

# THE HOLY QUR'ĀN





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ARABIC TEXT AND ENGLISH TRANSLATION

Translated by  
Maulawī Sher 'Alī

Published with alternative translation of,  
and footnotes to, some of the verses by  
ḤADRAT MIRZĀ ṬĀHIR AḤMAD  
Fourth Successor of the Promised Messiah  
(1982-2003)

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

2021

Islam International Publications Limited

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## CONTENTS

	Pages
List of parts with page numbers	k
Alphabetical list of chapters with page numbers	k
Publisher's Note	1
Foreword	m
Foreword with System of Transliteration	o
Index of symbols denoting pauses	q
Chapter_ 1.....Al-Fātihah	1
Chapter_ 2.....Al-Baqarah	2
Chapter_ 3.....Āl-e-‘Imrān	67
Chapter_ 4.....An-Nisā’	105
Chapter_ 5..... Al-Mā'idah	146
Chapter_ 6.....Al-An‘ām	175
Chapter_ 7.....Al-A‘rāf	207
Chapter_ 8.....Al-Anfāl	243
Chapter_ 9.....At-Taubah	257
Chapter_ 10..... Yūnus	284
Chapter_ 11..... Hūd	305
Chapter_ 12..... Yūsuf	326
Chapter_ 13..... Ar-Ra‘d	346
Chapter_ 14.....Ibrāhīm	355
Chapter_ 15.....Al-Ĥijr	365
Chapter_ 16.....An-Naĥl	375
Chapter_ 17.....Banī Isrā’īl	396
Chapter_ 18.....Al-Kahf	413
Chapter_ 19.....Maryam	431
Chapter_ 20.....Ṭā Hā	442
Chapter_ 21.....Al-Anbiyā’	458
Chapter_ 22.....Al-Ĥajj	473
Chapter_ 23.....Al-Mu‘minūn	487
Chapter_ 24.....An-Nūr	500
Chapter_ 25.....Al-Furqān	515

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

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

	<b>Pages</b>
Chapter_ 26.....Ash-Shu‘arā’	526
Chapter_ 27.....An-Naml	543
Chapter_ 28.....Al-Qaṣaṣ	557
Chapter_ 29.....Al-‘Ankabūt	573
Chapter_ 30.....Ar-Rūm	585
Chapter_ 31.....Luqmān	595
Chapter_ 32.....As-Sajdah	601
Chapter_ 33.....Al-Aḥzāb	606
Chapter_ 34.....Sabā’	621
Chapter_ 35.....Fāṭir	631
Chapter_ 36.....Yā Sīn	640
Chapter_ 37.....Aṣ-Ṣaffāt	650
Chapter_ 38.....Ṣād	663
Chapter_ 39.....Az-Zumar	673
Chapter_ 40.....Al-Mu‘min	686
Chapter_ 41.....Ḥā Mīm As-Sajdah	700
Chapter_ 42.....Ash-Shūrā	710
Chapter_ 43.....Az-Zukhruf	720
Chapter_ 44.....Ad-Dukhān	731
Chapter_ 45.....Al-Jāthiyah	736
Chapter_ 46.....Al-Aḥqāf	742
Chapter_ 47.....Muḥammad	749
Chapter_ 48.....Al-Faṭḥ	756
Chapter_ 49.....Al-Ḥujūrāt	763
Chapter_ 50.....Qāf	767
Chapter_ 51.....Adh-Dhāriyāt	772
Chapter_ 52.....Aṭ-Ṭūr	778
Chapter_ 53.....An-Najm	783
Chapter_ 54.....Al-Qamar	788
Chapter_ 55.....Ar-Raḥmān	793
Chapter_ 56.....Al-Wāqī‘ah	799
Chapter_ 57.....Al-Ḥadīd	806
Chapter_ 58.....Al-Mujādalah	813

ا ا u | th | ḥ | ح | kh | خ | dh | ذ | ṣ | ص | **h** | d | ض | ط | ظ | ع | gh | غ | q | ق | ء

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

	<b>Pages</b>
Chapter_ 59.....Al-Ḥashr	818
Chapter_ 60.....Al-Mumtaḥinah	823
Chapter_ 61.....Aṣ-Ṣaff	827
Chapter_ 62.....Al-Jumu‘ah	830
Chapter_ 63.....Al-Munāfiqūn	832
Chapter_ 64.....At-Taghābun	835
Chapter_ 65.....Aṭ-Ṭalāq	838
Chapter_ 66.....At-Taḥrīm	842
Chapter_ 67.....Al-Mulk	845
Chapter_ 68.....Al-Qalam	849
Chapter_ 69.....Al-Ḥāqqah	854
Chapter_ 70.....Al-Ma‘ārij	859
Chapter_ 71.....Nūḥ	863
Chapter_ 72.....Al-Jinn	867
Chapter_ 73.....Al-Muzzammil	871
Chapter_ 74.....Al-Muddaththir	874
Chapter_ 75.....Al-Qiyāmah	878
Chapter_ 76.....Ad-Dahr	881
Chapter_ 77.....Al-Mursalāt	885
Chapter_ 78.....An-Nabā’	889
Chapter_ 79.....An-Nāzi‘āt	892
Chapter_ 80.....‘Abasa	895
Chapter_ 81.....At-Takwīr	898
Chapter_ 82.....Al-Infiṭār	900
Chapter_ 83.....At-Taṭfīf	902
Chapter_ 84.....Al-Inshiqāq	905
Chapter_ 85.....Al-Burūj	907
Chapter_ 86.....Aṭ-Ṭāriq	909
Chapter_ 87.....Al-A‘lā	910
Chapter_ 88.....Al-Ghāshiyah	912
Chapter_ 89.....Al-Fajr	914
Chapter_ 90.....Al-Balad	917
Chapter_ 91.....Ash-Shams	919

ا ا u | th ث | ḥ ح | kh خ | dh ذ | ṣ ص | i | d ض | ṭ ط | ṣ ظ | ʿ ʻ | gh غ | q ق | ʿ ʻ

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

	<b>Pages</b>
Chapter_ 92.....Al-Lail	921
Chapter_ 93.....Aḍ-Ḍuḥā	923
Chapter_ 94.....Al-Inshirāḥ	924
Chapter_ 95.....At-Tīn	925
Chapter_ 96.....Al-‘Alaq	926
Chapter_ 97.....Al-Qadr	928
Chapter_ 98.....Al-Bayyinah	929
Chapter_ 99.....Az-Zilzāl	931
Chapter_ 100.....Al-‘Ādiyāt	932
Chapter_ 101.....Al-Qāri‘ah	933
Chapter_ 102.....At-Takāthur	934
Chapter_ 103.....Al-‘Aṣr	935
Chapter_ 104.....Al-Humazah	936
Chapter_ 105.....Al-Fīl	937
Chapter_ 106.....Quraish	937
Chapter_ 107.....Al-Mā‘ūn	938
Chapter_ 108.....Al-Kauthar	938
Chapter_ 109.....Al-Kāfirūn	939
Chapter_ 110.....An-Naṣr	939
Chapter_ 111.....Al-Lahab	940
Chapter_ 112.....Al-Ikhlāṣ	940
Chapter_ 113.....Al-Falaq	941
Chapter_ 114.....An-Nās	941
Prayer offered at the completion of the recitation of the Holy Qur‘ān	942
Some Arabic Words Explained in the Original and Subsequent Editions	943
Index	947
Explanatory List of Some Quranic Words and Expressions Explained by Ḥaḍrat Khalīfatul Masīḥ IV	1004
List of References of Proposed Translation & Notes by Ḥaḍrat Khalīfatul Masīḥ IV	1005

## List of Parts with Page Numbers

Part No.	Page No.	Part No.	Page No.	Part No.	Page No.
Part 1	1	Part 11	275	Part 21	580
Part 2	29	Part 12	306	Part 22	611
Part 3	56	Part 13	335	Part 23	642
Part 4	84	Part 14	365	Part 24	678
Part 5	111	Part 15	396	Part 25	707
Part 6	138	Part 16	425	Part 26	742
Part 7	165	Part 17	458	Part 27	774
Part 8	194	Part 18	487	Part 28	813
Part 9	222	Part 19	518	Part 29	845
Part 10	249	Part 20	551	Part 30	889

## Alphabetical List of Chapters with Page Numbers

Al-Aḥqāf	742	Al-Ghāshiyah	912	Muḥammad	749	Ar-Rūm	585
Al-Aḥzāb	606	Al-Ḥadīd	806	Al-Mujādalah	813	Sabā'	621
Al-An'ām	175	Al-Ḥajj	473	Al-Mulk	845	Ṣād	663
Al-Anbiyā'	458	ḤāMimAs-Sajdah	700	Al-Mu'min	686	Aṣ-Ṣaff	827
Al-Anfāl	243	Al-Ḥāqqah	854	Al-Mu'minūn	487	Aṣ-Ṣaffāt	650
Al-A'rāf	207	Al-Ḥashr	818	Al-Mumtahinah	823	As-Sajdah	601
'Abasa	895	Al-Ḥijr	365	Al-Munāfiqūn	832	Ash-Shams	919
Al-'Ādiyāt	932	Hūd	305	Al-Mursalāt	885	Ash-Shu'arā'	526
Al-A'lā	910	Al-Ḥujurāt	763	Al-Muzzammil	871	Ash-Shūrā	710
Al-'Alaq	926	Al-Humazah	936	An-Nabā'	889	At-Taghābun	835
Al-'Ankabūt	573	Ibrāhīm	355	An-Naḥl	375	Tā Hā	442
Al-'Aṣr	935	Al-Ikhlāṣ	940	An-Najm	783	At-Taḥrīm	842
Āl-e-'Imrān	67	Al-Infītār	900	An-Naml	543	At-Takāthur	934
Al-Balad	917	Al-Inshiqāq	905	An-Nās	941	At-Takwīm	898
Banī Isrā'īl	396	Al-Inshirāḥ	924	An-Naṣr	939	Aṭ-Ṭalāq	838
Al-Baqarah	2	Al-Jāthiyah	736	An-Nāzi'āt	892	Aṭ-Ṭāriq	909
Al-Bayyinah	929	Al-Jinn	867	An-Nisā'	105	At-Taṭfīf	902
Al-Burūj	907	Al-Jumu'ah	830	Nūḥ	863	At-Taubah	257
Ad-Dahr	881	Al-Kāfirūn	939	An-Nūr	500	At-Tīn	925
Adh-Dhāriyāt	772	Al-Kahf	413	Al-Qadr	928	Aṭ-Ṭūr	778
Aḍ-Ḍuḥā	923	Al-Kauthar	938	Qāf	767	Al-Wāqī'ah	799
Ad-Dukhān	731	Al-Lahab	940	Al-Qalam	849	Yā Sīn	640
Al-Fajr	914	Al-Lail	921	Al-Qamar	788	Yūnus	284
Al-Falaq	941	Luqmān	595	Al-Qāri'ah	933	Yūsuf	326
Al-Fath	756	Al-Ma'ārij	859	Al-Qaṣaṣ	557	Az-Zilzāl	931
Al-Fātiḥah	1	Al-Mā'idah	146	Al-Qiyāmah	878	Az-Zukhruf	720
Fāṭir	631	Maryam	431	Quraish	937	Az-Zumar	673
Al-Fīl	937	Al-Mā'ūn	938	Ar-Ra'd	346		
Al-Furqān	515	Al-Muddaththir	874	Ar-Rahmān	793		

a i u | th | ḥ | ḥ | kh | dh | ḍ | ṣ | ṣ | **k** | d | ض | ط | ت | ز | ظ | ع | gh | غ | q | ق | ع

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

## **Publisher's Note on the English Translation of the Holy Qur'an by Hazrat Maulana Sher Ali (ra)**

By the sheer grace and mercy of Allah the Almighty, under the blessed guidance and special directives of Hazrat Mirza Masroor Ahmad, Khalifatul Masih V (aba), a soft-copy of the Arabic text of the Holy Qur'an has been prepared using the InDesign software, by the Nazarat Nashro Isha'at, Qadian, according to the script of the Yassarnal Qur'an formed by Hazrat Pir Manzur Muhammad Sahib (ra). This task has been completed with a view to publish the translations of the Holy Qur'an in numerous languages following the same pattern.

To begin with, the Nazarat Nashro Isha'at, Qadian has prepared a soft-copy of the English translation of the Holy Qur'an by Hazrat Maulavi Sher Ali Sahib (ra), along with the original Arabic text.

Mr. Quraishi Mohammad Fazlullah Sahib had the honour of conducting the checking and final reading of the Arabic text, diligently comparing it with the original. Similarly, Mr. Qureshi Naeem ul Haque performed the significant tasks of incorporating corrections and undertaking the final typesetting of the Arabic text. Mr. Nooruddin Noori, Mr. Ahmad Sadiq Rather, Mr. Waseem Ahmed Azeem and Mr. Mohammad Arif Rabbani also rendered their joint efforts in proofreading the English text of the translation.

Mr. Ahsan Ghouri, Mr. K. Tariq Ahmad and Mr. Ataul Mujeeb Lone also deserve our gratitude for their exceptional cooperation and contributions in this noble endeavour.

May Allah bless this publication in every respect and richly reward all those who helped contribute to bring this noble work to fruition, *Ameen*.

Hafiz Makhdam Sharif,  
Nazir Nashro Isha'at Qadian  
23rd March 2021

## Foreword

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

In this edition we have corrected the English names of the *Sūrah*s according to the system of transliteration approved by Ḥaḍrat Khalīfatul Masīḥ V<sup>at</sup>.

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

Ḥaḍrat Mirzā Ghulām Aḥmad of Qadian, the Promised Messiah and Mahdī<sup>as</sup>, addressing the entire world, says:

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

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

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



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

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

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

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

We owe our gratitude and indebtedness to Munīr-ud-Dīn Shams, Additional Wakīl-ut-Taṣnīf, London, for his relentless help that he gave us in preparing that edition. We are also grateful to Mirzā Anas Aḥmad, M.A. M.Litt. (Oxon), Wakīl-ul-Ishā’at, Taḥrik-e-Jadīd, Rabwah and his team at Rabwah for their help in making this edition ready for publication. May Allāh reward them for this abundantly. Āmīn.

The Publisher



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



## Foreword

The English translation of The Holy Qur'ān by the late Ḥaḍrat Maulawī Sher 'Alī (may Allāh be pleased with him) was first published in Holland in 1955 and since then many editions have been published in different countries. In 1997 Islam International Publications Ltd. issued a new edition with an appendix containing alternative translations of some verses, or parts of verses, as well as explanatory notes to some of them by Ḥaḍrat Mirzā Tāhir 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 Tāhir 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 Tāhir Aḥmad, the fourth successor of the Promised Messiah and Head of the World Wide Aḥmadiyya Muslim Jamā'at (May Allāh bless his soul with His infinite mercy). Before Ḥuḍur's demise, he constantly guided us and prayed for us; and made some changes in, and additions to, his own translation. After his demise, Ḥaḍrat Mirzā Masroor Aḥmad, Khalīfatul Masīḥ the Fifth, has been guiding us and praying for us. Whenever we felt that in the appendix of the old edition some typing mistakes or minor mistakes of punctuation, setting etc. needed to be corrected, we always sought guidance first from Ḥaḍrat Khalīfatul Masīḥ IV and later from Ḥaḍrat Khalīfatul Masīḥ V. Only those corrections are incorporated which were approved by Ḥaḍrat Khalīfatul Masīḥ IV and later by Ḥaḍrat Khalīfatul Masīḥ V.

We are pleased to record our gratitude and indebtedness to Munīr-ud-Dīn Shams, Additional Wakīl-ut-Taṣnīf, London, for his relentless help that he gave us in preparing this edition. He was always ready to present our textual and other difficulties to Ḥaḍrat Khalīfatul Masīḥ and seek his guidance on our behalf. We appreciate his constantly encouraging us to bring out this edition as soon as possible. We cannot, however, overlook to thank the team in Pakistan who assisted Munīr-ud-Dīn Shams in this difficult task. The team was headed by Mirzā Anas Aḥmad, M.A. M.Litt. (Oxon), Wakīl-ul-Ishā'at Tahrīk-e-Jadīd, Rabwah and included Mirzā Luṭfur Raḥmān, Sayyed Maṅṣūr 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 Tahrīk-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.

- ا at the beginning of a word, pronounced as *a, i, u* preceded by a very slight aspiration, like *h* in the English word 'honour'.
- ث *th*, pronounced like *th* in the English word 'thing'.
- ح *h*, a guttural aspirate, stronger than *h*.
- خ *kh*, pronounced like the Scotch *ch* in 'loch'.
- ذ *dh*, pronounced like the English *th* in 'that'.
- ص *s*, strongly articulated *s*.
- ض *d*, similar to the English *th* in 'this'.
- ط *t*, strongly articulated palatal *t*.
- ظ *z*, strongly articulated *z*.
- ع ' , a strong guttural, the pronunciation of which must be learnt by the ear.
- غ *gh*, a sound approached very nearly in the *r* 'grasseye' in French, and in the German *r*. It requires the muscles of the throat to be in the 'gargling' position whilst pronouncing it.
- ق *q*, a deep guttural *k* sound.
- ء ' , a sort of catch in the voice.

Short vowels are represented by *a* for — (like *u* in 'bud'); *i* for — (like *i* in 'bid'); *u* for — (like *oo* in 'wood'); the long vowels by *ā* for — or — (like *a* in 'father'); *ī* for — or — (like *ee* in 'deep'); *ai* for — (like *i* in 'site'); *ū* for — (like *oo* in 'root'); *au* for — (resembling *ou* in 'sound').

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

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

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.
- وصى 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,

ذٰلِكَ الْكِتٰبُ لَا رَيْبَ فِيْهِ هُدًى لِّلْمُتَّقِيْنَ ﴿٣﴾		ذٰلِكَ الْكِتٰبُ لَا رَيْبَ فِيْهِ هُدًى لِّلْمُتَّقِيْنَ ﴿٣﴾
		(pause here) ↓
Dhālikal-Kitābu lā raiba fih, hudal-lil-muttaqīn		Dhālikal-Kitābu lā raib, fihi hudal-lil-muttaqīn
↑ (pause here)		





**AL-FĀTIḤAH**  
(Revealed before Hijrah)

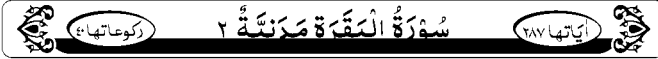
- |   |   |
|---|---|
| 1. In the name of Allāh, the Gracious, the Merciful.  | بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①   |
| 2. All praise belongs to Allāh, Lord of all the worlds,   | الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ②   |
| 3. The Gracious, the Merciful,  | الرَّحْمَنِ الرَّحِيمِ ③  |
| 4. Master of the Day of Judgment.   | مَلِكِ يَوْمِ الدِّينِ ④  |
| 5. Thee alone do we worship and Thee alone do we implore for help.  | إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ⑤  |
| 6. Guide us in the right path—  | إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ⑥   |
| 7. The path of those on whom Thou hast bestowed <i>Thy</i> blessings, those who have not incurred <i>Thy</i> displeasure, and those who have not gone astray. | صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ⑦<br>الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ⑧ |

\*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* (مَغْضُوب) 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.

ا i u | ث th | هـ h | حـ ḥ | كـ kh | خـ ḫ | دـ dh | ذـ dh | صـ ṣ | ضـ ḍ | طـ ṭ | ظـ ṭ | زـ z | سـ s | شـ sh | عـ ʿ | قـ q | گـ gh | فـ f

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



### AL-BAQARAH

(Revealed after Hijrah)

Part 1

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

2. Alif Lām Mīm. ‡

آ ل م

الْم ②

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

ذِكْرٌ لِلَّذِينَ

ذَلِكَ الْكِتَابُ لَا رَيْبَ ۚ فِيهِ ۗ

هُدًى لِّلْمُتَّقِينَ ③

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

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ

الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ④

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.

وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ

وَمَا أُنزِلَ مِنْ قَبْلِكَ ۗ وَبِالْآخِرَةِ

هُمْ يُوقِنُونَ ⑤

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

أُولَئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ ۗ

وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ⑥

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

إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ

ءَأَنْذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ

لَا يُؤْمِنُونَ ⑦

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

خَتَمَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَ عَلَىٰ

سَمْعِهِمْ ۗ وَعَلَىٰ أَبْصَارِهِمْ غِشَاوَةٌ

ع

وَلَهُمْ عَذَابٌ عَظِيمٌ ⑧

‡ 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.

## 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.

\*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.

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

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

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.

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.'

وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ  
وَ بِالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ ①

يُخَدِعُونَ اللَّهَ وَ الَّذِينَ آمَنُوا  
وَ مَا يَخْدَعُونَ إِلَّا أَنفُسَهُمْ وَ مَا  
يَشْعُرُونَ ②

فِي قُلُوبِهِم مَّرَضٌ ۖ فَزَادَهُمُ اللَّهُ  
مَرَضًا ۖ وَ لَهُمْ عَذَابٌ أَلِيمٌ ۗ بِمَا  
كَانُوا يَكْفُرُونَ ③

وَ إِذْ أُمِرُوا أَنْ يَخْلُقُوا فِي الْأَرْضِ  
قَالُوا إِنَّمَا نَحْنُ مُصَلِحُونَ ④

أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِن  
لَّا يَشْعُرُونَ ⑤

وَ إِذْ قِيلَ لَهُمُ آمِنُوا كَمَا آمَنَ  
النَّاسُ قَالُوا أَنُؤْمِنُ كَمَا آمَنَ  
السُّفَهَاءُ ۗ أَلَا إِنَّهُمْ هُمُ السُّفَهَاءُ  
وَلَكِن لَّا يَعْلَمُونَ ⑥

وَ إِذْ لَقُوا الَّذِينَ آمَنُوا قَالُوا  
آمَنَّا ۖ وَ إِذْ خَلَوْا إِلَىٰ شَيْطَانِهِمْ  
قَالُوا إِنَّا مَعَكُمْ ۗ إِنَّمَا نَحْنُ  
مُسْتَهْزِءُونَ ⑦

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

ء ٤ | ق | q | gh غ | ٥ | ٦ | ظ | z | ط | t | ض | d | ③ | ص | s | ذ | dh | خ | kh | ح | h | ث | th | ا | i | u | ء

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

اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿۱۶﴾

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 اشْتَرُوا الضَّلٰلَةَ بِالْهُدٰى ۖ فَمَا رِبِحَتْ تِجَارَتُهُمْ وَمَا كَانُوا مُهْتَدِينَ ﴿۱۷﴾

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

مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا ۗ فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمٍ لَا يُبْصِرُونَ ﴿۱۸﴾

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

صُمٌّ بُكْمٌ عُمِيٌّ فَهُمْ لَا يَرْجِعُونَ ﴿۱۹﴾

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

أَوْ كَصَيْبٍ مِّنَ السَّمَاءِ فِيهِ ظُلُمٌ وَّرَعْدٌ وَّبَرْقٌ ۗ يَجْعَلُونَ أَصَابِعَهُمْ فِي آذَانِهِمْ مِنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ ۗ وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ ﴿۲۰﴾

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

يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَارَهُمْ ۗ كُلَّمَا أَضَاءَ لَهُمْ مَشَوْا فِيهِ ۗ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا ۗ وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَارِهِمْ ۗ

\* 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, nor to speak truth nor to see truth. So they have wilfully denied their faculties and locked themselves in.





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.

مِنْهَا مِنْ ثَمَرَةٍ رَزَقْنَا ۖ قَالُوا هَذَا الَّذِي رَزَقْنَا مِنْ قَبْلُ ۗ وَأَتُوا بِهِ مُتَشَابِهًا ۗ وَلَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ ۗ وَهُمْ فِيهَا خَالِدُونَ ﴿٣٦﴾

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

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

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

الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ ۗ وَيَقْطَعُونَ مَّا أَمَرَ اللَّهُ بِهِ أَنْ يُؤْتَلَ ۗ وَيُفْسِدُونَ فِي الْأَرْضِ ۗ أُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٣٨﴾

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

كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ۗ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿٣٩﴾

30. He it is Who created for you all that is in the earth; then He

هُوَ الَّذِي خَلَقَ لَكُمْ مَّا فِي الْأَرْضِ

turned towards the heavens, and He perfected them as seven heavens; and He knows all things.

جَمِيعًا ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ  
فَسَوَّاهُنَّ سَبْعَ سَمَوَاتٍ ۗ وَهُوَ بِكُلِّ  
شَيْءٍ عَلِيمٌ ﴿٣١﴾

R. 4.

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

وَإِذ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ إِنِّي جَاعِدٌ  
فِي الْأَرْضِ خَلِيفَةً ۗ قَالُوا أَتَجْعَلُ  
فِيهَا مَنْ يٰفْسِدُ فِيهَا وَيَسْفِكُ  
الدِّمَآءَ ۚ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ  
وَنُقَدِّسُ لَكَ ۗ قَالَ إِنِّي أَعْلَمُ مَا  
لَا تَعْلَمُونَ ﴿٣١﴾

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.'

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ  
عَلَى الْمَلٰٓئِكَةِ ۖ فَقَالَ أَتُبۡوُونَ  
بِأَسْمَاءِ هٰٓؤُلَاءِ إِنْ كُنْتُمْ صٰدِقِينَ ﴿٣٢﴾

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

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

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?'

قَالَ يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ ۗ فَلَمَّآ  
أَنْبَأَهُمْ بِأَسْمَائِهِمْ ۖ قَالَ أَلَمْ أَقُلْ  
لَكُمْ إِنِّي أَعْلَمُ غَيْبِ السَّمٰوٰتِ  
وَالْأَرْضِ ۖ وَأَعْلَمُ مَا تُبْدُونَ وَمَا  
كُنْتُمْ تَكْتُمُونَ ﴿٣٣﴾

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

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

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ  
فَسَجَدُوا إِلَّا إِبْلِيسَ ۖ أَبَىٰ وَاسْتَكْبَرَ  
وَكَانَ مِنَ الْكٰفِرِينَ ﴿۳۵﴾

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.'

وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ  
الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ  
شِئْتُمَا ۖ وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ  
فَتَكُونَا مِنَ الظَّٰلِمِينَ ﴿۳۶﴾

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.'

فَاَزَلَّهُمَا الشَّيْطٰنُ عَنْهَا فَآخَرَجَهُمَا  
مِمَّا كَانَا فِيهِ ۖ وَقُلْنَا اهْبِطُوا  
بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۗ وَلَكُمْ فِي  
الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ ﴿۳۷﴾

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

فَتَلَقَّىٰ آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ  
عَلَيْهِ ۗ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ﴿۳۸﴾

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.'

قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا ۗ فَإِمَّا  
يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ تَبِعَ هُدَايَ  
فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿۳۹﴾

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

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا  
أُولَٰئِكَ أَصْحَابُ النَّارِ ۗ هُمْ فِيهَا  
خٰلِدُونَ ﴿۴۰﴾

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

ء ؤ ق | ق | q | gh غ | ع | ؤ | ظ | ط | ؤ | ض | د ﴿ ۳۵ ﴾ ص | س | ذ | د | dh | خ | kh | ح | ه | ث | u | ا | i

## 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.

يٰۤاَيُّهَا اِسْرَآءِيْلُ اذْكُرُوْا نِعْمَتِيْ الَّتِيْ  
اَنْعَمْتُ عَلَيْكُمْ وَاَوْفُوا بِعَهْدِيْ اُوْفٍ  
بِعَهْدِكُمْ ۚ وَ اِيَّايْ فَارْهَبُوْنَ ﴿٥١﴾

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.

وَ اٰمِنُوْا بِمَا اَنْزَلْتُ مُصَدِّقًا لِّمَا  
مَعَكُمْ وَا لَا تَكُوْنُوْا اَوَّلَ كٰفِرِيْنَ بِهٖ  
وَ لَا تَشْتَرُوْا بِآيٰتِيْ ثَمَنًا قَلِيْلًا  
وَ اِيَّايْ فَاتَّقُوْنَ ﴿٥٢﴾

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

وَ لَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَ تَكْتُمُوا  
الْحَقَّ وَاَنْتُمْ تَعْلَمُوْنَ ﴿٥٣﴾

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

وَ اذْكُرُوْا مَعَ الرَّاكِعِيْنَ ﴿٥٤﴾

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?

اَتَاْمُرُوْنَ النَّاسَ بِالْبِرِّ وَ تَنْسَوْنَ  
اَنْفُسَكُمْ وَاَنْتُمْ تَتْلُوْنَ الْكِتٰبَ  
فَلَا تَعْقِلُوْنَ ﴿٥٥﴾

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

وَ اسْتَعِيْنُوْا بِالصَّبْرِ وَ الصَّلٰوةِ ۗ وَ اِنَّهَا  
لَكَبِيْرَةٌ اِلَّا عَلَى الْخٰشِعِيْنَ ﴿٥٦﴾

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

الَّذِيْنَ يَظُنُّوْنَ اَنَّهُمْ مُلْقَوٰى رَبِّهٖمْ  
وَ اَنَّهٗمْ اِلَيْهِ رٰجِعُوْنَ ﴿٥٧﴾

## R. 6.

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

يٰۤاَيُّهَا اِسْرَآءِيْلُ اذْكُرُوْا نِعْمَتِيْ الَّتِيْ  
اَنْعَمْتُ عَلَيْكُمْ وَاِنِّيْ فَضَّلْتُكُمْ  
عَلَى الْعٰلَمِيْنَ ﴿٥٨﴾

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

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

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

وَإِذْ نَجَّيْنَكُمْ مِنَ آلِ فِرْعَوْنَ  
يَسُومُونَكُمْ سُوءَ الْعَذَابِ يُدَبِّحُونَ  
أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ  
وَإِذْ لَكُمْ 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 فَرَقْنَا بِكُمُ الْبَحْرَ فَأَنْجَيْنَكُمْ  
وَاعْرَقْنَا 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 وَعَدْنَا مُوسَىٰ أَرْبَعِينَ لَيْلَةً  
ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِن بَعْدِهِ  
وَأَنْتُمْ ظَالِمُونَ ﴿٥٢﴾

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

ثُمَّ عَفَوْنَا عَنْكُمْ مِّن بَعْدِ ذَلِكَ  
لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٣﴾

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

وَإِذْ آتَيْنَا مُوسَىٰ الْكِتَابَ وَالْفُرْقَانَ  
لَعَلَّكُمْ تَهْتَدُونَ ﴿٥٤﴾

55. And *remember the time* when Moses said to his people: 'O my people, you have indeed wronged yourselves by taking the calf *for worship*; turn you therefore to your

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يُقَوْمِ  
إِنكُمْ ظَلَمْتُمْ أَنْفُسَكُمْ بِاتِّخَاذِكُمُ  
الْعِجْلَ فَتُوبُوا إِلَىٰ بَارئِكُمْ فَاقْتُلُوا

\*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.*

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.

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

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.

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.”

60. The transgressors changed *it* for a word other than that which was said to them. So We sent down upon the transgressors a

أَنْفُسَكُمْ ۖ ذَلِكُمْ خَيْرٌ لَّكُمْ عِنْدَ  
بَارِيكُمْ ۖ فَتَابَ عَلَيْكُمْ ۖ إِنَّهُ هُوَ  
التَّوَّابُ الرَّحِيمُ ﴿٥٥﴾

وَإِذْ قُلْتُمْ لِمَوْلَىٰ لَنْ نُؤْمِنَ لَكَ  
حَتَّىٰ نَرَىٰ اللَّهَ جَهْرَةً فَأَخَذَتْكُمُ  
الصَّعِقَةُ وَأَنْتُمْ تَنْظُرُونَ ﴿٥٦﴾

ثُمَّ بَعَثْنَاكُمْ مِنْ بَعْدِ مَوْتِكُمْ  
لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٧﴾

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

وَإِذْ قُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ  
فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا  
وَادْخُلُوا الْبَابَ سُجَّدًا  
وَقُولُوا حِطَّةٌ نَغْفِرْ لَكُمْ  
خَطِيئَتِكُمْ ۖ وَسَنْزِيذُ الْمُحْسِنِينَ ﴿٥٩﴾

فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلًا غَيْرَ الَّذِي  
قِيلَ لَهُمْ فَأَنْزَلْنَا عَلَى الَّذِينَ

\*55. and slay your **inner selves**;

punishment from heaven, because they were disobedient.

ظَلَمُوا رِجْزًا مِّنَ 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.'

وَ إِذِ اسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِ فَقُلْنَا  
اصْرَبْ بِعَصَاكَ الْحَجَرَ ۗ فَانْفَجَرَتْ  
مِنْهُ اثنَا عَشْرَةَ عَيْنًا ۗ قَدْ عَلِمَ  
كُلُّ اُنَاسٍ مَّشْرَبَهُمْ ۗ كُلُوا وَاشْرَبُوا  
مِمَّا رَزَقَ اللّٰهُ وَا لَا تَعْتُوا فِي  
الْاَرْضِ 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 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.

وَ إِذْ قُلْتُمْ لِمُوسَىٰ لَنْ نَّصْبِرَ  
عَلَىٰ طَعَامٍ وَّاحِدٍ فَادْعْ لَنَا رَبَّكَ  
يُخْرِجْ لَنَا مِمَّا تُنْبِتُ الْاَرْضُ مِنْ  
بَقْلِهَا وَا قَتْنًا يَٰهَا وَا فُومَهَا وَا عَدْسَهَا  
وَ بَصَلَهَا ۗ قَالَ اَنتُمْ تَسْتَبِدُّونَ الَّذِي هُوَ  
اَدْنَىٰ بِالَّذِي هُوَ خَيْرٌ ۗ اِهْبِطُوا مِصْرًا  
فَاِنَّ لَكُمْ مِمَّا سَأَلْتُمْ ۗ وَ صُرِّبَتْ  
عَلَيْهِمُ الذَّلَّةُ وَا الْمَسْكَنَةُ ۗ وَ بَاءَ وَا  
بِغَضَبٍ مِّنَ اللّٰهِ ۗ ذٰلِكَ بِاَنَّهُمْ كَانُوا  
يَكْفُرُونَ بِآيَاتِ اللّٰهِ وَا يَقْتُلُونَ النَّبِيَّيْنَ  
بِغَيْرِ الْحَقِّ ۗ ذٰلِكَ بِمَا عَصَوْا وَا كَانُوا  
يَعْتَدُونَ ﴿٦٢﴾



## 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.

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.’

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا  
وَالنَّصْرَى وَالصَّابِئِينَ مَن آمَنَ  
بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا  
فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ  
عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٣﴾

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا  
فَوْقَكُمْ الطُّورَ ۗ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ  
وَأَذْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ ﴿٦٤﴾

ثُمَّ تَوَلَّيْتُمْ مِن بَعْدِ ذَلِكَ ۗ فَلَوْلَا  
فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَكُنْتُمْ  
مِنَ الْخَاسِرِينَ ﴿٦٥﴾

وَلَقَدْ عَلِمْتُمُ الَّذِينَ اعْتَدُوا مِنكُمْ  
فِي السَّبْتِ فَقُلْنَا لَهُمْ كُونُوا قِرَدَةً  
خَاسِرِينَ ﴿٦٦﴾

فَجَعَلْنَاهَا نَكَالًا لِّمَا بَيْنَ يَدَيْهَا وَمَا  
خَلْفَهَا وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٦٧﴾

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ إِنَّ اللَّهَ  
يَأْمُرُكُمْ أَن تَذْبَحُوا بَقْرَةً ۗ قَالُوا  
أَتَنجِدُنَا هَٰذَا هُزُوًا ۖ قَالَ أَعُوذُ بِاللَّهِ أَن  
أَكُونُ مِنَ الْجَاهِلِينَ ﴿٦٨﴾

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.

قَالُوا اذْعُ لَنَا رَبِّكَ يُبَيِّنْ لَنَا مَا هِيَ ۗ قَالَ اِنَّهُ يَقُولُ اِنَّهَا بَقْرَةٌ لَا فَارِضٌ وَلَا بَكْرٌ ۗ عَوَانٌ بَيْنَ ذَلِكَ ۗ فَافْعَلُوا مَا تُؤْمَرُونَ ﴿٦٩﴾

قَالُوا اذْعُ لَنَا رَبِّكَ يُبَيِّنْ لَنَا مَا لَوْنُهَا ۗ قَالَ اِنَّهُ يَقُولُ اِنَّهَا بَقْرَةٌ صَفْرَاءٌ ۗ فَاقْعَر لَوْنُهَا تَسُرُّ النَّظْرِينَ ﴿٧٠﴾

قَالُوا اذْعُ لَنَا رَبِّكَ يُبَيِّنْ لَنَا مَا هِيَ ۗ اِنَّ الْبَقَرَ تَشْبَهُ عَلَيْنَا ۗ وَاِنَّا اِنْ شَاءَ اللهُ لَمُهْتَدُونَ ﴿٧١﴾

قَالَ اِنَّهُ يَقُولُ اِنَّهَا بَقْرَةٌ لَا ذُلُولٌ تُثِيرُ الْاَرْضَ وَلَا تَسْقِي الْحَرْثَ ۗ مُسَلَّمَةٌ لَا شَيْءَ فِيهَا ۗ قَالُوا اَلَنْ جِئْتِ بِالْحَقِّ ۗ فَذَبْحُوهَا وَمَا كَادُوا يَفْعَلُونَ ﴿٧٢﴾

وَ اِذْ قَتَلْتُمْ نَفْسًا فَاذْرَءْتُمْ فِيهَا ۗ وَ اللهُ مُخْرِجٌ مَا كُنْتُمْ تَكْتُمُونَ ﴿٧٣﴾

فَقُلْنَا اضْرِبُوهُ بِبَعْضِهَا ۗ كَذَلِكَ يُحْيِي اللهُ الْمَوْتِى ۗ وَيُرِيكُمْ اٰيٰتِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٧٤﴾

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 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.

ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ  
فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً ۗ وَإِنَّ  
مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ  
الْأَنْهَارُ ۗ وَإِنَّ مِنْهَا لَمَا يَشَّقُقُ  
فَيَخْرُجُ مِنْهُ الْمَاءُ ۗ وَإِنَّ مِنْهَا لَمَا  
يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ ۗ وَمَا اللَّهُ  
بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿٤٥﴾

\*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?

أَفَتَطْمَعُونَ أَنْ يُؤْمِنُوا لَكُمْ وَقَدْ  
كَانَ فَرِيقٌ مِنْهُمْ يَسْمَعُونَ كَلَامَ  
اللَّهِ ثُمَّ يَحْرَفُونَهُ مِنْ بَعْدِ مَا عَقَلُوهُ  
وَهُمْ يَعْلَمُونَ ﴿٤٦﴾

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?'

وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا  
وَإِذَا خَلَا بِبَعْضِهِمْ إِلَى بَعْضٍ قَالُوا  
أَتُحَدِّثُونَهُمْ بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ  
لِيُحَاجُّوكُمْ بِهِ عِنْدَ رَبِّكُمْ ۗ أَفَلَا  
تَعْقِلُونَ ﴿٤٧﴾

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

أَوَلَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا  
يُسْرُؤُونَ وَمَا يُعْلِنُونَ ﴿٤٨﴾

79. And some of them are illiterate; they know not the Book but *their*

وَمِنْهُمْ أُمِّيُونَ لَا يَعْلَمُونَ الْكِتَابَ

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

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?'

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

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

#### R. 10.

84. And remember the time when We took a covenant from the children of Israel: 'You shall worship *nothing* but Allāh and show kindness to parents and to kindred and orphans and the poor, and speak to men kindly and observe Prayer, and pay the

إِلَّا أَمْيَاتٍ وَإِن هُمْ إِلَّا يَظُنُّونَ ﴿٤٩﴾

فَوَيْلٌ لِلَّذِينَ يَكْتُمُونَ الْكِتَابَ  
بِأَيْدِيهِمْ ۖ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ  
اللَّهِ لَيْسَتْ رَأْيًا بِهِ تَمَنَّا قَلِيلًا ۗ  
فَوَيْلٌ لَهُمْ مِمَّا كَتَبَتْ أَيْدِيهِمْ  
وَوَيْلٌ لَهُمْ مِمَّا يَكْسِبُونَ ﴿٥٠﴾

وَقَالُوا لَن نَّمَسِّنَا النَّارَ إِلَّا أَيَّامًا  
مَّعْدُودَةً ۗ قُلْ أَتَّخَذْتُمْ عِنْدَ اللَّهِ  
عَهْدًا فَلَن يُخْلِفَ اللَّهُ عَهْدَآ أَمْ  
تَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٥١﴾

بَلَىٰ مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ  
خَطِيئَتُهُ فَأُولَٰئِكَ أَصْحَابُ النَّارِ ۗ  
هُم فِيهَا خَالِدُونَ ﴿٥٢﴾

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ  
أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ ۗ هُمْ فِيهَا  
خَالِدُونَ ﴿٥٣﴾

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ  
تَعْبُدُونَ إِلَّا اللَّهَ ۖ وَبِالْوَالِدَيْنِ  
إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ  
وَالْمَسْكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا  
وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ۖ ثُمَّ

Zakāt;’ then you turned away in aversion, except a few of you.

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

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

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

R. 11.

88. And verily, We gave Moses the Book and caused after him Messengers to follow in his

تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَ أَنْتُمْ  
مُعْرِضُونَ ﴿٨٦﴾

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

ثُمَّ أَنْتُمْ هَؤُلَاءِ تَقْتُلُونَ أَنْفُسَكُمْ  
وَ تُخْرِجُونَ قَرِيبًا مِّنْكُمْ مِّنْ دِيَارِهِمْ  
تَظْهَرُونَ عَلَيْهِمْ بِالْإِثْمِ وَ الْعُدْوَانِ  
وَ إِنْ يَأْتُواكُم أَسْرَى تَفْدُوهُمْ وَ هُوَ  
مُحَرَّمٌ عَلَيْكُمْ إِخْرَاجَهُمْ أَفْتُؤْمِنُونَ  
بِبَعْضِ الْكِتَابِ وَ تَكْفُرُونَ بِبَعْضٍ  
فَمَا جَزَاءٌ مَّن يَفْعَلُ ذَلِكَ مِّنْكُمْ  
إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا وَ يَوْمَ  
الْقِيَامَةِ يُرَدُّونَ إِلَى أَسَدِّ الْعَذَابِ  
وَ مَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿٨٦﴾

أُولَئِكَ الَّذِينَ اشْتَرُوا الْحَيَاةَ  
الدُّنْيَا بِالْآخِرَةِ فَلَا يُخَفَّفُ عَنْهُمْ  
الْعَذَابُ وَلَا هُمْ يُنصَرُونَ ﴿٨٧﴾

وَ لَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَ قَفَّيْنَا  
مِنْ بَعْدِهِ بِالرُّسُلِ وَ آتَيْنَا

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

عِيسَى ابْنِ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ  
بِرُوحِ الْقُدُسِ ۗ أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ  
بِمَا لَا تَهْوَىٰ أَنفُسُكُمْ اسْتَكْبَرْتُمْ ۖ  
فَفَرِحْتُمْ كَذِبْتُمْ ۖ وَفَرِحْتُمْ تَقْتُلُونَ ﴿٨٩﴾  
وَقَالُوا قُلُوبُنَا غُلْفٌ ۗ بَلْ لَعَنَهُمُ اللَّهُ  
بِكُفْرِهِمْ فَقَلِيلًا مَّا يُؤْمِنُونَ ﴿٩٠﴾

وَلَمَّا جَاءَهُمْ كِتَابٌ مِّنْ عِنْدِ اللَّهِ  
مُصَدِّقٌ لِّمَا مَعَهُمْ ۖ وَكَانُوا مِنْ قَبْلُ  
يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا ۖ  
فَلَمَّا جَاءَهُمْ مَّا عَرَفُوا كَفَرُوا بِهِ ۖ  
فَلَعَنَهُ اللَّهُ عَلَى الْكَافِرِينَ ﴿٩١﴾

بِئْسَمَا اشْتَرَوْا بِهِ أَنفُسَهُمْ أَن  
يَكْفُرُوا بِمَا أَنزَلَ اللَّهُ بَعِيًّا أَن يُنَزَّلَ  
اللَّهُ مِنْ فَضْلِهِ عَلَىٰ مَنْ يَشَاءُ مِنْ  
عِبَادِهِ ۖ فَبَاءُوا بِغَضَبٍ عَلَىٰ غَضَبٍ ۖ  
وَلِلْكَافِرِينَ عَذَابٌ مُّهِينٌ ﴿٩٢﴾

وَإِذَا قِيلَ لَهُمْ آمِنُوا بِمَا أَنزَلَ اللَّهُ  
قَالُوا نُوْمِنُ بِمَا أَنزَلَ عَلَيْنَا  
وَيَكْفُرُونَ بِمَا وَرَاءَهُ ۖ وَهُوَ الْحَقُّ  
مُصَدِّقًا لِّمَا مَعَهُمْ ۗ قُلْ قَلِيمٌ تَقْتُلُونَ

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.

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

أَنْبِيَاءَ اللَّهِ مِنْ قَبْلُ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٩٣﴾

وَلَقَدْ جَاءَكُمْ مُوسَى بِالْبَيِّنَاتِ ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ ﴿٩٤﴾

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاسْمَعُوا ۗ قَالُوا سَمِعْنَا وَعَصَيْنَا ۗ وَأَشْرَبُوا فِي قُلُوبِهِمُ الْعِجْلَ بِكُفْرِهِمْ ۗ قُلْ بِئْسَمَا يَأْمُرُكُمْ بِهِ إِيمَانُكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٩٥﴾

قُلْ إِنْ كَانَتْ لَكُمْ الدَّارُ الْآخِرَةُ عِنْدَ اللَّهِ خَالِصَةً مِنْ دُونِ النَّاسِ فَتَمَنَّوْا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ ﴿٩٦﴾ وَ لَنْ يَتَمَنَّوْهُ أَبَدًا بِمَا قَدَّمْتُمْ آيْدِيهِمْ ۗ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٩٧﴾

وَلَتَجِدَنَّهُمْ أَحْرَصَ النَّاسِ عَلَى حَيَاتِهِمْ وَمِنَ الَّذِينَ أَشْرَكُوا يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرَ أَلْفَ سَنَةٍ وَمَا هُوَ بِمُرْحَرَ حِرْجِهِ مِنْ الْعَذَابِ أَنْ يُعَمَّرَ ۗ وَاللَّهُ بَصِيرٌ

keep him away from the punishment; and Allāh sees all that they do.

ج

بِمَا يَعْمَلُونَ ﴿٤٧﴾

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—

قَدْ مَنَّكَ اللَّهُ بِأَنَّ  
نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا  
لِمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَى  
لِلْمُؤْمِنِينَ ﴿٩٨﴾

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.’

مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ  
وَغَابِرِينَ وَمِيكَدًا فَإِنَّ اللَّهَ عَدُوٌّ  
لِلْكَافِرِينَ ﴿٩٩﴾

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

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.

أَوْ كَلَّمَا عَاهَدُوا عَاهِدًا نَبَذُوا فَرِيقًا مِّنْهُمْ  
بِئْسَ أَكْثَرُهُمْ لَا يُؤْمِنُونَ ﴿١٠١﴾

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

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

103. And they pursue the course which the rebellious men followed during the reign of Solomon. And Solomon did not disbelieve; but it was the rebellious ones who

وَاتَّبَعُوا مَا تَتْلُوا الشَّيَاطِينُ عَلَى  
مُلْكِ سُلَيْمَانَ ۗ وَمَا كَفَرَ سُلَيْمَانُ  
وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ



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, ‘Unzurumā’ and hearken. And for the disbelievers is a painful punishment.

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

النَّاسِ السَّحَرَىٰ وَمَا أَنْزَلَ عَلَى  
الْمَلَائِكِينَ بِبَابِلَ هَارُوتَ وَمَارُوتَ  
وَمَا يُعَلِّمِينَ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا  
نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ۖ فَيَتَعَلَّمُونَ  
مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ  
وَزَوْجِهِ ۖ وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ  
أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ ۖ وَ يَتَعَلَّمُونَ مَا  
يُضُرُّهُمْ وَلَا يَنْفَعُهُمْ ۖ وَ لَقَدْ عَلِمُوا  
لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ  
خَلَاقٍ ۗ وَ لَيْسَ مَا شَرَوْا بِهِ  
أَنْفُسَهُمْ ۖ لَوْ كَانُوا يَعْلَمُونَ ﴿١٣٠﴾

وَلَوْ أَنَّهُمْ آمَنُوا وَ اتَّقَوْا لَمَثُوبَةٌ  
مِّنْ عِنْدِ اللَّهِ خَيْرٌ ۖ لَّو كَانُوا  
يَعْلَمُونَ ﴿١٣١﴾

مَا يَوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ  
الْكِتَابِ وَلَا الْمُشْرِكِينَ أَنْ يُنَزَّلَ  
عَلَيْكُمْ مِنْ خَيْرٍ مِّنْ رَبِّكُمْ ۖ وَاللَّهُ  
يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ ۖ وَاللَّهُ

pleases; and Allāh is Lord 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.

دُو الْفَضْلِ الْعَظِيمِ ﴿١٠٧﴾

مَا نُنسَخُ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِّنْهَا أَوْ مِثْلَهَا ۗ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٠٧﴾

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

أَمْ تَرِيدُونَ أَنْ تَسْأَلُوا رَسُولَكُمْ كَمَا سُئِلَ مُوسَىٰ مِنْ قَبْلُ ۗ وَمَنْ يَتَّبِعِ الْكُفْرَ بِالْإِيمَانِ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ﴿١٠٩﴾

وَدَكَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُمْ مِنْ بَعْدِ إِيمَانِكُمْ كُفْرًا ۖ حَسَدًا مِّنْ عِنْدِ أَنْفُسِهِمْ مِّنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ ۗ فَاعْفُوا وَاصْفَحُوا حَتَّىٰ يَأْتِيَ اللَّهَ بِأَمْرِهِ ۗ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١١٠﴾

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

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

وَقَالُوا لَنْ نَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ  
هُودًا أَوْ نَصْرَى ط تِلْكَ أَمَانِيُّهُمْ ط  
قَدْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ  
صَادِقِينَ ﴿١١٢﴾

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

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

R. 14.

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

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

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

وَمَنْ أَظْلَمُ مِمَّن مَنَعَ مَسْجِدَ اللَّهِ  
أَنْ يُذَكَّرَ فِيهَا اسْمُهُ وَاسْعَىٰ فِي  
حَرَامِهَا ۗ أُولَٰئِكَ مَا كَانَ لَهُمْ  
أَنْ يَدْخُلُوهَا إِلَّا خَائِفِينَ ۚ لَهُمْ  
فِي الدُّنْيَا خِزْيٌ ۖ وَلَهُمْ فِي الْآخِرَةِ  
عَذَابٌ عَظِيمٌ ﴿١١٥﴾

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

ء | ق | q | gh | غ | ٤ | ظ | z | ط | t | ض | d | 23 | ص | s | ذ | dh | ح | h | ث | th | ا | i | u | ء

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

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

وَاللَّهُ الْمَشْرِقُ وَالْمَغْرِبُ ق فَايَنَّمَا  
تَوَلَّوْا فَتَمَّ وَجْهُ اللَّهِ ط إِنَّ اللَّهَ وَاسِعٌ  
عَلِيمٌ ﴿١١٦﴾

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

وَ قَالُوا اتَّخَذَ اللَّهُ وَلَدًا ۗ سُبْحٰنَهُ  
بَدَل لَّهُ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ ۗ  
كُلُّ لَّهُ قٰنِتُوْنَ ﴿١١٧﴾

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

بَدِيعُ السَّمٰوٰتِ وَالْاَرْضِ ۗ وَاِذَا قَضٰى  
اَمْرًا فَاِنَّمَا يَقُوْلُ لَهُ كُنْ فَيَكُوْنُ ﴿١١٨﴾

119. And those who have no knowledge say, ‘Why does not Allāh speak to us, or a Sign come to us?’ Likewise said those before them similar to their saying. Their hearts are alike. We have certainly made the Signs plain for a people who firmly believe.

وَ قَالَ الَّذِيْنَ لَا يَعْلَمُوْنَ لَوْ  
لَا يَكَلِّمُنَا اللَّهُ اَوْ تَاتِيْنَا اٰيَةً ۗ  
كَذٰلِكَ قَالَ الَّذِيْنَ مِنْ قَبْلِهِمْ  
مِثْلَ قَوْلِهِمْ ۗ تَشٰبَهَتْ قُلُوْبُهُمْ ۗ  
قَدْ بَيَّنَّا الْاٰيٰتِ لِقَوْمٍ يُوقِنُوْنَ ﴿١١٩﴾

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

اِنَّا اَرْسَلْنَاكَ بِالْحَقِّ بَشِيْرًا وَّاَنْذِيْرًا  
وَ لَا تُسْئَلُ عَنْ اَصْحٰبِ الْجَحِيْمِ ﴿١٢٠﴾

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

وَ لَنْ تَرْضٰى عَنْكَ الْيَهُودُ وَّلَا النَّصٰرٰى  
حَتّٰى تَتَّبِعَ مِلَّتَهُمْ ۗ قُلْ اِنَّ هُدٰى  
اللّٰهِ هُوَ الْهُدٰى ۗ وَ لِكٰثِرٍ مِّنْ  
اٰهْوَآءِهِمْ بَعْدَ الَّذِيْ جِآءَكَ مِنْ

\*118. **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.

ء | ق | q | gh | غ | ع | ؤ | ظ | z | ط | t | ض | d ﴿24﴾ ص | s | ذ | dh | خ | kh | ح | h | ث | th | ا | i | u | ء

thou shalt have, from Allāh, no friend nor helper.

الْعِلْمِ لَا مَالِكَ مِنَ اللَّهِ مِنْ وَرِيٍّ وَلَا  
نَصِيرٍ ﴿١٣١﴾

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.

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ  
تِلَاوَتِهِ ؕ أُولَٰئِكَ يُؤْمِنُونَ بِهِ ؕ وَمَنْ  
يَكْفُرْ بِهِ فَأُولَٰئِكَ هُمُ الْخٰسِرُونَ ﴿١٣٢﴾

## R. 15.

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

يٰۤاَيُّهَا بَنِي إِسْرٰءِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي  
اَنْعَمْتُ عَلَيْكُمْ وَاِنِّي فَضَّلْتُكُمْ عَلَى  
الْعٰلَمِينَ ﴿١٣٣﴾

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.

وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ  
نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا عَدْلٌ وَلَا  
تَنْفَعُهَا شَفَاعَةٌ وَلَا هُمْ يُنصَرُونَ ﴿١٣٤﴾

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.'

وَإِذِ ابْتَلَىٰ إِبْرٰهٖمَ رَبُّهُ بِكَلِمٰتٍ  
فَاتَمَّهَتْ ؕ قَالَ اِنِّي جَاعِلُكَ لِلنَّاسِ  
اِمٰمًا ؕ قَالَ وَمِنْ ذُرِّيَّتِي ؕ قَالَ لَا  
يُنَالُ عَهْدِي الظَّالِمِينَ ﴿١٣٥﴾

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 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*.'

وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ  
وَآمِنًا ؕ وَاتَّخِذُوا مِنْ مَّقَامِ إِبْرٰهٖمَ  
مُصَلًّى ؕ وَعَهِدْنَا إِلَىٰ إِبْرٰهٖمَ وَاسْمٰعِيلَ  
أَن طَهِّرَا بَيْتِيَ لِلطَّٰفِرِينَ وَالْعٰكِفِينَ  
وَالرُّكَّعِ السُّجُودِ ﴿١٣٦﴾

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.’

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ آمَنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ قَالَ وَمَنْ كَفَرَ فَأُمَتِّعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَىٰ عَذَابِ النَّارِ وَبِئْسَ الْمَصِيرُ ﴿۱۲۷﴾

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.

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿۱۲۸﴾

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

رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُّسْلِمَةً لَكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ الرَّحِيمُ الرَّحِيمُ ﴿۱۲۹﴾

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.’

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُوا عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿۱۳۰﴾

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.

وَمَنْ يَرْغَبْ عَنِ مِلَّةِ إِبْرَاهِيمَ إِلَّا مَنْ سَفِهَ نَفْسَهُ وَلَقَدِ اصْطَفَيْنَاهُ فِي الدُّنْيَا وَ إِنَّهُ فِي الْآخِرَةِ لَكَانَ الصَّالِحِينَ ﴿۱۳۱﴾

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

إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمَ ۖ قَالَ أَسْلَمْتُ  
لِرَبِّ الْعَالَمِينَ ﴿۳۲﴾

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.'

وَوَضَىٰ بِهَا إِبْرَاهِيمَ بَنِيهِ وَيَعْقُوبَ ۚ  
يَبْنِي إِنَّ اللَّهَ اصْطَفَىٰ لَكُمْ الدِّينَ فَلَا  
تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴿۳۳﴾

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.'

أَمْ كُنْتُمْ شُهَدَاءَ ۚ إِذْ حَضَرَ يَعْقُوبَ  
الْمَوْتُ ۖ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ  
مِن بَعْدِي ۖ قَالُوا نَعْبُدُ إِلَهَكَ وَإِلَهَ  
آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ  
إِلَهًا وَاحِدًا ۚ وَنَحْنُ كَٰلِكَ مُسْلِمُونَ ﴿۳۴﴾

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.

تِلْكَ أُمَّةٌ قَدْ خَلَتْ ۗ لَهَا مَا كَسَبَتْ  
وَلكُمْ مَا كَسَبْتُمْ ۗ وَلَا تُسْأَلُونَ  
عَمَّا كَانُوا يَعْمَلُونَ ﴿۳۵﴾

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.'

وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَىٰ تَهْتَدُوا ۗ  
قُلْ بَدِّلْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ۖ وَمَا  
كَانَ مِنَ الْمُشْرِكِينَ ﴿۳۶﴾

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

قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا  
وَمَا أُنزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ  
وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ ۖ وَمَا  
أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا أُوتِيَ

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.'

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.

التَّيْبُوتِ مِنْ رَبِّهِمْ ۖ لَا نُفَرِّقُ بَيْنَ  
أَحَدٍ مِنْهُمْ ۗ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿١٣٨﴾  
فَإِنْ آمَنُوا بِمِثْلِ مَا آمَنْتُمْ بِهِ فَقَدِ  
اهْتَدَوْا ۖ وَإِنْ تَوَلَّوْا فَإِنَّمَا هُمْ فِي  
شِقَاقٍ ۖ فَسَيَكْفِيكَهُمُ اللَّهُ ۖ وَهُوَ  
السَّمِيعُ الْعَلِيمُ ﴿١٣٩﴾

صِبْغَةَ اللَّهِ ۖ وَمَنْ أَحْسَنُ مِنَ اللَّهِ  
صِبْغَةً ۚ وَنَحْنُ لَهُ عِبْدُونَ ﴿١٤٠﴾

قُلْ أَتُحَاجُّونَنَا فِي اللَّهِ وَهُوَ رَبُّنَا  
وَرَبُّكُمْ ۖ وَلَنَا أَعْمَالُنَا وَلكُمْ  
أَعْمَالُكُمْ ۖ وَنَحْنُ لَهُ مُخْلِصُونَ ﴿١٤١﴾

أَمْ تَقُولُونَ إِنَّ إِبْرَاهِيمَ وَ إِسْمَاعِيلَ  
وَ إِسْحَاقَ وَ يَعْقُوبَ وَ الْأَسْبَاطَ  
كَانُوا هُودًا أَوْ نَصَارَى ۗ قُلْ ءَأَنْتُمْ  
أَعْلَمُ أَمِ اللَّهُ ۗ وَمَنْ أَظْلَمُ مِمَّنْ  
كَتَمَ شَهَادَةً عِنْدَهُ مِنَ اللَّهِ ۗ وَمَا  
اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿١٤٢﴾

تِلْكَ أُمَّةٌ قَدْ خَلَتْ ۖ لَهَا مَا كَسَبَتْ  
وَ لَكُمْ مَا كَسَبْتُمْ ۖ وَلَا تُسْأَلُونَ  
عَمَّا كَانُوا يَعْمَلُونَ ﴿١٤٣﴾

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



## R. 17.

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.'

سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا  
وَلَّهُمْ عَن قِبَلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا  
قُلْ لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ ۚ يَهْدِي  
مَن يَشَاءُ إِلَى صِرَاطٍ مُّسْتَقِيمٍ ﴿١٧﴾

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.

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا  
لِّتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ  
الرَّسُولُ عَلَيْكُمْ شَهِيدًا ۗ وَمَا جَعَلْنَا  
الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا  
لِنَعْلَمَ مَن يَتَّبِعِ الرَّسُولَ مِمَّنْ  
يَنْقَلِبُ عَلَى عَقْبَيْهِ ۗ وَإِن كَانَتْ  
لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ  
وَمَا كَانَ اللَّهُ لِيُضِلَّ إِيمَانَكُمْ ۗ  
إِنِ اللَّهُ بِالنَّاسِ لَكَرِيمٌ ﴿١٨﴾

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.

قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ  
فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا ۖ فَوَلِّ  
وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ۗ  
وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ  
شَطْرَهُ ۗ وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ  
لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِن رَّبِّهِمْ ۗ  
وَمَا اللَّهُ بِغَافِلٍ عَمَّا يَعْمَلُونَ ﴿١٩﴾

146. And even if thou shouldst bring every Sign to those who have been

وَلَئِن آتَيْنَا الَّذِينَ أُوْتُوا الْكِتَابَ

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.

بِكُلِّ آيَةٍ مَا تَبِعُوا قِبْلَتَكَ ۚ وَمَا  
 أَنْتَ بِتَابِعٍ قِبْلَتَهُمْ ۚ وَمَا بَعْضُهُمْ  
 بِتَابِعٍ قِبْلَةَ بَعْضٍ ۚ وَلَئِنِ اتَّبَعْتَ  
 أَهْوَاءَهُمْ مِنْ بَعْدِ مَا جَاءَكَ مِنَ  
 الْعِلْمِ لَأَنْتَ إِذًا لَمِنَ الظَّالِمِينَ ﴿۱۴۷﴾  
 الَّذِينَ اتَّيْنَهُمُ الْكِتَابَ يَعْرِفُونَهُ  
 كَمَا يَعْرِفُونَ آبْنَاءَهُمْ ۗ وَإِنِ  
 فَرِيقًا مِنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ  
 يَعْلَمُونَ ﴿۱۴۸﴾

\* 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.

أَلْحَقَّ مِنَ رَبِّكَ فَلَا تَكُونَنَّ مِنَ  
 الْمُمْتَرِينَ ﴿۱۴۹﴾  
 وَإِكُلِّ وِجْهَةٍ هُوَ مَوْلِيهَا فَاسْتَبِقُوا  
 الْحَيْرَاتِ ۗ آيُنَ مَا تَكُونُوا يَأْتِ بِكُمْ  
 اللَّهُ جَمِيعًا ۗ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ  
 قَدِيرٌ ﴿۱۵۰﴾

150. And from wheresoever thou comest forth, turn thy face towards the Sacred Mosque; for that is indeed the truth from thy Lord.

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ  
 شَطْرَ الْمَسْجِدِ الْحَرَامِ ۗ وَإِنَّهُ لَلْحَقُّ

\* 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 recognise 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.

And Allāh is not unmindful of what you do.

مِنْ رَبِّكَ ۗ وَمَا اللَّهُ بِغَافِلٍ عَمَّا  
تَعْمَلُونَ ﴿٥٠﴾

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 from among those who are unjust—so fear them not, but fear Me—and that I may perfect My favour upon you; and that you may be rightly guided.

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ  
شَطْرَ الْمَسْجِدِ الْحَرَامِ ۗ وَحَيْثُ مَا  
كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ ۗ لِئَلَّا  
يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ ۗ  
إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ ۗ فَلَا تَخْشَوْهُمْ  
وَاحْشَوْنِي ۗ وَلَا تَمَّ نِعْمَتِي عَلَيْكُمْ  
وَلَعَلَّكُمْ تَهْتَدُونَ ﴿٥١﴾

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

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِنْكُمْ  
يَتْلُوا عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ  
وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ  
وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ ﴿٥٢﴾

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

فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي  
وَلَا تَكْفُرُونِ ﴿٥٣﴾

#### R. 19.

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

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا  
بِالصَّبْرِ وَالصَّلَاةِ ۗ إِنَّ اللَّهَ مَعَ  
الصَّابِرِينَ ﴿٥٤﴾

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

وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ  
اللَّهِ أَمْوَاتٌ ۗ بَلْ أَحْيَاءٌ ۗ وَلَكِنْ  
لَا تَشْعُرُونَ ﴿٥٥﴾

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

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ  
وَالْجُوعِ وَ النِّقْصِ مِنَ الْأَمْوَالِ  
وَ الْأَنْفُسِ وَ الثَّمَرَاتِ ؕ وَ بَشِّرِ  
الضَّالِّينَ ﴿١٥٦﴾

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

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

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

أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ  
مِّن رَّبِّهِمْ وَرَحْمَةٌ  
وَ أُولَئِكَ هُمُ الْمُهْتَدُونَ ﴿١٥٨﴾

159. Surely, Aş-Şafā and Al-Marwah are among the Signs of Allāh. It is, therefore, no sin for him who is on pilgrimage to the House, or performs 'Umrah, to go round the two. And whoso does good beyond what is obligatory, surely then, Allāh is Appreciating, All-Knowing.

إِنَّ الصَّفَا وَ الْمَرْوَةَ  
مِن شَعَائِرِ اللَّهِ ؕ فَمَنْ  
حَجَّ الْبَيْتِ أَوْ اعْتَمَرَ  
فَلَا جُنَاحَ عَلَيْهِ أَنْ  
يَطُوفَ بِهِمَا  
وَ مَنْ تَطَوَّعَ خَيْرًا فَإِنَّ  
اللَّهَ شَاكِرٌ عَلِيمٌ ﴿١٥٩﴾

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.

إِنَّ الَّذِينَ يَكْتُمُونَ  
مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ  
وَ الْهُدَىٰ مِنْ بَعْدِ مَا  
بَيَّنَّاهُمْ لِلنَّاسِ فِي  
الْكِتَابِ ؕ أُولَئِكَ  
يَلْعَنُهُمُ اللَّهُ  
وَ يَلْعَنُهُمُ  
الْمُؤْمِنُونَ ﴿١٦٠﴾

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.

إِلَّا الَّذِينَ تَابُوا  
وَ أَصْلَحُوا وَ بَيَّنَّاهُمْ  
فَأُولَئِكَ أَتُوبُ عَلَيْهِمْ  
وَ أَنَا تَوَّابٌ رَّحِيمٌ ﴿١٦١﴾

162. Those who disbelieve and die while they are disbelievers, on

إِنَّ الَّذِينَ كَفَرُوا  
وَ مَاتُوا وَ هُمْ كُفَّارٌ

them shall be the curse of Allāh and of angels and of men all together.

أُولَئِكَ عَلَيْهِمْ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ  
وَالنَّاسِ أَجْمَعِينَ ﴿١٣٢﴾

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

خَلِيدِينَ فِيهَا ۚ لَا يُخَفَّفُ عَنْهُمْ  
الْعَذَابُ وَلَا هُمْ يُنظَرُونَ ﴿١٣٣﴾

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

وَاللَّهُمُّ إِلَهٌ وَاحِدٌ ۚ لَا إِلَهَ إِلَّا هُوَ  
الرَّحْمَنُ الرَّحِيمُ ﴿١٣٤﴾

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.

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ  
وَاجْتِرَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ  
الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ  
النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ  
مِنْ مَاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا  
وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ ۚ وَتَصْرِيفِ  
الرِّيْحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ  
السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِقَوْمٍ  
يَعْقِلُونَ ﴿١٣٥﴾

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

وَمِنَ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ  
أندَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ ۗ وَالَّذِينَ  
أَمَنُوا أَشَدُّ حُبًّا لِلَّهِ ۗ وَلَوْ يَرَى الَّذِينَ  
ظَلَمُوا إِذْ يَرُونَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ  
جَمِيعًا وَأَنَّ اللَّهَ شَرِيدُ الْعَذَابِ ﴿١٣٦﴾

\*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?

إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ  
اتَّبَعُوا وَرَأَوْا الْعَذَابَ وَتَقَطَّعَتْ  
بِهِمُ الْأَسْبَابُ ﴿١٦٧﴾

وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّنَا  
كَرَرْنَا فَنَرْتَدَّأَ مِنْهُمْ كَمَا تَبَرَّأُوا  
مِنَّا كَذَلِكَ يَجْزِيهِمُ اللَّهُ أَعْمَالَهُمْ  
حَسْرَتٍ عَلَيْهِمْ ۖ وَمَا هُمْ بِخَارِجِينَ  
مِنَ النَّارِ ﴿١٦٨﴾

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ  
حَلَالًا طَيِّبًا ۚ وَلَا تَتَّبِعُوا خُطُوبَ  
الشَّيْطَانِ ۚ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿١٦٩﴾  
إِنَّمَا يَأْمُرُكُمْ بِالسُّوءِ وَالْفَحْشَاءِ  
وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿١٧٠﴾  
وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنْزَلَ  
اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا  
عَلَيْهِ آبَاءَنَا أَوْ لَوْ كَانَ آبَاؤُهُمْ  
لَا يَعْقِلُونَ شَيْئًا وَلَا يَهْتَدُونَ ﴿١٧١﴾

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

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

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

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.

وَمَثَلِ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي  
يَنعِقُ بِمَا لَا يَسْمَعُ إِلَّا دُعَاءً وَنِدَاءً  
صُمٌّ بُكْمٌ عُمْيٌ فَهُمْ لَا يَعْقِلُونَ ﴿١٧٢﴾

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.

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

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.

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ  
وَلَحْمَ الْخِنزِيرِ وَمَا أُهْلَ بِهِ  
لِغَيْرِ اللَّهِ ۖ فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَكَأَنَّهُ  
عَادٍ فَلَا إِثْمَ عَلَيْهِ ۗ إِنَّ اللَّهَ عَفُورٌ  
رَّحِيمٌ ﴿١٧٤﴾

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.

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

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

أُولَٰئِكَ الَّذِينَ اشْتَرُوا الضَّلٰةَ  
بِالْهُدٰى وَالْعَذَابَ بِالْمَغْفِرَةِ ۖ فَمَا  
أَصْبَرَهُمْ عَلَى النَّارِ ﴿١٧٦﴾

177. That is because Allāh has sent down the Book with the truth; and

ذٰلِكَ بِأَنَّ اللَّهَ نَزَلَ الْكِتَابَ بِالْحَقِّ ۗ

surely, they who disagree concerning the Book are gone far in enmity.

وَأَنَّ الَّذِينَ اٰخْتَلَفُوا فِي الْكِتَابِ لَفِي شِقَاقٍ بَعِيدٍ ﴿٢٢﴾

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 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.

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ ۖ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنَ السَّبِيلِ ۖ وَالسَّائِلِينَ وَفِي الرِّقَابِ ۖ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ ۖ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا ۖ وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالصَّرَاءِ ۖ وَحِينَ الْبَأْسِ ۗ أُولَٰئِكَ الَّذِينَ صَدَقُوا ۗ وَأُولَٰئِكَ هُمُ الْمُتَّقُونَ ﴿٢٢﴾

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.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلِ ۗ أَلْحُرُّ بِأَلْحُرِّ ۖ وَالْعَبْدُ بِالعَبْدِ ۖ وَالْأُنثَىٰ بِالأُنثَىٰ ۖ فَمَنْ عَفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتِّبَاعٌ بِالْمَعْرُوفِ ۖ وَأَدَاءٌ إِلَيْهِ بِإِحْسَانٍ ۗ ذَٰلِكَ تَحْفِيفٌ مِّن رَّبِّكُمْ

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



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.

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

R. 23.

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

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

وَرَحْمَةً ۖ فَمَنْ اعْتَدَىٰ بَعْدَ ذٰلِكَ  
فَلَهُ عَذَابٌ اَلِيْمٌ ﴿١٧٩﴾

وَكُلَّمَا فِي الْقِصَاصِ حَيٰوةٌ لِّيَاوِي  
الْاَلْبَابِ لَعَلَّكُمْ تَتَّقُوْنَ ﴿١٨٠﴾

كُتِبَ عَلَيْكُمْ اِذَا حَضَرَ اَحَدُكُمْ  
الْمَوْتُ اِنْ تَرَكَ خَيْرًا ۗ الْوَصِيَّةُ  
لِلْوَالِدَيْنِ وَ الْاَقْرَبِيْنَ بِالْمَعْرُوْفِ ۗ  
حَقًّا عَلَى الْمُتَّقِيْنَ ﴿١٨١﴾

فَمَنْ بَدَّلَهُ بَعْدَ مَا سَمِعَهُ فَاِنَّمَا  
اِثْمُهُ عَلَى الَّذِيْنَ يُبَدِّلُوْنَهُ ۗ اِنَّ اللّٰهَ  
سَمِيْعٌ عَلِيْمٌ ﴿١٨٢﴾

فَمَنْ خَافَ مِنْ مُّوَسِّجِنًا اَوْ اِثْمًا  
فَاَصْلَحَ بَيْنَهُمْ فَلَا اِثْمَ عَلَيْهِ ۗ اِنَّ  
اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ﴿١٨٣﴾

٢٢  
ج  
١

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ  
الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ  
مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿١٨٤﴾

أَيَّامًا مَّعْدُوْدَاتٍ ۗ فَمَنْ كَانَ مِنْكُمْ  
مَّرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ  
أُخْرٍ ۗ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ  
طَعَامُ مَسْكِيْنَ ۗ فَمَنْ تَطَوَّعَ خَيْرًا

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.

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

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.'

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

فَهُوَ خَيْرٌ لَّهِ ۖ وَأَنْ تَصُومُوا خَيْرٌ لَّكُمْ  
إِنْ كُنْتُمْ تَعْلَمُونَ ﴿۱۸۵﴾

شَهْرَ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ  
هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَى  
وَالْفُرْقَانِ ۚ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ  
فَلْيَصُمْهُ ۖ وَ مَن كَانَ مَرِيضًا أَوْ  
عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ۗ  
يُرِيدُ اللَّهُ بِكُمْ الْيُسْرَ وَلَا يُرِيدُ  
بِكُمُ الْعُسْرَ ۚ وَ لَتَكْمِلُوا الْعِدَّةَ  
وَ لَتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمْ  
وَ لَعَلَّكُمْ تَشْكُرُونَ ﴿۱۸۶﴾

وَ إِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي  
قَرِيبٌ ۚ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا  
دَعَا ۚ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا  
بِي لَعَلَّهُمْ يَرْشُدُونَ ﴿۱۸۷﴾

أُحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى  
نِسَائِكُمْ ۗ هُنَّ لِبَاسٌ لَّكُمْ  
وَ أَنْتُمْ لِبَاسٌ لَّهُنَّ ۗ عَلِمَ اللَّهُ أَنَّكُمْ  
كُنْتُمْ تُخْتَانُونَ أَنفُسَكُمْ فَتَابَ  
عَلَيْكُمْ وَ عَفَا عَنْكُمْ ۗ فَاَلَّنْ بَاشِرُوهُنَّ  
وَ ابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ ۖ

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.

وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ  
الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ  
مِنَ الْفَجْرِ ثُمَّ أَتِمُّوا الصِّيَامَ إِلَى  
اللَّيْلِ ۚ وَلَا تَبْشِرُواوهْت وَأَنْتُمْ  
عَاكِفُونَ ۗ فِي الْمَسْجِدِ ۗ تِلْكَ  
حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا ۗ كَذَلِكَ  
يُبَيِّنُ اللَّهُ لِنَاسٍ لَعَلَّهُمْ  
يَتَّقُونَ ﴿١٨٨﴾

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.

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

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.

يَسْأَلُونَكَ عَنِ الْأَهْلِةِ ۗ قُلْ هِيَ  
مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ ۗ وَلَا يَسْ  
أَلْبِرُ بَأَن تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا  
وَلَكِنَّ الْبِرَّ مَنِ اتَّقَى ۗ وَأْتُوا الْبُيُوتَ  
مِنْ أَبْوَابِهَا ۗ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ  
تُفْلِحُونَ ﴿١٩٠﴾

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

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ  
يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا ۗ إِنَّ اللَّهَ

\*188. **Note:** In fact, white thread is associated with dawn; as such, the meaning would be: **until the white thread of dawn is distinguishable to you 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.

Allāh loves not the transgressors.

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.

لَا يُحِبُّ الْمُعْتَدِينَ ﴿١٩٢﴾  
 وَاقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ  
 وَأَخْرِجُوهُمْ مِنْ حَيْثُ أَخْرَجُوكُمْ  
 وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ ؕ وَلَا  
 تُقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ  
 حَتَّى يُقَاتِلُوكُمْ فِيهِ ؕ فَإِنِ  
 قَاتَلُوكُمْ فَاقْتُلُوهُمْ ؕ كَذَلِكَ جَزَاءُ  
 الْكُفْرِيِّنَ ﴿١٩٣﴾

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

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.

فَإِنِ انْتَهَوْا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٩٣﴾  
 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.

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

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

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

197. And complete the Hajj and the

وَاتَّمُوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ ؕ فَإِنِ

‘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 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,

أُخْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ ۚ  
وَلَا تَحْلِفُوا رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ  
الْهَدْيُ مَحَلَّهُ ۚ فَمَن كَانَ مِنكُم  
مَّرِيضًا أَوْ بِهِ آذَىٰ مِّن رَّأْسِهِ فَعِدْيَةٌ  
مِّن صِيَامٍ أَوْ صَدَقَةٌ أَوْ نُسْكٌ ۚ فإِذَا  
أَمِنْتُمْ ۖ فَمَن تَمَتَّعَ بِالْعُمْرَةِ إِلَى  
الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ ۚ  
فَمَن لَّمْ يَجِدْ فَصِيَامٌ ثَلَاثَةِ أَيَّامٍ فِي  
الْحَجِّ وَ سَبْعَةٍ إِذَا رَجَعْتُمْ ۚ تِلْكَ  
عَشْرَةٌ كَامِلَةٌ ۚ ذَلِك لِمَن لَّمْ يَكُنْ  
أَهْلُهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ ۚ  
وَ اتَّقُوا اللَّهَ وَ اعْلَمُوا أَنَّ اللَّهَ  
شَدِيدُ الْعِقَابِ ﴿٩٥﴾

٢٥  
ع

الْحَجِّ أَشْهُرٌ مَّعْلُومَاتٌ ۚ فَمَن فَرَضَ  
فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقًا  
وَ لَاجِدَالَ فِي الْحَجِّ ۚ وَمَا تَفَعَّلُوا  
مِن خَيْرٍ يَّعْلَمُهُ اللَّهُ ۚ وَ تَزَوَّدُوا فَإِنَّ  
خَيْرَ الزَّادِ التَّقْوَىٰ ۚ وَ اتَّقُونِ يَا أُولِي  
الْأَلْبَابِ ﴿٩٨﴾

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَبْتَغُوا  
فَضْلًا مِّن رَّبِّكُمْ ۚ فإِذَا أَقَضْتُم مِّن

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

عَرَفَاتٍ فَأَذْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ  
الْحَرَامِ ۖ وَاذْكُرُوا كَمَا هَدَيْتُمْ  
وَأَنْتُمْ كُنْتُمْ مِنْ قَبْلِهِ لَمَنِ  
الصَّالِينَ ﴿١٩﴾

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

ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ  
وَاسْتَغْفِرُوا اللَّهَ ۗ إِنَّ اللَّهَ غَفُورٌ  
رَحِيمٌ ﴿٢٠﴾

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.

فَإِذَا قَضَيْتُمْ مَنَاسِكَكُمْ فَاذْكُرُوا  
اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا ۗ  
فَمِنَ النَّاسِ مَنْ يَقُولُ رَبَّنَا  
آتِنَا فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ  
مِنْ خَلْقٍ ﴿٢١﴾

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 مَنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا  
حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا  
عَذَابَ النَّارِ ﴿٢٢﴾

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

أُولَئِكَ لَهُمْ نَصِيبٌ مِمَّا كَسَبُوا ۗ  
وَاللَّهُ سَرِيعُ الْحِسَابِ ﴿٢٣﴾

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

وَاذْكُرُوا اللَّهَ فِي أَيَّامٍ مَعْدُودَاتٍ ۗ  
فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ  
عَلَيْهِ ۚ وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ ۗ  
لِمَنِ اتَّقَى ۗ وَاتَّقُوا اللَّهَ وَاعْلَمُوا

shall be brought together before Him.

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.

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.

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.

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

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

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

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

أَتَكُم إِلَيْهِ تُحْشَرُونَ ﴿٢٠٥﴾

وَمِنَ النَّاسِ مَنْ يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَيُشْهَدُ اللَّهُ عَلَى مَا فِي

قَلْبِهِ ۖ وَهُوَ أَكْذُ الْخَصَامِ ﴿٢٠٦﴾

وَإِذَا تَوَلَّى سَعَى فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ ۗ

وَاللَّهُ لَا يُحِبُّ الْفُسَادَ ﴿٢٠٧﴾

وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ فَحَسْبُهُ جَهَنَّمُ ۗ

وَلَبِئْسَ الْمِهَادُ ﴿٢٠٨﴾

وَمِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ ۗ وَاللَّهُ رَءُوفٌ

بِالْعِبَادِ ﴿٢٠٩﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً ۚ وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ ۗ

إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿٢١٠﴾

فَإِنْ زَلَلْتُمْ مِنْ بَعْدِ مَا جَاءَتْكُمْ الْبَيِّنَاتُ فَاَعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ

حَكِيمٌ ﴿٢١١﴾

هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْغَمَامِ وَالْمَلَائِكَةُ وَقُضِيَ

And to Allāh do all things return.

وَاللَّهُ يَرْجِعُ الْأُمُورَ ۖ ﴿٢٦﴾

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.

سَلِّ بَنِي إِسْرَائِيلَ كَمْ آتَيْنَاهُم مِّنْ آيَةٍ بَيِّنَةٍ ۖ وَمَنْ يُبَدِّلْ نِعْمَةَ اللَّهِ مِنْ بَعْدِ مَا جَاءَتْهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢٦﴾

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

زُيِّنَ لِلَّذِينَ كَفَرُوا الْحَيَاةَ الدُّنْيَا وَيَسْخَرُونَ مِنَ الَّذِينَ آمَنُوا وَالَّذِينَ اتَّقَوْا فَوْقَهُمْ يَوْمَ الْقِيَامَةِ ۗ وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٣١﴾

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

كَانَ النَّاسُ أُمَّةً وَاحِدَةً ۗ فَبَعَثَ اللَّهُ النَّبِيِّنَ مُبَشِّرِينَ وَمُنذِرِينَ ۖ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِي مَا اخْتَلَفُوا فِيهِ ۗ وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا جَاءَتْهُمُ الْبَيِّنَاتُ بَغْيًا ۗ بَيْنَهُمْ ۚ فَهَدَى اللَّهُ الَّذِينَ آمَنُوا لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ ۗ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٣٢﴾



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 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

أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ ۗ مَسَّتْهُمْ الْبَأْسَاءُ وَالضَّرَّاءُ وَزُلْزِلُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَى نَصُرَ اللَّهُ ۗ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ ﴿٢١٥﴾

يَسْأَلُونَكَ مِمَّا يُنْفِقُونَ ۗ قُلْ مَا أَنْفَقْتُمْ مِنْ خَيْرٍ فَلِلْوَالِدَيْنِ وَالْأَقْرَبِينَ وَالْيَتَامَى وَالْمَسْكِينِ وَابْنِ السَّبِيلِ ۗ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٢١٦﴾

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهٌ لَكُمْ ۗ وَعَلَىٰ أَنْ تُكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ ۗ وَعَلَىٰ أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ ۗ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٢١٧﴾

يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ ۗ قُلْ قِتَالٌ فِيهِ كَبِيرٌ ۗ وَصَدٌّ عَنِ سَبِيلِ اللَّهِ وَكُفْرٌ بِهِ وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ ۗ وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ ۗ

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.

وَلَا يَزَالُونَ يُقَاتِلُونَكُمْ حَتَّى يَرُدُّوكُمْ  
عَنْ دِينِكُمْ إِنِ اسْتَطَاعُوا ۚ وَمَنْ  
يَزِدْكُمْ مِنْكُمْ عَنْ دِينِهِ فَيَمُتْ وَهُوَ  
كَافِرٌ فَأُولَٰئِكَ حَبِطَتْ أَعْمَالُهُمْ  
فِي الدُّنْيَا وَالْآخِرَةِ ۚ وَأُولَٰئِكَ  
أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ ﴿۳۸﴾

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.

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَاجَرُوا  
وَجَاهَدُوا فِي سَبِيلِ اللَّهِ ۗ أُولَٰئِكَ  
يَرْجُونَ رَحْمَةَ اللَّهِ ۚ وَاللَّهُ غَفُورٌ  
رَّحِيمٌ ﴿۳۹﴾

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

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ ۚ  
قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنْفَعَةٌ  
لِلنَّاسِ ۖ وَإِثْمُهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا ۚ  
وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ ۗ قُلْ  
الْعَفْوُ ۚ كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ  
الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿۴۰﴾

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

فِي الدُّنْيَا وَالْآخِرَةِ ۚ وَيَسْأَلُونَكَ  
عَنِ الْيَتَامَىٰ ۚ قُلْ إِصْلَاحٌ لَّهُمْ خَيْرٌ ۚ  
وَإِنْ تُخَالِطُوهُمْ فَإِخْوَانُكُمْ ۚ وَاللَّهُ  
يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ ۚ وَلَوْ

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.’

224. Your wives are a tilth for you; so approach your tilth when and how you like and send ahead *some good*

شَاءَ اللَّهُ لَاَعْنَتَكُمْ ؕ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿۲۲﴾

وَلَا تَنْكِحُوا الْمُشْرِكَةَ حَتَّىٰ يُوْمِنَ ۖ وَلَا مَةَ مُؤْمِنَةٍ حَتَّىٰ مِنْ مُشْرِكَةٍ وَلَا أَعْجَبْتَكُمْ ۚ وَلَا تَنْكِحُوا الْمُشْرِكِينَ حَتَّىٰ يُوْمِنُوا ۚ وَلَعَبْدٌ مُؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ وَلَا أَعْجَبَكُمْ ؕ أُولَٰئِكَ يَدْعُونَ إِلَى النَّارِ ۚ وَاللَّهُ يَدْعُو إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ ۚ وَيُبَيِّنُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿۲۲﴾

وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ ؕ قُلْ هُوَ أَدْنَىٰ ۖ فَاغْتَرِلُوا الْبَسَاءَ فِي الْمَحِيضِ ۖ وَلَا تَقْرُبُوهُنَّ حَتَّىٰ يَطْهُرْنَ ؕ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ ؕ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ ﴿۲۲﴾

نِسَاءُكُمْ حَرْثٌ لَّكُمْ ۖ فَأْتُوا حَرْثَكُمْ أَنَّىٰ شِئْتُمْ ۚ وَقَدِّمُوا لِأَنفُسِكُمْ ؕ

\*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* (أَدَىٰ) 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.

ء ؤ ق | q | gh غ | ٤ | ظ | ٥ | ط | ٦ | ٧ | ض | ٨ | ٩ | ١٠ | ص | ١١ | ذ | dh | ١٢ | ١٣ | kh | ١٤ | ١٥ | h | ١٦ | th | ١٧ | ا | i | u | ١٨

for yourselves; and fear Allāh and know that you shall meet Him; and give good tidings to those who obey.

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.

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.

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.

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

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

وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ مُلْقَوَةٌ ۗ  
وَبَشِّرِ الْمُؤْمِنِينَ ﴿٢٢٥﴾

وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِإِيمَانِكُمْ  
أَنْ تَبْرُوا وَتَتَّقُوا وَتُصْلِحُوا بَيْنَ  
النَّاسِ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٢٦﴾

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ  
وَلَكِنْ يُؤَاخِذُكُمْ بِمَا كَسَبْتُمْ  
فَلَوْبِكُمْ ۗ وَاللَّهُ غَفُورٌ حَلِيمٌ ﴿٢٢٧﴾

لِلَّذِينَ يُؤْلُونَ مِنْ نِسَائِهِمْ تَرَبُّصُ  
أَرْبَعَةِ أَشْهُرٍ ۗ فَإِنْ فَاءُوا فَإِنَّ اللَّهَ  
غَفُورٌ رَحِيمٌ ﴿٢٢٨﴾

وَإِنْ عَزَمُوا الطَّلَاقَ فَإِنَّ اللَّهَ  
سَمِيعٌ عَلِيمٌ ﴿٢٢٩﴾

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

Allāh is Mighty, Wise.

R. 29.

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

ع  
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عَزِيزٌ حَكِيمٌ ﴿٣٠﴾

الطَّلَاقُ مَرَّتَيْنِ ۖ فَاِمْسَاكٌ بِمَعْرُوفٍ  
اَوْ تَسْرِيحٌ بِاِحْسَانٍ ۗ وَلَا يَحِلُّ لَكُمْ  
اَنْ تَاْخُذُوْا مِمَّا اَتَيْتُمْوْهُنَّ شَيْئًا  
اِلَّا اَنْ يَخَافَاْ اَلَّا يُقِيْمَا حُدُوْدَ اللّٰهِ ۗ  
فَاِنْ خِفْتُمْ اَلَّا يُقِيْمَا حُدُوْدَ اللّٰهِ ۗ فَلَا  
جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهٖ ۗ  
تِلْكَ حُدُوْدُ اللّٰهِ ۗ فَلَا تَعْتَدُوْهَا ۗ  
وَمَنْ يَتَعَدَّ حُدُوْدَ اللّٰهِ فَاُولٰٓئِكَ  
هُمُ الظّٰلِمُوْنَ ﴿٣١﴾

فَاِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهٗ مِنْ بَعْدِ  
حَتّٰى تَنْكِحَ زَوْجًا غَيْرَهٗ ۗ فَاِنْ  
طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهِمَا اَنْ  
يَتَرَاجَعَا اِنْ ظَنَّا اَنْ يُقِيْمَا  
حُدُوْدَ اللّٰهِ ۗ وَتِلْكَ حُدُوْدُ اللّٰهِ يُبَيِّنُهَا  
لِقَوْمٍ يَعْلَمُوْنَ ﴿٣٢﴾

وَ اِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ  
اَجَلَهُنَّ فَاِمْسِكُوْهُنَّ بِمَعْرُوفٍ  
اَوْ سَرِّحُوْهُنَّ بِمَعْرُوفٍ ۗ وَلَا  
تُمْسِكُوْهُنَّ ضِرَارًا لِّتَعْتَدُوْا ۗ

‡ The revocable divorce.

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 Allāh knows all things well.

وَمَنْ يَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ  
وَلَا تَتَّخِذُوا آيَاتِ اللَّهِ هُزُوًا وَاذْكُرُوا  
نِعْمَتَ اللَّهِ عَلَيْكُمْ وَمَا أَنْزَلَ عَلَيْكُمْ  
مِّنَ الْكِتَابِ وَالْحِكْمَةِ يَعِظُكُمْ بِهِ  
وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِكُلِّ  
شَيْءٍ عَلِيمٌ ﴿۲۳۳﴾

R. 30.

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

وَإِذَا طَلَقْتُمُ النِّسَاءَ فَبَلَغْنَ آجَلَهُنَّ  
فَلَا تَعْضُلُوهُنَّ أَنْ يَنْكِحْنَ أَزْوَاجَهُنَّ  
إِذَا تَرَاضُوا بَيْنَهُنَّ بِالْمَعْرُوفِ ۗ ذَٰلِكَ  
يُوعِظُ بِهِ مَنْ كَانَ مِنْكُمْ يُؤْمِنُ  
بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۗ ذَٰلِكُمْ أَزْكَى  
لَكُمْ وَأَطْهَرُ ۗ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ  
لَا تَعْلَمُونَ ﴿۲۳۴﴾

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

وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ  
حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُتِمَّ  
الرِّضَاعَةَ ۗ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ  
وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ ۗ لَا تُكَلِّفُ  
نَفْسٌ إِلَّا وُسْعَهَا ۗ لَا تَضَارَّ وَالِدَةٌ  
بِوَالِدِهَا وَلَا مَوْلُودٌ لَهُ بِوَالِدِهِ ۗ وَعَلَى  
الْوَارِثِ مِثْلُ ذَٰلِكَ ۗ فَإِنْ أَرَادَا  
فِصَالًا عَنِ تَرَاضٍ مِّنْهُمَا وَتَشَاوُرٍ

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* 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

فَلَا جُنَاحَ عَلَيْهِنَّ إِذَا ارْتَضَىٰ  
 أَنْ تَسْتَرْضِعُوهُنَّ وَأُولَٰئِكَ  
 عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَعَ  
 بِالْمَعْرُوفِ ۗ وَاتَّقُوا اللَّهَ  
 أَنْ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٣٣٧﴾

وَالَّذِينَ يَتَوَفَّوْنَ مِنْكُمْ  
 وَأَزْوَاجًا يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ  
 أَشْهُرًا عَشْرًا ۖ فَإِذَا  
 بَلَغْنَ أَجَلَهُنَّ  
 فَلَا جُنَاحَ عَلَيْكُمْ  
 أَنْفُسِهِنَّ بِالْمَعْرُوفِ ۗ  
 اللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٣٣٨﴾

وَلَا جُنَاحَ عَلَيْكُمْ  
 فِيهِ مِنْ خُطْبَةِ النِّسَاءِ  
 فِي أَنْفُسِكُمْ ۗ عَلِيمٌ  
 سَتَدَكُرُوهُنَّ وَلَكِنْ  
 سِرًّا إِلَّا أَنْ تَقُولُوا  
 وَلَا تَعْزِمُوا عَقْدَةَ  
 يَبْلُغُ الْكِتَابَ أَجَلَهُ ۗ  
 اللَّهُ يَعْلَمُ مَا فِي  
 وَأَعْلَمُوا أَنَّ اللَّهَ  
 لَا جُنَاحَ عَلَيْكُمْ  
 ج ٣٣٧

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

مَا لَمْ تَمْسُوهُنَّ أَوْ تَفْرِضُوا لَهُنَّ  
فَرِيضَةً ۖ وَ مِمَّا مَتَّعُوهُنَّ ۚ عَلَى الْمُسِيرِ  
قَدَرُهُ وَعَلَى الْمُقْتِرِ قَدَرُهُ ۚ مَتَاعًا  
بِالْمَعْرُوفِ ۚ حَقًّا عَلَى الْمُحْسِنِينَ ﴿٢٣٨﴾

وَإِنْ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ  
تَمْسُوهُنَّ وَ قَدْ فَرَضْتُمْ لَهُنَّ  
فَرِيضَةً فَنِصْفُ مَا فَرَضْتُمْ إِلَّا  
أَنْ يَعْفُونَ أَوْ يَعْفُوا الَّذِي بِيَدِهِ  
عُقْدَةُ النِّكَاحِ ۗ وَأَنْ تَعْفُوا أَقْرَبُ  
لِلتَّقْوَى ۗ وَلَا تَنْسُوا الْفَضْلَ بَيْنَكُمْ ۗ

إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٣٩﴾  
حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ  
الْوُسْطَى ۚ وَقُومُوا لِلَّهِ قَانِتِينَ ﴿٢٤٠﴾

فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا  
فَإِذَا أَمِنْتُمْ فَأَذْكُرُوا اللَّهَ كَمَا  
عَلَّمَكُمْ مَا لَمْ تَكُونُوا تَعْلَمُونَ ﴿٢٤١﴾

وَالَّذِينَ يَتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ  
أَزْوَاجًا ۖ وَصِيَّةً لِّأَزْوَاجِهِمْ مَّتَاعًا  
إِلَى الْحَوْلِ غَيْرِ إِخْرَاجٍ ۚ فَإِنْ خَرَجْنَ  
فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي  
أَنْفُسِهِنَّ مِنْ مَّعْرُوفٍ ۗ وَاللَّهُ عَزِيزٌ



Wise.

حَكِيمَةً ٣٣١

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

وَلِيْلْمَطَلَّقَتْ مَتَاءً بِالْمَعْرُوفِ ۗ  
حَقًّا عَلَ الْمُتَّقِيْنَ ٣٣٢

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

كَذٰلِكَ يُبَيِّنُ اللّٰهُ لَكُمْ اٰيٰتِهِۦ  
لَعَلَّكُمْ تَعْقِلُوْنَ ٣٣٣

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.

اَلَمْ تَرَ اِلَى الَّذِيْنَ خَرَجُوْا مِنْ  
دِيَارِهِمْ وَهُمْ اُلُوْفٌ حٰذِرَ الْمَوْتِ ۗ  
فَقَالَ لَهُمْ اللّٰهُ مُوتُوْا ۗ ثُمَّ اٰخِيَاهُمْ ۗ  
اِنَّ اللّٰهَ لَكٰدُوْ قٰضٍ عَلٰى النَّاسِ وَلٰكِنَّ  
اَكْثَرَ النَّاسِ لَا يَشْكُرُوْنَ ٣٣٤

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

وَقَاتِلُوْا فِيْ سَبِيْلِ اللّٰهِ وَاَعْلَمُوْا  
اَنَّ اللّٰهَ سَمِيْعٌ عَلِيْمٌ ٣٣٥

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.

مَنْ ذَا الَّذِيْ يُقْرِضُ اللّٰهَ قَرْضًا حَسَنًا  
فِيْضِعْفَهُ لَهٗ اَضْعَافًا كَثِيْرَةً ۗ وَاللّٰهُ  
يَقْبِضُ وَيَبْضِطُ ۗ وَاِلَيْهِ تُرْجَعُوْنَ ٣٣٦

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

اَلَمْ تَرَ اِلَى الْمَلَاِ مِنْ بَنِيْ اِسْرٰٓءِيْلَ  
مَنْ بَعَدَ مُوسٰى ۗ اِذْ قَالُوْا لِنَبِيِّنَا لَئِنْ  
اَبْعَثْ لَنَا مَلِكًا نُّقَاتِلْ فِيْ سَبِيْلِ  
اللّٰهِ ۗ قَالَ هَلْ عَسَيْتُمْ اِنْ كُتِبَ  
عَلَيْكُمْ الْقِتَالُ اَلَّا تُقَاتِلُوْا ۗ قَالُوْا  
وَمَا لَنَا اَلَّا نُقَاتِلَ فِيْ سَبِيْلِ اللّٰهِ وَقَدْ

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.

أَخْرَجْنَا مِنْ دِيَارِنَا وَ أَبْنَائِنَا  
فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ تَوَلَّوْا  
إِلَّا قَلِيلًا مِّنْهُمْ ؕ وَاللَّهُ عَلَيْهِمُ  
بِالظَّالِمِينَ ﴿٢٤٨﴾

248. And their Prophet said to them: 'Allāh has appointed for you Ṭālūt as a king.' They said: 'How can he have sovereignty over us while we are better entitled to sovereignty than he, and he is not given abundance of wealth?' He said: 'Surely, Allāh has chosen him above you and has increased him abundantly in knowledge and body.' And Allāh gives sovereignty to whom He pleases and Allāh is Bountiful, All-Knowing.

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ  
بَعَثَ لَكُمْ طَالُوتَ مَلِكًا ؕ قَالُوا أَنَّى  
يَكُونُ لَهُ الْمُلْكُ عَلَيْنَا وَنَحْنُ  
أَحَقُّ بِالْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً  
مِّنَ الْمَالِ ؕ قَالَ إِنَّ اللَّهَ اصْطَفَاهُ  
عَلَيْكُمْ وَزَادَهُ بَسْطَةً فِي الْعِلْمِ  
وَ الْجِسْمِ ؕ وَاللَّهُ يُؤْتِي مُلْكَهُ مَن  
يَشَاءُ ؕ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٤٩﴾

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.

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ آيَةَ مُلْكِهِ  
أَنْ يَأْتِيَكُمُ التَّابُوتُ فِيهِ سَكِينَةٌ  
مِّن رَّبِّكُمْ وَبَقِيَّةٌ مِّمَّا تَرَكَ آلُ  
مُوسَىٰ وَ آلُ هَارُونَ تَحْمِلُهُ الْمَلَائِكَةُ  
إِنَّ فِي ذَلِكَ لَآيَةً لَّكُمْ إِن كُنْتُمْ  
مُؤْمِنِينَ ﴿٢٥٠﴾

250. And when Ṭālūt set out with the forces, he said: 'Surely, Allāh will try you with a river. So he who drinks therefrom is not of me; and he who tastes it not is assuredly of me, except him who takes a handful

فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ ؕ قَالَ  
إِنَّ اللَّهَ مُبْتَلِيكُمْ بِنَهَرٍ ؕ فَمَنْ شَرِبَ  
مِنْهُ فَلَيْسَ مِنِّي ۖ وَمَنْ لَّمْ يَطْعَمْهُ

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.'

فَاتَّيْتَهُمْ مَّيْمَنًا مِّنْ أَلْفٍ مِّنْ غُرْفَةٍ  
بِيَدِهِمْ ۖ فَشَرِبُوا مِنْهُ إِلَّا قَلِيلًا مِّنْهُمْ ۗ  
فَلَمَّا جَاوَزَهُ هُوَ وَالَّذِينَ آمَنُوا مَعَهُ  
قَالُوا لَا طَاقَةَ لَنَا الْيَوْمَ بِجَالُوتَ  
وَجُنُودِهِ ۗ قَالَ الَّذِينَ يَظُنُّونَ أَنَّهُمْ  
مُلِقُوا اللَّهَ ۗ كَم مِّنْ فِتْنَةٍ قَلِيلَةٍ  
عَلَبْتَ فِتْنَةً كَثِيرَةً بِأَذْنِ اللَّهِ  
وَاللَّهُ مَعَ الصَّابِرِينَ ﴿٥٥﴾

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

وَلَمَّا بَرَزُوا لِجَالُوتَ وَجُنُودِهِ  
قَالُوا رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّثْ  
أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ  
الْكَافِرِينَ ﴿٥٦﴾

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

فَهَزَمُوهُمْ بِأَذْنِ اللَّهِ ۗ وَ قَتَلَ  
دَاوُدُ جَالُوتَ ۖ وَآتَاهُ اللَّهُ الْمُلْكَ  
وَ الْحِكْمَةَ وَعَلَّمَهُ مِمَّا يَشَاءُ  
وَلَوْ لَا دَفَعُ اللَّهُ النَّاسَ بَعْضَهُمْ  
بِبَعْضٍ لَّفَسَدَتِ الْأَرْضُ وَلَكِنَّ اللَّهَ  
ذُو فَضْلٍ عَلَى الْعَالَمِينَ ﴿٥٧﴾

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

تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ  
بِالْحَقِّ ۗ وَ إِنَّكَ لَمِنَ الْمُرْسَلِينَ ﴿٥٨﴾

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

## 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 that will intercede with Him except by His permission? He knows what

تِلْكَ الرُّسُلِ فَضَّلْنَا بَعْضَهُمْ  
عَلَىٰ بَعْضٍ مِّنْهُمْ مَّنْ كَلَّمَ اللَّهُ  
وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ ۖ وَآتَيْنَا  
عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ  
وَآيَاتِنَا بِرُوحِ الْقُدُسِ ۖ  
وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلَ  
الَّذِينَ مِن بَعْدِهِمْ مِّنْ  
بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ  
وَلَكِنِ اخْتَلَفُوا ۖ فَمِنْهُمْ  
مَّنْ آمَنَ وَمِنْهُمْ مَّنْ كَفَرَ  
وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلُوا  
وَلَكِنِ اللَّهُ يَفْعَلُ مَا يُرِيدُ ﴿٥٤﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا  
انْفِقُوا مِمَّا رَزَقْنَاكُمْ  
مِّن قَبْلِ أَنْ يَأْتِيَ يَوْمٌ  
لَّا بَيْعٌ فِيهِ وَلَا خُلَّةٌ  
وَلَا شَفَاعَةٌ ۗ وَالْكَافِرُونَ  
هُمُ الظَّالِمُونَ ﴿٥٥﴾

اللَّهُ لَا إِلَهَ إِلَّا هُوَ ۖ  
الْحَيُّ الْقَيُّومُ ۚ لَا تَأْخُذُهُ  
سِنَّةٌ وَلَا نَوْمٌ ۚ لَّهُ مَا فِي  
السَّمٰوٰتِ وَمَا فِي الْأَرْضِ ۗ  
مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ  
إِلَّا بِإِذْنِهِ ۗ يَعْلَمُ مَا  
بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ

\*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.

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

وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا  
بِمَا شَاءَ ۗ وَسِعَ كُرْسِيُّهُ السَّمٰوٰتِ  
وَالْاَرْضَ ۗ وَلَا يَـُٔودُهُ حِفْظُهُمَا ۗ وَهُوَ  
الْعَلِيُّ الْعَظِيْمُ ﴿٢٥٧﴾

لَا اِكْرَاهًا فِي الدِّيْنِ ۗ قَدْ تَبَيَّنَ الرُّشْدُ  
مِنَ الْغَيِّ ۗ فَمَنْ يَكْفُرْ بِالطَّاغُوْتِ  
وَيُؤْمِنْ بِاللّٰهِ فَقَدِ اسْتَمْسَكَ  
بِالْعُرْوَةِ الْوُثْقٰى ۗ لَا انْفِصَامَ لَهَا  
وَ اللّٰهُ سَمِيْعٌ عَلِيْمٌ ﴿٢٥٨﴾

اللّٰهُ وَرَبُّ الْاَزْيِنِ ۗ اٰمَنُوْا ۗ يُخْرِجُهُم  
مِّنَ الظُّلُمٰتِ اِلَى النُّوْرِ ۗ وَالَّذِيْنَ  
كَفَرُوْا اَوْلِيَـَهُمُ الطَّاغُوْتُ ۗ  
يُخْرِجُوْنَهُم مِّنَ النُّوْرِ اِلَى الظُّلُمٰتِ ۗ  
اُولٰٓئِكَ اَصْحٰبُ النَّارِ ۗ هُمْ فِيْهَا  
خٰلِدُوْنَ ﴿٢٥٩﴾

اَلَمْ تَرَ اِلَى الَّذِيْ حٰجَّ اِبْرٰهِيْمَ  
فِيْ رَبِّهٖ اَنْ اٰتٰهُ اللّٰهُ الْمُلْكَ ۗ اِذْ  
قَالَ اِبْرٰهِيْمُ رَبِّيُّ الَّذِيْ يُحْيِي  
وَيُمِيْتُ ۗ قَالَ اَنَا اٰحْيِ وَاُمِيْتُ ۗ قَالَ  
اِبْرٰهِيْمُ فَاِنَّ اللّٰهَ يٰتِي بِالسَّمٰوٰتِ

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

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

the sun from the East; bring it thou from the West.’ Thereupon the infidel was dumbfounded. 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 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

مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ  
فَبُهِتَ الَّذِي كَفَرَ ۗ وَاللَّهُ لَا يَهْدِي  
الْقَوْمَ الظَّالِمِينَ ﴿٢٥٩﴾

أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ وَهِيَ خَاوِيَةٌ  
عَلَى عُرُوشِهَا ۚ قَالَ أَنَّى يُحْيِي هَذِهِ  
اللَّهُ بَعْدَ مَوْتِهَا ۚ فَأَمَاتَهُ اللَّهُ مِائَةَ  
عَامٍ ثُمَّ بَعَثَهُ ۖ قَالَ كَمْ لَبِثْتَ ۖ قَالَ  
لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ ۗ قَالَ بَلْ  
لَبِثْتَ مِائَةَ عَامٍ فَانظُرْ إِلَى طَعَامِكَ  
وَشَرَابِكَ لَمْ يَتَسَنَّه ۚ وَانظُرْ إِلَى  
حِمَارِكَ وَلِنَجْعَلَكَ آيَةً لِّلنَّاسِ  
وَانظُرْ إِلَى الْعِظَامِ كَيْفَ نُنشِزُهَا  
ثُمَّ نَكْسُوهَا لَحْمًا ۗ فَلَمَّا تَبَيَّنَ لَهُ ۗ  
قَالَ أَعْلَمْتُ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ  
قَدِيرٌ ﴿٢٦٠﴾

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ  
تُحْيِي الْمَوْتَىٰ ۖ قَالَ أَوْ لَمْ تُؤْمِنْ ۗ  
قَالَ بَلَىٰ وَلَئِن لَّا يَطْمَئِنُّ قَلْبِي ۗ  
قَالَ فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ  
إِلَيْكَ ثُمَّ اجْعَلْ عَلَىٰ كُلِّ جَبَلٍ  
مِّنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ

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 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

سَعِيًّا ۚ وَاعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ  
حَكِيمٌ ﴿٣٦﴾

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ  
فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ  
سَبْعَ سَنَابِلٍ فِي كُلِّ سُنْبُلَةٍ مِائَةٌ  
حَبَّةٌ ۗ وَاللَّهُ يُضَعِفُ لِمَنْ يَشَاءُ ۗ  
وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٣٧﴾

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ  
اللَّهِ ثُمَّ لَا يُتَّبِعُونَ مَا أَنْفَقُوا مَنًّا وَلَا  
أَدَىٰ ۗ لِلَّهِ أَجْرُهُمْ عِنْدَ رَبِّهِمْ ۖ وَلَا  
خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٣٨﴾

قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّنْ  
صَدَقَةٍ يَتَّبِعُهَا أَدَىٰ ۗ وَاللَّهُ غَنِيٌّ  
حَلِيمٌ ﴿٣٩﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَبْطُلُوا  
صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَىٰ ۗ كَالَّذِي  
يُنْفِقُ مَالَهُ رِئَاءَ النَّاسِ وَلَا  
يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۗ فَمَثَلُهُ  
كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُ  
وَابِلٌ فَتَرَكَهُ صَلْدًا ۗ لَا يَقْدِرُونَ عَلَىٰ  
شَيْءٍ مِّمَّا كَسَبُوا ۗ وَاللَّهُ لَا يَهْدِي

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, Praise-worthy.

الْقَوْمَ الْكَافِرِينَ ﴿٦٥﴾

وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ  
ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَتَشْيِئَتِنَا  
مِنْ أَنْفُسِهِمْ كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ  
أَصَابَهَا وَابِلٌ فَاتَتْ أَكْثَارًا ضَعْفَيْنِ  
فَإِنْ لَمْ يُصِبْهَا وَابِلٌ فَطَلَّ ۗ وَاللَّهُ بِمَا  
تَعْمَلُونَ بَصِيرٌ ﴿٦٦﴾

أَيُّودٌ أَحَدَكُمْ أَنْ تَكُونَ لَهُ جَنَّةٌ  
مِنْ نَخِيلٍ وَأَعْنَابٍ تَجْرِي مِنْ  
تَحْتِهَا الْأَنْهَارُ ۗ لَهُ فِيهَا مِنْ كُلِّ  
الثَّمَرَاتِ ۗ وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَةٌ  
ضَعْفَاءٌ ۗ فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ  
فَاخْتَرَقَتْ ۗ كَذَلِكَ يُبَيِّنُ اللَّهُ  
لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٦٧﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِنْ  
طِبَابَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا  
لَكُمْ مِنَ الْأَرْضِ ۚ وَلَا تَيَمَّمُوا  
الْخَبِيثَ مِنْهُ تُنْفِقُونَ ۚ وَلَسْتُمْ  
بِأَخْذِيهِ إِلَّا أَنْ تُغْمِضُوا فِيهِ ۗ  
وَاعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ حَمِيدٌ ﴿٦٨﴾

\*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.



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

الشَّيْطٰنُ يَعِدُّكُمْ الْفَقْرَ وَيَأْمُرُكُمْ  
بِالْفَحْشَاءِ ۗ وَاللّٰهُ يَعِدُّكُمْ مَّغْفِرَةً  
مِّنْهُ وَفَضْلًا ۗ وَاللّٰهُ وَاسِعٌ عَلِيمٌ ﴿٢٦٩﴾  
يُوْتِي الْحِكْمَةَ مَن يَّشَاءُ ۗ وَمَن يُؤْتِ  
الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا ۗ  
وَمَا يَذَّكَّرُ اِلَّا اُولُو الْاَلْبَابِ ﴿٢٧٠﴾  
وَمَا اَنْفَقْتُمْ مِّنْ نَّفَقَةٍ اَوْ نَذَرْتُمْ  
مِّنْ نَّذْرٍ فَاِنَّ اللّٰهَ يَعْلَمُهُ ۗ وَمَا  
لِلظّٰلِمِيْنَ مِّنْ اَنْصَارٍ ﴿٢٧١﴾

اِنْ تَبَدَّوْا الصَّدَقٰتِ فَبِعَمَّا هِيَ ۗ وَاِنْ  
تُخْفُوْهَا وَتُؤْتُوْهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ  
لَّكُمْ ۗ وَيُكَفِّرُ عَنْكُم مِّنْ سَيِّئٰتِكُمْ ۗ  
وَاللّٰهُ بِمَا تَعْمَلُوْنَ خَبِيْرٌ ﴿٢٧٢﴾

لَيْسَ عَلَيْكَ هُدٰىهُمْ وَلٰكِنَّ اللّٰهَ  
يَهْدِي مَن يَّشَاءُ ۗ وَمَا تُنْفِقُوْا  
مِّنْ خَيْرٍ فَلَا يُنْفِسْكُمْ ۗ وَمَا تُنْفِقُوْنَ  
اِلَّا ابْتِغَاءَ وَجْهِ اللّٰهِ ۗ وَمَا تُنْفِقُوْا  
مِّنْ خَيْرٍ يُّؤْتَفْ اِلَيْكُمْ وَاَنْتُمْ  
لَا تظْلَمُوْنَ ﴿٢٧٣﴾

لِلْفُقَرَاءِ الَّذِيْنَ اُحْصِرُوْا فِيْ سَبِيْلِ  
اللّٰهِ لَا يَسْتَطِيْعُوْنَ ضَرْبًا فِي الْاَرْضِ

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.

يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ  
التَّعْقُفِ ۖ تَعْرِفُهُمْ بِسِيْمِهِمْ ۖ  
لَا يَسْأَلُونَ النَّاسَ إِلْحَافًا ۗ وَمَا  
تُنْفِقُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٤٦﴾

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 ﴿٤٧﴾

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 يَقُومُونَ  
إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ  
الشَّيْطَانُ مِنَ الْمَيْمِ ۗ 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 ﴿٤٨﴾

\*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 وَيُرِي الصَّدَقَاتِ ۗ  
وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ ﴿٤٩﴾

\*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.

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

وَإِن كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ  
مَيْسَرَةٍ ۗ وَأَن تَصَدَّقُوا خَيْرٌ لَّكُمْ  
إِن كُنْتُمْ تَعْلَمُونَ ﴿٢٨١﴾

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.

وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ۖ  
ثُمَّ تَوَفَّىٰ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ  
لَا يُظْلَمُونَ ﴿٢٨٢﴾

## 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

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَرَائِيْتُمْ  
بِذِيْنِ إِلَىٰ أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ ۚ  
وَلْيَكْتُبْ بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ ۚ  
وَلَا يَأْبَ كَاتِبٌ أَن يَكْتُبَ كَمَا عَلَّمَهُ  
اللَّهُ فَلْيَكْتُبْ ۚ وَلْيُمْلِلِ الَّذِي عَلَيْهِ  
الْحَقُّ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا يَبْخَسْ

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 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.

مِنْهُ شَيْئًا ۖ فَإِنْ كَانَ الَّذِي عَلَيْهِ  
الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا  
يَسْتَطِيعُ أَنْ يُجِدَّ هُوَ فَلْيَمْلِكْ وَلِيَّهُ  
بِالْعَدْلِ ۚ وَاسْتَشْهِدُوا شَهِيدَيْنِ  
مِنْ رِّجَالِكُمْ ۚ فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ  
فَرَجُلٌ وَامْرَأَتَيْنِ مِمَّنْ تَرْضَوْنَ  
مِنَ الشَّهَدَاءِ أَنْ تَضِلَّ إحدَاهُمَا  
فَتَذَكَّرَ إِحدَاهُمَا الأُخْرَى ۚ وَلَا يُبِ  
الشَّهَدَاءُ إِذَا مَا دُعُوا ۚ وَلَا تَسْمُوا  
أَنْ تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَى  
أَجَلِهِ ۚ ذَلِكُمْ أَقْسَطُ عِنْدَ اللَّهِ  
وَأَقْوَمُ لِلشَّهَادَةِ وَأَدْنَىٰ أَلَّا تَرْتَابُوا  
إِلَّا أَنْ تَكُونَ تِجَارَةً حَاضِرَةً  
تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ  
جُنَاحٌ أَلَّا تَكْتُبُوهَا ۚ وَأَشْهِدُوا  
إِذَا تَبَايَعْتُمْ ۚ وَلَا يُضَارَّ كَاتِبٌ  
وَلَا شَهِيدٌ ۚ وَإِنْ تَفَعَّلُوا فَإِنَّهُ  
فُسُوقٌ بِكُمْ ۚ وَاتَّقُوا اللَّهَ ۚ وَيَعْلَمُكُمْ  
اللَّهُ ۚ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٨٤﴾

وَأِنْ كُنْتُمْ عَلَى سَفَرٍ وَلَمْ تَجِدُوا  
كَاتِبًا فَرِهْنَ مَقْبُوضَةً ۚ فَإِنْ

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.

أَمِنَ بَعْضُكُم بَعْضًا فَلْيُؤَدِّ الَّذِي  
أُؤْتِمِنَ أَمَانَتَهُ وَلْيَتَّقِ اللَّهَ رَبَّهُ  
وَلَا تَكْتُمُوا الشَّهَادَةَ ۗ وَمَن يَكْتُمْهَا  
فَأِنَّهُ آثِمٌ قَلْبُهُ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ  
عَلِيمٌ ﴿٣٩﴾

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.

لِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ ۗ  
وَإِذْ تُبَدَّوْا مَا فِي أَنْفُسِكُمْ أَوْ  
تُخْفَوْهُ يُحَاسِبِكُمْ بِهِ اللَّهُ ۗ فَيَغْفِرُ  
لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ ۗ  
وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٤٠﴾

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.'

أَمِنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ  
رَبِّهِ ۗ وَالْمُؤْمِنُونَ ۗ كُلٌّ آمِنٌ بِاللَّهِ  
وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ ۗ لَا  
نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ ۗ وَقَالُوا  
سَمِعْنَا وَأَطَعْنَا ۗ غُفِرَ لَكَ رَبَّنَا  
وَأِلَيْكَ الْمَصِيرُ ﴿٤١﴾

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

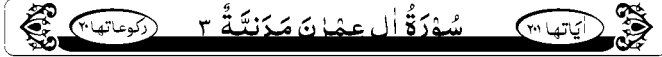
لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ۗ لَهَا  
مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ ۗ

\*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

the 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  
 وَاعْفُ عَنَّا ۚ وَاعْفُ عَنَّا ۚ  
 وَاعْفُ عَنَّا ۚ وَاعْفُ عَنَّا ۚ  
 وَأَغْفِرْ لَنَا ۚ وَأَرْحَمْنَا ۚ أَنْتَ مَوْلَانَا  
 فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿۸۰﴾

them understood the philosophy and the magnanimity of the word of God. Such religious 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 *ishran* (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 Lam Mim. ‡
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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

الْم ②

اللَّهُ لَا إِلَهَ إِلَّا هُوَ ۖ الْحَيُّ الْقَيُّومُ ③

نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا  
لِّمَا بَيْنَ يَدَيْهِ ۚ وَأَنزَلَ التَّوْرَةَ  
وَإِنجِيلَ ④

مِن قَبْلُ هُدًى لِّلنَّاسِ ۚ وَأَنزَلَ  
الْفُرْقَانَ ۗ إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِ  
اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ ۗ وَاللَّهُ عَزِيزٌ  
ذُو انْتِقَامٍ ⑤

إِنَّ اللَّهَ لَا يَخْفَىٰ عَلَيْهِ شَيْءٌ فِي  
الْأَرْضِ وَلَا فِي السَّمَاءِ ⑥

هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ

‡ 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* (الْفُرْقَانِ) means incontrovertible truth as well as anything which clearly distinguishes something from another; as such it works as a criterion.

but He, the Mighty, the Wise.

كَيْفَ يَشَاءُ ۚ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ  
الْحَكِيمُ ۝

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 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.—

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ  
مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ  
وَأُخَرُ مُتَشَابِهَاتٌ ۚ فَأَمَّا الَّذِينَ فِي  
قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ  
مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ  
تَأْوِيلِهِ ۚ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ  
وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ  
أَمْثَلًا بِهِ ۖ كُلُّ مَثَلٍ عِنْدَ رَبِّنَا  
وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ۝

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

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا  
وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً ۚ إِنَّكَ  
أَنْتَ الْوَهَّابُ ۝

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

رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَا رَيْبَ  
فِيهِ ۚ إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ ۝

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.

إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِي عَنْهُمْ  
أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ  
شَيْئًا ۚ وَأُولَئِكَ هُمْ وَقُودُ النَّارِ ۝

12. *Their case is* like the case of the people of Pharaoh and those before them; they rejected Our Signs; so

كَذَٰبِ آلِ فِرْعَوْنَ ۖ وَالَّذِينَ مِنْ  
قَبْلِهِمْ ۚ كَذَّبُوا بِآيَاتِنَا ۚ فَآخَذَهُمُ اللَّهُ



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.

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,

\*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.

يَذُنُّوهُمْ ۗ وَاللَّهُ شَدِيدُ الْعِقَابِ ﴿١٣﴾  
 قُلْ لِلَّذِينَ كَفَرُوا سَعْتٌ كَثِيرَةٌ  
 وَتُحْشَرُونَ إِلَىٰ جَهَنَّمَ ۗ وَبِئْسَ  
 الْمِهَادُ ﴿١٤﴾

كَذَٰلِكَ لَكُمْ آيَةٌ فِي فِتْنَتِ  
 الْتَقَاتِ ۗ فِي سَبِيلِ اللَّهِ  
 وَأُخْرَىٰ كَافِرَةٌ يَرَوْنَهُمْ  
 مِثْلَيْهِمْ رَأْيَ الْعَيْنِ ۗ  
 وَاللَّهُ يُؤَيِّدُ بِنُصْرِهِ  
 مَن يَشَاءُ ۗ إِنَّ  
 فِي ذَٰلِكَ لَعِبْرَةً لِّأُولِي  
 الْأَبْصَارِ ﴿١٥﴾

رُزْقٍ لِلنَّاسِ حُبُّ الشَّهَوَاتِ  
 مِنَ النِّسَاءِ وَالْبَنِينَ  
 وَالْمَقْنَطَرِ ۗ وَالذَّهَبِ  
 وَالْفِضَّةِ وَالْخَيْلِ  
 الْمُسَوَّمَةِ وَالْأَنْعَامِ  
 وَالْحَرْثِ ۗ ذَٰلِكَ مَتَاعُ  
 الدُّنْيَا ۗ وَاللَّهُ عِنْدَهُ  
 حُسْنُ الْمَاٰبِ ﴿١٦﴾

قُلْ أَوْفَىٰ بِرَأْيِكُمْ بِرَأْيِ  
 رَبِّكَ ۗ إِنَّكَ أَتَقْوَىٰ  
 تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ  
 خَالِدِينَ فِيهَا ۗ وَأَزْوَاجٌ  
 مُّطَهَّرَةٌ وَرِضْوَانٌ  
 مِنَ اللَّهِ ۗ وَاللَّهُ بَصِيرٌ  
 بِالْعِبَادِ ﴿١٧﴾

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.

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.

\* 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.

الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّنَا أُمَمًا  
فَاغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ ﴿١٧﴾

الصَّابِرِينَ وَالصَّادِقِينَ وَالْقَانِتِينَ  
وَالْمُنْفِقِينَ وَالْمُسْتَغْفِرِينَ

بِالْأَسْحَارِ ﴿١٨﴾

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ  
وَأُولُوا الْعِلْمِ قَائِمًا بِالْقِسْطِ ۗ لَا إِلَهَ

إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ﴿١٩﴾

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ ۗ  
وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ

إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَعْيًا  
بَيْنَهُمْ ۗ وَمَنْ يَكْفُرْ بِآيَاتِ اللَّهِ فَإِنَّ

اللَّهَ سَرِيعُ الْحِسَابِ ﴿٢٠﴾

فَإِنْ حَاجُّوكَ فَقُلْ أَسْلَمْتُ وَجْهِيَ  
بِاللَّهِ وَمَنِ اتَّبَعَنِ ۗ وَقُلْ لِلَّذِينَ

أُوتُوا الْكِتَابَ وَالْأُمِّيِّينَ ۗ أَسْلَمْتُمْ ۗ  
فَإِنْ أَسْلَمُوا فَكُلُّوا هَتَدُوا ۗ وَإِنْ

تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلْغُ ۗ وَاللَّهُ  
بَصِيرٌ بِالْعِبَادِ ﴿٢١﴾

## 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

إِنَّ الَّذِينَ يَكْفُرُونَ بِآيَاتِ اللَّهِ  
وَيَقْتُلُونَ النَّبِيِّنَ بِغَيْرِ حَقٍّ ۖ  
وَيَقْتُلُونَ الَّذِينَ يَأْمُرُونَ بِالْقِسْطِ  
مِنَ النَّاسِ ۖ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ﴿٢٢﴾  
أُولَئِكَ الَّذِينَ حَبِطَتْ أَعْمَالُهُمْ  
فِي الدُّنْيَا وَ الآخِرَةِ ۖ وَمَا لَهُمْ مِنْ  
نَاصِرِينَ ﴿٢٣﴾

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

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

فَكَيْفَ إِذَا جَمَعْنَاهُمْ لِيَوْمٍ لَا رَيْبَ  
فِيهِ ۗ وَوَقَّيْتُ كُلَّ نَفْسٍ مَّا كَسَبَتْ  
وَهُمْ لَا يُظْلَمُونَ ﴿٢٦﴾

قُلِ اللَّهُمَّ مَلِكُ الْمَلِكِ تُؤْتِي  
الْمَلِكَ مَن تَشَاءُ وَتَنْزِعُ الْمَلِكَ  
مِمَّن تَشَاءُ ۖ وَتُعِزُّ مَن تَشَاءُ  
وَتُزِلُّ مَن تَشَاءُ بِرِذْوَةِ الْخَيْرِ ۗ

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

إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٤﴾

تُولِجُ اللَّيْلَ فِي النَّهَارِ وَتُولِجُ  
النَّهَارَ فِي اللَّيْلِ ۖ وَتُخْرِجُ الْحَيَّ مِنَ  
الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ ۚ  
وَتَرْزُقُ مَن تَشَاءُ بِغَيْرِ حِسَابٍ ﴿٢٥﴾

لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ  
أَوْلِيَاءَ مِن دُونِ الْمُؤْمِنِينَ ۗ وَمَن  
يَفْعَلْ ذَٰلِكَ فَلَيْسَ مِنَ اللَّهِ فِي  
شَيْءٍ إِلَّا أَن تَتَّقُوا مِنْهُمُ تُقَاةً ۗ  
وَيَحْذَرُكُمُ اللَّهُ نَفْسَهُ ۗ وَإِلَى اللَّهِ  
الْمَصِيرُ ﴿٢٦﴾

قُلْ إِن تَخْفُوا مَا فِي صُدُورِكُمْ  
أَوْ تُبَدُّوهُ يَعْلَمُهُ اللَّهُ ۗ وَيَعْلَمُ مَا فِي  
السَّمُوتِ وَمَا فِي الْأَرْضِ ۗ وَاللَّهُ عَلَىٰ  
كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٠﴾

يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ  
خَيْرٍ مُّحْضَرًا ۖ وَمَا عَمِلَتْ مِنْ سُوءٍ تَوَدُّ  
تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا  
بَعِيدًا ۗ وَيَحْذَرُكُمُ اللَّهُ نَفْسَهُ ۗ

\* 29. **Note:** The Arabic words *yuḥadhthiru kumullāhu nafsāhi* (يَحْذَرُكُمُ اللَّهُ نَفْسَهُ) literally means that 'Allāh cautions you against Himself,' which means that He cautions you against taking liberties regarding His commands and dictates.

Allāh is Most Compassionate to His servants.

ع

وَاللَّهُ رءُوفٌ بِالْعِبَادِ ﴿٣١﴾

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.’

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

33. Say, ‘Obey Allāh and the Messenger;’ but if they turn away, then *remember that* Allāh loves not the disbelievers.

قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ ۗ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكٰفِرِينَ ﴿٣٣﴾

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

إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ إِبْرٰهِيْمَ وَآلَ عِمْرٰنَ عَلَى الْعٰلَمِيْنَ ﴿٣٤﴾

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

ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ ۗ وَاللَّهُ سَمِيْعٌ عَلِيْمٌ ﴿٣٥﴾

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.’

إِذْ قَالَتِ امْرَأَتُ عِمْرٰنَ رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي ۗ إِنَّكَ أَنْتَ السَّمِيْعُ الْعَلِيْمُ ﴿٣٦﴾

\*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.’

فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنَّي رَأَيْتُ وَضَعْتُهَا أُنْثَىٰ ۗ وَاللَّهُ أَعْلَمُ بِمَا وَضَعْتَ ۗ وَلَيْسَ الذَّكَرُ كَالْأُنْثَىٰ ۗ وَرَأَيْتُ سَمِيَّتَهَا مَرْيَمَ ۗ وَإِنِّي أَعِذُهَا بِكَ ۗ وَذَرَيْتَهَا مِنَ الشَّيْطٰنِ الرَّجِيْمِ ﴿٣٧﴾

\*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* — ...

ء ء ا a i u | th | h | kh | dh | ص | ذ | د | ع | ط | ف | ض | د | 73 | ع | ق | q | gh | غ | ع | ء

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.

فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ  
وَأَنْبَتَهَا نَبَاتًا حَسَنًا ۖ وَكَفَّلَهَا  
زَكَرِيَّا ۖ كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا  
الْمِحْرَابَ ۖ وَجَدَ عِنْدَهَا رِزْقًا ۚ قَالَ  
يَمْرُؤُا أَنَّىٰ لَكَ هَٰذَا ۖ قَالَتْ هُوَ مِنْ  
عِنْدِ اللَّهِ ۗ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ  
بِغَيْرِ حِسَابٍ ﴿٣٨﴾

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.'

هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ ۖ قَالَ رَبِّ  
هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً ۗ  
إِنَّكَ سَمِيعُ الدُّعَاءِ ﴿٣٩﴾

40. And the angels called to him as he stood praying in the chamber: 'Allāh gives thee glad tidings of Yaḥyāḏ, who shall testify to the truth of a word from Allāh—noble and chaste and a Prophet, from among the righteous.'

فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي  
الْمِحْرَابِ ۗ أَنَّ اللَّهَ يُبَشِّرُكَ بِيَحْيَىٰ  
مُصَدِّقًا بِكَلِمَةٍ مِّنَ اللَّهِ وَسَيِّدًا  
وَحَصُورًا وَنَبِيًّا مِّنَ الصَّالِحِينَ ﴿٤٠﴾

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

قَالَ رَبِّ أَنَّىٰ يَكُونُ لِي غُلَامٌ وَقَدْ  
بَلَغَنِيَ الْكِبَرُ وَامْرَأَتِي عَاقِرٌ ۗ قَالَ  
كَذَٰلِكَ اللَّهُ يَفْعَلُ مَا يَشَاءُ ﴿٤١﴾

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

قَالَ رَبِّ اجْعَلْ لِّي آيَةً ۗ قَالَ آيَتُكَ  
أَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَةَ أَيَّامٍ إِلَّا  
رَمْرَمًا ۖ وَادْكُرْ رَبَّكَ كَثِيرًا وَسَبِّحْ  
بِالْعَشِيِّ وَالْإِبْكَارِ ﴿٤٢﴾

‡ John.

## 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.'

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.

وَإِذْ قَالَتِ الْمَلَائِكَةُ لِمَرْيَمُ إِنَّ اللَّهَ اصْطَفَاكِ وَطَهَّرَكِ وَاصْطَفَاكِ عَلَى نِسَاءِ الْعَالَمِينَ ﴿٤٣﴾

لِمَرْيَمُ اقْنُتِي لِرَبِّكِ وَاسْجُدِي وَارْكَعِي مَعَ الرَّاكِعِينَ ﴿٤٤﴾

ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ ۚ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يُلْقُونَ أَقْلَامَهُمْ أَيُّهُمْ يَكْفُلُ مَرْيَمَ ۚ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ ﴿٤٥﴾

إِذْ قَالَتِ الْمَلَائِكَةُ لِمَرْيَمُ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِنْهُ ۖ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ وَجِدْهَا فِي الدُّنْيَا وَ الْآخِرَةِ ۚ وَمِنَ الْمُقَرَّبِينَ ﴿٤٦﴾

وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا ۚ وَمِنَ الصَّالِحِينَ ﴿٤٧﴾

قَالَتْ رَبِّ أَنَّى يَكُونُ لِي وَلَدٌ وَلَمْ يَمَسَّسْنِي بَشَرٌ ۗ قَالَ كَذَلِكَ اللَّهُ يَخْلُقُ مَا يَشَاءُ ۚ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُن فَيَكُونُ ﴿٤٨﴾

\* 48. See the explanation of "كُن فَيَكُونُ" ("Be! And it is") under 2:118. (Publisher)

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

وَيُعَلِّمُهُ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ  
وَ الْإِنْجِيلَ ﴿٤٩﴾

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

وَرَسُولًا إِلَىٰ بَنِي إِسْرَائِيلَ ۚ أَنِّي  
قَدْ جِئْتُكُمْ بِآيَةٍ مِّن رَّبِّكُمْ ۖ أَنِّي  
أَخْلُقُ لَكُمْ مِنَ الطِّينِ كَهَيْئَةِ  
الطَّيْرِ فَأَنْفُخُ فِيهِ فَيَكُونُ طَيْرًا  
يَبْذُبِ اللَّهُ ۖ وَأُبْرِئُ الْأَكْمَةَ  
وَالأَبْرَصَ وَ أُحْيِي الْمَوْتَىٰ بِإِذْنِ اللَّهِ ۖ  
وَأُنَبِّئُكُمْ بِمَا تَأْكُلُونَ وَ مَا  
تَدْخُرُونَ ۖ فِي بُيُوتِكُمْ ؕ إِنَّ فِي  
ذٰلِكَ لآيَةً لِّكُمْ إِن كُنْتُمْ  
مُؤْمِنِينَ ﴿٥٠﴾

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 مِّنَ  
التَّوْرَةِ وَ لِأَحَدٍ لَّكُمْ بَعْضَ الَّذِي  
حُرِّمَ عَلَيْكُمْ وَ جِئْتُكُمْ بِآيَةٍ مِّن  
رَّبِّكُمْ ۖ فَاتَّقُوا اللَّهَ وَ أَطِيعُونِ ﴿٥١﴾

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

إِنَّ اللَّهَ رَبِّي وَ رَبُّكُمْ فَاعْبُدُوهُ ۗ هٰذَا  
صِرَاطٌ مُّسْتَقِيمٌ ﴿٥٢﴾

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

فَلَمَّا أَحَسَّ عِيسَىٰ مِنْهُمُ الْكُفْرَ قَالَ  
مَنْ أَنصَارِي إِلَى اللَّهِ ۗ قَالَ الْحَوَارِيُّونَ  
نَحْنُ أَنْصَارُ اللَّهِ ۖ آمَنَّا بِاللَّهِ ۖ وَ أَشْهَدُ



in Allāh. And bear thou witness that we are obedient.

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

ع  
ق  
ب  
ت

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

يَا أَيُّهَا الْمُسْلِمُونَ ﴿٥٦﴾

رَبَّنَا آمَنَّا بِمَا أَنْزَلْتَ وَاتَّبَعْنَا  
الرُّسُولَ فَكُتِبْنَا مَعَ الشَّاهِدِينَ ﴿٥٧﴾

وَمَكَرُوا وَمَكَرَ اللَّهُ ۗ وَاللَّهُ خَيْرٌ  
الْمَاكِرِينَ ﴿٥٨﴾

إِذْ قَالَ اللَّهُ لِيَعِيسَى ابْنِ مَرْيَمَ  
وَرَأَيْتَكَ إِذْ أَوْحَيْتُ لَكَ  
كُفْرًا وَجَاعِدُ الَّذِينَ اتَّبَعُوكَ  
فَوْقَ الَّذِينَ كَفَرُوا إِلَى يَوْمِ الْقِيَامَةِ  
ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأَحْكُمُ بَيْنَكُمْ  
فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿٥٩﴾

فَأَمَّا الَّذِينَ كَفَرُوا فَأَعَذِّبُهُمْ  
عَذَابًا شَدِيدًا فِي الدُّنْيَا وَالْآخِرَةِ  
وَمَا لَهُمْ مِنْ نَاصِرِينَ ﴿٦٠﴾

وَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ  
فَيُؤْتِيهِمْ أَجْرَهُمْ ۗ وَاللَّهُ لَا يُحِبُّ  
الظَّالِمِينَ ﴿٦١﴾

ذَلِكَ نَقُودُهُ عَلَيْكَ مِنَ الْآيَاتِ  
وَالذِّكْرِ الْحَكِيمِ ﴿٦٢﴾

إِنَّ مَثَلَ عِيسَى عِنْدَ اللَّهِ كَمَثَلِ

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

أَدَمَ ۚ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ  
كُنْ فَيَكُونُ ﴿٦٠﴾

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

الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُنْ مِنَ  
الْمُمْتَرِينَ ﴿٦١﴾

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.'

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

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

إِنَّ هَذَا لَهُوَ الْقَصَصُ الْحَقُّ ۗ وَمَا  
مِنْ إِلٰهٍ إِلَّا اللَّهُ ۗ وَإِنَّ اللَّهَ لَهُوَ  
الْعَزِيزُ الْحَكِيمُ ﴿٦٣﴾

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

فَإِن تَوَلَّوْا فَإِنَّ اللَّهَ عَلِيمٌ  
بِالْمُفْسِدِينَ ﴿٦٤﴾

R. 7.

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

قُلْ يَا هَذِهِ الْأَكْتِبِ تَعَالَوْا إِلَى كَلِمَةٍ  
سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا  
اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ  
بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ ۗ  
فَإِن تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا  
مُسْلِمُونَ ﴿٦٥﴾

\* 60. See the explanation of “كُنْ فَيَكُونُ” (“‘Be!’ And it is”) under 2:118. (Publisher)

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

يَا أَهْلَ الْكِتَابِ لِمَ تُحَاجُّونَ فِي  
إِبْرَاهِيمَ وَمَا أُنزِلَتِ التَّوْرَةُ  
وَ الْإِنْجِيلُ إِلَّا مِنْ بَعْدِهِ ؕ أَفَلَا  
تَعْقِلُونَ ﴿٦٦﴾

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.

هَآأْتُمْ هَآؤِلَآءَ حَآجِجْتُمْ فِيْمَا لَكُمْ  
بِهِ عِلْمٌ فَلِمَ تُحَآجُّوْنَ فِيْمَا لَيْسَ  
لَكُمْ بِهِ عِلْمٌ ؕ وَاللّٰهُ يَعْلَمُ وَاَنْتُمْ لَا  
تَعْلَمُوْنَ ﴿٦٧﴾

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

مَا كَانَ اِبْرٰهِيْمُ يَهُودِيًّا وَّلَا نَصْرَانِيًّا  
وَّلٰكِنْ كَانَ حَنِيفًا مُّسْلِمًا ؕ وَمَا  
كَانَ مِنَ الْمُشْرِكِيْنَ ﴿٦٨﴾

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.

اِنَّ اَوْلٰى النَّاسِ بِاِبْرٰهِيْمَ لَلَّذِيْنَ  
اتَّبَعُوْهُ وَهٰذَا النَّبِيُّ وَاَلَّذِيْنَ  
اٰمَنُوْا ؕ وَاللّٰهُ وَاٰلِهٖ الْمُوْمِنِيْنَ ﴿٦٩﴾

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

وَدَّتْ طَآئِفَةٌ مِّنْ اَهْلِ الْكِتٰبِ  
لَوْ يُّضِلُّوْكُمْ ؕ وَمَا يُضِلُّوْنَ اِلَّا  
اَنْفُسَهُمْ وَمَا يَشْعُرُوْنَ ﴿٧٠﴾

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

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

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

يَا أَهْلَ الْكِتٰبِ لِمَ تَلْبِسُوْنَ الْحَقَّ  
بِالْبَاطِلِ وَتَكْتُمُوْنَ الْحَقَّ وَاَنْتُمْ  
تَعْلَمُوْنَ ﴿٧٢﴾

٧٢

تَعْلَمُونَ ﴿٧٢﴾

## 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;

وَقَالَتْ طَائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ  
 آمَنُوا بِالَّذِي أُنزِلَ عَلَيَّ الَّذِينَ آمَنُوا  
 وَجَهَ النَّهَارِ وَكَفَرُوا آخِرَهُ لَعَلَّهُمْ  
 يَرْجِعُونَ ﴿٧٣﴾

\* 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.

وَلَا تُؤْمِنُوا إِلَّا لِمَنْ تَبِعَ دِينَكُمْ ؕ  
 قُلْ إِنَّ الْهُدَىٰ هُدَىٰ اللَّهِ ؕ أَنْ يُؤْتَىٰ أَحَدٌ  
 مِّثْلَ مَا أُوتِيْتُمْ أَوْ يُحَاجُّوكُمْ عِنْدَ  
 رَبِّكُمْ ؕ قُلْ إِنَّ الْفَضْلَ بِيَدِ اللَّهِ  
 يُؤْتِيهِ مَنْ يَشَاءُ ؕ وَاللَّهُ وَاسِعٌ  
 عَلِيمٌ ﴿٧٤﴾

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

يَخْتَصُ بِرَحْمَتِهِ مَنْ يَشَاءُ ؕ وَاللَّهُ  
 ذُو الْفَضْلِ الْعَظِيمِ ﴿٧٥﴾

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

وَمِنْ أَهْلِ الْكِتَابِ مَنْ إِنْ تَأْمَنَهُ  
 بِقِنطَارٍ يُؤَدِّهِ إِلَيْكَ ؕ وَمِنْهُمْ مَنْ إِنْ  
 تَأْمَنَهُ بِدِينَارٍ لَّا يُؤَدِّهِ إِلَيْكَ إِلَّا  
 مَا دُمْتَ عَلَيْهِ قَائِمًا ؕ ذَلِكَ بِأَنَّهُمْ

\* 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.



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 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

الْكِتَابِ وَبِمَا كُنْتُمْ تَدْرُسُونَ ﴿٨١﴾  
وَلَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا الْمَلَائِكَةَ  
وَالنَّبِيِّينَ أَرْبَابًا أَيَأْمُرُكُمْ بِالْكُفْرِ بَعْدَ  
إِذْ أَنْتُمْ مُسْلِمُونَ ﴿٨٢﴾

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا  
آتَيْتُكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ  
جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ  
لْتُؤْمِنُنَّ بِهِ وَتَتَّصِرُنَّهُ قَالُوا أَأَقْرَرْتُمْ  
وَآخَذْتُمْ عَلَيَّ ذُرِّيَّهُمْ إِصْرِي قَالُوا  
أَقْرَرْنَا قَالُوا فَاشْهَدُوا وَآنَا مَعَكُمْ  
بَيْنَ الشَّاهِدِينَ ﴿٨٣﴾

فَمَنْ تَوَلَّى بَعْدَ ذَلِكَ فَأُولَئِكَ هُمُ  
الْفَاسِقُونَ ﴿٨٤﴾

أَفَغَيْرَ دِينِ اللَّهِ يَبْغُونَ وَلَهُ أَسْلَمَ  
مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا  
وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ ﴿٨٥﴾

قُلْ آمَنَّا بِاللَّهِ وَمَا أُنزِلَ عَلَيْنَا وَمَا  
أُنزِلَ عَلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ  
وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا  
أَوْتِيَ مُوسَىٰ وَعِيسَىٰ وَالنَّبِيِّينَ  
مِنْ رَبِّهِمْ لَا نَفَرِقُ بَيْنَ أَحَدٍ مِنْهُمْ

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.

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.

وَنَحْنُ لَهُ مُسْلِمُونَ ﴿٨٥﴾

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

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

أُولَئِكَ جَزَاءُ هُمَ أَنَّ عَلَيْهِمْ لَعْنَةَ  
اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ ﴿٨٨﴾  
خَالِدِينَ فِيهَا ۖ لَا يُخَفَّفُ عَنْهُمْ  
الْعَذَابُ وَلَا هُمْ يُنظَرُونَ ﴿٨٩﴾

إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ  
وَأَصْلَحُوا ۗ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٩٠﴾  
إِنَّ الَّذِينَ كَفَرُوا بَعْدَ إِيْمَانِهِمْ ثُمَّ  
ازْدَادُوا كُفْرًا لَنْ تُقْبَلَ تَوْبَتُهُمْ ۖ  
وَأُولَئِكَ هُمُ الضَّالُّونَ ﴿٩١﴾

إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ  
كُفَّارًا فَلَنْ يُقْبَلَ مِنْ أَحَدِهِمْ  
بِئْسَ الْأَرْضُ ذَهَبًا وَلَوْ افْتَدَى بِهِ ۗ  
أُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ ۖ وَمَا لَهُمْ  
مِنْ نَاصِرِينَ ﴿٩٢﴾

## R. 10.

Part 4

93. Never shall you attain to righteousness unless you spend out of that which you love; and whatever you spend, Allāh surely knows it well.

94. All food was lawful to the children of Israel, except what Israel forbade himself before the Torah was sent down. Say, 'Bring, then, the Torah and read it, if you are truthful.'

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

96. Say, 'Allāh has spoken the truth: follow, therefore, the religion of Abraham, *who was* ever inclined to God; and he was not of those who associate gods with God.'

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

98. In it are manifest Signs; it is the place of Abraham; and whoso enters it, enters peace. And pilgrimage to the House is a duty which men—those who can find a way thither—owe to Allāh. And whoever disbelieves, *let him remember* that Allāh is surely independent of all creatures.

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

كُلُّ الطَّعَامِ كَانَ حَلَالًا لِّبَنِي إِسْرَائِيلَ إِلَّا مَا حَرَّمَ إِسْرَائِيلُ عَلَى نَفْسِهِ مِنْ قَبْلِ أَنْ تُنَزَّلَ التَّوْرَةُ ۗ قُلْ فَأْتُوا بِالتَّوْرَةِ فَاتْلُوهَا إِن 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 لِّلْعَالَمِينَ ﴿٩٧﴾

فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ ۚ وَمَنْ دَخَلَهُ كَانَ آمِنًا ۗ وَاللَّهُ عَلَى النَّاسِ حَكِيمٌ ﴿٩٨﴾

‡ The valley of Mecca.



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

قُلْ يَا أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ ۗ 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 مَنِ آمَنَ تَبِعُونَهَا 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 يَرُدُّوكُمْ بَعْدَ إِيمَانِكُمْ كُفْرِينَ ﴿١٠١﴾

102. How would you disbelieve, while to you are rehearsed the Signs of Allāh, and His Messenger is present among you? And he who holds fast to Allāh is indeed guided to the right path.

وَكَيْفَ تَكْفُرُونَ وَأَنتُمْ تُتْلَىٰ عَلَيْكُمْ آيَاتُ اللَّهِ وَفِيكُمْ رَسُولُهُ ۗ وَمَن يَعْتَصِم 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

وَاغْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا ۗ وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُم بِنِعْمَتِهِ إِخْوَانًا ۗ وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِّنَ النَّارِ فَأَنْقَذَكُم مِّنْهَا ۗ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ

commandments that you may be guided.

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.

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

لَعَلَّكُمْ تَهْتَدُونَ ﴿١٠٣﴾

وَلَتَكُنَّ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ  
وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ

الْمُنْكَرِ ۗ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٥﴾  
وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا

مِن بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ ۗ  
وَأُولَٰئِكَ 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﴾

وَاللَّهُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ ۗ  
وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿١١٠﴾

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ  
تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ  
الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ ۗ وَلَوْ آمَنَ

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

\* 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*.

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.

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

\* 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*.

أَهْلِ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِمَّنْهُمْ  
 الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ ﴿١١١﴾  
 لَنْ يَضُرُّوكُمْ إِلَّا أَذًى وَإِنْ يُقَاتِلُوكُمْ  
 يُؤْلُواكُمْ أَلَذَّابَارَةً ثُمَّ لَا يُنصَرُونَ ﴿١١٢﴾  
 ضُرِبَتْ عَلَيْهِمُ الذَّلَّةُ أَيْنَ مَا تُثَقَّفُوا  
 إِلَّا بِحَبْلِ مِنَ اللَّهِ وَحَبْلِ مِنَ النَّاسِ  
 وَبَاءُ وَبِغَضِبِ مِنَ اللَّهِ وَضُرِبَتْ  
 عَلَيْهِمُ الْمَسْكَنَةُ ذَلِكَ بِأَنَّهُمْ  
 كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ  
 الْأَنْبِيَاءَ بِغَيْرِ حَقِّ ذَلِكَ بِمَا عَصَوْا  
 وَكَانُوا يَعْتَدُونَ ﴿١١٣﴾

لَيْسُوا سَوَاءً مِمَّنْ أَهْلِ الْكِتَابِ أُمَّةٌ  
 قَائِمَةٌ يَتْلُونَ آيَاتِ اللَّهِ آنَاءَ اللَّيْلِ  
 وَهُمْ يَسْجُدُونَ ﴿١١٤﴾

يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَأْمُرُونَ  
 بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ  
 وَيُسَارِعُونَ فِي الْخَيْرَاتِ وَأُولَئِكَ  
 مِنَ الصَّالِحِينَ ﴿١١٥﴾

وَمَا يَفْعَلُوا مِنْ خَيْرٍ فَلَنْ يُكْفَرُوا بِهِ  
 وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ ﴿١١٦﴾

117. As for those who disbelieve, their possessions and their children shall not avail them aught against Allāh; and these are the inmates of the Fire; therein shall they abide.

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

118. The likeness of what they spend for the present life is as the likeness of a wind wherein there is intense cold which smites the harvest of a people who have wronged themselves, and destroys it. And Allāh has not wronged them, but they wrong themselves.

مَثَلُ مَا يُنْفِقُونَ فِي هَذِهِ الْحَيَاةِ الدُّنْيَا  
كَمَثَلِ رِيحٍ فِيهَا صِرٌّ أَصَابَتْ حَرْثَ  
قَوْمٍ ظَلَمُوا أَنفُسَهُمْ فَأَهْلَكَتْهُ ۖ وَمَا  
ظَلَمَهُمُ اللَّهُ وَلَكِنْ أَنفُسَهُمْ يَظْلِمُونَ ﴿١١٨﴾

119. O ye who believe! take not *others* than your own people as intimate friends; they will not fail to corrupt you. They love to see you in trouble. Hatred has already shown itself through *the utterances* of their mouths, and what their breasts conceal is greater still. We have made clear to you Our commandments, if you will understand.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا بِطَانَةً  
مِّن دُونِكُمْ لَا يَأْلُونَكُمْ خَبَالًا ۖ وَدُوا مَا  
عِنْتُمْ ۖ قَدْ بَرَتِ الْبَغْضَاءُ مِن أَفْوَاهِهِمْ ۖ  
وَمَا تُخْفِي صدورهم أكبر ۖ قَدْ بَيَّنَّا  
لَكُمُ الْآيَاتِ إِن كُنْتُمْ تَعْقِلُونَ ﴿١١٩﴾

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.'

هَآأنتُمْ أَوْلَاءُ تُحِبُّونَهُمْ وَلَا يُحِبُّونَكُمُ  
وَتُؤْمِنُونَ بِالْكِتَابِ كُلِّهِ ۚ وَإِذَا  
لَقَّوْكُمْ قَالُوا آمَنَّا ۖ وَإِذَا خَلَوْا عَضُّوا  
عَلَيْكُمْ الْأَنَامِلَ مِنَ الْعَيْظِ ۗ قُلْ  
مُوتُوا بِغَيْظِكُمْ ۗ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ  
الصُّدُورِ ﴿١٢٠﴾

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

إِن تَمْسَسْكُمْ حَسَنَةٌ تَسُوهُمْ ۖ  
وَإِن تَصِبْكُمْ سَيِّئَةٌ يَّفرحوا بها ۖ وَإِن

designs will not harm you at all; surely, Allāh encompasses *all* that they do.

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;

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

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

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*'?

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.

127. And Allāh has made it only as glad tidings for you and that your hearts might be at rest thereby; and help comes from Allāh alone, the Mighty, the Wise.

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.

تَصِيرُوا وَتَتَّقُوا لَا يُضْرِكُمْ كَيْدُهُمْ  
شَيْئًا إِنَّ اللَّهَ بِمَا يَعْمَلُونَ مُحِيطٌ ﴿٣١﴾  
وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ  
الْمُؤْمِنِينَ مَقَاعِدَ لِلْقِتَالِ وَاللَّهُ  
سَمِيعٌ عَلِيمٌ ﴿٣٢﴾

إِذْ هَمَّتْ طَائِفَتَيْنِ مِنْكُمْ أَنْ تَفْشَلَا  
وَاللَّهُ وَلِيُّهُمَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ  
الْمُؤْمِنُونَ ﴿٣٣﴾

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

إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَنْ يَكْفِيَكُمْ  
أَنْ يُمِدَّكُمْ رَبُّكُمْ بِثَلَاثَةِ آلَافٍ  
مِنَ الْمَلَائِكَةِ مُنَزَّلِينَ ﴿٣٥﴾

بَلَى إِنْ تَصْبِرُوا وَتَتَّقُوا وَيَأْتُوكُمْ مِنْ  
فَوْرِهِمْ هَذَا يُمِدَّكُمْ رَبُّكُمْ بِخَمْسَةِ  
آلَافٍ مِنَ الْمَلَائِكَةِ مُسَوِّمِينَ ﴿٣٦﴾

وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَى لَكُمْ  
وَلِتَطْمَئِنَّ قُلُوبُكُمْ بِهِ ؕ وَمَا النَّصْرُ  
إِلَّا مِنْ عِنْدِ اللَّهِ الْعَزِيزِ الْحَكِيمِ ﴿٣٧﴾  
لِيَقْطَعَ طَرَفًا مِّنَ الَّذِينَ كَفَرُوا  
أَوْ يَكْتَسِبَهُمْ فَيَنْقَلِبُوا خَائِبِينَ ﴿٣٨﴾

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 Allāh 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

لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَالِمُونَ ﴿١٢٩﴾

وَاللَّهُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ يَعْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ ۗ

وَاللَّهُ عَفُوٌّ رَّحِيمٌ ﴿١٣٠﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا الرِّبَا أَضْعَافًا مُّضَاعَفَةً ۚ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٣١﴾

وَاتَّقُوا النَّارَ الَّتِي أُعِدَّتْ لِلْكَافِرِينَ ﴿١٣٢﴾

وَاطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٣٣﴾

وَسَارِعُوا إِلَى مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمٰوٰتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ ﴿١٣٤﴾

الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالصَّرَّاءِ وَالْكٰظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ ۗ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿١٣٥﴾

وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا

\* 131. O ye who believe! devour not interest involving **multiple** additions;

\* 134. And vie with one another in asking for forgiveness from your Lord, and for a Paradise whose **expanse** is the heavens and the earth, prepared for the God-fearing

themselves, remember Allāh and implore forgiveness for their sins—and who can forgive sins except 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.

لِيَذُوبَ بِهِمْ ۖ وَ مَنْ يَغْفِرِ الذُّنُوبَ إِلَّا  
اللَّهُ ۗ وَلَمْ يُصِرُّوا عَلَىٰ مَا فَعَلُوا  
وَهُمْ يَعْلَمُونَ ﴿١٣٧﴾

أُولَٰئِكَ جَزَاؤُهُمْ مَغْفِرَةٌ مِّن رَّبِّهِمْ  
وَجَنَّاتٌ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ  
خَالِدِينَ فِيهَا ۗ وَ نِعْمَ أَجْرُ الْعَامِلِينَ ﴿١٣٨﴾

قَدْ خَلتْ مِن قَبْلِكُمْ سُنَنٌ ۗ فَسِيرُوا  
فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ  
الْمُكذِّبِينَ ﴿١٣٩﴾

هٰذَا بَيَانٌ لِّلنَّاسِ وَهُدًى وَ مَوْعِظَةٌ  
لِّلْمُتَّقِينَ ﴿١٤٠﴾

وَلَا تَهِنُوا وَلَا تَحْزَنُوا ۗ وَأَنْتُمْ الْأَعْلَوْنَ  
إِن كُنْتُمْ مُّؤْمِنِينَ ﴿١٤١﴾

إِن يَمَسَّ سَكْمٌ قَرَحٌ فَقَدْ مَسَّ الْقَوْمَ  
قَرَحٌ مِّثْلُهُ ۗ وَ تِلْكَ الْأَيَّامُ نُدَاوِلُهَا  
بَيْنَ النَّاسِ ۗ وَلِيَعْلَمَ اللَّهُ الَّذِينَ  
أَمَنُوا وَ يَخْذَ مِنْكُمْ شُهَدَاءَ ۗ وَاللَّهُ  
لَا يُحِبُّ الظَّالِمِينَ ﴿١٤٢﴾

وَلِيُمَيِّزَ اللَّهُ الَّذِينَ آمَنُوا وَيَمْحَقَ  
الْكُفْرِينَ ﴿١٤٣﴾

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

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?

أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَلَمَّا  
يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ  
وَيَعْلَمَ الصَّابِرِينَ ﴿١٤٣﴾

\* 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.

وَلَقَدْ كُنْتُمْ تَمَنَّوْنَ الْمَوْتَ مِنْ  
قَبْلِ أَنْ تَلْقَوْهُ ۖ فَقَدْ رَأَيْتُمُوهُ  
وَأَنْتُمْ تَنْظُرُونَ ﴿١٤٤﴾

R. 15.

145. And Muḥammad is only a Messenger. Verily, *all* Messengers have passed away before him. If then he dies or be slain, will you turn back on your heels? And he who turns back on his heels shall not harm Allāh at all. And Allāh will certainly reward the grateful.

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

146. And no soul can die except by Allāh's leave—a decree with a fixed term. And whoever desires the reward of the present world, We will give him thereof; and whoever desires the reward of the life to come, We will give him thereof; and We will surely reward the grateful.

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

147. And many a Prophet there has been beside whom fought numerous  
\*companies of their followers. They

وَكَأَيِّنْ مِنْ نَبِيِّ قُتِلَ ۖ مَعَهُ رِبِّيُونَ  
كَثِيرٌ ۚ فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي

\* 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**.

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



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.

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.

\* 153. And Allāh had surely made good to you His promise when you

\* 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.

سَبِيلِ اللَّهِ وَ مَا ضَعُفُوا وَ مَا  
اسْتَرَكَا نُوا ۗ وَاللَّهُ يُحِبُّ الصَّابِرِينَ ﴿١٤٨﴾

وَمَا كَانَ قَوْلُهُمْ إِلَّا أَنْ قَالُوا رَبَّنَا  
اغْفِرْ لَنَا ذُنُوبَنَا وَ اسْرَافْنَا فِيْ أَمْرِنَا  
وَ تَثَبِّتْ أَقْدَامَنَا وَ انصُرْنَا عَلَى الْقَوْمِ  
الْكٰفِرِينَ ﴿١٤٩﴾

فَاتَّهَمَهُمُ اللَّهُ تَوَابِ الدُّنْيَا وَ حَسَنَ تَوَابِ  
الْآخِرَةِ ۗ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿١٥٠﴾

يٰٓأَيُّهَا الَّذِينَ آمَنُوا إِن تَطِيعُوا الَّذِينَ  
كَفَرُوا يَدْرُدْكُمْ عَلَىٰ أَعْقَابِكُمْ  
فَتَنقَلِبُوا خٰسِرِينَ ﴿١٥١﴾

بَلِ اللَّهِ مَوْلٰكُمْ ۖ وَهُوَ خَيْرُ النَّاصِرِينَ ﴿١٥٢﴾

سَنُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا  
الرُّعْبَ بِمَا أَشْرَكُوا بِاللَّهِ مِمَّا  
يُنزَلُ بِهِ سُلْطٰنًا ۗ وَ مَا لَهُمُ النَّارُ  
وَ بئس مَثْوٰى الظَّالِمِينَ ﴿١٥٣﴾

وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ إِذْ تَحُسُّونَهُمْ

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. —

- \* 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.

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 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.

بِأَذْنِهِ ۖ حَتَّىٰ إِذَا فُشِلْتُمْ وَتَنَارَ غَتُّمَ  
فِي الْأَمْرِ وَعَصَيْتُم مِّن بَعْدِ مَا  
أَرْكُم مَّا تَحِبُّونَ ۗ مِنْكُمْ مَّن يُرِيدُ  
الدُّنْيَا وَمِنْكُمْ مَّن يُرِيدُ الْآخِرَةَ ۗ ثُمَّ  
صَرَفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ ۖ وَلَقَدْ  
عَفَا عَنْكُمْ ۗ وَاللَّهُ ذُو فَضْلٍ عَلَى  
الْمُؤْمِنِينَ ﴿١٥٤﴾

إِذْ تَصْعَدُونَ وَلَا تَلُوتَ عَلَىٰ أَحَدٍ  
وَالرَّسُولُ يَدْعُوكُمْ فِي خَلْفِكُمْ  
فَأَثَابَكُمْ غَمًّا بِغَمِّ لِكَيْلَا تَحْزَنُوا  
عَلَىٰ مَا فَارَكَكُمْ وَلَا مَا أَصَابَكُمْ ۗ  
وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٥٥﴾

ثُمَّ أَنْزَلَ عَلَيْكُم مِّن بَعْدِ الْغَمِّ أَمَنَةً  
نُّعَاسًا يَغْشَىٰ طَائِفَةً مِّنكُمْ ۖ وَطَائِفَةٌ  
قَدْ أَهَمَّتَهُم أَنفُسُهُمْ يَظُنُّونَ بِاللَّهِ  
غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةُ ۗ يَقُولُونَ  
هَذَا لَنَا مِنَ الْأَمْرِ مِنْ شَيْءٍ ۗ قُلْ إِنَّ  
الْأَمْرَ كُلَّهُ لِلَّهِ ۗ يُخْفُونَ فِي أَنفُسِهِم  
مَا لَا يُبْدُونَ لَكَ ۗ يَقُولُونَ لَوْ كَانَ لَنَا

- \* 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.

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.

‡ The battle of Uḥud.

مِنَ الْأَمْرِ شَيْءٌ مَّا قَتَلْنَا هَهُنَا ۖ قُلْ  
لَوْ كُنْتُمْ فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ  
كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَىٰ مَضَاجِعِهِمْ  
وَلِيَبْتَلِيَ اللَّهُ مَا فِي صُدُورِكُمْ  
وَلِيُمَجِّصَ مَا فِي قُلُوبِكُمْ ۗ وَاللَّهُ  
عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١٥٦﴾

إِنَّ الَّذِينَ تَوَلَّوْا مِنْكُمْ يَوْمَ الْتَقَى  
الْجَمْعِينَ ۗ إِنَّهُمْ اسْتَزَلَّهُمُ الشَّيْطَانُ  
بِبَعْضِ مَا كَسَبُوا ۗ وَلَقَدْ عَفَا اللَّهُ  
عَنْهُمْ ۗ إِنَّ اللَّهَ غَفُورٌ حَلِيمٌ ﴿١٥٧﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ  
كَفَرُوا وَقَالُوا لِإِخْوَانِهِمْ إِذَا ضَرَبُوا  
فِي الْأَرْضِ أَوْ كَانُوا غُرَىٰ لَوْ كَانُوا عِنْدَنَا  
مَا مَاتُوا وَمَا قُتِلُوا ۗ لِيَجْعَلَ اللَّهُ  
ذَلِكَ حَسْرَةً فِي قُلُوبِهِمْ ۗ وَاللَّهُ يُحْيِي  
وَيُمِيتُ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١٥٨﴾  
وَلَكِنْ قُتِلْتُمْ فِي سَبِيلِ اللَّهِ أَوْ مِتُّمْ  
لَمَغْفِرَةٌ مِّنَ اللَّهِ وَرَحْمَةٌ خَيْرٌ مِّمَّا  
يَجْمَعُونَ ﴿١٥٨﴾





170. Think not of those, who have been slain in the cause of Allāh, as \*dead. Nay, they are living, in the presence of their Lord, and are granted gifts from Him,

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ  
اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ  
يُرْزَقُونَ ﴿١٧٠﴾

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.

فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ ۗ  
وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا  
بِهِمْ مِنْ خَلْفِهِمْ ۗ إِلَّا خَوْفٌ عَلَيْهِمْ وَلَا  
هُمْ يَخْزَنُونَ ﴿١٧١﴾

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.

يَسْتَبْشِرُونَ بِنِعْمَةِ اللَّهِ وَفَضْلِهِ ۗ  
أَنَّ اللَّهَ لَا يُضَيِّعُ أَجْرَ الْمُؤْمِنِينَ ﴿١٧٢﴾

#### 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;

الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ  
مِنْ بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ لِلَّذِينَ  
أَحْسَنُوا مِنْهُمْ وَاتَّقُوا أَجْرٌ عَظِيمٌ ﴿١٧٣﴾

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.'

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

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.

فَانْقَلَبُوا بِنِعْمَةِ اللَّهِ مِنْ اللَّهِ وَفَضْلٍ لَمْ  
يَمَسْسَهُمْ سُوءٌ ۗ وَاتَّبَعُوا رِضْوَانِ  
اللَّهِ ۗ وَاللَّهُ ذُو فَضْلٍ عَظِيمٍ ﴿١٧٥﴾

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

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

إِنَّمَا ذُرِّيَّتُمُ الشَّيْطَانِ يُخَوِّفُ أَوْلِيَاءَهُ  
فَلَا تَخَافُوهُمْ وَخَافُونِ إِنْ كُنْتُمْ

مُؤْمِنِينَ ﴿٤٦﴾

177. And let not those who hastily fall into disbelief grieve thee; surely, they cannot harm Allāh in any way. Allāh desires not to assign any portion for them in the life to come; and they shall have a severe punishment.

وَلَا يَحْزَنُكَ الَّذِينَ يُسَارِعُونَ فِي  
الْكُفْرِ إِنَّهُمْ لَنْ يَضُرُّوا اللَّهَ شَيْئًا  
يُرِيدُ اللَّهُ أَلَّا يَجْعَلَ لَهُمْ حِزًّا فِي  
الْآخِرَةِ ۗ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٤٧﴾

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

إِنَّ الَّذِينَ اشْتَرُوا الْكُفْرَ بِالْإِيمَانِ  
لَنْ يَضُرُّوا اللَّهَ شَيْئًا ۗ وَلَهُمْ عَذَابٌ  
أَلِيمٌ ﴿٤٨﴾

179. And let not the disbelievers think that Our granting them respite is good for them; *the result of* Our granting them respite will only be that they will increase in sin; and they shall have an humiliating punishment.

وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا أَنَّمَا نُؤْمِنُ  
لَهُمْ خَيْرٌ لَّا نُنْفِسِهِمْ ۗ إِنَّمَا نُؤْمِنُ لَهُمْ  
لِيَزْدَادُوا إِثْمًا ۗ وَلَهُمْ عَذَابٌ مُّهِينٌ ﴿٤٩﴾

180. Allāh would not leave the believers as you are, until He separated the wicked from the good. Nor would Allāh reveal to you the unseen. But Allāh chooses of His Messengers whom He pleases. Believe, therefore, in Allāh and His Messengers. If you believe and be righteous, you shall have a great reward.

مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا  
أَنْتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ الْخَبِيثَ مِنَ  
الطَّيِّبِ ۗ وَمَا كَانَ اللَّهُ لِيُطِيعَكُمْ عَلَى  
الْغَيْبِ ۗ وَلَكِنَّ اللَّهَ يَجْتَبِيٰ مِنْ رُؤْسِهِ  
مَنْ يَشَاءُ ۗ فَآمِنُوا بِاللَّهِ وَرُؤْسِهِ ۗ وَإِنْ  
تُؤْمِنُوا وَتَتَّقُوا فَلَكُمْ أَجْرٌ عَظِيمٌ ﴿٥٠﴾

181. And let not those, who are niggardly with respect to what

وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا

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.

أَشْرَهُمُ اللَّهُ مِنْ فَضْلِهِ هُوَ خَيْرٌ لَّهُمْ ۗ  
بَلْ هُوَ شَرٌّ لَّهُمْ ۗ سَيُطَوَّقُونَ مَا بَخَلُوا  
بِهِ يَوْمَ الْقِيَامَةِ ۗ وَاللَّهُ مِيرَاثُ السَّمٰوٰتِ  
وَالْأَرْضِ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ  
خَبِيرٌ ﴿١٨﴾

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.'

لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ  
فَقِيرٌ وَنَحْنُ أَغْنِيَاءُ ۖ سَنَكْتُبُ  
مَا قَالُوا وَنَجْزِيهِمُ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ ۖ  
وَنَقُولُ ذُوقُوا عَذَابَ الْحَرِيقِ ﴿١٩﴾

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.

ذٰلِكَ بِمَا قَدَّمْتُمْ آيِدِيكُمْ وَ أَنْتَ اللَّهُ  
لَيْسَ بِظَلَّامٍ لِّلْعٰبِدِیۡنَ ﴿٢٠﴾

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?'

الَّذِينَ قَالُوا إِنَّ اللَّهَ عٰهَدَ اِلَيْنَا  
اَلَّا نُوْمِنَ لِرَسُوْلٍ حَتّٰى يٰتِيَنَا بِقُرْبٰنٍ  
تٰكُلُهُ النَّارُ ۗ قُلْ قَدْ جَآءَكُم رُّسُوْلٌ  
مِّنْ قَبْلِیۡ بِالْبَيِّنٰتِ وَبِالْذِیۡنِ قُلْتُمْ فِیۡہِمْ  
قَتَلْتُمُوہُمْ اِنْ كُنْتُمْ صٰدِقِیۡنَ ﴿٢١﴾

\*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.

فَاِنْ كَذَّبُوْكَ فَقَدْ كَذَّبَ رُّسُوْلٌ مِّنْ  
قَبْلِكَ جَآءُو بِالْبَيِّنٰتِ وَالرُّبْرِۡ  
وَ الْكِتٰبِ الْمُنِیۡرِ ﴿٢٢﴾

\*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**.



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 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

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ۗ وَإِنَّمَا تُوَفَّوْنَ  
أُجُورَكُمْ يَوْمَ الْقِيَامَةِ ۗ فَمَنْ زُحْزِحَ  
عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ ۗ  
وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ ﴿١٨٦﴾

لَتُبْلَوْنَ فِيْ أَمْوَالِكُمْ وَأَنْفُسِكُمْ ۖ  
وَلَتَسْمَعَنَّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ  
مِنْ قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا أَذًى  
كَثِيرًا ۗ وَإِنْ تَصْبِرُوا وَتَتَّقُوا فَإِنَّ ذَلِكَ  
مِنْ عَزْمِ الْأُمُورِ ﴿١٨٧﴾

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا  
الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا  
تَكْتُمُونَهُ ۚ فَنَبَذُوهُ وَرَاءَ ظُهُورِهِمْ  
وَاشْتَرَوْا بِهِ ثَمَنًا قَلِيلًا ۖ فَبِئْسَ  
مَا يَشْتَرُونَ ﴿١٨٨﴾

لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا أَتَوْا  
وَيُحِبُّونَ أَنْ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا  
فَلَا تَحْسَبَنَّهُمْ بِمَفَازَةٍ مِنَ الْعَذَابِ ۖ  
وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٨٩﴾

وَإِلِلَّهِ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ ۗ

earth; and Allāh has power over all things. وَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٩٠﴾

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;

إِنَّ فِي خَلْقِ السَّمٰوٰتِ وَالْاَرْضِ  
وَ اٰخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لآيٰتٍ لِّاُولِي  
الْاَلْبَابِ ﴿٩١﴾

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.

الَّذِيْنَ يَذْكُرُوْنَ اللّٰهَ قِيَامًا وَّ قُعُوْدًا  
وَ عَلٰى جُنُوْبِهِمْ وَيَتَفَكَّرُوْنَ فِيْ خَلْقِ  
السَّمٰوٰتِ وَالْاَرْضِ ۗ رَبَّنَا مَا خَلَقْتَ  
هٰذَا بَاطِلًا ۗ سُبْحٰنَكَ فَقَمًا عَذَابِ  
النَّارِ ﴿٩٢﴾

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

رَبَّنَا اِنَّكَ مَن تَدْخِلِ النَّارَ فَقَدْ  
اٰخَرْتَهُ ۗ وَمَا لِّلظٰلِمِيْنَ مِّنْ اَنْصٰرٍ ﴿٩٣﴾

194. “Our Lord, we have heard a Crier calling *us* unto faith, ‘Believe ye in your Lord,’ and we have \*believed. Our Lord, forgive us, therefore, our errors and remove from us our evils, and in death number us with the righteous.

رَبَّنَا اِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي  
لِلْاِيْمٰنِ اَنْ اٰمِنُوْا بِرَبِّكُمْ فَاٰمَنَّا ۗ  
رَبَّنَا فَاعْفُرْ لَنَا ذُنُوْبَنَا وَكَفِّرْ عَنَّا  
سَيِّاٰتِنَا وَتَوَقَّمْنَا مَعَ الْاَبْرٰرِ ﴿٩٤﴾

195. “Our Lord, give us what Thou hast promised to us through Thy Messengers; and disgrace us not on the Day of Resurrection. Surely, Thou breakest not Thy promise.”

رَبَّنَا وَ اٰتِنَا مَا وَعَدْتَنَا عَلٰى رُسُلِكَ  
وَلَا تُخْزِنَا يَوْمَ الْقِيٰمَةِ ۗ اِنَّكَ لَا  
تُخْلِفُ الْمِيْعَادَ ﴿٩٥﴾

196. So their Lord answered their *prayers, saying*, ‘I will allow not the work of any worker from among you,

فَاَسْتَجَابَ لَهُمْ رَبُّهُمْ اَنِّيْ لَا اُضِيْعُ  
عَمَلًا عَامِلٍ مِّنْكُمْ مِّمَّنْ ذَكَرْتُ اَوْ اُنْحٰى ۗ

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

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.

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.

بَعْضُكُمْ مِّنْ بَعْضٍ ۖ فَالَّذِينَ هَاجَرُوا  
وَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَ أُودُوا فِي  
سَبِيلِي وَ قُتِلُوا وَ قُتِلُوا لَآ كُفِّرَتْ  
عَنْهُمْ سَيِّئَاتِهِمْ وَ لَآ ذُخْلَنَّهُمْ جَنَّتِ  
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۗ ثَوَابًا مِّنْ  
عِنْدِ اللَّهِ ۗ وَ اللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ ﴿١٩٧﴾  
لَا يَغُرُّكَ تَقَلُّبُ الَّذِينَ كَفَرُوا فِي  
الْبِلَادِ ﴿١٩٨﴾

مَتَاعًا قَلِيلًا ۖ ثُمَّ مَا وَابَهُمْ جَهَنَّمُ  
وَ بُئْسَ الْمِهَادُ ﴿١٩٨﴾  
لِكِنِ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ جَنَّتٌ  
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا  
نُزُلًا مِّنْ عِنْدِ اللَّهِ ۗ وَ مَا عِنْدَ اللَّهِ  
خَيْرٌ لِّلَّذِينَ بَرَّاءِ ﴿١٩٩﴾

وَ إِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ  
بِاللَّهِ وَ مَا أُنزِلَ إِلَيْكُمْ وَ مَا أُنزِلَ  
إِلَيْهِمْ خُشِعِينَ لِلَّهِ ۗ لَا يَشْتَرُونَ  
بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا ۗ أُولَٰئِكَ  
لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ ۗ إِنَّ اللَّهَ  
سَرِيعُ الْحِسَابِ ﴿٢٠٠﴾

201. O ye who believe! be steadfast and strive to excel in steadfastness and be on *your* guard and fear Allāh that you may prosper.

يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا  
وَرَابِطُوا ۖ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ

تُفْلِحُونَ ﴿٢٠١﴾

تُفْلِحُونَ ﴿٢٠١﴾



## AN-NISĀ'

(Revealed after Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
- \*2. O ye people! fear your Lord, Who created you from a single soul and created therefrom its mate, and from them twain spread many men and women; and fear Allāh, in Whose name you appeal to one another, and *fear Him particularly respecting* ties of relationship. Verily, Allāh watches over you.

3. And give to the orphans their property and exchange not the bad for the good, and devour not their property with your own. Surely, it is a great sin.

- \*4. And if you fear that you will not be fair in dealing with the orphans, then marry of women as may be agreeable to you, two, or three, or four; and if you fear you will not deal justly, then *marry only* one or what your right hands possess. That is the nearest way for you to avoid injustice.

\*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.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①  
يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي  
خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ  
مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا  
وَنِسَاءً ۚ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ  
بِهِ وَالْأَرْحَامَ ۚ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ  
رَقِيبًا ②

وَأْتُوا الْيَتَامَىٰ أَمْوَالَهُمْ وَلَا تَتَبَدَّلُوا  
الْحَبِيثَ بِالطَّيِّبِ ۚ وَلَا تَأْكُلُوا  
أَمْوَالَهُمْ إِلَىٰ أَمْوَالِكُمْ ۚ إِنَّهُ كَانَ  
حُوبًا كَبِيرًا ③

وَأِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ  
فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ  
مَثْنَىٰ وَثُلثَ وَرُبْعَ ۚ فَإِنْ خِفْتُمْ أَلَّا  
تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ  
أَيْمَانُكُمْ ۚ ذَٰلِكَ أَدْنَىٰ أَلَّا تَعُولُوا ④

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.

وَأْتُوا النِّسَاءَ بِصَدُقَاتِهِنَّ نِحْلَةً  
فَإِنْ طَبْنَ لَكُمْ عَنْ شَيْءٍ مِنْهُ نَفْسًا  
فَكُلُوهُ هَنِيئًا مَرِيئًا ﴿٥﴾

\*6. And give not to the foolish your 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.

وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي  
جَعَلَ اللَّهُ لَكُمْ قِيَمًا وَارْزُقُوهُمْ فِيهَا  
وَاصْوُوهُمْ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا ﴿٦﴾

\*7. And prove the orphans until they attain *the age of marriage*; then, if you find in them sound judgment, deliver to them their property; and devour it not in extravagance and haste against their growing up. And whoso is rich, let him abstain; and whoso is poor, let him eat *thereof* with equity. And when you deliver to them their property, then call witnesses in their presence. And Allāh is sufficient as a Reckoner.

وَابْتَلُوا الْيَتَامَىٰ حَتَّىٰ إِذَا بَلَغُوا النِّكَاحَ  
فَإِنْ أَنْتُمْ مِنْهُمْ رُشَدًا فَأَدِّعُوا  
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 ﴿٧﴾

8. For men is a share of that which parents and near relations leave;

لِلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدِينَ

\*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 therewith 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 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*;

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

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.

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

وَالْأَقْرَبُونَ ۖ وَاللِّسَاءِ نَصِيبٌ مِّمَّا  
تَرَكَ الْوَالِدَاتُ وَالْأَقْرَبُونَ مِمَّا قَلَّ  
مِنْهُ أَوْ كَثُرَ ۗ نَصِيبًا مَّفْرُوضًا ۝٩

وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَىٰ  
وَالْيَتَامَىٰ وَالْمَسْكِينُ فَأَرْزُقُوهُمْ مِنْهُ  
وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا ۝١٠

وَلْيَخْشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ  
ذُرِّيَّةً ضِعْفًا خَافُوا عَلَيْهِمْ ۗ فَلْيَتَّقُوا  
اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا ۝١١

إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ  
ظُلْمًا إِنَّهَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا ۗ  
وَسَيُصْلَوْنَ سَعِيرًا ۝١٢

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ  
مِثْلُ حَظِّ الْأُنثَىٰ ۚ فَإِنْ كُنَّ نِسَاءً  
فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ ۚ وَإِنْ  
كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ ۗ وَلَا يُؤْتِيهِ  
الْكُلَّ وَاحِدٌ مِّنْهُمَا الشُّدُسَ مِمَّا تَرَكَ  
إِنْ كَانَ لَهُ وَكَو ۚ فَإِنْ لَّمْ يَكُنْ لَهُ  
وَكَدٌّ وَوَرَثَةٌ أَبَوْهُ فَلَا مِيرَاثَ لَهُ ۚ فَإِنْ  
كَانَ لَهُ إِخْوَةٌ فَلِأُمِّهِ الشُّدُسُ مِنْ بَعْدِ  
وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ ۗ آبَاؤُكُمْ

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 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

وَأَبْنَاؤُكُمْ لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ  
لَكُمْ نَفْعًا ۖ فَرِيضَةٌ مِّنَ اللَّهِ ۗ إِنَّ اللَّهَ  
كَانَ عَلِيمًا حَكِيمًا ﴿١٣﴾

وَكُمُ نَصْفُ مَا تَرَكَ أَزْوَاجُكُمْ  
إِن لَّمْ يَكُن لَّهُنَّ وَلَدٌ ۖ فَإِن كَانَ لَهُنَّ  
وَلَدٌ فَلَكُمْ الرُّبْعُ مِمَّا تَرَكَنَّ مِن بَعْدِ  
وَصِيَّةٍ يُّوَصِيْنَ بِهَا أَوْ دَيْنٍ ۗ وَلَهُنَّ  
الرُّبْعُ مِمَّا تَرَكَتُمْ إِن لَّمْ يَكُنْ لَّكُمْ  
وَلَدٌ ۖ فَإِن كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ الثُّمُنُ  
مِمَّا تَرَكَتُمْ مِن بَعْدِ وَصِيَّةٍ تُوْصَوْنَ  
بِهَا أَوْ دَيْنٍ ۗ وَإِن كَانَ رَجُلٌ يُورَثُ  
كَلَّةً أَوْ امْرَأَةً وَكَانَ أَخٌ أَوْ أُخْتٌ  
فَلَكَ لِوَاحِدٍ مِّنْهُمَا الشُّدُّسُ ۚ فَإِن  
كَانُوا أَكْثَرَ مِن ذَلِكَ فَهُمْ شُرَكَاءُ  
فِي الثُّلُثِ مِن بَعْدِ وَصِيَّةٍ يُوصى  
بِهَا أَوْ دَيْنٍ ۗ غَيْرِ مُضَارٍّ ۚ وَصِيَّةً مِّنَ  
اللَّهِ ۗ وَاللَّهُ عَلِيمٌ حَلِيمٌ ﴿١٤﴾

تِلْكَ حُدُودُ اللَّهِ ۗ وَمَنْ يُطِيعِ اللَّهَ  
وَ رَسُوْلَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِن

\*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.*

ء ا ؤ ق | q | gh | gh | ع | ظ | ظ | ط | ؤ | ض | d ﴿108﴾ ص | ؤ | dh | خ | kh | ح | h | ث | ا | u | ا



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.

تَحْتَهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۗ وَذَٰلِكَ  
الْفَوْزُ الْعَظِيمُ ﴿١٣﴾

وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ  
حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا ۖ  
وَلَهُ عَذَابٌ مُّهِينٌ ﴿١٤﴾

وَالَّذِي يَأْتِيَنَّكَ الْفَاحِشَةُ مِنْ نِسَائِكَ  
فَاسْتَشْهِدُوا عَلَيْهِنَّ أَرْبَعَةً مِنْكُمْ ۖ  
فَإِنْ شَهِدُوا فَامْسِكُوهُنَّ فِي الْبُيُوتِ  
حَتَّىٰ يَتَوَفَّيَهُنَّ الْمَوْتُ أَوْ يَجْعَلَ اللَّهُ  
لَهُنَّ سَبِيلًا ﴿١٥﴾

وَالَّذِينَ يَأْتِيَنَّهَا مِنْكُمْ فَادُّوهُمَا ۚ  
فَإِنْ تَابَا وَأَصْلَحَا فَأَعْرِضُوا عَنْهُمَا ۚ  
إِنَّ اللَّهَ كَانَ تَوَّابًا رَحِيمًا ﴿١٦﴾

إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ  
السُّوْءَ بِجَهَالَةٍ ثُمَّ يَتُوبُونَ مِنْ قَرِيبٍ  
فَأُولَٰئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ ۚ وَكَانَ  
اللَّهُ عَلِيمًا حَكِيمًا ﴿١٧﴾

وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ  
السُّوْءَاتِ ۚ حَتَّىٰ إِذَا حَضَرَ أَحَدَهُمْ  
الْمَوْتُ قَالَ إِنِّي تُبْتُ إِلَهًا وَلَا الَّذِينَ  
يَمُوتُونَ وَهُمْ كُفَّارًا ۗ أُولَٰئِكَ أَعْتَدْنَا  
لَهُمْ عَذَابًا أَلِيمًا ﴿١٨﴾

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 لِيَتَذَكَّرْنَ مِنْ مَّا آتَيْتُمُوهُنَّ إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُبِينَةٍ ۚ وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ ۚ فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَى أَنْ تَكْرَهُوا 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 مَكَانَ زَوْجٍ ۖ وَأْتَيْتُمْ وَاحِدَهُنَّ فِقْطَارًا فَلَا تَأْخُذُوا مِنْهُ شَيْئًا ۚ أَتَأْخُذُونَ بِهَتَمَاتٍ ۚ وَإِنَّمَا مِيبِنًا ﴿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?

وَكَيفَ تَأْخُذُونَ ۚ وَقَدْ أَقْضَىٰ بَعْضُكُمْ إِلَىٰ بَعْضٍ ۖ وَأَخَذْتُمْ 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

حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ وَأَخَوَاتُكُمْ وَعُمَّتُكُمْ وَخَالَاتُكُمْ وَبَنَاتُ الْأَخِ وَبَنَاتُ الْأُخْتِ وَأُمَّهَاتُكُمُ اللَّاتِيَّاتِ أَرْضَعْنَكُمْ وَأَخَوَاتُكُمُ مِنَ الرَّضَاعَةِ

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.

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

وَأُمَّهَاتُ نِسَائِكُمْ وَرَبَائِبُكُمُ الَّتِي  
فِي حُجُورِكُمْ مِّنْ نِّسَائِكُمُ الَّتِي  
دَخَلْتُمْ بِهِنَّ ۚ فَإِن لَّمْ تَكُونُوا دَخَلْتُم  
بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ ۚ وَحَلَائِلُ  
أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْلَابِكُمْ ۗ وَأَن  
تَجْمَعُوا بَيْنَ الْاِخْتَيْنِ إِلَّا مَا قَدْ  
سَلَفَ ۗ إِنَّ اللَّهَ كَانَ غَفُورًا رَّحِيمًا ٢٥

وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ  
أَيْمَانُكُمْ ۗ كَتَبَ اللَّهُ عَلَيْكُمْ  
وَإِحْدَ لَكُمْ مَّا وَرَاءَ ذَٰلِكُمْ أَن  
تَبْتَغُوا بِأَمْوَالِكُمْ مُحْصِنِينَ غَيْرَ  
مُسَافِحِينَ ۚ فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ  
فَاتُوهُنَّ أَجُورَهُنَّ فَرِيضَةً ۚ وَلَا جُنَاحَ  
عَلَيْكُمْ فِيمَا تَرَاضَيْتُمْ بِهِ مِنْ بَعْدِ  
الْفَرِيضَةِ ۗ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ٢٥  
وَمَنْ لَّمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا أَن  
يَنْكِحَ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ فَمَنْ  
مَّا مَلَكَتْ أَيْمَانُكُمْ مِّنْ فِتْيَتِكُمْ  
الْمُؤْمِنَاتِ ۗ وَاللَّهُ أَعْلَمُ بِأَيْمَانِكُمْ ۗ  
بَعْضُكُمْ مِّنْ بَعْضٍ ۚ فَاَنْكِحُوهُنَّ  
بِأَرْبَابِ أَهْلِهِنَّ وَآتُوهُنَّ أَجُورَهُنَّ

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.

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.

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

بِالْمَعْرُوفِ مُحْصَنَاتٍ غَيْرَ مُسْفُوحَاتٍ  
وَلَا مَتَّخِذَاتِ أَخْدَانٍ فَإِذَا أَحْصِنَ فَإِنَّ  
آتَيْنَ بِفَاحِشَةٍ فَعَلَيْهِنَّ نِصْفُ مَا عَلَى  
الْمُحْصَنَاتِ مِنَ الْعَذَابِ ۗ ذَٰلِكَ لِمَنْ  
حَشِيَ الْعَنَتَ مِنْكُمْ ۗ وَأَنْتَ تَصْبِرُونَ  
خَيْرٌ لَّكُمْ ۗ وَاللَّهُ عَفُورٌ رَّحِيمٌ ﴿٢٧﴾

يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ  
سُنَنِ الَّذِينَ مِنْ قَبْلِكُمْ وَيَتُوبَ  
عَلَيْكُمْ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٢٨﴾

وَاللَّهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ ۗ وَيُرِيدُ  
الَّذِينَ يَتَّبِعُونَ الشَّهَوَاتِ أَنْ تَمِيلُوا  
مَيْلًا عَظِيمًا ﴿٢٩﴾

يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ ۗ وَخُلِقَ  
الْإِنْسَانُ ضَعِيفًا ﴿٣٠﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا  
أَمْوَالَكُم بَيْنَكُم بِالْبَاطِلِ إِلَّا أَنْتُمْ  
تَكُونُونَ تِجَارَةً عَنْ تَرَاضٍ مِنْكُمْ ۗ وَلَا  
تَقْتُلُوا أَنْفُسَكُمْ ۗ إِنَّ اللَّهَ كَانَ بِكُمْ  
رَحِيمًا ﴿٣١﴾

وَمَنْ يَفْعَلْ ذَٰلِكَ عَدُوًّا وَظُلْمًا  
فَسَوْفَ نُصَلِّيهِ نَارًا ۗ وَكَانَ ذَٰلِكَ عَلَى  
اللَّهِ يَسِيرًا ﴿٣٢﴾

32. If you keep away from the more grievous of the things which are forbidden you, We will remove from you your *minor* evils and admit you to a place of great honour.

إِنْ تَجْتَنِبُوا كَبِيرَ مَا تُنْهَوْنَ عَنْهُ  
نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَنُدْخِلْكُمْ  
مُدْخَلَ 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 مِّمَّا  
اَكْتَسَبُوا ۚ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا  
اَكْتَسَبْنَ ۚ وَسَأَلُوا 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.

وَلِكُلِّ جَعَلْنَا مَوَالِي مِمَّا تَرَكَ  
الْوَالِدِينَ وَالْأَقْرَبُونَ ۚ وَالَّذِينَ عَقَدْتُمْ  
أَيْمَانَكُمْ فَأْتَوْهُمْ نَصِيبَهُمْ ۗ إِنَّ  
اللَّهَ كَانَ عَلَىٰ 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 وَبِمَا أَنْفَقُوا مِنْ  
أَمْوَالِهِمْ ۚ فَالصَّالِحَاتُ قَنَاطُتٌ حَافِظَاتٌ  
لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ ۗ وَالَّتِي تَخَافُونَ  
نُشُوزَهُنَّ فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِي  
الْمَضَاجِعِ وَاصْبِرُوهُنَّ ۚ إِنْ أَطَعْنَكُمْ  
فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا ۗ إِنَّ اللَّهَ كَانَ  
عَلِيمًا كَبِيرًا ﴿٣٥﴾

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

وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا  
حَكَمًا مِّنْ أَهْلِهِ وَحَكَمًا مِّنْ أَهْلِهَا  
إِنْ يُرِيدَا إِصْلَاحًا يُوَفِّقِ اللَّهُ بَيْنَهُمَا  
إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿٣٦﴾

37. And worship Allāh and associate naught with Him, and show kindness to parents, and to kindred, and orphans, and the needy, and to the neighbour that is a kinsman and the neighbour that is a stranger, and the companion by *your* side, and the wayfarer, and those whom your right hands possess. Surely, Allāh loves not the proud *and* the boastful,

وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا  
وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ  
وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ  
ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ  
بِالْجُنُبِ وَالابْنِ السَّبِيلِ ۗ وَمَا مَلَكَتْ  
أَيْمَانُكُمْ ۗ إِنَّ اللَّهَ لَا يُحِبُّ مَن كَانَ  
مُخْتَالًا فَخُورًا ﴿٣٧﴾

38. Who are niggardly and enjoin people to be niggardly, and conceal that which Allāh has given them of His bounty. And We have prepared for the disbelievers an humiliating punishment,

إِنَّ الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ النَّاسَ  
بِالْبُخْلِ وَيَكْتُمُونَ مَا آتَاهُمُ اللَّهُ  
مِّنْ فَضْلِهِ ۗ وَاعْتَدْنَا لِلْكَافِرِينَ  
عَذَابًا مَّهِينًا ﴿٣٨﴾

39. And for those who spend their wealth to be seen of men, and believe not in Allāh nor the Last Day. And whoso has Satan for his companion, *let him remember that* an evil companion is he.

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

\*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.

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.

وَمَا ذَا عَلَيْهِمْ لَوْ آمَنُوا بِاللَّهِ وَالْيَوْمِ  
الْآخِرِ وَأَنْفَقُوا مِمَّا رَزَقَهُمُ اللَّهُ وَكَانَ  
اللَّهُ بِهِمْ عَلِيمًا ﴿٣٠﴾

41. Surely, Allāh wrongs not *any one even* by the weight of an atom. And if there be a good deed, He multiplies it and gives from Himself a great reward.

إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ ۖ وَإِنْ تَكَ  
حَسَنَةً نُّضَعِفْهَا وَتُؤْتِ مِنْ لَدُنْهُ أُجْرًا  
عَظِيمًا ﴿٣١﴾

42. And how *will it fare with them* when We shall bring a witness from every people, and shall bring thee as a witness against these!

فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ  
وَجِئْنَا بِكَ عَلَىٰ هَٰؤُلَاءِ شَهِيدًا ﴿٣٢﴾

43. On that day those who disbelieved and disobeyed the Messenger will wish that the earth were made level with them, and they shall not *be able to* conceal anything from Allāh.

يَوْمَئِذٍ يَوَدُّ الَّذِينَ كَفَرُوا وَعَصُوا  
الرَّسُولَ لَوْ تُسَوَّىٰ بِهِمُ الْأَرْضُ  
وَلَا يَكْتُمُونَ اللَّهَ حَدِيثًا ﴿٣٣﴾

#### 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

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ  
وَأَنْتُمْ سُكَارَىٰ حَتَّىٰ تَعْلَمُوا مَا  
تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ  
حَتَّىٰ تَغْتَسِلُوا ۚ وَإِنْ كُنْتُمْ مَرْضَىٰ  
أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ  
الْغَائِبِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا  
مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا

\*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 *jumuban* (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.

therewith your faces and your hands. Surely, Allāh is Most Indulgent, Most Forgiving.

بُوجُوهِكُمْ وَأَيِّدِكُمْ ؕ إِنَّ اللَّهَ كَانَ  
عَفُوًّا غَفُورًا ﴿٣٣﴾

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.

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ  
الْكِتَابِ يَشْتَرُونَ الضَّلَالََةَ وَيُرِيدُونَ  
أَنْ تَضِلُّوا السَّبِيلَ ﴿٣٤﴾

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

وَاللَّهُ أَعْلَمُ بِأَعْدَائِكُمْ ؕ وَكَفَى بِاللَّهِ  
وَلِيًّا ذُو كَفَى بِاللَّهِ نَصِيرًا ﴿٣٥﴾

\*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 the Faith*. And if they had said, 'We hear and we obey,' and 'hear *thou*,' and 'Unzurnā,' it would have been better for them and more upright. But Allāh has cursed them for their disbelief; so they believe but little.

مِنَ الَّذِينَ هَادُوا يُحَرِّفُونَ الْكَلِمَ عَن  
مَوَاضِعِهِ وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا  
وَاسْمَعُ غَيْرَ مُسْمَعٍ وَرَاعِنَا لَيًّا  
بِأَلْسِنَتِهِمْ وَطَعْنًا فِي الدِّينِ ؕ وَلَوْ أَنَّهُمْ  
قَالُوا سَمِعْنَا وَأَطَعْنَا وَإِسْمَعُ وَانظُرْنَا  
لَكَانَ خَيْرًا لَّهُمْ وَأَقْوَمَ ۗ وَلَكِن لَّعَنَهُمُ  
اللَّهُ بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا ﴿٣٦﴾

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

Again they uttered the word *rā'inā* (رَاعِنَا) with a twist of tongue to make it sound half way between *rā'inā* (رَاعَيْنَا) and *rā'inā* (رَاعِيْنَا). *Rā'inā* (رَاعَيْنَا) means be lenient to us while *rā'inā* (رَاعِيْنَا) means 'O our tender of sheep.' This again was an attempt to insult the Holy Prophet (may peace and blessings of Allāh be upon him) under the cover of pronunciation.



\*48. O ye People of the Book! believe in what We have sent down, fulfilling that which is with you, before We 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 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.

يَا أَيُّهَا الَّذِينَ أُوتُوا الْكِتَابَ آمِنُوا بِمَا  
نَزَّلْنَا مُصَدِّقًا لِّمَا مَعَكُمْ مِّن قَبْلِ أَنْ  
تَطْمِئِسَ وَجُوهٌ فَرُّدَهَا عَلَىٰ آذَانِهَا أَوْ  
نَلْعَنَهُمْ كَمَا لَعَنَّا أَصْحَابَ السَّبْتِ ۗ  
وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا ﴿٤٨﴾

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ  
مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ۗ وَمَنْ يُشْرِكْ  
بِاللَّهِ فَقَدِ افْتَرَىٰ إِثْمًا عَظِيمًا ﴿٤٩﴾

أَلَمْ تَرَ إِلَى الَّذِينَ يُزَكُّونَ أَنْفُسَهُمْ ۗ  
بَلِ اللَّهُ يُزَكِّي مَن يَشَاءُ وَلَا يُظْلَمُونَ  
شَيْئًا ﴿٥٠﴾

أُنظِرْ كَيْفَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ ۗ  
وَكَفَىٰ بِهِ إِثْمًا مُّبِينًا ﴿٥١﴾

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّن  
الْكِتَابِ يُؤْمِنُونَ بِالْجِبْتِ وَالطَّاغُوتِ  
وَيَقُولُونَ لِلَّذِينَ كَفَرُوا هَؤُلَاءِ أَهْدَىٰ  
مِنَ الَّذِينَ آمَنُوا سَبِيلًا ﴿٥٢﴾

أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ ۗ وَمَن  
يَلْعَنِ اللَّهُ فَلَن تَجِدَ لَهُ نَصِيرًا ﴿٥٣﴾

\*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.

54. Have they a share in the kingdom? Then would they not give men *even so much as* the little hollow in the back of a date-stone.

55. Or do they envy men for what Allāh has given them out of His bounty? *If that is so*, surely, We gave the Book and Wisdom to the children of Abraham *also* and We *also* gave them a great kingdom.

56. And of them were some who believed in him; and of them were others who turned away from him. And sufficient is Hell as a blazing fire.

57. Those who disbelieve in Our Signs, We shall soon cause them to enter Fire. As often as their skins are burnt up, We shall give them in exchange other skins that they may taste the punishment. Surely, Allāh is Mighty, Wise.

58. And those who believe and do good works, We shall make them enter Gardens through which streams \*flow, to abide therein for ever; therein shall they have pure spouses; and We shall admit them to a *place* of pleasant and plenteous shade.

59. Verily, Allāh commands you to make over the trusts to those entitled to them, and that, when you judge between men, you judge with justice. And surely excellent is that with which Allāh admonishes you! Allāh is All-Hearing, All-Seeing.

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

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

أَمْ يَحْسُدُونَ النَّاسَ عَلَىٰ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ ۖ فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ وَآتَيْنَهُمْ مُلْكًا عَظِيمًا ﴿٥٥﴾

فَمِنْهُمْ مَّنْ آمَنَ بِهِ وَمِنْهُمْ مَّنْ صَدَّ عَنْهُ ۗ وَكَفَىٰ بِجَهَنَّمَ سَعِيرًا ﴿٥٦﴾

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

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا لَهُمْ فِيهَا أَزْوَاجٌ مُّطَهَّرَةٌ وَوُدُّوا فِي ظِلِّينَا ﴿٥٨﴾

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَ إِلَىٰ أَهْلِهَا ۗ وَإِذَا حَكَمْتُم بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ ۗ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ ۗ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا ﴿٥٩﴾

\*60. O ye who believe! obey Allāh, and obey *His* Messenger and those who are in authority among you. And if you differ in anything among yourselves, refer it to Allāh and *His* Messenger if you are believers in Allāh and the Last Day. That is best and most commendable in the end.

R. 9.

61. Dost thou not know of those who pretend that they believe in what has been revealed to thee and what has been revealed before thee? They desire to seek judgment from the rebellious, although they were commanded not to obey them. And Satan desires to lead them far astray.

62. And when it is said to them, 'Come ye to what Allāh has sent down and to *His* Messenger,' thou seest the hypocrites turn away from thee with aversion.

\*63. Then how is it that when an affliction befalls them because of what their hands have sent on

\*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 (كُم). (مِنْكُمْ) means 'from' and (كُم) 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 (كُم) 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**'?

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

٩

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا  
بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ  
يُرِيدُونَ أَن يُتَّخَذَ كُفْرًا إِلَى الطَّاغُوتِ  
وَقَدْ أُمِرُوا أَن يَكْفُرُوا بِهِ وَيُرِيدُ  
الشَّيْطَانُ أَن يُضِلَّهُمْ ضَلَالًا بَعِيدًا ﴿٦١﴾  
وَإِذَا قِيلَ لَهُم تَعَالَوْا إِلَى مَا أُنزِلَ  
اللَّهُ وَإِلَى الرَّسُولِ رَأَيْتَ الْمُنافِقِينَ  
يَصُدُّونَ عَنْكَ صُدُودًا ﴿٦٢﴾

فَكَيْفَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ بِمَا  
قَدَّمْت أَيْدِيَهُمْ ثُمَّ جَاءُوكَ يَحْلِفُونَ ﴿٦٣﴾

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.

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.

\*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.

يَا لِلّٰهِ اِنْ اَرَدْنَا اِلَّا اِحْسَانًا وَتَوْفِيقًا ﴿٦٥﴾

اُولٰٓئِكَ الَّذِيْنَ يَعْلَمُ اللّٰهُ مَا فِيْ قُلُوْبِهِمْ ۚ فَاَعْرَضَ عَنْهُمْ وَاَعْظَمَهُمْ  
وَقُلْ لَهُمْ فِيْ اَنْفُسِهِمْ قَوْلًا بَلِيْغًا ﴿٦٦﴾

وَمَا اَرْسَلْنَا مِنْ رَّسُوْلٍ اِلَّا لِيُطَاعَ  
بِاِذْنِ اللّٰهِ ۗ وَلَوْ اَنَّهُمْ اِذْ ظَنَّمُوْا  
اَنْفُسَهُمْ جَاءُوْكَ فَاسْتَعْفَرُوْا اللّٰهَ  
وَاسْتَغْفَرَ لَهُمُ الرَّسُوْلُ لَوَجَدُوا اللّٰهَ  
تَوَّابًا رَّحِيْمًا ﴿٦٧﴾

فَلَا وَرَبِّكَ لَا يُؤْمِنُوْنَ حَتّٰى يَحْكُمُوْكَ  
فِيْمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوْا فِيْ  
اَنْفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيَسْلَمُوْا  
تَسْلِيْمًا ﴿٦٨﴾

وَلَوْ اَنَّا كَتَبْنَا عَلَيْهِمْ اَنْ اَقْتُلُوْا  
اَنْفُسَكُمْ اَوْ اَخْرَجُوْا مِنْ دِيَارِكُمْ مَّا  
فَعَلُوْهُ اِلَّا قَلِيْلًا مِّنْهُمْ ۗ وَلَوْ اَنَّهُمْ  
فَعَلُوْا مَا يُوعَظُوْنَ بِهٖ لَكَانَ خَيْرًا لَّهُمْ  
وَاشَدَّ تَثْبِيْثًا ﴿٦٩﴾

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 Allāh, the All-Knowing.

#### 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.

وَإِذَا لَاتَيْنَهُمْ مِنْ لَدُنَّا أَجْرًا عَظِيمًا ﴿١٨﴾

وَلَهَدَيْنَهُمْ صِرَاطًا مُسْتَقِيمًا ﴿١٩﴾

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ  
الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ  
وَالصَّادِقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ  
وَحَسَنَ أَوْلِيَٰكَ رَفِيقًا ﴿٢٠﴾

ذٰلِكَ الْفَضْلُ مِنَ اللَّهِ ۗ وَكَفَىٰ بِاللَّهِ  
عَلِيمًا ﴿٢١﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا اخذُوا حذرَكُمْ  
فَانفِرُوا ثَبَاتًا أَوْ انفِرُوا جَمِيعًا ﴿٢٢﴾

وَإِنَّ مِنْكُمْ لَمَنْ لَيُبَطِّئَنَّ ۚ فَإِنْ  
أَصَابَتْكُمْ مُصِيبَةٌ قَالُوا كُنَّا نَعْمَ اللَّهُ  
عَلَيْهِ إِذْ لَمْ أَكُنْ مَعَهُمْ شَاهِدًا ﴿٢٣﴾

وَلَئِنْ أَصَابَكُمْ فَضْلٌ مِنَ اللَّهِ لَيَقُولَنَّ  
كَأَن لَّمْ تَكُنْ بَيْنَكُمْ وَبَيْنَهُ مَوَدَّةٌ  
لَّيَلِيْتَنخِبُ كُنْتُ مَعَهُمْ فَأَفُوزَ فَوْزًا  
عَظِيمًا ﴿٢٤﴾

فَلْيُقَاتِلْ فِي سَبِيلِ اللَّهِ الَّذِينَ  
يَشْرُونَ الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ ۗ  
وَمَنْ يُقَاتِلْ فِي سَبِيلِ اللَّهِ فَيُقْتَلْ أَوْ  
يَغْلِبْ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ﴿٢٥﴾

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?’

وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ  
وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ  
وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا  
مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا  
وَاجْعَلْ لَنَا مِنْ لَدُنْكَ وَلِيًّا ۖ وَاجْعَلْ  
لَنَا مِنْ لَدُنْكَ نَصِيرًا ﴿٥٦﴾

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!

الَّذِينَ آمَنُوا يُقَاتِلُونَ فِي سَبِيلِ  
اللَّهِ ۗ وَالَّذِينَ كَفَرُوا يُقَاتِلُونَ فِي  
سَبِيلِ الطَّاغُوتِ فَقَاتِلُوا أَوْلِيَاءَ  
الشَّيْطَانِ ۗ إِنَّ كَيْدَ الشَّيْطَانِ كَانَ  
ضَعِيفًا ﴿٥٧﴾

#### 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 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.’

أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا  
أَيْدِيَكُمْ وَاتَّقُوا اللَّهَ ۚ الْكُفُورَ  
إِذَا فَرِيقٌ مِّنْهُمْ يَخْشَوْنَ النَّاسَ  
كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ خَشْيَةً ۗ وَقَالُوا  
رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا الْقِتَالَ لَوْ  
أَخَّرْتَنَا إِلَىٰ أَجَلٍ قَرِيبٍ ۗ قُلْ مَتَاءُ  
الدُّنْيَا قَلِيلٌ ۗ وَالْآخِرَةُ خَيْرٌ لِّمَنِ  
اتَّقَىٰ ۗ وَلَا تُظْلَمُونَ فَتِيلًا ﴿٥٨﴾

79. Wheresoever you may be, death will overtake you, even if you be in

أَيْنَ مَا تَكُونُوا يُدْرِكُكُمُ الْمَوْتُ وَلَوْ

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'an? 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'an 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.

كُنْتُمْ فِي بَرُوجٍ مُّشِيدَةٍ ۗ وَإِنْ تُصِبْهُمْ  
حَسَنَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِ اللَّهِ ۗ وَإِنْ  
تُصِيبْهُمْ سَيِّئَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِكَ ۗ  
قُلْ كُلٌّ مِنْ عِنْدِ اللَّهِ ۗ فَمَالِ هَؤُلَاءِ  
الْقَوْمِ لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا ﴿٤٠﴾  
مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ ۗ وَمَا  
أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنَ نَفْسِكَ ۗ  
وَ أَرْسَلْنَاكَ لِتُنذِرَ ۗ وَ كَفَى  
بِاللَّهِ شَهِيدًا ﴿٤١﴾

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ ۗ وَمَنْ  
تَوَلَّىٰ فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا ﴿٤١﴾  
وَيَقُولُوا طَاعَةٌ ۗ فَإِذَا بَرَزُوا مِنْ  
عِنْدِكَ بَيَّتَ طَائِفَةٌ مِنْهُمْ غَيْرَ الَّذِي  
تَقُولُ ۗ وَاللَّهُ يَكْتُبُ مَا يُبْتَئُونَ ۗ  
فَاعْرِضْ عَنْهُمْ وَتَوَكَّلْ عَلَى اللَّهِ ۗ  
وَ كَفَىٰ بِاللَّهِ وَكِيلًا ﴿٤٢﴾

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ ۗ وَلَوْ كَانَ مِنْ  
عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا  
كَثِيرًا ﴿٤٣﴾

\*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.

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.

\*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.

\*87. And when you are greeted with a prayer, greet ye with a better

وَإِذَا جَاءَهُمْ أَمْرٌ مِنَ الْأَمْنِ أَوِ الْخَوْفِ  
أَذْعَابُوا بِهِ ۖ وَكَوَرَدُّوهُ إِلَى الرَّسُولِ وَإِلَى  
أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ  
يَسْتَنْبِطُونَهُ مِنْهُمْ ۗ وَلَوْ لَا فَضْلُ اللَّهِ  
عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ  
إِلَّا قَلِيلًا ﴿٨٤﴾

فَقَاتِلْ فِي سَبِيلِ اللَّهِ ۚ لَا تُكَلَّفُ إِلَّا  
نَفْسَكَ وَحَرِّضِ الْمُؤْمِنِينَ ۚ عَسَى اللَّهُ  
أَنْ يَكْفِ بِأَسِ الَّذِينَ كَفَرُوا ۗ وَاللَّهُ  
أَشَدُّ بَأْسًا وَأَشَدُّ تَنْكِيلًا ﴿٨٥﴾

مَنْ يَشْفَعْ شَفَاعَةً حَسَنَةً يَكُنْ لَهُ  
نَصِيبٌ مِنْهَا ۚ وَمَنْ يَشْفَعْ شَفَاعَةً  
سَيِّئَةً يَكُنْ لَهُ كِفْلٌ مِنْهَا ۗ وَكَانَ  
اللَّهُ عَلَى كُلِّ شَيْءٍ مُّقِيتًا ﴿٨٦﴾

وَإِذَا حُيِّيتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنِ

\*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.



prayer or *at least* return it. Surely, Allāh takes account of all things.

مِنْهَا أَوْ رُدُّوهَا إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ حَسِيبًا ﴿٨٤﴾

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 which there is no doubt. And who is more truthful in his word than Allāh?

اللَّهُ لَا إِلَهَ إِلَّا هُوَ ۖ لِيَجْمَعَنَّكُمْ إِلَىٰ يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ ۗ وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا ﴿٨٥﴾

## 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.

فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِتْنَةٍ وَاللَّهُ أَرَكْسَهُمْ بِمَا كَسَبُوا ۗ أَتُرِيدُونَ أَنْ تَهْدُوا مَنْ أَضَلَّ اللَّهُ ۗ وَمَنْ يُضِلِّ اللَّهُ فَمَا لَنْ تَجِدَ لَهُ سَبِيلًا ﴿٨٦﴾

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;

وَدُّوا لَوْ تُكْفِرُوتَ كَمَا كَفَرُوا ۗ فَتَكُونُونَ سَوَاءً ۗ فَلَا تَتَّخِذُوا مِنْهُمْ أَوْلِيَاءَ حَتَّىٰ يُهَاجِرُوا فِي سَبِيلِ اللَّهِ ۗ فَإِن تَوَلَّوْا فَخُذُوهُمْ وَاقْتُلُوهُمْ حَيْثُ وَجَدْتُمُوهُمْ ۖ وَلَا تَتَّخِذُوا مِنْهُمْ وُلِيًّا وَلَا نَصِيرًا ﴿٩٠﴾

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

إِلَّا الَّذِينَ يَصِلُونَ إِلَىٰ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ رِيثَاقٌ أَوْ جَاءُوكُمْ حَصِرَتْ صُدُورُهُمْ أَن يُقَاتِلُوكُمْ أَوْ يُقَاتِلُوا قَوْمَهُمْ ۗ وَلَوْ شَاءَ اللَّهُ لَسَلَّطَهُمْ عَلَيْكُمْ فَلَقَاتَلُوكُمْ ۚ فَإِنِ اعْتَزَلُوكُمْ

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.

## 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.

\*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.

فَلَمْ يُقَاتِلُوكُمْ وَ آَلَقُوا إِلَيْكُمْ  
السَّلَامَ ۖ فَمَا جَعَلَ اللَّهُ لَكُمْ عَلَيْهِمْ  
سَبِيلًا ﴿٩١﴾

سَتَجِدُونَ آخَرِينَ يُرِيدُونَ أَنْ  
يَأْمَنُواكُمْ وَيَأْمَنُوا قَوْمَهُمْ ۗ كُلَّمَا  
رُدُّوْا إِلَى الْفِتْنَةِ أُرْكِسُوا فِيهَا ۚ فَإِنْ  
لَمْ يُعْتَزِلْوكُمْ وَيُلْقُوا إِلَيْكُمْ السَّلَامَ  
وَيَكْفُرُوا بِأَيْدِيهِمْ فَخُذُوهُمْ وَاقْتُلُوهُمْ  
حَيْثُ تَقِفْتُمُوهُمْ ۗ وَأُولَئِكَ جَعَلْنَا  
لَكُمْ عَلَيْهِمْ سُلْطٰنًا مُّبِينًا ﴿٩٢﴾

وَمَا كَانَ لِمُؤْمِنٍ أَنْ يَقْتُلَ مُؤْمِنًا إِلَّا  
خَطَاً ۚ وَمَنْ قَتَلَ مُؤْمِنًا خَطَاً فَتَحْرِيرُ  
رَقَبَةٍ مُؤْمِنَةٍ وَدِيَةٌ مُسَلَّمَةٌ إِلَىٰ أَهْلِهَا  
إِلَّا أَنْ يَصَّدَّقُوا ۗ فَإِنْ كَانَ مِنْ قَوْمٍ  
عَدُوِّكُمْ وَهُوَ مُؤْمِنٌ فَتَحْرِيرُ رَقَبَةٍ  
مُؤْمِنَةٍ ۗ وَإِنْ كَانَ مِنْ قَوْمٍ بَيْنَكُمْ  
وَبَيْنَهُمْ بَيْتَآقٌ فَدِيَةٌ مُسَلَّمَةٌ إِلَىٰ  
أَهْلِهَا وَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ ۚ فَمَنْ لَمْ  
يَجِدْ فَصِيَامًا شَهْرَيْنِ مُتَتَابِعَيْنِ ۚ تَوْبَةٌ  
مِّنَ اللَّهِ ۗ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿٩٣﴾

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.

وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِدًا فَجَزَاؤُهُ  
جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ  
وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا ﴿٣٤﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا ضَرَبْتُمْ فِي  
سَبِيلِ اللَّهِ فَتَبَيَّنُوا وَلَا تَقُولُوا لِمَنْ  
أَلْفَىٰ إِلَيْكُمْ السَّلَامَ لَسْتَ مُؤْمِنًا  
تَبْتَغُونَ عَرَضَ الْحَيَاةِ الدُّنْيَا  
فَعِنْدَ اللَّهِ مَغَانِمٌ كَثِيرَةٌ ۗ كَذَلِكَ  
كُنْتُمْ مِن قَبْلُ فَمَنَّ اللَّهُ عَلَيْكُمْ  
فَتَبَيَّنُوا ۗ إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ  
خَبِيرًا ﴿٣٥﴾

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 each Allāh has promised good. And Allāh has exalted those who strive above those who sit *still*, by a great reward,

لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ  
غَيْرُ أُولِي الضَّرَرِ وَالْمُجَاهِدُونَ فِي  
سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ  
فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ  
وَأَنْفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةً ۗ وَكُلًّا  
وَعَدَ اللَّهُ الْحُسْنَىٰ ۗ وَفَضَّلَ اللَّهُ  
الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا  
عَظِيمًا ﴿٣٦﴾

97. *Namely*, by degrees of excellence bestowed by Him, and by *special* forgiveness and mercy. And Allāh is Most Forgiving, Merciful.

دَرَجَاتٍ مِّنْهُ وَمَغْفِرَةً ۗ وَرَحْمَةً ۗ  
وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿٣٧﴾

ج  
١٠

## 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;

إِنَّ الَّذِينَ تَوَفَّيْتُمُ الْمَلَائِكَةُ ظَالِمِي  
أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ ؕ قَالُوا كُنَّا  
مُسْتَضْعَفِينَ فِي الْأَرْضِ ؕ قَالُوا أَلَمْ  
تَكُنْ أَرْضَ اللَّهِ وَاسِعَةً فَتُهَاجِرُوا  
فِيهَا ؕ فَأُولَٰئِكَ مَا لَهُمْ جَهَنَّمُ  
وَسَاءَتْ مَصِيرًا ﴿٩٨﴾

99. Except such weak ones among men, women and children, as are incapable of adopting any plan or of finding any way.

إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ  
وَالنِّسَاءِ وَالْوِلْدَانَ لَا يَسْتَطِيعُونَ  
حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا ﴿٩٩﴾

100. As to these, maybe Allāh will efface their sins; for Allāh is the Effacer of sins, and is Most Forgiving.

فَأُولَٰئِكَ عَسَى اللَّهُ أَنْ يَغْفِرَ عَنْهُمْ  
وَكَانَ اللَّهُ غَفُورًا ﴿١٠٠﴾

\* 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.

وَمَنْ يُهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي  
الْأَرْضِ مُرْعًا كَثِيرًا وَسَعَةً ؕ وَمَنْ  
يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ  
وَرَسُولِهِ ثُمَّ يُدْرِكْهُ الْمَوْتُ فَقَدْ وَقَعَ  
أَجْرُهُ عَلَى اللَّهِ ؕ وَكَانَ اللَّهُ غَفُورًا  
رَحِيمًا ﴿١٠١﴾

## 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

وَإِذَا صَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ  
جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ ۖ إِنَّ  
خِفْتُمْ أَنْ يُفْتِنَكُمْ الَّذِينَ كَفَرُوا ؕ إِنَّ

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

trouble. Verily, the disbelievers are an open enemy to you.

103. And when thou art among them, and leadeest 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

الْكٰفِرِيْنَ كَانُوْا لَكُمْ عَدُوًّا مُّبِيْنًا ﴿١٠٣﴾

وَإِذَا كُنْتَ فِيْهِمْ فَأَقَمْتَ لَهُمُ الصَّلٰوةَ

فَلْتَقُمْ طَائِفَةٌ مِنْهُمْ مَّعَكَ وَلْيَأْخُذُوا

أَسْلِحَتَهُمْ ۗ فَإِذَا سَجَدُوا فَلْيَكُونُوا

مِنْ وَّرَائِكَمْ ۖ وَلْتَأْتِ طَائِفَةٌ أُخْرَى

لَمْ يُصَلُّوا فَلْيُصَلُّوا مَعَكَ وَلْيَأْخُذُوا

حِذْرَهُمْ وَأَسْلِحَتَهُمْ ۗ وَذَ الَّذِيْنَ

كَفَرُوْا لَوْ تَغْفَلُوْنَ عَنْ أَسْلِحَتِكُمْ

وَآمْتَعْتَكُمْ فَيَمِيْلُوْنَ عَلَيْكُمْ مَّيْلَةً

وَاحِدَةً ۗ وَلَا جُنَاحَ عَلَيْكُمْ إِنْ كَانَ

بِكُمْ آدَى مِنْ مَّطَرٍ أَوْ كُنْتُمْ مَّرْضَىٰ أَنْ

تَضَعُوا أَسْلِحَتَكُمْ ۗ وَخُذُوا حِذْرَكُمْ ۗ

إِنَّ اللّٰهَ أَعَدَّ لِلْكَافِرِيْنَ عَذَابًا مُّبِيْنًا ﴿١٠٤﴾

فَإِذَا قَضَيْتُمُ الصَّلٰوةَ فَادْكُرُوا اللّٰهَ

قِيَامًا وَرُقُودًا ۗ وَعَلَىٰ جُنُوبِكُمْ ۗ

فَإِذَا أَطْمَأْنَنْتُمْ فَأَقِيمُوا الصَّلٰوةَ ۗ

إِنَّ الصَّلٰوةَ كَانَتْ عَلَى الْمُؤْمِنِيْنَ

كَيْسًا مَّوْقُوْتًا ﴿١٠٥﴾

وَلَا تَهِنُوْا فِي ابْتِغَآءِ الْقَوْمِ ۗ إِنْ تَكُونُوا

تَالْمُؤْمِنِيْنَ فإِنَّهُمْ يَأْلَمُونَ كَمَا تَأْلَمُونَ ۗ

وَتَرْجُوْنَ مِنَ اللّٰهِ مَا لَا يَرْجُوْنَ ۗ

\* 104. verily Prayer is enjoined on the believers *to be performed* at prescribed times.

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, 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.

وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١٥﴾

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ وَلَا تَكُنْ لِلْخَائِبِينَ خَصِيمًا ﴿١٦﴾

وَاسْتَغْفِرِ اللَّهَ إِنَّ اللَّهَ كَانَتْ غَفُورًا رَحِيمًا ﴿١٧﴾

وَلَا تُجَادِلْ عَنِ الَّذِينَ يَخْتَانُونَ أَنْفُسَهُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ خَوَّانًا أَثِيمًا ﴿١٨﴾

يَسْتَخْفُونَ مِنَ النَّاسِ وَلَا يَسْتَخْفُونَ مِنَ اللَّهِ وَهُوَ مَعَهُمْ إِذْ يُبَيِّتُونَ مَا لَا يَرْضَى مِنَ الْقَوْلِ وَكَانَ اللَّهُ بِمَا يَعْمَلُونَ مُحِيطًا ﴿١٩﴾

هَآأْتُمْ هَآؤَآءَ جَادَلْتُمْ عَنْهُمْ فِي الْحَيَاةِ الدُّنْيَا فَمَنْ يُجَادِلِ اللَّهَ عَنْهُمْ يَوْمَ الْقِيَمَةِ أَمْ مَنْ يَكُونُ عَلَيْهِمْ وَكِيلًا ﴿٢٠﴾

وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا رَحِيمًا ﴿٢١﴾

\* 106. And do not plead the cause of those who betray the trust.

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.

\* 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.

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,

وَمَنْ يَكْسِبْ إِثْمًا فَإِنَّمَا يَكْسِبُهُ  
عَلَىٰ نَفْسِهِ ۗ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١١٢﴾

وَمَنْ يَكْسِبْ خَطِيئَةً أَوْ إِثْمًا ثُمَّ  
يَزِم بِهَا بَرِيئًا فَقَدِ احْتَمَلَ بُهْتَانًا  
عَظِيمًا ﴿١١٣﴾

وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكَ وَرَحْمَتُهُ  
لَهَمَّتَ طَائِفَةٌ مِّنْهُمْ أَن يُضِلُّوكَ ۚ وَمَا  
يُضِلُّونَ إِلَّا أَنفُسَهُمْ وَمَا يَصْرِوْنَكَ مِنْ  
شَيْءٍ ۗ وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ  
وَالْحِكْمَةَ وَعَلَّمْنَاكَ مَا لَمْ تُكُن تَعْلَمُ ۗ  
وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا ﴿١١٤﴾

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

وَمَنْ يُشَاقِقِ الرَّسُولَ مِن بَعْدِ مَا  
تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ  
الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصَلِّهِ

\* 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.

\* 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.

We shall let him pursue the way he is pursuing and shall cast him into Hell; and an evil destination it is.

## 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.

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

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

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.

121. He holds out promises to them and raises vain desires in them, and Satan promises them nothing but vain things.

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

\*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.'**

جَهَنَّمَ ۖ وَسَاءَتْ مَصِيرًا ﴿١٧﴾

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ۗ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلًّا بَعِيدًا ﴿١٨﴾

إِنْ يَدْعُونَ مِنْ دُونِهِ إِلَّا إِنثَاءً وَإِنْ يَدْعُونَ إِلَّا شَيْطَانًا مَرِيدًا ﴿١٩﴾

لَعَنَهُ اللَّهُ مَ وَقَالَ لَا تَخْذَلْتُمْ مِنْ عِبَادِكُمْ نَصِيبًا مَّفْرُوضًا ﴿٢٠﴾

وَلَا ضَلَّ لَهُمْ وَلَا مَتَّبِعْتَهُمْ وَلَا مَرَّتْ لَهُمْ فَلْيَبْتِكُنَّ أَذَانَ الْأَنْعَامِ وَلَا مَرَّتْ لَهُمْ فَلْيَعْيِرْنَ خَلْقَ اللَّهِ ۗ وَمَنْ يَتَّخِذِ الشَّيْطَانَ وَلِيًّا مِنْ دُونِ اللَّهِ فَقَدْ خَسِرَ خُسْرَانًا مُبِينًا ﴿٢١﴾

يَعِدُّهُمْ وَيُمَتِّبُهُمْ ۗ وَمَا يَعِدُّهُمُ الشَّيْطَانُ إِلَّا عُرْوًا ﴿٢٢﴾

أُولَئِكَ مَا أُولَهُمْ جَهَنَّمُ ۗ وَلَا يَجِدُونَ عَنْهَا مَخْرِجًا ﴿٢٣﴾



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 وَعَدَّ اللَّهُ  
حَقًّا وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا ﴿١٣﴾

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 أَمَانِي أَهْلِ  
الْكِتَابِ مَنْ يَعْمَلْ سُوءًا يُجْزِيهِ وَلَا  
يَجِدْ لَهُ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿١٤﴾

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

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ  
أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ  
الْجَنَّةَ وَلَا يظَلْمُونَ نَقِيرًا ﴿١٥﴾

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 ﴿١٦﴾

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

وَاللَّهُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ  
وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ مُّحِيطًا ﴿١٧﴾

#### 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 desire to

وَيَسْتَفْتُونَكَ فِي النِّسَاءِ ۗ قُلِ اللَّهُ  
يُفْتِيكُمْ فِيهِنَّ ۗ وَمَا يُتْلَىٰ عَلَيْكُمْ  
فِي الْكِتَابِ فِي يَتِمَىٰ النِّسَاءِ الَّتِي  
لَا تُوْتُونَهُنَّ مَا كُتِبَ لَهُنَّ وَتَرْغَبُونَ  
أَنْ تَنْكِحُوهُنَّ ۗ وَالْمُسْتَضْعَفِينَ

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

مِنَ الْوَالِدَانِ ۗ وَآثَ تَقُومُوا لِيَلْتَمَىٰ  
بِالْقِسْطِ ۗ وَمَا تَفْعَلُوا مِنْ خَيْرٍ  
فَإِنَّ اللَّهَ كَانَ بِهِ عَلِيمًا ﴿٣٨﴾

وَرِثَانِ امْرَأَةٍ خَافَتْ مِنْ بَعْلِهَا نُشُوزًا  
أَوْ إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا  
بَيْنَهُمَا صُلْحًا ۗ وَالصُّلْحُ خَيْرٌ ۗ وَأُخْضِرَتِ  
الْأَنْفُسَ الشُّحَّ ۗ وَإِنْ تُحْسِنُوا وَتَتَّقُوا  
فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿٣٩﴾

وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ  
النِّسَاءِ ۖ وَلَوْ حَرَصْتُمْ فَلَا تَمِيلُوا كُلَّ  
الْمِيلِ فَتَذَرُوهَا كَالْمُعَلَّقَةِ ۗ وَإِنْ  
تُصْلِحُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ غَفُورًا  
رَحِيمًا ﴿٤٠﴾

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

وِلَّهُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۗ  
وَلَقَدْ وَصَّيْنَا الَّذِينَ اٰتُوْنَا الْكِتٰبَ  
مِنْ قَبْلِكُمْ وَاِيَّاكُمْ اَنْ اتَّقُوا اللَّهَ ۗ وَاِنْ  
تَكْفُرُوْا فَاِنَّ يَلٰهَ مَا فِي السَّمٰوٰتِ وَمَا

\*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.

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.

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.

135. Whoso desires the reward of this world, then *let him remember that* with Allāh is the reward of this world and of the next; and Allāh is All-Hearing, All-Seeing.

R. 20.

\* 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.

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

فِي الْأَرْضِ ۖ وَكَانَ اللَّهُ غَنِيًّا حَمِيدًا ﴿٣٣﴾

وَلِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ ۗ  
وَكَفَىٰ بِاللَّهِ وَكِيلًا ﴿٣٤﴾

إِن يَشَأْ يُذْهِبْكُمْ أَيُّهَا النَّاسُ وَيَأْتِ  
بِآخَرِينَ ۗ وَكَانَ اللَّهُ عَلَىٰ ذٰلِكَ قَدِيرًا ﴿٣٥﴾

مَنْ كَانَ يُرِيدُ ثَوَابَ الدُّنْيَا فَعِنْدَ اللَّهِ  
ثَوَابُ الدُّنْيَا وَالْآخِرَةِ ۗ وَكَانَ اللَّهُ  
سَمِيعًا بَصِيرًا ﴿٣٦﴾

يَأَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ  
بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنْفُسِكُمْ  
أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ ۚ إِن يَكُنْ  
غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا ۗ  
فَلَا تَتَّبِعُوا الْهَوَىٰ أَنْ تَعْدِلُوا ۗ وَإِنْ  
تَلَّوْا أَوْ تُعْرَضُوا فَأِنَّ اللَّهَ كَانَ بِمَا  
تَعْمَلُونَ خَبِيرًا ﴿٣٧﴾

يَأَيُّهَا الَّذِينَ آمَنُوا آمِنُوا بِاللَّهِ  
وَرَسُولِهِ ۗ وَالْكِتَابِ الَّذِي نَزَّلَ عَلَىٰ  
رَسُولِهِ ۗ وَالْكِتَابِ الَّذِي أَنْزَلَ مِنْ

\* 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.

disbelieves in Allāh and His angels, and His Books, and His Messengers, and the Last Day, has surely strayed far away.

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.

139. Give to the hypocrites the tidings that for them is a grievous punishment,

140. Those who take disbelievers for friends rather than believers. Do they seek honour at their hands? 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

قَبْلَ ؕ وَ مَن يَكْفُرْ بِاَللّٰهِ وَ مَلَائِكَتِهٖ  
وَ كُتُبِهٖ وَ رُسُلِهٖ وَ الْيَوْمِ الْاٰخِرِ فَقَدْ  
صَلَّ ضَلٰلًا بَعِيْدًا ﴿١٣٥﴾

اِنَّ الَّذِيْنَ اٰمَنُوْا ثُمَّ كَفَرُوْا ثُمَّ اٰمَنُوْا  
ثُمَّ كَفَرُوْا ثُمَّ اٰزَدُوْا كُفْرًا لَّمْ يَكُنِ  
اَللّٰهُ لِيَغْفِرْ لَهُمْ وَّلَا لِيَهْدِيَهُمْ سَبِيْلًا ﴿١٣٦﴾

بَشِيْرٍ الْمُنٰفِقِيْنَ بِاَنَّ لَهُمْ عَذَابًا  
اَلِيْمًا ﴿١٣٧﴾

اَلَّذِيْنَ يَتَّخِذُوْنَ الْكٰفِرِيْنَ اَوْلِيَاءَ مِنْ  
دُوْنِ الْمُؤْمِنِيْنَ ؕ اَيَتَتَّعُوْنَ عِنْدَهُمْ  
اَلْعِزَّةَ فَاِنَّ اَلْعِزَّةَ لِلّٰهِ جَمِيْعًا ﴿١٣٨﴾

وَ قَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتٰبِ اَنْ اِذَا  
سَمِعْتُمْ اٰيٰتِ اَللّٰهِ يُكْفَرُ بِهَا وَيَسْتَهْزِءُ  
بِهَا فَلَا تَقْعُدُوْا مَعَهُمْ حَتّٰى يَخْرُجُوْا فِي  
حَدِيْثٍ غَيْرِهٖ ؕ اِنَّكُمْ اِذَا مِثْلَهُمْ ؕ  
اِنَّ اَللّٰهَ جٰمِعُ الْمُنٰفِقِيْنَ وَ الْكٰفِرِيْنَ  
فِي جَهَنَّمَ جَمِيْعًا ﴿١٣٩﴾

اَلَّذِيْنَ يَتَرَبَّصُوْنَ بِكُمْ ؕ اِنْ كَانَ كُمْ  
فَتَحَّرَ مِنْ اَللّٰهِ قَالُوْٓا اَلَمْ نَكُنْ مَّعَكُمْ ؕ  
وَ اِنْ كَانَ لِلْكَافِرِيْنَ نَصِيْبٌ ؕ قَالُوْٓا  
اَلَمْ نَسْتَحِذْ عَلَيْكُمْ وَ نَمْنَعْكُمْ مِنْ

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,

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.

الْمُؤْمِنِينَ ۗ قَالَ اللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ  
الْقِيَامَةِ ۗ وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ  
عَلَى الْمُؤْمِنِينَ سَبِيلًا ﴿٢١﴾

إِنَّ الْمُنَافِقِينَ يُخَدِعُونَ اللَّهَ وَهُوَ  
خَادِعُهُمْ ۗ وَإِذَا قَامُوا إِلَى الصَّلَاةِ  
قَامُوا كُسَالَى ۗ يُرَاءُونَ النَّاسَ وَلَا  
يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا ﴿٢٢﴾

مُذَبِّحِينَ بَيْنَ ذَلِكَ ۗ وَلَا إِلَى هَؤُلَاءِ  
وَلَا إِلَى هَؤُلَاءِ ۗ وَمَنْ يُضِلِلِ اللَّهُ فَلَنْ  
تَجِدَ لَهُ سَبِيلًا ﴿٢٣﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا  
الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ ۗ  
أَتُرِيدُونَ أَنْ تَجْعَلُوا لِلَّهِ عَلَيْكُمْ  
سُلْطَانًا مُبِينًا ﴿٢٤﴾

إِنَّ الْمُنَافِقِينَ فِي الدَّرَجِ الْأَسْفَلِ مِنَ  
النَّارِ ۗ وَلَنْ تَجِدَ لَهُمْ نَصِيرًا ﴿٢٥﴾

إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَاعْتَصَمُوا  
بِاللَّهِ وَأَخْلَصُوا دِينَهُمْ لِلَّهِ فَأُولَٰئِكَ  
مَعَ الْمُؤْمِنِينَ ۗ وَسَوْفَ يُؤْتِي اللَّهُ  
الْمُؤْمِنِينَ أَجْرًا عَظِيمًا ﴿٢٦﴾

- \*143. The hypocrites seek to deceive Allāh, but He will **cause them to be deceived themselves**.

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

مَا يَفْعَلُ اللَّهُ بِعَذَابِكُمْ إِنْ شَكَرْتُمْ وَ  
أَمَنْتُمْ ۗ وَكَانَ اللَّهُ شَاكِرًا عَلِيمًا ﴿١٤٨﴾

Part 6

149. Allāh likes not the uttering of unseemly speech in public, except *on the part of* one who is being wronged. Verily, Allāh is All-Hearing, All-Knowing.

لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوْءِ مِنَ  
الْقَوْلِ إِلَّا مَنْ ظَلِمَ ۗ وَكَانَ اللَّهُ  
سَمِيعًا عَلِيمًا ﴿١٤٩﴾

150. Whether you make public a good deed or conceal it, or pardon an evil, Allāh is certainly the Effacer of sins, *and is* All-Powerful.

