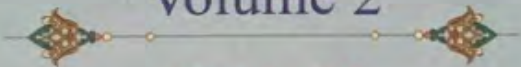


Study the

Noble Qur'ân

Word-for-Word

Volume 2

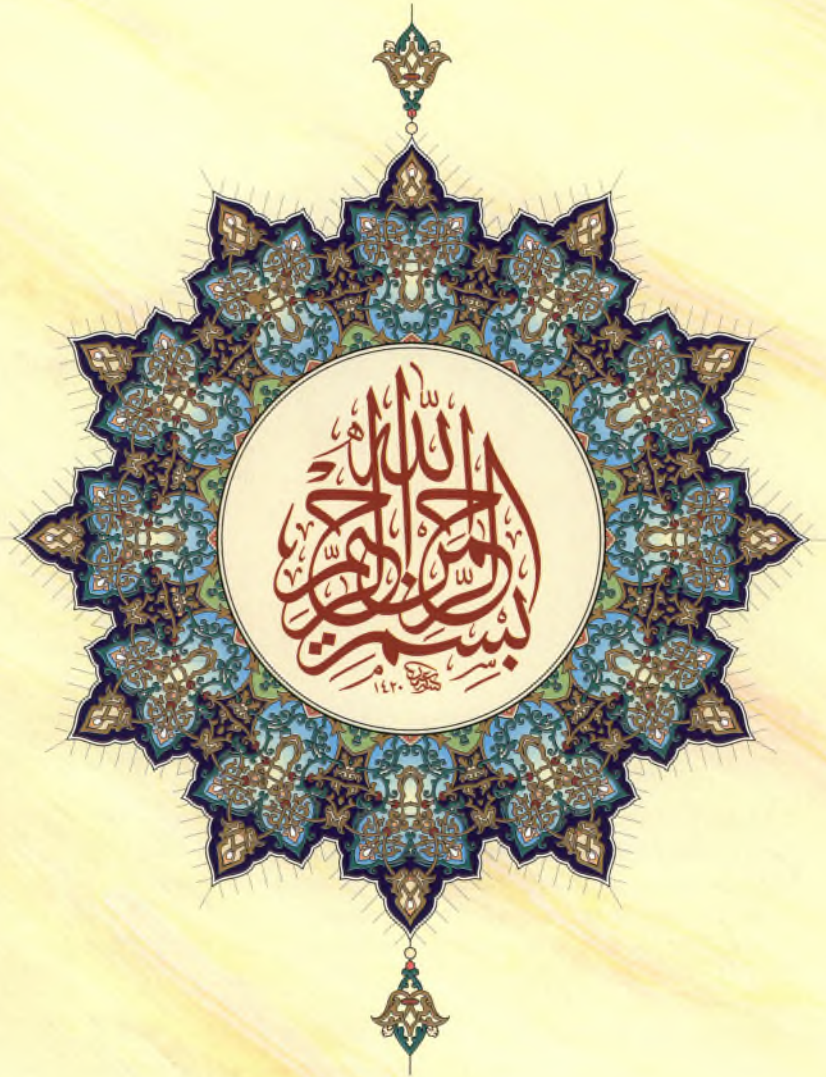


(Part 11-20)

The first Coloured Word-for-Word English translation to understand the meanings of Arabic Verses along with grammatical terms

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In the Name of Allah, the Most Gracious, the Most Merciful



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تعلم معاني كلمات
القرآن الكريم
حرفاً حرفاً

Study the
Noble Qur'ān
Word-for-Word
From Arabic to English

Volume 2

(Part 11-20)





تعلم معاني كلمات القرآن الكريم حرفاً حرفاً

أول ترجمة انجليزية لفظية لكلمات القرآن الكريم بالألوان
لفهم معاني كلمات القرآن الكريم حسب قواعد اللغة العربية

المجلد الثاني

(أجزاء ١١ - ٢٠)

إعداد

دارالسلام





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Noble Qur'ān
Word-for-Word

Volume 2

(Part 11-20)

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Publisher's Note

To understand the Qurān, it is necessary that one should know the translation of every word of the Verses. It is very difficult to understand the Qurān without knowledge of the meanings of the Arabic words. Therefore, to overcome this difficulty and to convey to the people the accurate meanings of the Quranic Verses, we are producing the word-for-word translation of the meanings of the Noble Qurān. Since mere word-for-word translation itself does not lead to complete understanding, we have produced the idiomatic translation also in order to allow the readers to see the word-for-word translation of the Arabic Verses along with the idiomatic one on the same page.

Most of the present English translations of the meanings of the Qurān are idiomatic. Such translations are not designed to help the reader learn the meanings of each Arabic word. Therefore, the readers and reciters simply proceed forward without knowledge of the Arabic vocabulary used in the Verses. However, when one knows the meanings of each Arabic word of the Verse, then whether he himself recites the Qurān, or listens to some other's recitation, he gets the pleasure of understanding it. The real marvel of the Qurān comes with its understanding. The Qurān itself emphasizes this point:

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ

"And indeed, We have made the Qurān easy to understand and remember; then is there any that will remember?" (Sūrat Al-Qamar, 54:40)

Salient Features:

Even though a few word-for-word translations exist but the format of the present work is different from them. They do not help the reader in linking the Arabic words to their meanings. We are proud to present the colour-coded word for word translation of the noble Qurān. As for as word-for-word translation is concerned, we have differentiated literal meanings of the names and attributes of Almighty Allah, nouns and pronouns, verbs and prepositions and connecting words through colours. For the hidden meanings of Arabic script, equivalent English words have been put in brackets and their colour has been faded.

The colour scheme is as follows:

Green Colour	It indicates the names and attributes of Almighty Allah.
Black Colour	It indicates nouns and pronouns.
Magenta Colour	It indicates verbs.
Cyan Colour	It indicates prepositions and connecting words.
Orange Colour	It indicates the compound words.

وَيَشْتَرُونَ	مِنَ الْكِتَابِ	مَا أَنْزَلَ اللَّهُ	إِنَّ الَّذِينَ يَكْتُمُونَ		
and purchase	of the Book	what Allah has sent down	verily those who conceal		
إِلَّا النَّارَ	فِي بُطُونِهِمْ	أُولَئِكَ مَا يَأْكُلُونَ	قَلِيلًا	ثَمَنًا	بِهِ
but fire	into their bellies	they (do) not eat	small	a gain	therewith

This will help in learning the meanings more effectively. Text and its meanings are given in boxes. The objective of the whole exercise is to enable the reader understand directly from Arabic, the layout is such that it can also be used for regular recitation enabling constant revision.

Also please note:

The square brackets [] are placed on such words which are necessary in Arabic sentence structure but are not used in the English sentence structure. If two pronouns came closely, the second one is placed in square brackets. For example, look at [the] below:

الَّذِينَ	يَوْمَ	مَلِكٍ
(of) [the] Resurrection	(of the) Day	the Owner

Parentheses () are placed on those words which are not there explicitly in the Arabic text but the structure of the complete Arabic sentence conveys the meanings which include those words. The colour has been faded out. For example, look at (is) below:

الْكِتَابِ	ذَلِكَ	الْعَرَفِ
(is) the Book	that	Alif-Lam-Mim

It should be particularly noted that in this compilation, we have produced with all its references, the translation of the interpretation of the meanings of the Noble Qurān done by Dr. Taqi-ud-Din Al-Hilali and Dr. Muhammad Muhsin Khan. Lastly, I thank all the brothers of Darussalam Lahore who worked on this noble project. May Allah the All-Mighty bestow on them a great reward in this world and in the Hereafter.

We will be thankful for every comment, suggestion or advice by the readers and reciters of the Qurān, which may help to improve this presentation.

Abdul Malik Mujahid

Managing Director,
Darussalam

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يَعْتَذِرُونَ إِلَيْكُمْ إِذَا رَجَعْتُمْ إِلَيْهِمْ قُلْ لَا تَعْتَذِرُوا لَنْ نُؤْمِنَ لَكُمْ قَدْ نَبَّأَنَا اللَّهُ مِنْ أَخْبَارِكُمْ وَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ ثُمَّ تُرَدُّونَ إِلَىٰ عِلْمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٩٤﴾ سَيَحْلِفُونَ بِاللَّهِ لَكُمْ إِذَا انْقَلَبْتُمْ إِلَيْهِمْ لِتُعْرِضُوا عَنْهُمْ فَأَعْرِضُوا عَنْهُمْ إِنَّهُمْ رَجَسٌ وَمَا وَنَهُمْ جَهَنَّمَ جَزَاءً بِمَا كَانُوا يَكْسِبُونَ ﴿٩٥﴾

94. They (the hypocrites) will present their excuses to you (Muslims), when you return to them. Say (O Muhammad ﷺ): "Present no excuses, we shall not believe you. Allāh has already informed us of the news concerning you. Allāh and His Messenger will observe your deeds. In the end you will be brought back to the All-Knower of the unseen and the seen, then He (Allāh) will inform you of what you used to do." 95. They will swear by Allāh to you (Muslims) when you return to them, that you may turn away from them. So turn away from them. Surely, they are *Rijsun* [i.e. *Najasun* (impure) because of their evil deeds], and Hell is their dwelling place – a recompense for that which they used to earn.

يَعْتَذِرُونَ إِلَيْكُمْ		إِذَا	رَجَعْتُمْ إِلَيْهِمْ
you return to them		when	they (the hypocrites) will present (their) excuses to you
قُلْ	لَا تَعْتَذِرُوا	لَنْ نُؤْمِنَ	لَكُمْ
say	present no excuses	we (shall) never believe	you
مِنْ أَخْبَارِكُمْ		وَسَيَرَى اللَّهُ عَمَلَكُمْ	وَرَسُولُهُ
of the news concerning you		and Allah will observe your deeds	and His Messenger
ثُمَّ تُرَدُّونَ		إِلَىٰ عِلْمِ الْغَيْبِ	وَالشَّهَادَةِ
then you will be brought back		to (the) All-Knower (of) the unseen	and the seen
فَيُنَبِّئُكُمْ		بِمَا كُنْتُمْ	تَعْمَلُونَ ﴿٩٤﴾
then He (Allah) will inform you		of what you used to	do
بِاللَّهِ	لَكُمْ	إِذَا انْقَلَبْتُمْ	إِلَيْهِمْ
by Allah	to you (Muslims)	when you return	to them
لِتُعْرِضُوا		عَنْهُمْ	
that you may turn away		from them	

وَمَا لَهُمْ	رِجْسٌ	إِنَّهُمْ	عَنْهُمْ	فَاعْرِضُوا	عَنْهُمْ
and their dwelling place	(are) impure	surely they	from them	so turn away	from them
يَكْسِبُونَ ﴿١٥﴾	بِمَا كَانُوا	جَزَاءً	جَهَنَّمَ		
earn	for that which they used to	a recompense	(is) Hell		

يَحْلِفُونَ لَكُمْ لِتَرْضَوْا عَنْهُمْ فَإِن تَرْضَوْا عَنْهُمْ فَإِنَّ اللَّهَ لَا يَرْضَىٰ عَنِ الْقَوْمِ
الْفَاسِقِينَ ﴿١٦﴾ الْأَعْرَابُ أَشَدُّ كُفْرًا وَنِفَاقًا وَأَجْدَرُ أَلَّا يَعْلَمُوا حُدُودَ مَا أَنْزَلَ
اللَّهُ عَلَىٰ رَسُولِهِ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٧﴾ وَمِنَ الْأَعْرَابِ مَن يَتَّخِذُ مَا يُنْفِقُ مَغْرَمًا
وَيَتَّبِعُكُمْ الْأَدْيَارَ عَلَيْهِمْ دَائِرَةُ السَّوْءِ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٨﴾

96. They (the hypocrites) swear to you (Muslims) that you may be pleased with them, but if you are pleased with them, certainly Allāh is not pleased with the people who are *Al-Fāsiqūn* (rebellious, disobedient to Allāh). 97. The bedouins are the worst in disbelief and hypocrisy, and more likely to be in ignorance of the limits (Allāh's Commandments and His Legal Laws) which Allāh has revealed to His Messenger (ﷺ). And Allāh is All-Knower, All-Wise. 98. And of the bedouins there are some who look upon what they spend (in Allāh's Cause) as a fine and watch for calamities to befall you, on them be the calamity of evil. And Allāh is All-Hearer, All-Knower.

عَنْهُمْ	لِتَرْضَوْا	يَحْلِفُونَ لَكُمْ			
with them	that you may be pleased	they (the hypocrites) swear to you (Muslims)			
عَنِ الْقَوْمِ	لَا يَرْضَىٰ	فَإِنَّ اللَّهَ	عَنْهُمْ	فَإِن تَرْضَوْا	
with the people	is not pleased	then certainly Allah	with them	but if you are pleased	
وَنِفَاقًا	كُفْرًا	أَشَدُّ	الْأَعْرَابُ	الْفَاسِقِينَ ﴿١٦﴾	
and hypocrisy	(in) disbelief	(are the) worst	the bedouins	(who are) disobedient	
عَلَىٰ رَسُولِهِ ۗ	مَا أَنْزَلَ اللَّهُ	أَلَّا يَعْلَمُوا حُدُودَ	وَأَجْدَرُ		
to His Messenger	which Allah has revealed	not to know (the) limits	and more likely		
مَنْ يَتَّخِذُ	وَمِنَ الْأَعْرَابِ	حَكِيمٌ ﴿١٧﴾	عَلِيمٌ	وَاللَّهُ	
(there are some) who take	and of the bedouins	All-Wise	(is) All-Knower	and Allah	

مَا يَنْفِقُوا	مَعْرَمًا	وَيَتَرَبَّصُوا	بِكُمْ	الدَّوَابِرَ	عَلَيْهِمْ	دَائِرَةٌ
what they spend	(as) a fine	and watch	for you	calamities	on them	(be the) calamity
السَّوْءِ	وَاللَّهِ	سَمِيعٌ	عَلِيمٌ			
(of) the evil	and Allah	(is) All-Hearer	All-Knower			

وَمِنَ الْأَعْرَابِ مَنْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَتَّخِذُ مَا يَنْفِقُ قُرْبَةً
عِنْدَ اللَّهِ وَصَلَوَاتِ الرَّسُولِ أَلَّا إِنَّهَا قُرْبَةٌ لَهُمْ سَيُدْخِلُهُمُ اللَّهُ فِي رَحْمَتِهِ إِنَّ اللَّهَ
عَفُورٌ رَحِيمٌ ﴿١١﴾

99. And of the bedouins there are some who believe in Allāh and the Last Day, and look upon what they spend in Allāh's Cause as means of nearness to Allāh, and a cause of receiving the Messenger's invocations. Indeed these (spendings in Allāh's Cause) are a means of nearness for them. Allāh will admit them to His Mercy. Certainly Allāh is Oft-Forgiving, Most Merciful.

وَمِنَ الْأَعْرَابِ	مَنْ يُؤْمِنُ بِاللَّهِ	وَالْيَوْمِ الْآخِرِ	وَيَتَّخِذُ	مَا يَنْفِقُ	قُرْبَةً	عِنْدَ اللَّهِ
and of the bedouins	(there are some) who believe in Allah	and the Day	and take	what they spend (in the Cause of Allah)	(as) means of nearness	to Allah
وَصَلَوَاتِ	الرَّسُولِ	أَلَّا	إِنَّهَا	لَهُمْ	سَيُدْخِلُهُمُ اللَّهُ	فِي رَحْمَتِهِ
and (a cause of receiving) invocations	(of) the Messenger	beware	indeed these	for them	Allah will admit them	to His Mercy
قُرْبَةٌ	عَفُورٌ	رَحِيمٌ	إِنَّ اللَّهَ			
(are) a means of nearness	(is) Oft-Forgiving	Most Merciful	certainly Allah			

وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ
اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا
ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٢﴾ وَمِمَّنْ حَوْلَكُمْ مِنَ الْأَعْرَابِ مُنْفِقُونَ وَمِنْ أَهْلِ الْمَدِينَةِ

مَرَدُّوٓا۟ عَلَى ٱلنِّفَاقِ لَأَتَعَلَّمَهُمْۗ نَحْنُ نَعَلَّمُهُمْۗ سَنَعَدِّبُهُمْۗ مَرَّتَيْنِ ثُمَّ يَرَدُّوٓنَ إِلَىٰ عَذَابٍ عَظِيمٍ ﴿١٠١﴾

100. And the foremost to embrace Islam of the *Muhājirūn* (those who migrated from Makkah to Al-Madinah) and the *Ansār* (the citizens of Al-Madinah who helped and gave aid to the *Muhājirūn*) and also those who followed them exactly (in Faith). Allāh is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success. 101. And among the bedouins around you, some are hypocrites, and so are some among the people of Al-Madinah who persist in hypocrisy; you (O Muhammad ﷺ) know them not, We know them. We shall punish them twice, and thereafter they shall be brought back to a great (horrible) torment.

وَالسَّيِّفُونَ	أَلْأَوَّلُونَ	مِنَ الْمُهَاجِرِينَ	وَالْأَنْصَارِ	وَالَّذِينَ
and the first	the foremost(Muslims)	of the emigrants	and the helpers	and those who
اتَّبَعُوهُمْ	بِإِحْسَانٍ	رَضِيَ اللَّهُ عَنْهُمْ	وَرَضُوا	
followed them	in goodness	Allah is well-pleased with them	and they are well-pleased	
عِنْدَهُ	وَأَعَدَّ	لَهُمْ	جَنَّاتٍ	تَجْرِي تَحْتِهَا
with Him	and He has prepared	for them	Gardens	flowing under them
خَالِدِينَ	فِيهَا	أَبَدًا	ذَٰلِكَ	أَلْعَظِيمِ ﴿١٠١﴾
they (will) dwell	therein	forever	that	great
حَوْلَكُمْ	مِنَ الْأَعْرَابِ	مُنَافِقُونَ	وَمِنْ أَهْلِ	
around you	of the bedouins	(are) hypocrites	and (so are some) among	(the) people
ٱلْمَدِينَةِ	مَرَدُّوٓا۟ عَلَى ٱلنِّفَاقِ	لَأَتَعَلَّمَهُمْۗ	نَحْنُ	نَعَلَّمُهُمْۗ
(of) Al-Madinah	they persist in the hypocrisy	you know them not	We	know them
سَنَعَدِّبُهُمْ	مَرَّتَيْنِ	ثُمَّ يَرَدُّوٓنَ	إِلَىٰ عَذَابٍ عَظِيمٍ ﴿١٠١﴾	
We shall punish them	twice	then they shall be brought back	to a torment	great

وَأٰخَرُونَ اعْتَرَفُوا بِذُنُوبِهِمْ خَلَطُوا عَمَلًا صٰلِحًا وَّءٰخَرَ سَيِّئًا عَسَىٰ اَللّٰهُ اَن يَتُوبَ عَلَيْهِمْۗ

إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٠٢﴾ خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٠٣﴾

102. And (there are) others who have acknowledged their sins, they have mixed a deed that was righteous with another that was evil. Perhaps Allāh will turn to them in forgiveness. Surely, Allāh is Oft-Forgiving, Most Merciful. 103. Take *Sadaqah* (alms) from their wealth in order to purify them and sanctify them with it, and invoke Allāh for them. Verily, your invocations are a source of security for them; and Allāh is All-Hearer, All-Knower.

وَءَاخِرُونَ		أَعْتَرَفُوا بِذُنُوبِهِمْ		خَاطَبُوا عَمَلًا	
and (there are) others		who have acknowledged their sins		they have mixed a deed	
صَلِحًا	وَءَاخَرَ	سَيِّئًا	عَسَى اللَّهُ	أَنَّ	
(that was) righteous	with another	(that was) evil	perhaps Allah	[that]	
يَتُوبَ عَلَيْهِمْ		إِنَّ اللَّهَ	غَفُورٌ	رَحِيمٌ	
will turn in forgiveness unto them		surely Allah	(is) Oft-Forgiving	Most Merciful	
خُذْ مِنْ أَمْوَالِهِمْ		صَدَقَةً	تُطَهِّرُهُمْ	وَتُزَكِّيهِمْ	
take from their wealth		alms	(in order) to cleanse them	and purify them	
بِهَا	وَصَلِّ	عَلَيْهِمْ	إِنَّ صَلَاتَكَ	سَكَنٌ	
with it	and invoke (Allah)	for them	verily your invocations	(are) a source of security	
	لَهُمْ	وَاللَّهُ	سَمِيعٌ	عَلِيمٌ	
	for them	and Allah	(is) All-Hearer	All-Knower	

أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَأْخُذُ الصَّدَقَاتِ وَأَنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ ﴿١٠٤﴾ وَقُلِ أَعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ وَسُرَدُّونَ إِلَىٰ عِلْمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٠٥﴾

104. Know they not that Allāh accepts repentance from His slaves and takes the *Sadaqāt* (alms, charities), and that Allāh Alone is the One Who forgives and accepts repentance, Most Merciful? 105. And say (O Muhammad ﷺ): "Do

deeds! Allāh will see your deeds, and (so will) His Messenger (ﷺ) and the believers. And you will be brought back to the All-Knower of the unseen and the seen. Then He will inform you of what you used to do.”

يَقْبَلُ التَّوْبَةَ	أَنَّ اللَّهَ هُوَ	أَلَمْ يَعْلَمُوا؟
(Who) accepts the repentance	that Allah (is) He	(do) they not know?
وَأَنَّ اللَّهَ	وَيَأْخُذُ الصَّدَقَاتِ	عَنْ عِبَادِهِ
and that Allah	and takes the Sadaqat (alms, charities)	from His slaves
وَقُلِ	الرَّحِيمِ	هُوَ التَّوَّابُ
and say (O Muhammad)	the Most Merciful	[He] (Alone is) the Acceptor of repentance
وَرَسُولُهُ	فَسِيرَىٰ إِلَهُكُمْ	أَعْمَلُوا
and (so will) His Messenger	then Allah will see your deeds	do (deeds)
إِلَىٰ عِلْمِ الْغَيْبِ	وَسَتُرَدُّونَ	وَالْمُؤْمِنُونَ
to (the) All-Knower (of) the unseen	and you will be brought back	and the believers
تَعْمَلُونَ	بِمَا كُنتُمْ	فِي نَفْسِكُمْ
do	of what you used to	then He will inform you
		وَالشَّهَادَةِ
		and the seen

وَأَخْرُوكَ مُرَجَّوْنَ لِأَمْرِ اللَّهِ إِمَّا يُعَذِّبُهُمْ وَإِمَّا يَتُوبُ عَلَيْهِمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٠٦﴾
 وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ وَإِرْصَادًا لِمَنْ
 حَارَبَ اللَّهَ وَرَسُولَهُ مِنْ قَبْلُ وَلَيَحْلِفُنَّ إِنْ أَرَدْنَا إِلَّا الْحُسْنَىٰ وَاللَّهُ يَشْهَدُ إِنَّهُمْ
 لَكَاذِبُونَ ﴿١٠٧﴾

106. And others are made to await for Allāh’s Decree, whether He will punish them or will forgive them. And Allāh is All-Knowing, All-Wise. 107. And as for those who put up a mosque by way of harm and disbelief and to disunite the believers and as an outpost for those who warred against Allāh and His Messenger (Muhammad ﷺ) aforetime, they will indeed swear that their intention is nothing but good. Allāh bears witness that they are certainly liars.

وَأَخْرُوكَ	لِأَمْرِ اللَّهِ	مُرَجَّوْنَ	إِمَّا يُعَذِّبُهُمْ
and others	for (the) Decree (of) Allah	await	whether He will punish them

وَالَّذِينَ	حَكِيمٌ ﴿١٧﴾	عَلِيمٌ	وَاللَّهُ	عَلَيْهِمْ	وَأَمَّا يُؤْتِبُ
and (as for) those who	All-Wise	(is) All-Knowing	and Allah	them	or will forgive
وَتَقَرَّبًا	وَكُفْرًا	ضِرَارًا	اتَّخَذُوا مَسْجِدًا		
and to disunite	and disbelief	(by way of) harming	took a mosque		
لِمَنْ حَارَبَ اللَّهَ	وَأَرْصَادًا	بَيْنَ	الْمُؤْمِنِينَ	[between]	
for (those) who warred against Allah	and (as) an outpost	the believers			
إِنْ أَرَدْنَا	وَلِيَحْلِفُنَّ	مِنْ قَبْلُ	وَرَسُولُهُ		
(that) we want nothing	and they will indeed swear	afortime	and His Messenger		
لَكَذِبُونَ ﴿١٧﴾	إِنَّهُمْ	وَاللَّهُ يَشْهَدُ	إِلَّا الْحَسَنَىٰ		
(are) certainly liars	indeed they	and Allah bears witness	but the good		

لَا نَقُمْ فِيهِ أَبَدًا الْمَسْجِدَ أُسِّسَ عَلَى التَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَّطَهَّرُوا وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ ﴿١٨﴾ أَفَمَنْ أُسِّسَ بُيُوتَهُ عَلَى تَقْوَىٰ مِنَ اللَّهِ وَرِضْوَانٍ خَيْرٌ أَمْ مَنْ أُسِّسَ بُيُوتَهُ عَلَى شَفَا جُرْفٍ هَارٍ فَانْهَارَ بِهِ فِي نَارِ جَهَنَّمَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٩﴾

108. Never stand you therein. Verily, the mosque whose foundation was laid from the first day on piety is more worthy that you stand therein (to pray). In it are men who love to clean and to purify themselves. And Allāh loves those who make themselves clean and pure [i.e. who clean their private parts with dust (which has the cleansing properties of soap) and water from urine and stools, after answering the call of nature]. 109. Is it then he who laid the foundation of his building on piety to Allāh and His Good Pleasure better, or he who laid the foundation of his building on the brink of an undetermined precipice ready to crumble down, so that it crumbled to pieces with him into the fire of Hell. And Allāh guides not the people who are the *Zālimūn* (cruel, violent, proud, polytheist and wrongdoer).

عَلَى التَّقْوَىٰ	لَمَسْجِدٍ أُسِّسَ	أَبَدًا	فِيهِ	لَا نَقُمْ
on piety	verily the mosque whose foundation was laid	ever	therein	(do) not stand

فِيهِ ^ع	أَنْ تَقُومَ	أَحَقُّ	يَوْمٍ	مِنْ أَوَّلٍ
therein (to pray)	that you stand	(is) more worthy	day	from (the) first
وَاللَّهِ	أَنْ يَنْظُرُوا ^ع	رِجَالٌ يُحِبُّونَ	فِيهِ	
and Allah	to clean and to purify themselves	(are) men who love	in it	
أَفَمَنْ	يُحِبُّ الْمُطَهِّرِينَ ﴿١١٠﴾			
(is it) then (he) who?	loves those who make themselves clean and pure			
وَرِضْوَانٍ	مِنَ اللَّهِ	عَلَى تَقْوَى	أَسَّسَ بِنَيْكِهِ	
and (His) Good Pleasure	from Allah	on piety	laid the foundation (of) his building	
جُرْفٍ	عَلَى شَفَا	أَسَّسَ بِنَيْكِهِ	أَمْ مَنْ	خَيْرٌ
(of) a cliff	on an edge	laid the foundation (of) his building	or (he) who	better
فِي نَارٍ	بِهِ	فَأَنْهَارٌ	هَارٍ	
into (the) fire	with him	so (that) it crumbled to pieces	ready to crumble down	
الظَّالِمِينَ ﴿١١١﴾	لَا يَهْدِي الْقَوْمَ	وَاللَّهُ	جَهَنَّمَ	
(who are) the wrongdoers	guides not the people	and Allah	(of) Hell	

لَا يَزَالُ بَيْنَهُمُ الَّذِي بَنَوْا رِيْبَةً فِي قُلُوبِهِمْ إِلَّا أَنْ تَقَطَّعَ قُلُوبُهُمْ وَاللَّهُ عَلِيمٌ
 حَكِيمٌ ﴿١١٠﴾ ﴿١١١﴾ إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ
 الْجَنَّةُ يَقْتُلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ وَعَدَّا عَلَيْهِ حَقًّا فِي
 التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ وَمَنْ أَوْفَى بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبْشِرُوا بِبَيْعِكُمْ
 الَّذِي بَايَعْتُمْ بِهِ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿١١٢﴾

110. The building which they built will never cease to be a cause of hypocrisy and doubt in their hearts unless their hearts are cut to pieces (i.e. till they die). And Allāh is All-Knowing, All-Wise. 111. Verily, Allāh has purchased of the believers their lives and their properties for (the price) that theirs shall be Paradise. They fight in Allāh's Cause, so they kill (others) and are killed. It is a promise in truth which is binding on Him in the Taurāt (Torah) and the Injil (Gospel) and the Qur'ān. And who is truer to his covenant than Allāh? Then

rejoice in the bargain which you have concluded. That is the supreme success.

رَيْبَةً	الَّذِي بَنَوْا	لَا يَزَالُ بُنِنَهُمْ		
a (cause of) doubt	which they built	will not cease to be their building		
عَلِيمٌ	وَاللَّهُ	أَنْ تَقَطَّعَ قُلُوبَهُمْ	إِلَّا	فِي قُلُوبِهِمْ
(is) All-Knower	and Allah	[that] their hearts are cut to pieces	unless	in their hearts
وَأَمْوَالِهِمْ	أَنْفُسِهِمْ	مِنَ الْمُؤْمِنِينَ	إِنَّ اللَّهَ اشْتَرَى	حَكِيمٌ
and their properties	their lives	of the believers	verily Allah has purchased	All-Wise
يَقْتُلُونَ فِي سَبِيلِ اللَّهِ	يَقْتُلُونَ	الْجَنَّةَ	لَهُمْ	بِأَنَّ
they fight in (the) Way (of) Allah	(shall be) Paradise	for them	for (the price) that	
حَقًّا	عَلَيْهِ	وَعَدًا	وَيُقْتَلُونَ	فَيَقْتُلُونَ
(in) truth	(which is binding) on Him	(it is) a promise	and are killed	so they kill (others)
بِعَهْدِهِ	أَوْفَى	وَمَنْ	وَالْإِنْجِيلِ	فِي التَّوْرَةِ
to his covenant	(is) truer	and who	and the Gospel	in the Torah
بِهِ	الَّذِي بَايَعْتُمْ	بِيعْتُمْ	فَاسْتَبَشِرُوا	مِنَ اللَّهِ
[with it]	which you have bargained	in your bargain	then rejoice	than Allah
	الْعَظِيمُ	الْفَوْزُ	هُوَ	وَذَلِكَ
	[the] supreme	(is) the success	[it]	and that

التَّائِبُونَ الْعَابِدُونَ الْحَامِدُونَ السَّائِحُونَ الرَّاكِعُونَ
السَّاجِدُونَ الْأَمْرُونَ بِالْمَعْرُوفِ وَالنَّهْيِ عَنِ الْمُنْكَرِ وَالْحَافِظُونَ
لِحُدُودِ اللَّهِ وَبَشِّرِ الْمُؤْمِنِينَ ﴿١١٢﴾ مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا
لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولَىٰ قُرْبَىٰ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ
الْجَحِيمِ ﴿١١٣﴾

112. (The believers whose lives Allāh has purchased are) those who turn to Allāh in repentance (from polytheism, and hypocrisy), who worship (Him),

who praise (Him), who fast (or go out in Allāh's Cause), who bow down (in prayer), who prostrate themselves (in prayer), who enjoin (on people) *Al-Ma'rūf* (i.e. Islamic Monotheism and all what Islam has ordained) and forbid (people) from *Al-Munkar* (i.e. disbelief, polytheism of all kinds and all that Islam has forbidden), and who observe the limits set by Allāh (do all that Allāh has ordained and abstain from all kinds of sins and evil deeds which Allāh has forbidden). And give glad tidings to the believers. 113. It is not (proper) for the Prophet and those who believe to ask Allāh's forgiveness for the *Mushrikūn* (polytheists, idolaters, pagans, disbelievers in the Oneness of Allāh), even though they be of kin, after it has become clear to them that they are the dwellers of the Fire (because they died in a state of disbelief).

التَّائِبُونَ	الْعَابِدُونَ	الْحَامِدُونَ	السَّائِحُونَ
those who repent (to Allah)	who worship (Him)	who praise (Him)	who go out
الرَّاكِعُونَ	السَّاجِدُونَ	الْأَمْرُونَ	
who bow down (in prayer)	who prostrate themselves (in prayer)	who command (people)	
بِالْمَعْرُوفِ	وَالنَّكَاهُونَ	عَنِ الْمُنْكَرِ	وَالْحَافِظُونَ
to the good	and forbid (them)	from the evil	and those who observe
حُدُودِ اللَّهِ	وَبَشِّرِ الْمُؤْمِنِينَ	مَا كَانَتْ	
(the) limits (set by) Allah	and give glad tidings to the believers	it is not	
لِلنَّبِيِّ	وَالَّذِينَ آمَنُوا	أَنْ يَسْتَغْفِرُوا	
(proper) for the Prophet	and those who believe	to ask (Allah's) forgiveness	
لِلْمُشْرِكِينَ	وَلَوْ كَانُوا أَوْلِيَ	قُرْبَىٰ	تَبَيَّنَ
for the polytheists	even though they be close	kin	it has become clear
لَهُمْ	أَنْتَهُمْ	أَصْحَابُ	الْجَحِيمِ
to them	that they	(are the) dwellers	(of) the Fire

وَمَا كَانَتْ أَسْتَغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَن مَّوْعِدَةٍ وَعَدَهَا إِيَّاهُ فَلَمَّا تَبَيَّنَ لَهُ أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرَّأَ مِنْهُ إِنَّ إِبْرَاهِيمَ لَأَوَّاهٌ حَلِيمٌ ﴿١١٣﴾ وَمَا كَانَتْ اللَّهُ لِيُضِلَّ قَوْمًا بَعْدَ إِذْ هَدَيْتَهُمْ حَتَّىٰ يَبَيَّنَ لَهُمْ مَا يَتَّقُونَ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١١٤﴾

114. And Ibrāhīm's (Abraham) invoking (of Allāh) for his father's forgiveness was only because of a promise he [Ibrāhīm (Abraham)] had made to him (his father). But when it became clear to him [Ibrāhīm (Abraham)] that he (his father) is an enemy of Allāh, he dissociated himself from him. Verily, Ibrahīm (Abraham) was *Awwah* (one who invokes Allāh with humility, glorifies Him and remembers Him much) and was forbearing. 115. And Allāh will never lead a people astray after He has guided them until He makes clear to them as to what they should avoid. Verily, Allāh is All-Knower of everything.

وَمَا كَانَتْ	إِسْتِغْفَارًا	إِبْرَاهِيمَ	لِأَبِيهِ	إِلَّا
and was not	invoking (of Allah's)	(by) Abraham	for his father	but
عَنْ مَوْعِدَةٍ	وَعَدَهَا	إِيَّاهُ		
because of a promise	he (Abraham) had promised it	to him (his father)		
فَلَمَّا بَيَّنَّ	لَهُ	أَنَّهُ	عَدُوٌّ لِلَّهِ	
but when it became clear	to him (Abraham)	that he (his father)	(is) an enemy to Allah	
تَبَرَّأَ مِنْهُ	إِنَّ إِبْرَاهِيمَ	لَأَوْاهٌ	حَلِيمٌ	
he dissociated himself from him	verily Abraham	(was) humble	forbearing	
وَمَا كَانَتْ	اللَّهُ	لِيُضِلَّ قَوْمًا	بَعْدَ	إِذْ
and Allah will never	lead a people astray	[to]	after	when
حَتَّىٰ يَبَيِّنَ	لَهُمْ	مَا يَتَّقُونَ	إِنَّ اللَّهَ	بِكُلِّ
until He makes clear	to them	(as to) what they should avoid	verily Allah	of every
	شَيْءٍ	عَلِيمٌ		
	thing	(is) All-Knower		

إِنَّ اللَّهَ لَهُ، مُلْكُ السَّمَوَاتِ وَالْأَرْضِ يُحْيِي وَيُمِيتُ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿١١٤﴾ لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ مِنْ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبَ فَرِيقٍ مِّنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ إِنَّهُ بِهِمْ رَءُوفٌ رَّحِيمٌ ﴿١١٥﴾

116. Verily, Allāh! To Him belongs the dominion of the heavens and the earth, He gives life and He causes death. And besides Allāh you have neither any *Walī* (protector or guardian) nor any helper. 117. Allāh has forgiven the Prophet (ﷺ), the *Muhājirūn* (Muslim emigrants who left their homes and came to Al-Madinah) and the *Ansār* (Muslims of Al-Madinah) who followed him (Muhammad ﷺ) in the time of distress (Tabūk expedition), after the hearts of a party of them had nearly deviated (from the Right Path), but He accepted their repentance. Certainly, He is to them full of kindness, Most Merciful.

وَٱلْأَرْضِ	ٱلسَّمَوَاتِ	مُلْكُ	لَهُ	إِنَّ ٱللَّهَ
and the earth	(of) the heavens	(the) dominion	unto Him (belongs)	verily Allah
مِن وَّلِيٍّ	مِّن دُونِ ٱللَّهِ	لَكُمْ	وَمَا	وَيُمِيتُ
any protector	besides Allah	you have	and neither	and He causes death
وَأَلْمُهَاجِرِينَ	عَلَى النَّبِيِّ	لَقَدْ تَابَ ٱللَّهُ	وَلَا نَصِيرَ	
and the emigrants	[on] the Prophet	verily Allah forgave	nor any helper	
مِّن بَعْدِمَا	ٱلْعُسْرَةَ	فِي سَاعَةٍ	ٱتَّبَعُوهُ	ٱلَّذِينَ
after	(of) distress	in (the) time	followed him	[those] who
ثُمَّ تَابَ	مِّنْهُمْ	فَرِيقٍ	يَزِغُ قُلُوبَ	كَأَنَّهُمْ
then He accepted repentance	of them	(of) a party	deviated (the) hearts	had nearly
رَحِيمٌ	بِهِمْ رءُوفٌ	إِنَّهُ	عَلَيْهِمْ	
Most Merciful	unto them (is) Full of Kindness	certainly He	of them	

وَعَلَى ٱلثَّلَاثَةِ ٱلَّذِينَ خَلَفُوا حَتَّىٰ إِذَا صَاحَتْ عَلَيْهِمُ ٱلْأَرْضُ بِمَا رَحَبَتْ وَصَاحَتْ عَلَيْهِمْ أَنفُسُهُمْ وَظَنُّوٓا۟ أَن لَّا مَلْجَأَ مِنَ ٱللَّهِ إِلَّا إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوٓا۟ إِنَّ ٱللَّهَ هُوَ ٱلنَّوَّابُ ٱلرَّحِيمُ ﴿١١٧﴾ يَأَيُّهَا ٱلَّذِينَ ءَامَنُوا اتَّقُوا ٱللَّهَ وَكُونُوا مَعَ ٱلصَّٰدِقِينَ ﴿١١٨﴾

118. And (He did forgive also) the three who did not join (the Tabūk expedition and whose case was deferred by the Prophet ﷺ for Allāh's Decision) till for them the earth, vast as it is, was straitened and their own selves were straitened to them, and they perceived that there is no fleeing from Allāh, and no refuge but with Him. Then, He forgave them (accepted their repentance), that they

might beg for His Pardon (repent to Him). Verily, Allāh is the One Who forgives and accepts repentance, the Most Merciful. 119. O you who believe! Be afraid of Allāh, and be with those who are true (in words and deeds).

عَلَيْهِمْ	حَتَّىٰ إِذَا ضَاقَتْ	الَّذِينَ خَلْفُوا	وَعَلَى الثَّلَاثَةِ
to them	till when was straitened	[those] who were left behind	and (also) of the three
أَنْفُسُهُمْ	عَلَيْهِمْ	وَضَاقَتْ	بِمَا رَحِبَتْ
their own selves	to them	and were straitened	though it was vast
إِلَّا	مِنَ اللَّهِ	لَا مَلْجَأَ	وَوَقَّنُوا
but	from Allah	(there is) no fleeing (refuge)	that and they perceived
إِنَّ اللَّهَ	يَسْتَوُونَ ^{١١٩}	عَلَيْهِمْ	ثُمَّ تَابَ
verily Allah	that they might repent	them	then He forgave
إِلَيْهِ			تَابَ
to Him			
الَّذِينَ آمَنُوا	يَأْتِيهَا	الرَّحِيمِ	هُوَ النَّوَّابُ
who believe	O (you)	the Most Merciful	He (is) the Acceptor of repentance
	الصَّادِقِينَ	وَكُونُوا مَعَ	اتَّقُوا اللَّهَ
	(those who are) true	and be with	be afraid of Allah

مَا كَانَ لِأَهْلِ الْمَدِينَةِ وَمَنْ حَوْلَهُمْ مِنَ الْأَعْرَابِ أَنْ يَتَخَفُوا عَن رَسُولِ اللَّهِ وَلَا يَرْغَبُوا بِأَنْفُسِهِمْ عَن نَفْسِهِ، ذَلِكَ بِأَنَّهُمْ لَا يُصِيبُهُمْ ظَمَأٌ وَلَا نَصَبٌ وَلَا مَخْمَصَةٌ فِي سَبِيلِ اللَّهِ وَلَا يَطْئُونَ مَوْطِئًا يَغِيظُ الْكُفَّارَ وَلَا يَنَالُونَ مِنْ عَدُوِّ نَيْلًا إِلَّا كُتِبَ لَهُم بِهِ، عَمَلٌ صَالِحٌ إِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿١٢٠﴾

120. It was not becoming of the people of Al-Madinah and the bedouins of the neighbourhood to remain behind Allāh's Messenger (Muhammad ﷺ when fighting in Allāh's Cause) and (it was not becoming of them) to prefer their own lives to his life. That is because they suffer neither thirst nor fatigue nor hunger in the Cause of Allāh, nor they take any step to raise the anger of disbelievers nor inflict any injury upon an enemy, but is written to their credit as a deed of righteousness. Surely, Allāh wastes not the reward of the *Muhsinūn*.

وَمَنْ	الْمَدِينَةَ	لِأَهْلِ	مَا كَانَ
and (those) who	(of) Al-Madinah	of (the) people	it was not (becoming)
عَنْ رَسُولِ اللَّهِ	أَنْ يَتَخَلَّفُوا	مِنَ الْأَعْرَابِ	حَوْلَهُمْ
[from] (the) Messenger (of) Allah	to remain behind	of the bedouins	(were) around them
لَا يُصِيبُهُمْ	بِأَنَّهُمْ	ذَلِكَ	عَنْ نَفْسِهِ
neither afflicts them	because [they]	that (is)	to his life
بِأَنْفُسِهِمْ	وَلَا يَرْغَبُوا	وَلَا يَنْصَبُ	وَلَا يَخْمَصُ
their own lives	nor to prefer	nor hunger	nor fatigue
ظَمًا	ثَمًا	ثَمًا	ثَمًا
thirst	thirst	thirst	thirst
وَلَا يَطْعُونَ	مَوْطِنًا	وَلَا يَنْصَبُ	وَلَا يَخْمَصُ
nor they take any step	in (the) Way (of) Allah	nor hunger	nor fatigue
يَغِيظُ الْكُفَّارَ	وَلَا يَنْصَبُ	وَلَا يَخْمَصُ	وَلَا يَطْعُونَ
to anger the disbelievers	nor they inflict	nor hunger	nor fatigue
كُتِبَ لَهُمْ	بِهِ	عَمَلٌ	صَلِحٌ
is written to their credit	[with it]	(as) a deed	righteous
إِنَّ اللَّهَ	سَلِيمٌ	إِنَّمَا	يَأْتِي
surely Allah	surely Allah	surely Allah	surely Allah
الْمُحْسِنِينَ	لَا يُضِيعُ	أَجْرَ	لَا يُضِيعُ
(of) the good-doers	wastes not (the) reward		

وَلَا يُنْفِقُونَ نَفَقَةً صَغِيرَةً وَلَا كَبِيرَةً وَلَا يَقْطَعُونَ وَادِيًا إِلَّا كُتِبَ لَهُمْ لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا كَانُوا يَعْمَلُونَ ﴿١٢١﴾ وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ﴿١٢٢﴾

121. Nor do they spend anything (in Allāh's Cause)—small or great—nor cross a valley, but is written to their credit that Allāh may recompense them with the best of what they used to do (i.e. Allāh will reward their good deeds according to the reward of their best deeds which they did in the most perfect manner). 122. And it is not (proper) for the believers to go out to fight (*Jihād*) all together. Of every troop of them, a party only should go forth, that they (who are left behind) may get instructions in (Islamic) religion, and that they may warn their people when they return to them, so that they may beware (of evil).

وَلَا يُنْفِقُونَ نَفَقَةً	صَغِيرَةً	وَلَا كَبِيرَةً	وَلَا يَقْطَعُونَ وَادِيًا
nor do they spend any expense	small	nor great	nor they cross a valley
إِلَّا	كُتِبَ لَهُمْ	لِيَجْزِيَهُمُ اللَّهُ	أَحْسَنَ
but	is written to their credit	that Allah may recompense them	(with the) best
مَا كَانُوا	يَعْمَلُونَ ﴿١٢٣﴾	وَمَا كَانِ	الْمُؤْمِنُونَ
(of) what they used to	do	and it was not (proper for) the believers	
لِيَنْفِرُوا كَافَّةً ^٤	فَلَوْلَا نَفَرَ	مِنْ كُلِّ	فِرْقَةٍ مِنْهُمْ
to go out to fight all together	so why not go forth	of every	troop of them
طَائِفَةً ^٥	لِيَنْفَقَهُوْا	فِي الدِّينِ	
a party (only)	that they (who are left behind) may understand	in the religion (Islam)	
وَلِيُنذِرُوا قَوْمَهُمْ	إِذَا	رَجَعُوا إِلَيْهِمْ	
and that they may warn their people	when	they return to them	
لَعَلَّهُمْ يَحْذَرُونَ ﴿١٢٤﴾			
so that they may beware (of evil)			

يَتَّيِبُهَا الَّذِينَ ءَامَنُوا قَلْبُهُمُ الَّذِينَ يَلُونَكُمْ مِنَ الْكُفَّارِ وَلِيَجِدُوا فِيكُمْ غِلْظَةً^٦ وَأَعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿١٢٤﴾ وَإِذَا مَا أَنْزَلَتْ سُورَةٌ مِنْهُمْ مَنْ يَقُولُ أَيُّكُمْ زَادَتْهُ هَذِهِ ءِيمَنَّا فَأَمَّا الَّذِينَ ءَامَنُوا فزَادَتْهُمْ ءِيمَنًا وَهُمْ يَسْتَبْشِرُونَ ﴿١٢٥﴾

123. O you who believe! Fight those of the disbelievers who are close to you, and let them find harshness in you; and know that Allāh is with those who are *Al-Muttaqūn* (the pious). 124. And whenever there comes down a *Sūrah* (chapter from the Qur'ān), some of them (hypocrites) say: "Which of you has had his Faith increased by it?" As for those who believe, it has increased their Faith, and they rejoice.

يَتَّيِبُهَا	الَّذِينَ ءَامَنُوا	قَاتِلُوا الَّذِينَ	يَلُونَكُمْ	مِنَ الْكُفَّارِ
O (you)	who believe	fight those who	are close to you	of the disbelievers
وَلِيَجِدُوا	فِيكُمْ	غِلْظَةً ^٦	وَأَعْلَمُوا	أَنَّ اللَّهَ مَعَ
and let them find	in you	harshness	and know	that Allah (is) with
				الْمُتَّقِينَ ﴿١٢٤﴾
				the pious

وَإِذَا مَا	أُنزِلَتْ سُورَةٌ	فَمِنْهُمْ	مَنْ يَقُولُ
and whenever	a Surah is sent down	then (some) of them	(are those) who say
أَيُّكُمْ	زَادَتْهُ	هَذِهِ	فَأَمَّا الَّذِينَ ءَامَنُوا
which of you	has increased him	this	as for those who believe
	فَزَادَتْهُمْ	إِيْمَانًا	وَهُمْ يَسْتَبْشِرُونَ
	then it has increased them	(in) Faith	and they rejoice

وَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ فَزَادَتْهُمْ رِجْسًا إِلَىٰ رِجْسِهِمْ وَمَاتُوا وَهُمْ كَافِرُونَ ﴿١٢٥﴾ أَوْلَا يَرَوْنَ أَنَّهُمْ يُفْتَنُونَ فِي كُلِّ عَامٍ مَّرَّةً أَوْ مَرَّتَيْنِ ثُمَّ لَا يَتُوبُونَ وَلَا هُمْ يَذَّكَّرُونَ ﴿١٢٦﴾ وَإِذَا مَا أُنزِلَتْ سُورَةٌ تَنْظُرَ بَعْضُهُمْ إِلَىٰ بَعْضٍ هَلْ يَرَيْنَكُمْ مِّنْ أَحَدٍ ثُمَّ أَنْصَرَفُوا صَرْفَ قُلُوبِهِمْ بَانَ لَهُمْ قَوْمٌ لَا يَفْقَهُونَ ﴿١٢٧﴾

125. But as for those in whose hearts is a disease (of doubt, disbelief and hypocrisy), it will add suspicion and doubt to their suspicion, disbelief and doubt; and they die while they are disbelievers. 126. See they not that they are put in trial once or twice every year (with different kinds of calamities, disease, famine)? Yet, they turn not in repentance, nor do they learn a lesson (from it). 127. And whenever there comes down a *Sūrah* (chapter from the Qur'ān), they look at one another (saying): "Does any one see you?" Then they turn away. Allāh has turned their hearts (from the light) because they are a people that understand not.

وَأَمَّا الَّذِينَ	فِي قُلُوبِهِمْ	مَرَضٌ	فَزَادَتْهُمْ	رِجْسًا
but as for those	in whose hearts	(is) a disease	then it has increased them	(in) suspicion
إِلَىٰ رِجْسِهِمْ	وَمَاتُوا	وَهُمْ	كَافِرُونَ ﴿١٢٥﴾	أَوْلَا يَرَوْنَ
to their suspicion	and they die	while they	(are) disbelievers	(do) they not see?
تَنْظُرَ بَعْضُهُمْ إِلَىٰ بَعْضٍ	هَلْ يَرَيْنَكُمْ	مِّنْ أَحَدٍ	ثُمَّ	يَتُوبُونَ
that they are put in trial	[in] every	year	or twice	yet

وَإِذَا مَا	وَلَا هُمْ يَذْكُرُونَ	لَا يَتُوبُونَ
and whenever	nor (do) they learn a lesson (from it)	they turn not in repentance
هَلْ يَرِنُكُمْ	إِلَى بَعْضِ	نَظَرَ بَعْضُهُمْ
(does) see you?	to others	some of them look
أَنْزِلَتْ سُورَةٌ	ثُمَّ أَنْصَرَفُوا	مِنْ أَحَدٍ
a Surah is sent down	then they turn away	anyone
بِأَنَّهُمْ	صَرَفَ اللَّهُ قُلُوبَهُمْ	لَا يَفْقَهُونَ
because they	Allah has turned their hearts	(that) understand not
		قَوْمٌ
		(are) a people

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ ﴿١٢٨﴾ فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ ﴿١٢٩﴾

128. Verily, there has come to you a Messenger (Muhammad ﷺ) from amongst yourselves (i.e. whom you know well). It grieves him that you should receive any injury or difficulty. He (Muhammad ﷺ) is anxious over you (to be rightly guided, to repent to Allāh, and beg Him to pardon and forgive your sins in order that you may enter Paradise and be saved from the punishment of the Hell-fire); for the believers (he is) full of pity, kind, and merciful. 129. But if they turn away, say (O Muhammad ﷺ): "Allāh is sufficient for me. *Lā ilaha illa Huwa* (none has the right to be worshipped but He) in Him I put my trust and He is the Lord of the Mighty Throne."

مِنْ أَنْفُسِكُمْ	رَسُولٌ	لَقَدْ جَاءَكُمْ
from (amongst) yourselves	a Messenger (Muhammad)	verily (there) has come unto you
عَلَيْكُمْ	حَرِيصٌ	مَا عَنِتُّمْ
over you	he (Muhammad) is anxious	(is) what you suffer
عَلَيْهِ	رَءُوفٌ رَّحِيمٌ	بِالْمُؤْمِنِينَ
to him	(is) kind	for the believers
عَزِيزٌ	فَإِنْ تَوَلَّوْا	فَقُلْ
grievous	but if they turn away	then say (O Muhammad)
	(and) merciful	

حَسْبِيَ اللَّهُ	لَا إِلَهَ	إِلَّا هُوَ	عَلَيْهِ تَوَكَّلْتُ
Allah (is) sufficient for me	(there is) no god	but He	I put my trust in Him
وَهُوَ رَبُّ	الْعَرْشِ	الْعَظِيمِ	
and He (is the) Lord	(of) the Throne	Mighty	

سُورَةُ يُونُسَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الرَّ تِلْكَ آيَاتُ الْكِتَابِ الْحَكِيمِ ﴿١﴾ أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَى رَجُلٍ مِّنْهُمْ أَنْ أَنْذِرِ النَّاسَ وَبَشِّرِ الَّذِينَ ءَامَنُوا أَنَّ لَهُمْ قَدَمَ صِدْقٍ عِنْدَ رَبِّهِمْ ۗ قَالَ الْكٰفِرُونَ إِنَّ هَذَا لَسِحْرٌ مُّبِينٌ ﴿٢﴾

Sūrah Yūnus [(Prophet) Jonah] 10

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. *Alif-Lām-Rā*. [These letters are one of the miracles of the Qur'ān, and none but Allāh (Alone) knows their meanings.] These are the Verses of the Book (the Qur'ān) *Al-Hakīm*. 2. Is it a wonder for mankind that We have sent Our Revelation to a man from among themselves (i.e. Prophet Muhammad ﷺ) (saying): "Warn mankind (of the coming torment in Hell), and give good news to those who believe (in the Oneness of Allāh and in His Prophet Muhammad ﷺ) that they shall have with their Lord the rewards of their good deeds?" (But) the disbelievers say: "This is indeed an evident sorcerer (i.e. Prophet Muhammad ﷺ and the Qur'ān)!"

الرَّحِيمِ	الرَّحْمَنِ	بِسْمِ اللَّهِ		
the Most Merciful	the Most Gracious	In the Name (of) Allah		
أَكَانَ	الْحَكِيمِ	الْكِتَابِ	آيَاتُ	تِلْكَ
is it?	full of wisdom	(of) the Book	(are the) Verses	these
مِّنْهُمْ	إِلَى رَجُلٍ	أَنْ أَوْحَيْنَا	عَجَبًا	لِلنَّاسِ
from (among) themselves	to a man	that We have sent Our Revelation	a wonder	for mankind

أَنَّ	الَّذِينَ آمَنُوا	وَبَشِّرِ	أَنَّ أَنْذِرِ النَّاسَ
that	(to) those who believe	and give good news	(saying) that warn mankind
رَبِّهِمْ	عِنْدَ	صِدْقٍ	قَدَمَ
their Lord	with	sure	footing (reward of good deeds)
مُبِينٌ	لَسِحْرٍ	إِن هَذَا	قَالَ الْكَافِرُونَ
evident	(is) surely a sorcerer	indeed this (Prophet Muhammad)	the disbelievers said

إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُدِيرُ الْأَمْرَ مَا مِنْ شَفِيعٍ إِلَّا مِنْ بَعْدِ إِذْنِهِ ذَٰلِكُمْ اللَّهُ رَبُّكُمْ فَاعْبُدُوهُ أَفَلَا تَذَكَّرُونَ ﴿٤﴾ إِلَيْهِ مَرْجِعُكُمْ جَمِيعًا وَعَدَّ اللَّهُ حَقًّا إِنَّهُ يَبْدُو الْخَلْقَ ثُمَّ يَعِيدُهُ لِيَجْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ بِالْقِسْطِ وَالَّذِينَ كَفَرُوا لَهُمْ شَرَابٌ مِّنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ مَّا كَانُوا يَكْفُرُونَ ﴿٥﴾

3. Surely, your Lord is Allāh Who created the heavens and the earth in six Days and then rose over (*Istawā*) the Throne (really in a manner that suits His Majesty), disposing the affair of all things. No intercessor (can plead with Him) except after His Leave. That is Allāh, your Lord; so worship Him (Alone). Then, will you not remember? 4. To Him is the return of all of you. The Promise of Allāh is true. It is He Who begins the creation and then will repeat it, that He may reward with justice those who believed (in the Oneness of Allāh – Islāmic Monotheism) and did deeds of righteousness. But those who disbelieved will have a drink of boiling fluids and painful torment because they used to disbelieve.

فِي سِتَّةِ	وَالْأَرْضَ	خَلَقَ السَّمَوَاتِ	اللَّهُ الَّذِي	إِنَّ رَبَّكُمْ
in six	and the earth	created the heavens	(is) Allah Who	surely your Lord
مَا	يُدِيرُ الْأَمْرَ	عَلَى الْعَرْشِ	ثُمَّ اسْتَوَىٰ	أَيَّامٍ
no	disposing the affair (of all things)	over the Throne	then rose	Days
رَبُّكُمْ	ذَٰلِكُمْ اللَّهُ	إِذْنَهُ	إِلَّا	مِنْ شَفِيعٍ
your Lord	that (is) Allah	His Leave	except	intercessor (can plead with Him)

مَرَجِعُكُمْ	إِلَيْهِ	أَفَلَا تَذَكَّرُونَ	فَاعْبُدُوهُ
(is) your return	to Him	then (will) you not remember?	so worship Him (Alone)
يَبْدَأُ الْخَلْقَ	إِنَّهُ	حَقًّا	وَعَدَ اللَّهُ
begins the creation	indeed He	(is) true	(the) Promise (of) Allah
وَعَمِلُوا الصَّالِحَاتِ	الَّذِينَ ءَامَنُوا	لِيَجْزِيَ	ثُمَّ يَعِيدُهُ
and did righteous deeds	those who believed	that He may reward	then He will repeat it
مِنْ حَمِيمٍ	شَرَابٍ	لَهُمْ	وَالَّذِينَ كَفَرُوا
of boiling fluids	a drink	they (will) have	and those who disbelieved
يَكْفُرُونَ	بِمَا كَانُوا	أَلِيمٌ	وَعَذَابٌ
disbelieve	(because) of what they used to	painful	and a torment

هُوَ الَّذِي جَعَلَ الشَّمْسَ ضِيَاءً وَالْقَمَرَ نُورًا وَقَدَرَهُ مَنَازِلَ لِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ مَا خَلَقَ اللَّهُ ذَلِكَ إِلَّا بِالْحَقِّ يُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿٥﴾ إِنَّ فِي آخِنَافِ اللَّيْلِ وَالنَّهَارِ وَمَا خَلَقَ اللَّهُ فِي السَّمَوَاتِ وَالْأَرْضِ لآيَاتٍ لِقَوْمٍ يَتَّقُونَ ﴿٦﴾

5. It is He Who made the sun a shining thing and the moon as a light and measured out for it stages that you might know the number of years and the reckoning. Allāh did not create this but in truth. He explains the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail for a people who have knowledge. 6. Verily, in the alternation of the night and the day and in all that Allāh has created in the heavens and the earth are *Ayāt* (proofs, evidences, lessons, signs, etc.) for those people who keep their duty to Allāh, and fear Him much.

هُوَ	الَّذِي	جَعَلَ الشَّمْسَ	ضِيَاءً	وَالْقَمَرَ	نُورًا
(it is) He	Who	made the sun	a shining thing	and the moon	(as) a light
وَقَدَرَهُ	مَنَازِلَ	لِتَعْلَمُوا	عَدَدَ	السِّنِينَ	
and measured out for it	stages	that you might know (the) number		(of) years	
وَالْحِسَابَ	مَا خَلَقَ اللَّهُ	ذَلِكَ	إِلَّا	بِالْحَقِّ	
and the calculating	Allah (did) not create this		but	in truth	

إِنَّ	لِقَوْمٍ يَعْلَمُونَ ﴿٥﴾	يُفَصِّلُ الْآيَاتِ	
verily	for a people who have knowledge	He explains the Verses in detail	
وَمَا	وَالنَّهَارِ	الَّيْلِ	فِي اخْتِلَافِ
and (all) that	and the day	(of) the night	in (the) alternation
لِقَوْمٍ يَشْكُرُونَ ﴿٦﴾	لآيَاتِ	وَالْأَرْضِ	خَلَقَ اللَّهُ فِي السَّمَوَاتِ
for a people who fear (Him)	(are) signs	and the earth	Allah has created in the heavens

إِنَّ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا وَرَضُوا بِالْحَيَاةِ الدُّنْيَا وَاطْمَأَنَّنُوا بِهَا وَالَّذِينَ هُمْ عَنْ آيَاتِنَا غَافِلُونَ ﴿٧﴾ أُولَئِكَ مَا لَهُمْ مِنَ النَّارِ مَا كَانُوا يَكْسِبُونَ ﴿٨﴾ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ يَهْدِيهِمْ رَبُّهُمْ بِإِيمَانِهِمْ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ فِي جَنَّاتِ النَّعِيمِ ﴿٩﴾

7. Verily, those who hope not for their Meeting with Us, but are pleased and satisfied with the life of the present world, and those who are heedless of Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.), 8. Those, their abode will be the Fire, because of what they used to earn. 9. Verily, those who believe and do deeds of righteousness, their Lord will guide them through their Faith; under them will flow rivers in the Gardens of Delight (Paradise).

بِالْحَيَاةِ	وَرَضُوا	لَا يَرْجُونَ لِقَاءَنَا	إِنَّ الَّذِينَ
with the life	but are pleased	hope not for (their) Meeting with Us	verily those who
هُمْ	وَالَّذِينَ	وَاطْمَأَنَّنُوا	الدُّنْيَا
[they]	and those who	and satisfied	(of) the (present) world
النَّارِ	مَا لَهُمْ	أُولَئِكَ	عَنْ آيَاتِنَا
(will be) the Fire	their abode	those	(are) heedless of Our Signs
إِنَّ الَّذِينَ آمَنُوا	يَكْسِبُونَ ﴿٨﴾	بِمَا كَانُوا	
verily those who believe	earn	(because) of what they used to	
بِإِيمَانِهِمْ	رَبُّهُمْ	يَهْدِيهِمْ	وَعَمِلُوا الصَّالِحَاتِ
through their Faith	their Lord	will guide them	and do righteous deeds

النَّعِيمِ ﴿١٠﴾	فِي جَنَّاتٍ	الْأَنْهَارِ	تَجْرِي مِنْ تَحْتِهِمْ
(of) Delight (Paradise)	in (the) Gardens	the rivers	under them will flow

دَعْوَتُهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ وَتَحِيَّتُهُمْ فِيهَا سَلَامٌ وَعَآخِرُ دَعْوَتِهِمْ أَنِ الْحَمْدُ لِلَّهِ رَبِّ
 الْعَالَمِينَ ﴿١١﴾ وَلَوْ يُعَجِّلُ اللَّهُ لِلنَّاسِ الشَّرَّ اسْتَعْجَالَهُمْ بِالْخَيْرِ لَقُضِيَ إِلَيْهِمْ
 أَجْلُهُمْ فَنَذَرُ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١١﴾

10. Their way of request therein will be *Subhānaka Allāhumma* (glory to You, O Allāh!) and *Salām* (peace, safety from evil) will be their greetings therein (Paradise)! and the end of their request will be: *Al-Hamdu Lillāhi Rabbil- 'Ālamīn* [All praise and thanks are Allāh's, the Lord of 'Ālamīn (mankind, jinn and all that exists)]. 11. And were Allāh to hasten for mankind the evil (they invoke for themselves and for their children, while in a state of anger) as He hastens for them the good (they invoke) then they would have been ruined. So We leave those who expect not their Meeting with Us, in their trespasses, wandering blindly in distraction.

دَعْوَتُهُمْ	فِيهَا	سُبْحَانَكَ	اللَّهُمَّ	وَتَحِيَّتُهُمْ
their way of request (will be)	therein	Glory is to You	O Allah	and their greetings
فِيهَا	سَلَامٌ	وَعَآخِرُ	دَعْوَتُهُمْ	أَنَّ
therein	(will be) peace	and the last	(of) their request (will be)	that
الْحَمْدُ لِلَّهِ	رَبِّ الْعَالَمِينَ ﴿١١﴾	وَلَوْ يُعَجِّلُ اللَّهُ	لِلنَّاسِ	
all praise (be) to Allah	(the) Lord (of) the worlds	and if Allah hastens	for mankind	
الشَّرَّ	اسْتَعْجَالَهُمْ	بِالْخَيْرِ	لَقُضِيَ	إِلَيْهِمْ
the evil	(as) they would hasten	for the good	surely would have been settled	to them
أَجْلَهُمْ	فَنَذَرُ	الَّذِينَ لَا يَرْجُونَ	لِقَاءَنَا	
their respite	but We leave	those who expect not	(their) Meeting with Us	
	فِي طُغْيَانِهِمْ	يَعْمَهُونَ ﴿١١﴾		
	in their trespasses	wandering blindly (in distraction)		

وَإِذَا مَسَّ الْإِنْسَانَ الضُّرُّ دَعَانَا لِجَنبِهِ أَوْ قَاعِدًا أَوْ قَائِمًا فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُ مَرَّكَانَ لَمْ يَدْعُنَا إِلَى ضُرِّ مَسَّهُ، كَذَلِكَ زَيْنٌ لِّلْمُسْرِفِينَ مَا كَانُوا يَعْمَلُونَ ﴿١٢﴾ وَلَقَدْ أَهَلَكْنَا الْقُرُونَ مِن قَبْلِكُمْ لَمَّا ظَلَمُوا وَجَاءَهُمْ رُسُلُهُم بِالْبَيِّنَاتِ وَمَا كَانُوا لِيُؤْمِنُوا كَذَلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِينَ ﴿١٣﴾ ثُمَّ جَعَلْنَاكَم خَلَائِفَ فِي الْأَرْضِ مِن بَعْدِهِمْ لِنَنْظُرَ كَيْفَ تَعْمَلُونَ ﴿١٤﴾

12. And when harm touches man, he invokes Us, lying on his side, or sitting or standing. But when We have removed his harm from him, he passes on as if he had never invoked Us for harm that touched him! Thus it is made fair-seeming to the *Musrifūn* that which they used to do. 13. And indeed, We destroyed generations before you when they did wrong, while their Messengers came to them with clear proofs, but they were not such as to believe! Thus do We requite the people who are *Mujrimūn* (disbelievers, polytheists, sinners and criminals). 14. Then We made you successors after them, generations after generations in the land, that We might see how you would work.

وَإِذَا	مَسَّ الْإِنْسَانَ	الضُّرُّ	دَعَانَا	لِجَنبِهِ	أَوْ قَاعِدًا
and when	touches man	harm	he invokes Us	(lying) on his side	or sitting
أَوْ قَائِمًا	فَلَمَّا	كَشَفْنَا عَنْهُ	ضُرَّهُ	مَرَّ	
or standing	but when	We have removed from him	his harm	he passes on	
كَانَ	لَمْ يَدْعُنَا	إِلَى ضُرِّ	مَسَّهُ	كَذَلِكَ	
as if	he had never invoked Us	for (averting) a harm	that touched him	thus	
زَيْنٌ لِّلْمُسْرِفِينَ	مَا كَانُوا	يَعْمَلُونَ ﴿١٢﴾			
(it) is made fair-seeming to the extravagant	that which they used to	do			
وَلَقَدْ أَهَلَكْنَا الْقُرُونَ	مِن قَبْلِكُمْ	لَمَّا ظَلَمُوا			
and indeed We destroyed generations	before you	when they did wrong			
وَجَاءَهُمْ	رُسُلُهُم	بِالْبَيِّنَاتِ	وَمَا كَانُوا		
while came to them	their Messengers	with clear proofs	but they were not		

الْمُجْرِمِينَ ﴿١٣﴾	نَجَزِي الْقَوْمَ	كَذَلِكَ	لِيُؤْمِنُوا ٤
(who are) sinners	do We requite the people	thus	(such as) to believe
فِي الْأَرْضِ	خَلِيفَ		ثُمَّ جَعَلْنَاكُمْ
in the land	successors (generations after generations)		then We made you
كَيْفَ تَعْمَلُونَ ﴿١٤﴾	لِنَنْظُرَ	مِنْ بَعْدِهِمْ	
how you would work	so that We might see	after them	

وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا أَتَنْتِ بِقُرْءَانٍ غَيْرِ هَذَا أَوْ بَدَّلَهُ قُلْ مَا يَكُونُ لِي أَنْ أَبَدِّلَهُ. مِنْ تِلْقَائِي نَفْسِي إِنْ أَتَيْتُ إِلَّا مَا يُوحَى إِلَيَّ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابٌ يَوْمٍ عَظِيمٍ ﴿١٥﴾ قُلْ لَوْ شَاءَ اللَّهُ مَا تَلَوْتُهُ عَلَيْكُمْ وَلَا أَدْرَبْتُكُمْ بِهِ ۗ فَقَدْ لَبِثْتُ فِيكُمْ عُمُرًا مِنْ قَبْلِهِ ۗ أَفَلَا تَعْقِلُونَ ﴿١٦﴾

15. And when Our clear Verses are recited to them, those who hope not for their Meeting with Us, say: "Bring us a Qur'an other than this, or change it." Say (O Muhammad ﷺ): "It is not for me to change it on my own accord; I only follow that which is revealed to me. Verily, I fear the torment of a Great Day (i.e. the Day of Resurrection) if I were to disobey my Lord." 16. Say (O Muhammad ﷺ): "If Allāh had so willed, I should not have recited it to you, nor would He have made it known to you, Verily, I have stayed amongst you a lifetime before this. Have you then no sense?"

وَإِذَا	تُتْلَى عَلَيْهِمْ	آيَاتُنَا	بَيِّنَاتٍ	قَالَ	الَّذِينَ لَا يَرْجُونَ
and when	are recited unto them	Our Verses	clear	say	those who hope not for
لِقَاءَنَا	أَنْتِ بِقُرْءَانٍ	غَيْرِ	هَذَا	أَوْ بَدَّلَهُ ٤	قُلْ
(their) Meeting with Us	bring (us) a Quran	other than	this	or change it	say
مَا يَكُونُ	لِي	أَنْ أَبَدِّلَهُ.	مِنْ تِلْقَائِي	نَفْسِي ٥	إِنْ أَتَيْتُ
it is not (possible)	for me	to change it	on accord	my own	I follow not
إِلَّا مَا	يُوحَى إِلَيَّ ٦	إِنِّي أَخَافُ	إِنْ عَصَيْتُ رَبِّي		
but that which	is revealed unto me	verily I fear	if I were to disobey my Lord		

عَذَابَ	يَوْمِ	عَظِيمٍ ﴿١٥﴾	قُلْ	لَوْ شَاءَ اللَّهُ
(the) torment	(of) a Day	Great	say	if Allah had so willed
مَا تَلَوْتُهُ.	عَلَيْكُمْ	وَلَا أَدْرَكَكُمْ	بِهِ	
I should not have recited it	to you	nor would He have made known to you	it	
فَقَدْ	لِئْتٌ فِيكُمْ	عُمْرًا	مِّن قَبْلِهِ	أَفَلَا تَعْقِلُونَ ﴿١٦﴾
verily	I have stayed amongst you	a lifetime	before this	then (do) you not think?

فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ إِنَّهُ لَا يُفْلِحُ الْمَجْرِمُونَ ﴿١٧﴾ وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شَفَعُونَا عِنْدَ اللَّهِ قُلْ أَتَنْتَبَهُونَ اللَّهُ بِمَا لَا يَعْلَمُ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ سُبْحَانَهُ، وَتَعَالَىٰ عَمَّا يُشْرِكُونَ ﴿١٨﴾

17. So who does more wrong than he who forges a lie against Allāh or denies His *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.)? Surely, the *Mujrimūn* (criminals, sinners, disbelievers and polytheists) will never be successful! 18. And they worship besides Allāh things that harm them not, nor profit them, and they say: "These are our intercessors with Allāh." Say: "Do you inform Allāh of that which He knows not in the heavens and on the earth?" Glorified and Exalted is He above all that which they associate as partners (with Him)!

فَمَنْ	أَظْلَمُ	مِمَّنِ	افْتَرَىٰ عَلَى اللَّهِ كَذِبًا	أَوْ
so who	(does) more wrong	than (he) who	forges a lie against Allah	or
كَذَّبَ بِآيَاتِهِ	إِنَّهُ.	لَا يُفْلِحُ الْمَجْرِمُونَ ﴿١٧﴾	وَيَعْبُدُونَ	
denies His Signs	surely	the sinners succeed not	and they worship	
مِن دُونِ اللَّهِ	مَا	لَا يَضُرُّهُمْ	وَيَقُولُونَ هَؤُلَاءِ	
besides Allah	(things) that	hurt them not	and they say	these
شَفَعُونَا	عِنْدَ اللَّهِ	قُلْ	أَتَنْتَبَهُونَ اللَّهَ	بِمَا
(are) our intercessors	with Allah	say	(do) you inform Allah?	of that which

وَتَعَالَى	سُبْحٰنَهُۥٓ	فِي الْاَرْضِ	وَلَا	فِي السَّمٰوٰتِ	لَا يَعْلَمُ
and Exalted	Glorified is He	on the earth	nor	in the heavens	He knows not
عَمَّا يُشْرِكُونَ ﴿١٨﴾					
above (all) that which they associate as partners (with Him)					

وَمَا كَانَ النَّاسُ إِلَّا أُمَّةً وَاحِدَةً فَاخْتَلَفُوا وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَقُضِيَ بَيْنَهُمْ فِيمَا فِيهِ يَخْتَلِفُونَ ﴿١٨﴾ وَيَقُولُونَ لَوْلَا أُنزِلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ فَقُلْ إِنَّمَا الْغَيْبُ لِلَّهِ فَانظُرُوا إِلَىٰ مَعَكُمْ مِنَ الْمُنْظَرِينَ ﴿١٩﴾ وَإِذَا أَذَقْنَا النَّاسَ رَحْمَةً مِنْ بَعْدِ ضَرَاءٍ مَسَّتْهُمْ إِذَا لَهُمْ مَكْرٌ فِي آيَاتِنَا قُلِ اللَّهُ أَسْرَعُ مَكْرًا إِنَّ رُسُلَنَا يَكْتُبُونَ مَا تَمْكُرُونَ ﴿٢٠﴾

19. Mankind were but one community (i.e. on one religion – Islamic Monotheism), then they differed (later); and had not it been for a Word that went forth before from your Lord, it would have been settled between them regarding what they differed. 20. And they say: "How is it that not a sign is sent down on him from his Lord?" Say: "The Unseen belongs to Allāh Alone, so wait you, verily, I am with you among those who wait (for Allāh's Judgement)." 21. And when We let mankind taste mercy after some adversity has afflicted them, behold! They take to plotting against Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.)! Say: "Allāh is Swifter in planning!" Certainly, Our Messengers (angels) record all of that which you plot.

وَمَا كَانَ النَّاسُ	إِلَّا أُمَّةً	وَاحِدَةً	فَاخْتَلَفُوا		
and mankind were not	but community	one	then they differed (later)		
			وَلَوْلَا كَلِمَةٌ سَبَقَتْ	مِنْ رَبِّكَ	
			and had not (it) been for a Word that went forth before	from your Lord	
لَقُضِيَ بَيْنَهُمْ		فِيمَا	فِيهِ	يَخْتَلِفُونَ ﴿١٨﴾	
surely it would have been settled between them		regarding what	[in it]	they differed	
وَيَقُولُونَ	لَوْلَا	أُنزِلَ عَلَيْهِ	آيَةٌ	مِنْ رَبِّهِ	فَقُلْ
and they say	why not	is sent down on him	a sign	from his Lord	so say

إِنَّمَا	الْغَيْبِ لِلَّهِ	فَأَنْتَظِرُوا	إِنِّي	مَعَكُمْ
only	the Unseen (belongs) to Allah (Alone)	so wait	verily I am	with you
مِنَ الْمُنْتَظِرِينَ ﴿١٠﴾	وَإِذَا	أَذَقْنَا النَّاسَ	رَحْمَةً	مِّنْ بَعْدِ
among those who wait	and when	We let mankind taste	mercy	after
مَسَّتْهُمُ	إِذَا	لَهُمْ	مَكْرٌ	فِي آيَاتِنَا
has afflicted them	behold	they have	a plot	against Our Signs
قَالَ اللَّهُ أَسْرَعُ	مَا تَمْكُرُونَ ﴿١١﴾	إِنْ رُسُلَنَا يَكْتُبُونَ	مَكْرًا	
say Allah (is) more Swift	(all) that which you plot	certainly Our Messengers (angels) record	(in) planning	

هُوَ الَّذِي يُسِّرْكُمْ فِي الْبَرِّ وَالْبَحْرِ حَتَّىٰ إِذَا كُنْتُمْ فِي الْفُلِكِ وَجَرِينَ بَرْحِ بَرِيحٍ طَيِّبَةٍ وَفَرِحُوا بِهَا جَاءَ تَهَا رِيحٌ عَاصِفٌ وَجَاءَهُمُ الْمَوْجُ مِنْ كُلِّ مَكَانٍ وَظَنُّوا أَنَّهُمْ أُحِيطَ بِهِمْ دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ لَئِنِ أَنْجَيْتَنَا مِنْ هَذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ ﴿١٢﴾ فَلَمَّا أَنْجَاهُمْ إِذَا هُمْ يَبْغُونَ فِي الْأَرْضِ بَغْيًا بَعِيدًا يَقَاتِلُهَا النَّاسُ إِنَّمَا بَغْيِكُمْ عَلَىٰ أَنْفُسِكُمْ مَتَّعَ الْحَيَاةَ الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُكُمْ فَنُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٣﴾

22. He it is Who enables you to travel through land and sea, till when you are in the ships, and they sail with them with a favourable wind, and they are glad therein, then comes a stormy wind and the waves come to them from all sides, and they think that they are encircled therein. Then they invoke Allāh, making their Faith pure for Him Alone, (saying): "If You (Allāh) deliver us from this, we shall truly, be of the grateful." 23. But when He delivers them, behold! They rebel (disobey Allāh) in the earth wrongfully. O mankind! Your rebellion (disobedience to Allāh) is only against your ownelves – a brief enjoyment of this worldly life, then (in the end) to Us is your return, and We shall inform you of that which you used to do.

هُوَ	الَّذِي	يُسِّرْكُمْ	فِي الْبَرِّ	وَالْبَحْرِ	حَتَّىٰ إِذَا
He (it is)	Who	enables you to travel	through the land	and the sea	till when
كُنْتُمْ فِي الْفُلِكِ	وَجَرِينَ	بَرْحِ	طَيِّبَةٍ	وَفَرِحُوا	
you are in the ships	and they sail	with a wind	good	and they are glad	

بِهَا	جَاءَتْهَا	رِيحٌ عَاصِفٌ	وَجَاءَهُمْ	الْمَوْجُ	مِنْ كُلِّ
therein	comes to it	a windy	and come to them	the waves	from every
مَكَانٍ	وَضَنُّوْا	أَنْتُمْ أُحِيطَ	بِهِمْ	دَعَوْا اللَّهَ مُخْلِصِينَ	
place	and they think	that they are encircled	therein	they invoke Allah making pure	
لَهُ	الَّذِينَ	لَيْنَ أَنْجَيْتَنَا	مِنْ هَذِهِ		
for Him (Alone)	(their) Faith	(saying) if You (Allah) deliver us	from this		
لَنَكُونَنَّ مِنَ الشَّاكِرِينَ ﴿١٠﴾	فَلَمَّا	أَنْجَاهَهُمْ	إِذَا		
we shall truly be of the grateful	but when	He delivered them	behold		
هُمْ يَبْغُونَ	فِي الْأَرْضِ	بِغَيْرِ الْحَقِّ	يَأْتِيهَا	النَّاسُ	
they rebel (disobey Allah)	in the earth	wrongfully (without right)	0	mankind	
إِنَّمَا بَغْيِكُمْ	عَلَى أَنْفُسِكُمْ	مَتَّعَ	الْحَيَاةِ		
your rebellion (is) only	against your own selves	a brief enjoyment	(of) the life		
الدُّنْيَا	ثُمَّ	إِلَيْنَا	مَرْجِعِكُمْ	فَنُنَبِّئُكُمْ	
(of) this world	then	unto Us	(is) your return	and We shall inform you	
	بِمَا كُنْتُمْ	تَعْمَلُونَ ﴿١١﴾			
	of that which you used to	do			

إِنَّمَا مَثَلُ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ مِمَّا يَأْكُلُ النَّاسُ وَالْأَنْعَامُ حَتَّى إِذَا أَخَذَتِ الْأَرْضُ زُخْرُفَهَا وَازَيَّنَّتْ وَظَنَّتْ أَهْلُهَا أَنَّهُمْ قَدِرُونَ عَلَيْهَا أَتَاهَا أَمْرُنَا لَيْلًا أَوْ نَهَارًا فَجَعَلْنَاهَا حَصِيدًا كَأَنْ لَمْ تَغْنَبِ بِالْأَمْسِ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَتَفَكَّرُونَ ﴿١١﴾

24. Verily, the likeness of (this) worldly life is as the water (rain) which We send down from the sky; so by it arises the intermingled produce of the earth of which men and cattle eat: until when the earth is clad in its adornments and is beautified, and its people think that they have all the powers of disposal over it, Our Command reaches it by night or by day and We make it like a clean-

mown harvest, as if it had not flourished yesterday! Thus do We explain the *Ayat* (proofs, evidences, verses, lessons, signs, revelations, laws, etc.) in detail for a people who reflect.

