشَى ۝  
 وَيَتَجَنَّبُهَا الْأَشْقَى ۝  
 الَّذِي يَصِلُ النَّارَ الْكُبْرَى ۝  
 ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَخْرُجُ ۝  
 قَدْ أَفْلَحَ مَنْ تَزَكَّى ۝  
 وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى ۝  
 بَلْ تُؤْتِرُونَ الْحَيَاةَ الدُّنْيَا ۝  
 وَالْآخِرَةَ خَيْرٌ وَأَبْقَى ۝  
 إِنَّ هَذِهِ لَفِي الصُّحُفِ الْأُولَى ۝  
 فِي صُحُفِ إِبْرَاهِيمَ وَمُوسَى ۝





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 سُطِحَتْ ﴿٢١﴾

فَذَكِّرْهُمْ لَأِنَّمَا أَنْتَ مُذَكِّرٌ ﴿٢٢﴾

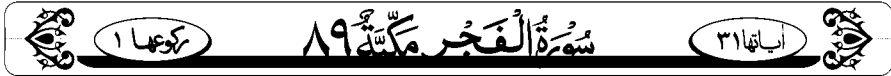
لَسْتَ عَلَيْهِمْ بِمُضَيِّطٍ ﴿٢٣﴾

إِلَّا مَنْ تَوَلَّى وَكَفَرَ ﴿٢٤﴾

فَيُعَذِّبُهُ اللَّهُ الْعَذَابَ الْأَكْبَرَ ﴿٢٥﴾

إِنَّ إِلَيْنَا أِيَابَهُمْ ﴿٢٦﴾

ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ ﴿٢٧﴾



### 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﴾

وَلَيْلٍ عَشْرٍ ﴿٣﴾

وَالشَّفْعِ وَالْوَتْرِ ﴿٤﴾

وَاللَّيْلِ إِذَا يَسِرَ ﴿٥﴾

هَلْ فِي ذَلِكَ قَسَمٌ لِذِي حَجْرِ ﴿٦﴾

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ ﴿٧﴾

إِذْ دَاوَتْ الْإِمْصَادَ ﴿٨﴾

الَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ ﴿٩﴾

وَتَمُودَ الَّذِينَ جَابُوا الضُّحْرَ ﴿١٠﴾

بِالْوَادِ ﴿١١﴾

\* 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. فَأَعْتَبُوا 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 لَبِالْمُرْصَادِ ﴿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.' فَأَمَّا 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 الثَّرَاتِ الْأَكْلَاءِ ﴿٢٠﴾
21. And you love wealth with exceeding love. وَتُحِبُّونَ الْمَالَ حُبَّاجْمَةٍ ﴿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 بِجَهَنَّمَ ۗ يَوْمَئِذٍ يَتَذَكَّرُ الْإِنْسَانُ وَأَنَّى لَهُ الذِّكْرَى ﴿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, فِيَوْمَئِذٍ لَا يُعَذِّبُ عَذَابَهُ أَحَدٌ ﴿٢٦﴾
27. And none can bind like unto His binding; وَلَا يُوثِقُ وَثْقَهُ أَحَدٌ ﴿٢٧﴾

\* 12. Who transgressed in the **lands**.

\* 22. Nay, when the earth is **pounded a through 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﴾



### AL-BALAD

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
2. Nay, but I do swear by this city—
3. And thou art dwelling in this city—
4. And *I swear* by the begetter and whom he begot,
5. We have surely created man to *face* hardships.
6. Does he think that no one has power over him?
7. He says, ‘I have spent enormous wealth.’
8. Does he think that no one sees him?
9. Have We not given him two eyes,
10. And a tongue and two lips?
- \* 11. And We have pointed out to him the two highways *of good and evil*.
- \* 12. But he attempted not the ascent *courageously*.
- \* 13. And what should make thee know what the ascent is?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾  
لَا أَقْسِمُ بِهَذَا الْبَلَدِ ﴿٢﴾  
وَأَنْتَ حَلٌّ بِهَذَا الْبَلَدِ ﴿٣﴾  
وَوَالِدٍ وَمَا وَلَدٌ ﴿٤﴾  
لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ ﴿٥﴾  
أَيَحْسَبُ أَنْ لَنْ يَشُدَّ عَلَيْهِ أَحَدٌ ﴿٦﴾  
يَقُولُ أَهْلَعْتُ مَا لَأَبَدًا ﴿٧﴾  
أَيَحْسَبُ أَنْ لَمْ يَرَهُ أَحَدٌ ﴿٨﴾  
أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ ﴿٩﴾  
وَلِسَانًا وَشَفَتَيْنِ ﴿١٠﴾  
وَهَدَيْنَاهُ النَّجْدَيْنِ ﴿١١﴾  
فَلَا اقْتَحَمَ الْعَقَبَةَ ﴿١٢﴾  
وَمَا أَدْرَاكَ مَا الْعَقَبَةُ ﴿١٣﴾

\* 11. And We showed him two ascending paths of nobility.

\* 12. But he did not follow the path of ‘Aqabah’.

\* 13. And what should make you know what the ‘Aqabah’ is?

ء ء ا ق | q غ gh | ع | ظ | ط | ض d ﴿735﴾ ص | ذ | dh | خ kh | ح | h | ث | th | u | i | a

14. *It is the freeing of a slave.* فَكَ رَقَبَةً ۙ ﴿١٣﴾
15. Or feeding in a day of hunger أَوْ اطْعَمَ فِي يَوْمٍ ذِي مَسْجَبَةٍ ۙ ﴿١٥﴾
16. An orphan near of kin, يَتِيمًا ذَا مَقْرَبَةٍ ۙ ﴿١٦﴾
17. Or a poor man *lying* in the dust. أَوْ مَسْكِينًا ذَا مَتْرَبَةٍ ۙ ﴿١٧﴾
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 بِالرِّحْمَةِ ۙ ﴿١٨﴾
19. These are the people of the right hand. أُولَئِكَ أَصْحَابُ الْمَيْمَنَةِ ۙ ﴿١٩﴾
20. But those who disbelieve Our Signs, they are the people of the left hand. وَالَّذِينَ كَفَرُوا يَا أَيُّهَا هُمْ أَصْحَابُ الْمَشْأَمَةِ ۙ ﴿٢٠﴾
- \*21. Around them will be a fire closed over. بَعِثَ عَلَيْهِمْ نَارًا مُؤَصَّدَةً ۙ ﴿٢١﴾
- \*21. Upon them is *to leap* a fire kept enclosed.



## AL-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 اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾

وَالشَّمْسِ وَضُحَاهَا ﴿٢﴾

وَالْقَمَرِ إِذَا تَلَّهَا ﴿٣﴾

وَالنَّهَارِ إِذَا تَجَلَّىٰهَا ﴿٤﴾

وَاللَّيْلِ إِذَا يَغْشَىٰهَا ﴿٥﴾

وَالسَّمَاءِ وَمَا بَنَىٰهَا ﴿٦﴾

وَالْأَرْضِ وَمَا طَحَىٰهَا ﴿٧﴾

وَنَفْسٍ وَمَا سَوَّاهَا ﴿٨﴾

فَالهَمَّهَا فَجُورَهَا وَتَقْوَاهَا ﴿٩﴾

فَإِذَا فَلَاحَ مِنْ رُكْبَتِهَا ﴿١٠﴾

وَكَذُحَابٍ مِّنْ دَسِيقِهَا ﴿١١﴾

كَذَبَتْ تَمُودُ بِطَغْوَاهَا ﴿١٢﴾

إِذِ انبَعَثَ أَشْقَاهَا ﴿١٣﴾

فَقَالَ لَهُمْ رَسُولُ اللَّهِ نَاقَةَ اللَّهِ وَسُقْيَاهَا ﴿١٤﴾

فَكَذَّبُوهُ فَجَعَلْنَاهَا مِثْقَالَ ذَرَّةٍ عَلَيْهِمْ رَبُّهُمْ يَذُنُّهُمْ فِئْتَاهَا ﴿١٥﴾

بِئْرٍ وَلَا يَخَافُ عُقْبَاهَا ﴿١٦﴾

\* 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.**



## AL-LAIL

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful. بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ١
2. By the night when it covers up! وَاللَّيْلِ إِذَا يَغْشَىٰ ٢
3. And by the day when it brightens up, وَالنَّهَارِ إِذَا تَجَلَّىٰ ٣
4. And by the creating of the male and the female, وَمَا خَلَقَ الذَّكَرَ وَالْأُنثَىٰ ٤
5. Surely, your strivings are diverse. إِنَّ سَعْيَكُمْ لَشَتَّىٰ ٥
6. Then as for him who gives and is righteous, فَأَمَّا مَنْ آعطَىٰ وَآتَقَىٰ ٦
- \* 7. And testifies to *the truth* of what is right, وَصَدَّقَ بِالْحُسْنَىٰ ٧
8. We will facilitate for him *every* facility. فَسُدِّيْرُهُ لِيُسْرَىٰ ٨
9. But as for him who is niggardly and is *disdainfully* indifferent, وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَىٰ ٩
10. And rejects what is right, وَكَذَّبَ بِالْحُسْنَىٰ ١٠
11. We will make easy for him the path to distress. فَسُدِّيْرُهُ لِّلْعُسْرَىٰ ١١
12. And his wealth shall not avail him when he perishes. وَمَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّىٰ ١٢
13. Surely it is for Us to guide; إِنَّ عَلَيْنَا لَلْهُدَىٰ ١٣
14. And to Us belongs the Hereafter as well as the present world. وَأَنَّ لَنَا لَلْآخِرَةِ وَالْأُولَىٰ ١٤
15. So I warn you of a flaming Fire. فَأَنْذَرْتُكُمْ نَارًا تَلَظَّىٰ ١٥
16. None shall enter it but the most wicked one, لَا يَصْلُهَا إِلَّا الْأَشْقَىٰ ١٦
17. Who rejects *the truth* and turns *his* back. الَّذِي كَذَّبَ وَتَوَلَّىٰ ١٧
18. But the righteous *one* shall be kept away from it, وَسَيَجْزِيْهَا الْأَتْقَىٰ ١٨
19. Who gives his wealth to become purified. الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّىٰ ١٩

\* 7. And he testifies to all that is good,

20. And he owes no favour to anyone, which is to be repaid,

وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَىٰ ﴿٢٠﴾

21. Except *that he gives his wealth* to seek the pleasure of his Lord, the Most High.

إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَىٰ ﴿٢١﴾

22. And soon will He be well pleased *with him*.

وَلَسَوْفَ يَرْضَىٰ ﴿٢٢﴾



توہمایا

سُورَةُ الدُّهُرِ مَكِّيَّةٌ ٩٣

ایاتھا ١٢



### AL-DUHĀ

(Revealed before Hijrah)

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾

2. By the growing brightness of the forenoon,

وَالصُّحَىٰ ﴿٢﴾

3. And *by* the night when it becomes still,

وَاللَّيْلِ إِذَا سَجَىٰ ﴿٣﴾

4. Thy Lord has not forsaken thee, nor is He displeased *with thee*.

مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ ﴿٤﴾

5. Surely *every hour* that follows is better for thee than *the one* that precedes.

وَلَلْآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ ﴿٥﴾

6. And thy Lord will soon give thee and thou wilt be well pleased.

وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ ﴿٦﴾

7. Did He not find thee an orphan and give *thee* shelter?

أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ ﴿٧﴾

8. And He found thee wandering in search *for Him* and guided thee *unto Himself*.

وَوَجَدَكَ ضَالًّا فَهَدَىٰ ﴿٨﴾

9. And He found thee in want and enriched *thee*.

وَوَجَدَكَ عَائِلًا فَأَغْنَىٰ ﴿٩﴾

10. So the orphan, oppress not,

فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ ﴿١٠﴾

\* 11. And him who seeks *thy help*, chide not,

وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ ﴿١١﴾

\* 12. And the bounty of thy Lord, proclaim.

﴿١٢﴾ وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ﴿١٢﴾

\* 11. And as for the beggar, chide him not,

\* 12. And as for the bounty of your Lord do relate it to others.

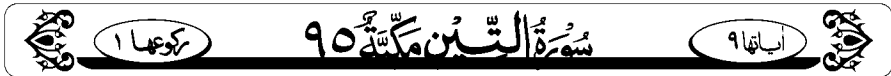


### AL-INSHIRĀH

(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 اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ۝۱  
 اَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ۝۲  
 وَوَضَعْنَا عَنكَ وِزْرَكَ ۝۳  
 الَّذِیْ اَنْقَضَ ظَهْرَكَ ۝۴  
 وَرَفَعْنَا لَكَ ذِكْرَكَ ۝۵  
 فَاِنَّ مَعَ الْعُسْرِ یُسْرًا ۝۶  
 اِنَّ مَعَ الْعُسْرِ یُسْرًا ۝۷  
 فَاِذَا فَرَغْتَ فَانصَبْ ۝۸  
 وَإِلَىٰ رَبِّكَ فَارْغَبْ ۝۹



### AL-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 اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ۝۱  
 وَالتِّیْنِ وَالزَّیْتُونِ ۝۲  
 وَطُوْرِ سِیْنِیْنَ ۝۳  
 وَهٰذَا الْبَلَدِ الْاَمِیْنِ ۝۴  
 لَقَدْ خَلَقْنَا الْاِنْسَانَ فِیْ اَحْسَنِ تَقْوِیْمٍ ۝۵  
 ثُمَّ رَدَدْنٰهُ اَسْفَلَ سَافِلِیْنَ ۝۶

\* 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.

ا ء ا ق | q | غ gh | ع | ' | ظ | ط | ص | ض | د | 740 | ص | ذ | dh | خ | kh | ح | h | ث | th | u | i | a



7. Except those who believe and do good works; so for them is an unending reward.

لَا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ  
فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ٤

8. Then what is there to give the lie to thee after *this* with regard to the Judgment?

فَمَا يَكْذِبُكَ بَعْدَ بِرِّ لَدِينِ ٨

9. Is not Allāh the Best of judges?

بَلْ أَلَيْسَ اللَّهُ بِأَحْكَمَ الْحَاكِمِينَ ٩



### 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 ١  
 اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ٢  
 خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ٣  
 اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ٤  
 الَّذِي عَلَّمَ بِالْقَلَمِ ٥  
 عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ٦  
 كَلَّا إِنَّ الْإِنْسَانَ لِكَبَّارٍ ٧  
 أَنْ رَأَاهُ اسْتَعْتَضَى ٨  
 إِنْ إِلَىٰ رَبِّكَ الرَّجْعِي ٩  
 أَرَأَيْتَ الَّذِي يَنْهَى ١٠  
 عَبْدًا إِذَا صَلَّى ١١  
 أَرَأَيْتَ إِنْ كَانَ عَلَى الْهُدَىٰ ١٢  
 أَوْ أَمَرَ بِالتَّقْوَىٰ ١٣

- \*2. Recite in the name of your Lord Who created,
- \*3. Created man from an adhesive clot.
- \*4. Recite! And your Lord is the Noblest.
- \*5. Who taught by the pen.
- \*12. Beware what if he were to be on the right,
- \*13. Or had admonished righteousness?

\* 14. Tell me if he (the forbiddler) rejects and turns his back,

أَرَأَيْتَ إِنْ كَذَّبَ وَتَوَلَّى ۙ ﴿١٤﴾

\* 15. Does he not know that Allāh sees him?

أَلَمْ يَعْلَمْ بِأَنَّ اللَّهَ يَرَىٰ ۙ ﴿١٥﴾

\* 16. Nay, if he desist not, We will assuredly *seize and* drag him by the forelock,

كَلَّا لَئِنْ لَّمْ يَنْتَهُ ۙ لَنَسْفَعًا  
بِالنَّاصِيَةِ ۙ ﴿١٦﴾

\* 17. A forelock lying, sinful.

نَاصِيَةٍ كَاذِبَةٍ خَاطِئَةٍ ۙ ﴿١٧﴾

\* 18. Then let him call his associates,

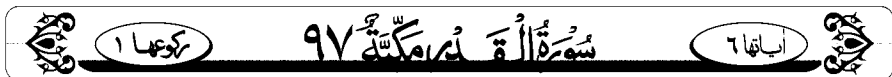
فَلْيَدْعُ نَادِيَهُ ۙ ﴿١٨﴾

19. We *too* will call *Our* angels of punishment who will thrust him into Hell.

سَنَدْعُ رَبَّانِيَّةَ ۙ ﴿١٩﴾

20. Nay, yield not thou to him, but prostrate thyself and draw near to God.

يَبْتَغِ كَلًّا وَلَا يُوَفِّعُهُ ۚ وَاسْجُدْ وَاقْتَرِبْ ۙ ﴿٢٠﴾



### 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 الْمَلَكِ وَالرُّوحِ فِيهَا بِإِذْنِ  
رَبِّهِمْ مِنْ كُلِّ أَمْرٍ ۙ ﴿٥﴾

\* 6. *It is all* peace till the rising of the dawn.

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ۚ وَإِنِّي  
سَأَلْتُ رَبِّي فَبَعَثَ فِي رَبِّي  
رُوحًا مِنْ رَبِّي فَأَنْزِلْنَاهُ  
فِي اللَّيْلِ الْقَدْرِ ۚ ﴿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 every-**  
**thing.**

\* 97:6. **Peace—so will it be even at** the rising of the dawn.

ء ا | ق | q | غ | gh | ع | ' | ظ | ز | ط | ت | ض | د ﴿742﴾ ص | s | ذ | dh | خ | kh | ح | h | ث | th | u | i | a



## 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.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾

لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنْفِكِينَ حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ ﴿٢﴾

رَسُولٌ مِنَ اللَّهِ يَتْلُو صُحُفًا مُطَهَّرَةً ﴿٣﴾  
فِيهَا كُتُبٌ قَيِّمَةٌ ﴿٤﴾

وَمَا تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَةُ ﴿٥﴾

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ ۗ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ ﴿٦﴾

إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خَالِدِينَ فِيهَا ۗ أُولَئِكَ هُمْ شَرُّ الْبَرِيَّةِ ﴿٧﴾

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ ۗ أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ ﴿٨﴾

جَزَاءُ لَهُمْ عِنْدَ رَبِّهِمْ جَنَّاتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۗ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ۗ ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ ﴿٩﴾

\* 3. A Messenger from Allāh recites Scriptures purified.

\* 4. Therein are the everlasting teachings.

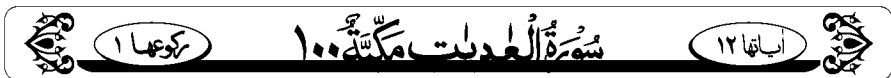


### AL-ZILZĀL

(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  
 يَوْمَئِذٍ تُحَدِّثُ اَخْبَارَهَا ۝۵  
 يَا اَنْتَ رَبَّنَا اَوْحِ لَهَا ۝۶  
 يَوْمَئِذٍ يَصُدُّ النَّاسُ اَشْتَاتًا لِّیُرَوْا  
 اَعْمَالَ لَهُمْ ۝۷  
 فَمَنْ یَّحْمَلْ مِثْقَالَ ذَرَّةٍ خَیْرًا یَّرْهَ ۝۸  
 وَمَنْ یَّحْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا یَّرْهَ ۝۹



### 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  
 وَالْعِدْرِیَّتِ صَبِیْحًا ۝۲  
 فَالْمُؤْرِیَّتِ قَدْحًا ۝۳  
 فَالْمُخِیْرَتِ صَبِیْحًا ۝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**.

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 ﴿٤﴾  
 وَإِنَّهُ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ ﴿٥﴾  
 وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ ﴿٦﴾  
 أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ ﴿٧﴾  
 وَحُصِّلَ مَا فِي الصُّدُورِ ﴿٨﴾  
 إِنَّ رَبَّهُم بِمَا يَكْمُرُ بِالْإِنْسَانِ لَخَبِيرٌ ﴿٩﴾



### 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 اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾  
 الْقَارِعَةُ ﴿٢﴾  
 مَا الْقَارِعَةُ ﴿٣﴾  
 وَمَا أَذْرَكَ مَا الْقَارِعَةُ ﴿٤﴾  
 يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ ﴿٥﴾  
 وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوشِ ﴿٦﴾  
 فَأَمَّا مَنْ ثَقَلَتْ مَوَازِينُهُ ﴿٧﴾  
 فَهُوَ فِي عِيشَةٍ رَّا ضَيِّقَةٍ ﴿٨﴾  
 وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ ﴿٩﴾  
 فَأُمُّهُ هَاوِيَةٌ ﴿١٠﴾  
 وَمَا أَذْرَكَ مَا هِيَ نَارٌ حَامِيَةٌ ﴿١١﴾

\* 10. His mother will be 'Hāwiyah'.

ا i u | ث | ح | kh | dh | ذ | s | ض | ط | ظ | ع | gh | ع | ق | q | ع





### 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

دَبِیْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ۝۲

۝۳ اِلٰتِزِي جَمَعَهُ مَالًا وَّعَدَدَهُ ۝۳

يَحْسَبُ اَنَّ مَالَهُ اَخْلَدَهُ ۝۴

كَلَّا لَيُنْبَذَنَّ فِي الْحُطَمَةِ ۝۵

وَمَا اَذْرَكَ مَا الْحُطَمَةُ ۝۶

نَارُ اللّٰهِ الْمُوَقَّدَةُ ۝۷

الَّتِي تَطَّلِعُ عَلَى الْاَفْعَادَةِ ۝۸

لِاَتِّهَا عَلَيْهِمْ مُّوَصَدَةٌ ۝۹

۝۱۰ فِي عَمَدٍ مُّمَدَّدَةٍ ۝۱۰



### 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 طَيْرًا اَبَابِیْلَ ۝۴

تَرْمِیْهِمْ بِحِجَارَةٍ مِّنْ سِجِّیْلِ ۝۵

۝۶ فَجَعَلَهُمْ كَعَصْفٍ مَّا كُوِيَ ۝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**.

† Abrahā, the Christian viceroy in Yaman of the King of Abyssinia.



### AL-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  
 اِلٰیْلِیْفِ قُرَیْشٍ ۝۲  
 اِلْفِیْهِمْ رِحْلَةَ الشِّتَآءِ وَالصِّیْفِ ۝۳  
 فَلْيَعْبُدُوْا رَبَّ هٰذَا الْبَیْتِ ۝۴  
 الَّذِیْ اَطْعَمَهُمْ مِّنْ جُوْءٍ ؕ وَاَمَنَهُمْ  
 مِّنْ حَوْفٍ ؕ ۝۵



### 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  
 اَرَءَیْتَ الَّذِیْ یُكذِّبُ بِالْاِیْمٰنِ ۝۲  
 فَذٰلِكَ الَّذِیْ یُدْرِیْ الْیَتِیْمَ ۝۳  
 وَلَا یَحْضُ عَلٰی طَعَامِ الْمِسْکِیْنِ ۝۴  
 فَوَيْلٌ لِلْمُصَلِّیْنَ ۝۵  
 الَّذِیْنَ هُمْ عَن صَلَاتِهِمْ سَاهُوْنَ ۝۶  
 الَّذِیْنَ هُمْ یُرَآءُوْنَ ۝۷  
 وَیَمْتَنِعُوْنَ 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.