إِنْ تَبْدُوا خَيْرًا أَوْ تَخْفَوْهُ أَوْ تَعْفُوا  
عَنْ سُوءٍ فَإِنَّ اللَّهَ كَانَ عَفْوًا قَدِيرًا ﴿١٥٠﴾

151. Surely, those who disbelieve in Allāh and His Messengers and desire to make a distinction between Allāh and His Messengers, and say, 'We believe in some and disbelieve in others,' and desire to take a way in between,

إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ  
وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ  
وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ  
بِبَعْضٍ ۗ وَهُمْ يَكْفُرُونَ ۗ أَلَمْ يَتَّخِذُوا بَيْنَ  
ذَلِكَ سَبِيلًا ﴿١٥١﴾

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

أُولَٰئِكَ هُمُ الْكٰفِرُونَ حَقًّا ۗ وَأَعْتَدْنَا  
لِلْكَٰفِرِينَ عَذَابًا مُّهِينًا ﴿١٥٢﴾

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

وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ وَكُم  
يُفَرِّقُوا بَيْنَ أَحَدٍ مِنْهُمْ أُولَٰئِكَ سَوْفَ  
يُؤْتِيهِمْ أَجْرَهُمْ ۗ وَكَانَ اللَّهُ عَفْوًّا رَّحِيمًا ﴿١٥٣﴾

R. 22.

154. The People of the Book ask thee to cause a Book to descend on them from heaven. They asked

يَسْأَلُكَ أَهْلَ الْكِتَابِ أَنْ تَنْزِلَ عَلَيْهِمْ  
كِتَابًا مِنَ السَّمَاءِ فَقَدْ سَأَلُوا مُوسَىٰ

Moses a greater thing than this: they said, 'Show us Allāh openly.' Then a destructive punishment overtook them because of their transgression. 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.

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.

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—

157. And because of their disbelief and their uttering against Mary a grievous calumny,

\* 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

\* 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.

‡. i.e. killed him by crucifixion.

أَكْبَرَ مِنْ ذَلِكَ فَقَالُوا أَرِنَا اللَّهَ جَهْرَةً  
فَأَخَذْتَهُمُ الصَّعِقَةَ يُظْلِمُهُمْ ۗ ثُمَّ  
اتَّخَذُوا الْعِجْلَ مِنْ بَعْدِ مَا جَاءَتْهُمْ  
الْبَيِّنَاتُ فَعَفَوْنَا عَنْ ذَلِكَ ۗ وَآتَيْنَا  
مُوسَى سُلْطٰنًا مُبِينًا ﴿١٥٤﴾

وَرَفَعْنَا فَوْقَهُمُ الطُّورَ بِمِيثَاقِهِمْ  
وَقُلْنَا لَهُمْ ادْخُلُوا الْبَابَ سُجَّدًا  
وَقُلْنَا لَهُمْ لَا تَعْدُوا فِي السَّبْتِ  
وَأَخَذْنَا مِنْهُمْ مِيثَاقًا غَلِيظًا ﴿١٥٥﴾

فَبِمَا نَفٰسِهِمْ مِيثَاقَهُمْ وَكُفْرِهِمْ  
بِآيَاتِ اللَّهِ وَقَتْلِهِمُ الْأَنْبِيَاءَ بِغَيْرِ  
حَقٍّ وَقَوْلِهِمْ قُلُوبُنَا غُلْفٌ ۗ بَلْ  
طَبَعَ اللَّهُ عَلَيْهِمْ بِكُفْرِهِمْ فَلَا  
يُؤْمِنُونَ إِلَّا قَلِيلًا ﴿١٥٦﴾

وَبِكُفْرِهِمْ وَقَوْلِهِمْ عَلَىٰ مَرْيَمَ  
بُهْتٰنًا عَظِيمًا ﴿١٥٧﴾

وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى  
ابْنَ مَرْيَمَ رَسُولَ اللَّهِ ۗ وَمَا قَتَلُوهُ وَمَا  
صَلَبُوهُ وَلٰكِنْ شِبْهَ لَهُمْ ۗ وَإِنَّ الَّذِينَ

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;

اٰخْتَلَفُوْا فِيْهِ لَفِيْ شَكٍّ مِّنْهُ ۭ مَا  
لَهُمْ بِهٖ مِنْ عِلْمٍ اِلَّا اَتْبَاعُ الظَّنِّ ۗ  
وَمَا قَتَلُوْهُ يٰقِيْنًا ۝۱۵۹

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

بَلْ رَفَعَهُ اللهُ اِلَيْهِ ۗ وَكَانَ اللهُ  
عَزِيْزًا حَكِيْمًا ۝۱۶۰

This Jewish claim is firmly rejected by the Holy Qur'ān. That is why by the end of the verse, the conclusive declaration is that whatever may have happened they certainly failed to kill him. This implies that it is not the act of crucifixion which is denied. What is denied is death by crucifixion.

*Walākin shubbiha lahum* (وَلٰكِنْ شُبِّهَ لَهُمْ): the word *shubbiha* (شُبِّهَ) in the text must be carefully studied. The context of the preceding text would not permit the implied reference to any other than Jesus or alternatively it could refer to the incident in general. In conformity with the rules of grammar the implied pronoun in the word *shubbiha* (شُبِّهَ) can refer to none other than Jesus Christ himself. This means that it was he who was obscured and made to appear to them similar to someone else. Hence as Jesus was hung upon the cross he hung in the likeness of someone else. Evidently the denial is not that of crucifixion or apparent death thereupon but the denial is death by crucifixion. There certainly was great confusion as to what actually had happened. So the verse continues to build the scenario of the confusion and doubt. All else is nothing but conjecture. That is the final conclusion.

If the word *shubbiha* refers to the incident as such, this would point to the divergent claims of the two disputing parties as to what had happened. Neither of the parties were certain of the validity of their claims. For instance the Christian belief of Jesus' death by crucifixion and later resurrection was not based on any tangible grounds but was merely conjectural. Likewise the Jewish claim of Jesus' death upon the cross was no less conjectural. Hence their appeal to Pilate for the possession of Jesus' body. In fact they clearly expressed their doubts regarding the entire episode of his so-called death and warned Pilate that in the likelihood of his survival he might reappear in public claiming that he had risen from the dead. (Matthew 27:63-64)

It is to this that the last part of the verse under study refers, when it says *wa innalladhina* (وَكَانَ الَّذِيْنَ). Certainly those who differ about it (or about him as to what actually befell him) were themselves in doubt.

\* 159. **Note:** *Bal rafa' ahullahu ilaihi* (بَلْ رَفَعَهُ اللهُ اِلَيْهِ): 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.



- \*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—

وَأَنْتَ مِنْ أَهْلِ الْكِتَابِ إِلَّا لِيُؤْمِنَنَّ  
بِهِ قَبْلَ مَوْتِهِ ۗ وَ يَوْمَ الْقِيَامَةِ يَكُونُ  
عَلَيْهِمْ شَهِيدًا ﴿١٦٠﴾

As to the first question the orthodox build a fantastic scenario according to which the fact of crucifixion itself is not denied but it is claimed that the person who was crucified was not Jesus but someone else who was given the likeness of Jesus by some angels at the command of God. Hence the doubts and conjectures were about the identity of the person who was crucified. Evidently this explanation creates only more problems than it solves. Moreover, the entire tale is absolutely without foundation. No scriptural evidence or evidence based on the traditions of the Holy Prophet (may peace and blessings of Allāh be on him) is ever presented to support this bizarre claim which simply adds more conjectural confusion.

It is as if this explanation of the verse dawned only upon the medieval scholars while the Messenger of God, peace be upon him, remained himself completely unaware of it.

As to the second question the weakness of the claim is apparent from the wording of the Holy Qur'ān. The word *rafa'a* (رَفَعَهُ) means elevated. Whenever Allāh elevates a person the elevation always refers to the status of the person, never to his body. In fact it is impossible to translate this verse in any way other than the said meaning *i.e.*, the elevation of spiritual station.

The verse declares that Allāh elevated Jesus to Himself. Evidently no point in space of Heaven is mentioned to which Allāh raised him. He raised him to Himself while He was present there where Jesus was. No place in Heaven or earth is empty of Allāh's presence. So when someone is said to be raised to Him, a bodily movement is impossible and inconceivable. According to Ahmadiyya understanding of this verse, the connotation of 'on the contrary' refers to the Jewish claim of the accursed death of Jesus. Obviously the opposite of curse is nearness to God.

- \*160. **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 mautilhī* (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:

وَأَنْتَ أَحَدٌ مِنْ أَهْلِ الْكِتَابِ *wa in ahadimmin ahlikitabi*

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 Allāh's way,

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.

163. But those among them who are firmly grounded in knowledge, and the believers, believe in what has 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

فِي ظُلْمٍ مِّنَ الَّذِينَ هَادُوا حَرَّمْنَا عَلَيْهِمْ طَيِّبَاتٍ أُحِلَّتْ لَهُمْ وَبِصْرِهِمْ عَن سَبِيلِ اللَّهِ كَثِيرًا ﴿١٦١﴾

وَآخِذِهِمُ الرَّبُّوَا وَقَدْ نُهُوا عَنْهُ وَآكُلِهِمْ أَمْوَالِ النَّاسِ بِالْبَاطِلِ ؕ وَآعْتَدْنَا لِّلْكَافِرِينَ مِنْهُمْ عَذَابًا أَلِيمًا ﴿١٦٢﴾

لَكِنِ الرَّاسِخُونَ فِي الْعِلْمِ مِنْهُمْ وَ الْمُؤْمِنُونَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ وَ الْمُقِيمِينَ الصَّلَاةَ وَ الْمُؤْتُونَ الزَّكَاةَ وَ الْمُؤْمِنُونَ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ ؕ أُولَٰئِكَ سَنُؤْتِيهِمْ أَجْرًا عَظِيمًا ﴿١٦٣﴾

إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَ النَّبِيِّينَ مِنْ بَعْدِهِ ؕ وَ أَوْحَيْنَا إِلَى إِبْرَاهِيمَ وَ إِسْمَاعِيلَ وَ إِسْحَاقَ وَ يَعْقُوبَ وَ الْأَسْبَاطِ وَ عِيسَى وَ أَيُّوبَ

The word in bold letters is the implied word. We suggest that instead of *Ahad* being implied we should consider the word *fariq* (فَرَّقَ) 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)

\*Solomon, and We gave David a Book.

وَيُونُسَ وَهَارُونَ وَسُلَيْمَانَ وَأَاتَيْنَا  
دَاوُدَ زَبُورًا ﴿١٦٣﴾

165. And *We sent some* Messengers whom We have already mentioned to thee and *some* Messengers whom We have not mentioned to thee—

وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ  
وَرُسُلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ ۗ وَكَلَّمَ  
اللَّهُ مُوسَى تَكْلِيمًا ﴿١٦٥﴾

\*and Allāh spoke to Moses particularly—

رُسُلًا مُبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ  
لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ ۗ  
وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿١٦٦﴾

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.

لَكِنِ اللَّهُ يَشْهَدُ بِمَا أَنْزَلَ إِلَيْكَ  
أَنْزَلَهُ يَعْلَمُهَا ۗ وَالْمَلَائِكَةُ يُشْهَدُونَ ۗ  
وَكَفَى بِاللَّهِ شَهِيدًا ﴿١٦٧﴾

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.

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ  
اللَّهِ قَدْ ضَلُّوا ضَلًّا بَعِيدًا ﴿١٦٨﴾

168. Those who disbelieve and hinder *others* from the way of Allāh, have certainly strayed far away.

إِنَّ الَّذِينَ كَفَرُوا وَظَلَمُوا لَمْ يَكُنِ  
اللَّهُ لِيُغْفِرْ لَهُمْ وَلَا لِيَهْدِيَهُمْ طَرِيقًا ﴿١٦٩﴾

169. Surely, those who have disbelieved and have acted unjustly, Allāh is not going to forgive them, nor will He show them any way,

إِلَّا طَرِيقَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا ۗ  
وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿١٧٠﴾

170. Except the way of Hell, wherein they shall abide for a long, long period. And that is easy for Allāh.

\* 164. and to David We gave 'Zabūr'.

**Note:** *Zabūr* (زَبُور) refers to the Psalms.

\* 165. **Note:** According to Arabic grammar when the root of a word is repeated as *kāf lām mīm* (ك ل م) is repeated in *taklīmā* (تَكْلِيمًا) 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.

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.

172. O People of the Book, exceed not the limits in your religion, and say not of Allāh anything but the truth. Verily, the Messiah, Jesus, son of Mary, was only a Messenger of Allāh and a fulfilment of His word which He sent down to Mary, and a mercy from Him. So believe in Allāh and His Messengers, and say not 'They are three.' Desist, *it will be better for you*. Verily, Allāh is the only One God. Far is it from His Holiness that He should have a son. To Him belongs whatever is in the heavens and whatever is in the earth. And sufficient is Allāh as a Guardian.

## R. 24.

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.

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

يَأْتِيهَا النَّاسُ قَدْ جَاءَكُمُ الرَّسُولُ  
بِالْحَقِّ مِن رَّبِّكُمْ فَأْمِنُوا خَيْرًا لَّكُمْ  
وَإِن تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ  
وَالْأَرْضِ ۗ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١٧١﴾

يَاهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ  
وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ ۗ إِنَّمَا  
الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ  
اللَّهِ وَكَلِمَتُهُ ۗ أَلْقَاهَا إِلَى مَرْيَمَ  
وَرُوحٌ مِّنْهُ ۗ فَأْمِنُوا بِاللَّهِ وَرُسُلِهِ ۗ  
وَلَا تَقُولُوا ثَلَاثَةً ۗ إِنَّهُوَ خَيْرٌ لَّكُمْ  
إِنَّمَا اللَّهُ إِلَهٌ وَاحِدٌ ۗ سُبْحٰنَهُ أَنْ  
يَكُونَ لَهُ وَلَدٌ ۗ لَّهُ مَا فِي السَّمَوَاتِ  
وَمَا فِي الْأَرْضِ ۗ وَكَفَى بِاللَّهِ وَكِيلًا ﴿١٧٢﴾

لَنْ يَسْتَنْكِفَ الْمَسِيحُ أَنْ يَكُونَ  
عَبْدًا لِلَّهِ وَلَا الْمَلَائِكَةُ الْمُقَرَّبُونَ ۗ  
وَمَنْ يَسْتَنْكِفْ عَنْ عِبَادَتِهِ وَيَسْتَكْبِرْ  
فَسَيَحْشُرْهُمْ إِلَيْهِ جَمِيعًا ﴿١٧٣﴾

فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ  
فَيُؤْتِيهِمْ أَجْرَهُمْ وَيَزِيدُهُمْ مِنْ  
فَضْلِهِ ۗ وَأَمَّا الَّذِينَ اسْتَنْكَفُوا

were proud, He will punish them with a painful punishment. And they shall find for themselves beside Allāh no friend nor helper.

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.

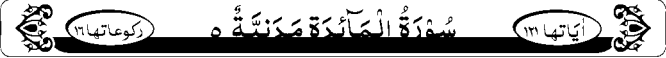
وَأَشْتَكِبُوا فَيَعَذِّبُهُمْ عَذَابًا أَلِيمًا  
وَلَا يَجِدُونَ لَهُمْ مِّن دُونِ اللَّهِ  
وَلِيًّا وَلَا نَصِيرًا ﴿١٧٥﴾

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ بُرْهَانٌ مِّن  
رَّبِّكُمْ وَأَنْزَلْنَا إِلَيْكُمْ نُورًا مُّبِينًا ﴿١٧٦﴾

فَأَمَّا الَّذِينَ آمَنُوا بِاللَّهِ وَاعْتَصَمُوا  
بِهِ فَسَيُدْخِلُهُمْ فِي رَحْمَةٍ مِّنْهُ وَفَضْلٍ  
وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمًا ﴿١٧٧﴾

يَسْتَفْتُونَكَ ۗ قُلِ اللَّهُ يُفْتِنِكُمْ فِي  
الْكَلَلَةِ ۗ إِنْ امْرَأَةٌ هَلَكَ لَيْسَ لَهَا  
وَلَدٌ وَلَهُ أُخْتٌ فَلَهَا نِصْفُ مِمَّا تَرَكَ  
وَهُوَ يَرِثُهَا ۗ إِنْ لَّمْ يَكُنْ لَهَا وَلَدٌ  
فَإِنْ كَانَتَا اثْنَتَيْنِ فَلَهُمَا الثُّلُثُ  
مِمَّا تَرَكَ ۗ وَإِنْ كَانُوا إِخْوَةً رِّجَالًا  
وَنِسَاءً فَلِلذَّكَرِ مِثْلُ حَظِّ الْأُنثَىٰ ۗ  
يُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ الَّتِي كُنْتُمْ  
يَكْفُرُونَ بِهَا ۗ وَاللَّهُ  
بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٧٨﴾

١٧٨



### 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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①  
يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ  
أُحِلَّتْ لَكُمْ بَهِيمَةُ الْأَنْعَامِ إِلَّا مَا يُشْلَى  
عَلَيْكُمْ غَيْرَ مَجْزِي الصَّيْدِ وَ أَنْتُمْ  
حُرْمَةٌ إِنَّ اللَّهَ يَحْكُمُ مَا يُرِيدُ ②

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَجْلُوْا شَعَائِرَ  
اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ  
وَلَا الْقَلَائِدَ وَلَا أَمْمِينَ الْبَيْتِ الْحَرَامِ  
يَسْتَعُونَ فَضْلًا مِنْ رَبِّهِمْ وَ رِضْوَانًا  
وَ إِذَا حَلَلْتُمْ فَاصْطَادُوا وَلَا يَجْرِمَنَّكُمْ  
شَنَاةُ قَوْمٍ أَنْ صَدُّوكُمْ عَنِ الْمَسْجِدِ  
الْحَرَامِ أَنْ تَعْتَدُوا وَ تَعَاوَنُوا عَلَى  
الْبِرِّ وَ التَّقْوَى وَ لَا تَعَاوَنُوا عَلَى  
الْإِثْمِ وَ الْعُدْوَانِ وَ اتَّقُوا اللَّهَ  
إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ③  
حُرِّمَتْ عَلَيْكُمْ الْمَيْتَةَ وَ الدَّمَ وَ لَحْمَ  
الْخِنْزِيرِ وَ مَا أَهْلَ لِغَيْرِ اللَّهِ بِهِ

- \*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.

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 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

وَالْمُنْحَنِقَةَ وَالْمَوْقُوذَةَ وَالْمُتَرِدِيَةَ  
وَالنَّطِيحَةَ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا  
ذَكَّيْتُمْ ۗ وَمَا ذُبِحَ عَلَى التُّصْبِ وَأَنْ  
تَسْتَقْسِمُوا بِالْأَزْلَامِ ۗ ذَلِكُمْ فِسْقٌ ۗ  
الْيَوْمَ يَكْفُرُ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ  
فَلَا تَحْشَوْهُمْ وَاخْشَوْنِ ۗ الْيَوْمَ  
أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ  
عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ  
الْإِسْلَامَ دِينًا ۗ فَمَنِ اضْطُرَّ فِي  
مَحْمَصَةٍ غَيْرَ مُتَجَانِفٍ لِإِثْمِهِ ۗ  
فَرَأَى اللَّهَ عَفُورًا رَحِيمًا ﴿٥﴾

يَسْأَلُونَكَ مَاذَا أُحِلَّ لَهُمْ ۗ قُلْ أُحِلَّ  
لَكُمُ الطَّيِّبَاتُ ۗ وَمَا عَلَّمْتُم مِّنَ الْجَوَارِحِ  
مَكَلَّيْنِ تَعَلَّمُوهُنَّ مِمَّا عَلَّمَكُمُ  
اللَّهُ ۗ فَكُلُوا مِمَّا أَمْسَكْنَ عَلَيْكُمْ  
وَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهِ ۗ وَاتَّقُوا  
اللَّهَ ۗ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿٥﴾

الْيَوْمَ أُحِلَّ لَكُمُ الطَّيِّبَاتُ ۗ وَطَعَامُ  
الذِّبْنِ أَوْ تَوَا كِثْبِ حِلِّ لَكُمْ ۗ

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.

## R. 2.

7. O ye who believe! when you stand up for Prayer, wash your faces, and your hands up to the elbows, and pass your *wet* hands over your heads, and *wash* your *\*feet* to the ankles. And if you be unclean, purify yourselves *by bathing*. And if you are ill or *you are on a journey while unclean*, or one of you comes from the privy or you have touched women, and you find not water, betake yourselves to pure dust and wipe therewith your faces and your hands. Allāh desires not that He should place you in a difficulty, but He desires to purify you and to complete His favour upon you, so that you may be grateful.

8. And remember Allāh's favour upon you and the covenant which

وَطَعَامُكُمْ حَلَّلَ لَهُمْ : وَ الْمُحْصَنَاتُ  
مِنَ الْمُؤْمِنَاتِ وَ الْمُحْصَنَاتُ مِنَ  
الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ إِذَا  
آتَيْتُمُوهُنَّ أَجُورَهُنَّ مُحْصِنِينَ غَيْرَ  
مُسَافِحِينَ وَلَا مُتَّخِذِي أَخْدَانٍ ٥  
وَمَنْ يَكْفُرْ بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ  
وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ ٦

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ  
فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى  
الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ  
وَآرْجُلَكُمْ إِلَى الْكَعْبَيْنِ ٥ وَإِنْ كُنْتُمْ  
جُنُبًا فَاطَّهَّرُوا ٥ وَإِنْ كُنْتُمْ مَرْضَى  
أَوْ عَلَى سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ  
الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا  
مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا  
بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ ٥ مَا يُرِيدُ  
اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ  
وَلَكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَليُتِمَّ  
نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ ٦  
وَادْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ وَمِيثَاقَهُ

\* See note under 4:44., (Publisher)



He made with you, when you said, 'We hear and we obey.' And fear Allāh. Surely, Allāh knows well what is in the minds.

الَّذِي وَاتَّقُمْ بِهِ ۗ إِذْ قُلْتُمْ سَمِعْنَا  
وَاطَعْنَا ۗ وَاتَّقُوا اللَّهَ ۗ إِنَّ اللَّهَ عَلِيمٌ  
بِذَاتِ الصُّدُورِ ﴿٨﴾

9. O ye who believe! be steadfast in the cause of Allāh, bearing witness in equity; and let not a people's enmity incite you to act otherwise than with justice. Be *always* just, that is nearer to righteousness. And fear Allāh. Surely, Allāh is aware of what you do.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ  
بِ اللَّهِ شُهَدَاءَ بِالْقِسْطِ ۗ وَلَا يَجْرِمَنَّكُمْ  
شَنَاةُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا ۗ وَعَدِلُوا ۗ  
هُوَ أَقْرَبُ لِلتَّقْوَىٰ ۗ وَاتَّقُوا اللَّهَ ۗ  
إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿٩﴾

10. Allāh has promised those who believe and do good deeds that they shall have forgiveness and a great reward.

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا  
الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ ﴿١٠﴾

11. And *as for* those who disbelieve and reject Our Signs, they are the people of Hell.

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا  
أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ﴿١١﴾

12. O ye who believe! remember Allāh's favour upon you when a people intended to stretch out their hands against you, but He withheld their hands from you; and fear Allāh. And on Allāh should the believers rely.

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَتَ  
اللَّهِ عَلَيْكُمْ ۗ إِذْ هَمَّ قَوْمٌ أَنْ يَبْسُطُوا  
إِلَيْكُمْ أَيْدِيَهُمْ فَكَفَّ أَيْدِيَهُمْ عَنْكُمْ ۗ  
وَاتَّقُوا اللَّهَ ۗ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ  
الْمُؤْمِنُونَ ﴿١٢﴾

## 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,

وَلَقَدْ أَخَذَ اللَّهُ مِيثَاقَ بَنِي إِسْرَائِيلَ  
وَبَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَقِيبًا ۗ وَقَالَ  
اللَّهُ إِنِّي مَعَكُمْ ۗ لَئِنْ أَقَمْتُمُ الصَّلَاةَ

\*13. **Note:** Perhaps there is no single word which can adequately do justice to the word *naqib* (نَقِيبٌ). 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.

'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

وَأَتَيْتُمُ الرُّكُوتَ وَ أَمَنْتُمْ بِرُسُلِي  
وَعَزَّزْتُمُوهُمْ وَ أَقْرَضْتُمُ اللّٰهَ قَرْضًا  
حَسَنًا لَّا كُفِّرَتْ عَنْكُمْ سَيِّئَاتِكُمْ  
وَلَا دُخِلَتْكُمْ جَنَّتٍ تَجْرِي مِنْ  
تَحْتِهَا الْأَنْهَارُ ۚ فَمَنْ كَفَرَ بَعْدَ ذَلِكَ  
مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ﴿١٤﴾  
فَبِمَا نَقَضْتُمْ مِيثَاقَهُمْ لَعَنَّاهُمْ وَ جَعَلْنَا  
قُلُوبَهُمْ قَسِيَةً ۙ يُحَرِّفُونَ الْكَلِمَ عَنْ  
مَوَاضِعِهِ ۗ وَ نَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ ۗ  
وَلَا تَزَالُ تَطَّلِعُ عَلَى خَائِنَةٍ مِنْهُمْ إِلَّا  
قَلِيلًا مِنْهُمْ فَاعْفُ عَنْهُمْ وَ اصْفَحْ ۗ  
إِنَّ اللّٰهَ يُحِبُّ الْمُحْسِنِينَ ﴿١٥﴾

وَمِنَ الَّذِينَ قَالُوا إِنَّا نَصْرَى أَخَذْنَا  
مِيثَاقَهُمْ فَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ  
فَاغْرَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ  
إِلَى يَوْمِ الْقِيَامَةِ ۗ وَ سَوْفَ يَنْبَأُهُمُ اللّٰهُ  
بِمَا كَانُوا يَصْنَعُونَ ﴿١٥﴾  
يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا

\* 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* (أَغْرَيْنَا) 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.**

come to you Our Messenger who 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

بَيِّنَ لَكُمْ كَثِيرًا مِمَّا كُنْتُمْ تُخْفُونَ  
مِنَ الْكِتَابِ وَيَعْفُوا عَنْ كَثِيرٍ ۗ قَدْ  
جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ ﴿١٧﴾

يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ  
السَّلَامِ وَيُخْرِجُهُم مِّنَ الظُّلُمَاتِ  
إِلَى النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ إِلَى صِرَاطٍ  
مُّسْتَقِيمٍ ﴿١٨﴾

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ ابْنَ اللَّهِ هُوَ  
الْمَسِيحُ ابْنُ مَرْيَمَ ۗ قُلْ فَمَنْ يَمْلِكُ  
مِنَ اللَّهِ شَيْئًا إِنْ أَرَادَ أَنْ يُهْلِكَ  
الْمَسِيحَ ابْنَ مَرْيَمَ وَ أُمَّةٍ وَ مَن فِي  
الْأَرْضِ جَمِيعًا ۗ وَلِلَّهِ مُلْكُ السَّمَوَاتِ  
وَ الْأَرْضِ وَ مَا بَيْنَهُمَا ۗ يَخْلُقُ مَا يَشَاءُ ۗ  
وَ اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٩﴾

وَ قَالَتِ الْيَهُودُ وَ النَّصْرَى نَحْنُ أَبْنَاءُ  
اللَّهِ وَ أَحِبَّاءُهُ ۗ قُلْ فَلِمَ يُعَذِّبُكُمْ  
بِذُنُوبِكُمْ ۗ بَلْ أَنْتُمْ بَشَرٌ مِّمَّنْ خَلَقَ ۗ  
يَغْفِرُ لِمَن يَشَاءُ وَ يُعَذِّبُ مَن يَشَاءُ ۗ  
وَ لِلَّهِ مُلْكُ السَّمَوَاتِ وَ الْأَرْضِ وَ مَا  
بَيْنَهُمَا ۗ وَ إِلَيْهِ الْمَصِيرُ ﴿٢٠﴾

يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا

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.

يُبَيِّنُ لَكُمْ عَلَىٰ قَتْرَةٍ مِّنَ الرَّسْلِ أَن تَقُولُوا مَا جَاءَنَا مِن بَشِيرٍ وَلَا نَذِيرٍ فَقَدْ جَاءَكُمْ بَشِيرٌ وَنَذِيرٌ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٠﴾

## R. 4.

21. And *remember* when Moses said to his people, 'O my people, call to mind Allāh's favour upon you when He appointed Prophets among you and made you kings, \*and gave you what He gave not to any other among the peoples.

وَإِذ قَالَ مُوسَىٰ لِقَوْمِهِ يَقَوْمِ اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَعَلَ فِيكُمْ أَنْبِيَاءَ وَجَعَلَكُمْ مُلُوكًا ۗ وَاللَّهُ مَا لَمْ يُؤْتِ أَحَدًا مِّنَ الْعَالَمِينَ ﴿٢١﴾

22. 'O my people, enter the Holy Land which Allāh has ordained for you and do not turn back, for then you will turn losers.'

يَقَوْمِ ادْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ الَّتِي كَتَبَ اللَّهُ لَكُمْ وَلَا تَرْتَدُّوا عَلَىٰ أَدْبَارِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ ﴿٢٢﴾

23. They said, 'O Moses, there is in that *land* a haughty and powerful people, and we shall not enter it until they go forth from it. But if they go forth from it, then we will enter it.'

قَالُوا يَمُوسَىٰ إِنَّ فِيهَا قَوْمًا جَبَّارِينَ ۗ وَإِنَّا لَن نَدْخُلُهَا حَتَّىٰ يَخْرُجُوا مِنْهَا ۗ فَإِن يَخْرُجُوا مِنْهَا فَإِنَّا دَاخِلُونَ ﴿٢٣﴾

24. Thereupon two men from among those who feared *their Lord*, on whom Allāh had conferred His favour, said, 'Enter the gate, *advancing* against them; when *once* you have entered it, then surely you will be victorious. And put your trust in Allāh, if you are believers.'

قَالَ رَجُلَانِ مِنَ الَّذِينَ يَخَافُونَ أَنعَمَ اللَّهُ عَلَيْهِمَا ادْخُلُوا عَلَيْهِمُ الْبَابَ ۖ فَإِذَا دَخَلْتُمُوهُ فَإِنَّكُمْ غَالِبُونَ ۗ وَعَلَىٰ اللَّهِ فَتَوَكَّلُوا ۗ إِنَّ كُنْتُمْ مُؤْمِنِينَ ﴿٢٤﴾

25. They said, 'O Moses, we will never enter it so long as they remain in it. Therefore, go thou and thy

قَالُوا يَمُوسَىٰ إِنَّا لَن نَدْخُلُهَا أَبَدًا مَا دَامُوا فِيهَا فَاذْهَبْ أَنْتَ وَرَبُّكَ فَقَاتِلَا ۗ

\*21. and gave you what He gave not to **anyone else in the whole world.**

**Note:** The expression *whole world* applies to the people of that age.

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

Lord and fight, *and* here we sit.'

26. He said, 'My Lord, I have power over none but myself and my brother; therefore make Thou a distinction between us and the rebellious people.'

27. *God* said: 'Verily, it shall be forbidden them for forty years; in distraction shall they wander through the land. So grieve not over the rebellious people.'

R. 5.

28. And relate to them truly the story of the two sons of Adam, when they *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 Allāh sent a raven which

رَأَاهُمَا قَاعِدُونَ ﴿٢٥﴾

قَالَ رَبِّ إِنِّي لَا أَمْلِكُ إِلَّا نَفْسِي وَأَخِي  
فَأَفْزُقُ بَيْنَنَا وَبَيْنَ الْقَوْمِ الْفَاسِقِينَ ﴿٢٦﴾

قَالَ فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ أَرْبَعِينَ  
سَنَةً ۖ يَتِيهُونَ فِي الْأَرْضِ ۗ فَلَا تَأْسَ  
عَلَى الْقَوْمِ الْفَاسِقِينَ ﴿٢٧﴾

وَإِذْ عَلَّمْنَا نَبَأَ ابْنَيْ آدَمَ بِالْحَقِّ ۖ إِذْ  
قَرَّبَا قُرْبَانًا فَتُقْبِلَ مِنْ أَحَدِهِمَا وَلَمْ  
يُتَقَبَّلْ مِنَ الْآخَرِ ۗ قَالَ لَأَقْتُلَنَّكَ ۗ  
قَالَ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ ﴿٢٨﴾

لَئِن بَسَطْتَ إِلَيْ يَدِي لَتَقْتُلَنِي  
مَا أَنَا بِبَاسٍ بِيَدِي إِلَيْكَ لَأَقْتُلَنَّكَ ۗ  
إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ ﴿٢٩﴾

إِنِّي أُرِيدُ أَنْ تَبُوءَ بِإِثْمِي وَإِثْمِكَ  
فَتَكُونَ مِنَ أَصْحَابِ النَّارِ ۗ وَذَلِكَ  
جَزَاءُ الظَّالِمِينَ ﴿٣٠﴾

فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ فَكَتَلَهُ  
فَأَصْبَحَ مِنَ الْخَاسِرِينَ ﴿٣١﴾

فَبَعَثَ اللَّهُ غُرَابًا يَبْحَثُ فِي الْأَرْضِ

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 shall be a disgrace for them in this world, and in the Hereafter they shall have a great punishment;

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

لِيُرِيَهُ كَيْفَ يُوَارِيهِ سَوَاقَةَ أَخِيهِ ۗ  
 قَالَ يَوْمِئِذٍ لِّيَأْتِيَنِي أَعْجَزْتُ أَنْ أَكُونَ مِثْلَ  
 هَذَا الْغُرَابِ فَأُوَارِيهِ سَوَاقَةَ أَخِي ۗ  
 فَاصْبَرَ مِنَ الَّذِينَ ۗ ﴿٣٣﴾

مِنْ أَجْلِ ذَلِكَ ۗ كَتَبْنَا عَلَىٰ بَنِي إِسْرَائِيلَ  
 إِسْرَاءَ يَلِ أَنْهُ مَنْ قَتَلَ نَفْسًا بِغَيْرِ  
 نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا  
 قَتَلَ النَّاسَ جَمِيعًا ۚ وَمَنْ أَحْيَاهَا  
 فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا ۚ وَلَقَدْ  
 جَاءَتْهُمْ رُسُلُنَا بِالْبَيِّنَاتِ ۖ ثُمَّ إِنَّ كَثِيرًا  
 مِّنْهُمْ بَعْدَ ذَلِكَ فِي الْأَرْضِ لَمُسْرِفُونَ ﴿٣٣﴾

إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ  
 وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا  
 أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ  
 وَأَرْجُلُهُمْ مِنْ خِلَافٍ أَوْ يُنْفَوْا مِنَ  
 الْأَرْضِ ۗ ذَلِكَ لَهُمْ جُزَاؤُهُمْ فِي الدُّنْيَا  
 وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿٣٤﴾

إِلَّا الَّذِينَ تَابُوا مِنْ قَبْلِ أَنْ تَقْرَبُوا  
 عَلَيْهِمْ ۗ فَاغْلُظْ أَرْثَ اللَّهِ غَفُورٌ  
 رَّحِيمٌ ﴿٣٥﴾

## R. 6.

36. O ye who believe! fear Allāh and seek the way of approach unto Him and strive in His way that you may prosper.

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.

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.

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.

40. But whoso repents after his transgression and amends, then will Allāh surely turn to him in mercy; verily, Allāh is Most Forgiving, Merciful.

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.

42. O Messenger! let not those grieve thee who hastily fall into disbelief—those who say with their

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا  
إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ  
لَعَلَّكُمْ تُفْلِحُونَ ﴿٣٦﴾

إِنَّ الَّذِينَ كَفَرُوا لَوْ أَن لَّهُمْ مَا فِي الْأَرْضِ  
جَمِيعًا وَمِثْلَهُ مَعَهُ لَيَفْتَدُوا بِهِ مِنْ  
عَذَابِ يَوْمِ الْقِيَامَةِ مَا تُقْبَلُ مِنْهُمْ  
وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٣٧﴾

يُرِيدُونَ أَن يُخْرَجُوا مِنَ النَّارِ وَمَا هُمْ  
بِخَارِجِينَ مِنْهَا وَلَهُمْ عَذَابٌ مُّقِيمٌ ﴿٣٨﴾  
وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا  
جَزَاءً بِمَا كَسَبَا نَكَالًا مِنَ اللَّهِ  
وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٣٩﴾

فَمَنْ تَابَ مِنْ بَعْدِ ظُلْمِهِ وَأَصْلَحَ  
فَارَبَّ اللَّهُ يُتُوبٌ عَلَيْهِ ؕ إِنَّ اللَّهَ  
عَفُورٌ رَّحِيمٌ ﴿٤٠﴾

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَوَاتِ  
وَالْأَرْضِ ؕ يُعَذِّبُ مَنْ يَشَاءُ وَيَغْفِرُ  
لِمَنْ يَشَاءُ ؕ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٤١﴾

يَا أَيُّهَا الرَّسُولُ لَا يَحْزُنْكَ الَّذِينَ  
يُسَارِعُونَ فِي الْكُفْرِ مِنَ الَّذِينَ قَالُوا

mouths, 'We believe,' but their hearts believe not. And among the Jews *too* are those who would fondly listen to *any* lie—who listen for *conveying it to* another people who have not come to thee. They pervert words after their being put in their *right* places, and say, 'If you are given this, then accept it, but if you are not given this, then beware!' And as for him whom Allāh desires to try, thou shalt not avail him aught against Allāh. These are they whose hearts Allāh has not been pleased to purify; they shall have disgrace in this world, and in the Hereafter they shall have a severe punishment.

43. They are habitual listeners to falsehood, devourers of things forbidden. If, then, they come to thee *for judgment*, judge between them or turn aside from them. And if thou turn aside from them, they cannot harm thee at all. And if thou judge, judge between them with justice. Surely, Allāh loves those who are just.

44. And how will they make thee *their* judge when they have with them the Torah, wherein is Allāh's judgment? Yet, in spite of that they turn their backs; and certainly they will not believe.

R. 7.

45. Surely, We sent down the Torah

أَمْتًا بِأَفْوَاهِهِمْ وَ لَمْ تُؤْمِنْ قُلُوبُهُمْ  
 وَمِنَ الَّذِينَ هَادُوا سَمَّعُونَ لِلْكَذِبِ  
 سَمَّعُونَ لِقَوْمٍ آخَرِينَ لَمْ يَأْتُوكَ  
 يُحَرِّفُونَ الْكَلِمَ مِنْ بَعْدِ مَوَاضِعِهِ  
 يَقُولُونَ إِنْ أُوتِينَا هَذَا فَخَذُوهُ  
 وَإِنْ لَمْ نُؤْتُوهُ فَأَحْذَرُوا وَمَنْ يُرِدِ  
 اللَّهُ فِتْنَتَهُ فَلَنْ تَمْلِكَ لَهُ مِنَ اللَّهِ  
 شَيْئًا أُولَئِكَ الَّذِينَ لَمْ يُرِدِ اللَّهُ أَنْ  
 يُطَهِّرْ قُلُوبَهُمْ لَهُمْ فِي الدُّنْيَا خِزْيٌ  
 وَ لَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿٣٢﴾

سَمَّعُونَ لِلْكَذِبِ أَكَلُونَ لِلسُّحْتِ  
 فَإِنْ جَاءُوكَ فَاحْكُم بَيْنَهُمْ أَوْ  
 أَعْرِضْ عَنْهُمْ وَإِنْ تُعْرِضْ عَنْهُمْ  
 فَلَنْ يَضُرَّوكَ شَيْئًا وَإِنْ حَكَمْتَ  
 فَاحْكُم بَيْنَهُم بِالْقِسْطِ إِنَّ اللَّهَ  
 يُحِبُّ الْمُقْسِطِينَ ﴿٣٣﴾

وَ كَيْفَ يُحْكِمُوكَ وَعِنْدَهُمُ التَّوْرَةُ  
 فِيهَا حُكْمُ اللَّهِ ثُمَّ يَتَوَلَّوْنَ مِنْ بَعْدِ  
 ذَلِكَ وَمَا أُولَئِكَ بِالْمُؤْمِنِينَ ﴿٣٤﴾

إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَ نُورٌ

\*42. And among the Jews *too* are those who are overeager to listen to lies—



wherein was guidance and light. By it did the Prophets, who were obedient to Us, judge for the Jews, as did the godly people and those learned in the Law; for they were required to preserve the Book of Allāh, and because they were guardians over it. Therefore fear not men but fear Me; and barter not My Signs for a paltry price. And whoso judges not by that which Allāh has sent down, these it is who are the disbelievers.

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

يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا  
لِلَّذِينَ هَادُوا وَالرَّبَّانِيُّونَ وَالْأَحْبَارُ  
بِمَا اسْتَحْفَفُوا مِنْ كِتَابِ اللَّهِ وَكَانُوا  
عَلَيْهِ شُهَدَاءَ فَلَا تَخْشَوُا النَّاسَ  
وَاحْشَوْنِي وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا  
قَلِيلًا وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ  
فَأُولَئِكَ هُمُ الْكَافِرُونَ ﴿٥٦﴾

وَكَتَبْنَا عَلَيْهِمْ فِيهَا أَنْ النَّفْسَ  
بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ وَالْأَنْفَ  
بِالْأَنْفِ وَالْأُذُنَ بِالْأُذُنِ وَالسِّنَّ  
بِالسِّنِّ وَالْجُرُوحَ قِصَاصًا فَمَنْ  
تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَهُ وَمَنْ لَمْ  
يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ  
الظَّالِمُونَ ﴿٥٧﴾

وَقَفَّيْنَا عَلَىٰ آثَارِهِم بِعِيسَى ابْنِ مَرْيَمَ  
مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ  
وَآتَيْنَاهُ الْإِنجِيلَ فِيهِ هُدًى وَنُورٌ  
وَمُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ  
وَهُدًى وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٥٨﴾

وَلِيَحْكُمَ أَهْلَ الْإِنجِيلِ بِمَا  
أَنْزَلَ اللَّهُ فِيهِ وَمَنْ لَمْ يَحْكَمْ بِمَا

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.

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?

أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْفَاسِقُونَ ﴿٣٨﴾

وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيِّمًا عَلَيْهِ فَاحْكُم بَيْنَهُم بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ ۚ لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَا جَاءَ ۚ وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً ۗ وَلَٰكِن لِّيَبْلُوَكُمْ فِي مَا آتَاكُمْ فَاسْتَبِقُوا الْخَيْرَاتِ ۚ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَفُونَ ﴿٣٩﴾

وَأَنْبِئِ احْكُم بَيْنَهُم بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَاحْذَرْهُمْ أَنْ يَفْتِنُوكَ عَنْ بَعْضِ مَا أَنْزَلَ اللَّهُ إِلَيْكَ ۚ فَإِنْ تَوَلَّوْا فَعَلِمَ أَنَّ مَا يُرِيدُ اللَّهُ أَنْ يُصِيبَهُمْ بِبَعْضِ ذُنُوبِهِمْ ۗ وَإِنَّ كَثِيرًا مِنَ النَّاسِ لَفَاسِقُونَ ﴿٤٠﴾

أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ ۚ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِقَوْمٍ يُوقِنُونَ ﴿٤١﴾

## 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.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا  
الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ ۚ بَعْضُهُمْ  
أَوْلِيَاءُ بَعْضٍ ۚ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ  
فَإِنَّهُ مِنْهُمْ ۗ إِنَّ اللَّهَ لَا يَهْدِي  
الْقَوْمَ الظَّالِمِينَ ﴿٥٢﴾

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.

فَتَرَى الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ  
يُسَارِعُونَ فِيهِمْ يَقُولُونَ نَخْشَىٰ أَنْ  
تُصِيبَنَا دَآئِرَةٌ ۚ فَعَسَىٰ اللَّهُ أَنْ يَأْتِيَ  
بِالْفَتْحِ أَوْ أَمْرٍ مِنْ عِنْدِهِ فَيُصْبِحُوا  
عَلَىٰ مَا آسَرُوا فِي أَنفُسِهِمْ نَرِمِينَ ﴿٥٣﴾  
وَيَقُولُ الَّذِينَ آمَنُوا أَهَؤُلَاءِ الَّذِينَ  
أَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ أَنَّهُمْ  
لَمَعَكُمْ ۚ حَبِطَتْ أَعْمَالُهُمْ فَاصْبِرُوا  
خَسِرِينَ ﴿٥٣﴾

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 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.

يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ  
دِينِهِ فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ  
وَيُحِبُّونَهُ ۗ أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ  
عَلَى الْكُفْرِينَ ۗ يُجَاهِدُونَ فِي سَبِيلِ  
اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ ۚ ذَٰلِكُمْ  
فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ ۗ وَاللَّهُ  
وَاسِعٌ عَلِيمٌ ﴿٥٥﴾

\*56. Your friend is only Allāh and His Messenger and the believers who observe Prayer and pay the Zakāt and worship God alone.

إِنَّمَا وَرِثِيكُمْ اللَّهُ وَرَسُولُهُ وَالَّذِينَ  
آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ  
الزَّكَاةَ وَهُمْ رَاكِعُونَ ﴿٥٦﴾

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.

وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ  
آمَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ ﴿٥٧﴾

### 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;

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الَّذِينَ  
اتَّخَذُوا دِينَكُمْ هُزُؤًا وَلَعِبًا مِّنَ  
الَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ  
وَالْكَفَّارَ أَوْلِيَاءَ ۚ وَاتَّقُوا اللَّهَ إِنَّ  
كُنْتُمْ مُؤْمِنِينَ ﴿٥٨﴾

59. And *who*, when you call *people* to Prayer, take it as jest and sport. That is because they are a people who do not understand.

وَإِذَا نَادَيْتُمْ إِلَى الصَّلَاةِ اتَّخَذُواهَا  
هُزُؤًا وَلَعِبًا ۚ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا  
يَعْقِلُونَ ﴿٥٩﴾

60. Say, 'O People of the Book! do you find fault with us because we believe in Allāh and what has been sent down to us and what was sent down previously? Or *is it* because most of you are disobedient to God?'

قُلْ يَا أَهْلَ الْكِتَابِ هَلْ تَنقِمُونَ  
مِنَّا إِلَّا أَنَّا آمَنَّا بِاللَّهِ وَمَا أُنزِلَ  
إِلَيْنَا وَمَا أُنزِلَ مِن قَبْلُ ۚ وَأَنَّ  
كُتِبَ عَلَيْكُمُ الْمُنَاقَاةُ ﴿٦٠﴾

61. Say, 'Shall I inform you of those whose reward with Allāh is worse than that? *They are* those whom

قُلْ هَلْ أُنبِئُكُمْ بِشَرِّ مِّنْ ذَلِكَ مَثُوبَةً  
عِنْدَ اللَّهِ ۗ مَنْ لَعَنَهُ اللَّهُ وَغَضِبَ عَلَيْهِ

\*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.**

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.

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.

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.

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.

\*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

وَجَعَلْ مِنْهُمْ الْقِرَدَةَ وَالْخَنَازِيرَ  
وَعَبَدَ الطَّاغُوتِ ؕ أُولَئِكَ شَرُّ مَكَّانًا  
وَأَضَلُّ عَنْ سَوَاءِ السَّبِيلِ ﴿٦١﴾

وَإِذَا جَاءَوكُمْ قَالُوا آمَنَّا وَقَدْ خَلَّوْا  
بِالْكُفْرِ وَهُمْ قَدْ خَرَجُوا بِهِ ؕ وَاللَّهُ  
أَعْلَمُ بِمَا كَانُوا يَكْتُمُونَ ﴿٦٢﴾

وَتَرَى كَثِيرًا مِنْهُمْ يُسَارِعُونَ فِي  
الْإِثْمِ وَالْعُدْوَانِ وَأَكَلِهِمُ الشُّحْتَ ؕ  
لَبِئْسَ مَا كَانُوا يَعْمَلُونَ ﴿٦٣﴾

لَوْ لَا يَنْهَاهُمُ الرَّبَّانِيُّونَ وَالْأَحْبَارُ  
عَنْ قَوْلِهِمُ الْإِثْمَ وَأَكَلِهِمُ الشُّحْتَ ؕ  
لَبِئْسَ مَا كَانُوا يَصْنَعُونَ ﴿٦٤﴾

وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُوبَةٌ ؕ غَلَّتْ  
أَيْدِيهِمْ وَلُعِنُوا بِمَا قَالُوا ؕ بَدَّ يَدَهُ  
مَبْسُوطَتٍ ۖ لَا يُنْفِقُ كَيْفَ يَشَاءُ ؕ  
وَلَيَزِيدَنَّ كَثِيرًا مِنْهُمْ مِمَّا أَنْزَلَ إِلَيْكَ  
مِنْ رَبِّكَ طُغْيَانًا وَكُفْرًا ۖ وَالْقَيْنَا  
بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ  
الْقِيَامَةِ ۗ كُلَّمَا أَوْقَدُوا نَارًا لِلْحَرْبِ  
أَطْفَأَهَا اللَّهُ ۗ وَيَسْعَوْنَ فِي الْأَرْضِ

\*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.

the earth, and Allāh loves not those who create disorder.

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.

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.

\*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.

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

فَسَادًا ۗ وَاللَّهُ لَا يُحِبُّ الْمُفْسِدِينَ ﴿٦٥﴾

وَلَوْ أَنَّ أَهْلَ الْكِتَابِ آمَنُوا وَ اتَّقُوا  
لَكَفَّرْنَا عَنْهُمْ سَيِّئَاتِهِمْ وَلَا دَخَلْنَا لَهُمْ  
جَنَّةَ النَّعِيمِ ﴿٦٦﴾

وَلَوْ أَنَّهُمْ آقَامُوا التَّوْرَةَ وَالْإِنْجِيلَ  
وَمَا أُنزِلَ إِلَيْهِمْ مِنْ رَبِّهِمْ لَأَكَلُوا مِنْ  
فَوْقِهِمْ وَمِنْ تَحْتِ أَرْجُلِهِمْ مِنْهُمْ  
أُمَّةٌ مُّقْتَصِدَةٌ ۗ وَكَثِيرٌ مِنْهُمْ سَاءَ مَا  
يَعْمَلُونَ ﴿٦٧﴾

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 ﴿٦٨﴾

قُلْ يَا أَهْلَ الْكِتَابِ لَسْتُمْ عَلَى شَيْءٍ  
حَتَّى تُقِيمُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا  
أُنزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ ۗ وَكَيَزِيدَنَّ  
كَثِيرًا مِنْهُمْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ  
طُغْيَانًا وَكُفْرًا ۗ فَلَا تَأْسَ عَلَى الْقَوْمِ  
الْكَافِرِينَ ﴿٦٩﴾

70. Surely, those who have believed, and the Jews, and the Sabians, and the Christians—whoso believes in Allāh and the Last Day and does good deeds, on them *shall come* no fear, nor shall they grieve.

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا  
وَالصَّابِئُونَ وَ النَّصْرَىٰ مَنْ آمَنَ بِاللهِ  
وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَا خَوْفٌ  
عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٥٠﴾

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.

لَقَدْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ  
وَأَرْسَلْنَا إِلَيْهِمُ رُسُلًا كُلَّمَا جَاءَهُمْ  
رَسُولٌ بِمَا لَمْ تُهَوِّى أَنْفُسُهُمْ فَفَرِيقًا  
كَذَّبُوا وَفَرِيقًا يَقْتُلُونَ ﴿٥١﴾

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.

وَحَسِبُوا أَنَّهُ لَا تَكُونُ فِتْنَةٌ فَعَمُوا  
وَصَمُّوا ثُمَّ تَابَ اللهُ عَلَيْهِمْ ثُمَّ عَمُوا  
وَصَمُّوا كَثِيرًا مِنْهُمْ ۗ وَاللَّهُ بَصِيرٌ بِمَا  
يَعْمَلُونَ ﴿٥٢﴾

73. Indeed they are disbelievers who say, 'Surely, Allāh is none but the Messiah, son of Mary,' whereas the Messiah *himself* said, 'O children of Israel, worship Allāh Who is my Lord and your Lord.' Surely, whoso associates partners with Allāh, him has Allāh forbidden Heaven, and the Fire will be his resort. And the wrongdoers shall have no helpers.

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللهَ هُوَ  
الْمَسِيحُ ابْنُ مَرْيَمَ ۗ وَقَالَ الْمَسِيحُ  
يَبْنِي إِسْرَائِيلَ اعْبُدُوا اللهَ رَبِّي  
وَرَبَّكُمْ ۗ إِنَّهُ مَنْ يُشْرِكْ بِاللهِ  
فَقَدْ حَرَّمَ اللهُ عَلَيْهِ الْجَنَّةَ وَمَا وَهُ  
النَّارُ ۗ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿٥٣﴾

\*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

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللهَ ثَالِثُ  
ثَلَاثَةٍ ۗ وَمَا مِنْ إِلَهٍ إِلَّا إِلَهٌ وَاحِدٌ ۗ وَإِنْ لَمْ

\*74. They are surely disbelievers who say, 'Allāh is **one of the three**;' there is no God but the One God.

what they say, a grievous punishment shall surely befall those of them that disbelieve.

لَمْ يَنْتَهُوا عَمَّا يَقُولُونَ لِيَمَسَّ  
الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ ﴿٤٣﴾

75. Will they not then turn to Allāh and beg His forgiveness, while Allāh is Most Forgiving, Merciful?

أَفَلَا يَتُوبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُونَ لَهُ  
وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٤٥﴾

\*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.

مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ  
قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ وَأُمُّهُ  
صِدِّيقَةٌ كَانَتْ يَأْكُلُ الطَّعَامَ  
أَنْظُرْ كَيْفَ نُبَيِّنُ لَهُمُ الْآيَاتِ ثُمَّ  
أَنْظُرْ أَنَّى يُؤْفَكُونَ ﴿٤٦﴾

77. Say, 'Will you worship beside Allāh that which has no power to do you harm or good?' And it is Allāh Who is All-Hearing, All-Knowing.

قُلْ أَتَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا  
يَمْلِكُ لَكُمْ ضَرًّا وَلَا نَفْعًا وَاللَّهُ هُوَ  
السَّمِيعُ الْعَلِيمُ ﴿٤٧﴾

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.'

قُلْ يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ  
غَيْرَ الْحَقِّ وَلَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ  
قَدْ ضَلُّوا مِنْ قَبْلُ وَأَصْلُوا كَثِيرًا  
وَضَلُّوا عَنْ سَوَاءِ السَّبِيلِ ﴿٤٨﴾

#### 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 because they disobeyed and used to transgress.

لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ  
عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ  
ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿٤٩﴾

\*76. The Messiah, son of Mary, was no more than a Messenger. All Messengers before him have passed away. And his mother was righteous. Both of them used to eat food.

ء ا u ا | th ح | h ح | kh خ | dh ذ | ص | ض | د | 164 | d ض | ط | ؤ | ظ | ز | ع | gh غ | q ق | ء



\*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

كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ ﴿٨٠﴾

تَرَى كَثِيرًا مِنْهُمْ يَتَوَلَّوْنَ الَّذِينَ كَفَرُوا لَبِئْسَ مَا قَدَّمَتْ لَهُمْ أَنْفُسُهُمْ أَنْ سَخِطَ اللَّهُ عَلَيْهِمْ وَفِي الْعَذَابِ لَهُمْ خُلْدٌ ﴿٨١﴾

وَلَوْ كَانُوا يُؤْمِنُونَ بِاللَّهِ وَالنَّبِيِّ وَمَا أُنزِلَ إِلَيْهِ مَا اتَّخَذُوا لَهُمْ أَوْلِيَاءَ وَلَٰكِن كَثِيرًا مِنْهُمْ فَسِقُونَ ﴿٨٢﴾

لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِلَّذِينَ آمَنُوا الْيَهُودَ وَالَّذِينَ أَشْرَكُوا وَلَتَجِدَنَّ أَقْرَبَهُمْ مَوَدَّةً لِلَّذِينَ آمَنُوا الَّذِينَ قَالُوا إِنَّا نَصْرِي ۗ ذَٰلِكَ بَآئِنٌ مِنْهُمْ قَسِيصِينَ وَرُهْبَانًا وَأَنَّهُمْ لَا يَسْتَكْبِرُونَ ﴿٨٣﴾

وَإِذَا سَمِعُوا مَا أُنزِلَ إِلَى الرَّسُولِ تَرَى أَعْيُنَهُمْ تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ يَقُولُونَ رَبَّنَا آمَنَّا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ ﴿٨٤﴾

وَمَا لَنَا لَا نُؤْمِنُ بِاللَّهِ وَمَا جَاءَنَا مِنَ

\*80. They would not prohibit one another from offensive conduct which they practised. Evil indeed was that which they used to do.

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?'

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.

الْحَقِّ ۖ وَنَطْمَعُ أَنْ يُدْخِلَنَا رَبُّنَا مَعَ  
الْقَوْمِ الصَّالِحِينَ ﴿٨٥﴾

فَأثَابَهُمُ اللَّهُ بِمَا قَالُوا جَنَّاتٍ تَجْرِي  
مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۗ  
وَذَلِكَ جَزَاءُ الْمُحْسِنِينَ ﴿٨٦﴾

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا  
أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ﴿٨٧﴾

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

وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبَاتٍ  
وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ ﴿٨٩﴾

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

\*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.

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

\*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 Prayer. But will you keep back?

إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمْ  
الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ  
وَالْمَيْسِرِ وَيُصَدِّكُمْ عَنْ ذِكْرِ اللَّهِ  
وَعَنِ الصَّلَاةِ ۚ فَهَلْ أَنْتُمْ مُنْتَهُونَ ﴿٩٢﴾

93. And obey Allāh and obey the Messenger, and be on *your* guard. But if you turn away, then know that on Our Messenger lies only the clear conveyance of the Message.

وَاطِيعُوا اللَّهَ وَاطِيعُوا الرَّسُولَ  
وَاحْذَرُوا ۚ فَإِن تَوَلَّيْتُمْ فَأَعْلَمُوا إِنَّمَا  
عَلَى رَسُولِنَا الْبَلْغُ الْمُبِينُ ﴿٩٣﴾

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

لَيْسَ عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا  
الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا إِذَا مَا  
اتَّقَوْا وَآمَنُوا وَعَمِلُوا الصَّالِحَاتِ ثُمَّ  
اتَّقَوْا وَآمَنُوا ثُمَّ اتَّقَوْا وَ أَحْسَنُوا ۗ  
وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿٩٤﴾

### 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

يَا أَيُّهَا الَّذِينَ آمَنُوا لَيَبْلُوَنَّكُمْ اللَّهُ  
بِشَيْءٍ مِّنَ الصَّيْدِ تَنَالَهُ أَيْدِيكُمْ  
وَأَمْسَالُهُ لِيَعْلَمَ اللَّهُ مَن يَخَافُهُ  
بِالْغَيْبِ ۚ فَمَنِ اعْتَدَىٰ بَعْدَ ذَلِكَ

\*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**,

transgress after this shall have a grievous punishment.

96. O ye who believe! kill not game while you are in a state of pilgrimage. And whoso amongst you kills it intentionally, its compensation is a quadruped like unto that which he has killed, as determined by two just men from among you, *the same* to be brought as an offering to the Ka'bah; or as an expiation *he shall have* to feed a number of poor persons, or fast an equivalent number of days, so that he may taste the penalty of his deed. As for the past, Allāh forgives it; but whoso reverts to it, Allāh will punish him for his offence. And Allāh is Mighty, Lord of retribution.

97. The game of the sea and the eating thereof have been made lawful for you as a provision for you and the travellers; but forbidden to you is the game of the land as long as you are in a state of pilgrimage. And fear Allāh to Whom you shall be gathered.

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

فَلَهُ عَذَابٌ أَلِيمٌ ﴿٩٥﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْتُلُوا الصَّيْدَ  
وَأَنْتُمْ حُرْمَةٌ وَمَنْ قَتَلَهُ مِنْكُمْ  
مُتَعَمِّدًا فَجَزَاءٌ مِّثْلُ مَا قَتَلَ مِنْ  
التَّعَمُّ يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِّنْكُمْ  
هَدْيًا بَلِغَ الْكَعْبَةِ أَوْ كَفَّارَةٌ طَعَامُ  
مَسْكِينٍ أَوْ عَدْلٌ ذَلِكَ صِيَامًا لِيَذُوقَ  
وَبَالَ أَمْرِهِ ؕ عَفَا اللَّهُ عَمَّا سَلَفَ  
وَمَنْ عَادَ فَيَنْتَقِمُ اللَّهُ مِنْهُ ؕ وَاللَّهُ  
عَزِيزٌ ذُو انْتِقَامٍ ﴿٩٦﴾

أُحِلَّ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُ مَتَاعًا  
لَّكُمْ وَلِلسَّيَّارَةِ ؕ وَحُرِّمَ عَلَيْكُمْ صَيْدُ  
الْبَرِّ مَا دُمْتُمْ حُرْمًا ؕ وَاتَّقُوا اللَّهَ الَّذِي  
إِلَيْهِ تُحْشَرُونَ ﴿٩٧﴾

جَعَلَ اللَّهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ  
قِيَمًا لِلنَّاسِ وَالشَّهْرَ الْحَرَامَ وَالْهَدْيَ  
وَالتَّقْلِيدَ ؕ ذَلِكَ لِيَعْلَمُوا أَنَّ اللَّهَ  
يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي  
الْأَرْضِ وَأَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٩٨﴾  
إِعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ وَأَنَّ اللَّهَ

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'ān 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 \*'Baḥīrah' or 'Sā'ibah' or 'Waṣīlah' or 'Ḥāmi'; but those who disbelieve

عَفُورٌ رَّحِيمٌ ﴿٩٩﴾

مَا عَلَى الرَّسُولِ إِلَّا الْبَلْغُ ۗ وَاللَّهُ

يَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ مُونَ ﴿١٠٠﴾

قُلْ لَا يَسْتَوِي الْخَبِيثُ وَالطَّيِّبُ وَلَوْ

أَعْجَبَكَ كَثْرَةُ الْخَبِيثِ ۚ فَاتَّقُوا اللَّهَ

يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٠١﴾ ع

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَن

أَشْيَاءٍ إِن تُبَدَلْكُمْ تَسْؤُكُمْ ۚ وَإِن

تَسْأَلُوا عَنْهَا حِينَ يُنزَّلَ الْقُرْآنُ

تُبَدَلْكُمْ ۗ عَفَا اللَّهُ عَنْهَا ۗ وَاللَّهُ عَفُورٌ

رَّحِيمٌ ﴿١٠٢﴾

كَذَسَّالَهَا قَوْمٌ مِّن قَبْلِكُمْ ثُمَّ أَصْبَحُوا

بِهَا كُفْرِينَ ﴿١٠٣﴾

مَا جَعَلَ اللَّهُ مِنْ بَحِيرَةٍ وَلَا سَائِبَةٍ

وَلَا وَصِيلَةٍ وَلَا حَامٍ ۗ وَلَكِنَّ الَّذِينَ

\* 102. Allāh has left them out *out of kindness*.

**Note:** No course of action prescribed by God for the believers can be intended to cause them trouble. Yet out of His Mercy God does not want to give instructions in minute detail lest they should be difficult for some to follow and cause unnecessary discomfort.

\* 104. **Note:** *Baḥīrah* (بَحِيرَة) 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.

*Sā'ibah* (سَائِبَة) is a she-camel let loose to water and pasture after giving birth to five young ones.

*Waṣīlah* (وَصِيلَة) is a she-camel (or an ewe or she-goat) let loose in the name of a god after she had given birth to seven female young ones consecutively. If at the seventh birth she bore a pair, male and female, these were also let loose.

forge a lie against Allāh, and most of them do not make use of their understanding.

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?

\*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.

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

كَفَرُوا وَيُفْتَرُونَ عَلَى اللَّهِ الْكُذِبَ  
وَ أَكْثَرُهُمْ لَا يَعْقِلُونَ ﴿١٠٣﴾

وَ إِذْ أَقِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنْزَلَ اللَّهُ  
وَ إِلَى الرَّسُولِ قَالُوا حَسْبُنَا مَا وَجَدْنَا  
عَلَيْهِ آبَاءَنَا أَوْ لَوْ كَانَ آبَاؤُهُمْ لَا  
يَعْلَمُونَ شَيْئًا وَ لَا يَهْتَدُونَ ﴿١٠٥﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسَكُمْ  
لَا يَصُرُّكُمْ مَن صَلَّىٰ إِذَا اهْتَدَيْتُمْ  
إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ  
بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٠٦﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا شَهَادَةُ بَيْنِكُمْ  
إِذَا حَضَرَ أَحَدُكُمُ الْمَوْتُ حِينَ الْوَصِيَّةِ  
اثنان ذَوَا عَدْلٍ مِّنكُمْ أَوْ أُخْرَبَ  
مِنْ غَيْرِكُمْ إِنْ أَنْتُمْ صُرِّبْتُمْ فِي  
الْأَرْضِ فَاصْبِرْكُمْ مُصِيبَةَ الْمَوْتِ

*I'lāmi* (إلّامي) 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.**

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.'

تَحْسِبُونَهُمَا مِنْ بَعْدِ الصَّلَاةِ  
فَيُقْسِمْنَ بِاللَّهِ إِنْ اذْتَبْتُمْ لَا نَشْتَرِي  
بِهِ ثَمَنًا وَلَا وَكَانَ ذَا قُرْبَىٰ ۗ وَلَا نَكْتُمُ  
شَهَادَةَ اللَّهِ إِنَّا إِذًا لَمِنَ الْآثِمِينَ ﴿١٠٤﴾

\*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 عُرِّرَ عَلَىٰ أَنَّهُمَا اسْتَحَقَّ إِثْمًا  
فَآخَرِينَ يَقُومُونَ مَقَامَهُمَا مِنَ الَّذِينَ  
اسْتَحَقَّ عَلَيْهِمُ الْأَوْلِيْنَ فَيُقْسِمْنَ  
بِاللَّهِ لَشَهَادَتُنَا أَحَقُّ مِنْ شَهَادَتِهِمَا  
وَمَا عَدَدَيْنَا إِنَّا إِذًا لَمِنَ الظَّالِمِينَ ﴿١٠٥﴾

\*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.

ذٰلِكَ اذْنٰى اَنْ يَّاتُوْا بِالشَّهَادَةِ عَلٰى  
وَجْهِهَآ اَوْ يَخَافُوْۤا اَنْ تَرَدَّ اَيْمَانُٓ  
بَعْدَ اِيْمَانِهِمْ ۗ وَاتَّقُوا اللّٰهَ وَاسْمَعُوْۤا  
وَ اللّٰهُ لَا يَهْدِى الْقَوْمَ الْفٰسِقِيْنَ ﴿١٠٦﴾

\*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.

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.’

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 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.’”

يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا  
أُجِبْتُمْ ؕ قَالُوا لَا عِلْمَ لَنَا بِأَنَّكَ أَنْتَ  
عَلَّامُ الْغُيُوبِ ﴿١١٠﴾

إِذْ قَالَ اللَّهُ لِعِيسَى ابْنَ مَرْيَمَ ادْكُرْ  
نِعْمَتِي عَلَيْكَ وَعَلَى وَالِدَتِكَ ؕ إِذْ  
أَيَّدْتُكَ بِرُوحِ الْقُدُسِ ۖ فَتَكَلَّمُ  
النَّاسَ فِي الْمَهْدِ وَكَهْلًا ۖ وَإِذْ عَلَّمْتُكَ  
الْحِكْمَةَ وَالتَّوْرَةَ  
وَإِلْجَائِدَ ۖ وَإِذْ تَخْلُقُ مِنَ الطِّينِ  
كَهَيئَةِ الطَّيْرِ بِأَذْنِي فَتَنْفَخُ فِيهَا  
فَتَكُونُ طَيْرًا بِأَذْنِي ۚ وَتُبْرِئُ الْأَكْمَةَ  
وَإِلْبْرَصَ بِأَذْنِي ۚ وَإِذْ تُخْرِجُ الْمَوْتَى  
بِأَذْنِي ۖ وَإِذْ كَفَفْتُ بَنِي إِسْرَائِيلَ  
عَنْكَ إِذْ جُنْتَهُمْ بِالْبَيْتِ فَقَالَ الَّذِينَ  
كَفَرُوا مِنَّهُمْ إِنَّ هَذَا إِلَّا سِحْرٌ مُّبِينٌ ﴿١١١﴾

- \*110. it is only **You Who are the Best Knower** of hidden things.ʹ
- \*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 *kahlān* (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.



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.'

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

وَإِذْ أَوْحَيْتُ إِلَى الْكَوَارِثِينَ أَنْ آمِنُوا  
بِي وَبِرَسُولِي ؕ قَالُوا آمَنَّا وَاشْهَدْ  
بِأَنَّنَا مُسْلِمُونَ ﴿١٢﴾

إِذْ قَالَ الْكَوَارِثِيُّونَ لِيَعِيسَى ابْنِ مَرْيَمَ  
هَلْ يَسْتَطِيعُ رَبُّكَ أَنْ يُنْزِلَ عَلَيْنَا  
مَائِدَةً مِنَ السَّمَاءِ ۖ قَالَ اتَّقُوا اللَّهَ إِنْ  
كُنْتُمْ مُؤْمِنِينَ ﴿١٣﴾

قَالُوا نُرِيدُ أَنْ نَأْكُلَ مِنْهَا وَتَطْمَئِنَّ  
قُلُوبُنَا وَنَعْلَمَ أَنْ قَدْ صَدَقْتَنَا وَنَكُونَ  
عَلَيْهَا مِنَ الشَّاهِدِينَ ﴿١٤﴾

قَالَ عِيسَى ابْنُ مَرْيَمَ اللَّهُمَّ رَبَّنَا  
أَنْزِلْ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ تَكُونُ  
لَنَا عِيدًا لِأَوْلِيَانَا وَأَخْرِنَا وَأَيِّدْنَا بِمَنْكَ  
وَارْزُقْنَا وَأَنْتَ خَيْرُ الرَّازِقِينَ ﴿١٥﴾

قَالَ اللَّهُ إِنَّي مُنْزِلُهَا عَلَيْكُمْ ؕ فَصَن  
يَكْفُرْ بَعْدُ مِنْكُمْ فَإِنِّي أَعَذِّبُهُ عَذَابًا لَّا  
أَعَذِّبُهُ أَحَدًا مِنَ الْعَالَمِينَ ﴿١٦﴾

وَإِذْ قَالَ اللَّهُ لِيَعِيسَى ابْنِ مَرْيَمَ ءَأَنْتَ  
قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمَّيَّ إِلَهَيْنِ  
مِنْ دُونِ اللَّهِ ۗ قَالَ سُبْحٰنَكَ مَا يَكُونُ

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.

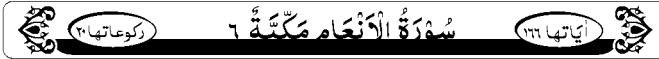
لِيَا أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقِّ لَاتِ  
كُنْتَ قُلْتَهُ فَقَدْ عَلِمْتَهُ ۗ تَعْلَمَ مَا  
فِي نَفْسِي ۗ وَلَا أَعْلَمُ مَا فِي نَفْسِكَ ۗ  
إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ ﴿١١٨﴾

مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنْ  
اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ ۗ وَكُنْتُ  
عَلَيْهِمْ شَهِيدًا ۖ مَا دُمْتُ فِيهِمْ ۗ فَلَمَّا  
تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ ۗ  
وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ﴿١١٩﴾

إِنْ تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ ۗ وَإِنْ تَغْفِرْ  
لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿١٢٠﴾

قَالَ اللَّهُ هَذَا يَوْمُ يَنْفَعُ الصَّادِقِينَ  
صِدْقُهُمْ ۗ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا  
الْأَنْهَارُ خَالِدِينَ فِيهَا ۗ أَبَدًا ۗ رَضِيَ  
اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ۗ ذَٰلِكَ الْفَوْزُ  
الْعَظِيمُ ﴿١٢١﴾

لِلَّهِ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ وَمَا  
فِيهِنَّ ۗ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٢٢﴾



## AL-AN'AM

(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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①  
 الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَوَاتِ  
 وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ  
 ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ ②  
 هُوَ الَّذِي خَلَقَكُمْ مِنْ طِينٍ ثُمَّ قَضَى  
 أَجَلًا وَأَجَلٌ مُسَمًّى عِنْدَ اللَّهِ ثُمَّ أَنْتُمْ  
 تَمْتَرُونَ ③

وَهُوَ اللَّهُ فِي السَّمَوَاتِ وَفِي الْأَرْضِ  
 يَعْلَمُ سِرَّكُمْ وَجَهْرَكُمْ وَيَعْلَمُ  
 مَا تَكْسِبُونَ ④  
 وَمَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ  
 إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ ⑤  
 فَقَدْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ  
 فَسَوْفَ يَأْتِيهِمْ أَنْبَاءُ مَا كَانُوا بِهِ  
 يَسْتَهْزِءُونَ ⑥

أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ  
 قَرْنٍ مَكَّنَّاهُمْ فِي الْأَرْضِ مَا لَمْ نُمْكِنْ لَهُمْ

- \*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**.

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.

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,

وَأَرْسَلْنَا السَّمَاءَ عَلَيْهِمْ مِذْرَارًا  
وَجَعَلْنَا الْآنْهَارَ تَجْرِيًا مِنْ تَحْتِهِمْ  
فَآهَلَكْنَاهُمْ بِذُنُوبِهِمْ وَأَنْشَأْنَا مِنْ  
بَعْدِهِمْ قَوْمًا آخَرِينَ ﴿٤﴾

وَلَوْ نَزَّلْنَا عَلَيْكَ كِتَابًا فِي قِرْطَاسٍ  
فَلَمَسُوهُ بِأَيْدِيهِمْ لَقَالَ الَّذِينَ  
كَفَرُوا إِنَّ هَذَا إِلَّا سِحْرٌ مُبِينٌ ﴿٥﴾

وَقَالُوا لَوْلَا أُنزِلَ عَلَيْهِ مَلَكٌ  
وَلَوْ نَزَّلْنَا مَلَكًا لَقُضِيَ الْأَمْرُ ثُمَّ لَا  
يُنظَرُونَ ﴿٦﴾

وَلَوْ جَعَلْنَاهُ مَلَكًا لَجَعَلْنَاهُ رَجُلًا  
وَلَلْبَشَاءُ عَلَيْهِمْ مَا يُلْبِسُونَ ﴿٧﴾

وَلَقَدْ اسْتَهْزَأُوا بِرُسُلِ رَبِّكَ  
فَحَاقَ بِالَّذِينَ سَخِرُوا مِنْهُمْ مَا  
كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٨﴾

قُلْ سِيرُوا فِي الْأَرْضِ ثُمَّ انظُرُوا كَيْفَ  
كَانَ عَاقِبَةُ الْمُكْذِبِينَ ﴿٩﴾

قُلْ لِمَنْ مَا فِي السَّمٰوٰتِ وَالْأَرْضِ ط

'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 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 Allāh 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.

قُلْ لِلّٰهِ ۙ كَتَبَ عَلٰى نَفْسِهِ الرَّحْمَةَ ۗ  
لِيَجْمَعَنَّكُمْ اِلٰى يَوْمِ الْقِيٰمَةِ لَا رَيْبَ  
فِيْهِ ۗ الَّذِيْنَ خَسِرُوْا اَنْفُسَهُمْ فَهُمْ  
لَا يُؤْمِنُوْنَ ﴿١٣﴾

وَلَهُ مَا سَكَنَ فِي الْاَيْلِ وَالنَّهَارِ ۗ وَهُوَ  
السَّمِيْعُ الْعَلِيْمُ ﴿١٤﴾

قُلْ اَعِيْزَ اللّٰهِ اَتَّخِذُ وِلِيًّا فَاطِرَ السَّمٰوٰتِ  
وَالْاَرْضِ وَهُوَ يُطْعَمُ وَلَا يُطْعَمُ ۗ قُلْ اِنِّيْ  
اُمِرْتُ اَنْ اَكُوْنَ اَوَّلَ مَنْ اَسْلَمَ وَلَا  
تَكُوْنَنَّ مِنَ الْمُشْرِكِيْنَ ﴿١٥﴾

قُلْ اِنِّيْۤ اَخَافُ اِنْ عَصَيْتُ رَبِّيْ عَذَابَ  
يَوْمٍ عَظِيْمٍ ﴿١٦﴾

مَنْ يُصْرَفْ عَنْهُ يَوْمَئِذٍ فَقَدْ رَحِمَهُ ۗ  
وَذٰلِكَ الْفَوْزُ الْمُبِيْنُ ﴿١٧﴾

وَ اِنْ يَّمْسَسْكَ اللّٰهُ بِضُرٍّ فَلَا كَاشِفَ  
لَهٗ اِلَّا هُوَ ۗ وَاِنْ يَّمْسَسْكَ بِخَيْرٍ  
فَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ﴿١٨﴾

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ ۗ وَهُوَ  
الْحَكِيْمُ الْحَدِيْرُ ﴿١٩﴾

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

\* 16. Note: We propose the translation be changed from 'awful day' to 'an enormous day' which has all the connotation of the word 'aẓīm (عَظِيْم) in this context.

\* 18. and if He bestows upon you good fortune then He has power to do all that He wills.

\* 19. And He is All-Powerful over His creatures—the humankind; and He is the Wise, the All-Aware.

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

قُلْ أَيُّ شَيْءٍ أَكْبَرُ شَهَادَةً ۗ قُلِ اللّٰهُ  
شَهِيدٌ بَيْنِي وَبَيْنَكُمْ ۗ وَ اُوْحِيَ اِلَيَّ  
هٰذَا الْقُرْاٰنُ لَا اُنزِرْكُم بِهٖ وَمَنْ بَلَغَهُ  
اٰتِيَكُمْ لَتَشْهَدُوْنَ اَنْ مَعَ اللّٰهِ اِلٰهَةٌ  
اٰخَرٰى ۗ قُلْ لَّا اَشْهَدُ ۗ قُلْ اِنَّمَا هُوَ اِلٰهٌ  
وَاحِدٌ وَّ اِنِّي بَرِيْءٌ مِّمَّا تَشْرِكُوْنَ ﴿٢٠﴾

21. Those to whom We gave the Book recognize him as they recognize their sons. But those who ruin their souls will not believe.

اَلَّذِيْنَ اٰتَيْنَهُمُ الْكِتٰبَ يَعْرِفُوْنَهٗ كَمَا  
يَعْرِفُوْنَ اَبْنَآءَهُمْ ۗ اَلَّذِيْنَ خَسِرُوْا  
اَنْفُسَهُمْ فَهُمْ لَّا يُؤْمِنُوْنَ ﴿٢١﴾

R. 3.

22. And who is more unjust than he who forges a lie against Allāh or gives the lie to His Signs? Surely, the unjust shall not prosper.

وَمَنْ اَظْلَمُ مِمَّنِ افْتَرٰى عَلٰى اللّٰهِ  
كُذْبًا اَوْ كَذَّبَ بِآيٰتِهٖ ۗ اِنَّهٗ لَآ يَفْلِحُ  
الظّٰلِمُوْنَ ﴿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?'

وَيَوْمَ نَحْشُرُهُمْ جَمِيْعًا ثُمَّ نَقُوْلُ  
لِلَّذِيْنَ اَشْرَكُوْا اَيْنَ شُرَكَآءِكُمْ  
الَّذِيْنَ كُنْتُمْ تَزْعُمُوْنَ ﴿٢٣﴾

24. Then *the end of* their mischief will be naught save that they shall say, 'By Allāh, our Lord, we were not idolaters.'

ثُمَّ لَمْ تَكُنْ فِتْنَتُهُمْ اِلَّا اَنْ قَالُوْا  
وَ اللّٰهِ رَبِّنَا مَا كُنَّا مُشْرِكِيْنَ ﴿٢٤﴾

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

اُنظُرْ كَيْفَ كَذَّبُوْا عَلٰى اَنْفُسِهِمْ وَصَلَّ  
عَنْهُمْ مَا كَانُوْا يَفْتَرُوْنَ ﴿٢٥﴾

\*20. Say, 'He is the One God, and I am completely absolved of what you associate *with Him*.'

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

26. And among them are some who give ear to thee; but We have put veils on their hearts, that they should not understand, and deafness in their ears. And *even* if they see every Sign, they would not believe therein, so much so, that when they come to thee, disputing with thee, those who disbelieve say, 'This is nothing but fables of the ancients.'

وَمِنْهُمْ مَّنْ يَسْتَمِعُ إِلَيْكَ ۗ وَجَعَلْنَا  
عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي  
أَذَانِهِمْ وَقْرًا وَإِنْ يَرَوْا كَلَّ آيَةٍ  
لَّا يُؤْمِنُوا بِهَا حَتَّىٰ إِذَا جَاءُوكَ  
يُجَادِلُونَكَ يَقُولُ الَّذِينَ كَفَرُوا إِنْ  
هَذَا إِلَّا آسَاطِيرُ الْأَوَّلِينَ ﴿٣١﴾

27. And they forbid *others* to believe it and *themselves too* they keep away from it. And they ruin none but their own selves; only they perceive not.

وَهُمْ يَنْهَوْنَ عَنْهُ وَيَنْهَوْنَ عَنْهُ ۗ وَإِنْ  
يُهْلِكُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٣٢﴾

28. And if thou couldst only see when they are made to stand before the Fire! They will say, 'Oh, would that we might be sent back! And *then* we would not treat the Signs of our Lord as lies, and we would be of the believers.'

وَلَوْ تَرَىٰ إِذْ وَقَفُوا عَلَى النَّارِ فَقَالُوا  
يَلَيْتَنَا نُرَدُّ وَلَا نَكَذَّبُ بِآيَاتِ رَبِّنَا  
وَنَكُونُ مِنَ الْمُؤْمِنِينَ ﴿٣٣﴾

29. Nay, that which they used to conceal before has *now* become clear to them. And if they were sent back, they would surely return to that which they were forbidden. And they are certainly liars.

بَلْ بَدَا لَهُمْ مَا كَانُوا يُخْفُونَ مِنْ  
قَبْلُ ۗ وَلَوْ رُدُّوا لَعَادُوا لِمَانِهِمْ عَنْهُ  
وَإِنَّهُمْ لَكَاذِبُونَ ﴿٣٤﴾

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

وَقَالُوا إِنْ هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا وَمَا  
نَحْنُ بِمَبْعُوثِينَ ﴿٣٥﴾

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

وَلَوْ تَرَىٰ إِذْ وَقَفُوا عَلَىٰ رَبِّهِمْ ۗ قَالَ أَلَيْسَ  
هَذَا بِالْحَقِّ ۗ قَالُوا بَلَىٰ وَرَبِّنَا ۗ قَالَ  
فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿٣٦﴾ ج

## R. 4.

32. Those indeed are the losers who deny the meeting with Allāh, so much so, that when the Hour shall come on them unawares, they will say, 'O our grief for our neglecting this Hour!' And they shall bear their burdens on their backs. Surely, evil is that which they bear.

قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِلِقَاءِ اللَّهِ  
حَتَّىٰ إِذَا جَاءَهُمُ السَّاعَةُ بَغْتَةً قَالُوا  
يَحْسِرُونَ أَوْ ذَا رَأَوْا مَا قُضِيَ فِيهَا  
وَهُمْ يَحْمِلُونَ أَوْزَارَهُمْ عَلَىٰ ظُهُورِهِمْ  
أَلَا سَاءَ مَا يَزِرُونَ ﴿٣٢﴾

33. And worldly life is nothing but a sport and a pastime. And surely the abode of the Hereafter is better for those who are righteous. Will you not then understand?

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

34. We know *full well* that what they say verily grieves thee; for surely it is not thee that they charge with falsehood but it is the Signs of Allāh that the evil-doers reject.

قَدْ نَعْلَمُ إِنَّهُ لِيَحْزُنَكَ الَّذِي يَقُولُونَ  
فَأَنَّهُمْ لَا يُكَذِّبُونَكَ وَلَكِنَّ الظَّالِمِينَ  
بِآيَاتِ اللَّهِ يَجْحَدُونَ ﴿٣٤﴾

35. And Messengers indeed have been rejected before thee; but notwithstanding their rejection and persecution they remained patient until Our help came to them. There is none that can change the words of Allāh. And there have already come to thee tidings of *past* Messengers.

وَلَقَدْ كَذَّبْنَا رُسُلًا مِن قَبْلِكَ فَصَبَرُوا  
عَلَىٰ مَا كُذِّبُوا وَأُوذُوا حَتَّىٰ أَنَّهُمْ  
نَصَرْنَا ۗ وَلَا مُبَدِّلَ لِكَلِمَاتِ اللَّهِ  
وَلَقَدْ جَاءَكَ مِن نَّبَاِ الْمُرْسَلِينَ ﴿٣٥﴾

36. And if their aversion is grievous to thee, then, if thou art able to seek a passage into the earth or a ladder unto heaven, and bring them a Sign, *thou canst do so*. And had Allāh enforced His will, He could surely have brought them together into the guidance. So be thou not of those who lack knowledge.

وَإِن كَانَ كِبُرٌ عَلَيْكَ إِعْرَاضُهُمْ فَإِن  
اسْتَطَعْتَ أَنْ تَبْتَغِيَ نَفَقًا فِي الْأَرْضِ  
أَوْ سُلَّمًا فِي السَّمَاءِ فَتَأْتِيَهُمْ بِآيَةٍ  
وَلَوْ شَاءَ اللَّهُ لَجَمَعَهُمْ عَلَى الْهُدَىٰ  
فَلَا تَكُونَنَّ مِنَ الْجَاهِلِينَ ﴿٣٦﴾



\*37. Only those can accept who listen. And *as for* the dead, Allāh will raise them *to life*, then to Him shall they be brought back.

إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ  
وَالْمَوْتِ يَبْعَثُهُمُ اللَّهُ ثُمَّ إِلَيْهِ  
يُرْجَعُونَ ﴿٣٧﴾

38. And they say, 'Why has not a Sign been sent down to him from his Lord?' Say, 'Surely, Allāh has power to send down a Sign, but most of them do not know.'

وَقَالُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ  
قُلْ إِنَّ اللَّهَ قَادِرٌ عَلَى أَنْ يُنْزِلَ آيَةً  
وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٣٨﴾

39. There is not an animal *that crawls* in the earth, nor a bird that flies on its two wings, but they are communities like you. We have left out nothing in the Book. Then to their Lord shall they be gathered together.

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ  
بِجَنَاحَيْهِ إِلَّا أُمَّةٌ أَمْثَلُكُمْ مَا فَرَقْنَا  
فِي الْكِتَابِ مِنْ شَيْءٍ ثُمَّ إِلَىٰ رَبِّهِمْ  
يُحْشَرُونَ ﴿٣٩﴾

\*40. Those who have rejected Our Signs are deaf and dumb, in utter darkness. Whom Allāh wills He allows to perish and whom He wills He places on the right path.

وَالَّذِينَ كَفَرُوا بِآيَاتِنَا سَمُّ وَبُكْمٌ فِي  
الظُّلُمَاتِ مَنْ يَشَأِ اللَّهُ يُضِلَّهُ وَمَنْ  
يَشَأِ يُجْعَلْهُ عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٤٠﴾

\*41. Say, 'What think ye? If the punishment of Allāh come upon you or there come upon you the Hour, will you call upon any other than Allāh, if you are truthful?'

قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ أَوْ  
آتَتْكُمْ السَّاعَةُ أَغَيْرَ اللَّهِ تَدْعُونَ  
إِنْ كُنْتُمْ صَادِقِينَ ﴿٤١﴾

42. Nay, but on Him alone will you call; then will He remove that which you call on Him *to remove*, if He please, and you will forget what you associate *with Him*.

بَلْ إِلَٰهًا تَدْعُونَ فَيَكْشِفُ مَا تَدْعُونَ  
إِلَيْهِ إِنْ شَاءَ وَتَنْسَوْنَ مَا تُشْرِكُونَ ﴿٤٢﴾

\*37. Only those **who listen sincerely respond**.

\*40. Those who have rejected Our Signs are deaf and dumb, in utter darkness. **About whomever Allāh so adjudges He permits him to go astray. And about whomever He decides, He leads him to the straight path.**

\*41. Say, 'What do you think *your response will be* if the punishment of Allāh comes upon you or there comes upon you the *destined* Hour, will you call upon any other than Allāh, if you are truthful?'

## R. 5.

43. And indeed We sent *Messengers* to peoples before thee; then We afflicted them with poverty and adversity that they might humble themselves.

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.

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.

\*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.

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.

48. Say, 'What think ye? If the punishment of Allāh come upon you suddenly or openly, will any be destroyed save the wrongdoing people?'

وَلَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ  
فَاَخَذْنَاهُم بِالْبَأْسَاءِ وَالضَّرَّاءِ لَعَلَّهُمْ  
يَتَضَرَّعُونَ ﴿٣٣﴾

فَلَوْلَا اِذْ جَاءَهُمْ بَأْسُنَا تَضَرَّعُوا وَلَكِن  
قَسَتْ قُلُوبُهُمْ وَزَيَّنَ لَهُمُ الشَّيْطٰنُ  
مَا كَانُوْا يَعْمَلُوْنَ ﴿٣٤﴾

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمْ  
اَبْوَابَ كُلِّ شَيْءٍ ؕ حَتّٰى اِذَا فَرِحُوا  
بِمَا اُوتُوا اَخَذْنَاهُمْ بَغْتَةً فَاِذَا هُمْ  
مُجْلِبِسُونَ ﴿٣٥﴾

فَقَطَّعَ دَابِرَ الْقَوْمِ الَّذِيْنَ ظَلَمُوْا  
وَ الْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ﴿٣٦﴾

قُلْ اَرَايْتُمْ اِنْ اَخَذَ اللّٰهُ سَمْعَكُمْ  
وَ اَبْصَارَكُمْ وَ خَتَمَ عَلٰى قُلُوْبِكُمْ مِّنْ  
اِلٰهٍ غَيْرِ اللّٰهِ يَاتِيْكُمْ بِهِ ؕ اَنْظُرْ كَيْفَ  
نُصْرِفُ الْاٰيٰتِ ثُمَّ هُمْ يَصْرِفُوْنَ ﴿٣٧﴾

قُلْ اَرَايْتُمْ اِنْ اَنْزَلْنٰكُمْ عَذَابَ اللّٰهِ  
بَغْتَةً اَوْ جَهْرَةً هَلْ يُهْلِكُ اِلَّا الْقَوْمَ  
الظٰلِمِيْنَ ﴿٣٨﴾

\*46. So the very roots of the people who did wrong were cut off; and all praise belongs to Allāh,

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.

\*50. And those who reject Our Signs, punishment will touch them, because they disobeyed.

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: '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?

\*50. And those who reject Our Signs, punishment will **befall them**, because they disobeyed.

وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ  
وَمُنذِرِينَ ۚ فَمَنْ آمَنَ وَأَصْلَحَ فَلَا  
خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٤٩﴾

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا يَمَسُّهُمْ  
الْعَذَابُ بِمَا كَانُوا يَفْسُقُونَ ﴿٥٠﴾

قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ  
وَلَا أَعْلَمُ الْغَيْبُ وَلَا أَقُولُ لَكُمْ إِنِّي  
مَلَكٌ ۚ إِنِّي آتِيْعٌ إِلَّا مَا يُوحَىٰ إِلَيَّ ۚ  
قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ  
أَفَلَا تَتَفَكَّرُونَ ﴿٥١﴾

ع

وَأَنْذِرْ بِهِ الَّذِينَ يَخَافُونَ أَنْ يُخْشَرُوا  
إِلَىٰ رَبِّهِمْ لَيْسَ لَهُمْ مِنْ دُونِهِ وَلِيٌّ وَلَا  
شَفِيعٌ لَعَلَّهُمْ يَتَّقُونَ ﴿٥٢﴾

وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْعَدْوَىٰ  
وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ ۚ مَا عَلَيْكَ  
مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَمَا مِنْ  
حِسَابِكَ عَلَيْهِمْ مِنْ شَيْءٍ فَطَرَدَهُمْ  
فَتَكُونُ مِنَ الظَّالِمِينَ ﴿٥٣﴾

وَكَذَلِكَ فَتَنَّا بَعْضَهُمْ بِبَعْضٍ لِيَقُولُوا  
أَهَؤُلَاءِ مِمَّنْ آتَى اللَّهُ عَلَيْهِمْ مِنْ بَيْنِنَا  
أَلَيْسَ اللَّهُ بِأَعْلَمَ بِالشَّاكِرِينَ ﴿٥٤﴾

55. And when those who believe in Our Signs come to thee, say: 'Peace be unto you! Your Lord has taken it upon Himself *to show* mercy, so that whoso among you does evil ignorantly, and repents thereafter and amends, then He is Most Forgiving, Merciful.'

وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا  
قُلْ سَلَّمَ عَلَيْكُمْ كَتَبَ رَبُّكُمْ  
عَلَى نَفْسِهِ الرَّحْمَةَ ۖ أَنَّهُ مَن عَمِلَ  
مِنْكُمْ سُوءًا بِجَهَالَةٍ ثُمَّ تَابَ مِن  
بَعْدِهِ ۖ وَأَصْلَحَ فَأَنَّهُ غَفُورٌ رَّحِيمٌ ﴿٥٥﴾

56. And thus do We expound the Signs *that you may seek forgiveness* and that the way of the sinners may become manifest.

وَكَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ  
يَتَذَكَّرُونَ ﴿٥٦﴾

R. 7.

57. Say: 'I am forbidden to worship those on whom you call beside \*Allāh.' Say: 'I will not follow your evil inclinations. In that case, I shall become lost and I shall not be of the guided.'

قُلْ إِنِّي نُهَيْتُ أَنْ أَعْبُدَ الَّذِينَ تَدْعُونَ  
مِن دُونِ اللَّهِ ۖ قُلْ لَا أَتَّبِعُ أَهْوَاءَكُمْ ۖ  
قَدْ ضَلَلْتُ إِذْ أَمَّا أَنَا مِنَ الْمُهْتَدِينَ ﴿٥٧﴾

58. Say: 'I *take my stand* on a clear evidence from my Lord and you reject it. That which you desire to be hastened is not in my *power*. The decision rests with none but Allāh. He explains the truth, and He is Best of judges.'

قُلْ إِنِّي عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي ۖ وَكَذَّبْتُمْ  
بِهِ ۖ مَا عِنْدِي مَّا تَسْتَعْجِلُونَ بِهِ ۖ  
إِنَّ الْحُكْمَ إِلَّا لِلَّهِ ۖ يَتَّقُ الْحَقَّ وَهُوَ  
خَيْرُ الْفَاصِلِينَ ﴿٥٨﴾

59. Say: 'If that which you desire to be hastened were in my *power*, surely the matter would be decided between me and you. And Allāh knows best the unjust.'

قُلْ لَوْ أَنَّ عِنْدِي مَّا تَسْتَعْجِلُونَ بِهِ  
لَفُضِّبَ الْأَمْرُ بَيْنِي وَبَيْنَكُمْ ۖ وَاللَّهُ  
أَعْلَمُ بِالظَّالِمِينَ ﴿٥٩﴾

60. And with Him are the keys of the unseen; none knows them but He. And He knows whatsoever is in the land and *in* the sea. And there falls not a leaf but He knows it; nor

وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ ۖ لَا يَعْلَمُهَا إِلَّا  
هُوَ ۖ وَيَعْلَمُ مَا فِي الْبُرِّ وَالْبَحْرِ ۖ وَمَا  
تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٌ

\*57. Say: 'I will not follow your *vain desires*.

is there a grain in the deep darkness of the earth, nor anything green or dry, but is recorded in a clear Book.

فِي ظُلْمَتِ الْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ  
إِلَّا فِي كِتَابٍ مُّبِينٍ ﴿٤٠﴾

61. And He it is Who takes your souls by night and knows that which you do by day; then He raises you up again therein, that the appointed term may be completed. Then to Him is your return. Then will He inform you of what you used to do.

وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ وَيَعْلَمُ  
مَا جَرَحْتُم بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ  
لِيُقْفَى أَجَلَ مُسَمًّى ۖ ثُمَّ إِلَيْهِ  
مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُم بِمَا كُنتُمْ  
تَعْمَلُونَ ﴿٤١﴾

## R. 8.

62. And He is Supreme over His servants, and He sends guardians to watch over you, until, when death comes to anyone of you, Our messengers take his soul, and they fail not.

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَيُرْسِلُ  
عَلَيْكُمْ حَفَظَةً ۗ حَتَّىٰ إِذَا جَاءَ أَحَدُكُمُ  
الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا  
يُفِرُّونَ ﴿٤٢﴾

63. Then are they returned to Allāh, their true Lord. Surely, His is the judgment. And He is the Quickest of reckoners.

ثُمَّ رُدُّوْا إِلَى اللَّهِ مَوْلَهُمُ الْحَقِّ ۗ أَلَا  
لَهُ الْحُكْمُ وَهُوَ أَسْرَعُ الْحَاسِبِينَ ﴿٤٣﴾

64. Say, "Who delivers you from the calamities of the land and the sea, when you call upon Him in humility and in secret, saying, 'If He deliver us from this, we will surely be of those who are grateful?'"

قُلْ مَنْ يُدْخِلُكُمْ مِّنْ ظُلْمَتِ الْبَرِّ  
وَالْبَحْرِ تَدْعُوهُ تَضَرُّعًا وَخُفْيَةً ۗ  
لَئِنْ أَنْجَيْنَا مِنْ هَذِهِ لَنُكُونَنَّ  
مِنَ الشَّاكِرِينَ ﴿٤٤﴾

65. Say, 'Allāh delivers you from them and from every distress, yet you associate partners with Him.'

قُلْ اللَّهُ يُدْخِلُكُمْ مِنْهَا وَ مِنْ كُلِّ  
كَرْبٍ ثُمَّ أَنْتُمْ تُشْرِكُونَ ﴿٤٥﴾

\*66. Say, 'He has power to send

قُلْ هُوَ الْقَادِرُ عَلَىٰ أَنْ يَبْعَثَ عَلَيْكُمْ

\*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!

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

عَذَابًا مِّن فَوْقِكُمْ أَوْ مِن تَحْتِ  
أَرْجُلِكُمْ أَوْ يَلْبَسَكُمْ شِيْعًا وَيُزَيِّقُ  
بَعْضَكُمْ بِأَسْبَغِضٍ ۗ أُنظُرْ كَيْفَ  
نُصْرِفُ الْآيَاتِ لَعَلَّهُمْ يَفْقَهُونَ ﴿٦٦﴾

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

لِكُلِّ نَبَأٍ مُّسْتَقَرٌّ ۖ وَسَوْفَ تَعْلَمُونَ ﴿٦٨﴾

وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا  
فَاعْرِضْ عَنْهُمْ حَتَّىٰ يَخُوضُوا فِي حَدِيثٍ  
غَيْرِهَا ۗ وَإِمَّا يُنسِيَنَّكَ الشَّيْطَانُ  
فَلَا تَتَّبِعْهُ بَعْدَ الذِّكْرِ ۚ مَعَ الْقَوْمِ  
الظَّالِمِينَ ﴿٦٩﴾

وَمَا عَلَى الَّذِينَ يَتَّقُونَ مِن  
حِسَابِهِمْ مِن شَيْءٍ ۚ وَلَكِن ذِكْرِي  
لَعَلَّهُمْ يَتَّقُونَ ﴿٧٠﴾

وَذَرِ الَّذِينَ اتَّخَذُوا دِينَهُمْ لَعِبًا وَلَهْوًا  
وَغُرُورًا ۗ أَلْحِيلُوا الدُّنْيَا وَذِكْرَ رَبِّ  
أَنْ تُبْسَلَ نَفْسٌ بِمَا كَسَبَتْ ۗ لَيْسَ  
لَهَا مِن دُونِ اللَّهِ وَلِيٌّ وَلَا شَفِيعٌ ۗ وَإِنْ

**Note:** The expression *yalbisakum* (يَلْبَسُكُمْ) invokes the image of a calamity which permanently sticks and becomes a part of the body like clothes. So a faithful translation demands the use of some expression of permanence.

\*69. And when you see those who trifle with Our Signs,

ء ا i u ا | th | h ح | kh خ | dh ذ | ص s | 186 | d ض | ط | ؤ | ظ | ز | ع | gh غ | q | ق | ء

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.

## R. 9.

72. Say: "Shall we call, beside Allāh, upon that which can neither profit us nor harm us, and shall we be turned back on our heels after Allāh has guided us, like one whom the evil ones entice away *leaving him* bewildered in the land, and who has companions who call him to guidance, *saying*, 'Come to us?'" Say: "Surely, the guidance of Allāh is the only guidance and we have been commanded to submit to the Lord of all the worlds.

73. "And we have been given the command: 'Observe Prayer and fear Him;' and He it is to Whom you shall be gathered."

\*74. And He it is Who created the heavens and the earth in accordance with the requirements of wisdom; and the day He says, 'Be!', it will be. His word is the truth, and His will be the kingdom on the day when the trumpet will be blown. *He is* the Knower of the unseen and the seen. And He is the Wise, the All-Aware.

\*74. And He it is Who created the heavens and the earth **the right way**; and the day **when He will say**, "Be!" **And it is.**"

**Note:** See the explanation of "كُنْ فَيَكُونُ" ("Be! And it is") under 2:118. (Publisher)

ء ا ق ي q gh غ ع ء ظ ز ط ء ض d 187 ص س ذ dh خ kh ح ه ث th ا i u |

تَعْدِلُ كُلُّ عَدْلٍ لَّا يُؤْخَذُ مِنْهَا ۗ أُولَٰئِكَ  
الَّذِينَ أُبْسِلُوا بِمَا كَسَبُوا ۗ لَهُمْ  
شَرَابٌ مِّنْ حَمِيمٍ ۖ وَعَذَابٌ أَلِيمٌ  
بِمَا كَانُوا يَكْفُرُونَ ﴿٤١﴾

قُلْ أَنَدْعُوا مِنْ دُونِ اللَّهِ مَا لَّا يَنْفَعُنَا  
وَلَا يَضُرُّنَا وَنُرَدُّ عَلَىٰ أَعْقَابِنَا بَعْدَ إِذْ  
هَدَانَا اللَّهُ ۖ كَالَّذِي اسْتَهْوَتْهُ الشَّيَاطِينُ  
فِي الْأَرْضِ حَيْرَانًا ۚ لَّهَ أَصْحَابٌ يَدْعُونَهُ  
إِلَى الْهُدَىٰ ۚ أَتَتَّبَعُ ۚ قُلْ إِنَّ هُدَىٰ اللَّهِ  
هُوَ الْهُدَىٰ ۗ وَأُمِرْنَا لِنُسَلِّمَ لِرَبِّ  
الْعَالَمِينَ ﴿٤٢﴾

وَأَن آتَمُوا الصَّلَاةَ وَآتَوُوهَا وَهُوَ  
الَّذِي إِلَيْهِ تُحْشَرُونَ ﴿٤٣﴾

وَهُوَ الَّذِي خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ  
بِالْحَقِّ ۗ وَيَوْمَ يَقُولُ كُنْ فَيَكُونُ ۗ قَوْلُهُ  
الْحَقُّ ۗ وَلَهُ الْمُلْكُ يَوْمَ يُنْفَخُ فِي  
الصُّوْرِ ۗ عَلِيمُ الْغَيْبِ وَالشَّهَادَةِ ۗ وَهُوَ  
الْحَكِيمُ الْحَبِيرُ ﴿٤٤﴾

75. And *remember the time* when Abraham said to his father, Āzar: 'Dost thou take idols for gods? Surely, I see thee and thy people in manifest error.'

وَ إِذْ قَالَ اِبْرٰهِيْمُ لِاَبِيْهِ اَزَرَ اَتَتَّخِذُ  
اَصْنَامًا اِلٰهَةً ۗ اِنِّيْ اَرٰكَ وَ قَوْمَكَ فِي  
ضَلٰلٍ مُّبِيْنٍ ﴿٤٥﴾

76. And thus did We show Abraham the kingdom of the heavens and the earth *that he might be rightly guided* and that he might be of those who have certainty of faith.

وَ كَذٰلِكَ نُرِيْكَ اِبْرٰهِيْمَ مَلَكُوْت  
السَّمٰوٰتِ وَ الْاَرْضِ وَ لِيْرٰكُوْنَ مِنَ  
الْمُؤْمِنِيْنَ ﴿٤٦﴾

77. And when the night darkened upon him, he saw a star. He said: 'This is my Lord!' But when it set, he said: 'I like not those that set.'

فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَا كَوْكَبًا ۗ  
قَالَ هٰذَا رَبِّيْ ۗ فَلَمَّا أَفَلَ قَالَ لَا اُحِبُّ  
الْاٰفِلِيْنَ ﴿٤٧﴾

78. And when he saw the moon rise with spreading light, he said: 'This is my Lord.' But when it set, he said, 'If my Lord guide me not, I shall surely be of the people who go astray.'

فَلَمَّا رَا الْقَمَرَ بَاِزْغًا قَالَ هٰذَا رَبِّيْ ۗ  
فَلَمَّا أَفَلَ قَالَ لَئِن لَّمْ يَهْدِنِيْ رَبِّيْ  
لَا كُوْنَنَّ مِنَ الْقَوْمِ الضّٰلِّيْنَ ﴿٤٨﴾

79. And when he saw the sun rise with spreading light, he said: 'This is my Lord, this is the greatest.' But when it set, he said, 'O my people, surely I am clear of that which you associate *with God*.

فَلَمَّا رَا الشَّمْسُ بَاِزْغَةً قَالَ هٰذَا رَبِّيْ  
هٰذَا اَكْبَرُ ۗ فَلَمَّا أَفَلَتْ قَالَ يُقَوْمِرِ اِنِّيْ  
بِرَبِّيْ ۗ مِمَّا تُشْرِكُوْنَ ﴿٤٩﴾

80. 'I have turned my face toward Him Who created the heavens and the earth, being ever inclined *to God*, and I am not of those who associate gods *with God*.'

اِنِّيْ وَجَّهْتُ وَجْهِيَ لِلَّذِيْ فَطَرَ  
السَّمٰوٰتِ وَ الْاَرْضَ حَنِيفًا ۗ مَا اَنَا مِنَ  
الْمُشْرِكِيْنَ ﴿٥٠﴾

81. And his people argued with him. He said: 'Do you argue with me concerning Allāh when He has guided me aright? And I fear not that which you associate with Him,

وَ حَاجَّهُ قَوْمُهٗ ۗ قَالَ اَتُحٰجُّوْنِيْ فِي اللّٰهِ  
وَ قَدْ هَدٰنِيْ ۗ وَ لَا اَخَافُ مَا تُشْرِكُوْنَ بِهٖ  
اِنَّ اَنْ يُّشَاءَ رَبِّيْ شَيْءًا وَّ يَسْعَ رَبِّيْ



unless my Lord will something. My Lord comprehends all things in His knowledge. Will you not then be admonished?

82. 'And why should I fear that which you associate with God, when you fear not to associate with Allāh that for which He has sent down to you no authority?' Which, then, of the two parties has greater right to security, if indeed you know?

83. Those who believe and mix not up their belief with injustice—it is they who shall have peace, and who are rightly guided.

R. 10.

84. And that is Our argument which We gave to Abraham against his people. We exalt in degrees of rank whomso We please. Thy Lord is indeed Wise, All-Knowing.

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.

86. And We guided Zachariah and John and Jesus and Elias; each one of them was of the virtuous.

87. And We also guided Ishmael and Elisha and Jonah and Lot; and each one did We exalt above the people.

كُلِّ شَيْءٍ عِلْمًا ۗ أَفَلَا تَتَذَكَّرُونَ ﴿٨١﴾

وَكَيْفَ أَخَافُ مَا أَشْرَكْتُمْ وَلَا تَخَافُونَ  
أَنِّكُمْ أَشْرَكْتُمْ بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ  
عَلَيْكُمْ سُلْطَانًا فَأَيُّ الْفَرِيقَيْنِ أَحَقُّ

بِالْأَمْنِ ۚ

إِن كُنْتُمْ تَعْلَمُونَ ﴿٨٢﴾

الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ  
بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْأَمْنُ وَهُمْ  
مُهْتَدُونَ ﴿٨٣﴾

عَلِيمٌ

وَتِلْكَ حُجَّتُنَا آتَيْنَاهَا إِبْرَاهِيمَ عَلَى  
قَوْمِهِ ۖ نَرْفَعُ دَرَجَاتٍ مَّن نَّشَاءُ ۗ

إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿٨٤﴾

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ ۗ كُلًّا  
هَدَيْنَا ۚ وَنُوحًا هَدَيْنَا مِن قَبْلُ  
وَمِن ذُرِّيَّتِهِ دَاوُدَ وَسُلَيْمَانَ وَأَيُّوبَ  
وَيُوسُفَ وَمُوسَىٰ وَهَارُونَ ۗ وَكَذَٰلِكَ

نَجْزِي الْمُحْسِنِينَ ﴿٨٥﴾

وَزَكَرِيَّا وَيَحْيَىٰ وَعِيسَىٰ وَإِيلِيَّاسَ ۗ  
كُلٌّ مِّنَ الصَّالِحِينَ ﴿٨٦﴾

وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيُونُسَ وَلُوطًا ۗ  
وَكُلًّا 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.

وَمِنَ آبَائِهِمْ وَذُرِّيَّاتِهِمْ وَإِخْوَانِهِمْ  
وَاجْتَبَيْنَاهُمْ وَهَدَيْنَاهُمْ إِلَى صِرَاطٍ  
مُّسْتَقِيمٍ ﴿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  
مِنَ عِبَادِهِ ۗ وَلَوْ أَشْرَكُوا لَحَبِطَ عَنْهُمْ  
مَّا 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.

أُولَئِكَ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ  
وَالحُكْمَ وَالتُّبُوَّةَ ۚ فَإِنْ يَكْفُرْ بِهَا  
هُوَ لَآءٍ فَقَدْ وَكَلْنَا بِهَا قَوْمًا لَيْسُوا  
بِهَا بِكُفْرِينَ ﴿٩٠﴾

91. These it is whom Allāh 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.'

أُولَئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهِدَاهُمْ  
اقْتَدِهْ ۗ قُلْ لَآ 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 which you show while you conceal much; and you have been taught that which neither you nor your fathers knew?'—Say: 'Allāh'. Then

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِذْ قَالُوا مَا  
أَنْزَلَ اللَّهُ عَلَى بَشَرٍ مِّن شَيْءٍ ۗ قُلْ مَن  
أَنْزَلَ الْكِتَابَ الَّذِي جَاءَ بِهِ مُوسَى نُورًا  
وَهُدًى لِلنَّاسِ تَجْعَلُونَهُ قَرَاطِيسَ  
تُبَدُّوْنَهَا وَتُحْفُونَ كَثِيرًا ۗ وَعَلِمْتُمْ مَّا  
لَمْ تَعْلَمُوا ۗ أَنْتُمْ وَآبَاؤُكُمْ قُلِ اللَّهُ ۗ

\*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.'

leave them to amuse themselves with their *vain* discourse.

93. And this is a Book which We have revealed, full of blessings, to fulfil that which preceded it, and to enable thee to warn the Mother of towns and those around her. And those who believe in the Hereafter believe therein and they keep a watch over their Prayer.

94. And who is more unjust than he who forges a lie against Allāh, or says, 'It has been revealed to me,' while nothing has been revealed to him; and who says, 'I will send down the like of that which Allāh has sent down?' And if thou couldst only see, when the wrongdoers are in the agonies of death, and the angels stretch forth their hands, *saying*, 'Yield up your souls. This day shall you be awarded the punishment of disgrace, because of that which you spoke against Allāh falsely and *because* you turned away from His Signs with disdain.'

95. And now you come to Us one by one even as We created you at first, and you have left behind you that which We bestowed upon you, and We see not with you your intercessors of whom you asserted that they were partners *with God* in your *affairs*. Now you have been cut off from one another and that which you presumed has failed you.

ثُمَّ دَرَّهُمْ فِي خَوْضِهِمْ يَلْعَبُونَ ﴿٩٣﴾

وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ مُصَدِّقُ  
الَّذِي بَيْنَ يَدَيْهِ وَيُنذِرُ أُمَّ الْقُرَى  
وَمَنْ حَوْلَهَا وَالَّذِينَ يُؤْمِنُونَ  
بِالْآخِرَةِ يُؤْمِنُونَ بِهِ وَهُمْ عَلَى  
صَلَاتِهِمْ يَحَافِظُونَ ﴿٩٤﴾

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا  
أَوْ قَالَ أُوحِيَ إِلَيَّ وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ  
وَمَنْ قَالَ قَالَ سَأُنزِلُ مِثْلَ مَا أَنْزَلَ اللَّهُ  
وَلَوْ تَرَى إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ  
وَالْمَلَائِكَةُ بَاسِطُو أَيْدِيهِمْ أَخْرَجُوا  
أَنْفُسَهُمْ الْيَوْمَ تُجْرُونَ عَذَابِ الْهُونِ  
بِمَا كُنْتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ  
وَكُنْتُمْ عَنْ آيَاتِهِ تَسْتَكْبِرُونَ ﴿٩٥﴾

وَلَقَدْ جِئْتُمُونَا فِرَادَى كَمَا خَلَقْنَاكُمْ  
أَوَّلَ مَرَّةٍ وَتَرَكْتُمْ مَا خَوَّلْنَاكُمْ وَرَاءَ  
ظُهُورِكُمْ وَمَا نَرَى مَعَكُمْ شُفَعَاءَكُمُ  
الَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَاءُ  
لَقَدْ تَقَطَّعَ بَيْنَكُمْ وَصَلَّ عَنْكُمْ مَا  
كُنْتُمْ تَزْعُمُونَ ﴿٩٥﴾

ع  
١٤

## R. 12.

96. Verily, it is Allāh Who causes the grain and the date-stones to sprout. He brings forth the living from the dead, and *He* is the Bringer forth of the dead from the living. That is Allāh; wherefore, then, are you turned back?

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

إِنَّ اللَّهَ فَلْيُقِ الْحَبِّ وَالنَّوَىٰ يُخْرِجُ  
الْحَيِّ مِنَ الْمَيِّتِ وَمُخْرِجُ الْمَيِّتِ مِنَ  
الْحَيِّ ۚ ذَلِكُمْ اللَّهُ فَأَلْفَىٰ تَوَفُّوْنَ ۝٩٦

فَالِقُ الْإِصْبَاحِ ۚ وَجَعَلَ اللَّيْلَ سَكَنًا  
وَ الشَّمْسِ وَالْقَمَرَ حُسْبَانًا ۚ ذَلِكْ  
تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ۝٩٧

وَ هُوَ الَّذِي جَعَلَ لَكُمُ النُّجُومَ  
لِتَهْتَدُوا بِهَا فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ ۚ  
قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ۝٩٨

وَ هُوَ الَّذِي أَنشَأَكُم مِّن نَّفْسٍ وَاحِدَةٍ  
فَمُسْتَقَرًّا وَ مُسْتَوْدَعًا ۚ قَدْ فَصَّلْنَا  
الْآيَاتِ لِقَوْمٍ يَفْقَهُونَ ۝٩٩

وَ هُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً  
فَأَخْرَجْنَا بِهِ نَبَاتَ كُلِّ شَيْءٍ فَأَخْرَجْنَا  
مِنْهُ خَضِرًا مُّخْرِجًا مِنْهُ حَبًّا مُّتَرَاكِبًا  
وَ مِنَ النَّخْلِ مِنْ طَلْعِهَا قِنْوَانٌ دَانِيَةٌ  
وَ جَنَّاتٍ مِّنْ أَعْنَابٍ وَ الزَّيْتُونِ  
وَ الرُّمَّانِ مُشْتَبِهًا وَ غَيْرَ مُتَشَابِهٍ ۚ  
انظُرْ إِلَى ثَمَرِهِ إِذَا أَثْمَرَ وَيَنْجِهِ ۚ إِنَّ

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?

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.

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

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.

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.

107. Follow that which has been revealed to thee from thy Lord;

فِي ذِكْرِكُمْ آيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿١٠١﴾

وَجَعَلُوا لِلَّهِ شُرَكَاءَ الْجِنَّ وَخَلَقَهُمْ  
وَخَرَقُوا لَهُ بَنِينَ وَبَنَاتٍ بِغَيْرِ عِلْمٍ ۗ  
سُبْحٰنَهُ وَتَعٰلٰى عَمَّا يَصِفُوْنَ ﴿١٠٢﴾

١٢  
ع  
١٨

بَدِيعُ السَّمٰوٰتِ وَالْاَرْضِ ۗ اَنۡفِ يَكُوۡنَ  
لَهُۥ وَلَدٌ ۗ وَلَمْ تَكُنۡ لَّهٗ صٰحِبَةً ۗ وَخَلَقَ  
كُلَّ شَيْءٍ ۗ وَهُوَ بِكُلِّ شَيْءٍ عَلِيۡمٌ ﴿١٠٣﴾  
ذِكْرُكَ اللّٰهُ رَبُّكُمْ ۗ لَا اِلٰهَ اِلَّا هُوَ ۗ خَالِقُ  
كُلِّ شَيْءٍ ۗ فَاَعْبُدُوْهُ ۗ وَهُوَ عَلٰى كُلِّ شَيْءٍ  
وَكَوۡدٌ ﴿١٠٤﴾

لَا تُدْرِكُهُ الْاَبۡصَارُ ۗ وَهُوَ يُدْرِكُ الْاَبۡصَارَ ۗ  
وَهُوَ اللّٰطِيۡفُ الْخَبِيۡرُ ﴿١٠٥﴾  
قَدْ جَاءَكُمۡ بَصٰٓئِرٌ مِّنۡ رَبِّكُمْ ۗ فَصَنۡ  
اَبۡصَرَ فَلِنَفْسِهٖ ۗ وَ مَنۡ عَمِيَ فَعَلَيْهَا ۗ  
وَمَا اَنَا عَلَيۡكُمْ بِحَفِيۡظٍ ﴿١٠٦﴾

وَكَذٰلِكَ نُصَرِّفُ الْاٰيٰتِ وَيَلۡتَقُوۡنَهَا  
دَرَسَتْ ۗ وَلِنُبَيِّنَنَّ لِقَوْمٍ يَعۡلَمُوۡنَ ﴿١٠٧﴾

اَتَّبِعْ مَا وُجِيَ اِلَيْكَ مِنْ رَبِّكَ ۗ لَا اِلٰهَ

there is no God but He; and turn aside from the idolaters.

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.

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.

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?'

\*111. And We shall confound their hearts and their eyes, as they believed not therein at the first time, and We shall leave them in their transgression to wander in distraction.

#### R. 14.

Part 8

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.

إِلَّا هُوَ ۚ وَ أَعْرَضَ عَنِ الْمُشْرِكِينَ ﴿١٠٨﴾  
وَلَوْ شَاءَ اللَّهُ مَا أَشْرَكُوا ۚ وَمَا جَعَلْنَاكَ  
عَلَيْهِمْ حَفِيظًا ۚ وَمَا أَنْتَ عَلَيْهِمْ  
بِوَكِيلٍ ﴿١٠٩﴾

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ  
فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ ۗ كَذَلِكَ  
زَيَّنَّا لِلْإِنْسَانِ أَعْمَالَهُمْ ۗ ثُمَّ إِلَىٰ رَبِّهِمْ  
مَرْجِعُهُمْ فَيُنَبِّئُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿١١٠﴾

وَ أَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِن  
جَاءَتْهُمْ آيَةٌ لَيُؤْمِنُنَّ بِهَا ۚ قُلْ إِنَّمَا  
الْآيَاتُ عِنْدَ اللَّهِ وَمَا يُشْعِرُكُمْ أَنَّهَا  
إِذَا جَاءَتْ لَا يُؤْمِنُونَ ﴿١١١﴾

وَ نَقَلَبُ آفُودَهُمْ وَ أَبْصَارَهُمْ كَمَا  
لَمْ يُؤْمِنُوا بِهِ أَوَّلَ مَرَّةٍ وَ نَذَرُهُمْ فِي  
طُغْيَانِهِمْ يَعْمَهُونَ ﴿١١٢﴾

ع  
ج  
١١٢

ع  
ج  
١١٢

وَ لَوْ أَنْتَا نَزَّلْنَا إِلَيْهِمُ الْمَلَائِكَةَ  
وَ كَلَّمَهُمُ الْمَوْتَىٰ وَ حَشَرْنَا عَلَيْهِمْ  
كُلَّ شَيْءٍ قُبُلًا مَا كَانُوا لِيُؤْمِنُوا  
إِلَّا أَنْ يَشَاءَ اللَّهُ وَ لَكِنَّ أَكْثَرَهُمْ  
يَجْهَلُونَ ﴿١١٣﴾

\*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.

ء ء ا ق ق | q | gh غ | ٤ | ظ | ط | ؤ | ض | d | 194 | ص | ٥ | ذ | dh | خ | kh | ح | هـ | ث | th | ا | i | u | ا

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  
شَاطِطِينَ الْإِنْسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ  
إِلَى بَعْضٍ زُخْرَفَ الْقَوْلِ غُرُورًا وَكُوشًا  
رَبُّكَ مَا فَعَلُوهُ فَذَرَّهُمْ وَمَا يُفْتَرُونَ ﴿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.

وَلِتَصْغَى إِلَيْهِ أَفْئِدَةُ الَّذِينَ لَا يُؤْمِنُونَ  
بِالْآخِرَةِ وَلِيَرْضَوْهُ وَلِيَقْتَرِفُوا 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 حَكَمًا وَهُوَ الَّذِي  
أَنْزَلَ إِلَيْكُمُ الْكِتَابَ مُفَصَّلًا وَالَّذِينَ  
آتَيْنَهُمُ الْكِتَابَ يَعْلَمُونَ أَنَّهُ مُنَزَّلٌ  
مِّن رَّبِّكَ 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.

وَتَكَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا  
لَا مُبَدِّلَ لِكَلِمَتِهِ ۗ وَهُوَ السَّمِيعُ  
الْعَلِيمُ ﴿١١٦﴾

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,

وَإِنْ طِعْتُمْ أَكْثَرَمَن فِي الْأَرْضِ يُضِلُّوكَ  
عَنْ سَبِيلِ اللَّهِ ۗ إِنَّ يَتَّبِعُونَ إِلَّا الظَّنَّ  
وَإِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿١١٧﴾

\*and they do nothing but lie.

\*117. **Note:** Here the word 'lie' is not sufficient to do justice to the fuller meaning of the word *yakhrusūn* (يَخْرُصُونَ) which covers wider connotations like fabrication or professing to be able to predict the future while they only indulge in wild guesses.

118. Surely, thy Lord knows best those who go astray from His way; and He knows best those who are rightly guided.

119. Eat, then, of that over which the name of Allāh has been pronounced, if you are believers in His Signs.

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.

\*121. And eschew open sins as well as secret ones. Surely, those who earn sin will be rewarded for that which they have earned.

122. And eat not of that on which the name of Allāh has not been pronounced, for surely that is disobedience. And certainly the evil ones inspire their friends that they may dispute with you. And if you obey them, you will indeed be setting up gods *with God*.

#### R. 15.

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

إِنَّ رَبَّكَ هُوَ أَعْلَمُ مَنْ يَضِلُّ عَنْ سَبِيلِهِ ۗ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿١١٨﴾

فَكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ إِنْ كُنْتُمْ بِآيَاتِهِ مُؤْمِنِينَ ﴿١١٩﴾

وَمَا لَكُمْ أَلَّا تَأْكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ وَقَدْ فَصَّلَ لَكُمْ مَا حَرَّمَ عَلَيْكُمْ إِلَّا مَا اضْطُرِرْتُمْ إِلَيْهِ ۗ وَإِنَّ كَثِيرًا لَّيُضِلُّونَ بِأَهْوَاءِهِمْ بِغَيْرِ عِلْمٍ ۗ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِالْمُعْتَدِينَ ﴿١٢٠﴾

وَذُرُوا ظَاهِرَ الْأَثَمِ وَبَاطِنَهُ ۗ إِنَّ الَّذِينَ يَكْسِبُونَ الْأَثَمَ سَيُجْزَوْنَ بِمَا كَانُوا يَفْتَرُونَ ﴿١٢١﴾

وَلَا تَأْكُلُوا مِمَّا يُذْكَرِ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ ۗ وَإِنَّ الشَّيْطِينَ لَيُوحُونَ إِلَىٰ أَوْلِيَئِهِمْ لِيُجَادِلُوكُمْ ۗ وَإِنْ أَطَعْتُمْهُمْ إِيَّاكُمْ لَمُشْرِكُونَ ﴿١٢٢﴾

أَوْ مَنْ كَانَ مَيِّتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ كَمَنْ مَثَلَهُ فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ مِنْهَا ۗ

\*121. And eschew **sin** be it apparent or hidden.

ء ا ق ق | q | gh غ | ٤ | ظ | ز | ط | ؤ | ض | د ﴿196﴾ ص | س | ذ | dh | ذ | kh | ح | ه | ث | th | i | u | ا

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



is *that he is* in utter darkness whence he 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 Islam*; 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.

- \*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 مجرمينها) 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 Islam*; 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*.)

كَذٰلِكَ زَيَّنَّا لِّلْكَافِرِيْنَ مَا كَانُوْا  
يَعْمَلُوْنَ ﴿١٢٤﴾

وَكَذٰلِكَ جَعَلْنَا فِيْ كُلِّ قَرْيَةٍ اَكْبَرَ  
مُجْرِمِيْهَا لِيْمْكُرُوْا فِيْهَا ۗ وَمَا يَمْكُرُوْنَ  
اِلَّا بِاَنْفُسِهِمْ ۗ وَمَا يَشْعُرُوْنَ ﴿١٢٥﴾

وَإِذَا جَاءَتْهُمْ آيَةٌ قَالُوا لَنْ نُؤْمِنَ  
حَتَّىٰ نُؤْتَىٰ مِثْلَ مَا أُوتِيَ رُسُلُ  
اللَّهِ ۗ اللَّهُ أَغْلَمُ ۗ حَيْثُ يَجْعَلُ رِسَالَتَهُ ۗ  
سَيُصِيبُ الَّذِيْنَ أَجْرَمُوا صَغَارٌ  
عِنْدَ اللَّهِ ۗ وَعَذَابٌ شَدِيْدٌ ۗ بِمَا كَانُوْا  
يَمْكُرُوْنَ ﴿١٢٥﴾

فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ  
لِلْإِسْلَامِ ۗ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ  
صَدْرَهُ ضَيِّقًا حَرَجًا ۗ كَأَنَّمَا يَصَّعْدُ فِي  
السَّمَاءِ ۗ كَذٰلِكَ يَجْعَلُ اللَّهُ الرِّجْسَ  
عَلَى الَّذِينَ لَا يُؤْمِنُوْنَ ﴿١٢٦﴾

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.

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.

وَهَذَا صِرَاطُ رَبِّكَ مُسْتَقِيمًا ۗ قَدْ  
فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَكْفُرُونَ ﴿١٢٧﴾

لَهُمْ دَارُ السَّلَامِ عِنْدَ رَبِّهِمْ وَهُوَ وَلِيُّهُمْ  
بِمَا كَانُوا يَعْمَلُونَ ﴿١٢٨﴾

وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا لِيَمْعَشَرَ الْجِثَّةِ  
قَدْ اسْتَكْبَرْتُمْ مِنَ الْإِنْسِ ۗ وَقَالَ  
أَوْلِيَهُمْ مِنَ الْإِنْسِ رَبَّنَا اسْتَمْتَعَ  
بَعْضُنَا بِبَعْضٍ وَبَلَغْنَا أَجَلَنَا الَّذِي  
أَجَلْتَ لَنَا ۗ قَالَ النَّارُ مَثْوَاكُمْ  
خَالِدِينَ فِيهَا إِلَّا مَا شَاءَ اللَّهُ ۗ إِنَّ  
رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿١٢٩﴾

وَكَذَلِكَ نُؤَيِّنُ بَعْضَ الظَّالِمِينَ بَعْضًا  
بِمَا كَانُوا يَكْسِبُونَ ﴿١٣٠﴾

لِيَمْعَشَرَ الْجِثَّةِ ۗ وَالْإِنْسِ أَلَمْ يَأْتِكُمْ  
رُسُلٌ مِّنْكُمْ يَتْلُونَ عَلَيْكُمْ آيَاتِي  
وَيُنذِرُونَكُمْ لِقَاءِ يَوْمِكُمْ هَذَا ۗ قَالُوا  
شَهِدْنَا عَلَىٰ أَنفُسِنَا وَغَرَّبْتُهُمُ الْحَيَاةَ  
الدُّنْيَا وَشَهِدُوا عَلَىٰ أَنفُسِهِمْ أَنَّهُمْ  
كَانُوا كَافِرِينَ ﴿١٣١﴾

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.

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

\* 137. Evil is what they **conclude**.

\* 138. And in like manner have their **associates** made the killing of their children...

ذٰلِكَ اَنْ لَّمْ يَكُنْ رَبُّكَ مُهْلِكَ الْقُرَى  
بِظُلْمٍ وَّاَهْلَهَا غُفْلُونَ ﴿٣٢﴾

وَرِكْلِ دَرَجَاتٍ مِّمَّا عَمِلُوا وَّمَا رَبُّكَ  
بِغَافِلٍ عَمَّا يَعْمَلُونَ ﴿٣٣﴾

وَرَبُّكَ الْغَنِيُّ ذُو الرَّحْمَةِ اِنْ يَّشَأْ  
يُذْهِبْكُمْ وَيَسْتَحْلِفُ مِنْ بَعْدِكُمْ مَّا  
يَشَاءُ كَمَا اَنْشَأَكُمْ مِنْ ذُرِّيَّةٍ قَوْمٍ  
اٰخَرِينَ ﴿٣٤﴾

اِنَّ مَّا تُوعَدُونَ لَآتٍ وَّمَا اَنْتُمْ  
بِمُعْجِزِينَ ﴿٣٥﴾

قُلْ لِيَقَوْمِ اَعْمَلُوا عَلٰى مَكَانَتِكُمْ اِنِّى  
عَامِلٌ ۚ فَسَوْفَ تَعْلَمُونَ ۗ مَنْ تَكُونُ لَهُ  
عَاقِبَةُ الدَّارِ ۗ اِنَّهٗ لَا يُفْلِحُ الظَّالِمُونَ ﴿٣٦﴾

وَجَعَلُوا لِلّٰهِ مِمَّا ذَرَأَ مِنَ الْحَرْثِ  
وَ الْاَنْعَامِ نَصِيبًا فَقَالُوا هٰذَا لِلّٰهِ  
بِرَعْمِهِمْ وِهٰذَا لِشُرَكَائِنَا ۗ فَمَا كَانَ  
لِشُرَكَائِهِمْ فَلَا يَصِلُ اِلَى اللّٰهِ ۗ وَّمَا  
كَانَ لِلّٰهِ فَهُوَ يَصِلُ اِلَى شُرَكَائِهِمْ ۗ  
سَاءَ مَا يَحْكُمُونَ ﴿٣٧﴾

وَكذٰلِكَ زَيَّنَّا لِكُفْرِهِمْ مِنَ الْمُشْرِكِينَ

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.

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.

#### R. 17.

142. And He it is Who brings into being gardens, trellised and untrellised, and the date-palm and

قَتَلَ أَوْلَادِهِمْ شُرَكَاؤُهُمْ لِيُرُدُّوهُمْ  
وَلِيَلْبِسُوا عَلَيْهِمْ دِينَهُمْ ۗ وَكُلُّ شَيْءٍ  
اللَّهُ مَا فَعَلُوا فَذَرُهُمْ وَمَا يَفْتَرُونَ ﴿١٣٩﴾

وَقَالُوا هَذِهِ أَنْعَامٌ وَحَرِّثَ حِجْرٌ  
لَّا يَطْعَمُهَا إِلَّا مَنْ نَشَاءُ بِزَعْمِهِمْ  
وَإِنَّعَامَ حَرِّمْتَ ظُهُورَهَا وَانْعَامًا  
يَذْكُرُونَ اسْمَ اللَّهِ عَلَيْهَا افْتِرَاءً عَلَيْهِ  
سَيَجْزِيهِمْ بِمَا كَانُوا يَفْتَرُونَ ﴿١٤٠﴾

وَقَالُوا مَا فِي بُطُونِ هَذِهِ الْأَنْعَامِ خَالِصَةٌ  
لِّذَكَورِنَا وَمُحَرَّمٌ عَلَىٰ أَزْوَاجِنَا  
وَإِنْ يَكُن مَيْتَةً فَهُمْ فِيهِ شُرَكَاءُ  
سَيَجْزِيهِمْ وَصْفَهُمْ ۗ إِنَّهُ حَكِيمٌ عَلِيمٌ ﴿١٤١﴾

قَدْ خَسِرَ الَّذِينَ قَتَلُوا أَوْلَادَهُمْ سَفَهًا  
بِغَيْرِ عِلْمٍ وَحَرَّمُوا مَا رَزَقَهُمُ اللَّهُ  
افْتِرَاءً عَلَى اللَّهِ ۗ قَدْ ضَلُّوا وَمَا كَانُوا  
مُهْتَدِينَ ﴿١٤٢﴾

وَهُوَ الَّذِي أَنشَأَ جَنَّاتٍ مَّعْرُوشَاتٍ  
وَعَايِرَ مَعْرُوشَاتٍ وَالتَّحْلُ وَالزَّرْعَ

\* 140. He will **requite them** for their assertion.

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.

مُحْتَلِفًا أُلْكُهُ وَ الرِّثْمُونَ وَ الرُّمَانَ  
مُتَشَابِهًا وَ غَيْرَ مُتَشَابِهٍ ۚ كُلُوا  
مِنْ ثَمَرِهِ إِذَا أَثْمَرَ وَ آتُوا حَقَّهُ يَوْمَ  
حَصَادِهِ ۚ وَ لَا تُسْرِفُوا ۚ إِنَّهُ لَا يُحِبُّ  
المُسْرِفِينَ ﴿١٤٣﴾

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.

وَ مِنَ الْأَنْعَامِ حَمُولَةٌ وَ فَرْشَاءٌ ۚ كُلُوا  
مِمَّا رَزَقَكُمُ اللَّهُ وَ لَا تَتَّبِعُوا خُطُوتِ  
الشَّيْطَانِ ۚ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿١٤٤﴾

\*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.’

ثَمَنِيَّةً أَرْوَاحٍ ۚ مِنَ الضَّانِ اثْنَيْنِ  
وَ مِنَ الْمَعْزِ اثْنَيْنِ ۚ قُلْ ءَالِدَاكَرَيْنِ  
حَرَّمَ أَمِ الْأُنثِيَيْنِ أَمَّا اشْتَمَلَتْ عَلَيْهِ  
أَرْحَامُ الْأُنثِيَيْنِ ۚ تَبَيَّنَ لِي بِعِلْمٍ إِنَّ  
كُنْتُمْ صَادِقِينَ ﴿١٤٥﴾

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.

وَ مِنَ الْإِبِلِ اثْنَيْنِ وَ مِنَ الْبَقَرِ اثْنَيْنِ ۚ  
قُلْ ءَالِدَاكَرَيْنِ حَرَّمَ أَمِ الْأُنثِيَيْنِ أَمَّا  
اشْتَمَلَتْ عَلَيْهِ أَرْحَامُ الْأُنثِيَيْنِ ۚ  
أَمْ كُنْتُمْ شُهَدَاءَ إِذْ وَصَّيْتُكُمْ اللَّهُ  
بِهَذَا ۚ فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ  
كِبْرًا لِيُضِلَّ النَّاسَ بِغَيْرِ عِلْمٍ ۚ  
إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٤٦﴾

\*144. *He has created eight mates altogether consisting of* the sheep two, and of the goats two;—

## R. 18.

146. Say, 'I find not in what has been revealed to me aught forbidden to an eater *who wishes* to eat it, except it be that which dies of itself, or blood poured forth, or the flesh of swine—for all that is unclean—or what is profane, on which is invoked the name of other than Allāh. But whoso is driven by necessity, being neither disobedient nor exceeding *the limit*, then surely thy Lord is Most Forgiving, Merciful.'

147. And to those who are Jews We forbade all animals having claws; and of the oxen and the sheep and goats did We forbid them their fats, save that which their backs bear or the intestines, or that which is mixed with a bone. That is the reward We gave them for their rebellion. And most surely We are truthful.

148. But if they accuse thee of falsehood, say, 'Your Lord is possessed of all-embracing mercy, and His wrath shall not be turned back from the guilty people.'

\* 149. Those who join gods *with God* will say, 'If Allāh had pleased, we could not have joined gods *with Him*, nor could our fathers; nor could we have made anything unlawful.' In like manner did those who were before them accuse

قُلْ لَا آجِدُ فِي مَآ أُوحِيَ إِلَيَّ مُحَرَّمًا  
عَلَى طَاعِمٍ يَطْعَمُهُ إِلَّا أَنْ يَكُونَ مَيْتَةً  
أَوْ دَمًا مَسْفُوحًا أَوْ لَحْمَ خِنزِيرٍ فَإِنَّهُ  
رِجْسٌ أَوْ فِسْقًا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ  
فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ  
رَبَّكَ غَفُورٌ رَحِيمٌ ﴿١٤٦﴾

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

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

سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ  
مَا أَشْرَكْنَا وَلَا آبَاؤُنَا وَلَا حَرَّمْنَا  
مِنْ شَيْءٍ كَذَلِكَ كَذَّبَ الَّذِينَ مِنْ  
قَبْلِهِمْ حَتَّىٰ ذَاقُوا بَأْسَاءَ قُلْ هَلْ

\* 146. **Note:** Here the word *idḥurra* (فَطْرًا) means compelled by starvation and famished beyond one's capacity to withstand the pressure.

\* 149. Those who **associate partners with Allāh**, will say,  
**Note:** For a detailed note on (تَكْفُرُونَ) *takhrūṣūn*, see 6:117.

God's Messengers of falsehood, until they tasted of Our wrath. Say, 'Have you any knowledge? Then produce it for us. You follow nothing but mere conjecture. And you do nothing but lie.'

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

عَمَدِكُمْ مِّنْ عِلْمٍ فَتُخْرِجُوهُ لَنَاءِ  
إِنْ تَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ أَنْتُمْ إِلَّا  
تَخْرُصُونَ ﴿١٥٠﴾

قُلْ لِلَّهِ الْحُجَّةُ الْبَالِغَةُ ۖ فَلَوْ شَاءَ  
لَهَدَاكُمْ أَجْمَعِينَ ﴿١٥١﴾

قُلْ هَلْ مَسَّ شُهَدَاءَكُمُ الَّذِينَ يَشْهَدُونَ  
أَنَّ اللَّهَ حَرَّمَ هَذَا ۖ فَإِنْ شَهِدُوا فَلَا  
تَشْهَدُ مَعَهُمْ ۚ وَلَا تَتَّبِعِ أَهْوَاءَ الَّذِينَ  
كَذَّبُوا بِآيَاتِنَا وَالَّذِينَ لَا يُؤْمِنُونَ  
بِالْآخِرَةِ وَهُمْ بِرَبِّهِمْ يَغْدِرُونَ ﴿١٥٢﴾

قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّي عَلَيْكُمْ  
أَلَّا تُشْرِكُوا بِهِ شَيْئًا وَ بِالْوَالِدَيْنِ  
إِحْسَانًا ۚ وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِمَّنْ  
إِمْلَاقٍ ۚ نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ ۚ  
وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا  
وَمَا بَطَّنَ ۚ وَلَا تَقْتُلُوا النَّفْسَ  
الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ۚ ذَلِكُمْ  
وَصَكَّكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿١٥٣﴾

- \* 150. Say, 'To Allāh belongs the conclusive argument.  
\* 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,

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*.'

\* 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

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ  
أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ ۚ وَأَوْفُوا  
الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ ۚ لَا تَكْفُرْ  
نَفْسًا إِلَّا وُسْعَهَا ۚ وَإِذَا قُلْتُمْ فَاعْدُوا  
وَلَوْ كَانَ ذَا قُرْبَىٰ ۚ وَبِعَهْدِ اللَّهِ أَوْفُوا ۗ  
ذِكْرُكُمْ ۚ وَصَلِّكُمْ بِهِ لَعَلَّكُمْ تَذَكَّرُونَ ﴿١٥٣﴾

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

ثُمَّ آتَيْنَا مُوسَى الْكِتَابَ تَمَامًا عَلَى  
الَّذِي أَحْسَنَ وَتَفْصِيلًا لِّكُلِّ شَيْءٍ  
وَهُدًى وَرَحْمَةً لِّعَلَّهُمْ بِلِقَاءِ رَبِّهِمْ  
يُؤْمِنُونَ ﴿١٥٥﴾

وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ فَاتَّبِعُوهُ  
وَاتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ ﴿١٥٦﴾

أَنْ تَقُولُوا إِنَّمَا أَنْزَلَ الْكِتَابَ عَلَى  
طَائِفَتَيْنِ مِنْ قَبْلِنَا ۚ وَإِنْ كُنَّا عَنْ

\* 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.



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 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

دَرَسْتَهُمْ لَغْفَلِينَ ﴿٥٤﴾

أَوْ تَقُولُوا لَوْ أَنَّا أُنزِلَ عَلَيْنَا الْكِتَابُ  
لَكُنَّا أَهْدَىٰ مِنْهُمْ ۖ فَقَدْ جَاءَكُمْ بَيِّنَةٌ  
مِّن رَّبِّكُمْ وَهُدًى وَرَحْمَةً ۚ فَمَن أَظْلَمُ  
مِمَّن كَذَّبَ بِآيَاتِ اللَّهِ وَصَدَفَ عَنْهَا  
سَنَجْزِي الَّذِينَ يَصْرِفُونَ عَن آيَتِنَا  
سُوءَ الْعَذَابِ بِمَا كَانُوا يَصْرِفُونَ ﴿٥٥﴾

هَلْ يَنْظُرُونَ إِلَّا أَن تَأْتِيَهُمُ الْمَلَائِكَةُ  
أَوْ يَأْتِي رَبُّكَ أَوْ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ ۗ  
يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ  
نَفْسًا إِيمَانُهَا لَمْ تَكُنْ آمَنَتْ مِن  
قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا ۗ  
قُلْ انتظروا إِنَّا مُنتظرون ﴿٥٦﴾

إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيْعًا  
لَّسْتَ مِنْهُمْ فِي شَيْءٍ ۗ إِنَّمَا أَمْرُهُمْ إِلَى  
اللَّهِ ثُمَّ يُنَبِّئُهُم بِمَا كَانُوا يَفْعَلُونَ ﴿٥٧﴾

مَن جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ مَثَلِهَا ۖ  
وَمَن جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَىٰ إِلَّا  
مِثْلَهَا وَهُمْ لَا يُظْلَمُونَ ﴿٥٨﴾

قُلْ إِنِّي هَدَيْتُ رَبِّي إِلَى صِرَاطٍ

\*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.

مُسْتَقِيمَةً دِينًا قِيمًا مِلَّةَ إِبْرَاهِيمَ  
حَنِيفًا ۚ وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٦٣﴾

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ  
وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٦٤﴾

لَا شَرِيكَ لَهُ ۚ وَبِذَلِكَ أُمِرْتُ وَأَنَا  
أَوَّلُ الْمُسْلِمِينَ ﴿١٦٥﴾

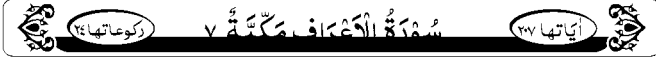
قُلْ أَعْبُدُوا اللَّهَ أَبْعِي رَبًّا ۚ هُوَ رَبُّ كُلِّ  
شَيْءٍ ۚ وَلَا تَكْسِبُ كُلُّ نَفْسٍ إِلَّا  
عَلَيْهَا ۚ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى ۚ ثُمَّ  
إِلَىٰ رَبِّكُمْ مَرْجِعُكُمْ فَيُنَبِّئُكُمْ بِمَا  
كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿١٦٥﴾

وَهُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ الْأَرْضِ  
وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ  
لِّيَبْلُوَكُمْ فِي مَا آتَاكُمْ ۚ إِنَّ رَبَّكَ  
سَرِيعُ الْعِقَابِ ۚ وَإِنَّهُ لَغَفُورٌ 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'RĀF

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
2. Alif Lām Mīm Sād.‡
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.

‡ I am Allāh, I know and I explain.

\* 5. or while they were resting at noon.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

الْمَصِّصَ ②

كُتِبَ أَنْزَلَ إِلَيْكَ فَلَا يَكُنْ فِي

صَدْرِكَ حَرَجٌ مِّنْهُ لِتُنذِرَ بِهِ وَذِكْرَى

لِلْمُؤْمِنِينَ ③

اتَّبِعُوا مَا أَنْزَلَ إِلَيْكُم مِّن رَّبِّكُمْ

وَلَا تَتَّبِعُوا مِن دُونِهِ أَوْلِيَاءَ قَلِيلًا

مَّا تَذَكَّرُونَ ④

وَكَم مِّن قَرْيَةٍ أَهْلَكْنَاهَا فَجَاءَهَا

بِأَسْنَابِيحَاتٍ أَوْ هُمْ قَائِلُونَ ⑤

فَمَا كَانَ دَعْوَاهُمْ إِذْ جَاءَهُمْ بِأَسْنَا

إِلَّا أَنْ قَالُوا إِنَّا كُنَّا ظَالِمِينَ ⑥

فَلَنَسْأَلَنَّ الَّذِينَ أُرْسِلَ إِلَيْهِمْ

وَلَنَسْأَلَنَّ الْمُرْسَلِينَ ⑦

فَلَنَقُصِّنَّ عَلَيْهِمْ بِعِلْمٍ وَمَا كُنَّا

غَائِبِينَ ⑧

وَالْوِزْنُ يَوْمَئِذٍ بِالْحَقِّ ۖ فَمَنْ تَقَلَّتْ

مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ⑨

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.

وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ  
خَسِرُوا أَنفُسَهُمْ بِمَا كَانُوا بِآيَاتِنَا  
يُظْلِمُونَ ﴿١٠﴾

11. And We have established you in the earth and provided for you therein the means of subsistence. How little thanks you give!

وَلَقَدْ مَكَّنَّاكُمْ فِي الْأَرْضِ وَجَعَلْنَا لَكُمْ  
فِيهَا مَعَايِشَ ۗ قَلِيلًا مَّا تَشْكُرُونَ ﴿١١﴾

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.

وَلَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَّرْنَاكُمْ ثُمَّ قُلْنَا  
لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ ۖ فَسَجَدُوا إِلَّا  
إِبْلِيسَ ۗ لَمْ يَكُن مِنَ السَّاجِدِينَ ﴿١٢﴾

13. *God* said, 'What prevented thee from submitting when I commanded thee?' He said, 'I am better than he. Thou hast created me of fire while him hast Thou created of clay.'

قَالَ مَا مَنَعَكَ إِلَّا تَسْجُدَ إِذْ أَمَرْتُكَ ۗ  
قَالَ أَنَا خَيْرٌ مِنْهُ ۗ خَلَقْتَنِي مِنْ نَّارٍ  
وَخَلَقْتَهُ مِنْ طِينٍ ﴿١٣﴾

14. *God* said, 'Then go down hence; it is not for thee to be arrogant here. Get out; thou art certainly of those who are abased.'

قَالَ فَاهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ  
أَنْ تَتَكَبَّرَ فِيهَا فَاخْرُجْ إِنَّكَ مِنَ  
الصَّغِيرِينَ ﴿١٤﴾

15. He said, 'Grant me respite till the day when they will be raised up.'

قَالَ أَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ ﴿١٥﴾

16. *God* said, 'Thou shalt be of those who are given respite.'

قَالَ إِنَّكَ مِنَ الْمُنظَرِينَ ﴿١٦﴾

17. He said: 'Now, since Thou hast adjudged me as lost, I will assuredly lie in wait for them on Thy straight path.'

قَالَ فِيمَا آغُوتِي لَأَقْعُدَنَّ لَهُمْ  
صِرَاطَكَ الْمُسْتَقِيمَ ﴿١٧﴾

18. 'Then will I surely come upon them from before them and from behind them and from their right

ثُمَّ لَا يَتَّبِعُهُمُ بَيْنُ يَدَيْهِمْ  
وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَانِهِمْ وَعَنْ

and from their left, and Thou wilt not find most of them to be grateful.'

شَمَائِلِهِمْ ۗ وَلَا تَجِدُ أَكْثَرَهُمْ  
شَكِرِينَ ﴿١٨﴾

19. God said: 'Get out hence, despised and banished. Whosoever of them shall follow thee, I will surely fill Hell with you all.'

قَالَ اخْرُجْ مِنْهَا مَذْذُورًا  
لَمَنْ تَبِعَكَ مِنْهُمْ لَأَمَلَكَنَّ جَهَنَّمَ  
مِنْكُمْ أَجْمَعِينَ ﴿١٩﴾

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.'

وَيَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ  
وَكُلَا 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 وَّرِيَ عَنْهُمَا مِنْ سَوْآتِهِمَا وَقَالَ  
مَا نَهَاكُمْ رَبُّكُمْ عَنْ هَذِهِ الشَّجَرَةِ  
إِلَّا أَنْ تَكُونَا مَلَائِكَةً أَوْ تَكُونَا مِنَ  
الْخَالِدِينَ ﴿٢١﴾

\*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.'

**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 (*sawātuhumā*) (*sawātuhumā*) (their weakness) became known to them. If it was a bodily nakedness how could they have remained unaware of their nakedness from the time of their birth to the time of the said incident?

It is evident, therefore, that a literal meaning is wrongfully attributed to the Holy Qur'ān. The word *saw'ā* (سَوْآءٌ) 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 weakness is psychological and internal, related to mind and heart, and cannot be covered and concealed by sticking leaves over one's body. So in the context of this error, whatever it was, which Adam and Eve committed, coverage can only mean seeking forgiveness from Allāh and (seeking protection from Allāh). As such leaves of *jannah* (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.

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

وَقَاسَمَهُمْ إِنِّي لَكَمَا لَمِنتُ  
الْمُصِحِّينَ ﴿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?'

فَدَلَّهُمَا بِغُرُورٍ فَلَمَّا ذَاقَا الشَّجَرَةَ  
بَدَّتْ لَهُمَا سُوْأَتُهُمَا وَطَفِقَا يَخْصِفْنَ  
عَلَيْهِمَا مِنْ دَرَقِ الْجَنَّةِ وَتَادِبُهُمَا  
رَبُّهُمَا أَلَمْ أَنْهَكُمَا عَنْ تِلْكَ  
الشَّجَرَةِ وَأَقُلْتُ لَكُمَا إِنَّ الشَّيْطَانَ  
لَكَمَا 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 أَنْفُسَنَا وَإِن لَّمْ 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  
وَلَكُمْ 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  
وَمِنْهَا 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.

يَبْنِيهِ أَدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا  
يُؤَارِي سُوْأَتِكُمْ وَرِيشًا وَلِبَاسَ  
التَّقْوَى ذَلِكَ خَيْرٌ ذَلِكَ مِنْ آيَاتِ اللَّهِ  
لَعَلَّهُمْ يَذَّكَّرُونَ ﴿٢٧﴾

28. O children of Adam! let not Satan seduce you, even as he turned

يَبْنِيهِ أَدَمَ لَا يَفْتِنَنَّكُمُ الشَّيْطَانُ كَمَا

your parents out of the garden, stripping them of their raiment that he might show them their shame. Truly he sees you, he and his tribe, from where you see them not. Surely, We have made satans friends for those who believe not.

أَخْرَجَ آبَاؤَكُمْ مِنَ الْجَنَّةِ يُنَزِّعُ  
عَنْهُمْ لِبَاسَهُمَا لِيُرِيَهُمَا سَوْآتِهِمَا  
إِنَّهُ يَرُوكُمْ هُوَ وَقَبِيلُهُ مِنْ حَيْثُ لَا  
تَرَوْنَهُمْ إِنَّا جَعَلْنَا الشَّيَاطِينَ أَوْلِيَاءَ  
لِلَّذِينَ لَا يُؤْمِنُونَ ﴿٣٨﴾

29. And when they commit a foul deed, they say: 'We found our fathers doing it, and Allāh has enjoined it upon us.' Say, 'Allāh never enjoins foul deeds. Do you say of Allāh what you know not?'

وَإِذَا فَعَلُوا فَاحِشَةً قَالُوا وَجَدْنَا عَلَيْهَا  
آبَاءَنَا وَاللَّهُ أَمَرَنَا بِهَا قُلْ إِنْ أَرَادَ اللَّهُ  
بِالْفَحِشَاءِ أَتَقُولُونَ عَلَى اللَّهِ  
مَا لَا تَعْلَمُونَ ﴿٣٩﴾

30. Say, 'My Lord has enjoined justice. And fix your attention aright at every *time and* place of worship, and call upon Him, making yourselves sincere towards Him in religion. As He brought you into being, so shall you return.'

قُلْ أَمَرَ رَبِّي بِالْقِسْطِ وَأَقِيمُوا  
وُجُوهَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَادْعُوهُ  
مُخْلِصِينَ لَهُ الدِّينَ كَمَا بَدَأَكُمْ  
تَعُودُونَ ﴿٤٠﴾

31. Some has He guided, and *as for* others error has become their desert. They have taken evil ones for friends to the exclusion of Allāh, and they think that they are rightly guided.

فَرِيقًا هَدَىٰ وَفَرِيقًا حَقَّ عَلَيْهِمُ الضَّلَالَةُ  
إِنَّهُمْ اتَّخَذُوا الشَّيَاطِينَ أَوْلِيَاءَ مِنْ  
دُونِ اللَّهِ وَيَحْسَبُونَ أَنََّّهُم مُّهْتَدُونَ ﴿٤١﴾

\*32. O children of Adam! look to your adornment at every *time and* place of worship, and eat and drink but exceed not the bounds; surely, He does not love those who exceed the bounds.

لِيُبَيِّنَ آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ  
مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا  
إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ﴿٣٢﴾

\*32. O children of Adam! **adorn yourselves** at every *time and* place of worship **with garment of fear of Allāh**, and eat and drink but exceed not the bounds; surely, He does not love those who exceed the bounds.

## R. 4.

33. Say, 'Who has forbidden the adornment of Allāh which He has produced for His servants, and the good things of *His* providing?' Say, 'They are for the believers in the present life *and* exclusively *for them* on the Day of Resurrection. Thus do We explain the Signs for a people who have knowledge.'

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

قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ  
لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ قُلْ هِيَ  
لِلَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةً  
يَوْمَ الْقِيَامَةِ كَذَلِكَ نَفَصِّلُ الْآيَاتِ  
لِقَوْمٍ يَعْلَمُونَ ﴿٣٣﴾

قُلْ إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ مَا ظَهَرَ  
مِنْهَا وَ مَا بَطَّنَ وَ الْأِثْمَ وَ الْبَغْيَ بِغَيْرِ  
الْحَقِّ وَ أَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزَّلْ  
بِهِ سُلْطَانًا وَ أَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا  
تَعْلَمُونَ ﴿٣٤﴾

وَ لِكُلِّ أُمَّةٍ أَجَلٌ فَإِذَا جَاءَ أَجْلُهُمْ لَا  
يَسْتَأْخِرُونَ سَاعَةً وَ لَا يَسْتَقْدِرُونَ ﴿٣٥﴾

يَبْنَئِي أَدَمَ إِمَّا يَأْتِيَنَّكُمْ رُسُلٌ مِّنْكُمْ  
يَقُصُّونَ عَلَيْكُمْ آيَاتِي أَفَمَنْ أَتَى  
وَ أَصْلَحَ فَلَا خَوْفَ عَلَيْهِمْ وَ لَا هُمْ  
يَحْزَنُونَ ﴿٣٦﴾

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

فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ  
كُذُوبًا أَوْ كَذَّبَ بِآيَاتِهِ أُولَئِكَ يَنَالُهُمُ



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 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.

نَصِيبُهُمْ مِنَ الْكِتَابِ حَتَّىٰ إِذَا  
جَاءَتْهُمْ رُسُلُنَا يَتَوَقَّؤُهُمْ ۖ قَالُوا  
أَيْنَ مَا كُنْتُمْ تَدْعُونَ مِنْ دُونِ  
اللَّهِ ۗ قَالُوا ضَلُّوا عَنَّا وَشَهِدُوا عَلَىٰ  
أَنفُسِهِمْ أَنَّهُمْ كَانُوا كَافِرِينَ ﴿٣٨﴾

قَالَ ادْخُلُوا فِيَّ أُمَّمٍ قَدْ خَلَتْ مِنْ قَبْلِكُمْ  
مِنَ الْجِنَّ وَالْإِنْسِ فِي النَّارِ ۗ كُلَّمَا  
دَخَلَتْ أُمَّةٌ لَعَنَتْ أُخْتَهَا ۗ حَتَّىٰ  
إِذَا أَرَاكُمَا فِيهَا جَمِيعًا ۖ قَالَتْ  
أُخْرِبُهُمْ وَلَاؤُهُمْ رَبَّنَا هَؤُلَاءِ أَضَلُّونَا  
فَاتِهِمْ عَذَابًا ضِعْفًا مِنَ النَّارِ ۗ قَالَ  
لِكُلِّ ضِعْفٌ وَلَٰكِن لَّا تَعْلَمُونَ ﴿٣٩﴾

وَقَالَتْ أُولَهُمْ لِأُخْرِبُهُمْ فَمَا كَانَ  
لَكُمْ عَلَيْنَا مِنْ فَضْلٍ فذُوقُوا  
العَذَابَ بِمَا كُنْتُمْ تَكْسِبُونَ ﴿٤٠﴾

إِنَّ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا  
عَنْهَا لَا تَفْتَحُ لَهُمْ أَبْوَابُ السَّمَاءِ وَلَا  
يَدْخُلُونَ الْجَنَّةَ حَتَّىٰ يَلِجَ الْجَمَلُ  
فِي سَمِّ الْخِيَاطِ ۗ وَكَذَلِكَ نَجْزِي  
الْمُجْرِمِينَ ﴿٤١﴾

\*38. They will answer, "To us they are entirely lost;"

\*41. gates of heaven will not be opened for them,

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 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.'

لَهُمْ مِنْ جَهَنَّمَ مِهَادٌ وَ مِنْ فَوْقِهِمْ  
عَوَاشٍ ۗ وَ كَذَلِكَ نَجْزِي الظَّالِمِينَ ﴿٣٢﴾

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ  
لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا ۚ أُولَٰئِكَ  
أَصْحَابُ الْجَنَّةِ ۖ هُمْ فِيهَا خَالِدُونَ ﴿٣٣﴾

وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غَلٍّ تَجْرِي  
مِنْ تَحْتِهِمْ ۖ الْأَنْهَارُ ۚ وَقَالُوا الْحَمْدُ لِلَّهِ  
الَّذِي هَدَانَا لِهَٰذَا ۖ وَمَا كُنَّا لِنَهْتَدِيَ  
لَوْ لَا أَنْ هَدَانَا اللَّهُ ۚ لَقَدْ جَاءَتْ رُسُلٌ  
رَبِّنَا بِالْحَقِّ ۖ وَنُودُوا أَنْ تَتْلُوا الْجَنَّةَ  
أَوْرِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٣٤﴾

وَ نَادَىٰ أَصْحَابُ الْجَنَّةِ أَصْحَابَ  
النَّارِ أَنْ قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا  
حَقًّا فَهَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا ۗ  
قَالُوا نَعَمْ ۖ فَآذَنْتَ مُؤَدِّنَ بَيْنَهُمْ أَنْ  
لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ ﴿٣٥﴾

الَّذِينَ يَصُدُّونَ عَنِ سَبِيلِ اللَّهِ  
وَيُبْغِضُونَهَا عِوَجًا ۖ وَهُمْ بِالْآخِرَةِ  
كٰفِرُونَ ﴿٣٦﴾

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

وَبَيْنَهُمَا حِجَابٌ ۖ وَعَلَى الْأَعْرَافِ  
رِجَالٌ يَّعْرِفُونَ كُلًّا بِسِيمَاهُمْ ۖ وَنَادَاؤُا  
أَصْحَابِ الْجَنَّةِ أَنْ سَلِّمْ عَلَيْكُمْ ۗ  
لَمْ يَدْخُلُوهَا وَهُمْ يَطْمَعُونَ ﴿٤٧﴾

وَإِذَا صُرِفَتْ أَبْصَارُهُمْ تِلْقَاءَ أَصْحَابِ  
النَّارِ قَالُوا رَبَّنَا لَا تَجْعَلْنَا مَعَ الْقَوْمِ  
الظَّالِمِينَ ﴿٤٨﴾

وَنَادَى أَصْحَابُ الْأَعْرَافِ رِجَالًا  
يَعْرِفُونَهُمْ بِسِيمَاهُمْ قَالُوا مَا  
أَغْنَىٰ عَنْكُمْ جَمْعُكُمْ وَمَا كُنْتُمْ  
تَشْتَكِرُونَ ﴿٤٩﴾

أَهُؤُلَاءِ الَّذِينَ أَقْسَمْتُمْ لَا يَنَالُهُمُ  
اللَّهُ بِرَحْمَةٍ ۖ أَدْخُلُوا الْجَنَّةَ لَا خَوْفٌ  
عَلَيْكُمْ وَلَا أَنْتُمْ تُخْزَنُونَ ﴿٥٠﴾

وَنَادَى أَصْحَابُ النَّارِ أَصْحَابَ الْجَنَّةِ  
أَنْ أَفِيضُوا عَلَيْنَا مِنَ الْمَاءِ أَوْ مِمَّا  
رَزَقَكُمُ اللَّهُ ۗ قَالُوا إِنَّ اللَّهَ حَرَّمَهُمَا  
عَلَى الْكٰفِرِينَ ﴿٥١﴾

الَّذِينَ اتَّخَذُوا دِينَهُمْ لَهْوًا وَلَعِبًا  
وَغَرَّتْهُمُ الْحَيٰوةُ الدُّنْيَا ۗ فَالْيَوْمَ

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.

تُسَلِّمُهُمْ كَمَا نَسُوا لِقَاءَ يَوْمِهِمْ هَذَا  
وَمَا كَانُوا بِآيَاتِنَا يَجْحَدُونَ ﴿٥٣﴾

وَلَقَدْ جِئْنَاهُمْ بِكِتَابٍ فَصَّلْنَاهُ عَلَىٰ عِلْمٍ  
هُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿٥٤﴾

هَلْ يَنْظُرُونَ إِلَّا تَأْوِيلَهُ ۗ يَوْمَ يَأْتِي  
تَأْوِيلَهُ يَقُولُ الَّذِينَ نَسَوْهُ مِنْ قَبْلُ  
قَدْ جَاءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ ۗ فَهَلْ  
لَنَا مِنْ شَفْعَاءَ فَيَشْفَعُوا لَنَا أَوْ نُرَدُّ  
فَنَعْمَلْ غَيْرَ الَّذِي كُنَّا نَعْمَلُ ۗ قَدْ  
خَسِرْنَا أَنفُسَهُمْ وَوَدَّ اللَّهُ مَا  
كَانُوا يَفْتَرُونَ ﴿٥٥﴾

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ  
وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى  
الْعَرْشِ ۗ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ  
حَثِيثًا ۗ وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ  
مُسَخَّرَاتٌ بِأَمْرِهِ ۗ أَلَا لَهُ الْخَلْقُ  
وَالْأَمْرُ ۗ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٥٥﴾

ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً ۗ إِنَّهُ لَا  
يُحِبُّ الْمُعْتَدِينَ ﴿٥٦﴾

57. And create not disorder in the earth after it has been set in order, and call upon Him in fear and hope. Surely, the mercy of Allāh is nigh unto those who do good.

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا  
وَادْعُوهُ خَوْفًا وَطَمَعًا ۚ إِنَّ رَحْمَتَ  
اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ ﴿٥٧﴾

58. And He it is Who sends the winds as glad tidings before His mercy, till, when they bear a heavy cloud, We drive it to a dead land, then We send down water therefrom, and We bring forth therewith fruits of every kind. In like manner do We bring forth the dead that you may remember.

وَهُوَ الَّذِي يُرْسِلُ الرِّيحَ بُشْرًا بَيْنَ  
يَدَيْ رَحْمَتِهِ ۖ حَتَّىٰ إِذَا أَقْلَتْ سَحَابًا  
ثِقَالًا سَفَّهْنَاهُ لِبَلَدٍ مَّيِّتٍ فَأَنْزَلْنَا  
بِهِ الْمَاءَ فَأَخْرَجْنَا بِهِ مِنْ كُلِّ  
الشَّمَرَاتِ ۚ كَذَلِكَ نُخْرِجُ الْمَوْتَىٰ  
لَعَلَّكُمْ تَذَكَّرُونَ ﴿٥٨﴾

59. And *as for* the good land, its vegetation comes forth *plentifully* by the command of its Lord; and that which is bad, *its vegetation* does not come forth but scantily. In like manner do We vary the Signs for a people who are grateful.

وَالْبَلَدِ الطَّيِّبِ يَخْرُجُ نَبَاتُهُ بِأَمْرِ  
رَبِّهِ ۚ وَالَّذِي خَبثَ لَا يَخْرُجُ إِلَّا  
نَكِدًا ۚ كَذَلِكَ نُصَرِّفُ الْآيَاتِ لِقَوْمٍ  
يَشْكُرُونَ ﴿٥٩﴾

#### R. 8.

60. We sent Noah to his people and he said, 'O my people, worship Allāh, you have no other god but Him. Indeed, I fear for you the punishment of the great day.'

لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ لِقَوْمِهِ  
اعْبُدُوا اللَّهَ مَا لَكُمْ مِن إِلَهٍ غَيْرُهُ ۚ إِنِّي  
أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ﴿٦٠﴾

61. The chiefs of his people said, 'Surely, we see thee to be in manifest error.'

قَالَ الْمَلَأُ مِنْ قَوْمِهِ إِنَّا لَنَرُكَ فِي  
صَلْبٍ مُّبِينٍ ﴿٦١﴾

62. He said, 'O my people, there is no error in me, but I am a Messenger from the Lord of the worlds.

قَالَ لِقَوْمِهِ لَيْسَ بِي صَلْتَةٌ وَلَا لِي يُبَيِّنُ  
رَسُولٌ مِّن رَّبِّ الْعَالَمِينَ ﴿٦٢﴾

63. 'I deliver to you the messages of my Lord and give you sincere advice, and I know from Allāh what you do not know.

أُبَلِّغُكُمْ رِسَالِ رَبِّي وَ أَنْصَحَ لَكُمْ  
وَ أَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿٣٦﴾

64. 'Do you wonder that an exhortation has come to you from your Lord through a man from among yourselves, that he may warn you and that you may become righteous and that you may be shown mercy?'

أَوْ عَجِبْتُمْ أَنْ جَاءَكُمْ ذِكْرٌ مِنْ رَبِّكُمْ  
عَلَى رَجُلٍ مِّنْكُمْ لِيُنذِرَكُمْ وَ لِتَتَّقُوا  
وَ لَعَلَّكُمْ تُرْحَمُونَ ﴿٣٧﴾

65. But they accused him of falsehood, so We saved him and those with him in the Ark, and We drowned those who rejected Our Signs. They were indeed a blind people.

فَكَذَّبُوهُ فَأَنْجَيْنَاهُ وَ الَّذِينَ مَعَهُ فِي  
الْفُلْكِ وَ أَعْرَفْنَا الَّذِينَ كَذَّبُوا بِآيَاتِنَا  
إِنَّهُمْ كَانُوا قَوْمًا عَمِينَ ﴿٣٨﴾

#### R. 9.

66. And unto 'Ād We sent their brother Hūd. He said, 'O my people, worship Allāh; you have no other deity but Him. Will you not then be God-fearing?'

وَ إِلَى عَادٍ أَخَاهُمْ هُودًا قَالَ يَقَوْمِ  
اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ  
أَفَلَا تَتَّقُونَ ﴿٣٩﴾

67. The disbelieving chiefs of his people said, 'We surely see thee *lost* in foolishness, and we surely think thee to be *one* of the liars.'

قَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ  
إِنَّا لَنَرُكَ فِي سَفَاهَةٍ وَ إِنَّا لَنَظُنُّكَ  
مِنَ الْكَاذِبِينَ ﴿٤٠﴾

68. He replied, 'O my people, there is no foolishness in me, but I am a Messenger from the Lord of the worlds.

قَالَ يَقَوْمِ لَيْسَ بِي سَفَاهَةٌ وَ لِكَيْتِي  
رَسُولٌ مِنَ رَبِّ الْعَالَمِينَ ﴿٤١﴾

69. 'I deliver to you the messages of my Lord and I am to you a sincere and faithful counsellor.

أُبَلِّغُكُمْ رِسَالِ رَبِّي وَ أَنَا لَكُمْ نَاصِحٌ  
أَمِينٌ ﴿٤٢﴾

70. 'Do you wonder that an

أَوْ عَجِبْتُمْ أَنْ جَاءَكُمْ ذِكْرٌ مِنْ رَبِّكُمْ

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 Šāliḥ. He said, 'O my people, worship Allāh; you have no other deity but Him. Verily there has come to you a clear evidence from your Lord—this she-camel of Allāh, a Sign for you. So leave her

عَلَى رَجُلٍ مِّنكُمْ لِيُنذِرَكُمْ ۗ  
وَ اذْكُرُوا اِذْ جَعَلَكُمْ خُلَفَاءَ مِنْ  
بَعْدِ قَوْمِ نُوحٍ وَ زَادَكُمْ فِي الْخَلْقِ  
بَضْطَةً ۚ فَادْكُرُوا الْاٰلَاءَ اللّٰهِ لَعَلَّكُمْ  
تفْلِحُونَ ﴿٤٠﴾

قَالُوا اَجِئْتَنَا لِنَعْبُدَ اللّٰهَ وَحْدَهُ  
وَ نَدْرَمَا كَانَ يَعْبُدُ اٰبَاؤُنَا ۗ فَاتِنَّا بِمَا  
تَعِدُنَا اِنْ كُنْتَ مِنَ الصّٰدِقِيْنَ ﴿٤١﴾

قَالَ قَدْ وَقَعَ عَلَيْكُمْ مِّن رَّبِّكُمْ رِجْسٌ  
وَ غَضَبٌ ۗ اَتُجَادِلُونَنِي فِيْ اَسْمَاءِ  
سَمِيْتُمْوهَا اَنْتُمْ وَ اٰبَاؤُكُمْ مَّا نَزَّلَ  
اللّٰهُ بِهَا مِنْ سُلْطٰنٍ ۗ فَانْتَظِرُوا لِرَبِّي  
مَعَكُمْ مِنَ الْمُنْتَظِرِيْنَ ﴿٤٢﴾

فَاَنْجَيْنٰهُ وَ الَّذِيْنَ مَعَهُ بِرَحْمَةٍ مِّنَّا  
وَ قَطَعْنَا دَابِرَ الَّذِيْنَ كَذَّبُوْا بِاٰيٰتِنَا  
وَ مَا كَانُوْا مُؤْمِنِيْنَ ﴿٤٣﴾

وَ اِلٰى ثَمُوْدَ اٰخَاهُمْ صٰلِحًا ۗ قَالَ يٰقَوْمِ  
اعْبُدُوا اللّٰهَ مَا لَكُمْ مِنْ اِلٰهٍ غَيْرُهُ ۗ  
قَدْ جَاءَكُمْ بَيِّنَةٌ مِّن رَّبِّكُمْ ۗ هٰذِهِ  
نَاقَةُ اللّٰهِ لَكُمْ اٰيَةٌ فَذَرُوْهَا تَاْكُلْ

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 Šāliḥ 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 Šāliḥ, 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 Šāliḥ turned away from them and said, 'O my people, I did deliver the message of my Lord

\*79. Then the earthquake seized them so that they turned into corpses lying prone in their houses.

فِي أَرْضِ اللَّهِ وَلَا تَمْسُوهَا بِسُوءٍ  
فَيَأْخُذْكُمْ عَذَابٌ أَلِيمٌ ﴿٧٥﴾

وَإِذْ كُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِنْ بَعْدِ  
عَادٍ وَبَوَّأَكُمْ فِي الْأَرْضِ تَتَّخِذُونَ مِنْ  
سُهُولِهَا قُصُورًا وَتَنْجِتُونَ الْجِبَالَ  
بُيُوتًا فَأَذْكَرُوا الْآءِ اللَّهَ وَلَا تَعْتُوا  
فِي الْأَرْضِ مُفْسِدِينَ ﴿٧٦﴾

قَالَ الْمَلَائِكَةُ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ  
لِلَّذِينَ اسْتَضَعُّوهُ لِمَنْ أَمِنَ مِنْهُمْ  
أَتَعْلَمُونَ أَنَّ صَالِحًا مُرْسَلٌ مِنْ رَبِّهِ  
قَالُوا إِنَّا بِمَا أَزْسَلَ بِهِ مُؤْمِنُونَ ﴿٧٧﴾

قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا بِالَّذِي  
أَمَنْتُمْ بِهِ كَافِرُونَ ﴿٧٨﴾

فَعَقَرُوا النَّاقَةَ وَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ  
وَقَالُوا لِيُصَلِّحْ أُنْتَبِئًا بِمَا عِدَّتْ آيَاتُ  
كُنْتَ مِنَ الْمُرْسَلِينَ ﴿٧٩﴾

فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي  
دَارِهِمْ جِثْمِينَ ﴿٨٠﴾

فَتَوَلَّى عَنْهُمْ وَقَالَ لِيَقُومُوا لِقَدْ  
أَبْلَغْتُكُمْ رَسُولًا مِنْ رَبِّكُمْ وَنَصَحْتُ



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?

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.

لَكُمْ وَلَكِنْ لَا تُحِبُّونَ النَّصِيحِينَ ﴿٨٠﴾

وَلَوْ طَآءُذٌ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ  
مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ ﴿٨١﴾

إِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِنْ دُونِ  
النِّسَاءِ ۗ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ ﴿٨٢﴾

وَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا  
أَخْرِجُوهُمْ مِنْ قَرْيَتِكُمْ ۖ إِنَّهُمْ أَنْفُسٌ  
يَتَطَهَّرُونَ ﴿٨٣﴾

فَأَنْجَيْنَاهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ ۗ كَانَتْ  
مِنَ الْغَابِرِينَ ﴿٨٤﴾

وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا ۗ فَانظُرْ كَيْفَ  
كَانَ عَاقِبَةُ الْمُجْرِمِينَ ﴿٨٥﴾

وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا ۗ قَالَ يَقَوْمِ  
اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ ۗ  
قَدْ جَاءَكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ فَاقْبُوا  
الْكَيْلَ وَالْمِيزَانَ وَلَا تَبْخَسُوا النَّاسَ  
أَشْيَاءَهُمْ وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ  
إِصْلَاحِهَا ۗ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ  
كُنْتُمْ مُّؤْمِنِينَ ﴿٨٦﴾

\*86. and do not give people less than what rightfully belongs to them,

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!

وَلَا تَتَّعِدُوا بِكُلِّ صِرَاطٍ تُوْعِدُونَ  
وَتَصُدُّونَ عَنِ سَبِيلِ اللَّهِ مَنْ آمَنَ بِهِ  
وَتَبْغُونَهَا عِوَجًا ۗ وَأَذْكَرُوا إِذْ كُنْتُمْ  
قَلِيلًا فَكَثَّرَكُمْ ۗ وَانظُرُوا كَيْفَ  
كَانَ عَاقِبَةُ الْمُفْسِدِينَ ﴿٨٧﴾

88. 'And if there is a party among you who believes in that with which I have been sent, and a party who does not believe, then have patience until Allāh judges between us. And He is the Best of judges.'

وَإِنْ كَانَ طَائِفَةٌ مِّنْكُمْ آمَنُوا بِالَّذِي  
أُرْسِلْتُ بِهِ وَطَائِفَةٌ لَّمْ يُؤْمِنُوا  
فَاصْبِرُوا حَتَّىٰ يَحْكُمَ اللَّهُ بَيْنَنَا  
وَهُوَ خَيْرُ الْحَاكِمِينَ ﴿٨٨﴾

Part 9

89. The chief men of his people who were arrogant said, 'Assuredly, we will drive thee out, O Shu'aib, and the believers *that are* with thee, from our town, or you shall have to return to our religion.' He said: 'Even though we be unwilling?

قَالَ الْمَلَأَ الَّذِينَ اسْتَكْبَرُوا مِن  
قَوْمِهِ لَنُخْرِجَنَّكَ يَشْعِيبُ وَ الَّذِينَ  
آمَنُوا مَعَكَ مِن قَرْيَتِنَا أَوْ لَتَعُوذُنَّ  
فِي مِلَّتِنَا قَالَ أَوَلَوْ كُنَّا كَارِهِينَ ﴿٨٩﴾  
قَدِ افْتَرَيْنَا عَلَى اللَّهِ كَذِبًا إِنْ عُدْنَا  
فِي مِلَّتِكُمْ بَعْدَ إِذْ جَعَلَنَا اللَّهُ مِنْهَا  
وَمَا يَكُونُ لَنَا أَنْ نَعُوذَ فِيهَا إِلَّا أَنْ  
يَشَاءَ اللَّهُ رَبُّنَا وَسِعَ رَبُّنَا كُلَّ شَيْءٍ  
عِلْمًا عَلَى اللَّهِ تَوَكَّلْنَا رَبَّنَا افْتَحْ  
بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَأَنْتَ  
خَيْرُ الْفَاتِحِينَ ﴿٩٠﴾

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.'

\*90. In knowledge our Lord comprehends all things.

91. And the chief men of his people who disbelieved said, 'If you follow Shu'aib, you shall then certainly be the losers.'

وَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ لَئِنِ اتَّبَعْتُمْ شُعَيْبًا إِتَّكُم إِذَا الْخُسْرُونَ ﴿٩١﴾

92. So the earthquake seized them and in their homes they lay prostrate upon the ground.

فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جِثِيمِينَ ﴿٩٢﴾

93. Those who accused Shu'aib of lying became as if they had never dwelt therein. Those who accused Shu'aib of lying—it was they who were the losers.

الَّذِينَ كَذَّبُوا شُعَيْبًا كَأَن لَّمْ يَعْنُوا فِيهَا الَّذِينَ كَذَّبُوا شُعَيْبًا كَانُوا هُمُ الْخُسْرِينَ ﴿٩٣﴾

94. Then he turned away from them and said, 'O my people, indeed, I delivered to you the messages of my Lord and gave you sincere counsel. How then should I sorrow for a disbelieving people?'

فَتَوَلَّى عَنْهُمْ وَقَالَ يَا قَوْمِ لَقَدْ أَبْلَغْتُكُمْ رِسَالِي رَبِّي وَنَصَحْتُ لَكُمْ فَكَيْفَ آسَىٰ عَلَىٰ قَوْمٍ كَافِرِينَ ﴿٩٤﴾

#### R. 12.

95. And never did We send a Prophet to any town but We seized the people thereof with adversity and suffering, that they might become humble.

وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّن نَّبِيٍّ إِلَّا أَخَذْنَا أَهْلَهَا بِالْبَأْسَاءِ وَالضَّرَّاءِ لَعَلَّهُمْ يَضُرَّعُونَ ﴿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

وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ آمَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ

them blessings from heaven and earth; but they disbelieved, so We seized them because of that which they used to earn.

98. Are the people of *these* towns, then, secure from the coming of Our punishment upon them by night while they are asleep?

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?

100. Are they then secure from the design of Allāh? And none feels secure from the design of Allāh save the people that perish.

#### R. 13.

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?

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.

\*103. And We found not in most of

\*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.

وَالْأَرْضِ وَلَكِنْ كَذَّبُوا فَأَخَذْنَاهُمْ  
بِمَا كَانُوا يَكْسِبُونَ ﴿٩٨﴾

أَفَأَمِنَ أَهْلُ الْقُرَىٰ أَن يَأْتِيَهُمْ  
بَأْسُنَا بَيَاتًا وَهُمْ نَائِمُونَ ﴿٩٩﴾

أَوَ آمِنَ أَهْلُ الْقُرَىٰ أَن يَأْتِيَهُمْ  
بَأْسُنَا ضُحًى وَهُمْ يُلْعَبُونَ ﴿١٠٠﴾

أَفَأَمِنُوا مَكْرَ اللَّهِ ۗ فَلَا يَأْمَنُ  
مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ ﴿١٠١﴾

أَوَلَمْ يَهْدِ لِلَّذِينَ يَرِثُونَ الْأَرْضَ  
مِنَ بَعْدِ آهْلِهَا أَن لَّو نَشَاءُ أَصَبْنَاهُمْ  
بِذُنُوبِهِمْ ۗ وَنَطْبَعُ عَلَىٰ قُلُوبِهِمْ  
فَهُمْ لَا يَسْمَعُونَ ﴿١٠٢﴾

تِلْكَ الْقُرَىٰ نَقُصُّ عَلَيْكَ مِنْ أَنبَاءِهَا  
وَلَقَدْ جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ ۗ فَمَا  
كَانُوا لِيُؤْمِنُوا بِمَا كَذَّبُوا مِنْ  
قَبْلُ ۗ كَذَلِكَ يَطْبَعُ اللَّهُ عَلَىٰ قُلُوبِ  
الْكَافِرِينَ ﴿١٠٣﴾

وَمَا وَجَدْنَا لِأَكْثَرِهِمْ مِنْ عَهْدٍ ۗ

them any *observance of* covenant 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,

وَأِنْ وَجَدْنَا أَكْثَرَهُمْ لَفٰسِقِينَ ﴿١٠٤﴾

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِمْ مُوسَىٰ بِآيَاتِنَا  
إِلَىٰ فِرْعَوْنَ وَوَلَآئِهِ فظَلَمُوا بِهَا ۗ فَأَنْظُرْ  
كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ ﴿١٠٥﴾

وَقَالَ مُوسَىٰ لِفِرْعَوْنَ إِنَِّّي رَسُولٌ مِّنْ  
رَّبِّ الْعَالَمِينَ ﴿١٠٦﴾

حَقِّيقٌ عَلَىٰ أَن لَّا أَقُولُ عَلَىٰ اللّٰهِ إِلَّا  
الْحَقَّ ۗ قَدْ جِئْتُكُمْ بِبَيِّنَةٍ مِّنْ رَّبِّكُمْ  
فَأَرْسِلْ مَعِيَ بَنِي إِسْرَائِيلَ ﴿١٠٧﴾

قَالَ إِن كُنْتَ جِئْتَ بِآيَةٍ فَأْتِ بِهَا إِن  
كُنْتَ مِنَ الصّٰدِقِينَ ﴿١٠٨﴾

فَأَلْقَىٰ عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُّبِينٌ ﴿١٠٩﴾

وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاءُ لِلنَّظِيرِينَ ﴿١١٠﴾

قَالَ الْمَلَآءُ مِنْ قَوْمِ فِرْعَوْنَ إِنَّ هٰذَا  
لَسِحْرٌ عَلِيمٌ ﴿١١١﴾

يُرِيدُ أَن يُخْرِجَكُم مِّنْ أَرْضِكُمْ ۖ فَمَاذَا  
تَأْمُرُونَ ﴿١١٢﴾

قَالُوا أَرْجِهْ وَأَخَاهُ وَأَرْسِلْ فِي الْمَدَائِنِ  
حٰشِرِينَ ﴿١١٣﴾

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*.'

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*.

يَأْتُونَكَ بِكُلِّ سِحْرِ عَلِيمٍ ﴿١١٣﴾

وَجَاءَ السَّحَرَةُ فِرْعَوْنَ قَالُوا إِنَّ لَنَا

لَا جَبْرًا إِنَّ كُنَّا نَحْنُ الْغَالِبِينَ ﴿١١٤﴾

قَالَ نَعَمْ وَإِنَّكُمْ لَمِنَ الْمُقَرَّبِينَ ﴿١١٥﴾

قَالُوا يَا مُوسَى إِمَّا أَنْ تُلْقِيَ وَإِمَّا أَنْ

تَكُونَ نَحْنُ الْمُلْقِينَ ﴿١١٦﴾

قَالَ أَلْقُوا فَلَمَّا أَلْقَوْا سَحَرُوا أَعْيُنَ

النَّاسِ وَاسْتَهْبَهُهُمْ وَجَاءَ وَيَسْحَرِ

عَظِيمٍ ﴿١١٧﴾

وَ أَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَلِقِ عَصَاكَ

فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ ﴿١١٨﴾

فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُوا يَعْمَلُونَ ﴿١١٩﴾

فَغَلَبُوا هُنَالِكَ وَانْقَلَبُوا صُغْرَيْنِ ﴿١٢٠﴾

وَأُلْقِيَ السَّحَرَةُ سِجْرِينَ ﴿١٢١﴾

قَالُوا آمَنَّا بِرَبِّ الْعَالَمِينَ ﴿١٢٢﴾

رَبِّ مُوسَىٰ وَهَارُونَ ﴿١٢٣﴾

قَالَ فِرْعَوْنُ أَمَنْتُمْ بِهِ قَبْلَ أَنْ آذَنَ

لَكُمْ إِنَّ هَذَا لَمَكْرٌ مَكْرَتُمْوهُ فِي

الْمَدِينَةِ لِتُخْرِجُوا مِنْهَا أَهْلَهَا

فَسَوْفَ تَعْلَمُونَ ﴿١٢٤﴾

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*.'

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.'

لَا قَطْعَ بِيْ أَيْدِيْكُمْ وَأَرْجُلِكُمْ مِنْ خِلَافٍ ثُمَّ لَا صَلْبًا لَكُمْ أَجْمَعِينَ ﴿١٢٥﴾

قَالُوا إِنَّا إِلَى رَبِّنَا مُنْقَلِبُونَ ﴿١٢٦﴾

وَمَا تَنْقِمُ مِنَّا إِلَّا أَنْ آمَنَّا بِآيَاتِ رَبِّنَا لَمَّا جَاءَتْ ثَنَاءً رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَتَوَقَّنَا مُسْلِمِينَ ﴿١٢٧﴾

وَقَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ أَتَدْرُ مُوسَى وَقَوْمَهُ لِيُفْسِدُوا فِي الْأَرْضِ وَيَذُرَكَ وَآلِهَتِكَ قَالَ سَتَقْتُلُ أَبْنَاءَهُمْ وَنَسْتَحْيِي نِسَاءَهُمْ وَإِنَّا فَوْقَهُمْ قَاهِرُونَ ﴿١٢٨﴾

قَالَ مُوسَى لِقَوْمِهِ اسْتَعِينُوا بِاللَّهِ وَاصْبِرُوا إِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ وَالْعَاقِبَةُ لِلْمُتَّقِينَ ﴿١٢٩﴾

قَالُوا أُوذِينَا مِنْ قَبْلِ أَنْ تَأْتِيَنَا وَمِنْ بَعْدِ مَا جِئْتَنَا قَالَ عَلَى رَبِّكُمْ أَنْ يُهْلِكَ عَدُوَّكُمْ وَيَسْتَخْلِفَكُمْ فِي الْأَرْضِ فَيَنْظُرَ كَيْفَ تَعْمَلُونَ ﴿١٣٠﴾

## 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.

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.'

136. But when We removed from them the punishment for a term which they were to reach, lo! they broke their promise.

وَلَقَدْ أَخَذْنَا آلَ فِرْعَوْنَ بِالسِّنِينَ  
وَنَقِصٍ مِّنَ الثَّمَرَاتِ لَعَلَّهُمْ يَذَّكَّرُونَ ﴿٣١﴾

فَإِذَا جَاءَهُمْ الْحَسَنَةُ قَالُوا لَنَا هَذِهِ  
وَإِنْ نَصَبْنَاهُمْ سِيبَةً يَغْتَابُوا بِمُوسَى  
وَمَنْ مَعَهُ إِلَّا إِنَّمَا نَطَّرَهُمْ عِنْدَ اللَّهِ  
وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٣٢﴾

وَقَالُوا مَهْمَا تَأْتِنَا بِهِ مِنْ آيَةٍ  
لِّيَتَّسِحَّرَنَا بِهَا ۖ فَمَا نَحْنُ لَكَ  
بِمُؤْمِنِينَ ﴿٣٣﴾

فَأَرْسَلْنَا عَلَيْهِمُ الطُّوفَانَ وَالْجَرَادَ  
وَالْقُمَّلَ وَالصَّفَادِخَ وَالذَّمَ أَيْتٍ  
مُّفَصَّلَتٍ ۖ فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا  
مُّجْرِمِينَ ﴿٣٤﴾

وَلَمَّا وَقَعَ عَلَيْهِمُ الرِّجْزُ قَالُوا يَا مُوسَى  
ادْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِنْدَكَ ۖ لَئِن  
كَشَفْتَ عَنَّا الرِّجْزَ لَنُؤْمِنَنَّ لَكَ  
وَلَنُرْسِلَنَّ مَعَكَ بَنِي إِسْرَائِيلَ ﴿٣٥﴾

فَلَمَّا كَشَفْنَا عَنْهُمْ الرِّجْزَ إِلَىٰ أَجَلٍ  
هُم بِالْعُوقَةِ إِذَا هُمْ يَدْعُوكُونَ ﴿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.

فَاتَّقَمْنَا مِنْهُمُ فَأَعْرَقْنَاهُمْ فِي الْيَمِّ  
بِأَتْنَهُمْ كَذَّبُوا بِآيَاتِنَا وَكَانُوا عَنْهَا  
غُفْلِينَ ﴿١٣٧﴾

138. And We caused the people who were considered weak to inherit the eastern parts of the land and the western parts thereof, which We blessed. And the gracious word of thy Lord was fulfilled for the children of Israel because they were steadfast; and We destroyed all that Pharaoh and his people had built and all that they had erected.

وَ أَوْرَثْنَا الْقَوْمَ الَّذِيْنَ كَانُوا  
يُسْتَضْعَفُونَ مَشَارِقَ الْأَرْضِ وَمَغَارِبَهَا  
الَّتِي بَرَكْنَا فِيهَا وَ تَمَّتْ كَلِمَتُ  
رَبِّكَ الْحُسْنَى عَلَىٰ بَنِي إِسْرَائِيلَ  
بِمَا صَبَرُوا وَ دَمَرْنَا مَا كَانُوا  
يَصْنَعُونَ فِرْعَوْنَ وَ قَوْمَهُ وَ مَا  
كَانُوا يَعْرِشُونَ ﴿١٣٨﴾

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 جَاءَ أَرْثَا بَنِي إِسْرَائِيلَ الْبَحْرَ فَأَتَوْا  
عَلَىٰ قَوْمٍ يَعْكُفُونَ عَلَىٰ أَصْنَامٍ لَهُمْ  
قَالُوا يَا مُوسَى اجْعَلْ لَنَا إِلَهًا كَمَا  
لَهُمْ آلِهَةٌ قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ ﴿١٣٩﴾  
إِنَّ هَؤُلَاءِ مُتَّبِعُونَ مَا هُم بِبِطِلٌ  
مَا كَانُوا يَعْمَلُونَ ﴿١٤٠﴾

140. 'As to these, surely destroyed shall be all that they are engaged in, and vain shall be all that they do.'

141. He said, 'Shall I seek for you a god other than Allāh, while He has exalted you above all peoples?'

قَالَ أَغَيْرَ اللَّهِ أَبْغِيكُمْ إِلَهًا وَ هُوَ  
فَضَّلَكُمْ عَلَى الْعَالَمِينَ ﴿١٤١﴾

142. And remember the time when We delivered you from Pharaoh's people who afflicted you with grievous torment, slaughtering your sons and sparing your women. And therein was a great trial for you from your Lord.

وَ إِذْ أَنْجَيْنَاكُمْ مِنْ آلِ فِرْعَوْنَ  
يَسُومُونَكُمْ سُوءَ الْعَذَابِ يَقْتُلُونَ  
أَبْنَاءَكُمْ وَ يَسْتَحْيُونَ نِسَاءَكُمْ  
وَ فِي ذَلِكُمْ بَلَاءٌ مِنْ رَبِّكُمْ عَظِيمٌ ﴿١٤٢﴾

## 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.'

وَعَدْنَا مُوسَىٰ ثَلَاثِينَ لَيْلَةً وَأَتَمَّمْنَاهَا  
بِعَاشِرٍ فَتَمَّ مِيقَاتُ رَبِّهِ أَرْبَعِينَ لَيْلَةً  
وَقَالَ مُوسَىٰ لِأَخِيهِ هَارُونَ اخْلُفْنِي  
فِي قَوْمِي وَأَصْلِحْ وَلَا تَتَّبِعْ سَبِيلَ  
الْمُفْسِدِينَ ﴿٣٣﴾

وَلَمَّا جَاءَ مُوسَىٰ لِمِيقَاتِنَا وَكَلَّمَهُ  
رَبُّهُ ۖ قَالَ رَبِّ أَرِنِي ۚ أَنْظُرْ إِلَيْكَ  
قَالَ لَنْ تَرِنِي وَلَكِنِ أَنْظُرْ إِلَى الْجَبَلِ  
فَإِنِ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرِنِي ۖ  
فَلَمَّا تَجَلَّىٰ رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا  
وَخَرَّ مُوسَىٰ صَعِقًا ۖ فَلَمَّا أَفَاقَ قَالَ  
سُبْحٰنَكَ تُبٰهٌ إِلَيْكَ وَ أَنَا أَوَّلُ  
الْمُؤْمِنِينَ ﴿٣٤﴾

قَالَ يٰمُوسَىٰ اذْكُرْ مَا كُنْتُ عَلَىٰ  
النَّاسِ بِرِسَالَتِي ۚ وَبِكَلَامِي ۖ فَخُذْ مَا  
آتَيْنٰكَ وَكُن مِّنَ الشَّاكِرِينَ ﴿٣٥﴾  
وَكَتَبْنَا لَهُ فِى الْاَلْوَابِحِ مِنْ كُلِّ شَيْءٍ  
مَّوْعِظَةً وَتَفْصِيْلًا لِّكُلِّ شَيْءٍ ۚ فَخُذْهَا  
بِقُوَّةٍ ۗ وَامْرُؤُكَ يُكٰوَدُ اىۡ بِاِحْسَانِهَا  
سَاوِرِيْكُمْ ذٰرَ الْفٰسِقِيْنَ ﴿٣٦﴾

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 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

سَاَصْرِفُ عَنْ أَيْتِي الَّذِينَ يَتَكَبَّرُونَ فِي  
الْأَرْضِ بِغَيْرِ الْحَقِّ وَإِن يَرَوْا كُلَّ آيَةٍ  
لَا يُؤْمِنُوا بِهَا وَإِن يَرَوْا سَبِيلَ الرُّشْدِ  
لَا يَتَّخِذُوهُ سَبِيلًا وَإِن يَرَوْا سَبِيلَ  
الْعِثِّ يَتَّخِذُوهُ سَبِيلًا ذَلِكَ بِأَنَّهُمْ  
كَذَّبُوا بِآيَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ ﴿١٤٧﴾  
وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَلِقَاءِ الأٰخِرَةِ  
حَبِطَتْ أَعْمَالُهُمْ هَلْ يُجْزَوْنَ إِلَّا مَا  
كَانُوا يَعْمَلُونَ ﴿١٤٨﴾

وَاتَّخَذَ قَوْمُ مُوسَىٰ مِنْ بَعْدِهِ مِنْ  
حُلِيِّهِمْ عِجْلًا جَسَدًا لَّهُ خُوَارٌ أَلَمْ  
يَرَوْا أَنَّهُ لَا يُكَلِّمُهُمْ وَلَا يَهْدِيهِمْ  
سَبِيلًا إِتَّخَذُوهُ وَكَانُوا ظَالِمِينَ ﴿١٤٩﴾  
وَلَمَّا سَقَطَ فِيهِمْ أَيْدِيهِمْ وَرَأَوْا أَنَّهُمْ  
قَدْ ضَلُّوا قَالُوا لَئِن لَّمْ يَرْحَمْنَا رَبُّنَا  
وَيَغْفِرْ لَنَا لَنَكُونَنَّ مِنَ الخٰسِرِينَ ﴿١٥٠﴾  
وَلَمَّا رَجَعَ مُوسَىٰ إِلَى قَوْمِهِ غَضْبَانَ  
أَسْفًا قَالَ بِنِسْمَا خَلَفْتُمُونِي مِنْ  
بَعْدِي أَعَجَلْتُمْ أَمْرَ رِبِّكُمْ  
وَآلَقَى الأَلْوَاخَ وَآخَذَ بِرَأْسِ أَخِيهِ

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.'

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

يَجْرُؤَ إِلَيْهِ ۗ قَالَ ابْنَ أُمَّ إِنَّ الْقَوْمَ  
اسْتَضَعُّونِي ۖ وَكَادُوا يَفْتُلُونِي ۗ  
فَلَا تُشْمِتْ بِي الْأَعْدَاءَ وَلَا تَجْعَلْنِي  
مَعَ الْقَوْمِ الظَّالِمِينَ ﴿٥١﴾

قَالَ رَبِّ اغْفِرْ لِي وَلِإِخْوَتِي  
رَحْمَتِكَ ۗ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ ﴿٥٢﴾

إِنَّ الَّذِينَ اتَّخَذُوا الْعِجْلَ سَيِّئًا لَهُمْ  
غَضَبٌ مِّن رَّبِّهِمْ وَذِلَّةٌ فِي الْحَيَاةِ  
الدُّنْيَا ۗ وَكَذَلِكَ نَجْزِي الْمُفْتَرِينَ ﴿٥٣﴾  
وَالَّذِينَ عَمِلُوا السَّيِّئَاتِ ثُمَّ تَابُوا مِن  
بَعْدِهَا وَآمَنُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا  
لَغَفُورٌ رَّحِيمٌ ﴿٥٤﴾

وَلَمَّا سَكَتَ عَن مُّوسَى الْغَضَبَ أَخَذَ  
الْأَلْوَابَ ۗ وَفِي نُسُخَتِهَا هُدًى وَرَحْمَةٌ  
لِّلَّذِينَ هُمْ لِرَبِّهِمْ يَزْهَبُونَ ﴿٥٥﴾

وَاخْتَارَ مُوسَى قَوْمَهُ سَبْعِينَ رَجُلًا  
رِّمِيقَاتِنَا ۖ فَلَمَّا أَخَذَتْهُمُ الرَّجْفَةُ قَالَ  
رَبِّ لَوْ شِئْتَ أَهْلَكْتَهُم مِّن قَبْلُ  
وَإِيَّاي ۗ أَتَهْلِكُنَا بِمَا فَعَلَ السُّفَهَاءُ

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.

مِنَّا إِنْ هِيَ إِلَّا فِتْنَتُكَ تُفَضِّلُ بِهَا  
مَنْ تَشَاءُ وَتَهْدِي مَنْ تَشَاءُ ۗ أَنْتَ  
وَلِيِّنَا فَاغْفِرْ لَنَا وَارْحَمْنَا ۗ وَأَنْتَ  
خَيْرُ الْغَافِرِينَ ﴿٥٣﴾

\* 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—

وَكَتُبْ لَنَا فِي هَذِهِ الدُّنْيَا حَسَنَةً  
وَفِي الْآخِرَةِ إِنَّا هُنَا أِلَيْكَ ۗ قَالَ  
عَذَابِي أُصِيبُ بِهِ مَنْ أَشَاءُ ۗ وَرَحْمَتِي  
وَسِعَتْ كُلَّ شَيْءٍ ۗ فَسَاكُنْ بِهَا  
الَّذِينَ يَتَّقُونَ ۗ وَيُؤْتُونَ الزَّكَاةَ  
وَالَّذِينَ هُمْ بِآيَاتِنَا يُؤْمِنُونَ ﴿٥٤﴾

\* 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 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.'

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ  
الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ  
فِي التَّوْرَةِ وَالْإِنْجِيلِ رِيسًا مَرَّهُمْ  
بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ  
وَيَجِدُ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ  
الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ  
وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ ۗ فَالَّذِينَ  
آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا  
النُّورَ الَّذِي أُنزِلَ مَعَهُ ۗ أُولَئِكَ هُمُ  
الْمُقْتَدِرُونَ ﴿٥٥﴾

\* 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.**

## 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 Allāh 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

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ  
جَمِيعًا ۖ إِلَٰهِي لَهُ مَلَكُوتُ السَّمٰوٰتِ  
وَ الْأَرْضِ ۖ لَا إِلَٰهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ  
فَآمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ  
الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ وَاتَّبِعُوهُ  
لَعَلَّكُمْ تَهْتَدُونَ ﴿١٥٩﴾

وَ مِنْ قَوْمِ مُوسَىٰ أُمَّةٌ يَهْدُونَ بِالْحَقِّ  
وَبِهِ يَعْدِلُونَ ﴿١٦٠﴾

وَ قَطَعْنَاهُمْ اثْنَتَيْ عَشْرَةَ أَسْبَاطًا أُمَمًا  
وَ أَوْحَيْنَا إِلَىٰ مُوسَىٰ إِذِ اسْتَسْقَاهُ  
قَوْمُهُ أَنِ اضْرِبْ بِعَصَاكَ الْحَجَرَ  
فَانبَجَسَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا  
قَدْ عَلِمَ كُلُّ أُنَاسٍ مَشْرَبَهُمْ  
وَ ظَلَّلْنَا عَلَيْهِمُ الْغَمَامَ وَ أَنْزَلْنَا  
عَلَيْهِمُ الْمَنَّٰ وَ السَّلْوَىٰ ۖ كُلُوا مِنْ  
طَيِّبَاتِ مَا رَزَقْنَاكُمْ ۖ وَ مَا ظَلَمُونَا  
وَ لَكِنْ كَانُوا أَنفُسَهُمْ يَظْلِمُونَ ﴿١٦١﴾

وَ إِذْ قِيلَ لَهُمْ اسْكُنُوا هَذِهِ الْقَرْيَةَ  
وَ كُلُوا مِنْهَا حَيْثُ شِئْتُمْ وَ قُولُوا حِطَّةً

\* 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...

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."

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.

\* 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.

وَ ادْخُلُوا الْبَابَ سُجَّدًا تَغْفِرْ لَكُمْ  
خَطِيئَتِكُمْ سَنَزِيدُ الْمُحْسِنِينَ ﴿٣٢﴾

فَبَدَّلَ الَّذِينَ ظَلَمُوا مِنْهُمْ قَوْلًا غَيْرَ  
الَّذِي قِيلَ لَهُمْ فَأَرْسَلْنَا عَلَيْهِمْ رِجْزًا  
مِّنَ السَّمَاءِ بِمَا كَانُوا يَظْلِمُونَ ﴿٣٣﴾

وَسَأَلُهُمْ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ  
حَاضِرَةً لِّلْبَحْرِ إِذْ يَعْدُونَ فِي السَّبْتِ  
إِذْ تَأْتِيهِمْ حِينَمَا لَهُمْ يَوْمَ سَبْتِهِمْ شُرَعًا  
وَيَوْمًا لَا يَسْبِتُونَ أَلا تَأْتِيهِمْ كَذَلِكَ  
تَبْلُغُهُمْ بِمَا كَانُوا يَفْسُقُونَ ﴿٣٤﴾

وَ إِذْ قَالَتْ أُمَّةٌ مِّنْهُمْ لِمَ تَعِظُونَ  
قَوْمًا أَلا يَلَهُ لَهُمْ أَن يُعَذِّبَهُمُ عَذَابًا  
شَدِيدًا قَالُوا مَعْذِرَةً إِلَىٰ رَبِّكُم  
وَ لَعَلَّهُمْ يَتَّقُونَ ﴿٣٥﴾

فَلَمَّا نَسُوا مَا دُكِّرُوا بِهِ أَنجَيْنَا الَّذِينَ  
يَنْهَوْنَ عَنِ السُّوءِ وَ أَخَذْنَا الَّذِينَ  
ظَلَمُوا بِعَذَابٍ بَّيِّنٍ بِمَا كَانُوا  
يَفْسُقُونَ ﴿٣٦﴾

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.

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.

فَلَمَّا عَتَوْا عَنْ مَّا نُهُوا عَنْهُ قُلْنَا لَهُمْ  
كُونُوا قِرَدَةً خَاسِئِينَ ﴿١٦٧﴾

وَإِذْ تَأَذَّنَ رَبُّكَ لَيَبْعَثَنَّ عَلَيْهِمْ إِلَى  
يَوْمِ الْقِيَامَةِ مَنْ يَسُومُهُمْ سُوءَ  
الْعَذَابِ إِنَّ رَبَّكَ لَسَرِيعُ الْعِقَابِ ۖ  
وَرَأْتَهُ لَغْفُورًا رَحِيمًا ﴿١٦٨﴾

وَقَطَّعْنَاهُمْ فِي الْأَرْضِ أُمَّمًا مِنْهُمْ  
الضَّالِّحُونَ وَمِنْهُمْ دُونَ ذَلِكَ  
وَبَلَّوْنَهُمْ بِالْحَسَنَاتِ وَالسَّيِّئَاتِ  
لَعَلَّهُمْ يَرْجِعُونَ ﴿١٦٩﴾

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ وَرِثُوا  
الْكِتَابَ يَأْخُذُونَ عَرَضَ هَذَا الْأَدْنَى  
وَيَقُولُونَ سَيُغْفَرُ لَنَا وَإِن يَأْتِهِمْ  
عَرَضٌ مِثْلَهُ يَأْخُذُوهُ ۗ أَلَمْ يُؤْخَذْ  
عَلَيْهِمْ مِيثَاقُ الْكِتَابِ أَن لَّا يَقُولُوا  
عَلَى اللَّهِ إِلَّا الْحَقَّ وَدَرَسُوا مَا فِيهِ ۗ  
وَالذَّارُ الْأَخِرَةُ خَيْرٌ لِّلَّذِينَ يَتَّقُونَ ۗ  
أَفَلَا تَعْقِلُونَ ﴿١٧٠﴾

وَالَّذِينَ يَمْسِكُونَ بِالْكِتَابِ  
وَأَقَامُوا الصَّلَاةَ ۗ إِنَّا لَأَنْضِيعُ أَجْرَ  
الْمُصْلِحِينَ ﴿١٧١﴾



\*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.'

وَإِذْ نَفَخْنَا الْجَبَلَ فَوْقَهُمْ كَأَنَّهُ  
ظُلَّةٌ وَظَنُّوْا أَنَّهُ ۖ وَقِعْرٌ بِهِمْ ۖ خُذُوا  
مَا آتَيْنَكُمْ بِقُوَّةٍ ۖ وَاذْكُرُوا مَا فِيهِ  
لَعَلَّكُمْ تَتَّقُونَ ﴿٤٢﴾

## 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.'

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ  
ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى  
أَنْفُسِهِمْ ۖ أَلَسْتُ بِرَبِّكُمْ ۖ قَالُوا  
بَلَىٰ ۗ شَهِدْنَا ۗ أَنْ تَقُولُوا يَوْمَ الْقِيَامَةِ  
إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ ﴿٤٣﴾

174. Or lest you should say, 'It was only our fathers who attributed co-partners to *God* in the past and we were merely a generation after them. Wilt Thou then destroy us for what was done by those who lied?'

أَوْ تَقُولُوا إِنَّمَا أَشْرَكَ آبَاؤُنَا مِنْ  
قَبْلُ وَكُنَّا ذُرِّيَّةً مِنْ بَعْدِهِمْ ۖ  
أَفْتَلِكُنَا بِمَا فَعَلَ الْمُبْطِلُونَ ﴿٤٤﴾

175. And thus do We make clear the Signs, that they may be admonished and that they may return to Us.

وَكَذَلِكَ نُفَصِّلُ الْآيَاتِ لَعَلَّهُمْ  
يَرْجِعُونَ ﴿٤٥﴾

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.

وَإِذْ عَلَّمْنَاهُ مِمَّا أَلَيْنَا  
فَأَنْسَلَخْنَا مِنْهَا فَاتَّبَعَهُ الشَّيْطَانُ  
فَكَانَ مِنَ الْغَاوِينَ ﴿٤٦﴾

\*177. And if We had pleased, We

لَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا وَلَكِنَّهُ أَخْلَدَ

\*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,

\*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**

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.

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.

إِلَى الْأَرْضِ وَآتَبَعَهُ هَوَاهُ فَمَثَلُهُ  
كَمَثَلِ الْكَلْبِ ۚ إِنْ تَحَمِلْ عَلَيْهِ  
يَلْهَثْ أَوْ تَتْرُكْهُ يَلْهَثْ ۚ ذَٰلِكَ  
مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا  
فَاقْصِصْ الْقِصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿١٧٤﴾

سَاءَ مَثَلًا لِّلْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا  
وَإِنفُسُهُمْ كَانُوا يَظْلِمُونَ ﴿١٧٥﴾

مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ ۚ وَمَنْ  
يُضِلِلْ فَأُولَٰئِكَ هُمُ الْخٰسِرُونَ ﴿١٧٦﴾

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ  
وَ الْإِنسِ ۚ لَهُمْ قُلُوبٌ لَّا يَفْقَهُونَ بِهَا  
وَلَهُمْ أَعْيُنٌ لَّا يُبْصِرُونَ بِهَا ۚ وَلَهُمْ آذَانٌ  
لَّا يَسْمَعُونَ بِهَا ۚ أُولَٰئِكَ كَالْأَنْعَامِ بَلْ  
هُمُ أَضَلُّ ۚ أُولَٰئِكَ هُمُ الْغٰفِلُونَ ﴿١٨٠﴾

وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا  
وَ ذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ  
سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ ﴿١٨١﴾

**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.**

182. And of those We have created there are a people that guide *men* with truth and do justice therewith.

وَمِمَّنْ خَلَقْنَا أُمَّةً يَهْدُونَ بِالْحَقِّ  
وَبِهِ يَعْدِلُونَ ﴿١٨٢﴾

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.

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا سَنَسْتَدْرِجُهُمْ  
مِّنْ حَيْثُ لَا يَعْلَمُونَ ﴿١٨٣﴾

184. And I give them the rein; surely, My plan is mighty.

وَأُمْلِي لَهُمْ إِنَّ كَيْدِي مَتِينٌ ﴿١٨٤﴾

185. Have they not considered *that* there is no insanity about their companion? He is only a plain Warner.

أَوَلَمْ يَتَفَكَّرُوا أَنَّهُمْ مَا بِصَاحِبِهِمْ مِّنْ  
جِنَّةٍ إِنْ هُوَ إِلَّا نَذِيرٌ مُّبِينٌ ﴿١٨٥﴾

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?

أَوَلَمْ يَنْظُرُوا فِي مَلَكُوتِ السَّمٰوٰتِ  
وَ الْأَرْضِ وَمَا خَلَقَ اللَّهُ مِنْ شَيْءٍ إِلَّا وَ أَنْ  
عَسَىٰ أَنْ يَكُونَ قَدِ اقْتَرَبَ أَجَلُهُمْ  
فِي آيٍ حَدِيثٍ بَعْدَهُ يُومِنُونَ ﴿١٨٦﴾

187. Whomsoever Allāh adjudges astray, there can be no guide for him. And He leaves such in their transgression, wandering in distraction.

مَنْ يُضِلِلِ اللَّهُ فَلَا هَادِيَ لَهُ  
وَ يُذَرِّهِمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١٨٧﴾

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.'

يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّامٍ  
مُّرْسَلَةٍ قُلْ إِنَّمَا عِلْمُهَا عِنْدَ رَبِّي  
لَا يُجَلِّيهَا لِوَقْتِهَا إِلَّا هُوَ ثَقُلَتْ فِي  
السَّمٰوٰتِ وَ الْأَرْضِ لَا تَأْتِيكُمْ إِلَّا  
بَغْتَةً ۚ يَسْأَلُونَكَ كَأَنَّكَ حَفِيٌّ  
عَنْهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ  
وَلَكِنَّا أَكْثَرُ النَّاسِ لَا يَعْلَمُونَ ﴿١٨٨﴾

189. Say, 'I have no power to do good or harm to myself, save as Allāh please. And if I had knowledge of the unseen, I should have secured abundance of good; and evil would not have touched me. I am only a Warner and a Bearer of good tidings to a people who believe.'

قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا  
إِلَّا مَا شَاءَ اللَّهُ وَ لَوْ كُنْتُ أَعْلَمُ  
الْغَيْبِ لَأَسْتَكْثِرْتُ مِنَ الْخَيْرِ  
وَمَا مَسَّنِي السُّوءُ إِنْ أَنَا إِلَّا نَذِيرٌ  
وَبَشِيرٌ لِّقَوْمٍ يُؤْمِنُونَ ﴿١٨٩﴾

عبدالمطلب بن عبدالمطلب

## R. 24.

\* 190. He it is Who has created you from a single soul, and made therefrom its mate, that he might find comfort in her. And when he knows her, she bears a light burden, and goes about with it. And when she grows heavy, they both pray to Allāh, their Lord, saying: 'If Thou give us a good *child*, we will surely be of the thankful.'

هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ  
وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا  
فَلَمَّا تَغَشَّاهَا حَمَلًا خَفِيفًا  
فَحَمَّتَ بِهِ ۖ فَلَمَّا أَثْقَلَتْ دَعَا اللَّهَ  
رَبَّهُمَا لِيُنَّ آتِيئَنَا صَالِحًا لَنُكُونَكَ  
مِنَ الشَّاكِرِينَ ﴿٩٠﴾

191. But when He gives them a good *child*, they attribute to Him partners in respect of that which He has given them. But exalted is Allāh above what they associate *with Him*.

فَلَمَّا آتَاهُمَا صَالِحًا جَعَلَا لَهُ شُرَكَاءَ  
فِيمَا آتَاهُمَا ۖ فَتَعَلَى اللَّهُ عَمَّا  
يُشْرِكُونَ ﴿٩١﴾

192. Do they associate *with Him* as partners those who create nothing, and are themselves created?

أَيُشْرِكُونَ مَا لَا يَخْلُقُ شَيْئًا وَ هُمْ  
يُخْلَقُونَ ﴿٩٢﴾

193. And they can give them no help, nor can they help themselves.

وَلَا يَسْتَطِيعُونَ لَهُمْ نَصْرًا وَلَا  
أَنْفُسَهُمْ يَنْصُرُونَ ﴿٩٣﴾

194. And if you call them to guidance, they will not follow you.

وَ إِنْ تَدْعُوهُمْ إِلَى الْهُدَى لَا يَتَّبِعُوكُمْ ۗ

\* 190. He it is Who has created you from a **single being** and made **from that** its mate, that he might find comfort in her. And when he covered her she conceived and carried a light burden and walked about with it. And when she grew heavy, they both prayed to Allāh: 'If You give us a healthy righteous *child* we shall surely be of those who are grateful.'

It is the same to you whether you call them or you remain silent.

سَوَاءٌ عَلَيْكُمْ أَدَعَوْتُمُوهُمْ أَمْ أَنْتُمْ صَامِتُونَ ﴿٩٦﴾

195. Surely, those whom you call on beside Allāh are *mere* servants like you. Then call on them and let them answer you, if you are truthful.

إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ عِبَادٌ أَمْثَالِكُمْ فَادْعُوهُمْ فَلْيَسْتَجِيبُوا لَكُمْ إِنْ كُنْتُمْ صَادِقِينَ ﴿٩٥﴾

196. Have they feet wherewith they walk, or have they hands wherewith they hold, or have they eyes wherewith they see, or have they ears wherewith they hear? Say, 'Call upon the partners you associate with God, then contrive *ye all* against me, and give me no time.

أَلَهُمْ أَرْجُلٌ يَمْشُونَ بِهَا : أَمْ لَهُمْ أَيْدٍ يَبْتَطِشُونَ بِهَا : أَمْ لَهُمْ أَعْيُنٌ يُبْصِرُونَ بِهَا : أَمْ لَهُمْ آذَانٌ يَسْمَعُونَ بِهَا : قُلِ ادْعُوا شُرَكَاءَكُمْ ثُمَّ كِيدُوا فَمَا تُنظَرُونَ ﴿٩٦﴾

197. 'Truly, my protector is Allāh Who revealed the Book. And He protects the righteous.

إِنَّ وَرِثِيَّ اللَّهُ الَّذِي نَزَّلَ الْكِتَابَ وَهُوَ يَتَوَلَّى الصَّالِحِينَ ﴿٩٧﴾

198. 'And they whom you call on beside Him have no power to help you, nor can they help themselves.'

وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ لَا يَسْتَطِيعُونَ نَصْرَكُمْ وَلَا أَنْفُسَهُمْ يَنْصُرُونَ ﴿٩٨﴾

199. And if you invite them to guidance, they hear not. And thou seest them looking towards thee, but they see not.

وَإِنْ تَدْعُوهُمْ إِلَى الْهُدَى لَا يَسْمَعُوا وَتَرَاهُمْ يَنْظُرُونَ إِلَيْكَ وَهُمْ لَا يُبْصِرُونَ ﴿٩٩﴾

200. Take to forgiveness, and enjoin kindness, and turn away from the ignorant.

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ ﴿١٠٠﴾

201. And if an evil suggestion from Satan incite thee, then seek refuge

وَأِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ

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'an is recited, give ear to it and keep silence, that you may be shown mercy.

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.

فَاسْتَعِذْ بِاللَّهِ ۗ إِنَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٠١﴾

إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَائِفٌ مِّنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ ﴿٢٠٢﴾

وَإِخْوَانُهُمْ يَمُدُّوهُمْ فِي الْغَيِّ ثُمَّ لَا يُقْصِرُونَ ﴿٢٠٣﴾

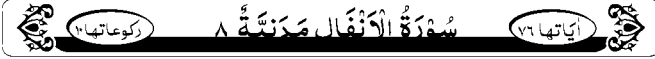
وَإِذَا لَمْ تَأْتِهِمْ بِآيَةٍ قَالُوا لَوْلَا اجْتَبَيْتَهَا قُلْ إِنَّمَا أَتَّبِعُ مَا يُوحَىٰ إِلَيَّ مِنْ رَبِّي ۗ هَذَا بَصَائِرُ مِمَّن رَّبِّكُمْ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿٢٠٤﴾

وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ ﴿٢٠٥﴾

وَادْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْآصَالِ وَلَا تَكُن مِّنَ الْغَافِلِينَ ﴿٢٠٦﴾

إِنَّ الَّذِينَ عِنْدَ رَبِّكَ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَيُسَبِّحُونَهُ وَلَهُ يَسْجُدُونَ ﴿٢٠٧﴾

\*204. These are illuminating Signs from your Lord and a guidance and blessing for a people that believe.'



**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 Allāh 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.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①  
يَسْأَلُونَكَ عَنِ الْأَنْفَالِ ؕ قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ ؕ فَاتَّقُوا اللَّهَ وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ ؕ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ  
إِنْ كُنْتُمْ مُؤْمِنِينَ ②  
إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ③  
الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ④  
أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ دَرَجَاتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ⑤  
كَمَا أَخْرَجَكَ رَبُّكَ مِنْ بَيْتِكَ بِالْحَقِّ ۖ وَإِنَّ فَرِيقًا مِنَ الْمُؤْمِنِينَ لَكَرِهُونَ ⑥  
يُجَادِلُونَكَ فِي الْحَقِّ بَعْدَ مَا تَبَيَّنَ ۗ كَأَنَّمَا يُسَاقُوتُونَ إِلَى الْمَوْتِ وَهُمْ يَنْظُرُونَ ⑦

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 stinging should be yours, but Allāh desired to establish the truth by His words and to cut off the root of the disbelievers,

وَإِذْ يَعِدُكُمُ اللَّهُ إِحْدَى الطَّائِفَتَيْنِ  
أَنَّهَا لَكُمْ وَتَوَدُّونَ أَنَّ غَيْرَ ذَاتِ  
الشُّوْكَةِ تَكُونُ لَكُمْ وَيُرِيدُ اللَّهُ  
أَنَّ يُحَقِّقَ الْحَقَّ بِكَلِمَاتِهِ وَيَقْطَعَ  
دَابِرَ الْكَافِرِينَ ﴿٨﴾

9. That He might establish the truth and bring to naught that which is false, although the guilty might dislike it.

لِيُحَقِّقَ الْحَقَّ وَيُبْطِلَ الْبَاطِلَ وَلَوْ  
كَرِهَ الْمُجْرِمُونَ ﴿٩﴾

10. When you implored the assistance of your Lord, and He answered you, *saying*, 'I will assist you with a thousand of the angels, following one another.'

إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ  
لَكُمْ أَنِّي مُمِدُّكُمْ بِأَلْفٍ مِّنَ الْمَلَائِكَةِ  
مُرْدِفِينَ ﴿١٠﴾

11. And Allāh made it only as glad tidings, and that your hearts might thereby be set at rest. But help comes from Allāh alone; surely, Allāh is Mighty, Wise.

وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ وَيَتَطَمَّئِنُّ  
بِهِ قُلُوبُكُمْ ۚ وَمَا النَّصْرُ إِلَّا مِنْ عِندِ  
اللَّهِ ۗ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿١١﴾

R. 2.

12. When He caused sleep to come upon you as a *sign of security* from Him, and He sent down water upon you from the clouds, that thereby He might purify you, and remove from you the filth of Satan, and that He might strengthen your hearts and make *your steps firm* therewith.

إِذْ يُغَشِّيكُمُ النَّعَاسَ أَمَنَةً مِّنْهُ  
وَيُنزِلُ عَلَيْكُمْ مِّنَ السَّمَاءِ مَاءً  
لِّيَطَهَّرَكُم بِهِ وَيُذْهِبَ عَنْكُم رَجَزَ  
الشَّيْطَانِ وَ لِيَزِيدَ عَلَى قُلُوبِكُمْ  
وَيُثَبِّتَ بِهِ الْأَقْدَامَ ﴿١٢﴾

13. When thy Lord revealed to the angels, *saying*, 'I am with you; so give firmness to those who believe.

إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ أَنِّي مَعَكُمْ  
فَقَسَّبُوا الَّذِينَ آمَنُوا سَالِقِينَ فِي قُلُوبِ

‡ i.e. The well-equipped Meccan army and the caravan which, only lightly armed, was proceeding to Mecca from the north.



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.

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.

\*18. and that He might confer on the believers a **trial** from Himself—a **goodly trial**—surely Allāh is All-Hearing, All-Knowing.

الَّذِينَ كَفَرُوا الرُّعْبَ فَاصْرِبُوا فَوْقَ  
الْأَعْنَاقِ وَاصْرِبُوا مِنْهُمْ كُلَّ بِنَانٍ ﴿١٤﴾

ذَلِكَ بِأَنَّهُمْ شَاقُّوا اللَّهَ وَرَسُولَهُ  
وَمَنْ يُشَاقِقِ اللَّهَ وَرَسُولَهُ فَإِنَّ اللَّهَ  
شَدِيدُ الْعِقَابِ ﴿١٥﴾

ذَلِكُمْ فَذُوقُوهُ وَأَنَّ لِلْكَافِرِينَ عَذَابَ  
النَّارِ ﴿١٦﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمْ الَّذِينَ  
كَفَرُوا زَحْفًا فَلَا تُوَلُّوهُمْ إِلَّا ذُبَابًا ﴿١٧﴾

وَمَنْ يُؤَلِّهِمْ يَوْمَئِذٍ دُبُرَهُ إِلَّا مُتَحَرِّفًا  
لِقِتَالٍ أَوْ مُتَحَيِّزًا إِلَى فِئَةٍ فَقَدْ بَاءَ  
بِغَضَبٍ مِنَ اللَّهِ وَمَأْوَاهُ جَهَنَّمُ  
وَبئْسَ الْمَصِيرُ ﴿١٨﴾

فَلَمْ تَقْتُلُوهُمْ وَلَكِنَّ اللَّهَ قَتَلَهُمْ  
وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَى  
وَالْيَبِيبِ الْمُؤْمِنِينَ مِنْهُ بَلَاءٌ حَسَنًا  
إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١٩﴾

ذَلِكُمْ وَآبَ اللَّهُ مُوهِنٌ كَرِيمٌ  
الْكَافِرِينَ ﴿٢٠﴾

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.

إِنْ تَسْتَفْتِحُوا فَقَدْ جَاءَكُمْ الْفَتْحُ  
وَإِنْ تَنْتَهُوا فَهُوَ خَيْرٌ لَكُمْ ۖ وَإِنْ تُعْذِرُوا  
نُعَذِرْ ۚ وَلَنْ تُغْنِيَ عَنْكُمْ فِئَتُكُمْ شَيْئًا  
وَلَوْ كَثُرَتْ ۗ وَأَنَّ اللَّهَ مَعَ الْمُؤْمِنِينَ ﴿٢٠﴾

## R. 3.

21. O ye who believe! obey Allāh and His Messenger, and do not turn away from him while you hear *him speak*.

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ  
وَ رَسُولَهُ ۚ وَلَا تَوَلَّوْا عَنْهُ وَ أَنْتُمْ  
تَسْمَعُونَ ﴿٢١﴾

22. And be not like those who say, 'We hear,' but they hear not.

وَلَا تَكُونُوا كَالَّذِينَ قَالُوا سَمِعْنَا  
وَهُمْ لَا يَسْمَعُونَ ﴿٢٢﴾

23. Surely, the worst of beasts in the sight of Allāh are the deaf and the dumb, who have no sense.

إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الصُّمُّ  
الْبُكْمُ الَّذِينَ لَا يَعْقِلُونَ ﴿٢٣﴾

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.

وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لَأَسْمَعَهُمْ  
وَلَوْ أَسْمَعَهُمْ لَتَوَلَّوْا وَهُمْ مُعْرِضُونَ ﴿٢٤﴾

25. O ye who believe! respond to Allāh, and the Messenger when he calls you that he may give you life, and know that Allāh comes in between a man and his heart, and that He it is unto Whom you shall be gathered.

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ  
وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ ۚ  
وَاعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ  
وَ قَلْبِهِ ۚ وَأَنَّهُ إِلَيْهِ تُحْشَرُونَ ﴿٢٥﴾

26. And beware of an affliction which will not smite exclusively those among you who have done wrong. And know that Allāh is severe in requiting.

وَ اتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ  
ظَلَمُوا مِنْكُمْ خَاصَّةً ۚ وَاعْلَمُوا أَنَّ  
اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢٦﴾

27. And remember *the time* when you were few *and* deemed weak in the land, *and* were in fear lest people should snatch you away, but He sheltered you and strengthened you with His help, and provided you with good things that you might be thankful.

وَ اذْكُرُوا اِذْ اَنْتُمْ قَلِيلٌ مُّسْتَضْعَفُونَ  
فِي الْاَرْضِ تَخَافُونَ اَنْ يَّتَخَفَّكُمْ النَّاسُ  
فَاُولَئِكَمُ وَالْيَدِيكُمْ بِضُرِّهِمْ وَ رَزَقَكُمْ  
مِّنَ الطَّيِّبَاتِ لَعَلَّكُمْ تَشْكُرُونَ ﴿٢٧﴾

\*28. O ye who believe! prove not false to Allāh and the Messenger, nor prove false to your trusts knowingly.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَخُونُوا اللَّهَ  
وَ الرَّسُولَ وَ تَخُونُوا اٰمَنَاتِكُمْ وَ اَنْتُمْ  
تَعْلَمُونَ ﴿٢٨﴾

29. And know that your possessions and your children are but a trial and that it is Allāh with Whom is a great reward.

وَ اعْلَمُوا اَنَّكُمْ وَ اَوْلَادَكُمْ  
فِتْنَةٌ ۗ وَ اَنَّ اللَّهَ عِنْدَهُ اَجْرٌ عَظِيمٌ ﴿٢٩﴾

#### R. 4.

30. O ye who believe! if you fear Allāh, He will grant you a distinction and will remove your evils from you and will forgive you; and Allāh is *Lord* of great bounty.

يَا أَيُّهَا الَّذِينَ آمَنُوا اِذْ تَتَّقُوا اللَّهَ  
يَجْعَلْ لَّكُمْ فُرْقَانًا وَ يُكَفِّرْ عَنْكُمْ  
سَيِّئَاتِكُمْ وَ يُغْفِرْ لَكُمْ ۗ وَ اللَّهُ  
ذُو الْفَضْلِ الْعَظِيمِ ﴿٣٠﴾

31. And *remember the time* when the disbelievers plotted against thee that they might imprison thee or kill thee or expel thee. And they planned and Allāh *also* planned, and Allāh is the Best of planners.

وَ اِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا  
لِيُثْبِتُوكَ اَوْ يَقْتُلُوكَ اَوْ يُخْرِجُوكَ ۗ  
وَ يَمْكُرُونَ وَ يَمْكُرُ اللَّهُ ۗ وَ اللَّهُ  
خَيْرُ الْمَاكِرِينَ ﴿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

وَ اِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا قَالُوا قَدْ سَمِعْنَا  
لَوْ نَشَاءُ لَقُلْنَا مِثْلَ هَذَا ۗ اِنْ هَذَا اِلَّا

\*28. O ye who believe! **Do not betray Allāh and the Messenger while you so often betray your trusts and you know it.**

but *mere* tales of the ancients.’

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.’

34. But Allāh would not punish them while thou wast among them, and Allāh would not punish them while they sought forgiveness.

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.

36. And their prayer at the House is nothing but whistling and clapping of hands. ‘Taste then the punishment because you disbelieved.’

\*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;

38. That Allāh may separate the bad

\*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.

أَسَاطِيرُ الْأَوَّلِينَ ﴿٣٣﴾

وَإِذْ قَالُوا اللَّهُمَّ إِنْ كَانَ هَذَا هُوَ الْحَقُّ  
مِنْ عِنْدِكَ فَأَمْطِرْ عَلَيْنَا حَجَارَةً مِنَ  
السَّمَاءِ أَوِ اثْبِتْنا بِعَذَابٍ آئِينِمْ ﴿٣٤﴾

وَمَا كَانَتْ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ  
فِيهِمْ ۗ وَمَا كَانَتْ اللَّهُ مُعَذِّبَهُمْ وَهُمْ  
يَسْتَغْفِرُونَ ﴿٣٥﴾

وَمَا لَهُمْ آلَا يُعَذِّبُهُمُ اللَّهُ وَهُمْ يَصُدُّونَ  
عَنِ الْمَسْجِدِ الْحَرَامِ وَمَا كَانُوا  
أَوْلِيَاءَ لَهُ ۗ إِنْ أَوْلِيَاءُؤُهُ إِلَّا الْمُتَّقُونَ  
وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٣٦﴾

وَمَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ إِلَّا  
مُكَاةٌ وَتَضَرُّعٌ ۗ فذُوقُوا الْعَذَابَ بِمَا  
كُنْتُمْ تَكْفُرُونَ ﴿٣٧﴾

إِنَّ الَّذِينَ كَفَرُوا يُنْفِقُونَ أَمْوَالَهُمْ  
لِيَصُدُّوا عَنْ سَبِيلِ اللَّهِ ۗ فَسَيُنْفِقُونَهَا  
ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ۗ ثُمَّ يُغْلَبُونَ  
وَالَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ يُحْشَرُونَ ﴿٣٨﴾

لِيَمِيزَ اللَّهُ الْخَبِيثَ مِنَ الطَّيِّبِ

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.

## 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

† The battle of Badr.

\*43. And if you, *both the belligerent parties*, were to decide the time of encounter, you

وَيَجْعَلُ الْحَبِيبَ بَعْضُهُ عَلَى بَعْضٍ  
فَيَرْكُمُهُ جَمِيعًا فَيَجْعَلُهُ فِي جَهَنَّمَ  
أُولَئِكَ هُمُ الْخٰسِرُونَ ﴿٣٨﴾

قُلْ لِلَّذِينَ كَفَرُوا إِنْ يَنْتَهُوا يُغْفَرْ  
لَهُمْ مَا قَدْ سَلَفَ ۚ وَإِنْ يَعُودُوا فَقَدْ  
مَضَتْ سُنَّتُ الْأَوَّلِينَ ﴿٣٩﴾

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ  
وَيَكُونَ الدِّينُ كُلَّهُ لِلَّهِ ۚ فَإِنْ  
فَانْتَهَوْا فَإِنَّ اللَّهَ بِمَا يَعْمَلُونَ بَصِيرٌ ﴿٤٠﴾

وَإِنْ تَوَلَّوْا فَأَعْلَمُوا أَنَّ اللَّهَ  
مَوْلَاكُمْ نِعْمَ الْمَوْلَىٰ وَنِعْمَ  
التَّصَدِّقُ ﴿٤١﴾

وَأَعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ  
لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ  
وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنِ السَّبِيلِ ۗ  
إِنْ كُنْتُمْ آمَنْتُمْ بِاللَّهِ وَمَا  
أَنْزَلْنَا عَلَىٰ عَبْدِنَا يَوْمَ  
الْفُرْقَانِ يَوْمَ التَّنَجَّى  
الْجَمْعِ ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٤٢﴾

إِذْ أَنْتُمْ بِالْعُدْوَةِ الدُّنْيَا وَهُمْ  
بِالْعُدْوَةِ الْقُصْوَىٰ وَالرَّكُوبُ  
أَسْفَلَ مِنْكُمْ ۗ وَلَوْ تَوَاعَدْتُمْ  
لَاخْتَلَفْتُمْ فِي الْمِيعَادِ ۗ وَلَكِنْ

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.

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.

45. And when at the time of your encounter He made them appear to you as few in your eyes, and made you appear as few in their eyes, that Allāh might bring about the thing that was decreed. And to Allāh are all affairs referred for *final decision*.

#### R. 6.

46. O ye who believe! when you encounter an army, remain firm, and remember Allāh much that you may prosper.

47. And obey Allāh and His Messenger and dispute not with one another, lest you falter and your

لَيَقْضِيَنَّ اللَّهُ أَمْرًا كَانَ مَفْعُولًا  
لِيَهْلِكَ مَنْ هَلَكَ عَنْ بَيِّنَةٍ وَيَحْيَى  
مَنْ حَيَّ عَنْ بَيِّنَةٍ ۗ وَإِنَّ اللَّهَ لَسَمِيعٌ  
عَلِيمٌ ﴿٣٤﴾

إِذْ يُرِيكَهُمُ اللَّهُ فِي مَنَامِكَ قَلِيلًا  
وَ لَوْ أَرَاكَهُمْ كَثِيرًا لَّفَشَلْتُمْ  
وَ تَلْتَا زَعَمْتُمْ فِي الْأَمْرِ ۗ وَ لَكِنَّ اللَّهَ  
سَلَّمَ ۗ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٣٥﴾

وَإِذْ يُرِيكُمُوهُمْ إِذِ اتَّقَيْتُمْ فِي  
أَعْيُنِكُمْ قَلِيلًا ۖ وَيُقَلِّكُمُ فِي  
لَيَقْضِيَنَّ اللَّهُ أَمْرًا كَانَ مَفْعُولًا ۗ وَ إِلَى اللَّهِ  
تُرْجَعُ الْأُمُورُ ﴿٣٦﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقَيْتُمْ فِرَّةً  
فَأَثْبِتُوا ۚ وَ اذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ  
تُفْلِحُونَ ﴿٣٧﴾

وَ أَطِيعُوا اللَّهَ وَ رَسُولَهُ ۚ وَ لَا تَنَازَعُوا  
فَتَفْشَلُوا ۚ وَ تَذْهَبَ رِيحُكُمْ وَ اصْبِرُوا ۗ

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.

power depart *from you*. And be steadfast; surely, Allāh is with the steadfast.

\*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.

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.'

#### 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.'

\*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.

إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿٤٨﴾

وَلَا تَكُونُوا كَالَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ بَطْرًا وَرِئَاءَ النَّاسِ وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَاللَّهُ بِمَا يَعْمَلُونَ مُحِيطٌ ﴿٤٩﴾

وَإِذْ زَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ وَقَالَ لَا غَالِبَ لَكُمْ الْيَوْمَ مِنَ النَّاسِ وَإِنِّي جَارٌ لَكُمْ ۚ فَلَمَّا تَرَ آيَاتِ الْفِتْنِ نَكَصَ عَلَى عَقْبَيْهِ وَقَالَ إِنِّي بَرِيءٌ مِّنْكُمْ إِنِّي أَرَىٰ مَا لَا تَرَوْنَ إِنِّي أَخَافُ اللَّهَ وَاللَّهُ شَدِيدُ الْعِقَابِ ﴿٥٠﴾

إِذْ يَقُولُ الْمُنْفِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ غَرَّهُمْ هُوَ آءٌ دِينُهُمْ ۗ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَإِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٥١﴾

وَلَوْ تَرَىٰ إِذْ يَتَوَفَّى الَّذِينَ كَفَرُوا الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ ۗ وَذُوقُوا عَذَابَ الْحَرِيقِ ﴿٥٢﴾  
ذَلِكَ بِمَا قَدَّمْتُمْ أَيْدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِّلْعَالَمِينَ ﴿٥٣﴾

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.

كَذَابِ آلِ فِرْعَوْنَ ۗ وَالَّذِينَ مِنْ  
قَبْلِهِمْ ۗ كَفَرُوا بِآيَاتِ اللَّهِ فَآخَذَهُمُ  
اللَّهُ بِذُنُوبِهِمْ ۗ إِنَّ اللَّهَ قَوِيٌّ شَدِيدُ  
الْعِقَابِ ﴿٥٣﴾

54. This is because Allāh would never change a favour that He has conferred upon a people until they change their own condition, and *know* that Allāh is All-Hearing, All-Knowing.

ذَلِكَ بِأَنَّ اللَّهَ لَمْ يَكُ مُغَيِّرًا لِنِعْمَتِهِ  
أَنْعَمَهَا عَلَىٰ قَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا  
بِأَنْفُسِهِمْ ۗ وَإِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٥٤﴾

55. *Their case is* like the case of the people of Pharaoh and those before them: they rejected the Signs of their Lord, so We destroyed them for their sins. And We drowned the people of Pharaoh, for they were all wrongdoers.

كَذَابِ آلِ فِرْعَوْنَ ۗ وَالَّذِينَ مِنْ قَبْلِهِمْ ۗ  
كَذَّبُوا بِآيَاتِ رَبِّهِمْ فَأَهْلَكْنَاهُمْ  
بِذُنُوبِهِمْ ۗ وَأَغْرَقْنَا آلَ فِرْعَوْنَ ۗ  
وَكُلٌّ كَانُوا ظَالِمِينَ ﴿٥٥﴾

\*56. Surely, the worst of beasts in the sight of Allāh are those who are ungrateful. So they will not believe,

إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الَّذِينَ  
كَفَرُوا فَهُمْ لَا يُؤْمِنُونَ ﴿٥٦﴾

57. Those with whom thou didst make a covenant; then they break their covenant every time, and they do not fear God.

الَّذِينَ عَاهَدْتَ مِنْهُمْ ثُمَّ يَنْقُضُونَ  
عَهْدَهُمْ فِي كُلِّ مَرَّةٍ ۗ وَهُمْ لَا يَتَّقُونَ ﴿٥٧﴾

58. So, if thou catchest them in war, then by *routing* them strike fear in those that are behind them, that they may be admonished.

فَإِذَا تَشَفَقْتَهُمْ فِي الْحَرْبِ فَشَرِّدْ بِهِمْ  
مَنْ خَلْفَهُمْ لَعَلَّهُمْ يَدْعُرُونَ ﴿٥٨﴾

59. And if thou fearest treachery from a people, throw back to them *their covenant* with equity. Surely, Allāh loves not the treacherous.

وَإِنَّمَا تَخَافَنَ مِنْ قَوْمٍ خِيَانَةٌ ۖ فَانذِرْ  
إِلَيْهِمْ عَلَىٰ سَوَاءٍ ۗ إِنَّ اللَّهَ لَا يُحِبُّ  
الْحَائِثِينَ ﴿٥٩﴾

\*56. Surely, the worst of **creatures** in the sight of Allāh are those who are ungrateful. So they will not believe,



## 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.

## R. 9.

66. O Prophet, urge the believers to

وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا سَبَقُوا  
إِنَّهُمْ لَا يَعْزُبُونَ ٦٠

وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ  
وَمِنْ رِبَاطِ الْخَيْلِ تُرْهَبُونَ بِهِ عَدُوَّ  
اللَّهِ وَعَدُوَّكُمْ وَآخَرِينَ مِنْ دُونِهِمْ  
لَا تَعْلَمُونَهُمْ ٦١ اللَّهُ يَعْلَمُهُمْ ٦٢ وَمَا  
تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ  
إِلَيْكُمْ وَ أَنْتُمْ لَا تُظْلَمُونَ ٦١

وَإِنْ جَدَحُوا لِلسَّلْمِ فَاجْتَنِبْهَا وَتَوَكَّلْ  
عَلَى اللَّهِ ٦٢ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ٦٢

وَإِنْ يُرِيدُوا آتٍ يَخُدُّعُوكَ فَإِنَّ  
حَسْبَكَ اللَّهُ ٦٣ هُوَ الَّذِي آيَّدَكَ بِنَصْرِهِ  
وَبِالْمُؤْمِنِينَ ٦٣

وَأَلَّفَ بَيْنَ قُلُوبِهِمْ ٦٤ لَوْ أَنْفَقْتَ مَا  
فِي الْأَرْضِ جَمِيعًا مَّا أَلَّفْتَ بَيْنَ  
قُلُوبِهِمْ وَ لَكِنَّ اللَّهَ أَلَّفَ بَيْنَهُمْ ٦٤  
إِنَّهُ عَزِيزٌ حَكِيمٌ ٦٤

يَا أَيُّهَا النَّبِيُّ حَسْبَكَ اللَّهُ وَ مَنْ  
اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ ٦٥

يَا أَيُّهَا النَّبِيُّ حَرِّضِ الْمُؤْمِنِينَ عَلَى

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.

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.

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.

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.

70. So eat of that which you have won in war as lawful and good, and fear Allāh. Surely, Allāh is Most Forgiving, Merciful.

#### R. 10.

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

الْقِتَالِ ۚ وَإِنْ يَكُنْ مِنْكُمْ عِشْرُونَ صَابِرُونَ يَغْلِبُوا مِائَتِينَ ۚ وَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ يَغْلِبُوا أَلْفًا مِنَ الَّذِينَ كَفَرُوا يَا أَيُّهَا قَوْمَ لَا يَفْقَهُونَ ﴿٦٧﴾

أَلَنْ 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 ﴿٦٨﴾

مَا كَانَ لِنَبِيِّ أَنْ يُكُونَ لَهُ أَشْرَىٰ حَتَّىٰ يُشِخَرَ فِي الْأَرْضِ ۗ تُرِيدُونَ عَرَصَ الدُّنْيَا ۗ وَاللَّهُ يُرِيدُ الْآخِرَةَ ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٦٩﴾

لَوْ لَا كَتَبَ مِنَ اللَّهِ سَبَقٌ لِمَسْكُمْ فِيمَا أَخَذْتُمْ عَذَابٌ عَظِيمٌ ﴿٧٠﴾

فَكُلُوا مِمَّا غَنِمْتُمْ حَلَالًا طَيِّبَاتٍ ۚ وَاتَّقُوا اللَّهَ ۗ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٧١﴾

يَا أَيُّهَا النَّبِيُّ قُلْ لِمَنْ فِي أَيْدِيكُمْ مِنَ الْأَشْرَىٰ ۗ إِنْ يَعْلَمِ اللَّهُ فِي قُلُوبِكُمْ

has been taken from you, and will forgive you. And Allāh is Most Forgiving, Merciful.’

\*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

خَيْرًا يُؤْتِكُمْ خَيْرًا مِّمَّا أَخَذَ مِنْكُمْ  
وَيَغْفِرَ لَكُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٤١﴾

وَإِنْ يُرِيدُوا خِيَانَتَكَ فَقَدْ خَانُوا اللَّهَ  
مِنْ قَبْلُ فَأَمْكَنَ مِنْهُمْ ۗ وَاللَّهُ عَلِيمٌ  
حَكِيمٌ ﴿٤٢﴾

إِنَّ الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا  
بِمَاؤِ اللَّهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ  
وَالَّذِينَ آوُوا وَانصَرُوا أُولَئِكَ بَعْضُهُمْ  
أَوْلِيَاءُ بَعْضٍ ۗ وَالَّذِينَ آمَنُوا وَكَمْ  
يُهَاجِرُوا مَا لَكُمْ مِنْ وَلَا يَتِيهِمْ مِنْ شَيْءٍ  
حَتَّىٰ يُهَاجِرُوا ۗ وَإِنِ اسْتَنْصَرُوكُمْ  
فِي الدِّينِ فَعَلَيْكُمْ النَّصْرُ إِلَّا عَلَىٰ قَوْمٍ  
بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ ۗ وَاللَّهُ بِمَا  
تَعْمَلُونَ بَصِيرٌ ﴿٤٣﴾

وَالَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۗ  
إِلَّا تَفْعَلُوهُ تَكُنْ فِتْنَةٌ فِي الْأَرْضِ  
وَفَسَادٌ كَبِيرٌ ﴿٤٤﴾

وَالَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا  
فِي سَبِيلِ اللَّهِ وَالَّذِينَ آوُوا وَانصَرُوا

\*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.**

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.

أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا ۗ لَهُمْ  
مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٧٥﴾

وَالَّذِينَ آمَنُوا مِن بَعْدِ وَهَاجَرُوا  
وَجَاهَدُوا مَعَكُمْ فَأُولَئِكَ مِنكُمْ ۗ  
وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ  
فِي كِتَابِ اللَّهِ ۗ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ  
عَلِيمٌ ﴿٧٦﴾

ع  
ر



### AT-TAUBAH (Revealed after Hijrah)

1. *This is a declaration of complete absolution on the part of Allāh and His Messenger from all obligation to the idolaters with whom you had made promises.*
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

- \* 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,

بَرَآءَةً مِنَ اللَّهِ وَرَسُولِهِ إِلَى الَّذِينَ  
عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ ﴿١﴾

فَسِيحُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ  
وَاعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ  
وَإِنَّ اللَّهَ مُخْزِي الْكٰفِرِينَ ﴿٢﴾

وَإِذْ أَنْزَلْنَا 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 ۖ وَبَشِّرِ  
الَّذِينَ كَفَرُوا بِعَذَابٍ آلِيمٍ ﴿٣﴾

إِلَّا الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ  
ثُمَّ لَمْ يَنْقُصُواكُمْ شَيْئًا وَكَمْ يُضَاهَرُوا  
عَلَيْكُمْ أَحَدًا فَأَتُوا إِلَيْهِمْ عَلَيْهِمْ  
إِلَىٰ مَدَّتْهُمْ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ﴿٤﴾

فَإِذَا انسَلَخَ الْأَشْهُرُ الْحُرْمُ فَاقْتُلُوا  
الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ

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 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

وَأَخْضَرُوهُمْ وَأَقْعَدُوا لَهُمْ  
كُلَّ مَرْصِدٍ ۚ فَإِن تَابُوا وَأَقَامُوا الصَّلَاةَ  
وَآتَوْا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ ۚ  
إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٥﴾

وَإِن أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ  
فَاجْرِهِ حَتَّى يَسْمَعَ كَلِمَ اللَّهِ ثُمَّ  
أَبْلِغْهُ مَأْمَنَهُ ۚ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا  
يَعْلَمُونَ ﴿٦﴾

كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ عِنْدَ اللَّهِ  
وَ عِنْدَ رَسُولِهِ إِلَّا الَّذِينَ عَاهَدْتُمْ عِنْدَ  
الْمَسْجِدِ الْحَرَامِ ۚ فَمَا اسْتَقَامُوا  
لَكُمْ فَاسْتَقِيمُوا لَهُمْ ۚ إِنَّ اللَّهَ يُحِبُّ  
الْمُتَّقِينَ ﴿٧﴾

كَيْفَ وَإِن يَظْهَرُوا عَلَيْكُمْ لَا  
يَرْقُبُوا فِيكُمْ إِلَّا ذِمَّةً ۚ يُرْضُونَكُمْ  
بِأَفْوَاهِهِمْ وَتَأْبَى قُلُوبُهُمْ ۚ وَأَكْثَرُهُمْ  
فَاسِقُونَ ﴿٨﴾

اشْتَرَوْا بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا  
فَصَدُّوا عَنْ سَبِيلِهِ ۚ إِنَّهُمْ سَاءَ مَا  
كَانُوا يَعْمَلُونَ ﴿٩﴾

لَا يَذَرُّونَ فِيهِ مُؤْمِنًا وَلَا ذِمَّةً ۚ

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.

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.

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;

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.

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

\* 12. and **revile** your religion,

وَأُولَئِكَ هُمُ الْمُعْتَدُونَ ﴿۱۰﴾

فَإِن تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا  
الزَّكَاةَ فَإِخْوَانُكُمْ فِي الدِّينِ ۗ وَنُفِصِلُ  
الْأَلْيَتِ لِقَوْمٍ يَعْلَمُونَ ﴿۱۱﴾

وَإِن تَكْفُرُوا أَيْمَانُهُمْ مِنْ بَعْدِ عَهْدِهِمْ  
وَطَعَنُوا فِي دِينِكُمْ فَقَاتِلُوا أَتَيْمَةَ الْكُفْرِ ۗ  
إِنَّهُمْ لَا أَيْمَانَ لَهُمْ لَعَلَّهُمْ يَنْتَهُونَ ﴿۱۲﴾

أَلَا تَقَاتِلُونَ قَوْمًا نَكَثُوا أَيْمَانَهُمْ  
وَهُمْ أُولُو بَاطِلٍ أَلْحَادٍ اتَّخَذُوا الرِّسُولَ  
وَهُمْ بَدَاءُكُمْ ۗ أَوَّلَ مَرَّةٍ ۗ أَتَخْشَوْنَهُمْ ۗ  
فَاللَّهُ أَحَقُّ أَنْ تَخْشَوْهُ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿۱۳﴾

قَاتِلُوهُمْ يُعَذِّبُهُمُ اللَّهُ بِأَيْدِيكُمْ  
وَيُخْزِيهِمْ وَيُنْصِرْكُمْ عَلَيْهِمْ وَيَشْفِ  
صُدُورَ قَوْمٍ مُؤْمِنِينَ ﴿۱۴﴾

وَيُذْهِبْ غَيْظَ قُلُوبِهِمْ ۗ وَيَتُوبُ اللَّهُ  
عَلَىٰ مَنْ يَشَاءُ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿۱۵﴾

أَمْ حَسِبْتُمْ أَنْ تُتْرَكُوا وَلَمَّا يَعْلَمِ  
اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَلَمْ  
يَتَّخِذُوا مِنْ دُونِ اللَّهِ وَلَا رَسُولِهِ

Allāh and His Messenger and the believers? Allāh is well aware of what you do.

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.

\*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 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

وَلَا الْمُؤْمِنِينَ وَلِيَجْزِيَ اللَّهُ خَبِيرٌ  
بِمَا تَعْمَلُونَ ﴿١٧﴾

مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمُرُوا  
مَسْجِدَ اللَّهِ شَاهِدِينَ عَلَىٰ أَنْفُسِهِمْ  
بِالْكُفْرِ ۗ أُولَٰئِكَ حَبِطَتْ أَعْمَالُهُمْ  
وَفِي النَّارِهِمْ خَالِدُونَ ﴿١٨﴾

إِنَّمَا يَعْمُرُ مَسْجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ  
وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى  
الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ ۖ فَكَسَى  
أُولَٰئِكَ أَنْ يَكُونُوا مِنَ الْمُهْتَدِينَ ﴿١٩﴾

أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ وَعِمَارَةَ  
الْمَسْجِدِ الْحَرَامِ كَمَنْ آمَنَ بِاللَّهِ  
وَالْيَوْمِ الْآخِرِ وَجَاهَدَ فِي سَبِيلِ اللَّهِ ۗ  
لَا يَسْتَوُونَ عِنْدَ اللَّهِ ۗ وَاللَّهُ لَا يَهْدِي  
الْقَوْمَ الظَّالِمِينَ ﴿٢٠﴾

الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا  
فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ ۗ

\*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.



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.

#### R. 4.

25. Surely, Allāh had helped you on many a battlefield, and on the Day of Hunain, when your great numbers made you proud, but they availed you nought; and the earth,

أَعْظَمَ دَرَجَةً عِنْدَ اللَّهِ ۗ وَ أُولَئِكَ هُمُ الْفَائِزُونَ ﴿۲۰﴾

يُبَشِّرُهُمْ رَبُّهُم بِرَحْمَةٍ مِنْهُ وَ رِضْوَانٍ وَ جَنَّاتٍ لَهُمْ فِيهَا نَعِيمٌ مُّقِيمٌ ﴿۲۱﴾

خَالِدِينَ فِيهَا أَبَدًا ۗ إِنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ ﴿۲۲﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا آبَاءَكُمْ وَ إِخْوَانَكُمْ أَوْلِيَاءَ إِنِ اسْتَحَبُّوا الْكُفْرَ عَلَى الْإِيمَانِ ۗ وَ مَنْ يَتَوَلَّهُمْ مِنكُمْ فَأُولَئِكَ هُمُ الظَّالِمُونَ ﴿۲۳﴾

قُلْ إِن كَانَ آبَاؤُكُمْ وَ آبْنَاؤُكُمْ وَ إِخْوَانُكُمْ وَ آذْوَابُكُمْ وَ عَشِيرَتُكُمْ وَ أَمْوَالٌ اقْتَرَفْتُمُوهَا وَ تِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَ مَسْكِنٌ تَرْضَوْنَهَا أَحَبُّ إِلَيْكُمْ مِنَ اللَّهِ وَ رَسُولِهِ وَ جِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ ۗ وَ اللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿۲۴﴾

لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ ۗ وَ يَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا وَ ضَاقَتِ

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

- \*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.**

عَلَيْكُمْ الْأَرْضُ بِمَا رَحَّبَتْ ثُمَّ وَلَّيْتُمْ  
مُذْبِرِينَ ﴿٢٦﴾

ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ  
وَ عَلَى الْمُؤْمِنِينَ وَ أَنْزَلَ جُنُودًا  
لَمْ تَرَوْهَا ۚ وَ عَذَّبَ الَّذِينَ كَفَرُوا ۚ  
وَ ذَلِكَ جَزَاءُ الْكَافِرِينَ ﴿٢٧﴾

ثُمَّ يَتُوبُ اللَّهُ مِنْ بَعْدِ ذَلِكَ عَلَى مَنْ  
يَشَاءُ ۚ وَ اللَّهُ غَفُورٌ رَحِيمٌ ﴿٢٨﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْمُشْرِكُونَ  
نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ  
بَعْدَ عَامِهِمْ هَذَا ۚ وَ إِن خِفْتُمْ عَيْلَةً  
فَسَوْفَ يُغْنِيكُمْ اللَّهُ مِنْ فَضْلِهِ ۚ  
إِنْ شَاءَ ۚ إِنَّ اللَّهَ عَلِيمٌ حَكِيمٌ ﴿٢٩﴾

قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا  
بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ  
اللَّهُ وَ رَسُولُهُ وَلَا يُدِينُونَ دِينَ الْحَقِّ  
مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّى يُعْطُوا  
الْجِزْيَةَ عَنْ يَدٍ وَ هُمْ صَاغِرُونَ ﴿٣٠﴾

وَ قَالَتِ الْيَهُودُ عِزَّى بْنُ اللَّهِ وَ قَالَتِ  
النَّصْرَى الْمَسِيحَ ابْنَ اللَّهِ ۚ ذَلِكَ

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!

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

قَوْلُهُمْ بِأَفْوَاهِهِمْ ۖ يُضَاهِئُونَ قَوْلَ  
الَّذِينَ كَفَرُوا مِنْ قَبْلُ ۗ قَاتَلَهُمُ اللَّهُ  
أَنِّي يُؤْفِكُونَ ﴿٣٠﴾

اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا  
مِن دُونِ اللَّهِ وَ الْمَسِيحَ ابْنَ مَرْيَمَ ۗ  
وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا ۗ لَآ  
إِلَهَ إِلَّا هُوَ ۗ سُبْحٰنَهُ عَمَّا يُشْرِكُونَ ﴿٣١﴾

يُرِيدُونَ أَن يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ  
وَ يُبَايِئُوا اللَّهَ ۗ أَلَا أَن يُتِمَّ نُورَهُ ۗ وَلَوْ كَرِهَ  
الْكَافِرُونَ ﴿٣٢﴾

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَ دِينِ  
الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ ۗ وَلَوْ  
كَرِهَ الْمُشْرِكُونَ ﴿٣٣﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ كَثِيرًا مِّن  
الْأَحْبَارِ وَ الرُّهْبَانِ لَيُبَاغِطُونَ ۗ آمَوَالِ  
النَّاسِ بِالْبَاطِلِ ۗ يَصُدُّونَ عَنِ  
سَبِيلِ اللَّهِ ۗ وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ  
وَ الْفِضَّةَ ۗ وَلَا يُنفِقُونَهَا فِي سَبِيلِ اللَّهِ ۗ  
فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ﴿٣٤﴾

يَوْمَ يُحْمَىٰ عَلَيْهَا فِي نَارِ جَهَنَّمَ فَتُكْوَىٰ  
بِهَا جِبَاهُهُمْ وَ جُنُوبُهُمْ وَ ظُهُورُهُمْ ۗ

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 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.

\*36. This is the religion that stays.

\*38. The gains of the present life will but seem small and insignificant in the Hereafter.

هَذَا مَا كُنْتُمْ لِأَنْفُسِكُمْ فَذُوقُوا مَا كُنْتُمْ تَكْبُرُونَ ﴿۳۶﴾

إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ مِنْهَا أَرْبَعَةٌ حُرْمٌ ذَلِكَ الدِّينُ الْقَيِّمُ فَلَا تَظْلِمُوا فِيهِنَّ أَنْفُسَكُمْ وَقَاتِلُوا الْمُشْرِكِينَ كَآفَّةً كَمَا يُقَاتِلُونَكُمْ كَآفَّةً وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿۳۷﴾

إِنَّمَا النَّسِيءُ زِيَادَةٌ فِي الْكُفْرِ يُضَلُّ بِهِ الَّذِينَ كَفَرُوا يُحَلِّوْنَهُ عَامًا وَيُحَرِّمُونَهُ عَامًا لِيُؤْاطِئُوا عِدَّةَ مَا حَرَّمَ اللَّهُ فَيُحَلِّوْا مَا حَرَّمَ اللَّهُ لَا يَهْدِي لَهُمْ سُوءَ أَعْمَالِهِمْ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿۳۸﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا مَا لَكُمْ إِذَا قِيلَ لَكُمْ انْفِرُوا فِي سَبِيلِ اللَّهِ أَتَأْتِلْتُمْ إِلَى الْأَرْضِ وَأَرْضِيْتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ فَمَا مَتَاعُ الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلِيلٌ ﴿۳۸﴾

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.

إِلَّا تَنْفِرُوا يُعَذِّبْكُمْ عَذَابًا أَلِيمًا  
وَيَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّوهُ  
شَيْئًا وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٩﴾

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.

إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ  
الَّذِينَ كَفَرُوا ثَانِيًا إِثْنَيْنِ إِذْ هُمَا  
فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ  
إِنَّ اللَّهَ مَعَنَا فَأَنْزَلَ اللَّهُ سَكِينَتَهُ  
عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَّمْ تَرَوْهَا وَجَعَلَ  
كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَىٰ ۗ وَكَلِمَةُ  
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.

انْفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا  
بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ  
ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٤١﴾

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 وَسَفَرًا قَاصِدًا  
لَاتَّبَعُوكَ وَلَكِنْ بَعَدَتْ عَلَيْهِمُ  
السُّبْحَةُ ۗ وَسَيَحْلِفُونَ بِاللَّهِ لَوِ اسْتَطَعْنَا  
لَخَرَجْنَا مَعَكُمْ يُهْلِكُونَ أَنْفُسَهُمْ ۗ  
وَاللَّهُ يَعْلَمُ إِنَّهُمْ لَكَاذِبُونَ ﴿٤٢﴾

R. 7.

43. Allāh remove thy *cares*. Why didst thou permit them *to stay*

عَفَا اللَّهُ عَنْكَ ۗ لِمَ أَذِنْتَ لَهُمْ حَتَّىٰ

*behind* until those who spoke the truth had become known to thee and *until* thou hadst known the liars?

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.

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.

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.'

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 you. And there are among you those who would listen to them. And Allāh well knows the wrongdoers.

48. They sought *to create* disorder even before *this*, and they devised plots against thee till the truth came and the purpose of Allāh prevailed, though they did not like *it*.

يَتَّبِعِينَ لَكَ الَّذِينَ صَدَقُوا وَ تَعْلَمَ  
الْكٰذِبِيْنَ ﴿٣٣﴾

لَا يَسْتَأْذِنُكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ  
وَالْيَوْمِ الْآخِرِ أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ  
وَ أَنْفُسِهِمْ ۗ وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ ﴿٣٤﴾

إِنَّمَا يَسْتَأْذِنُكَ الَّذِينَ لَا يُؤْمِنُونَ  
بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَارْتَابَتْ قُلُوبُهُمْ  
فَهُمْ فِي رَيْبِهِمْ يَتَرَدَّدُونَ ﴿٣٥﴾

وَلَوْ أَرَادُوا الْخُرُوجَ لَا عُدْوَاءَ لَهُ عُدَّةٌ  
وَلَكِنْ كَرِهَ اللَّهُ ابْتِغَاءَهُمْ فَشَبَّطَهُمْ  
وَ قَبِلَ أَعْدَاءُ مَعَ الْقَعْدِيِّينَ ﴿٣٦﴾

لَوْ خَرَجُوا فِيكُمْ مَا زَادُوكُمْ إِلَّا خَبَالًا  
وَلَا أَوْضَعُوا خِلَافَكُمْ يَبْغُؤْزِكُمْ  
الْفِتْنَةَ ۗ وَفِيكُمْ سَمْعُونَ لَهُمْ ۗ  
وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٣٧﴾

لَقَدْ ابْتِغَوْا الْفِتْنَةَ مِنْ قَبْلُ وَ قَلَّبُوا  
لَكَ الْأُمُورَ حَتَّى جَاءَ الْحَقُّ وَ ظَهَرَ  
أَمْرُ اللَّهِ وَ هُمْ كَرِهُونَهُ ﴿٣٨﴾

\*47. And there are among you those who **are wont** to listen to them.

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 ائْذِنْ لِّي وَلَا تَفْتِنِّي ۗ  
اَلَا فِي الْفِتْنَةِ سَقَطُوا ۗ وَاِنَّ جَهَنَّمَ  
لَمَحِيْطَةٌ بِالْكَافِرِيْنَ ﴿۴۹﴾

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.

اِنَّ تُصِيبَكَ حَسَنَةٌ تَسُوْهُمْ ؕ وَاِنَّ  
تُصِيبَكَ مُصِيبَةً يَقُوْلُوْا قَدْ اَخَذْنَا اٰمْرَنَا  
مِنْ قَبْلُ وَيَتَوَلَّوْا وَّهُمْ فَرِحُوْنَ ﴿۵۰﴾

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 اِلَّا مَا كَتَبَ اللّٰهُ لَنَا ؕ  
هُوَ مَوْلَانَا ؕ وَعَلَى اللّٰهِ فَلْيَتَوَكَّلِ  
الْمُؤْمِنُوْنَ ﴿۵۱﴾

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 تَرَبَّصُوْنَ بِنَا اِلَّا اِحْدٰى  
الْحَسَنَتَيْنِ ؕ وَنَحْنُ نَتَرَبَّصُ بِكُمْ  
اَنْ يُصِيبَكُمْ اللّٰهُ بِعَذَابٍ مِّنْ عِنْدِهٖ  
اَوْ بِاَيْدِنَا ۗ فَتَرَبَّصُوْا اِنَّا مَعَكُمْ  
مُتَرَبَّصُوْنَ ﴿۵۲﴾

53. Say, 'Spend willingly or unwillingly, it shall not be accepted from you. You are indeed a disobedient people.'

قُلْ اَنْفِقُوْا طَوْعًا وَّاَوْكْرَهًا لَّنْ يُتَقَبَلَ  
مِنْكُمْ ؕ اِنَّكُمْ كُنْتُمْ قَوْمًا فَاسِقِيْنَ ﴿۵۳﴾

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 اَنْ تُقَبَلَ مِنْهُمْ نَفَقَتُهُمْ  
اِلَّا اَنْهُمْ كَفَرُوْا بِاللّٰهِ وَرِسُوْلِهٖ وَاَلَّا  
يَأْتُوْنَ الصَّلٰوةَ اِلَّا وَّهُمْ كُسٰلٰى وَاَلَّا  
يُنْفِقُوْنَ اِلَّا وَّهُمْ كَرِهُوْنَ ﴿۵۴﴾

55. So let not their wealth nor their

فَلَا تُعْجِبْكَ اَمْوَالُهُمْ وَاَلَّا اَوْلَادُهُمْ ؕ

children excite thy wonder. Allāh only intends to punish them therewith in the present life and that their souls may depart while they are disbelievers.

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.

\*59. 'Sufficient for us is Allāh—and His Messenger; surely Allāh will bestow on us of His bounty;

إِنَّمَا يُرِيدُ اللَّهُ لِيُعَذِّبَهُمْ بِهَا فِي  
الْحَيَاةِ الدُّنْيَا وَتَزْهَقَ أَنْفُسُهُمْ  
وَهُمْ كَافِرُونَ ﴿٥٥﴾

وَيُخْلِفُونَ بِاللَّهِ إِنَّهُمْ لَمِنكُمْ ۗ وَ مَا  
هُمْ مِنكُمْ وَلَكِنَّمْ لَهُمْ قَوْمٌ يَفْرَقُونَ ﴿٥٦﴾

لَوْ يَجِدُونَ مَلْجَأًا أَوْ مَخْرَجًا أَوْ مَخْلًا  
لَوَلَّوْا إِلَيْهِ وَهُمْ يَجْمَحُونَ ﴿٥٧﴾

وَمِنْهُمْ مَنْ يَلْمِزُكَ فِي الصَّدَقَاتِ ۚ فَإِنْ  
أُعْطُوا مِنْهَا رَضُوا وَإِنْ لَمْ يُعْطَوْا مِنْهَا  
إِذَا هُمْ يَسْخَطُونَ ﴿٥٨﴾

وَلَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمُ اللَّهُ وَرَسُولُهُ  
وَقَالُوا حَسْبُنَا اللَّهُ سَيُؤْتِينَا اللَّهُ  
مِنْ فَضْلِهِ وَرَسُولُهُ ۗ إِنَّا إِلَى اللَّهِ  
رَاغِبُونَ ﴿٥٩﴾

إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ  
وَالْعَمِلِينَ عَلَيْهَا وَالْمَوْلَافَةِ قُلُوبُهُمْ  
وَفِي الرِّقَابِ وَالْغَارِمِينَ وَفِي سَبِيلِ  
اللَّهِ وَابْنِ السَّبِيلِ ۗ فَرِيضَةٌ مِّنَ اللَّهِ  
وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٦٠﴾



\*61. And among them are those who annoy the Prophet and say, 'He gives ear to all.' Say, 'His giving ear to all is good for you; he believes in 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.'

وَمِنْهُمْ الَّذِينَ يُؤْذُونَ النَّبِيَّ وَيَقُولُونَ  
هُوَ آذُنٌ ۗ قُلْ أَذُنٌ خَيْرٌ لَّكُمْ يُؤْمِنُ  
بِاللَّهِ وَيُؤْمِنُ لِلْمُؤْمِنِينَ وَرَحْمَةٌ  
لِّلَّذِينَ آمَنُوا مِنْكُمْ ۗ وَالَّذِينَ  
يُؤْذُونَ رَسُولَ اللَّهِ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٦١﴾  
يَخْلِفُونَ بِاللَّهِ لَكُمْ لِيُرْضُوكُمْ ۗ وَاللَّهُ  
وَرَسُولُهُ أَحَقُّ أَنْ يُرْضَوْهُ إِنْ كَانُوا  
مُؤْمِنِينَ ﴿٦٢﴾

أَلَمْ يَعْلَمُوا أَنَّهُ مِنَ اللَّهِ يَحَادِدُ اللَّهَ  
وَرَسُولَهُ فَأَنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا  
فِيهَا ۗ ذَٰلِكَ الْخِزْيُ الْعَظِيمُ ﴿٦٣﴾  
يَخْذَرُ الْمُنَافِقُونَ أَنْ تُنزَّلَ عَلَيْهِمْ سُورَةٌ  
تُنَبِّئُهُمْ بِمَا فِي قُلُوبِهِمْ ۗ قُلِ اسْتَهْزِئُوا  
إِنَّ اللَّهَ مُحَرِّجُ مَا تَخْذَرُونَ ﴿٦٤﴾  
وَلَئِنْ سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا  
نُحَاوِسُ وَنُلْعَبُ ۗ قُلْ يَا لِلَّهِ وَآيَاتِهِ  
وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِئُونَ ﴿٦٥﴾

لَا تَعْتَدُوا ۗ وَأَقْد كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ ۗ  
إِنْ نَعَفَ عَنْ طَائِفَةٍ مِّنْكُمْ نُعَذِّبْ  
طَائِفَةً بِأَنَّهُمْ كَانُوا مُجْرِمِينَ ﴿٦٦﴾

\*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.'

## 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.

الْمُنْفِقُونَ وَالْمُنْفِقَاتُ بِغُصْبِهِمْ مِّنْ  
بَعْضٍ مَّيَامُرُونَ بِالْمُنْكَرِ وَيَنْهَوْنَ  
عَنِ الْمَعْرُوفِ وَيَقْبِضُونَ أَيْدِيَهُمْ  
نَسُوا اللَّهَ فَنَسِيَهُمْ إِنَّ الْمُنْفِقِينَ  
هُمُ الْفٰسِقُونَ ﴿٤٧﴾

68. Allāh promises the hypocrites, men and women, and the disbelievers the fire of Hell, wherein they shall abide. It will suffice them. And Allāh has cursed them. And they shall have a lasting punishment,

وَعَدَ اللَّهُ الْمُنْفِقِينَ وَالْمُنْفِقَاتِ  
وَالْكٰفِرَاتِ نَارَ جَهَنَّمَ خٰلِدِينَ فِيهَا  
هِيَ حٰسِبُهُمْ ۗ وَلَعَنَهُمُ اللَّهُ ۗ وَلَهُمْ  
عَذَابٌ مُّقِيمٌ ﴿٤٨﴾

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 مِن قَبْلِكُمْ كَانُوا أَشَدَّ  
مِنْكُمْ قُوَّةً وَآكْثَرَ أَمْوَالًا وَأَوْلَادًا  
فَاسْتَمْتَعُوا بِخَلْقِهِمْ فَاسْتَمْتَعْتُمْ  
بِخَلْقِكُمْ كَمَا اسْتَمْتَعَ الَّذِينَ  
مِن قَبْلِكُمْ بِخَلْقِهِمْ وَخُضْتُمْ كَالَّذِي  
خَاضُوا أُولٰٓئِكَ حَبِطَتْ أَعْمَالُهُمْ  
فِي الدُّنْيَا وَالْآخِرَةِ ۗ وَأُولٰٓئِكَ هُمُ  
الخٰسِرُونَ ﴿٤٩﴾

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

أَلَمْ يَأْتِهِمْ نَبَا الَّذِينَ مِن قَبْلِهِمْ قَوْمِ  
نُوحٍ وَآدَ وَثَمُودَ ۗ وَقَوْمِ اِبْرٰهِيْمَ  
وَاصْحٰبِ مَدْيٰنَ وَالْمُؤْتَفِكَةَ  
اَتَتْهُمْ رُسُلُهُم بِالْبَيِّنٰتِ ۗ فَمَا كَانَ

clear Signs. So Allāh would not wrong them, but they wronged themselves.

71. And the believers, men and women, are friends one of another. They enjoin good and forbid evil and observe Prayer and pay the Zakāt and obey Allāh and His Messenger. It is these on whom Allāh will have mercy. Surely, Allāh is Mighty, Wise.

72. Allāh has promised to believers, men and women, Gardens beneath which rivers flow, wherein they will abide, and delightful dwelling-places in Gardens of Eternity. And the pleasure of Allāh is the greatest of all. That is the supreme triumph.

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.

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

\*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.

اللَّهُ لِيُظْلِمَهُمْ وَلَٰكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ ﴿٥١﴾

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَٰئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٥٢﴾

وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَمَسْكَنٍ طَيِّبَةٍ فِي جَنَّاتٍ عَدْنٍ ۗ وَرِضْوَانٌ مِّنَ اللَّهِ أَكْبَرُ ۗ ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٥٣﴾

يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ ۗ وَمَأْوَاهُمْ جَهَنَّمُ ۗ وَبئس المصير ﴿٥٤﴾

يَخْلِفُونَ بِاللَّهِ مَا قَالُوا ۗ وَلَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ وَكَفَرُوا بَعْدَ إِسْلَامِهِمْ وَهُمْ بِمَا لَمْ يَنَالُوا ۗ وَمَا نَقَمُوا إِلَّا

which they could not attain. And they cherished hatred only because Allāh and His Messenger had enriched them out of His bounty. So if they repent, it will be better for them; but if they turn away, Allāh will punish them with a grievous punishment in this world and the Hereafter, and they shall have neither friend nor helper in the earth.

75. And among them there are those who made a covenant with Allāh, saying, 'If He give us of His bounty, we would most surely give alms and be of the virtuous.'

76. But when He gave them of His bounty, they became niggardly of it, and they turned away in aversion.

77. So He requited them with hypocrisy which shall last in their hearts until the day when they shall meet Him, because they broke their promise to Allāh, and because they lied.

\*78. Know they not that Allāh knows their secrets as well as their private counsels and that Allāh is the Best Knower of all unseen things?

79. Those who find fault with such of the believers as give alms of their own free will and with such as find nothing to give save the earnings of their toil. They thus deride them. Allāh shall requite them for their derision, and for them is a grievous punishment.

\*78. Know they not that Allāh knows their secrets **and covert deliberations** and that Allāh is the Best Knower of the unseen things?

أَنْ أَعْتَبَهُمُ اللَّهُ وَرَسُولُهُ مِنْ فَضْلِهِ ۚ  
فَإِنْ يَتُوبُوا يَكُ خَيْرًا لَّهُمْ ۚ وَإِنْ يَتَوَلَّوْا  
يُعَذِّبُهُمُ اللَّهُ عَذَابًا أَلِيمًا ۖ فِي الدُّنْيَا  
وَ الْآخِرَةِ ۚ وَمَا لَهُمْ فِي الْأَرْضِ مِنْ وَدِيِّ  
وَلَا نَصِيرٍ ﴿٧٥﴾

وَمِنْهُمْ مَن عَاهَدَ اللَّهُ لَئِنْ آتَيْنَا مِنْ  
فَضْلِهِ لَنَصَّدَّقَكَ ۚ وَكَفُوتَ مِنْ  
الصَّالِحِينَ ﴿٧٦﴾

فَلَمَّا آتَاهُمْ مِنْ فَضْلِهِ بَخِلُوا بِهِ  
وَتَوَلَّوْا ۚ وَهُمْ مُعْرِضُونَ ﴿٧٧﴾

فَاعْتَبَهُمْ زَفَاتًا ۚ فَبُؤِسَتْ لَهُمْ  
يَلْقَوْتَهُ يَمَّ أَخْلَفُوا اللَّهَ مَا وَعَدُوهُ  
وَبِمَا كَانُوا يَكْذِبُونَ ﴿٧٨﴾

أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ سِرَّهُمْ  
وَنَجْوَاهُمْ وَأَنَّ اللَّهَ عَلَّامُ الْغُيُوبِ ﴿٧٩﴾

الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ  
الْمُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ لَا  
يَجِدُونَ إِلَّا جَهْدَهُمْ فَيَسْخَرُونَ مِنْهُمْ ۗ  
سَخِرَ اللَّهُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٨٠﴾

80. Ask thou forgiveness for them, or ask thou not forgiveness for them; even if thou ask forgiveness for them seventy times, Allāh will never forgive them. That is because they disbelieved in Allāh and His Messenger. And Allāh guides not the perfidious people.

اسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ ۗ  
إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ  
يَغْفِرَ اللَّهُ لَهُمْ ۗ ذَٰلِكَ بِأَنَّهُمْ كَفَرُوا  
بِاللَّهِ وَرَسُولِهِ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ  
الْفَاسِقِينَ ﴿٨٠﴾

R. 11.

\*81. Those who were left behind rejoiced in their sitting *at home* behind *the back of* the Messenger of Allāh, and were averse to striving with their property and their persons in the cause of Allāh. And they said, 'Go not forth in the heat.' Say, 'The fire of Hell is more intense in heat.' Could they but understand!

فَرِحَ الْمُخَلَّفُونَ بِمَقْعَدِهِمْ خَلْفَ  
رَسُولِ اللَّهِ وَكَرِهُوا أَنْ يُجَاهِدُوا  
بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ  
وَقَالُوا لَا تَنْفِرُوا فِي الْحَرِّ ۗ قُلْ نَارُ  
جَهَنَّمَ أَشَدُّ حَرًّا ۗ لَوْ كَانُوا يَفْقَهُونَ ﴿٨١﴾

82. They must laugh little and weep much as a reward for that which they used to earn.

فَلْيَضْحَكُوا قَلِيلًا وَلْيَبْكُوا كَثِيرًا ۗ

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.'

جَزَاءً بِمَا كَانُوا يَكْسِبُونَ ﴿٨٢﴾  
فَإِنْ رَجَعَكَ اللَّهُ إِلَى طَائِفَةٍ مِنْهُمْ  
فَأَسْتَأْذِنُوكَ لِلْخُرُوجِ فَقُلْ لَنْ  
تُخْرَجُوا مَعِيَ أَبَدًا ۗ وَلَنْ تُقَاتِلُوا مَعِيَ  
عَدُوًّا ۗ إِنَّكُمْ رَضِيتُمْ بِالْقُعُودِ أَوَّلَ  
مَرَّةٍ فَأَقْعُدُوا مَعَ الْخَالِفِينَ ﴿٨٣﴾

\*84. And never pray thou for any of them that dies, nor stand by his grave; for they disbelieved in Allāh

وَلَا تُصَلِّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا وَلَا  
تَقُمْ عَلَى قَبْرِهِ ۗ إِنَّهُمْ كَفَرُوا بِاللَّهِ

\*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.

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.

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.

وَرَسُولِهِ وَمَاتُوا وَهُمْ فَسِقُونَ ﴿٨٧﴾

وَلَا تَعْجِزِكَ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ  
إِنَّمَا يُرِيدُ اللَّهُ أَنْ يُعَذِّبَهُمْ بِهَا فِي الدُّنْيَا  
وَتَزْهَقَ أَنْفُسُهُمْ وَهُمْ كَافِرُونَ ﴿٨٨﴾

وَإِذَا أَنْزَلْتَ سُورَةً أَنْ آمَنُوا بِاللَّهِ  
وَجَاهِدُوا مَعَ رَسُولِهِ اسْتَأْذَنَكَ  
أُولُو الطَّوْلِ مِنْهُمْ وَقَالُوا ذَرْنَا نَكُنْ  
مَعَ الْقَاعِدِينَ ﴿٨٩﴾

رَضُوا بِأَنْ يَكُونُوا مَعَ الْخَوَالِفِ  
وَطَبَعَ عَلَى قُلُوبِهِمْ فَأَهُمْ لَا يَفْقَهُونَ ﴿٩٠﴾  
لَكِنَّ الرُّسُولَ وَالَّذِينَ آمَنُوا مَعَهُ  
جَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ  
وَ أُولَئِكَ لَهُمُ الْخَيْرَاتُ ذُو أُولَئِكَ  
هُمُ الْمُفْلِحُونَ ﴿٩١﴾

أَعَدَّ اللَّهُ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا  
الْأَنْهَارُ خَالِدِينَ فِيهَا ذَٰلِكَ الْقَوْزُ  
الْعَظِيمُ ﴿٩٢﴾

وَجَاءَ الْمُعَذِّرُونَ مِنَ الْأَعْرَابِ  
لِيُؤْذَنَ لَهُمْ وَقَعَدَ الَّذِينَ كَذَبُوا  
اللَّهَ وَرَسُولَهُ سَيُصِيبُ الَّذِينَ  
كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ ﴿٩٣﴾

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.

لَيْسَ عَلَى الضَّعَفَاءِ وَلَا عَلَى الْمَرْضَى  
وَلَا عَلَى الَّذِينَ لَا يَجِدُونَ مَا يَنْفِقُونَ  
حَرَجٌ إِذَا نَصَحُوا لِلَّهِ وَرَسُولِهِ ۗ مَا  
عَلَى الْمُحْسِنِينَ مِنْ سَبِيلٍ ۗ وَاللَّهُ  
غَفُورٌ رَحِيمٌ ﴿٩١﴾

92. Nor against those to whom, when they came to thee that thou shouldst mount them, thou didst say, 'I cannot find whereon I can mount you;' they turned back, their eyes overflowing with tears, out of grief that they could not find what they might spend.

وَلَا عَلَى الَّذِينَ إِذَا مَا أَتَوْكَ لِتَحْمِلَهُمْ  
قُلْتَ لَا أَجِدُ مَا أَحْمِلُكُمْ عَلَيْهِ ۖ  
تَوَلَّوْا وَأَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ  
حَرْزًا ۖ أَلَا يَجِدُوا مَا يَنْفِقُونَ ﴿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  
بِأَن يَكُونُوا مَعَ الْخَوَالِفِ ۗ وَطَبَعَ  
اللَّهُ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَعْلَمُونَ ﴿٩٣﴾

Part 11

94. They will make excuses to you when you return to them. Say, 'Make no excuses; we will not believe you. Allāh has already informed us of the facts about you. And Allāh will observe your conduct, and *also* His Messenger; then you will be brought back to Him Who knows the unseen and the seen, and He will tell you all that you used to do.'

يَعْتَذِرُونَ إِلَيْكُمْ إِذَا رَجَعْتُمْ  
إِلَيْهِمْ ۗ قُلْ لَا تَعْتَذِرُوا لَن نُّؤْمِنَ  
لَكُمْ قَدْ نَبَأْنَا اللَّهُ مِنْ آخْبَارِكُمْ ۗ  
وَ سَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ  
ثُمَّ تَرُدُّونَ 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

سَيَحْلِفُونَ بِاللَّهِ لَكُمْ إِذَا انْقَلَبْتُمْ  
إِلَيْهِمْ لِتُعْرِضُوا عَنْهُمْ ۗ فَأَعْرِضُوا







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?

\*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.'

\*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.

\*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.

أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ  
عَنْ عِبَادِهِ وَيَأْخُذُ الصَّدَقَاتِ وَأَنَّ  
اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ ﴿١٠٤﴾

وَقُلْ اْعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ  
وَرَسُولُهُ وَالْمُؤْمِنُونَ ۖ وَسَتُرَدُّونَ إِلَى  
عَلِيمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ  
بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٠٥﴾

وَاحْزَنُوا مُرَجُوتَ لِأَمْرِ اللَّهِ إِنَّمَا  
يُعَذِّبُهُمْ وَإِنَّمَا تِئْتُوبُ عَلَيْهِمْ ۗ وَاللَّهُ  
عَلِيمٌ حَكِيمٌ ﴿١٠٦﴾

وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا  
وَكَفْرًا وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ  
وَارْصَادًا لِّمَنْ حَارَبَ اللَّهَ وَرَسُولَهُ  
مِنْ قَبْلُ ۖ وَلَيَحْلِفَنَّ إِنِ اتَّخَذُوا  
إِلَّا الْحُسْنَىٰ ۗ وَاللَّهُ يَشْهَدُ إِنَّهُمْ  
لَكَاذِبُونَ ﴿١٠٧﴾

\*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.

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.

\*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

\*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;

لَا تَقُمْ فِيهِ أَبَدًا لَمْ يَسْجُدْ أَسَسَ عَلَى  
التَّقْوَى مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ  
فِيهِ ۗ فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَّطَهَّرُوا  
وَ اللَّهُ يُحِبُّ الْمُطَهَّرِينَ ﴿١٠٨﴾

أَفَمَنْ أَسَسَ بُنْيَانَهُ عَلَى تَقْوَى مِنْ  
اللَّهِ وَ رِضْوَانٍ خَيْرٌ أَمْ مَنْ أَسَسَ  
بُنْيَانَهُ عَلَى شَفَا جُرْفٍ هَارٍ فَأَنهَارَ بِهِ  
فِي نَارٍ جَهَنَّمَ ۗ وَ اللَّهُ لَا يَهْدِي الْقَوْمَ  
الظَّالِمِينَ ﴿١٠٩﴾

لَا يَرَى أُولَئِكَ الَّذِينَ يَبْنَوْنَ رِيْمَةً فِي  
قُلُوبِهِمْ إِلَّا أَنْ تَقَطَّعَ قُلُوبُهُمْ ۗ وَ اللَّهُ  
عَلِيمٌ حَكِيمٌ ﴿١١٠﴾

إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ  
أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِآثَانِ لَهُمْ الْجَنَّةَ ۗ  
يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ  
وَيُقْتَلُونَ ۗ وَعَدًّا عَلَيْهِ حَقًّا فِي التَّوْرَةِ  
وَ الْإِنْجِيلِ وَ الْقُرْآنِ ۗ وَ مَنْ أَوْفَى

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 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

بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبْشِرُوا بَبَيْعِكُمْ  
الَّذِي بَايَعْتُمْ بِهِ ۚ وَذَلِكَ هُوَ الْفَوْزُ  
الْعَظِيمُ ﴿۱۱﴾

الَّذِينَ بَدَلُوا  
الْبُحْبُوحَ الرَّكْعَاتِ السَّاجِدُونَ  
الْمُؤْمِنُونَ بِالْمَعْرُوفِ وَالتَّاهُونَ عَنِ  
الْمُنْكَرِ وَالْحَافِظُونَ لِحُدُودِ اللَّهِ  
وَبَشِّرِ الْمُؤْمِنِينَ ﴿۱۲﴾

مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ  
يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا  
أُولِي قُرْبَىٰ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ  
أَصْحَابُ الْجَحِيمِ ﴿۱۳﴾

وَمَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا  
عَنْ مَوْعِدَةٍ وَعَدَهَا إِيَّاهُ ۖ فَلَمَّا تَبَيَّنَ  
لَهُ أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرَّأَ مِنْهُ ۚ إِنَّ  
إِبْرَاهِيمَ لَأَوَّاهٌ حَلِيمٌ ﴿۱۴﴾

وَمَا كَانَ اللَّهُ لِيُضِلَّ قَوْمًا بَعْدَ إِذْ  
هَدَاهُمْ حَتَّىٰ يُبَيِّنَ لَهُمْ مَا يَتَّقُونَ ۚ  
إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿۱۵﴾

إِنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۚ

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 Off-Returning with *compassion and is* Merciful.

R. 15.

119. O ye who believe! fear Allāh and be with the truthful.

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

- \*118. And the three who remained behind, until the earth seemed too narrow for them despite *all* its vastness,

يُحْيِي وَيُمِيتُ ۗ وَمَا لَكُمْ مِّنْ دُونِ اللَّهِ  
مِن دُونِي وَلَا نَصِيرٍ ﴿١١٧﴾

لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ  
وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ  
الْعُسْرَةِ مِن بَعْدِ مَا كَادَ يَزِيغُ قُلُوبَ  
فَرِيقٍ مِّنْهُمْ ۚ ثُمَّ تَابَ عَلَيْهِمْ ۚ إِنَّهُ  
بِهِمْ رءُوفٌ رَّحِيمٌ ﴿١١٨﴾

وَعَلَى الثَّلَاثَةِ الَّذِينَ خُلِفُوا ۗ حَتَّىٰ إِذَا  
صَاقَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ  
وَصَاقَتْ عَلَيْهِمْ أَنفُسُهُمْ وَظَنُّوا أَن  
لَّا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ ۗ ثُمَّ تَابَ  
عَلَيْهِمْ لِيَتُوبُوا ۗ إِنَّ اللَّهَ هُوَ التَّوَّابُ  
الرَّحِيمُ ﴿١١٩﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا  
مَعَ الصَّادِقِينَ ﴿١٢٠﴾

مَا كَانَ لِأَهْلِ الْمَدِينَةِ وَمَنْ حَوْلَهُمْ  
مِّنَ الْأَعْرَابِ أَن يَتَخَلَّفُوا عَن  
رَّسُولِ اللَّهِ وَلَا يَرْغَبُوا بِأَنفُسِهِمْ عَن  
نَفْسِهِ ۗ ذَلِكَ بِأَنَّهُمْ لَا يُصِيبُهُمْ ظَمَأٌ

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.

وَلَا نَصَبٌ وَلَا مَحْمَصَةٌ فِي سَبِيلِ اللَّهِ  
وَلَا يَطْؤُونَ مَوْطِئًا يَغِيظُ الْكُفَّارَ وَلَا  
يَنَالُونَ مِنْ عَدُوِّ نَيْلًا إِلَّا كُتِبَ  
لَهُمْ بِهِ عَمَلٌ صَالِحٌ إِنَّ اللَّهَ لَا يُضِيعُ  
أَجْرَ الْمُحْسِنِينَ ﴿۱۲۰﴾

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  
يَقْطَعُونَ وَادِيًا إِلَّا كُتِبَ لَهُمْ بِهِ جُزْءٌ  
اللَّهُ أَحْسَنُ مَا كَانُوا يَعْمَلُونَ ﴿۱۲۱﴾

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 لِيَنْفِرُوا كَافَّةً  
فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ  
لِّيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ  
إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ﴿۱۲۲﴾

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  
عِظَةً وَاعْلَمُوا أَنَّ اللَّهَ مَعَ  
الْمُتَّقِينَ ﴿۱۲۳﴾

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

وَإِذَا مَا أَنْزَلْنَا سُورَةً فَمِنْهُمْ مَنْ  
يَقُولُ أَيُّكُمْ زَادَتْهُ هَذِهِ إِيمَانًا فَأَمَّا  
الَّذِينَ آمَنُوا فَزَادَتْهُمْ إِيمَانًا وَهُمْ

\* 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;

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.'

يَسْتَبْشِرُونَ ﴿١٢٤﴾

وَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ  
فَزَادَتْهُمْ رِجْسًا إِلَىٰ رِجْسِهِمْ وَمَاتُوا  
وَهُمْ كَافِرُونَ ﴿١٢٥﴾

أَو لَا يَرَوْنَ أَنَّهُمْ يُفْتَنُونَ فِي كُلِّ عَامٍ  
مَّرَّةً أَوْ مَرَّتَيْنِ ثُمَّ لَا يَتُوبُونَ وَلَا هُمْ  
يَذَكَّرُونَ ﴿١٢٦﴾

وَإِذَا مَا أَنْزَلْنَا سُورَةً تَنْظَرُ بَعْضُهُمْ  
إِلَىٰ بَعْضٍ هَلْ يَرَاكُمْ مِنْ أَحَدٍ ثُمَّ  
انصَرَفُوا ۗ صَرَفَ اللَّهُ قُلُوبَهُمْ بِأَنَّهُمْ  
قَوْمٌ لَا يَفْقَهُونَ ﴿١٢٧﴾

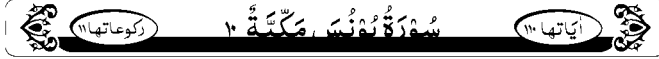
لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ  
عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ  
بِالْمُؤْمِنِينَ رَءُوفٌ رَحِيمٌ ﴿١٢٨﴾

فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ ۚ لَا إِلَهَ  
إِلَّا هُوَ ۗ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ  
الْعَرْشِ الْعَظِيمِ ﴿١٢٩﴾

﴿١٢٩﴾

\*126. Do they not see that they are **put to trial** every year, once or twice?

ا i u | th h ۛ | kh ۛ | dh ذ ۛ | ص ۛ | ض ۛ | ط ۛ | ؤ ۛ | ع ۛ | gh غ ۛ | q ۛ | ء ۛ



## YUNUS

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful. ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾
2. Alif Lām Rā.‡ These are the verses of the Book that is full of wisdom. الرَّسْمِ تِلْكَ آيَاتُ الْكِتَابِ الْحَكِيمِ ﴿٢﴾
- \*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.’
- كَانَ لِلنَّاسِ عَجَبًا أُنزِلَتْ أَوْحَيْنَا إِلَى رَجُلٍ مِنْهُمْ أَنْ أَنْذِرِ النَّاسَ وَبَشِّرِ الَّذِينَ آمَنُوا أَنَّ لَهُمْ قَدَمٌ صِدْقٍ عِنْدَ رَبِّهِمْ ۗ قَالَ الْكٰفِرُونَ إِنَّ هَذَا لَسِحْرٌ مُّبِينٌ ﴿٣﴾
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?
- إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمٰوٰتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوٰى عَلَى الْعَرْشِ ۗ يُدَبِّرُ الْأَمْرَ ۗ مَا مِنْ شَفِيعٍ إِلَّا مِنْ بَعْدِ إِذْنِهِ ۗ ذٰلِكُمْ اللَّهُ رَبُّكُمْ فَاعْبُدُوْهُ ۗ أَفَلَا تَذَكَّرُونَ ﴿٤﴾
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
- إِلَيْهِ مَرْجِعُكُمْ جَمِيعًا وَعَدَّ اللَّهُ حَقًّا ۗ إِنَّهُ يَبْدُوْا الْخَلْقَ ثُمَّ يُعِيْدُهُ لِيَجْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّٰلِحٰتِ

‡ 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.



who disbelieve, they shall have a drink of boiling water, and a painful punishment, because they disbelieved.

بِالْقِسْطِ ۚ وَالَّذِينَ كَفَرُوا لَهُمْ شَرَابٌ  
مِّنْ حَمِيمٍ ۚ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا  
يَكْفُرُونَ ﴿٥﴾

\*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 years and the reckoning of time. Allāh has not created this but in truth. He details the Signs for a people who have knowledge.

هُوَ الَّذِي جَعَلَ الشَّمْسُ ضِيَاءً  
وَالْقَمَرَ نُورًا وَقَدَرَهُ مَنَازِلَ لِتَعْلَمُوا  
عَدَدَ السِّنِينَ وَالْحِسَابِ ۚ مَا خَلَقَ  
اللَّهُ ذَلِكَ إِلَّا بِالْحَقِّ ۚ يُفَصِّلُ الْآيَاتِ  
لِقَوْمٍ يَعْلَمُونَ ﴿٦﴾

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.

إِنَّ فِي اخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَمَا  
خَلَقَ اللَّهُ فِي السَّمَوَاتِ وَالْأَرْضِ لآيَاتٍ  
لِّقَوْمٍ يَتَّقُونَ ﴿٧﴾

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—

إِنَّ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا وَرَضُوا  
بِالْحَيَاةِ الدُّنْيَا وَأَطْمَأَنَّنُوا بِهَا وَالَّذِينَ  
هُمْ عَنْ آيَاتِنَا غَفْلُونَ ﴿٨﴾

9. It is these whose abode is Fire, because of what they earned.

أُولَٰئِكَ مَا لَهُمْ مِنَ النَّارِ بِمَا كَانُوا  
يَكْسِبُونَ ﴿٩﴾

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.

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ  
يَهْدِيهِمْ رَبُّهُمْ بِآيَاتِهِمْ ۚ تَجْرِي  
مِن تَحْتِهِمُ الْأَنْهَارُ فِي جَنَّاتِ التَّعِيمِ ﴿١٠﴾

11. Their prayer therein shall be, ‘Glory be to Thee, O Allāh!’ and their greeting therein shall be, ‘Peace.’ And the conclusion of their

دَعْوَاهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ  
وَتَحِيَّتُهُمْ فِيهَا سَلَامٌ ۚ وَأُخْرُ دَعْوَاهُمْ

\*6. He it is Who made the sun **radiant and the moon lambent,**

ء ا i u | th | h | kh | dh | ص | 285 | d | ض | ط | ظ | ع | gh | q | ع | ق | ء

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, 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

\*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.**

\*14. And We destroyed **many a generation before you when they transgressed, while their Messengers had come to them before that with manifest Signs,** but they would not believe.

أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١١﴾

وَلَوْ يُعَجِّلُ اللَّهُ لِلنَّاسِ الشَّرَّ اسْتِعْجَالَهُمْ بِالْخَيْرِ لَقَضَىٰ إِلَيْهِمْ  
أَجَلَهُمْ ۖ فَتَذَرُ الَّذِينَ لَا يَرْجُونَ  
لِقَاءَنَا فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١٢﴾

وَإِذَا مَسَّ الْإِنْسَانَ الضُّرُّ دَعَانَا لِجَنبَةٍ  
أَوْ قَاعِدًا أَوْ قَائِمًا ۖ فَلَمَّا كَشَفْنَا عَنْهُ  
ضُرَّهُ مَرَّ كَأَن لَّمْ يَدْعُنَا إِلَىٰ ضُرِّ مَسَّهُ ۗ  
كَذَلِكَ زُيِّنَ لِلْمُسْرِفِينَ مَا كَانُوا  
يَعْمَلُونَ ﴿١٣﴾

وَلَقَدْ أَهْلَكْنَا الْقُرُونَ مِن قَبْلِكُمْ لَمَّا  
ظَلَمُوا ۗ وَجَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ  
وَمَا كَانُوا لِيُؤْمِنُوا ۗ كَذَلِكَ نَجْزِي  
الْقَوْمَ الْمُجْرِمِينَ ﴿١٤﴾

ثُمَّ جَعَلْنَاكَم خَلِيفَ فِي الْأَرْضِ مِن  
بَعْدِهِمْ لِنَنْظُرَ كَيْفَ تَعْمَلُونَ ﴿١٥﴾

وَإِذَا تُثْلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ ۖ قَالَ

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.'

الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا أَتَىٰ بِقُرْآنٍ  
غَيْرِ هَذَا أَوْ بَدَّلَهُ ۗ قُلْ مَا يَكُونُ لِي أَن  
أُبَدِّلَهُ مِن تِلْقَائِ نَفْسِي ۗ إِن أَتَّبِعُ  
إِلَّا مَا يُوحَىٰ إِلَيَّ ۚ إِنِّي أَخَافُ إِن عَصَيْتُ  
رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٦﴾

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?'

قُلْ لَوْ شَاءَ اللَّهُ مَا تَلَوْتُهُ عَلَيْكُمْ وَلَا  
أَدْرَاكُمْ بِهِ ۗ فَقَدْ لَبِثْتُ فِيكُمْ عُمُرًا  
مِّن قَبْلِهِ ۗ أَفَلَا تَعْقِلُونَ ﴿١٧﴾

\*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.

فَمَن أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ  
كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ ۗ إِنَّهُ لَا يُفْلِحُ  
الْمُجْرِمُونَ ﴿١٨﴾

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 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*.

وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ  
وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شَفَعَاؤُنَا  
عِنْدَ اللَّهِ ۗ قُلْ أَتَنْبِئُونَ اللَّهَ بِمَا لَا  
يَعْلَمُ فِي السَّمٰوٰتِ وَلَا فِي الْأَرْضِ ۗ  
سُبْحٰنَهُ وَتَعٰلَىٰ عَمَّا يُشْرِكُونَ ﴿١٩﴾

\*20. And mankind were but one community, then they differed

وَمَا كَانَتِ النَّاسُ إِلَّا أُمَّةً وَاحِدَةً

\*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?

\*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.**

among themselves; and had it not been for a word that had gone before from thy Lord, it would have *already* been judged between them concerning that in which they differed.

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

فَاخْتَلَفُوا ۗ وَ لَوْ لَا كَلِمَةٌ سَبَقَتْ  
مِن رَّبِّكَ لَقَضِيَ بَيْنَهُمْ فِيمَا فِيهِ  
يُخْتَلِفُونَ ﴿٢٠﴾

و يَقُولُونَ لَوْ لَا أُنزِلَ عَلَيْهِ آيَةٌ مِّن  
رَّبِّهِ ۚ فَقُلْ إِنَّمَا الْغَيْبُ لِلَّهِ فَانظُرُوا  
إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ ﴿٢١﴾

وَ إِذَا آذَقْنَا النَّاسَ رَحْمَةً مِّن بَعْدِ  
ضَرَّاءَ مَسَّتْهُمْ إِذْ لَهُمْ مَكْرٌ فِي آيَاتِنَا ۗ  
قُلِ اللَّهُ أَسْرَعُ مَكْرًا ۗ إِنَّ رُسُلَنَا  
يَكْتُبُونَ مَا تَمْكُرُونَ ﴿٢٢﴾

هُوَ الَّذِي يُسَيِّرُكُمْ فِي الْبَرِّ وَالْبَحْرِ ۗ  
حَتَّىٰ إِذَا كُنْتُمْ فِي الْفُلِكِ ۚ وَجَرْتُمْ بِهِمْ  
بِرِيحٍ طَيِّبَةٍ وَفَرِحُوا بِهَا جَاءَتْهَا رِيحٌ  
عَاصِفٌ وَجَاءَهُمُ الْمَوْجُ مِنْ كُلِّ مَكَانٍ  
وَظَنُّوا أَنَّهُمْ أُحِيطَ بِهِمْ ۗ دَعَوُا اللَّهَ  
مُخْلِصِينَ لَهُ الدِّينَ ۗ لَكِن أَنْجَيْتَنَا

\*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.'

surely be of the thankful.’

24. But when He has delivered them, lo! they begin to commit excesses in \*the earth wrongfully. O ye men, your excesses are only against your own selves. *Have* the enjoyment of the present life. Then to Us shall be your return; and We will inform you of what you used to do.

\*25. The likeness of the present life is only as water which We send down from the clouds, then there mingles with it the produce of the earth, of which men and cattle eat till, when the earth receives its ornamt 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,

- \*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.

مِنْ هَذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ ﴿٢٤﴾  
فَلَمَّا أَنْجَاهُمْ إِذَا هُمْ يَبْغُونَ فِي  
الْأَرْضِ بِغَيْرِ الْحَقِّ ۗ يَا أَيُّهَا النَّاسُ إِنَّمَا  
بَغْيِكُمْ عَلَىٰ أَنْفُسِكُمْ ۗ مَتَاعَ الْحَيَاةِ  
الدُّنْيَا ۗ ثُمَّ إِلَيْنَا مَرْجِعُكُمْ فَنُنَبِّئُكُمْ  
بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٢٥﴾

إِنَّمَا مِثْلُ الْحَيَاةِ الدُّنْيَا كَمَا ۖ أَنْزَلْنَاهُ  
مِنَ السَّمَاءِ ۖ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ  
مِمَّا يَأْكُلُ النَّاسُ وَالْأَنْعَامُ ۗ حَتَّىٰ إِذَا  
أَخَذَتِ الْأَرْضُ زُخْرُفَهَا وَازَّيَّنَتْ وَظَنَّ  
أَهْلُهَا أَنَّهُمْ قَدِرُونَ ۗ عَلَيْهَا ۖ أَنْتَهَىٰ أَمْرُنَا  
لَيْلًا أَوْ نَهَارًا ۖ فَجَعَلْنَاهَا حَصِيدًا ۖ كَأَن لَّمْ  
تُغْنِ بِهَا مِيسِرٌ ۖ كَذَلِكَ نُفَصِّلُ الْآيَاتِ  
لِقَوْمٍ يَتَفَكَّرُونَ ﴿٢٥﴾

وَاللَّهُ يَدْعُو إِلَىٰ دَارِ السَّلَامِ ۗ وَيَهْدِي  
مَنْ يَشَاءُ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٢٦﴾  
لِلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ ۗ

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 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

\*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 us and you. We were absolutely unaware of your devotion.'

وَأَلَّا يُرَهُنَّ وُجُوهَهُمْ قَتَرًا وَلَا ذِلَّةً  
أُولَئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا  
خَالِدُونَ ﴿٢٤﴾

وَالَّذِينَ كَسَبُوا السَّيِّئَاتِ جَزَاءُ  
سَيِّئَةٍ بِمِثْلِهَا وَلَا تَرْهَقُهُمْ ذِلَّةٌ مَا  
لَهُمْ مِنْ اللَّهِ مِنْ عَاصِمٍ ۗ كَانَتْ  
أَعْيُنُهُمْ كَالَّذِي غَشِيَتْ  
وُجُوهَهُمْ قِطْعًا مِنَ اللَّيْلِ  
مُظْلِمًا ۗ أُولَئِكَ أَصْحَابُ النَّارِ هُمْ  
فِيهَا خَالِدُونَ ﴿٢٨﴾

وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ  
لِلَّذِينَ أَشْرَكُوا مَكَانَكُمْ أَنْتُمْ  
وَشُرَكَاءُكُمْ ۗ فَزَيَّلْنَا بَيْنَهُمْ وَقَالَ  
شُرَكَاءُ هُمْ مَا كُنْتُمْ إِلَّا نَاتِعِبُدُونَ ﴿٢٩﴾

فَكَفَى بِاللَّهِ شَهِيدًا بَيْنَنَا وَبَيْنَكُمْ إِن  
كُنَّا عَنْ عِبَادَتِكُمْ لَغْفِيلِينَ ﴿٣٠﴾

هَذَا لِكُلِّ نَفْسٍ مَّا أَسْلَفَتْ  
وَرُدُّوهُ إِلَى اللَّهِ مَوْلَاهُمْ الْحَقِّ وَضَلَّ

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, 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?'

\*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?**

\*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?**'

ع | ق | q | gh | غ | 6 | ظ | ز | ط | ؤ | ض | د | 291 | ص | س | ذ | dh | خ | kh | ح | هـ | th | ا | i | u | ا

عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٣١﴾

قُلْ مَنْ يُزِدُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ  
أَمْ مَنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَارَ وَمَنْ  
يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ  
الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدَبِّرُ الْأَمْرَ  
فَسَيَقُولُونَ اللَّهُ ۚ فَقُلْ أَفَلَا تَتَّقُونَ ﴿٣٢﴾

فَذَرِكُمْ اللَّهُ رَبُّكُمُ الْحَقُّ ۚ فَمَاذَا بَعَدَ  
الْحَقِّ إِلَّا الضَّلَالُ ۚ فَأَنْتَى تُصْرَفُونَ ﴿٣٣﴾

كَذَلِكَ حَقَّتْ كَلِمَاتُ رَبِّكَ عَلَى  
الَّذِينَ فَسَقُوا ۚ أَنَّهُمْ لَا يُؤْمِنُونَ ﴿٣٤﴾

قُلْ هَلْ مِنْ شَرِكَاكُمْ مَنْ يَبْدَأُ  
الْخَلْقَ ثُمَّ يُعِيدُهُ ۚ قُلِ اللَّهُ يَبْدَأُ  
الْخَلْقَ ثُمَّ يُعِيدُهُ ۚ فَأَنْتَى تُؤْفَكُونَ ﴿٣٥﴾

قُلْ هَلْ مِنْ شَرِكَاكُمْ مَنْ يَهْدِي إِلَى  
الْحَقِّ ۚ قُلِ اللَّهُ يَهْدِي لِلْحَقِّ ۚ أَفَمَنْ  
يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمْ  
لَا يَهْدِي إِلَّا أَنْتَ ۚ يَهْدِي ۚ فَمَا لَكُمْ

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  
\*therein, and thy Lord well knows  
those who act corruptly.

R. 5.

\*42. And if they accuse thee of lying,

\*37. Surely, conjecture cannot substitute truth in the least.

\*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.'

كَيْفَ تَحْكُمُونَ ﴿٣٧﴾

وَمَا يَتَّبِعُ أَكْثَرُهُمْ إِلَّا ظَنًّا ؕ إِنَّ  
الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا ؕ إِنَّ  
اللَّهَ عَلِيمٌ بِمَا يَفْعَلُونَ ﴿٣٨﴾

وَمَا كَانَ هَذَا الْقُرْآنُ أَنْ يُفْتَرَىٰ مِنْ  
دُونِ اللَّهِ وَلَكِنْ تَصْرِيفَ الَّذِي بَيْنَ  
يَدَيْهِ وَتَفْصِيلَ الْكِتَابِ لَا رَيْبَ فِيهِ  
مِنْ رَبِّ الْعَالَمِينَ ﴿٣٩﴾

أَمْ يَقُولُونَ افْتَرَاهُ ؕ قُلْ فَأْتُوا بِسُورَةٍ  
مِثْلِهِ وَادْعُوا مِنَ اسْتَعْظَمْتُمْ مِنْ  
دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٤٠﴾

بَلْ كَذَّبُوا بِمَا لَمْ يُحِيطُوا بِعِلْمِهِ وَلَمَّا  
يَأْتِهِمْ تَأْوِيلُهُ ؕ كَذَلِكَ كَذَّبَ الَّذِينَ  
مِنْ قَبْلِهِمْ فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ  
الظَّالِمِينَ ﴿٤١﴾

وَمِنْهُمْ مَن يُّؤْمِنُ بِهِ وَمِنْهُمْ مَّنْ لَا  
يُّؤْمِنُ بِهِ ؕ وَرَبُّكَ أَعْلَمُ بِالْمُفْسِدِينَ ﴿٤٢﴾

وَإِنْ كَذَّبُوكَ فَقُلْ لِي عَمَلِي



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.'

43. And among them are *some* who give ear to thee. But canst thou make the deaf hear, even though they understand not?

44. And among them are *some* who look towards thee. But canst thou guide the blind, even though they see not?

45. Certainly, Allāh wrongs not men at all, but men wrong their own souls.

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

\*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.

48. And for every people there is a Messenger. So when their Messenger comes, it is judged

وَلَكُمْ عَمَلُكُمْ ؕ أَنْتُمْ بَرِيءُونَ مِمَّا  
أَعْمَلُوا وَأَنَا بَرِيءٌ مِمَّا تَعْمَلُونَ ﴿٤٣﴾

وَمِنْهُمْ مَنْ يَسْتَمِعُونَ إِلَيْكَ ؕ أَفَأَنْتَ  
تَسْمِعُ الصُّمَّ وَلَوْ كَانُوا لَا يَعْقِلُونَ ﴿٤٤﴾

وَمِنْهُمْ مَنْ يَنْظُرُ إِلَيْكَ ؕ أَفَأَنْتَ  
تَهْدِي الْأَعْمَى وَلَوْ كَانُوا لَا يُبْصِرُونَ ﴿٤٥﴾

إِنَّ اللَّهَ لَا يظْلِمُ النَّاسَ شَيْئًا وَلَكِنَّ  
النَّاسَ أَنْفُسَهُمْ يظْلِمُونَ ﴿٤٦﴾

وَيَوْمَ يَحْشُرُهُمْ كَأَن لَّمْ يَلْبَثُوا إِلَّا  
سَاعَةً مِّنَ النَّهَارِ يَتَعَارَفُونَ بَيْنَهُمْ ؕ  
قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِلِقَاءِ اللَّهِ  
وَمَا كَانُوا مُهْتَدِينَ ﴿٤٧﴾

وَإِنَّمَا نُرِيَنَّكَ بَعْضَ الَّذِي نَعِدُهُمْ  
أَوْ نَتَوَقَّيَنَّكَ فَإِلَيْنَا مَرْجِعُهُمْ ثُمَّ  
اللَّهُ شَهِيدٌ عَلَىٰ مَا يَفْعَلُونَ ﴿٤٨﴾

وَلِكُلِّ أُمَّةٍ رَّسُولٌ ؕ فَإِذَا جَاءَ رَسُولُهُمْ

\*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.

between them with equity, and they are not wronged.

قُضِيَ بَيْنَهُمْ بِالْقِسْطِ وَهُمْ لَا يُظْلَمُونَ ﴿٣٨﴾

49. And they say, 'When will this promise be fulfilled, if you are truthful?'

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ ﴿٣٩﴾

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 أَجَلُهُمْ فَلَا يَسْتَأْخِرُونَ سَاعَةً ۖ وَلَا يَسْتَقْدِمُونَ ﴿٤٠﴾

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 بَيَاتًا أَوْ نَهَارًا مَادًّا يَسْتَعْجِلُ مِنْهُ الْمُجْرِمُونَ ﴿٤١﴾

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?'

أَتُمْ إِذَا مَا وَقَعَ أَمْنْتُمْ بِهِ ۚ أَلَمْ تَكُنْ تَقُولُونَ ﴿٤٢﴾

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 ﴿٤٣﴾

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 رَبِّي وَرَبِّي ۚ إِنَّهُ لَحَقُّ ۚ وَمَا أَنْتُمْ بِمُعْجِزِينَ ﴿٤٤﴾

R. 6.

55. And if every soul that does wrong possessed all that is in the earth, it

وَلَوْ أَنَّ رِجْلَ نَفْسٍ ظَلَمَتْ مَا فِي الْأَرْضِ

\* 51. ... how could the guilty escape it however hastily?

would surely offer to ransom itself therewith. And they will conceal *their* remorse when they see the punishment. And judgment shall be passed between them with equity, and they shall not be wronged.

- \*56. Know ye! to Allāh, surely, belongs whatever is in the heavens and the earth. Know ye, that Allāh's promise is surely true! But most of them understand not.

57. He it is Who gives life and causes death, and to Him shall you be brought back.

58. O mankind! there has indeed come to you an exhortation from your Lord and a cure for whatever *disease* there is in the hearts, and a guidance and a mercy to the believers.

59. Say, 'All this is through the grace of Allāh and through His mercy; therein, therefore, let them rejoice. That is better than what they hoard.'

60. Say, 'Have you considered that Allāh sent down provision to you, then you made *some* of it unlawful and *some* lawful?' Say, 'Has Allāh permitted you *that* or do you invent lies against Allāh?'

61. What think those who invent lies against Allāh of the Day of Resurrection? Surely, Allāh is gracious towards mankind, but most of them are

لَا فُتِنَتْ بِهِ ۗ وَ أَسْرُوا النَّدَامَةَ كَمَا  
رَأَوْا الْعَذَابَ ۗ وَ قُضِيَ بَيْنَهُم بِالْقِسْطِ  
وَهُمْ لَا يُظْلَمُونَ ﴿۵۵﴾

أَلَا إِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ وَ الْأَرْضِ ۗ  
أَلَا إِنَّ وَعْدَ اللَّهِ حَقٌّ وَ لَكِنَّ أَكْثَرَهُمْ  
لَا يَعْلَمُونَ ﴿۵۶﴾

هُوَ يَحْيِي وَ يُمِيتُ وَ إِلَيْهِ تُرْجَعُونَ ﴿۵۷﴾

يَا أَيُّهَا النَّاسُ قَدْ جَاءَ تَكْوِينُكُمْ مَوْعِظَةٌ مِّنْ  
رَّبِّكُمْ وَ شِفَاءٌ لِّمَا فِي الصُّدُورِ ۗ وَ هُدًى  
وَ رَحْمَةٌ لِّلْمُؤْمِنِينَ ﴿۵۸﴾

قُلْ بِفَضْلِ اللَّهِ وَ بِرَحْمَتِهِ فَبِذَلِكَ  
فَلْيَفْرَحُوا ۗ هُوَ خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿۵۹﴾

قُلْ أَرَأَيْتُمْ مَا أَنْزَلَ اللَّهُ لَكُمْ مِّنْ  
رِّزْقٍ فَجَعَلْتُمْ مِنْهُ حَرَامًا وَ حَلَالًا قُلْ  
اللَّهُ أَدْنَىٰ لَكُمْ أَم عَلَى اللَّهِ تَفْتَرُونَ ﴿۶۰﴾

وَ مَا ظَنُّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ  
الْكَذِبَ يَوْمَ الْقِيَامَةِ ۗ إِنْ أَتَى اللَّهُ  
كَذُوبًا فَذُو الْقُدْرِ عَلَى النَّاسِ وَ لَكِنَّ أَكْثَرَهُمْ

- \*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.

ء ٤ | ق | q | غ | غ | ٤ | ؤ | ؤ | ط | ؤ | ض | د 295 | ص | س | ذ | dh | خ | kh | ح | h | ث | th | ا | i | u | ا

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—

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.

\*66. And let not their words grieve thee. Surely, all power belongs to Allāh. He is the All-Hearing, the All-Knowing.

\*67. Behold! whoever is in the heavens and whoever is in the earth is Allāh's.

\*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.

\*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.

ج  
۱۱

لَا يَشْكُرُونَ ﴿٦٢﴾

وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُوا مِنْهُ مِنْ  
قُرْآنٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا  
عَلَيْكُمْ شُهَدَاءَ إِذْ تُفِيضُونَ فِيهِ ۚ وَمَا  
يَعْرُبُ عَنْ رَبِّكَ مِنْ مِثْقَالِ ذَرَّةٍ فِي  
الْأَرْضِ وَلَا فِي السَّمَاءِ وَلَا أَصْغَرَ مِنْ  
ذَلِكَ وَلَا أَكْبَرَ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٦٣﴾  
أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ  
وَلَا هُمْ يَحْزَنُونَ ﴿٦٤﴾  
الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ ﴿٦٥﴾

لَهُمُ الْبُشْرَى فِي الْحَيَاةِ الدُّنْيَا  
وَفِي الْآخِرَةِ ۚ لَا تَبْدِيلَ لِكَلِمَاتِ  
اللَّهِ ۚ ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٦٥﴾

قَالَ

وَلَا يَحْزَنُكَ قَوْلُهُمْ ۚ إِنَّ الْعِزَّةَ لِلَّهِ  
جَمِيعًا ۚ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٦٦﴾

أَلَا إِنَّ لِلَّهِ مَنْ فِي السَّمٰوٰتِ وَمَنْ

Those who call on others than Allāh do not *really* follow *these* ‘partners’; they follow only a conjecture, and they do nothing but guess.

فِي الْأَرْضِ ۗ وَمَا يَتَّبِعُ الَّذِينَ يَدْعُونَ  
مِن دُونِ اللَّهِ شُرَكَاءَ ۗ إِنَّ يَتَّبِعُونَ  
إِلَّا الظَّنَّ ۖ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿٤٧﴾

\*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 اللَّيْلَ لِتَسْكُنُوا  
فِيهِ ۖ وَالنَّهَارَ مُبْصِرًا ۗ إِنَّ فِي ذَلِكَ  
لَآيَاتٍ لِّقَوْمٍ يَسْمَعُونَ ﴿٤٨﴾

69. They say, ‘Allāh has taken unto Himself a son.’ Holy is He! He is Self-Sufficient. To Him belongs whatsoever is in the heavens and whatsoever is in the earth. You have no authority for this. Do you say against Allāh what you know not?

قَالُوا اتَّخَذَ اللَّهُ وَلَدًا ۗ سُبْحٰنَهُ ۗ هُوَ  
الْعَزِيزُ ۖ لَهُ مَا فِي السَّمٰوٰتِ وَمَا فِي  
الْأَرْضِ ۗ إِنْ عِنْدَكُمْ مِّن سُلْطٰنٍ بِهٰذَا ۗ  
أَتَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٤٩﴾

70. Say, ‘Those who invent a lie against Allāh shall not prosper.’

قُلْ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ  
الْكُذِبَ لَا يُفْلِحُونَ ﴿٥٠﴾

\*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 نُنزِلُ لَهُمُ الْعَذَابَ الشَّدِيدَ بِمَا  
كَانُوا يَكْفُرُونَ ﴿٥١﴾

#### 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

وَأُتِلَّ عَلَيْهِمْ نَبَأُ نُوحٍ ۖ إِذْ قَالَ لِقَوْمِهِ  
يَقَوْمِ ۖ إِنَّ كَانَ كِبْرًا عَلَيْكُمْ مَّقَابِي  
وَتَذَكِيرِي ۖ بِآيَاتِ اللَّهِ فَعَلَى اللَّهِ تَوَكَّلْتُ  
فَأَجْمِعُوا أَمْرَكُمْ وَشُرَكَاءَكُمْ ثُمَّ لَا  
يَكُنْ أَمْرَكُمْ عَلَيْكُمْ غُمَّةً ثُمَّ اقْضُوا إِلَيَّ

\*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**.

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.'

79. They said, 'Hast thou come to

وَلَا تُنظِرُونَ ﴿٤٦﴾

فَإِنْ تَوَلَّيْتُمْ فَمَا سَأَلْتُكُمْ مِنْ أَجْرٍ ۗ  
إِنْ أَجْرِي إِلَّا عَلَى اللَّهِ ۗ وَأُمِرْتُ أَنْ  
أَكُونَ مِنَ الْمُسْلِمِينَ ﴿٤٦﴾

فَكَذَّبُوهُ فَذُجِّينَهُ وَمَنْ مَعَهُ فِي  
الْفُلْكِ وَجَعَلْنَاهُمْ خَلْفًا وَأَعْرَفْنَا  
الَّذِينَ كَذَّبُوا بِآيَاتِنَا ۗ فَانظُرْ كَيْفَ  
كَانَ عَاقِبَةُ الْمُنذِرِينَ ﴿٤٧﴾

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِ رَسُولًا إِلَىٰ قَوْمِهِمْ  
فَجَاءَهُمْ بِالْبَيِّنَاتِ فَمَا كَانُوا لِيُؤْمِنُوا  
بِمَا كَذَّبُوا بِهِ مِنْ قَبْلُ ۗ كَذَلِكَ نَطْبَعُ  
عَلَىٰ قُلُوبِ الْمُعْتَدِينَ ﴿٤٨﴾

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِمْ مُوسَىٰ وَهَارُونَ  
إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ بِآيَاتِنَا فَاسْتَكْبَرُوا  
وَكَانُوا قَوْمًا مُّجْرِمِينَ ﴿٤٩﴾

فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوا  
إِنَّ هَذَا لَسِحْرٌ مُّبِينٌ ﴿٥٠﴾

قَالَ مُوسَىٰ أَتَقُولُونَ لِلْحَقِّ لَمَّا جَاءَكُمْ ۗ  
أَسِحْرٌ هَذَا ۗ وَلَا يُفْلِحُ السَّاجِرُونَ ﴿٥١﴾  
قَالُوا أَجِئْتَنَا لِنَنْفِثَنَّا عَمَّا وَجَدْنَا

\*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.

ء ؤ ق ق | q | gh غ | ٤ | ظ | ٥ | ط | ؤ | ض | ٤ | 298 | ص | ٥ | ذ | dh | خ | kh | ح | هـ | ث | th | ا | i | u | ا

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

عَلَيْهِ آبَاءَنَا وَتَكُونُ لَكُمْ الْكِبْرِيَاءُ فِي  
الْأَرْضِ ۖ وَمَا نَحْنُ لَكُمْ بِمُؤْمِنِينَ ﴿٥٠﴾

وَقَالَ فِرْعَوْنُ ائْتُونِي بِكُلِّ سِحْرِ عَلِيمٍ ﴿٥١﴾

فَلَمَّا جَاءَ السَّحَرَةُ قَالَ لَهُمْ مُوسَى  
الْقُوا مَا أَنْتُمْ مُلْقُونَ ﴿٥٢﴾

فَلَمَّا أَلْقَوْا قَالَ مُوسَى مَا جِئْتُمْ بِهِ  
السَّحَرُطُ إِنَّ اللَّهَ سَيُبْطِلُهُ إِنَّ اللَّهَ  
لَا يُصْلِحُ عَمَلَ الْمُفْسِدِينَ ﴿٥٣﴾

وَيُحَقِّقُ اللَّهُ الْحَقَّ بِكَلِمَاتِهِ وَلَوْ كَرِهَ  
الْمُجْرِمُونَ ﴿٥٤﴾

فَمَا آمَنَ لِمُوسَى إِلَّا ذُرِّيَّةٌ مِّنْ قَوْمِهِ  
عَلَى خَوْفٍ مِّنْ فِرْعَوْنَ وَوَلَّاهُمْ أَنْ  
يَقْتُلَهُمْ ۖ وَإِنَّ فِرْعَوْنَ لَكَاِلٍ فِي الْأَرْضِ ۗ  
وَأَنَّهُ لَمِنَ الْمُسْرِفِينَ ﴿٥٥﴾

وَقَالَ مُوسَى يَقَوْمِ إِن كُنْتُمْ آمَنْتُمْ  
بِاللَّهِ فَعَلَيْهِ تَوَكَّلُوا إِن كُنْتُمْ  
مُسْلِمِينَ ﴿٥٦﴾

فَقَالُوا عَلَى اللَّهِ تَوَكَّلْنَا رَبَّنَا لَا

\*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.

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.'

تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ الظَّالِمِينَ ﴿٨٧﴾  
وَ نَجِّنَا بِرَحْمَتِكَ مِنَ الْقَوْمِ  
الْكَافِرِينَ ﴿٨٨﴾

\*88. And We spoke to Moses and his brother, saying, 'Take, ye twain, some houses for your people in the town, and make your houses so as to face one another, and observe Prayer. And give glad tidings to the believers.'

وَ اُوْحَيْنَا اِلَى مُوسَى وَ اٰخِيهِ اَنْ  
تَبْنُوا الْقَوْمِكُمْ بِمِصْرَ بَيْوتًا وَ اجْعَلُوا  
بَيْوتَكُمْ قِبْلَةً وَ اَقِيمُوا الصَّلٰوةَ  
وَ بَشِّرِ الْمُؤْمِنِينَ ﴿٨٩﴾

\*89. And Moses said, 'Our Lord, Thou hast bestowed upon Pharaoh and his chiefs embellishment and wealth in the present life, with the result, our Lord, that they are leading men astray from Thy path. Our Lord! destroy their riches and attack their hearts—and they are not going to believe until they see the grievous punishment.'

وَ قَالَ مُوسٰى رَبَّنَا اِنَّكَ اَتَيْتَ فِرْعٰوْنَ  
وَ مَلَآئِكَةَ زَيْنَةً وَ اَمْوَالَآفِ الْحٰلِوَةِ الدُّنْيَا  
رَبَّنَا لِيُضِلُّوْا عَن سَبِيْلِكَ ۗ رَبَّنَا اطْمِسْ  
عَلَى اَمْوَالِهِمْ وَ اَشْدُدْ عَلٰى قُلُوْبِهِمْ  
فَلَا يُؤْمِنُوْا حَتّٰى يَرَءُوا الْعَذَابَ الْاَلِيمَ ﴿٩٠﴾

90. He said, 'Your prayer is accepted.

قَالَ قَدْ أُجِيبَتْ دَعْوٰتُكُمْ فَاسْتَقِيْمُوا وَ لَا

\*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* (وَ اجْعَلُوا بَيْوتَكُمْ قِبْلَةً) in this verse may mean: facing the Qiblah i.e., the point or place to which the worship is oriented or facing each other or facing in the same direction.

As for the first meaning it is difficult to adopt this because there was no definite Qiblah prescribed for the Children of Israel before the building of the Temple of Solomon.

If the second meaning is preferred then the scenario will be that of houses built facing each other for the purpose of security.

We prefer the third option, meaning: **build your houses facing the same direction.** This has the advantage of enabling all the dwellers of the houses to worship in the same direction which creates a sense of unity and discipline among them.

Immediately after this instruction the believers are admonished to observe Prayer which further strengthens our view. Because the Arabic word *aqīmuṣṣalāta* (اَقِيْمُوا الصَّلٰوةَ) does not merely enjoin performance of individual Prayer but emphasises the performance of Prayer in congregation.

\*89. And Moses said, 'Our Lord, **You have bestowed upon Pharaoh and his chiefs ornaments and wealth in this life. Our Lord, it results only in their leading people astray from Your path. Our Lord, obliterate their riches and be severe on their hearts, because it seems they would not believe until they see a grievous punishment.'**



So be ye twain steadfast, and follow not the path of those who know not.'

- \*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 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

- \*91. And We brought the children of Israel across the sea; and Pharaoh and his hosts pursued them **with evil intent and enmity**.

- \*92. What! Now! while **you have been disobedient before and were of those who do mischief**.

تَتَّبِعِينَ سَبِيلَ الَّذِينَ لَا يَعْلَمُونَ ﴿٩٠﴾

وَجَاوَزْنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ  
فَاتَّبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُ بَغْيًا  
وَعَدُوًّا ۗ حَتَّىٰ إِذَا أَدْرَكَهُ الْعَرْقُ ۗ قَالَ  
أَمِنْتُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي آمَنْتُ بِهِ  
بَنُو إِسْرَائِيلَ ۗ وَأَنَا مِنَ الْمُسْلِمِينَ ﴿٩١﴾

أَلَمْ تَكُن مِّنَ الْمُفْسِدِينَ ﴿٩٢﴾

فَالْيَوْمَ نُنَجِّيكَ بِبَدَنِكَ لِتَكُونَ  
لِمَن خَلْفَكَ آيَةً ۗ وَإِنَّ كَثِيرًا مِّنَ  
النَّاسِ عَنِ آيَاتِنَا لَغَفُلُونَ ﴿٩٣﴾

وَلَقَدْ بَوَّأْنَا بَنِي إِسْرَائِيلَ مَبْوَأَ صَدِيقٍ  
وَرَزَقْنَاهُم مِّنَ الطَّيِّبَاتِ ۗ فَمَا اخْتَلَفُوا  
حَتَّىٰ جَاءَهُمُ الْعِلْمُ ۗ إِنَّ رَبَّكَ يَقْضِي  
بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ  
يَخْتَلِفُونَ ﴿٩٤﴾

فَإِن كُنْتَ فِي شَكٍّ مِّمَّا أَنْزَلْنَا إِلَيْكَ  
فَسْأَلِ الَّذِينَ يَفْقَرُونَ الْكِتَابَ مِن  
قَبْلِكَ ۗ لَقَدْ جَاءَكَ الْحَقُّ مِن رَّبِّكَ

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.

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?

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.

102. Say, 'Consider what is *happening* in the heavens and the earth.' But Signs and Warners avail not a people who will not believe.

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 حَتَّى يَرَوْا

الْعَذَابَ الْأَلِيمَ ﴿٩٨﴾

فَلَوْ لَا كَانَتْ قَرْيَةً آمَنَتْ فَأَنْفَعَهَا

إِيمَانُهَا إِلَّا قَوْمَ يُونُسَ لَمَّا آمَنُوا

كَسَفْنَا عَنْهُمْ عَذَابَ الْخِزْيِ فِي

الْحَيَاةِ الدُّنْيَا وَمَتَّعْنَاهُمْ إِلَىٰ حِينٍ ﴿٩٩﴾

وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مِنَ فِي الْأَرْضِ

كُلَّهُمْ جَمِيعًا أَفَأَنْتَ تُكْرِهُ النَّاسَ

حَتَّىٰ يَكُونُوا مُؤْمِنِينَ ﴿١٠٠﴾

وَمَا كَانَ لِنَفْسٍ أَنْ تُؤْمِنَ إِلَّا بِإِذْنِ

اللَّهِ ۗ وَيَجْعَلُ الرِّجْسَ عَلَى الَّذِينَ

لَا يَعْقِلُونَ ﴿١٠١﴾

قُلْ أَنْظِرُوا مَاذَا فِي السَّمٰوٰتِ وَالْأَرْضِ ۗ

وَمَا تُغْنِي الْآيٰتُ وَالتَّذٰرُعُ عَنْ قَوْمٍ لَّا

يُؤْمِنُونَ ﴿١٠٢﴾

103. What then do they expect save the like of the days of *punishment suffered* by those who passed away before them? Say, 'Wait then, and I am with you among those who wait.'

فَهَلْ يَنْتَظِرُونَ إِلَّا مِثْلَ أَيَّامِ الَّذِينَ  
حَلَوْا مِنْ قَبْلِهِمْ ؕ قُلْ فَانْتَظِرُوا إِنِّي  
مَعَكُمْ مِنَ الْمُنْتَظِرِينَ ﴿۱۰۳﴾

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 نَجِ الْمُؤْمِنِينَ ﴿۱۰۴﴾

## 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 وَلَكِنْ أَعْبُدُ اللَّهَ الَّذِي يَتَوَقَّعُكُمْ  
وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُؤْمِنِينَ ﴿۱۰۵﴾

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 ﴿۱۰۶﴾

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 ﴿۱۰۷﴾

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.

وَإِنْ يَمَسُّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ  
لَهُ إِلَّا هُوَ ۚ وَإِنْ يُرِدْكَ بِخَيْرٍ فَلَا رَادَّ  
لِفَضْلِهِ ۚ يُصِيبُ بِهِ مَنْ يَشَاءُ مِنْ  
عِبَادِهِ ۚ وَهُوَ الْغَفُورُ الرَّحِيمُ ﴿۱۰۸﴾

109. Say, 'O ye men, now has the truth come to you from your Lord.

قُلْ يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الْحَقُّ

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.

مِنْ دَرَبِكُمْ ۚ فَمَنْ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي  
لِنَفْسِهِ ۚ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ  
عَلَيْهَا ۚ وَمَا أَنَا عَلَيْكُمْ بِوَكِيلٍ ﴿١٠٩﴾  
وَاتَّبِعْ مَا يُوحَىٰ إِلَيْكَ وَاصْبِرْ حَتَّىٰ  
يَحْكُمَ اللَّهُ ۗ وَهُوَ خَيْرُ الْحَكِمِينَ ﴿١١٠﴾



## HŪD

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
- \*2. Alif Lām Rā. ‡ This is a Book whose verses have been made unchangeable and then they have been expounded in detail. It is from One Wise, and All-Aware.
3. It teaches that you should worship none but Allāh. I am to you a Warner, and a Bearer of glad tidings from Him;
4. And that you seek forgiveness of your Lord, and then turn to Him. He will provide for you a goodly provision until an appointed term. And He will grant His grace to
- \*every one possessed of merit. And if you turn away, then surely, I fear for you the punishment of a dreadful day.
5. To Allāh is your return; and He has power over all things.

6. Now surely, they fold up their breasts that they may hide themselves from Him. Aye, even when they cover themselves with their garments, He knows what they conceal and what they reveal. Surely, He is well aware of what is in *their* breasts.

‡ 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.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

الرَّسْمِ كَيْتَبٍ أَحْكَمَتْ آيَتُهُ ثُمَّ فُصِّلَتْ

مِنْ لَدُنِّ حَكِيمٍ خَبِيرٍ ②

أَلَّا تَعْبُدُوا إِلَّا اللَّهَ ۗ إِنِّي لَكُمْ مِنْهُ

نَذِيرٌ وَبَشِيرٌ ③

وَأَنْ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ

يُمَتِّعْكُمْ مَتَاعًا حَسَنًا إِلَىٰ أَجَلٍ مُّسَمًّى

وَيُؤْتِ كُلَّ ذِي فَضْلٍ فَضْلَهُ ۗ وَإِنْ تَوَلَّوْا

فَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ كَبِيرٍ ④

إِلَى اللَّهِ مَرْجِعُكُمْ ۗ وَهُوَ عَلَىٰ كُلِّ

شَيْءٍ قَدِيرٌ ⑤

أَلَا إِنَّهُمْ يَمْتَنُونُ صُدُورَهُمْ لِيَسْتَخْفُوا

مِنْهُ ۗ أَلَا جِنَّةٌ يَسْتَغْشُونَ ثِيَابَهُمْ ۗ

يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ۗ إِنَّهُ

عَلِيمٌ بِذَاتِ الصُّدُورِ ⑥

Part 12

7. And there is no creature that moves in the earth but it is for Allāh \*to provide it with sustenance. And He knows its lodging and its home. All *this is recorded* in a clear Book.

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

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلٌّ فِي كِتَابٍ مُبِينٍ ④  
وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ۗ وَلَئِنْ قُلْتَ إِنَّكُمْ مَبْعُوثُونَ مِنْ بَعْدِ الْمَوْتِ لَيَقُولَنَّ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا سِحْرٌ مُبِينٌ ⑤

وَلَئِنْ أَخَّرْنَا عَنْهُمْ الْعَذَابَ إِلَىٰ أُمَّةٍ مَعْدُودَةٍ لَيَقُولُنَّ مَا يَحْبِسُهُ ۗ أَلَّا يَوْمَ يَأْتِيهِمْ لَيْسَ مَصْرُوفًا عَنْهُمْ وَحَاقَ بِهِمْ مَا كَانُوا بِهٖ يَسْتَهْزِءُونَ ⑥

وَلَئِنْ أَدْقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَاهَا مِنْهُ ۗ إِنَّهُ لَكَيْفُوسٌ كَفُورٌ ⑦  
وَلَئِنْ أَدْقْنَاهُ نِعْمَاءَ بَعْدَ ضِرَّاءٍ مَسَّاهُ لَيَقُولَنَّ ذَهَبَ السَّيِّئَاتِ عَنِّي ۗ إِنَّهُ لَفَرِحٌ فَخُورٌ ⑧  
إِلَّا الَّذِينَ صَبَرُوا وَعَمِلُوا الصَّالِحَاتِ ۗ

\*7. And He knows its **place of temporary settlement and permanent abode.**

ء ا ق | q | غ gh | ٦ | ظ | ط | t | ض | 306 | ص | ٥ | ذ | dh | خ | kh | ح | ه | ث | th | ا | i | u |

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

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.'

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.

أُولَٰئِكَ لَهُمْ تَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ﴿١٢﴾  
فَلَعَلَّكَ تَارِكٌ بَعْضُ مَا يُوحَىٰ إِلَيْكَ  
وَضَائِقٌ بِهِ صَدْرُكَ أَنْ يَقُولُوا لَوْلَا  
أُنزِلَ عَلَيْهِ كَنْزٌ أَوْ جَاءَ مَعَهُ مَلَكٌ  
إِنَّمَا أَنْتَ نَذِيرٌ ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ  
وَكَوِيلٌ ﴿١٣﴾

أَمْ يَقُولُونَ افْتَرَاهُ ۗ قُلْ فَأْتُوا بِعَشْرِ  
سُورٍ مِّثْلِهِ مُفْتَرِيَاتٍ ۖ وَادْعُوا مَنِ  
اسْتَطَعْتُمْ مِّنْ دُونِ اللَّهِ إِنْ كُنْتُمْ  
صَادِقِينَ ﴿١٤﴾

فَالَمْ يَسْتَجِيبُوا لَكُمْ فَاعْلَمُوا أَنَّمَا  
أُنزِلَ بِعِلْمِ اللَّهِ ۖ وَأَنَّ لَا إِلَهَ إِلَّا هُوَ  
فَهَلْ أَنْتُمْ مُّسْلِمُونَ ﴿١٥﴾

مَنْ كَانَ يُرِيدِ الْحَيٰوةَ الدُّنْيَا وَزِينَتَهَا  
نُؤَفِّ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا وَهُمْ فِيهَا  
لَا يُبْخَسُونَ ﴿١٦﴾

أُولَٰئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ  
إِلَّا النَّارُ ۗ وَحِطَّ مَا صَنَعُوا فِيهَا وَبِطُلَّ  
مَا كَانُوا يَعْمَلُونَ ﴿١٧﴾

\* 18. Can he, then, who possesses a clear proof from his Lord, and to testify to whose truth a witness from Him shall follow him, and who was preceded by the Book of Moses, a guide and a mercy, be an impostor? Those who consider these matters believe therein, and whoever of the opposing parties disbelieves in it, Fire shall be his promised place. So be not thou in doubt about it. Surely, it is the truth from thy Lord; but most men do not believe.

19. And who is more unjust than he who forges a lie against Allāh? Such shall be presented before their Lord, 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.

أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِ وَيَتْلُوهُ  
شَاهِدٌ مِّنْهُ وَمِنْ قَبْلِهِ كِتَابُ مُوسَىٰ  
إِمَامًا وَرَحْمَةً ۗ أُولَٰئِكَ يُؤْمِنُونَ بِهِ ۗ  
وَمَنْ يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ ۖ قَالَ نَارُ  
مَوْعِدَةٍ ۗ فَلَا تَكُ فِي مِرْيَةٍ مِّنْهُ ۗ إِنَّهُ  
الْحَقُّ مِن رَّبِّكَ ۚ وَلَكِنَّ أَكْثَرَ النَّاسِ  
لَا يُؤْمِنُونَ ﴿۱۸﴾

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا  
أُولَٰئِكَ يُعْرَضُونَ عَلَىٰ رَبِّهِمْ وَيَقُولُ  
الْأَشْهَادُ هَٰؤُلَاءِ الَّذِينَ كَذَبُوا عَلَىٰ  
رَبِّهِمْ ۗ أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ ﴿۱۹﴾  
الَّذِينَ يَصُدُّونَ عَنِ سَبِيلِ اللَّهِ  
وَيَبْغُونَهَا عِوَجًا ۗ وَهُمْ بِالْآخِرَةِ هُمْ  
كٰفِرُونَ ﴿۲۰﴾

\* 18. Can he, then, **be an impostor**, who possesses a clear proof from his Lord, and to testify to whose truth a witness from Him shall follow him, and who was preceded by the Book of Moses, a guide and a mercy? **They believe in him; and whoever from among the different sects rejects him**, Fire shall be his promised abode. So be not in doubt about it. Surely, it is the truth from your Lord; but most people do not believe.

**Note:** It is very important to determine to whom the pronoun 'they' refers. The only two persons mentioned in this verse are the Holy Prophet (may peace and blessings of Allāh be upon him) and the Divine witness who is to follow him. As far as Moses is concerned, it is not he but his Book to which reference is made because Books do not believe. It leaves us with the only option that a body of people is implied in the verse. The pronoun refers not only to the Prophet himself but also to his subordinate witness and some others.

The above verse should be understood in the same context that not only the Prophet and his witness believe in the truth of the Prophet and testify to it, but also the large number of their followers do the same.

It should be remembered that sometimes great Prophets are mentioned in the singular as one person but they have the potential to multiply and spread out. They are referred to as *ummah* (أُمَّة), a large body of people in themselves. For reference see chapter 16 verse 121.

Some have understood the pronoun 'they' (*ulā'ika* أُولَٰئِكَ) to refer to Moses and his people.

ء ا i u | th | h | ح | kh | خ | dh | ذ | ض | 308 | d | ض | ط | | | ظ | | ع | gh | غ | q | ق | ع



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.

أُولَئِكَ لَمْ يَكُونُوا مُعْجِزِينَ فِي الْأَرْضِ  
وَمَا كَانَ لَهُمْ مِنْ دُونِ اللَّهِ مِنْ  
أَوْلِيَاءَ ۚ يَضْعَفُ لَهُمُ الْعَذَابُ ۚ مَا  
كَانُوا يَسْتَرْصِقُونَ ۚ السَّمْعَ وَ مَا  
كَانُوا يُبْصِرُونَ ﴿٢١﴾

22. It is these who have ruined their souls, and that which they fabricated shall fail them.

أُولَئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ  
وَصَلََّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٢٢﴾

23. Undoubtedly, it is they who shall be the greatest losers in the Hereafter.

لَا جَرَمَ أَنَّهُمْ فِي الْآخِرَةِ هُمُ  
الْأَخْسَرُونَ ﴿٢٣﴾

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.

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ  
وَآخَبَتُوا إِلَىٰ رَبِّهِمْ ۚ أُولَئِكَ أَصْحَابُ  
الْجَنَّةِ ۚ هُمْ فِيهَا خَالِدُونَ ﴿٢٤﴾

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?

مَثَلُ الْفَرِيقَيْنِ كَالْأَعْمَىٰ وَالْأَصْمِ  
وَالْبَصِيرِ وَالسَّمِيعِ ۚ هَلْ يَسْتَوِينَ  
مَثَلًا ۚ أَفَلَا تَذَكَّرُونَ ﴿٢٥﴾

### R. 3.

26. And We sent Noah to his people, *and he said*, 'Truly, I am a plain Warner to you,

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ ۚ إِنِّي  
لَكُمْ نَذِيرٌ مُّبِينٌ ﴿٢٦﴾

27. 'That you worship none but Allāh. Indeed, I fear for you the punishment of a grievous day.'

أَنْ لَا تَعْبُدُوا إِلَّا اللَّهَ ۚ إِنِّي أَخَافُ  
عَلَيْكُمْ عَذَابَ يَوْمٍ آئِيهِ ﴿٢٧﴾

28. The chiefs of his people, who disbelieved, replied, 'We see in thee nothing but a man like

فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ  
مَا نَرِكَ إِلَّا بَشَرًا مِثْلَنَا وَمَا نَرِكَ

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; nay, we believe you to be liars.'

29. He said, "O my people, tell me: if I stand on a clear proof from my Lord and He has bestowed upon me from Himself a great mercy which has been rendered obscure to you, shall we force it upon you, while you are averse thereto?"

30. "And O my people, I ask not of you any wealth in return for it. My reward is due from Allāh alone. And I am not going to drive away those who believe. They shall certainly meet their Lord. But I consider you to be a people who act ignorantly.

31. "And O my people, who would help me against Allāh, if I were to drive them away? Will you not then consider?"

32. "And I say not to you, 'I possess the treasures of Allāh,' nor do I know the unseen, nor say I, 'I am an angel.' Nor say I concerning those whom your eyes despise, 'Allāh will not bestow any good upon them'—Allāh knows best whatever is in their minds—Surely, I should then be of the unjust."

33. They said, 'O Noah, thou hast indeed disputed with us *long* and hast disputed with us many a time;

اتَّبَعَكَ إِلَّا الَّذِينَ هُمْ أَرَادُوا بِادِّبَائِي  
الرَّأْيِ ۚ وَمَا نَرَىٰ لَكُمْ عَلَيْنَا مِن  
فَضْلٍ بَلْ تَظُنُّكُمْ كَذِبِينَ ﴿٢٨﴾

قَالَ لِيَقُومُوا أَرَأَيْتُمْ إِن كُنْتُ عَلَىٰ بَيِّنَةٍ  
مِّن رَّبِّي وَآتَيْتُكُمْ رَحْمَةً مِّن عِنْدِي  
فَعَصَيْتُمْ عَلَيَّ ۚ أَنُلْزِمُكُمْوهَا  
وَأَنْتُمْ لَهَا كِرهُونَ ﴿٢٩﴾

وَلِيَقُومُوا لَآ أَسْأَلُكُمْ عَلَيْهِ مَا لَاد  
إِن أَجْرِي إِلَّا عَلَى اللَّهِ وَمَا أَنَا بِطَارِدِ  
الَّذِينَ آمَنُوا ۚ إِنَّهُمْ مُّلتَقُوا رَبَّهُمْ  
وَلِكَيْتِي أَرَأَيْتُمْ قَوْمًا تَجْهَلُونَ ﴿٣٠﴾

وَلِيَقُومُوا مَن يَنْصُرُنِي مِنَ اللَّهِ إِن  
طَرَدْتُهُمْ ۚ أَفَلَا تَذَكَّرُونَ ﴿٣١﴾

وَلَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ  
وَلَا أَعْلَمُ الْغَيْبِ وَلَا أَقُولُ إِنِّي مَلَكٌ  
وَلَا أَقُولُ لِلَّذِينَ تَزْدِرِي أَعْيُنُكُمْ لَن  
يُؤْتِيَهُمُ اللَّهُ خَيْرًا ۚ اللَّهُ أَعْلَمُ بِمَا فِي  
أَنْفُسِهِمْ ۚ إِنِّي إِذًا لَّمِنَ الظَّالِمِينَ ﴿٣٢﴾

قَالُوا يَنْوُحُ قَدْ جَادَلْتَنَا فَكُتِرَتْ  
جِدَانَا فَأْتِنَا بِمَا تَعِدُنَا إِن كُنْتَ

bring us now that with which thou threatenest us, if thou art of those who speak the truth.'

34. He said, 'Allāh alone will bring it to you, if He please, and you cannot frustrate *God's purpose*.

\*35. 'And my advice will profit you not if I desire to advise you, if Allāh intends to destroy you. He is your Lord and to Him shall you be made to return.'

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*.

مِنَ الضَّالِّينَ ﴿٣٣﴾

قَالَ إِنَّمَا يَأْتِيكُمْ بِهِ اللَّهُ إِنْ شَاءَ  
وَمَا أَنْتُمْ بِمُعْجِزِينَ ﴿٣٣﴾

وَلَا يَنْفَعُكُمْ نُصْحِي إِنْ أَرَدْتُ أَنْ أَنْصَحَ  
لَكُمْ إِنْ كَانَ اللَّهُ يُرِيدُ أَنْ يُغْوِيَكُمْ  
هُوَ رَبُّكُمْ ۖ وَإِلَيْهِ تُرْجَعُونَ ﴿٣٥﴾

أَمْ يَقُولُونَ افْتَرَسَهُ قُلٌّ إِنْ افْتَرَيْتُهُ  
فَعَلَيْ إِبْرَاهِيمَ وَآلِهِ بُرْهَانٌ ۗ وَمَا  
تُجْرِمُونَ ﴿٣٦﴾

وَأَوْحِي إِلَى نُوحٍ أَنَّهُ لَنْ يُؤْمِنَ مِنْ  
قَوْمِكَ إِلَّا مَنْ قَدْ آمَنَ فَلَا تَبْتَئِسْ  
بِمَا كَانُوا يَفْعَلُونَ ﴿٣٧﴾

وَأَصْنَعِ الْفُلَكَ بِأَعْيُنِنَا وَوَحْيِنَا  
وَلَا تُخَاطِبْنِي فِي الَّذِينَ ظَلَمُوا  
إِنَّهُمْ مُعْرِقُونَ ﴿٣٨﴾

وَيَصْنَعِ الْفُلَكَ ۖ وَكُلَّمَا مَرَّ عَلَيْهِ  
مَلَأَ مِنْ قَوْمِهِ سَخِرُوا مِنْهُ ۗ قَالَ إِنْ  
تَسَخَرُوا مِنِّي فَإِنِّي نَسَخِرُ مِنْكُمْ كَمَا  
تَسَخَرُونَ ﴿٣٩﴾

\*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.'

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

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.'

44. He replied, 'I shall soon betake myself to a mountain which will shelter me from the water.' He said, 'There is no shelter for anyone this day, from the decree of Allāh, excepting those to whom He shows mercy.' And the wave came in between the two; so he was among the drowned.

45. And it was said, 'O earth, swallow thy water, and O sky, cease *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.'

فَسَوْفَ تَعْلَمُونَ ۗ مَنْ يَأْتِيهِ عَذَابٌ  
يُخْزِيهِ وَيَجِلُّ عَلَيْهِ عَذَابٌ مُقِيمٌ ﴿٤٠﴾

حَتَّىٰ إِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ ۗ أَعْلَمْنَا  
أَحْمِلَ فِيهَا مِنْ كُلِّ زَوْجَيْنِ اثْنَيْنِ  
وَ أَهْلَكَ إِلَّا مَنْ سَبَقَ عَلَيْهِ الْقَوْلُ  
وَمَنْ آمَنَ ۗ وَمَا آمَنَ مَعَهُ إِلَّا قَلِيلٌ ﴿٤١﴾

وَقَالَ ارْكَبُوا فِيهَا بِسْمِ اللَّهِ مَجْرِبَهَا  
وَمُرْسَاهَا ۗ إِنَّ رَبِّي لَغَفُورٌ رَحِيمٌ ﴿٤٢﴾

وَهِيَ تَجْرِي بِهِمْ فِي مَوْجٍ كَالْجِبَالِ ۗ  
وَنَادَىٰ نُوحٌ ابْنَهُ وَكَانَ فِي مَعْزِلٍ يُبَيِّنُ  
أَرْكَبْ مَعَنَا وَلَا تَكُنْ مَعَ الْكَافِرِينَ ﴿٤٣﴾

قَالَ سَأُوِّيَ إِلَىٰ جَبَلٍ يَعْصِمُنِي مِنَ  
الْمَاءِ ۗ قَالَ لَا عَاصِمَ الْيَوْمَ مِنْ  
أَمْرِ اللَّهِ إِلَّا مَنْ رَحِمَ ۗ وَحَالَ بَيْنَهُمَا  
الْمَوْجُ فَكَانَ مِنَ الْمُهْرَقِينَ ﴿٤٤﴾

وَقِيلَ يَا أَرْضُ ابْلَعِي مَاءَكِ وَيَا سَّمَاءُ  
اقْبَلِي وَغِيضَ الْمَاءِ وَقُضِيَ الْأَمْرُ  
وَاسْتَوَتْ عَلَىٰ الْجُودِيِّ وَقِيلَ بُعْدًا  
لِلْقَوْمِ الظَّالِمِينَ ﴿٤٥﴾

ۚ  
ر

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.'

وَنَادَى نُوحٌ رَبَّهُ فَقَالَ رَبِّ إِنَّ ابْنِي  
مِنَ أَهْلِي وَإِنَّ وَعْدَكَ الْحَقُّ وَأَنْتَ  
أَحْكَمُ الْحَكَمِيِّينَ ﴿٣٧﴾

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 يُنُوْحُ إِنَّهُ لَيْسَ مِنِّ أَهْلِكَ ۚ  
إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ ۖ فَلَا تَسْأَلْنِ  
مَا لَيْسَ لَكَ بِهِ عِلْمٌ ۖ إِنِّي أَعْطَكُ أَنْ  
تَكُوْنَ مِنَ الْجَاهِلِيْنَ ﴿٣٨﴾

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 أَعُوذُ بِكَ أَنْ أَسْأَلَكَ  
مَا لَيْسَ لِي بِهِ عِلْمٌ ۖ وَإِلَّا تَغْفِرْ لِي  
وَتَرْحَمْنِي أَكُنْ مِنَ الْخٰسِرِيْنَ ﴿٣٩﴾

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 يُنُوْحُ اهْبِطْ بِسَلَامٍ مِنَّا وَبَرَكَاتٍ  
عَلَيْكَ وَعَلَىٰ أُمَمٍ مِّمَّنْ مَعَكَ ۚ  
وَ أُمَّمٌ سَنُنَتِّعُهُمْ ثُمَّ يَمَسُّهُمُ مِنَّا  
عَذَابٌ أَلِيمٌ ﴿٤٠﴾

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 مِنْ قَبْلِ هَذَا ۖ فَاصْبِرْ ۗ  
إِنَّ الْعَاقِبَةَ لِلْمُتَّقِيْنَ ﴿٤١﴾

R. 5.

51. And to 'Ād We sent their brother Hūd. He said, 'O my people, worship Allāh alone. You have no

وَإِلَىٰ عَادٍ أَخَاهُمْ هُوْدًا ۖ قَالَ يَقُوْم  
عِبُدُوا اللّٰهَ مَا لَكُمْ مِّنْ إِلٰهٍ غَيْرُهُ ۗ

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 Hüd, 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

إِنْ أَنْتُمْ إِلَّا مُفْتَرُونَ ﴿٥١﴾

لِيَقُومَ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا ۗ إِنْ  
أَجْرِي إِلَّا عَلَى الَّذِي فَطَرَنِي ۗ أَفَلَا  
تَعْقِلُونَ ﴿٥٢﴾

وَلِيَقُومِ 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 ۖ وَمَا  
نَحْنُ لَكَ بِمُؤْمِنِينَ ﴿٥٤﴾

إِنْ تَقُولُ إِلَّا اعْتَرَاكَ بَعْضُ آلِهَتِنَا  
بِسُوءٍ ۗ قَالَ إِنِّي أُشْهِدُ اللَّهَ وَاشْهَدُوا  
أَنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ ﴿٥٥﴾

مِنْ دُونِهِ فَكَيْدُونَ ۖ جَمِيعًا ۗ ثُمَّ لَا  
تُنْظَرُونَ ﴿٥٦﴾

إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ ۗ  
مَا مِنْ دَابَّةٍ إِلَّا هُوَ آخِذٌ بِنَاصِيَتِهَا ۗ  
إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٥٧﴾

فَإِنْ تَوَلَّوْا فَقَدْ أَبْلَغْتُكُمْ مَا أُرْسِلْتُ

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.'

بِهِ إِلَيْكُمْ ۖ وَيَسْتَخْلِفُ رَبِّي قَوْمًا  
غَيْرَكُمْ ۖ وَلَا تَنْصُرُونَهُ شَيْئًا إِنَّ رَبِّي  
عَلَىٰ كُلِّ شَيْءٍ حَفِيظٌ ﴿۵۸﴾

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 ﴿۵۹﴾

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  
وَاعْتَصَمُوا رَسُولَهُ وَاتَّبَعُوا أَمْرَ كُلِّ  
جَبَّارٍ عَنِيدٍ ﴿۶۰﴾

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!

وَأَتَّبَعُوا فِي هَذِهِ الدُّنْيَا لَعْنَةً وَيَوْمَ  
الْقِيَامَةِ ۖ إِلَّا إِنَّ عَادًا كَفَرُوا رَبَّهُمْ ۗ  
أَلَا بُعْدًا لِّإِعَادِ قَوْمِ هُودٍ ﴿۶۱﴾

R. 6.

62. And to *the tribe of* Thamūd We send their brother Šālīḥ. 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 *wholeheartedly*. Verily, my Lord is Nigh, and answers prayers.'

وَالِىٰ تَمُودَ إِخَاهُمْ ضَلِحًا ۗ قَالَ يَقَوْمِ  
اعْبُدُوا اللَّهَ مَا لَكُمْ مِنِّ إِلَهِ غَيْرُهُ ۗ هُوَ  
أَنْشَأَكُمْ مِنَ الْأَرْضِ وَاسْتَعْمَرَكُمْ  
فِيهَا فَاسْتَغْفِرُوا لَهُ ثُمَّ تَوْبُوا إِلَيْهِ ۗ  
إِنَّ رَبِّي قَرِيبٌ مُّجِيبٌ ﴿۶۲﴾

63. They said, 'O Šālīḥ, 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 لِيُصَلِّحْ قَدْ كُنْتَ فِينَا مَرْجُوًّا  
قَبْلَ هَذَا ۗ أَتَنْهَانَا أَنْ نَعْبُدَ مَا يَعْبُدُ  
آبَاؤُنَا وَإِنَّا لَفِي شَكٍّ مِّمَّا تَدْعُونَا  
إِلَيْهِ مُرِيبٍ ﴿۶۳﴾

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 يَقُومُ آرَاءَ يَتَمَنَّوْنَ أَن يَكُونُوا  
مِن رَّبِّي وَ أَسْبَغِي مِنْهُ رَحْمَةً فَمَنْ  
يَنْصُرُنِي مِنَ اللَّهِ إِنْ عَصَيْتُهُ ۗ فَمَا  
تَزِيدُنِي وَأَنْبِيءَ غَيْرِ تَحْسِيرٍ ﴿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.’

وَلْيَقُومِ لَهُ ذَاتُ نَافَةٍ اللَّهُ كَمَا آيَةٌ فَذَرُوهَا  
تَأْكُلْ فِي آرْضِ اللَّهِ وَلَا تَمْسُوهَا  
بِسُوءٍ فَيَأْخُذْكُمْ 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.’

فَعَقَرُوهَا فَقَالَ تَمَتَّعُوا فِي دَارِكُمْ  
ثَلَاثَةَ أَيَّامٍ ۖ ذَٰلِكَ 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 وَ مِنْ 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  
فَأَصْبَحُوا فِي دِيَارِهِمْ جُثَمِينَ ﴿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 ۗ أَلَا إِنَّ تَمُودًا  
كَفَرُوا وَ رَبَّهُمْ ۗ أَلَا بَعْدَ الْتَمُودِ ﴿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.

وَ لَقَدْ جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ  
بِالْبَشْرَى قَالُوا سَلَامًا ۗ قَالَ سَلَّمَ فَمَا  
لَبِثَ أَن جَاءَ بِعِجْلٍ حَنِيذٍ ﴿٧٠﴾

\* 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 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 رَأَىٰ أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكِرَهُمْ  
وَ أَوْجَسَ مِنْهُمْ خِيفَةً ۗ قَالُوا لَا تَخَفْ  
إِنَّا أُرْسِلْنَا إِلَىٰ قَوْمِ لُوطٍ ﴿٤١﴾

\*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.

وَ امْرَأَتُهُ قَائِمَةٌ فَضَحَكَتْ فَبَشَّرْنَاهَا  
بِإِسْحَاقَ ۗ وَ مِنْ وَرَاءِ إِسْحَاقَ يَعْقُوبَ ﴿٤٢﴾

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 يَوَيْلَىٰ ۗ أَيْدِيَّ وَ أَنَا عَجُوزٌ  
وَ هَذَا بَعْضِي شَيْخًا ۗ رَبِّ هَذَا الشَّيْءُ  
عَجِيبٌ ﴿٤٣﴾

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  
اللَّهِ وَ بَرَكَتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ ۗ  
إِنَّهُ حَمِيدٌ مُجِيدٌ ﴿٤٤﴾

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 الْبُشْرَىٰ يُجَادِلُنَا فِي قَوْمِ  
لُوطٍ ﴿٤٥﴾

76. Indeed, Abraham was clement, tender-hearted, and oft-turning *to God*.

إِنَّا إِبْرَاهِيمَ لَحَلِيمٌ أَوَّاهٌ مُنِيبٌ ﴿٤٦﴾

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  
أَمْرٌ رَبِّكَ ۖ وَ إِنَّهُمْ أَتِيهِمْ عَذَابٌ غَيْرُ  
مُرْدُودٍ ﴿٤٧﴾

\*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.

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  
وَوَضَّاقَ بِهِمْ دَرَجًا وَقَالَ هَذَا يَوْمٌ  
عَصِيبٌ ﴿٨٧﴾

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 يَعْمَلُونَ السَّيِّئَاتِ ؕ قَالَ  
لِقَوْمِهِ هَؤُلَاءِ بَنَاتِي هُنَّ أَطْهَرُ لَكُمْ  
فَاتَّقُوا اللَّهَ وَلَا تُخْزُونِ فِي ضَيْفِي ؕ  
أَلَيْسَ مِنْكُمْ رَجُلٌ رَشِيدٌ ﴿٨٨﴾

80. They answered, 'Thou surely knowest that we have no claim on thy daughters, and thou surely knowest what we desire.'

قَالُوا لَقَدْ عَلِمْتَ مَا لَنَا فِي بَنَاتِكَ مِنْ  
حَقٍّ ؕ وَإِنَّكَ لَتَعْلَمُ مَا نُرِيدُ ﴿٨٩﴾

81. He said, 'Would that I had power to deal with you, or I should betake myself to a mighty support for shelter.'

قَالَ لَوْ أَنِّي لِي بِكُمْ قُوَّةٌ أَوْ آوِي إِلَى  
رُكْنٍ شَدِيدٍ ﴿٩٠﴾

\*82. The messengers said, 'O Lot, we are the messengers of thy Lord. They shall by no means reach thee.'

قَالُوا لِيُوطِ إِيَّاكَ رُسُلُ رَبِّكَ لَنْ يَصِلُوا  
إِلَيْكَ فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِنَ اللَّيْلِ

\*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 the cost, as if he were inviting them to abuse their innocence. Evidently this reply was a reflection of their perverted nature.

\*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.

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?

83. So when Our command came, We turned that *town* upside down and We rained upon it stones of clay, layer upon layer,

84. Marked *for them* in the decree of thy Lord. And such *punishment* is not far from the wrongdoers of *the present age*.

R. 8.

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.

\*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.

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.'

\*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.

وَلَا يَنْفِثُ مِنْكُمْ أَحَدٌ إِلَّا أَمْرًا تَكُنْ  
إِنَّهُ مُصِيبُهُمْ مَا أَصَابَهُمْ إِنَّ مَوْعِدَهُمُ  
الصُّبْحُ ۖ أَلَيْسَ الصُّبْحُ بِقَرِيبٍ ﴿٨٣﴾

فَلَمَّا جَاءَ أَمْرُنَا جَعَلْنَا عَالِيَهَا  
سَافِلَهَا وَأَمْطَرْنَا عَلَيْهَا حِجَابًا مِّنْ  
سِجِّيلٍ ۖ مَّنصُودٍ ﴿٨٤﴾

مُسَوَّمَةٌ ۖ عِنْدَ رَبِّكَ ۖ وَمَا هِيَ مِنْ  
الظَّالِمِينَ بِبَعِيدٍ ﴿٨٥﴾

وَالِى 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﴾

وَلِيَقُومُوا أَوْفُوا الْمِكْيَالَ وَالْمِيزَانَ  
بِالْقِسْطِ ۖ وَلَا تَبْخَسُوا النَّاسَ  
أَشْيَاءَهُمْ وَلَا تَعْتُوا فِي الْأَرْضِ  
مُفْسِدِينَ ﴿٨٦﴾

بَقِيَّتُ اللَّهِ خَيْرٌ لَّكُمْ إِن كُنْتُمْ  
مُؤْمِنِينَ ۚ وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ ﴿٨٧﴾

88. They replied, 'O Shu'aib, does thy Prayer bid thee that we should leave what our fathers worshipped, 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 Ṣāliḥ; 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.'

قَالُوا يَشْعَيْبُ أَصْلُوكَ تَأْمُرُكَ أَنْ  
تُتْرَكَ مَا يَعْبُدُ آبَاؤُنَا أَوْ أَنْ نَفْعَلَ  
فِي أَمْوَالِنَا مَا نَشَاءُ ۗ إِنَّكَ لَأَنْتَ  
الْحَلِيمُ الرَّشِيدُ ﴿٨٨﴾

قَالَ يَقُومُ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَىٰ بَيِّنَةٍ  
مِّن رَّبِّي وَرَزَقْنِي مِنْهُ رِزْقًا حَسَنًا  
وَمَا أُرِيدُ أَنْ أُخَالِفَكُمْ إِلَىٰ مَا  
أَنْهَكُم عَنْهُ ۗ إِنْ أُرِيدُ إِلَّا الْإِصْلَاحَ  
مَا اسْتَطَعْتُ ۗ وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ  
عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ﴿٨٩﴾

وَيَقُومُ لَا يَجْرِمَنَّكُمْ شِقَاقِي ۗ أَنْ  
يُصِيبَكُمْ مِثْلُ مَا أَصَابَ قَوْمَ نُوحٍ  
أَوْ قَوْمَ هُودٍ أَوْ قَوْمَ صَالِحٍ ۗ وَمَا قَوْمُ  
لُوطٍ مِّنْكُمْ بِبَعِيدٍ ﴿٩٠﴾  
وَاسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ  
إِنَّ رَبِّي رَحِيمٌ وَدُودٌ ﴿٩١﴾

قَالُوا يَشْعَيْبُ مَا نَفَقَهُ كَثِيرًا ۖ وَمَا  
تَقُولُ وَ إِنَّا لَنَرَاكَ فِينَا ضَعِيفًا  
وَلَوْ لَا رَهْطُكَ لَرَجَمْنَاكَ ۖ وَمَا  
أَنْتَ عَلَيْنَا بِعَزِيزٍ ﴿٩٢﴾

\*92. As for you, you hold no power over 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.

قَالَ يَقَوْمِ أَرَهْطِي أَعَزُّ عَلَيْكُمْ مِنَ اللَّهِ ۗ وَاتَّخَذْتُمُوهُ وَرَاءَكُمْ ظَهْرِيَاءَ ۗ إِنَّ رَبِّي بِمَا تَعْمَلُونَ مُحِيطٌ ﴿٩٣﴾

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.'

وَيَقَوْمِ اعْمَلُوا عَلَىٰ مَكَانَتِكُمْ ۖ إِنَّي عَامِلٌ ۗ سَوْفَ تَعْلَمُونَ ۗ مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَمَنْ هُوَ كَاذِبٌ ۗ وَارْتَقِبُوا ۖ إِنَِّّي مَعَكُمْ رَقِيبٌ ﴿٩٤﴾

95. And when Our command came, We saved Shu'aib and those who had believed with him by Our *special* mercy; and chastisement seized those who had done wrong, so that they lay prostrate in their houses,

وَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا شُعَيْبًا ۖ وَالَّذِينَ آمَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا ۖ وَأَخَذَتِ الَّذِينَ ظَلَمُوا الصَّيْحَةَ فَاصْبَحُوا فِي دِيَارِهِمْ جُثِمِينَ ﴿٩٥﴾

96. As though they had never dwelt therein. Behold! how Midian was cut off, even as Thamūd had been cut off.

كَانَ لَمْ يَغْنَوْا فِيهَا ۗ الْأَبْعَدَ الْمَدْيَنَ كَمَا بَعَدَثَ ثَمُودٌ ﴿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 وَوَلَّيْنَاهُ فَاتَّبَعُوهُ أَمْرًا 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 الْقِيَامَةِ فَأَوْرَدَهُمُ النَّارَ ۗ وَبِئْسَ الْوِرْدُ الْمَوْرُودُ ﴿٩٩﴾

\*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.

ء ا i u | th h ح | kh خ | dh ذ | ص 321 d ض | t ط | ظ ٺ | ع gh غ | q ق | ء

\*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*.

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*.

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.

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.

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*.

105. And We delay it not save for a computed term.

106. The day it comes, no soul shall speak except by His permission; then *some* of them will prove unfortunate and *others* fortunate.

107. As for those who will prove unfortunate, they shall be in the Fire, wherein there shall be for them sighing and sobbing,

وَأْتِيعُوا فِي هَذِهِ لَعْنَةً وَ يَوْمَ الْقِيَمَةِ  
يُسْأَلُ الرِّفْدُ الْمَرْفُودُ ﴿١٠٠﴾

ذَلِكَ مِنْ أَنْبَاءِ الْغُرَى نَقُصُّهُ عَلَيْكَ  
مِنْهَا قَائِمٌ وَ حَصِيدٌ ﴿١٠١﴾

وَمَا ظَلَمْنَاهُمْ وَلَكِنْ ظَلَمُوا أَنْفُسَهُمْ  
فَمَا آغَنَتْ عَنْهُمْ آلِهَتُهُمُ الَّتِي يَدْعُونَ  
مِنْ دُونِ اللَّهِ مِنْ شَيْءٍ لَمَّا جَاءَ أَمْرُ  
رَبِّكَ ۚ وَمَا زَادُهُمْ غَيْرَ تَشْيِيبٍ ﴿١٠٢﴾

وَكَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْغُرَى  
وَهِيَ ظَالِمَةٌ ۚ إِنَّ أَخْذَهُ أَلِيمٌ شَدِيدٌ ﴿١٠٣﴾

إِنَّ فِي ذَلِكَ لَآيَةً لِمَنْ خَافَ عَذَابَ  
الْآخِرَةِ ۚ ذَلِكَ يَوْمٌ مَجْمُوعٌ لِّلَّهِ  
النَّاسِ وَ ذَلِكَ يَوْمٌ مَشْهُودٌ ﴿١٠٤﴾

وَمَا نُؤَخِّرُهُ إِلَّا لِأَجَلٍ مُّعَدَّدٍ ﴿١٠٥﴾

يَوْمَ يَأْتُ لَا تَكَلِّمُ نَفْسٌ إِلَّا بِإِذْنِهِ  
فَمِنْهُمْ سُعِيُّبٌ وَ سَعِيدٌ ﴿١٠٦﴾

فَأَمَّا الَّذِينَ شَقُوا فَنِي النَّارِ لَهُمْ فِيهَا  
رَفِيرٌ وَ شَهِيقٌ ﴿١٠٧﴾

\*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.

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.

خَلِيدِينَ فِيهَا مَا دَامَتِ السَّمٰوٰتُ  
وَ الْاَرْضُ اِلَّا مَا شَاءَ رَبُّكَ ؕ اِنَّ رَبَّكَ  
فَعٰلٌ لِّمَا يَرِيْدُ ﴿١٠٨﴾

109. But as for those who will prove fortunate, they shall be in Heaven; abiding therein so long as the heavens and the earth endure, excepting what thy Lord may will—a gift that shall not be cut off.

وَ اَمَّا الَّذِيْنَ سَعَدُوْا فِى الْجَنَّةِ  
خَلِيدِينَ فِيهَا مَا دَامَتِ السَّمٰوٰتُ  
وَ الْاَرْضُ اِلَّا مَا شَاءَ رَبُّكَ ؕ عَطٰءٌ غَيْرٌ  
مَّجْدُوْدٍ ﴿١٠٩﴾

110. So be not in doubt concerning that which these *people* worship. They only worship as their fathers worshipped before, and We shall surely pay them in full their portion undiminished.

فَلَا تَكُ فِى مِرْيَةٍ مِّمَّا يَعْبُدُوْهُوْا ؕ  
مَا يَعْبُدُوْنَ اِلَّا كَمَا يَعْبُدُ اٰبَاؤُهُمْ  
مِّنْ قَبْلُ ؕ وَ اِنَّا لَمُوْفُوْهُمْ نٰصِيْبَهُمْ  
غَيْرَ مَنْقُوْصٍ ﴿١١٠﴾

## R. 10.

111. And We certainly gave Moses the Book, but differences were created therein; and had it not been for a word already gone forth from thy Lord, surely, *the matter* would have been decided between them *long before*; and *now* these *people* are in a disquieting doubt concerning it.

وَ لَقَدْ اٰتَيْنَا مُوسٰى الْكِتٰبَ فَاخْتَلَفَ  
فِيْهِ ؕ وَ لَوْ لَا كَلِمَةٌ سَبَقَتْ مِنْ  
رَّبِّكَ لَقَضٰى بَيْنَهُمْ ؕ وَ اِنَّهُمْ لَفِى  
شَكٍّ مِّنْهُ مُرِيْبٍ ﴿١١١﴾

112. And surely, *the works* of all *these* have not yet been requited but thy Lord will certainly repay them in full, according to their works. He is surely well aware of all that they do.

وَ اِنَّ كُلًّا لَّمَّا لِيُوْفٰىنَّهُمْ رَبُّكَ  
اَعْمَالَهُمْ ؕ اِنَّهٗ بِمَا يَعْمَلُوْنَ خَبِيْرٌ ﴿١١٢﴾

113. So stand thou upright, as thou hast been commanded, and *also* those who have turned *to God* with thee; and exceed ye not the bounds, *O believers*; for surely, He sees what you do.

فَاَسْتَقِمَّ كَمَا اُمِرْتَ وَ مَنِ تَابَ  
مَعَكَ وَ لَا تَطْغَوْا ؕ اِنَّهٗ بِمَا تَعْمَلُوْنَ  
بَصِيْرٌ ﴿١١٣﴾

114. And incline not toward those who do wrong, lest the Fire touch you. And you shall have no friends beside Allāh, nor shall you be helped.

\*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,

120. Save those on whom thy Lord has had mercy, and for this has He created them. But the word of thy

\*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.**

وَلَا تَرْكَنُوا إِلَى الَّذِينَ ظَلَمُوا  
فَتَمَسَّكُمُ النَّارُ ۖ وَمَا لَكُمْ مِنْ  
دُونِ اللَّهِ مِنْ أَوْلِيَاءَ ثُمَّ لَا تُنصَرُونَ ﴿١١٤﴾  
وَأَقِمِ الصَّلَاةَ طَرَفِي النَّهَارِ وَزُلْفًا  
مِنَ اللَّيْلِ ۗ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ  
السَّيِّئَاتِ ۚ ذَلِكَ ذِكْرَى لِمَن أَكْرَهْنَ ﴿١١٥﴾  
وَاصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ  
الْمُحْسِنِينَ ﴿١١٦﴾

فَلَوْ لَا كَانَ مِنَ الْقُرُونِ مِنْ قَبْلِكُمْ  
أُولُو بَقِيَّةٍ يَنْهَوْنَ عَنِ الْفَسَادِ فِي  
الْأَرْضِ إِلَّا قَلِيلًا مِمَّنْ أَنْجَيْنَا مِنْهُمْ ۚ  
وَاتَّبَعَ الَّذِينَ ظَلَمُوا مَا أُتْرِفُوا فِيهِ  
وَكَانُوا مُجْرِمِينَ ﴿١١٧﴾

وَمَا كَانَ رَبُّكَ لِيُهْلِكَ الْقُرَى بِظُلْمٍ  
وَأَهْلِهَا مُصْلِحُونَ ﴿١١٨﴾  
وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً  
وَاحِدَةً ۗ وَلَا يَزَالُونَ مُخْتَلِفِينَ ﴿١١٩﴾  
إِلَّا مَن رَّحِمَ رَبُّكَ ۗ وَلِذَلِكَ خَلَقَهُمْ  
وَتَمَّتْ كَلِمَةَ رَبِّكَ لَأَمَلَنَّ جَهَنَّمَ



Lord shall be fulfilled: 'Verily, I will fill Hell with *the disobedient* Jinn and men all together.'

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.

122. And say to those who believe not: 'Act as best you can, we *too* are acting.

123. 'And wait ye, we *too* are waiting.'

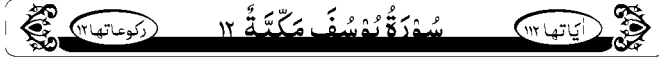
124. And to Allāh belongs the hidden things of the heavens and the earth, and to Him shall the whole affair be referred. So worship Him and put thy trust in Him *alone*. And thy Lord is not unmindful of what you do.

مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ ﴿١٢٠﴾

وَكُلًّا نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ الرُّسُلِ  
مَا نُثَبِّتُ بِهِ فُؤَادَكَ ۚ وَجَاءَكَ فِي هَذِهِ  
الْحَقُّ وَمَوْعِظَةٌ وَذِكْرَىٰ لِلْمُؤْمِنِينَ ﴿١٢١﴾

وَقُلْ لِلَّذِينَ لَا يُؤْمِنُونَ اعْمَلُوا  
عَلَىٰ مَكَانَتِكُمْ ۗ إِنَّا عَمِلُونَ ﴿١٢٢﴾  
وَانتظِرُوا ۗ إِنَّا مُنْتَظِرُونَ ﴿١٢٣﴾

وَاللَّهُ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ  
وَإِلَيْهِ يُرْجَعُ الْأَمْرُ كُلُّهُ فَاعْبُدْهُ  
وَتَوَكَّلْ عَلَيْهِ ۗ وَمَا رَبُّكَ بِغَافِلٍ  
عَمَّا تَعْمَلُونَ ﴿١٢٤﴾



## 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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①  
 الرَّحْمَنُ تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ ②  
 إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ  
 تَعْقِلُونَ ③

نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ  
 بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْآنَ وَإِنْ  
 كُنْتَ مِنْ قَبْلِهِ لَمَنِ الْغَافِلِينَ ④

إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي  
 رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ  
 وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ ⑤

قَالَ يَبْنَؤُكَ لَا تَقْصُصْ رُءْيَاكَ عَلَى  
 إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا إِنَّ  
 الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ مُبِينٌ ⑥

وَكَذَلِكَ يَجْتَبِيكَ رَبُّكَ وَ يُعَلِّمُكَ  
 مِنْ تَأْوِيلِ الْأَحَادِيثِ وَيُمَتِّعُ نِعْمَتَهُ  
 عَلَيْكَ وَعَلَىٰ آلِ يَعْقُوبَ كَمَا أَنْهَىٰهَا

‡ 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.

perfected it upon two of thy forefathers—Abraham and Isaac. Verily, thy Lord is All-Knowing, Wise.'

## R. 2.

8. Surely, in Joseph and his brethren there are Signs for the inquirers.

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.

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.'

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.'

12. They said, 'O our father, why dost thou not trust us with respect to Joseph, when we are certainly his sincere well-wishers?

13. 'Send him with us tomorrow that he may enjoy himself and play, and we shall surely keep guard over him.'

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.'

15. They said, 'Surely, if the wolf

عَلَىٰ أَبْوَابِكَ مِنْ قَبْلِ إِبْرَاهِيمَ  
وَإِسْحَاقَ إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ ﴿٢﴾

لَقَدْ كَانَ فِي يُوسُفَ وَإِخْوَتِهِ آيَاتٍ  
لِّلسَّائِلِينَ ﴿٨﴾

إِذْ قَالُوا لَيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَىٰ  
أَبِينَا مِنَّا وَنَحْنُ عُصْبَةٌ إِنَّ أَبَانَا  
لَفِي ضَلَالٍ مُّبِينٍ ﴿٩﴾

إِقْتُلُوا يُوسُفَ أَوْ اطْرَحُوهُ أَرْضًا يَخْلُ  
لَكُمْ وَجْهٌ أَبْيَسٌ وَتَكُونُوا مِنْ بَعْدِهِ  
قَوْمًا صَالِحِينَ ﴿١٠﴾

قَالَ قَائِلٌ مِّنْهُمْ لَا تَقْتُلُوا يُوسُفَ  
وَٱلْقَوْهَ فِي غَيْبَتِ ٱلْجُبِّ يَلْتَقِطُهُ  
بَعْضُ ٱلسَّيَّارَةِ إِنْ كُنْتُمْ فَعِلِينَ ﴿١١﴾

قَالُوا يَا أَبَانَا مَا لَكَ لَا تَأْمَنَّا عَلَىٰ  
يُوسُفَ وَإِنَّا لَهُ لَنَاصِحُونَ ﴿١٢﴾

أَرْسَلْهُ مَعَنَا غَدًا يَزْتَعِرْ وَيَلْعَبْ وَإِنَّا  
لَهُ لَحَافِظُونَ ﴿١٣﴾

قَالَ إِنِّي لَيَحْزُنُنِي أَنَّ تَذْهَبُوا بِهِ  
وَٱخَافُ أَنْ يَأْكَلَهُ ٱلدِّبُّ وَٱنْتُمْ  
عَنْهُ غَافِلُونَ ﴿١٤﴾

قَالُوا لَئِن آكَلَهُ ٱلدِّبُّ وَنَحْنُ عُصْبَةٌ

devour him while we are a strong party, then we shall indeed be *great* losers.'

- \*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.'

17. And they came to their father in the evening, weeping.

18. They said, 'O our father, we went 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 <sup>۱۶</sup> 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.

- \*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.'
- \*19. He said, 'Nay, but your *minds* have made this *sinful deed* appear attractive to you. So *now dignified* patience *is good for me*.

إِنَّا إِذَا الْخُسْرُونَ ﴿١٥﴾

فَلَمَّا ذَهَبُوا بِهِ وَاجْمَعُوا أَن يَجْعَلُوهُ  
فِي غِيَابَتِ الْجُبِّ ء وَ أَحْيَيْنَا إِلَيْهِ  
لَتُنَبِّئَنَّهُمْ بِأَمْرِهِمْ هَذَا وَ هُمْ لَا  
يَشْعُرُونَ ﴿١٦﴾

وَ جَاءُوا آبَاءَهُمْ عِشَاءً يَبْكُونَ ﴿١٧﴾

قَالُوا يَا أَبَانَا إِنَّا ذَهَبْنَا نَسْتَبِقُ وَ تَرَكْنَا  
يُوسُفَ عِنْدَ مَتَاعِنَا فَآكَلَهُ الذِّئْبُ ء  
وَ مَا أَنْتَ بِمُؤْمِنٍ لَّنَا وَ لَوْ كُنَّا صَادِقِينَ ﴿١٨﴾

وَ جَاءُوا عَلَى قَمِيصِهِ بِدَمٍ كَذِبٍ ء قَالَ  
بَلْ سَوَّلَتْ لَكُمُ أَنفُسُكُمْ أَمْرًا ء فَصَبِرْ  
جَمِيلًا ء وَ اللَّهُ الْمُسْتَعَانُ عَلَى مَا  
تَصِفُونَ ﴿١٩﴾

وَ جَاءَتْ سَيَّارَةٌ فَأَرْسَلُوا وَارِدَهُمْ  
فَادَلُّهُ دُلُوكَ ء قَالَ يُبَشِّرُ هَذَا عِلْمًا ء  
وَ أَسْرُوكَ بِضَاعَةً ء وَ اللَّهُ عَلِيمٌ بِمَا  
يَعْمَلُونَ ﴿٢٠﴾

\*21. And they sold him for a paltry price, a few dirhems, and they were not desirous of it.

وَشَرُّوهُ بِثَمَنٍ بَخْسٍ دَرَاهِمَ مَعْدُودَةٍ  
وَكَانُوا فِيهِ مِنَ الزَّاهِدِينَ ﴿٢١﴾

R. 3.

22. And the man from Egypt who bought him said to his wife, 'Make his stay honourable. Maybe he will be of benefit to us; or we shall adopt him as a son.' And thus did We establish Joseph in the land, and *We did so* that We might *also* teach him the interpretation of things. And Allāh has full power over His decree, but most men know *it* not.

وَقَالَ الَّذِي اشْتَرَاهُ مِنْ مِصْرَ لِمَرْأَتِهِ  
أَكْرِمِي مَثْوَاهُ عَلَيَّ أَنْ يَنْفَعَنَا أَوْ  
نَتَّخِذَهُ وَكَدًّا ۖ وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ  
فِي الْأَرْضِ ۖ وَلِنُعَلِّمَهُ مِنْ تَأْوِيلِ  
الْأَحَادِيثِ ۖ وَاللَّهُ غَالِبٌ عَلَى أَمْرِهِ  
وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٢٢﴾

\*23. And when he attained his *age* of full strength, We granted him judgment and knowledge. And thus do We reward the doers of good.

وَلَمَّا بَلَغَ أَشُدَّهُ آتَيْنَاهُ حُكْمًا وَعِلْمًا  
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.'

وَرَاوَدَتْهُ الَّتِي هُوَ فِي بَيْتِهَا عَنْ نَفْسِهِ  
وَغَلَقَتِ الْبَابَ وَقَالَتْ هَيْتَ  
لَكَ ۖ قَالَ مَعَاذَ اللَّهِ إِنَّهُ رَبِّي أَحْسَنَ  
مَثْوَايَ ۖ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ﴿٢٤﴾

\*25. And she made up her mind with regard to him, and he made up his mind with regard to her. If he had not seen a manifest Sign of his Lord, *he could not have shown such determination*. Thus was it, that We

وَلَقَدْ هَمَّتْ بِهِ ۖ وَهَمَّ بِهَا لَوْلَا  
أَنْ رَأَى بُرْهَانَ رَبِّهِ ۖ كَذَلِكَ لِنَصْرِفَ  
عَنْهُ الشُّوَاءَ ۖ وَالْفَحْشَاءَ ۖ إِنَّهُ مِنْ

\*21. And they sold him for a paltry price, a few dirhems, and they were not keen to profit from him.

\*22. ...We might *also* teach him the interpretation of **narrated matters**.

\*23. And when he **reached the age of maturity**, We granted him judgement and knowledge.

\*25. **And she fell for him and he too would have fallen for her, had he not seen the sign of his Lord.**

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.'

#### 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

عِبَادِنَا الْمُخْلَصِينَ ﴿٢٥﴾

وَاسْتَبَقَا الْبَابَ وَقَدَّتْ قَمِيصَهُ  
مِنْ دُبُرٍ ۗ وَالْغَيَا سَيِّدَهَا لَدَا الْبَابِ ۗ  
قَالَتْ مَا جَزَاءُ مَنْ أَرَادَ بِأَهْلِكَ سُوءًا  
إِلَّا أَنْ يُسْجَنَ أَوْ عَذَابٌ أَلِيمٌ ﴿٢٦﴾

قَالَ هِيَ رَاوَدْتَنِي عَنْ نَفْسِي ۖ وَشَهِدَ  
شَاهِدٌ مِّنْ أَهْلِهَا ۗ إِنْ كَانَ قَمِيصُهُ قُدَّ مِنْ  
قُبُلٍ فَصَدَقَتْ ۖ وَهُوَ مِنَ الْكٰذِبِينَ ﴿٢٧﴾

وَإِنْ كَانَ قَمِيصُهُ قُدَّ مِنْ دُبُرٍ فَكَذَبَتْ  
وَهُوَ مِنَ الصّٰدِقِينَ ﴿٢٨﴾

فَلَمَّا رَأَى قَمِيصَهُ قُدَّ مِنْ دُبُرٍ قَالَ إِنَّهُ  
مِنْ كَيْدِكُنَّ ۗ إِنَّ كَيْدَكُنَّ عَظِيمٌ ﴿٢٩﴾

يُوسُفُ أَعْرِضْ عَنْ هٰذَا ۖ  
وَاسْتَغْفِرِي لِذَنْبِكِ ۖ إِنَّكِ كُنْتِ  
مِنَ الْخٰطِئِينَ ﴿٣٠﴾

وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ امْرَأَتُ الْعَزِيزِ  
تُرَادُ فَتْنَهَا عَنْ نَفْسِهِ ۖ قَدْ شَغَفَهَا  
حُبًّا ۗ إِنَّا لَنَرَبهَا فِي صَلِّ مُبِينٍ ﴿٣١﴾

فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ  
إِلَيْهِنَّ وَأَعْتَدَتْ لَهُنَّ مَتَكًا ۖ وَآتَتْ كُلَّ

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.

وَاحِدَةً مِنْهُنَّ سَكَيْنًا وَقَالَتْ اخْرُجْ  
عَلَيْهِمْ ۚ فَلَمَّا رَأَيْنَهُ أَكْبَرْنَهُ  
وَ قَطَّعْنَ أَيْدِيَهُنَّ وَقُلْنَ حَاشَ لِلَّهِ مَا  
هَذَا بَشَرًا إِنْ هَذَا إِلَّا مَلَكٌ كَرِيمٌ ﴿٣٢﴾  
قَالَتْ فَذَلِكُنَّ الَّذِي لُمْتُنَّنِي فِيهِ  
وَ لَقَدْ رَاودْتُهُ عَنْ نَفْسِهِ فَاسْتَعْصَمَ  
وَ لَئِنْ لَمْ يَفْعَلْ مَا أَمُرُهُ لَيُسْجَنَنَّ  
وَ لَيَكُونًا مِنَ الصَّغِيرِينَ ﴿٣٣﴾

قَالَ رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ مِمَّا  
يَدْعُونَنِي إِلَيْهِ ۚ وَ إِلَّا تَصْرِفْ عَنِّي  
كَيْدَهُنَّ أَصَبُ إِلَيْهِنَّ وَ أَكُنَّ مِنَ  
الْجَاهِلِينَ ﴿٣٤﴾

فَاسْتَجَابَ لَهُ رَبُّهُ فَصَرَفَ عَنْهُ  
كَيْدَهُنَّ ۗ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٣٥﴾  
ثُمَّ بَدَأَ لَهُمْ مِنْ بَعْدِ مَا رَأَوُا الْآيَاتِ  
لَيُسْجَنُنَّهُ حَتَّىٰ جِئِنَّا ﴿٣٦﴾

\*32. **Note:** The words *qatta' na aidiyahuma* (قَطَّعْنَ أَيْدِيَهُنَّ) 'cut their hands' can be understood to apply literally or metaphorically as Ḥaḍḍrat Imām Rāghib has mentioned both usages with reference to the use of this word in the Holy Qur'ān.

Here the literal meaning of (قَطَّعْنَ أَيْدِيَهُنَّ) would be to sever one's hand with some sharp instrument. This obviously is not meant by the Holy Qur'ān and is inconceivable in this context. As an alternative, some scholars have attempted to attribute a minimised action of cutting, indicating just a few minor cuts, but the Arabic usage does not approve of it because the force and the intensity of the root meaning in the measure of (قَطَّعَ) does not permit this mild connotation. The only choice therefore is between the literal and metaphorical meaning and we believe that this expression in the given context can only be rightly understood metaphorically, meaning that they accepted defeat by considering him inaccessible and beyond the reach of their hands.

## R. 5

37. And with him there entered the prison two young men. One of them said, 'I saw myself *in a dream* pressing wine.' And the other said, 'I saw myself *in a dream* carrying upon my head bread of which the birds are eating. Inform us of the interpretation thereof; for we see thee to be of the righteous.'

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

وَدَخَلَ مَعَهُ السِّجْنَ فَتَيْنِ ۖ قَالَ  
 اٰحَدُهُمَا رَاَيْتُ اَرْبِيۡٓءَ اَعْصِرُ خَمْرًا  
 وَّ قَالَ الْاٰخَرُ رَاَيْتُ اَرْسِيۡٓءَ اَحْمِلُ فَوْقَ  
 رَاْسِيۡ خُبْرًا تَأْكُلُ الطَّيْرُ مِنْهُ ۗ نَبِّئْنَا  
 بِتَاوِيۡلِهِ ؕ اِنَّا نُرِيۡكَ مِنَ الْمُحْسِنِيۡنَ ﴿۳۷﴾  
 قَالَ لَا يَأْتِيۡكُمَا بِتَاوِيۡلِهِ قَبْلَ اَنْ  
 يَّأْتِيۡكُمَا ۗ ذٰلِكُمْ مِمَّا عَلَّمَٰنِيۡ رَبِّيۡ ۗ اِنِّيۡ  
 تَرَكْتُ مِلَّةَ قَوْمٍ لَا يُؤْمِنُوۡنَ بِاِلٰهِ  
 وَ هُمْ بِالْاٰخِرَةِ هُمْ كٰفِرُوۡنَ ﴿۳۸﴾

وَاتَّبَعْتُ مِلَّةَ اٰبَاۡءِيۡٓءَ اِبْرٰهِيۡمَ  
 وَاِسْحٰقَ وَ يَعْقُوۡبَ ۗ مَا كَانَ لَنَا اَنْ  
 نُّشْرِكَ بِاِلٰهِ مِنْ شَيْۡءٍ ۗ ذٰلِكَ مِنْ  
 فَضْلِ اللّٰهِ عَلَيْنَا وَ عَلٰى النَّاسِ  
 وَاٰلٰكِنَّا اَكْثَرُ النَّاسِ لَا يَشْكُرُوۡنَ ﴿۳۹﴾  
 يٰصٰحِبِيۡ السِّجْنِ ؕ اَرَدَبٰٓءُ مُتَّفَرِّقُوۡنَ  
 خَيْرٌ اَمِ اللّٰهُ الْوَاحِدُ الْقَهَّارُ ﴿۴۰﴾  
 مَا تَعْبُدُوۡنَ مِنْ دُوۡنِهِ اِلَّا اَسْمَآءُ  
 سَمَّيْتُمُوۡهَا اَنْتُمْ وَاٰبَاؤُكُمْ مَّا  
 اَنْزَلَ اللّٰهُ بِهَا مِنْ سُلْطٰنٍ ؕ اِنْ  
 الْحُكْمُ اِلَّا لِلّٰهِ ۗ اَمَرَ اَلَّا تَعْبُدُوۡا  
 اِلَّا اِيَّاهُ ۗ



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 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.'

\*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 *dmul-qayyimah* (ذِي الْقَيِّمَةِ).

See 98:6 (Al-Bayyinah)

\*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**.

ذٰلِكَ الدِّينُ الْقَيِّمُ وَلٰكِنَّ اَكْثَرَ  
النَّاسِ لَا يَعْلَمُوْنَ ﴿٣١﴾

لِصَاحِبِي السِّجْنِ اَمَّا اَحَدُكُمْ فَيَسْقِي  
رَبَّهُ خَمْرًا ۗ وَاَمَّا الْاٰخَرُ فَيُصَلَّبُ  
فَتَأْكُلُ الطَّيْرُ مِنْ رَاْسِهِ ۗ قُضِيَ الْاَمْرُ  
الَّذِي فِيْهِ تَسْتَفْتِيْنَ ﴿٣٢﴾

وَقَالَ لِلَّذِي ظَنَّ اَنْهٗ تَاجِرٌ مِّنْهُمَا اذْكُرْنِي  
عِنْدَ رَبِّكَ ۗ فَاَنْسَاهُ الشَّيْطٰنُ ذِكْرَ  
رَبِّهِ فَلَبِثَ فِي السِّجْنِ بِضْعَ سِنِيْنَ ﴿٣٣﴾

وَقَالَ الْمَلِكُ اِنِّيْ اَرٰى سَبْعَ بَقَرٰتٍ  
سَّمٰنٍ يَّاْكُلُهِنَّ سَبْعٌ عِجَافٌ وَّ سَبْعَ  
سُنْبُلٰتٍ خُضْرٍ وَّاٰخَرَ يَبْسُوتٌ يَّاْيُّهَا  
الْمَلَاْ اَفْتُوْنِيْ فِيْ رُءْيَايَ اِنْ كُنْتُمْ  
لِلرُّءْيَا تَعْبُرُوْنَ ﴿٣٤﴾

قَالُوْا اَضْعَاثُ اَخْلَامٍ ۗ وَّمَا نَحْنُ  
بِتَّٰوِيْلٍ الْاَخْلَامِ بِعٰلِمِيْنَ ﴿٣٥﴾

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.

\*50. 'Then there shall come after that a year in which people shall be relieved and in which they shall give presents *to each other*.'

R. 7.

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,

\*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.

وَقَالَ الَّذِي نَجَا مِنْهُمَا وَادَّكَرَ بَعْدَ  
أُمَّةٍ أَنَا أُنَبِّئُكُمْ بِتَأْوِيلِهِ فَأَرْسِلُونِ ﴿٣٤﴾

يُوسُفُ أَيُّهَا الصِّدِّيقُ أَفْتِنَا فِي سَبْعِ  
بَقَرَاتٍ سَمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ  
وَسَبْعِ سُنبُلَاتٍ خُضْرًا وَأُخَرَ يَابِسَاتٍ ۗ  
لَعَنَّا أَرْجَمَ إِلَى النَّاسِ لَعَلَّهُمْ  
يَعْلَمُونَ ﴿٣٥﴾

قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَأَبًا ۖ فَمَا  
حَصَدْتُمْ فَذَرُّوهُ فِي سُنبُلَةٍ إِلَّا قَلِيلًا  
مِمَّا تَأْكُلُونَ ﴿٣٦﴾

ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ سَبْعٌ شِدَادٌ  
يَأْكُلْنَ مَا قَدَّمْتُمْ لَهُنَّ إِلَّا قَلِيلًا مِمَّا  
تُحْصِنُونَ ﴿٣٧﴾

ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ عَامٌ فِيهِ  
يُعَاثُ النَّاسُ وَفِيهِ يَعْصِرُونَ ﴿٣٨﴾

وَقَالَ الْمَلِكُ ائْتُونِي بِهِ ۖ فَلَمَّا جَاءَهُ  
الرَّسُولُ قَالَ ارْجِعْ إِلَىٰ رَبِّكَ فَسْأَلْهُ  
مَا بَالُ الْيَسُوعَ الَّذِي قَطَّعْنَ أَيْدِيَهُنَّ ۗ

my Lord well knows their crafty design.'

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.'

\*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.

\*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.'

55. And the King said, 'Bring him to me that I may take him specially for myself.' And when he had spoken to him, he said, 'Thou art this day a man of established position and trust with us.'

\*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.'

إِنَّ رَبِّي بِكَيْدِهِمْ عَلِيمٌ ۝

قَالَ مَا خَطْبُكَ إِذْ رَاوَدْتَنِّي يُوسُفُ  
عَنْ نَفْسِهِ ۚ قُلْنَا حَاشَ لِلَّهِ مَا عَلِمْنَا  
عَلَيْهِ مِنْ سُوءٍ ۚ قَالَتِ امْرَأَتُ الْعَزِيزِ  
الَّتِي حَصَّصَ الْحَقُّ ذَاكَ أَنَا رَاوَدْتُهُ عَنْ  
نَفْسِهِ وَإِنَّهُ لَمِنَ الصَّادِقِينَ ۝

ذَلِكَ لِيَعْلَمَ أَنِّي لَمْ أَخُنْهُ بِالْغَيْبِ  
وَ أَنَّ اللَّهَ لَا يَهْدِي كَيْدَ الْخَائِنِينَ ۝

وَمَا أُبْرِي نَفْسِي ۚ إِنَّ النَّفْسَ  
لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي ۚ إِنَّ  
رَبِّي غَفُورٌ رَحِيمٌ ۝

وَقَالَ الْمَلِكُ ائْتُونِي بِهِ أَشْتَخِضُّهُ  
لِنَفْسِي ۚ فَلَمَّا كَلَّمَهُ قَالَ إِنَّكَ الْيَوْمَ  
لَدَيْنَا مَكِينٌ أَمِينٌ ۝

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

\*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?

قَالَ اجْعَلْنِي عَلَىٰ خَزَائِنِ الْأَرْضِ ۗ إِنِّي  
حَفِيظٌ عَلَيْهَا ﴿٥٦﴾

وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ ۗ  
يَتَّبِعُوا مِنْهَا حَيْثُ يَشَاءُ ۗ نُصِيبُ  
بِرَحْمَتِنَا مَنْ نَشَاءُ وَلَا نُضِيعُ أَجْرَ  
الْمُحْسِنِينَ ﴿٥٧﴾

وَلَا جَزَاءَ الْأَخْرَجَ خَيْرٌ لِلَّذِينَ آمَنُوا  
وَكَانُوا يَتَّقُونَ ﴿٥٨﴾

وَجَاءَ إِخْوَتُهُ يُوسُفَ فَدَخَلُوا عَلَيْهِ  
فَعَرَفَهُمْ وَهُمْ لَهُ مُنْكَرُونَ ﴿٥٩﴾

وَلَمَّا جَهَّزَهُمْ بِجَهَّازِهِمْ قَالَ أَتُنُونِي  
بِأَخِي لَكُمْ مِنْ أَبِيكُمْ ۗ أَلَا تَرَوْنَ أَنِّي  
أُوفِي الْكَيْلَ وَأَنَا خَيْرُ الْمُنْزِلِينَ ﴿٦٠﴾

فَإِنْ لَمْ تَأْتُونِي بِهِ فَلَا كَيْلَ لَكُمْ  
عِنْدِي وَلَا تَقْرُبُونِي ﴿٦١﴾

قَالُوا سَنُرَاوِدُ عَنْهُ أَبَاهُ وَإِنَّا  
لَفَاعِلُونَ ﴿٦٢﴾

وَقَالَ لِفَتْيَانِهِ اجْعَلُوا بِضَاعَتَهُمْ فِي

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 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

رِحَالِهِمْ لَعَلَّهُمْ يَخْرِفُونَهَا إِذَا انْقَلَبُوا  
إِلَىٰ أَهْلِهِمْ لَعَلَّهُمْ يَرْجِعُونَ ﴿٣٣﴾

فَلَمَّا رَجَعُوا إِلَىٰ أَبِيهِمْ قَالُوا يَا بَانَا  
مُنِعَ مِنَّا الْكَيْدَ فَأَرْسِلْ مَعَنَا آخَانَ  
نَحْتَلُ وَإِنَّا لَهُ لَحَفِظُونَ ﴿٣٤﴾

قَالَ هَلْ آمَنُكُمْ عَلَيْهِ إِلَّا كَمَا آمَنُتُكُمْ  
عَلَىٰ أَخِيهِ مِنْ قَبْلُ ۚ قَالَ لَهُ خَيْرٌ حِفْظٌ  
وَهُوَ أَرْحَمُ الرَّاحِمِينَ ﴿٣٥﴾

وَلَمَّا فَتَحُوا مَتَاعَهُمْ وَجَدُوا  
بِضَاعَتَهُمْ رُدَّتْ إِلَيْهِمْ ۚ قَالُوا يَا بَانَا  
مَا نَبْغِي ۚ هَذِهِ بِضَاعَتُنَا رُدَّتْ إِلَيْنَا  
وَنَمِيرُ أَهْلَنَا وَنَحْفَظُ أَخَانَ وَنُرَدِّدُ  
كَيْدَ بَعِيرٍ ۚ ذَٰلِكَ كَيْدٌ يَسِيرٌ ﴿٣٦﴾

قَالَ لَنْ أُرْسِلَهُ مَعَكُمْ حَتَّىٰ تُؤْتُونِ  
مَوْثِقًا مِنَ اللَّهِ لَتَأْتُنَّنِي بِهِ إِلَّا أَنْ  
يُحَاطَ بِكُمْ ۚ فَلَمَّا آتَوْهُ مَوْثِقَهُمْ قَالَ  
اللَّهُ عَلَىٰ مَا نَقُولُ وَكِيلٌ ﴿٣٧﴾

وَقَالَ لِيَبْنِي لَا تَدْخُلُوا مِنْ بَابٍ وَاحِدٍ  
وَادْخُلُوا مِنْ أَبْوَابٍ مُتَفَرِّقَةٍ ۚ وَمَا  
أُعْزِي عَنْكُمْ مِنَ اللَّهِ مِنْ شَيْءٍ ۚ

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.

## 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.'

\*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.

إِنَّ الْحُكْمَ إِلَّا لِلَّهِ عَلَيْهِ تَوَكَّلْتُ

وَعَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ ﴿٦٩﴾

وَلَمَّا دَخَلُوا مِنْ حَيْثُ أَمَرَهُمْ

أَبُوهُمْ ۖ مَا كَانَ يُغْنِي عَنْهُمْ مِنَ اللَّهِ

مِنْ شَيْءٍ إِلَّا حَاجَةً فِي نَفْسِ يَعْقُوبَ

قَضَاهَا ۗ وَإِنَّهُ لَذُو عِلْمٍ لِّمَا عَلَّمْنَاهُ

وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٧٠﴾

وَلَمَّا دَخَلُوا عَلَى يُوسُفَ أَوَى إِلَيْهِ

أَخَاهُ قَالَ إِنِّي أَنَا أَخُوتُ فَلَا تَبْتَئِسْ

بِمَا كَانُوا يَعْمَلُونَ ﴿٧١﴾

فَلَمَّا جَهَّزَهُمْ بِجَهَّازِهِمْ جَعَلَ

السِّقَايَةَ فِي رَحْلِ أَخِيهِ ثُمَّ أَذَّنَ

مُؤَدِّنٌ أَيَّتَهُ الْعَيْرُ بِكُمْ كَسَارِقُونَ ﴿٧٢﴾

قَالُوا وَقَبِلُوا عَلَيْهِمْ مَاذَا تَفْقِدُونَ ﴿٧٣﴾

قَالُوا تَفْقِدُ صُوَاعَ الْمَلِكِ وَلِمَنْ جَاءَ

بِهِ حِمْلٌ بَعِيرٌ وَأَنَا بِهِ زَعِيمٌ ﴿٧٤﴾

قَالُوا تَاللَّهِ لَقَدْ عَلِمْتُمْ مَّا جِئْنَا

بِنَفْسِنَا فِي الْأَرْضِ وَمَا كُنَّا سَارِقِينَ ﴿٧٥﴾

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.’

79. They said, ‘O exalted one, he has a very aged father, so take one of us in his stead; for we see thee to be of those who do good.’

80. He replied, ‘Allāh forbid that we should take *any* save him with whom we found our property; for then we should certainly be unjust.’

قَالُوا فَمَا جَزَاؤُهُ إِنْ كُنْتُمْ كَاذِبِينَ ﴿٤٥﴾

قَالُوا جَزَاؤُهُ مَنْ وَجَدَ فِي رَحْلِهِ فَهُوَ جَزَاؤُهُ ۗ كَذَلِكَ نَجْزِي الظَّالِمِينَ ﴿٤٦﴾

فَبَدَأَ بِأَوْعِيَّتِهِمْ قَبْلَ وِعَاءِ أَخِيهِ ثُمَّ اسْتَخْرَ جَهَا مِنْ وِعَاءِ أَخِيهِ ۗ كَذَلِكَ كِدْنَا لِيُوسُفَ ۗ مَا كَانَ لِيَأْخُذَ أَخَاهُ فِي دِينِ الْمَلِكِ إِلَّا أَنْ يَشَاءَ اللَّهُ ۗ نَرْفَعُ دَرَجَاتٍ مَنْ نَشَاءُ ۗ وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ ﴿٤٧﴾

قَالُوا إِنْ يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَهُ مِنْ قَبْلُ ۗ فَأَسْرَهَا يُوسُفُ فِي نَفْسِهِ ۗ وَلَمْ يُبْدِهَا لَهُمْ ۗ قَالَ أَنْتُمْ شَرٌّ مَكَانًا ۗ وَاللَّهُ أَعْلَمُ بِمَا تَصِفُونَ ﴿٤٨﴾

قَالُوا يَا أَيُّهَا الْعَزِيزُ إِنَّ لَهُ أَبًا شَيْخًا كَبِيرًا فَخُذْ أَحَدَنَا مَكَانَهُ ۗ إِنَّا نُرِيدُكَ مِنَ الْمُحْسِنِينَ ﴿٤٩﴾

قَالَ مَعَاذَ اللَّهِ أَنْ نَأْخُذَ إِلَّا مَنْ وَجَدْنَا مَتَاعَنَا عِنْدَهُ ۗ إِنَّا إِذًا لَظَالِمُونَ ﴿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.

82. "Return ye to your father and say, 'O our father, thy son has stolen and we have stated only what we know and we could not be guardians over the unseen.

83. 'And inquire of *the people* of the city wherein we were, and of the caravan with which we came, and certainly we are speaking the truth.'"

\*84. He replied, 'Nay, but your souls have embellished to you this thing. So *now* comely patience *is good* for me. May be Allāh will bring them all to me; for He is the All-Knowing, the Wise.'

\*85. And he turned away from them

فَلَمَّا اسْتَأْيَسُوا مِنْهُ خَلَصُوا نَجِيًّا ۗ  
قَالَ كَبِيرُهُمْ أَلَمْ تَعْلَمُوا أَنَّ أَبَاكُمْ  
قَدْ أَخَذَ عَلَيْكُمْ مَوْثِقًا مِنَ اللَّهِ وَ مِنْ  
قَبْلُ مَا فَرَّطْتُمْ فِي يُوسُفَ ۚ فَكَرِهَ  
أَبْرَحَ الْأَرْضَ حَتَّى يَأْذَنَ لِي أَوْ  
يَحْكُمَ اللَّهُ لِي ۚ وَهُوَ خَيْرُ الْحَكِمِينَ ﴿٨١﴾

إِرْجِعُوا إِلَىٰ آبَائِكُمْ فَقُولُوا يَا أَبَانَا  
إِنَّ ابْنَكَ سَرَقَ ۚ وَ مَا شَهِدْنَا إِلَّا بِمَا  
عَلِمْنَا وَ مَا كُنَّا لِلْغَيْبِ حَفِظِينَ ﴿٨٢﴾  
وَ سَأَلِ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا وَ الْعِيرَةَ  
الَّتِي أَقْبَلْنَا فِيهَا ۚ وَ إِنَّا لَصَادِقُونَ ﴿٨٣﴾

قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ  
أَمْرًا ۚ فَصَبْرٌ جَمِيلٌ ۚ عَسَى اللَّهُ أَنْ  
يَأْتِيَنِي بِهِمْ جَمِيعًا إِنَّهُ هُوَ الْعَلِيمُ  
الْحَكِيمُ ﴿٨٤﴾

وَ تَوَلَّىٰ عَنْهُمْ وَقَالَ يَا سَفَىٰ عَلَىٰ يُوسُفَ

\*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 before this**. 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 said, 'O my grief for Joseph!' 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

وَابْيَضَّتْ عَيْنُهُ مِنَ الْحُزَنِ فَهُوَ  
كَظِيمٌ ﴿٨٥﴾

قَالُوا تَاللّٰهِ تَفْتُوْا تَذْكُرُ يُوْسُفَ حَتّٰى  
تَكُوْنَ حَرَضًا اَوْ تَكُوْنَ مِنَ الْهَالِكِيْنَ ﴿٨٦﴾

قَالَ اِنَّمَا اَشْكُوْا بَنِيّٖ وَحُزْنِيْٓ اِلَى اللّٰهِ  
وَاعْلَمُ مِنَ اللّٰهِ مَا لَا تَعْلَمُوْنَ ﴿٨٧﴾

يٰۤبَنِيّٓ اذْهَبُوْا فَتَحَسَّسُوْا مِنْ يُوْسُفَ  
وَ اٰخِيْهِ وَاَلَا تَايْسُوْا مِنْ رَّوْحِ اللّٰهِ  
اِنَّهٗ لَا يَآيْسُسُ مِنْ رَّوْحِ اللّٰهِ اِلَّا الْقَوْمُ  
الْكٰفِرُوْنَ ﴿٨٨﴾

فَلَمَّا دَخَلُوْا عَلَيْهِ قَالُوْا يَا اَيُّهَا الْعَزِيْزُ  
مَسَّنَا وَاَهْلَنَا الضُّرُّ وَجِئْنَا بِبِضَاعَةٍ  
مُّرْجِيَةٍ قَآوِفٍ لَّنَا الْكَيْلَ وَتَصَدَّقْ  
عَلَيْنَا اِنَّ اللّٰهَ يَجْزِي الْمُتَصَدِّقِيْنَ ﴿٨٩﴾

قَالَ هَلْ عَلِمْتُمْ مَا فَعَلْتُمْ بِيُوْسُفَ  
وَ اٰخِيْهِ اِذْ اَنْتُمْ جَاهِلُوْنَ ﴿٩٠﴾

قَالُوْا اِنَّكَ لَا تَكُوْنَ يُوْسُفَ ۗ قَالَ اَنَا  
يُوْسُفُ وَهٰذَا اٰخِيْ ۗ قَدْ مَنَّ اللّٰهُ عَلَيْنَا

\*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.**'

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.

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

إِنَّهُ مَثٌ يَتَّقِي وَ يَصْبِرُ فَإِنَّ اللَّهَ لَا  
يُضِيعُهُ أَجْرَ الْمُحْسِنِينَ ﴿٩١﴾

قَالُوا تَاللَّهِ لَقَدْ أَشْرَكَ اللَّهُ عَلَيْنَا  
وَ إِن كُنَّا لَخٰطِئِينَ ﴿٩٢﴾

قَالَ لَا تَثْرِيْبَ عَلَيْكُمْ الْيَوْمَ ۚ يَغْفِرُ  
اللَّهُ لَكُمْ ۚ وَ هُوَ أَرْحَمُ الرَّحِمِينَ ﴿٩٣﴾

إِذْ هَبُوا بِقَمِيصِي هَذَا ۖ قَالَ قُوْهُ عَلَى  
وَجْهِ أَبِي يَأْتِ بَصِيْرًا ۖ وَ أَتَوْنِي  
بِأَهْلِكُمْ أَجْمَعِينَ ﴿٩٤﴾

﴿٩٤﴾

وَ لَمَّا فَصَلَتِ الْعِيْرُ قَالَ أَبُوْهُمْ إِنِّي  
لَأَجِدُ رِيْحَ يُوسُفَ لَوْلَا أَن تَفْتَدُونِ ﴿٩٥﴾

﴿٩٥﴾

قَالُوا تَاللَّهِ إِنَّكَ لَفِي ضَلٰلِكَ الْقَدِيْمِ ﴿٩٦﴾

فَلَمَّا أَن جَاءَ الْبَشِيْرُ أَلْقَاهُ عَلَى وَجْهِهِ  
فَارْتَدَّ بَصِيْرًا ۖ قَالَ أَلَمْ أَقُلْ لَكُمْ ۚ

إِنِّي أَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿٩٧﴾

قَالُوا يَا أَبَانَا اسْتَغْفِرْ لَنَا ذُنُوبَنَا إِنَّا  
كُنَّا خٰطِئِينَ ﴿٩٨﴾

قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي ۚ إِنَّهُ هُوَ  
الْغَفُوْرُ الرَّحِيْمُ ﴿٩٩﴾

فَلَمَّا دَخَلُوا عَلَى يُوسُفَ أَوَى  
إِلَيْهِ آبَاؤُهُ وَ قَالَ ادْخُلُوا مِصْرَ

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 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

\*102. ‘O my Lord **you have blessed me with a share of sovereignty** and taught me the interpretation of **things**.

\*105. And **you do not** ask of them any reward for it. **It is only an admonishment** for all mankind.

إِنْ شَاءَ اللَّهُ آمِينَ ﴿١٠١﴾

وَرَفَعْنَا أَبَوَيْهِ عَلَى الْعَرْشِ وَخَرُّوا  
لَهُ سُجَّدًا ۖ وَقَالَ يَا أَبَتِ هَذَا تَأْوِيلُ  
رُؤْيَايَ مِنْ قَبْلُ ۖ قَدْ جَعَلَهَا رَبِّي حَقًّا  
وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنَ السِّجْنِ  
وَجَاءَ بِكُمْ مِنَ الْبَدْوِ مِنْ بَعْدِ أَنْ  
تَرَعْتَ الشَّيْطَانَ بَيْنِي وَبَيْنَ إِخْوَتِي ۗ  
إِنَّ رَبِّي لَطِيفٌ لِمَا يَشَاءُ ۗ إِنَّهُ هُوَ  
الْعَلِيمُ الْحَكِيمُ ﴿١٠٢﴾

رَبِّ قَدْ آتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي  
مِنْ تَأْوِيلِ الْأَحَادِيثِ ۖ فَاطِرَ السَّمَوَاتِ  
وَالْأَرْضِ ۖ أَنْتَ وَرَبِّي فِي الدُّنْيَا  
وَالْآخِرَةِ ۖ تَوَفَّنِي مُسْلِمًا وَأَلْحِقْنِي  
بِالصَّالِحِينَ ﴿١٠٣﴾

ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ  
إِلَيْكَ ۖ وَمَا كُنْتَ لَدَيْهِمْ إِذْ أَجْمَعُوا  
أَمْرَهُمْ وَهُمْ يَمْكُرُونَ ﴿١٠٤﴾  
وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ  
بِمُؤْمِنِيَّتِ ﴿١٠٥﴾

وَمَا تَسْأَلُهُمْ عَلَيْهِ مِنْ أَجْرٍ ۗ إِنَّ هُوَ

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? And surely, the abode of the Hereafter is better for those who fear God. Will you not then understand?

\*111. Till, when the Messengers

\*109. Say, 'This is my way: I call unto Allāh. I occupy a position of manifest knowledge, so do also those who follow me.

\*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.

ۙ  
ۙ

إِلَّا ذِكْرًا لِلْعَالَمِينَ ﴿١٥﴾

وَكَايِن مِّنَ آيَةٍ فِي السَّمٰوٰتِ وَٱلْأَرْضِ  
يَمُرُّونَ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُونَ ﴿١٥﴾  
وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِٱللَّهِ إِلَّا وَهُمْ  
مُشْرِكُونَ ﴿١٦﴾

أَفَأَمِنُوا أَن تَأْتِيَهُمْ غَاشِيَةٌ مِّن  
عَذَابِ ٱللَّهِ أَوْ تَأْتِيَهُمُ ٱلسَّاعَةُ بَغْتَةً  
وَهُمْ لَا يَشْعُرُونَ ﴿١٧﴾

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى ٱللَّهِ عَلَىٰ  
بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي ۖ وَسُبْحٰنَ  
ٱللَّهِ وَمَا أَنَا مِنَ ٱلْمُشْرِكِينَ ﴿١٨﴾

وَمَا أَرْسَلْنَا مِن قَبْلِكَ إِلَّا رِجَالًا نُّوحِي  
إِلَيْهِمْ مِّنْ أَهْلِ ٱلْقَرْيَةِ ۖ أَفَلَمْ يَسِيرُوا  
فِي ٱلْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ  
ٱلَّذِينَ مِن قَبْلِهِمْ ۖ وَكَأٓرُ ٱلْآخِرَةِ  
خَيْرٌ لِّلَّذِينَ اتَّقَوْا ۗ أَفَلَا تَعْقِلُونَ ﴿١٩﴾

حَتَّىٰ إِذَا اسْتَأْيَسَ ٱلرُّسُلَ وَظَنُّوْا

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.

أَتَّهُمْ قَدْ كُذِّبُوا جَاءَهُمْ نَصْرُنَا فَنُجِّي  
مَنْ نَشَاءُ وَلَا يَرُدُّ بَأْسُنَا عَنِ الْقَوْمِ  
الْمُجْرِمِينَ ﴿۱۱۱﴾

لَقَدْ كَانَ فِي قَصصِهِمْ عِبْرَةٌ لِّأُولِي  
الْأَلْبَابِ ۗ مَا كَانَتْ حَدِيثًا يُفْتَرَى  
وَلَكِنْ تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ  
وَتَفْصِيلَ كُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً  
لِّقَوْمٍ يُؤْمِنُونَ ﴿۱۱۲﴾

ع  
١٢



رُكُوعَاتُهَا ۱

سُورَةُ الرَّغَدِ مَكِّيَّةٌ ۱۳

آيَاتُهَا ۱۳



## AR-RA'D

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
2. Alif Lām Mīm Rā. † These are verses of the Book. And that which has been revealed to thee from thy Lord is the truth, but most men believe not.
3. Allāh is He Who raised up the heavens without any pillars that you can see. Then He settled Himself on the Throne. And He pressed the sun and the moon into service: each pursues its course until an appointed term. He regulates it all. He clearly explains the Signs, that you may have a firm belief in the meeting with your Lord.
- \*4. And He it is Who spread out the earth and made therein mountains and rivers. And fruits of every kind He made therein in two sexes. He causes the night to cover the day. Therein, verily, are Signs for a people who reflect.

- \*5. And in the earth are *diverse* tracts, adjoining one another, and gardens of vines, and corn-fields,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

الْمَرَّةِ تِلْكَ آيَاتُ الْكِتَابِ ۚ وَالَّذِي  
أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ وَلَكِنَّ  
أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ ②

اللَّهُ الَّذِي رَفَعَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ  
تَرَوْنَهَا ثُمَّ اسْتَوَى عَلَى الْعَرْشِ وَسَخَّرَ  
الشَّمْسَ وَالْقَمَرَ ۗ كُلٌّ يَجْرِي لِأَجَلٍ  
مُّسَمًّى ۚ يُدَبِّرُ الْأَمْرَ يُفَصِّلُ الْآيَاتِ  
لَعَلَّكُمْ بِلِقَاءِ رَبِّكُمْ تُوقِنُونَ ③

وَهُوَ الَّذِي مَدَّ الْأَرْضَ وَجَعَلَ فِيهَا  
رَوَاسِيَ وَأَنْهَارًا ۚ وَمِنْ كُلِّ الشَّجَرِ  
جَعَلَ فِيهَا زَوْجَيْنِ اثْنَيْنِ يُعْشَى  
الَّيْلَ النَّهَارَ ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ  
لِّقَوْمٍ يَتَفَكَّرُونَ ④

وَفِي الْأَرْضِ قِطْعٌ مُتَّجِرَاتٌ وَجَنَّاتٌ  
مِّنْ أَعْنَابٍ وَزُرْعٌ وَنَخِيلٌ صِنْوَانٌ

† 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;

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, 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.

\*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.

وَعَبْدٌ صُنْوَانٍ يُسْقَى بِمَاءٍ وَاحِدٍ  
وَنُقِضَلُ بَعْضَهَا عَلَى بَعْضٍ فِي الْأُكُلِ  
إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿٥﴾

وَأِنْ تَعْجَبْ فَعَجَبٌ قَوْلُهُمْ إِذَا كُنَّا  
تُرَابًا إِنَّا لَنَعْي خَلْقٍ جَدِيدٍ ؕ أُولَئِكَ  
الَّذِينَ كَفَرُوا بِرَبِّهِمْ ؕ وَأُولَئِكَ  
الْأَعْلَىٰ فِي أَعْنَاقِهِمْ ؕ وَأُولَئِكَ  
أَصْحَابُ النَّارِ ؕ هُمْ فِيهَا خَالِدُونَ ﴿٦﴾

وَيَسْتَعْجِلُونَكَ بِالسَّيِّئَةِ قَبْلَ  
الْحَسَنَةِ وَقَدْ خَلَتْ مِنْ قَبْلِهِمُ  
الْمَثَلُ ؕ وَإِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ  
لِّلنَّاسِ عَلَىٰ ظُلْمِهِمْ ؕ وَإِنَّ رَبَّكَ  
لَشَدِيدُ الْعِقَابِ ﴿٧﴾

وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ  
عَلَيْهِ آيَةٌ مِنْ رَبِّهِ ؕ إِنَّمَا أَنْتَ مُنذِرٌ  
وَلِكُلِّ قَوْمٍ هَادٍ ﴿٨﴾

اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثَىٰ وَمَا  
تَغِيصُ الْأَرْحَامُ وَمَا تَزْدَادُ ؕ وَكُلُّ  
شَيْءٍ عِنْدَهُ بِمِقْدَارٍ ﴿٩﴾

10. He is the Knower of the unseen and the seen, the Incomparably Great, the Most High.

عَلِمَ الْغَيْبِ وَالشَّهَادَةِ الْكَبِيرِ  
الْمُتَعَالِ ⑩

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.

سَوَاءٌ مِّنْكُمْ مَّنْ أَسْرَأَ الْقَوْلَ وَمَنْ جَهَرَ  
بِهِ وَمَنْ هُوَ مُسْتَخْفٍ بِاللَّيْلِ وَسَارِبٌ  
بِالنَّهَارِ ⑪

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.

لَهُ مُعَقِّبَاتٌ مِّنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ  
يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ ۗ إِنَّ اللَّهَ لَا يُغَيِّرُ  
مَا يَقُومُ حَتَّىٰ يُغَيِّرَ مَا بِأَنْفُسِهِمْ ۗ  
وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءَ فَلَا مَرَدَ لَهُ ۗ  
وَمَا لَهُمْ مِّنْ دُونِهِ مِنْ وَالٍ ⑫

13. He it is Who shows you the lightning to inspire fear and hope, and He raises the heavy clouds.

هُوَ الَّذِي يُرِيكُمُ الْبَرْقَ خَوْفًا وَطَمَعًا  
وَيُنزِلُ السَّحَابَ الرَّغِيمَ ⑬

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.

وَيُسَبِّحُ الرَّعْدُ بِحَمْدِهِ وَالْمَلَائِكَةُ مِنْ  
خِيفَتِهِ ۗ وَيُرْسِلُ الصَّوَاعِقَ فَيُصِيبُ  
بِهَا مَن يَشَاءُ ۗ وَهُمْ يُجَادِلُونَ فِي اللَّهِ  
وَهُوَ شَدِيدُ الْمِحَالِ ⑭

\*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.

لَهُ دَعْوَةُ الْحَقِّ ۗ وَالَّذِينَ يَدْعُونَ مِنْ  
دُونِهِ لَا يَسْتَجِيبُونَ لَهُمْ بِشَيْءٍ إِلَّا  
كَبَاسِطٌ كَفَّيْهِ إِلَى الْمَاءِ لِيَبْلُغَ فَاهُ  
وَمَا هُوَ بِبَالِغِهِ ۗ وَمَا دُعَاءُ الْكَافِرِينَ  
إِلَّا فِي ضَلَالٍ ⑮

\*15. To Him alone is addressed true prayer.

ء ا u ا | th ح | h ح | kh خ | dh ذ | ص | 348 | d ض | ط | ؤ | z ظ | 6 | gh غ | q ق | ء



16. And to Allāh submits whosoever is in the heavens and the earth willingly or unwillingly and likewise do their shadows, in the mornings and the evenings.

وَاللَّهُ يَسْجُدُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَظِلُّهُمْ بِالْعُدُوِّ وَالْآصَالِ ﴿١٦﴾

17. Say, 'Who is the Lord of the heavens and the earth?' Say, 'Allāh.' Say, 'Have you then taken beside Him helpers who have no power for good or harm even for themselves?' Say, 'Can the blind and the seeing be equal? Or, can darkness be equal to light? Or, do they assign to Allāh partners who have created the like of His creation so that the two creations appear similar to them?' Say, 'Allāh alone is the Creator of all things, and He is the One, the Most Supreme.'

قُلْ مَنْ رَبُّ السَّمَوَاتِ وَالْأَرْضِ ۗ قُلِ اللَّهُ ۗ قُلْ أَفَاتَّخَذْتُمْ مِنْ دُونِهِ أَوْلِيَاءَ لَا يَمْلِكُونَ لِأَنْفُسِهِمْ نَفْعًا وَلَا ضَرًّا ۗ قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ ۗ أَمْ هَلْ تُسْتَوَى الظُّلُمَةُ وَالنُّورُ ۗ أَمْ جَعَلُوا لِلَّهِ شُرَكَاءَ خَلَقُوا كَخَلْقِهِ فَتَشَابَهُ الْخَلْقُ عَلَيْهِمْ ۗ قُلِ اللَّهُ خَالِقُ كُلِّ شَيْءٍ ۗ وَهُوَ الْوَاحِدُ الْقَهَّارُ ﴿١٧﴾

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 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.

أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ أوديةً بِقَدَرِهَا فَاحْتَمَلَ السَّيْلُ زَبَدًا رَابِيًا ۗ وَمِمَّا يُوقِدُونَ عَلَيْهِ فِي النَّارِ ابْتِغَاءَ حَلِيَّةٍ أَوْ مَتَاعٍ زَبَدٌ مِثْلُهُ ۗ كَذَلِكَ يَضْرِبُ اللَّهُ الْحَقَّ وَالْبَاطِلَ ۗ فَأَمَّا الزَّبَدُ فَيَذْهَبُ جُفَاءً ۗ وَأَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُثُ فِي الْأَرْضِ ۗ كَذَلِكَ يَضْرِبُ اللَّهُ الْأَمْثَالَ ﴿١٨﴾

19. For those who respond to their Lord is eternal good; and as for those who respond not to Him, if they had all that is in the earth and

لِلَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ الْحُسْنَىٰ ۗ وَالَّذِينَ لَمْ يَسْتَجِيبُوا لَهُ لَوْ

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

أَنَّ لَهُمْ مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ  
مَعَهُ لَا فِتْنَةً لَهُ بِهِ ؕ أُولَئِكَ لَهُمْ  
سُوءُ الْحِسَابِ ؕ وَمَا وَهُمْ بِهِمْ جَاهَتُمْ ؕ  
وَبِسُّورِ الْمِهَادِ ۱۹

أَفَمَنْ يَعْلَمُ أَنَّمَا أُنزِلَ إِلَيْكَ مِنْ  
رَبِّكَ الْحَقُّ كَمَنْ هُوَ أَعْمَى ؕ إِنَّمَا  
يَتَذَكَّرُ أُولُو الْأَلْبَابِ ۲۰

الَّذِينَ يُوفُونَ بِعَهْدِ اللَّهِ وَ لَا يَنْقُضُونَ  
الْمِيثَاقَ ۲۱

وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَن  
يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ  
سُوءَ الْحِسَابِ ۲۲

وَالَّذِينَ صَبَرُوا ابْتِغَاءَ وَجْهِ رَبِّهِمْ  
وَ أَقَامُوا الصَّلَاةَ وَ أَنْفَقُوا مِمَّا رَزَقْنَاهُمْ  
سِرًّا وَ عَلَانِيَةً وَ يُدْرَأُونَ بِالْحَسَنَةِ  
السَّيِّئَةِ أُولَئِكَ لَهُمْ عُقْبَى الدَّارِ ۲۳

جَنَّاتٍ عَدْنٍ يَدْخُلُونَهَا وَ مَنْ صَلَحَ  
مِنْ آبَائِهِمْ وَ أَزْوَاجِهِمْ وَ ذُرِّيَّتِهِمْ  
وَ الْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ  
كُلِّ بَابٍ ۲۴

سَلَّمَ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ

you were steadfast; behold how excellent is the reward of the final Abode!'

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.

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.

## 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*:'

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;

30. 'Those who believe and do good works—happiness shall be theirs, and an excellent place of return.'

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

عُقْبَى الدَّارِ ۝

وَالَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ  
مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ  
يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ ۗ أُولَٰئِكَ  
لَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ ۝

اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ ۗ  
وَقَرِحُوا بِالْحَيَاةِ الدُّنْيَا ۗ وَمَا الْحَيَاةُ  
الدُّنْيَا فِي الْآخِرَةِ إِلَّا مَتَاعٌ ۝

وَيَقُولُ الَّذِينَ كَفَرُوا لَوْ لَا أُنزِلَ  
عَلَيْهِ آيَةٌ مِنْ رَبِّهِ ۗ قُلْ إِنْ اللَّهُ يُضِلُّ  
مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ أُنَابَ ۝

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ  
اللَّهِ ۗ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ۝

الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ طُوبَى  
لَهُمْ وَحَسُنَ مَا أَجْرُهُمْ ۝

كَذٰلِكَ اَرْسَلْنَاكَ فِيْٓ اُمَّةٍ قَدْ خَلَتْ  
مِنْ قَبْلِهَا اُمَّمٌ لِّتَشْلُوْا عَلَيْهِمْ  
الَّذِيْٓ اَوْحَيْنَا اِلَيْكَ وَهُمْ يَكْفُرُوْنَ

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.'

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 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

بِالرَّحْمَنِ ۚ قُلْ هُوَ رَبِّي لَا إِلَهَ إِلَّا هُوَ ۚ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ مَتَابِ ﴿۳۱﴾

وَلَوْ أَنَّ قُرْآنًا سُيِّرَتْ بِهِ الْجِبَالُ أَوْ قُطِّعَتْ بِهِ الْأَرْضُ أَوْ كُتِبَ بِهِ الْمَوْتُ ۚ بَلْ لِلَّهِ الْأَمْرُ جَمِيعًا ۚ أَفَلَمْ يَأْتِيسِ الَّذِينَ آمَنُوا أَنْ لَوْ يَشَاءُ اللَّهُ لَهَدَى النَّاسَ جَمِيعًا ۚ وَلَا يَزَالُ الَّذِينَ كَفَرُوا تُصِيبُهُمْ بِمَا صَنَعُوا قَارِعَةٌ أَوْ تَحُلُّ قَرِيبًا مِّن دَارِهِمْ حَتَّىٰ يَأْتِيَ وَعْدَ اللَّهِ ۚ إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ ﴿۳۲﴾

وَلَقَدْ اسْتَهْزَيْتُمْ بِرُسُلٍ مِّن قَبْلِكَ فَأَمَلَيْتُمُ لِلَّذِينَ كَفَرُوا ثُمَّ أَخَذْتُهُمْ ۚ فَكَيْفَ كَانَ عِقَابِ ﴿۳۳﴾

أَفَمَن هُوَ قَائِمٌ عَلَىٰ كُلِّ نَفْسٍ بِمَا كَسَبَتْ ۗ وَجَعَلُوا لِلَّهِ شُرَكَاءَ ۚ قُلْ سَمُّوهُمْ ۚ أَمْ تُنَبِّئُونَهُ بِمَا لَا يَعْلَمُ فِي الْأَرْضِ أَمْ بظَاهِرٍ مِّنَ الْقَوْلِ ۚ بَلْ زُيِّنَ لِلَّذِينَ كَفَرُوا مَكْرَهُمْ وَصَدُّوا عَنِ السَّبِيلِ ۚ وَ مَن يُضِلِّ اللَّهُ فَمَا لَهُ مِن هَادٍ ﴿۳۴﴾

لَهُمْ عَذَابٌ فِي الْحَيَاةِ الدُّنْيَا

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 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.

وَلَعَذَابُ الْآخِرَةِ أَشَقُّ ۚ وَمَالَهُمْ مِنَ  
اللَّهِ مِنْ وَّاقٍ ﴿٣٥﴾

مَثَلُ الْجَنَّةِ الَّتِي وَعَدَ الْمُتَّقُونَ ۗ  
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۖ أُكُلُهَا  
دَائِمٌ وَظِلُّهَا ۗ تِلْكَ عُقْبَى الَّذِينَ  
اتَّقَوْا ۖ وَعُقْبَى الْكَافِرِينَ النَّارُ ﴿٣٦﴾

وَالَّذِينَ آمَنُوا بِالْكِتَابِ وَيَرْحَمُونَ  
بِمَا أُنزِلَ إِلَيْكَ وَمِنَ الْأَحْزَابِ مَنْ  
يُنْكِرُ بَعْضَهُ ۗ قُلْ إِنَّمَا أُمِرْتُ أَنْ  
أَعْبُدَ اللَّهَ وَلَا أُشْرِكَ بِهِ ۗ إِلَيْهِ أَدْعُوا  
وإِلَيْهِ مَابٍ ﴿٣٧﴾

وَكَذَلِكَ أَنْزَلْنَاهُ حُكْمًا عَرَبِيًّا ۗ وَلَئِنْ  
اتَّبَعْتَ أَهْوَاءَهُمْ بَعْدَ مَا جَاءَكَ  
مِنَ الْعِلْمِ ۗ مَا لَكَ مِنَ اللَّهِ مِنْ وَّاقٍ  
وَلَا وَاقٍ ﴿٣٨﴾

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ  
وَجَعَلْنَا لَهُمُ أَزْوَاجًا وَذُرِّيَّةً ۗ وَمَا  
كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ  
اللَّهِ ۗ لِكُلِّ أَجَلٍ كِتَابٌ ﴿٣٩﴾

\*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.'

يَمْحُوا اللَّهُ مَا يَشَاءُ وَيُثَبِّتُ ۗ وَعِنْدَهُ  
أُمُّ الْكِتَابِ ﴿۴۰﴾

وَإِنْ مَا نُرِيَنَّكَ بَعْضَ الَّذِي نَعِدُهُمْ  
أَوْ نَتُوفِّيَنَّكَ فَاِنَّمَا عَلَيْكَ الْبَلْغُ  
وَعَلَيْنَا الْحِسَابُ ﴿۴۱﴾

أَوَلَمْ يَرَوْا أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا  
مِنْ أَطْرَافِهَا ۗ وَاللَّهُ يَحْكُمُ لَا مُعَقِّبَ  
لِحُكْمِهِ ۗ وَهُوَ سَرِيعُ الْحِسَابِ ﴿۴۲﴾

وَقَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ فَلِلَّهِ الْمَكْرُ  
جَمِيعًا ۗ يَعْلَمُ مَا تَكْسِبُ كُلُّ نَفْسٍ ۗ  
وَسَيَعْلَمُ الْكُفْرُ لِمَنْ عُقِبِيَ الذَّارِ ﴿۴۳﴾

وَيَقُولُ الَّذِينَ كَفَرُوا لَسْتَ مُرْسَلًا ۗ  
قُلْ كُنِيَ بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ ۗ  
وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ ﴿۴۴﴾

\*40. Allāh effaces what He wills, and establishes *what He wills*, and with Him is the source of *all* decrees.

ء ا a i u | th | h | kh | dh | s | d | ط | ظ | ع | gh | q | ع



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.'

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

لَا يَتْلُو لِكُلِّ صَبَّارٍ شَكُورٍ ﴿٦﴾  
وَإِذْ قَالَ مُوسَى لِقَوْمِهِ اذْكُرُوا نِعْمَةَ  
اللَّهِ عَلَيْكُمْ إِذْ أَنْجَاكُمْ مِنَ آلِ فِرْعَوْنَ  
يَسُومُونَكُمْ سُوءَ الْعَذَابِ وَيَدْبَحُونَ  
أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ  
وَإِذْ فِي لَيْلِكُمْ بَلَاءٌ مِنْ رَبِّكُمْ عَظِيمٌ ﴿٧﴾

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ  
لَأَزِيدَنَّكُمْ وَلَئِن كَفَرْتُمْ إِنَّ عَذَابِي  
لَشَدِيدٌ ﴿٨﴾

وَقَالَ مُوسَى إِنَّ تَكْفُرًا أَنْتُمْ وَمَنْ  
فِي الْأَرْضِ جَمِيعًا فَإِنَّ اللَّهَ لَغَنِيٌّ  
حَمِيدٌ ﴿٩﴾

أَلَمْ يَأْتِكُمْ نَبُوءُ الَّذِينَ مِنْ قَبْلِكُمْ  
قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَالَّذِينَ  
مِنْ بَعْدِهِمْ لَا يَعْلَمُهُمْ إِلَّا اللَّهُ  
جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَرَدُّوا

\*10. **Note:** The Quranic expression *faraddū aidiyahum fī afwāhihim* (فَرَدُّوا أَيْدِيَهُمْ فِي أَفْوَاهِهِمْ) (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.'

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



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.'

أَيَّدِيهِمْ فِي آفْوَاهِهِمْ وَقَالُوا إِنَّا كَفَرْنَا  
بِمَا أُرْسِلْتُمْ بِهِ وَإِنَّا لَفِي شَكٍّ مِّمَّا  
تَدْعُونَنَا إِلَيْهِ مُرِيبٍ ۝۱۱

11. Their Messengers said, 'Are you in doubt concerning Allāh, Maker of the heavens and the earth? He calls you that He may forgive you your sins, and grant you respite till an appointed term.' They said, 'You are but men like ourselves; you desire to turn us away from that which our fathers used to worship. Bring us, then, a clear proof.'

قَالَتْ رُسُلُهُمْ أَلِى اللَّهِ شَكٌّ فَاطِرِ  
السَّمٰوٰتِ وَالْأَرْضِ ۖ يَدْعُوكُمْ لِمَغْفِرٍ  
لَكُمْ مِّنْ ذُنُوبِكُمْ وَ يُوَجِّعُكُمْ إِلَىٰ  
أَجَلٍ مُّسَمًّى ۖ قَالُوا إِن أَنْتُمْ إِلَّا بَشَرٌ  
مِّثْلُنَا تُرِيدُونَ أَنْ تَصُدُّونَا عَمَّا كَانَ  
يَعْبُدُ آبَاؤُنَا فَاتُّونَا بِسُلْطٰنٍ مُّبِينٍ ۝۱۱

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 إِن نَّحْنُ إِلَّا بَشَرٌ  
مِّثْلُكُمْ وَلَكِنَّ اللَّهَ يَمُنُّ عَلَىٰ مَنْ  
يَشَاءُ مِنْ عِبَادِهِ ۖ وَمَا كَانَ لَنَا أَنْ  
نَأْتِيَكُمْ بِسُلْطٰنٍ إِلَّا بِإِذْنِ اللَّهِ ۖ وَعَلَىٰ  
اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ۝۱۲

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 نَتَّوَكَّلَ عَلَى اللَّهِ وَقَدْ  
هَدَانَا سُبُلَنَا ۖ وَ لَنَصْبِرَنَّ عَلَىٰ مَا  
أَذَيْتُمُونَا ۖ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ  
الْمُتَوَكِّلُونَ ۝۱۳

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 مِّنْ أَرْضِنَا أَوْ لَتَعُوذُنَّ  
فِي مِلَّتِنَا ۖ فَأَوْحَىٰ إِلَيْهِمْ رَبُّهُمْ  
لَنُهْلِكَنَّ الظَّالِمِينَ ۝۱۴

- \* 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.'
16. And they prayed for victory, and as a result thereof every haughty enemy of truth came to naught.
17. Before him is Hell; and he shall be made to drink boiling water.
- \* 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.
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.
- \* 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.
21. And that is not at all hard for Allāh.
22. They shall all appear before Allāh; then shall the weak say to those who behaved proudly:

وَلْنُسْكِنَنَّكُمْ الْأَرْضَ مِنْ بَعْدِهِمْ ۗ  
ذَلِكَ لِمَنْ خَافَ مَقَامِي وَخَافَ وَعِيدِي ﴿١٥﴾

وَاسْتَفْتَحُوا وَخَابَ كُلُّ جَبَّارٍ عَنِيدٍ ﴿١٦﴾

مِنْ وَرَائِهِ جَهَنَّمُ وَيُسْقَى مِنْ مَاءٍ  
صَرِيدٍ ﴿١٧﴾

يَتَجَرَّعُهُ وَلَا يَكَادُ يُسِغُهُ وَيَأْتِيهِ  
الْمَوْتُ مِنْ كُلِّ مَكَانٍ وَمَا هُوَ  
بِمَيِّتٍ ۗ وَمِنْ وَرَائِهِ عَذَابٌ غَلِيظٌ ﴿١٨﴾

مَثَلُ الَّذِينَ كَفَرُوا بِرَبِّهِمْ أَعْمَالُهُمْ  
كَرَمَادٍ إِسْتَدَّتْ بِهِ الرِّيحُ فِي يَوْمٍ  
عَاصِفٍ ۗ لَا يُفْقِدُونَ مِمَّا كَسَبُوا عَلَى  
شَيْءٍ ۗ ذَلِكَ هُوَ الضَّلُّ الْبَعِيدُ ﴿١٩﴾

أَلَمْ تَرَ أَنَّ اللَّهَ خَلَقَ السَّمَوَاتِ  
وَالْأَرْضَ بِالْحَقِّ ۗ إِنْ يَشَأْ يُذْهِبْكُمْ  
وَيَأْتِ بِخَلْقٍ جَدِيدٍ ﴿٢٠﴾

وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ ﴿٢١﴾

وَبَرُّوْا لِلَّهِ جَمِيعًا فَقَالَ الضُّعَفَاءُ  
لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا

\* 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 heed of My warning.'

\* 18. He will drink it sip by sip, reluctantly, being unable to quaff it.

\* 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.

ء ا ا ء ا | ث | هـ | ح | ك | خ | د | ذ | س | ص | ض | ط | ظ | ع | غ | ق | ك | ل | م | ن | هـ | و | ز | ح | ط | ق | د | 358

'Surely, we were your followers; can you not then avail us aught against Allāh's punishment?' They will say, 'If Allāh had guided us, we would, surely, have guided you. *But* it is *now* equal for us whether we show impatience or remain patient: there is no way of escape for us.'

R. 4.

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.'

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.

فَهَلْ أَنْتُمْ مُغْنَوْنَ عَنَّا مِنْ عَذَابِ  
اللَّهِ مِنْ شَيْءٍ ؕ قَالُوا لَوْ هَدَانَا اللَّهُ  
لَهَدَيْنٰكُمْ ؕ سَوَاءٌ عَلَيْنَا أَجْرٌ عَلْنَا أَمْ  
صَبَرْنَا مَا لَنَا مِنْ مَّجِيصٍ ﴿٢٣﴾

وَقَالَ الشَّيْطٰنُ لَمَّا قُضِيَ الْاَمْرُ اِنَّ  
اللَّهَ وَعَدَّكُمْ وَعَدَّ الْحَقِّ وَعَدَّكُمْ  
فَاخْلَفْتُمْ ؕ وَمَا كَانَ لِي عَلَيْكُمْ مِّنْ  
سُلْطٰنٍ اِلَّا اَنْ دَعَوْتُكُمْ فَاَسْتَجِبْتُمْ  
لِي ۗ فَلَا تَلُمُوْنِيْ وَتَلُمُوْا اَنْفُسَكُمْ ؕ مَا  
اَنَا بِمُصْرِخِكُمْ وَمَا اَنْتُمْ بِمُصْرِخِيْ  
اِنَّيْ كَفَرْتُمْ بِمَا اَشْرَكْتُمْ مِّنْ  
قَبْلُ ؕ اِنَّ الظَّالِمِيْنَ لَهُمْ عَذَابٌ اَلِيْمٌ ﴿٢٤﴾

وَاَدْخَلَ الْاَزْوَاجَ اَمْنٰوًا وَعَمِلُوْا  
الصَّالِحٰتِ جَنَّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا  
الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا بِاِذْنِ رَبِّهِمْ  
تَحِيّٰتُهُمْ فِيْهَا سَلٰمٌ ﴿٢٥﴾

اَلَمْ تَرَ كَيْفَ صَرَبَ اللّٰهُ مَثَلًا كَلِمَةً  
طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ اَصْلُهَا ثَابِتٌ  
وَفُرْعَاهَا فِي السَّمٰوٰتِ ﴿٢٦﴾

تُؤْتِيْ اُكْلَهَا كُلَّ حِيْنٍ بِاِذْنِ رَبِّهَا  
وَيَضْرِبُ اللّٰهُ الْاَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ  
يَتَذَكَّرُوْنَ ﴿٢٧﴾

ء ا | ق | q | gh غ | ع | ء | ط | ؤ | ض | d | 359 | ص | ؤ | ذ | dh | خ | kh | ح | ه | ث | th | ا | i | u | ا

27. And the case of an evil word is like *that of* an evil tree, which is uprooted from above the earth and has no stability.

وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ  
خَبِيثَةٍ اجْتُثَّتْ مِنْ فَوْقِ الْأَرْضِ  
مَا لَهَا مِنْ قَرَارٍ ۝۲۷

28. Allāh strengthens the believers with the word that is firmly established, *both* in the present life and in the Hereafter; and Allāh lets the wrongdoers go astray. And Allāh does what He wills.

يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ  
الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ ۝  
وَيُضِلُّ اللَّهُ الظَّالِمِينَ ۝ وَيَفْعَلُ اللَّهُ  
مَا يَشَاءُ ۝۲۸

## R. 5.

29. Dost thou not see those who changed Allāh's favour into ingratitude and landed their people into the abode of ruin—

أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ  
كُفْرًا وَآخَلُوا قَوْمَهُمْ دَارَ الْبُورِ ۝۲۹

30. *Which is Hell?* They shall burn therein; and an evil place of rest is that.

جَهَنَّمَ ۝ يَصْلَوْنَهَا ۝ وَبِئْسَ الْقَرَارُ ۝۳۰

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.'

وَجَعَلُوا لِلَّهِ أَنْدَادًا لِيُضِلُّوا عَنْ  
سَبِيلِهِ ۝ قُلْ تَمَتَّعُوا فَإِن مَّصِيرُكُمْ  
إِلَى النَّارِ ۝۳۱

32. Say to My servants who have believed, that they should observe Prayer and spend out of what We have given them, secretly and openly, before there comes a day wherein there will be neither bargaining nor friendship.

قُلْ لِعِبَادِيَ الَّذِينَ آمَنُوا يُقِيمُوا  
الصَّلَاةَ وَيُنْفِقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا  
وَعَلَانِيَةً مِّن قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعَ  
فِيهِ وَلَا خِلَّةٍ ۝۳۲

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

اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ  
وَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ  
مِن الثَّمَرَاتِ رِزْقًا لَّكُمْ ۝ وَسَخَّرَ لَكُمْ

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.

الْفُلُكَ لِتَجْرِيَ فِي الْبَحْرِ بِأَمْرِي ۚ  
وَسَخَّرَكُمُ الْأَنْهَارَ ﴿۳۳﴾

\*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.

وَسَخَّرَكُمُ الشَّمْسَ وَالْقَمَرَ دَائِبَيْنِ ۖ  
وَسَخَّرَكُمُ اللَّيْلَ وَالنَّهَارَ ﴿۳۴﴾

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.

وَأَتاكمُ مِنْ كُلِّ مَسْأَلَتُمْوُهُ ۗ وَإِنْ  
تَعُدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا ۗ إِنَّ  
الْإِنْسَانَ لَظَلُومٌ كَفَّارٌ ﴿۳۵﴾

R. 6.

36. And *remember* when Abraham said, 'My Lord, make this city a *city* of peace, and keep me and my children away from worshipping idols.

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا  
الْبَلَدَ آمِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ  
الْأَصْنَامَ ﴿۳۶﴾

37. 'My Lord, they have indeed led astray many among mankind. So whoever follows me, he is certainly of me; and whoever disobeys me—Thou art, surely, Most Forgiving, Merciful.

رَبِّ إِنَّهُمْ أَفْضَلُنَّ كَثِيرًا مِنَ النَّاسِ ۚ  
فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي ۚ وَمَنْ  
عَصَانِي فَإِنَّكَ غَفُورٌ رَحِيمٌ ﴿۳۷﴾

38. 'Our Lord, I have settled some of my children in an uncultivable valley near Thy Sacred House—our Lord—that they may observe Prayer. So make men's hearts incline towards them and provide them with fruits, that they may be thankful.

رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ  
غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ ۗ  
رَبَّنَا لِيقِيْمُوا الصَّلَاةَ فَاجْعَلْ أَفْئِدَةً  
مِّنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَارْزُقْهُمْ  
مِّنَ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ ﴿۳۸﴾

\*34. And He has pressed into your service the sun and the moon moving constantly. Also He has subjected the night and the day to serve you.

ء ا i u | th | h | ح | kh | خ | dh | ذ | س | 361 | d | ض | ط | ؤ | ع | gh | غ | q | ق | ء

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.

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

رَبَّنَا إِنَّكَ تَعْلَمُ مَا نُخْفِي وَمَا نَعْلِنُ  
وَمَا يَخْفَى عَلَى اللَّهِ مِنْ شَيْءٍ فِي الْأَرْضِ  
وَلَا فِي السَّمَاءِ ﴿٣٩﴾

الْحَمْدُ لِلَّهِ الَّذِي وَهَبَ لِي عَلَى الْكِبَرِ  
إِسْمَاعِيلَ وَإِسْحَاقَ إِنَّ رَبِّي لَسَمِيعٌ  
الْبَاطِنُ ﴿٤٠﴾

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ  
ذُرِّيَّتِي ۖ رَبَّنَا وَتَقَبَّلْ دُعَاءِ ﴿٤١﴾

رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ  
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 ۗ وَآفُتَتْ لَهُمْ حُوزَاتُهُمْ  
وَدُونُ الْبَابِ ﴿٤٤﴾

وَأَنْذِرِ النَّاسَ يَوْمَ يَا تِيهِمُ الْعَذَابُ ۗ  
فَيَقُولُ الَّذِينَ ظَلَمُوا رَبَّنَا أَخْرِتْنَا إِلَى  
أَجَلٍ قَرِيبٍ ۗ نُحِبُّ دَعْوَتَكَ وَنَتَّبِعُ  
الرُّسُلَ ۗ أَوْ لَمْ نَكُنْ نَؤَاؤُا قَسَمْتُمْ مِن

\*41. 'My Lord, make me observe Prayer, and my children *too*. Our Lord! **Do** accept my prayer.

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*.

48. Think not then that Allāh will fail to keep His promise to His Messengers. Surely, Allāh is Mighty, Lord of retribution,

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;

50. And thou shalt see the guilty on that day bound in chains.

51. Their garments shall be of pitch, and the fire shall envelop their faces.

52. *It will be so* that Allāh may requite each soul for what it has wrought. Surely, Allāh is swift at reckoning.

\*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.

قَبْلَ مَا لَكُمْ مِنْ زَوَالٍ ﴿٥٥﴾

وَسَكَنتُمْ فِي مَسْكِينَ الَّذِينَ ظَلَمُوا  
أَنْفُسَهُمْ وَتَبَيَّنَ لَكُمْ كَيْفَ فَعَلْنَا  
بِهِمْ وَصَرَبْنَا لَكُمْ الْأَمْثَالَ ﴿٥٦﴾

وَقَدْ مَكَرُوا مَكْرَهُمْ وَعِنْدَ اللَّهِ  
مَكْرُهُمْ وَإِنْ كَانَ مَكْرُهُمْ لِتَزُولَ  
مِنْهُ الْجِبَالُ ﴿٥٧﴾

فَلَا تَحْسَبَنَّ اللَّهَ مُخْلِفَ وَعْدِهِ  
رُسُلَهُ إِنَّ اللَّهَ عَزِيزٌ ذُو انْتِقَامٍ ﴿٥٨﴾

يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ  
وَ السَّمَوَاتُ وَ بَرَزُوا لِلَّهِ الْوَاحِدِ  
الْقَهَّارِ ﴿٥٩﴾

وَ تَرَى الْمُجْرِمِينَ يَوْمَئِذٍ مُقَرَّنِينَ  
فِي الْأَصْفَادِ ﴿٦٠﴾

سَرَابِيلُهُمْ مِنْ قَطَرَانٍ وَ تَغْشَى  
وُجُوهُهُمْ النَّارُ ﴿٦١﴾

لِيَجْزِيَ اللَّهُ كُلَّ نَفْسٍ مِمَّا كَسَبَتْ  
إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿٦٢﴾

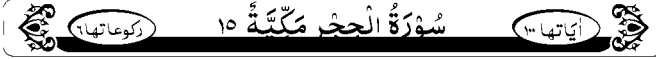
\*53. This is a sufficient admonition for mankind *that they may benefit by it*, and that they may be warned thereby, and that they may know that He is the only One God, and that those possessed of understanding may ponder.

هَذَا بَلَّغٌ لِلنَّاسِ وَيُنذَرُوا بِهِ  
وَلِيَعْلَمُوا أَنَّمَا هُوَ إِلَهٌ وَاحِدٌ وَلِيَذَّكَّرَ  
أُولُو الْأَلْبَابِ ﴿٥٣﴾

\*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.

ا ء ا ء ا | ت ه ث | ح ه | ك ح | د ذ | ص س | ض د | ط ظ | ظ | ع | غ ه | ق ك | ع ' |



**AL-HIJR**

(Revealed before Hijrah)

- Part 14
1. In the name of Allāh, the Gracious, the Merciful. بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ①
2. Alif Lām Rā.‡ These are verses of the Book and of the illuminating Qur'ān. الرَّسَدُ تِلْكَ اٰیَةُ الْكِتٰبِ وَ قُرْاٰنٍ مُّبِیْنٍ ②
3. Often will the disbelievers wish that they were Muslims. رُبَّمَا یَوَدُّ الَّذِیْنَ كَفَرُوْا لَوْ كَانُوْا مُسْلِمِیْنَ ③
4. Leave them alone that they may eat and enjoy themselves and that vain hope may beguile them; but they will soon know. دَرَهُمْ یَأْكُلُوْا وَ یَسْتَمْتَعُوْنَ وَ یُلْهِیْهِمُ الْاَمَلُ فَسَوْفَ یَعْلَمُوْنَ ④
5. And We have never destroyed any town but there was for it a known decree. وَ مَا اَهْلَكْنَا مِنْ قَرْیَةٍ اِلَّا وَ لَهَا كِتٰبٌ مَّعْلُوْمٌ ⑤
6. No people can outstrip their appointed time, nor can they remain behind. مَا تَسْبِقُ مِنْ اُمَّةٍ اَجَلَهَا وَ مَا یَسْتَأْخِرُوْنَ ⑥
7. And they said, 'O thou to whom this Exhortation has been sent down, thou art surely a madman. وَ قَالُوْا اٰیٰتُهَا الَّذِیْ نُنزِّلْ عَلَیْهِ الذِّكْرُ اِنَّكَ لَمَجْنُوْنٌ ⑦
8. 'Why dost thou not bring angels to us, if thou art of the truthful?' لَوْ مَا تَأْتِیْنَا بِالْمَلٰٓئِكَةِ اِنْ كُنْتَ مِنَ الصّٰدِقِیْنَ ⑧
9. We do not send down angels but by due right, and then they are granted no respite. مَا نُنزِّلُ الْمَلٰٓئِكَةَ اِلَّا بِالْحَقِّ وَ مَا كَانُوْا اِذَا مُنْظَرِیْنَ ⑨
10. Verily, We Ourselves have sent down this Exhortation, and most surely We will be its Guardian. اِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَ اِنَّا لَهٗ لَحٰفِظُوْنَ ⑩

‡ I am Allāh Who is All-Seeing.

\* 11. And We sent *Messengers* before thee among parties of ancient peoples.

وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ فِي شِيَعِ الْأَوَّلِينَ ①

12. And there never came to them any Messenger but they mocked at him.

وَمَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ ②

13. Thus do We cause this *habit of mocking* to enter into the hearts of the sinful people;

كَذَلِكَ نَسْلُكُهُ فِي قُلُوبِ الْمُجْرِمِينَ ③

14. They believe not therein, though the example of the former peoples has gone *before them*.

لَا يُؤْمِنُونَ بِهِ وَقَدْ خَلَتْ سُنَّةُ الْأَوَّلِينَ ④

15. And even if We opened to them a door from heaven, and they began ascending through it,

وَلَوْ فَتَحْنَا عَلَيْهِمْ بَابًا مِنَ السَّمَاءِ فَظَلُّوا فِيهِ يَعْرُجُونَ ⑤

16. They would surely say, 'Only our eyes are dazed; rather we are a bewitched people.'

لَقَالُوا إِنَّمَا سَكِرَاتُ أَبْصَارِنَا بَلْ نَحْنُ قَوْمٌ مَسْحُورُونَ ⑥

R. 2.

\* 17. And We have, indeed, made mansions *of stars* in the heaven and have adorned it for beholders.

وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجًا وَزَيَّنَّاهَا لِلنَّاظِرِينَ ⑦

18. And We have protected it against every rejected satan.

وَحَفَظْنَاهَا مِنْ كُلِّ شَيْطَانٍ رَجِيمٍ ⑧

19. But if any one hears stealthily, there pursues him a bright flame.

إِلَّا مِنْ اسْتَرْقَى السَّمْعَ فَاتَّبَعَهُ شَهَابٌ مُبِينٌ ⑨

20. And the earth have We spread out, and set therein firm mountains and caused everything to grow therein in proper proportion.

وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ شَيْءٍ مَوْزُونٍ ⑩

\* 11. And We sent *Messengers* before **you among various denominations of earlier people.**

\* 17. Verily, in the heavens We have made constellations and adorned them for those who behold.

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.

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;

\*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*.

وَجَعَلْنَا لَكُمْ فِيهَا مَعَايِشَ وَ مَن لَّسْتُمْ لَهُ بِرِزْقِينَ ﴿٢١﴾

وَ إِن مِّن شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ؛ وَمَا نُنزِّلُهُ إِلَّا بِقَدَرٍ مَّعْلُومٍ ﴿٢٢﴾

وَ أَرْسَلْنَا الرِّيحَ كَوَاقِحَ فَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَسْقَيْنُكُمُوهُ؛ وَمَا أَنْتُمْ لَهُ بِخَازِنِينَ ﴿٢٣﴾

وَ إِنَّا لَنَحْنُ نُحْيِي وَ نُمِيتُ وَ نَحْنُ الْوَارِثُونَ ﴿٢٤﴾

وَ لَقَدْ عَلِمْنَا الْمُسْتَقْدِمِينَ مِنْكُمْ وَ لَقَدْ عَلِمْنَا الْمُسْتَأْخِرِينَ ﴿٢٥﴾

وَ إِن رَبِّكَ هُوَ يَحْشُرُهُمْ إِنَّهُ حَكِيمٌ عَلِيمٌ ﴿٢٦﴾

وَ لَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ صَلْصَالٍ مِّنْ حَمَإٍ مَّسْنُونٍ ﴿٢٧﴾

وَ الْجِنَّاءَ خَلَقْنَاهُ مِنْ قَبْلُ مِنْ نَّارِ السَّمُومِ ﴿٢٨﴾

وَ إِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ بَشَرًا مِّنْ صَلْصَالٍ مِّنْ حَمَإٍ مَّسْنُونٍ ﴿٢٩﴾

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.'

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

فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي

فَقَعُوا لَهُ سُجَّدِينَ ﴿٣٠﴾

فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ ﴿٣١﴾

إِلَّا إِبْلِيسَ ۖ أَبَىٰ أَنْ يَكُونَ مَعَ

السَّاجِدِينَ ﴿٣٢﴾

قَالَ يَا إِبْلِيسُ مَا لَكَ أَلَّا تَكُونَ مَعَ

السَّاجِدِينَ ﴿٣٣﴾

قَالَ لَمْ أَكُن لَأَسْجُدَ لِبَشَرٍ خَلَقْتَهُ

مِنْ صَلْصَالٍ مِّنْ حَمَإٍ مَّسْنُونٍ ﴿٣٤﴾

قَالَ فَاخْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ ﴿٣٥﴾

وَأَنَّ عَلَيْكَ اللَّعْنَةَ إِلَىٰ يَوْمِ الدِّينِ ﴿٣٦﴾

قَالَ رَبِّ فَأَنْظِرْنِي إِلَىٰ يَوْمِ يُبْعَثُونَ ﴿٣٧﴾

قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ ﴿٣٨﴾

إِلَىٰ يَوْمِ الْوَقْتِ الْمَعْلُومِ ﴿٣٩﴾

قَالَ رَبِّ بِمَا أَغْوَيْتَنِي لَأُزَيِّنَنَّ لَهُمْ

فِي الْأَرْضِ وَالْأَغْوِيَّتَهُمْ أَجْمَعِينَ ﴿٤٠﴾

إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ ﴿٤١﴾

قَالَ هَذَا صِرَاطٌ عَلَيَّ مُسْتَقِيمٌ ﴿٤٢﴾

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ

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.

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.'

إِلَّا مَنِ اتَّبَعَكَ مِنَ الْغَاوِينَ ﴿٣٢﴾

وَأَنَّ جَهَنَّمَ لَمَوْعِدُهُمْ أَجْمَعِينَ ﴿٣٣﴾

لَهَا سَبْعَةُ أَبْوَابٍ لِكُلِّ بَابٍ مِنْهُمْ جُزْءٌ مَّقْسُومٌ ﴿٣٤﴾

ر  
٢  
١٤

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ ﴿٣٥﴾

أَدْخُلُوهَا بِسَلَامٍ أَمِينٍ ﴿٣٦﴾

وَنَرَعْنَا مَا فِي صُدُورِهِمْ مِنْ غِلٍّ

إِخْوَانًا عَلَى سُرُرٍ مُتَقَابِلِينَ ﴿٣٧﴾

لَا يَمَسُّهُمْ فِيهَا نَصَبٌ وَمَا هُمْ مِنْهَا

بِمُخْرَجِينَ ﴿٣٨﴾

نَبِيٌّ عَبْدِي أَيُّبَىٰ أَنَا الْغَفُورُ الرَّحِيمُ ﴿٣٩﴾

وَأَنَّ عَذَابِي هُوَ الْعَذَابُ الْأَلِيمُ ﴿٤٠﴾

ق  
١٤  
١٤

وَنَبِّأَهُمْ عَنْ صَيْفِ إِبْرَاهِيمَ ﴿٤١﴾

إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا ؕ قَالَ

إِنَّا مِنْكُمْ وَجِلُونَ ﴿٤٢﴾

قَالُوا لَا تَوْجَلْ إِنَّا نُبَشِّرُكَ بِغُلَامٍ

عَلِيمٍ ﴿٤٣﴾

\*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.

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.'

قَالَ أَبَشَّرْتُمُونِي عَلَىٰ أَن مَّسَّنِي  
الْكِبَرُ فِيمَ تَبَشِّرُونَ ﴿٥٥﴾

قَالُوا بَشِّرْنَا بِالْحَقِّ فَلَا تَكُن مِّنَ  
الْقَائِلِينَ ﴿٥٦﴾

قَالَ وَمَن يَفْقَهُ مِن رَّحْمَةِ رَبِّهِ إِلَّا  
الضَّالُّونَ ﴿٥٧﴾

قَالَ فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ ﴿٥٨﴾

قَالُوا إِنَّا أُرْسِلْنَا إِلَىٰ قَوْمٍ مُّجْرِمِينَ ﴿٥٩﴾

إِلَّا آلَ لُوطٍ ؕ إِنَّا لَمَنْجُوهُمْ أَجْمَعِينَ ﴿٦٠﴾

إِلَّا امْرَأَتَهُ قَدَّرْنَا ؕ إِنَّهَا لَمِنَ

الغيبين ﴿٦١﴾

فَلَمَّا جَاءَ آلَ لُوطٍ الْمُرْسَلُونَ ﴿٦٢﴾

قَالَ إِنَّكُمْ قَوْمٌ مُّنكَرُونَ ﴿٦٣﴾

قَالُوا بَلْ جِئْنَاكَ بِمَا كَانُوا فِيهِ

يَمْتَرُونَ ﴿٦٤﴾

وَآتَيْنَاكَ بِالْحَقِّ وَإِنَّا لَصَادِقُونَ ﴿٦٥﴾

فَأَسْرِبْ بِأَهْلِكَ يَلْتَمِعْ مِنَ الْآيِلِ وَاتَّبِعْ

أَذْبَارَهُمْ وَلَا يَلْتَفِتْ مِنكُمْ أَحَدٌ

وَأَمْضُوا حَيْثُ تُؤْمَرُونَ ﴿٦٦﴾

\*56. They said, 'We have but given you glad tidings based on truth; be not therefore of those who despair.'

67. And We communicated to him this decree that the root of them was to be cut off by the morning.

وَقَضَيْنَا إِلَيْهِ ذَلِكَ الْأَمْرَ أَنَّ دَابِرَ  
هَؤُلَاءِ مَقْطُوعٌ مُّصْبِحِينَ ﴿٦٧﴾

68. And the people of the city came rejoicing.

وَجَاءَ أَهْلُ الْمَدِينَةِ يَسْتَبْشِرُونَ ﴿٦٨﴾

69. He said, 'These are my guests, so put me not to shame;

قَالَ إِنَّ هَؤُلَاءِ صُنْفِي فَلَا تَفْضَحُونِ ﴿٦٩﴾

70. 'And fear Allāh and disgrace me not.'

وَاتَّقُوا اللَّهَ وَلَا تُخْزُونِ ﴿٧٠﴾

71. They said, 'Did we not forbid thee to entertain all sorts of people?'

قَالُوا أَوَلَمْ نَنْهَكَ عَنِ الْعَالَمِينَ ﴿٧١﴾

\*72. He said, 'These are my daughters if you must do something.'

قَالَ هَؤُلَاءِ بَنَاتِي إِنْ كُنْتُمْ فَعِلِينَ ﴿٧٢﴾

73. By thy life, these *too* in their *mad* intoxication are wandering in distraction—

لَعَمْرُكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ ﴿٧٣﴾

74. Then the punishment seized them at sunrise.

فَاخَذَتْهُمْ الصَّيْحَةُ مُّشْرِقِينَ ﴿٧٤﴾

75. We turned it upside down, and We rained upon them stones of clay.

فَجَعَلْنَا عَلَیْهَا سَافِلَهَا وَأَمْطَرْنَا  
عَلَيْهِمْ حِجَارَةً مِّنْ سِجِّيلٍ ﴿٧٥﴾

76. Surely, in this are Signs for those who can read *signs*.

إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْمَتَوَسِّمِينَ ﴿٧٦﴾

77. And it lies on a road that *still* exists.

وَإِنَّهَا لِبِسْبِيلٍ مُّقِيمٍ ﴿٧٧﴾

78. Surely, in this is a Sign for believers.

إِنَّ فِي ذَلِكَ لَآيَةً لِّلْمُؤْمِنِينَ ﴿٧٨﴾

79. And the People of the Wood *too* were surely wrongdoers.

وَإِنْ كَانَ أَصْحَابُ الْأَيْكَةِ لَظَالِمِينَ ﴿٧٩﴾

\*80. So We chastised them *also*. And they both lie on a manifest way.

فَأَنْتَقَمْنَا مِنْهُمْ ۖ وَإِنَّهُمَا لَبِإِمَامٍ  
مُّبِينٍ ﴿٨٠﴾

### R. 6.

81. And the People of the Ḥijr *also*

وَلَقَدْ كَذَّبَ أَصْحَابُ الْحِجْرِ ﴿٨١﴾

\*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.

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

did treat the Messengers as liars.

المُرْسَلِينَ ﴿۸۱﴾

82. And We gave them Our Signs, but they turned away from them.

وَأَتَيْنَهُمُ آيَاتِنَا فَكَانُوا عَنْهَا مُعْرِضِينَ ﴿۸۲﴾

83. And they used to hew out houses in the mountains, in security.

وَكَانُوا يُنْحِتُونَ مِنَ الْجِبَالِ بُيُوتًا

أَمْنِينَ ﴿۸۳﴾

84. But the punishment seized them in the morning,

فَأَخَذَتْهُمُ الصَّيْحَةُ مُصْبِحِينَ ﴿۸۴﴾

85. And all that they had earned availed them not.

فَمَا آغَىٰ عَنْهُمْ مَا كَانُوا يَكْسِبُونَ ﴿۸۵﴾

\*86. And We have not created the heavens and the earth and all that is between the two but in accordance with the requirements of wisdom; and the Hour is sure to come. So turn away *from them* in a comely manner.

وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ

وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَإِنَّ السَّاعَةَ

لَأَتِيَةٌ فَاصْفَحِ الصَّفْحَ الْجَمِيلَ ﴿۸۶﴾

87. Verily, it is thy Lord Who is the Great Creator, the All-Knowing.

إِنَّ رَبَّكَ هُوَ الْخَلْقُ الْعَلِيمُ ﴿۸۷﴾

88. And We have, indeed, given thee the seven oft-repeated *verses*, and the Great Qur'ān.

وَلَقَدْ آتَيْنَاكَ سَبْعًا مِنَ الْمَثَانِي

وَالْقُرْآنَ الْعَظِيمَ ﴿۸۸﴾

\*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

وَاخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ ﴿۸۹﴾

\*90. And say, 'I am, indeed, a plain Warner.'

وَقُلْ إِنِّي أَنَا النَّذِيرُ الْمُبِينُ ﴿۹۰﴾

\*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.'

ء | ق | ق | q | gh | غ | ع | ظ | ط | ؤ | ض | د ﴿372﴾ ص | س | ذ | dh | خ | kh | ح | هـ | th | ا | i | u | ء



- \*91. Because We *have decided* to send down *punishment* on those who have formed themselves into groups *against thee*;  
 \*92. Who have pronounced the Qur'ān to be *so many* lies;  
 93. So by thy Lord, We will, surely, question them all  
 94. Concerning that which they used to do.  
 95. So declare openly that with which thou art commanded and turn aside from those who ascribe partners *to God*.  
 96. We will, surely, suffice thee against those who mock:  
 97. Who set up another god with Allāh, but soon shall they come to know.