كَمَاءٍ	الدُّنْيَا	الْحَيَاةِ	مِثْلُ	إِنَّمَا
(is) as (the) water (rain)	(of) the world	(of) the life	(the) likeness	only
الأَرْضِ	نَبَاتٍ	بِهِ	فَاخْتَلَطَ	مِنَ السَّمَاءِ
(of) the earth	(the) produce	with it	so intermingled	from the sky
زُخْرُفَهَا	أَخَذَتِ الأَرْضُ	حَتَّى إِذَا	وَالْأَنْعَامُ	يَأْكُلُ النَّاسُ
its adornments	takes the earth	until when	and the cattle	eat the men
قَدِرُونَ	أَتَتْهُمْ	وَوَظَرَ أَهْلُهَا	وَأَزَيَّنَّتْ	
have all the powers (of disposal)	that they	and its people think	and is beautified	
فَجَعَلْنَاهَا	أَوْ نَهَارًا	لَيْلًا	أَمْرُنَا	أَتَتْهَا
and We make it	or (by) day	(by) night	Our Command	reaches it
كَذَلِكَ	بِالْأَمْسِ	لَمْ تَغْنُ	كَأَنَّ	حَصِيدًا
thus	yesterday	it had not flourished	as if	(like) a clean-mown harvest
لِقَوْمٍ يَنْفَكِرُونَ ﴿٢٥﴾		نُفِّصِلُ الْآيَاتِ		
for a people who reflect		We explain the Verses in detail		

وَاللَّهُ يَدْعُو إِلَى دَارِ السَّلَامِ وَيَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٢٥﴾ لِلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ وَلَا يَرْهَقُ وُجُوهَهُمْ قَتَرٌ وَلَا ذِلَّةٌ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ﴿٢٦﴾ وَالَّذِينَ كَسَبُوا السَّيِّئَاتِ جَزَاءُ سَيِّئَةٍ بِمِثْلِهَا وَتَرْهَقُهُمْ ذِلَّةٌ مَّا لَهُمْ مِنَ اللَّهِ مِنْ عَاصِرٍ كَانَمَا أَغَشِيَتْ وُجُوهَهُمْ قِطْعًا مِّنَ اللَّيْلِ مُظْلِمًا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢٧﴾

25. Allāh calls to the Home of Peace (i.e. Paradise, by accepting Allāh's religion of Islamic Monotheism and by doing righteous good deeds and abstaining from polytheism and evil deeds) and guides whom He wills to a Straight Path.
26. For those who have done good is the best (reward, i.e. Paradise) and even more (i.e. having the honour of glancing at the Countenance of Allāh). Neither

darkness nor dust nor any humiliating disgrace shall cover their faces. They are the dwellers of Paradise, they will abide therein forever. 27. And those who have earned evil deeds, the recompense of an evil deed is the like thereof, and humiliating disgrace will cover them (their faces). No defender will they have from Allāh. Their faces will be covered as it were with pieces from the darkness of night. They are the dwellers of the Fire, they will abide therein forever.

وَاللَّهُ	يَدْعُوا إِلَى دَارِ	السَّلَامِ	وَيَهْدِي	مَنْ يَشَاءُ	إِلَى صِرَاطٍ
and Allah	calls to (the) Home	(of) Peace	and guides	whom He wills	to (the) Path
مُسْتَقِيمٍ	لِلَّذِينَ أَحْسَنُوا	أَحْسَنَى	وَزِيَادَةً		
Straight	for those who have done good	(is) the best	and (even) more		
وَلَا يَرَهُمْ	وَجُوهَهُمْ	قَتَرٌ	وَلَا ذِلَّةٌ	أُولَئِكَ	أَصْحَابُ
neither shall cover	their faces	dust	nor humiliating disgrace	those	(are the) dwellers
الْجَنَّةِ	هُمْ فِيهَا	خَالِدُونَ	وَالَّذِينَ	كَسَبُوا السَّيِّئَاتِ	
(of) Paradise	they therein	(will) abide forever	and those who	have earned evil deeds	
جَزَاءً	سَيِّئَةٍ	بِمِثْلِهَا	وَتَرَهُمْ		
(the) recompense	(of) an evil deed	(is the) like thereof	and will cover them		
ذِلَّةٌ	مَا هُمْ	مِنَ اللَّهِ	مِنْ عَاصِمٍ	كَأَنَّمَا	
humiliating disgrace	not they (will) have	from Allah	any defender	as if	
أُغْشِيَتْ	وَجُوهَهُمْ	قِطْعًا	مِّنَ اللَّيْلِ	مُظْلِمًا	أُولَئِكَ
their faces had been covered	with) pieces	(of) night	from night	(the) darkness	those
أَصْحَابُ	النَّارِ	هُمْ فِيهَا	خَالِدُونَ		
(are the) dwellers	(of) the Fire	they therein	(will) abide forever		

وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا مَكَانَكُمْ أَنْتُمْ وَشُرَكَاءُكُمْ فَزَلَلْنَا بَيْنَهُمْ وَقَالَ شُرَكَاءُهُمْ مَا كُنْتُمْ إِيانَا تَعْبُدُونَ ﴿٢٨﴾ فَكَفَى بِاللَّهِ شَهِيدًا بَيْنَنَا وَبَيْنَكُمْ إِنْ كُنَّا عَنْ عِبَادَتِكُمْ غَافِلِينَ ﴿٢٩﴾

28. And the Day whereon We shall gather them all together, then We shall say

to those who did set partners in worship with Us: "Stop at your place! You and your partners (whom you had worshipped in the worldly life)." Then We shall separate them, and their (Allāh's so-called) partners shall say: "It was not us that you used to worship." 29. "So sufficient is Allāh as a witness between us and you that we indeed knew nothing of your worship of us."

وَيَوْمَ	نَحْشُرُهُمْ	جَمِيعًا	ثُمَّ نَقُولُ
and (the) Day (whereon)	We shall gather them	all together	then We shall say
لِلَّذِينَ أَشْرَكُوا		مَكَانَكُمْ	أَنْتُمْ
to those who set partners (in worship with Us)		(stop at) your place	you
وَشُرَكَاءِكُمْ	فَزَيَّلْنَا بَيْنَهُمْ	وَقَالَ شُرَكَاءُهُمْ	
and your partners	then We shall separate [between] them	and their partners shall say	
مَا كُنْتُمْ	إِيَّانَا	تَعْبُدُونَ	بِاللَّهِ شَهِيدًا
you used to	us	worship	Allah (as) a witness
كُنْتُمْ	وَبَيْنَكُمْ	إِنْ كُنَّا	عَنْ عِبَادَتِكُمْ
not	and between you	that we were	of your worship
يُنِينَا	بَيْنَنَا	لَغَفْلِينَ	
between us	between us	indeed unaware	

هُنَالِكَ تَبْلُو كُلِّ نَفْسٍ مَا أَسْلَفَتْ وَرُدُّوْا إِلَى اللَّهِ مَوْلَاهُمُ الْحَقِّ وَصَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٣٠﴾ قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَمَّن يَمْلِكُ السَّمْعَ وَالْأَبْصَرَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدِيرُ الْأَمْرَ فَيَقُولُونَ اللَّهُ فَقُلْ أَفَلَا تَتَّقُونَ ﴿٣١﴾

30. There! Every person will know (exactly) what he had earned before and they will be brought back to Allāh, their rightful *Maulā* (Lord), and their invented false deities will vanish from them. 31. Say (O Muhammad ﷺ): "Who provides for you from the sky and the earth? Or who owns hearing and sight? And who brings out the living from the dead and brings out the dead from the living? And who disposes the affairs?" They will say: "Allāh." Say: "Will you not then be afraid of Allāh's punishment (for setting up rivals in worship with Allāh)?"

هُنَالِكَ تَبْلُوهُ	كُلُّ	نَفْسٍ	مَا أَسْلَفَتْ	وَرُدُّوْا
there will know	every	person	what he had earned before	and they will be brought back
إِلَى اللَّهِ	مَوْلَاهُمْ	الْحَقِّ	وَصَلَّ	عَنْهُمْ
to Allah	their Lord	rightful	and will vanish	from them
يَقْتَرُونَ ﴿٣٢﴾	قُلْ	مَنْ	يَرْزُقُكُمْ	مِنَ السَّمَاءِ
invent (false deities)	say	who	provides for you	from the sky
أَمَّن يَمْلِكُ	السَّمْعَ	وَالْأَبْصَرَ	وَمَنْ	يُخْرِجُ الْحَيَّ
or who owns	the hearing	and the sight	and who	brings out the living
وَيُخْرِجُ الْمَيِّتَ	مِنَ الْحَيِّ	وَمَنْ	يُدَبِّرُ الْأُمْرَ	
and brings out the dead	from the living	and who	disposes the affairs	
فَسَيَقُولُونَ لِلَّهِ	فَقُلْ	أَفَلَا نُنْقِزُوكَ		
then they will say Allah	then say	(will) you not then be afraid of (Allah's punishment)?		

فَذَلِكُمْ اللَّهُ رَبُّكُمُ الْحَقُّ فَمَاذَا بَعَدَ الْحَقِّ إِلَّا الضَّلَالُ فَأَنَّى تُصْرَفُونَ ﴿٣٢﴾ كَذَلِكَ حَقَّتْ
 كَلِمَتُ رَبِّكَ عَلَى الَّذِينَ فَسَقُوا أَنَّهُمْ لَا يُؤْمِنُونَ ﴿٣٣﴾ قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَبْدُوا الْخَلْقَ
 ثُمَّ يَعْبُدُهِ، قُلِ اللَّهُ يَبْدُوا الْخَلْقَ ثُمَّ يَعْبُدُهِ، فَأَنَّى تُؤْفَكُونَ ﴿٣٤﴾

32. Such is Allāh, your Lord in truth. So after the truth, what else can there be, save error? How then are you turned away? 33. Thus is the Word of your Lord justified against those who rebel (disobey Allāh) that they will not believe (in the Oneness of Allāh and in Muhammad ﷺ as the Messenger of Allāh). 34. Say: "Is there of your (Allāh's so-called) partners one that originates the creation and then repeats it?" Say: "Allāh originates the creation and then He repeats it. Then how are you deluded away (from the truth)?"

فَذَلِكُمْ اللَّهُ	رَبُّكُمْ	الْحَقُّ	فَمَاذَا	بَعْدَ	الْحَقِّ
such (is) Allah	your Lord	the true	so what else (can there be)	after	the truth
إِلَّا الضَّلَالُ	فَأَنَّى تُصْرَفُونَ ﴿٣٢﴾	كَذَلِكَ حَقَّتْ	كَلِمَتُ		
save error	how then are you turned away	thus is justified	(the) Word		

لَا يُؤْمِنُونَ ﴿٣٦﴾	أَتَهُمْ	عَلَى الَّذِينَ فَسَقُوا	رَبِّكَ
will not believe	that they	against those who rebel	(of) your Lord
يَبْدَأُ الْخَلْقَ	مَنْ	مِنْ شُرَكَائِكُمْ	هَلْ
originates the creation	(one) who	of your partners	(is) there?
ثُمَّ يَعِيدُهُ	اللَّهُ يَبْدَأُ الْخَلْقَ	قُلْ	ثُمَّ يَعِيدُهُ
then He repeats it	Allah originates the creation	say	then repeats it
فَأَنَّى تُؤْفَكُونَ ﴿٣٧﴾			
then how are you deluded away (from the truth)			

قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَهْدِي إِلَى الْحَقِّ قُلْ اللَّهُ يَهْدِي لِلْحَقِّ أَفَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمْ لَا يَهْدِي إِلَّا أَنْ يَهْدِيَ فَأَلْكُمْ كَيْفَ تَحْكُمُونَ ﴿٣٥﴾ وَمَا يَتَّبِعُ أَكْثَرُهُمْ إِلَّا ظَنًّا إِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا إِنَّ اللَّهَ عَلِيمٌ بِمَا يَفْعَلُونَ ﴿٣٦﴾

35. Say: "Is there of your (Allāh's so-called) partners one that guides to the truth?" Say: "It is Allāh Who guides to the truth. Is then He Who guides to the truth more worthy to be followed, or he who finds not guidance (himself) unless he is guided? Then, what is the matter with you? How judge you?" 36. And most of them follow nothing but conjecture. Certainly, conjecture can be of no avail against the truth. Surely, Allāh is All-Knower of what they do.

قُلْ	إِلَى الْحَقِّ	مَنْ يَهْدِي	مِنْ شُرَكَائِكُمْ	هَلْ	قُلْ
say	to the truth	(one) who guides	of your partners	(is) there?	say
أَحَقُّ	إِلَى الْحَقِّ	أَفَمَنْ يَهْدِي	اللَّهُ يَهْدِي لِلْحَقِّ		
more worthy	to the truth	(is) then (He) Who guides?	(it is) Allah Who guides to the truth		
فَمَا	أَنْ يَهْدِيَ	إِلَّا	لَا يَهْدِي	أَمْ	أَنْ يُتَّبَعَ
then what	[that] he is guided	unless	finds not guidance	or (he) who	to be followed
وَمَا يَتَّبِعُ أَكْثَرُهُمْ		كَيْفَ تَحْكُمُونَ ﴿٣٥﴾	لَكُمْ		
and most of them follow not		how you judge	(is the matter) with you		

شَيْئًا	مِنَ الْحَقِّ	لَا يُعْنِي	إِنَّ الظَّنَّ	إِلَّا ظَنًّا
anything	against the truth	can not avail	certainly conjecture	but conjecture
	بِمَا يَفْعَلُونَ ﴿٣٦﴾	عَلِيمٌ	إِنَّ اللَّهَ	
	of what they do	(is) All-Knowing	surely Allah	

وَمَا كَانَ هَذَا الْقُرْآنُ أَنْ يُفْتَرَىٰ مِنْ دُونِ اللَّهِ وَلَكِنْ تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ الْكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ ﴿٣٧﴾ أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِسُورَةٍ مِثْلِهِ وَادْعُوا مَنِ اسْتَطَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٣٨﴾ بَلْ كَذَّبُوا بِمَا لَمْ يُحِيطُوا بِعِلْمِهِ وَلَمَّا يَأْتِهِمْ تَأْوِيلُهُ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الظَّالِمِينَ ﴿٣٩﴾

37. And this Qur'ān is not such as could ever be produced by other than Allāh (Lord of the heavens and the earth), but it is a confirmation of (the Revelation) which was before it [i.e. the Taurāt (Torah), and the Injil (Gospel)], and a full explanation of the Book (i.e. the laws decreed for mankind) – wherein there is no doubt – from the Lord of the 'Ālamīn (mankind, jinn, and all that exists). 38. Or do they say: "He (Muhammad ﷺ) has forged it?" Say: "Bring then a *Sūrah* (chapter) like it, and call upon whomsoever you can besides Allāh, if you are truthful!" 39. Nay, they have denied the knowledge whereof they could not comprehend and what has not yet been fulfilled (i.e. their punishment). Thus those before them did deny. Then see what was the end of the *Zālimūn* (polytheists and wrongdoers)!

وَمَا	كَانَ	هَذَا	الْقُرْآنُ	أَنْ يُفْتَرَىٰ	مِنْ دُونِ اللَّهِ
and not	is	this	Quran	that could (ever) be produced	by other than Allah
وَلَكِنْ	تَصْدِيقَ	الَّذِي	بَيْنَ يَدَيْهِ	وَتَفْصِيلَ	
[and] but	(it is) a confirmation (of)	that which	(was) before it	and a full explanation	
الْكِتَابِ	لَا رَيْبَ	فِيهِ	مِنْ رَبِّ الْعَالَمِينَ ﴿٣٧﴾		
(of) the Book	(there is) no doubt	wherein	from (the) Lord (of) the worlds		
أَمْ يَقُولُونَ	افْتَرَاهُ	قُلْ	فَأْتُوا بِسُورَةٍ مِثْلِهِ		
or (do) they say	he (Muhammad) has forged it	say	so bring	a Surah	like unto it

وَادْعُوا	مَنْ أَسْتَطَعْتُمْ	مِنْ دُونِ اللَّهِ	إِنْ كُنْتُمْ صَادِقِينَ ﴿٣٨﴾	بَلْ
and call upon	whomsoever you can	besides Allah	if you are truthful	nay
كَذَّبُوا بِمَا	لَمْ يُحِيطُوا	بِعِلْمِهِ		
they have denied what	they could not comprehend	the knowledge thereof		
وَلَمَّا يَأْتِهِمْ	تَأْوِيلُهُ	كَذَلِكَ	كَذَّبَ الَّذِينَ	
and yet has not come unto them	its interpretation	thus	did deny those	
مِنْ قَبْلِهِمْ	فَانظُرْ كَيْفَ	كَانَ عَاقِبَةُ	الظَّالِمِينَ ﴿٣٩﴾	
before them	then see how	was (the) end	(of) the wrongdoers	

وَمِنْهُمْ مَّنْ يُؤْمِنُ بِهِ ۖ وَمِنْهُمْ مَّنْ لَا يُؤْمِنُ بِهِ ۗ وَرَبُّكَ أَعْلَمُ بِالْمُفْسِدِينَ ﴿٤٠﴾ وَإِنْ كَذَّبُوكَ فَقُلْ لِي عَمَلِي وَلَكُمْ عَمَلِكُمْ ۖ أَنْتُمْ بَرِيئُونَ مِمَّا أَعْمَلُ وَأَنَا بَرِيءٌ مِّمَّا تَعْمَلُونَ ﴿٤١﴾ وَمِنْهُمْ مَّنْ يَسْتَمِعُونَ إِلَيْكَ ۖ أَفَأَنْتَ تَسْمَعُ الصَّمَّ وَلَوْ كَانُوا لَا يَعْقِلُونَ ﴿٤٢﴾

40. And of them there are some who believe therein; and of them there are some who believe not therein, and your Lord is the Best Knower of the *Mufsidūn* (evildoers and liars). 41. And if they deny you, say: "For me are my deeds and for you are your deeds! You are innocent of what I do, and I am innocent of what you do!" 42. And among them are some who listen to you, but can you make the deaf to hear – even though they apprehend not?

وَمِنْهُمْ	مَنْ يُؤْمِنُ	بِهِ	وَمِنْهُمْ	مَنْ
and of them	(there are some) who believe	therein	and of them	(there are some) who
لَا يُؤْمِنُ	بِهِ	وَرَبُّكَ	أَعْلَمُ	بِالْمُفْسِدِينَ ﴿٤٠﴾
believe not	therein	and your Lord	(is) Best-Knowing	of the evildoers
وَإِنْ كَذَّبُوكَ	فَقُلْ لِي	عَمَلِي	وَلَكُمْ	عَمَلِكُمْ
and if they deny you	for me then say	(are) my deeds	and for you	(are) your deeds
أَنْتُمْ	بَرِيئُونَ	وَأَنَا	مِمَّا أَعْمَلُ	مِمَّا تَعْمَلُونَ ﴿٤١﴾
you	(are) innocent	and I am	of what I do	of what you do
			بَرِيءٌ	مِمَّا تَعْمَلُونَ ﴿٤٢﴾
			innocent	of what you do

وَمِنْهُمْ	مَنْ	يَسْتَمِعُونَ إِلَيْكَ	أَفَأَنْتَ تَسْمَعُ
and among them	(are some) who	listen to you	but (can) you make to hear?
الصُّمَّ	وَلَوْ كَانُوا	لَا يَعْقِلُونَ	
the deaf	even though they [were]	comprehend not	

وَمِنْهُمْ مَّن يَنْظُرُ إِلَيْكَ أَفَأَنْتَ تَهْدِي الْعُمْىَ وَلَوْ كَانُوا لَا يُبْصِرُونَ ﴿٤٣﴾ إِنَّ اللَّهَ لَا يَظْلِمُ النَّاسَ شَيْئًا وَلَكِنَّ النَّاسَ أَنفُسَهُمْ يَظْلِمُونَ ﴿٤٤﴾ وَيَوْمَ يُحْشَرُهُمْ كَأَن لَّمْ يَلْبَثُوا إِلَّا سَاعَةً مِّنَ النَّهَارِ يَتَعَارَفُونَ بَيْنَهُمْ قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِلِقَاءِ اللَّهِ وَمَا كَانُوا مُهْتَدِينَ ﴿٤٥﴾

43. And among them are some who look at you, but can you guide the blind even though they see not? 44. Truly, Allāh wrongs not mankind in aught; but—mankind wrong themselves. 45. And on the Day when He shall gather (resurrect) them together, (it will be) as if they had not stayed (in the life of this world and graves) but an hour of a day. They will recognise each other. Ruined indeed will be those who denied the Meeting with Allāh and were not guided.

وَمِنْهُمْ	مَنْ	يَنْظُرُ إِلَيْكَ	أَفَأَنْتَ تَهْدِي	الْعُمْىَ
and among them	(are some) who	look at you	but (can) you guide?	the blind
وَلَوْ كَانُوا	لَا يُبْصِرُونَ ﴿٤٣﴾	إِنَّ اللَّهَ	لَا يَظْلِمُ النَّاسَ	
even though they [were]	see not	truly Allah	wrongs not mankind	
شَيْئًا	وَلَكِنَّ النَّاسَ	أَنفُسَهُمْ يَظْلِمُونَ ﴿٤٤﴾	وَيَوْمَ	
in aught	[and] but mankind	wrong themselves	and (on the) Day (when)	
يَحْشَرُهُمْ	كَأَن	لَّمْ يَلْبَثُوا	إِلَّا سَاعَةً	مِّنَ النَّهَارِ
He shall gather them together	as if	they had not stayed	but an hour	of a day
يَتَعَارَفُونَ بَيْنَهُمْ ﴿٤٥﴾	قَدْ خَسِرَ	الَّذِينَ كَذَّبُوا		
they will recognise each other	ruined indeed will be	those who denied		
بِلِقَاءِ	اللَّهِ	وَمَا كَانُوا مُهْتَدِينَ ﴿٤٥﴾		
the Meeting	(with) Allah	and they were not guided		

وَإِمَّا نُرِيَنَّكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ نَتُوفِّيَنَّكَ فَلَإِنَّا مَرْجِعُهُمْ شِمَّ اللَّهُ شَهِيدٌ عَلَىٰ مَا يَفْعَلُونَ ﴿٤٦﴾
 وَلِكُلِّ أُمَّةٍ رَّسُولٌ فَإِذَا جَاءَ رَسُولُهُمْ قُضِيَ بَيْنَهُمْ بِالْقِسْطِ وَهُمْ لَا يُظْلَمُونَ ﴿٤٧﴾
 وَيَقُولُونَ مَتَىٰ هَذَا الْوَعْدِ إِن كُنتُمْ صَادِقِينَ ﴿٤٨﴾ قُلْ لَا أَمْلِكُ لِنَفْسِي ضَرًّا وَلَا نَفْعًا إِلَّا مَا شَاءَ اللَّهُ لِكُلِّ أُمَّةٍ أَجَلٌ إِذَا جَاءَ أَجَلُهُمْ فَلَا يَسْتَعْجِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ ﴿٤٩﴾

46. Whether We show you (in your lifetime, O Muhammad ﷺ) some of what We promise them (the torment), or We cause you to die – still to Us is their return, and moreover Allāh is Witness over what they used to do. 47. And for every *Ummah* (a community or a nation) there is a Messenger; when their Messenger comes, the matter will be judged between them with justice, and they will not be wronged. 48. And they say: “When will be this promise (the torment or the Day of Resurrection), if you speak the truth?” 49. Say (O Muhammad ﷺ): “I have no power over any harm or profit to myself except what Allāh may will. For every *Ummah* (a community or a nation), there is a term appointed; when their term comes, neither can they delay it nor can they advance it an hour (or a moment).”

وَإِمَّا نُرِيَنَّكَ	بَعْضَ	الَّذِي	نَعِدُهُمْ	أَوْ نَتُوفِّيَنَّكَ
and whether We show you	some	(of) what	We promise them	or We cause you to die
فَلَإِنَّا	مَرْجِعُهُمْ	شِمَّ اللَّهُ شَهِيدٌ	عَلَىٰ مَا يَفْعَلُونَ ﴿٤٦﴾	
then unto Us	(is) their return	then Allah (is) a Witness	over what they (used to) do	
وَلِكُلِّ	أُمَّةٍ	رَّسُولٌ	فَإِذَا	جَاءَ رَسُولُهُمْ
and for every	nation	(there is) a Messenger	so when	their Messenger comes
قُضِيَ بَيْنَهُمْ	بِالْقِسْطِ	وَهُمْ	لَا يُظْلَمُونَ ﴿٤٧﴾	
the matter will be judged between them	with justice	and they	will not be wronged	
وَيَقُولُونَ	مَتَىٰ	هَذَا	الْوَعْدِ	إِن كُنتُمْ صَادِقِينَ ﴿٤٨﴾
and they say	when (will be)	this	promise	say if you are truthful
لَا أَمْلِكُ	لِنَفْسِي	ضَرًّا	وَلَا نَفْعًا	إِلَّا
I have no power	to myself	(over) any harm	nor any profit	except

مَا شَاءَ اللَّهُ <small>عَلَيْهِ</small>	لِكُلِّ	أُمَّةٍ	أَجَلٌ	إِذَا	جَاءَ أَجْلُهُمْ
what Allah may will	for every	nation	(there is) a term	when	their term comes
فَلَا يَسْتَعْجِلُونَ سَاعَةً			وَلَا يَسْتَقْدِمُونَ		
then neither can they delay (it) an hour			nor can they advance (it)		

قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُهُ، بَيِّنَاتًا أَوْ نَهَارًا مَاذَا يَسْتَعْجِلُ مِنْهُ الْمُجْرِمُونَ ﴿٥٠﴾ أَتُمْ إِذَا مَا وَقَعَ
 ءَامَنْتُمْ بِهِ ۚ ءَأَلْتَنَ وَقَدْ كُنْتُمْ بِهِ ۚ تَسْتَعْجِلُونَ ﴿٥١﴾ ثُمَّ قِيلَ لِلَّذِينَ ظَلَمُوا ذُوقُوا عَذَابَ الْخُلْدِ
 هَلْ تُجْزَوْنَ إِلَّا بِمَا كُنْتُمْ تَكْسِبُونَ ﴿٥٢﴾ وَيَسْتَنْبِئُونَكَ أَحَقُّ هُوَ قَوْلٌ أَىٰ وَرَبِّ إِيَّاتِهِ، لِحَقِّ
 وَمَا أَنتُمْ بِمُعْجِزِينَ ﴿٥٣﴾

50. Say: "Tell me, if His torment should come to you by night or by day, which portion thereof would the *Mujrimūn* (disbelievers, polytheists, sinners, criminals) hasten on?" 51. Is it then that when it has actually befallen, you will believe in it? What! Now (you believe)? And you used (aforetime) to hasten it on!" 52. Then it will be said to them who wronged themselves: "Taste you the everlasting torment! Are you recompensed (ought) save what you used to earn?" 53. And they ask you (O Muhammad ﷺ) to inform them (saying): "Is it true (i.e. the torment and the establishment of the Hour – the Day of Resurrection)?" Say: "Yes! By my Lord! It is the very truth! and you cannot escape it!"

قُلْ	أَرَأَيْتُمْ	إِنْ أَتَاكُمْ	عَذَابُهُ،	بَيِّنَاتًا	أَوْ نَهَارًا
say	(have) you seen?	if should come to you	His torment	(by) night	or (by) day
مَاذَا يَسْتَعْجِلُ		مِنْهُ	الْمُجْرِمُونَ ﴿٥٠﴾	أَتُمْ	إِذَا مَا
which (portion) would hasten on		thereof	the sinners	(is it) then?	when
وَقَعَ	ءَامَنْتُمْ بِهِ ۚ	ءَأَلْتَنَ	وَقَدْ كُنْتُمْ	تَسْتَعْجِلُونَ ﴿٥١﴾	
it has (actually) befallen	you will believe in it	(is it) now?	and certainly you used to	hasten it on	
ثُمَّ قِيلَ	لِلَّذِينَ ظَلَمُوا	تَسْتَعْجِلُونَ ﴿٥٢﴾	لِحَقِّ	وَمَا أَنتُمْ بِمُعْجِزِينَ ﴿٥٣﴾	
then it will be said	to those who wronged (themselves)	hasten it on	to those who wronged (themselves)	and you cannot escape it!"	

ذُوقُوا عَذَابَ	الْخَالِدِ	هَلْ تُجْرَبُونَ	إِلَّا	بِمَا كُنْتُمْ
taste torment	the everlasting	are you recompensed?	save	what you used to
تَكْسِبُونَ ﴿٥٦﴾	وَيَسْتَسْتَعِينُونَكَ	أَحَقُّ	هُوَ قُلْ إِي	وَرَبِّي
earn	and they ask you to inform (them)	(is) true?	say yes	by my Lord
إِنَّهُ	لِحَقٍّ	وَمَا أَنْتُمْ	بِمُعْجِزِينَ ﴿٥٧﴾	
verily it	(is) surely the truth	and you (can) not	escape (from it)	

وَلَوْ أَنَّ لِكُلِّ نَفْسٍ ظَلَمَتْ مَا فِي الْأَرْضِ لَافْتَدَتْ بِهِ ۗ وَأَسْرُوا النَّدَامَةَ لَمَّا رَأَوْا الْعَذَابَ ۖ وَفِضَىٰ بَيْنَهُمْ بِالْقِسْطِ ۗ وَهُمْ لَا يُظْلَمُونَ ﴿٥٦﴾ إِلَّا إِنْ لَلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۗ إِلَّا

إِنْ وَعَدَ اللَّهُ حَقًّا ۗ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٥٧﴾ هُوَ يُحْيِي وَيُمِيتُ ۗ وَإِلَيْهِ تُرْجَعُونَ ﴿٥٨﴾

54. And if every person who had wronged (by disbelieving in Allāh and by worshipping others besides Allāh) possessed all that is on the earth and sought to ransom himself therewith (it will not be accepted), and they would feel in their hearts regret when they see the torment, and they will be judged with justice, and no wrong will be done to them. 55. No doubt, surely all that is in the heavens and the earth belongs to Allāh. No doubt, surely Allāh's Promise is true. But most of them know not. 56. It is He Who gives life and causes death, and to Him you (all) shall return.

وَلَوْ	أَنَّ	لِكُلِّ	نَفْسٍ ظَلَمَتْ
and if (there would be)	[that]	for every	person who had wronged
مَا	فِي الْأَرْضِ	لَافْتَدَتْ	بِهِ ۗ
(all) that	(is) on the earth	and sought to ransom (himself)	therewith
وَأَسْرُوا النَّدَامَةَ	لَمَّا	رَأَوْا الْعَذَابَ	
and they would feel in their hearts regret	when	they see the torment	
وَفِضَىٰ بَيْنَهُمْ	بِالْقِسْطِ ۗ	وَهُمْ	لَا يُظْلَمُونَ ﴿٥٦﴾
but it will be judged between them	with justice	and they	will not be wronged
إِنَّ	لِلَّهِ	مَا	فِي السَّمَاوَاتِ وَالْأَرْضِ ۗ
surely	(belongs) to Allah	(all) that	(is) in the heavens and the earth

لَا يَعْلَمُونَ ﴿٥٧﴾	وَلَكِنَّ أَكْثَرَهُمْ	حَقٌّ	إِنَّ وَعَدَ اللَّهُ
know not	[and] but most of them	(is) true	surely (the) Promise (of) Allah
وَالِيَهُ تُرْجَعُونَ ﴿٥٨﴾	وَيَمِيتُ	هُوَ يُحْيِي	
and to Him you shall be returned	and causes death	(it is) He Who gives life	

يَتَأْتِيهَا النَّاسُ قَدْ جَاءَتْكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَشِفَاءٌ لِمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ
لِلْمُؤْمِنِينَ ﴿٥٧﴾ قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِمَّا يَجْمَعُونَ ﴿٥٨﴾ قُلْ
أَرَأَيْتُمْ مَا أَنْزَلَ اللَّهُ لَكُمْ مِنْ رِزْقٍ فَجَعَلْتُمْ مِنْهُ حَرَامًا وَحَلَالًا قُلْ أَلَا اللَّهُ أَذِنَ
لَكُمْ أَنْ تُرْمَظُوا عَلَىٰ مَا تَفْتَرُونَ ﴿٥٩﴾

57. O mankind! There has come to you a good advice from your Lord (i.e. the Qur'an, enjoining all that is good and forbidding all that is evil), and a healing for that (disease of ignorance, doubt, hypocrisy and differences) which is in your breasts, – a guidance and a mercy (explaining lawful and unlawful things) for the believers. 58. Say: "In the bounty of Allāh, and in His Mercy (i.e. Islam and the Qur'an); – therein let them rejoice." That is better than what (the wealth) they amass. 59. Say (O Muhammad ﷺ to these polytheists): "Tell me, what provision Allāh has sent down to you! And you have made of it lawful and unlawful." Say (O Muhammad ﷺ): "Has Allāh permitted you (to do so), or do you invent a lie against Allāh?"

يَتَأْتِيهَا النَّاسُ	قَدْ جَاءَتْكُمْ	مَوْعِظَةٌ	مِنْ رَبِّكُمْ	وَشِفَاءٌ
mankind	verily has come to you	a good advice	from your Lord	and a healing
لِمَا	فِي الصُّدُورِ	وَهُدًى	وَرَحْمَةٌ	لِلْمُؤْمِنِينَ ﴿٥٧﴾
for that which	(is) in (your) breasts	and a guidance	and a mercy	for the believers
قُلْ بِفَضْلِ اللَّهِ	وَبِرَحْمَتِهِ	فَبِذَلِكَ	فَلْيَفْرَحُوا	هُوَ
say in (the) bounty (of) Allah	and in His Mercy	so therein	let them rejoice	that
خَيْرٌ	مِمَّا يَجْمَعُونَ ﴿٥٨﴾	قُلْ	أَرَأَيْتُمْ	مَا
(is) better	than what they amass	say	(have) you seen?	what

حَرَامًا	مِنْهُ	فَجَعَلْتُمْ	مِنْ رِزْقِ	أَنْزَلَ اللَّهُ لَكُمْ
unlawful	of it	and you have made	from provision	Allah has sent down to you
وَحَلَلًا	قُلْ	عَلَى اللَّهِ تَفْتَرُونَ ﴿٦١﴾	لَكُمْ أَمْ	ءَاَللَّهُ أَذِنَ
(do) you invent	(a lie) against Allah	or	[to] you	(has) Allah permitted? say and lawful

وَمَا ظَنُّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكُذِبَ يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ ﴿٦١﴾ وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُوا مِنْهُ مِنْ قُرْآنٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ وَمَا يَعْزُبُ عَنْ رَبِّكَ مِنْ مِثْقَالِ ذَرَّةٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَلَا أَصْغَرَ مِنْ ذَلِكَ وَلَا أَكْبَرَ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٦٢﴾

60. And what think those who invent a lie against Allāh, on the Day of Resurrection? [i.e. Do they think that they will be forgiven and excused! Nay, they will have an eternal punishment in the fire of Hell.] Truly, Allāh is full of bounty to mankind, but most of them are ungrateful. 61. Neither you (O Muhammad ﷺ) do any deed nor recite any portion of the Qur'ān, nor you (O mankind) do any deed (good or evil) but We are Witness thereof when you are doing it. And nothing is hidden from your Lord (so much as) the weight of an atom (or small ant) on the earth or in the heaven. Not what is less than that or what is greater than that but is (written) in a Clear Record.

وَمَا	ظَنُّ	الَّذِينَ يَفْتَرُونَ	عَلَى اللَّهِ الْكُذِبَ	يَوْمَ
and what	think	those who invent	a lie against Allah	(on the) Day
الْقِيَامَةِ	إِنَّ اللَّهَ	لَذُو	فَضْلٍ	عَلَى النَّاسِ
(of) Resurrection	truly Allah	(is) full	(of) bounty	to mankind
لَا يَشْكُرُونَ ﴿٦١﴾	وَمَا تَكُونُ	فِي	شَأْنٍ	وَمَا تَتْلُوا
give no thanks	and neither you do	[in]	any deed	nor you recite
مِنْ قُرْآنٍ	وَلَا تَعْمَلُونَ	مِنْ عَمَلٍ	إِلَّا	كُنَّا عَلَيْكُمْ
(any portion) of the Quran	nor you do	any deed	but	We are over you
إِذْ تُفِيضُونَ	فِيهِ	وَمَا يَعْزُبُ	عَنْ رَبِّكَ	مِنْ مِثْقَالٍ
when you are doing	[in] it	and nothing is hidden	from your Lord	of (the) weight

ذَرَقَ	فِي الْأَرْضِ	وَلَا	فِي السَّمَاءِ	وَلَا أَصْغَرَ	مِنَ ذَلِكَ
(of) an atom	on the earth	nor	in the heaven	nor (what is) less	than that
وَلَا أَكْبَرَ		إِلَّا	فِي كِتَابٍ	مُّبِينٍ	
nor (what is) greater (than that)		but	(is) in a Record	Clear	

الْآيَاتِ أَوْلِيَاءَ اللَّهِ لَأَخَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٢﴾ الَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ ﴿٦٣﴾ لَهُمُ الْبُشْرَىٰ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ لَا بُدَّ لِكَلِمَاتِ اللَّهِ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٦٤﴾ وَلَا يَحْزَنُكَ قَوْلُهُمْ إِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا هُوَ السَّمِيعُ الْعَلِيمُ ﴿٦٥﴾

62. No doubt! Verily, the *Auliya'* of Allāh [i.e. those who believe in the Oneness of Allāh and fear Allāh much (abstain from all kinds of sins and evil deeds which He has forbidden), and love Allāh much (perform all kinds of good deeds which He has ordained)], no fear shall come upon them nor shall they grieve. 63. Those who believed (in the Oneness of Allāh – Islamic Monotheism), and used to fear Allāh much (by abstaining from evil deeds and sins and by doing righteous deeds). 64. For them are glad tidings, in the life of the present world (i.e. through a righteous dream seen by the person himself or shown to others), and in the Hereafter. No change can there be in the Words of Allāh. This is indeed the supreme success. 65. And let not their speech grieve you (O Muhammad ﷺ), for all power and honour belong to Allāh. He is the All-Hearer, the All-Knower.

أَلَا	إِنَّ أَوْلِيَاءَ اللَّهِ	لَأَخَوْفٌ	عَلَيْهِمْ
no doubt	verily (the) Friends (of) Allah	(shall be) no fear	upon them
وَلَا هُمْ يَحْزَنُونَ ﴿٦٣﴾		الَّذِينَ ءَامَنُوا	
nor shall they grieve		those who believed (in the Oneness of Allah)	
يَتَّقُونَ ﴿٦٣﴾	لَهُمُ	الْبُشْرَىٰ	فِي الْحَيَاةِ
fear (Allah)	for them	(are) glad tidings	in the life
وَفِي الْآخِرَةِ	لَا بُدَّ	لِكَلِمَاتِ اللَّهِ	ذَلِكَ هُوَ
and in the Hereafter	no change (can there be)	in (the) Words (of) Allah	[it] this

إِنَّ	قَوْلَهُمْ	وَلَا يَحْزُنُكَ	الْعَظِيمُ	الْفَوْزُ
verily	their speech	and let not grieve you	supreme	(is) the success
الْعَلِيمُ	هُوَ السَّمِيعُ	جَمِيعًا	الْعِزَّةَ لِلَّهِ	
the All-Knower	He (is) the All-Hearer	all	the honour (belong) to Allah	

الْآيَاتِ لِلَّهِ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ وَمَا يَتَّبِعُ الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ شُرَكَاءَ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿٦٦﴾ هُوَ الَّذِي جَعَلَ لَكُمْ آيَاتٍ لِتَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُسْمَعُونَ ﴿٦٧﴾

66. No doubt! Verily, to Allāh belongs whosoever is in the heavens and whosoever is in the earth. And those who worship and invoke others besides Allāh, in fact they follow not the (Allāh's so-called) partners, they follow only a conjecture and they only invent lies. 67. He it is Who has appointed for you the night that you may rest therein, and the day to make things visible (to you). Verily, in this are *Ayāt* (proofs, evidences, lessons, signs, etc.) for a people who listen (i.e. those who think deeply).

وَمَنْ	فِي السَّمَوَاتِ	مَنْ	لِلَّهِ	إِنَّ	أَلَّا
and whosoever	(is) in the heavens	whosoever	to Allah (belongs)	verily	no doubt
شُرَكَاءَ	مِنْ دُونِ اللَّهِ	الَّذِينَ يَدْعُونَ	وَمَا يَتَّبِعُ	فِي الْأَرْضِ	
(the) partners	besides Allah	those who invoke	and follow not	(is) in the earth	
هُوَ	إِلَّا يَخْرُصُونَ ﴿٦٦﴾	هُمْ	وَإِنَّ	إِلَّا الظَّنَّ	إِنْ يَتَّبِعُونَ
He (it is)	but invent lies	they	and not	but a conjecture	they follow not
وَالنَّهَارَ	فِيهِ	لِتَسْكُنُوا	الَّيْلَ	لَكُمْ	الَّذِي جَعَلَ
and the day	therein	that you may rest	the night	for you	Who has appointed
لِقَوْمٍ يُسْمَعُونَ ﴿٦٧﴾	لَآيَاتٍ	فِي ذَلِكَ	إِنَّ	مُبْصِرًا	
for a people who listen	surely (are) signs	in this	verily	to make things visible (to you)	

قَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحٰنَهُ هُوَ الْغَنِيُّ لَهُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ إِنَّ

عِنْدَكُمْ مِّنْ سُلْطٰنٍ بِهٰذَا اَتَقُولُوْنَ عَلٰى اللّٰهِ مَا لَا تَعْلَمُوْنَ ﴿٦٨﴾ قُلْ اِنَّ الَّذِيْنَ يَفْتَرُوْنَ عَلٰى اللّٰهِ الْكٰذِبُ لَا يَفْلِحُوْنَ ﴿٦٩﴾ مَتَّعْ فِى الدُّنْيَا ثُمَّ اِلَيْنَا مَرْجِعُهُمْ ثُمَّ نَذِيْقُهُمُ الْعَذَابَ الشَّدِيْدَ بِمَا كَانُوْا يَكْفُرُوْنَ ﴿٧٠﴾

68. They (Jews, Christians and pagans) say: "Allāh has begotten a son (children)." Glory is to Him! He is Rich (Free of all needs). His is all that is in the heavens and all that is in the earth. No warrant you have for this. Do you say against Allāh what you know not. 69. Say: "Verily, those who invent a lie against Allāh, will never be successful" – 70. (A brief) enjoyment in this world! and then to Us will be their return, then We shall make them taste the severest torment because they used to disbelieve [in Allāh, deny His Messengers, deny and challenge His *Ayāt* (proofs, signs, verses, etc.)].

هُوَ الْعَنِيُّ	سُبْحٰنَهُ	اَتَخَذَ اللّٰهُ وَلَدًا	قَالُوْا
He (is) All-Rich	Glory is to Him	Allah has begotten a son (children)	they say
اِنَّ	فِي الْاَرْضِ	وَمَا	لَهُ
not	(is) in the earth	and (all) that	(is) in the heavens
عَلَى اللّٰهِ	اَتَقُولُوْنَ	بِهٰذَا	مِن سُلْطٰنٍ
against Allah	(do) you say?	for this	any warrant
عَلَى اللّٰهِ الْكٰذِبَ	اِنَّ الَّذِيْنَ يَفْتَرُوْنَ	قُلْ	مَا لَا تَعْلَمُوْنَ ﴿٦٨﴾
a lie against Allah	verily those who invent	say	what you know not
اِلَيْنَا	ثُمَّ	فِي الدُّنْيَا	مَتَّعْ
unto Us	then	in this world	(a brief) enjoyment
الشَّدِيْدَ	الْعَذَابَ	ثُمَّ نَذِيْقُهُمْ	مَرْجِعُهُمْ ﴿٦٩﴾
severest	the torment	then We shall make them taste	(will be) their return
يَكْفُرُوْنَ ﴿٧٠﴾	بِمَا كَانُوْا		
disbelieve	(because) of what they used to		

﴿٧٠﴾ وَاتْلُ عَلَيْهِمْ نَبَا نُوحٍ اِذْ قَالَ لِقَوْمِهِ يٰقَوْمِ اِنْ كَانَ كَبُرَ عَلَيْكُمْ مَّقَامِي وَتَذٰكِرِي بِآيٰتِ اللّٰهِ

فَعَلَى اللَّهِ تَوَكَّلْتُ فَأَجْمِعُوا أَمْرَكُمْ وَشُرَكَاءَكُمْ ثُمَّ لَا يَكُنْ أَمْرُكُمْ عَلَيْكُمْ غُمَّةً ثُمَّ اقْضُوا
إِلَيَّ وَلَا تَنْظُرُونِ ﴿٧١﴾ فَإِنْ تَوَلَّيْتُمْ فَمَا سَأَلْتُكُمْ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى اللَّهِ وَأُمِرْتُ أَنْ
أَكُونَ مِنَ الْمُسْلِمِينَ ﴿٧٢﴾

71. And recite to them the news of Nūh (Noah). When he said to his people: "O my people, if my stay (with you), and my reminding (you) of the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allāh is hard for you, then I put my trust in Allāh. So devise your plot, you and your partners, and let not your plot be in doubt for you. Then pass your sentence on me and give me no respite. 72. "But if you turn away (from accepting my doctrine of Islamic Monotheism, i.e. to worship none but Allāh), then no reward have I asked of you, my reward is only from Allāh, and I have been commanded to be of the Muslims (i.e. those who submit to Allāh's Will)."

وَأَتْلُ عَلَيْهِمْ نَبَأَ نُوحٍ إِذْ قَالَ لِقَوْمِهِ يَتَقَوْمِ	وَأَتْلُ عَلَيْهِمْ نَبَأَ نُوحٍ إِذْ قَالَ لِقَوْمِهِ يَتَقَوْمِ	وَأَتْلُ عَلَيْهِمْ نَبَأَ نُوحٍ إِذْ قَالَ لِقَوْمِهِ يَتَقَوْمِ	وَأَتْلُ عَلَيْهِمْ نَبَأَ نُوحٍ إِذْ قَالَ لِقَوْمِهِ يَتَقَوْمِ	وَأَتْلُ عَلَيْهِمْ نَبَأَ نُوحٍ إِذْ قَالَ لِقَوْمِهِ يَتَقَوْمِ	وَأَتْلُ عَلَيْهِمْ نَبَأَ نُوحٍ إِذْ قَالَ لِقَوْمِهِ يَتَقَوْمِ
O my people	he said to his people	when	(of) Noah	(the) news	to them and recite
إِنْ كَانَ كَبُرَ عَلَيْكُمْ مَقَامِي وَتَذَكِيرِي بِآيَاتِ اللَّهِ	إِنْ كَانَ كَبُرَ عَلَيْكُمْ مَقَامِي وَتَذَكِيرِي بِآيَاتِ اللَّهِ	إِنْ كَانَ كَبُرَ عَلَيْكُمْ مَقَامِي وَتَذَكِيرِي بِآيَاتِ اللَّهِ	إِنْ كَانَ كَبُرَ عَلَيْكُمْ مَقَامِي وَتَذَكِيرِي بِآيَاتِ اللَّهِ	إِنْ كَانَ كَبُرَ عَلَيْكُمْ مَقَامِي وَتَذَكِيرِي بِآيَاتِ اللَّهِ	إِنْ كَانَ كَبُرَ عَلَيْكُمْ مَقَامِي وَتَذَكِيرِي بِآيَاتِ اللَّهِ
of (the) Signs (of) Allāh	and my reminding (you)	my stay (with you)	hard for you	is	if
فَعَلَى اللَّهِ تَوَكَّلْتُ فَأَجْمِعُوا أَمْرَكُمْ وَشُرَكَاءَكُمْ ثُمَّ لَا يَكُنْ أَمْرُكُمْ	فَعَلَى اللَّهِ تَوَكَّلْتُ فَأَجْمِعُوا أَمْرَكُمْ وَشُرَكَاءَكُمْ ثُمَّ لَا يَكُنْ أَمْرُكُمْ	فَعَلَى اللَّهِ تَوَكَّلْتُ فَأَجْمِعُوا أَمْرَكُمْ وَشُرَكَاءَكُمْ ثُمَّ لَا يَكُنْ أَمْرُكُمْ	فَعَلَى اللَّهِ تَوَكَّلْتُ فَأَجْمِعُوا أَمْرَكُمْ وَشُرَكَاءَكُمْ ثُمَّ لَا يَكُنْ أَمْرُكُمْ	فَعَلَى اللَّهِ تَوَكَّلْتُ فَأَجْمِعُوا أَمْرَكُمْ وَشُرَكَاءَكُمْ ثُمَّ لَا يَكُنْ أَمْرُكُمْ	فَعَلَى اللَّهِ تَوَكَّلْتُ فَأَجْمِعُوا أَمْرَكُمْ وَشُرَكَاءَكُمْ ثُمَّ لَا يَكُنْ أَمْرُكُمْ
let not your plot be	then	and your partners	so gather your plot	then	I put my trust in Allāh
عَلَيْكُمْ غُمَّةً ثُمَّ اقْضُوا إِلَيَّ وَلَا تَنْظُرُونِ ﴿٧١﴾	عَلَيْكُمْ غُمَّةً ثُمَّ اقْضُوا إِلَيَّ وَلَا تَنْظُرُونِ ﴿٧١﴾	عَلَيْكُمْ غُمَّةً ثُمَّ اقْضُوا إِلَيَّ وَلَا تَنْظُرُونِ ﴿٧١﴾	عَلَيْكُمْ غُمَّةً ثُمَّ اقْضُوا إِلَيَّ وَلَا تَنْظُرُونِ ﴿٧١﴾	عَلَيْكُمْ غُمَّةً ثُمَّ اقْضُوا إِلَيَّ وَلَا تَنْظُرُونِ ﴿٧١﴾	عَلَيْكُمْ غُمَّةً ثُمَّ اقْضُوا إِلَيَّ وَلَا تَنْظُرُونِ ﴿٧١﴾
and give me no respite	pass your sentence on me	then	in doubt	for you	
فَإِنْ تَوَلَّيْتُمْ فَمَا سَأَلْتُكُمْ مِنْ أَجْرٍ إِنْ أَجْرِيَ	فَإِنْ تَوَلَّيْتُمْ فَمَا سَأَلْتُكُمْ مِنْ أَجْرٍ إِنْ أَجْرِيَ	فَإِنْ تَوَلَّيْتُمْ فَمَا سَأَلْتُكُمْ مِنْ أَجْرٍ إِنْ أَجْرِيَ	فَإِنْ تَوَلَّيْتُمْ فَمَا سَأَلْتُكُمْ مِنْ أَجْرٍ إِنْ أَجْرِيَ	فَإِنْ تَوَلَّيْتُمْ فَمَا سَأَلْتُكُمْ مِنْ أَجْرٍ إِنْ أَجْرِيَ	فَإِنْ تَوَلَّيْتُمْ فَمَا سَأَلْتُكُمْ مِنْ أَجْرٍ إِنْ أَجْرِيَ
my reward (is) not	any reward	then	I have not asked of you	but	if you turn away
إِلَّا عَلَى اللَّهِ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ ﴿٧٢﴾	إِلَّا عَلَى اللَّهِ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ ﴿٧٢﴾	إِلَّا عَلَى اللَّهِ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ ﴿٧٢﴾	إِلَّا عَلَى اللَّهِ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ ﴿٧٢﴾	إِلَّا عَلَى اللَّهِ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ ﴿٧٢﴾	إِلَّا عَلَى اللَّهِ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ ﴿٧٢﴾
of the Muslims	to be	and	I have been commanded	from Allāh	but

فَكَذَّبُوهُ فَنَجَّيْنَاهُ وَمَنْ مَعَهُ فِي الْفُلْكِ وَجَعَلْنَاهُمْ خَلْفَهُ وَأَغْرَقْنَا الَّذِينَ كَذَّبُوا بِآيَاتِنَا
فَأَنْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُتَكَبِّرِينَ ﴿٧٣﴾ ثُمَّ بَعَثْنَا مِنْ بَعْدِهِ رَسُولًا إِلَى قَوْمِهِمْ فَجَاءُوهُمْ بِالْبَيِّنَاتِ

فَمَا كَانُوا لِيُؤْمِنُوا بِمَا كَذَّبُوا بِهِ مِنْ قَبْلُ كَذَلِكَ نَطْبَعُ عَلَى قُلُوبِ الْمُعْتَدِينَ ﴿٧٦﴾

73. They denied him, but We delivered him, and those with him in the ship, and We made them generations replacing one after another, while We drowned those who denied Our *Ayāt* (proofs, evidences, lessons, signs, revelations, etc.). Then see what was the end of those who were warned. 74. Then after him We sent Messengers to their people. They brought them clear proofs, but they would not believe what they had already rejected beforehand. Thus We seal the hearts of the transgressors (those who disbelieve in the Oneness of Allāh and disobey Him).

فَكَذَّبُوهُ	فَنَجَّيْنَاهُ	وَمَنْ	مَعَهُ	فِي الْفُلِكِ
but they denied him	so We delivered him	and (those) who	(were) with him	in the ship
وَجَعَلْنَا لَهُمْ	خَلَافِينَ	وَأَغْرَقْنَا		
and We made them	generations replacing one after another	while We drowned		
الَّذِينَ كَذَّبُوا	بِآيَاتِنَا	فَانظُرْ كَيْفَ	كَانَ عَاقِبَةُ	الْمُنذَرِينَ ﴿٧٦﴾
those who denied	Our Signs	then see how	was (the) end	(of) those who were warned
ثُمَّ	بَعَثْنَا مِنْ بَعْدِهِ	رُسُلًا	إِلَى قَوْمِهِمْ	فَجَاءَهُمْ
then	We sent after him	Messengers	to their people	and they brought them
بِالْبَيِّنَاتِ	فَمَا كَانُوا	لِيُؤْمِنُوا	بِمَا كَذَّبُوا	
clear proofs	but they were not	to believe	in what they had (already) rejected	
بِهِ	مِنْ قَبْلُ	كَذَلِكَ	نَطْبَعُ عَلَى قُلُوبِ	الْمُعْتَدِينَ ﴿٧٦﴾
[it]	beforehand	thus	We seal up (the) hearts	(of) the transgressors

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِم مُوسَى وَهَارُونَ إِلَى فِرْعَوْنَ وَمَلَئِهِ بِآيَاتِنَا فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا مُجْرِمِينَ ﴿٧٧﴾ فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوا إِنَّ هَذَا لَسِحْرٌ مُّبِينٌ ﴿٧٨﴾ قَالَ مُوسَى أَتَقُولُونَ لِلْحَقِّ لَمَّا جَاءَكُمْ أَسِحْرٌ هَذَا وَلَا يُفْلِحُ السَّاحِرُونَ ﴿٧٩﴾ قَالُوا أَجِئْتَنَا لِنَلْفِنَا عِصْمًا وَجَدْنَا عَلَيْهِ آيَاتِنَا وَتَكُونُ لَكُمْ الْكِبْرِيَاءُ فِي الْأَرْضِ وَمَا نَحْنُ لَكُمْ بِمُؤْمِنِينَ ﴿٨٠﴾

75. Then after them We sent Mūsā (Moses) and Hārūn (Aaron) to Fir'aun

(Pharaoh) and his chiefs with Our *Ayāt* (proofs, evidences, lessons, signs, etc.). But they behaved arrogantly and were a *Mujrimūn* (disbelievers, sinners, polytheists and criminals) folk. 76. So when came to them the truth from Us, they said: "This is indeed clear magic." 77. Mūsā (Moses) said: "Say you (this) about the truth when it has come to you? Is this magic? But the magicians will never be successful." 78. They said: "Have you come to us to turn us away from that (Faith) we found our fathers following, and that you two may have greatness in the land? We are not going to believe you two!"

ثُمَّ	بَعَثْنَا مِنْ بَعْدِهِمْ	مُوسَىٰ	وَهَارُونَ	إِلَىٰ فِرْعَوْنَ	وَمَلَائِيهِ	بِآيَاتِنَا
then	We sent after them	Moses	and Aaron	to Pharaoh	and his chiefs	with Our Signs
فَاسْتَكْبَرُوا	وَكَانُوا قَوْمًا	مُجْرِمِينَ	فَلَمَّا	جَاءَهُمْ		
but they behaved arrogantly	and they were a folk	sinners	so when	came to them		
الْحَقُّ	مِنْ عِنْدِنَا	قَالُوا	إِنَّ هَذَا	لَسِحْرٌ	مُبِينٌ	قَالَ مُوسَىٰ
the truth	from Us	they said	indeed this	(is) surely a magic	clear	Moses said
أَتَقُولُونَ	لِلْحَقِّ	لَمَّا	جَاءَكُمْ	أَسِحْرٌ هَذَا		
say you (this)?	about the truth	when	it has come to you	(is) this magic?		
وَلَا يَفْلِحُ السَّحَرُونَ	قَالُوا	أَجِئْتَنَا	لِتَلْفِنَنَا			
and the magicians will not be successful	they said	(have) you come to us?	to turn us away			
عَمَّا	وَجَدْنَا عَلَيْهِ	ءَابَاءَنَا	وَتَكُونُ	لَكُمْ	الْكِبْرِيَاءُ	
from that	we found on it	our fathers	and (that) may	you two have	greatness	
فِي الْأَرْضِ	وَمَا	نَحْنُ	لَكُمْ	بِمُؤْمِنِينَ		
in the land	and not	we	in you two	(are) going to believe		

وَقَالَ فِرْعَوْنُ أَتْتُونِي بِكُلِّ سَاحِرٍ عَلِيمٍ ﴿٧٩﴾ فَلَمَّا جَاءَ السَّحَرَةُ قَالَ لَهُم مُوسَىٰ الْقُوا مَا أَنْتُمْ مَلْفُوتٌ ﴿٨٠﴾ فَلَمَّا الْقُوا قَالَ مُوسَىٰ مَا جِئْتُمْ بِهِ السِّحْرُ إِنَّ اللَّهَ سَيَبْطِلُهُ إِنَّ اللَّهَ لَا يُصْلِحُ عَمَلَ الْمُفْسِدِينَ ﴿٨١﴾ وَيُحِقُّ اللَّهُ الْحَقَّ بِكَلِمَاتِهِ وَلَوْ كَرِهَ الْمُجْرِمُونَ ﴿٨٢﴾

79. And Fir'aun (Pharaoh) said: "Bring me every well-versed sorcerer." 80. And when the sorcerers came, Mūsā (Moses) said to them: "Cast down what

you want to cast!" 81. Then when they had cast down, Mūsā (Moses) said: "What you have brought is sorcery, Allāh will surely make it of no effect. Verily, Allāh does not set right the work of *Al-Mufsidūn* (the evildoers and corrupters). 82. "And Allāh will establish and make apparent the truth by His Words, however much the *Mujrimūn* (criminals, disbelievers, polytheists and sinners) may hate (it)."

فَلَمَّا	عَلِيمٍ ﴿٧٨﴾	سَاحِرٍ	بِكُلِّ	أَتُونِي	وَقَالَ فِرْعَوْنُ
and when	well-versed	sorcerer	every	bring to me	and Pharaoh said
مُلْقُونَ ﴿٨١﴾	أَنْتُمْ	الْقَوْمَا مَا	مُوسَى	قَالَ لَهُمْ	جَاءَ السَّحَرَةُ
(want to) cast	you	cast down what	Moses	said to them	the sorcerers came
السَّحَرِ ۖ	بِهِ	مَا جِئْتُمْ	قَالَ مُوسَى	فَلَمَّا الْقَوْمَا	
(is) sorcery	[it]	what you have brought	Moses said	then when they had cast down	
الْمُفْسِدِينَ ﴿٨١﴾	لَا يُصْلِحُ عَمَلٌ	إِنَّ اللَّهَ	سَيَبْطِلُهُ ۗ	إِنَّ اللَّهَ	
(of) the evildoers	(does) not set right (the) work	verily Allah	will make it invalid	surely Allah	
وَلَوْ كَرِهَ الْمُجْرِمُونَ ﴿٨٢﴾	بِكَلِمَاتِهِ ۗ	وَيُحِقُّ اللَّهُ الْحَقَّ			
however the sinners may hate (it)	by His Words	and Allah will establish the truth			

فَمَاءٌ مِّنْ لِّمُوسَىٰ إِلَّا ذُرِّيَّةٌ مِّنْ قَوْمِهِ ۗ عَلَىٰ خَوْفٍ مِّنْ فِرْعَوْنَ وَمَلَئِهِمْ أَن يَفْتِنَهُمْ وَإِنَّ فِرْعَوْنَ لَعَالٍ فِي الْأَرْضِ وَإِنَّهُ لَمِنَ الْمُسْرِفِينَ ﴿٨٢﴾ وَقَالَ مُوسَىٰ يَقَوْمِ إِن كُنْتُمْ ءَامَنْتُمْ بِاللَّهِ فَعَلَيْهِ تَوَكَّلُوا إِن كُنْتُمْ مُّسْلِمِينَ ﴿٨٣﴾ فَقَالُوا عَلَى اللَّهِ تَوَكَّلْنَا رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ الظَّالِمِينَ ﴿٨٤﴾ وَنَحْنَا بِرَحْمَتِكَ مِنَ الْقَوْمِ الْكَافِرِينَ ﴿٨٥﴾

83. But none believed in Mūsā (Moses) except (some) offspring of his people, because of the fear of Fir'aun (Pharaoh) and their chiefs, lest he should persecute them; and verily, Fir'aun (Pharaoh) was an arrogant tyrant on the earth, he was indeed one of the *Musrifūn* (polytheists, sinners and transgressors, those who give up the truth and follow the evil, and commit all kinds of great sins). 84. And Mūsā (Moses) said: "O my people! If you have believed in Allāh, then put your trust in Him if you are Muslims (those who submit to Allāh's Will)." 85. They said: "In Allāh we put our trust. Our Lord!

Make us not a trial for the folk who are *Zālimūn* (polytheists and wrongdoers) (i.e. do not make them overpower us). 86. ``And save us by Your Mercy from the disbelieving folk.``

فَمَا	ءَامَنَ لِمُوسَىٰ	إِلَّا ذُرِّيَّةً	مِّن قَوْمِهِ	عَلَىٰ خَوْفٍ
but none	believed in Moses	except (the) offspring	of his people	(because) of (the) fear
مِّن فِرْعَوْنَ	وَمَلَائِهِمْ	أَن يَفْتِنَهُمْ	وَإِنَّ فِرْعَوْنَ	
of Pharaoh	and their chiefs	lest he should persecute them	and verily Pharaoh	
لَعَالٍ	فِي الْأَرْضِ	وَإِنَّهُ	لَمِنَ الْمُسْرِفِينَ	
(was) an arrogant tyrant	on the earth	and indeed he	(was one) of the transgressors	
وَقَالَ مُوسَىٰ	يَقَوْمِ	إِن كُنْتُمْ	ءَامَنْتُمْ بِاللَّهِ	فَعَلَيْهِ تَوَكَّلُوا
and Moses said	O my people	if you have	believed in Allah	then put your trust in Him
إِن كُنْتُمْ مُّسْلِمِينَ	فَقَالُوا	عَلَى اللَّهِ تَوَكَّلْنَا	رَبَّنَا	لَا تَجْعَلْنَا
if you are Muslims	then they said	we put our trust in Allah	our Lord	make us not
فِتْنَةً	لِّلْقَوْمِ	الظَّالِمِينَ	وَنَجِّنَا	بِرَحْمَتِكَ
a trial	for the folk	(who are) wrongdoers	and save us	by Your Mercy
	مِنَ الْقَوْمِ	الْكَافِرِينَ		
	from the folk	disbelieving		

وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ وَأَخِيهِ أَن تَبَوَّءَ لِقَوْمِكَ مِمَّا مِصْرَ بِيُوتًا وَأَجْعَلُوا بُيُوتَكُمْ قِبْلَةً وَأَقِيمُوا الصَّلَاةَ وَبَشِّرِ الْمُؤْمِنِينَ ﴿٨٧﴾ وَقَالَ مُوسَىٰ رَبَّنَا إِنَّكَ ءَاتَيْتَ فِرْعَوْنَ وَمَلَأَهُ زِينَةً وَأَمْوَالًا فِي الْحَيَاةِ الدُّنْيَا رَبَّنَا لِيُضِلُّوهُ عَنِ سَبِيلِكَ رَبَّنَا اطْمِسْ عَلَىٰ أَمْوَالِهِمْ وَأَشْدُدْ عَلَىٰ قُلُوبِهِمْ فَلَا يُؤْمِنُوا حَتَّىٰ يَرَوْا الْعَذَابَ الْأَلِيمَ ﴿٨٨﴾

87. And We revealed to Mūsā (Moses) and his brother (saying): ``Provide dwellings for your people in Egypt, and make your dwellings as places for your worship, and perform *As-Salāt* (the prayers), and give glad tidings to the believers.`` 88. And Mūsā (Moses) said: ``Our Lord! You have indeed bestowed on Fir'aun (Pharaoh) and his chiefs splendour and wealth in the life of this

world, our Lord! That they may lead men astray from Your path. Our Lord! Destroy their wealth, and harden their hearts, so that they will not believe until they see the painful torment.”

وَإِذْ نُنزِّلُ الْغُرُوقَ	وَإِذْ نُنزِّلُ الْغُرُوقَ	وَإِذْ نُنزِّلُ الْغُرُوقَ	وَإِذْ نُنزِّلُ الْغُرُوقَ	وَإِذْ نُنزِّلُ الْغُرُوقَ
for your people	(saying) that provide	and his brother	to Moses	and We revealed
بِمِصْرَ	بِمِصْرَ	بِمِصْرَ	بِمِصْرَ	بِمِصْرَ
in Egypt	and make your dwellings	dwellings	in Egypt	
وَأَقِمْ الصَّلَاةَ	وَأَقِمْ الصَّلَاةَ	وَأَقِمْ الصَّلَاةَ	وَأَقِمْ الصَّلَاةَ	وَأَقِمْ الصَّلَاةَ
and offer (perfectly) the prayers	and give glad tidings to the believers	and give glad tidings to the believers	and give glad tidings to the believers	and give glad tidings to the believers
رَبَّنَا	رَبَّنَا	رَبَّنَا	رَبَّنَا	رَبَّنَا
our Lord	indeed You	indeed You	indeed You	indeed You
وَأَمْوَالًا	وَأَمْوَالًا	وَأَمْوَالًا	وَأَمْوَالًا	وَأَمْوَالًا
and wealth	in the life	in the life	in the life	in the life
عَنْ سَبِيلِكَ	عَنْ سَبِيلِكَ	عَنْ سَبِيلِكَ	عَنْ سَبِيلِكَ	عَنْ سَبِيلِكَ
from Your path	our Lord	our Lord	our Lord	our Lord
فَلَا يُؤْمِنُوا	فَلَا يُؤْمِنُوا	فَلَا يُؤْمِنُوا	فَلَا يُؤْمِنُوا	فَلَا يُؤْمِنُوا
so (that) they will not believe	so (that) they will not believe	so (that) they will not believe	so (that) they will not believe	so (that) they will not believe

قَالَ قَدْ أُجِيبَت دَعْوَتُكُمَا فَاسْتَقِيمَا وَلَا تَتَّبِعَانِ سَبِيلَ الَّذِينَ لَا يَعْلَمُونَ ﴿٨٩﴾
 ﴿٩٠﴾ وَجَوْرْنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ فَاتَّبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُ، بَغِيًّا وَعَدُوًّا حَتَّى إِذَا
 أَدْرَكَهُ الْغَرَقُ قَالَ ءَامَنْتُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي ءَامَنْتُ بِهِ بَنُو إِسْرَائِيلَ وَأَنَا مِنَ الْمُسْلِمِينَ ﴿٩١﴾

89. Allāh said: “Verily, the invocation of you both is accepted. So you both keep to the Straight Way (i.e. keep on doing good deeds and preaching Allāh’s Message with patience), and follow not the path of those who know not (the truth i.e. to believe in the Oneness of Allāh, and also to believe in the reward of Allāh: Paradise).” 90. And We took the Children of Israel across the sea, and Fir`aun (Pharaoh) with his hosts followed them in oppression and enmity, till when drowning overtook him, he said: “I believe that none has the right to be

worshipped but He (Allāh) in Whom the Children of Israel believe, and I am one of the Muslims (those who submit to Allāh's Will)."

قَالَ					قَدْ أُجِيبَت دَعْوَتُكُمَا				
He (Allah) said					verily the invocation of you both is accepted				
فَاسْتَقِيمَا					وَلَا تَتَّبِعَانِ سَبِيلَ الَّذِينَ لَا يَعْلَمُونَ ﴿٨٩﴾				
so you both keep to the Straight Way					(of) those who know not and follow not (the) path				
وَجُوزَنَا		بَنِي إِسْرَائِيلَ		الْبَحْرَ		فَاتَّبَعَهُمْ			
and We took across		(the) Children of Israel		the sea		and followed them			
فِرْعَوْنُ		وَجُنُودُهُ		بَغْيًا		وَعَدَا		حَتَّىٰ إِذَا	
Pharaoh		and his hosts		(in) oppression		and enmity		till when	
أَغْرَقُ		قَالَ		ءَأْمَنْتُ		أَنَّهُ		إِلَّا الَّذِي	
drowning		he said		I believe		that		but He (Allah)	
ءَأْمَنْتُ بِهِ		بَنُو إِسْرَائِيلَ		وَأَنَا		مِنَ الْمُسْلِمِينَ ﴿٩١﴾			
in Whom believed		(the) Children of Israel		and I am		(one) of the Muslims			

ءَأْتَنَّا وَقَدْ عَصَيْتَ قَبْلُ وَكُنْتَ مِنَ الْمُفْسِدِينَ ﴿٩١﴾ فَأَلْيَوْمَ نُنَجِّيكَ بِبَدَنِكَ لِتَكُونَ لِمَنْ خَلَقَكَ آيَةً وَإِنَّ كَثِيرًا مِّنَ النَّاسِ عَنْ آيَاتِنَا لَغَفْلُونَ ﴿٩٢﴾ وَلَقَدْ بَوَّأْنَا بَنِي إِسْرَائِيلَ مَبُوءًا صِدْقٍ وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ فَمَا اخْتَلَفُوا حَتَّىٰ جَاءَهُمُ الْعِلْمُ إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿٩٣﴾

91. Now (you believe) while you refused to believe before and you were one of the *Mufsidūn* (evildoers and the corrupters). 92. So this day We shall deliver your (dead) body (out from the sea) that you may be a sign to those who come after you! And verily, many among mankind are heedless of Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.). 93. And indeed We settled the Children of Israel in an honourable dwelling place (Shām-Syria and Misr-Egypt), and provided them with good things, and they differed not until the knowledge came to them. Verily, your Lord (Allāh) will judge between them on the Day of Resurrection in that in which they used to differ.

وَكُنْتَ	وَقَدْ عَصَيْتَ قَبْلُ	ءَاكُنَنَّ		
and you were	while verily you refused to believe before	now (you believe)?		
بِبدَنِكَ	نُنَجِّيكَ	فَالْيَوْمَ	مِنَ الْمُفْسِدِينَ ﴿٩١﴾	
with your (dead) body (out from the sea)	We shall deliver you	so this day	(one) of the evildoers	
وَأِنَّ كَثِيرًا	ءَايَةً	خَلْفَكَ	لِمَنْ	لِتَكُونَ
and verily many	a sign	(come) after you	to (those) who	that you may be
وَلَقَدْ بَوَّأْنَا بَنِي	لُعَافِلُونَ ﴿٩٢﴾	عَنَّا آيَاتِنَا	مِنَ النَّاسِ	
and indeed We settled (the) Children	(are) surely heedless	of Our Signs	among mankind	
مِنَ الطَّيِّبَاتِ	وَرَزَقْنَاهُمْ	صَدَقِ	مُبَوَّأً	إِسْرَائِيلَ
with good things	and provided them	honourable	(in) a dwelling place	(of) Israel
إِنَّ رَبَّكَ	الْعَلَمِ	حَتَّى جَاءَهُمْ	فَمَا اخْتَلَفُوا	
verily your Lord	the knowledge	until came to them	and they differed not	
فِيهِ يَخْتَلِفُونَ ﴿٩٣﴾	فِيَمَا كَانُوا	الْقِيَمَةِ	يَوْمَ	يَقْضَى بَيْنَهُمْ
differ in which	in that they used to	(of) Resurrection	(on the) Day	will judge between them

فَإِنْ كُنْتَ فِي شَكٍّ مِمَّا أَنْزَلْنَا إِلَيْكَ فَسْأَلِ الَّذِينَ يُقْرَأُونَ الْكِتَابَ مِنْ قَبْلِكَ لَقَدْ جَاءَكَ الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ ﴿٩٤﴾ وَلَا تَكُونَنَّ مِنَ الَّذِينَ كَذَبُوا بآيَاتِ اللَّهِ فَتَكُونَ مِنَ الْخَاسِرِينَ ﴿٩٥﴾ إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَاتُ رَبِّكَ لَا يُؤْمِنُونَ ﴿٩٦﴾

94. So, if you (O Muhammad ﷺ) are in doubt concerning that which We have revealed to you, [i.e. that your name is written in the Taurāt (Torah) and the Injil (Gospel)], then ask those who are reading the Book [the Taurāt (Torah) and the Injil (Gospel)] before you. Verily, the truth has come to you from your Lord. So, be not of those who doubt (it). 95. And be not one of those who deny the *Ayāt* (proofs, evidences, verses, signs, lessons, revelations, etc.) of Allāh, for then you shall be one of the losers. 96. Truly, those, against whom the Word (Wrath) of your Lord has been justified, will not believe.

فَسْأَلِ	أَنْزَلْنَا إِلَيْكَ	مِمَّا	فِي شَكٍّ	فَإِنْ كُنْتَ
then ask	We have revealed unto you	concerning that which	in doubt	so if you are

الَّذِينَ يَقْرَأُونَ	الْكِتَابَ	مِنْ قَبْلِكَ	لَقَدْ جَاءَكَ	الْحَقُّ
those who are reading	the Book	before you	verily has come to you	the truth
مِنْ رَبِّكَ	فَلَا تَكُونَنَّ	مِنَ الْمُتَمَتِّينَ ﴿١٦﴾	وَلَا تَكُونَنَّ	مِنَ الَّذِينَ كَذَبُوا
from your Lord	so be not	of those who doubt (it)	and be not	(one) of those who deny
بَعَايَتِ اللَّهِ	فَتَكُونُ	مِنَ الْخَاسِرِينَ ﴿١٧﴾	إِنَّ الَّذِينَ	
(the) Signs (of) Allah	then you shall be	(one) of the losers	truly those	
حَقَّتْ عَلَيْهِمْ	كَلِمَتُ	رَبِّكَ	لَا يُؤْمِنُونَ ﴿١٨﴾	
against whom has been justified	(the) Word (Wrath)	(of) your Lord	will not believe	

وَلَوْ جَاءَتْهُمْ كُلُّ آيَةٍ حَتَّى يَرَوْا الْعَذَابَ الْأَلِيمَ ﴿١٧﴾ فَلَوْلَا كَانَتْ قَرِيَةً ءَامَنَتْ فَنَفَعَهَا
 إِيمَانُهَا إِلَّا قَوْمَ يُوسُفَ لَمَّا ءَامَنُوا كَشَفْنَا عَنْهُمْ عَذَابَ الْخِزْيِ فِي الْحَيَاةِ الدُّنْيَا وَمَتَّعْنَاهُمْ
 إِلَىٰ حِينٍ ﴿١٨﴾ وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مِنَ فِي الْأَرْضِ كُلَّهُمْ جَمِيعًا ءَأَفَنتُ تَكْرَهُ النَّاسِ حَتَّى
 يَكُونُوا مُؤْمِنِينَ ﴿١٩﴾

97. Even if every sign should come to them, until they see the painful torment.
 98. Was there any town (community) that believed (after seeing the punishment), and its Faith (at that moment) saved it (from the punishment)? (The answer is none)–except the people of Yūnus (Jonah); when they believed, We removed from them the torment of disgrace in the life of the (present) world, and permitted them to enjoy for a while. 99. And had your Lord willed, those on earth would have believed, all of them together. So, will you (O Muhammad ﷺ) then compel mankind, until they become believers.

وَلَوْ جَاءَتْهُمْ	كُلُّ آيَةٍ	حَتَّى يَرَوْا الْعَذَابَ	الْأَلِيمَ ﴿١٧﴾	فَلَوْلَا
even if should come to them	sign every	until they see the torment	painful	so why not
كَانَتْ	قَرِيَةً ءَامَنَتْ	فَنَفَعَهَا	إِيمَانُهَا	يُوسُفَ
was	any town that believed	and benefited it	its Faith	(of) Jonah
لَمَّا ءَامَنُوا	كَشَفْنَا عَنْهُمْ	عَذَابَ	الْخِزْيِ	فِي الْحَيَاةِ
when they believed	We removed from them	(the) torment	(of) disgrace	in the life

وَلَوْ شَاءَ رَبُّكَ	إِلَىٰ حِينٍ	وَمَتَّعْنَاهُمْ	الدُّنْيَا
and if your Lord had willed	for a while	and permitted them to enjoy	(of) the world
كُلُّهُمْ	فِي الْأَرْضِ	مَنْ	لَأَمَنَّ
together	(are) on the earth	(those) who	surely would have believed
حَتَّىٰ يَكُونُوا مُؤْمِنِينَ	تُكْرِهُ النَّاسَ	أَفَأَنْتَ	
until they become believers	compel mankind	(will) you (O Mohammad) then?	

وَمَا كَانَتْ لِنَفْسٍ أَنْ تُؤْمِنَ إِلَّا بِإِذْنِ اللَّهِ وَيَجْعَلُ الرَّجْسَ عَلَى الَّذِينَ لَا يَعْقِلُونَ ﴿١٠٠﴾
 قُلْ أَنْظِرُوا مَاذَا فِي السَّمَوَاتِ وَالْأَرْضِ وَمَا تُغْنِي الْآيَاتُ وَالنَّذْرُ عَنْ قَوْمٍ لَا يُؤْمِنُونَ ﴿١٠١﴾
 فَهَلْ يَنْظُرُونَ إِلَّا مِثْلَ أَيَّامِ الَّذِينَ خَلَوْا مِنْ قَبْلِهِمْ قُلْ فَانظُرُوا إِلَيَّ مِنْ مِثْلِ الْمُنْتَظِرِينَ ﴿١٠٢﴾

100. It is not for any person to believe, except by the Leave of Allāh, and He will put the wrath on those who are heedless. 101. Say: "Behold all that is in the heavens and the earth," but neither *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) nor warners benefit those who believe not. 102. Then do they wait for (anything) except for (a destruction) like that of the days of the men who passed away before them? Say: "Wait then, I am (also) with you among those who wait."