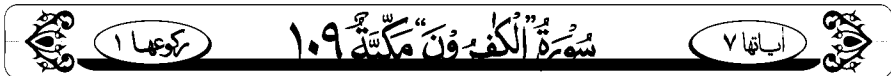


### AL-KAUTHAR

(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 اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ۝۱  
 اِنَّا اَعْطٰیْنٰكَ الْكَوْثَرَ ۝۲  
 فَصَلِّ لِربِّكَ وَانْحَرْ ۝۳  
 اِنَّ شَانِئَكَ هُوَ الْاَبْتَرُ ۝۴

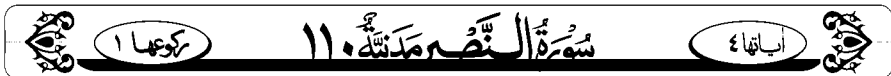


### AL-KĀFIRŪN

(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 اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ۝۱  
 قُلْ یٰۤاَیُّهَا الْکٰفِرُوْنَ ۝۲  
 لَا اَعْبُدُ مَا تَعْبُدُوْنَ ۝۳  
 وَلَا اَنْتُمْ عِبِدُوْنَ مَا اَعْبُدُ ۝۴  
 وَلَا اَنَا عَابِدٌ مَّا عَبَدْتُمْ ۝۵  
 وَلَا اَنْتُمْ عِبِدُوْنَ مَا اَعْبُدُ ۝۶  
 لَكُمْ دِیْنُکُمْ وَّلِیَّ دِیْنِ ۝۷



### AL-NAŞR

(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 اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ۝۱  
 اِذَا جَآءَ نَصْرُ اللّٰهِ وَالْفَتْحُ ۝۲  
 وَرَاَيْتَ النَّاسَ یَدْخُلُوْنَ فِیْ دِیْنِ اللّٰهِ  
 اَفْوَاجًا ۝۳

4. Glorify thy Lord, with *His* praise, and seek forgiveness of Him. Surely He is Oft-Returning with *compassion*.

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ وَإِنَّهُ  
كَانَ تَوَّابًا ﴿٤﴾



### 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﴾

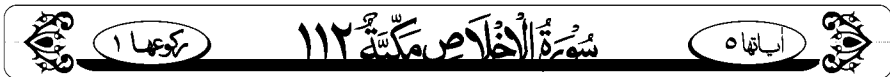
تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ﴿٢﴾

مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ ﴿٣﴾

سَيَصِلُ نَارًا ذَاتَ لَهَبٍ ﴿٤﴾

وَأَمْرَأَتُهُ حَمَّالَةَ الْحَطَبِ ﴿٥﴾

فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ ﴿٦﴾



### 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 يَلِدْ 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**.

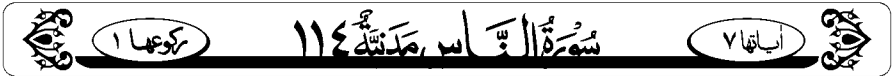


### AL-FALAQ

(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 ﴿١﴾  
 قُلْ اَعُوْذُ بِرَبِّ الْفَلَقِ ﴿٢﴾  
 مِنْ شَرِّ مَا خَلَقَ ﴿٣﴾  
 وَمِنْ شَرِّ غَاسِقٍ اِذَا وَقَبَ ﴿٤﴾  
 وَمِنْ شَرِّ النَّفّٰثٰتِ فِي الْعُقَدِ ﴿٥﴾  
 وَمِنْ شَرِّ حَاسِدٍ اِذَا حَسَدَ ﴿٦﴾



### AL-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 ﴿١﴾  
 قُلْ اَعُوْذُ بِرَبِّ النَّاسِ ﴿٢﴾  
 مَلِكِ النَّاسِ ﴿٣﴾  
 اِلٰهِ النَّاسِ ﴿٤﴾  
 مِنْ شَرِّ الْوَسْوَاسِ الْخَفِیِّسِ ﴿٥﴾  
 الَّذِیْ یُوسِّسُ فِیْ صُدُوْرِ النَّاسِ ﴿٦﴾  
 مِنَ الْجِنَّةِ وَالنَّاسِ ﴿٧﴾

- \*2. Say, 'I seek refuge with the Lord of **cleaving**,

## Prayer offered at the completion of the recitation of the Holy Qur'an

اللَّهُمَّ ارْحَمْنِي بِالْقُرْآنِ الْعَظِيمِ وَاجْعَلْهُ لِي إِمَامًا وَنُورًا وَهُدًى وَرَحْمَةً  
اللَّهُمَّ ذَكِّرْنِي مِنْهُ مَا نَسِيتُ وَعَلِّمْنِي مِنْهُ مَا جَهِلْتُ وَارْزُقْنِي تِلَاوَتَهُ  
إِنَاءَ اللَّيْلِ وَالنَّهَارِ وَاجْعَلْهُ لِي حُجَّةً يَا رَبَّ الْعَالَمِينَ

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

## SOME ARABIC WORDS EXPLAINED

- Abū Lahab*: His real name was Abd al- ‘Uzzā and he was an uncle of the Holy Prophet.
- Al-Jūdī*: is one of those mountains which divide Armenia on the south from Mesopotamia and that part of Assyria which is inhabited by the Curds, from whom the mountain took the name of Cardū or Gardu but the Greeks turned it into Gordyaei. The remains of the ark were to be seen on the Gordyaen mountains, and Emperor Heraclius is said to have gone from the town of Thamanin up to the mountain al-Jūdī and saw the place of the ark. There was also formerly a famous monastery on one of these mountains called *the monastery of the ark*.
- Allāh*: The proper name of God.
- Al-Şafā 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*.
- Dhu’l Nūn or Şāhib al-Ḥūt*: The Prophet Jonah.
- Dhu’l-Qarnain*: mentioned in the Qur’ān refers to King Cyrus, the founder of the Medo-Persian empire which represented the two horns of the ram of Daniel’s famous dream.
- Ḥajj*: Pilgrimage to the Ka‘bah.
- Ḥām or 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.
- Ḥunain*: Scene of an important battle between the Holy Prophet and certain pagan tribes of Arabia in 8 A. H. The place lies to the south-east of Mecca, about 15 miles from it.
- Iblīs*: is a being who contains little of good and much of evil and who, on account of his having despaired of God’s mercy, owing to his disobedience, is left perplexed and confounded. *Iblīs* may be said to represent the powers of evil as distinguished from the powers of good.

*Idrīs*: Enoch of the Bible.

*Jālūt*: In the Bible the parallel name is Goliath (I Sam. 17: 4) which means, running, ravaging and destroying spirits or 'a leader' or 'a giant'.

*Jinn*: This word has been applied in the Qur'ān to the following:

- (a) Evil spirits which inspire evil thoughts in the minds of men. They are the agents of Satan;
- (b) Some imaginary beings whom the infidels worshipped but who existed nowhere in the world;
- (c) The inhabitants of northern hilly tracts of Europe, of white and red colour, whom other peoples looked upon as beings separate from other human beings and who lived detached from the civilized peoples of Asia but who were destined to make great material progress in the latter days and to lead a great revolt against religion;
- (d) Peoples belonging to alien religions and nationalities; and
- (e) Wild and savage peoples who in pre-historic times, before man had developed enough morally to be given a revealed code of laws, lived in caves and hollows of the earth and were subject to no rules of conduct.

*Ka'bah*: The sacred House at Mecca to which Muslims turn their faces while praying.

*Manna*: The root meaning of this word is: (1) a favour; (2) anything obtained without trouble or difficulty; (3) honey-dew.

*Mash'ar-al-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 belonged.

*Rā'inā*: The word means, 'look to us', but with a little change of the accent the word means, a foolish or conceited person.

*Sā'ibah*: A she-camel set free by the Arabs to go wherever she pleased, generally as an offering to the gods. Often a she-camel having given birth to ten female young ones was let loose to pasture where she would, and she was not ridden nor was her milk drunk except by her young.

*Salwā*: A whitish bird resembling a quail found in some parts of Arabia and the neighbouring countries. The root meaning of this word is: (1) whatever renders a person contented and happy; (2) honey.

*Shahr Ramaḍān*: The Islamic month of fasting.

*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.

*Unẓurnā*: The word means, 'have regard for us'.

*Wādī-al-Naml*: The name of a valley which is situated between Jibrūn and 'Asqalān, and Namlah is the name of a tribe.

*Waṣīlah*: A she-camel that was let loose by the Arabs in the name of a god after she had given birth to seven female ones consecutively. If, at the seventh birth, she bore a pair, male and female, these were also let loose.

*Zaid*: A freed-slave of the Holy Prophet to whom was married (and after wards divorced by him) Zainab, the daughter of the Holy Prophet's aunt.

*Zakāt*: Literally meaning increase, purification; technically signifies the obligatory alms prescribed by Islām.

*Zaqqūm*: It is a dust-coloured tree, having small round leaves without thorns. It has a pungent odour and is bitter. The word also means, any deadly food.

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Reference to chapters is given before colon followed by reference to verse(s). Multiple references to a topic are separated by semicolon(s).

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- did not disobey designedly. \_\_\_\_\_ 20:116.
- was created by the two hands of Allāh  
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— has detailed knowledge of every thing. \_\_\_\_\_ 2:256; 10:62.

— closer to man than his jugular vein. \_\_\_\_\_ 50:17.

— alone knows the unknown. \_\_\_\_\_ 27:66.

— knows the overt and the hidden. \_\_\_\_\_ 3:30.

— has all power to fulfil His decrees. \_\_\_\_\_ 2:21.

— chooses Messengers to guide mankind. \_\_\_\_\_ 22:76.

— makes His Messengers prevail over opponent. \_\_\_\_\_ 58:22.

— sends angels to help the steadfast. \_\_\_\_\_ 41:31, 32.

— has no partners. \_\_\_\_\_ 2:117; 6:164; 25:3.

— is free from all defects. \_\_\_\_\_ 2:33.

— has no progeny. \_\_\_\_\_ 2:117; 4:172; 6:101; 18:5, 6.

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Laws of— never change. \_\_\_\_\_ 17:78; 35:44.

— alone has knowledge of future and past. \_\_\_\_\_ 20: 111.

One should not despair of the mercy of—. 6:13, 55; 7:157; 10:59; 11:120; 12:88; 39:54; 40:8.

## ALLĀH

— alone has power to bestow life. _____	15:24.
—’s Will prevails. _____	22:15; 22:19; 85:17.
— has full power over His decree. _____	12:22.
— takes into account every action howsoever small it may be. _____	31:17.
Manifold reward for people spending in cause of —. _____	2:262.
— helps believers. _____	30:48.
Allāh’s throne rests on water. _____	11:8.
Forgerer of lie against — never prospers. _____	10:18.
— shall punish the mockery of unbelievers. _____	2:16.
Man’s nature bears witness to Existence of —. _____	7:173, 174.
— is the Creator of heavens and earth. _____	2:165; 14:33, 34; 29: 62; 57:5; 50:7—12; 67:4, 5.
— answers the prayers of supplicant. _____	2:187.
The Will of — and His Messenger always prevail. _____	58:22.
Consequences of rejecting —’s commandments. _____	3:138.
— provides sustenance for all. _____	11:7; 29:61.
Meeting with — alone gives real peace of mind. _____	89:28—30.
— has many attributes. _____	7:181; 59:23—25.
Perfect attributes belong to — alone. _____	7:181; 59:25.

### (i) ALLĀH, ASSOCIATING PARTNERS WITH (Shirk)

— is forbidden. _____	4:49; 22:32.
— is a grievous wrong. _____	31:14.
No forgiveness for —. _____	4:49; 4:117.
One should not obey parents in —. _____	29:9.
Discordance in universe if there were more gods than one. _____	21:23; 23:92.
Idolators’s pretext for. _____	39:4.
— in Allāh’s person is wrong. _____	12:41; 112:2, 3.
— in the attributes of Allāh is disallowed. _____	112:5.
Asking forgiveness for idolater is forbidden. _____	9:113.
People seeking help from others than Allāh can never prosper. _____	23:118.
Reasons against —. _____	27:60—66.
People take other gods than Allāh so that they may be a source of power for them. _____	19:82.
Weakness of those who take other gods beside Allāh. _____	21:24, 25.
Arguments against —. _____	10:69; 13:34; 16:53; 17:43, 44.
False gods do not create anything but are themselves created. _____	16:21.
False gods are dead. _____	16:22.
Human nature reject —. _____	16:54.

### (ii) ALLĀH, ATTRIBUTES OF

Abaser of the haughty, (Al-Mudhill) _____	3:27.
All-Aware, (Al-Khabīr) _____	4:36; 22:64; 64:9; 66:4; 67:15.
All-Hearing, (Al-Samī‘) _____	4:59; 22:62; 24:61; 40:21.
All-Knowing, (Al-‘Alīm) _____	4:36, 71; 22:60; 34:27; 59:23; 64:12.
All-Seeing, (Al-Baṣīr) _____	4:59; 22:76; 40:21, 57; 60:4.

ALLĀH, ATTRIBUTES OF

Answerer of prayers, (Al-Mu jīb)	11:62.
Appreciating, the Most (Al-Shakūr)	35:35.
Attributes, One of Exalted (Rafī‘-ud-darajāt)	40:16.
Awarder of appropriate punishment; Avenger. (Al-Muntaqim)	3:5; 39:38.
Beneficent, (Al-Birr)	52:29.
Besought of all; the Independent; (Al-Ṣamad)	112:3.
Bestower, The Great (Al-Wahhāb)	3:9; 38:36.
Bestower of Favours, (Al-Mun‘im)	1:7.
Bestower of Honour, (Al-Mu‘izz)	3:27.
Bestower of Security, (Al-Mu‘min)	59:24.
Bounty, The Possessor of (Dhuṭṭaul)	40:4.
Bountiful; All-Embracing; (Al-Wāsi‘)	4:131; 24:33.
Compassionate, (Al-Ra‘ūf)	3:31; 24:21.
Creator, (Al-Khāliq)	36:82; 59:25.
Creators, The Best of (Aḥsan-ul-Khāliqīn)	23:15.
Destroyer; The (Al-Mumīt)	40:69; 50:44; 57:3.
Director to the right way, (Al-Rāshid)	72:3.
Disposer of Affairs; The Keeper. (Al-Wakīl)	3:174; 4:82; 11:13; 17:3; 33:4.
Effacer of sins (Al-‘Afuww)	4:150; 22:61; 58:3.
Enlarger of the means of subsistence; (Al-Bāsi‘)	17:31; 30:38; 42:13.
Equitable, (Al-Muqīt)	60:9.
Exalted, (Al-Mutakabbir)	59:24.
Exalter, (Al-Rafī‘)	40:16.
Fashioner, (Al-Muṣawwir)	59:25.
First, (Al-Awwal)	57:4.
Forbearing, (Al-Ḥalīm)	2:226; 22:60; 33:52; 64:18.
Forgiver; The Great (Al-Ghaffār)	22:61; 38:67; 64:15.
Forgiver of Sin, (Ghāfirī-zzamb)	40:4.
Forgiving; Liberal in (Wāsi‘-ul-Maghfirat)	53:33.
Forgiving; The Most (Al-Ghafūr)	4:24, 44, 97; 22:61; 58:3; 60:13; 64:15.
Friend; (Al-Waliyy)	4:46; 12:102; 42:10, 29.
Gatherer; Assembler of mankind on the Day of Judgement; (Al-Jāmi‘)	3:10; 34:27.
Generous; The Most (Al-Akram)	96:4.
Glorious; (Al-Majīd)	85:16.
Gracious; (Al-Raḥmān)	1:3.
Great; (Al-‘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-Hadī)	22:55.
Healer; (Al-Shāfi‘)	17:83; 41:45.
Helper; (Al-Naṣīr)	4:46.

ALLĀH, ATTRIBUTES OF

Hidden; One through whom hidden reality of everything is revealed; (al-Bāṭin)	57:4.
High; (Al-'Alī)	4:35; 22:63; 31:31; 42:5; 42:52.
High; The Most (Al-Muta'āl)	13:10; 42:5; 87;2; 92:21.
Holy One; (Al-Quddūs)	59:24.
Incomprehensible; The knower of all subtleties;	
The Benignant; (Al-Laṭīf)	6:104; 12:101; 22:64; 31:17; 42:20.
Indulgent; The Most (Al-'Afuww)	4:44.
Inheritor; (Al-Wārith)	15:24; 21:90; 28:59.
Judge; (Al-Fattāh)	34: 27.
Judges; The Best of (Khair-ul-Ḥākimīn)	10:110; 95:9.
Judge; The Wise. (Al-Ḥakīm)	35:3.
King of Mankind; (Maliki-nnās)	114:3.
Knower of the unseen and the seen; ('Ālimulghaibi washshhādah)	59:23.
Last; (Al-Ākhir)	57:4.
Life-giver; (Al-Muhyī)	30:51; 40:69.
Light; (Al-Nūr)	24:36.
Living; (Al-Ḥāī)	2:256; 3:3.
Lord; (Al-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; (Dhuntiqām)	39:38.
Lord of Sovereignty; (Mālik-al-Mulk)	3:27.
Lord of the Throne; (Dhul 'Arsh)	21:23; 40:16; 85:16.
Loving; (Al-Wadūd)	11:91; 85:15.
Maker; (Al-Bārī)	59:25.
Manifest Truth; (Ḥaqq-ul-Mubīn)	24:26.
Manifest; He to whose existence every created thing clearly point. (Al-Zāhir)	57:4.
Master of the Day of Judgement; (Māliki Yaumiddīn)	1:4.
Master; The Excellent (Ni'mul-Maulā)	22:79.
Merciful; (Al-Raḥīm)	1:3; 4:24, 67, 97.
Mighty; (Al-'Azīz)	4:57; 22:75; 59:24; 64:19.
Nigh; The Nearest One; (Al-Qarīb)	34:51.
Noble; (Al-Karīm)	27:41.
Of-returning with Compassion;	
The Acceptor of Repentance; (Al-Tawwāb)	2:55; 4:65; 24:11; 49:13; 110:4.
Omnipotent; (Al-Muqtadir)	54:43, 56.
One; The (AL-Wāḥid)	13:17; 38:66; 39:5.
Opener of doors of success for mankind; (Al-Fattāh)	34:27.
Originator; The Author of Life; (Al-Badī')	2:118; 30:28; 85:14.
Peace; The Source of (Al-Salām)	59:24.
Possessor of Power and Authority; (AL-Qadīr)	16:71; 30:55; 64:2.

ALLĀH, ATTRIBUTES OF

Powerful; (Al-Qawī) _____	22:75; 33:26; 40:23; 51:59.
Praiseworthy; (Al-Ḥamīd) _____	22:65; 31:27; 41:43; 42:29; 60:7.
Preserver; He Who preserves the faculties of all living things; The Powerful; (Al-Muqīt) _____	4:86.
Protector; (Al-Muhaimin) _____	59:24.
Provider; Best (Khairul-Rāziqīn) _____	22:59; 34:40; 62:12.
Punishment; Severe in (Shadīdul-'Iqāb) _____	40:4.
Reckoner; (Al-Ḥasīb) _____	4:7, 87.
Reckoning; Swift at (Sarī'-ul-Ḥisāb) _____	13:42.
Repeater; Reproducer of life; (Al-Mu'īd) _____	30:28; 85:14.
Repentance; Acceptor of (Qābil-al-Taub) _____	40:4.
Requite; Possessor of the Power to (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) _____	59:29.
Strong; (Al-Mafīn) _____	51:59.
Subduer or Reformer; (Al-Jabbār) _____	59:24.
Sufficient (Al-Kāfi) _____	39:37.
Supreme; The Most (Al-Qahhār) _____	12:40; 38:66; 39:5.
Sustainer; The Great (Al-Razzāq) _____	22:59; 51:59; 62:12.
Swift to take Account; (Sarī'-ul-Ḥisāb) _____	3:200.
True; The (Al-Ḥaqq) _____	10:33.
Unique; The Lord of Unity; (Al-Aḥad) _____	112:2.
Watchful; (Al-Raqīb) _____	33:53.
Wise; The (Al-Ḥakīm) _____	4:57; 2:130; 59:25; 64:19.
Witness; The Observer; (Al-Shahīd) _____	4:80; 33:56; 34:48.

(iii) ALLĀH, FAVOURS OF

— are countless. _____	14:35; 16:19.
Allāh is gracious to mankind. _____	27:74.

(iv) ALLĀH, FRIENDSHIP WITH

— is for those who are mindful of their duty. _____	45:20.
— is for those who believe. _____	2:258.
— is sufficient. _____	4:46.
Allāh is the Guardian friend. _____	42:10.

(v) ALLĀH, GLORIFICATION OF, WITH HIS PRAISE

Everything glorifies Allāh. _____	17:45; 24:42; 59:2; 62:2.
Allāh enjoins all to glorify Him with His praise. _____	33:43; 40:56; 87:2.
Glorify Allāh before sunrise and at sunset and at night. _____	50:40, 41.
Glorify Allāh at the setting of the stars. _____	52:50.
Glorify Allāh during the greater part of the night. _____	76:27.
Angels glorify Allāh. _____	2:31; 40:8.
Thunder glorifies Allāh with His praise. _____	13:14.

**ALLĀH, GLORIFICATION OF, WITH HIS PRAISE**

- Birds (i.e. spiritually exalted people)  
and the mountains (i.e. the chiefs) glorify Allāh. \_\_\_\_\_ 38:19, 20.  
Mountains and birds (i.e. righteous people)  
celebrated Allāh, praise with David. \_\_\_\_\_ 21:80; 34:11.

**(vi) ALLĀH, KNOWLEDGE OF**

- extends over heavens and earth. \_\_\_\_\_ 2:256.  
— of what troubles the mind of man. \_\_\_\_\_ 50:17.  
— about the Hour and all that is in the wombs. \_\_\_\_\_ 41:48.  
— concerning the secret and hidden. \_\_\_\_\_ 20:8.  
— of secret thoughts and open words. \_\_\_\_\_ 6:4.  
— of every falling leaf \_\_\_\_\_ 6:60.  
— of secret counsels. \_\_\_\_\_ 58:8.

**(vii) ALLĀH, LOVE OF**

- for those who trust in Him. \_\_\_\_\_ 3:160.  
— gains one His blessings. \_\_\_\_\_ 27:9.  
— secured by turning to Him. \_\_\_\_\_ 2:223  
— for the steadfast. \_\_\_\_\_ 3:147.  
— those who fulfil their duty. \_\_\_\_\_ 3:77; 9:4, 7.  
— for those who judge equitably. \_\_\_\_\_ 5:43.  
— for those who do good to others. \_\_\_\_\_ 2:196; 3:135, 149.  
— can be won by all who strive for it. \_\_\_\_\_ 29:70.

**(viii) ALLĀH, MEETING WITH**

- Those who do not believe in — are arrogant. \_\_\_\_\_ 16:23; 25:22.

**(ix) ALLĀH, MERCY OF**

- Sinners can obtain —. \_\_\_\_\_ 39:54.  
— embraces every things. \_\_\_\_\_ 6:148; 7:157; 40:8.  
— is boundless. \_\_\_\_\_ 10:59; 39:54; 40:8.  
Allāh has charged Himself with mercy. \_\_\_\_\_ 6:13, 55.  
None should despair of—. \_\_\_\_\_ 12:88; 39:54.  
Man has been created to be recipient of—. \_\_\_\_\_ 11:120.  
— is for him who sues for forgiveness. \_\_\_\_\_ 4:111.