كَمَا أَنْزَلْنَا عَلَى الْمُقْتَسِمِينَ ﴿٩١﴾

الَّذِينَ جَعَلُوا الْقُرْآنَ عِضِينَ ﴿٩٢﴾

فَوَرَبِّكَ لَنَسْأَلَنَّهُمْ أَجْمَعِينَ ﴿٩٣﴾

عَمَّا كَانُوا يَعْمَلُونَ ﴿٩٤﴾

فَاصْذَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ

الْمُشْرِكِينَ ﴿٩٥﴾

إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ ﴿٩٦﴾

الَّذِينَ يَجْعَلُونَ مَعَ اللَّهِ إِلَهًا آخَرَ

فَسَوْفَ يَعْلَمُونَ ﴿٩٧﴾

- \*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 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.

98. And, indeed, We know that thy bosom becomes straitened because of what they say.

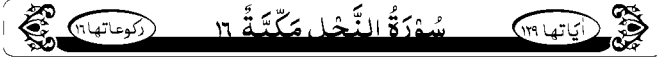
وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ ﴿٩٨﴾

99. But glorify thy Lord praising Him, and be of those who prostrate themselves *before Him*.

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُن مِّنَ السَّاجِدِينَ ﴿٩٩﴾

100. And continue worshipping thy Lord, till death comes to thee.

وَاعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ ﴿١٠٠﴾



## AN-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

- \*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.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

أَتَىٰ أَمْرٌ اللَّهُ فَلَا تَسْتَعْجِلُوهُ ۚ

سُبْحٰنَهُ وَتَعَلٰى عَمَّا يُشْرِكُونَ ②

يُنزِّلُ الْمَلَائِكَةَ بِالرُّوحِ مِنْ أَمْرِهِ عَلَىٰ

مَنْ يَشَاءُ مِنْ عِبَادِهِ أَنْ أَنْذِرُوا أَنَّهُ

لَا إِلَهَ إِلَّا أَنَا فَاتَّقُونِ ③

خَلَقَ السَّمٰوٰتِ وَالْأَرْضَ بِالْحَقِّ ۚ تَعَلٰى

عَمَّا يُشْرِكُونَ ④

خَلَقَ الْإِنسَانَ مِنْ نُطْفَةٍ فَإِذَا هُوَ

خَصِيمٌ مُّبِينٌ ⑤

وَالْأَنْعَامَ خَلَقَهَا ۚ لَكُمْ فِيهَا دِفْءٌ

وَمَنَافِعُ وَمِنْهَا تَأْكُلُونَ ⑥

وَلَكُمْ فِيهَا جَمَالٌ حِينَ تُرِيحُونَ

وَحِينَ تَسْرَحُونَ ⑦

وَتَحْمِلُ أَثْقَالَكُمْ إِلَىٰ بَلَدٍ لَّمْ تَكُونُوا

بَلِيغِيهِ إِلَّا بِشِقِّ الْأَنْفُسِ ۗ إِنَّ رَبَّكُمْ

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.

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

لَرءُوفٌ رَّحِيمٌ ﴿٨﴾

وَ الْخَيْلِ وَ الْبِغَالِ وَ الْحَمِيرِ  
لِيَتْرَكُبُوهَا وَ زِينَةً ۖ وَ يَخْلُقُ مَا لَا  
تَعْلَمُونَ ﴿٩﴾

وَ عَلَى اللَّهِ قَضُ السَّبِيلِ وَ مِنْهَا  
جَائِرٌ ۖ وَ لَوْ شَاءَ لَهَاكُمْ أَجْمَعِينَ ﴿١٠﴾

هُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً  
لَكُمْ مِنْهُ شَرَابٌ ۖ وَ مِنْهُ شَجَرٌ فِيهِ  
تَسِيْمُونَ ﴿١١﴾

يُنْبِتُ لَكُمْ بِهِ الزَّرْعَ وَ الزَّيْتُونَ  
وَ النَّخِيلَ وَ الْأَعْنَابَ وَ مِنْ كُلِّ  
النَّمْرَاتِ ۖ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ  
يَتَفَكَّرُونَ ﴿١٢﴾

وَ سَخَّرَ لَكُمْ الَّيْلَ وَ النَّهَارَ وَ الشَّمْسَ  
وَ الْقَمَرَ ۖ وَ النَّجْمُ مُسَخَّرَاتٌ بِأَمْرِ  
إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿١٣﴾

وَ مَا ذَرَأَ لَكُمْ فِي الْأَرْضِ مُخْتَلِفًا

\*12. Therewith He grows **croops 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.

the earth, varying in colours. Surely, in that is a Sign for a people who take heed.

أَلْوَانُهُ ۗ إِنَّ فِي ذَٰلِكَ لَآيَةً لِّقَوْمٍ  
يَذَّكَّرُونَ ﴿١٣﴾

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.

وَهُوَ الَّذِي سَخَّرَ الْبَحْرَ لِيَتَأْكَلُوا مِنْهُ  
لَحْمًا طَرِيًّا وَتَسْتَخْرِجُوا مِنْهُ حِلْيَةً  
تَلْبَسُونَهَا ۗ وَتَرَى الْفُلْكَ مَوَاجِرَ  
فِيهِ وَ لِيَتَّبِعُوا مِنْ فَضْلِهِ وَ لَعَلَّكُمْ  
تَشْكُرُونَ ﴿١٥﴾

\*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.

وَأَلْقَى فِي الْأَرْضِ رَوَاسِيَ أَن تَمِيدَ بِكُمْ  
وَ أَنْهَارًا وَ سُبُلًا لَّعَلَّكُمْ تَهْتَدُونَ ﴿١٦﴾

17. And, other marks too; by them and by the stars they follow the right direction.

وَ عَلَّمَتْ ۗ وَ بِالنَّجْمِ هُمْ يَهْتَدُونَ ﴿١٧﴾

18. Is He, then, Who creates like one who creates not? Will you not then take heed?

أَفَمَن يَخْلُقُ كَمَن لَّا يَخْلُقُ ۗ أَفَلَا  
تَذَكَّرُونَ ﴿١٨﴾

\*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 tamida bikum* (أَنْ تَمِيدَ بِكُمْ) as 'quake' which if accepted would mean that God is counting His bounties upon mankind by reminding them that He has created mountains to cause great earthquakes spelling destructions far and wide. Unfortunately, it has been ignored that the word *tamida* (تَمِيدَ) is derived from *mada* (مَادَ) which means to provide food. The word *mā'idah* (مَائِدَةٌ) 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.

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 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*

وَأِنْ تَعَدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا ۗ  
إِنَّ اللَّهَ لَعَفُورٌ رَحِيمٌ ﴿١٩﴾

وَاللَّهُ يَعْلَمُ مَا تُسْرُؤْنَ وَمَا تُعْلِنُونَ ﴿٢٠﴾

وَالَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ لَا  
يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ ﴿٢١﴾

أَمْوَاتٌ غَيْرُ أَحْيَاءٍ ۗ وَمَا يَشْعُرُونَ ۗ  
أَيَّانَ يُبْعَثُونَ ﴿٢٢﴾

إِلَهُكُمْ إِلَهٌ وَاحِدٌ ۖ فَالَّذِينَ لَا يُؤْمِنُونَ  
بِالْآخِرَةِ قُلُوبُهُمْ مُنْكَرَةٌ وَهُمْ  
مُسْتَكْبِرُونَ ﴿٢٣﴾

لَا جَرَمَ أَنْتَ اللَّهُ يَعْلَمُ مَا يُسْرُؤْنَ  
وَمَا يُعْلِنُونَ ۗ إِنَّهُ لَا يُحِبُّ  
الْمُسْتَكْبِرِينَ ﴿٢٤﴾

وَإِذَا قِيلَ لَهُمْ مَآذَا أَنْزَلَ رَبُّكُمْ ۗ  
قَالُوا آسَاطِيرُ الْأَوَّلِينَ ﴿٢٥﴾

لِيَحْمِلُوا أَوْزَارَهُمْ كَامِلَةً يَوْمَ الْقِيَامَةِ  
وَمِنْ أَوْزَارِ الَّذِينَ يُضِلُّوهُمْ بِغَيْرِ  
عِلْمٍ ۗ أَلَا سَاءَ مَا يَزُرُونَ ﴿٢٦﴾

قَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ فَآتَى اللَّهُ  
بُنْيَانَهُمْ مِنَ الْقَوَاعِدِ فَحَرَّ عَلَيْهِمْ

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

السَّقْفُ مِنْ فَوْقِهِمْ وَأَتَهُمُ الْعَذَابُ  
مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٢٤﴾

ثُمَّ يَوْمَ الْقِيَامَةِ يُخْزِيهِمْ وَيَقُولُ أَيْنَ  
شُرَكَائِي الَّذِينَ كُنْتُمْ تُشَاقِقُونَ  
فِيهِمْ ؕ قَالَ الَّذِينَ أُوتُوا الْعِلْمَ إِنَّ  
الْخِزْيَ الْيَوْمَ وَالسُّوءَ عَلَى الْكَافِرِينَ ﴿٢٥﴾

الَّذِينَ تَتَوَفَّيهِمُ الْمَلَائِكَةُ ظَالِمِي  
أَنْفُسِهِمْ ؕ فَالْقُوا السَّلَامَ مَا كُنَّا  
نَعْمَلُ مِنْ سُوءٍ ؕ بَلَىٰ إِنَّ اللَّهَ عَلِيمٌ  
بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٢٦﴾

فَادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا  
فَلَيْسَ مَثْوًى الْمُتَكَبِّرِينَ ﴿٢٧﴾

وَقِيلَ لِلَّذِينَ اتَّقَوْا مَاذَا أَنْزَلَ رَبُّكُمْ  
قَالُوا خَيْرًا ؕ لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ  
الدُّنْيَا حَسَنَةٌ ؕ وَلِدَارُ الْآخِرَةِ خَيْرٌ  
وَلَنِعْمَ دَارُ الْمُتَّقِينَ ﴿٢٨﴾

جَنَّاتٍ عَدْنٍ يَدْخُلُونَهَا يُجْرِي مِنْ  
تَحْتِهَا الْأَنْهَارُ لَهُمْ فِيهَا مَا يَشَاءُونَ  
كَذَلِكَ يُجْزِي اللَّهُ الْمُتَّقِينَ ﴿٢٩﴾

الَّذِينَ تَتَوَفَّيهِمُ الْمَلَائِكَةُ طَيِّبِينَ ۖ

say: 'Peace be unto you! Enter Heaven because of what you used to do.'

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.

35. So the evil *result* of what they did befell them, and that which they used to mock at encompassed them.

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?

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!

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.

يَقُولُونَ سَلِّمْ عَلَيْنَا ۖ ادْخُلُوا الْجَنَّةَ  
بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٣٤﴾

هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ  
أَوْ يَأْتِيَ أَمْرُ رَبِّكَ ۗ كَذَلِكَ فَعَلَ الَّذِينَ  
مِنْ قَبْلِهِمْ ۗ وَمَا ظَلَمَهُمُ اللَّهُ وَلَكِنْ  
كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿٣٥﴾

فَأَصَابَهُمْ سَيِّئَاتُ مَا عَمِلُوا وَحَاقَ  
بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٣٦﴾

وَقَالَ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا  
عَبَدْنَا مِنْ دُونِهِ مِنْ شَيْءٍ نَحْنُ وَوَالِدَا  
أَبَائِنَا ۗ وَلَا حَرَمْنَا مِنْ دُونِهِ مِنْ شَيْءٍ ۗ  
كَذَلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ ۗ فَهَلْ  
عَلَى الرُّسُلِ إِلَّا الْبَلَاغُ الْمُبِينُ ﴿٣٧﴾

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ  
اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ ۗ فَمِنْهُمْ  
مَنْ هَدَى اللَّهُ وَمِنْهُمْ مَن حَقَّقَ عَلَيْهِ  
الصَّلَاةَ ۗ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا  
كَيْفَ كَانَ عَاقِبَةُ الْمُكذِبِينَ ﴿٣٨﴾

إِنْ تَحْرِضْ عَلَى هُدَاهُمْ فَإِنَّ اللَّهَ لَا  
يَهْدِي مَنْ يُضِلُّ ۗ وَمَا لَهُمْ مِنْ نَاصِرِينَ ﴿٣٩﴾



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.

40. *He will raise them up* that He may make clear to them that wherein they differed, and that those who disbelieved may know that they were liars.

\*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

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ ۗ لَا  
يُبْعَثُ اللَّهُ مَنْ يَمُوتُ ۗ بَلَىٰ وَعَدَّ عَلَيْنِهِ  
حَقًّا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٣٩﴾

لِيُبَيِّنَ لَهُمُ الَّذِي يُخْتَلِفُونَ فِيهِ  
وَلِيَعْلَمَ الَّذِينَ كَفَرُوا أَنَّهُمْ كَانُوا  
كٰذِبِينَ ﴿٤٠﴾

إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَنْ  
تَكُونَ لَهُ كُنْ فَيَكُونُ ﴿٤١﴾

وَالَّذِينَ هَاجَرُوا فِي اللَّهِ مِنْ بَعْدِ مَا  
ظَلَمُوا لَنَنْبُوْتَنَّهُمْ فِي الدُّنْيَا حَسَنَةً ۗ  
وَلَأَجْرُ الْآخِرَةِ أَكْبَرُ ۗ لَوْ كَانُوا  
يَعْلَمُونَ ﴿٤٢﴾

الَّذِينَ صَبَرُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٤٣﴾  
وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا  
نُوْحِي إِلَيْهِمْ فَسْئَلُوا أَهْلَ الذِّكْرِ إِنْ  
كُنْتُمْ لَا تَعْلَمُونَ ﴿٤٤﴾

بِالْبَيِّنَاتِ وَالذُّرُرِ ۗ وَأَنْزَلْنَا إِلَيْكَ  
الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ

\*41. See the explanation of “كُنْ فَيَكُونُ” (“‘Be!’ And it is”) under 2:118. (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.

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.

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.'

وَلَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٤٦﴾

أَفَأَمِنَ الَّذِينَ مَكَرُوا السَّيِّئَاتِ أَنْ يَخْسِفَ اللَّهُ بِهِمُ الْأَرْضَ أَوْ يَأْتِيَهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٤٧﴾

أَوْ يَأْخُذَهُمْ فِي تَقَلُّبِهِمْ فَمَا هُمْ بِمُعْجِزِينَ ﴿٤٨﴾

أَوْ يَأْخُذَهُمْ عَلَى تَخَوُّفٍ فَإِنَّ رَبَّكُمْ لَرَءُوفٌ رَحِيمٌ ﴿٤٩﴾

أَوَلَمْ يَرَوْا إِلَى مَا خَلَقَ اللَّهُ مِنْ شَيْءٍ يَتَفَتَّهُوا ظُلْمًا عَنِ الْيَمِينِ وَالشَّمَائِلِ سُجَّدًا لِلَّهِ وَهُمْ دَاخِرُونَ ﴿٥٠﴾

وَاللَّهُ يَسْجُدُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ مِنْ دَابَّةٍ وَالْمَلَائِكَةِ وَهُمْ لَا يُسْتَكْبِرُونَ ﴿٥١﴾

يَخَافُونَ رَبَّهُمْ مِنْ فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٥٢﴾

وَقَالَ اللَّهُ لَا تَتَّخِذُوا إِلٰهَيْنِ اثْنَيْنِ ۚ إِنَّمَا هُوَ إِلٰهٌ وَاحِدٌ ۚ فَإِيَّايَ فَارْهَبُونَ ﴿٥٣﴾

\*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.

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.

وَلَهُ مَا فِي السَّمٰوٰتِ وَ الۡاَرْضِ وَ لَهُ  
الَّذِيْنَ وَاَصْبَا ؕ اَفَغَيَّرَ اللّٰهُ تَتَقُوْنَ ﴿۵۳﴾

وَمَا يَكُمۡ مِّنۡ نِّعْمَةٍ مِّنَ اللّٰهِ ثُمَّ اِذَا  
مَسَّكُمُ الضَّرُّ فَالِيْهِ تَجُرُّوْنَ ﴿۵۴﴾

ثُمَّ اِذَا كَشَفَ الضَّرَّ عَنْكُمۡ اِذَا فَرِيْقٌ  
مِّنْكُمْ بِرَبِّهِمۡ يُشْرِكُوْنَ ﴿۵۵﴾

لِيَكْفُرُوۡا بِمَاۤ اٰتَيْنٰهُمۡ فَتَمَتَّعُوۡا  
فَسَوْفَ تَعْلَمُوْنَ ﴿۵۶﴾

وَ يَجْعَلُوْنَ لِمَا لَا يَعْلَمُوْنَ نَصِيْبًا  
مِّمَّا رَزَقْنٰهُمۡ ؕ تَاللّٰهِ لَتَسۡئَلُنَّ عَمَّا  
كُنْتُمْ تَفۡكُرُوْنَ ﴿۵۷﴾

وَ يَجْعَلُوْنَ لِلّٰهِ الْبَنٰتِ سُبۡحٰنَهُ  
وَ لَهُمۡ مَا يَشۡتَهُوْنَ ﴿۵۸﴾

وَ اِذَا بُشِّرَ اَحَدُهُمۡ بِالْاُنۡثَىٰ ظَلَّ وَجۡهُهُ  
مُسُوۡدًا ؕ وَ هُوَ كٰظِمٌ ﴿۵۹﴾

يَتَوَارَىٰ مِنَ النَّوۡرِ مِنْ سُوۡءِ مَا بُشِّرَ بِهٖ  
اَيۡمِسُّهُ عَلٰى هُوۡنٍ اَمْ يَدۡسُهُ فِى  
الۡتُرَابِ ؕ اَلَا سَاۡءَ مَا يَحۡكُمُوْنَ ﴿۶۰﴾

\*53. And to Him belongs whatsoever is in the heavens and the earth and to Him eternally belongs the right to determine the path.

\*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. Surely, in that is a Sign for a people who would hear.

لِلَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ مَثَلُ  
السَّوْءِ ۚ وَ لِلَّهِ الْمَثَلُ الْأَعْلَىٰ ۗ وَ هُوَ  
الْعَزِيزُ الْحَكِيمُ ﴿٦١﴾

وَ لَوْ يَؤَاخِذُ اللَّهُ النَّاسَ بِظُلْمِهِمْ مَا  
تَرَكَ عَلَيْهَا مِنْ دَابَّةٍ وَ لَكِنْ يُؤَخِّرُهُمْ  
إِلَىٰ أَجَلٍ مُّسَمًّى ۚ فِإِذَا جَاءَ أَجْلُهُمْ لَا  
يَسْتَأْخِرُونَ سَاعَةً ۚ وَ لَا يَسْتَقْدِرُونَ ﴿٦٢﴾

وَ يَجْعَلُونَ لِلَّهِ مَا يَكْرَهُونَ وَ تَصِفُ  
أَلْسِنَتُهُمُ الْكُذِبَ أَنَّ لَهُمُ الْحُسْنَىٰ ۚ  
لَا جَرَمَ أَنَّ لَهُمُ النَّارَ وَ أَنََّّهُمْ  
مُفْرَطُونَ ﴿٦٣﴾

تَاللَّهِ لَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ  
فَرَزَيْنَ لَهُمُ الشَّيْطَانَ أَعْمَالَهُمْ فَهُوَ  
وَلِيُّهُمْ الْيَوْمَ وَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٦٤﴾

وَ مَا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِتُبَيِّنَ  
لَهُمُ الَّذِي اخْتَلَفُوا فِيهِ ۚ وَ هُدًى  
وَ رَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿٦٥﴾

وَ اللَّهُ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْيَأ بِهِ  
الْأَرْضَ بَعْدَ مَوْتِهَا ۚ إِنَّ فِي ذَٰلِكَ لَآيَةً  
لِّقَوْمٍ يَسْمَعُونَ ﴿٦٦﴾

\*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.

ء ا ق ق | q | gh | غ | ع | ء | ط | ط | ء | ض | 384 | ص | س | ذ | dh | خ | kh | ح | ه | ث | th | ا | i | u | ا

## 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.

\*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.**

وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً ۗ نُسْقِيكُمْ مِمَّا فِي بُطُونِهِ مِنْ بَيْنِ فَرْثٍ وَ دَمٍ لَبَنًا خَالِصًا سَائِغًا لِلشَّارِبِينَ ﴿٦٧﴾

وَمِنْ ثَمَرَاتِ النَّخِيلِ وَ الْأَعْنَابِ تَتَّخِذُونَ مِنْهُ سَكَرًا وَ رِزْقًا حَسَنًا ۗ إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَعْقِلُونَ ﴿٦٨﴾

وَ أَوْحَى رَبُّكَ إِلَى النَّحْلِ أَنْ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَ مِنَ الشَّجَرِ وَ مِمَّا يَعْرِشُونَ ﴿٦٩﴾

ثُمَّ كُلِي مِنْ كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ ذُلُلًا ۗ يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ ۗ إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَتَفَكَّرُونَ ﴿٧٠﴾

وَ اللَّهُ خَلَقَكُمْ ثُمَّ يَتَوَقَّعُكُمْ ۗ وَ مِنْكُمْ مَن يُرَدُّ إِلَىٰ آزْدِلِ الْعُمُرِ لِكَيْ لَا يَعْلَمَ بَعْدَ عِلْمٍ شَيْئًا ۗ إِنَّ اللَّهَ عَلِيمٌ قَدِيرٌ ﴿٧١﴾

## 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?

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

وَ اللَّهُ فَضَّلَ بَعْضَكُمْ عَلَى بَعْضٍ فِي  
الرِّزْقِ ۖ فَمَا الَّذِينَ فُضِّلُوا بِرَادِّي  
رِزْقِهِمْ عَلَى مَا مَلَكَتْ أَيْمَانُهُمْ فَهُمْ  
فِيهِ سَوَاءٌ ۗ أَفَبِعِزْمَةِ اللَّهِ يُجْحَدُونَ ﴿٤٢﴾

وَ اللَّهُ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ  
أَزْوَاجًا ۖ وَ جَعَلَ لَكُمْ مِنْ أَزْوَاجِكُمْ  
بَنِينَ وَ حَفَدَةً ۗ وَ رَزَقَكُمْ مِنَ الطَّيِّبَاتِ ۗ  
أَفَبِالْبَاطِلِ يُؤْمِنُونَ وَ بِعِزْمَةِ اللَّهِ  
هُمْ يَكْفُرُونَ ﴿٤٣﴾

وَ يَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَمْلِكُ  
لَهُمْ رِزْقًا مِنَ السَّمَوَاتِ وَ الْأَرْضِ  
شَيْئًا ۗ وَ لَا يَسْتَطِيعُونَ ﴿٤٤﴾

فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ ۗ إِنَّ اللَّهَ  
يَعْلَمُ وَ أَنْتُمْ لَا تَعْلَمُونَ ﴿٤٥﴾

ضَرَبَ اللَّهُ مَثَلًا عَبْدًا مَمْلُوكًا لَا يَقْدِرُ  
عَلَى شَيْءٍ ۗ وَ مَنْ رَزَقْنَاهُ مِنْنَا رِزْقًا حَسَنًا  
فَهُوَ يَنْفِقُ مِنْهُ سِرًّا ۗ وَ جَهْرًا ۗ هَلْ  
يَسْتَوُونَ ۗ أَلْحَمْدُ لِلَّهِ ۗ بَلْ أَكْثَرُهُمْ  
لَا يَعْلَمُونَ ﴿٤٦﴾

وَ ضَرَبَ اللَّهُ مَثَلًا رَجُلَيْنِ أَحَدُهُمَا  
أَبْكَمٌ لَا يَقْدِرُ عَلَى شَيْءٍ ۗ وَ هُوَ كَلٌّ عَلَى

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?

مَوْلَهُ ۗ أَيْنَمَا يُوجِّهُهُ لَا يَأْتِ بِخَيْرٍ ۗ  
هَلْ يَسْتَوِي هُوَ ۖ وَمَنْ يَأْمُرُ بِالْعَدْلِ ۖ  
وَهُوَ عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿۴۷﴾

## 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.

وَاللَّهُ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ ۗ وَمَا  
أَمْرُ السَّاعَةِ إِلَّا كَلَمْحِ الْبَصَرِ أَوْ هُوَ  
أَقْرَبُ ۗ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿۴۸﴾

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.

وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ  
لَا تَعْلَمُونَ شَيْئًا ۗ وَجَعَلَ لَكُمُ  
السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ ۗ لَعَلَّكُمْ  
تَشْكُرُونَ ﴿۴۹﴾

\*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 ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿۵۰﴾

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 لَكُم مِّن بُيُوتِكُمْ سَكَنًا  
وَجَعَلَ لَكُم مِّن جُلُودِ الْأَنْعَامِ  
بُيُوتًا تَسْتَخِفُّونَهَا يَوْمَ ظَعْنِكُمْ وَيَوْمَ  
إِقَامَتِكُمْ ۗ وَمِنْ أَصْوَابِهَا وَأَوْبَارِهَا  
وَأَشْعَارِهَا أَثْقَالًا وَمَتَاعًا إِلَىٰ حِينٍ ﴿۵۱﴾

82. And Allāh has made for you, of

وَاللَّهُ جَعَلَ لَكُم مِّمَّا خَلَقَ ظِلًّا

\*80. Do they not observe the birds held aloft in midheaven? None keeps them held aloft but Allāh.

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*.

83. But if they turn away, then thou art responsible only for the plain delivery of the Message.

\*84. They recognize the favour of Allāh, yet they deny it; and most of them are *confirmed* disbelievers.

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.

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.

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.'

وَجَعَلَ لَكُمْ مِنَ الْجِبَالِ أَكْنَانًا  
وَجَعَلَ لَكُمْ سَرَائِيدَ تَقِيكُمْ الْحَرَّ  
وَسَرَائِيدَ تَقِيكُمْ بِأَسْكُمْ ۗ كَذَلِكَ  
يُتِمُّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ  
تُسَلِّمُونَ ﴿۸۳﴾

فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلْغُ  
الْمُبِينُ ﴿۸۴﴾

يَعْرِفُونَ نِعْمَتَ اللَّهِ ثُمَّ يُنْكِرُونَهَا  
وَ أَكْثَرُهُمُ الْكَافِرُونَ ﴿۸۵﴾

وَيَوْمَ نُبْعَثُ مِنْ كُلِّ أُمَّةٍ شَهِيدًا  
ثُمَّ لَا يُوَدِّعُ لِلَّذِينَ كَفَرُوا وَلَا هُمْ  
يُسْتَعْتَبُونَ ﴿۸۶﴾

وَ إِذْ أَرَأَى الَّذِينَ ظَلَمُوا الْعَذَابَ فَلَا  
يُخَفِّفُ عَنْهُمْ وَلَا هُمْ يُنظَرُونَ ﴿۸۷﴾

وَ إِذْ أَرَأَى الَّذِينَ أَشْرَكُوا شُرَكَاءَهُمْ  
قَالُوا رَبَّنَا هَؤُلَاءِ شُرَكَائُنَا الَّذِينَ  
كُنَّا نَدْعُوا مِنْ دُونِكَ ۗ فَالْقَوْلُ  
إِلَيْهِمُ الْقَوْلُ إِن كُمْ لَكَاذِبُونَ ﴿۸۸﴾

\*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**.



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 admonishes 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 you, *for fear* lest one people become

وَالْقَوَا إِلَى اللَّهِ يُؤْمِنُونَ وَالسَّلَامَ وَصَلَّ  
عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٨٨﴾

الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ  
زِدْنَاهُمْ عَذَابًا فَوْقَ الْعَذَابِ بِمَا كَانُوا  
يُفْسِدُونَ ﴿٨٩﴾

وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا  
عَلَيْهِمْ مِنْ أَنْفُسِهِمْ وَجِئْنَا بِكَ  
شَهِيدًا عَلَى هَؤُلَاءِ ۗ وَنَزَّلْنَا عَلَيْكَ  
الْكِتَابَ تِبْيَانًا لِكُلِّ شَيْءٍ وَهُدًى  
وَرَحْمَةً وَبُشْرَى لِلْمُسْلِمِينَ ﴿٩٠﴾

١٢  
ع  
١٨

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ  
وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ  
الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ ۗ  
يَعِظُكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿٩١﴾

وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ  
وَلَا تَنْقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا  
وَقَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلًا ۗ إِنَّ  
اللَّهَ يَعْلَمُ مَا تَعْمَلُونَ ﴿٩٢﴾

وَلَا تَكُونُوا كَالَّتِي نَقَضَتْ غَزْلَهَا مِنْ بَعْدِ  
قُوَّةٍ أَنْكَاثًا تَتَّخِذُونَ أَيْمَانَكُمْ دَخَلًا  
بَيْنَكُمْ أَنْ تَكُونَ أُمَّةٌ هِيَ أَرْبَىٰ مِنْ أُمَّةٍ ۗ

\*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.

ء ء ا ق ق q | gh غ | ٤ | ظ | ط | ؤ | ض | d | 389 | ص | ٥ | ذ | dh | خ | kh | ح | هـ | ث | th | u | ا | i

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.

اِنَّمَا يَبْتَلُوْكُمْ اللهُ بِهٖ ۙ وَ لِيَبَيِّنَنَّ لَكُمْ  
يَوْمَ الْقِيٰمَةِ مَا كُنْتُمْ فِيْهِ تَخْتَلِفُوْنَ ﴿۹۴﴾

وَ لَوْ شَاءَ اللهُ لَجَعَلَكُمْ اُمَّةً وَّ اِحٰدَةً  
وَ لٰكِنْ يُضِلُّ مَنْ يَّشَاءُ ۗ وَ يَهْدِيْ مَنْ  
يَّشَاءُ ۗ وَ لَتَسْئَلَنَّ عَمَّا كُنْتُمْ  
تَعْمَلُوْنَ ﴿۹۵﴾

وَ لَا تَتَّخِذُوْا اٰيْمَانَكُمْ دَخٰلًا بَيْنَكُمْ  
فَتَزِلَّ قَدَمٌ بَعْدَ ثُبُوْتِهَا وَ تَذُوْقُوا  
السُّوْءَ بِمَا صَدَدْتُمْ عَنِ سَبِيْلِ اللهِ ۗ  
وَ لَكُمْ عَذَابٌ عَظِيْمٌ ﴿۹۶﴾

وَ لَا تَشْتَرُوْا بِعَهْدِ اللهِ ثَمَنًا قَلِيْلًا ۗ  
اِنَّمَا عِنْدَ اللهِ هُوَ خَيْرٌ لَّكُمْ اِنْ  
كُنْتُمْ تَعْلَمُوْنَ ﴿۹۷﴾

مَا عِنْدَكُمْ يَنْفَدُ ۙ وَ مَا عِنْدَ اللهِ بَاقٍ ۗ  
وَ لَنَجْزِيَنَّهُنَّ الَّذِيْنَ صَبَرُوْا ۗ اَجْرَهُمْ  
بِاَحْسَنِ مَا كَانُوْا يَعْمَلُوْنَ ﴿۹۸﴾

مَنْ عَمِلَ صٰلِحًا مِّنْ ذَكَرٍ اَوْ اُنْثٰى  
وَ هُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً  
طَيِّبَةً ۗ وَ لَنَجْزِيَنَّهُمْ اَجْرَهُمْ بِاَحْسَنِ  
مَا كَانُوْا يَعْمَلُوْنَ ﴿۹۸﴾

\*97. That which you have shall **come to naught and whatever is with Allāh will last forever**.

ء ا ق ق | q | gh غ | ٤ | ظ | ٥ | ط | ؤ | ض | d | 390 | ص | ٦ | ذ | dh | ٧ | خ | kh | ح | h | ث | th | ا | i | u | ا

99. And when thou recitest the Qur'ān, seek refuge with Allāh from Satan the rejected.

فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ  
مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿٩٩﴾

100. Surely, he has no power over those who believe and who put their trust in their Lord.

إِنَّهُ لَيْسَ لَهُ سُلْطَانٌ عَلَى الَّذِينَ  
آمَنُوا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ ﴿١٠٠﴾

101. His power is only over those who make friends with him and who set up equals to Him.

إِنَّمَا سُلْطَانُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ  
وَالَّذِينَ هُمْ بِهِ مُشْرِكُونَ ﴿١٠١﴾

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.

وَإِذَا بَدَلْنَا آيَةً مَّكَانَ آيَةٍ وَاللَّهُ  
أَعْلَمُ بِمَا يُنزِّلُ قَالُوا إِنَّمَا أَنْتَ  
مُفْتَرٍ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿١٠٢﴾

103. Say, 'The Spirit of holiness has brought it down from thy Lord with truth, that He may strengthen those who believe, and as a guidance and glad tidings for Muslims.'

قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِنْ رَبِّكَ  
بِالْحَقِّ لِيُثَبِّتَ الَّذِينَ آمَنُوا وَهُدًى  
وَبُشْرَى لِمُسْلِمِينَ ﴿١٠٣﴾

104. And indeed We know that they say that it is only a man who teaches him. *But* the tongue of him to whom they *unjustly* incline in making this *insinuation* is foreign, while this is Arabic tongue, plain and clear.

وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُ  
بَشَرٌ لِّسَانُ الَّذِي يُلْحِدُونَ إِلَيْهِ  
أَعْجَبِي وَهَذَا لِسَانٌ عَرَبِيٌّ مُبِينٌ ﴿١٠٤﴾

105. *As for* those who do not believe in the Signs of Allāh, surely, Allāh will not guide them, and they shall have a grievous punishment.

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ لَا  
يَهْدِيهِمُ اللَّهُ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٠٥﴾

106. It is only those who believe not in the Signs of Allāh, that forge falsehood, and they it is who are the liars.

إِنَّمَا يَفْتَرِي الْكُذِبَ الَّذِينَ لَا يُؤْمِنُونَ  
بِآيَاتِ اللَّهِ وَأُولَئِكَ هُمُ الْكٰذِبُونَ ﴿١٠٦﴾

\*107. Whoso disbelieves in Allāh after he has believed—save him who is forced *thereto* while his heart finds peace in the faith—but such as open their breasts to disbelief, on them is Allāh's wrath; and they shall have a severe punishment.

108. That is because they have preferred the present life to the Hereafter, and because Allāh guides not the disbelieving people.

109. It is they on whose hearts and ears and eyes Allāh has set a seal. And it is they who are the heedless.

110. Undoubtedly, it is they who will be the losers in the Hereafter.

111. Then, surely, thy Lord—to those who fled *their homes* after they had been persecuted and then struggled hard *in the cause of Allāh* and remained steadfast—*aye*, surely, after that thy Lord is Most Forgiving, Merciful.

#### R. 15.

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.

\*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.

مَنْ كَفَرَ بِاللهِ مِنْ بَعْدِ اِيْمَانِهِ اِلَّا  
مَنْ اُكْرِهَ وَ قَلْبُهُ مُطْمَئِنٌّ بِالْاِيْمَانِ  
وَلَكِنْ مَنْ شَرَحَ بِالْكُفْرِ صَدْرًا فَعَلَيْهِمْ  
عَذَابٌ مِنَ اللهِ ۗ وَ لَهُمْ عَذَابٌ عَظِيمٌ ﴿۱۰۷﴾

ذٰلِكَ بِاَنْهُمْ اسْتَحَبُّوا الْحَيٰوةَ الدُّنْيَا  
عَلٰى الْاٰخِرَةِ ۗ وَاِنَّ اللهَ لَا يَهْدِي  
الْقَوْمَ الْكٰفِرِيْنَ ﴿۱۰۸﴾

اُولٰٓئِكَ الَّذِيْنَ طَبَعَ اللهُ عَلٰى  
قُلُوْبِهِمْ وَ سَمِعِهِمْ وَ اَبْصَارِهِمْ ۗ  
وَاُولٰٓئِكَ هُمُ الْغٰفِلُوْنَ ﴿۱۰۹﴾

لَا يَجْرَمُ اَنْتَهُمْ فِي الْاٰخِرَةِ هُمُ  
الْخٰسِرُوْنَ ﴿۱۱۰﴾

ثُمَّ اِنَّ رَبَّكَ لِلَّذِيْنَ هَاجَرُوْا مِنْ  
بَعْدِ مَا قُتِلُوْا ثُمَّ جَآهَدُوْا وَ صَبَرُوْا ۗ  
اِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُوْرٌ رَّحِيْمٌ ﴿۱۱۱﴾

يَوْمَ تَأْتِي كُلُّ نَفْسٍ تُجَادِلُ عَنْ نَفْسِهَا  
وَ تُوَفَّى كُلُّ نَفْسٍ مَّا عَمِلَتْ وَ هُمْ لَا  
يُظْلَمُوْنَ ﴿۱۱۲﴾

\* 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.

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.

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.

\* 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 For-giving, Merciful.

117. And say not—because of the falsehood which your tongues utter—‘This is lawful, and this is

وَصَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ آمِنَةً  
مُطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِنْ  
كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعَمِ اللَّهِ  
فَأَذَاقَهَا اللَّهُ لِبَاسَ الْجُوعِ وَالْخَوْفِ  
بِمَا كَانُوا يَصْنَعُونَ ﴿١١٣﴾

وَلَقَدْ جَاءَهُمْ رَسُولٌ مِنْهُمْ فَكَذَّبُوهُ  
فَأَخَذَهُمُ الْعَذَابُ وَهُمْ ظَالِمُونَ ﴿١١٤﴾

فَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا  
وَاشْكُرُوا نِعْمَتَ اللَّهِ إِنْ كُنْتُمْ  
إِنِّيَا تَعْبُدُونَ ﴿١١٥﴾

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ  
وَلَحْمَ الْخِنْزِيرِ وَمَا أُهِلَّ بِهِ لِغَيْرِ اللَّهِ  
بِهِ ؕ فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَ لَا عَادٍ  
فِيَنَّ اللَّهُ غَفُورًا رَحِيمًا ﴿١١٦﴾

وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمْ  
الْكُذِبَ هَذَا حَلَلٌ وَ هَذَا حَرَامٌ لِيَتَفَتَرُوا

\* 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 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.

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*;
- \* 122. Grateful for His favours; He chose him and guided him to a straight path.

123. And We bestowed on him good in this world, and in the Hereafter he will surely be among the righteous.

124. And *now* We have revealed to thee, *saying*, 'Follow the way of Abraham *who was* ever inclined to

عَلَى اللَّهِ الْكُذِبُ ۗ إِنَّ الَّذِينَ يَفْتَرُونَ  
عَلَى اللَّهِ الْكُذِبَ لَا يُفْلِحُونَ ﴿١١٨﴾

مَتَاعًا قَلِيلًا ۖ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١١٩﴾

وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا مَا قَصَصْنَا  
عَلَيْكَ مِنْ قَبْلُ ۗ وَمَا ظَلَمْنَاهُمْ  
وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿١٢٠﴾

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ عَمِلُوا الشُّوْءَ  
بِجَهَالَةٍ ثُمَّ تَابُوا مِنْ بَعْدِ ذَلِكَ  
وَاصْلَحُوا ۗ إِنَّ رَبَّكَ مِنْ بَعْدِهَا  
لَغَفُورٌ رَحِيمٌ ﴿١٢١﴾

إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ  
حَنِيفًا ۚ وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ ﴿١٢٢﴾  
شَاكِرًا ۖ لِلنَّعْمِ ۗ اجْتَبَاهُ وَهَدَاهُ إِلَى  
صِرَاطٍ مُسْتَقِيمٍ ﴿١٢٣﴾

وَآتَيْنَاهُ فِي الدُّنْيَا حَسَنَةً ۗ وَإِنَّهُ فِي  
الْآخِرَةِ لَمِنَ الصَّالِحِينَ ﴿١٢٤﴾

ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنْ اتَّبِعْ مِلَّةَ  
إِبْرَاهِيمَ حَنِيفًا ۗ وَمَا كَانَ مِنْ

- \* 118. *After a small gain*, for them there is a grievous punishment.

- \* 121. Abraham was a nation unto himself, always obedient to Allāh, *to Him* ever inclined; certainly not belonging to the idolaters;

**Note:** Abraham was a nation unto himself means that he had the seed and the potential of a great nation promised unto him.

- \* 122. **Ever** grateful for His favours; He chose him and guided him to a straight path.

ء ا a i u | th | h | kh | dh | ص | ذ | 394 | d | ض | ط | ؤ | ز | ظ | ع | gh | q | ع |

God and was not of those who set up equals to Him.’

المُشْرِكِينَ ﴿۱۳۷﴾

- \*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.*

اِنَّمَا جُعِلَ السَّبْتُ عَلَى الَّذِينَ  
اِخْتَلَفُوا فِيهِ ؕ وَاِنَّ رَبَّكَ لَيَحْكُمُ  
بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا  
فِيهِ يَخْتَلِفُونَ ﴿۱۳۷﴾

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.

اُدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ  
وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي  
هِيَ أَحْسَنُ ؕ اِنَّ رَبَّكَ هُوَ اَعْلَمُ  
بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ اَعْلَمُ  
بِالْمُهْتَدِينَ ﴿۱۳۸﴾

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.

وَ اِنَّ عَاقِبَتُمْ فَعَاقِبُوا بِمِثْلِ مَا  
عُوقِبْتُمْ بِهِ ؕ وَاَلَيْسَ صَبْرَتْكُمْ لَهٗوَ خَيْرٌ  
لِّالصَّابِرِينَ ﴿۱۳۹﴾

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.

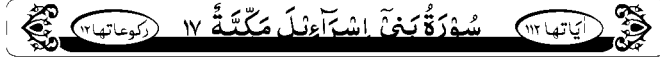
وَ اصْبِرْ وَ مَا صَبْرُكَ اِلَّا بِاللّٰهِ وَ لَا  
تَحْزَنْ عَلَيْهِمْ وَ لَا تَكُ فِي ضَيْقٍ مِّمَّا  
يَمْكُرُونَ ﴿۱۴۰﴾

129. Verily, Allāh is with those who are righteous and those who do good.

اِنَّ اللّٰهَ مَعَ الَّذِينَ اتَّقَوْا وَ الَّذِينَ هُمْ  
مُحْسِنُونَ ﴿۱۴۱﴾

- \*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)

Part 15

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

\*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.

3. And We gave Moses the Book, and We made it a guidance for the children of Israel, *saying*, 'Take no guardian beside Me,

4. 'O ye the progeny of those whom We carried *in the Ark* with Noah.' He was indeed a grateful servant.

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.'

\*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.

\*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.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

سُبْحٰنَ الَّذِيْ اَسْرٰ بِعَبْدِهٖ لَيْلًا ②

مِّنَ الْمَسْجِدِ الْحَرَامِ اِلَى الْمَسْجِدِ الْاَقْصَا الَّذِي بَرَكْنَا حَوْلَهٗ لِنُرِيَهٗ مِنْ

اٰيٰتِنَا ۗ اِنَّهٗ هُوَ السَّمِيْعُ الْبَصِيْرُ ③

وَ اٰتَيْنَا مُوسٰى الْكِتٰبَ وَ جَعَلْنٰهٗ هُدًى

لِّبَنِيْ اِسْرٰءِيْلَ اَلَّا تَتَّخِذُوْا مِنْ دُوْنِيْ

وَ كِيْلًا ④

دُوْرِيَّةً مِّنْ حَمَلْنَا مَعَ نُوْحٍ ۗ اِنَّهٗ كَانَ

عَبْدًا شٰكُوْرًا ⑤

وَ قَضَيْنَا اِلَى بَنِيْ اِسْرٰءِيْلَ فِي الْكِتٰبِ

لَتَفْسِدُنَّ فِي الْاَرْضِ مَرَّتَيْنِ وَ لَتَعْلُنَّ

عُلُوًّا كَبِيْرًا ⑥

فَاِذَا جَآءَ وَعْدُ اُولٰٓئِهٖمَا بَعَثْنَا عَلَيْكُمْ

عِبَادًا لَّنَا اَوْ لِيْ بَآسٍ شَدِيْدٍ فَجَآءُوْا

خِلَلَ الدِّيَارِ ۗ وَ كَانَ وَعْدًا مَّفْعُوْلًا ⑦



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 الْكَرَّةَ عَلَيْهِمْ  
وَ أَمَدَدْنٰكُمْ بِأَمْوَالٍ وَ بَنِينَ  
وَ جَعَلْنٰكُمْ أَكْثَرَ نَفِيرًا ﴿٤﴾

\*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. 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.

إِن أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنْفُسِكُمْ  
وَ إِن أَسَأْتُمْ فَلَهَا ۚ فَإِذَا جَاءَ وَعْدُ  
الْآخِرَةِ لِيَسُوءَ ۙ وَ وُجُوهَكُمْ وَ لِيَدْخُلُوا  
الْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ  
وَ لِيُتَبِّرُوا مَا عَلَوْا تَتْبِيرًا ﴿٥﴾

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.

عَلَىٰ رَبِّكُمْ أَن يَرْحَمَكُمْ ۚ وَإِن عُدْتُمْ  
عُدْنَا ۚ وَ جَعَلْنَا جَهَنَّمَ لِلْكَافِرِينَ  
حَصِيرًا ﴿٦﴾

10. Surely, this Qur'an guides to what is most right; and gives to the believers who do good deeds the glad tidings that they shall have a great reward.

إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ  
وَ يُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ  
الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا ﴿٧﴾

11. And that for those who do not believe in what is to come later We have prepared a grievous punishment.

وَ أَتَى الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ  
أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ﴿٨﴾

R. 2.

\*12. And man asks for evil as he should ask for good; and man is hasty.

وَ يَدْعُ الْإِنْسَانَ بِالشَّرِّ دُعَاءَهُ  
بِالْخَيْرِ ۚ وَ كَانَ الْإِنْسَانُ عَجُولًا ﴿٩﴾

\*8. If you conduct yourselves well, you will do the advantage to your own souls; and if you 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 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 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

وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَتَيْنِ فَمَحَوْنَا آيَةَ اللَّيْلِ وَجَعَلْنَا آيَةَ النَّهَارِ مُبْصِرَةً لِّتَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ وَ لِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ ۗ وَكُلَّ شَيْءٍ فَصَّلْنَاهُ تَفْصِيلًا ﴿۱۳﴾

وَ كُلِّ إِنْسَانٍ أَلْزَمْنَاهُ طَائِرَهُ فِي عُنُقِهِ ۗ وَ نُخْرِجُ لَهُ يَوْمَ الْقِيَامَةِ كِتَابًا يَلْقَاهُ مَنشُورًا ﴿۱۴﴾

إِقْرَأْ كِتَابَكَ ۗ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا ﴿۱۵﴾

مَنِ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ ۗ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا ۗ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۗ وَ مَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا ﴿۱۶﴾

وَ إِذَا أَرَدْنَا أَن نُهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا فِيهَا فَحَقَّ عَلَيْهَا

\*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.

\*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.

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 rank and greater in excellence.

23. Set not up with Allāh another god lest thou sit down disgraced and forsaken.

R. 3.

24. Thy Lord has commanded, “Worship none but Him, and show kindness to parents. If one of them

\*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**.

الْقَوْلِ فَذَمَّرْنَا لَهَا كَمِيرًا ۝۱۷

وَ كَمْ أَهْلَكْنَا مِنَ الْقُرُونِ مِنْ بَعْدِ  
نُوحٍ ء وَ كَفَى بِرَبِّكَ بِذُنُوبِ عِبَادِهِ  
خَبِيرًا بَصِيرًا ۝۱۸

مَنْ كَانَ يُرِيدِ الْعَاجِلَةَ عَجَّلْنَا لَهُ  
فِيهَا مَا نَشَاءُ لِمَنْ نُرِيدُ ثُمَّ جَعَلْنَا لَهُ  
جَهَنَّمَ ۚ يَصْلَاهَا مَذْمُومًا مَذْحُورًا ۝۱۹

وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَى لَهَا سَعْيَهَا  
وَ هُوَ مُؤْمِنٌ فَأُولَئِكَ كَانَ سَعْيُهُمْ  
مَشْكُورًا ۝۲۰

كُلًّا نُمِدُّ هَؤُلَاءِ وَ هَؤُلَاءِ مِنْ عَطَاءِ  
رَبِّكَ ۚ وَ مَا كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا ۝۲۱  
أُنظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَى  
بَعْضٍ ۚ وَ لِلآخِرَةِ الْكِبْرُ دَرَجَاتٍ وَ الْكِبْرُ  
تَفْضِيلًا ۝۲۲

لَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَقْعُدَ  
مَذْمُومًا مَخْذُومًا ۝۲۳

وَ قَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ  
وَ بِالْوَالِدَيْنِ إِحْسَانًا ۚ إِذَا يَبْلُغُنَّ

or both of them attain old age with thee, never say unto them any word expressive of disgust nor reproach them, but address them with excellent speech.

25. "And lower to them the wing of humility out of tenderness. And say, 'My Lord, have mercy on them even as they nourished me in *my* childhood.'"

26. Your Lord knows best what is in your minds; if you are righteous, then surely, He is Most Forgiving to those who turn *to Him* again and again.

27. And give thou to the kinsman his due, and to the poor and the wayfarer, and squander not *thy wealth* extravagantly.

28. Verily, the extravagant are brothers of satans, and Satan is ungrateful to his Lord.

29. And if thou hast to turn away from them while seeking thy Lord's mercy for which thou hopest, *even then* speak to them a gentle word.

\*30. And keep not thy hand chained to thy neck, nor stretch it out an entire stretching, lest thou sit down blamed *or* exhausted.

31. Surely, thy Lord enlarges *His* provision for whom He pleases, and straitens *it for whom He pleases*. Verily, He knows *and* sees His servants full well.

\*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.

عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَيْهِمَا فَلَا  
تَقُلْ لَهُمَا آيٌّ وَلَا تَنْهَرُهُمَا وَقُلْ  
لَهُمَا قَوْلًا كَرِيمًا ﴿٣١﴾

وَ اخْفُضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ  
الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا  
رَبَّبْتَنِي صَغِيرًا ﴿٣٢﴾

رَبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ ۗ إِنَّ تَكُونُوا  
صَادِقِينَ فَإِنَّهُ كَانَ لِيَلًا وَآيِينَ غَفُورًا ﴿٣٣﴾

وَأْتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ  
وَابْنَ السَّبِيلِ وَلَا تُبَذِّرْ تَبْذِيرًا ﴿٣٤﴾

إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ الشَّيْطَانِ ۗ  
وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا ﴿٣٥﴾

وَإِنَّمَا تُعْرَضُونَ عَنْهُمْ ابْتِغَاءَ رَحْمَةٍ  
مِّن رَّبِّكَ تَرْجُوهَا فَقُلْ لَهُمْ قَوْلًا  
مَّيْسُورًا ﴿٣٦﴾

وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ  
وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا  
مَّحْسُورًا ﴿٣٧﴾

إِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ  
وَيَقْدِرُ ۗ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا ﴿٣٨﴾

## 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 ۗ  
نَحْنُ نَرْزُقُهُمْ 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 الزَّوْجَىٰ إِنَّهُ كَانَ فَاحِشَةً ۗ  
وَسَاءَ 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 قَتَلَ مَظْلُومًا فَقَدْ  
جَعَلْنَا لَوَلِيِّهِ سُلْطٰنًا فَلَا يُسْرِفُ 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 وَزِنُوا  
بِالْقِسْطِ أَسْبَغَ الْمُسْتَقِيمِ ۗ ذَلِكَ خَيْرٌ  
وَأَحْسَنُ تَأْوِيلًا ﴿٣٦﴾

37. And follow not that of which thou hast no knowledge. Verily, the ear and the eye and the heart—about all these shall be called to account.

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ ۗ إِنَّ  
السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ  
كَانَ عَنْهُ 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 كَانَتْ 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 أَوْحَى إِلَيْكَ رَبُّكَ مِنَ  
الْحِكْمَةِ ۚ وَلَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ  
فَتُلْقَى فِي جَهَنَّمَ مَلُومًا مَدْحُورًا ﴿٤٠﴾

41. Has, then, your Lord honoured you with sons, and taken for Himself females from among the angels? Surely, you say a grievous saying.

أَفَأَصْفَكُمْ رَبُّكُمْ بِالْبَنِينَ وَاتَّخَذَ مِنَ  
الْمَلَائِكَةِ إِنَاثًا ۚ إِنَّكُمْ لَتَقُولُونَ  
قَوْلًا عَظِيمًا ﴿٤١﴾

R. 5.

42. We have explained *the truth* in this Qur'an in the various ways that they may be admonished, but it only increases them in aversion.

وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ  
لِيَذَّكَّرُوا ۚ وَمَا يَزِيدُهُمْ إِلَّا نُفُورًا ﴿٤٢﴾

43. Say, had there been other gods with Him, as they say, then they (idolaters) would have surely sought out a way to the Owner of the Throne.

قُلْ لَوْ كَانَتْ مَعَهُ إِلَهَةٌ كَمَا يَقُولُونَ  
إِذَا الْأَبْتَعُوا إِلَىٰ ذِي الْعَرْشِ سَبِيلًا ﴿٤٣﴾

44. Holy is He, and exalted far above that which they say.

سُبْحٰنَهُ ۚ وَتَعَلَىٰ عَمَّا يَقُولُونَ عُلُوًّا  
كَبِيرًا ﴿٤٤﴾

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.

تَسْبِيحُ لَهُ السَّمٰوٰتُ السَّبْعُ ۖ وَالْأَرْضُ  
وَمَنْ فِيهِنَّ ۚ وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ  
بِحَمْدِهِ ۚ وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ ۚ  
إِنَّهُ كَانَ حَلِيمًا غَفُورًا ﴿٤٥﴾

46. And when thou recitest the Qur'an, We put between thee and those who believe not in the Hereafter a hidden veil;

وَإِذَا قَرَأْتَ الْقُرْآنَ جَعَلْنَا بَيْنَكَ  
وَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ  
جِبَابًا مَّسْتُورًا ﴿٤٦﴾

\*47. And We put coverings over their hearts lest they should understand it, and in their ears a deafness. And when thou makest mention in the Qur'an of thy Lord alone, they turn their backs in aversion.

48. We know best what they listen for, when they listen to thee, and when they confer in private, when the wrongdoers say, 'You follow none but a man who is a victim of deception.'

49. See, how they coin similitudes for thee, and have thus gone astray so that they cannot find a way.

50. And they say, 'When we shall have become bones and broken particles, shall we be really raised up as a new creation?'

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.'

\*47. And upon their hearts We have drawn covers so that they do not understand it and inflicted their ears with deafness.

وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَإِذَا ذَكَرْتَ رَبَّكَ فِي الْقُرْآنِ وَحْدَهُ وَلَّوْا عَلَىٰ أَدْبَارِهِمْ نُفُورًا ﴿٤٧﴾

نَحْنُ أَعْلَمُ بِمَا يَسْتَمِعُونَ بِهِ إِذْ يَسْتَمِعُونَ إِلَيْكَ وَإِذْ هُمْ نَجْوَىٰ إِذْ يَقُولُ الظَّالِمُونَ إِنْ تَتَّبِعُونَ إِلَّا رَجُلًا مَّشْحُورًا ﴿٤٨﴾

أَنْظِرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا ﴿٤٩﴾  
وَقَالُوا إِذْ أَكُنَّا عِظَامًا وَرُفَاتًا إِنَّا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا ﴿٥٠﴾  
قُلْ كُونُوا حِجَارَةً أَوْ حَدِيدًا ﴿٥١﴾

أَوْ خَلْقًا مِمَّا يَكْبُرُ فِي صُدُورِكُمْ ۖ فَسَيَقُولُونَ مَن يُعِيدُنَا ۖ قُلِ الَّذِي فَطَرَكُمْ أَوَّلَ مَرَّةٍ ۖ فَسَيُنْغِضُونَ إِلَيْكَ رُءُوسَهُمْ وَيَقُولُونَ مَتَىٰ هُوَ ۖ قُلْ عَسَىٰ أَنْ يَكُونَ قَرِيبًا ﴿٥٢﴾

يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ ۖ وَتَظُنُّونَ إِن لَّبِثْتُمْ إِلَّا قَلِيلًا ﴿٥٣﴾

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.

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.

وَقُلْ لِعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ ۗ  
إِنَّ الشَّيْطَانَ يَنْزِعُ بَيْنَهُمْ ۗ إِنَّ الشَّيْطَانَ  
كَانَ لِلْإِنْسَانِ عَدُوًّا مُّبِينًا ﴿۵۴﴾

رَبُّكُمْ أَعْلَمُ بِكُمْ ۗ إِنْ يَشَأْ يُرْحَمَكُم  
أَوْ إِنْ يَشَأْ يُعَذِّبِكُمْ ۗ وَمَا أَرْسَلْنَاكَ  
عَلَيْهِمْ وَكَيْلًا ﴿۵۵﴾

وَرَبُّكَ أَعْلَمُ بِمَنْ فِي السَّمَوَاتِ  
وَ الْأَرْضِ ۗ وَ لَقَدْ فَضَّلْنَا بَعْضَ  
النَّبِيِّينَ عَلَى بَعْضٍ وَآتَيْنَا دَاوُدَ زَبُورًا ﴿۵۶﴾

قُلْ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِهِ  
فَلَا يَمْلِكُونَ كَشْفِ الضَّرِّ عَنْكُمْ وَلَا  
تُخْوِيلًا ﴿۵۷﴾

أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَى  
رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ  
رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ ۗ إِنَّ عَذَابَ  
رَبِّكَ كَانَ مَحْذُورًا ﴿۵۸﴾

وَإِنْ مِنْ قَرْيَةٍ إِلَّا نَحْنُ مُهْلِكُوهَا قَبْلَ  
يَوْمِ الْقِيَامَةِ أَوْ مُعَذِّبُوهَا عَذَابًا شَدِيدًا ۗ  
كَانَ ذَلِكَ فِي الْكِتَابِ مَسْطُورًا ﴿۵۹﴾

\*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.



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'ān. And We warn them, but it only increases them in great transgression.

R. 7.

62. And *remember the time* when We said to the angels, 'Submit to Adam,' and they *all* submitted, except Iblīs. He said, 'Shall I submit to one whom Thou hast created of clay?'

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

وَمَا مَنَعَنَا أَنْ نُرْسِلَ بِالْآيَاتِ إِلَّا أَنْ  
كَذَّبَ بِهَا الْأَوَّلُونَ ۗ وَآتَيْنَا ثَمُودَ  
النَّاقَةَ مُبْصِرَةً فَظَلَمُوا بِهَا ۗ وَمَا  
نُرْسِلُ بِالْآيَاتِ إِلَّا تَخْوِيفًا ۝

وَإِذْ قُلْنَا لَكَ إِنَّ رَبَّكَ أَحَاطَ بِالنَّاسِ ۗ  
وَمَا جَعَلْنَا الرَّءْيَا الَّذِي آرَيْنَكَ إِلَّا  
فِتْنَةً لِلنَّاسِ وَالشَّجَرَةَ الْمَلْعُونَةَ  
فِي الْقُرْآنِ ۗ وَنُحَوِّفُهُمْ ۗ فَمَا يَزِيدُهُمْ  
إِلَّا طُغْيَانًا كَبِيرًا ۝

وَإِذْ قُلْنَا لِلْمَلَكَةِ اسْجُدُوا لِآدَمَ  
فَسَجَدُوا إِلَّا إِبْلِيسَ ۗ قَالَ ءَأَسْجُدُ  
لِمَنْ خَلَقْتُ طِينًا ۝

قَالَ أَرَأَيْتَكَ هَذَا الَّذِي كَرَّمْتَ عَلَيَّ  
لَكِن آخَرْتَنِي إِلَى يَوْمِ الْقِيَامَةِ لَا خَتَنِكَ  
دُرَيْتَهُ إِلَّا قَلِيلًا ۝

قَالَ اذْهَبْ فَمَنْ تَبِعَكَ مِنْهُمْ فَإِنَّ  
جَهَنَّمَ جَزَاءُكُمْ جَزَاءً مَوْفُورًا ۝

وَاسْتَفْزِرْ مِنْ سِتْرِكُمْ وَمِنْهُمْ  
بِصُوتِكَ وَأَجْلِبْ عَلَيْهِم بِخَيْمِكَ  
وَرَجْلِكَ وَشَارِكْهُمْ فِي الْأَمْوَالِ

in wealth, and children, and make promises to them.' And Satan promises them naught but deceit.

66. *As to My servants, thou shalt certainly have no power over them, and sufficient is thy Lord as a Guardian.*

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.*

وَالْأَوْلَادِ وَعَدَّهُمْ ط وَمَا يَعِدُهُم  
الشَّيْطَانُ إِلَّا غُرُورًا ﴿١٥﴾

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطٰنٌ ط  
وَكَفَىٰ بِرَبِّكَ وَكِيلًا ﴿١٦﴾

رَبُّكُمُ الَّذِي يُرِيحِي لَكُمْ الْفُلْكَ فِي  
الْبَحْرِ لِيَتَّبِعُوا مِن فَضْلِهِ ط إِنَّهُ كَانَ  
بِكُمْ رَحِيمًا ﴿١٧﴾

وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ صَلَّٰتٌ مِّن  
تَدْعُونَ إِلَّا إِلَٰهًا ۖ فَلَمَّا تَجَمَّكُمْ إِلَى الْبَرِّ  
أَعْرَضْتُمْ ۗ وَكَانَ الْإِنسَانُ كَفُورًا ﴿١٨﴾

أَفَأَمِنْتُمْ أَن يُخَسِّفَ بِكُمْ جَانِبَ الْبَرِّ  
أَوْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا ثُمَّ لَا تَجِدُوا  
لَكُمْ وَكِيلًا ﴿١٩﴾

أَمْ أَمِنْتُمْ أَن يُعِيدَكُمْ فِيهِ تَارَةً أُخْرَىٰ  
فَيُرْسِلَ عَلَيْكُمْ قَاصِفًا مِّنَ الرِّيحِ  
فَيَغْرِبَكُمْ بِمَا كَفَرْتُمْ ۗ إِنَّهُمْ لَا يُجِدُوا  
لَكُمْ عَلَيْنَا بِهِ تَبِيعًا ﴿٢٠﴾

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي  
الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُم مِّنَ الطَّيِّبَاتِ  
وَفَضَّلْنَاهُمْ عَلَىٰ كَثِيرٍ مِّمَّنْ خَلَقْنَا  
تَفْضِيلًا ﴿٢١﴾

ع  
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## 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, 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.

يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمَامِهِمْ  
فَمَنْ أُوتِيَ كِتَابَهُ يَمِينًا قَوْلًا لَكَ  
يَقْرَأُونَ كِتَابَهُمْ وَلَا يُظْلَمُونَ فَتِيلًا ﴿٤٧﴾

وَمَنْ كَانَ فِي هَذِهِ أَعْمَى فَهُوَ فِي الْآخِرَةِ  
أَعْمَى وَأَضَلُّ سَبِيلًا ﴿٤٨﴾

وَأِنْ كَادُوا لَيَفْتِنُونَكَ عَنِ الَّذِي  
أَوْحَيْنَا إِلَيْكَ لِتَفْتَرِيَ عَلَيْنَا غَيْرَةً  
وَإِذَا لَا تَأْخُذُوكَ حَلِيلًا ﴿٤٩﴾

وَلَوْ لَا أَنْ تَبَثْنَكَ لَقَدْ كِدْتَ تَرْكُنْ  
إِلَيْهِمْ شَيْئًا قَلِيلًا ﴿٥٠﴾

إِذَا لَا ذَنْبَكَ ضَعْفَ الْحِيلَةِ وَضَعْفَ  
الْمَمَاتِ ثُمَّ لَا تَجِدُ لَكَ عَلَيْنَا  
نَصِيرًا ﴿٥١﴾

وَإِنْ كَادُوا لَيَسْتَفِزُّوكَ مِنَ الْأَرْضِ  
لَيُخْرِجُوكَ مِنْهَا وَإِذَا لَا يَلْبَثُونَ  
خَلْقَكَ إِلَّا قَلِيلًا ﴿٥٢﴾

سُنَّةً مَن قَدْ أَرْسَلْنَا قَبْلَكَ مِنْ  
رُسُلِنَا وَلَا تَجِدُ لِسُنَّتِنَا تَحْوِيلًا ﴿٥٣﴾

R. 9.

79. Observe Prayer at the declining and paling of the sun on to the darkness of the night, and the recitation of the *Qur'ān* in Prayer at dawn. Verily, the recitation of the *Qur'ān* at dawn is specially acceptable to God.

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.'

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.'

أَقِمِ الصَّلَاةَ لِذُلُوكِ الشَّمْسِ إِلَى  
عَسَقِ الْيَلِيلِ وَقُرْآنِ الْفَجْرِ ۗ إِنَّ قُرْآنَ  
الْفَجْرِ كَانَ مَشْهُودًا ﴿٤٩﴾

وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَّكَ ۗ  
عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا  
مَّحْمُودًا ﴿٥٠﴾

وَقُلْ رَبِّ ادْخُلْنِي مَدْخَلَ صِدْقٍ  
وَ اَخْرِجْنِي مَخْرَجَ صِدْقٍ وَ اجْعَلْ لِي  
مِنْ لَدُنْكَ سُلْطٰنًا نَّصِيرًا ﴿٥١﴾

وَقُلْ جَاءَ الْحَقُّ وَ رَهَقَ الْبَاطِلُ ۗ إِنَّ  
الْبَاطِلَ كَانَ زَهُوقًا ﴿٥٢﴾

وَ نُزِّلَ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ  
وَ رَحْمَةٌ لِّلْمُؤْمِنِينَ ۗ وَ لَا يَزِيدُ  
الظَّالِمِينَ إِلَّا خَسَارًا ﴿٥٣﴾

وَ إِذَا أَنْعَمْنَا عَلَى الْإِنْسَانِ أَعْرَضَ  
وَ نَا بَجَانِبِهِ ۗ وَ إِذَا مَسَّهُ الشَّرُّ كَانَ  
يُوسًا ﴿٥٤﴾

قُلْ كُلٌّ يَعْمَلُ عَلَى شَاكِلَتِهِ ۗ  
فَرَبُّكُمْ أَعْلَمُ بِمَنْ هُوَ أَهْدَىٰ سَبِيلًا ﴿٥٥﴾

## 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;

93. 'Or thou cause the heaven to fall upon us in pieces, as thou hast claimed, or thou bring Allāh and the angels before us face to face;

وَيَسْأَلُونَكَ عَنِ الرُّوحِ ۗ قُلِ الرُّوحُ  
مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ  
إِلَّا قَلِيلًا ﴿٨٦﴾

وَلَوْ كُنَّا كُنَّا لَنَذْهَبَنَّ بِالَّذِي  
أَوْحَيْنَا إِلَيْكَ ثُمَّ لَا تَجِدُ لَكَ بِهِ  
عَٰلِمِينَ وَكَيْلًا ﴿٨٧﴾

إِلَّا رَحْمَةً مِّن رَّبِّكَ ۗ إِنَّ فَضْلَهُ كَانَ  
عَلَيْكَ كَبِيرًا ﴿٨٨﴾

قُلْ لَّيِّن 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 ۚ فَأَبَىٰ أَكْثَرُ النَّاسِ إِلَّا  
كُفُورًا ﴿٩٠﴾

وَقَالُوا لَن نُّؤْمِنَ لَكَ حَتَّىٰ تَفْجُرَ لَنَا  
مِن الْأَرْضِ يَنْبُوعًا ﴿٩١﴾

أَوْ تَكُونَ لَكَ جَنَّةٌ مِّن تَخِيلٍ وَعَنْبٍ  
فَتُفَجَّرَ الْأَنْهَارُ خَلَلَهَا تَفْجِيرًا ﴿٩٢﴾

أَوْ تُسْقَطَ السَّمَاءُ كَمَا زَعَمْتَ عَلَيْنَا  
كِسْفًا أَوْ تَأْتِي بِلِلِّهِ وَالْمَلَكَةِ  
قَبِيلًا ﴿٩٣﴾

94. 'Or thou have a house of gold or thou ascend up into heaven; and we will not believe in thy ascension until thou send down to us a book that we can read.' Say, 'Holy is my Lord! I am not but a man *sent as a Messenger*.'

R. 11.

95. And nothing has prevented men from believing when the guidance came to them save that they said, 'Has Allāh sent a man *as a Messenger*?'

96. Say, 'Had there been in the earth angels walking about in peace and quiet, We should have certainly sent down to them from heaven an angel *as a Messenger*.'

97. Say, 'Sufficient is Allāh for a Witness between me and you; surely, He knows and sees His servants full well.'

98. And he whom Allāh guides, is the *only* one rightly guided; but *as for* those whom He allows to perish, thou wilt find for them no helpers beside Him. And on the Day of Resurrection We shall gather them together on their faces, blind, dumb and deaf. Their abode will be Hell; every time it abates, We shall increase for them the flame.

99. That is their recompense, because they rejected Our Signs and said, 'What! when we are reduced to bones and broken particles, shall we really be raised up as a new creation?'

أَوْ يَكُونُ لَكَ كَيْتٌ مِّنْ زُخْرِفٍ أَوْ تَرْقَىٰ  
فِي السَّمَاءِ ۚ وَلَنْ نُؤْمِنَ لِرُقَيْتِكَ حَتَّىٰ  
تُنزِلَ عَلَيْنَا كِتَابًا نَقْرُؤُهُ ۗ قُلْ سُبْحَانَ  
رَبِّي هَلْ كُنْتُ إِلَّا بَشَرًا مَّرْسُومًا ﴿٩٤﴾

وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمْ  
الْهُدَىٰ إِلَّا أَنْ قَالُوا ۖ أَبَعَثَ اللَّهُ بَشَرًا  
رَّسُولًا ﴿٩٥﴾

قُلْ لَوْ كَانِ فِي الْأَرْضِ مَلَائِكَةٌ يَّمشُونَ  
مُطْمَئِنِّينَ لَنزَلْنَا عَلَيْهِم مِّنَ  
السَّمَاءِ مَلَكًا رَّسُولًا ﴿٩٦﴾

قُلْ كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ ۗ  
إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا ﴿٩٧﴾

وَمَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ ۚ وَمَنْ يُضِلِّ  
فَلَنْ تَجِدَ لَهُمْ أَوْلِيَاءَ مِنْ دُونِهِ ۗ  
وَنَحْشُرُهُمْ يَوْمَ الْقِيَامَةِ عَلَىٰ وُجُوهِهِمْ  
عُمِيًّا ۖ وَأُبْكِمَا ۖ وَأَصْمَمَا ۖ مَاؤُهُمْ جَهَنَّمُ ۗ  
كُلَّمَا خَبَتْ زِدْنَاهُمْ سَعِيرًا ﴿٩٨﴾

ذَلِكَ جَزَاءُ هُم بِآيَاتِنَا  
وَقَالُوا ۖ إِذَا كُنَّا عِظًا مَّوْرَفَاتًا ۖ إِنَّا  
لَمَبْعُوثُونَ خَلْقًا جَدِيدًا ﴿٩٩﴾

100. Have they not seen that Allāh Who created the heavens and the earth has the power to create the like of them? And He has appointed for them a term; there is no doubt about it. But the wrongdoers would reject everything but disbelief.

أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ  
السَّمٰوٰتِ وَالْاَرْضَ قَادِرٌ عَلٰۤى اَنْ يَّخْلُقَ  
مِثْلَهُمْ وَجَعَلَ لَهُمْ اَجَلًا لَّا رَيْبَ  
فِيْهِ ؕ فَاَبٰى الظّٰلِمُوْنَ اِلَّا كُفُوْرًا ۝١٠٠

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 اَنَّكُمْ تَمْلِكُوْنَ خَزَاۤئِنَ رَحْمَةِ  
رَبِّيْ اِذَا لَمْ مَسْكُتُمْ خَشِيْعَةً الْاِنْفَاقِ ؕ  
وَكَانَ الْاِنْسَانُ قَتُوْرًا ۝١٠١

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.'

وَكَذٰلِكَ اَتَيْنَا مُوسٰى تِسْعَ اٰيٰتٍ بَيِّنٰتٍ  
فَسَئَلَ بَنِيَّ اِسْرٰٓءِيْلَ اِذْ جَاءَهُمْ  
فَقَالَ لَهُ فِرْعَوْنُ اِنِّيْ لَاطْنُكَ يٰمُوسٰى  
مَسْحُوْرًا ۝١٠٢

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 مَّا اَنْزَلْنَا هٰؤُلَاءِ اِلَّا  
رَبُّ السَّمٰوٰتِ وَالْاَرْضِ بِصٰٓئِرٍ  
وَ اِنِّيْ لَاطْنُكَ يٰفِرْعَوْنُ مُتَبُوْرًا ۝١٠٣

104. So he resolved to remove them from the land; but We drowned him and those who were with him, all together.

فَاَرَادَ اَنْ يَّسْتَفِرَّهُمْ مِنَ الْاَرْضِ  
فَاَغْرَقْنَاهُ وَمَنْ مَّعَهٗ جَمِيْعًا ۝١٠٤

\* 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*.'

وَ قُلْنَا مِنْۢ بَعْدِهٖ لِبَنِيَّ اِسْرٰٓءِيْلَ  
اَسْكُنُوْا الْاَرْضَ فَاِذَا جَاءَ وَعْدُ  
الْاٰخِرَةِ جِئْنَا بِكُمْ لَفِيْفًا ۝١٠٥

\* 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**.'

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 أَنْزَلْنَاهُ وَبِالْحَقِّ نَزَّلَهُ وَمَا  
أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا ﴿١٠٦﴾

\*107. And the Qur'an We have revealed in pieces that thou mayest read it to mankind at intervals, and We have sent it down piecemeal.

وَقرَأْنَا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ  
عَلَى مَكْتَبٍ وَنَزَّلْنَاهُ تَنْزِيلًا ﴿١٠٧﴾

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,

قُلْ أٰمِنُوْا بِهٖ اَوْ لَا تُؤْمِنُوْا ۗ اِنَّ الَّذِيْنَ  
اُوْتُوْا الْعِلْمَ مِنْ قَبْلِهٖۤ اِذَا يُتْلٰى  
عَلَيْهِمْ يَخِرُّوْنَ لِلاَّذْقَانِ سُجَّدًا ۙ ﴿١٠٨﴾

109. "And say, 'Holy is our Lord. Surely, the promise of our Lord is bound to be fulfilled.'"

وَ يَقُوْلُوْنَ سُبْحٰنَ رَبِّنَا ۗ اِنْ كٰنَ وَعْدُ  
رَبِّنَا لَمَفْعُوْلًا ﴿١٠٩﴾

110. They fall down on their faces weeping, and it increases humility in them.

وَ يَخِرُّوْنَ لِلاَّذْقَانِ يَبْكُوْنَ وَ يَزِيْدُهُمْ  
خُشُوْعًا ۙ ﴿١١٠﴾

\*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.

قُلْ اِدْعُوا اللّٰهَ ۙ وَاِدْعُوا الرَّحْمٰنَ ۗ اٰتِيَآءًا  
تَدْعُوْا ۗ فَلَہٗ الْاَسْمَآءُ الْحُسْنٰی ؕ وَ لَا  
تَجْهَرُ بِصَلٰتِكَ وَ لَا تُخَافِتْ بِہَا  
وَ اَبْتَغِ بَيْنَ ذٰلِكَ سَبِيْلًا ﴿١١١﴾

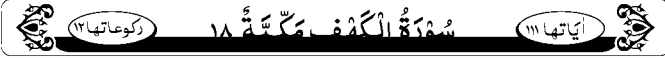
112. And say, 'All praise belongs to Allāh Who has taken unto Himself no son, and Who has no partner in His Kingdom, nor has He anyone to help *Him* on account of weakness.' And extol His glory with all glorification.

وَ قُلِ الْحَمْدُ لِلّٰهِ الَّذِيْ لَمْ يَتَّخِذْ وَلَدًا  
وَ لَمْ يَكُنْ لَہٗ شَرِيْكٌ فِی الْمُلْكِ  
وَ لَمْ يَكُنْ لَہٗ وَاٰیٰتِنَ الذَّلٰلِ وَ كِبْرًا ۗ  
كَبِيْرًا ﴿١١٢﴾

\*107. And We divided the Qur'an into parts that you may read it to mankind at intervals, and We have sent it down gradually.

\*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.



**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.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ①  
 الْحَمْدُ لِلّٰهِ الَّذِیْۤ اَنْزَلَ عَلٰی عَبْدِهٖ  
 الْكِتٰبَ وَ لَمْ یَجْعَلْ لَّهٗ عِوَجًا ②  
 قَیْمًا لِّیُنْذِرَۤ اَبَاسًا شَرِیْدًا مِّنْ لَّدُنْهُ  
 وَ یُبَشِّرَ الْمُؤْمِنِیْنَ الَّذِیْنَ یَعْمَلُوْنَ  
 الصّٰلِحٰتِ اَنَّ لَهُمْ اَجْرًا حَسَنًا ③  
 مَا كِیْفَیْنِ فِیْهِۤ اَبَدًا ④  
 وَ یُنْذِرَ الَّذِیْنَ قَالُوْۤا اتَّخَذَ اللّٰهُ وَلَدًا ⑤  
 مَا لَهُمْ بِهٖ مِنْ عِلْمٍ وَّ لَاۤ اِلٰۤا بِاَبَیْهِمْ ؕ  
 كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْۢ اَفْوَاهِهِمْ ؕ  
 اِنْ یَقُوْلُوْنَ اِلَّا كَذِبًا ⑥  
 فَ لَعَلَّكَۤ بَاخِعٌ نَّفْسَكَ عَلٰۤی اٰثَرِهِمْ  
 اِنْ لَّمْ یُؤْمِنُوْۤا بِهٰذَا الْحَدِیْثِۤ اَسْفَا ⑦

- \*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.

8. Verily, We have made all that is on the earth as an ornament for it, that We may try them as to which of them is best in conduct.

وَاِنَّا جَعَلْنَا مَا عَلَى الْاَرْضِ زِينَةً لَهَا لِنَبْلُوَهُمْ اَيُّهُمْ اَحْسَنُ عَمَلًا ﴿۸﴾

9. And We shall make all that is thereon a barren soil.

وَاِنَّا لَجَاعِلُوْنَ مَا عَلَيْهَا صَعِيْدًا جُرُزًا ﴿۹﴾

10. Dost thou think that the People of the Cave and the Inscription were a wonder among Our Signs?

اَمْ حَسِبْتَ اَنَّ اَصْحٰبَ الْكَهْفِ وَالرَّقِيْمِ لَكٰنُوْا مِنْ اٰيٰتِنَا عَجَبًا ﴿۱۰﴾

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.'

اِذْ اٰوٰى الْفِتْيَةَ اِلَى الْكَهْفِ فَقَالُوْا رَبَّنَا اٰتِنَا مِنْ لَدُنْكَ رَحْمَةً وَّهَيِّئْ لَنَا مِنْ اَمْرِنَا رَشَدًا ﴿۱۱﴾

\*12. So We sealed up their ears in the Cave for a number of years.

فَصَرَّفْنَا عَلٰى اٰذَانِهِمْ فِى الْكَهْفِ سِنِيْنَ عَدَدًا ﴿۱۲﴾

13. Then We raised them up that We might know which of the two parties would better reckon the time that they had tarried.

ثُمَّ بَعَثْنٰهُمْ لِنَعْلَمَ اَيُّ الْحٰزِبِيْنَ اَخْصٰى لِمَا لَبِثُوْا اَمَدًا ﴿۱۳﴾

R. 2.

14. We will relate to thee their story with truth: They were young men who believed in their Lord, and We increased them in guidance.

نَحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُمْ بِالْحَقِّ ۗ اِنَّهُمْ فَتٰىةٌ اٰمَنُوْا بِرَبِّهِمْ وَّزِدْنٰهُمْ هُدًى ﴿۱۴﴾

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.

وَرٰكِبْنَا عَلٰى قُلُوْبِهِمْ اِذْ قَامُوْا فَقَالُوْا رَبَّنَا رَبُّ السَّمٰوٰتِ وَالْاَرْضِ لَنْ نَدْعُوْا مِنْ دُوْنِهٖ اِلٰهًا لَقَدْ قُلْنَا اِذَا شَطَطًا ﴿۱۵﴾

\*12. So We prevented them from hearing in the Cave the news of the outside world for a few years.

ء ء | ق | q | gh غ | ٤ | ظ | z | ط | t | ض | d ﴿414﴾ ص | s | ذ | dh | ح | kh | ه | h | ث | th | ا | i | u | ء

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

16. 'These, our people, have taken for worship other gods beside Him. Wherefore do they not bring a clear authority for them? And who is more unjust than he who invents a lie concerning Allāh?

هَؤُلَاءِ قَوْمًا اتَّخَذُوا مِنْ دُونِهِ آلِهَةً  
لَوْ لَا يَأْتُونَ عَلَيْهِمْ بِسُلْطٰنٍ بَيِّنٍ  
فَمَنْ أَظْلَمُ مِمَّنْ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا ﴿١٦﴾

17. 'And now when you have withdrawn from them and from that which they worship beside Allāh, then seek refuge in the Cave; your Lord will unfold for you His mercy and will provide for you comfort in this affair of yours.'

وَإِذِ اعْتَرٰلْتُمُوهُمْ وَمَا يُعْبُدُونَ إِلَّا  
اللَّهُ فَأَوَّا إِلَى الْكَهْفِ يَنْشُرْ لَكُمْ رَبُّكُمْ  
مِنْ رَحْمَتِهِ وَيَهَيِّئْ لَكُمْ مِنْ أَمْرِكُمْ  
مِزْقًا ﴿١٧﴾

\* 18. And thou couldst see the sun, as it rose, move away from their Cave on the right, and when it set, turn away from them on the left; and they were in the spacious hollow thereof. 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.

وَتَرَى الشَّمْسَ إِذَا طَلَعَتْ تَوْرًا عَنْ  
كَهْفِهِمْ ذَاتَ الْيَمِينِ وَإِذَا غَرَبَتْ  
تَّقَرَّبْهُمْ ذَاتَ الشِّمَالِ وَهُمْ فِي فَجْوَةٍ  
مِنْهُ ۗ ذٰلِكَ مِنْ آيَاتِ اللَّهِ ۗ مَنْ يَهْدِ  
اللَّهُ فَهُوَ الْمُهْتَدِ ۗ وَمَنْ يُضِلْ فَلَنْ  
تَجِدَ لَهُ وَلِيًّا مُرْشِدًا ﴿١٨﴾

## 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.

وَتَحْسَبُهُمْ أَيْقَاظًا وَهُمْ رُقُودٌ ۗ وَ  
نُقَلِّبُهُمْ ذَاتَ الْيَمِينِ وَذَاتَ الشِّمَالِ ۗ  
وَكَلْبُهُمْ بَاسِطٌ ذِرَاعَيْهِ بِالْوَصِيدِ ۗ  
لَوِ اطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ  
فِرَارًا وَكَلِمَاتٌ مِنْهُمْ رُءُوبًا ﴿١٩﴾

\* 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.

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.'

وَكَذَلِكَ بَعَثْنَاهُمْ لِيَتَسَاءَلُوا بَيْنَهُمْ ۖ  
 قَالَ قَائِلٌ مِّنْهُمْ كَمْ لَبِثْتُمْ ۖ قَالُوا  
 لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ ۖ قَالُوا رَبُّكُمْ  
 أَعْلَمُ بِمَا لَبِثْتُمْ ۖ فَابْعَثُوا أَحَدَكُمْ  
 بِوَرِقِكُمْ هَذِهِ إِلَى الْمَدِينَةِ فَلْيَنْظُرْ  
 أَيُّهَا أَزْكَى طَعَامًا فَلْيَأْتِكُمْ بِرِزْقٍ مِّنْهُ  
 وَلْيَتَلَطَّفْ وَلَا يُشْعِرَنَّ بِكُمْ أَحَدًا ﴿٢٠﴾

\*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.'

إِنَّهُمْ إِنْ يَظْهَرُوا عَلَيْكُمْ يَرْجُمُوكُمْ  
 أَوْ يُعِيدُوكُمْ فِي مِلَّتِهِمْ وَلَنْ تُفْلِحُوا  
 إِذًا أَبَدًا ﴿٢١﴾

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 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.'

وَكَذَلِكَ أَعْرَضْنَا عَلَيْهِمْ لِيَعْلَمُوا أَنَّ  
 وَعْدَ اللَّهِ حَقٌّ وَأَنَّ السَّاعَةَ لَا رَيْبَ  
 فِيهَا ۗ إِذْ يَتَنَزَّعُونَ بَيْنَهُمْ أَمْرَهُمْ  
 فَقَالُوا ابْنُوا عَلَيْهِم بُيُوتًا ۗ رَبُّهُمْ  
 أَعْلَمُ بِهِمْ ۗ قَالَ الَّذِينَ غَلَبُوا عَلَىٰ  
 أَمْرِهِمْ لَنَتَّخِذَنَّ عَلَيْهِم مَّسْجِدًا ﴿٢٢﴾

\*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.

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.

\*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.

سَيَقُولُونَ ثَلَاثَةٌ رَأَيْبُهُمْ كَلْبُهُمْ ؕ  
وَيَقُولُونَ خَمْسَةٌ سَادِسُهُمْ كَلْبُهُمْ  
رَجْمًا بِالْغَيْبِ ؕ وَيَقُولُونَ سَبْعَةٌ  
وَثَامِنُهُمْ كَلْبُهُمْ ؕ قُلْ رَبِّيَ أَعْلَمُ  
بِعِدَّتِهِمْ مَا يَعْلَمُهُمْ إِلَّا قَلِيلٌ ؕ فَلَا  
تُحَارِبُ فِيهِمْ إِلَّا مِرَاءً ظَاهِرًا ؕ وَلَا  
تَسْتَفْتِي فِيهِمْ مِنْهُمْ أَحَدًا ۝٢٣

ع  
٢

وَلَا تَقُولَنَّ لِشَيْءٍ إِنِّي فَاعِلٌ ذَلِكُ  
غَدًا ۝٢٤

إِلَّا أَنْ يَشَاءَ اللَّهُ ؕ وَادْكُرْ رَبَّكَ إِذَا  
نَسِيتَ ؕ وَقُلْ عَسَى أَنْ يَهْدِيَنِّي رَبِّي  
لِأَقْرَبٍ مِنْ هَذَا رَشَدًا ۝٢٥

وَلَبِثُوا فِي كَهْفِهِمْ ثَلَاثَ مِائَةٍ سِنِينَ  
وَأَزْدًا دُونَ تِسْعِ ۝٢٦

قُلِ اللَّهُ أَعْلَمُ بِمَا لَبِثُوا ؕ لَهُ غَيْبُ  
السَّمٰوٰتِ وَالْأَرْضِ ؕ أَبْصِرْ بِهِ وَأَسْمِعْ  
مَا لَهُمْ مِنْ دُونِهِ مِنْ شَيْءٍ ؕ وَلَا يُشْرِكُ  
فِي حُكْمِهِ أَحَدًا ۝٢٧

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.

وَ أَتَىٰ مَا أَوْحِيَٰ إِلَيْكَ مِنْ كِتَابِ رَبِّكَ ۚ لَا مُبَدِّلَ لِكَلِمَاتِهِ ۚ وَ لَنْ تَجِدَ مِنْ دُونِهِ مُلْتَحَدًا ﴿٢٨﴾

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.

وَ اصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدْوَةِ وَ الْعِشِيِّ يُرِيدُونَ وَجْهَهُ وَ لَا تَعْدُ عَيْنُكَ عَنْهُمْ ۚ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا ۚ وَ لَا تَطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَنْ ذِكْرِنَا وَ اتَّبَعَ هَوَاهُ وَ كَانَ أَمْرُهُ فُرْطًا ﴿٢٩﴾

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!

وَ قُلِ الْحَقُّ مِنْ رَبِّكُمْ ۚ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَ مَنْ شَاءَ فَلْيُكْفِرْ ۚ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا ۚ أَحَاطَ بِهِمْ سُرَادِقُهَا ۚ وَ إِنْ يَسْتَعِثُّوا يَعَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ ۚ بِئْسَ الشَّرَابُ ۚ وَ سَاءَتْ مُرْتَقَقًا ﴿٣٠﴾

31. Verily, those who believe and do good works—surely, We suffer not the reward of those who do good works to be lost.

إِنَّ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا ﴿٣١﴾

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

أُولَئِكَ لَهُمْ جَنَّاتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۚ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَ يَلْبَسُونَ ثِيَابًا خُضْرًا مِنْ سُنْدُسٍ وَ إِسْتَبْرَقٍ مُتَّكِعِينَ

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.

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?"

\*38. His companion said to him, while he was **conversing** with him, 'Do you disbelieve in Him Who created you from dust,

فِيهَا عَلَىٰ الْأَرَائِكِ ۖ نِعْمَ الثَّوَابُ ۗ  
وَ حَسُنَتْ مُرْتَفَقًا ﴿٣٣﴾

وَ أَصْرِبَ لَهُمْ مَثَلًا رَّجُلَيْنِ جَعَلْنَا  
لِأَحَدِهِمَا جَنَّتَيْنِ مِنْ أَعْنَابٍ  
وَ حَفَفْنَاهُمَا بِنَخْلٍ وَ جَعَلْنَا بَيْنَهُمَا  
رِزْعًا ﴿٣٤﴾

كِلْتَا الْجَنَّتَيْنِ آتَتْ أُكُلَهَا وَلَمْ  
تَظْلِمِ مِنْهُ شَيْئًا ۚ وَ فَجَزَا خِلْفَهُمَا  
نَهْرًا ﴿٣٥﴾

وَ كَانَ لَهُ ثَمَرٌ ۚ فَقَالَ لِصَاحِبِهِ وَ هُوَ  
يُحَاوِرُهُ أَنَا أَكْثَرُ مِنْكَ مَالًا وَ أَعَزُّ  
نَفَرًا ﴿٣٦﴾

وَ دَخَلَ جَنَّتَهُ وَ هُوَ ظَالِمٌ لِنَفْسِهِ ۗ  
قَالَ مَا أَظُنُّ أَن تَبِيدَ هَذِهِ أَبَدًا ﴿٣٧﴾  
وَ مَا أَظُنُّ السَّاعَةَ قَائِمَةً ۚ وَ لَئِن رُّدِدْتُ  
إِلَىٰ رَبِّي لَأَجِدَنَّ خَيْرًا مِنْهَا مُنْقَلَبًا ﴿٣٨﴾

قَالَ لَهُ صَاحِبُهُ وَ هُوَ يُحَاوِرُهُ أَ كَفَرْتَ  
بِالَّذِي خَلَقَكَ مِنْ تُرَابٍ ثُمَّ مِنْ  
نُطْفَةٍ ثُمَّ سَوَّكَ رَجُلًا ﴿٣٨﴾

39. "But as for me, I believe that Allāh alone is my Lord, and I will not associate anyone with my Lord.

لَكِنَّمَا هُوَ اللَّهُ رَبِّي وَلَا أُشْرِكُ بِرَبِّي  
أَحَدًا ﴿٣٩﴾

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.

وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ  
اللَّهُ إِلَّا قُوَّةً إِلَّا بِاللَّهِ إِنَّ تَرِينَ أَنَا أَقَلُّ  
مِنْكَ مَالًا وَوَلَدًا ﴿٤٠﴾

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.

فَعَسَىٰ رَبِّي أَن يُؤْتِيَنِي خَيْرًا مِّنْ  
جَنَّتِكَ وَيُرْسِلْ عَلَيْهَا حُسْبَانًا مِّنَ  
السَّمَاءِ فَتُصْبِحَ صَعِيدًا زَلَقًا ﴿٤١﴾

42. "Or its water will become sunk in the earth so that thou wilt not be able to find it."

أَوْ يُصْبِحَ مَاءً وَهًا غَوْرًا فَلَن تَسْتَطِيعَ  
لَهُ طَلَبًا ﴿٤٢﴾

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!'

وَأُحِيطَ بِثَمَرِهِ فَأَصْبَحَ يُقَلِّبُ كَفَّيْهِ  
عَلَىٰ مَا أَنْفَقَ فِيهَا وَهِيَ خَاوِيَةٌ عَلَىٰ  
عُرُوشِهَا وَيَقُولُ لِيَلَيْتَنِي لَمْ أُشْرِكْ  
بِرَبِّي أَحَدًا ﴿٤٣﴾

44. And he had no party to help him against Allāh, nor was he able to defend himself.

وَلَمْ تَكُن لَّهُ فِئَةٌ يَنْصُرُونَهُ مِن دُونِ  
اللَّهِ وَمَا كَانَ مُنتَصِرًا ﴿٤٤﴾

\*45. In such a case protection *comes only* from Allāh, the True. He is the Best in respect of reward, and the Best in respect of consequence.

هُنَالِكَ الْوَلَايَةُ لِلَّهِ الْحَقِّ هُوَ خَيْرٌ  
ثَوَابًا وَخَيْرٌ عُقْبًا ﴿٤٥﴾

R. 6.

46. And set forth to them the similitude of the life of this world: it is like the water which We send

وَاضْرِبْ لَهُم مَّثَلَ الْحَيٰوةِ الدُّنْيَا  
كَمَا أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ

\*45. At such times the support comes only from Allāh, the True.



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.

R. 7.

51. *And remember the time* when We said to the angels, 'Submit to Adam,' and they *all* submitted,

بِهِ نَبَاتُ الْأَرْضِ فَأَصْبَحَ هَشِيمًا  
تَذْرُؤَهُ الرِّيحُ ۗ وَكَانَ اللَّهُ عَلَىٰ كُلِّ  
شَيْءٍ مُّقْتَدِرًا ﴿٣٧﴾

الْمَالِ وَالْبَنُونَ زِينَةُ الدُّنْيَا  
وَالبَقِيَّةُ الصَّالِحَاتُ خَيْرٌ عِندَ رَبِّكَ  
ثَوَابًا وَخَيْرٌ أَمَلًا ﴿٣٨﴾

وَيَوْمَ نُسِدُ الْجِبَالَ وَتَرَى الْأَرْضَ  
بَارِزَةً ۗ وَحَشَرْنَاهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ  
أَحَدًا ﴿٣٩﴾

وَعَرَّضُوا عَلَىٰ رَبِّكَ صَفًّا لَقَدْ جِئْتُمُونَا  
كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ ۖ بَدَلْ دَعْمَتُمْ  
الَّذِينَ تَجْعَلْ لَكُمْ مَّوْعِدًا ﴿٤٠﴾

وَوَضَعَ الْكِتَابَ فَتَرَى الْمُجْرِمِينَ  
مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يُوَيْلِتَنَا  
مَالِ هَذَا الْكِتَابِ لَا يُغَادِرُ صَغِيرَةً  
وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا ۗ وَوَجَدُوا مَا  
عَمِلُوا حَاضِرًا ۗ وَلَا يَظُنُّ رَبُّكَ أَحَدًا ﴿٤١﴾

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ  
فَسَجَدُوا إِلَّا إِبْلِيسَ ۖ كَانَ مِنَ الْجِنِّ

\*47. Wealth and children are an **adornment** of the life of this world.

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.

فَفَسَقَ عَنْ أَمْرِ رَبِّهِ ۗ أَفَتَتَّخِذُونَهُ  
وَدُرِّيَّةَ أَوْلِيَاءَ مِنْ دُونِي وَهُمْ  
لَكُمْ عَدُوٌّ بِئْسَ لِلظَّالِمِينَ بَدَلًا ﴿۵۱﴾

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 السَّمٰوٰتِ وَالْاَرْضِ  
وَلَا خَلْقَ اَنْفُسِهِمْ ۗ وَمَا كُنْتَ مَتَّخِذًا  
الْمُضِلِّينَ عَضُدًا ﴿۵۲﴾

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 يَقُوْلُ نَادُوا شُرَكَاءِيَ الَّذِيْنَ  
رَعَمْتُمْ فَدَعُوْهُمْ فَلَمْ يَسْتَجِيبُوْا  
لَهُمْ وَجَعَلْنَا بَيْنَهُمْ مَّوْبِقًا ﴿۵۳﴾

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.

وَرَا الْمُجْرِمُوْنَ النَّارَ فَظَنُّوْا اَنَّهُمْ  
مُّوَاقِعُوْهَا وَلَمْ يَجِدُوْا عَنْهَا مَصْرِفًا ﴿۵۴﴾

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 فِيْ هٰذَا الْقُرْاٰنِ لِلنَّاسِ  
مِنْ كُلِّ مَثَلٍ ۗ وَكَانَ الْاِنْسَانُ اَكْثَرَ  
شَيْءٍ جَدَلًا ﴿۵۵﴾

\*56. And nothing hinders people from believing when the guidance comes to them, and from asking

وَمَا مَنَعَ النَّاسَ اَنْ يُؤْمِنُوْا اِذْ  
جَاءَهُمُ الْهُدٰى وَيَسْتَغْفِرُوْا رَبَّهُمْ

\*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.

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.

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.'

إِلَّا أَنْ تَأْتِيَهُمْ سُنَّةٌ أَلَّا وَوَلَيْنَ أَوْ  
يَأْتِيَهُمُ الْعَذَابُ قُبُلًا ﴿٥٧﴾

وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ  
وَمُنذِرِينَ ۚ وَيُجَادِلُ الَّذِينَ كَفَرُوا  
بِالْبَاطِلِ لِيُدْحِضُوا بِهِ الْحَقَّ  
وَاتَّخَذُوا آيَاتِي وَمَا أُنذِرُوا هُزُوًا ﴿٥٨﴾

وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ  
فَأَعْرَضَ عَنْهَا وَنَسِيَ مَا قَدَّمَتْ يَدَاهُ  
إِنَّا جَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ  
يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا ۚ وَإِنْ تَدْعُهُمْ  
إِلَى الْهُدَىٰ فَلَنْ يَهْتَدُوا إِذًا أَبَدًا ﴿٥٩﴾

وَرَبُّكَ الْغَفُورُ ذُو الرَّحْمَةِ لَوْ يُؤَاخِذُهُمْ  
بِمَا كَسَبُوا لَعَجَّلَ لَهُمُ الْعَذَابَ ۚ بَلْ  
لَهُمْ مَوْعِدٌ لَّن يَجِدُوا مِنْ دُونِهِ مَوْئِلًا ﴿٦٠﴾

وَتِلْكَ الْقُرَىٰ أَهْلَكْنَاهُمْ لَمَّا ظَلَمُوا  
وَجَعَلْنَا لِمَهْلِكِهِمْ مَوْعِدًا ﴿٦١﴾

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ لَا آتِبْرَحَ حَتَّىٰ  
أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ أَوْ أَمْضِيَ  
حُقُبًا ﴿٦١﴾

\*62. But when they reached the place where the two *seas* met, they forgot their fish, and it made its way into the sea *going away* swiftly.

فَلَمَّا بَلَغَا مَجْمَعَ بَيْنَهُمَا نَسِيَا حُوتَهُمَا  
فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا ﴿٦٢﴾

63. And when they had gone further, he said to his young *companion*: ‘Bring us our morning meal. Surely, we have suffered much fatigue on account of this journey of ours.’

فَلَمَّا جَاوَزَا قَالَ لِفَتَاهُ إِنِّي نَسِيتُ  
لِقَدَائِكُمْ 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 الْحُوتَ وَمَا أَنسَنِيهِ إِلَّا  
الشَّيْطَانُ أَنْ أَذْكُرَهُ ۗ وَاتَّخَذَ سَبِيلَهُ  
فِي الْبَحْرِ عَجَبًا ﴿٦٤﴾

65. He said, ‘That is what we have been seeking.’ So they both returned, retracing their footsteps.

قَالَ ذَلِكَ مَا كُنَّا نَبْغُ ۗ فَارْتَدَّآ عَلَى  
أَثَارِهِمَا قَصَصًا ﴿٦٥﴾

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 مِنْ عِبَادِنَا آتَيْنَاهُ رَحْمَةً  
مِنْ عِنْدِنَا وَعَلَّمْنَاهُ مِنْ لَدُنَّا عِلْمًا ﴿٦٦﴾

67. Moses said to him, ‘May I follow thee on condition that thou teach me of the guidance which thou hast been taught?’

قَالَ لَهُ مُوسَى هَلْ أَتَّبِعُكَ عَلَى أَنْ  
تُعَلِّمَنِي وَمِمَّا عَلَّمْتَ تُرْسِدًا ﴿٦٧﴾

68. He replied, ‘Thou canst not keep company with me in patience.

قَالَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿٦٨﴾

69. ‘And how canst thou be patient about things the knowledge of which thou comprehendest not?’

وَكَيفَ تَصْبِرُ عَلَى مَا لَمْ تُحِطْ بِهِ  
خُبْرًا ﴿٦٩﴾

\*62. But when they reached the **junction** of the two *seas*, they forgot their fish, and it made its way into the sea *going away* swiftly.

\*64. He replied, ‘**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, 'Thou wilt find me, if Allāh please, patient and I shall not disobey any command of thine.'

قَالَ سَتَجِدُنِي إِن شَاءَ اللَّهُ صَابِرًا وَلَا أَعْصِي لَكَ أَمْرًا ﴿۷۰﴾

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 عَنْ شَيْءٍ حَتَّى أُحَدِّثَ لَكَ مِنْهُ ذِكْرًا ﴿۷۱﴾

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 حَتَّى إِذَا رَكِبَا فِي السَّفِينَةِ خَرَقَهَا قَالَ أَخَرَقْتَهَا لِتُغْرِقَ أَهْلَهَا لَقَدْ جِئْتَ شَيْئًا إِمْرًا ﴿۷۲﴾

73. He replied, 'Did I not tell *thee* that thou wouldst not be able to keep company with me in patience?'

قَالَ أَلَمْ أَقُلْ لَكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿۷۳﴾

74. *Moses* Said, 'Take me not to task at my forgetting and be not hard on me for this *lapse* of mine.'

قَالَ لَا تَأْوِيَا فِي الْبَارِئِ إِنَّهَا بِمَنْ نَسِيتَ وَلَا تُرْهِقْنِي مِنْ أَمْرِي عُسْرًا ﴿۷۴﴾

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!'

فَانْطَلَقَا حَتَّى إِذَا لَقِيَا غُلَامًا فَقَتَلَهُ قَالَ أَقْتَلْتَنِي بِغَيْرِ نَفْسٍ لَقَدْ جِئْتَ شَيْئًا نُكْرًا ﴿۷۵﴾

Part 16

76. He replied, 'Did I not tell thee that thou wouldst not be able to keep company with me in patience?'

قَالَ أَلَمْ أَقُلْ لَكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿۷۶﴾

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.'

قَالَ إِن سَأَلْتُكَ عَنْ شَيْءٍ بَعْدَهَا فَلَا تُصَحِّبْنِي ۖ قَدْ بَلَغْتَ مِنْ لَدُنِّي عُذْرًا ﴿۷۷﴾

78. So they went on till, when they

فَانْطَلَقَا حَتَّى إِذَا آتَيْتَا أَهْلَ قَرْيَةٍ

\*70. He said, 'You will find me, if Allāh please, patient and I shall not disobey you in anything.'

ء ا i u | th h ح | kh خ | dh ذ | s ص ﴿425﴾ d ض | t ط | z ظ | ʿ ʻ | gh غ | q ق | ʾ ʾ

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.

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;

إِسْتَطَعَمَا أَهْلَهَا فَاكْبُوا أَنْ يُصَيِّفُوهُمَا  
فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقَضَ  
فَأَقَامَهُ ؕ قَالَ لَوْ شِئْتَ لَتَّخَذْتَ  
عَلَيْهِ أَجْرًا ﴿٧٩﴾

قَالَ هَذَا فِرَاقٌ بَيْنِي وَبَيْنِكَ ؕ  
سَأُنَبِّئُكَ بِمَا وُئِدَ مَا لَمْ تَسْتَطِعْ  
عَلَيْهِ صَبْرًا ﴿٨٠﴾

أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسْكِينٍ  
يَعْمَلُونَ فِي الْبَحْرِ فَأَرَدْتُ أَنْ أَعِيبَهَا  
وَكَانَ وَرَاءَهُمْ مَلِكٌ يَأْخُذُ كُلَّ  
سَفِينَةٍ غَصْبًا ﴿٨١﴾

وَأَمَّا الْعُلَمَاءُ فَكَانَ أَبُوهُمَا مُؤْمِنِينَ  
فَخَشِينَا أَنْ يُزْهِقَهُمَا طُغْيَانًا  
وَكَفْرًا ﴿٨٢﴾

فَأَرَدْنَا أَنْ يُبَدِّلَهُمَا رَبُّهُمَا خَيْرًا مِنْهُ  
رُكُوءًا وَآقْرَبَ رَحْمًا ﴿٨٣﴾

وَأَمَّا الْجِدَارُ وَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ  
فِي الْمَدِينَةِ وَكَانَ تَحْتَهُ كَنْزٌ لَهُمَا  
وَكَانَ أَبُوهُمَا صَالِحًا ؕ فَأَرَادَ رَبُّكَ  
أَنْ يَبْلُغَا أَشُدَّهُمَا وَيَسْتَخْرِجَا  
كَنْزَهُمَا رَحْمَةً مِّنَ رَبِّكَ ؕ وَمَا

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 Dhul 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 Dhul 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.

فَعَلَّيْتُهُ عَنِ أَمْرِي ۖ ذَٰلِكَ تَأْوِيلُ مَا  
لَمْ تَسْطِعْ عَلَيْهِ صَبْرًا ﴿٨٧﴾

وَيَسْأَلُونَكَ عَنِ ذِي الْقَرْنَيْنِ ۖ قُلْ  
سَأَتْلُوا عَلَيْكُمْ مِنْهُ ذِكْرًا ﴿٨٨﴾

إِنَّا مَكَّنَّا لَهُ فِي الْأَرْضِ وَاتَيْنَاهُ مِنْ  
كُلِّ شَيْءٍ سَبَبًا ﴿٨٩﴾

فَاتَّبَعَهُ سَبِيلًا ﴿٩٠﴾

حَتَّىٰ إِذَا بَلَغَ مَغْرِبَ الشَّمْسِ وَجَدَهَا  
تَغْرُبُ فِي عَيْنٍ حَمِئَةٍ ۖ وَوَجَدَ عِنْدَهَا  
قَوْمًا ۖ قُلْنَا يَا ذَا الْقَرْنَيْنِ إِنَّمَا أَنْتَ  
تُعَذِّبُ وَإِنَّمَا أَنْتَ تَتَّخِذُ فِيهِمْ حُسْنًا ﴿٩١﴾

قَالَ أَمَّا مَنْ ظَلَمَ فَسَوْفَ نُعَذِّبُهُ ثُمَّ  
يُرَدُّ إِلَىٰ رَبِّهِ فَيُعَذِّبُهُ عَذَابًا ثَكْرًا ﴿٩٢﴾

وَأَمَّا مَنْ آمَنَ وَعَمِلَ صَالِحًا فَلَهُ  
جَزَاءٌ يَلْحُسْنَىٰ ۖ وَسَنُقُولُ لَهُ مِنْ  
أَمْرِنَا يُسْرًا ﴿٩٣﴾

ثُمَّ أَتْبَعَهُ سَبِيلًا ﴿٩٤﴾

حَتَّىٰ إِذَا بَلَغَ مَطْلِعَ الشَّمْسِ وَجَدَهَا  
تَطْلُعُ عَلَىٰ قَوْمٍ لَمْ نَجْعَلْ لَهُمْ مِنْ  
دُونِهَا سِتْرًا ﴿٩٥﴾

92. Thus *indeed* it was. Verily, We encompassed with Our knowledge all that was with him.

كَذَلِكَ ۚ وَ قَدْ أَحْطَيْنَا بِمَا لَدَيْهِ  
خُبْرًا ﴿٩٢﴾

93. Then he followed *another* way

ثُمَّ اتَّبَعَ سَبِيلًا ﴿٩٣﴾

94. Until, when he reached the place between the two mountains, he found beneath them a people who would scarcely understand a word.

حَتَّىٰ إِذَا بَلَغَ بَيْنَ السَّدَّيْنِ وَجَدَ مِنْ  
دُونِهِمَا قَوْمًا ۗ لَا يَكَادُونَ يَفْقَهُونَ  
قَوْلًا ﴿٩٤﴾

95. They said, 'O Dhul 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 إِنَّتَ يَا جُوجَ  
وَ مَا جُوجَ مُمْسِدُونَ فِي الْأَرْضِ فَهَلْ  
نَجْعَلُ لَكَ خَرْجًا عَلَىٰ أَنْ تَجْعَلَ  
بَيْنَنَا وَ بَيْنَهُمْ سَدًّا ﴿٩٥﴾

96. He replied, 'The power with which my Lord has endowed me about this is better, but you may help me with physical strength; I will set up between you and them a rampart.

قَالَ مَا مَكَّنِّي فِيهِ رَبِّي خَيْرٌ فَأَعِينُونِي  
بِقُوَّةٍ أَجْعَلْ بَيْنَكُمْ وَ بَيْنَهُمْ رَدْمًا ﴿٩٦﴾

97. 'Bring me blocks of iron.' *They did so* till, when he had levelled up the space between the two mountain sides, he said, 'Now blow with your bellows.' *They blew* till, when he had made it *red as fire*, he said, 'Bring me molten copper that I may pour it thereon.'

أَتُوْنِي زُبُرَ الْحَدِيدِ ۚ حَتَّىٰ إِذَا سَاوَى  
بَيْنَ الصَّدَفَيْنِ قَالَ انْفُخُوا ۚ حَتَّىٰ إِذَا  
جَعَلَهُ نَارًا ۗ قَالَ أَتُوْنِي أَفْرِغْ عَلَيْهِ  
قَطْرًا ﴿٩٧﴾

98. So they (Gog and Magog) were not able to scale it, nor were they able to dig through it.

فَمَا اسْتَطَاعُوا أَنْ يَظْهَرُوهُ ۚ وَ مَا  
اسْتَطَاعُوا لَهُ نَقْبًا ﴿٩٨﴾

99. *Thereupon* he said, 'This is a mercy from my Lord. But when the promise of my Lord shall come to pass, He will break it into pieces. And the promise of my Lord is *certainly* true.'

قَالَ هَذَا رَحْمَةٌ مِنْ رَبِّي ۚ فَإِذَا جَاءَ  
وَعْدُ رَبِّي جَعَلَهُ دَكَّاءَ ۚ وَ كَانَ وَعْدُ رَبِّي  
حَقًّا ﴿٩٩﴾



100. And on that day We shall leave some of them to surge against others, and the trumpet will be blown. Then shall We gather them all together.

وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِي  
بَعْضٍ وَنُفَخَ فِي الصُّورِ فَجَمَعْنَاهُمْ  
جَمْعًا ۝١٠

101. And on that day We shall present Hell, face to face, to the disbelievers—

وَعَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ لِلْكَافِرِينَ  
عَرْضًا ۝١١

102. Whose eyes were under a veil so as not to heed My warning, and they could not even hear.

الَّذِينَ كَانَتْ أَعْيُنُهُمْ فِي غِطَاءٍ عَن  
ذِكْرِي وَكَانُوا لَا يَسْتَطِيعُونَ سَمْعًا ۝١٢

#### 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 أَن يَتَّخِذُوا  
عِبَادِي مِن دُونِي أَوْلِيَاءَ إِنَّا أَعْتَدْنَا  
جَهَنَّمَ لِلْكَافِرِينَ نُزُلًا ۝١٣

\*104. Say, ‘Shall We tell you of those who are the greatest losers in respect of their works?’—

قُلْ هَذِهِ نُسُوبُكُمْ بِالْأَخْسَرِينَ  
أَعْمَالًا ۝١٤

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 سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا  
وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا ۝١٥

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  
وَلِقَائِهِ فَحَبِطَتْ أَعْمَالُهُمْ فَلَا نُقِيمُ  
لَهُمْ يَوْمَ الْقِيَامَةِ وِزْنًا ۝١٦

107. That is their reward—Hell; because they disbelieved, and made a jest of My Signs and My Messengers.

ذَلِكَ جَزَاءُهُمْ بِمَا كَفَرُوا  
وَاتَّخَذُوا آيَاتِي وَرُسُلِي هُزُوًا ۝١٧

\*104. Say, ‘Shall We tell you of those who are the **worst losers with regard to their deeds?**’

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 ﴿۱۰۸﴾

109. Wherein they will abide; they will not desire any change therefrom.

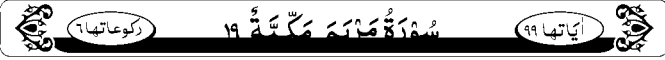
خَالِدِينَ فِيهَا لَا يَبْغُونَ عَنْهَا حِوَلًا ﴿۱۰۹﴾

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 لَكَلِمَتِ رَبِّي  
لَنَفَذَ الْبَحْرُ قَبْلَ أَنْ تَنْفَدَ كَلِمَتُ  
رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا ﴿۱۱۰﴾

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 يُوحَىٰ إِلَيَّ  
أَنَّمَا إِلَهُكُمُ إِلَهٌ وَاحِدٌ ۚ فَمَن كَانَ  
يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا  
صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ  
أَحَدًا ﴿۱۱۱﴾



**MARYAM**

(Revealed before Hijrah)

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

2. Kāf Hā Yā ‘Ain Sād.†

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 unblest 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 Yahyāʿ. 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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ①

كَلٰهٖ عَص ②

ذِكْرٌ رَّحْمَتٍ رَبِّكَ عَبْدَهُ زَكَرِيَّا ③

اِذْ نَادٰى رَبَّهُ نِدًا خَفِيًّا ④

قَالَ رَبِّ اِنِّي وَهَنَ الْعَظْمُ مِنِّي  
وَاسْتَعَلَ الرَّاسُ شَيْبًا وَّلَمْ اَكُنْ

بِدُعَاؤِكَ رَبِّ شَقِيًّا ⑤

وَ اِنِّي خِفْتُ الْمَوَالِيَ مِنْ وَّرَآءِي  
وَ كَانَتِ امْرَاَتِي عَاقِرًا فَهَبْ لِي

مِنْ لَدُنْكَ وَلِيًّا ⑥

يَرْتَضِيْ لِيْ وَرِثًا مِّنْ اٰلِ يٰعْقُوْبَ ۗ وَ اَجْعَلْهُ  
رَبِّ رَضِيًّا ⑦

يٰزَكَرِيَّا اِنَّا نُبَشِّرُكَ بِغُلٰمٍ اِسْمُهُ  
يٰحٰبِي لَمْ نَجْعَلْ لَهُ مِنْ قَبْلُ سَمِيًّا ⑧

قَالَ رَبِّ اَنۢى يَكُوْنُ لِيْ غُلٰمٌ وَّ كَانَتِ  
اِمْرَاَتِي عَاقِرًا وَّ قَدْ بَلَغْتُ مِنَ الْكِبَرِ

عَتِيًّا ⑨

قَالَ كَذٰلِكَ قَالَ رَبُّكَ هُوَ عَلَيَّ هَيْسًا وَّ

† Thou art sufficient for all and Thou art the True Guide. O All-Knowing, Truthful God!  
‡ John.

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.'

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.

13. 'O *Yaḥyā*, hold fast the Book.' And We gave him wisdom while yet a child,

14. And tenderness *of heart* from Ourselves, and purity. And he was pious

15. And dutiful toward his parents. And he was not haughty *and* rebellious.

16. And peace was on him the day he was born, and the day he died, and *peace there will be on him* the day he will be raised up to life *again*.

R. 2.

17. And relate *the story of Mary as mentioned* in the Book. When she withdrew from her people to a place to the east,

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.

19. She said, 'I seek refuge with the Gracious *God* from thee if indeed thou dost fear *Him*.'

قَدْ خَلَقْتُكَ مِنْ قَبْلُ وَكَمْ تَكُ شَيْئًا ⑩

قَالَ رَبِّ اجْعَلْ لِي آيَةً ۗ قَالَ آيَتُكَ أَلَّا

تُكَلِّمَ النَّاسَ ثَلَاثَ لَيَالٍ سَوِيًّا ⑪

فَخَرَجَ عَلَى قَوْمِهِ مِنَ الْمِحْرَابِ فَأَوْحَى

إِلَيْهِمْ أَنْ سَبِّحُوا بُكْرَةً وَعَشِيًّا ⑫

لِيُحْيِيَ خُزْنَ الْكِتَابِ بِقُوَّةٍ ۗ وَآتَيْنَاهُ

الْحُكْمَ صَبِيًّا ⑬

وَحَنَانًا مِّنْ لَّدُنَّا وَزَكَاةً ۗ وَكَانَ

تَقِيًّا ⑭

وَذَرًّا بِوَالِدَيْهِ وَلَمْ يَكُنْ جَبَّارًا عَصِيًّا ⑮

وَسَلَّمَ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ

ۗ

وَيَوْمَ يُبْعَثُ حَيًّا ⑯

ۗ

وَإِذْ كَرِيَ الْكِتَابَ مَرْيَمَ ۚ إِذِ انْتَبَذَتْ

مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا ⑰

فَاتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا ۗ

فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا

بَشَرًا سَوِيًّا ⑱

قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ ۖ إِنْ

كُنْتَ تَقِيًّا ⑲

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 ۖ لَا هَبْ  
لَكَ عُلْمًا ذَكِيًّا ⑩

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 وَ لَمْ  
يَمَسَّسْنِي بَشَرٌ وَ لَمْ أَكُ بَغِيًّا ⑪

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 هَيِّنٌ ۖ  
وَ لِنَجْعَلَهُ آيَةً لِلنَّاسِ وَ رَحْمَةً مِنَّا ۖ  
وَ كَانَ أَمْرًا مَّقْضِيًّا ⑫

23. So she conceived him, and withdrew with him to a remote place.

فَحَمَلَتْهُ فَانْتَبَذَتْ بِهِ مَكَانًا قَصِيًّا ⑬

\*24. And the pains of childbirth drove her unto the trunk of a palm-tree. She said, 'O! would that I had died before this and had become a thing quite forgotten!'

فَاجَاءَهَا الْمَخَاضُ إِلَى جُذْعِ النَّخْلَةِ  
قَالَتْ يَلَيْتَنِي مِتُّ قَبْلَ هَذَا وَ كُنْتُ  
نَسِيًّا مَنْسِيًّا ⑭

25. Then he called her from beneath her, *saying*, "Grieve not. Thy Lord has placed a rivulet below thee;

فَنَادَاهَا مِن تَحْتِهَا أَلَّا تَحْزَنِي قَدْ  
جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا ⑮

\*26. "And shake towards thyself the trunk of the palm-tree; it will cause fresh ripe dates to fall upon thee.

وَ هُزِّي إِلَيْكِ بِجُذْعِ النَّخْلَةِ تُسْقِطُ  
عَلَيْكِ رُطَبًا جَنِيًّا ⑯

27. "So eat and drink, and cool *thy* eye. And if thou seest any man, say, 'I have vowed a fast to the Gracious God; I will therefore not speak this day to any human being.'"

فَكُلِي وَ اشْرَبِي وَ كَرِّي عَيْنًا ۖ فَإِمَّا  
تَرَيَنَّ مِنَ الْبَشَرِ أَحَدًا ۖ فَقُولِي إِنِّي  
نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أُكَلِّمَ  
الْيَوْمَ إِنْسِيًّا ⑰

\*24. And the pains of childbirth drove her to the trunk of a **date-palm**.

\*26. "And shake towards thyself the trunk of the **date-palm**; it will cause fresh ripe dates to fall upon thee.

28. Then she brought him to her people, carrying him. They said, ‘O Mary, thou hast brought forth a strange thing.

فَاتَتْ بِهِ قَوْمَهَا تَحْمِلُهُ ۗ قَالُوا لِمَرْيَمَ  
لَقَدْ جِئْتِ شَيْئًا فَرِيًّا ﴿٢٨﴾

29. ‘O sister of Aaron, thy father was not a wicked man nor was thy mother an unchaste woman!’

يَاخُتُ هَارُونَ مَا كَانَ أَبُوكِ امْرَأَ سَوْءٍ  
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 إِلَيْهِ ۗ 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 ۖ آتَانِي الْكِتَابَ  
وَجَعَلَنِي 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;

وَجَعَلَنِي مُبْرَكًا أَيْنَ مَا كُنْتُ ۖ  
وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ  
حَيًّا ۗ ﴿٣٢﴾

33. ‘And *He has made me* dutiful toward my mother, and He has not made me haughty *and* unblest.

وَكَبْرًا بِوَالِدَيْهِ ۖ وَكَمْ يَجْعَلُنِي 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*.’

وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ  
وَيَوْمَ أُبْعَثُ حَيًّا ۗ ﴿٣٤﴾

35. Such was Jesus, son of Mary. *This is* a statement of the truth about which they doubt.

ذَٰلِكَ عِيسَى ابْنُ مَرْيَمَ ۗ قَوْلَ الْحَقِّ  
الَّذِي فِيهِ يَمْتَرُونَ ۗ ﴿٣٥﴾

\*36. It does not befit *the Majesty* of Allāh to take unto Himself a son. Holy is He. When He decrees a thing, He says to it, ‘Be!’, and it is.

مَا كَانَ لِلَّهِ أَنْ يَتَّخِذَ مِنْ وَلَدٍ ۗ  
سُبْحٰنَهُ ۗ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ  
لَهُ كُنْ فَيَكُونُ ۗ ﴿٣٦﴾

\*36. See the explanation of “ كُنْ فَيَكُونُ ” (“Be! And it is”) under 2:118. (Publisher)

37. Said Jesus: 'Surely, Allāh is my Lord, and your Lord. So worship Him *alone*; this is the right path.'

وَإِلَّا إِلَهَ رَبِّي وَأَرْبَابُكُمْ فَأَعْبُدُوا ۗ هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿۳۷﴾

38. But the parties differed among themselves; so woe to those who disbelieve because of the meeting of the great day.

فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ ۗ فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ مَّشْهَدِ يَوْمٍ عَظِيمٍ ﴿۳۸﴾

39. How wonderful will their hearing and seeing be on the day when they will come to Us! But today the wrongdoers are in manifest error.

أَسْمِعْ بِهِمْ وَأَبْصُرْ ۗ يَوْمَ يَأْتُوتُنَّا لِكِنِ الظَّالِمُونَ الْيَوْمَ فِي ضَلَالٍ مُبِينٍ ﴿۳۹﴾

40. And warn them of the day of grief when the matter will be decided. But now they are in a *state of* carelessness, so they do not believe.

وَأَنْذِرْهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ وَهُمْ فِي غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ ﴿۴۰﴾

41. It is We Who will inherit the earth and *all* who are thereon; and to Us will they *all* be returned.

إِنَّا نَحْنُ نَرِثُ الْأَرْضَ وَمَنْ عَلَيْهَا وَإِلَيْنَا يُرْجَعُونَ ﴿۴۱﴾

R. 3.

42. And relate *the story of* Abraham as mentioned in the Book. He was a truthful man and a Prophet.

وَإِذْ كُنَّا فِي الْكِتَابِ إِبْرَاهِيمَ إِذْ قَالَ لِقَوْمِهِ إِنَّكُمْ لَأَعْبُدُونَ مَا لَا يُبْعَثُ وَإِذْ نَادَىٰ رَبَّهُ فَأُنِيبُ ﴿۴۲﴾

43. When he said to his father, 'O my father, why dost thou worship that which hears not, nor sees, nor can avail thee aught?'

إِذْ قَالَ لِأَبِيهِ يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا ﴿۴۳﴾

44. 'O my father, there has indeed come to me knowledge such as has not come to thee; so follow me, I will guide thee to an even path.

يَا أَبَتِ إِنِّي قَدْ جَاءَنِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا ﴿۴۴﴾

45. 'O my father, serve not Satan; surely, Satan is a rebel against the Gracious God.

يَا أَبَتِ لَا تَعْبُدِ الشَّيْطَانَ ۗ إِنَّ الشَّيْطَانَ لِلرَّحْمَنِ عَصِيًّا ﴿۴۵﴾

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.

يَا أَبَتِ إِنِّي أَخَافُ أَنْ يَمَسَّكَ عَذَابٌ  
مِّنَ الرَّحْمَنِ فَتَكُونَ لِلشَّيْطَانِ وَلِيًّا ﴿٣٦﴾

قَالَ أَرَأَيْتَ إِنْ عَنَّا إِلَهَتِي يَا أَبَتِ هَيْمًا  
لَيْنٌ لَّمْ تَنْتَهَ لِأَرْجَمَنَّكَ وَ أَهْجُرُنِي  
مَلِيًّا ﴿٣٧﴾

قَالَ سَلِّمْ عَلَيَّ ء سَأَسْتَغْفِرُ لَكَ  
رَبِّي ء إِنَّهُ كَانَ بِي حَفِيًّا ﴿٣٨﴾

وَ اعْتَزِلْكُمْ وَ مَا تَدْعُونَ مِن دُونِ اللَّهِ  
وَ ادْعُوا رَبِّي ۖ عَسَىٰ آلَا أَكُونَ بِدُعَاءِ  
رَبِّي شَقِيًّا ﴿٣٩﴾

فَلَمَّا اعْتَزَلَهُمْ وَ مَا يَعْبُدُونَ مِن دُونِ  
اللَّهِ ۖ وَ هَبْنَا لَهُ إِسْحَاقَ وَ يَعْقُوبَ ۖ  
وَ كُلًّا جَعَلْنَا نَبِيًّا ﴿٤٠﴾

وَ وَهَبْنَا لَهُم مِّن رَّحْمَتِنَا وَ جَعَلْنَا  
لَهُم لِسَانَ صِدْقٍ عَلِيًّا ﴿٤١﴾

وَ اذْكُرْ فِي الْكِتَابِ مُوسَىٰ ۚ إِنَّهُ كَانَ  
مُخْلَصًا وَ كَانَ رَسُولًا نَّبِيًّا ﴿٤٢﴾

وَ نَادَيْنَاهُ مِن جَانِبِ الطُّورِ الْأَيْمَنِ  
وَ قَرَّبْنَاهُ نَجِيًّا ﴿٤٣﴾

وَ وَهَبْنَا لَهُ مِّن رَّحْمَتِنَا أَخَاهُ هَارُونَ  
نَبِيًّا ﴿٤٤﴾



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.  
56. He used to enjoin Prayer and almsgiving on his people, and he was well pleasing to his Lord.

وَ اذْكَرْ فِي الْكِتَابِ اِسْمَاعِيْلَ ذِ اِنَّهُ  
كَانَ صَادِقًا لُّوْعِدٍ وَ كَانَ رَسُوْلًا نَبِيًّا ٥٥  
وَ كَانَ يَأْمُرْ اَهْلَهُ بِالصَّلٰوةِ وَ الزَّكٰوةِ  
وَ كَانَ عِنْدَ رَبِّهٖ مَرْضِيًّا ٥٦

57. And relate *the story of* Idrīs as mentioned in the Book. He was a truthful man and a Prophet.

وَ اذْكَرْ فِي الْكِتَابِ اِدْرِيسَ ذِ اِنَّهُ كَانَ  
صِدِيْقًا نَبِيًّا ٥٧

58. And We exalted him to a lofty station.

وَ رَفَعْنٰهُ مَكَانًا عَالِيًّا 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.

اُولٰٓئِكَ الَّذِيْنَ اَنْعَمَ اللّٰهُ عَلَيْهِمْ  
مِّنَ النَّبِيّٰنَ مِنْ ذُرِّيَّةِ اٰدَمَ وَ مِمَّنْ  
حَمَلْنَا مَعَ نُوحٍ ذُوْا مِنْ ذُرِّيَّةِ اِبْرٰهِيْمَ  
وَ اِسْرٰءِيْلَ ذُوْا مِمَّنْ هَدٰىنَا وَ اجْتَبٰىنَا  
اِذْ اَتٰنٰهُمْ عَلَيْهِمْ اٰيٰتِ الرَّحْمٰنِ خَرُّوْا  
سُجْدًا وَ بٰكِيًّا ٥٩

60. Then there came after them descendants who neglected Prayer, and followed evil desires. So they will meet with destruction,

فَخَلَفَ مِنْۢ بَعْدِهِمْ خَلْفٌ اَصٰغَوْا  
الصَّلٰوةَ وَ اتَّبَعُوا الشَّهْوٰتِ فَسَوْفَ  
يَلْقَوْنَ عَذٰبًا 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—

اِلَّا مَن تَابَ وَ اٰمَنَ وَ عَمِلَ صٰلِحًا  
فَاُولٰٓئِكَ يَدْخُلُوْنَ الْجَنَّةَ وَ لَا يُظْلَمُوْنَ  
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.

جَنَّٰتٍ عٰدِنٍ اِلٰتِيْ وَ عَدَدَ الرَّحْمٰنِ عِبَادًا  
بِالْغَيْبِ ٥ اِنَّهٗ كَانَ وَعْدُهُ مٰتِيًّا ٦٢

63. They will not hear therein anything vain, but only *greetings of Peace*: and they will have their sustenance therein, morning and evening.

64. Such is the Heaven which We give for an inheritance to those of Our servants who are righteous.

65. 'And we (angels) do not come down save by the command of thy Lord. To Him belongs all that is 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.

\*70. Then shall We certainly **drag out**, from every group, those of them who were most stubborn in rebellion against the Gracious God.

لَا يَسْمَعُونَ فِيهَا لَغْوًا إِلَّا سَلَامًا  
وَلَهُمْ رِزْقُهُمْ فِيهَا بُكْرَةً وَعَشِيًّا ﴿۴۳﴾

تِلْكَ الْجَنَّةُ الَّتِي نُورِثُ مِنْ عِبَادِنَا  
مَنْ كَانَ تَقِيًّا ﴿۴۴﴾

وَمَا نُنزِّلُ إِلَّا بِأَمْرِ رَبِّكَ ۗ لَهُ مَا بَيْنَ  
أَيْدِينَا وَ مَا خَلْفَنَا وَ مَا بَيْنَ ذَٰلِكَ ۗ  
وَ مَا كَانَ رَبُّكَ نَسِيًّا ﴿۴۵﴾

رَبُّ السَّمٰوٰتِ وَ الْاَرْضِ وَ مَا بَيْنَهُمَا  
فَاعْبُدْهُ وَ اضْطَبِرْ لِعِبَادَتِهِ ۗ هَلْ  
تَعْلَمُ لَهُ سَمِيًّا ﴿۴۶﴾

وَ يَقُولُ الْاِنْسَانُ اِذَا مَاتَ لَسَوْفَ  
اُخْرَجُ حَيًّا ﴿۴۷﴾

اَوْ لَا يَذْكُرُ الْاِنْسَانُ اَنَّا خَلَقْنَاهُ مِنْ  
قَبْلُ وَ لَمْ يَكْ شَيْئًا ﴿۴۸﴾

فَوَرَبِّكَ لَنَحْشُرَنَّهُمْ وَ الشَّيْطٰنِ  
ثُمَّ لَنُخْضِرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثِيًّا ﴿۴۹﴾

ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شِيعَةٍ اٰيُّهُمْ  
اَشَدُّ عَلٰى الرَّحْمٰنِ عِتِيًّا ﴿۵۰﴾

71. And surely, We know best those most deserving to be burned therein.

ثُمَّ لَنَحْنُ أَعْلَمُ بِالَّذِينَ هُمْ أَوْلَىٰ بِهَا صِلِيًّا ۝٤١

72. And there is not one of you but will come to it. This is a fixed decree with thy Lord.

وَأَنْتَ مِنْكُمْ إِلَّا وَارِدُهَا كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَّقْضِيًّا ۝٤٢

73. Then We shall save the righteous and We shall leave the wrongdoers therein, on their knees.

ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا وَنَذَرُ الظَّالِمِينَ فِيهَا جِثِيًّا ۝٤٣

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?’

وَإِذَا تُلِيٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا أَيُّ الْفَرِيقَيْنِ خَيْرٌ مَّقَامًا وَأَحْسَنُ نَدْرًا ۝٤٤

75. And how many generations have We destroyed before them, who were better off in wealth and better in outward show!

وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هُمْ أَحْسَنُ أَثْنَا وَرِيًّا ۝٤٥

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 مَدًّا هَٰ حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ إِمَّا الْعَذَابَ وَإِمَّا السَّاعَةَ فَسَيَعْلَمُونَ مَنْ هُوَ شَرٌّ مَّكَانًا وَأَضْعَفُ جُنْدًا ۝٤٦

77. ‘And Allāh increases in guidance those who follow guidance. And the good works that endure are best in sight of thy Lord as reward, and best as resort.’

وَيَزِيدُ اللَّهُ الَّذِينَ اهْتَدَوْا هُدًى وَالْبَقِيَّةُ الضَّالِحَةُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ مَرَدًّا ۝٤٧

78. Hast thou then seen him who disbelieves in Our Signs, and says, ‘I shall certainly be given wealth and children?’

أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لَأُوتِيَنَّ مَالًا وَوَلَدًا ۝٤٨



91. The heavens might well-nigh burst thereat, and the earth cleave asunder, and the mountains fall down in pieces,

تَكَادُ السَّمٰوٰتُ يَتَفَطَّرْنَ مِنْهُ وَتَنْشَقُّ  
الْاَرْضُ وَتَخِرُّ الْجِبَالُ هَدًا ﴿٩١﴾

92. Because they ascribe a son to the Gracious God.

اَنْ دَعَوْا لِلرَّحْمٰنِ وَلَدًا ﴿٩٢﴾

93. Whereas it becomes not the Gracious God to take unto Himself a son.

وَمَا يَنْبَغِي لِلرَّحْمٰنِ اَنْ يَّتَّخِذَ وَلَدًا ﴿٩٣﴾

94. There is none in the heavens and the earth but he shall come to the Gracious God as a bondman.

اِنْ كُلُّ مَنْ فِي السَّمٰوٰتِ وَالْاَرْضِ اِلَّا  
اَتَى الرَّحْمٰنِ عَبْدًا ﴿٩٤﴾

95. Verily, He comprehends them by His knowledge and has numbered them all fully.

لَقَدْ اَحْصٰهُمْ وَعَدَّهُمْ عَدًّا ﴿٩٥﴾

96. And each of them shall come to Him singly on the Day of Resurrection.

وَ كُلُّهُمْ اْتِيهِ يَوْمَ الْقِيٰمَةِ فَرْدًا ﴿٩٦﴾

97. Those who believe and do good deeds—the Gracious God will create love in their hearts.

اِنَّ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصَّٰلِحٰتِ  
سَيَجْعَلُ لَهُمُ الرَّحْمٰنُ وُدًّا ﴿٩٧﴾

98. So We have made it (the Qur'an) easy in thy tongue that thou mayest give thereby good tidings to the righteous, and warn thereby a people given to contention.

فَاِنَّمَا يَسَّرْنٰهُ بِلِسٰنِكَ لِتُبَشِّرَ بِهٖ  
الْمُتَّقِيْنَ وَتُنذِرَ بِهٖ قَوْمًا لَّدٰٓءًا ﴿٩٨﴾

99. And how many a generation have We destroyed before them! Canst thou see a single one of them, or hear even a whisper of them?

وَ كَمْ اَهْلَكْنَا قَبْلَهُمْ مِّنْ قَرْنٍ ؕ هَلْ  
تَحْسِبُ مِنْهُمْ مِّنْ اَحَدٍ اَوْ تَسْمَعُ لَهُمْ  
رِكْرًا ﴿٩٩﴾

٩٩  
رِكْرًا



**TĀ HĀ**

(Revealed before Hijrah)

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

2. Tā Hā .‡

3. We have not sent down the Qur’ān to thee that thou shouldst be distressed,

4. But as an exhortation for him who fears God,

5. And a revelation from Him Who created the earth and the high heavens.

6. He is the Gracious God Who has settled Himself on the Throne.

7. To Him belongs whatsoever is in the heavens and whatsoever is in the earth, and whatsoever is between them, and whatsoever is beneath the moist subsoil.

8. And if thou speakest aloud, it makes no difference, for He knows the secret thought and what is yet more hidden.

9. Allāh—there is no God but He. His are the most beautiful names.

10. And has the story of Moses come to thee?

11. When he saw a fire, he said to his family, ‘Tarry ye, I perceive a fire; perhaps I may bring you a brand therefrom or find guidance at the fire.’

‡ O Perfect Man!

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

طه ②

مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْتَى ③

إِلَّا تَذَكُّرًا لِّمَنْ يَخْشَى ④

تَنْزِيلًا مِّمَّنْ خَلَقَ الْأَرْضَ وَالسَّمَوَاتِ

الْعُلَى ⑤

الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى ⑥

لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَمَا

بَيْنَهُمَا وَمَا تَحْتَ الثَّرَى ⑦

وَإِنْ تَجْهَرُ بِالْقَوْلِ فَإِنَّهُ يَعْلَمُ السِّرَّ

وَآخْفَى ⑧

اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْأَسْمَاءُ

الْحُسْنَى ⑨

نَقِيذًا

وَهَلْ آتَاكَ حَدِيثُ مُوسَى ⑩

إِذْ رَأَى نَارًا فَقَالَ لِأَهْلِهِ امْكُثُوا إِنِّي

أَنْسَتُ نَارًا لَعَلِّي آتِيكُمْ مِنْهَا بِقَبَسٍ

أَوْ آجِدُ عَلَى النَّارِ هُدًى ⑪

- \*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.  
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

فَلَمَّا أَتَاهَا نُودِيَ لِمُوسَى ﴿١٢﴾  
إِنِّي أَنَا رَبُّكَ فَاحْلُكْ نَعْلَيْكَ ۚ إِنَّكَ  
بِالْوَادِ الْمُقَدَّسِ طُوًى ﴿١٣﴾

وَأَنَا اخْتَرْتُكَ فَاسْتَمِعْ لِمَا يُوحَى ﴿١٤﴾  
إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي ۖ  
وَأَقِمِ الصَّلَاةَ لِذِكْرِي ﴿١٥﴾

إِنَّ السَّاعَةَ آتِيَةٌ أَكَادُ أُخْفِيهَا  
لِيُجْزَىٰ كُلُّ نَفْسٍ بِمَا تَسْعَى ﴿١٦﴾  
فَلَا يَصُدُّكَ عَنْهَا مَنْ لَا يُؤْمِنُ بِهَا  
وَاتَّبَعَ هَوَاهُ فَتَرْدَى ﴿١٧﴾

وَمَا تِلْكَ بِيَمِينِكَ يَمُوسَى ﴿١٨﴾  
قَالَ هِيَ عَصَايَ ۚ أَتَوَكَّأُ عَلَيْهَا وَأَهُشُّ  
بِهَا عَلَىٰ غَنَمِي وَلِيَ فِيهَا مَآرِبُ أُخْرَى ﴿١٩﴾  
قَالَ أَلْقِهَا يَمُوسَى ﴿٢٠﴾

فَالْقِهَا فإِذَا هِيَ حَيَّةٌ تَسْعَى ﴿٢١﴾  
قَالَ خُذْهَا وَلَا تَخَفْ ۗ سَنُعِيدُهَا  
سَيِّرَتَهَا الْأُولَى ﴿٢٢﴾

وَاصْمُمْ يَدَكَ إِلَىٰ جَنَاحِكَ تَخْرُجْ

- \*12. And when he came to it, **it was announced**, ‘O Moses,  
\*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,

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,

\*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*,

بَيضَاءَ مِنْ غَيْرِ سُوءٍ آيَةً أُخْرَىٰ ﴿٣٣﴾

لِنُرِيكَ مِنْ آيَاتِنَا الْكُبْرَىٰ ﴿٣٤﴾

إِذْ هَبَّ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ﴿٣٥﴾

قَالَ رَبِّ اشْرَحْ لِي صَدْرِي ﴿٣٦﴾

وَيَسِّرْ لِي أَمْرِي ﴿٣٧﴾

وَاحْلُلْ عُقْدَةً مِنْ لِسَانِي ﴿٣٨﴾

يَفْقَهُوا قَوْلِي ﴿٣٩﴾

وَاجْعَلْ لِي وَزِيرًا مِنْ أَهْلِي ﴿٤٠﴾

هُرُونَ أَخِي ﴿٤١﴾

اشْدُدْ بِهِ أَزْرِي ﴿٤٢﴾

وَاشْرِكْهُ فِي أَمْرِي ﴿٤٣﴾

كَيْ نُسَبِّحَكَ كَثِيرًا ﴿٤٤﴾

وَنَذْكُرَكَ كَثِيرًا ﴿٤٥﴾

إِنَّكَ كُنْتَ بِنَا بَصِيرًا ﴿٤٦﴾

قَالَ قَدْ أُوتِيتَ سُؤْلَكَ يَا مُوسَىٰ ﴿٤٧﴾

وَلَقَدْ مَنَنَّا عَلَيْكَ مَرَّةً أُخْرَىٰ ﴿٤٨﴾

إِذْ أَوْحَيْنَا إِلَىٰ أُمِّكَ مَا يُوحَىٰ ﴿٤٩﴾

\*26. **He** said, ‘My Lord! **Open up** for me my **heart**.

\*28. ‘And **untie** the knot of my tongue.’



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.

42. “And I have chosen thee for Myself.

43. “Go, thou and thy brother, with My Signs, and slacken not in remembering Me.

44. “Go, both of you, to Pharaoh, for he has transgressed *all* bounds.

\*45. “But speak to him a gentle speech that he might possibly heed or fear.”

46. They replied, ‘Our Lord, we fear lest he commit some excess against us, or exceed *all* bounds in transgression.’

47. *God* said, “Fear not; for I am with you both. I hear and I see.

أَنْ أَكْفَرْتَهُ فِي التَّابُوتِ فَاقْرَأْ فِيهِ فِي  
الْيَمِّ فَلْيُلْقِهِ الْيَمُّ بِالسَّاحِلِ يَأْخُذْهُ  
عَدُوٌّ لِي وَعَدُوٌّ لَهُ ۗ وَاللَّقَيْتُ عَلَيْكَ  
مَحَبَّةً مِمَّنِي ۚ وَلِتُصْنَعَ عَلَى عَيْنِي ﴿٤٠﴾

إِذْ تَمْشِي أُخْتُكَ فَتَقُولُ هَلْ أَدُلُّكُمْ  
عَلَىٰ مَنْ يَكْفُلُهُ ۗ فَرَجَعْنَاكَ إِلَىٰ أُمِّكَ  
كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ ۗ وَوَقَعْتَ  
نَفْسًا فَانْجَيْنَاكَ مِنَ الْغَمِّ ۗ وَفَتَّتْكَ  
فُتُونًا ۗ فَلَبِثْتَ سِنِينَ فِي أَهْلِ  
مَدْيَنَ ۗ ثُمَّ جِئْتَ عَلَىٰ قَدَرٍ لِّمُوسَىٰ ﴿٤١﴾

وَاصْطَنَعْنَاكَ لِنَفْسِي ﴿٤٢﴾

إِذْ هَبَّ أَنْتَ وَأَخُوكَ بِآيَاتِي وَلَا تَنبِيَا  
فِي ذِكْرِي ﴿٤٣﴾

إِذْ هَبَّا إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ﴿٤٤﴾

فَقُولَا لَهُ قَوْلًا لَّيْسًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ  
يَخْشَىٰ ﴿٤٥﴾

قَالَا رَبَّنَا إِنَّنَا نَخَافُ أَنْ يُفْرِطَ  
عَلَيْنَا أَوْ أَنْ يُطْغَىٰ ﴿٤٦﴾

قَالَ لَا تَخَافَا إِنَّنِي مَعَكُمَا أَسْمَعُ  
وَأَرَىٰ ﴿٤٧﴾

\*45. ‘And address him both of you, with gentle words that he might possibly heed or fear.’

48. "So go ye both to him and say, 'We are the Messengers of thy Lord; so let the children of Israel go with us; and afflict them not. We have indeed brought thee a Sign from thy Lord; and peace shall be on him who follows the guidance;  
49. 'It has indeed been revealed to us that punishment shall come on him who rejects and turns away.'"

50. *Pharaoh* said, 'Who then is the Lord of you two, O Moses?'

51. He said, 'Our Lord is He Who gave unto everything its *proper* form and then guided it to its *proper* function.'

52. *Pharaoh* said, 'What then will be the fate of the former generations?'

53. He said, 'The knowledge thereof is with my Lord *recorded* in a Book. My Lord neither errs nor forgets.'

54. *It is He* Who has made the earth for you a cradle, and has caused pathways for you to run through it; and Who sends down rain from the sky, and thereby We bring forth various kinds of vegetation.

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.

فَاتِيهِ فُقُولًا إِنَّا رَسُولَا رَبِّكَ فَأَرْسِلْ  
مَعَنَا بَنِي إِسْرَائِيلَ وَلَا تُعَذِّبْهُمْ  
قَدْ جِئْنَاكَ بِآيَةٍ مِّن رَّبِّكَ وَالسَّلَامُ  
عَلَىٰ مَنِ اتَّبَعَ الْهُدَىٰ ﴿٧٨﴾

إِنَّا قَدْ أُوحِيَ إِلَيْنَا أَنَّ الْعَذَابَ عَلَىٰ  
مَن كَذَّبَ وَتَوَلَّىٰ ﴿٧٩﴾

قَالَ فَمَن رَّبُّكُمَا يَمُوسَىٰ ﴿٨٠﴾

قَالَ رَبُّنَا الَّذِي أَعْطَىٰ كُلَّ شَيْءٍ خَلْقَهُ  
ثُمَّ هَدَىٰ ﴿٨١﴾

قَالَ فَمَا بَالُ الْقُرُونِ الْأُولَىٰ ﴿٨٢﴾

قَالَ عَلِمَهَا عِنْدَ رَبِّي فِي كِتَابٍ لَا يَضِلُّ  
رَبِّي وَلَا يَنْسَىٰ ﴿٨٣﴾

الَّذِي جَعَلَ لَكُم الْأَرْضَ مَهْدًا وَأَسْلَكَ  
لَكُم فِيهَا سُبُلًا وَأَنْزَلَ مِنَ السَّمَاءِ  
مَاءً فَأَخْرَجْنَا بِهِ أَزْوَاجًا مِّن تَبَاتٍ  
شَتَّىٰ ﴿٨٤﴾

كُلُوا وَارْزُقُوا إِنعَامَكُمْ إِنَّ فِي ذَٰلِكَ  
لَآيَاتٍ لِّأُولِي النُّعُولِ ﴿٨٥﴾

مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا  
نُخْرِجُكُمْ تَارَةً أُخْرَىٰ ﴿٨٦﴾

57. And We did show him (Pharaoh) Our Signs, all of them; but he rejected *them* and refused to believe.

وَلَقَدْ آرَيْنَاهُ آيَاتِنَا كُلَّهَا فَكَذَّبَ  
وَأَبَىٰ ﴿٥٧﴾

58. He said, ‘Hast thou come to us, O Moses, to drive us out of our land by thy magic?’

قَالَ أَجِئْتَنَا لِتُخْرِجَنَا مِنْ أَرْضِنَا  
بِسِحْرِكَ يَا مُوسَىٰ ﴿٥٨﴾

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*.’

فَلَمَّا تَيَسَّنَّا بِسِحْرِهِ فَاَجْعَلْ  
بَيْنَنَا وَبَيْنَكَ مَوْعِدًا لَا نُخْلِفُهُ نَحْنُ  
وَلَا أَنْتَ مَكَانًا سَوِيًّا ﴿٥٩﴾

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.’

قَالَ مَوْعِدُكُمْ يَوْمَ الزَّيْنَةِ وَأَنْ  
يُخْشِرَ النَّاسَ ضَعْفَىٰ ﴿٦٠﴾

\*61. Then Pharaoh withdrew and concerted his plan and then came to the place of appointment.

فَتَوَلَّىٰ فِرْعَوْنُ فَجَمَعَ كَيْدَهُ ثُمَّ أَتَىٰ ﴿٦١﴾

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.’

قَالَ لَهُمْ مُوسَىٰ وَيْلَكُمْ لَا تَفْتَرُوا عَلَيَّ  
اللَّهُ كَذِيبًا فَيَسْجِدَ لَكُمْ بِعَذَابٍ ۗ وَقَدْ  
خَابَ مِنَ الْفِتْرِىٰ ﴿٦٢﴾

63. Then they argued their affair among themselves and conferred in secret.

فَتَنَازَعُوا أَمْرَهُمْ بَيْنَهُمْ وَأَسْرَوْا  
النَّجْوَىٰ ﴿٦٣﴾

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.’

قَالُوا إِنْ هَذَانِ لَسَاحِرُونَ يُرِيدُونَ أَنْ  
يُخْرِجُوكُمْ مِنْ أَرْضِكُمْ بِسِحْرِهِمَا  
وَيَذْهَبَا بِطَرِيقَتِكُمُ الْمُثَلَىٰ ﴿٦٤﴾

\*61. Then Pharaoh turned away and mustered all his tricks, then he came in keeping with the appointment.

65. 'Concert, therefore, your plan and then come forward arrayed. And, surely, he who gains ascendancy this day shall prosper.'  
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.'

فَاجْمِعُوا كَيْدَكُمْ ثُمَّ اتُّوَصَفَاءُ وَقَدْ  
أَفْلَحَ الْيَوْمَ مَنِ اسْتَعْلَى ﴿٦٥﴾

قَالُوا يَمُوسَىٰ إِنَّمَا أَنْ تُلْقِي وَإِنَّمَا أَنْ  
تَكُونُ أَوَّلَ مَنْ أَلْقَىٰ ﴿٦٦﴾

قَالَ بَلْ أَلْقُوا ۚ فَإِذَا حِبالُهُمْ وَعِصِيُّهُمْ  
يُخَيَّلُ إِلَيْهِ مِن سِحْرِهِمْ أَنَّهَا  
تَسْعَىٰ ﴿٦٧﴾

فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً مُّوسَىٰ ﴿٦٨﴾

قُلْنَا لَا تَخَفْ إِنَّكَ أَنْتَ الْأَعْلَىٰ ﴿٦٩﴾

وَأَلْقِ مَا فِي يَمِينِكَ تَلْقَفْ مَا صَنَعُوا ۗ  
إِنَّمَا صَنَعُوا كَيْدُ سِحْرٍ وَلَا يُفْلِحُ  
السَّحْرُ حَيْثُ أَتَىٰ ﴿٧٠﴾

فَأَلْقَى السَّحَرَةُ سُجَّدًا قَالُوا آمَنَّا  
بِرَبِّ هَارُونَ وَمُوسَىٰ ﴿٧١﴾

قَالَ آمَنْتُمْ لَهُ قَبْلَ أَنْ آذَنَ لَكُمْ ۗ إِنَّهُ  
لَكَبِيرُكُمُ الَّذِي عَلَّمَكُمُ السِّحْرَ ۗ  
فَلَا قِطْعَنَ أَيِّدِيكُمْ وَأَرْجُلَكُمْ مِّنْ  
خِلَافٍ وَلَا أَصْلَابَ بَدَنِكُمْ فِي جُذُوعِ النَّخْلِ ۗ  
وَلَتَعْلَمُنَّ أَيُّنَا أَشَدُّ عَذَابًا وَأَبْتَىٰ ﴿٧٢﴾

73. They said, 'We shall not prefer thee to the manifest Signs that have come to us, nor *shall we prefer thee* to Him Who has created us. So decree what thou wilt decree; thou canst only decree concerning this present life.

قَالُوا لَنْ نُؤْمِرَكَ عَلَىٰ مَا جَاءَنَا مِنَ  
الْبَيِّنَاتِ وَالَّذِي فَطَرَنَا فَاقْضِ مَا  
أَنْتَ قَاضٍ ۗ إِنَّمَا تَقْضِي هَذِهِ الْحَيَاةَ  
الدُّنْيَا ﴿۴۳﴾

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.'

إِنَّا آمَنَّا بِرَبِّنَا لِيَغْفِرَ لَنَا خَطِيئَاتِنَا وَمَا  
كَرِهْتَنَا عَلَيْهِ مِنَ السِّحْرِ ۗ وَاللَّهُ  
خَبِيرٌ وَابْقَىٰ ﴿۴۴﴾

75. Verily, he who comes to his Lord a sinner—for him is Hell; he shall neither die therein nor live.

إِنَّهُ مَنْ يَأْتِ رَبَّهُ مُجْرِمًا فَإِنَّ لَهُ  
جَهَنَّمَ ۗ لَا يَمُوتُ فِيهَا وَلَا يَحْيَىٰ ﴿۴۵﴾

76. But he who comes to Him as a believer having done good deeds, for such are the highest ranks—

وَمَنْ يَأْتِهِ مُؤْمِنًا قَدْ عَمِلَ الصَّالِحَاتِ  
فَأُولَٰئِكَ لَهُمُ الدَّرَجَاتُ الْعُلَىٰ ﴿۴۶﴾

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.

جَنَّاتٍ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ  
خَالِدِينَ فِيهَا ۗ وَذَٰلِكَ جَزَاءُ مَنْ  
تَزَكَّىٰ ﴿۴۷﴾

#### 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.'

وَلَقَدْ أَوْحَيْنَا إِلَىٰ مُوسَىٰ ۖ أَنْ أَسْرِ  
بِعِبَادِي فَاصْرِبْ لَهُمْ طَرِيقًا فِي الْبَحْرِ  
يَبْسًا ۖ وَلَا تَخَفْ دَرَكًا وَلَا تَخْشَىٰ ﴿۴۸﴾

79. Then Pharaoh pursued them with his hosts, and there overwhelmed them of the waters of the sea that which overwhelmed them.

فَاتَّبَعَهُمْ فِرْعَوْنُ وَبِجُنُودِهِ فَغَشِيَهُمْ  
مِنَ الْيَمِّ مَا غَشِيَهُمْ ﴿۴۹﴾

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 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?'

وَأَصْلَ فِرْعَوْنُ قَوْمَهُ وَمَا هَدَىٰ ﴿٨٠﴾

يُبَيِّنِي إِسْرَائِيلَ قَدْ أَنْجَيْنَاكَ مِنَ  
عَدُوِّكَمُ وَوَعَدْنَاكُمْ جَانِبَ الطُّورِ  
الْأَيْمَنِ وَنَزَّلْنَا عَلَيْكُمُ الْمَنَّاءَ  
وَالسَّلْوَىٰ ﴿٨١﴾

كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَلَا تَطْغَوْا  
فِيهِ فَيَحْجَلَّ عَلَيْكُمُ غَضَبِي ۖ وَمَنْ  
يَحْلِلْ عَلَيْهِ غَضَبِي فَقَدْ هَوَىٰ ﴿٨٢﴾  
وَإِنِّي لَغَفَّارٌ لِّمَنْ تَابَ وَآمَنَ وَعَمِلَ  
صَالِحًا ثُمَّ اهْتَدَىٰ ﴿٨٣﴾

وَمَا آعَجَلَكَ عَنْ قَوْمِكَ يَمُوسَىٰ ﴿٨٤﴾  
قَالَ هُمْ أَوْلَاءُ عَلَىٰ أَثْرِي وَعَجِلْتُ  
إِلَيْكَ رَبِّ يَتَرَضَىٰ ﴿٨٥﴾  
قَالَ فَإِنَّا قَدْ فَتَنَّا قَوْمَكَ مِنْ بَعْدِكَ  
وَأَصْلَهُمُ السَّامِرِيُّ ﴿٨٦﴾

فَرَجَعَهُ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضْبَانَ أَسِفًا  
قَالَ يَقُولِرَ أَلَمْ يَعِدْكُمْ رَبُّكُمْ وَعَدًّا  
حَسَنًا أَفَطَالَ عَلَيْكُمُ الْعَهْدُ أَمْ أَرَدْتُمْ  
أَنْ يَحْلَلَ عَلَيْكُمُ غَضَبٌ مِّنْ رَبِّكُمْ  
فَأَخْلَفْتُم مَّوعِدِي ﴿٨٧﴾

\*85. He said, 'They are *close upon my tracks* and I have hastened to **You**, my Lord, that **You** may be pleased.'

ء ٤ | ق | q | gh غ | ٤ | ٤ | ط | t | ض | d ﴿450﴾ ص | ٤ | dh ذ | ٤ | ٤ | kh خ | ح | h | ث | th | ا | i | u | ء

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,

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

قَالُوا مَا أَخْلَفْنَا مَوْعِدَكَ بِمَلِكِنَا  
وَلَكِنَّا حَمَلْنَا أَوْزَارًا مِّن زِينَةِ الْقَوْمِ  
فَقَذَفْنَاهَا فَكَذَلِكَ أَلْفَى السَّامِرِيُّ ﴿٨٨﴾

فَأَخْرَجَ لَهُمْ عَجَلًا جَسَدًا لَهُ خُورًا  
فَقَالُوا هَذَا إِلَهُكُمْ وَإِلَهُ مُوسَى  
فَنَسِيَ ﴿٨٩﴾

أَفَلَا يَرَوْنَ أَلَّا يَرْجِعُ إِلَيْهِمْ قَوْلًا  
وَلَا يَمْلِكُ لَهُمْ ضَرًّا وَلَا نَفْعًا ﴿٩٠﴾

وَلَقَدْ قَالَ لَهُمْ هَارُونُ مِن قَبْلُ لِيَقَوْمِ  
إِنَّمَا فُتِنْتُمْ بِهِ وَإِنَّ رَبَّكُمُ الرَّحْمَنُ  
فَاتَّبِعُونِي وَاطِيعُوا أَمْرِي ﴿٩١﴾

قَالُوا لَنْ نَبْرَحَ عَلَيْهِ عَكِفِينَ حَتَّى  
يَرْجِعَ إِلَيْنَا مُوسَى ﴿٩٢﴾

قَالَ لَهُرُونَ مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ  
ضَلُّوا ﴿٩٣﴾

أَلَا تَتَّبِعَنِ أَفَعَصَيْتَ أَمْرِي ﴿٩٤﴾

قَالَ يَبْنَؤُمَّ لَا تَأْخُذْ بِلِحْيَتِي وَلَا  
بِرَأْسِي ۖ إِنِّي خَشِيتُ أَنْ تَقُولَ

\*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.’

\*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.**

ء ا i u | th | h ح | kh خ | dh ذ | ص س | 481 | ض د | ط | ظ | ز | ع | gh غ | q | ق | ء

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.

فَرَّقْتَ بَيْنَ بَنِي إِسْرَائِيلَ وَكَمْ تَرْتُوبُ  
قَوْلِي ۙ ﴿٩٥﴾

قَالَ فَمَا خَطْبُكَ يَا سَامِرِيُّ ﴿٩٦﴾

قَالَ بَصُرْتُ بِمَا لَمْ يَبْصُرُوا بِهِ فَقَبَضْتُ  
قَبْضَةً مِّنْ أَثَرِ الرَّسُولِ فَنَبَذْتُهَا  
وَكَذَلِكَ سَوَّلَتْ لِي نَفْسِي ﴿٩٧﴾

قَالَ فَادْهَبْ فَإِنَّ لَكَ فِي الْحَيَاةِ أَنْ  
تَقُولَ لَا مِسَاسَ ۖ وَإِنَّ لَكَ مَوْعِدًا  
لَّنْ نُخْلِقَهُ ۖ وَانظُرْ إِلَى إِلْهِكَ الَّذِي  
ظَلَمْتَ عَلَيْهِ عَاكِفًا لَّنُحَرِّقَنَّهُ ثُمَّ

لَنَنْسِفَنَّهُ فِي الْيَمِّ نَسْفًا ﴿٩٨﴾

إِنَّمَا إِلَهُكُمُ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ  
وَسِعَ كُلَّ شَيْءٍ عِلْمًا ﴿٩٩﴾

كَذَلِكَ نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ مَا قَدْ  
سَبَقَ ۖ وَقَدْ آتَيْنَاكَ مِنْ لَدُنَّا ذِكْرًا ﴿١٠٠﴾

مَنْ أَعْرَضَ عَنْهُ فَإِنَّهُ يَحْمِلُ يَوْمَ  
الْقِيَامَةِ وِزْرًا ﴿١٠١﴾

خَالِدِينَ فِيهِ ۖ وَسَاءَ لَهُمْ يَوْمَ الْقِيَامَةِ  
حِمْلًا ﴿١٠٢﴾

يَوْمَ يُنْفَخُ فِي الصُّورِ وَنَحْشُرُ  
الْمُجْرِمِينَ يَوْمَئِذٍ زُرْقًا ﴿١٠٣﴾



104. They will talk to one another in a low tone *saying*: ‘You tarried only ten *days*’—

يَتَخَفَتُونَ بَيْنَهُمْ إِنْ لَبِثْتُمْ إِلَّا  
عَشْرًا ﴿١٠٣﴾

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 ﴿١٠٤﴾

## R. 6.

106. And they ask thee concerning the mountains. Say, ‘My lord will break them into pieces and scatter them as dust.

وَ يَسْأَلُونَكَ عَنِ الْجِبَالِ فَقُلْ  
يَنْسِفُهَا رَبِّي نَسْفًا ﴿١٠٦﴾

107. ‘And He will leave them as a barren, level plain,

فَيَذَرُهَا قَاعًا صَفْصَفًا ﴿١٠٧﴾

108. ‘Wherein thou wilt see no depression, or elevation.’

لَا تَرَى فِيهَا عِوَجًا وَلَا أَمْتًا ﴿١٠٨﴾

\*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 ﴿١٠٩﴾

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 وَ رَضِيَ لَهُ قَوْلًا ﴿١١٠﴾

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 ﴿١١١﴾

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.

وَ عَنَتِ الْوُجُوهُ لِلْحَيِّ الْقَيُّومِ ۗ وَقَدْ  
خَابَ مَنْ حَمَلَ ظُلْمًا ﴿١١٢﴾

\*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.

ء ؤ ق ق | q | gh غ | ٤ | ظ | ٥ | ط | ٦ | ض | ٧ | ٤٥٣ | ص | ٨ | ٩ | ١٠ | ١١ | ١٢ | ١٣ | ١٤ | ١٥ | ١٦ | ١٧ | ١٨ | ١٩ | ٢٠ | ٢١ | ٢٢ | ٢٣ | ٢٤ | ٢٥ | ٢٦ | ٢٧ | ٢٨ | ٢٩ | ٣٠ | ٣١ | ٣٢ | ٣٣ | ٣٤ | ٣٥ | ٣٦ | ٣٧ | ٣٨ | ٣٩ | ٤٠ | ٤١ | ٤٢ | ٤٣ | ٤٤ | ٤٥ | ٤٦ | ٤٧ | ٤٨ | ٤٩ | ٥٠ | ٥١ | ٥٢ | ٥٣ | ٥٤ | ٥٥ | ٥٦ | ٥٧ | ٥٨ | ٥٩ | ٦٠ | ٦١ | ٦٢ | ٦٣ | ٦٤ | ٦٥ | ٦٦ | ٦٧ | ٦٨ | ٦٩ | ٧٠ | ٧١ | ٧٢ | ٧٣ | ٧٤ | ٧٥ | ٧٦ | ٧٧ | ٧٨ | ٧٩ | ٨٠ | ٨١ | ٨٢ | ٨٣ | ٨٤ | ٨٥ | ٨٦ | ٨٧ | ٨٨ | ٨٩ | ٩٠ | ٩١ | ٩٢ | ٩٣ | ٩٤ | ٩٥ | ٩٦ | ٩٧ | ٩٨ | ٩٩ | ١٠٠

113. But he who does good works, being a believer, will have no fear of injustice or loss.
- \*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 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.’

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ  
مُؤْمِنٌ فَلَا يَخْفَ ظُلْمًا وَلَا هَضْمًا ﴿١١٣﴾

وَكَذَلِكَ أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا وَصَرَّفْنَا  
فِيهِ مِنَ الْوَعِيدِ لَعَلَّهُمْ يَتَّقُونَ أَوْ  
يُحَدِّثُ لَهُمْ ذِكْرًا ﴿١١٤﴾

فَتَعَلَى اللَّهِ الْمَلِكُ الْحَقُّ، وَلَا تَعْجَلْ  
بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُقْضَى إِلَيْكَ  
وَحْيُهُ، وَقُلْ رَبِّ زِدْنِي عِلْمًا ﴿١١٥﴾

وَلَقَدْ عَاهَدْنَا إِلَى آدَمَ مِنْ قَبْلِ فَتَسِي  
وَلَمْ نَجِدْ لَهُ عَزْمًا ﴿١١٦﴾

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ  
فَسَجَدُوا إِلَّا إِبْلِيسَ، أَبِي ﴿١١٧﴾

فَقُلْنَا يَا آدَمُ إِنَّ هَذَا عَدُوٌّ لَكَ  
وَلِزَوْجِكَ فَلَا يُخْرِجَنَّكَ مِنَ الْجَنَّةِ  
فَتَشْتَى ﴿١١٨﴾

إِنَّ لَكَ أَلَّا تَجُوعَ فِيهَا وَلَا تَعْرَى ﴿١١٩﴾

وَأَنَّكَ لَا تَظْمَأُ فِيهَا وَلَا تَصْحَى ﴿١٢٠﴾

\*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**.

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 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.’

فَوَسْوَسَ إِلَيْهِ الشَّيْطَانُ قَالَ يَا آدَمُ  
هَذَا آدُلُّكَ عَلَى شَجَرَةِ الْخُلْدِ وَمُلْكُ  
لَا يَبُلَى ﴿١٢١﴾

فَاكَلَا مِنْهَا فَبَدَتْ لَهُمَا سَوْآتُهُمَا  
وَطَفِقَا يَخْصِفْنَ عَلَيْهِمَا مِنْ  
الْجَنَّةِ وَعَصَى آدَمُ رَبَّهُ فَغَوَى ﴿١٢٢﴾

ثُمَّ اجْتَبَاهُ رَبُّهُ فَتَابَ عَلَيْهِ وَهَدَى ﴿١٢٣﴾

قَالَ اهْبِطَا مِنْهَا جَمِيعًا بَعْضُكُمْ لِبَعْضٍ  
عَدُوٌّ ۖ فَمَا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنِ  
اتَّبَعَهُ هَدَايَ فَلَا يَضِلُّ وَلَا يَشْقَى ﴿١٢٤﴾

وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً  
ضَنْكًا ۖ وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى ﴿١٢٥﴾

قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَى وَقَدْ  
كُنْتُ بَصِيرًا ﴿١٢٦﴾

قَالَ كَذَلِكَ أَتَتْكَ آيَاتُنَا فَنَسِيتَهَا  
وَكَذَلِكَ الْيَوْمَ تُنسى ﴿١٢٧﴾

\*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: For a detailed note on سَوَاتُهُمَا *sauātuhumā*, see 7:21.

ء ا i u | th | h ح | kh خ | dh ذ | s ش | ض | ط | ظ | z | ع | gh غ | q | ء

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.

وَكذٰلِكَ نَجْزِي مَنْ اَسْرَفَ وَ لَمْ  
يُؤْمِنْ بِآيٰتِ رَبِّهِ ؕ وَ لَعَذَابُ الْاٰخِرَةِ  
اَشَدُّ وَاَبْقٰى ﴿١٢٨﴾

129. Does it not afford guidance to them how many generations We destroyed before them, in whose dwellings they *now* walk? Therein verily are Signs for those who are endued with reason.

اَفَلَمْ يَهْدِ لَهُمْ كَمْ اَهْلَكْنَا قَبْلَهُمْ  
مِّنَ الْقُرُوْنِ يَمْشُوْنَ فِيْ مَسٰكِنِهِمْ ؕ  
اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّاُولِي التَّوْحٰى ﴿١٢٩﴾

## 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.

وَ لَوْ لَا كَلِمَةٌ سَبَقَتْ مِّنْ رَبِّكَ لَكَانَ  
لِزٰمًا وَّاَجَلَ مُّسَمًّى ﴿١٣٠﴾

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 عَلٰى مَا يَقُوْلُوْنَ وَ سَبِّحْ بِحَمْدِ  
رَبِّكَ قَبْلَ طُلُوْعِ الشَّمْسِ وَ قَبْلَ  
غُرُوْبِهَا ؕ وَ مِّنْ اَنْآءِ الْاَيْلِ فَسَبِّحْ  
وَ اَطْرَافَ النَّهَارِ لَعَلَّكَ تَرْضٰى ﴿١٣١﴾

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.

وَ لَا تَمُدَّنَّ عَيْنَيْكَ اِلٰى مَا مَتَّعْنَا بِهٖ  
اَزْوَاجًا مِّنْهُمْ زَهْرَةَ الْحَيٰوةِ الدُّنْيَا  
لِنَفْتِنَهُمْ فِيْهِ ؕ وَ رَزَقَ رَبُّكَ خَيْرًا  
وَ اَبْقٰى ﴿١٣٢﴾

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 اْمُرْ اَهْلَكَ بِالصَّلٰوةِ وَ اصْطَبِرْ عَلَيْهَا ؕ  
لَا نَسْئَلُكَ رِزْقًا ؕ نَحْنُ نَرْزُقُكَ ؕ  
وَ الْعٰقِبَةُ لِلتَّقْوٰى ﴿١٣٣﴾

\* 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.**

ء ؤ ق ق | q | gh غ | ٤ | ظ | ط | ت | ض | د ﴿486﴾ ص | س | ذ | dh | خ | kh | ح | ه | th | ا | i | u | ء

\*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?

وَقَالُوا لَوْلَا يَأْتِينَنَا بِآيَةٍ مِّن رَّبِّهِ ؕ  
أَوَلَمْ تَأْتِهِم بَيِّنَةٌ مَّا فِي الصُّحُفِ  
الْأُولَى ﴿۳۴﴾

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 رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا  
فَتَتَّبِعَ آيَاتِكَ مِن قَبْلِ أَن نَّذَلَ  
وَنُحْزَى ﴿۳۵﴾

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.’

قَدْ كُلُّ مُتَرَبِّصٍ فَتَرَبَّصُوا ؕ  
فَسْتَغْلَمُونَ مَن أَصْحَابِ الصِّرَاطِ  
السَّوِيِّ وَمَنِ اهْتَدَى ﴿۳۶﴾

ع  
١٤

\*134. And they say, ‘Why does he not bring us a Sign from his Lord?’ Has there not come to them the clear evidence in what is *contained* in the former **Scriptures**?

ء | ق | q | gh | غ | ء | ظ | z | ط | t | ض | d ﴿487﴾ ص | s | ذ | dh | خ | kh | ح | h | ث | th | ا | i | u | ة

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



رُكُوعَاتِهَا ٧

## سُورَةُ الْاَنْبِيَاءِ مَكِّيَّةٌ ٣١

اَيَاتِهَا ١٣



## AL-ANBIYĀ'

(Revealed before Hijrah)

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

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 ought 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

\*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 ①

اِقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ ۱۴

فِي غَفْلَةٍ مُّعْرِضُونَ ②

مَا يَأْتِيهِمْ مِّنْ ذِكْرٍ مِّن رَّبِّهِمْ مُّحَدَّثٍ

اِلَّا اسْتَمَعُوْهُ وَهُمْ يَلْعَبُوْنَ ③

لَا هِيْةٌ قُلُوْبُهُمْ ۗ وَاسْرَوْا النَّجْوٰى ۗ

الَّذِيْنَ ظَلَمُوْا ۗ هَلْ هٰذَا اِلَّا بَشَرٌ

مِّثْلِكُمْ ۗ اَفْتَأْتُوْنَ السِّحْرَ وَاَنْتُمْ

تُبْصِرُوْنَ ④

قَدْ رَبِّي يَعْلَمُ الْقَوْلَ فِي السَّمَآءِ

وَ الْاَرْضِ ۗ وَ هُوَ السَّمِیْعُ الْعَلِیْمُ ⑤

بَلْ قَالُوْا اَصْغَاثٌ اَخْلَامٌ بَلِ افْتَرٰهُ

بَلْ هُوَ شَاعِرٌ ۗ فَلْيَاْتِنَا بِآیَةٍ كَمَا

اُرْسِلَ الْاَوَّلُوْنَ ⑥

مَا اٰمَنْتَ قَبْلَهُمْ مِّنْ قَرْیَةٍ اَهْلَكْنٰهَا ۗ

اَفْهُمْ يُوْمِنُوْنَ ⑦

وَمَا اَرْسَلْنَا قَبْلَكَ اِلَّا رِجَالًا نُّوْحِيْ

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.

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.

\* 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*.

إِلَيْهِمْ فَسَأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴿٨﴾

وَمَا جَعَلْنَاهُمْ جَسَدًا لَّا يَأْكُلُونَ الطَّعَامَ وَمَا كَانُوا خَالِدِينَ ﴿٩﴾

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 بِأَسْنَانَا إِذَا هُمْ مِنْهَا يَرْكُضُونَ ﴿١٣﴾

لَا تَرْكُضُوا وَارْجِعُوا إِلَىٰ مَا أُتْرِفْتُمْ فِيهِ وَمَسْكِنِكُمْ لَعَلَّكُمْ تَسْأَلُونَ ﴿١٤﴾

قَالُوا يَا وَيْلَنَا إِنَّا كُنَّا ظَالِمِينَ ﴿١٥﴾

فَمَا زَالَتْ تِلْكَ دَعْوَاهُمْ حَتَّىٰ جَعَلْنَاهُمْ حَصِيدًا خَامِدِينَ ﴿١٦﴾

17. And We created not the heaven and the earth and all that is between the two in play.

وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا  
بَيْنَهُمَا لِعِبْتِنَ ﴿١٧﴾

18. If We had wished to find a pastime, We would surely have found it in what is with Us if at all We were to do *such a thing*.

لَوْ أَرَدْنَا أَنْ نَتَّخِذَ لَهْوًا لَّاتَّخَذْنَاهُ  
مِنْ لَدُنَّا إِنَّ كُنَّا لَفَاعِلِينَ ﴿١٨﴾

19. Nay, We hurl the truth at falsehood, and it breaks its head, and lo, it perishes. And woe be to you for that which you ascribe to God.

بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ  
فَيَمُوتُ مَغْهُوًّا فَإِذَا هُوَ زَاهِقٌ ۗ وَلَكُمْ  
الْوَيْلُ مِمَّا تَصِفُونَ ﴿١٩﴾

20. To Him belongs whosoever is in the heavens and the earth. And those who are in His presence do not disdain to worship Him, nor do they weary;

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.

يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ لَا يَفْتُرُونَ ﴿٢١﴾

22. Have they taken gods from the earth who raise the dead?

أَمْ اتَّخَذُوا إِلَهًا مِنَ الْأَرْضِ هُمْ  
يُنشِرُونَ ﴿٢٢﴾

\*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.

لَوْ كَانَ فِيهِمَا آلَ إِلَهَةٍ إِلَّا اللَّهُ لَفَسَدَتَا  
فَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا  
يُصِفُونَ ﴿٢٣﴾

24. He cannot be questioned as to what He does, but they will be questioned.

لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ ﴿٢٤﴾

25. Have they taken gods beside Him? Say, 'Bring forth your proof. Here is the Book of those with me,

أَمْ اتَّخَذُوا مِنْ دُونِ اللَّهِ قُلْ هَاتُوا  
بُرْهَانَكُمْ ۗ هَذَا ذِكْرٌ مِنْ مَعِيَ وَذِكْرٌ

\*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.



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.

## 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.

\*32. See alternative translation of تَجْوِزُكُمْ under 16:16 and the note to it, p 377. (publisher)

ء | ق | q | gh غ | ۶ | ظ | ط | t | ض | d | 461 | ص | ۷ | dh ذ | kh خ | h ح | th ث | u | a | i

مَنْ قَبْلِي ۚ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ۝  
الْحَقُّ فَهُمْ مُعْرِضُونَ ﴿۲۵﴾

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ  
إِلَّا نُوحِيَ إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا  
فَاعْبُدُونِ ﴿۲۶﴾

وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا سُبْحٰنَهُ ۚ  
بَلْ عِبَادٌ مُكْرَمُونَ ﴿۲۷﴾

لَا يَسْبِقُونَهُ بِالْقَوْلِ وَهُمْ بِأَمْرِهِ  
يَعْمَلُونَ ﴿۲۸﴾

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا  
يَشْفَعُونَ إِلَّا لِمَنْ أِذِنَ لَهُمْ ۚ وَهُمْ مِنْ  
خَشْيَتِهِ مُشْفِقُونَ ﴿۲۹﴾

وَمَنْ يَقُلْ مِنْهُمْ إِنِّي إِلَهٌ مِنْ دُونِهِ  
فَذَلِكْ نَجْزِيهِ جَهَنَّمَ ۚ كَذَلِكْ نَجْزِي  
الظَّالِمِينَ ﴿۳۰﴾

وَلَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمٰوٰتِ  
وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا ۖ وَجَعَلْنَا  
مِنَ الْمَآءِ كُلَّ شَيْءٍ حَيٍّ ۖ أَفَلَا يُؤْمِنُونَ ﴿۳۱﴾

وَجَعَلْنَا فِي الْأَرْضِ رَوَاسِيًا أَنْ تَمِيدَ  
بِهِمْ ۖ وَجَعَلْنَا فِيهَا فِجَاجًا سُبُلًا  
لَعَلَّهُمْ يَهْتَدُونَ ﴿۳۲﴾

33. And We have made the heaven a roof, well protected; yet they turn away from its Signs.

وَجَعَلْنَا السَّمَاءَ سَقْفًا مَّحْفُوظًا  
وَهُمْ عَنْ آيَاتِهَا مُعْرِضُونَ ﴿۳۳﴾

34. And He it is Who created the night and the day, and the sun and the moon, each gliding along in its orbit.

وَهُوَ الَّذِي خَلَقَ اللَّيْلَ وَالنَّهَارَ  
وَالشَّمْسَ وَالْقَمَرَ كُلٌّ فِي فَلَكٍ  
يَسْبَحُونَ ﴿۳۴﴾

35. We granted not everlasting life to any human being before thee. If then thou shouldst die, shall they live here for ever?

وَمَا جَعَلْنَا لِبَشَرٍ مِّن قَبْلِكَ الْخُلْدَ  
أَفَأَن مِّتَّ فَهُمْ الْخَالِدُونَ ﴿۳۵﴾

36. Every soul shall taste of death; and We prove you with evil and good by way of trial. And to Us shall you be returned.

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَنَبْلُوكُم  
بِالشَّرِّ وَالْخَيْرِ فِتْنَةً وَإِلَيْنَا  
تُرْجَعُونَ ﴿۳۶﴾

37. And when the disbelievers see thee, they only make a jest of thee. *They say*: 'Is this the one who makes an evil mention of your gods?' While it is they themselves who reject with disdain the mention of the Gracious God.

وَإِذَا رَأَتْ الَّذِينَ كَفَرُوا إِنْ  
يَتَّخِذُونَكَ إِلَّا هُزُوًا أَهَذَا الَّذِي  
يَذْكُرُ آلِهَتَكُمْ وَهُمْ بِذِكْرِ الرَّحْمَنِ  
هُمْ كَفِرُونَ ﴿۳۷﴾

38. Man is made of haste. I will certainly show you My Signs but ask Me not to hasten.

خُلِقَ الْإِنْسَانُ مِنْ عَجَلٍ سَأُورِيكُمْ  
آيَاتِي فَلَا تَسْتَعْجِلُونِ ﴿۳۸﴾

39. And they say, 'When will this promise be fulfilled, if you are truthful?'

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِن كُنْتُمْ  
صَادِقِينَ ﴿۳۹﴾

40. If only the disbelievers knew the time when they will not be able to keep off the fire from their faces nor from their backs, and they will not be helped!

لَوْ يَعْلَمُ الَّذِينَ كَفَرُوا حِينَ لَا  
يَكْفُؤُونَ عَنْ وُجُوهِهِم النَّارَ وَلَا عَن  
ظُهُورِهِمْ وَلَا هُمْ يُنصَرُونَ ﴿۴۰﴾

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

بَلْ تَأْتِيهِمْ بَغْتَةً فَتَبْهَتُهُمْ فَلَا  
يَسْتَطِيعُونَ رَدَّهَا وَلَا هُمْ يُنظَرُونَ ﴿۴۱﴾

وَلَقَدْ اسْتَهْزَيْ بِرُسُلٍ مِّن قَبْلِكَ  
فَحَاقَ بِالَّذِينَ سَخِرُوا مِنْهُمْ مَا كَانُوا  
بِهِ يَسْتَهْزِءُونَ ﴿۴۲﴾

قُلْ مَنْ يَكْلُؤُكُمْ بِاللَّيْلِ وَالنَّهَارِ  
مِنَ الرَّحْمَنِ ۗ بَلْ هُمْ عَنْ ذِكْرِ رَبِّهِمْ  
مُعْرِضُونَ ﴿۴۳﴾

أَمْ لَهُمْ آلِهَةٌ تَمْنَعُهُمْ مِن دُونِنَا  
لَا يَسْتَطِيعُونَ نَصْرَ أَنفُسِهِمْ وَلَا هُمْ  
بِنَا يُصْحَبُونَ ﴿۴۴﴾

بَلْ مَتَّعْنَا هَؤُلَاءِ وَآبَاءَهُمْ حَتَّى طَالَ  
عَلَيْهِمُ الْعُمْرُ ۗ أَفَلَا يَرَوْنَ أَنَّا نَأْتِي  
الْأَرْضَ نَنْقُصُهَا مِنْ أَطْرَافِهَا ۗ أَفَهُمُ  
الْغَالِبُونَ ﴿۴۵﴾

قُلْ إِنَّمَا أُنذِرُكُمْ بِالْوَحْيِ ۗ وَلَا يَسْمَعُ  
الصُّمُّ الدُّعَاءَ إِذَا مَا يُنذَرُونَ ﴿۴۶﴾

وَلَكِنَّ مَسَّتْهُمْ نَفْحَةٌ مِّن عَذَابِ رَبِّكَ  
لَيَقُولُنَّ لِيُوَلِّنَا إِنَّا كُنَّا ظَالِمِينَ ﴿۴۷﴾

وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ

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,

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.'

فَلَا تَظْلَمُ نَفْسٌ شَيْئًا وَاِنْ كَانَ  
مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ اَتَيْنَا بِهَا  
وَكُفِيَ بِنَا حَاسِبِينَ ﴿٢٨﴾

وَلَقَدْ اَتَيْنَا مُوسَى وَ هَارُونَ  
الْفُرْقَانَ وَ ذِكْرًا لِّلْمُتَّقِينَ ﴿٢٩﴾

الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَ هُمْ  
مِّنَ السَّاعَةِ مُشْفِقُونَ ﴿٣٠﴾

وَ هَذَا ذِكْرٌ مُّبَرِّكٌ اَنْزَلْنَاهُ  
لَكَ مُنْكَرُونَ ﴿٣١﴾

وَلَقَدْ اَتَيْنَا اِبْرَاهِيمَ رُشْدًا مِنْ قَبْلُ  
وَ كَتَبْنَا بِهٖ عَلَمِينَ ﴿٣٢﴾

اِذْ قَالَ لِاٰبِيهِ وَ قَوْمِهٖ مَا هٰذِهِ  
التَّمَاثِيْلُ الَّتِي اَنْتُمْ لَهَا عَاقِفُونَ ﴿٣٣﴾

قَالُوْا وَ جَدْنَا اٰبَاءَنَا لَهَا عِبَادِينَ ﴿٣٤﴾

قَالَ لَقَدْ كُنْتُمْ اَنْتُمْ وَاٰبَاؤُكُمْ فِي  
ضَلٰلٍ مُّبِيْنٍ ﴿٣٥﴾

قَالُوْا اِحْتَسَبْنَا بِالْحَقِّ اَمْ اَنْتَ مِنَ  
الْمُجْتَبِيْنَ ﴿٣٦﴾

قَالَ بَلْ رَبُّكُمْ رَبُّ السَّمٰوٰتِ  
وَ الْاَرْضِ الَّذِي فَطَرَهُنَّ ۗ وَاَنَا عَلٰى  
ذٰلِكُمْ مِنَ الشَّٰهِدِيْنَ ﴿٣٧﴾

58. 'And, by Allāh, I will certainly plan against your idols after you have gone away *and* turned your backs.'

وَتَاللّٰهِ لَآكِيدَتِۢنَ اٰصْنَآ مَكْمَ بَعْدَ اَنْ  
تُوَلُّوْا مُدْبِرِيۡنَ ﴿۵۸﴾

59. So he broke them to pieces, *all* except the chief of them, that they might return to it *for enquiry*.

فَجَعَلَهُمْ جُذَاذًا اِلَّا كَبِيْرًا اَلَّهُمْ لَعَلَّهُمْ  
اِلَيْهِ يَرْجِعُوْنَ ﴿۵۹﴾

60. They said, 'Who has done this to our gods? Surely, he must be a wrongdoer.'

قَالُوْا مَنْ فَعَلَ هٰذَا بِاِلٰهِنَا اِنَّهٗ لَمِنَ  
الظّٰلِمِيۡنَ ﴿۶۰﴾

61. They said, 'We heard a young man speak *ill* of them; he is called Abraham.'

قَالُوْا سَمِعْنَا فِتْيًا يَدْكُرُهُمْ يُقَالُ لَهٗ  
اِبْرٰهِيْمُ ﴿۶۱﴾

62. They said, 'Then bring him before the eyes of the people, that they may bear witness.'

قَالُوْا فَاْتُوْا بِهٖ عَلٰى اَعْيُنِ النَّاسِ  
لَعَلَّهُمْ يَشْهَدُوْنَ ﴿۶۲﴾

63. *Then* they said to Abraham, 'Is it thou who hast done this to our gods, O Abraham?'

قَالُوْا اَ اَنْتَ فَعَلْتَ هٰذَا بِاِلٰهِنَا  
يٰۤاِبْرٰهِيْمُ ﴿۶۳﴾

\*64. He replied, 'Aye, somebody has surely done this. Here is their chief. But ask them if they can speak.'

قَالَ بَلْ فَعَلَهُ كَبِيْرُهُمْ هٰذَا  
فَسْأَلُوْهُمْ اِنْ كَانُوْا يَنْطِقُوْنَ ﴿۶۴﴾

\*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).

65. Then they turned towards one another and said, 'You yourselves are surely in the wrong.'  
فَرَجَعُوا إِلَىٰ أَنفُسِهِمْ فَقَالُوا إِنَّكُم  
أَنْتُمْ الظَّالِمُونَ ﴿٤٥﴾
66. And their heads were made to hang low *for shame and they said*, 'Certainly thou knowest well that these do not speak.'  
ثُمَّ نُكِسُوا عَلَىٰ رُءُوسِهِمْ ۚ لَقَدْ عَلِمْتَ  
مَا هَؤُلَاءِ يَنْطِقُونَ ﴿٤٦﴾
67. He said, 'Do you then worship instead of Allāh that which cannot profit you at all, nor harm you?'  
قَالَ أَفَتَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا  
يَنْفَعُكُمْ شَيْئًا وَلَا يَضُرُّكُمْ ﴿٤٧﴾
68. 'Fie on you and on that which you worship instead of Allāh! Will you not then understand?'  
أَيْ لَكُمْ وَ لِمَا تَعْبُدُونَ مِن دُونِ  
اللَّهِ أَفَلَا تَعْقِلُونَ ﴿٤٨﴾
69. They said, 'Burn him and help your gods, if *at all you mean to do anything*.'  
قَالُوا حَرِّقُوهُ وَانصُرُوا إِلِهَتَكُمْ إِن  
كُنْتُمْ فاعِلِينَ ﴿٤٩﴾
- \*70. We said, 'O fire, be thou cold and a *means of safety* for Abraham!'  
قُلْنَا يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ  
إِبْرَاهِيمَ ﴿٥٠﴾
71. And they had sought to do evil to him, but We made them the worst losers.  
وَ أَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ  
الْأَخْسَرِينَ ﴿٥١﴾
72. And We saved him and Lot *and brought them* to the land which We blessed for the peoples.  
وَ نَجَّيْنَاهُ وَ لُوطًا إِلَى الْأَرْضِ الَّتِي  
بَارَكْنَا فِيهَا لِلْعَالَمِينَ ﴿٥٢﴾
73. And We bestowed upon him Isaac, and as a grandson, Jacob, and We made all *of them* righteous.  
وَ وَهَبْنَا لَإِسْحَاقَ ۖ وَيَعْقُوبَ نَافِلَةً ۗ  
وَ كُلًّا جَعَلْنَا صَالِحِينَ ﴿٥٣﴾
74. And We made them leaders who guided *people* by Our command, and We sent revelation  
وَ جَعَلْنَاهُمْ أئِمَّةً يُّهْدُونَ بِأَمْرِنَا  
وَ أَوْحَيْنَا إِلَيْهِمْ فِعْلَ الْخَيْرَاتِ

\*70. We said, 'Turn cold, O Fire, and be a source of peace for Abraham.'

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*.

وَ اِقَامَ الصَّلٰوةَ وَ اٰتٰى الزَّكٰوةَ  
وَ كَانُوۡا لَنَا عٰبِدِيۡنَ ﴿۳۷﴾

وَلُوۡطًا اٰتَيْنٰهُ حُكۡمًا وَّعِلۡمًا وَّ نَجَّيۡنٰهُ مِنَ  
الْقَرْيَةِ الَّتِي كَانَتْ تَعۡمَلُ الْخَبِيۡثٰتِ  
اِنَّهُمۡ كَانُوۡا قَوۡمًا سَوِيۡءًا فٰسِقِيۡنَ ﴿۳۸﴾

وَ اَدۡخَلۡنٰهُ فِيۡ رَحۡمَتِنَا ۗ اِنَّهٗ مِنْ  
الصَّٰلِحِيۡنَ ﴿۳۹﴾

وَ نُوۡحًا اِذۡ نَادٰى مِنْ قَبۡلِ فَاسۡتَجَبۡنَا  
لَهٗ فَجَئِیۡنٰهُ وَاَهۡلَهٗ مِنَ الْكُرۡبِ  
الْعَظِيۡمِ ﴿۴۰﴾

وَ نَصَرۡنٰهُ مِنَ الْقَوۡمِ الَّذِيۡنَ كَذَّبُوۡا  
بِآيٰتِنَا ۗ اِنَّهُمۡ كَانُوۡا قَوۡمًا سَوِيۡءًا  
فَاَعۡرَقۡنٰهُمۡ اَجۡمَعِيۡنَ ﴿۴۱﴾

وَ دَاوۡدَ وَ سُلَیۡمٰنَ ۗ اِذۡ يَحۡكُمۡنَ فِي  
الْحَرۡثِ اِذۡ نَفَسۡتَ فِيۡهِ غَنۡمُ الْقَوۡمِ ۗ  
وَ كُنَّا لِحُكۡمِهِمۡ شٰهِدِيۡنَ ﴿۴۲﴾

فَفَهَّمۡنٰهَا سُلَیۡمٰنَ ۗ وَ كَلَّمَاۗ اٰتَيْنَا حُكۡمًا  
وَ عِلۡمًا ۗ وَ سَخَرۡنَا مَعَ دَاوۡدَ الْجِبَالَ  
يُسَبِّحُنَ وَالطَّيۡرَ ۗ وَ كُنَّا فِعۡلِيۡنَ ﴿۴۳﴾

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 thank ful?

وَعَلَّمْنَاهُ صَنْعَةَ لَبُؤِيسٍ لَّكُمْ  
لِيُخَصِّنْكُمْ مِّنْ بَاسِكُمْ ؕ هَلْ اَنْتُمْ  
شَاكِرُونَ ﴿۸۱﴾

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.

وَلِيَسْلُبْ مِنَ الرِّيحِ عَاصِفَةً تَجْرِي  
بِاَمْرِنَا إِلَى الْاَرْضِ الَّتِي بَارَكْنَا فِيهَا  
وَكَانَّا بِكُلِّ شَيْءٍ عَلِيمِينَ ﴿۸۲﴾

83. And *We subjected to him* deep divers who dived for him, and did other work beside that; and it was We Who guarded them.

وَمِنَ الشَّيْطَانِ مَن يَعْصُونَ لَهُ  
وَيَعْمَلُونَ عَمَلًا دُونَ ذٰلِكَ ؕ وَكَانَّا  
لَهُمْ حٰفِظِينَ ﴿۸۳﴾

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.'

وَاَتُوبُ اِذْ نَادَى رَبَّهُ اَنِّىْ مَسَّنِيَ الضُّرُّ  
وَاَنْتَ اَرْحَمُ الرَّحِمِيْنَ ﴿۸۴﴾

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.

فَاَسْمَعْنَا لَهٗ فَكَشَفْنَا مَا بِهِ مِنْ ضُرِّ  
وَآتَيْنَاهُ اَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ رَحْمَةً  
مِّنْ عِنْدِنَا وَذِكْرًا لِلْعٰبِدِيْنَ ﴿۸۵﴾

86. And *remember* Ishmael, and Idrīs, and Dha'l-Kifl. All were of the steadfast.

وَاسْمٰعِيْلَ وَادْرِيسَ وَذَا الْكِفْلِ  
كُلٌّ مِّنَ الصَّابِرِيْنَ ﴿۸۶﴾

87. And We admitted them to Our mercy. Surely, they were of the righteous.

وَادْخَلْنَاهُمْ فِيْ رَحْمَتِنَا ؕ اِنَّهُمْ مِّنَ  
الصَّالِحِيْنَ ﴿۸۷﴾

\*88. And *remember* Dhun-Nūn,

وَذَا النُّونِ اِذْ ذَهَبَ مُغَاصِبًا فَظَنَّ اَنْ

\*88. And *remember* Dhun-Nūn, when he went away in anger and thought that **We would not bear heavily on him. Then from the depths of darkness he cried out:** 'There is no God but **You**, Holy are **You**. I have indeed been of the wrongdoers.'



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.'

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.

لَنْ نَقْدِرَ عَلَيْهِ فَنَادَى فِي الظُّلُمَاتِ  
أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي  
كُنْتُ مِنَ الظَّالِمِينَ ﴿٨٩﴾

فَاسْتَجَبْنَا لَهُ ۖ وَوَجَّيْنَاهُ مِنَ الْعَمْرِ ۗ  
وَكَذَلِكَ نُجَيُّ الْمُؤْمِنِينَ ﴿٩٠﴾

وَذَكَرْنَا إِذْ نَادَى رَبَّهُ رَبِّ لَا تَذَرْنِي  
فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ ﴿٩١﴾

فَاسْتَجَبْنَا لَهُ ۖ وَوَهَبْنَا لَهُ يَحْيَىٰ  
وَاصْلَحْنَا لَهُ زَوْجَهُ ۗ إِنَّهُمْ كَانُوا  
يُسرِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا  
وَرَهَبًا ۗ وَكَانُوا لَنَا خَاشِعِينَ ﴿٩٢﴾

وَالَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهَا  
مِنْ رُوحِنَا وَجَعَلْنَاهَا وَابْنَهَا آيَةً  
لِّلْعَالَمِينَ ﴿٩٣﴾

إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً ۖ وَأَنَا  
رَبُّكُمْ فَاعْبُدُونِ ﴿٩٤﴾

وَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ ۗ كُلٌّ لِّأِيَّتَا  
رُجِعُوا ﴿٩٥﴾

\*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.

R. 7.

\*95. So whoever does good works and is a believer, his effort will not be disregarded and We shall surely record it.

فَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ  
مُؤْمِنٌ فَلَا كُفْرَانَ لِسَعْيِهِ ؕ وَإِنَّا لَهُ  
كَاتِبُونَ ﴿۹۵﴾

96. And it is an inviolable law for a township which We have destroyed that they shall not return.

وَ حَرَّمَ عَلٰى قَرْيَةٍ اَهْلَكْنَاهَا اَنْتَهَمَ لَا  
يَرْجِعُونَ ﴿۹۶﴾

97. *It shall be so* even when Gog and Magog are let loose and they shall hasten forth from every height.

حَتَّىٰ اِذَا فُتِحَتْ يَأْجُوجُ وَمَاجُوجُ  
وَهُمْ مِّنْ كُلِّ حَدَبٍ يَنْسِلُونَ ﴿۹۷﴾

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!'

وَ اَفْتَرَبَ الْوَعْدُ الْحَقُّ فَاِذَا هِيَ شَاخِصَةٌ  
اَبْصَارُ الَّذِيْنَ كَفَرُوْا ۗ يُوَيِّكُنَا قَدْ كُنَّا  
فِيْ غَفْلَةٍ مِّنْ هٰذَا بَلْ كُنَّا ظٰلِمِيْنَ ﴿۹۸﴾

99. 'Surely, you and that which you worship beside Allāh are the fuel of Hell. To it shall you *all* come.'

اِنَّكُمْ وَمَا تَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ  
حَصَبُ جَهَنَّمَ ؕ اَنْتُمْ لَهَا وَاِرْدُوْنَ ﴿۹۹﴾

100. If these had been gods, they would not have come to it; and all will abide therein.

لَوْ كَانَتْ هُوَآءَ اِلٰهَةً مَّا وَّرَدُوْهُنَّ  
وَ كُلٌّ فِيْهَا خٰلِدُوْنَ ﴿۱۰۰﴾

101. Therein, groaning will be their *lot* and they will not hear therein *anything else*.

لَهُمْ فِيْهَا زَفِيْرٌ وَهُمْ فِيْهَا لَا يَسْمَعُوْنَ ﴿۱۰۱﴾

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.

اِنَّ الَّذِيْنَ سَبَقَتْ لَهُمْ مِّنَّا الْحُسْنٰى  
اُولٰٓئِكَ عَنَّا مُبْعَدُوْنَ ﴿۱۰۲﴾

103. They will not hear the slightest sound thereof; and they shall abide in that which their souls desire.

لَا يَسْمَعُوْنَ حَسِيْسَهَا ؕ وَهُمْ فِيْ  
مَا اَشْتَهَتْ اَنْفُسُهُمْ خٰلِدُوْنَ ﴿۱۰۳﴾

\*95. So whoever does good works and is a believer, his effort will not go unappreciated and We shall surely record it.

ء ا ق ق | q | gh غ | ۶ | ظ | ط | ؤ | ض | د | 470 | ص | ۷ | ذ | dh | خ | kh | ح | ه | ث | th | ا | i | u |

104. The Great Terror will not grieve them, and the angels will meet them, *saying*, 'This is your day which you were promised.'

لَا يَحْزَنُهُمُ الْفَزَعُ الْأَكْبَرُ وَتَتَلَقَّاهُمُ الْمَلَائِكَةُ هَذَا يَوْمُكُمْ الَّذِي كُنْتُمْ تُوعَدُونَ ﴿١٠٤﴾

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.

يَوْمَ نَطْوِي السَّمَاءَ كَطَيِّ السِّجِّيلِ لِيَكْتُبَ كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ وَعَدًّا عَلَيْنَا إِنَّا كُنَّا فَاعِلِينَ ﴿١٠٥﴾

\*106. And already have We written in the Book of David, after the exhortation, that My righteous servants shall inherit the land.

وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ ﴿١٠٦﴾

\*107. Herein, surely, is a message for people who worship God.

إِنَّ فِي هَذَا لَبَلَاغًا لِقَوْمٍ عَابِدِينَ ﴿١٠٧﴾

108. And We have sent thee not but as a mercy for all peoples.

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴿١٠٨﴾

109. Say, 'Surely it has been revealed to me that your God is but One God. Will you then submit?'

قُلْ إِنَّمَا يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ اللَّهُ وَاحِدٌ فَهَلْ أَنْتُمْ مُّسْلِمُونَ ﴿١٠٩﴾

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.

فَإِنْ تَوَلَّوْا فَقُلْ آذَنْتُكُمْ عَلَىٰ سَوَاءٍ وَإِنِ آذَرْتِيَ أَخْرِيبُ أَمْ بَعِيدٌ مَّا تُوعَدُونَ ﴿١١٠﴾

111. 'Verily, He knows what is open in speech, and He knows that which you conceal.

إِنَّهُ يَعْلَمُ الْجَهْرَ مِنَ الْقَوْلِ وَيَعْلَمُ مَا تَكْتُمُونَ ﴿١١١﴾

112. 'And I know not but that it may be a trial for you, and *only* an enjoyment for a while.'

وَإِنِ آذَرْتِيَ لَعَلَّهُ فَتَنَةٌ لِّكُمْ وَمَتَاعٌ إِلَىٰ حِينٍ ﴿١١٢﴾

\*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.

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.'

قُلْ رَبِّ احْكُم بِالْحَقِّ ۗ وَرَبُّنَا الرَّحْمَنُ

الْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ ﴿۱۱۳﴾

عَبَّ

**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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①  
يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ ۖ إِنَّ زَلْزَلَةَ  
السَّاعَةِ شَيْءٌ عَظِيمٌ ②  
يَوْمَ تَرَوْهَا تَهْدَهُلْ كُلُّ مَرْضِعَةٍ عَمَّا  
أَرْضَعَتْ وَ تَضَعُ كُلُّ ذَاتِ حَمْلٍ  
حَمْلَهَا وَ تَرَى النَّاسَ سُكَرَى وَ مَا هُمْ  
بِسُكَرَى وَلَكِنَّ عَذَابَ اللَّهِ شَدِيدٌ ③  
وَ مِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ  
عِلْمٍ وَ يَتَّبِعُ كُلَّ شَيْطَانٍ مَرِيدٍ ④  
كُتِبَ عَلَيْهِ أَنَّهُ مَنْ تَوَلَّاهُ فَأَنَّهُ  
يُضِلُّهُ وَ يَهْدِيهِ إِلَى عَذَابِ السَّعِيرِ ⑤  
يَا أَيُّهَا النَّاسُ إِنْ كُنْتُمْ فِي رَيْبٍ مِّنَ  
الْبَعْثِ فَإِنَّا خَلَقْنَاكُمْ مِّنْ تُرَابٍ ثُمَّ  
مِنْ نُطْفَةٍ ثُمَّ مِّنْ عَلَقَةٍ ثُمَّ مِّنْ مُّضْغَةٍ  
مُّخَلَّقَةٍ وَ غَيْرِ مُخَلَّقَةٍ لِّنَبِّئَنَّ لَكُمْ  
وَ نُقَرِّئَنَّ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَى  
أَجَلٍ مُّسَمًّى ثُمَّ نُخْرِجُكُمْ طِفْلًا ثُمَّ

- \*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.

ء ٤ | ق ٦ | q ٦ | gh ٦ | ظ ٦ | ط ٦ | ت ٦ | ض ٦ | d ٦ | ص ٦ | dh ٦ | kh ٦ | h ٦ | th ٦ | a i u |

the wombs for an appointed term;  
 \*then We bring you forth as babes;  
 then *We rear you* that 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.

لَتَبْلُغُوا أَشُدَّكُمْ ۖ وَمِنْكُمْ مَّن يُّتَوَفَّى  
 وَمِنْكُمْ مَّن يُرَدُّ إِلَىٰ أَرْدَلِ الْعُمُرِ لِكَيْلَا  
 يَعْلَمَ مِن بَعْدِ عِلْمٍ شَيْئًا ۚ وَتَرَى  
 الْأَرْضَ هَامِدَةً فَاذًا أَنْزَلْنَا عَلَيْهَا  
 الْمَاءَ اهْتَزَّتْ وَرَبَتْ وَأَنْبَتَتْ مِنْ  
 كُلِّ ذَوْجٍ بِهَيْجٍ ﴿٦﴾

ذٰلِكَ بِاَنَّ اللّٰهَ هُوَ الْحَقُّ وَاَنَّهُ يُّحْيِي  
 الْمَوْتٰى وَاَنَّهُ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ﴿٧﴾

وَاَنَّ السَّاعَةَ اٰتِيَةٌ لَا رَيْبَ فِيْهَا وَاَنَّ  
 اللّٰهَ يَبْعَثُ مَنْ فِي الْقُبُوْرِ ﴿٨﴾

وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللّٰهِ بِغَيْرِ  
 عِلْمٍ وَلَا هُدٰى وَلَا كِتٰبٍ مُّنِيْرٍ ﴿٩﴾

ثَانِي عَطْفِهٖ لِيُضِلَّ عَنْ سَبِيْلِ اللّٰهِ لَهٗ  
 فِي الدُّنْيَا خِزْيٌ وَّ نُزِيْقَةٌ يَوْمَ الْقِيٰمَةِ  
 عَذَابِ الْحَرِيْقِ ﴿١٠﴾

\*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 **made to recede**  
 to the age of senility with the *result* that they know nothing after *having had* knowledge.

**Note:** The word 'recede' is used to indicate that as in the beginning the child is helpless and  
 incapable of taking care of himself so also a man at an overly advanced age returns to a  
 similar state. This connotation is supported by the verse *wa man nu'ammirhu nunakkishu fil*  
*khalq* (وَمَنْ نُّعْمِرُهٗ نُؤَكِّسُهٗ فِي الْخَلْقِ). (36:69)

ء ا a i u | th | h | kh | dh | ص | ذ | د | ض | ط | ظ | ع | gh | q | ع

11. This is because of what thy hands have sent on before, and Allāh is not unjust to *His* servants.

ذٰلِكَ بِمَا قَدَّمْت يَدَكَ وَاَنَّ اللّٰهَ  
لَيْسَ بِظَلّٰمٍ لِّلْعٰبِدِ ۙ ﴿١١﴾

R. 2.

\* 12. And among men there is he who serves Allāh, *standing as it were* on the verge. Then if good befall him, he is content therewith; and if there befall him a trial, he returns to his former way. He loses in this world as well as in the Hereafter. That is an evident loss.

وَمِنَ النَّاسِ مَن يَّعْبُدُ اللّٰهَ عَلٰى  
حَرْفٍ ؕ فَاِنْ اَصَابَهُ خَيْرٌ اِطْمَآءٌ بِهٖ  
وَ اِنْ اَصَابَتْهُ فِتْنَةٌ اِنْقَلَبَ عَلٰى  
وَجْهِهٖ ۗ خَسِرَ الدُّنْيَا وَاْآخِرَةَ ؕ ذٰلِكَ  
هُوَ الْخُسْرٰنُ الْمُبِينُ ﴿١٢﴾

13. He calls beside Allāh on that which can neither harm him, nor benefit him. That is indeed straying far away.

يَدْعُوْا مِنْ دُوْنِ اللّٰهِ مَا لَا يَضُرُّهٗ وَا مَا لَا  
يَنْفَعُهٗ ؕ ذٰلِكَ هُوَ الضَّلٰلُ الْبَعِيْدُ ﴿١٣﴾

14. He calls on him whose harm is nearer than his benefit. Evil indeed is the patron, and evil indeed the associate.

يَدْعُوْا لِمَنۢ صُرِّهٗٓ اَقْرَبُ مِنْ نَّفْعِهٖ ؕ  
لَيْسَ الْمَوْلٰى وَّلَيْسَ الْعَشِيْرُ ﴿١٤﴾

15. Verily, Allāh will cause those who believe and do good deeds to enter Gardens beneath which rivers flow; surely Allāh does what He will.

اِنَّ اللّٰهَ يَدْخُلُ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوْا  
الصّٰلِحٰتِ جَنَّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا  
الْاَنْهٰرُ ؕ اِنَّ اللّٰهَ يَفْعَلُ مَا يَّرِيْدُ ﴿١٥﴾

16. Whoso thinks that Allāh will not help him (the Prophet) in this world and the Hereafter, let him, *if he can*, find a way to heaven, and let him cut off *the divine help*. Then let him see if his device can remove that which enrages *him*.

مَنْ كَانَ يَظُنُّ اَنَّ لَّنۢ يُّنصِرُهٗ اللّٰهُ  
فِي الدُّنْيَا وَاْآخِرَةِ فَلْيَمْدُدْ بِسَبَبٍ  
اِلٰى السَّمٰوٰتِ ثُمَّ لِيَقْطَعْ فَلْيَنْظُرْ هَلْ  
يُّذَهَبُتَّ كَيْدُهٗ مَا يَغِيْظُ ﴿١٦﴾

17. And thus have We sent it (the Qur'ān) down as manifest Signs, and surely Allāh guides whom He will.

وَ كَذٰلِكَ اَنْزَلْنٰهٗ اٰيٰتٍ يَّبَيِّنٰتٍ لَّا وَاَنَّ  
اللّٰهَ يَهْدِيْ مَنْ يُّرِيْدُ ﴿١٧﴾

\* 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.

ا ء | ق | q | غ | gh | ٦ | ظ | ط | ء | ض | d | 475 | ص | ٥ | ذ | dh | خ | kh | ح | ه | ث | th | ا | u | ا

18. As to those who believe, and the Jews, and the Sabians, and the Christians, and the Magians and the idolaters, verily, Allāh will judge between them on the Day of Resurrection; surely Allāh is Witness over all things.

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا  
وَالصَّابِئِينَ وَالتَّصْرِي وَالْمَجُوسَ  
وَالَّذِينَ أَشْرَكُوا ۗ إِنَّ اللَّهَ يَفْصِلُ  
بَيْنَهُمْ يَوْمَ الْقِيَامَةِ ۗ إِنَّ اللَّهَ عَلَى كُلِّ  
شَيْءٍ شَهِيدٌ ﴿١٨﴾

19. Hast thou not seen that to Allāh submits whosoever is in the heavens and whosoever is in the earth, and the sun, and the moon, and the stars, and the mountains, and the trees, and the beasts, and many of mankind? 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.

أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَنْ فِي  
السَّمٰوٰتِ وَمَنْ فِي الْأَرْضِ وَالشَّمْسُ  
وَالْقَمَرُ وَالنُّجُومُ وَالْجِبَالُ وَالشَّجَرُ  
وَالدَّوَابُّ وَكَثِيرٌ مِّنَ النَّاسِ ۗ  
وَكَثِيرٌ حَقَّ عَلَيْهِ الْعَذَابُ ۗ وَمَنْ  
يُهِنِ اللَّهُ فَمَا لَهُ مِنْ مُّكْرِمٍ ۗ إِنَّ اللَّهَ  
يَفْعَلُ مَا يَشَاءُ ﴿١٩﴾

20. These two are two disputants who dispute concerning their Lord. As for those who disbelieve, garments of fire will be cut out for them; and boiling water will be poured down on their heads,

هٰذَيْنِ خَصْمَيْنِ اِخْتَصَمَا فِي رَبِّهِمْ ۗ  
فَالَّذِينَ كَفَرُوا قُطِّعَتْ لَهُمْ ثِيَابٌ  
مِّن نَّارٍ ؕ يُصَبُّ مِنْ فَوْقِ رُءُوسِهِمُ  
الْحَمِيمُ ﴿٢٠﴾

21. Whereby that which is in their bellies, and their skins too, will be melted;

يُضْهِرُّ بِهِ مَآ فِي بُطُونِهِمْ وَالْجُلُودُ ﴿٢١﴾

22. And for them there will be maces of iron with which to punish them.

وَلَهُمْ مَّعَامِعٌ مِّن حَدِيدٍ ﴿٢٢﴾

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!'

كُلَّمَا أَرَادُوا أَن يَخْرُجُوا مِنْهَا مِنْ  
عَمٍّ أَعِيدُوا فِيهَا ۗ وَذُقُوا عَذَابَ  
الْحَرِيقِ ﴿٢٣﴾



## 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.

## 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,

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا وَلبَسَ لَهُمْ فِيهَا حَرِيرٌ ﴿۳۴﴾  
وَهُدًى إِلَى الطَّيِّبِ مِنَ الْقَوْلِ ۖ وَهُدًى إِلَى صِرَاطٍ الْحَمِيدِ ﴿۳۵﴾

إِنَّ الَّذِينَ كَفَرُوا وَيَصُدُّونَ عَنِ سَبِيلِ اللَّهِ وَالْمَسْجِدِ الْحَرَامِ الَّذِي جَعَلْنَاهُ لِلنَّاسِ سَوَاءً الْعَاكِفُ فِيهِ وَالْبَادِءُ ۚ وَمَنْ يُرِدْ فِيهِ بِالْحَادِ يُظْلَمِ نَذْرَهُ مِنْ عَذَابٍ أَلِيمٍ ﴿۳۶﴾

وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ أَنْ لَا تُشْرِكْ بِي شَيْئًا وَطَهِّرْ بَيْتِيَ لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ ﴿۲۷﴾

وَآذِنَ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ ﴿۲۸﴾

\*25. And they will be guided **only to virtuous** speech, and they will be guided to the path of the Praiseworthy God.

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.

34. In them (offerings) are benefits for you for an appointed term, then their place of sacrifice is at the Ancient House.

لِيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا اسْمَ  
اللَّهِ فِي أَيَّامٍ مَّعْلُومَةٍ عَلَىٰ مَا رَزَقَهُم  
مِّن بَهِيمَةِ الْأَنْعَامِ ۚ فَكُلُوا مِنْهَا  
وَاطْعَمُوا الْبَائِسَ الْفَقِيرَ ﴿۳۰﴾

ثُمَّ لِيَقْضُوا تَفَثَهُمْ وَلِيُوفُوا نُذُورَهُمْ  
وَلِيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ ﴿۳۱﴾

ذَٰلِكَ ۚ وَمَنْ يُعَظِّمْ حُرْمَةَ اللَّهِ  
فَهُوَ خَيْرٌ لَّهُ عِنْدَ رَبِّهِ ۗ وَأُحِلَّتْ لَكُمُ  
الْأَنْعَامُ إِلَّا مَا يُشَلَىٰ عَلَيْكُمْ فَاجْتَنِبُوا  
الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ  
الزُّورِ ﴿۳۲﴾

حُنْفَاءً لِلَّهِ غَيْرَ مُشْرِكِينَ بِهِ ۗ وَمَنْ  
يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ  
فَتَخَطَّفَهُ الطَّيْرُ أَوْ تَهَوَّىٰ بِهِ الرِّيحُ فِي  
مَكَانٍ سَحِيقٍ ﴿۳۳﴾

ذَٰلِكَ ۚ وَمَنْ يُعَظِّمْ شَعَائِرَ اللَّهِ  
فَأِنَّهَا مِنْ تَقْوَىٰ الْقُلُوبِ ﴿۳۴﴾

لَكُمْ فِيهَا مَنَافِعُ إِلَىٰ أَجَلٍ مُّسَمًّى  
ثُمَّ مَحَلُّهَا إِلَىٰ الْبَيْتِ الْعَتِيقِ ﴿۳۵﴾

\*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**.

ء ا ق | q | gh غ | ۶ | ظ | ط | ء | ض | د 478 | ص | ۷ | dh ذ | ۸ | kh خ | h ح | th ث | u | ا | i

## 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.

\*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.

وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا لِّيَذْكُرُوا  
اسْمَ اللَّهِ عَلَىٰ مَا رَزَقَهُم مِّن بَهِيمَةِ  
الْأَنْعَامِ ۗ فَإِلَهُكُمْ إِلَهُ وَاحِدٌ فَلَهُ  
أَسْلَمُوا ۗ وَبَشِّرِ الْمُخْبِتِينَ ﴿۵﴾

الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ  
وَ الصَّابِرِينَ عَلَىٰ مَا أَصَابَهُمُ وَالْمُتَّقِينَ  
الصَّلَاةَ ۗ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿۳۱﴾

وَالْبُدْنَ جَعَلْنَاهَا لَكُمْ مِّنْ شَعَائِرِ  
اللَّهِ لَكُمْ فِيهَا خَيْرٌ ۚ فَاذْكُرُوا اسْمَ  
اللَّهِ عَلَيْهَا صَوَافٍ ۚ فَإِذَا وَجَبَتْ  
جُنُوبَهَا فُكِّلُوا مِنْهَا وَاطْعَمُوا الْقَائِعَ  
وَالْمُعْتَرَّ ۚ كَذَلِكَ سَخَّرْنَاهَا لَكُمْ  
لَعَلَّكُمْ تَشْكُرُونَ ﴿۳۲﴾

لَنْ يَنَالَ اللَّهُ لُحُومَهَا وَلَا دِمَآؤَهَا  
وَلَكِنَّ يَنَالُهُ التَّقْوَىٰ مِنْكُمْ ۚ كَذَلِكَ  
سَخَّرَهَا لَكُمْ لِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا  
هَدَيْكُمْ ۗ وَبَشِّرِ الْمُحْسِنِينَ ﴿۳۸﴾

إِنَّ اللَّهَ يُدْفِعُ عَنِ الَّذِينَ آمَنُوا ۗ  
إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ خَوَّانٍ كَفُورٍ ﴿۳۹﴾

## 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—

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—

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.

43. And if they accuse thee of falsehood, even so, before them, the people of Noah and *the tribes of* ‘Ād and Thamūd *also* accused *their Prophets* of falsehood.

44. *So did* the people of Abraham and the people of Lot;

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!

اٰذِنَ لِلَّذِيْنَ يُقْتَلُوْنَ بِاَتِّهَمُ ظَلَمُوْا  
وَ اِنَّ اللّٰهَ عَلٰى نَصْرِهِمْ لَقَدِيْرٌ ﴿٤٠﴾

لِلَّذِيْنَ اُخْرِجُوْا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ  
اِلَّا اَنْ يَّقُوْلُوْا رَبُّنَا اللّٰهُ ۗ وَ كُوْلَا دَفَع اللّٰهُ  
النَّاسَ بَعْضُهُمْ لِبَعْضٍ لِّهَدْمَتٍ صَوَامِعُ  
وَ بِيْعٌ وَ صَلَوٰتٌ وَ مَسٰجِدٌ يُذَكَّرُ فِيْهَا  
اِسْمُ اللّٰهِ كَثِيْرًا ۗ وَ لِيُنصِرَنَّ اللّٰهُ مَن  
يُنصِرُهٗ ۗ اِنَّ اللّٰهَ لَقَوِيٌّ عَزِيْزٌ ﴿٤١﴾

الَّذِيْنَ اِنْ مَّكَّنَّاهُمْ فِي الْاَرْضِ اَقَامُوْا  
الصَّلٰوةَ وَ اتَّوْا الزَّكٰوةَ وَ اَمَرُوْا  
بِالمَعْرُوْفِ وَ نَهَوْا عَنِ الْمُنْكَرِ ۗ وَ لِلّٰهِ  
عٰقِبَةُ الْاُمُوْرِ ﴿٤٢﴾

وَ اِنْ يَّكْذِبُوْكَ فَعَدَّ كَذٰبَتِ قَبْلِهِمْ  
قَوْمٌ نُّوحٌ وَ عَادٌ وَ ثَمُوْدٌ ﴿٤٣﴾

وَ قَوْمٌ اِبْرٰهِيْمَ وَ قَوْمٌ لُوْطٌ ﴿٤٤﴾  
وَ اَصْحٰبُ مَدْيَنَ ۗ وَ كَذَّبَ مُوسٰى  
فَاَمَلَيْتُ لِّلْكَافِرِيْنَ ثُمَّ اَخَذْتَهُمْ ۗ  
فَكَيْفَ كَانَ نَكِيْرٍ ﴿٤٥﴾

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!

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.

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*,

فَكَأَيِّنَ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا وَهِيَ  
ظَالِمَةٌ فِيهَا خَاوِيَةٌ عَلَى عُرُوشِهَا  
وَبُئْرِ مُعْتَلَّةٍ وَاقْصِرْ مَشِيدٍ ﴿٣٦﴾

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونُ لَهُمْ  
قُلُوبٌ يَعْقلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ  
بِهَا ۚ فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِنْ  
تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ ﴿٣٧﴾

وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَنْ  
يُخْلِفَ اللَّهُ وَعْدَهُ ۗ وَإِنَّ يَوْمًا عِنْدَ  
رَبِّكَ كَأَنفِ سَنَةٍ مِمَّا تَعُدُّونَ ﴿٣٨﴾

وَكَأَيِّنَ مِنْ قَرْيَةٍ أَمَلَيْتُ لَهَا وَهِيَ  
ظَالِمَةٌ ثُمَّ أَخَذْتُهَا ۚ وَالْيَاقِظِينَ ﴿٣٩﴾

قُلْ يَا أَيُّهَا النَّاسُ إِنَّمَا أَنَا كُفْرٌ نَذِيرٌ  
مُبِينٌ ﴿٤٠﴾

فَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ  
لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٤١﴾

وَالَّذِينَ سَعَوْا فِي آيَاتِنَا مُعْجِزِينَ  
أُولَئِكَ أَصْحَابُ الْجَحِيمِ ﴿٤٢﴾

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ  
وَلَا نَبِيٍّ إِلَّا إِذَا تَمَنَّى أَلْقَى الشَّيْطَانُ فِي

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.

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.

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.

58. But those who disbelieve and reject Our Signs, will have an humiliating punishment.

R. 8.

59. And those who leave their

أُمْنِيَّتِهِ ۖ فَيَنْسَخُ اللَّهُ مَا يُلْقِي الشَّيْطَانُ  
ثُمَّ يُحْكِمُ اللَّهُ آيَتِهِ ۗ وَاللَّهُ عَلِيمٌ  
حَكِيمٌ ﴿٥٤﴾

لِيَجْعَلَ مَا يُلْقِي الشَّيْطَانُ فِتْنَةً لِّلَّذِينَ  
فِي قُلُوبِهِم مَّرَضٌ ۗ وَالْقَاسِيَةُ قُلُوبَهُمْ  
وَإِنَّ الظَّالِمِينَ لَفِي شِقَاقٍ بَعِيدٍ ﴿٥٥﴾

وَلِيَعْلَمَ الَّذِينَ أُوتُوا الْعِلْمَ أَنَّهُ  
الْحَقُّ مِن رَّبِّكَ فَيُؤْمِنُوا بِهِ فَتُخْبِتَ  
لَهُ قُلُوبُهُمْ ۗ وَإِنَّ اللَّهَ لَهَادِ الَّذِينَ  
أَمَنُوا إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٥٥﴾

وَلَا يَزَالُ الَّذِينَ كَفَرُوا فِي مِرْيَةٍ مِّنْهُ  
حَتَّى تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً أَوْ  
يَأْتِيَهُمْ عَذَابٌ يَوْمٍ عَقِيمٍ ﴿٥٦﴾

أَلْمَلِكُ يَوْمَئِذٍ لِلَّهِ ۗ يُحْكِمُ بَيْنَهُمْ  
فَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فِي  
جَنَّاتِ النَّعِيمِ ﴿٥٧﴾

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا  
فَأُولَٰئِكَ لَهُمْ عَذَابٌ مُّهِينٌ ﴿٥٨﴾

وَالَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ ثُمَّ

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.

60. He will surely cause them to enter a place with which they will be well pleased. And Allāh is indeed All-Knowing, Forbearing.

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.

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.

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.

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.

65. To Him belongs all that is in the heavens and all that is in the earth. And surely Allāh is Self-Sufficient, Praiseworthy.

#### R. 9.

66. Hast thou not seen that Allāh has

قَتَلُوا أَوْ مَاتُوا كَيَزُرَّ قَتَهُمُ اللَّهُ رِزْقًا  
حَسَنًا ۗ وَإِنَّ اللَّهَ لَهُوَ خَيْرُ الرَّزُقِينَ ﴿۵۹﴾

لِيَدْخُلَنَّهُمْ مُدْخَلًا يَرْضَوْنَهُ ۗ وَإِنَّ  
اللَّهَ لَعَلِيمٌ حَلِيمٌ ﴿۶۰﴾

ذَلِكَ ۗ وَمَنْ عَاقَبَ بِمِثْلِ مَا عُوِّبَ  
بِهِ ثُمَّ بُغِيَ عَلَيْهِ لَيَنْصُرَنَّهُ اللَّهُ ۗ  
إِنَّ اللَّهَ لَعَفُوفٌ غَفُورٌ ﴿۶۱﴾

ذَلِكَ بِأَنَّ اللَّهَ يُوَلِّجُ اللَّيْلَ فِي النَّهَارِ  
وَيُوَلِّجُ النَّهَارَ فِي اللَّيْلِ ۗ وَأَنَّ اللَّهَ سَمِيعٌ  
بَصِيرٌ ﴿۶۲﴾

ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ ۗ وَأَنَّ  
مَا يَدْعُونَ مِنْ دُونِهِ هُوَ الْبَاطِلُ  
وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ ﴿۶۳﴾

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً  
فَتُصْبِحُ الْأَرْضُ مُخْضَرَّةً ۗ إِنَّ اللَّهَ  
لَطِيفٌ خَبِيرٌ ﴿۶۴﴾

لَهُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ ۗ  
وَإِنَّ اللَّهَ لَهُوَ الْعَزِيزُ الْحَمِيدُ ﴿۶۵﴾

أَلَمْ تَرَ أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَآفِ

\*64. Allāh is indeed **Exquisite, All-Aware**.

subjected to you whatever is in the earth, and the ships that sail through  
\*the sea by His command? And He withholds the rain from falling on the earth save by His leave. Surely, Allāh is Compassionate *and* Merciful to men.

67. And He it is Who gave you life, then He will cause you to die, then will He give you life *again*. Surely, man is most ungrateful.

68. To every people have We appointed ways of worship which they observe; so let them not dispute with thee in the matter; and invite thou to thy Lord, for surely, thou followest the right guidance.

69. And if they contend with thee, say, 'Allāh knows best what you do.

70. 'Allāh will judge between you on the Day of Resurrection concerning that about which you used to differ.'

71. Dost thou not know that Allāh knows whatsoever is in the heavens and the earth? Surely, it is *all preserved* in a Book, *and* that is easy for Allāh.

72. And they worship beside Allāh that for which He has sent down no authority, and that of which they have no knowledge. And for those that do wrong there is no helper.

الْأَرْضِ وَالْفُلْكَ تَجْرِي فِي الْبَحْرِ  
بِأَمْرِ ۝ وَيُمْسِكُ السَّمَاءَ أَنْ تَقَعَ  
عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ ۝ إِنَّ اللَّهَ  
بِالنَّاسِ لَرءُوفٌ رَحِيمٌ ﴿۶۷﴾

وَهُوَ الَّذِي أَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ  
يُحْيِيكُمْ ۝ إِنَّ الْإِنْسَانَ لَكَفُورٌ ﴿۶۸﴾

لِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا هُمْ نَاسِكُوهُ  
فَلَا يُنَازِعُكَ فِي الْأَمْرِ وَادْعُ إِلَى  
رَبِّكَ ۝ إِنَّكَ لَعَلَىٰ هُدًى مُسْتَقِيمٍ ﴿۶۹﴾

وَإِنْ جَادَلُوكَ فَقُلِ اللَّهُ أَعْلَمُ بِمَا  
تَعْمَلُونَ ﴿۷۰﴾

اللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَامَةِ  
فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿۷۱﴾

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ  
وَالْأَرْضِ ۝ إِنَّ ذَلِكَ فِي كِتَابٍ ۝ إِنَّ  
ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿۷۲﴾

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَمْ يَنْزِلْ  
بِهِ سُلْطَانًا وَمَا لَيْسَ لَهُمْ بِهِ عِلْمٌ ۝  
وَمَا لِلظَّالِمِينَ مِنْ نَصِيرٍ ﴿۷۳﴾

\*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.



73. And when Our clear Signs are recited unto them, thou wilt notice a denial on the faces of those who 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

\*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.

وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ تَعْرِفُ  
فِي وُجُوهِ الَّذِينَ كَفَرُوا الْمُنْكَرَ  
يَكَادُونَ يَسْطُونُ بِالَّذِينَ يَثْلُونَ  
عَلَيْهِمْ آيَاتِنَا قُلْ أَفَأَنْتُمْ بِشَيْءٍ  
مِّنْ دُونِكُمْ أَتَّارٌ وَعَدَهَا اللَّهُ  
الَّذِينَ كَفَرُوا وَبئس المصيرُ ﴿۴۹﴾

يَأْتِيهَا النَّاسُ ضَرْبٌ مِّثْلُ مَا تَسْمَعُوا  
لَهُ إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ  
لَنْ يَخْلُقُوا ذَبَابًا وَلَوْ اجْتَمَعُوا لَهُ  
وَإِنَّ يَسْلُبُهُمُ الذَّبَابُ شَيْئًا لَّا  
يَسْتَنْقِذُوهُ مِنْهُ ضَعُفَ الطَّالِبِ  
وَالْمَطْلُوبِ ﴿۵۰﴾

مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِنَّ اللَّهَ  
لَقَوِيٌّ عَزِيزٌ ﴿۵۱﴾

اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا وَمِمَّنْ  
النَّاسِ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴿۵۲﴾

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ  
وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿۵۳﴾

يَأْتِيهَا الَّذِينَ آمَنُوا الرُّكُوعَ وَاسْجُدُوا  
وَاعْبُدُوا رَبَّكُمْ وَافْعَلُوا الْخَيْرَ

good deeds that you may prosper.

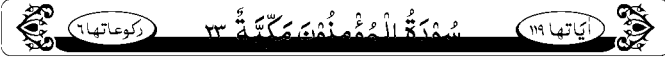
١٤

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 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!

١٤

لَعَلَّكُمْ تُفْلِحُونَ ﴿١٤﴾

وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ ۗ هُوَ  
اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ  
مِنْ حَرَجٍ ۗ مِلَّةَ أَبِيكُمْ إِبْرَاهِيمَ ۗ هُوَ  
سَمَّكُمْ الْمُسْلِمِينَ ۗ مِنْ قَبْلُ وَ فِي  
هَذَا لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ  
وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ ۗ فَأَقِيمُوا  
الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاعْتَصِمُوا  
بِاللَّهِ ۗ هُوَ مَوْلَاكُمْ ۗ فَنِعْمَ الْمَوْلَى  
وَنِعْمَ النَّصِيرُ ﴿١٤﴾



## AL-MU'MINŪN

(Revealed before Hijrah)

- Part 18
1. In the name of Allāh, the Gracious, the Merciful.
  2. Surely, success does come to the believers,
  3. Who are humble in their Prayers,
  4. And who shun all that which is vain,
  5. And who are active in paying the Zakāt,
  6. And who guard their chastity—
  7. Except from their wives or what their right hands possess, for then they are not to be blamed;
  8. But those who seek *anything* beyond that are the transgressors—
  9. And who are watchful of their trusts and their covenants,
  - \*10. And who are strict in the observance of their Prayers.
  11. These are the heirs,
  12. Who will inherit Paradise. They will abide therein.
  13. Verily, We created man from an extract of clay;
  14. Then We placed him as a drop of sperm in a safe depository;

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ①  
 قَدْ اَفْلَحَ الْمُؤْمِنُونَ ②  
 الَّذِیْنَ هُمْ فِیْ صَلَاتِهِمْ خٰشِعُونَ ③  
 وَ الَّذِیْنَ هُمْ عَنِ اللّٰغُوْ مُعْرِضُونَ ④  
 وَ الَّذِیْنَ هُمْ لِلزَّكٰوةِ فٰعِلُونَ ⑤  
 وَ الَّذِیْنَ هُمْ لِفُرُوْجِهِمْ حٰفِظُونَ ⑥  
 اِلَّا عَلٰی اَزْوَاجِهِمْ اَوْ مَا مَلَكَتْ اَیْمَانُهُمْ فَاِنَّهُمْ غَیْرُ مَلُوْمِیْنَ ⑦  
 فَمَنْ ابْتَغٰی وَرَآءَ ذٰلِكَ فَاُولٰٓئِكَ هُمُ الْعٰدُونَ ⑧  
 وَ الَّذِیْنَ هُمْ لِامْتِنٰتِهِمْ وَ عَهْدِهِمْ رٰعُونَ ⑨  
 وَ الَّذِیْنَ هُمْ عَلٰی صَلٰوةِهِمْ یَحٰفِظُونَ ⑩  
 اُولٰٓئِكَ هُمُ الْوٰرِثُونَ ⑪  
 الَّذِیْنَ یَرِثُوْنَ الْفِزْدَةَ وَ سِءْلَهُمْ فِیْهَا خٰلِدُونَ ⑫  
 وَ لَقَدْ خَلَقْنَا الْاِنْسَانَ مِنْ سُلٰلَةٍ مِّنْ طِیْنٍ ⑬  
 ثُمَّ جَعَلْنٰهُ نُطْفَةً فِیْ قَرَارٍ مَّكِیْنٍ ⑭

- \*10. And who **diligently guard** the observance of their prayers.

ء ا ق | ق | q | gh غ | ۶ | ظ | ط | ء | ض | د | 487 | ص | ڤ | dh ذ | ڤ | kh خ | هـ | ح | ث | ا | u | | th | ا

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

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; then We clothed the bones with flesh; then We developed it into another creation. So blessed be Allāh, the Best of creators.

ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا  
الْعَلَقَةَ مَضْغَةً فَخَلَقْنَا الْمُضْغَةَ  
عِظْمًا وَكَسَوْنَا الْعِظْمَ لَحْمًا ثُمَّ  
أَنْشَأْنَاهُ خَلْقًا آخَرَ ۗ فَتَبَارَكَ اللَّهُ  
أَحْسَنُ الْخَالِقِينَ ﴿١٥﴾

16. Then after that you must surely die.

ثُمَّ إِنَّكُمْ بَعْدَ ذَلِكَ لَمَيِّتُونَ ﴿١٦﴾

17. Then on the Day of Resurrection will you be raised up.

ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ تُبْعَثُونَ ﴿١٧﴾

18. And We have created above you seven *heavens* lying one above the other, and We are never neglectful of the creation.

وَلَقَدْ خَلَقْنَا فَوْقَكُمْ سَبْعَ طَرَائِقَ  
وَمَا كُنَّا عَنِ الْخَلْقِ غَافِلِينَ ﴿١٨﴾

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—

وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً بِقَدَرٍ  
فَأَسْكَنْتَهُ فِي الْأَرْضِ ۗ وَإِنَّا عَلَى ذَهَابٍ  
بِهِ لَقَدِيرُونَ ﴿١٩﴾

20. And We produced for you thereby gardens of date-palms and vines; for you therein are abundant fruits; and of them you eat.

فَأَنْشَأْنَا لَكُمْ بِهِ جَنَّاتٍ مِّنْ تَجْوِيلٍ  
وَأَعْنَابٍ ۖ لَكُمْ فِيهَا فَوَاحِشٌ كَثِيرَةٌ  
وَمِنْهَا تَأْكُلُونَ ﴿٢٠﴾

\*21. And a tree which springs forth from Mount Sinai; it produces oil and a sauce for those who eat.

وَشَجَرَةً تَخْرُجُ مِنْ طُورِ سَيْنَاءَ  
تَنْبُتُ بِالذَّهْنِ وَصَبْغٍ لِلْأَكْلِيلِينَ ﴿٢١﴾

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;

وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً ۗ نُسْقِيكُم  
مِمَّا فِي بُطُونِهَا وَلَكُمْ فِيهَا مَنَافِعُ  
كَثِيرَةٌ ۗ وَمِنْهَا تَأْكُلُونَ ﴿٢٢﴾

\*21. And a tree which springs forth from Mount Sinai; it produces oil and *many* a condiment for those who eat.

23. And on them and on ships you are borne.

وَعَلَيْهَا وَعَلَى الْفُلْكِ تُحْمَلُونَ ﴿۲۳﴾

R. 2.

24. And We did send Noah to his people, and he said, 'O my people, serve Allāh. You have no God other than Him. Will you not then be righteous?'

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ لِقَوْمِهِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِن إِلَهٍ غَيْرُهُ ۗ أَفَلَا تَتَّقُونَ ﴿۲۴﴾

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 Allāh had so willed, He could have surely sent down angels with him. We have never heard of such a thing among our forefathers.'

فَقَالَ الْمَلِكُ الَّذِينَ كَفَرُوا مِن قَوْمِهِ مَا هَذَا إِلَّا بَشَرٌ مِّثْلُكُمْ ۗ يُرِيدُ أَن يَتَفَضَّلَ عَلَيْكُمْ ۗ وَلَوْ شَاءَ اللَّهُ لَأَنزَلَ مَلَائِكَةً ۚ مَا سَمِعْنَا بِهَذَا فِي آبَائِنَا الْأُولَىٰ ﴿۲۵﴾

26. 'He is only a man *stricken* with madness; wait, therefore, concerning him for a while.'

إِنَّ هُوَ إِلَّا رَجُلٌ بِهِ جِنَّةٌ فَمَا تَبْصُرُوا بِهِ حَتَّىٰ حِينٍ ﴿۲۶﴾

27. He said, 'O my Lord, help me, for they have treated me as a liar.'

قَالَ رَبِّ انصُرْنِي بِمَا كَذَّبُونِ ﴿۲۷﴾

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."