بِإِذْنِ اللَّهِ	إِلَّا	أَنْ تُؤْمِنَ	لِنَفْسٍ	وَمَا كَانَتْ
by (the) Leave (of) Allah	except	to believe	for any person	and it is not
أَنْظِرُوا مَاذَا	قُلْ	لَا يَعْقِلُونَ	عَلَى الَّذِينَ	وَيَجْعَلُ الرَّجْسَ
see what	say	understand not	on those who	and He will put the wrath
وَالنَّذْرُ	وَمَا تُغْنِي الْآيَاتُ	وَالْأَرْضِ	فِي السَّمَوَاتِ	
and the warners	but benefit not the signs	and the earth	(is) in the heavens	
إِلَّا مِثْلَ	فَهَلْ يَنْظُرُونَ	لَا يُؤْمِنُونَ	عَنْ قَوْمٍ	
save like	then (do) they wait (for anything)?	who believe not	to a people	

فَأَنْظِرُوا	قُلْ	مِنْ قَبْلِهِمْ	الَّذِينَ خَلَوْا	أَيَّامَ
so wait	say	before them	(of) those who passed away	(the) days
مِنَ الْمُنتَظِرِينَ ﴿١٠٥﴾		مَعَكُمْ	إِنِّي	
among those who wait		with you	indeed I am (too)	

ثُمَّ نَجِّى رُسُلَنَا وَالَّذِينَ ءَامَنُوا كَذَلِكَ حَقًّا عَلَيْنَا نُنَجِّى الْمُؤْمِنِينَ ﴿١٠٣﴾ قُلْ يَأَيُّهَا النَّاسُ
 إِن كُنْتُمْ فِي شَكٍّ مِّن دِينِي فَلَا أَعْبُدُ الَّذِينَ تَعْبُدُونَ مِن دُونِ اللَّهِ وَلَكِن أَعْبُدُ اللَّهَ الَّذِي
 يَتَوَقَّكُمْ وَأُمِرْتُ أَن أَكُونَ مِنَ الْمُؤْمِنِينَ ﴿١٠٤﴾ وَأَن أَقِمَّ وَجْهَكَ لِلدِّينِ حَنِيفًا وَلَا تَكُونَ
 مِنَ الْمُشْرِكِينَ ﴿١٠٥﴾

103. Then (in the end) We save Our Messengers and those who believe! Thus it is incumbent upon Us to save the believers. 104. Say (O Muhammad ﷺ): "O you mankind! If you are in doubt as to my religion (Islam), then (know that) I will never worship those whom you worship besides Allāh. But I worship Allāh Who causes you to die, and I am commanded to be one of the believers. 105. "And (it is revealed to me): Direct your face (O Muhammad ﷺ) entirely towards the religion *Hanīf* (Islamic Monotheism, i.e. to worship none but Allāh Alone), and never be one of the *Mushrikūn* (those who ascribe partners to Allāh, polytheists, idolaters, disbelievers in the Oneness of Allāh, and those who worship others along with Allāh).

ثُمَّ نَجِّى رُسُلَنَا	وَالَّذِينَ ءَامَنُوا	كَذَلِكَ	حَقًّا
then We save Our Messengers	and those who believe	thus	(it is) incumbent
عَلَيْنَا	قُلْ	يَأَيُّهَا	النَّاسُ
upon Us	say (O Muhammad)	O	mankind
نُنَجِّى الْمُؤْمِنِينَ ﴿١٠٣﴾	فَلَا أَعْبُدُ	الَّذِينَ تَعْبُدُونَ	إِن كُنْتُمْ
to save the believers	then I will not worship	those whom you worship	if you are
مِن دِينِي	مِن دُونِ اللَّهِ	وَلَكِن أَعْبُدُ اللَّهَ	الَّذِي
as to my religion (Islam)	besides Allah	[and] but I worship Allah	Who
فِي شَكٍّ	وَأُمِرْتُ	يَتَوَقَّكُمْ	وَأَن أَقِمَّ
in doubt	and I am commanded	causes you to die	and that direct (entirely) your face (O Muhammad)
وَأَن أَكُونَ	مِنَ الْمُؤْمِنِينَ ﴿١٠٥﴾	وَأَن أَقِمَّ وَجْهَكَ	
to be	(one) of the believers		

لِلدِّينِ	حَنِيفًا	وَلَا تَكُونَنَّ	مِنَ الْمُشْرِكِينَ ﴿١٠٥﴾
towards the religion	upright	and never be	(one) of the polytheists

وَلَا تَدْعُ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ فَإِنْ فَعَلْتَ فَإِنَّكَ إِذَا مِنْ الظَّالِمِينَ ﴿١٠٦﴾ وَإِنْ يَمَسُّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يُرِدْكَ بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ يُصِيبُ بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ وَهُوَ الْغَفُورُ الرَّحِيمُ ﴿١٠٧﴾

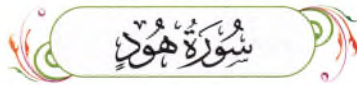
106. "And invoke not besides Allāh any such that will neither profit you nor harm you, but if (in case) you did so, you shall certainly be one of the *Zālimūn* (polytheists and wrongdoers)." 107. And if Allāh touches you with harm, there is none who can remove it but He; and if He intends any good for you, there is none who can repel His Favour which He causes it to reach whomsoever of His slaves He wills. And He is the Oft-Forgiving, the Most Merciful.

وَلَا تَدْعُ	مِنْ دُونِ اللَّهِ	مَا	لَا يَنْفَعُكَ	وَلَا يَضُرُّكَ	فَإِنْ فَعَلْتَ
and invoke not	besides Allah	what	will neither profit you	nor harm you	but if you did (so)
فَإِنَّكَ	إِذَا	مِنَ الظَّالِمِينَ ﴿١٠٦﴾	وَإِنْ يَمَسُّكَ اللَّهُ	بِضُرٍّ	
so verily you	then (will be)	of the wrongdoers	and if Allah touches you	with harm	
فَلَا كَاشِفَ	لَهُ	إِلَّا هُوَ	وَإِنْ يُرِدْكَ	بِخَيْرٍ	
then (there is) none who (can) remove	it	but He	and if He intends for you	any good	
فَلَا رَادَّ	لِفَضْلِهِ	يُصِيبُ بِهِ			
then (there is) none who (can) repel	His Favour	He causes it to reach			
مَنْ يَشَاءُ	مِنْ عِبَادِهِ	وَهُوَ الْغَفُورُ	الرَّحِيمُ ﴿١٠٧﴾		
whomsoever He wills	of His slaves	and He (is) the Oft-Forgiving	the Most Merciful		

قُلْ يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الْحَقُّ مِنْ رَبِّكُمْ فَمَنِ اهْتَدَى فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَمَا أَنَا عَلَيْكُمْ بِوَكِيلٍ ﴿١٠٨﴾ وَاتَّبِعْ مَا يُوحَىٰ إِلَيْكَ وَأَصِرْ حَتَّىٰ يَحْكُمَ اللَّهُ وَهُوَ خَيْرُ الْحَاكِمِينَ ﴿١٠٩﴾

108. Say: "O you mankind! Now truth (i.e. the Qur'an and Prophet Muhammad ﷺ), has come to you from your Lord. So whosoever receives guidance, he does so for the good of his ownself; and whosoever goes astray, he does so to his own loss; and I am not (set) over you as a *Wakil* (disposer of affairs to oblige you for guidance)." 109. And (O Muhammad ﷺ), follow the Revelation sent to you, and be patient till Allāh gives judgement. And He is the Best of judges.

قُلْ	يَا أَيُّهَا	النَّاسُ	قَدْ جَاءَكُمْ	الْحَقُّ	مِنْ رَبِّكُمْ
say	0	mankind	verily has come to you	the truth	from your Lord
فَمَنْ أَهْتَدَىٰ		فَإِنَّمَا	يَهْتَدِي لِنَفْسِهِ ۗ		
so whosoever receives guidance		then only	he is guided for (the good of) his ownself		
وَمَنْ ضَلَّ		فَإِنَّمَا	يَضِلُّ عَلَيْهِ ۗ		
and whosoever goes astray		then only	he strays to his own loss		
عَلَيْكُمْ		بِوَكِيلٍ	وَاتَّبِعْ	مَا يُوحَىٰ	إِلَيْكَ
(set) over you		(as) a disposer of affairs	and follow	what is revealed	unto you
وَأَصْبِرْ		حَتَّىٰ يَحْكُمَ اللَّهُ	وَهُوَ	خَيْرٌ	الْحَاكِمِينَ
and be patient		till Allah gives judgement	and He	(is the) Best	(of) judges



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الرَّكُنْتُ أَحْكَمَتَّ ۗ أَيْنَهُ ثُمَّ فُضِّلَتْ مِنْ لَدُنِّ حَكِيمٍ خَيْرٍ ۗ أَلَا تَعْبُدُونَ إِلَّا اللَّهَ ۗ إِنَّنِي لَكُمْ مِنْهُ نَذِيرٌ وَبَشِيرٌ ۗ وَأَنْ أَسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُمْنِعْكُمْ مِّنْعَا حَسَنًا إِلَىٰ أَجَلٍ مُّسَمًّى وَيُؤْتِ كُلَّ ذِي فَضْلٍ فَضْلَهُ ۗ وَإِنْ تَوَلَّوْا فَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ كَبِيرٍ ۗ

Sūrah Hūd [(Prophet) Hūd] 11

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. *Alif-Lām-Rā*. [These letters are one of the miracles of the Qur'an and none

but Allāh (Alone) knows their meanings.] (This is) a Book, the Verses whereof are perfected (in every sphere of knowledge), and then explained in detail from One (Allāh), Who is All-Wise Well-Acquainted (with all things). 2. (Saying) worship none but Allāh. Verily, I (Muhammad ﷺ) am to you from Him a warner and a bringer of glad tidings. 3. And (commanding you): "Seek the forgiveness of your Lord, and turn to Him in repentance, that He may grant you good enjoyment, for a term appointed, and bestow His abounding Grace to every owner of grace (i.e. the one who helps and serves the needy and deserving, physically and with his wealth, and even with good words). But if you turn away, then I fear for you the torment of a Great Day (i.e. the Day of Resurrection).

الرَّحِيمِ		الرَّحْمَنِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
ثُمَّ فَصَّلَتْ		أَحْكَمَتْ آيَاتُهُ		كَتَبْتُ	
then explained in detail		(the) Verses thereof are perfected		(this is) a Book	
إِلَّا اللَّهَ		أَلَّا تَعْبُدُوا		مِن لَّدُنْ حَكِيمٍ	
but Allah		(saying) that worship not		from (One Who is) All-Wise	
وَبَشِيرٍ		نَذِيرٍ		لَكُمْ	
and a bringer of glad tidings		a warner		unto you	
تُوبُوا إِلَيْهِ		ثُمَّ		وَأَنْ أَسْتَغْفِرُوا رَبَّهُمْ	
turn in repentance to Him		then		and that seek (the) forgiveness (of) your Lord	
وَيُؤْتِ		مُسَمًّى		مَنْعًا	
and bestow		appointed		enjoyment	
فَإِنِّي أَخَافُ		وَإِنْ تَوَلَّوْا		فَضْلٍ	
(say) then indeed I fear		but if they turn away		(of) grace	
كَبِيرٍ		يَوْمٍ		عَذَابٍ	
Great		(of) a Day (the Day of Resurrection)		(the) torment	
				لَكُمْ	
				for you	

إِلَى اللَّهِ مَرْجِعُكُمْ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ۝ أَلَا إِنَّهُمْ يَتَّبِعُونَ صُدُورَهُمْ لِيَسْتَخْفُوا مِنْهُ أَلَا حِينَ

يَسْتَعْشُونَ ثِيَابَهُمْ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٥﴾

4. To Allāh is your return, and He is Able to do all things." 5. No doubt! They did fold up their breasts, that they may hide from Him. Surely, even when they cover themselves with their garments, He knows what they conceal and what they reveal. Verily, He is the All-Knower of the (innermost secrets) of the breasts.

أَلَا	قَدِيرٌ ﴿٥﴾	شَيْءٍ	عَلَىٰ كُلِّ	وَهُوَ	إِلَىٰ اللَّهِ مَرَجِعُكُمْ
no doubt	(is) Omnipotent	thing	over every	and He	to Allah (is) your return
حِينَ	أَلَا	مِنْهُ	لِيَسْتَخْفُوا	يَتَّوْنُ صُدُورَهُمْ	إِنَّهُمْ
(even) when	no doubt	from Him	that they may hide	fold up their breasts	indeed they
مَا يُسِرُّونَ	يَعْلَمُ	يَسْتَعْشُونَ ثِيَابَهُمْ			
what they conceal	He knows	they cover (themselves with) their garments			
الصُّدُورِ ﴿٥﴾	بِذَاتِ	إِنَّهُ عَلِيمٌ	وَمَا يُعْلِنُونَ		
the breasts	of that which (is in)	verily He (is the) All-Knower	and what they reveal		



﴿ وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلٌّ فِي كِتَابٍ مُبِينٍ ﴿٦﴾ وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضِ فِي سِتَّةِ أَيَّامٍ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَلَئِنْ قُلْتُمْ إِنَّكُمْ مَبْعُوثُونَ مِنْ بَعْدِ الْمَوْتِ لَيَقُولَنَّ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا سِحْرٌ مُبِينٌ ﴿٧﴾ ﴾

6. And no moving (living) creature is there on earth but its provision is due from Allāh. And He knows its dwelling place and its deposit (in the uterus or grave). All is in a Clear Book (*Al-Lauh Al-Mahfuz* – the Book of Decrees with Allāh). 7. And He it is Who has created the heavens and the earth in six Days and His Throne was on the water, that He might try you, which of you is the best in (good) deeds [i.e., these good deeds should be totally for Allāh's sake and not to show off, and according to the ways and traditions of Prophet Muhammad ﷺ]. But if you were to say to them: "You shall indeed be raised up after death," those who disbelieve would be sure to say, "This is nothing but obvious magic."

وَمَا	مِنْ دَابَّةٍ	فِي الْأَرْضِ	إِلَّا
and (there is) no	any moving (living) creature	on the earth	but
عَلَى اللَّهِ رِزْقُهَا	وَيَعْلَمُ مُسْتَقَرَّهَا	وَمُسْتَوْدَعَهَا	
its provision (is) due from Allah	and He knows its dwelling place	and its deposit	
كُلٌّ فِي كِتَابٍ مُبِينٍ ﴿٦﴾	وَهُوَ	الَّذِي خَلَقَ	السَّمَوَاتِ
all (is) in a Book Clear	and He (it is)	Who has created	the heavens
وَالْأَرْضِ فِي سِتَّةِ أَيَّامٍ	وَكَانَ عَرْشُهُ	عَلَى الْمَاءِ	لِيَبْلُوَكُمْ
and the earth in six Days	and His Throne was	on the water	that He might test you
أَيُّكُمْ	أَحْسَنُ	عَمَلًا	وَلَئِنْ قُلْتُمْ
which of you	(is the) best	(in) deeds	but if you were to say (to them)
مَبْعُوثُونَ	مِنْ بَعْدِ	الْمَوْتِ	الَّذِينَ كَفَرُوا
shall be raised up	after	[the] death	those who disbelieve
إِنْ هَذَا	إِلَّا سِحْرٌ	مُبِينٌ ﴿٧﴾	
this (is) nothing	but a magic	obvious	

وَلَيْنَ أَخْرَجْنَاهُمُ الْعَذَابَ إِلَىٰ أُمَّةٍ مَّعْدُودَةٍ لَّيَقُولُنَّ مَا يَحْبِسُهُ ۗ أَلَا يَوْمَ يَأْتِيهِمْ لَيْسَ مَصْرُوفًا عَنْهُمْ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٨﴾ وَلَيْنَ أذَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَاهَا مِنْهُ إِنَّهُ لَيَكْفُرُ ۚ إِنَّهُ لَيَكْفُرُ ﴿٩﴾ وَلَيْنَ أذَقْنَاهُ نِعْمَاءَ بَعْدَ ضِرَاءٍ مَّسَّتَهُ لَيَقُولَنَّ ذَهَبَ السَّيِّئَاتُ عَنِّي ۚ إِنَّهُ لَفَرِحٌ فَخُورٌ ﴿١٠﴾

8. And if We delay the torment for them till a determined term, they are sure to say, "What keeps it back?" Verily, on the day it reaches them, nothing will turn it away from them, and they will be surrounded by (or fall in) that at which they used to mock! 9. And if We give man a taste of mercy from Us, and then withdraw it from him, verily, he is despairing, ungrateful. 10. But if We let him taste good (favour) after evil (poverty and harm) has touched him, he is sure to say: "Ills have departed from me." Surely, he is exultant, and boastful (ungrateful to Allāh).

وَلَيْنَ أَخْرَجْنَاهُمُ الْعَذَابَ إِلَىٰ أُمَّةٍ مَّعْدُودَةٍ لَّيَقُولُنَّ	وَلَيْنَ أَخْرَجْنَاهُمُ الْعَذَابَ إِلَىٰ أُمَّةٍ مَّعْدُودَةٍ لَّيَقُولُنَّ	وَلَيْنَ أَخْرَجْنَاهُمُ الْعَذَابَ إِلَىٰ أُمَّةٍ مَّعْدُودَةٍ لَّيَقُولُنَّ	وَلَيْنَ أَخْرَجْنَاهُمُ الْعَذَابَ إِلَىٰ أُمَّةٍ مَّعْدُودَةٍ لَّيَقُولُنَّ	وَلَيْنَ أَخْرَجْنَاهُمُ الْعَذَابَ إِلَىٰ أُمَّةٍ مَّعْدُودَةٍ لَّيَقُولُنَّ	وَلَيْنَ أَخْرَجْنَاهُمُ الْعَذَابَ إِلَىٰ أُمَّةٍ مَّعْدُودَةٍ لَّيَقُولُنَّ
and if We delay	for them	the torment	till a term	determined	they are sure to say
مَا يَحْبِسُهُ ۗ أَلَا يَوْمَ يَأْتِيهِمْ لَيْسَ مَصْرُوفًا	مَا يَحْبِسُهُ ۗ أَلَا يَوْمَ يَأْتِيهِمْ لَيْسَ مَصْرُوفًا	مَا يَحْبِسُهُ ۗ أَلَا يَوْمَ يَأْتِيهِمْ لَيْسَ مَصْرُوفًا	مَا يَحْبِسُهُ ۗ أَلَا يَوْمَ يَأْتِيهِمْ لَيْسَ مَصْرُوفًا	مَا يَحْبِسُهُ ۗ أَلَا يَوْمَ يَأْتِيهِمْ لَيْسَ مَصْرُوفًا	مَا يَحْبِسُهُ ۗ أَلَا يَوْمَ يَأْتِيهِمْ لَيْسَ مَصْرُوفًا
what	keeps it back	verily (on the) day	it reaches them	nothing will turn it away	
عَنْهُمْ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٨﴾	عَنْهُمْ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٨﴾	عَنْهُمْ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٨﴾	عَنْهُمْ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٨﴾	عَنْهُمْ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٨﴾	عَنْهُمْ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٨﴾
from them	and surrounded	them	what they used to	mockat [it]	
وَلَيْنَ أذَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَاهَا مِنْهُ	وَلَيْنَ أذَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَاهَا مِنْهُ	وَلَيْنَ أذَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَاهَا مِنْهُ	وَلَيْنَ أذَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَاهَا مِنْهُ	وَلَيْنَ أذَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَاهَا مِنْهُ	وَلَيْنَ أذَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَاهَا مِنْهُ
and if We give man a taste	from Us	(of) mercy	then We withdraw it	from him	
إِنَّهُ لَيَكْفُرُ ۚ إِنَّهُ لَيَكْفُرُ ﴿٩﴾	إِنَّهُ لَيَكْفُرُ ۚ إِنَّهُ لَيَكْفُرُ ﴿٩﴾	إِنَّهُ لَيَكْفُرُ ۚ إِنَّهُ لَيَكْفُرُ ﴿٩﴾	إِنَّهُ لَيَكْفُرُ ۚ إِنَّهُ لَيَكْفُرُ ﴿٩﴾	إِنَّهُ لَيَكْفُرُ ۚ إِنَّهُ لَيَكْفُرُ ﴿٩﴾	إِنَّهُ لَيَكْفُرُ ۚ إِنَّهُ لَيَكْفُرُ ﴿٩﴾
verily he	(is) despairing	ungrateful	but if We let him taste	good (favour)	
بَعْدَ ضِرَاءٍ مَّسَّتَهُ لَيَقُولَنَّ ذَهَبَ السَّيِّئَاتُ عَنِّي ۚ إِنَّهُ لَفَرِحٌ فَخُورٌ ﴿١٠﴾	بَعْدَ ضِرَاءٍ مَّسَّتَهُ لَيَقُولَنَّ ذَهَبَ السَّيِّئَاتُ عَنِّي ۚ إِنَّهُ لَفَرِحٌ فَخُورٌ ﴿١٠﴾	بَعْدَ ضِرَاءٍ مَّسَّتَهُ لَيَقُولَنَّ ذَهَبَ السَّيِّئَاتُ عَنِّي ۚ إِنَّهُ لَفَرِحٌ فَخُورٌ ﴿١٠﴾	بَعْدَ ضِرَاءٍ مَّسَّتَهُ لَيَقُولَنَّ ذَهَبَ السَّيِّئَاتُ عَنِّي ۚ إِنَّهُ لَفَرِحٌ فَخُورٌ ﴿١٠﴾	بَعْدَ ضِرَاءٍ مَّسَّتَهُ لَيَقُولَنَّ ذَهَبَ السَّيِّئَاتُ عَنِّي ۚ إِنَّهُ لَفَرِحٌ فَخُورٌ ﴿١٠﴾	بَعْدَ ضِرَاءٍ مَّسَّتَهُ لَيَقُولَنَّ ذَهَبَ السَّيِّئَاتُ عَنِّي ۚ إِنَّهُ لَفَرِحٌ فَخُورٌ ﴿١٠﴾
after	evil (poverty and harm)	has touched him	he is sure to say	ills have departed	
عَنِّي ۚ إِنَّهُ لَفَرِحٌ فَخُورٌ ﴿١٠﴾	عَنِّي ۚ إِنَّهُ لَفَرِحٌ فَخُورٌ ﴿١٠﴾	عَنِّي ۚ إِنَّهُ لَفَرِحٌ فَخُورٌ ﴿١٠﴾	عَنِّي ۚ إِنَّهُ لَفَرِحٌ فَخُورٌ ﴿١٠﴾	عَنِّي ۚ إِنَّهُ لَفَرِحٌ فَخُورٌ ﴿١٠﴾	عَنِّي ۚ إِنَّهُ لَفَرِحٌ فَخُورٌ ﴿١٠﴾
from me	surely he	(is) exultant	(and) boastful		

إِلَّا الَّذِينَ صَبَرُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ﴿١١﴾ فَلَعَلَّكَ تَارِكٌ بَعْضَ مَا يُوحَىٰ إِلَيْكَ وَضَائِقٌ بِهِ صَدْرُكَ أَنْ يَقُولُوا لَوْلَا أُنزِلَ عَلَيْهِ كَنْزٌ أَوْ جَاءَ مَعَهُ مَلَكٌ إِنَّمَا أَنْتَ نَذِيرٌ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ﴿١٢﴾ أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِعَشْرِ سُوْرٍ مِّثْلِهِ مُفْتَرِيَاتٍ وَادْعُوا مَنِ اسْتَعْظَمْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٣﴾

11. Except those who show patience and do righteous good deeds: those, theirs will be forgiveness and a great reward (Paradise). 12. So, perchance you (Muhammad ﷺ) may give up a part of what is revealed to you, and that your breast feels straitened for it because they say, "Why has not a treasure been sent down to him, or an angel come with him?" But you are only a warner. And Allāh is a *Wakil* (Disposer of affairs, Trustee, Guardian) over all things. 13. Or they say, "He (Prophet Muhammad ﷺ) forged it (the Qur'ān)." Say: "Bring you then ten forged *Sūrah* (chapters) like it, and call whomsoever you can, other than Allāh (to your help), if you speak the truth!"

إِلَّا الَّذِينَ صَبَرُوا	وَعَمِلُوا الصَّالِحَاتِ	أُولَٰئِكَ لَهُمْ		
except those who show patience	and do righteous deeds	those	for them	
مَغْفِرَةٌ	وَأَجْرٌ	كَبِيرٌ	فَلَعَلَّكَ	
(will be) forgiveness	and a reward (Paradise)	great	so perchance you (Muhammad)	
تَارِكٌ	بَعْضَ	مَا يُوحَىٰ	إِلَيْكَ	وَضَائِقٌ
may give up	a part	(of) what is revealed	unto you	and (that feels) straitened
بِهِ	صَدْرُكَ	أَنْ يَقُولُوا	لَوْلَا أُنزِلَ	عَلَيْهِ
for it	your breast	because they say	why has not been sent down?	unto him
كَنْزٌ	أَوْ جَاءَ مَعَهُ	مَلَكٌ	إِنَّمَا أَنْتَ	نَذِيرٌ
a treasure	or has come with him	an angel	only you	(are) a warner
عَلَىٰ كُلِّ	شَيْءٍ	وَكَيْلٌ	أَمْ يَقُولُونَ	افْتَرَاهُ
over all	things	(is) a Guardian	or they say	he (Muhammad) forged it (the Quran)
قُلْ	فَاتُوا	بِعَشْرِ	سُوْرٍ	مِثْلِهِ
say	then bring	ten	Surahs (Chapters)	like it
			مُفْتَرِيَاتٍ	وَادْعُوا
			forged	and call

مِنْ أَسْتَطَعْتُمْ	مَنْ دُونِ اللَّهِ	إِنْ كُنْتُمْ صَادِقِينَ ﴿١٧﴾
whomsoever you can	other than Allah	if you are truthful

فَالَمْ يَسْتَجِيبُوا لَكُمْ فَأَعْلَمُوا أَنَّمَا أُنزِلَ بِعِلْمِ اللَّهِ وَأَنْ لَا إِلَهَ إِلَّا هُوَ فَهَلْ أَنْتُمْ مُسْلِمُونَ ﴿١٧﴾ مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوفٍ إِلَيْهِمْ أَعْمَلَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ ﴿١٨﴾ أُولَئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ وَحِطَّ مَا صَنَعُوا فِيهَا وَبَدِّلْ مَا كَانُوا يَعْمَلُونَ ﴿١٩﴾

14. If then they answer you not, know then that it [the Revelation (this Qur'ān)] is sent down with the Knowledge of Allāh and that *Lā ilāha illa Huwa* (none has the right to be worshipped but He)! Will you then be Muslims (those who submit in Islam)? 15. Whosoever desires the life of the world and its glitter, to them We shall pay in full (the wages of) their deeds therein, and they will have no diminution therein. 16. They are those for whom there is nothing in the Hereafter but Fire, and vain are the deeds they did therein. And of no effect is that which they used to do.

فَالَمْ يَسْتَجِيبُوا	لَكُمْ	فَاعْلَمُوا	أَنَّمَا
if then they answer not	[to] you	then know	that
أُنزِلَ بِعِلْمِ اللَّهِ		وَأَنَّ	لَا إِلَهَ
it (the Quran) is sent down with (the) Knowledge (of) Allah		and that	(there is) no god
فَهَلْ أَنْتُمْ	مُسْلِمُونَ ﴿١٧﴾	مَنْ كَانَ	يُرِيدُ
(will) you then?	(be) Muslims	whosoever was	wanting
بِأَلِهٍ	الدُّنْيَا	وَزِينَتَهَا	أَعْمَلَهُمْ
but He	(of) the world	and its glitter	(the wages of) their deeds
فِيهَا	وَهُمْ	فِيهَا	أُولَئِكَ
therein	and they	therein	they
لَيْسَ لَهُمْ	فِي الْآخِرَةِ	إِلَّا النَّارُ	وَحِطَّ
(there) is nothing for them	in the Hereafter	but Fire	and is vain
مَا صَنَعُوا			
what they did			

يَعْمَلُونَ ﴿١٧﴾	مَا كَانُوا	وَبَطِلٌ	فِيهَا
do	(is) that which they used to	and of no effect	therein

أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِ وَيَتْلُوهُ شَاهِدٌ مِّنْهُ وَمِن قَبْلِهِ كَتَبَ مُوسَىٰ إِمَامًا وَرَحْمَةً أُولَٰئِكَ يُؤْمِنُونَ بِهِ وَمَنْ يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ فَالنَّارُ مَوْعِدُهُ فَلَا تَكُ فِي مِرْيَةٍ مِّنْهُ إِنَّهُ الْحَقُّ مِن رَّبِّكَ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ ﴿١٧﴾

17. Can they (Muslims) who rely on a clear proof (the Qur'ān) from their Lord, and whom a witness [Jibrāil (Gabriel ﷺ)] from Him recites (follows) it (can they be equal with the disbelievers); and before it, came the Book of Mūsā (Moses), a guidance and a mercy, they believe therein, but those of the sects (Jews, Christians and all the other non-Muslim nations) that reject it (the Qur'ān), the Fire will be their promised meeting place. So be not in doubt about it (i.e. those who denied Prophet Muhammad ﷺ and also denied all that which he brought from Allāh. Surely, they will enter Hell). Verily, it is the truth from your Lord, but most of mankind believe not.

وَيَتْلُوهُ	مِّن رَّبِّهِ	كَانَ عَلَىٰ بَيِّنَةٍ	أَفَمَنْ
and recites it	from his Lord	is on a clear proof (the Quran)	then (is he) who?
كَتَبَ	وَمِن قَبْلِهِ	مِّنْهُ	شَاهِدٌ
(came the) Book	and before it	from Him	a witness (Prophet Muhammad)
مُوسَىٰ	أُولَٰئِكَ يُؤْمِنُونَ بِهِ	وَرَحْمَةً	إِمَامًا
(of) Moses	they believe therein	and a mercy	(as) a guidance
وَمَنْ يَكْفُرْ بِهِ	مِن الْأَحْزَابِ	إِنَّهُ	مَوْعِدُهُ
but (those) who reject	of the sects	it (the Quran)	(will be) their promised (meeting) place
فَلَا تَكُ فِي مِرْيَةٍ	أَنَّ	مَوْعِدُهُ	فَلَا تَكُ فِي مِرْيَةٍ
so be not	in doubt	so be not	so be not
أَلْحَقُّ	مِن رَّبِّكَ	وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ ﴿١٧﴾	أَلْحَقُّ
(is) the truth	from your Lord	[and] but most	(of) the mankind believe not

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أُولَٰئِكَ يُعْرَضُونَ عَلَىٰ رَبِّهِمْ وَيَقُولُ

الْأَشْهَادُ هَتُّوْلَاءِ الَّذِينَ كَذَبُوا عَلَى رَبِّهِمْ أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ ﴿١٨﴾ الَّذِينَ يَصُدُّونَ عَنِ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ ﴿١٩﴾ أُولَئِكَ لَمْ يَكُونُوا مُعْجِزِينَ فِي الْأَرْضِ وَمَا كَانَ لَهُمْ مِنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءَ يُضْعَفُ لَهُمُ الْعَذَابُ مَا كَانُوا يَسْتَطِيعُونَ السَّمْعَ وَمَا كَانُوا يُبْصِرُونَ ﴿٢٠﴾

18. And who does more wrong than he who invents a lie against Allāh. Such will be brought before their Lord, and the witnesses will say, "These are the ones who lied against their Lord!" No doubt! the Curse of Allāh is on the *Zālimūn* (polytheists, wrongdoers, oppressors). 19. Those who hinder (others) from the path of Allāh (Islamic Monotheism), and seek a crookedness therein, while they are disbelievers in the Hereafter. 20. By no means will they escape (from Allāh's torment) on earth, nor have they protectors besides Allāh! Their torment will be doubled! They could not bear to hear (the preachers of the truth) and they used not to see (the truth because of their severe aversion, in spite of the fact that they had the sense of hearing and sight).

وَمَنْ	أَظْلَمُ	مِمَّنْ أَفْتَرَى	عَلَى اللَّهِ كَذِبًا
and who	(does) more wrong	than (he) who invents	a lie against Allah
أُولَئِكَ يُعْرَضُونَ	عَلَى رَبِّهِمْ	وَيَقُولُ الْأَشْهَادُ	هَتُّوْلَاءِ
such will be brought	before their Lord	and the witnesses will say	these
الَّذِينَ كَذَبُوا	عَلَى رَبِّهِمْ	أَلَا لَعْنَةُ اللَّهِ	
(are) the ones who lied	against their Lord	no doubt (the) Curse (of) Allah	
عَلَى الظَّالِمِينَ ﴿١٨﴾	الَّذِينَ يَصُدُّونَ	عَنِ سَبِيلِ اللَّهِ	
(is) on the wrongdoers	those who hinder (others)	from (the) path (of) Allah	
وَيَبْغُونَهَا عِوَجًا	وَهُمْ	بِالْآخِرَةِ	هُمْ كَافِرُونَ ﴿١٩﴾
and seek therein	while they	in the Hereafter	(are) disbelievers [they]
أُولَئِكَ لَمْ يَكُونُوا	مُعْجِزِينَ	فِي الْأَرْضِ	وَمَا كَانَ
such will not be	able to escape (from Allah's torment)	on the earth	[did] nor
لَهُمْ	مِنْ دُونِ اللَّهِ	مِنْ أَوْلِيَاءَ	يُضْعَفُ لَهُمُ
they have	besides Allah	any protectors	will be doubled for them
		الْعَذَابُ	الْعَذَابُ
		the torment	the torment

يُبْصِرُونَ ﴿٢١﴾	وَمَا كَانُوا	يَسْتَطِيعُونَ السَّمْعَ	مَا كَانُوا
see	nor they used to	able to hear	they were not

أُولَئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٢١﴾ لَاجِرَمَ أَنَّهُمْ فِي
 الْآخِرَةِ هُمْ الْآخْسَرُونَ ﴿٢٢﴾ إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَخْبَتُوا إِلَىٰ رَبِّهِمْ
 أُولَئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ﴿٢٣﴾ ﴿٢٤﴾ مَثَلُ الْفَرِيقَيْنِ كَالْأَعْمَى
 وَالْأَصْمَى وَالْبَصِيرِ وَالسَّمِيعِ هَلْ يَسْتَوِيَانِ مَثَلًا أَفَلَا تَذَكَّرُونَ ﴿٢٤﴾

21. They are those who have lost their ownselves, and their invented false deities will vanish from them. 22. Certainly, they are those who will be the greatest losers in the Hereafter. 23. Verily, those who believe (in the Oneness of Allāh – Islamic Monotheism) and do righteous good deeds, and humble themselves (in repentance and obedience) before their Lord, they will be dwellers of Paradise to dwell therein forever. 24. The likeness of the two parties is as the blind and the deaf and the seer and the hearer. Are they equal when compared? Will you not then take heed?

عَنْهُمْ	وَضَلَّ	أَنفُسَهُمْ	الَّذِينَ خَسِرُوا	أُولَئِكَ
from them	and will vanish	their ownselves	who have lost	(they are) those
هُمْ	فِي الْآخِرَةِ	لَاجِرَمَ	يَفْتَرُونَ ﴿٢١﴾	مَا كَانُوا
[they]	in the Hereafter	that they	no doubt inventing (false deities)	what they were
وَعَمِلُوا الصَّالِحَاتِ	إِنَّ الَّذِينَ ءَامَنُوا	الْآخْسَرُونَ ﴿٢٢﴾		
and do righteous deeds	verily those who believe	(will be) the greatest losers		
هُمْ	الْجَنَّةِ هُمْ	أَصْحَابُ	أُولَئِكَ	إِلَىٰ رَبِّهِمْ
they (of) Paradise	(will be the) dwellers	they	before their Lord	and humble themselves
وَالْأَصْمَى	كَالْأَعْمَى	الْفَرِيقَيْنِ	مَثَلُ	خَالِدُونَ ﴿٢٣﴾
and the deaf	(is) as the blind	(of) the two parties	(the) likeness	(will) dwell forever therein
أَفَلَا تَذَكَّرُونَ ﴿٢٤﴾	هَلْ يَسْتَوِيَانِ مَثَلًا	وَالسَّمِيعِ	وَالْبَصِيرِ	
(will) you not then take heed?	are they equal when compared?	and the hearer	and the seer	

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ إِتَىٰ لَكُمْ نَذِيرٌ مُّبِينٌ ﴿٢٥﴾ أَنْ لَا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمِ الْيَوْمِ ﴿٢٦﴾ فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ مَا نَرْنَكَ إِلَّا بَشَرًا مِثْلَنَا وَمَا نَرْنَكَ أَتْبَعَكَ إِلَّا الَّذِينَ هُمْ أَرَادُوا بِادِّى الرَّأْيِ وَمَا نَرَىٰ لَكُمْ عَلَيْنَا مِنْ فَضْلٍ بَلْ نَظُنُّكُمْ كَاذِبِينَ ﴿٢٧﴾

25. And indeed We sent Nūh (Noah) to his people (and he said): "I have come to you as a plain warner." 26. "That you worship none but Allāh; surely, I fear for you the torment of a painful Day." 27. The chiefs who disbelieved among his people said: "We see you but a man like ourselves, nor do we see any follow you but the meanest among us and they (too) followed you without thinking. And we do not see in you any merit above us, in fact we think you are liars."

لَكُمْ	إِنِّي	إِلَىٰ قَوْمِهِ	وَلَقَدْ أَرْسَلْنَا نُوحًا
(have come) to you	(and he said) verily I	to his people	and indeed We sent Noah
نَذِيرٌ	مُّبِينٌ ﴿٢٥﴾	أَنْ لَا تَعْبُدُوا	إِلَّا اللَّهَ
(as) a warner	plain	(do) not worship	but Allah
عَذَابَ	يَوْمِ	فَقَالَ الْمَلَأُ	الَّذِينَ كَفَرُوا
(the) torment	(of) a Day	so said the chiefs	(of) those who disbelieved
مِنْ قَوْمِهِ	مَا نَرْنَكَ	إِلَّا بَشَرًا	مِثْلَنَا
among his people	we see you not	but a man	like ourselves
إِلَّا الَّذِينَ	هُمْ	أَرَادُوا بِادِّى	الرَّأْيِ
but those who	[they]	(are) the rejected among us	without deep thinking
وَمَا نَرَىٰ	لَكُمْ	عَلَيْنَا	مِنْ فَضْلٍ
and we (do) not see	in you	above us	any merit
كَاذِبِينَ ﴿٢٧﴾	بَلْ نَظُنُّكُمْ	كَاذِبِينَ ﴿٢٧﴾	
(are) liars	nay we think you	are) liars	

قَالَ يَقَوْمِ أَرَأَيْتُمْ إِنْ كُنْتُمْ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي وَءَانِنِي رَحْمَةً مِّن عِنْدِهِ فَعَمِيَّتْ عَلَيْكُمْ أَنْزَلِمُكُمْ مَّوَاهَا وَأَنْتُمْ لَهَا كَاذِبُونَ ﴿٢٨﴾ وَيَقَوْمِ لَا تَسْأَلُكُمْ عَلَيْهِ مَا لَآ إِن آجْرِي إِلَّا عَلَى اللَّهِ وَمَا أَنَا بِطَارِدِ الَّذِينَ ءَامَنُوا إِنَّهُمْ مُلَقُوا رَبِّهِمْ وَلَكِنِّي أَرَأَيْتُمْ قَوْمًا تَجْهَلُونَ ﴿٢٩﴾

28. He said: "O my people! Tell me, if I have a clear proof from my Lord, and a mercy (Prophethood) has come to me from Him, but that (mercy) has been obscured from your sight. Shall we compel you to accept it (Islamic Monotheism) when you have a strong hatred for it? 29. "And O my people! I ask of you no wealth for it, my reward is from none but Allāh. I am not going to drive away those who have believed. Surely, they are going to meet their Lord, but I see that you are a people that are ignorant.

قَالَ يَقَوْمِ	أَرَأَيْتُمْ	إِنْ كُنْتُ	عَلَىٰ بَيِّنَةٍ	مِّن رَّبِّي
he said O my people	(do) you see?	if I was	on a clear proof	from my Lord
وَأَنْتَنِي	رَحْمَةً	مِّن عِنْدِهِ	فَعُمِّيَتْ	
And He has given me	a mercy	from Him	but (that mercy) has been obscured	
عَلَيْكُمْ	أَنْزِمُكُمْ هَا	وَأَنْتُمْ	هَٰذَا	كَرِهْتُمْ
from your (sight)	(shall) we compel you (to accept) it?	while you	for it	have hatred
وَيَقَوْمِ	لَا أَسْأَلُكُمْ	عَلَيْهِ	مَالًا	إِنْ أَجْرِي
and O my people	I ask not of you	for it	any wealth	but my reward (is) not
عَلَى اللَّهِ	وَمَا أَنَا	بِطَارِدٍ	الَّذِينَ آمَنُوا	إِنَّهُمْ
from Allah	and I am not	going to drive away	those who have believed	surely they
مُلَاقُوا	رَبِّهِمْ	وَلِيَكْفِي	أَرْبَابَكُمْ	قَوْمًا تَجْهَلُونَ
(are) going to meet	their Lord	[and] but I	see you	a people (that) are ignorant

وَيَقَوْمٍ مِّن يَنْصُرُنِي مِنَ اللَّهِ إِنْ طَرَدْتُهُمْ أَفَلَا تَذَكَّرُونَ ﴿٣٠﴾ وَلَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ إِنِّي مَلَكٌ وَلَا أَقُولُ لِلَّذِينَ تَزْدَرِي أَعْيُنُكُمْ لَنْ يُؤْتِيَهُمُ اللَّهُ خَيْرًا اللَّهُ أَعْلَمُ بِمَا فِي أَنْفُسِهِمْ إِنِّي إِذًا لَّمِنَ الظَّالِمِينَ ﴿٣١﴾

30. "And O my people! Who will help me against Allāh, if I drove them away? Will you not then give a thought? 31. "And I do not say to you that with me are the Treasures of Allāh, nor that I know the *Ghaib* (Unseen); nor do I say I am an angel, and I do not say of those whom your eyes look down upon that Allāh will not bestow any good on them. Allāh knows what is in their inner selves (as regards belief). In that case, I should, indeed be one of the *Zālimūn*

(wrongdoers, oppressors)."

وَيَقَوْمٍ	مَنْ	يَنْصُرُنِي مِنَ اللَّهِ	إِنْ طَرَدْتُهُمْ
and O my people	who	will help me against Allah	if I drove them away
أَفَلَا تَذَكَّرُونَ ﴿٣٢﴾	وَلَا أَقُولُ	لَكُمْ	عِنْدِي
(will) you not then give a thought?	and I (do) not say	to you	(that) with me
خَزَائِنُ اللَّهِ	وَلَا أَعْلَمُ الْغَيْبِ	وَلَا أَقُولُ	إِنِّي
(are the) Treasures (of) Allah	nor I know the Unseen	nor I say	that I am
وَلَا أَقُولُ	لِلَّذِينَ تَزْدِرِي	أَعْيُنَكُمْ	لَنْ يُؤْتِيَهُمُ اللَّهُ
nor I say	of those whom look down upon	your eyes	(that) Allah will never bestow on them
خَيْرًا	اللَّهُ أَعْلَمُ	بِمَا	فِي أَنْفُسِهِمْ
any good	Allah knows best	what	(is) in their inner selves
إِذَا	لَمِنَ الظَّالِمِينَ ﴿٣٣﴾		
in that case	indeed (should be one) of the wrongdoers		

قَالُوا يَنْوُحُ قَدْ جَدَلْتَنَا فَأَكْثَرْتَ جِدَالَنَا فَأِنْبَاءِ مَا تَعَدُّنَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿٣٢﴾ قَالَ إِنَّمَا يَأْتِيكُمْ بِهِ اللَّهُ إِنْ شَاءَ وَمَا أَنْتُمْ بِمُعْجِزِينَ ﴿٣٣﴾ وَلَا يَفْعَلُكُمْ نُصْحِي إِنْ أَرَدْتُ أَنْ أَنْصَحَ لَكُمْ إِنْ كَانَ اللَّهُ يُرِيدُ أَنْ يُغْوِيَكُمْ هُوَ رَبُّكُمْ وَإِلَيْهِ تُرْجَعُونَ ﴿٣٤﴾

32. They said: "O Nūh (Noah)! You have disputed with us and much have you prolonged the dispute with us, now bring upon us what you threaten us with, if you are of the truthful." 33. He said: "Only Allāh will bring it (the punishment) on you, if He wills, and then you will escape not. 34. "And my advice will not profit you, even if I wish to give you good counsel, if Allāh's Will is to keep you astray. He is your Lord! and to Him you shall return."

قَالُوا يَنْوُحُ	قَدْ جَدَلْتَنَا	فَأَكْثَرْتَ جِدَالَنَا		
they said O Noah	verily you disputed us	and (much) have you prolonged the dispute with us		
فَأِنْبَاءِ	بِمَا	تَعَدُّنَا	إِنْ كُنْتَ	مِنَ الصَّادِقِينَ ﴿٣٢﴾
so bring upon us	what	you threaten us	if you are	of the truthful
قَالَ				
he said				

بِمُعْجِزِينَ ﴿٣٦﴾	وَمَا أَنْتُمْ	إِنْ شَاءَ	اللَّهِ	بِهِ	إِنَّمَا يَأْتِيكُمْ
escape (it)	and you (will) not	if He wills	Allah	it	only will bring on you
لَكُمْ	أَنْ أَنْصَحَ	إِنْ أَرَدْتُ	نُصِيحِي	وَلَا يَنْفَعُكُمْ	
to you	to give good counsel	(even) if I wish	my advice	and will not profit you	
﴿٣٧﴾	وَالِيهِ تُرْجَعُونَ	رَبِّكُمْ	هُوَ	أَنْ يُغْوِيَكُمْ	يُرِيدُ
and to Him you shall be returned	(is) your Lord	He	to keep you astray	wanting	if Allah was

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ إِنْ افْتَرَيْتُهُ، فَعَلَىٰ إِجْرَامِي وَأَنَا بَرِيءٌ مِّمَّا يُجْرِمُونَ ﴿٣٦﴾ وَأُوْحِيَ إِلَىٰ نُوحٍ أَنَّهُ لَنْ يُؤْمِنَ مِنْ قَوْمِكَ إِلَّا مَنْ قَدْ ءَامَنَ فَلَا تَبْتَئِسْ بِمَا كَانُوا يَفْعَلُونَ ﴿٣٧﴾ وَأَصْنَعِ الْفُلَكَ بِأَعْيُنِنَا ووَحِينَا وَلَا تَخْطِبْنِي فِي الَّذِينَ ظَلَمُوا إِنَّهُمْ مُّغْرَقُونَ ﴿٣٧﴾

35. Or they (the pagans of Makkah) say: "He (Muhammad ﷺ) has fabricated it (the Qur'an)." Say: "If I have fabricated it, upon me be my crimes, but I am innocent of (all) those crimes which you commit." 36. And it was revealed to Nūh (Noah): "None of your people will believe except those who have believed already. So be not sad because of what they used to do. 37. "And construct the ship under Our Eyes and with Our Revelation, and call not upon Me on behalf of those who did wrong; they are surely to be drowned."

أَمْ يَقُولُونَ	افْتَرَاهُ	قُلْ	إِنْ افْتَرَيْتُهُ،	
or they say	he (Muhammad) has fabricated it (the Quran)	say	if I have fabricated it	
فَعَلَىٰ	إِجْرَامِي	وَأَنَا	بَرِيءٌ	مِّمَّا يُجْرِمُونَ ﴿٣٦﴾
then upon me	(be) my crimes	and I am	innocent	of what crimes you commit
وَأُوْحِيَ	إِلَىٰ نُوحٍ أَنَّهُ	لَنْ يُؤْمِنَ	مِنْ قَوْمِكَ	إِلَّا مَنْ
and it was revealed	that to Noah	will never believe	of your people	except (those) who
قَدْ ءَامَنَ	فَلَا تَبْتَئِسْ	بِمَا كَانُوا	يَفْعَلُونَ ﴿٣٧﴾	
verily have believed	so be not sad	(because) of what they used to	do	

وَأَصْنَعُ الْفُلَكَ	بِأَعْيُنِنَا	وَوَحَيْنَا	وَلَا تُخَاطِبْنِي
and construct the ship	under Our Eyes	and (with) Our Revelation	and address Me not
فِي الَّذِينَ ظَلَمُوا ^{٣٩}	إِنَّهُمْ	مُغْرَقُونَ ^{٤٠}	
on behalf (of) those who did wrong	they (are) surely	to be drowned	

وَيَصْنَعُ الْفُلَكَ وَكُلَّمَا مَرَّ عَلَيْهِ مَلَأَ مِنْ قَوْمِهِ سَخِرُوا مِنْهُ قَالَ إِنْ تَسَخَرُوا مِنَّا فَإِنَّا نَسْخَرُ مِنْكُمْ كَمَا تَسْخَرُونَ ﴿٣٩﴾ فَسَوْفَ تَعْلَمُونَ مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَحِلُّ عَلَيْهِ عَذَابٌ مُّقِيمٌ ﴿٤٠﴾ حَتَّىٰ إِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ قُلْنَا احْمِلْ فِيهَا مِنْ كُلِّ زَوْجَيْنِ اثْنَيْنِ وَأَهْلَكَ إِلَّا مَنْ سَبَقَ عَلَيْهِ الْقَوْلُ وَمَنْ آمَنَ وَمَا آمَنَ مَعَهُ إِلَّا قَلِيلٌ ﴿٤١﴾

38. And as he was constructing the ship, whenever the chiefs of his people passed by him, they mocked at him. He said: "If you mock at us, so do we mock at you likewise for your mocking. 39. "And you will know who it is on whom will come a torment that will cover him with disgrace and on whom will fall a lasting torment." 40. (So it was) till when Our Command came and the oven gushed forth (water like fountains from the earth). We said: "Embark therein, of each kind two (male and female), and your family – except him against whom the Word has already gone forth – and those who believe. And none believed with him, except a few."

وَيَصْنَعُ الْفُلَكَ	وَكُلَّمَا	مَرَّ عَلَيْهِ	مَلَأَ	مِنْ قَوْمِهِ
and he was constructing the ship	and whenever	passed by him	(the) chiefs	of his people
سَخِرُوا مِنْهُ ^{٣٩}	قَالَ	إِنْ تَسَخَرُوا مِنَّا	فَأِنَّا نَسْخَرُ مِنْكُمْ	كَمَا تَسْخَرُونَ ﴿٣٩﴾
they mocked at him	he said	if you mock at us	so we mock at you	as you mock
فَسَوْفَ تَعْلَمُونَ	مَنْ	يَأْتِيهِ	عَذَابٌ	يُخْزِيهِ
and soon you will know	who (it is)	(on) whom will come	a torment	(that) will disgrace him
وَيَحِلُّ عَلَيْهِ	عَذَابٌ	مُقِيمٌ ﴿٤٠﴾	حَتَّىٰ إِذَا	جَاءَ أَمْرُنَا
on him and will fall	a torment	lasting	(so it was) till when	Our Command came
وَفَارَ التَّنُّورُ	قُلْنَا	احْمِلْ فِيهَا	مِنْ كُلِّ	زَوْجَيْنِ
And the oven gushed forth	We said	carry	of each	pair

اَتَيْنِ	وَأَهْلَكَ	إِلَّا مَنْ	سَبَقَ عَلَيْهِ
two (male and female)	and your family	except whom	has (already) gone forth against him
الْقَوْلِ	وَمَنْ ءَامَنَ ^ع	وَمَا ءَامَنَ مَعَهُ ^د	إِلَّا قَلِيلٌ ^{هـ}
the Word	and (those) who believed	and believed not with him	except a few

﴿ وَقَالَ ارْكَبُوا فِيهَا بِسْمِ اللَّهِ جَحْرُهَا وَمُرْسَاهَا إِنَّ رَبِّي لَغَفُورٌ رَحِيمٌ ﴾ ﴿٤١﴾ وَهِيَ تَجْرِي بِهِمْ فِي مَوْجٍ كَالْجِبَالِ وَنَادَى نُوحٌ ابْنَهُ، وَكَانَ فِي مَعزِلٍ يَبْنَىٰ أَرْكَبَ مَعَنَا وَلَا تَكُن مَعَ الْكَافِرِينَ ﴿٤٢﴾

41. And he [Nūh (Noah ﷺ)] said: "Embark therein: in the Name of Allāh will be its (moving) course and its (resting) anchorage. Surely, my Lord is Oft-Forgiving, Most Merciful." 42. So it (the ship) sailed with them amidst waves like mountains, and Nūh (Noah) called out to his son, who had separated himself (apart): "O my son! Embark with us and be not with the disbelievers."

وَقَالَ	ارْكَبُوا فِيهَا	بِسْمِ اللَّهِ	مَجْرُهَا
and he (Noah) said	therein embark	in the Name (of) Allah	(will be) its moving course
وَمُرْسَاهَا ^ع	إِنَّ رَبِّي	لَغَفُورٌ ^د	رَحِيمٌ ^{هـ}
and its resting anchorage	surely my Lord	(is) indeed Oft-Forgiving	Most Merciful
وَهِيَ	تَجْرِي بِهِمْ	فِي مَوْجٍ	كَالْجِبَالِ
so it (the ship)	sailed with them	amidst the waves	like mountains
وَنَادَىٰ نُوحٌ	أَبْنَهُ،	وَكَانَ	فِي مَعزِلٍ
and Noah called out	(to) his son	and he was	[in] apart
أَرْكَبَ مَعَنَا	يَبْنَىٰ	أَرْكَبَ مَعَنَا	يَبْنَىٰ
embark with us	O my son	embark with us	O my son
وَلَا تَكُن مَعَ	الْكَافِرِينَ ^{هـ}	وَلَا تَكُن مَعَ	الْكَافِرِينَ ^{هـ}
and be not with	the disbelievers	and be not with	the disbelievers

قَالَ سَآوِي إِلَىٰ جَبَلٍ يَعْصِمُنِي مِنَ الْمَاءِ قَالَ لَا عَاصِمَ الْيَوْمَ مِنْ أَمْرِ اللَّهِ إِلَّا مَنْ رَحِمَ وَحَالَ بَيْنَهُمَا الْمَوْجُ فَكَانَ مِنَ الْمُغْرَقِينَ ﴿٤٣﴾ وَقِيلَ يَا أَرْضُ ابْلَعِي مَاءَكِ وَبَسْمَاءَ

أَقْلِعِي وَغِيضَ الْمَاءِ وَقَضِيَ الْأَمْرُ وَأَسْتَوَتْ عَلَى الْجُودِيِّ وَقِيلَ بُعْدًا لِلْقَوْمِ الظَّالِمِينَ ﴿٤٣﴾

43. The son replied: "I will betake myself to some mountain, it will save me from the water." Nūh (Noah) said: "This day there is no saviour from the Decree of Allāh except him on whom He has mercy." And waves came in between them, so he (the son) was among the drowned. 44. And it was said: "O earth! Swallow up your water, and O sky! Withhold (your rain)." And the water was made to subside and the Decree (of Allāh) was fulfilled (i.e. the destruction of the people of Nūh (Noah). And it (the ship) rested on (Mount) Judi, and it was said: "Away with the people who are Zālimūn (polytheists and wrongdoers)!"

قَالَ	سَأَوِي	إِلَى جَبَلٍ	يَعِصْمِي	مِنَ الْمَاءِ
he (the son) replied	I will betake myself	to a mountain	it will save me	from the water
قَالَ	لَا عَاصِمَ	أَلْيَوْمَ	مِنَ أَمْرِ اللَّهِ	
he (Noah) said	(there is) no saviour	this day	from (the) Decree (of) Allah	
إِلَّا مَنْ رَحِمَهُ	وَحَالَ بَيْنَهُمَا	الْمَوْجُ		
except (him on) whom He has mercy	and came (in) between them	the wave		
فَكَانَ	مِنَ الْمَغْرَقِينَ	وَقِيلَ	يَتَّارِضُ	
so he (the son) was	among the drowned	and it was said	O earth	
أَبْلِعِي مَاءَكِ	وَنَسْمَاءَ أَقْلِعِي	وَالْمَاءُ	وَالْمَاءُ	
swallow up your water	and O sky withhold (your rain)	and the water was subsided	and the water was subsided	
وَقَضِيَ الْأَمْرُ	وَأَسْتَوَتْ	عَلَى الْجُودِيِّ		
and the Decree (of Allah) was fulfilled	and it (the ship) rested	on Mount Judi		
وَقِيلَ	بُعْدًا	لِلْقَوْمِ	الظَّالِمِينَ	
and it was said	away	with the people	(who are) wrongdoers	

وَنَادَى نُوحٌ رَبَّهُ، فَقَالَ رَبِّ إِنَّ ابْنِي مِنْ أَهْلِي وَإِنَّ وَعْدَكَ الْحَقُّ وَأَنْتَ أَحْكَمُ الْحَاكِمِينَ ﴿٤٥﴾ قَالَ يَنْفُخُ إِنَّهُ، لَيْسَ مِنْ أَهْلِكَ إِنَّهُ، عَمَلٌ غَيْرُ صَالِحٍ فَلَا تَسْأَلْنِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنِّي أَعْظَمُكَ أَنْ تَكُونَ مِنَ الْجَاهِلِينَ ﴿٤٦﴾ قَالَ رَبِّ إِنِّي أَعُوذُ بِكَ أَنْ أَسْأَلَكَ مَا لَيْسَ

لِي بِهِ عِلْمٌ وَإِلَّا تَغْفِرْ لِي وَتَرْحَمْنِي أَكُن مِّنَ الْخَاسِرِينَ ﴿٤٧﴾

45. And Nūh (Noah) called upon his Lord and said, "O my Lord! Verily, my son is of my family! And certainly, Your Promise is true, and You are the Most Just of the judges." 46. He said: "O Nūh (Noah)! Surely, he is not of your family; verily, his work is unrighteous, so ask not of Me that of which you have no knowledge! I admonish you, lest you should be one of the ignorant." 47. Nūh (Noah) said: "O my Lord! I seek refuge with You from asking You that of which I have no knowledge. And unless You forgive me and have mercy on me, I would indeed be one of the losers."

وَنَادَى نُوحٌ	رَبَّهُ،	فَقَالَ رَبِّ	إِنَّ ابْنِي	مِنَ أَهْلِي
and Noah called upon	his Lord	and said O my Lord	verily my son	(is) of my family
وَإِنَّ وَعْدَكَ	الْحَقُّ	وَأَنْتَ	أَحْكَمُ	الْحَاكِمِينَ ﴿٤٥﴾
and certainly Your Promise	(is) true	and You	(are) the Most Just	(of) the judges
قَالَ يَنْوُحُ	إِنَّهُ لَيْسَ	مِنَ أَهْلِكَ	إِنَّهُ،	عَمَلٌ
He said O Noah	surely he is not	of your family	verily [he]	(his) work
صَلِيحٌ	فَلَا تَسْأَلْنِي	مَا	لَيْسَ لَكَ	بِهِ عِلْمٌ
righteous	so ask Me not	what	you have not	of which knowledge
إِنِّي	أَعِظُكَ	أَنْ تَكُونَ	مِنَ الْجَاهِلِينَ ﴿٤٦﴾	قَالَ رَبِّ
verily I seek refuge	admonish you	lest you be	(one) of the ignorant	he (Noah) said O my Lord
إِنِّي أَعُوذُ	بِكَ	أَنْ أَسْأَلَكَ	مَا	لَيْسَ لِي
verily I seek refuge	with You	that I ask you	what	I have not
وَالِإِلَّا تَغْفِرْ	لِي	وَتَرْحَمْنِي	أَكُن مِّنَ الْخَاسِرِينَ ﴿٤٧﴾	
and unless You forgive	[for] me	and have mercy on me	I would (indeed) be (one) of the losers	

قِيلَ يَنْوُحُ أَهْبِطْ بِسَلَامٍ مِنَّا وَبَرَكَاتٍ عَلَيْكَ وَعَلَىٰ أُمَمٍ مِّمَّن مَّعَكَ وَأُمَمٌ سَنَسِتِمُكَّهِنَّ ثُمَّ يَمَسُّهِنَّ مِنَّا آدَابٌ أَلِيمٌ ﴿٤٨﴾ تِلْكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهَا إِلَيْكَ مَا كُنْتَ تَعْلَمُهَا أَنْتَ وَلَا قَوْمُكَ مِنْ قَبْلِ هَذَا فَاصْبِرْ إِنَّ الْعَاقِبَةَ لِلْمُتَّقِينَ ﴿٤٩﴾

48. It was said: "O Nūh (Noah)! Come down (from the ship) with peace from Us and blessings on you and on the people who are with you (and on some of their offspring), but (there will be other) people to whom We shall grant their pleasures (for a time), but in the end a painful torment will reach them from Us." 49. This is of the news of the Unseen which We reveal to you (O Muhammad ﷺ); neither you nor your people knew it before this. So, be patient. Surely, the (good) end is for the *Muttaqūn* (the pious.)

قِيلَ	يُنُوحُ أَهْبِطْ	بِسَلَامٍ	مِنَّا	وَبَرَكَاتٍ
it was said	O Noah come down (from the ship)	with peace	from Us	and blessings
عَلَيْكَ	وَعَلَىٰ أُمَّمٍ	مِّمَّنْ	مَعَكَ	وَأُمَّمٍ
on you	and on (the) people	of those	with you	and people
	سَنَمِيعِهِمْ		ثُمَّ يَمَسُّهُمْ	مِنَّا
	(to) whom We shall grant pleasures (for a time)		then will reach them	from Us
عَذَابٌ	أَلِيمٌ	تِلْكَ	مِنَ أَنْبَاءِ	الْغَيْبِ
a torment	painful	this	(is) of (the) news	(of) the Unseen
	إِلَيْكَ	مَا كُنْتَ	تَعْلَمُهَا	أَنْتَ
	unto you (O Muhammad)	neither you were	knowing them	you
مِن قَبْلٍ	هَذَا	فَاصْبِرْ	إِنَّ الْعَاقِبَةَ	لِلْمُتَّقِينَ
before	this	so be patient	surely the (good) end	(is) for the pious

وَالِإِلَىٰ عَادِ أَخَاهُمْ هُودًا قَالَ يَقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَهٍ غَيْرُهُ ۖ إِن أَنْتُمْ إِلَّا مُفْتَرُونَ ﴿٥٠﴾ يَقَوْمِ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا ۖ إِن أَجْرِي إِلَّا عَلَىٰ الَّذِي فَطَرَنِي ۖ أَفَلَا تَعْقِلُونَ ﴿٥١﴾ وَيَقَوْمِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا وَيَزِدْكُمْ قُوَّةً إِلَىٰ قُوَّتِكُمْ وَلَا تَتَوَلَّوْا مُجْرِمِينَ ﴿٥٢﴾

50. And to the 'Ād (people We sent) their brother Hūd. He said, "O my people! Worship Allāh! You have no other *ilāh* (god) but Him. Certainly, you do nothing but invent lies! 51. "O my people! I ask of you no reward for it (the Message). My reward is only from Him Who created me. Will you not then

understand? 52. "And O my people! Ask forgiveness of your Lord and then repent to Him, He will send you (from the sky) abundant rain, and add strength to your strength, so do not turn away as *Mujrimūn* (criminals, disbelievers in the Oneness of Allāh)."

وَالِى عَادٍ	أَخَاهُمْ	هُودًا	قَالَ يَنْقُومِ	أَعْبُدُوا اللَّهَ
and to Ad (people)	(We sent) their brother	Hud	he said O my people	worship Allah
مَا لَكُمْ	مِّنْ إِلَهِ	غَيْرِهِ	إِن أَنْتُمْ	يَنْقُومِ
you have	other god	but Him	you (do) nothing	O my people
لَا أَسْأَلُكُمْ	عَلَيْهِ	أَجْرًا	إِنْ أَجْرِي	عَلَى الَّذِي
I ask not of you	for it (the Message)	reward	my reward (is) not	from Him Who
فَطَرَنِي	أَفَلَا تَعْقِلُونَ	وَيَنْقُومِ	أَسْتَغْفِرُوا رَبَّكُمْ	
created me	(will) you not then understand?	and O my people	ask forgiveness (of) your Lord	
ثُمَّ	تُوبُوا إِلَيْهِ	يُرْسِلِ السَّمَاءَ	عَلَيْكُمْ	مِدْرَارًا
then	repent to Him	He will send (from) the sky (rain)	to you	abundant
وَيَزِدْكُمْ	قُوَّةً	إِلَى قُوَّتِكُمْ	وَلَا تَنْوَلُوا	مُجْرِمِينَ
and increase you	(in) strength	to your strength	so (do) not turn away (as) sinners	

قَالُوا يَا هُودُ مَا جِئْتَنَا بِبَيِّنَةٍ وَمَا نَحْنُ بِتَارِكِي آلِهَتِنَا عَنْ قَوْلِكَ وَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ ﴿٥٣﴾ إِنْ نَقُولُ إِلَّا اعْتَرَاكَ بَعْضُ آلِهَتِنَا بِسُوءٍ قَالَ إِنِّي أُشْهِدُ اللَّهَ وَأَشْهَدُ أَنَّ بَرِيءٌ مِّمَّا تَشْرِكُونَ ﴿٥٤﴾

53. They said: "O Hūd! No evidence have you brought us, and we shall not leave our gods for your (mere) saying! And we are not believers in you. 54. "All that we say is that some of our gods (false deities) have seized you with evil (madness)." He said: "I call Allāh to witness and bear you witness that I am free from that which you ascribe as partners in worship,

قَالُوا يَا هُودُ	مَا جِئْتَنَا	بِبَيِّنَةٍ	وَمَا نَحْنُ
they said O Hud	you have not brought us	an evidence	and we (shall) not

بِتَارِكِي ۚ	ءَالِهِنَا	عَنْ قَوْلِكَ	وَمَا نَحْنُ	لَكَ	بِمُؤْمِنِينَ ﴿٥٧﴾
leave	our gods	for your (mere) saying	and we (are) not	in you	believers
إِنْ نَقُولُ	إِلَّا أَعْرَضْنَا	بَعْضُ	ءَالِهَتِنَا		
we say not	but (that) have seized you	some	(of) our gods (false deities)		
بِسُوءٍ	قَالَ	إِنِّي أَشْهَدُ اللَّهَ	وَأَشْهَدُوا		
with evil (madness)	he said	verily I call Allah to witness	and bear witness		
أَنِّي	بَرِيءٌ	مِمَّا تُشْرِكُونَ ﴿٥٨﴾			
that I am	free	from that which you ascribe as partners (in worship)			

مِنْ دُونِهِ ۖ فَكِيدُونِي جَمِيعًا ثُمَّ لَا تُنظِرُونَ ﴿٥٥﴾ إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ مَا مِنْ دَابَّةٍ إِلَّا هُوَ آخِذٌ بِنَاصِيَتِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٥٦﴾ فَإِنْ تَوَلَّوْا فَقَدْ أَبْلَغْتُكُمْ مَا أُرْسِلْتُ بِهِ إِلَيْكُمْ وَيَسْخَلِفُ رَبِّي قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّونَهُ شَيْئًا إِنَّ رَبِّي عَلَى كُلِّ شَيْءٍ حَفِيفٌ ﴿٥٧﴾

55. With Him (Allāh). So plot against me, all of you, and give me no respite. 56. "I put my trust in Allāh, my Lord and your Lord! There is not a moving (living) creature but He has the grasp of its forelock. Verily, my Lord is on a Straight Path (the truth). 57. "So if you turn away, still I have conveyed the Message with which I was sent to you. My Lord will make another people succeed you, and you will not harm Him in the least. Surely, my Lord is Guardian over all things."

مِنْ دُونِهِ ۖ	فَكِيدُونِي	جَمِيعًا	ثُمَّ	لَا تُنظِرُونَ ﴿٥٥﴾	إِنِّي تَوَكَّلْتُ
other than Him	so plot against me	all (of you)	then	give me no respite	verily I put my trust
عَلَى اللَّهِ	رَبِّي	وَرَبِّكُمْ	مَا	مِنْ دَابَّةٍ	
in Allah	my Lord	and your Lord	(there is) not	[of] a moving (living) creature	
إِلَّا هُوَ	آخِذٌ	بِنَاصِيَتِهَا	إِنَّ رَبِّي	عَلَى صِرَاطٍ	مُسْتَقِيمٍ ﴿٥٦﴾
but He	has grasp	of its forelock	verily my Lord	(is) on a Path	Straight
فَإِنْ تَوَلَّوْا	فَقَدْ أَبْلَغْتُكُمْ	مَا	أُرْسِلْتُ بِهِ ۚ		
so if you turn away	then verily I conveyed to you	what	with which I was sent		

وَلَا تَضُرُّوهُ.	غَيْرَكُمْ	قَوْمًا	وَيَسْخَلِفُ رَبِّي	إِلَيْكُمْ
and you will not harm Him	besides you	a people	and my Lord will make succeed	to you
حَفِیْظٌ	شَيْءٌ	عَلَى كُلِّ	إِنَّ رَبِّي	شَيْئًا
(is) a Guardian	things	over all	surely my Lord	in the least

وَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا هُودًا وَالَّذِينَ ءَامَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَنَجَّيْنَاهُمْ مِّنْ عَذَابٍ غَلِيظٍ ۝۵۸
 وَتِلْكَ ءَايَاتُ جَحْدُوا بِآيَاتِ رَبِّهِمْ وَعَصَوْا رُسُلَهُ، وَاتَّبَعُوا أَمْرَ كُلِّ جَبَّارٍ عَنِيدٍ ۝۵۹ وَأَتَّبَعُوا فِي
 هَذِهِ الدُّنْيَا لَعْنَةَ وَيَوْمَ الْقِيَامَةِ ۝۶۰ إِلَّا إِنْ ءَادَا كَفَرُوا رَبَّهُمْ ۝۶۱ أَلَا بَعْدَ ٱلْءَايَاتِ قَوْمٌ هُودٍ ۝۶۲

58. And when Our Commandment came, We saved Hūd and those who believed with him by a mercy from Us, and We saved them from a severe torment. 59. Such were 'Ād (people). They rejected the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord and disobeyed His Messengers, and followed the command of every proud, obstinate (oppressor of the truth from their leaders). 60. And they were pursued by a curse in this world and (so they will be) on the Day of Resurrection. No doubt! Verily, 'Ād disbelieved in their Lord. So, away with 'Ād, the people of Hūd.

وَلَمَّا	جَاءَ أَمْرُنَا	نَجَّيْنَا هُودًا	وَالَّذِينَ ءَامَنُوا مَعَهُ	مَعَهُ
and when	Our Commandment came	We saved Hud	and those who believed	with him
بِرَحْمَةٍ	مِّنَّا	وَنَجَّيْنَاهُمْ	مِّنْ عَذَابٍ	غَلِيظٍ ۝۵۸
by a mercy	from Us	and We saved them	from a torment	severe
وَتِلْكَ	عَادٌ جَحْدُوا	بِآيَاتِ	رَبِّهِمْ	وَعَصَوْا رُسُلَهُ.
and such	(were) Ad (people) they rejected	(the) Signs	(of) their Lord	and disobeyed His Messengers
وَأَتَّبَعُوا فِي	هَذِهِ الدُّنْيَا	لَعْنَةَ	وَيَوْمَ	ٱلْقِيَامَةِ ۝۶۰
and they were pursued	and followed (the) command	(of) every	proud	obstinate
أَلَا	إِنَّ ءَادَا كَفَرُوا	رَبَّهُمْ ۝۶۱	أَلَا بَعْدَ ٱلْءَايَاتِ	قَوْمٌ هُودٍ ۝۶۲
no doubt	verily Ad disbelieved	(in) their Lord	so away	with Ad (the) people

﴿وَالِى ثَمُودَ أَخَاهُمْ صَالِحًا قَالَ يَاقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَهِ غَيْرُهُ ۗ هُوَ أَنشَأَكُمْ مِّنَ الْأَرْضِ وَأَسْتَعْمَرَكُمْ فِيهَا فَاسْتَغْفِرُوهُ ثُمَّ تَوْبُوا إِلَيْهِ ۚ إِنَّ رَبِّي قَرِيبٌ مُّجِيبٌ ﴿٦١﴾ قَالُوا يَا صَالِحُ قَدْ كُنْتَ فِينَا مَرْجُوًّا قَبْلَ هَذَا ۖ أَتَنْهَانَا أَنْ نَعْبُدَ مَا يَعْبُدُ آبَاؤُنَا وَإِنَّا لَفِي شَكِّ مِمَّا تَدْعُونَا إِلَيْهِ مُرِيبٌ ﴿٦٢﴾﴾

61. And to Thamūd (people) We sent their brother Sālih. He said: "O my people! Worship Allāh: you have no other *ilāh* (god) but Him. He brought you forth from the earth and settled you therein, then ask forgiveness of Him and turn to Him in repentance. Certainly, my Lord is Near (to all by His Knowledge), Responsive." 62. They said: "O Sālih! You have been among us as a figure of good hope (and we wished for you to be our chief) till this [new thing which you have brought that we leave our gods and worship your God (Allāh) Alone]! Do you (now) forbid us the worship of what our fathers have worshipped? But we are really in grave doubt as to that to which you invite us (monotheism)."

قَالَ	صَالِحًا	أَخَاهُمْ	وَإِلَى ثَمُودَ		
he said	Salih	(We sent) their brother	and to Thamud (people)		
أَنشَأَكُمْ	هُوَ	غَيْرُهُ	مِنَ إِلَهِ	لَكُمْ	مَا
brought you forth	He	but Him	any god	you have	not
ثُمَّ	فَاسْتَغْفِرُوهُ	فِيهَا	وَأَسْتَعْمَرَكُمْ	مِنَ الْأَرْضِ	
then	so ask forgiveness (of) Him	therein	and settled you	from the earth	
قَالُوا يَا صَالِحُ	مُجِيبٌ ﴿٦١﴾	قَرِيبٌ	إِنَّ رَبِّي	تَوْبُوا إِلَيْهِ	
they said O Salih	Responsive	(is) Near	certainly my Lord	turn in repentance to Him	
أَنْتَهِنَا	هَذَا	قَبْلَ	مَرْجُوًّا	فِينَا	قَدْ كُنْتَ
(do) you forbid us?	this	before	(as) a figure of good hope	among us	verily you were
لَفِي شَكِّ	وَإِنَّا	يَعْبُدُ	ءَابَاؤُنَا	مَا	أَنْ نَعْبُدَ
(are) really in doubt	and verily we	our fathers	have worshipped	what	to worship

مَرِيِبٌ ﴿١٦﴾	إِلَيْهِ	تَدْعُونَا	مَمَّا
suspicious	to it	you invite us	as to that which

قَالَ يَنْقَوْمِ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي وَءَاتَنِي مِنْهُ رَحْمَةً فَمَنْ يَنْصُرُنِي مِنَ اللَّهِ إِنْ عَصَيْتُهُ، فَمَا تَزِيدُونَنِي غَيْرَ تَخْسِيرٍ ﴿١٦﴾ وَيَنْقَوْمِ هَذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةٌ فذَرُوهَا تَأْكُلْ فِي أَرْضِ اللَّهِ وَلَا تَمْسُوهَا بِسُوءٍ فَيَأْخُذَكُمْ عَذَابٌ قَرِيبٌ ﴿١٧﴾

63. He said: "O my people! Tell me, if I have a clear proof from my Lord, and there has come to me a mercy (Prophethood) from Him, who then can help me against Allāh, if I were to disobey Him? Then you increase me not but in loss.
64. "And O my people! This she-camel of Allāh is a sign to you, so leave her to feed (graze) in Allāh's land, and touch her not with evil, lest a near torment should seize you."

قَالَ يَنْقَوْمِ	أَرَأَيْتُمْ	إِنْ كُنْتُ	عَلَىٰ بَيِّنَةٍ	مِّن رَّبِّي
he said O my people	(do) you see (tell me)?	if I am	on a clear proof	from my Lord
وَأَتَنِي	مِنْهُ	رَحْمَةً	فَمَنْ	يَنْصُرُنِي مِنَ اللَّهِ
and He has given me	from Him	a mercy	who then	can help me against Allah
إِنْ عَصَيْتُهُ،	فَمَا تَزِيدُونَنِي	غَيْرَ	تَخْسِيرٍ ﴿١٦﴾	وَيَنْقَوْمِ
if I were to disobey Him	then you increase me not	but	(in) loss	and O my people
هَذِهِ	نَاقَةُ اللَّهِ	لَكُمْ	آيَةٌ	فَذَرُوهَا
this	she-camel (of) Allah	to you	(is) a sign	so leave her
وَلَا تَمْسُوهَا	بِسُوءٍ	فَيَأْخُذَكُمْ	عَذَابٌ	قَرِيبٌ ﴿١٧﴾
and touch her not	with evil	lest will seize you	a torment	near

فَعَقَرُوهَا فَقَالَ تَمَتَّعُوا فِي دَارِكُمْ ثَلَاثَةَ أَيَّامٍ ذَٰلِكَ وَعَدَّ غَيْرَ مَكْدُوبٍ ﴿١٧﴾ فَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا صَالِحًا وَالَّذِينَ آمَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَمِن خِزْيِ يَوْمِئِذٍ إِنَّ رَبَّكَ هُوَ الْقَوِيُّ الْعَزِيزُ ﴿١٨﴾ وَأَخَذَ الَّذِينَ ظَلَمُوا الصَّيْحَةَ فَأَصْبَحُوا فِي دِيارِهِمْ جثيمين ﴿١٩﴾

65. But they killed her. So he said: "Enjoy yourselves in your homes for three days. This is a promise (i.e. a threat) that will not be belied." 66. So when Our Commandment came, We saved Sālih and those who believed with him by a mercy from Us, and from the disgrace of that Day. Verily, your Lord – He is the All-Strong, the All-Mighty. 67. And *As-Saihah* (torment – awful cry) overtook the wrongdoers, so they lay (dead), prostrate in their homes,

فَعَقَرُوهَا	فَقَالَ	تَمَتَّعُوا فِي دَارِكُمْ	ثَلَاثَةَ	أَيَّامٍ
but they killed her	so he said	enjoy yourselves in your homes	(for) three	days
ذَلِكَ	وَعْدٌ	عَيْرٌ	مَكْذُوبٌ ﴿٦٥﴾	فَلَمَّا
this	(is) a promise	(that will) not	be denied	so when
بَجَّيْنَا صَالِحًا	وَالَّذِينَ آمَنُوا	مَعَهُ.	بِرَحْمَةٍ	مِّنَّا
We saved Salih	and those who believed	with him	by a mercy	from Us
وَمِنْ خِزْيٍ	يَوْمِئِذٍ	إِنَّ رَبَّكَ	هُوَ	الْقَوِيُّ
and from (the) disgrace	(of) that Day	verily your Lord	[He]	(is) the All-Strong
الْعَزِيزُ ﴿٦٦﴾	وَأَخَذَ	الَّذِينَ ظَلَمُوا	الصَّيْحَةَ	فَأَصْبَحُوا
the All-Mighty	and overtook	those who wronged	the awful cry	so they became
	فِي دِيَارِهِمْ	جَثْمِينَ ﴿٦٧﴾		
	in their homes	prostrate (dead)		

كَانَ لَمْ يَغْنَوْا فِيهَا إِلَّا إِنَّا شَمُودًا كَفَرُوا رَبَّهُمْ أَلا بَعْدًا لِّشَمُودَ ﴿٦٨﴾ وَلَقَدْ جَاءَتْ رُسُلَنَا
إِبْرَاهِيمَ بِالْبُشْرَى قَالُوا سَلَامًا قَالَ سَلَامٌ فَمَا لَبِثَ أَنْ جَاءَ بِعِجْلٍ حَنِيدٍ ﴿٦٩﴾ فَلَمَّا رَأَى
أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكِرَهُمْ وَأَوْجَسَ مِنْهُمْ خِيفَةً قَالُوا لَا تَحْزَنْ إِنَّا أَرْسَلْنَا إِلَى قَوْمِ
لُوطٍ ﴿٧٠﴾

68. As if they had never lived there. No doubt! Verily, Thamūd disbelieved in their Lord. So away with Thamūd! 69. And verily, there came Our messengers to Ibrāhīm (Abraham) with glad tidings. They said: "Salām (greetings or peace!)." He answered, "Salām (greetings or peace!)," and he hastened to entertain them with a roasted calf. 70. But when he saw their hands went not

towards it (the meal), he mistrusted them, and conceived a fear of them. They said: ``Fear not, we have been sent against the people of Lût (Lot).''