**(x) ALLĀH, REMEMBRANCE OF**

- Peace of mind is attained through—. \_\_\_\_\_ 13:29.  
Increase of courage and faith through—. \_\_\_\_\_ 8:46.  
Prosperity is attained through—. \_\_\_\_\_ 62:11.

**(xi) ALLĀH'S REVEALING HIMSELF TO MAN**

- Allāh reveals Himself through His chosen servants. \_\_\_\_\_ 4:164—166.  
Allāh has revealed Himself through Messengers to every nation. \_\_\_\_\_ 10:48.  
Allāh has sent Warners to all people. \_\_\_\_\_ 35:25.  
Allāh reveals Himself in various forms. \_\_\_\_\_ 42:52, 53.  
Disbelievers are also shown significant true dreams. \_\_\_\_\_ 12:37, 44.

(xii) ALLĀH, SEEKING FORGIVENESS OF  
 — is a means of attaining prosperity and strength. \_\_\_\_\_ 11:53; 71:11—13.  
 By — one absorbs His mercy. \_\_\_\_\_ 4:65.  
 By — one protects oneself from His punishment. \_\_\_\_\_ 8:34.

(xiii) ALLĀH, SIGNS OF  
 — mean His commandments. \_\_\_\_\_ 2:243.  
 Believers are commanded to keep away from those who mock at —. \_\_\_\_\_ 4:141.

(xiv) ALLĀH, SPENDING IN THE CAUSE OF  
 — is obligatory. \_\_\_\_\_ 2:196; 57:8, 11; 64:17.  
 Warning against holding back from —. \_\_\_\_\_ 2:196; 47:39.  
 — should be of the best. \_\_\_\_\_ 2:268; 3:93.  
 Benefit of —. \_\_\_\_\_ 64:17, 18.  
 — after victory does not equal — before it. \_\_\_\_\_ 57:11.  
 — should not be followed by reproaches. \_\_\_\_\_ 2:263, 265.  
 Allāh multiplies His favours unto those who are —. \_\_\_\_\_ 2:246, 262.  
 How much should one be —. \_\_\_\_\_ 2:220.  
 On whom should one spend for Allāh's cause. \_\_\_\_\_ 2:216.  
 — openly as well as secretly. \_\_\_\_\_ 2:275.

THOSE WHO SPEND IN THE CAUSE OF  
 — shall prosper. \_\_\_\_\_ 2:4—6.  
 Glad tidings for —. \_\_\_\_\_ 22:35, 36.  
 Recompense of —. \_\_\_\_\_ 2:273.

ANGELS  
 — bear witness to the unity of Allāh. \_\_\_\_\_ 3:19.  
 The righteous believe in —. \_\_\_\_\_ 2:178.  
 Disbelieving in — is straying away from right path. \_\_\_\_\_ 4:137.  
 — do as they are commanded by Allāh. \_\_\_\_\_ 66:7.  
 — have no sex. \_\_\_\_\_ 37:151.  
 Coming of —. \_\_\_\_\_ 6:112, 159; 16:34; 25:22, 23.  
 — and spirits descend by command of Allāh. \_\_\_\_\_ 97:5.  
 — have only that much knowledge as they are given. \_\_\_\_\_ 2:33.  
 — differ in their capacities and strength. \_\_\_\_\_ 35:2.  
 — bear the throne (i.e. the attributes of the Lord). \_\_\_\_\_ 69:18.  
 Guardian —. \_\_\_\_\_ 13:12.  
 Recording —. \_\_\_\_\_ 82:11—13.

ANGELS, DUTIES OF  
 i. Convey the word of Allāh. \_\_\_\_\_ 22:76.  
 ii. Take charge of souls. \_\_\_\_\_ 32:12.  
 iii. Bring punishment on enemies of Prophets. \_\_\_\_\_ 6:159; 96:19.  
 iv. Help believers and give them glad tidings. \_\_\_\_\_ 41:31—33.  
 v. Create awe and fear in the minds of enemies of Prophets. \_\_\_\_\_ 3:125, 126.  
 vi. Bear witness to unity of Allāh. \_\_\_\_\_ 3:19.  
 vii. Vouchsafe the truth of Prophets. \_\_\_\_\_ 4:167.



**ANGELS, DUTIES OF**

- viii. Glorify Allāh with His praise. \_\_\_\_\_ 39:76.
- ix. Ask forgiveness for those who believe. \_\_\_\_\_ 40:8; 42:6.
- x. Pray for blessings to be sent on believers and on the Holy Prophet. \_\_\_\_\_ 33:44, 57.
- xi. Keep peoples' records. \_\_\_\_\_ 82:11—13.
- xii. Make believers firm. \_\_\_\_\_ 8:13.

**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.
- Prophet took the — of his companions at Ḥudaibiyah. \_\_\_\_\_ 48:19.
- Prophet was commanded to accept the — of women. \_\_\_\_\_ 60:13.
- The words of the —. \_\_\_\_\_ 60:13.

**BAIT-UL-ḤARĀM (KA'BAH)**

- First House established for mankind. \_\_\_\_\_ 3:97.
- is made a resort for mankind. \_\_\_\_\_ 2:126.

**BAIT-UL-ḤARĀM (KA‘BAH)**

- is the place of Abraham and Pilgrimage to the House is a duty. \_\_\_\_\_ 3:98.
- is made a place of security. \_\_\_\_\_ 2:126; 3:98.
- is called Ka‘bah. \_\_\_\_\_ 5:98.
- is also called Masjid-ul-Ḥarām \_\_\_\_\_ 17:2.
- Prophecy of — remaining secure from attack. \_\_\_\_\_ 52:5, 6.

**BANQUET (MĀ‘IDAH)**

- Jesus’ prayer for — for his people. \_\_\_\_\_ 5:115.

**BAPTISM, THE DIVINE**

- Invitation to adopt the religion of Allāh. \_\_\_\_\_ 2:139.

**BARZAKH**

- After death there is a barrier against returning to this world. \_\_\_\_\_ 23:101.

**BATTLE**

- of Aḥzāb. \_\_\_\_\_ 33:11—26.
- of Badr. (*See under* BADR)
- of Ḥunain. \_\_\_\_\_ 9:25.
- of Khaibar. \_\_\_\_\_ 33:28.
- of Tabūk. \_\_\_\_\_ 48:12.
- of Uḥud. \_\_\_\_\_ 3:122, 123, 128, 153—156.

**BEGGING**

- is discountenanced. \_\_\_\_\_ 2:274; 4:33.

**BELIEF (ĪMĀN)**

- explained. \_\_\_\_\_ 49:15, 16.
- alone is not enough. \_\_\_\_\_ 3:180; 29:3, 4.
- Difference between — and satisfaction of mind. \_\_\_\_\_ 2:261.
- Commandment of believing in Allāh and the Messenger. \_\_\_ 3:180; 4:171; 7:159; 57:8; 64:9.
- in all Prophets and their Books. \_\_\_\_\_ 2:137; 29:47.
- Reward of — and sacrifice of wealth and person for the cause of Allāh. \_\_\_ 61:11—13; 64:10.
- in life Hereafter. \_\_\_\_\_ 2:5.
- goes with good deeds. \_\_\_\_\_ 2:26; 18:89; 41:9; 95:7.
- Seeing Signs of Allāh strengthens faith. \_\_\_\_\_ 9:124; 33:22, 23; 47:18.
- at the approach of punishment is not acceptable. \_\_\_\_\_ 10:52, 53, 91—93; 40:86.

**BELIEVERS, THE TRUE**

- Qualities of — \_\_\_\_\_ 2:4—6, 166, 286; 8:3—5, 75, 76; 9:124; 24:52, 53, 63; \_\_\_\_\_ 31:5, 6; 32:16, 17; 42:24; 58:23.
- firmly stand on sure knowledge. \_\_\_\_\_ 12:109.
- Allāh is the friend of —. \_\_\_\_\_ 2:258; 3:69; 8:20; 47:12.
- Allāh takes it upon Himself to help —. \_\_\_\_\_ 22:39; 30:48.
- High ranks for —. \_\_\_\_\_ 9:20; 20:76; 58:12.
- will receive great bounties from Allāh. \_\_\_\_\_ 33:48.
- Allāh guides — out of darkness into the light. \_\_\_\_\_ 2:258.
- are free from fear or grief. \_\_\_\_\_ 5:70; 6:49.

## BELIEVERS, THE TRUE

- Allāh adds to the guidance of —. \_\_\_\_\_ 47:18.  
 Seeking pleasure of Allāh is the main objective of —. \_\_\_\_\_ 9:72.  
 Successful believers, \_\_\_\_\_ 23:2—12.  
 Good actions of — will not be disregarded. \_\_\_\_\_ 21:95.  
 — are promised delightful abodes and Gardens of Eternity. \_\_\_\_\_ 9:72.  
 — are honoured. \_\_\_\_\_ 30:16.  
 — will have forgiveness and honourable provision. \_\_\_\_\_ 8:5, 75.  
 Honourable reward prepared for —. \_\_\_\_\_ 33:45.  
 Great reward promised for —. \_\_\_\_\_ 4:147; 17:10.  
 Unending reward for —. \_\_\_\_\_ 41:9; 84:26; 95:7.  
 — hasten to do good works and are foremost in them. \_\_\_\_\_ 23:62.

## BIBLE, The

- Perversion of —. \_\_\_\_\_ 2:80; 5:14, 16.

## BOOKS

- Prophecy of the spread of —. \_\_\_\_\_ 81:11.

## BOOKS, THE MOTHER OF THE (UMM-UL-KITĀB) \_\_\_\_\_ 13:40; 43:5.

- Holy Qur'ān is —. \_\_\_\_\_ 3:8.  
 — is the exalted Book full of wisdom. \_\_\_\_\_ 43:5.

## BOOK, THE PEOPLE OF THE (AHLI-KITĀB)

- could not be reformed without the advent of the Holy Prophet. \_\_\_\_\_ 98:2—4.  
 — refers to Jews and Christians. \_\_\_\_\_ 4:154, 172.  
 — called to Unity of Allāh. \_\_\_\_\_ 3:65.  
 — will continue to believe in Jesus' death on the cross, \_\_\_\_\_ 4:160.

## BROTHERHOOD

- of man is ordained by Islām. \_\_\_\_\_ 3:104; 49:11, 14.

## BURDEN

- Bearing one's own —. \_\_\_\_\_ 29:13, 14; 35:19.

## CAIN

- son of Adam. \_\_\_\_\_ 5:28—32.

## CALF, THE GOLDEN

- Worship of —. \_\_\_\_\_ 2:52; 7:149; 20:91.

## CAMELS

- Prophecy relating to — given up as means of transportation. \_\_\_\_\_ 81:5.

## CATTLE

- created for the benefit of man. \_\_\_\_\_ 6:143—145; 16:6, 67, 81; 23:22; 39:7; 40:80, 81.

## CHARITY

- Reward of —. \_\_\_\_\_ 2:262, 266.  
 — rendered worthless by reproach or injury. \_\_\_\_\_ 2:263—265.  
 Kind word and forgiveness is better than — followed by reproach or injury. \_\_\_\_\_ 2:264.  
 Good things alone to be given in —. \_\_\_\_\_ 2:268.  
 Secret — better than open —. \_\_\_\_\_ 2:272.

- Allāh rewards those who give in —. \_\_\_\_\_ 2:275.
- CHILDREN**
- should not cause diversion from remembrance of Allāh. \_\_\_\_\_ 63:10.
- Destroying — or not giving them education or not bringing them up properly, for fear of poverty forbidden. \_\_\_\_\_ 6:152; 17:32.
- Prayer for pure offspring. \_\_\_\_\_ 3:39.
- Prayer for righteousness among offspring. \_\_\_\_\_ 25:75; 46:16.
- Birth of daughter no cause for grief. \_\_\_\_\_ 16:59, 60.
- Supervision of — in religious matters. \_\_\_\_\_ 19:56; 20:133.
- Good treatment of parents by —. \_\_\_\_\_ 46:16, 18.
- to treat their parents kindly. \_\_\_\_\_ 17:24, 25.
- CHRISTIANITY**
- has exceeded limits in deifying a mortal. \_\_\_\_\_ 4:172.
- Wrong doctrine of the Sonship of God. \_\_\_\_\_ 9:30, 31.
- Doctrine of Trinity is unacceptable. \_\_\_\_\_ 5:74, 75.
- Doctrine of Vicarious Atonement is wrong. \_\_\_\_\_ 6:165; 53:39.
- Prophecy of the rise of —. \_\_\_\_\_ 18:19.
- Prophecy of fall of — after its second success. \_\_\_\_\_ 18:33—45; 20:103—105.
- Period of the rise of — is ten centuries. \_\_\_\_\_ 20:104.
- Wealth of Christians a trial for them. \_\_\_\_\_ 20:132.
- Western philosophy and its refutation. \_\_\_\_\_ 82:7—13.
- CLOUDS, THE**
- Allāh raises —. \_\_\_\_\_ 13:13.
- Provision of water on earth by —. \_\_\_\_\_ 15:23.
- Allāh sends — wherever He pleases. \_\_\_\_\_ 24:44.
- Rain, hailstones and irrigation of vast areas. \_\_\_\_\_ 24:44; 30:49—51.
- Rain from — proof of Allāh's existence and unity. \_\_\_\_\_ 2:165.
- COMMUNITY, THE SPIRITUAL**
- Persons included in the blessed group. \_\_\_\_\_ 4:70, 71.
- CONJUGAL RELATIONSHIP**
- Object of —. \_\_\_\_\_ 30:22.
- CONTRACTS**
- should be reduced to writing. \_\_\_\_\_ 2:283.
- Two witnesses for —. \_\_\_\_\_ 2:283.
- CONTROVERSY**
- The proper method of —. \_\_\_\_\_ 16:126; 29:47.
- CORAH (QĀRŪN)**
- was from amongst Banī Isrā'īl. \_\_\_\_\_ 28:77.
- 's arrogance towards Banī Isrā'īl. \_\_\_\_\_ 28:77.
- was the keeper of the treasury. \_\_\_\_\_ 28:77.
- 's arrogance and his punishment. \_\_\_\_\_ 28:79, 82.

**COUNSEL**

— is necessary in all important administrative matters. \_\_\_\_\_ 3:160; 42:39.

**COVENANTS**

Fulfilment of—. \_\_\_\_\_ 5:2; 6:92, 93.

Repudiation of—. \_\_\_\_\_ 8:59.

**CREATION, SPIRITUAL**

— like that of the body is gradual. \_\_\_\_\_ 22:6, 7

For each stage of physical creation there is a stage of—. \_\_\_\_\_ 23:13—18.

**CREATION OF MAN**

Man was not created without purpose. \_\_\_\_\_ 23:116; 75:37.

Stages in the—. \_\_\_\_\_ 22:6; 23:13—15; 35:12; 39:7; 40:68; 86:6—8.

Man created in the best of moulds. \_\_\_\_\_ 95:5.

Purpose of the—. \_\_\_\_\_ 51:57.

Man created of one species. \_\_\_\_\_ 4:2; 16:73; 30:22.

**CREATION OF UNIVERSE**

— was not without purpose. \_\_\_\_\_ 21:17, 18.

— was in accordance with requirements of wisdom. \_\_\_\_\_ 15:86; 39:6; 46:4.

Everything in universe is coordinated and adjusted,  
and there is no disorder, discord, or incongruity. \_\_\_\_\_ 67:2—5.

Universe subjected to man. \_\_\_\_\_ 14:33—35; 16:11—15; 45:13, 14.

**DACOITS AND ROBBERS**

Punishment of—. \_\_\_\_\_ 5:34.

**DAVID (PROPHET DAWŪD)**

— fights people of Palestine. \_\_\_\_\_ 2:252.

— defeats his enemies and establishes his kingdom. \_\_\_\_\_ 2:252.

Allāh strengthens —'s kingdom. \_\_\_\_\_ 38:21.

— was made vicegerent on earth. \_\_\_\_\_ 38:27.

Allāh honoured — with great knowledge. \_\_\_\_\_ 27:16.

Allāh bestowed His grace upon—. \_\_\_\_\_ 34:11.

— was taught skill of making coats of mail. \_\_\_\_\_ 21:81.

—'s manufacture of coats of mail. \_\_\_\_\_ 34:11, 12.

Subjection of (the dwellers of) Mountains and the Birds (righteous people)  
to celebrate Allāh's praises with—. \_\_\_\_\_ 21:80; 34:11; 38:19, 20.

Unsuccessful attempts of —'s enemies to attack him. \_\_\_\_\_ 38:22.

— and the simile of the ewes. \_\_\_\_\_ 38:24.

— seeking forgiveness of his Lord. \_\_\_\_\_ 38:25.

Supplications of — for forgiveness were not due to the commission of any sin. \_\_\_\_\_ 38:26.

— and Solomon decide case of the crop. \_\_\_\_\_ 21:79, 80.

Book of — was not a law-giving Book. \_\_\_\_\_ 17:56.

**DAY**

One — equal to 1,000 years. \_\_\_\_\_ 22:48; 32:6.

One — equal to fifty thousand years. \_\_\_\_\_ 70:5.

## DEAD PEOPLE

- never return to this world. \_\_\_\_\_ 2:29; 21:96; 23:100, 101; 39:59, 60.  
 Spiritually — could be raised in this world. \_\_\_\_\_ 8:25, 43.

## DEATH

- meaning departing this life. \_\_\_\_\_ 19:24.  
 — meaning pain and torment. \_\_\_\_\_ 14:18.  
 — meaning sleep. \_\_\_\_\_ 39:43.  
 No one dies except by Allāh's command. \_\_\_\_\_ 3:146.  
 Each person must taste —. \_\_\_\_\_ 3:186; 21:36; 29:58.  
 No everlasting life in this world. \_\_\_\_\_ 21:35, 36.  
 No return to this world possible after —. \_\_\_\_\_ 21:96; 23:100, 101; 39:43.  
 Two lives (i.e. worldly life and life after death) and  
 two —s (i.e. state before birth and death after life). \_\_\_\_\_ 40:12.  
 — also means low spiritual state. \_\_\_\_\_ 2:57.  
 — and life refer to the rise and fall of peoples and nations. \_\_\_\_\_ 29:21.  
 Raising dead to life. \_\_\_\_\_ 6:123; 75:38—41.  
 The spiritually dead. \_\_\_\_\_ 6:37.

## DEATH, LIFE AFTER

- Promise of a second life after death. \_\_\_\_\_ 2:29; 53:48.  
 Need for the life Hereafter. \_\_\_\_\_ 10:5.  
 — is permanent life. \_\_\_\_\_ 29:65; 40:40.  
 — is better than life in this world. \_\_\_\_\_ 4:78; 12:110; 17:22.  
 Mercy for believers in — and punishment for non-believers. \_\_\_\_\_ 58:21.  
 Only the believers will gain from —. \_\_\_\_\_ 17:72, 73.  
 Every action will be taken into account in the world Hereafter. \_\_\_\_\_ 18:50; 20:16.  
 Believers will be rewarded in the —. \_\_\_\_\_ 2:26.  
 Those who strive for gains in the — will be favoured by Allāh. \_\_\_\_\_ 17:20.  
 Believers will see Allāh in —. \_\_\_\_\_ 75:24.  
 Punishment in — will be greater. \_\_\_\_\_ 39:27.  
 Grievous punishment for disbelievers in —. \_\_\_\_\_ 17:11.  
 Disbelievers have no firm ground  
 to stand on concerning the second life. \_\_\_\_\_ 6:30, 31; 16:39; 17:50—52; 36:79—82.

## DEEDS

- Holy Prophet had the excellent morals. \_\_\_\_\_ 68:5.  
 Holy Prophet was the excellent exemplar. \_\_\_\_\_ 33:22.  
 Evil — are the result of disbelief in the life Hereafter. \_\_\_\_\_ 27:5, 6.  
 Weighing of good and evil —. \_\_\_\_\_ 7:9, 10.

## DEEDS, GOOD

- will be rewarded tenfold. \_\_\_\_\_ 6:161.  
 — endure. \_\_\_\_\_ 18:47.  
 Basic principles of —. \_\_\_\_\_ 2:208; 4:75; 5:17; 6:163; 60:2; 92:19—22.  
 Covenants; fulfilment of \_\_\_\_\_ 2:178; 5:2; 16:92; 17:35; 23:9; 70:33.  
 Chastity; \_\_\_\_\_ 17:33; 23:6—8; 24:31, 34, 61; 25:69; 33:36; 70:30—32.

DEEDS, GOOD

- Cleanliness; \_\_\_\_\_ 2:223; 4:44; 5:7; 22:30; 74:5, 6.  
 Controlling anger; \_\_\_\_\_ 3:135.  
 Cooperation; \_\_\_\_\_ 5:3.  
 Courage; \_\_\_\_\_ 2:178; 3:173—175; 9:40; 20:73, 74; 33:40; 46:14.  
 Employees; good treatment of \_\_\_\_\_ 4:37.  
 Enjoining good and forbidding evil; \_\_\_\_\_ 3:111.  
 Evidence; giving of true \_\_\_\_\_ 4:136; 5:9; 25:73.  
 Excelling in doing good; \_\_\_\_\_ 2:149.  
 Feeding the hungry; \_\_\_\_\_ 76:9; 90:15—17.  
 Forgiveness; \_\_\_\_\_ 2:110; 3:135, 160; 4:150; 5:14; 7:200; 12:93; 24:23; 41:35; 42:38—41.  
 Good; doing of \_\_\_\_\_ 2:196; 3:135; 5:94; 7:57.  
 Gratefulness; \_\_\_\_\_ 2:153, 173, 186, 244; 3:145; 5:7, 90; 14:8; 39:8, 67; 46:16.  
 Humility; \_\_\_\_\_ 6:64; 7:14, 56, 147; 16:24, 30; 17:38; 28:84; 31:19, 20; 40:36.  
 Justice; \_\_\_\_\_ 5:9; 6:153; 16:91; 49:10.  
 Looks; casting down of \_\_\_\_\_ 24:31, 32.  
 Neighbours; good treatment of \_\_\_\_\_ 4:37.  
 Parents; good treatment of \_\_\_\_\_ 4:37; 17:24, 25.  
 Patience; \_\_\_\_\_ 2:46, 154, 156, 178; 11:12; 13:23; 16:127, 128; 28:81; 29:61; 39:11; 42:44; 103:4.  
 Peace-making between people; \_\_\_\_\_ 4:115; 49:10.  
 Perseverance; \_\_\_\_\_ 13:23; 41:31—33.  
 Poor; care of the \_\_\_\_\_ 2:84, 178, 216; 4:9, 37; 8:42; 9:61; 17:27;  
 \_\_\_\_\_ 24:23; 30:39; 51:20; 59:8; 76:9; 90:17.  
 Purity; \_\_\_\_\_ 2:223; 5:7; 9:103, 108; 24:22; 33:34; 74:5; 87:15; 91:10, 11.  
 Relatives; good treatment of \_\_\_\_\_ 2:178; 16:91; 30:39.  
 Sincerity; \_\_\_\_\_ 39:3, 4; 98:6; 107:5—7.  
 Self control; \_\_\_\_\_ 4:136; 7:202; 18:29; 30:30; 38:27; 79:41, 42.  
 Spending wealth for love of Allāh; \_\_\_\_\_ 2:178; 17:27.  
 Suspicion; avoiding \_\_\_\_\_ 49:13.  
 Trusts; faithful discharge of' \_\_\_\_\_ 2:284; 4:59; 23:9; 70:33.  
 Truth; \_\_\_\_\_ 4:136; 5:120; 9:119; 17:82; 22:31; 25:73; 33:25, 36, 71; 39:33.  
 Unselfishness; \_\_\_\_\_ 2:208, 263; 11:52; 59:10; 64:17; 76:9, 10; 92:20, 21.