فَأَوْحَيْنَا إِلَيْهِ أَنِ اصْنَعِ الْفُلْكَ بِأَعْيُنِنَا ۖ وَوَحِينَا فَادِّجَاءَ أَمْرُنَا ۖ فَارِ السُّنُورَ ۗ فَاسْلُكْ فِيهَا مِن كُلِّ زَوْجَيْنِ اثْنَيْنِ ۖ وَأَهْلَكَ إِلَّا مَن سَبَقَ عَلَيْهِ الْقَوْلُ مِنْهُمْ ۗ وَلَا تُخَاطِبْنِي فِي الَّذِينَ ظَلَمُوا ۗ إِنَّهُمْ مُّعْرِقُونَ ﴿۲۸﴾

\*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.

ء ا i u | th | h ج | kh خ | dh ذ | ص | ض | ط | ظ | ع | gh غ | q | ق | ء

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!'

فَإِذَا اسْتَوَيْتَ أَنْتَ وَمَنْ مَعَكَ عَلَى  
الْفُلِّكَ فَقُلِ الْحَمْدُ لِلَّهِ الَّذِي نَجَّوْنَا  
مِنَ الْقَوْمِ الظَّالِمِينَ ﴿۲۹﴾

30. "And say, 'My Lord, cause me to land a blessed landing, for Thou art the Best of those who bring *men* to land.'"

وَقُلْ رَبِّ انزِلْنِي مُنْزَلًا مُبْرَكًا وَأَنْتَ  
خَيْرُ الْمُنْزِلِينَ ﴿۳۰﴾

\*31. Verily, in this there are Signs. Surely, We did try *the people of Noah*.

إِنَّ فِي ذَلِكَ لَآيَاتٍ وَإِنَّ كُنَّا  
لَمُبْتَلِينَ ﴿۳۱﴾

32. Then We raised after them another generation.

ثُمَّ أَنشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا آخَرِينَ ﴿۳۲﴾

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?'

فَأَرْسَلْنَا فِيهِمْ رَسُولًا مِنْهُمْ أَنْ  
اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ  
أَفَلَا تَتَّقُونَ ﴿۳۳﴾

R. 3.

34. And the chiefs of his people, who disbelieved and denied the meeting of the Hereafter and whom 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.

وَقَالَ الْمَلَأُ مِنْ قَوْمِهِ الَّذِينَ كَفَرُوا  
وَكَذَّبُوا بِلِقَاءِ الْآخِرَةِ وَأَتْرَفْنَاهُمْ فِي  
الْحَيَاةِ الدُّنْيَا مَا هَذَا إِلَّا بَشَرٌ  
مِثْلُكُمْ لَا يَأْكُلُ مِمَّا تَأْكُلُونَ مِنْهُ  
وَيَشْرَبُ مِمَّا تَشْرَبُونَ ﴿۳۴﴾

35. 'And if you obey a man like yourselves, you will then be surely losers.

وَلَكِنْ أَطَعْتُمْ بَشَرًا مِثْلَكُمْ إِنَّكُمْ  
إِذَا لَخَسِرُونَ ﴿۳۵﴾

36. 'Does he promise you that when you are dead and have become dust and bones, you will be brought forth *again*?

أَيَعِدْكُمْ أَنْتُمْ إِذَا مِتُّمْ وَكُنْتُمْ  
تُرَابًا وَعِظَامًا أَنْتُمْ مُخْرَجُونَ ﴿۳۶﴾

\*31. Verily, in this there are Signs. And verily We have always been bringing *people* to trial.

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!

46. Then We sent Moses and his brother Aaron, with Our Signs and a clear authority,

هَيَّاهَاتَ هَيَّاهَاتَ لِمَا تُوْعَدُونَ ﴿۳۷﴾

إِن هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ ﴿۳۸﴾

إِنَّ هُوَ إِلَّا رَجُلٌ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا وَمَا نَحْنُ لَهُ بِمُؤْمِنِينَ ﴿۳۹﴾

قَالَ رَبِّ انصُرْنِي بِمَا كَذَّبْتَنِي ﴿۴۰﴾

قَالَ عَمَّا قَلِيلٍ لِّيُصْبِحَنَّ لِرَمِيمٍ ﴿۴۱﴾

فَأَخَذْتَهُمُ الصَّيْحَةَ بِالْحَقِّ فَجَعَلْنَاهُمْ عَثَاءً ۖ فَبُعْدًا لِلْقَوْمِ الظَّالِمِينَ ﴿۴۲﴾

ثُمَّ أَنشَأْنَا مِن بَعْدِهِمْ قُرُونًا آخَرِينَ ﴿۴۳﴾

مَا تَسْبِقُ مِن أُمَّةٍ أَجَلَهَا وَمَا يَسْتَأْخِرُونَ ﴿۴۴﴾

ثُمَّ أَرْسَلْنَا رُسُلَنَا تَتْرًا ۖ كُلَّمَا جَاءَ أُمَّةً رَّسُولَهَا كَذَّبُوهُ فَاتَّبَعْنَا بَعْضَهُمْ

بَعْضًا وَجَعَلْنَاهُمْ أَحَادِيثَ ۖ فَبُعْدًا لِّقَوْمٍ لَا يُؤْمِنُونَ ﴿۴۵﴾

ثُمَّ أَرْسَلْنَا مُوسَىٰ وَ أَخَاهُ هَارُونَ بِآيَاتِنَا وَسُلْطٰنٍ مُّبِينٍ ﴿۴۶﴾

- \*38. It is only here that we live our life. *Here* we die and *here* we live, and never shall we be raised again.

47. To Pharaoh and his chiefs; but they behaved arrogantly and they were a haughty people.

إِلَىٰ فِرْعَوْنَ وَ مَلَائِكِهِ فَاسْتَكْبَرُوا  
وَكَانُوا قَوْمًا عَالِينَ ﴿٤٧﴾

48. And they said, 'Shall we believe in two men like ourselves while their people are our servants?'

فَقَالُوا أَلَنُؤْمِنُ لِبَشَرَيْنِ مِثْلِنَا  
وَ قَوْمَهُمَا لَنَا عِبْدُونَ ﴿٤٨﴾

49. So they called them liars, and they were of those who were destroyed.

فَكَذَّبُوهُمَا فَكَانُوا مِنَ الْمُهْلَكِينَ ﴿٤٩﴾

50. And We gave Moses the Book, that they might be guided.

وَ لَقَدْ آتَيْنَا مُوسَى الْكِتَابَ لَعَلَّهُمْ  
يَهْتَدُونَ ﴿٥٠﴾

\*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 آوَيْنَهُمَا إِلَىٰ رِبْوَةٍ ذَاتِ قَرَارٍ  
وَ مَعِينٍ ﴿٥١﴾

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.

يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ  
وَ اَعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ  
عَلِيمٌ ﴿٥٢﴾

\*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 ﴿٥٣﴾

\*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 كُلُّ  
حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ ﴿٥٤﴾

\*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.



55. So leave them in their confusion for a time.

56. Do they think that by the wealth and children with which We help them,

57. We hasten to do them good? Nay, but they understand not.

\*58. Verily, those who fear their Lord, *holding Him* in reverence,

59. And those who believe in the Signs of their Lord,

60. And those who ascribe not partners to their Lord,

61. And those who give what they give while their hearts are full of fear because to their Lord they will return—

62. These it is who hasten to do good works, and these it is who are foremost in them.

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.

64. Nay, their hearts are utterly heedless of this *Book*, and besides that they have deeds in which they are engaged;

65. Until, when We seize those of them who indulge in luxury with punishment, behold, they cry for help.

\*58. Verily, those who, out of fear of their Lord, always stand guard against sins.

قَدَّرُهُمْ فِي عَمَرَتِهِمْ حَتَّىٰ حِينٍ ﴿٥٥﴾

أَيَحْسَبُونَ أَنَّمَا نُمِدُّهُمْ بِهِ مِنْ مَّالٍ  
وَبَنِينَ ﴿٥٦﴾

نُسَارِعُ لَهُمْ فِي الْخَيْرَاتِ بَلَّ لَا  
يَشْعُرُونَ ﴿٥٧﴾

إِنَّ الَّذِينَ هُمْ مِنْ خَشْيَةِ رَبِّهِمْ  
مُتَّقُونَ ﴿٥٨﴾

وَالَّذِينَ هُمْ بِآيَاتِ رَبِّهِمْ يُؤْمِنُونَ ﴿٥٩﴾  
وَالَّذِينَ هُمْ بِرَبِّهِمْ لَا يُشْرِكُونَ ﴿٦٠﴾

وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجَلَةٌ  
أَنَّهُمْ إِلَىٰ رَبِّهِمْ رَاجِعُونَ ﴿٦١﴾

أُولَٰئِكَ يُسَارِعُونَ فِي الْخَيْرَاتِ وَهُمْ  
لَهَا سَبِقُونَ ﴿٦٢﴾

وَلَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا وَلَدَيْنَا  
كِتَابٌ يُنطِقُ بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ ﴿٦٣﴾

بَلَّ قُلُوبُهُمْ فِي عَمَرَةٍ مِنْ هَذَا  
وَلَهُمْ أَعْمَالٌ مِنْ دُونِ ذَلِكَ هُمْ لَهَا

عَامِلُونَ ﴿٦٤﴾  
حَتَّىٰ إِذَا أَخَذْنَا مُتْرَفِيهِمْ بِالْعَذَابِ

إِذَا هُمْ يَجْرُونَ ﴿٦٥﴾

66. 'Cry not for help this day, surely you shall not be helped by Us.

لَا تَجْعُرُوا الْيَوْمَ ۖ إِنَّكُمْ مِنَّا لَا  
تُنصَرُونَ ﴿۳۹﴾

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 تَنْكِرُونَ ﴿۴۰﴾

68. 'Big with pride, telling stories about it (the Qur'ān) by night, talking nonsense.'

مُسْتَكْبِرِينَ ۖ بِهِ سَمِرًا تَهْجُرُونَ ﴿۴۱﴾

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 لَمْ  
يَأْتِ آبَاءَهُمُ الْأَوَّلِينَ ﴿۴۲﴾

70. Or do they not recognize their Messenger, that they *thus* deny him?

أَمْ لَمْ يَعْرِفُوا رَسُولَهُمْ فَهُمْ لَهُ  
مُنْكَرُونَ ﴿۴۳﴾

71. Or do they say, there is madness in him? Nay, he has brought them the truth, and most of them hate the truth.

أَمْ يَقُولُونَ بِهِ جِنَّةٌ ۚ بَلْ جَاءَهُمُ  
بِالْحَقِّ وَكَثُرُوا لِحَقِّ كُرْهُونَ ﴿۴۴﴾

\*72. And if the Truth had followed their desires, verily, the heavens and the earth and whosoever is therein would have been corrupted. Nay, We have brought them their admonition, but from their own admonition they *now* turn aside.

وَلَوْ اتَّبَعَ الْحَقُّ أَهْوَاءَهُمْ لَفَسَدَتِ  
السَّمَوَاتُ وَالْأَرْضُ وَمَنْ فِيهِنَّ ۚ بَلْ  
آتَيْنَهُمْ بَيِّنَاتٍ فَهُمْ عَنْ ذِكْرِهِمْ  
مُعْرِضُونَ ﴿۴۵﴾

73. Or dost thou ask of them any reward? But the reward of thy Lord is best; and He is the Best of providers.

أَمْ تَسْأَلُهُمْ خَرْجًا فَخَرْجُ رَبِّكَ خَيْرٌ ۖ  
وَهُوَ خَيْرُ الرَّازِقِينَ ﴿۴۶﴾

74. And most surely thou invitest them to a right path.

وَإِنَّكَ لَتَدْعُوهُمْ إِلَىٰ صِرَاطٍ  
مُّسْتَقِيمٍ ﴿۴۷﴾

\*72. And if the truth were to follow their desires, the heavens and the earth and all that lies therein would have turned into chaos.

75. And those who believe not in the Hereafter, are indeed deviating from that path.

وَأِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ عَنِ  
الصِّرَاطِ لَنَاكِبُونَ ﴿۷۵﴾

76. And if We had mercy on them and relieved them of their affliction, they would still persist in their transgression, wandering blindly.

وَلَوْ رَحِمْنَاهُمْ وَكَشَفْنَا مَا بِهِمْ مِنَ  
ضُرِّهِمْ لَجُؤا فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿۷۶﴾

77. We did seize them with punishment, but they humbled not themselves to their Lord, nor would they supplicate *in lowliness*.

وَلَقَدْ أَخَذْنَاهُم بِالْعَذَابِ فَمَا اسْتَكَانُوا  
لِرَبِّهِمْ وَمَا يَتَضَرَّعُونَ ﴿۷۷﴾

78. Until, when We open on them a gate of severe chastisement, behold, they are in despair thereat.

حَتَّى إِذَا فَتَحْنَا عَلَيْهِمْ بَابًا ذَا عَذَابٍ  
شَدِيدٍ إِذْ هُمْ فِيهِ مُبْلِسُونَ ﴿۷۸﴾

R. 5.

79. And He it is Who has created for you ears, and eyes, and hearts; *but* little thanks do you give.

وَهُوَ الَّذِي أَنْشَأَ لَكُمْ السَّمْعَ  
وَالْأَبْصَارَ وَالْأَفْئِدَةَ ۗ قَلِيلًا مَّا

تَشْكُرُونَ ﴿۷۹﴾

80. And He it is Who has multiplied you in the earth, and unto Him shall you be gathered.

وَهُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ  
تُحْشَرُونَ ﴿۸۰﴾

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 اخْتِلَافُ  
الَّيْلِ وَالنَّهَارِ ۗ أَفَلَا تَعْقِلُونَ ﴿۸۱﴾

82. But they say like what the former people said.

بَلْ قَالُوا مِثْلَ مَا قَالَ الْأَوَّلُونَ ﴿۸۲﴾

83. They say, 'What! when we are dead and have become *mere* dust and bones, shall we indeed be raised up again?

قَالُوا إِذْ أَمْتَنَّا وَكُنَّا تُرَابًا وَعِظَامًا  
ءَأَنَّا لَمَبْعُوثُونَ ﴿۸۳﴾

84. 'This is what we have been promised before, we and our fathers. This is nothing but fables of the ancients.'

لَقَدْ وَعَدْنَا نَحْنُ وَآبَاؤُنَا هَذَا مِنْ  
قَبْلُ إِن هَذَا إِلَّا آسَاطِيرُ الْأَوَّلِينَ ﴿۸۴﴾

85. Say, 'To whom belongs the earth and whosoever is therein, if you know?'

قُلْ لِمَنِ الْأَرْضُ وَمَنْ فِيهَا إِنْ كُنْتُمْ تَعْلَمُونَ ﴿۸۵﴾

86. 'To Allāh', they will say. Say, 'Will you not then be admonished?'

سَيَقُولُونَ لِلَّهِ ۗ قُلْ أَفَلَا تَذَكَّرُونَ ﴿۸۶﴾

87. Say, 'Who is the Lord of the seven heavens, and the Lord of the Great Throne?'

قُلْ مَنْ رَبُّ السَّمَوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ ﴿۸۷﴾

\*88. They will say, 'They are Allāh's.' Say, 'Will you not then take *Him* as your Protector?'

سَيَقُولُونَ لِلَّهِ ۗ قُلْ أَفَلَا تَتَّقُونَ ﴿۸۸﴾

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 فِي يَدَيْهِ مَلَكُوتُ كُلِّ شَيْءٍ وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿۸۹﴾

90. They will say, 'All this belongs to Allāh.' Say, 'How then are you deluded?'

سَيَقُولُونَ لِلَّهِ ۗ قُلْ فَأَنَّى تُسْحَرُونَ ﴿۹۰﴾

91. Yea, We have brought them the truth, and they are certainly liars.

بَلِ آتَيْنَاهُم بِالْحَقِّ وَإِنَّهُمْ لَكَاذِبُونَ ﴿۹۱﴾

92. Allāh has not taken unto Himself any son, nor is there any *other* God along with Him; in that case each god would have taken away what he had created, and some of them would surely have dominated over others. Glorified be Allāh above all that which they attribute *to Him*!

مَا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ ۗ وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ إِذْ أَذْهَبَ كُلَّ إِلَهٍ بِمَا خَلَقَ ۗ وَكَعَلَا بَعْضُهُمْ عَلَى بَعْضٍ ۗ سُبْحَانَ اللَّهِ عَمَّا يُصِفُونَ ﴿۹۲﴾

93. Knower of the unseen and of the seen! Exalted therefore is He above *all* that which they associate *with Him*!

عَلِيمِ الْغَيْبِ وَالشَّهَادَةِ فَتَعَلَىٰ عَمَّا يُشْرِكُونَ ﴿۹۳﴾

\*88. They will say, 'To Allāh they belong.' Say, 'Will you not then live in fear?'

ء ا i u | th ه ح | kh خ | dh ذ | ص 496 د ض | ط | ظ | 6 | gh غ | q | ع

## R. 6.

94. Say, 'My Lord, if Thou wilt show me that with which they are threatened.

95. 'My Lord, then place me not with the wrongdoing people.'

96. And certainly We have the power to show thee that with which We threaten them.

97. Repel evil with that which is best. We are well acquainted with *the things* they allege.

\*98. And say, 'My Lord, I seek refuge in Thee from the incitements of the evil ones.

99. 'And I seek refuge in Thee, my Lord, lest they come near me.'

100. Until, when death comes to one of them, he says *entreating*, 'My Lord, send me back,

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.

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.

\*103. Then those whose good works are heavy—these will be prosperous;

\*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.

قُلْ رَبِّ إِمَّا تُرِيدُنِي مَا يُوعَدُونَ ﴿٩٤﴾

رَبِّ فَلَا تَجْعَلْنِي فِي الْقَوْمِ الظَّالِمِينَ ﴿٩٥﴾

وَإِنَّا عَلَىٰ أَنْ نُرِيكَ مَا نَعِدُهُمْ

لَقَدِيرُونَ ﴿٩٦﴾

إِذْفَعِ بِالَّتِي هِيَ أَحْسَنُ السَّيِّئَةِ

نَحْنُ أَعْلَمُ بِمَا يَصِفُونَ ﴿٩٧﴾

وَقُلْ رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ

السَّيِّطِينَ ﴿٩٨﴾

وَ أَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ ﴿٩٩﴾

حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ

ارْجِعُونِ ﴿١٠٠﴾

لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ

كَلَّا إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا وَمِنْ

وَدَائِهِمْ بَرَزَخُ إِلَىٰ يَوْمِ يُبْعَثُونَ ﴿١٠١﴾

فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْسَابَ بَيْنَهُمْ

يَوْمَئِذٍ وَلَا يَتَسَاءَلُونَ ﴿١٠٢﴾

فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَٰئِكَ هُمُ

الْمُقْتَرِحُونَ ﴿١٠٣﴾

\* 104. But those whose good works are light—these are they who ruin their souls; in Hell will they abide.

وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ  
خَسِرُوا أَنْفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ ﴿۱۰۴﴾

\* 105. The Fire will burn their faces and they will grin *with fear* therein.

تَلْفَحُ وُجُوهَهُمُ النَّارُ وَهُمْ فِيهَا  
كَالْحُوتِ ﴿۱۰۵﴾

106. ‘Were not My Signs recited unto you, and you treated them as lies?’

أَلَمْ تَكُنْ أَيْتِي تَشْلِي عَلَيْكُمْ فَكُنْتُمْ  
بِهَا تُكْذِبُونَ ﴿۱۰۶﴾

107. They will say, ‘Our Lord, our wickedness overcame us, and we were an erring people.’

قَالُوا رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا  
وَكُنَّا قَوْمًا ضَالِّينَ ﴿۱۰۷﴾

108. ‘Our Lord, take us out of this, then if we return *to disobedience*, we shall indeed be wrongdoers.

رَبَّنَا أَخْرِجْنَا مِنْهَا فَإِن عُدْنَا فَإِنَّا  
ظَالِمُونَ ﴿۱۰۸﴾

\* 109. *God* will say, ‘Away with you, despised therein, and speak not unto Me.’

قَالَ احْسَبُوا فِيهَا وَلَا تُكَلِّمُونِ ﴿۱۰۹﴾

110. ‘There was a party from among My servants who said, ‘Our Lord, we believe; forgive us therefore *our sins*, and have mercy on us; for Thou art the Best of those who show mercy.’

إِنَّهُ كَانَ فَرِيقٌ مِّنْ عِبَادِي يَقُولُونَ  
رَبَّنَا آمَنَّا فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ  
خَيْرُ الرَّحِيمِينَ ﴿۱۱۰﴾

111. ‘But you made them a laughingstock until they became the cause of your forgetting My remembrance while you *continued* laughing at them.’

فَاتَّخَذْتُمُوهُمْ سِحْرِيًّا حَتَّى أَنْسَوَكُمْ  
ذِكْرِي وَكُنْتُمْ مِنْهُمْ تَضْحَكُونَ ﴿۱۱۱﴾

112. ‘I have rewarded them this day for their steadfastness so that they alone have triumphed.’

إِنِّي جَزَيْتُهُمُ الْيَوْمَ بِمَا صَبَرُوا  
أَتَّهُمُ هُمُ الْغَائِبُونَ ﴿۱۱۲﴾

\* 104. But those whose **scales are light in deeds**—these are they who ruin their souls; in Hell will they abide.

\* 105. The Fire will burn their faces and they will grin therein **in agony**.

\* 109. *God* will say, ‘**Be lost therein and speak not to Me.**’

ء ا i u | th | h | ح | kh | خ | dh | ذ | ص | 498 | ض | د | ط | ٤ | ظ | ٥ | ٦ | gh | غ | q | ق | ء

113. God will say, 'What number of years did you tarry in the earth?'

قَدْ كَمْ لَبِثْتُمْ فِي الْأَرْضِ عَدَدَ  
سِنِينَ ﴿۱۳﴾

114. They will say, 'We tarried for a day or part of a day, but ask those who keep count.'

قَالُوا لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ فَسْأَلِ  
الْعَادِينَ ﴿۱۴﴾

115. He will say, 'You tarried but a little, if only you knew!

قَدْ إِنْ لَبِثْتُمْ إِلَّا قَلِيلًا لَوْ أَنَّكُمْ  
كُنْتُمْ تَعْلَمُونَ ﴿۱۵﴾

116. 'Did you then think that We had created you without purpose, and that you would not be brought back to Us?'

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا  
وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ ﴿۱۶﴾

\* 117. Exalted then be Allāh, the True King. There is no God but He, the Lord of the Glorious Throne.

فَتَعَلَى اللَّهِ الْمَلِكِ الْحَقُّ ۚ لَا إِلَهَ إِلَّا  
هُوَ ۚ رَبُّ الْعَرْشِ الْكَرِيمِ ﴿۱۷﴾

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 ۖ فَيَأْتِمُرْ حِسَابُهُ عِنْدَ  
رَبِّهِ ۖ إِنَّهُ لَا يُفْلِحُ الْكٰفِرُونَ ﴿۱۸﴾

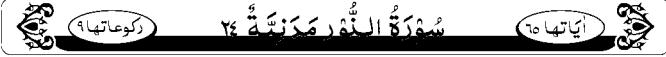
119. And say, 'My Lord, forgive and have mercy, and Thou art the Best of those who show mercy.'

وَقُلْ رَبِّ اغْفِرْ وَارْحَمْ ۖ وَأَنْتَ خَيْرُ  
الرَّاحِمِينَ ﴿۱۹﴾

\* 117. Exalted then be Allāh, the Rightful Sovereign.

ع ا ق | q | غ gh | ع | ۶ | ظ | ط | ؤ | ض | د | 499 | ص | ۵ | dh | خ | kh | ح | h | ث | th | ا | i | u | ء

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



## AN-NŪR

(Revealed after Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
2. *This is a Sūrah which We have revealed and which We have made obligatory; and We have revealed therein clear Signs, that you may take heed.*
3. The adulteress and the adulterer (or the fornicatress and the fornicator)—flog each one of them \*with a hundred stripes. And let not pity for the twain take hold of you in *executing* the judgment of Allāh, if you believe in Allāh and the Last Day. And let a party of the believers witness their punishment.
4. The adulterer (or fornicator) shall not marry but an adulteress (or fornicatress) or an idolatrous woman, and an adulteress (or fornicatress) shall not marry but an adulterer (or fornicator) or an idolatrous man. That indeed is forbidden to the believers.
5. And those who calumniate chaste women but bring not four witnesses—flog them with eighty stripes, and never admit their evidence *thereafter*, and it is they that are the transgressors,
6. Except those who repent

\*3. And let not pity for the twain take hold of you **regarding the execution of the divine law**, if you believe in Allāh and the Last Day.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

سُورَةٌ أَنْزَلْنَاهَا وَفَرَضْنَاهَا وَأَنْزَلْنَا فِيهَا آيَاتٍ بَيِّنَاتٍ لَعَلَّكُمْ تَذَكَّرُونَ ②

الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ وَلْيَشْهَدْ عَذَابَهُمَا طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ ③

الزَّانِي لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً ۚ وَالزَّانِيَةُ لَا يَنْكِحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ ۚ وَحَرِّمَ ذَلِكَ عَلَى الْمُؤْمِنِينَ ④

وَالَّذِينَ يَدْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا ۚ وَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ⑤

إِلَّا الَّذِينَ تَابُوا مِن بَعْدِ ذَلِكَ

وَالَّذِينَ يَدْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا ۚ وَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ⑤

إِلَّا الَّذِينَ تَابُوا مِن بَعْدِ ذَلِكَ

إِلَّا الَّذِينَ تَابُوا مِن بَعْدِ ذَلِكَ



thereafter and make amends, for truly Allāh is Most Forgiving, Merciful.

7. And as for those who calumniate their wives, and have not witnesses except themselves—the evidence of any one of such people *shall suffice* if he bears witness four times in the name of Allāh *saying* that he is surely of those who speak the truth.

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.

وَأَصْلِحُوا ۖ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٦﴾

وَالَّذِينَ يَزْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُن لَّهُمْ شُهَدَاءُ إِلَّا أَنفُسُهُمْ فَشَهَادَةُ أَحَدِهِمْ أَرْبَعُ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الصَّادِقِينَ ﴿٧﴾

وَالْخَامِسَةُ أَنَّ لَعْنَتَ اللَّهِ عَلَيْهِ إِنْ كَانَ مِنَ الْكَاذِبِينَ ﴿٨﴾

وَيَذَرُوهَا عَذَابَ أَنْ تَشْهَدَ أَرْبَعُ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الْكَاذِبِينَ ﴿٩﴾

وَالْخَامِسَةُ أَنَّ غَضَبَ اللَّهِ عَلَيْهَا إِنْ كَانَ مِنَ الصَّادِقِينَ ﴿١٠﴾

وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ تَوَّابٌ حَكِيمٌ ﴿١١﴾

إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِّنْكُمْ ۗ لَا تَحْسَبُوهُ شَرًّا لَّكُم ۖ بَلْ هُوَ خَيْرٌ لَّكُم ۗ لِكُلِّ امْرِئٍ مِّنْهُمْ مَا اكْتَسَبَ مِنَ الْإِثْمِ ۗ وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ ﴿١٢﴾

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?'

لَوْ لَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ  
وَالْمُؤْمِنَاتُ بَأْنَفُسِهِنَّ خَيْرًا ۖ وَقَالُوا  
هَذَا إِفْكٌ مُّبِينٌ ﴿۱۳﴾

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!

لَوْ لَا جَاءُوا عَلَيْهِ بِأَرْبَعَةِ شُهَدَاءَ  
فَإِذَا لَمْ يَأْتُوا بِالشَّهَادَةِ فَوَ لَيْتَ عِنْدَ  
اللَّهِ هُمُ الْكٰذِبُونَ ﴿۱۴﴾

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.

وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ  
فِي الدُّنْيَا وَالْآخِرَةِ لَمَسَّكُمْ فِي مَا  
أَفَضْتُمْ فِيهِ عَذَابٌ عَظِيمٌ ﴿۱۵﴾

\* 16. When you received it *and then talked about it* with your tongues, and you uttered with your mouths 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*.

إِذْ تَلَقَّوْنَهُ بِأَلْسِنَتِكُمْ وَتَقُولُونَ  
بِأَفْوَاهِكُمْ مَا لَيْسَ لَكُمْ بِهِ عِلْمٌ  
وَتَحْسَبُونَهُ هَيِّنًا ۗ وَهُوَ عِنْدَ اللَّهِ  
عَظِيمٌ ﴿۱۶﴾

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!'

وَلَوْ لَا إِذْ سَمِعْتُمُوهُ قُلْتُمْ مَا يَكُونُ  
لَنَا أَنْ نَتَكَلَّمَ بِهَذَا ۖ سُبْحٰنَكَ  
هَذَا بُهْتَانٌ عَظِيمٌ ﴿۱۷﴾

18. Allāh admonishes you never to return to the like thereof, if you are believers.

يَعِظُكُمُ اللَّهُ أَنْ تَعُودُوا لِمِثْلِهِ أَبَدًا  
إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿۱۸﴾

19. And Allāh explains to you the commandments; and Allāh is All-Knowing, Wise.

وَيُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ ۗ وَاللَّهُ عَلِيمٌ  
حَكِيمٌ ﴿۱۹﴾

\* 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.

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.

إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ  
فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ ۖ  
فِي الدُّنْيَا وَالْآخِرَةِ ۗ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ  
لَا تَعْلَمُونَ ﴿۲۰﴾

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.

وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ  
وَأَنَّ اللَّهَ رءُوفٌ رَحِيمٌ ﴿۲۱﴾

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.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا خُطُوتِ  
الشَّيْطَانِ ۚ وَمَنْ يَتَّبِعْ خُطُوتِ الشَّيْطَانِ  
فَاتَهُ يَأْمُرُ بِالْفَحْشَاءِ وَالْمُنْكَرِ ۚ  
وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا  
زَكَّى مِنْكُمْ مِنْ أَحَدٍ أَبَدًا ۗ وَلَكِنَّ  
اللَّهَ يُرِضِي مَنْ يَشَاءُ ۗ وَاللَّهُ سَمِيعٌ  
عَلِيمٌ ﴿۲۲﴾

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 over *the offence*. Do you not desire that Allāh should forgive you? And Allāh is Most Forgiving, Merciful.

وَلَا يَأْتِلْ أُولُو الْفَضْلِ مِنْكُمْ وَالسَّعَةِ  
أَنْ يُؤْتُوا أَوْلِيَ الْقُرْبَىٰ وَالْمَسْكِينِ  
وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ ۗ وَلْيَعْفُوا  
وَلْيَصْفَحُوا ۗ أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ  
لَكُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿۲۳﴾

\*23. Let them forgive and **forbear**.

24. Verily, those who accuse chaste, unwary, believing women are cursed in this world and the Hereafter. And for them is a grievous chastisement,

إِنَّ الَّذِينَ يَزْمُونَ الْمُحْصَنَاتِ الْغُفْلَتِ  
الْمُؤْمِنَاتِ لَعْنُوا فِي الدُّنْيَا وَالْآخِرَةِ  
وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿۲۴﴾

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.

يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ وَأَيْدِيهِمْ  
وَأَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿۲۵﴾

26. On that day will Allāh pay them their just due, and they will know that Allāh alone is the Manifest Truth.

يَوْمَ يُؤْتِيهِمُ اللَّهُ دِينَهُمُ الْحَقَّ  
وَيَعْلَمُونَ أَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ ﴿۲۶﴾

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.

الْخَبِيثَاتُ لِلْخَبِيثِينَ وَالْخَبِيثُونَ  
لِلْخَبِيثَاتِ ۖ وَالطَّيِّبَاتُ لِلطَّيِّبِينَ  
وَالطَّيِّبُونَ لِلطَّيِّبَاتِ ۖ أُولَٰئِكَ مُبَرَّءُونَ  
مِمَّا يَقُولُونَ ۖ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ  
كَرِيمٌ ﴿۲۷﴾

## 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.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتًا  
غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْذِنُوا  
وَتَسَلِّمُوا عَلَىٰ أَهْلِهَا ۖ ذَٰلِكُمْ خَيْرٌ  
لَّكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿۲۸﴾

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.

فَإِنْ لَمْ تَجِدُوا فِيهَا أَحَدًا فَلَا تَدْخُلُوهَا  
حَتَّىٰ يُؤْذَنَ لَكُمْ ۖ وَإِنْ قِيلَ لَكُمْ  
ارْجِعُوا فَارْجِعُوا ۚ هُوَ أَزْكَىٰ لَكُمْ ۗ  
وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ ﴿۲۹﴾

30. It is no sin on your part to enter

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَدْخُلُوا بُيُوتًا

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.

\*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

غَيْرَ مَسْكُونَةٍ فِيهَا مَتَاعٌ لَّكُمْ ۗ  
 وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا كُنتُمْ تَكْتُمُونَ ﴿۳۱﴾  
 قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ  
 وَيَحْفَظُوا فُرُوجَهُمْ ۗ ذَٰلِكَ أَزْكَىٰ لَهُمْ ۗ  
 إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ ﴿۳۲﴾  
 وَ قُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ  
 أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ  
 وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا  
 وَلَا يَحْمِرْنَ بِحُمْرِهِنَّ عَلَىٰ جُيُوبِهِنَّ ۖ  
 وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ  
 آبَائِهِنَّ أَوْ آبَاءِ بُعُولَتِهِنَّ أَوْ أَبْنَائِهِنَّ  
 أَوْ أَبْنَاءِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي  
 إِخْوَانِهِنَّ أَوْ بَنِي أَخَوَاتِهِنَّ أَوْ نِسَائِهِنَّ  
 أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوِ التَّابِعِينَ  
 غَيْرِ أُولِي الْإِرْبَةِ مِنَ الرِّجَالِ أَوِ  
 الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَىٰ عَوْرَتِ  
 النِّسَاءِ ۖ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ

\*32. And say to the believing women that they restrain their eyes and guard their private parts, **and that they display not their beauty and embellishments except that which is apparent thereof**, and that they draw their head-covers over their bosoms, **and that they display not their beauty and embellishments thereof** save to their husbands, or to their fathers, or the fathers of their husbands, or their sons or the sons of their husbands, or their brothers, or the sons of their brothers, or the sons of their sisters, or their women, or what their right hands possess, or such of male attendants **who have no wickedness in them**, or young children **who have not yet attained any concept of the private parts of women. And they walk not in a style that such of their beauty as they conceal is noticed.** And turn you to Allāh altogether, O believers, that you may succeed.

their ornaments may become known. And turn ye to Allāh all together, O believers, that you may succeed.

مَا يُخْفِينَ مِنْ زِينَتِهِمْ ۗ وَتُؤْبَؤْا إِلَى  
اللَّهِ جَمِيعًا أَيُّهُ الْمُؤْمِنُونَ لَعَلَّكُمْ  
تُفْلِحُونَ ﴿۳۲﴾

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.

وَ أَنْكِحُوا الْيَتَامَىٰ مِنْكُمْ وَالصَّالِحِينَ  
مِنْ عِبَادِكُمْ وَ إِمَائِكُمْ ۗ إِنْ يَكُونُوا  
فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ ۗ وَاللَّهُ  
وَاسِعٌ عَلِيمٌ ﴿۳۳﴾

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 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.

وَلَيْسْتَغْفِرِ الَّذِينَ لَا يَجِدُونَ نِكَاحًا  
حَتَّىٰ يُغْنِيَهُمُ اللَّهُ مِنْ فَضْلِهِ ۗ وَالَّذِينَ  
يَبْتَغُونَ الْكِتَابَ مِمَّا مَلَكَتْ  
أَيْمَانُكُمْ فَكَاتِبُوهُمْ إِنْ عَلِمْتُمْ  
فِيهِمْ خَيْرًا ۗ وَآتُوهُمْ مِّنْ مَّالِ اللَّهِ  
الَّذِي آتَاكُمْ ۗ وَلَا تَكْرِهُوا فَتِيَّتَكُمْ  
عَلَى الْبِعَآءِ إِنْ أَرَدْنَ تَحَصُّنًا لِّتَبْتَغُوا  
عَرَضَ الْحَيَوةِ الدُّنْيَا ۗ وَمَنْ يُكْرِهَنَّ  
فَأَنَّهُ اللَّهُ مِنْ بَعْدِ إِرْهَابِهِنَّ عَفْوَرٌ  
رَّحِيمٌ ﴿۳۴﴾

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.

وَلَقَدْ أَنْزَلْنَا إِلَيْكُمْ آيَاتٍ مُّبِينَاتٍ  
وَ مَثَلًا مِّنَ الَّذِينَ خَلَوْا مِن قَبْلِكُمْ  
وَ مَوْعِظَةً لِّلْمُتَّقِينَ ﴿۳۵﴾

\*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.

## 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.

اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ ۖ مَثَلُ نُورِهِ  
كَمِشْكُوَةٍ فِيهَا مِصْبَاحٌ ۖ الْمِصْبَاحُ  
فِي زُجَاجَةٍ ۖ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ  
دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبْرَكَةٍ زَيْتُونَةٍ  
لَّا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ ۗ يَكَادُ زَيْتُهَا  
يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ ۖ نُورٌ عَلَى  
نُورٍ ۖ يَهْدِي اللَّهُ لِنُورِهِ مَن يَشَاءُ ۗ  
وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ ۗ  
وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿۳۶﴾

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

فِي بُيُوتٍ أُذِنَ لِلَّهِ أَنْ تَرْفَعَ وَيُذَكَّرَ  
فِيهَا اسْمُهُ ۗ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ  
وَالْآصَالِ ﴿۳۷﴾

\*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,

رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ  
ذِكْرِ اللَّهِ وَاقَامِ الصَّلَاةِ وَآتَاؤِ  
الزَّكَاةِ ۗ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ  
الْقُلُوبُ وَالْأَبْصَارُ ﴿۳۸﴾

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.

لِيَجْزِيََهُمُ اللَّهُ أَحْسَنَ مَا عَمِلُوا  
وَيَزِيدَهُم مِّن فَضْلِهِ ۗ وَاللَّهُ يَرْزُقُ  
مَن يَشَاءُ بِغَيْرِ حِسَابٍ ﴿۳۹﴾

\*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.**

\*40. And *as to* those who disbelieve, their deeds are like a mirage in a desert. The thirsty one thinks it to be water until, when he comes up to it, he finds it to be nothing. And he finds Allāh near him, Who then fully pays him his account; and Allāh is swift at reckoning.

وَالَّذِينَ كَفَرُوا أَعْمَالُهُمْ كَسَرَابٍ  
بِقِيَعَةٍ يَحْسَبُهُ الظَّمَانُ مَاءً ۖ حَتَّىٰ  
إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا ۖ وَوَجَدَ اللَّهَ  
عِنْدَهُ فُوقَهُ حِسَابَهُ ۖ وَاللَّهُ سَرِيعُ  
الْحِسَابِ ﴿۴۰﴾

41. Or *their deeds are* like thick darkness in a vast and deep sea, which a wave covers, over which there is another wave, above which are clouds: layers of darkness, one upon another. When he holds out his hand, he can hardly see it: and he whom Allāh gives no light—for him there is no light at all.

أَوْ كظُلُمَاتٍ فِي بَحْرٍ لُّجِّيٍّ يَغْشَاهُ مَوْجٌ  
مِّن فَوْقِهِ مَوْجٌ مِّن فَوْقِهِ سَحَابٌ ۗ  
ظَلُمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ ۗ إِذَا أَخْرَجَ  
يَدَهُ لَمْ يَكْذِبْهَا ۗ وَمَنْ لَّمْ يَجْعَلِ  
اللَّهُ لَهُ نُورًا فَمَا لَهُ مِن نُّورٍ ﴿۴۱﴾

R. 6.

42. Hast thou not seen that it is Allāh Whose praises all who are in the heavens and the earth celebrate, and *so do* the birds with their wings outspread? Each one knows his own *mode of* prayer and praise. And Allāh knows well what they do.

أَلَمْ تَرَ أَنَّ اللَّهَ يُسَبِّحُ لَهُ مَن فِي  
السَّمٰوٰتِ وَالْأَرْضِ وَالطَّيْرُ صَفْتٍ ۗ  
كُلٌّ قَدْ عَلِمَ صَلَاتَهُ وَتَسْبِيحَهُ ۗ  
وَاللَّهُ عَلِيمٌ بِمَا يَفْعَلُونَ ﴿۴۲﴾

43. And to Allāh belongs the kingdom of the heavens and the earth, and to Allāh shall be the return.

وَاللَّهُ مَلِكُ السَّمٰوٰتِ وَالْأَرْضِ ۗ وَإِلَى  
اللَّهِ الْمَصِيرُ ﴿۴۳﴾

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

أَلَمْ تَرَ أَنَّ اللَّهَ يُرْسِلُ السَّحَابَ ثُمَّ يُؤْتِيهِ  
بَيْنَهُ ثُمَّ يُجْعَلُهُ رُكَامًا فَتَرَى الْوَدْقَ  
يَخْرُجُ مِنْ خَلْقِهِ ۗ وَيُنزِلُ مِنَ السَّمَاءِ

\*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 fully pays him his account;** And Allāh is swift at reckoning.

ء ع | ق | q | غ | gh | ؤ | ٥ | ظ | ٣ | ط | ٤ | ت | ٦ | ض | ٧ | د | ٨ | 508 | ص | ٩ | ذ | dh | خ | kh | ح | h | ث | th | ا | i | u |



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.

45. Allāh alternates the night and the day. Therein surely is a lesson for those who have eyes.

- \*46. And Allāh has created every animal from water. Of them are *some* that go upon their bellies, and of them are *some* that go upon two feet, and among them are *some* that go upon four. Allāh creates what He pleases. Surely, Allāh has the power to do all that He pleases.

47. We have indeed sent down manifest Signs. And Allāh guides whom He pleases to the right path.

48. And they say, 'We believe in Allāh and in the Messenger and we obey;' then after that some of them turn away. But such are not believers.

49. And when they are called to Allāh and His Messenger that he may judge between them, lo! a party of them turn away.

50. And if *they consider* the right to be on their side, they come to him running in *all* submission.

مِنْ جِبَالٍ فِيهَا مِنْ بَرَدٍ فَيُصِيبُ بِهِ  
مَنْ يَشَاءُ وَيَصْرِفُهُ عَنِ مَنْ يَشَاءُ  
يَكَادُ سَنَا بَرْقِهِ يَذْهَبُ بِالْأَبْصَارِ ﴿٣١﴾

يُقَلِّبُ اللَّهُ اللَّيْلَ وَالنَّهَارَ إِنَّ فِي ذَلِكَ  
لَعِبْرَةً لِّأُولِي الْأَبْصَارِ ﴿٣٢﴾

وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِنْ مَّاءٍ ۚ فَمِنْهُمْ  
مَنْ يَمْشِي عَلَى بَطْنِهِ ۚ وَمِنْهُمْ مَنْ  
يَمْشِي عَلَى رِجْلَيْنِ ۚ وَمِنْهُمْ مَنْ  
يَمْشِي عَلَى أَرْبَعٍ ۗ يَخْلُقُ اللَّهُ مَا يَشَاءُ  
إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٣﴾

لَقَدْ أَنْزَلْنَا آيَاتٍ مُبِينَاتٍ ۖ وَاللَّهُ يَهْدِي  
مَنْ يَشَاءُ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٣٤﴾

وَيَقُولُونَ آمَنَّا بِاللَّهِ وَبِالرَّسُولِ  
وَإِطَعْنَا ثُمَّ يَتَوَلَّىٰ فَرِيقٌ مِنْهُمْ  
مَنْ بَعَدَ ۚ ذَٰلِكَ ۖ وَمَا أَوْلَىٰكَ بِالْمُؤْمِنِينَ ﴿٣٥﴾

وَإِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ  
بَيْنَهُمْ إِذَا فَرِيقٌ مِنْهُمْ مُعْرِضُونَ ﴿٣٦﴾

وَإِنْ يَكُنْ لَهُمُ الْحَقُّ يَأْتُوا إِلَيْهِ  
مُسْرِعِينَ ﴿٥٠﴾

- \*46. And Allāh has created every animal from water. Of them are *some* that **crawl** upon their bellies, and of them are *some* that go upon two feet, and among them are *some* that go upon four.

51. Is it that there is a disease in their hearts? Or do they doubt, or do they fear that Allāh and His Messenger will be unjust to them? ﴿٥١﴾ Nay, it is they themselves who are the wrongdoers.

R. 7.

52. The response of the believers, when they are called to Allāh and His Messenger in order that he may judge between them, is only that they say: 'We hear and we obey.' And it is they who will prosper.

53. And whoso obeys Allāh and His Messenger, and fears Allāh, and takes Him as a shield for protection, it is they who will be successful.

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.'

\*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.

56. Allāh has promised to those

\*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.

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.

57. And observe Prayer and give the Zakāt and obey the Messenger, that you may be shown mercy.

58. Think not that those who disbelieve can frustrate *Our plan* in the earth; their abode is Hell; and it is indeed an evil resort.

## R. 8.

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 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*

الضَّلِيلَةِ لِكَيْتَخْلُفَهُمْ فِي الْأَرْضِ  
كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ  
وَ لِيَمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى  
لَهُمْ وَ لِيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ  
أَمْنًا ۗ يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي  
شَيْئًا ۗ وَ مَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ  
هُمُ الْفَاسِقُونَ ﴿۵۹﴾

وَ آقِمْوَا الصَّلَاةَ وَ آتُوا الزَّكَاةَ  
وَ أَطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ﴿۶۰﴾  
لَا تَحْسَبَنَّ الَّذِينَ كَفَرُوا مُعْجِزِينَ  
فِي الْأَرْضِ ۗ وَ مَا لَهُمْ مِنَ النَّارِ  
وَ لَيْسَ  
الْمَصِيرُ ﴿۶۱﴾

يَأْتِيهَا الَّذِينَ آمَنُوا لِيَسْتَأْذِنَكُمْ  
الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ وَ الَّذِينَ لَمْ  
يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلَاثَ مَرَّاتٍ ۚ مِنْ  
قَبْلِ صَلَاةِ الْفَجْرِ وَ حِينَ تَضَعُونَ  
ثِيَابَكُمْ مِنَ الظَّهِيرَةِ ۚ وَ مِنْ بَعْدِ صَلَاةِ  
الْعِشَاءِ ۚ ثَلَاثُ عَوَّلَاتٍ لَكُمْ ۚ لَيْسَ  
عَلَيْكُمْ وَ لَا عَلَيْهِمْ جُنَاحٌ بَعْدَهُنَّ  
طَوَافُونَ عَلَيْكُمْ بَعْضُكُمْ عَلَى بَعْضٍ ۚ

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*

\*61. *As to* elderly women, who **are past marriageable 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.

كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٩﴾

وَإِذَا بَلَغَ الْأَطْفَالُ مِنْكُمْ الْحُلُمَ فَلْيَسْتَأْذِنُوا كَمَا اسْتَأْذَنَ الَّذِينَ مِنْ قَبْلِهِمْ ۗ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٦٠﴾

وَالْقَوَاعِدُ مِنَ النِّسَاءِ الَّتِي لَا يَرْجُونَ نِكَاحًا فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَنْ يَضَعْنَ ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجَاتٍ بِزِينَةٍ ۗ وَأَنْ يَسْتَعْفِفْنَ خَيْرٌ لَهُنَّ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٦١﴾

لَيْسَ عَلَى الْأَعْمَى حَرْجٌ وَلَا عَلَى الْأَعْرَجِ حَرْجٌ وَلَا عَلَى الْمَرِيضِ حَرْجٌ 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 أَيْمَانُهُمْ أَوْ مِنْ بُيُوتِكُمْ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَأْكُلُوا

friend of yours. There is no harm for you whether you eat together or separately. 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

جَمِيعًا أَوْ أَشْتَاتًا فَإِذَا دَخَلْتُمْ بُيُوتًا  
فَسَلِّمُوا عَلَىٰ أَنفُسِكُمْ تَحِيَّةً مِّنْ  
عِنْدِ اللَّهِ مُبَرَكَةً طَيِّبَةً ۚ كَذَلِكَ يُبَيِّنُ  
اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٤٦﴾

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ  
وَرَسُولِهِ وَإِذَا كَانُوا مَعَهُ عَلَىٰ أَمْرٍ  
جَامِعٍ لَّمْ يَذْهَبُوا حَتَّىٰ يَسْتَأْذِنُوهُ ۗ  
إِنَّ الَّذِينَ يَسْتَأْذِنُونَكَ أُولَٰئِكَ  
الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ ۚ فَإِذَا  
اسْتَأْذَنُوكَ لِبَعْضِ شَأْنِهِمْ فَأَذَنْ  
لِمَن شِئْتَ مِنْهُمْ وَاسْتَغْفِرْ لَهُمُ اللَّهُ ۗ  
إِنَّ اللَّهَ عَفُورٌ رَّحِيمٌ ﴿٤٦﴾

لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ  
كَدُعَاءِ بَعْضِكُمْ بَعْضًا ۚ قَدْ يَعْلَمُ اللَّهُ  
الَّذِينَ يَتَسَلَّلُونَ مِنْكُمْ لِوَاذًا ۗ  
فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ

\*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.

grievous punishment overtake them.

أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ  
عَذَابٌ أَلِيمٌ ﴿۶۳﴾

\*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.

أَلَا إِنَّ لِلَّهِ مَا فِي السَّمٰوٰتِ وَالْأَرْضِ  
قَدْ يَعْلَمُ مَا أَنْتُمْ عَلَيْهِ ؕ وَيَوْمَ  
يُرْجَعُونَ إِلَيْهِ فَيُنَبِّئُهُمْ بِمَا عَمِلُوا ؕ  
وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿۶۵﴾

\*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.

ا ء ا ء | ت ه ث | ح ه | خ ك | ذ ز | ص س | ض د | ط ظ | ق ج | غ ه | ق ج | ع ء



### 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.'

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①  
 تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ  
 لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا ②  
 الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ  
 وَلَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُن لَّهُ شَرِيكٌ  
 فِي الْمُلْكِ وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ  
 تَقْدِيرًا ③  
 وَاتَّخَذُوا مِنْ دُونِهِ آلِهَةً لَا يَخْلُقُونَ  
 شَيْئًا وَهُمْ يُخْلَقُونَ وَلَا يَمْلِكُونَ  
 لَأَنْفُسِهِمْ ضَرًّا وَلَا نَفْعًا وَلَا يَمْلِكُونَ  
 مَوْتًا وَلَا حَيَاةً وَلَا نُشُورًا ④  
 وَقَالَ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا آفَاكٌ  
 أَفْتَرَاهُ وَأَعَانَهُ عَلَيْهِ قَوْمٌ آخَرُونَ  
 فَقَدْ جَاءُوا ظُلْمًا وَزُورًا ⑤  
 وَقَالُوا آسَاطِيرُ الْأَوَّلِينَ اكْتَتَبَهَا  
 فَهِيَ تَمْلَى عَلَيْهِ بُكْرَةً وَأَصِيلًا ⑥  
 قُلْ أَنْزَلَهُ الَّذِي يَعْلَمُ السِّرَّ فِي السَّمَوَاتِ  
 وَالْأَرْضِ إِنَّهُ كَانَ غَفُورًا رَحِيمًا ⑦

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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?

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 the 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

وَقَالُوا مَا لِهَذَا الرَّسُولِ يَأْكُلُ الطَّعَامَ  
وَيَمْشِي فِي الْأَسْوَاقِ ۗ لَوْلَا أَنْزَلِ إِلَيْهِ  
مَلَكٌ فَيَكُونُ مَعَهُ نَذِيرًا ۝٨

أَوْ يُلْقَى إِلَيْهِ كَنْزٌ أَوْ تَكُونُ لَهُ جَنَّةٌ  
يَأْكُلُ مِنْهَا ۗ وَقَالَ الظَّالِمُونَ إِنْ  
تَتَّبِعُونَ إِلَّا رَجُلًا مَسْحُورًا ۝٩

أَنْظِرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا  
فَلَا يَسْتَطِيعُونَ سَبِيلًا ۝١٠

تَبَارَكَ الَّذِي إِنْ شَاءَ جَعَلَ لَكَ  
خَيْرًا مِمَّنْ ذَلِكَ جَدَّتْ جَرِي مِنْ  
تَحْتِهَا الْأَنْهَارُ ۗ وَيَجْعَلُ لَكَ قُصُورًا ۝١١

بَلْ كَذَّبُوا بِالسَّاعَةِ ۗ وَأَعْتَدْنَا لِمَنْ  
كَذَّبَ بِالسَّاعَةِ سَعِيرًا ۝١٢

إِذَا رَأَتْهُمْ مِنْ مَّكَانٍ بَعِيدٍ سَمِعُوا  
لَهَا تَغَيُّظًا وَرَفِيرًا ۝١٣

وَإِذَا أُلْقُوا مِنْهَا مَكَانًا ضَيِّقًا  
مُقَرَّنِينَ دَعَوْا هُنَالِكَ ثُبُورًا ۝١٤

لَا تَدْعُوا الْيَوْمَ ثُبُورًا وَاحِدًا وَادْعُوا  
ثُبُورًا كَثِيرًا ۝١٥

قُلْ أَذَلِكَ خَيْرٌ أَمْ جَنَّةُ الْخُلْدِ الَّتِي



the righteous? It will be their reward and resort.'

وَعِدَ الْمُتَّقُونَ ؕ كَانَتْ لَهُمْ جَزَاءً  
وَمَصِيرًا ۝۱۷

17. They will have therein whatsoever they desire, abiding therein for ever. It is a promise from thy Lord, to be *always* prayed for.

لَهُمْ فِيهَا مَا يَشَاءُونَ خَالِدِينَ ؕ  
كَانَ عَلَىٰ رَبِّكَ وَعْدًا مَّسْئُولًا ۝۱۷

18. And the day when He will assemble them and those whom they worship beside Allāh, He will ask, 'Was it you who led astray these My servants, or did they themselves stray away from the path?'

وَيَوْمَ يَحْشُرُهُمْ وَمَا يَعْبُدُونَ مِنْ  
دُونِ اللَّهِ فَيَقُولُ ؕ أَنْتُمْ أَضَلَلْتُمْ  
عِبَادِي هَؤُلَاءِ أَمْ هُمْ ضَلُّوا السَّبِيلَ ۝۱۸

19. They will say, 'Holy art Thou! It was not proper for us to take protectors other than Thee; but Thou didst bestow on them and their fathers the good things of this life until they forgot the admonition and became a ruined people.'

قَالُوا سُبْحٰنَكَ مَا كَانَ يُنْبَغِي لَنَا أَنْ  
تَتَّخِذَ مِنْ دُونِكَ مِنْ أَوْلِيَاءَ وَلَكِنْ  
مَتَّعْتَهُمْ وَآبَاءَهُمْ حَتَّىٰ نَسُوا الذِّكْرَ  
وَكَانُوا قَوْمًا بُورًا ۝۱۹

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.

فَقَدْ كَذَّبُوكُمْ بِمَا تَقُولُونَ ۗ فَمَا  
تَسْتَطِيعُونَ صَرْفًا وَلَا نَصْرًا ؕ وَمَنْ  
يُظْلِمِ مِنْكُمْ نُزِقْهُ عَذَابًا كَبِيرًا ۝۲۰

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.

وَمَا أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ  
إِلَّا أَنَّهُمْ لِيَأْكُلُوا الطَّعَامَ وَيَمْشُوا فِي  
الْأَسْوَاقِ ؕ وَجَعَلْنَا بَعْضَكُمْ  
لِبَعْضٍ فِتْنَةً ؕ أَنْ تَضُرُّوهُ ؕ وَكَانَ رَبُّكَ  
بَصِيرًا ۝۲۱

۱۷

بَصِيرًا ۝۲۱

R. 3.

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—

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!

\*24. And We will turn to each of their deeds that they performed and render it into scattered particles of dust.

\*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.'

وَقَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا  
لَوْلَا أَنْزَلْ عَلَيْنَا الْمَلَائِكَةُ  
أَوْ نَرَى رَبَّنَا لَقَدِ اسْتَكْبَرُوا فِي أَنْفُسِهِمْ  
وَعَتَوْا عُتُوًّا كَبِيرًا ﴿٢٢﴾

يَوْمَ يَرَوْنَ الْمَلَائِكَةَ لَا بُشْرَى  
لَهُمْ يَوْمَئِذٍ لِلْمُجْرِمِينَ وَ يَقُولُونَ  
حِجْرًا مَّحْجُورًا ﴿٢٣﴾

وَقَدِمْنَا إِلَى مَا عَمِلُوا مِنْ عَمَلٍ  
فَجَعَلْنَاهُ هَبَاءً مَنْثُورًا ﴿٢٤﴾

أَصْحَابُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُسْتَقَرًّا  
وَ أَحْسَنُ مَقِيلًا ﴿٢٥﴾

وَيَوْمَ تَشْقَى السَّمَاءُ بِالْغَمَامِ وَ نَزَّلَ  
الْمَلَائِكَةُ تَنْزِيلًا ﴿٢٦﴾

الْمَلِكُ يَوْمَئِذٍ الْحَقُّ لِلرَّحْمَنِ  
وَ كَانَ يَوْمًا عَلَى الْكَافِرِينَ عَسِيرًا ﴿٢٧﴾

وَ يَوْمَ يَعْضُ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ  
لَيْسَتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا ﴿٢٨﴾

يُوَلِّتُنِي لَيْسَتَنِي لَمْ اتَّخَذْ فُلَانًا خَلِيلًا ﴿٢٩﴾

30. 'He led me astray from the Reminder after it had come to me.'  
And Satan is man's great deserter.

لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي ۗ  
وَكَانَ الشَّيْطَانُ لِلْإِنْسَانِ خَذُولًا ﴿۳۰﴾

31. And the Messenger will say, 'O my Lord, my people indeed treated this Qur'ān as a discarded thing.'

وَقَالَ الرَّسُولُ لِرَبِّ إِنْ قَوْمِي اتَّخَذُوا  
هَذَا الْقُرْآنَ مَهْجُورًا ﴿۳۱﴾

32. Thus did We make for every Prophet an enemy from among the sinners; and sufficient is thy Lord as a Guide and a Helper.

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا مِّنَ  
الْمُجْرِمِينَ ۗ وَكَفَى بِرَبِّكَ هَادِيًا  
وَنَصِيرًا ﴿۳۲﴾

33. And those who disbelieve say, 'Why was not the Qur'ān revealed to him all at once?' *We have revealed* <sup>لَقَدْ أَنْزَلْنَا</sup> *it* <sup>الْقُرْآنَ</sup> *thus* <sup>كَمَا نَزَّلْنَاهُ</sup> *that* <sup>فِي الْقُرْآنِ</sup> *We may strengthen thy* <sup>لِنُثَبِّتَ</sup> *heart* <sup>بِهِ</sup> *therewith.* And We have arranged it in the best form.

وَقَالَ الَّذِينَ كَفَرُوا لَوْ لَا نُزِّلَ عَلَيْهِ  
الْقُرْآنُ جُمْلَةً وَّاحِدَةً كَذَلِكَ لِنُثَبِّتَ  
بِهِ قُورَادَكَ وَرَتَّلْنَاهُ تَرْتِيلًا ﴿۳۳﴾

34. And they bring thee no similitude but We provide thee with the truth and an excellent explanation.

وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ  
وَأَحْسَنَ تَفْسِيرًا ﴿۳۴﴾

35. Those who will be gathered on their faces unto Hell—they will be the worst in plight and most astray from the *right* path.

الَّذِينَ يُحْشَرُونَ عَلَىٰ وُجُوهِهِمْ إِلَىٰ  
جَهَنَّمَ ۗ أُولَٰئِكَ سَرُّ مَكَانًا وَأَصْلُ  
سَبِيلًا ﴿۳۵﴾

## R. 4.

36. We gave Moses the Book, and appointed with him his brother Aaron as *his* assistant.

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَا  
مَعَهُ أَخَاهُ هَارُونَ وَزِيرًا ﴿۳۶﴾

37. And We said, 'Go both of you to the people who have rejected Our Signs;' then We destroyed them, an utter destruction.

فَقُلْنَا أَهْبَابًا إِلَى الْقَوْمِ الَّذِينَ  
كَذَّبُوا بِآيَاتِنَا ۗ فَدَمَّرْنَاهُمْ تَدْمِيرًا ﴿۳۷﴾

38. And *as to* the people of Noah when they rejected the Messengers, We drowned them, and We made

وَجَعَلْنَاهُمْ لِنِاسٍ آيَةً ۗ وَاعْتَدْنَا

them a Sign for mankind. And We have prepared a painful punishment for the wrongdoers.

39. And *We destroyed* ‘Ād and Thamūd, and the People of the Well, and many a generation between them.

\*40. And to each one We set forth *clear* similitudes; and each one We completely destroyed.

\*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*.

42. And when they see thee, they only make a jest of thee: ‘Is this he whom Allāh has sent *as* a Messenger?’

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.

44. Hast thou seen him who takes his own evil desire for his god? Couldst thou then be a guardian over him?

45. Dost thou think that most of them hear or understand? They are only like cattle—nay, they are worst astray from the path.

لِلظَّالِمِينَ عَذَابًا أَلِيمًا ﴿٣٩﴾

وَعَادًا وَثَمُودًا وَأَصْحَابَ الرَّسِّ وَقُرُونًا بَيْنَ ذَلِكَ كَثِيرًا ﴿٤٠﴾

وَكَلًّا صَرَبْنَا لَهُ الْأَمْثَالَ وَكُلًّا تَبَّرْنَا تَتْبِيرًا ﴿٤١﴾

وَلَقَدْ آتَوْا عَلَى الْقَرْيَةِ الَّتِي أَمْطَرْنَا مَطَرًا سَوْءًا ۖ أَفَلَمْ يَكُونُوا يَرَوْنَهَا بَلْ كَانُوا لَا يَتَذَكَّرُونَ ۖ أَمْ يَرَوْنَ

وَإِذْ أَرَأَوْكَ إِذْ يَتَّخِذُونَكَ إِلَّا هُزُوًا ۖ أَهَذَا الَّذِي بَعَثَ اللَّهُ رَسُولًا ﴿٤٢﴾

إِنْ كَادَ لَيُضِلَّنَا عَنْ الْهَيْتِنَا لَوْلَا أَنْ صَبَّرْنَا عَلَيْهِمْ ۖ وَسَوْفَ يَعْلَمُونَ حِينَ يَرَوْنَ الْعَذَابَ مَنْ أَضَلَّ سَبِيلًا ﴿٤٣﴾

أَرَأَيْتَ مَنْ اتَّخَذَ إِلَهَهُ هُوَةً ۖ أَفَأَنْتَ تَكُونُ عَلَيْهِ وَكِيلًا ﴿٤٤﴾

أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ ۖ إِنْ هُمْ إِلَّا كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ سَبِيلًا ﴿٤٥﴾

﴿٤٥﴾

\*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.

## 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.

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.

\*53. So obey not the disbelievers and **strive** against them **with** it (the Qur'ān) a great **striving**.

أَلَمْ تَرَ إِلَى رَبِّكَ كَيْفَ مَدَّ الظِّلَّ ۚ  
وَلَوْ شَاءَ لَجَعَلَهُ سَاكِنًا ۚ ثُمَّ  
جَعَلْنَا الشَّمْسَ عَلَيْهِ دَلِيلًا ﴿٣٦﴾

ثُمَّ قَبَضْنَاهُ إِلَيْنَا قَبْضًا يَسِيرًا ﴿٣٧﴾  
وَ هُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِبَاسًا  
وَ النَّوْمَ سُبَاتًا وَ جَعَلَ النَّهَارَ نُشُورًا ﴿٣٨﴾

وَ هُوَ الَّذِي أَرْسَلَ الرِّيحَ بُشْرًا بَيْنَ  
يَدَيْ رَحْمَتِهِ ۚ وَ أَنْزَلْنَا مِنَ السَّمَاءِ  
مَاءً طَهُورًا ﴿٣٩﴾

لِنُحْيِيَ بِهِ بَلْدَةً مَيْتًا وَ نُسْقِيَهُ مِنَّمَا  
خَلَقْنَا أَنْعَامًا وَ آنَاسًا كَثِيرًا ﴿٤٠﴾

وَ لَقَدْ صَرَّفْنَا فِيهِم بَيْنَ كَرَاهٍ فَآبَى  
أَكْثَرُ النَّاسِ إِلَّا كُفُورًا ﴿٤١﴾

وَلَوْ شِئْنَا لَبَعَثْنَا فِي كُلِّ قَرْيَةٍ  
نَذِيرًا ﴿٤٢﴾

فَلَا تُطِعِ الْكُفْرِينَ وَ جَاهِدْهُمْ بِهِ  
جِهَادًا كَبِيرًا ﴿٤٣﴾

وَ هُوَ الَّذِي مَرَجَ الْبَحْرَيْنِ هَذَا عَذْبٌ  
فُرَاتٌ وَ هَذَا مِلْحٌ أُجَاجٌ ۚ وَ جَعَلَ  
بَيْنَهُمَا بَرْزَخًا وَ حِجْرًا مَّحْجُورًا ﴿٤٤﴾

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.

وَهُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا  
فَجَعَلَهُ نَسَبًا وَصِهْرًا ۗ وَكَانَ رَبُّكَ  
قَدِيرًا ﴿۵۵﴾

\*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.

وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَنْفَعُهُمْ  
وَلَا يَضُرُّهُمْ ۗ وَكَانَ الْكَافِرُ عَلَىٰ رَبِّهِ  
ظَهِيرًا ﴿۵۶﴾

57. And We have not sent thee but as a Bearer of glad tidings and a Warner.

وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا ﴿۵۷﴾

58. Say, 'I ask of you no recompense for it, save that whoso chooses may take a way unto his Lord.'

قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِن أَجْرٍ ۖ إِنْ  
مِن شَاءَ أَنْ يَتَّخِذَ إِلَىٰ رَبِّهِ سَبِيلًا ﴿۵۸﴾

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,

وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ  
وَسَبِّحْ بِحَمْدِهِ ۗ وَكَفَىٰ بِهِ  
بِذُنُوبِ عِبَادِهِ خَبِيرًا ﴿۵۹﴾

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.

الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا  
بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى  
الْعَرْشِ ۗ الرَّحْمَنُ فَسَلِّ بِهِ خَبِيرًا ﴿۶۰﴾

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.

وَإِذَا قِيلَ لَهُمُ اسْجُدُوا لِلرَّحْمَنِ  
قَالُوا وَمَا الرَّحْمَنُ؟ أَن سَجْدُ لِمَا  
تَأْمُرُنَا وَزَادَهُمْ نُفُورًا ﴿۶۱﴾

\*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.

\*60. **The Most Gracious, enquire from Him as the One well informed.**

## 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;'

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.

تَبَارَكَ الَّذِي جَعَلَ فِي السَّمَاءِ بُرُوجًا  
وَجَعَلَ فِيهَا سِرَاجًا وَقَمَرًا مُنِيرًا ﴿۶۲﴾

وَهُوَ الَّذِي جَعَلَ اللَّيْلَ وَالنَّهَارَ خِلْفَةً  
لِّمَن أَرَادَ أَنْ يَذَّكَّرَ أَوْ أَرَادَ شُكُورًا ﴿۶۳﴾

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى  
الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ  
قَالُوا سَلَامًا ﴿۶۴﴾

وَالَّذِينَ يَسْبِغُونَ لِرَبِّهِمْ سَجْدًا  
وَقِيَامًا ﴿۶۵﴾

وَالَّذِينَ يَقُولُونَ رَبَّنَا اصْرِفْ عَنَّا  
عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ  
غَرَامًا ﴿۶۶﴾

إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا ﴿۶۷﴾  
وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ  
يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا ﴿۶۸﴾

وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ  
وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا  
بِالْحَقِّ وَلَا يَزْنُونَ ۚ وَمَن يَفْعَلْ ذَلِكَ

يَلْقَ أَثَمًا ﴿۶۹﴾

يَلْقَى أَثَمًا ﴿۶۹﴾

\*62. Blessed is He Who made constellations in the heavens and has placed therein the sun and moon both luminous.

\*69. nor commit fornication and he who does that shall meet with the punishment of sin.

ء ا i u | th | h ح | kh خ | dh ذ | ص s | d ض | t ط | ظ z | 6 | gh غ | q ق | ء ʿ

70. Doubled to him will be the punishment on the Day of Resurrection, and he will abide therein disgraced,

يُضْعَفُ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ  
وَيُخْلَدُ فِيهِ مَهَانًا ۝٤١

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;

إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا  
صَالِحًا فَأُولَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ  
حَسَنَاتٍ ۗ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ۝٤٢

72. And those who repent and do good deeds, indeed turn to Allāh with true repentance;

وَمَنْ تَابَ وَعَمِلَ صَالِحًا فَإِنَّهُ يَتُوبُ  
إِلَى اللَّهِ مَتَابًا ۝٤٣

73. And those who bear not false witness, and when they pass by anything vain, they pass on with dignity;

وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا  
بِاللُّغُومِ مَرُّوا كِرَامًا ۝٤٤

74. And those who, when they are reminded of the Signs of their Lord, fall not deaf and blind thereat;

وَالَّذِينَ إِذَا دُكِّرُوا بِآيَاتِ رَبِّهِمْ لَمْ  
يَخْرُجُوا عَلَيْهَا صُمًّا وَعُمْيَانًا ۝٤٥

\*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.

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ  
أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا  
لِلْمُتَّقِينَ إِمَامًا ۝٤٦

\*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,

أُولَئِكَ يُجْزَوْنَ الْغُرْفَةَ بِمَا صَبَرُوا  
وَيُلَقَّوْنَ فِيهَا تَحِيَّةً وَسَلَامًا ۝٤٧

77. Abiding therein. Excellent it is as a place of rest and as an abode.

خَالِدِينَ فِيهَا ۗ حَسَنَتْ مُسْتَقَرًّا  
وَمَقَامًا ۝٤٨

\*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.



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 يَعْـبُـؤُـا بِكُمْ رَبِّي لَوْلَا دُعَاؤُكُمْ ۚ  
 فَقَدْ كَذَّبْتُمْ فَسَوْفَ يَكُونُ لِزَامًا ﴿٥٨﴾



**ASH-SHU'ARĀ'**  
(Revealed before Hijrah)

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

2. Tā Sīn Mīm. ‡

طسّم ②

3. These are verses of the clear Book.

تِلْكَ آيَاتِ الْكِتَابِ الْمُبِينِ ③

4. Haply thou wilt grieve thyself to death because they believe not.

لَعَلَّكَ بَاخِعٌ نَفْسَكَ أَلَّا يَكُونُوا

مُؤْمِنِينَ ④

5. If We please, We can send down to them a Sign from the heaven, so that their necks will bow down before it.

إِنْ نَشَاءُ نُنزِلْ عَلَيْهِم مِّنَ السَّمَاءِ آيَةً

فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ ⑤

6. And there comes not to them a new Reminder from the Gracious God, but they turn away from it.

وَمَا يَأْتِيهِمْ مِّنْ ذِكْرٍ مِّنَ الرَّحْمَنِ

مُحَدَّثٍ إِلَّا كَانُوا عَنْهُ مُعْرِضِينَ ⑥

7. They have, indeed, treated *it* as a lie, but soon there will come to them the tidings of that at which they mocked.

فَقَدْ كَذَّبُوا فَسَيَأْتِيهِمْ أَنْبَاءُ مَا كَانُوا

بِهِ يَسْتَهْزِئُونَ ⑦

8. Have they not looked at the earth, how many of every noble species have We caused to grow therein?

أَوَلَمْ يَرَوْا إِلَى الْأَرْضِ كَمَا أَنْبَأْنَا

فِيهَا مِن كُلِّ ذَوْجٍ كَرِيمٍ ⑧

9. In that there is a Sign indeed; but most of these would not believe.

إِنَّ فِي ذَلِكَ لَآيَةً ۗ وَمَا كَانَ أَكْثَرُهُمْ

مُؤْمِنِينَ ⑨

10. And verily, thy Lord—He is the Mighty, the Merciful.

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ⑩

R. 2.

11. And *remember* when thy Lord called Moses, *saying*, 'Go to the wrongdoing people—

وَإِذْ نَادَى رَبُّكَ مُوسَىٰ إِنَّ الْأُمَّةَ الْقَوْمَ

الظَّالِمِينَ ⑪

‡ Benignant, All-Hearing, All-Knowing God!

12. 'The people of Pharaoh. Will they not fear *God*?'  
 13. He said, 'My Lord, I fear that they will treat me as a liar;  
 14. 'And my breast is straitened and my tongue is not fluent; therefore, send *word* to Aaron.  
 \* 15. 'And they have a charge against me, so I fear that they may kill me.'  
 16. *God* said, "Not so, go then, both of you, with Our Signs; We are with you *and* We hear.  
 17. "So go to Pharaoh, and say, 'We are the Messengers of the Lord of the worlds,  
 18. 'To tell thee to send the children of Israel with us."  
 19. *Pharaoh* said, 'Did we not bring thee up among us as a child? And thou didst stay among us *many* years of thy life.  
 20. 'And thou didst do thy deed which thou didst, and thou art of the ungrateful.'  
 21. *Moses* said, 'I did do it then, and I was *one* of the erring.  
 \* 22. 'So I fled from you when I feared you; then my Lord granted me *right* judgment and made me one of the Messengers.  
 23. 'And this is the favour for which thou tauntest me; that thou hast enslaved the children of Israel.'

قَوْمَ فِرْعَوْنَ ؕ أَلَا يَتَّقُونَ ﴿۱۲﴾  
 قَالَ رَبِّ إِنِّي أَخَافُ أَنْ يُكَذِّبُونِ ﴿۱۳﴾  
 وَيَضْمِقُ صَدْرِي وَلَا يَنْطَلِقُ لِسَانِي  
 فَأَرْسِلْ إِلَىٰ هَارُونَ ﴿۱۴﴾  
 وَ لَهُمْ عَلَيَّ ذَنْبٌ فَأَخَافُ أَنْ يَقْتُلُونِ ﴿۱۵﴾  
 قَالَ كَلَّا ؕ فَاذْهَبَا بِآيَاتِنَا إِنَّا مَعَكُمْ مُسْتَمِعُونَ ﴿۱۶﴾  
 فَاتَيَا فِرْعَوْنَ فَقُوْلَا إِنَّا رَسُولُ رَبِّ  
 الْعَالَمِينَ ﴿۱۷﴾  
 أَنْ أَرْسِلْ مَعَنَا بَنِي إِسْرَائِيلَ ﴿۱۸﴾  
 قَالَ أَلَمْ نُرَبِّكَ فِينَا وَلَيْدًا وَلَبِثْتَ  
 فِينَا مِنْ عُمُرِكَ سِنِينَ ﴿۱۹﴾  
 وَفَعَلْتَ فَعَلْتِكَ الَّتِي فَعَلْتَ وَأَنْتَ  
 مِنَ الْكٰفِرِينَ ﴿۲۰﴾  
 قَالَ فَعَلْتَهَا إِذًا وَأَنَا مِنَ الضَّالِّينَ ﴿۲۱﴾  
 فَفَرَرْتُ مِنْكُمْ لَمَّا خِفْتُمْكُمْ فَوَهَبَ لِي  
 رَبِّي حُكْمًا وَجَعَلَنِي مِنَ الْمُرْسَلِينَ ﴿۲۲﴾  
 وَتِلْكَ نِعْمَةٌ تَمُنُّهَا عَلَيَّ أَنْ عَبَّدتَّ  
 بَنِي إِسْرَائِيلَ ﴿۲۳﴾

- \* 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.

24. Pharaoh said, 'And what is the Lord of the worlds?'

25. *Moses* said, 'The Lord of the heavens and the earth and of all that is between the two, if you would be convinced.'

26. *Pharaoh* said to those around him, 'Do you not hear?'

27. *Moses* said, 'Your Lord, and the Lord of your fathers of yore.'

28. *Pharaoh* said, 'Most surely this Messenger of yours who has been sent to you is a madman.'

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?'

قَالَ فِرْعَوْنُ وَمَا رَبُّ الْعٰلَمِيْنَ ۝۲۴

قَالَ رَبُّ السَّمٰوٰتِ وَ الْاَرْضِ وَمَا بَيْنَهُمَا ؕ اِنْ كُنْتُمْ مُّوَقِنِيْنَ ۝۲۵

قَالَ لِمَنْ حَوْلَهٗ اَلَا تَسْتَمِعُوْنَ ۝۲۶

قَالَ رَبُّكُمْ وَ رَبُّ اٰبَائِكُمْ الْاَوْلٰيْنَ ۝۲۷

قَالَ اِنَّ رَسُوْلَكُمُ الَّذِيْ اُرْسِلَ اِلَيْكُمْ لَمَجْنُوْنٌ ۝۲۸

قَالَ رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ وَمَا بَيْنَهُمَا ؕ اِنْ كُنْتُمْ تَعْقِلُوْنَ ۝۲۹

قَالَ لَنْ اَتَّخِذَ اِلٰهًا غَيْرِيْ لَا جَعَلَنَّاكَ مِنَ الْمَسْجُوْرِيْنَ ۝۳۰

قَالَ اَوْ لَوْ جِئْتِكَ بِشَيْءٍ مُّبِيْنٍ ۝۳۱

قَالَ فَاْتِ بِهٖ اِنْ كُنْتَ مِنَ الصّٰدِقِيْنَ ۝۳۲

فَاَلْقٰ عَصَاهُ فَاِذَا هِيَ ثُعْبٰنٌ مُّبِيْنٌ ۝۳۳

وَ نَزَعَ يَدَهٗ فَاِذَا هِيَ بَيْضًا لِلنّٰظِرِيْنَ ۝۳۴

قَالَ لِلْمَلَآئِكَةِ حَوْلَهٗ اِنَّ هٰذَا لَسِحْرٌ عَلِيْمٌ ۝۳۵

يُرِيْدُ اَنْ يُخْرِجَكُمْ مِنْ اَرْضِكُمْ بِسِحْرِهٖ ؕ فَمَا دَا تَأْمُرُوْنَ ۝۳۶

37. They said, 'Put him off and his brother *awhile* and send into the cities summoners,

قَالُوْا اَرْجِهْ وَاَخَاهُ وَاَبْعَثْ فِي  
الْمَدَآئِنِ حٰشِرِيْنَ ﴿۲۷﴾

38. 'Who should bring thee every skilful sorcerer.'

يٰۤاَتُوْكَ بِكُلِّ سَحٰرٍ عَلِيْمٍ ﴿۲۸﴾

39. So the magicians were assembled together at the appointed time on a fixed day.

فَجَمِعَ السَّحَرَةُ لِمِيقَاتِ يَوْمٍ  
مَّعْلُوْمٍ ﴿۲۹﴾

40. And it was said to the people, 'Will you *also* gather together,

وَقِيْلَ لِلنَّاسِ هَلْ اَنْتُمْ مُّجْتَمِعُوْنَ ﴿۳۰﴾

41. 'So that we may follow the magicians if they are the winners?'

لَعَلَّنَا نَتَّبِعُ السَّحَرَةَ اِنْ كَانُوْا هُمْ  
الْغٰلِبِيْنَ ﴿۳۱﴾

42. And, when the magicians came, they said to Pharaoh, 'Shall we have a reward if we are the winners?'

فَلَمَّا جَاءَ السَّحَرَةُ قَالُوْا لِفِرْعَوْنَ اَتَيْتَ  
لَنَا لَآجِزًا اِنْ كُنَّا نَحْنُ الْغٰلِبِيْنَ ﴿۳۲﴾

\*43. He said, 'Yes, and surely then you will be among those who are near *my person*.'

قَالَ نَعَمْ وَاِنَّكُمْ اِذَا لَمِنَ  
الْمُقَرَّبِيْنَ ﴿۳۳﴾

44. Moses said to them, 'Now throw ye what you have to throw.'

قَالَ لَهُمْ مُّوْسٰى اَلْقُوا مَا اَنْتُمْ  
مُلْقُوْنَ ﴿۳۴﴾

45. So they threw down their ropes and their rods, and said, 'By Pharaoh's honour, it is we who will surely win.'

فَالْقُوا حَبَالَهُمْ وَعَصِيَّهُمْ وَقَالُوْا  
بِعِزَّةِ فِرْعَوْنَ اِنَّا لَنَحْنُ الْغٰلِبُوْنَ ﴿۳۵﴾

46. Then Moses threw down his rod, and lo! it swallowed up that which they had fabricated.

فَالْقٰى مُوْسٰى عَصَاهُ فَاِذَا هِيَ تَلْقَفُ  
مَا يٰۤاُكُوْنُوْنَ ﴿۳۶﴾

47. Thereupon the magicians were impelled to fall down prostrate.

فَالْقٰى السَّحَرَةُ سُجُوْدًا ﴿۳۷﴾

48. They said, 'We believe in the Lord of the worlds,

قَالُوْا اٰمَنَّا بِرَبِّ الْعٰلَمِيْنَ ﴿۳۸﴾

\*43. He said, 'Yes, and surely then you will be among the favoured ones.'

ء | ق | q | غ | gh | ۶ | ظ | ط | ء | ض | د | 529 | ص | ّ | ذ | dh | خ | kh | ح | هـ | h | ث | th | ا | i | u |

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;

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.

رَبِّ مُوسٰى وَهٰرُونَ ﴿٢٩﴾

قَالَ اٰمَنْتُمْ لِهٖ قَبْلَ اَنْ اٰذِنَ لَكُمْ ؕ اِنَّهٗ  
لَكَبِيْرُكُمْ الَّذِى عَلَّمَكُمُ السِّحْرَ ؕ  
فَلَسَوْفَ تَعْلَمُوْنَ ؕ لَا قَطْعَنَ اِيْدِيْكُمْ  
وَاَرْجُلِكُمْ مِنْ خِلَافٍ وَّلَا وَاَصْلِبَتْكُمْ  
اَجْمَعِيْنَ ﴿٣٠﴾

قَالُوْا لَا ضَرِيْرَ اِنَّا اِلٰى رَبِّنَا مُنْقَلِبُوْنَ ﴿٣١﴾  
اِنَّا نَطْمَعُ اَنْ يَّغْفِرَ لَنَا رَبِّنَا حٰطِيْنَا  
اَنْ كُنَّا اَوَّلَ الْمُؤْمِنِيْنَ ﴿٣٢﴾

وَاَوْحَيْنَا اِلٰى مُوسٰى اَنْ اَسْرِ بِعِبَادِيْ  
اَتَّكُم مَّتَّبِعُوْنَ ﴿٣٣﴾

فَاَرْسَلَ فِرْعَوْنُ فِى الْمَدَائِنِ  
حٰشِرِيْنَ ﴿٣٤﴾

اِنَّ هٰؤُلَاءِ لَشَرِيْمَةٌ قَلِيْلُوْنَ ﴿٣٥﴾

وَاِنَّهُمْ لَنَا لَغٰٔظُوْنَ ﴿٣٦﴾

وَاِنَّا لَجَمِيْعٌ خٰذِرُوْنَ ﴿٣٧﴾

فَاَخْرَجْنٰهُمْ مِنْ جَنَّٰتٍ وَّعَيْوُنٍ ﴿٣٨﴾

وَوَكُنُوْا وَّمَقَامٍ كَرِيْمٍ ﴿٣٩﴾

كَذٰلِكَ ۗ وَاَوْرَثْنٰهَا بَنِيْ اِسْرٰءِيْلَ ﴿٤٠﴾

فَاتَّبَعُوْهُمْ مُّشْرِقِيْنَ ﴿٤١﴾

62. And when the two hosts came in sight of each other the companions of Moses said, 'We are surely overtaken.'

فَلَمَّا تَرَآءِ الْجَمْعَيْنِ قَالَ اَصْحٰبُ  
مُوسٰى اِنَّا لَمُدْرٰكُوْنَ ﴿۶۲﴾

63. 'Nay, speak not thus!' said he, 'My Lord is with me. He will direct me aright.'

قَالَ كَلٰٓءَ اِنَّ مَعِيَ رَبِّي سَيَهْدِيْنِ ﴿۶۳﴾

64. Then We revealed to Moses, saying, 'Strike the sea with thy rod.' Thereupon it parted, and every part looked like a huge mountain.

فَاَوْحَيْنَاۤ اِلَى مُوسٰى اَنْ اَضْرِبْ  
بِعَصٰكَ الْبَحْرَ ۗ فَاَنْفَلَقَ فَمَا كَانَ كُلُّ  
فِزْقٍ كَالطُّوْدِ الْعَظِيْمِ ﴿۶۴﴾

\*65. And We made others approach that place.

وَاَزَلْنَا ثُمَّ الْاٰخَرِيْنَ ﴿۶۵﴾

66. And We saved Moses and those who were with him.

وَاَنْجَيْنَا مُوسٰى وَمَنْ مَّعَهٗٓ اَجْمَعِيْنَ ﴿۶۶﴾

67. Then We drowned the others.

ثُمَّ اَغْرَقْنَا الْاٰخَرِيْنَ ﴿۶۷﴾

68. In this, verily, there is a Sign; but most of these would not believe.

اِنَّ فِيْ ذٰلِكَ لَاٰيَةً ۗ وَمَا كَانَ اَكْثَرُهُمْ  
مُّؤْمِنِيْنَ ﴿۶۸﴾

69. And surely thy Lord—He is the Mighty, the Merciful.

وَاِنَّ رَبَّكَ لَهٗوَ الْعَزِيْزُ الرَّحِيْمُ ﴿۶۹﴾

R. 5.

70. And recite unto them the story of Abraham.

وَاْتْلُ عَلَيْهِمْ نَبَاۤ اِبْرٰهِيْمَ ﴿۷۰﴾

71. When he said to his father and his people, 'What do you worship?'

اِذْ قَالَ لِاٰبِيْهِ وَقَوْمِهٖ مَا تَعْبُدُوْنَ ﴿۷۱﴾

72. They said, 'We worship idols, and we continue to be devoted to them.'

قَالُوْا نَعْبُدُ اَصْنَامًا فَمَا تَنْظُلُّ لَهَا عِغْفُوْنَ ﴿۷۲﴾

\*73. He said, 'Can they listen to you when you call on them?'

قَالَ هَلْ يَسْمَعُوْنَكُمْ اِذْ تَدْعُوْنَ ﴿۷۳﴾

74. 'Or do you good or harm you?'

اَوْ يَنْفَعُوْكُمْ اَوْ يَضُرُّوْنَ ﴿۷۴﴾

75. They said, 'Nay, but we found our fathers doing likewise.'

قَالُوْا بَلْ وَجَدْنَا اٰبَاءَنَا كَذٰلِكَ  
يَفْعَلُوْنَ ﴿۷۵﴾

\*65. And We let others approach that place.

\*73. He said, 'Can they listen to you when you call them?'

ء ا ق ق | q | gh غ | ۶ | ظ | ط | ! | ض | ۵۳۱ | ص | ۵ | dh ذ | ۴ | kh خ | ۳ | h هـ | ث | th | ا | i | u |

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;  
 91. And Heaven shall be brought near to the righteous.  
 \*92. And Hell shall be opened to those who have gone astray.

قَالَ أَفَرَأَيْتُمْ مَا كُنْتُمْ تَعْبُدُونَ ﴿٥١﴾

أَنْتُمْ وَأَبَاؤُكُمْ الْأَقْدَامُونَ ﴿٥٢﴾

فَأَنَّهُمْ عَدُوِّي وَإِلَّا رَبُّ الْعَالَمِينَ ﴿٥٣﴾

الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ ﴿٥٤﴾

وَ الَّذِي هُوَ يَطْعَمُنِي وَيَسْقِينِ ﴿٥٥﴾

وَ إِذَا مَرِضْتُ فَهُوَ يَشْفِينِ ﴿٥٦﴾

وَ الَّذِي يُمِيتُنِي ثُمَّ يُحْيِينِ ﴿٥٧﴾

وَ الَّذِي أَطْمَعُ أَنِّي يُغْفِرَ لِي خَطِيئَتِي

يَوْمَ الدِّينِ ﴿٥٨﴾

رَبِّ هَبْ لِي حُكْمًا وَ اَلْحَقْنِي

بِالصَّالِحِينَ ﴿٥٩﴾

وَ اجْعَلْ لِي لِسَانَ صِدْقٍ فِي الْآخِرِينَ ﴿٦٥﴾

وَ اجْعَلْنِي مِنْ وَرَثَةِ جَنَّةِ النَّعِيمِ ﴿٦٦﴾

وَ اغْفِرْ لِأَبِي إِنَّهُ كَانَ مِنَ الضَّالِّينَ ﴿٦٧﴾

وَ لَا تَحْزِنِي يَوْمَ يُبْعَثُونَ ﴿٦٨﴾

يَوْمَ لَا يَنْفَعُ مَالٌ وَ لَا بَنُونَ ﴿٦٩﴾

إِلَّا مَنْ آتَى اللَّهَ بِقَلْبٍ سَلِيمٍ ﴿٧٠﴾

وَ أُزِفَتِ الْجَنَّةُ لِلْمُتَّقِينَ ﴿٧١﴾

وَ بُرِّرَتِ الْجَحِيمُ لِلْغَوِينَ ﴿٧٢﴾

\*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.'

\*92. And Hell shall be brought into full view of those 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.
106. The people of Noah treated the Messengers as liars,
107. When their brother Noah said to them, 'Will you not be righteous?'

وَقِيلَ لَهُمْ أَيْنَمَا كُنْتُمْ تَعْبُدُونَ ﴿٩٣﴾

مِنْ دُونِ اللَّهِ ۗ هَلْ يَنْصُرُونَكُمۡ أَوْ يَنْتَصِرُونَ ﴿٩٤﴾

فَكُبْكِبُوا فِيهَا هُمْ وَالْغَاوُونَ ﴿٩٥﴾

وَجُنُودُ إِبْلِيسَ أَجْمَعُونَ ﴿٩٦﴾

قَالُوا وَهُمْ فِيهَا يَخْتَصِمُونَ ﴿٩٧﴾

تَاللَّهِ إِن كُنَّا لَفِي ضَلَالٍ مُّبِينٍ ﴿٩٨﴾

إِذْ نَسَوْنَكُمْ بَرَبَ الْعَالَمِينَ ﴿٩٩﴾

وَمَا أَضَلَّنَا إِلَّا الْمُجْرِمُونَ ﴿١٠٠﴾

فَمَا لَنَا مِنْ شَافِعِينَ ﴿١٠١﴾

وَلَا صَدِيقٍ حَمِيمٍ ﴿١٠٢﴾

فَلَوْ أَنَّ لَنَا كَرَّةً فَنَكُوتَ مِنْ

الْمُؤْمِنِينَ ﴿١٠٣﴾

إِنَّ فِي ذَلِكَ لَآيَةً ۗ وَمَا كَانَ أَكْثَرُهُمْ

مُؤْمِنِينَ ﴿١٠٤﴾

وَأَنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٠٥﴾

R. 6.

كَذَّبَتْ قَوْمُ نُوحٍ بِالْمُرْسَلِينَ ﴿١٠٦﴾

إِذْ قَالَ لَهُمْ أَخُوهُمْ نُوحٌ أَلَا تَتَّقُونَ ﴿١٠٧﴾

\*108. 'Surely, I am unto you a Messenger, faithful to my trust.

109. 'So fear Allāh, and obey me.

110. 'And I ask of you no reward for it. My reward is only with the Lord of the worlds.

111. 'So fear Allāh, and obey me.'

112. They said, 'Shall we believe thee, when it is the meanest that follow thee?'

113. He said, 'And what knowledge have I as to what they have been doing?

114. 'Their account is only with my Lord, if you only knew!

115. 'And I am not going to drive away the believers.

116. 'I am only a plain Warner.'

117. They said, 'If thou desist not, O Noah, thou shalt surely be one of those who are stoned.'

118. He said, 'My Lord, my people have treated me as a liar.

119. 'Therefore judge Thou decisively between me and them; and save me and the believers that are with me.'

120. So We saved him, and those who were with him in the fully laden Ark.

121. Then We drowned thereafter those who remained behind.

122. In this, verily, there is a Sign, but most of them would not believe.

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿۱۰۸﴾

فَاتَّقُوا اللَّهَ وَأَطِيعُوا أَمْرًا

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ۚ إِنْ

أَجْرِي إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ ﴿۱۰۹﴾

فَاتَّقُوا اللَّهَ وَأَطِيعُوا أَمْرًا

قَالُوا أَلَمْ نَأْمُرْكَ أَنْ تَتَّبِعَكَ

الْأَرْدَلُونَ ﴿۱۱۰﴾

قَالَ وَمَا عَلِمِي بِمَا كَانُوا يَعْمَلُونَ ﴿۱۱۱﴾

إِنْ حِسَابُهُمْ إِلَّا عَلَىٰ رَبِّي لَوْ تَشْعُرُونَ ﴿۱۱۲﴾

وَمَا أَنَا بِطَارِدِ الْمُؤْمِنِينَ ﴿۱۱۳﴾

إِن أَنَا إِلَّا نَذِيرٌ مُّبِينٌ ﴿۱۱۴﴾

قَالُوا لَكِنَّ لَمْ تَنْتَهَ يَنْوَحْ لَتَكُونَنَّ

مِنَ الْمَرْجُومِينَ ﴿۱۱۵﴾

قَالَ رَبِّ إِنَّ قَوْمِي كَذَّبُونِ ﴿۱۱۶﴾

فَأفْتَحْ بَيْنِي وَبَيْنَهُمْ فَتْحًا وَنَجِّنِي

وَمَنْ مَعِيَ مِنَ الْمُؤْمِنِينَ ﴿۱۱۷﴾

فَانجَيْنَاهُ وَمَنْ مَعَهُ فِي الْفُلِكِ

الْمَشْحُونِ ﴿۱۱۸﴾

ثُمَّ أَعْرَقْنَا بَعْدَ الْبَاقِينَ ﴿۱۱۹﴾

إِنَّ فِي ذَٰلِكَ لَآيَةً ۚ وَمَا كَانَ أَكْثَرُهُمْ

مُؤْمِنِينَ ﴿۱۲۰﴾

\*108. 'Surely, I am to you a Messenger, entirely trustworthy.

ء ا i u | th ه ح | kh خ | dh ذ | ص س | 534 | d ض | ط | ظ | ٺ | ٻ | gh غ | q | ع

123. And verily thy Lord—He is the Mighty, the Merciful. وَرَأَى رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿۱۲۳﴾

R. 7.

124. *The tribe of 'Ad* rejected the Messengers,

كَذَّبَتْ عَادٌ الْمُرْسَلِينَ ﴿۱۲۴﴾

125. When their brother Hūd said to them, 'Will you not be righteous?

إِذْ قَالَ لَهُمْ أَخُوهُمْ هُودٌ أَلَا تَتَّقُونَ ﴿۱۲۵﴾

\* 126. 'Surely, I am unto you a Messenger, faithful to *my* trust.

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿۱۲۶﴾

127. 'So fear Allāh, and obey me.

فَاتَّقُوا اللَّهَ وَأَطِيعُوا أَمْرَهُ ﴿۱۲۷﴾

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 ﴿۱۲۸﴾

129. 'Do you build monuments on every high place seeking vain glory,

أَتَبْنُونَ بِكُلِّ رِيعٍ آيَةً تَعْبَثُونَ ﴿۱۲۹﴾

\* 130. 'And do you erect palaces as though you will live forever?

وَتَتَّخِذُونَ مَصَانِعَ لَعَلَّكُمْ تَخْلُدُونَ ﴿۱۳۰﴾

131. 'And when you lay hands upon any one, you lay hands as tyrants.

وَإِذَا بَطَشْتُمْ بَطَشْتُمْ جَبَّارِينَ ﴿۱۳۱﴾

132. 'So fear Allāh, and obey me.

فَاتَّقُوا اللَّهَ وَأَطِيعُوا أَمْرَهُ ﴿۱۳۲﴾

133. 'And fear Him Who has helped you with all that you know.

وَاتَّقُوا الَّذِي أَمَدَّكُمْ بِمَا تَعْلَمُونَ ﴿۱۳۳﴾

134. 'He has helped you with cattle, and sons,

أَمَدَّكُمْ بِأَنْعَامٍ وَبَنِينَ ﴿۱۳۴﴾

135. 'And gardens, and springs.

وَجَنَّاتٍ وَعُيُونٍ ﴿۱۳۵﴾

\* 136. 'Indeed, I fear for you the punishment of an awful day.'

إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ﴿۱۳۶﴾

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 ﴿۱۳۷﴾

\* 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.'

138. 'This is nothing but a habit of the ancients,

إِنَّ هَذَا إِلَّا خُلُقُ الْأَوَّلِينَ ﴿۱۳۸﴾

139. 'And we shall not be punished.'

وَمَا نَحْنُ بِمُعَذَّبِينَ ﴿۱۳۹﴾

140. So they rejected him, and We destroyed them. In that indeed there is a Sign, but most of these would not believe.

فَكَذَّبُوهُ فَأَهْلَكْنَاهُمْ إِنَّ فِي ذَلِكَ لَآيَةً ۖ وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿۱۴۰﴾

141. And verily thy Lord—He is the Mighty, the Merciful.

وَأَنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿۱۴۱﴾

R. 8.

142. *The tribe of* Thamūd *rejected the Messengers,*

كَذَّبَتْ ثَمُودُ الْمُرْسَلِينَ ﴿۱۴۲﴾

143. When their brother Šāliḥ said to them, 'Will you not be righteous?

إِذْ قَالَ لَهُمْ أَخُوهُمْ صَالِحٌ أَلَا تَتَّقُونَ ﴿۱۴۳﴾

\*144. 'Surely, I am unto you a Messenger, faithful to *my* trust.

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿۱۴۴﴾

145. 'So fear Allāh, and obey me.

فَاتَّقُوا اللَّهَ وَأَطِيعُوا أَمْرِي ﴿۱۴۵﴾

146. 'And I ask of you no reward for it. My reward is only with the Lord of the worlds.

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ۖ إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ ﴿۱۴۶﴾

147. 'Will you be left secure amid the things *that you have* here,

أَتُتْرَكُونَ فِي مَا هُنَا أَمِينٌ ﴿۱۴۷﴾

148. 'Amid gardens and springs,

فِي جَنَّاتٍ وَعَيُْونٍ ﴿۱۴۸﴾

\*149. 'And cornfields, and date-palms with *heavy* spathes near breaking?

وَدُرُومٍ وَنَخْلٍ طَلَعَتْ هُنَا حَظِيئًا ﴿۱۴۹﴾

150. 'And you hew out houses in the mountains with great skill.

وَتَنْحِتُونَ مِنَ الْجِبَالِ بُيُوتًا فُرُشِينَ ﴿۱۵۰﴾

151. 'So fear Allāh, and obey me.

فَاتَّقُوا اللَّهَ وَأَطِيعُوا أَمْرِي ﴿۱۵۱﴾

152. 'And obey not the bidding of those who exceed the bounds,

وَلَا تُطِيعُوا أَمْرَ الْمُسْرِفِينَ ﴿۱۵۲﴾

\*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?**

153. 'Who create disorder in the earth, and reform *it* not.'

الَّذِينَ يُفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ ﴿۱۵۳﴾

154. They said, 'Thou art but *one* of the bewitched;

قَالُوا إِنَّمَا أَنْتَ مِنَ الْمُسْحَرِينَ ﴿۱۵۴﴾

155. 'Thou art only a man like ourselves. So bring a Sign, if thou art *one* of the truthful.'

مَا أَنْتَ إِلَّا بَشَرٌ مِثْلُنَا ۖ فَأْتِ بِآيَةٍ  
إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿۱۵۵﴾

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 شِرْبٌ وَلَكُمْ  
شِرْبٌ يَوْمَ مَعْلُومٍ ﴿۱۵۶﴾

\*157. 'And touch her not with evil lest there overtake you the punishment of an awful day.'

وَلَا تَمْسُوهَا بِسُوءٍ فَيَأْخُذَكُمْ عَذَابُ  
يَوْمٍ عَظِيمٍ ﴿۱۵۷﴾

158. But they hamstrung her; and then they became regretful.

فَعَقَرُوهَا فَاصْبَحُوا نَرِيمِينَ ﴿۱۵۸﴾

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 ﴿۱۵۹﴾

160. And surely thy Lord—He is the Mighty, the Merciful.

وَأِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿۱۶۰﴾

R. 9.

161. The people of Lot rejected the Messengers,

كَذَّبَتْ قَوْمُ لُوطٍ الْمُرْسَلِينَ ﴿۱۶۱﴾

162. When their brother Lot said to them, 'Will you not become righteous?

إِذْ قَالَ لَهُمْ أَخُوهُمْ لُوطٌ أَلَا تَتَّقُونَ ﴿۱۶۲﴾

\*163. 'Surely, I am unto you a Messenger, faithful to *my* trust.

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿۱۶۳﴾

164. 'So fear Allāh, and obey me.

فَاتَّقُوا اللَّهَ وَأَطِيعُوا ﴿۱۶۴﴾

165. '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  
أَجْرِي إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ ﴿۱۶۵﴾

\*157. 'And touch her not with evil lest there overtake you the punishment of an enormous day.'

\*163. 'Surely, I am to you a Messenger, **entirely trustworthy**.'

ء | ق | q | غ | gh | ۶ | ظ | ط | ء | ض | d | 537 | ص | ۷ | ذ | dh | خ | kh | ح | هـ | h | ث | th | ا | u | ا

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.

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.

\* 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.

\* 179. 'Surely, I am **to** you a Messenger, **entirely** trustworthy.'

أَتَأْتُونَ الذَّكَرَانَ مِنَ الْعَالَمِينَ ﴿۱۶۶﴾

وَتَذَرُونَ مَا خَلَقَ لَكُمْ رَبُّكُمْ مِنْ

أَزْوَاجِكُمْ ؕ بَلْ أَنْتُمْ قَوْمٌ عَادُونَ ﴿۱۶۷﴾

قَالُوا لَئِنْ لَمْ تَنْتَهِ يَلُوطُ لَتَكُونَكَ

مِنَ الْمُخْرَجِينَ ﴿۱۶۸﴾

قَالَ إِنِّي لِعَمَلِكُمْ مِنَ الْقَالِينَ ﴿۱۶۹﴾

رَبِّ نَجِّنِي وَ أَهْلِي مِمَّا يَعْمَلُونَ ﴿۱۷۰﴾

فَنَجَّيْنَاهُ وَ أَهْلَهُ أَجْمَعِينَ ﴿۱۷۱﴾

إِلَّا عَجُوزًا فِي الْغَابِرِينَ ﴿۱۷۲﴾

ثُمَّ دَمَرْنَا الْآخَرِينَ ﴿۱۷۳﴾

وَ أَمْطَرْنَا عَلَيْهِمْ مَطَرًا ۖ فَسَاءَ مَطَرُ

الْمُنذَرِينَ ﴿۱۷۴﴾

إِنَّ فِي ذَلِكَ لَآيَةً ۚ وَ مَا كَانَ أَكْثَرُهُمْ

مُؤْمِنِينَ ﴿۱۷۵﴾

وَ إِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿۱۷۶﴾

كَذَّبَ أَصْحَابُ لَيْكَةِ الْمُرْسَلِينَ ﴿۱۷۷﴾

إِذْ قَالَ لَهُمْ شُعَيْبٌ أَلَا تَتَّقُونَ ﴿۱۷۸﴾

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿۱۷۹﴾

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.'

فَاتَّقُوا اللَّهَ وَأَطِيعُوا ۝۱۸۰  
 وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ۖ إِنْ  
 أَجْرِي إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ ۝۱۸۱  
 أَوْفُوا الْكَيْلَ وَلَا تَكُونُوا مِنَ  
 الْمُخْسِرِينَ ۝۱۸۲  
 وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ ۝۱۸۳  
 وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا  
 تَعَثُوا فِي الْأَرْضِ مَفْسِدِينَ ۝۱۸۴  
 وَاتَّقُوا الَّذِي خَلَقَكُمْ وَالْحَبِيبَةَ  
 الْأُولَىٰ ۝۱۸۵  
 قَالُوا إِنَّمَا أَنْتَ مِنَ الْمُسَحَّرِينَ ۝۱۸۶  
 وَمَا أَنْتَ إِلَّا بَشَرٌ مِثْلُنَا وَإِنْ نَظُنُّكَ  
 لَمِنَ الْكَاذِبِينَ ۝۱۸۷  
 فَاسْقِطْ عَلَيْنَا كِسْفًا مِّنَ السَّمَاءِ  
 إِنْ كُنْتَ مِنَ الصَّادِقِينَ ۝۱۸۸  
 قَالَ رَبِّيَّ اعْلَمُ بِمَا تَعْمَلُونَ ۝۱۸۹  
 فَكَذَّبُوهُ فَأَخَذَهُم عَذَابٌ يُّومِ الظُّلُمَةِ  
 إِنَّهُ كَانَ عَذَابٌ يُّومٍ عَظِيمٍ ۝۱۹۰

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 from 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.

- \*183. 'And weigh with **an even** balance,
- \*184. 'And **do not pay people less than the true value of their things**, nor act corruptly in the earth, making mischief.
- \*185. 'And fear Him Who created you and the **creatures of earlier make**.'

191. In that verily there is a Sign,  
but most of these would not believe.

إِنَّ فِي ذَلِكَ لَآيَةً ۖ وَمَا كَانَ أَكْثَرُهُمْ  
مُؤْمِنِينَ ﴿۱۹۱﴾

192. And surely thy Lord—He is  
the Mighty, the Merciful.

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿۱۹۲﴾

R. 11.

193. And verily this is a revelation  
from the Lord of the worlds.

وَأِنَّهُ لَتَنْزِيلُ رَبِّ الْعَالَمِينَ ﴿۱۹۳﴾

194. The Spirit, Faithful to the  
Trust, has descended with it.

نَزَلَ بِهِ الرُّوحُ الْأَمِينُ ﴿۱۹۴﴾

195. On thy heart, that thou mayest  
be of the Warners,

عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ ﴿۱۹۵﴾

196. In plain and clear Arabic  
tongue.

بِلِسَانٍ عَرَبِيٍّ مُبِينٍ ﴿۱۹۶﴾

197. And it is surely *mentioned*  
in the Scriptures of the former peoples.

وَأِنَّهُ لَنُفِخَ زُبُرُ الْأَوَّلِينَ ﴿۱۹۷﴾

198. And is it not a Sign to them  
that the learned among the children  
of Israel know it?

أَوَلَمْ يَكُنْ لَهُمْ آيَةٌ أَنْ يَعْلَمَهُ عُلَمَاءُ  
بَنِي إِسْرَائِيلَ ﴿۱۹۸﴾

\*199. And if We had sent it down to  
one of the non-Arabs,

وَلَوْ نَزَّلْنَاهُ عَلَى بَعْضِ الْأَعْجَمِينَ ﴿۱۹۹﴾

\*200. And he had read it to them,  
*even then* they would never have  
believed in it.

فَقَرَأَهُ عَلَيْهِمْ مَا كَانُوا بِهِ مُؤْمِنِينَ ﴿۲۰۰﴾

201. Thus have We caused it  
(disbelief) to enter into the hearts of  
the sinful.

كَذَلِكَ سَلَكْنَاهُ فِي قُلُوبِ  
الْمُجْرِمِينَ ﴿۲۰۱﴾

202. They will not believe in it until  
they see the grievous punishment.

لَا يُؤْمِنُونَ بِهِ حَتَّى يَرَوْا الْعَذَابَ  
الْأَلِيمَ ﴿۲۰۲﴾

203. But it will come upon them  
suddenly, while they know not,

فَيَأْتِيهِمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿۲۰۳﴾

204. And they will say, 'Shall we  
be given any respite?'

فَيَقُولُوا هَلْ نَحْنُ مُنظَرُونَ ﴿۲۰۴﴾

\*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.



205. What! do they seek to hasten Our punishment?

أَفِعِدَّ إِنَّا يَسْتَعْجِلُونَ ﴿٢٥﴾

206. What thinkest thou? If We let them enjoy *the good things of this world* for years;

أَفَرَأَيْتَ إِنْ مَتَّعْنَاهُمْ سِنِينَ ﴿٢٦﴾

207. Then there comes to them that with which they are threatened.

ثُمَّ جَاءَهُمْ مَا كَانُوا يُوعَدُونَ ﴿٢٧﴾

208. Of no avail shall be to them that which they were allowed to enjoy.

مَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يَمْتَعُونَ ﴿٢٨﴾

209. And never did We destroy any township but it had Warners.

مجالس العلماء  
على سبيل التذكير

وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا لَهَا مُنذِرُونَ ﴿٢٩﴾

210. *This is* an admonition; and We are not unjust.

ذِكْرِي ۗ وَمَا كُنَّا ظَالِمِينَ ﴿٣٠﴾

211. And the evil ones have not brought it down.

وَمَا تَنْزَلَتْ بِهِ الشَّيَاطِينُ ﴿٣١﴾

\*212. They are not fit for it, nor have they the power *to do so*.

وَمَا يَنْبَغِي لَهُمْ وَمَا يَسْتَطِيعُونَ ﴿٣٢﴾

213. Surely they are debarred from hearing.

إِنَّهُمْ عَنِ السَّمْعِ لَمَعْرُؤُونَ ﴿٣٣﴾

214. Call not, therefore, on any other god beside Allāh, lest thou become one of those who are punished.

فَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَكُونَ مِنَ الْمُعَذَّبِينَ ﴿٣٤﴾

215. And warn thy nearest kinsmen,

وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ ﴿٣٥﴾

216. And lower thy wing *of mercy* to the believers who follow thee.

وَاحْفَظْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ ﴿٣٦﴾

217. Then if they disobey thee, say, 'I repudiate all connection with what you do.'

فَإِنْ عَصَوْكَ فَقُلْ إِنَّي بِرَبِّيَءٌ مِمَّا تَعْمَلُونَ ﴿٣٧﴾

218. And put thy trust in the Mighty, the Merciful,

وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ ﴿٣٨﴾

219. Who sees thee when thou standest up *in Prayer*.

الَّذِي يَرَاكَ حِينَ تَقُومُ ﴿٣٩﴾

\*212. They are **neither worthy of it, nor capable of doing so**.

220. And *Who sees* thy movements among those who prostrate themselves *before God*.

221. He is indeed the All-Hearing, the All-Knowing.

222. Shall I inform you on whom the evil ones descend?

223. They descend on every great liar *and* sinner,

224. Repeating what they hear, and most of them are liars.

225. And *as for* the poets—it is the erring ones who follow them.

226. Dost thou not see how they wander distracted in every valley,

227. And that they say what they practise not?—

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.

وَتَقْلَبَكَ فِي السَّجِدِينَ ﴿٣٠﴾

إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٣١﴾

هَلْ أَنْبِئُكُمْ عَلَىٰ مَنْ تَنْزَلُ

الشَّيَاطِينُ ﴿٣٢﴾

تَنْزَلُ عَلَىٰ كُلِّ آفَاتٍ أَثِيمٍ ﴿٣٣﴾

يُلْقُونَ السَّمْعَ وَأَكْتَرُهُمْ كَذِبُونَ ﴿٣٤﴾

وَالشُّعْرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ ﴿٣٥﴾

أَلَمْ تَرَ أَنَّهُمْ فِي كُلِّ وَادٍ يَهِيمُونَ ﴿٣٦﴾

وَأَنَّهُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ ﴿٣٧﴾

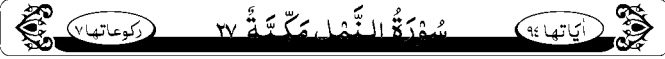
إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ

وَذَكَرُوا اللَّهَ كَثِيرًا وَانْتَصَرُوا مِنْ

بَعْدِ مَا ظَلَمُوا ۗ وَسَيَعْلَمُ الَّذِينَ

ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ ﴿٣٨﴾

﴿٣٨﴾



## AN-NAML

(Revealed before Hijrah)

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

2. Tā Sīn.‡ These are verses of the Qur'ān, and of an illuminating Book,

3. A guidance and good tidings to those who would believe,

4. Who observe Prayer and pay the Zakāt, and have firm faith in the Hereafter.

5. As to those who believe not in the Hereafter, We have made their deeds appear beautiful to them, so they are wandering blindly.

6. It is they who shall have a grievous torment, and they alone it is who shall be the greatest losers in the Hereafter.

7. Verily, thou hast been given the Qur'ān from the presence of One Wise, All-Knowing.

8. Remember when Moses said to his family, 'I perceive a fire. I will bring you from there some information, or I will bring you a flame, a burning brand, that you may warm yourselves.'

9. So when he came to it, he was called by a voice: 'Blessed is he who is in the fire and also those around it; and glorified be Allāh, the Lord of the worlds.

‡ Benignant, All-Hearing God!

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

طَس ۚ تِلْكَ آيَاتُ الْقُرْآنِ وَكِتَابٍ مُّبِينٍ ②

هُدًى وَبُشْرَى لِلْمُؤْمِنِينَ ③

الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ

الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ يُوقِنُونَ ④

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ زَيَّنَّا

لَهُمْ أَعْمَالَهُمْ فهُمْ يَظُنُّونَ ⑤

أُولَئِكَ الَّذِينَ لَهُمْ سُوءُ الْعَذَابِ

وَهُمْ فِي الْآخِرَةِ هُمُ الْخَاسِرُونَ ⑥

وَإِنَّكَ لَتَلَقَّى الْقُرْآنَ مِنْ لَدُنِّ

حَكِيمٍ عَلِيمٍ ⑦

إِذْ قَالَ مُوسَىٰ لِأَهْلِهِ إِنِّي آنستُ

نَارًا ۚ سَاتِيكُمْ مِنْهَا بِخَبَرٍ أَوْ آتِيكُمْ

بِشِهَابٍ مُّبِينٍ ۚ فَغَدَاكُمْ نَضْطَلُّونَ ⑧

فَلَمَّا جَاءَهَا نُودِيَ أَنْ بُورِكَ مَنْ فِي

النَّارِ وَمَنْ حَوْلَهَا ۚ وَسُبْحَانَ اللَّهِ

رَبِّ الْعَالَمِينَ ⑨

10. 'O Moses verily I am Allāh, the Mighty, the Wise.

يُمُوسَىٰ إِنَّهُ أَنَا اللَّهُ الْعَزِيزُ  
الْحَكِيمُ ﴿١٠﴾

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 thee*; the Messengers need have no fear in My presence.

وَأَلْقِ عَصَاكَ فَلَمَّا رَأَاهَا تَهْتَزُّ  
كَأَنَّهَا جَانٌّ وَلَّى مُدْبِرًا وَكَفَّ يُعَقِّبُ  
يُمُوسَىٰ لَا تَخَفْ ۖ إِنِّي لَا يَخَافُ لَدَيَّ  
الْمُرْسَلُونَ ﴿١١﴾

12. 'As to those who do wrong and then substitute good for evil; *to them*, I am indeed Most Forgiving, Merciful.

إِلَّا مَن ظَلَمَ ثُمَّ بَدَّلَ حُسْنًا بَعْدَ  
سُوِّءٍ فَإِنِّي عَفُورٌ رَّحِيمٌ ﴿١٢﴾

\*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.'

وَإِذْ خُلِ يَدُكَ فِي جَيْبِكَ تَخْرُجُ  
بَيْضَاءَ مِن غَيْرِ سُوِّءٍ ۖ فِي تِسْعِ آيَاتٍ  
إِلَىٰ فِرْعَوْنَ وَ قَوْمِهِ ۖ إِنَّهُمْ كَانُوا  
قَوْمًا فَسِقِينَ ﴿١٣﴾

14. But when Our sight giving Signs came to them, they said, 'This is plain magic.'

فَلَمَّا جَاءَتْهُمْ آيَاتُنَا مُبْصِرَةً قَالُوا  
هَذَا سِحْرٌ مُّبِينٌ ﴿١٤﴾

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!

وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنفُسُهُمْ  
ظُلْمًا وَعُلُوًّا ۖ فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ  
الْمُفْسِدِينَ ﴿١٥﴾

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.'

وَلَقَدْ آتَيْنَا دَاوُدَ وَ سُلَيْمَانَ عِلْمًا  
وَ قَالَا الْحَمْدُ لِلَّهِ الَّذِي فَضَّلَنَا عَلَىٰ  
كَثِيرٍ مِّنْ عِبَادِهِ الْمُؤْمِنِينَ ﴿١٦﴾

\*13. 'And insert your hand into your bosom *under your garment*, it will come forth white, without blemish.

ء | ق | q | غ | gh | ٦ | ظ | ط | t | ض | d | ٥٤٤ | ص | ٥ | ذ | dh | خ | kh | ح | ه | th | ا | i | u | ا

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.'

وَوَرِثَ سُلَيْمٰنُ دَاوُدَ وَقَالَ يَا أَيُّهَا  
النَّاسُ عَلَّمْنَا مِمَّنْطِقَ الطَّيْرِ وَأَوْتَيْنَا  
مِنْ كُلِّ شَيْءٍ ۚ إِنَّ هَذَا لَهُوَ الْفَضْلُ  
الْمُبِينُ ﴿۱۷﴾

18. And there were gathered together unto Solomon his hosts of Jinn and men and birds, and they were formed into separate divisions,

وَحُشِرَ لِسُلَيْمٰنَ جُنُودُهُ مِنَ الْجِنِّ  
وَ الْإِنْسِ وَالطَّيْرِ فَهُمْ يُوزَعُونَ ﴿۱۸﴾

\*19. Until when they came to the Valley of An-Naml, one woman of the tribe of the Naml said, 'O ye Naml, enter your habitations, lest Solomon and his hosts crush you, while they know not.'

حَتَّىٰ إِذَا أَتَوْا عَلَىٰ وَادِ النَّمْلِ ۖ قَالَتْ  
نَمْلَةٌ يَا أَيُّهَا النَّمْلُ ادْخُلُوا مَسٰكِنَكُمْ  
لَا يَحِطُّ بِكُمْ سُلَيْمٰنُ وَ جُنُودُهُ ۗ  
وَهُمْ لَا يَشْعُرُونَ ﴿۱۹﴾

\*20. Thereupon he smiled, laughing at her words, and said, 'My Lord, grant me the will and power to be grateful for Thy favour which Thou hast bestowed upon me and upon my parents, and to do such good works as would please Thee, and admit me, by Thy mercy, among Thy righteous servants.'

فَتَبَسَّمَ ضَاحِكًا مِّنْ قَوْلِهَا وَقَالَ رَبِّ  
أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي  
أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ  
أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَدْخِلْنِي  
بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ ﴿۲۰﴾

\*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 ۖ ؕ أَمْ كَانَ مِنَ الْغَائِبِينَ ﴿۲۱﴾

\*22. 'I will surely punish him with a

لَاَعْرَابَةٌ عَذَابًا شَدِيدًا أَوْ

\*19. Until when they came to the Valley of An-Naml, a Namlite woman said, 'O ye Naml, enter your habitations, lest Solomon and his hosts crush you, while they know not.'

\*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.'

severe punishment or I will slay him, unless he bring me a clear reason *for his absence*.’

23. And he did not tarry long *before Hudhud came* and said, ‘I have encompassed that which thou hast not encompassed; and I have come to thee from Saba’ with sure tidings.

24. ‘I found a woman ruling over them, and she has been given everything, and she has a mighty throne.

25. ‘I found her and her people worshipping the sun instead of Allāh; and Satan has made their works *look* beautiful to them, and has thus hindered them from the *right* way, so that they follow not guidance;

26. ‘*And Satan has bidden them* not to worship Allāh, Who brings to light that which is hidden in the heavens and the earth, and Who knows what you conceal and what you make known.

27. ‘Allāh! there is no God but He, the Lord of the Mighty Throne.’

28. *Solomon* said, ‘We shall see whether thou hast spoken the truth or whether thou art one of those who lie.

29. ‘Go thou, with this letter of mine, and lay it before them; then withdraw from them and see what *answer* they return.’

30. *The Queen* said, ‘Ye chiefs, there has been delivered to me a noble letter.

لَا أَذْبَحُهَا أَوْ لِيَأْتِيَنِّي بِسُلْطٰنٍ  
مُبِينٍ ﴿٢٢﴾

فَمَكَتْ غَيْرَ بَعِيْدٍ فَقَالَ اٰحَطْتُ  
بِمَا لَمْ تُحِطْ بِهٖ وَجِئْتُكَ مِنْ سَبَآ  
بِنَبَاٍ يَقِيْنٍ ﴿٢٣﴾

رِئِي وَجَدْتُ اِمْرَاةً تَمْلِكُهُمْ وَاُوْتِيَتْ  
مِنْ كُلِّ شَيْءٍ وَّلَهَا عَرْشٌ عَظِيْمٌ ﴿٢٤﴾

وَجَدْتُهَا وَ قَوْمَهَا يَسْجُدُوْنَ لِشَّمْسٍ  
مِنْ دُوْنِ اللّٰهِ وَ زَيَّنَ لَهُمُ الشَّيْطٰنُ  
اَعْمَالَهُمْ فَصَدَّهُمْ عَنِ السَّبِيْلِ فَهُمْ  
لَا يَهْتَدُوْنَ ﴿٢٥﴾

اَلَّا يَسْجُدُوْا لِلّٰهِ الَّذِيْ يُخْرِجُ الْخَبْءَ  
فِي السَّمٰوٰتِ وَ الْاَرْضِ وَ يَعْلَمُ مَا  
تُخْفُوْنَ وَ مَا تَعْلَمُوْنَ ﴿٢٦﴾

اَللّٰهُ لَا اِلٰهَ اِلَّا هُوَ رَبُّ الْعَرْشِ  
الْعَظِيْمِ ﴿٢٧﴾

قَالَ سَنَنْظُرُ اَصَدَقْتَ اَمْ كُنْتَ مِنَ  
الْكٰذِبِيْنَ ﴿٢٨﴾

اِذْ هَبْ بِكِتٰبِيْ هٰذَا فَالْقِهْ اِلَيْهِمْ ثُمَّ  
تَوَلَّ عَنْهُمْ فَانظُرْ مَاذَا يَرْجِعُوْنَ ﴿٢٩﴾

قَالَتْ يَا أَيُّهَا الْمَلَأُوْا اِنِّيْ اُلْتَمِعِيْ اِلَيْ  
كِتٰبٍ كَرِيْمٍ ﴿٣٠﴾

31. "It is from Solomon, and it is:  
'In the name of Allāh, the Gracious,  
the Merciful;

إِنَّهُ مِنْ سُلَيْمَانَ وَإِنَّهُ بِسْمِ اللَّهِ  
الرَّحْمَنِ الرَّحِيمِ ﴿٣١﴾

32. 'Behave not proudly towards  
me, but come to me in submission.'"

أَلَا تَعْلَمُونَ عَلَىٰ وَأْتُونِي مُسْلِمِينَ ﴿٣٢﴾

R. 3.

33. She said, 'Ye chiefs, advise me  
in the matter that is before me. I  
never decide any matter until you  
are present with me *and give me  
your advice.*'

قَالَتْ يَا أَيُّهَا الْمَلَأُوْا أَفْتُونِي فِي أَمْرِي ۗ  
مَا كُنْتُ قَاطِعَةً أَمْرًا حَتَّىٰ تَشْهَدُوْنَ ﴿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 أَوْلُوْا قُوَّةً وَ أَوْلُوْا بِأَسْ  
سِرِّيْهِ 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.

قَالَتْ إِنَّ الْمُلُوكَ إِذَا دَخَلُوا قَرْيَةً  
أَفْسَدُوهَا وَ جَعَلُوا أَعِزَّةً أَهْلِهَا  
أَذِلَّةً ۗ وَ كَذَلِكَ يَفْعَلُونَ ﴿٣٥﴾

36. 'But I am going to send them a  
present and wait to see what *answer*  
the envoys bring back.'

وَ إِنِّي مُرْسِلَةٌ إِلَيْهِمْ بِهَدِيَّةٍ فَنْظُرُهُ  
بِمَا يَرْجِعُ الْمُرْسَلُونَ ﴿٣٦﴾

37. So when *the Queen's  
ambassador* came to Solomon, he  
said, 'Do you mean to help me with  
*your* wealth? But that which Allāh  
has given me is better than that  
which He has given you. Nay, but  
you rejoice in your gift.

فَلَمَّا جَاءَ سُلَيْمَانَ قَالَ أَتُمِدُّونَ بِمَالِي  
فَمَا أَتَيْنِي اللَّهُ خَيْرٌ مِّمَّا أَتَيْتُمْ ۖ بَلْ  
أَنْتُمْ بِهَدِيَّتِكُمْ تَفْرَحُونَ ﴿٣٧﴾

38. 'Go back to them, for we shall  
surely come to them with hosts  
against which they will have no

ارْجِعْ إِلَيْهِمْ فَلَنَأْتِيَنَّهُمْ بِجُنُودٍ لَّا  
يَقْبَلُ لَهُمْ بَهَا وَ لَنُخْرِجَنَّهُمْ مِنْهَا

\*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.'

ء ا ا ا ا | th | h | ح | kh | خ | dh | ذ | ص | س | 547 | d | ض | ط | ت | ظ | ظ | 6 | gh | غ | q | ق | ء

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* (نَكَّرُوا لَهَا عَرْشَهَا) clearly supports this meaning and implies that if she saw a throne very similar to her own, she would naturally infer that her own throne was not as unique and special as she thought it was. So the meaning of *nakkirū* (نَكَّرُوا) 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.**

اذِلَّةٌ وَهُمْ صَاغِرُونَ ﴿٣٩﴾

قَالَ يَا أَيُّهَا الْمَلَأُوْا أَيُّكُمْ يَأْتِينِي

بِعَرْشِهَا قَبْلَ أَنْ يَأْتُونِي مُسْلِمِينَ ﴿٤٠﴾

قَالَ عَفْرَيْتُ مِنْ الْجِدِّ أَنَا أَتَيْتِكَ بِهِ

قَبْلَ أَنْ تَقُومَ مِنْ مَقَامِكَ ؕ وَإِنِّي

عَلَيْهِ لَقَوِيٌّ أْمِيْنٌ ﴿٤١﴾

قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِنَ الْكِتَابِ أَنَا

أَتَيْتِكَ بِهِ قَبْلَ أَنْ يَبْرُتَ إِلَيْكَ طَرْفُكَ ؕ

فَلَمَّا رَأَاهُ مُسْتَقَرًّا عِنْدَهُ قَالَ هَذَا مِنْ

فَضْلِ رَبِّي ؕ لِيَبْلُوَنِي ؕ أَشْكُرَ أَمْ أَكْفُرُ ؕ

وَمَنْ شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ ؕ

وَمَنْ كَفَرَ فَإِنَّ رَبِّي غَنِيٌّ كَرِيْمٌ ﴿٤٢﴾



\*42. He said, ‘Make her throne unrecognizable to her, and let us see whether she follows the right way or whether she is *one* of those who follow not the right way.’

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 *Sāliḥ*, *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

قَالَ نَكِّرُوا لَهَا عَرْشَهَا نَنْظُرْ أَ تَهْتَدِي  
أَمْ تَكُونُ مِنَ الَّذِينَ لَا يَهْتَدُونَ ﴿۳۲﴾

فَلَمَّا جَاءَتْ قِيلَ أَ هَكَذَا عَرْشُكَ  
قَالَتْ كَأَنَّهُ هُوَ ۖ وَأُوتِينَا الْعِلْمَ مِنْ  
قَبْلِهَا وَكُنَّا مُسْلِمِينَ ﴿۳۳﴾

وَصَدَّهَا مَا كَانَتْ تَعْبُدُ مِنْ دُونِ اللَّهِ  
إِنَّهَا كَانَتْ مِنْ قَوْمٍ كَافِرِينَ ﴿۳۴﴾

قِيلَ لَهَا ادْخُلِي الصَّرْحَ ۖ فَلَمَّا رَأَتْهُ  
حَسِبَتْهُ لُجَّةً وَكَشَفَتْ عَنْ سَاقَيْهَا  
قَالَ إِنَّهُ صَرْحٌ مُّمَرَّدٌ مِمَّنْ قَوَارِيرَہ  
قَالَتْ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي  
وَاسْلَمْتُ مَعَ سُلَيْمَانَ لِلَّهِ رَبِّ  
الْعَالَمِينَ ﴿۳۵﴾

۳  
ع  
۱۸

وَلَقَدْ أَرْسَلْنَا إِلَىٰ ثَمُودَ أَخَاهُمْ  
صَالِحًا أَنْ اعْبُدُوا اللَّهَ فَذَاهُمُ فَارِقِينَ  
يَخْتَصِمُونَ ﴿۳۶﴾

قَالَ لِيَقُومَ لِمَ تَسْتَعْجِلُونَ بِالسَّيِّئَةِ

\*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.

than the good? Wherefore do you not ask forgiveness of Allāh that you may be shown mercy?'

قَبْلَ الْحَسَنَةِ ۗ لَوْلَا تَسْتَغْفِرُونَ  
اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴿۴۸﴾

\*48. They said, 'We augur 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.'

قَالُوا اطَّيَّرْنَا بِكَ وَبِمَنْ مَعَكَ ۗ  
قَالَ طَبَّئِرْكُمْ عِنْدَ اللَّهِ بَلْ أَنْتُمْ قَوْمٌ  
تُفْتَنُونَ ﴿۴۸﴾

49. And there were in the city a party of nine *persons* who made mischief in the land, and would not reform.

وَكَانَ فِي الْمَدِينَةِ تِسْعَةٌ رَهْطٍ  
يُفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ ﴿۴۹﴾

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.'"

قَالُوا تَقَاسَمُوا بِاللَّهِ لَنُبَيِّتَنَّهُ وَأَهْلَهُ  
ثُمَّ لَنَقُولَنَّ لِوَلِيِّهِ مَا شَهِدْنَا مَهْلِكَ  
أَهْلِهِ وَإِنَّا لَصَادِقُونَ ﴿۵۰﴾

\*51. And they planned a plan, and We planned a plan, but they perceived *it* not.

وَمَكَرُوا مَكْرًا وَمَكَرْنَا مَكْرًا وَهُمْ لَا  
يَشْعُرُونَ ﴿۵۱﴾

52. Then see how *evil* was the end of their plan! Verily, We utterly destroyed them and their people all together.

فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ مَكْرِهِمْ ۗ  
أَنَّا دَمَّرْنَاهُمْ وَقَوْمَهُمْ أَجْمَعِينَ ﴿۵۲﴾

\*53. And yonder are their houses empty, because of their wrongdoing. In that, verily, is a Sign for a people who possess knowledge.

فَتِلْكَ بُيُوتُهُمْ خَاوِيَةٌ بِمَا ظَلَمُوا ۗ  
إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَعْلَمُونَ ﴿۵۳﴾

54. And We saved those who believed and feared God.

وَأَنْجَيْنَا الَّذِينَ آمَنُوا وَكَانُوا  
يَتَّقُونَ ﴿۵۴﴾

\*48. They said, 'We augur **ill of you and of those** that are with you.'

\*51. And they **wove a plot** and We **wove a counterplot** but they were **unaware of it**.

\*53. And yonder **lie** their houses empty, because of their wrongdoing.

55. And *remember* Lot, when he said to his people, 'Do you commit abomination while you see *the evil thereof*?'

وَلَوْطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ  
الْفَاحِشَةَ وَأَنْتُمْ تُبْصِرُونَ ﴿٥٥﴾

\*56. What! do you approach men lustfully rather than women? Nay, you are indeed an ignorant people.'

أَيُّدِكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً  
مِّنْ دُونِ النِّسَاءِ ۗ بَلْ أَنْتُمْ قَوْمٌ  
تَجْهَلُونَ ﴿٥٦﴾

\*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.'

فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا  
أَخْرِجُوا آلَ لُوطٍ مِّنْ قَرْيَتِكُمْ ؕ إِنَّهُمْ  
أَنَاسٌ يَّتَطَهَّرُونَ ﴿٥٧﴾

58. So We saved him and his family, except his wife; her We decreed to be of those who stayed behind.

فَأَنْجَيْنَاهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ ۖ قَدَّرْنَا  
مِنَ الْغَابِرِينَ ﴿٥٨﴾

59. And We rained upon them a rain; and evil was the rain for those who were warned.

وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا ۖ فَسَاءَ  
مَطَرُ الْمُنذَرِينَ ﴿٥٩﴾

R. 5.

\*60. Say, 'All praise belongs to Allāh, and peace be upon those servants of His whom He has chosen. Is Allāh better or what they associate *with Him*?'

قُلِ الْحَمْدُ لِلَّهِ وَ سَلَّمَ عَلَىٰ عِبَادِهِ  
الَّذِينَ اصْطَفَىٰ ۗ ؕ اللَّهُ خَيْرٌ أَمَّا  
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

أَمَّنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ  
وَ أَنْزَلَ لَكُمْ مِنَ السَّمَاءِ مَاءً  
فَأَنْبَتْنَا بِهِ حَدَائِقَ ۖ ذَاتَ بَهْجَةٍ ۗ مَا

\*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**.'

\*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*?'

cause their trees to grow. Is there a God besides Allāh? Nay, they are a people who deviate *from the right path*.

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.

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.

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*.

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.'

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.'

كَانَ لَكُمْ أَنْ تُثْبِتُوا شَجَرَهَا ءِإِلَهُ  
مَعَ اللَّهِ ءِ بَلْ هُمْ قَوْمٌ يَعْبُدُونَ ﴿٤١﴾

أَمَّنْ جَعَلَ الْأَرْضَ قَرَارًا وَ جَعَلَ  
خِلْدَهَا أَنْهَارًا وَ جَعَلَ لَهَا رَوَاسِي وَ جَعَلَ  
بَيْنَ الْبَحْرَيْنِ حَاجِزًا ءِإِلَهُ مَعَ اللَّهِ ءِ  
بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٤٢﴾

أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَا  
وَ يَكْشِفُ السُّوءَ وَ يَجْعَلُكُمْ خُلَفَاءَ  
الْأَرْضِ ءِإِلَهُ مَعَ اللَّهِ ءِ قَلِيلًا مَّا  
تَذَكَّرُونَ ﴿٤٣﴾

أَمَّنْ يَهْدِيكُمْ فِي ظُلُمَاتِ الْبَرِّ وَ الْبَحْرِ  
وَ مَنْ يُرْسِلُ الرِّيْحَ بُشْرًا بَيْنَ يَدَيْ  
رَحْمَتِهِ ءِإِلَهُ مَعَ اللَّهِ ءِ تَعَلَّى اللَّهُ  
عَمَّا يُشْرِكُونَ ﴿٤٤﴾

أَمَّنْ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَ مَنْ  
يُزَوِّجُكُمْ مِنَ السَّمَاءِ وَ الْأَرْضِ ءِ  
إِلَهُ مَعَ اللَّهِ ءِ قُلْ هَاتُوا بُرْهَانَكُمْ  
إِنْ كُنْتُمْ صَادِقِينَ ﴿٤٥﴾

قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَ الْأَرْضِ  
الْغَيْبَ إِلَّا اللَّهُ ءِ وَ مَا يَشْعُرُونَ  
أَكْيَانَ يُبْعَثُونَ ﴿٤٦﴾

67. Nay, their knowledge has reached its end respecting the Hereafter; nay, they are *indeed* in doubt about it; nay, they are blind to it.

بَلِ ادْرَاكَ عِلْمِهِمْ فِي الْآخِرَةِ ۖ بَلِ  
هُمْ فِي شَيْءٍ مِّنْهَا ۚ بَلِ هُمْ مِّنْهَا  
عَمُونَ ﴿٤٦﴾

## R. 6.

68. And those who disbelieve say, 'What! when we and our fathers have become dust, shall we indeed be brought forth *again*?

وَ قَالَ الَّذِينَ كَفَرُوا ۖ إِذَا كُنَّا تُرَابًا  
وَ آبَاؤُنَا ۖ أَإِنَّا لَمُخْرَجُونَ ﴿٤٧﴾

69. 'We were surely promised this before—we and our fathers; this is nothing but tales of the ancients.'

لَقَدْ وَعَدْنَا هَذَا نَحْنُ وَ آبَاؤُنَا مِنْ  
قَبْلُ ۖ إِنْ هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ ﴿٤٨﴾

70. Say, 'Travel in the earth and see how *evil* was the end of the sinful!'

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ  
كَانَ عَاقِبَةُ الْمُجْرِمِينَ ﴿٤٩﴾

71. And grieve thou not for them, nor be thou in distress at what they plot.

وَ لَا تَحْزَنْ عَلَيْهِمْ وَ لَا تَكُن فِي ضَيْقٍ  
مِّمَّا يَمْكُرُونَ ﴿٥٠﴾

72. And they say, 'When will this promise be *fulfilled*, if you are truthful?'

وَ يَقُولُونَ مَتَى هَذَا الْوَعْدُ ۖ إِنْ  
كُنْتُمْ صَادِقِينَ ﴿٥١﴾

\*73. Say, 'It may be that a part of that which you would hasten on may be close behind you.'

قُلْ عَسَىٰ أَنْ يَكُونَ رَدْفٌ لِّكُمْ  
بِعِضِّ الَّذِي تَسْتَعْجِلُونَ ﴿٥٢﴾

74. And, truly, thy Lord is gracious to mankind, but most of them are not grateful.

وَ إِنَّ رَبَّكَ لَذُو فَضْلٍ عَلَى النَّاسِ  
وَ لَكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ ﴿٥٣﴾

75. And, surely, thy Lord knows what their bosoms conceal and what they reveal.

وَ إِنَّ رَبَّكَ لَيَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ  
وَ مَا يُعْلِنُونَ ﴿٥٤﴾

76. And there is nothing hidden in

وَ مَا مِنْ غَائِبَةٍ فِي السَّمَاءِ وَ الْأَرْضِ

\*73. Say, 'It may be some of that *promised punishment*, which you *arrogantly* demand to befall you forthwith, is already at your heels.'

the heaven and the earth, but it is recorded in a clear Book.

77. Verily, this Qur'ān explains to the children of Israel most of that concerning which they differ.

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

إِلَّا فِي كِتَابٍ مُّبِينٍ ﴿٧٦﴾

إِنَّ هَذَا الْقُرْآنَ يَتْلُو عَلَىٰ بَنِي إِسْرَائِيلَ

أَكْثَرَ الَّذِي هُمْ فِيهِ

يَخْتَلِفُونَ ﴿٧٧﴾

وَإِنَّهُ لَهْدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ﴿٧٨﴾

إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ بِحُكْمِهِ ۗ وَهُوَ

الْعَزِيزُ الْعَلِيمُ ﴿٧٩﴾

فَتَوَكَّلْ عَلَى اللَّهِ ۗ إِنَّكَ عَلَى الْحَقِّ

الْمُبِينِ ﴿٨٠﴾

إِنَّكَ لَا تَسْمِعُ الْمُوتَىٰ وَلَا تُسْمِعُ

الصُّمَّ الدَّعَاءَ إِذَا وَلَّوْا مُدْبِرِينَ ﴿٨١﴾

وَمَا أَنْتَ بِهَادِي الْعُمْيِ عَن صُلَّتِهِمْ ۗ

إِن تَسْمِعُ إِلَّا مَن يُؤْمِنُ بِآيَاتِنَا فَهُمْ

مُسْلِمُونَ ﴿٨٢﴾

وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ

دَابَّةً مِّنَ الْأَرْضِ تُكَلِّمُهُمْ أَنَّ النَّاسَ

كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ ﴿٨٣﴾

وَيَوْمَ نَحْشُرُ مِن كُلِّ أُمَّةٍ فَوْجًا مِّمَّنْ

\*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.

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.

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.

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.

\*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.

90. Whoever does a good deed,

يُكَذِّبُ بِآيَاتِنَا فَهُمْ يُوزَعُونَ ﴿٨٥﴾

حَتَّىٰ إِذَا جَاءَهُمْ وَقَالَ أَكْذَبْتُمْ بآيَاتِي  
وَلَمْ تُحِطُوا بِهَا عُلَمَاءُ آمَدًا كُنْتُمْ  
تَعْمَلُونَ ﴿٨٥﴾

وَوَقَعَ الْقَوْلُ عَلَيْهِمْ بِمَا ظَلَمُوا فَهُمْ  
لَا يَنْطِقُونَ ﴿٨٦﴾

أَلَمْ يَرَوْا أَنَّا جَعَلْنَا اللَّيْلَ لَيْسَكُنُوا  
فِيهِ وَالنَّهَارَ مُبْصِرًا ؕ إِنَّ فِي ذَٰلِكَ  
لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٨٧﴾

وَيَوْمَ يُنْفَخُ فِي الصُّورِ فَفَزِعَ مَنْ فِي  
السَّمٰوٰتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ  
شَاءَ اللَّهُ ؕ وَكُلُّ أَتَوٰةٍ دَٰخِرِينَ ﴿٨٨﴾

وَتَرَى الْجِبَالَ تَحْسَبُهَا جَامِدًا  
وَّهِيَ تَمْرٌ مَّرَّ السَّحَابِ ؕ صُنِعَ اللَّهُ  
الَّذِي أَتَقَنَ كُلَّ شَيْءٍ ؕ إِنَّهُ خَبِيرٌ  
بِمَا تَفْعَلُونَ ﴿٨٩﴾

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِّنْهَا

\*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.

\*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.

shall have a better reward than that, and such will be secure from terror that day.

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?'

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;

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.'

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.

وَهُمْ مِّنْ فَزَعٍ يَوْمَئِذٍ آمِنُونَ ﴿٩٠﴾

وَمِنْ جَاءٍ بِالسَّيِّئَةِ فَكُبَّتْ وَجُوهُهُمْ  
فِي النَّارِ هَلْ تُجْرُونَ إِلَّا مَا كُنْتُمْ  
تَعْمَلُونَ ﴿٩١﴾

إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ رَبَّ هَذِهِ الْبَلَدِ  
الَّذِي حَرَّمَهَا وَلَهُ كُلُّ شَيْءٍ وَأُمِرْتُ  
أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ ﴿٩٢﴾

وَأَنْ أَتْلُو الْقُرْآنَ فَمَنِ اهْتَدَى  
فَاتِّمَّا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ  
فَقُلْ إِنَّمَا أَنَا مِنَ الْمُنذِرِينَ ﴿٩٣﴾

وَقُلِ الْحَمْدُ لِلَّهِ سِيرِكُمْ أَيْتِهِ  
فَتَعْرِفُونَهَا وَمَا رَبُّكَ بِغَافِلٍ عَمَّا  
تَعْمَلُونَ ﴿٩٤﴾

ع  
٩٤





## AL-QASAS

(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

‡ 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**.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

طسّم ②

تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ ③

نَتْلُوهُ عَلَيْكَ مِنْ نَبَأِ مُوسَى وَفِرْعَوْنَ

بِالْحَقِّ لِقَوْمٍ يُؤْمِنُونَ ④

إِنَّهُ فَذَرَعُونَ عَلَا فِي الْأَرْضِ وَجَعَلَ

أَهْلَهَا شَيْعًا يَسْتَضْعِفُ طَائِفَةً مِنْهُمْ

يُذَبِّحُ أَبْنَاءَهُمْ وَيَسْتَحْيِي نِسَاءَهُمْ ؕ

إِنَّهُ كَانَ مِنَ الْمُفْسِدِينَ ⑤

وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتَضَعَفُوا

فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ

الْوَارِثِينَ ⑥

وَنُكْمِتَ لَهُمْ فِي الْأَرْضِ وَنُرِي فِرْعَوْنَ

وَهَامَانَ وَجُنُودَهُمَا مِنْهُمْ مَآ كَانُوا

يَحْذَرُونَ ⑦

وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ أَرْضِعِيهِ ؕ

فَإِذَا خِفْتِ عَلَيْهِ فَأَلْقِيهِ فِي الْيَمِّ

وَلَا تَخَافِي وَلَا تَحْزَنِي ؕ إِنَّا رَادُّوهُ

ء | ق | q | غ | gh | ٦ | ظ | ط | | | ض | d | 557 | ص | س | ذ | dh | خ | kh | ح | هـ | h | ث | th | ا | i | u |

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.

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*.

- \*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.

- \*12. And she said to his sister, ‘Follow him up.’ So she observed him from afar; and they knew not of *her relationship*.

- \*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?’

- \*9. And the family of Pharaoh picked him up *little knowing* that he would become an enemy and a *source of distress* for them.

- \*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?’

إِلَيْكَ وَجَاعِلُوهُ مِنَ الْمُرْسَلِينَ ﴿٨﴾

فَأَلْقَتْهُ أُلُفْرَعُونَ لِيَكُونَ لَهُمْ عَدُوًّا  
وَ حَزَنًا ؕ إِنَّ فِرْعَوْنَ وَ هَامَانَ

وَ جُنُودَهُمَا كَانُوا خَاطِئِينَ ﴿٩﴾

وَ قَالَتِ امْرَأَتُ فِرْعَوْنَ قُرَّتْ عَيْنِي  
وَ لَكَ ؕ لَا تَقْتُلُوهُ ؕ عَسَىٰ أَن يَنْفَعَنَا  
أَوْ نَتَّخِذَهُ وَدًّا ؕ وَ هُمْ لَا يَشْعُرُونَ ﴿١٠﴾

وَ أَصْبَحَ فُؤَادُ أُمِّ مُوسَىٰ فُرْعًا ؕ إِن  
كَادَتْ لَتُبْدِي بِهِ لَوْلَا أَن رَّبَطْنَا  
عَلَىٰ قَلْبِهَا لِتَكُونَ مِنَ الْمُؤْمِنِينَ ﴿١١﴾

وَ قَالَتْ لِأُخْتِهِ قُصِّيهِ ؕ فَبَصُرَتْ بِهِ  
عَن جُنُبٍ وَ هُمْ لَا يَشْعُرُونَ ﴿١٢﴾

وَ حَرَّمْنَا عَلَيْهِ الْمَرَاضِعَ مِن قَبْلُ  
فَقَالَتْ هَلْ أَدُلُّكُمْ عَلَىٰ أَهْلِ بَيْتٍ  
يَكْفُلُونَهُ لَكُمْ وَ هُمْ 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 وَلَا تَحْزَنَ ۗ وَ لَتَعْلَمَنَّ أَنَّ وَعْدَ اللَّهِ حَقٌّ ۗ وَلَكِنَّ 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 أَكْمَلْنَا لَهُ حُكْمًا وَوَعَدْنَا لِمَنْ يَكْفُرُ بِالْإِسْلَامِ الْعَذَابَ الْكَبِيرَ ﴿١٥﴾

- \*16. And he entered the city at a time when its inhabitants were in a state of heedlessness; and he found 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.’

وَ دَخَلَ الْمَدِينَةَ عَلَىٰ حِينٍ غَفْلَةٍ مِّنْ أَهْلِهَا فَوَجَدَ فِيهَا رَجُلَيْنِ يَقْتَتِلَانِ هَذَا مِنْ شِيعَتِهِ وَ هَذَا مِنْ عَدُوِّهِ فَاسْتَعَاثَ الَّذِي مِنَ شِيعَتِهِ عَلَى الَّذِي مِنْ عَدُوِّهِ ۗ فَوَكَّرَهُ مُوسَىٰ وَقَضَىٰ عَلَيْهِ ۗ قَالَ هَذَا مِنْ عَمَلِ الشَّيْطَانِ ۗ إِنَّهُ عَدُوٌّ مُّبِينٌ ﴿١٦﴾

17. He said, ‘My Lord, I have wronged my soul, therefore forgive me.’ So He forgave him; He is Most Forgiving, Merciful.

قَالَ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَغَفَرَ لَهُ ۗ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿١٧﴾

18. He said, ‘My Lord, because Thou hast bestowed favour upon me, I will never be a helper of the guilty.’

قَالَ رَبِّ بِمَا أَنْعَمْتَ عَلَيَّ فَلَنْ أَكُونَ ظَهِيرًا لِّلْمُجْرِمِينَ ﴿١٨﴾

- \*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**.’

\*19. And morning found him in the city, apprehensive, watchful; and lo! he who had sought his help the day before cried out to him *again* for help. Moses said to him: 'Verily, thou art manifestly a misguided fellow.'

20. And when he made up his mind to lay hold of the man who was an enemy to both of them, he said, 'O Moses, dost thou intend to kill me as thou didst kill a man yesterday? Thou only intendest to become a tyrant in the land, and thou intendest not to be a peacemaker.'

21. And there came a man from the far side of the city, running. He said, 'O Moses, of a truth, the chiefs are taking counsel together against thee to kill thee. Therefore get thee away; surely I am of thy well-wishers.'

22. So he went forth therefrom, fearing, watchful. He said, 'My Lord, deliver me from the unjust people.'

### 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*.

\*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.'

فَأَصْبَحَ فِي الْمَدِينَةِ خَائِفًا يَتَرَقَّبُ فَإِذَا  
الَّذِي اسْتَنْصَرَهُ بِالْأَمْسِ يَسْتَصْرِحُهُ  
قَالَ لَهُ مُوسَى إِنَّكَ لَغَوِيٌّ مُّبِينٌ ﴿١٩﴾

فَلَمَّا أَنْ أَرَادَ أَنْ يَبْطِشَ بِالَّذِي  
هُوَ عَدُوٌّ لَهُمَا ۗ قَالَ يَمُوسَى أَتُرِيدُ أَنْ  
تَقْتُلَنِي كَمَا قَتَلْتَ نَفْسًا بِالْأَمْسِ ۗ  
إِنْ تُرِيدُ إِلَّا أَنْ تَكُونَ جَبَّارًا فِي الْأَرْضِ  
وَمَا تُرِيدُ أَنْ تَكُونَ مِنَ الْمُصْلِحِينَ ﴿٢٠﴾

وَجَاءَ رَجُلٌ مِنَ أَقْصَا الْمَدِينَةِ يَسْعَى  
قَالَ يَمُوسَى إِنَّ الْمَلَائِكَةَ يَتِمَرُونَ  
بِكَ لِيَقْتُلُوكَ فَاخْرُجْ إِنَّي لَكَ مِنَ  
النَّاصِحِينَ ﴿٢١﴾

فَخَرَجَ مِنْهَا خَائِفًا يَتَرَقَّبُ ۗ قَالَ رَبِّ  
نَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ ﴿٢٢﴾

وَلَمَّا تَوَجَّهَ تِلْقَاءَ مَدْيَنَ قَالَ عَسَى  
رَبِّيَ أَنْ يَهْدِيَنِي سَوَاءَ السَّبِيلِ ﴿٢٣﴾

وَلَمَّا وَرَدَ مَاءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةً  
مِّنَ النَّاسِ يَسْقُونَ ۗ وَوَجَدَ مِنْ دُونِهِمُ

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.'

اَمْرًا تَيْنِ تَذُوْدِنِ ؕ قَالَ مَا خَطْبُكُمْۙ  
قَالَتَا لَا نَسْتَقِي حَتّٰى يُصَدِّرَ الرَّعَاءُۙ  
وَ اَبُوْنَا شَيْخٌ كَبِيْرٌ ﴿٢٥﴾

فَسَقَى لَهُمَا ثُمَّ تَوَلَّى اِلَى الظِّلِّ فَقَالَ  
رَبِّ اِنِّىۤ اِلَيْكَ لَمَّا اَنْزَلْتَ اِلَيَّْ مِنْ خَيْرٍ  
فَقِيْرٌ ﴿٢٦﴾

فَجَاءَتْهُ اِحْدَاهُمَا تَمْشِيْۤى اَعْلٰى  
اسْتَحْيَاۤءً ؕ قَالَتْ اِنَّ اَبِيۡ يَدْعُوْكَ  
لِيَجْزِيَكَ اَجْرًا مَا سَقَيْتَ لَنَا فَلَـمَّا  
جَاءَهُ وَقَصَّ عَلَيْهِ الْقَصَصَ ؕ قَالَ لَا  
تَخَفْ ۗ نَجَّوْكَ مِنَ الْقَوْمِ الظَّالِمِيْنَ ﴿٢٧﴾

قَالَتْ اِحْدَاهُمَا يٰۤاَبَتِ اسْتَاْجِرْهُ ؕ اِنَّ  
خَيْرًا مِّنْ اسْتَاْجَرْتَ الْقَوِيۡۤى الْاَمِيْنُ ﴿٢٨﴾

قَالَ اِنِّىۤ اُرِيْدُ اَنْ اُنْكِحَكَ اِحْدٰى ابْنَتِيۡ  
هٰتَيْنِ عَلٰى اَنْ تَاْجُرِيۡنِيۡ ثَمَنِيۡۤى جِجَجٍ  
فَاِنْ اَتَمَمْتِ عَشْرًا فَمِنْ عِنْدِكَ  
وَمَا اُرِيْدُ اَنْ اَشُقَّ عَلَيْكَ ؕ سَتَجِدُنِيۡ  
اِنْ شَاءَ اللّٰهُ مِنَ الصّٰلِحِيْنَ ﴿٢٩﴾

\*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. 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.'

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.'

قَالَ ذٰلِكَ بَيْنِي وَبَيْنَكَ ۚ اَيُّمَا  
الْاَجَلَيْنِ قَضَيْتَ فَلَا عُدْوَانَ عَلَيَّ ۗ  
وَاللّٰهُ عَلٰى مَا نَقُولُ وَكِيلٌ ﴿٢٩﴾

فَلَمَّا قَضَىٰ مُوسَى الْاَجَلَ وَسَارَ بِاَهْلِهِ  
اَنَسَ مِنْ جَانِبِ الطُّورِ نَارًا ؕ قَالَ  
لَا هَلْهٰٓءَا مَكْتُوًا اِنِّيۤ اَنْسْتُ نَارًا لَّعَلِّي  
اْتِيكُمْ مِّنْهَا بِخَبَرٍ اَوْ بَدُوَّةٍ مِّنَ  
النَّارِ لَعَلَّكُمْ تَصْطَلُوْنَ ﴿٣٠﴾

فَلَمَّا اَتٰهَا نُودِيَ مِنْ شَاطِئِ الْوَادِ  
الْاَيْمَنِ فِي الْبُقْعَةِ الْمُبْرَكَةِ مِنَ  
الشَّجَرَةِ اَنْ يُّمُوْسٰى اِنِّيۤ اَنَا اللّٰهُ رَبُّ  
الْعٰلَمِيْنَ ﴿٣١﴾

وَ اَنْ اَلْقِ عَصَاكَ ۗ فَلَمَّا رَاَهَا تَهْتَزُّ  
كَأَنَّهَا جَانٌّ وَّلٰى مُدْبِرًا وَّلَمْ يَعْصِبْهُ  
يُمُوْسٰى اَقْبِلْ وَّلَا تَخَفْ ؕ اِنَّكَ مِنَ  
الْاٰمِنِيْنَ ﴿٣٢﴾

اَسْلَكَ يَدَكَ فِي جَيْبِكَ تَخْرُجُ  
بَيْضًا مِّنْ غَيْرِ سُوءٍ ۗ وَّاَصْمُمْ اِلَيْكَ  
جَنَاحَكَ مِنَ الرَّهْبِ ۗ فذٰلِكَ بُرْهٰنِنِ  
مِّنْ رَبِّكَ اِلٰى فِرْعَوْنَ وَّ مَلَاِئِمَّةِ  
اِنَّهُمْ كَانُوْا قَوْمًا فٰسِقِيْنَ ﴿٣٣﴾

\*29. Allāh is a **Witness** over what we say.'

\*31. 'O Moses, **surely I, none but I, am Allāh**, the Lord of the worlds.'

\*33. 'Insert thy hand into thy bosom; it will come forth white without **blemish**,

34. He said, ‘My Lord, I killed a person from among them, and I fear that they will kill me.

قَالَ رَبِّ إِنِّي قَتَلْتُ مِنْهُمْ نَفْسًا  
فَأَخَافُ أَنْ يَقْتُلُونِ ﴿٣٤﴾

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.’

وَإِخِي هَارُونَ هُوَ أَفْصَحُ مِنِّي لِسَانًا  
فَأَرْسَلْهُ مَعِيَ رِدْءًا يُصَدِّقُنِي ۗ إِنِّي أَخَافُ  
أَنْ يُكَذِّبُونِ ﴿٣٥﴾

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 who follow you will be the winners.’

قَالَ سَنَشُدُّ عَضُدَكَ بِإِخِيكَ وَنَجْعَلُ  
لَكَمَا سُلْطَانًا فَلَا يَصِلُونَ إِلَيْكُمَا ۚ  
بِآيَاتِنَا ۚ أَنْتُمَا وَمَنِ اتَّبَعَكُمَا  
الْغَالِبُونَ ﴿٣٦﴾

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.’

فَلَمَّا جَاءَهُمْ مُوسَى بِآيَاتِنَا بَيِّنَاتٍ  
قَالُوا مَا هَذَا إِلَّا سِحْرٌ مُّفْتَرَىٰ وَمَا  
سَمِعْنَا بِهَذَا فِي آبَائِنَا الْأَوَّلِينَ ﴿٣٧﴾

38. Moses said, ‘My Lord knows best who it is that has brought guidance from Him, and whose will be the reward of the final abode. Verily, the wrongdoers never prosper.’

وَقَالَ مُوسَىٰ رَبِّي أَعْلَمُ بِمَنْ جَاءَ  
بِالْهُدَىٰ مِنْ عِنْدِهِ ۗ وَمَنْ يَكُونُ لَهُ  
عَاقِبَةُ الدَّارِ ۗ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ﴿٣٨﴾

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.’

وَقَالَ فِرْعَوْنُ يَا أَيُّهَا الْمَلَأُ مَا عَلِمْتُ  
لَكُمْ مِنِّي إِلَهٍ غَيْرِي ۚ فَأَوْقِدْ لِي  
لِيَهَا مِنْ عَصَى الطِّينِ فَأَجْعَلْ لِي صَرْحًا  
لَعَلِّي أَطَّلِعُ إِلَىٰ إِلَهِ مُوسَىٰ ۗ وَإِنِّي  
لَأَظُنُّهُ مِنَ الْكَاذِبِينَ ﴿٣٩﴾

\*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.’

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.

وَاسْتَكْبَرُوا وَجُنُودُهُ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَظَنُّوا أَنَّهُمْ إِلَيْنَا لَا يُرْجَعُونَ ﴿٣٥﴾

41. So We seized him and his hosts, and cast them into the sea. See, then, how *evil* was the end of the wrongdoers!

فَأَخَذْنَاهُ وَجُنُودَهُ فَنَبَذْنَاهُمْ فِي الْيَمِّ ۖ فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الظَّالِمِينَ ﴿٣٦﴾

42. And We made them leaders inviting *people* unto the Fire; and on the Day of Resurrection they will receive no help.

وَجَعَلْنَاهُمْ أَيْمَةً يَدْعُونَ إِلَى النَّارِ ۖ وَيَوْمَ الْقِيَامَةِ لَا يُنصُرُونَ ﴿٣٧﴾

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.

وَاتَّبَعْنَاهُمْ فِي هَذِهِ الدُّنْيَا لَعْنَةً ۖ وَيَوْمَ الْقِيَامَةِ هُمْ مِنَ الْمَقْبُوحِينَ ﴿٣٨﴾

#### R. 5.

44. And We gave the Book to Moses, after We had destroyed the earlier generations, as *a source of* enlightenment for men, and a guidance and a mercy, that they might reflect.

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ مِن بَعْدِ مَا أَهْلَكْنَا الْقُرُونَ الْأُولَىٰ بَصَائِرَ لِلنَّاسِ وَهُدًى وَرَحْمَةً لَّعَلَّهُمْ يَتَذَكَّرُونَ ﴿٣٩﴾

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.

وَمَا كُنْتَ بِجَانِبِ الْغُرِيِّ إِذْ قَضَيْنَا إِلَىٰ مُوسَى الْأَمْرَ وَمَا كُنْتَ مِنَ الشَّاهِدِينَ ﴿٤٠﴾

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.

وَلِكِنَّا أَنشَأْنَا قُرُونًا فَتَطَاوَلَ عَلَيْهِمُ الْعُمُرُ ۖ وَمَا كُنْتَ ثَابِتًا فِي أَهْلِ مَدْيَنَ تَتْلُوا عَلَيْهِمْ آيَاتِنَا ۖ وَلَكِنَّا كُنَّا مُرْسِلِينَ ﴿٤١﴾



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.

وَمَا كُنْتَ بِجَانِبِ الطُّورِ إِذْ نَادَيْنَا  
وَلَكِنْ رَحْمَةً مِنْ رَبِّكَ لِتُنذِرَ قَوْمًا  
مَّا أَتَهُمْ مِنْ نَذِيرٍ مِنْ قَبْلِكَ لَعَلَّهُمْ  
يَتَذَكَّرُونَ ﴿٢٧﴾

\*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.*

وَلَوْلَا أَنْ تُصِيبَهُمْ مُصِيبَةٌ بِمَا قَدَّمَتْ  
أَيْدِيهِمْ فَيَقُولُوا رَبَّنَا لَوْلَا أَرْسَلْتَ  
إِلَيْنَا رَسُولًا فَنَتَّبِعَ آيَاتِكَ وَنَكُونَ  
مِنَ الْمُؤْمِنِينَ ﴿٢٨﴾

\*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?’ Did they not reject that which was given to Moses before? They say, ‘Two *works of sorcery—the Torah and the Qur’an*—that back up each other.’ And they say, ‘We disbelieve in all.’

فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوا  
لَوْلَا أُوتِيَ مِثْلَ مَا أُوتِيَ مُوسَىٰ ۗ أَوْ لَمْ  
يَكْفُرُوا بِمَا أُوتِيَ مُوسَىٰ مِنْ قَبْلُ ۗ  
قَالُوا سِحْرَانِ تَظَاهَرَا ۗ وَقَالُوا إِنَّا بِكُلِّ  
كُفْرٍ وَّوَنٍ ﴿٢٩﴾

\*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’an says that they had rejected what was given to Moses before, it could not have meant that the people of the time of the Holy Prophet (may peace and blessings of Allāh be upon him) of Islām had rejected Moses.

The part of the verse comprising *innā bikullin kāfirūna* (رَبَّنَا بِكُلِّ كُفْرٍ وَّوَنٍ) (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.

\*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.’

قَدْ فَاتُوا بِكِتَابٍ مِنْ عِنْدِ اللَّهِ  
هُوَ أَهْدَىٰ مِنْهُمَا أَتَّبِعُهُ إِنْ  
كُنْتُمْ صَادِقِينَ ﴿٥٠﴾

51. But if they answer thee not, then know that they only follow their own evil inclinations. And who is more erring than he who follows his evil inclinations without any guidance from Allāh? Verily Allāh guides not the unjust people.

فَإِنْ لَمْ يَسْتَجِيبُوا لَكَ فَاعْلَمْ أَنَّمَا  
يَتَّبِعُونَ أَهْوَاءَهُمْ وَمَنْ أَضَلُّ مِمَّنِ  
اتَّبَعَ هَوَاهُ يَبْغِيهِ هُدًى مِنَ اللَّهِ  
إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٥١﴾

R. 6.

52. And We have, indeed, thoroughly conveyed to them the Word, that they may be admonished.

وَلَقَدْ وَصَّلْنَا لَهُمُ الْقَوْلَ لَعَلَّهُمْ  
يَتَذَكَّرُونَ ﴿٥٢﴾

53. Those to whom We gave the Book before it—they believe in it;

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ مِنْ قَبْلِهِ  
هُم بِهِ يُؤْمِنُونَ ﴿٥٣﴾

54. And when it is recited unto them, they say, ‘We believe in it. Verily, it is the truth from our Lord. Indeed, even before it we had submitted ourselves to God.’

وَإِذَا يُتْلَىٰ عَلَيْهِمْ قَالُوا آمَنَّا بِهِ إِنَّهُ  
الْحَقُّ مِنْ رَبِّنَا إِنَّا كُنَّا مِنْ قَبْلِهِ  
مُسْلِمِينَ ﴿٥٤﴾

55. These will be given their reward twice, for they have been steadfast and they repel evil with good, and spend out of what We have given them.

أُولَٰئِكَ يُؤْتَوْنَ أَجْرَهُمْ مَرَّتَيْنِ بِمَا  
صَبَرُوا وَيَدْرَءُونَ بِالْحَسَنَةِ السَّيِّئَةَ  
وَمَا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٥٥﴾

56. And when they hear vain talk, they turn away from it and say, ‘Unto us our works and unto you your works. Peace be to you. We seek not the ignorant.’

وَإِذَا سَمِعُوا اللَّغْوَ أَعْرَضُوا عَنْهُ وَقَالُوا  
لَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ  
سَلَامٌ عَلَيْكُمْ لَا نَبْتَغِي الْجَاهِلِينَ ﴿٥٦﴾

\*50. Say, ‘Then bring a Book from Allāh which is a better guide than *these* two—the Torah and the Qur’an—that I may follow it, if you are truthful.’

ء ا i u | th | h | kh | dh | ص | ض | ط | ظ | ع | gh | q | ع

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 وَلَكِنَّ  
اللَّهَ يَهْدِي مَنْ يَشَاءُ ۚ وَهُوَ أَعْلَمُ  
بِالْمُهْتَدِينَ ﴿٥٧﴾

58. And they say, 'If we were to follow the guidance with thee, we should be snatched away from our land.' Have We not established for them a safe sanctuary, to which are brought the fruits of all things, as a provision from Us? But most of them know not.

وَقَالُوا إِن تَتَّبِعِ الْهُدَى مَعَكَ  
نُتَخَطَفُ مِنْ أَرْضِنَا ۖ أَوْلَمْ نُمَكِّنْ  
لَهُمْ حَرَمًا آمِنًا يُجْبَى إِلَيْهِ ثَمَرَاتُ  
كُلِّ شَيْءٍ رَزَقْنَا مِنْ لَدُنَّا وَلَكِنَّ  
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 بَطِرَتْ  
مَعِيشَتَهَا ۚ فَتِلْكَ مَسْجِدُهُمْ لَمْ  
تُسْكَنْ مِنْ بَعْدِهِمْ إِلَّا قَلِيلًا ۖ وَكُنَّا  
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 أُمَّهَاتِ رُسُلًا يَلْتَلُوا عَلَيْهِمْ  
آيَاتِنَا ۖ وَمَا كُنَّا مُهْلِكِي الْقُرَى إِلَّا  
وَأَهْلَهَا 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 أَوْتِيْتُمْ مِنْ شَيْءٍ فَمَتَاعُ الْحَيَاةِ  
الدُّنْيَا ۖ وَزِينَتُهَا ۚ وَمَا عِنْدَ اللَّهِ خَيْرٌ  
وَأَبْقَى ۖ أَفَلَا تَعْقِلُونَ ﴿٦١﴾

R. 7.

62. Is he, then to whom We have

أَفَمَنْ وَعَدْنَاهُ وَعَدًّا حَسَنًا فَهُوَ لَا يَأْتِيهِ

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?*

63. And on that day He will call to them, and say, 'Where are My 'partners' that you so imagined?'

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.'

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!

66. And on that day He will call to them and say, 'What answer did you give to the Messengers?'

\*67. Then all excuses will become obscure to them on that day, and they shall not *even* ask each other.

68. But as for him who repents and believes and does righteous deeds, maybe he will be among the prosperous.

كَمَنْ مَتَّعْنَاهُ مَتَاعَ الْحَيَاةِ الدُّنْيَا  
ثُمَّ هُوَ يَوْمَ الْقِيَامَةِ مِنَ الْمُحْضَرِينَ ﴿٣١﴾

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ  
شُرَكَائِي الَّذِينَ كُنْتُمْ تَزْعُمُونَ ﴿٣٢﴾  
قَالَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ رَبَّنَا  
هَؤُلَاءِ الَّذِينَ أَغْوَيْنَا ۖ أَغْوَيْنَاهُمْ كَمَا  
أَغْوَيْنَا ۖ تَبَّرْنَا تَبْرًا ۖ لَا إِلَهَ إِلَّا مَا كَانُوا  
إِلَٰهًا نَعْبُدُونَ ﴿٣٣﴾

وَقِيلَ ادْعُوا شُرَكَاءَكُمْ فَدَعَوْهُمْ  
فَلَمْ يَسْتَجِيبُوا لَهُمْ وَرَأَوُا الْعَذَابَ ۖ  
لَوْ أَنَّهُمْ كَانُوا يَهْتَدُونَ ﴿٣٤﴾

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ مَاذَا  
أَجَبْتُمْ  
الْمُرْسَلِينَ ﴿٣٥﴾

فَعَمِيَتْ عَلَيْهِمُ الْأَنْبَاءُ يَوْمَئِذٍ فَهُمْ  
لَا يَتَسَاءَلُونَ ﴿٣٦﴾

فَأَمَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا  
فَعَسَىٰ أَن يَكُونَ مِنَ الْمُفْلِحِينَ ﴿٣٨﴾

\*67. Then all **matters** will become obscure to them on that day, and they **will** not *even* ask each other.

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.

70. And thy Lord knows what their breasts conceal, and what they reveal.

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.

\*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?'

\*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.

\*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?'

\*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?'

وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ  
مَا كَانَ لَهُمُ الْخِيَرَةُ سُبْحَانَ اللَّهِ  
وَتَعْلَى عَمَّا يُشْرِكُونَ ﴿٦٩﴾

وَرَبُّكَ يَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا  
يُعْلِنُونَ ﴿٧٠﴾

وَهُوَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْحَمْدُ فِي  
الْأُولَى وَالْآخِرَةِ ذُو الْعَرْشِ وَاللَّهُ  
تَرْجِعُونَ ﴿٧١﴾

قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ  
الَّيْلَ سَرْمَدًا إِلَى يَوْمِ الْقِيَامَةِ مَنْ  
إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُم بِضِيَاءٍ أَوْ  
تَسْمَعُونَ ﴿٧٢﴾

قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ  
النَّهَارَ سَرْمَدًا إِلَى يَوْمِ الْقِيَامَةِ مَنْ  
إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُم بِلَيْلٍ تَسْكُنُونَ  
فِيهِ أَوْ لَآ تَبْصُرُونَ ﴿٧٣﴾

وَمِنْ رَحْمَتِهِ جَعَلَ لَكُمُ اللَّيْلَ  
وَالنَّهَارَ لِتَسْكُنُوا فِيهِ وَلِتَبْتَغُوا  
مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿٧٤﴾

75. And on that day He will call to them and say, "Where are My 'partners,' whom you so imagined?"

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ تَزْعُمُونَ ﴿٤٥﴾

76. And We shall draw from every people a witness and We shall say, 'Bring your proof.' Then they will know that the truth belongs to Allāh. And that which they used to forge will be lost unto them.

وَنَزَعْنَا مِنْ كُلِّ أُمَّةٍ شَهِيدًا فَقُلْنَا هَاتُوا بُرْهَانَكُمْ فَعَلِمُوا أَنَّ الْحَقَّ لِلَّهِ وَصَلَّ عَنْهُمْ مَّا كَانُوا يَفْتَرُونَ ﴿٤٦﴾

## R. 8.

\*77. Verily, Korah was of the people of Moses, but he behaved arrogantly towards them. And We had given him of treasures so much that his hoardings would have weighed down a party of strong men. When his people said to him, 'Exult not, surely Allāh loves not those who exult.

إِنَّ قَارُونَ كَانَ مِنْ قَوْمِ مُوسَى فَبَغَى عَلَيْهِمْ وَآتَيْنَاهُ مِنَ الْكُنُوزِ مَا إِنَّ مَفَاتِحَهُ لَتَنُوءُ بِالْعُصْبَةِ أُولِي الْقُوَّةِ إِذْ قَالَ لَهُ قَوْمُهُ لَا تَفْرَحْ إِنَّ اللَّهَ لَا يُحِبُّ الْفَرِحِينَ ﴿٤٧﴾

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 Allāh has done good to thee; and seek not to make mischief in the earth, verily Allāh loves not those who make mischief.'

وَابْتَغِ فِيهَا مَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنْ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفَسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ ﴿٤٨﴾

79. He said, 'This has been given to me because of the knowledge I possess.' Did he not know that Allāh had destroyed before him generations that were mightier than he and greater in riches? And the guilty shall not be asked to offer an explanation of their sins.

قَالَ إِنَّمَا أُوتِيتُهُ عَلَى عِلْمٍ عِنْدِي ۗ أَوَلَمْ يَعْلَم أَنَّ اللَّهَ قَدْ أَهْلَكَ مِنْ قَبْلِهِ مِنَ الْقُرُونِ مَنْ هُوَ أَشَدُّ مِنْهُ قُوَّةً وَآكَثَرُ جَمْعًا وَلَا يُسْأَلُ عَنْ ذُنُوبِهِمُ الْمُجْرِمُونَ ﴿٤٩﴾

\*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.

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 for the righteous.

85. He who does a good deed shall have better reward than that; and *as*

فَخَرَجَ عَلَى قَوْمِهِ فِي زِينَتِهِ ۗ قَالَ  
الَّذِينَ يُرِيدُونَ الْحَيَاةَ الدُّنْيَا  
يَلَيْتَ لَنَا مِثْلَ مَا أُوتِيَ قَارُونُ ۗ إِنَّهُ  
لَدُوْحَطٍّ عَظِيمٍ ﴿٨٠﴾

وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَيَلَيْتُكُمْ  
ثَوَابَ اللَّهِ خَيْرٌ لِّمَن آمَنَ وَ عَمِلَ  
صَالِحًا ۗ وَلَا يُلَقَّهَا إِلَّا الصَّابِرُونَ ﴿٨١﴾

فَخَسَفْنَا بِهِ وَبِدَارِهِ الْأَرْضَ ۗ فَمَا  
كَانَ لَهُ مِنْ فِتْنَةٍ يَنْصُرُوهُ مِنْ دُونِ  
اللَّهِ ۗ وَمَا كَانَ مِنَ الْمُنتَصِرِينَ ﴿٨٢﴾

وَأَصْبَحَ الَّذِينَ تَمَتَّوْا مَكَانَهُ بِالْأُمْسِ  
يَقُولُونَ وَيَكَاكَ اللَّهُ يَبْسُطُ الرِّزْقَ  
لِمَن يَشَاءُ مِنْ عِبَادِهِ ۗ وَيَقْدِرُ ۗ لَوْ لَا  
أَنَّ مَنَّ اللَّهُ عَلَيْنَا لَخَسَفَ بِنَاءِ  
وَيَكَاكَ لَا يُفْلِحُ الْكٰفِرُونَ ﴿٨٣﴾

تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ  
لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فَسَادًا  
وَالْعَاقِبَةُ لِلْمُتَّقِينَ ﴿٨٤﴾

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِّنْهَا ۗ

\*82. Then We caused the earth to swallow him up and his dwelling; and he had no party to help him against Allāh, nor was he of those who could overpower Allāh's decree.

for him who does an evil deed— those who do evil deeds shall not be rewarded but according to what they did.

86. Most surely He Who had made the teaching of Qur'ān binding on thee will bring thee 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.

وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى  
الَّذِينَ عَمِلُوا السَّيِّئَاتِ إِلَّا مَا كَانُوا  
يَعْمَلُونَ ﴿٨٦﴾

إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَأْدُكَ  
إِلَىٰ مَعَادٍ ۗ قَدْ رَّبِّي أَعْلَمُ مَنْ جَاءَ  
بِالْهُدَىٰ وَمَنْ هُوَ فِي ضَلَالٍ مُّبِينٍ ﴿٨٧﴾

وَمَا كُنْتَ تَرْجُو أَن يُنْفَخَ إِلَيْكَ  
الْكِتَابُ إِلَّا رَحْمَةً مِّن رَّبِّكَ فَلَا  
تَكُونَنَّ ظَهِيرًا لِّلْكَافِرِينَ ﴿٨٨﴾

وَلَا يَصُدُّكَ عَنْ آيَاتِ اللَّهِ بَعْدَ إِذْ  
أُنزِلَتْ إِلَيْكَ وَادْعُ إِلَىٰ رَبِّكَ وَلَا  
تَكُونَنَّ مِنَ الْمُشْرِكِينَ ﴿٨٩﴾

وَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ ۚ لَا إِلَهَ إِلَّا  
هُوَ ۚ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ ۗ  
لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ ﴿٩٠﴾





## 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.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

الْم ②

أَحْسِبَ النَّاسُ أَنْ يُشْرَكُوا أَنْ يَقُولُوا  
أَمَنَّا وَهُمْ لَا يُفْتَنُونَ ③

وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ  
فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا  
وَلَيَعْلَمَنَّ الْكٰذِبِينَ ④

أَمْ حَسِبَ الَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ  
أَنْ يَسْبِقُونَا ۚ سَاءَ مَا يَحْكُمُونَ ⑤

مَنْ كَانَ يَرْجُوا لِقَاءَ اللَّهِ فَإِنَّ أَجَلَ  
اللَّهِ لَآتٍ ۚ وَهُوَ السَّمِيعُ الْعَلِيمُ ⑥

وَمَنْ جَاهَدَ فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ ۚ  
إِنَّ اللَّهَ لَغَنِيٌّ عَنِ الْعَالَمِينَ ⑦

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ  
لَنُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَنَجْزِيَنَّهُمْ  
أَحْسَنَ الَّذِي كَانُوا يَعْمَلُونَ ⑧

‡ 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 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.

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا  
وَإِنْ جَاهَدَاكَ لِتُشْرِكَ بِي مَا لَيْسَ  
لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا ۗ إِلَيَّ  
مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ  
تَعْمَلُونَ ﴿٩﴾

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  
لَيَقُولنَّ إِنَّا كُنَّا مَعَكُمْ ۗ أَوَلَيْسَ  
اللَّهُ بِأَعْلَمَ بِمَا فِي صُدُورِ الْعَالَمِينَ ﴿١١﴾

12. And Allāh will surely distinguish those who believe and He will surely distinguish the hypocrites *from the believers*.

وَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ آمَنُوا  
وَلَيَعْلَمَنَّ 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 بِحَامِلِينَ مِنْ خَطِيئَتِهِمْ مِنْ  
شَيْءٍ ۗ إِنَّهُمْ لَكَذِبُونَ ﴿١٣﴾

\*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.

\*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, and *other* burdens along with their own burdens. And they will surely be questioned on the Day of Resurrection concerning that which they fabricated.

وَلِيَحْمِلَنَّ أَثْقَالَهُمْ وَأَثْقَالًا مَّعَ  
أَثْقَالِهِمْ ۖ وَلَيَسْأَلُنَّ 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  
وَجَعَلْنَاهَا آيَةً لِلْعَالَمِينَ ﴿١٦﴾

17. And *remember* Abraham when he said to his people, 'Worship Allāh and fear Him. That is better for you if you understand.

وَابْرَاهِيمَ إِذْ قَالَ لِقَوْمِهِ اعْبُدُوا اللَّهَ  
وَاتَّقُوهُ ۖ ذَلِكُمْ خَيْرٌ لَّكُمْ إِن  
كُنْتُمْ تَعْلَمُونَ ﴿١٧﴾

18. 'You only worship idols beside Allāh, and you forge a lie. Those whom you worship beside Allāh have no power to provide sustenance for you. Then seek sustenance from Allāh, and worship Him, and be grateful to Him. Unto Him will you be brought back.

إِنَّمَا تَعْبُدُونَ مِن دُونِ اللَّهِ أَوْثَانًا  
وَتَخْلُقُونَ إِفْكًا ۚ إِنَّ الَّذِينَ تَعْبُدُونَ  
مِن دُونِ اللَّهِ لَا يَمْلِكُونَ لَكُمْ رِزْقًا  
فَاتَّبِعُوا عِنْدَ اللَّهِ الرِّزْقَ وَاعْبُدُوهُ  
وَاشْكُرُوا لَهُ ۗ إِلَيْهِ تُرْجَعُونَ ﴿١٨﴾

19. 'And if you reject, then generations before you *also* rejected. And the Messenger is only responsible for the clear conveying *of the Message*.

وَإِن تَكْفُرُوا فَقَدْ كَذَّبْتُمْ  
قَبْلَكُمْ ۖ وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلْغُ  
الْمُبِينُ ﴿١٩﴾

\* 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.**

20. See they not how Allāh originates creation, then repeats it? That surely is easy for Allāh.

أَوَلَمْ يَرَوْا كَيْفَ يُبْدِئُ اللَّهُ الْخَلْقَ  
ثُمَّ يُعِيدُهُ ۗ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٢٠﴾

\*21. Say, 'Travel in the earth, and see how He originated the creation. Then will Allāh provide the latter creation.' Surely, Allāh has power over all things.

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ  
بَدَأَ الْخَلْقَ ثُمَّ اللَّهُ يُنشِئُ النَّشْأَةَ  
الْآخِرَةَ ۗ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢١﴾

22. He punishes whom He pleases and shows mercy unto whom He pleases; and to Him will you be turned back.

يُعَذِّبُ مَن يَشَاءُ وَيَرْحَمُ مَن يَشَاءُ ۗ  
وَإِلَيْهِ تُقَلَّبُونَ ﴿٢٢﴾

23. And you cannot frustrate *the designs of Allāh* in the earth nor in the heaven; nor have you any friend or helper beside Allāh.

وَمَا أَنْتُمْ بِمُعْجِزِينَ فِي الْأَرْضِ وَلَا  
فِي السَّمَاءِ ۗ وَمَا لَكُمْ مِّن دُونِ اللَّهِ  
مِن وَلِيٍّ وَلَا نَصِيرٍ ﴿٢٣﴾

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.

وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ وَلِقَائِهِ  
أُولَٰئِكَ يَسُئِرُوا ۗ مِنْ رَّحْمَتِي وَأُولَٰئِكَ  
لَهُمْ عَذَابٌ أَلِيمٌ ﴿٢٤﴾

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 ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ  
يُؤْمِنُونَ ﴿٢٥﴾

26. And he said, 'Verily you have taken for yourselves idols beside

وَقَالَ إِنَّمَا اتَّخَذْتُمْ مِّن دُونِ اللَّهِ

\*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 (An-Najm) with a slight change in the choice of a word. Instead of *ākhirah* (آخِرَةٌ) there the word *ukhrā* (أُخْرَى) is used. *Ākhirah* (آخِرَةٌ) can be simply translated as 'later', *ukhrā* (أُخْرَى) means 'another.' It is obvious therefore the words *ukhrā* (أُخْرَى) and *ākhirah* (آخِرَةٌ) when combined would mean: **another type of creation in a later age.**

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

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.'

أَوْثَانًا مَّوَدَّةَ بَيْنِكُمْ فِي الْحَيَاةِ  
الدُّنْيَا ثُمَّ يَوْمَ الْقِيَامَةِ يَكْفُرُ  
بَعْضُكُمْ بِبَعْضٍ وَ يَلْعَنُ بَعْضُكُمْ  
بَعْضًا ذَٰلِكَ وَأَمْوَالُكُمْ النَّارُ وَمَا لَكُمْ  
مِّنْ نَّاصِرِينَ ﴿٣٠﴾

27. And Lot believed him; and Abraham said, 'I take refuge with my Lord; surely He is the Mighty, the Wise.'

فَأَمَّنَ لَهُ لُوطٌ مَّ وَقَالَ إِنِّي مُهَاجِرٌ  
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 لَإِسْحَاقَ وَيَعْقُوبَ وَجَعَلْنَا  
فِي ذُرِّيَّتِهِ النَّبُوَّةَ وَالْكِتَابَ وَأَتَيْنَاهُ  
أَجْرَهُ فِي الدُّنْيَا وَإِنَّهُ 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 ذَٰمًا 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.'

أَيُّدِكُمْ لَتَأْتُونَ الرِّجَالَ وَتَقْطَعُونَ  
السَّبِيلَ ۗ وَتَأْتُونَ فِي نَادِيكُمُ  
الْمُنْكَرَ ۗ فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا  
أَن قَالُوا أَتَيْنَا 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.

ء ا i u | th ث h ح | kh خ | dh ذ | ص | 577 | ض | ط | ظ | ٤ | gh غ | q | ع

## 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.'

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.'

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.'

35. 'We are surely going to bring down on the people of this town a punishment from heaven, for they have been rebellious.'

36. And We have left thereof a clear Sign for a people who would understand.

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.'

38. But they called him a liar. So a violent earthquake seized them, and in their homes they lay prostrate upon the ground.

وَلَمَّا جَاءَتْ رُسُلَنَا اِبْرٰهِيْمَ  
بِالْبَشْرٰى قَالُوْۤا اِنَّا مُهْلِكُوْۤا اَهْلَ هٰذِهِ  
الْقَرْيَةِ ؕ اِنَّ اَهْلَهَا كَانُوْۤا ظٰلِمِيْنَ ﴿٣٢﴾

قَالَ اِنَّ فِيْهَا لُوْطًا ؕ قَالُوْۤا نَحْنُ اَعْلَمُ  
بِمَنْ فِيْهَا ۗ لَنَنْجِيْٓنَّهٗ وَاَهْلَهُ اِلَّا  
اِمْرَاَتَهُ ۗ كَانَتْ مِنَ الْغٰبِرِيْنَ ﴿٣٣﴾

وَلَمَّا اَنْتَ جَاءَتْ رُسُلْنَا لُوْطًا  
سِيْۤآءٌ بِهٖمْ وَاَصٰقٌ بِهٖمْ دَرْعًا وَّقَالُوْۤا  
لَا تَخَفْ وَّلَا تَحْزَنْ ؕ اِنَّا مُنْجُوْكَ  
وَاَهْلَكَ اِلَّا اِمْرَاَتَكَ كَانَتْ مِنَ

الْغٰبِرِيْنَ ﴿٣٤﴾

اِنَّا مُنْزِلُوْنَ عَلٰى اَهْلِ هٰذِهِ الْقَرْيَةِ  
رِجْزًا مِّنَ السَّمَآءِ بِمَا كَانُوْۤا  
يَفْسُقُوْنَ ﴿٣٥﴾

وَلَقَدْ تَرَكْنَا مِنْهَا اٰیَةً بَيِّنَةً  
لِّقَوْمٍ يَعْقِلُوْنَ ﴿٣٦﴾

وَ اِلٰى مَدْيَنَ اٰخَاهُمْ شُعَيْبًا ؕ قَال  
يَقُوْمُوْۤا عِبُدُوْۤا اللّٰهَ وَاَرْجُوْۤا الْيَوْمَ الْاٰخِرَ  
وَلَا تَعْتُوْۤا فِى الْاَرْضِ مُفْسِدِيْنَ ﴿٣٧﴾

فَكَذَّبُوْهُ فَاَخَذَ مِنْهُمْ الرِّجْفَةَ فَاصْبَحُوْۤا  
فِىْ دَارِهِمْ جٰثِمِيْنَ ﴿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 مِّنْ  
مَّسْكِنِهِمْ ۗ وَرَئَيْنَ لَهُمُ الشَّيْطَانَ  
أَعْمَالَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ  
وَكَانُوا مُسْتَبْصِرِينَ ﴿٣٩﴾

40. And *We destroyed* Korah and Pharaoh and Hāmān. And Moses did come to them with manifest Signs, but they behaved proudly in the earth, yet they could not outstrip *Us*.

وَقَارُونَ وَفِرْعَوْنَ وَهَامَانَ ۗ وَقَدْ  
جَاءَهُمْ مُوسَىٰ بِالْبَيِّنَاتِ فَاسْتَكْبَرُوا  
فِي الْأَرْضِ وَمَا كَانُوا سَابِقِينَ ﴿٤٠﴾

41. So each one of *them* We seized in his sin; of them were those against whom We sent a violent sandstorm, and of them were those whom a roaring blast overtook, and of them were those whom We caused the earth to swallow up, and of them were those whom We drowned. And Allāh would not wrong them, but they used to wrong their own souls.

فَكَلَّا أَخَذْنَا بِذُنُوبِهِمْ ۗ فَمِنْهُمْ مَّنْ  
أَرْسَلْنَا عَلَيْهِ حَاصِبًا ۗ وَمِنْهُمْ مَّنْ  
أَخَذَتْهُ الصَّيْحَةُ ۗ وَمِنْهُمْ مَّنْ  
خَسَفْنَا بِهِ الْأَرْضَ ۗ وَمِنْهُمْ مَّنْ  
أَغْرَقْنَا ۗ وَمَا كَانَ اللَّهُ لِيُظْلِمَهُمْ  
وَلَكِنْ كَانُوا أَنفُسَهُمْ يَظْلِمُونَ ﴿٤١﴾

42. The case of those who take helpers beside Allāh is like unto the case of the spider, who makes for herself a house; and surely the frailest of *all* houses is the house of the spider, if they but knew!

مَثَلُ الَّذِينَ اتَّخَذُوا مِن دُونِ اللَّهِ  
أَوْلِيَاءَ كَمَثَلِ الْعَنْكَبُوتِ ۗ إِذَا تَّخَذَتْ  
بَيْتًا ۗ وَرَأَتْ أَوْهَانَ الْبُيُوتِ لَبِثَتْ  
الْعَنْكَبُوتِ ۗ لَوْ كَانُوا يَعْلَمُونَ ﴿٤٢﴾

43. Verily, Allāh knows whatever they call upon beside Him; and He is the Mighty, the Wise.

إِنَّ اللَّهَ يَعْلَمُ مَا يُدْعُونَ مِن دُونِهِ  
مِن شَيْءٍ ۗ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٤٣﴾

44. And these are similitudes which

وَتِلْكَ الْأَمْثَالُ لَضَرِبُوهَا لِلنَّاسِ ۗ وَمَا

\*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.**

We set forth for mankind, but only those understand them who have knowledge.

\*45. Allāh created the heavens and the earth in accordance with the requirements of wisdom. In that surely is a Sign for the believers.

R. 5.

Part 21

46. Recite that which has been revealed to thee of the Book, and observe Prayer. Surely, Prayer restrains *one* from indecency and manifest evil, and remembrance of Allāh indeed is the greatest *virtue*. And Allāh knows what you do.

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

\*45. Allāh created the heavens and the earth **with truth.**

يَعْقِلَهَا اِلَّا الْعَالِمُونَ ﴿٣٣﴾

خَلَقَ اللهُ السَّمٰوٰتِ وَالْاَرْضَ بِالْحَقِّ ؕ  
اِنَّ فِيْ ذٰلِكَ لَآيَةً لِّلْمُؤْمِنِيْنَ ﴿٣٤﴾

اٰتِلْ مَا اُوْحِيَ اِلَيْكَ مِنَ الْكِتٰبِ  
وَاقِمِ الصَّلٰوةَ ؕ اِنَّ الصَّلٰوةَ تَنْهٰ  
عَنِ الْفَحْشَآءِ وَالْمُنْكَرِ ؕ وَكِذْرُ  
اللهِ اَكْبَرُ ؕ وَ اللهُ يَعْلَمُ مَا  
تَصْنَعُوْنَ ﴿٣٥﴾

وَلَا تُجَادِلُوْا اَهْلَ الْكِتٰبِ اِلَّا بِالَّتِي  
هِيَ اَحْسَنُ ؕ اِلَّا الَّذِيْنَ ظَلَمُوْا مِنْهُمْ  
وَقُوْلُوْا اٰمَنَّا بِالَّذِيْ اُنزِلَ اِلَيْنَا  
وَ اُنزِلَ اِلَيْكُمْ وَ اِلَهِنَا وَ اِلَهُكُمْ  
وَاحِدٌ وَ نَحْنُ  
لَهُ مُسْلِمُوْنَ ﴿٣٦﴾

وَ كَذٰلِكَ اَنْزَلْنَا اِلَيْكَ الْكِتٰبَ  
فَالَّذِيْنَ اٰتَيْنَاهُمُ الْكِتٰبَ يُؤْمِنُوْنَ بِهٖ  
وَ مِنْ هٰؤُلَاءِ مَنْ يُؤْمِنُ بِهٖ ؕ وَ مَا  
يُجْحَدُ بِآيٰتِنَا اِلَّا الْكٰفِرُوْنَ ﴿٣٧﴾

وَ مَا كُنْتَ تَتْلُوْا مِنْ قَبْلِهٖ مِنْ كِتٰبٍ  
وَلَا تَخْطُطُ بِيَمِيْنِكَ اِذَا لَارْتَابَ



the liars would have doubted.

الْمُبْطِلُونَ ﴿٤٩﴾

50. Nay, it is a *collection of* clear Signs in the hearts of those who are given knowledge. And none but the wrongdoers deny Our Signs.

بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ  
أُوْتُوا الْعِلْمَ ۗ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا

الظَّالِمُونَ ﴿٥٠﴾

51. And they say, 'Why are not Signs sent down to him from his Lord?' Say, 'The Signs are with Allāh, and certainly I am a clear Warner.'

وَقَالُوا لَوْلَا أُنزِلَ عَلَيْهِ آيَاتٌ مِّن  
رَّبِّهِ ۗ قُلْ إِنَّمَا الْآيَاتُ عِندَ اللَّهِ ۗ وَإِنَّمَا

أَنَا نَذِيرٌ مُّبِينٌ ﴿٥١﴾

52. Is it not enough for them that We have sent down to thee the Book which is recited to them? Verily, there is mercy in it and a reminder for a people who believe.

أَو لَمْ يَكْفِهِمْ أَنَّا أَنْزَلْنَا عَلَيْكَ  
الْكِتَابَ يُتْلَىٰ عَلَيْهِمْ ۗ إِنَّ فِي ذَٰلِكَ  
لَرْحَمَةً ۖ وَذِكْرَىٰ لِقَوْمٍ يُؤْمِنُونَ ﴿٥٢﴾

R. 6.

53. Say, 'Allāh is sufficient as a Witness between me and you. He knows what is in the heavens and the earth. And *as for* those who believe in falsehood and disbelieve in Allāh, they it is who are the losers.'

قَدْ كَفَىٰ بِاللَّهِ بَيِّنًا وَبَيْنَكُم  
شَهِيدًا ۗ يَعْلَمُ مَا فِي السَّمٰوٰتِ  
وَ الْأَرْضِ ۗ وَالَّذِينَ آمَنُوا بِالْبَاطِلِ  
وَ كَفَرُوا بِاللَّهِ ۗ أُولَٰئِكَ هُمُ

الْخٰسِرُونَ ﴿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.

وَ يَسْتَعْجِلُونَكَ بِالْعَذَابِ ۗ وَلَوْ لَّا  
أَجَلَ مُّسَمًّى لَّجَاءَهُمُ الْعَذَابُ ۗ  
وَلِيَأْتِيَنَّهُمْ بَغْتَةً ۗ وَهُمْ لَا يَشْعُرُونَ ﴿٥٤﴾

55. They ask thee to hasten on the punishment; but verily, Hell is *already* encompassing the disbelievers.

يَسْتَعْجِلُونَكَ بِالْعَذَابِ ۗ وَإِنَّ  
جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ ﴿٥٥﴾

56. Remember the day when the punishment will overwhelm them from above them and from underneath their feet, and He will say, 'Taste ye the fruit of your actions.'

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

\*62. How then are they led astray?

يَوْمَ يَغْشَاهُمْ الْعَذَابُ مِنْ فَوْقِهِمْ  
وَمِنْ تَحْتِ أَرْجُلِهِمْ وَيَقُولُ ذُوقُوا  
مَا كُنْتُمْ تَعْمَلُونَ ﴿٥٦﴾

لِعِبَادِي الَّذِينَ آمَنُوا إِنَّ أَرْضِي  
وَاسِعَةٌ فَإِيَّايَ فَاعْبُدُونِ ﴿٥٧﴾

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ثُمَّ إِلَيْنَا  
تُرْجَعُونَ ﴿٥٨﴾

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ  
لَنُبَوِّئَنَّهُمْ مِنَ الْجَنَّةِ غُرَفًا تَجْرِي  
مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا نِعْمَ  
أَجْرُ الْعَامِلِينَ ﴿٥٩﴾

الَّذِينَ صَبَرُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٦٠﴾  
وَكَأَيِّن مِّن ذَاتِ لَبٍّ لَا تُحْمِلُ رِزْقَهَا  
اللَّهُ يَزِدُّهَا وَيُنْزِلُهَا وَإِلَىٰكُمْ رُجُوعُ  
الْعَلِيمِ ﴿٦١﴾

وَلَيْدِن سَأَلْتَهُمْ مَّن خَلَقَ السَّمَوَاتِ  
وَ الْأَرْضِ وَ سَخَّرَ الشَّمْسَ وَ الْقَمَرَ  
لَيَقُولَنَّ اللَّهُ ۚ فَإِنِّي يُؤْفَكُونَ ﴿٦٢﴾

اللَّهُ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ مِنْ  
عِبَادِهِ وَ يَقْدِرُ لَهُ ۚ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ

for whom *He pleases*. Surely Allāh has full knowledge of all things.

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?

عَلَيْهِمْ ٣٣

وَكَيْنَ سَأَلْتَهُمْ مَنْ تَنْزَلَ مِنَ السَّمَاءِ  
مَاءً فَآخِيَا بِهِ الْأَرْضَ مِنْ بَعْدِ مَوْتِهَا  
لَيَقُولُنَّ اللَّهُ ۗ قُلِ الْحَمْدُ لِلَّهِ ۗ بَلْ  
أَكْثَرُهُمْ لَا يَعْقِلُونَ ٣٣

ع  
٣٣

وَمَا هَذِهِ الْحَيَاةُ الدُّنْيَا إِلَّا لَهُوٌّ  
وَلَعِبٌ ۗ وَرَأْسُ الدَّارِ الْآخِرَةِ لَهِیَ  
الْحَيَاةِ ۗ لَوْ كَانُوا يَعْلَمُونَ ٣٥

ع  
٣٥

فَإِذَا رَكِبُوا فِي الْفُلِكِ دَعَوْا اللَّهَ  
مُخْلِصِينَ لَهُ الدِّينَ ۗ فَلَمَّا نَجَّاهُمْ  
إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ ٣٦

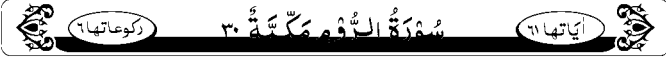
لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ ۗ وَلِيَتَمَتَّعُوا  
فَسَوْفَ يَعْلَمُونَ ٣٧

أَوَلَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا آمِنًا  
وَيَتَخَطَّفُ النَّاسُ مِنْ حَوْلِهِمْ ۗ  
أَفَبِالْبَاطِلِ يُؤْمِنُونَ وَبِنِعْمَةِ اللَّهِ  
يَكْفُرُونَ ٣٨

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ  
كَذِبًا أَوْ كَذَّبَ بِالْحَقِّ لَمَّا جَاءَهُ ۗ  
أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ ٣٩

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.

وَالَّذِينَ جَاهَدُوا فِيْنَا لَنَهْدِيَنَّهُمْ  
سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ ﴿٧٠﴾

**AR-RŪM**

(Revealed before Hijrah)

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

2. Alif Lām Mīm. ‡

الْم ②

3. The Romans have been defeated,

غَلِبَتِ الرُّومُ ③

4. In the land nearby, and they, after their defeat, will be victorious.

فِي آدْنَى الْأَرْضِ وَهُمْ مِنْ بَعْدِ غَلِبِهِمْ

سَيَغْلِبُونَ ④

5. In a few years—Allāh's is the command before and after *that*— and on that day the believers will rejoice,

فِي بَعْضِ سِنِينَ ذَلِلِهِ الْأَمْرُ مِنْ قَبْلُ  
وَمِنْ بَعْدِهِ وَيَوْمَ يُنْفَخُ الصُّورُ ⑤

6. With the help of Allāh. He helps whom He pleases; and He is the Mighty, the Merciful.

بِنَصْرِ اللَّهِ ۗ يَنْصُرُ مَنْ يَشَاءُ ۗ وَهُوَ  
الْعَزِيزُ الرَّحِيمُ ⑥

7. Allāh *has made* this promise. Allāh breaks not His promise, but most men know not.

وَعَدَ اللَّهُ ۗ لَا يُخْلِفُ اللَّهُ وَعْدَهُ وَلَكِنَّ  
أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ⑦

8. They know *only* the outer *aspect* of the life of this world, and of the Hereafter they are utterly unmindful.

يَعْلَمُونَ ظَاهِرًا مِّنَ الْحَيَاةِ الدُّنْيَا  
وَهُمْ عَنِ الْآخِرَةِ هُمْ غَفْلُونَ ⑧

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.

أَوَلَمْ يَتَفَكَّرُوا فِي أَنفُسِهِمْ ۗ مَا  
خَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ وَمَا  
بَيْنَهُمَا إِلَّا بِالْحَقِّ وَأَجَلٍ مُّسَمًّى ۗ  
وَإِنَّ كَثِيرًا مِّنَ النَّاسِ بِإِلْقَائِ  
رَبِّهِمْ لَكٰفِرُونَ ⑨

‡ I am Allāh, the All-Knowing.

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 with manifest Signs. And Allāh would not wrong them, but they wronged their own souls.

اَوَلَمْ يَسِيرُوا فِي الْاَرْضِ فَيَنْظُرُوا  
كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ  
كَانُوا اَشَدَّ مِنْهُمْ قُوَّةً وَّ اَثَارُوا الْاَرْضَ  
وَ عَمَرُوها اَكْثَرَ مِنْهَا عَمَرُوها  
وَ جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ ۗ فَمَا  
كَانَ اللّٰهُ لِيُظْلِمَهُمْ وَلٰكِنْ كَانُوْا  
اَنْفُسَهُمْ يَظْلِمُوْنَ ﴿١٠﴾

11. Then evil was the end of those who did evil, because they rejected the Signs of Allāh, and mocked at them.

ثُمَّ كَانَ عَاقِبَةُ الَّذِينَ اَسَاءُوا السُّوْاى  
اَنْ كَذَّبُوْا بِآيَاتِ اللّٰهِ وَ كَانُوْا بِهَا  
يَسْتَهْزِءُوْنَ ﴿١١﴾

## R. 2.

12. Allāh originates creation; then He repeats it; then to Him shall you be brought back.

اللّٰهُ يَبْدُوْا الْخَلْقَ ثُمَّ يُعِيْدُهُ ثُمَّ  
اِلَيْهِ تُرْجَعُوْنَ ﴿١٢﴾

13. And on the day when the Hour will arrive the guilty shall be in despair.

وَ يَوْمَ تَقُوْمُ السَّاعَةُ يُبْلِسُ  
الْمُجْرِمُوْنَ ﴿١٣﴾

14. And they shall have no intercessors from *among them* whom they associate *with God*; and they will deny *those* whom they associate *with Him*.

وَ لَمْ يَكُنْ لَهُمْ مِنْ شُرَكَائِهِمْ شُفَعَاؤُا  
وَ كَانُوْا بِشُرَكَائِهِمْ كٰفِرِيْنَ ﴿١٤﴾

15. And on the day when the Hour will arrive—on that day will they become separated *from one another*.

وَ يَوْمَ تَقُوْمُ السَّاعَةُ يُؤْمَرُذِيْقَفَرَقُوْنَ ﴿١٥﴾

16. Then those who believed and did good works will be honoured and made happy in a garden.

فَاَمَّا الَّذِينَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ  
فَهُمْ فِي رَوْضَةٍ يُحْبَرُوْنَ ﴿١٦﴾

17. But as for those who disbelieved

وَ اَمَّا الَّذِينَ كَفَرُوْا وَ كَذَّبُوْا بِآيٰتِنَا

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.

### R. 3.

21. And *one* of His Signs is *this*, that He created you from dust; then, behold, you are men who move about *on the face of the earth*.

22. And *one* of His Signs is *this*, that He has created wives for you from among yourselves that you may find peace of mind in them, and He has put love and tenderness between you. In that surely are Signs for a people who reflect.

23. And among His Signs is the creation of the heavens and the earth, and the diversity of your tongues and colours. In that surely are Signs for those who possess knowledge.

24. And among His Signs is your

وَلِقَائِي الْآخِرَةِ فَأُولَٰئِكَ فِي الْعَذَابِ  
مُخَضَّرُونَ ﴿٤﴾

فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ  
تُصْبِحُونَ ﴿٥﴾

وَلَهُ الْحَمْدُ فِي السَّمٰوٰتِ وَالْأَرْضِ  
وَعَشِيًّا وَحِينَ تُظْهِرُونَ ﴿٦﴾

يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ  
الْمَيِّتَ مِنَ الْحَيِّ وَيُحْيِي الْأَرْضَ بَعْدَ  
مَوْتِهَا ۚ وَكَذٰلِكَ تُخْرَجُونَ ﴿٧﴾

وَمِنْ آيَاتِهِ أَن خَلَقَكُمْ مِنْ تُرَابٍ  
ثُمَّ إِذَا أَنْتُمْ بَشَرٌ تَنْتَشِرُونَ ﴿٨﴾

وَمِنْ آيَاتِهِ أَن خَلَقَ لَكُمْ مِنْ  
أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا  
وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً ۗ إِنَّ فِي  
ذٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٩﴾

وَمِنْ آيَاتِهِ خَلْقَ السَّمٰوٰتِ وَالْأَرْضِ  
وَاجْتِرَافَ السِّنِّيَّتِكُمْ وَالْأَلْوَانِكُمْ ۗ  
إِنَّ فِي ذٰلِكَ لَآيَاتٍ لِّالْعٰلَمِيْنَ ﴿١٠﴾

وَمِنْ آيَاتِهِ مَنَامُكُمْ بِاللَّيْلِ وَالنَّهَارِ

sleep by night and day, and your seeking of His bounty. In that surely are Signs for a people who hear.

25. And *one* of His Signs is *this*, that He shows you the lightning as a source of fear and hope, and He sends down water from the sky, and quickens therewith the earth after its death. In that surely are Signs for a people who understand.

26. And among His Signs is *this*, that the heaven and the earth stand firm by His command. Then when He calls you by a call coming from the earth, behold, you will come forth.

27. And to Him belongs whosoever is in the heavens and the earth. All are obedient to Him.

28. And He it is Who originates the creation, then repeats it, and it is most easy for Him. His is the most exalted state in the heavens and the earth; and He is the Mighty, the Wise.

## 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.

وَابْتَغُوا كُمْ مِنْ فَضْلِهِ ۗ إِنَّ فِي ذَلِكَ  
لَآيَاتٍ لِّقَوْمٍ يَسْمَعُونَ ﴿٣٢﴾

وَمِنْ آيَاتِهِ يُرِيكُمُ الْبَرْقَ خَوْفًا  
وَطَمَعًا ۚ وَيُنزِلُ مِنَ السَّمَاءِ مَاءً  
فَيُخْطِ بِهٖ الْأَرْضَ بَعْدَ مَوْتِهَا ۗ إِنَّ فِي  
ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿٣٥﴾

وَمِنْ آيَاتِهِ أَنْ تَقُومَ السَّمَاءُ وَالْأَرْضُ  
بِأَمْرِهِ ۗ ثُمَّ إِذَا دَعَاكُمْ دَعْوَةً مِّنَ  
الْأَرْضِ ۖ إِذَا أَنْتُمْ تَخْرُجُونَ ﴿٣٦﴾

وَلَهُ مَنْ فِي السَّمٰوٰتِ وَالْأَرْضِ ۗ كُلُّ  
لَهُ قَانِتُونَ ﴿٣٧﴾

وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ  
وَهُوَ أَهْوَنُ عَلَيْهِ ۗ وَلَهُ الْمَثَلُ الْأَعْلَىٰ  
فِي السَّمٰوٰتِ وَالْأَرْضِ ۗ وَهُوَ الْعَزِيزُ  
الْحَكِيمُ ﴿٣٨﴾

صَرَبَ لَكُمْ مَثَلًا مِّنْ أَنْفُسِكُمْ ۗ  
هَلْ لَّكُمْ مِّنْ مَّا مَلَكَتْ أَيْمَانُكُمْ  
مِّنْ شُرَكَآءَ فِي مَارَزَقْتِكُمْ فَأَنْتُمْ  
فِيهِ سَوَآءٌ تَخَافُونَهُمْ كَخِيفَتِكُمْ  
أَنْفُسَكُمْ ۗ كَذَٰلِكَ نَقُصِّدُ الْآيَاتِ  
لِقَوْمٍ يَعْقِلُونَ ﴿٣٩﴾



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 ۗ وَمَالَهُمْ مِنْ نَاصِرِينَ ﴿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.

فَاقِمِ وَجْهَكَ لِلدِّينِ حَنِيفًا ۖ فِطْرَتَ  
اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا ۚ لَا  
تَبْدِيلَ لِخَلْقِ اللَّهِ ۗ ذَٰلِكَ 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 شِيعَاءَ  
كُلٌّ حِزْبٌ 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 مِنْهُ  
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 آتَيْنَهُمْ ۖ فَتَمَتَّعُوا  
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 سُلْطٰنًا 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 أَذَقْنَا 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 الْقُرْبٰى حَقَّهُ وَ الْمَسْكِينِ  
وَ ابْنِ السَّبِيلِ ۗ ذٰلِكَ خَيْرٌ لِّلَّذِينَ  
يُرِيدُونَ وَجْهَ اللَّهِ ۗ وَ اُولٰٓئِكَ 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.

وَ مَا آتَيْتُم مِّن رِّبَا لِّيَرْبُوَا فِيْ اَمْوَالِ  
النَّاسِ فَلَا يَرْبُوَا عِنْدَ اللَّهِ ۗ وَ مَا  
آتَيْتُم مِّن زَكٰوٰتٍ تُرِيدُونَ وَجْهَ اللَّهِ  
فَاُولٰٓئِكَ هُمُ الْمُصْعِفُونَ ﴿٤٠﴾

41. It is Allāh Who has created you, and then He has provided for you; then He will cause you to die, and

اللَّهُ الَّذِي خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ  
يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ۗ هٰذَا مِن

\*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.

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*.

شُرَكَاءِكُمْ مِّنْ يَّفْعَلُ مِنْ ذٰلِكُمْ  
مِّنْ شَيْءٍ ۗ سُبْحٰنَهُ وَ تَعَالٰى عَمَّا  
يُشْرِكُوْنَ ﴿۳۱﴾

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 وَ الْبَحْرِ بِمَا  
كَسَبَتْ اَيْدِي النَّاسِ لِيُذِيقَهُمْ  
بَعْضَ الَّذِي عَمِلُوْا لَعَلَّهُمْ يَرْجِعُوْنَ ﴿۳۲﴾

43. Say, 'Travel in the earth and see how *evil* was the end of those before you! Most of them were idolaters.'

قُلْ سِيرُوْا فِي الْاَرْضِ فَانظُرُوْا كَيْفَ  
كَانَ عٰقِبَةُ الَّذِيْنَ مِنْ قَبْلُ ۗ كَانْ  
اَكْثَرُهُمْ مُّشْرِكِيْنَ ﴿۳۳﴾

\*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*.

فَاَقِمْ وَجْهَكَ لِلدِّيْنِ الْقَيِّمِ مِنْ قَبْلِ  
اَنْ يَّاتِيْ يَوْمٌ لَا مَرَدَ لَهُ مِنْ اللّٰهِ يَوْمَئِذٍ  
يَصْطَلِعُوْنَ ﴿۳۴﴾

45. Those who disbelieve will bear *the consequences* of their disbelief; and those who do righteous deeds prepare *good* for themselves,

مَنْ كَفَرَ فَعَلَيْهِ كُفْرُهُ ۗ وَ مَنْ عَمِلَ  
صٰلِحًا فَلَا نَفْسَ لَهُمْ يَمْهَدُوْنَ ﴿۳۵﴾

46. That He, out of His bounty, may reward those who believe and do righteous deeds. Surely, He loves not the disbelievers.

لِيَجْزِيَ الَّذِيْنَ اٰمَنُوْا وَ عَمِلُوا  
الصّٰلِحٰتِ مِنْ فَضْلِهِ ۗ اِنَّهُ لَا يُحِبُّ  
الْكٰفِرِيْنَ ﴿۳۶﴾

47. And among His Signs *is this*, that He sends the winds as bearers of glad tidings and that He may

وَ مِنْ اٰيٰتِهٖ اَنْ يُرْسِلَ الرِّيَّاحَ مُبَشِّرٰتٍ  
وَ لِيُذِيقَكُمْ مِنْ رَّحْمَتِهٖ وَ لِيَجْزِيَ

\*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**.

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.

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.

52. And if We sent a wind and they saw it (their harvest) turn yellow, they would certainly, thereafter, *begin to deny Our favours.*

53. And thou canst not make the dead to hear, nor canst thou make

اَلْفُلْكَ بِاَمْرِهِ وَ لَتَبْتَغُوا مِنْ فَضْلِهِ  
وَلَعَلَّكُمْ تَشْكُرُونَ ﴿٤٨﴾

وَ لَقَدْ اَرْسَلْنَا مِنْ قَبْلِكَ رُسُلًا اِلَى  
قَوْمِهِمْ فَجَاءُوهُمْ بِالْبَيِّنَاتِ فَاَنْتَقَمْنَا  
مِنَ الَّذِيْنَ اَجْرَمُوْا وَ كَانَتْ حَقًّا  
عَلَيْنَا نَصْرَ الْمُؤْمِنِيْنَ ﴿٤٩﴾

اَللّٰهُ الَّذِيْ يُرْسِلُ الرِّيْحَ فَتَثْبِيْرُ  
سَحَابًا فَيُبْسِطُهَا فِي السَّمٰوٰتِ كَيْفَ  
يَشَآءُ وَ يَجْعَلُهُ كِسْفًا فَيَنْزِلُ الْوَدْقَ  
يَخْرُجُ مِنْ خَلِيْبِهِ ؕ فَاِذَا اَصَابَ بِهٖ  
مَنْ يَّشَآءُ مِنْ عِبَادِنَا اِذَا هُمْ  
يَسْتَبْشِرُوْنَ ﴿٥٠﴾

وَ اِنْ كَانُوْا مِنْ قَبْلِ اَنْ يُنْزَلَ عَلَيْهِمْ  
مِّنْ قَبْلِهٖ لَمُبْلِسِيْنَ ﴿٥١﴾

فَاَنْظُرْ اِلَى اَثْرِ رَحْمَتِ اللّٰهِ كَيْفَ يُحْيِي  
الْاَرْضَ بَعْدَ مَوْتِهَا ؕ اِنَّ ذٰلِكَ لَمَخْيِ  
الْمَوْتٰى ؕ وَ هُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ﴿٥٢﴾

وَ لِيْنِ اَرْسَلْنَا رِيْحًا فَرَاوَهُ مُضْفَرًّا  
لَّظَلُّوْا مِنْ بَعْدِهٖ يَكْفُرُوْنَ ﴿٥٣﴾

فَاِنَّكَ لَا تُسْمِعُ الْمَوْتٰى وَلَا تُسْمِعُ

the deaf to hear the call, when they turn away showing their backs.

54. Nor canst thou guide the blind out of their error. Thou canst make only those to hear who would believe in Our Signs and they submit.

## R. 6.

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.

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.

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.'

58. So on that day their excuses \*will not avail the wrongdoers; nor will they be allowed to make amends.

59. And truly, We have set forth for men in this Qur'ān every kind of parable; and indeed, if thou bring them a Sign, those who disbelieve will surely say, 'You are but liars.'

الصَّمِّ الدُّعَاءَ إِذَا وَلَّوْا مُدْبِرِينَ ﴿٥٤﴾

وَمَا أَنْتَ بِهَادٍ الْعُمِّيِّ عَنْ ضَلَالَتِهِمْ ؕ  
إِنْ تُسْمِعُ إِلَّا مَنْ يُؤْمِنُ بِآيَاتِنَا فَهُمْ  
مُسْلِمُونَ ﴿٥٥﴾

اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ ثُمَّ  
جَعَلَ مِنْ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ  
مِنْ بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً ؕ يَخْلُقُ  
مَا يَشَاءُ ؕ وَهُوَ الْعَلِيمُ الْقَدِيرُ ﴿٥٦﴾

وَيَوْمَ تَقُومُ السَّاعَةُ يُقْسِمُ الْمُجْرِمُونَ  
مَا لَبِثُوا غَيْرَ سَاعَةٍ ؕ كَذَلِكَ كَانُوا  
يُؤْفَكُونَ ﴿٥٧﴾

وَ قَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَ الْإِيمَانَ  
لَقَدْ لَبِثْتُمْ فِي كِتَابِ اللَّهِ إِلَى يَوْمِ  
الْبَعْثِ ؕ فَهَذَا يَوْمُ الْبَعْثِ وَ لِكُنُكُمْ  
كُنْتُمْ لَا تَعْلَمُونَ ﴿٥٨﴾

فَيَوْمَئِذٍ لَا يَنْفَعُ الَّذِينَ ظَلَمُوا  
مَعْذِرَتُهُمْ وَلَا هُمْ يُسْتَعْتَبُونَ ﴿٥٩﴾

وَ لَقَدْ صَرَبْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ  
مِنْ كُلِّ مَثَلٍ ؕ وَ لَكِنَّ جِنَّةَهُمْ بِآيَةٍ  
لَيَقُولَنَّ الَّذِينَ كَفَرُوا إِنْ أَنْتُمْ إِلَّا  
مُبْطِلُونَ ﴿٦٠﴾

\* 58. nor will they be allowed access to His threshold.

ء | ق | q | غ | gh | ٦ | ظ | ط | t | ض | d | 593 | ص | ٥ | dh | خ | kh | هـ | h | ث | th | ا | u | ا

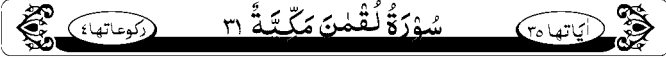
(See details of transliteration on page 'p').

60. Thus does Allāh seal the hearts  
of those who have no knowledge.

كَذٰلِكَ يَطْبَعُ اللّٰهُ عَلٰى قُلُوْبِ الَّذِيْنَ  
لَا يَعْلَمُوْنَ ﴿٦٠﴾

61. So be thou patient. Surely the  
promise of Allāh is true; and let not  
those who have no certainty *of faith*  
make light of thee.

فَاصْبِرْ اِنَّ وَعْدَ اللّٰهِ حَقٌّ وَّ لَا  
يَسْتَخِفُّكَ الَّذِيْنَ لَا يُؤْتِنُوْنَ ﴿٦١﴾



## LUQMĀN

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
2. Alif Lām Mīm. ‡
3. These are verses of the Book of wisdom,
4. A guidance and a mercy for those who do good,
5. Those who observe Prayer and pay the Zakāt and who have firm faith in the Hereafter.
6. It is they who follow guidance from their Lord, and it is they who shall prosper.
7. And of men is he who takes idle tales in exchange *for guidance* to lead *men* astray from the path of Allāh, without knowledge, and to make fun of it. For such there will be humiliating punishment.
8. And when Our Signs are recited to him, he turns proudly away, as though he heard them not, as if there were a heaviness in both his ears. So announce to him a painful punishment.
9. Surely those who believe and do good works—they will have Gardens of Delight,
10. Wherein they will abide. Allāh has *made* a true promise; and He is

‡ I am Allāh, the All-Knowing.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

الْم ②

تِلْكَ آيَاتِ الْكِتَابِ الْحَكِيمِ ③

هُدًى وَرَحْمَةً لِّلْمُحْسِنِينَ ④

الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ

الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ يُوقِنُونَ ⑤

أُولَئِكَ عَلَى هُدًى مِّن رَّبِّهِمْ وَأُولَئِكَ

هُمُ الْمُفْلِحُونَ ⑥

وَمِن النَّاسِ مَن يَشْتَرِي لَهْوَ الْحَدِيثِ

لِيُضِلَّ عَن سَبِيلِ اللَّهِ بِغَيْرِ عِلْمٍ ⑦

وَيَتَّخِذَهَا هُزُوًا أُولَئِكَ لَهُمْ عَذَابٌ

مُهِينٌ ⑧

وَإِذَا تُتْلَى عَلَيْهِ آيَاتُنَا وَلَّى مُسْتَكْبِرًا

كَأَن لَّمْ يَسْمَعْهَا كَأَن فِي أُذُنَيْهِ وَقْرًا

فَبَشِّرْهُ بِعَذَابٍ أَلِيمٍ ⑨

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ

لَهُمْ جَنَّاتُ النَّعِيمِ ⑩

خَالِدِينَ فِيهَا وَعَدَّ اللَّهُ حَقًّا وَهُوَ

the Mighty, the Wise.

الْعَزِيزُ الْحَكِيمُ ﴿۱۰﴾

\*11. He has created the heavens without any pillars that you can see, and He has placed in the earth firm mountains that it may not quake with you, and He has scattered therein all kinds of creatures; and We have sent down water from the clouds, and caused to grow therein every noble species.

خَلَقَ السَّمٰوٰتِ بِغَيْرِ عَمَدٍ تَّرَوٰهَا  
وَ اَلْقٰ فِي الْاَرْضِ رَوٰسِيًّا اَنْ تَمِيْدَ  
بِكُمْ وَ بَثَّ فِيْهَا مِنْ كُلِّ دَابَّةٍ  
وَ اَنْزَلْنَا مِنَ السَّمٰءِ مَآءً فَاَنْبَثْنَا  
فِيْهَا مِنْ كُلِّ زَوْجٍ كَرِيْمٍ ﴿۱۰﴾

12. This is the creation of Allāh. Now show me what others beside Him have created. Nay, but the wrongdoers are in manifest error.

هٰذَا خَلْقُ اللّٰهِ فَاَرُوْنِيْ مَاذَا خَلَقَ  
الَّذِيْنَ مِنْ دُوْنِهٖ ؕ بَلِ الظّٰلِمُوْنَ  
فِيْ صَلٰلٍ مُّبِيْنٍ ﴿۱۱﴾

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.

وَ لَقَدْ اٰتَيْنَا لُقْمٰنَ الْحِكْمَةَ اَنْ اَشْكُرْ  
لِلّٰهِ ؕ وَ مَنْ يَشْكُرْ فَاِنَّمَا يَشْكُرُ  
لِنَفْسِهٖ ؕ وَ مَنْ كَفَرَ فَاِنَّ اللّٰهَ غَنِيٌّ  
حَمِيْدٌ ﴿۱۲﴾

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.'

وَ اِذْ قَالَ لُقْمٰنُ لِابْنِهٖ وَ هُوَ يُعِظُهٗ  
يٰبُنَيَّ لَا تُشْرِكْ بِاللّٰهِ ؕ اِنَّ الشِّرْكَ  
لَكُفْرٌ عَظِيْمٌ ﴿۱۳﴾

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.

وَ وَّصَيْنَا الْاِنْسَانَ بِوَالِدَيْهِ ؕ حَمَلَتْهُ  
اُمُّهُ وَهْنًا عَلٰى وَهْنٍ وَ فِصْلُهٗ فِى  
عَامَيْنِ اِنْ اَشْكُرْ لِيْ وَ لِوَالِدَيْكَ ؕ اِلٰىَّ  
الْمَصِيْرُ ﴿۱۴﴾

16. 'And if they contend with thee

وَ اِنْ جَاهَدَاكَ عَلٰى اَنْ تُشْرِكَ بِيْ

\*11. See alternative translation of (اَنْ تَمِيْدَ بِكُمْ) under 16:16 and the note to it, p 377. (publisher)

ء | ق | q | غ | gh | ع | ٤ | ظ | ط | | | ض | د | 596 | ص | ٥ | ذ | dh | خ | kh | ح | h | ث | th | ا | i | u |



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.

19. 'And turn not thy cheek away from men in pride nor walk in the earth haughtily; surely, Allāh loves not any arrogant boaster.

20. 'And walk thou at a moderate pace, and lower thy voice; verily, the most disagreeable of voices is the voice of the ass.'

R. 3.

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

مَا لَيْسَ لَكَ بِهِ عِلْمٌ ۗ فَلَا تُطْعُهُمَا  
وَصَاحِبَهُمَا فِي الدُّنْيَا مَعْرُوفًا  
وَآتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ۖ ثُمَّ  
إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنتُمْ  
تَعْمَلُونَ ﴿٥٧﴾

يُبَيِّنُ لَهَا إِن تَكِ مِثْقَالَ حَبَّةٍ  
مِّنْ حَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي  
السَّمَوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا  
اللَّهُ ۗ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ ﴿٥٨﴾

يُبَيِّنُ أَقِمِ الصَّلَاةَ وَامْرُ بِالْمَعْرُوفِ  
وَإِنَّهُ عَنِ الْمُنْكَرِ وَاصِدٌ عَلَىٰ مَا  
أَصَابَكَ ۗ إِنَّ ذَٰلِكَ مِنَ عَزْمِ الْأُمُورِ ﴿٥٩﴾  
وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي  
الْأَرْضِ مَرْحًا ۗ إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ  
مُخْتَلِلٍ فَخُورٍ ﴿٦٠﴾

وَاقْصِدْ فِي مَشْيِكَ وَاغْضُضْ مِنْ  
صَوْتِكَ ۗ إِنَّكَ أَنْكَرُ الْأَصْوَاتِ لَصَوْتُ  
الْحَمِيرِ ﴿٦١﴾

أَلَمْ تَرَ أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَّا فِي  
السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَاسْتَبَعَّ  
عَلَيْكُمْ نِعْمَهُ ظَاهِرَةً وَبَاطِنَةً ۗ وَمِنَ  
النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ

among men there are some who dispute concerning Allāh, without knowledge or guidance or an illuminating Book.

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?

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.

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.

25. We shall let them enjoy themselves a little; then We shall drive them to a severe torment.

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.

27. To Allāh belongs whatever is in the heavens and the earth. Verily, Allāh is Self-Sufficient, Praiseworthy.

28. And if all the trees that are in the earth were pens, and the ocean were ink, with seven oceans

وَلَا هُدًى وَلَا كِتَابٍ مُّنبِئٍ ﴿٢١﴾

وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ  
قَالُوا بَلْ نَتَّبِعُ مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا  
أَوْ لَوْ كَانَ الشَّيْطَانُ يَدْعُوهُمْ إِلَى  
عَذَابِ السَّعِيرِ ﴿٢٢﴾

وَمَنْ يُسْلِمْ وَجْهَهُ إِلَى اللَّهِ وَهُوَ  
مُحْسِنٌ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ  
الْوُثْقَىٰ ۖ وَإِلَى اللَّهِ عَاقِبَةُ الْأُمُورِ ﴿٢٣﴾

وَمَنْ كَفَرَ فَلَا يَحْزُنكَ كُفْرُهُ ۗ  
إِلَيْنَا مَرْجِعُهُمْ فَنُنَبِّئُهُمْ بِمَا عَمِلُوا ۗ  
إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٢٤﴾

نُمَتِّعُهُمْ قَلِيلًا ثُمَّ نَضْطَرُّهُمْ إِلَىٰ  
عَذَابٍ غَلِيظٍ ﴿٢٥﴾

وَلَكِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمٰوٰتِ  
وَالْأَرْضِ لَيَقُولُنَّ اللَّهُ ۗ قُلِ الْحَمْدُ  
لِلَّهِ ۗ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٢٦﴾

لِلَّهِ مَا فِي السَّمٰوٰتِ وَالْأَرْضِ ۗ إِنَّ اللَّهَ  
هُوَ الْعَنِيُّ الْحَمِيدُ ﴿٢٧﴾

وَلَوْ أَنَّ فِي الْأَرْضِ مِنْ شَجَرَةٍ  
أَقْلَامًا وَالْبَحْرِ يَمْدًا مِنْ بَعْدِهِ سَبْعَةُ

swelling it thereafter, the words of Allāh would not be exhausted. Surely, Allāh is Mighty, Wise.

\*29. Your creation and your resurrection are only like *the creation and resurrection of a single soul*. Verily Allāh is All-Hearing, All-Seeing.

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?

31. That is because it is Allāh alone Who is the True *God*, and whatever they call upon beside Him is falsehood, and because it is Allāh alone Who is the Most High, the Incomparably Great.

#### R. 4.

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.

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

أَبْحُرٍ مَا نَفَذَتْ كَلِمَتُ اللَّهِ ۗ إِنَّ اللَّهَ  
عَزِيزٌ حَكِيمٌ ﴿٢٨﴾

مَا خَلَقَكُمْ وَلَا يَعْثُبُكُمْ إِلَّا كَنَفْسٍ  
وَاحِدَةٍ ۗ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴿٢٩﴾

أَلَمْ تَرَ أَنَّ اللَّهَ يُولِجُ اللَّيْلَ فِي النَّهَارِ  
وَيُولِجُ النَّهَارَ فِي اللَّيْلِ وَسَخَّرَ  
الشَّمْسَ وَالْقَمَرَ ۗ كُلٌّ يَجْرِي إِلَىٰ  
أَجَلٍ مُّسَمًّى ۗ وَأَنَّ اللَّهَ بِمَا تَعْمَلُونَ  
خَبِيرٌ ﴿٣٠﴾

ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا  
يَدْعُونَ مِنْ دُونِهِ الْبَاطِلُ ۗ وَأَنَّ اللَّهَ  
هُوَ الْعَلِيُّ الْكَبِيرُ ﴿٣١﴾

أَلَمْ تَرَ أَنَّ الْفُلُكَ تَجْرِي فِي الْبَحْرِ  
بِنِعْمَتِ اللَّهِ لِيُرِيَكُمْ مِنْ آيَاتِهِ ۗ إِنَّ  
فِي ذَٰلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ﴿٣٢﴾

وَإِذَا غَشِيَهُمْ مَوَاجٌ كَالظُّلَلِ دَعَوْا اللَّهَ  
مُخْلِصِينَ لَهُ الدِّينَ ۗ فَلَمَّا نَجَّاهُمْ  
إِلَى الْبَرِّ فَمِنْهُمْ مُّقْتَصِدٌ ۗ وَمَا يَجْحَدُ

\*29. Your creation and your resurrection are only like *the creation and resurrection of a single being*.

right course. And none denies Our Signs save every perfidious *and* ungrateful person.

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.

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.

بِأَيَّتِنَا إِلَّا كُلَّ خَتَّارٍ كَفُورٍ ﴿٣٣﴾

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ وَاحْشُوا  
يَوْمًا لَا يَجْزِي وَالِدٌ عَنْ وَلَدٍ وَلَا  
مَوْلُودٌ هُوَ جَارٍ عَنِ وَالِدِهِ شَيْئًا إِنَّ  
وَعْدَ اللَّهِ حَقٌّ فَلَا تَغُرُّكُمُ الْحَيَاةُ  
الدُّنْيَا وَلَا يَغُرُّكُم بِاللَّهِ الْغُرُورُ ﴿٣٤﴾  
إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنزِلُ  
الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا  
تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا وَمَا  
تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ  
اللَّهَ عَلِيمٌ خَبِيرٌ ﴿٣٥﴾

ع  
٣٤



### AS-SAJDAH (Revealed before Hijrah)

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

2. Alif Lām Mīm.‡

الْم ②

3. The revelation of the Book—there is no doubt about it—is from the Lord of the worlds.

تَنْزِيلُ الْكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَبِّ  
الْعَالَمِينَ ③

4. Do they say, 'He has forged it'? Nay, it is the truth from thy Lord, that thou mayest warn a people to whom no Warner has come before thee, that haply they may follow guidance.

أَمْ يَقُولُونَ افْتَرَاهُ ۚ بَلْ هُوَ الْحَقُّ مِنْ  
رَبِّكَ لِتُنذِرَ قَوْمًا مَّا أَتَاهُمْ مِنْ نَّذِيرٍ  
مِّن قَبْلِكَ لَعَلَّهُمْ يَهْتَدُونَ ④

5. Allāh it is Who created the heavens and the earth, and that which is between them, in six periods; then He settled on the Throne. You have no helper or intercessor beside Him. Will you not then reflect?

اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ  
وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى  
عَلَى الْعَرْشِ ۗ مَا لَكُمْ مِنْ دُونِهِ مِنْ  
وَلِيٍّ وَلَا شَفِيعٍ ۗ أَفَلَا تَتَذَكَّرُونَ ⑤

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.

يُدَبِّرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ  
ثُمَّ يَعْرُجُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ  
أَلْفَ سَنَةٍ مِّمَّا تَعُدُّونَ ⑥

7. Such is the Knower of the unseen and the seen, the Mighty, the Merciful,

ذَٰلِكَ عَلِيمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزُ  
الرَّحِيمُ ⑦

8. Who has made perfect everything He has created. And He began the creation of man from clay.

الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ  
وَبَدَأَ خَلْقَ الْإِنْسَانِ مِنْ طِينٍ ⑧

‡ I am Allah, the All-Knowing.

9. Then He made his progeny from an extract of an insignificant fluid.

ثُمَّ جَعَلَ نَسْلَهُ مِنْ سُلَالَةٍ مِّنْ مَّاءٍ  
مَّهِينٍ ۙ ٩

\*10. Then He fashioned him and breathed into him of His spirit. And He has given you ears, and eyes, and hearts. *But* little thanks do you give!

ثُمَّ سَوَّاهُ وَ نَفَخَ فِيْهِ مِنْ رُّوْحِهِ  
وَ جَعَلَ لَكُمُ السَّمْعَ وَ الْاَبْصَارَ  
وَ الْاَفْئِدَةَ ۗ قَلِيْلًا مَّا تَشْكُرُوْنَ ۝ ١٠

11. And they say, ‘What! when we are lost in the earth, shall we then become a new creation?’ Nay, but they are disbelievers in the meeting of their Lord.

وَ قَالُوْٓا۟ اِذَا صَلَّلْنَا فِي الْاَرْضِ اِنَّا  
لَفِيْ خَلْقٍ جَدِيْدٍ ۗ هٰٓؤُلَآءِ هُمُ الْبٰلِغٰتُ  
رَبِّهٖمْ كٰفِرُوْنَ ۝ ١١

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.’

قُلْ يَتَوَفَّاكُم مَّلَكٌ الْمَوْتِ الَّذِي  
وُكِّلَ بِكُمْ ثُمَّ اِلٰى رَبِّكُمْ تُرْجَعُوْنَ ۝ ١٢

### 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.’

وَ لَوْ تَرٰٓى اِذِ الْمُجْرِمُوْنَ نَاكِسُوْٓا  
رُءُوْسِهِمْ عِنْدَ رَبِّهٖمْ ۗ رَبَّنَا اَبْصُرْنَا  
وَ سَمِعْنَا فَاَرْجِعْنَا نَعْمَلْ صٰلِحًا اِنَّا  
مُؤْمِنُوْنَ ۝ ١٣

14. And if We had *enforced* Our will, We could have given every soul its guidance, but the word from Me has come true: ‘I will fill Hell with Jinn and men all together.’

وَ لَوْ شِئْنَا لَآتَيْنَا كُلَّ نَفْسٍ هُدٰٓهَا  
وَ لٰكِن حَقَّ الْقَوْلُ مِنِّي لَأَمْلِكَنَّ جَهَنَّمَ  
مِنَ الْجِنَّةِ وَ النَّٰسِ اَجْمَعِيْنَ ۝ ١٤

15. So taste ye *the punishment of*

فَذُوْقُوْٓا بِمَا نَسِيْتُمْ لِقَآءَ يَوْمِكُمْ

\*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-Qaşaş), 53:12 (An-Najm), 46:27 (Al-Aḥqāf) and 14:38 (Ibrāhīm).

*your deeds* for you forgot the meeting of this day of yours. We *too* have forgotten you. And taste 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.

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

هَذَا ء اِنَّا نَسِيْنُكُمْ وَ ذُوْقُوا عَذَابِ  
الْخُلْدِ بِمَا كُنْتُمْ تَعْمَلُوْنَ ﴿١٥﴾

اِنَّمَا يُؤْمِنُ بِآيَاتِنَا الَّذِيْنَ اِذَا ذُكِّرُوْا  
بِهَا خَرُّوْا سُجَّدًا وَّ سَبَّحُوْا بِحَمْدِ رَبِّهِمْ  
وَّهُمْ لَا يَسْتَكْبِرُوْنَ ﴿١٦﴾

تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ  
يَدْعُوْنَ رَبَّهُمْ خَوْفًا وَّ طَمَعًا وَّ مِمَّا  
رَزَقْنَاهُمْ يُنفِقُوْنَ ﴿١٧﴾

فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِنْ قُرَّةِ  
اَعْيُنٍ ء جزَاءً بِمَا كَانُوْا يَعْمَلُوْنَ ﴿١٨﴾

اَفَمَنْ كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا  
لَّا يَسْتَوُوْنَ ﴿١٩﴾

اَمَّا الَّذِيْنَ اٰمَنُوْا وَّ عَمِلُوا الصَّٰلِحٰتِ  
فَلَهُمْ جَنَّٰتُ الْمَآوٰى نُزُلًا بِمَا كَانُوْا  
يَعْمَلُوْنَ ﴿٢٠﴾

وَاَمَّا الَّذِيْنَ فَسَقُوْا فَمَا وَّبَهُمُ النَّارُ  
كَلِمًا اَرَادُوْا اَنْ يَخْرُجُوْا مِنْهَا  
اُعِيْدُوْا فِيْهَا و ذُوْقُوا عَذَابِ  
النَّارِ الَّذِي كُنْتُمْ بِهٖ تُكَذِّبُوْنَ ﴿٢١﴾

وَلَنُنِزِقَنَّ لَهُمْ مِنَ الْعَذَابِ الْاَدْنٰى

\*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*.