كَفَرُوا رَبَّهُمْ ۗ	إِنَّ تَمُودًا	أَلَّا	فِيهَا ۗ	لَمْ يَغْنَوْا	كَانَ
disbelieved (in) their Lord	verily Thamud	no doubt	therein	they had not lived	as if
إِبْرَاهِيمَ	وَلَقَدْ جَاءَتْ رُسُلَنَا			لِثَمُودَ ۗ	أَلْأَبْعَدَا
(to) Abraham	and verily (there) came Our messengers (angels)			with Thamud	so away
قَالَ سَلَامٌ ۖ	قَالُوا سَلَامًا ۖ		بِالْبَشْرَىٰ		
he answered greeting of peace	they said greetings of peace		with glad tidings		
رَأَىٰ أَيْدِيَهُمْ	فَلَمَّا	حَنِيدٍ ۗ	بِعَجَلٍ	أَنْ جَاءَ	فَمَا لَبِثَ
he saw their hands	but when	roasted	a calf	to bring	and he hastened
مِنْهُمْ	وَأَوْجَسَ	نَكَرَهُمْ	إِلَيْهِ	لَا تَصِلُ	
of them	and conceived	he mistrusted them	towards it (the meal)	were not reaching	
لُوطٍ ۗ	إِلَىٰ قَوْمِ	إِنَّا أَرْسَلْنَا	لَا تَخَفْ	قَالُوا	خِيفَةً ۗ
(of) Lot	against (the) people	indeed we have been sent	fear not	they said	a fear

وَأَمْرَاتُهُ قَائِمَةٌ فَضَحِكَتْ فَبَشَّرْنَاهَا بِإِسْحَاقَ وَمِنْ وَرَاءِ إِسْحَاقَ يَعْقُوبَ ﴿٧١﴾ قَالَتْ يَوْتَلَقُ
 ءَأَلِدُ وَأَنَا عَجُوزٌ وَهَذَا بَعْلِي شَيْخًا إِنَّ هَذَا لَشَيْءٌ عَجِيبٌ ﴿٧٢﴾ قَالُوا أَنْتَعْجَبِينَ مِنْ أَمْرِ
 اللَّهِ رَحِمَتُ اللَّهِ وَبَرَكَتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ إِنَّهُ حَمِيدٌ مَجِيدٌ ﴿٧٣﴾

71. And his wife was standing (there), and she laughed [either, because the messengers did not eat their food or for being glad for the destruction of the people of Lût (Lot)]. But We gave her glad tidings of Ishâq (Isaac), and after Ishâq, of Ya'qûb (Jacob). 72. She said (in astonishment): ``Woe to me! Shall I bear a child while I am an old woman, and here is my husband an old man? Verily, this is a strange thing!'' 73. They said: ``Do you wonder at the Decree of Allâh? The Mercy of Allâh and His Blessings be on you, O the family [of Ibrâhîm (Abraham)]. Surely, He (Allâh) is All-Praiseworthy, All-Glorious.''

وَأَمْرَاتُهُ	فَضَحِكَتْ	قَائِمَةٌ	وَأَمْرَاتُهُ
and his wife	and she laughed	(was) standing (there)	and his wife

بِإِسْحَاقَ وَمِنْ وَرَاءِ إِسْحَاقَ يَعْقُوبَ ﴿٧١﴾	قَالَتْ يَوَيْلَئِي	ءَأَلِدُ
(of) Jacob Isaac and after of Isaac	she said woe unto me	(shall) I bear a child?
وَأَنَا	وَهَذَا	عَجُوزٌ
while I am	and this	an old woman
لَشَيْءٍ	عَجِيبٌ ﴿٧٢﴾	قَالُوا
(is) surely a thing	strange	they said
رَحْمَتُ اللَّهِ	وَبَرَكَاتُهُ.	عَلَيْكُمْ
(the) Mercy (of) Allah	and His Blessings	(be) on you
أَهْلَ	مَجِيدٌ ﴿٧٣﴾	حَمِيدٌ
O (the) people (family)	All-Glorious	(is) All-Praiseworthy
الْبَيْتِ	إِنَّهُ.	سُورَةُ هُودٍ
(of) the house	surely He (Allah)	

فَلَمَّا ذَهَبَ عَنْ إِبْرَاهِيمَ الرَّوْعُ وَجَاءَتْهُ الْبَشْرَىٰ مُجْدِلًا فِي قَوْمِ لُوطٍ ﴿٧٤﴾ إِنَّ إِبْرَاهِيمَ لَحَلِيمٌ أَوَّاهٌ مُنِيبٌ ﴿٧٥﴾ يَا إِبْرَاهِيمُ أَعْرِضْ عَنْ هَذَا إِنَّهُ قَدْ جَاءَ أَمْرٌ رَبِّكَ وَإِنَّهُمْ لَمِنَ عَذَابٍ غَيْرَ مُرَدِّدٍ ﴿٧٦﴾

74. Then when the fear had gone away from (the mind of) Ibrāhīm (Abraham), and the glad tidings had reached him, he began to plead with Us (Our messengers) for the people of Lūt (Lot). 75. Verily, Ibrāhīm (Abraham) was without doubt forbearing, used to invoke Allāh with humility, and was repentant (to Allāh all the time, again and again). 76. "O Ibrāhīm (Abraham)! Forsake this. Indeed, the Commandment of your Lord has gone forth. Verily, there will come a torment for them which cannot be turned back."

فَلَمَّا	ذَهَبَ عَنْ إِبْرَاهِيمَ	الرَّوْعُ	وَجَاءَتْهُ
then when	had gone away from Abraham	the fear	and had reached him
الْبَشْرَىٰ	مُجْدِلًا	فِي قَوْمِ	لُوطٍ ﴿٧٤﴾
the glad tidings	he began to plead with Us (Our messengers)	for (the) people	(of) Lot
إِنَّ إِبْرَاهِيمَ	لَحَلِيمٌ	أَوَّاهٌ	مُنِيبٌ ﴿٧٥﴾
verily Abraham	(was) certainly forbearing	humble	(and was) repentant
أَعْرِضْ عَنْ هَذَا	إِنَّهُ.	قَدْ جَاءَ	أَمْرٌ رَبِّكَ
turn away from this	indeed [it]	[verily] has come	(of) your Lord (the) Commandment

وَأَيُّهَا	ءَاتِيهِمْ	عَذَابٌ	عَيْرٌ	مَرْدُودٍ ﴿٧٦﴾
and verily [they]	(there) will come for them	a torment	(which can) not	(be) turned back

وَلَمَّا جَاءَتْ رُسُلُنَا لُوطًا سِيءَ بِهِمْ وَضَاقَ بِهِمْ ذَرْعًا وَقَالَ هَذَا يَوْمٌ عَصِيبٌ ﴿٧٧﴾ وَجَاءَهُ قَوْمُهُ يُهْرَعُونَ إِلَيْهِ وَمَنْ قَبْلُ كَانُوا يَعْمَلُونَ السَّيِّئَاتِ قَالَ يَنْقَوْمِرْ هَؤُلَاءِ بَنَاتِي هُنَّ أَطْهَرُ لَكُمْ فَاتَّقُوا اللَّهَ وَلَا تَخْزُونِ فِي ضَيْفِي أَلَيْسَ مِنْكُمْ رَجُلٌ رَشِيدٌ ﴿٧٨﴾

77. And when Our messengers came to Lût (Lot), he was grieved on account of them and felt himself powerless for them (lest the town people should approach them to commit sodomy with them). He said: "This is a distressful day." 78. And his people came rushing towards him, and since aforetime they used to commit crimes (sodomy), he said: "O my people! Here are my daughters (i.e. the women of the nation), they are purer for you (if you marry them lawfully). So fear Allāh and disgrace me not with regard to my guests! Is there not among you a single right-minded man?"

وَلَمَّا	جَاءَتْ رُسُلُنَا	لُوطًا	سِيءَ بِهِمْ
and when	Our messengers (angels) came	(to) Lot	he was grieved on their account
وَضَاقَ بِهِمْ ذَرْعًا	وَقَالَ	هَذَا	يَوْمٌ عَصِيبٌ ﴿٧٧﴾
and he felt himself strained for them	and he said	this	distressful (is) a day
وَجَاءَهُ قَوْمُهُ	يُهْرَعُونَ إِلَيْهِ	وَمَنْ قَبْلُ كَانُوا	
and came to him	rushing towards him	and since aforetime they used to	
يَعْمَلُونَ السَّيِّئَاتِ	قَالَ يَنْقَوْمِرْ	هَؤُلَاءِ	بَنَاتِي هُنَّ
commit crimes (sodomy)	he said O my people	these	they (are) my daughters
أَطْهَرُ لَكُمْ	فَاتَّقُوا اللَّهَ	وَلَا تَخْزُونِ	فِي ضَيْفِي
(are) purer for you	so fear Allah	and degrade me not	with regard (to) my guests
أَلَيْسَ	مِنْكُمْ	رَجُلٌ	رَشِيدٌ ﴿٧٨﴾
is (there) not?	among you	a (single) man	right-minded

قَالُوا لَقَدْ عَلِمْت مَا لَنَا فِي بَنَاتِكَ مِنْ حَقٍّ وَإِنَّكَ لَنَعْلَمُ مَا نُرِيدُ ﴿٧٩﴾ قَالَ لَوْ أَنَّ لِي بِكُمْ قُوَّةٌ أَوْ آوِي إِلَىٰ

رُكْنٍ شَدِيدٍ ﴿٨٠﴾ قَالُوا يَلُوطُ إِنَّا رُسُلُ رَبِّكَ لَنْ يَصِلُوا إِلَيْكَ فَأَسْرَبَ أَهْلَكَ بِقِطْعٍ مِّنَ اللَّيْلِ
وَلَا يَلْتَفِتْ مِنْكُمْ أَحَدٌ إِلَّا أَمْرَانِكَ إِنَّهُ مُصِيبُهَا مَا أَصَابَهُمْ إِنَّ مَوْعِدَهُمُ الصُّبْحُ أَلَيْسَ
الصُّبْحُ بِقَرِيبٍ ﴿٨١﴾

79. They said: "Surely, you know that we have neither any desire nor need of your daughters, and indeed you know well what we want!" 80. He said: "Would that I had strength (men) to overpower you, or that I could betake myself to some powerful support (to resist you)." 81. They (messengers) said: "O Lût (Lot)! Verily, we are the messengers from your Lord! They shall not reach you! So travel with your family in a part of the night, and let not any of you look back; but your wife (will remain behind), verily, the punishment which will afflict them, will afflict her. Indeed, morning is their appointed time. Is not the morning near?"

قَالُوا	لَقَدْ عَلِمْتُمْ	مَا	لَنَا	فِي بَنَاتِكَ	مِنْ حَقِّ
they said	surely you know	not	we have	in/of your daughters	any desire/right
وَإِنَّكَ	لَنَعْلَمُ	مَا نُرِيدُ ﴿٧٩﴾	قَالَ لَوْ	أَنَّ لِي	بِكُمْ
and indeed you	surely know	what we want	he said if	I had [that]	to (overpower) you
قُوَّةً	أَوْ	ءَاوِي إِلَى رُكْنٍ		شَدِيدٍ ﴿٨٠﴾	
strength	or	(that) I could betake myself to a support		powerful	
قَالُوا يَلُوطُ	إِنَّا	رُسُلُ	رَبِّكَ		
they (messengers) said O Lot	verily we	(are the) messengers (angels)	(from) your Lord		
لَنْ يَصِلُوا	إِلَيْكَ	فَأَسْرِبْ	بِأَهْلِكَ	بِقِطْعٍ	مِّنَ اللَّيْلِ
they shall never reach	you	so travel	with your family	in a part	of the night
وَلَا يَلْتَفِتْ	مِنْكُمْ	أَحَدٌ	إِلَّا أَمْرَانِكَ	إِنَّهُ	
and let not look back	of you	anyone	but your wife	verily [it] (the punishment)	
مُصِيبَهَا	مَا	أَصَابَهُمْ	إِنَّ مَوْعِدَهُمْ	الصُّبْحُ	
(will) afflict her	what	will afflict them	indeed their appointed time	(is) morning	
		بِقَرِيبٍ ﴿٨١﴾	أَلَيْسَ الصُّبْحُ		
		near	is not the morning?		

فَلَمَّا جَاءَ أَمْرُنَا جَعَلْنَا عَلَيْهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهَا حِجَارَةً مِّن سِجِّيلٍ
 مَّنْضُودٍ ﴿٨٢﴾ مُسَوَّمَةٌ عِنْدَ رَبِّكَ وَمَا هِيَ مِنَ الظَّالِمِينَ بِبَعِيدٍ ﴿٨٣﴾ وَإِلَى مَدْيَنَ
 أَخَاهُمْ شُعَيْبًا قَالَ يَنْقُومِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِّنْ إِلَهٍ غَيْرُهُ وَلَا تَنْقُصُوا
 الْمِكْيَالَ وَالْمِيزَانَ إِنِّي أَرَبُّكُمْ بِخَيْرٍ وَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ
 مُّحِيطٍ ﴿٨٤﴾

82. So when Our Commandment came, We turned (the towns of Sodom in Palestine) upside down, and rained on them stones of baked clay, in a well-arranged manner one after another; 83. Marked from your Lord; and they are not ever far from the *Zālimūn* (polytheists, evildoers). 84. And to the Madyan (Midian) people (We sent) their brother Shu'aib. He said: "O my people! Worship Allāh, you have no other *ilāh* (god) but Him, and give not short measure or weight. I see you in prosperity and verily, I fear for you the torment of a Day encompassing.

فَلَمَّا	جَاءَ أَمْرُنَا	جَعَلْنَا عَلَيْهَا	سَافِلَهَا	وَأَمْطَرْنَا عَلَيْهَا
so when	Our Commandment came	We turned its upside	down	and rained on it
حِجَارَةً	مِّن سِجِّيلٍ	مَّنْضُودٍ ﴿٨٢﴾	مُسَوَّمَةٌ	عِنْدَ رَبِّكَ
stones	of baked clay	piled up	marked	from your Lord
وَمَا هِيَ	مِنَ الظَّالِمِينَ	بِبعِيدٍ ﴿٨٣﴾	وَإِلَى مَدْيَنَ	أَخَاهُمْ
and they (are) not	from the wrongdoers	far	and to (the) Midian (people)	(We sent) their brother
شُعَيْبًا	قَالَ يَنْقُومِ	اعْبُدُوا اللَّهَ	مَا لَكُمْ	مِّنْ إِلَهٍ غَيْرُهُ
Shuaib	he said O my people	worship Allah	you have not	but Him any god
وَلَا تَنْقُصُوا الْمِكْيَالَ	وَالْمِيزَانَ	إِنِّي أَرَبُّكُمْ	بِخَيْرٍ	وَإِنِّي
and give not short measure	and weight	verily I see you	in prosperity	and verily I
أَخَافُ عَلَيْكُمْ	عَذَابَ	يَوْمٍ	مُّحِيطٍ ﴿٨٤﴾	
fear for you	(the) torment	(of) a Day	encompassing	

وَيَنْقُومِ أَوْفُوا الْمِكْيَالَ وَالْمِيزَانَ بِالْقِسْطِ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ

وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ ﴿٨٥﴾ بَقِيَّتُ اللَّهِ خَيْرٌ لَّكُمْ إِن كُنْتُمْ مُؤْمِنِينَ وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ ﴿٨٦﴾ قَالُوا يَشْعِبُ أَصْلُوتُكَ تَأْمُرُكَ أَنْ نَتْرِكَ مَا يَعْبُدُ آبَاؤُنَا أَوْ أَنْ نَفْعَلَ فِي أَمْوَالِنَا مَا نَشَاءُ إِنَّكَ لَأَنْتَ الْحَلِيمُ الرَّشِيدُ ﴿٨٧﴾

85. "And O my people! Give full measure and weight in justice and reduce not the things that are due to the people, and do not commit mischief in the land, causing corruption. 86. "That which is left by Allāh for you (after giving the rights of the people) is better for you, if you are believers. And I am not a guardian over you." 87. They said: "O Shu'aib! Does your *Salāt* (prayer) command that we give up what our fathers used to worship, or that we give up doing what we like with our property? Verily, you are the forbearer, right-minded!" (They said this sarcastically).

وَيَقَوْمٍ	أَوْفُوا الْمِكْيَالَ	وَالْمِيزَانَ	بِالْقِسْطِ	وَلَا تَبْخَسُوا النَّاسَ
and O my people	give full measure	and weight	in justice	and reduce not the people
أَشْيَاءَهُمْ	وَلَا تَعْتُوا	فِي الْأَرْضِ	مُفْسِدِينَ ﴿٨٥﴾	
their things	and (do) not commit mischief	in the land	causing corruption	
بَقِيَّتُ اللَّهِ	خَيْرٌ لَّكُمْ	إِن كُنْتُمْ مُؤْمِنِينَ	وَمَا أَنَا	
that which (is) left (by) Allah	(is) better for you	if you are believers	and I am not	
عَلَيْكُمْ	بِحَفِيظٍ ﴿٨٦﴾	قَالُوا يَشْعِبُ	أَصْلُوتُكَ	تَأْمُرُكَ
over you	a guardian	they said O Shuaib	(does) your prayer?	command you
أَنْ نَتْرِكَ مَا	يَعْبُدُ آبَاؤُنَا	أَوْ أَنْ نَفْعَلَ	فِي أَمْوَالِنَا	
that we give up what	our fathers used to worship	that we do or	concerning our property	
مَا نَشَاءُ	إِنَّكَ	لَأَنْتَ	الرَّشِيدُ ﴿٨٧﴾	الْحَلِيمُ
what we like	verily you	surely [you]	the right-minded	(are) the forbearer

قَالَ يَقَوْمِ أَرَأَيْتُمْ إِنْ كُنْتُمْ عَلَى بَيْنَةٍ مِنْ رَبِّي وَرَزَقَنِي مِنْهُ رِزْقًا حَسَنًا وَمَا أُرِيدُ أَنْ أُخَالِفَكُمْ إِلَى مَا أَنْهَكُمْ عَنْهُ إِنْ أُرِيدُ إِلَّا الْإِصْلَاحَ مَا اسْتَطَعْتُ وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ﴿٨٨﴾ وَيَقَوْمِ لَا يَجْرِمَنَّكُمْ شِقَاقِي أَنْ يُصِيبَكُمْ مِثْلُ مَا

أَصَابَ قَوْمَ نُوحٍ أَوْ قَوْمَ هُودٍ أَوْ قَوْمَ صَالِحٍ وَمَا قَوْمٌ لُوطٍ مِّنكُمْ بِبَعِيدٍ ﴿٨٩﴾

88. He said: "O my people! Tell me if I have a clear evidence from my Lord and He has given me a good sustenance from Himself (shall I corrupt it by mixing it with the unlawfully earned money). I wish not, in contradiction to you, to do that which I forbid you. I only desire reform to the best of my power. And my guidance cannot come except from Allāh, in Him I trust and to Him I repent.

89. "And O my people! Let not my *Shiqāq* cause you to suffer the fate similar to that of the people of Nūh (Noah) or of Hūd or of Sālih (Saleh), and the people of Lūt (Lot) are not far off from you!

عَلَىٰ بَيِّنَةٍ		إِن كُنْتُ		أَرَأَيْتُمْ		قَالَ يَقَوْمِ	
[on] a clear evidence		if I was (have)		(do) you see (tell me)?		he said O my people	
وَمَا أُرِيدُ	حَسَنًا	رِزْقًا	مِنْهُ	وَرَزَقَنِي	مِن رَّبِّي		
and I wish not	good	a sustenance	from Himself	and He has given me	from my Lord		
إِلَّا الْإِصْلَاحَ	إِن أُرِيدُ	عَنْهُ	أَنْهَدِكُمْ	إِلَىٰ مَا	أَنْ أَخَالَفَكُمْ		
but reform	I desire not	[from it]	I forbid you	to what	to contradict you		
بِاللَّهِ	إِلَّا	وَمَا تَوْفِيقِي	مَا أَسْتَطَعْتُ				
from Allah	except	and my success (is) not	so far as I am able (to the best of my power)				
لَا يَجْرِمَنَّكُمْ	وَيَقَوْمِ	وَإِلَيْهِ أُنِيبُ	عَلَيْهِ تَوَكَّلْتُ				
let not cause you	and O my people	and unto Him I repent	in Him I trust				
قَوْمِ	مَا أَصَابَ	مِثْلُ	أَنْ يُصِيبَكُمْ	شِقَاقِي			
(the) people	what befell	similar (to)	to befall you	my separation (anger)			
قَوْمِ	وَمَا	صَالِحٍ	أَوْ قَوْمِ	هُودٍ	أَوْ قَوْمِ	نُوحٍ	
(the) people	and not	(of) Salih	or people	(of) Hud	or people	(of) Noah	
بِعِيدِ		مِّنكُمْ	لُوطٍ				
(are) far off		from you	(of) Lot				

وَأَسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ إِنَّ رَبِّي رَحِيمٌ وَدُودٌ ﴿٩٠﴾ قَالُوا يَشْعِيبُ مَا نَفَقَهُ كَثِيرًا مِّمَّا تَقُولُ وَإِنَّا لَنَرِيكَ فِينَا ضَعِيفًا وَلَوْلَا رَهْطُكَ لَرَجَمْنَاكَ وَمَا أَنتَ عَلَيْنَا

بِعَزِيزٍ ﴿١١﴾ قَالَ يَنْقَوْمِ أَرْهَطِي أَعَزُّ عَلَيْكُمْ مِنَ اللَّهِ وَاتَّخَذْتُمُوهُ وَرَاءَكُمْ ظَهْرِيًّا
إِنَّ رَبِّي بِمَا تَعْمَلُونَ مُحِيطٌ ﴿١٢﴾

90. "And ask forgiveness of your Lord and turn to Him in repentance. Verily, my Lord is Most Merciful, Most Loving." 91. They said: "O Shu'aib! We do not understand much of what you say, and we see you weak (it is said that he was a blind man) among us. Were it not for your family, we should certainly have stoned you and you are not powerful against us." 92. He said: "O my people! Is then my family of more weight with you than Allāh? And you have cast Him away behind your backs. Verily, my Lord is surrounding all that you do.

وَاسْتَغْفِرُوا رَبَّكُمْ	ثُمَّ	تُوبُوا إِلَيْهِ	إِنَّ رَبِّي
and ask forgiveness (of) your Lord	then	turn unto Him in repentance	verily my Lord
رَحِيمٌ	وَدُودٌ ﴿١١﴾	قَالُوا يَا شُعَيْبُ	مَا نَفَقَهُ كَثِيرًا
(is) Most Merciful	Most Loving	they said O Shuaib	We (do) not understand much
مِمَّا تَقُولُ	وَإِنَّا	لَنَرُّنَكَ	فِينَا
of what you say	and indeed we	[surely] see you	among us
وَلَوْلَا رَهْطُكَ	لَرَجَمْنَاكَ	وَمَا أَنْتَ	
and if (were) not your family	we should certainly have stoned you	and you (are) not	
عَلَيْنَا	بِعَزِيزٍ ﴿١١﴾	قَالَ يَنْقَوْمِ	أَرهَطِي
against us	powerful	he said O my people	(of) more weight (is then) my family?
عَلَيْكُمْ	مِنَ اللَّهِ	وَاتَّخَذْتُمُوهُ	وَرَاءَكُمْ
with you	than Allah	and you have taken Him away	behind your
	إِنَّ رَبِّي	بِمَا تَعْمَلُونَ مُحِيطٌ ﴿١٢﴾	
	verily my Lord	(is) surrounding of what you do	

وَيَنْقَوْمِ أَعْمَلُوا عَلَىٰ مَكَانِكُمْ إِنِّي عَمِلْتُ سَوْفَ تَعْلَمُونَ مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَمَنْ هُوَ كَذِبٌ وَأَرْتَقِبُوا إِنِّي مَعَكُمْ رَقِيبٌ ﴿١٢﴾ وَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا شُعَيْبًا وَالَّذِينَ آمَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَأَخَذَتِ الَّذِينَ ظَلَمُوا الصَّيْحَةَ فَأَصْبَحُوا فِي دِيارِهِمْ

جَثِمِينَ ﴿١١﴾

93. "And O my people! Act according to your ability and way, and I am acting (on my way). You will come to know who it is on whom descends the torment that will cover him with ignominy, and who is a liar! And watch you! Verily, I too am watching with you." 94. And when Our Commandment came, We saved Shu'aib and those who believed with him by a mercy from Us. And As-Saihah (torment-awful cry) seized the wrongdoers, and they lay (dead) prostrate in their homes.

وَيَقَوْمٍ	أَعْمَلُوا عَلَىٰ مَكَانَتِكُمْ	إِنِّي	عَمِلْتُ	سَوْفَ تَعْلَمُونَ
and O my people	act according to your ability	(and) verily I am	acting	soon you will know
مَنْ	يَأْتِيهِ	عَذَابٌ	يُخْرِجُهُ	وَمَنْ
whom	comes to him	(the) torment	(that) will cover him (with) disgrace	and who
هُوَ	كَذِبٌ	وَأَرْتَقِبُوا	إِنِّي	مَعَكُمْ
[he]	(is) a liar	and watch	verily I am	with you
			رَقِيبٌ ﴿١٢﴾	وَلَمَّا
			watching	and when
جَاءَ أَمْرُنَا	بِحَيَاتِنَا شُعَبًا	وَالَّذِينَ آمَنُوا	مَعَهُ	
Our Commandment came	We saved Shuaib	and those who believed	with him	
بِرَحْمَةٍ	مِّنَّا	وَأَخَذَتْ	الَّذِينَ ظَلَمُوا	الضَّيْحَةَ
by a mercy	from Us	and seized	those who wronged	the awful cry
			فَأَصْبَحُوا	
			and they became	
	فِي دِيَارِهِمْ	جَثِمِينَ ﴿١٣﴾		
	in their homes	prostrate (dead)		

كَانَ لَمْ يَغْنَوْا فِيهَا إِلَّا بَعْدَ الْمَدِينِ كَمَا بَعَدَتْ ثَمُودُ ﴿١٢﴾ وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا وَسُلْطَانٍ مُّبِينٍ ﴿١٣﴾ إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ فَاتَّبَعُوا أَمْرَ فِرْعَوْنَ وَمَا أَمْرُ فِرْعَوْنَ بِرَشِيدٍ ﴿١٤﴾ يَقْدُمُ قَوْمَهُ يَوْمَ الْقِيَامَةِ فَأَوْرَدَهُمُ النَّارَ وَبِئْسَ الْوَرْدُ الْمَوْرُودُ ﴿١٥﴾

95. As if they had never lived there! So away with Madyan (Midian) as away with Thamūd! (All these nations were destroyed). 96. And indeed We sent Mūsā (Moses) with Our *Ayāt* (proofs, evidences, lessons, signs, etc.) and a manifest authority, 97. To Fir'aun (Pharaoh) and his chiefs, but they followed the command of Fir'aun (Pharaoh), and the command of Fir'aun (Pharaoh)

was no right guide. 98. He will go ahead of his people on the Day of Resurrection, and will lead them into the Fire, and evil indeed is the place to which they are led.

كَأَن لَّمْ يَغْنَوْا	فِيهَا	أَلَا بَعْدًا	لِمَدِينٍ	كَمَا بَعَدَتْ تَمُودُ
they had not lived	therein	so away	with midian	as away (with) Thamud
وَلَقَدْ أَرْسَلْنَا مُوسَىٰ	بِآيَاتِنَا	وَسُلْطٰنٍ	مُّبِينٍ	إِلَىٰ فِرْعَوْنَ
and indeed We sent Moses	with Our Signs	and an authority	manifest	to Pharaoh
وَمَلَائِيهِ	فَاتَّبَعُوا أَمْرَ	فِرْعَوْنَ	وَمَا	
and his chiefs	but they followed (the) command	(of) Pharaoh	and (was) not	
أَمْرُ	فِرْعَوْنَ	بِرَشِيدٍ	يَقْدُمُ قَوْمَهُ	
(the) command	(of) Pharaoh	rightly guided	he will go ahead of his people	
يَوْمَ	الْقِيٰمَةِ	فَأُورِدُهُمُ	النَّارَ	
(on the) Day	(of) Resurrection	and will lead them	(into) the Fire	
	وَبِئْسَ الْوَرْدُ	الْمُورُودُ		
	and evil (indeed) is the place	to which (they are) led		

وَاتَّبَعُوا فِي هَذِهِ لَعْنَةً وَيَوْمَ الْقِيٰمَةِ بِئْسَ الرَّفْدُ الْمَرْفُودُ ﴿٩٩﴾ ذَلِكَ مِنْ أَنْبَاءِ الْقُرَىٰ نَقُصُّهُ عَلَيْكَ مِنْهَا قَائِمٌ وَحَصِيدٌ ﴿١٠٠﴾ وَمَا ظَلَمْنَاهُمْ وَلٰكِنْ ظَلَمُوا أَنْفُسَهُمْ فَمَا أَغْنَتْ عَنْهُمْ آلِهَتُهُمُ الَّتِي يَدْعُونَ مِنْ دُونِ اللَّهِ مِنْ شَيْءٍ لَّمَّا جَاءَ أَمْرُ رَبِّكَ وَمَا زَادُهُمْ غَيْرَ تَنْبِيْٓءٍ ﴿١٠١﴾

99. They were pursued by a curse in this (deceiving life of this world) and (so they will be pursued by a curse) on the Day of Resurrection. Evil indeed is the gift given [i.e., the curse (in this world) pursued by another curse (in the Hereafter)]. 100. That is some of the news of the (population of) towns which We relate to you (O Muhammad ﷺ); of them, some are (still) standing, and some have been (already) reaped. 101. We wronged them not, but they wronged themselves. So their *ālīha* (gods), other than Allāh, whom they invoked, profited them naught when there came the Command of your Lord,

nor did they add aught to them but destruction.

وَأُتْبِعُوا	فِي هَذِهِ	لَعْنَةً	وَيَوْمَ
and they were pursued	in this (life)	(by) a curse	and (on the) Day
الْقِيَمَةِ	بِئْسَ الرِّفْدُ	الْمَرْفُودُ ﴿١١١﴾	مِنَ أَنْبَاءِ
(of) Resurrection	(how) bad is the gift	given	(is) from (the) news
الْقُرَى	نَقَصَهُ	عَلَيْكَ	قَائِمٌ
(of) the towns	which We relate	unto you	(some are) standing
وَحَصِيدٌ ﴿١١٢﴾	وَمَا ظَلَمْنَاهُمْ	وَلَكِنْ ظَلَمُوا أَنْفُسَهُمْ	
and (some have been) reaped	and We wronged them not	[and] but they wronged themselves	
فَمَا أَغْنَتْ عَنْهُمْ	أَلِهَتُهُمْ	الَّتِي يَدْعُونَ	مِن دُونِ اللَّهِ
so profited not	their gods	whom they invoked	anything other than Allah
لَمَّا	جَاءَ أَمْرٌ	رَبِّكَ	وَمَا زَادُوهُمْ
when	(there) came (the) Command	(of) your Lord	and they added not to them
	غَيْرَ	تَنْبِيءٍ ﴿١١٣﴾	
	but	destruction	

وَكَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقُرَىٰ وَهِيَ ظَالِمَةٌ إِنَّ أَخْذَهُ أَلِيمٌ شَدِيدٌ ﴿١١٢﴾ إِنَّ فِي ذَلِكَ لَآيَةً لِّمَن خَافَ عَذَابَ الْآخِرَةِ ذَلِكَ يَوْمٌ مَّجْمُوعٌ لَّهُ النَّاسُ وَذَلِكَ يَوْمٌ مَّشْهُودٌ ﴿١١٣﴾ وَمَا نُؤَخِّرُهُ إِلَّا لِأَجَلٍ مُّعَدَّدٍ ﴿١١٤﴾

102. Such is the Seizure of your Lord when He seizes the (population of) towns while they are doing wrong. Verily, His Seizure is painful (and) severe. 103. Indeed in that (there) is a sure lesson for those who fear the torment of the Hereafter. That is a Day whereon mankind will be gathered together, and that is a Day when all (the dwellers of the heavens and the earth) will be present. 104. And We delay it only for a term (already) fixed.

وَكَذَلِكَ	أَخَذَ	رَبِّكَ	إِذَا	أَخَذَ الْقُرَىٰ
and such	(is the) taking	(of) your Lord	when	He seizes the towns (population)

وَهِيَ	ظَلِمَةٌ	إِنَّ أَخَذَهُ	أَلِيمٌ	شَدِيدٌ	إِنَّ
while they	(are) doing wrong	verily His taking	(is) painful	(and) severe	indeed
فِي ذَلِكَ	لَايَةٌ	لِمَنْ خَافَ	عَذَابَ	الْآخِرَةِ	
in that	(there is) surely a lesson	for (those) who fear	(the) torment	(of) the Hereafter	
ذَلِكَ	يَوْمٌ	تَجْمُوعٌ	لَهُ	النَّاسِ	وَذَلِكَ
that	(is) a Day	(will be) gathered together	for it	mankind	and that
	مَشْهُودٌ	وَمَا نُؤَخِّرُهُ	إِلَّا	لِأَجَلٍ	مَعْدُودٍ
	witnessed	and We delay it not	but	for a term	fixed

يَوْمَ يَأْتُ لَا تَكَلَّمُ نَفْسٌ إِلَّا بِإِذْنِهِ فَمِنْهُمْ سُقِيَ وَسَعِيدٌ ﴿١٠٥﴾ فَأَمَّا الَّذِينَ شَقُوا فَمِنَ النَّارِ لَهُمْ فِيهَا زَفِيرٌ وَشَهيقٌ ﴿١٠٦﴾ خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ إِنَّ رَبَّكَ فَعَّالٌ لِّمَا يُرِيدُ ﴿١٠٧﴾

105. On the Day when it comes, no person shall speak except by His (Allah's) Leave. Some among them will be wretched and (others) blessed. 106. As for those who are wretched, they will be in the Fire, sighing in a high and low tone. 107. They will dwell therein for all the time that the heavens and the earth endure, except as your Lord wills. Verily, your Lord is the Doer of whatsoever He intends (or wills).

يَوْمَ يَأْتُ	لَا تَكَلَّمُ نَفْسٌ	إِلَّا	بِإِذْنِهِ
(on the) Day (when) it comes	a person shall not speak	except	by His (Allah's) Leave
فَمِنْهُمْ	سُقِيَ	وَسَعِيدٌ	
then (some) among them	(will be) wretched	and (others) blessed	
فَأَمَّا الَّذِينَ شَقُوا	فَمِنَ النَّارِ	لَهُمْ	فِيهَا
as for those who are wretched	then (they will be) in the Fire	for them	then (they will be) in the Fire
وَشَهيقٌ	خَالِدِينَ	فِيهَا	مَادَامَتِ السَّمَوَاتُ
and inhaling	they (will) dwell	therein	as long as last the heavens
إِلَّا مَا شَاءَ	رَبُّكَ	إِنَّ رَبَّكَ	لِمَا يُرِيدُ
except what wills	your Lord	verily your Lord	(is) the Doer

﴿وَأَمَّا الَّذِينَ سَعِدُوا فَمِنَ الْجَنَّةِ خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ عَطَاءٌ غَيْرَ مَجْدُودٍ ﴿١٠٨﴾ فَلَا تَكُ فِي مَرِيَةٍ مِّمَّا يَعْبُدُ هَؤُلَاءِ مَا يَعْبُدُونَ إِلَّا كَمَا يَعْبُدُ آبَاؤُهُمْ مِنْ قَبْلُ وَإِنَّا لَمُوفُونَ نَصِيْبِهِمْ غَيْرَ مَنْقُوصٍ ﴿١٠٩﴾﴾

108. And those who are blessed, they will be in Paradise, abiding therein for all the time that the heavens and the earth endure, except as your Lord wills: a gift without an end. 109. So be not in doubt (O Muhammad ﷺ) as to what these people (pagans and polytheists) worship. They worship nothing but what their fathers worshipped before (them). And verily, We shall repay them in full their portion without diminution.

وَأَمَّا الَّذِينَ سَعِدُوا		فَمِنَ الْجَنَّةِ		خَالِدِينَ فِيهَا	
and as for those who are blessed		then (they will be) in Paradise		abiding therein	
مَا دَامَتِ السَّمَوَاتُ		وَالْأَرْضُ		إِلَّا مَا شَاءَ رَبُّكَ	
as long as last the heavens		and the earth		except what wills your Lord	
عَطَاءٌ	غَيْرَ	مَجْدُودٍ ﴿١٠٨﴾	فَلَا تَكُ	فِي مَرِيَةٍ	مِّمَّا
a gift	without	an end	so be not	in doubt	as to what
يَعْبُدُ هَؤُلَاءِ		مَا يَعْبُدُونَ		إِلَّا كَمَا	
these people (pagans and polytheists) worship		they worship nothing		but [as] what	
يَعْبُدُ آبَاؤُهُمْ		مِنْ قَبْلُ	وَإِنَّا	لَمُوفُونَ	
their fathers worshipped		before (them)	and verily We	(shall) surely repay them in full	
نَصِيْبِهِمْ		غَيْرَ	مَنْقُوصٍ ﴿١٠٩﴾		
their portion		without	decrease		

﴿وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَاخْتَلَفَ فِيهِ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَفَضِي يَنْبَهُمْ وَإِنَّهُمْ لَفِي شَكٍّ مِنْهُ مُرِيبٍ ﴿١١٠﴾ وَإِنْ كَلَّا لَيُؤْفِقِنَهُمْ رَبُّكَ أَعْمَالَهُمْ إِنَّهُ بِمَا يَعْمَلُونَ خَبِيرٌ ﴿١١١﴾﴾

110. Indeed, We gave the Book to Mūsā (Moses), but differences arose therein,

and had it not been for a Word that had gone forth before from your Lord, the case would have been judged between them, and indeed they are in grave doubt concerning it (this Qur'ān). 111. And verily, to each of them your Lord will repay their works in full. Surely, He is All-Acquainted with what they do.

فِيهِ	فَأَخْتَلَفَ	الْكِتَابَ	وَلَقَدْ ءَاتَيْنَا مُوسَى
therein	but differences arose	the Book	and indeed We gave Moses
مِنْ رَبِّكَ	وَلَوْلَا كَلِمَةٌ سَبَقَتْ		
from your Lord	and had (it) not been for a Word that had gone forth before		
وَأَيُّهُمْ	لَقَضَىٰ بَيْنَهُمْ		
and indeed they	(the case) surely would have been judged between them		
مُرِيبٌ	مِّنْهُ	لَفِي شَكِّ	
suspicious	concerning it (this Quran)	surely (are) in doubt	
رَبِّكَ	لَيُوفِينَهِمْ	لَمَّا	وَإِنَّ كَلَّا
your Lord	surely will repay them in full	[when]	and verily (to) each (of them)
	بِمَا يَعْمَلُونَ خَيْرٌ	إِنَّهُ	أَعْمَلَهُمْ
	(is) All-Aware of what they do	surely He	their works

فَأَسْتَقِمَّ كَمَا أَمَرْتَ وَمَنْ تَابَ مَعَكَ وَلَا تَطْعَوْا إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١١٢﴾ وَلَا تَرْكَبُوا إِلَى الَّذِينَ ظَلَمُوا فْتَمَسْكُمْ النَّارُ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءَ ثُمَّ لَا تُنصَرُونَ ﴿١١٣﴾ وَأَقِمِ الصَّلَاةَ طَرَفِي النَّهَارِ وَزُلْفًا مِنْ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبَنَّ السَّيِّئَاتِ ذَلِكَ ذِكْرَى لِلذَّاكِرِينَ ﴿١١٤﴾

112. So stand (ask Allāh to make) you (Muhammad ﷺ) firm and straight (on the religion of Islamic Monotheism) as you are commanded and those (your companions) who turn in repentance (to Allāh) with you, and transgress not (Allāh's legal limits). Verily, He is All-Seer of what you do. 113. And incline not toward those who do wrong, lest the Fire should touch you, and you have no protectors other than Allāh, nor you would then be helped. 114. And perform

As-Salāt (the prayers), at the two ends of the day and in some hours of the night [i.e. the five compulsory Salāt (prayers)]. Verily, the good deeds remove the evil deeds (i.e. small sins). That is a reminder (an advice) for the mindful (those who accept advice).

كَمَا أُمِرْتَ		فَأَسْتَقِمَّ	
as you are commanded		so stand you (Muhammad) firm (and straight)	
وَلَا تَطْغَوْا ^ع	مَعَكُمْ	وَمَنْ تَابَ	
and transgress not	with you	and (those) who turn in repentance (unto Allah)	
إِلَى الَّذِينَ ظَلَمُوا	وَلَا تَرْكَبُوا	يَمَا تَعْمَلُونَ بَصِيرٌ ^{١١٦}	إِنَّهُ
toward those who do wrong	and incline not	(is) All-Seer of what you do	verily He
مِنْ أَوْلِيَاءَ	مِنْ دُونِ اللَّهِ	لَكُمْ	وَمَا
any protectors	other than Allah	you have	and not
الْتَّارِ	فَتَمَسَّكُمْ	النَّارُ	لَا تُنصَرُونَ ^{١١٧}
the Fire	lest should touch you		you would not be helped
ثُمَّ	وَأَقِمِ الصَّلَاةَ	طَرَفِي	ثُمَّ
then	and offer the prayers (perfectly)	(at the) two ends	
النَّهَارِ	مِنَ اللَّيْلِ	وَزُلْفَا	إِنَّ الْحَسَنَاتِ
(of) the day	of the night	and (in) some hours	verily the good deeds
يَذْهَبَنَّ السَّيِّئَاتِ ^ع	ذَكَرَى	ذَلِكَ	لِلذَّاكِرِينَ ^{١١٨}
remove the evil deeds	(is) a reminder	that	for the mindful

وَأَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿١١٦﴾ فَلَوْلَا كَانَ مِنَ الْقُرُونِ مِنْ قَبْلِكُمْ أُولُوا بَقِيَّةَ يَنْهَوْنَ عَنِ الْفَسَادِ فِي الْأَرْضِ إِلَّا قَلِيلًا مِمَّنْ أَنْجَيْنَا مِنْهُمْ وَاتَّبَعَ الَّذِينَ ظَلَمُوا مَا أُتْرِفُوا فِيهِ وَكَانُوا مُجْرِمِينَ ﴿١١٧﴾

115. And be patient; verily, Allāh wastes not the reward of the good-doers. 116. If only there had been among the generations before you persons having wisdom, prohibiting (others) from *Al-Fasād* (disbelief, polytheism, and all kinds of crimes and sins) in the earth, except a few of those whom We saved from among them! Those who did wrong pursued the enjoyment of good

things of (this worldly) life, and were *Mujrimūn* (criminals, disbelievers in Allāh, polytheists, sinners).

وَأَصْبِرْ	فَإِنَّ اللَّهَ	لَا يُضِيعُ	أَجْرَ	الْمُحْسِنِينَ ﴿١١٥﴾
and be patient	for verily Allah	wastes not	(the) reward	(of) the good-doers
فَلَوْلَا كَانَ	مِنَ الْقُرُونِ	مِن قَبْلِكُمْ	أُولَؤُا	
so if not (there) had been	among the generations	before you	persons (having)	
بَقِيَّةٍ	يَنْهَوْنَ عَنِ الْفَسَادِ	فِي الْأَرْضِ	إِلَّا قَلِيلًا	
wisdom	prohibiting (others) from mischief (corruption)	in the earth	except a few	
مِمَّنْ أَنْجَيْنَا	مِنْهُمْ	وَاتَّبَعِ	الَّذِينَ ظَلَمُوا	
of those whom We saved	from (among) them	and pursued	those who did wrong	
مَا	أَتَرُوا فِيهِ	وَكَانُوا مُجْرِمِينَ ﴿١١٧﴾		
what	they were provided with good things in it	and they were sinners		

وَمَا كَانَ رَبُّكَ لِيُهْلِكَ الْقُرَىٰ بِظُلْمٍ وَأَهْلُهَا مُصْلِحُونَ ﴿١١٧﴾ وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلَا نَزَّلْنَا الْوَنُوحُفِينَ ﴿١١٨﴾ إِلَّا مَنْ رَّحِمَ رَبُّكَ وَلِذَلِكَ خَلَقَهُمْ وَتَمَّتْ كَلِمَةُ رَبِّكَ لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ ﴿١١٩﴾

117. And your Lord would never destroy the towns wrongfully, while their people were right doers. 118. And if your Lord had so willed, He could surely have made mankind one *Ummah* [nation or community (following one religion, i.e., Islam)], but they will not cease to disagree. 119. Except him on whom your Lord has bestowed His Mercy (the follower of truth – Islamic Monotheism) and for that did He create them. And the Word of your Lord has been fulfilled (i.e. His Saying): “Surely, I shall fill Hell with jinn and men all together.”

وَمَا كَانَ رَبُّكَ	لِيُهْلِكَ الْقُرَىٰ	بِظُلْمٍ	وَأَهْلُهَا
and your Lord would not	destroy the towns	wrongfully	while their people
مُصْلِحُونَ ﴿١١٧﴾	وَلَوْ شَاءَ رَبُّكَ	لَجَعَلَ النَّاسَ	
(were) right doers	and if your Lord had willed	He (could) surely have made mankind	

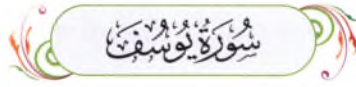
إِلَّا مَن	وَلَا يَزَالُونَ مُخْتَلِفِينَ ﴿١١٨﴾		وَاحِدَةً	أُمَّةً
except (him on) whom	but they will not cease to disagree		one	nation
خَلَقَهُمْ	وَلِذَلِكَ	رَحِمَ رَبُّكَ		
He created them	and for that	your Lord has bestowed His Mercy		
مِنَ الْجِنَّةِ	لَأَمْلَأَنَّ جَهَنَّمَ	رَبِّكَ	وَتَمَّتْ كَلِمَةُ	
with jinn	surely I shall fill Hell	(of) your Lord	and shall be fulfilled (the) Word	
	أَجْمَعِينَ ﴿١١٩﴾	وَالنَّاسِ		
	all together	and men		

وَكُلَّا نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ الرُّسُلِ مَا نَشِئْتُ بِهِءُ فُؤَادِكَ وَجَاءَكَ فِي هَذِهِ الْحَقُّ وَمَوْعِظَةٌ
 وَذِكْرَى لِلْمُؤْمِنِينَ ﴿١٢٠﴾ وَقُلْ لِلَّذِينَ لَا يُؤْمِنُونَ أَعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنَّا عَمِلُونَ ﴿١٢١﴾ وَانظُرُوا
 إِنَّا مُنظِرُونَ ﴿١٢٢﴾ وَلِلَّهِ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ وَإِلَيْهِ يُرْجَعُ الْأُمُورُ كُلُّهَا فاعْبُدْهُ وَتَوَكَّلْ
 عَلَيْهِ وَمَا رَبُّكَ بِغَفِيلٍ عَمَّا تَعْمَلُونَ ﴿١٢٣﴾

120. And all that We relate to you (O Muhammad ﷺ) of the news of the Messengers is in order that We may make strong and firm your heart thereby. And in this (chapter of the Qur'an) has come to you the truth, as well as an admonition and a reminder for the believers. 121. And say to those who do not believe: "Act according to your ability and way, We are acting (in our way). 122. "And you wait! We (too) are waiting." 123. And to Allāh belongs the *Ghaib* (Unseen) of the heavens and the earth, and to Him return all affairs (for decision). So worship Him (O Muhammad ﷺ) and put your trust in Him. And your Lord is not unaware of what you (people) do.

مَا	الرُّسُلِ	مِنَ أَنْبَاءِ	نَقُصُّ عَلَيْكَ	وَكُلَّا
(is) that	(of) the Messengers	of (the) news	We relate to you	and all (that)
فِي هَذِهِ	وَجَاءَكَ	فُؤَادَكَ	بِهِءُ	نَشِئْتُ
in this	and has come to you	your heart	thereby	We may make strong (and firm)
لِلْمُؤْمِنِينَ ﴿١٢١﴾	وَذِكْرَى	وَمَوْعِظَةٌ	الْحَقُّ	
for the believers	and a reminder	and an admonition	the truth	

وَقُلْ	لِلَّذِينَ	لَا يُؤْمِنُونَ	أَعْمَلُوا عَلَيَّ مَا كَانَتْ كُمْ	إِنَّا
and say	to those who	(do) not believe	act according to your ability	Verily We
عَمِلُونَ	وَأَنْظِرُوا	إِنَّا	مُنْتَظِرُونَ	
(are) acting (in our way)	and wait	indeed We (too)	(are) waiting	
وَلِلَّهِ غَيْبٌ	السَّمَوَاتِ	وَالْأَرْضِ	وَإِلَيْهِ	
and to Allah (belongs the) Unseen	(of) the heavens	and the earth	and to Him	
يُرْجَعُ الْأُمُورُ	كُلُّهُ	فَاعْبُدْهُ	وَتَوَكَّلْ	
return affairs	all of it	so worship Him (O Muhammad)	and put your trust	
عَلَيْهِ	وَمَا رَبُّكَ	يَعْفَلُ	عَمَّا تَعْمَلُونَ	
in Him	and your Lord (is) not	unaware	of what you (people) do	



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الرَّ تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ ﴿١﴾ إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ﴿٢﴾ نَحْنُ
 نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْآنَ وَإِنْ كُنْتَ مِنْ قَبْلِهِ
 لَمِنَ الْغَافِلِينَ ﴿٣﴾ إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ
 وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ ﴿٤﴾

Sūrah Yūsuf [(Prophet) Joseph] 12

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. Alif-Lām-Rā. [These letters are one of the miracles of the Qur'ān, and none but Allāh (Alone) knows their meanings.] These are the Verses of the Clear Book (the Qur'ān that makes clear the legal and illegal things, legal laws, a guidance and a blessing). 2. Verily, We have sent it down as an Arabic Qur'ān in order that you may understand. 3. We relate to you (Muhammad ﷺ) the

best of stories through Our Revelations to you, of this Qur'ān. And before this (i.e. before the coming of Divine Revelation to you), you were among those who knew nothing about it (the Qur'ān). 4. (Remember) when Yūsuf (Joseph) said to his father: "O my father! Verily, I saw (in a dream) eleven stars and the sun and the moon – I saw them prostrating themselves to me."

الرَّحِيمِ		الرَّحْمَنِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
إِنَّا	الْمُبِينِ	الْكِتَابِ	ءَايَاتُ	تِلْكَ	الرَّ
verily We	[the] Clear	(of) the Book	(are the) Verses	these	Alif-Lam-Ra
نَحْنُ نَقُصُّ	لَعَلَّكُمْ تَعْقِلُونَ	عَرَبِيًّا	قُرْءَانًا	أَنْزَلْنَاهُ	
We relate	so that you may understand	(in) Arabic	(as) a Quran	have sent it down	
أَوْحَيْنَا إِلَيْكَ	بِمَا	الْقَصَصِ	أَحْسَنَ	عَلَيْكَ	
We have revealed unto you	through what	(of) stories	(the) best	unto you (O Muhammad)	
لِمَنِ الْغَافِلِينَ	مِنْ قَبْلِهِ	وَإِنْ كُنْتَ	الْقُرْءَانَ	هَذَا	
surely among the heedless	before this	and though you were	Quran	(of) this	
أَحَدَ عَشَرَ	إِنِّي رَأَيْتُ	يَتَأْتِي	لِأَبِيهِ	قَالَ يُوسُفُ	إِذْ
eleven	verily I saw (in a dream)	O my father	to his father	Joseph said	(remember) when
سَاجِدِينَ	لِي	رَأَيْتُهُمْ	وَالْقَمَرَ	وَالشَّمْسَ	كُوكَبًا
prostrating (themselves)	to me	I saw them	and the moon	and the sun	stars

قَالَ يَبْنَئِي لَا نَفْصُصَ رُءْيَاكَ عَلَى إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ مُبِينٌ ﴿٦﴾ وَكَذَلِكَ يَجْنِبُكَ رَبُّكَ وَيُعَلِّمُكَ مِنْ تَأْوِيلِ الْأَحَادِيثِ وَيُتِمُّ نِعْمَتَهُ عَلَيْكَ وَعَلَىٰ آلِ يَعْقُوبَ كَمَا أَتَمَّهَا عَلَىٰ أَبَوَيْكَ مِنْ قَبْلُ إِبْرَاهِيمَ وَإِسْحَاقَ إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ ﴿٧﴾

5. He (the father) said: "O my son! Relate not your vision to your brothers, lest they should arrange a plot against you. Verily, *Shaitān* (Satan) is to man an open enemy! 6. "Thus will your Lord choose you and teach you the interpretation of dreams (and other things) and perfect His Favour on you and

on the offspring of Ya'qūb (Jacob), as He perfected it on your fathers, Ibrāhīm (Abraham) and Ishāq (Isaac) aforetime! Verily, your Lord is All-Knowing, All-Wise."

فَيَكِيدُوا	عَلَىٰ إِخْوَتِكَ	لَا نَقْضُ رُءْيَاكَ	قَالَ يَبْنِي		
lest they should plot	to your brothers	relate not your vision	he said O my son		
مُتَّيِّبٌ	عَدُوٌّ	لِلْإِنْسَانِ	إِنَّ الشَّيْطَانَ	كَيْدًا	لَكَ
open	(is) an enemy	to man	verily Satan	a plot	against you
مِنْ تَأْوِيلِ	وَيُعَلِّمُكَ	رَبِّكَ	يَجْنِيكَ	وَكَذَلِكَ	
[from] (the) interpretation	and teach you	your Lord	will choose you	and thus	
وَعَلَىٰ آلِ	عَلَيْكَ	وَيَتِمُّ نِعْمَتَهُ	الْأَحَادِيثِ		
and on (the) offspring	on you	and perfect His Favour	(of) dreams (and other things)		
إِبْرَاهِيمَ	مِنْ قَبْلُ	عَلَىٰ آبَوَيْكَ	كَمَا أَتَمَّهَا	يَعْقُوبَ	
Abraham	aforetime	on your two fathers	as He perfected it	(of) Jacob	
حَكِيمٌ	عَلِيمٌ	إِنَّ رَبَّكَ	وَإِسْحَاقَ		
All-Wise	(is) All-Knowing	verily your Lord	and Isaac		

﴿٧﴾ لَقَدْ كَانَ فِي يُوسُفَ وَإِخْوَتِهِ ءَايَاتٌ لِّلسَّالِفِينَ ﴿٧﴾ إِذْ قَالُوا لِيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَيْنَا مِمَّا نَحْنُ غُصْبَةٌ إِنَّ أَبَانَا لَفِي ضَلَالٍ مُّبِينٍ ﴿٨﴾ اقْتُلُوا يُوسُفَ أَوْ اطْرَحُوهُ أَرْضًا يَخْلُ لَكُمْ وَجْهَ أَبِيكُمْ وَتَكُونُوا مِنْ بَعْدِهِ قَوْمًا صَالِحِينَ ﴿٩﴾ قَالَ قَائِلٌ مِّنْهُمْ لَا تَقْتُلُوا يُوسُفَ وَأَلْقُوهُ فِي غِيَابَتِ الْجُبِّ يَلْقَاهُ بَعْضُ السَّيَّارَةِ إِنْ كُنْتُمْ فَاعِلِينَ ﴿١٠﴾

7. Verily, in Yūsuf (Joseph) and his brethren, there were *Ayāt* (proofs, evidences, lessons, signs, etc.) for those who ask. 8. When they said: "Truly, Yūsuf (Joseph) and his brother (Benjamin) are dearer to our father than we, while we are 'Usbah (a strong group). Really, our father is in a plain error. 9. "Kill Yūsuf (Joseph) or cast him out to some (other) land, so that the favour of your father may be given to you alone, and after that you will be a righteous folk (by intending repentance before committing the sin)." 10. One from among them said: "Kill not Yūsuf (Joseph), but if you must do something,

throw him down to the bottom of a well; he will be picked up by some caravan of travellers.”

لَقَدْ	كَانَ فِي يُوسُفَ	وَإِخْوَتِهِ	ءَايَاتُ	لِلسَّالِئِلِينَ ﴿٧﴾	إِذْ
verily	(there) were in Joseph	and his brethren	signs	for those who ask	when
قَالُوا لِيُوسُفَ	وَآخُوهُ	أَحَبُّ	إِلَىٰ آبِنَا	مِنَّا	
they said truly Joseph	and his brother (Benjamin)	(are) dearer	to our father	than us	
وَنَحْنُ	عُصْبَةٌ	إِنَّ أَبَانَا	لَفِي ضَلَالٍ	مُّبِينٍ ﴿٨﴾	
while we	(are) a strong group	really our father	(is) surely in an error	manifest	
أَقْتُلُوا يُوسُفَ	أَوْ أَطْرَحُوهُ	أَرْضًا	يَخْلُ لَكُمْ		
kill Joseph	or cast him out	(to some other) land	(so that) will be free for you (alone)		
وَجْهٌ	أَيْكُمُ	وَتَكُونُوا	مِنْ بَعْدِهِ	قَوْمًا	صَالِحِينَ ﴿٩﴾
(the) face	(of) your father	and you will be	after that	a people	righteous
قَالَ قَائِلٌ	مِنْهُمْ	لَا تَقْتُلُوا يُوسُفَ	وَالْقُوَّةُ	فِي غَيْبَتٍ	
said a speaker	of them	kill not Joseph	but throw him down	to (the) bottom	
الْجُبِّ	يَلْقَاهُ	بَعْضُ	السَّيَّارَةِ	إِنْ كُنْتُمْ فَعَالِينَ ﴿١٠﴾	
(of) a well	will pick him up	some	caravan (of travellers)	if you are doing	

قَالُوا يَا أَبَانَا مَا لَكَ لَا تَأْمَنَّا عَلَىٰ يُوسُفَ وَإِنَّا لَهُ لَنَصِحُونَ ﴿١١﴾ أَرْسَلَهُ مَعَنَا غَدًا يَرْتَعْ وَيَلْعَبُ وَإِنَّا لَهُ لَحَافِظُونَ ﴿١٢﴾ قَالَ إِنِّي لَيَحْزُنُنِي أَنَّ تَذْهَبُوا بِهِ، وَأَخَافُ أَنْ يَأْكُلَهُ الذِّئْبُ وَأَنْتُمْ عَنْهُ غَافِلُونَ ﴿١٣﴾ قَالُوا لَيْنَ أَكَلَهُ الذِّئْبُ وَنَحْنُ عُصْبَةٌ إِنَّا إِذًا لَّخَسِرُونَ ﴿١٤﴾ فَلَمَّا ذَهَبُوا بِهِ، وَأَجْمَعُوا أَنْ يَجْعَلُوهُ فِي غَيْبَتِ الْجُبِّ وَأَوْحَيْنَا إِلَيْهِ لَتُنَبِّئَنَّهُمْ بِأَمْرِهِمْ هَذَا وَهُمْ لَا يَشْعُرُونَ ﴿١٥﴾

11. They said: “O our father! Why do you not trust us with Yūsuf (Joseph) though we are indeed his well-wishers?” 12. “Send him with us tomorrow to enjoy himself and play, and verily, we will take care of him.” 13. He [Ya'qūb

(Jacob)] said: "Truly, it saddens me that you should take him away. I fear lest a wolf should devour him, while you are careless of him." 14. They said: "If a wolf devours him, while we are 'Usbah (a strong group to guard him), then surely, we are the losers." 15. So, when they took him away, they all agreed to throw him down to the bottom of the well, and We revealed to him: "Indeed, you shall (one day) inform them of this their affair, when they know (you) not."

قَالُوا يَا أَبَانَا	مَا	لَكَ	لَا تَأْتَمِنَّا
they said O our father	what (reason)	have you	(that do) you not trust us
عَلَى يُوسُفَ	وَإِنَّا	لَنَنْصِحُونَ	أَرْسِلْهُ مَعَنَا
with Joseph	when we indeed	surely (are) well-wishers	send him with us
غَدًا	يُرْتَعِّعُ	وَيَلْعَبُ	وَإِنَّا
tomorrow	to enjoy himself	and play	and verily we
لَحَفِظُونَ	لَهُ	لَحَفِظُونَ	لَهُ
surely will take care	of him	surely will take care	of him
قَالَ إِنِّي	لَيَحْزَنُنِي	أَنْ	تَذْهَبُوا بِهِ
he (Jacob) said truly [I]	it surely saddens me	that	you should take him away
وَأَخَافُ	أَنْ يَأْكُلَهُ	الذِّئْبُ	وَأَنْتُمْ
and I fear	lest should devour him	a wolf	while you
قَالُوا	لَيْنِ أَكَلَهُ	الذِّئْبُ	وَنَحْنُ
they said	if devours him	a wolf	while we
إِذَا	لَخَسِرُونَ	فَلَمَّا	وَأَجْمَعُوا
then	(are) indeed the losers	so when	and they all agreed
أَنْ يَجْعَلُوهُ	فِي غَيْبَتٍ	الْجَمِّ	وَأَوْحَيْنَا
to put him down	in (the) bottom	(of) the well	and We revealed
لَتُنَبِّئَنَّهُمْ	بِأَمْرِهِمْ	هَذَا	وَهُمْ
indeed you shall (one day) inform them	of their affair	this	while they
لَا يَشْعُرُونَ	لَا يَشْعُرُونَ	لَا يَشْعُرُونَ	لَا يَشْعُرُونَ
know (you) not	know (you) not	know (you) not	know (you) not

وَجَاءَ وَآبَاهُمْ عِشَاءً يَبْكُونَ ﴿١٤﴾ قَالُوا يَا أَبَانَا إِنَّا ذَهَبْنَا نَسْتَبِقُ وَتَرَكْنَا يُوسُفَ عِنْدَ مَتْعِنَا فَاكَلَهُ الذِّئْبُ وَمَا أَنْتَ بِمُؤْمِنٍ لَنَا وَلَوْ كُنَّا صَادِقِينَ ﴿١٥﴾ وَجَاءَ وَعَلَى

قَمِيصِهِ بِدَمٍ كَذِبٍ قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبْرٌ جَمِيلٌ وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ ﴿١٨﴾

16. And they came to their father in the early part of the night weeping. 17. They said: "O our father! We went racing with one another, and left Yūsuf (Joseph) by our belongings and a wolf devoured him; but you will never believe us even when we speak the truth." 18. And they brought his shirt stained with false blood. He said: "Nay, but your ownelves have made up a tale. So (for me) patience is most fitting. And it is Allāh (Alone) Whose Help can be sought against that (lie) which you describe."

وَجَاءَ وَآبَاهُمْ		عِشَاءً		يَبْكُونَ ﴿١٦﴾	
and they came to their father		in the early part of the night		weeping	
قَالُوا يَا أَبَانَا		إِنَّا ذَهَبْنَا		وَتَرَكْنَا يُوسُفَ	
they said O our father		verily we went		and we left Joseph	
عِنْدَ مَتَعِنَا		فَأَكَلَهُ		الذِّبُّ وَمَا أَنْتَ بِمُؤْمِنٍ لَنَا	
our belongings by		and devoured him		a wolf and not you (will) believe us	
وَلَوْ كُنَّا صَادِقِينَ ﴿١٧﴾		وَجَاءُوا		عَلَى قَمِيصِهِ	
even if we are truthful		and they brought		on his shirt with blood (stained) false	
قَالَ بَلْ		سَوَّلَتْ لَكُمْ		أَنْفُسُكُمْ أَمْرًا	
he said nay		have made up for you		your ownelves a tale so patience (is) most fitting	
عَلَى مَا تَصِفُونَ ﴿١٨﴾		وَاللَّهُ الْمُسْتَعَانُ			
against what you assert		and (it is) Allah (Alone) Whose Help can be sought			

وَجَاءَتْ سَيَّارَةٌ فَأَرْسَلُوا وَارِدَهُمْ فَأَدْلَى دَلْوَهُ. قَالَ يَا بُشْرَى هَذَا غُلْمٌ وَأَسْرُوهُ بَضْعَةٌ وَاللَّهُ عَلِيمٌ بِمَا يَعْمَلُونَ ﴿١٩﴾ وَشَرَّوهُ بِشَمَنِ بَخْسٍ دَرَاهِمَ مَعْدُودَةٍ وَكَانُوا فِيهِ مِنَ الزَّاهِدِينَ ﴿٢٠﴾ وَقَالَ الَّذِي اشْتَرَاهُ مِنْ مِصْرَ لِأَمْرَأَتِهِ أَكْرِمِي مَثْوَاهُ عَسَى أَنْ يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ وَلِنُعَلِّمَهُ مِنْ تَأْوِيلِ

الْأَحَادِيثِ وَاللَّهُ غَالِبٌ عَلَى أَمْرِهِ. وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿١٩﴾

19. And there came a caravan of travellers and they sent their water-drawer, and he let down his bucket (into the well). He said: "What a good news! Here is a boy." So they hid him as merchandise (a slave). And Allāh was All-Knower of what they did. 20. And they sold him for a low price, – for a few dirhams (i.e. for a few silver coins). And they were of those who regarded him insignificant. 21. And he (the man) from Egypt who bought him, said to his wife: "Make his stay comfortable, may be he will profit us or we shall adopt him as a son." Thus did We establish Yūsuf (Joseph) in the land, that We might teach him the interpretation of events. And Allāh has full power and control over His Affairs, but most of men know not.

فَأَرْسَلُوهُ وَارِدَهُمْ		وَجَاءَتْ سَيَّارَةٌ	
so they sent their water-drawer		and (there) came a caravan (of travellers)	
فَأَدْلَى دَلْوَهُ	قَالَ يَبَشِّرِي هَذَا غُلْمًا		
and he let down his bucket (into the well)	he said O good news this (is) a boy		
وَأَسْرَوْهُ	بِضْعَةً	وَاللَّهُ	عَلِيمٌ
so they hid him	(as) merchandise (a slave)	and Allah	(was) All-Knower
بِمَا يَعْمَلُونَ ﴿٢٠﴾	وَشَرَوْهُ	بِشَعْبٍ	بِحَسِيسٍ
of what they did	and they sold him	for a price	low
وَكَانُوا فِيهِ	مِنَ الزَّاهِدِينَ ﴿٢١﴾	وَقَالَ الَّذِي	
and they were	of those who concerned not	and said the man who	
أَشْتَرْتَهُ	مِنْ مِصْرَ	لِأَمْرَاتِهِ	أَكْرِمِي مَثْوَاهُ عَسَى
bought him	from Egypt	to his wife	may be
أَنْ يَنْفَعَنَا	أَوْ نَتَّخِذَهُ	وَلَدًا	وَكَذَلِكَ
that he will profit us	or we shall adopt him	(as) a son	and thus
فِي الْأَرْضِ	وَلِنُعَلِّمَهُ	مِن تَأْوِيلِ	الْأَحَادِيثِ
in the land	and that We might teach him	(the) interpretation	(of) events
وَاللَّهُ غَالِبٌ	عَلَى أَمْرِهِ	وَلَكِنَّ أَكْثَرَ	
and Allah has full power (and control)	over His Affairs	[and] but most	

النَّاسِ	لَا يَعْلَمُونَ
(of) men	know not

وَلَمَّا بَلَغَ أَشُدَّهُ ۖ آتَيْنَاهُ حُكْمًا وَعِلْمًا ۖ وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٢٢﴾ وَرَوَدَتْهُ الَّتِي هُوَ فِي بَيْتِهَا عَنْ نَفْسِهِ ۖ وَعَلَقَتِ الْأَبْوَابَ وَقَالَتْ هَيْت لَكَ ۚ قَالَ مَعَاذَ اللَّهِ إِنَّهُ رَبِّي أَحْسَنَ مَثْوَايَ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ﴿٢٣﴾

22. And when he [Yūsof (Joseph)] attained his full manhood, We gave him wisdom and knowledge (the Prophethood), thus We reward the *Muhsinūn* (doers of good). 23. And she, in whose house he was, sought to seduce him (to do an evil act), and she closed the doors and said: "Come on, O you." He said: "I seek refuge in Allāh (or Allāh forbid)! Truly, he (your husband) is my master! He made my living in a great comfort! (So I will never betray him). Verily, the *Zālimūn* (wrong and evildoers) will never be successful."

وَلَمَّا	بَلَغَ أَشُدَّهُ ۖ	آتَيْنَاهُ	حُكْمًا
and when	he attained his full manhood	We gave him	wisdom
وَعِلْمًا	وَكَذَلِكَ	نَجْزِي الْمُحْسِنِينَ ﴿٢٢﴾	
and knowledge (the Prophethood)	and thus	We reward the good-doers	
وَرَوَدَتْهُ	الَّتِي	هُوَ	فِي بَيْتِهَا
and sought to seduce him	she who	he (was)	in her house
وَعَلَقَتِ الْأَبْوَابَ	وَقَالَتْ هَيْت لَكَ ۚ	قَالَ مَعَاذَ اللَّهِ	
and she closed the doors	and she said come on	he said I seek refuge in Allāh	O you
إِنَّهُ ۖ	رَبِّي	أَحْسَنَ مَثْوَايَ	
truly he (your husband)	(is) my master	he made agreeable my stay	
إِنَّهُ ۖ	لَا يُفْلِحُ الظَّالِمُونَ ﴿٢٣﴾		
verily [he]	the wrongdoers will not be successful		

وَلَقَدْ هَمَّتْ بِهِ ۖ وَهَمَّ بِهَا لَوْلَا أَنَّ رَجُلًا بَرَّهَنَّ رَبَّهٗ ۚ كَذَلِكَ لِنَتَصَرَّفَ عَنْهُ السُّوءَ

وَالْفَحْشَاءَ إِنَّهُ، مِنْ عِبَادِنَا الْمُخْلَصِينَ ﴿٢٤﴾ وَأَسْتَبَقَا الْبَابَ وَقَدَّتْ قَمِيصَهُ، مِنْ دُبُرٍ وَالْفَيَاسِيْدَ هَذَا الْبَابِ قَالَتْ مَا جَزَاءُ مَنْ أَرَادَ بِأَهْلِكَ سُوءًا إِلَّا أَنْ يُسْجَنَ أَوْ عَذَابٌ أَلِيمٌ ﴿٢٥﴾

24. And indeed she did desire him, and he would have inclined to her desire, had he not seen the evidence of his Lord. Thus it was, that We might turn away from him evil and illegal sexual intercourse. Surely, he was one of Our chosen (guided) slaves. 25. So, they raced with one another to the door, and she tore his shirt from the back. They both found her lord (i.e. her husband) at the door. She said: "What is the recompense (punishment) for him who intended an evil design against your wife, except that he be put in prison or a painful torment?"

وَلَقَدْ	هَمَّتْ بِهِ	وَهُمْ	بِهَا	لَوْلَا
and indeed	she did desire him	and he would have inclined	to her (desire)	if not
أَنْ رَأَى بُرْهَانَ	رَبِّهِ	كَذَلِكَ	لِنَصْرِفَ	
[that] he had seen (the) evidence	(of) his Lord	thus (it was)	that We might turn away	
عَنْهُ السُّوءَ	وَالْفَحْشَاءَ	إِنَّهُ	مِنْ عِبَادِنَا	
evil	and illegal sexual intercourse	surely he	(was one) of Our slaves	
الْمُخْلِصِينَ ﴿٢٤﴾	وَأَسْتَبَقَا الْبَابَ	وَقَدَّتْ قَمِيصَهُ،	مِنْ دُبُرٍ	
sincere	so they both raced to the door	and she tore his shirt	from the back	
وَالْفَيَاسِيْدَهَا	لِذَا	الْبَابِ	قَالَتْ	مَا
and they both found her lord (her husband)	at	the door	she said	what
جَزَاءُ	مَنْ أَرَادَ	بِأَهْلِكَ		
(is the) recompense (punishment)	(of him) who intended	against your wife		
سُوءًا	إِلَّا	أَنْ يُسْجَنَ	أَوْ عَذَابٌ	أَلِيمٌ ﴿٢٥﴾
an evil (design)	except	that he be put in prison	or a torment	painful

قَالَ هِيَ زَوَدْتَنِي عَنْ نَفْسِي وَشَهِدَ شَاهِدٌ مِنْ أَهْلِهَا إِنْ كَانَتْ قَمِيصَهُ، قَدْ مِنْ قَبْلِ فَصَدَقَتْ وَهُوَ مِنَ الْكَاذِبِينَ ﴿٢٥﴾ وَإِنْ كَانَ قَمِيصَهُ، قَدْ مِنْ دُبُرٍ فَكَذَبَتْ وَهُوَ مِنْ

الصَّادِقِينَ ﴿٢٧﴾ فَلَمَّارًا قَمِيصَهُ، قَدْ مِنْ دُبُرٍ قَالَ إِنَّهُ، مِنْ كَيْدِكُنَّ إِنَّ كَيْدَكُنَّ عَظِيمٌ ﴿٢٨﴾ يُوسُفُ أَعْرَضَ عَن هَذَا وَأَسْتَغْفِرِي لِدُنْيَاكَ إِنَّكَ كُنْتَ مِنَ الْخَاطِئِينَ ﴿٢٩﴾

26. He [Yūsuf (Joseph)] said: "It was she that sought to seduce me;" and a witness of her household bore witness (saying): "If it be that his shirt is torn from the front, then her tale is true and he is a liar! 27. "But if it be that his shirt is torn from the back, then she has told a lie and he is speaking the truth!" 28. So, when he (her husband) saw his [Yūsuf's (Joseph's)] shirt torn at the back, he (her husband) said: "Surely, it is a plot of you women! Certainly mighty is your plot! 29. "O Yūsuf (Joseph)! Turn away from this! (O woman!) Ask forgiveness for your sin. Verily, you were of the sinful."

عَنْ نَفْسِي	رَوَدَّتْنِي	قَالَ هِيَ		
about myself	that sought to seduce me	he (Joseph) said (it was) she		
قَدْ مِنْ قَبْلِ	إِنْ كَانَتْ قَمِيصُهُ،	مِنْ أَهْلِهَا	شَاهِدٌ	وَشَهِدَ
is torn from the front	if it be (that) his shirt	of her household	a witness	and bore witness
وَإِنْ كَانَتْ قَمِيصُهُ،	مِنَ الْكَذِبِينَ ﴿٢٧﴾	وَهُوَ	فَصَدَقَتْ	
but if it be (that) his shirt	(is) of the liars	and he	then she speaks the truth	
فَلَمَّا	مِنَ الصَّادِقِينَ ﴿٢٨﴾	وَهُوَ	فَكَذَبَتْ	قَدْ مِنْ دُبُرٍ
so when	(is) of the truthful	and he	then she has told a lie	is torn from the back
إِنَّهُ،	قَالَ	قَدْ مِنْ دُبُرٍ	رَأَى قَمِيصَهُ،	
surely it	he said	torn from the back	he (her husband) saw his (Joseph's) shirt	
عَنْ هَذَا	يُوسُفُ ﴿٢٩﴾	عَظِيمٌ ﴿٢٨﴾	إِنَّ كَيْدَكُنَّ	مِنْ كَيْدِكُنَّ
turn away from this	O Joseph (is) mighty	(is) mighty	certainly your plot	(is) of your plot (O women)
مِنَ الْخَاطِئِينَ ﴿٢٩﴾	إِنَّكَ كُنْتَ	لِدُنْيَاكَ	وَأَسْتَغْفِرِي	
of the sinful	verily you were	for your sin	and ask (O woman) forgiveness	

﴿٢٩﴾ وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ امْرَأَتُ الْعَزِيزِ تُرَوِّدُ فَتَاهَا عَنْ نَفْسِهِ، قَدْ شَغَفَهَا حُبًّا إِنَّا

لَنَرَبِّهَا فِي ضَلَالٍ مُّبِينٍ ﴿٣٠﴾ فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ وَأَعْتَدَتْ لَهُنَّ مُتَّكًا وَءَاتَتْ
 كُلَّ وَاحِدَةٍ مِّنْهُنَّ سِكِّينًا وَقَالَتِ اخْرُجْ عَلَيْهِنَّ فَلَمَّا رَأَيْنَهُ أَكْبَرْنَهُ وَقَطَّعْنَ أَيْدِيَهُنَّ وَقُلْنَ حَاشَ لِلَّهِ
 مَا هَذَا بَشَرًا إِنْ هَذَا إِلَّا مَلَكٌ كَرِيمٌ ﴿٣١﴾

30. And women in the city said: "The wife of Al-'Aziz is seeking to seduce her (slave) young man, indeed she loves him violently; verily, we see her in plain error." 31. So when she heard of their accusation, she sent for them and prepared a banquet for them; she gave each one of them a knife (to cut the foodstuff with), and she said [to Yūsof (Joseph)]: "Come out before them." Then, when they saw him, they exalted him (at his beauty) and (in their astonishment) cut their hands. They said: "How perfect is Allāh (or Allāh forbid)! No man is this! This is none other than a noble angel!"

وَقَالَ نِسْوَةٌ	فِي الْمَدِينَةِ	أَمْرَاتُ	الْعَزِيزِ
and said women	in the city	(the) wife	(of) Al-Aziz
تُرَاوِدُ فَتْنَهَا	عَنْ نَفْسِهِ	قَدْ شَغَفَهَا	حُبًّا
is seeking to seduce her young man (slave)	about himself	indeed he filled her	(with) love
إِنَّا	لَنَرَبِّهَا	فِي ضَلَالٍ مُّبِينٍ ﴿٣٠﴾	فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ
verily we	surely see her	in an error	plain
أَرْسَلَتْ إِلَيْهِنَّ	وَأَعْتَدَتْ	لَهُنَّ مُتَّكًا	وَأَاتَتْ كُلَّ
she sent for them	and prepared	a banquet for them	and she gave each
سِكِّينًا	وَقَالَتِ	اخرُجْ عَلَيْهِنَّ	فَلَمَّا رَأَيْنَهُ
a knife	and said (to Joseph)	come out before them	then when they saw him
أَكْبَرْنَهُ	وَقَطَّعْنَ أَيْدِيَهُنَّ	وَقُلْنَ حَاشَ لِلَّهِ	
they exalted him (at his beauty)	and cut their hands	and they said	forbid Allah
مَا هَذَا	بَشَرًا	إِنْ هَذَا	إِلَّا مَلَكٌ كَرِيمٌ ﴿٣١﴾
this (is) not	a man	this (is) none	but an angel
noble			

قَالَتْ فَذَلِكُنَّ الَّذِي لُمْتُنَنِي فِيهِ وَلَقَدْ رُودِنُهُ عَنْ نَفْسِهِ فَاسْتَعْصَمَ وَلَئِن لَّمْ يَفْعَلْ مَاءَ امْرَأَتِهِ

لَيْسَجَنَّ وَلَيَكُونَا مِنَ الصَّغِيرِينَ ﴿٣٢﴾ قَالَ رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ وَإِلَّا تَصْرِفْ عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُن مِّنَ الْجَاهِلِينَ ﴿٣٣﴾

32. She said: "This is he (the young man) about whom you did blame me, and I did seek to seduce him, but he refused. And now if he refuses to obey my order, he shall certainly be cast into prison, and will be one of those who are disgraced." 33. He said: "O my Lord! Prison is dearer to me than that to which they invite me. Unless You turn away their plot from me, I will feel inclined towards them and be one (of those who commit sin and deserve blame or those who do deeds) of the ignorant."