DEEDS, EVIL

- Adultery; \_\_\_\_\_ 17:33.  
 Arrogance; \_\_\_\_\_ 2:35, 88; 4:174; 7:37, 41, 49, 76, 77, 89, 134;  
 \_\_\_\_\_ 10:76; 14:22; 23:47; 25:22; 28:40; 29:40; 34:32—34;  
 \_\_\_\_\_ 38:75, 76; 39:60; 40:48, 49; 41:16, 39; 45:32; 46:11, 21; 71:8; 74:24.  
 Backbiting; \_\_\_\_\_ 49:13.  
 Boasting; \_\_\_\_\_ 57:24.  
 Defamation; \_\_\_\_\_ 49:12.  
 Derision; \_\_\_\_\_ 49:12.  
 Despair; \_\_\_\_\_ 39:54.  
 Drinking liquor; \_\_\_\_\_ 2:220; 5:91, 92.

## DEEDS, EVIL

Envy; _____	113:6.
Extravagance; _____	7:32; 17:27, 28.
Eyes; treachery of the _____	40:20.
Following that of which one has no knowledge; _____	17:37.
Gambling; _____	2:220; 5:91, 92.
Haughtiness; _____	17:38; 23:47; 31:19.
Indulging in objectionable talk; _____	23:4; 74:46.
Measure; giving short _____	83:2—4.
Nick naming; _____	49:12.
Niggardliness; _____	4:38; 47:39; 57:25; 59:10; 64:17.
Perfidy; _____	4:106, 108; 8:28, 59.
Suspicion; _____	49:13.
Telling lies; _____	22:31; 25:73.
Theft; _____	5:39.

## DEFAMATORY SPEECH

Allāh dislikes public utterance of —. _____	4:149.
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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 (KUFĀR) AND DISBELIEVERS (KUFFĀR)

— is denying belief in the existence of Allāh. _____	2:29.
— meaning denial of Allāh's favours. _____	16:113.
— meaning denial of anything. _____	2:257.
Iron chains (of self imposed customs) round the necks of disbelievers. _____	36:9.
Superstitions of Meccan disbelievers. _____	5:104.
Disbelievers will not prosper. _____	10:70, 71.
Actions of disbelievers will not help them Hereafter. _____	11:17.
Reason for — is that they prefer this world to the life Hereafter. _____	14:4.
Reason why angels do not descend on disbelievers. _____	17:96.
End of disbelievers. _____	68:18—34.
Severe punishment for disbelievers. _____	83:8.

## DISCIPLES

— of Jesus called helpers of Allāh. _____	3:53.
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## DISSENSION

Evils of —. _____	3:104, 106; 8:47.
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## DIVORCE (See under WOMEN) DOWRY (See under WOMEN)

## EARTH (AL-ARḌ)

Capacity of — to supply food. _____	41:10, 11.
Creation of — and heavens in six periods or stages. _____	11:8; 32:5; 41:10, 11.



## EARTH (AL-ARD)

- 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 Yamen, who had come to invade Mecca. \_\_\_\_\_ 105:2.

## ELIAS

- was one of the Messengers. \_\_\_\_\_ 37:124.  
 — warned his people against the worship of idols. \_\_\_\_\_ 37:126.  
 People treated — as liar. \_\_\_\_\_ 37:128.  
 Generations which followed him revered him. \_\_\_\_\_ 37:130.

## ELISHA

- was of the best. \_\_\_\_\_ 38:49.

## ENOCH (PROPHET IDRĪS)

- was steadfast. \_\_\_\_\_ 21:86.  
 — was truthful man and a Prophet. \_\_\_\_\_ 19:57.  
 — was exalted to a lofty station. \_\_\_\_\_ 19:58.

## EQUALITY

- All believers are brothers. \_\_\_\_\_ 3:104; 49:11.  
 Mankind are equal. \_\_\_\_\_ 49:14.

## EVIDENCE

- Calling of witnesses and putting everything in writing in their presence while borrowing or contracting and entering into agreements. \_\_\_\_\_ 2:283.  
 Two female witnesses in lieu of one male witness so that one may refresh the memory of the other. \_\_\_\_\_ 2:283.  
 Witnesses to a will. \_\_\_\_\_ 5:107—109.  
 Witnesses of eyes, ears and skins. \_\_\_\_\_ 41:21—24.  
 — when doubtful can be rebutted. \_\_\_\_\_ 5:107.

## EVIL

- Human beings are created pure and have option of following good or —. \_\_\_\_\_ 76:3, 4; 90:9—11; 91:8, 9.  
 Prohibition of overt and secret —. \_\_\_\_\_ 6:121, 152; 7:34.  
 Punishment of — should be proportionate thereto. \_\_\_\_\_ 6:161; 10:28; 28:85; 40:41.  
 Persistence of non-believers in — courses. \_\_\_\_\_ 7:29.  
 Man's conscience reprimands him on — actions. \_\_\_\_\_ 7:23; 75:3.

## EVIL

- Excessive — leads to hell. \_\_\_\_\_ 2:82.  
 Good overcomes —. \_\_\_\_\_ 11:115.  
 — forgiven through repentance. \_\_\_\_\_ 3:136, 137; 4:111; 16:120; 42:26.  
 Hatred of—is innate in man. \_\_\_\_\_ 49:8; 91:8, 9.  
 Following in the footsteps of the Holy Prophet guards from —. \_\_\_\_\_ 3:32.  
 Prayer guards from —. \_\_\_\_\_ 29:46.  
 — is to be accounted for when it is deliberate. \_\_\_\_\_ 2:226; 5:90; 20:116.

## EVOLUTION

- Allāh has created man in different forms and in different conditions. \_\_\_\_\_ 71:15, 18.

## EZECHIEL (DHUL-KIFL)

- Nebuchadnazar's destruction of Jerusalem and —'s seeing in a vision the town and its inhabitants over a hundred years' time. \_\_\_\_\_ 2:260.

## EZRA

- Jews taking — as the Son of God. \_\_\_\_\_ 9:30.

## FAITH, THE LIGHT OF

- Allāh brings the believers out of every kind of darkness into light. \_\_\_\_\_ 2:258; 57:13.

## FASTING (*See under WORSHIP*)

## FIG

- refers to Adam and to the fact that human mind has been created in the image of Allāh. \_\_\_\_\_ 95:2.

## FIRE

- meaning war. \_\_\_\_\_ 5:65.  
 Moses sees — in a vision on his return from Midian. \_\_\_\_\_ 20:11; 27:8; 28:30.  
 Simile of — in wet wood. \_\_\_\_\_ 36:81; 56:72—74.  
 Smokeless — in the latter days. \_\_\_\_\_ 55:36.

## FLAMES, LUMINOUS

- pursue those who listen stealthily. \_\_\_\_\_ 15:19; 37:11; 72:10.

## FOOD

- Guidance for —. \_\_\_\_\_ 5:5.  
 Eating — that is good in addition to being lawful —. \_\_\_\_\_ 2:169; 16:115.  
 — affects conduct. \_\_\_\_\_ 23:52.  
 All good — is lawful for believers. \_\_\_\_\_ 5:94.  
 Earth and the problem of — supply. \_\_\_\_\_ 2:262; 41:11.

## FOOD, FORBIDDEN

- That which dies of itself is —. \_\_\_\_\_ 2:174; 5:4.  
 Blood is —. \_\_\_\_\_ 2:174; 5:4; 16:116.  
 Flesh of swine is —. \_\_\_\_\_ 2:174; 5:4; 6:146; 16:116.  
 That on which the name of any other than Allāh has been invoked. \_\_\_\_\_ 2:174; 5:4; 6:146; 16:116.  
 Flesh of animal which has been strangled or beaten to death, or killed by a fall or gored to death is —. \_\_\_\_\_ 5:4.  
 Flesh of animal which a wild animal has killed \_\_\_\_\_

<b>FOOD, FORBIDDEN</b>	
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.
<b>FORGIVENESS</b>	
Reward of — of an injury is with Allāh.	42:41.
<b>FORNICATION</b>	
— is forbidden.	17:33; 25:69.
Punishment for —.	24:3.
<b>GABRIEL</b>	
Disbelieving in —.	2:98, 99.
<b>GAMBLING (See under DEEDS, EVIL)</b>	
<b>GOG AND MAGOG</b>	
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.
<b>GOLIATH (JĀLŪT)</b>	
Defeat of —.	2:250, 251.
<b>GOSPEL</b>	
Revelation of —.	3:4; 5:47, 48.
Description of the followers of the Holy Prophet in the —.	48:30.
<b>GRAVE</b>	
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.
<b>GROVE, DWELLERS OF THE</b>	
Allāh's punishment fell on — because they rejected His Messengers.	50:15.
<b>GUARDIANSHIP</b>	
Guardian acting for ward.	2:283.
Guardian in cases of minor or of persons of weak understanding.	4:6, 7.
<b>GUIDANCE</b>	
— 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.

HĀJJ (*See under* WORSHIP)

HĀMĀN

— was the commander of Pharaoh's army. \_\_\_\_\_ 28:9.

— was Pharaoh's Minister of Public works. \_\_\_\_\_ 28:39; 40:37.

HEART

Veil on —. \_\_\_\_\_ 18:58.

Blindness of —. \_\_\_\_\_ 22:47.

Sealing up of —. \_\_\_\_\_ 30:60; 40:36; 42:25; 63:4.

HEAVEN (SKY)

— created with purpose. \_\_\_\_\_ 16:4.

— built with Allāh's hands. \_\_\_\_\_ 51:48.

Early state of — a gaseous form. \_\_\_\_\_ 41:12.

— and earth were a solid mass which was split asunder. \_\_\_\_\_ 21:31.

Seven —s created in two different periods or stages. \_\_\_\_\_ 41:13.

— and earth created in six different periods. \_\_\_\_\_ 10:4.

— is a roof. \_\_\_\_\_ 2:23.

— is a roof well guarded and affording protection. \_\_\_\_\_ 21:33.

Planets move round their orbits in — \_\_\_\_\_ 36:41.

Paths of stars in —. \_\_\_\_\_ 51:8.

is without a support. \_\_\_\_\_ 31:11.

Relation of food with —. \_\_\_\_\_ 10:32.

—s rolled up in Allāh's right hand i.e. exercising full control over them. \_\_\_\_\_ 39:68.

— opening up and becoming all doors (i.e. several signs appearing and believers being favoured with His blessings and punishment descending on non-believers. 78:20.

— being laid bare (i.e. sciences of astronomy and space making progress). \_\_\_\_\_ 81:12.

— being rent asunder. \_\_\_\_\_ 77:10; 82:2.

— becoming like molten copper (i.e. because of intense heat). \_\_\_\_\_ 70:9.

— adorned with planets. \_\_\_\_\_ 37:7; 41:13; 67:6.

Pieces of — falling down as punishment by way of rain and storm. \_\_\_\_\_ 17:93; 26:188; 34:10.

All things are sent down from —. \_\_\_\_\_ 15:22; 40:14.

HELL

— worst abode and a wretched place of rest. \_\_\_\_\_ 13:19.

— Hereafter in addition to the — in this world. \_\_\_\_\_ 18:101; 19:72; 29:55

— helps towards spiritual rebirth. \_\_\_\_\_ 101:9—12.

— not everlasting. \_\_\_\_\_ 11:108.

Foods of —. \_\_\_\_\_ 88:7, 8.

Freezing cold water and boiling hot water drinks for inmates of —. \_\_\_\_\_ 78:26, 27.

Dwellers of — in this world moving between it and boiling water (i.e. facing trouble on all sides). \_\_\_\_\_ 55:45.

Zaqqūm food of inmates of —. \_\_\_\_\_ 56:53.

— results from spiritual blindness. \_\_\_\_\_ 17:73.

## HELL

- is a state of being amidst death but not dying. \_\_\_\_\_ 14:18.
- Being debarred from Allāh is —. \_\_\_\_\_ 83:16, 17.
- Fire of — rises within the heart. \_\_\_\_\_ 104:7, 8.
- is hidden from eyes. \_\_\_\_\_ 26:92.
- lies in ambush for the rebellious. \_\_\_\_\_ 78:22—31.
- Manifestation of — in this life. \_\_\_\_\_ 79:37.
- Nineteen angels guard the fire of —. \_\_\_\_\_ 74:31, 32.
- Roar of — fire, (i.e. excessive heat). \_\_\_\_\_ 25:13; 67:8.
- Seven gates of — and passage of allotted number of non-believers  
through each of them. \_\_\_\_\_ 15:45.
- Stones fuel of — fire. \_\_\_\_\_ 2:25; 66:7.
- Every stubborn rebellious one will enter into — fire. \_\_\_\_\_ 19:70—72.
- Righteous people shall not hear a whisper of —. \_\_\_\_\_ 21:102, 103.
- fire being caused to blaze up;  
(i.e. in latter days sin will spread so much that — fire will be near the sinners). \_\_\_\_\_ 81:13.

## HOLY LAND, THE

- i.e. Palestine. \_\_\_\_\_ 5:22.
- Banī Isrā'īl disobeyed Moses and so were turned away from —. \_\_\_\_\_ 5:27.
- Jews to be gathered together in — in the latter days. \_\_\_\_\_ 17:105.
- will ultimately belong to the Muslims. \_\_\_\_\_ 21:106—113.

## HOLY SPIRIT, THE

- Jesus was strengthened with —. \_\_\_\_\_ 2:58.
- descends from Allāh with the truth and strengthens believers. \_\_\_\_\_ 16:103.

## HOME LIFE

- Privacy of —. \_\_\_\_\_ 24:28—30.
- Intermingling of sexes prohibited. \_\_\_\_\_ 24:31, 32; 33:60.

## HOMICIDE

- is forbidden. \_\_\_\_\_ 4:93, 94.
- Punishment for —. \_\_\_\_\_ 4:93.
- Kinds of murder. \_\_\_\_\_ 4:93, 94.

## HOUSE, THE ANCIENT

- circuits of —. \_\_\_\_\_ 22:30

## HOUSEHOLD, THE PEOPLE OF THE (AHLI-BAIT)

- meaning the spouses of Abraham. \_\_\_\_\_ 11:74.
- meaning spouses of Holy Prophet Muḥammad. \_\_\_\_\_ 33:34; 66:5.
- Purity of —. \_\_\_\_\_ 33:34.

## HUDAIBIYAH, 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.

## HUNAIN

- Allāh helped the believer, on the day of—. \_\_\_\_\_ 9:25—27.

## HUNTING

- Lawful to eat what birds of prey and beasts (trained and taught by one) have hunted  
 or caught for one. \_\_\_\_\_ 5: 5.

## HUSBAND & WIFE RELATIONSHIP (See under WOMEN)

## HYPOCRITES

- tried to turn Immigrants against the Helpers and both against the Holy Prophet. \_63:8, 9.
- find fault with the Holy Prophet. \_\_\_\_\_ 9:50, 58, 61.
- incited the disbelievers. \_\_\_\_\_ 59:12.
- attempted to frighten the Muslims. \_\_\_\_\_ 4:84.
- have a diseased heart. \_\_\_\_\_ 2:11.
- create disorder. \_\_\_\_\_ 2:13.
- Leaders of— are satans. \_\_\_\_\_ 2:15.
- Excuses of—. \_\_\_\_\_ 2:15.
- actually disbelieve but they pretend that they believe. \_\_\_\_\_ 2:18.
- Two faces of—. \_\_\_\_\_ 4:73, 74.
- Double policy of—. \_\_\_\_\_ 4:144.
- Grievous punishment in store for—. \_\_\_\_\_ 4:139.
- take disbelievers as their friends. \_\_\_\_\_ 4:140.

## IBLĪS

- refused to make obeisance to Adam. \_\_\_\_\_ 2:35; 7:12, 13; 15:32; 17:62; 18:51; 20:117.
- Reason of refusal of— to make obeisance was arrogance. \_\_\_\_\_ 2:35; 38:75.
- was not an angel but was one of the jinn. \_\_\_\_\_ 18: 51.

## IDOL WORSHIP

- Reason for —. \_\_\_\_\_ 39:4.
- Allāh's command to refrain from—. \_\_\_\_\_ 32:31.
- Noah's people had different idols as their gods. \_\_\_\_\_ 71:24.
- Noah preached unity of Allāh to his people but they insisted on —. \_\_\_\_\_ 71:8, 9.
- Hūd's people were idol worshippers. \_\_\_\_\_ 11:54.
- Abraham's people worshipped idols. \_\_\_\_\_ 26:72.
- Reason for not worshipping Lāt, Uzzā, and Manāt \_\_\_\_\_ 53:20—24.
- Helplessness of idols. \_\_\_\_\_ 22:74:
- Reason for not worshipping false gods. \_\_\_\_\_ 21:23.
- Every prophet has a mission to wipe away —. \_\_\_\_\_ 16:37.
- Abraham's prayer for security from—. \_\_\_\_\_ 14:36.

## INFANTICIDE

- is forbidden. \_\_\_\_\_ 17:32.

## INFIDELS

Taking error in exchange for guidance is a losing business for —.	2:17.
— are called deaf because they insist on doing evil.	2:19.
— are called dumb because they cannot express themselves to remove their doubts.	2:19.
— are called blind because they do not see the beneficial change that Islām had brought in Muslims.	2:19.
Hearts of — are like stones.	2:25.
All actions of — will be in vain.	2:218.
Reason why — will not get reward.	78:28.
— will get external as well as internal burning punishment	85:11.
— will be surrounded by punishment from all sides.	85:20, 21.
Angels will descend on — merely to punish them.	25:23, 24.

## INHERITANCE

Law of —.	4:8, 9, 12, 13, 177.
Making a will of one's property and its distribution.	2:181.
Changing a will is a sin.	2:182.
Partiality or a wrong by a testator may be corrected.	2:183.
Division of the property left is fixed by Allāh.	4:12.
At the time of distribution other relatives, orphans, the poor and the needy should not be forgotten.	4:9.
Share of heirs.	4:12.
Husbands are heirs of their wives.	4:13.
Wives are heirs of their husbands.	4:13.
Distribution of the property of one dying without any issue.	4:13, 177.

## INTERCESSION

No one can intercede with Allāh without His permission.	2:256.
Those whom they call beside Allāh possess no power of —.	43:87.
Holy Prophet could intercede as he bore witness to the truth.	20:110; 34:24; 43:87.
— with Allāh for non-believers.	6:52.
Angels can intercede with Allāh with His permission.	53:27.
Righteous and evil —.	4:86.

## INTOXICANTS

— forbidden.	2:220; 5:91, 92.
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## INVOKING ALLĀH IN SUPPORT OF THE TRUTH (MUBĀHALAH)

Invitation to Jews for —.	62:7.
Invitation to Christians for —.	3:62.

## ISAAC

Abraham was given glad tidings of —'s birth.	11:72; 37:113; 51:29.
—'s mother was frightened on hearing the news.	11:72.
—'s mother beat her face on the glad news and cried.	51:30.
Allāh bestowed His blessings on —.	37:114.
Abraham, — and Jacob men of strong hands and powerful vision i.e. active and far-sighted.	38:46.

## ISAAC

— and Jacob were leaders who guided their people  
and were the recipients of revelation. \_\_\_\_\_ 21:73, 74.

## ISHMAEL

Truth in the Qur'ān about —. \_\_\_\_\_ 19:55.  
— was the eldest son of Abraham. \_\_\_\_\_ 37:102.  
Abraham's dream about slaughtering his son —. \_\_\_\_\_ 37:103.  
— rather than Isaac was the one to be sacrificed. \_\_\_\_\_ 37:103—106.  
Sacrificing — meant to leave him in the waterless  
and foodless valley of Mecca. \_\_\_\_\_ 37:108; 14:38.  
— was the Messenger and Prophet \_\_\_\_\_ 19:55.  
— strictly kept his promise. \_\_\_\_\_ 19:55.  
— enjoined prayer and alms-giving on his people. \_\_\_\_\_ 19:56.

## ISLĀM

Name — was given so that its followers be completely submerged in Allāh. 2:113; 6:154, 163.  
Allāh gave the name of — to this religion. \_\_\_\_\_ 22:79.  
Fundamental principles of —. \_\_\_\_\_ 2:4, 5.  
— is a complete religion. \_\_\_\_\_ 5:4.  
— is the only acceptable religion. \_\_\_\_\_ 3:86.  
— is the true religion with Allāh. \_\_\_\_\_ 3:20.  
There is no compulsion in —. \_\_\_\_\_ 2:257; 18:30; 25:58; 28:57.  
By embracing — one does not confer a favour on anyone. \_\_\_\_\_ 49:18.  
Guidance is found in — alone. \_\_\_\_\_ 3:21; 72:15.  
No other religion is better than — \_\_\_\_\_ 4:126.  
No hardship in —. \_\_\_\_\_ 2:186; 5:7; 22:79.  
— is a strong handle to grasp. \_\_\_\_\_ 31:23.  
One can enter the favoured group by following —. \_\_\_\_\_ 1:6, 7; 4:70.  
— is likened unto a good tree. \_\_\_\_\_ 14:25.  
— does not recognise any privilege. \_\_\_\_\_ 49:14.  
— enjoins justice even towards an enemy. \_\_\_\_\_ 5:9.  
— enjoins kindness and justice towards non-believers. \_\_\_\_\_ 60:9.  
— enjoins good treatment of all. \_\_\_\_\_ 4:37.  
— is the same as the religion of Noah, Abraham, Moses and Jesus. \_\_\_\_\_ 42:14.  
Prophecy of triumph of —. \_\_\_\_\_ 13:42.  
Prophecy of rise of — in the first three centuries  
and of its decline in the following ten centuries. \_\_\_\_\_ 32:6.  
— requires faith in all prophets. \_\_\_\_\_ 2:137.  
Preaching of — made obligatory for believers. \_\_\_\_\_ 9:123.

## ISRAEL, THE CHILDREN OF (BANĪ ISRĀ'ĪL)

Israel was the name of Jacob. \_\_\_\_\_ 3:94; 19:59.  
— had a superiority over other nations during their time. \_\_\_\_\_ 2:48; 2:123.  
Allāh's continuous favour on —. \_\_\_\_\_ 2:48; 2:123.