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 dwellings they now walk about? In that surely are Signs. Will they not then hearken?

28. Have they not seen that We drive the water to the dry land and produce thereby crops of which their cattle eat, and they themselves? Will they not then see?

29. And they say, 'When will this

دُونَ الْعَذَابِ الْأَكْبَرِ لَعَلَّهُمْ  
يَرْجِعُونَ ﴿٢٣﴾

وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ  
ثُمَّ أَعْرَضَ عَنْهَا إِنَّا مِنَ الْمُجْرِمِينَ  
مُنْتَقِمُونَ ﴿٢٤﴾

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَلَا  
تَكُنْ فِي مِرْيَةٍ مِنْ لِقَائِهِ وَجَعَلْنَاهُ  
هُدًى لِبَنِي إِسْرَائِيلَ ﴿٢٥﴾

وَجَعَلْنَا مِنْهُمْ أُمَّةً يَهْتَدُونَ بِأَمْرِنَا  
لَمَّا صَبَرُوا وَكَانُوا بِآيَاتِنَا يُوقِنُونَ ﴿٢٦﴾

إِنَّ رَبَّكَ هُوَ يَفْصِلُ بَيْنَهُمْ يَوْمَ  
الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿٢٧﴾

أَوَلَمْ يَهْدِ لَهُمْ كَمَا أَهْلَكْنَا مِنْ قَبْلِهِمْ  
مِنَ الْقُرُونِ يَمْشُونَ فِي مَسْكِنِهِمْ ؕ  
إِنَّ فِي ذَلِكَ لَآيَاتٍ ؕ أَفَلَا يَسْمَعُونَ ﴿٢٨﴾

أَوَلَمْ يَرَوْا أَنَّا نَسُوفُ الْمَاءَ إِلَى  
الْأَرْضِ الْجُرُزِ فَنُخْرِجُ بِهِ زَرْعًا  
تَأْكُلُ مِنْهُ أَنْعَامُهُمْ وَأَنْفُسُهُمْ ؕ  
أَفَلَا يُبْصِرُونَ ﴿٢٩﴾

وَيَقُولُونَ مَتَى هَذَا الْفَتْحُ إِنْ كُنْتُمْ



victory come, if you are truthful?

صِدْقِينَ ﴿٢٩﴾

30. Say, 'On the day of victory the believing of the disbelievers will not avail them, nor will they be granted respite.'

قُلْ يَوْمَ الْفَتْحِ لَا يَنْفَعُ الَّذِينَ كَفَرُوا

إِيمَانُهُمْ وَلَا هُمْ يُنْتَرُونَ ﴿٣٠﴾

31. So turn away from them, and wait. They are also waiting.

فَاعْرِضْ عَنْهُمْ وَانْتَظِرْ إِنَّهُمْ

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مُنْتَظِرُونَ ﴿٣١﴾



### 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

- \*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 ①

يٰۤاَيُّهَا النَّبِيُّ اتَّقِ اللّٰهَ وَلَا تُطِعِ الْكٰفِرِيْنَ  
وَ الْمُنٰفِقِيْنَ ؕ اِنَّ اللّٰهَ كَانَتْ عَلِيْمًا  
حَكِيْمًا ②

وَ اتَّبِعْ مَا يُوحٰى اِلَيْكَ مِنْ رَّبِّكَ ؕ اِنَّ  
اللّٰهَ كَانَ بِمَا تَعْمَلُوْنَ خَبِيْرًا ③  
وَ تَوَكَّلْ عَلٰى اللّٰهِ ؕ وَ كَفٰى بِاللّٰهِ  
وَ كِيْلًا ④

مَا جَعَلَ اللّٰهُ لِرَجُلٍ مِّنْ قَلْبَيْنِ فِيْ  
جَوْفِهِ ؕ وَ مَا جَعَلَ اَزْوَاجَكُمْ اِلٰى  
تُظٰهَرُوْنَ مِنْهُنَّ اُمَّهَاتِكُمْ ؕ وَ مَا  
جَعَلَ اَدْعِيَاءَكُمْ اَبْنَاءَكُمْ ؕ ذٰلِكُمْ  
قَوْلُكُمْ بِاَفْوَاهِكُمْ ؕ وَ اللّٰهُ يَتَّقُوْلُ  
الْحَقَّ وَ هُوَ يَهْدِي السَّبِيْلَ ⑤

اَدْعُوْهُمْ لِاَبَائِهِمْ هُوَ اَقْسَطُ عِنْدَ  
اللّٰهِ ؕ فَاِن لَّمْ تَعْلَمُوْا اَبَاءَهُمْ  
فَاٰخُوَانُكُمْ فِي الدِّيْنِ وَ مَوٰلِيْكُمْ ؕ

mistake you may unintentionally make in this *matter*, but *what matters* is that which your hearts intend. And Allāh is Most Forgiving, Merciful.

وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُمْ بِهِ ۗ وَلَكِنْ مَّا تَعَمَّدَتْ قُلُوبُكُمْ ۗ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٦﴾

\*7. The Prophet is nearer to the believers than their own selves, and his wives are *as* mothers to them. And blood relations are nearer to one another, according to the Book of Allāh, than *the rest of* the believers *from among the Helpers* as well as the Emigrants, except that you show kindness to your friends. That *also* is written down in the Book.

النَّبِيِّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ ۗ وَأُولُو الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ وَالْمُهَاجِرِينَ إِلَّا أَنْ تَفْعَلُوا إِلَىٰ أَوْلِيَائِكُمْ مَعْرُوفًا ۚ كَانَ ذَٰلِكَ فِي الْكِتَابِ مَسْطُورًا ﴿٧﴾

8. And *remember* when We took from the Prophets their covenant, and from thee, and from Noah, and Abraham, and Moses, and Jesus, son of Mary, and We *indeed* took from them a solemn covenant;

وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنكَ وَمِنْ نُوحٍ وَإِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَى ابْنِ مَرْيَمَ ۚ وَأَخَذْنَا مِنْهُم مِّيثَاقًا غَلِيظًا ﴿٨﴾

9. That He may question the truthful about their truthfulness. And for the disbelievers He has prepared a painful punishment.

لِيَسْأَلَ الصَّادِقِينَ عَنْ صِدْقِهِمْ ۚ وَأَعَدَّ لِلْكَافِرِينَ عَذَابًا أَلِيمًا ﴿٩﴾

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.

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَّمْ تَرَوْهَا ۗ وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ﴿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. 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.

إِذْ جَاءُوكُم مِّن فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنكُمْ وَإِذْ رَأَعَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَ تَظُنُّونَ بِاللَّهِ الظُّنُونَا ﴿١١﴾

12. There *and then* were the believers *sorely* tried, and they were shaken with a violent shaking.

هَذَا لِكَ اتَّبَعِي الْمُؤْمِنُونَ وَ زَلُّوا زَلْزَالًا شَدِيدًا ﴿١٢﴾

13. And when the hypocrites and those in whose hearts was a disease said, 'Allāh and His Messenger promised us nothing but a delusion.'

وَ إِذْ يَقُولُ الْمُنْفِقُونَ وَالَّذِينَ فِي قُلُوبِهِم مَّرَضٌ مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ إِلَّا غُرُورًا ﴿١٣﴾

14. And when a party of them said, 'O people of Yathrib‡, you have *possibly* no stand *against the enemy*, therefore turn back.' And a section of them *even* asked leave of the Prophet, saying, 'Our houses are exposed and *defenceless*.' And they were *in truth* not exposed. They only sought to flee away.

وَ إِذْ قَالَتْ طَائِفَةٌ مِّنْهُمْ يَا أَهْلَ يَثْرِبَ لَا مَقَامَ لَكُمْ فَارْجِعُوا ؕ وَيَسْتَأْذِنُ فَرِيقٌ مِّنْهُمُ النَّبِيَّ يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ ؕ وَ مَا هِيَ بِعَوْرَةٍ ؕ إِنْ يُرِيدُونَ إِلَّا فِرَارًا ﴿١٤﴾

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.

وَ لَوْ دَخَلَتْ عَلَيْهِمْ مِّنْ أَقْطَارِهَا ثُمَّ سَأَلُوا الْفِتْنَةَ لَأْتَوْهَا وَ مَا تَلَبَّثُوا بِهَا إِلَّا يَسِيرًا ﴿١٥﴾

\*16. And truly they had already covenanted with Allāh *that* they would not turn their backs. And a

وَ لَقَدْ كَانُوا عَاهَدُوا اللَّهَ مِنْ قَبْلُ لَا يُوَلُّونَ الْأَدْبَارَ وَ كَانَ عَهْدُ اللَّهِ

\* 11. and *your* hearts **leapt to your** throats and you entertained wayward thoughts about Allāh.

‡ Madinah 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.

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 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*,

\*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.

مَسْئُولًا ﴿١٧﴾

قُلْ لَنْ يَنْفَعَكُمْ الْفِرَارُ اِنْ فَرَرْتُمْ مِنَ الْمَوْتِ اَوْ الْقَتْلِ وَاِذَا لَمْ تَمْتَعُوْنَ اِلَّا قَلِيْلًا ﴿١٨﴾

قُلْ مَنْ ذَا الَّذِي يَعْصِمُكُمْ مِنَ اللّٰهِ اِنْ اَرَادَ بِكُمْ سُوْءًا اَوْ اَرَادَ بِكُمْ رَحْمَةً ۗ وَلَا يَجِدُوْنَ لَهُمْ مِنْ دُوْنِ اللّٰهِ وِلِيًّا وَاَلَا نَصِيْرًا ﴿١٩﴾

قَدْ يَعْلَمُ اللّٰهُ الْمَعْوِقِيْنَ مِنْكُمْ وَالتَّقَالِيْنَ اِلٰخْوَانِهِمْ هَلُمَّ اِلَيْنَا وَاَلَا يَأْتُوْنَ الْبَاسَ اِلَّا قَلِيْلًا ﴿٢٠﴾

اَشْحَهٗ عَلَيْكُمْ ۗ فَاِذَا جَاءَ الْخَوْفُ رَاَيْتَهُمْ يَنْظُرُوْنَ اِلَيْكَ تَدُوْرًا اَعْيُنُهُمْ كَالَّذِي يُغْشٰى عَلَيْهِ مِنَ الْمَوْتِ ۗ فَاِذَا ذَهَبَ الْخَوْفُ سَلَقُوْكُمْ بِاللِّسٰنِ جِدَادٍ اَشْحَهٗ عَلٰى الْخَيْرِ ۗ اُولٰٓئِكَ لَمْ يُؤْمِنُوْا فَاَحْبَطَ اللّٰهُ اَعْمَالَهُمْ ۗ وَكَانَ ذٰلِكَ عَلٰى اللّٰهِ يَسِيْرًا ﴿٢١﴾

يَحْسَبُوْنَ الْاَحْزَابَ لَمْ يَذْهَبُوْا ۗ وَاِنْ يَّاتِ الْاَحْزَابُ يَوَدُّوْا لَوْ اَنَّهُمْ بَادُوْنَ

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.

فِي الْأَحْزَابِ يَسْأَلُونَ عَنْ أَنْبَاءِكُمْ  
وَلَوْ كَانُوا فِيكُمْ مَا قَاتَلُوا إِلَّا  
قَلِيلًا ﴿٦١﴾

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.

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ  
حَسَنَةٌ لِمَنْ كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ  
الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ﴿٦٢﴾

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.

وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ  
هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ  
وَصَدَقَ اللَّهُ وَرَسُولُهُ  
وَمَا زَادَهُمْ إِلَّا إِيمَانًا  
وَتَسْلِيمًا ﴿٦٣﴾

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;

مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا  
مَا عَاهَدُوا اللَّهَ عَلَيْهِ ۖ فَمِنْهُمْ  
مَنْ قَضَىٰ نَحْبَهُ  
وَمِنْهُمْ مَنْ يَنْتَظِرُ ۚ وَمَا بَدَّلُوا  
تَبْدِيلًا ﴿٦٤﴾

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.

لِيَجْزِيَ اللَّهُ الصَّادِقِينَ بِصِدْقِهِمْ  
وَيُعَذِّبَ الْمُنَافِقِينَ إِن شَاءَ  
أَوْ يَتُوبَ عَلَيْهِمْ ۗ إِنَّ  
اللَّهَ كَانَ غَفُورًا رَحِيمًا ﴿٦٥﴾

26. And Allāh turned back the disbelievers in their rage; they gained no good. And Allāh sufficed the believers in their fight. And Allāh is Powerful, Mighty.

وَرَدَّ اللَّهُ الَّذِينَ كَفَرُوا  
بِعَيْظِهِمْ لَمْ يَنَالُوا خَيْرًا ۗ  
وَكَفَى اللَّهُ الْمُؤْمِنِينَ  
الْقِتَالَ ۗ وَكَانَ اللَّهُ  
قَوِيًّا عَزِيمًا ﴿٦٦﴾

27. And He brought those of the

وَ أَنْزَلَ الَّذِينَ ظَاهَرُوا مِنْ أَهْلِ

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.

الْكِتَابِ مِنْ صَيَاصِيهِمْ وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ فَرِيقًا تَقْتُلُونَ وَتَأْسِرُونَ فَرِيقًا ﴿٤٤﴾

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 وَأَمْوَالَهُمْ وَأَرْضًا لَمْ تَطَّوْهَا ۗ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرًا ﴿٤٥﴾

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 رَزَاكَ إِنْ كُنْتُمْ تُرِيدُونَ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَ أُمَتِّعْكُنَّ وَأُسْرِحْكُنَّ سَرَاحًا جَمِيلًا ﴿٤٦﴾

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 تُرِيدُونَ اللَّهَ وَرَسُولَهُ وَالذَّارَ الْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنَاتِ مِنْكُنَّ أَجْرًا عَظِيمًا ﴿٤٧﴾

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.

لِبَنَسَاءِ النَّبِيِّ مَنْ يَأْتِ مِنْكُنَّ بِفَاحِشَةٍ مُّبِينَةٍ يُضَعَّفَ لَهَا الْعَذَابُ ضِعْفَيْنِ ۗ وَكَانَ ذَٰلِكَ عَلَى اللَّهِ يَسِيرًا ﴿٤٨﴾

32. But whoever of you is obedient to Allāh and His Messenger and does good works, We shall give her her reward twice over; and We have prepared for her an honourable provision.

وَمَنْ يَتَّقِنِ اللَّهَ وَرَسُولَهُ وَتَعْمَلْ صَالِحًا نُؤْتِيهَا أَجْرَهَا مَرَّتَيْنِ ۗ وَأَعْتَدْنَا لَهَا رِزْقًا كَرِيمًا ﴿٤٩﴾

33. O wives of the Prophet! You are

لِبَنَسَاءِ النَّبِيِّ كَسْتُنَّ كَأَحْرِمٍ مِّن

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.

- \*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

النِّسَاءِ اِنَّ اتَّقَيْتُنَّ فَلَا تَخْضَعْنَ  
بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ  
وَقُلْنَ قَوْلًا مَعْرُوفًا ﴿۳۴﴾

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ  
الْجَاهِلِيَّةِ الْأُولَىٰ وَأَقِمْنَ الصَّلَاةَ  
وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ  
إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ  
الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ  
تَطْهِيرًا ﴿۳۵﴾

وَأذْكُرْنَ مَا يُتْلَىٰ فِي بُيُوتِكُنَّ مِنْ  
آيَاتِ اللَّهِ وَالْحِكْمَةِ ۗ إِنَّ اللَّهَ كَانَ  
لَطِيفًا خَبِيرًا ﴿۳۶﴾

ع

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ  
وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَنَاتِ  
وَالْقَنَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ  
وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَشِيعِينَ  
وَالْخَشِيعَاتِ وَالْمُتَصَدِّقِينَ  
وَالْمُتَصَدِّقَاتِ وَالصَّائِمِينَ  
وَالصَّائِمَاتِ وَالْحَافِظِينَ فُرُوجَهُمْ  
وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا

- \*34. And stay in your houses *with dignity*, and do not embellish yourselves in the style of embellishment during the days of ignorance and observe Prayer, and pay the Zakāt, and obey Allāh and His Messenger.

ء ا i u | th | h | kh | dh | ص | د | ض | ط | ظ | ع | gh | غ | q | ق



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.' 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—

وَالَّذِكْرُتِ ۖ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً  
وَأَجْرًا عَظِيمًا ﴿۳۷﴾

وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا  
قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ  
لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ ۗ وَمَنْ  
يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلًّا  
مُبِينًا ﴿۳۸﴾

وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ  
وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ  
زَوْجَكَ وَاتَّقِ اللَّهَ وَتُخْفِي فِي نَفْسِكَ  
مَا اللَّهُ مُبْدِيهِ وَتُخْفِي النَّاسُ  
وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ ۗ فَلَمَّا  
قَضَى زَيْدٌ مِنْهَا وَطَرًا زَوَّجْنَاكَهَا لِكَيْ  
لَا يَكُونَ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي  
أَزْوَاجِ أَدْعِيَائِهِمْ إِذَا قَضَوْا مِنْهُنَّ  
وَطَرًا ۗ وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا ﴿۳۹﴾

مَا كَانَتْ عَلَى النَّبِيِّ مِنْ حَرَجٍ فِيمَا  
فَرَضَ اللَّهُ لَهُ ۗ سُنَّةَ اللَّهِ فِي الَّذِينَ  
خَلَوْا مِنْ قَبْلُ ۗ وَكَانَ أَمْرُ اللَّهِ قَدَرًا  
مُقَدَّرًا ﴿۴۰﴾

40. Those who delivered the Messages of Allāh and feared Him, and feared none but Allāh. And sufficient is Allāh as a Reckoner.

إِلَّزَيْتِ يُبَلِّغُونَ رِسَالَتِ اللَّهِ  
وَيَخْشَوْنَهُ وَلَا يَخْشَوْنَ أَحَدًا إِلَّا اللَّهَ  
وَكَفَى بِاللَّهِ حَسِيبًا ﴿۶۰﴾

41. Muhammad is not the father of any of your men, but *he is* the Messenger of Allāh and the Seal of the Prophets; and Allāh has full knowledge of all things.

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ  
وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ  
وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ﴿۶۱﴾

## R. 6.

42. O ye who believe! remember Allāh with much remembrance;

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ  
ذِكْرًا كَثِيرًا ﴿۶۲﴾

43. And glorify Him morning and evening.

وَسَبِّحْهُ بَكْرَةً وَأَصِيلًا ﴿۶۳﴾

44. He it is Who sends blessings on you, as *do* His angels, that He may bring you forth from all *kinds of* darkness into light. And He is Merciful to the believers.

هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلَائِكَتُهُ  
لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ  
وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا ﴿۶۴﴾

45. Their greeting on the day when they meet Him will be, 'Peace.' And He has prepared for them an honourable reward.

تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهُ سَلَامٌ ۗ وَآمَدَ  
لَهُمْ أَجْرًا كَرِيمًا ﴿۶۵﴾

46. O Prophet, truly We have sent thee as a Witness, and Bearer of glad tidings, and a Warner,

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا  
وَمُبَشِّرًا وَنَذِيرًا ﴿۶۶﴾

\*47. And as a Summoner unto Allāh by His command, and as a Lamp that gives *bright* light.

وَكَأَعْيُنًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا  
مُنِيرًا ﴿۶۷﴾

48. And announce to the believers the glad tidings that they will have great bounty from Allāh.

وَبَشِّرِ الْمُؤْمِنِينَ بِأَنَّ لَهُم مِّنَ اللَّهِ  
فَضْلًا كَثِيرًا ﴿۶۸﴾

\*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 leave alone their annoyance, and put thy trust in Allāh; for Allāh is sufficient as a Guardian.

وَلَا تَطِعِ الْكُفْرِيْنَ وَ الْمُنَافِقِيْنَ  
وَدَعْ أَدْبَهُمْ وَتَوَكَّلْ عَلَى اللَّهِ وَ كَفَى  
بِاللَّهِ وَكِيلًا ﴿٤٩﴾

50. O ye who believe! when you marry believing women and then divorce them before you have touched them, then you have no right against them with regard to the period of waiting that you reckon. So make some provision for them and send them away in a handsome manner.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نَكَحْتُمُ  
الْمُؤْمِنَاتِ ثُمَّ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ  
أَنْ تَمْسُوهُنَّ فَمَا لَكُمْ عَلَيْهِنَّ  
مِنْ عِدَّةٍ تَعْتَدُونَهَا فَمِيتَعُوهُنَّ  
وَسَرِّحُوهُنَّ سَرَاحًا جَمِيلًا ﴿٥٠﴾

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 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 For-giving, Merciful.

يَا أَيُّهَا النَّبِيُّ إِنَّا أَحْلَلْنَا لَكَ أَزْوَاجَكَ  
الَّتِي آتَيْتَ أُجُورَهُنَّ وَ مَا مَلَكَتْ  
يَمِينُكَ مِمَّا آفَاءَ اللَّهِ عَلَيْكَ وَ بَنَاتِ  
عَمَّتِكَ وَ بَنَاتِ عَمَّتِكَ وَ بَنَاتِ  
خَالِكَ وَ بَنَاتِ خَلَّتِكَ الَّتِي هَاجَرْنَ  
مَعَكَ وَ امْرَأَةً مُؤْمِنَةً إِنْ وَهَبَتْ  
نَفْسَهَا لِلنَّبِيِّ إِنْ أَرَادَ النَّبِيُّ أَنْ  
يَسْتَنْكِحَهَا وَ خَالِصَةً لَكَ مِنْ دُونِ  
الْمُؤْمِنِينَ قَدْ عَلِمْنَا مَا فَرَضْنَا  
عَلَيْكُمْ فِي أَزْوَاجِهِمْ وَ مَا مَلَكَتْ  
أَيْمَانُهُمْ لِكَيْلَا يَكُونَ عَلَيْكَ حَرَجٌ  
وَ كَانَ اللَّهُ عَفُورًا رَحِيمًا ﴿٥١﴾

\*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.

\*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

تُرْجِي مَنْ تَشَاءُ مِنْهُنَّ وَتُؤَيِّ إِلَيْكَ  
مَنْ تَشَاءُ ۚ وَمَنْ ابْتَغَيْتَ وَمَنْ  
عَزَلْتَ فَلَا جُنَاحَ عَلَيْكَ ۗ ذَٰلِكَ أَدْنَىٰ  
أَنْ تَقْرَأَ أَعْيُنُهُنَّ وَلَا يَحْزَنَ وَيَرْضَيْنَ  
بِمَا آتَيْتَهُنَّ كُلَّهُنَّ ۗ وَاللَّهُ يَعْلَمُ مَا فِي  
قُلُوبِكُمْ ۗ وَكَانَ اللَّهُ عَلِيمًا حَلِيمًا ﴿۵۲﴾

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 ﴿۵۳﴾

يَأْتِيهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ  
النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَىٰ طَعَامٍ  
غَيْرِ نَظْرِينَ إِنَّهُ لَا وَلكِنْ إِذَا دُعِيتُمْ  
فَادْخُلُوا فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا وَلَا  
مُسْتَأْنِسِينَ لِحَدِيثٍ ۗ إِنَّ ذَٰلِكُمْ  
كَانَ يُؤْذَى النَّبِيَّ فَيَسْتَحْيِي مِنْكُمْ  
وَاللَّهُ لَا يَسْتَحْيِي مِنَ الْحَقِّ ۗ وَإِذَا

\*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.

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 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.

سَأَلْتُمُوهُنَّ مَتَاعًا فَسَأَلُوهُنَّ  
مِنْ وَرَاءِ حِجَابٍ ۖ ذَلِكُمْ أَطْهَرُ  
لِقُلُوبِكُمْ وَقُلُوبِهِنَّ ۖ وَمَا كَانَ لَكُمْ  
أَنْ تُؤْذُوا رَسُولَ اللَّهِ وَلَا أَنْ تُنكِحُوا  
أَزْوَاجَهُ مِنْ بَعْدِهِ أَبَدًا ۚ إِنَّ ذَلِكُمْ  
كَانَ عِنْدَ اللَّهِ عَظِيمًا ﴿۵۴﴾

55. Whether you reveal a thing or conceal it, Allāh knows all things full well.

إِنَّ تَبْدُؤًا شَيْئًا أَوْ تُخْفُوهُ فَإِنَّ اللَّهَ  
كَانَ بِكُلِّ شَيْءٍ عَلِيمًا ﴿۵۵﴾

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.

لَا جُنَاحَ عَلَيْهِنَّ فِي آبَائِهِنَّ وَلَا  
أَبْنَائِهِنَّ وَلَا إِخْوَانِهِنَّ وَلَا أَبْنَاءَ  
إِخْوَانِهِنَّ وَلَا أَبْنَاءَ أَخَوَاتِهِنَّ وَلَا  
نِسَائِهِنَّ وَلَا مَا مَلَكَتْ أَيْمَانُهُنَّ ۚ  
وَآتَقَيْنَ اللَّهَ ۚ إِنَّ اللَّهَ كَانَ عَلَى  
كُلِّ شَيْءٍ شَهِيدًا ﴿۵۶﴾

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.

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ ۚ  
يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ  
وَسَلِّمُوا تَسْلِيمًا ﴿۵۷﴾

\*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.

إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ  
لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ  
لَهُمْ عَذَابًا مُهِينًا ﴿۵۸﴾

\*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.

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.

\*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

وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ  
وَالْمُؤْمِنَاتِ بَعْدِ مَا  
كَتَبُوا فَقَدِ احْتَمَلُوا  
بُهْتَانَنَا وَإِنَّمَا مِثْلُنَا عَٰمٌ

يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ وَبَنَاتِكَ  
وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ  
جَلَا بَيْنِهِنَّ ۚ ذَلِكَ أَدْنَىٰ أَنْ يُعْرَفْنَ فَلَا  
يُؤْذِينَ ۚ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿۶۰﴾

لَئِنْ لَّمْ يَنْتَهِ الْمُنَافِقُونَ وَالَّذِينَ  
فِي قُلُوبِهِم مَّرَضٌ وَالْمُرْجِفُونَ  
فِي الْمَدِينَةِ لَنُغْرِبَنَّ بِهِمْ ثُمَّ لَا  
يُجَاوِزُونَكَ فِيهَا إِلَّا قَلِيلًا ﴿۶۱﴾

مَلْعُونِينَ ۚ أَيَّمَا أَئِمَّةٍ أَخَذُوا  
وَقَتَلُوا تَقْتِيلًا ﴿۶۲﴾

سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ ۚ  
وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا ﴿۶۳﴾

يَسْأَلُكَ النَّاسُ عَنِ السَّاعَةِ ۚ قُلْ  
إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ ۚ وَ مَا يُذْرِيكَ

\*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.

\*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.

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 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

\*70. O ye who believe! Be not like those who vexed *and slandered* Moses; Allāh cleared him of what they spoke *of him*.

\*72. He will **reform your conduct** for you and forgive you your sins.

لَعَلَّ السَّاعَةَ تَكُونُ قَرِيبًا ﴿٦٥﴾

إِنَّ اللَّهَ لَعَنَ الْكُفْرِينَ وَآمَدَّ لَهُمْ سَعِيرًا ﴿٦٦﴾

خَالِدِينَ فِيهَا أَبَدًا لَا يَجِدُونَ فِيهَا وَلَا نَصِيرًا ﴿٦٧﴾

يَوْمَ تُقَلَّبُ وُجُوهُهُمْ فِي النَّارِ يَقُولُونَ لِيئْتَنَا أَنْطَعْنَا اللَّهَ وَأَطَعْنَا الرَّسُولَ ﴿٦٨﴾

وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكُبَرَاءَنَا فَأَضَلُّونَا السَّبِيلًا ﴿٦٩﴾

رَبَّنَا آتِهِمْ ضِعْفَيْنِ مِنَ الْعَذَابِ وَالْعَنَهُمْ لَعْنًا كَبِيرًا ﴿٧٠﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ آذَوْا مُوسَى فَبَرَّأَهُ اللَّهُ مِمَّا قَالُوا وَكَانَ عِنْدَ اللَّهِ وَجِيهًا ﴿٧١﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴿٧٢﴾

يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ

Messenger, shall surely attain a mighty success.

73. Verily, We offered the Trust to the heavens and the earth and the mountains, but they refused to bear it and were afraid of it. But man bore it. Indeed, he is *capable of being unjust to, and neglectful of, himself*.

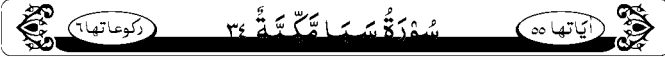
74. *The result is that Allāh will punish hypocritical men and hypocritical women, and idolatrous men and idolatrous women; and Allāh turns in mercy to believing men and believing women; and Allāh is Most Forgiving, Merciful.*

فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴿٤٧﴾

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمٰوٰتِ  
وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ  
يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا  
الْإِنْسَانُ ۗ إِنَّهُ كَانَ ظَلُومًا جَهُولًا ﴿٤٧﴾  
لِيُعَذِّبَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ  
وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ وَيَتُوبَ  
اللَّهُ عَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ۗ  
وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٤٨﴾

\* 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.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①  
 الْحَمْدُ لِلَّهِ الَّذِي لَهُ مَا فِي السَّمَوَاتِ  
 وَمَا فِي الْأَرْضِ وَلَهُ الْحَمْدُ فِي الْآخِرَةِ  
 وَهُوَ الْحَكِيمُ الْخَبِيرُ ②

يَعْلَمُ مَا يَلْجُ فِي الْأَرْضِ وَمَا يَخْرُجُ  
 مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا  
 يَعْرُجُ فِيهَا ③ وَهُوَ الرَّحِيمُ الْغَفُورُ ④

وَقَالَ الَّذِينَ كَفَرُوا لَا تَأْتِينَا  
 السَّاعَةُ ⑤ قُلْ بَلَىٰ وَرَبِّي لَتَأْتِيَنَّكُمْ  
 عِلْمِ الْغَيْبِ ⑥ لَا يُعْزَبُ عَنْهُ مِثْقَالُ  
 ذَرَّةٍ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ  
 وَلَا أَصْغَرَ مِنْ ذَلِكَ وَلَا أَكْبَرَ إِلَّا فِي

كِتَابٍ مُّبِينٍ ⑦

لِيَجْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا  
 الصَّالِحَاتِ ⑧ أُولَٰئِكَ لَهُمْ مَغْفِرَةٌ  
 وَرِزْقٌ كَرِيمٌ ⑨

وَالَّذِينَ سَعَوْا فِي آيَاتِنَا مُعْجِزِينَ  
 أُولَٰئِكَ لَهُمْ عَذَابٌ مِّن رَّجْزٍ أَلِيمٍ ⑩

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?'

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.

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 from the sky to fall upon them. In that verily is a Sign for every repentant servant.

## 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,

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.'

\*11. And certainly, We bestowed grace upon David from **Ourselves**: 'O ye mountains, **turn to God with full submission along with him**,

وَيَرَى الَّذِينَ أُوتُوا الْعِلْمَ الَّذِينَ  
أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ هُوَ الْحَقُّ

وَيَهْدِي إِلَى صِرَاطِ الْعَزِيزِ الْحَمِيدِ ④

وَقَالَ الَّذِينَ كَفَرُوا هَلْ نَدُلُّكُمْ عَلَى

رَجُلٍ يُبَيِّنُكُمْ إِذَا مَرَّتُمْ كُلَّ

مَمْرَقٍ ۗ إِنَّكُمْ لَفِي خَلْقٍ جَدِيدٍ ⑤

أَفْتَرَى عَلَى اللَّهِ كَذِبًا أَمْ بِهِ جِنَّةٌ

بَلِ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ فِي

الْعَذَابِ وَالصَّلٰٓئِ الْبَعِيدِ ⑥

أَفَلَمْ يَرَوْا إِلَى مَا بَيْنَ أَيْدِيهِمْ وَ مَا

خَلْفَهُمْ مِنَ السَّمَاءِ وَالْأَرْضِ ۗ إِنَّ

نَشَأَ نَحْسِفُ بِهِمُ الْأَرْضَ أَوْ نَسْقِطُ

عَلَيْهِمْ كِسْفًا مِنَ السَّمَاءِ ۗ إِنَّ فِي

ذٰلِكَ لَآيَةً لِّكُلِّ عَبْدٍ مُنِيبٍ ⑦

وَلَقَدْ آتَيْنَا دَاوُدَ مِنَّا فَضْلًا ۗ يُجِبَالُ

أَوْ يَبِ مَعَهُ وَالطَّيْرَ ۗ وَ أَكَلَّاهُ

الْحَدِيدَ ⑧

أَنْ أَعْمَلَ سَبِغَتٍ وَقَدَّرَ فِي السَّرْدِ

وَأَعْمَلُوا صَالِحًا ۗ إِنَِّّي بِمَا تَعْمَلُونَ

بَصِيرٌ ⑨

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.

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 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

وَأَسْلِمْنَا لَهٗ عَيْنَ  
الْقَطْرِ ۖ وَمِنَ الْجِنَّ مَنْ  
يَعْمَلُ بَيْنَ يَدَيْهِ  
بِأُذُنِ رَبِّهِ ۗ وَمَنْ يَزِغْ  
مِنْهُمْ عَنْ أَمْرِنَا نُزِقْهُ  
مِنْ عَذَابِ السَّعِيرِ ﴿۱۳﴾

يَعْمَلُونَ لَهُ مَا يَشَاءُ  
مِنْ مَّحَارِبٍ وَكَمَا  
ثِيْلٌ وَجَفَانٍ كَالْجَوَابِ  
وَقُدُورٍ رُسِيَّتٍ ۗ  
إِعْمَلُوا أَلْ دَاوُدَ  
شُكْرًا ۗ وَقَلِيلٌ  
مِّنْ عِبَادِيَ الشَّاكِرِينَ ﴿۱۴﴾

فَلَمَّا قَضَيْنَا عَلَيْهِ  
الْمَوْتَ مَا دَلَّهُمْ عَلَى  
مَوْتِهِ إِلَّا دَابَّةُ  
الْأَرْضِ تَأْكُلُ مِنْ  
سَبَاتِهِ ۗ فَلَمَّا خَرَّ  
تَبَيَّنَّتِ الْجِنَّ أَن لَوْ  
كَانُوا يَعْلَمُونَ  
الْغَيْبِ مَا لَبِثُوا فِي  
الْعَذَابِ الْمُهِينِ ﴿۱۵﴾

لَقَدْ كَانَ لِسَبَإٍ فِي  
مَسْكَنِهِمْ آيَةٌ ۗ جَنَّاتٍ  
عَنْ يَمِينٍ وَشِمَالٍ  
كُلُّوا مِنْ

\*15. **Note:** The word *da'bbah* (دَابَّةٌ) 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.

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 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

رَزَقَ رَبِّكُمْ وَاشْكُرُوا لَهُ ۖ بَلَدًا  
طَيِّبَةً ۚ وَرَبُّ غَفُورٌ ﴿۱۷﴾

فَاعْرَضُوا فَاَرْسَلْنَا عَلَيْهِمْ سَيْدَ  
الْعَرَمِ وَبَدَّلْنَاهُمْ بِجَنَّاتِهِمْ جَنَّاتٍ  
ذَوَاتِ اُكْحُلٍ حَمِطٍ ۚ وَاشْلٍ وَشَيْءٍ مِّنْ  
سِدْرٍ قَلِيلٍ ﴿۱۸﴾

ذٰلِكَ جَزَايَهُمْ بِمَا كَفَرُوا ۗ وَهَلْ  
نُجْزِي اِلَّا الْكٰفِرُوْنَ ﴿۱۸﴾

وَجَعَلْنَا بَيْنَهُمْ وَبَيْنَ الْقَرْىِ الَّتِي  
بُرَكْنَا فِيهَا قَرْىَ ظَاهِرَةً ۚ وَوَدَّرْنَا  
فِيهَا السَّيْرَ ۚ سَيَّرُوا فِيهَا لِيَايَ  
وَاَيَّامًا اٰمِنِيْنَ ﴿۱۹﴾

فَقَالُوْا رَبَّنَا بَعِدْ بَيْنَ اَسْفَارِنَا  
وَظَلَمُوْا اَنْفُسَهُمْ فَجَعَلْنَاهُمْ اَحَادِيْثَ  
وَمَزَقْنَاهُمْ كُلَّ مُمَزَّقٍ ۗ اِنَّ فِيْ ذٰلِكَ  
لَاٰيٰتٍ لِّكُلِّ صَبَّارٍ شٰكُوْرٍ ﴿۲۰﴾

وَلَقَدْ صَدَقَ عَلَيْهِمْ اِبْلِيسُ ظَنَّهُ  
فَاتَّبَعُوْهُ اِلَّا فَرِيْقًا مِّنَ الْمُؤْمِنِيْنَ ﴿۲۱﴾  
وَمَا كَانَ لَهُ عَلَيْهِمْ مِّنْ سُلْطٰنٍ اِلَّا

- \*17. But they turned away; so We sent against them a fierce flood *from a burst dam.*

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.'

لَتَعْلَمَ مَنْ يُّؤْمِنُ بِالْآخِرَةِ مِمَّنْ هُوَ  
مِنْهَا فِي شَكٍّ ۖ وَرَبُّكَ عَلَىٰ كُلِّ شَيْءٍ  
حَفِيظٌ ﴿۲۲﴾

قُلْ ادْعُوا الَّذِينَ زَعَمْتُمْ مِن دُونِ  
اللَّهِ ۚ لَا يَمْلِكُونَ مِثْقَالَ ذَرَّةٍ فِي  
السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَمَا لَهُمْ  
فِيهِمَا مِن شِرْكٍَ وَلَا لَهُ مِنْهُمْ  
ظَهِيرٌ ﴿۲۳﴾

وَلَا تَنْفَعُ الشَّفَاعَةُ عِنْدَهُ إِلَّا لِمَن  
أُذِنَ لَهُ ۚ حَتَّىٰ إِذَا فُزِّعَ عَن قُلُوبِهِمْ  
قَالُوا مَاذَا قَالَ رَبُّكُمْ ۖ قَالُوا الْحَقُّ  
وَهُوَ الْعَلِيُّ الْكَبِيرُ ﴿۲۴﴾

قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَوَاتِ  
وَالْأَرْضِ ۚ قُلِ اللَّهُ ۗ وَإِنَّا أَوْ إِيَّاكُمْ  
لَعَلَّ هُدًى أَوْ فِي ضَلَالٍ مُّبِينٍ ﴿۲۵﴾

قُلْ لَا تُسْأَلُونَ عَمَّا أَجْرَمْنَا وَلَا  
نُسْأَلُ عَمَّا تَعْمَلُونَ ﴿۲۶﴾

قُلْ يَجْمَعُ بَيْنَنَا رَبُّنَا ثُمَّ يَفْتَحُ  
بَيْنَنَا بِالْحَقِّ ۖ وَهُوَ الْفَتَّاحُ الْعَلِيمُ ﴿۲۷﴾

قُلْ أَرُونِي الَّذِينَ أَحَقُّكُمْ بِهِ شُرَكَاءَ  
كَلَّا ۗ بَلْ هُوَ اللَّهُ الْعَزِيزُ الْحَكِيمُ ﴿۲۸﴾

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 كَافَّةً لِّلنَّاسِ  
بَشِيرًا وَنَذِيرًا ۚ وَلَكِنَّ أَكْثَرَ النَّاسِ  
لَا يَعْلَمُونَ ﴿۲۹﴾

30. And they say, 'When will this promise be fulfilled, if you are truthful?'

وَيَقُولُونَ مَتَىٰ هَٰذَا الْوَعْدُ إِن كُنتُمْ  
صَادِقِينَ ﴿۳۰﴾

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 لَّكُمْ مِيعَادُ يَوْمٍ لَا تَسْتَأْخِرُونَ  
عَنهُ سَاعَةً وَلَا تَسْتَقْدِمُونَ ﴿۳۱﴾

#### R. 4.

32. And those who disbelieve say, 'We will never believe in this Qur'an, nor in what is before it;' and couldst thou see when the wrongdoers will be made to stand before their Lord, throwing back on one another the blame. Those who were considered weak will say to those who were proud, 'Had it not been for you, we should surely have been believers.'

وَقَالَ الَّذِينَ كَفَرُوا لَنْ نُؤْمِنَ بِهَٰذَا  
الْقُرْآنِ وَلَا بِالَّذِي بَيْنَ يَدَيْهِ ۗ وَلَوْ  
تَرَىٰ إِذِ الظَّالِمُونَ مَوْتُوا فَوْقَ عُنُودِهِمْ  
يَرْجِعُ بَعْضُهُمْ إِلَىٰ بَعْضٍ  
لِّقَوْلٍ ؕ يَقُولُ الَّذِينَ اسْتَضَعَفُوا  
لِلَّذِينَ اسْتَكْبَرُوا لَوْلَا أَنْتُمْ لَكُنَّا  
مُؤْمِنِينَ ﴿۳۲﴾

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 لِلَّذِينَ  
اسْتَضَعَفُوا أَنَحْنُ صَدَدْنَاكُمْ عَنِ  
الْهُدَىٰ بَعْدَ إِذْ جَاءَكُمْ بَلْ كُنتُمْ  
مُجْرِمِينَ ﴿۳۳﴾

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

وَقَالَ الَّذِينَ اسْتَضَعَفُوا لِلَّذِينَ  
اسْتَكْبَرُوا بَلْ مَكْرُ اللَّيْلِ وَالتَّهَارِ إِذْ  
تَأْمُرُونَنَا أَن نَّكْفُرَ بِاللَّهِ وَنَجْعَلَ

up equals unto Him.' And they will conceal *their* remorse when they see the punishment; and We shall put chains round the necks of those who disbelieved. They will not be requited but for what they did.

\*35. And We never sent a Warner to any city but the wealthy ones thereof said, 'Surely, we disbelieve 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

لَهُ أَنْزَادًا ۖ وَ أَسْرُوا النَّرَامَةَ لَمَّا  
رَأُوا الْعَذَابَ ۖ وَ جَعَلْنَا الْأَعْلَلَ فِي  
أَعْنَاقِ الَّذِينَ كَفَرُوا ۖ هَلْ يُجْزَوْنَ  
إِلَّا مَا كَانُوا يَعْمَلُونَ ﴿۳۳﴾

وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّنْ نَّذِيرٍ إِلَّا  
قَالَ مُتْرَفُوهَا ۖ إِنَّا بِمَا أُرْسِلْتُمْ بِهِ  
كَافِرُونَ ﴿۳۵﴾

وَ قَالُوا نَحْنُ أَكْثَرُ أَمْوَالًا وَ أَوْلَادًا ۖ  
وَ مَا نَحْنُ بِمُعَذَّبِينَ ﴿۳۶﴾

قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَنْ  
يَشَاءُ وَ يَقْدِرُ ۖ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا  
يَعْلَمُونَ ﴿۳۷﴾

وَ مَا أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ بِالَّتِي  
تُقَرَّبُكُمْ عِنْدَنَا زُلْفَىٰ إِلَّا مَنْ آمَنَ  
وَ عَمِلَ صَالِحًا ۖ فَأُولَٰئِكَ لَهُمْ جَزَاءٌ  
الضَّعِيفِ بِمَا عَمِلُوا وَ هُمْ فِي الْعُرْفِ  
أَمْنُونَ ﴿۳۸﴾

وَ الَّذِينَ يَسْعَوْنَ فِي آيَاتِنَا مُعْجِزِينَ  
أُولَٰئِكَ فِي الْعَذَابِ مُحْضَرُونَ ﴿۳۹﴾

قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ

\*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.'

ء ع | ق | q | غ gh | ٤ | ظ | ط | ت | ض d ﴿627﴾ ص | س | ذ | dh | خ | kh | ح | ه | ث | th | ا | i | u |

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 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.'

مِنْ عِبَادِهِ وَ يَقْدِرُ لَهُ ۚ وَمَا أَنْفَقْتُمْ  
مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ ۚ وَهُوَ خَيْرُ  
الرَّزَاقِينَ ﴿۳۱﴾

وَ يَوْمَ يَحْشُرُهُمْ جَمِيعًا ثُمَّ يَقُولُ  
لِلْمَلَائِكَةِ أَ هَؤُلَاءِ إِيَّاكُمْ كَانُوا  
يَعْبُدُونَ ﴿۳۲﴾

قَالُوا سُبْحٰنَكَ أَنْتَ وَلِيْنَا مِنْ  
دُونِهِمْ ۚ بَلْ كَانُوا يَعْبُدُونَ الْجِنَّ ۚ  
أَكْثَرُهُمْ بِهِمْ مُؤْمِنُونَ ﴿۳۳﴾

فَالْيَوْمَ لَا يَمْلِكُ بَعْضُكُمْ لِبَعْضٍ  
نَفْعًا وَلَا ضَرًّا ۚ وَ نَقُولُ لِلَّذِينَ  
ظَلَمُوا ذُوقُوا عَذَابَ النَّارِ الَّتِي  
كُنْتُمْ بِهَا تَكْذِبُونَ ﴿۳۴﴾

وَ إِذْ تُثَلَّىٰ عَلَيْهِمْ آيٰتُنَا بَيِّنٰتٍ قَالُوا  
مَا هٰذَا إِلَّا رَجُلٌ يُرِيدُ أَنْ يَصُدَّكُمْ  
عَمَّا كَانَتْ يَعْبُدُ آبَاؤُكُمْ ۚ وَقَالُوا مَا  
هٰذَا إِلَّا إِفْكٌ مُّفْتَرًى ۚ وَقَالَ الَّذِينَ  
كَفَرُوا لِيُحَقِّقْ لَنَا جَاءَهُمْ ۗ إِنَّ هٰذَا  
إِلَّا سِحْرٌ مُّبِينٌ ﴿۳۵﴾

\*41. And *remember* the day, when He will gather them all together; then He will say to the angels: Was it you **in particular** that they worshipped?

**Note:** The translation of the word *iyyākum* (يُرِيدُكُمْ) seems to have been omitted. The insertion of the word 'in particular,' therefore, seems to be appropriate.



45. And We gave them no books which they studied, nor did We send to them any Warner before thee.

وَمَا آتَيْنَهُمْ مِنْ كُتُبٍ يَدْرُسُونَهَا  
وَمَا أَرْسَلْنَا إِلَيْهِمْ قَبْلَكَ مِنْ  
نَذِيرٍ ﴿٦٥﴾

46. And those who were before them *also* rejected the truth—and these have not attained *even* to a tenth of that which We gave them, but they treated My Messengers as liars. So how *terrible* was the change I brought about!

وَكَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ ۖ وَ مَا  
بَلَّغُوا مِعْشَارَ مَا آتَيْنَهُمْ فَكَذَّبُوا  
رُسُلِي ۖ فَكَيْفَ كَانَ نَكِيرِ ﴿٦٦﴾

## R. 6.

47. Say, 'I only exhort you *to do* one thing: that you stand up before Allāh in twos and singly and then reflect. *You will then know* that there is no insanity in your companion; he is only a Warner to you of an impending severe punishment.'

قُلْ إِنَّمَا أَعِظُكُمْ بِوَاحِدَةٍ ۖ إِنَّ  
تَقْوَمُوا لِلَّهِ مَثْنًا وَفُرَادَى ثُمَّ  
تَتَفَكَّرُونَ ۗ مَا بِصَاحِبِكُمْ مِنْ جِنَّةٍ ۗ  
إِنْ هُوَ إِلَّا نَذِيرٌ لَكُمْ بَيْنَ يَدَيْ  
عَذَابٍ شَدِيدٍ ﴿٦٧﴾

48. Say, 'Whatever reward I might have asked of you—let it be yours. My reward is only with Allāh; and He is Witness over all things.'

قُلْ مَا سَأَلْتُكُمْ مِنْ أَجْرٍ فَهُوَ لَكُمْ ۗ  
إِنْ أَجْرِي إِلَّا عَلَى اللَّهِ ۖ وَهُوَ عَلَى  
كُلِّ شَيْءٍ شَهِيدٌ ﴿٦٨﴾

49. Say, 'Truly, my Lord hurls the Truth *at falsehood*. He is the Great Knower of the unseen.'

قُلْ إِنَّ رَبِّي يَنْزِلُ بِالْحَقِّ ۖ عَلَّامُ  
الْغُيُوبِ ﴿٦٩﴾

\*50. Say, 'The Truth has come, and falsehood could neither originate *any good* nor reproduce it.'

قُلْ جَاءَ الْحَقُّ وَمَا يُبْدِئُ الْبَاطِلَ وَمَا  
يُعِيدُ ﴿٧٠﴾

51. Say, 'If I err, I err only against myself; and if I am rightly guided,

قُلْ إِنْ أخطأْتُ فإني أخطأ نفسي  
وإن كنتُ على صوابٍ فإني  
أستضيئُ بنورٍ من ربِّي  
فأستضيئُ به ۗ وما أنا  
بالقادر على العود ۗ ﴿٧١﴾

\*50. Say, 'The Truth has **arrived**, and falsehood could neither **initiate nor repeat anything**.'

ء ا i u | th | h | kh | dh | ص | ض | د | ظ | ط | ت | ض | د | 629 | ع | ق | q | غ | gh | ع | 6

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.

نَفْسِي ۚ وَ إِنِ اهْتَدَيْتَ فِيمَا يُوحِي  
إِلَيَّ رَبِّي ۗ إِنَّهُ سَمِيعٌ قَرِيبٌ ۝۵۱

وَلَوْ تَرَى إِذْ فَزِعُوا فَلَا فَوْتَ وَ اخْذُوا  
مِنْ مَكَانٍ قَرِيبٍ ۝۵۲

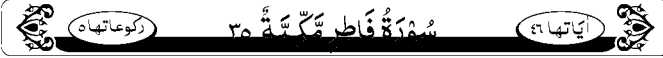
وَ قَالُوا اٰمَنَّا بِهِ ۚ وَ اَنَّى لَهُمُ التَّنَٰوُسُ  
مِنْ مَّكَانٍ بَعِيْدٍ ۝۵۳

وَ قَدْ كَفَرُوا بِهِ مِنْ قَبْلُ ۚ وَ يَفْزِفُوْنَ  
بِالْغَيْبِ مِنْ مَّكَانٍ بَعِيْدٍ ۝۵۴

وَ حِجْلٌ بَيْنَهُمْ وَ بَيْنَ مَا يَشْتَهُوْنَ كَمَا  
فُعِلَ بِاَشْيَاعِهِمْ مِّنْ قَبْلُ ۗ اِنَّهُمْ  
كَانُوْا فِيْ شَكٍّ مُّرِيْبٍ ۝۵۵

\*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.**



### FĀṬIR

(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.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①  
 الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ  
 جَاعِلِ الْمَلَكِئَةِ رُسُلًا أُولِي أجنحةٍ  
 مثنى وثلاث وربعة يزيد في الخلق  
 ما يشاء إن الله على كل شيء  
 قدير ②

مَا يَفْتَحِ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ  
 فَلَا مُمْسِكَ لَهَا ۚ وَ مَا يُمْسِكُ ۙ فَلَا  
 مُرْسِلَ لَهُ مِنْ بَعْدِهِ ۗ وَ هُوَ الْعَزِيزُ  
 الْحَكِيمُ ③

يَا أَيُّهَا النَّاسُ اذْكُرُوا نِعْمَتَ اللَّهِ  
 عَلَيْكُمْ ۗ هَلْ مِنْ خَالِقٍ غَيْرِ اللَّهِ  
 يُرْزِقُكُمْ مِنَ السَّمَاءِ وَ الْأَرْضِ ۗ  
 لَا إِلَهَ إِلَّا هُوَ ۚ فَآتَى تَوَكُّونَ ④

وَ إِن يُكَذِّبُوكَ فَقَدْ كَذَّبَتْ رُسُلٌ  
 مِن قَبْلِكَ ۗ وَ إِلَى اللَّهِ تُرْجَعُ  
 الْأُمُورُ ⑤

يَا أَيُّهَا النَّاسُ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا  
 تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا ۗ وَ لَا  
 يَغُرَّنَّكُمْ بِاللَّهِ الْعَرُورُ ⑥

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.

إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ  
عَدُوًّا ۗ إِنَّمَا يَدْعُوا حِزْبَهُ لِيَكُونُوا  
مِنْ أَصْحَابِ السَّعِيرِ ④

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.

الَّذِينَ كَفَرُوا لَهُمْ عَذَابٌ شَدِيدٌ  
وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ  
لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ⑧

R. 2.

\*9. Is he, then, to whom the evil of his deed is made to appear pleasing, so that he looks upon it as good, like him who believes and does good deeds? Surely, Allāh adjudges astray whom He will and guides whom He will. So let not thy soul waste away in sighing for them. Surely Allāh knows what they do.

أَفَمَنْ زُيِّنَ لَهُ سُوءُ عَمَلِهِ فَرَآهُ  
حَسَنًا ۗ فَإِنَّ اللَّهَ يُضِلُّ مَنْ يَشَاءُ  
وَيَهْدِي مَنْ يَشَاءُ ۗ فَلَا تَذْهَبْ  
نَفْسُكَ عَلَيْهِمْ حَسْرَتٍ ۗ إِنَّ اللَّهَ  
عَلِيمٌ بِمَا يَصْنَعُونَ ⑨

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 فَنُقِفْنَ إِلَىٰ بَلَدٍ مَيِّتٍ  
فَأَحْيَيْنَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا  
كَذَلِكَ النُّشُورُ ⑩

\*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—

مَنْ كَانَ يُرِيدُ الْعِزَّةَ فَلِلَّهِ الْعِزَّةُ  
جَمِيعًا ۗ إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ  
وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ ۗ وَالَّذِينَ

\*9. Is he, then, whose misdeeds are made to appear beautiful to him so he views them as good like one who believes and truly does good deeds?

\*11. Whocver 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.

for them is a severe punishment; and the plotting of such will perish.

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.

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 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.

يَمْكُرُونَ السَّيِّئَاتِ لَهُمْ عَذَابٌ  
شَرِيدٌ ۖ وَمَكْرُ أُولَئِكَ هُوَ يَبُورُ ﴿۱۱﴾

وَاللَّهُ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ  
نُطْفَةٍ ثُمَّ جَعَلَكُمْ أَزْوَاجًا ۚ وَمَا  
تَحْمِلُ مِنْ أَنْثَىٰ وَلَا تَضَعُ إِلَّا بِعِلْمِهِ  
وَمَا يُعَمَّرُ مِنْ مُعَمَّرٍ وَلَا يُنْقَصُ مِنْ  
عُمُرِهِ إِلَّا فِي كِتَابٍ ۚ إِنَّ ذَلِكَ عَلَى  
اللَّهِ يَسِيرٌ ﴿۱۲﴾

وَمَا يَسْتَوِي الْبَحْرَانِ ۚ هَذَا  
عَذْبٌ فُرَاتٍ سَائِغٌ شَرَابُهُ وَهَذَا  
مِلْحٌ أجاجٌ ۚ وَمِنْ كُلِّ تَاكُلُونَ  
لَحْمًا طَرِيًّا وَتَسْتَخْرِجُونَ حِلْيَةً  
تَلْبَسُونَهَا ۚ وَتَرَى الْفُلْكَ فِيهِ  
مَوَاجِرَ لِيَتَبَتَّعُوا مِنْ فَضْلِهِ ۚ وَكَعَلَّكُمْ  
تَشْكُرُونَ ﴿۱۳﴾

يُؤَلِّجُ اللَّيْلَ فِي النَّهَارِ وَ يُوَلِّجُ النَّهَارَ  
فِي اللَّيْلِ ۚ وَ سَخَّرَ الشَّمْسَ وَالْقَمَرَ ۚ  
كُلٌّ يَجْرِي لِأَجَلٍ مُسَمًّى ۚ ذَلِكُمْ اللَّهُ  
رَبُّكُمْ لَهُ الْمُلْكُ ۚ وَالَّذِينَ تَدْعُونَ  
مِنْ دُونِهِ مَا يَمْلِكُونَ مِنْ قِطْمِيرٍ ﴿۱۴﴾  
إِنَّ تَدْعُوهُمْ لَا يَسْمَعُوا دُعَاءَكُمْ ۚ  
وَلَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ ۚ

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.

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

وَيَوْمَ الْقِيَامَةِ يَكْفُرُونَ بِشُرَكَّكُمْ ۗ  
وَلَا يُنَبِّئُكَ مِثْلُ خَبِيرٍ ﴿١٥﴾

يَا أَيُّهَا النَّاسُ أَنْتُمْ الْفُقَرَاءُ إِلَى اللَّهِ  
وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ ﴿١٦﴾

إِنْ يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ  
جَدِيدٍ ﴿١٧﴾

وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ ﴿١٨﴾

وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى ۗ وَإِن تَدْعُ  
مُثْقَلَةٌ إِلَىٰ جِمْلِهَآ لَا يَحْمِلُ مِنْهُ شَيْءٌ  
وَلَوْ كَانَ ذَا قُرْبَىٰ ۗ إِنَّمَا تُنذِرُ الَّذِينَ  
يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَأَقَامُوا  
الصَّلَاةَ ۗ وَمَنْ تَزَكَّىٰ فَإِنَّمَا يَتَزَكَّىٰ  
لِنَفْسِهِ ۗ وَإِلَى اللَّهِ الْمَصِيرُ ﴿١٩﴾

وَمَا يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ ﴿٢٠﴾

وَلَا الظُّلُمَاتُ وَلَا النُّورُ ﴿٢١﴾

وَلَا الظِّلُّ وَلَا الْحَرُورُ ﴿٢٢﴾

وَمَا يَسْتَوِي الْأَحْيَاءُ وَلَا الْأَمْوَاتُ ۗ  
إِنَّ اللَّهَ يَسْمِعُ مَنْ يَشَاءُ ۗ وَمَا أَنْتَ

\*16. O ye men, you are mere beggars unto Allāh, while Allāh is He Who stands in need of none, Ever Praiseworthy.

ء ا i u | th | h | kh | dh | ص | د | ض | ط | ظ | ع | gh | غ | q | ق | ء

are in the graves.

بِمُسْمِعٍ مَّن فِي الْقُبُورِ ﴿۲۲﴾

24. Thou art only a Warner.

إِنَّكَ إِلَّا نَذِيرٌ ﴿۲۳﴾

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 ۗ وَإِن مِّن أُمَّةٍ إِلَّا خَلَا فِيهَا  
نَذِيرٌ ﴿۲۴﴾

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.

وَإِن يُكَذِّبُوكَ فَقَدْ كَذَّبَ الَّذِينَ مِن  
قَبْلِهِمْ ۖ جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ  
وَالْذِّكْرِ وَبِالْكِتَابِ الْمُنِيرِ ﴿۲۵﴾

27. Then I seized those who disbelieved and how *terrible* was the change I *brought about!*

ثُمَّ أَخَذْتُ الَّذِينَ كَفَرُوا فَكَيْفَ كَانَ  
نَكِيرٌ ﴿۲۶﴾

#### 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 أَنزَلْنَا مِنَ السَّمَاءِ  
مَاءً ۖ فَأَخْرَجْنَا بِهِ ثَمَرَاتٍ مُّخْتَلِفًا  
أَلْوَانُهَا ۗ وَمِنَ الْجِبَالِ جُدَدٌ بَيضٌ  
وَحُمْرٌ مُّخْتَلِفٌ أَلْوَانُهَا وَغَرَابِيبُ  
سُودٌ ﴿۲۷﴾

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 وَالذِّوَابِ وَالْأَنْعَامِ  
مُخْتَلِفٌ أَلْوَانُهُ كَذَلِكَ ۗ إِنَّمَا  
يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ ۗ  
إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ ﴿۲۸﴾

30. Surely, *only* those who follow the Book of Allāh and observe Prayer and spend out of what We

إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا  
الصَّلَاةَ وَآتَوْا مِمَّا رَزَقْنَاهُمْ سِرًّا

have provided for them, secretly and openly, hope for a bargain which will never fail;

31. In order that He may give them their full rewards, and *even* increase them out of His bounty. He is surely Most Forgiving, Most Appreciating.

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.

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.

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.

35. And they will say, 'All praise belongs to Allāh Who has removed grief from us. Surely, our Lord is Most Forgiving, Most Appreciating,

36. 'Who has, out of His bounty, settled us in the Abode of Eternity,

وَعَلَانِيَةً يَرْجُونَ تِجَارَةً لَّنْ تَبُورَ ﴿۳۱﴾

لِيُؤْفِقَهُمُ أَجُورَهُمْ وَيَزِيدَهُم مِّنْ فَضْلِهِ ۗ إِنَّهُ غَفُورٌ شَكُورٌ ﴿۳۲﴾

وَالَّذِي أَوْحَيْنَا إِلَيْكَ مِنَ الْكِتَابِ هُوَ الْحَقُّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ ۗ إِنَّ اللَّهَ بِعِبَادِهِ لَخَبِيرٌ بَصِيرٌ ﴿۳۳﴾

ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا ۗ فَمِنْهُمْ ظَالِمٌ لِّنَفْسِهِ ۗ وَمِنْهُمْ مُّقْتَصِدٌ ۗ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ إِذْ بَدَأَ اللَّهُ ۗ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ ﴿۳۴﴾

جَنَّاتٍ عَدْنٍ يَدْخُلُونَهَا يُحَلَّتُونَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَ لُؤْلُؤًا ۗ وَ لِبَاسُهُمْ فِيهَا حَرِيرٌ ﴿۳۵﴾

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزْنَ ۗ إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ ﴿۳۶﴾

الَّذِي أَحَلَّنَا دَارَ الْمَقَامَةِ مِن فَضْلِهِ ۗ



where no toil will touch us, nor any *sense of weariness* affect us therein.'

\*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.

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 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

لَا يَمَسُّنَا فِيهَا نَصَبٌ وَلَا يَمَسُّنَا فِيهَا لُغُوبٌ ﴿٣٧﴾

وَالَّذِينَ كَفَرُوا لَهُمْ نَارُ جَهَنَّمَ ؕ لَا يُقْضَىٰ عَلَيْهِمْ فَيَمُوتُوا وَلَا يُخَفَّفُ عَنْهُمْ مِّنْ عَذَابِهَا ؕ كَذٰلِكَ نَجْزِي كُلَّ كٰفُوْرٍ ﴿٣٨﴾

وَهُمْ يَصْطَرِحُوْنَ فِيهَا ؕ رَبَّنَا اٰخْرِجْنَا نَعْمَلْ صٰلِحًا غَيْرَ الَّذِي كُنَّا نَعْمَلُ ؕ اَوَلَمْ نُعَمِّرْكُم مَّا يَتَذَكَّرْ فِيهِ مَن تَذَكَّرَ وَجَاءَكُمُ النَّذِيْرُ ؕ فَذَوْقُوْا مِمَّا لِيْلٰظِمِيْنَ مِنْ نَّصِيْرٍ ﴿٣٩﴾

اِنَّ اللّٰهَ عَلِيْمُ الْغَيْبِ السَّمُوْتِ وَالْاَرْضِ ؕ اِنَّهٗ عَلِيْمٌ بِذٰتِ الصُّدُوْرِ ﴿٤٠﴾

هُوَ الَّذِي جَعَلَكُمْ خٰلِفًا فِي الْاَرْضِ ؕ فَمَنْ كَفَرَ فَعَلَيْهِ كُفْرُهٗ ؕ وَلَا يَزِيْدُ الْكٰفِرِيْنَ كُفْرُهٗمْ عِنْدَ رَبِّهٖمْ اِلَّا مَقْتًا ؕ وَلَا يَزِيْدُ الْكٰفِرِيْنَ كُفْرُهٗمْ اِلَّا خَسٰرًا ﴿٤١﴾

قُلْ اَرءَيْتُمْ شُرَكَآءَكُمُ الَّذِيْنَ

\*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.

ء ٤ | ق ٣ | q ٦ | gh ٦ | ٤ | ظ ٣ | ط ٣ | ء ٣ | ض ٣ | 637 | ص ٣ | ٤ | dh ٣ | kh ٣ | h ٣ | th ٣ | u ٣ | a ٣

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 wilt never find any change in the way of Allāh; nor wilt thou ever find any alteration in the way of Allāh.

45. Have they not travelled in the earth and seen how *evil* was the end of those who were before them?

تَدْعُونَ مِنْ دُونِ اللَّهِ ۗ أَرُونِي مَاذَا  
خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي  
السَّمَوَاتِ ۗ أَمْ آتَيْنَهُمْ كِتَابًا فَهُمْ عَلَى  
بَيِّنَاتٍ مِّنْهُ ۗ بَلْ إِنْ يَعِدُ الظَّالِمُونَ  
بَعْضُهُمْ بَعْضًا إِلَّا غُرُورًا ﴿۳۱﴾

إِنَّ اللَّهَ يُمْسِكُ السَّمَوَاتِ وَالْأَرْضِ  
أَنْ تَزُولَا ۗ وَ لَئِنْ رَأَيْتَهُمْ  
مِنْ آخِرٍ مِّنْ بَعْدِهِ ۗ إِنَّهُ كَانَ خَلِيمًا  
عَفُورًا ﴿۳۲﴾

وَ أَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ  
جَاءَهُمْ نَذِيرٌ لَّيَكُونُنَّ أَهْدَىٰ مِنْ  
إِحْدَى الْأُمَمِ ۗ فَلَمَّا جَاءَهُمْ نَذِيرٌ  
مَّا زَادَهُمْ إِلَّا نُفُورًا ﴿۳۳﴾

إِشْرِكِبَارًا فِي الْأَرْضِ وَ مَكَرَ السَّيِّئُ ۗ  
وَلَا يَجِئُ الْمَكْرُ السَّيِّئُ إِلَّا بِأَهْلِهِ ۗ  
فَهَلْ يَنْظُرُونَ إِلَّا سُنَّتِ الْأَوَّلِينَ ۗ  
فَلَنْ تَجِدَ لِسُنَّتِ اللَّهِ تَبْدِيلًا ۗ وَ لَنْ  
تَجِدَ لِسُنَّتِ اللَّهِ تَحْوِيلًا ﴿۳۴﴾

أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا  
كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ

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.

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.

وَكَانُوا أَشَدَّ مِنْهُمْ قُوَّةً ۗ وَمَا كَانَ اللَّهُ  
لِيُعْجِزَهُ مِنْ شَيْءٍ فِي السَّمٰوٰتِ وَلَا  
فِي الْأَرْضِ ۗ إِنَّهُ كَانَ عَلِيمًا قَدِيرًا ﴿٥٥﴾  
وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِمَا كَسَبُوا  
مَا تَرَكَ عَلَى ظَهْرِهِمَا مِنْ ذَّآبَةٍ ۗ وَلَكِنْ  
يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ مُّسَمًّى ۗ فَإِذَا  
جَاءَ أَجْلُهُمْ فَإِنَّ اللَّهَ كَانَ بِعِبَادِهِ  
بَصِيرًا ﴿٥٦﴾

٥٥  
ع  
١٢

※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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①  
 یَسْ ②  
 وَالْقُرْآنِ الْحَكِيمِ ③  
 إِنَّكَ لَمِنَ الْمُرْسَلِينَ ④  
 عَلَى صِرَاطٍ مُسْتَقِيمٍ ⑤  
 تَنْزِيلِ الْعَزِيزِ الرَّحِيمِ ⑥  
 لِيُنذِرَ قَوْمًا مَّا أُنذِرَ آبَاؤُهُمْ فَهُمْ غَافِلُونَ ⑦  
 لَقَدْ حَقَّ الْقَوْلُ عَلَى أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ ⑧  
 إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالًا فَهِيَ إِلَى الْأَذْقَانِ فَهُمْ مُقْمَحُونَ ⑨  
 وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَعْشَيْنَهُمُ فَهُمْ لَا يُبْصِرُونَ ⑩  
 وَسَوَاءٌ عَلَيْهِمْ ءَأَنْذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ⑪  
 إِنَّمَا تُنذِرُ مَنِ اتَّبَعَ الذِّكْرَ وَخَشِيَ

‡ O Perfect Leader!

\*9. We have put round their necks, **collars reaching to** the chins, so that their heads are forced up.

ءَ ق ق | q | gh غ | ٤ | ظ | ط | ؤ | ض | د | 640 | ص | ذ | dh | خ | kh | ح | هـ | ث | th | ا | u | i | ا

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

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.

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

الرَّحْمَنُ بِالْغَيْبِ ۖ فَبَشِّرْهُ بِمَغْفِرَةٍ  
وَ أَجْرٍ كَرِيمٍ ﴿۱۳﴾

إِنَّا نَحْنُ نُحْيِي الْمَوْتَىٰ وَنَكْتُبُ  
مَا قَدَّمُوا وَآثَرَهُمْ ۗ وَكُلَّ شَيْءٍ  
أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ ﴿۱۴﴾

وَاصْرِبْ لَهُم مَّثَلًا أَصْحَابِ الْقَرْيَةِ  
إِذْ جَاءَهَا الْمُرْسَلُونَ ﴿۱۵﴾

إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا  
فَعَزَّزْنَا بِثَالِثٍ فَقَالُوا إِنَّا إِلَيْكُم  
مُّرْسَلُونَ ﴿۱۶﴾

قَالُوا مَا أَنْتُمْ إِلَّا بَشَرٌ مِّثْلُنَا ۗ وَمَا  
أَنْزَلَ الرَّحْمَنُ مِنْ شَيْءٍ ۗ إِنْ أَنْتُمْ  
إِلَّا تَكْذِبُونَ ﴿۱۷﴾

قَالُوا رَبُّنَا يَعْلَمُ إِنَّا إِلَيْكُم  
لَمُرْسَلُونَ ﴿۱۸﴾

وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ الْمُبِينُ ﴿۱۹﴾

قَالُوا إِنَّا تَطَيَّرْنَا بِكُمْ ۖ لَكِن لَّمْ  
تَنْتَهُوا لِنَرْجِمَنَّكُمْ وَنَحْمِسَنَّكُمْ  
مِنَّا عَذَابَ إِلِيمٍ ﴿۲۰﴾

قَالُوا طَائِرُكُم مَّعَكُمْ ۗ أَلَا إِنَّ

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.

25. 'In that case I should indeed be in manifest error.

26. 'I believe in your Lord; so listen to me.'

27. It was said to him, 'Enter Paradise.' He said, 'O, would that my people knew,

28. 'How graciously my Lord has granted me forgiveness and has made me of the honoured ones!'

29. And We sent not down against his people, after him, any host from heaven, nor did We need to send down any.

30. It was but a single blast and lo!

ذُكِّرْتُمْ ۗ بَلْ أَنْتُمْ قَوْمٌ مُّشْرِكُونَ ﴿۲۰﴾

وَجَاءَ مِنْ أَقْصَا الْمَدِينَةِ  
رَجُلٌ يَسْعَىٰ قَالَ يَاقَوْمِ اتَّبِعُوا  
الْمُرْسَلِينَ ﴿۲۱﴾

اتَّبِعُوا مَنْ لَا يَسْئَلُكُمْ أَجْرًا وَهُمْ  
مُهْتَدُونَ ﴿۲۲﴾

وَمَا لِي لَا أَعْبُدَ الَّذِي فَطَرَنِي  
وَالَّذِي تُرْجَعُونَ ﴿۲۳﴾

أَتَتَّخِذُ مِنْ دُونِهِ آلِهَةً إِنْ يُرِدْنِ  
الرَّحْمَنُ بِضُرٍّ لَا تُغْنِي عَنِّي شَفَاعَتُهُمْ  
شَيْئًا وَلَا يُنْقِذُونِ ﴿۲۴﴾

إِنِّي إِذًا لَنُفِي صَلَاتٍ مُّبِينٍ ﴿۲۵﴾

إِنِّي آمَنْتُ بِرَبِّكُمْ فَاسْمَعُونِ ﴿۲۶﴾

قِيلَ ادْخُلِ الْجَنَّةَ ۗ قَالَ لَئِيتَ قَوْمِي  
يَعْلَمُونَ ﴿۲۷﴾

بِمَا غَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ  
الْمُكْرَمِينَ ﴿۲۸﴾

وَمَا أَنْزَلْنَا عَلَىٰ قَوْمِهِ مِنْ بَعْدِهِ مِنْ  
جُنْدٍ مِنَ السَّمَاءِ ۗ وَمَا كُنَّا مُنْزِلِينَ ﴿۲۹﴾

إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ

they were extinct.

حَامِدُونَ ﴿۳۰﴾

\*31. Alas for *My* servants! there comes not a Messenger to them but they mock at him.

يَحْسِرَةٌ عَلَى الْعِبَادِ ۚ مَا يَأْتِيهِمْ مِّنْ  
رَّسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿۳۱﴾

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 مِّنَ  
الْقُرُونِ أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ ﴿۳۲﴾

33. And all of them, gathered together, will certainly be brought before Us.

وَأِنَّ كُلَّ لَمَّا جَمِيعٍ لَّدَيْنَا  
مُخْضَرُونَ ﴿۳۳﴾

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 الْمَيْتَةُ ۚ أَحْيَيْنَاهَا  
وَآخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ ﴿۳۴﴾

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 مِّنْ تَنْجِيلٍ  
وَاعْنَابٍ وَفَجْرْنَا فِيهَا مِنَ الْعُيُونِ ﴿۳۵﴾

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 ﴿۳۶﴾

37. Holy is He Who created all things in pairs, of what the earth grows, and of themselves, and of what they know not.

سُبْحٰنَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا  
مِمَّا تَنْبِتُ الْأَرْضُ وَمِنَ أَنْفُسِهِمْ  
وَمِمَّا لَا يَعْلَمُونَ ﴿۳۷﴾

\*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 ۚ نَسْلَخُ مِنْهُ النَّهَارَ  
فَإِذَا هُمْ مُظْلِمُونَ ﴿۳۸﴾

\*39. And the sun is moving on the

وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَّهَا ۚ

\*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 **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*.

ء | ق | q | gh غ | ۶ | ظ | ط | t | ض | d ﴿643﴾ | ص | ۵ | dh ذ | ۴ | kh خ | h ح | ث | th | ا | i | u |

course *prescribed* for it. That is the decree of the Almighty, the All-Knowing *God*.

40. And for the moon We have appointed stages, till it becomes again like an old dry branch of a palm-tree.

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.

42. And a Sign for them is that We carry their offspring in the laden ship,

\*43. And We have created for them the like thereof whereon they ride.

44. And if We *so* willed, We could drown them; then they would have no one to succour them, nor would they be rescued,

45. Except through mercy from Us and as a provision for a time.

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*.

47. And there comes not to them any Sign out of the Signs of their Lord, but they turn away from it.

48. And when it is said to them, 'Spend out of that with which Allāh has provided you,' those who

ذٰلِكَ تَقْدِيْرُ الْعَزِيْزِ الْعَلِيْمِ ﴿۳۹﴾

وَ الْقَمَرَ قَدَّرْنٰهُ مَنَازِلَ حَتّٰى عَادَ  
كَالْعُرْجُوْنِ الْقَدِيْمِ ﴿۴۰﴾

لَا الشَّمْسُ يَنْبَغِيْ لَهَا اَنْ تُدْرِكَ  
الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ وَكُلُّ  
فِي فَلَكٍ يَّسْبَحُوْنَ ﴿۴۱﴾

وَ اٰيَةٌ لَهُمْ اَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِي  
الْفُلْكِ الْمَشْحُوْنِ ﴿۴۲﴾

وَ خَلَقْنَا لَهُمْ مِنْ مِثْلِهٖ مَا يَرْكَبُوْنَ ﴿۴۳﴾  
وَ اِنْ نَّشَاءْ نَغْرِقْهُمْ فَلَآ صَرِيْحٌ لَهُمْ  
وَ اَلَا هُمْ يُنْقَذُوْنَ ﴿۴۴﴾

اِلَّا رَحْمَةً مِّنَّا وَ مَتَاعًا اِلَىٰ حِيْنٍ ﴿۴۵﴾  
وَ اِذَا قِيْلَ لَهُمْ اتَّقُوا مَا بَيْنَ اَيْدِيْكُمْ  
وَ مَا خَلْفَكُمْ لَعَلَّكُمْ تُرْحَمُوْنَ ﴿۴۶﴾

وَ مَا تَأْتِيْهِمْ مِّنْ اٰيَةٍ مِّنْ اٰيٰتِ رَبِّهِمْ  
اِلَّا كَانُوْا عَنْهَا مُعْرِضِيْنَ ﴿۴۷﴾

وَ اِذَا قِيْلَ لَهُمْ اَنْفِقُوْا مِمَّا رَزَقَكُمْ  
اللّٰهُ قَالَ الَّذِيْنَ كَفَرُوْا لِلَّذِيْنَ

\*43. And We **will create** for them the like thereof **on which they will ride**.

ء ا ء ا ق ء q ء gh ء ٢ ء ظ ء ط ء ء ء ض ء d ﴿644﴾ ص ء ذ ء dh ء خ ء kh ء ه ء th ء ا ء u ء ا



disbelieve say to those who believe, 'Shall we feed him whom Allāh would have fed, if He had *so* willed? You are but in manifest error.'

أَمْ نُوَا أَنْطِعُمْ مَنْ لَوْ يَشَاءُ اللَّهُ  
أَطَعَمَهُ ۖ إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ  
مُبِينٍ ﴿٣٨﴾

49. And they say, 'When will this promise be *fulfilled*, if *indeed* you are truthful?'

وَيَقُولُونَ مَتَىٰ هَذَا الْوَعْدِ إِنْ 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.

وَنُفِخَ 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 يَوَيْلَنَا 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.

إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ  
جَمِيعٌ 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 تَظْلَمُ نَفْسٌ شَيْئًا وَلَا  
تُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ ﴿٤٥﴾

\*56. Verily the inmates of Heaven will, on that day, be happy in *their*

إِنَّ أَصْحَابَ الْجَنَّةِ الْيَوْمَ فِي شُغْلٍ

\*56. Verily, the inhabitants of Heaven, on that day, will be happily employed in several occupations.

occupation.

فُكَّهُوْنَ ﴿٥١﴾

57. They and their wives will be in pleasant shades, reclining on raised couches.

هُمَّ وَأَزْوَاجُهُمْ فِي ظِلِّ عَلَى الْأَرَائِكِ  
مُتَّكِفُونَ ﴿٥٢﴾

58. They will have fruits therein, and they will have whatever they call for.

لَهُمْ فِيهَا فَاكِهَةٌ وَ لَهُمْ مَا يَدَّعُونَ ﴿٥٣﴾

59. 'Peace on you'—a word of greeting from the Merciful Lord.

سَلَّمَ قَوْلًا مِّن رَّبِّ رَحِيمٍ ﴿٥٤﴾

60. And God will say, 'Separate yourselves from the righteous this day, O ye guilty ones!

وَ امْتَاذُوا الْيَوْمَ أَيُّهَا الْمُجْرِمُونَ ﴿٥٥﴾

61. 'Did I not enjoin on you, O ye sons of Adam, that you worship not Satan—for he is to you an open enemy—

أَلَمْ أَعْهَدْ إِلَيْكُمْ يٰبَنِي آدَمَ أَنْ لَا  
تَعْبُدُوا الشَّيْطَانَ ؕ إِنَّهُ لَكُمْ عَدُوٌّ  
مُّبِينٌ ﴿٥٦﴾

62. 'And that you worship Me? This is the right path.

وَ أَنْ اعْبُدُونِي ؕ هَذَا صِرَاطٌ  
مُّسْتَقِيمٌ ﴿٥٧﴾

63. 'And he did lead astray a great multitude of you. Why did you not then understand?

وَ لَقَدْ أَضَلَّ مِنْكُمْ جِبِلًّا كَثِيرًا ؕ  
أَلَمْ تَكُونُوا تَعْقِلُونَ ﴿٥٨﴾

64. 'This is the Hell which you were promised.

هَذِهِ جَهَنَّمُ الَّتِي كُنْتُمْ تُوعَدُونَ ﴿٥٩﴾

65. 'Enter it this day, because you disbelieved.'

إِصْلَوْهَا الْيَوْمَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿٦٠﴾

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 وَ تَكَلِّمُنَا  
أَيْدِيهِمْ وَ تَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا  
يَكْسِبُونَ ﴿٦١﴾

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 ﴿٦٧﴾

68. And if We had *so* willed, We could have transformed them *so as to transfix them* in their places, then they would not be able to move forward or turn back.

وَلَوْ نَشَاءُ لَمَسَخْنَاهُمْ عَلَىٰ مَكَانَتِهِمْ فَمَا اسْتَطَاعُوا مُضِيًّا وَلَا يَرْجِعُونَ ﴿٦٨﴾

## 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 نُعَمِّرْهُ نُنَكِّسْهُ فِي الْخَلْقِ أَفَلَا يَعْقِلُونَ ﴿٦٩﴾

\*70. And We have not taught him poetry, nor does that suit it (the Qur'ān). It is but a Reminder and a Qur'ān that makes *things* plain,

وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنْبَغِي لَهُ إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْآنٌ مُّبِينٌ ﴿٧٠﴾

\*71. So that it may warn all who live, and that the word of *punishment* be justified against the disbelievers.

لِيُنذِرَ مَنْ كَانَتْ حَيًّا وَيَحِقَّ الْقَوْلُ عَلَى الْكَافِرِينَ ﴿٧١﴾

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 مِمَّا عَمِلَتْ أَيْدِينَا أَنْعَامًا فَهُمْ لَهَا مَالِكُونَ ﴿٧٢﴾

73. And We have subjected the same to them, so that some of them they use for riding and some *others* they eat.

وَذَلَّلْنَاهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ ﴿٧٣﴾

74. And in them they have *other*

وَلَهُمْ فِيهَا مَنَافِعُ وَمَشَارِبٌ ۗ أَفَلَا

\*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.**

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.

\*76. They will not be able to help them; on the contrary, they themselves will be made to appear along with them as hosts.

يَشْكُرُونَ ﴿۳۶﴾

وَ اتَّخَذُوا مِنْ دُونِ اللّٰهِ اِلٰهَةً لَّعَلَّهُمْ

يُنصَرُونَ ﴿۳۷﴾

لَا يَسْتَطِيعُونَ نَصْرَهُمْ ۗ وَ هُمْ لَهُمْ

جُنْدٌ مُّخَضَّرُونَ ﴿۳۸﴾

فَلَا يَحْزَنُكَ قَوْلُهُمْ ۗ اِنَّا نَعْلَمُ مَا

يُسِرُّونَ وَ مَا يُعْلِنُونَ ﴿۳۹﴾

اَوْ لَمْ يَرَ الْاِنْسَانَ اَنَّا خَلَقْنَاهُ مِنْ

تُفْةٍ فَاِذَا هُوَ خَصِيْمٌ مُّبِيْنٌ ﴿۴۰﴾

وَ صَرَبَ لَنَا مَثَلًا وَ نَسِيَ خَلْقَهُ ۗ قَالَ

مَنْ يُحْيِي الْعِظَامَ وَ هِيَ رَمِيْمٌ ﴿۴۱﴾

قُلْ يُحْيِيهَا الَّذِي اَنْشَاَهَا اَوَّلَ مَرَّةٍ ۗ

وَ هُوَ بِكُلِّ خَلْقٍ عَلِيْمٌ ﴿۴۲﴾

الَّذِي جَعَلَ لَكُمْ مِنَ الشَّجَرِ

الْاَخْضَرِ نَارًا فَاِذَا اَنْتُمْ مِنْهُ

تُوْقِدُونَ ﴿۴۳﴾

اَوْ لَيْسَ الَّذِي خَلَقَ السَّمٰوٰتِ

وَ الْاَرْضِ بِقَدْرِ عَلٰى اَنْ يَّخْلُقَ

مِثْلَهُمْ ۗ بَلٰى ۗ وَ هُوَ الْخَلّٰقُ الْعَلِيْمُ ﴿۴۴﴾

\*83. Verily His command, when He intends a thing, is *only* that He says to it, 'Be!', and it is.

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ  
لَهُ كُنْ فَيَكُونُ ﴿۸۳﴾

84. So Holy is He, in Whose hand is the kingdom of all things. And to Him will you *all* be brought back.

فَسُبْحَانَ الَّذِي فِي يَدَيْهِ مَكْئُوتُ كُلِّ  
شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ ﴿۸۴﴾

\*83. Verily His command, when He intends a thing, is *only* that He says to it, 'Be!', and it **begins to be**.



### AS-SAFFĀT

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful. ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾ ①
2. By those who range themselves in close ranks, ﴿وَالصَّفَّاتِ صَفًّا﴾ ②
3. Then they drive away the enemy vigorously, ﴿فَالرُّجْرَاتِ رَجْرًا﴾ ③
4. Then they recite the *Qur'ān* as a Reminder, ﴿فَالْتَلَيْتِ ذِكْرًا﴾ ④
5. Surely your God is One, ﴿إِنَّ إِلَهَكُمْ لَوَاحِدٌ﴾ ⑤
6. Lord of the heavens and the earth and all that is between them and the Lord of the sun's risings. ﴿رَبُّ السَّمٰوٰتِ وَ الْاَرْضِ وَمَا بَيْنَهُمَا وَ رَبُّ الْمَشَارِقِ﴾ ⑥
- \*7. We have adorned the lowest heaven with an adornment—the planets; ﴿اِنَّا زَيَّنَّا السَّمٰءَ الدُّنْيَا بِزِيْنَةٍ لِّكُوْكِبٍ﴾ ⑦
8. And have guarded it against all rebellious satans. ﴿وَ حَفِظْنٰهَا مِنْ كُلِّ شَيْطٰنٍ مَّارِدٍ﴾ ⑧
- \*9. They cannot hear *anything* from the exalted assembly of *angels*—and they are pelted from every side, ﴿لَا يَسْمَعُوْنَ اِلَى الْمَلٰٓئِكَةِ الْاَعْلٰى وَ يُقَدِّفُوْنَ مِنْ كُلِّ جَانِبٍ﴾ ⑨
10. Repulsed, and for them is a perpetual punishment— ﴿دُحُوْرًا وَ لَهُمْ عَذَابٌ وَّ اٰصِبٌ﴾ ⑩
11. Except him who snatches away *something* by stealth, and then there pursues him a piercing flame of *fire*. ﴿اِلَّا مَنْ خَطِفَ الْخَطْفَةَ فَاتَّبَعَهُ شِهَابٌ ثٰقِبٌ﴾ ⑪
- \*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. ﴿فَاَسْخَفْتِهِمْ اَمْ اَسَدُّ خَلْقًا اَمْ مِّنْ خَلْقِنَا اِنَّا خَلَقْنٰهُمْ مِنْ طِيْنٍ لَّازِبٍ﴾ ⑫

- \*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?**

ا | ق | q | غ | gh | ع | ٦ | ظ | ط | ت | ث | ض | د | 650 | ص | س | ذ | dh | خ | kh | ح | هـ | h | ث | th | ا | u | i

13. Nay, thou dost wonder, and they ridicule.

بَلْ عَجِبْتَ وَيَسْخَرُونَ ﴿۱۳﴾

14. And when they are admonished, they pay no heed.

وَإِذَا ذُكِّرُوا لَا يَذْكُرُونَ ﴿۱۴﴾

15. And when they see a Sign, they seek to ridicule it.

وَإِذَا رَأَوْا آيَةً يَسْتَسْخِرُونَ ﴿۱۵﴾

16. And they say, 'This is nothing but plain magic.

وَقَالُوا إِنَّ هَذَا إِلَّا سِحْرٌ مُّبِينٌ ﴿۱۶﴾

17. 'What! when we are dead and have become dust and bones, shall we then be raised up *again*?

ءِ إِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا إِنََّّا لَمَبْعُوثُونَ ﴿۱۷﴾

18. 'And our forefathers of yore *also*?'

أَوْ آبَاؤُنَا الْأَوْلُونَ ﴿۱۸﴾

19. Say, 'Yea; and you will *then* be abased.'

قُلْ نَعَمْ وَأَنْتُمْ دَاخِرُونَ ﴿۱۹﴾

\*20. Then it will be but one shout of reproach, and behold, they will begin to see.

فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ فَإِذَا هُمْ يَنْظُرُونَ ﴿۲۰﴾

21. And they will say, 'Alas for us! this is the Day of Requit.

وَقَالُوا لَیْوَيْلَنَا هَذَا یَوْمَ الدِّینِ ﴿۲۱﴾

22. 'This is the Day of the *final* decision which you used to deny.'

هَذَا یَوْمُ الْفَصْلِ الَّذِی كُنْتُمْ بِهِ تَكذِّبُونَ ﴿۲۲﴾

### 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*

أُحْشِرُوا الَّذِينَ ظَلَمُوا وَآزُوا جَهُمَ وَمَا كَانُوا یَعْبُدُونَ ﴿۲۳﴾

24. 'Beside Allāh; and lead them to the path of the Fire;

مِنْ دُونِ اللَّهِ فَاهْدُوهُمْ إِلَى صِرَاطِ الْجَحِيمِ ﴿۲۴﴾

25. 'And stop them; for they must be questioned.'

وَقِفُّوهُمْ إِنَّهُمْ مَسْئُولُونَ ﴿۲۵﴾

26. 'What is the matter with you that you help not one another?'

مَا لَكُمْ لَا تَنَاصَرُونَ ﴿۲۶﴾

\*20. Then it will be a single stern call, and behold, they will begin to see.

ء ا i u | th | ḥ | kh | dh | ص | ض | ط | ظ | ع | gh | q | ع

27. Nay, on that day they will surrender themselves.

28. And some of them will address the others, questioning one another.

\*29. They will say, 'Verily, you used to come to us, swearing *that you were truthful*.'

30. They will answer, 'Nay, you yourselves were not believers.'

31. 'And we had no power over you; but you yourselves were a transgressing people.'

32. 'Now the word of our Lord has been justified against us that we shall surely *have to taste the punishment*.'

33. 'And we caused you to go astray for we ourselves had gone astray.'

34. Truly, on that day they will *all* be sharers in the punishment.

35. Surely, thus do We deal with the guilty:

36. For when it was said to them, 'There is no God but Allāh,' they turned away with disdain,

37. And said, 'Shall we give up our gods for a mad poet?'

38. Nay, he has brought the truth and has testified to the truth of *all* the Messengers.

\*29. They will say, 'Verily, you used to come **at us from the right**.'

بَلْ هُمْ الْيَوْمَ مُسْتَسْلِمُونَ ﴿۲۷﴾

وَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ

يَتَسَاءَلُونَ ﴿۲۸﴾

قَالُوا إِنَّكُمْ كُنْتُمْ تَأْتُونَنَا عَنِ

الْيَمِينِ ﴿۲۹﴾

قَالُوا بَلْ لَمْ تَكُونُوا مُؤْمِنِينَ ﴿۳۰﴾

وَمَا كَانَ لَنَا عَلَيْكُمْ مِنْ سُلْطَانٍ

بَلْ كُنْتُمْ قَوْمًا طَٰغِينَ ﴿۳۱﴾

فَحَقَّ عَلَيْنَا قَوْلُ رَبِّنَا ۗ إِنَّآ

لَذَٰئِقُونَ ﴿۳۲﴾

فَاغْوَيْنَكُمْ ۖ إِنَّا كُنَّا غٰوِينَ ﴿۳۳﴾

فَإِنَّهُمْ يَوْمَئِذٍ فِي الْعَذَابِ

مُشْتَرِكُونَ ﴿۳۴﴾

إِنَّا كَذٰلِكَ نَفْعَلُ بِالْمُجْرِمِينَ ﴿۳۵﴾

إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلٰهَ

إِلَّا اللَّهُ ۗ يَسْتَكْبِرُونَ ﴿۳۶﴾

وَيَقُولُونَ إِنَّا لَنَنَارِكُوا إِلٰهَتِنَا

لِشَاعِرٍ مَّجْنُونٍ ﴿۳۷﴾

بَلْ جَاءَ بِالْحَقِّ وَصَدَّقَ

الْمُرْسَلِينَ ﴿۳۸﴾



39. You shall surely taste the painful punishment.

40. And you will be rewarded only for what you have wrought—

41. Save the chosen servants of Allāh;

42. These will have a known provision;

43. Fruits; and they shall be honoured,

44. In the Gardens of Bliss,

45. Seated on thrones, facing one another.

46. They will be served round with a cup from a flowing fountain,

47. Sparkling white, delicious to the drinkers,

48. Wherein there will be no intoxication, nor will they be exhausted thereby.

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,

اِنَّكُمْ لَذَاقُوا الْعَذَابِ الْاَلِيمِ ﴿٣٩﴾

وَمَا تُجْزَوْنَ اِلَّا مَا كُنْتُمْ تَعْمَلُونَ ﴿٤٠﴾

اِلَّا عِبَادَ اللّٰهِ الْمُخْلَصِينَ ﴿٤١﴾

اُولٰٓئِكَ لَهُمْ رِزْقٌ مَّعْلُومٌ ﴿٤٢﴾

فَوَاكِهٌ وَهُمْ مُكْرَمُونَ ﴿٤٣﴾

فِي جَنَّاتِ النَّعِيمِ ﴿٤٤﴾

عَلٰى سُرُرٍ مَّتَقَابِلِينَ ﴿٤٥﴾

يُطَافُ عَلَيْهِمْ بِكَاۡسٍ مِّنْ مَّعِينٍ ﴿٤٦﴾

بَيِّنًا لَّدَىٰٓ لِّلشَّرِبِۙۤ اِنَّهَا لَآ فِيهَا عَۗوۗلٌ وَّلَا هُمْ عَنْهَا يُنۢزَفُونَ ﴿٤٧﴾

وَعِنۢدَهُمْ قَاصِرٰتٌ الطَّرْفِ عِيۙنٌ ﴿٤٨﴾

كَأَنَّهُنَّ بَيۢضٌ مَّكۡنُۢوۢنٌ ﴿٤٩﴾

فَاقۡتَبَلۡ بَعۡضُهُمۡ عَلٰى بَعۡضٍ

يَتَسَاۗءَلُوۡنَ ﴿٥٠﴾

قَالَ قَائِلٌ مِّنۡهُمۡ اِنۡنِيۤ لَآ اِلٰى قَرِيۡنٍ ﴿٥١﴾

قَالَ قَائِلٌ مِّنۡهُمۡ اِنۡنِيۤ لَآ اِلٰى قَرِيۡنٍ ﴿٥٢﴾

\*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 maktūn* (بَيْضٌ مَّكۡنُۢوۢنٌ) would mean the pride of paradise well guarded and well protected.

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.
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.

يَقُولُ أَيُّتَكَ لِمَنِ الْمَصْدِقِينَ ﴿۵۳﴾

ءِ إِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا إِنَّنَا  
لَمَدْرِيئُونَ ﴿۵۴﴾

قَالَ هَلْ أُنْتُمْ مُطَّلِعُونَ ﴿۵۵﴾

فَاطَّلَعَ فَرَاهُ فِي سَوَاءِ الْجَحِيمِ ﴿۵۶﴾

قَالَ تَاللَّهِ إِنْ كِدْتُ لَأُزِدَنَّكَ ﴿۵۷﴾

وَ لَوْ لَا نِعْمَةُ رَبِّي لَكُنْتُ مِنَ  
الْمُخْضَرِّينَ ﴿۵۸﴾

أَفَمَا نَحْنُ بِمَمْتَرِينَ ﴿۵۹﴾

إِلَّا مَوْتَتَنَا الْأُولَىٰ وَ مَا نَحْنُ  
بِمُعَذَّبِينَ ﴿۶۰﴾

إِنَّ هَذَا لَهُوَ الْقُوَى الْعَظِيمُ ﴿۶۱﴾

لِيُمِثِلَ هَذَا فَلَيَعْمَلِ الْعَمَلُونَ ﴿۶۲﴾

أَذَلِكْ خَيْرٌ تَزَلَا أَمْ شَجَرَةُ الزَّقُّومِ ﴿۶۳﴾

إِنَّا جَعَلْنَاهَا فِتْنَةً لِلظَّالِمِينَ ﴿۶۴﴾

إِنَّهَا شَجَرَةٌ تَخْرُجُ فِي آصْلِ  
الْجَحِيمِ ﴿۶۵﴾

طَلَعَهَا كَأَنَّه رُءُوسُ الشَّيَاطِينِ ﴿۶۶﴾

فَرَأَتْهُمْ لَأَكَلُونَ مِنْهَا فَمَا لَوْنُ مِنْهَا  
الْبُطُونَ ﴿۶۷﴾

68. Then will they have in addition to it a mixture of boiling water *as a drink*.

ثُمَّ اِنَّ لَهُمْ عَلَيْهَا لَشَوْبًا مِّنْ حَمِيمٍ ﴿٦٨﴾

69. Then surely their return shall be to Hell.

ثُمَّ اِنَّ مَرْجِعَهُمْ لَآ اِلٰى اِلْحٰثِمْ ﴿٦٩﴾

70. They indeed found their fathers erring,

اِنَّهُمْ اَلْفَوْا اَبَاءَهُمْ ضَالِّينَ ﴿٧٠﴾

71. And they hurried in their footsteps.

فَهُمْ عَلٰى اٰثَرِهِمْ يُهْرَعُونَ ﴿٧١﴾

72. And most of the ancient peoples had erred before them,

وَ لَقَدْ ضَلَّ قَبْلَهُمْ اَكْثَرُ الْاَوَّلِيْنَ ﴿٧٢﴾

73. And We had sent Warners among them.

وَ لَقَدْ اَرْسَلْنَا فِيْهِمْ مُّنذِرِيْنَ ﴿٧٣﴾

74. Behold, then, how *evil* was the end of those who were warned,

فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُنذَرِيْنَ ﴿٧٤﴾

75. Save the chosen servants of Allāh.

اِلَّا عِبَادَ اللّٰهِ الْمُخْلَصِيْنَ ﴿٧٥﴾

### R. 3.

76. And Noah indeed did cry unto Us, and what an excellent answer did We give *to his prayer!*

وَ لَقَدْ نَادَيْنَا نُوْحًا فَلَنِعْمَ الْمُجِيبُوْنَ ﴿٧٦﴾

77. And We saved him and his family from the great distress;

وَ نَجَّيْنَاهُ وَ اٰهْلَهُ مِنَ الْكَرْبِ الْعَظِيْمِ ﴿٧٧﴾

78. And We made his offspring the only survivors.

وَ جَعَلْنَا ذُرِّيَّتَهُ هُمُ الْبٰقِيْنَ ﴿٧٨﴾

79. And We left for him *a good name* among the following generations—

وَ تَرَكْنَا عَلَيْهِ فِى الْاٰخِرِيْنَ ﴿٧٩﴾

\*80. 'Peace be upon Noah among the peoples!'

سَلَّمَ عَلٰى نُوْحٍ فِى الْعٰلَمِيْنَ ﴿٨٠﴾

81. Thus indeed do We reward those who do good.

اِنَّا كَذٰلِكَ نَجْزِى الْمُحْسِنِيْنَ ﴿٨١﴾

82. He was surely *one* of Our believing servants.

اِنَّهٗ مِنْ عِبَادِنَا الْمُؤْمِنِيْنَ ﴿٨٢﴾

\*80. 'Peace be upon Noah **among people of the worlds.**'

83. Then We drowned the others.

ثُمَّ اَغْرَقْنَا الْاٰخَرِيْنَ ﴿۸۳﴾

84. And verily of his party was Abraham;

۱۰۰

وَ اِنَّ مِنْ شَيْعَتِهِ لَابْرٰهِيْمَ ﴿۸۴﴾

\*85. When he came to his Lord with a sound heart;

اِذْ جَاءَ رَبَّهُ بِقَلْبٍ سَلِيْمٍ ﴿۸۵﴾

86. When he said to his father and to his people, ‘What is it that you worship?’

اِذْ قَالَ لِاٰبِيْهِ وَ قَوْمِهٖ مَاذَا تَعْبُدُوْنَ ﴿۸۶﴾

\*87. ‘Do you falsely seek gods beside Allāh?’

اَرَيْفًا اِلٰهَةً دُوْنَ اللّٰهِ تُرِيْدُوْنَ ﴿۸۷﴾

88. ‘So what is your idea about the Lord of the worlds?’

فَمَا ظَنُّكُمْ بِرَبِّ الْعٰلَمِيْنَ ﴿۸۸﴾

89. Then he cast a glance at the stars,

فَنظَرَ نَظْرَةً فِى النُّجُوْمِ ﴿۸۹﴾

90. And said, ‘I am indeed *feeling* unwell.’

فَقَالَ اِنِّىْ سَقِيْمٌ ﴿۹۰﴾

91. So they went away from him turning their backs.

فَتَوَلَّوْا عَنْهُ مُدْبِرِيْنَ ﴿۹۱﴾

92. Then he went secretly to their gods and said, ‘Will you not eat?’

فَرَاغَ اِلَى الْاِهْتِيْمِ فَقَالَ اَلَا تَاْكُلُوْنَ ﴿۹۲﴾

93. ‘What is the matter with you that you speak not?’

مَا لَكُمْ لَا تَنْطِقُوْنَ ﴿۹۳﴾

94. Then he began suddenly to strike them with the right hand.

فَرَاغَ عَلَيْهِمْ ضَرْبًا بِالْيَمِيْنِ ﴿۹۴﴾

95. Thereupon *the people* came towards him hastening.

فَاَقْبَلُوْا اِلَيْهِ يَزُوْنُوْنَ ﴿۹۵﴾

96. He said, ‘Do you worship that which you have *yourselves* carved out,

قَالَ اَتَعْبُدُوْنَ مَا تَدْحِتُوْنَ ﴿۹۶﴾

97. ‘Whereas Allāh has created you and your handiwork?’

وَ اللّٰهُ خَلَقَكُمْ وَ مَا تَعْمَلُوْنَ ﴿۹۷﴾

98. They said, ‘Build for him a structure and cast him into the fire.’

قَالُوْا ابْنُوْا لَهٗ بُنْيٰنًا فَاَلْقُوْهُ فِى

الْجَحِيْمِ ﴿۹۸﴾

99. Thus they intended an evil

فَاَرَادُوْا بِهٖ كَيْدًا فَجَعَلْنٰهُمُ

\*85. When he came to his Lord with a **submissive heart**.

\*87. **Do you seek lies as gods instead of Allāh?**

ء ا ق ق | q | gh غ | ۶ | ظ | ط | ؤ | ض | د | 656 | ص | ۷ | ذ | dh | خ | kh | ح | ه | ث | th | u | i | a

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.

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.'

\* 104. And when they both submitted to the Will of God, and he had thrown him down on his forehead,

105. We called to him: 'O Abraham,

106. 'Thou hast indeed fulfilled the dream.' Thus indeed do We reward those who do good.

107. That surely was a manifest trial.

108. And We ransomed him with a great sacrifice.

109. And We left for him a good name among the following generations—

110. 'Peace be upon Abraham!'

111. Thus do We reward those who do good.

\* 104. And when they both submitted to the Will of God and he laid him on the ground face down,

الْأَسْفَلِينَ ﴿٩٩﴾

وَقَالَ إِنِّي ذَاهِبٌ إِلَىٰ رَبِّي سَيَهْدِينِ ﴿١٠٠﴾

رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ ﴿١٠١﴾

فَبَشَّرْنَاهُ بِغُلَامٍ حَلِيمٍ ﴿١٠٢﴾

فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَبْنَئِي

إِنِّي أَرَىٰ فِي الْمَنَامِ أَنِّي أَذْبَحُكَ

فَانظُرْ مَاذَا تَرَىٰ ۗ قَالَ يَا بَتِ افْعَلْ

مَا تُؤْمَرُ ۖ سَتَجِدُنِي إِن شَاءَ اللَّهُ مِنَ

الصَّابِرِينَ ﴿١٠٣﴾

فَلَمَّا أَسْلَمَا وَتَلَّهُ لِلْجَبِينِ ﴿١٠٤﴾

وَنَادَيْنَاهُ أَن يَا اِبْرَاهِيمُ ﴿١٠٥﴾

قَدْ صَدَّقْتَ الرُّءْيَا ۗ إِنَّا كَذَلِكَ

نَجْزِي الْمُحْسِنِينَ ﴿١٠٦﴾

إِنَّ هَذَا لَهُوَ الْبَلَاءُ الْمُبِينُ ﴿١٠٧﴾

وَفَدَيْنَاهُ بِذَبْحٍ عَظِيمٍ ﴿١٠٨﴾

وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ ﴿١٠٩﴾

سَلَامٌ عَلَىٰ اِبْرَاهِيمَ ﴿١١٠﴾

كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١١١﴾

112. Surely, he was *one* of Our believing servants.

113. And We gave him the glad tidings of Isaac, a Prophet, *and one* of the righteous.

\* 114. And We bestowed blessings on him and Isaac. And among their progeny are *some* who do good and others who clearly wrong themselves.

R. 4.

115. And, indeed, We bestowed favours on Moses and Aaron.

116. And We saved them both and their people from the great distress;

117. And We helped them, and it was they who were victorious.

\* 118. And We gave them the Book that made *things* clear;

119. And We guided them to the right path.

120. And We left for them *a good name* among the following generations—

\* 114. And We bestowed blessings on him and Isaac. **And from among the progeny of both there is many a doer of good and many a one who is manifestly cruel to himself.**

**Note:** The word *ẓālim* (ظَالِمٌ) (cruel) or *ẓulm* (ظُلْمٌ) (cruelty) is not always used as condemnation without exception in the Holy Qur'ān. When used in this sense it covers all categories of deviation from the right path. Yet, there are some exceptions where it is used to signify praiseworthiness.

In 35:33 (Fāṭir), it is evident that God has included amongst His chosen servants, such people as are *ẓālimul linafsihī* (ظَالِمٌ لِنَفْسِهِ) who treat themselves cruelly as they strive in the path of Allāh. In the same category those belonging to the comparatively higher order are mentioned as *muqtaṣid* (مُقْتَصِدٌ) and *sābiq bilkhairāt* (سَابِقٌ بِالْخَيْرَاتِ) (Fāṭir Ch:35 Verse 33)

Similarly, to bring oneself to do good deeds requires a measure of harshness and cruelty to oneself during early stages of spiritual struggle. Those who do it for the sake of God are evidently praiseworthy, yet they are spoken of as *ẓālimul linafsihī* (ظَالِمٌ لِنَفْسِهِ) (cruel to himself).

\* 118. And We gave them **the manifestly clear Book.**

رَاتَهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿١١٢﴾

وَبَشَّرْنَاهُ بِإِسْحَاقَ نَبِيًّا مِّنَ

الصَّالِحِينَ ﴿١١٣﴾

وَبَرَكَاتِنَا عَلَيْهِ وَعَلَىٰ إِسْحَاقَ ۗ وَمِن

ذُرِّيَّتَيْهِمَا مُحْسِنٌ وَظَالِمٌ لِّنَفْسِهِ

مُبِينٌ ﴿١١٤﴾

وَلَقَدْ مَنَنَّا عَلَىٰ مُوسَىٰ وَهَارُونَ ﴿١١٥﴾

وَنَجَّيْنَهُمَا وَقَوْمَهُمَا مِنَ الْكُرْبِ

الْعَظِيمِ ﴿١١٦﴾

وَنَصَّرْنَاهُمْ فَمَا كَانُوا هُمُ الْغَالِبِينَ ﴿١١٧﴾

وَآتَيْنَهُمَا الْكِتَابَ الْمُسْتَبِينَ ﴿١١٨﴾

وَهَدَيْنَاهُمَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿١١٩﴾

وَتَرَكْنَا عَلَيْهِمَا فِي الْأَخْرَبِ ﴿١٢٠﴾

121. 'Peace be on Moses and Aaron!'

122. Thus indeed do We reward those who do good.

123. Surely they were both among Our believing servants.

124. And assuredly Elias *also* was *one* of the Messengers,

125. When he said to his people, 'Will you not fear God?'

126. 'Do you call on Ba'l, and forsake the Best of creators,

127. 'Allāh, your Lord and the Lord of your forefathers of old?'

128. But they treated him as a liar, and they will surely be brought *before God to render an account*;

129. Except the chosen servants of Allāh.

130. And We left for him *a good name* among the following generations—

131. 'Peace be on Elias *and his people*!'

132. Thus indeed do We reward those who do good.

133. Surely he was *one* of Our believing servants.

134. And assuredly Lot *too* was *one* of the Messengers,

135. When We delivered him and all his family,

136. Except an old woman *who was* among those who stayed *behind*.

137. Then We utterly destroyed the others.

سَلَّمَ عَلَىٰ مُوسَىٰ وَهَارُونَ ﴿١٢١﴾

إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٢٢﴾

إِنَّهُمَا مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿١٢٣﴾

وَإِنَّ إِلْيَاسَ لَمِنَ الْمُرْسَلِينَ ﴿١٢٤﴾

إِذْ قَالَ لِقَوْمِهِ أَلَا تَتَّقُونَ ﴿١٢٥﴾

أَتَدْعُونَ بَعْلًا وَتَذَرُونَ أَحْسَنَ

الْخَالِقِينَ ﴿١٢٦﴾

اللَّهُ رَبَّكُمْ وَرَبَّ آبَائِكُمُ الْأَوَّلِينَ ﴿١٢٧﴾

فَكَذَّبُوهُ فَإِنَّهُمْ لَمُحْضَرُونَ ﴿١٢٨﴾

إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿١٢٩﴾

وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ ﴿١٣٠﴾

سَلَّمَ عَلَىٰ إِبْرَاهِيمَ

إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٣١﴾

إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿١٣٢﴾

وَإِنَّ لُوطًا لَمِنَ الْمُرْسَلِينَ ﴿١٣٣﴾

إِذْ نَجَّيْنَاهُ وَأَهْلَهُ أَجْمَعِينَ ﴿١٣٤﴾

إِلَّا عَجُوزًا فِي الْغَابِرِينَ ﴿١٣٥﴾

ثُمَّ دَمَرْنَا الْآخَرِينَ ﴿١٣٦﴾

138. And surely you pass by them  
in the morning,

وَإِنَّكُمْ لَتَمُرُّونَ عَلَيْهِمْ  
مُصْبِحِينَ ﴿۱۳۸﴾

139. And by night. Then why do  
you not understand?

وَبِاللَّيْلِ أَفَلَا تَعْقِلُونَ ﴿۱۳۹﴾

R. 5.

140. And surely Jonah *also* was one  
of the Messengers,

وَإِنَّ يُونُسَ لَمِنَ الْمُرْسَلِينَ ﴿۱۴۰﴾

141. When he fled to the laden  
ship;

إِذْ أَبَقَ إِلَى الْفُلِ الْمَشْحُونِ ﴿۱۴۱﴾

\*142. And he cast lots *with the crew  
of the ship* and was of the losers.

فَسَاهَمَ فَكَانَ مِنَ الْمُدْحَضِينَ ﴿۱۴۲﴾

143. And the fish swallowed him  
while he was blaming *himself*.

فَالْتَقَمَهُ الْحُوتُ وَهُوَ مُلِيمٌ ﴿۱۴۳﴾

144. And had he not been of those  
who glorify *God*,

فَلَوْ لَا أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ ﴿۱۴۴﴾

145. He would have surely tarried  
in its belly till the Day of  
Resurrection.

لَلْبَيْتِ فِي بَطْنِهِ إِلَى يَوْمِ يُبْعَثُونَ ﴿۱۴۵﴾

146. Then We cast him on a bare  
tract of land, and he was sick;

فَنَبَذْنَاهُ بِالْعَرَاءِ وَهُوَ سَقِيمٌ ﴿۱۴۶﴾

147. And We caused a plant of  
gourd to grow over him.

وَأَنْبَتْنَا عَلَيْهِ شَجَرَةً مِّنْ يَقْطِينٍ ﴿۱۴۷﴾

148. And We sent him *as a  
Messenger* to a hundred thousand  
*people* or more,

وَأَرْسَلْنَاهُ إِلَى مِائَةِ أَلْفٍ أَوْ يَزِيدُونَ ﴿۱۴۸﴾

149. And they believed; so We gave  
them provision for a while.

فَأَمَنُوا فَمَتَّعْنَاهُمْ إِلَىٰ حِينٍ ﴿۱۴۹﴾

150. Now ask them whether thy  
Lord has daughters whereas they  
have sons.

فَأَسْتَفْتِهِمْ أَلِرَبِّكَ الْبَنَاتُ وَلَهُمُ  
الْبُنُونَ ﴿۱۵۰﴾

151. Did We create the angels  
females while they were witnesses?

أَمْ خَلَقْنَا الْمَلَائِكَةَ إِنَاثًا وَهُمْ  
شَاهِدُونَ ﴿۱۵۱﴾

\*152. Now, surely it is one of their  
fabrications that they say,

أَلَا إِنَّهُمْ مِّنْ إِفْكِهِمْ لَيَقُولُونَ ﴿۱۵۲﴾

\*142. And he **drew** lots *at the bidding of his shipmates* and was of the losers.

\*152. **Beware**, verily it is of their fabrication when they say,

ء ا i u | th | h ح | kh خ | dh ذ | ص | 600 | d ض | ط | ظ | 6 | gh غ | q ق | ٤





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 ﷻ Allāh, the Lord of the worlds.

لَوْ أَنَّ عِنْدَنَا ذِكْرًا مِّنَ الْأَوَّلِينَ ﴿١٦٩﴾

لَكُنَّا عِبَادَ اللَّهِ الْمُخْلِصِينَ ﴿١٧٠﴾

فَكَفَرُوا بِهِ فَسَوْفَ يَعْلَمُونَ ﴿١٧١﴾

وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا  
الْمُرْسَلِينَ ﴿١٧٢﴾

إِنَّهُمْ لَهُمُ الْمَنْصُورُونَ ﴿١٧٣﴾

وَأَنَّ جُنُودَنَا لَهُمُ الْغَالِبُونَ ﴿١٧٤﴾

فَتَوَلَّ عَنْهُمْ حَتَّىٰ حِينٍ ﴿١٧٥﴾

وَأَبْصُرْهُمْ فَسَوْفَ يُبْصِرُونَ ﴿١٧٦﴾

أَفَبِعَذَابِنَا 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﴾

وَسَلَّمَ عَلَى الْمُرْسَلِينَ ﴿١٨٢﴾

وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٨٣﴾



## SĀD

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
2. Šād.‡ 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

‡ 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?’

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

ص وَالْقُرْآنِ ذِي الذِّكْرِ ②

بَلِ الَّذِينَ كَفَرُوا فِي عِزَّةٍ وَشِقَاقٍ ③

كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ

فَتَادُوا وَآلَاتٍ حِينَ مَنَاصٍ ④

وَعَجِبُوا أَنْ جَاءَهُمْ مُنذِرٌ مِنْهُمْ ز

وَقَالَ الْكٰفِرُونَ هَذَا سِحْرٌ كَذَابٌ ⑤

أَجَعَلَ الْآلِهَةَ إِلَهًا وَاحِدًا إِنَّ هَذَا

لَشَيْءٌ عَجَابٌ ⑥

وَ انطَلَقَ الْمَلَأُ مِنْهُمْ أَنِ امشُوا

وَ اصْبِرُوا عَلَىٰ آلِهَتِكُمْ إِنَّ هَذَا

لَشَيْءٌ يُرَادُ ⑦

مَا سَمِعْنَا بِهَذَا فِي الْمِلَّةِ الْآخِرَةِ ⑧

إِنَّ هَذَا إِلَّا اخْتِلَاقٌ ⑧

ء أَنْزَلَ عَلَيْهِ الذِّكْرَ مِنْ بَيْنِنَا بَلْ

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?

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*.

12. *They are* a host from among the confederates *which will be routed* here.

\*13. Before them *too* the people of Noah, and *the tribe of* 'Ād and Pharaoh, the lord of stakes, treated *the Messengers* as liars;

\*14. And *the tribe of* Thamūd, and the people of Lot, and the dwellers of the Wood—these were the confederates.

\*15. There was not one *of them* but treated *their Messengers* as liars, so My punishment rightly overtook *them*.

## R. 2.

\*16. And these only wait for a single blast, and there shall be no delaying it.

هُم فِي شَكٍّ مِّن ذِكْرِي ؕ بَل لَّكَ  
يَذُوقُوا عَذَابٍ ۙ ﴿٩﴾

أَمْ عِنْدَهُمْ خَزَائِنُ رَحْمَةِ رَبِّكَ  
الْعَزِيزِ الْوَهَّابِ ۙ ﴿١٠﴾

أَمْ لَهُمْ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ وَمَا  
بَيْنَهُمَا ۗ فَلْيَرْتَقُوا فِي الْاَسْبَابِ ۙ ﴿١١﴾

جُنْدٌ مَّا هُنَالِكَ مَهْزُومٌ مِّن  
الْاَحْزَابِ ۙ ﴿١٢﴾

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَ عَادٌ  
وَفِرْعَوْنُ ذُو الْاَوْتَادِ ۙ ﴿١٣﴾

وَتَمُوذُ وَ قَوْمُ لُوطٍ وَ اَصْحٰبُ لَيْكَةِ  
اُولٰٓئِكَ الْاَحْزَابِ ۙ ﴿١٤﴾

اِنَّ كُلَّ اِلَّا كَذَّبَ الرَّسُلَ فَحَقَّ  
عِقَابِ ۙ ﴿١٥﴾

وَمَا يَنْظُرُ هَوٰٓءِ اِلَّا صَيْحَةً وَّ اِحْدَاثًا  
لَهَا مِنْ فَوْقٍ ۙ ﴿١٦﴾

\*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.

ء ع ق ق q غ gh غ ٦ ظ ط ت t ض d ﴿664﴾ ص ٥ ذ dh خ kh هـ h ث th ا i u ا

17. They say, ‘Our Lord, hasten to us our portion of the punishment before the Day of Reckoning.’

وَقَالُوا رَبَّنَا عَجِّلْ لَنَا قِطْنَآ قَبْلَ  
يَوْمِ الْحِسَابِ ﴿۱۷﴾

\*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 وَادْكُرْ عَبْدَنَا  
دَاوُدَ ذَا الْأَيْدِ ۗ إِنَّهُ أَوَّابٌ ﴿۱۸﴾

\*19. We subjected to him the mountains. They celebrated God’s praises with him at nightfall and sunrise.

إِنَّا سَخَّرْنَا الْجِبَالَ مَعَهُ يُسَبِّحْنَ  
بِالْعَشِيِّ وَالْإِشْرَاقِ ﴿۱۹﴾

\*20. And We subjected to him the birds gathered together: all turned to him.

وَالطَّيْرَ مَحْشُورَةً ۗ كُلٌّ لَّهُ أَوَّابٌ ﴿۲۰﴾

\*21. And We strengthened his kingdom, and gave him wisdom and decisive judgment.

وَشَدَدْنَا مُلْكَهُ وَآتَيْنَاهُ الْحِكْمَةَ  
وَاقْضَىٰ الْخِطَابِ ﴿۲۱﴾

22. And has the story of the disputants reached thee when they climbed over the wall of his chamber?—

وَهَلْ آتَاكَ نَبَأُ الْخَصْمِ إِذْ  
تَسَوَّرُوا الْمِحْرَابَ ﴿۲۲﴾

23. When they entered in upon David, and he was afraid of them. They said, ‘Fear not. We are two disputants; one of us has transgressed against the other; so judge between us with justice, and deviate not from the right course and guide us to the right way.

إِذْ دَخَلُوا عَلَىٰ دَاوُدَ فَفَزِعَ مِنْهُمْ  
قَالُوا لَا تَخَفْ ۗ خَصَمَنِ بَغَىٰ بَعْضُنَا  
عَلَىٰ بَعْضٍ فَأَحْكُم بَيْنَنَا بِالْحَقِّ وَلَا  
تُسْطِطْ وَاهْدِنَا إِلَىٰ سَوَاءِ الصِّرَاطِ ﴿۲۳﴾

24. ‘‘This is my brother; he has

إِنِّ هَذَا أَخِي ۗ لَهُ تِسْعٌ وَتِسْعُونَ

\*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* (جِبَالٌ) (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 *affair* (أَفْئِرٌ) (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 **talent for decisive speech**.

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.

### 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.

نُعَجَّةً ۖ وَ لِي نِعَجَةٌ ۖ وَ اِحِدَةً ۗ فَ قَال  
اَكْفَلْنِيهَا وَ اَعَزَّنِي فِي الْخِطَابِ ﴿٢٣﴾

قَالَ لَقَدْ ظَلَمَكَ بِسُؤَالِ نِعَجَتِكَ  
اِلَى نِعَاجِهِ ۗ وَ اِنَّ كَثِيْرًا مِّنَ الْخُلَطَاءِ  
لَيَبْغِي بَعْضُهُمْ عَلٰى بَعْضٍ اِلَّا الَّذِيْنَ  
اٰمَنُوْا وَ عَمِلُوْا الصّٰلِحٰتِ وَ قَلِيْلٌ  
مِّنْهُم ۗ وَ ظَنَّ دَاوُدُ اَنْتَمَآ فَتَنَّهُ  
فَاَسْتَغْفَرَ رَبَّهُ وَ خَرَّ رَاكِعًا وَ اَنَابَ ﴿٢٤﴾

فَعَفَرْنَا لَهُ ذٰلِكَ ۗ وَ اِنَّ لَهُ عِنْدَنَا  
لَزُلْفٰى وَ حَسَنَ مَّآبٍ ﴿٢٥﴾

يٰۤاِدٰۤىۤا اِنَّا جَعَلْنَاكَ خَلِيْفَةً فِى الْاَرْضِ  
فَاَحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَ لَا تَتَّبِعِ  
الْهَوٰى فَيُضِلَّكَ عَن سَبِيْلِ اللّٰهِ ۗ اِنَّ  
الَّذِيْنَ يَضِلُّوْنَ عَن سَبِيْلِ اللّٰهِ  
لَهُمْ عَذَابٌ شَدِيْدٌ بِمَا نَسُوْا يَوْمَ  
الْحِسَابِ ﴿٢٦﴾

وَ مَا خَلَقْنَا السَّمٰۤاءَ وَ الْاَرْضَ وَ مَا  
بَيْنَهُمَا بَاطِلًا ۗ ذٰلِكَ ظَنُّ الَّذِيْنَ  
كَفَرُوْا ۗ فَوَيْلٌ لِلَّذِيْنَ كَفَرُوْا مِّنَ  
النَّارِ ﴿٢٨﴾

29. Shall We treat those who believe and do good works like those who act corruptly in the earth? Shall We treat the righteous like the wicked?

أَمْ نَجْعَلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَالْمُفْسِدِينَ فِي الْأَرْضِ  
أَمْ نَجْعَلُ الْمُتَّقِينَ كَالْفُجَّارِ ﴿۲۹﴾

30. *This is* a Book which We have revealed to thee, full of blessings, that they may reflect over its verses, and that those gifted with understanding may take heed.

كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ ﴿۳۰﴾

31. And We bestowed on David, Solomon who was an excellent servant. He was always turning to *Us*.

وَ وَهَبْنَا دَاوُدَ سُلَيْمَانَ ۗ نِعَمَ الْعَبْدِ ۗ إِنَّهُ أَوَّابٌ ﴿۳۱﴾

32. When there were brought before him at eventide steeds of noblest breed and swift of foot,

إِذْ عُرِضَ عَلَيْهِ بِالْعَشِيِّ الصَّفِينُ  
الْحِيَادُ ﴿۳۲﴾

\*33. He said, 'I love the love of horses because of the remembrance of my Lord.' *So great was his love of them that* when they were hidden behind the veil, *he said*,

فَقَالَ إِنِّي أَحْبَبْتُ حُبَّ الْخَيْرِ عَن ذِكْرِ رَبِّي ۖ حَتَّى تَوَارَثَ بِالْحِجَابِ ﴿۳۳﴾

\*34. 'Bring them back to me.' Then he began to pass his hand over *their* legs and *their* necks.

رُدُّوهَا عَلَيَّ ۗ فَطَفِقَ مَسْحًا بِالسُّوقِ  
وَ الْأَعْنَاقِ ﴿۳۴﴾

35. And We did try Solomon and We placed on his throne a *mere* body. Then he turned to *God*, seeking His mercy.

وَ لَقَدْ فَتَنَّا سُلَيْمَانَ ۖ وَ أَلْقَيْنَا عَلَى كُرْسِيِّهِ جَسَدًا ثُمَّ أَنَابَ ﴿۳۵﴾

\*36. He said, 'O my Lord, grant me forgiveness and bestow on me a kingdom that will not suit anyone after me; surely Thou art the Great Bestower.'

قَالَ رَبِّ اغْفِرْ لِي وَ هَبْ لِي مُلْكًا لَّا يَنْبَغِي لِأَخِيذٍ مِنِّي بَعْدِي ۖ إِنَّكَ أَنْتَ الْوَهَّابُ ﴿۳۶﴾

\*33. He said, 'The love of horses is dear to me because they remind me of my Lord.' *So he sat until they disappeared behind the veil.*

\*34. *He said*, 'Bring them back to me.' Then he started stroking *their* legs and *their* necks.

\*36. He said, 'O my Lord, grant me forgiveness and bestow on me a kingdom which none unworthy of it may possess after me. Surely Thou art so Generous.'

ء ا u | th | h | kh | dh | ص | ذ | ض | د | ظ | ط | ت | ث | ض | د | 667 | ع | ق | q | غ | gh | ع | ۶ | ظ | ط | ت | ث | ض | د | ۶۶۷ | ص | ذ | ض | د |

37. So We subjected to him the wind, blowing gently by his command whithersoever he desired to go,  
 38. And the giants, all *sorts of* builders and divers,  
 39. And others bound in fetters.  
 40. 'This is Our gift—so give freely or withhold—without reckoning.'  
 41. And certainly he had a position of nearness with Us and an excellent retreat.
- R. 4.
42. And remember Our servant Job, when he cried unto his Lord, *saying*, 'Satan has afflicted me with toil and torment.'
- \*43. 'Strike and urge thy riding beast with thy foot. Here is cool water to wash with and a drink.'  
 \*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.  
 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*.

\*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 strong hands and *powerful* vision.

\*47. We chose them for a special *purpose*—reminding *people* of the abode of the *Hereafter*.

48. And truly, they are in Our sight among the elect *and* the best.

49. And remember Ishmael and Elisha and Dhu'l-Kifl<sup>†</sup>; 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 <sup>لَهُمْ</sup> 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!

وَاذْكُرْ عَبْدَنَا إِبْرَاهِيمَ وَاسْحَقَ

وَيَعْقُوبَ أُولَى الْأَيْدِي وَالْأَبْصَارِ ﴿۴۶﴾

إِنَّا أَخْلَصْنَهُمْ بِخَالِصَةٍ ذُكِّرَى

الدَّارِ ﴿۴۷﴾

وَإِنَّهُمْ عِنْدَنَا لَمِنَ الْمُصْطَفَيْنِ

الْأَخْيَارِ ﴿۴۸﴾

وَاذْكُرْ إِسْمَاعِيلَ وَالْيَسَعَ

وَذَا الْكُفْلِ ط وَكُلٌّ مِّنَ الْأَخْيَارِ ﴿۴۹﴾

هَذَا ذِكْرٌ ط وَإِنَّ لِلْمُتَّقِينَ لَحُسْنَ

مَأْبٍ ﴿۵۰﴾

جَنَّاتٍ عَدْنٍ مَّفْتَحَةٌ لَهُمْ الْبُوابُ ﴿۵۱﴾

مُتَّكِعِينَ فِيهَا يَدْعُونَ فِيهَا بِقَالَهَا

كَثِيرَةً وَشَرَابٍ ﴿۵۲﴾

وَعِنْدَهُمْ قَصْرٌ اطَّرَابٌ ﴿۵۳﴾

هَذَا مَا تُوعَدُونَ لِيَوْمِ الْحِسَابِ ﴿۵۴﴾

إِنَّ هَذَا لَرِزْقُنَا مَا لَهُ مِن تَفَادٍ ﴿۵۵﴾

هَذَا ط وَإِنَّ لِلطَّاعِينَ لَشَرَّ مَا بٍ ﴿۵۶﴾

جَهَنَّمَ ط يَصْلَوْنَهَا فَبئسَ الْمِهَادُ ﴿۵۷﴾

\*46. And remember Our servants Abraham, and Isaac, and Jacob, men of **might and vision**.

\*47. We chose **them especially to remind** *people* of the abode of the *Hereafter*.

† Ezekiel

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?'

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 Forgiver.'

\*65. **Verily, it is true**—the disputing together of the people of the Fire.

هَذَا ۙ فَلْيَذُوقُوهُ حَمِيمٌ وَعَسَاقٌ ﴿۵۸﴾

وَآخَرَ مِنْ شَكْلِيَةٍ أَرْوَاهُ جَهَنَّمَ ﴿۵۹﴾

هَذَا فَوْجٌ مُّقْتَرِحٌ مَعَكُمْ ۚ لَا مَرْحَبًا

بِهِمْ ۚ إِنَّهُمْ صَلُّوا النَّارَ ﴿۶۰﴾

قَالُوا بَلْ أَنْتُمْ تَدَّ لَا مَرْحَبًا بِكُمْ ۚ

أَنْتُمْ قَدْ أَمْتَمْتُمُوهُ لَنَا ۚ فَبئْسَ الْقَرَارُ ﴿۶۱﴾

قَالُوا رَبَّنَا مَنْ قَدَّمَ لَنَا هَذَا فَرِدْهُ

عَذَابًا ضِعْفًا فِي النَّارِ ﴿۶۲﴾

وَقَالُوا مَا لَنَا لَا نَرَى رِجَالًا كُنَّا

نَعُدُّهُمْ مِنَ الْأَشْرَارِ ﴿۶۳﴾

أَتَّخَذْنَاهُمْ سِحْرِيًّا أَمْ زَاغَتْ عَنْهُمْ

الْأَبْصَارُ ﴿۶۴﴾

إِنَّ ذَٰلِكَ لَحَقٌّ تَخَاصُمُ أَهْلِ النَّارِ ﴿۶۵﴾

قُلْ إِنَّمَا أَنَا مُنذِرٌ ۚ وَ مَا مِثْلُ إِلَهِ

إِلَّا اللَّهُ الْوَاحِدُ الْقَهَّارُ ﴿۶۶﴾

رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا

الْعَزِيزُ الْغَفَّارُ ﴿۶۷﴾

68. Say, 'It is a big news,

قُلْ هُوَ نَبَأٌ عَظِيمٌ ﴿۶۸﴾

69. 'From which you are turning away.

أَنْتُمْ عَنْهُ مُعْرِضُونَ ﴿۶۹﴾

70. 'I had no knowledge of the exalted Assembly when they discussed *it* among themselves,

مَا كَانَ لِي مِنْ عِلْمٍ بِالْمَلَآئِكَةِ إِذْ أُوْحِيَ إِلَيَّ إِذْ يَخْتَصِمُونَ ﴿۷۰﴾

71. 'But this that it has been revealed to me, that I am a plain Warner.'

إِنْ يُؤْحَىٰ إِلَيَّ إِلَّا أَنَّمَا أَنَا نَذِيرٌ مُّبِينٌ ﴿۷۱﴾

72. When thy Lord said to the angels, 'I am about to create man from clay,

إِذْ قَالَ رَبُّكَ لِلْمَلَآئِكَةِ إِنِّي خَالِقٌ بَشَرًا مِنْ طِينٍ ﴿۷۲﴾

73. 'And so when I have fashioned him *in perfection*, and have breathed into him of My Spirit, fall ye down in submission to him.'

فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ ﴿۷۳﴾

74. So the angels submitted, all of them together.

فَسَجَدَ الْمَلَآئِكَةُ كُلُّهُمْ أَجْمَعُونَ ﴿۷۴﴾

75. But Iblīs *did* not. He behaved proudly, and was of those who disbelieved.

إِلَّا إِبْلِيسَ ۖ اسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ ﴿۷۵﴾

\*76. *God* said, 'O Iblīs, what hindered thee from submitting to what I had created with My two hands? Is it that thou art *too* proud or art thou *really* of the exalted ones?'

قَالَ يَا إِبْلِيسُ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِإَيْدِي ۖ أَسْتَكْبَرْتَ أَمْ كُنْتَ مِنَ الْعَالِينَ ﴿۷۶﴾

77. He said, 'I am better than he. Thou hast created me of fire and him hast Thou created of clay.'

قَالَ أَنَا خَيْرٌ مِنْهُ ۖ خَلَقْتَنِي مِنْ نَّارٍ وَخَلَقْتَهُ مِنْ طِينٍ ﴿۷۷﴾

78. *God* said, 'Then get out hence, for, surely thou art rejected.'

قَالَ فَاحْرَجْ مِنْهَا فإِنَّكَ رَجِيمٌ ﴿۷۸﴾

\*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?**'

79. 'And surely on thee shall be My curse till the Day of Judgment.'

وَرَأَتْ عَلَيْكَ لَعْنَتِي إِلَى يَوْمِ الدِّينِ ﴿۷۹﴾

80. He said, 'My Lord, then grant me respite till the day when they shall be raised.'

قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ ﴿۸۰﴾

81. *God* said, 'Certainly thou art of those that are granted respite,

قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ ﴿۸۱﴾

82. 'Till the day of the appointed time.'

إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ ﴿۸۲﴾

83. He said, 'So by Thy might, I will surely lead them all astray,

قَالَ فَبِعِزَّتِكَ لَا غُورِيَهُمْ أَجْمَعِينَ ﴿۸۳﴾

84. 'Except Thy chosen servants from among them.'

إِلَّا عِبَادَكَ مِنْهُمْ الْمُخْلِصِينَ ﴿۸۴﴾

85. *God* said, 'Then the truth is, and the truth I speak,

قَالَ فَالْحَقُّ وَالْحَقَّ أَقُولُ ﴿۸۵﴾

86. 'That I will certainly fill Hell with thee and with those who from among them follow thee, all together.'

لَأَمْلَأَنَّ جَهَنَّمَ مِنْكَ وَمِمَّن تَبِعَكَ

مِنْهُمْ أَجْمَعِينَ ﴿۸۶﴾

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 وَمَا

أَنَا مِنَ الْمُتَكَلِّفِينَ ﴿۸۷﴾

88. 'It is nothing but a Reminder for all peoples.

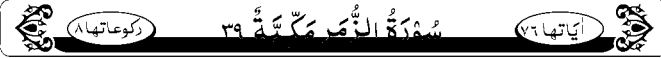
إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿۸۸﴾

\*89. 'And you shall surely know the truth of it after a while.'

ع ۳

وَلَتَعْلَمَنَّ نَبَأَ بَعْدِ حِينٍ ﴿۸۹﴾

\*89. 'And you **will surely learn its implication** after a while.'



## AZ-ZUMAR

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.  
 2. The revelation of this Book is from Allāh, the Mighty, the Wise.

\*3. Surely it is We Who have revealed the Book to thee with truth; so worship Allāh, being sincere to Him in obedience.

4. Hearken, it is to Allāh *alone* that sincere obedience is due. And those who take for protectors others beside Him say, 'We serve them <sup>نقطة</sup> 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

\*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.**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ

الْحَكِيمِ ②

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ

فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ ③

أَلَا لِلَّهِ الدِّينُ الْخَالِصُ ۗ وَالَّذِينَ

اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ ۗ مَا

نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ ۗ

إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ

يُخْتَلِفُونَ ۗ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ

كَاذِبٌ كَفَّارٌ ④

لَوْ أَرَادَ اللَّهُ أَنْ يَتَّخِذَ وَلَدًا لَاصْطَفَىٰ

مِمَّا يَخْلُقُ مَا يَشَاءُ ۗ لَاسُبْحٰنَهُ ۗ هُوَ

اللَّهُ الْوَاحِدُ الْقَهَّارُ ⑤

خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ بِالْحَقِّ ۗ

يَكُوِّرُ اللَّيْلَ عَلَى النَّهَارِ وَيَكُوِّرُ النَّهَارَ

عَلَى اللَّيْلِ ۗ وَسَحَّرَ الشَّمْسَ وَالْقَمَرَ ۗ

كُلٌّ يَجْرِي لِإِجْدَلٍ مُّسَمًّى ۗ أَلَا هُوَ

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 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.'

\*7. He creates you in the wombs of your mothers, creation after creation, in three tiers of darkness.

## اَلْعَزِيْزُ الْعَفَّارُ ﴿٦﴾

خَلَقَكُمْ مِنْ نَفْسٍ وَّاحِدَةٍ ثُمَّ جَعَلَ  
مِنْهَا ذَوْجَهَا وَانزَلَ لَكُمْ مِنَ الْأَنْعَامِ  
ثَمْنِيَّةً أَزْوَاجًا ۖ يَخْلُقُكُمْ فِي بُطُونِ  
أُمَّهَاتِكُمْ خَلْقًا مِّنْ بَعْدِ خَلْقٍ فِي  
ظُلُمَاتٍ ثَلَاثٍ ۗ ذُرِّكُمْ اللَّهُ رَبُّكُمْ  
لَهُ الْمُلْكُ ۗ لَا إِلَهَ إِلَّا هُوَ ۗ فَآتَىٰ

## تُصْرَفُونَ ﴿٧﴾

إِنْ تَكْفُرُوا فَإِنَّ اللَّهَ غَنِيٌّ عَنْكُمْ ۖ  
وَلَا يَرْضَىٰ لِعِبَادِهِ الْكُفْرَ ۗ وَإِنْ  
تَشْكُرُوا يَرْضَهُ لَكُمْ ۗ وَلَا تَزِرُ وَازِرَةٌ  
وِزْرَ أُخْرَىٰ ۗ ثُمَّ إِلَىٰ رَبِّكُمْ مَرْجِعُكُمْ  
فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ۗ إِنَّهُ  
عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٨﴾

وَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَا رَبَّهُ  
مُنِيبًا إِلَيْهِ ثُمَّ إِذَا خَوَّلَهُ نِعْمَةً مِّنْهُ  
نَسِيَ مَا كَانَتْ يَدْعُوًّا إِلَيْهِ مِنْ قَبْلُ  
وَ جَعَلَ لِلَّهِ أَنْدَادًا لِّيُضِلَّ عَنْ  
سَبِيلِهِ ۗ قُلْ تَمَتَّعْ بِكُفْرِكَ قَلِيلًا ۗ  
إِنَّكَ مِنَ الْأَصْحَابِ النَّارِ ﴿٩﴾

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.

أَمَّنْ هُوَ قَانِتٌ آنَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَةَ وَ يُرْجُوا رَحْمَةَ رَبِّهِ ۗ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ ۗ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ ﴿١٠﴾

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.'

قُلْ لِعِبَادِ الَّذِينَ آمَنُوا اتَّقُوا رَبَّكُمْ ۗ لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ ۗ وَأَرْضُ اللَّهِ وَاسِعَةٌ ۗ إِنَّمَا يُوَفَّى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ ﴿١١﴾

12. Say, 'Verily I am commanded to worship Allāh, being sincere to Him in religion.'

قُلْ إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا لَهُ الدِّينَ ﴿١٢﴾

13. 'And I am commanded to be the first of those who submit to Him.'

وَأُمِرْتُ لِأَنْ أَكُونَ أَوَّلَ الْمُسْلِمِينَ ﴿١٣﴾

14. Say, 'Indeed I fear, if I disobey my Lord, the punishment of the great day.'

قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٤﴾

15. Say, 'It is Allāh I worship, being sincere to Him in my religion.'

قُلِ اللَّهُ أَعْبُدُ مُخْلِصًا لَهُ دِينِي ﴿١٥﴾

16. 'So worship what you like beside Him.' Say, 'Surely the losers will be those who ruin their souls and ruin their families on the Day of Resurrection.' Beware! that will

فَاعْبُدُوا مَا شِئْتُمْ مِنْ دُونِهِ ۗ قُلْ إِنَّ الْخَاسِرِينَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَ أَهْلِيهِمْ يَوْمَ الْقِيَامَةِ ۗ أَلَا ذَلِكَ هُوَ

\* 10. Say, 'Can those who know and those who do not know be equal?' Verily, only those endowed with understanding will take heed.

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.

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.

\*17. Hence ‘O My servants! Fear Me alone.’

الْخُسْرَانَ الْمُبِينِ ﴿١٧﴾  
لَهُمْ مِنْ فَوْقِهِمْ ظُلَلٌ مِنَ النَّارِ وَمِنْ  
تَحْتِهِمْ ظُلَلٌ ۗ ذَٰلِكَ يُخَوِّفُ اللَّهُ بِهِ  
عِبَادَهُ ۗ يَعْبَادُوا فَاتَّقُوا ۞ ﴿١٨﴾

وَالَّذِينَ اجْتَنَبُوا الطَّاغُوتَ أَن  
يَعْبُدُوهَا وَأَنَابُوا إِلَى اللَّهِ لَهُمُ  
الْبُشْرَىٰ ۚ فَبَشِّرْ عِبَادِ ﴿١٨﴾

الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ  
أَحْسَنَهُ ۗ أُولَٰئِكَ الَّذِينَ هَدَى اللَّهُ  
وَأُولَٰئِكَ هُمُ الْآلِبَابِ ﴿١٩﴾

أَفَمَن حَقَّ عَلَيْهِ كَلِمَةُ الْعَذَابِ  
أَفَأنتُ تُنقِذُ مَن فِي النَّارِ ﴿٢٠﴾

لَكِنِ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ عُرفٌ  
مِّن فَوْقِهَا عُرفٌ مَّبْنِيَّةٌ ۗ تَجْرِي مِنْ  
تَحْتِهَا الْأَنْهَارُ ۗ وَعَدَ اللَّهُ ۗ لَا يُخْلِفُ  
اللَّهُ الْمِيعَادَ ﴿٢١﴾

أَلَمْ تَرَ أَنَّ اللَّهَ أَنزَلَ مِنَ السَّمَاءِ مَاءً  
فَسَلَكَهُ يَنَابِيعٌ فِي الْأَرْضِ ثُمَّ يُخْرِجُ  
بِهِ زَرْعًا مُّخْتَلِفًا أَلْوَانُهُ ثُمَّ يَهِيجُ  
فَتُزَيِّدُهُ مُضْفَرًّا ثُمَّ يَجْعَلُهُ حُطَامًا ۗ إِنَّ  
فِي ذَٰلِكَ لَذِكْرًا لِّأُولِي الْأَلْبَابِ ﴿٢٢﴾



## 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!

أَفَمَنْ شَرَحَ اللَّهُ صَدْرَهُ لِإِسْلَامٍ  
فَهُوَ عَلَى نُورٍ مِّن رَّبِّهِ ۖ فَوَيْلٌ لِّلْقَاسِيَةِ  
قُلُوبِهِمْ مِّن ذِكْرِ اللَّهِ ۖ أُولَٰئِكَ فِي  
صَلٰٓئِ مُبِينٍ ﴿۳۳﴾

اللَّهُ نَزَّلَ أَحْسَنَ الْكِتَابِ  
مُتَشَابِهًا مَّثَانِيًّا ۖ تَشَعَّرُ مِنْهُ جُلُودُ  
الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ۚ ثُمَّ تَلِينُ  
جُلُودُهُمْ وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ اللَّهِ ۗ  
ذٰلِكَ هُدٰى اللّٰهُ يَهْدِي بِهٖ مَن يَشَآءُ ۗ  
وَمَن يُضَلِّ اللّٰهُ فَمَا لَهُ مِن هَادٍ ﴿۳۴﴾

أَفَمَنْ يَتَّقِي بِوَجْهِهِ سُوءَ الْعَذَابِ  
يَوْمَ الْقِيَامَةِ ۖ وَقِيلَ لِلظَّالِمِينَ ذُوقُوا  
مَا كُنْتُمْ تَكْسِبُونَ ﴿۳۵﴾

كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ فَاَتَهُمُ  
الْعَذَابُ مِن حَيْثُ لَا يَشْعُرُونَ ﴿۳۶﴾  
فَاذَاقَهُمُ اللَّهُ الْخِزْيَ فِي الْحَيٰوةِ  
الدُّنْيَا ۗ وَالْعَذَابُ الْآخِرَةُ اَكْبَرُ ۗ لَوْ  
كَانُوا يَعْلَمُونَ ﴿۳۷﴾

28. And, indeed, We have set forth to men all kinds of parables in this Qur'an that they may take heed.

وَلَقَدْ صَرَبْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ  
مِنْ كُلِّ مَثَلٍ لَّعَلَّهُمْ يَتَذَكَّرُونَ ﴿۲۸﴾

\*29. We have revealed the Qur'an in Arabic wherein there is no deviation from rectitude, that they may become righteous.

قُرْآنًا عَرَبِيًّا غَيْرَ ذِي عِوَجٍ لَّعَلَّهُمْ  
يَتَّقُونَ ﴿۲۹﴾

\*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.

صَرَبَ اللَّهُ مَثَلًا رَجُلًا فِيهِ شُرَكَاءُ  
مُتَشَاكِسُونَ وَرَجُلًا سَلَمًا لِرَجُلٍ ؕ  
هَلْ يَسْتَوِينَ مَثَلًا ؕ الْحَمْدُ لِلَّهِ  
بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿۳۰﴾

31. Surely thou wilt die, and surely they too will die.

إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ ﴿۳۱﴾

32. Then surely on the Day of Resurrection you will dispute with one another before your Lord.

ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ عِنْدَ رَبِّكُمْ  
تَخْتَصِمُونَ ﴿۳۲﴾

## 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?

فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ عَلَى  
اللَّهِ وَكَذَبَ بِالصِّدْقِ إِذْ جَاءَهُ ؕ  
أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ ﴿۳۳﴾

34. But he who has brought the truth, and he who testifies to it as such—these it is who are the righteous.

وَالَّذِي جَاءَ بِالصِّدْقِ وَصَدَّقَ بِهِ  
أُولَئِكَ هُمُ الْمُتَّقُونَ ﴿۳۴﴾

35. They will have with their Lord whatever they desire; that is the reward of those who do good.

لَهُمْ مَا يَشَاءُونَ عِنْدَ رَبِّهِمْ ؕ ذَٰلِكَ  
جَزَاءُ الْمُحْسِنِينَ ﴿۳۵﴾

\*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?

ء | ق | q | غ | gh | ٤ | ظ | ط | ء | ض | 678 | ص | ٥ | ذ | dh | خ | kh | ح | هـ | h | ث | th | ا | u | ا

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.

لِيَكْفِرَ اللَّهُ عَنْهُمْ أَسْوَأَ الَّذِي عَمِلُوا  
وَيَجْزِيَهُمْ أَجْرَهُمْ بِأَحْسَنِ الَّذِي  
كَانُوا يَعْمَلُونَ ﴿۳۶﴾

37. Is not Allāh sufficient for His servant? And yet they would frighten thee with those beside Him. And he whom Allāh adjudges astray—for him there is no guide.

أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ  
وَيُخَوِّفُونَكَ بِالَّذِينَ مِنْ دُونِهِ  
وَمَنْ يَضِلَّ اللَّهُ فَمَا لَهُ مِنْ هَادٍ ﴿۳۷﴾  
وَمَنْ يَهْدِ اللَّهُ فَمَا لَهُ مِنْ مُضِلٍّ  
أَلَيْسَ اللَّهُ بِعَزِيزٍ ذِي انْتِقَامٍ ﴿۳۸﴾

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.’

وَلَكِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ  
وَ الْأَرْضَ لَيَقُولُنَّ اللَّهُ ۗ قُلْ أَفَرَأَيْتُمْ  
مَاتَدْعُونَ مِنْ دُونِ اللَّهِ إِنْ أَرَادَنِيَ  
اللَّهُ بِضُرٍّ هَلْ هُنَّ كَاشِفَاتُ ضُرِّي أَوْ  
أَرَادَنِي بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَتُ  
رَحْمَتِهِ ۗ قُلْ حَسْبِيَ اللَّهُ ۗ عَلَيْهِ  
يَتَوَكَّلُ الْمُتَوَكِّلُونَ ﴿۳۹﴾

40. Say, ‘O my people, act as *best* you can; I *too* am acting; soon shall you know,

قُلْ يَقَوْمِ اعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنِّي  
عَامِلٌ ۚ فَسَوْفَ تَعْلَمُونَ ﴿۴۰﴾

41. ‘Who it is unto whom comes a punishment that will disgrace him, and on whom there descends an abiding punishment.’

مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَ يُجَدَّلُ  
عَلَيْهِ عَذَابٌ مُّقِيمٌ ﴿۴۱﴾

42. Verily, We have revealed to thee the Book with truth for *the good* of mankind. So whoever follows

إِنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ بِالْحَقِّ  
بِالْحَقِّ ۚ فَمَنِ اهْتَدَىٰ فَلِنَفْسِهِ ۚ

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.

44. Have they taken intercessors beside Allāh? Say, 'Even if they have no power over anything and no intelligence?'

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.'

\*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.

47. Say, 'O Allāh! Originator of the heavens and the earth; Knower of the unseen and the seen; Thou *alone*

وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا ۖ وَمَا  
أَنْتَ عَلَيْهِمْ بِوَكِيلٍ ﴿۴۳﴾

اللَّهُ يَتَوَفَّى الْأَنفُسَ حِينَ مَوْتِهَا  
وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا ۖ فَيُمْسِكُ  
الَّتِي قَضَىٰ عَلَيْهَا الْمَوْتَ وَ يُرْسِلُ  
الْأُخْرَىٰ إِلَىٰ أَجَلٍ مُّسَمًّى ۗ إِنَّ فِي  
ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿۴۴﴾

أَمْ اتَّخَذُوا مِنْ دُونِ اللَّهِ شُفَعَاءَ  
قُلْ أَوَلَوْ كَانُوا لَا يَمْلِكُونَ شَيْئًا وَلَا  
يَعْقِلُونَ ﴿۴۵﴾

قُلْ لِلَّهِ الشَّفَاعَةُ جَمِيعًا ۗ لَهُ مَلِكُ  
السَّمٰوٰتِ وَالْأَرْضِ ۗ ثُمَّ إِلَيْهِ  
تُرْجَعُونَ ﴿۴۶﴾

وَ إِذَا ذُكِرَ اللَّهُ وَحْدَهُ اشْمَأَزَّتْ  
قُلُوبُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ ۖ  
وَ إِذَا ذُكِرَ الَّذِينَ مِنْ دُونِهِ إِذَا هُمْ  
يَسْتَبْشِرُونَ ﴿۴۷﴾

قُلِ اللَّهُمَّ فَاطِرَ السَّمٰوٰتِ وَالْأَرْضِ  
عَلِمَ الْغَيْبِ وَالشَّهَادَةِ أَنْتَ

\*43. Allāh takes away the souls of **the living** at the time of their death;

\*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.

ء ٤ | ق | q | غ | gh | ٤ | ظ | z | ط | t | ض | d | 680 | ص | s | ذ | dh | خ | kh | ح | h | ث | th | ا | u | ا

wilt judge between Thy servants concerning that in which they differed.'

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.

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.

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.

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

تَحْكُمُ بَيْنَ عِبَادِكَ فِي مَا كَانُوا فِيهِ  
يُحْتَسِبُونَ ﴿۴۸﴾

وَلَوْ أَنَّ لِلَّذِينَ ظَلَمُوا مَا فِي الْأَرْضِ  
جَمِيعًا وَمِثْلَهُ مَعَهُ لَافْتَدَوْا بِهِ مِنْ  
سُوءِ الْعَذَابِ يَوْمَ الْقِيَامَةِ ۚ وَبَدَا لَهُمْ  
مِّنَ اللَّهِ مَا لَمْ يَكُونُوا يَحْتَسِبُونَ ﴿۴۹﴾

وَبَدَا لَهُمْ سَيِّئَاتُ مَا كَسَبُوا وَحَاقَ  
بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿۵۰﴾

فَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَانَا ثُمَّ إِذَا  
خَوَّلْنَاهُ نِعْمَةً مِنَّا قَالَ إِنَّمَا أُوتِيتُهُ  
عَلَىٰ عِلْمٍ ۗ بَلْ هِيَ فِتْنَةٌ وَلَكِنَّ  
أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿۵۱﴾

قَدْ قَالُوا الَّذِينَ مِن قَبْلِهِمْ فَمَا أَعْنَىٰ  
عَنَّهُمْ مَا كَانُوا يَكْسِبُونَ ﴿۵۲﴾

فَأَصَابَهُمْ سَيِّئَاتُ مَا كَسَبُوا ۗ  
وَ الَّذِينَ ظَلَمُوا مِنْ هَؤُلَاءِ  
سَيُصِيبُهُمْ سَيِّئَاتُ مَا كَسَبُوا ۗ  
وَمَا هُمْ بِمُعْجِزِينَ ﴿۵۳﴾

أَوَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ  
لِمَن يَشَاءُ وَيَقْدِرُ ۗ إِنَّ فِي ذَٰلِكَ

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 there were for me a return to the world, I would then be among those who do good!'"

\*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.'

لَا يَتْلُو لِقَوْمٍ يُؤْمِنُونَ ﴿٥٤﴾

قُلْ يٰعِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ  
أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ  
إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ  
هُوَ الْعَفُورُ الرَّحِيمُ ﴿٥٥﴾

وَإِن يَبْئُوتَا إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا لَهُ  
مِن قَبْلِ أَنْ يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا  
تُنصَرُونَ ﴿٥٦﴾

وَاتَّبِعُوا أَحْسَنَ مَا أُنزِلَ إِلَيْكُم مِّن  
رَّبِّكُمْ مِن قَبْلِ أَنْ يَأْتِيَكُمُ الْعَذَابُ  
بَغْتَةً وَ أَنْتُمْ لَا تَشْعُرُونَ ﴿٥٧﴾

أَلَمْ تَقُولْ أَنفُسِي تُحَسِرُنِي عَلَىٰ مَا  
فَرَّطْتُ فِي جَنْبِ اللَّهِ وَإِن كُنْتُ  
لَمِنَ السَّاجِرِينَ ﴿٥٨﴾

أَوْ تَقُولَ لَوْ أَنَّ اللَّهَ هَدَانِي لَكُنْتُ  
مِنَ الْمُتَّقِينَ ﴿٥٩﴾

أَوْ تَقُولَ حِينَ تَرَى الْعَذَابَ لَوْ أَنَّ لِي  
كَرَّةٌ فَأَكُونُ مِنَ الْمُحْسِنِينَ ﴿٦٠﴾

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.'*

بَلَىٰ قَدْ جَاءَتْكَ آيَاتِي فَكَذَّبْتَ بِهَا  
وَاسْتَكْبَرْتَ وَكُنْتَ مِنَ  
الْكَافِرِينَ ﴿۶۰﴾

61. And on the Day of Resurrection, thou wilt see those who lied against Allāh with their faces blackened. Is there not in Hell an abode for the proud?

وَيَوْمَ الْقِيَامَةِ تَرَى الَّذِينَ كَذَبُوا  
عَلَى اللَّهِ وُجُوهُهُمْ مُسْوَدَّةٌ ۗ أَلَيْسَ  
فِي جَهَنَّمَ مَثْوًى لِّلْمُتَكَبِّرِينَ ﴿۶۱﴾

\*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.

وَيُنزِلُ اللَّهُ الَّذِينَ اتَّقَوْا بِمَفَازٍ تِهِمْ  
لَا يَمَسُّهُمْ السُّوءُ وَلَا هُمْ يَحْزَنُونَ ﴿۶۲﴾

63. Allāh is the Creator of all things, and He is Guardian over all things.

اللَّهُ خَالِقُ كُلِّ شَيْءٍ ۚ وَهُوَ عَلَىٰ كُلِّ  
شَيْءٍ وَكِيلٌ ﴿۶۳﴾

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.

لَهُ مَقَالِيدُ السَّمٰوٰتِ وَالْاَرْضِ ۗ  
وَالَّذِينَ كَفَرُوا بِآيٰتِ اللّٰهِ اُولٰٓئِكَ  
هُمُ الْخٰسِرُونَ ﴿۶۴﴾

#### R. 7.

65. Say, 'Is it other *gods* than Allāh that you bid me worship, O ye ignorant ones?'

قُلْ اَفَعْبَدِ اللّٰهَ تَاْمُرُوْنَ اَعْبُدْ  
اَيُّهَا الْجٰهِلُوْنَ ﴿۶۵﴾

66. And verily it has been revealed to thee as unto those before thee: 'If thou attribute partners *to God*, thy work shall surely go vain and thou shalt certainly be of the losers.'

وَلَقَدْ اَوْحٰى اِلَيْكَ وَاِلَى الَّذِيْنَ مِنْ  
قَبْلِكَ ۗ لَئِنْ اَشْرَكَتْ لَيَحْبَطَنَّ  
عَمَلُكَ وَاَنْتَ مِنَ الْخٰسِرِيْنَ ﴿۶۶﴾

\*62. Allāh delivers those who fear *Him* to their rightful place of security and success;

67. Aye, worship Allāh and be among the thankful.

بَلِ اللّٰهِ فَاعْبُدْ وَ كُنْ مِنَ  
الشُّكْرِيْنَ ﴿٦٧﴾

\*68. And they do not esteem Allāh, with the esteem that is due to Him. And the whole earth will be *but* His handful on the Day of Resurrection, 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*.

وَمَا قَدَرُوا اللّٰهَ حَقَّ قَدْرِهِ ۗ وَالْاَرْضُ  
جَمِيْعًا قَبْضَتُهُ يَوْمَ الْقِيٰمَةِ  
وَ السَّمٰوٰتُ مَطْوِيٰتٌ بِيَمِيْنِهِ ۗ  
سُبْحٰنَهُ وَ تَعْلٰى عَمَّا يُشْرِكُوْنَ ﴿٦٨﴾

69. And the trumpet will be blown, and *all* who are in the heavens and *all* who are in the earth will *fall down in a swoon*, except those whom Allāh will please to *exempt*. Then will it be blown a second time, and lo! they will be standing, awaiting.

وَ نَفَخَ فِي الصُّوْرِ فَصَعِقَ مَنْ فِي  
السَّمٰوٰتِ وَ مَنْ فِي الْاَرْضِ اِلَّا مَنْ  
شَاءَ اللّٰهُ ۗ ثُمَّ نَفَخَ فِيْهِ اُخْرٰى فَاِذَا  
هُم قِيٰاَمٌ يَنْظُرُوْنَ ﴿٦٩﴾

70. And the earth will shine with the light of her Lord, and the Book will be laid *open before them*, and the Prophets and the witnesses will be brought, and judgment will be given between them with justice, and they will not be wronged.

وَ اَشْرَقَتِ الْاَرْضُ بِنُوْرِ رَبِّهَا وَ وُضِعَ  
الْكِتٰبُ وَ جِاِيءَ بِالنَّبِيّٰٓيْنِ وَ الشُّهَدَآءِ  
وَ قُضِيَ بَيْنَهُم بِالْحَقِّ وَ هُمْ لَا  
يُظْلَمُوْنَ ﴿٧٠﴾

71. And every soul will be fully rewarded for what it did. And He knows full well what they do.

وَ وُقِيَتْ كُلُّ نَفْسٍ مَّا عَمِلَتْ وَ هُوَ  
اَعْلَمُ بِمَا يَفْعَلُوْنَ ﴿٧١﴾

#### 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

وَ سِيْقَ الَّذِيْنَ كَفَرُوْا اِلَىٰ جَهَنَّمَ  
زُمَرًا ۗ حَتّٰى اِذَا جَآءَ وُهَا فُتِحَتْ  
اَبْوَابُهَا وَ قَالَ لَهُمْ حٰزِنَتُهَا اَلَمْ يٰٓاْتِكُمْ

\*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.



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;'

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!

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.'

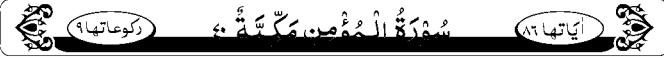
رُسُلٌ مِّنْكُمْ يَتْلُونَ عَلَيْكُمْ آيَاتِ رَبِّكُمْ وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَذَا ۗ قَالُوا بَلَىٰ وَلَٰكِن حَقَّتْ كَلِمَةُ الْعَذَابِ عَلَى الْكَافِرِينَ ﴿۷۳﴾

قِيلَ ادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا ۗ فَبئسَ مَثْوًى لِّلْمُتَكَبِّرِينَ ﴿۷۴﴾

وَسَيُقَى الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا ۗ حَتَّىٰ إِذَا جَاءُوهَا وَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا سَلِّمُوا عَلَيْكُمْ طِبْتُمْ فَادْخُلُوهَا خَالِدِينَ ﴿۷۵﴾

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي صَدَقَنَا وَعْدَهُ وَأَوْرَثَنَا الْأَرْضَ نَتَّبِعُوهُ مِنَ الْجَنَّةِ حَيْثُ نَشَاءُ ۗ فَنِعْمَ أَجْرُ الْعَامِلِينَ ﴿۷۶﴾

وَتَرَى الْمَلَائِكَةَ حَافِقِينَ مِنْ حَوْلِ الْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ ۗ وَقُضِيَ بَيْنَهُم بِالْحَقِّ وَقِيلَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿۷۷﴾



**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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

حَمِّ ②

تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ

الْعَلِيمِ ③

عَافِرِ الذَّنْبِ وَقَابِلِ التَّوْبِ شَدِيدِ الْعِقَابِ لَا ذِي الطَّوْلِ ۗ لَا إِلَهَ إِلَّا هُوَ ۗ

إِلَيْهِ الْمَصِيرُ ④

مَا يُجَادِلُ فِي آيَاتِ اللَّهِ إِلَّا الَّذِينَ كَفَرُوا فَلَا يَغْزِرُكَ تَقَلُّبُهُمْ فِي

الْبِلَادِ ⑤

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَالْأَحْزَابِ مِنْ بَعْدِهِمْ ۖ وَهَمَّتْ كُلُّ أُمَّةٍ بِرَسُولِهِمْ لِيَأْخُذُوهُ وَجَادَلُوا

بِالْبَاطِلِ لِيُدْحِضُوا بِهِ الْحَقَّ فَأَخَذْتُهُمْ ۗ وَكَيْفَ كَانَ عِقَابِ ⑥

وَكَذَلِكَ حَقَّتْ كَيْمَتُ رَبِّكَ عَلَى الَّذِينَ كَفَرُوا ۗ أَنَّهُمْ أَصْحَابُ النَّارِ ⑦

الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ

‡ The Praiseworthy, the Lord of Honour.

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.

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.

10. 'And protect them from evils; and he whom Thou dost protect from evils on that day—him hast Thou surely shown mercy. And that *indeed* is the supreme triumph.'

## R. 2.

\*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*.'

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?'

\*13. *It will be said to them*, 'This is

بِهِ وَ يَسْتَعْفِرُونَ لِلَّذِينَ آمَنُوا  
رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً  
وَ عَلِمًا فَاعْفِرْ لِلَّذِينَ تَابُوا وَ اتَّبَعُوا

سَبِيلَكَ وَ قِهِمْ عَذَابَ الْجَحِيمِ ۝۸

رَبَّنَا وَ ادْخُلْهُمْ جَنَّاتٍ عَدْنٍ الَّتِي  
وَعَدْتَهُمْ وَ مَن صَلَحَ مِن آبَائِهِمْ  
وَ اَزْوَاجِهِمْ وَ ذُرِّيَّتِهِمْ اِنَّكَ اَنْتَ

الْعَزِيزُ الْحَكِيمُ ۝۹

وَ قِهِمُ السَّيِّئَاتِ ۚ وَ مَن تَقِ السَّيِّئَاتِ  
يَوْمَئِذٍ فَقَدْ رَحِمْتَهُ ۚ وَ ذٰلِكَ هُوَ

الْفَوْزُ الْعَظِيمُ ۝۱۰

اِنَّ الَّذِيۡنَ كَفَرُوۡا يُنَادُوۡنَ لِمَكۡرَتِ

اللّٰهِ اَكۡبَرَ مِنۡ مَّكَرۡتِكُمۡ اَنۡفُسُكُمۡ اِذۡ

تَدْعُوۡنَ اِلَى الْاِيۡمَانِ فَتَكْفُرُوۡنَ ۝۱۱

قَالُوۡا رَبَّنَا اَمۡتَنَّا اِثۡنَتَيْنِ وَ اٰخِيۡتِنَا

اِثۡنَتَيْنِ فَاعۡتَرَفۡنَا بِذُنُوۡبِنَا فَهَلۡ اِلَى

خُرُوۡجٍ مِّنۡ سَبِيۡلٍ ۝۱۲

ذِكۡرِكُمۡ يٰۤاَنۡهٗ اِذَا دُعِيَ اللّٰهُ وَحَدَّهٗ

\*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.'

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.'

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*.

\*15. Call ye then on Allāh, being sincere to Him in religion, 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.

\*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.

18. 'This day will every soul be requited for that which it has earned. No injustice this day. Surely, Allāh is Swift at reckoning.'

19. And warn them of the

كَفَرْتُمْ ۚ وَإِنْ يُشْرِكْ بِهِ تُؤْمِنُوا ۗ  
فَالْحُكْمُ لِلَّهِ الْعَلِيِّ الْكَبِيرِ ﴿۱۴﴾

هُوَ الَّذِي يُرِيكُمْ آيَاتِهِ وَيُنَزِّلُ  
لَكُمْ مِنَ السَّمَاءِ رِزْقًا ۗ وَمَا يَتَذَكَّرُ  
إِلَّا مَنْ يُنِيبُ ﴿۱۵﴾

فَادْعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ  
وَلَوْ كَرِهَ الْكَافِرُونَ ﴿۱۶﴾

رَفِيعُ الدَّرَجَاتِ ذُو الْعَرْشِ ۚ يُلْقِي  
الرُّوحَ مِنْ أَمْرِهِ عَلَىٰ مَنْ يَشَاءُ مِنْ  
عِبَادِهِ لِيُنذِرَ يَوْمَ التَّلَاقِ ﴿۱۷﴾

يَوْمَ هُمْ بَارِزُونَ ۚ لَا يَخْفَىٰ عَلَى اللَّهِ  
مِنْهُمْ شَيْءٌ ۗ لِمَنِ الْمُلْكُ الْيَوْمَ ۗ  
بِاللَّهِ الْوَاحِدِ الْقَهَّارِ ﴿۱۸﴾

الْيَوْمَ تُجْزَىٰ كُلُّ نَفْسٍ بِمَا كَسَبَتْ ۗ  
لَا ظُلْمَ الْيَوْمَ ۗ إِنَّ اللَّهَ سَرِيعُ  
الْحِسَابِ ﴿۱۹﴾

وَأَنْذِرْهُمْ يَوْمَ الْأَزْفَقِ إِذِ الْقُلُوبُ

\*15. Call **you** then Allāh, being sincere to Him in **faith**, though the disbelievers may be averse.

\*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.

ء ا ا ا ا | ث | هـ | ح | ك | خ | د | ذ | ص | ش | ض | ط | ظ | ع | غ | ق | ء

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. 20. He knows the treachery of the eyes and what the breasts conceal.

لَكَى اَلْحَنَاجِرِ كَاظْمِيْنَ ؕ مَا  
لِلظَّالِمِيْنَ مِنْ حَمِيْمٍ وَّ لَا شَفِيْعٍ  
يُطَاعُ ﴿١٩﴾

يَعْلَمُ خَائِنَةَ الْاُغْيُنِ وَمَا تُخْفِي  
الصُّدُوْرُ ﴿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.

وَاللّٰهُ يَفْضِيْ بِالْحَقِّ ؕ وَالَّذِيْنَ يَدْعُوْنَ  
مِنْ دُوْنِهِ لَا يَقْضُوْنَ بِشَيْءٍ ؕ اِنَّ اللّٰهَ  
هُوَ السَّمِيْعُ الْبَصِيْرُ ﴿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 they had no protector against Allāh.

اَوْ لَمْ يَسِيْرُوْا فِى الْاَرْضِ فَيَنْظُرُوْا  
كَيْفَ كَانَتْ عَاقِبَةُ الَّذِيْنَ كَانُوْا  
مِنْ قَبْلِهِمْ ؕ كَانُوْا هُمْ اَشَدَّ مِنْهُمْ  
قُوَّةً وَّ اَثَرًا فِى الْاَرْضِ فَاَحْذَهُمْ اللّٰهُ  
بِذُنُوْبِهِمْ ؕ وَمَا كَانَ لَهُمْ مِنَ اللّٰهِ مِنْ  
وَاقٍ ﴿٢٢﴾

23. That was because their Messengers came to them with manifest Signs, but they disbelieved; so Allāh seized them. Surely He is Powerful, Severe in punishment.

ذٰلِكَ بِاَنَّهُمْ كَانَتْ تَاْتِيْهِمْ رُسُلُهُمْ  
بِالْبَيِّنٰتِ فَكَفَرُوْا فَاَحْذَهُمُ اللّٰهُ ؕ اِنَّهٗ  
قَوِيٌّ شَدِيْدُ الْعِقَابِ ﴿٢٣﴾

24. And We did send Moses, with Our Signs and manifest authority,

وَلَقَدْ اَرْسَلْنَا مُوسٰى بِاٰيٰتِنَا وَّ سُلْطٰنٍ  
مُّبِيْنٍ ﴿٢٤﴾

- \*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.**

25. Unto Pharaoh and Hāmān and Korah; but they said, 'He is a magician and an impostor.'

إِلَىٰ فِرْعَوْنَ وَ هَامَانَ وَ كَارُونَ فَقَالُوا  
سَجْرًا كَذَّابًا ﴿٢٥﴾

26. And when he came to them with truth from Us, they said: 'Slay the sons of those who have believed with him, and let their women live.'

فَلَمَّا جَاءَهُمْ بِالْحَقِّ مِنْ عِنْدِنَا  
قَالُوا اقْتُلُوا أَبْنَاءَ الَّذِينَ آمَنُوا  
مَعَهُ وَ اسْتَحْيُوا نِسَاءَهُمْ ؕ وَ مَا

\*But the design of the disbelievers is but a thing wasted.

كَيْدُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ ﴿٢٦﴾

27. And Pharaoh said: 'Leave me alone that I may kill Moses; and let him call on his Lord. I fear lest he should change your religion or cause disorder to show itself in the land.'

وَ قَالَ فِرْعَوْنُ ذَرُونِي أَقْتُلْ مُوسَىٰ  
وَلْيَدْعُ رَبَّهُ ؕ إِنِّي أَخَافُ أَنْ يُبَدِّلَ  
دِينَكُمْ أَوْ أَنْ يُظْهِرَ فِي الْأَرْضِ  
الْفَسَادَ ﴿٢٧﴾

28. And Moses said, 'I take refuge with my Lord and your Lord from every arrogant person who believes not in the Day of Reckoning.'

وَ قَالَ مُوسَىٰ إِنِّي عُذْتُ بِرَبِّي وَ رَبِّكُمْ  
مِنَ كُلِّ مُتَكَبِّرٍ لَا يُؤْمِنُ بِيَوْمِ  
الْحِسَابِ ﴿٢٨﴾

## R. 4.

29. And a believing man from among the people of Pharaoh, who concealed his faith, said, "Will you slay a man because he says, 'My Lord is Allāh,' while he has brought you clear proofs from your Lord? And if he be a liar, on him will be the sin of his lie; but if he is truthful, then some of that which he threatens you with will surely befall you. Certainly Allāh guides not one who is a transgressor, and a liar.

وَ قَالَ رَجُلٌ مُؤْمِنٌ مِّنَ آلِ فِرْعَوْنَ  
يَكْتُمُ إِيمَانَهُ أَ تَقْتُلُونَ رَجُلًا  
أَنْ يَقُولَ رَبِّيَ اللَّهُ وَ قَدْ جَاءَكُمْ  
بِالْبَيِّنَاتِ مِنْ رَبِّكُمْ ؕ وَ إِنْ يَكُ  
كَاذِبًا فَعَلَيْهِ كَذِبُهُ ؕ وَ إِنْ يَكُ  
صَادِقًا يُصِيبْكُمْ بَعْضُ الَّذِي يَعِدُكُمْ ؕ إِنَّ اللَّهَ  
لَا يَهْدِي مَنْ هُوَ مُسْرِفٌ كَذَّابٌ ﴿٢٩﴾

\*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.'

يَقُومُوا لَكُمْ الْيَوْمَ ظَاهِرِينَ  
فِي الْأَرْضِ ۖ فَمَنْ يَنْصُرُنَا مِنْ بَأْسِ  
اللَّهِ إِنَّ جَاءَنَا ۗ قَالَ فِرْعَوْنُ مَا  
أُرِيكُمْ إِلَّا مَا آرَىٰ وَمَا أَهْدِيكُمْ إِلَّا  
سَبِيلَ الرَّشَادِ ﴿۳۰﴾

\*31. And he who believed said: "O my people, I fear for you *something* like the day of the parties,

وَقَالَ الَّذِي آمَنَ يَوْمَ يَقُومُ رَبِّي أَخَافُ  
عَلَيْكُمْ مِثْلَ يَوْمِ الْأَحْرَابِ ﴿۳۱﴾

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 دَأْبِ قَوْمِ نوحٍ ۚ وَعَادٍ ۚ وَثَمُودَ  
وَ الَّذِينَ مِنْ بَعْدِهِمْ ۗ وَمَا اللَّهُ يُرِيدُ  
ظُلْمًا لِلْعِبَادِ ﴿۳۲﴾

\*33. "And O my people, I fear for you the day of mutual calling *and* wailing,

وَيَقُومُ رَبِّي ۖ أَخَافُ عَلَيْكُمْ يَوْمَ  
التَّنَادِ ﴿۳۳﴾

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 تُؤَلُّونَ مُدْبِرِينَ ۚ مَا لَكُمْ مِنْ  
اللَّهِ مِنْ عَاصِمٍ ۚ وَمَنْ يُضِلِلِ اللَّهُ  
فَمَا لَهُ مِنْ هَادٍ ﴿۳۴﴾

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 شَكٍّ مِمَّا  
جَاءَكُمْ بِهِ ۚ حَتَّىٰ إِذَا هَلَكَ قُلْتُمْ  
لَنْ نَبْعَثَ اللَّهَ مِنْ بَعْدِهِ رَسُولًا ۗ  
كَذَلِكَ يُضِلُّ اللَّهُ مَنْ هُوَ مُسْرِفٌ  
مُرْتَابٌ ﴿۳۵﴾

\*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.

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*."

\*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.

اَلَّذِيْنَ يُجَادِلُوْنَ فِيْ آيَاتِ اللّٰهِ بِغَيْرِ  
سُلْطٰنٍ اٰتٰهُمْ ؕ كَبْرٌ مَّقْتًا عِنْدَ اللّٰهِ  
وَ عِنْدَ الَّذِيْنَ اٰمَنُوْا ؕ كَذٰلِكَ يَطْبَعُ  
اللّٰهُ عَلٰى كُلِّ قَلْبٍ مُّتَكَبِّرٍ جَبّٰرٍ ﴿۳۶﴾

وَ قَالَ فِرْعَوْنُ لِيٰهٰمٰنُ ابْنِ لِىْ صَرْحًا  
لَّعَلِّيْٓ اَبْلُغُ الْاَسْبَابَ ﴿۳۷﴾

اَسْبَابَ السَّمٰوٰتِ فَاَطَّرِعَ اِلٰى اِلٰهِ  
مُوْسٰى وَ اِنِّىْ لَآظُنُّهُ كَاذِبًا ؕ وَ كَذٰلِكَ  
رُزِّقَ فِرْعَوْنُ سُوْءَ عَمَلِهٖ وَ صَدَّ عَنِ  
السَّبِيْلِ ؕ وَ مَا كَيْدُ فِرْعَوْنِ اِلَّا فِيْ  
تَبٰبٍ ﴿۳۸﴾

وَ قَالَ الَّذِيْٓ اٰمَنَ لِيَقُوْمِ اتَّبِعُوْنِ  
اَهْدِيْكُمْ سَبِيْلَ الرَّشٰدِ ﴿۳۹﴾

لِيَقُوْمِ اِنَّمَّا هٰذِهِ الْحَيٰوةُ الدُّنْيَا  
مَتَاعٌ ۚ وَ اِنَّ الْاٰخِرَةَ هِيَ دَارُ الْقَرَارِ ﴿۴۰﴾

مَنْ عَمِلَ سَيِّئَةً فَلَا يُجْزٰى اِلَّا  
مِثْلَهَا ؕ وَ مَنْ عَمِلَ صٰلِحًا مِّنْ ذَكَرٍ  
اَوْ اُنْثٰى وَ هُوَ مُؤْمِنٌ فَاُولٰٓئِكَ  
يَدْخُلُوْنَ الْجَنَّةَ يُرْزَقُوْنَ فِيْهَا بِغَيْرِ  
حِسَابٍ ﴿۴۱﴾

\*37. And Pharaoh said; 'O Hāmān, build for me a lofty mansion that I may gain access,

ء ا | ق | q | gh غ | ۶ | ظ | ط | t | ض | d ﴿692﴾ ص | ۵ | dh ذ | ۴ | kh خ | h ح | th ث | u | ا | i



42. 'And O my people, how *strange* it is that I call you to salvation, and you call me to the Fire.

وَيَقُولُ مَا يَأْتِيهِمْ آدْعُوكُمْ إِلَى التَّجْوِيدِ  
وَتَدْعُونَنِي إِلَى النَّارِ ﴿۴۲﴾

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.

تَدْعُونَنِي لِأَكْفُرَ بِإِلَهِهِ وَأُشْرِكَ بِهِ  
مَا لَيْسَ لِي بِهِ عِلْمٌ وَأَنَا أَدْعُوكُمْ  
إِلَى الْعَزِيزِ الْغَفَّارِ ﴿۴۳﴾

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.

لَا جَرَمَ أَتَمَّا تَدْعُونَنِي إِلَيْهِ لَيْسَ  
لَهُ دَعْوَةٌ فِي الدُّنْيَا وَلَا فِي الْآخِرَةِ  
وَأَنْ مَرَدَّنَا إِلَى اللَّهِ وَأَنَّ الْمُسْرِفِينَ  
هُمُ أَصْحَابُ النَّارِ ﴿۴۴﴾

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  
وَأُوْضِ أَمْرِي إِلَى اللَّهِ إِنَّ اللَّهَ  
بَصِيرٌ بِالْعِبَادِ ﴿۴۵﴾

46. The result was that Allāh preserved him from the evils of whatever they plotted, and a grievous punishment encompassed the people of Pharaoh—

فَوَقَّهَ اللَّهُ سَيِّئَاتِ مَا مَكَرُوا وَحَاقَ  
بِأُولَئِكَ فِرْعَوْنُ سُوءَ الْعَذَابِ ﴿۴۶﴾

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.'

النَّارَ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا  
وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ  
فِرْعَوْنَ أَشَدَّ الْعَذَابِ ﴿۴۷﴾

48. And when they will dispute with one another in the Fire, the weak will say to those who were proud, 'Verily, we were your followers; will you then relieve us of a portion of the Fire?'

وَإِذْ يَتَحَايِبُونَ فِي النَّارِ فَيَقُولُ  
الضُّعْفَاءُ لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا  
لَكُمْ تَبِعًا فَهَلْ أَنْتُمْ مُغْنُونَ عَنَّا  
نَصِيبًا مِنَ النَّارِ ﴿۴۸﴾

49. Those, who were proud, will say: 'We are all in it. Allāh has already judged between His servants.'

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.'

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.

#### 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,

53. The day when their excuses will not profit the wrongdoers, and theirs will be the curse and theirs the evil abode.

54. And indeed We gave Moses the guidance, and made the children of Israel the inheritors of the Book—

55. A guidance and a reminder for men of understanding.

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.

قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا كُلٌّ فِيهَا  
إِنَّ اللَّهَ قَدْ حَكَمَ بَيْنَ الْعِبَادِ ﴿٤٩﴾

وَقَالَ الَّذِينَ فِي النَّارِ لِخَزَنَةِ جَهَنَّمَ  
ادْعُوا رَبَّكُمْ يُخَفِّفْ عَنَّا يَوْمًا مِّنَ  
الْعَذَابِ ﴿٥٠﴾

قَالُوا أَوَلَمْ تَكُ تَأْتِيكُمْ رُسُلُكُمْ  
بِالْبَيِّنَاتِ ۚ قَالُوا بَلَىٰ ۚ قَالُوا فادْعُوا  
وَمَا دُعَاؤُ الْكٰفِرِينَ إِلَّا فِي ضَلٰلٍ ﴿٥١﴾

إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا  
فِي الْحَيٰوةِ الدُّنْيَا وَيَوْمَ يَقُومُ  
الْأَشْهَادُ ﴿٥٢﴾

يَوْمَ لَا يَنْفَعُ الظَّالِمِينَ مَعَذَرَتُهُمْ  
وَلَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ ﴿٥٣﴾

وَلَقَدْ آتَيْنَا مُوسَى الْهُدَىٰ وَأَوْرَثْنَا  
بَنِي إِسْرٰءِيلَ الْكِتٰبَ ﴿٥٤﴾

هُدًى وَذِكْرَىٰ لِأُولِي الْأَلْبَابِ ﴿٥٥﴾

فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَاسْتَغْفِرْ  
لِذَنبِكَ وَسَبِّحْ بِحَمْدِ رَبِّكَ  
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.

58. Certainly, the creation of the heavens and the earth is greater than the creation of mankind; but most men know not.

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.

60. The Hour will surely come; there is no doubt about it; yet most men believe not.

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.'

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.

63. Such is Allāh, your Lord, the Creator of all things. There is no

اِنَّ الَّذِيْنَ يُجَادِلُوْنَ فِيْ آيَاتِ اللّٰهِ  
بِغَيْرِ سُلْطٰنٍ اٰتٰهُمْ اِنْ فِيْ صُدُوْرِهِمْ  
اِلَّا كِبْرٌ مَّا هُمْ بِبَالِغِيْهِ ؕ فَاسْتَعِذْ  
بِاللّٰهِ ؕ اِنَّهٗ هُوَ السَّمِيعُ الْبَصِيْرُ ﴿۵۷﴾

لَخَلْقِ السَّمٰوٰتِ وَالْاَرْضِ اَكْبَرُ مِنْ  
خَلْقِ النَّاسِ وَ لٰكِنَّ اَكْثَرَ النَّاسِ  
لَا يَعْلَمُوْنَ ﴿۵۸﴾

وَمَا يَسْتَوِي الْاَعْمٰى وَ الْبَصِيْرُ  
وَ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ  
وَ لَا الْمُسِيْءِ ؕ قَلِيْلًا مَّا تَتَذَكَّرُوْنَ ﴿۵۹﴾  
اِنَّ السَّاعَةَ لَآتِيَةٌ لَّا رَيْبَ فِيْهَا  
وَ لٰكِنَّ اَكْثَرَ النَّاسِ لَا يُؤْمِنُوْنَ ﴿۶۰﴾

وَ قَالَ رَبُّكُمْ اِدْعُوْنِيْ اَسْتَجِبْ لَكُمْ ؕ  
اِنَّ الَّذِيْنَ يَسْتَكْبِرُوْنَ عَنْ عِبَادَتِيْ  
سَيَدْخُلُوْنَ جَهَنَّمَ دَاخِرِيْنَ ﴿۶۱﴾

اللّٰهُ الَّذِيْ جَعَلَ لَكُمْ الَّيْلَ  
لِتَسْكُنُوْا فِيْهِ وَ النَّهَارَ مُبْصِرًا ؕ اِنَّ  
اللّٰهَ لَذُوْ فَضْلٍ عَلٰى النَّاسِ وَ لٰكِنَّ  
اَكْثَرَ النَّاسِ لَا يَشْكُرُوْنَ ﴿۶۲﴾

ذُرِّكُمْ اللّٰهُ رَبُّكُمْ خَالِقُ كُلِّ شَيْءٍ ؕ

\*57. there is nothing in their breasts but a conceit of greatness which they will never achieve.

God but He. How then are you turned away?

64. Thus indeed are turned away those who deny the Signs of Allāh.

\*65. Allāh it is Who has made for you the earth a resting-place, and the heaven a canopy, and has given you shape and made your shapes perfect, and has provided you with good things. Such is Allāh, your Lord. So blessed is Allāh, the Lord of the worlds.

66. He is the Living *God*. There is no God but He. So pray unto Him, being sincere to Him in religion. All praise belongs to Allāh, the Lord of the worlds.

67. Say, 'I have been forbidden to worship those whom you call upon beside Allāh since there have come unto me clear proofs from my Lord; and I have been commanded to submit myself to the Lord of the worlds.'

68. He it is Who created you from dust, then from a sperm-drop, then from a clot; then He brings you forth as a child; then *He lets you grow* that you may attain your full strength; then *He lets you become old*—though some among you are caused to die before—and *He lets you live*

\*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.

لَا إِلَهَ إِلَّا هُوَ ۚ فَآتَىٰ تُوْكَوْنُ ﴿۶۴﴾

كَذٰلِكَ يُؤْفِكُ الَّذِيْنَ كَانُوْا بِآيٰتِ  
اللّٰهِ يَجْحَدُوْنَ ﴿۶۵﴾

اللّٰهُ الَّذِيْ جَعَلَ لَكُمْ الْاَرْضَ قَرَارًا  
وَ السَّمَآءَ بِنَآءٍ ۚ وَ صَوَّرَكُمْ فَاَحْسَنَ  
صَوْرَكُمْ وَ رَزَقَكُمْ مِّنَ الطَّيِّبٰتِ ؕ  
ذٰلِكُمْ اللّٰهُ رَبُّكُمْ ۗ فَتَبَرَكْ اللّٰهُ  
رَبُّ الْعٰلَمِيْنَ ﴿۶۶﴾

هُوَ الْحَيُّ لَا إِلَهَ إِلَّا هُوَ فَادْعُوْهُ  
مُخْلِصِيْنَ لَهُ الدِّيْنَ ؕ الْحَمْدُ  
لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ﴿۶۷﴾

قُلْ اِنِّيْ نُهَيْتُ اَنْ اَعْبُدَ الَّذِيْنَ تَدْعُوْنَ  
مِن دُوْنِ اللّٰهِ لَمَّا جَاَءَنِی الْبَيِّنٰتُ  
مِن رَّبِّيْ ۚ وَ اُمِرْتُ اَنْ اُسَلِمَ لِرَبِّ  
الْعٰلَمِيْنَ ﴿۶۸﴾

هُوَ الَّذِيْ خَلَقَكُمْ مِّنْ تُرَابٍ ثُمَّ مِّنْ  
نُّطْفَةٍ ثُمَّ مِّنْ عَلَقَةٍ ثُمَّ يُخْرِجُكُمْ  
طِفْلًا ثُمَّ لِيَتَّبِعُوْا اَشْدَّكُمْ ثُمَّ  
لِيَتَّوَفَّيْكُمْ وَ لِيُبَلِّغُوْا اَجْلًا مُّسَمًّى  
مِّنْ قَبْلِ وَ لِيَتَّبِعُوْا اَجْلًا مُّسَمًّى

ء ٤ ق ٦ gh غ ٦ ٤ ظ ٦ ط ٦ ت ٦ ض ٦ d 696 ص ٦ ذ ٦ dh ٦ ٤ kh ٦ ٤ h ٦ ٤ th ٦ ٤ u ٦ ٤ a

that you may reach a term appointed,  
and that you may learn wisdom.

وَلَعَلَّكُمْ تَعْقِلُونَ ﴿۶۸﴾

- \*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 الَّذِي يُحْيِي وَيُمِيتُ ۚ فَإِذَا قَضَىٰ  
أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿۶۹﴾

R. 8.

70. Hast thou not seen those who dispute concerning the Signs of Allāh? How they are being turned away *from the truth!*

أَلَمْ تَرَ إِلَى الَّذِينَ يُجَادِلُونَ فِي آيَاتِ  
اللَّهِ ۚ أَنَّى يُصْرَفُونَ ﴿۷۰﴾

71. Those who reject the Book and that with which We sent Our Messengers. But soon will they come to know,

الَّذِينَ كَذَّبُوا بِالْكِتَابِ وَبِمَا  
أَرْسَلْنَا بِهِ رُسُلَنَا ۚ فَسَوْفَ  
يَعْلَمُونَ ﴿۷۱﴾

72. When the iron-collars will be round their necks, and chains *too*. They will be dragged

إِذِ الْأَغْلَالُ فِي آعْنَاقِهِمْ وَالسَّلْسِلُ  
يُسْحَبُونَ ﴿۷۲﴾

73. Into boiling water; then in the Fire will they be burnt.

فِي الْحَمِيمِ ۚ ثُمَّ فِي النَّارِ  
يُسْجَرُونَ ﴿۷۳﴾

74. Then it will be said to them, 'Where are those whom you associated *with God*

ثُمَّ قِيلَ لَهُمْ أَيْنَ مَا كُنْتُمْ  
تُشْرِكُونَ ﴿۷۴﴾

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.

مِن دُونِ اللَّهِ ۚ قَالُوا ضَلُّوا عَنَّا بَلْ  
لَمْ نَكُن نَدْعُوا مِنْ قَبْلُ شَيْئًا  
كَذَلِكَ يُضِلُّ اللَّهُ الْكَافِرِينَ ﴿۷۵﴾

76. 'That is because you exulted in the earth without justification, and because you behaved insolently.

ذُرِكُمْ بِمَا كُنْتُمْ تَفْرَحُونَ فِي الْأَرْضِ  
بِغَيْرِ الْحَقِّ ۚ وَإِنَّمَا كُنْتُمْ تَمُرُّونَ ﴿۷۶﴾

- \*69. See the explanation of “قَمَنَ أَطْلَمَ” (“‘Be!’ And it is”) under 2:118. (Publisher)

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.

#### 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

اُدْخَلُوا اَبْوَابَ جَهَنَّمَ خٰرِدِيْنَ فِيْهَا ۙ  
قَبِيْسٌ مَّشْوٰى الْمُتَكَبِّرِيْنَ ﴿٤٧﴾

فٰصْبِرْ اِنَّ وَعْدَ اللّٰهِ حَقٌّ ۗ فَاِمَّا  
نُرِيْتِكَ بَعْضَ الَّذِي نَعِدُهُمْ اَوْ  
نَتَوَفِّيْتَكَ فَاِلَيْنَا يُرْجَعُوْنَ ﴿٤٨﴾

وَ لَقَدْ اَرْسَلْنَا رُسُلًا مِّنْ قَبْلِكَ  
مِنْهُمْ مِّنْ قَصَصْنَا عَلَيْكَ وَ مِنْهُمْ  
مَّنْ لَّمْ نَقْصُصْ عَلَيْكَ ۗ وَ مَا كَانَ  
لِرَسُوْلٍ اَنْ يَّاتِيَ بِآيَةٍ اِلَّا بِاِذْنِ اللّٰهِ ۗ  
فَاِذَا جَاءَ اَمْرُ اللّٰهِ فُضِيْ بِالْحَقِّ  
وَ خَسِرَ هُنٰلِكَ الْمُبْطِلُوْنَ ﴿٤٩﴾

اللّٰهُ الَّذِي جَعَلَ لَكُمْ الْاَنْعَامَ  
لِتَرْكَبُوْا مِنْهَا وَ مِنْهَا تَاْكُلُوْنَ ﴿٥٠﴾

وَ لَكُمْ فِيْهَا مَنَافِعُ وَ لِتَبْلُغُوْا عَلَيْهَا  
حَاجَةً فِيْ صُدُوْرِكُمْ وَ عَلَيْهَا وَ عَلَى  
الْفُلْكِ تُحْمَلُوْنَ ﴿٥١﴾

وَ يُرِيْكُم اٰيٰتِهِ ۗ فَاَيَّ اٰيٰتِ اللّٰهِ  
تُنْكِرُوْنَ ﴿٥٢﴾

اَفَلَمْ يَسِيْرُوْا فِي الْاَرْضِ فَيَنْظُرُوْا

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.

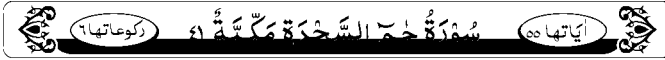
كَيْفَ كَانَتْ عَاقِبَةُ الَّذِينَ مِنْ  
قَبْلِهِمْ ؕ كَانُوا أَكْثَرَ مِنْهُمْ وَ  
أَشَدَّ قُوَّةً وَ أَثَارًا فِي الْأَرْضِ فَمَا  
أَغْنَى عَنْهُمْ مَا كَانُوا يَكْسِبُونَ ﴿٣٤﴾

فَلَمَّا جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ  
فَرِحُوا بِمَا عِنْدَهُمْ مِنَ الْعِلْمِ وَ حَاقَ  
بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٣٥﴾

فَلَمَّا رَأَوْا بَأْسَنَا قَالُوا أُمَّنَّا  
بِاللَّهِ وَحَدَاةٌ وَ كَفَرْنَا بِمَا كُنَّا بِهِ  
مُشْرِكِينَ ﴿٣٥﴾

فَلَمْ يَكُنْ يَنْفَعُهُمْ إِيمَانُهُمْ لَمَّا  
رَأَوْا بَأْسَنَا ؕ سُنَّتَ اللّٰهُ الَّتِي  
قَدْ خَلَقْتَ فِي عِبَادِهِ ؕ وَخَسِرَ هُنَالِكَ  
الْكٰفِرُونَ ﴿٣٦﴾

٣٦



**HĀ MĪM AS-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.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①  
 حَمْرٌ ②  
 تَنْزِيلٌ مِنَ الرَّحْمَنِ الرَّحِيمِ ③  
 كِتَابٌ فُصِّلَتْ آيَاتُهُ قُرْآنًا عَرَبِيًّا  
 لِّقَوْمٍ يَعْلَمُونَ ④  
 بَشِيرًا وَنَذِيرًا ⑤ فَأَعْرَضَ أَكْثَرُهُمْ  
 فَهُمْ لَا يَسْمَعُونَ ⑥  
 وَقَالُوا قُلُوبُنَا فِي أَكِنَّةٍ مِّمَّا تَدْعُونَا  
 إِلَيْهِ وَفِي أَذَانِنَا وَقْرٌ وَمِن بَيْنِنَا  
 وَبَيْنِكَ حِجَابٌ فَأَعْمَلْ إِنَّنَا  
 عَمَلُونَ ⑦  
 قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَى  
 إِلَيَّ أَنَّمَا إِلَهُكُمُ اللَّهُ وَاحِدٌ  
 فَاسْتَقِيمُوا إِلَيْهِ وَاسْتَغْفِرُوا ⑧  
 وَوَيْلٌ لِّلْمُشْرِكِينَ ⑨  
 الَّذِينَ لَا يُؤْتُونَ الزَّكَاةَ وَهُمْ  
 بِالْآخِرَةِ هُمْ كَافِرُونَ ⑩

‡ 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.’



9. As to those who believe and do good works, they will surely have a reward that will never end.

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ  
لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ﴿٩﴾

R. 2.

\*10. Say: 'Do you really disbelieve in Him Who created the earth in two days? And do you set up equals to Him?' That is the Lord of the worlds.

قُلْ أَيْنَ كُمْ لَكَفَرُونَ بِالَّذِي خَلَقَ  
الْأَرْضَ فِي يَوْمَيْنِ وَتَجْعَلُونَ لَهُ  
أندَادًا ذَٰلِكَ رَبُّ الْعَالَمِينَ ﴿١٠﴾

\*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.

وَ جَعَلَ فِيهَا رَوَاسِيًّ مِنْ فَوْقِهَا  
وَ بَرَكَ فِيهَا وَ قَدَّرَ فِيهَا أَقْوَاتَهَا فِي  
أَرْبَعَةِ أَيَّامٍ سَوَاءً لِّلسَّالِئِينَ ﴿١١﴾

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.'

ثُمَّ اسْتَوَى إِلَى السَّمَاءِ وَهِيَ دُخَانٌ  
فَقَالَ لَهَا وَ لِلْأَرْضِ أئْتِيَا طَوْعًا أَوْ  
كَرْهًا قَالَتَا أَتَيْنَا طَائِعِينَ ﴿١٢﴾

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.

فَقَضَاهُنَّ سَبْعَ سَمَوَاتٍ فِي يَوْمَيْنِ  
وَ أَوْحَى فِي كُلِّ سَمَاءٍ أَمْرَهَا وَ زَيَّنَّا  
السَّمَاءَ الدُّنْيَا بِمَصَابِيحٍ وَ حِفْظًا  
ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿١٣﴾

14. But if they turn away, then say: 'I warn you of a destructive punishment like the punishment which *overtook* 'Ād and Thamūd.'

فَإِن أَعْرَضُوا فَقُلْ أَنْذَرْتُكُمْ صِعْقَةً  
مِثْلَ صِعْقَةِ عَادٍ وَ ثَمُودَ ﴿١٤﴾

15. When their Messengers came to them from before them and behind them, *saying*: 'Worship none but

إِذْ جَاءَتْهُمْ الرُّسُلُ مِنْ بَيْنِ أَيْدِيهِمْ  
وَ مِنْ خَلْفِهِمْ إِلَّا تَعْبُدُوا إِلَّاهُ

\*10. Say: 'Do you really disbelieve in Him Who created the earth in two **periods**?

\*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.

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 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.

\*20. And on the day when the enemies of Allah will be flocked together and led to the fire, they will be marched in order.

قَالُوا لَوْ شَاءَ رَبُّنَا لَأَنْزَلْنَا مَلَائِكَةً  
فَإِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ ﴿۱۵﴾

فَأَمَّا عَادٌ فَاسْتَكْبَرُوا فِي الْأَرْضِ  
بِغَيْرِ الْحَقِّ وَقَالُوا مَنْ أَشَدُّ مِنَّا  
قُوَّةً ۗ أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي  
خَلَقَهُمْ هُوَ أَشَدُّ مِنْهُمْ قُوَّةً ۗ وَكَانُوا  
بِآيَاتِنَا يَجْحَدُونَ ﴿۱۶﴾

فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا  
فِي أَيَّامٍ نَحْسَاتٍ لِنَنْذِرَهُمْ عَذَابَ  
الْخِزْيِ فِي الْحَيَاةِ الدُّنْيَا ۗ وَلَعَذَابُ  
الْآخِرَةِ أَكْزَىٰ وَهُمْ لَا يُنصَرُونَ ﴿۱۷﴾

وَ أَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا  
الْعَمَىٰ عَلَى الْهُدَىٰ فَآخَذْتَهُمْ  
ضِعْفَةَ الْعَذَابِ الْهُونِ بِمَا كَانُوا  
يَكْسِبُونَ ﴿۱۸﴾

وَنَجَّيْنَا الَّذِينَ آمَنُوا وَكَانُوا  
يَتَّقُونَ ﴿۱۹﴾

وَيَوْمَ يُحْشَرُ أَعْدَاءُ اللَّهِ إِلَى النَّارِ  
فَهُمْ يُوزَعُونَ ﴿۲۰﴾

۲  
ج  
۱۴

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.

حَتَّىٰ إِذَا مَا جَاءُوهَا شَهِدَ عَلَيْهِمْ سَمْعُهُمْ وَأَبْصَارُهُمْ وَجُلُودُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿٢١﴾

22. And they will say to their skins: 'Why bear ye witness against us?' They will say: 'Allāh has made us to speak as He has made everything *else* to speak. And He it is Who created you the first time, and unto Him have you been brought back.

وَ قَالُوا لِمَ شَهِدْتُمْ عَلَيْنَا ۗ قَالُوا أَنْطَقَنَا اللَّهُ الَّذِي أَنْطَقَ كُلَّ شَيْءٍ وَهُوَ خَلَقَكُمْ أَوَّلَ مَرَّةٍ وَ إِلَيْهِ تَرْجَعُونَ ﴿٢٢﴾

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.

وَمَا كُنْتُمْ تَسْتَذِرُونَ أَلَمْ يَشْهَدْ عَلَيْكُمْ سَمْعُكُمْ وَلَا أَبْصَارُكُمْ وَلَا جُلُودُكُمْ وَلَكِنْ ظَنَنْتُمْ أَنَّ اللَّهَ لَا يَعْلَمُ كَثِيرًا مِمَّا تَعْمَلُونَ ﴿٢٣﴾

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.'

وَ ذُرِّكُمْ ظَنُّكُمُ الَّذِي ظَنَنْتُمْ بِرَبِّكُمْ أَرْدَاكُمْ فَأَصْبَحْتُمْ مِنَ الْخَاسِرِينَ ﴿٢٤﴾

\*25. Now if they can endure, the Fire is their abode; and if they ask for forgiveness, they are not of those whom forgiveness can be shown.

فَإِنْ يَصْبِرُوا فَالنَّارُ مَثْوًى لَهُمْ ۗ وَإِنْ يَسْتَعْتِبُوا فَمَا لَهُمْ مِنَ الْمُعْتَبِينَ ﴿٢٥﴾

\*26. And We had assigned for them companions who made *to appear* attractive to them what was before

وَ قَيَّضْنَا لَهُمْ قُرَنَاءَ فَزَيَّنُوا لَهُمْ مَا بَيْنَ أَيْدِيهِمْ وَ مَا خَلْفَهُمْ وَ حَقَّ

\*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**.

\*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.

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.'

عَلَيْهِمُ الْقَوْلُ فِي آَمَمٍ قَدْ خَلَتْ  
مِنْ قَبْلِهِمْ مِنَ الْجِنَّ وَالْإِنْسِ ؕ  
إِنَّهُمْ كَانُوا خَاسِرِينَ ﴿٣٠﴾

وَقَالَ الَّذِينَ كَفَرُوا لَا تَسْمَعُوا  
لِهَذَا الْقُرْآنِ وَالْغَوَا فِيهِ لَعَلَّكُمْ  
تَعْلَمُونَ ﴿٣١﴾

فَلَنذِيقَنَّ الَّذِينَ كَفَرُوا عَذَابًا  
شَدِيدًا ۖ وَ لَنَجْزِيَنَّهُمْ أَشْوَأَ الَّذِي  
كَانُوا يَعْمَلُونَ ﴿٣٢﴾

ذَلِكَ جَزَاءُ أَعْدَاءِ اللَّهِ النَّارِ ۗ لَهُمْ  
فِيهَا دَارُ الْخُلْدِ ۗ جَزَاءٌ بِمَا كَانُوا  
بِآيَاتِنَا يَجْحَدُونَ ﴿٣٣﴾

وَقَالَ الَّذِينَ كَفَرُوا رَبَّنَا أَرِنَا  
الَّذِينَ أَضَلَّنَا مِنَ الْجِنَّ وَالْإِنْسِ  
نَجْعَلَهُمَا تَحْتَ أَقْدَامِنَا لِيَكُونُوا  
مِنَ الْآسْفَلِينَ ﴿٣٤﴾

إِنَّا الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ  
اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ  
أَلَّا تَحْزَنُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا  
بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ ﴿٣٥﴾

32. 'We are your friends in this life and in the Hereafter. Therein you will have all that your souls will desire, and therein you will have all that you will ask for—

نَحْنُ أَوْلِيَاكُمْ فِي الْحَيَاةِ الدُّنْيَا  
وَفِي الْآخِرَةِ ۚ وَلَكُمْ فِيهَا مَا تَشْتَهَى  
أَنفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدْعُونَ ﴿۳۲﴾

33. 'An entertainment from the Most Forgiving, the Merciful.'

ع  
۱۸

نُزُلًا مِّنْ عَفْوٍ رَّحِيمٍ ﴿۳۳﴾

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?'

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى  
اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنِّي مِنَ  
الْمُسْلِمِينَ ﴿۳۴﴾

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.

وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ۗ  
إِذْفَع بِالَّتِي هِيَ أَحْسَنُ فَأَذَا الَّذِي  
بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ  
حَمِيمٌ ﴿۳۵﴾

\*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.

وَمَا يُلْقِيهَا إِلَّا الَّذِينَ صَبَرُوا ۚ وَمَا  
يُلْقِيهَا إِلَّا ذُو حَظٍّ عَظِيمٍ ﴿۳۶﴾

37. And if an incitement from Satan incite thee, then seek refuge in Allāh. Surely He is the All-Hearing, the All-Knowing.

وَأِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ  
فَاستَعِذْ بِاللَّهِ ۗ إِنَّهُ هُوَ السَّمِيعُ  
الْعَلِيمُ ﴿۳۷﴾

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.

وَمِنَ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ  
وَالْقَمَرُ ۗ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا  
لِلْقَمَرِ ۚ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ  
إِن كُنْتُمْ رِيبًا تَعْبُدُونَ ﴿۳۸﴾

\*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.**

ء ا i u | th | h | ح | kh | خ | dh | ذ | ص | 705 | d | ض | ت | ط | ظ | 6 | gh | غ | q | ق | ع

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.

فَإِنْ اسْتَكْبَرُوا فَالَّذِينَ عِنْدَ رَبِّكَ  
يُسَبِّحُونَ لَهُ بِاللَّيْلِ وَالنَّهَارِ وَهُمْ  
لَا يَسْئَمُونَ ﴿۳۹﴾

\*40. And among His Signs is *this*: that thou seest the earth *lying* withered, but when We send down water on it, it stirs and swells *with verdure*. Surely, He Who quickened it can quicken the dead. Verily He has power over all things.

وَمِنْ آيَاتِهِ أَنْتَرَى الْأَرْضَ خَاشِعَةً  
فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ  
وَرَبَتْ ۗ إِنَّ الَّذِي أَحْيَاهَا لَمُحْيِي  
الْمَوْتِ ۗ إِنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿۴۰﴾

\*41. Surely, those who deviate *from the right path* with respect to Our Signs are not hidden from Us. Is he, then, who is cast into the Fire better or he who comes out safe on the Day of Resurrection? Do what you will. Surely He sees all that you do.

إِنَّ الَّذِينَ يُلْحِدُونَ فِي آيَاتِنَا لَا  
يَخْفَوْنَ عَلَيْنَا ۗ أَفَمَنْ يُلْقَىٰ فِي النَّارِ  
خَيْرٌ أَمْ مَنْ يَأْتِيهِ آمِنًا يَوْمَ الْقِيَامَةِ ۗ  
إِعْمَلُوا مَا شِئْتُمْ ۗ إِنَّهُ بِمَا تَعْمَلُونَ  
بَصِيرٌ ﴿۴۱﴾

42. Those who disbelieve in the Reminder when it comes to them *are the losers*. And, truly, it is a mighty Book.

إِنَّ الَّذِينَ كَفَرُوا بِالذِّكْرِ لَمَّا  
جَاءَهُمْ ۗ وَإِنَّهُ لَكِتَابٌ عَزِيزٌ ﴿۴۲﴾

43. Falsehood cannot approach it *either* from before or from behind it. *It is* a revelation from the Wise, the Praiseworthy.

لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ  
وَلَا مِنْ خَلْفِهِ ۗ تَنْزِيلٌ مِنْ حَكِيمٍ  
حَمِيدٍ ﴿۴۳﴾

44. Nothing is said to thee but what was said to the Messengers before thee. Thy Lord is indeed the Master of forgiveness; and *also* the Master of painful chastisement.

مَا يُقَالُ لَكَ إِلَّا مَا قَدْ قِيلَ لِلرُّسُلِ  
مِنْ قَبْلِكَ ۗ إِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ  
وَذُو عِقَابٍ أَلِيمٍ ﴿۴۴﴾

\*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*.

\*41. Surely, those who **quarrel regarding Our Signs** are not hidden from Us.

45. And if We had made it a Qur'an in a foreign tongue, they surely would have said, 'Why have not its verses been made clear? What! a foreign tongue and an Arab?' Say, 'It is a guidance and a healing for those who believe.' But *as to those* who believe not, there is a deafness in their ears, and it is blindness for them. They are, *as it were*, being called to from a far off place.

وَلَوْ جَعَلْنَاهُ قُرْآنًا أَعْجَمِيًّا لَقَالُوا لَوْ  
لَا فُصِّلَتْ آيَاتُهُ ۗ أَعْجَمِيٌّ وَعَرَبِيٌّ ۗ  
قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى وَشِفَاءٌ ۗ  
وََالَّذِينَ لَا يُؤْمِنُونَ فِي آذَانِهِمْ وَقْرٌ  
وَ هُوَ عَلَيْهِمْ عَمًى ۗ أُولَٰئِكَ يُنَادَوْنَ  
مِنْ مَّكَانٍ بَعِيدٍ ﴿۲۵﴾

## R. 6.

46. And We did give Moses the Book, but differences were created concerning it; and had it not been for a word that had gone before from thy Lord, *the matter* would have been decided between them; and certainly they are in a disquieting doubt about it.

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَآخْتَلَفَ  
فِيهِ ۗ وَلَوْ لَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ  
لَقُضِيَ بَيْنَهُمْ ۗ وَ إِنَّهُمْ لَفِي شَكٍّ  
مِّنْهُ مُرِيبٍ ﴿۲۶﴾

47. Whoso does right, it is for his own soul; and whoso does evil, it will *only go* against it. And thy Lord is not at all unjust to *His* servants.

مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ ۖ وَمَنْ  
أَسَاءَ فَعَلَيْهَا ۖ وَمَا رَبُّكَ بِظَلَّامٍ  
لِّلْعَالَمِينَ ﴿۲۷﴾

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 مِّنْ أَكْمَامِهَا ۖ وَمَا تَحْمِلُ  
مِنْ أَنْثَىٰ وَلَا تَضَعُ إِلَّا بِعِلْمِهِ ۗ وَيَوْمَ  
يُنَادِيهِمْ أَيْنَ شُرَكَآئِي ۗ قَالُوا أَدْنَبْنَا  
مَا مِنَّا مِنْ شَهِيدٍ ﴿۲۸﴾

\*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, and they will know for certain that they have no place of escape.

50. Man does not tire of praying for good; but if evil touch him, he despairs, *and* gives up *all* hope.

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.

\*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.

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*?'

\*54. Soon We will show them Our Signs in all parts *of the earth*, and among their own people until it

وَصَلَّ عَنْهُمْ مَا كَانُوا يَدْعُونَ مِنْ قَبْلُ  
وَظَنُّوا مَا لَهُمْ مِنَ مَحْيِصٍ ﴿٤٩﴾

لَا يَسْتَمُّ الْإِنْسَانُ مِنْ دُعَاءِ الْخَيْرِ  
وَإِنْ مَسَّهُ الشَّرُّ فَيُؤَسِّ قُنُوطٌ ﴿٥٠﴾

وَ لَئِنْ أَذَقْنَاهُ رَحْمَةً مِنَّا مِنْ بَعْدِ  
ضُرِّآءٍ مَسَّتْهُ لَيَقُولَنَّ هَذَا آيٌ لَنَا وَمَا  
أَظُنُّ السَّاعَةَ قَائِمَةً ۖ وَلَئِنْ رُجِعْتُ  
إِلَى رَبِّي إِنَّ لِي عِنْدَهُ لَلْحُسْنَى ۗ  
فَلَنُنَبِّئَنَّ الَّذِينَ كَفَرُوا بِمَا عَمِلُوا  
وَلَنَذِيقَنَّهُمْ مِنَ عَذَابٍ غَلِيظٍ ﴿٥١﴾

وَإِذَا أَنْعَمْنَا عَلَى الْإِنْسَانِ أَعْرَضَ  
وَنَآبِجَانِيهِ ۗ وَإِذَا مَسَّهُ الشَّرُّ فَذُو  
دُعَاءٍ عَرِيضٍ ﴿٥٢﴾

قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنْ عِنْدِ اللَّهِ ثُمَّ  
كَفَرْتُمْ بِهِ مَنْ أَضَلُّ مِمَّنْ هُوَ فِي  
شِقَاقٍ بَعِيدٍ ﴿٥٣﴾

سَنُرِيهِمْ آيَاتِنَا فِي الْأَفَاقِ وَفِي  
أَنْفُسِهِمْ حَتَّىٰ يَتَّبِعُونَ لَهُمْ آتَهُ الْحَقُّ ۗ

\*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 suppliant of long prayers.**

\*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.



becomes manifest to them that it is the truth. Is it not enough that thy Lord is Witness over all things?

أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُ عَلَى كُلِّ شَيْءٍ  
شَهِيدٌ ﴿٥٥﴾

55. Aye, they are surely in doubt concerning the meeting with their Lord. Aye, He certainly encompasses all things.

أَلَا إِنَّهُمْ فِي مِرْيَةٍ مِّن لِّقَاءِ رَبِّهِمْ ؕ  
أَلَا إِنَّهُ بِكُلِّ شَيْءٍ مُّحِيطٌ ﴿٥٥﴾



### ASH-SHURĀ

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
2. Hā Mīm. †
3. ‘Ain Sīm 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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ①

حَمّ ②

عَسَق ③

كَذٰلِكَ يُوحِیْ اِلَیْكَ وَ اِلَى الَّذِیْنَ مِنْ

قَبْلِكَ اللّٰهُ الْعَزِیْزُ الْحَكِیْمُ ④

لَهُ مَا فِی السَّمٰوٰتِ وَ مَا فِی الْاَرْضِ ؕ

وَ هُوَ الْعَلِیُّ الْعَظِیْمُ ⑤

تَكَذَّبَتِ السَّمٰوٰتُ یَتَفَطَّرٰنَ مِنْ فَوْقِهِنَّ

وَ الْمَلَائِكَةُ یُسَبِّحُوْنَ بِحَمْدِ رَبِّهِمْ

وَ یَسْتَغْفِرُوْنَ لِمَنْ فِی الْاَرْضِ ؕ اِلَّا اِنَّكَ

اللّٰهُ هُوَ الْغَفُوْرُ الرَّحِیْمُ ⑥

وَ الَّذِیْنَ اتَّخَذُوْا مِنْ دُوْنِهَا اَوْلِیَآءَ

اللّٰهُ حَفِیْظٌ عَلَیْهِمْ ۗ وَ مَا اَنْتَ عَلَیْهِمْ

بِوَكِیْلِ ⑦

وَ كَذٰلِكَ اَوْحٰیْنَا اِلَیْكَ قُرْآنًا عَرَبِیًّا

† The Praiseworthy, the Lord of Honour.

‡ The All-Knowing, the All-Hearing, the Possessor of Power.

\*4. Thus Allāh, the Mighty, the Wise, reveals to you and has revealed to those that preceded you.

\*6. The heavens may rend asunder in their celestial heights; and the angels glorify their Lord with His praise and ask forgiveness for those on the earth.

\*8. Thus have We revealed to you the Qur'ān in Arabic that you may warn the Mother of townships, and all around it; and that you may warn them of the Day of Gathering whereof there is no doubt: A section will abide in the gardens of Paradise and a section will be in a blazing Fire.

**Note:** The first house ever built for the purpose of worship of Allāh was *al-Ka'bah* (الكعبة) situated in a township named Mecca. It is this township which is referred to as *Ummul-Qurā* (أُمُّ الْقُرَى) (the mother of all townships). This expression may signify its importance with relation to all other

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.

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.

لَتُنذِرَ أُمَّ الْقُرَىٰ وَمَنْ حَوْلَهَا وَتُنذِرَ  
يَوْمَ الْجَمْعِ لَا رَيْبَ فِيهِ ۗ فَرِيقٌ فِي  
الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ ۝٨

وَلَوْ شَاءَ اللَّهُ لَجَعَلَهُمْ أُمَّةً وَاحِدَةً  
وَ لَكِنْ يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ ۗ  
وَ الظَّالِمُونَ مَا لَهُمْ مِنْ وَدِيِّ وَلَا  
نَاصِرٍ ۝٩

أَمْ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ ۗ قَالَ  
هُوَ الْوَلِيُّ وَهُوَ يُحْيِي الْمَوْتَىٰ وَهُوَ عَلَىٰ  
كُلِّ شَيْءٍ قَدِيرٌ ۝١٠

وَمَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ  
إِلَى اللَّهِ ۗ ذَلِكُمْ اللَّهُ رَبِّي عَلَيْهِ  
تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ۝١١

فَاطِرُ السَّمٰوٰتِ وَالْاَرْضِ ۗ جَعَلَ  
لَكُمْ مِنْ اَنْفُسِكُمْ اَزْوَاجًا وَّ مِنْ  
الْاَنْعَامِ اَزْوَاجًا ۗ يَذُرُّكُمْ فِيْهِ ۗ  
لَيْسَ كَمِثْلِهِ شَيْءٌ ۗ وَهُوَ السَّمِيعُ  
الْبَصِيرُ ۝١٢

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.**

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. Allāh chooses for Himself whom He pleases, and guides to Himself him who turns *to Him*.'

\*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

لَهُ مَقَالِيدُ السَّمٰوٰتِ وَالْاَرْضِ ۚ  
يَبْسُطُ الرِّزْقَ لِمَنْ يَّشَاءُ وَيَقْدِرُ ۗ  
اِنَّهُ بِكُلِّ شَيْءٍ عَلِيْمٌ ﴿١٣﴾

شَرَعَ لَكُمْ مِنَ الدِّيْنِ مَا وَّضٰى بِهٖ  
نُوْحًا وَّ الَّذِيۙ اَوْحَيْنَاۤ اِلَيْكَ وَّ مَا  
وَصَّيْنَا بِهٖ اِبْرٰهِيْمَ وَّ مُوسٰى وَّ عِيسٰى  
اَنْ اَقِيْمُوا الدِّيْنَ وَّلَا تَتَفَرَّقُوْا فِيْهِ ۗ  
كَبُرَ عَلٰى الْمُشْرِكِيْنَ مَا تَدْعُوْهُمْ  
اِلَيْهِ ۗ اَللّٰهُ يَجْتَبِيۙ اِلَيْهِ مَن يَّشَاءُ  
وَيَهْدِيۙ اِلَيْهِ مَن يُّنِيبُ ﴿١٤﴾

وَمَا تَفَرَّقُوْا اِلَّا مِنْۢ بَعْدِ مَا جَاءَهُمُ  
الْعِلْمُ بَعْثًا بَيْنَهُمْ ۗ وَّلَوْ لَا كَلِمَةٌ  
سَبَقَتْ مِنْ رَّبِّكَ اِلَىۤ اَجَلٍ مُّسَمًّى  
لَّقَضِيَۤ اَبْوَابُهُمْ وَاِنَّ الَّذِيْنَ اُوْرثُوْا  
الْكِتٰبَ مِنْۢ بَعْدِهِمْ لَفِيۙ شَكٍّ مِّنْهُ  
مُرِيْبٍ ﴿١٥﴾

فَلِذٰلِكَ فَاذْعُرْ ۗ وَاسْتَقِمۡ كَمَا اُمِرْتُ  
وَلَا تَتَّبِعۡ اَهْوَاەءَهُمْ ۚ وَقُلۡ اٰمَنْتُ  
بِمَا اَنْزَلَ اللّٰهُ مِنْ كِتٰبٍ ۚ وَ اُمِرْتُ

\*15. They did not differ and split, but after knowledge had come to them, *they did so out of envy against each other*.

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.

\*20. Allāh is Benignant to His servants. He provides for whom He pleases. And He is the Powerful, the Mighty.

R. 3.

21. Whoso desires the harvest of the Hereafter, We give him increase in his harvest; and whoso desires

\*20. Allāh is **exquisitely kind** to His servants.

لَا عَدِرَ بَيْنَكُمْ ۖ اللَّهُ رَبُّنَا وَرَبُّكُمْ ۖ  
لَنَا أَعْمَالُنَا وَلكُمْ أَعْمَالُكُمْ ۖ لَا  
حُجَّةَ بَيْنَنَا وَبَيْنَكُمْ ۖ اللَّهُ يَجْمَعُ  
بَيْنَنَا ۚ وَإِلَيْهِ الْمَصِيرُ ﴿١٧﴾

وَالَّذِينَ يُحَاجُّونَ فِي اللَّهِ مِنْ بَعْدِ مَا  
اسْتُجِيبَ لَهُ حُجَّتُهُمْ دَاحِضَةً عِنْدَ  
رَبِّهِمْ وَعَلَيْهِمْ غَضَبٌ وَ لَهُمْ عَذَابٌ  
شَدِيدٌ ﴿١٨﴾

اللَّهُ الَّذِي أَنْزَلَ الْكِتَابَ بِالْحَقِّ  
وَ الْمِيزَانَ ۖ وَ مَا يُدْرِيكَ لَعَلَّ  
السَّاعَةَ قَرِيبٌ ﴿١٩﴾

يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ  
بِهَا ۚ وَ الَّذِينَ آمَنُوا مُشْفِقُونَ مِنْهَا  
وَ يَعْلَمُونَ أَنَّهَا الْحَقُّ ۖ إِلَّا أَنْ الَّذِينَ  
يَمَارُونَ فِي السَّاعَةِ لِغِي صُلًى  
بَعِيدٍ ﴿٢٠﴾

اللَّهُ لَطِيفٌ بِعِبَادِهِ يَرْزُقُ مَنْ يَشَاءُ ۚ  
وَ هُوَ الْقَوِيُّ الْعَزِيزُ ﴿٢١﴾

مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْكَ فِي  
حَرْثِهِ ۚ وَ مَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا

the harvest of this world, We give him thereof, but in the Hereafter he will have no share.

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.

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*.

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.

\*25. Do they say, 'He has forged a

\*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.

نُوتِهِ مِنْهَا وَ مَا لَهُ فِي الْآخِرَةِ مِنْ  
تَصِيْبٍ ①

أَمْ لَهُمْ شُرَكَوَا شَرَعُوا لَهُمْ مِّنَ  
الَّذِينَ مَا لَمْ يَأْذَنَ بِهِ اللّٰهُ ؕ وَ لَوْ  
لَا كَلِمَةٌ الْفُضْلِ لَقَضِيَ بَيْنَهُمْ ؕ وَ إِنَّ  
الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ ②

تَرَى الظَّالِمِينَ مُشْفِقِينَ مِمَّا  
كَسَبُوا وَ هُوَ وَاقِعٌ بِهِمْ ؕ وَ الَّذِينَ  
آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ فِي رَوْضَاتِ  
الْجَنَّةِ ؕ لَهُمْ مَا يَشَاءُونَ عِنْدَ  
رَبِّهِمْ ؕ ذَلِكَ هُوَ الْفُضْلُ الْكَبِيرُ ③

ذَلِكَ الَّذِي يُبَشِّرُ اللّٰهُ عِبَادَهُ الَّذِينَ  
آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ ؕ قُلْ لَا  
أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِيَّا الْمَوَدَّةَ فِي  
الْقُرْبَى ؕ وَ مَنْ يَقْتَرِفْ حَسَنَةً نَّزِدْ  
لَهُ فِيهَا حُسْنًا إِنَّ اللّٰهَ غَفُورٌ  
شَكُورٌ ④

أَمْ يَقُولُونَ افْتَرَى عَلَى اللّٰهِ كَذِبًا ؕ

lie against Allāh"? If Allāh had so willed, He could seal thy heart as He 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.

فَإِن يَشَاءِ اللَّهُ يُخَتِّمِ عَلَى قَلْبِكَ ۗ  
وَيَمْحُ اللَّهُ الْبَاطِلَ وَيُحِقُّ الْحَقَّ  
بِكَلِمَتِهِ ۗ إِنَّهُ عَلِيمٌ بِذَاتِ  
الصُّدُورِ ﴿٣٥﴾

وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنِ عِبَادِهِ  
وَيَغْفُو عَنِ السَّيِّئَاتِ وَيَعْلَمُ مَا  
تَفْعَلُونَ ﴿٣٦﴾

وَيَسْتَجِيبُ الَّذِينَ آمَنُوا وَعَمِلُوا  
الصَّالِحَاتِ وَيَزِيدُهُم مِّن فَضْلِهِ ۗ  
وَالْكَافِرُونَ لَهُمْ عَذَابٌ شَدِيدٌ ﴿٣٧﴾

وَلَوْ بَسَطَ اللَّهُ الرِّزْقَ لِعِبَادِهِ لَبَغَوْا  
فِي الْأَرْضِ وَلَكِن يُنَزِّلُ بِقَدَرٍ مَّا  
يَشَاءُ ۗ إِنَّهُ بِعِبَادِهِ خَبِيرٌ بَصِيرٌ ﴿٣٨﴾

وَهُوَ الَّذِي يُنَزِّلُ الْغَيْثَ مِّن بَعْدِ مَا  
قَنَطُوا وَيَنْشُرُ رَحْمَتَهُ ۗ وَهُوَ الْوَلِيُّ  
الْحَمِيدُ ﴿٣٩﴾

وَمِن آيَاتِهِ خَلْقَ السَّمَوَاتِ وَالْأَرْضِ  
وَمَا بَثَّ فِيهِمَا مِنْ دَابَّةٍ ۗ وَهُوَ عَلَى  
جَمْعِهِمْ إِذَا يَشَاءُ قَدِيرٌ ﴿٤٠﴾

## 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:

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—

35. Or He can destroy them because of that which they (the men) have earned—but He forgives many *of their sins*—

36. And *He destroys them so that* those who dispute about the Signs of Allāh may know *that* they have no refuge.

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,

38. And who eschew the more grievous sins and indecencies, and, when they are wroth, they forgive,

وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فَبِمَا كَسَبَتْ آيَاتِكُمْ 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﴾

إِنْ يَشَأْ يُسْكِنِ الرِّيحَ فَيَظْلَنَ  
رَوَاكِدَ عَلَى ظَهْرِهِ ؕ إِنَّ فِي ذَلِكَ  
لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ﴿٣٤﴾

أَوْ يُؤْبِقَهُنَّ بِمَا كَسَبُوا وَيَعْفُ عَنْ  
كَثِيرٍ ﴿٣٥﴾

وَيَعْلَمَ الَّذِينَ يُجَادِلُونَ فِي آيَاتِنَا  
مَا لَهُمْ مِنْ مَّحِيصٍ ﴿٣٦﴾

فَمَا أَوْتَيْتُمْ مِنْ شَيْءٍ فَمَتَاعُ الْحَيَاةِ  
الدُّنْيَا ۗ وَمَا عِنْدَ اللَّهِ خَيْرٌ وَآبَتِي  
لِلَّذِينَ آمَنُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٣٧﴾

وَالَّذِينَ يَجْتَنِبُونَ كَبِيرَ الْإِثْمِ  
وَالْفَوَاحِشَ وَإِذَا مَا غَضِبُوا هُمْ  
يَغْفِرُونَ ﴿٣٨﴾



39. And those who hearken to their Lord, and observe Prayer, and whose affairs are *decided* by mutual consultation, and who spend out of what We have provided for them,

وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا  
الصَّلَاةَ ۖ وَأَمْرُهُمْ شُورَى بَيْنَهُمْ ۖ  
وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿٣٩﴾

40. And those who, when a wrong is done to them, defend themselves.

وَالَّذِينَ إِذَا أَصَابَهُمُ الْبَغْيُ هُمْ  
يَنْتَصِرُونَ ﴿٤٠﴾

41. And the recompense of an injury is an injury the like thereof; but whoso forgives and *his act* brings about reformation, his reward is with Allāh. Surely, He loves not the wrongdoers.

وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا ۚ فَمَنْ  
عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ ۗ إِنَّهُ  
لَا يُحِبُّ الظَّالِمِينَ ﴿٤١﴾

42. But there is no blame on those who defend themselves after they have been wronged.

وَلَمَنْ انْتَصَرَ بَعْدَ ظُلْمِهِ فَأُولَٰئِكَ  
مَا عَلَيْهِم مِّن سَبِيلٍ ﴿٤٢﴾

43. The blame is only on those who wrong men and transgress in the earth without justification. Such will have a grievous punishment.

إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَظْلِمُونَ  
النَّاسَ وَيَبْغُونَ فِي الْأَرْضِ بِغَيْرِ  
الْحَقِّ ۗ أُولَٰئِكَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٤٣﴾

44. And he who is patient and forgives—that surely is a matter of strong determination.

وَلَمَنْ صَبَرَ وَغَفَرَ ۗ إِنَّ ذَٰلِكَ لَمِنْ  
عَظِيمِ الْأُمُورِ ﴿٤٤﴾

#### 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 يُضِلِّ اللَّهُ فَمَا لَهُ مِنْ وَدِيٍِّّ  
بَعْدَہُ ۗ وَتَرَى الظَّالِمِينَ لَمَّا رَأَوْا  
العَذَابَ يَقُولُونَ هَلْ إِلَىٰ مَرَدٍّ مِّنْ  
سَبِيلٍ ﴿٤٥﴾

46. And thou wilt see them brought before it (the Fire), casting down *their eyes* on account of disgrace,

وَتَرَاهُمْ يُعْرَضُونَ عَلَيْهَا خَشِيعِينَ  
مِنَ الذَّلِيلِ يَنْظُرُونَ مِنْ طَرْفٍ حَافِيٍّ ۗ

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.

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*.

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*.

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.

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;

51. Or He mixes them, males and females; and He makes whom He pleases barren. Surely, He is

وَقَالَ الَّذِينَ آمَنُوا إِنَّ الْخٰسِرِينَ  
الَّذِينَ خَسِرُوا أَنفُسَهُمْ وَٰهْلِيَهُمْ  
يَوْمَ الْقِيٰمَةِ ۗ أَلَا إِنَّ الظَّٰلِمِينَ فِي  
عَذَابٍ مُّقْتَدِمٍ ﴿٣٦﴾

وَمَا كَانَ لَهُمْ مِّنْ ۤأَوْلِيَاءٍ يٰنصُرُونَهُمْ  
مِّنْ دُونِ اللّٰهِ ۗ وَمَنْ يُّضِلِلِ اللّٰهُ فَمَا  
لَهُ مِنْ سَبِيلٍ ﴿٣٧﴾

إِستَجِيبُوا لِلرَّبِّ كُمْ مِّنْ قَبْلِ أَنْ يَأْتِيَكُمُ  
يَوْمٌ لَا مَرَدَ لَهُ مِنَ اللّٰهِ ۗ مَا لَكُمْ مِّنْ  
مَّلْجَأٍ يَوْمَئِذٍ وَمَا لَكُمْ مِّنْ تَكْوِيْنٍ ﴿٣٨﴾

فَإِن أَعْرَضُوا فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ  
حَفِيظًا ۗ إِنْ عَلَيْكَ إِلَّا الْبَلَاغُ ۗ وَإِنَّا  
إِذَا أَذَقْنَا الْإِنسَانَ مِنَّا رَحْمَةً فَرِحَ  
بِهَا ۗ وَإِن تُصِبَّهُمْ سَيِّئَةٌ بِمَا قَدَّمَتْ  
أَيْدِيَهُمْ فَإِنَّ الْإِنسَانَ كَفُورٌ ﴿٣٩﴾

لِلّٰهِ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ ۗ يَخْلُقُ  
مَا يَشَآءُ ۗ يَهْبِئُ لِمَنْ يَشَآءُ إِنَآثًا  
وَيَهْبِئُ لِمَنْ يَشَآءُ الذُّكُوْرَ ﴿٤٠﴾

أَوْ يَزْوِجُهُمْ ذُكْرَانًا وَّ إِنَآثًا  
وَيَجْعَلُ مَنْ يَشَآءُ عَقِيْمًا ۗ إِنَّهُ

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.

عَلِيمٌ قَدِيرٌ ﴿٥١﴾

وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا  
وَحْيًا أَوْ مِنْ وَرَائِ حِجَابٍ أَوْ يُرْسِلَ  
رَسُولًا فَيُوحِيَ بِإِذْنِهِ مَا يَشَاءُ ۗ إِنَّهُ

عَلِيِّ حَكِيمٌ ﴿٥٢﴾

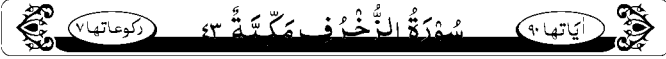
وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ  
أَمْرِنَا ۗ مَا كُنْتَ تَدْرِي مَا الْكِتَابُ  
وَ لَا الْإِيمَانُ وَ لَكِن جَعَلْنَاهُ نُورًا  
نَهْدِي بِهِ مَنْ نَّشَاءُ مِنْ عِبَادِنَا ۗ  
وَ إِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ

مُسْتَقِيمٍ ﴿٥٣﴾

صِرَاطٍ اللَّهُ الَّذِي لَهُ مَا فِي السَّمٰوٰتِ  
وَ مَا فِي الْأَرْضِ ۗ أَلَا إِلَى اللَّهِ تَصِيرُ

الْأُمُورُ ﴿٥٤﴾

ع  
٥٤



### AZ-ZUKHRUF (Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful. بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ①
2. Ḥā Mim.‡ حَمۡ ②
3. By this perspicuous Book, وَ الْكِتٰبِ الْمُبِیْنِ ③
4. We have made it a Qur'ān in clear, eloquent language that you may understand. اِنَّا جَعَلْنٰهُ قُرْاٰنًا عَرَبِیًّا لَّعَلَّكُمْ تَعْقِلُوْنَ ④
5. And surely, it is *safe* with Us in \*the Mother of the Book, exalted and full of wisdom. وَ اِنَّهٗ فِیۡٓ اُمِّ الْكِتٰبِ لَدٰیۡنَا لَعِیۡٔ حَكِیْمٌ ⑤
6. Shall We then take away the Reminder from you, neglecting *you* because you are an extravagant people? اَفَنْضَرِبُ عَنْكُمْ الذِّكْرَ صَفْحًا اَنْ كُنْتُمْ قَوْمًا مُّسْرِفِیۡنَ ⑥
7. And how many a Prophet did We send among the earlier peoples! وَ كَمْ اَرْسَلْنَا مِنْ نَّبِیٍّ فِی الْاَوَّلِیۡنَ ⑦
8. But there never came to them a Prophet but they mocked at him. وَ مَا یَاۡتِیْهِمْ مِّنْ نَّبِیٍّ اِلَّا كَانُوْا بِهٖ یَسْتَهْزِءُوْنَ ⑧
- \*9. And We destroyed *those* who were stronger in power than these, and the example of the earlier peoples has gone before. فَاَهْلَكْنَا اَشَدَّ مِنْهُمْ بَطْشًا وَّ مَضٰی مَثَلُ الْاَوَّلِیۡنَ ⑨
10. And if thou ask them, 'Who وَ لَیۡنَ سَاَلْتَهُمْ مِّنْ خَلْقِ السَّمٰوٰتِ

‡ The Praiseworthy, the Lord of Honour.

\*5. **Note:** The phrase *Ummul-Kitāb* (اُمُّ الْكِتٰبِ) (Mother of the Book) is commonly applied to the opening chapter of the Qur'ān *Al-Fātiḥah* (الْفَاتِحَةُ) which like a seed has all the basic teachings and characteristics of the Qur'ān. But here it seems to apply to the blueprint of the Divine Book which in some form is preserved with God, in dimensions not fully fathomable by man.

\*9. And We destroyed *those* who were stronger in **grip** than these, and the example of the earlier peoples has gone before.

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;

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;—

13. And Who has created all the pairs, and has made for you ships and cattle whereon you ride,

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*.

15. 'And to our Lord surely shall we return.'

\*16. And a portion of His servants they assert to be His *children*. Indeed man is clearly ungrateful.

R. 2.

17. Has He taken daughters from what He has created, and honoured you with sons?

وَالْأَرْضَ لِيَقُولَنَّ خَلَقْتَهُنَّ الْعَزِيزُ  
الْعَلِيمُ ⑩

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا  
وَجَعَلَ لَكُمْ فِيهَا سُبُلًا لَعَلَّكُمْ  
تَهْتَدُونَ ⑪

وَالَّذِي نَزَّلَ مِنَ السَّمَاءِ مَاءً بِقَدَرٍ  
فَأَنْشَرْنَا بِهِ بَلْدَةً مَيْتًا ۚ كَذَلِكَ  
تُخْرَجُونَ ⑫

وَالَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا وَجَعَلَ  
لَكُمْ مِنَ الْفُلْكِ وَالْأَنْعَامِ مَا  
تَرْكَبُونَ ⑬

لِتَسْتَوُوا عَلَى ظُهُورِهِ ثُمَّ تَذْكُرُوا  
نِعْمَةَ رَبِّكُمْ إِذَا اسْتَوَيْتُمْ عَلَيْهِ  
وَتَقُولُوا سُبْحَانَ الَّذِي سَخَّرْنَا هَذَا  
وَمَا كُنَّا لَهُ مُقْرِنِينَ ⑭

وَأِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ ⑮  
وَجَعَلُوا لَهُ مِنْ عِبَادِهِ جُزْءًا ۚ لَئِن  
الْإِنْسَانَ لَكَفُورٌ مُّبِينٌ ⑯

أَمْ اتَّخَذَ مِمَّا يَخْلُقُ بَنَاتٍ وَأَصْفَاكُمْ  
بِالْبَنِينَ ⑰

\*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.