قَالَتْ فَذَلِكُنَّ	الَّذِي	لَمُتَّنِي	فِيهِ	وَلَقَدْ رَوَدتُّهُ
she said this	(is) he whom	you did blame me	about [him]	and indeed I sought to seduce him
عَنْ نَفْسِهِ	فَأَسْتَعْصِمُ	وَلَئِن	لَّمْ يَفْعَلْ مَا	أَأْمُرُهُ
[from himself]	but he refused	and if	he did not do what	I order him
لَيْسَجَنَّ	وَلَيَكُونَا	مِنَ الصَّغِيرِينَ ﴿٣٢﴾		
he shall certainly be cast into prison	and will surely be	(one) of (those who are) disgraced		
قَالَ رَبِّ السِّجْنُ	أَحَبُّ	إِلَيَّ	مِمَّا	يَدْعُونَنِي
he said (O) my Lord prison	(is) dearer	to me	than what	they invite me
وَإِلَّا تَصْرِفْ	عَنِّي	كَيْدَهُنَّ	أَصْبُ إِلَيْهِنَّ	
and unless you turn away	from me	their plot	I will feel inclined towards them	
	وَأَكُن	مِنَ الْجَاهِلِينَ ﴿٣٣﴾		
	and be	(one) of the ignorant		

فَأَسْتَجَابَ لَهُ رَبُّهُ. فَصَرَفَ عَنْهُ كَيْدَهُنَّ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٣٤﴾ ثُمَّ بَدَأَهُمْ مِنْ بَعْدِ مَا رَأَوْا الْآيَاتِ لَيْسَجْنَتْهُ، حَتَّىٰ حِينٍ ﴿٣٥﴾ وَدَخَلَ مَعَهُ السِّجْنَ فَتَيَانٍ قَالَ أَحَدُهُمَا إِنِّي أَرَانِي أَعْصِرُ خَمْرًا وَقَالَ الْآخَرُ إِنِّي أَرَانِي أَحْمِلُ فَوْقَ رَأْسِي خُبْرًا تَأْكُلُ الطَّيْرُ مِنْهُ نَبِّئْنَا بِتَأْوِيلِهِ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ ﴿٣٦﴾

34. So his Lord answered his invocation and turned away from him their plot. Verily, He is the All-Hearer, the All-Knower. 35. Then it occurred to them, after they had seen the proofs (of his innocence), to imprison him for a time. 36. And there entered with him two young men in the prison. One of them said: "Verily, I saw myself (in a dream) pressing wine." The other said: "Verily, I saw myself (in a dream) carrying bread on my head and birds were eating thereof." (They said): "Inform us of the interpretation of this. Verily, we think you are one of the *Muhsinūn* (doers of good)."

فَأَسْتَجَابَ	لَهُ،	رَبُّهُ،	فَصَرَفَ	عَنْهُ
so answered	[to] him (his invocation)	his Lord	and turned away	from him
كَيْدَهُنَّ	إِنَّهُ،	هُوَ السَّمِيعُ	الْعَلِيمُ	ثُمَّ
their plot	verily He	[He] (is) the All-Hearer	the All-Knower	then
مِنْ بَعْدَمَا	رَأَوْا الْآيَاتِ	لَيَسْجُنُنَّهُ،	حَتَّىٰ حِينٍ	
after	they had seen the proofs (of his innocence)	to imprison him	for a time	
وَدَخَلَ مَعَهُ	السِّجْنَ	فَتَيَانِ	قَالَ أَحَدُهُمَا	إِنِّي
and (there) entered with him	(in) the prison	two young men	one of them said	verily I
أَرِنِي	أَعَصِرُ خَمْرًا	وَقَالَ الْآخَرُ	إِنِّي	
saw myself (in a dream)	pressing wine	and the other said	verily I	
أَرِنِي	أَحْمِلُ فَوْقَ	رَأْسِي	خُبْرًا	تَأْكُلُ الطَّيْرُ
saw myself (in a dream)	carrying on	my head	bread	birds were eating
مِنْهُ	نَبِّئْنَا	بِتَأْوِيلِهِ	إِنَّا	
thereof	(they said) inform us	of the interpretation of this	verily we	
	نَزَّلَكَ	مِنَ الْمُحْسِنِينَ		
	think you	(one) of the good-doers		

قَالَ لَا يَأْتِيكُمَا طَعَامٌ تُرْزَقَانِهِ إِلَّا نَبَأْتُكُمَا بِتَأْوِيلِهِ قَبْلَ أَنْ يَأْتِيكُمَا ذَلِكَ مِمَّا عَلَّمَنِي رَبِّي إِنِّي تَرَكْتُ مِلَّةَ قَوْمٍ لَا يُؤْمِنُونَ بِاللَّهِ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ ﴿٣٦﴾ وَاتَّبَعْتُ مِلَّةَ آبَائِي إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ مَا كَانُوا لَنَا أَنْ نَشْرِكَ بِاللَّهِ مِنْ شَيْءٍ ذَلِكَ مِنْ

فَضَّلَ اللَّهُ عَلَيْنَا وَعَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ﴿٣٧﴾

37. He said: "No food will come to you (in wakefulness or in dream) as your provision, but I will inform (in wakefulness) its interpretation before it (the food) comes. This is of that which my Lord has taught me. Verily, I have abandoned the religion of a people that believe not in Allāh and are disbelievers in the Hereafter (i.e. the *Kan`ānyūn* of Egypt who were polytheists and used to worship the sun and other false deities). 38. "And I have followed the religion of my fathers, – Ibrāhīm (Abraham), Ishāq (Isaac) and Ya'qūb (Jacob) [ﷺ], and never could we attribute any partners whatsoever to Allāh. This is from the Grace of Allāh to us and to mankind, but most men thank not (i.e. they neither believe in Allāh nor worship Him).

قَالَ	لَا يَأْتِيَكُمَا	طَعَامٌ	تُرْزَقَانِهِ ۖ	إِلَّا نَبَأْتُكُمَا
he said	will not come to you both	food	which you are provided	but I will inform you
بِتَأْوِيلِهِ ۗ	قَبْلَ	أَنْ يَأْتِيَكُمَا	ذَلِكَمَا	مِمَّا
of its interpretation	before	[that] it (the food) comes to you	this	(is) of that which
عَلَّمَنِي	رَبِّي ۗ	إِنِّي تَرَكْتُ	مِلَّةَ	قَوْمِ
has taught me	my Lord	verily I have abandoned	(the) religion	(of) a people
لَا يُؤْمِنُونَ	بِاللَّهِ	وَهُمْ	بِالْآخِرَةِ	هُمْ
that believe not	in Allah	and they	in the Hereafter	[they]
وَاتَّبَعْتُ مِلَّةَ	ءَابَائِي	إِبْرَاهِيمَ	وَإِسْحَاقَ	وَيَعْقُوبَ ۗ
and I have followed (the) religion	(of) my fathers	Abraham	and Isaac	and Jacob
مَا كَانَتْ	لَنَا	أَنْ نُشْرِكَ	بِاللَّهِ	مِنْ شَيْءٍ ۗ
it is not	for us	that we attribute	to Allah	anything
عَلَيْنَا	وَعَلَى النَّاسِ	وَلَكِنَّ أَكْثَرَ	النَّاسِ	لَا يَشْكُرُونَ ﴿٣٨﴾
to us	and to mankind	[and] but most	(of) mankind	thank not

يُصَدِّحِي السَّجْنَ ءَأَرْبَابٌ مُتَفَرِّقُونَ خَيْرٌ أَمِ اللَّهُ الْوَاحِدُ الْقَهَّارُ ﴿٣٨﴾ مَا تَعْبُدُونَ مِنْ دُونِهِ ۗ إِلَّا أَسْمَاءُ سَمَّيْتُمُوهَا أَنْتُمْ وَءَابَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ ۗ

الْحُكْمُ إِلَّا لِلَّهِ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٤٠﴾

39. "O two companions of the prison! Are many different lords (gods) better or Allāh, the One, the Irresistible? 40. "You do not worship besides Him but only names which you have named (forged) – you and your fathers – for which Allāh has sent down no authority. The command (or the judgement) is for none but Allāh. He has commanded that you worship none but Him (i.e. His Monotheism); that is the (true) straight religion, but most men know not.

يَصْحَبِي	السِّجْنِ	أَرْبَابٌ	مُتَفَرِّقُونَ	خَيْرٌ
O two companions	(of) the prison	(are) many lords (gods)?	different	better
أَمْرُ اللَّهِ	الْوَحْدِ	مَا تَعْبُدُونَ	مِنْ دُونِهِ	إِلَّا أَسْمَاءَ
or Allah	the One	you worship not	besides Him	but names
سَمَّيْتُمُوهَا	أَنْتُمْ	وَأَبَاؤُكُمْ	مَا أَنْزَلَ اللَّهُ	
which you have named (forged)	you	and your fathers	Allah has not sent down	
بِهَا	مِنْ سُلْطَانٍ	إِنِ الْحُكْمُ	إِلَّا لِلَّهِ	أَمَرَ
for it	any authority	the command (is) not	for Allah	He has commanded
أَلَّا تَعْبُدُوا	إِلَّا إِيَّاهُ	ذَلِكَ	الدِّينُ	الْقَيِّمُ
that you worship none	but Him	that	(is) the religion	(true) straight
وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٤٠﴾				
[and] but most	men	know not		

يَصْحَبِي السِّجْنِ أَمَّا أَحَدُكُمْ فَيَسْقَى رَبَّهُ، خَمْرًا وَأَمَّا الْآخَرُ فَيُصَلِّبُ فَتَأْكُلُ الطَّيْرُ مِنْ رَأْسِهِ، قُضِيَ الْأَمْرُ الَّذِي فِيهِ تَسْتَفْتِيَانِ ﴿٤١﴾ وَقَالَ لِلَّذِي ظَنَّ أَنَّهُ نَاجٍ مِّنْهُمَا أَذْكَرُنِي عِنْدَ رَبِّكَ فَأَنْسَهُ الشَّيْطَانُ ذَكَرَ رَبَّهُ، فَلَبِثَ فِي السِّجْنِ بِضْعَ سِنِينَ ﴿٤٢﴾

41. "O two companions of the prison! As for one of you, he (as a servant) will

pour out wine for his lord (king or master) to drink; and as for the other, he will be crucified and birds will eat from his head. Thus is the case judged concerning which you both did inquire." 42. And he said to the one whom he knew to be saved: "Mention me to your lord (i.e. your king, so as to get me out of the prison)." But *Shaitān* (Satan) made him forget to mention it to his lord [or Satan made {Yūsuf (Joseph)} to forget the remembrance of his Lord (Allāh) as to ask for His Help, instead of others]. So [Yūsuf (Joseph)] stayed in prison a few (more) years.

يَصْصِحِي	السِّجْنِ	أَمَّا أَحَدُكُمَا	فَيَسْقِي رَبَّهُ.
0 two companions	(of) the prison	as for one of you	he will serve for his master
خَمْرًا	وَأَمَّا الْآخَرُ	فَيُصَلَّبُ	فَتَأْكُلُ الطَّيْرُ
wine	and as for the other	he will be crucified	and birds will eat
فِيهِ تَسْتَفْتِيَانِ ﴿٤١﴾	وَقَالَ	الَّذِي	قُضِيَ الْأَمْرُ
you both did inquire concerning it	and he said	which	(thus) is the case judged
لِلَّذِي ظَنَّ	أَنَّهُ.	نَاجٍ	مِنْهُمَا
to the one whom he knew	that he	(would be) saved	of them
عِنْدَ رَبِّكَ	فَأَنَسَهُ	الشَّيْطَانُ	ذَكَرَ
your master (king)	but made him forget	Satan	to mention (it)
رَبِّهِ	فَلَيْتَ	فِي السِّجْنِ	بِضْعَ
(to) his master (king)	so he (Joseph) stayed	in prison	a few (more)
			سِنِينَ ﴿٤٢﴾
			years

وَقَالَ الْمَلِكُ إِنِّي أَرَى سَبْعَ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعَ سُنبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ يَأْتِيهَا أَمْلَأُ آفْتُونِي فِي رُءْيَايَ إِنْ كُنْتُمْ لِلرُّءْيَا تَعْبُرُونَ ﴿٤٣﴾ قَالُوا أَضْغَثُ أَحْلَمٍ وَمَا نَحْنُ بِتَأْوِيلِ الْأَحْلَمِ بِعَالِمِينَ ﴿٤٤﴾ وَقَالَ الَّذِي نَجَا مِنْهُمَا وَادَّكَرَ بَعْدَ أُمَّةٍ أَنَا أُنَبِّئُكُمْ بِتَأْوِيلِهِ فَأَرْسِلُونِ ﴿٤٥﴾

43. And the king (of Egypt) said: "Verily, I saw (in a dream) seven fat cows, whom seven lean ones were devouring, and seven green ears of corn, and (seven) others dry. O notables! Explain to me my dream, if it be that you can

interpret dreams." 44. They said: "Mixed up false dreams and we are not skilled in the interpretation of dreams." 45. Then the man who was released (one of the two who were in prison), now at length remembered and said: "I will tell you its interpretation, so send me forth."

سِمَانِ	بَقَرَاتٍ	سَبْعَ	إِنِّي أَرَى		وَقَالَ الْمَلِكُ
fat	cows	seven	verily I saw (in a dream)		and the king (of Egypt) said
خُضْرٍ	سُنْبُلَاتٍ	وَسَبْعَ	عِجَافٍ	سَبْعَ	يَأْكُلُهُنَّ
green	ears of corn	and seven	lean ones	seven	whom were devouring
فِي رُءْيَايَ	أَفْتُونِي	الْمَلَأُ	يَتَأَيَّهَا	يَابِسَتْ	وَأُخَرَ
my dream	explain to me	notables	0	dry	and (seven) others
أَحْلَمِ	أَضْغَثُ	قَالُوا	لِلرَّءْيَا تَعْبُرُونَ	إِنْ كُنْتُمْ	
dreams	mixed up false	they said	for dreams to interpret	if you are (able)	
بِعَالَمِينَ	الْأَحْلَامِ	يَتَأْوِيلُ		نَحْنُ	وَمَا
skilled	(of) dreams	(are) in (the) interpretation		we	and not
وَأَذْكَرَ بَعْدَ	نَجَّاهُمَا		وَقَالَ الَّذِي		
and remembered after	was released of both of them		and said the man who		
فَأَرْسَلُونِي	بِتَأْوِيلِهِ	أَنْتُمْ كُمْ	أَنَا	أُمَّةٍ	
so send me forth	[of] its interpretation	will tell you	I	a period	

يُوسُفُ أَيُّهَا الصِّدِّيقُ أَفْتِنَا فِي سَبْعِ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعَ عِجَافٍ وَسَبْعَ سُنْبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَتْ لَعَلِّي أَرْجِعُ إِلَى النَّاسِ لَعَلَّهُمْ يَعْلَمُونَ ﴿٤٦﴾ قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَابًّا فَمَا حَصَدْتُمْ فَذَرُوهُ فِي سُنْبُلِهِ إِلَّا قَلِيلًا مِمَّا تَأْكُلُونَ ﴿٤٧﴾

46. (He said): "O Yūsuf (Joseph), the man of truth! Explain to us (the dream) of seven fat cows whom seven lean ones were devouring, and of seven green ears of corn, and (seven) others dry, that I may return to the people, and that they may know." 47. [Yūsuf (Joseph)] said: "For seven consecutive years, you shall sow as usual and that (the harvest) which you reap you shall leave it in the ears, (all) except a little of it which you may eat.

يُوسُفُ	أَيُّهَا	الصَّادِقُ	أَقْتِنَا	فِي سَبْعِ
(he said) Joseph	[O]	the man of truth	explain to us (the dream)	of seven
بَقَرَاتِ سِمَانٍ	يَأْكُلَهُنَّ	سَبْعَ	عِجَافٍ	وَسَبْعِ
fat cows	were devouring them	seven	lean ones	and (of) seven
خَضِرٍ	وَأُخَرَ	يَابَسَتْ	لَعَلِّي أَرْجِعُ	لَعَلَّهُمْ يَعْلَمُونَ ﴿٤٦﴾
green	and (seven) others	dry	that I may return	so that they may know
قَالَ	تَزْرَعُونَ سَبْعَ	سِنِينَ	دَابًّا	فَمَا حَصَدْتُمْ
he (Joseph) said	you shall sow (for) seven	years	as usual	and that which you reap
فَذَرُوهُ	فِي سُنْبُلِهِ	إِلَّا قَلِيلًا	مِمَّا تَأْكُلُونَ ﴿٤٧﴾	
so you shall leave it	in its ears	except a little	of which you may eat	

ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ سَبْعٌ شِدَادٌ يَأْكُلْنَ مَا قَدَّمْتُمْ لَهُنَّ إِلَّا قَلِيلًا مِمَّا تَحْصِنُونَ ﴿٤٨﴾ ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ عَامٌ فِيهِ يُغَاثُ النَّاسُ وَفِيهِ يَعَصِرُونَ ﴿٤٩﴾ وَقَالَ الْمَلِكُ ائْتُونِي بِهِ فَلَمَّا جَاءَهُ الرَّسُولُ قَالَ ارْجِعْ إِلَى رَبِّكَ فَسْأَلْهُ مَا بَالُ النِّسْوَةِ الَّتِي قَطَعْنَ أَيْدِيَهُنَّ إِنَّ رَبِّي بِكَيْدِهِنَّ عَلِيمٌ ﴿٥٠﴾

48. "Then will come after that, seven hard (years), which will devour what you have laid by in advance for them, (all) except a little of that which you have guarded (stored). 49. "Then thereafter will come a year in which people will have abundant rain and in which they will press (wine and oil)." 50. And the king said: "Bring him to me." But when the messenger came to him, [Yusuf (Joseph)] said: "Return to your lord and ask him, 'What happened to the women who cut their hands? Surely, my Lord (Allāh) is All-Knower of their plot.'"

ثُمَّ	يَأْتِي مِنْ بَعْدِ	ذَلِكَ	سَبْعٌ	شِدَادٌ	يَأْكُلْنَ مَا
then	will come after	that	seven	hard (years)	which will devour what
فَدَّمْتُمْ لَهُنَّ	إِلَّا قَلِيلًا	مِمَّا تَحْصِنُونَ ﴿٤٨﴾			
you have laid up in advance for them	except a little	of that which you have guarded (stored)			

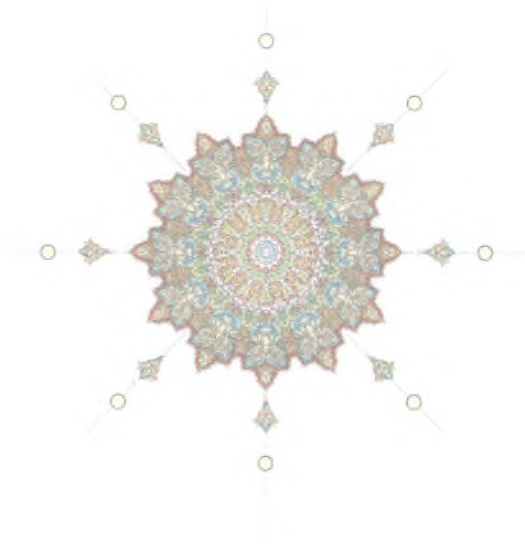
ثُمَّ	يَأْتِي مِنْ بَعْدِ	ذَلِكَ	عَامٌ	فِيهِ	يَعَاثُ النَّاسُ
then	will come after	that	a year	in which	the people will have abundant rain
وَفِيهِ يَعْصِرُونَ ﴿١٦﴾		وَقَالَ الْمَلِكُ		أَتُونِي	بِهِ ۖ
and in which they will press (wine and oil)		and the king said		bring to me	him
فَلَمَّا	جَاءَهُ	الرَّسُولُ	قَالَ	أَرْجِعْ إِلَىٰ رَبِّكَ	
but when	came to him	the messenger	he (Joseph) said	return to your lord (master)	
فَسَأَلَهُ	مَا	بِأَلْ	النِّسْوَةِ	الَّتِي	قَطَّعْنَ أَيْدِيَهُنَّ ۗ
and ask him	what	happened	(to) the women	who	cut their hands
إِنَّ رَبِّي		يَكِيدُ هُنَّ عَلِيمٌ ﴿٥١﴾			
surely my Lord (Allah)		(is) Well-Aware of their plot			

قَالَ مَا خَطْبُكُمْ إِذْ رَوَدْتَن يُوسُفَ عَنْ نَفْسِهِ ۗ قُلْنَ حَاشَ لِلَّهِ مَا عَلِمْنَا عَلَيْهِ مِنْ سُوءٍ ۗ قَالَتِ امْرَأَتُ الْعَزِيزِ الْكُنْ حَصْحَصَ الْحَقُّ أَنَا رَوَدْتُهُ عَنْ نَفْسِهِ ۗ وَإِنَّهُ لَمِنَ الصَّادِقِينَ ﴿٥١﴾
ذَلِكَ لِيَعْلَمَ أَنِّي لَمْ أَخُنْهُ بِالْغَيْبِ وَأَنَّ اللَّهَ لَا يَهْدِي كَيْدَ الْخَائِنِينَ ﴿٥٢﴾

51. (The King) said (to the women): "What was your affair when you did seek to seduce Yūsuf (Joseph)?" The women said: "Allāh forbid! No evil know we against him!" The wife of Al-'Azīz said: "Now the truth is manifest (to all); it was I who sought to seduce him, and he is surely of the truthful." 52. [Then Yūsuf (Joseph) said: "I asked for this enquiry] in order that he (Al-'Azīz) may know that I betrayed him not in (his) absence. And verily, Allāh guides not the plot of the betrayers."

قَالَ	مَا	خَطْبُكُمْ	إِذْ	رَوَدْتَن يُوسُفَ	عَنْ نَفْسِهِ ۗ
he said	what	(was) your affair	when	you did seek to seduce Joseph	about himself
قُلْنَ	حَاشَ لِلَّهِ	مَا عَلِمْنَا	عَلَيْهِ	قَالَتِ امْرَأَتُ	مِنْ سُوءٍ
they (the women) said	forbid Allah	we know not	against him	any evil	said (the) wife
الْعَزِيزِ	الْكَنْ	حَصْحَصَ الْحَقُّ	أَنَا	رَوَدْتُهُ ۗ	عَنْ نَفْسِهِ ۗ
(of) Al-Aziz	now	the truth is manifest	(it was) I	who sought to seduce him	about himself

لِيَعْلَمَ		ذَلِكَ	لَمِنَ الصَّادِقِينَ ﴿٥١﴾	وَإِنَّهُ.	
(in order) that he (Al-Aziz) may know		[that]	(is) surely of the truthful	and indeed he	
الْخَائِنِينَ ﴿٥٢﴾	لَا يَهْدِي كَيْدَ	وَأَنَّ اللَّهَ	بِالْغَيْبِ	لَمْ أَخْنَهُ	أَنِّي
(of) the betrayers	guides not (the) plot	and that Allah	in secret	betrayed him not	that I



﴿٥٣﴾ وَمَا أُبْرِئُ نَفْسِي ۚ إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَرَحِمَ رَبِّي ۗ إِنَّ رَبِّي غَفُورٌ رَحِيمٌ ﴿٥٤﴾
 وَقَالَ الْمَلِكُ أَتُؤْتِنِي بِهِ ۗ أَسْتَخْلِصُهُ لِنَفْسِي فَلَمَّا كَلَّمَهُ قَالَ إِنَّكَ الْيَوْمَ لَدَيْنَا مَكِينٌ أَمِينٌ ﴿٥٥﴾
 قَالَ أَجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ ۗ إِنِّي حَفِيظٌ عَلَيْمُ ﴿٥٦﴾

53. "And I free not myself (from the blame). Verily, the (human) self is inclined to evil, except when my Lord bestows His Mercy (upon whom He wills). Verily, my Lord is Oft-Forgiving, Most Merciful." 54. And the king said: "Bring him to me that I may attach him to my person." Then, when he spoke to him, he said: "Verily, this day, you are with us high in rank and fully trusted." 55. [Yūsuf (Joseph)] said: "Set me over the store-houses of the land; I will indeed guard them with full knowledge (as a minister of finance in Egypt)."

وَمَا أُبْرِئُ نَفْسِي ۚ	إِنَّ النَّفْسَ	لَأَمَّارَةٌ	بِالسُّوءِ	إِلَّا مَا
and I free not myself	verily the self	(is) certainly inclined	to evil	except when
رَحِمَ رَبِّي ۗ	إِنَّ رَبِّي	غَفُورٌ	رَحِيمٌ ﴿٥٣﴾	
my Lord bestows His Mercy	verily my Lord	(is) Oft-Forgiving	Most Merciful	
وَقَالَ الْمَلِكُ	أَتُؤْتِنِي بِهِ ۗ	أَسْتَخْلِصُهُ	لِنَفْسِي ۗ	فَلَمَّا
and the king said	bring to me	him	(that) I may attain him	to my person
كَلَّمَهُ.	قَالَ إِنَّكَ	الْيَوْمَ	لَدَيْنَا	مَكِينٌ
he spoke to him	he said verily you	this day	(are) with us	high in rank
أَمِينٌ ﴿٥٥﴾	قَالَ	أَجْعَلْنِي عَلَى	خَزَائِنِ	الْأَرْضِ ۗ
(and) fully trusted	he said	set me over	(the) store-houses	(of) the land
	إِنِّي	حَفِيظٌ	عَلَيْمٌ ﴿٥٦﴾	
	verily I	(am) guardian	knowing	

وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ يَتَّبِعُونَ أَهْلَهُ مِنْهَا حَيْثُ يَشَاءُ نُصِيبُ بِرَحْمَتِنَا مَنْ نَشَاءُ وَلَا نُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿٥٦﴾ وَلَا جَزَاءَ الْآخِرَةِ خَيْرٌ لِلَّذِينَ ءَامَنُوا وَكَانُوا يَنْقُونَ ﴿٥٧﴾ وَجَاءَ إِخْوَةَ يُوسُفَ فَدَخَلُوا عَلَيْهِ فَعَرَفَهُمْ وَهُمْ لَهُ مُنْكَرُونَ ﴿٥٨﴾

56. Thus did We give full authority to Yūsuf (Joseph) in the land, to take possession therein, when or where he likes. We bestow of Our Mercy on whom We will, and We make not to be lost the reward of *Al-Muhsinūn* (the good doers.). 57. And verily, the reward of the Hereafter is better for those who believe and used to fear Allāh and keep their duty to Him (by abstaining from all kinds of sins and evil deeds and by performing all kinds of righteous good deeds). 58. And Yūsuf's (Joseph's) brethren came and they entered to him, and he recognized them, but they recognized him not.

وَكَذَلِكَ مَكَّنَّا	يُوسُفَ	فِي الْأَرْضِ	يَتَبَوَّأُ	مِنْهَا
and thus We gave full authority	to Joseph	in the land	to take possession	therein
حَيْثُ يَشَاءُ	نُصِيبُ بِرَحْمَتِنَا	مَنْ نَشَاءُ		
when or where he likes	We bestow of Our Mercy	(on) whom We will		
وَلَا نُضِيعُ أَجْرَ	الْمُحْسِنِينَ	وَلَا أَجْرَ		
and We make not to be lost (the) reward	(of) the good-doers	and verily (the) reward		
الْآخِرَةِ	خَيْرٌ	لِّلَّذِينَ ءَامَنُوا	وَكَانُوا	يَتَّقُونَ
(of) the Hereafter	(is) better	for those who believe	and they used to	fear (Allah)
وَجَاءَ إِخْوَتُهُ	يُوسُفَ	فَدَخَلُوا	عَلَيْهِ	
and came (the) brothers	(of) Joseph	and they entered	unto him	
فَعَرَفَهُمْ	وَهُمْ	لَهُ	مُنْكَرُونَ	
and he recognized them	but they	him	recognized not	

وَلَمَّا جَهَّزَهُم بِجَهَازِهِمْ قَالَ أَتُنُونِي بِأَخٍ لَّكُمْ مِّنْ أَبِيكُمْ أَ لَآتَرُونَ أَنِّي أُوْفِي الْكَيْلَ وَأَنَا خَيْرُ الْمُنْزِلِينَ ﴿٥٩﴾ فَإِن لَّمْ تَأْتُونِي بِهِ ۖ فَلَا كَيْلَ لَكُمْ عِنْدِي وَلَا تَقْرَبُونِ ﴿٦٠﴾ قَالُوا سَنُرَوِّدُ عَنْهُ أَبَاهُ وَإِنَّا لَفَاعِلُونَ ﴿٦١﴾

59. And when he had furnished them with their provisions (according to their need), he said: "Bring me a brother of yours from your father (he meant Benjamin). See you not that I give full measure, and that I am the best of the hosts? 60. "But if you bring him not to me, there shall be no measure (of corn) for you with me, nor shall you come near me." 61. They said: "We shall try to

get permission (for him) from his father, and verily, we shall do it.”

وَلَمَّا	جَهَّزَهُمْ	بِجَهَّازِهِمْ	قَالَ	أَتُونِي
and when	he had furnished them	with their provisions	he said	bring to me
يَاخَ	لَكُمْ	مِنَ آبَائِكُمْ	أَلَا تَرَوْنَ	أَنِّي أُوفِي
a brother	of yours	from your father	(do) you not see?	that I give full
وَأَنَا	خَيْرٌ	الْمُنْزَلِينَ ﴿٦٣﴾	فَإِن	لَمْ تَأْتُونِي بِهِ
and (that) I am	(the) best	(of) the hosts	but if	you bring not to me
فَلَا كَيْلَ	لَكُمْ	عِنْدِي	وَلَا تَقْرُبُونِ ﴿٦٤﴾	قَالُوا
then (there shall be) no measure	for you	with me	nor you shall come near me	they said
سَنُرْوِدُ	عَنْهُ	أَبَاهُ	وَإِنَّا	لَفَاعِلُونَ ﴿٦٥﴾
we shall try to get permission	for him	(from) his father	and verily we	surely shall do (it)

وَقَالَ لِفَتْيَانِهِ اجْعَلُوا بَضْعَنَهُمْ فِي رِحَالِهِمْ لَعَلَّهُمْ يَعْرِفُونَهَا إِذَا انْقَلَبُوا إِلَىٰ أَهْلِهِمْ لَعَلَّهُمْ يَرْجِعُونَ ﴿٦٣﴾ فَلَمَّا رَجَعُوا إِلَىٰ أَبِيهِمْ قَالُوا يَا أَبَانَا مُنِعَ مِنَّا الْكَيْلُ فَأَرْسِلْ مَعَنَا أَخَانَا نَكْتَلْ وَإِنَّا لَهُ لَحَافِظُونَ ﴿٦٤﴾ قَالَ هَلْ ءَامَنُكُمْ عَلَيْهِ إِلَّا كَمَا ءَامَنُتُمْ عَلَىٰ أَخِيهِ مِنْ قَبْلُ فَاللَّهُ خَيْرٌ حَافِظًا وَهُوَ أَرْحَمُ الرَّاحِمِينَ ﴿٦٥﴾

62. And [Yūsuf (Joseph)] told his servants to put their money (with which they had bought the corn) into their bags, so that they might know it when they go back to their people; in order that they might come again. 63. So, when they returned to their father, they said: “O our father! No more measure of grain shall we get (unless we take our brother). So send our brother with us, and we shall get our measure and truly, we will guard him.” 64. He said: “Can I entrust him to you except as I entrusted his brother [Yūsuf (Joseph)] to you aforetime? But Allāh is the Best to guard, and He is the Most Merciful of those who show mercy.”

وَقَالَ	لِفَتْيَانِهِ	اجْعَلُوا بَضْعَنَهُمْ	فِي رِحَالِهِمْ	لَعَلَّهُمْ
and he (Joseph) told	[to] his servants	to put their money	into their bags	so that they might

يَعْرِفُونَهَا	إِذَا انْقَلَبُوا	إِلَىٰ أَهْلِهِمْ	لَعَلَّهُمْ يَرْجِعُونَ ﴿١٥﴾
know it	when they go back	to their people	(in order) that they might come back
فَلَمَّا رَجَعُوا	إِلَىٰ أَبِيهِمْ	قَالُوا يَا أَبَانَا	مُنِعَ مِنَّا
so when they returned	to their father	they said O our father	has been prevented from us
الْكَيْلُ	فَأَرْسِلْ مَعَنَا	أَخَانَا	نَكْتَلُ
measure (of grain)	so send with us	our brother	we shall get our measure
لَهُ.	لِحَافِظُونَ ﴿١٦﴾	قَالَ	هَلْ ءَامَنُكُمْ عَلَيْهِ
for him	surely (are) guardians	he said	(can) I entrust to you?
كَمَا ءَامَنُكُمْ	عَلَىٰ أَخِيهِ	مِن قَبْلُ	فَإِنَّهُ خَيْرٌ
as I entrusted to you	[on] his brother	afortime	but Allah (is the) Best
وَهُوَ	أَرْحَمُ	الرَّحِيمِينَ ﴿١٧﴾	
and He	(is the) Most Merciful	(of) those who show mercy	

وَلَمَّا فَتَحُوا مَتَاعَهُمْ وَجَدُوا بِضْعَتَهُمْ رُدَّتْ إِلَيْهِمْ قَالُوا يَا أَبَانَا مَا نَبْغِي هَذِهِ بِضْعَتُنَا رُدَّتْ إِلَيْنَا وَنَمِيرُ أَهْلَنَا وَنَحْفَظُ أَخَانَا وَنَزِدَادُ كَيْلٍ بَعِيرٍ ذَلِكَ كَيْلٌ يَسِيرٌ ﴿١٦﴾ قَالَ لَنْ أَرْسِلَهُ مَعَكُمْ حَتَّى تُؤْتُونِ مَوْثِقًا مِنْ اللَّهِ لَتَأْتُنِي بِهِ إِلَّا أَنْ يُحَاطَ بِكُمْ فَلَمَّا ءَاتَوْهُ مَوْثِقَهُمْ قَالَ اللَّهُ عَلَىٰ مَا نَقُولُ وَكِيلٌ ﴿١٧﴾

65. And when they opened their bags, they found their money had been returned to them. They said: "O our father! What (more) can we desire? This, our money has been returned to us; so we shall get (more) food for our family, and we shall guard our brother and add one more measure of a camel's load. This quantity is easy (for the king to give)." 66. He [Ya' qūb (Jacob)] said: "I will not send him with you until you swear a solemn oath to me in Allāh's Name, that you will bring him back to me unless you are yourselves surrounded (by enemies)," And when they had sworn their solemn oath, he said: "Allāh is the Witness to what we have said."

وَلَمَّا فَتَحُوا	مَتَاعَهُمْ	وَجَدُوا بِضْعَتَهُمْ	رُدَّتْ إِلَيْهِمْ
and when they opened	their bags	they found their money	had been returned to them

قَالُوا يَا أَبَانَا	مَا نَبْغِي	هَذِهِ	بِضَعْنَا
they said O our father	what (can) we desire	this	our money
رَدَّتْ إِلَيْنَا	وَنَمِيرُ أَهْلَنَا	وَنَحْفَظُ أَخَانَا	
has been returned to us	and we shall get food (for) our family	and we shall guard our brother	
وَنَزِدَادُ كَيْلٍ	بَعِيرٍ	ذَلِكَ	كَيْلٌ
and add more measure	(of) a camel's load	this	quantity
لَنْ أُرْسِلَهُ	مَعَكُمْ	حَتَّى تُؤْتُونِي	مَوْثِقًا
I will never send him	with you	until you give to me	a solemn oath
لَتَأْتِنِي	بِهِ	إِلَّا	أَنْ
(that) surely you will bring back to me	him	unless	[that]
ءَاتَوْهُ	مَوْثِقَهُمْ	قَالَ اللَّهُ	عَلَى مَا نَقُولُ وَكَيْلٌ
they gave him	their solemn oath	he said Allah	(is the) Witness to what we have said

وَقَالَ يَبْنَئِي لَا تَدْخُلُوا مِنْ بَابٍ وَاحِدٍ وَأَدْخُلُوا مِنْ أَبْوَابٍ مُتَفَرِّقَةٍ وَمَا أُغْنِي عَنْكُمْ مِنَ اللَّهِ مِنْ شَيْءٍ إِنْ أَحْكَمَ إِلَّا لِلَّهِ عَلَيْهِ تَوَكَّلْتُ وَعَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ ﴿٦٧﴾ وَلَمَّا دَخَلُوا مِنْ حَيْثُ أَمَرَهُمْ أَبُوهُمْ مَا كَانَ يُغْنِي عَنْهُمْ مِنَ اللَّهِ مِنْ شَيْءٍ إِلَّا حَاجَةٌ فِي نَفْسٍ يَعْشَوْنَ قَضَاهَا وَإِنَّهُ لَذُو عِلْمٍ لِمَا عَلَّمْنَاهُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٦٨﴾

67. And he said: "O my sons! Do not enter by one gate, but enter by different gates, and I cannot avail you against Allāh at all. Verily, the decision rests only with Allāh. In Him, I put my trust and let all those that trust, put their trust in Him." 68. And when they entered according to their father's advice, it did not avail them in the least against (the Will of) Allāh; it was but a need of Ya'qūb's (Jacob's) inner self which he discharged. And verily, he was endowed with knowledge because We had taught him, but most men know not.

وَقَالَ	يَبْنَئِي	لَا تَدْخُلُوا	مِنْ بَابٍ	وَاحِدٍ	وَأَدْخُلُوا	مِنْ أَبْوَابٍ
and he said	O my sons	(do) not enter	by gate	one	but enter	by gates

مُتَّفَرِّقَةً	وَمَا أَغْنِي	عَنْكُمْ	مِّنَ اللَّهِ	مِنْ شَيْءٍ	إِن
different	and I can not avail	you	against Allah	anything	verily
الْحُكْمُ	إِلَّا	لِلَّهِ	عَلَيْهِ تَوَكَّلْتُ	وَعَلَيْهِ	
the decision (rests)	only	with Allah	in Him I put my trust	and in Him	
فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ ﴿٦٩﴾		وَلَمَّا دَخَلُوا	مِنْ حَيْثُ		
let all those that put trust put (their) trust		and when they entered	from where		
أَمْرَهُمْ	أَبُوهُمْ	مَا كَانَ	يُغْنِي عَنْهُمْ	مِّنَ اللَّهِ	مِنْ شَيْءٍ
ordered them	their father	did not	(it) avail them	against Allah	in the least
إِلَّا حَاجَةً	فِي نَفْسِ يَعْقُوبَ	قَضَاهَا	وَإِنَّهُ		
but (it was) a need	in Jacob's inner self	which he discharged	and verily he		
لَدُو	عَلِمَ	لِمَا عَلَّمْنَاهُ	وَلَكِنَّ أَكْثَرَ		
(was) endowed	(with) knowledge	because We had taught him	[and] but most		
النَّاسِ لَا يَعْلَمُونَ ﴿٧٠﴾					
men		know not			

وَلَمَّا دَخَلُوا عَلَى يُوسُفَ ءَاوَىٰ إِلَىٰ أَخَاهُ قَالَ إِنِّي أَنَا أَخُوكَ فَلَا تَبْتَئِسْ بِمَا كَانُوا يَعْمَلُونَ ﴿٦٩﴾ فَلَمَّا جَهَّزَهُم بِجَهَّازِهِمْ جَعَلَ السِّقَايَةَ فِي رَحْلِ أَخِيهِ ثُمَّ أَذَّنَ مُؤَذِّنٌ أَيَّتُهَا الْعِيرُ إِنَّكُمْ لَسَارِقُونَ ﴿٧٠﴾ قَالُوا وَأَقْبَلُوا عَلَيْهِمْ مَاذَا تَفْقَدُونَ ﴿٧١﴾ قَالُوا نَفَقْدُ صَوَاعَ الْمَلِكِ وَلِمَن جَاءَ بِهِ حِمْلُ بَعِيرٍ وَأَنَا بِهِ زَعِيمٌ ﴿٧٢﴾

69. And when they went in before Yūsuf (Joseph), he took his brother (Benjamin) to himself and said: "Verily, I am your brother, so grieve not for what they used to do." 70. So when he had furnished them forth with their provisions, he put the (golden) bowl in his brother's bag. Then a crier cried: "O you (in) the caravan! Surely, you are thieves!" 71. They, turning towards them, said: "What is it that you have lost?" 72. They said: "We have lost the (golden) bowl of the king and for him who produces it is (the reward of) a camel load; and I will be bound by it."

وَلَمَّا دَخَلُوا	عَلَى يُوسُفَ	ءَاوَىٰٓ إِلَيْهِ	أَخَاهُ
and when they went in	before Joseph	he took to himself	his brother
قَالَ إِنِّي	أَنَا	فَلَا تَبْتَسِيسَ	بِمَا كَانُوا
(and) said verily I	[I] am	so grieve not	for what they used to
يَعْمَلُونَ ﴿٧٦﴾	فَلَمَّا	جَهَّزَهُمْ	بِجَهَّازِهِمْ
do	so when	he had furnished them forth	with their provisions
فِي رَحْلِ	أَخِيهِ	ثُمَّ أَذِنَ مُؤَدِّنٌ	أَيَّتَهَا
into (the) bag	(of) his brother	then a crier cried	O (you)
لَسْرِفُونَ ﴿٧٧﴾	قَالُوا	وَأَقْبَلُوا	عَلَيْهِمْ
(are) indeed thieves	they said	turning towards	them
قَالُوا	نَفَقَدُ صُوعًا	الْمَلِكِ	وَلِمَنْ جَاءَ
they said	we have lost (the) bowl	(of) the king	and for (him) who produces
حِمْلٌ	بِعِيرٍ	وَأَنَا	بِهِ
(is) a load	(of) a camel	and I	by it
		زَعِيمٌ ﴿٧٨﴾	
		(will be) bound	

قَالُوا تَأَلَّهَ لَقَدْ عَلِمْتُمْ مَا جِئْنَا لِنُفْسِدَ فِي الْأَرْضِ وَمَا كُنَّا سَارِقِينَ ﴿٧٦﴾ قَالُوا فَمَا جَزَاؤُهُ إِنْ كُنْتُمْ كَاذِبِينَ ﴿٧٧﴾ قَالُوا جَزَاؤُهُ مَنْ وُجِدَ فِي رَحْلِهِ فَهُوَ جَزَاؤُهُ كَذَلِكَ نَجْزِي الظَّالِمِينَ ﴿٧٨﴾ فَبَدَأَ بِأَوْعِيَتِهِمْ قَبْلَ وِعَاءِ أَخِيهِ ثُمَّ اسْتَخْرَجَهَا مِنْ وِعَاءِ أَخِيهِ كَذَلِكَ كِدْنَا لِيُوسُفَ مَا كَانَ لِيَأْخُذَ أَخَاهُ فِي دِينِ الْمَلِكِ إِلَّا أَنْ يَشَاءَ اللَّهُ نَرْفَعُ دَرَجَاتٍ مَن نَّشَاءُ وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ ﴿٧٩﴾

73. They said: "By Allāh! Indeed you know that we came not to make mischief in the land, and we are no thieves!" 74. They [Yūsuf's (Joseph's) men] said: "What then shall be the penalty of him, if you are (proved to be) liars." 75. They [Yūsuf's (Joseph's) brothers] said: "His penalty should be that he, in whose bag it is found, should be held for the punishment (of the crime). Thus we punish the *Zālimūn* (wrongdoers)!" 76. So he [Yūsuf (Joseph)] began (the

search) in their bags before the bag of his brother. Then he brought it out of his brother's bag. Thus did We plan for Yūsuf (Joseph). He could not take his brother by the law of the king (as a slave), except that Allāh willed it. (So Allāh made the brothers to bind themselves with their way of "punishment, i.e. enslaving of a thief.") We raise to degrees whom We will, but over all those endowed with knowledge is the All-Knowing (Allāh).

قَالُوا تَاللَّهِ	لَقَدْ عَلِمْتُمْ	مَا جِئْنَا	لِنُفْسِدَ	فِي الْأَرْضِ
they said by Allah	indeed you know	we came not	to make mischief	in the land
وَمَا كُنَّا سَارِقِينَ	قَالُوا فَمَا	جَزَاؤُهُ	(shall be the) penalty of him	
and we are no thieves	they said what then	they said his penalty	قَالُوا جَزَاؤُهُ	فَهُوَ
if you are liars	they said his penalty	who	it is found	in his bag
جَزَاؤُهُ	كَذَلِكَ	نَجْزِي الظَّالِمِينَ	فَبَدَأَ	so he began (the search)
(is) his punishment	thus	we punish the wrongdoers	so he began (the search)	so he began (the search)
بِأَوْعِيَّتِهِمْ قَبْلَ	وِعَاءَ	أَخِيهِ	ثُمَّ اسْتَخْرَجَهَا	مِنْ وِعَاءَ
in their bags	before	(of) his brother	then he brought it out	of (the) bag
أَخِيهِ	كَذَلِكَ	كِدْنَا لِيُوسُفَ	مَا كَانَ	لِيَأْخُذَ أَخَاهُ
(of) his brother	thus	(did) We plan for Joseph	he could not	[to] take his brother
فِي دِينِ	الْمَلِكِ	إِلَّا	أَنْ يَشَاءَ اللَّهُ	نَرْفَعُ دَرَجَاتٍ
by (the) law	(of) the king	except	that Allah willed (it)	We raise to degrees
مَنْ نَشَاءُ	وَفَوْقَ	كُلِّ	ذِي	عِلْمٍ
whom We will	but over	all	those endowed	(with) knowledge
(is the) All-Knowing	(with) knowledge	those endowed	all	but over

قَالُوا إِنْ يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَهُ مِنْ قَبْلُ فَأَسْرَهَا يُوسُفُ فِي نَفْسِهِ. وَلَمْ يَبْدِهَا لَهُمْ قَالَ أَنْتُمْ شَرُّ مَكَّانًا وَاللَّهُ أَعْلَمُ بِمَا تَصِفُونَ. قَالُوا يَا أَيُّهَا الْعَزِيزُ إِنَّ لَهُ أَبَاسِيخًا كَبِيرًا فَخُذْ أَحَدًا مَكَانَهُ. إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ.

77. They [Yūsuf's (Joseph's) brothers] said: "If he steals, there was a brother of

his [Yūsuf (Joseph)] who did steal before (him).” But these things did Yūsuf (Joseph) keep in himself, revealing not the secrets to them. He said (within himself): “You are in worst case, and Allāh is the Best Knower of that which you describe!” 78. They said: “O ruler of the land! Verily, he has an old father (who will grieve for him); so take one of us in his place. Indeed we think that you are one of the *Muhsinūn* (good-doers).”

قَالُوا	إِنْ يَسْرِقْ	فَقَدْ سَرَقَ	أَخٌ	لَهُ	مِنْ قَبْلُ
they said	if he steals	then verily did steal	a brother	of his	before
فَأَسْرَهَا	يُوسُفُ فِي نَفْسِهِ	وَلَمْ يَبْدِهَا	لَهُمْ		
but these things did keep	Joseph in himself	[and] revealing not the secrets	to them		
قَالَ أَنْتُمْ	شَرُّ	مَكَانًا	وَاللَّهُ أَعْلَمُ		
he said you	(are in) worst	case	and Allah knows best (the truth)		
بِمَا تَصِفُونَ	قَالُوا يَا أَيُّهَا	الْعَزِيزُ	إِنَّ	لَهُ	أَبًا
of what you describe	they said O	mighty one	verily	he has	a father
فَخُذْ أَحَدَنَا	مَكَانَهُ	إِنَّا	نَرَىكَ	مِنَ الْمُحْسِنِينَ	
so take one of us	in his place	indeed we	think (that) you	(are one) of the good-doers	

قَالَ مَعَاذَ اللَّهِ أَنْ نَأْخُذَ إِلَّا مَنْ وَجَدْنَا مَتَّعْنَا عَلَيْهِ إِذَا أَنْظَلْنَاهُ ﴿٧٨﴾ فَلَمَّا أَسْتَيْسَسُوا مِنْهُ خَلَصُوا نَجِيًّا قَالَ كَبِيرُهُمْ أَلَمْ تَعْلَمُوا أَنَّ أَبَاكُمْ قَدْ أَخَذَ عَلَيْكُمْ مَوْثِقًا مِنَ اللَّهِ وَمِنْ قَبْلُ مَا فَرَّطْتُمْ فِي يُوسُفَ فَلَنْ أَبْرَحَ الْأَرْضَ حَتَّى يَأْذَنَ لِي أَبِي أَوْ يَحْكُمَ اللَّهُ لِي وَهُوَ خَيْرُ الْحَاكِمِينَ ﴿٧٩﴾

79. He said: “Allāh forbid, that we should take anyone but him with whom we found our property. Indeed (if we did so), we should be *Zālimūn* (wrongdoers).” 80. So, when they despaired of him, they held a conference in private. The eldest among them said: “Know you not that your father did take an oath from you in Allāh’s Name, and before this you did fail in your duty with Yūsuf (Joseph)? Therefore I will not leave this land until my father permits me, or Allāh decides my case (by releasing Benjamin) and He is the Best of the judges.

مَتَعَنَا	إِلَّا مَنْ وَجَدْنَا	أَنْ نَأْخُذَ	قَالَ مَعَاذَ اللَّهِ
our property	(anyone) but whom we found	that we should take	he said Allah forbid
فَلَمَّا أَسْتَيْسَسُوا	لَظَلِمُونَ ﴿٧٨﴾	إِذَا	إِنَّا
so when they despaired	surely (should be) wrongdoers	then	indeed we
أَلَمْ تَعْلَمُوا	قَالَ كَبِيرُهُمْ	خَالصُوا خِيَاً	مِنْهُ
(did) you not know?	the eldest among them said	they held a conference in private	of him
وَمِنْ قَبْلُ	مِنْ اللَّهِ	مَوثِقًا	عَلَيْكُمْ
and before	in Allah's Name	an oath	from you
حَتَّى يَأْذَنَ	فَلَنْ أْبْرَحَ الْأَرْضَ	فَرَطْتُمْ فِي يُوسُفَ	مَا
until permits	so I will never leave this land	you did fail in your duty with Joseph	this
الْحَكِيمِينَ ﴿٨٠﴾	خَيْرٌ	وَهُوَ	لِي
(of) the judges	(is the) Best	and He	[for] my (case)
			أَوْ يَحْكُمَ اللَّهُ
			or Allah decides
			لِي
			my father
			me

أَرْجِعُوا إِلَىٰ آبَائِكُمْ فَقُولُوا يَا أَبَانَا إِنَّكَ ابْنُكَ سَرَقَ وَمَا شَهِدْنَا إِلَّا بِمَا عَلَّمْنَا وَمَا كُنَّا لِلْغَيْبِ حَافِظِينَ ﴿٨١﴾ وَسَلِّ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا وَالْعِيرَ الَّتِي أَقْبَلْنَا فِيهَا وَإِنَّا لَصَادِقُونَ ﴿٨٢﴾ قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبْرٌ جَمِيلٌ عَسَى اللَّهُ أَنْ يَأْتِيَنِي بِهِمْ جَمِيعًا إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ ﴿٨٣﴾

81. "Return to your father and say, 'O our father! Verily, your son (Benjamin) has stolen, and we testify not except according to what we know, and we could not know the Unseen! 82. "And ask (the people of) the town where we have been, and the caravan in which we returned; and indeed we are telling the truth." 83. He [Ya'qūb (Jacob)] said: "Nay, but your own selves have beguiled you into something. So patience is most fitting (for me). May be Allāh will bring them all (back) to me. Truly, He! Only He is All-Knowing, the All-Wise."

وَمَا شَهِدْنَا	إِنَّكَ ابْنُكَ سَرَقَ	يَا أَبَانَا	فَقُولُوا	أَرْجِعُوا إِلَىٰ آبَائِكُمْ
and we testify not	verily your son has stolen	O our father	and say	return to your father
حَافِظِينَ ﴿٨١﴾	لِلْغَيْبِ	وَمَا كُنَّا	بِمَا عَلَّمْنَا	إِلَّا
(be) guardians	[of] the Unseen	and we could not	according to what we know	except

وَسَأَلِ الْقَرْيَةَ	الَّتِي	وَالْعِيرَ	كُنَّا فِيهَا	الَّتِي	أَقْبَلْنَا فِيهَا
and ask the town	where	and the caravan	we have been in it	which	we returned in [it]
وَأَنَا	لَصَادِقُونَ	قَالَ	بَلْ سَوَّلَتْ	لَكُمْ	
and indeed we	surely (are) the truthful	he said	but have beguiled	you	
أَنْفُسِكُمْ	أَمْرًا	فَصَبْرٌ	جَمِيلٌ	عَسَى اللَّهُ	
your ownelves	(into) something	so patience	(is) most fitting	may be Allah	
أَنْ يَأْتِيَنِي	بِهِمْ جَمِيعًا	إِنَّهُ هُوَ	الْعَلِيمُ	الْحَكِيمُ	
[that] will bring to me	all them	[He] truly He	(is) the All-Knowing	the All-Wise	

وَتَوَلَّى عَنْهُمْ وَقَالَ يَا سَفَى عَلَى يُونُسَ وَأَبْيَضَّتْ عَيْنَاهُ مِنَ الْحُزْنِ فَهُوَ كَظِيمٌ ﴿٨٤﴾
 قَالُوا تَاللَّهِ تَفْتَوْا تَذْكُرُ يُونُسَ حَتَّى تَكُونَ حَرَضًا أَوْ تَكُونَ مِنَ الْهَالِكِينَ ﴿٨٥﴾
 قَالَ إِنَّمَا أَشْكُوا بَثِّي وَحُزْنِي إِلَى اللَّهِ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿٨٦﴾

84. And he turned away from them and said: "Alas, my grief for Yūsuf (Joseph)!" And he lost his sight because of the sorrow that he was suppressing.
 85. They said: "By Allāh! You will never cease remembering Yūsuf (Joseph) until you become weak with old age, or until you be of the dead." 86. He said: "I only complain of my grief and sorrow to Allāh, and I know from Allāh that which you know not.

وَتَوَلَّى	عَنْهُمْ	وَقَالَ	يَا سَفَى	عَلَى يُونُسَ
and he turned away	from them	and said	alas my grief	for Joseph
وَأَبْيَضَّتْ عَيْنَاهُ	مِنَ الْحُزْنِ	فَهُوَ	كَظِيمٌ	
and his eyes were whitened	because of the sorrow	that he	(was) suppressing	
قَالُوا تَاللَّهِ	تَفْتَوْا	تَذْكُرُ يُونُسَ		
they said by Allah	you will never cease	remembering Joseph		
حَتَّى تَكُونَ حَرَضًا	أَوْ تَكُونَ	مِنَ الْهَالِكِينَ	قَالَ	
until you become weak with old age	or you be	of the dead	he said	
إِنَّمَا أَشْكُوا بَثِّي	وَحُزْنِي	إِلَى اللَّهِ	وَأَعْلَمُ	
I only complain of my grief	and my sorrow	to Allah	and I know	

مَا لَا تَعْلَمُونَ	مِنْ اللَّهِ
that which you know not	from Allah

يَبْنِي أَذْهَبُوا فَتَحَسَّسُوا مِنْ يُوسُفَ وَأَخِيهِ وَلَا تَأْتَسُوا مِنْ رَوْحِ اللَّهِ إِنَّهُ لَا يَأْتِسُ مِنْ رَوْحِ اللَّهِ إِلَّا الْقَوْمَ الْكَافِرُونَ ﴿٨٧﴾ فَلَمَّا دَخَلُوا عَلَيْهِ قَالُوا يَا أَيُّهَا الْعَزِيزُ مَسَّنَا وَأَهْلَنَا الضُّرُّ وَجِئْنَا بِبِضْعَةٍ مُزْجَلَةٍ فَأَوْفِ لَنَا الْكَيْلَ وَتَصَدَّقْ عَلَيْنَا إِنَّ اللَّهَ يَجْزِي الْمُتَصَدِّقِينَ ﴿٨٨﴾ قَالَ هَلْ عَلِمْتُمْ مَا فَعَلْتُمْ بِيُوسُفَ وَأَخِيهِ إِذْ أَنْتُمْ جَاهِلُونَ ﴿٨٩﴾

87. "O my sons! Go you and enquire about Yūsuf (Joseph) and his brother, and never give up hope of Allāh's Mercy. Certainly no one despairs of Allāh's Mercy, except the people who disbelieve." 88. Then, when they entered to him [Yūsuf (Joseph)], they said: "O ruler of the land! A hard time has hit us and our family, and we have brought but poor capital, so pay us full measure and be charitable to us. Truly, Allāh does reward the charitable." 89. He said: "Do you know what you did with Yūsuf (Joseph) and his brother, when you were ignorant?"

يَبْنِي أَذْهَبُوا	فَتَحَسَّسُوا	مِنْ يُوسُفَ	وَأَخِيهِ	وَلَا تَأْتَسُوا
O my sons go	and enquire	about Joseph	and his brother	and despair not
مِنْ رَوْحِ اللَّهِ	إِنَّهُ	لَا يَأْتِسُ	مِنْ رَوْحِ اللَّهِ	إِلَّا
of (the) Mercy (of) Allah	certainly	none despairs	of (the) Mercy (of) Allah	except
الْقَوْمَ	الْكَافِرُونَ ﴿٨٧﴾	فَلَمَّا دَخَلُوا	عَلَيْهِ	قَالُوا
the people	who disbelieve	then when they entered	unto him	they said
يَا أَيُّهَا	الْعَزِيزُ	مَسَّنَا	وَأَهْلَنَا	الضُّرُّ
O	ruler of the land	has hit us	and our family	a hard time
وَجِئْنَا	بِبِضْعَةٍ	مُزْجَلَةٍ	فَأَوْفِ	لَنَا
and we have brought	poor	capital	so pay	us
عَلَيْنَا	وَتَصَدَّقْ	الْكَيْلَ	وَجِئْنَا	بِبِضْعَةٍ
to us	and be charitable	full measure	and we have brought	poor capital
إِنَّ اللَّهَ	يَجْزِي	الْمُتَصَدِّقِينَ ﴿٨٨﴾	قَالَ	هَلْ عَلِمْتُمْ
truly Allah does reward	the charitable	he said	what you did	(do) you know?

يُوسُفَ	وَأَخِيهِ	إِذْ	أَنْتُمْ	جَاهِلُونَ ﴿٨٩﴾
with Joseph	and his brother	when	you	(were) ignorant

قَالُوا أَيْنَ نَتَّكُ لَأَنْتَ يُوسُفُ قَالَ أَنَا يُوسُفُ وَهَذَا أَخِي قَدْ مَنَّ اللَّهُ عَلَيْنَا إِنَّهُ
 مَنْ يَتَّقِ وَيَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿٩٠﴾ قَالُوا تَاللَّهِ لَقَدْ
 ءَاشْرَكَ اللَّهُ عَلَيْنَا وَإِنْ كُنَّا لَخَطِيئِينَ ﴿٩١﴾ قَالَ لَا تَثْرِبَ عَلَيْكُمْ أَيُّومٌ
 يَغْفِرُ اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّاحِمِينَ ﴿٩٢﴾

90. They said: "Are you indeed Yūsuf (Joseph)?" He said: "I am Yūsuf (Joseph), and this is my brother (Benjamin). Allāh has indeed been gracious to us. Verily, he who fears Allāh with obedience to Him (by abstaining from sins and evil deeds, and by performing righteous good deeds), and is patient, then surely, Allāh makes not the reward of the *Muhsinūn* (good-doers.) to be lost."
91. They said: "By Allāh! Indeed Allāh has preferred you to us, and we certainly have been sinners." 92. He said: "No reproach on you this day; may Allāh forgive you, and He is the Most Merciful of those who show mercy!"

قَالُوا أَيْنَ نَتَّكُ	لَأَنْتَ	يُوسُفُ	قَالَ أَنَا	يُوسُفُ	وَهَذَا
they said (are) you indeed?	[surely you]	Joseph	he said I am	Joseph	and this
أَخِي	قَدْ مَنَّ اللَّهُ	عَلَيْنَا	إِنَّهُ	مَنْ يَتَّقِ	
(is) my brother	Allah has indeed been gracious	to us	verily he	who fears (Allah)	
وَيَصْبِرْ	فَإِنَّ اللَّهَ	لَا يُضِيعُ	أَجْرَ	الْمُحْسِنِينَ ﴿٩٠﴾	
and is patient	then surely Allah	makes not to be lost	(the) reward	(of) the good-doers	
قَالُوا تَاللَّهِ	لَقَدْ ءَاشْرَكَ اللَّهُ	عَلَيْنَا	وَإِنْ كُنَّا		
they said by Allah	indeed Allah has preferred you	above us	and certainly we have been		
لَخَطِيئِينَ ﴿٩١﴾	قَالَ لَا تَثْرِبَ	عَلَيْكُمْ	أَيُّومٌ	يَغْفِرُ اللَّهُ لَكُمْ	
sinners	he said no reproach	on you	this day	may Allah forgive you	
وَهُوَ	أَرْحَمُ	الرَّاحِمِينَ ﴿٩٢﴾			
and He	(is the) Most Merciful	(of) those who show mercy			

أَذْهَبُوا بِقَمِيصِي هَذَا فَأَلْقُوهُ عَلَىٰ وَجْهِ أَبِي يَأْتِ بَصِيرًا وَأْتُونِي بِأَهْلِكُمْ أَجْمَعِينَ ﴿٩٣﴾ وَلَمَّا فَصَلَتِ الْعِيرُ قَالَ أَبُوهُمْ إِنِّي لَأَجِدُ رِيحَ يُوسُفَ لَوْلَا أَن تَفَنِّدُونَ ﴿٩٤﴾ قَالُوا تَاللَّهِ إِنَّكَ لَفِي ضَلَالِكَ الْقَدِيمِ ﴿٩٥﴾

93. "Go with this shirt of mine, and cast it over the face of my father, he will become clear-sighted, and bring to me all your family." 94. And when the caravan departed, their father said: "I do indeed feel the smell of Yūsuf (Joseph), if only you think me not a dotard (a person who has weakness of mind because of old age)." 95. They said: "By Allāh! Certainly, you are in your old error."

أَذْهَبُوا بِقَمِيصِي هَذَا	فَأَلْقُوهُ عَلَىٰ وَجْهِ أَبِي	يَأْتِ بَصِيرًا	وَأْتُونِي بِأَهْلِكُمْ أَجْمَعِينَ ﴿٩٣﴾
go with shirt of mine	and cast it over (the) face (of) my father	he will become clear-sighted	all your family and bring to me
وَلَمَّا فَصَلَتِ الْعِيرُ	قَالَ أَبُوهُمْ إِنِّي لَأَجِدُ رِيحَ يُوسُفَ لَوْلَا	أَن تَفَنِّدُونَ ﴿٩٤﴾	قَالُوا تَاللَّهِ إِنَّكَ لَفِي ضَلَالِكَ الْقَدِيمِ ﴿٩٥﴾
and when the caravan departed	their father said their father said indeed I feel (find) (the) smell if not (of) Joseph	[that] you think me a dotard	they said by Allah certainly you old (are) surely in your error

فَلَمَّا أَن جَاءَ الْبَشِيرُ أَلْقَاهُ عَلَىٰ وَجْهِهِ، فَأَرْتَدَّ بَصِيرًا قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿٩٦﴾ قَالُوا يَا أَبَانَا اسْتَغْفِرْ لَنَا ذُنُوبَنَا إِنَّا كُنَّا خَاطِئِينَ ﴿٩٧﴾ قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿٩٨﴾

96. Then, when the bearer of the glad tidings arrived, he cast it (the shirt) over his face, and he became clear-sighted. He said: "Did I not say to you, 'I know from Allāh that which you know not.'" 97. They said: "O our father! Ask forgiveness (from Allāh) for our sins, indeed we have been sinners." 98. He

said: "I will ask my Lord for forgiveness for you, verily, He! Only He is the Oft-Forgiving, the Most Merciful."

فَلَمَّا	أَنْ جَاءَ الْبَشِيرُ	أَلْقَاهُ	عَلَى وَجْهِهِ
then when	[that] the bearer of the glad tidings arrived	he cast it (the shirt)	over his face
فَارْتَدَّ بَصِيرًا	قَالَ	أَلَمْ أَقُلْ	لَكُمْ إِنْ أَعْلَمُ
so he became clear-sighted	he said	(did) I not say?	to you verily I know from Allah
مَا لَا تَعْلَمُونَ ﴿١٦﴾	قَالُوا يَا أَبَانَا	أَسْتَغْفِرْ لَنَا	ذُنُوبَنَا
that which you know not	they said O our father	ask forgiveness for us	(of) our sins
إِنَّا كُنَّا	قَالَ	سَوْفَ أَسْتَغْفِرُ	لَكُمْ
indeed we have been	he said	soon I will ask for forgiveness	for you
رَبِّي	هُوَ	الْغَفُورُ	الرَّحِيمُ ﴿١٨﴾
my Lord	(only) [He]	(is) the Oft-Forgiving	the Most Merciful

فَلَمَّا دَخَلُوا عَلَى يُوسُفَ ءَاوَىٰ إِلَيْهِ أَبَوَيْهِ وَقَالَ ادْخُلُوا مِصْرَ إِن شَاءَ اللَّهُ ءَامِنِينَ ﴿١٦﴾
 وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ وَخَرُّوا لَهُ سُجَّدًا وَقَالَ يَا أَبَتِ هَذَا تَأْوِيلُ رُؤْيَايَ مِنْ قَبْلُ قَدْ
 جَعَلَهَا رَبِّي حَقًّا وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنَ السِّجْنِ وَجَاءَ بِكُمْ مِنَ الْبَدْوِ مِنْ بَعْدِ
 أَنْ نَزَعَ الشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْوَتِي إِنَّ رَبِّي لَطِيفٌ لِمَا يَشَاءُ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ ﴿١٧﴾

99. Then, when they came in before Yūsuf (Joseph), he took his parents to himself and said: "Enter Egypt, if Allāh wills, in security." 100. And he raised his parents to the throne and they fell down before him prostrate. And he said: "O my father! This is the interpretation of my dream aforetime! My Lord has made it come true! He was indeed good to me, when He took me out of the prison, and brought you (all here) out of the bedouin life, after *Shāitan* (Satan) had sown enmity between me and my brothers. Certainly, my Lord is the Most Courteous and Kind to whom He wills. Truly, He! Only He is the All-Knowing, the All-Wise.

فَلَمَّا دَخَلُوا	عَلَى يُوسُفَ	ءَاوَىٰ إِلَيْهِ	أَبَوَيْهِ	وَقَالَ
then when they entered	unto Joseph	he took to himself	his parents	and said

أَدْخُلُوا مِصْرَ	إِنْ شَاءَ اللَّهُ ءَامِنِينَ ﴿١١﴾	وَرَفَعَ أَبَوَيْهِ	عَلَى الْعَرْشِ
enter Egypt	if Allah wills in security	and he raised his parents	to the throne
وَخَرُّوا	لَهُ	سُجَّدًا	وَقَالَ
and they fell down	before him	prostrate	and he said
تَأْوِيلُ	رُءْيَايَ	مِنْ قَبْلُ	قَدْ جَعَلَهَا
(is the) interpretation	(of) my dream	before	verily has made it
وَقَدْ أَحْسَنَ	بِي	إِذْ	أَخْرَجَنِي
and indeed He was good	to me	when	He took me out
يَكُم	مِّنَ الْبَدْوِ	مِن بَعْدِ	أَنْ تَزْعَ الشَّيْطَانُ
you	out of the bedouin life	after	[that] Satan had sown enmity
وَبَيْنَ	إِخْوَتِي	إِنَّ رَبِّي	لَطِيفٌ لِّمَا يَشَاءُ
and between	my brothers	certainly my Lord	(is the) Most Kind unto whom He wills
إِنَّهُ	هُوَ	الْعَلِيمُ	الْحَكِيمُ ﴿١٢﴾
truly He	(only) [He]	(is) the All-Knowing	the All-Wise

﴿١١﴾ رَبِّ قَدْ آتَيْتَنِي مِنَ الْمَلِكِ وَعَلَّمْتَنِي مِنْ تَأْوِيلِ الْأَحَادِيثِ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ أَنْتَ وَلِيِّ فِي الدُّنْيَا وَالْآخِرَةِ تَوَفَّنِي مُسْلِمًا وَأَلْحِقْنِي بِالصَّالِحِينَ ﴿١٢﴾ ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ أَجْمَعُوا أَمْرَهُمْ وَهُمْ يَمْكُرُونَ ﴿١٣﴾ وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ ﴿١٤﴾

101. "My Lord! You have indeed bestowed on me of the sovereignty, and taught me something of the interpretation of dreams – the (Only) Creator of the heavens and the earth! You are my *Wali* (Protector, Helper, Supporter, Guardian, God, Lord) in this world and in the Hereafter. Cause me to die as a Muslim (the one submitting to Your Will), and join me with the righteous."
 102. That is of the news of the *Ghaib* (Unseen) which We reveal to you (O Muhammad ﷺ). You were not (present) with them when they arranged their plan together, and (while) they were plotting. 103. And most of mankind will not believe even if you desire it eagerly.

رَبِّ	قَدْ آتَيْتَنِي	مِنَ الْمَلِكِ	وَعَلَّمْتَنِي
my Lord	You have indeed bestowed on me	of the sovereignty	and taught me
مِن تَأْوِيلِ	الْأَحَادِيثِ	فَاطَرَ السَّمَوَاتِ	وَالْأَرْضِ
of (the) interpretation	(of) dreams	(the) Creator (of) the heavens	and the earth
أَنْتَ	وَلِيِّ	فِي الدُّنْيَا	تُوقِنِي
You	(are) my Protector	in this world	cause me to die
مُسْلِمًا	وَالْحَقِّقِي	بِالصَّالِحِينَ ﴿١٠٤﴾	ذَلِكَ
(as) a Muslim	and join me	with the righteous	this
نُوحِيهِ	إِلَيْكَ	وَمَا كُنْتَ لَدَيْهِمْ	إِذْ أَجْمَعُوا
which We reveal	to you	and you were not with them	when they arranged together
أَمْرَهُمْ	وَهُمْ يَمْكُرُونَ ﴿١٠٦﴾	وَمَا أَكْثَرُ	النَّاسِ
their plan	and they were plotting	and not most	(of) mankind
	وَلَوْ حَرَّصْتَ	بِمُؤْمِنِينَ ﴿١٠٧﴾	
	even if you desire (it) eagerly	(will) believe	

وَمَا تَسْأَلُهُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿١٠٤﴾ وَكَأَيِّن مِّنْ آيَةٍ فِي السَّمَوَاتِ وَالْأَرْضِ يَمُرُّونَ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُونَ ﴿١٠٥﴾ وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ ﴿١٠٦﴾ أَفَأَمِنُوا أَنْ تَأْتِيَهُمْ غَشِيَةٌ مِّنْ عَذَابِ اللَّهِ أَوْ تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿١٠٧﴾

104. And no reward you (O Muhammad ﷺ) ask of them (those who deny your Prophethood) for it; it (the Qur'an) is no less than a Reminder and an advice to the 'Alamīn (men and jinn). 105. And how many a sign in the heavens and the earth they pass by, while they are averse therefrom. 106. And most of them believe not in Allāh except that they attribute partners to Him (i.e. they are *Mushrikūn*, i.e. polytheists.). 107. Do they then feel secure from the coming against them of the covering veil of the torment of Allāh, or of the coming against them of the (Final) Hour, all of a sudden while they perceive not?

وَمَا تَسْأَلُهُمْ	عَلَيْهِ	مِنْ أَجْرٍ	إِنْ هُوَ	إِلَّا ذِكْرٌ
and you ask not of them	for it	any reward	it (is) not	but a reminder (and an advice)
لِلْعَالَمِينَ ﴿١٠٨﴾	وَكَايِنَ	مِّنْ آيَةٍ	فِي السَّمَوَاتِ	وَالْأَرْضِ
unto the worlds	and how many	[from] a sign	in the heavens	and the earth
يَمُرُّونَ عَلَيْهَا	وَهُمْ	عَنْهَا	مُعْرِضُونَ ﴿١٠٩﴾	وَمَا يُؤْمِنُ أَكْثَرُهُمْ
they pass by [it]	while they	therefrom	(are) averse	and most of them believe not
بِاللَّهِ	إِلَّا	وَهُمْ	مُشْرِكُونَ ﴿١١٠﴾	أَفَأَمِنُوا
in Allah	except	that they	attribute partners (unto Him)	(do) they then feel secure?
أَنْ تَأْتِيَهُمْ	غَشِيَةٌ	مِّنْ عَذَابِ اللَّهِ		
that comes to (against) them	covering evil	of (the) torment (of) Allah		
أَوْ تَأْتِيَهُمْ	السَّاعَةُ	بَغْتَةً	وَهُمْ	لَا يَشْعُرُونَ ﴿١١١﴾
or comes to (against) them	the Hour	all of a sudden	while they	perceive not

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴿١٠٨﴾ وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُّوحِي إِلَيْهِمْ مِنْ أَهْلِ الْقُرَىٰ أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ وَلَدَارُ الْآخِرَةِ خَيْرٌ لِلَّذِينَ اتَّقَوْا أَفَلَا تَعْقِلُونَ ﴿١١١﴾

108. Say (O Muhammad ﷺ): "This is my way; I invite to Allāh (i.e. to the Oneness of Allāh – Islamic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allāh, i.e. to the Oneness of Allāh – Islamic Monotheism with sure knowledge). And Glorified and Exalted is Allāh (above all that they associate as partners with Him). And I am not of the *Mushrikūn* (polytheists, pagans, idolaters and disbelievers in the Oneness of Allāh; those who worship others along with Allāh or set up rivals or partners to Allāh)." 109. And We sent not before you (as Messengers) any but men to whom We revealed, from among the people of townships. Have they not travelled in the land and seen what was the end of those who were before them? And verily, the home of the Hereafter is the best for those who fear Allāh and obey Him (by abstaining from sins and evil deeds, and by performing

righteous good deeds). Do you not then understand?

أَنَا	عَلَىٰ بَصِيرَةٍ	أَدْعُوا إِلَى اللَّهِ	سَبِيلِي	قُلْ هَذِهِ
I	with sure knowledge	I invite unto Allah	(is) my way	say this
وَمَا أَنَا	وَسُبَّحَنَ اللَّهُ	أَتَّبَعَنِي	وَمَنْ	
and I am not	and Glorified and Exalted (is) Allah	follows me	and whosoever	
إِلَّا رِجَالًا	مِنْ قَبْلِكَ	وَمَا أَرْسَلْنَا	مِنَ الْمُشْرِكِينَ	
but men	before you	and We sent not (as Messengers)	of the polytheists	
الْقُرَىٰ	مِنْ أَهْلِ	نُوحِيَ إِلَيْهِمْ		
(of) townships	from (among the) people	We revealed unto them		
كَانَ عَاقِبَةُ	فَيَنْظُرُوا كَيْفَ	فِي الْأَرْضِ	أَفَلَمْ يَسِيرُوا	
was (the) end	and seen how	in the land	so (have) they not travelled?	
الْآخِرَةِ	وَلَدَارُ	مِنْ قَبْلِهِمْ	الَّذِينَ	
(of) the Hereafter	and verily (the) home	(were) before them	(of) those who	
أَفَلَا تَعْقِلُونَ	لِلَّذِينَ اتَّقَوْا	خَيْرٌ		
(do) you not then understand?	for those who fear (Allah)	(is the) best		

حَتَّىٰ إِذَا اسْتَيْسَسَ الرُّسُلُ وَظَنُّوا أَنَّهُمْ قَدْ كُذِّبُوا جَاءَهُمْ نَصْرُنَا فَنُجِّيَ مَنْ نَشَاءُ
وَلَا يُرَدُّ بَأْسُنَا عَنِ الْقَوْمِ الْمُجْرِمِينَ ﴿١١٠﴾ لَقَدْ كَانَتْ فِي قَصصِهِمْ عِبْرَةٌ لِأُولِي الْأَلْبَابِ
مَا كَانَ حَدِيثًا يُفْتَرَىٰ وَلَٰكِن تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ
شَيْءٍ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿١١١﴾

110. (They were reprieved) until, when the Messengers gave up hope and thought that they were denied (by their people), then came to them Our Help, and whomsoever We willed were rescued. And Our punishment cannot be warded off from the people who are *Mujrimūn* (criminals, sinners, disbelievers, polytheists). 111. Indeed in their stories, there is a lesson for men of understanding. It (the Qur'ān) is not a forged statement but a confirmation of (Allāh's existing Books) which were before it [i.e. the Taurāt (Torah), the Injil

(Gospel) and other Scriptures of Allāh] and a detailed explanation of everything and a guide and a mercy for a people who believe.

حَتَّىٰ إِذَا	أَسْتَيْسَسَ الرُّسُلُ	وَوَظَنُوا	أَنَّهُمْ	قَدْ كَذَّبُوا
until when	the Messengers gave up hope	and thought	that they	certainly were denied
جَاءَهُمْ	نَصْرُنَا	فَنَجَّيْنَا	مَنْ نَشَاءُ	
(then) came to them	Our Help	and were rescued	whomsoever We willed	
وَلَا يُرَدُّ بَأْسُنَا	عَنِ الْقَوْمِ	الْمُجْرِمِينَ ﴿١١﴾		
and Our punishment (can) not be warded off	from the people	(who are) criminals		
لَقَدْ كَانَتْ	فِي قَصَصِهِمْ	عِبْرَةٌ	لِأُولِي	الْأَلْبَابِ
indeed (there) is	in their stories	a lesson	for men	(of) understanding
مَا كَانَ حَدِيثًا	يُفْتَرَىٰ	وَلَكِن تَصْدِيقَ		
(it) is not a statement	forged	[and] but a confirmation (of Allah's existing Books)		
الَّذِي	بَيْنَ يَدَيْهِ	وَتَفْصِيلَ	كُلِّ	شَيْءٍ
which	(were) before it	and a detailed explanation	(of) every	thing
وَهُدًى	وَرَحْمَةً	لِقَوْمٍ يُؤْمِنُونَ ﴿١٢﴾		
and a guide	and a mercy	for a people who believe		

سُورَةُ الرَّعْدِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْمَرْتَلَاءِ أَيُّهَا الْكِتَابِ وَالَّذِي أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ ﴿١﴾
 اللَّهُ الَّذِي رَفَعَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ثُمَّ أَسْتَوَىٰ عَلَى الْعَرْشِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ
 يَجْرِي لِأَجَلٍ مُّسَمًّى يُدَبِّرُ الْأَمْرَ يُفَصِّلُ الْآيَاتِ لَعَلَّكُمْ بِلِقَاءِ رَبِّكُمْ تُوقِنُونَ ﴿٢﴾

Surah Ar-Ra'd (The Thunder) 13

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. Alif-Lām-Mīm-Rā. [These letters are one of the miracles of the Qur'an; and

none but Allāh (Alone) knows their meanings.] These are the Verses of the Book (the Qur'ān), and that which has been revealed to you (Muhammad ﷺ) from your Lord is the truth, but most men believe not. 2. Allāh is He Who raised the heavens without any pillars that you can see. Then, He rose above (Istawā) the Throne (really in a manner that suits His Majesty). He has subjected the sun and the moon (to continue going round), each running (its course) for a term appointed. He manages and regulates all affairs; He explains the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail, that you may believe with certainty in the Meeting with your Lord.

الرَّحِيمِ		الرَّحْمَنِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
وَالَّذِي		الْكِتَابِ		تِلْكَ	
and that which		(of) the Book		(are the) Verses	
النَّاسِ		وَلَكِنَّ أَكْثَرَ		أَنْزَلَ إِلَيْكَ	
(of) men		[and] but most		(is) the truth	
عَمَدٍ		بِغَيْرِ		رَفَعَ السَّمَوَاتِ	
(any) pillars		without		raised the heavens	
وَسَخَّرَ الشَّمْسَ		عَلَى الْعَرْشِ		ثُمَّ اسْتَوَى	
and subjected the sun		above the Throne		then He rose	
مُسَمًّى		لِأَجَلٍ		كُلٌّ يَجْرِي	
appointed		for a term		each running (its course)	
لَعَلَّكُمْ		يُفَصِّلُ الْآيَاتِ		يُدِيرُ الْأَمْرَ	
so that you may		He explains the Verses in detail		He manages all affairs	
تُؤْتُونَ		رَبِّكُمْ		بِإِقَاءٍ	
believe with certainty		(with) your Lord		in (the) Meeting	

وَهُوَ الَّذِي مَدَّ الْأَرْضَ وَجَعَلَ فِيهَا رَوَاسِيَ وَأَنْهَارًا وَمِنْ كُلِّ الشَّجَرَاتِ جَعَلَ فِيهَا زَوْجَيْنِ اثْنَيْنِ يُغْشَى اللَّيْلَ النَّهَارَ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿١٣﴾ وَفِي الْأَرْضِ قِطْعٌ مُتَجَاوِرَاتٌ

وَجَنَّتْ مِّنْ أَعْتَابٍ وَزَرَعٌ وَنَخِيلٌ صِنَوَانٌ وَغَيْرُ صِنَوَانٍ يُسْقَى بِمَاءٍ وَاحِدٍ وَنُفِضَلُ بَعْضَهَا عَلَى بَعْضٍ فِي الْأَكْلِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿٤﴾

3. And it is He Who spread out the earth, and placed therein firm mountains and rivers and of every kind of fruit He made *Zawjain Ithnain* (two in pairs – may mean two kinds or it may mean: of two varieties, e.g. black and white, sweet and sour small and big). He brings the night as a cover over the day verily, in these things, there are *Ayāt* (proofs, evidences, lessons, signs, etc.) for a people who reflect. 4. And in the earth are neighbouring tracts, and gardens of vines, and green crops (fields), and date palms, growing into two or three from a single stem root, or otherwise (one stem root for every palm), watered with the same water; yet some of them We make more excellent than others to eat. Verily, in these things there are *Ayāt* (proofs, evidences, lessons, signs) for a people who understand.