Cruelties of Pharaoh on —.	2:50; 7:142; 14:7; 28:5.
Moses was sent to rescue — from Pharaoh's tyranny.	28:6.
Moses calls on Pharaoh not to afflict — and seeks their freedom.	7:106; 20:48.
Pharaoh and his chiefs promised to set — free if their affliction was removed but they broke their promise.	43:50, 51.
Allāh's direction to Moses to lead — out of Egypt.	20:78; 26:53; 44:24.
Crossing the sea by — and drowning of Pharaoh and his people.	2:51; 7:137; 17:104.
Number of — at the time of exodus.	2:244.
Shade of clouds over — as they marched through Sinai desert.	2:58; 7:161.
Desire of — to revert to idol worship after safely crossing the sea.	7:139.
— demand water from Moses who under Divine direction strikes a particular rock and water flows out.	2:61; 7:161.
Sending down of Manna and Salwā.	2:58.
Moses left for the Mount and in his absence — took a calf for worship.	2:52, 94.
Moses punished the idol worshippers.	2:55.
Burning of the calf.	20:98.
Allāh commands — to slaughter a cow.	2:68—70.
Desire of — to eat vegetables and other produce instead of Manna and Salwā.	2:62.
— were taken to the foot of the Mount for a covenant.	2:64, 94; 7:172.
Chiefs of — were overtaken by an earthquake.	7:156.
— ask Moses to see Allāh face to face.	2:56.
Moses orders — to enter Palestine but they refuse.	5:22.
— rejected the signs of Allāh and killed the Prophets.	2:62.
— transgressed in the matter of Sabbath and became despised like apes.	2:66; 7:167.
Prophecy of Jews being afflicted till the Day of Resurrection.	7:168.
Demand of — for a king, the appointment of Jadūn, and their test through rivulet i.e. excessive wealth.	2:247, 250.
Establishment of kingship in — through David.	2:252.
Twelve spiritual leaders in —.	5:13.
Prophethood and kingship in —.	5:21.
— cursed by Jesus and David.	5:79.
Perversion of the Book by —.	2:80.

### I'ṬIKĀF

Observance of —.	2:188.
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### JACOB

Abraham's wife was given the glad news of the birth of —.	11:72.
Israel was —'s name.	3:94.
— abstained from certain articles of food.	3:94.
—'s admonition to his sons to stand firm on the Unity of Allāh and to worship Him at all times.	2:133, 134.

### JIHĀD (STRIVING FOR THE CAUSE OF ALLĀH)

— is enjoined on the believers.	22:79.
The great —, (i.e. preaching the Word of Allāh).	25:53.

— with one's wealth. _____	8:73.
In — one should not transgress limits. _____	2:191.
Reward for the believer whether he becomes a martyr or is victorious in —. _____	4:75.
Commandment of — was not only for the Holy Prophet but was also for the believers. _____	4:85.
<b>JERUSALEM</b>	
Destruction and rebuilding of —. _____	2:260.
Destruction of — by the Babylonians. _____	17:6.
— destroyed by the Romans. _____	17:8.
<b>JESUS</b>	
Mary was given the glad news of the birth of —. _____	3:46; 19:21.
Mary's surprise at the good news. _____	3:48; 19:21.
After —' birth Mary was commanded to keep a fast of silence. _____	19:27.
— was born at a time when the dates had become ripe. _____	19:26.
— talked wisely in his childhood. _____	3:47.
Mary takes — to her people. _____	19:28.
— was Prophet to the children of Israel. _____	3:50.
Creation of birds by —; (i.e. he gave spiritual training to ordinary human beings who thereafter soared high in the spiritual atmosphere). _____	3:50; 5:111.
— declared clean the blind and lepers. _____	3:50; 5:111.
— gave life to the (spiritually) dead. _____	5:111.
— was given the knowledge of Torah. _____	5:111; 3:49.
Jews disbelieved in — while the disciples believed in him. _____	3:53.
Revelation was vouchsafed to the disciples of —. _____	5:112.
— was sent with clear signs and was strengthened by the holy spirit. _____	2:254; 5:111.
Jews planned to crucify — but Allāh had promised to save him from death on the cross. _____	3:55, 56.
— was put upon the cross. _____	4:158.
— did not die on the cross, but fainted and was taken down while still in that condition. _____	2:73; 4:158.
Jews did not succeed in killing —. _____	5:111.
— went to an elevated region with running streams (Kashmir) after having escaped death on the cross. _____	23:51.
— died a natural death. _____	5:118.
—' prayer for a banquet (worldly provision) for his people. _____	5:115.
— was born as the word (prophecy) of God. _____	3:46; 4:172.
Kalimatuhū used for — meaning— the Sign of Allāh. _____	4:172; 31:28.
— was granted high spiritual status. _____	3:46.
— came in fulfilment of the Old Testament prophecies. _____	3:51; 5:47; 61:7.
— was Allāh's servant and His Prophet. _____	19:31.
— was merely a Messenger of Allāh. _____	5:76.
— was enjoined to say his prayers, give alms and treat his mother well. _____	19:32, 33.
— preached the Unity of Allāh to his people. _____	3:52; 5:118; 19:37; 43:65.
They are disbelievers who take — as God. _____	5:18, 73, 74.
Proof that — and his mother were not gods. _____	5:76.

## JESUS

- was created out of clay. \_\_\_\_\_ 3:60.
- Jews and Christians will continue to believe in the death of — on the cross. \_\_\_\_\_ 4:160.
- not son of Allāh. \_\_\_\_\_ 9:30.
- was born without the agency of a father. \_\_\_\_\_ 3:48; 19:21, 22.
- Verses of the Holy Qur’ān testifying  
to the death of—. \_\_\_\_\_ 3:56, 145; 5:76, 118; 7:26; 17:94; 21:35.

## JEWS

- are those who have incurred Allāh’s displeasure. \_\_\_\_\_ 1:7.
- are enjoined not to exceed the limits in the matter of religion. \_\_\_\_\_ 5:78.
- Betrayal of Muslims by — at the battle of Aḥzāb and their disgrace. \_\_\_\_\_ 33:27, 28.
- Expedition against Banū Naḍīr and their expulsion. \_\_\_\_\_ 59:3—7.

## JINN

- Allāh has created — and the Ins for His worship. \_\_\_\_\_ 51:57.
- are people who dominate. \_\_\_\_\_ 6:129.
- Iblīs was amongst the —. \_\_\_\_\_ 18:51.
- are the dominant ones and Ins are common people. \_\_\_\_\_ 55:34.
- (i.e. the dwellers of mountains) under David’s suzerainty. \_\_\_\_\_ 27:40.
- who came to meet the Holy Prophet were the Jews of Naṣībain. \_\_\_\_\_ 46:30.
- who listened to the recitation of the Holy Qur’ān were Jews from places  
outside Mecca. \_\_\_\_\_ 72:2.
- Meaning of — having been created from fire is that they are easily roused. \_\_\_\_\_ 15:28.

## JOB (PROPHET AYYŪB)

- Mention of—. \_\_\_\_\_ 4:164; 6:85; 21:84, 85; 38:42.
- lived in a hilly territory. \_\_\_\_\_ 38:45.
- was tormented by his enemies. \_\_\_\_\_ 38:42.
- was directed to emigrate. \_\_\_\_\_ 38:43.
- meet his family after emigrating. \_\_\_\_\_ 21:85; 38:44.

## JOHN (PROPHET YAḤYĀ)

- ’s birth was announced by the angels to Zachariah while praying. \_\_\_\_\_ 3:40; 19:8.
- was given the name by Allāh Himself. \_\_\_\_\_ 19:8.
- was given the knowledge of Torah and judgment from early childhood. \_\_\_\_\_ 19:13.
- ’s piety and righteousness. \_\_\_\_\_ 19:14.
- fulfils some of the old prophecies. \_\_\_\_\_ 3:40.
- ’s kind treatment of his parents. \_\_\_\_\_ 19: 15.
- Peace on — on the day of his birth and death and  
the day when he would be raised up to life again. \_\_\_\_\_ 19:16.

## JONAH (PROPHET YŪNUS)

- ’s name was Dhul Nūn. \_\_\_\_\_ 21:88.
- was amongst the Messengers. \_\_\_\_\_ 4:164; 6:87; 37:140.
- was exalted above his people. \_\_\_\_\_ 6:87.
- ’s attempt to travel by boat. \_\_\_\_\_ 37:141.

Boat faced a storm and — was thrown overboard. _____	37:142.
A whale swallowed — and then it vomited him out. _____	37:143—146.
Gourd plant was caused to grow over him. _____	37:147.
— was sent as a messenger to a hundred thousand people. _____	37:148.
—’s people believed in him and their punishment was removed. _____	10:99.
—’s people, because of their believing in him, were provided for in this world. _____	37:149.
<b>JOSEPH (PROPHET YŪSUF)</b>	
Prophecy about the Holy Prophet in the events of the life of —. _____	12: 8.
—’s devotion to Allāh in his childhood and his seeing true dreams. _____	12:5.
Jacob advises — not to relate his dream to his brothers. _____	12:6.
—’s brothers were jealous of him. _____	12:9.
—’s brothers plan to kill him. _____	12:10.
—’s brothers take him to the wood and cast him in a deep well. _____	12:16.
—’s brothers report falsely to Jacob that a wolf had devoured him. _____	12:18.
taken out of the well by an Ismā‘īlī caravan who sold him as a slave. _____	12:20, 21.
— bought by ‘Azīz of Egypt. _____	12:22.
‘Azīz’s wife tried to seduce — against his will. _____	12:25.
‘Azīz’s wife invites women of the town who acclaim — as an angel. _____	12:32, 33.
— was imprisoned. _____	12:36.
— was given knowledge of the interpretation of the dreams. _____	12:38.
—’s interpretation of the King’s vision. _____	12:48, 49.
— was released from prison and appointed Chief Treasurer of Egypt. _____	12:55, 56.
Famine in Egypt and —’s brothers came to him for corn. _____	12:59.
—’s brothers came twice to Egypt	
and brought their brother Bin Yāmīn (Benjamin) with them. _____	12:64—70.
Jacob instructs them to enter through different gates. _____	12:68, 69.
Allāh’s plan to keep Bin Yāmīn in Egypt. _____	12:77.
— puts his drinking cup in his brother’s sack. _____	12:71.
— forgives his brothers. _____	12:93.
Holy Prophet’s forgiveness in contrast to —’s forgiveness. _____	12:93.
— sends his shirt to his father. _____	12:94.
Jacob goes with his family to Egypt and — receives him. _____	12:100.
—’s followers believed after his death that no Prophet would appear after him. _____	40:35.
<b>JUDGMENT, THE DAY OF</b>	
The answer to what — is. _____	51:13—15; 82:18—20.
<b>JUSTICE</b>	
Believers are enjoined to act with —. _____	5:9.
<b>JUSTICE, ADMINISTRATION OF PUBLIC</b>	
Obligation of judicial determination of disputes. _____	4:66.
Decision of the judge must be accepted. _____	4:66.
Injunction on —. _____	4:136; 5:9.
<b>KA‘BAH (See under BAIT-UL-ḤARĀM)</b>	

**KAUTHAR (i.e. ABUNDANCE OF GOOD)**

Holy Prophet given — \_\_\_\_\_ 108:2.

**KHATM-E-NABUWWAT**

Door of Prophethood not closed. \_\_\_\_\_ 2:39; 40:35; 72:8.

Prophet Muḥammad as Khātamun Nabīyyīn, (i.e. the most exalted Messenger). \_\_\_\_\_ 33:41.

**KHILĀFAT**

Promise to establish — in Islām. \_\_\_\_\_ 24:56.

**KNOWLEDGE**

A person with — is better than one without it. \_\_\_\_\_ 39:10.

— bestows understanding. \_\_\_\_\_ 39:10.

Acquisition of — is urged. \_\_\_\_\_ 96:4—6.

Travelling in search of —. \_\_\_\_\_ 18:66, 67.

People with true — alone fear Allāh. \_\_\_\_\_ 35:29.

Allāh will raise the status of those who possess —. \_\_\_\_\_ 58:12.

Believers are enjoined to get religious —. \_\_\_\_\_ 9:122.

Prophet enjoined to pray for increase of —. \_\_\_\_\_ 20:115.

Prophets are favoured with — from Allāh. \_\_\_\_\_ 21:80.

Prophets are raised to be teachers of mankind \_\_\_\_\_ 2:152.

Qur'ān enjoins the study of Nature. 3:191, 192; 10:6, 7; 13:4, 5; 16:11—17; 17:13; 35:28, 29.

Qur'ān enjoins the study of the conditions of different countries. \_\_\_ 17:22; 22:46, 47; 29:21.

Qur'ān enjoins the study of  
the history of different nations. \_\_\_\_\_ 12:112; 30:10; 33:63; 35:44, 45; 40:22.

Man can rule the forces of nature with —. \_\_\_\_\_ 17:71; 21:80—83; 45:13, 14.

**LAILATUL-QADR (NIGHT OF DESTINY)**

Meaning of —. \_\_\_\_\_ 97:2—6.

**LAW (SHARĪ'AT)**

Object of the — is to lighten the burden of mankind. \_\_\_\_\_ 4:29.

**LIFE**

— is a struggle with hardships. \_\_\_\_\_ 90:5.

— here is but a pastime and Hereafter is the true —. \_\_\_\_\_ 29:65.

Contrast between this — and the Hereafter. \_\_\_\_\_ 87:17, 18.

Man created with purpose. \_\_\_\_\_ 23:116.

Water is the source of —. \_\_\_\_\_ 21:31.

Everything is created in pairs. \_\_\_\_\_ 36:37; 51:50.

Evolution of man. \_\_\_\_\_ 18:38; 23:13—15; 40:68; 53:33; 71:15—19.

**LIFE, THE GOAL OF**

— is the meeting with Allāh. \_\_\_\_\_ 6:32; 10:46; 13:3; 30:9; 84:7.

**LIFE HEREAFTER**

— is determined by man's deeds in this life. \_\_\_\_\_ 17:14, 15; 21:95; 43:81; 45:30;  
\_\_\_\_\_ 50:19; 82:11—13; 83:8—19.

— begins to manifest itself in this life. \_\_\_\_\_ 41:31—33; 55:47; 89:28—31.

— is fuller manifestation of values. \_\_\_ 39:70; 50:22—24; 57:13; 69:19; 86:9, 10; 99:7—9.

- Progress in the — will be unceasing. \_\_\_\_\_ 35:35, 36; 39:21; 86:9.
- LIFE, WORLDLY**
- Non-believers desire the —. \_\_\_\_\_ 2:201, 213.
- is inferior to the life Hereafter. \_\_\_\_\_ 3:16; 4:78; 9:38.
- is a brief sojourn in contrast to the world Hereafter. \_\_\_\_\_ 23:115.
- LIQUOR (See under INTOXICANTS)**
- LOAN**
- Transaction of — should be in writing. \_\_\_\_\_ 2:283.
- Period of — must be fixed. \_\_\_\_\_ 2:283.
- Presence of witnesses. \_\_\_\_\_ 2:283.
- LOT (PROPHET LŪṬ)**
- was one of the Messengers. \_\_\_\_\_ 37:134.
- mentioned along with Abraham and Ishmael. \_\_\_\_\_ 6:86.
- believed in Abraham and migrated with him. \_\_\_\_\_ 21:72; 29:27.
- Evil way of the people of —. \_\_\_\_\_ 26:166, 167; 29:30.
- warns his people to stop their evil ways. \_\_\_\_\_ 26:166; 27:55, 56.
- ’s people forbid his entertaining strangers. \_\_\_\_\_ 15:71.
- ’s people reject him and threaten to exile him. \_\_\_\_\_ 26:168; 27:57.
- ’s people ask for punishment. \_\_\_\_\_ 29:30.
- ’s prayer. \_\_\_\_\_ 29:31.
- Warning of the destruction of —’s people. \_\_\_\_\_ 15:61; 27:58; 29:34; 37:135—137.
- is perturbed on arrival of messengers. \_\_\_\_\_ 29:34.
- People of — visited him on the arrival of messengers. \_\_\_\_\_ 11:79; 15:68.
- commanded to leave town during night. \_\_\_\_\_ 11:82; 15:66.
- told not to look back. \_\_\_\_\_ 15:66.
- ’s people were smothered under  
rain of stones. \_\_\_\_\_ 7:85; 11:83, 84; 15:75; 26:174; 27:59; 54:35.
- Rejecting — was to reject all the prophets. \_\_\_\_\_ 54:34.
- Disbelievers are like the wife of Noah and of —. \_\_\_\_\_ 66:11.
- given wisdom and knowledge and was righteous. \_\_\_\_\_ 21:75, 76.
- LOTE — TREE OF THE BOUNDARY (SIDRA TUL-MUNTAHĀ)**
- Mention of —. \_\_\_\_\_ 53:15.
- MAN (INS)**
- is hasty by nature. \_\_\_\_\_ 21:38.
- Object of creating —. \_\_\_\_\_ 51:57.
- is created to worship Allāh. \_\_\_\_\_ 1:5; 51:57.
- Nature of — is to believe in Allāh. \_\_\_\_\_ 57:9.
- is born with nature made by Allāh. \_\_\_\_\_ 30:31; 91:8, 9.
- has unlimited capacity for progress. \_\_\_\_\_ 87:3.
- was created in the best make. \_\_\_\_\_ 95:5.
- has capacity of receiving revelation. \_\_\_\_\_ 15:29, 30.
- Allāh has shown the way of good and evil to —. \_\_\_\_\_ 76:4; 90:11; 91:9.
- is free to act as he choose. \_\_\_\_\_ 41:41.

MAN (INS)

- Allāh provides facilities for — according to his action. \_\_\_\_\_ 92:6—11.  
 All things have been subordinated to —. \_\_\_\_\_ 2:30; 22:66; 31:21; 45:14.  
 — should seek the protection of Allāh alone. \_\_\_\_\_ 2:42.  
 Allāh does not require of any — that which is beyond his capacity. \_\_\_\_\_ 2:234, 287; 23:63; 65:8.  
 —’s desiring only this world shall have no share in the Hereafter. \_\_\_\_\_ 2:201; 4:135; 42:21.  
 — is created weak. \_\_\_\_\_ 4:29.  
 Those who desire good in this life and in the Hereafter will have a good reward. \_\_\_\_\_ 2:202; 42:21.  
 — is enjoined to treat his parents kindly. \_\_\_\_\_ 17:24; 29:9; 31:15; 46:16.  
 — has been created from nothingness. \_\_\_\_\_ 76:2.  
 Mankind were one community in the beginning. \_\_\_\_\_ 2:214.  
 — is created out of clay. \_\_\_\_\_ 3:60; 7:13; 18:38.  
 Allāh fashioned — in the womb. \_\_\_\_\_ 3:7.  
 — should repel evil with that which is best. \_\_\_\_\_ 23:97.  
 Divine spirit is breathed into —. \_\_\_\_\_ 32:10.  
 Ungratefulness of —. \_\_\_\_\_ 10:13; 11:10—12; 41:52.  
 Threefold duty of —. \_\_\_\_\_ 5:93, 94.  
 — will live and die on earth. \_\_\_\_\_ 7:26.  
 Best garment for — is righteousness. \_\_\_\_\_ 7:27.  
 Stages in the physical growth of —. \_\_\_\_\_ 22:6; 23:13—15.  
 Punishment of — for disbelieving after believing: \_\_\_\_\_ 3:107.  
 Creation of — in threefold darkness. \_\_\_\_\_ 39:7.  
 — shall be tried in his possessions and in his person. \_\_\_\_\_ 2:156—158; 3:187.  
 —’s possessions and children are a trial \_\_\_\_\_ 8:29; 64:16.  
 —’s complete submission to Allāh is most beneficial. \_\_\_\_\_ 2:132; 4:126.  
 — is impatient. \_\_\_\_\_ 70:20—22.  
 — is most contentious. \_\_\_\_\_ 18:55.  
 — is prone to despair. \_\_\_\_\_ 30:37; 41:50.  
 — loves wealth and is niggardly. \_\_\_\_\_ 17:101; 89:21.  
 — is prone to transgress. \_\_\_\_\_ 96:7, 8.  
 — is subject to loss without faith and righteousness. \_\_\_\_\_ 103:3, 4.  
 — is superior to other creation. \_\_\_\_\_ 17:71.

MARRIAGE (*See under* WOMEN)

MARTYRS

- live an eternal life. \_\_\_\_\_ 3:170.

MARY

- Qur’ān mentions true events of the life of —. \_\_\_\_\_ 3:45; 19:17.  
 —, her family and her birth. \_\_\_\_\_ 3:36, 37.  
 — was the ward of Zachariah. \_\_\_\_\_ 3:38.  
 — was provided for by Allāh. \_\_\_\_\_ 3:38.  
 —, her piety, chastity and high status. \_\_\_\_\_ 21:92; 66:13.  
 — was truthful. \_\_\_\_\_ 5:76.  
 — was chosen of Allāh. \_\_\_\_\_ 3:43.

Visit of angel in the form of a man was a vision. _____	19:18.
<b>MECCA</b>	
— is called Mecca because of abundance of blessings. _____	3:97.
— is also called <i>Balad-al-Amīn</i> i.e. town of security. _____	95:4.
Abraham's prayer for — and its security. _____	2:127; 14:36.
— is made sacred. _____	27:92.
Prophecy of return of Holy Prophet to — after emigration. _____	17:81; 28:86; 90:3.
Efforts necessary for the return to —. _____	2:151.
Prophecy of the security of —. _____	28:58.
Prophecies relating to future of —. _____	3:97.
Jewish objections met by the conquest of —. _____	2:151.
Prophecy of the conquest of —. _____	13:32.
<b>MEEKNESS</b>	
Believers should cultivate —. _____	25:64; 31:19, 20.
<b>MENSTRUATION</b>	
Purification from —. _____	2:223.
<b>MESSENGERS (See also under PROPHETS)</b>	
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.
<b>MESSIAH</b>	
— was the servant of Allāh. _____	4:173.
<b>MIDIAN</b>	
— and its dwellers. _____	7:86; 9:70; 11:85.
<b>MIGRATION IN THE CAUSE OF ALLĀH</b>	
One who emigrates in the cause of Allāh shall have plenty. _____	4:101.
<b>MI'RĀJ</b>	
Holy Prophet had the vision of — twice. _____	53:14.
No mistake in seeing the vision — _____	53:18.
— of Moses. _____	18:61—63.
Prophet Muḥammad went on a journey in a vision from Maṣjid-al-Ḥarām to Maṣjid-al-Aqṣā. _____	17:2.
The — was a clear vision. _____	17:61.
<b>MONASTICISM</b>	
— was not prescribed by Allāh but was self-imposed by the Christians. _____	57:28.
<b>MONTH OF ḤARĀM</b>	
Sanctity of the —. _____	2:218.
<b>MONTHS, THE TWELVE</b>	
The number of —. _____	9:36.
Sacred months. _____	2:195; 9:36.



MONTHS, THE TWELVE

MOON, THE

- and its stages. \_\_\_\_\_ 36:40, 41.
- Lunar system in Islām. \_\_\_\_\_ 2:190.
- gets light from the sun. \_\_\_\_\_ 71:17.
- Crescent —. \_\_\_\_\_ 36:40.
- has reference to the Reformers who would follow the Holy Prophet  
(i.e. the sun) and would get their light from him. \_\_\_\_\_ 91:3.
- signifies Arab power. \_\_\_\_\_ 54:2.
- Reckoning time by the —. \_\_\_\_\_ 2:190.
- Prophecy of eclipse of the sun and — on the advent of Mahdī. \_\_\_\_\_ 75:9, 10.