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.

وَ إِذَا بُشِّرَ أَحَدُهُمْ بِمَا صَرَبَ  
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 يُنشِئُوا فِي الْحَلِيَِّةِ وَ هُوَ فِي  
الْخِصَامِ 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.

وَ جَعَلُوا الْمَلَائِكَةَ الَّذِينَ هُمْ عِبْدُ  
الرَّحْمَنِ إِنثًا أَشْهَدُوا خَلْقَهُمْ  
سَتُكْتَبُ شَهَادَتُهُمْ وَيُسْأَلُونَ ﴿٢٠﴾

21. And they say, 'If the Gracious God had so willed, we should not have worshipped them.' They have no knowledge whatsoever of that. They do nothing but conjecture.

وَ قَالُوا لَوْ شَاءَ الرَّحْمَنُ مَا عَبَدْنَاهُمْ  
مَا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ  
إِلَّا يَخْرُصُونَ ﴿٢١﴾

22. Have We given them a Scripture before this, so that they are holding fast to it?

أَمْ آتَيْنَاهُمْ 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  
وَ إِنَّا عَلَىٰ آثَرِهِمْ مُهْتَدُونَ ﴿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.'

وَ كَذَلِكَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ فِي  
قَرْيَةٍ مِنْ نَذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا  
إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَ إِنَّا عَلَىٰ  
آثَرِهِمْ مُتْتَدُونَ ﴿٢٤﴾

\*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.'

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.’

قَدْ أَوْكُوْا جُنُودَكُمْ بِأَهْدَىٰ مِمَّا  
وَجَدْتُمْ عَلَيْهِ آبَاءَكُمْ ؕ قَالُوا إِنَّا  
بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ ﴿٢٥﴾

\*26. So We punished them. Behold then what was the end of those who rejected *the Prophets*!

فَأَنْتَقَمْنَا مِنْهُمْ فَأَنْظُرْ كَيْفَ كَانَتْ  
عَاقِبَةُ الْمُكذِبِينَ ﴿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  
بِرَبِّكُمْ 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 عَقِبِهِ  
لَعَلَّهُمْ يَرْجِعُونَ ﴿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 هَؤُلَاءِ وَآبَاءَهُمْ حَتَّىٰ  
جَاءَهُمُ الْحَقُّ وَرَسُولٌ مُّبِينٌ ﴿٣٠﴾

31. But when the truth came to them they said, ‘This is magic, and we do reject it.’

وَلَمَّا جَاءَهُمُ الْحَقُّ قَالُوا هَذَا  
سِحْرٌ وَإِنَّا بِهِ كَافِرُونَ ﴿٣١﴾

32. And they say, ‘Why has not this Qur’ān been sent to some great man of the two towns?’

وَقَالُوا لَوْلَا نُزِّلَ هَذَا الْقُرْآنُ عَلَىٰ  
رَجُلٍ مِّنَ الْقَرْيَتَيْنِ عَظِيمٍ ﴿٣٢﴾

33. Is it they who would distribute the mercy of thy Lord? It is We Who distribute among them their

أَهُمْ يَتَّقِسُونَ فَحَمَّتْ رَبِّكَ ؕ نَحْنُ  
قَسَمْنَا بَيْنَهُمْ مَّعِيشَتَهُمْ فِي الْحَيَاةِ

\*26. So We exacted retribution from them.

\*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.

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;

35. And doors of silver to their houses, and couches of silver, on which they could recline,

36. And *other articles* of embellishment. But all that is nothing but a temporary provision of the present life. And the Hereafter with thy Lord is for the righteous.

## R. 4.

37. And he who turns away from the remembrance of the Gracious God, We appoint for him a satan, who becomes his companion.

38. And surely they hinder them from the way of God, but they think that they are rightly guided;

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!

اَلدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ  
دَرَجَاتٍ لِّيَتَّخِذَ بَعْضُهُمْ بَعْضًا  
سُخْرِيًّا ۗ وَرَحْمَتُ رَبِّكَ خَيْرٌ مِّمَّا  
يَجْمَعُونَ ﴿۳۳﴾

وَلَوْ لَا اَنْ يَّكُوْنَ النَّاسُ اُمَّةً وَّاحِدَةً  
لَّجَعَلْنَا لِمَنْ يَّكْفُرْ بِالرَّحْمٰنِ  
لِبُيُوتِهِمْ سُقْفًا مِّنْ فِضَّةٍ وَّ مَعَارِجَ  
عَلَيْهَا يَظْهَرُونَ ﴿۳۴﴾

وَلِبُيُوتِهِمْ اَبْوَابًا وَّ سُرُرًا عَلَيَّهَا  
يَتَّكِفُونَ ﴿۳۵﴾

وَرُحُرَفًا ۗ وَاِنْ كُلُّ ذٰلِكَ لَمَّا مَتَاعٌ  
اَلْحَيٰوةِ الدُّنْيَا ۗ وَاَلْاٰخِرَةُ عِنْدَ رَبِّكَ  
لِلْمُتَّقِيْنَ ﴿۳۶﴾

وَمَنْ يَّعِشْ عَنْ ذِكْرِ الرَّحْمٰنِ نُفِضْ  
لَهُ شَيْطٰنًا فَهُوَ لَهُ قَرِيْنٌ ﴿۳۷﴾

وَاِنَّهُمْ لَيَصُدُّوْنَ عَنْ السَّبِيْلِ  
وَيَحْسَبُوْنَ اَنَّهُمْ مُّهْتَدُوْنَ ﴿۳۸﴾

حَتّٰى اِذَا جَاۤءَنَا قَالْ يٰلَيْتَ بَيْنِيْ  
وَ بَيْنَكَ بُعْدَ الْمَشْرِقَيْنِ فَبِئْسَ  
اَلْقَرِيْنُ ﴿۳۹﴾

\*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.

ء ا | ق | q | غ | gh | ۶ | ظ | ط | ؤ | ض | d ﴿724﴾ ص | ۷ | ذ | dh | خ | kh | ح | هـ | h | ث | th | ا | i | u |



\*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.'

وَلَنْ يَنْفَعَكُمْ الْيَوْمَ إِذْ ظَلَمْتُمْ  
أَنْفُسَكُمْ فِي الْعَذَابِ مُشْتَرِكُونَ ﴿٤٠﴾

أَفَأَنْتَ تُسْمِعُ الصُّمَّ أَوْ تَهْدِي  
الْعُمَىٰ وَمَنْ كَانَ فِي ضَلَالٍ مُّبِينٍ ﴿٤١﴾

فَإِنَّمَا نَذْهَبُ بِكَ فَإِنَّا مِنْهُمْ  
مُنْتَقِمُونَ ﴿٤٢﴾

أَوْ نُرِيَنَّكَ الَّذِي وَعَدْنَاهُمْ فَإِنَّا  
عَلَيْهِمْ مُّقْتَدِرُونَ ﴿٤٣﴾

فَاسْتَمْسِكْ بِالَّذِي أُوحِيَ إِلَيْكَ  
إِنَّكَ عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٤٤﴾

وَإِنَّهُ لَذِكْرٌ لَّكَ وَلِقَوْمِكَ ۖ وَسَوْفَ  
تُسْأَلُونَ ﴿٤٥﴾

وَسَأَلْ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ  
رُسُلِنَا أَجَعَلْنَا مِنْ دُونِ الرَّحْمَنِ  
إِلَهَةً يُعْبَدُونَ ﴿٤٦﴾

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا إِلَىٰ  
فِرْعَوْنَ وَمَلَئِهِ فَقَالَ إِنِّي رَسُولُ رَبِّ  
الْعَالَمِينَ ﴿٤٧﴾

\*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.

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

48. But when he came to them with Our Signs, lo! they laughed at them.

فَلَمَّا جَاءَهُمْ بِآيَاتِنَا إِذَا هُمْ مِنْهَا  
يَضْحَكُونَ ﴿٣٨﴾

49. And We showed them no Sign but it was greater than its *preceding* sister, and We seized them with punishment, that they might turn to Us.

وَمَا نُرِيهِمْ مِنْ آيَةٍ إِلَّا هِيَ أَكْبَرُ مِنْ  
أُخْتِهَا ۖ وَأَخَذْنَاهُمْ بِالْعَذَابِ لَعَلَّهُمْ  
يَرْجِعُونَ ﴿٣٩﴾

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 أَيُّهَ السَّحِرِ ادْعُ لَنَا رَبَّكَ  
بِمَا عَاهَدْتَ عِنْدَكَ ۖ إِنَّنَا لَمُهْتَدُونَ ﴿٤٠﴾

51. But when We removed the punishment from them, behold! they broke their word.

فَلَمَّا كَشَفْنَا عَنْهُمْ الْعَذَابَ إِذَا هُمْ  
يَنْكُثُونَ ﴿٤١﴾

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?

وَنَادَى فِرْعَوْنُ فِي قَوْمِهِ قَالَ يَا قَوْمِ  
أَلَيْسَ لِي مُلْكُ مِصْرَ وَهَذِهِ الْأَنْهَارُ  
تَجْرِي مِنْ تَحْتِي ۖ أَفَلَا تُبْصِرُونَ ﴿٤٢﴾

53. 'Nay, I am better than this *fellow* who is despicable and can scarcely express *himself* clearly.

أَمْ أَنَا خَيْرٌ مِنْ هَذَا الَّذِي هُوَ مَهِينٌ ۗ  
وَلَا يَكَادُ يُبِينُ ﴿٤٣﴾

54. 'And why have not bracelets of gold been bestowed on him, or angels accompanied him in serried ranks?'

فَلَوْلَا أُلْقِيَ عَلَيْهِ أَسْوِرَةٌ مِنْ ذَهَبٍ  
أَوْ جَاءَ مَعَهُ الْمَلَائِكَةُ مُقْتَرِنِينَ ﴿٤٤﴾

55. Thus did he make light of his people, and they obeyed him. Indeed they were a wicked people.

فَاسْتَخَفَّ قَوْمَهُ فَطَاعُوهُ ۗ إِنَّهُمْ  
كَانُوا قَوْمًا فَاسِقِينَ ﴿٤٥﴾

56. So, when they excited Our anger, We exacted retribution from them, and drowned them all.

فَلَمَّا أَسْفُؤْنَا انْتَقَمْنَا مِنْهُمْ  
فَأَعْرَقْنَاهُمْ أَجْمَعِينَ ﴿٤٦﴾

57. And We made them a precedent, and an example for the coming generations.

## R. 6.

\*58. And when the son of Mary is mentioned as an instance, lo! thy people raise a clamour thereat;

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.

60. He was only Our servant on whom We bestowed Our favour, and We made him an example for the children of Israel.

61. And if We *so* willed, We could make from among you angels in the earth to be successors *therein*.

\*62. But verily, he was a sign of the Hour. So have no doubt about it, but follow me. This is the right path.

63. And let not Satan hinder you. Surely, he is to you an open enemy.

فَجَعَلْنَاهُمْ سَلَفًا وَمَثَلًا لِّلآخِرِينَ ﴿٥٧﴾

وَلَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ يَصِدُّونَ ﴿٥٨﴾

وَقَالُوا ءِ إِلَهَتُنَا خَيْرٌ أَمْ هُوَ ۚ مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًا ۚ بَلْ هُمْ قَوْمٌ خَصِمُونَ ﴿٥٩﴾

إِنَّ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَاهُ مَثَلًا لِّبَنِي إِسْرَائِيلَ ﴿٦٠﴾

وَلَوْ نَشَاءُ لَجَعَلْنَا مِنْكُمْ مَلَائِكَةً فِي الْأَرْضِ يَخْلُقُونَ ﴿٦١﴾

وَإِنَّهُ لَعَلْمٌ لِّلسَّاعَةِ فَلَا تَمْتَرُنَّ بِهَا وَاتَّبِعُون ۚ هَٰذَا صِرَاطٌ مُّسْتَقِيمٌ ﴿٦٢﴾

وَلَا يَصُدُّكُمْ الشَّيْطَانُ ۚ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٦٣﴾

\*58. And when the son of Mary is mentioned as a **parable**, lo! **your** People raise a clamour thereat;

\*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 *as-sā'ah* (السَّاعَة) literally translated as 'the Hour' should be understood in the light of the same expression used in (54:2) *Sūrah Al-Qamar*. There the revolutionary changes which were destined to be brought about by the advent of the Holy Prophet Muhammad (may peace and blessings of Allāh be upon him) are referred to as *as-sā'ah* (السَّاعَة). And the splitting of the moon is presented as evidence in favour of the spiritual revolution which was about to take place. The connotation of this term as applied to Jesus in the verse under study should be understood on the same lines. Hence 'the Hour' refers to the advent of Jesus in the latter days and the spiritual revolution attendant upon it.

64. And when Jesus came with clear proofs, he said, 'Truly I am come to you with wisdom, and to make clear to you some of that about which you differ. So fear Allāh and obey me.

وَلَمَّا جَاءَ عِيسَىٰ بِالْبَيِّنَاتِ قَالَ قَدْ  
جِئْتُكُمْ بِالْحِكْمَةِ وَ اِلٰٓءَ بَيِّنٰتٍ لَّكُمْ  
بَعْضَ الَّذِي تَخْتَلِفُوْنَ فِيْهِ ؕ فَاتَّقُوا  
اللّٰهَ وَ اَطِيعُوْنَ ﴿٣٣﴾

65. 'Verily Allāh—He is my Lord and your Lord. So worship Him. This is the right path.'

اِنَّ اللّٰهَ هُوَ رَبِّيْ وَ رَبُّكُمْ فَاعْبُدُوْهُ ؕ  
هٰذَا صِرَاطٌ مُّسْتَقِيْمٌ ﴿٣٤﴾

66. But the parties differed among themselves. So woe to the wrongdoers because of the punishment of a grievous day.

فَاخْتَلَفَ الْاَخْرَابُ مِنْۢ بَيْنِهِمْ ؕ  
فَوَيْلٌ لِلَّذِيْنَ ظَلَمُوْا مِنْ عَذَابٍ  
يَوْمِ اَلْيَوْمِ ﴿٣٥﴾

67. They wait not but for the Hour to come suddenly upon them, while they perceive *it* not.

هَلْ يَنْظُرُوْنَ اِلَّا السَّاعَةَ اَنْ تَاتِيَهُمْ  
بَغْتَةً وَ هُمْ لَا يَشْعُرُوْنَ ﴿٣٦﴾

68. Friends on that day will be foes to each other, except the righteous.

اِلَّا الْاَخِلَآءَ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ  
اِلَّا الْمُتَّقِيْنَ ﴿٣٧﴾

R. 7.

69. 'O My servants, there is no fear for you this day, nor shall you grieve;

لِيُعْبَادِ لَا خَوْفٌ عَلَيْكُمْ اَلْيَوْمَ وَلَا  
اَنْتُمْ تَحْزَنُوْنَ ﴿٣٨﴾

\*70. 'You who believed in Our Signs and submitted,

اَلَّذِيْنَ اٰمَنُوْا بِآيٰتِنَا وَ كَانُوْا  
مُسْلِمِيْنَ ﴿٣٩﴾

\*71. 'Enter ye the Garden, you and your wives, honoured and happy.'

اُدْخَلُوْا الْجَنَّةَ اَنْتُمْ وَ اَزْوَاجُكُمْ  
تُحْبَبُوْنَ ﴿٤٠﴾

72. To them will be passed round dishes of gold and cups, and therein will be all that the souls desire and

يُطَافُ عَلَيْهِمْ بِصِحَافٍ مِّنْ ذَهَبٍ  
وَ اَكْوَابٍ ؕ وَ فِيْهَا مَا تَشْتَهِيْهِ

\*70. 'Those who believed in Our Signs and submitted,

\*71. 'Enter ye the Garden, you and your spouses will be honoured and made happy.'

ء ا ق ق | q | gh غ | ٤ | ظ | ط | ء | ض | d | ٧٢٨ | ص | ؤ | ذ | dh | خ | kh | ح | ه | ث | th | u | ا | i

in which the eyes delight. 'And therein will you abide.

الْأَنْفُسُ وَتَلَذُّ الْأَعْيُنُ ۗ وَأَنْتُمْ فِيهَا  
خَالِدُونَ ﴿٤٧﴾

73. 'And this is the Garden to which you have been made heirs because of what you have been doing.

وَ تِلْكَ الْجَنَّةُ الَّتِي أُورِثْتُمُوهَا بِمَا  
كُنْتُمْ تَعْمَلُونَ ﴿٤٨﴾

74. 'Therein for you is fruit in abundance, which you will eat.'

لَكُمْ فِيهَا فَاكِهَةٌ كَثِيرَةٌ مِنْهَا  
تَأْكُلُونَ ﴿٤٩﴾

75. The guilty will certainly abide in the punishment of Hell.

إِنَّ الْمُجْرِمِينَ فِي عَذَابٍ جَهَنَّمَ  
خَالِدُونَ ﴿٥٠﴾

76. It will not be mitigated to them, and they will be seized therein with despair.

لَا يُفْتَرُ عَنْهُمْ وَهُمْ فِيهِ مُبْلِسُونَ ﴿٥١﴾

77. And We wronged them not, but it was they themselves who were the wrongdoers.

وَمَا ظَلَمْنَاهُمْ وَلَكِنْ كَانُوا هُمُ  
الظَّالِمِينَ ﴿٥٢﴾

\*78. And they will cry: 'O master! let thy Lord finish with us.' He will say, 'You must remain.'

وَنَادُوا يَمْلِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ ۗ  
قَالَ إِنَّكُمْ مَا كَيْثُونَ ﴿٥٣﴾

79. God will say: 'We certainly brought you the truth; but most of you were averse to the truth.'

لَقَدْ جِئْنَاكُمْ بِالْحَقِّ وَلَكِنَّ أَكْثَرَكُمْ  
لِلْحَقِّ كَرِهُونَ ﴿٥٤﴾

80. Have they determined upon a course? Then We too are determined.

أَمْ أَمْرًا مَوَّأَمْرًا فَإِنَّا مُبْرِمُونَ ﴿٥٥﴾

81. Do they think that We hear not their secrets and their private counsels? Yea! And Our messengers remain with them recording everything.

أَمْ يَحْسَبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ  
وَنَجْوَاهُمْ ۗ بَلَىٰ وَرُسُلْنَا لَدَيْهِمْ  
يَكْتُبُونَ ﴿٥٦﴾

\*78. And they will cry out, 'O custodian of Hell, let your Lord cause us to perish.' He will reply, 'You must remain.'

ء ع ق ق q غ gh غ ٦ ٧ ظ ط ت t ض d 729 ص ٧ ذ dh خ kh ح h ث th ا i u ا

82. Say, 'If there had been a son to the Gracious God, I would have been the first of worshippers.'

قُلْ إِنْ كَانَ لِلرَّحْمَنِ وَكَدٌّ فَاتَا  
أَوَّلُ الْعِبَادِينَ ﴿٨٢﴾

83. Holy is Allāh, the Lord of the heavens and the earth, the Lord of the Throne, and He is free from all that which they attribute to Him.

سُبْحَانَ رَبِّ السَّمَوَاتِ وَالْأَرْضِ رَبِّ  
الْعَرْشِ عَمَّا يَصِفُونَ ﴿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.

فَذَرُهُمْ يَخُوضُوا وَيَلْعَبُوا حَتَّى يُلَاقُوا  
يَوْمَهُمُ الَّذِي يُوْعَدُونَ ﴿٨٤﴾

85. And He it is Who is God in heaven, and God on earth; and He is the Wise, the All-Knowing.

وَ هُوَ الَّذِي فِي السَّمَاءِ إِلَهٌ وَ فِي  
الْأَرْضِ إِلَهٌ ۚ وَ هُوَ الْحَكِيمُ الْعَلِيمُ ﴿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.

وَ تَبَارَكَ الَّذِي لَهُ مُلْكُ السَّمَوَاتِ  
وَ الْأَرْضِ وَ مَا بَيْنَهُمَا ۚ وَ عِنْدَهُ عِلْمُ  
السَّاعَةِ ۚ وَ إِلَيْهِ تُرْجَعُونَ ﴿٨٦﴾

87. And those on whom they call beside Him possess no power of intercession but he who bears witness to the truth, and they know him.

وَ لَا يَمْلِكُ الَّذِينَ يَدْعُونَ مِنْ دُونِهِ  
الشَّفَاعَةَ إِلَّا مَنْ شَهِدَ بِالْحَقِّ وَ هُمْ  
يَعْلَمُونَ ﴿٨٧﴾

88. And if thou ask them, 'Who created them?', they will surely say, 'Allāh'. How then are they being turned away?

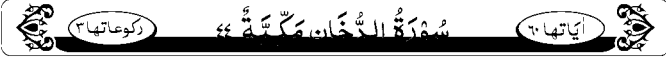
وَ لَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ  
اللَّهُ فَأَنَّى يُؤْفَكُونَ ﴿٨٨﴾

89. I swear by his repeated cry 'O my Lord! that these are a people who will not believe.'

وَ قِيلَ لَهُ يَرْبِّ رَبِّ إِنْ هَؤُلَاءِ قَوْمٌ لَّا  
يُؤْمِنُونَ ﴿٨٩﴾

90. Therefore, turn aside from them, and say, 'Peace'; and soon shall they know.

فَاصْفَحْ عَنْهُمْ وَقُلْ سَلَامٌ ۚ فَسَوْفَ  
يَعْلَمُونَ ﴿٩٠﴾



### AD-DUKHĀN (Revealed before Hijrah)

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ①

2. Hā Mīm.‡

حَمَّ ②

3. By this perspicuous Book.

بِالْبُرْهٰنِ  
الْبَیِّنِ

وَ الْكِتٰبِ الْمُبِیْنِ ③

4. Truly, We revealed it in a blessed Night. Truly, We have *ever* been warning *against* evil.

اِنَّا اَنْزَلْنٰهُ فِیْ لَیْلَةٍ مُّبْرَكَةٍ اِنَّا كُنَّا مُنْذِرِیْنَ ④

5. In it all wise things are decided,

فِیْهَا یُفْرَقُ كُلُّ اَمْرٍ حَكِیْمٍ ⑤

6. *By Our own* command. Verily, We have ever been sending *Messengers*,

اَمْرًا مِّنْ عِنْدِنَا اِنَّا كُنَّا مُرْسِلِیْنَ ⑥

7. As a mercy from thy Lord. Verily, He is the All-Hearing, the All-knowing,

رَحْمَةً مِّنْ رَّبِّكَ ؕ اِنَّهُ هُوَ السَّمِیْعُ الْعَلِیْمُ ⑦

8. The Lord of the heavens and the earth and all that is between them, if you would *only* have faith.

رَبِّ السَّمٰوٰتِ  
وَالْاَرْضِ  
وَمَا بَیْنَهُمَا ؕ

اِنْ كُنْتُمْ مُّوْقِنِیْنَ ⑧

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 وَ یُمِیْتُ ؕ رَبُّكُمْ وَ رَبُّ اَبَآئِكُمْ الْاَوَّلِیْنَ ⑨

10. Yet they play about in doubt.

بَلْ هُمْ فِیْ شَكٍّ یَّلْعَبُوْنَ ⑩

11. But watch thou for the day when the sky will bring forth a visible smoke,

فَاذْقَتْبِ یَوْمَ تَأْتِی السَّمَا ؕ بِدُخَانٍ مُّبِیْنٍ ⑪

12. That will envelop the people. This will be a painful torment.

یَغْشٰی النَّاسَ ؕ هٰذَا عَذَابٌ اَلِیْمٌ ⑫

‡ The Praiseworthy, the Lord of Honour.

13. *Then will the people cry:* ‘Our Lord, remove from us the torment; truly, we are believers.’

رَبَّنَا اكْشِفْ عَنَّا الْعَذَابَ إِنَّا  
مُؤْمِنُونَ ﴿١٣﴾

14. How can they benefit by admonition, when there has already come to them a Messenger, explaining things clearly,

أَلَيْسَ لَهُمُ الذِّكْرَى وَقَدْ جَاءَهُمْ  
رَسُولٌ مُّبِينٌ ﴿١٤﴾

15. And yet they turned away from him and said: ‘He is tutored, a man possessed?’

ثُمَّ تَوَلَّوْا عَنْهُ وَقَالُوا مُعَلَّمٌ  
مَّجْنُونٌ ﴿١٥﴾

16. We shall remove the punishment for a little while, *but* you will certainly revert to disbelief.

إِنَّا كَاشِفُو الْعَذَابِ قَلِيلًا  
إِنَّكُمْ عَائِدُونَ ﴿١٦﴾

17. On the day when We shall seize *you* with the great seizure, then certainly We will exact retribution.

يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَى ؕ إِنَّا  
مُنْتَقِمُونَ ﴿١٧﴾

18. And We tried the people of Pharaoh before them, and there came to them a noble Messenger,

وَلَقَدْ فَتَنَّا قَبْلَهُمْ قَوْمَ فِرْعَوْنَ  
وَجَاءَهُمْ رَسُولٌ كَرِيمٌ ﴿١٨﴾

19. *Saying,* ‘Deliver to me the servants of Allāh. Truly, I am to you a Messenger, faithful to *my* trust;

أَنْ أَدِّوْا إِلَيَّ عِبَادَ اللَّهِ ؕ إِنِّي لَكُمْ  
رَسُولٌ أَمِينٌ ﴿١٩﴾

20. ‘And exalt not yourselves in defiance of Allāh. Surely, I come to you with a clear authority.

وَأَنْ لَا تَعْلُوا عَلَى اللَّهِ ؕ إِنِّي آتِيكُمْ  
بِسُلْطَنِ مُّبِينٍ ﴿٢٠﴾

21. ‘And I seek refuge in my Lord and your Lord, lest you stone me.

وَإِنِّي عُدْتُ بِرَبِّي وَرَبِّكُمْ أَنْ  
تَرْجُمُونِ ﴿٢١﴾

22. ‘And if you believe me not, then keep yourselves away from me.’

وَإِنْ لَّمْ تُؤْمِنُوا لِي فَاغْتَبِرُوا

23. Then he prayed unto his Lord, *saying,* ‘These are indeed a sinful people.’

فَدَعَا رَبَّهُ أَنْ هَؤُلَاءِ قَوْمٌ مُّجْرِمُونَ ﴿٢٣﴾



24. *God said, 'Take My servants away by night; for you will surely be pursued.*

فَأَسْرِ بِعِبَادِي لَيْلًا إِنَّكُمْ مُتَّبَعُونَ ﴿٢٢﴾

25. 'And leave thou the sea *at a time when it is motionless*. Surely, they are a host that are doomed to be drowned.'

وَاطْرَبْتَ الْبَحْرَ رَهْوًا إِنَّهُمْ جُنْدٌ مُّغْرَقُونَ ﴿٢٣﴾

26. How many were the gardens and the springs that they left behind!

كَمْ تَرَكُوا مِنْ جَنَّاتٍ وَعَيُْونٍ ﴿٢٤﴾

27. And the cornfields and the noble places!

وَدُرُوعٍ وَمَقَامٍ كَرِيمٍ ﴿٢٥﴾

28. And the comforts wherein they took delight!

وَنِعْمَةٍ كَانُوا فِيهَا فَاكِهِينَ ﴿٢٦﴾

29. Thus *it was destined to be*. And We made another people inherit these things.

كَذَلِكَ وَأَوْرَثْنَاهَا قَوْمًا آخَرِينَ ﴿٢٧﴾

30. And the heaven and the earth wept not for them, nor were they given a respite.

فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ وَمَا كَانُوا مُنظَرِينَ ﴿٢٨﴾

### R. 2.

31. And We delivered the children of Israel from the abasing torment

وَلَقَدْ نَجَّيْنَا بَنِي إِسْرَائِيلَ مِنَ الْعَذَابِ الْمُهِينِ ﴿٢٩﴾

32. *Inflicted* by Pharaoh; he was surely haughty *even* among the extravagant.

مِنْ فِرْعَوْنَ إِنَّهُ كَانَ عَلِيًّا مِّنَ الْمُسْرِفِينَ ﴿٣٠﴾

33. And We chose them knowingly above the peoples *of their time*.

وَلَقَدْ اخْتَرْنَا لَهُمْ عَلَىٰ عِلْمٍ عَلَىٰ الْعَالَمِينَ ﴿٣١﴾

34. And We gave them some Signs wherein was a clear trial.

وَآتَيْنَاهُمْ مِّنَ الْآيَاتِ مَا فِيهِ بَلَاءٌ مُّبِينٌ ﴿٣٢﴾

35. These *people* do say:

إِنَّ هَؤُلَاءَ لَيَقُولُونَ ﴿٣٣﴾

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 مَوْتَتُنَا الْأُولَىٰ وَمَا نَحْنُ بِمُنشَرِينَ ﴿٣٤﴾

37. 'So bring *back* our fathers, if you speak the truth.'

38. Are they better or the people of Tubba' and those before them? We destroyed them because they were sinful.

39. And We created not the heavens and the earth, and all that is between them, in sport.

40. We created them not but with the requirements of truth *and justice*, but most of them understand not.

41. Verily, the Day of Decision is the appointed time for all of them,

42. The Day when a friend shall not avail a friend at all, nor shall they be helped,

43. Save those to whom Allāh shows mercy. Surely, He is the Mighty, the Merciful.

R. 3.

44. Verily, the tree of Zaqqūm

45. Will be the food of the sinful,

46. Like molten copper, it will boil in *their* bellies,

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.'

فَأْتُوا بِآبَائِكُمْ إِنْ كُنْتُمْ صَادِقِينَ ﴿۳۷﴾

أَهُمْ خَيْرٌ أَمْ قَوْمُ تُبَّعٍ ۗ وَالَّذِينَ مِنْ قَبْلِهِمْ ۗ أَهْلَكْنَاهُمْ إِنَّهُمْ كَانُوا مُجْرِمِينَ ﴿۳۸﴾

وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا لَعِبِينَ ﴿۳۹﴾

مَا خَلَقْنَاهُمْ إِلَّا بِالْحَقِّ وَ لَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿۴۰﴾

إِنَّ يَوْمَ الْفَصْلِ مِيقَاتُهُمْ أَجْمَعِينَ ﴿۴۱﴾

يَوْمَ لَا يُغْنِي مَوْلَى عَنْ مَوْلَى شَيْئًا وَلَا هُمْ يُنصَرُونَ ﴿۴۲﴾

إِلَّا مَنْ رَحِمَ اللَّهُ ۗ إِنَّهُ هُوَ الْعَزِيزُ الرَّحِيمُ ﴿۴۳﴾

۲  
۱۵

إِنَّ شَجَرَتَ الزَّقُّومِ ﴿۴۴﴾

طَعَامُ الْآثِمِينَ ﴿۴۵﴾

۳  
۱۶  
۱۷

كَالْمُهْلِ يَغْلِي فِي الْبُطُونِ ﴿۴۶﴾

كَغَلِي الْحَمِيمِ ﴿۴۷﴾

خَذُوهُ فَاعْتَلُوهُ إِلَىٰ سَوَاءِ الْجَحِيمِ ﴿۴۸﴾

ثُمَّ صَبُّوا فَوْقَ رَأْسِهِ مِنْ عَذَابِ

الْحَمِيمِ ﴿۴۹﴾

50. 'Taste it! Thou *didst consider* thyself the mighty, the honourable.

ذُقْ ۖ اِنَّكَ اَنْتَ الْعَزِيْزُ الْكَرِيْمُ ﴿٥٠﴾

51. 'This indeed is what you did doubt.'

اِنَّ هٰذَا مَا كُنْتُمْ بِهٖ تَمْتَرُوْنَ ﴿٥١﴾

52. Verily, the righteous will be in a place of security,

اِنَّ الْمُتَّقِيْنَ فِيْ مَقَامٍ اٰمِيْنٍ ﴿٥٢﴾

53. And gardens and springs,

فِيْ جَنَّٰتٍ وَعٰيُوْنٍ ﴿٥٣﴾

54. Attired in fine silk and heavy brocade, facing one another.

يَلْبَسُوْنَ مِنْ سُنْدُسٍ وَّاِسْتَبْرَقٍ

مُّتَقَابِلِيْنَ ﴿٥٤﴾

55. Thus *will it be*. And We shall consort them with fair maidens, having wide, beautiful eyes.

كَذٰلِكَ ۗ وَرَوْحُهُمْ بِحُوْرٍ عِيْنٍ ﴿٥٥﴾

56. They will call therein for every *kind of* fruit, in *peace and* security.

يَدْعُوْنَ فِيْهَا بِكُلِّ فَاكِهَةٍ اٰمِيْنِيْنَ ﴿٥٦﴾

57. They will not taste death therein, other than the first death. And He will save them from the punishment of the blazing Fire,

لَا يَذُوْقُوْنَ فِيْهَا الْمَوْتَ اِلَّا الْمَوْتَةَ

الْاُولٰٓءِ ۗ وَوَقَّهُمْ عَذَابَ الْجَحِيْمِ ﴿٥٧﴾

58. *As an act of* grace from thy Lord. That is the supreme triumph.

فَصَلًا مِّنْ رَّبِّكَ ۗ ذٰلِكَ هُوَ الْفَوْزُ

الْعَظِيْمُ ﴿٥٨﴾

59. And We have made it (the Qur'ān) easy in thy tongue that they may give heed.

فَاِنَّمَا يَسَّرْنٰهٗ بِلسَانِكَ لَعَلَّهُمْ

يَتَذَكَّرُوْنَ ﴿٥٩﴾

60. So wait thou; they *too* are waiting.

ع  
٤  
١١

فَاَرْتَقِبْ اِنَّهُمْ مُّرْتَقِبُوْنَ ﴿٦٠﴾



### AL-JĀTHIYAH

(Revealed before Hijrah)

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ①

2. Hā Mīm.‡

حَمِّ ②

3. The revelation of this Book is from Allāh, the Mighty, the Wise.

تَنْزِیْلُ الْكِتٰبِ مِنْ اللّٰهِ الْعَزِیْزِ

الْحَكِیْمِ ③

4. Verily in the heavens and the earth are Signs for those who believe.

اِنَّ فِي السَّمٰوٰتِ وَ الْاَرْضِ لَاٰیٰتٍ

لِّلْمُؤْمِنِیْنَ ④

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.

وَفِی خَلْقِكُمْ وَمَا یَبِئْتُ مِنْ دَاٰبِۃِ اٰیٰتٍ

لِّقَوْمٍ یُّؤَقِنُوْنَ ⑤

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.

وَ اِخْتِلَافِ الْیَلِّ وَالنَّهَارِ وَمَا اَنْزَلَ

اللّٰهُ مِنَ السَّمٰوٰتِ مِنْ رِّزْقٍ فَاَحْیَا بِهٖ

الْاَرْضَ بَعْدَ مَوْتِهَا وَ تَصْرِیْفِ الرِّیْحِ

اٰیٰتٍ لِّقَوْمٍ یَّعْقِلُوْنَ ⑥

7. These are the Signs of Allāh which We rehearse unto thee with truth. In what word, then, after *rejecting that of* Allāh and His Signs will they believe?

تِلْكَ اٰیٰتُ اللّٰهِ تَعْلُوْهَا عَلَیْكَ

بِالْحَقِّ ؕ فِیْ اٰیٰتِیْ حَدِیْثٌ بَعْدَ اللّٰهِ

وَ اٰیٰتِهٖ یُؤْمِنُوْنَ ⑦

8. Woe to every sinful liar,

وَيْلٌ لِّكُلِّ اَفَّاكٍ اَثِیْمٍ ⑧

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.

یَسْمَعُ اٰیٰتِ اللّٰهِ تُثْلٰی عَلَیْهِ ثُمَّ یُصِرُّ

مُسْتَكْبِرًا كَاَنْ لَّمْ یَسْمَعْهَا ؕ فَبَشِّرْهُ

بِعَذَابٍ اَلِیْمٍ ⑨

‡ The Praiseworthy, the Lord of Honour.

10. And when he learns something of Our Signs, he makes a jest of them. For such there is an abasing punishment.

وَ إِذَا عَلِمَ مِنْ آيَاتِنَا شَيْئًا يَتَّخِذَهَا هُزُوًا ۗ أُولَٰئِكَ لَهُمْ عَذَابٌ مُّهِينٌ ﴿۱۰﴾

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.

مِنْ دَرَأِهِمْ جَهَنَّمَ ۗ وَلَا يُغْنِي عَنْهُمْ مَا كَسَبُوا شَيْئًا وَلَا مَا اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ ۗ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿۱۱﴾

12. This is guidance. And for those who disbelieve in the Signs of their Lord is the torture of a painful punishment.

هَٰذَا هُدًى ۗ وَاللَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ لَهُمْ عَذَابٌ مِّن رَّجْزِ أَلِيمٍ ﴿۱۲﴾

#### R. 2.

13. Allāh it is Who has subjected the sea to you that ships may sail thereon by His command, and that you may seek of His bounty, and that you may be grateful.

اللَّهُ الَّذِي سَخَّرَ لَكُمُ الْبَحْرَ لِتَجْرِيَ الْفُلُكُ فِيهِ بِأَمْرِهِ ۗ وَلِتَبْتَغُوا مِنْ قَضِيهِ ۗ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿۱۳﴾

14. And He has subjected to you whatsoever is in the heavens and whatsoever is in the earth: all *this* is from Him. In that surely are Signs for a people who reflect.

وَسَخَّرَ لَكُم مَّا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِّنْهُ ۗ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَّتَفَكَّرُونَ ﴿۱۴﴾

\*15. Tell those who believe to forgive those who *persecute them* and fear not the Days of Allāh, that He may requite a people for what they earn.

قُلْ لِلَّذِينَ آمَنُوا يَغْفِرُوا لِلَّذِينَ لَا يَرْجُونَ أَيَّامَ اللَّهِ لِيَجْزِيَ قَوْمًا بِمَا كَانُوا يَكْسِبُونَ ﴿۱۵﴾

16. Whoso does right, does it for his own soul; and whoso does wrong, does so to its detriment. Then to your Lord will you *all* be brought back.

مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ ۗ وَمَنْ أَسَاءَ فَعَلَيْهَا ۗ ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ ﴿۱۶﴾

\*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.

ع | ق | q | غ | gh | ۶ | ظ | ط | t | ض | d | 737 | ص | ۷ | ذ | dh | خ | kh | ح | ه | th | ا | u | ا

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.

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.

21. This *Book contains* clear evidences for mankind and is a guidance and a mercy for a people who possess firm faith.

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.

وَلَقَدْ آتَيْنَا بَنِي إِسْرَائِيلَ الْكِتَابَ  
وَالْحُكْمَ وَالتُّبُوَّةَ وَرَزَقْنَاهُمْ مِنَ  
الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى الْعَالَمِينَ ﴿١٧﴾

وَآتَيْنَاهُمْ بَيِّنَاتٍ مِنَ الْأَمْرِ ۚ فَمَا  
اخْتَلَفُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ  
الْعِلْمُ ۚ بَغِيًّا بَيْنَهُمْ ۗ إِنَّ رَبَّكَ  
يُقْضِي بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا  
فِيهِ يَخْتَلِفُونَ ﴿١٨﴾

ثُمَّ جَعَلْنَاكَ عَلَى شَرِيعَةٍ مِنَ الْأَمْرِ  
فَاتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا  
يَعْلَمُونَ ﴿١٩﴾

إِنَّهُمْ لَنْ يُلَاقُواكَ مِنَ اللَّهِ شَيْئًا ۚ  
وَإِنَّ الظَّالِمِينَ بَعْضُهُمْ أَوْلِيَاءُ  
بَعْضٍ ۚ وَاللَّهُ وَرِيُّ الْمُتَّقِينَ ﴿٢٠﴾

هَذَا بَصَائِرُ لِلنَّاسِ وَهُدًى وَرَحْمَةٌ  
لِقَوْمٍ يُوقِنُونَ ﴿٢١﴾

أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا الشَّيْءَاتِ  
أَنْ نَجْعَلَهُمْ كَالَّذِينَ آمَنُوا  
وَعَمِلُوا الصَّالِحَاتِ ۚ سَوَاءٌ مَحْيَاهُمْ  
وَمَمَاتُهُمْ ۚ سَاءَ مَا يَحْكُمُونَ ﴿٢٢﴾

\*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.

ء ا i u | th | h | kh | dh | ص | ذ | ض | د | gh | غ | q | ق | ء

## 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.

\*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?

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.

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.'

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.'

\*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?

وَ خَلَقَ اللهُ السَّمٰوٰتِ وَالْاَرْضَ  
بِالْحَقِّ وَ لِيُجْزٰى كُلُّ نَفْسٍ بِمَا  
كَسَبَتْ وَ هُمْ لَا يُظْلَمُوْنَ ﴿٢٣﴾

اَفَرَأَيْتَ مَنِ اتَّخَذَ اِلٰهَهُ هَوٰىهُ  
وَ اَصَلَّهُ اللهُ عَلَىٰ عِلْمٍ وَ خَتَمَ عَلَىٰ  
سَمْعِهِ وَ قَلْبِهِ وَ جَعَلَ عَلَىٰ بَصَرِهِ  
غَشْوَةً ۗ فَمَنْ يَهْدِيهِ مِنْۢ بَعْدِ اللّٰهِ  
اَفَلَا تَذَكَّرُوْنَ ﴿٢٤﴾

وَ قَالُوْا مَا هِيَ اِلَّا حَيٰتُنَا الدُّنْيَا  
نَمُوْتُ وَ نَحْيٰى وَ مَا يُهْلِكُنَا اِلَّا  
الدَّهْرُ ۗ وَ مَا لَهُمْ بِذٰلِكَ مِنْ عِلْمٍ ۗ  
اِنْ هُمْ اِلَّا يَظُنُّوْنَ ﴿٢٥﴾

وَ اِذَا تُتْلٰى عَلَيْهِمْ اٰيٰتُنَا بَيِّنٰتٍ مَّا  
كَانَ حُجَّتَهُمْ اِلَّا اَنْ قَالُوْا اٰتُوْا  
بِاٰبَائِنَا اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿٢٦﴾

قُلِ اللهُ يُحْيِيْكُمْ ثُمَّ يُمِيْتُكُمْ ثُمَّ  
يَجْمَعُكُمْ اِلٰى يَوْمِ الْقِيٰمَةِ لَا رَيْبَ  
فِيْهِ وَ لٰكِنَّ اَكْثَرَ النَّاسِ لَا يَعْلَمُوْنَ ﴿٢٧﴾

## 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.

وَاللَّهُ مَلِكُ السَّمٰوٰتِ وَالْاَرْضِ ۗ  
وَالْيَوْمَ تَقُومُ السَّاعَةُ ۗ يُحْسِرُ  
الْمُبْطِلُوْنَ ﴿٢٨﴾

وَتَرٰى كُلَّ اُمَّةٍ جٰثِيَةً ۗ كُلُّ اُمَّةٍ  
تُذْعٰى اِلٰى كِتٰبِهَا ۗ الْيَوْمَ تُجْزَوْنَ مَا  
كُنْتُمْ تَعْمَلُوْنَ ﴿٢٩﴾

هٰذَا كِتٰبُنَا يُنطِقُ عَلَيْكُمْ بِالْحَقِّ ۗ اِنَّا  
كُنَّا نَسْتَنسِخُ مَا كُنْتُمْ تَعْمَلُوْنَ ﴿٣٠﴾  
فَاَمَّا الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ  
فَيُدْخِلُهُمْ رَبُّهُمْ فِي رَحْمَتِهٖ ۗ ذٰلِكَ  
هُوَ الْفَوْزُ الْمُبِيْنُ ﴿٣١﴾

وَاَمَّا الَّذِيْنَ كَفَرُوْا ۗ اَقَلَّمْ تَكُنْ  
اِيْتِي تَثٰلٰى عَلَيْكُمْ فَاَسْتَكْبَرْتُمْ  
وَ كُنْتُمْ قَوْمًا مُّجْرِمِيْنَ ﴿٣٢﴾

وَ اِذَا قِيْلَ اِنَّ وَعْدَ اللّٰهِ حَقٌّ  
وَ السَّاعَةُ لَا رَيْبَ فِيْهَا قُلْتُمْ مَا  
نُذِرِيْ مَا السَّاعَةُ ۗ اِنْ نَّظُنُّ اِلَّا ظَنًّا  
وَ مَا نَحْنُ بِمُسْتَيْقِنِيْنَ ﴿٣٣﴾

وَ بَدَا لَهُمْ سَيِّاٰتُ مَا عَمِلُوْا وَ حَاقَ  
بِهِمْ مَا كَانُوْا يَستَهْزِءُوْنَ ﴿٣٤﴾

\*28. on that day those who **reject the truth will suffer.**

ء ا ق | ق | q | gh غ | ٦ | ظ | ط | | | ض | د | ض | ٧٤٠ | ص | ٥ | ذ | dh | خ | kh | ح | ه | ث | th | u | ا | i



35. And it will be said *to them*, 'This day shall We forget you, as you forgot the meeting of this day of yours. And your resort is the Fire, and you will have no helpers.

وَقِيلَ الْيَوْمَ نَنْسِيكُمْ كَمَا نَسَيْتُمْ  
لِقَاءَ يَوْمِكُمْ هَذَا وَمَأْوِكُمُ النَّارُ  
وَمَا لَكُمْ مِّنْ نَّصِيرِينَ ﴿٣٥﴾

\*36. 'This *is so*, because you made a jest of the Signs of Allāh, and the life of the world deceived you.' Therefore, that day they will not be taken out from thence, nor will they be taken back into favour.

ذِكْرِكُمْ بِآيَاتِنَا اتَّخَذْتُمْ آيَاتِ اللَّهِ  
هُزُوءًا وَغَرَّكُمُ الْحَيَاةُ الدُّنْيَا  
فَالْيَوْمَ لَا يُخْرَجُونَ مِنْهَا وَلَا هُمْ  
يُسْتَعْتَبُونَ ﴿٣٦﴾

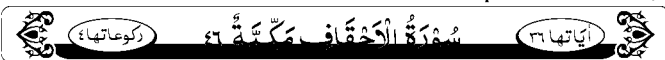
37. All praise, then, belongs to Allāh, Lord of the heavens, and Lord of the earth, the Lord of all the worlds.

فَلِلَّهِ 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)

Part 26

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.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

هـ  
م  
يـ

حَمَّ ②

تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ

الْحَكِيمِ ③

مَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ

وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَأَجَلٍ

مُسَمًّى ۚ وَالَّذِينَ كَفَرُوا عَمَّا أُنذِرُوا

مُعْرِضُونَ ④

قُلْ أَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ

اللَّهِ أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ

أَمْ لَهُمْ شِرْكٌ فِي السَّمَوَاتِ ۚ لَيْتُنِي

يَكْتُبُ مِنْ قَبْلِ هَذَا أَوْ أَثَرَةٌ مِنْ

عِلْمٍ إِنْ كُنْتُمْ صَادِقِينَ ⑤

وَمَنْ أَضَلُّ مِمَّن يَدْعُوا مِنْ دُونِ

اللَّهِ مَنْ لَا يَسْتَجِيبُ لَهُ إِلَى يَوْمِ

الْقِيَامَةِ وَهُمْ عَنْ دَعَائِهِمْ غَفْلُونَ ⑥

وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءً

وَكَانُوا بِعِبَادَتِهِمْ كَافِرِينَ ⑦

‡ The Praiseworthy, the Lord of Honour.

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.'

وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ  
الَّذِينَ كَفَرُوا لِحَقِّ لَمَّا جَاءَهُمْ  
هَذَا سِحْرٌ مُّبِينٌ ﴿٨﴾

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 Witness between me and you. And He is the Most Forgiving, the Merciful.'

أَمْ يَقُولُونَ افْتَرَسَهُ ۗ قُلْ إِنْ افْتَرَيْتُهُ  
فَلَا تَمْلِكُونَ لِي مِنَ اللَّهِ شَيْئًا ۗ هُوَ  
أَعْلَمُ بِمَا تُفِيضُونَ فِيهِ ۗ كَفَىٰ بِهِ  
شَهِيدًا بَيْنِي وَبَيْنَكُمْ ۗ وَهُوَ الْغَفُورُ  
الرَّحِيمُ ﴿٩﴾

10. Say, 'I am no new Messenger, nor do I know what will be done with me or with you *in this life*. I do but follow what is revealed to me; and I am but a plain Warner.'

قُلْ مَا كُنْتُ بِدَاعِيَ الرُّسُلِ وَمَا  
أَدْرِي مَا يَفْعَلُ بِي وَلَا بِكُمْ ۗ إِنْ أَتَّبِعُ  
إِلَّا مَا يُوحَىٰ إِلَيَّ وَمَا أَنَا إِلَّا نَذِيرٌ  
مُّبِينٌ ﴿١٠﴾

11. Say, 'Tell me, if this is from Allāh and you disbelieve therein, and a witness from among the children of Israel bears witness to *the advent of one* like him, and he believed, but you are too proud, *how should you fare?*' Verily, Allāh guides not the wrongdoing people.

قُلْ أَرَأَيْتُمْ إِنْ كَانَتْ مِنْ عِنْدِ  
اللَّهِ وَكَفَرْتُمْ بِهِ وَشَهِدَ شَاهِدٌ  
مِّنْ بَنِي إِسْرَائِيلَ عَلَىٰ مِثْلِهِ فَأَمَنَ  
وَاسْتَكْبَرْتُمْ ۗ إِنَّ اللَّهَ لَا يَهْدِي  
الْقَوْمَ الظَّالِمِينَ ﴿١١﴾

### R. 2.

12. And those who disbelieve say of those who believe: 'If it were any good, they could not have been ahead of us in attaining it.' And since they have not been guided thereby, they will say, 'This is an old lie.'

وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا  
لَوْ كَانَ خَيْرًا مَّا سَبَقُونَا إِلَيْهِ ۗ وَإِذْ  
لَمْ يَهْتَدُوا بِهِ فَسَيَقُولُونَ هَذَا رِيفٌ  
قَدِيمٌ ﴿١٢﴾

13. And before it there was the Book of Moses, a guide and a mercy; and this is a Book in the Arabic language fulfilling *previous prophecies*, that it may warn those who do wrong; and as glad tidings to those who do good.

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 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.

وَمِن قَبْلِهِ كِتَابُ مُوسَى إِمَامًا  
وَرَحْمَةً ۗ وَهَذَا كِتَابٌ مُّصَدِّقٌ لِّسَانًا  
عَرَبِيًّا لِّيُنذِرَ الَّذِينَ ظَلَمُوا ۗ  
وَبُشْرَىٰ لِلْمُحْسِنِينَ ﴿١٣﴾

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ  
اسْتَقَامُوا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ  
يَحْزَنُونَ ﴿١٤﴾

أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ خَالِدِينَ  
فِيهَا ۗ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴿١٥﴾

وَوَصَّيْنَا الْإِنسَانَ بِوَالِدَيْهِ إِحْسَانًا  
حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا  
وَحَمَلُهُ وَفِصْلُهُ ثَلَاثُونَ شَهْرًا ۗ حَتَّىٰ  
إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً  
قَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ  
الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ  
أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي  
فِي دِينِي ۗ إِنَّي تُبْتُ إِلَيْكَ وَإِنِّي  
مِنَ الْمُسْلِمِينَ ﴿١٦﴾

أُولَٰئِكَ الَّذِينَ نَتَقَبَّلُ عَنْهُمْ  
أَحْسَنَ مَا عَمِلُوا وَنَتَجَاوَزُ عَنْ  
سَيِّئَاتِهِمْ فِي أَصْحَابِ الْجَنَّةِ ۗ وَعَدَّ  
الْمُصَدِّقِينَ الَّذِينَ كَانُوا يُوعَدُونَ ﴿١٧﴾

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 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

وَالَّذِي قَالَ لِوَالِدَيْهِ أُفٍّ لَّكُمَا  
أَتَعِدُنِيَّ إِنِ أَخْرَجَ وَ قَدْ خَلَتْ  
الْقُرُونُ مِن قَبْلِي ۖ وَهُمَا يَسْتَغِيثَانِ  
اللَّهَ وَيَلْتَكِمَانِ ۚ إِنَّ رَبَّ وَعْدَ اللَّهِ  
حَقٌّ ۖ فَيَقُولُ مَا هَذَا إِلَّا أَسَاطِيرُ  
الْأَوَّلِينَ ﴿١٨﴾

أُولَئِكَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ فِي  
أُمَمٍ قَدْ خَلَتْ مِن قَبْلِهِم مِّنَ الْجِبْتِ  
وَ الرِّيسِ ؕ إِنَّهُمْ كَانُوا خٰسِرِينَ ﴿١٩﴾

وَ لِكُلِّ دَرَجَتٍ مِّمَّا عَمِلُوا  
وَ لِيُؤْقِفِيَهُمْ أَعْمَالَهُمْ وَهُمْ لَا  
يُظَلَمُونَ ﴿٢٠﴾

وَ يَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا  
عَلَى النَّارِ ؕ أَدْهَبْتُمْ طَيِّبَاتِكُمْ فِي  
حَيَاتِكُمُ الدُّنْيَا وَاسْتَمْتَعْتُمْ بِهَا  
فَالْيَوْمَ تُجْرَوْنَ عَذَابَ الْهُونِ بِمَا  
كُنْتُمْ تَسْتَكْبِرُونَ فِي الْأَرْضِ بِغَيْرِ  
الْحَقِّ وَبِمَا كُنْتُمْ تَفْسُقُونَ ﴿٢١﴾

وَ اذْكُرْ أَخَا عَادٍ ؕ إِذْ أَنْذَرَ قَوْمَهُ  
بِالْأَخْقَافِ وَ قَدْ خَلَتْ النَّدْرُ مِن بَيْنِ

\* 19. These are they against whom **the judgment was passed**.

Warners there have been before him and after him—*saying*, ‘Worship none but Allāh. I fear for you the punishment of a great day.’

يَدِيهِ وَمِنْ خَلْفِهِ أَلَّا تَعْبُدُوا إِلَّا  
اللَّهُ ۗ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ  
عَظِيمٍ ﴿۲۲﴾

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.’

قَالُوا أَجِئْتَنَا لِنَاغِبَنَّكَ عَنِ الْهَيْئَةِ  
فَأْتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ  
الصَّادِقِينَ ﴿۲۳﴾

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.’

قَالَ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ ۗ وَأُبَلِّغُكُمْ  
مَا أُرْسِلْتُ بِهِ وَلَكِنِّي أَرَأَيْتُمْ قَوْمًا  
تَجْهَلُونَ ﴿۲۴﴾

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.’

فَلَمَّا رَأَوْهُ عَارِضًا مُسْتَقْبِلَ  
أُودِيِّتِهِمْ ۗ قَالُوا هَذَا عَارِضٌ  
مُّمِطِرُنَا ۗ بَلْ هُوَ مَا اسْتَعْجَلْتُمْ  
بِهِ ۗ رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ ﴿۲۵﴾

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.

تَدْمِرُ كُلَّ شَيْءٍ بِأَمْرِ رَبِّهَا فَأَصْبَحُوا  
لَا يُبْرَىٰ إِلَّا مَسْكِنُهُمْ ۗ كَذَلِكَ نَجْزِي  
الْقَوْمَ الْمُجْرِمِينَ ﴿۲۶﴾

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

وَلَقَدْ مَكَّنَّهُمْ فِيْمَا إِنَّا مَكَّنَّاكُمْ فِيهِ  
وَجَعَلْنَا لَهُمْ سَمْعًا وَ أَبْصَارًا  
وَأَفْئِدَةً ۚ فَمَا أَغْنَىٰ عَنْهُمْ سَمْعُهُمْ  
وَلَا أَبْصَارُهُمْ وَلَا أَفْئِدَتُهُمْ مِنْ شَيْءٍ

of Allāh; and that at which they used to mock encompassed them.

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.

إِذْ كَانُوا يَجْحَدُونَ ۖ بِآيَاتِ اللَّهِ  
وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٢٨﴾

وَلَقَدْ أَهْلَكْنَا مَا حَوْلَكُمْ مِنَ الْقُرَى  
وَصَرَّفْنَا الْآيَاتِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٢٩﴾

فَلَوْلَا نَصَرَهُمُ الَّذِينَ اتَّخَذُوا مِنْ  
دُونِ اللَّهِ قُرْبَانًا آلِهَةً ۗ بَدَلْ صَلَوَاتُ  
عَنْهُمْ ۗ وَذَلِكَ إِفْكُهُمْ وَمَا كَانُوا  
يَفْتَرُونَ ﴿٣٠﴾

وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِنَ الْجِنِّ  
يَسْتَمِعُونَ الْقُرْآنَ ۗ فَلَمَّا حَضَرُوهُ  
قَالُوا أَنْصِتُوا ۗ فَلَمَّا قُضِيَ وَلَّوْا إِلَى  
قَوْمِهِمْ مُنْذِرِينَ ﴿٣١﴾

قَالُوا لَيَقَوْمًا إِنَّا سَمِعْنَا كِتَابًا أُنزِلَ  
مِنْ بَعْدِ مُوسَى مُصَدِّقًا لِمَا بَيْنَ  
يَدَيْهِ يَهْدِي إِلَى الْحَقِّ وَإِلَى طَرِيقِ  
مُسْتَقِيمٍ ﴿٣٢﴾

لَيَقَوْمًا أَجِيبُوا دَاعِيَ اللَّهِ وَآمِنُوا  
بِهِ يَغْفِرَ لَكُمْ مِنَ ذُنُوبِكُمْ وَيُجِرْكُمْ  
مِّنْ عَذَابٍ أَلِيمٍ ﴿٣٣﴾

\*28. And We did destroy townships **all around you** and We have varied the Signs, that they might turn to Us.

ا ء ا ء ا | ث | هـ ح | كـ خ | دـ ذ | ص | 747 | د | ض | ط | ظ | ق | غ | q | ٢٦

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.'

وَمَنْ لَا يُجِيبِ دَاعِيَ اللَّهِ فَلَيْسَ  
بِمُعْجِزٍ فِي الْأَرْضِ وَلَا لَيْسَ لَهُ مِنْ  
دُونِهِ أَوْلِيَاءُ ۗ أُولَٰئِكَ فِي ضَلَالٍ  
مُبِينٍ ﴿٣٣﴾

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.

أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ  
السَّمٰوٰتِ وَالْأَرْضَ وَ لَمْ يَعْـِ  
يَخْلُقْهُنَّ بِقَدْرِ عَلَىٰ أَنْ يُحْيِيَ  
الْمَوْتِ ۗ بَلَىٰ إِنَّهُ عَلَىٰ كُلِّ شَيْءٍ  
قَدِيرٌ ﴿٣٤﴾

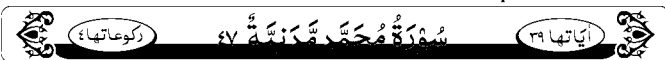
35. And on the day when those who disbelieve will be brought before the Fire, *it will be said to them*, 'Is not this the truth?' They will say, 'Aye, by our Lord.' He will say, 'Then taste the punishment, because you disbelieved.'

وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى  
النَّارِ ۗ أَلَيْسَ هَٰذَا بِالْحَقِّ ۗ قَالُوا بَلَىٰ  
وَرَبِّنَا ۗ قَالَ فَذُوقُوا الْعَذَابَ بِمَا  
كُنْتُمْ تَكْفُرُونَ ﴿٣٥﴾

36. Have patience, then, as had the Messengers of strong determination; and be in no haste about them. On the day when they see that with which they are threatened, it will appear to them as though they had not tarried save for an hour of a day. *This warning* has been conveyed; and none but the disobedient people shall be destroyed.

قَاصِرٍ كَمَا صَبَرَ أُولُو الْعَزْمِ مِنَ  
الرُّسُلِ وَلَا تَسْتَعْجِلْ لَهُمْ ۗ كَأَنَّهُمْ  
يَوْمَ يَرَوْنَ مَا يُوعَدُونَ ۗ لَمْ يَلْبَثُوا  
إِلَّا سَاعَةً مِنْ نَهَارٍ ۗ بَلَّغْ ۗ فَهَلْ  
يُهْلِكُ إِلَّا الْقَوْمَ الْفٰسِقُونَ ﴿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

\*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.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ

اللَّهِ أَضَلَّ أَعْمَالَهُمْ ②

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ

وَآمَنُوا بِمَا نُزِّلَ عَلَى مُحَمَّدٍ وَهُوَ

الْحَقُّ مِنْ رَبِّهِمْ ③ كَفَّرَ عَنْهُمْ سَيِّئَاتِهِمْ

وَاصْلَحَ بِآلِهِمْ ④

ذَلِكَ بِأَنَّ الَّذِينَ كَفَرُوا اتَّبَعُوا

الْبَاطِلَ وَأَنَّ الَّذِينَ آمَنُوا اتَّبَعُوا

الْحَقَّ مِنْ رَبِّهِمْ ⑤ كَذَلِكَ يَضْرِبُ

اللَّهُ لِلنَّاسِ أَمْثَالَهُمْ ⑥

فَإِذَا لَقِيتُمْ الَّذِينَ كَفَرُوا فَضَرْبِ

الرِّقَابِ ⑦ حَتَّىٰ إِذَا أَثْخَنْتُمُوهُمْ

فَشَدُّوا الْوُثَاقَ ⑧ فَإِمَّا مَنًّا بَعْدَ وَإِمَّا

فِدَاءً ⑨ حَتَّىٰ تَضَعَ الْحَرْبُ أَوْزَارَهَا ⑩

ذَلِكَ ⑪ وَلَوْ يَشَاءُ اللَّهُ لَانتَصَرْنَا مِنْهُمْ

وَلَكِن لِّيَبْلُوَكُمْ فِي بَعْضِكُمْ بِبَعْضٍ ⑫

وَالَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ فَلَنْ

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.

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.

يُضِلُّ أَعْمَالَهُمْ ⑤

سَيَهْدِيهِمْ وَيُصْلِحُ بَالَهُمْ ⑥

وَيُدْخِلُهُمُ الْجَنَّةَ عَرَفَهَا لَهُمْ ⑦

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَنْصُرُوا اللَّهَ

يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ ⑧

وَ الَّذِينَ كَفَرُوا فَتَعْسًا لَهُمْ وَأَضَلَّ

أَعْمَالَهُمْ ⑨

ذَلِكَ بِأَنَّهُمْ كَرِهُوا مَا أَنْزَلَ اللَّهُ

فَاخْبَطَ أَعْمَالَهُمْ ⑩

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا

كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ

قَبْلِهِمْ ؕ دَمَّرَ اللَّهُ عَلَيْهِمْ

وَالْكَافِرِينَ أَمْثَالَهَا ⑪

ذَلِكَ بِأَنَّ اللَّهَ مَوْلَى الَّذِينَ آمَنُوا

وَأَنَّ الْكَافِرِينَ لَا مَوْلَى لَهُمْ ⑫

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا

الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا

الْأَنْهَارُ ؕ وَالَّذِينَ كَفَرُوا يَكْمَثُونَ

وَيَأْكُلُونَ كَمَا تَأْكُلُ الْأَنْعَامُ

وَالنَّارُ مَثْوًى لَّهُمْ ⑬

\*6. He will guide them and **reform their conduct**.

\*7. And admit them into the Garden which **He beautified and made distinguished for them**.

ء ع | ق | q | غ gh | ٦ | ظ | ط | ء | ض | د | 750 | ص | ٥ | ذ | dh | خ | kh | ح | ه | ث | th | ا | u | ا |

14. And how many a township, more powerful than thy town which has driven thee out, have We destroyed, and they had no helper!

وَكَايِنٍ مِّن قَرْيَةٍ هِيَ أَشَدُّ قُوَّةً  
مِّن قَرْيَتِكَ الَّتِي أَخْرَجْتِكَ  
أَهْلَكْنَاهُمْ فَلَا نَاصِرَ لَهُمْ ﴿١٤﴾

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?

أَفَمَن كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِ  
كَمَن زُيِّنَ لَهُ سُوءُ عَمَلِهِ وَاتَّبَعُوا  
أَهْوَاءَهُمْ ﴿١٥﴾

16. A description of the Garden promised to the righteous: therein are rivers of water which corrupts not; and rivers of milk of which the taste changes not; and rivers of wine, a delight to those who drink, and rivers of clarified honey. And in it will they have all kinds of fruit, and forgiveness from their Lord. Can those who enjoy such bliss be like those who abide in the Fire and who are given boiling water to drink so that it tears their bowels?

مَثَلُ الْجَنَّةِ الَّتِي وُعِدَ الْمُتَّقُونَ  
فِيهَا أَنْهَارٌ مِّن مَّاءٍ غَيْرِ آسِنٍ  
وَأَنْهَارٌ مِّن لَّبَنٍ لَّمْ يَتَغَيَّرْ طَعْمُهُ  
وَأَنْهَارٌ مِّن خَمْرٍ لَّذَّةٍ لِلشَّرَّابِينَ  
وَأَنْهَارٌ مِّن عَسَلٍ مُّصَفًّى  
مِن كُلِّ الثَّمَرَاتِ وَمَغْفِرَةٌ مِّن رَّبِّهِمْ  
كَمَن هُوَ خَالِدٌ فِي النَّارِ وَسُقُوا مَاءً  
حَمِيمًا فَقَطَّعَ أَمْعَاءَهُمْ ﴿١٦﴾

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.

وَمِنْهُمْ مَّن يَسْتَمِعُ إِلَيْكَ  
حَتَّىٰ إِذَا خَرَجُوا مِنْ عِنْدِكَ  
قَالُوا لِلَّذِينَ أُوتُوا  
الْحِلْمَ مَاذَا قَالَ أَنفَا  
الَّذِينَ طَبَعَ اللَّهُ عَلَىٰ قُلُوبِهِمْ  
وَاتَّبَعُوا أَهْوَاءَهُمْ ﴿١٧﴾

18. But as for those who follow guidance, He adds to their guidance, and bestows on them their righteousness.

وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى  
وَآتَاهُمْ تَقْوَاهُمْ ﴿١٨﴾

19. They wait not but for the Hour, that it should come upon them suddenly. The signs thereof have already come. But *of* what *avail* will their admonition be to them when it has *actually* come upon them?

فَهَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ  
بَغْتَةً ۖ فَكَدْ جَاءَ أَشْرَاطُهَا ۚ فَأَنَّى  
لَهُمْ إِذَا جَاءَتْهُمْ ذِكْرُهُمْ ﴿١٩﴾

20. Know, therefore, that there is no god other than Allāh, and ask forgiveness for thy frailties, and for believing men and believing women. And Allāh knows the place where you move about and the place where you stay.

فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ  
لِذُنُوبِكَ ۖ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ۗ  
وَاللَّهُ يَعْلَمُ مُتَقَلَّبَكُمْ وَمَثْوَاكُمْ ﴿٢٠﴾

## 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!

وَيَقُولُ الَّذِينَ آمَنُوا لَوْ لَا نُزِّلَتْ  
سُورَةٌ ۖ فَإِذَا نُزِّلَتْ سُورَةٌ مُحْكَمَةٌ  
وَذُكِرَ فِيهَا الْقِتَالُ ۖ رَأَيْتَ الَّذِينَ  
فِي قُلُوبِهِمْ مَرَضٌ يَنْظُرُونَ إِلَيْكَ  
نَظَرَ الْمَغْشِيِّ عَلَيْهِ مِنَ الْمَوْتِ ۗ  
فَأُولَىٰ لَهُمْ ﴿٢١﴾

22. Obedience and a kind word *is better for them*. And when the matter is determined upon, it is good for them if they were true to Allāh.

طَاعَةٌ وَ قَوْلٌ مَعْرُوفٌ ۚ فَإِذَا عَزَمَ  
الْأَمْرُ ۚ فَلَوْ صَدَقُوا اللَّهَ لَكَانَ خَيْرًا  
لَّهُمْ ﴿٢٢﴾

23. Would you then, if you are placed in authority, create disorder in the land and sever your ties of kinship?

فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا  
فِي الْأَرْضِ وَتَقَطِّعُوا أَرْحَامَكُمْ ﴿٢٣﴾  
أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ  
وَأَعَمَّىٰ أَبْصَارَهُمْ ﴿٢٤﴾

24. It is these whom Allāh curses so that He makes them deaf and makes their eyes blind.

\*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!

\*25. Will they not, then, ponder over the Qur'an, or is it that on the hearts are their locks?

أَفَلَا يَكْتَبِرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا ﴿٢٥﴾

26. Surely, those who turn their backs after guidance has become manifest to them, Satan has seduced them, and holds out to them false hopes.

إِنَّ الَّذِينَ ارْتَدُّوا عَلَىٰ أَدْبَارِهِمْ مِن بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَىٰ ۗ الشَّيْطَانُ سَوَّلَ لَهُمْ ۗ وَآمَلَىٰ لَهُمْ ﴿٢٦﴾

27. That is because they said to those who hate what Allāh has revealed, 'We will obey you in some matters;' and Allāh knows their secrets.

ذَٰلِكَ بِأَنَّهُمْ قَالُوا لَئِذَا نَزَّلْنَا مَآ تَزَّلَ اللَّهُ سَنُطِيعُكَم فِي بَعْضِ الْأُمْرِ ۗ وَاللَّهُ يَعْلَمُ إِسْرَارَهُمْ ﴿٢٧﴾

28. But how *will they fare* when the angels will cause them to die, smiting their faces and their backs?

فَكَيْفَ إِذَا تَوَفَّتْهُمُ الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ ﴿٢٨﴾

29. This is because they followed that which displeased Allāh, and hated that which pleased Him. So He rendered their works vain.

ذَٰلِكَ بِأَنَّهُمْ اتَّبَعُوا مَا أَصْحَبَ اللَّهَ وَكَرِهُوا رِضْوَانَهُ فَاحْبَطَ أَعْمَالَهُمْ ﴿٢٩﴾

#### R. 4.

30. Do those in whose hearts is a disease suppose that Allāh will not bring to light their malice?

أَمْ حَسِبَ الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ أَن لَّنْ يُخْرِجَ اللَّهُ أَصْغَانَهُمْ ﴿٣٠﴾

31. And if We pleased, We could show them to thee so that thou shouldst know them by their marks. And thou shalt surely recognize them by the tone of *their* speech. And Allāh knows your deeds.

وَلَوْ نَشَاءُ لَأَرَيْنَاكَهُمْ فَلتَعْرِفْتَهُمْ بِسِيمَاهُمْ ۗ وَلتَعْرِفْتَهُمْ فِي لَحْنِ الْقَوْلِ ۗ وَاللَّهُ يَعْلَمُ أَعْمَالَكُمْ ﴿٣١﴾

\*32. And We will surely try you until

وَلتَبْلُوَنَّكُمْ حَتَّىٰ تَعْلَمَ الْمُجْهَدِينَ

\*25. Will they not 'then' ponder over the Qur'an, 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.**

We distinguish those among you who strive *for the cause of God* and 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.

مِنْكُمْ وَالصَّابِرِينَ ۖ وَنَبَلُوا  
أَخْبَارَكُمْ ﴿٣٣﴾

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَن سَبِيلِ  
اللَّهِ وَشَاقُّوا الرَّسُولَ مِن بَعْدِ مَا  
تَبَيَّنَ لَهُمُ الْهُدَىٰ ۖ لَن يَضُرُّوا اللَّهَ  
شَيْئًا ۚ وَسَيُحِطُّ أَعْمَالَهُمْ ﴿٣٤﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا  
اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَلَا تُبْطِلُوا  
أَعْمَالَكُمْ ﴿٣٥﴾

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَن سَبِيلِ  
اللَّهِ ثُمَّ مَاتُوا وَ هُمْ كُفَّارٌ فَلَن يَغْفِرَ  
اللَّهُ لَهُمْ ﴿٣٦﴾

فَلَا تَهِنُوا وَتَدْعُوا إِلَى السَّلْمِ ۗ وَ أَنْتُمْ  
الْأَعْلَوْنَ ۗ وَ اللَّهُ مَعَكُمْ وَ لَن يَنْزِلَنَّ  
أَعْمَالَكُمْ ﴿٣٧﴾

إِنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَ لَهْوٌ  
وَ إِنْ تُوْمِنُوا وَ تَتَّقُوا يُؤْتِكُمْ  
أُجُورَكُمْ وَ لَا يَسْئَلْكُمْ أَمْوَالَكُمْ ﴿٣٨﴾

إِنْ يَسْئَلْكُمْ مَّا فَيَحْفَكُم تَبَخَّلُوا  
وَ يُخْرِجِ أَمْعَانَكُمْ ﴿٣٩﴾

\*36. Do not slacken lest you should sue for peace while you are bound to emerge victorious.

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.

هَآئِنْتُمْ هَؤُلَاءِ تُدْعَوْنَ لِتُنْفِقُوا فِي سَبِيلِ اللَّهِ ؕ فَمِنْكُمْ مَنْ يَبْخُلُ ۗ وَ مَنْ يَبْخُلْ فَإِنَّمَا يَبْخُلْ عَنِ نَفْسِهِ ۗ وَاللَّهُ الْغَنِيُّ وَأَنْتُمُ الْفُقَرَاءُ ۗ وَإِن تَوَلَّوْا يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ۗ لَئِنْ لَمْ لَا يَكُونُوا أَمْثَالَكُمْ ﴿٣٩﴾



### 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

\*7. Against them will turn the wheel of misfortune, and the wrath of Allāh is upon them.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا ②

لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ

وَمَا تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُ عَلَيْكَ

وَيَهْدِيكَ صِرَاطًا مُسْتَقِيمًا ③

وَيَنْصُرَكَ اللَّهُ نَصْرًا عَظِيمًا ④

هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ

الْمُؤْمِنِينَ لِيَزِدُوا إِيمَانًا مَعَ

إِيمَانِهِمْ ۗ وَاللَّهُ جُنُودَ السَّمَوَاتِ

وَالْأَرْضِ ۗ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ⑤

لِيَدْخُلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ

تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ

فِيهَا وَيُكَفَّرُ عَنْهُمْ سَيِّئَاتِهِمْ ۗ وَكَانَ

ذَلِكَ عِنْدَ اللَّهِ فَوْزًا عَظِيمًا ⑥

وَيُعَذِّبُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ

وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ الظَّالِمِينَ

بِاللَّهِ ظَنَّ السَّوْءَ ۗ عَلَيْهِمْ دَائِرَةُ

السَّوْءِ ۗ وَغَضِبَ اللَّهُ عَلَيْهِمْ وَلَعَنَهُمْ

a i u | th | h | kh | dh | ص | 756 | d | ض | ط | ظ | ع | gh | q | ع



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.

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.

وَأَعَدَّ لَهُمْ جَهَنَّمَ ۖ وَسَاءَتْ مَصِيرًا ﴿٤﴾

وَاللَّهُ جُنُودُ السَّمَوَاتِ وَالْأَرْضِ ۖ

وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿٥﴾

إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا

وَنَذِيرًا ﴿٦﴾

لِتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتُعَزِّرُوهُ

وَتُوَقِّرُوهُ ۖ وَتُسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ﴿٧﴾

إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ

اللَّهَ ۗ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ ۗ فَكُنْ

تَكْتُفًا فَإِنَّمَا يَنْكُتُ عَلَى نَفْسِهِ ۗ

وَمَنْ أَوْفَى بِمَا عَاهَدَ عَلَيْهِ اللَّهُ

فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا ﴿٨﴾

سَيَقُولُ لَكَ الْمُخَلَّفُونَ مِنَ

الْأَعْرَابِ شَغَلْنَا أَمْوَالَنَا وَأَهْلُونَا

فَاستَغْفِرْنَا ۗ فَيَقُولُونَ بِالْأَلْسِنَتِهِمْ

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 ﴿٩﴾

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.

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,

بَلْ ظَنَنْتُمْ أَنْ لَنْ يَنْقَلِبَ الرَّسُولُ  
وَالْمُؤْمِنُونَ إِلَىٰ أَهْلِيهِمْ أَبَدًا وَزَيَّنَّ  
ذَلِكَ فِي قُلُوبِكُمْ وَظَنَنْتُمْ ظَنَّ  
السَّوْءِ ۖ وَكُنْتُمْ قَوْمًا بُورًا ﴿١٣﴾

وَمَنْ لَّمْ يُؤْمِنْ بِاللَّهِ وَرَسُولِهِ فَإِنَّا  
أَعْتَدْنَا لِلْكَافِرِينَ سَعِيرًا ﴿١٤﴾

وَاللَّهُ مَلِكُ السَّمٰوٰتِ وَالْأَرْضِ ۗ  
يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ ۗ  
وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿١٥﴾

سَيَقُولُ الْمُخَلَّفُونَ إِذَا انطَلَقْتُمْ إِلَىٰ  
مَغَازِمَ لِتَأْخُذُوا هَآ ذَرُونَا نَتَّبِعْكُمْ  
يُرِيدُونَ أَنْ يُبَدِّلُوا كَلِمَ اللَّهِ ۗ قُلْ  
لَنْ تَتَّبِعُونَا كَذَلِكُمْ قَالَ اللَّهُ مِنْ  
قَبْلُ ۗ فَسَيَقُولُونَ بَلْ تَحْسُدُونَنَا  
بَلْ كَانُوا لَا يَفْقَهُونَ إِلَّا قَلِيلًا ﴿١٦﴾

قُلْ لِلْمُخَلَّفِينَ مِنَ الْأَعْرَابِ  
سُدُّعُونَ إِلَىٰ قَوْمٍ آوِيَتْ بِأَسْ  
سَدِيدٍ تَقَاتِلُوهُمْ أَوْ يُسَلِّمُوا ۗ فَإِن  
تَطِيعُوا يُؤْتِكُمُ اللَّهُ أَجْرًا حَسَنًا ۗ  
وَإِن تَوَلَّوْا كَمَا تَوَلَّيْتُمْ مِّن قَبْلُ

\*13. and you **entertained** an evil thought, and you were a ruined people.'

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 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.

يُعَذِّبُكُمْ عَذَابًا أَلِيمًا ﴿٢٠﴾

لَيْسَ عَلَى الْأَعْمَى حَرَجٌ وَلَا عَلَى الْأَعْرَجِ حَرَجٌ وَلَا عَلَى الْمَرِيضِ حَرَجٌ ۚ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۚ وَمَنْ يَتَوَلَّ يُعَذِّبْهُ عَذَابًا أَلِيمًا ﴿٢١﴾

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَابَهُمْ فَتْحًا قَرِيبًا ﴿٢٢﴾

وَمَغَانِمَ كَثِيرَةً يَأْخُذُونَهَا ۚ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿٢٣﴾

وَعَدَكُمْ اللَّهُ مَغَانِمَ كَثِيرَةً تَأْخُذُونَهَا فَعَجَّلَ لَكُمْ هَذِهِ وَكَفَّ أَيْدِيَ النَّاسِ عَنْكُمْ ۚ وَلِتَكُونَ آيَةً لِّلْمُؤْمِنِينَ وَيَهْدِيَكُمْ صِرَاطًا مُسْتَقِيمًا ﴿٢٤﴾

وَأُخْرَى لَمْ تَقْدِرُوا عَلَيْهَا قَدْ أَحَاطَ اللَّهُ بِهَا ۚ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرًا ﴿٢٥﴾

23. And if those who disbelieve should fight you, they would certainly turn their backs; then they would find neither protector nor helper.

وَلَوْ قَاتَلَكُمُ الَّذِينَ كَفَرُوا لَوَلَّوْا  
الْأَدْبَارَ ثُمَّ لَا يَجِدُونَ وَلِيًّا وَلَا  
نَصِيرًا ﴿٢٣﴾

\*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.

سُنَّةَ اللَّهِ الَّتِي قَدْ خَلَتْ مِنْ قَبْلُ ۖ  
وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا ﴿٢٤﴾

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.

وَ هُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ  
وَأَيْدِيَكُمْ عَنْهُمْ بِبَطْنِ مَكَّةَ مِنْ بَعْدِ  
أَنْ أَظْفَرَكُمْ عَلَيْهِمْ ۗ وَكَانَ اللَّهُ بِمَا  
تَعْمَلُونَ بَصِيرًا ﴿٢٥﴾

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.

هُمُ الَّذِينَ كَفَرُوا وَصَدُّوكُمْ  
عَنِ الْمَسْجِدِ الْحَرَامِ وَالْهُدْيِ  
مَعْكُوفًا ۚ أَنْ يَبْلُغَ مَحَلَّهُ ۗ وَلَوْ لَا  
رِجَالٌ مُؤْمِنُونَ وَنِسَاءٌ مُؤْمِنَاتٌ لَمْ  
تَعْلَمُوهُمْ أَنْ تَطَّوَّهُمْ فِتْصِيبَكُمْ  
مِنْهُمْ مَعْرََّةٌ بِغَيْرِ عِلْمٍ ۗ لِيُدْخَلَ  
اللَّهُ فِي رَحْمَتِهِ مَنْ يَشَاءُ ۗ لَوْ تَزَيَّلُوا  
لَعَذَّبْنَا الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابًا  
أَلِيمًا ﴿٢٦﴾

\*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.

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 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.

إِذْ جَعَلَ الَّذِينَ كَفَرُوا فِي قُلُوبِهِمُ  
الْحَمِيَّةَ حَمِيَّةَ الْجَاهِلِيَّةِ فَأَنْزَلَ  
اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى  
الْمُؤْمِنِينَ وَأَلْزَمَهُمْ كَلِمَةَ التَّقْوَى  
وَكَانُوا أَحَقُّ بِهَا وَأَهْلَهَا وَكَانَ اللَّهُ  
بِكُلِّ شَيْءٍ عَلِيمًا ﴿٢٧﴾

## 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.

لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّءْيَا بِالْحَقِّ  
لَتَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ  
اللَّهُ أَمِينِينَ ۖ مٌحَلِّقِينَ رُءُوسَكُمْ  
وَمُقَصِّرِينَ ۖ لَا تَخَافُونَ ۗ فَعَلِمَ مَا لَمْ  
تَعْلَمُوا فَجَعَلَ مِنْ دُونِ ذَلِكَ فَتْحًا  
قَرِيبًا ﴿٢٨﴾

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.

هُوَ الَّذِي أَنْزَلَ رَسُولَهُ بِالْهُدَى  
وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ  
كُلِّهِ ۗ وَكَفَى بِاللَّهِ شَهِيدًا ﴿٢٩﴾

\*30. Muhammad 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

مُحَمَّدٌ رَسُولُ اللَّهِ ۗ وَالَّذِينَ مَعَهُ  
أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ  
تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا  
مِّنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي

\*27. and made them cleave to the **word** of righteousness and they were better entitled to it and more worthy of it.

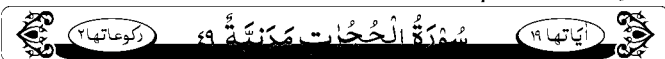
\*30. Muhammad is the Messenger of Allāh. And those who are with him are **firm against the non-believers**, tender among themselves.

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.

وَجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ ۗ ذَٰلِكَ  
 مَثَلُهُمْ فِي التَّوْرَةِ ۖ وَمَثَلُهُمْ فِي  
 الْإِنْجِيلِ ۖ كَزَرْعٍ أَخْرَجَ شَطَاةً  
 فَازْرَأَهُ فَاسْتَعْلَظَ فَاسْتَوَىٰ عَلَىٰ  
 سَوْبِهِ يُعْجِبُ الزُّرَّاعَ لِيغِيظَ بِهِمُ  
 الْكُفَّارَ ۗ وَعَدَ اللَّهُ الَّذِينَ آمَنُوا  
 وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً  
 وَأَجْرًا عَظِيمًا ﴿٣٨﴾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

ع ١٢



### AL-HUJURĀT

(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.

- \*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 ①

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْدِمُوا بَيْنَ يَدَيْ اللَّهِ وَرَسُولِهِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ②

اللَّهُ سَمِيعٌ عَلِيمٌ ②

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَالُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ ③

إِنَّ الَّذِينَ يَغْضُّونَ أَصْوَاتَهُمْ عِنْدَ رَسُولِ اللَّهِ أُولَئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلتَّقْوَى لَهُم مَّغْفِرَةٌ وَأَجْرٌ عَظِيمٌ ④

إِنَّ الَّذِينَ يُنَادُونَكَ مِنْ وَرَاءِ الْحُجُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ ⑤

وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّى تَخْرُجَ إِلَيْهِمْ لَكَاتَ خَيْرًا لَّهُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ⑥

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.

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,

9. Through the grace and favour of Allāh. And Allāh is All-Knowing, Wise.

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.

11. Surely *all* believers are brothers. So make peace between brothers, and fear Allāh that mercy may be shown to you.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ  
فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا  
بِجَهَالَةٍ فَتُصِحِّحُوا عَلَى مَا فَعَلْتُمْ  
نُدْمِينَ ﴿٧﴾

وَاعْلَمُوا أَن فِيكُمْ رَسُولَ اللَّهِ ؕ لَوْ  
يُطِيعُكُمْ فِي كَثِيرٍ مِّنَ الْأَمْرِ لَعَنِتُّمْ  
وَلَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ  
وَ زَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ  
الْكُفْرَ وَ الْفُسُوقَ وَ الْعُصْيَانَ ؕ  
أُولَٰئِكَ هُمُ الرَّاشِدُونَ ﴿٨﴾

فَضَّلَا مِنَّا اللَّهُ وَ نِعْمَةً ؕ وَ اللَّهُ عَلِيمٌ  
حَكِيمٌ ﴿٩﴾

وَ إِن طَافْتُم مِّنَ الْمُؤْمِنِينَ  
اقتتلوا فَاصْلِحُوا بَيْنَهُمَا ؕ فَإِن  
بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَى  
فَقَاتِلُوا الَّتِي تَبْغِي حَتَّىٰ تَفِيءَ إِلَىٰ  
أَمْرِ اللَّهِ ؕ فَإِن فَاءَتْ فَاصْلِحُوا  
بَيْنَهُمَا بِالْعَدْلِ وَ أَقْسَطُوا ؕ إِنَّ اللَّهَ  
يُحِبُّ الْمُقْسِطِينَ ﴿١٠﴾

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَاصْلِحُوا  
بَيْنَ أَخْوَابِكُمْ وَ اتَّقُوا 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 يَسْخَرْ قَوْمٌ مِّنْ قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّنْ نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ ۚ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ ۚ بِئْسَ الْإِسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ ۚ وَمَن لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿١٢﴾

\* 13. O ye who believe! avoid most of suspicions; for suspicion in some cases is a sin. And spy not, nor 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.

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَب بَّعْضُكُم بَعْضًا ۚ أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ ﴿١٣﴾

\* 14. O mankind, We have created you from a male and a female; and We have made you into tribes and sub-tribes that you may recognize one another. Verily, the most honourable among you, in the sight of Allāh, is he who is the most righteous among you. Surely, Allāh is All-Knowing, All-Aware.

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِّن ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقَىٰكُمْ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٤﴾

\* 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.

\* 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.

15. The Arabs of the desert say, 'We believe.' Say, "You have not believed *yet*; but rather say, 'We have accepted Islām,' for the *true* belief has not yet entered into your hearts." But if you obey Allāh and His Messenger, He will not detract anything from your deeds. Surely, Allāh is Most Forgiving, Merciful.

قَالَتِ الْأَعْرَابُ آمَنَّا ۗ قُلْ لَمْ  
تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا  
يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ ۗ وَإِنْ  
تُطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَنفِثْكُمْ مِنْ  
أَعْمَالِكُمْ شَيْئًا ۗ إِنَّ اللَّهَ غَفُورٌ  
رَّحِيمٌ ﴿١٥﴾

16. The believers are only those who *truly* believe in Allāh and His Messenger, and then doubt not, but strive with their possessions and their persons in the cause of Allāh. It is they who are truthful.

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ  
وَ رَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَ جَاهَدُوا  
بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ ۗ  
أُولَئِكَ هُمُ الصَّادِقُونَ ﴿١٦﴾

17. Say, 'Will you acquaint Allāh with your faith, while Allāh knows whatever is in the heavens and whatever is in the earth, and Allāh knows all things full well?'

قُلْ أَتَعْلَمُونَ اللَّهَ يَدِينِكُمْ ۗ وَاللَّهُ  
يَعْلَمُ مَا فِي السَّمَوَاتِ وَ مَا فِي الْأَرْضِ ۗ  
وَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٧﴾

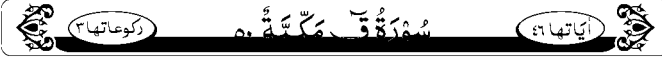
18. They think they have done thee a favour by their embracing Islām.  
\*Say, 'Deem not your embracing Islām a favour unto me. On the contrary, Allāh has bestowed a favour upon you in that He has guided you to the *true* Faith, if you are truthful.'

يَمُنُونَ عَلَيْكَ أَنْ أَسْلَمُوا ۗ قُلْ لَا  
تَمُنُوا عَلَيَّ إِسْلَامَكُمْ ۗ بَلِ اللَّهُ  
يَمُنُّ عَلَيْكُمْ أَنْ هَدَاكُمْ لِلْإِيمَانِ  
إِنْ كُنْتُمْ صَادِقِينَ ﴿١٨﴾

19. Verily, Allāh knows the secrets of the heavens and the earth. And Allāh sees all that you do.

إِنَّ اللَّهَ يَعْلَمُ غَيْبِ السَّمَوَاتِ  
وَ الْأَرْضِ ۗ وَ اللَّهُ بَصِيرٌ بِمَا  
تَعْمَلُونَ ﴿١٩﴾

\*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.'



### 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.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①  
 ق وَالْقُرْآنِ الْمَجِيدِ ②  
 بَلْ عَجِبُوا أَنْ جَاءَهُمْ مُنْذِرٌ مِنْهُمْ  
 فَقَالَ الْكٰفِرُونَ هَذَا شَيْءٌ عَجِيبٌ ③  
 إِذَا مِتْنَا وَكُنَّا تُرَابًا ءِ ذٰلِكَ رَجْعٌ  
 بَعِيدٌ ④  
 قَدْ عَلِمْنَا مَا تَنْقُصُ الْاَرْضُ مِنْهُمْ ءِ  
 وَعِنْدَنَا كِتٰبٌ حَفِیْظٌ ⑤  
 بَلْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَهُمْ فِيْ  
 اَمْرٍ مَّرِیْجٍ ⑥  
 اَفَلَمْ يَنْظُرُوْا اِلَى السَّمٰوٰتِ فَوْقَهُمْ  
 كَيْفَ بَنٰیْنٰهَا وَزَيَّنَّاهَا وَمَا لَهَا مِنْ  
 فُرُوْجٍ ⑦  
 وَالْاَرْضِ مَدَدْنٰهَا وَاَلْقَيْنَا فِيْهَا  
 رَوٰسِی وَاَنْبَثْنَا فِيْهَا مِنْ كُلِّ زَوْجٍ  
 بَهِیْجٍ ⑧  
 تَبٰصِرَةً وَّ ذِكْرٰی لِكُلِّ عَبْدٍ مُّنِیْبٍ ⑨

† The Possessor of Power!

2. Qāf. **We present the Glorious Qur'ān as a witness to your truth.**

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,

12. As a provision for *Our* servants; and We quicken thereby a dead land. Even so shall be the Resurrection.

13. The people of Noah rejected *the truth* before them and *so did* the People of the Well,‡ and Thamūd,

14. And ‘Ād, and Pharaoh and the brethren of Lot,

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*.

16. Have We then become weary with the first creation? Nay, but they are in confusion about the new creation.

### 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.

18. When the two Recording *angels* record *the deeds of men*, one sitting on the right and *the other* on the left,

‡ 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.

وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُّبَارَكًا  
فَأَنْبَتْنَا بِهِ جَبْتًا وَحَبَّ الْحَصِيدِ ﴿١٠﴾

وَالنَّخْلَ بَسَقَتِ لَهَا طَلْعٌ نُّفِيدٌ ﴿١١﴾

رِزْقًا لِلْعِبَادِ ۗ وَأَحْيَيْنَا بِهِ بَلَدَةً

مَيِّتًا ۗ كَذَلِكَ الْخُرُوجُ ﴿١٢﴾

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَأَصْحَابُ

الرَّيْسِ وَثَمُودُ ﴿١٣﴾

وَعَادُ وَفِرْعَوْنُ وَإِخْوَانُ لُوطٍ ﴿١٤﴾

وَأَصْحَابُ الْاَلْيَكَةِ وَقَوْمُ تُبَّعٍ ۗ كُلُّ

كَذَّبَ الرُّسُلَ فَحَقَّ وَعِيدِ ﴿١٥﴾

أَفَعَيِينَا بِالْخَلْقِ الْأَوَّلِ ۗ بَلْ هُمْ فِي

لَبْسٍ مِّنْ خَلْقٍ جَدِيدٍ ﴿١٦﴾

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعْلَمُ مَا

تُوَسَّوَسُ بِهِ نَفْسُهُ ۗ وَنَحْنُ أَقْرَبُ

إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ ﴿١٧﴾

إِذْ يَتَلَفَّى الْمُتَلَقِينَ عَنِ الْيَمِينِ

وَعَنِ الشِّمَالِ قَعِيدٌ ﴿١٨﴾

19. He utters not a word but there is by him a guardian *angel* ready to record it.

مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴿١٩﴾

20. And the stupor of death certainly comes. 'This is what thou wast trying to run from.'

وَ جَاءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ ۗ ذَٰلِكَ مَا كُنْتَ مِنْهُ تَحِيدُ ﴿٢٠﴾

21. And the trumpet shall be blown: 'This is the Day of Promise.'

و تُنْفَخُ فِي الصُّورِ ۗ ذَٰلِكَ يَوْمُ الْوَعْدِ ﴿٢١﴾

22. And every soul shall come forth *and* along with it there will be an *angel* to drive and an *angel* to bear witness.

وَ جَاءَتْ كُلُّ نَفْسٍ مَعَهَا سَائِقٌ وَ شَٰهِيدٌ ﴿٢٢﴾

23. 'Thou wast heedless of this; now We have removed from thee thy veil, and sharp is thy sight this day.'

لَقَدْ كُنْتَ فِي غَفْلَةٍ مِّنْ هَٰذَا فَكَشَفْنَا عَنْكَ غِطَاءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ ﴿٢٣﴾

24. And his companion will say, 'This is what I have of the record ready.

وَ قَالَ قَرِينُهُ هَٰذَا مَا لَدَيَّ عَتِيدٌ ﴿٢٤﴾

25. 'Cast ye twain into Hell every ungrateful enemy of truth,

الْقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ ﴿٢٥﴾

26. 'Hinderer of good, transgressor, doubter,

مُتَّاعٍ لِلْخَيْرِ مُغْتَدٍ مَّرِيْبٍ ﴿٢٦﴾

27. 'Who sets up another god beside Allāh. So do ye twain cast him into the dreadful torment.'

إِلَّذِي جَعَلَ مَعَ اللَّهِ إِلَهًا آخَرَ فَالْقِيَةُ فِي الْعَذَابِ الشَّدِيدِ ﴿٢٧﴾

28. His associate will say, 'O our Lord, I did not cause him to rebel; but he *himself* was too far gone in error.'

قَالَ قَرِينُهُ رَبَّنَا مَا أَطَعَيْتُهُ وَ لَكِن كَانَ فِي ضَلَالٍ بَعِيدٍ ﴿٢٨﴾

29. *God* will say, 'Quarrel not in My presence, I gave you the warning beforehand.

قَالَ لَا تَحْتَصِمُوا لَدَيَّ وَ قَدْ قَدَّمْتُ إِلَيْكُمْ بِالْوَعْدِ ﴿٢٩﴾

30. 'The sentence *passed* by Me

مَا يَبْدُلُ الْقَوْلُ لَدَيَّ وَ مَا أَنَا بِظَلَّامٍ

cannot be changed, and I am not at all unjust to *My* servants.'

٢  
ع  
١١

لِّلْعَبِيدِ ﴿٣٠﴾

R. 3.

31. On that day We will say to Hell, 'Art thou filled up?', and it will answer, 'Is there more?'

يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ امْتَلَأْتِ  
وَتَقُولُ هَلْ مِنْ مَّزِيدٍ ﴿٣١﴾

32. And Heaven will be brought near to the righteous, no longer remote.

وَ أُرْفِتِ الْجَنَّةَ لِلْمُتَّقِينَ غَيْرَ  
بَعِيدٍ ﴿٣٢﴾

33. 'This is what was promised to you—to everyone who always turned *to God* and was watchful of *his* actions,

هَذَا مَا تُوْعَدُونَ لِكُلِّ أَوَّابٍ  
حَفِيظٍ ﴿٣٣﴾

34. 'Who feared the Gracious *God* in private and came *to Him* with a penitent heart.

مَنْ خَشِيَ الرَّحْمَنَ بِالْغَيْبِ وَجَاءَ  
بِقَلْبٍ مُّتَنِبِّئٍ ﴿٣٤﴾

35. 'Enter ye therein in peace. This is the Day of Eternity.'

إِذْخُلُوهَا بِسَلَامٍ ؕ ذَٰلِكَ يَوْمُ  
الْحُلُودِ ﴿٣٥﴾

36. They will have therein whatever they desire, and with Us is *a good deal* more.

لَهُمْ مَا يَشَاءُونَ فِيهَا وَ لَدَيْنَا  
مَزِيدٌ ﴿٣٦﴾

37. And how many a generation who were greater than they in power have We destroyed before them! *But when the punishment came*, they went about the lands. Was there any place of refuge *for them*?

وَ كَمْ أَهْلَكْنَا قَبْلَهُمْ مِّنْ قَرْنٍ هُمْ  
أَشَدُّ مِنْهُمْ بَطْشًا فَنَقَّبُوا فِي الْبِلَادِ  
هَلْ مِنْ مَّجِيصٍ ﴿٣٧﴾

38. Therein, verily, is a reminder for him who has a heart, or who gives ear, and is attentive.

إِنَّ فِي ذَٰلِكَ لَذِكْرًا لِّمَنْ كَانَ لَهُ  
قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَ هُوَ شَهِيدٌ ﴿٣٨﴾

39. And verily, We created the

وَ لَقَدْ خَلَقْنَا السَّمَوَاتِ وَ الْأَرْضَ

heavens and the earth and all that is between them in six periods, and no weariness touched Us.

وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ۚ وَمَا مَسَّنَا مِنْ لُغُوبٍ ﴿٣٨﴾

40. So bear with patience what they say, and glorify thy Lord with *His* praise, before the rising of the sun and before *its* setting;

فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ ﴿٣٩﴾

41. And in a *part* of the night *also* do thou glorify Him, and after *prescribed* prostrations.

وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَادْبَارَ السُّجُودِ ﴿٤٠﴾

42. And listen! The day when the crier will cry from a place nearby,

وَاسْتَمِعْ يَوْمَ يُنَادِ الْمُنَادِ مِنْ مَّكَانٍ قَرِيبٍ ﴿٤١﴾

\*43. The day when they will hear the blast in truth; that will be the day of coming forth *from the graves*.

يَوْمَ يَسْمَعُونَ الصَّيْحَةَ بِالْحَقِّ ۗ ذَٰلِكَ يَوْمَ الْخُرُوجِ ﴿٤٢﴾

44. Verily, it is We Who give life and cause death, and to Us is the *final* return.

إِنَّا نَحْنُ نُحْيِي وَنُمِيتُ وَإِلَيْنَا الْمَصِيرُ ﴿٤٣﴾

45. *On* the day when the earth will cleave asunder from over them *and they will come forth* hastening—that will be a gathering together, quite easy for Us.

يَوْمَ تَشَقُّقُ الْأَرْضُ عَنْهُمْ سِرَاعًا ۗ ذَٰلِكَ حَشْرٌ عَلَيْنَا يَسِيرٌ ﴿٤٤﴾

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.

نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ وَمَا أَنْتَ عَلَيْهِمْ بِجَبَّارٍ ۗ فَذَكِّرْ بِالْقُرْآنِ مَنْ يَخَافُ وَعَيْدِ ﴿٤٥﴾

\*43. The Day when they will **certainly** hear the blast, that will be the day of coming forth *from the graves*.

ء ا i u | th | h | kh | dh | ص | ذ | د | ض | ط | ظ | ع | gh | غ | q | ق | ء



### ADH-DHĀRIYĀT

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
- \*2. By *the winds* that scatter *seeds* with a true scattering,
- \*3. Then by *the clouds* that carry the load of *moisture*,
- \*4. Then by *the rivers* that flow gently,
- \*5. And then by *the angels* that finally administer and execute affairs,
6. Surely, that which you are promised is true;
7. And the Judgment will surely come to pass.
8. And by the heaven *full* of tracks,
- \*9. Truly you are discordant in *your* utterances.
- \*10. He *alone* is turned away from *the truth* who is *destined to be thus* turned away.
- \*11. Cursed be the liars,
- \*12. Who are heedless in the depth of *ignorance*.
13. They ask: 'When will be the Day of Judgment?'

- بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ①  
 وَ الذّٰرِیّٰتِ ذُرّٰوًا ②  
 فَالْحَمَلٰتِ وِقْرًا ③  
 فَالْجُرِیّٰتِ یُسْرًا ④  
 فَالْمُقَسَّمٰتِ اَمْرًا ⑤  
 اِنَّمَا تُوعَدُوْنَ لَصَادِقٌ ⑥  
 وَاِنَّ الدّٰیْنَ لَوَاقِعٌ ⑦  
 وَ السَّمٰءِ ذٰتِ الْحُبٰبِ ⑧  
 اِنَّكُمْ لَفِیْ قَوْلٍ مُّخْتَلِفٍ ⑨  
 یُؤْفَكُ عَنْهُ مِنْ اَفْکٍ ⑩  
 قُبُلَ الْحَزّٰضُوْنَ ⑪  
 الذّٰیْنَ هُمْ فِیْ غَمْرَةٍ سَاهُوْنَ ⑫  
 یَسْأَلُوْنَ اَیَّٰنَ یَوْمِ الدّٰیْنِ ⑬

- \*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.



14. *It will be* the day when they will be tormented at the Fire.  
 \*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.

يَوْمَهُمْ عَلَى النَّارِ يُقْتَنُونَ ﴿١٤﴾  
 دُوقُوا فِثْنَتِكُمْ ۖ هَذَا الَّذِي كُنْتُمْ  
 بِهِ تَسْتَعْجِلُونَ ﴿١٥﴾

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ ﴿١٦﴾  
 أُخْذِينَ مِمَّا أَمَرَهُمْ رَبُّهُمْ ۖ إِنَّهُمْ  
 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 لِّلْمُؤْتِنِينَ ﴿٢١﴾  
 وَفِي أَنْفُسِكُمْ ۖ أَفَلَا تُبْصِرُونَ ﴿٢٢﴾  
 وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ ﴿٢٣﴾

فَوَرَبِّ السَّمَاءِ وَالْأَرْضِ إِنَّهُ لَحَقٌّ  
 مِّثْلَ مَا أَنَّكُمْ تَنْطِقُونَ ﴿٢٤﴾

هَذَا آتَاكَ حَدِيثٌ ضَيْفِ إِبْرَاهِيمَ  
 الْمُكْرَمِينَ ﴿٢٥﴾

إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا ۗ قَالَ  
 سَلَامٌ ۖ قَوْمٌ مُّنْكَرُونَ ﴿٢٦﴾

- \*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*.

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

27. And he went quietly to his household, and brought a fatted calf,

فَرَأَىٰ إِلَىٰٓ أَهْلِهِ فَجَاءَ بِعِجْلٍ  
سَمِينٍ ﴿٢٧﴾

28. And he placed it before them. He said, 'Will you not eat?'

فَقَرَّبَهُ إِلَيْهِمْ قَالَ أَلَا تَأْكُلُونَ ﴿٢٨﴾

\*29. And he felt a fear on account of them. They said, 'Fear not.' And they gave him glad tidings of the birth of a son possessing knowledge.

فَأَوْجَسَ مِنْهُمْ خِيفَةً ۗ قَالُوا لَا تَخَفْ ۗ وَبَشَّرُوهُ بِغُلَامٍ عَلِيمٍ ﴿٢٩﴾

30. Then his wife came forward crying and smote her face and said, 'A barren old woman!'

فَأَقْبَلَتِ امْرَأَتُهُ فِي صَرَخٍ فَصَكَثَتْ  
وَجْهَهَا ۖ وَقَالَتْ عَجُوزٌ عَقِيمَةٌ ﴿٣٠﴾

31. They said, 'Even so has thy Lord said. Surely, He is the Wise, the All-Knowing.'

قَالُوا كَذَلِكَ ۖ قَالَ رَبُّنَا ۗ إِنَّهُ هُوَ  
الْحَكِيمُ الْعَلِيمُ ﴿٣١﴾

Part 27 32. Abraham said, 'Now what is your errand, O ye messengers?'

قَالَ فَمَا خَطْبُكُمْ أَيُّهَا  
الْمُرْسَلُونَ ﴿٣٢﴾

33. They said, 'We have been sent to a sinful people,

قَالُوا إِنَّا أُرْسِلْنَا إِلَىٰ قَوْمٍ مُّجْرِمِينَ ﴿٣٣﴾

34. 'That we may send down upon them stones of clay,

لِنُرْسِلَ عَلَيْهِمْ حِجَارَةً مِن طِينٍ ﴿٣٤﴾

35. 'Marked, with thy Lord, for those guilty of excesses.'

مُسَوَّمَةٌ عِنْدَ رَبِّكَ لِلْمُسْرِفِينَ ﴿٣٥﴾

36. And We brought forth therefrom such of the believers as were there,

فَأَخْرَجْنَا مِنْ أَهْلِهَا مِنَ  
الْمُؤْمِنِينَ ﴿٣٦﴾

37. And We found not there except only one house of Muslims.

فَمَا وَجَدْنَا فِيهَا غَيْرَ بَيْتٍ مِّنَ  
الْمُسْلِمِينَ ﴿٣٧﴾

38. And We left therein a Sign for

وَتَرَكْنَا فِيهَا آيَةً لِلَّذِينَ يَخَافُونَ

\*29. He grew apprehensive of them. They said, 'Fear not.' And they gave him glad tidings of the birth of a knowledgeable son.

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.'

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.

اَلْعَذَابَ الْاَلِيْمَ ﴿٣٨﴾

وَ فِي مَوْسٰى اِذْ اَرْسَلْنٰهُ اِلٰى فِرْعَوْنَ

بِسُلْطٰنٍ مُّبِيْنٍ ﴿٣٩﴾

فَتَوَلّٰى بِرُكْنِهٖ وَ قَالَ سِحْرٌ اَوْ

مَجْنُوْنٌ ﴿٤٠﴾

فَاَخَذْنٰهُ وَجُنُوْدَهٗ فَانۡبَدۡنٰهُمْ فِي الْيَمِّ

وَ هُوَ مُلِيْمٌ ﴿٤١﴾

وَ فِي عَادٍ اِذْ اَرْسَلْنَا عَلَيۡهِمُ الرِّيۡحَ

الْعٰقِيۡمَ ﴿٤٢﴾

مَا تَذَرُ مِنْ شَیۡءٍ اَتَتْ عَلَيۡهِ اِلَّا

جَعَلَتْهُ كَالۡرَمِيۡمِ ﴿٤٣﴾

وَ فِي ثَمُوْدَ اِذْ قِيْلَ لَهُمْ تَمَتَّعُوْا حَتّٰى

حِيۡنٍ ﴿٤٤﴾

فَعَتَوۡا عَنۡ اَمْرِ رَبِّهِمْ فَاَخَذۡنٰهُمُ

الصَّعِقَةَ وَ هُمۡ يَنْظُرُوْنَ ﴿٤٥﴾

فَمَا اسْتَطَاعُوْا مِنْ قِيَامٍ وَ مَا كَانُوْا

مُنۡتَصِرِيۡنَ ﴿٤٦﴾

وَ قَوْمَ نُوۡحٍ مِّنۡ قَبۡلُ ؕ اَتَّهَمُوْا كَانُوْا قَوۡمًا

فٰسِقِيۡنَ ﴿٤٧﴾

ع  
ر

\*40. He turned away **along with his chieftains** and said, 'A sorcerer, or a madman.'

## 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.

58. I desire no sustenance from them, nor do I desire that they should feed 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.

وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ وَإِنَّا  
لَمُوسِعُونَ ﴿٣٨﴾

وَالْأَرْضَ فَرَشْنَاهَا فَنِعْمَ الْمَاهِدُونَ ﴿٣٩﴾

وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ  
لَعَلَّكُمْ تَذَكَّرُونَ ﴿٤٠﴾

فَقْرًا إِلَى اللَّهِ إِنِّي لَكُمْ مِنْهُ نَذِيرٌ  
مُبِينٌ ﴿٤١﴾

وَلَا تَجْعَلُوا مَعَ اللَّهِ إِلَهًا آخَرَ إِنِّي  
لَكُمْ مِنْهُ نَذِيرٌ مُبِينٌ ﴿٤٢﴾

كَذَلِكَ مَا آتَى الَّذِينَ مِنْ قَبْلِهِمْ مِنْ  
رُسُولٍ إِلَّا قَالُوا سَاحِرٌ أَوْ مَجْنُونٌ ﴿٤٣﴾

أَتَوَصَّوهُمْ بِهِ بَلْ هُمْ قَوْمٌ طَاعُونَ ﴿٤٤﴾

فَتَوَلَّ عَنْهُمْ فَمَا أَنْتَ بِمَلُومٍ ﴿٤٥﴾

وَذَكَرَ فَارَاتِ الذِّكْرَى تَنْفَعُ  
الْمُؤْمِنِينَ ﴿٤٦﴾

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا  
لِيَعْبُدُونِ ﴿٤٧﴾

مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ  
يُطْعَمُونِ ﴿٤٨﴾

59. Surely, it is Allāh *Himself* Who is the Great Sustainer, the Powerful, the Strong.

إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ  
الْمَتِينِ ﴿٥٩﴾

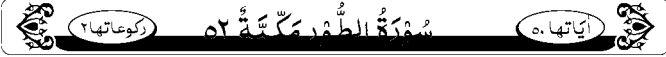
\*60. And for those who do wrong there is a share *of comfort* like the share *enjoyed* by their fellows *of the earlier times*; so let them not ask Me to hasten on *the punishment*.

فَأَنَّ لِلَّذِينَ ظَلَمُوا ذُنُوبًا مِّثْلَ  
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*.



## AT-TÛR

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful. بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ①
2. By the Mount; وَ الطُّورِ ②
3. And by the Book inscribed وَ كِتَابٍ مَّسْطُورٍ ③
4. On parchment unfolded; فِي رَقٍّ مَّنشُورٍ ④
5. And by the frequented House; وَ الْبَيْتِ الْمَعْمُورِ ⑤
6. And by the elevated Roof; وَ السَّقْفِ الْمَرْفُوعِ ⑥
7. And by the swollen sea; وَ الْبَحْرِ الْمَسْجُورِ ⑦
8. The punishment of thy Lord shall certainly come to pass; إِنَّ عَذَابَ رَبِّكَ لَوَاقِعٌ ⑧
9. There is none that can avert it. مَا لَهُ مِنْ دَافِعٍ ⑨
- \*10. On the day when the heaven will heave *with awful* heaving, يَوْمَ تَمُورُ السَّمَاءُ مَوْرًا ⑩
- \*11. And the mountains will move, *with terrible* moving, وَ تَسِيرُ الْجِبَالُ سَيْرًا ⑪
12. Then woe that day to those who reject the truth, فَوَيْلٌ لِّيَوْمِئِذٍ لِّلْمُكَذِّبِينَ ⑫
13. Who sportingly indulge in idle talk. الَّذِينَ هُمْ فِي خَوْضٍ يَلْعَبُونَ ⑬
14. The day when they shall be thrust into the fire of Hell *with a violent* thrust. يَوْمَ يُدْعَوْنَ إِلَىٰ نَارِ جَهَنَّمَ دَعَاً ⑭
15. 'This is the Fire which you treated as a lie. هٰذِهِ النَّارُ الَّتِي كُنْتُمْ بِهَا تُكذِّبُونَ ⑮
16. 'Is this then magic, or do you not see? اَفَسِحْرٌ هٰذَا اَمْ اَنْتُمْ لَا تُبْصِرُونَ ⑯
17. 'Burn ye therein; and whether اِصْلَوْهَا فَاصْبِرُوا اَوْ لَا تَصْبِرُوا ⑰

\*10. On the day when the heaven will heave **with great commotion**.\*11. And the mountains will move **a great moving**,

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

you show patience or you show *it* not, it will be the same for you. You are required *only* for what you used to do.'

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 levicey 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

سَوَاءٌ عَلَيْكُمْ ءِأَنَّمَا تُجْرُونَ مَا  
كُنْتُمْ تَعْمَلُونَ ﴿١٤﴾

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَعِيمٍ ﴿١٨﴾

فَأَكْبَهُينَ بِمَا آتَاهُمْ رَبُّهُمْ ۖ وَوَقَّهَهُم  
رَبُّهُمْ عَذَابَ الْجَحِيمِ ﴿١٩﴾

كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنْتُمْ  
تَعْمَلُونَ ﴿٢٠﴾

مُتَّكِنِينَ عَلَى سُرُرٍ مَّصْفُوفَةٍ ۖ  
وَزَوَّجْنَاهُمْ بِحُورٍ عِينٍ ﴿٢١﴾

وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ  
بِإِيمَانٍ آَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَا  
آَلَتْهُمْ مِنْ عَمَلِهِمْ مِنْ شَيْءٍ ۚ كُلُّ  
أَمْرٍئٍ بِمَا كَسَبَ رَهِيْنٌ ﴿٢٢﴾

وَأَمَدَدْنَاهُمْ بِفَاكِهَةٍ وَلَحْمٍ مِّمَّا  
يَشْتَهُونَ ﴿٢٣﴾

يَتَنَازَعُونَ فِيهَا كَأْسًا لَّا لَغْوٌ فِيهَا  
وَلَا تَأْتِيهِمْ ﴿٢٤﴾

وَيَطُوفُ عَلَيْهِمْ غِلْمَانٌ لَهُمْ كَأَنَّهُمْ  
لُؤْلُؤٌ مَّكْنُونٌ ﴿٢٥﴾

وَاقْبَلْ بَعْضُهُمْ عَلَى بَعْضٍ

\*20. 'Eat and drink **joyfully, as a reward for** what you used to do.

another, asking mutual questions.

يَتَسَاءَلُونَ ﴿٢١﴾

27. They will say, 'Before this, when we were among our family, we were very much afraid of God's displeasure;

قَالُوا إِنَّا كُنَّا قَبْلُ فِي أَهْلِنَا

مُشْفِقِينَ ﴿٢٢﴾

28. 'But Allāh has been gracious unto us and has saved us from the torment of the burning blast.

فَمَنَّ اللَّهُ عَلَيْنَا وَوَقَّنَا عَذَابَ

السَّمُومِ ﴿٢٣﴾

29. 'We used to pray to Him before. Surely, He is the Beneficent, the Merciful.'

إِنَّا كُنَّا مِنْ قَبْلُ نَدْعُوهُ إِنَّهُ هُوَ الْبَرُّ  
الرَّحِيمُ ﴿٢٤﴾

R. 2.

30. Admonish then. By the grace of thy Lord, thou art neither a soothsayer, nor a madman.

فَذَكِّرْ فَمَا أَنْتَ بِنِعْمَتِ رَبِّكَ

بِكَاهِنٍ وَلَا مَجْنُونٍ ﴿٢٥﴾

31. Do they say, 'He is a poet; we are waiting for some calamity which time will bring upon him'?

أَمْ يَقُولُونَ شَاعِرٌ تَتَرَبَّصُّ بِهِ رَيْبَ

الْمُنُونِ ﴿٢٦﴾

32. Say, 'Await ye then! I too am with you among those who are waiting.'

قُلْ تَرَبَّصُوا فَإِنِّي مَعَكُمْ مِنَ

الْمُتَرَبِّصِينَ ﴿٢٧﴾

33. Do their intellect and reason enjoin this upon them or are they a rebellious people?

أَمْ تَأْمُرُهُمْ أَحْلَامُهُمْ بِهَذَا أَمْ هُمْ

قَوْمٌ طَاغُونَ ﴿٢٨﴾

34. Do they say, 'He has fabricated it?' Nay, but they would not believe.

أَمْ يَقُولُونَ كَتَمَّوْهُ ۗ بَلْ لَا يُؤْمِنُونَ ﴿٢٩﴾

\*35. Let them, then, bring forth an announcement like this, if they speak the truth!

فَلْيَأْتُوا بِحَدِيثٍ مِثْلِهِ إِن كَانُوا

صَادِقِينَ ﴿٣٠﴾

\*36. Have they been created for nothing, or are they themselves the creators?

أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمْ

الْخَالِقُونَ ﴿٣١﴾

\*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?



37. Did they create the heavens and the earth? Nay, but they have no faith.

أَمْ خَلَقُوا السَّمٰوٰتِ وَالْاَرْضَ ۗ بَلْ لَا  
يُؤْقِنُوْنَ ﴿٢٤﴾

38. Do they own the treasures of thy Lord, or are they the guardians thereof?

أَمْ عِنْدَهُمْ خَزَاۓِنُ رَبِّكَ أَمْ هُمْ  
الْمُضْطَرُّوْنَ ﴿٢٥﴾

39. Have they a ladder unto heaven by means of which they can overhear? Then let their listener bring a manifest authority.

أَمْ لَهُمْ سُلَّمٌ يَّسْتَمِعُوْنَ فِيْهِ ۗ  
فَلْيَاۓتِ مُسْتَمِعُهُمْ بِسُلْطٰنٍ مُّبِيْنٍ ﴿٢٦﴾

40. Has He daughters and you have sons?

أَمْ لَهُ الْاُنثٰى وَكُلُّ الْاُنثٰوْنَ ﴿٢٧﴾

41. Dost thou ask a reward from them, so that they are weighed down with a load of debt?

أَمْ تَسْأَلُهُمْ اَجْرًا فَهُمْ يَنْ مَّعْرِمٍ  
مُّتَقَلِّوْنَ ﴿٢٨﴾

42. Do they possess knowledge of the unseen, so that they write it down?

أَمْ عِنْدَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُوْنَ ﴿٢٩﴾

43. Do they intend a plot? But it is those who disbelieve that will be caught in the plot.

أَمْ يَرِيدُوْنَ كَيْدًا ۗ فَالَّذِيْنَ كَفَرُوْا  
هُمُ الْمَكِيْدُوْنَ ﴿٣٠﴾

44. Have they a god other than Allāh? Exalted is Allāh above all that which they associate with Him!

أَمْ لَهُمْ اِلٰهٌ غَيْرُ اللّٰهِ ۗ سُبْحٰنَ اللّٰهِ  
عَمَّا يُشْرِكُوْنَ ﴿٣١﴾

\*45. And if they should see a piece of the cloud falling down, they would say, 'Clouds piled up.'

وَ اِنْ يَّرَوْا كِسْفًا مِّنَ السَّمَآءِ سَاقِطًا  
يَقُوْلُوْا سَحَابٌ مَّرْكُوْمٌ ﴿٣٢﴾

\*46. So leave them until they meet that day of theirs, on which they will be overtaken by a thunderbolt,

فَذَرُهُمْ حَتّٰى يُلْقُوْا يَوْمَهُمُ الَّذِيْ  
فِيْهِ يُصْعَقُوْنَ ﴿٣٣﴾

\*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.

47. The day when their plotting will not avail them aught, nor shall they be helped.

يَوْمَ لَا يُغْنِي عَنْهُمْ كَيْدُهُمْ شَيْئًا وَلَا  
هُمْ يُنصَرُونَ ﴿٧٤﴾

48. And verily, for those who do wrong there is a punishment besides that. But most of them know not.

وَإِنَّ لِلَّذِينَ ظَلَمُوا عَذَابًا دُونَ ذَلِكَ  
وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٧٥﴾

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*;

وَاصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا  
وَسَبِّحْ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ ﴿٧٦﴾

50. And for part of the night *also* do thou glorify Him and at the setting of the stars.

وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَإِدْبَارَ  
النُّجُومِ ﴿٧٧﴾

٢  
ع  
٣



**AN-NAJM**  
(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
- \*2. By the stemless plant when it falls,
3. Your companion has neither erred, nor has he gone astray,
4. Nor does he speak out of *his own* desire.
5. It is nothing but *pure* revelation *that has been* revealed by God.
6. *The Lord* of mighty powers has taugth him,
- \*7. *The One* Possessor of strength. So He manifested His ascendance *over everything*,
- \*8. And *He revealed His Word* when he was on the uppermost Horizon,
9. Then he drew nearer to God; then he came down *to mankind*,
10. So that he became, *as it were*, one chord to two bows or closer still.
11. Then He revealed to His servant that which He revealed.
- \*12. The heart *of the Prophet* was not untrue to that which he saw.
13. Will you then dispute with him about what he saw?
14. And certainly, he saw Him a second time *also*,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①  
وَالنَّجْمِ إِذَا هَوَىٰ ②  
مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ ③  
وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ④  
إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ⑤  
عَلَّمَهُ شَدِيدُ الْقُوَىٰ ⑥  
ذُو مِرَّةٍ فَاسْتَوَىٰ ⑦  
وَهُوَ بِالْأُفُقِ الْأَعْلَىٰ ⑧  
ثُمَّ دَنَا فَتَدَلَّىٰ ⑨  
فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ ⑩  
فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ ⑪  
مَا كَذَبَ الْفُؤَادُ مَا رَأَىٰ ⑫  
أَفْتَشْمِرُ وَنَهَ عَلَىٰ مَا يَبْزَىٰ ⑬  
وَلَقَدْ رَأَاهُ نَزْلَةً أُخْرَىٰ ⑭

- \*2. By the **star** when it falls,
- \*7. **Of Great Might, Who then settled upon His Throne**,
- \*8. And *He revealed His Word* when He was at the loftiest Horizon,
- \*12. The heart *of the Prophet* **lied not regarding what he saw**.

15. Near the farthest Lote-tree,

عِنْدَ سِدْرَةِ الْمُنْتَهَى ﴿١٥﴾

16. Near which is the Garden of Eternal Abode.

عِنْدَهَا جَنَّةُ الْمَأْوَى ﴿١٦﴾

17. *This was* when that which covers covered the Lote-tree.

إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشَى ﴿١٧﴾

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 الْآخَرَىٰ ﴿٢١﴾

22. ‘What! for you the males and for Him the females!’

أَلَكُمُ 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  
وَآبَاؤُكُمْ مِمَّا أَنْزَلَ اللَّهُ بِهَا مِنْ  
سُلْطَانٍ ۗ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَ مَا  
تَهْوَى الْأَنْفُسُ ۚ وَ لَقَدْ جَاءَهُمْ مِنَ  
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*.

﴿٢٦﴾

قَلِيلٌ إِلَّا الْآخِرَةُ ۗ وَالْأُولَىٰ ﴿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 وَيُرْضَىٰ ﴿٢٧﴾

‡ 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.**

28. Those who believe not in the Hereafter name the angels with names of females;

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ  
لَيَسْمَعُونَ الْمَلَائِكَةَ تَسْمِيَةً  
الْأُنثَى ﴿٢٨﴾

29. But they have no knowledge thereof. They follow nothing but conjecture; and conjecture avails naught against truth.

وَمَا لَهُمْ بِهِ مِنْ عِلْمٍ ۗ إِنَّ يَتَّبِعُونَ  
إِلَّا الظَّنَّ ۗ وَإِنَّ الظَّنَّ لَا يُغْنِي مِنَ  
الحَقِّ 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 تَوَلَّى ۖ عَنْ ذِكْرِنَا  
وَلَمْ يَرِدْ إِلَّا الْحَيَاةَ الدُّنْيَا ﴿٣٠﴾

\*31. That is the utmost limit of their knowledge. Verily, thy Lord knows him best who strays from His way, and He knows him best who follows guidance.

ذَلِكَ مَبْلَغُهُمْ مِنَ الْعِلْمِ ۗ إِنَّ رَبَّكَ  
هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ ۖ  
وَهُوَ أَعْلَمُ بِمَنْ اهْتَدَى ﴿٣١﴾

32. And to Allāh belongs whatever is in the heavens and whatever is in the earth, that He may requite those who do evil for what they have wrought, and that He may reward with what is best those who do good.

وَلِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ ۗ  
لِيَجْزِيَ الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا  
وَيَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحُسْنَى ﴿٣٢﴾

\*33. Those who shun the grave sins and immoral actions except minor faults—verily, thy Lord is very liberal in forgiving. He knows you full well *from the time* when He created you from the earth, and when you were embryos in the bellies of your mothers. So ascribe

الَّذِينَ يَجْتَنِبُونَ كَبِيرَ الْإِثْمِ  
وَالْفَوَاحِشِ إِلَّا اللَّمَمَ ۗ إِنَّ رَبَّكَ  
وَاسِعٌ الْمَغْفِرَةِ ۗ هُوَ أَعْلَمُ بِكُمْ إِذْ  
أَنْشَأَكُمْ مِنَ الْأَرْضِ وَإِذْ أَنْتُمْ  
أَجِنَّةٌ فِي بُطُونِ أُمَّهَاتِكُمْ ۗ فَلَا تُزَكُّوا

\*31. That is the utmost **they have of knowledge**.

\*33. Those who shun **major** sins and **indeencies** except for **minor slips**—verily, your Lord is **expansive in forgiveness**.

not purity to yourselves. He knows him best who is *truly* righteous. ﴿٣١﴾

R. 3.

34. Dost thou see him who turns away, ﴿٣٢﴾

35. And gives a little, and does it grudgingly? ﴿٣٣﴾

36. Has he the knowledge of the unseen so that he can see? ﴿٣٤﴾

37. Has he not been informed of what is in the Scriptures of Moses ﴿٣٥﴾

38. And of Abraham who fulfilled the commandments?— ﴿٣٦﴾

39. That no bearer of burden shall bear the burden of another; ﴿٣٧﴾

\*40. And that man will have nothing but what he strives for; ﴿٣٨﴾

\*41. And that his striving shall soon be seen; ﴿٣٩﴾

42. Then will he be rewarded for it with the fullest reward; ﴿٤٠﴾

43. And that to thy Lord do *all things* ultimately go; ﴿٤١﴾

44. And that it is He Who makes *men* laugh and makes *them* weep; ﴿٤٢﴾

45. And that it is He Who causes death and gives life; ﴿٤٣﴾

46. And that He creates the pairs, male and female, ﴿٤٤﴾

47. From a sperm-drop when it is poured forth; ﴿٤٥﴾

48. And that it is for Him to bring forth the second creation; ﴿٤٦﴾

\*40. And there is nothing for man but the fruits of his endeavours;

\*41. And that his endeavour will soon be acknowledged;

ء | ق | q | غ | gh | ٤ | ظ | ط | ء | ض | د | 786 | ص | ٥ | ذ | dh | خ | kh | هـ | h | ث | th | ا | u | ا

49. And that it is He Who enriches and grants wealth to *one's* satisfaction;

وَأَتَتْهُ هُوَ أَغْنَىٰ وَأَقْنَىٰ ﴿٣٩﴾

50. And that He is the Lord of Sirius;

وَأَتَتْهُ هُوَ رَبُّ الشَّعْرَىٰ ﴿٤٠﴾

51. And that He destroyed the first *tribe of* ʿĀd,

وَأَتَتْهُ أَهْلَكَ عَادَ الْأُولَىٰ ﴿٤١﴾

52. And *the tribe of* Thamūd, and He spared not *any of them*,

وَتَمُودَ أَفَمَا أَبْقَىٰ ﴿٤٢﴾

53. And *He destroyed* the people of Noah before *them*—verily, they were most unjust and most rebellious—

وَقَوْمَ نُوحٍ مِّن قَبْلُ ۗ إِنَّهُمْ كَانُوا هُمُ الظَّالِمِينَ وَأَطْعَىٰ ﴿٤٣﴾

\*54. And He overthrew the subverted cities *of the people of* Lot,

وَالْمُؤْتَفِكَةَ أَهْوَىٰ ﴿٤٤﴾

\*55. So that there covered them that which was to cover.

فَغَشَّيْهَا مَا غَشَّىٰ ﴿٤٥﴾

56. Which then, *O man*, of the bounties of thy Lord wilt thou dispute?

فَيَا أَيُّهَا الْإِنسَانُ إِنَّكَ تَتْمَارَىٰ ﴿٤٦﴾

57. This is a Warner from among the *class of the* Warners of old.

هَذَا نَذِيرٌ مِّنَ النَّذِيرِ الْأُولَىٰ ﴿٤٧﴾

58. *The Hour* that was to come has come nigh,

أَزِفَتِ الْأَازِفَةُ ﴿٤٨﴾

59. None but Allāh can avert it.

لَيْسَ لَهَا مِن دُونِ اللَّهِ كَاشِفَةٌ ﴿٤٩﴾

60. Do you then wonder at this announcement?

أَفَمِن هَذَا الْحَدِيثِ تَعْجَبُونَ ﴿٥٠﴾

61. And do you laugh, and weep not?

وَتَضْحَكُونَ وَلَا تَبْكُونَ ﴿٥١﴾

62. And will you remain proudly heedless?

وَأَنْتُمْ سَامِدُونَ ﴿٥٢﴾

63. So prostrate yourselves before Allāh, and worship *Him*.

فَاسْجُدْ وَابْتَغِ اللَّهَ ۖ وَاعْبُدْهُ ﴿٥٣﴾

\*54. And He overthrew the subverted **townships** of the people of Lot.

\*55. **So covered them that which did cover them.**



**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!*'

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①  
 أَفْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ ②  
 وَإِن يَرَوْا آيَةً يُعْرِضُوا وَيَقُولُوا  
 سِحْرٌ مُّسْتَمِرٌّ ③  
 وَكَذَّبُوا وَاتَّبَعُوا أَهْوَاءَهُمْ وَكُلُّ  
 أَمْرٍ مُّسْتَقَرٌّ ④  
 وَلَقَدْ جَاءَهُمْ مِنَ الْأَنْبَاءِ مَا فِيهِ  
 مُزْدَجَرٌ ⑤  
 حِكْمَةٌ بَالِغَةٌ فَمَا تُغْنِ التَّذَرُّؤُا ⑥  
 فَتَوَلَّوْا عَنْهُمْ يَوْمَ يَدْعُ الدَّاعِ إِلَى  
 شَيْءٍ نُّكْرٍ ⑦  
 خَشَعًا أَبْصَارَهُمْ يُخْرَجُونَ مِنَ  
 الْأَجْدَاثِ كَأَنَّهُمْ جَرَادٌ مُّنتَشِرٌ ⑧  
 مُهْطِعِينَ إِلَى الدَّاعِ يَقُولُ الْكٰفِرُونَ  
 هَذَا يَوْمٌ عَسِرٌ ⑨  
 كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ فَكَذَّبُوا  
 عَبْدَنَا وَقَالُوا مَجْنُونٌ وَازْدُجِرَ ⑩  
 فَدَعَا رَبَّهُ أَنِّي مَغْلُوبٌ فَانْتَصِرَ ⑪

نقلا



12. Thereupon We opened the gates of heaven, with water pouring down;

فَفَتَحْنَا أَبْوَابَ السَّمَاءِ بِمَاءٍ  
مُنْهَمِرٍ ۞١٢

13. And We caused the earth to burst forth with springs, so the *two* waters met for a purpose that was decreed.

وَ فَجَّرْنَا الْأَرْضَ عُيُونًا فَالْتَقَى الْمَاءُ  
عَلَى أَمْرٍ قَدِ قَدِرٍ ۞١٣

14. And We carried him upon that *which was made* of planks and nails.

وَ حَمَلْنَاهُ عَلَى ذَاتِ الْأَوَاحِ وَ دُسْرٍ ۞١٤

15. It floated on under Our eyes: a reward for him who had been rejected.

تَجْرِي بِأَعْيُنِنَا ۚ جَزَاءً لِّمَنْ كَانَ  
كُفْرًا ۞١٥

16. And We left it as a Sign for the coming generations; but is there anyone who would receive admonition?

وَ لَقَدْ تَرَكْنَاهَا آيَةً فَهَلْ مِنْ مُدَكِّرٍ ۞١٦

17. How *terrible* then was My punishment and My warning!

فَكَيْفَ كَانَ عَذَابِي وَ نُذُرِي ۞١٧

18. And indeed We have made the Qur'an easy to understand and to remember. But is there anyone who would receive admonition?

وَ لَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ  
مِنْ مُدَكِّرٍ ۞١٨

19. *The tribe of 'Ād* rejected the truth. How *terrible* then was My punishment and My warning!

كَذَّبَتْ عَادٌ فَكَيْفَ كَانَ عَذَابِي  
وَ نُذُرِي ۞١٩

20. We sent against them a furious wind on a day of unending ill luck,

إِنَّا أَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي  
يَوْمٍ نَحْسٍ مُسْتَمِرٍّ ۞٢٠

21. Tearing people away as though they were the trunks of uprooted palm-trees.

تَنْزِعُ النَّاسَ ۚ كَأَنَّهُمْ أَعْجَازُ نَخْلٍ  
مُنْقَعِرٍ ۞٢١

22. How *terrible* then was My punishment and My warning!

فَكَيْفَ كَانَ عَذَابِي وَ نُذُرِي ۞٢٢

23. And indeed We have made the

وَ لَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ

Qur'an easy to understand and to remember. But is there anyone who would receive admonition?

R. 2.

24. *The tribe of Thamūd also rejected the Warners.*

25. And they said, 'What! a man, from among ourselves, a single individual! Shall we follow him?'

\*Then indeed we would be in manifest error, and *would be* mad.

26. 'Has the Reminder been revealed to him *alone* of all of us? Nay, he is a boastful liar.'

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.

مِنْ مَّذَكَّرٍ ۚ ﴿٢٣﴾

١  
ع  
٨

كَذَّبَتْ ثَمُودُ بِالنُّذُرِ ﴿٢٤﴾

فَقَالُوا أَبَشَرًا مِّمَّنَّا وَاحِدًا نَتَّبِعُهُ

إِنَّا إِذًا لَنُفِي صَلِيلٍ وَسُعِرٍ ﴿٢٥﴾

ءِ أُلْقِيَ الذِّكْرُ عَلَيْهِ مِنْ بَيْنِنَا بَلْ

هُوَ كَذَّابٌ أَشِرٌّ ﴿٢٦﴾

سَيَعْلَمُونَ غَدًا مَنِ الْكَذَّابُ

الْأَشِرُّ ﴿٢٧﴾

إِنَّا مَرْسَلُوا النَّاقَةَ فِتْنَةً لَهُمْ

فَارْتَقِبْهُمْ وَاصْطَبِرْ ﴿٢٨﴾

وَنَبِّئْهُمْ أَنَّ الْمَاءَ قِسْمَةٌ بَيْنَهُمْ ۖ كُلُّ

شَرِبٍ مَّحْتَضِرٍ ﴿٢٩﴾

فَنَادُوا صَاحِبَهُمْ فَتَعَاطَى فَعَقَرَ ﴿٣٠﴾

فَكَيْفَ كَانَ عَذَابِي وَنُذُرِي ﴿٣١﴾

إِنَّا أَرْسَلْنَا عَلَيْهِمْ صَيْحَةً وَاحِدَةً

فَكَانُوا كَهَشِيمِ الْمُحْتَظِرِ ﴿٣٢﴾

\*25. **Indeed then we shall be in grave error and afflicted with madness.**

\*29. 'And tell them that the water is shared between them, every drinking time **shall be observed.**'

\*30. But they called their comrade, **and he poised himself to strike and hamstrung her.**

ءِ ا | ق | q | غ | gh | ٦ | ظ | ط | ؤ | ض | د | 790 | ص | ٥ | ذ | dh | خ | kh | هـ | h | ث | th | ا | i | u |

33. And indeed We have made the Qur'an easy to understand and to remember. But is there anyone who would receive admonition?

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ  
مِنْ مُدَكِّرٍ ﴿٣٣﴾

34. Lot's people also rejected the Warners.

كَذَّبَتْ قَوْمُ لُوطٍ بِالَّذِينَ ﴿٣٤﴾

35. We sent a storm of stones upon them except the family of Lot, whom We delivered by early dawn,

إِنَّا أَرْسَلْنَا عَلَيْهِمْ حَاصِبًا إِلَّا آلَ  
لُوطٍ نَّجَّيْنَاهُمْ بِسَحَرٍ ﴿٣٥﴾

36. As a favour from Us. Thus do We reward him who is grateful.

تِعْمَةً مِّنْ عِنْدِنَا ۚ كَذَلِكَ نَجْزِي مَنْ  
شَكَرَ ﴿٣٦﴾

37. And he indeed had warned them of Our punishment, but they doubted the warning.

وَلَقَدْ أَنْذَرَهُمْ بَطْشَتَنَا فَتَمَارَوْا  
بِالَّذِينَ ﴿٣٧﴾

38. And they deceitfully sought to turn him away from his guests. So We blinded their eyes, and said, 'Taste ye now My punishment and My warning.'

وَلَقَدْ رَاوَدُوهُ عَن صَيفِهِ فَطَمَسْنَا  
أَعْيُنَهُمْ فَذُوقُوا عَذَابِي وَنُذِرٍ ﴿٣٨﴾

39. And there came upon them early in the morning a lasting punishment.

وَلَقَدْ صَبَّحَهُم بُكْرَةً عَذَابٌ  
مُّسْتَقِيرٌ ﴿٣٩﴾

40. 'Now taste ye My punishment and My warning.'

فَذُوقُوا عَذَابِي وَنُذِرٍ ﴿٤٠﴾

41. And, indeed, We have made the Qur'an easy to understand and to remember. But is there anyone who would receive admonition?

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ  
مِنْ مُدَكِّرٍ ﴿٤١﴾

R. 3.

42. And surely to the people of Pharaoh also came Warners.

وَلَقَدْ جَاءَ آلَ فِرْعَوْنَ النَّذِيرُ ﴿٤٢﴾

43. They rejected all Our Signs. So We seized them like the seizing of One Who is Mighty and Omnipotent.

كَذَّبُوا بِآيَاتِنَا كُلِّهَا فَأَخَذْنَاهُمْ أَخْذَ  
عَزِيزٍ مُّقْتَدِرٍ ﴿٤٣﴾

44. Are your disbelievers better

أَكْفَارُكُمْ خَيْرٌ مِّنْ أَوْلِيَانِكُمْ أَمْ

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.

لَكُمْ بَرَاءَةٌ فِي الزُّبُرِ ﴿٣٣﴾

أَمْ يَقُولُونَ نَحْنُ جَمِيعٌ مُنْتَصِرُونَ ﴿٣٤﴾

سَيُهْزَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ ﴿٣٥﴾

بَلِ السَّاعَةُ مَوْعِدُهُمْ وَ السَّاعَةُ

أَذَىٰ وَأَمْرٌ ﴿٣٦﴾

إِنَّ الْمُجْرِمِينَ فِي ضَلَالٍ وَسُعُرٍ ﴿٣٧﴾

يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَىٰ

وُجُوهِهِمْ ۖ ذُوقُوا مَسَّ سَقَرَ ﴿٣٨﴾

إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ﴿٣٩﴾

وَمَا أَمْرُنَا إِلَّا وَاحِدَةٌ كَلَمْحٍ

بِالْبَصْرِ ﴿٤٠﴾

وَلَقَدْ أَهْلَكْنَا أَشْيَاعَكُمْ فَهَلْ مِنْ

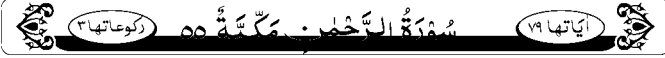
مُدَّكِرٍ ﴿٤١﴾

وَكُلُّ شَيْءٍ فَعَلُوهُ فِي الزُّبُرِ ﴿٤٢﴾

وَكُلُّ صَغِيرٍ وَكَبِيرٍ مُسْتَطَرٌ ﴿٤٣﴾

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَهَرٍ ﴿٤٤﴾

فِي مَقْعَدِ صِدْقٍ عِنْدَ مَلِيكٍ مُّقْتَدِرٍ ﴿٤٥﴾



### AR-RAHMĀN (Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
2. *It is God*, the Gracious
3. Who has taught the Qur'ān .
4. He has created man.
- \*5. He has taught him plain speech.
6. The sun and the moon *run their courses* according to a fixed reckoning.
7. And the stemless plants and the trees *humbly submit to His will*.
8. And the heaven He has raised high and set up a measure,
9. That you may not transgress the measure.
10. So weigh all things in justice and fall not short of the measure.
11. And He has set the earth for *His* creatures;
12. Therein are *all kinds of* fruit and palm-trees with sheaths,
13. And grain with *its* husk and fragrant plants.
14. Which, then, of the favours of your Lord will you twain deny, *O men and Jinn?*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①  
 الرَّحْمَنُ ②  
 عَلَّمَ الْقُرْآنَ ③  
 خَلَقَ الْإِنْسَانَ ④  
 عَلَّمَهُ الْبَيَانَ ⑤  
 الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ ⑥  
 وَالنَّجْمُ وَالشَّجَرُ يَسْجُدُونَ ⑦  
 وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ ⑧  
 أَلَّا تَطْغَوْا فِي الْمِيزَانِ ⑨  
 وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ ⑩  
 وَالْأَرْضَ وَضَعَهَا لِلْأَنَامِ ⑪  
 فِيهَا فَاكِهَةٌ ⑫ وَالنَّخْلُ ذَاتُ  
 الْأَكْمَامِ ⑬  
 وَالْحَبُّ ذُو الْعَصْفِ وَالرَّيْحَانُ ⑭  
 فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ⑮

- \*5. He taught him **the skill of expression**.

15. He created man from dry ringing clay *which is* like baked pottery.

خَلَقَ الْإِنْسَانَ مِنْ صَلْصَالٍ  
كَالْفَخَّارِ ١٥

16. And the Jinn He created from the flame of fire.

وَ خَلَقَ الْجَانَّ مِنْ مَّارِجٍ مِنْ نَّارٍ ١٦

17. Which, then, of the favours of your Lord will you twain deny?

فِي أَيِّ آيَاتِنَا نَكْذِبُ ١٧

18. The Lord of the two Easts and the Lord of the two Wests!

رَبُّ الْمَشْرِقَيْنِ وَ رَبُّ الْمَغْرِبَيْنِ ١٨

19. Which, then, of the favours of your Lord will you twain deny?

فِي أَيِّ آيَاتِنَا نَكْذِبُ ١٩

\*20. He has made the two bodies of water flow. They will *one day* meet.

مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ ٢٠

21. Between them is *now* a barrier; they encroach not *one upon the other*.

بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ ٢١

22. Which, then, of the favours of your Lord will you twain deny?

فِي أَيِّ آيَاتِنَا نَكْذِبُ ٢٢

23. There come out from them pearls and coral.

يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَ الْمَرْجَانُ ٢٣

24. Which, then, of the favours of your Lord will you twain deny?

فِي أَيِّ آيَاتِنَا نَكْذِبُ ٢٤

25. And His are the lofty ships reared aloft on the sea like mountains.

وَ لَهُ الْجَوَارِ الْمُنشِئُتْ فِي الْبَحْرِ  
كَالْأَعْلَامِ ٢٥

26. Which, then, of the favours of your Lord will you twain deny?

فِي أَيِّ آيَاتِنَا نَكْذِبُ ٢٦

### R. 2.

27. All that is on it (earth) will pass away.

كُلُّ مَنْ عَلَيْهَا فَانٍ ٢٧

28. And there will remain *only* the Person of thy Lord, Master of Glory and Honour.

وَ يَبْقَى وَجْهَ رَبِّكَ ذُو الْجَلَالِ  
وَ الْإِكْرَامِ ٢٨

29. Which, then, of the favours of your Lord will you twain deny?

فِي أَيِّ آيَاتِنَا نَكْذِبُ ٢٩

\*20. Verily, He will merge the two oceans, joining them together.

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

30. Of Him do beg all that are in the heavens and the earth. Every day He *reveals Himself* in a different state.

يَسْأَلُهُ مَنْ فِي السَّمٰوٰتِ وَالْاَرْضِ كُلَّ يَوْمٍ هُوَ فِي شَاْنٍ ﴿٣٠﴾

31. Which, then, of the favours of your Lord will you twain deny?

فَيَايَ الْاَلَاءِ رَبِّكُمْ تُكذِّبْنَ ﴿٣١﴾

\*32. Soon shall We attend to you, O ye two big groups!

سَنَفْعُكُمْ لَكُمْ اٰيَةَ الثَّقَلَيْنِ ﴿٣٢﴾

33. Which, then, of the favours of your Lord will you twain deny?

فَيَايَ الْاَلَاءِ رَبِّكُمْ تُكذِّبْنَ ﴿٣٣﴾

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.

يَمَعْشَرُ الْجِنِّ وَالْاِنْسِ اِنْ اَسْتَعْطَمْتُمْ اَنْ تَنْفُذُوْا مِنْ اَقْطَارِ السَّمٰوٰتِ وَالْاَرْضِ فَانْفُذُوْا لَا تَنْفُذُوْنَ اِلَّا بِسُلْطٰنٍ ﴿٣٤﴾

35. Which, then, of the favours of your Lord will you twain deny?

فَيَايَ الْاَلَاءِ رَبِّكُمْ تُكذِّبْنَ ﴿٣٥﴾

\*36. There shall be sent against you a flame of fire, and smoke; and you shall not be able to help yourselves.

يُرْسَلُ عَلَيْكُمْ شَوَاطِئٌ مِنْ نَارٍ وَوُحَاْسٌ فَلَا تَنْتَصِرْنَ ﴿٣٦﴾

37. Which, then, of the favours of your Lord will you twain deny?

فَيَايَ الْاَلَاءِ رَبِّكُمْ تُكذِّبْنَ ﴿٣٧﴾

38. And when the heaven is rent asunder, and becomes red like red hide—

فَاِذَا اِنْشَقَّتِ السَّمَاْءُ فَكَانَتْ وَرْدَةً كَالدِّهَانِ ﴿٣٨﴾

39. Which, then, of the favours of your Lord will you twain deny?—

فَيَايَ الْاَلَاءِ رَبِّكُمْ تُكذِّبْنَ ﴿٣٩﴾

40. On that day neither man nor Jinn will be asked about his sin.

فَيَوْمَئِذٍ لَا يُسْأَلُ عَنْ ذَنْبِهِ اِنْسٌ وَلَا جَانٌّ ﴿٤٠﴾

41. Which, then, of the favours of your Lord will you twain deny?

فَيَايَ الْاَلَاءِ رَبِّكُمْ تُكذِّبْنَ ﴿٤١﴾

\*32. Soon shall We attend to you, O ye two **mighty powers!**

\*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.**

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?
51. In both of them there are two fountains flowing free.
52. Which, then, of the favours of your Lord will you twain deny?
53. Therein will be every kind of fruit in pairs.
54. Which, then, of the favours of your Lord will you twain deny?
55. They will recline on couches above carpets, the linings of which will be of thick brocade. And the ripe fruit of the two Gardens will be within easy reach.

يُعْرَفُ الْمُجْرِمُونَ بِسِيمَاهُمْ فَيُؤْخَذُ  
بِالنَّوَاصِي وَالْأَقْدَامِ ﴿٢٢﴾

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ﴿٢٣﴾

هَذِهِ جَهَنَّمُ الَّتِي يُكَذِّبُ بِهَا  
الْمُجْرِمُونَ ﴿٢٤﴾

يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ ۗ إِنَّا  
لَنُؤْتِيهِمْ مِمَّا رِزَقْنَاهُمْ رِزْقًا

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ﴿٢٥﴾

وَلِمَن خَافَ مَقَامَ رَبِّهِ جَنَّاتٌ ۖ

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ﴿٢٦﴾

ذَوَاتَا أَفْنَانٍ ﴿٢٧﴾

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ﴿٢٨﴾

فِيهِمَا عَيْنَانِ تَجْرِيَنِ ﴿٢٩﴾

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ﴿٣٠﴾

فِيهِمَا مِنْ كُلِّ فَاكِهَةٍ زَوْجَانِ ﴿٣١﴾

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ﴿٣٢﴾

مُتَّكِرِينَ عَلَى فُرُشٍ بَطَائِنُهَا مِنْ

إِسْتَبْرَقٍ ۗ وَجَنَّا الْجَنَّتَيْنِ دَانٍ ﴿٣٣﴾

\*47. But for him who is awed by the lofty station of his Lord, there are two Gardens.

\*49. Both having many branches.

ء ا i u | th ه ح | kh خ | dh ذ | ص | 796 | ض | ط | ظ | ٤ | ٦ | gh غ | q | ق | ء

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



56. Which, then, of the favours of your Lord will you twain deny?

57. Therein will *also* be *chaste maidens* of modest gaze, whom neither man nor Jinn will have touched before them—

58. Which, then, of the favours of your Lord will you twain deny?—

59. As if they were rubies and small pearls.

60. Which, then, of the favours of your Lord will you twain deny?

61. The reward of goodness is nothing but goodness.

62. Which, then, of the favours of your Lord will you twain deny?

63. And besides these two, there are two *other* Gardens—

64. Which, then, of the favours of your Lord will you twain deny?—

65. Dark green with foliage.

66. Which, then, of the favours of your Lord will you twain deny?

67. Therein *also* will be two springs gushing forth with water.

68. Which, then, of the favours of your Lord will you twain deny?

69. In both of them there will be *all kinds* of fruit, and dates and pomegranates.

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—

فِيَايِ الْاَلَاءِ رَبِّكُمْ تَكْذِبِينَ ﴿٥٦﴾

فِيهِنَّ قُصِرَتِ الطَّرْفُ لَمْ يَطْمِثْهُنَّ

اِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ ﴿٥٧﴾

فِيَايِ الْاَلَاءِ رَبِّكُمْ تَكْذِبِينَ ﴿٥٨﴾

كَأَنَّهُنَّ الْيَاقُوتُ وَالْمَرْجَانُ ﴿٥٩﴾

فِيَايِ الْاَلَاءِ رَبِّكُمْ تَكْذِبِينَ ﴿٦٠﴾

هَلْ جَزَاءُ الْاِحْسَانِ اِلَّا الْاِحْسَانُ ﴿٦١﴾

فِيَايِ الْاَلَاءِ رَبِّكُمْ تَكْذِبِينَ ﴿٦٢﴾

وَمِنْ دُونِهِمَا جَنَّتَيْنِ ﴿٦٣﴾

فِيَايِ الْاَلَاءِ رَبِّكُمْ تَكْذِبِينَ ﴿٦٤﴾

مُدْهَمَّتَيْنِ ﴿٦٥﴾

فِيَايِ الْاَلَاءِ رَبِّكُمْ تَكْذِبِينَ ﴿٦٦﴾

فِيهِمَا عَيْنَيْنِ نَضَّاحَتَيْنِ ﴿٦٧﴾

فِيَايِ الْاَلَاءِ رَبِّكُمْ تَكْذِبِينَ ﴿٦٨﴾

فِيهِمَا فَاكِهَةٌ وَنَخْلٌ وَرُمَّانٌ ﴿٦٩﴾

فِيَايِ الْاَلَاءِ رَبِّكُمْ تَكْذِبِينَ ﴿٧٠﴾

فِيهِنَّ خَيْرَاتٌ حِسَانٌ ﴿٧١﴾

فِيَايِ الْاَلَاءِ رَبِّكُمْ تَكْذِبِينَ ﴿٧٢﴾

حُورٌ مَّقْصُورَاتٌ فِي الْاِحْيَامِ ﴿٧٣﴾

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.

فَيَايَ الْآلَاءِ رَبِّكُمْ تُكذِّبِينَ ﴿٤٤﴾

لَمْ يَطْمِثْهُنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ ﴿٤٥﴾

فَيَايَ الْآلَاءِ رَبِّكُمْ تُكذِّبِينَ ﴿٤٤﴾

مُتَّكِرِينَ عَلَى رَفْرَفٍ خُضْرٍ وَعَبْقَرِيٍّ

حَسَانٍ ﴿٤٤﴾

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.

فَيَايَ الْآلَاءِ رَبِّكُمْ تُكذِّبِينَ ﴿٤٤﴾

تَبَارَكَ اسْمُ رَبِّكَ ذِي الْجَلَالِ

رَبِّ الْعَرْشِ الْعَظِيمِ ﴿٤٥﴾

وَالْإِكْرَامِ ﴿٤٥﴾



- \* 15. And a few from the later ones, ①٥ وَقَلِيلٌ مِّنَ الْأَخْرِينِ
16. Seated on couches inwrought with gold and jewels, ①٦ عَلَى سُرُرٍ مَّوْضُوءَةٍ
17. Reclining thereon facing each other. ①٧ مُتَّكِرِينَ عَلَيْهَا مُتَّقِيبِينَ
18. There will wait on them youths, who will not age, ①٨ يَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ
19. Carrying goblets and ewers and cups filled out of a flowing spring— ①٩ مَّعِينٍ
20. No headache will they get therefrom, nor will they be intoxicated— ②٠ لَا يُصَدَّعُونَ عَنْهَا وَلَا يُنْزِفُونَ
21. And carrying such fruits as they choose, ②١ وَفَاكِهَةٍ مِّمَّا يَتَخَيَّرُونَ
22. And flesh of birds as they may desire. ②٢ وَلَحْمِ طَيْرٍ مِّمَّا يَشْتَهُونَ
23. And there will be fair maidens with wide, lovely eyes, ②٣ وَحُورٍ عِينٍ
- \* 24. Like pearls, well preserved, ②٤ كَأَمْثَالِ اللُّؤْلُؤِ الْمَكْنُونِ
25. As a reward for what they did. ②٥ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ
26. They will not hear therein any vain or sinful talk, ②٦ لَا يَسْمَعُونَ فِيهَا لُعَاً وَلَا تَأْتِيهَا
27. Except *only* the word of salutation, 'Peace, peace.' ②٧ إِلَّا قِيلًا سَلَامًا سَلَامًا
- \* 28. And *as for* those on the right hand—how *lucky* are those on the right hand!— ②٨ وَاصْحَابُ الْيَمِينِ
29. They will be amidst thornless lote-trees, ②٩ فِي سِدْرٍ مَّخْضُودٍ
30. And clustered bananas, ③٠ وَطَلْحٍ مَّنضُودٍ

\* 15. And a smaller group from among the people of the latter days,

\* 24. Like pearls, well concealed and protected.

\* 28. The people of the right and what of the people of the right!

31. And extended shade, وَظِلِّ مَمْدُودٍ ﴿٣١﴾
32. And flowing water, وَمَاءٍ مَّسْكُوبٍ ﴿٣٢﴾
33. And abundant fruit, وَفَاكِهَةٍ كَثِيرَةٍ ﴿٣٣﴾
34. Neither failing, nor forbidden, لَا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ ﴿٣٤﴾
35. And *they will have* noble spouses— وَفُرُشٍ مَّرْفُوعَةٍ ﴿٣٥﴾
36. Verily, We have created them a *good* creation, إِنَّا أَنشَأْنَهُمْ إِنْشَاءً ﴿٣٦﴾
37. And made them virgins, فَجَعَلْنَهُنَّ أَبْكَارًا ﴿٣٧﴾
38. Loving, of equal age عُرُبًا أَتْرَابًا ﴿٣٨﴾
- \*39. With those on the right hand: ﴿٣٩﴾
- R. 2.
- \*40. A large party from among the early *Muslims*, ثَلَاثَةٌ مِنَ الْأَوَّلِينَ ﴿٤٠﴾
41. And a large party from the later ones. وَثَلَاثَةٌ مِنَ الْآخِرِينَ ﴿٤١﴾
- \*42. But *as for* those on the left hand—how *unlucky* are those on the left hand!— وَ أَصْحَابُ الشِّمَالِ لِمَا أَصْحَابُ 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, وَظِلِّ مِّنْ يَّحْمُومٍ ﴿٤٤﴾
45. Neither cool nor of any good. لَا 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. وَكَانُوا يُصِرُّونَ عَلَى الْحِنثِ الْعَظِيمِ ﴿٤٧﴾

\*39. For the people of the right.

\*40. A large party from among the earlier people,

\*42. And the people belonging to the left and what of those who belong to the left!

48. And they were wont to say,  
'What! when we are dead and have  
become dust and bones, shall we  
indeed be raised again,

وَكَانُوا يَقُولُونَ ذَا إِذَا مِتْنَا وَكُنَّا  
تُرَابًا وَعِظَامًا إِنَّا لَمَبْعُوثُونَ ﴿٣٨﴾

49. 'And our fathers of yore too?'

أَوِ آبَاؤُنَا الْأَوَّلُونَ ﴿٣٩﴾

50. Say, 'Yes, the earlier ones and  
the later ones

قُلْ إِنَّ الْأَوَّلِينَ وَالْآخِرِينَ ﴿٤٠﴾

51. 'Will *all* be gathered together  
unto the fixed time of an appointed  
day.

لَمَجْمُوعُونَ ذَا لِي مِيقَاتٍ يَوْمٍ  
مَّعْلُومٍ ﴿٤١﴾

52. 'Then, O ye that have gone  
astray and have rejected *the truth*,

ثُمَّ إِنَّكُمْ أَيُّهَا الضَّالُّونَ  
الْمُكذِّبُونَ ﴿٤٢﴾

53. 'You will surely eat of the tree  
of Zaqqūm,

لَا تَكُونُونَ مِنْ شَجَرٍ مِنْ زَقُّومٍ ﴿٤٣﴾

54. 'And will fill *your* bellies  
therewith,

فَمَا لِيُونُ مِنْهَا الْبُطُونَ ﴿٤٤﴾

55. 'And will drink thereon of  
boiling water,

فَشَارِبُونَ عَلَيْهِ مِنَ الْحَمِيمِ ﴿٤٥﴾

\*56. 'Drinking like the drinking of  
the camels that suffer from an  
insatiable thirst.'

فَشَارِبُونَ شُرْبَ الْهَيْمِ ﴿٤٦﴾

57. This will be their entertainment  
on the Day of Judgment.

هَذَا نُزْلُهُمْ يَوْمَ الرِّدِّينَ ﴿٤٧﴾

\*58. We have created you. Why,  
then, do you not accept *the truth*?

نَحْنُ خَلَقْنَاكُمْ فَلَوْلَا تُصَدِّقُونَ ﴿٤٨﴾

59. What think ye of *the sperm-*  
*drop* that you emit?

أَفَرَأَيْتُمْ مَا تُمْنُونَ ﴿٤٩﴾

60. Is it you who have created it or  
are We the Creator?

ءَأَنْتُمْ تَخْلُقُونَهَا أَمْ نَحْنُ  
الْخَالِقُونَ ﴿٥٠﴾

61. We have ordained death for *all*  
of you; and We cannot be prevented

نَحْنُ قَدْ زَيْنَّا بَيْنَكُمْ الْمَوْتَ وَمَا  
نَحْنُ بِمَسْبُوقِينَ ﴿٥١﴾

\*56. 'Drinking like an ever thirsty camel.'

\*58. We have created you. Why, then, do you not **acknowledge it**?

\*62. From bringing in your place others like you, and *from* developing you into a form which *at present* you know not.

عَلَىٰ أَنْ تُبَدِّلَ أَمْثَالَكُمْ وَنُنشِئَكُمْ  
فِي مَا لَا تَعْلَمُونَ ﴿٣٢﴾

63. And you have certainly known the first creation. Why, then, do you not reflect?

وَلَقَدْ عَلِمْتُمُ النَّشْأَةَ الْأُولَىٰ فَلَوْلَا  
تَذَكَّرُونَ ﴿٣٣﴾

64. Do you see what you sow?

أَفَرَأَيْتُمْ مَا تَحْرُثُونَ ﴿٣٤﴾

65. Is it you who grow it or are We the Grower?

ءَأَنْتُمْ تَزْرَعُونَهَا أَمْ نَحْنُ  
الزَّارِعُونَ ﴿٣٥﴾

\*66. If We *so* pleased, We could reduce it all to broken pieces, then you would keep lamenting:

لَوْ نَشَاءُ لَجَعَلْنَاهُ حُطَامًا فَظَلْتُمْ  
تَفَكَّهُونَ ﴿٣٦﴾

67. 'We are ruined!

إِنَّا لَمُعْرِمُونَ ﴿٣٧﴾

68. 'Nay, we are deprived of everything.'

بَلْ نَحْنُ مَحْرُومُونَ ﴿٣٨﴾

69. Do you see the water which you drink?

أَفَرَأَيْتُمُ الْمَاءَ الَّذِي تَشْرَبُونَ ﴿٣٩﴾

70. Is it you who send it down from the clouds, or are We the Sender?

ءَأَنْتُمْ أَنْزَلْتُمُوهُ مِنَ الْمُزْنِ أَمْ  
نَحْنُ الْمُنزِلُونَ ﴿٤٠﴾

71. If We *so* pleased, We could make it bitter. Why, then, are you not grateful?

لَوْ نَشَاءُ جَعَلْنَاهُ أُجَاجًا فَلَوْلَا  
تَشْكُرُونَ ﴿٤١﴾

72. Do you see the fire which you kindle?

أَفَرَأَيْتُمُ النَّارَ الَّتِي تُورُونَ ﴿٤٢﴾

73. Is it you who produce the tree for it, or are We the Producer?

ءَأَنْتُمْ أَنْشَأْتُمْ شَجَرَتَهَا أَمْ نَحْنُ  
الْمُنشِئُونَ ﴿٤٣﴾

\*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.

ء | ق | q | غ | gh | ؤ | ٤ | ظ | ط | ء | ض | د | 803 | ص | ٥ | ذ | dh | خ | kh | ح | هـ | th | ا | u | ا

74. We have made it a reminder and a benefit for the wayfarers.

نَحْنُ جَعَلْنَاهَا تَذْكَرًا وَرَحْمَةً لِّلْمُتَّقِينَ ﴿٤٣﴾

75. So glorify the name of thy Lord, the Great.

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿٤٤﴾

R. 3.

\*76. Nay, I swear by the shooting of the stars—

فَلَا أَقْسِمُ بِمَوْقِعِ النُّجُومِ ﴿٤٥﴾

77. And, indeed, that is a grand oath, if you only knew—

وَأِنَّهُ لَقَسَمٌ لَّوْ تَعْلَمُونَ عَظِيمٌ ﴿٤٤﴾

78. That this is indeed a noble Qur'ān,

إِنَّهُ لَقُرْآنٌ كَرِيمٌ ﴿٤٦﴾

79. In a well-preserved Book,

فِي كِتَابٍ مَّكْنُونٍ ﴿٤٥﴾

80. Which none shall touch except those who are purified.

لَّا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ ﴿٤٦﴾

81. It is a revelation from the Lord of the worlds.

تَنْزِيلٌ مِّن رَّبِّ الْعَالَمِينَ ﴿٤٧﴾

\*82. Is it this *Divine* discourse that you would reject?

أَفَبِهَذَا الْحَدِيثِ أَنْتُمْ مُدْهِنُونَ ﴿٤٧﴾

83. And do you make the denial thereof your *means of* livelihood?

وَتَجْعَلُونَ رِزْقَكُمْ أَنْتُمْ تُكذِّبُونَ ﴿٤٨﴾

84. Why, then, when *the soul of the dying man* reaches the throat,

فَلَوْ لَا إِذَا بَلَغَتِ الْحُلُقُومَ ﴿٤٨﴾

85. And you are at that moment looking on—

وَأَنْتُمْ حِينِيذٍ تَنْظُرُونَ ﴿٤٨﴾

86. And We are nearer to him than you, but you see not—

وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْكُمْ وَلَكِنْ لَا تُبْصِرُونَ ﴿٤٩﴾

87. Why, then, if you are not to be called to account,

فَلَوْ لَا إِنْ كُنْتُمْ غَيْرَ مَدِينِينَ ﴿٤٩﴾

88. You cannot bring it back, if you are truthful?

تَرْجِعُونَهَا إِنْ كُنْتُمْ صَادِقِينَ ﴿٤٩﴾

89. Now if he be of those who have attained nearness to God,

فَأَمَّا إِنْ كَانَ مِنَ الْمُقَرَّبِينَ ﴿٥٠﴾

\*76. Nay, I swear by the **moorings** of the stars—

\*82. **Will you then treat this *divine* discourse with hypocrisy?**



90. Then *for him* is comfort and fragrance *of happiness* and a Garden of Bliss;

فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتْ نَعِيمٌ ﴿٩٠﴾

\*91. And if he be of those who are on the right hand,

وَأَمَّا إِنْ كَانَ مِنَ أَصْحَابِ الْيَمِينِ ﴿٩١﴾

\*92. Then 'Peace be on thee, *who is* from those on the right hand.'

فَسَلِّمْ لَكَ مِنْ أَصْحَابِ الْيَمِينِ ﴿٩٢﴾

93. But if he be of those who reject *the truth* and are in error,

وَأَمَّا إِنْ كَانَ مِنَ الْمُكَذِّبِينَ

الصَّالِينَ ﴿٩٣﴾

94. Then *for him* will be an entertainment of boiling water,

فَنَزَلَ مِنْ حَمِيمٍ ﴿٩٤﴾

95. And burning in Hell.

وَتَصْلِيَةً جَحِيمٍ ﴿٩٥﴾

96. Verily, this is the certain truth.

إِنَّ هَذَا لَهُوَ حَقُّ الْيَقِينِ ﴿٩٦﴾

97. So glorify the name of thy Lord, <sup>ع</sup> <sub>١٦</sub> the Great.

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿٩٧﴾

\*91. And if he be of those who are **the people of the right,**

\*92. Then 'Peace be on **you, who is from the people of the right.**'



**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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①  
 سَبَّحَ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ ٤  
 وَهُوَ الْعَزِيزُ الْحَكِيمُ ٢  
 لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ ٤ يُحْيِي  
 وَيُمِيتُ ٤ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ٣  
 هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ ٤  
 وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ٣  
 هُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي  
 سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ ٥  
 يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ وَ مَا  
 يَخْرُجُ مِنْهَا وَ مَا يَنْزِلُ مِنَ السَّمَاءِ  
 وَ مَا يَعْرُبُ فِيهَا ٥ وَ هُوَ مَعَكُمْ أَيْنَ  
 مَا كُنْتُمْ ٥ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ٥  
 لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ ٥ وَ إِلَى  
 اللَّهِ تُرْجَعُ الْأُمُورُ ٦  
 يُؤَلِّجُ اللَّيْلَ فِي النَّهَارِ وَ يُؤَلِّجُ النَّهَارَ  
 فِي اللَّيْلِ ٥ وَ هُوَ عَلِيمٌ بِذَاتِ الصُّدُورِ ٤  
 آمِنُوا بِاللَّهِ وَ رَسُولِهِ وَ أَنْفِقُوا مِمَّا  
 جَعَلَكُمْ مَسْتَخْلَفِينَ فِيهِ ٥ فَالَّذِينَ

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?

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

أَمْنُوا مِنْكُمْ وَ أَنْفَقُوا لَهُمْ أَجْرٌ كَبِيرٌ ۝

وَمَا لَكُمْ لَا تُؤْمِنُونَ بِاللَّهِ ۚ وَالرَّسُولُ يَدْعُوكُمْ لِتُؤْمِنُوا بِرَبِّكُمْ وَقَدْ أَخَذَ مِيثَاقَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ ۝

هُوَ الَّذِي يُنَزِّلُ عَلَىٰ عَبْدِهِ آيَاتٍ بَيِّنَاتٍ لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ ۚ وَإِنَّ اللَّهَ بِكُمْ لَرَءُوفٌ رَّحِيمٌ ۝

وَمَا لَكُمْ أَلَّا تُنْفِقُوا فِي سَبِيلِ اللَّهِ ۚ وَلِلَّهِ مِيرَاثُ السَّمٰوٰتِ وَالْأَرْضِ ۚ لَا يَسْتَوِي مِنْكُمْ مَّنْ أَنْفَقَ مِن قَبْلِ الْفَتْحِ وَقَاتَلَ ۚ أُولَٰئِكَ أَعْظَمُ دَرَجَةً مِّنَ الَّذِينَ أَنْفَقُوا مِن بَعْدِ وَقَاتَلُوا ۚ وَكُلًّا وَعَدَّ اللَّهُ الْحُسْنَىٰ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ۝

مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَعِفَهُ لَهُ وَلَهُ أَجْرٌ كَرِيمٌ ۝

يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَىٰ نُورُهُمْ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ بِشَرِّكُمْ الْيَوْمَ جُثَّتْ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ

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 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?

فِيهَا ۚ ذٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿١٣﴾

يَوْمَ يَقُولُ الْمُنْفِقُونَ وَالْمُنْفِقَاتُ  
لِلَّذِينَ آمَنُوا انظُرُوا مَا نَقْتَسِبُ  
مِنْ نُورِكُمْ ؕ قِيلَ ارْجِعُوا وَرَاءَكُمْ  
فَالْتَمِسُوا نُورًا ۚ فَضُرِبَ بَيْنَهُمْ  
بِسُورٍ لَّهُ بَابٌ ۚ بَاطِنُهُ فِيهِ الرَّحْمَةُ  
وَظَاهِرُهُ مِنْ قِبَلِهِ الْعَذَابُ ﴿١٤﴾

يٰۤاٰۤاِۤمُّۤنُوۤنَهُمْ اَلَمْ نَكُنْ مَّعَكُمْ ۚ قَالُوۤا  
بَلٰۤى ۚ وَلِحٰۤكَمِكُمْ فَتٰنٰتُمْۢ اَنْفُسَكُمْ  
وَتَرَبَّصْتُمْ وَاذْتَبْتُمْ وَاغْرٰۤتْكُمْۙ اَلَا مَآئِيۤنُ  
حَتّٰى جَآءَ اَمْرُ اللّٰهِ وَاغْرٰۤتْكُمْۙ بِاللّٰهِ  
الْعَرۜوۜرُ ﴿١٥﴾

قَالِيَوْمَ لَا يُؤْخَذُ مِنْكُمْ فِدْيَةٌ وَلَا مِنَ  
الَّذِينَ كَفَرُوا ؕ مَا لَكُمْ التَّارُ هِيَ  
مَوْلٰٓئِكُمْ ؕ وَيٰۤاِۤسَۤرُ الْمَصِيۤرِ ﴿١٦﴾

اَلَمْ يَأْنِ لِلَّذِينَ آمَنُوۤا اَنْ تَخْشَعَ  
قُلُوۡبُهُمْ لِذِكْرِ اللّٰهِ وَاَمَا نَزَلَ مِنَ  
الْحَقِّ ؕ وَلَا يَكُوۡنُوۤا كَالَّذِيۡنَ اُوۡتُوۤا  
الْكِتٰبَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُۙ الْاَمَدُ  
فَقَسَتْ قُلُوۡبُهُمْ ؕ وَكَثِيۡرٌ مِّنْهُمْ  
فٰسِقُوۡنَ ﴿١٧﴾

- \*18. Know that Allāh is *now* quickening the earth after its death. We have made the Signs manifest to you, that you may understand.

إِعْلَمُوا أَنَّ اللَّهَ يَحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا ۗ قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ ﴿١٨﴾

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—

رَبِّ الْمَصَّدَّقَاتِ وَالْمُصَدِّقِينَ وَالَّذِينَ قَرْضُوا اللَّهَ قَرْضًا حَسَنًا لِيُضَعِفَ لَهُمْ وَلَهُمْ أَجْرٌ كَرِيمٌ ﴿١٩﴾

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.

وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ أُولَٰئِكَ هُمُ الصَّادِقَاتُ وَالشَّاهِدَاتُ ۗ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ﴿٢٠﴾

### 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 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.

إِعْلَمُوا أَنَّهَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَ لَهُمْ وَ زِينَةٌ وَ تَفَاخُرٌ بَيْنَكُمْ وَ تَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ ۗ كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهَيْجُ فَتَرَهُ مُضْفَرًا ثُمَّ يَكُونُ حُطَامًا ۗ وَ فِي الْآخِرَةِ عَذَابٌ شَدِيدٌ ۗ وَ مَغْفِرَةٌ مِّنَ اللَّهِ وَ رِضْوَانٌ ۗ وَ مَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعٌ الْغُرُورِ ﴿٢١﴾

- \*18. Know that Allāh quickens the earth after its death.

\*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 *many* benefits for mankind, and

سَابِقُوا إِلَى 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 أَن  
تُبْرَأَ هَٰؤُلَاءِ إِنَّ ذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٢٣﴾  
لِكَيْلَا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ وَلَا  
تَفْرَحُوا بِمَا آتَاكُمْ ۗ وَاللَّهُ لَا يُحِبُّ  
كُلَّ مُخْتَالٍ فَخُورٍ ﴿٢٤﴾

الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ النَّاسَ  
بِالبُخْلِ ۗ وَ مَن يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ  
الْغَنِيُّ الْحَمِيدُ ﴿٢٥﴾

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ  
وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ  
لِيَقُومَ النَّاسُ بِالْقِسْطِ ۗ وَأَنْزَلْنَا  
الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَافِعُ

\*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.

\*26. and that Allāh may distinguish those who help Him and His Messengers, **albeit He remains unseen**. Surely, Allāh is Powerful, Mighty.

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—

\*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 وَ لِيَعْلَمَ اللَّهُ مَن يَنْصُرُهُ  
وَأَرْسَلَهُ بِالْغَيْبِ ط إِنَّ اللَّهَ قَوِيٌّ  
عَزِيزٌ ﴿٣٧﴾

وَلَقَدْ أَرْسَلْنَا نُوحًا وَ إِبْرَاهِيمَ  
وَ جَعَلْنَا فِي ذُرِّيَّتِهِمَا النُّبُوَّةَ  
وَ الْكِتَابَ فَمِنْهُمْ مُهْتَدٍ ء وَ كَثِيرٌ  
مِّنْهُمْ فَسَقُونَ ﴿٣٨﴾

ثُمَّ قَفَّيْنَا عَلَىٰ آثَارِهِم بِرُسُلِنَا  
وَ قَفَّيْنَا بِعِيسَى ابْنِ مَرْيَمَ وَآتَيْنَاهُ  
الْإِنْجِيلَ ء وَ جَعَلْنَا فِي قُلُوبِ الَّذِينَ  
اتَّبَعُوهُ رَأْفَةً وَ رَحْمَةً ء وَ رَهْبَانِيَّةً  
ابْتَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ إِلَّا  
ابْتِغَاءَ رِضْوَانِ اللَّهِ فَمَا رَعَوْهَا حَقَّ  
رِعَايَتِهَا ء فَآتَيْنَا الَّذِينَ آمَنُوا مِنْهُمْ  
أَجْرَهُمْ ء وَ كَثِيرٌ مِّنْهُمْ فَسَقُونَ ﴿٣٩﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَ آمِنُوا  
بِرَسُولِهِ يُؤْتِكُمْ كِفْلَيْنِ مِنَ رَّحْمَتِهِ  
وَ يَجْعَلْ لَّكُمْ نُورًا تَمْشُونَ بِهِ وَ يَغْفِرْ  
لَكُمْ ء وَ اللَّهُ غَفُورٌ رَّحِيمٌ ﴿٤٠﴾

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.

لَيْلًا يَعْلَمَ أَهْلُ الْكِتَابِ أَلَّا يَفْعُرُونَ  
عَلَى شَيْءٍ مِّنْ فَضْلِ اللَّهِ وَأَنَّ الْفَضْلَ  
بِيَدِ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ  
ذُو الْفَضْلِ الْعَظِيمِ ﴿٥٠﴾

ع  
٥٠





## AL-MUJĀDALAH

(Revealed after Hijrah)

Part 28  
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*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ  
فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ  
يَسْمَعُ تَحَاوُرَكُمَا إِنَّ اللَّهَ سَمِيعٌ  
بَصِيرٌ ②

الَّذِينَ يُظَاهِرُونَ مِنْكُمْ مِنَ  
نِسَائِهِمْ مَا هُنَّ أُمَّهَاتِهِمْ إِنْ  
أُمَّهَاتُهُمْ إِلَّا اللَّيْنُ وَلَدْنَهُمْ وَإِنَّهُمْ  
لَيَقُولُونَ مُنْكَرًا مِنَ الْقَوْلِ وَزُورًا  
وَإِنَّ اللَّهَ لَعَفُوفٌ غَفُورٌ ③

وَالَّذِينَ يُظَاهِرُونَ مِنْ نِسَائِهِمْ ثُمَّ  
يَعُودُونَ لِمَا قَالُوا فَتَحْرِيرُ رَقَبَةٍ مِنْ  
قَبْلِ أَنْ يَتَمَاسَا ذَٰلِكُمْ تَوْعَظُونَ  
بِهِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ④

فَمَنْ لَمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ  
مُتَتَابِعَيْنِ مِنْ قَبْلِ أَنْ يَتَمَاسَا  
فَمَنْ لَمْ يَسْتَطِعْ فَرِطَعَامُ سِتِّينَ  
مِسْكِينًا ذَٰلِكَ لِتُؤْمِنُوا بِاللَّهِ  
وَكَسُولِهِ ذَٰلِكَ حُدُودُ اللَّهِ

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.

7. On the day when Allāh will raise them all together, He will inform them of what they did. Allāh has kept account of it, while they forgot it. And Allāh is Witness over all things.

#### R. 2.

8. Dost thou not see that Allāh knows all that is in the heavens and all that is in the earth? There is no secret counsel of three, but He is their fourth, nor of five, but He is their sixth, nor of less than that, nor of more, but He is with them wheresoever they may be. Then on the Day of Resurrection He will inform them of what they did. Surely, Allāh knows all things full well.

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;

وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ ⑤

إِنَّ الَّذِينَ يُحَادِّثُونَ اللَّهَ وَرَسُولَهُ  
كَبِتُوا كَمَا كَبِتَ الَّذِينَ مِنْ قَبْلِهِمْ  
وَقَدْ أَنْزَلْنَا آيَاتٍ بَيِّنَاتٍ ۗ وَلِلْكَافِرِينَ  
عَذَابٌ مُهِينٌ ④

يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيُنَبِّئُهُمْ  
بِمَا عَمِلُوا ۗ أَخْضَهُ اللَّهُ وَنَسُوهُ ۗ  
وَاللَّهُ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ⑤

أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَوَاتِ  
وَمَا فِي الْأَرْضِ ۗ مَا يَكُونُ مِنْ نَجْوَى  
ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا  
هُوَ سَادِسُهُمْ وَلَا آذَنِي مِنْ ذَلِكَ وَلَا  
أَكْثَرُ إِلَّا هُوَ مَعَهُمْ آيُنَ مَا كَانُوا ۗ  
ثُمَّ يُنَبِّئُهُمْ بِمَا عَمِلُوا يَوْمَ الْقِيَامَةِ ۗ  
إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ⑧

أَلَمْ تَرَ إِلَى الَّذِينَ نُهُوا عَنِ النَّجْوَى  
ثُمَّ يُعُودُونَ لِمَا نُهُوا عَنْهُ وَيَتَنَجَّوْنَ  
بِالْأَثَرِ وَالْعُدْوَانِ وَمَعْصِيَتِ  
الرَّسُولِ ۚ وَإِذَا جَاءُوكَ حَيَّوْكَ بِمَا  
لَمْ يُحَيِّكَ بِهِ اللَّهُ ۗ وَيَقُولُونَ فِي  
أَنْفُسِهِمْ لَوْلَا يُعَذِّبُنَا اللَّهُ بِمَا نَقُولُ ۗ

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!

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.

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.

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

\* 13. O ye who believe! When you consult the Messenger in private, **present an offering before your consultation.**

حَسْبُهُمْ جَهَنَّمُ ۖ يَصْلَوْنَهَا ۖ فِئْتَسِ  
الْمَصِيرُ ۝

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَنَاجَيْتُمْ  
فَلَا تَنَاجُوا بِالْإِثْمِ وَالْعُدْوَانِ  
وَمَعْصِيَةِ الرَّسُولِ وَتَنَاجُوا بِالْبِرِّ  
وَالتَّقْوَى ۗ وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ  
تُحْشَرُونَ ۝

إِنَّمَا التَّجْوِي مِنَ الشَّيْطَانِ لِيَحْزُنَ  
الَّذِينَ آمَنُوا وَ لَيْسَ بِضَارِّهِمْ  
شَيْئًا إِلَّا بِإِذْنِ اللَّهِ ۗ وَعَلَى اللَّهِ  
فَلْتَتَوَكَّلِ الْمُؤْمِنُونَ ۝

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 ۝

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَاجَيْتُمْ  
الرَّسُولَ فَفَقِّمُوا بَيْنَ يَدَيْ نَجْوَىكُمْ  
صَدَقَةٌ ۗ ذَٰلِكَ خَيْرٌ لَّكُمْ وَ أَطْهَرُ

if you find not *anything to give*, then Allāh is Most Forgiving, Merciful.

فَإِن لَّمْ تَجِدُوا فَإِنَّ اللَّهَ غَفُورٌ  
رَّحِيمٌ ﴿١٣﴾

- \* 14. Are you afraid of giving alms before your consultation? So, when you do not do so and Allāh has been merciful to you, then observe Prayer and pay the Zakāt and obey Allāh and His Messenger. And Allāh is Well-Aware of what you do.

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.

ءَأَشْفَقْتُمْ أَن تُقَدِّمُوا بَيْنَ يَدَيْ  
نَجْوَىٰكُمْ صَدَقْتُمْ ۖ فَاذْكُم تَعْلَمُوا  
وَتَابَ اللَّهُ عَلَيْكُمْ فَأَقِيمُوا الصَّلَاةَ  
وَآتُوا الزَّكَاةَ وَاطِيعُوا اللَّهَ وَرَسُولَهُ ۗ  
وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٤﴾

أَلَمْ تَرَ إِلَى الَّذِينَ تَوَلَّوْا قَوْمًا غَضِبَ  
اللَّهُ عَلَيْهِمْ ۖ مَا هُمْ مِنْكُمْ وَلَا  
مِنْهُمْ ۗ وَيَخْلِفُونَ عَلَى الْكُذِبِ وَهُمْ  
يَعْلَمُونَ ﴿١٥﴾

16. Allāh has prepared for them a severe punishment. Evil indeed is that which they used to do.

أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا ۗ إِنَّهُمْ  
سَاءَ مَا كَانُوا يَعْمَلُونَ ﴿١٦﴾

17. They have made their oaths a screen for their misdeeds, and they turn men away from the path of Allāh; for them, therefore, will be an humiliating punishment.

اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنِ  
سَبِيلِ اللَّهِ ۗ فَلَهُمْ عَذَابٌ مُّهِينٌ ﴿١٧﴾

18. Neither their riches nor their children will avail them aught against Allāh. They are the inmates of the Fire wherein they will abide.

لَنْ تُغْنِي عَنْهُمْ أَمْوَالُهُمْ وَلَا  
أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا ۗ أُولَٰئِكَ  
أَصْحَابُ النَّارِ ۗ هُمْ فِيهَا خَالِدُونَ ﴿١٨﴾

19. On the day when Allāh will

يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيَحْلِفُونَ

- \* 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.

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.

لَهُ كَمَا يَحْلِفُونَ لَكُمْ وَيَحْسَبُونَ  
أَنَّهُمْ عَلَىٰ شَيْءٍ ۖ وَلَا إِنَّهُمْ  
الْكٰذِبُونَ ﴿٩﴾

إِسْتَحْوَذَ عَلَيْهِمُ الشَّيْطٰنُ  
فَنَسِيَهُمْ ذِكْرَ اللّٰهِ ۖ اُولٰٓئِكَ حِزْبُ  
الشَّيْطٰنِ ۖ اَلَا اِنَّ حِزْبَ الشَّيْطٰنِ  
هُمُ الْخٰسِرُونَ ﴿١٠﴾

اِنَّ الَّذِيْنَ يُحٰدِثُوْنَ اللّٰهَ وَرَسُوْلَهٗ  
اُولٰٓئِكَ فِي الْاَدْنٰى ﴿١١﴾

كَتَبَ اللّٰهُ لَآ اَعْلِبَنَّ اَنَا وَرُسُلِي ۗ اِنَّ  
اللّٰهَ قَوِيٌّ عَزِيْزٌ ﴿١٢﴾

لَا تَجِدُ قَوْمًا يُؤْمِنُوْنَ بِاللّٰهِ وَالْيَوْمِ  
الْاٰخِرِ يُوَادُّوْنَ مَنْ حَادَّ اللّٰهَ  
وَ رَسُوْلَهٗ ۚ وَ لَوْ كَانُوْا اٰبَآءَهُمْ  
اَوْ اَبْنَآءَهُمْ اَوْ اِخْوَانَهُمْ اَوْ عَشِيْرَتَهُمْ ۗ  
اُولٰٓئِكَ كَتَبَ فِيْ قُلُوْبِهِمُ الْاِيْمَانَ  
وَ اَيَّدَهُمْ بِرُوْحٍ مِّنْهُ ۗ وَ يَدْخُلُهُمْ  
جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ  
خٰلِدِيْنَ فِيْهَا ۗ رَضِيَ اللّٰهُ عَنْهُمْ  
وَ رَضُوْا عَنْهُ ۗ اُولٰٓئِكَ حِزْبُ اللّٰهِ ۗ  
اَلَا اِنَّ حِزْبَ اللّٰهِ هُمُ الْمُفْلِحُوْنَ ﴿١٣﴾



### 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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

سَبَّحَ لِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي

الْاَرْضِ ۚ وَهُوَ الْعَزِيزُ الْحَكِيمُ ②

هُوَ الَّذِي اَخْرَجَ الَّذِيْنَ كَفَرُوْا مِنْ

اَهْلِ الْكِتٰبِ مِنْ دِيَارِهِمْ لِأَوَّلِ

الْحَشْرِ ۗ مَا ظَنَنْتُمْ اَنْ يَخْرُجُوْا

وَظَنُّوْا اَنْهُمْ مٰنِعَتُهُمْ حُصُوْنُهُمْ

مِّنَ اللّٰهِ فَاَتَهُمُ اللّٰهُ مِنْ حَيْثُ

لَمْ يَحْتَسِبُوْا ۗ وَقَذَفَ فِي قُلُوْبِهِمُ

الرُّعْبَ يَخْرِبُوْنَ بِيُوْتَهُمْ بِاَيْدِيهِمْ

وَ اَيْدِي الْمُؤْمِنِيْنَ ۗ فَاَعْتَبِرُوْا يٰٓاُولِي

الْاَبْصٰرِ ③

وَلَوْ لَا اَنْ كَتَبَ اللّٰهُ عَلَيْهِمُ الْجَلٰءَ

لَعَذَّبَهُمْ فِي الدُّنْيَا ۗ وَلَهُمْ فِي الْاٰخِرَةِ

عَذٰبُ النَّارِ ④

ذٰلِكَ بِاَنْهُمْ سٰٓآءُوْا اللّٰهَ وَرَسُوْلَهُ ۗ

وَمَنْ يُشٰٓئِ اللّٰهَ فَاِنَّ اللّٰهَ شَرِيْدٌ

الْعِقَابِ ⑤

مَا قَطَعْتُمْ مِّن لِّيْنَةٍ اَوْ تَرَكْتُمْوَهَا

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 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

قَائِمَةً عَلَىٰ أُصُولِهَا فَبِإِذْنِ اللَّهِ  
وَلِيُخْزِيَ الْفَاسِقِينَ ﴿٦﴾

وَمَا آفَاءَ اللَّهِ عَلَىٰ رَسُولِهِ مِنْهُمْ فَمَا  
أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ  
وَلَكِنَّ اللَّهَ يُسَلِّطُ رَسُولَهُ عَلَىٰ مَنْ  
يَشَاءُ ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٧﴾

مَا آفَاءَ اللَّهِ عَلَىٰ رَسُولِهِ مِنْ أَهْلِ  
الْقُرَىٰ فَلِلَّهِ وَالرَّسُولِ وَلِذِي  
الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنِ  
السَّبِيلِ ۗ كَيْ لَا يَكُونَ دُولَةً بَيْنَ  
الْأَغْنِيَاءِ مِنْكُمْ ۗ وَمَا آتَاكُمُ الرَّسُولُ  
فَخُذُوهُ ۗ وَمَا نَهَاكُم عَنْهُ فَانْتَهُوا ۗ  
وَاتَّقُوا اللَّهَ ۗ إِنَّ اللَّهَ شَدِيدُ

الْعِقَابِ ﴿٨﴾

لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ  
أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ  
يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا  
وَيُنصَرُونَ ۗ وَاللَّهُ وَسْوَءُ  
هُمُ الصَّادِقُونَ ﴿٩﴾

وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْأَيْمَانَ  
مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ

\*7. but Allāh grants power to His **Messengers** over **whomever** He pleases.

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.'

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

وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِّمَّا  
أُوتُوا وَ يُؤْتِرُونَ عَلَىٰ أَنفُسِهِمْ وَ لَوْ  
كَانَ بِهِمْ خِصَاصَةٌ ۖ وَ مَن يُؤُوقِ شَحْمَةَ  
نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠﴾

وَ الَّذِينَ جَاءُوا مِن بَعْدِهِمْ يَقُولُونَ  
رَبَّنَا اغْفِرْ لَنَا وَ لِإِخْوَانِنَا الَّذِينَ  
سَبَقُونَا بِالْإِيمَانِ وَ لَا تَجْعَلْ فِي  
قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ  
رَءُوفٌ رَّحِيمٌ ﴿١١﴾

أَلَمْ تَرَ إِلَى الَّذِينَ نَافَقُوا يَقُولُونَ  
لِإِخْوَانِهِمُ الَّذِينَ كَفَرُوا مِن أَهْلِ  
الْكِتَابِ لَئِن أُخْرِجْتُمْ لَنَخْرُجَنَّ  
مَعَكُمْ وَ لَا نُطِيعُ فِيكُمْ أَحَدًا أَبَدًا  
وَ إِن قُوتِلْتُمْ لَنَنصُرَنَّكُمْ ۗ وَ اللَّهُ  
يَشْهَدُ إِنَّهُم لَكَاذِبُونَ ﴿١٢﴾

لَئِن أُخْرِجُوا لَا يَخْرُجُونَ مَعَهُمْ ۚ  
وَ لَئِن قُوتِلُوا لَا يَنْصُرُونَهُمْ ۚ وَ لَئِن  
نَّصَرُوهُمْ لَيُوَلِّنَنَّ الْأَدْبَارَ فَتُجَنِّبُوا  
يُنصَرُونَ ﴿١٣﴾

لَا أَنْتُمْ أَشَدُّ رَهْبَةً فِي صُدُورِهِمْ مِن

\*10. but prefer **others to themselves** even though poverty be their own lot.



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.

## R. 3.

19. O ye who believe! fear Allāh; and let *every* soul look to what it sends forth for the morrow. And fear Allāh; verily Allāh is Well-Aware of what you do.

\*20. And be not like those who forgot Allāh, and whom He has *consequently* caused to forget their own souls. It is they that are the rebellious.

\*20. And be not like those who forgot Allāh, **so He made them forget themselves.**

اللَّهُ ۚ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ﴿١٣﴾

لَا يُقَاتِلُونَكَ جَمِيعًا إِلَّا فِي قُرَى  
مُحَصَّنَاتٍ أَوْ مِن وَرَاءِ جُدُرٍ ۚ بِأَسْهُمٍ  
بَيْنَهُمْ شَرِيدًا ۚ تَحْسَبُهُمْ جَمِيعًا  
وَقُلُوبُهُمْ شَتَّى ۚ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا  
يَعْقِلُونَ ﴿١٥﴾

كَمَثَلِ الَّذِينَ مِن قَبْلِهِمْ قَرِيبًا  
ذَاقُوا وَبَالَ أَمْرِهِمْ ۗ وَلَهُمْ عَذَابٌ  
أَلِيمٌ ﴿١٦﴾

كَمَثَلِ الشَّيْطَانِ إِذْ قَالَ لِلنَّاسِ  
اٰكْفُرْ ۗ فَلَمَّا كَفَرَ قَالَ اٰنِي بِرَبِّي ۗ  
مِنكَ اٰنِي اٰخَافُ اللّٰهَ رَبَّ الْعٰلَمِيْنَ ﴿١٧﴾  
فَكَانَ عَاقِبَتُهُمَا اَنَّهُمَا فِي  
النَّارِ خَالِدَيْنِ فِيْهَا ۚ وَذَٰلِكَ جَزَاُ  
الظّٰلِمِيْنَ ﴿١٨﴾

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا اتَّقُوا اللّٰهَ  
وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ ۗ وَاتَّقُوا  
اللّٰهَ ۗ اِنَّ اللّٰهَ خَبِيْرٌۢ بِمَا تَعْمَلُوْنَ ﴿١٩﴾

وَلَا تَكُوْنُوْا كَالَّذِيْنَ نَسُوا اللّٰهَ  
فَاَنْسَهُمْ اَنْفُسُهُمْ ۗ اُولٰٓئِكَ هُمُ  
الْفٰسِقُوْنَ ﴿٢٠﴾

21. The inmates of the Fire and the inmates of the Garden are not equal. It is the inmates of the Garden that will triumph.

لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ  
الْجَنَّةِ ۖ أَصْحَابُ الْجَنَّةِ هُمُ  
الْفَائِزُونَ ﴿٢١﴾

22. If We had sent down this Qur'an on a mountain, thou wouldst certainly have seen it humbled and rent asunder for fear of Allāh. And these are similitudes that We set forth for mankind that they may reflect.

لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ  
لَرَأَيْتَهُ خَاشِعًا مُتَصَدِّعًا مِّنْ خَشْيَةِ  
اللَّهِ ۖ وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا  
لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٢٢﴾

\*23. He is Allāh, and there is no god beside Him, the Knower of the unseen and the seen. He is the Gracious, the Merciful.

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ ۖ عِلْمُ  
الْغَيْبِ وَالشَّهَادَةِ ۖ هُوَ الرَّحْمَنُ  
الرَّحِيمُ ﴿٢٣﴾

\*24. He is Allāh, and there is no god beside Him, the Sovereign, the Holy One, the Source of Peace, the Bestower of Security, the Protector, the Mighty, the Subduer, the Exalted. Holy is Allāh far above that which they associate with Him.

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ ۖ الْمَلِكُ  
الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ  
الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ ۖ سُبْحَانَ  
اللَّهِ عَمَّا يُشْرِكُونَ ﴿٢٤﴾

25. He is Allāh, the Creator, the Maker, the Fashioner. His are the most beautiful names. All that is in the heavens and the earth glorifies Him, and He is the Mighty, the Wise.

هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ  
الْأَسْمَاءُ الْحُسْنَى ۖ يُسَبِّحُ لَهُ مَا فِي  
السَّمَوَاتِ وَالْأَرْضِ ۖ وَهُوَ الْعَزِيزُ  
الْحَكِيمُ ﴿٢٥﴾

\*23. He is Allāh, there is none worthy of worship except Him,

\*24. He is Allāh, there is none worthy of worship except Him,



## AL-MUMTAHINAH

(Revealed after Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
2. O ye who believe! take not My enemy and your enemy for friends, offering them love, while they disbelieve in the truth which has come to you *and* drive out the Messenger and yourselves *from your homes merely* because you believe in Allāh, your Lord. If you go forth, to strive in My cause and seek My pleasure, *take them not for friends*, sending them *messages of love in secret*, while I know best what you conceal and what you reveal. And whoever of you does so, has, surely, lost the right path.

- \*3. If they get the upper hand of you, they show themselves to be your *active* enemies, and will stretch forth their hands and their tongues towards you with *evil intent*; and they ardently desire that you should become disbelievers.
4. Neither your ties of kindred nor your children will avail you aught on the Day of Resurrection. He will decide between you. And Allāh sees all that you do.
5. There is a good model for you in

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①  
يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا  
عَدُوِّيَ وَ عَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ  
إِلَيْهِمْ بِالْمَوْدَّةِ وَقَدْ كَفَرُوا بِمَا  
جَاءَكُمْ مِنَ الْحَقِّ يُخْرِجُونَ  
الرَّسُولَ وَإِيَّاكُمْ أَنْ تُوْمِنُوا بِاللَّهِ  
رَبِّكُمْ ۗ إِنَّ كُنْتُمْ خَرَجْتُمْ جِهَادًا فِي  
سَبِيلِي وَابْتِغَاءَ مَرْضَاتِي ۚ تُسِرُّونَ  
إِلَيْهِمْ بِالْمَوْدَّةِ ۗ وَأَنَا أَعْلَمُ بِمَا  
أَخْفَيْتُمْ وَمَا أَعْلَنْتُمْ ۗ وَمَنْ يَفْعَلْهُ  
مِنْكُمْ فَقَدْ صَلَّى سَوَاءَ السَّبِيلِ ②  
إِنْ يَتَّخِذُوكُمْ يَكُونُوا لَكُمْ أَعْدَاءً  
وَيَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ وَأَلْسِنَتَهُمْ  
بِالسُّوْءِ وَوَدُّوا لَوْ تُكْفَرُونَ ③

لَنْ تَنْفَعَكُمْ أَرْحَامُكُمْ وَلَا  
أَوْلَادُكُمْ ۖ يَوْمَ الْقِيَامَةِ ۚ يَفْصَلُ  
بَيْنَكُمْ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ④  
قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي

- \*3. Only if they gain ascendancy over you will they emerge as *open* enemies to you,

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 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,

إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا  
لِقَوْمِهِمْ إِنَّا بُرَءُؤُا مِنْكُمْ وَمِمَّا  
تَعْبُدُونَ مِنْ دُونِ اللَّهِ زَكَّرْنَا بِكُمْ  
وَبَدَا بَيْنَنَا وَبَيْنَكُمْ الْعَدَاوَةُ  
وَالْبَغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا  
بِاللَّهِ وَحْدَةً إِلَّا قَوْلَ إِبْرَاهِيمَ لِأَبِيهِ  
لَا سْتَغْفِرَنَّ لَكَ وَمَا أَمْلِكُ لَكَ مِنَ  
اللَّهِ مِنْ شَيْءٍ رَبَّنَا عَلَيْكَ تَوَكَّلْنَا  
وَإِلَيْكَ أُنَبَّأْنَا وَإِلَيْكَ الْمَصِيرُ ⑤

رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِلَّذِينَ كَفَرُوا  
وَاعْفُ رُبَّنَا رَبَّنَا إِنَّكَ أَنْتَ الْعَزِيزُ  
الْحَكِيمُ ⑥

لَقَدْ كَانَتْ لَكُمْ فِيهِمْ أُسْوَةٌ حَسَنَةٌ  
لِمَنْ كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ  
وَمَنْ يَتَّوَلَّ فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ  
الْحَمِيدُ ⑦

عَسَى اللَّهُ أَنْ يَجْعَلَ بَيْنَكُمْ وَبَيْنَ  
الَّذِينَ عَادَيْتُمْ مِنْهُمْ مَوَدَّةً وَاللَّهُ  
قَدِيرٌ وَاللَّهُ عَفُورٌ رَحِيمٌ ⑧

لَا يَنْهَى اللَّهُ عَنِ الَّذِينَ  
لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَ لَمْ

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 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*

يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ  
وَ تُقْسِطُوا إِلَيْهِمْ ؕ إِنَّ اللَّهَ يُحِبُّ  
الْمُقْسِطِينَ ﴿٩﴾

إِنَّمَا يَنْهَى اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ  
فِي الدِّينِ وَ أَخْرَجُوكُمْ مِنْ دِيَارِكُمْ  
وَ ظَاهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَنْ تَوَلَّوهُمْ ؕ  
وَ مَنْ يَتَوَلَّهُمْ فَأُولَٰئِكَ هُمُ  
الظَّالِمُونَ ﴿١٠﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا جَاءَكُمُ  
الْمُؤْمِنَاتُ مُهَاجِرَاتٍ فَاِمْتَحِنُوهُنَّ ؕ  
اللَّهُ أَعْلَمُ بِإِيمَانِهِنَّ ؕ فَإِن  
عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ فَلَا تَرْجِعُوهُنَّ  
إِلَى الْكُفَّارِ ؕ لَا هُنَّ حِلٌّ لَّهُمْ وَ لَا هُمْ  
يَحِلُّونَ لَهُنَّ ؕ وَ أَنُفِقُوا  
وَ لَا جُنَاحَ عَلَيْكُمْ أَنْ تَنْكِحُوهُنَّ  
إِذَا اتَّمَيْتُمُوهُنَّ أَجُورَهُنَّ ؕ وَ لَا  
تُمْسِكُوا بِعَصَمِ الْكُوفِرِ وَ سَأَلُوا مَا  
أَنْفَقْتُمْ وَ لَيْسَ سَأَلُوا مَا أَنْفَقُوا ؕ ذَلِكُمْ  
حُكْمُ اللَّهِ ؕ يَحْكُمُ بَيْنَكُمْ ؕ وَ اللَّهُ  
عَلِيمٌ حَكِيمٌ ﴿١١﴾

وَ إِن فَاتَكُمْ شَيْءٌ مِنْ أَزْوَاجِكُمْ  
إِلَى الْكُفَّارِ فَعَاقِبْتُمْ فَاتُوا الَّذِينَ

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.

ذَكَبَتْ أَرْوَاجُهُمْ مِّثْلَ مَا أَنْفَقُوا ۗ  
وَ اتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ  
مُؤْمِنُونَ ﴿١٣﴾

يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ  
يُبَايِعْنَكَ عَلَىٰ أَنْ لَا يُشْرِكْنَ بِاللَّهِ  
شَيْئًا وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ وَلَا  
يَقْتُلْنَ أَوْلَادَهُنَّ وَلَا يَأْتِينَ بِبُهْتَانٍ  
يُفْتَرِيْنَهُ بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ  
وَلَا يَعْصِيَنَّكَ فِي مَعْرُوفٍ فَبَايِعْهُنَّ  
وَ اسْتَغْفِرْ لَهُنَّ اللَّهُ ۗ إِنَّ اللَّهَ غَفُورٌ  
رَّحِيمٌ ﴿١٣﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَوَلَّوْا  
قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ قَدْ يَئِسُوا  
مِنَ الْآخِرَةِ كَمَا يَئِسُ الْكُفَّارُ مِنْ  
أَصْحَابِ الْقُبُورِ ﴿١٤﴾

الْقُبُورِ  
ج ٨



## AS-SAFF

(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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

سَبَّحَ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي

الْأَرْضِ ۚ وَهُوَ الْعَزِيزُ الْحَكِيمُ ②

يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ

مَا لَا تَفْعَلُونَ ③

كِبْرًا مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا

تَفْعَلُونَ ④

إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ

فِي سَبِيلِهِ صَفًّا كَأَنَّهُمْ بُنْيَانٌ

مَرْصُوصٌ ⑤

وَ إِذْ قَالَ مُوسَى لِقَوْمِهِ لِقَوْمٍ لِمَ

تُؤذُونَنِي وَقَدْ تَعْلَمُونَ أَنِّي رَسُولُ

اللَّهِ إِلَيْكُمْ ۗ فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ

قُلُوبَهُمْ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ

الْفَاسِقِينَ ⑥

وَ إِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ لِبَنِي

إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ

مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ

- \*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?’

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.

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*.

10. He it is Who has sent His Messenger with the guidance and the Religion of truth, that He may cause it to prevail over all religions, even if those who associate partners *with God* hate *it*.

#### R. 2.

11. O ye who believe! shall I point out to you a bargain that will save you from a painful punishment?

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.

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.

وَمُبَشِّرًا بِرَسُولٍ يَأْتِيهِ مِنْ بَعْدِي  
اسْمُهُ أَحْمَدٌ فَلَمَّا جَاءَهُمْ  
بِالْبَيِّنَاتِ قَالُوا هَذَا سِحْرٌ مُّبِينٌ ﴿٤﴾

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ  
الْكَذِبَ وَهُوَ يُدْعَى إِلَى الْإِسْلَامِ  
وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٨﴾

يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ  
وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ ﴿٩﴾

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى  
وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ  
وَلَوْ كَرِهَ الْمُشْرِكُونَ ﴿١٠﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَى  
تِجَارَةٍ تُنْجِيكُمْ مِنْ عَذَابٍ أَلِيمٍ ﴿١١﴾

تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَتُجَاهِدُونَ  
فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ  
ذَلِكَ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿١٢﴾

يَغْفِرَ لَكُمْ ذُنُوبَكُمْ وَ يُدْخِلْكُمْ  
جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ  
وَمَسْكِنٍ طَيِّبَةٍ فِيهَا جَنَّتِ عَدْنٌ  
ذَلِكَ 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.

15. O ye who believe! be helpers of Allāh, as said Jesus, son of Mary, to *his* disciples, 'Who are my helpers in the cause of Allāh.' The disciples said, 'We are helpers of Allāh.' So a party of the children of Israel believed, while a party disbelieved.

\*Then We gave power to those who believed against their enemy, and they became victorious.

وَأُخْرَىٰ تُحِبُّونَهَا ۖ نَصْرٌ مِّنَ اللَّهِ  
وَفَتْحٌ قَرِيبٌ ۗ وَبَشِيرٌ لِّلْمُؤْمِنِينَ ﴿١٤﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا أَنْصَارَ  
اللَّهِ كَمَا قَالَ عِيسَى ابْنُ مَرْيَمَ

لِلْحَوَارِيِّينَ مَنِ أَنْصَارِي إِلَى اللَّهِ

قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ

فَأَمَّنْتَ طَائِفَةٌ مِّنْ بَنِي إِسْرَائِيلَ

وَكَفَرَتْ طَائِفَةٌ ۗ فَأَيُّدَا الَّذِينَ

آمَنُوا عَلَىٰ عَدُوِّهِمْ فَاصْبَحُوا

عِ  
١٤

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,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①  
يَسْبِغْ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي  
الْأَرْضِ الْمَلِكِ الْقُدُّوسِ الْعَزِيزِ  
الْحَكِيمِ ②  
هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا  
مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ  
وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِن  
كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ ③  
وَآخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ ④  
وَهُوَ الْعَزِيزُ الْحَكِيمُ ⑤  
ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ  
وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ⑥  
مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَةَ ثُمَّ لَمْ  
يَحْمِلُوهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ  
أَسْفَارًا ⑦ بِئْسَ مَثَلُ الْقَوْمِ الَّذِينَ  
كَذَّبُوا بِآيَاتِ اللَّهِ ⑧ وَاللَّهُ لَا يَهْدِي  
الْقَوْمَ الظَّالِمِينَ ⑨  
قُلْ يَا أَيُّهَا الَّذِينَ هَادَوْا إِن دَعَمْتُمْ  
أَنكُم أَوْلِيَاءَ لِلَّهِ مِن دُونِ النَّاسِ

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.

9. Say, 'The Death from which you flee will surely meet you. Then will you be returned unto Him Who knows the unseen and the seen, and He will inform you of what you had been doing.'

## R. 2.

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.

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.

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.'

فَتَمَنُّوا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ ⑤

وَلَا يَتَمَنَّوْنَ أَبَدًا بِمَا قَدَّمْت

أَيْدِيَهُمْ ٥ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ⑧

قُلْ إِنَّ الْمَوْتَ الَّذِي تَفِرُّونَ مِنْهُ

فَاتَهُ مَلَقِيكُمْ ثُمَّ تُرَدُّونَ إِلَىٰ عِلْمِ

الْغَيْبِ وَالشَّهَادَةِ فَيُنبِّئُكُمْ بِمَا

كُنْتُمْ تَعْمَلُونَ ⑨

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ

لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا

إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ٥ ذَلِكُمْ

خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ⑩

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا

فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ

اللَّهِ وَادْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ

تُفْلِحُونَ ⑪

وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا

إِلَيْهَا وَتَرَكُوا قَائِمًا ٥ قُلْ مَا عِنْدَ

اللَّهِ خَيْرٌ مِنَ اللَّهْوِ وَمِنَ التِّجَارَةِ ٥

وَاللَّهُ خَيْرٌ الرَّزِقِينَ ⑫



## 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!

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

إِذَا جَاءَكَ الْمُنْفِقُونَ قَالُوا نَشْهَدُ

إِنَّكَ لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ إِنَّكَ

لَرَسُولُهُ وَاللَّهُ يَشْهَدُ إِنَّ الْمُنْفِقِينَ

لَكَاذِبُونَ ②

اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنِ

سَبِيلِ اللَّهِ إِنَّهُمْ سَاءَ مَا كَانُوا

يَعْمَلُونَ ③

ذَلِكَ بِأَنَّهُمْ آمَنُوا ثُمَّ كَفَرُوا فَطُبِعَ

عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ ④

وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ ⑤

وَإِنْ يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ ⑥

كَانَتْهُمْ خَشَبٌ مُسْتَدْرَجٌ يَحْسَبُونَ

كُلَّ صَيْحَةٍ عَلَيْهِمْ هُمُ الْعَدُوُّ

فَاخْذَرْهُمْ قَاتَلَهُمُ اللَّهُ زَأَى

يُؤْفَكُونَ ⑦

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ

رَسُولُ اللَّهِ لَوَّوْا رُءُوسَهُمْ وَرَأَيْتَهُمْ

- \*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.

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.

\*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

\*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.

يَصُدُّونَ وَهُمْ مُسْتَكْبِرُونَ ﴿٥﴾

سَوَاءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ  
تَسْتَغْفِرْ لَهُمْ ۗ لَنْ يَغْفِرَ اللَّهُ لَهُمْ ۗ

إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٤﴾  
هُمُ الَّذِينَ يَقُولُونَ لَا تُنْفِقُوا عَلَيَّ مِنْ  
عِنْدِ رَسُولِ اللَّهِ حَتَّى يَنْفَضُوا ۗ وَاللَّهُ  
خَزَائِنُ السَّمَوَاتِ وَالْأَرْضِ وَلَكِنَّ

الْمُنْفِقِينَ لَا يَفْقَهُونَ ﴿٨﴾

يَقُولُونَ لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ  
لَيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ ۗ وَاللَّهُ  
الْعَزِيزُ الْوَسِيعُ ۗ وَاللَّهُ يَعْلَمُ مَا  
تَعْمَلُونَ ﴿٩﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ  
أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ  
اللَّهِ ۗ وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَئِكَ

هُمُ الْخٰسِرُونَ ﴿١٠﴾

وَأَنْفِقُوا مِنْ مَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ  
يَأْتِيَ أَحَدَكُمُ الْمَوْتُ فَيَقُولَ رَبِّ لَوْ  
لَا أَخَّرْتَنِي إِلَىٰ أَجَلٍ قَرِيبٍ ۗ فَأَصَّدَّقْ

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.

وَ أَكُنْ مِنَ الصَّالِحِينَ ﴿١١﴾

وَلَنْ يُؤَخِّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجَلُهَا ۗ

ع  
١٢

وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٢﴾



### AT-TAGHĀBUN

(Revealed after Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.  
 2. Whatever is in the heavens and whatever is in the earth glorifies Allāh; His is the kingdom and His the praise, and He has power over all things.  
 \*3. It is He Who has created you, but *some* of you are disbelievers and *some* of you are believers; and Allāh sees what you do.

- \*4. He created the heavens and the earth with truth, and He shaped you and made your shapes beautiful, and to Him is the *ultimate* return.

5. He knows whatever is in the heavens and the earth, and He knows what you conceal and what you disclose; and Allāh knows full well *all* that is in the breasts.

6. Has not the news reached you of those who disbelieved before? So they tasted the evil consequences of their conduct, and they had a painful punishment.

- \*7. That was because their Messengers

\*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?'

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

يَسْبَحُ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي  
الْأَرْضِ ۗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ ۗ

وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ②

هُوَ الَّذِي خَلَقَكُمْ مِنْكُمْ كَافِرٌ  
وَمِنْكُمْ مُؤْمِنٌ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ

بَصِيرٌ ③

خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ  
وَصَوَّرَكُمْ فَأَحْسَنَ صُورَكُمْ ۗ وَإِلَيْهِ

الْمَصِيرُ ④

يَعْلَمُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ  
وَيَعْلَمُ مَا تُسْرَتُونَ ۗ وَمَا تَكْتُمُونَ ۗ

وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ⑤

أَلَمْ يَأْتِكُمْ نَبَأُ الَّذِينَ كَفَرُوا مِنْ  
قَبْلُ ۚ فَذَاقُوا وَبَالَ أَمْرِهِمْ وَلَهُمْ

عَذَابٌ أَلِيمٌ ⑥

ذَلِكَ بِأَنَّهُ كَانَتْ تَأْتِيهِمْ رُسُلُهُمْ

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

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 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

بِالْبَيِّنَاتِ فَقَالُوا أَبَشَرٌ يَهْدُونَنَا  
فَكَفَرُوا وَتَوَلَّوْا وَاسْتَغَى اللَّهُ  
وَاللَّهُ عَزِيزٌ حَمِيدٌ ٤

رَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُبْعَثُوا  
قُلْ بَلَىٰ وَرَبِّي لَتُبْعَثُنَّ ثُمَّ  
لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ ۗ وَذَلِكَ عَلَى  
اللَّهِ يَسِيرٌ ٥

فَأْمِنُوا بِاللَّهِ وَرَسُولِهِ وَالنُّورِ الَّذِي  
أَنْزَلْنَا ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ٦

يَوْمَ يَجْمَعُكُمْ لِيَوْمِ الْجَمْعِ ذَٰلِكَ  
يَوْمُ التَّعَابِينِ ٧ وَمَنْ يُؤْمِنِ بِاللَّهِ  
وَيَعْمَلْ صَالِحًا يُكْفِرْ عَنْهُ سَيِّئَاتِهِ  
وَيُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا  
الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۗ ذَٰلِكَ  
الْفَوْزُ الْعَظِيمُ ٨

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا  
أُولَٰئِكَ أَصْحَابُ النَّارِ ۖ خَالِدِينَ فِيهَا ۗ  
وَبِئْسَ الْمَصِيرُ ٩

مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ ۗ  
وَمَنْ يُؤْمِنِ بِاللَّهِ يَهْدِ اللَّهُ قَلْبَهُ ۗ وَاللَّهُ



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.

16. Verily, your wealth and your children are a trial; but with Allāh is an immense reward.

17. So fear Allāh as best you can, and listen, and obey, and spend *in His cause*; it will be good for *yourself*. And whoso is rid of the covetousness of his own soul—it is such who shall be successful.

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,

19. The Knower of the unseen and the seen, the Mighty, the Wise.

بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٢﴾

وَاطِيعُوا اللَّهَ وَاطِيعُوا الرَّسُولَ  
فَإِنْ تَوَلَّيْتُمْ فَإِنَّمَا عَلَىٰ رَسُولِنَا

الْبَلْغُ الْمُبِينُ ﴿١٣﴾

اللَّهُ لَا إِلَهَ إِلَّا هُوَ ۗ وَعَلَىٰ اللَّهِ  
فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٤﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ مِنْ أَزْوَاجِكُمْ  
وَأَوْلَادِكُمْ عَدُوًّا لَكُمْ فَاحْذَرُوهُمْ ۗ  
وَإِنْ تَغْفُوا وَتَصْفَحُوا وَتَغْفِرُوا فَإِنَّ  
اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٥﴾

إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ  
وَاللَّهُ عِنْدَ أَجْرٍ عَظِيمٍ ﴿١٦﴾

فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَاسْمَعُوا  
وَاطِيعُوا وَأَنْفِقُوا خَيْرًا لِأَنْفُسِكُمْ ۗ  
وَمَنْ يُؤْتِكُمْ شَخْرًا فَاوْلِيَّكَ هُمْ  
الْمُقْرِبُونَ ﴿١٧﴾

إِنْ تَقْرِضُوا اللَّهَ قَرْضًا حَسَنًا  
يُضْعِفُهُ لَكُمْ وَيَغْفِرْ لَكُمْ ۗ وَاللَّهُ  
شَكُورٌ حَلِيمٌ ﴿١٨﴾

عَلِيمِ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزِ  
الْحَكِيمِ ﴿١٩﴾

\* 17. And whoso is **saved from his own covetousness**—it is these who shall be successful.



## AT-TALĀQ

(Revealed after Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
- \*2. O Prophet! when you divorce women, divorce them for the *prescribed* period, and reckon the period; and fear Allāh. Turn them not out of their houses, nor should they *themselves* leave unless they commit an act which is manifestly foul. And these are the limits *set* by Allāh; and whoso transgresses the limits of Allāh, he indeed wrongs his own soul. Thou knowest not; it may be that thereafter Allāh will bring something new to pass.

3. Then, when they are about to reach their *prescribed* term, keep them with kindness, or put them away with kindness, and call to witness two just persons from among you; and bear *true* witness for Allāh. This is by which is admonished he who believes in Allāh and the Last Day. And he who fears Allāh—He will make for him a way out,

4. And will provide for him from where he expects not. And he who puts his trust in Allāh—He is sufficient for him. Verily, Allāh will accomplish His purpose. For

- \*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 ①

يَا أَيُّهَا النَّبِيُّ إِذَا طَلَقْتُمُ النِّسَاءَ  
فَطَلِقُوهُنَّ لِعَدَّتِهِنَّ وَأَحْصُوا الْعِدَّةَ  
وَ اتَّقُوا اللَّهَ رَبَّكُمْ لَا تُخْرِجُوهُنَّ مِنْ  
بُيُوتِهِنَّ وَلَا يَخْرُجْنَ إِلَّا أَنْ يَأْتِيَنَّ  
بِفَاحِشَةٍ مُّبِينَةٍ ۚ وَ تِلْكَ حُدُودُ اللَّهِ  
ۚ وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ  
نَفْسَهُ ۚ لَا تَدْرِي لَعَلَّ اللَّهَ يُخْرِثُ

بَعْدَ ذَلِكَ أَمْرًا ②

فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ  
بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ  
وَ أَشْهَدُوا ذَوِي عَدْلٍ مِنْكُمْ وَ أَقِيمُوا  
الشَّهَادَةَ لِلَّهِ ۚ ذَلِكُمْ يُوعَظُ بِهِ مَنْ  
كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ  
وَ مَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ③

وَ يَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ۚ وَ مَنْ  
يَتَّوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ۚ إِنَّ  
اللَّهَ بَالِغُ أَمْرِهِ ۚ قَدْ جَعَلَ اللَّهُ لِكُلِّ

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 *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 from him 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).

\*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).

شَيْءٍ قَدْرًا ۝٣

وَالَّذِي يَشْتَكِي مِنَ الْمَحِيضِ مِنْ نِسَائِكُمْ إِنِ ارْتَبْتُمْ فَعِدَّتُهُنَّ ثَلَاثَةُ أَشْهُرٍ ۝ وَالَّذِي لَمْ يَحْضِ وَأُولَاتُ الْأَحْمَالِ أَجَلُهُنَّ أَنْ يَضَعْنَ حَمْلَهُنَّ ۝ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مِنْ أَمْرِهِ يُسْرًا ۝٥

ذَلِكَ أَمْرُ اللَّهِ أَنْزَلَهُ إِلَيْكُمْ ۝ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ أَجْرًا ۝٦

أَسْكِنُوهُنَّ مِنْ حَيْثُ سَكَنْتُمْ مِنْ وُجُوهِكُمْ وَلَا تَضَارُّوهُنَّ لِيُضَيِّقُوا عَلَيْهِنَّ ۝ وَإِنْ كُنَّ أُولَاتٍ حَمِلٍ فَأَنْفِقُوا عَلَيْهِنَّ حَتَّى يَضَعْنَ حَمْلَهُنَّ ۝ فَإِنْ أَرْضَعْنَ لَكُمْ فَاتُّوهُنَّ أَجُورَهُنَّ ۝ وَاتَّمِرُوا بَيْنَكُمْ بِمَعْرُوفٍ ۝ وَإِنْ تَعَاَسَرْتُمْ فَعَسِّرْهُ لَكُمْ أُخْرَى ۝٧

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.

لِيُنْفِقَ ذُو سَعَةٍ مِّن سَعَتِهِ ۗ وَ مَن  
قُدِّرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا آتَاهُ  
اللَّهُ ۗ لَا يَكْتُفِ اللَّهُ نَفْسًا إِلَّا مَّا آتَاهَا  
سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا ﴿٨﴾

## 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!

وَكَأَيِّن مِّن قَرْيَةٍ عَتَتْ عَن أَمْرِ رَبِّهَا  
وَرُسُلِهِ فَحَاسَبْنَاهَا حِسَابًا شَدِيدًا  
وَعَذَّبْنَاهَا عَذَابًا نُّكْرًا ﴿٩﴾

10. So it tasted the evil consequences of its conduct, and the end of its affair was ruin.

فَذَاقَتْ وَبَالَ أَمْرِهَا وَكَانَ عَاقِبَةُ  
أَمْرِهَا خُسْرًا ﴿١٠﴾

11. Allāh has prepared for them a severe punishment; so fear Allāh, O ye men of understanding, who have believed. Allāh has indeed sent down to you a Reminder—

أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا ۖ فَاتَّقُوا  
اللَّهَ يَا وَلِيَّ الْأَلْبَابِ ۗ الَّذِينَ آمَنُوا  
قَدْ أَنْزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا ﴿١١﴾

12. A Messenger, who recites unto you the clear Signs of Allāh, that he may bring those who believe and do good deeds out of every *kind* of darkness into light. And whoso believes in Allāh and does good deeds—He will make him enter Gardens, through which rivers flow, to abide therein for ever. Allāh has indeed made excellent provision for him.

رَسُولًا يَتْلُوا عَلَيْكُمْ آيَاتِ اللَّهِ  
مُبَيِّنَاتٍ لِّيُخْرِجَ الَّذِينَ آمَنُوا  
وَعَمِلُوا الصَّالِحَاتِ مِنَ الظُّلُمَاتِ  
إِلَى النُّورِ ۗ وَ مَن يُؤْمِن بِاللَّهِ  
وَيَعْمَلْ صَالِحًا يُدْخِلْهُ جَنَّاتٍ  
تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ  
فِيهَا أَبَدًا ۗ قَدْ أَحْسَنَ اللَّهُ لَهُ رِزْقًا ﴿١٢﴾

13. Allāh is He Who created seven

اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَوَاتٍ وَمِن

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.

الْأَرْضِ مِثْلَهُنَّ ۖ يَتَنَزَّلُ الْأَمْرُ بَيْنَهُنَّ  
لِتَعْلَمُوْا أَنَّ اللّٰهَ عَلَىٰ كُلِّ شَيْءٍ  
قَدِيْرٌ ۗ وَأَنَّ اللّٰهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ  
عِلْمًا ﴿٣﴾

٢  
ع  
١٨



## AT-TAHRĪM

(Revealed after Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
2. O Prophet! why dost thou forbid *thyself* that which Allāh has made lawful to thee, seeking the pleasure of thy wives? And Allāh is Most Forgiving, Merciful.
- \*3. Allāh has indeed allowed to you the dissolution of your oaths, and Allāh is your Friend; and He is All-Knowing, Wise.
4. And when the Prophet confided a matter unto one of his wives and she then divulged it, and Allāh informed him of it, he made known to *her* part thereof, and avoided *mentioning* part of it. And when he informed her of it, she said, 'Who has informed thee of it?' He said, 'The All-Knowing, the All-Aware God has informed me.'

5. Now if you two turn unto Allāh repentant, *it will be better for you*, and your hearts are *already* so inclined. But if you back up each other against him, surely Allāh is his Helper and Gabriel and the righteous among the believers; and furthermore, *all other* angels too are *his* helpers.

- \*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.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①  
يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ  
لَكَ ۚ تَبْتَغِي مَرْضَاتَ أَزْوَاجِكَ ۚ  
وَاللَّهُ غَفُورٌ رَحِيمٌ ②  
قَدْ فَرَضَ اللَّهُ لَكُمْ تَحِلَّةَ  
أَيْمَانِكُمْ ۚ وَاللَّهُ مَوْلَاكُمْ ۚ وَهُوَ  
الْعَلِيمُ الْحَكِيمُ ③  
وَإِذْ أَسْرَأَ النَّبِيُّ إِلَىٰ بَعْضِ أَزْوَاجِهِ  
حَدِيثًا ۚ فَلَمَّا نَبَّأَتْ بِهِ وَأَظْهَرَهُ اللَّهُ  
عَلَيْهِ عَرَفَ بَعْضَهُ ۚ وَأَعْرَضَ عَنْ  
بَعْضٍ ۚ فَلَمَّا نَبَّأَهَا بِهِ قَالَتْ مَنْ  
أَنْبَأَكَ هَذَا ۚ قَالَ نَبَّأَنِي الْعَلِيمُ  
الْخَبِيرُ ④  
إِن تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ  
قُلُوبُكُمَا ۚ وَإِن تَظَاهَرَا عَلَيْهِ فَإِنَّ  
اللَّهَ هُوَ مَوْلَاهُ ۚ وَجِبْرِيلُ وَصَالِحُ  
الْمُؤْمِنِينَ ۚ وَالْمَلَائِكَةُ بَعْدَ ذَلِكَ  
ظَهِيرٌ ⑤

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.

عَسَىٰ رَبُّهُ إِن طَلَّقَكَ أَن يُبْرِكَ  
أَزْوَاجًا خَيْرًا مِنكَ مُسْلِمَاتٍ  
مُّؤْمِنَاتٍ قُنَّاتٍ تَلَبَّتْ عِبَادَتِ  
سَبَّحْتَ ثِيَابًا وَابْتَدَأَ ⑥

7. O ye who believe! save yourselves and your families from a Fire whose fuel is men and stones, over which are appointed angels, stern *and* severe, who disobey not Allāh in what He commands them and do as they are commanded.

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنفُسَكُمْ  
وَ أَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ  
وَ الْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ  
شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ  
وَ يَفْعَلُونَ مَا يُؤْمَرُونَ ⑦

8. O ye who disbelieve! make no excuses this day. You are requited for what you did.

يَا أَيُّهَا الَّذِينَ كَفَرُوا لَا تَعْتَذِرُوا  
الْيَوْمَ ۚ إِنَّمَا تُجْرُونَ مَا كُنْتُمْ  
تَعْمَلُونَ ⑧

## R. 2.

9. O ye who believe! turn to Allāh in sincere repentance. It may be that your Lord will remove from you the evil *consequences* of your deeds and make you enter Gardens through which rivers flow, on the day when Allāh will not abase the Prophet nor those who have believed with him. Their light will run before them and on their right hands. They will say, ‘Our Lord, perfect our light for us and forgive us; surely Thou hast power over all things.’

يَا أَيُّهَا الَّذِينَ آمَنُوا تُوبُوا إِلَى اللَّهِ  
تُوبَةً نَّصُوحًا ۚ عَسَىٰ رَبُّكُمْ أَن يُكَفِّرَ  
عَنكُمْ سَيِّئَاتِكُمْ وَ يُدْخِلَكُم جَنَّاتٍ  
تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ ۚ يَوْمَ  
لَا يُخْزِي اللَّهُ النَّبِيَّ وَ الَّذِينَ آمَنُوا  
مَعَهُ ۚ نُورُهُمْ يَسْعَىٰ بَيْنَ أَيْدِيهِمْ  
وَ بَآئِمَانِهِمْ يَقُولُونَ رَبَّنَا أَتِمِّمْ  
لَنَا نُورَنَا وَ اغْفِرْ لَنَا ۚ إِنَّكَ عَلَىٰ كُلِّ  
شَيْءٍ قَدِيرٌ ⑨

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;'

13. And *the example of Mary*, the daughter of 'Imran, who guarded her private parts—so We breathed into him of Our Spirit—and she fulfilled *in her person* the words of her Lord and His Books and was one of the obedient.

يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ  
وَالْمُنَافِقِينَ وَاعْلُظْ عَلَيْهِمْ  
وَمَا أُولَئِكَ بِجَهَنَّمَ ۗ وَبِئْسَ الْمَصِيرُ ﴿١٠﴾  
صَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ كَفَرُوا  
امْرَأَتَ نُوحٍ وَامْرَأَتَ لُوطٍ ۗ كَانَتَا  
تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَالِحَيْنِ  
فَخَانَتُهُمَا فَلَمْ يُغْنِيَا عَنْهُمَا مِنَ  
اللَّهِ شَيْئًا وَقِيلَ ادْخُلَا النَّارَ مَعَ  
الدَّاخِلِينَ ﴿١١﴾

وَصَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ آمَنُوا  
امْرَأَتَ فِرْعَوْنَ ۗ إِذْ قَالَتْ رَبِّ ابْنِ  
لِي عِنْدَكَ بَيْتًا فِي الْجَنَّةِ وَنَجِّنِي  
مِنْ فِرْعَوْنَ وَعَمَلِهِ وَنَجِّنِي مِنَ  
الْقَوْمِ الظَّالِمِينَ ﴿١٢﴾

وَمَرْيَمَ ابْنَتَ عِمْرَانَ الَّتِي أَحْصَنَتْ  
فَرْجَهَا فَنفَخْنَا فِيهِ مِنْ رُوحِنَا  
وَوَدَّعَتْ بِكَلِمَاتِ رَبِّهَا وَكُتِبَ  
وَكَانَتْ مِنَ الْمُقْبِلِينَ ﴿١٣﴾

\* 10. Their **resort** is Hell, and an evil destination it is!





**AL-MULK**

(Revealed before Hijrah)

Part 29

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.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①  
 تَبَرَّكَ الَّذِي بِيَدِهِ الْمُلْكُ ۚ وَهُوَ  
 عَلَى كُلِّ شَيْءٍ قَدِيرٌ ②  
 الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ  
 لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ۗ وَهُوَ  
 الْعَزِيزُ الْغَفُورُ ③  
 الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا ۗ  
 مَا تَرَى فِي خَلْقِ الرَّحْمَنِ مِن تَفَوُّتٍ ۗ  
 فَارْجِعِ الْبَصَرَ ۖ هَلْ تَرَى مِن فُطُورٍ ④  
 ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنقَلِبْ  
 إِلَيْكَ الْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ ⑤  
 وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ  
 وَجَعَلْنَاهَا رُجُومًا لِّلشَّيَاطِينِ  
 وَأَعْتَدْنَا لَهُمْ عَذَابَ السَّعِيرِ ⑥  
 وَلِلَّذِينَ كَفَرُوا بِرَبِّهِمْ عَذَابُ  
 جَهَنَّمَ ۗ وَبئْسَ الْمَصِيرُ ⑦  
 إِذَا أُلْقُوا فِيهَا سَمِعُوا لَهَا شَهيقًا  
 وَهِيَ تَفُورٌ ⑧

\*5. Aye, look again, and yet again, your sight will *only* return to you frustrated and fatigued.

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: '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.

\*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.

تَكَادُ تَمَيِّزُ مِنَ الْغَيْظِ ۗ كَلَّمَآ أَلْقَىٰ  
فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ  
يَأْتِكُمْ نَذِيرٌ ﴿٩﴾

قَالُوا بَلَىٰ قَدْ جَاءَنَا نَذِيرٌ ۗ فَكَذَّبْنَا  
وَ قُلْنَا مَا نَزَّلَ اللَّهُ مِن شَيْءٍ ؕ إِن  
أَنْتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ ﴿١٠﴾

وَ قَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِدُ مَا  
كُنَّا فِي أَصْحَابِ السَّعِيرِ ﴿١١﴾

فَاعْتَرَفُوا بِذَنبِهِمْ ۗ فَسُحْقًا  
لِّأَصْحَابِ السَّعِيرِ ﴿١٢﴾

إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ  
لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ﴿١٣﴾

وَ أَسْرُوا قَوْلَكُمْ أَوِ اجْهَرُوا بِهِ  
إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١٤﴾

أَلَا يَعْلَمُ مَنْ خَلَقَ ۗ وَهُوَ اللَّطِيفُ  
الْحَبِيرُ ﴿١٥﴾

هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذَلُولًا  
فَأَمْشُوا فِي مَنَاجِبِهَا وَكُلُوا مِن رِّزْقِهِ  
وَ إِلَيْهِ النُّشُورُ ﴿١٦﴾

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?

ءَأَمِنْتُمْ مَن فِي السَّمَاءِ أَن يَخْسِفَ  
بِكُمْ الْأَرْضَ فَإِذَا هِيَ تَمُورُ ﴿١٤﴾

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.

أَمْ أَمِنْتُمْ مَن فِي السَّمَاءِ أَن يُرْسِدَ  
عَلَيْكُمْ حَاصِبًا ۗ فَسَتَعْلَمُونَ كَيْفَ  
نَذِيرِ ﴿١٥﴾

19. And indeed those before them also treated *My Messengers* as liars; then how grievous was My punishment!

وَلَقَدْ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ  
فَكَيْفَ كَانَ نَكِيرِ ﴿١٦﴾

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 them but the Gracious God. Verily He sees all things.

أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ صَفْتٍ  
وَيَقْبِضْنَ ۗ مَا يُمسِكُهُنَّ إِلَّا الرَّحْمَنُ ۗ  
إِنَّهُ بِكُلِّ شَيْءٍ بَصِيرٌ ﴿١٧﴾

21. Or who is he that can be an army for you to help you against the Gracious God? The disbelievers are only in deception.

أَمَّنْ هَذَا الَّذِي هُوَ جُنْدٌ لَّكُمْ  
يَنْصُرُكُمْ مِّن دُونِ الرَّحْمَنِ ۗ إِنَّ  
الْكَافِرُونَ إِلَّا فِي غُرُورٍ ﴿١٨﴾

22. Or who is he that will provide for you, if He should withhold His provision? Nay, but they obstinately persist in rebellion and aversion.

أَمَّنْ هَذَا الَّذِي يَرْزُقُكُمْ إِنْ أَمْسَكَ  
رِزْقَهُ ۗ بَل لَّجُوا فِي عْتُوٍّ وَنُفُورٍ ﴿١٩﴾

23. What! is he who walks grovelling upon his face better guided or he who walks upright on the straight path?

أَفَمَن يَمْشِي مُكِبًّا عَلَىٰ وَجْهِهِ  
أَهْدَىٰ أَمَّن يَمْشِي سَوِيًّا عَلَىٰ صِرَاطٍ  
مُّسْتَقِيمٍ ﴿٢٠﴾

24. Say, 'He it is Who brought you into being, and made for you ears and eyes and hearts; *but* little thanks

قُلْ هُوَ الَّذِي أَنْشَأَكُمْ وَجَعَلَ لَكُمُ  
السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ ۗ قَلِيلًا

do you give.’

مَا تَشْكُرُونَ ﴿٣٣﴾

25. Say, ‘He it is Who multiplied you in the earth, and unto Him will you be gathered.’

قُلْ هُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ

وَإِلَيْهِ تُحْشَرُونَ ﴿٣٥﴾

26. And they say, ‘When will this promise *come to pass*, if *indeed* you are truthful?’

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ

صَادِقِينَ ﴿٣٦﴾

27. Say, ‘The knowledge *of it* is with Allāh, and I am only a plain Warner.’

قُلْ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ وَإِنَّمَا

أَنَا نَذِيرٌ مُّبِينٌ ﴿٣٧﴾

28. But when they see it near, the faces of those who disbelieve will become grief-stricken, and it will be said, ‘This is what you used to ask for.’

فَلَمَّا رَأَوْهُ زُلْفَةً سَيِّئَتْ وُجُوهُ

الَّذِينَ كَفَرُوا وَقِيلَ هَذَا الَّذِي

كُنْتُمْ بِهِ تَدْعُونَ ﴿٣٨﴾

29. Say, ‘Tell me, if Allāh should destroy me and those who are with me, or have mercy on us, who will protect the disbelievers from a painful punishment?’

قُلْ أَرَأَيْتُمْ إِنْ أَهْلَكَنِيَ اللَّهُ وَمَنْ

مَعِيَ أَوْ رَحِمَنَا فَمَنْ يُجِيرُ الْكَافِرِينَ

مِنْ عَذَابِ الْيَوْمِ ﴿٣٩﴾

30. Say, ‘He is the Gracious *God*; in Him have we believed and in Him have we put our trust. And you will soon know who is in manifest error.’