رَوَاسِيَ	فِيهَا	وَجَعَلَ	مَدَّ الْأَرْضَ	الَّذِي	وَهُوَ
firm mountains	therein	and placed	spread out the earth	Who	and (it is) He
وَأَنْهَارًا	وَمِنْ كُلِّ	أَلْشَّرَاتِ	جَعَلَ فِيهَا	زَوْجَيْنِ	أَثْنَيْنِ
and rivers	and of every (kind)	(of) fruits	He made in it	(in) pairs	two
يُعْشَى اللَّيْلَ	إِنَّ	فِي ذَلِكَ	لَآيَاتٍ	أَلْنَّهَارَ	يُعْشَى اللَّيْلَ
He covers the night	verily	in that	surely (there are) signs	(with) the day	He covers the night
لِقَوْمٍ يَتَفَكَّرُونَ ﴿٤﴾	وَفِي الْأَرْضِ	قِطْعٌ	مُتَجَوِّرَاتٌ	وَنَخِيلٌ	وَجَنَّتْ
for a people who reflect	and in the earth	(there are) tracts	neighbouring	and date palms	and gardens
صِنَوَانٌ	وَزَرَعٌ	وَنَخِيلٌ	وَنُفِضَلُ بَعْضَهَا	وَجَنَّتْ	وَجَنَّتْ
trees (growing) from a single root	and (green) crops (fields)	and date palms	yet some of them We make more excellent	of vines	and gardens
يُسْقَى	بِمَاءٍ	وَاحِدٍ	وَنُفِضَلُ بَعْضَهَا	وَجَنَّتْ	وَجَنَّتْ
watered	with water	one (the same)	yet some of them We make more excellent	of vines	and gardens
عَلَى بَعْضٍ	فِي الْأَكْلِ	إِنَّ	فِي ذَلِكَ	عَلَى بَعْضٍ	عَلَى بَعْضٍ
than others	in eating	verily	in that (these things)	than others	than others

لِقَوْمٍ يَعْقِلُونَ ﴿٥﴾	لَايَاتٍ
for a people who understand	surely (there are) signs

﴿٥﴾ وَإِنْ تَعْجَبَ فَعَجَبٌ قَوْلُهُمْ أَإِذَا كُنَّا تُرَابًا إِنْ أَلْفَىٰ خَلْقٍ جَدِيدٍ أُولَٰئِكَ الَّذِينَ كَفَرُوا بِرَبِّهِمْ وَأُولَٰئِكَ الْأَغْلَالُ فِي أَعْنَاقِهِمْ وَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٦﴾ وَيَسْتَعْجِلُونَكَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ وَقَدْ خَلَتْ مِنْ قَبْلِهِمُ الْمَثَلَتُ وَإِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ لِلنَّاسِ عَلَىٰ ظُلْمِهِمْ وَإِنَّ رَبَّكَ لَشَدِيدُ الْعِقَابِ ﴿٧﴾

5. And if you (O Muhammad ﷺ) wonder (at these polytheists who deny your message of Islamic Monotheism and have taken besides Allāh others for worship who can neither harm nor benefit), then wondrous is their saying: "When we are dust, shall we indeed then be (raised) in a new creation?" They are those who disbelieved in their Lord! They are those who will have iron chains tying their hands to their necks. They will be dwellers of the Fire to abide therein forever. 6. They ask you to hasten the evil before the good, while (many) exemplary punishments have indeed occurred before them. But verily, your Lord is full of forgiveness for mankind inspite of their wrongdoing. And verily, your Lord is (also) Severe in punishment.

وَإِنْ تَعْجَبُ	فَعَجَبٌ	قَوْلُهُمْ	أَإِذَا كُنَّا	تُرَابًا	أَنَا
and if you wonder	then wondrous	(is) their saying	when we are?	dust	(shall) we?
لَفِي خَلْقٍ	جَدِيدٍ	أُولَٰئِكَ	الَّذِينَ كَفَرُوا	بِرَبِّهِمْ	
indeed (be) in a creation	new	(they are) those	who disbelieve	in their Lord	
وَأُولَٰئِكَ	الْأَغْلَالُ	فِي أَعْنَاقِهِمْ	وَأُولَٰئِكَ		
and (they are) those who	(will have) iron chains	in their necks	and they		
أَصْحَابُ	النَّارِ	هُمْ	فِيهَا	خَالِدُونَ ﴿٦﴾	
(will be the) dwellers	(of) the Fire	they	therein	(will) abide forever	
وَيَسْتَعْجِلُونَكَ	بِالسَّيِّئَةِ	قَبْلَ	الْحَسَنَةِ	وَقَدْ خَلَتْ	
and they ask you to hasten	the evil	before	the good	and verily occurred	
مِن قَبْلِهِمْ	الْمَثَلَتُ	وَإِنَّ رَبَّكَ	لَذُو	مَغْفِرَةٍ	
before them	exemplary punishments	but verily your Lord	(is) full	(of) forgiveness	

لِلنَّاسِ	عَلَىٰ ظُلْمِهِمْ	وَإِنَّ رَبَّكَ	لَشَدِيدٌ	الْعِقَابِ
for mankind	inspite of their wrongdoing	and verily your Lord	(is) Severe	(in) punishment

وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا أُنزِلَ عَلَيْهِ آيَةٌ مِّن رَّبِّهِ إِنَّمَا أَنْتَ مُنذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ ﴿٧﴾
 اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثَىٰ وَمَا تَغِيضُ الْأَرْحَامُ وَمَا تَزْدَادُ وَكُلُّ شَيْءٍ عِنْدَهُ
 بِمِقْدَارٍ ﴿٨﴾ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ الْكَبِيرُ الْمُتَعَالِ ﴿٩﴾ سَوَاءٌ مِّنكُمْ مَّن أَسَرَ
 الْقَوْلَ وَمَنْ جَهَرَ بِهِ وَمَنْ هُوَ مُسْتَخْفٍ بِاللَّيْلِ وَسَارِبٌ بِالنَّهَارِ ﴿١٠﴾

7. And the disbelievers say: "Why is not a sign sent down to him from his Lord?" You are only a warner, and to every people there is a guide. 8. Allāh knows what every female bears, and by how much the wombs fall short (of their time or number) or exceed. Everything with Him is in (due) proportion. 9. All-Knower of the unseen and the seen, the Most Great, the Most High. 10. It is the same (to Him) whether any of you conceals his speech or declares it openly, whether he be hid by night or goes forth freely by day.

وَيَقُولُ	الَّذِينَ كَفَرُوا	لَوْلَا أُنزِلَ	عَلَيْهِ	آيَةٌ	مِّن رَّبِّهِ
and say	those who disbelieve	why is not sent down	to him	a sign	from his Lord
إِنَّمَا أَنْتَ	مُنذِرٌ	وَلِكُلِّ	قَوْمٍ	هَادٍ	اللَّهُ يَعْلَمُ
you (are) only	a warner	and to every	people	(there is) a guide	Allah knows
مَا تَحْمِلُ	كُلُّ أُنْثَىٰ	وَمَا	تَغِيضُ	الْأَرْحَامُ	
what bears	every female	and (by) how much	the wombs fall short	(of their time or number)	
وَمَا تَزْدَادُ	وَكُلُّ	شَيْءٍ	عِنْدَهُ	بِمِقْدَارٍ	
and what they exceed	and every	thing	with Him	(is) in due proportion	
عَالِمُ	الْغَيْبِ	وَالشَّهَادَةِ	الْكَبِيرُ	الْمُتَعَالِ	
(He is) All-Knower	(of) the unseen	and the seen	the Most Great	the Most High	
سَوَاءٌ	مِّنكُمْ	مَّن أَسَرَ	الْقَوْلَ	وَمَنْ جَهَرَ	
(it is the) same (to Him)	of you	(one) who conceals	(his) speech	and who declares openly	
بِهِ	وَمَنْ	هُوَ	مُسْتَخْفٍ	بِالنَّهَارِ	
it	and whoever	[he]	(is) hidden	by night	or goes freely
				by day	

لَهُ مَعْقِبَتٌ مِّنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ، مِنْ أَمْرِ اللَّهِ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ، وَمَا لَهُمْ مِّنْ دُونِهِ مِنْ وَالٍ ۗ هُوَ الَّذِي يُرِيكُمْ الْبَرْقَ خَوْفًا وَطَمَعًا وَيُنشِئُ السَّحَابَ الثِّقَالَ ﴿١٤﴾

11. For him (each person), there are angels in succession, before and behind him. They guard him by the Command of Allāh. Verily, Allāh will not change the (good) condition of a people as long as they do not change their state (of goodness) themselves (by committing sins and by being ungrateful and disobedient to Allāh). But when Allāh wills a people's punishment, there can be no turning it back, and they will find besides Him no protector. 12. It is He Who shows you the lightning, as a fear (for travellers) and as a hope (for those who wait for rain). And it is He Who brings up (or originates) the clouds, heavy (with water).

لَهُ	مَعْقِبَتٌ	مِّنْ بَيْنِ يَدَيْهِ	وَمِنْ خَلْفِهِ	يَحْفَظُونَهُ
for him	(there are) angels in succession	before him	and behind him	they guard him
مِنْ أَمْرِ اللَّهِ	إِنَّ اللَّهَ	لَا يُغَيِّرُ	مَا	بِقَوْمٍ
by (the) Command (of) Allah	verily Allah	changes not	the condition	of a people
حَتَّىٰ يُغَيِّرُوا	مَا	بِأَنْفُسِهِمْ	وَإِذَا أَرَادَ اللَّهُ	بِقَوْمٍ
until they change	what	(is) in themselves	and when Allah wills	for a people
سُوءًا	فَلَا مَرَدَّ	لَهُ	وَمَا	
misfortune	then (there can be) no turning away	of it	and (there is) not	
لَهُمْ	مِّنْ دُونِهِ	مِنْ وَالٍ	هُوَ	الَّذِي يُرِيكُمْ
for them	besides Him	any protector	(it is) He	Who shows you
الْبَرْقَ	خَوْفًا	وَطَمَعًا		
the lightning	(as) a fear (for travellers)	and (as) a hope (for rain)		
وَيُنشِئُ	السَّحَابَ	الثِّقَالَ		
and (it is He Who) brings up (or originates)	the clouds	heavy (with water)		

وَيَسِيحُ الرِّعْدُ بِحَمْدِهِ وَالْمَلَائِكَةُ مِنْ خِيفَتِهِ وَيُرْسِلُ الصَّوَاعِقَ فَيُصِيبُ بِهَا

مَنْ يَشَاءُ وَهُمْ يُجَادِلُونَ فِي اللَّهِ وَهُوَ شَدِيدُ الْمِحَالِ ﴿١٣﴾ لَهُ دَعْوَةُ الْحَقِّ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَسْتَجِيبُونَ لَهُمْ بِشَيْءٍ إِلَّا كَبْسِطٍ كَفَيْهِ إِلَى الْمَاءِ لِيَبْلُغَ فَاهُ وَمَا هُوَ بِبَلِغِهِ ۗ وَمَا دُعَاءُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ ﴿١٤﴾

13. And *Ar-Ra'd* (thunder) glorifies and praises Him, and so do the angels because of His awe. He sends the thunderbolts, and therewith He strikes whom He wills, yet they (disbelievers) dispute about Allāh. And He is Mighty in strength and Severe in punishment. 14. For Him (Allāh, Alone) is the Word of Truth (i.e. none has the right to be worshipped but Allāh). And those whom they (polytheists and disbelievers) invoke besides Him, answer them no more than one who stretches forth his hand (at the edge of a deep well) for water to reach his mouth, but it reaches him not; and the invocation of the disbelievers is nothing but an error (i.e. of no use).

وَيَسْبِحُ الرَّعْدُ	بِحَمْدِهِ	وَالْمَلَائِكَةُ	مِنْ خِيفَتِهِ
and thunder glorifies	[with] His praise	and (so do) the angels	because of His awe
وَيُرْسِلُ الصَّوَاعِقَ	فَيُصِيبُ	بِهَا	مَنْ يَشَاءُ
and He sends the thunderbolts	and He strikes	therewith	whom He wills
وَهُمْ يُجَادِلُونَ	فِي اللَّهِ	وَهُوَ	شَدِيدُ
yet they (disbelievers) dispute	about Allah	and He	(is) Mighty
لَهُ	دَعْوَةُ	الْحَقِّ	وَالَّذِينَ يَدْعُونَ
for Him (Alone)	(is the) Call	(of) Truth	and those whom they invoke
لَا يَسْتَجِيبُونَ	لَهُمْ	بِشَيْءٍ	إِلَّا
they (can) not answer	to them	anything	except
كَفَيْهِ	إِلَى الْمَاءِ	لِيَبْلُغَ فَاهُ	وَمَا هُوَ
his hands	for water	to reach his mouth	but not
دُعَاءُ	الْكَافِرِينَ	إِلَّا	فِي ضَلَالٍ
(the) invocation	(of) the disbelievers	but	[in] error (of no use)

وَلِلَّهِ يَسْجُدُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَظَلَمْتَهُمْ بِالْغَدْرِ وَالْأَصَالِ ﴿١٥﴾ قُلْ مَنْ

رَبِّ السَّمَوَاتِ وَالْأَرْضِ قُلِ اللَّهُ قُلِ أَفَاتَّخَذْتُمْ مِّنْ دُونِهِ أَوْلِيَاءَ لَا يَمْلِكُونَ لِأَنفُسِهِمْ نَفْعًا وَلَا ضَرًّا قُلِ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ أَمْ هَلْ تَسْتَوِي الظُّلُمَاتُ وَالنُّورُ أَمْ جَعَلُوا لِلَّهِ شُرَكَاءَ خَلَقُوا كَخَلْقِهِ فَتَشَبَّهُ الْخَلْقَ عَلَيْهِمْ قُلِ اللَّهُ خَلَقَ كُلَّ شَيْءٍ وَهُوَ الْوَاحِدُ الْقَهَّارُ ﴿١٦﴾

15. And to Allāh (Alone) falls in prostration whoever is in the heavens and the earth, willingly or unwillingly, and so do their shadows in the mornings and in the afternoons. 16. Say (O Muhammad ﷺ): "Who is the Lord of the heavens and the earth?" Say: "(It is) Allāh." Say: "Have you then taken (for worship) *Auliya'* (protectors) other than Him, such as have no power either for benefit or for harm to themselves?" Say: "Is the blind equal to the one who sees? Or darkness equal to light? Or do they assign to Allāh partners who created the like of His creation, so that the creation (which they made and His creation) seemed alike to them?" Say: "Allāh is the Creator of all things; and He is the One, the Irresistible."

وَالْأَرْضِ	فِي السَّمَوَاتِ	مَنْ	وَاللَّهُ يَسْجُدُ	
and the earth	(is) in the heavens	whoever	and unto Allah (Alone) falls in prostration	
وَالْأَصَالِ	بِالْغَدْوِ	وَوَظِلَّائِهِمْ	وَكُرْهًا	طَوْعًا
and (in) the afternoons	in the mornings	and (so do) their shadows	or unwillingly	willingly
قُلِ اللَّهُ	وَالْأَرْضِ	رَبُّ السَّمَوَاتِ	قُلْ مَنْ	
say (it is) Allah	and the earth	(is the) Lord (of) the heavens	say (O Muhammad) Who	
لَا يَمْلِكُونَ	أَوْلِيَاءَ	مِّنْ دُونِهِ	أَفَاتَّخَذْتُمْ	
they have no power	protectors	other than Him	(have) you then taken (for worship)? say	
الْأَعْمَىٰ	هَلْ يَسْتَوِي	قُلْ	وَلَا ضَرًّا	نَفْعًا
the blind	are equal?	say	nor (for) harm	(either for) benefit
	لِأَنفُسِهِمْ			فِي السَّمَوَاتِ
	وَالْبَصِيرُ	أَمْ	هَلْ تَسْتَوِي	الظُّلُمَاتُ
or do they (disbelievers) assign	and the seer	or	are equal?	darkness
	وَالنُّورُ	أَمْ	جَعَلُوا	لِلَّهِ شُرَكَاءَ
	وَالنُّورُ	أَمْ	جَعَلُوا	لِلَّهِ شُرَكَاءَ
so (that) seemed alike	who created (the) like (of) His creation			partners to Allah

شَيْءٍ	كُلِّ	خَلِيقٌ	قُلِ اللَّهُ	عَلَيْهِمْ	الْحَاقِقُ
things	(of) all	(is the) Creator	say Allah	to them	the creation
		القَهْرُ	وَهُوَ الْوَّاحِدُ		
		the Irresistible	and He (is) the One		

أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ أَوْدِيَهُ بِقَدَرِهَا فَاحْتَمَلَ السَّيْلُ زَبَدًا رَابِيًا وَمِمَّا يُوقِدُونَ عَلَيْهِ فِي النَّارِ ابْتِغَاءَ حِلْيَةٍ أَوْ مَتَاعٍ زَبَدٌ مِثْلَهُ كَذَلِكَ يَضْرِبُ اللَّهُ الْحَقَّ وَالْبَاطِلَ فَأَمَّا الزَّبَدُ فَيَذْهَبُ جُفَاءً وَأَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُثُ فِي الْأَرْضِ كَذَلِكَ يَضْرِبُ اللَّهُ الْأَمْثَالَ ﴿١٧﴾

17. He sends down water (rain) from the sky, and the valleys flow according to their measure, but the flood bears away the foam that mounts up to the surface - and (also) from that (ore) which they heat in the fire in order to make ornaments or utensils, rises a foam like it, thus does Allāh (by parables) show forth truth and falsehood. Then, as for the foam it passes away as scum upon the banks, while that which is for the good of mankind remains in the earth. Thus Allāh sets forth parables (for the truth and falsehood, i.e. Belief and disbelief).

بِقَدَرِهَا	فَسَالَتْ أَوْدِيَهُ	مَاءً	أَنْزَلَ مِنَ السَّمَاءِ
according to their measure	and the valleys flow	water (rain)	He sends down from the sky
وَمِمَّا	رَابِيًا	زَبَدًا	فَاحْتَمَلَ السَّيْلُ
and (also) from what	that mounts up to the surface	the foam	but the flood bears away
زَبَدٌ	أَوْ مَتَاعٍ	حِلْيَةٍ	أَبْتِغَاءَ
(rises) a foam	or utensils	ornaments	(in order) to make
فِي النَّارِ	يُوقِدُونَ عَلَيْهِ	كَذَلِكَ	مِثْلَهُ
in the fire	they heat [on] it	thus	like (unto) it
وَالْبَاطِلَ	يَضْرِبُ اللَّهُ الْحَقَّ	كَذَلِكَ	مِثْلَهُ
and falsehood	Allah does set forth (parables of) truth	thus	like (unto) it
وَأَمَّا مَا	فَيَذْهَبُ جُفَاءً	فَأَمَّا الزَّبَدُ	
while that which	it passes away (as) scum (upon the banks)	then as for the foam	
الْأَمْثَالَ	كَذَلِكَ يَضْرِبُ اللَّهُ	فِي الْأَرْضِ	يَنْفَعُ النَّاسَ
parables	thus Allah sets forth	in the earth	remains benefits mankind

لِلَّذِينَ اسْتَجَابُوا لِرَبِّهِمُ الْحَسَنَىٰ وَالَّذِينَ لَمْ يَسْتَجِيبُوا لَهُ، لَوْ أَنَّ لَهُم مَّا فِي الْأَرْضِ
 جَمِيعًا وَمِثْلَهُ مَعَهُ، لَافْتَدَوْا بِهِ ۗ أُولَٰئِكَ لَهُمْ سُوءُ الْحِسَابِ وَمَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ
 الْمَهَادُ ﴿١٨﴾ ﴿١٩﴾ أَفَمَنْ يَعْلَمُ أَنَّمَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ كَمَنْ هُوَ أَعْمَىٰ إِنَّمَا يَنْذَرُ أَكْفَرُوا الْأَلْبَابِ ﴿٢٠﴾

18. For those who answered their Lord's Call (believed in the Oneness of Allāh and followed His Messenger Muhammad ﷺ, i.e. Islamic Monotheism) is *Al-Husnā* (i.e. Paradise). But those who answered not His Call (disbelieved in the Oneness of Allāh and followed not His Messenger Muhammad ﷺ), if they had all that is in the earth together with its like, they would offer it in order to save themselves (from the torment, but it will be in vain). For them there will be the terrible reckoning. Their dwelling place will be Hell; and worst indeed is that place for rest. 19. Is then he who knows that what has been revealed to you (O Muhammad ﷺ) from your Lord is the truth, as like him who is blind? But it is only the men of understanding that pay heed.

لَمْ	وَالَّذِينَ	الْحَسَنَىٰ	لِرَبِّهِمُ	لِلَّذِينَ اسْتَجَابُوا		
(did) not	and those who	(is) Paradise	[to] their Lord	for those who answered		
جَمِيعًا	فِي الْأَرْضِ	مَّا	لَهُمْ	أَنَّ	لَوْ	يَسْتَجِيبُوا لَهُ.
together	(is) in the earth	(all) that	they had	[that]	if	answer [to] Him
أُولَٰئِكَ	بِهِ ۗ	لَافْتَدَوْا			مَعَهُ،	وَمِثْلَهُ،
(they are) those	[with] it	surely they would offer to save themselves			with it	and its like
جَهَنَّمَ	وَمَاوَاهُمْ	الْحِسَابِ	سُوءَ	لَهُمْ		
(will be) Hell	and their dwelling place	reckoning	(will be the) terrible	for whom		
أَنَّمَا	أَفَمَنْ يَعْلَمُ	وَبِئْسَ الْمَهَادُ ﴿١٨﴾ ﴿١٩﴾				
that what	then (shall he) who knows?	and worst indeed is (that) place for rest				
هُوَ	كَمَنْ	الْحَقُّ	مِنْ رَبِّكَ	أُنزِلَ إِلَيْكَ		
[he]	(be) like (him) who	(is) the truth	from your Lord	has been revealed unto you		
الْأَلْبَابِ ﴿٢٠﴾	أُولُوا	إِنَّمَا يَنْذَرُ			أَعْمَىٰ	
(of) understanding	(the) men	(but it is) only (that) pay head			(is) blind	

الَّذِينَ يُوْفُونَ بِعَهْدِ اللَّهِ وَلَا يَنْقُضُونَ الْمِيثَاقَ ﴿٢٠﴾ وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ الْحِسَابِ ﴿٢١﴾ وَالَّذِينَ صَبَرُوا ابْتِغَاءَ وَجْهِ رَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَنْفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً وَيَدْرُءُونَ بِالْحَسَنَةِ السَّيِّئَةَ أُولَئِكَ لَهُمْ عُقْبَى الدَّارِ ﴿٢٢﴾

20. Those who fulfil the Covenant of Allāh and break not the *Mithāq* (bond, treaty, covenant). 21. And those who join that which Allāh has commanded to be joined (i.e. they are good to their relatives and do not sever the bond of kinship), and fear their Lord, and dread the terrible reckoning (i.e. abstain from all kinds of sins and evil deeds which Allāh has forbidden and perform all kinds of good deeds which Allāh has ordained). 22. And those who remain patient, seeking their Lord's Countenance, perform *As-Salāt* (the prayers), and spend out of that which We have bestowed on them, secretly and openly, and repel evil with good, for such there is a good end.

وَلَا يَنْقُضُونَ الْمِيثَاقَ ﴿٢٠﴾		بِعَهْدِ اللَّهِ		الَّذِينَ يُوْفُونَ	
and break not the covenant		(the) Covenant (of) Allah		those who fulfil	
وَالَّذِينَ يَصِلُونَ		بِهِ	مَا أَمَرَ اللَّهُ	وَالَّذِينَ يَصِلُونَ	
and fear their Lord	to be joined	[for it]	what Allah has commanded	and those who join	
ابْتِغَاءَ	وَالَّذِينَ صَبَرُوا	الْحِسَابِ ﴿٢١﴾	سُوءَ	وَيَخَافُونَ	
seeking	and those who remain patient	reckoning	(the) terrible	and dread	
وَأَنْفَقُوا	وَأَقَامُوا الصَّلَاةَ	رَبِّهِمْ	وَجْهِ		
and spend	and offer prayers (perfectly)	(of) their Lord	(the) Face (Countenance)		
وَيَدْرُءُونَ	وَعَلَانِيَةً	سِرًّا	رَزَقْنَاهُمْ	مِمَّا	
and they repel	and openly	secretly	We have bestowed on them	out of that which	
الدَّارِ ﴿٢٢﴾	عُقْبَى	لَهُمْ	أُولَئِكَ	السَّيِّئَةَ	بِالْحَسَنَةِ
(of) Home	(is the good) end	for whom	(they are) those	evil	with good

جَنَّتْ عَدْنٌ يَدْخُلُونَهَا وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّتِهِمْ وَالْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ ﴿٢٣﴾ سَلَّمَ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ ﴿٢٤﴾ وَالَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ

مِيثِقَهُ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ أُولَئِكَ لَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ ﴿٢٥﴾

23. 'Adn (Eden) Paradise (everlasting Gardens), which they shall enter and (also) those who acted righteously from among their fathers, and their wives, and their offspring. And angels shall enter to them from every gate (saying): 24. " *Salāmun 'Alaikum* (peace be upon you) for you persevered in patience! Excellent indeed is the final home!" 25. And those who break the Covenant of Allāh, after its ratification, and sever that which Allāh has commanded to be joined (i.e. they sever the bond of kinship and are not good to their relatives), and work mischief in the land, on them is the curse (i.e. they will be far away from Allāh's Mercy), and for them is the unhappy (evil) home (i.e. Hell).

وَمَنْ	يَدْخُلُونَهَا	عَدْنِ	جَنَّاتٍ
and (also those) who	(in) which they shall enter	(of) Adn (Paradise)	Gardens
وَذُرِّيَّتِهِمْ	وَأَزْوَاجِهِمْ	صَلَحَ مِنْ آبَائِهِمْ	
and their offspring	and their wives	acted righteously from (among) their fathers	
عَلَيْكُمْ	سَلَامٌ	بَابِ ﴿٢٤﴾	وَالْمَلَائِكَةُ يَدْخُلُونَ
(be) upon you	(saying) peace	gate	and angels shall enter
الدَّارِ ﴿٢٥﴾	فَنِعْمَ عُقْبَى		بِمَا صَبَرْتُمْ
home	and excellent (indeed) is (the) final		for what you persevered in patience
وَيَقْطَعُونَ	مِيثِقَهُ	مِنْ بَعْدِ	وَالَّذِينَ يَنْقُضُونَ
and sever	its ratification	after	(the) Covenant (of) Allah and those who break
فِي الْأَرْضِ	وَيُفْسِدُونَ	أَنْ يُوصَلَ	بِهِ
in the land	and work mischief	to be joined	[for it] what Allah has commanded
الدَّارِ ﴿٢٥﴾	سُوءٌ	وَهُمْ	اللَّعْنَةُ
home	(is the) evil	and for them	(is) the curse for them (they are) those

اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ وَفَرَحُوا بِالْحَيَاةِ الدُّنْيَا وَمَا الْحَيَاةُ الدُّنْيَا فِي الْآخِرَةِ إِلَّا مَتَعٌ ﴿٢٦﴾ وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ قُلْ إِنْ أَرَادَ اللَّهُ بِالنَّاسِ خَيْرًا لَوَلَّى اللَّهُ أُمَمًا مِمَّنْ يَبْغُونَ لَأَرْسَلْنَا فِيهِمْ رَسُولًا مِنْهُمْ لِيُنذِرَهُمْ أَنْ يَرْجِعُوا إِلَى اللَّهِ وَأَقْبِلُوا لِيُذَكِّرَهُمْ لَعْنَةُ اللَّهِ الْكَافِرِينَ ﴿٢٧﴾

وَيَهْدِي إِلَيْهِ مَنْ أَنَابَ ﴿٧٧﴾

26. Allāh increases the provision for whom He wills, and straitens (it for whom He wills), and they rejoice in the life of the world, whereas the life of this world as compared with the Hereafter is but a brief passing enjoyment. 27. And those who disbelieved say: "Why is not a sign sent down to him (Muhammad ﷺ) from his Lord?" Say: "Verily, Allāh sends astray whom He wills and guides to Himself those who turn to Him in repentance."

وَيَقْدِرُ		لِمَنْ يَشَاءُ		اللَّهُ يَبْسُطُ الرِّزْقَ	
and straitens (it for whom He wills)		for whom He wills		Allah increases the provision	
وَمَا الْحَيَاةُ		الدُّنْيَا		بِالْحَيَاةِ	
and (is) nothing the life		(of) the world		in the life	
وَيَقُولُ		إِلَّا مَتَعٌ ﴿٧٨﴾		فِي الْآخِرَةِ	
and say		but a brief enjoyment		(as) compared with the Hereafter	
ءَايَةٌ		أُنزِلَ عَلَيْهِ		لَوْلَا	
a sign		is sent down to him (Muhammad)		why not	
وَيَهْدِي		مَنْ يَشَاءُ		إِنَّا اللَّهُ يُضِلُّ	
and guides		whom He wills		verily Allah sends astray	
				قُلْ	
				مَنْ رَبِّهِ	
				فِيهِ	
		مَنْ أَنَابَ ﴿٧٧﴾			
		(those) who turn (to Him) in repentance		unto Himself	

الَّذِينَ ءَامَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ﴿٢٨﴾ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ طُوبَى لَهُمْ وَحَسُنَ مَا أَجْرُهُ كَذَلِكَ أَرْسَلْنَا فِي أُمَّةٍ قَدْ خَلَتْ مِنْ قَبْلِهَا أُمَمٌ لَتَتْلُوَ عَلَيْهِمُ الَّذِي أَوْحَيْنَا إِلَيْكَ وَهُمْ يَكْفُرُونَ بِالرَّحْمَنِ قُلْ هُوَ رَبِّي لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ مَتَابٌ ﴿٢٩﴾

28. Those who believed (in the Oneness of Allāh – Islamic Monotheism), and whose hearts find rest in the remembrance of Allāh, verily, in the remembrance of Allāh do hearts find rest. 29. Those who believed (in the Oneness of Allāh – Islamic Monotheism), and work righteousness, Tūbā (all

kinds of happiness or name of a tree in Paradise) is for them and a beautiful place of (final) return. 30. Thus have We sent you (O Muhammad ﷺ) to a community before whom other communities have passed away, in order that you might recite to them what We have revealed to you, while they disbelieve in the Most Gracious (Allāh). Say: "He is my Lord! *Lā ilāha illa Huwa* (none has the right to be worshipped but He)! In Him is my trust, and to Him will be my return with repentance."

بِذِكْرِ اللَّهِ		وَتَطْمِئِنُّ قُلُوبُهُمْ		الَّذِينَ آمَنُوا	
in (the) remembrance (of) Allah		and their hearts find rest		those who believe	
الَّذِينَ آمَنُوا		تَطْمِئِنُّ الْقُلُوبُ		بِذِكْرِ اللَّهِ	
those who believe		hearts find rest		in (the) remembrance (of) Allah	
مَثَابٍ		وَحَسْنٌ		لَهُمْ	
place of (final) return		and a beautiful		(is) for them	
قَدْ خَلَتْ		فِي أُمَّةٍ		أَرْسَلْنَاكَ	
verily passed away		to a community		have We sent you (O Muhammad)	
عَلَيْهِمْ		لِتَتْلُوا		أُمَّمٌ	
unto them		(in order) that you might recite		other communities	
بِالرَّحْمَنِ		وَهُمْ يَكْفُرُونَ		إِلَيْكَ	
in the Most Gracious		while they disbelieve		to you	
عَلَيْهِ تَوَكَّلْتُ		إِلَّا هُوَ		رَبِّي	
in Him I trust		but He		(is) my Lord	
مَثَابٍ		وَالِيهِ			
(will be) my return (with repentance)		and to Him			

وَلَوْ أَنَّ فُرُءًا نَا سِيرَتِ بِهِ الْجِبَالِ أَوْ قُطِعَتْ بِهِ الْأَرْضُ أَوْ كَلِمَ بِهِ الْمَوْتِي بَلِ لِلَّهِ الْأَمْرُ جَمِيعًا أَفَلَمْ يَأْتِيسِ الَّذِينَ ءَامَنُوا أَنْ لَوْ يَشَاءُ اللَّهُ لَهْدَى النَّاسَ جَمِيعًا وَلَا يَزَالُ الَّذِينَ كَفَرُوا تُصِيبُهُمْ بِمَا صَنَعُوا قَارِعَةٌ أَوْ تَحُلُّ قَرِيبًا مِّن دَارِهِمْ حَتَّى يَأْتِيَ وَعْدُ اللَّهِ إِنَّ اللَّهَ لَا

يُخَلِّفُ الْمِيعَادَ ﴿١٦﴾

31. And if there had been a Qur'ān with which mountains could be moved (from their places), or the earth could be cloven asunder, or the dead could be made to speak (it would not have been other than this Qur'ān). But the decision of all things is certainly with Allāh. Have not then those who believed yet known that had Allāh willed, He could have guided all mankind? And a disaster will not cease to strike those who disbelieved because of their (evil) deeds or it (i.e. the disaster) settles close to their homes, until the Promise of Allāh comes to pass. Certainly, Allāh breaks not His Promise.

وَلَوْ	أَنَّ قُرْءَانًا	سِيرَتْ بِهِ	الْجِبَالُ	أَوْ
and if	that (was) a Quran	could be moved with it	mountains	or
قُطِعَتْ بِهِ	أَوِ	كَلَّمَ بِهِ	الْمَوْتَى	
could be cloven asunder with it	or	could be made to speak with it	the dead	
بَلْ	لِلَّهِ الْأَمْرُ	جَمِيعًا	أَفَلَمْ يَأْتِيسَ	
nay	with Allah (is certainly) the decision	(of) all (things)	(have) not then known?	
الَّذِينَ آمَنُوا	أَنْ	لَوْ شَاءَ اللَّهُ	لَهَدَى النَّاسَ	
those who believe	that	if Allah had willed	surely He could have guided mankind	
جَمِيعًا	وَلَا يَزَالُ	الَّذِينَ كَفَرُوا	تُصِيبُهُمْ	بِمَا صَنَعُوا
all	and will not cease	those who disbelieved	to strike them	(because) of what they did
قَارِعَةً	أَوْ تَحُلُّ قَرِيبًا	مِنْ دَارِهِمْ	حَتَّى يَأْتِيَ وَعْدُ اللَّهِ	
a disaster	or it settles close	to their homes	until (the) Promise (of) Allah comes	
إِنَّ اللَّهَ		لَا يُخَلِّفُ الْمِيعَادَ ﴿١٦﴾		
certainly Allah		breaks not (His) Promise		

وَلَقَدْ أَسْتَهْزَيْتَ بِرُسُلٍ مِّن قَبْلِكَ فَأَمَلَيْتَ لِلَّذِينَ كَفَرُوا ثُمَّ أَخَذْتَهُمْ فَكَيْفَ كَانَ عِقَابِ ﴿١٦﴾ أَفَمَنْ هُوَ قَائِمٌ عَلَى كُلِّ نَفْسٍ بِمَا كَسَبَتْ وَجَعَلُوا لِلَّهِ شُرَكَاءَ قُلُوبًا سَمُّوهُمْ أَمْ تُنَبِّئُونَهُ بِمَا لَا يَعْلَمُ فِي الْأَرْضِ أَمْ بظَاهِرٍ مِّنَ الْقَوْلِ بَلْ زَيْنَ لِلَّذِينَ كَفَرُوا مَكْرَهُمْ وَصُدُّوا عَنِ السَّبِيلِ وَمَن يُضِلِلِ اللَّهُ فَمَا لَهُ مِن هَادٍ ﴿١٧﴾

32. And indeed (many) Messengers were mocked at before you (O Muhammad ﷺ), but I granted respite to those who disbelieved, and finally I punished them. Then how (terrible) was My punishment! 33. Is then He (Allāh) Who takes charge (guards, maintains, provides) of every person and knows all that he has earned (like any other deity who knows nothing)? Yet, they ascribe partners to Allāh. Say: "Name them! Is it that you will inform Him of something He knows not in the earth or is it (just) a show of false words." Nay! To those who disbelieved, their plotting is made fair-seeming, and they have been hindered from the Right Path; and whom Allāh sends astray, for him there is no guide.

مِنْ قَبْلِكَ		بُرْسُلٍ		وَلَقَدْ اسْتَهْزَيْتَ	
before you (O Muhammad)		(many) Messengers		and indeed were mocked	
فَكَيْفَ كَانَ		ثُمَّ أَخَذْتَهُمْ		فَأَمَلَيْتُ	
so how (terrible) was		then I seized them		to those who disbelieved but I granted respite	
بِمَا كَسَبَتْ		عَلَى كُلِّ نَفْسٍ		أَفَمَنْ هُوَ	
[for] what it has earned		soul of every		He (is) then Who?	
بِمَا		أَمْ تَتَّبِعُونَ		قُلْ	
of what		or you will inform Him		name them say	
بَلْ		بِظَاهِرٍ		أَمْ	
nay		in apparent		or (is it just)	
وَصُدُّوا		مَكْرَهُمْ		لِلَّذِينَ كَفَرُوا	
and they have been hindered		their plotting		to those who disbelieve	
عَنِ السَّبِيلِ		فَمَا		وَمَنْ يُضِلِلِ اللَّهُ	
from the (Right) Path		so (there is) not		and whom Allah sends astray	

لَهُمْ عَذَابٌ فِي الْحَيَاةِ الدُّنْيَا وَلِعَذَابُ الْآخِرَةِ أَشَقُّ وَمَا لَهُمْ مِنَ اللَّهِ مِنْ وَاقٍ ﴿٣٢﴾ ﴿٣٣﴾ مَثَلُ الْجَنَّةِ الَّتِي وَعَدَ الْمُتَّقُونَ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ كُلُّهَا دَائِمٌ وَظِلُّهَا تِلْكَ عُقْبَى الَّذِينَ اتَّقَوْا وَعُقْبَى الْكَافِرِينَ النَّارُ ﴿٣٤﴾

34. For them is a torment in the life of this world, and certainly, harder is the torment of the Hereafter. And they have no *Wāq* (defender or protector) against Allāh. 35. The description of the Paradise which the *Muttaqūn* (the pious.) have been promised: Underneath it rivers flow, its provision is eternal and so is its shade; this is the end (final destination) of the *Muttaqūn* (the pious.), and the end (final destination) of the disbelievers is Fire.

وَلَعَذَابٌ	الدُّنْيَا	فِي الْحَيَاةِ	عَذَابٌ	لَهُمْ
and certainly (the) torment	(of) the world	in the life	(is) a torment	for them
مِنْ وَاقٍ ﴿٣٦﴾	مِنَ اللَّهِ	هُمْ	وَمَا	أَشَقُّ
any protector	against Allah	they have	and not	(is) harder
تَجْرِي مِنْ تَحْتِهَا	وَعِدَ الْمُتَّقُونَ	الَّتِي	الْجَنَّةِ	مِثْلُ
flow underneath it	the pious have been promised	which	(of) Paradise	(the) likeness
تِلْكَ	وِظْلُهَا	دَائِمٌ	أَكْلُهَا	الْأَنْهَارِ
this	and (so is) its shade	(is) eternal	its provision	the rivers
وَعُقْبَى	الَّذِينَ اتَّقَوْا	عُقْبَى		
and (the) end (final destination)	(of) those who are pious	(is the) end (final destination)		
	النَّارِ ﴿٣٧﴾	الْكَافِرِينَ		
	(is) Fire	(of) the disbelievers		

وَالَّذِينَ ءَاتَيْنَاهُمُ الْكِتَابَ يَفْرَحُونَ بِمَا أُنزِلَ إِلَيْكَ وَمِنَ الْأَحْزَابِ مَنْ يُنْكِرُ بَعْضَهُ قُلْ إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ وَلَا أُشْرِكَ بِهِ إِلَيْهِ أَدْعُوا وَإِلَيْهِ مَآبٍ ﴿٣٦﴾ وَكَذَلِكَ أُنزِلْنَاهُ حِكْمًا عَرَبِيًّا وَلِيُنَبِّئَ أَهْوَاءَهُمْ بَعْدَ مَا جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا وَاقٍ ﴿٣٧﴾

36. Those to whom We have given the Book (such as 'Abdullāh bin Salām and other Jews who embraced Islam), rejoice at what has been revealed to you (i.e. the Qur'an), but there are among the Confederates (from the Jews and pagans) those who reject a part thereof. Say (O Muhammad ﷺ): "I am commanded only to worship Allāh (Alone) and not to join partners with Him. To Him (Alone) I call and to Him is my return." 37. And thus have We sent it (the

Qur'an) down to be a judgement of authority in Arabic. Were you (O Muhammad ﷺ) to follow their (vain) desires after the knowledge which has come to you, then you will not have any *Walī* (protector) or *Wāq* (defender) against Allāh.

وَالَّذِينَ	ءَاتَيْنَاهُمُ	الْكِتَابَ	يَفْرَحُونَ بِمَا
and those	(to) whom We have given	the Book	rejoice at what
أَنْزَلَ إِلَيْكَ		وَمِنَ الْأَحْزَابِ	
has been revealed unto you (the Quran)		and (there are) among the groups	
مَنْ يَنْكُرُ	بَعْضَهُ	قُلْ	إِنَّمَا أُمِرْتُ
(those) who reject	a part thereof	say (O Muhammad)	I am commanded only
أَنْ أَعْبُدَ اللَّهَ	وَلَا أُشْرِكُ	بِهِ	إِلَيْهِ أَدْعُوا
to worship Allah	and not to join partners	with Him	to Him (Alone) I call
وَإِلَيْهِ	مَأْتٍ	وَكَذَلِكَ	أَنْزَلْنَاهُ
and to Him	(is) my return	and thus	We have sent it (the Quran) down
حُكْمًا	عَرَبِيًّا	وَلِيَنْتَبِعَكَ	
(to be) a judgement of authority	(in) Arabic	and if you (O Muhammad) follow	
أَهْوَاءَهُمْ	بَعْدَ	مَا	جَاءَكَ
their (vain) desires	after	what	has come to you
لَكَ	مِنَ اللَّهِ	مِنْ وَلِيٍّ	وَلَا وَاقٍ
you (will) have	against Allah	any protector	nor defender

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ وَجَعَلْنَا لَهُمْ أَزْوَاجًا وَذُرِّيَّةً وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِبَيِّنَةٍ إِلَّا بِإِذْنِ اللَّهِ لِكُلِّ أَجَلٍ كِتَابٌ ﴿٣٨﴾ يَمْحُوا اللَّهُ مَا يَشَاءُ وَيُثَبِّتُ مَا يَشَاءُ وَعِنْدَهُ أُمُّ الْقَائِلَاتِ ﴿٣٩﴾ وَإِنْ مَا تُرِيدُكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ تَتَوَقَّعُكَ فَإِنَّمَا عَلَيْكَ الْبَلْغُ وَعَلَيْنَا الْحِسَابُ ﴿٤٠﴾

38. And indeed We sent Messengers before you (O Muhammad ﷺ), and made

for them wives and offspring. And it was not for a Messenger to bring a sign except by Allāh's Leave. (For) every matter there is a Decree (from Allāh). 39. Allāh blots out what He wills and confirms (what He wills). And with Him is the Mother of the Book (*Al-Lauh Al-Mahfūz*) 40. Whether We show you (O Muhammad ﷺ) part of what We have promised them or cause you to die, your duty is only to convey (the Message) and on Us is the reckoning.

وَجَعَلْنَا		مِّن قَبْلِكَ		وَلَقَدْ أَرْسَلْنَا رُسُلًا	
and We made		before you (O Muhammad)		and indeed We sent Messengers	
أَن يَأْتِيَ	لِرَسُولٍ	وَمَا كَانَ	وَذُرِّيَّةً	أَزْوَاجًا	لَهُمْ
to bring	for a Messenger	and (it) was not	and offspring	wives	for them
كِتَابٍ ﴿٣٩﴾	أَجَلٍ	لِكُلِّ	بِإِذْنِ اللَّهِ	إِلَّا	بِأَيَّةٍ
(there is) a Decree	matter	for every	by (the) Leave (of) Allah	except	[with] a sign
وَعِنْدَهُ	وَيُثَبِّتُ	مَا يَشَاءُ	يَمْحُو اللَّهُ		
and with Him	and confirms (what He wills)	what He wills	Allah blots out		
وَإِن مَّا نُرِيَنَّكَ			أَلْكُتِبِ ﴿٤٠﴾	أُمُّ	
and whether We show you (O Muhammad)			(of) the Book	(is the) Mother	
فَإِنَّمَا	أَوْ نَوَفِّئَنَّكَ	نَعِدُهُمْ	الَّذِي	بَعْضَ	
so only	or We cause you to die	We have promised them	(of) what	a part	
الْحِسَابِ ﴿٤١﴾	وَعَلَيْنَا	الْبَلَّغُ	عَلَيْكَ		
(is) the reckoning	and on Us	(is) to convey (the Message)	your duty		

أَوَّلَمْ يَرَوْا أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا مِنْ أَطْرَافِهَا وَاللَّهُ يَحْكُمُ لَا مُعَقَّبَ لِحُكْمِهِ وَهُوَ سَكْرِبُ الْحِسَابِ ﴿٤١﴾ وَقَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ فَلِلَّهِ الْمَكْرُ جَمِيعًا يَعْلَمُ مَا تَكْسِبُ كُلُّ نَفْسٍ وَسَيَعْلَمُ الْكُفْرُ لِمَنْ عُقِبِ الدَّارِ ﴿٤٢﴾ وَيَقُولُ الَّذِينَ كَفَرُوا لَسْتَ مُرْسَلًا قُلْ كَفَى بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ ﴿٤٣﴾

41. See they not that We gradually reduce the land (of the disbelievers, by giving it to the believers, in war victories) from its outlying borders. And Allāh

judges, there is none to put back His Judgement and He is Swift at reckoning. 42. And verily, those before them did devise plots, but all planning is Allāh's. He knows what every person earns, and the disbelievers will know who gets the good end (final destination). 43. And those who disbelieved, say: "You (O Muhammad ﷺ) are not a Messenger." Say: "Sufficient as a witness between me and you is Allāh and those too who have knowledge of the Scripture (such as 'Abdullāh bin Salām and other Jews and Christians who embraced Islam)."

أَوَلَمْ يَرَوْا	أَنَا	نَأْتِي الْأَرْضَ	نَقْصُهَا
[and] (did) they not see?	that We	come to the land	reducing it
مِنْ أَطْرَافِهَا	وَاللَّهُ يَحْكُمُ	لَا مَعْقِبَ	لِحُكْمِهِ
from its (outlying) borders	and Allah judges	(there is) none (to) put back	His Judgement
وَهُوَ	سَرِيعٌ	وَقَدْ مَكَرَ الَّذِينَ	أَلْحَسَابِ
and He	(is) Swift	and verily did devise plots those who	(at) reckoning
مِنْ قَبْلِهِمْ	فَلِلَّهِ الْمَكْرُ	جَمِيعًا	يَعْلَمُ
(were) before them	so unto Allah (is) the planning	all	He knows
كُلُّ نَفْسٍ	وَسَيَعْلَمُ الْكَفْرُ	لِمَنْ	عُقْبَى
person every	and the disbelievers will know	for whom	(will be the good) end
الدَّارِ	وَيَقُولُ	الَّذِينَ كَفَرُوا	لَسْتَ مُرْسَلًا
(of) the Home	and say	those who disbelieved	you (O Muhammad) are not a Messenger
قُلْ	كَفَى بِاللَّهِ شَهِيدًا	بَيْنِي	وَبَيْنَكُمْ
say	Allah is Sufficient (as) a witness	between me	and between you
	عِنْدَهُ	عِلْمٌ	أَلْكِتَابِ
	[he] has	knowledge	(of) the Scripture

سُورَةُ إِبْرَاهِيمَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الرَّكْتَابِ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ إِلَى

صِرَاطِ الْعَزِيزِ الْحَمِيدِ ﴿١﴾ اللَّهُ الَّذِي لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَوَيْدٌ
لِّلْكَافِرِينَ مِنْ عَذَابٍ شَدِيدٍ ﴿٢﴾ الَّذِينَ يَسْتَحِبُّونَ الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ
وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا أُولَٰئِكَ فِي ضَلَالٍ بَعِيدٍ ﴿٣﴾

Sūrah Ibrāhīm [(Prophet) Abraham] 14

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. *Alif-Lām-Rā*. [These letters are one of the miracles of the Qur'ān, and none but Allāh (Alone) knows their meanings.] (This is) a Book which We have revealed to you (O Muhammad ﷺ) in order that you might lead mankind out of darkness (of disbelief and polytheism) into light (of belief in the Oneness of Allāh and Islamic Monotheism) by their Lord's Leave to the path of the All-Mighty, the Owner of all praise. 2. Allāh to Whom belongs all that is in the heavens and all that is in the earth! And woe to the disbelievers from a severe torment. 3. Those who prefer the life of this world to the Hereafter, and hinder (men) from the path of Allāh (i.e. Islam) and seek crookedness therein – they are far astray.

الرَّحِيمِ		الرَّحْمَنِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
إِلَيْكَ		أَنْزَلْنَاهُ		كِتَابٌ	الرَّ
unto you (O Muhammad)		which We have revealed		(this is) a Book	Alif-Lam-Ra
مِنَ الظُّلُمَاتِ		إِنُخْرِجَ النَّاسَ			
from darkneses (of disbelief)		(in order) that you may bring mankind out			
إِلَى صِرَاطِ الْعَزِيزِ		رَبِّهِمْ	بِإِذْنِ	إِلَى النُّورِ	
to (the) path (of) the All-Mighty		(of) their Lord	by (the) Leave	into light (of belief)	
مَا	لَهُ.	الَّذِي	اللَّهُ	الْحَمِيدِ ﴿١﴾	
(all) that	to Him (belongs)	the One	Allah	the Praise-Worthy	
لِّلْكَافِرِينَ	وَوَيْدٌ	فِي الْأَرْضِ	وَمَا	فِي السَّمَوَاتِ	
to the disbelievers	and woe	(is) in the earth	and (all) that	(is) in the heavens	

مِنْ عَذَابٍ	شَدِيدٍ	الَّذِينَ	يَسْتَحِبُّونَ الْحَيَاةَ	الدُّنْيَا
from a torment	severe	those who	prefer the life	(of) the world
عَلَى الْآخِرَةِ	وَيَصُدُّونَ	عَنْ سَبِيلِ اللَّهِ	وَيَبْغُونَهَا	
to the Hereafter	and hinder (men)	from (the) path (of) Allah	and seek therein	
عَوَجًا	أُولَئِكَ	فِي	ضَلَلٍ	بَعِيدٍ
crookedness	they	(are) in	straying	far

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا بِلِسَانِ قَوْمِهِ لِيُبَيِّنَ لَهُمْ فَيُضِلَّ اللَّهُ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿١﴾ وَلَقَدْ أَرْسَلْنَا مُوسَى بِآيَاتِنَا أَنْ أَخْرِجْ قَوْمَكَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَذَكِّرْهُمْ بِأَيَّامِ اللَّهِ إِنْ فِي ذَلِكَ لَآيَاتٍ لِكُلِّ صَبَّارٍ شَكُورٍ ﴿٢﴾

4. And We sent not a Messenger except with the language of his people, in order that he might make (the Message) clear for them. Then Allāh misleads whom He wills and guides whom He wills. And He is the All-Mighty, the All-Wise. 5. And indeed We sent Mūsā (Moses) with Our *Ayāt* (signs, proofs, and evidences) (saying): "Bring out your people from darkness into light, and remind them of the Blessings of Allāh. Truly, therein are *Ayāt* (evidences, proofs and signs) for every patient, thankful (person)."

وَمَا أَرْسَلْنَا	مِنْ رَّسُولٍ	إِلَّا	بِلِسَانِ	قَوْمِهِ
and We sent not	any Messenger	except	with (the) language	(of) his people
لِيُبَيِّنَ	لَهُمْ	فَيُضِلَّ اللَّهُ		
(in order) that he might make (the Message) clear	for them	then Allah misleads		
مَنْ يَشَاءُ وَيَهْدِي	مَنْ يَشَاءُ	وَهُوَ الْعَزِيزُ	الْحَكِيمُ	
and guides whom He wills	whom He wills	and He (is) the All-Mighty	the All-Wise	
وَلَقَدْ أَرْسَلْنَا مُوسَى	بِآيَاتِنَا	أَنْ أَخْرِجَ قَوْمَكَ		
and indeed We sent Moses	with Our Signs	(saying) that bring out your people		
مِنَ الظُّلُمَاتِ إِلَى النُّورِ	وَذَكِّرْهُمْ	بِأَيَّامِ اللَّهِ	إِنْ	
from darknesses	and remind them	of (the) days (of) Allah	truly	

شَكُورٍ	صَبَّارٍ	لِكُلِّ	لَأَيَّتِ	فِي ذَلِكَ
thankful (person)	patient	for every	surely (are) signs	in that

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ أَذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ أُنجَاكُمْ مِنْ عَالِ
فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ وَيُدْحِقُونَ أبنَاءَكُمْ وَيَسْتَحْيُونَ
نِسَاءَكُمْ وَفِي ذَلِكَ بَلَاءٌ مِّن رَّبِّكُمْ عَظِيمٌ ٦ وَإِذْ تَأَذَّتْ رِجْبُكُمْ لِيَنْ
شَكَّرْتُمْ لِأَزِيدَنَّكُمْ وَلِيُنزِلَنَّ عَلَيْكُمْ عَذَابِي لَشَدِيدٌ ٧

6. And (remember) when Mūsā (Moses) said to his people: "Call to mind Allāh's Favour to you, when He delivered you from Fir'aun's (Pharaoh) people who were afflicting you with horrible torment, and were slaughtering your sons and letting your women alive; and in it was a tremendous trial from your Lord." 7. And (remember) when your Lord proclaimed: "If you give thanks (by accepting Faith and worshipping none but Allāh), I will give you more (of My Blessings); but if you are thankless (i.e. disbelievers), verily, My punishment is indeed severe."

وَإِذْ	قَالَ مُوسَىٰ	لِقَوْمِهِ	أَذْكُرُوا نِعْمَةَ اللَّهِ
and (remember) when	Moses said	to his people	call to mind (the) Favour (of) Allah
عَلَيْكُمْ	إِذْ	أُنجَاكُمْ	مِنْ عَالِ
to you	when	He delivered you	from (the) people
سُوءَ	الْعَذَابِ	وَيُدْحِقُونَ	أبنَاءَكُمْ
(with) horrible	torment	and were slaughtering	your sons
وَيَسْتَحْيُونَ	نِسَاءَكُمْ	عَظِيمٌ	٦
and letting your women alive		tremendous	
وَفِي ذَلِكَ	بَلَاءٌ	مِّن رَّبِّكُمْ	وَإِذْ
and in it	(was) a trial	from your Lord	and (remember) when
تَأَذَّتْ	رِجْبُكُمْ	لِيَنْ	شَكَّرْتُمْ
your Lord proclaimed		if you give thanks	surely I will give you more
وَلِيُنزِلَنَّ	عَذَابِي	لَشَدِيدٌ	٧
but if you are thankless (disbelievers)	verily My punishment	(is) indeed severe	

وَقَالَ مُوسَىٰ إِن تَكْفُرُوا أَنْتُمْ وَمَن فِي الْأَرْضِ جَمِيعًا فَابْتَغَىٰ اللَّهُ لَكُمْ حِمْدًا ﴿٨﴾ أَلَمْ يَأْتِكُمْ نَبَأُ الَّذِينَ مِن قَبْلِكُمْ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَالَّذِينَ مِن بَعْدِهِمْ لَا يَعْلَمُهُمْ إِلَّا اللَّهُ جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ فَرَدُّوا أَيْدِيَهُمْ فِي أَفْوَاهِهِمْ وَقَالُوا إِنَّا كَفَرْنَا بِمَا أُرْسِلْتُمْ بِهِ وَإِنَّا لَفِي شَكٍّ مِّمَّا تَدْعُونَنَا إِلَيْهِ مُرِيبٍ ﴿٩﴾

8. And Mūsā (Moses) said: "If you disbelieve, you and all on earth together, then verily, Allāh is Rich (Free of all needs), Owner of all praise." 9. Has not the news reached you, of those before you, the people of Nūh (Noah), and 'Ād, and Thamūd? And those after them? None knows them but Allāh. To them came their Messengers with clear proofs, but they put their hands in their mouths (biting them with anger) and said: "Verily, we disbelieve in that with which you have been sent, and we are really in grave doubt as to that to which you invite us (i.e. Islamic Monotheism)."

وَقَالَ مُوسَىٰ	إِن تَكْفُرُوا	أَنْتُمْ	وَمَنْ	فِي الْأَرْضِ	جَمِيعًا
and Moses said	if you disbelieve	you	and whoever	(is) on the earth	all (together)
فَابْتَغَىٰ اللَّهُ	لَكُمْ	حِمْدًا ﴿٨﴾	أَلَمْ يَأْتِكُمْ		
then verily Allah	(is) All-Rich	certainly	(has) not come to you?	Praise-Worthy	
نَبَأُ	الَّذِينَ	مِن قَبْلِكُمْ	قَوْمِ	نُوحٍ	وَعَادٍ
(the) news	(of) those who	(were) before you	(the) people	(of) Noah	and Ad
وَتَمُودَ	وَالَّذِينَ	مِن بَعْدِهِمْ	لَا يَعْلَمُهُمْ	إِلَّا اللَّهُ	
and Thamud	and those who	(were) after them	none knows them	but Allah	
جَاءَتْهُمْ	رُسُلُهُم	بِالْبَيِّنَاتِ	فَرَدُّوا أَيْدِيَهُمْ		
came to them	their Messengers	with clear proofs	but they put their hands		
فِي أَفْوَاهِهِمْ	وَقَالُوا	إِنَّا كَفَرْنَا	بِمَا	أُرْسِلْتُمْ بِهِ	
in their mouths	and said	verily we disbelieve	in that	with which you have been sent	
وَإِنَّا	لَفِي شَكٍّ	مِّمَّا	تَدْعُونَنَا	إِلَيْهِ ﴿٩﴾	مُرِيبٍ ﴿٩﴾
and indeed we	(are) really in doubt	as to what	you invite us	to it	suspicious

﴿قَالَتْ رُسُلُهُمْ أَفِي اللَّهِ شَكٌّ فَأَطِرِ السَّمَوَاتِ وَالْأَرْضِ يَدْعُوكُمْ لِيَغْفِرَ لَكُمْ مِّنْ ذُنُوبِكُمْ وَيُؤَخَّرَكُمْ إِلَىٰ أَجَلٍ مُّسَمًّى قَالُوا إِنْ أَنْتُمْ إِلَّا بَشَرٌ مِّثْلُنَا تُرِيدُونَ أَنْ تَصُدُّونَا عَمَّا كَانَتْ يَعْبُدُ آبَاؤُنَا فَآتُونَا بِسُلْطَانٍ مُّبِينٍ﴾

10. Their Messengers said: "What! Can there be a doubt about Allāh, the Creator of the heavens and the earth? He calls you (to Monotheism and to be obedient to Allāh) that He may forgive you of your sins and give you respite for a term appointed." They said: "You are no more than human beings like us! You wish to turn us away from what our fathers used to worship. Then bring us a clear authority (i.e. a clear proof of what you say)."

قَالَتْ رُسُلُهُمْ	أَفِي اللَّهِ	شَكٌّ	فَاطِرِ
their Messengers said	(can there be) about Allāh?	a doubt	(the) Creator
السَّمَوَاتِ	وَالْأَرْضِ	يَدْعُوكُمْ	لِيَغْفِرَ
(of) the heavens	and the earth	He calls you (to Him)	so that He may forgive
لَكُمْ	مِّنْ ذُنُوبِكُمْ	وَيُؤَخَّرَكُمْ	إِلَىٰ أَجَلٍ مُّسَمًّى
[for] you	of your sins	and give you respite	for a term appointed
قَالُوا إِنْ أَنْتُمْ	إِلَّا بَشَرٌ	مِّثْلُنَا	تُرِيدُونَ
they said you (are) not	but human beings	like us	you wish
عَمَّا كَانَتْ	يَعْبُدُ آبَاؤُنَا	فَآتُونَا	بِسُلْطَانٍ مُّبِينٍ
from what used to	worship our fathers	then bring us	an authority clear

﴿قَالَتْ لَهُمْ رُسُلُهُمْ إِنْ نَحْنُ إِلَّا بَشَرٌ مِّثْلُكُمْ وَلَكِنَّ اللَّهَ يَمُنُّ عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ وَمَا كَانَ لَنَا أَنْ نَأْتِيَكُمْ بِسُلْطَانٍ إِلَّا بِإِذْنِ اللَّهِ وَعَلَىٰ اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ﴾ وَمَا لَنَا أَلَّا نَتَوَكَّلَ عَلَى اللَّهِ وَقَدْ هَدانا سُبُلَنَا وَلَنْصِيرَكَ عَلَىٰ مَاءٍ أَدِيمُونَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ ﴿١٢﴾

11. Their Messengers said to them: "We are no more than human beings like you, but Allāh bestows His Grace to whom He wills of His slaves. It is not ours to bring you an authority (proof) except by the Permission of Allāh. And in

Allāh (Alone) let the believers put their trust. 12. "And why should we not put our trust in Allāh while He indeed has guided us in our ways? And we shall certainly bear with patience all the hurt you may cause us, and in Allāh (Alone) let those who trust, put their trust."

قَالَتْ لَهُمْ	رُسُلُهُمْ	إِن نَّحْنُ	إِلَّا بَشَرٌ	مِثْلَكُمْ
said to them	their Messengers	we (are) not	but human beings	like you
وَلَكِنَّ اللَّهَ يَمُنُّ	عَلَىٰ مَنْ يَشَاءُ	مِنْ عِبَادِهِ	وَمَا كَانَ	
[and] but Allah bestows His Grace	on whom He wills	of His slaves	and (it) is not	
لَنَا	أَنْ تَأْتِيَكُمْ	إِلَّا	بِإِذْنِ اللَّهِ	
for us	that we bring you	except	by (the) Permission (of) Allah	
وَعَلَىٰ اللَّهِ	فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ	وَمَا	لَنَا	
and in Allah	so let the believers put (their) trust	and what	(is) for us	
أَلَا نَتَوَكَّلُ	عَلَىٰ اللَّهِ	وَقَدْ هَدَانَا	سُبُلَنَا	
that we put not our trust	in Allah	while indeed He has guided us	(in) our ways	
وَلَنَصْبِرَنَّ	عَلَىٰ مَا	ءَاذَيْتُمُونَا		
and we shall certainly bear patience	with that	hurt you may cause us		
وَعَلَىٰ اللَّهِ	فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ			
and in Allah (Alone)	so let those who trust put (their) trust			

وَقَالَ الَّذِينَ كَفَرُوا لِرُسُلِهِمْ لَنُخْرِجَنَّكُمْ مِّنْ أَرْضِنَا أَوْ لَتَعُوذُنَّ فِي مِلَّتِنَا فَأَوْحَىٰ إِلَيْهِمْ رَبُّهُمْ لَنُهْلِكَنَّ الظَّالِمِينَ ﴿١٣﴾ وَلَنُسَكِّنَنَّكُمْ الْأَرْضَ مِنْ بَعْدِهِمْ ذَلِكَ لِمَنْ خَافَ مَقَامِي وَخَافَ وَعِيدِ ﴿١٤﴾ وَأَسْفَفَتْحُوا وَخَابَ كُلُّ جَبَّارٍ عَنِيدٍ ﴿١٥﴾

13. And those who disbelieved, said to their Messengers: "Surely, we shall drive you out of our land, or you shall return to our religion." So their Lord revealed to them: "Truly, We shall destroy the *Zālimūn* (polytheists, disbelievers and wrongdoers). 14. "And indeed, We shall make you dwell in the land after them. This is for him who fears standing before Me (on the Day of

Resurrection or fears My punishment) and also fears My threat." 15. And they (the Messengers) sought victory and help [from their Lord (Allāh)] and every obstinate, arrogant dictator (who refuses to believe in the Oneness of Allāh) was brought to a complete loss and destruction.

لَنُخْرِجَنَّكُمْ		لِرُسُلِهِمْ		الَّذِينَ كَفَرُوا		وَقَالَ	
surely we shall drive you out		to their Messengers		those who disbelieved		and said	
رَبُّهُمْ	إِلَيْهِمْ	فَأَوْحَىٰ	فِي مِلَّتِنَا	أَوْ لَتَعُودُنَّ	مِّنْ أَرْضِنَا		
their Lord	to them	so revealed	to our religion	or surely you shall return	of our land		
الْأَرْضَ	وَلَنَسْكَنَنَّكُمْ			لَنُهْلِكَنَّ الظَّالِمِينَ ﴿١٦﴾			
(in) the land	and indeed We shall make you dwell			truly We shall destroy the wrongdoers			
مَقَامِي				لِمَنْ خَافَ		مِنْ بَعْدِهِمْ ذَٰلِكَ	
standing before Me (on the Day of Resurrection)				(is) for (him) who fears		this after them	
وَأَسْتَفْتَحُوا				وَخَافَ وَعِيدِ ﴿١٧﴾			
and they sought help and victory				and (also) fears My threat			
عَنِيدٍ ﴿١٥﴾	جَبَّارٍ	كُلُّ	وَخَابَ				
obstinate	arrogant dictator	every	and failed/ remained unsuccessful				

مِّنْ وَرَائِهِ جَهَنَّمُ وَيُسْقَىٰ مِنْ مَّاءٍ صَدِيدٍ ﴿١٦﴾ يَتَجَرَّعُهُ، وَلَا يَكَادُ يُسِيغُهُ، وَيَأْتِيهِ الْمَوْتُ مِنْ كُلِّ مَكَانٍ وَمَا هُوَ بِمَمِيٍّ وَمِنْ وَرَائِهِ عَذَابٌ غَلِيظٌ ﴿١٧﴾ مَثَلُ الَّذِينَ كَفَرُوا بِرَبِّهِمْ أَعْمَالُهُمْ كَرَمَادٍ اشْتَدَّتْ بِهِ الرِّيحُ فِي يَوْمٍ عَاصِفٍ لَا يَقْدِرُونَ مَعًا كَسَبُوا عَلَىٰ شَيْءٍ ذَٰلِكَ هُوَ الضَّلَالُ الْبَعِيدُ ﴿١٨﴾

16. In front of him (every obstinate, arrogant dictator) is Hell, and he will be made to drink boiling, festering water. 17. He will sip it unwillingly, and he will find a great difficulty to swallow it down his throat, and death will come to him from every side, yet he will not die and in front of him, will be a great torment. 18. The parable of those who disbelieved in their Lord is that their works are as ashes, on which the wind blows furiously on a stormy day; they shall not be able to get aught of what they have earned. That is the straying, far

away (from the Right Path).

صَدِيدٍ ﴿١٦﴾	مِنْ مَّاءٍ	وَيُسْقَى	جَهَنَّمَ	مِنْ وَرَائِهِ
boiling festering	[of] water	and he will be made to drink	(is) Hell	behind him
يُسِغُهُ	وَلَا يَكَادُ	يَتَجَرَّعُهُ		
to swallow it	and he will find great difficulty	he will sip it (unwillingly)		
بِمَيِّتٍ	وَمَا هُوَ	مَكَانٍ	مِنْ كُلِّ	أَلْمُوتِ
die	yet he (will) not	side	from every	death
وَيَأْتِيهِ				
and will come to him				
الَّذِينَ كَفَرُوا	مَثَلُ	عَلِيظٌ ﴿١٧﴾	عَذَابٌ	وَمِنْ وَرَائِهِ
(of) those who disbelieved	(the) parable	great	(will be) a torment	and behind him
الرِّيحِ	أَشَدَّتْ بِهِ	كِرَامِدٍ	أَعْمَلُهُمْ	بِرَبِّهِمْ
the wind	blows furiously with it	(are) as ashes	(is that) their works	in their Lord
مِمَّا كَسَبُوا	لَا يَقْدِرُونَ	عَاصِفٍ	فِي يَوْمٍ	
of what they have earned	they shall have no power	stormy	on a day	
الْبَعِيدُ ﴿١٨﴾	الضَّلَلُ	هُوَ	ذَلِكَ	عَلَى شَيْءٍ
far away (from the Right Path)	(is) the straying	[it]	that	over anything

أَلَمْ تَرَ أَنَّ اللَّهَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ إِنْ يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ ﴿١٩﴾ وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ ﴿٢٠﴾ وَبَرَزُوا لِلَّهِ جَمِيعًا فَقَالَ الضُّعَفَاءُ لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنْتُمْ مُغْنُونَ عَنَّا مِنْ عَذَابِ اللَّهِ مِنْ شَيْءٍ قَالُوا لَوْ هَدَدَنَا اللَّهُ هَدَىٰ نَكْمٌ سَوَاءٌ عَلَيْنَا أَجْرٌ عَلَيْنَا أَمْ صَبْرًا مَا لَنَا مِنْ مَّحِيصٍ ﴿٢١﴾

19. Do you not see that Allāh has created the heavens and the earth with truth? If He wills, He can remove you and bring (in your place) a new creation! 20. And for Allāh that is not hard or difficult. 21. And they all shall appear before Allāh (on the Day of Resurrection); then the weak will say to those who were arrogant (chiefs): "Verily, we were following you; can you avail us anything against Allāh's torment?" They will say: "Had Allāh guided us, we would have guided you. It makes no difference to us (now) whether we rage, or bear

(these torments) with patience; there is no place of refuge for us."

أَلَمْ تَرَ	أَبْ أَللهَ خَلَقَ السَّمَوَاتِ	وَالْأَرْضَ	بِالْحَقِّ
(do) you not see?	that Allah has created the heavens	and the earth	with truth
إِنْ يَشَاءُ	يُذْهِبْكُمْ	وَيَأْتِ	يَخْلُقِ
if He wills	He can remove you	and bring	a creation
عَلَى اللَّهِ	بِعَزِيزٍ	وَبَرَزُوا	لِلَّهِ جَمِيعًا
for Allah	hard	and they shall appear	all before Allah
لِلَّذِينَ اسْتَكْبَرُوا	إِنَّا كُنَّا	لَكُمْ	تَبَعًا
to those who were arrogant (chiefs)	verily we were	for you	following
فَهَلْ أَنْتُمْ	مُغْنُونَ	عَنَا	مِنْ شَيْءٍ
so (can) you?	avail	us	anything
قَالُوا	لَوْ هَدَانَا اللَّهُ	لَهَدَيْنَاكُمْ	سَوَاءٌ
they will say	if Allah had guided us	surely we would have guided you	(it is) equal
عَلَيْنَا	أَجْرِعْنَا	أَمْ صَبْرَنَا	مَا
to us	(whether) we rage?	or bear (these torments) with patience	not
	لَنَا	مِنْ مَّحِيصٍ	
	(there is) for us	any place of refuge	

وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَعَدَ الْحَقِّ وَوَعَدْتُكُمْ فَأَخْلَفْتُكُمْ وَمَا كَانَ لِي عَلَيْكُمْ مِنْ سُلْطَانٍ إِلَّا أَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي فَلَا تَلُمُونِي وَلُومُوا أَنْفُسَكُمْ مَا أَنَا بِمُصْرِخِكُمْ وَمَا أَنْتُمْ بِمُصْرِخِيَّ إِنِّي كَفَرْتُ بِمَا أَشْرَكْتُمُونِ مِنْ قَبْلُ إِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿١٦﴾

22. And *Shaitān* (Satan) will say when the matter has been decided: "Verily, Allāh promised you a promise of truth. And I too promised you, but I betrayed you. I had no authority over you except that I called you, and you responded to me. So blame me not, but blame yourselves. I cannot help you, nor can you

help me. I deny your former act in associating me (Satan) as a partner with Allāh (by obeying me in the life of the world). Verily, there is a painful torment for the *Zālimūn* (polytheists and wrongdoers)."

وَقَالَ الشَّيْطَانُ لَمَّا	فُضِيَ الْأَمْرُ	إِنَّ اللَّهَ وَعَدَكُمْ		
and Satan will say	the matter has been decided	verily Allah promised you		
وَعَدَ	وَوَعَدْتُكُمْ	فَأَخْلَفْتُكُمْ	وَمَا	
a promise	and I (too) promised you	but I betrayed you	and not	
كَانَ لِي	عَلَيْكُمْ	مِنْ سُلْطَانٍ	إِلَّا	أَنْ دَعَوْتُكُمْ
I had	over you	any authority	except	that I called you
فَلَا تَلُومُونِي	وَلُومُوا أَنْفُسَكُمْ	مَا أَنَا	بِمُصْرِحِكُمْ	وَمَا أَنْتُمْ
so blame me not	but blame yourselves	I (can) not	help you	nor you (can)
بِمُصْرِحِي	إِنِّي كَفَرْتُ	بِمَا	أَشْرَكْتُمُونِ	
help me	verily I deny	[of] what	you associated me as a partner (with Allah)	
مِنْ قَبْلُ	إِنَّ الظَّالِمِينَ	لَهُمْ	عَذَابٌ	أَلِيمٌ
before	verily the wrongdoers	for them	(is) a torment	painful

وَأَدْخَلَ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا بِإِذْنِ رَبِّهِمْ تَحِيَّتُهُمْ فِيهَا سَلَامٌ ﴿٢٤﴾ أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ ﴿٢٥﴾ تُؤْتِي أُكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٦﴾

23. And those who believed (in the Oneness of Allāh and His Messengers and whatever they brought) and did righteous deeds, will be made to enter Gardens under which rivers flow, – to dwell therein for ever (i.e. in Paradise), with the Permission of their Lord. Their greeting therein will be: *Salām* (peace!). 24. See you not how Allāh sets forth a parable? A goodly word as a goodly tree, whose root is firmly fixed, and its branches (reach) to the sky (i.e. very high). 25. Giving its fruit at all times, by the Leave of its Lord, and Allāh sets forth parables for mankind in order that they may remember.

جَنَّتٍ	وَعَمِلُوا الصَّالِحَاتِ	الَّذِينَ ءَامَنُوا	وَأُدْخِلَ			
Gardens	and did righteous deeds	those who believed	and will be made to enter			
بِإِذْنِ	فِيهَا	خَالِدِينَ	الْأَنْهَارِ	تَجْرِي مِنْ تَحْتِهَا		
with (the) Permission	therein	to dwell forever	the rivers	flowing under them		
أَلَمْ تَرَ	سَلَامٌ	فِيهَا	نَحِيَّتَهُمْ	رَبِّهِمْ		
(do) you not see?	(will be) peace	therein	their greeting	(of) their Lord		
أَصْلُهَا	طَيِّبَةً	كَشَجَرَةٍ	كَلِمَةٍ	مَثَلًا	كَيْفَ ضَرَبَ اللَّهُ	
whose root	good	(is) as a tree	good	a word	a parable	how Allah sets forth
تُؤْتِي أَكْلَهَا	فِي السَّمَاءِ	وَفَرَعَهَا	ثَابِتٌ			
giving its fruit	to the sky (very high)	and its branches (reach)	(is) firm			
وَيَضْرِبُ اللَّهُ الْأَمْثَالَ	رَبِّهَا	بِإِذْنِ	حِينَ	كُلِّ		
and Allah sets forth parables	(of) its Lord	by (the) Leave	times	all		
لَعَلَّهُمْ يَتَذَكَّرُونَ			لِلنَّاسِ			
(in order) that they may remember			for mankind			

وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ اجْتُثَّتْ مِنْ فَوْقِ الْأَرْضِ مَا لَهَا مِنْ قَرَارٍ ۗ يَثِبَتْ
 اللَّهُ الَّذِينَ ءَامَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَيُضِلُّ اللَّهُ
 الظَّالِمِينَ وَيَفْعَلُ اللَّهُ مَا يَشَاءُ ۗ أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كَفْرًا وَأَحَلُّوا
 قَوْمَهُمْ دَارَ الْبَوَارِ ۗ

26. And the parable of an evil word is that of an evil tree uprooted from the surface of the earth, having no stability. 27. Allāh will keep firm those who believe, with the word that stands firm in this world (i.e. they will keep on worshipping Allāh Alone and none else), and in the Hereafter. And Allāh will cause to go astray those who are *Zālimūn* (polytheists and wrongdoers), and Allāh does what He wills. 28. Have you not seen those who have changed the Blessings of Allāh into disbelief (by denying Prophet Muhammad ﷺ and his Message of Islam), and caused their people to dwell in the house of destruction?

وَمَثَلٌ	كَشَجَرَةٍ	حَيْثَةٍ	كَلِمَةٍ	وَمَثَلٌ
and (the) parable	(is) that of a tree	evil	(of) a word	and (the) parable
أَجْتَتَّ مِنْ فَوْقٍ	مِنْ قَرَارٍ	لَهَا	مَا	الْأَرْضِ
uprooted from (the) surface	any stability	having	not	(of) earth
وَيَفْعَلُ اللَّهُ	وَيُضِلُّ اللَّهُ	الظَّالِمِينَ	وَالَّذِينَ آمَنُوا	وَالَّذِينَ آمَنُوا
and Allah does	and Allah will cause the wrongdoers to go astray	and in the Hereafter	with the word	those who believe
وَالَّذِينَ آمَنُوا	وَالَّذِينَ آمَنُوا	وَالَّذِينَ آمَنُوا	وَالَّذِينَ آمَنُوا	وَالَّذِينَ آمَنُوا
(of) this world	in the life	(that stands) firm	with the word	those who believe
وَيَفْعَلُ اللَّهُ	وَيُضِلُّ اللَّهُ	الظَّالِمِينَ	وَالَّذِينَ آمَنُوا	وَالَّذِينَ آمَنُوا
and Allah does	and Allah will cause the wrongdoers to go astray	and in the Hereafter	with the word	those who believe
مَا يَشَاءُ	أَلَمْ تَرَ	إِلَى الَّذِينَ بَدَّلُوا	نِعْمَتَ اللَّهِ	نِعْمَتَ اللَّهِ
what He wills	(have) you not seen?	[to] those who have changed	(the) Blessings (of) Allah	(the) Blessings (of) Allah
كُفْرًا	وَأَحَلُّوا قَوْمَهُمْ	دَارَ	أَلْبَوَارِ	أَلْبَوَارِ
(into) disbelief	and caused their people to dwell	(in the) house	(of) destruction	(of) destruction

جَهَنَّمَ يَصَلَوْنَهَا وَيَبْسُ الْقَرَارُ ﴿٣٠﴾ وَجَعَلُوا لِلَّهِ أَدَادًا لِيُضِلُّوا عَنْ سَبِيلِهِ ۗ قُلْ تَمَتَّعُوا فَإِن مَصِيرَكُمْ إِلَى النَّارِ ﴿٣١﴾ قُلْ لِعِبَادِيَ الَّذِينَ ءَامَنُوا يُقِيمُوا الصَّلَاةَ وَيُنْفِقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً مِّن قَبْلِ أَن يَأْتِيَ يَوْمٌ لَا بَيْعٌ فِيهِ وَلَا خِلَالٌ ﴿٣٢﴾

29. Hell, in which they will burn, – and what an evil place to settle in! 30. And they set up rivals to Allāh, to mislead (men) from His path! Say: "Enjoy (your brief life)! But certainly, your destination is the (Hell) Fire!" 31. Say (O Muhammad ﷺ) to 'Ibādī (My slaves) who have believed, that they should perform *As-Salāt* (the prayers), and spend in charity out of the sustenance We have given them, secretly and openly, before the coming of a Day on which there will be neither mutual bargaining nor befriending.