MORAL TEACHINGS (See under DEEDS)

MOSES

- Qur'ān gives the true events of the life of —. \_\_\_\_\_ 19:52.
- Purpose of advent of — was to free Israel from the cruelties and  
bondage of Pharaoh and to foster their progress. \_\_\_\_\_ 28:6, 7.
- , birth of, and his being cast afloat in the river in an ark. \_\_\_\_\_ 20:40; 28:8.
- Pharaoh's daughter picks — out of the river. \_\_\_\_\_ 28:9, 10.
- refused wet-nurses and was restored to his mother. \_\_\_\_\_ 20:41; 28:13.
- was given wisdom and knowledge. \_\_\_\_\_ 28:15.
- smote Copt with his fist and caused his death. \_\_\_\_\_ 20:41; 28:16.
- was repentant. \_\_\_\_\_ 28:16, 17.
- Chiefs of Pharaoh's people counselled together to kill — and he was warned. \_\_\_\_\_ 28:21.
- emigrates to Midian. \_\_\_\_\_ 20:41; 28:23.
- helps two women to water their flocks at the well of Midian. \_\_\_\_\_ 28:24, 25.
- receives offer of marriage on condition of staying in Midian  
for eight years serving the family. \_\_\_\_\_ 28:28.
- returns from Midian with his family. \_\_\_\_\_ 28:30.
- perceived fire near Mount Sinai. \_\_\_\_\_ 20:11; 27:8; 28:30.
- sees his rod as a serpent and is frightened. \_\_\_\_\_ 7:108; 20:21, 22; 27:11; 28:32.
- perceives his hand turned white without any ill effects. \_\_\_\_\_ 7:109; 20:23; 28:33.
- had shown nine signs to Pharaoh. \_\_\_\_\_ 7:134; 17:102; 27:13.
- prays Aaron be appointed to assist him. \_\_\_\_\_ 20:30—36; 26:14; 28:35.
- and Aaron commanded to go to Pharaoh. \_\_\_\_\_ 20:43—45; 26:16—18.
- and Aaron preached to Pharaoh. \_\_\_\_\_ 7:105, 106; 10:76—79; 17:102, 103.
- had a debate with Pharaoh. \_\_\_\_\_ 20:50—53; 26:19—34.
- Pharaoh demanded Sign from —. \_\_\_\_\_ 7:107; 26:32.
- showed his signs. \_\_\_\_\_ 7:108, 109; 79:21.
- Pharaoh called his magicians who challenged —. \_\_\_\_\_ 7:112—117; 20:66; 28:37—41.
- Truth about magicians' tricks. \_\_\_\_\_ 7:117, 118.
- Magicians admitted their defeat and believed in —  
and his God. \_\_\_\_\_ 7:121—123; 20:71; 26:47—49.

## MOSES

- Pharaoh determined to kill — who came to know about it. \_\_\_\_\_ 40:27, 28.  
 Punishment of Pharaoh's people. \_\_\_\_\_ 7:131—134.  
 People of Pharaoh begged — to pray for warding off the punishment. \_\_\_ 7: 135; 43:49—51.  
 Because of the fear of Pharaoh only a few youths believed in —. \_\_\_\_\_ 10:84.  
 — ordered his people to build their houses facing each others. \_\_\_\_\_ 10:88.  
 — prayed for punishment on Pharaoh and his people. \_\_\_\_\_ 10:89.  
 — is commanded by Allāh to lead Banī Isrā'īl out of Egypt. \_\_\_\_\_ 26:53.  
 Pharaoh pursued — and was drowned. \_\_\_\_\_ 44:24—30.  
 — with his people passed safely through the sea. \_\_\_\_\_ 10:91.  
 — and his people crossed the sea at low tide. \_\_\_\_\_ 2:51; 44:25.  
 Pharaoh, when drowning, said he believed in the God of —. \_\_\_\_\_ 10:91.  
 — was called for forty days to the Mount. \_\_\_\_\_ 2:52; 7:143.  
 — saw a spiritual sight on the Mount. \_\_\_\_\_ 20:10, 11.  
 — wishes to see Allāh face to face. \_\_\_\_\_ 7:144.  
 Allāh speaks to — and gives him the tablets. \_\_\_\_\_ 7:145, 146.  
 — returns to his people and condemns Sāmarī. \_\_\_\_\_ 7:151; 20:96—98.  
 — leads chiefs of his people to the side of the Mount. \_\_\_\_\_ 7:156, 172.  
 — orders Banī Isrā'īl to enter the Holy Land, their refusal and their punishment. 5:22—27.  
 — orders Banī Isrā'īl to slaughter a cow. \_\_\_\_\_ 2:68.  
 Mi'rāj of — and his meeting Holy Prophet Muḥammad. \_\_\_\_\_ 18:61—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 SINAI

- , the witness of. \_\_\_\_\_ 52:2; 95:3.  
 — and its olives. \_\_\_\_\_ 23:21.

## MOUNTAINS

- Creation of —. \_\_\_\_\_ 41:11.  
 Purpose of the creation of —. \_\_\_\_\_ 16:16; 31:11.  
 Thamūd hewed — for their dwellings. \_\_\_\_\_ 7:75; 15:83; 26:150.  
 Noah's ark landed on Jūdī. \_\_\_\_\_ 11:45.  
 — (i.e. the dwellers of —) repeat the praises of Allāh with David. \_\_\_\_\_ 34:11.  
 — signify dwellers of mountains. \_\_\_\_\_ 21:80; 38:19.  
 — also used for the powerful people. \_\_\_\_\_ 20:106.  
 Destruction of —. \_\_\_\_\_ 52:11; 70:10; 101:6.

## MUḤAMMAD, THE HOLY PROPHET

- possessed perfect qualities. \_\_\_\_\_ 20:2.  
 — mentioned by name in the Qur'ān. \_\_\_\_\_ 3:145; 33:41; 47:3; 48:30.  
 Qur'ān was revealed to —. \_\_\_\_\_ 15:88; 16:45; 26:193—196; 47:3.

MUḤAMMAD, THE HOLY PROPHET

—'s likeness unto Moses. \_\_\_\_\_ 73:16.  
 Prophecies about — in Torah and Gospel. \_\_\_\_\_ 7:158; 46:11, 13.  
 — received revelation from Allāh as did previous Prophets. \_\_\_\_\_ 4:164; 42:4.  
 — was not an innovation as a Prophet. \_\_\_\_\_ 46:10.  
 —'s highest status in nearness to Allāh. \_\_\_\_\_ 53:9.  
 — is the Seal of the Prophets. \_\_\_\_\_ 33:41.  
 — is the Perfect Leader. \_\_\_\_\_ 36:2.  
 Those who pledge allegiance to — pledge allegiance to Allāh. \_\_\_\_\_ 48:11.  
 Whoso obeys — obeys Allāh. \_\_\_\_\_ 4:81.  
 — is sent as a mercy for all mankind. \_\_\_\_\_ 21:108.  
 — is of the Messengers of Allāh. \_\_\_\_\_ 36:4.  
 — is Allāh's Messenger for all mankind. \_\_\_\_\_ 4:80; 7:159; 34:29.  
 Abraham's prayer was fulfilled in the person of —. \_\_\_\_\_ 2: 130.  
 Allāh took a covenant from the people through the Prophets  
 that they would believe in — and help him. \_\_\_\_\_ 3:82.  
 Promise of Divine protection for —. \_\_\_\_\_ 5:68.  
 — was guarded and helped by the angels. \_\_\_\_\_ 13:12; 66:5.  
 — yearned that mankind should believe. \_\_\_\_\_ 18:7; 26:4; 93:8.  
 — possessed excellent moral qualities. \_\_\_\_\_ 68:5.  
 — is described as a lamp which gives bright light. \_\_\_\_\_ 33:47.  
 By following — one can win the love of Allāh. \_\_\_\_\_ 3:32.  
 By following — one becomes heir to Allāh's blessings and  
 can achieve the highest spiritual status. \_\_\_\_\_ 4:70.  
 — did not know reading or writing. \_\_\_\_\_ 29:49.  
 — was sent after a break in the series of prophets. \_\_\_\_\_ 5:20.  
 Allāh would not punish disbelievers of Mecca while — was among them. \_\_\_\_\_ 8:34.  
 Isrā' of — from Masjid-al-Ḥarām to Masjid-al-Aqṣā. \_\_\_\_\_ 17:2.  
 Mi'rāj of — \_\_\_\_\_ 53:9—14.  
 Allāh and His angels send blessings on —. \_\_\_\_\_ 33:57.  
 Believers commanded to submit disputes to — for decision. \_\_\_\_\_ 4:66.  
 Spiritually dead resurrected through —. \_\_\_\_\_ 8:25.  
 Principal missions of —. \_\_\_\_\_ 2:130; 62:2, 3.  
 Wives of — as mothers of believers. \_\_\_\_\_ 33:7.  
 People who malign — shall have severe punishment. \_\_\_\_\_ 9:61; 33:58.  
 — was enjoined to be affectionate towards the believers. \_\_\_\_\_ 26:216.  
 Concern of — for his followers. \_\_\_\_\_ 3:160; 9:128.  
 Enemies persecuted — and forbade him offering Prayers. \_\_\_\_\_ 96:10, 11.  
 Non-believers plotted to murder —. \_\_\_\_\_ 8:31.  
 Emigration of — to Madīna. \_\_\_\_\_ 9:40.  
 Divine assurance given to — of his return to Mecca. \_\_\_\_\_ 28:86.  
 Hypocrites took objection to distribution of charity money by —. \_\_\_\_\_ 9:58.  
 Hypocrites objected that — listened to complaints against them. \_\_\_\_\_ 9:61.

## MUḤAMMAD, THE HOLY PROPHET

- did not have the knowledge of the unknown. \_\_\_\_\_ 6:51.  
 — never demanded any reward from the people. \_\_\_\_\_ 6:91; 12:105; 23:73.  
 — wished only that people should turn to Allāh. \_\_\_\_\_ 25:58.  
 — was enjoined to continue his worship of his Lord till his death. \_\_\_\_\_ 15:100.  
 — was enjoined to convey the revelation which he received to the people. \_\_\_\_\_ 5:68.  
 Accusation of unbelievers refuted that — was a lunatic. \_\_\_\_\_ 68:3—7.  
 Non-believers raised same objections against —  
 as were raised against previous Prophets. \_\_\_\_\_ 41:44.  
 Non-believers asked — why Allāh did not speak to them. \_\_\_\_\_ 2:119.  
 Non-believers demanded why — did not bring a Sign. \_\_\_\_\_ 2:119; 6:38; 7:204.  
 Objection that — was taught the Qur’ān by someone else. \_\_\_\_\_ 16:104.  
 Objection that — had no treasures, gardens, or royal grandeur. \_\_\_\_\_ 11:13; 25:9.  
 Demand for miracles from —. \_\_\_\_\_ 17:91—94.  
 — was told to endure steadfastly  
 their mockery and persecution. \_\_\_\_\_ 6:35, 36; 15:98, 99; 27:71; 36:77.  
 — was commanded to be alert and ever ready for spreading the truth. \_\_\_\_\_ 74:2.  
 Success of — in the propagation of Islām. \_\_\_\_\_ 110:3.  
 — was thereupon commanded to seek Allāh’s protection and His blessings. \_\_\_\_\_ 110:4.  
 — was an excellent and perfect man. \_\_\_\_\_ 20:2.  
 — Prophecy of treasures and palaces being given to —’s followers. \_\_\_\_\_ 25:11.  
 Commandments addressed to —  
 are the commandments to his people as well. \_\_\_\_\_ 10: 95; 17: 24, 25; 30: 39; 65: 2.  
 Prophecy for the advent of a witness to testify to the truth of—. \_\_\_\_\_ 11:18.  
 Pure life of — before his claim to prophethood. \_\_\_\_\_ 10:17.  
 —’s message was universal. \_\_\_\_\_ 7:159; 10:58; 22:50; 34:29.  
 — was excellent exemplar for mankind. \_\_\_\_\_ 33:22.  
 — was favoured with abundance of good. \_\_\_\_\_ 108:2.

## MUḤAMMAD’S COMPANIONS

- Higher spiritual status of —. \_\_\_\_\_ 2:116.  
 Emigrants and Helpers and their sacrifices. \_\_\_\_\_ 9:117.  
 Helpers’ love for the Emigrants. \_\_\_\_\_ 59:10.  
 Love of — for each other. \_\_\_\_\_ 48: 30.  
 Allāh pleased with Emigrants and Helpers. \_\_\_\_\_ 9:100.  
 Allāh pleased with pledge of believers at 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 for companions who were ready for any sacrifice. \_\_\_\_\_ 17:81.  
 Efforts of — for the cause of Islām. \_\_\_\_\_ 37:2—4; 79:2—6; 100:2—6.  
 — were the offerers of prayers. \_\_\_\_\_ 26:220; 37:166.

## MUḤAMMAD, WIVES OF

- are as mothers of Muslims. \_\_\_\_\_ 33:7.  
 Marrying any of — is unlawful. \_\_\_\_\_ 33:54.

**MUḤAMMAD, WIVES OF**

- Status and deportment of —. \_\_\_\_\_ 33:31—34.  
 — called upon to choose between worldly life and devotion to faith. \_\_\_\_\_ 33:29, 30.  
 Holy Prophet confided a secret to one of his wives and she failed to keep it. \_\_\_\_\_ 66:4.  
 Holy Prophet gave up eating honey to please his wives. \_\_\_\_\_ 66:2.  
 Hypocrites malign ‘Ā’ishah. \_\_\_\_\_ 24:12.  
 ‘Ā’ishah cleared of accusation. \_\_\_\_\_ 24:17.  
 Marriage of Holy Prophet with Zainab was enjoyed by Allāh. \_\_\_\_\_ 33:38.

**MURDER**

- forbidden. \_\_\_\_\_ 17: 34; 25: 69.  
 Law of retaliation —. \_\_\_\_\_ 2:179.

**MUSLIMS**

- To outstrip each other in doing good is the goal of —. \_\_\_\_\_ 2:149.  
 — were averse to fighting. \_\_\_\_\_ 2:217.  
 — are the best people for they are raised for the good of mankind. \_\_\_\_\_ 3:111.  
 — forbidden to fight in Sacred Month but may defend themselves against aggression. 2:218.  
 Restriction on fraternisation of — with disbelievers. \_\_\_\_\_ 3:29.

**NATIONS**

- Doom of — at the end of their assigned term of rise. \_\_\_\_\_ 7:35.  
 — are destroyed when they transgress. \_\_\_\_\_ 17:17.  
 — cannot rise until they amend themselves. \_\_\_\_\_ 13:12.

**NATURAL RELIGION**

- Right religion is the —. \_\_\_\_\_ 30:31.

**NATURE, DIVERSITY OF**

- Signs in the — \_\_\_\_\_ 13:4, 5.

**NATURE, HARMONY IN**

- No incongruity or flaw in universe. \_\_\_\_\_ 67:4, 5.

**NEEDY AND THE POOR**

- Duty of looking after the —. \_\_\_\_\_ 51:20; 90:15—17.  
 End of those who do not care for — \_\_\_\_\_ 107:4.

**NICKNAMES**

- Calling another by — is forbidden. \_\_\_\_\_ 49:12.

**NIGGARDLINESS**

- is forbidden. \_\_\_\_\_ 3:181; 4:38.

**NOAH (PROPHET NŪḤ)**

- Prophecy about the Holy Prophet in the events of the life of —. \_\_\_\_\_ 11:50.  
 — chosen as a Prophet by Allāh. \_\_\_\_\_ 3:34.  
 — preaches to his people. \_\_\_\_\_ 7:60; 10:72; 11:26, 27; 23:24; 71:2—21.  
 —’s people reject him. \_\_\_\_\_ 7:65; 10:74; 11:28; 23:25; 54:10.  
 —’s people demand punishment. \_\_\_\_\_ 11:33.  
 — builds the Ark and his people mock at him. \_\_\_\_\_ 11:38, 39.  
 Flood came as punishment on his people and —

is told to take the needed animals in the Ark with him. _____	11:41, 42; 23:28.
—’s son refuses to go into Ark and is drowned. _____	11:43, 44.
—’s Ark was fully laden. _____	26:120.
— makes his supplication to Allāh on behalf of his son. _____	11:46, 47.
—’s Ark settles on Mount Jūdī. _____	11:45.
—’s flood is a Sign for people. _____	54:16.
Prophethood in —’s progeny. _____	57:27.
—’s rejection is the rejection of all prophets. _____	26:106.
<b>OATHS</b>	
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.
<b>OBEDIENCE &amp; SUBMISSION</b>	
Allāh enjoins on you — to Him and His Messenger. _____	3:133, 173.
— to Allāh and His Prophet leads to the highest spiritual upliftment. _____	4:70.
— to Allāh and His Messenger leads to success _____	24:53.
Obedience of Messenger is obedience of Allāh. _____	4:81.
Obedience of those in authority is enjoined. _____	4:60.
Messengers are sent to be obeyed. _____	4:65.
Those who love Allāh are enjoined to follow the Holy Prophet. _____	3:32.
<b>OCEANS</b>	
Prophecy of joining the —. _____	55:20, 21.
Prophecy of huge ships sailing on —. _____	55: 25.
<b>ORBES</b>	
Movement of — in their spheres. _____	21:34.
<b>ORPHANS</b>	
— 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.
<b>PARABLES OR SIMILITUDES OF</b>	
— person kindling fire. _____	2:18.
— heavy rain and lightning. _____	2:20, 21.
— a gnat. _____	2:27.
— birds obeying call. _____	2:261.
— grain of corn growing seven ears. _____	2:262.

PARABLES OR SIMILITUDES OF

— seeds sown on stones. _____	2:265.
— garden on elevated ground. _____	2:266.
— garden smitten by a fiery whirlwind. _____	2:267.
— one bewildered. _____	6:72.
— one who rejects Divine Signs. _____	7:176, 177.
— thirsty dog. _____	7:177.
— flood of rainwater bearing foam. _____	13:18.
— good tree. _____	14:25, 26.
— evil tree. _____	14:27.
— pure and pleasant milk. _____	16:67.
— liquor and wholesome food. _____	16:68.
— bee. _____	16:69, 70.
— slave and free man. _____	16:76.
— dumb man and of one who enjoins justice. _____	16:77.
— one who breaks her strong yarn to pieces. _____	16:93.
— secure and peaceful city which neglected the favours of Allāh. _____	16:113.
— arrogant rich man and humble poor man. _____	18:33—45.
— vanity of life of this world. _____	18:46.
— one who associates anything with Allāh. _____	22:32.
— helplessness of those who are called upon beside Allāh. _____	22:74.
— Light of heavens and earth. _____	24:36.
— mirage in the desert. _____	24:40.
— thick darkness in a vast and deep sea. _____	24:41.
— spider who makes a house. _____	29:42.
— master and slave cannot be partners. _____	30:29.
— slave belonging to several people. _____	39:30.
— ass carrying a load of books. _____	62:6.
— arrogant owners of a garden. _____	68:18—34.

PARADISE

Life in —; Fruits of —. _____	2:26.
Extent of —. _____	3:134; 57:22.
Fulfilment of all desires of soul in —. _____	41:32, 33.
— after death and — in this world. _____	19:62; 55:47.
Earthly —. _____	2:36.
Dwellers of — shall not be driven out of it. _____	15:49.
Description of — symbolical. _____	13:36; 47:16; 57:13.
No one can conceive reality of —. _____	32:18.
Believers will be led towards —. _____	39:74.
High status of dwellers in —. _____	83:19—21.
Believers shall enjoy — in this world as well. _____	55:47.

PARADISE (DESCRIPTION)

Dwellers of — shall suffer neither heat nor cold. _____	76:14.
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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.
<b>PARADISE (THE DISTINGUISHING FEATURES)</b>	
Fruits and shade of — shall be everlasting.	13:36.
Greatest favour of — will be the attainment of Allāh's pleasure.	3:16; 9:72.
Delightful dwelling places in —.	9:72.
Lofty mansions in —.	25:76; 39:21.
Abundance of water, milk, wine, and honey in — will never lose their taste,	47:16.
Gardens and rivers of —.	3:16, 196, 199; 4:14, 58, 123; 5:13, 86; 7:44; 9:72, 89, 100; 10:10; 13:36; 22:15, 24; 25:11; 47:16; 58:23; 61:13; 64:10.
Thrones in —.	15:48.
Carpeted floors in —.	55:55.
Carpets and cushions in —.	88:16, 17.
Pure drink of —.	83:26—29.
Wine of — will not induce levity or sin.	52:24.
Fountains tempered with camphor in —.	76:6, 7.
Fountains tempered with ginger in —.	76:18.
Fountain called Salsabīl in —.	76:19.
Fountains tempered with Tasnīm in —.	83:28.
Sustenance in —.	19:63.
Food and drink in —.	77:43, 44.
Bananas and lote trees in —.	56:29, 30.
Dates and pomegranates in —.	55:69.
Grapes in —.	78:33.
All kinds of fruits in —.	55:53; 77:43.
Fruits in — as rewards of good deeds.	37:42—44.
Clustered fruits of —.	76:15.
Meat of birds in —.	56:22.
Shade of —.	13:36.
Green garments of fine silk in —.	18:32.
Bracelets of gold in —.	18:32; 35:34.
Gold and silver cups in —.	43:72.
Vessels of polished silver in —.	76:16, 17.
Pure spouses in —.	3:16; 4:58.
Chaste women with restrained looks and large eyes in —.	37:49, 50.
Youths waiting on dwellers of —.	52:25; 56:18; 76:20.
Angels shall greet dwellers of —.	13:24, 25.
<b>PARADISE, PEOPLE ENTERING</b>	
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.	
<b>PARENTS</b>		
Treating — kindly is enjoined. _____	17:24; 29:9; 31:15.	
Prayer for — is enjoined. _____	17:25.	
Obeying — in all matters excepting shirk is enjoined. _____	29:9.	
<b>PEACE</b>		
Suing for — through weakness is forbidden. _____	47:36.	
When enemy is inclined towards — so should you be. _____	8:62.	
<b>PEOPLE, THE (THE TRIBES)</b>		
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 Shoaib were called —. _____	15:79.	
— and their place. _____	15:79; 50:15.	
4. — of Tubba‘		
— and their destruction. _____	44:38; 50:15.	
5. — of Well (Aṣḥābul Rass)		
— were a section of the tribe of Thamūd. _____	25:39.	
6. — of the Elephant. (Aṣḥābul Fīl)		
— were Abraha, Abyssinian king’s Governor in Yamen, and his army. _____	105:2.	
Design of — against Baitullāh and their destruction. _____	105:3.	
7. Sabian, _____		5:70.
8. — of Cave (Aṣḥābul Kahaf)		
Situation of the Cave. _____	18:18.	
Number of —. _____	18:23.	
Length of period — lived in the Cave. _____	18:26.	
Dog of —. _____	18:19.	
<b>PHARAOH</b>		
Qur’ān affirms body of — was preserved. _____	10:93.	
Curse on —’s people in this world and in the Hereafter. _____	11:100; 28:43.	
<b>PILGRIMAGE (See under WORSHIP)</b>		
<b>PLAGUE</b>		
Eruption of — during latter days for not believing in Allāh’s Signs. _____	27:83.	
<b>PLEDGE</b>		
— with possession. _____	2:284.	

**POET**

- Muḥammad was not a —. \_\_\_\_\_ 36:70; 69:42.  
 Characteristics of —s. \_\_\_\_\_ 26:226—228.

**POLYGAMY**

- Permission for —. \_\_\_\_\_ 4:4.  
 Equality between wives. \_\_\_\_\_ 4:4.  
 Neglect of one wife and preference of another not permitted. \_\_\_\_\_ 4:130.

**POLYTHEISM**

- is gravest sin. \_\_\_\_\_ 4:49; 4:117.  
 — is devoid of basis. \_\_\_\_\_ 30:36.

**POOR**

- Care for the —. \_\_\_\_\_ 69:35; 90:12—17; 107:2—4.