قُلْ هُوَ الرَّحْمَنُ أَمَّنَّا بِهِ وَعَلَيْهِ

تَوَكَّلْنَا ۖ فَسَتَعْلَمُونَ مَنْ هُوَ فِي

ضَلَالٍ مُّبِينٍ ﴿٤٠﴾

\*31. Say, ‘Tell me, if *all* your water were to disappear *in the earth*, who then will bring you *clear* flowing water?’

قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا

فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَعِينٍ ﴿٤١﴾

\*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. Forbiddener of good, transgressor, sinful,
14. Ill-mannered and, in addition to that, of doubtful birth.
15. This is because he possesses riches and children.

- بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①  
 ن وَالْقَلَمِ وَمَا يَسْطُرُونَ ②  
 مَا أَنْتَ بِمَجْنُونٌ ③  
 وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ ④  
 وَإِنَّكَ لَعَلَّ خُلُقٍ عَظِيمٍ ⑤  
 فَسَتُبْصِرُ وَيُبْصِرُونَ ⑥  
 بِأَبْصَارِكُمُ الْمَفْتُونُونَ ⑦  
 إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ ⑧ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ⑧  
 فَلَا تُطِعِ الْمُكَذِّبِينَ ⑨  
 وَذُوا لَوْلَاهُمْ فِيذِهِنَّ ⑩  
 وَلَا تُطِعِ كُلَّ خَلَافٍ مَّهِينٍ ⑪  
 هَمَّازٍ مَشَاءٍ بِنَمِيمٍ ⑫  
 مَنَاءٍ لِدَّخِيرٍ مُعْتَدٍ آثِيمٍ ⑬  
 عُتْلٍ بَعْدَ ذَلِكَ زَنِيمٍ ⑭  
 أَنْ كَانَ ذَا مَالٍ وَبَنِينَ ⑮

16. When Our Signs are recited unto him, he says, 'Stories of the ancients!'

إِذَا تُتْلَىٰ عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ ﴿١٦﴾

17. We will brand him on the snout.

سَنَسِمُهُ عَلَى الْخُرْطُومِ ﴿١٧﴾

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 مُصْبِحِينَ ﴿١٨﴾

19. And they made no exception *and did not say, 'If God please.'*

وَلَا يَسْتثنُونَ ﴿١٩﴾

20. Then a visitation from thy Lord visited it while they were asleep;

فَطَافَ عَلَيْهَا طَائِفٌ مِّن رَّبِّكَ وَهُمْ نَائِمُونَ ﴿٢٠﴾

21. And the morning found it like a garden cut down *overnight*.

فَاصْبَحَتْ كَالصَّرِيمِ ﴿٢١﴾

22. So they called to one another at the *break of dawn*,

فَتَنَادَوُا مُصْبِحِينَ ﴿٢٢﴾

\*23. Saying, 'Go forth early in the morning to your field, if you would gather the fruit.'

أَنْ ائْتُوا عَلَىٰ 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 يَدْخُلَهَا الْيَوْمَ عَلَيْكُمْ مَسْكِينٌ ﴿٢٥﴾

\*26. And they went forth early in the morning, determined to *achieve their purpose*.

وَوَعَدُوا عَلَىٰ حَرْدٍ قَادِرِينَ ﴿٢٦﴾

27. But when they saw it, they said, 'Surely, we have lost *our way!*'

فَلَمَّارًا أَوْهَا قَالُوا إِنَّا لَضَالُونَ ﴿٢٧﴾

28. 'Nay, we have been deprived of everything.'

بَلْ نَحْنُ مَحْرُومُونَ ﴿٢٨﴾

\*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.*

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  
تَسْبِيحُونَ ﴿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.

فَاتَّبَعَدَ بَعْضُهُمْ عَلَى بَعْضٍ  
يَتَلَاوَمُونَ ﴿٣١﴾

\*32. They said, 'Woe to us! We were indeed rebellious against God.

قَالُوا يَا وَيْلَنَا إِنَّا كُنَّا طَٰغِينَ ﴿٣٢﴾

33. 'Maybe our Lord will give us instead a better garden than this; we do humbly entreat our Lord.'

عَسَىٰ رَبِّنَا أَتَّ يُبَدِّلَنَا خَيْرًا مِّنْهَا  
إِنَّا إِلَىٰ رَبِّنَا رَاغِبُونَ ﴿٣٣﴾

34. Such is the punishment of this world. And surely the punishment of the Hereafter is greater. Did they but know!

كَذٰلِكَ الْعَذَابُ ۗ وَالْعَذَابُ الْآخِرَةُ  
أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ ﴿٣٤﴾

### R. 2.

35. For the righteous, indeed, there are Gardens of Bliss with their Lord.

إِنَّ لِلْمُتَّقِينَ عِنْدَ رَبِّهِمْ جَنَّاتٍ  
الَّتِي فِيهَا النَّعِيمُ ﴿٣٥﴾

36. Shall We then treat those who submit to Us as We treat the guilty?

أَفَتَجْعَلُ الْمُسْلِمِينَ كَالْمُجْرِمِينَ ﴿٣٦﴾

37. What is the matter with you? How judge ye!

مَا لَكُمْ ۖ 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 تَخْتَرُونَ ﴿٣٩﴾

40. Or have you any covenant binding on Us till the Day of Resurrection that you shall surely have all that you order?

أَمْ لَكُمْ أَيْمَانٌ عَلَيْنَا بَالِغَةٌ إِلَىٰ يَوْمِ  
الْقِيَامَةِ ۗ إِنَّ لَكُمْ لَمَا تَحْكُمُونَ ﴿٤٠﴾

\*32. They said, 'Woe to us! **Verily, we were transgressors indeed.**

41. Ask them which of them will vouch for that. سَلِّمْهُمْ أَيُّهُمْ بِذَلِكَ زَعِيمٌ ﴿٣١﴾
42. Or have they any 'partners' of God? Let them, then, produce *those* 'partners' of theirs, if they speak the truth. أَمْ لَهُمْ شُرَكَاءٌ فَلْيَأْتُوا بِشُرَكَائِهِمْ  
إِنْ كَانُوا صَادِقِينَ ﴿٣٢﴾
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 عَنْ سَاقٍ وَيُدْعَوْنَ إِلَى  
السُّجُودِ فَلَا يَسْتَطِيعُونَ ﴿٣٣﴾
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*. خَاشِعَةً أَبْصَارُهُمْ تَرْهُفُهُمْ ذِلَّةً  
وَقَدْ كَانُوا يُدْعَوْنَ إِلَى السُّجُودِ وَهُمْ  
سَالِمُونَ ﴿٣٤﴾
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 وَ مَن يُكَدِّبُ بِهَذَا الْحَدِيثِ  
سَنَسْتَدْرِجُهُمْ مِّنْ حَيْثُ لَا يَعْلَمُونَ ﴿٣٥﴾
46. And I give them respite; for My plan is strong. وَ أُمْلِي لَهُمْ إِنَّ كَيْدِي مَتِينٌ ﴿٣٦﴾
47. Dost thou ask a reward of them that they are *as if* being weighed down with a *heavy* tax? أَمْ تَسْأَلُهُمْ أَجْرًا فَهُمْ مِّنْ مَّعْرَمٍ  
مُّثْقَلُونَ ﴿٣٧﴾
48. Is the unseen with them so that they write *it* down? أَمْ عِنْدَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُونَ ﴿٣٨﴾
49. So be thou steadfast in *carrying out* the command of thy Lord, and be not like the Man of the Fish when he called *to his Lord* and he was full of grief. فَاصْبِرْ لِحُكْمِ رَبِّكَ وَ لَا تُكُنْ  
كَصَاحِبِ الْحُوتِ إِذْ نَادَى وَ هُوَ  
مَكْظُومٌ ﴿٣٩﴾
50. Had not a favour from his Lord reached him, he would have surely been cast upon a bare tract of land, while he would have been blamed *by his people*. لَوْ لَا أَن تَدْرَكَهُ نِعْمَةٌ مِّنْ رَبِّهِ لَنُبِذَ  
بِالْعُرَاءِ وَ هُوَ مَذْمُومٌ ﴿٤٠﴾



51. But his Lord chose him and made him *one* of the righteous.

فَاجْتَبَاهُ رَبُّهُ فَجَعَلَهُ مِنْ

الصَّالِحِينَ ﴿۵۱﴾

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.'

وَإِنْ يَكَادُ الَّذِينَ كَفَرُوا لَيُزِقُونَكَ

بِأَبْصَارِهِمْ لَمَّا سَمِعُوا الذِّكْرَ

﴿۵۲﴾

وَيَقُولُونَ إِنَّهُ لَمَجْنُونٌ ﴿۵۲﴾

\*53. Nay, it is naught but *a source of* honour for all the worlds.

﴿۵۳﴾

وَمَا هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿۵۳﴾

\*53. Nay, it is naught **but a Reminder** for all the worlds.



**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.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①  
 الْحَاقَّةُ ②  
 مَا الْحَاقَّةُ ③  
 وَمَا أَدْرَاكَ مَا الْحَاقَّةُ ④  
 كَذَّبَتْ ثَمُودُ وَعَادُ بِالْقَارِعَةِ ⑤  
 فَاَمَّا ثَمُودُ فَاهْلِكُوا بِالطَّاغِيَةِ ⑥  
 وَامَّا عَادُ فَاهْلِكُوا بِرِيحِ صُرَصٍ ⑦  
 عَاتِيَةٍ ⑧  
 سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَمَنِيَةً ⑨  
 أَيَّامٍ ۖ حُسُومًا ۖ فَتَرَى الْقَوْمَ فِيهَا ⑩  
 صُرَعَىٰ ۚ كَأَنَّهُمْ أَعْجَازُ نَخْلٍ خَاوِيَةٍ ⑪  
 فَهَلْ تَرَى لَهُم مِّن بَاقِيَةٍ ⑫  
 وَجَاءَ فِرْعَوْنُ وَمَنْ قَبْلَهُ ⑬  
 وَ الْمُؤْتَفِكِت بِالْخَاطِئَةِ ⑭

\*5. The tribe of Thamūd and the tribe of 'Ād refused to believe in the shattering calamity.  
**Note:** This in fact is taken from the Quranic expression itself wherein *al-qāri'ah* (الْقَارِعَةُ) has been expressed as (يَوْمَ يَلْعَنُونَ النَّاسَ كُلَّهُمْ أَسْوَأَ الَّذِي كَانُوا يَعْبُدُونَ) وَكَتُوبٌ أَرْجَأْلٌ يُجَالِدُ الْعُقَبُوسَ (١٠١:٥, ٦, 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—a severe seizing.

فَعَصَوْا رَسُولَ رَبِّهِمْ فَأَخَذَهُمْ أَخْذَةً  
رَّابِيَةً ①

12. Verily, when the waters rose high, We bore you in the boat,

إِنَّا لَمَّا طَغَا الْمَاءُ حَمَلْنَاكُمْ فِي  
الْجَارِيَةِ ②

13. That We might make it a reminder for you, and that retaining ears might retain it.

لِنَجْعَلَهَا لَكُمْ تَذْكِرَةً وَتَعِيهَا أَدُنُّ  
وَأَعِيَّةً ③

14. And when a single blast is sounded on the trumpet,

فَإِذَا نَفَخَ فِي الصُّورِ نَفْخَةٌ وَاحِدَةٌ ④

15. And the earth and the mountains are heaved up and then crushed in a single crash,

وَ حُمِلَتِ الْأَرْضُ وَالْجِبَالُ فَدُكَّتَا  
دَكَّةً وَاحِدَةً ⑤

16. On that day will the *great* Event come to pass.

فِيَوْمَئِذٍ وَقَعَتِ الْوَاقِعَةُ ⑥

17. And the heaven will cleave asunder, and it will become frail that day.

وَ انشَقَّتِ السَّمَاءُ فَهِيَ يَوْمَئِذٍ  
وَاهِيَةٌ ⑦

\* 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.

وَ الْمَلَائِكَةُ عَلَى الْأَرْجَائِهَا وَيَحْمِلُ  
عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَنِيَّةٌ ⑧

19. On that day you will be presented *before God*; and none of your secrets will remain hidden.

يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَى مِنْكُمْ  
خَافِيَةٌ ⑨

20. Then, as for him who is given his record in his right hand, he will say, 'Come, read my record.

فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ  
فَيَقُولُ هَؤُلَاءِ أَقْرَبُ وَأَكْتَبِيَةٌ ⑩

\* 11. And they disobeyed the Messenger of their Lord, therefore He seized **them with an ever-tightening grip.**

\* 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.

21. 'Surely, I knew that I would meet my reckoning.'

إِنِّي ظَنَنْتُ أَنِّي مُلْتَقٍ حِسَابِيهِ ۝۲۱

22. So he will have a delightful life,

فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ ۝۲۲

23. In a lofty Garden,

فِي جَنَّةٍ عَالِيَةٍ ۝۲۳

24. Whereof clusters of fruit will be within easy reach.

قُطُوفَهَا دَانِيَةٍ ۝۲۴

25. 'Eat and drink joyfully because of the *good* deeds you did in days gone by.'

كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ ۝۲۵

26. But as for him who is given his record in his left hand, he will say, 'O would that I had not been given my record!

وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِشِمَالِهِ فَيَقُولُ لِيَلَيْتَنِي كُنتُ كِتَابِيهِ ۝۲۶

27. 'Nor known what my reckoning was!

وَلَمْ أَدْرِمَا حِسَابِيهِ ۝۲۷

\*28. 'O would that *death* had made an end of me!

لِيَلَيْتَهَا كَانَتِ الْقَاضِيَةَ ۝۲۸

29. 'My wealth has been of no avail to me.

مَا أَغْنَىٰ عَنِّي مَالِيهِ ۝۲۹

30. 'My power has perished from me.'

هَلَكَتْ عَنِّي سُلْطَانِيهِ ۝۳۰

31. 'Seize him and fetter him,

خُذُوهُ فَغُلُّوهُ ۝۳۱

32. 'Then cast him into Hell.

ثُمَّ الْجَحِيمَ صَلُّوهُ ۝۳۲

33. 'Then put him into a chain the length of which is seventy cubits;

ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ ۝۳۳

34. 'Verily, he did not believe in Allāh, the Great,

إِنَّهُ كَانَ لَا يُؤْمِنُ بِاللَّهِ الْعَظِيمِ ۝۳۴

35. 'And he did not urge the feeding of the poor.

وَلَا يَحْضُرُ عَلَىٰ طَعَامِ الْمَسْكِينِ ۝۳۵

\*28. 'How I wish that *judgement* were a decree for me to perish!

36. 'No friend, therefore, has he here this day;  
 \*37. 'Nor any food save blood mixed with water,  
 38. 'Which none but the sinners eat.'

فَلَيْسَ لَهُ اَيُّوْمٌ هَهُنَا حَمِيْمٌ ﴿٣٦﴾  
 وَلَا طَعَامٌ اِلَّا مِنْ غَسَلِيْنٍ ﴿٣٧﴾  
 لَا يَأْكُلُهٗ اِلَّا الْخٰطِئُوْنَ ﴿٣٨﴾

## R. 2.

39. But nay, I swear by all that you see,  
 40. And by all that you see not,  
 41. That it is surely the word brought by a noble Messenger;  
 42. And it is not the word of a poet; little is it that you believe!

فَلَا اُقْسِمُ بِمَا تُبْصِرُوْنَ ﴿٣٩﴾  
 وَمَا لَا تُبْصِرُوْنَ ﴿٤٠﴾  
 اِنَّهٗ لَقَوْلٌ رَّسُوْلٍ كَرِيْمٍ ﴿٤١﴾  
 وَ مَا هُوَ بِقَوْلِ شَاعِرٍ ؕ قَلِيْلًا مَّا تُؤْمِنُوْنَ ﴿٤٢﴾

43. Nor is it the word of a soothsayer; little is it that you heed!

وَلَا يَقُوْلُ كَاٰهِنٍ ؕ قَلِيْلًا مَّا تَذَكَّرُوْنَ ﴿٤٣﴾

44. *It is* a revelation from the Lord of the worlds.

تَنْزِيْلٌ مِّنْ رَّبِّ الْعٰلَمِيْنَ ﴿٤٤﴾

- \*45. And if he had forged *and attributed* any sayings to Us,

وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الْاَقَاوِيْلِ ﴿٤٥﴾

46. We would surely have seized him by the right hand,

لَا خَذْنَا مِنْهُ بِالْيَمِيْنِ ﴿٤٦﴾

- \*47. And then surely We would have severed his life-artery,

ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِيْنَ ﴿٤٧﴾

- \*48. And not one of you could have held *Us* off from him.

فَمَا مِنْكُمْ مِّنْ اَحَدٍ عَندهٗ حَاجِزِيْنَ ﴿٤٨﴾

49. And verily it is a reminder for the righteous.

وَ اِنَّهٗ لَتَذْكِرَةٌ لِّلْمُتَّقِيْنَ ﴿٤٩﴾

\*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 none of you could shield him from Us.

50. And, surely, We know that there are some among you who reject *Our Signs*.

وَأَنَّا نَعْلَمُ أَنَّ مِنْكُمْ مُكَذِّبِينَ ﴿٥٠﴾

51. And, verily, it will be a *source of regret* for the disbelievers.

وَإِنَّهُ لَحَسْرَةٌ عَلَى الْكَافِرِينَ ﴿٥١﴾

52. And surely, it is the true certainty.

وَإِنَّهُ لَحَقُّ الْيَقِينِ ﴿٥٢﴾

53. So glorify the name of thy Lord, <sup>٢</sup>عِزُّ <sub>٤</sub> the Great.

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿٥٣﴾



### 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,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①  
 سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ ②  
 لِلْكَافِرِينَ لَيْسَ لَهُ دَافِعٌ ③  
 مِنَ اللَّهِ ذِي الْمَعَارِجِ ④  
 تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي  
 يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ  
 سَنَةٍ ⑤  
 فَاصْبِرْ صَبْرًا جَمِيلًا ⑥  
 إِنَّهُمْ يَرَوْنَهُ بَعِيدًا ⑦  
 وَكُنْزُهُ قَرِيبًا ⑧  
 يَوْمَ تَكُونُ السَّمَاءُ كَالْمُهْلِ ⑨  
 وَتَكُونُ الْجِبَالُ كَالْعِهْنِ ⑩  
 وَلَا يَسْأَلُ حَمِيمٌ حَمِيمًا ⑪  
 يُبْصَرُونَ وَهُمْ لَا يُدْرِكُونَ الْمُجْرِمِ لَوْ  
 يَفْتَدِي مِنْ عَذَابٍ يَوْمَئِذٍ بِبَنِيهِ ⑫  
 وَصَاحِبَتِهِ وَأَخِيهِ ⑬  
 وَفَصِيلَتِهِ الَّتِي تُؤْوِيهِ ⑭

15. And *by offering all* those who are on the earth, if *only* thus he might save himself.

وَمَنْ فِي الْأَرْضِ جَمِيعًا ثُمَّ يُنْجِيهِ ۝١٥

16. But no! surely it is a flame of Fire,

كَلَّا إِنَّهَا لَأُتَىٰ ۝١٦

17. Stripping off the skin *even* to the extremities *of the body*.

نَزَّاعَةً لِّلشَّوٰى ۝١٧

18. It will call him who turned his back and retreated

تَدْعُو أَمِنْ أَدْبَرَ وَتَوَلَّىٰ ۝١٨

19. And hoarded *wealth*, and withheld *it*.

وَجَمَعَ فَأَوْعَىٰ ۝١٩

20. Verily, man is born impatient and miserly.

إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا ۝٢٠

21. When evil touches him, he is full of lamentation,

إِذَا مَسَّهُ الشَّرُّ جَزُوعًا ۝٢١

22. But when good falls to his *lot*, he is niggardly.

وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا ۝٢٢

23. But not those who pray.

إِلَّا الْمُصَلِّينَ ۝٢٣

24. Those who are constant in their Prayer,

الَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ دَائِمُونَ ۝٢٤

25. And those in whose wealth there is a recognized right

وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَّعْلُومٌ ۝٢٥

\*26. For one who asks *for help* and *for one* who does not.

لِّلسَّائِلِ وَالْمَحْرُورِ ۝٢٦

27. And those who believe the Day of Judgment to be a reality,

وَالَّذِينَ يُصَدِّقُونَ بِيَوْمِ الدِّينِ ۝٢٧

28. And those who are fearful of the punishment of their Lord—

وَالَّذِينَ هُمْ مِنْ عَذَابِ رَبِّهِمْ

مُشْفِقُونَ ۝٢٨

\*29. Verily the punishment of their Lord is not *a thing* to feel secure from—

إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَا مُؤِنٌ ۝٢٩

30. And those who guard their private parts—

وَالَّذِينَ هُمْ لِأَفْوَاجِهِمْ حَافِظُونَ ۝٣٠

\*26. For the beggar and the destitute who begs not.

\*29. Verily the punishment of their Lord is unsparing.

ء ا i u | th | h | ح | kh | خ | dh | ذ | ص | 860 | ض | د | ط | ت | ظ | ز | ع | gh | غ | q | ق | ء



31. Except from their wives and from those whom their right hands possess; such indeed are not to blame;

32. But those who seek to go beyond that, it is these who are transgressors—

33. And those who are watchful of their trusts and their covenants,

34. And those who are upright in their testimonies,

\*35. And those who are strict in the observance of their Prayer.

36. These will be in the Gardens, duly honoured.

R. 2.

37. But what is the matter with those who disbelieve, that they come hastening towards thee,

38. From the right hand and from the left, in different parties?

39. Does every man among them hope to enter the Garden of Bliss?

40. Never! We have created them of that which they know.

41. But nay! I swear by the Lord of the easts and of the wests, that We have the power

42. To bring in their place others better than they, and We cannot be frustrated in Our plans.

\*35. And those who stand guard over their Prayers.

إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ  
أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ﴿٣١﴾

فَمَنْ ابْتَدَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ  
هُمُ الْعَادُونَ ﴿٣٢﴾

وَالَّذِينَ هُمْ لِأَمْتِنَتِهِمْ وَعَهْدِهِمْ  
رَاعُونَ ﴿٣٣﴾

وَالَّذِينَ هُمْ بِشَهَادَتِهِمْ قَائِمُونَ ﴿٣٤﴾

وَالَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ  
يُحَافِظُونَ ﴿٣٥﴾

أُولَٰئِكَ فِي جَنَّاتٍ مُّكْرَمُونَ ﴿٣٦﴾

فَمَالِ الَّذِينَ كَفَرُوا قِبَلَكَ  
مُهْطِعِينَ ﴿٣٧﴾

عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ عِزِينَ ﴿٣٨﴾  
أَيُّطْمَعُ كُلُّ امْرِئٍ مِنْهُمْ أَنْ يُدْخَلَ  
جَنَّةَ نَعِيمٍ ﴿٣٩﴾

كَلَّا ۗ إِنَّا خَلَقْنَاهُمْ مِمَّا يَعْلَمُونَ ﴿٤٠﴾

فَلَا أَقْسَمُ بِرَبِّ الْمَشْرِقِ  
وَالْمَغْرِبِ إِنَّا لَقَدِيرُونَ ﴿٤١﴾

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,

فَدَرَّهْمٌ يَخُوضُوا وَ يَلْعَبُوا حَتَّىٰ  
يُلْقُوا يَوْمَهُمُ الَّذِي يُوعَدُونَ ﴿٣٣﴾

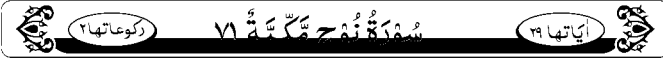
\*44. The day when they will come forth from their graves hastening, as though they were racing to a target,

يَوْمَ يَخْرُجُونَ مِنَ الْأَجْدَاثِ سِرَّاعًا  
كَأَنَّهُمْ إِلَىٰ نُصَبٍ يُّوفُّوْنَ ﴿٣٤﴾

45. *With* their eyes cast down; and disgrace will cover them. Such is the day which they are promised.

خَاشِعَةً أَبْصَارُهُمْ تَرْهُفُهُمْ ذِلَّةً  
ذٰلِكَ الْيَوْمِ الَّذِي كَانُوا يُوعَدُونَ ﴿٣٥﴾

\*44. The day when they **would emerge** from their graves **rushing forth** as if they were **hastening towards their targets**,



**NŪH**

(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.
- \*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.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①  
 إِنَّا أَرْسَلْنَا نُوحًا إِلَى قَوْمِهِ أَنْ أَنْذِرْ قَوْمَكَ مِنْ قَبْلِ أَنْ يَأْتِيَهُمْ عَذَابٌ أَلِيمٌ ②

قَالَ يَقَوْمِ إِنِّي لَكُمْ نَذِيرٌ مُبِينٌ ③  
 أَنْ اعْبُدُوا اللَّهَ وَاتَّقُوهُ وَأَطِيعُوا ④  
 يَغْفِرْ لَكُمْ مِنْ ذُنُوبِكُمْ وَيُؤَخِّرْكُمْ إِلَى أَجَلٍ مُسَمًّى ۗ إِنَّ أَجَلَ اللَّهِ إِذَا جَاءَ لَا يُؤَخَّرُ ۗ لَوْ كُنْتُمْ تَعْلَمُونَ ⑤  
 قَالَ رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا ⑥

فَلَمْ يَزِدْهُمْ دُعَائِي إِلَّا فِرَارًا ⑦  
 وَإِنِّي كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَعَلُوا أَصَابِعَهُمْ فِي آذَانِهِمْ وَاسْتَعْشَفُوا نِجَابَهُمْ وَوَأَصْرُوا وَاسْتَكْبَرُوا ⑧  
 اسْتِكْبَارًا ⑨

ثُمَّ إِنِّي دَعَوْتُهُمْ جَهَارًا ⑩

10. "Then I preached to them in public, and *also* spoke to them in private.  
 اِسْرَارًا ⑩  
 ثُمَّ اِنِّي اَعْلَنْتُ لَهُمْ وَاَسْرَرْتُ لَهُمْ
- \* 11. "And I said, 'Seek forgiveness of your Lord; for He is the Great Forgiver.  
 غَفَّارًا ⑪  
 فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ ۗ اِنَّهٗ كَانَ
12. 'He will send down rain for you in abundance,  
 يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا ⑫  
 وَاَيْمِدِدُكُمْ بِاَمْوَالٍ وَّ بَنِيْنَ وَّ يَجْعَلُ
13. 'And He will strengthen you with wealth and *with* children, and He will give you gardens and He will give you rivers.  
 لَكُمْ جَنَّاتٍ وَّ يَجْعَلُ لَكُمْ اَنْهَارًا ⑬  
 مَا لَكُمْ لَا تَرْجُونَ لِلّٰهِ وَقَارًا ⑭
- \* 14. 'What is the matter with you that you expect not wisdom and staidness from Allāh?  
 وَقَدْ خَلَقَكُمْ اَطْوَارًا ⑮
- \* 15. 'And He has created you in *different* forms and *different* conditions.  
 اَلَمْ تَرَوْا كَيْفَ خَلَقَ اللّٰهُ سَبْعَ سَمٰوٰتٍ طِبَاقًا ⑯  
 وَّ جَعَلَ الْقَمَرَ فِيْهِنَّ نُورًا وَّ جَعَلَ الشَّمْسُ سِرَاجًا ⑰  
 وَّ اللّٰهُ اَنْبَتَكُمْ مِّنَ الْاَرْضِ نَبَاتًا ⑱
- \* 16. 'Have you not seen how Allāh has created seven heavens in *perfect* harmony,  
 وَّ جَعَلَ الْقَمَرَ فِيْهِنَّ نُورًا وَّ جَعَلَ الشَّمْسُ سِرَاجًا ⑰
17. 'And has placed the moon therein as a light, and made the sun as a lamp?  
 وَّ اللّٰهُ اَنْبَتَكُمْ مِّنَ الْاَرْضِ نَبَاتًا ⑱
- \* 18. 'And Allāh has caused you to grow as a *good* growth from the earth,  
 ثُمَّ يُعِيْدُكُمْ فِيْهَا وَّ يُخْرِجُكُمْ
- \* 19. 'Then will He cause you to return thereto, and He will bring

\* 11. 'And I said, 'Seek forgiveness of your Lord; for He is **exceedingly Forgiving**.

\* 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**.

you forth *a new* bringing forth.

إِخْرَاجًا ٩

20. 'And Allāh has made the earth for you a wide expanse

وَاللَّهُ جَعَلَ لَكُمُ الْأَرْضَ بِسَاطًا ١٠

21. 'That you may traverse the open ways thereof.'

لِتَسْلُكُوا مِنْهَا سُبُلًا فِجَاجًا ١١

R. 2.

22. Noah said, "My Lord, they have disobeyed me, and followed one whose wealth and children have only added to his ruin.

قَالَ نُوحٌ رَبِّ إِنَّهُمْ عَصَوْنِي وَاتَّبَعُوا مَنْ لَمْ يَزِدْهُ مَالُهُ وَوَلَدَهُ إِلَّا خَسَارًا ١٢

23. "And they have planned a mighty plan.

وَمَكَرُوا مَكْرًا كَبِيرًا ١٣

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†.'

وَقَالُوا لَا تَذَرُنَّ آلِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا ١٤

25. "And they have led many astray; so increase Thou not the wrongdoers but in error."

وَقَدْ أَضَلُّوا كَثِيرًا وَلَا تَزِدِ الظَّالِمِينَ إِلَّا ضَلًّا ١٥

26. Because of their sins they were drowned and made to enter Fire. And they found no helpers for themselves against Allāh.

مِمَّا خَطِيئَتِهِمْ أُغْرِقُوا فَأَدْخَلُوا نَارًا فَلَمْ يَجِدُوا لَهُمْ مِنْ دُونِ اللَّهِ أَنْصَارًا ١٦

\*27. And Noah said, 'My Lord, leave not in the land a single one of the disbelievers;

وَقَالَ نُوحٌ رَبِّ لَا تَذَرْ عَلَى الْأَرْضِ مِنَ الْكُفْرِينَ دَيَّارًا ١٧

28. 'For, if Thou dost leave them, they will *only* lead astray Thy

إِنَّكَ إِنْ تَذَرَهُمْ يُضِلُّوا عِبَادَكَ وَلَا

† Idols of pagan Arabs.

\*27. And Noah said, 'My Lord leave not in the land a single one of the disbelievers as dwellers therein;

servants and will not give birth but to a sinner *and* a disbeliever.

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.’

يَلِدُوا إِلَّا فَاَجْرًا كَفَّارًا ﴿٢٨﴾

رَبِّ اغْفِرْ لِي وَ لِوَالِدَيَّ وَ لِصَلْبِ

كَخَلَّ بَيْتِي مُؤْمِنًا وَ لِلْمُؤْمِنِينَ

وَ الْمُؤْمِنَاتِ ط وَ لَا تَزِدِ الظَّالِمِينَ إِلَّا

تَبَارًا ﴿٢٩﴾

تَبَارًا ﴿٢٩﴾



## 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.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①  
 قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ  
 الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْآنًا  
 عَجَبًا ②  
 يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ ۗ وَلَنْ  
 نُشْرِكَ بِرَبِّنَا أَحَدًا ③  
 وَ أَنَّهُ تَعَلَّى جَدًّا رَبِّنَا مَا اتَّخَذَ صَاحِبَةً  
 وَلَا وَلَدًا ④  
 وَ أَنَّهُ كَانَ يَقُولُ سَفِيهُنَا عَلَى اللَّهِ  
 شَطَطًا ⑤  
 وَ أَنَّا ظَنَنَّا أَن لَّن نَّقُولَ الْإِنسِ  
 وَالْجِنِّ عَلَى اللَّهِ كَذِبًا ⑥  
 وَ أَنَّهُ كَانَ رِجَالٌ مِّنَ الْإِنسِ يَعُوذُونَ  
 بِرِجَالٍ مِّنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا ⑦  
 وَ أَنَّهُمْ ظَنُّوا كَمَا ظَنَنْتُمْ أَن لَّن  
 يَبْعَثَ اللَّهُ أَحَدًا ⑧  
 وَ أَنَّا لَمَسْنَا السَّمَاءَ فَوَجَدْنَهَا  
 مُلَيَّتًا حَرَسًا شَرِيدًا وَشُهَبًا ⑨

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.

وَأَنَا كُنَّا نَقْعُدُ مِنْهَا مَقَاعِدَ  
لِلسَّمْعِ ۖ فَمَنْ يَسْتَمِعِ الْآنَ يَجِدْ لَهُ  
شَهَابًا رَصَدًا ﴿١٠﴾

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.

وَأَنَّا لَا نَدْرِي أَشَرٌّ أُرِيدَ بِمَنْ فِي  
الْأَرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا ﴿١١﴾

12. 'And some of us are righteous and some of us are otherwise; and we are sects holding different views.

وَأَنَّا مِنَّا الصَّالِحُونَ وَمِنَّا دُونَ ذَلِكَ ۗ  
كُنَّا طَرَائِقَ قِدَدًا ﴿١٢﴾

13. 'And we know that we cannot frustrate *the plan* of Allāh in the earth, nor can we escape Him by flight.

وَأَنَّا ظَنَنَّا أَن لَّن نَّعْجِزَ اللَّهَ فِي  
الْأَرْضِ وَلَكِن لُّعْجِزُهُ هَرَبًا ﴿١٣﴾

14. 'And when we heard the *call* to guidance, we believed in it. And he who believes in his Lord has no fear of loss or injustice.

وَأَنَّا لَمَّا سَمِعْنَا الْهُدَىٰ أٰمَنَّا بِهِ ۗ  
فَمَنْ يُؤْمِنِ بِرَبِّهِ فَلَا يَخَافُ بَخْسًا  
وَلَا رَهَقًا ﴿١٤﴾

15. 'And some of us submit *to God* and some of us have deviated *from the right course*.' And those who submit *to God*—it is these who seek the right course.

وَأَنَّا مِنَّا الْمُسْلِمُونَ وَمِنَّا  
الْقَاسِطُونَ ۖ فَمَنْ أَسْلَمَ فَأُولَئِكَ  
تَحَرَّوْا رَشَدًا ﴿١٥﴾

16. And as for those who deviate *from the right course*, they are the fuel of Hell.

وَأَمَّا الْقَاسِطُونَ فَكَانُوا لِجَهَنَّمَ  
حَطَبًا ﴿١٦﴾

17. And if they keep to the *right* path, We shall certainly provide them with abundant water to drink,

وَأَن لَّوِ اسْتَقَامُوا عَلَى الطَّرِيقَةِ  
لَأَسْقَيْنَهُمْ مَّاءً غَدَقًا ﴿١٧﴾

18. That We may try them thereby. And whoso turns away from the remembrance of his Lord—He will push him into an overwhelmingly severe punishment.

لِنَفْتِنَهُمْ فِيهِ ۗ وَمَنْ يُعْرِضْ عَن ذِكْرِ  
رَبِّهِ يَسْلُكْهُ عَذَابًا صَعَدًا ﴿١٨﴾



19. And *all* places of worship belong to Allāh; so call not on any one beside Allāh.

وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ  
أَحَدًا ﴿١٩﴾

20. And when the Servant of Allāh stands up praying to Him, they crowd upon him, well nigh suffocating him.

وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا  
يَكُونُونَ عَلَيْهِ لِبَدًا ﴿٢٠﴾

R. 2.

21. Say, 'I pray to my Lord only, and I associate no one with Him.'

قُلْ إِنَّمَا أَدْعُوا رَبِّي وَلَا أُشْرِكُ بِهِ  
أَحَدًا ﴿٢١﴾

22. Say, 'I have no power to do you either harm or good.'

قُلْ إِنِّي لَأَمْلِكُ لَكُمْ ضَرًّا وَلَا  
رَشَدًا ﴿٢٢﴾

23. Say, 'Surely none can protect me against Allāh, nor can I find any place of refuge beside Him.

قُلْ إِنِّي لَنْ يُجِيرَنِي مِنَ اللَّهِ أَحَدٌ  
وَلَنْ أَجِدَ مِنْ دُونِهِ مُلْتَحَدًا ﴿٢٣﴾

24. 'My responsibility is only to convey the revelation from Allāh, and His Messages.' And for those who disobey Allāh and His Messenger there is the fire of Hell, wherein they will abide for a long, long period.

إِلَّا بَلَاغًا مِنَ اللَّهِ وَرِسَالَةً ۚ وَمَنْ  
يَعْصِ اللَّهَ وَرَسُولَهُ فَإِنَّ لَهُ نَارَ  
جَهَنَّمَ خَالِدًا فِيهَا أَبَدًا ﴿٢٤﴾

25. They will continue to disbelieve until they see that which they are promised, and soon they will know who is weaker in helpers and fewer in numbers.

حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ  
فَسَيَعْلَمُونَ مَنْ أَضْعَفُ نَاصِرًا  
وَأَقَلُّ عَدَدًا ﴿٢٥﴾

26. Say, 'I know not whether that which you are promised is nigh or whether my Lord has fixed for it a distant term.'

قُلْ إِن أَدْرِي أَقْرَبُ مَا تُوْعَدُونَ أَمْ  
يَجْعَلُ لَهُ رَبِّي أَمَدًا ﴿٢٦﴾

\*27. He is the Knower of the unseen; and He reveals not His secrets to any one,

عَلِيمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِ  
أَحَدًا ﴿٢٧﴾

\*27. He is the Knower of the unseen, and He does not grant anyone ascendancy over His domain of the unseen.

ء ع | ق | ق | q | غ | gh | ٦ | ظ | ط | ؤ | ض | د | ٨٦٩ | ص | س | ذ | dh | خ | kh | ح | هـ | ح | ث | th | ا | i | u |

\*28. Except to him whom He chooses, namely a Messenger of His. And then He causes an escort of guarding angels to go before him and behind him,

إِلَّا مَنِ ارْتَضَىٰ مِنْ رَسُولٍ فَإِنَّهُ  
يَسْلُكُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ  
رَصَدًا ۝٣٨

29. That He may know that they (His Messengers) have delivered the Messages of their Lord. And He encompasses *all* that is with them and He keeps count of all things.

لِيَعْلَمَ أَنْ قَدْ أَبْلَغُوا رَسُولَاتِ رَبِّهِمْ  
وَآخَاطَ بِمَا لَدَيْهِمْ وَأَحْصَىٰ كُلَّ شَيْءٍ  
عَدَدًا ۝٣٩

\*28. Except him whom He chooses as His Messenger. And in front of him and at the back of him march angels as sentinels.



## AL-MUZZAMMIL

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
- \*2. O thou who art bearing a heavy responsibility,
3. Stand up in Prayer at night except a small portion thereof—
4. Half of it, or make it a little less than that
5. Or make it a little more than that—and recite the Qur'an slowly and thoughtfully.
6. Verily, We are charging thee with a weighty Word.
7. Verily, getting up at night is the most potent means of subduing the self and most effective in respect of words of prayer.
8. Thou hast indeed, during the day, a long chain of engagements.
9. So remember the name of thy Lord, and devote thyself to Him with full devotion.
10. He is the Lord of the East and the West; there is no God but He; so take Him as thy Guardian.
11. And bear patiently all that they say; and part with them in a decent manner.
12. And leave Me alone with those who reject the truth, possessors of ease and plenty; and give them a little respite.

\*2. O you who has wrapped himself in a robe.

- بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①  
يَا أَيُّهَا الْمُرْتَدُّ ②  
قُمْ اللَّيْلَ إِلَّا قَلِيلًا ③  
تَضَفَّةً أَوْ انْقُصْ مِنْهُ قَلِيلًا ④  
أَوْ زِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا ⑤  
إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا ⑥  
إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْأً  
وَ أَقْوَمُ قِيلًا ⑦  
إِنَّ لَكَ فِي النَّهَارِ سَبْحًا طَوِيلًا ⑧  
وَإِذْ كَرِهَ اللَّهُ لِسْمِ رَبِّكَ وَ تَبَتَّلْ إِلَيْهِ  
تَبَتُّيلًا ⑨  
رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا  
هُوَ فَاتَّخِذْهُ وَكِيلًا ⑩  
وَاصْبِرْ عَلَى مَا يَقُولُونَ وَاهْجُرْهُمْ  
هَجْرًا جَمِيلًا ⑪  
وَذَرِنِي وَ الْمَكْرُوبِينَ أُولِي النَّعْمَةِ  
وَمَهْلَهُمْ قَلِيلًا ⑫

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

13. Surely, with Us are *heavy* fetters and a *raging* fire,

14. And food that chokes, and a painful punishment—

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 greyheaded?

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

\*18. How will you then, if you disbelieve, guard yourselves against a day which will **turn the children's hair grey**.

إِنَّ لَدَيْنَا أَنْكَالًا وَجَحِيمًا ﴿١٣﴾

وَطَعَامًا ذَا غُصَّةٍ وَعَذَابًا أَلِيمًا ﴿١٤﴾

يَوْمَ تَرْجُفُ الْأَرْضُ وَالْجِبَالُ وَكَانَتِ

الْجِبَالُ كَثِيبًا مَّهِيلًا ﴿١٥﴾

إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا ۖ شَاهِدًا

عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ

رَسُولًا ﴿١٦﴾

فَعَصَىٰ فِرْعَوْنُ الرَّسُولَ فَأَخَذْنَاهُ

أَخْذًا وَبِئْسَ

وَكَيْفَ تَتَّقُونَ إِن كَفَرْتُمْ يَوْمًا

يَجْعَلُ الْوِلْدَانَ شِيبًا ﴿١٨﴾

إِلْسَمَاءٍ مُنْقَطِرٍ بِهِ ۗ كَان وَعْدُهُ

مَفْعُولًا ﴿١٩﴾

إِنَّ هَذِهِ تَذْكِرَةٌ ۖ فَمَنْ شَاءَ اتَّخَذْ

إِلَىٰ رَبِّهِ سَبِيلًا ﴿٢٠﴾

إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِن

ثُلثِي اللَّيْلِ وَنِصْفَهُ وَثُلُثَهُ وَطَائِفَةٌ

مِنَ الَّذِينَ مَعَكَ ۗ وَاللَّهُ يَقْدِرُ اللَّيْلَ

وَالنَّهَارَ ۗ عَلِيمٌ أَن لَّنْ نُحْصِيَهُ فَتَابَ

عَلَيْكُمْ فَأَقْرَعُوا مَا تَكْسَرُ مِن

keep its *measure*, so He has turned to you in mercy. Recite, then, as much of the Qur'ān as is easy *for you*. He knows that there will be some among you who may be sick and others who may travel in the land seeking Allāh's bounty, and others who may fight in the cause of Allāh. So recite of it that which is easy *for you*, and observe Prayer, and pay the Zakāt, and lend to Allāh a goodly loan. And whatever good you send on before you for your souls, you will find it with Allāh. It *will be* better and greater in reward. And seek forgiveness of Allāh. Surely, Allāh is Most Forgiving, Merciful.

الْقُرْآنِ ۚ عَلِمَ أَن سَيَكُونُ مِنْكُمْ  
مَرْضَىٰ ۖ وَآخَرُونَ يَضْرِبُونَ فِي الْأَرْضِ  
يَبْتَغُونَ مِنْ فَضْلِ اللَّهِ ۖ وَآخَرُونَ  
يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ ذَهَبًا قَاتِرًا  
وَمَا تَكْسِرُ مِنْهُ ۖ وَآخَرُونَ أَقِيمُوا الصَّلَاةَ  
وَآتُوا الزَّكَاةَ وَاقْرِضُوا اللَّهَ قَرْضًا حَسَنًا  
وَمَا تَقْرِبُوا إِلَىٰ أَنْفُسِكُمْ مِنْ خَيْرٍ  
تَجِدُوهُ عِنْدَ اللَّهِ هُوَ خَيْرٌ وَأَعْظَمُ  
أَجْرًا ۗ وَاسْتَغْفِرُوا اللَّهَ ۚ إِنَّ اللَّهَ  
عَفُورٌ رَحِيمٌ ﴿٢١﴾

٢  
ع  
١٣



## AL-MUDDATHHIR

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful. بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①
2. O thou that has wrapped *thyself* with *thy mantle!* يَا أَيُّهَا الْمُدَّثِّرُ ②
3. Arise and warn. قُمْ فَأَنْذِرْ ③
- \*4. And thy Lord do thou magnify. وَرَبِّكَ فَكَبِّرْ ④
- \*5. And thy heart do thou purify, وَثِيَابَكَ فَطَهِّرْ ⑤
6. And uncleanness do thou shun, وَالرِّجْزَ فَاهْجُرْ ⑥
7. And bestow not favours seeking to get more *in return*, وَلَا تَمُنْ تَسْتَكْثِرُ ⑦
8. And for the sake of thy Lord do thou endure patiently. وَلِرَبِّكَ فَاصْبِرْ ⑧
9. And when the trumpet is sounded, فَإِذَا نُقِرَ فِي النَّاقُورِ ⑨
10. That day will be a distressful day. فَذَلِكَ يَوْمٌ مَيِّدٌ يَوْمَ عَسِيرٍ ⑩
11. For the disbelievers it will be anything but easy. عَلَى الْكٰفِرِينَ غَيْرُ يَسِيرٍ ⑪
12. Leave Me to deal with him whom I created alone, ذَرْنِي وَمَنْ خَلَقْتُ وَحِيدًا ⑫
13. And *then* I gave him abundant wealth, وَجَعَلْتُ لَهُ مَالًا مَمْدُودًا ⑬
14. And sons, abiding in *his* presence, وَبَنِينَ شُهَدَاءَ ⑭

\*4. And **your** Lord do extol.\*5. And **your** garments do purify,

**Note:** The word *thiyabāka* (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 *thiyabāka* (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.

15. And I prepared for him all necessary things.

وَمَهَّدْتُ لَهُ تَمَهِيدًا ۝١٥

16. Yet he desires that I should give *him* more.

ثُمَّ يَطْمَعُ أَنْ أَزِيدَ ۝١٦

17. Certainly not! for he has been hostile to Our Signs.

كَلَّا إِنَّهُ كَانَ لِآيَاتِنَا عَنِيدًا ۝١٧

18. I shall soon inflict on him an overwhelming hardship.

سَأُرْهِقُهُ صَعُودًا ۝١٨

19. Lo! he reflected and calculated!

إِنَّهُ فَكَّرَ وَقَدَّرَ ۝١٩

20. Ruin seize him! how he calculated!

فَقَتِلَ كَيْفَ قَدَّرَ ۝٢٠

21. Ruin seize him again! how he calculated!

ثُمَّ قُتِلَ كَيْفَ قَدَّرَ ۝٢١

22. Then he looked,

ثُمَّ نَظَرَ ۝٢٢

23. Then he frowned and scowled,

ثُمَّ عَبَسَ وَبَسَرَ ۝٢٣

24. Then he turned away and was disdainful,

ثُمَّ أَدْبَرَ وَاسْتَكْبَرَ ۝٢٤

25. And said, 'This is nothing but magic handed down;

فَقَالَ إِنَّ هَذَا إِلَّا سِحْرٌ يُؤْتَرُ ۝٢٥

26. 'This is nothing but the word of man.'

إِنَّ هَذَا إِلَّا قَوْلُ الْبَشَرِ ۝٢٦

\*27. Soon shall I cast him into the fire of Hell.

سَأُصْلِيهِ سَقَرَ ۝٢٧

\*28. And what makes thee know what Hell-fire is?

وَمَا أَدْرَاكَ مَا سَقَرٌ ۝٢٨

\*29. It spares not and it leaves naught.

لَا تَبْقَىٰ وَلَا تَذَرُ ۝٢٩

\*30. It scorches the face.

لَوَّاحَةٌ لِلْبَشَرِ ۝٣٠

31. Over it are nineteen *angels*.

عَلَيْهَا تِسْعَةَ عَشَرَ ۝٣١

32. And none but angels have We

وَمَا جَعَلْنَا أَصْحَابَ النَّارِ إِلَّا

\*27. Soon shall I cast him into 'Saqar'.

\*28. And what can make you know what 'Saqar' is?

\*29. It spares not and leaves nothing.

\*30. It scorches the skin.

made wardens of the Fire. And We have not fixed their number except as a trial for those who disbelieve, so that those who have been given the Book may attain to certainty, and those who believe may increase in faith, and those who have been given the Book as well as the believers may not doubt, and that those in whose hearts is disease and the disbelievers may say, 'What does Allāh mean by such an illustration?' Thus does Allāh adjudge 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

مَلِكَةً ۖ وَمَا جَعَلْنَا عِدَّتَهُمْ إِلَّا فِتْنَةً  
لِّلَّذِينَ كَفَرُوا ۗ لِيَسْتَيَقِنَ الَّذِينَ  
أُوتُوا الْكِتَابَ وَزِيَادَ الَّذِينَ آمَنُوا  
إِيمَانًا ۖ وَلَا يَزْتَابَ الَّذِينَ أُوتُوا  
الْكِتَابَ ۖ وَالْمُؤْمِنُونَ ۗ وَلِيَقُولَ الَّذِينَ  
فِي قُلُوبِهِمْ مَّرَضٌ ۖ وَالْكَافِرُونَ مَاذَا  
أَرَادَ اللَّهُ بِهَذَا مَثَلًا ۗ كَذَلِكَ يُضِلُّ  
اللَّهُ مَن يَشَاءُ ۖ وَيَهْدِي مَن يَشَاءُ ۖ  
وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ ۗ وَمَا  
هِيَ إِلَّا ذِكْرٌ لِّلْبَشَرِ ﴿٣٢﴾

٣٢  
١٥

كَلَّا وَالْقَمَرِ ﴿٣٣﴾

وَاللَّيْلِ إِذَا أَدْبَرَ ﴿٣٤﴾

وَالصُّبْحِ إِذَا أَشْفَرَ ﴿٣٥﴾

إِنَّهَا لِحَدَى الْكَبَرِ ﴿٣٦﴾

نَذِيرًا لِّلْبَشَرِ ﴿٣٧﴾

لِمَن شَاءَ مِنْكُمْ أَن يَتَّقَدَّمَ أَوْ

يَتَأَخَّرَ ﴿٣٨﴾

كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ ﴿٣٩﴾

إِلَّا أَصْحَابَ الْيَمِينِ ﴿٤٠﴾

فِي جَنَّاتٍ ۖ يَتَسَاءَلُونَ ﴿٤١﴾

٤١  
١٥



42. Concerning the guilty ones.

عَنِ الْمُجْرِمِينَ ﴿٢٢﴾

\*43. 'What has brought you into the Fire of Hell?'

مَا سَلَكَكُمْ فِي سَقَرٍ ﴿٢٣﴾

44. They will say, 'We were not of those who offered Prayers,

قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ ﴿٢٤﴾

45. 'Nor did we feed the poor.

وَلَمْ نَكُ نَطْعِمُ الْمَسْكِينِ ﴿٢٥﴾

46. 'And we indulged in objectionable talk with those who indulge therein.

وَ كُنَّا نَخُوضُ مَعَ الْخَائِضِينَ ﴿٢٦﴾

47. 'And we used to deny the Day of Judgment,

وَ كُنَّا نَكْذِبُ بِيَوْمِ الدِّينِ ﴿٢٧﴾

48. 'Until death overtook us.'

حَتَّى آتَانَا الْيَقِينَ ﴿٢٨﴾

49. So the intercession of intercessors will not avail them.

فَمَا تَنْفَعُهُمْ شَفَاعَةُ الشَّافِعِينَ ﴿٢٩﴾

50. Now what is the matter with them that they are turning away from the exhortation,

فَمَا لَهُمْ عَنِ التَّذْكَرَةِ مُعْرِضِينَ ﴿٣٠﴾

51. As if they were frightened asses

كَأَنَّهُمْ حُمُرٌ مُسْتَنْفِرَةٌ ﴿٣١﴾

52. Fleeing from a lion?

فَرَّتْ مِنْ قَسْوَرَةٍ ﴿٣٢﴾

53. Nay, every man among them desires to have open sheets of revelation given to him.

بَلْ يَرِيدُ كُلُّ امْرِئٍ مِنْهُمْ أَنْ يُؤْتَى

صُحُفًا مَنشُورَةً ﴿٣٣﴾

54. Never! verily they fear not the Hereafter.

كَلَّا بَلْ لَا يَخَافُونَ الْآخِرَةَ ﴿٣٤﴾

55. Never! verily this is an exhortation.

كَلَّا إِنَّهُ تَذْكِرَةٌ ﴿٣٥﴾

56. Let him, then, who will, remember it.

فَمَنْ شَاءَ ذَكَرْهُ ﴿٣٦﴾

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

أَهْلُ التَّقْوَى وَ أَهْلُ الْمَغْفِرَةِ ﴿٣٧﴾

\*43. 'What has brought you into 'Saqar'?



### AL-QIYĀMAH (Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
2. Nay! I call to witness the Day of Resurrection.
- \*3. And I do call to witness the self-accusing soul, *that the Day of Judgment is a certainty.*
4. Does man think that We shall not assemble his bones?
5. Yea, We have the power to restore his very finger-tips.
- \*6. But man desires to continue to send forth evil deeds in front of him.
7. He asks, 'When will be the Day of Resurrection?'
8. When the eye is dazzled,
9. And the moon is eclipsed,
10. And the sun and the moon are brought together,
11. On that day man will say, 'Whither to escape?'
12. Nay! There is no refuge!
13. With thy Lord *alone* will be the place of rest that day.
14. That day will man be informed of that which he has sent forward and left behind.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

لَا أُقْسِمُ بِيَوْمِ الْقِيَامَةِ ②

وَلَا أُقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ ③

أَيَحْسَبُ الْإِنْسَانُ أَلَّنْ نَجْمَعَهُ

عَظْمَهُ ④

بَلَىٰ قَادِرِينَ عَلَىٰ أَنْ نُسَوِّيَ بَنَانَهُ ⑤

بَلْ يُرِيدُ الْإِنْسَانُ لِيَفْجُرَ أَمَامَهُ ⑥

يَسْأَلُ أَيَّانَ يَوْمِ الْقِيَامَةِ ⑦

فَإِذَا بَرِقَ الْبَصَرُ ⑧

وَخَسَفَ الْقَمَرُ ⑨

وَجُمِعَ الشَّمْسُ وَالْقَمَرُ ⑩

يَقُولُ الْإِنْسَانُ يَوْمَئِذٍ أَيْنَ الْمَفْرُجُ ⑪

كَلَّا لَا وَدَرَكَ ⑫

إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ ⑬

يُنَبِّئُوا الْإِنْسَانَ يَوْمَئِذٍ بِمَا قَدَّمَ

وَأَخَّرَ ⑭

- \*3. And I call to witness **the oft-blaming conscience.**  
\*6. But man desires to continue to **sin as he proceeds.**

\*15. Nay, man is a witness against himself;

16. Even though he puts forward his excuses.

17. Move not thy tongue with this *revelation* that thou mayest hasten to *preserve* it.

18. Surely upon Us rests its collection and its recital.

19. So when We recite it, then follow thou its recital.

20. Then upon Us rests the expounding thereof.

\*21. Nay, but you love the present life;

\*22. And you neglect the Hereafter.

23. Some faces on that day will be bright,

24. Looking *eagerly* towards their Lord;

25. And some faces on that day will be dismal,

26. Thinking that a back-breaking calamity is about to befall them.

27. Aye! when *the soul of the dying man* comes up to the throat,

28. And it is said, 'Who is the wizard to *save him*?'

29. And he is sure that it is the *hour of parting*;

30. And one shank rubs against another shank *in agony*;

31. Unto thy Lord that day will be the driving.

بَلِ الْإِنْسَانِ عَلَىٰ نَفْسِهِ بَصِيرَةٌ ۝١٥

وَلَوْ أَتَىٰ مَعَاذِيرَهُ ۝١٦

لَا تَحْرِيكَ بِهِ لِسَانِكَ لِتَعَجَّلَ بِهِ ۝١٧

إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ ۝١٨

فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ ۝١٩

ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ ۝٢٠

كَلَّا بَلْ تُحِبُّونَ الْعَاجِلَةَ ۝٢١

وَتَذُرُونَ الْآخِرَةَ ۝٢٢

وَجُوهٌ يَّوْمَئِذٍ نَّاصِرَةٌ ۝٢٣

إِلَىٰ رَبِّهَا نَاظِرَةٌ ۝٢٤

وَجُوهٌ يَّوْمَئِذٍ بَاسِرَةٌ ۝٢٥

تَظُنُّ أَنْ يُفْعَلَ بِهَا فَاقِرَةٌ ۝٢٦

كَلَّا إِذَا بَلَغَتِ التَّرَاقِيَ ۝٢٧

وَقِيلَ مَنْ رَاقٍ ۝٢٨

وَوَطَّنَ أَنَّهَا الْفِرَاقُ ۝٢٩

وَالْتَفَتِ السَّاقُ بِالسَّاقِ ۝٣٠

إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمَسَاقُ ۝٣١

\*15. Nay, man is **fully aware of his own self**.

\*21. Nay, but you love **that which is near at hand**.

\*22. And **disregard** the Hereafter.

## R. 2.

32. For he neither accepted *the truth*, nor offered Prayers;

فَلَا صَدَقَ وَلَا صَلَّى ﴿٣٢﴾

33. But he rejected *the truth* and turned his back;

وَلَكِنَّ كَذَّبَ وَتَوَلَّى ﴿٣٣﴾

34. Then he went to his kinsfolk, strutting along.

ثُمَّ ذَهَبَ إِلَىٰ آهْلِهِ يَتَمَطَّى ﴿٣٤﴾

35. 'Woe unto thee! and woe again!

أَوَلَىٰ لَكَ فَأُولَىٰ ﴿٣٥﴾

36. 'Then woe unto thee! and woe again!'

ثُمَّ أَوَلَىٰ لَكَ فَأُولَىٰ ﴿٣٦﴾

\*37. Does man think that he is to be left to *himself* uncontrolled?

أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ

سُدًى ﴿٣٧﴾

38. Was he not a drop of fluid, emitted forth?

أَلَمْ يَكُنْ نُطْفَةً مِّنْ مَّنِيٍّ يُمْنَىٰ ﴿٣٨﴾

39. Then he became a clot, then He shaped and perfected *him*.

ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوَّىٰ ﴿٣٩﴾

40. Then He made of him a pair, the male and female.

فَجَعَلَ مِنْهُ الذَّكَرَ

وَالْأُنثَىٰ ﴿٤٠﴾

41. Has not such a One the power to raise the dead to life?

أَلَيْسَ ذَلِكَ بِقَدِيرٍ عَلَىٰ أَنْ يُحْيِيَ

ع  
١٨

الْمَوْتَىٰ ﴿٤١﴾

\*37. Does man think that he **will be left free to wander**?



**AD-DAHR**  
(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
2. There has certainly come upon man a period of time when he was not a thing spoken of.
- \*3. We have created man from a mingled sperm-drop that We might try him; so We made him hearing, seeing.
4. We have shown him the Way, whether he be grateful or ungrateful.
5. Verily, We have prepared for the disbelievers chains and iron-collars and a blazing Fire.
6. But the virtuous drink of a cup, tempered with camphor—
7. A spring wherefrom the servants of Allāh drink. They make it gush forth—a forceful gushing forth.
8. They fulfil *their* vow, and fear a day the evil of which is widespread.
9. And they feed, for love of Him, the poor, the orphan, and the prisoner,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①  
 هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ  
 الدَّهْرِ لَمْ يَكُنْ شَيْئًا مَّذْكُورًا ②  
 إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُطْفَةٍ  
 أَمْشَاجٍ ③ نَّبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا  
 بَصِيرًا ④  
 إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا  
 كَفُورًا ⑤  
 إِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَلَاسِلًا  
 وَأَغْلَالًا وَسَعِيرًا ⑥  
 إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِنْ كَأْسٍ كَانَ  
 مِزَاجُهَا كَافُورًا ⑦  
 عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ  
 يُفَجِّرُونَهَا تَفْجِيرًا ⑧  
 يُوفُونَ بِالنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ  
 شَرُّهُ مُسْتَطِيرًا ⑨  
 وَيُطْعِمُونَ الطَّعَامَ عَلَى حُبِّهِ  
 مِسْكِينًا وَيَتِيمًا وَأَسِيرًا ⑩

- \*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.

10. *Saying*, 'We feed you for Allāh's pleasure *only*. We desire no reward nor thanks from you.

إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ  
مِنْكُمْ جَزَاءً وَلَا شُكْرًا ﴿١٠﴾

11. 'Verily, we fear from our Lord a frowning and distressful day.'

إِنَّا نَخَافُ مِنْ رَبِّنَا يَوْمًا  
عَبُوسًا قَمَطِرًا ﴿١١﴾

12. So Allāh will save them from the evil of that day, and will grant them cheerfulness and happiness.

فَوَقَّهٖمُ اللَّهُ شَرَّ ذَلِكَ الْيَوْمِ  
وَلَقَّهٖمُ نَصْرَةً وَسُرُورًا ﴿١٢﴾

13. And He will reward them, for their steadfastness, with a Garden and a raiment of silk,

وَ جَزَاهُمْ بِمَا صَبَرُوا جَنَّةً  
وَ حَرِيرًا ﴿١٣﴾

14. Reclining therein upon couches, they will find there neither excessive heat nor excessive cold.

مُتَّكِرِينَ فِيهَا عَلَى الْأَرَائِكِ ۗ لَا  
يَرَوْنَ فِيهَا شَمْسًا وَلَا زَمْهَرِيرًا ﴿١٤﴾

15. And its shades will be close over them, and its clustered fruits will be brought within easy reach.

وَ دَانِيَةً عَلَيْهِمْ ظِلُّهَا وَ ذُلِّلَتْ  
قُطُوفُهَا تَذْلِيلًا ﴿١٥﴾

16. And vessels of silver will be passed round among them, and *also* goblets of glass,

وَ يُطَافُ عَلَيْهِمْ بِانِيَّةٍ مِنْ فِضَّةٍ  
وَ أَكْوَابٍ كَانَتْ قَوَارِيرًا ﴿١٦﴾

\*17. *Bright as glass but made of silver*, which they will measure according to *their own* measure.

قَوَارِيرًا مِنْ فِضَّةٍ قَدَّرُوهَا تَقْدِيرًا ﴿١٧﴾

18. And therein will they be given to drink a cup tempered with ginger,

وَ يُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا  
رَنْجَبِيلًا ﴿١٨﴾

19. *From a spring* therein named Salsabil.

عَيْنًا فِيهَا تُسَمَّى سَلْسَبِيلًا ﴿١٩﴾

20. And there will wait upon them youths who will not age. When thou seest them, thou thinkest them to be pearls scattered about.

وَ يُطُوفُ عَلَيْهِمْ وِلْدَانٌ مُخَلَّدُونَ  
إِذَا رَأَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَنثورًا ﴿٢٠﴾

\*17. **Glass of silver which they fashioned with outstanding skill.**

ء ا i u | th | h | ح | kh | خ | dh | ذ | ص | س | 882 | d | ض | ط | ظ | ع | gh | غ | q | ق | ء

21. And when thou seest thou wilt see there a bliss and a great kingdom.

وَإِذَا رَأَيْتَ ثُمَّ رَأَيْتَ نَعِيمًا وَمُلْكًا  
كَبِيرًا ﴿٢١﴾

\*22. On them will be garments of fine green silk and thick brocade. And they will be made to wear bracelets of silver. And their Lord will give them to drink a pure beverage.

عَلَيْهِمْ ثِيَابٌ سُنْدُسٍ خُضْرٌ  
وَاسْتَبْرَقٌ، وَحُلُوعًا أَسَاوِرٌ مِنْ فِضَّةٍ  
وَسَقَهُمْ رَبُّهُمْ شَرَابًا طَهُورًا ﴿٢٢﴾

23. 'This is your reward, and your labour has been appreciated.'

إِنَّ هَذَا كَانَ لَكُمْ جَزَاءً وَكَانَ  
سَعْيُكُمْ مَشْكُورًا ﴿٢٣﴾

R. 2.

24. Surely, We have revealed unto thee the Qur'an piecemeal.

إِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ الْقُرْآنَ  
تَنْزِيلًا ﴿٢٤﴾

25. So wait patiently for the judgment of thy Lord, and yield not to any one among them *who is* sinful or ungrateful.

فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تُطِعْ مِنْهُمْ  
أَثِمًا أَوْ كَفُورًا ﴿٢٥﴾

26. And remember the name of thy Lord morning and evening.

وَادْكُرْ اسْمَ رَبِّكَ بُكْرَةً وَأَصِيلًا ﴿٢٦﴾

27. And during the night prostrate thyself before Him, and extol His glory for *a long part of the night*.

وَمِنَ اللَّيْلِ فَاسْجُدْ لَهُ وَسَبِّحْهُ لَيْلًا  
طَوِيلًا ﴿٢٧﴾

28. Verily, these *people* love the present life, and they neglect the hard day *that is* before them.

إِنَّ هَؤُلَاءِ يُحِبُّونَ الْعَاجِلَةَ وَيَذَرُونَ  
وَرَاءَهُمْ يَوْمًا ثَقِيلًا ﴿٢٨﴾

29. We have created them and strengthened their make; and when We will, We can replace them by others like them.

نَحْنُ خَلَقْنَاهُمْ وَشَدَدْنَا أَسْرَهُمْ  
وَإِذَا شِئْنَا بَدَلْنَا أُمَّةً لَهُمْ تَبْدِيلًا ﴿٢٩﴾

\*22. On them will be garments of fine green silk and brocade. And they will be **decked with** bracelets of silver.

ء ع ق ق q غ gh غ ٦ ٦ ظ ط ت t ض d ٨٨٣ ص ٥ ذ dh خ kh ح h ث th ا i u ا

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

30. Verily, this is a Reminder. So whoever wishes, may take a way unto his Lord.

إِنَّ هَذِهِ تَذْكِرَةٌ ۖ فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ سَبِيلًا ﴿٣٠﴾

\*31. And you exercise your will because Allāh has *so* willed. Verily, Allāh is All-Knowing, Wise.

وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ ۗ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿٣١﴾

32. He causes whom He pleases to enter His mercy, and for the wrongdoers He has prepared a painful punishment.

يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ ۗ وَالظَّالِمِينَ أَعَدَّ لَهُمْ عَذَابًا أَلِيمًا ﴿٣٢﴾

\*31. And you **cannot** exercise your desires except when Allāh so wills.





### 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!—

- \*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,

- بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①  
 وَ الْمُرْسَلَاتِ عُرْفًا ②  
 فَأَلْصَقْنَ عَصْفًا ③  
 وَ النَّشْرَاتِ نَشْرًا ④  
 فَأَلْفِرَقَتِ فَرَقًا ⑤  
 فَأَلْمَلَقْنِي ذِكْرًا ⑥  
 عُدْرًا أَوْ نَذْرًا ⑦  
 إِنَّمَا تُوْعَدُونَ لَوَاقِعَ ⑧  
 فَإِذَا النُّجُومُ طُمِسَتْ ⑨  
 وَإِذَا السَّمَاءُ فُرِجَتْ ⑩  
 وَإِذَا الْجِبَالُ سُفِفَتْ ⑪  
 وَإِذَا الرَّسُلُ أُنقِذَتْ ⑫  
 لِأَيِّ يَوْمٍ أُجِّلَتْ ⑬  
 لِيَوْمِ الْفَصْلِ ⑭  
 وَمَا أَدْرَاكَ مَا يَوْمَ الْفَصْلِ ⑮

ا i u | th | h | ح | kh | خ | dh | ذ | ص | 885 | ض | d | ط | ظ | ؤ | ع | gh | غ | q | ق | ء

16. Woe on that day unto those who reject *the truth*!

وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿١٦﴾

17. Did We not destroy the earlier peoples?

أَلَمْ نُهْلِكِ الْأَوَّلِينَ ﴿١٧﴾

18. We will now cause the later ones to follow them.

ثُمَّ نُنشِئُهُمُ 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 لِّلْمُكَذِّبِينَ ﴿٢٠﴾

21. Did We not create you from an insignificant fluid,

أَلَمْ نَخْلُقْكُمْ مِّن مَّاءٍ مَّهِينٍ ﴿٢١﴾

22. And We placed it in a safe place,

فَجَعَلْنَاهُ فِي قَرَارٍ مَّكِينٍ ﴿٢٢﴾

23. For a known measure of *time*?

إِلَىٰ 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 لِّلْمُكَذِّبِينَ ﴿٢٥﴾

26. Have We not made the earth so as to hold

أَلَمْ نَجْعَلِ الْأَرْضَ كِفَاتًا ﴿٢٦﴾

27. The living and the dead?

أَحْيَاءَ وَآمَوَاتًا ﴿٢٧﴾

28. And We placed thereon high mountains, and gave you sweet water to drink.

وَجَعَلْنَا فِيهَا رَوَاسِيَ شَامِخَاتٍ  
وَآسْقَيْنَكُم مَّاءً فَرَاتًا ﴿٢٨﴾

29. Woe on that day unto those who reject *the truth*!

وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿٢٩﴾

30. 'Now move on towards that which you treated as a lie,

إِنطَلِقُوا إِلَىٰ مَا كُنتُمْ بِهِ  
تُكذِّبُونَ ﴿٣٠﴾

31. 'Aye, move on towards a shadow which has three sections,

إِنطَلِقُوا إِلَىٰ ظِلٍّ ذِي ثَلَاثِ شُعَبٍ ﴿٣١﴾

32. 'Neither affording shade, nor protecting from the flame.'

لَّا ظَلِيلٍ وَلَا يُغْنِي مِنَ النَّهَبِ ﴿٣٢﴾

\*33. It throws up sparks like *huge* castles,

إِنَّهَا تَرْمِي بِشَرَرٍ كَالْقَصْرِ ۝٣٣

\*34. As if they were camels of dim colour.

كَأَنَّهُ جُمِلَتِ صُفْرًا ۝٣٤

35. Woe on that day unto those who reject *the truth!*

وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ۝٣٥

36. This is a day when they shall not *be able to speak;*

هَذَا يَوْمٌ لَا يَنْطِقُونَ ۝٣٦

37. Nor shall they be permitted to offer excuses.

وَلَا يُؤْذَنُ لَهُمْ فَيَعْتَذِرُونَ ۝٣٧

38. Woe on that day unto those who reject *the truth!*

وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ۝٣٨

39. 'This is the Day of Decision; We have gathered you and all the earlier peoples together.

هَذَا يَوْمُ الْقُضْلِ ؕ جَمَعْنٰكُمْ  
وَالْأَوَّلِينَ ۝٣٩

40. 'If now you have any stratagem, use it against Me.'

فَإِنْ كَانَ لَكُمْ كَيْدٌ فَكِيدُوا ۝٤٠

41. Woe on that day unto those who reject *the truth!*

وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ۝٤١

#### R. 2.

42. The righteous will be in *the midst of* shades and springs,

إِنَّ الْمُتَّقِينَ فِي ظِلِّ وَعُيُونٍ ۝٤٢

43. And fruits, such as they will desire.

وَفَوَاكِهٍ مِّمَّا يَشْتَهُونَ ۝٤٣

44. 'Eat and drink pleasantly as a reward for what you did.'

كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنْتُمْ  
تَعْمَلُونَ ۝٤٤

45. Thus surely do We reward those who do good.

إِنَّا كَذٰلِكَ نَجْزِي الْمُحْسِنِينَ ۝٤٥

46. Woe on that day unto those who reject *the truth!*

وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ۝٤٦

47. 'Eat and enjoy yourselves a little while in *this world, O rejectors of truth;* surely you are the guilty ones.'

كُلُوا وَتَمَتَّعُوا قَلِيلًا إِنَّكُمْ  
مُّجْرِمُونَ ۝٤٧

\*33. It throws up flames like castles,

\*34. As if it were made up of many copper-coloured camels.

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

48. Woe on that day unto those who reject *the truth*!

49. And when it is said unto them, 'Bow down,' they do not bow down.

50. Woe on that day unto those who reject *the truth*!

51. In which word then, after this, will they believe?

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٣٨﴾

وَإِذَا قِيلَ لَهُمْ ارْكَعُوا لَا يَزْكَعُونَ ﴿٣٩﴾

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٥٠﴾

فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ ﴿٥١﴾

ع  
٢٢



17. And gardens of luxuriant growth. وَجَنَّتٍ أَلْفَافًا ﴿۱۷﴾
18. Surely, the Day of Decision has an appointed time: إِنَّ يَوْمَ الْفَصْلِ كَانَ مِيقَاتًا ﴿۱۸﴾
- \*19. The day when the trumpet will be blown; and you will come in large groups; يَوْمَ يُنْفَخُ فِي الصُّورِ فَمَأْتُونَ أَفْوَاجًا ﴿۱۹﴾
20. And the heaven shall be opened and shall become *all* doors; وَفُتِحَتِ السَّمَاءُ فَكَانَتْ أَبْوَابًا ﴿۲۰﴾
21. And the mountains shall be made to move and shall become *as if they were* a mirage. وَسَيِّرَتِ الْجِبَالُ كَمَا كَانَتْ سَرَابًا ﴿۲۱﴾
22. Surely Hell lies in ambush, إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا ﴿۲۲﴾
23. A home for the rebellious, لِّلطَّٰغِيْنَ مَأْبًا ﴿۲۳﴾
24. Who will tarry therein for ages. لَّبِثِيْنَ فِيهَا أَحْقَابًا ﴿۲۴﴾
- \*25. They will taste therein neither sleep nor drink, لَا يَذُوقُونَ فِيهَا بَرْدًا وَلَا شَرَابًا ﴿۲۵﴾
- \*26. Save boiling water and a stinking fluid— إِلَّا حَمِيمًا وَغَسَّاقًا ﴿۲۶﴾
- \*27. A meet requital. جَزَاءً وَّفَاةً ﴿۲۷﴾
28. Verily, they feared not the reckoning, إِنَّهُمْ كَانُوا لَا يَرْجُونَ حِسَابًا ﴿۲۸﴾
29. And rejected Our Signs totally. وَكَذَّبُوا بِآيَاتِنَا كِذَابًا ﴿۲۹﴾
30. And every thing have We recorded in a Book. وَكُلِّ شَيْءٍ أَحْصَيْنَاهُ كِتَابًا ﴿۳۰﴾
31. 'Taste ye therefore *the punishment*: We will give you no increase except in torment.' فَذُوقُوا فَلَنْ نَّزِيدَكُمْ إِلَّا عَذَابًا ﴿۳۱﴾
- R. 2.
32. Verily, for the righteous is a triumph: إِنَّ لِلْمُتَّقِيْنَ مَفَازًا ﴿۳۲﴾

\*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.

33. Walled gardens and grape-vines,

حَدَائِقُ وَأَعْنَابٌ ﴿٣٣﴾

34. And young maidens of equal age,

وَكَوَاعِبُ أَمْثَلِ أَمْثَلٍ ﴿٣٤﴾

35. And overflowing cups.

وَكَأْسٍ مَّوَدَّعَةٍ ﴿٣٥﴾

36. Therein they will hear no idle talk nor lying:

لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِذْبًا ﴿٣٦﴾

37. A recompense from thy Lord—a gift in proportion to their works—

جَزَاءً مِّن رَّبِّكَ عَطَاءً حِسَابًا ﴿٣٧﴾

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.

رَبِّ 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 يَقُومُ الرُّوْحُ وَالْمَلٰئِكَةُ صَفًّا  
لَّا يَتَكَلَّمُوْنَ اِلَّا مَن 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 ۚ فَمَن شَاءَ اتَّخَذْ  
اِلٰى رَبِّهِ مٰجًا ﴿٤٠﴾

41. Verily, We have warned you of a punishment which is near at hand: a day when man will see what his hands have sent on before, and the disbeliever will say, 'Would that I were mere dust!'

اِنَّا اَنْذَرْنٰكُمْ عَذَابًا قَرِيْبًا ۙ يَوْمَ  
يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُوْلُ  
الْكٰفِرُ يٰلَيْتَنِيْ كُنْتُ تُرَابًا ﴿٤١﴾

\*38. They will possess no right to address Him.



### AN-NĀZĪ'ĀT

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
- \*2. By those beings who draw *people to true faith* vigorously,
- \*3. And *by* those who tie *their* knots firmly,
- \*4. And *by* those who glide along swiftly,
- \*5. Then they *advance* and greatly excel *others*,
- \*6. Then they manage the affair *entrusted to them*.
7. *This will happen* on the day when the quaking *earth* shall quake,
8. And a second *quaking* shall follow it.
9. On that day hearts will tremble,
10. *And* their eyes will be cast down—
11. They say, 'Shall we *really* be restored to our former state?
12. 'What! even when we are rotten bones?'
13. They say, 'Then that indeed would be a losing return.'
14. It will only be a single cry,
15. And behold! they will *all come out* in the open.
16. Has the story of Moses reached thee?

وَقَدْ اَنْزَعَتْ

وَقَدْ اَنْزَعَتْ

وَقَدْ اَنْزَعَتْ

وَقَدْ اَنْزَعَتْ

- بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ①
- وَ اَنْزَعَتْ غَرَقًا ②
- وَ النَّشِطِ نَشْطًا ③
- وَ السَّيِّحِ سَبْحًا ④
- فَالسَّيِّقِ سَبْقًا ⑤
- فَالْمَرْبُوتِ اَمْرًا ⑥
- یَوْمَ تَرْجُفُ الرَّاجِفَةُ ⑦
- تَتَّبِعَهَا الرَّادِقَةُ ⑧
- قُلُوبٌ یُّومَمِئِدٍ وَّ اِجْفَةٌ ⑨
- اَبْصَارُهَا خَاشِعَةٌ ⑩
- یَقُولُونَ ءَا اِنَّا لَمَرْدُودُونَ فِی الْحَافِرَةِ ⑪
- ءَا اِنَّا لَكُنَّا عِظَامًا تَخِرَّةً ⑫
- قَالُوْا تِلْكَ اِذَا كُرَّةٌ خَاسِرَةٌ ⑬
- فَاِنَّمَا هِیَ زَجْرَةٌ وَّ اِحْدَةٌ ⑭
- فَاِذَا هُمْ بِالسَّاهِرَةِ ⑮
- هَلْ اَتٰكَ حَدِیْثُ مُوسٰی ⑯

- \*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 vic with each other for supremacy**,
- \*6. **And by those who plan and execute their task well**,



17. When his Lord called him in the holy Valley of Ṭuwā, *saying,*

إِذْ نَادَاهُ رَبُّهُ بِالْوَادِ الْمُقَدَّسِ  
طُوًى ١٧

18. "Go thou to Pharaoh; he has rebelled.

إِذْ هَبَّ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ١٨

19. "And say to him, 'Wouldst thou like to be purified?

قُلْ هَلْ لَّكَ إِلَىٰ أَنْ تَزْكَىٰ ١٩

20. 'And I will guide thee to thy Lord so that thou mayest fear Him.'"

وَ أَهْدِيكَ إِلَىٰ رَبِّكَ فَتَحْشَىٰ ٢٠

21. So he showed him the great Sign,

فَارَاهُ الْآيَةَ الْكُبْرَىٰ ٢١

22. But he rejected him and disobeyed.

فَكَذَّبَ وَعَصَىٰ ٢٢

23. Then he turned away from Moses, striving against him.

ثُمَّ أَدْبَرَ يَسْعَىٰ ٢٣

24. And he gathered his people and proclaimed,

فَحَشَرَ فَنَادَىٰ ٢٤

25. Saying, 'I am your Lord, the most high.'

فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَىٰ ٢٥

26. So Allāh seized him for the punishment of the Hereafter and the present world.

فَاخَذَهُ اللَّهُ نَكَالَ الْآخِرَةِ وَالْأُولَىٰ ٢٦

27. Therein surely is a lesson for him who fears.

إِنَّ فِي ذَٰلِكَ لَعِبْرَةً لِّمَنْ يَخْشَىٰ ٢٧

### R. 2.

28. Are you harder to create or the heaven that He has built?

ءَأَنْتُمْ أَشَدُّ خَلْقًا أَمِ السَّمَاءُ  
بِنسائها ٢٨

29. He has raised the height thereof and made it perfect.

رَفَعَ سَمَكَهَا فَسَوَّيَهَا ٢٩

30. And He has made its night dark, and has brought forth the morn thereof;

وَ أَغْطَشَ لَيْلَهَا وَ أَخْرَجَ صُحُفَهَا ٣٠

31. And the earth, along with it, He spread forth.

وَ الْأَرْضَ بَعْدَ ذَٰلِكَ دَحَاهَا ٣١

32. He produced therefrom its water and its pasture,

أَخْرَجَ مِنْهَا مَاءَهَا وَ مَرْعَاهَا ٣٢

33. And the mountains, He made them firm.

وَالْجِبَالِ أَرَسَهَا ﴿٣٣﴾

34. *All this is* a provision for you and for your cattle.

مَتَاعًا لَكُمْ وَلَا لِعِجَالِكُمْ ﴿٣٤﴾

35. But when the great disaster comes,

فَإِذَا جَاءَتِ الطَّامَّةُ الْكُبْرَىٰ ﴿٣٥﴾

36. The day when man will call to mind *all* that he strove for,

يَوْمَ يَتَذَكَّرُ الْإِنْسَانُ مَا سَعَىٰ ﴿٣٦﴾

37. And Hell will be made manifest to him who sees.

وَبُرِّزَتِ الْجَحِيمُ لِمَن يَبْصُرُ ﴿٣٧﴾

38. Then, as for him who rebels,

فَأَمَّا مَنْ طَغَىٰ ﴿٣٨﴾

39. And who chooses the life of this world,

وَأَثَرَ 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 وَنَهَىٰ

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

مُرْسُهَا ﴿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 مُنْتَهَىٰ ﴿٤٥﴾

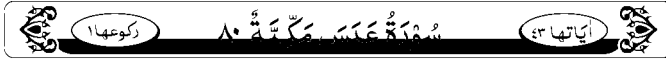
46. Thou art only a Warner unto him who fears it.

إِنَّمَا أَنْتَ مُنذِرٌ مَّن يَخْشَاهَا ﴿٤٦﴾

47. On the day when they see it, *they will feel* as if they had not tarried *in the world* but an evening <sup>ع</sup> or a morn thereof.

كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوا إِلَّا

عَشِيرَةً أَوْ صُحْبَةً ﴿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!

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ①

عَبَسَ وَتَوَلَّى ②

اَنْ جَاءَهُ الْاَعْمٰی ③

وَمَا یُدْرِیْكَ لَعَلَّهٗ یَزْکٰی ④

اَوْ یَذْکُرُ فَمَنْ نَّفَعَهُ الذِّکْرٰی ⑤

اَمَّا مَنِ اسْتَغْنٰی ⑥

فَاَنْتَ لَهٗ تَصْدٰی ⑦

وَمَا عَلَیْكَ اَلَّا یَزْکٰی ⑧

وَاَمَّا مَنْ جَاءَكَ یَسْعٰی ⑨

وَهُوَ یَخْشٰی ⑩

فَاَنْتَ عَنْهُ تَكْفٰی ⑪

كَلَّا اِنَّهَا تَذْکِرَةٌ ⑫

فَمَنْ شَاءَ ذْکُرْهُ ⑬

فِیْ صُحُفٍ مُّكْرَمَةٍ ⑭

مَرْفُوعَةٍ مُّطَهَّرَةٍ ⑮

بِاَیْدِیْ سَفَرَةٍ ⑯

کِرَامٍ بَرَرَةٍ ⑰

قُلِ الْاِنْسَانُ مَا اَكْفَرُ ⑱

19. Of what does He create him?  
 20. Of a sperm-drop! He creates him and proportions him;  
 21. Then He makes the Way easy for him,  
 22. Then He causes him to die and assigns a grave to him;  
 23. Then, when He pleases, He will raise him up again.  
 24. Nay! he has not yet done what He commanded him *to do*.  
 25. Now let man look at his food:  
 26. How We pour down water in abundance,  
 27. Then We cleave the earth—a proper cleaving—  
 28. Then We cause to grow therein grain,  
 29. And grapes and vegetables,  
 30. And the olive and the date-palm.  
 31. And walled gardens thickly planted,  
 32. And fruits and herbage,  
 33. Provision for you and your cattle.  
 34. But when the deafening shout comes,  
 35. On the day when a man flees from his brother,  
 36. And *from* his mother and his father,  
 37. And *from* his wife and his sons,  
 38. Every man among them that

مِنْ أَيْ شَيْءٍ خَلَقَهُ ①  
 مِنْ تُطْفِئَةٍ خَلَقَهُ فَقَدَرَهُ ②  
 ثُمَّ السَّبِيلَ يَسَّرَهُ ③  
 ثُمَّ أَمَاتَهُ فَأَقْبَرَهُ ④  
 ثُمَّ إِذَا شَاءَ أَنشَرَهُ ⑤  
 كَلَّا لَمَّا يَقِضْ مَا أَمَرَهُ ⑥  
 فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ ⑦  
 أَنَّا صَبَبْنَا الْمَاءَ صَبًّا ⑧  
 ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا ⑨  
 فَأَنْبَتْنَا فِيهَا حَبًّا ⑩  
 وَعَبَبْنَا وَقَضَبًا ⑪  
 وَزَيْتُونًا وَنَخْلًا ⑫  
 وَحَدَائِقَ غُلْبًا ⑬  
 وَفَاكِهَةً وَأَبًّا ⑭  
 مَتَاعًا لَكُمْ وَلِأَنْعَامِكُمْ ⑮  
 فَإِذَا جَاءَتِ الصَّاعَةُ ⑯  
 يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ ⑰  
 وَأُمِّهِ وَأَبِيهِ ⑱  
 وَصَاحِبَتِهِ وَبَنِيهِ ⑲  
 لِكُلِّ امْرِئٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ

day will have concern enough to  
make him indifferent *to others*.

يُغْنِيهِ ۞

39. On that day some faces will be  
bright,

وَجُوهٌ يَوْمَئِذٍ مُّسْفِرَةٌ ۞

40. Laughing, joyous!

صَاحِكَةٌ مُّسْتَبْشِرَةٌ ۞

41. And some faces, on that day,  
will have dust upon them,

وَجُوهٌ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ ۞

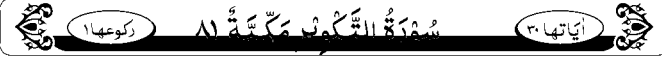
42. Darkness will cover them.

تَرَهَقَهَا ۞

43. Those are the ones that  
disbelieved *and* were wicked.

۞

أُولَئِكَ هُمُ الْكٰفِرَةُ الْفٰجِرَةُ ۞



### AT-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,

- بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ①  
 اِذَا الشَّمْسُ كُوِّرَتْ ②  
 وَاِذَا النُّجُوْمُ اُنْكَدَرَتْ ③  
 وَاِذَا الْجِبَالُ سُيِّرَتْ ④  
 وَاِذَا الْعِشَارُ عُطِّلَتْ ⑤  
 وَاِذَا الْوُحُوْشُ حُوْشِرَتْ ⑥  
 وَاِذَا الْبِحَارُ سُجِّرَتْ ④  
 وَاِذَا النُّفُوْسُ رُوْجَتْ ⑧  
 وَاِذَا الْمَوْءُودَةُ سُئِلَتْ ⑨  
 بِاَيِّ ذَنْبٍ قُتِلَتْ ⑩  
 وَاِذَا الصُّحُفُ نُشِرَتْ ⑪  
 وَاِذَا السَّمَاءُ كُشِطَتْ ⑫  
 وَاِذَا الْجَحِيْمُ سُجِّرَتْ ⑬  
 وَاِذَا الْجَنَّةُ اُزْلِفَتْ ⑭  
 عَلِمَتْ نَفْسٌ مَّا اَخْفَرَتْ ⑮  
 فَلَا اُقْسِمُ بِالْخُنُوسِ ⑯  
 الْجَوَارِ الْكُنُوسِ ⑰  
 وَالْيَلْدِ اِذَا عَسْعَسَ ⑱

19. And the dawn as it begins to breathe,

وَالصُّبْحِ إِذْ أُنْفَسَ ۙ (۱۹)

20. That this is surely the *revealed* word of a noble Messenger,

إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ۙ (۲۰)

21. Possessor of power, established in the presence of the Lord of the Throne,

ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ ۙ (۲۱)

22. Obeyed there, *and* faithful to *his* trust.

مُطَاعٍ ثَمَّ أَمِينٍ ۙ (۲۲)

23. And your companion is not mad.

وَمَا صَاحِبُكُمْ بِمَجْنُونٍ ۙ (۲۳)

24. And he assuredly saw Him on the clear horizon.

وَلَقَدْ رَآهُ بِالْأَفْقِ الْمُبِينِ ۙ (۲۴)

25. And he is not niggardly with respect to the unseen.

وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ ۙ (۲۵)

26. Nor is this the word of Satan, the rejected.

وَمَا هُوَ بِقَوْلِ شَيْطَانٍ رَجِيمٍ ۙ (۲۶)

27. Whither, then, are you going?

فَأَيْنَ تَذْهَبُونَ ۙ (۲۷)

28. It is nothing but a Reminder unto all the worlds,

إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ۙ (۲۸)

29. Unto such among you as desire to go straight,

لِمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ ۙ (۲۹)

30. While you desire not *a thing* except that Allāh, the Lord of the worlds, desires *it*.

وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ

عِ ۙ (۳۰)

الْعَالَمِينَ ۙ



### AL-INFITĀR

(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,
8. Who created thee, then perfected thee, then proportioned thee aright?
9. In whatever form He pleased, He fashioned thee.
10. Nay, but you deny the Judgment.
11. But there are guardians over you
12. Honoured recorders,
13. Who know *all* that you do.
14. Verily, the virtuous will be in bliss;
15. And the wicked will be in Hell;
16. They will burn therein on the Day of Judgment;
17. And they will not *be able to* escape therefrom.

- بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ①  
 اِذَا السَّمَاءُ اِنْفَطَرَتْ ②  
 وَاِذَا الْكُوٰكِبُ اِنْتَثَرَتْ ③  
 وَاِذَا الْاَنْهَارُ فَجُرَّتْ ④  
 وَاِذَا الْقُبُورُ بُعْثِرَتْ ⑤  
 عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ وَاٰخَرَتْ ⑥  
 يَاۤ اَيُّهَا الْاِنْسَانُ مَا غَرَّبَكَ بِرَبِّكَ الْكَرِیْمِ ⑦  
 الَّذِیْ خَلَقَكَ فَسَوَّكَ فَعَدَلَكَ ⑧  
 فِیۤ اٰیِّ صُوْرَةٍ مَّا شَاءَ رَكَّبَكَ ⑨  
 كَلَّا بَلْ تُكَدِّرُوْنَ بِالذِّیْنِ ⑩  
 وَاِنَّ عَلَیْكُمْ لَحٰفِظِیْنَ ⑪  
 كِرَامًا كَاتِبِیْنَ ⑫  
 یَعْلَمُوْنَ مَا تَفْعَلُوْنَ ⑬  
 اِنَّ الْاَبْرَارَ لَفِیۤ نَعِیْمٍ ⑭  
 وَاِنَّ الْفٰجِرَ لَفِیۤ جَحِیْمٍ ⑮  
 یَسْئَلُوْنَهَا یَوْمَ الذِّیْنِ ⑯  
 وَاَمْھُمْ عَنْهَا بِعَاۤبِیْنِ ⑰



18. And what should make thee know what the Day of Judgment is!

وَمَا أَدْرَاكَ مَا يَوْمَ الدِّينِ ﴿١٨﴾

19. Again, what should make thee know what the Day of Judgment is!

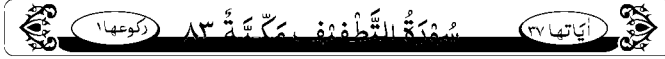
ثُمَّ مَا أَدْرَاكَ مَا يَوْمَ الدِّينِ ﴿١٩﴾

20. The day when a soul shall have

يَوْمَ لَا تَمْلِكُ نَفْسٌ لِّنَفْسٍ شَيْئًا

no power to do aught for another soul! And the command on that day will be Allāh's.

وَالْأَمْرُ يَوْمَ لِلَّهِ ﴿٢٠﴾



### AT-TATFĪF

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
2. Woe unto those who give short measure;
3. Those who, when they take by measure from other people, take it full;
4. But when they give by measure to others or weigh to them, they give *them* less.
5. Do not such *people* know that they will be raised again
6. Unto a terrible day,
7. The day when mankind will stand before the Lord of the worlds?
8. Nay! the record of the wicked is in Sijjīn.
9. And what should make thee know what Sijjīn is?
10. *It is* a Book written *comprehensively*.
11. Woe, on that day, unto those who reject,
12. Who deny the Day of Judgment.
13. And none denies it save every sinful transgressor,
14. *Who*, when Our Signs are recited unto him, says: 'Fables of the ancients!'
15. Nay, but that which they have

- بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ۝۱
- وَيْلٌ لِّلْمُطَفِّفِیْنَ ۝۲
- الَّذِیْنَ اِذَا كَتَالُوا عَلَی النَّاسِ یَسْتَوْفُوْنَ ۝۳
- وَ اِذَا كَالُوْهُمْ اَوْ وَّزَنُوْهُمْ یُخْسِرُوْنَ ۝۴
- اَلَا یَظُنُّ اُولٰٓئِكَ اَنَّهُمْ مَّبْعُوْثُوْنَ ۝۵
- لِیَوْمٍ عَظِیْمٍ ۝۶
- یَوْمَ یَقُوْمُ النَّاسُ لِرَبِّ الْعٰلَمِیْنَ ۝۷
- كَلَّا اِنَّ كِتٰبَ الْفُجَّارِ لَفِی سِجِّیْنِ ۝۸
- وَمَا اَدْرٰکَ مَا سِجِّیْنٌ ۝۹
- كِتٰبٌ مَّرْقُوْمٌ ۝۱۰
- وَيْلٌ یَّوْمَئِذٍ لِّلْمُكِّدِّیْنَ ۝۱۱
- الَّذِیْنَ یُكِّدُّوْنَ بِیَوْمِ الدِّیْنِ ۝۱۲
- وَمَا یُكِّدُّوْنَ بِهٖ اِلَّا كُلُّ مُعْتَدٍ اَثِیْمٍ ۝۱۳
- اِذَا تُثْلٰی عَلَیْهِ اٰیٰتُنَا قَالَ اَسَاطِیْرُ الْاٰوَلِیْنَ ۝۱۴
- كَلَّا بَلْ رَاٰنَا عَلٰی قُلُوْبِهِمْ مَّا كَانُوْا

earned has rusted their hearts.

16. Nay, they will surely be  
debarred from *seeing* their Lord on  
that day.

17. Then, verily, they will burn in  
Hell,

18. Then it will be said *to them*,  
'This is what you used to reject.'

19. Nay! but the record of the  
virtuous is surely in 'Illiyūn.

20. And what should make thee  
know what 'Illiyūn is?

21. *It is* a Book written  
*comprehensively*.

22. The chosen ones *of God* will  
witness it.

23. Surely the virtuous *will be* in  
bliss,

24. *Seated* on couches, gazing.

25. Thou wilt find in their faces the  
freshness of bliss.

26. They will be given to drink of a  
pure sealed beverage,

27. The sealing of it will be *with*  
musk—for this let the aspirants  
aspire—

28. And it will be tempered with *the*  
*water of* Tasnīm,

29. A spring of which the chosen  
ones will drink.

30. Those who were guilty used to  
laugh at those who believed;

يَكْسِبُونَ ﴿١٥﴾

كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ

لَمَحْجُوبُونَ ﴿١٦﴾

ثُمَّ إِنَّهُمْ لَصَالُوا الْجَحِيمِ ﴿١٧﴾

ثُمَّ يُقَالُ هَذَا الَّذِي كُنْتُمْ بِهِ

تَكْذِبُونَ ﴿١٨﴾

كَلَّا إِنَّ كِتَابَ الْبِرِّ لَفِي عِلِّيِّينَ ﴿١٩﴾

وَمَا أَدْرَاكَ مَا عِلِّيُّونَ ﴿٢٠﴾

كِتَابٌ مَرْقُومٌ ﴿٢١﴾

يَشْهَدُهُ الْمُقَرَّبُونَ ﴿٢٢﴾

إِنَّ الْبِرَّ لَفِي نَعِيمٍ ﴿٢٣﴾

عَلَى الْأَرَائِكِ يَنْظُرُونَ ﴿٢٤﴾

تَعْرِفُ فِي وُجُوهِهِمْ نَضْرَةَ النَّعِيمِ ﴿٢٥﴾

يُسْقَوْنَ مِنْ رَحِيقٍ مَخْتُومٍ ﴿٢٦﴾

خِتْمُهُ مِسْكٌ وَفِي ذَلِكَ فَلْيَتَنَافَسِ

الْمُتَنَافِسُونَ ﴿٢٧﴾

وَمِرَاجَهُ مِنْ تَسْنِيمٍ ﴿٢٨﴾

عَيْنًا يَشْرَبُ بِهَا الْمُقَرَّبُونَ ﴿٢٩﴾

إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ

الَّذِينَ آمَنُوا يَصْحَكُونَ ﴿٣٠﴾

31. And when they passed by them, they winked at one another.

وَإِذَا مَرُّوا بِهِمْ يَتَغَامَرُونَ ﴿٣١﴾

32. And when they returned to their families they returned exulting;

وَإِذَا انْقَلَبُوا إِلَىٰ أَهْلِهِمْ انْقَلَبُوا فَكِهِينَ ﴿٣٢﴾

33. And when they saw them they said, 'These indeed are the lost ones!'

وَإِذَا رَأَوْهُمْ قَالُوا إِنَّ هَٰؤُلَاءِ لَضَالُّونَ ﴿٣٣﴾

34. But they were not sent as keepers over them.

وَمَا أُرْسِلُوا عَلَيْهِمْ 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 ﴿٣٦﴾

37. Are *not* the disbelievers *duly* paid for what they did?

هَلْ ثَوَابَ الْكُفَّارِ مَا كَانُوا يَفْعَلُونَ ﴿٣٧﴾



### AL-INSHIQĀQ

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
2. When the heaven bursts asunder,
3. And gives ear to her Lord—and *this* is incumbent upon her—
4. And when the earth is spread out,
5. And casts out *all* that is in her, and becomes empty;
6. And gives ear to her Lord—and *this* is incumbent upon her—
7. Thou, O man, art verily labouring towards thy Lord, a hard labouring; then thou art going to meet Him.
8. Then as for him who is given his book *of record* in his right hand,
9. He will soon have an easy reckoning,
10. And he will return to his household, rejoicing.
11. But as for him who will have his book *of record* given to him behind his back,
12. He will soon call for destruction,
13. And he will burn in a blazing Fire.
14. Verily, *before this* he lived joyfully among his family.
15. He indeed thought that he would never return *to God*.
16. Yea! surely, his Lord sees him full well.

- بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①  
 إِذَا السَّمَاءُ انْشَقَّتْ ②  
 وَأَذْنَتْ لِرَبِّهَا وَحُقَّتْ ③  
 وَإِذَا الْأَرْضُ مُدَّتْ ④  
 وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ ⑤  
 وَأَذْنَتْ لِرَبِّهَا وَحُقَّتْ ⑥  
 يَا أَيُّهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ ⑦  
 كَدْحًا فَمُلَاقِيهِ ⑧  
 فَا مِمَّنْ أُوْتِيَ كِتَابَهُ بِيَمِينِهِ ⑨  
 فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا ⑩  
 وَيَنْقَلِبُ إِلَىٰ أَهْلِهِ مُسْرُورًا ⑪  
 وَامِمَّنْ أُوْتِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ ⑫  
 فَسَوْفَ يَدْعُوا ثُبُورًا ⑬  
 وَيَصْلَىٰ سَعِيرًا ⑭  
 إِنَّهُ كَانَ فِي أَهْلِهِ مُسْرُورًا ⑮  
 إِنَّهُ ظَنَّ أَن لَّنْ يَحُورَ ⑯  
 بَلَىٰ إِنَّ رَبَّهُ كَانَ بِهِ بَصِيرًا ⑰

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

17. But nay! I call to witness the evening twilight,

فَلَا أُقْسِمُ بِالشَّفَقِ ٤

18. And the night and *all* that it envelops,

وَاللَّيْلِ وَمَا وَسَقَ ١٨

19. And the moon when it becomes full,

وَالْقَمَرِ إِذَا اتَّسَقَ ١٩

20. That you shall assuredly pass on from one stage to another.

لَتَرْكَبُنَّ طَبَقًا عَنْ طَبَقٍ ٢٠

21. So what is the matter with them that they believe not,

فَمَا لَهُمْ لَا يُؤْمِنُونَ ٢١

22. And when the Qur`ān is recited unto them, they do not bow down in submission;

وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْآنُ لَا يَسْجُدُونَ ٢٢

23. On the contrary, those who disbelieve reject *it*.

بَلِ الَّذِينَ كَفَرُوا يَكْتُمُونَ ٢٣

24. And Allāh knows best what they keep hidden *in their hearts*.

وَاللَّهُ أَعْلَمُ بِمَا يُوعُونَ ٢٤

25. So give them tidings of a painful punishment.

فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ٢٥

26. But *as to* those who believe and do good works, theirs is an unending reward.

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ٢٦



## AL-BURŪJ

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
- \*2. By the heaven having mansions of stars,
3. And by the Promised Day,
- \*4. And by the Witness and that about whom witness has been borne,
- \*5. Cursed be the Fellows of the Trench—
6. The fire fed with fuel—
7. As they sat by it,
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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①  
 وَ السَّمَاءِ ذَاتِ الْبُرُوجِ ②  
 وَ الْيَوْمِ الْمَوْعُودِ ③  
 وَ شَاهِدٍ وَ مَشْهُودٍ ④  
 قُتِلَ أَصْحَابُ الْأُخْدُودِ ⑤  
 النَّارِ ذَاتِ الْوُتُودِ ⑥  
 إِذْ هُمْ عَلَيْهَا قُعُودٌ ⑦  
 وَ هُمْ عَلَىٰ مَا يَفْعَلُونَ بِالْمُؤْمِنِينَ  
 شُهُودٌ ⑧  
 وَ مَا تَقَمُّوْا مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا  
 بِاللَّهِ الْعَزِيزِ الْحَمِيدِ ⑨  
 الَّذِي لَهُ مُلْكُ السَّمٰوٰتِ وَ الْأَرْضِ  
 وَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ⑩  
 إِنَّ الَّذِينَ قَتَلُوا الْمُؤْمِنِينَ  
 وَ الْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ  
 عَذَابٌ جَهَنَّمَ وَ لَهُمْ عَذَابُ الْحَرِيقِ ⑪  
 إِنَّ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ

- \*2. By the heaven having **constellations**,
- \*4. **By the testifier and the one who is testified.**
- \*5. Cursed be the **people** of the **trenches**—

ء ا i u | th | h | kh | dh | ص | د | ض | ط | ظ | ع | gh | غ | q | ق | 907

through which streams flow. That is the great triumph.

لَهُمْ جَنَّتْ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ

ذَلِكَ الْفَوْزُ الْكَبِيرُ ﴿١٣﴾

13. Surely the seizing of thy Lord is severe.

إِنَّ بَطْشَ رَبِّكَ لَشَرِيدٌ ﴿١٣﴾

\*14. He it is Who originates and reproduces;

إِنَّهُ هُوَ الْبَدِيُّ وَيُعِيدُ ﴿١٤﴾

15. And He is the Most Forgiving, the Loving;

وَهُوَ الْغَفُورُ الْودُودُ ﴿١٥﴾

16. The Lord of the Throne, the Lord of honour;

ذُو الْعَرْشِ الْمَجِيدُ ﴿١٦﴾

\*17. Doer of whatever He wills.

فَعَالَ لِمَا يُرِيدُ ﴿١٧﴾

18. Has *not* the story of the hosts come to thee?

هَلْ أَتَاكَ حَدِيثُ الْجُنُودِ ﴿١٨﴾

19. Of Pharaoh and Thamūd?

فِرْعَوْنَ وَثَمُودَ ﴿١٩﴾

20. Nay, but those who disbelieve *persist* in rejecting *the truth*.

بَلِ الَّذِينَ كَفَرُوا فِي تَكْذِيبٍ ﴿٢٠﴾

\*21. And Allāh encompasses *them* from before them and from behind them.

وَاللَّهُ مِنْ وَرَائِهِمْ مُحِيطٌ ﴿٢١﴾

22. Nay, but it is a Glorious Qur'ān,

بَلْ هُوَ قُرْآنٌ مَجِيدٌ ﴿٢٢﴾

23. In a *well* guarded tablet.

﴿٢٣﴾

فِي لَوْحٍ مَحْفُوظٍ ﴿٢٣﴾

\*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.





### AT-TĀRIQ

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
2. By the heaven and the Morning Star—
3. And what should make thee know what the Morning Star is?
4. *It is* the star of piercing brightness—
5. There is no soul but has a guardian over it.
6. So let man consider from what he is created.
7. He is created from a gushing fluid,
8. Which issues forth from between the loins and the breast-bones.
9. Surely, He has the power to bring him back *to life*
10. *On* the day when secrets shall be disclosed.
11. Then he will have no strength and no helper.
- \* 12. By the cloud which gives rain after rain,
13. And *by* the earth which opens out *with herbage*,
14. It is surely a decisive word,
15. And it is not a useless talk.
- \* 16. Surely they plan a plan,
- \* 17. And I *also* plan a plan.
18. So give time to the disbelievers. **ع**  
*Aye*, give them time for a little while.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ۝۱

وَ السَّمٰوٰتِ وَ الطَّارِقِ ۝۲

وَ مَا اَدْرٰکُ مَا الطَّارِقُ ۝۳

النَّجْمِ الثَّاقِبِ ۝۴

اِنَّ كُلَّ نَفْسٍ لَّمَّا عَلَیْهَا حٰفِظٌ ۝۵

فَلِیَنْظُرِ الْاِنْسَانُ مِمَّ خُلِقَ ۝۶

خُلِقَ مِنْ مَّاءٍ دَافِقٍ ۝۷

یَخْرُجُ مِنْ بَیْنِ الصُّلْبِ وَ التَّرَائِبِ ۝۸

اِنَّهُ عَلٰی رَجْعِهِ لَقَادِرٌ ۝۹

یَوْمَ تُبْلٰی السَّرَآئِرُ ۝۱۰

فَمَالَهُ مِنْ قُوَّةٍ وَّلَا نَاصِرٍ ۝۱۱

وَ السَّمٰوٰتِ ذٰتِ الرَّجْعِ ۝۱۲

وَ الْاَرْضِ ذٰتِ الصَّدْعِ ۝۱۳

اِنَّهُ لَقَوْلٌ فَصْلٌ ۝۱۴

وَ مَا هُوَ بِالْهَزْلِ ۝۱۵

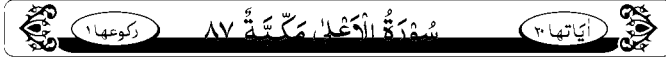
اِنَّهُمْ یَكیدُونَ کَیْدًا ۝۱۶

وَ اَکَیْدُ کَیْدًا ۝۱۷

۝۱۸ فَمَهِّلِ الْکٰفِرِیْنَ اَمْهَلْهُمْ رُوْدًا ۝۱۸

- \* 12. By the heaven oft-returning (with rain),
- \* 16. Verily, they are hatching a plot.
- \* 17. I, too, am devising a counterplot.

ء ا ق ی ک ح ط ظ ی ع ۶ ۷ ۸ ۹ ۱۰ ۱۱ ۱۲ ۱۳ ۱۴ ۱۵ ۱۶ ۱۷ ۱۸ ۱۹ ۲۰ ۲۱ ۲۲ ۲۳ ۲۴ ۲۵ ۲۶ ۲۷ ۲۸ ۲۹ ۳۰ ۳۱ ۳۲ ۳۳ ۳۴ ۳۵ ۳۶ ۳۷ ۳۸ ۳۹ ۴۰ ۴۱ ۴۲ ۴۳ ۴۴ ۴۵ ۴۶ ۴۷ ۴۸ ۴۹ ۵۰ ۵۱ ۵۲ ۵۳ ۵۴ ۵۵ ۵۶ ۵۷ ۵۸ ۵۹ ۶۰ ۶۱ ۶۲ ۶۳ ۶۴ ۶۵ ۶۶ ۶۷ ۶۸ ۶۹ ۷۰ ۷۱ ۷۲ ۷۳ ۷۴ ۷۵ ۷۶ ۷۷ ۷۸ ۷۹ ۸۰ ۸۱ ۸۲ ۸۳ ۸۴ ۸۵ ۸۶ ۸۷ ۸۸ ۸۹ ۹۰ ۹۱ ۹۲ ۹۳ ۹۴ ۹۵ ۹۶ ۹۷ ۹۸ ۹۹ ۱۰۰

**AL-A'LĀ**

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
2. Glorify the name of thy Lord, the Most High,
3. Who creates and perfects,
4. And Who designs and guides,
5. And Who brings forth the pasturage,
6. Then turns it black, rotten rubbish.
7. We shall teach thee *the Qur'an*, 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,

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ①  
 سَبِّحْ اِسْمَ رَبِّكَ الْاَعْلٰی ②  
 الَّذِیْ خَلَقَ فَسَوّٰی ③  
 وَ الَّذِیْ قَدَّرَ فَهَدٰی ④  
 وَ الَّذِیْ اَخْرَجَ الْمَرْعٰی ⑤  
 فَجَعَلَهٗ غُثًا اَحْوٰی ⑥  
 سَنَقِرْلُكُ فَلَآ تُنسى ⑦  
 اِلَّا مَا شَاءَ اللّٰهُ ؕ اِنَّهٗ یَعْلَمُ الْجَهْرَ  
 وَ مَا یَخْفٰی ⑧  
 وَ نُبِیْرُكَ لِیَسْرٰی ⑨  
 فَذَكِّرْ اِنْ نَّفَعَتِ الذِّكْرٰی ⑩  
 سَیِّدٌ كَرُّ مَن یَّخْشٰی ⑪  
 وَ یَنْجَبُهَا الْاَشْقٰی ⑫  
 الَّذِیْ یَصْلٰی النَّارَ الْكُبْرٰی ⑬  
 ثُمَّ لَا یَمُوتُ فِیْهَا وَلَا یَحْیٰی ⑭  
 قَدْ اَفْلَحَ مَن تَزَكّٰی ⑮  
 وَ ذَكَرَ اِسْمَ رَبِّهٖ فَصَلّٰی ⑯  
 بَلْ تُوْثِرُوْنَ الْحِیْلَةَ الدُّنْیَا ⑰

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.

وَالْآخِرَةُ خَيْرٌ وَأَبْتَىٰ ۝١٨

إِنَّ هَذَا لَفِي الصُّحُفِ الْأُولَىٰ ۝١٩

صُّحُفِ إِبْرَاهِيمَ وَمُوسَىٰ ۝٢٠

ع  
١٣

**AL-GHĀSHIYAH**

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
2. Has there come to thee the news of the overwhelming calamity?
3. Some faces on that day will be downcast;
4. Toiling, weary.
5. They shall enter a burning Fire;
6. And will be made to drink from a boiling spring;
7. They will have no food save that of dry, bitter and thorny herbage,
8. Which will neither fatten, nor satisfy hunger.
9. And some faces on that day will be joyful,
10. Well pleased with their labour,
11. In a lofty Garden,
12. Wherein thou wilt hear no idle talk;
13. Therein is a running spring,
14. Therein are raised couches,
15. And goblets properly placed,
16. And cushions *beautifully* ranged,
17. And carpets *tastefully* spread.
18. Do they not then look at the

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ ②

وَجُوهًا يَوْمَئِذٍ خَاشِعَةً ③

عَامِلَةً تَأْصِبَةً ④

تَصَلِي نَارًا حَامِيَةً ⑤

تَشْتَقِي مِنْ عَيْنٍ أُنِيَّةٍ ⑥

لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ صَرِيرٍ ⑦

لَا يُسْمِنُ وَلَا يُغْنِي مِنْ جُوعٍ ⑧

وَجُوهًا يَوْمَئِذٍ نَاعِمَةً ⑨

لِيَسْعِيَهَا رَاضِيَةً ⑩

فِي جَنَّةٍ عَالِيَةٍ ⑪

لَا تَسْمَعُ فِيهَا لَاغِيَةً ⑫

فِيهَا عَيْنٌ جَارِيَةٌ ⑬

فِيهَا سُرُرٌ مَرْفُوعَةٌ ⑭

وَأَكْوَابٌ مَوْضُوعَةٌ ⑮

وَنَمَارِقٌ مَضْفُوفَةٌ ⑯

وَزَرَابِيُّ مَبْثُوثَةٌ ⑰

أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ

camel, how it is created?

خُلِقَتْ ۙ (١٨)

19. And at the heaven, how it is raised high?

وَالِى السَّمَاۗءِ كَيْفَ رُفِعَتْ ۙ (١٩)

\*20. And at the mountains, how they are set up?

وَالِى الْجِبَالِ كَيْفَ نُصِبَتْ ۙ (٢٠)

21. And at the earth, how it is spread out?

وَالِى الْأَرْضِ كَيْفَ سُطِحَتْ ۙ (٢١)

22. Admonish, therefore, for thou art but an admonisher;

فَذَكِّرْ ۗ إِنَّمَا أَنْتَ مُذَكِّرٌ ۙ (٢٢)

\*23. Thou hast no authority to *compel* them.

لَسْتَ عَلَيْهِمْ بِمُضَيِّطٍ ۙ (٢٣)

24. But whoever turns away and disbelieves,

إِلَّا مَن تَوَلَّىٰ وَكَفَرَ ۙ (٢٤)

25. Allāh will punish him with the greatest punishment.

فَيُعَذِّبُهُ اللَّهُ الْعَذَابَ الْأَكْبَرَ ۙ (٢٥)

26. Unto Us surely is their return,

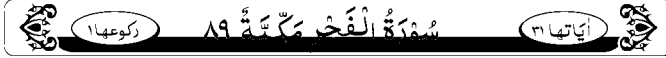
إِنَّا إِلَيْنَآٰ اِيَّا بِهِمْ ۙ (٢٦)

27. Then, surely, it is for Us to call them to account.

ثُمَّ إِنَّا عَلَيْنَا حِسَابُهُمْ ۙ (٢٧)

\*20. And at the mountains, how they are **firmly rooted**?

\*23. **You are not a warden over them.**



### AL-FAJR

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful. بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ①
2. By the Dawn, وَ الْفَجْرِ ②
3. And the Ten Nights, وَ لَیَالِیْ عَشْرِ ③
4. And the Even and the Odd, وَ الشَّفْعِ وَالْوَتْرِ ④
5. And the Night when it moves on to its end, وَ الَّیْلِ اِذَا یَسِرُ ⑤
6. Is there *not* in it a strong evidence for a man of understanding? هَلْ فِیْ ذٰلِكَ قَسَمٌ لِّذِیْ حِجْرِ ⑥
7. Hast thou not seen how thy Lord dealt with 'Ād— اَلَمْ تَرَ کَیْفَ فَعَلَ رَبُّکَ بِعَادٍ ④
8. *The tribe of Iram, possessors of lofty buildings, اِرَمَ ذَاتِ الْعِمَادِ ⑧*
- \*9. The like of whom have not been created in *these* parts— اَلَّتِیْ لَمْ یُخْلَقْ مِثْلُهَا فِی الْبِلَادِ ⑨
10. And *with* Thamūd who hewed out rocks in the valley, وَ ثَمُوْدَ الَّذِیْنَ جَابُوا الصَّخْرَ بِاَلْوَادِ ⑩
11. And *with* Pharaoh, lord of vast camps? وَ فِرْعَوْنَ ذِی الْاَوْتَادِ ⑪
- \*12. Who transgressed in the cities, الَّذِیْنَ طَغَوْا فِی الْبِلَادِ ⑫
13. And wrought much corruption therein, فَاکْتَرُوا فِیْهَا الْفِسَادَ ⑬
14. Thy Lord then let fall on them the whip of punishment. فَصَبَّ عَلَیْهِمْ رَبُّکَ سَوْطَ عَذَابٍ ⑭
15. Surely thy Lord is on the watch. اِنَّ رَبَّکَ لَبَاۤءِمِرْصَادٍ ⑮
16. As for man, when his Lord tries him and honours him and bestows فَآمَّا الْاِنْسَانُ اِذَا مَا ابْتَلٰهُ

\*9. **Buildings like theirs were never built before in the lands.**

\*12. **Who transgressed in the lands.**

favours on him, he says, 'My Lord has honoured me.'

رَبُّهُ فَآكْرَمَهُ وَنَعَّمَهُ فَيَقُولُ رَبِّي أَكْرَمَنِ ﴿١٣﴾

17. But when He tries him and straitens for him his *means of subsistence*, he says, 'My Lord has disgraced me.'

وَإِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ فَيَقُولُ رَبِّي أَهَانَنِ ﴿١٤﴾

18. Nay, but you honour not the orphan,

كَلَّا بَلْ لَا تَكْرُمُونَ الْيَتِيمَ ﴿١٥﴾

19. And you urge not one another to feed the poor,

وَلَا تَحْضُرُونَ عَلَى طَعَامِ الْمَسْكِينِ ﴿١٦﴾

20. And you devour the heritage of other people wholly,

وَتَأْكُلُونَ التُّرَاثَ أَكْلًا لَّمًّا ﴿١٧﴾

21. And you love wealth with exceeding love.

وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا ﴿١٨﴾

\*22. Nay, when the earth is completely broken into pieces and made level;

كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا ﴿١٩﴾

23. And thy Lord comes and also the angels ranged in rows after rows;

وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا ﴿٢٠﴾

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 ﴿٢١﴾

25. He will say, 'O would that I had sent on *some good works* for my life *here!*'

يَقُولُ يَلَيْتَنِي قَدَّمْتُ لِحَيَاتِي ﴿٢٢﴾

26. So on that day none can punish like unto His punishment,

فَيَوْمَئِذٍ لَا يَعْزُبُ عَذَابَهُ أَحَدٌ ﴿٢٣﴾

27. And none can bind like unto His binding;

وَلَا يُوثِقُ وَثَاقَهُ أَحَدٌ ﴿٢٤﴾

28. And thou, O soul at peace!

يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ ﴿٢٥﴾

\*22. Nay, when the earth is **pounded a thorough pounding**;

29. Return to thy Lord well pleased  
with Him and He well pleased with  
thee.

اَرْجِعْ إِلَىٰ رَبِّكَ رَاضِيَةً مَّرْضِيَةً ﴿۲۹﴾

30. So enter thou among My chosen  
servants,

فَاَدْخُلِي فِي عِبَادِي ﴿۳۰﴾

31. And enter thou My Garden.

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وَاَدْخُلِي جَنَّاتِي ﴿۳۱﴾





### AL-BALAD

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful. ① بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
2. Nay, but I do swear by this city— ② لَا اُقْسِمُ بِهٰذَا الْبَلَدِ
3. And thou art dwelling in this city— ③ وَاَنْتَ حَلٌّ بِهٰذَا الْبَلَدِ
4. And I swear by the begetter and whom he begot, ④ وَوَالِدٍ وَّمَا وَكَدَّ
5. We have surely created man to face hardships. ⑤ لَقَدْ خَلَقْنَا الْاِنْسَانَ فِيْ كَبَدٍ
6. Does he think that no one has power over him? ⑥ اَيَحْسَبُ اَنْ لَّنْ يَّقْدِرَ عَلَيْهِ اَحَدٌ
7. He says, 'I have spent enormous wealth.' ⑦ يَقُوْلُ اَهْلَكْتُ مَا لَّا لُبَّآءُ
8. Does he think that no one sees him? ⑧ اَيَحْسَبُ اَنْ لَّمْ يَرَوْاْ اَحَدًا
9. Have We not given him two eyes, ⑨ اَلَمْ نَجْعَلْ لَّهٗ عَيْنَيْنِ
10. And a tongue and two lips? ⑩ وَلِسٰنًا وَّشَفَتَيْنِ
- \* 11. And We have pointed out to him the two highways of good and evil. ⑪ وَهَدَيْنٰهُ النَّجْدَيْنِ
- \* 12. But he attempted not the ascent courageously. ⑫ فَلَا اَقْتَحَمَ الْعَقَبَةَ
- \* 13. And what should make thee know what the ascent is? ⑬ وَمَا اَدْرٰىكَ مَا الْعَقَبَةُ
14. It is the freeing of a slave. ⑭ فَتَّ رَقَبَةً
15. Or feeding in a day of hunger ⑮ اَوْ اِطْعَمَ فِيْ يَوْمٍ ذِيْ مَسْغَبَةٍ
16. An orphan near of kin, ⑯ تَيْتِيْمًا ذَا مَقْرَبَةٍ
- \* 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?

17. Or a poor man *lying* in the dust.

أَوْ مِسْكِينًا ذَا مَثْرَبَةٍ ۞ (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 بِالْمَرْحَمَةِ ۞ (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 بِآيَاتِنَاهُمْ أَصْحَابُ

الْمَشْأَمَةِ ۞ (٢٠)

\*21. Around them will be a fire <sup>١</sup>closed over.

عَلَيْهِمْ نَارٌ مُّؤَصَّدَةٌ ۞ (٢١)

\*21. Upon them is *to leap* a fire kept enclosed.



### ASH-SHAMS

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
- \*2. By the sun and its growing brightness,
3. And *by* the moon when it follows it (the sun),
4. And *by* the day when it reveals its glory,
5. And *by* the night when it draws a veil over it,
6. And *by* the heaven and its making,
7. And *by* the earth and its spreading out,
8. And *by* the soul and its perfection—
9. And He revealed to it what is wrong for it and what is right for it—
- \*10. He indeed *truly* prospers who purifies it,
11. And he who corrupts it is ruined.
12. *The tribe of* Thamūd *denied the truth* because of their rebelliousness.
13. When the most wretched among them got up,
14. Then the Messenger of Allāh said, '*Leave alone* the she-camel of Allāh, and *let* her drink.'

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

وَالشَّمْسِ وَضُحَاهَا ②

وَالْقَمَرِ إِذَا تَلَّهَا ③

وَالنَّهَارِ إِذَا جَلَّهَا ④

وَاللَّيْلِ إِذَا يَغْشَاهَا ⑤

وَالسَّمَاءِ وَمَا بَنَاهَا ⑥

وَالْأَرْضِ وَمَا طَحَاهَا ⑦

وَالنَّفْسِ وَمَا سَوَّاهَا ⑧

فَالهَمَّهَا فَجُورَهَا وَتَقْوَاهَا ⑨

قَدْ أَفْلَحَ مَنْ زَكَّاهَا ⑩

وَقَدْ خَابَ مَنْ دَسَّاهَا ⑪

كَذَّبَتْ ثَمُودُ بِطَغْوَاهَا ⑫

إِذِ انبَعَثَ أَشْقَاهَا ⑬

فَقَالَ لَهُمْ رَسُولُ اللَّهِ نَاقَةَ اللَّهِ

وَسُقْيَاهَا ⑭

- \*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 made it (destruction) *overtake all of them* alike.

فَكَذَّبُوهُ فَعَقَرُوهُمَا ۖ فَدَمَدَمَ عَلَيْهِمْ  
رَبُّهُمْ بِذُنُوبِهِمْ ۖ فَسَوَّاهُمْ ۝۱۵

16. And He cared not for the consequences thereof.

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ع  
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وَلَا يَخَافُ عُقْبَاهُمْ ۝۱۶

\*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.
2. By the night when it covers up!
3. And *by* the day when it brightens up,
4. And *by* the creating of the male and the female,
5. Surely, your strivings are diverse.
6. Then as for him who gives and is righteous,
- \*7. And testifies to *the truth of* what is right,
8. We will facilitate for him *every* facility.
9. But as for him who is niggardly and is *disdainfully* indifferent,
10. And rejects what is right,
11. We will make easy for him the path to distress.
12. And his wealth shall not avail him when he perishes.
13. Surely it is for Us to guide;
14. And to Us belongs the Hereafter as well as the present world.
15. So I warn you of a flaming Fire.
16. None shall enter it but the most wicked one,
17. Who rejects *the truth* and turns *his* back.

- بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①  
 وَاللَّيْلِ إِذَا يَغْشَى ②  
 وَالنَّهَارِ إِذَا تَجَلَّى ③  
 وَمَا خَلَقَ الذَّكَرَ وَالْأُنثَى ④  
 إِنَّ سَعْيَكُمْ لَشَتَّى ⑤  
 فَمَا مَنِ أَعْطَى وَاتَّقَى ⑥  
 وَصَدَقَ بِالْحُسْنَى ⑦  
 فَسَنِيسِرُّهُ لِيَلْسِرُنَا ⑧  
 وَآمَنَّا مِنْ بِيحَلِّ وَاسْتَعْتَى ⑨  
 وَكَذَّبَ بِالْحُسْنَى ⑩  
 فَسَنِيسِرُّهُ لِيَلْعَسِرُنَا ⑪  
 وَمَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّى ⑫  
 إِنَّ عَلَيْنَا لَلْهُدَى ⑬  
 وَإِنَّ لَنَا لَلْآخِرَةَ وَالْأُولَى ⑭  
 فَأَنْذَرْتُكُمْ نَارًا تَلَظَّى ⑮  
 لَا يَصْلَاهَا إِلَّا الْأَشْقَى ⑯  
 الَّذِي كَذَّبَ وَتَوَلَّى ⑰

\*7. And he testifies to all that is good,

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

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

18. But the righteous *one* shall be kept away from it,

وَسَيُجَنَّبُهَا الْأَتْقَى ۝١٨

19. Who gives his wealth to become purified.

الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى ۝١٩

20. And he owes no favour to anyone, which is to be repaid,

وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَى ۝٢٠

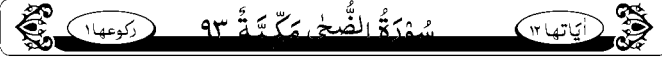
21. Except *that he gives his wealth* to seek the pleasure of his Lord, the Most High.

إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَى ۝٢١

22. And soon will He be well pleased *with him*.

ع ١٤

وَلَسَوْفَ يَرْضَى ۝٢٢



### AD-DUHĀ

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
2. By the growing brightness of the forenoon,
3. And *by* the night when it becomes still,
4. Thy Lord has not forsaken thee, nor is He displeased *with thee*.
5. Surely *every hour* that follows is better for thee than *the one* that precedes.
6. And thy Lord will soon give thee and thou wilt be well pleased.
7. Did He not find thee an orphan and give *thee* shelter?
8. And He found thee wandering in search *for Him* and guided thee *unto Himself*.
9. And He found thee in want and enriched *thee*.
10. So the orphan, oppress not,
- \*11. And him who seeks *thy help*, chide not,
- \*12. And the bounty of thy Lord, proclaim.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ①

وَ الضُّحٰی ②

وَ اللَّیْلِ اِذَا سَجٰی ③

مَا وَّ دَعَاكَ رَبُّكَ وَ مَا قَلٰی ④

وَ لَلْآخِرَةُ خَیْرٌ لَّكَ مِنَ الْاُولٰی ⑤

وَ لَسَوْفَ یُعْطِیْكَ رَبُّكَ فَتَرْضٰی ⑥

اَلَمْ یَجِدْكَ یَتِیْمًا فَاوٰی ⑦

وَ وَجَدَكَ ضَالًّا فَهَدٰی ⑧

وَ وَجَدَكَ عَمٰیلاً فَاَعٰی ⑨

فَاَمَّا الْیَتِیْمَ فَلَا تُفْهَر ⑩

وَ اَمَّا السَّآئِلَ فَلَا تَنْهَر ⑪

وَ اَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّث ⑫

۱  
ع  
۱۸

- 
- \*11. And as for the beggar, chide him not,  
\*12. And as for the bounty of your Lord do relate it to others.

ء ع | ق | q | غ | gh | ۶ | ظ | ط | ؤ | ض | د | ۹۲۳ | ص | ّ | ذ | dh | خ | kh | هـ | h | ث | th | ا | i | u | ا

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



### AL-INSHIRĀH

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful. ① بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
2. Have We not opened for thee thy bosom, ② اَلَمْ نُنشِرْ لَكَ صَدْرَكَ
3. And removed from thee thy burden ③ وَوَضَعْنَا عَنْكَ وِزْرَكَ
4. Which had *well nigh* broken thy back, ④ الَّذِیْۤ اَنْقَضَ ظَهْرَكَ
5. And We exalted thy name? ⑤ وَرَفَعْنَا لَكَ ذِكْرَكَ
6. Surely there is ease after hardship. ⑥ فَاِنَّ مَعَ الْعُسْرِ یُسْرًا
7. *Aye*, surely there is ease after hardship. ⑦ اِنَّ مَعَ الْعُسْرِ یُسْرًا
8. So when thou art free, strive hard, ⑧ فَاِذَا فَرَغْتَ فَانصَبْ
- \*9. And to thy Lord do thou attend <sup>۱</sup> ⑨ وَاِلٰی رَبِّكَ فَارْغَبْ
- \*9. And to thy Lord **do you turn seeking Him eagerly.**

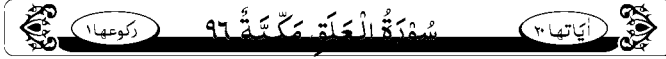




## AT-TĪN

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful. بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①
2. By the Fig and the Olive, وَ التِّينِ وَ الزَّيْتُونِ ②
3. And *by* Mount Sinai, وَ طُورِ سَيْنِينَ ③
- \*4. And *by* this Town of Security, وَ هَذَا الْبَلَدِ الْأَمِينِ ④
- \*5. Surely, We have created man in the best make; لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ ⑤
- \*6. Then, *if he works iniquity*, We reject him as the lowest of the low, ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ ⑥
7. Except those who believe and do good works; so for them is an unending reward. إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ⑦
8. Then what is there to give the lie to thee after *this* with regard to the Judgment? فَمَا يُكَذِّبُكَ بَعْدُ بِالذِّينِ ⑧
9. Is not Allāh the Best of judges? أَلَيْسَ اللَّهُ بِأَحْكَمِ الْحَكَمِينَ ⑨
- \*4. And *by* this Town, **the abode of peace**.
- \*5. Surely, We have created man in the best of **creative plans**.
- \*6. Then **We reverted him to the state of** the lowest of the low.



### AL-'ALAQ

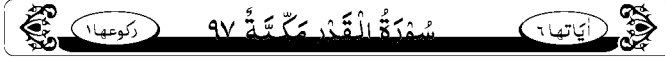
(Revealed before Hijrah)

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 forbider?*
- \*14. Tell me if he (the forbider) rejects and turns his back,

- بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①  
 اِقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ②  
 خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ③  
 اِقْرَأْ وَرَبُّكَ الْأَكْرَمُ ④  
 الَّذِي عَلَّمَ بِالْقَلَمِ ⑤  
 عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ⑥  
 كَلَّا إِنَّ الْإِنْسَانَ لِكَيْفَى ⑦  
 أَنْ رَأَاهُ اسْتَكْبَرُ ⑧  
 إِنَّ إِلَىٰ رَبِّكَ الرَّجْعَى ⑨  
 أَرَأَيْتَ الَّذِي يَنْهَى ⑩  
 عَبْدًا إِذَا صَلَّى ⑪  
 أَرَأَيْتَ إِنْ كَانَ عَلَى الْهُدَى ⑫  
 أَوْ أَمَرَ بِالتَّقْوَى ⑬  
 أَرَأَيْتَ إِنْ كَذَّبَ وَتَوَلَّى ⑭

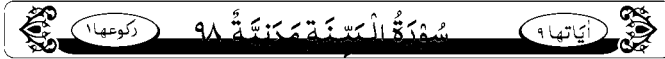
- \*2. **Recite in the name of your** Lord Who created,
- \*3. Created man from **an adhesive** clot.
- \*4. **Recite! And your Lord is the Noblest.**
- \*5. Who taught by the pen.
- \*12. **Beware** what if he were to be on the right,
- \*13. **Or had admonished** righteousness?
- \*14. **Again** have you considered if he falsified the truth *instead* and turned away,



**AL-QADR**

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful. بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ①
2. Surely, We sent it down on the Night of Destiny. اِنَّا اَنْزَلْنٰهُ فِی لَیْلَةِ الْقَدْرِ ②
3. And what should make thee know what the Night of Destiny is? وَمَا اَدْرٰکَ مَا لَیْلَةُ الْقَدْرِ ③
4. The Night of Destiny is better than a thousand months. لَیْلَةُ الْقَدْرِ خَیْرٌ مِّنْ اَلْفِ شَهْرٍ ④
- \*5. Therein descend angels and the Spirit by the command of their Lord—with every matter. تَنْزِلُ الْمَلٰٓئِکَةُ وَ الرُّوْحُ فِیْهَا بِاِذْنِ رَبِّهِمْ ۚ مِنْ کُلِّ اَمْرِ ⑤
- \*6. *It is all peace* till the rising of the dawn. سَلٰمٌ ۙ هِیَ حَتّٰی مَطْلَعِ الْفَجْرِ ⑥
- 
- \*5. Therein descend angels and the Spirit **with their Lord's decree concerning everything.**
- \*6. **Peace—so will it be even at** the rising of the dawn.



**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 commands.
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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①  
 لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ  
 الْكِتَابِ وَالْمُشْرِكِينَ مُنْفَكِّينَ حَتَّى  
 تَأْتِيَهُمُ الْبَيِّنَاتُ ②  
 رَسُولٌ مِّنَ اللَّهِ يَتْلُوا صُحُفًا  
 مُّطَهَّرَةً ③  
 فِيهَا كُتِبَ قَيِّمَةٌ ④  
 وَمَا تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا  
 مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَةُ ⑤  
 وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ  
 مُخْلِصِينَ لَهُ الدِّينَ ۗ حُنَفَاءَ  
 وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ  
 وَذَلِكَ دِينُ الْقَيِّمَةِ ⑥  
 إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ  
 وَالْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خَالِدِينَ  
 فِيهَا ۗ أُولَٰئِكَ هُمْ شَرُّ الْبَرِيَّةِ ⑦  
 إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ ۗ

\*3. A Messenger from Allāh **recites Scriptures purified**.

\*4. Therein are **the everlasting teachings**.

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.

أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ ۝<sup>٨</sup>  
 جَزَاءُ وَّهُمْ عِنْدَ رَبِّهِمْ جَنَّاتُ عَدْنٍ  
 تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا  
 أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ۝  
 ذَٰلِكَ لِمَنْ خَشِيَ رَبَّهُ ۝<sup>٩</sup>

ع  
٢٣

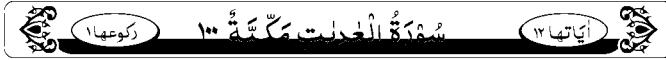
**AZ-ZILZĀL**

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
2. When the earth is shaken with her *violent* shaking,
3. And the earth brings forth her burdens,
4. And man says, 'What is the matter with her?'
5. That day will she tell her news,
- \*6. For thy Lord will have revealed about her.
7. On that day will men come forth in scattered groups that they may be shown *the results* of their works.
8. Then whoso does an atom's weight of good will see it,
9. And whoso does an atom's weight of evil will *also* see it.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①  
 إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا ②  
 وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا ③  
 وَقَالَ الْإِنْسَانُ مَا لَهَا ④  
 يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا ⑤  
 يَا أَرْضُ رَبِّكَ أَوْحَى لَهَا ⑥  
 يَوْمَئِذٍ يُصْدِرُ النَّاسُ أَشْتَاتًا لَّيَبْرُوا  
 أَعْمَالَهُمْ ⑦  
 فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ⑧  
 وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ⑨

\*6. It will be because your Lord would have so revealed to her.



**AL-'ĀDIYĀT**  
(Revealed before Hijrah)

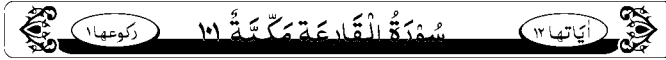
1. In the name of Allāh, the Gracious, the Merciful.
2. By the snorting chargers of the warriors,
3. Striking sparks of fire,
4. And making raids at dawn,
5. And raising clouds of dust thereby,
- \*6. And penetrating thereby into the centre of the enemy forces,
7. Surely, man is ungrateful to his Lord;
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.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①  
 وَالْعَدِيَّتِ صَبْحًا ②  
 قَالْمُورِيَّتِ قَدْحًا ③  
 قَالْمُغِيرَاتِ صُبْحًا ④  
 فَأَثَرْنَ بِهِ نَقْعًا ⑤  
 فَوَسَطْنَ بِهِ جَمْعًا ⑥  
 إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ ⑦  
 وَإِنَّهُ عَلَىٰ ذَلِكِ لَشَهِيدٌ ⑧  
 وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ ⑨  
 أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ ⑩  
 وَحُصِّلَ مَا فِي الصُّدُورِ ⑪  
 إِنَّ رَبَّهُم بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ ⑫

\*6. And penetrating thereby the heart of the enemy ranks.

١٢  
٢٥





**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.

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۳۴

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①  
 الْقَارِعَةُ ②  
 مَا الْقَارِعَةُ ③  
 وَمَا أَذْرُكَ مَا الْقَارِعَةُ ④  
 يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ  
 الْمَبْثُوثِ ⑤  
 وَتَكُونُ الْجِبَالُ كَالْعِهْنِ  
 الْمَنْفُوشِ ⑥  
 فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ ⑦  
 فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ ⑧  
 وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ ⑨  
 فَأُمُّهُ هَاوِيَةٌ ⑩  
 وَمَا أَذْرُكَ مَا هِيَةٌ ⑪  
 نَارٌ حَامِيَةٌ ⑫

※ 10. His mother will be 'Hāwiyah'.



### AT-TAKĀTHUR

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
- \*2. Mutual rivalry in *seeking worldly* increase diverts you *from God*
- \*3. Till you reach the graves.
4. Nay! you will soon come to know.
5. Nay again! you will soon come to know.
- \*6. Nay! if you only knew with certain knowledge,
7. You will surely see Hell *in this very life*.
8. Aye, you will surely see it with the eye of certainty.
9. Then, on that day you shall be called to account about the *worldly* favours.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ①

اَلْهٰكُمُ التَّكٰثُرُ ②

حَتّٰی زُرْتُمُ الْمَقَابِرَ ③

كَلَّا سَوْفَ تَعْلَمُوْنَ ④

ثُمَّ كَلَّا سَوْفَ تَعْلَمُوْنَ ⑤

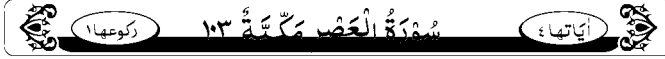
كَلَّا لَوْ تَعْلَمُوْنَ عِلْمَ الْیَقِیْنِ ⑥

لَتَرَوُنَّ الْجَحِیْمَ ⑦

ثُمَّ لَتَرَوُنَّهَا عَیْنَ الْیَقِیْنِ ⑧

ثُمَّ لَتُسْأَلُنَّ یَوْمَئِذٍ عَنِ النَّعِیْمِ ⑨

- 
- \*2. **Vying with each other for amassing wealth had made you oblivious,**
  - \*3. **Even you reached the graveyards.**
  - \*6. **Nay, were you to know the certain knowledge,**

**AL-'ASR**

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
- \*2. By the *fleeting* Time,
3. Surely, man is in a *state of* loss,
4. Except those who believe and do good works, and exhort one another to *accept* truth, and exhort one another to be steadfast.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

وَالْعَصْرِ ②

إِنَّ الْإِنْسَانَ لِفِي خُسْرٍ ③

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ

وَتَوَاصَوْا بِالْحَقِّ ④ وَتَوَاصَوْا

بِالصَّبْرِ ⑤

بِالصَّبْرِ ⑤

- 
- \*2. By the *testimony* of time,



### 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 اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①  
 وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ②  
 الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ ③  
 يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ ④  
 كَلَّا لَيُنْبَذَنَّ فِي الْحُطَمَةِ ⑤  
 وَمَا أَدْرَاكَ مَا الْحُطَمَةُ ⑥  
 نَارُ اللَّهِ الْمَوْقُودَةُ ⑦  
 الَّتِي تَطَّلِعُ عَلَى الْأَفْئِدَةِ ⑧  
 إِنَّهَا عَلَيْهِمْ مُّوَصَّدَةٌ ⑨  
 فِي عَمَدٍ مُمَدَّدَةٍ ⑩

- \*5. Nay, he shall surely be cast into 'Al-Ḥuṭamah'.
- \*6. And what should make **you** know what the 'Al-Ḥuṭamah' is.
- \*8. Which **will leap at hearts**.
- \*9. It will be **enclosed against** them.
- \*10. **In extended columns**.

**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 اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①  
 أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ  
 الْفِيلِ ②  
 أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضَلُّلٍ ③  
 وَآرَسَدَ عَلَيْهِمْ طَيْرًا ④ أَبَابِيلَ ⑤  
 تَرْمِيهِمْ بِحِجَارَةٍ مِّن سِجِّيلٍ ⑥  
 فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ ⑦

**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 اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①  
 لِأَيْلِفِ قُرَيْشٍ ②  
 الْفِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ ③  
 فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ ④  
 الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ ⑤ وَآمَنَهُمْ  
 مِنْ خَوْفٍ ⑥

† Abraha, the Christian viceroy in Yemen of the King of Abyssinia.

\* 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,



**AL-MĀ'ŪN**  
(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful. بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①
2. Hast thou seen him who rejects religion? أَرَأَيْتَ الَّذِي يَكْذِبُ بِالذِّينِ ②
3. That is the one who drives away the orphan, فَذَلِكَ الَّذِي يَدْعُ الْيَتِيمَ ③
4. And urges not the feeding of the poor. وَلَا يَحْضُ عَلَى طَعَامِ الْمَسْكِينِ ④
5. So woe to those who pray, فَوَيْلٌ لِلْمُصَلِّينَ ⑤
6. But are unmindful of their Prayer. الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ ⑥
- \* 7. They like to be seen of men, الَّذِينَ هُمْ يُرَاءُونَ ⑦
- \* 8. And withhold legal alms. وَيَمْنَعُونَ الْمَاعُونَ ⑧

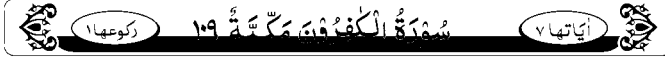


**AL-KAUTHAR**  
(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful. بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①
2. Surely We have given thee abundance of good; إِنَّا أَنْعَمْنَاكَ الْكَوْثَرَ ②
3. So pray to thy Lord, and offer sacrifice. فَصَلِّ لِرَبِّكَ وَأَنْحَرِ ③
4. Surely, it is thy enemy who is without issue. إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ④

\* 107:7. Those who show off.

\* 107:8. And they deprive people of even small benefits.



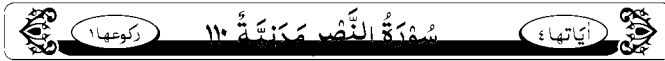
### AL-KĀFIRŪN

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
2. Say, 'O ye disbelievers!
3. 'I worship not that which you worship;
4. 'Nor worship you what I worship.
5. 'And I am not *going* to worship that which you worship;
6. 'Nor will you worship what I worship.
7. 'For you your religion, and for me my religion.'

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①  
 قُلْ يَا أَيُّهَا الْكَافِرُونَ ②  
 لَا أَعْبُدُ مَا تَعْبُدُونَ ③  
 وَلَا أَنْتُمْ عِبِدُونَ مَا أَعْبُدُ ④  
 وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ ⑤  
 وَلَا أَنْتُمْ عِبِدُونَ مَا أَعْبُدُ ⑥  
 لَكُمْ دِينُكُمْ وَلِيَ دِينِ ⑦

ع  
٣٣



### AN-NASR

(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,
4. Glorify thy Lord, with *His* praise, and seek forgiveness of Him. Surely He is Oft-Returning with *compassion*.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①  
 إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ②  
 وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ③  
 فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْ لَهُ ④  
 إِنَّهُ كَانَ تَوَّابًا ⑤

ع  
٣٥

**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 ①

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ②

مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ ③

سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ ④

وَامْرَأَتُهُ حَمَّالَةَ الْحَطَبِ ⑤

فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ ⑥

١  
٣٦

**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 ①

قُلْ هُوَ اللَّهُ أَحَدٌ ②

اللَّهُ الصَّمَدُ ③

لَمْ يَلِدْهُ وَلَمْ يُولَدْ ④

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ⑤

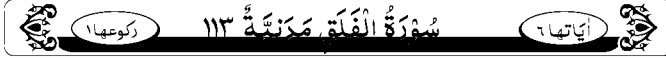
١  
٣٤

- \* 111:2. 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.

- \* 111:5. 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 اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①  
 قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ②  
 مِنْ شَرِّ مَا خَلَقَ ③  
 وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ④  
 وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ⑤  
 وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ⑥

ع  
٣٨

**AN-NĀS**

(Revealed after Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
2. Say, 'I seek refuge in the Lord of mankind,
3. 'The King of mankind,
4. 'The God of mankind,
5. 'From the evil of the sneaking whisperer,
6. 'Who whispers into the hearts of men,
7. 'From among the Jinn and mankind.'

- بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①  
 قُلْ أَعُوذُ بِرَبِّ النَّاسِ ②  
 مَلِكِ النَّاسِ ③  
 إِلَهِ النَّاسِ ④  
 مِنْ شَرِّ الْوَسْوَاسِ الْخَفِيِّ ⑤  
 الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ⑥  
 مِنَ الْجِنَّةِ وَالنَّاسِ ⑦

ع  
٣٩

\*113:2. Say, 'I seek refuge with the Lord of **cleaving**;

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

اَللّٰهُمَّ ارْحَمْنِيْ بِالْقُرْاٰنِ وَاَجْعَلْهُ لِيْ اِمَامًا وَّنُوْرًا وَّهَدًى وَّرَحْمَةً  
اَللّٰهُمَّ ذَكِّرْنِيْ مِنْهُ مَا نَسِيتُ وَعَلِّمْنِيْ مِنْهُ مَا جَهِلْتُ وَاَرْزُقْنِيْ  
تِلَاوَتَهُ اَنْاءَ اللَّيْلِ وَالنَّهَارِ وَاَجْعَلْهُ لِيْ حُجَّةً يَّا رَبَّ الْعٰلَمِيْنَ

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. Amin

## SOME ARABIC WORDS EXPLAINED

*Abū Lahab*: His real name was 'Abdul-'Uzzā and he was an uncle of the Holy Prophet<sup>sa</sup>.

*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 Kurds, from whom the mountain took the name of Cardū or Gardu but the Greeks turned it into Gordyaci. 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.

*Aş-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- Hījjāh. 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'ī*: 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*.

*Dhūn-Nūn* or *Şahībul-Hūt*: The Prophet Jonah.

*Dhul-Qarnain*: mentioned in the Qur'ān refers to King Cyrus, the founder of the Medo-Persian empire which represented the two horns of the ram of Daniel's famous dream.

*Hajj*: Pilgrimage to the Ka'bah.

*Hām* or *Hāmi*: A camel forbidden to be used by the Arabs for riding or carrying burdens. The she-camel was neither ridden nor shorn of her hair and was not debarred from pasture or water.

*Hunain*: Scene of an important battle between the Holy Prophet<sup>sa</sup> 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.

## SOME ARABIC WORDS EXPLAINED

*Idrīs*: Enoch of the Bible.

*Jālūt*: In the Bible the parallel name is Goliath (I Sam. 17: 4) which means, running, ravaging and destroying spirits or 'a leader' or 'a giant'.

*Jinn*: This word has been applied in the Qur'ān to the following:

- (a) Evil spirits which inspire evil thoughts in the minds of men. They are the agents of Satan;
- (b) Some imaginary beings whom the infidels worshipped but who existed nowhere in the world;
- (c) The inhabitants of northern hilly tracts of Europe, of white and red colour, whom other peoples looked upon as beings separate from other human beings and who lived detached from the civilized peoples of Asia but who were destined to make great material progress in the latter days and to lead a great revolt against religion;
- (d) Peoples belonging to alien religions and nationalities; and
- (e) Wild and savage peoples who in pre-historic times, before man had developed enough morally to be given a revealed code of laws, lived in caves and hollows of the earth and were subject to no rules of conduct.

*Ka'bah*: The sacred House at Mecca to which Muslims turn their faces while praying.

*Mann*: The root meaning of this word is: (1) a favour; (2) anything obtained without trouble or difficulty; (3) honey-dew.

*Mash'arūl-Ḥarām*: is the name given to a small hill in Muzdalifah which lies between Mecca and 'Arafāt. It is about six miles from Mecca. Here the pilgrims stop for the night after their return from 'Arafāt on the evening of the ninth day of the month of Ḥajj.

*Qiblah*: Literally meaning direction to which a person turns while praying, refers to the Ka'bah at Mecca.

*Quraish*: A famous tribe of Mecca to which the Holy Prophet<sup>ṣā</sup> belonged.

*Rā'inā*: The word means, 'look to us', but with a little change of the accent the word means, a foolish or conceited person.

*Sā'ibah*: A she-camel set free by the Arabs to go wherever she pleased, generally as an offering to the gods. Often a she-camel having given birth to ten female young ones was let loose to pasture where she would, and she was not ridden nor was her milk drunk except by her young.

*Salwā*: A whitish bird resembling a quail found in some parts of Arabia and the neighbouring countries. The root meaning of this word is: (1) whatever renders a person contented and happy; (2) honey.

*Shahru Ramaḍān*: The Islamic month of fasting.

*Tālūt*: In the Bible the parallel name is Saul (I Sam. 10: 23).

*Tuwā*: The name of the valley where the first manifestation of God to Moses took place. 'Umrah: Lesser Pilgrimage in which some of the rites of the Pilgrimage are left out. Unẓurnā: The word means, 'have regard for us'.

*Wādīun-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.

### SOME ARABIC WORDS EXPLAINED

*Zaid*: A freed-slave of the Holy Prophet<sup>ṣā</sup> to whom was married (and afterwards divorced by him) Zainab, the daughter of the Holy Prophet's<sup>ṣā</sup> aunt.

*Zakāt*: Literally meaning increase, purification; technically signifies the obligatory alms prescribed by Islām.

*Zaqqūm*: It is a dust-coloured tree, having small round leaves without thorns. It has a pungent odour and is bitter. The word also means, any deadly food.



# Index

Reference to chapters is given before colon followed by reference to verse(s). Multiple references to a topic are separated by semicolon(s).

## AARON (Prophet Hārūn)

- Moses prays that be appointed to assist him. \_\_\_\_\_ 20:30-36; 26:14; 28:35.  
 — is appointed Prophet. \_\_\_\_\_ 4:164; 6:85; 10:76; 19:54; 21:49.  
 — opposes worship of calf. \_\_\_\_\_ 20:91.  
 Moses angry with over worship of calf by his people. \_\_\_\_\_ 7:151; 20:93, 94.  
 Moses prays for forgiveness of — \_\_\_\_\_ 7:152.  
 Allāh's favours on — \_\_\_\_\_ 37:115.

## ABRAHAM (Prophet Ibrāhīm)

- Truth about — is in the Holy Qur'ān. \_\_\_\_\_ 19:42.  
 — was of the party of Noah. \_\_\_\_\_ 37:84.  
     warns his father against idol worship. \_\_\_\_\_ 6:75.  
 — was sent to people who worshipped idols and stars. \_\_\_\_\_ 6:77-79; 21:53.  
 — reasons with his people against worship of stars. \_\_\_\_\_ 6:77-79; 37:89-91.  
 — breaks idols and exposes their weakness. \_\_\_\_\_ 21:58, 59; 37:94.  
 — cast into the fire. \_\_\_\_\_ 21:69, 70; 37:98.  
     emigration of. \_\_\_\_\_ 21:72; 37:100.  
 — prays for his father's forgiveness. \_\_\_\_\_ 9:114; 19:48; 26:87; 60:5.  
 — receives Allāh's commands and fulfils them. \_\_\_\_\_ 2:125.  
     receives glad tidings of birth of Ishmael. \_\_\_\_\_ 37:102.  
 — given good news of birth of Isaac. \_\_\_\_\_ 11:72; 37:113.  
 — is given the news of birth of Jacob. \_\_\_\_\_ 11:72; 21:73.  
     dreams of sacrificing his son Ishmael. \_\_\_\_\_ 37:103.  
 — leaves Ishmael in a barren valley. \_\_\_\_\_ 14:38.  
 — builds the House of Allāh. \_\_\_\_\_ 2:128.  
     prays with Ishmael for the raising of a Messenger of Allāh  
     among people of Mecca. \_\_\_\_\_ 2:128-130.  
 — commanded to proclaim the Pilgrimage unto mankind. \_\_\_\_\_ 22:28.  
 — and his guest messengers who brought the news of  
     the punishment of the people of Lot. \_\_\_\_\_ 11:71, 77; 51:33.  
 — brings roasted calf for guests. \_\_\_\_\_ 11:70.  
 — pleads with Allāh for the people of Lot. \_\_\_\_\_ 11:75.  
 — argues with king. \_\_\_\_\_ 2:259.  
     enquires about renaissance of his people. \_\_\_\_\_ 2:261.  
 — was most truthful. \_\_\_\_\_ 19:42.  
 — and Isaac and Jacob were men of power and vision. \_\_\_\_\_ 38:46.

## ABLUTION

- Performance of — before ṣalāt. \_\_\_\_\_ 5:7.

## ABŪ LAHAB

- and his wife. \_\_\_\_\_ 111:2-6.

**ACTIONS**

— consequences of \_\_\_\_\_ 17:14.

**ACTIONS — GOOD AND EVIL**

*See under Deeds*

**ADAM**

- was the first Prophet. \_\_\_\_\_ 2:31.
- Surprise of angels on — being appointed Khalīfah. \_\_\_\_\_ 2:31.
- was given knowledge of things created and was made aware of Divine attributes. 2:32.
- Angels were commanded to assist —. \_\_\_\_\_ 2:35; 7:12; 15:30; 17:62; 20:117.
- was commanded to keep away from one tree. \_\_\_\_\_ 2:36; 7:20.
- covers himself with leaves of the tree of heaven  
(i.e. began to cover up his mistakes by doing good deeds). \_\_\_\_\_ 7:23.
- did not disobey designedly. \_\_\_\_\_ 20:116.
- was created by the two hands of Allāh  
(i.e. was equipped with physical, moral and spiritual faculties). \_\_\_\_\_ 38:76.
- was instructed in elementary cultural values. \_\_\_\_\_ 20:119, 120.
- dwelt in garden. \_\_\_\_\_ 2:36.
- was commanded to emigrate. \_\_\_\_\_ 2:37, 39.
- was created out of clay. \_\_\_\_\_ 3:60.
- had two sons. \_\_\_\_\_ 5:28.

**ADMINISTRATION OF PUBLIC AFFAIRS**

- Entrusting authority in the hands of those best fitted to discharge it. \_\_\_\_\_ 4:59.
- Chosen representatives of people to consult them in —. \_\_\_\_\_ 3:160.
- by mutual consultation. \_\_\_\_\_ 42:39.
- Obligatory to obey Allāh and His Messenger and those in authority. \_\_\_\_\_ 4:60.
- Exercising authority over people equitably and with justice. \_\_\_\_\_ 4:59.
- Safeguarding defence and security of state. \_\_\_\_\_ 3:201.

**ADOPTION**

Adopted sons not recognised. \_\_\_\_\_ 33:5.

**ADORNMENT**

of oneself is allowed. \_\_\_\_\_ 7:33.

**ADULTERY**

- is forbidden. \_\_\_\_\_ 17:33; 25:69.
- punishment of \_\_\_\_\_ 24:3.
- Evidence required to prove charge of —. \_\_\_\_\_ 24:5.
- Punishment for loose behaviour short of —. \_\_\_\_\_ 4:16, 17.
- Accusing wife of — and punishment for false accusation. \_\_\_\_\_ 24:7-11.
- Accusing chaste women of —. \_\_\_\_\_ 24:5.
- Adulterer marrying an adulteress or idolatress. \_\_\_\_\_ 24:4.

**AFFLICTIONS**

Purpose behind —. \_\_\_\_\_ 2:156-158.

**AGREEMENTS (See under Covenants)**



**AL-A'ĀRĀF (THE ELEVATED PLACES)**

People of — means the true believers.	7:47.
<b>ALLĀH</b>	
Existence of —.	2:22; 2:29; 3:3; 3:19; 6:74; 13:3, 4; 22: 19; 87:2-6.
Unity of —.	2:164; 112:2.
None is to be worshipped except —.	2:117; 2:164; 2:256; 3:3; 3:19.
— is the Light of the heavens and the earth.	24:36.
None is like unto —.	42:12; 112:5.
Human eyes cannot see —.	6:104.
— manifests Himself through attributes.	6:104.
— shows His servants way to reach Him.	29:70.
Effort to meet — necessary.	84:7.
All creation needs —.	112:3.
— has detailed knowledge of every thing.	2:256; 10:62.
— closer to man than his jugular vein.	50:17.
— alone knows the unknown.	27:66.
— knows the overt and the hidden.	3:30.
— has all power to fulfil His decrees.	2:21.
— chooses Messengers to guide mankind.	22:76.
— makes His Messengers prevail over opponent.	58:22.
— sends angels to help the steadfast.	41:31, 32.
— has no partners.	2:117; 6:164; 25:3.
— is free from all defects.	2:33.
— has no progeny.	2:117; 4:172; 6:101; 18:5, 6.
— did not take any wife or son unto Himself.	17:112; 72:4.
— did not beget nor is begotten.	112:4.
— has no associates.	9:31.
— is Holy and Exalted and is far above attributes which idolaters claim for their gods.	17:44.
— not subject to slumber.	2:256.
— not burdened by care of heavens or earth.	2:256.
— not tired by creating heavens or earth.	50:39.
— never forgets.	19:65; 20:53.
— does not wrong anyone.	3:183; 10:45.
— is the First, the Last, the Manifest and the Hidden.	57:4.
— never enjoins foul deeds.	7:29.
— is not fed.	6:15; 51:58.
— never destroys any township without warning.	17:16; 26:209; 28:60.
All things submit to His will and are obedient to the laws made by —.	13:16.
Laws of — never change.	17:78; 35:44.
— alone has knowledge of future and past.	20: 111.
One should not despair of the mercy of —.	6:13, 55; 7:157; 10:59; 11:120; 12:88; 39:54; 40:8.
— alone has power to bestow life.	15:24.

## Index

—'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.
Forger 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 Messengers 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.
<b>(i) ALLĀH, ASSOCIATING PARTNERS WITH (Shirk)</b>	
— 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.
Idolaters'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.
<b>(ii) ALLĀH, ATTRIBUTES OF</b>	
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.
Answerer of prayers, (Al-Mujīb)	11:62.
Appreciating, the Most (Al-Shakūr)	35:35.

**Index**

Attributes, One of Exalted (Raḥīd-Darajāt)	40:16.
Awarder of appropriate punishment, Avenger. (Al-Muntaqim)	3:5; 39:38.
Beneficent, (Al-Barr)	52:29.
Besought of all, the Independent, (Aṣ-Ṣamad)	112:3.
Bestower, The Great (Al-Wahhāb)	3:9; 38:36.
Bestower of Favours, (Al-Mun'im)	1:7.
Bestower of Honour, (Al-Mu'izz)	3:27.
Bestower of Security, (Al-Mu'min)	59:24.
Bounty, The Possessor of (Dhūṭṭaul)	40:4.
Bountiful, All-Embracing, (Al-Wāsi')	4:131; 24:33.
Compassionate, (Ar-Ra'ūf)	3:31; 24:21.
Creator, (Al-Khāliq)	36:82; 59:25.
Creators, The Best of (Aḥsanul-Khāliqīn)	23:15.
Destroyer, The (Al-Mumit)	40:69; 50:44; 57:3.
Director to the right way, (Ar-Rāshid)	72:3.
Disposer of Affairs, The Keeper. (Al-Wakīl)	3:174; 4:82; 11:13; 17:3; 33:4.
Effacer of sins (Al-'Afuww)	4:150; 22:61; 58:3.
Enlarger of the means of subsistence, (Al-Bāsiṭ)	17:31; 30:38; 42:13.
Exalted, (Al-Mutakabbir)	59:24.
Exalter, (Ar-Rafī')	40:16.
Fashioner, (Al-Muṣawwir)	59:25.
First, (Al-Awwal)	57:4.
Forbearing, (Al-Ḥalīm)	2:226; 22:60; 33:52; 64:18.
Forgiver, The Great (Al-Ghaffār)	22:61; 38:67; 64:15.
Forgiver of 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, (Ar-Raḥmān)	1:3.
Great, (Al-'Azīm)	42:5; 56:97.
Great, Incomparably (Al-Kabīr)	4:35; 22:63; 31:31; 34:24.
Guardian, (Al-Ḥafīz)	34:22.
Guardian, (Al-Wakīl)	4:172.
Guide, (Al-Hadī)	22:55.
Helper, (An-Naṣīr)	4:46.
Hidden, One through whom hidden reality of everything is revealed, (Al-Bā'īn)	57:4.
High, (Al-'Alī)	4:35; 22:63; 31:31; 42:5; 42:52.
High, The Most (Al-Muta'āl)	13:10; 87:2; 92:21.
Holy One, (Al-Quddūs)	59:24.
Incomprehensible, The knower of all subtleties,	
The Benignant, (Al-Latīf)	6:104; 12:101; 22:64; 31:17; 42:20.

## Index

Indulgent, The Most (Al-'Afuww)	4:44.
Inheritor, (Al-Wārith)	15:24; 21:90; 28:59.
Judge, (Al-Fattāh)	34:27.
Judges, The Best of (Khairul-Hākīmīn)	10:110; 95:9.
King of Mankind, (Malikin-Nās)	114:3.
Knower of the unseen and the seen, ('Ālimul-Ghaibi wash-Shahādah)	59:23.
Last, (Al-Ākhir)	57:4.
Life-giver, (Al-Muhyī)	30:51; 40:69.
Light, (An-Nūr)	24:36.
Living, (Al-Ḥayy)	2:256; 3:3.
Lord, (Ar-Rabb)	1:2; 5:29.
Lord of Great Ascents, (Dhul-Ma'ārij)	70:4.
Lord of Honour, (Al-Majīd)	85:16.
Lord of Majesty, (Dhul-Jalāl)	55:28.
Lord of Retribution, (Dhuntiqām)	39:38.
Lord of Sovereignty, (Mālikal-Mulk)	3:27.
Lord of the Throne, (Dhul 'Arsh)	21:23; 40:16; 85:16.
Loving, (Al-Wadūd)	11:91; 85:15.
Maker, (Al-Bārī)	59:25.
Manifest Truth, (Al-Ḥaqqul-Mubīn)	24:26.
Manifest, He to whose existence every created thing clearly point. (Az-Zāhir)	57:4.
Master of the Day of Judgement, (Māliki Yaumiddīn)	1:4.
Master, The Excellent (Ni'mal-Maulā)	22:79.
Merciful, (Ar-Raḥīm)	1:3; 4:24, 65, 97.
Mighty, (Al-'Azīz)	4:57; 22:75; 59:24; 64:19.
Nigh, The Nearest One, (Al-Qarīb)	34:51.
Noble, (Al-Karīm)	27:41.
Oft-returning with Compassion,	
The Acceptor of Repentance, (At-Tawwāb)	2:55; 4:65; 24:11; 49:13; 110:4.
Omnipotent, (Al-Muqtadīr)	54:43, 56.
One, The (Al-Wāḥid)	13:17; 38:66; 39:5.
Opener of doors of success for mankind, (Al-Fattāh)	34:27.
Originator, The Author of Life, (Al-Badī')	2:118; 30:28; 85:14.
Peace, The Source of (As-Salām)	59:24.
Possessor of Power and Authority, (Al-Qadīr)	16:71; 30:55; 64:2.
Powerful, (Al-Qawī)	22:75; 33:26; 40:23; 51:59.
Praiseworthy, (Al-Ḥamīd)	22:65; 31:27; 41:43; 42:29; 60:7.
Preserver, He Who preserves the faculties of all living things, The Powerful, (Al-Muqīt)	4:86.
Protector, (Al-Muhaimin)	59:24.
Provider, Best (Khairul-Rāziqīn)	5:15; 22:59; 23:73; 34:40; 62:12.
Punishment, Severe in (Shadīdul-'Iqāb)	40:4.
Reckoner, (Al-Ḥasīb)	4:7, 87.
Reckoning, Swift at (Sarī'ul-Ḥisāb)	3:200; 13:42.

**Index**

Repeater, Reproducer of life, (Al-Mu'īd)	30:28; 85:14.
Repentance, Acceptor of (Qābilit-Taub)	40:4.
Requite, Possessor of the Power to (Dhuntiḡām)	3:5.
Self-subsisting and All-sustaining, (Al-Qayyūm)	2:256; 3:3; 20:112.
Self-sufficient, (Al-Ghanī)	2:268; 22:65; 27:41; 31:27; 60:7; 64:7.
Sovereign, (Al-Malik)	59:29.
Strong, (Al-Matīn)	51:59.
Subduer or Reformer, (Al-Jabbār)	59:24.
Sufficient, (Al-Kāfi)	39:37.
Supreme, The Most (Al-Qahhār)	12:40; 38:66; 39:5.
Sustainer, The Great (Ar-Razzāḡ)	51:59.
True, The (Al-Ḥaqq)	10:33.
Unique, The Lord of Unity, (Al-Aḡad)	112:2.
Watchful, (Ar-Raḡīb)	33:53.
Wise, The (Al-Ḥakīm)	4:57; 2:130; 59:25; 64:19.
Witness, The Observer, (Ash-Shahīd)	4:80; 33:56; 34:48.
<b>(iii) ALLĀH, FAVOURS OF</b>	
are countless.	14:35; 16:19.
Allāh is gracious to mankind.	27:74.
<b>(iv) ALLĀH, FRIENDSHIP WITH</b>	
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.
<b>(v) ALLĀH, GLORIFICATION OF, WITH HIS PRAISE</b>	
Everything glorifies Allāh.	17:45; 24:42; 59:2; 62:2.
Allāh enjoins all to glorify Him with His praise.	33:43; 40:56; 87:2.
Glorify Allāh before sunrise, at sunset and at night.	50:40, 41.
Glorify Allāh at the setting of the stars.	52:50.
Glorify Allāh during the greater part of the night.	76:27.
Angels glorify Allāh.	2:31; 40:8.
Thunder glorifies Allāh with His praise.	13:14.
Birds (i.e. spiritually exalted people)	
and the mountains (i.e. the chiefs) glorify Allāh.	38:19, 20.
Mountains and birds (i.e. righteous people)	
celebrated Allāh's praise with David.	21:80; 34:11.
<b>(vi) ALLĀH, KNOWLEDGE OF</b>	
— 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.

**Index**

— of secret counsels.	58:8.
(vii) ALLĀH, LOVE OF	
— for those who trust in Him.	3:160.
— gains one His blessings.	27:9.
— secured by turning to Him	2:223.
— for the steadfast.	3:147.
— those who fulfil their duty.	3:77; 9:4, 7.
— for those who judge equitably.	5:43.
— for those who do good to others.	2:196; 3:135, 149.
— can be won by all who strive for it.	29:70.
(viii) ALLĀH, MEETING WITH	
Those who do not believe in — are arrogant.	16:23; 25:22.
(ix) ALLĀH, MERCY OF	
Sinners can obtain —.	39:54.
— embraces every thing.	6:148; 7:157; 40:8.
— is boundless.	10:59; 39:54; 40:8.
Allāh has charged Himself with mercy.	6:13, 55.
None should despair of —.	12:88; 39:54.
Man has been created to be recipient of —.	11:120.
— is for him who sues for forgiveness	4:111.
(x) ALLĀH, REMEMBRANCE OF	
Peace of mind is attained through —.	13:29.
Increase of courage and faith through —.	8:46.
Prosperity is attained through —.	62:11.
(xi) ALLĀH'S REVEALING HIMSELF TO MAN	
Allāh reveals Himself through His chosen servants.	4:164-166.
Allāh has revealed Himself through Messengers to every nation.	10:48.
Allāh has sent Warners to all people.	35:25.
Allāh reveals Himself in various forms.	42:52, 53.
Disbelievers are also shown significant true dreams.	12:37, 44.
(xii) ALLĀH, SEEKING FORGIVENESS OF	
— is a means of attaining prosperity and strength.	11:53; 71:11-13.
By — one absorbs His mercy.	4:65.
By — one protects oneself from His punishment.	8:34.
(xiii) ALLĀH, SIGNS OF	
— mean His commandments.	2:243.
Believers are commanded to keep away from those who mock at —.	4:141.
(xiv) ALLĀH, SPENDING IN THE CAUSE OF	
— is obligatory.	2:196; 57:8, 11; 64:17.
Warning against holding back from —.	2:196; 47:39.
— should be of the best.	2:268; 3:93.
Benefit of —.	64:17, 18.

## Index

— 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.
<b>THOSE WHO SPEND IN THE CAUSE OF ALLĀH</b>	
shall prosper.	2:4-6.
Glad tidings for —.	22:35, 36.
Recompense of —.	2:273.
<b>ANGELS</b>	
— 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 Spirit 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.
<b>ANGELS, DUTIES OF</b>	
i. Convey the word of Allāh.	22:76.
ii. Take charge of souls.	32:12.
iii. Bring punishment on enemies of Prophets.	6:159; 96:19.
iv. Help believers and give them glad tidings.	41:31-33.
v. Create awe and fear in the minds of enemies of Prophets.	3:125, 126.
vi. Bear witness to Unity of Allāh.	3:19.
vii. Vouchsafe the truth of Prophets.	4:167.
viii. Glorify Allāh with His praise.	39:76.
ix. Ask forgiveness for those who believe.	40:8; 42:6.
x. Pray for blessings to be sent on believers and on the Holy Prophet <sup>sa</sup> .	33:44, 57.
xi. Keep peoples' records.	82:11-13.
xii. Make believers firm.	8:13.
<b>ANŞĀRS (THE HELPERS)</b>	
Allāh is pleased with —.	9:100.
Allāh has turned with mercy to —.	9:117.
<b>APOSTATE</b>	
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.

**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 Holy Prophet is the \_\_\_\_\_ of Allāh. \_\_\_\_\_ 48:11.
- Holy Prophet<sup>sa</sup> took the — of his companions at Ḥudaibiyyah. \_\_\_\_\_ 48:19.
- Holy Prophet<sup>sa</sup> was commanded to accept the — of women. \_\_\_\_\_ 60:13.
- The words of the \_\_\_\_\_ 60:13.

**BAITUL-ḤARĀM (KA'BAH)**

- First House established for mankind. \_\_\_\_\_ 3:97.
- is made a resort for mankind. \_\_\_\_\_ 2:126.
- is the place of Abraham and Pilgrimage to the House is a duty. \_\_\_\_\_ 3:98.
- is made a place of security. \_\_\_\_\_ 2:126; 3:98.
- is called Ka'bah. \_\_\_\_\_ 5:98.
- is also called Masjidul-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 (A BARRIER)**

- After death there is a barrier against returning to this world. \_\_\_\_\_ 23:101.

**BATTLE**

- of Aḥzāb. \_\_\_\_\_ 33:11-26.
- of Badr. (See under BADR)



## Index

- 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.  
 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.

**Index**

BOOKS, THE MOTHER OF THE (UMMUL-KITĀB)	13:40; 43:5.
Holy Qur'ān is —	3:8.
— is the exalted Book full of wisdom.	43:5.
BOOK, THE PEOPLE OF THE (AHLUL-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 —	17:24, 25; 46:16, 18.
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.

**Index**

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.
<b>CLOUDS, THE</b>	
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.
<b>COMMUNITY, THE SPIRITUAL</b>	
Persons included in the blessed group. _____	4:70, 71.
<b>CONJUGAL RELATIONSHIP</b>	
Object of —. _____	30:22.
<b>CONTRACTS</b>	
— should be reduced to writing. _____	2:283.
Two witnesses for —. _____	2:283.
<b>CONTROVERSY</b>	
The proper method of —. _____	16:126; 29:47.
<b>COUNSEL</b>	
— is necessary in all important administrative matters. _____	3:160; 42:39.
<b>COVENANTS</b>	
Fulfilment of —. _____	5:2; 16:92, 93.
Repudiation of —. _____	8:59.
<b>CREATION, SPIRITUAL</b>	
— like that of the body is gradual. _____	22:6, 7.
For each stage of physical creation there is a stage of —. _____	23:13-18.
<b>CREATION OF MAN</b>	
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.
<b>CREATION OF UNIVERSE</b>	
— 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.
<b>DACOITS AND ROBBERS</b>	
Punishment of —. _____	5:34.
<b>DAVID (PROPHET DĀWŪD)</b>	

## Index

- 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. \_\_\_\_\_ 16:28-33.

**Index**

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 <sup>sa</sup> had the excellent morals.	68:5.
Holy Prophet <sup>sa</sup> 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.
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; 29:60; 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.



## Index

- is denying belief in the existence of Allāh. \_\_\_\_\_ 2:29.  
— meaning denial of Allāh's favours. \_\_\_\_\_ 16:113.  
— meaning denial of anything. \_\_\_\_\_ 2:257.  
Iron chains (of self imposed customs) round the necks of disbelievers. \_\_\_\_\_ 36:9.  
Superstitions of Meccan disbelievers. \_\_\_\_\_ 5:104.  
Disbelievers will not prosper. \_\_\_\_\_ 10:70, 71.  
Actions of disbelievers will not help them in 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.  
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.
- DISCIPLES**  
— of Jesus called helpers of Allāh. \_\_\_\_\_ 3:53.
- DISSENSION**  
Evils of —. \_\_\_\_\_ 3:104, 106; 8:47.
- DIVORCE (See under WOMEN) DOWRY (See under WOMEN)**
- EARTH (AL-ARD)**  
Capacity of — to supply food. \_\_\_\_\_ 41:10, 11.  
Creation of — and heavens in six periods or stages. \_\_\_\_\_ 11:8; 32:5; 41:10, 11.  
Creation of — is a proof of Allāh's existence as it would continue supplying  
the required food for mankind. \_\_\_\_\_ 41:10, 11.  
— was created along with the rest of the solar system. \_\_\_\_\_ 79:31.  
— revolves round its axis. \_\_\_\_\_ 27:89.  
— is round. \_\_\_\_\_ 55:18.  
Prophecy of spreading out of —. \_\_\_\_\_ 84:4.
- EGYPT**  
Vision of the king of —. \_\_\_\_\_ 12:44.  
People of — afflicted with plagues. \_\_\_\_\_ 7:131-136.
- ELEPHANTS, THE PEOPLE OF THE**  
— were the hordes of Abraha, the Abyssinian Governor of Yemen,  
who had come to invade Mecca. \_\_\_\_\_ 105:2.
- ELIAS**  
— 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.

— when doubtful can be rebutted. \_\_\_\_\_ 5:107.

Witnesses of eyes, ears and skins in the hereafter. \_\_\_\_\_ 41:21-24.

**EVIL**

Human beings are created pure

and have option of following good or—, \_\_\_\_\_ 76:3, 4; 90:9-11; 91:8, 9.

Prohibition of overt and secret —, \_\_\_\_\_ 6:121, 152; 7:34.

Punishment of — should be proportionate thereto. \_\_\_\_\_ 6:161; 10:28; 28:85; 40:41.

Persistence of non-believers in — courses. \_\_\_\_\_ 7:29.

Man's conscience reprimands him on — actions. \_\_\_\_\_ 7:23; 75:3.

Excessive — leads to hell. \_\_\_\_\_ 2:82.

Good overcomes — . \_\_\_\_\_ 11:115.

— forgiven through repentance. \_\_\_\_\_ 3:136, 137; 4:111; 16:120; 42:26.

Hatred of — is innate in man. \_\_\_\_\_ 49:8; 91:8, 9.

Following in the footsteps of the Holy Prophet<sup>sa</sup> 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)**





**GOSPEL**

- Revelation of — . \_\_\_\_\_ 3:4; 5:47, 48.  
 Description of the followers of the Holy Prophet<sup>sa</sup> in the . \_\_\_\_\_ 48:30.

**GRAVE**

- Spiritual — in addition to the ordinary. \_\_\_\_\_ 80:22.  
 Prophecy of old —s being opened up in latter days. \_\_\_\_\_ 82:5.  
 Being raised from the — meaning being spiritually lifted. \_\_\_\_\_ 100:10.

**GROVE, DWELLERS OF THE**

- Allāh's punishment fell on — because they rejected His Messengers. \_\_\_\_\_ 50:15.

**GUARDIANSHIP**

- Guardian acting for ward. \_\_\_\_\_ 2:283.  
 Guardian in cases of minor or of persons of weak understanding. \_\_\_\_\_ 4:6, 7.

**GUIDANCE**

- for proper function after Allāh had given everything its form. \_\_\_\_\_ 20:51.  
 Allāh guides whomsoever He pleases towards right path. \_\_\_\_\_ 24:47; 28:57.  
 Allāh adds to \_\_\_\_\_ of those who follow . \_\_\_\_\_ 47:18.  
 Without Allāh's help no one can have —. \_\_\_\_\_ 7:44.  
 For — faith and righteous conduct are needed. \_\_\_\_\_ 10:10.  
     \_\_\_\_\_ does not help those who turn away. \_\_\_\_\_ 27:81, 82.  
 Prayer for perfect —. \_\_\_\_\_ 1:6.  
 — is promised to those who submit completely. \_\_\_\_\_ 3:21.  
 Following \_\_\_\_\_ is the way to prosperity. \_\_\_\_\_ 2:6.

**HĀRŪT AND MĀRŪT**

- Wise men of Babylon were —. \_\_\_\_\_ 2:103.

**HAJJ (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.  
 Scaling 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.

## Index

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.
Zaqūm food of inmates of —.	56:53.
— results from spiritual blindness.	17:73.
— is a state of being amidst death but not dying.	14:18.
Being debarred from Allāh is —.	83:16, 17.
Fire of — rises within the heart.	104:7, 8.
— shall be brought into full view.	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

a i u | th ث | h ح | kh خ | dh ذ | ص | ض | 967 | d ض | ط | ظ | ز | ع | gh غ | q ق | ء

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

## Index

- Jesus was strengthened with —. \_\_\_\_\_ 2: 254.  
 — 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 (See under MURDER)**
- HOUSE, THE ANCIENT**  
 circuits of —. \_\_\_\_\_ 22:30.
- HOUSEHOLD, THE PEOPLE OF THE (AHLI-BAIT)**  
 — meaning the spouses of Abraham. \_\_\_\_\_ 11:74.  
 — meaning spouses of the Holy Prophet Muḥammad<sup>sa</sup>. \_\_\_\_\_ 33:34; 66:5.  
 Purity of —. \_\_\_\_\_ 33:34.
- ḤUDAIBIYYAH, TRUCE OF**  
 — secured the safety of the Muslims in Mecca. \_\_\_\_\_ 48:25, 26.  
 Victory gained at —. \_\_\_\_\_ 48:2.
- HUDHUD**  
 — was Commander of Solomon's forces. \_\_\_\_\_ 27:21.
- HUMILITY**  
 Turning away from others in pride or walking haughtily on earth is forbidden. \_\_\_\_\_ 31:19.  
 Believers enjoined to observe —. \_\_\_\_\_ 31:20.
- ḤUNAIN**  
 Allāh helped the 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<sup>sa</sup>. 63:8, 9.  
 — find fault with the Holy Prophet<sup>sa</sup>. \_\_\_\_\_ 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.  
 Taking error in exchange for guidance is a losing business for —. \_\_\_\_\_ 2:17.  
 — are called deaf because they insist on doing evil. \_\_\_\_\_ 2:19.

## Index

- 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.
- 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.
- 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<sup>ﷺ</sup> could intercede as he bore witness to the truth. 20:110; 34:24; 43:87.
- with Allāh for non-believers. 6:52.
- Angels can intercede with Allāh with His permission. 53:27.
- Righteous and evil —. 4:86.
- INTOXICANTS**
- forbidden. 2:220; 5:91, 92.

**INVOKING ALLĀH IN SUPPORT OF THE TRUTH (MUBĀHALAH)**

Invitation to Jews for .	62:7.
Invitation to Christians for —.	3:62.

**ISAAC**

Abraham was given glad tidings of —'s birth.	11:72; 37:113; 51:29.
—'s mother was frightened on hearing the news.	11:72.
—'s mother beat her face on the glad news and cried.	51:30.
Allāh bestowed His blessings on —.	37:114.
Abraham, — and Jacob men of strong hands and powerful vision i.e. active and far-sighted.	38:46.
— and Jacob were leaders who guided their people and were the recipients of revelation.	21:73, 74.

**ISHMAEL (PROPHET ISMĀ'ĪL)**

Truth in the Qur'ān about —.	19:55.
— was the eldest son of Abraham.	37:102.
Abraham's dream about slaughtering his son .	37:103.
— rather than Isaac was the one to be sacrificed.	37:103-106.
Sacrificing — meant to leave him in the waterless and foodless valley of Mecca.	37:108; 14:38.
— was the Messenger and Prophet	19:55.
— strictly kept his promise.	19:55.
— enjoined prayer and alms-giving on his people.	19:56.

**ISLĀM**

Name was given so that its followers be completely submerged in Allāh.	2:113; 6:154, 163.
Allāh gave the name of — to this religion.	22:79.
Fundamental principles of —.	2:4, 5.
— is a complete religion.	5:4.
— is the only acceptable religion.	3:86.
— is the true religion with Allāh.	3:20.
There is no compulsion in .	2:257; 18:30; 25:58; 28:57.
By embracing — one does not confer a favour on anyone.	49:18.
Guidance is found in — alone.	3:21; 72:15.
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.

**Index**

Prophecy of rise of — in the first three centuries	32:6.
and of its decline in the following ten centuries.	32:6.
— requires faith in all prophets.	2:137.
Preaching of — made obligatory for believers.	9:122.
<b>ISRĀ'</b>	
Prophet Muḥammad <sup>sa</sup> went on a journey in a vision	
from Maṣjidul-Ḥarām to Maṣjidal-Aqṣā.	17:2.
The — was a clear vision.	17:61.
<b>ISRAEL, THE CHILDREN OF (BANĪ ISRĀ'ĪL)</b>	
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.
— restored to Banī Isrā'īl.	2:249.
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 Gideon,	
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.

**Index**

Perversion of the Book by — .	2:80.
<b>I'ṬIKĀF</b>	
Observance of — .	2:188.
<b>JACOB</b>	
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.
<b>JIHĀD (STRIVING IN THE CAUSE OF ALLĀH)</b>	
— 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 <sup>sa</sup> 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; 19:20.
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.



**Index**

- ' prayer for a banquet (worldly provision) for his people. \_\_\_\_\_ 5:115.  
 was born as the word (prophecy) of God. \_\_\_\_\_ 3:46; 4:172.  
 Kalimatuhū used for — meaning— the Sign of Allāh. \_\_\_\_\_ 4:172; 31:28.  
 — was granted high spiritual status. \_\_\_\_\_ 3:46.  
 came in fulfilment of the Old Testament prophecies. \_\_\_\_\_ 3:51; 5:47; 61:7.  
 — was Allāh's servant and His Prophet. \_\_\_\_\_ 19:31.  
 — was merely a Messenger of Allāh. \_\_\_\_\_ 5:76.  
 — was enjoined to say his prayers, give alms and treat his mother well. \_\_\_\_\_ 19:32, 33.  
 — preached the Unity of Allāh to his people. \_\_\_\_\_ 3:52; 5:118; 19:37; 43:65.  
 They are disbelievers who take \_\_\_\_\_ as God. \_\_\_\_\_ 5:18, 73, 74.  
 Proof that — and his mother were not gods. \_\_\_\_\_ 5:76.  
 — was created out of clay. \_\_\_\_\_ 3:60.  
 Jews and Christians will continue to believe in the death of — on the cross. \_\_\_\_\_ 4:160.  
 — not son of Allāh. \_\_\_\_\_ 9:30.  
 was born without the agency of a father. \_\_\_\_\_ 3:48; 19:21, 22.  
 Verses of the Holy Qur'ān testifying  
 to the death of— \_\_\_\_\_ 3:56, 145; 5:76, 118; 7:26; 17:94; 21:35.

**JEWS**

- are those who have incurred Allāh's displeasure. \_\_\_\_\_ 1:7.  
 — are enjoined not to exceed the limits in the matter of religion. \_\_\_\_\_ 5:78.  
 Betrayal of Muslims by — at the battle of Aḥzāb and their disgrace. \_\_\_\_\_ 33:27, 28.  
 Expedition against Banū Naḍīr and their expulsion. \_\_\_\_\_ 59:3-7.

**JINN**

- Allāh has created — and the men for His worship. \_\_\_\_\_ 51:57.  
 — are people who dominate. \_\_\_\_\_ 6:129.  
 Iblīs was amongst the —. \_\_\_\_\_ 18:51.  
 — are the dominant ones and men 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.

**Index**

—'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.
<b>JONAH (PROPHET YŪNUS)</b>	
—'s name was Dhun-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 <sup>sa</sup> 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.
was sold to the caravan by his brothers. _____	12:20, 21.
bought by 'Azīz of Egypt. _____	12:22.
'Azīz's wife tried to seduce — against his will. _____	12:24.
'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 narrated matters. _____	12:7, 22, 102.
—'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 <sup>sa</sup> 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.

a i u | th | ḥ | ḥ | kh | dh | ذ | ص | س | ض | د | ط | ت | ظ | ز | ع | gh | ġ | q | ق | ء

**JUSTICE**

Believers are enjoined to act with ..... 5:9.

**JUSTICE, ADMINISTRATION OF PUBLIC**

Obligation of judicial determination of disputes. .... 4:66.

Decision of the judge must be accepted. .... 4:66.

Injunction on —. .... 4:136; 5:9.

**KA'BAH (See under BAIT-UL-HARĀM)**

**KAUTHAR (i.e. ABUNDANCE OF GOOD)**

Holy Prophet<sup>sa</sup> given ..... 108:2.

**KHĀTAMUN-NABIYYĪN**

Door of Prophethood not closed. .... 2:39; 40:35; 72:8.

Prophet Muḥammad<sup>sa</sup> as Khātamun Nabiyyīn, (i.e. the most exalted Messenger). 33:41.

**KHILĀFAT**

Promise to establish — in Islam. .... 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.

Holy Prophet<sup>sa</sup> 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.

**KORAH (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.

**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.

## Index

- 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.

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.

**Index**

— is superior to other creation.	17:71.
<b>MARRIAGE (See under WOMEN)</b>	
<b>MARTYRS</b>	
— live an eternal life.	3:170.
<b>MARY</b>	
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 the Holy Prophet <sup>sa</sup> 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 —.	2:137, 286; 3:85; 4:153.
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.	2:219; 3:196; 4:90, 98-101; 8:73; 9:20, 40; 16:42, 111; 21:72; 22:59.
<b>MI'RĀJ</b>	
Holy Prophet <sup>sa</sup> had the vision of — twice.	53:14.

**Index**

No mistake in seeing the vision —	53:18.
— of Moses.	18:61-63.
<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.
<b>MOON, THE</b>	
— 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 <sup>sa</sup> (i.e. the sun) and would get their light from him.	91:3.
— signifies Arab power.	54:2.
Reckoning time by the	2:190.
Prophcy of eclipse of the sun and — on the advent of Mahdi.	75:9, 10.
<b>MORAL TEACHINGS (See under DEEDS)</b>	
<b>MOSES (PROPHET MŪSĀ)</b>	
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.

## Index

- had a debate with Pharaoh. \_\_\_\_\_ 20:50-53; 26:19-34.  
 Pharaoh demanded Sign from —. \_\_\_\_\_ 7:107; 26:32.  
 — showed his signs. \_\_\_\_\_ 7:108, 109; 79:21.  
 Pharaoh called his magicians who challenged —. \_\_\_\_\_ 7:112-117; 20:66; 28:37-41.  
 Truth about magicians' tricks. \_\_\_\_\_ 7:117, 118.  
 Magicians admitted their defeat and believed in  
 and his God. \_\_\_\_\_ 7:121-123; 20:71; 26:47-49.  
 Pharaoh determined to kill — who came to know about it. \_\_\_\_\_ 40:27, 28.  
 Punishment of Pharaoh's people. \_\_\_\_\_ 7:131-134.  
 People of Pharaoh begged — to pray for warding off the punishment. \_\_\_\_\_ 7: 135; 43:49-51.  
 Because of the fear of Pharaoh only a few youths believed in —. \_\_\_\_\_ 10:84.  
     ordered his people to build their houses facing each other. \_\_\_\_\_ 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 Sāmīrī. \_\_\_\_\_ 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.  
 Mī'rāj of \_\_\_\_\_ and his meeting Holy Prophet Muḥammad<sup>sa</sup>. \_\_\_\_\_ 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.  
 Maṣjidul-Ḥarām and Maṣjidal-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 Jūdi. \_\_\_\_\_ 11:45.  
 — (i.e. the dwellers of —) repeat the praises of Allāh with David. \_\_\_\_\_ 34:11.  
     signify dwellers of mountains. \_\_\_\_\_ 21:80; 38:19.





## Index

Non-believers plotted to murder —	8:31.
Emigration of — to Medina.	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.
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.
<b>MUḤAMMAD'S<sup>SA</sup> COMPANIONS</b>	
Higher spiritual status of —	48:30.
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 Hudaibiyyah.	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 <sup>SA</sup> for companions who were ready for any sacrifice.	17:81.
Efforts of — for the cause of Islam.	37:2-4; 79:2-6; 100:2-6.
— were the offerers of prayers.	26:220; 37:166.

a i u | th ḥ ḥ ḥ | kh ḥ dh ذ | ص | 982 | ض | ط | ظ | ʿ | gh ḡ | q | ʿ

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

<b>MUḤAMMAD<sup>SA</sup>, WIVES OF</b>	
— arc as mothers of Muslims.	33:7.
Marrying any of — is unlawful.	33:54.
Status and deportment of —.	33:31-34.
— called upon to choose between worldly life and devotion to faith.	33:29, 30.
Holy Prophet <sup>SA</sup> confided a secret to one of his wives and she failed to keep it.	66:4.
Holy Prophet <sup>SA</sup> 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 <sup>SA</sup> with Zainab was enjoined by Allāh.	33:38.
<b>MURDER</b>	
— is forbidden.	4:93, 94; 17: 34; 25: 69.
Punishment for —.	4:93.
Kinds of murder.	4:93, 94.
Law of retaliation —.	2:179.
<b>MUSLIMS</b>	
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.
<b>NATIONS</b>	
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.
<b>NATURAL RELIGION</b>	
Right religion is the —.	30:31.
<b>NATURE, DIVERSITY OF</b>	
Signs in the —	13:4, 5.
<b>NATURE, HARMONY IN</b>	
No incongruity or flaw in universe.	67:4, 5.
<b>NEEDY AND THE POOR</b>	
Duty of looking after the —.	51:20; 90:15-17.
End of those who do not care for —	107:4.
<b>NICKNAMES</b>	
Calling another by — is forbidden.	49:12.
<b>NIGGARDLINESS</b>	
— is forbidden.	3:181; 4:38.
<b>NOAH (PROPHET NŪḤ)</b>	
Prophecy about the Holy Prophet <sup>SA</sup> 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.

## Index

—'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 <sup>sa</sup> 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 <sup>sa</sup> . _____	3:32.
<b>OCEANS</b>	
Prophecy of joining the —. _____	55:20, 21.
Prophecy of huge ships sailing on —. _____	55: 25.
<b>ORBS</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 i u | th | ḥ | ḥ | kh | dh | ص | ذ | د | ض | د | ط | ظ | ء | ع | gh | غ | q | ق | ء

**Index**

— a gnat.	2:27.
— birds obeying call.	2:261.
— grain of corn growing seven ears.	2:262.
— seeds sown on stones.	2:265.
— garden on elevated ground.	2:266.
— garden smitten by a fiery whirlwind.	2:267.
— one bewildered.	6:72.
— one who rejects Divine Signs.	7:176, 177.
— thirsty dog.	7:177.
— flood of rainwater bearing foam.	13:18.
— good tree.	14:25, 26.
— evil tree.	14:27.
— pure and pleasant milk.	16:67.
— liquor and wholesome food.	16:68.
— bee.	16:69, 70.
— slave and free man.	16:76.
— dumb man and of one who enjoins justice.	16:77.
— one who breaks her strong yarn to pieces.	16:93.
— secure and peaceful city which neglected the favours of Allāh.	16:113.
— arrogant rich man and humble poor man.	18:33-45.
— vanity of life of this world.	18:46.
— one who associates anything with Allāh.	22:32.
— helplessness of those who are called upon beside Allāh.	22:74.
— Light of heavens and earth.	24:36.
— mirage in the desert.	24:40.
— thick darkness in a vast and deep sea.	24:41.
— spider who makes a house.	29:42.
— master and slave cannot be partners.	30:29.
— slave belonging to several people.	39:30.
— ass carrying a load of books.	62:6.
— arrogant owners of a garden.	68:18-34.

**PARADISE**

Life in —, Fruits of —.	2:26.
Extent of —.	3:134; 57:22.
Fulfilment of all desires of soul in —.	41:32, 33.
— after death and — in this world.	19:62; 55:47.
Earthly .	2:36.
Dwellers of — shall not be driven out of it.	15:49.
Description of — symbolical.	13:36; 47:16; 57:13.
No one can conceive reality of .	32:18.
Believers will be led towards —.	39:74.
High status of dwellers in —.	83:19-21.
Believers shall enjoy in this world as well.	55:47.

**PARADISE (DESCRIPTION)**

Dwellers of — shall suffer neither heat nor cold.	76:14.
No vain talk in .	19:63.
No death nor punishment in —.	37:59, 60; 44:57.
Dwellers in — will be vouchsafed sight of Allāh.	75:23, 24.
Pleasure of Allāh will be greatest reward in —.	9:72.

**PARADISE (THE DISTINGUISHING FEATURES)**

Fruits and shade of — shall be everlasting.	13:36.
Greatest favour of — will be the attainment of Allāh's pleasure.	3:16; 9:72.
Delightful dwelling places in —.	9:72.
Lofty mansions in —.	25:76; 39:21.
Abundance of water, milk, wine, and honey in — will never lose their taste.	47:16.
Gardens and rivers of .	3:16, 196, 199; 4:14, 58, 123; 5:13, 86; 7:44; 9:72, 89, 100; 10:10; 13:36; 22:15, 24; 25:11; 47:16; 58:23; 61:13; 64:10.
Thrones in .	15:48.
Carpeted floors in —.	55:55.
Carpets and cushions in —.	88:16, 17.
Pure drink of .	83:26-29.
Wine of — will not induce levity or sin.	52:24.
Fountains tempered with camphor in —.	76:6, 7.
Fountains tempered with ginger in .	76:18.
Fountain called Salsabīl in —.	76:19.
Fountains tempered with Tasnim in —.	83:28.
Sustenance in —.	19:63.
Food and drink in .	77:43, 44.
Bananas and lote trees in —.	56:29, 30.
Dates and pomegranates in —.	55:69.
Grapes in —.	78:33.
All kinds of fruits in —.	55:53; 77:43.
Fruits in — as rewards of good deeds.	37:42-44.
Clustered fruits of —.	76:15.
Meat of birds in —.	56:22.
Shade of .	13:36.
Green garments of fine silk in —.	18:32.
Bracelets of gold in —.	18:32; 35:34.
Gold and silver cups in .	43:72.
Vessels of polished silver in —.	76:16, 17.
Pure spouses in —.	3:16; 4:58.
Chaste women with restrained looks and large eyes in .	37:49, 50.
Youths waiting on dwellers of —.	52:25; 56:18; 76:20.
Angels shall greet dwellers of —.	13:24, 25.

**PARADISE, PEOPLE ENTERING**

Believers who act righteously.	2:26.
--------------------------------	-------

## Index

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 <i>shirk</i> 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 (Aṣḥābur-Rass)	
were a section of the tribe of Thamūd. _____	25:39.
6. — of the Elephant. (Aṣḥābul-Fīl)	
— were Abraha, Abyssinian king's Governor in Yemen, and his army. _____	105:2.
Design of against Baitullah and their destruction. _____	105:3.
7. Sabian, _____	5:70.
8. — of Cave (Aṣḥābul-Kahf)	
Situation of the Cave. _____	18:18.
Number of —. _____	18:23.
Length of period — lived in the Cave. _____	18:26.
Dog of —. _____	18:19.
9. Dwellers of the Rock (Aṣḥābul-Hijr)	
Punishment of —. _____	15:81-85.
<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.
<b>POET</b>	
Muḥammad was not a —.	36:70; 69:42.
Characteristics of —s.	26:226-228.
<b>POLYGAMY</b>	
Permission for —.	4:4.
Equality between wives.	4:4.
Neglect of one wife and preference of another not permitted.	4:130.
<b>POLYTHEISM</b>	
— is gravest sin.	4:49; 4:117.
— is devoid of basis.	30:36.
<b>POOR</b>	
Care for the —.	69:35; 90:12-17; 107:2-4.
<b>PRAYER (ṢALĀT, FASTING, ḤAJJ and ZAKĀT, See under WORSHIP)</b>	
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.	3:9.
— 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.
<b>PRAYERS OF THE HOLY QUR'ĀN FOR</b>	
Guidance along straight path.	1:2-7.
— peace and provision. (Abraham's Prayer)	2:127.
— for the acceptance of prayers and for being taught the method of worship. (Abraham's and Ishmael's prayer)	2:128-130.
— seeking good here and in Hereafter.	2:202.
— help against disbelievers. (Talūt'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; 7:127.
— being saved from the Fire.	3:192.
— forgiveness of sins and removal of ills.	3:194, 195.



## Index

- seeking refuge from oppressors. \_\_\_\_\_ 4:76.
- distinction between the faithful and the disobedient. (Prayer of Moses) \_\_\_\_\_ 5:26.
- being counted among the righteous. \_\_\_\_\_ 5:84, 85.
- prosperity. (Prayer of Jesus for his people) \_\_\_\_\_ 5:115.
- forgiveness of error. (Prayer of Adam and his wife) \_\_\_\_\_ 7:24.
- triumph of truth over falsehood. \_\_\_\_\_ 7:90.
- 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. \_\_\_\_\_ 3:39; 14:36-42; 17:25; 19:5-7; 25:75; 26:170; 27:20;  
\_\_\_\_\_ 37:101; 46:16; 71:29.
- wisdom and being counted among the righteous. (Prayer of Abraham) \_\_\_\_\_ 26:84-90.
- victory of truth. \_\_\_\_\_ 26:118, 119.
- deliverance from the torment of the enemy. \_\_\_\_\_ 26:170.
- being grateful and being among the righteous. (Prayer of Solomon) \_\_\_\_\_ 27:20.
- peace on the righteous. \_\_\_\_\_ 27:60.
- forgiveness. (Prayer of Moses) \_\_\_\_\_ 28:17.
- deliverance from unjust people. (Prayer of Moses) \_\_\_\_\_ 28:22.
- seeking good from Allāh. (Prayer of Moses) \_\_\_\_\_ 28:25.
- help against wicked people. (Prayer of Lot) \_\_\_\_\_ 29:31.
- a righteous son. (Prayer of Abraham) \_\_\_\_\_ 37:101.
- forgiveness and grant of vast kingdom. (Prayer of Solomon) \_\_\_\_\_ 38:36.
- deliverance from hell and all evil. \_\_\_\_\_ 40:8-10.

- appreciation of Allāh's favour. \_\_\_\_\_ 46:16.
- help from Allāh when overcome. (Prayer of Noah) \_\_\_\_\_ 54:11.
- deliverance from rancour. \_\_\_\_\_ 59:11.
- seeking protection against the non-believers. (Prayer of Abraham's people) \_\_\_\_\_ 60:5, 6.
- perfection of Allāh's blessings. \_\_\_\_\_ 66:9.
- deliverance from Pharaoh and wrongdoers. (Prayer of Pharaoh's wife) \_\_\_\_\_ 66:12.
- forgiveness of all believers. (Prayer of Noah) \_\_\_\_\_ 71:29.
- protection against all evil. \_\_\_\_\_ 113:2-6; 114:2-5.

**PRAYER, DAILY (Ṣalāt; See under WORSHIP)**

**PREDESTINATION (Taqdīr i.e. determining the measure of everything)**

- Meaning of —. \_\_\_\_\_ 7: 35; 57:23, 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. \_\_\_\_\_ 18:57.
- 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)**

- Holy Prophet's<sup>sa</sup> 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.

**Index**

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.
Islam, rise of after decline _____	32:6; 81:19.
Wars and earthquakes. _____	99:2.
Earth revealing its treasures. _____	99:3.
Latter Days, signs of _____	81:3-17.
Discovery of new countries and continents. _____	84:4.
Earth yielding up its hidden treasures. _____	84:5.
Safeguarding of Qur'ān by Allāh. _____	15:10.
Spread of Islām after emigration. _____	17:81, 82.
World wars and nations being gathered together. _____	18:100.
Destruction of atomic powers. _____	55:32; 111:2.

**PROPHETS**

Allāh revealed some of His secrets to _____	3:180; 72:27, 28.
— are innocent and are safeguarded from error. _____	6: 163; 53:4, 5.
Prophet and Messenger are synonymous. _____	19:52-55.
Purpose of _____	20:135; 28:48.
— were sent to all people. _____	10:48; 13:8; 16:37.
Superiority of some Prophets over others. _____	2:254; 17:56.
Two kinds of _____, the law-bearing and non-law-bearing. _____	2:254; 5:45; 36:15.
Qur'ān makes mention of a few — only. _____	4:165; 40:79.
Same objections raised against all —. _____	41:44; 51:53, 54.
Disbelieving one Prophet is disbelieving all —. _____	4:151.
— submit themselves to the will of Allāh. _____	10:73.
Only men are raised as —. _____	12:110.
Allāh chooses the — Himself. _____	6:125; 16:3.
Purpose of — is to purify people and to guide them to their Lord. _____	79:18-20.
— cannot act unfaithfully. _____	3:162.
Sinlessness of —. _____	21:28.
False _____ do not prosper. _____	69:45-48.
— are the rope of Allāh which should be held fast. _____	3:104; 6:160; 8:47.
All — are opposed and mocked at. _____	6:113; 21:42; 25:32; 36: 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.

## Index

- 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.
- cat food. \_\_\_\_\_ 21:9; 25:8, 21.
- do not fear anyone except Allāh. \_\_\_\_\_ 33:40.
- receive revelation in the language of their people. \_\_\_\_\_ 14:5.
- convey message of Allāh to the people. \_\_\_\_\_ 5:100; 33:40.
- ’ duty is to warn people and to give them glad tidings. \_\_\_\_\_ 6:49.
- do not ask for any reward from the people. \_\_\_\_\_ 11:30, 52.
- and their followers always prevail over others. \_\_\_\_\_ 40:52; 58:22.
- Attempts of people to kill their \_\_\_\_\_ 2:62; 3:113; 4:156.
- Not all — were given the Book separately. \_\_\_\_\_ 2:214.
- All — have a common mission of establishing Unity of Allāh. \_\_\_\_\_ 23:53.
- Reason why \_\_\_\_\_ and believers suffer from afflictions. \_\_\_\_\_ 2:156, 215.
- Unreasonable demands of the opponents of —. \_\_\_\_\_ 2:119.

### PUNISHMENT

- is inflicted for disregarding the warnings of Allāh’s Messengers. \_\_\_\_\_ 6:132; 17:16; 42:22.
- Allāh does not inflict — unjustly. \_\_\_\_\_ 11:118; 29:22.
- Purpose of — is to reform. \_\_\_\_\_ 23:77, 78.
- Allāh is slow in sending \_\_\_\_\_ 22:48-52.
- follows upon transgression and injustice. \_\_\_\_\_ 4:31.
- for theft. \_\_\_\_\_ 5:39.
- Delay in \_\_\_\_\_ 6:19; 10:12; 11:9.
- for adultery. \_\_\_\_\_ 24:3.
- for calumniating chaste woman. \_\_\_\_\_ 24:5.
- is warded off by seeking forgiveness. \_\_\_\_\_ 8:34.
- serves as an example and lesson. \_\_\_\_\_ 2:67.
- Repentance and amendment avert —. \_\_\_\_\_ 5:40.
- averted from the people of Jonah. \_\_\_\_\_ 10:99.
- Allāh’s mercy averts —. \_\_\_\_\_ 7:157.

### PARDAH (Veil, for Women)

- Directions about —. \_\_\_\_\_ 24:31, 32, 61; 33:60.
- Old women, exemption for —. \_\_\_\_\_ 24:61.
- Privacy, periods of \_\_\_\_\_ 24:59.

### QURAISH

- safeguarded against Abraha’s design. \_\_\_\_\_ 106:2-5.

### QUR’ĀN, THE HOLY

- Purpose of gradual revelation of —. \_\_\_\_\_ 17:107; 25:33, 34.
- Seeking refuge with Allāh before recitation of —. \_\_\_\_\_ 16:99.
- Recitation of — should be listened to with attention. \_\_\_\_\_ 7:205.
- Abrogation of previous commandments. \_\_\_\_\_ 2:107.

## Index

- 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, guidance and mercy for believers. \_\_\_\_\_ 10:58; 17:83; 41:45.
- 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, \_\_\_\_\_ 51:22; 3:192;
- (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<sup>sa</sup> 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.
- is decisive and definite. \_\_\_\_\_ 86:14, 15.
- comprises all basic commandments. \_\_\_\_\_ 98:3, 4.
- 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.
- 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.

## Index

- 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.
- 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 (QIṢĀS)**  
— 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; 3:131; 30:40.

— 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.

**SABĀ' (See under SOLOMON)**

Sign for the people of —. \_\_\_\_\_ 34:16-22.

Queen of — and Solomon. \_\_\_\_\_ 27:23-45.

**SABBATH**

Observance and violation of — by the Jews. \_\_\_\_\_ 2:66, 67; 4:48, 155; 7:164; 16:125.

**SACRIFICE**

—, rites of, appointed for every people. \_\_\_\_\_ 22:35.

— should be offered to Allāh alone. \_\_\_\_\_ 22:35.

Flesh or blood of sacrificed animal does not reach Allāh  
but it is the spirit inspiring the sacrificed 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 Aşhābul Ḥijr. \_\_\_\_\_ 15:81.

admonished his people to ask forgiveness of Allāh. \_\_\_\_\_ 11:62.

Nine mischief-mongers in —'s town. \_\_\_\_\_ 27:49.

Plan to kill — at night. \_\_\_\_\_ 27:50.

Sign of she-camel for the people of —. \_\_\_\_\_ 7:74; 11:65; 26:156.

People of — hamstringed 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—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.

## Index

- 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.  
 — 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**



**Index**

— 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.
<b>SHU'AIB, PROPHET</b>	
— 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.
<b>SLANDER</b>	
Prohibition of —	24:5, 24-27; 104:2.
<b>SLAVES</b>	
— procuring freedom of, is highly meritorious.	2:178; 4:93; 5:90; 9:60; 90:14.
<b>SOLOMON (PROPHET SULAIMĀN)</b>	
— was heir of David.	27:17.
— was favoured with special knowledge by Allāh.	21:80; 27:16.
— was bestowed everything by Allāh.	27:17.
Propaganda of rebels against —	2:103.
Winds were subjected to	
— (i.e. his people carried on trade in sailing boats).	21:82; 34:13; 38:37.
Deep-water divers in —'s service.	21:83.
Jinn (i.e. gentile artisans) made palaces, statues, large cooking vessels, and reservoirs for —	34:13, 14.
Jinn (i.e. expert workmen, builders and divers) owed allegiance to —	27:40; 38:38.
Satans (i.e. giants and slaves) who worked for him were in fetters.	38:38, 39.
—'s factories manufactured articles from molten copper.	34:13.
Three divisions of —'s army, (gentiles, Jews and saintly people).	27:18.
— was taught the language of the sacred scriptures.	27:17.
—'s army moved to the valley of Naml.	27:19.
— invited Queen of Sabā' to submit.	27:29-32.
Queen of Sabā' sent gifts to —	27:36.
— orders a throne better than that of Queen of Sabā'.	27:39-42.
Queen of Sabā' goes to — and believes in Allāh.	27:43-45.
—'s love for noble steeds.	38:32-34.
— saw in a vision an incapable son as his successor.	38:35.
—'s death and decline of his power at the hands of his incapable successor.	34:15.
— was diligent in turning to Allāh.	38:31.

**Index**

- 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.
- at rest. \_\_\_\_\_ 89: 28-31.
- Self-accusing . \_\_\_\_\_ 75:3.
- SPIRIT**
- means mercy from Allāh. \_\_\_\_\_ 4:172.
- Rūḥ means angel. \_\_\_\_\_ 19:18.
- Faithful —. \_\_\_\_\_ 26:194.
- 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<sup>ṣ</sup> followed the— \_\_\_\_\_ 6:162; 36:5; 43:44.
- Prophet MUḤAMMAD<sup>ṣ</sup> 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, 17.
- Eclipse of — and moon, significance of \_\_\_\_\_ 75:8, 10.
- determining shadow, significance of \_\_\_\_\_ 25:46, 47.
- no object of worship. \_\_\_\_\_ 41:38.

<b>SWINE, FLESH OF</b>	
Unlawful to eat .	2:174; 5:4; 6:146; 16:116.
<b>TABLET, WELL PRESERVED</b>	
Holy Qur'ān contained in —.	85:23.
<b>TABLETS OF MOSES</b>	
— 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.
<b>TABŪK, THE EXPEDITION TO</b>	
Muslims enjoined to march forth to —.	9:41.
Length of the journey to —.	9:42.
<b>ṬĀGHŪT</b>	
— are transgressors who exceed all bound and must be shunned.	2:257, 258; 4:52, 61, 77; 5:61; 16:37; 39:18.
<b>TAYAMMUM (Symbolic Ablution)</b>	
—, when permissible.	4:44; 5:7.
<b>THEFT</b>	
Punishment for —.	5:39.
<b>TORAH</b>	
— was revealed to Moses, containing guidance and light and all necessary instructions for Bani Isrā'il.	3:4; 5:45; 6:155; 23:50; 28:44; 37:118.
Mosaic Prophets decided according to .	5:45.
Prophecies concerning the Holy Prophet <sup>sa</sup> 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 <sup>sa</sup> .	5:16, 17, 20.
Perversion of —.	2:80; 3:79; 5:14, 16.
<b>TOWNS, MOTHER OF (UMMUL-QURĀ)</b>	
Mecca as .	6:93.
<b>TRADE</b>	
— is lawful.	2:276; 4:30.
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.
<b>TREATIES</b>	9:4, 7, 12, 13.
<b>TRINITY</b>	
condemnation of —.	4:172; 5:74.
<b>TRUMPET</b>	
Blowing of .	6:74; 18:100; 20:103; 23:102; 27:88; 36:52; 39:69; 50:21; 69:14; 78:19.
<b>UḤUD</b>	
Battle of —.	3:122, 123.

## Index

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.
Holy Prophet <sup>sa</sup> dealt with them gently. _____	3:160.
<b>WAR</b>	
— 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.
<b>WAR, PRISONERS OF</b>	
— 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.
<b>WATER (Revelation)</b>	
— as source of life. _____	11:8; 21:31.
<b>WISE, THE</b>	
Characteristics of —. _____	13:20-25.
<b>WITNESSES</b>	
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.
<b>WOMAN</b>	
<b>(i) GENERAL</b>	
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.
<b>(ii) MARRIAGE; Husband and Wife</b>	

## Index

— 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. , a source of comfort for each other. _____	2:188. 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.
<b>(iii) DOWRY</b>	
on marriage prescribed. _____	4:25.
Substitute for —. _____	2:237.
Wife may remit —. _____	4:5.
<b>(iv) COHABITATION</b>	
— 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.
<b>(v) WAITING PERIOD ('IDDAT) BEFORE REMARRIAGE</b>	
—, 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.

(viii) VOWING ABSTINENCE FROM WIVES, (ĪLĀ')

period of maximum waiting. \_\_\_\_\_ 2:227, 228.

**WORM OF THE EARTH (DĀBBATUL ARḌ)**

— meaning one following low desires. \_\_\_\_\_ 34:15.

— meaning germs of plague. \_\_\_\_\_ 27:83.

**WORSHIP**

Object of —. \_\_\_\_\_ 1:5; 2:22.

(i) ṢALĀT; (NAMĀZ OR OBLIGATORY PRAYER)

Obligatory —. \_\_\_\_\_ 4:104; 24:57.

Ablution for . \_\_\_\_\_ 5:7.

Prohibition against offering — when not in full control of senses or in state of impurity. \_\_\_\_\_ 4:44.

Postures of —. \_\_\_\_\_ 22:27.

Times of . \_\_\_\_\_ 2:239; 4:104; 11:115; 17:79; 30:18, 19.

Observance of —. \_\_\_\_\_ 2:44, 111, 278; 5:56; 8:4; 9:71; 27:4; 31:5.

Watching over —. \_\_\_\_\_ 2:239.

— when it may be shortened. \_\_\_\_\_ 4:102.

    , form of, in face of the enemy. \_\_\_\_\_ 4:103.

Friday —. \_\_\_\_\_ 62:10-12.

Tahajjud (prayer before dawn). \_\_\_\_\_ 17:80; 32:17; 73:3-9.

— safeguards against misconduct. \_\_\_\_\_ 29:46.

constancy in . \_\_\_\_\_ 70:24.

—, neglect of, condemned. \_\_\_\_\_ 107:5-7.

Exhorting others to performance of —. \_\_\_\_\_ 20:133.

Offering — in congregation. \_\_\_\_\_ 2:44.

Offering with propriety and in a state of purity. \_\_\_\_\_ 4:44; 7:32.

Allāh provides for those who are constant in —. \_\_\_\_\_ 20:133.

(ii) FASTING

— prescribed during month of Ramadān. \_\_\_\_\_ 2:184-186.

Exemption from . \_\_\_\_\_ 2:186.

Expiation for —. \_\_\_\_\_ 2:185.

(iii) PILGRIMAGE (ḤAJJ)

is obligatory upon every Muslim who can afford the journey. \_\_\_\_\_ 3:98.

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<sup>as</sup>  
in his notes to this edition

Word	Ref.	Page	Word	Ref.	Page
Ākhirah	29:21	576	Minhum	2:254	56
Aghrainā	5:15	150	Muqtaṣid	37:114	658
Akābira mujrimihā	6:124	197	Muṣaddiqan	3:4,5	67
Al-Fātiḥah	43:5	720	Nakkirū lahā 'arshahā	27:39	548
Al-Furqān	3:5	67	Naqīb	5:13	149
Al-Qāri'ah	69:5	854	Qabla mautihī	4:160	141
An tamīda bikum	16:16	377	Qā'imam bil qist	3:19	70
Aqīmuṣṣalāta	10:88	300	Qaṭṭa'na aidiyahunna	12:32	331
As-sā'ah	43:62	727	Qayyim	12:41	333
'Aṣainā	4:47	116	Rafa'a	4:159	141
Aṭṭair	38:20	665	Ribbiyyūn	3:147	92
Adhā	2:223	47	Sābiq bilkhairāt	37:114	658
'Azīm	6:16	177	Ṣadra	6:126	197
Baḥīrah	5:104	169	Sā'ibah	5:104	169
Baiḍun	37:50	653	Sami'nā wa aṭ'anā	4:47	116
Baiḍum maknūn	37:50	653	Sau'ātuhumā	20:122	455
Dābbah	34:15	623	Shubbiha	4:158	140
Dīnul-Qayyimah 12:41, 30:31		333	Taklīmā	4:165	143
Faraddū aidiyahum			Ṭayyib	2:169	34
fī afwāhihim	14:10	356	Ṭhiyābaka	74:5	874
Fī sabīlillāh	4:101	128	Ukhrā	29:21	576
Fu'ād	32:10	602	Ula'ika	11:18	308
Ḥāmi	5:104	170	Ūlil amri minkum	4:60	119
Huwa baiḍatul balad	37:50	653	Ummah	11:18	308
Ikhtilāfan kathīran	4:83	123	Ummul-Kitāb	43:5	720
Innā bikullin kāfirūn	28:49	565	Ummul-Qurā	42:8	710
Innalladhīna	4:158	140	Waj'alū buyūtakum		
Iṣran	2:287	66	qiblata	10:88	300
Iyyākum	34:41	628	Waṣīlah	5:104	169
Iḍṭurra	6:146	202	Yakhrūṣūn	6:117	195
Jibāl	38:19	665	Yalbisakum	6:66	186
Jannah	7:21	209	Yuḥadhdhiru kumullāhu		
Junuban	4:44	115	nafsaḥū	3:29	72
Kahlan	5:111	172	Zābūr	4:164	143
Kun fayakūn	2:118	24		17:56	404
Kursī	2:256	57	Zālim	37:114	658
Lahū	18:2	413	Zālimul linafsihī	37:114	658
Maghdūb	1:7	1	Zulm	37:114	658
Mā'idah	16:16	377			



**List of References of Proposed Translations**  
**by Ḥaḍrat Mirzā Ṭāhīr Aḥmad**  
**Fourth Successor of the Promised Messiah<sup>as</sup>**

First number indicates reference, then comes page number. References without brackets indicate proposed translation only. References in brackets indicate explanatory note only and references in brackets with starlet indicate proposed translation with note.

<b>Al-Fātiḥah</b>	(3:174) _____ 92	(4:159) _____ 140
(1:7)* _____ 1	3:153 _____ 93	(4:160) _____ 141
<b>Al-Baqarah</b>	(3:154) _____ 94	(4:164)* _____ 143
2:7 _____ 2	3:160 _____ 96	(4:165) _____ 143
2:11 _____ 3	3:170 _____ 98	
(2:19) _____ 4	3:185 _____ 100	<b>Al-Mā'idah</b>
2:26 _____ 5	3:194 _____ 102	(5:3)* _____ 146
2:31 _____ 7	<b>An-Nisā'</b>	(5:13) _____ 149
2:35 _____ 8	4:2 _____ 105	(5:14)* _____ 150
2:76 _____ 15	4:4 _____ 105	(5:15) _____ 150
2:113 _____ 23	(4:6)* _____ 106	(5:21)* _____ 152
(2:118) _____ 24	4:7 _____ 106	5:42 _____ 156
(2:139) _____ 28	4:13 _____ 108	5:56 _____ 160
(2:147)* _____ 30	(4:36)* _____ 114	5:65 _____ 161
2:167 _____ 34	(4:44)* _____ 115	5:67 _____ 162
(2:169)* _____ 34	(4:47) _____ 116	5:74 _____ 163
(2:179) _____ 36	4:48 _____ 117	5:76 _____ 164
(2:188) _____ 39	4:58 _____ 118	5:80 _____ 165
(2:189) _____ 39	(4:60)* _____ 119	5:91 _____ 167
(2:223)* _____ 47	4:63 _____ 119	5:92 _____ 167
(2:254) _____ 56	(4:67) _____ 120	(5:102)* _____ 169
(2:256)* _____ 57	(4:83) _____ 123	(5:104) _____ 169
2:268 _____ 60	(4:84) _____ 124	5:106 _____ 170
(2:277) _____ 62	4:86 _____ 124	(5:108)* _____ 171
(2:287) _____ 65	(4:87) _____ 124	5:109 _____ 171
<b>Āl-e-'Imrān</b>	4:93 _____ 126	5:110 _____ 172
(3:4,5)* _____ 67	(4:101) _____ 128	(5:111) _____ 172
3:16 _____ 69	4:104 _____ 129	<b>Al-An'ām</b>
(3:19) _____ 70	4:106 _____ 130	6:4 _____ 175
(3:29) _____ 72	4:114 _____ 131	6:7 _____ 175
3:37 _____ 73	4:115 _____ 131	6:13 _____ 177
(3:74)* _____ 80	4:118 _____ 132	(6:16) _____ 177
3:80 _____ 81	4:120 _____ 132	6:18 _____ 177
3:114 _____ 87	4:130 _____ 134	6:19 _____ 177
3:131 _____ 90	4:136 _____ 135	6:20 _____ 178
3:134 _____ 90	4:143 _____ 137	6:25 _____ 178
3:139 _____ 91	4:154 _____ 139	6:37 _____ 181
3:144 _____ 92	(4:158) _____ 139	6:40 _____ 181
		6:41 _____ 181

**List of References of Proposed Translations**

6:46	182	7:204	242	<b>Yūnus</b>	
6:50	183	<b>Al-Anfāl</b>		10:3	284
6:57	184	8:18	245	10:4	284
(6:66)*	185	8:28	247	10:6	285
6:69	186	8:37	248	10:13	286
(6:74)*	187	8:43	249	10:14	286
6:90	190	8:48	251	10:16	287
6:92	190	8:56	252	10:18	287
6:111	194	8:72	255	10:19	287
(6:117)	195	8:73	255	10:20	287
6:121	196	<b>At-Taubah</b>		10:21	288
(6:124)*	197	9:3	257	10:22	288
(6:126)*	197	9:4	257	10:23	288
6:137	199	9:5	257	10:24	289
6:138	199	9:12	259	10:25	289
6:140	200	9:17	260	10:29	290
6:144	201	9:18	260	10:30	290
(6:146)	202	9:26	262	10:32	291
6:149	202	9:29	262	10:33	291
6:150	203	9:30	262	10:35	291
6:152	203	9:36	264	10:37	292
6:155	204	9:38	264	10:41	292
6:162	206	9:47	266	10:42	292
6:165	206	9:59	268	10:46	293
6:166	206	9:61	269	10:47	293
<b>Āl-A'rāf</b>		9:74	271	10:51	294
7:5	207	9:78	272	10:56	295
(7:21)*	209	9:81	273	10:62	296
7:32	211	9:84	273	10:64	296
7:38	213	9:95	276	10:66	296
7:41	213	9:98	276	10:67	296
7:79	220	9:100	277	10:68	297
7:86	221	9:104	278	10:71	297
7:90	222	9:105	278	10:73	298
7:103	224	9:106	278	10:74	298
7:157	233	9:107	278	10:84	299
7:158	233	9:109	279	(10:88)*	300
7:159	234	9:110	279	10:89	300
7:160	234	9:111	279	10:91	301
7:165	235	9:118	281	10:92	301
7:166	235	9:120	282	<b>Hūd</b>	
7:172	237	9:122	282	11:2	305
7:177	237	9:123	282	11:4	305
7:190	240	9:126	283		

**List of References of Proposed Translations**

11:7	306	<b>Ar-Ra'd</b>		16:85	388
(11:18)*	308	13:4	346	16:91	389
11:35	311	13:5	346	16:97	390
11:68	316	13:7	347	16:107	392
11:71	317	13:15	348	16:113	393
11:72	317	13:40	354	16:116	393
(11:79)*	318	<b>Ibrāhīm</b>		16:118	394
(11:82)	318	(14:40)	356	(16:121)*	394
11:86	319	14:15	358	16:122	394
11:92	320	14:18	358	(16:125)*	395
11:99	321	14:19	358	<b>Banī Isrā'īl</b>	
11:100	322	14:20	358	17:2	396
11:115	324	14:34	361	17:6	396
<b>Yūsuf</b>		14:41	362	17:8	397
12:3	326	14:47	363	17:12	397
12:4	326	14:53	364	17:13	398
12:7	326	<b>Al-Ĥijr</b>		17:14	398
12:16	328	15:11	366	17:17	398
12:19	328	15:17	366	17:24	399
12:21	329	15:27	367	17:30	400
12:22	329	15:28	367	17:47	403
12:23	329	15:48	369	(17:56)*	404
12:25	329	15:56	370	17:105	411
(12:32)	331	15:72	371	17:107	412
(12:41)	333	15:80	371	17:111	412
12:44	333	15:86	372	<b>Al-Kahf</b>	
12:50	334	15:89	372	(18:2)*	413
12:51	334	15:90	372	18:12	414
12:52	335	15:91	373	18:18	415
12:53	335	(15:92)*	373	18:21	416
12:54	335	<b>An-Naĥl</b>		(18:22)*	416
12:59	336	16:3	375	18:23	417
12:60	336	16:6	375	18:27	417
12:69	338	16:12	376	18:38	419
12:81	340	(16:16)*	377	18:45	420
12:84	340	16:44	381	18:47	421
12:85	340	16:45	381	18:51	422
12:86	341	16:53	383	18:56	422
12:91	341	16:61	384	18:62	424
12:102	343	16:70	385	18:64	424
12:105	343	16:71	385	18:70	425
12:109	344	16:80	387	18:104	429
12:111	344	16:84	388	<b>Maryam</b>	
				19:24	433

**List of References of Proposed Translations**

19:26	433	22:76	485	25:69	523
19:70	438	22:77	485	25:75	524
19:87	440			25:76	524
	<b>Ṭā Hā</b>	<b>Al-Mu'minūn</b>			<b>Ash-Shu'arā'</b>
20:12	443	23:10	487	26:15	527
20:16	443	23:21	488	26:22	527
20:23	443	23:25	489	26:43	529
20:26	444	23:31	490	26:65	531
20:28	444	23:38	491	26:73	531
20:45	445	23:51	492	26:80	532
20:61	447	23:53	492	26:90	532
20:85	450	23:54	492	26:92	532
20:89	451	23:58	493	26:108	534
(20:95)	451	23:72	494	26:126	535
20:109	453	23:88	496	26:130	535
20:114	454	23:98	497	26:136	535
20:122	455	23:103	497	26:144	536
20:130	456	23:104	498	26:149	536
20:134	457	23:105	498	26:157	537
	<b>Al-Anbiyā'</b>	23:109	498	26:163	537
21:4	458	23:117	499	26:169	538
21:4	458			26:174	538
21:11	459	<b>An-Nūr</b>		26:179	538
21:14	459	24:3	500	26:183	539
21:23	460	24:16	502	26:184	539
(21:64)*	465	24:23	503	26:185	539
21:70	466	24:32	505	26:199	540
21:88	468	24:34	506	26:200	540
21:92	469	24:37	507	26:212	541
21:95	470	24:38	507		<b>An-Naml</b>
21:106	471	24:38	507	27:13	544
21:107	471	24:40	508	27:19	545
	<b>Al-Ḥajj</b>	24:40	508	27:20	545
22:2	473	24:46	509	27:21	545
22:3	473	24:46	509	27:22	545
(22:6)*	474	24:55	510	27:34	547
22:12	475	24:61	512	(27:39)*	548
22:25	477	24:61	512	27:41	548
22:30	478	24:63	513	27:42	549
22:31	478	24:65	514	(27:45)	549
22:36	479			27:48	550
22:64	483	<b>Al-Furqān</b>		27:51	550
(22:66)*	484	25:24	518	27:53	550
		25:28	518		
		25:40	520		
		25:41	520		
		25:53	521		
		25:56	522		
		25:60	522		
		25:62	523		

**List of References of Proposed Translations**

27:56	551	29:62	582	35:37	637
27:57	551	<b>Ar-Rūm</b>		35:46	639
27:60	551	(30:31)*	589	<b>Yā Sīn</b>	
27:73	553	30:37	590	36:9	640
27:82	554	30:44	591	36:31	643
27:83	554	30:58	593	36:38	643
27:85	555	<b>Luqmān</b>		36:39	643
27:86	555	31:29	599	36:43	644
27:89	555	<b>As-Sajdah</b>		36:56	645
<b>Al-Qaşaş</b>		(32:10)*	602	36:69	647
28:4	557	32:22	603	36:70	647
28:9	558	<b>Al-Aḥzāb</b>		36:71	647
28:11	558	33:5	606	36:76	648
28:12	558	33:6	606	36:83	649
28:13	558	33:7	607	<b>Aş-Şaffat</b>	
28:14	559	33:11	608	37:7	650
28:16	559	33:16	608	37:9	650
28:19	560	33:21	609	37:12	650
28:25	561	33:34	612	37:20	651
28:29	562	33:47	614	37:29	652
28:31	562	33:49	615	(37:50)	653
28:33	562	33:50	615	37:80	655
28:39	563	33:52	616	37:85	656
(28:48)*	565	33:54	616	37:87	656
(28:49)*	565	33:58	617	37:104	657
28:50	566	33:60	618	(37:114)*	658
28:67	568	33:61	618	37:118	658
28:72	569	33:70	619	37:142	660
28:73	569	33:72	619	37:152	660
28:77	570	33:73	620	37:159	661
28:82	571	<b>Sabā'</b>		<b>Şād</b>	
<b>Al-ʿAnkabūt</b>		34:11	622	38:6	663
29:3	573	(34:15)	623	38:7	663
29:7	573	34:17	624	38:8	663
29:9	574	34:35	627	38:9	663
29:11	574	(34:41)*	628	38:13	664
29:14	575	34:50	629	38:14	664
29:15	575	(34:53)	630	38:15	664
29:17	575	34:54	630	38:16	664
(29:21)*	576	<b>Fāṭir</b>		38:18	665
29:30	577	35:9	632	(38:19)	665
29:39	579	35:11	632	(38:20)	665
29:45	580	35:16	634	38:21	665

**List of References of Proposed Translations**

38:33	667	41:20	702	<b>Muḥammad</b>	
38:34	667	41:25	703	47:3	749
38:36	667	41:26	703	47:5	749
38:43	668	41:36	705	47:6	750
38:44	668	41:40	706	47:7	750
38:46	669	41:41	706	47:21	752
38:47	669	41:48	707	47:25	753
38:65	670	41:49	708	47:32	753
38:76	671	41:52	708	47:36	754
38:89	672	41:54	708	<b>Al-Faṭḥ</b>	
<b>Az-Zumar</b>		<b>Ash-Shūrā</b>		48:7	756
39:3	673	42:4	710	48:13	758
39:5	673	42:6	710	48:24	760
39:7	674	(42:8)*	710	48:27	761
39:10	675	42:12	711	48:30	761
39:17	676	42:15	712	<b>Al-Ḥujurāt</b>	
39:29	678	42:20	713	49:2	763
39:30	678	42:24	714	49:4	763
39:43	680	42:25	714	49:5	763
39:46	680	<b>Az-Zukhruf</b>		49:12	765
39:57	682	(43:5)	720	49:13	765
39:62	683	43:9	720	49:14	765
39:68	684	43:14	721	49:18	766
<b>Al-Mu'min</b>		43:16	721	<b>Qāf</b>	
40:11	687	43:24	722	50:2	767
40:13	687	43:26	723	50:17	768
40:15	688	43:33	724	50:43	771
40:16	688	43:40	725	<b>Adh-Dhāriyāt</b>	
40:17	688	43:45	725	51:2	772
40:21	689	43:58	727	51:3	772
40:22	689	(43:62)*	727	51:4	772
40:26	690	43:70	728	51:5	772
40:27	690	43:71	728	51:9	772
40:31	691	43:78	729	51:10	772
40:33	691	<b>Al-Jāthiyah</b>		51:11	772
40:37	692	45:15	737	51:12	772
40:57	695	45:18	738	51:15	773
40:65	696	45:19	738	51:20	773
<b>Hā Mīm As-Sajdah</b>		45:24	739	51:29	774
41:4	700	45:28	740	51:40	775
41:6	700	45:36	741	51:48	776
41:10	701	<b>Al-Aḥqāf</b>		51:56	776
41:11	701	46:19	745	51:60	777
		46:28	747		

**List of References of Proposed Translations**

<b>Al-Tūr</b>	56:42	801	<b>Al-Mulk</b>	67:5	845
52:10	56:56	802	67:12	846	
52:11	56:58	802	67:13	846	
52:20	56:62	803	67:31	848	
52:35	56:66	803	<b>Al-Qalam</b>	68:23	850
52:36	56:76	804	68:25	850	
52:45	56:82	804	68:26	850	
52:46	56:91	805	68:32	851	
<b>An-Najm</b>	56:92	805	68:53	853	
53:2	<b>Al-Ĥadīd</b>	57:18	809	<b>Al-Ĥāqqah</b>	
53:7	57:22	810	(69:5)*	854	
53:8	57:26	810	69:11	855	
53:12	57:28	811	69:18	855	
53:25	<b>Al-Mujādalah</b>	58:13	69:28	856	
53:26	58:14	815	69:37	857	
53:31	<b>Al-Ĥashr</b>	59:7	69:45	857	
53:33	59:10	820	69:47	857	
53:40	59:20	821	69:48	857	
53:41	59:23	822	<b>Al-Ma'ārij</b>	70:26	860
53:54	59:24	822	70:29	860	
53:55	<b>Al-Mumtaḥinah</b>	60:3	70:35	861	
<b>Al-Qamar</b>	<b>Aş-Şaf</b>	61:6	70:44	862	
54:25	61:15	827	<b>Nūḥ</b>	71:8	863
54:29	<b>Al-Munāfiqūn</b>	63:5	71:9	863	
54:30	63:8	833	71:11	864	
<b>Ar-Raḥmān</b>	<b>At-Taghābun</b>	64:3	71:14	864	
55:5	64:4	835	71:15	864	
55:20	64:7	835	71:16	864	
55:32	64:17	837	71:18	864	
55:36	<b>At-Taḥrīm</b>	65:2	71:19	864	
55:47	65:5	839	71:27	865	
55:49	65:7	839	<b>Al-Jinn</b>	72:27	869
<b>Al-Wāqī'ah</b>	<b>At-Taḥrīm</b>	66:3	72:28	870	
56:3	66:10	842	<b>Al-Muzzammil</b>	73:2	871
56:4		844	73:18	872	
56:9					
56:10					
56:14					
56:15					
56:24					
56:28					
56:39					
56:40					

<b>Al-Muddaththir</b>	
74:4	874
(74:5)*	874
74:27	875
74:28	875
74:29	875
74:30	875
74:43	877
<b>Al-Qiyāmah</b>	
75:3	878
75:6	878
75:15	879
75:21	879
75:22	879
75:37	880
<b>Ad-Dahr</b>	
76:3	881
76:17	882
76:22	883
76:31	884
<b>Al-Mursalāt</b>	
77:2	885
77:3	885
77:4	885
77:5	885
77:6	885
77:7	885
77:33	887
77:34	887
<b>An-Nabā'</b>	
78:3	889
78:12	889
78:19	890
78:25	890
78:26	890
78:27	890
78:38	891
<b>An-Nāzi'āt</b>	
79:2	892
79:3	892
79:4	892
79:5	892
79:6	892

<b>Al-Burūj</b>	
85:2	907
85:4	907
85:5	907
85:14	908
85:17	908
85:21	908
<b>Aṭ-Ṭāriq</b>	
86:12	909
86:16	909
86:17	909
<b>Al-Ghāshiyah</b>	
88:20	913
88:23	913
<b>Al-Fajr</b>	
89:9	914
89:12	914
89:22	915
<b>Al-Balad</b>	
90:11	917
90:12	917
90:13	917
90:21	918
<b>Ash-Shams</b>	
91:2	919
91:10	919
91:15	920
<b>Al-Lail</b>	
92:7	921
<b>Aḍ-Ḍuḥā</b>	
93:11	923
93:12	923
<b>Al-Inshirāḥ</b>	
94:9	924
<b>At-Tīn</b>	
95:4	925
95:5	925
95:6	925
<b>Al-'Alaq</b>	
96:2	926
96:3	926
96:4	926
96:5	926

96:12	926
96:13	926
96:14	926
96:15	927
96:16	927
96:17	927
96:18	927
<b>Al-Qadr</b>	
97:5	928
97:6	928
<b>Al-Bayyinah</b>	
98:3	929
98:4	929
<b>Az-Zilzāl</b>	
99:6	931
<b>Al-'Adiyāt</b>	
100:6	932
<b>Al-Qāri'ah</b>	
101:10	933
<b>At-Takāthur</b>	
102:2	934
102:3	934
102:6	934
<b>Al-'Aşr</b>	
103:2	935
<b>Al-Humazah</b>	
104:5	936
104:6	936
104:8	936
104:9	936
104:10	936
<b>Quraish</b>	
106:2	937
106:3	937
106:4	937
<b>Al-Mā'un</b>	
107:7	938
107:8	938
<b>Al-Lahab</b>	
(111:2)*	940
111:5	940
<b>Al-Falaq</b>	
113:2	941