جَهَنَّمَ	يَصَلَوْنَهَا	وَيَبْسُ الْقَرَارُ	وَجَعَلُوا
Hell	(in) which they will burn	and what an evil place to settle in	and they set up
لِلَّهِ أَدَادًا	لِيُضِلُّوا	عَنْ سَبِيلِهِ ۗ	تَمَتَّعُوا
rivals to Allah	to mislead (men)	from His path	enjoy (your brief life)

قُلْ لِعِبَادِيَ		إِلَى النَّارِ ﴿٦٦﴾		فَإِنَّ مَصِيرَكُمْ	
say to My slaves		(is) to the (Hell) Fire		but certainly your destination	
مِمَّا	وَيُنْفِقُوا	يُقِيمُوا الصَّلَاةَ	الَّذِينَ ءَامَنُوا		
from what	and spend in charity	to perform the prayers	those who have believed		
يَوْمٍ	أَنْ يَأْتِيَ	مِنْ قَبْلِ	وَعَلَانِيَةً	سِرًّا	رَزَقْنَاهُمْ
a Day	[that] comes	before	and openly	secretly	We have provided them
	وَلَا خِلْفٌ ﴿٦٧﴾	فِيهِ	لَا بَيْعٌ		
	nor friendship	in it	(there will be) neither mutual bargaining		

اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنْ الثَّمَرَاتِ رِزْقًا لَكُمْ وَسَخَّرَ لَكُمُ الْفُلْكَ لِتَجْرِيَ فِي الْبَحْرِ بِأَمْرِهِ وَسَخَّرَ لَكُمْ الْآنْهَرَ ﴿٣٢﴾ وَسَخَّرَ لَكُمْ الشَّمْسَ وَالْقَمَرَ دَائِبَيْنِ وَسَخَّرَ لَكُمْ الَّيْلَ وَالنَّهَارَ ﴿٣٣﴾

32. Allāh is He Who has created the heavens and the earth and sends down water (rain) from the sky, and thereby brought forth fruits as provision for you; and He has made the ships to be of service to you, that they may sail through the sea by His Command; and He has made rivers (also) to be of service to you. 33. And He has made the sun and the moon, both constantly pursuing their courses, to be of service to you; and He has made the night and the day to be of service to you.

وَأَنْزَلَ		وَالْأَرْضَ	خَلَقَ السَّمَوَاتِ	اللَّهُ الَّذِي
and sends down		and the earth	has created the heavens	Allah (is) He Who
رِزْقًا	مِنْ الثَّمَرَاتِ	بِهِ	فَأَخْرَجَ	مَاءً
(as) provision	[of] fruits	from it	and brought forth	water (rain)
لِكُمْ	لِتَجْرِيَ	الْفُلْكَ	لَكُمْ	وَسَخَّرَ
for you	so that they may sail	the ships	to you	and He has made to be of service
لَكُمْ	وَسَخَّرَ	بِأَمْرِهِ	فِي الْبَحْرِ	
to you	and He has made to be of service	by His Command	through the sea	

وَالْقَمَرَ	الشَّمْسِ	لَكُمْ	وَسَخَّرَ	الْأَنْهَارَ ﴿٣٦﴾
and the moon	the sun	to you	and He has made to be of service	the rivers
لَكُمْ	وَسَخَّرَ	دَائِبِينَ		
to you	and He has made to be of service	both constantly pursuing their courses		
	وَالنَّهَارَ ﴿٣٧﴾	الَّيْلَ		
	and the day	the night		

وَأَتَاكُمْ مِنْ كُلِّ مَا سَأَلْتُمُوهُ وَإِنْ تَعُدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا إِنْ الْإِنْسَانَ لَظَلُومٌ كَفَّارٌ ﴿٣٨﴾ وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ ﴿٣٩﴾ رَبِّ إِنَّهُمْ أَضَلَلْنِي كَثِيرًا مِنْ النَّاسِ فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي وَمَنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَحِيمٌ ﴿٤٠﴾

34. And He gave you of all that you asked from Him, and if you count the Blessings of Allāh, never will you be able to count them. Verily, man is indeed an extreme wrongdoer, a disbeliever (an extreme ingrate who denies Allāh's Blessings by disbelief, and by worshipping others besides Allāh, and by disobeying Allāh and His Prophet Muhammad ﷺ). 35. And (remember) when Ibrāhīm (Abraham) said: "O my Lord! Make this city (Makkah) one of peace and security, and keep me and my sons away from worshipping idols. 36. "O my Lord! They have indeed led astray many among mankind. But whoso follows me, he verily, is of me. And whoso disobeys me, still You are indeed Oft-Forgiving, Most Merciful.

وَإِنْ تَعُدُّوا	سَأَلْتُمُوهُ	مَا	مِنْ كُلِّ	وَأَتَاكُمْ
and if you count	you asked of Him	that	of all	and He gave you
إِنْ الْإِنْسَانَ	لَا تَحْصُوهَا			نِعْمَتَ اللَّهِ
verily man	you will not (be able to) count them			(the) Blessings (of) Allah
قَالَ إِبْرَاهِيمُ	وَإِذْ	كَفَّارٌ	لَظَلُومٌ	
Abraham said	and (remember) when	a disbeliever	(is) indeed an extreme wrongdoer	

وَبَنِيَّ	وَأَجْنِبْنِي	ءَامِنًا	الْبَلَدَ	هَذَا	رَبِّ اجْعَلْ
and my sons (from)	and keep me away	safe	city (Makkah)	this	O my Lord make
مِنَ النَّاسِ	أَضَلَّلَن كَثِيرًا	إِيَّاهُمْ	رَبِّ	أَنْ تَعْبُدَ الْأَصْنَامَ	
among mankind	have led astray many	verily they	O my Lord	that we worship	idols
عَصَانِي	وَمَنْ	مِنِّي	فَاتَهُ	تَبِعَنِي	فَمَنْ
disobeys me	and whoso	(is) of me	then verily he	follows me	so whoso
	رَحِيمٌ		فَإِنَّكَ	غَفُورٌ	
	Most Merciful		then indeed	You (are) Oft-Forgiving	

رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْئِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَارْزُقْهُمْ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ ﴿٣٧﴾ رَبَّنَا إِنَّكَ تَعْلَمُ مَا نُخْفِي وَمَا نُعْلِنُ وَمَا نَحْفِي عَلَى اللَّهِ مِنْ شَيْءٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ ﴿٣٨﴾

37. "O our Lord! I have made some of my offspring to dwell in an uncultivable valley by Your Sacred House (the Ka'bah at Makkah) in order, O our Lord, that they may perform *As-Salāt* (the prayers). So, fill some hearts among men with love towards them, and (O Allāh) provide them with fruits so that they may give thanks. 38. "O our Lord! Certainly, You know what we conceal and what we reveal. Nothing on the earth or in the heaven is hidden from Allāh.

بِوَادٍ	مِنْ ذُرِّيَّتِي	إِنِّي أَسْكَنْتُ	رَبَّنَا
in a valley	(some) of my offspring	verily I have made to dwell	O our Lord
رَبَّنَا	الْمُحَرَّمِ	بَيْتِكَ	عِنْدَ
O our Lord	Sacred	Your House	by
ذِي	زَرْعٍ	عِنْدَ	غَيْرِ
with	cultivation	by	no
مِنَ النَّاسِ	فَاجْعَلْ أَفْئِدَةً	لِيُقِيمُوا الصَّلَاةَ	
among mankind	so make hearts	(in order) that they may perform prayers (perfectly)	
لَعَلَّهُمْ يَشْكُرُونَ	مِنَ الثَّمَرَاتِ	وَارْزُقْهُمْ	تَهْوِي إِلَيْهِمْ
so that they may give thanks	with fruits	and (O Allah) provide them	incline towards them

رَبَّنَا	إِنَّكَ تَعْلَمُ	مَا نَخْفِي	وَمَا نَعْلِنُ ^{٣٩}	وَمَا
our Lord	certainly You know	what we conceal	and what we reveal	and not
يَخْفَى عَلَى اللَّهِ	مِنْ شَيْءٍ	فِي الْأَرْضِ	وَلَا	فِي السَّمَاءِ ^{٤٠}
is hidden from Allah	anything	on the earth	nor	in the heaven

الْحَمْدُ لِلَّهِ الَّذِي وَهَبَ لِي عَلَى الْكِبَرِ إِسْمَاعِيلَ وَإِسْحَاقَ إِنَّ رَبِّي لَسَمِيعُ الدُّعَاءِ^{٣٩}
 رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءِ^{٤٠} رَبَّنَا اغْفِرْ لِي
 وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ^{٤١} وَلَا تَحْسَبَنَّ اللَّهُ غَفْلًا عَمَّا يَعْمَلُ
 الظَّالِمُونَ إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ الْأَبْصَارُ^{٤٢}

39. "All praise and thanks are Allāh's, Who has given me in old age Ismā'il (Ishmael) and Ishāq (Isaac). Verily, my Lord is indeed the All-Hearer of invocations. 40. "O my Lord! Make me one who performs *As-Salāt* (the prayers), and (also) from my offspring, our Lord! And accept my invocation. 41. "Our Lord! Forgive me and my parents, and (all) the believers on the Day when the reckoning will be established." 42. Consider not that Allāh is unaware of that which the *Zālimūn* (polytheists, wrongdoers) do, but He gives them respite up to a Day when the eyes will stare in horror.

الْحَمْدُ لِلَّهِ	الَّذِي	وَهَبَ لِي	عَلَى الْكِبَرِ	إِسْمَاعِيلَ
all praise and thanks (be) to Allah	Who	has given me	in old age	Ishmael
وَإِسْحَاقَ ^{٣٩}	إِنَّ رَبِّي	لَسَمِيعُ الدُّعَاءِ ^{٤٠}	رَبِّ	
and Isaac	verily my Lord	(is) indeed the All-Hearer (of) invocations	(O) my Lord	
اجْعَلْنِي	مُقِيمَ	الصَّلَاةِ	وَمِنْ ذُرِّيَّتِي ^{٤١}	رَبَّنَا
make me	(one) who performs (perfectly)	prayers	and from my offspring	our Lord
وَتَقَبَّلْ دُعَاءِ ^{٤٠}	رَبَّنَا	اغْفِرْ لِي	وَلِوَالِدَيَّ	وَالْمُؤْمِنِينَ
and accept my invocation	our Lord	forgive me	and my parents	and (all) the believers
يَوْمَ	يَقُومُ الْحِسَابُ ^{٤١}	وَلَا تَحْسَبَنَّ	اللَّهُ	
(on the) Day	(when) the reckoning will be established	and consider not (that) Allah		

غَفَلًا	عَمَّا	يَعْمَلُ الظَّالِمُونَ ^ع	إِنَّمَا يُؤَخِّرُهُمْ
(is) unaware	of that which	the wrongdoers do	only He gives them respite
لِيَوْمٍ	تَشْخَصُ فِيهِ	الْأَبْصُرُ ^ع	
to a Day	(when) will stare (in horror) [in it]	the eyes	

مُهْطِعِينَ مُقْنِعِي رُءُوسِهِمْ لَا يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ وَأَفْئِدَتُهُمْ هَوَاءٌ^ع وَأَنْذِرِ النَّاسَ يَوْمَ يَأْتِيهِمُ الْعَذَابُ فَيَقُولُ الَّذِينَ ظَلَمُوا رَبَّنَا أَخْرْنَا إِلَىٰ أَجَلٍ قَرِيبٍ نُّجِبْ دَعْوَتَكَ وَنَتَّبِعِ الرَّسُولَ^ق أُولَمْ تَكُونُوا أَقْسَمْتُمْ مِّنْ قَبْلُ مَا لَكُم مِّنْ زَوَالٍ^ع

43. (They will be) hastening forward with necks outstretched, their heads raised up (towards the sky), their gaze returning not towards them and their hearts empty (from thinking because of extreme fear). 44. And warn (O Muhammad ﷺ) mankind of the Day when the torment will come to them; then the wrongdoers will say: "Our Lord! Respite us for a little while, we will answer Your Call and follow the Messengers!" (It will be said): "Had you not sworn aforetime that you would not leave (the world for the Hereafter).

مُهْطِعِينَ	مُقْنِعِي رُءُوسِهِمْ	لَا يَرْتَدُّ	
(they will be) hastening forward	raised up (towards the sky)	returning not	their heads
إِلَيْهِمْ	وَأَفْئِدَتُهُمْ	وَأَنْذِرِ النَّاسَ	طَرْفُهُمْ
towards them	and their hearts	and warn mankind	their gaze
يَوْمَ	يَأْتِيهِمُ	فَيَقُولُ	الْعَذَابُ
(of the) Day	(when) will come unto them	then will say	the torment
الَّذِينَ ظَلَمُوا	رَبَّنَا	أَخْرْنَا	إِلَىٰ أَجَلٍ قَرِيبٍ
those who did wrong	our Lord	respite us	little for a while
وَنَتَّبِعِ الرَّسُولَ	أُولَمْ تَكُونُوا	أَقْسَمْتُمْ	مِّنْ قَبْلُ
and follow the Messengers	[and] had you not?	sworn	aforetime
مَا	لَكُمْ	مِّنْ زَوَالٍ ^ع	
(that there will be) not	for you	any fall, end	

وَسَكَنْتُمْ فِي مَسْكِنِ الَّذِينَ ظَلَمُوا أَنْفُسَهُمْ وَتَبَيَّنَ لَكُمْ كَيْفَ
 فَعَلْنَا بِهِمْ وَضَرَبْنَا لَكُمْ الْأَمْثَالَ ﴿٤٥﴾ وَقَدْ مَكَرُوا مَكْرَهُمْ وَعِنْدَ اللَّهِ
 مَكْرُهُمْ وَإِنْ كَانَتْ مَكْرُهُمْ لِيَنْزُولٍ مِنْهُ الْجِبَالُ ﴿٤٦﴾ فَلَا تَحْسَبَنَّ اللَّهَ مُخْلِفَ
 وَعْدِهِ رَسُولَهُ ۚ إِنَّ اللَّهَ عَزِيزٌ ذُو انْتِقَامٍ ﴿٤٧﴾

45. "And you dwelt in the dwellings of men who wronged themselves, and it was clear to you how We had dealt with them. And We put forth (many) parables for you." 46. Indeed, they planned their plot, and their plot was with Allāh, though their plot was not such as to remove the mountains (real mountains or the Islamic law) from their places (as it is of no importance). 47. So think not that Allāh will fail to keep His Promise to His Messengers. Certainly, Allāh is All-Mighty, All-Able of Retribution.

وَسَكَنْتُمْ	فِي مَسْكِنِ	الَّذِينَ ظَلَمُوا	أَنْفُسَهُمْ
and you dwelt	in (the) dwellings	(of) those who wronged	themselves
وَتَبَيَّنَ	لَكُمْ	كَيْفَ	فَعَلْنَا بِهِمْ
and it was clear	to you	how	We dealt with them
وَضَرَبْنَا	لَكُمْ	الْأَمْثَالَ ﴿٤٥﴾	وَعِنْدَ اللَّهِ
and We put forth	for you	(many) parables	and with Allāh
وَقَدْ مَكَرُوا مَكْرَهُمْ	وَإِنْ كَانَتْ مَكْرُهُمْ	لِيَنْزُولٍ	مِنْهُ
and indeed they planned their plot	though their plot was not (great)	that it would remove	[by it]
فَلَا تَحْسَبَنَّ اللَّهَ	مُخْلِفَ	وَعْدِهِ	الْجِبَالُ ﴿٤٦﴾
so think not (that) Allāh	will fail (to) keep	His Promise	the mountains
إِنَّ اللَّهَ	عَزِيزٌ	ذُو انْتِقَامٍ ﴿٤٧﴾	رَسُولَهُ ۚ
certainly Allāh	(is) All-Mighty	All-Able (of) Retribution	(to) His Messengers

يَوْمَ تَبْدُلُ الْأَرْضَ غَيْرَ الْأَرْضِ وَالسَّمَوَاتِ ۚ وَبَرَزُوا لِلَّهِ الْوَاحِدِ الْقَهَّارِ ﴿٤٨﴾ وَتَرَى
 الْمُجْرِمِينَ يَوْمَئِذٍ مُّقْرَنِينَ فِي الْأَصْفَادِ ﴿٤٩﴾ سَرَابِيلُهُمْ مِّنْ قَطِرَانٍ وَتَغْشَىٰ وُجُوهُهُمْ
 النَّارُ ﴿٥٠﴾ لِيَجْزِيَ اللَّهُ كُلَّ نَفْسٍ مَّا كَسَبَتْ ۚ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿٥١﴾ هَذَا

بَلِّغْ لِلنَّاسِ وَيُنذِرُوا بِهِ ۖ وَلِيَعْلَمُوا أَنَّمَا هُوَ إِلَهُ وَاحِدٌ وَلِيَذَّكَّرَ أُولُو الْأَلْبَابِ ﴿٥٢﴾

48. On the Day when the earth will be changed to another earth and so will be the heavens, and they (all creatures) will appear before Allāh, the One, the Irresistible. 49. And you will see the *Mujrimūn* (criminals, disbelievers in the Oneness of Allāh – Islamic Monotheism, polytheists) that Day *Muqarranūn* (bound together) in fetters. 50. Their garments will be of pitch, and fire will cover their faces. 51. That Allāh may requite each person according to what he has earned. Truly, Allāh is Swift at reckoning. 52. This (Qur'an) is a Message for mankind (and a clear proof against them), in order that they may be warned thereby, and that they may know that He is the only One *Ilāh* (God – Allāh) – (none has the right to be worshipped but Allāh) – and that men of understanding may take heed.

يَوْمَ	تَبَدَّلُ الْأَرْضُ	عَيْرَ	الْأَرْضِ	وَالسَّمَوَاتِ
(on the) Day (when)	the earth will be changed	(to) other than	the earth	and the heavens
وَبَرَزُوا	بِاللَّهِ	الْوَحِيدِ	الْقَهَّارِ	
and they (all creatures) will appear	before Allah	the One	the Irresistible	
وَتَرَى الْمُجْرِمِينَ	يَوْمَئِذٍ	مُقَرَّنِينَ	فِي الْأَصْفَادِ	
and you will see the sinners	that Day	bound together	in fetters	
سَرَابِيَهُمْ	مِّن قَطْرَانٍ	وَتَغْشَىٰ وُجُوهُهُمْ	النَّارُ	
their garments	(will be) of pitch	and will cover their faces	Fire	
لِيَجْزِيَ اللَّهُ	كُلَّ نَفْسٍ	مَا كَسَبَتْ	إِنَّ اللَّهَ سَرِيعٌ	
so that Allah may requite	soul each	what it has earned	truly Allah (is) Swift	
الْحِسَابِ ﴿٥١﴾	هَذَا	بَلِّغْ	لِلنَّاسِ	وَيُنذِرُوا
(at) reckoning	this (Quran)	(is) a Message	for mankind	and that they may be warned
بِهِ ۚ	وَلِيَعْلَمُوا	أَنَّمَا هُوَ	إِلَهُ وَاحِدٌ	وَلِيَذَّكَّرَ
with it	and that they may know	that (only) He	One (is) God	and that may take heed
	أُولُوا	الْأَلْبَابِ ﴿٥٢﴾		
	men	(of) understanding		

سُورَةُ الْحَجْرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الرَّ تِلْكَ آيَاتُ الْكِتَابِ وَقُرْآنٍ مُّبِينٍ ﴿١﴾ رَبِّمَا يَوَدُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ ﴿٢﴾ ذَرَّهُمْ يَأْكُلُوا وَيَتَمَتَّعُوا وَيُلْهِمُهُمُ الْأَمَلُ فَسَوْفَ يَعْمُونَ ﴿٣﴾ وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا وَهَلَا كِتَابٌ مَعْلُومٌ ﴿٤﴾ مَا تَسْبِقُ مِنْ أُمَّةٍ أَجْلَهَا وَمَا يَسْتَعْجِرُونَ ﴿٥﴾ وَقَالُوا يَا أَيُّهَا الَّذِي نَزَّلَ عَلَيْهِ الذِّكْرَ إِنَّكَ لَمَجْنُونٌ ﴿٦﴾ لَوْ مَا تَأْتِينَا بِالْمَلَكَةِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿٧﴾

Sūrah Al-Hijr (The Rocky Tract) 15

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. *Alif-Lām-Rā*. [These letters are one of the miracles of the Qur'an, and none but Allāh (Alone) knows their meanings.] These are the Verses of the Book and a plain Qur'an. 2. How much would those who disbelieved wish that they had been Muslims (those who have submitted themselves to Allāh's Will in Islam, i.e. Islamic Monotheism – this will be on the Day of Resurrection when they will see the disbelievers going to Hell and the Muslims going to Paradise). 3. Leave them to eat and enjoy, and let them be preoccupied with (false) hope. They will come to know! 4. And never did We destroy a township but there was a known decree for it. 5. No nation can advance its term, nor delay it. 6. And they say: "O you (Muhammad ﷺ) to whom the *Dhikr* (the Qur'an) has been sent down! Verily, you are a madman! 7. "Why do you not bring angels to us if you are of the truthful?"

الرَّحِيمِ		الرَّحْمَنِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
مُبِينٍ ﴿١﴾	وَقُرْآنٍ	الْكِتَابِ	آيَاتُ	تِلْكَ	الرَّ
plain	and a Quran	(of) the book	(are the) Verses	these	Alif-Lam-Ra
يَأْكُلُوا	ذَرَّهُمْ	لَوْ كَانُوا مُسْلِمِينَ ﴿٢﴾	الَّذِينَ كَفَرُوا	رَبِّمَا يَوَدُّ	
to eat	leave them	if they were Muslims	those who disbelieved	perhaps will wish	

وَيَتَمَتَّعُوا	وَيَلْهِيهِمْ	الْأَمَلُ	فَسَوْفَ يَعْلَمُونَ
and enjoy	and let amuse them	the (false) hope	then soon they will come to know
وَمَا أَهْلَكْنَا	مِنْ قَرْيَةٍ إِلَّا	وَهَا	كِتَابٌ
and We destroyed not	[form] a town	(there was) for it	a decree (book)
مَّا تَسْبِقُ	مِنْ أُمَّةٍ	أَجَلَهَا	وَمَا يَسْتَكْبِرُونَ
(can) not advance	any nation	its term	nor delay (it)
وَمَا يَأْتِيهَا	وَقَالُوا	يَأْتِيهَا	لَمَجْنُونٌ
0 (you)	and they say	and they say	(are) surely a mad (man)
أَلَّذِي نَزَّلَ	عَلَيْهِ	الذِّكْرُ	إِنَّكَ
(to) whom was sent down	[unto him]	the Quran	truly you
لَوْ	مَا تَأْتِينَا	بِالْمَلَائِكَةِ	إِنْ كُنْتَ
why	you bring not to us	the angels	if you are
			مِنَ الصَّادِقِينَ
			of the truthful

مَا نَنْزِلُ الْمَلَائِكَةَ إِلَّا بِالْحَقِّ وَمَا كَانُوا إِذَا مُنْظَرِينَ ﴿٨﴾ إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴿٩﴾ وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ فِي شَيْعِ الْأَوَّلِينَ ﴿١٠﴾ وَمَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿١١﴾ كَذَلِكَ نَسْلُكُهُ فِي قُلُوبِ الْمُجْرِمِينَ ﴿١٢﴾ لَا يُؤْمِنُونَ بِهِ - وَقَدْ خَلَّتْ سُنَّةُ الْأَوَّلِينَ ﴿١٣﴾

8. We send not the angels down except with the truth (i.e. for torment), and in that case, they (the disbelievers) would have no respite! 9. Verily, We, it is We Who have sent down the *Dhikr* (i.e. the Qur'ān) and surely We will guard it (from corruption). 10. Indeed, We sent (Messengers) before you (O Muhammad ﷺ) amongst the sects (communities) of old. 11. And never came a Messenger to them but they did mock at him. 12. Thus do We let it (polytheism and disbelief) enter the hearts of the *Mujrimūn* [criminals, polytheists, pagans, (because of their mocking at the Messengers)]. 13. They would not believe in it (the Qur'ān); and already the example of (Allāh's punishment of) the ancients (who disbelieved) has gone forth.

مَا نَنْزِلُ الْمَلَائِكَةَ	إِلَّا	بِالْحَقِّ	وَمَا كَانُوا
We send not the angels down	except	with the truth	and they would not be
إِذَا	مُنْظَرِينَ	إِنَّا	نَحْنُ
then	given respite	verily We	[We]
			نَزَّلْنَا الذِّكْرَ
			have sent down the Quran
			وَأِنَّا
			and surely We
			لَهُ
			for it

لَحْفَظُونَ ﴿١٤﴾	وَلَقَدْ أَرْسَلْنَا	مِنْ قَبْلِكَ	فِي شَيْعٍ
amongst the communities (sects)	and indeed We sent (are) surely guardians	before you	
الْأُولِينَ ﴿١٥﴾	وَمَا يَأْتِيهِمْ	مِنْ رَسُولٍ	إِلَّا كَانُوا
(of) old	and came to them not	any Messenger	but they did
كَذَلِكَ	نَسَلُّكَهُ	فِي قُلُوبِ	الْمُجْرِمِينَ ﴿١٦﴾
thus	We let it enter (do)	[into] (the) hearts	(of) the sinners
بِهِ	وَقَدْ خَلَّتْ	سِنَّةٌ	الْأُولِينَ ﴿١٧﴾
in it	and indeed has gone forth	(the) example	(of) the ancients

وَلَوْ فَتَحْنَا عَلَيْهِمْ بَابًا مِّنَ السَّمَاءِ فَظَلُّوا فِيهِ يَعْرُجُونَ ﴿١٤﴾ لَقَالُوا إِنَّمَا سُكِّرَتْ أَبْصَارُنَا بَلْ نَحْنُ قَوْمٌ مَّسْحُورُونَ ﴿١٥﴾ وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجًا وَزَيَّنَّاهَا لِلنَّاظِرِينَ ﴿١٦﴾ وَحَفِظْنَاهَا مِنْ كُلِّ شَيْطَانٍ رَّجِيمٍ ﴿١٧﴾ إِلَّا مَنْ أَسْرَقَ السَّمْعَ فَاتَّبَعَهُ شَهَابٌ مُّبِينٌ ﴿١٨﴾

14. And even if We opened to them a gate from the heaven and they were to keep on ascending thereto (all day long). 15. They would surely say (in the evening): "Our eyes have been (as if) dazzled (we have not seen any angel or heaven). Nay, we are a people bewitched." 16. And indeed, We have put the big stars in the heaven and We beautified it for the beholders. 17. And We have guarded it (near heaven) from every outcast *Shaitān* (devil). 18. Except him (devil) who steals the hearing then he is pursued by a clear flaming fire.

وَلَوْ	فَتَحْنَا عَلَيْهِمْ	بَابًا	مِّنَ السَّمَاءِ	فَظَلُّوا
and (even) if	We opened to them	a gate	from the heaven	and they were to continue
فِيهِ	يَعْرُجُونَ ﴿١٤﴾	لَقَالُوا	إِنَّمَا سُكِّرَتْ أَبْصَارُنَا	
therein	to ascend	they would surely say	only our eyes have been blocked (blurred)	
بَلْ نَحْنُ	قَوْمٌ	مَّسْحُورُونَ ﴿١٥﴾	وَلَقَدْ جَعَلْنَا	فِي السَّمَاءِ
nay we	(are) a people	bewitched	and indeed We have put	in the heaven
بُرُوجًا	وَزَيَّنَّاهَا	لِلنَّاظِرِينَ ﴿١٦﴾	وَحَفِظْنَاهَا	
big stars	and We beautified it	for the beholders	and We have protected it	

الَسْمَعُ	إِلَّا مَن أَسْتَرَقَ	رَجِيمٍ	شَيْطَانٍ	مِن كُلِّ
the hearing	except (him) who gains (steals)	outcast	devil	from every
	مُبِينٌ	شَهَابٌ	فَأَنْبَعَهُ	
	clear	a flaming fire	then he is pursued by	

وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ شَيْءٍ مَّوْزُونٍ ﴿١٧﴾ وَجَعَلْنَا لَكُمْ فِيهَا مَعْيِشًا وَمَنْ لَسْتُمْ لَهُ بِرِزْقَيْنَ ﴿١٨﴾ وَإِنْ مِنْ شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ وَمَا نُنزِلُهُ إِلَّا بِقَدَرٍ مَّعْلُومٍ ﴿١٩﴾ وَأَرْسَلْنَا الرِّيحَ لَوَاقِحَ فَاَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَاسْقَيْنَاكُمُوهُ وَمَا أَنْتُمْ لَهُ بِخَازِنِينَ ﴿٢٠﴾

19. And the earth We have spread out, and have placed therein firm mountains, and caused to grow therein all kinds of things in due proportion. 20. And We have provided therein means of living, for you and for those whom you provide not [moving (living) creatures, cattle, beasts, and other animals]. 21. And there is not a thing, but with Us are the stores thereof. And We send it not down except in a known measure. 22. And We send the winds fertilizing (to fill heavily the clouds with water), then cause the water (rain) to descend from the sky, and We give it to you to drink, and it is not you who are the owners of its stores (i.e. to give water to whom you like or to withhold it from whom you like).

وَأَنْبَتْنَا	رَوَاسِيَ	فِيهَا	وَأَلْقَيْنَا	مَدَدْنَاهَا	وَالْأَرْضَ
and caused to grow	firm mountains	therein	and placed	We spread it	and the earth
وَجَعَلْنَا	مَّوْزُونٍ	شَيْءٍ	مِن كُلِّ	فِيهَا	
and We have made	balanced (in due proportion)	thing	of each	therein	
لَهُ	وَمَنْ لَسْتُمْ	مَعْيِشَ	فِيهَا	لَكُمْ	
[for him]	and (for those) whom you are not	means of living	therein	for you	
خَزَائِنُهُ	إِلَّا عِنْدَنَا	مِنْ شَيْءٍ	وَإِنْ	بِرِزْقَيْنَ	
(are) the stores thereof	but with Us	a thing	and (there is) not	providers	
مَّعْلُومٍ	بِقَدَرٍ	إِلَّا	وَمَا نُنزِلُهُ		
known	in a measure	except	and We send it not down		

مَاءً	مِنَ السَّمَاءِ	فَأَنْزَلْنَا	لَوْقِحَ	وَأَرْسَلْنَا الرِّيحَ
water	from the sky	then cause to descend	fertilizing	and We send the winds
يَخْزِنِينَ ﴿٢٣﴾	لَهُ	وَمَا أَنْتُمْ		فَأَسْقَيْنَاكُمْوهٗ
able to store	for it	and you (are) not		and We gave it to you to drink

وَأِنَّا لَنَحْنُ مُخِيٌّ ۖ وَنَمِيتُ وَنَحْنُ الْوَارِثُونَ ﴿٢٣﴾ وَلَقَدْ عَلِمْنَا الْمُسْتَقْدِمِينَ مِنْكُمْ وَلَقَدْ عَلِمْنَا الْمُسْتَأْخِرِينَ ﴿٢٤﴾ وَإِنَّ رَبَّكَ هُوَ يَحْشُرُهُمْ إِنَّهُ حَكِيمٌ عَلِيمٌ ﴿٢٥﴾ وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ صَلْصَلٍ مِّنْ حَمَإٍ مَّسْنُونٍ ﴿٢٦﴾

23. And certainly We! We it is Who give life, and cause death, and We are the Inheritor. 24. And indeed, We know the first generations of you who had passed away, and indeed, We know the present generations of you (mankind), and also those who will come afterwards. 25. And verily, your Lord will gather them together. Truly, He is All-Wise, All-Knowing. 26. And indeed, We created man from dried (sounding) clay of altered mud.

وَأِنَّا	لَنَحْنُ مُخِيٌّ ۖ	وَنَمِيتُ	وَنَحْنُ	الْوَارِثُونَ ﴿٢٣﴾
and certainly We	[We] (it is Who) give life	and cause death	and We	(are) the Inheritor
وَلَقَدْ عَلِمْنَا الْمُسْتَقْدِمِينَ		مِنْكُمْ		
and indeed We know		the first generations who have passed away		
وَلَقَدْ عَلِمْنَا الْمُسْتَأْخِرِينَ ﴿٢٤﴾				
and indeed We know the late generations who will come afterwards				
وَإِنَّ رَبَّكَ	هُوَ	يَحْشُرُهُمْ	إِنَّهُ حَكِيمٌ	
and verily your Lord	(is) He	(Who) will gather them	truly He (is) All-Wise	
عَلِيمٌ ﴿٢٥﴾	وَلَقَدْ خَلَقْنَا الْإِنْسَانَ	مِنْ صَلْصَلٍ	مِّنْ حَمَإٍ	مَّسْنُونٍ ﴿٢٦﴾
All-Knowing	and indeed We created man	from clay	of mud	altered (into shape)

وَالْجَانَّ خَلَقْنَاهُ مِنْ قَبْلُ مِنْ نَّارِ السَّمُومِ ﴿٢٧﴾ وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَلِيقٌ بَشَرًا مِّنْ صَلْصَلٍ مِّنْ حَمَإٍ مَّسْنُونٍ ﴿٢٨﴾ فَاذْأَسْوَيْتُهُ، وَنَفَخْتُ فِيهِ مِنْ رُّوحِي فَقَعُوا لَهُ، سَاجِدِينَ ﴿٢٩﴾

فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ ﴿٣٠﴾ إِلَّا إِبْلِيسَ أَبَى أَنْ يَكُونَ مَعَ السَّاجِدِينَ ﴿٣١﴾

27. And the jinn, We created aforetime from the smokeless flame of fire. 28. And (remember) when your Lord said to the angels: "I am going to create a man (Adam) from dried (sounding) clay of altered mud. 29. "So, when I have fashioned him completely and breathed into him (Adam) the soul which I created for him, then fall (you) down prostrating yourselves to him." 30. So the angels prostrated themselves, all of them together. 31. Except *Iblis* (Satan) – he refused to be among the prostrators.

السَّمُورِ ﴿٢٧﴾	مِن نَّارٍ	مِن قَبْلُ	خَلَقْنَاهُ	وَالْجَانَّ
(of) smokeless flame	from fire	aforetime	We created [it]	and the jinn
خَلِقُ	إِنِّي	لِلْمَلَائِكَةِ	قَالَ رَبُّكَ	وَإِذْ
going to create	verily I (am)	to the angels	your Lord said	and (remember) when
سَوَّيْتُهُ،	فَإِذَا	مَسَّنُونِ ﴿٢٩﴾	مِّن حَمَلٍ	مِّن صَلْصَلٍ
I have fashioned him	so when	altered (into shape)	of mud	from clay
بَشَرًا			مِّن حَمَلٍ	مِّن صَلْصَلٍ
a man			of mud	from clay
سَاجِدِينَ ﴿٣١﴾	لَهُ،	فَقَعُوا	مِن رُّوحِي	فِيهِ
prostrating	for him	then fall down	of My soul	into him
وَنَفَخْتُ				فِيهِ
and breathed				into him
إِلَّا إِبْلِيسَ	أَجْمَعُونَ ﴿٣٠﴾	كُلُّهُمْ	فَسَجَدَ الْمَلَائِكَةُ	
except Iblis (Satan)	together	all of them	so the angels prostrated	
السَّاجِدِينَ ﴿٣١﴾	أَبَى	أَنْ يَكُونَ مَعَ		
the prostrators	he refused	to be with		

قَالَ يَا إِبْلِيسُ مَا لَكَ أَلَّا تَكُونَ مَعَ السَّاجِدِينَ ﴿٣٢﴾ قَالَ لَمْ أَكُنْ لِأَسْجُدَ لِبَشَرٍ خَلَقْتَهُ، مِنْ صَلْصَلٍ مِّن حَمَلٍ مَسَّنُونِ ﴿٣٣﴾ قَالَ فَأَخْرِجْ مِنْهَا فَإِنَّكَ رَجِيمٌ ﴿٣٤﴾ وَإِنْ عَلَيْكَ اللَّعْنَةُ إِلَى يَوْمِ الدِّينِ ﴿٣٥﴾ قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمٍ يُبْعَثُونَ ﴿٣٦﴾

32. (Allāh) said: "O *Iblis* (Satan)! What is your reason for not being among the prostrators?" 33. [*Iblis* (Satan)] said: "I am not the one to prostrate myself to a human being, whom You created from dried (sounding) clay of altered mud." 34. (Allāh) said: "Then, get out from here, for verily, you are *Rajim* (an

outcast or a cursed one)." 35. "And verily, the curse shall be upon you till the Day of Recompense (i.e. the Day of Resurrection)." 36. [Iblis (Satan)] said: "O my Lord! Give me then respite till the Day they (the dead) will be resurrected."

قَالَ	يَا إِبْلِيسُ	مَا	لَكَ	أَلَا تَكُونُ مَعَ	السَّاجِدِينَ
He (Allah) said	O Iblis (Satan)	what	(is) for you	that you are not with	the prostrators
قَالَ	لَمْ أَكُنْ	لَأَسْجُدَ	لِإِنْسٍ	خَلَقْتَهُ	
he (Iblis) said	I am not	(one) to prostrate	to a man (human being)	whom You created	
مِنْ صَلْصَلٍ	مِنْ حَمَلٍ	مَسْنُونٍ	قَالَ	فَأَخْرَجَ	
from clay	of mud	altered (into shape)	He (Allah) said	then get out	
مِنْهَا	فَإِنَّكَ	رَجِيمٌ	وَإِنَّ	عَلَيْكَ	اللَّعْنَةَ
from here	for truly you	(are) an outcast	and truly	(shall be) upon you	the curse
إِلَى يَوْمٍ	الدِّينِ	قَالَ	رَبِّ	فَأَنْظِرْنِي	
till (the) Day	(of) Recompense	he (Iblis) said	O my Lord	give me then respite	
إِلَى يَوْمٍ يُبْعَثُونَ					
till (the) Day they (the dead) will be resurrected					

قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ ﴿٣٧﴾ إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ ﴿٣٨﴾ قَالَ رَبِّ بِمَا أَغْوَيْتَنِي لَأُزَيِّنَنَّ لَهُمْ فِي الْأَرْضِ وَلَأُغْوِيَنَّهُمْ أَجْمَعِينَ ﴿٣٩﴾ إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ ﴿٤٠﴾ قَالَ هَذَا صِرَاطٌ عَلَيَّ مُسْتَقِيمٌ ﴿٤١﴾ إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ إِلَّا مَنِ اتَّبَعَكَ مِنَ الْغَاوِينَ ﴿٤٢﴾

37. Allāh said: "Then verily, you are of those reprieved, 38. "Till the Day of the time appointed." 39. [Iblis (Satan)] said: "O my Lord! Because You misled me, I shall indeed adorn the path of error for them (mankind) on the earth, and I shall mislead them all. 40. "Except Your chosen (guided) slaves among them." 41. (Allāh) said: "This is a way which will lead straight to Me." 42. "Certainly, you shall have no authority over My slaves, except those who follow you of the Ghāwūn (Mushrikūn and those who go astray, criminals, polytheists, and evildoers).

قَالَ فَإِنَّكَ	مِنَ الْمُنْظَرِينَ ﴿٣٧﴾	إِلَى يَوْمٍ	الْوَقْتِ
He (Allah) said then truly you	(are) of those reprieved	till (the) Day	(of) the time
الْمَعْلُومِ ﴿٣٨﴾	قَالَ رَبِّ	بِمَا	أَغْوَيْتَنِي
known	he (Iblis) said O my Lord	(because) of what	You misled me
لَأَزِينَنَّ لَهُمْ	فِي الْأَرْضِ	وَأَغْوِيَنَّهُمْ	أَجْمَعِينَ ﴿٣٩﴾
I shall indeed adorn for them	on the earth	and I shall mislead them	all
إِلَّا عِبَادَكَ	مِنْهُمْ	الْمُخْلِصِينَ ﴿٤٠﴾	قَالَ هَذَا
except Your slaves	among them	the chosen (sincere)	He (Allah) said this
عَلَىٰ مُسْتَقِيمٍ ﴿٤١﴾	إِنَّ عِبَادِي لَيْسَ	لَكَ	عَلَيْهِمْ
straight to Me	certainly My slaves shall not	you have	over them
سُلْطَانٌ	سُلْطَانٌ	سُلْطَانٌ	سُلْطَانٌ
any authority	any authority	any authority	any authority
إِلَّا مَنِ	اتَّبَعَكَ	مِنَ الْعَاوِينَ ﴿٤٢﴾	
except (those) who	followed you	of the ones who go astray	

وَأِنَّ جَهَنَّمَ لَمَوْعِدُهُمْ أَجْمَعِينَ ﴿٤٣﴾ لَهَا سَبْعَةُ أَبْوَابٍ لِّكُلِّ بَابٍ مِّنْهُمْ جُزْءٌ مَّقْسُومٌ ﴿٤٤﴾
 إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ ﴿٤٥﴾ أَدْخُلُوهَا بِسَلَامٍ أَمِينٍ ﴿٤٦﴾ وَنَزَعْنَا مَا فِي صُدُورِهِمْ
 مِّنْ غَلٍّ إِخْوَانًا عَلَىٰ سُرُرٍ مُّتَقَابِلِينَ ﴿٤٧﴾ لَا يَمَسُّهُمْ فِيهَا نَصَبٌ وَمَا هُمْ مِنْهَا بِمُخْرَجِينَ ﴿٤٨﴾
 نَبِيِّ عِبَادِي أَنِّي أَنَا الْغَفُورُ الرَّحِيمُ ﴿٤٩﴾

43. ``And surely, Hell is the promised place for them all. 44. ``It (Hell) has seven gates, for each of those gates is a (special) class (of sinners) assigned. 45. ``Truly, the *Muttaqūn* (the pious.) will be amidst Gardens and water springs (Paradise). 46. ``(It will be said to them): `Enter therein (Paradise), in peace and security.' 47. ``And We shall remove from their breasts any deep feeling of bitterness (that they may have). (So they will be like) brothers facing each other on thrones. 48. ``No sense of fatigue shall touch them, nor shall they (ever) be asked to leave it." 49. Declare (O Muhammad ﷺ) to My slaves that truly I am the Oft-Forgiving, the Most Merciful.

وَأِنَّ جَهَنَّمَ	لَمَوْعِدُهُمْ	أَجْمَعِينَ ﴿٤٣﴾	لَهَا	سَبْعَةُ
and surely Hell	(is) [surely] the promised place (for) them	all	it (Hell) has	seven

أَبْوَابٍ	لِكُلِّ	بَابٍ	مِنْهُمْ	جُزْءٍ	مَّقْسُومٍ	إِنَّ الْمُتَّقِينَ
gates	for each	door	of them	(is) a portion	assigned	truly the pious (people)
فِي جَنَّاتٍ	وَعُيُونٍ	أَدْخُلُوهَا	وَسَلَامٍ	ءَامِنِينَ	إِنَّمَا	مِنْ غَلٍّ
(will be) amidst Gardens	and (water) springs	enter therein	in peace	(and) security	and We shall remove what	any injury (hard feeling)
وَنَزَعْنَا مَا	فِي صُدُورِهِمْ	مِنْ غَلٍّ	إِخْوَانًا	عَلَى سُرُرٍ	مُنْقَبِلِينَ	لَا يَمَسُّهُمْ
and We shall remove what	(is) in their breasts	any injury (hard feeling)	(so they will be) brothers	on thrones	facing each other	will not touch them
نَصَبٌ	وَمَا هُمْ	مِنْهَا	بِمُخْرَجِينَ	نَبِّئْ عِبَادِي	أَنَا	أَنِّي
fatigue	nor (shall) they	of it	(be) removed	inform (O Muhammad) My slaves (servants)	[I] (am)	that I
				الرَّحِيمُ	الْعَفُورُ	
				the Most Merciful	the Oft-Forgiving	

وَأَنَّ عَذَابِي هُوَ الْعَذَابُ الْأَلِيمُ 50. وَنَبِّئْهُمْ عَنْ ضَيْفِ إِبْرَاهِيمَ 51. إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ إِنَّا مِنْكُمْ وَجْهٌ 52. قَالُوا لَا نَوْجَلُ إِنَّا نَبْشِرُكَ بِغُلَامٍ عَالِمٍ 53. قَالَ أَبَشْرْتُمُونِي عَلَى أَنْ مَسَّنِيَ الْكِبَرُ فِيمَ تَبَشِّرُونَ 54.

50. And that My torment is indeed the most painful torment. 51. And tell them about the guests (the angels) of Ibrāhīm (Abraham). 52. When they entered to him, and said: "Salāman (peace)!" [Ibrāhīm (Abraham)] said: "Indeed! We are afraid of you." 53. They (the angels) said: "Do not be afraid! We give you glad tidings of a boy (son) possessing much knowledge and wisdom." 54. [Ibrāhīm (Abraham)] said: "Do you give me glad tidings (of a son) when old age has overtaken me? Of what then is your glad tidings?"

وَأَنَّ عَذَابِي	هُوَ	الْعَذَابُ	الْأَلِيمُ	وَنَبِّئْهُمْ
and that My torment	[it]	(is) the torment	most painful	and tell them
عَنْ ضَيْفِ	إِبْرَاهِيمَ	إِذْ دَخَلُوا	عَلَيْهِ	فَقَالُوا سَلَامًا
about (the) guests (angels)	(of) Abraham	when they entered	upon him	and said peace

قَالَ إِنَّا	مِنْكُمْ	وَجِلُونَ ﴿٥٦﴾	قَالُوا	لَا تَوْجَلْ	إِنَّا
he said indeed we	of you	(are) afraid	they said	(do) not be afraid	truly we
نَبِّشْرُكَ	بِعِلْمِ	عَلِيمِ ﴿٥٧﴾	قَالَ	أَنْ مَسَّنِي	أَبَشَّرْتُمُونِي
give you glad tidings	of a son (boy)	knowledgeable	he (Abraham) said	[that] has overtaken me	(do) you give me glad tidings?
أَكْبَرُ	فِيمَ تَبَشِّرُونَ ﴿٥٨﴾	عَلَى	عَلَى	عَلَى	عَلَى
old age	of what then you give glad tidings	when	when	when	when

قَالُوا بَشِّرْنَا بِالْحَقِّ فَلَا تَكُنْ مِنَ الْقَانِطِينَ ﴿٥٥﴾ قَالَ وَمَنْ يَقْنَطُ مِنْ رَحْمَةِ رَبِّهِ ۖ إِلَّا الضَّالُّونَ ﴿٥٦﴾ قَالَ فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ ﴿٥٧﴾ قَالُوا إِنَّا أُرْسِلْنَا إِلَى قَوْمٍ مُجْرِمِينَ ﴿٥٨﴾ إِلَّا آلَ لُوطٍ إِنَّا لَمُنَجُّوهُمْ أَجْمَعِينَ ﴿٥٩﴾ إِلَّا أُمَّرَأَتَهُ قَدَرْنَا إِنَّا لَمِنَ الْغَابِرِينَ ﴿٦٠﴾

55. They (the angels) said: "We give you glad tidings in truth. So be not of the despairing." 56. [Ibrāhīm (Abraham)] said: "And who despairs of the Mercy of his Lord except those who are astray?" 57. [Ibrāhīm (Abraham) again] said: "What then is the business on which you have come, O messengers?" 58. They (the angels) said: "We have been sent to a people who are *Mujrimūn* (criminals, disbelievers, polytheists, sinners). 59. "(All) except the family of Lūt (Lot). Them all we are surely, going to save (from destruction). 60. "Except his wife, of whom We have decreed that she shall be of those who remain behind (i.e. she will be destroyed)."

قَالُوا	بَشِّرْنَا	بِالْحَقِّ	فَلَا تَكُنْ	مِنَ الْقَانِطِينَ ﴿٥٥﴾
they said	we give you glad tidings	in truth	so be not	of the despairing
قَالَ	وَمَنْ يَقْنَطُ	مِنْ رَحْمَةِ	رَبِّهِ ۖ	إِلَّا الضَّالُّونَ ﴿٥٦﴾
he (Abraham) said	and who despairs	of (the) Mercy	(of) his Lord	except those who are astray
قَالَ	فَمَا	خَطْبُكُمْ	أَيُّهَا	الْمُرْسَلُونَ ﴿٥٧﴾
he (Abraham) said	then what	(is) your mission	O (you)	messengers (angels)
قَالُوا	إِنَّا	أُرْسِلْنَا	إِلَى قَوْمٍ	مُجْرِمِينَ ﴿٥٨﴾
they said	we have been sent	to a people	who are	criminals, disbelievers, polytheists, sinners

إِنَّا أَرْسَلْنَا	إِلَى قَوْمٍ	مُجْرِمِينَ ﴿٥٨﴾	إِلَّا عَالَ
truly we have been sent	to a people	who are criminals (sinners)	except (the) family
لُوطٍ	إِنَّا	لَمُنَجِّهِمْ	إِلَّا أَمْرَاتَهُ.
(of) Lot	we truly	[surely] (shall) save them	except his wife
فَدَرْنَا	إِنَّهَا	لَمِنَ الْغَابِرِينَ ﴿٥٩﴾	
We have decreed	that she	(is) surely of those who remain behind (to be destroyed)	

فَلَمَّا جَاءَ عَالَ لُوطٍ الْمُرْسَلُونَ ﴿٥٨﴾ قَالَ إِنَّكُمْ قَوْمٌ مُنْكَرُونَ ﴿٥٩﴾ قَالُوا بَلْ جِئْنَاكَ بِمَا كَانُوا فِيهِ يَمْتَرُونَ ﴿٦٠﴾ وَأَتَيْنَكَ بِالْحَقِّ وَإِنَّا لَصَادِقُونَ ﴿٦١﴾ فَأَسْرِبْ بِأَهْلِكَ بِقِطْعٍ مِّنَ اللَّيْلِ وَاتَّبِعْ أَدْبَرَهُمْ وَلَا يَلْتَفِتْ مِنْكُمْ أَحَدٌ وَامْضُوا حَيْثُ تُؤْمَرُونَ ﴿٦٢﴾ وَقَضَيْنَا إِلَيْهِ ذَلِكَ الْأَمْرَاتِ دَابِرَهُنَّوَلَاءَ مَقْطُوعٌ مُّصْبِحِينَ ﴿٦٣﴾

61. Then when the messengers (the angels) came to the family of Lūt (Lot). 62. He said: "Verily, you are people unknown to me." 63. They said: "Nay, we have come to you with that (torment) which they have been doubting. 64. "And we have brought you the truth (the news of the destruction of your nation) and certainly we tell the truth. 65. "Then travel in a part of the night with your family, and you go behind them in the rear, and let no one amongst you look back, but go on to where you are ordered." 66. And We made known this decree to him that the root of those (sinners) was to be cut off in the early morning.

فَلَمَّا جَاءَ	عَالَ	لُوطٍ	الْمُرْسَلُونَ ﴿٥٨﴾	قَالَ إِنَّكُمْ
then when came to	(the) family	(of) Lot	the messengers (angels)	he said verily you
قَوْمٌ	مُنْكَرُونَ ﴿٥٩﴾	قَالُوا	بَلْ جِئْنَاكَ	بِمَا كَانُوا
(are) people	unknown (to me)	they said	nay we have come to you	with what they were
فِيهِ يَمْتَرُونَ ﴿٦٠﴾	وَأَتَيْنَكَ	بِالْحَقِّ	وَإِنَّا	
doubting in it	and we have brought you	[with] the truth	and we truly	
لَصَادِقُونَ ﴿٦١﴾	فَأَسْرِبْ	بِأَهْلِكَ	مِنَ اللَّيْلِ	
[surely] (are) truthful	then travel	with your family	in a part	of the night

وَأَتَّبِعُوا	أَحَدٌ	مِنْكُمْ	وَلَا يَلْتَفِتُوا	وَأَتَّبِعُوا
but go on	anyone	of you	and let not look back	and follow their backs
أَنَّ دَابِرَ	الْأَمْرِ	ذَلِكَ	إِلَيْهِ	وَقَضَيْنَا
that (the) root	decree	this	to him	and We made known
	مُصْبِحِينَ ﴿٦٦﴾	مَقْطُوعٌ	هَؤُلَاءِ	حَيْثُ تَأْمُرُونَ ﴿٦٥﴾
	(in the) early morning	(was) to be cut off	(of) those (sinners)	where you are ordered

وَجَاءَ أَهْلُ الْمَدِينَةِ يَسْتَبْشِرُونَ ﴿٦٧﴾ قَالَ إِنَّ هَؤُلَاءِ ضَيْفِي فَلَا تَفْضَحُونِ ﴿٦٨﴾ وَأَنْقُوا اللَّهَ وَلَا تُخْزُونِ ﴿٦٩﴾ قَالُوا أَوْلَمْ نَنْهَكَ عَنِ الْعَالَمِينَ ﴿٧٠﴾ قَالَ هَؤُلَاءِ بَنَاتِي إِنْ كُنْتُمْ فَاعِلِينَ ﴿٧١﴾ لَعَمْرُكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ ﴿٧٢﴾ فَأَخَذْتَهُمُ الصَّيْحَةُ مُشْرِقِينَ ﴿٧٣﴾

67. And the inhabitants of the city came rejoicing (at the news of the young men's arrival). 68. [Lūt (Lot)] said: "Verily, these are my guests, so shame me not. 69. "And fear Allāh and disgrace me not." 70. They (people of the city) said: "Did we not forbid you from entertaining (or protecting) any of the 'Alamīn (people, foreigners and strangers from us)?" 71. [Lūt (Lot)] said: "These (the girls of the nation) are my daughters (to marry lawfully), if you must act (so)." 72. Verily, by your life (O Muhammad ﷺ), in their wild intoxication, they were wandering blindly. 73. So *As-Saiḥah* (torment – awful cry) overtook them at the time of sunrise.

وَجَاءَ أَهْلُ	الْمَدِينَةِ يَسْتَبْشِرُونَ ﴿٦٧﴾	قَالَ إِنَّ هَؤُلَاءِ
and came (the) inhabitants	(of) the city rejoicing	he (Lot) said verily these
ضَيْفِي	فَلَا تَفْضَحُونَ ﴿٦٨﴾	وَأَنْقُوا اللَّهَ
(are) my guests	so shame me not	and fear Allah
قَالُوا	أَوْلَمْ نَنْهَكَ	عَنِ الْعَالَمِينَ ﴿٧٠﴾
they said	[and] (did) we not forbid you?	from (entertaining) the people
قَالَ هَؤُلَاءِ	بَنَاتِي	إِنْ كُنْتُمْ
he said these	(are) my daughters	if you would be (must)
لَعَمْرُكَ	إِنَّهُمْ	لَفِي سَكْرَتِهِمْ يَعْمَهُونَ ﴿٧٢﴾
by your life	truly they	were wandering blindly in their (wild) intoxication

مُشْرِقِينَ ﴿٧٦﴾	الصَّيْحَةُ	فَأَخَذَتْهُمُ
at (the time of) sunrise	an awful cry	so overtook them

فَجَعَلْنَا عَلَيْهِمَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهِمْ حِجَارَةً مِّن سِجِّيلٍ ﴿٧٦﴾ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّمُتَوَسِّمِينَ ﴿٧٥﴾ وَإِنَّمَا لَيْسِيْلٌ مُّقِيمٌ ﴿٧٦﴾ إِنَّ فِي ذَلِكَ لَآيَةً لِّلْمُؤْمِنِينَ ﴿٧٧﴾ وَإِن كَانَ أَصْحَابُ الْأَيْكَةِ لظَالِمِينَ ﴿٧٨﴾ فَانقَمْنَا مِنْهُمْ وَإِنَّهُمَا لَبِإِمَامٍ مُّبِينٍ ﴿٧٨﴾ وَلَقَدْ كَذَّبَ أَصْحَابُ الْحِجْرِ الْمُرْسَلِينَ ﴿٨٠﴾

74. And We turned (the towns of Sodom in Palestine) upside down and rained down on them stones of baked clay. 75. Surely, in this are signs for those who see (or understand or learn the lessons from the Signs of Allāh). 76. And verily, they (the cities) were right on the highroad (from Makkah to Syria, i.e. the place where the Dead Sea is now). 77. Surely, therein is indeed a sign for the believers. 78. And the Dwellers of the Wood [i.e. the people of Madyan (Midian) to whom Prophet Shu'aib (ﷺ) was sent by Allāh], were also *Zālimūn* (polytheists and wrongdoers). 79. So, We took vengeance on them. They are both on an open highway, plain to see. 80. And verily, the Dwellers of *Al-Hijr* (the rocky tract) denied the Messengers.

فَجَعَلْنَا	عَلَيْهَا	سَافِلَهَا	وَأَمْطَرْنَا	عَلَيْهِمْ	حِجَارَةً	مِّن سِجِّيلٍ ﴿٧٦﴾
and We turned	its upside	down	and rained	unto them	stones	of baked clay
إِنَّ	فِي ذَلِكَ	لَآيَاتٍ	لِّمُتَوَسِّمِينَ ﴿٧٥﴾	وَإِنَّمَا	لَيْسِيْلٌ	مُّقِيمٌ ﴿٧٦﴾
surely	in this	indeed (are) signs	for those who see	and verily they (the cities)	on a road	established
لَيْسِيْلٌ	مُّقِيمٌ ﴿٧٦﴾	إِنَّ	فِي ذَلِكَ	لَآيَةً	لِّلْمُؤْمِنِينَ ﴿٧٧﴾	وَإِن كَانَ
(were) on a road	established	surely	in that	(is) indeed a sign	for the believers	and surely were
فَانقَمْنَا	مِنْهُمْ	وَإِنَّهُمَا	لَبِإِمَامٍ	مُّبِينٍ ﴿٧٨﴾	لَقَدْ كَذَّبَ	أَصْحَابُ
so We took vengeance	on them	and indeed they (are) both	on a road (way)	clear	(the) Dwellers	(of) the Wood
مُّبِينٍ ﴿٧٨﴾	لَقَدْ كَذَّبَ	أَصْحَابُ	الْحِجْرِ	الْمُرْسَلِينَ ﴿٨٠﴾	الْمُرْسَلِينَ	الْمُرْسَلِينَ ﴿٨٠﴾
clear	and verily denied (the) Dwellers	(of) the rocky tract	the Messengers	the Messengers	the Messengers	the Messengers

وَأَيْنَنَّهُمْ ءَايَاتِنَا فَكَانُوا عَنْهَا مُعْرِضِينَ ﴿٨١﴾ وَكَانُوا يَنْحِتُونَ مِنَ الْجِبَالِ بُيُوتًا ءَامِنِينَ ﴿٨٢﴾ فَآخَذْتَهُمُ الصَّيْحَةُ مُصْبِحِينَ ﴿٨٣﴾ فَمَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يَكْسِبُونَ ﴿٨٤﴾ وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَإِنَّ السَّاعَةَ لَأْتِيَةٌ فَاصْفَحِ الصَّفْحَ الْجَمِيلَ ﴿٨٥﴾ إِنَّ رَبَّكَ هُوَ الْخَلَّاقُ الْعَلِيمُ ﴿٨٦﴾

81. And We gave them Our Signs, but they were averse to them. 82. And they used to hew out dwellings from the mountains, (feeling themselves) secure. 83. But *As-Saiha* (torment – awful cry) overtook them in the early morning (of the fourth day of their promised punishment days). 84. And all that they used to earn availed them not. 85. And We created not the heavens and the earth and all that is between them except with truth, and the Hour is surely coming, so overlook (O Muhammad ﷺ), their faults with gracious forgiveness. [This was before the ordainment of *Jihād* – holy fighting in Allāh's Cause.] 86. Verily, your Lord is the All-Knowing Creator.

وَأَيْنَنَّهُمْ	ءَايَاتِنَا	فَكَانُوا	عَنْهَا	مُعْرِضِينَ ﴿٨١﴾	وَكَانُوا
and We gave them	Our Signs	but they were	to them	averse	and they used to
يَنْحِتُونَ مِنَ الْجِبَالِ	بُيُوتًا	ءَامِنِينَ ﴿٨٢﴾	فَآخَذْتَهُمُ	الصَّيْحَةُ	مُصْبِحِينَ ﴿٨٣﴾
hew out from the mountains	homes (dwellings)	secure	but overtook them	an awful cry	(in the) early morning
وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا	إِلَّا	بِالْحَقِّ	وَإِنَّ السَّاعَةَ	لَأْتِيَةٌ	فَاصْفَحِ الصَّفْحَ الْجَمِيلَ ﴿٨٥﴾
and We created not the heavens and the earth and all that is between them	except	with truth	and surely the Hour	(is) [indeed] coming	so overlook (their faults with) forgiveness
رَبِّكَ هُوَ الْخَلَّاقُ الْعَلِيمُ ﴿٨٦﴾	إِنَّ رَبَّكَ	هُوَ الْخَلَّاقُ	الْعَلِيمُ ﴿٨٦﴾	VERILY YOUR LORD	IS THE ALL-KNOWING CREATOR
the All-Knowing Creator	He (is) the Creator				

وَلَقَدْ آتَيْنَاكَ سَبْعًا مِّنَ الْمَثَانِي وَالْقُرْآنَ الْعَظِيمَ ﴿٨٧﴾ لَا تَمَدَّنْ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ وَلَا تَحْزَنْ عَلَيْهِمْ وَأخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ ﴿٨٨﴾ وَقُلْ إِنِّي أَنَا النَّذِيرُ الْمُبِينُ ﴿٨٩﴾ كَمَا أَنْزَلْنَا عَلَى الْمُقْتَسِمِينَ ﴿٩٠﴾ الَّذِينَ جَعَلُوا الْقُرْآنَ عِضِينَ ﴿٩١﴾ فَوَرَبِّكَ لَنَسْأَلَنَّهُمْ أَجْمَعِينَ ﴿٩٢﴾

87. And indeed, We have bestowed upon you seven of *Al-Mathāni* (seven repeatedly recited Verses), (i.e. *Sūrat Al-Fātihah*) and the Grand Qur'ān. 88. Look not with your eyes ambitiously at what We have bestowed on certain classes of them (the disbelievers), nor grieve over them. And lower your wings for the believers (be courteous to the fellow-believers). 89. And say (O Muhammad ﷺ): "I am indeed a plain warner." 90. As We have sent down on the dividers, (Quraish pagans or Jews and Christians). 91. Who have made the Qur'ān into parts (i.e. believed in one part and disbelieved in the other). 92. So, by your Lord, (O Muhammad ﷺ), We shall certainly call all of them to account.

وَالْقُرْآنَ	مِنَ الْمَثَانِي	سَبْعًا	وَلَقَدْ آتَيْنَاكَ
and the Quran	of the repeatedly recited Verses	seven	and indeed We have given you
بِهِ	إِلَىٰ مَا مَتَّعْنَا	لَا تَمَدَّنْ عَيْنَيْكَ	الْعَظِيمَ ﴿٨٧﴾
[with] it	at what We have bestowed on	look not (with) your eyes	Grand
وَأَخْفِضْ جَنَاحَكَ	تَحْزَنْ عَلَيْهِمْ	وَلَا	مِنْهُمْ
and lower your wing	grieve over them	nor	of them
أَزْوَاجًا	الْمُؤْمِنِينَ ﴿٨٨﴾	وَقُلْ	إِنِّي أَنَا
certain classes (couples)	for the believers	and say	I am indeed
الْقُرْآنَ	الَّذِينَ جَعَلُوا	عَلَى الْمُقْتَسِمِينَ ﴿٩٠﴾	كَمَا أَنْزَلْنَا
the Quran	those who have made	on the dividers	as We have sent down
أَجْمَعِينَ ﴿٩٢﴾	لَنَسْأَلَنَّهُمْ	فَوَرَبِّكَ	عِضِينَ ﴿٩١﴾
all	We shall certainly ask them	so by your Lord	(into) parts

عَمَّا كَانُوا يَعْمَلُونَ ﴿٩٣﴾ فَاصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ ﴿٩٤﴾ إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ ﴿٩٥﴾ الَّذِينَ يَجْعَلُونَ مَعَ اللَّهِ إِلَهًا آخَرَ فَسَوْفَ يَعْلَمُونَ ﴿٩٦﴾ وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ

بِمَا يَقُولُونَ ﴿١٧﴾ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُنْ مِنَ السَّاجِدِينَ ﴿١٨﴾ وَأَعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ
الْيَقِينُ ﴿١٩﴾

93. For all that they used to do. 94. Therefore proclaim openly (Allāh's Message – Islamic Monotheism) that which you are commanded, and turn away from *Al-Mushrikūn* (polytheists, idolaters, and disbelievers.). 95. Truly, We will suffice you against the scoffers, 96. Who set up along with Allāh another *ilāh* (god); but they will come to know. 97. Indeed, We know that your breast is straitened at what they say. 98. So glorify the praises of your Lord and be of those who prostrate themselves (to Him). 99. And worship your Lord until there comes to you the certainty (i.e. Death).

بِمَا تَأْمُرُ	فَأُصَدِّعُ	يَعْمَلُونَ ﴿١٧﴾	عَمَّا كَانُوا
[of] that which you are commanded	so proclaim	do	about what they used to
الْمُسْتَهْزِئِينَ ﴿١٥﴾	كَفَيْنَاكَ	إِنَّا	وَأَعْرِضْ
(against) the scoffers	will suffice you	truly We	and turn away
فَسَوْفَ يَعْلَمُونَ ﴿١٦﴾	عَآخِرًا	إِلَّهًا	مَعَ اللَّهِ
but soon they will come to know	another	god	(along) with Allah
بِمَا يَقُولُونَ ﴿١٧﴾	يَضِيقُ صَدْرَكَ	أَنَّكَ	وَلَقَدْ نَعْلَمُ
at what they say	your breast is straitened	that [you]	and indeed We know
مِنَ السَّاجِدِينَ ﴿١٨﴾	وَكُنْ	رَبِّكَ	بِحَمْدِ
of those who prostrate	and be	(of) your Lord	with (the) praise
الْيَقِينُ ﴿١٩﴾	حَتَّىٰ يَأْتِيَكَ	وَأَعْبُدْ رَبَّكَ	
the certainty (Death)	until comes unto you	and worship your Lord	

سُورَةُ النَّحْلِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَفَىٰ أَمْرًا لِلَّهِ فَلَا تَسْتَعْجِلُوهُ سُبْحَانَهُ، وَتَعَلَىٰ عَمَّا يُشْرِكُونَ ﴿١﴾ نَزَّلُ الْمَلَائِكَةَ بِالرُّوحِ مِنْ
أَمْرِهِ عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ أَنْ أَنْذِرُوا أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاتَّقُونِ ﴿٢﴾ خَلَقَ السَّمَوَاتِ

وَالْأَرْضِ بِالْحَقِّ تَعَلَّىٰ عَمَّا يُشْرِكُونَ ﴿١٦﴾ خَلَقَ الْإِنْسَانَ مِنْ نُطْفَةٍ فَإِذَا هُوَ
خَصِيمٌ مُّبِينٌ ﴿١٧﴾

Sūrah An-Nahl (The Bees) 16

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. The Commandment (the Hour or the punishment of disbelievers and polytheists or the Islāmic laws or commandments) ordained by Allāh will come to pass, so seek not to hasten it. Glorified and Exalted is He above all that they associate as partners with Him. 2. He sends down the angels with the *Rūh* (Revelation) of His Command to whom of His slaves He wills (saying): "Warn mankind that *Lā Ilāha illa Ana* (none has the right to be worshipped but I), so fear Me (by abstaining from sins and evil deeds). 3. He has created the heavens and the earth with truth. High is He, Exalted above all that they associate as partners with Him. 4. He has created man from *Nutfah* (mixed drops of male and female sexual discharge), then behold, this same (man) becomes an open opponent.

الرَّحِيمِ	الرَّحْمَنِ	بِسْمِ اللَّهِ			
the Most Merciful	the Most Gracious	In the Name (of) Allah			
سُبْحَانَهُ،	فَلَا تَسْتَعْجِلُوهُ	أَتَىٰ أَمْرُ اللَّهِ			
Glorified is He	so seek not to hasten it	(the) Command (of) Allah came			
يُنزِلُ الْمَلَائِكَةَ	عَمَّا يُشْرِكُونَ ﴿١٦﴾	وَتَعَلَّىٰ			
He sends down the angels	above (all) that they associate as partners (with Him)	and Exalted			
أَنْ أَنْذِرُوا	مِنْ عِبَادِهِ	عَلَىٰ مِنْ يَشَاءُ	مِنْ أَمْرِهِ	بِالرُّوحِ	
[that] warn	of His slaves	to whom He wills	of His Command	with the Revelation	
وَالْأَرْضِ	خَلَقَ السَّمَوَاتِ	فَاتَّقُونَ ﴿١٧﴾	إِلَّا أَنَا	لَا إِلَهَ	أَنَّهُ،
and the earth	He created the heavens	so fear Me	but I	(there is) no god	that
	عَمَّا يُشْرِكُونَ ﴿٢٠﴾	تَعَلَّىٰ	بِالْحَقِّ		
	above (all) that they associate as partners (with Him)	Exalted is He	with truth		
مُبِينٌ ﴿١٧﴾	خَصِيمٌ	هُوَ	فَإِذَا	مِنْ نُطْفَةٍ	خَلَقَ الْإِنْسَانَ
open	(becomes) an opponent	he	then behold	from semen/sperm	He created man

وَالْأَنْعَامَ خَلَقَهَا لَكُمْ فِيهَا دِفْءٌ وَمَنْفَعٌ وَمِنْهَا تَأْكُلُونَ ﴿٥﴾ وَلَكُمْ فِيهَا جَمَالٌ حِينَ تُرِيحُونَ وَحِينَ تَسْرَحُونَ ﴿٦﴾ وَتَحْمِلُ أَثْقَالَكُمْ إِلَىٰ بَلَدٍ لَّمْ تَكُونُوا بَالِغِيهِ إِلَّا بِشِقِّ الْأَنْفُسِ إِنَّ رَبَّكُمْ لَرءُوفٌ رَّحِيمٌ ﴿٧﴾ وَالْخَيْلَ وَالْبِغَالَ وَالْحَمِيرَ لِتَرْكَبُوهَا وَزِينَةً وَيَخْلُقُ مَا لَا تَعْلَمُونَ ﴿٨﴾

5. And the cattle, He has created them for you; in them there is warmth (warm clothing), and numerous benefits, and of them you eat. 6. And wherein is beauty for you, when you bring them home in the evening, and as you lead them forth to pasture in the morning. 7. And they carry your loads to a land that you could not reach except with great trouble to yourselves. Truly, your Lord is full of kindness, Most Merciful. 8. And (He has created) horses, mules and donkeys, for you to ride and as an adornment. And He creates (other) things of which you have no knowledge.

وَالْأَنْعَامَ	خَلَقَهَا	لَكُمْ	فِيهَا	دِفْءٌ
and the cattle	He has created them	for you	in them	(is) warmth
وَمَنْفَعٌ	وَمِنْهَا تَأْكُلُونَ ﴿٥﴾	وَلَكُمْ	فِيهَا	جَمَالٌ
and benefits	and of them you eat	and for you	in them	(is) beauty
حِينَ تُرِيحُونَ		وَحِينَ تَسْرَحُونَ ﴿٦﴾		
when you bring (them) home in the evening		and as you lead (them) to pasture in the morning		
وَتَحْمِلُ أَثْقَالَكُمْ	إِلَىٰ بَلَدٍ	لَّمْ تَكُونُوا بَالِغِيهِ	إِلَّا	
and they carry your loads	to a land (town)	you could not reach it	except	
بِشِقِّ	الْأَنْفُسِ	إِنَّ رَبَّكُمْ	لَرءُوفٌ	
with great trouble	(to) yourselves	truly your Lord	(is) indeed Most Kind	
رَّحِيمٌ ﴿٧﴾	وَالْخَيْلَ	وَالْبِغَالَ	وَالْحَمِيرَ	
Most Merciful	and (He has created) horses	and mules	and donkeys	
لِتَرْكَبُوهَا	وَزِينَةً	وَيَخْلُقُ	مَا لَا تَعْلَمُونَ ﴿٨﴾	
so that you may ride them	and (as) an adornment	and He creates	what you know not	

وَعَلَى اللَّهِ قَصْدُ السَّبِيلِ وَمِنْهَا جَائِرٌ وَلَوْ شَاءَ لَهَدَيْكُمْ أَجْمَعِينَ ﴿١٠﴾ هُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً لَكُمْ مِنْهُ شَرَابٌ وَمِنْهُ شَجَرٌ فِيهِ تُسِيمُونَ ﴿١١﴾ يُنْبِتُ لَكُمْ بِهِ الزَّرْعَ وَالزَّيْتُونَ وَالنَّخِيلَ وَالْأَعْنَبَ وَمِنْ كُلِّ الثَّمَرَاتِ إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَتَفَكَّرُونَ ﴿١٢﴾

9. And upon Allāh is the responsibility to explain the Straight Path. But there are ways that turn aside (such as Paganism, Judaism, Christianity). And had He willed, He would have guided you all (mankind). 10. He it is Who sends down water (rain) from the sky; from it you drink and from it (grows) the vegetation on which you send your cattle to pasture. 11. With it He causes to grow for you the crops, the olives, the date palms, the grapes, and every kind of fruit. Verily, in this is indeed an evident proof and a manifest sign for a people who give thought.

وَعَلَى اللَّهِ قَصْدُ		السَّبِيلِ		وَمِنْهَا	
and upon Allah (is the) direction		(of) the (Straight) Path		but (some) of them (ways)	
جَائِرٌ	وَلَوْ شَاءَ	لَهَدَيْكُمْ	أَجْمَعِينَ		
(are) crooked	and if He had willed	surely He would have guided you	all		
هُوَ	الَّذِي أَنْزَلَ	مِنَ السَّمَاءِ	مَاءً	لَكُمْ	مِنْهُ
He (it is)	Who sends down	from the sky	water (rain)	for you	from it
شَرَابٌ	وَمِنْهُ	شَجَرٌ	فِيهِ		
(is) drink (that you have)	and from it (grows)	vegetation (trees)	therein		
تُسِيمُونَ	يُنْبِتُ لَكُمْ	بِهِ	الزَّرْعَ	وَالزَّيْتُونَ	
you pasture (your cattle)	He causes to grow for you	with it	the crops	and the olives	
وَالنَّخِيلَ	وَالْأَعْنَبَ	وَمِنْ كُلِّ	الثَّمَرَاتِ	إِنَّ	
and the date palms	and the grapes	and of every (kind)	(of) fruit	verily	
فِي ذَلِكَ	لَآيَةً	لِقَوْمٍ يَتَفَكَّرُونَ			
in that	(is)[indeed] a sign	for a people who reflect			

وَسَخَّرَ لَكُمْ الَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٌ بِأَمْرِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿١٣﴾ وَمَا ذَرَأَ لَكُمْ فِي الْأَرْضِ مُخْتَلِفًا أَلْوَانُهُ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَذَّكَّرُونَ ﴿١٤﴾ وَهُوَ الَّذِي سَخَّرَ الْبَحْرَ لِتَأْكُلُوا مِنْهُ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُوا مِنْهُ حَبْلَةً تَلْبَسُونَهَا وَتَرَى الْفُلْكَ مَوَازِيرَ فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلِعَلَّكُمْ تَشْكُرُونَ ﴿١٥﴾

12. And He has subjected to you the night and the day, and the sun and the moon; and the stars are subjected by His Command. Surely, in this are proofs for a people who understand. 13. And whatsoever He has created for you on the earth of varying colours [and qualities from vegetation and fruits (botanical life) and from animals (zoological life)]. Verily, in this is a sign for a people who remember. 14. And He it is Who has subjected the sea (to you), that you eat thereof fresh tender meat (i.e. fish), and that you bring forth out of it ornaments to wear. And you see the ships ploughing through it, that you may seek (thus) of His bounty (by transporting the goods from place to place) and that you may be grateful.

وَسَخَّرَ	لَكُمْ	الَّيْلَ	وَالنَّهَارَ	وَالشَّمْسَ	وَالْقَمَرَ
and He has subjected	to you	the night	and the day	and the sun	and the moon
وَالنُّجُومَ	مُسَخَّرَاتٌ	بِأَمْرِهِ	إِنَّ فِي ذَلِكَ	لَآيَاتٍ	
and the stars	(are) subjected	by His Command	in that	[indeed] (are) signs	
لِّقَوْمٍ يَعْقِلُونَ ﴿١٣﴾	وَمَا	ذَرَأَ لَكُمْ	فِي الْأَرْضِ	مُخْتَلِفًا	
for a people who understand	and what	He created for you	on the earth	(of) varying	
أَلْوَانُهُ	إِنَّ فِي ذَلِكَ	لَآيَةً	لِّقَوْمٍ يَذَّكَّرُونَ ﴿١٤﴾		
its colours	in this	[indeed] (is) a sign	for a people who remember		
وَهُوَ	الَّذِي سَخَّرَ	الْبَحْرَ لِتَأْكُلُوا	مِنْهُ	لَحْمًا	طَرِيًّا
and He (it is)	Who has subjected	the sea that you eat	thereof	meat	fresh (tender)
وَتَسْتَخْرِجُوا	مِنْهُ	حَبْلَةً	تَلْبَسُونَهَا	وَتَرَى	الْفُلْكَ
and (that) you bring forth	of it	ornaments	to wear [them]	and you see the ships	

مَوَآخِرَ فِيهِ	وَلِتَبْتَغُوا	مِنْ فَضْلِهِ	وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٦﴾
through it ploughing	and that you may seek	of His bounty	and that you may give thanks

وَأَلْقَى فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِكُمْ وَأَنْهَارًا وَسُبُلًا لَعَلَّكُمْ تَهْتَدُونَ ﴿١٥﴾
 وَعَلَّمَتِ وَالنَّجْمِ هُمْ يَهْتَدُونَ ﴿١٦﴾ أَفَمَنْ يَخْلُقُ كَمَنْ لَا يَخْلُقُ أَفَلَا تَذَكَّرُونَ ﴿١٧﴾
 وَإِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا إِنَّ اللَّهَ لَغَفُورٌ رَحِيمٌ ﴿١٨﴾ وَاللَّهُ يَعْلَمُ مَا تُسْرُونَ
 وَمَا تُعْلِنُونَ ﴿١٩﴾

15. And He has affixed into the earth mountains standing firm, lest it should shake with you; and rivers and roads, that you may guide yourselves. 16. And landmarks (signposts, during the day) and by the stars (during the night), they (mankind) guide themselves. 17. Is then He, Who creates as one who creates not? Will you not then remember? 18. And if you would count the Favours of Allāh, never could you be able to count them. Truly, Allāh is Oft-Forgiving, Most Merciful. 19. And Allāh knows what you conceal and what you reveal.

وَأَلْقَى	فِي الْأَرْضِ	رَوَاسِيَ	أَنْ تَمِيدَ	بِكُمْ
and He has affixed	into the earth	firm mountains	lest it should shake	with you
وَأَنْهَارًا	وَسُبُلًا	لَعَلَّكُمْ تَهْتَدُونَ ﴿١٦﴾	وَعَلَّمَتِ	وَالنَّجْمِ
and rivers	and roads	so that you may be guided	and land marks	and by the star
هُمْ يَهْتَدُونَ ﴿١٦﴾	أَفَمَنْ يَخْلُقُ	كَمَنْ	لَا يَخْلُقُ	
they guide themselves	(is) then (He) Who creates?	as (one) who	creates not	
أَفَلَا تَذَكَّرُونَ ﴿١٧﴾	وَإِنْ تَعُدُّوا	نِعْمَةَ اللَّهِ		
(will) you not then remember?	and if you count	(the) Grace (of) Allah		
لَا تُحْصُوهَا	إِنَّ اللَّهَ	لَغَفُورٌ	رَحِيمٌ ﴿١٨﴾	وَاللَّهُ يَعْلَمُ
you can not count it	truly Allah	(is) Oft-Forgiving	Most Merciful	and Allah knows
مَا تُسْرُونَ	وَمَا تُعْلِنُونَ ﴿١٩﴾			
what you conceal	and what you reveal			

وَالَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ ﴿٢٠﴾ أَمْوَاتٌ غَيْرَ أَحْيَاءٍ وَمَا

يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ ﴿٢١﴾ إِلَهَهُمْ إِلَهُ وَحِدٍ ۗ وَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ قُلُوبُهُمْ مُنْكَرَةٌ وَهُمْ مُسْتَكْبِرُونَ ﴿٢٢﴾ أَتَى اللَّهُ يَعْلَمُ مَا يُسْرُونَ وَمَا يُعْلِنُونَ ۗ إِنَّهُ لَا يُحِبُّ الْمُسْتَكْبِرِينَ ﴿٢٣﴾

20. Those whom they (Al-Mushrikūn) invoke besides Allāh have not created anything, but are themselves created. 21. (They are) dead, not alive; and they know not when they will be raised up. 22. Your Ilāh (God) is One Ilāh (God – Allāh, none has the right to be worshipped but He). But for those who believe not in the Hereafter, their hearts deny (the faith in the Oneness of Allāh), and they are proud. 23. Certainly, Allāh knows what they conceal and what they reveal. Truly, He likes not the proud.