**PRAYER (ṢALĀT, FASTING, ḤAJJ and ZAKĀT, See under WORSHIP)**

- Need for —. \_\_\_\_\_ 25:78.  
 Unto Allāh alone is the —. \_\_\_\_\_ 7: 195; 13:15; 46:6.  
 — of the distressed person is heard. \_\_\_\_\_ 27:63.  
 Allāh's promise to answer — of His people. \_\_\_\_\_ 2:187; 40:61.  
 Even if the deed is good — should be continued for it. \_\_\_\_\_ 2:124.  
 — taught by Allāh absorbs His blessings more effectively. \_\_\_\_\_ 2:38.  
 Supplicant should seek good in both worlds. \_\_\_\_\_ 2:201, 202; 4:135.  
 Offer — to God and be steadfast in it. \_\_\_\_\_ 19:66; 20:15.  
 Neglect of — leads to destruction. \_\_\_\_\_ 19:60.

**PRAYERS OF THE HOLY QUR'ĀN FOR**

- Guidance along straight path. \_\_\_\_\_ 1:2—7.  
 — peace and provision. (Abraham's Prayer) \_\_\_\_\_ 2:127.  
 — for the acceptance of prayers and for  
 being taught the method of worship. (Abraham's and Ishmael's prayer) \_\_\_\_\_ 2:128—130.  
 — seeking good here and Hereafter. \_\_\_\_\_ 2:202.  
 — help against disbelievers. (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.

PRAYERS OF THE HOLY QUR'ĀN FOR

— triumph of truth over falsehood.	7:90.
— steadfastness.	7:127.
— Allāh's mercy.	7:150, 152, 156.
— good here and Hereafter.	7:157.
— deliverance from evil of enemies.	10:86, 87.
— destruction of oppressors.	10:89.
— security in a boat or vessel.	11:42.
— security while riding or driving.	43:14, 15.
— being joined to the righteous. (Prayer of Joseph)	12:102.
— self and progeny. (Prayer of Abraham)	14:36—42.
— parents.	17:25.
— entering or coming out of a place or building.	17:81.
— mercy and guidance.	18:11.
— righteous offspring. (Prayer of Zachariah)	19:5—7; 21:90.
— success in the propagation of truth. (Prayer of Moses)	20:26—36.
— increase of knowledge.	20:115.
— deliverance from distress. (Prayer of Job)	21:84.
— security against consequences of default. (Prayer of Jonah)	21:88.
— Allāh's help and His judgment.	21:113.
— victory over those who reject the truth. (Noah's prayer)	23:27.
— a safe landing. (Noah's prayer).	23:30.
— not being counted with the wrong doers.	23:94, 95.
— seeking refuge from incitements of evil ones.	23:98, 99.
— forgiveness of sins and mercy.	23:110.
— forgiveness and mercy.	23:119.
— being saved from the punishment of hell.	25:66, 67.
— family and children.	28:75.
— wisdom and being counted among the righteous. (Prayer of Abraham)	26:84—90.
— victory of truth.	26:118, 119.
— deliverance from the torment of the enemy.	26:170.
— being grateful and being among the righteous. (Prayer of Solomon)	27:20.
— peace on the righteous.	27:60.
— forgiveness. (Prayer of Moses)	28:17.
— deliverance from unjust people. (Prayer of Moses)	28:22.
— seeking good from Allāh. (Prayer of Moses)	28:25.
— help against wicked people. (Prayer of Lot)	29:31.
— a righteous son. (Prayer of Abraham)	37:101.
— forgiveness and grant of vast kingdom. (Prayer of Solomon)	38:36.
— deliverance from hell and all evil.	40:8—10.
— appreciation of Allāh's favour.	46:16.
— help from Allāh when overcome. (Prayer of Noah)	54:11.
— deliverance from rancour.	59:11.

**PRAYERS OF THE HOLY QUR'ĀN FOR**

- seeking protection against the non-believers. (Prayer of Abraham's people) \_\_\_\_\_ 60:5, 6.
- perfection of Allāh's blessings. \_\_\_\_\_ 66:9.
- deliverance from Pharaoh and wrongdoers. (Prayer of Pharaoh's wife) \_\_\_\_\_ 66:12.
- forgiveness of all believers. (Prayer of Noah) \_\_\_\_\_ 71:29.
- protection against all evil. \_\_\_\_\_ 113:2—8; 114:2—5.

**PRAYER, DAILY (Ṣalāt; See under WORSHIP)**

**PREDESTINATION (Taqdīr i.e. determining the measure of everything)**

- Meaning of —. \_\_\_\_\_ 7:35; 67:23, 24.
- Allāh has determined the measure of everything. \_\_\_\_\_ 25:3; 54:50; 65:4.
- Good or evil befalls as result of Divine law. \_\_\_\_\_ 4:79, 80.
- Man is free to act as he chooses but must face the consequences thereof. \_\_\_\_\_ 74:39.
- Believers and non-believers are both helped. \_\_\_\_\_ 17:21.

**PRISONERS OF WAR (See under WAR)**

**PRIVACY**

- Personal —. \_\_\_\_\_ 24:59, 60.

**PROPERTY**

- is a means of support. \_\_\_\_\_ 4:6.
- should not be acquired unlawfully or unjustly. \_\_\_\_\_ 2:189; 4:30.

**PROPHECIES, GENERAL**

- either contain glad news or give warning. \_\_\_\_\_ 18:87.
- Fulfilment of — which warn can be put off by repentance. \_\_\_\_\_ 10:99; 43:50, 51; 44:16.
- Fulfilment of — bearing glad tidings can be postponed by failure to comply with conditions. \_\_\_\_\_ 5:27.
- Prophet is justified if some of his — are fulfilled during his lifetime. \_\_\_\_\_ 13:41; 40:29.

**PROPHECIES OF THE HOLY QUR'ĀN (See under QUR'ĀN)**

**PROPHETS**

- Allāh revealed some of His secrets to —. \_\_\_\_\_ 3:180; 72:27, 28.
- are innocent and are safeguarded from error. \_\_\_\_\_ 6:163; 53:4, 5.
- Prophet and Messenger are synonymous. \_\_\_\_\_ 19:52—55.
- Purpose of —. \_\_\_\_\_ 20:135; 28:48.
- were sent to all people. \_\_\_\_\_ 10:48; 13:8; 16:37.
- Superiority of some Prophets over others. \_\_\_\_\_ 2:254; 17:56.
- Two kinds of —, the law-bearing and non-law-bearing. \_\_\_\_\_ 2:254; 5:45; 36:15.
- Qur'ān makes mention of a few — only. \_\_\_\_\_ 4:165; 40:79.
- Same objections raised against all —. \_\_\_\_\_ 41:44; 51:53, 54.
- Disbelieving one Prophet is disbelieving all —. \_\_\_\_\_ 4:151.
- submit themselves to the will of Allāh. \_\_\_\_\_ 10:73.
- Only men are raised as —. \_\_\_\_\_ 12:110.
- Allāh chooses the — Himself. \_\_\_\_\_ 6:125; 16:3.
- Purpose of — is to purify people and to guide them to their Lord. \_\_\_\_\_ 79:18—20.
- cannot act unfaithfully. \_\_\_\_\_ 3:162.

## PROPHETS

Sinlessness of —	21:28.
False — do not prosper.	69:45—48.
— are the rope of Allāh which should be held fast.	3:104; 6:160; 8:47.
All — are opposed and mocked at.	6:113; 21:42; 25:32; 36:8, 31; 43:8.
Followers of — are succoured.	2:215.
Satan puts obstacles in the way of what the — seek after but always fails.	22:53.
— were accused of being bribed for acting as agents of others.	26:154.
— were accused of madness or of being magicians.	34:44; 51:53.
— were charged with falsehood.	3:185; 34:46.
— are helped by Allāh in this world as well as in the Hereafter.	37:172, 173; 40:52.
— are human beings.	14:12; 18:111; 19:59; 21:8, 9.
— marry and have children.	13:39.
— eat food.	21:9; 25:8, 21.
— do not fear anyone except Allāh.	33:40.
— receive revelation in the language of their people.	14:5.
— convey message of Allāh to the people.	5:100; 33:40.
—' duty is to warn people and to give them glad tidings.	6:49.
— do not ask for any reward from the people.	11:30, 52.
— and their followers always prevail over others.	40:52; 58:22.
Attempts of people to kill their —.	2:62; 3:113; 4:156.
Not all — were given the Book separately.	2:214.
All — have a common mission of establishing Unity of Allāh.	23:53.
Reason why — and believers suffer from afflictions.	2:156, 215.
Unreasonable demands of the opponents of —.	2:119.

## PUNISHMENT

— is inflicted for disregarding the warnings of Allāh's Messengers.	6:132; 17:16; 42:22.
Allāh does not inflict — unjustly.	11:118; 29:22.
Purpose of — is to reform.	23:77, 78.
Allāh is slow in sending —.	22:48—52.
— follows upon transgression and injustice.	4:31.
— for theft.	5:39.
Delay in —.	6:19; 10:12; 11:9.
— for adultery.	24:3.
— for calumniating chaste woman.	24:5.
— is warded off by seeking forgiveness.	8:34.
— serves as an example and lesson.	2:67.
Repentance and amendment avert —.	5:40.
— averted from the people of Jonah.	10:99.
Allāh's mercy averts —.	7:157.

## PARDAH (Veil, for Women)

Directions about —.	24:31, 32, 61; 33:60.
Old women, exemption for —.	24:61.

**PUNISHMENT**

Privacy, periods of \_\_\_\_\_ 24:59.

**QURAIISH**

— safeguarded against Abraha's design. \_\_\_\_\_ 106:2—5.

**QUR'ĀN, THE HOLY**

Purpose of gradual revelation of —. \_\_\_\_\_ 17:107; 25:33, 34.

Seeking refuge with Allāh before recitation of —. \_\_\_\_\_ 16:99.

Recitation of — should be listened to with attention. \_\_\_\_\_ 7:205.

Abrogation of previous commandments. \_\_\_\_\_ 2:107.

— also called the Book. \_\_\_\_\_ 15:2.

— called pure scriptures comprising everlasting commandments. \_\_\_\_\_ 98:3, 4.

Divine promise to guard — \_\_\_\_\_ 15:10; 56:78—81.

— gives good tidings and warns. \_\_\_\_\_ 19:98.

— is an Exhortation for those who fear Allāh. \_\_\_\_\_ 20:3, 4.

— is a revelation from the Creator of heavens and earth. \_\_\_\_\_ 20:5.

— is a well preserved Book. \_\_\_\_\_ 56:79.

— discriminates between truth and untruth. \_\_\_\_\_ 25:2.

— was mentioned in scriptures of previous Prophets. \_\_\_\_\_ 26:197, 198.

— is healing and mercy for believers. \_\_\_\_\_ 17:83.

— speaks at every level. \_\_\_\_\_ 18:55; 39:28; 59:22.

— repeatedly exhorts observation, reflection,  
exercises of reason, and understanding. \_\_\_\_\_ 2:270.

— constantly exhorts towards remembrance of Allāh through:

(i) observation, \_\_\_\_\_ 5:22; 43:52;

(ii) reflection, \_\_\_\_\_ 2:220, 267; 7:185; 34:47;

(iii) meditation, \_\_\_\_\_ 4:83; 47:25;

(iv) exercise of reason and understanding, \_\_\_\_\_ 6:152; 16:13; 23:81; 28:61;

(v) seeking of knowledge, \_\_\_\_\_ 20:115; 29:44; 35:29;

(vi) pondering over intellectual problems, \_\_\_\_\_ 9:122; 17:45;

(vii) fostering of spiritual vision, \_\_\_\_\_ 7:199; 11:21; 28:73;

(viii) gratitude to Allāh, \_\_\_\_\_ 14:8; 16:15; 23:79; 56:71.

Objection why — was not revealed all at once. \_\_\_\_\_ 25:33.

Objection why a written book was not sent directly from heaven. \_\_\_\_\_ 17:94.

Objection why — was not revealed through a great man. \_\_\_\_\_ 43:32.

— contains verses with decisive meanings and verses susceptible  
of different interpretations. \_\_\_\_\_ 3:8; 39:24.

— yields new truths and fresh guidance in every age and at all levels. \_\_\_\_\_ 18:110.

Companions of the Holy Prophet were exalted by —. \_\_\_\_\_ 80:17.

— is a widely read Book. \_\_\_\_\_ 27:2.

— is a Light and clear Book guiding along the paths of peace. \_\_\_\_\_ 5:16, 17.

Falsehood shall never approach —. \_\_\_\_\_ 41:43.

Everyone desiring to go straight can benefit from —. \_\_\_\_\_ 81:29.

— is a Book honoured and well guarded. \_\_\_\_\_ 85:22, 23.

## QUR'ĀN, THE HOLY

- is decisive and definite. \_\_\_\_\_ 86:14, 15.
- comprises all basic commandments. \_\_\_\_\_ 98:3, 4.
- is Divinely safeguarded. \_\_\_\_\_ 15:10.
- discourages seeking regulation of everything by Divine command. \_\_\_\_\_ 5:102.
- is free from all doubt. \_\_\_\_\_ 2:3.
- is a guide for the righteous. \_\_\_\_\_ 2:3.
- is healing. \_\_\_\_\_ 10:58; 17:83; 41:45.
- expounds all that is needed by mankind for complete fulfilment  
of life and furnishes guidance and is a mercy for those who submit. \_\_\_\_\_ 10:58; 16:90.
- enjoins worship of Allāh. \_\_\_\_\_ 2:22.
- The wisdom comprehended in — is inexhaustible. \_\_\_\_\_ 18:110; 31:28.
- is the most effective instrument for propagating the truth. \_\_\_\_\_ 25:53.
- is peerless and cannot be matched. \_\_\_\_\_ 2:24; 10:39; 11:14, 15; 17:89; 52:35.
- was revealed on a blessed night. \_\_\_\_\_ 44:4; 97:2—6.
- is free from discrepancies. \_\_\_\_\_ 4:83.
- Seeking refuge with Allāh against evil promptings before recitation of —. \_\_\_\_\_ 16:99.

## QUR'ĀN, PROPHECIES IN THE HOLY

- Holy Prophet's emigration from Mecca and his return to it. \_\_\_\_\_ 17:81; 28:86.
- Battle of Badr and victory for Muslims. \_\_\_\_\_ 30:6; 79:7.
- Battle of Aḥzāb. \_\_\_\_\_ 38:12; 54:46; 79:8.
- Arab nations accepting Islām. \_\_\_\_\_ 56:4.
- Byzantines overpowering the Persians and then being overpowered by Muslims. \_\_\_\_\_ 30:3, 4.
- Jews occupying Palestine. \_\_\_\_\_ 17:105.
- Muslims reoccupying Palestine. \_\_\_\_\_ 21:106, 107.
- Appearance of Gog and Magog and events thereafter. \_\_\_\_\_ 21:97—105.
- Opening of Suez and Panama canals. \_\_\_\_\_ 55:20, 21; 82:4.
- Huge ships floating on seas. \_\_\_\_\_ 55:25.
- Jews, abasement of \_\_\_\_\_ 3:113; 7:168.
- People of the Book accepting Islām. \_\_\_\_\_ 3:200.
- Transportation, development of means of \_\_\_\_\_ 16:9; 36:43; 81:5.
- Blasting off of mountains i.e. great kingdoms. \_\_\_\_\_ 81:4; 77:11.
- Cosmic rays and nuclear bombs. \_\_\_\_\_ 44:11; 55:36.
- Animals being gathered in zoological gardens. \_\_\_\_\_ 81:6.
- Peoples and nations coming together. \_\_\_\_\_ 81:8.
- Criminal justice, administration of \_\_\_\_\_ 81:9.
- Books, increase in publication of \_\_\_\_\_ 81:11.
- Geology, mineralogy and astronomy, progress of \_\_\_\_\_ 81:12; 84:5.
- Earth, reaching out of to other planets. \_\_\_\_\_ 84:4.
- Tombs being laid open. \_\_\_\_\_ 82:5.
- Sin, increase of \_\_\_\_\_ 81:13.
- Atheism, spread of \_\_\_\_\_ 82:7—9; 114:5, 6.
- Islām, rise of after decline \_\_\_\_\_ 32:6; 81:19.

**QUR'ĀN, PROPHECIES IN THE HOLY**

Wars and earthquakes. \_\_\_\_\_ 99:2.  
 Earth revealing its treasures. \_\_\_\_\_ 99:3.  
 Latter Days, signs of \_\_\_\_\_ 81:3—17.  
 Discovery of new countries and continents. \_\_\_\_\_ 84:4.  
 Earth yielding up its hidden treasures. \_\_\_\_\_ 84:5.  
 Safeguarding of Qur'ān by Allāh. \_\_\_\_\_ 15:10.  
 Spread of Islām after emigration. \_\_\_\_\_ 17:81, 82.  
 World wars and nations being gathered together. \_\_\_\_\_ 18:100.  
 Destruction of atomic powers. \_\_\_\_\_ 55:32; 111:2.

**RECORDING ANGELS**

— know all actions of man. \_\_\_\_\_ 82:11—13.

**REPENTANCE**

— wins Allāh's forgiveness and mercy. \_\_\_\_\_ 2:161.  
 — is possible at all times. \_\_\_\_\_ 3:90.  
 Seeking forgiveness of Allāh along with —. \_\_\_\_\_ 11:4.  
 Allāh forgives all sins. \_\_\_\_\_ 39:54.  
 — should be sincere. \_\_\_\_\_ 66:9.  
 Allāh accepts true —. \_\_\_\_\_ 9:104; 42:26.  
 — converts evil propensities into good ones. \_\_\_\_\_ 25:71.  
 Doing good after — is true —. \_\_\_\_\_ 25:72.  
 Whose — is accepted. \_\_\_\_\_ 4:18; 16:120.  
 Whose — is not accepted. \_\_\_\_\_ 4:19.

**RESURRECTION DAY (QIYĀMAH)**

There is no doubt about —. \_\_\_\_\_ 4:88.  
 — also designated the Hour. \_\_\_\_\_ 20:16.  
 — of each individual. \_\_\_\_\_ 19:96.  
 — also signifies day of downfall or ruin. \_\_\_\_\_ 17:52; 40:60; 54:2; 70:43—45.

**RESURRECTION AFTER DEATH**

— is a certainty. \_\_\_\_\_ 2:49; 22:8; 23:116; 58:19.  
 Spiritual resurrection. \_\_\_\_\_ 2:57, 74, 261; 6:37; 8:25; 30:51; 41:40.

**RESURRECTION OF THE DEAD**

Physically dead cannot be brought back to life on earth. \_\_\_\_\_ 21:96; 23:101; 36:32; 39:43.  
 — also signifies revival of a people. \_\_\_\_\_ 7:58.  
 Prophets revive the spiritually dead and not the physically dead. \_\_\_\_\_ 6:37; 8:25.  
 Jesus gave life to the spiritually dead. \_\_\_\_\_ 5:111.

**RETALIATION, LAW OF (QIṢĀṢ)**

— safeguards human life. \_\_\_\_\_ 2:179, 180.

**REVELATION**

— vouchsafed to Prophets as well as others. \_\_\_\_\_ 4:164, 165; 5:112; 20:39; 28:8.  
 — is a universal experience. \_\_\_\_\_ 4:165; 10:48; 35:25; 40:79.  
 — is received in the language of the recipient. \_\_\_\_\_ 14:5.



- forms of \_\_\_\_\_ 42:52.
- descends upon the heart. \_\_\_\_\_ 2:98; 26:193—195; 53:11, 12.
- furnishes guidance and promotes righteousness. \_\_\_\_\_ 2:39; 7:36; 14:2; 17:83; 41:45; 47:3.
- No spiritual life without —. \_\_\_\_\_ 21:31.
- is received by chosen servants of Allāh. \_\_\_\_\_ 16:3.
- stimulates reflection. \_\_\_\_\_ 16:45.
- also signifies inspiration. \_\_\_\_\_ 16:69.
- REWARDS AND PUNISHMENTS**
- Basis of —. \_\_\_\_\_ 4:41, 79, 80; 6:161.
- RIBĀ (INTEREST)**
- is forbidden. \_\_\_\_\_ 2:276, 277, 279—281; 3:131; 30:40.
- Prohibition of —. \_\_\_\_\_ 2:276, 277, 279; 3:131.
- does not promote true prosperity. \_\_\_\_\_ 30:40.
- Warning of evil consequences of taking —. \_\_\_\_\_ 2:280.
- RIGHTEOUSNESS (TAQWĀ)**
- , attainment of, through worship of Allāh. \_\_\_\_\_ 2:22.
- , what constitutes. \_\_\_\_\_ 2:178.
- Killing of evil desires by piety and —. \_\_\_\_\_ 2:55.
- RIGHTS OF MANKIND**
- and obligations in respect thereof. \_\_\_\_\_ 4:37—41; 17:24—40; 25:64—73.
- ROCK, DWELLERS OF THE**
- Punishment of —. \_\_\_\_\_ 15:81—85.
- SABĀ', PEOPLE OF**
- Sign for the —. \_\_\_\_\_ 34:16—22.
- SABĀ', QUEEN OF**
- and Solomon. \_\_\_\_\_ 27:23—45.
- SABBATH**
- Observance and violation of — by the Jews. \_\_\_\_\_ 2:66, 67; 4:48, 155; 7:164; 16:125.
- SACRIFICE**
- , rites of, appointed for every people. \_\_\_\_\_ 22:35.
- should be offered to Allāh alone. \_\_\_\_\_ 22:35.
- Flesh or blood of sacrificed animal does not reach Allāh  
but it is the spirit inspiring the sacrifice that reaches Him. \_\_\_\_\_ 22:38.
- ŞAFĀ AND MARWAH**
- are the Signs of Allāh. \_\_\_\_\_ 2:159.
- ŞALĀT (See under WORSHIP)**
- ŞĀLIḤ, PROPHET**
- was sent to the people of Thamūd. \_\_\_\_\_ 7:74; 11:62; 27:46.
- Name of —'s people was Aşḥābul Hijr. \_\_\_\_\_ 15:81.
- admonished his people to ask forgiveness of Allāh. \_\_\_\_\_ 11:62.
- Nine mischief-mongers in —'s town. \_\_\_\_\_ 27:49.

- Plan to kill — at night. \_\_\_\_\_ 27:50.
- Sign of she-camel for the people of —. \_\_\_\_\_ 7:74; 11:65; 26:156.
- People of — hamstrung the she-camel. \_\_\_\_\_ 7:78; 26:158.
- People of — punished for their transgression. \_\_\_\_\_ 7:79, 80; 11:68.
- ’s people accused him of being bewitched, or working on behalf of someone else. 26:154.
- Disbelieving in — was to reject all prophets. \_\_\_\_\_ 26:142; 54:24.
- SALVATION**
- Promise of — for the righteous. \_\_\_\_\_ 2:6; 19:73.
- Person receiving — is loved by Allāh and is at peace. \_\_\_\_\_ 3:32; 89:30, 31.
- through prayer. \_\_\_\_\_ 2:187.
- from evil. \_\_\_\_\_ 8:30.
- through purification of soul. \_\_\_\_\_ 91:10.
- through seeking forgiveness, and following guidance. \_\_\_\_\_ 3:136; 39:54—56.
- is everlasting. \_\_\_\_\_ 11:109; 18:109; 95:7.
- Belief in all revealed Books is necessary for —. \_\_\_\_\_ 2:5.
- SĀMIRĪ**
- produced a calf for worship when Moses had gone to the Mount. \_\_\_\_\_ 20:89.
- Moses questioned — about his conduct. \_\_\_\_\_ 20:96.
- had turned away from obedience. \_\_\_\_\_ 20:97.
- Punishment of —. \_\_\_\_\_ 20:98.
- SATAN**
- has no power over those who believe and put their trust in Allāh. \_\_\_\_\_ 16:100.
- has power only over those who make friends with him and set up equals to Allāh. \_\_\_\_\_ 15:43; 16:101.
- had no connection with creation of universe. \_\_\_\_\_ 18:52.
- watches man but man does not perceive him. \_\_\_\_\_ 7:28.
- is the declared enemy of man. \_\_\_\_\_ 17:54; 25:30; 35:7; 36:61; 43:63.
- caused Adam to slip. \_\_\_\_\_ 2:37; 7:21—23.
- has a fiery temperament. \_\_\_\_\_ 7:13.
- is an evil companion. \_\_\_\_\_ 4:39.
- was granted respite. \_\_\_\_\_ 7:15, 16.
- was abased. \_\_\_\_\_ 7:14.
- lies in wait for people to persuade them to abuse Divine bounties. \_\_\_\_\_ 7:17, 18.
- prompts people to evil practices. \_\_\_\_\_ 4:120, 121.
- makes false promises. \_\_\_\_\_ 14:23.
- incites unbelievers to disobedience. \_\_\_\_\_ 19:84.
- misleads his friends through inspiring them with fear. \_\_\_\_\_ 3:176.
- places obstacles in the way of Prophets. \_\_\_\_\_ 22:53, 54.
- is prototype of all wicked persons. \_\_\_\_\_ 2:103; 38:42; 43:37.
- should be shunned. \_\_\_\_\_ 2:169.
- has recourse to futile devices. \_\_\_\_\_ 4:77.
- How to guard oneself against —. \_\_\_\_\_ 7:201, 202.
- has no power of his own but takes advantage of people’s weaknesses. \_\_\_\_\_ 14:23; 15:43.

## SATAN

- was rejected and cast away by Allāh. \_\_\_\_\_ 15:35, 36.
- Whoever make friends with — is bound to be led astray. \_\_\_\_\_ 22:5.

## SAUL (KING ṬĀLŪT)

- appointed king. \_\_\_\_\_ 2:248.
- Companions of — were put to test by means of the river. \_\_\_\_\_ 2:250.

## SCANDAL MONGERING

- Prohibition of —. \_\_\_\_\_ 24:24—27.

## SEAS; THE CONFLUENCE OF TWO

- means the end of Mosaic dispensation and the beginning of Islamic dispensation. 18:61.

## SERVANTS OF GRACIOUS ALLĀH

- walk on earth in dignified manner. \_\_\_\_\_ 25:64.
- say ‘peace’ when addressed by the ignorant. \_\_\_\_\_ 25:64.
- pass their nights in worship of Allāh. \_\_\_\_\_ 25:65.
- beseech Allāh to avert the punishment. \_\_\_\_\_ 25:66.
- are neither niggardly nor extravagant but are moderate in spending. \_\_\_\_\_ 25:68.
- do not associate partners with Allāh nor kill any person unlawfully nor commit adultery. \_\_\_\_\_ 25:69.
- do not bear false witness. \_\_\_\_\_ 25:73.
- Reward of —. \_\_\_\_\_ 25:76, 77.

## SHU‘AIB, PROPHET

- was sent to Midian tribes. \_\_\_\_\_ 7:86; 11:85; 29:37.
- admonished his people to give full measure and full weight. \_\_\_\_\_ 7:86; 11:85, 86.
- ’s people threatened to expel him from his town. \_\_\_\_\_ 7:89.
- ’s people seized by earthquake. \_\_\_\_\_ 7:92; 11:95, 96.

## SLANDER

- Prohibition of —. \_\_\_\_\_ 24:5, 24—27; 104:2.

## SLAVES

- procuring freedom of, is highly meritorious. \_\_\_\_\_ 2:178; 4:93; 5:90; 9:60; 90:14.

## SOLOMON (PROPHET SULAIMĀN)

- was heir of David. \_\_\_\_\_ 27:17.
- was favoured with special knowledge by Allāh. \_\_\_\_\_ 21:80; 27:16.
- was bestowed everything by Allāh. \_\_\_\_\_ 27:17.
- Propaganda of rebels against —. \_\_\_\_\_ 2:103.
- Winds were subjected to
  - (i.e. his people carried on trade in sailing boats). \_\_\_\_\_ 21:82; 34:13; 38:37.
- Deep-water divers in —’s service. \_\_\_\_\_ 21:83.
- Jinn (i.e. gentile artisans) made palaces, statues, large cooking vessels, and reservoirs for —. \_\_\_\_\_ 34:13, 14.
- Jinn (i.e. expert workmen, builders and divers) owed allegiance to —. \_\_\_\_\_ 27:40; 38:38.
- Satans (i.e. giants and slaves) who worked for him were in fetters. \_\_\_\_\_ 38:38, 39.
- ’s factories manufactured articles from molten copper. \_\_\_\_\_ 34:13.

## SOLOMON (PROPHET SULAIMĀN)

- Three divisions of —'s army, (gentiles, Jews and saintly people). \_\_\_\_\_ 27:18.  
 — was taught the language of the sacred scriptures. \_\_\_\_\_ 27:17.  
 —'s army moved to the valley of Naml. \_\_\_\_\_ 27:19.  
 — invited Queen of Sabā' to submit. \_\_\_\_\_ 27:29—32.  
 Queen of Sabā' sent gifts to —. \_\_\_\_\_ 27:36.  
 — orders a throne better than that of Queen of Sabā'. \_\_\_\_\_ 27:39—42.  
 Queen of Sabā' goes to — and believes in Allāh. \_\_\_\_\_ 27:43—45.  
 —'s love for noble steeds. \_\_\_\_\_ 38:32—34.  
 — saw in a vision an incapable son as his successor. \_\_\_\_\_ 38:35.  
 —'s death and decline of his power at the hands of his incapable successor. \_\_\_\_\_ 34:15.  
 — was diligent in turning to Allāh. \_\_\_\_\_ 38:31.  
 — was bestowed a high rank in the eyes of Allāh. \_\_\_\_\_ 38:41.

## SONSHIP OF GOD

- Doctrine of — condemned. \_\_\_\_\_ 2:117; 6:101, 102; 10:69; 18:5, 6; 19:36; 19:91—93;  
 \_\_\_\_\_ 23:92; 37:150—160; 39:5; 112:2—4.

## SOUL, HUMAN. (RŪḤ)

- is Allāh's creation. \_\_\_\_\_ 17:86.  
 —, purification of, is salvation. \_\_\_\_\_ 91:10.

## SPIRIT

- means mercy from Allāh. \_\_\_\_\_ 4:172.  
 Rūḥ means angel. \_\_\_\_\_ 19:18.  
 Faithful —. \_\_\_\_\_ 26:194.  
 — at rest. \_\_\_\_\_ 89:28—31.  
 Self-accusing —. \_\_\_\_\_ 75:3.  
 God breathes His spirit into man  
 i.e. man can receive the revelation. \_\_\_\_\_ 15:30; 21:92; 32:10; 38:73.

## STATE

- International relations. \_\_\_\_\_ 16:93, 95; 60:9, 10.  
 Government by consultation. \_\_\_\_\_ 3:160; 42:39.  
 Best fitted persons to be placed in authority. \_\_\_\_\_ 4:59.  
 Justice as basis of rule. \_\_\_\_\_ 4:59, 106—108, 136; 5:9; 16:91; 38:27; 42:16.  
 Obedience to authority. \_\_\_\_\_ 4:60.  
 War, obligatory or permissible \_\_\_\_\_ 2:191—194; 4:76; 8:40; 22:40—42.  
 Peace. \_\_\_\_\_ 8:56—64; 9:1—4.

## STEADFASTNESS

- in seeking help of Allāh enjoined on believers. \_\_\_\_\_ 2:154.  
 Allāh is with those who show —. \_\_\_\_\_ 2:154.  
 Trials of fear, hunger and loss of wealth and lives and fruits  
 but good news for the patient. \_\_\_\_\_ 2:156.  
 Truly patient persons. \_\_\_\_\_ 2:157.

## STRAIGHT PATH

- Prayer for —. \_\_\_\_\_ 1:6.

- Prophet Muḥammad followed the— \_\_\_\_\_ 6:162; 36:5; 43:44.  
 Prophet Muḥammad guides to the —. \_\_\_\_\_ 14:2, 3; 23:74, 75; 42:53.  
 Qur’ān guides to the —. \_\_\_\_\_ 5:17.
- SUN, THE**
- radiates light and the moon reflects lustre and each has stages determined for it. \_\_\_\_\_ 10:6; 25:62.
  - and moon are made subservient and glide along their respective orbits. \_\_\_\_\_ 7:55; 21:34.
- Harmony of spheres illumined by — and moon. \_\_\_\_\_ 71:16.  
 Eclipse of — and moon, significance of \_\_\_\_\_ 75:8, 10.  
 — determining shadow, significance of \_\_\_\_\_ 25:46, 47.  
 — no object of worship. \_\_\_\_\_ 41:38.
- SWINE, FLESH OF**
- Unlawful to eat —. \_\_\_\_\_ 2:174; 5:4; 6:146; 16:116.
- TABLET, WELL PRESERVED**
- Holy Qur’ān contained in —. \_\_\_\_\_ 85:23.
- TABLETS OF MOSES**
- contained directions on all matters. \_\_\_\_\_ 7:146.
  - thrown aside by Moses in his wrath and picked up by him when his wrath subsided. \_\_\_\_\_ 7:151, 155.
- TABŪK; THE EXPEDITION TO**
- Muslims enjoined to march forth to —. \_\_\_\_\_ 9:41.  
 Length of the journey to —. \_\_\_\_\_ 9:42.
- ṬĀGHŪT**
- are transgressors who exceed all bound and must be shunned. \_\_\_\_\_ 2:257, 258; 4:52, 61, 77; 5:61; 16:37; 39:18.
- TAYAMMUM (Symbolic Ablution)**
- , when permissible. \_\_\_\_\_ 4:44; 5:7.
- THEFT**
- Punishment for —. \_\_\_\_\_ 5:39.
- TORAH**
- was revealed to Moses, containing guidance and light and all necessary instructions for Banī Isrā’īl. \_\_\_\_\_ 3:4; 5:45; 6:155; 23:50; 28:44; 37:118.
- Mosaic prophets decided according to —. \_\_\_\_\_ 5:45.  
 Prophecies concerning the Holy Prophet of Islām in —. \_\_\_\_\_ 7:158; 48:30.  
 Those who profess belief in — but do not carry out its commandments. \_\_\_\_\_ 62:6.  
 Promise of ample provision to believers in — if they had believed in Qur’ān. \_\_\_\_\_ 5:67.  
 People of — invited to believe in the Holy Prophet. \_\_\_\_\_ 5:16, 17, 20.  
 Perversion of —. \_\_\_\_\_ 2:80; 3:79; 5:14, 16.
- TOWNS, MOTHER OF (UMMUL-QURĀ)**
- Mecca as —. \_\_\_\_\_ 6:93.
- TRADE**
- is lawful. \_\_\_\_\_ 2:276; 4:30.

**TRADE**

- should not divert attention from Prayer or remembrance of Allāh. \_\_\_\_\_ 9:24; 24:38; 62:12.  
 — which is most profitable. \_\_\_\_\_ 61:11— 14; 35: 30, 31.  
 Taking error in exchange for guidance is wasteful —. \_\_\_\_\_ 2:17.

**TREATIES** \_\_\_\_\_ 9:4, 7, 12, 13.

**TRINITY**

- , condemnation of. \_\_\_\_\_ 4:172; 5:74.

**TRUMPET**

- Blowing of —. \_\_\_\_\_ 6:74; 18:100; 20:103; 23:102; 27:88; 36:52; 39:69; 50:21; 69:14; 78:19.

**UḤUD**

- Battle of —. \_\_\_\_\_ 3:122, 123.  
 Enemy returned to Mecca frustrated. \_\_\_\_\_ 3:128.  
 —, lessons to be drawn from. \_\_\_\_\_ 3:140— 144, 153—172.  
 Causes of misfortune at —. \_\_\_\_\_ 3:153, 154.  
 Muslims got the upper hand at first. \_\_\_\_\_ 3:153.  
 Enemy assumed offensive after retreat. \_\_\_\_\_ 3:154.  
 Murmurs of hypocrites at —. \_\_\_\_\_ 3:155.  
 Delinquents were pardoned. \_\_\_\_\_ 3:156.  
 Prophet dealt with them gently. \_\_\_\_\_ 3:160.

**WAR**

- is a conflagration and Allāh’s purpose is to put it out. \_\_\_\_\_ 5:65.  
 — is permitted against aggression. \_\_\_\_\_ 2:191; 22:40—42.  
 — is permitted in defence of freedom of religion. \_\_\_\_\_ 2:194.  
 Transgression not permitted in —. \_\_\_\_\_ 2:191, 193, 194; 16:127.  
 Fighting to be stopped if enemy is inclined to do so but not out of fear. \_\_\_\_\_ 8:62, 63; 47:36.  
 Treaties must be observed. \_\_\_\_\_ 9:4.  
 Justice must be observed despite hostility. \_\_\_\_\_ 5:9.  
 Duty to safeguard security. \_\_\_\_\_ 8:61.  
 Duty to be on guard. \_\_\_\_\_ 3:201.  
 Duty to be steadfast in battle. \_\_\_\_\_ 8:17; 8:58.  
 Those killed in just — are martyrs. \_\_\_\_\_ 2:155; 3:141, 170.  
 Armageddon. \_\_\_\_\_ 18:48, 49, 100—102.  
 Organisation for stopping —. \_\_\_\_\_ 49:10, 11.

**WAR, PRISONERS OF**

- can only be taken in course of regular fighting. \_\_\_\_\_ 8:68.  
 — should be released as a favour or in return for ransom. \_\_\_\_\_ 47:5.  
 Marriage may be arranged for —. \_\_\_\_\_ 24:33.  
 Conditional release of —. \_\_\_\_\_ 24:34.

**WATER (Revelation)**

- as source of life. \_\_\_\_\_ 11:8; 21:31.

**WISE, THE**

- Characteristics of —. \_\_\_\_\_ 13:20—25.

**WITNESSES**

- Requirement of two male — or one male and two female —  
 for facility of preservation of evidence. \_\_\_\_\_ 2:283.  
 Will, attestation of, by two —. \_\_\_\_\_ 5:107—109.

**WOMAN**

**(i) GENERAL**

- Spiritual equality between men and women. \_\_\_\_\_ 3:196; 33:36; 57:13.  
 Bounty of Allāh that  
 He has created your mates of the same species. \_\_\_\_\_ 7:190; 16:73; 30:22; 42:12.  
 Men are guardians over women. \_\_\_\_\_ 4:35.

**(ii) MARRIAGE; Husband and Wife**

- is permanent relationship. \_\_\_\_\_ 4:25.  
 Permission to marry up to four wives. \_\_\_\_\_ 4:4.  
 Equal treatment of wives. \_\_\_\_\_ 4:130; 33:5.  
 Person fearing he may not deal justly with more wives  
 than one should marry only one wife. \_\_\_\_\_ 4:4, 130; 33:5.  
 Reciprocal rights and obligations. \_\_\_\_\_ 2:229; 4:20.  
 Confining women guilty of misbehaviour. \_\_\_\_\_ 4:16.  
 Relationship of husband and wife is like that of garment and wearer. \_\_\_\_\_ 2:188.  
 —, a source of comfort for each other. \_\_\_\_\_ 7:190.  
 Beneficence between each other. \_\_\_\_\_ 2:238.  
 — is a binding covenant. \_\_\_\_\_ 4:22.  
 — is obligatory, subject to means. \_\_\_\_\_ 24:33, 34.  
 — with idolaters is forbidden. \_\_\_\_\_ 2:222; 60:11, 12.  
 Object of —. \_\_\_\_\_ 2:224.  
 Proposal for — during women's waiting period is forbidden. \_\_\_\_\_ 2:236.  
 Marrying women under compulsion is forbidden. \_\_\_\_\_ 4:20.  
 Women with whom marriage is forbidden. \_\_\_\_\_ 4:23—25.  
 Divorced women and widows are free to remarry. \_\_\_\_\_ 2:233, 235, 236.  
 Lodging for divorced wife and widow. \_\_\_\_\_ 2:241; 65:2, 7.

**(iii) DOWRY**

- on marriage prescribed. \_\_\_\_\_ 4:25.  
 Substitute for —. \_\_\_\_\_ 2:237.  
 Wife may remit —. \_\_\_\_\_ 4:5.

**(iv) COHABITATION**

- forbidden during menstruation period. \_\_\_\_\_ 2:223.  
 — forbidden during period of retreat in mosque. \_\_\_\_\_ 2:188.  
 — forbidden during fast. \_\_\_\_\_ 2:188.  
 — forbidden during period of pilgrimage. \_\_\_\_\_ 2:198.  
 —, object of \_\_\_\_\_ 2:224.

**(v) WAITING PERIOD ('IDDAT) BEFORE REMARRIAGE**

- , observance of \_\_\_\_\_ 65:2.  
 — for widow. \_\_\_\_\_ 2:235.

— for a divorced woman. _____	2:229.
— for a pregnant woman. _____	65:5.
— for women who do not menstruate. _____	65:5.
<b>(vi) DIVORCE</b>	
Procedure for —. _____	2:230, 231.
Revocable —. _____	2:232.
Irrevocable —. _____	2:231.
Arrangements concerning children after —. _____	2:234.
<b>(vii) PERIOD OF GIVING SUCK</b>	
— is two years. _____	2:234.
<b>(viii) VOWING ABSTINENCE FROM WIVES, (ĪLĀ’)</b>	
period of maximum waiting. _____	2:227, 228.
<b>WORM OF THE EARTH (DĀBBATUL ARḌ)</b>	
— meaning one following low desires. _____	34:15.
— meaning germs of plague. _____	27:83.
<b>WORSHIP</b>	
Object of —. _____	1:5; 2:22.
<b>(i) ṢALĀT; (NIMĀZ OR OBLIGATORY PRAYER)</b>	
Obligatory —. _____	4:104; 24:57.
Ablution for —. _____	5:7.
Prohibition against offering — when not in full control of senses or in state of impurity. _____	4:44.
Postures of —. _____	22:27.
Times of —. _____	2:239; 4:104; 11:115; 17:79; 30:18, 19.
Observance of —. _____	2:44, 111, 278; 5:56; 8:4; 9:71; 27:4; 31:5.
Watching over —. _____	2:239.
— when it may be shortened. _____	4:102.
—, form of, in face of the enemy. _____	4:103.
Friday —. _____	62:10—12.
Tahajjud (prayer before dawn). _____	5:16—19; 17:80; 32:17; 73:3—9.
— safeguards against misconduct. _____	29:46.
—, constancy in. _____	70:24.
—, neglect of, condemned. _____	107:5—7.
Exhorting others to performance of —. _____	20:133.
Offering — in congregation. _____	2:44.
Offering — with propriety and in a state of purity. _____	4:44; 7:32.
Allāh provides for those who are constant in —. _____	20:133.
<b>(ii) FASTING</b>	
— prescribed during month of Ramaḍān. _____	2:184—186.
Exemption from —. _____	2:186.
Expiation for —. _____	2:185.
<b>(iii) PILGRIMAGE (ḤAJJ)</b>	
— is obligatory upon every Muslim who can afford the journey. _____	3:98.



(iii) PILGRIMAGE (ḤAJJ)

- Directions concerning —. \_\_\_\_\_ 2:197—204; 5:2, 3.  
 Punishment for those who hinder people from the Sacred Mosque. \_\_\_\_\_ 22:26.  
 Abraham was commanded to proclaim — unto mankind. \_\_\_\_\_ 22:28.  
 Object of —. \_\_\_\_\_ 22:29—34.

(iv) ZAKĀT (CAPITAL LEVY)

- prescribed. \_\_\_\_\_ 2:111; 22:79; 24:57; 73:21.  
 —, objects of \_\_\_\_\_ 9:60.  
 — disbursement of \_\_\_\_\_ 9:60.

ZACHARIAH

- Allāh's favour bestowed upon —. \_\_\_\_\_ 3:39—42; 19:3—12.

ZAKĀT — (*See Under* WORSHIP)

**Explanatory List of some Quranic Words and Expressions**  
as explained by Ḥaḍrat Mirzā Ṭāhir Aḥmad  
Fourth Successor of the Promised Messiah  
in his notes to this edition

Word	Ref.	Page	Word	Ref.	Page
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by Ḥaḍrat Mirzā Ṭāhīr Aḥmad

the fourth successor of the Promised Messiah a.s.

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<b>Al-Nāzi'āt</b>			
79:2 _____	717		
79:3 _____	717		
79:4 _____	717		
79:5 _____	717		
79:6 _____	717		
<b>Al-Burūj</b>			
85:4 _____	728		
85:5 _____	728		
85:14 _____	729		
85:17 _____	729		
85:21 _____	729		
<b>Al-Ṭāriq</b>			
86:12 _____	730		
86:16 _____	730		
86:17 _____	730		
<b>Al-Ghāshiyah</b>			
88:20 _____	732		
88:23 _____	733		
<b>Al-Fajr</b>			
89:9 _____	733		
89:12 _____	734		
89:22 _____	734		
<b>Al-Balad</b>			
90:11 _____	735		
90:12 _____	735		
90:13 _____	735		
90:21 _____	736		
<b>Al-Shams</b>			
91:2 _____	737		
91:10 _____	737		
91:15 _____	737		
<b>Al-Lail</b>			
92:7 _____	738		
<b>Al-Ḍuḥā</b>			
93:11 _____	739		
93:12 _____	739		
<b>Al-Inshirāḥ</b>			
94:9 _____	740		
<b>Al-Tīn</b>			
95:4 _____	740		
95:5 _____	740		
95:6 _____	740		
<b>Al-'Alaq</b>			
96:2 _____	741		
96:3 _____	741		
96:4 _____	741		
96:5 _____	741		
96:12 _____	741		
96:13 _____	741		
96:14 _____	742		
96:15 _____	742		
96:16 _____	742		
96:17 _____	742		
96:18 _____	742		
<b>Al-Qadr</b>			
97:5 _____	742		
97:6 _____	742		
<b>Al-Bayyinah</b>			
98:3 _____	743		
98:4 _____	743		
<b>Al-Zilzāl</b>			
99:6 _____	744		
<b>Al-'Ādiyāt</b>			
100:6 _____	744		
<b>Al-Qāri'ah</b>			
101:10 _____	745		
<b>Al-Takāthur</b>			
102:2 _____	746		
102:3 _____	746		
102:6 _____	746		
<b>Al-'Aşr</b>			
103:2 _____	746		
<b>Al-Humazah</b>			
104:5 _____	747		
104:6 _____	747		
104:8 _____	747		
104:9 _____	747		
104:10 _____	747		
<b>Al-Quraish</b>			
106:2 _____	748		
106:3 _____	748		
106:4 _____	748		
<b>Al-Ma'ūn</b>			
107:7 _____	748		
107:8 _____	748		
<b>Al-Lahab</b>			
(111:2)* _____	750		
111:5 _____	750		
<b>Al-Falaq</b>			
113:2 _____	751		