لَا يَخْلُقُونَ شَيْئًا		مِنْ دُونِ اللَّهِ		وَالَّذِينَ يَدْعُونَ	
they have not created anything		other than Allah		and those who invoke	
وَمَا يَشْعُرُونَ		عَيْرَ أَحْيَاءٍ	أَمْوَاتٍ	وَهُمْ يَخْلُقُونَ	
and they know not		lifeless	(they are) dead	but they (themselves) are created	
فَالَّذِينَ		وَاحِدٌ	إِلَهُهُ	إِلَهُهُمْ	أَيَّانَ يُبْعَثُونَ
but (for) those who		One	(is) God	your God	when they will be resurrected
مُسْتَكْبِرُونَ	وَهُمْ	مُنْكَرَةٌ	قُلُوبُهُمْ	بِالْآخِرَةِ	لَا يُؤْمِنُونَ
(are) proud	and they	deny	their hearts	in the Hereafter	believe not
وَمَا يُعْلِنُونَ		مَا يُسْرُونَ		أَنَّ اللَّهَ يَعْلَمُ	لَا جَرَمَ
and what they reveal		what they conceal		that Allah knows	no doubt
لَا يُحِبُّ الْمُسْتَكْبِرِينَ					إِنَّهُ
likes not the proud (arrogant)					truly He

وَإِذَا قِيلَ لَهُمْ مَاذَا أُنزِلَ رَبُّكُمْ قَالُوا أَسَاطِيرُ الْأَوَّلِينَ ﴿٢٤﴾ لِيَحْمِلُوا أَوْزَارَهُمْ كَامِلَةً يَوْمَ الْقِيَامَةِ وَمِنْ أَوْزَارِ الَّذِينَ يُضِلُّونَهُمْ بِغَيْرِ عِلْمٍ ۗ أَلَا سَاءَ مَا يَزُرُونَ ﴿٢٥﴾ قَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ فَأَتَى اللَّهُ بُنْيَانَهُمْ مِنَ الْقَوَاعِدِ فَخَرَّ عَلَيْهِمُ السَّقْفُ مِنْ فَوْقِهِمْ وَأَتَاهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٢٦﴾

24. And when it is said to them: "What is it that your Lord has sent down (to Muhammad ﷺ)?" They say: "Tales of the men of old!" 25. They will bear their own burdens in full on the Day of Resurrection, and also of the burdens of those whom they misled without knowledge. Evil indeed is that which they shall bear! 26. Those before them indeed plotted, but Allāh struck at the foundation of their building, and then the roof fell down upon them, from above them, and the torment overtook them from directions they did not perceive.

وَإِذَا قِيلَ	لَهُمْ	مَاذَا	أَنْزَلَ رَبُّكُمْ	قَالُوا	أَسْطِيرٌ
and when it is said	to them	what (is it that)	your Lord sent down	they say	(the) tales
الْأَوَّلِينَ ﴿٢٥﴾	لِيَحْمِلُوا أَوْزَارَهُمْ			كَامِلَةً	يَوْمَ
(of) the men of old	that they may bear their own burdens			(in) full	(on the) Day
الْقِيَامَةِ	وَمِنْ أَوْزَارٍ	الَّذِينَ	يُضِلُّونَهُمْ	بِغَيْرِ	
(of) Resurrection	and of (the) burdens	(of) those whom	they misled [them]	without	
عِلْمِهِ	أَلْسَاءٌ	مَا يَزُرُونَ ﴿٢٦﴾	قَدْ مَكَرَ الَّذِينَ		
knowledge	evil indeed is	that they shall bear	indeed plotted those who		
مِنْ قَبْلِهِمْ	فَأَنقَضَ اللَّهُ بَنِيْنَهُمْ	مِنَ الْقَوَاعِدِ	فَخَرَّ		
(were) before them	but Allah struck their buildings	from the foundations	and fell		
عَلَيْهِمْ	السَّقْفُ	مِنْ فَوْقِهِمْ	وَأَتَتْهُمْ	الْعَذَابُ	
upon them	the roof	from above them	and came to them	the torment	
	مِنْ حَيْثُ	لَا يَشْعُرُونَ ﴿٢٧﴾			
	from where	they (did) not perceive			

ثُمَّ يَوْمَ الْقِيَامَةِ يُخْزِيهِمْ وَيَقُولُ أَيْنَ شُرَكَاءِ الَّذِينَ كُنْتُمْ تَشْفِقُونَ فِيهِمْ قَالَ الَّذِينَ اتُّوُوا الْعِلْمَ إِنَّ الْخِزْيَ الْيَوْمَ وَالسُّوءَ عَلَى الْكَافِرِينَ ﴿٢٧﴾ الَّذِينَ تَوَفَّوْنَهُمَ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ فَأَلْقَوْا السَّلَامَ مَا كُنَّا نَعْمَلُ مِنْ سُوءٍ بَلَىٰ إِنَّ اللَّهَ عَلِيمٌ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٢٨﴾

27. Then, on the Day of Resurrection, He will disgrace them and will say:

“Where are My (so-called) partners concerning whom you used to disagree and dispute (with the believers, by defying and disobeying Allāh)?” Those who have been given the knowledge (about the torment of Allāh for the disbelievers) will say: “Verily, disgrace and misery this Day are upon the disbelievers. 28. “Those whose lives the angels take while they are doing wrong to themselves (by disbelief and by associating partners in worship with Allāh and by committing all kinds of crimes and evil deeds).” Then they will make (false) submission (saying): “We used not to do any evil.” (The angels will reply): “Yes! Truly, Allāh is All-Knower of what you used to do.

ثُمَّ	يَوْمَ	الْقِيَامَةِ	يُخْزِيهِمْ	وَيَقُولُ	أَيْنَ
then	(on the) Day	(of) Resurrection	He will disgrace them	and say	where
شُرَكَاءِي	الَّذِينَ كُنْتُمْ	تُشَاكِرُونَ فِيهِمْ	قَالَ الَّذِينَ		
(are) My partners	whom you used to	dispute about them	will say those who		
أَوْتُوا الْعِلْمَ	إِنَّ الْخِزْيَ	الْيَوْمَ	وَالسُّوءَ		
have been given the knowledge	verily disgrace	today (this Day)	and misery		
عَلَى الْكَافِرِينَ ﴿٢٧﴾	الَّذِينَ	تَنُوفِّئُهُمْ	الْمَلَائِكَةُ		
(are) upon the disbelievers	those whom	cause to die [them]	the angels		
ظَالِمِي	أَنْفُسِهِمْ	فَأَلْقُوا السَّلَامَ	مَا كُنَّا		
(while) they wrong	themselves	then they will make (false) submission	We used not to		
نَعْمَلُ مِنْ سُوءٍ	بَلَىٰ ﴿٢٨﴾	إِنَّ اللَّهَ	عَلِيمٌ	بِمَا كُنْتُمْ	تَعْمَلُونَ ﴿٢٩﴾
do any evil	yes	truly Allah	(is) All-Knower	of what you used to	do

فَادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فَلَيْسَ مَثْوَى الْمُتَكَبِّرِينَ ﴿٢٨﴾ وَقِيلَ لِلَّذِينَ اتَّقَوْا مَاذَا أَنْزَلَ رَبُّكُمْ قَالُوا خَيْرًا لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ وَلَدَارُ الْآخِرَةِ خَيْرٌ وَلَنِعْمَ دَارُ الْمُتَّقِينَ ﴿٢٩﴾ جَنَّتٌ عَدْنٍ يَدْخُلُونَهَا يُجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ لَهُمْ فِيهَا مَا يَشَاءُونَ كَذَلِكَ يَجْزِي اللَّهُ الْمُتَّقِينَ ﴿٣٠﴾

29. “So enter the gates of Hell, to abide therein, and indeed, what an evil abode will be for the arrogant.” 30. And (when) it is said to those who are the

Muttaqūn (the pious) "What is it that your Lord has sent down?" They say: "That which is good." For those who do good in this world, there is good, and the home of the Hereafter will be better. And excellent indeed will be the home (i.e. Paradise) of the *Muttaqūn* (the pious). 31. 'Adn (Eden) Paradise (Gardens of Eternity) which they will enter, under which rivers flow, they will have therein all that they wish. Thus Allāh rewards the *Muttaqūn* (the pious).

فَادْخُلُوا	أَبْوَابَ	جَهَنَّمَ	خَالِدِينَ	فِيهَا	فَلَيْسَ مَثْوَى
so enter	(the) gates	(of) Hell	(to) abide	therein	and indeed what an evil abode is
الْمُتَكَبِّرِينَ ﴿٣١﴾	وَقِيلَ	لِلَّذِينَ اتَّقَوْا	مَاذَا		
(for) the arrogant	and (when) it is said	to those who are pious	what (is it that)		
أَنْزَلَ رَبُّكُمْ	قَالُوا خَيْرًا	لِلَّذِينَ أَحْسَنُوا	فِي هَذِهِ		
your Lord has sent down	they say good	for those who do good	in this		
الدُّنْيَا	وَلِدَارُ	الْآخِرَةِ	خَيْرٌ		
world	and (the) home	(of) the Hereafter	(will be) better		
وَلَنِعْمَ دَارٌ	الْمُتَّقِينَ ﴿٣٢﴾	جَنَّاتُ	عَدْنٍ		
and excellent indeed will be (the) home	(of) the pious	Gardens	(of) Eden (Eternity)		
يَدْخُلُونَهَا	تَجْرِي مِنْ تَحْتِهَا	الْأَنْهَارُ	لَهُمْ		
which they will enter	flowing beneath them	the rivers	they (will) have		
فِيهَا	كَذَلِكَ	يَجْزِي اللَّهُ الْمُتَّقِينَ ﴿٣٣﴾			
therein	thus	Allah rewards the pious			

الَّذِينَ نُوَفِّهِمُ الْمَلَائِكَةَ طَيِّبِينَ يَقُولُونَ سَلَامٌ عَلَيْكُمْ ادْخُلُوا الْجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٣٢﴾ هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ أَمْرٌ رَبِّكَ كَذَلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ وَمَا ظَلَمَهُمُ اللَّهُ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿٣٣﴾ فَأَصَابَهُمْ سَيِّئَاتُ مَا عَمِلُوا وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٣٤﴾

32. Those whose lives the angels take while they are in a pious state (i.e. pure from all evil, and worshipping none but Allāh Alone) saying (to them):

"Salāmun 'Alaikum (peace be on you) enter you Paradise, because of that (the good) which you used to do (in the world)." 33. Do they (the disbelievers and polytheists) await that the angels should come to them [to take away their souls (at death)], or there should come the command (i.e. the torment or the Day of Resurrection) of your Lord? Thus did those before them. And Allāh wronged them not, but they used to wrong themselves. 34. Then, the evil results of their deeds overtook them, and that at which they used to mock at surrounded them.

الَّذِينَ	نُوفِلَهُمْ	الْمَلَائِكَةَ	طَيِّبِينَ	يَقُولُونَ سَلَامًا
those whom	cause to die [them]	the angels	(while they are) good	saying peace
عَلَيْكُمْ	أَدْخُلُوا الْجَنَّةَ	بِمَا كُنْتُمْ	تَعْمَلُونَ	
(be) on you	enter you Paradise	(because) of what you used to	do	
هَلْ يَنْظُرُونَ	إِلَّا	أَنْ تَأْتِيَهُمْ	الْمَلَائِكَةُ	
(do) they await?	but	that should come to them	the angels	
أَوْ يَأْتِي أَمْرٌ	رَبِّكَ	كَذَلِكَ	فَعَلَ الَّذِينَ	
or should come (the) command	(of) your Lord	thus	did those who	
مِنْ قَبْلِهِمْ	وَمَا ظَلَمَهُمُ اللَّهُ	وَلَكِنْ كَانُوا		
(were) before them	and Allah wronged them not	[and] but they used to		
أَنْفُسَهُمْ يَظْلِمُونَ	فَأَصَابَهُمْ	سَيِّئَاتُ	مَا عَمِلُوا	
wrong themselves	then overtook them	(the) evil (results)	(of) what they did	
وَحَاقَ	بِهِمْ	مَا كَانُوا	بِهِ يَسْتَهْزِئُونَ	
and surrounded	them	what they used to	mock at [it]	

وَقَالَ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا عَبَدْنَا مِنْ دُونِهِ مِنْ شَيْءٍ نَحْنُ وَلَا آبَاؤُنَا وَلَا حَرَمْنَا مِنْ دُونِهِ مِنْ شَيْءٍ كَذَلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ فَهَلْ عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ ﴿٣٤﴾ وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ فَمِنْهُمْ مَنْ هَدَى اللَّهُ وَمِنْهُمْ مَنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكذِبِينَ ﴿٣٥﴾

35. And those who joined others in worship with Allāh said: "If Allāh had so willed, neither we nor our fathers would have worshipped aught but Him, nor would we have forbidden anything without (Command from) Him." So did those before them. Then! Are the Messengers charged with anything but to convey clearly the Message? 36. And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allāh (Alone), and avoid (or keep away from) *Tāghūt* (all false deities, i.e. do not worship anything besides Allāh)." Then of them were some whom Allāh guided and of them were some upon whom the straying was justified. So travel through the land and see what was the end of those who denied (the truth).

لَوْ شَاءَ اللَّهُ		الَّذِينَ أَشْرَكُوا			وَقَالَ
if Allah had willed		those who joined others in worship (with Allah)			and said
وَلَا آبَاءُنَا	نَحْنُ	مِنْ شَيْءٍ	مِنْ دُونِهِ	مَا عَبَدْنَا	
nor our fathers	we	anything	other than Him	neither we would have worshipped	
فَعَلَّ الَّذِينَ	كَذَلِكَ	مِنْ شَيْءٍ	مِنْ دُونِهِ	وَلَا حَرَمْنَا	
did those who	thus	anything	without Him	nor we have forbidden	
إِلَّا الْبَلَّغُ		عَلَى الرُّسُلِ	فَهَلْ	مِنْ قَبْلِهِمْ	
but to convey (the Message)		on the Messengers	then (what is)?	(were) before them	
رَسُولًا	أُمَّةٍ	فِي كُلِّ	وَلَقَدْ بَعَثْنَا	الْمُبِينُ ﴿٣٥﴾	
a Messenger	nation	in every	and verily We have sent	clearly	
فَمِنْهُمْ	وَأَجْتَنِبُوا الطَّاغُوتَ		أَنْ أَعْبُدُوا اللَّهَ		
then of them	and avoid false deities		(saying) that worship Allah		
حَقَّتْ عَلَيْهِ	مَنْ	وَمِنْهُمْ	مَنْ هَدَى اللَّهُ		
upon whom was justified	(were) some	and of them	(were some) whom Allah guided		
فَانظُرُوا كَيْفَ	فِي الْأَرْضِ		فَسِيرُوا	الضَّلَالَةَ	
and see how	through the land		so travel	the straying	
		الْمُكَذِّبِينَ ﴿٣٦﴾	كَانَ عَاقِبَةُ		
		(of) those who denied	was (the) end		

إِنْ تَحَرَّصَ عَلَى هُدَاهُمْ فَإِنَّ اللَّهَ لَا يَهْدِي مَنْ يُضِلُّ وَمَالَهُمْ مِّن نَّاصِرِينَ ﴿٣٧﴾
 وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَا يَبْعَثُ اللَّهُ مَن يَمُوتُ بَلَىٰ وَعَدًّا عَلَيْهِ حَقًّا وَلَٰكِن
 أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٣٨﴾ لِيُبَيِّنَ لَهُمُ الَّذِي يُخْتَلَفُونَ فِيهِ وَلِيَعْلَمَ الَّذِينَ كَفَرُوا
 أَنَّهُمْ كَانُوا كَذِبِينَ ﴿٣٩﴾

37. If you (O Muhammad ﷺ) covet for their guidance, then verily, Allāh guides not those whom He makes to go astray (or none can guide him whom Allāh sends astray). And they will have no helpers. 38. And they swear by Allāh their strongest oaths, that Allāh will not raise up him who dies. Yes, (He will raise them up), a promise (binding) upon Him in truth, but most of mankind know not. 39. In order that He may make manifest to them the truth of that wherein they differ, and that those who disbelieved (in Resurrection, and in the Oneness of Allāh) may know that they were liars.

إِنْ تَحَرَّصَ	عَلَى هُدَاهُمْ	فَإِنَّ اللَّهَ	لَا يَهْدِي	مَنْ يُضِلُّ
if you covet	for their guidance	then verily Allah	will not guide	whom He lets go astray
وَمَا لَهُمْ	مِّن نَّاصِرِينَ ﴿٣٧﴾	وَأَقْسَمُوا	بِاللَّهِ	جَهْدَ
they have	any helpers (supporters)	and they swear	by Allah	strongest
أَيَّمَانِهِمْ	لَا يَبْعَثُ اللَّهُ	مَنْ يَمُوتُ	بَلَىٰ	وَعَدًّا عَلَيْهِ
(of) their oaths	(that) Allah will not raise up	(him) who dies	yes	a promise upon Him
حَقًّا	وَلَٰكِن أَكْثَرَ	النَّاسِ	لَا يَعْلَمُونَ ﴿٣٨﴾	لِيُبَيِّنَ
(in) truth	[and] but most	(of) mankind	know not	that He may make manifest
لَهُمْ	الَّذِي يُخْتَلَفُونَ	فِيهِ	وَلِيَعْلَمَ	الَّذِينَ كَفَرُوا
for them	that they differ	wherein	and that may know	those who disbelieved
أَنَّهُمْ	كَانُوا كَذِبِينَ ﴿٣٩﴾			
that they	were liars			

إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَنْ نَقُولَ لَهُ: كُنْ فَيَكُونُ ﴿٤٠﴾ وَالَّذِينَ هَاجَرُوا فِي اللَّهِ مِنْ بَعْدِ
 مَا ظَلَمُوا لَنَنْبُتَنَّهُمْ فِي الدُّنْيَا حَسَنَةً وَلَا جَزَاءَ الْآخِرَةِ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ ﴿٤١﴾ الَّذِينَ

صَبْرُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٤١﴾ وَمَا أَرْسَلْنَا مِن قَبْلِكَ إِلَّا رِجَالًا نُّوحِي إِلَيْهِمْ فَاسْأَلُوا
أَهْلَ الذِّكْرِ إِن كُنتُمْ لَا تَعْلَمُونَ ﴿٤٢﴾

40. Verily, Our Word (Command) to a thing when We intend it, is only that We say to it: "Be!" – and it is. 41. And as for those who emigrated for the Cause of Allāh, after they had been wronged, We will certainly give them goodly residence in this world, but indeed the reward of the Hereafter will be greater; if they but knew! 42. (They are) those who remained patient (in this world for Allāh's sake), and put their trust in their Lord (Allāh Alone). 43. And We sent not (as Our Messengers) before you (O Muhammad ﷺ) any but men, whom We sent Revelation, (to preach and invite mankind to believe in the Oneness of Allāh). So ask (you, O pagans of Makkah) of those who know the Scripture [learned men of the Taurāt (Torah) and the Injil (Gospel)], if you know not.

إِنَّمَا قَوْلُنَا	لِشَيْءٍ	إِذَا	أَرَدْنَاهُ	أَن نَّقُولَ	لَهُ.
only Our Word	unto a thing	when	We intend it	(is) that We say	unto it
كُنْ	فَيَكُونُ ﴿٤١﴾	وَالَّذِينَ هَاجَرُوا	فِي اللَّهِ	مِن بَعْدِمَا	
be	and it is	and (as for) those who emigrated	for (the Cause of) Allah	after	
ظَلِمُوا	لَنَبْوَتَنَّهُمْ	فِي الدُّنْيَا	حَسَنَةً		
they were wronged	We will certainly give them residence	in this world	good		
وَلَا جَزَاءَ	الْآخِرَةِ	أَكْبَرَ	لَوْ كَانُوا يَعْلَمُونَ ﴿٤١﴾		
and indeed (the) reward	(of) the Hereafter	(will be) greater	(but) know if they		
الَّذِينَ صَبَرُوا	وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٤١﴾	وَمَا أَرْسَلْنَا			
those who remained patient	and put their trust in their Lord	and We sent not			
مِن قَبْلِكَ	إِلَّا رِجَالًا	نُّوحِي إِلَيْهِمْ	فَسَأَلُوا	أَهْلَ	
before you	but men	to whom We sent Revelation	so ask	(the) people	
الذِّكْرِ	إِن كُنتُمْ	لَا تَعْلَمُونَ ﴿٤٢﴾			
(of) the Scripture	if you were	not knowing			

بِالْبَيِّنَاتِ وَالزُّبُرِ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ

﴿٤٤﴾ أَفَأَمِنَ الَّذِينَ مَكَرُوا السَّيِّئَاتِ أَن يَخْسِفَ اللَّهُ بِهِمُ الْأَرْضَ أَوْ يَأْتِيَهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٤٥﴾ أَوْ يَأْخُذَهُمْ فِي تَقَلُّبِهِمْ فَمَا هُمْ بِمُعْجِزِينَ ﴿٤٦﴾

44. With clear signs and Books (We sent the Messengers). And We have also sent down to you (O Muhammad ﷺ) the *Dhikr* [reminder and the advice (i.e. the Qur'an)], that you may explain clearly to men what is sent down to them, and that they may give thought. 45. Do then those who devise evil plots feel secure that Allāh will not sink them into the earth, or that the torment will not seize them from directions they perceive not? 46. Or that He may catch them in the midst of their going to and fro (in their jobs), so that there be no escape for them (from Allāh's punishment)?

بِالْبَيِّنَاتِ	وَالزُّبُرِ	وَأَنْزَلْنَا	إِلَيْكَ	الذِّكْرَ
with clear signs	and the Books	and We have sent down	unto you	the reminder (Quran)
لِتُبَيِّنَ	لِلنَّاسِ	مَا نَزَّلَ	إِلَيْهِمْ	
that you may explain	to mankind (people)	what is sent down	to them	
وَلَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٤٥﴾	أَفَأَمِنَ	الَّذِينَ	مَكَرُوا السَّيِّئَاتِ	
and that they may give thought	(do) then feel secure?	those who	devise evil plots	
أَن يَخْسِفَ اللَّهُ	بِهِمْ	الْأَرْضَ	أَوْ يَأْتِيَهُمْ	
that Allah will sink	[with] them	(into) the earth	or will come to them	
الْعَذَابِ	مِنْ حَيْثُ	لَا يَشْعُرُونَ ﴿٤٥﴾	أَوْ يَأْخُذَهُمْ	
the torment	from where (direction)	they perceive not	or (that) He may seize them	
فِي تَقَلُّبِهِمْ	فَمَا هُمْ	بِمُعْجِزِينَ ﴿٤٦﴾		
in their going to and fro	they so not	(will be) able to escape (from Allah's punishment)		

أَوْ يَأْخُذَهُمْ عَلَى تَخَوُّفٍ فَإِنَّ رَبَّكُمْ لَرَءُوفٌ رَحِيمٌ ﴿٤٧﴾ أَوَلَمْ يَرَوْا إِلَى مَا خَلَقَ اللَّهُ مِنْ شَيْءٍ يَنْفَيْوُا ظِلَّهُ، عَنِ الْيَمِينِ وَالشَّمَائِلِ سُجَّدًا لِلَّهِ وَهُمْ دَاخِرُونَ ﴿٤٨﴾ وَلِلَّهِ يَسْجُدُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مِنْ دَابَّةٍ وَالْمَلَائِكَةُ وَهُمْ لَا يَسْتَكْبِرُونَ ﴿٤٩﴾

47. Or that He may catch them with gradual wasting (of their wealth and

health)? Truly, Your Lord is indeed full of kindness, Most Merciful. 48. Have they not observed things that Allāh has created: (how) their shadows incline to the right and to the left, making prostration to Allāh, and they are lowly? 49. And to Allāh prostrate all that is in the heavens and all that is in the earth, of the moving (living) creatures and the angels, and they are not proud [i.e. they worship their Lord (Allāh) with humility].

أَوْ يَأْخُذَهُمْ		عَلَى تَخَوُّفٍ		فَإِنَّ رَبَّكُمْ	
or (that) He may seize them		with a gradual wasting		but truly your Lord	
لَرَّءَوْفٌ		رَّحِيمٌ		أَوْلَمْ يَرَوْا	
(is) indeed Most Kind		Most Merciful		or (have) they not seen (observed)?	
إِلَى مَا خَلَقَ اللَّهُ		مِنْ شَيْءٍ		عَنِ الْيَمِينِ	
[to] what Allah created		[from] a thing		to the right	
سُجَّدًا لِلَّهِ		وَهُمْ		وَالشَّمَائِلِ	
making prostration unto Allah		and they		and (to) the left	
فِي السَّمَوَاتِ		وَمَا		مِنْ دَابَّةٍ	
(is) in the heavens		and (all) that		of moving (living) creatures	
وَالْمَلَائِكَةِ		وَهُمْ		لَا يَسْتَكْبِرُونَ	
and the angels		and they		are not proud	

يَخَافُونَ رَبَّهُمْ مِنْ فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٤٨﴾ وَقَالَ اللَّهُ لَا تَتَّخِذُوا إِلَهَيْنِ اثْنَيْنِ ﴿٤٩﴾ إِنَّمَا هُوَ إِلَهُ وَاحِدٌ فَإِنِّي فَارْهَبُونِ ﴿٥٠﴾ وَلَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَلَهُ الدِّينُ وَاصِبًا أَفَغَيْرَ اللَّهِ نَتَّقُونَ ﴿٥١﴾ وَمَا يَكُم مِّن تَعَمَّةٍ فَمِنَ اللَّهِ ثُمَّ إِذَا مَسَّكُمُ الضُّرُّ فَإِلَيْهِ تَجْرُونَ ﴿٥٢﴾

50. They fear their Lord above them, and they do what they are commanded.
 51. And Allāh said (O mankind!): "Take not *Ilāhain* (two gods in worship). Verily, He (Allāh) is (the) only One *Ilāh* (God). Then, fear Me (Allāh ﷻ) much [and Me (Alone), i.e. be away from all kinds of sins and evil deeds that Allāh has forbidden and do all that Allāh has ordained and worship none but Allāh].
 52. To Him belongs all that is in the heavens and (all that is in) the earth and

Ad-Dīn Wāsiba is His [(i.e. perpetual sincere obedience to Allāh is obligatory). None has the right to be worshipped but Allāh]. Will you then fear any other than Allāh? 53. And whatever of blessings and good things you have, it is from Allāh. Then, when harm touches you, to Him you cry aloud for help.

يَخَافُونَ رَبَّهُمْ		مِنْ فَوْقِهِمْ		وَيَفْعَلُونَ		مَا يُؤْمَرُونَ ﴿٥٣﴾	
they fear their Lord		above them		and they do		what they are commanded	
وَقَالَ اللَّهُ		لَا تَتَّخِذُوا إِلَهَيْنِ		إِثْنَيْنِ		إِنَّمَا هُوَ	
and Allah said		take not two gods		[two]		verily He	
وَوَحِدٌ		فَإِنِّي		فَارْهَبُونِ ﴿٥٤﴾		وَلَهُ	
One		then Me (Alone)		you should fear [Me]		and to Him (belongs)	
فِي السَّمَوَاتِ		وَالْأَرْضِ		وَلَهُ		الَّذِينَ	
(is) in the heavens		and the earth		and for Him		(is) the religion	
أَفَغَيْرَ اللَّهِ تُنْقُونَ ﴿٥٥﴾		وَمَا		بِكُمْ		مِنْ نِعْمَةٍ	
(will) you then fear any other than Allah?		and whatever		you have		of blessing	
فَمِنَ اللَّهِ		ثُمَّ إِذَا		مَسَّكُمْ		الضَّرُّ	
(is) from Allah		then when		touches you		harm	
فَالِيهِ تَجْتَرُونَ ﴿٥٦﴾		فَالِيهِ تَجْتَرُونَ ﴿٥٦﴾		فَالِيهِ تَجْتَرُونَ ﴿٥٦﴾		فَالِيهِ تَجْتَرُونَ ﴿٥٦﴾	
then unto Him you cry (aloud) for help		then unto Him you cry (aloud) for help		then unto Him you cry (aloud) for help		then unto Him you cry (aloud) for help	

ثُمَّ إِذَا كَشَفَ الضَّرَّ عَنْكُمْ إِذَا فَرِيقٌ مِّنْكُمْ بِرَبِّهِمْ يُشْرِكُونَ ﴿٥٤﴾ لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ^{٥٤} فَتَمَتَّعُوا فَسَوْفَ تَعْلَمُونَ ﴿٥٥﴾ وَيَجْعَلُونَ لِمَا لَا يَعْلَمُونَ نَصِيبًا مِّمَّا رَزَقْنَاهُمْ^{٥٥} تَاللَّهِ لَتَسْتَلْنَ عَمَّا كُنْتُمْ تَفْتَرُونَ ﴿٥٦﴾ وَيَجْعَلُونَ لِلَّهِ الْبَنَاتِ سُبْحَانَهُ، وَلَهُمْ مَا يَشْتَهُونَ ﴿٥٦﴾

54. Then, when He has removed the harm from you, behold! some of you associate others in worship with their Lord (Allāh). 55. So (as a result of that) they deny (with ungratefulness) that (Allāh's Favours) which We have bestowed on them! Then enjoy yourselves (your short stay), but you will come to know (with regrets). 56. And they assign a portion of that which We have provided them with to what they know not (false deities). By Allāh, you shall certainly be questioned about (all) that you used to fabricate. 57. And they assign daughters to Allāh! Glorified (and Exalted) is He above all that they associate with Him! And to themselves what they desire;

ثُمَّ إِذَا كَشَفَ	الضَّرَّ	عَنْكُمْ	إِذَا	فَرِيقٌ	مِّنْكُمْ
then when He has removed	the harm	from you	behold	a party	of you
بِرَبِّهِمْ يَشْرِكُونَ ﴿٥٨﴾	لِيَكْفُرُوا	بِمَا			
associate others (in worship) with their Lord	so as they deny	that which			
ءَأَنبَأْتُهُمْ	فَتَمَتَّعُوا	فَسَوْفَ تَعْلَمُونَ ﴿٥٩﴾			
We have bestowed on them	then enjoy yourselves	but soon you will come to know			
وَيَجْعَلُونَ	لِمَا	لَا يَعْلَمُونَ	نَصِيبًا	مِّمَّا	رَزَقْنَاهُمْ ﴿٦٠﴾
and they assign	unto what	they know not	a portion	from what	We provided them
تَأَلَّاهُ لَتَسْتَأْنَسُنَّ	عَمَّا كُنْتُمْ	تَفْتَرُونَ ﴿٦١﴾	وَيَجْعَلُونَ		
by Allah you shall certainly be asked	about what you used to	fabricate	and they assign		
لِللَّهِ الْبَنَاتِ	سُبْحٰنَهُ	وَلَهُمْ	مَا يَشْتَهُونَ ﴿٦٢﴾		
daughters unto Allah	Glorified is He	and for them	(is) what they desire		

وَإِذَا بُشِّرَ أَحَدُهُمْ بِالْأُنثَىٰ ظَلَّ وَجْهَهُ مُسْوَدًّا وَهُوَ كَظِيمٌ ﴿٥٨﴾ يَتَوَرَّى مِنَ الْقَوْمِ مِنْ سُوءِ مَا بُشِّرَبِهِ ۚ أَيَسْكَبُ عَلَىٰ هُونٍ أَمْرٌ يُدْسُهُ فِي التَّرَابِ ۗ أَلَا سَاءَ مَا يَحْكُمُونَ ﴿٥٩﴾ لِلَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ مَثَلُ السُّوءِ ۗ وَلِلَّهِ الْمَثَلُ الْأَعْلَىٰ ۗ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٦٠﴾

58. And when the news of (the birth of) a female (child) is brought to any of them, his face becomes dark, and he is filled with inward grief! 59. He hides himself from the people because of the evil of that whereof he has been informed. Shall he keep her with dishonour or bury her in the earth? Certainly, evil is their decision. 60. For those who believe not in the Hereafter is an evil description, and for Allāh is the highest description. And He is the All-Mighty, the All-Wise.

وَإِذَا بُشِّرَ	أَحَدُهُمْ	بِالْأُنثَىٰ	ظَلَّ وَجْهَهُ
and when the news is brought	(to) any of them	of a female	his face becomes
مُسْوَدًّا	وَهُوَ	كَظِيمٌ ﴿٥٨﴾	يَتَوَرَّى مِنَ الْقَوْمِ
dark	and he	(is) filled with inward grief	he hides himself from the people

أَمْسِكْهُ أَمْسِكْهُ	بِهِ بِهِ	مَا بَشَّرَ مَا بَشَّرَ	مِنْ سُوءٍ مِنْ سُوءٍ
(shall) he keep it (her)?	whereof (of) what he has been informed	(because) of (the) evil	
مَا يَحْكُمُونَ مَا يَحْكُمُونَ	أَلْسَاءٌ أَلْسَاءٌ	فِي التُّرَابِ فِي التُّرَابِ	أَوْ يَدُسُّهُ أَوْ يَدُسُّهُ
what they decide	certainly evil is	in the earth	or bury it (her) with dishonour
السُّوءِ السُّوءِ	مَثَلٌ مَثَلٌ	بِالْآخِرَةِ بِالْآخِرَةِ	لَا يُؤْمِنُونَ لَا يُؤْمِنُونَ
evil	(is) a description	in the Hereafter	believe not for those who
الْحَكِيمِ الْحَكِيمِ	وَهُوَ الْعَزِيزُ وَهُوَ الْعَزِيزُ	أَلْأَعْلَى أَلْأَعْلَى	وَلِلَّهِ الْمَثَلُ وَلِلَّهِ الْمَثَلُ
the All-Wise	and He (is) the All-Mighty	highest	and for Allah (is) the description

وَلَوْ يُوَاحِدُ اللَّهُ النَّاسَ بِظُلْمِهِمْ مَا تَرَكَ عَلَيْهَا مِنْ دَابَّةٍ وَلَكِنْ يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ مُّسَمًّىٰ فَاِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَفْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ ﴿٦١﴾ وَيَجْعَلُونَ لِلَّهِ مَا يَكْرَهُونَ ۚ وَتَصِفُ أَلْسِنَتُهُمُ الْكَذِبَ أَنَّ لَهُمُ الْحُسْنَىٰ لَآ جُرْمَ أَنَّ لَهُمُ النَّارَ وَأَنَّهُمْ مُّفْرَطُونَ ﴿٦٢﴾

61. And if Allāh were to seize mankind for their wrongdoing, He would not leave on it (the earth) a single moving (living) creature, but He postpones them for an appointed term and when their term comes, neither can they delay nor can they advance it an hour (or a moment). 62. They assign to Allāh that which they dislike (for themselves), and their tongues assert the falsehood that the better things will be theirs. No doubt for them is the Fire, and they will be the first to be hastened on into it, and left there neglected.

عَلَيْهَا عَلَيْهَا	مَا تَرَكَ مَا تَرَكَ	بِظُلْمِهِمْ بِظُلْمِهِمْ	وَلَوْ يُوَاحِدُ اللَّهُ النَّاسَ وَلَوْ يُوَاحِدُ اللَّهُ النَّاسَ
on it	He would not leave	for their wrongdoing	and if Allah were to seize mankind
مُسَمًّىٰ مُسَمًّىٰ	إِلَىٰ أَجَلٍ إِلَىٰ أَجَلٍ	وَلَكِنْ يُؤَخِّرُهُمْ وَلَكِنْ يُؤَخِّرُهُمْ	مِنْ دَابَّةٍ مِنْ دَابَّةٍ
appointed	for a term	[and] but He postpones them	[of] a single moving (living) creature
فَاِذَا فَاِذَا	وَلَا يَسْتَقْدِمُونَ وَلَا يَسْتَقْدِمُونَ	لَا يَسْتَفْخِرُونَ سَاعَةً لَا يَسْتَفْخِرُونَ سَاعَةً	جَاءَ أَجْلُهُمْ جَاءَ أَجْلُهُمْ
nor they can advance (it)	neither they can delay (it) an hour	their term comes	and when
وَيَجْعَلُونَ وَيَجْعَلُونَ	وَتَصِفُ أَلْسِنَتُهُمُ وَتَصِفُ أَلْسِنَتُهُمُ	مَا يَكْرَهُونَ مَا يَكْرَهُونَ	لِلَّهِ لِلَّهِ
and they assign	and their tongues describe (assert)	what they dislike	to Allah

لَا جَرَمَ	الْحَسَنَ	لَهُمْ	أَنَّ	الْكَذِبَ
no doubt	the better things	(will be) for them	that	the lie (falsehood)
مُفْرَطُونَ ﴿١٦﴾	وَأَنَّهُمْ	النَّارَ	لَهُمْ	أَنَّ
(will be) left neglected	and that they	(is) the Fire	for them	that

تَاللَّهِ لَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ فَرِئَنَ لَهُمُ الشَّيْطَانُ أَعْمَلَهُمْ فَهُوَ وَلِيُّهُمُ الْيَوْمَ وَهُمْ عَذَابٌ أَلِيمٌ ﴿١٦﴾ وَمَا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِتُبَيِّنَ لَهُمُ الَّذِي اخْتَلَفُوا فِيهِ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿١٧﴾ وَاللَّهُ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَسْمَعُونَ ﴿١٨﴾

63. By Allāh, We indeed sent (Messengers) to the nations before you (O Muhammad ﷺ), but *Shaitān* (Satan) made their deeds fair-seeming to them. So he (Satan) is their *Walī* (helper) today (i.e. in this world), and theirs will be a painful torment. 64. And We have not sent down the Book (the Qur'ān) to you (O Muhammad ﷺ), except that you may explain clearly to them those things in which they differ, and (as) a guidance and a mercy for a folk who believe. 65. And Allāh sends down water (rain) from the sky, then He revives the earth therewith after its death. Verily, in this is a sign (clear proof) for a people who listen (obey Allāh).

فَرِئَنَ	مِّن قَبْلِكَ	إِلَىٰ أُمَمٍ	لَقَدْ أَرْسَلْنَا	تَاللَّهِ
then made fair-seeming	before you	to the nations	indeed We have sent	by Allah
وَهُمْ	الْيَوْمَ	وَلِيُّهُمْ	فَهُوَ	لَهُمْ
and for them	today	(is) their helper	so he	to them
الْكِتَابَ	عَلَيْكَ	وَمَا أَنْزَلْنَا	أَلِيمٌ ﴿١٦﴾	عَذَابٌ
the Book	unto you	and We have not sent down	painful	(will be) a torment
وَهُدًى	أَخْتَلَفُوا فِيهِ	الَّذِي	لَهُمْ	لِتُبَيِّنَ
and (as) a guidance	they differ in [it]	that which	to them	that you may explain
وَهُدًى	مِنَ السَّمَاءِ	وَاللَّهُ أَنْزَلَ	لِقَوْمٍ يُؤْمِنُونَ ﴿١٧﴾	وَرَحْمَةً
water (rain)	from the sky	and Allah sends down	for a folk who believe	and a mercy

فَأَحْيَا	بِهِ	الْأَرْضَ	بَعْدَ	مَوْتَهَا	إِنَّ	فِي ذَلِكَ
then gives life	by it	the earth	after	its death	verily	in this
		لَايَةً	لِقَوْمٍ يَسْمَعُونَ ﴿٦٦﴾			
		(is) surely a sign	for a people who listen			

وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً لِّتُنذِرُوا بِطُؤْنِهِ، مِنْ بَيْنِ فَرثٍ وَدَمٍ لَبْنَا خَالِصًا سَائِغًا لِلشَّرِبِينَ ﴿٦٦﴾ وَمِنْ ثَمَرَاتِ النَّخِيلِ وَالْأَعْنَابِ نَتَّخِذُونَ مِنْهُ سَكَرًا وَرِزْقًا حَسَنًا إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَعْقِلُونَ ﴿٦٧﴾ وَأَوْحَى رَبُّكَ إِلَى النَّحْلِ أَنْ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ ﴿٦٨﴾

66. And verily, in the cattle, there is a lesson for you. We give you to drink of that which is in their bellies, from between excretions and blood, pure milk; palatable to the drinkers. 67. And from the fruits of date palms and grapes, you derive strong drink and a goodly provision. Verily, therein is indeed a sign for a people who have wisdom. 68. And your Lord inspired the bee, saying: "Take you habitations in the mountains and in the trees and in what they erect.

وَإِنَّ	لَكُمْ	فِي الْأَنْعَامِ	لَعِبْرَةً	تُسْقِيكُمْ	مِمَّا
and verily	for you	in the cattle	(is) a lesson	We give you to drink	of that which
فِي بَطُونِهِ	مِنْ بَيْنِ	فَرثٍ	وَدَمٍ	لَبْنَا	سَائِغًا
(is) in their bellies	from between	excretions	and blood	milk	palatable
لِلشَّرِبِينَ ﴿٦٦﴾	وَمِنْ ثَمَرَاتِ	النَّخِيلِ	وَالْأَعْنَابِ		
to the drinkers	and from (the) fruits	(of) the date palms	and the grapes		
نَتَّخِذُونَ مِنْهُ	سَكَرًا	وَرِزْقًا	حَسَنًا	إِنَّ	
you derive (make) of it	strong drink	and a provision	good	verily	
فِي ذَلِكَ	لَآيَةً	لِقَوْمٍ يَعْقِلُونَ ﴿٦٧﴾	وَأَوْحَى رَبُّكَ		
in that	(is) indeed a sign	for a people who think	and your Lord inspired		
إِلَى النَّحْلِ	أَنْ	اتَّخِذِي مِنَ الْجِبَالِ	بُيُوتًا		
[to] the bee	(saying) [that]	take in the mountains	habitations		

وَمِمَّا يَعْرِشُونَ ﴿١٦﴾	وَمِنَ الشَّجَرِ
and in what they erect	and in the trees

ثُمَّ كُلِي مِن كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ ذُلَالًا يَخْرُجُ مِنْ بُطُونِهِنَّ شَرَابٌ مُخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ ﴿١٧﴾ وَاللَّهُ خَلَقَكُمْ ثُمَّ يُنَوِّفُكُمْ وَمِنْكُمْ مَن يُرَدُّ إِلَىٰ أَرْذَلِ الْعُمُرِ لِكَيْ لَا يَعْلَمَ بَعْدَ عِلْمٍ شَيْئًا إِنَّ اللَّهَ عَلِيمٌ قَدِيرٌ ﴿١٨﴾

69. "Then, eat of all fruits, and follow the ways of your Lord made easy (for you)." There comes forth from their bellies, a drink of varying colour wherein is healing for men. Verily, in this is indeed a sign for a people who think. 70. And Allāh has created you and then He will cause you to die; and of you there are some who are sent back to senility, so that they know nothing after having known (much). Truly, Allāh is All-Knowing, All-Powerful.

ثُمَّ كُلِي	مِن كُلِّ	الثَّمَرَاتِ	فَاسْلُكِي سُبُلَ	رَبِّكِ	ذُلَالًا
then eat	of all	fruits	and follow (the) ways	(of) your Lord	made easy
يَخْرُجُ مِنْ بُطُونِهِنَّ	شَرَابٌ	مُخْتَلِفٌ	أَلْوَانُهُ	فِيهِ	شِفَاءٌ
comes forth from their bellies	a drink	varying	its colours	wherein	(is) healing
لِلنَّاسِ	إِنَّ	فِي ذَلِكَ	لَآيَةً	لِقَوْمٍ يَتَفَكَّرُونَ ﴿١٧﴾	
for people	verily	in this	(is) indeed a sign	for a people who think	
وَاللَّهُ خَلَقَكُمْ	ثُمَّ يُنَوِّفُكُمْ	وَمِنْكُمْ			
and Allah has created you	then He will cause you to die	and of you			
مَنْ يُرَدُّ	إِلَىٰ أَرْذَلِ	الْعُمُرِ	لِكَيْ		
(there are some) who are sent back	to (the) worst	(of) age (senility)	so that		
لَا يَعْلَمُ	بَعْدَ	عَلِيمٌ	إِنَّ اللَّهَ	شَيْئًا	عَلِيمٌ قَدِيرٌ ﴿١٨﴾
he knows not	after	(is) All-Knowing	truly Allah	anything	All-Powerful

وَاللَّهُ فَضَّلَ بَعْضَكُمْ عَلَىٰ بَعْضٍ فِي الرِّزْقِ فَمَا الَّذِينَ فُضِّلُوا بِرَادِي رِزْقِهِمْ عَلَىٰ مَا مَلَكَتْ أَيْمَانُهُمْ فَهُمْ فِيهِ سَوَاءٌ أَفَبِنِعْمَةِ اللَّهِ يَجْحَدُونَ ﴿١٩﴾ وَاللَّهُ جَعَلَ لَكُمْ مِّنْ أَنفُسِكُمْ أَزْوَاجًا

وَجَعَلَ لَكُمْ مِنْ أَزْوَاجِكُمْ بَنِينَ وَحَفَدَةً وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ أَفِي الْبَطِلِ يُؤْمِنُونَ
وَبِنِعْمَةِ اللَّهِ هُمْ يَكْفُرُونَ ﴿٧٢﴾

71. And Allāh has preferred some of you to others in wealth and properties. Then, those who are preferred will by no means hand over their wealth and properties to those (slaves) whom their right hands possess, so that they may be equal with them in respect thereof. Do they then deny the Favour of Allāh?
72. And Allāh has made for you *Azawāj* (mates or wives) of your own kind, and has made for you, from your wives, sons and grandsons, and has bestowed on you good provision. Do they then believe in false deities and deny the Favour of Allāh (by not worshipping Allāh Alone).

فِي الرِّزْقِ		عَلَى بَعْضِ		وَاللَّهُ فَضَّلَ بَعْضَكُمْ	
in provision (wealth)		above others		and Allah has preferred some of you	
رِزْقِهِمْ	بِرَادِي	الَّذِينَ فَضَّلُوا	فَمَا		
their wealth	(will) hand over	those who are preferred	then not		
فِيهِ	فَهُمْ	مَلَكَتْ أَيْمَانَهُمْ	عَلَى مَا		
thereof	so (that) they (are)	their right hands possess	to (those) whom		
لَكُمْ	وَاللَّهُ جَعَلَ	أَفِينِعْمَةَ اللَّهِ يَجْحَدُونَ ﴿٧١﴾	سَوَاءٌ		
for you	and Allah has made	(do) they then deny (the) Favour (of) Allah?	equal		
مِنْ أَزْوَاجِكُمْ	لَكُمْ	وَجَعَلَ	أَزْوَاجًا	مِنْ أَنْفُسِكُمْ	
from your wives	for you	and has made	wives	of yourselves (own kind)	
مِنَ الطَّيِّبَاتِ	وَرَزَقَكُمْ	وَحَفَدَةً	بَنِينَ		
of good things	and has provided you	and grandsons	sons		
هُم يَكْفُرُونَ ﴿٧٢﴾	وَبِنِعْمَةِ اللَّهِ	أَفِي الْبَطِلِ يُؤْمِنُونَ			
they deny	and (the) Favour (of) Allah	(do) they then believe in false (deities)?			

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَمْلِكُ لَهُمْ رِزْقًا مِنَ السَّمَوَاتِ وَالْأَرْضِ شَيْئًا وَلَا يَسْتَطِيعُونَ
﴿٧٣﴾ فَلَا تَصْرَبُوا لِلَّهِ الْأَمْثَالَ إِنَّ اللَّهَ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٧٤﴾ ﴿٧٤﴾ ضَرَبَ اللَّهُ مَثَلًا عَبْدًا

مَمْلُوكًا لَا يَقْدِرُ عَلَى شَيْءٍ وَمَنْ رَزَقْنَاهُ مِنْ أَرْزَاقٍ حَسَنًا فَهُوَ يُنْفِقُ مِنْهُ سِرًّا وَجَهْرًا ۗ هَلْ يَسْتَوُونَ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٧٥﴾

73. And they worship others besides Allāh such as do not and cannot own any provision for them from the heavens or the earth. 74. So put not forward similitudes for Allāh (as there is nothing similar to Him, nor does He resemble anything). Truly, Allāh knows and you know not. 75. Allāh puts forward the example of (two men—a believer and a disbeliever); a slave (disbeliever) under the possession of another, he has no power of any sort, and (the other), a man (believer) on whom We have bestowed a good provision from Us, and he spends thereof secretly and openly. Can they be equal? (By no means). All praise and thanks are Allāh's. Nay! (But) most of them know not.

وَيَعْبُدُونَ	مِن دُونِ اللَّهِ	مَا لَا يَمْلِكُ	لَهُمْ
and they worship (others)	besides Allah	which (do) not own	for them
رِزْقًا	مِّنَ السَّمَوَاتِ	وَالْأَرْضِ	وَلَا يَسْتَطِيعُونَ
any provision	from the heavens	and the earth	nor they are able
فَلَا تَضُرُّوهُ	لِلَّهِ الْأَمْثَالُ	إِنَّ اللَّهَ يَعْلَمُ	وَأَنْتُمْ لَا تَعْلَمُونَ
so put not forward	similitudes for Allah	truly Allah knows	and you know not
ضَرَبَ اللَّهُ مَثَلًا	عَبْدًا	مَمْلُوكًا	
Allah puts forward (the) example	(of) a slave	under the possession (of another)	
لَا يَقْدِرُ	عَلَى شَيْءٍ	وَمَنْ	رَزَقْنَاهُ
he has no power	over anything	and (a man) whom	We provided [him]
رِزْقًا	حَسَنًا	فَهُوَ يُنْفِقُ	مِنْهُ سِرًّا
a provision	good	and he spends	secretly thereof
هَلْ يَسْتَوُونَ	بَلْ أَكْثَرُهُمْ	لَا يَعْلَمُونَ	
(can) they be equal?	nay most of them	know not	
الْحَمْدُ لِلَّهِ			
all praise (is due) to Allah			

وَضَرَبَ اللَّهُ مَثَلًا رَّجُلَيْنِ أَحَدُهُمَا أَبْكَمُ لَا يَقْدِرُ عَلَى شَيْءٍ وَهُوَ كَلٌّ عَلَى مَوْلَاهُ أَيْنَمَا يُوَجِّههُ لَا يَأْتِ بِخَيْرٍ هَلْ يَسْتَوِي هُوَ وَمَنْ يَأْمُرُ بِالْعَدْلِ وَهُوَ عَلَى

صِرَاطٍ مُسْتَقِيمٍ ﴿٧٦﴾ وَلِلَّهِ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ وَمَا أَمْرُ السَّاعَةِ إِلَّا كَلَمْحِ الْبَصَرِ
أَوْ هُوَ أَقْرَبُ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٧٧﴾

76. And Allāh puts forward (another) example of two men, one of them dumb, who has no power over anything (disbeliever), and he is a burden on his master; whichever way he directs him, he brings no good. Is such a man equal to one (believer in Islāmīc Monotheism) who commands justice, and is himself on a Straight Path? 77. And to Allāh belongs the Unseen of the heavens and the earth. And the matter of the Hour is not but as a twinkling of the eye, or even nearer. Truly, Allāh is Able to do all things.

أَبْكَم	أَحَدُهُمَا	رَجُلَيْنِ	وَضَرَبَ اللَّهُ مَثَلًا		
(is) dumb	one of them	(of) two men	and Allah puts forward an example		
عَلَى مَوْلَاهُ	كُلٌّ	وَهُوَ	عَلَى شَيْءٍ	لَا يَقْدِرُ	
on his master	(is) a burden	and he	over anything	he has no power	
هَلْ يَسْتَوِي هُوَ	بِخَيْرٍ	لَا يَأْتِ	يُوجِّهُهُ	أَيْنَمَا	
is he equal?	good	he brings not	he directs him	whichever (way)	
مُسْتَقِيمٍ ﴿٧٦﴾	عَلَى صِرَاطٍ	وَهُوَ	يَأْمُرُ بِالْعَدْلِ	وَمَنْ	
Straight	(is) on a Path	and he	commands [of] justice	and (the one) who	
وَالْأَرْضِ	السَّمَوَاتِ		وَلِلَّهِ غَيْبُ		
and the earth	(of) the heavens		and to Allah (belongs the) Unseen		
الْبَصَرِ	كَلَمْحِ	إِلَّا	السَّاعَةِ	وَمَا أَمْرُ	
(of) the eye	as a twinkling	but	(of) the Hour	and (is) not (the) matter	
قَدِيرٌ ﴿٧٧﴾	شَيْءٍ	عَلَى كُلِّ	إِنَّ اللَّهَ	أَقْرَبُ	أَوْ هُوَ
(is) All-Powerful	thing	over every	truly Allah	(is) nearer	or it

وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَرَ
وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ ﴿٧٨﴾ أَلَمْ يَرْوِا إِلَى الطَّيْرِ مُسَخَّرَاتٍ فِي جَوْ السَّمَاءِ
مَا يُمْسِكُهُنَّ إِلَّا اللَّهُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ ﴿٧٩﴾ وَاللَّهُ جَعَلَ لَكُم مِّنْ بُيُوتِكُمْ

سَكْنَا وَجَعَلْ لَكُمْ مِنْ جُلُودِ الْأَنْعَامِ بُيُوتًا تَسْتَخِفُّونَهَا يَوْمَ ظَعْنِكُمْ وَيَوْمَ إِقَامَتِكُمْ وَمِنْ أَصْوَابِهَا وَأَوْبَارِهَا وَأَشْعَارِهَا أَثْنَا وَمَتَعًا إِلَىٰ حِينٍ ﴿٧٨﴾

78. And Allāh has brought you out from the wombs of your mothers while you knew nothing. And He gave you hearing, sight, and hearts that you might give thanks (to Allāh). 79. Do they not see the birds held (flying) in the midst of the sky? None holds them but Allāh (none gave them the ability to fly but Allāh). Verily, in this are clear *Ayāt* (proofs and signs) for a people who believe (in the Oneness of Allāh). 80. And Allāh has made for you in your homes an abode, and made for you out of the hides of the cattle (tents for) dwelling, which you find so light (and handy) when you travel and when you stay (in your travels); and of their wool, fur, and hair (sheep wool, camel fur, and goat hair), furnishings and articles of convenience (e.g. carpets, blankets), comfort for a while.

أُمَّهَاتِكُمْ		مِنْ بُطُونٍ		وَاللَّهُ أَخْرَجَكُمْ	
(of) your mothers		of (the) wombs (bellies)		and Allah brought you out	
لَا تَعْلَمُونَ شَيْئًا	وَجَعَلَ	لَكُمْ	السَّمْعَ	وَالْأَبْصَرَ	وَالْأَفْئِدَةَ
you know not anything	and He gave	to you	hearing	and sight	and hearts
لَعَلَّكُمْ تَشْكُرُونَ	الْمَرِيْرُوا	إِلَى الطَّيْرِ	مُسْحَرَاتٍ		
so that you might give thanks	(do) they not see?	[to] the birds	held (employed)		
فِي جَوْ السَّمَاءِ	مَا يُمْسِكُهُنَّ	إِلَّا اللَّهُ	إِنَّ	فِي ذَلِكَ	لَآيَاتٍ
(of) the sky	none holds them	but Allah	verily	in this	(are) signs
لِقَوْمٍ يُؤْمِنُونَ	وَاللَّهُ جَعَلَ	لَكُمْ	مِنْ بُيُوتِكُمْ	سَكْنَا	
for a people who believe	and Allah has made	for you	of your homes	an abode	
وَجَعَلَ	لَكُمْ	مِنْ جُلُودِ	الْأَنْعَامِ	بُيُوتًا	تَسْتَخِفُّونَهَا
and made	for you	of (the) hides	(of) the cattle	tents (homes)	which you find (so) light
يَوْمَ	ظَعْنِكُمْ	وَيَوْمَ	إِقَامَتِكُمْ	وَمِنْ أَصْوَابِهَا	
(on the) day	(of) your travel	and (on the) day	(of) your stay	and of their wools	
وَأَوْبَارِهَا	وَأَشْعَارِهَا	أَثْنَا	وَمَتَعًا	إِلَى حِينٍ	
and fur	and hair	furnishings	and comfort	for a while	

وَاللَّهُ جَعَلَ لَكُمْ مِمَّا خَلَقَ ظِلَالًا وَجَعَلَ لَكُمْ مِنَ الْجِبَالِ أَكْنَانًا وَجَعَلَ لَكُمْ سَرَابِيلَ تَقِيكُمْ الْحَرَّ وَسَرَابِيلَ تَقِيكُمْ بَأْسَكُمْ كَذَلِكَ يُتِمُّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تُسْلِمُونَ ﴿٨١﴾ فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلِغُ الْمُبِينُ ﴿٨٢﴾

81. And Allāh has made for you out of that which He has created shades, and has made for you places of refuge in the mountains, and has made for you garments to protect you from the heat (and cold), and coats of mail to protect you from your (mutual) violence. Thus does He perfect His Favour to you, that you may submit yourselves to His Will (in Islām). 82. Then, if they turn away, your duty (O Muhammad ﷺ) is only to convey (the Message) in a clear way.

وَاللَّهُ جَعَلَ	لَكُمْ	مِمَّا خَلَقَ	ظِلَالًا	وَجَعَلَ
and Allah has made	for you	out of that which He has created	shades	and has made
لَكُمْ	مِنَ الْجِبَالِ	أَكْنَانًا	وَجَعَلَ	لَكُمْ
for you	of the mountains	places of refuge	and has made	for you
تَقِيكُمْ	الْحَرَّ	وَسَرَابِيلَ	تَقِيكُمْ	
to protect you	(from) the heat	and garments (coats of armor)	to protect you	
عَلَيْكُمْ	بَأْسَكُمْ	كَذَلِكَ	يُتِمُّ نِعْمَتَهُ	
unto you	(from) your (mutual) violence	thus	He perfects His Grace	
عَلَيْكَ	لَعَلَّكُمْ تُسْلِمُونَ ﴿٨١﴾	فَإِنْ تَوَلَّوْا	فَإِنَّمَا	
on you	so that you may submit	then if they turn away	then only	
	الْبَلِغُ الْمُبِينُ ﴿٨٢﴾			
	(is) to convey (the Message)			

يَعْرِفُونَ نِعْمَتَ اللَّهِ ثُمَّ يُنْكِرُونَهَا وَأَكْثَرُهُمُ الْكَافِرُونَ ﴿٨٣﴾ وَيَوْمَ نَبْعَثُ مِنْ كُلِّ أُمَّةٍ شَهِيدًا ثُمَّ لَا يُؤْذَنُ لِلَّذِينَ كَفَرُوا وَلَا هُمْ يُسْتَعْتَبُونَ ﴿٨٤﴾ وَإِذَا رَأَى الَّذِينَ ظَلَمُوا الْعَذَابَ فَلَا يُخَفِّفُ عَنْهُمْ وَلَا هُمْ يُنظَرُونَ ﴿٨٥﴾

83. They recognise the Grace of Allāh, yet they deny it (by worshipping others besides Allāh) and most of them are disbelievers (deny the Prophethood of

Muhammad ﷺ). 84. And (remember) the Day when We shall raise up from each nation a witness (their Messenger), then, those who disbelieved will not be given leave (to put forward excuses), nor will they be allowed (to return to the world) to repent and ask for Allāh's forgiveness (of their sins).

وَأَكْثَرُهُمْ		ثُمَّ يَنْكُرُونَهَا		يَعْرِفُونَ نِعْمَتَ اللَّهِ	
and most of them		then they deny it		they recognise (the) Grace (of) Allah	
أُمَّةٍ	مِنْ كُلِّ	وَيَوْمَ نَبْعَثُ		الْكَافِرُونَ ﴿٨٤﴾	
nation	from each	and (remember the) Day (when) We shall raise up		(are) disbelievers	
لِلَّذِينَ كَفَرُوا		لَا يُؤْذَنُ		ثُمَّ	شَهِيدًا
[to] those who have disbelieved		will not be permitted		then	a witness (their Messenger)
الَّذِينَ ظَلَمُوا		وَإِذَا رَأَوْا		وَلَا هُمْ يُسْتَعْتَبُونَ ﴿٨٥﴾	
those who did wrong		and when will see		nor they will be allowed to repent	
وَلَا هُمْ يُنظَرُونَ ﴿٨٦﴾		عَنْهُمْ	فَلَا يُخَفَّفُ		الْعَذَابَ
nor they will be given respite		unto them	then it will not be lightened		the torment

وَإِذَا رَأَوْا الَّذِينَ أَشْرَكُوا شَرَّكَاءَ هُمْ قَالُوا رَبَّنَا هَؤُلَاءِ شُرَكَاءُنَا الَّذِينَ كُنَّا نَدْعُوا مِنْ دُونِكَ فَأَلْقُوا إِلَيْهِمُ الْقَوْلَ إِنَّكُمْ لَكَاذِبُونَ ﴿٨٥﴾ وَالْقَوْلُ إِلَى اللَّهِ يَوْمَئِذٍ السَّلَامُ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٨٦﴾ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ زِدْنَاهُمْ عَذَابًا فَوْقَ الْعَذَابِ بِمَا كَانُوا يُفْسِدُونَ ﴿٨٧﴾

85. And when those who did wrong (the disbelievers) will see the torment, then it will not be lightened to them, nor will they be given respite. 86. And when those who associated partners with Allāh see their (Allāh's so-called) partners, they will say: "Our Lord! These are our partners whom we used to invoke besides you." But they will throw back their word at them (and say): "Surely, you indeed are liars!" 87. And they will offer (their full) submission to Allāh (Alone) on that Day, and their invented false deities [all that they used to invoke besides Allāh, e.g. idols, saints, priests, monks, angels, jinn, Jibraīl (Gabriel), Messengers] will vanish from them. 88. Those who disbelieved and hinder (men) from the path of Allāh, for them We will add torment to the

torment because they used to spread corruption [by disobeying Allāh themselves, as well as ordering others (mankind) to do so].

وَاِذَا رَاَ	الَّذِينَ اشْرَكُوا		شُرَكَاءَهُمْ
and when see	those who associated partners (with Allah)		their partners
قَالُوا رَبَّنَا	هَؤُلَاءِ شُرَكَائُنَا	الَّذِينَ كُنَّا	نَدْعُو مِنْ دُونِكَ
they will say our Lord	these (are) our partners	whom we used to	invoke besides You
فَالْقَوَا	إِلَيْهِمْ	الْقَوْلَ	إِنَّكُمْ
but they will throw back	at them	(their) word	surely you
وَالْقَوَا	إِلَى اللَّهِ يَوْمَئِذٍ	السَّلَامَ	وَصَلَّ
and they will offer	to Allah (on) that Day	the submission	and will vanish
مَا كَانُوا	يَفْتَرُونَ	الَّذِينَ كَفَرُوا	وَصَدُّوا
what they used to	invent (false deities)	those who disbelieved	and hinder (men)
عَنْ سَبِيلِ اللَّهِ	زِدْنَهُمْ	عَذَابًا	فَوْقَ
from (the) path (of) Allah	We will add for them	torment	over
	بِمَا كَانُوا	يُفْسِدُونَ	
	because they used to	spread corruption	

وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِنْ أَنْفُسِهِمْ وَجِئْنَا بِكَ شَهِيدًا عَلَيَّ هَؤُلَاءِ وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَى لِلْمُسْلِمِينَ ﴿٨٩﴾

﴿٩٠﴾ إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٩٠﴾

89. And (remember) the Day when We shall raise up from every nation a witness against them from amongst themselves. And We shall bring you (O Muhammad ﷺ) as a witness against these. And We have sent down to you the Book (the Qur'an) as an exposition of everything, a guidance, a mercy, and glad tidings for those who have submitted themselves (to Allāh as Muslims).

90. Verily, Allāh enjoins Al-'Adl (i.e. justice and worshipping none but Allāh

Alone – Islāmīc Monotheism) and *Al-Ihsān* [i.e. to be patient in performing your duties to Allāh, totally for Allāh's sake and in accordance with the *Sunnah* (legal ways) of the Prophet ﷺ in a perfect manner], and giving (help) to kith and kin (i.e. all that Allāh has ordered you to give them, e.g., wealth, visiting, looking after them, or any other kind of help), and forbids *Al-Fahshā'* (i.e. all evil deeds, e.g. illegal sexual acts, disobedience of parents, polytheism, to tell lies, to give false witness, to kill a life without right), and *Al-Munkar* (i.e. all that is prohibited by Islāmīc law: polytheism of every kind, disbelief and every kind of evil deeds), and *Al-Baghy* (i.e. all kinds of oppression). He admonishes you, that you may take heed.

شَهِيدًا	أُمَّةٍ	فِي كُلِّ	وَيَوْمَ نَبْعَثُ		
a witness	nation	in every	and (remember the) Day (when) We shall raise up		
شَهِيدًا	بِكَ	وَجِئْنَا	مِّنْ أَنْفُسِهِمْ	عَلَيْهِمْ	
(as) a witness	you	and We shall bring	from (amongst) themselves	against them	
تَبَيَّنَّا	الْكِتَابَ	عَلَيْكَ	وَنَزَّلْنَا	عَلَى هَؤُلَاءِ	
(as) an explanation	the Book (Quran)	to you	and We have sent down	against these	
لِلْمُسْلِمِينَ	وَبُشْرَى	وَرَحْمَةً	وَهُدًى	شَيْءٍ	لِكُلِّ
for the Muslims	and glad tiding(s)	and a mercy	and a guidance	thing	of every
ذِي الْقُرْبَىٰ	وَإِيتَايَ	وَإِلْحْسَانٍ	بِالْعَدْلِ	إِنَّ اللَّهَ يَأْمُرُ	
(to) the kith and kin	and giving (help)	and (doing) good	justice	verily Allah enjoins	
وَالْبَغْيَ	وَالْمُنْكَرَ	عَنِ الْفَحْشَاءِ		وَيَنْهَى	
and oppression	and evil (deeds)	from lewdness/obscenity		and forbids	
لَعَلَّكُمْ تَذَكَّرُونَ			يُعِظُكُمْ		
so that you may take heed			He admonishes you		

وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ وَلَا تَنْقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلًا إِنَّ اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ ﴿١٦﴾ وَلَا تَكُونُوا كَالَّذِي نَقَضَتْ غَزَلَهَا مِنْ بَعْدِ قُوَّةٍ أَنْكَاثًا تَتَّخِذُونَ أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ أَنْ تَكُونَ أُمَّةٌ هِيَ

أَرْبَىٰ مِنْ أُمَّةٍ إِنَّمَا يَبْلُوكُمُ اللَّهُ بِهِ ۗ وَلَيُبَيِّنَنَّ لَكُمْ يَوْمَ الْقِيَامَةِ مَا كُنتُمْ فِيهِ تَخْتَلِفُونَ ﴿١٦﴾

91. And fulfil the Covenant of Allāh (*Bai'ah*: pledge for Islām) when you have covenanted, and break not the oaths after you have confirmed them—and indeed you have appointed Allāh your surety. Verily, Allāh knows what you do. 92. And be not like her who undoes the thread which she has spun, after it has become strong, by taking your oaths as a means of deception among yourselves, lest a nation should be more numerous than another nation. Allāh only tests you by this (i.e. who obeys Allāh and fulfils Allāh's Covenant and who disobeys Allāh and breaks Allāh's Covenant). And on the Day of Resurrection, He will certainly make clear to you that wherein you used to differ (i.e. a believer confesses and believes in the Oneness of Allāh and in the Prophethood of Prophet Muhammad ﷺ which the disbeliever denies and that is their difference amongst them in the life of this world).

وَإَوْفُوا		بِعَهْدِ اللَّهِ		إِذَا عَاهَدْتُمْ	
and fulfil		(the) Covenant (of) Allah		when you have taken a covenant	
وَلَا تَنْقُضُوا الْأَيْمَانَ		بَعْدَ		تَوَكِيدِهَا	
and break not (your) oaths		after		their confirmation	
وَقَدْ جَعَلْتُمُ اللَّهَ		عَلَيْكُمْ		إِنَّ اللَّهَ يَعْلَمُ	
and indeed you have appointed Allah		over you		a surety	
مَا تَفْعَلُونَ ﴿١٦﴾		كَأَلِي نَقَضَتْ		غَزَلَهَا	
and be not what you do		like (her) who undoes		her spun thread	
قُوَّةٍ		أَنْكَثًا		تَتَّخِذُونَ أَيْمَانَكُمْ	
strength (it has become strong)		(into) untwisted strands		you take your oaths	
دَخَلًا		بَيْنَكُمْ		أَنْ تَكُونَ أُمَّةٌ	
(as) a (means of) deception		among yourselves		lest a nation (should) be	
أَرْبَىٰ		مِنْ أُمَّةٍ		بِهِ ۗ	
more numerous		than (another) nation		by this Allah only tests you	
وَلَيُبَيِّنَنَّ		لَكُمْ		يَوْمَ	
and He will certainly make clear		to you		(on the) Day	
				مَا كُنتُمْ	
				of) Resurrection	

فِيهِ	تَخْتَلِفُونَ
wherein	differ

وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَٰكِن يُضِلُّ مَن يَشَاءُ وَيَهْدِي مَن يَشَاءُ
وَلَتَسْتَلْنَ عَمَّا كُنْتُمْ تَعْمَلُونَ ﴿١٣٧﴾ وَلَا تَتَّخِذُوا أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ فَتَزِلَّ قَدَمٌ بَعْدَ ثُبُوتِهَا
وَتَذُوقُوا السُّوءَ بِمَا صَدَدْتُمْ عَن سَبِيلِ اللَّهِ وَلَكُمْ عَذَابٌ عَظِيمٌ ﴿١٤﴾

93. And had Allāh willed, He could have made you (all) one nation, but He sends astray whom He wills and guides whom He wills. But you shall certainly be called to account for what you used to do. 94. And make not your oaths, a means of deception among yourselves, lest a foot should slip after being firmly planted, and you may have to taste the evil (punishment in this world) of having hindered (men) from the path of Allāh (i.e. belief in the Oneness of Allāh and His Messenger, Muhammad ﷺ), and yours will be a great torment (i.e. the fire of Hell in the Hereafter).

وَلَوْ شَاءَ اللَّهُ	لَجَعَلَكُمْ	أُمَّةً	وَاحِدَةً
and if Allah had willed	surely He (could) have made you (all)	nation	one
وَلَٰكِن يُضِلُّ	مَن يَشَاءُ	وَيَهْدِي	مَن يَشَاءُ
[and] but He sends astray	whom He wills	and guides	whom He wills
وَلَتَسْتَلْنَ	عَمَّا كُنْتُمْ	تَعْمَلُونَ ﴿١٣٧﴾	
and certainly you shall be questioned	for what you used to	do	
وَلَا تَتَّخِذُوا أَيْمَانَكُمْ	دَخَلًا	بَيْنَكُمْ	فَتَزِلَّ قَدَمٌ
and take not your oaths	a (means of) deception	among yourselves	lest a foot should slip
بَعْدَ	ثُبُوتِهَا	وَتَذُوقُوا	السُّوءَ
after	being firmly planted	and you may have to taste	the evil (punishment)
بِمَا	صَدَدْتُمْ عَن سَبِيلِ اللَّهِ	وَلَكُمْ	عَذَابٌ عَظِيمٌ ﴿١٤﴾
for what	you hindered (men) from (the) path (of) Allah	and for you	great
		(will be) a torment	

وَلَا تَشْتَرُوا بِعَهْدِ اللَّهِ ثَمَنًا قَلِيلًا إِنَّمَا عِنْدَ اللَّهِ هُوَ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ ﴿١٥﴾

مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ وَلَنَجْزِيَنَ الَّذِينَ صَبَرُوا أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿٩٦﴾ مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهُ حَيٰوةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿٩٧﴾

95. And purchase not a small gain at the cost of Allāh's Covenant. Verily, what is with Allāh is better for you if you did but know. 96. Whatever is with you, will be exhausted, and whatever is with Allāh (of good deeds) will remain. And those who are patient, We will certainly pay them a reward in proportion to the best of what they used to do. 97. Whoever works righteousness – whether male or female – while he (or she) is a true believer (of Islamic Monotheism) verily, to him We will give a good life (in this world with respect, contentment and lawful provision), and We shall pay them certainly a reward in proportion to the best of what they used to do (i.e. Paradise in the Hereafter).

وَلَا تَشْتَرُوا		بِعَهْدِ اللَّهِ		ثَمَنًا قَلِيلًا		إِنَّمَا	
and purchase not		at the cost of Covenant (of) Allah		a gain		verily what	
عِنْدَ اللَّهِ	هُوَ	خَيْرٌ	لَّكُمْ	إِنْ كُنْتُمْ	تَعْلَمُونَ ﴿٩٥﴾	مَا	
(is) with Allah	[it]	(is) better	for you	if you did	(but) know	whatever	
عِنْدَكُمْ	يَنْفَدُ	وَمَا	عِنْدَ اللَّهِ	بَاقٍ			
(is) with you	will be exhausted	and whatever	(is) with Allah	(will) remain			
وَلَنَجْزِيَنَ	الَّذِينَ صَبَرُوا	أَجْرَهُمْ	بِأَحْسَنِ				
and We will certainly pay	those who are patient	their reward	in (proportion to) the best				
مَا كَانُوا	يَعْمَلُونَ ﴿٩٦﴾	مَنْ عَمِلَ	صَالِحًا	مِّنْ ذَكَرٍ			
of what they used to	do	whoever does	a righteous deed	whether male			
أَوْ أُنْثَىٰ	وَهُوَ	مُؤْمِنٌ	فَلَنُحْيِيَنَّهُ	حَيٰوةً			
or female	while he (or she)	(is) a believer	then surely We will give him life	a life			
طَيِّبَةً	وَلَنَجْزِيَنَّهُمْ	أَجْرَهُمْ	بِأَحْسَنِ	مَا كَانُوا	يَعْمَلُونَ ﴿٩٧﴾		
good	and We shall pay them	their reward	to the best	of what they used to	do		

فَإِذَا قرَأَتِ الْقُرْآنَ فَأَسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿٩٨﴾ إِنَّهُ لَيْسَ لَهُ سُلْطٰنٌ عَلَى الَّذِينَ

ءَامَنُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٩٩﴾ إِنَّمَا سُلْطَانُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ وَالَّذِينَ هُمْ بِهِ مُشْرِكُونَ ﴿١٠٠﴾ وَإِذَا بَدَلْنَا آيَةً مَّكَانَ آيَةٍ وَاللَّهُ أَعْلَمُ بِمَا يُزِيلُ قَالُوا إِنَّمَا أَنْتَ مُفْتَرٍ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿١٠١﴾

98. So when you recite the Qur'ān, seek refuge with Allāh from *Shaitān* (Satan), the outcast (the cursed one). 99. Verily, he has no power over those who believe and put their trust only in their Lord (Allāh). 100. His power is only over those who obey and follow him (Satan), and those who join partners with Him (Allāh, i.e. those who are *Mushrikūn*, i.e., polytheists.). 101. And when We change a Verse (of the Qur'ān) in place of another – and Allāh knows best what He sends down – they (the disbelievers) say: "You (O Muhammad ﷺ) are but a *Muftari!* (forger, liar)." Nay, but most of them know not.

فَإِذَا	قَرَأْتَ الْقُرْآنَ	فَاسْتَعِذْ	بِاللَّهِ	مِنَ الشَّيْطَانِ
so when	you recite the Quran	seek refuge	with Allah	from Satan
الرَّجِيمِ ﴿٩٨﴾	إِنَّهُ	لَيْسَ لَهُ	سُلْطَانٌ	عَلَى الَّذِينَ ءَامَنُوا
the outcast	verily he	[he] has no	power	over those who believe
وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٩٩﴾		إِنَّمَا سُلْطَانُهُ		عَلَى الَّذِينَ
and they put their trust in their Lord		only he has power		over those who
يَتَوَلَّوْنَهُ	وَالَّذِينَ	هُمْ	بِهِ	مُشْرِكُونَ ﴿١٠٠﴾
follow him	and those who	[they]	with Him	join partners
ءَايَةً مَّكَانَ	ءَايَةٍ	وَاللَّهُ أَعْلَمُ		بِمَا يُزِيلُ
a Verse	(in) place	and Allah knows best		of what He sends down
قَالُوا	إِنَّمَا أَنْتَ	مُفْتَرٍ	بَلْ أَكْثَرُهُمْ	لَا يَعْلَمُونَ ﴿١٠١﴾
they say	only you (are)	a forger, liar	but most of them	know not

قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِنْ رَبِّكَ بِالْحَقِّ لِيُثَبِّتَ الَّذِينَ ءَامَنُوا وَهُدًى وَبُشْرَىٰ لِلْمُسْلِمِينَ ﴿١٠٢﴾ وَلَقَدْ نَعَّمْنَا أَنَّهُمْ يَقُولُونَ إِنَّمَا يَعْلَمُهُ بَشَرٌ لِّسَانِ الَّذِي يُلْحِدُونَ إِلَيْهِ أَعْجَمِيٌّ وَهَذَا لِسَانٌ عَرَبِيٌّ مُبِينٌ ﴿١٠٣﴾ إِنَّ الَّذِينَ

لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ لَا يَهْدِيهِمُ اللَّهُ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٠٢﴾

102. Say (O Muhammad ﷺ) *Ruh-ul-Qudus* [Jibrāil (Gabriel)] has brought it (the Qur'ān) down from your Lord with truth, that it may make firm and strengthen (the Faith of) those who believe, and as a guidance and glad tidings to those who have submitted (to Allāh as Muslims). 103. And indeed We know that they (polytheists and pagans) say: "It is only a human being who teaches him (Muhammad ﷺ)." The tongue of the man they refer to is foreign, while this (the Qur'ān) is a clear Arabic tongue. 104. Verily, those who believe not in the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allāh, Allāh will not guide them and theirs will be a painful torment.

قُلْ	نَزَّلَهُ	رُوحُ الْقُدُسِ	مِنْ رَبِّكَ	بِالْحَقِّ
say	has brought it down	the Holy Spirit (Gabriel)	from your Lord	with truth
لِيُثَبِّتَ	الَّذِينَ آمَنُوا	وَهُدًى	وَبُشْرَى	
to strengthen	those who believe	and (as) a guidance	and glad tidings	
لِلْمُسْلِمِينَ ﴿١٠٣﴾	وَلَقَدْ نَعْلَمُ	أَنَّهُمْ يَقُولُونَ	إِنَّمَا	يَعْلَمُهُ
to the Muslims	and indeed We know	that they say	(it is) only	(who) teaches him
بَشَرًا	لِسَانًا	الَّذِي	يُلْحِدُونَ إِلَيْهِ	أَعْجَمِي
a human being	(the) tongue	(of) he whom	they refer to [him]	(is) foreign
وَهَذَا	لِسَانًا	عَرَبِيٌّ مُبِينٌ ﴿١٠٤﴾	إِنَّ الَّذِينَ	
while this (Qur'an)	(is) a tongue (language)	Arabic	clear	verily those who
لَا يُؤْمِنُونَ	بِآيَاتِ اللَّهِ	لَا يَهْدِيهِمُ اللَّهُ	وَلَهُمْ	
believe not	in (the) Signs (of) Allah	Allah will not guide them	and for them	
	عَذَابٌ	أَلِيمٌ ﴿١٠٥﴾		
	(will be) a torment	painful		

إِنَّمَا يَفْتَرِي الْكُذِبَ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ وَأُولَئِكَ هُمُ الْكَافِرُونَ ﴿١٠٥﴾
 مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أَكْرَهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ
 وَلَكِنْ مَنْ شَرَحَ بِالْكُفْرِ صَدْرًا فَعَلَيْهِمْ غَضَبٌ مِنَ اللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠٦﴾

ذَٰلِكَ بِأَنَّهُمْ اسْتَحَبُّوا الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ وَأَنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ
الْكَافِرِينَ ﴿١٧﴾

105. It is only those who believe not in the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allāh, who fabricate falsehood, and it is they who are liars. 106. Whoever disbelieved in Allāh after his belief, except him who is forced thereto and whose heart is at rest with Faith; but such as open their breasts to disbelief, on them is wrath from Allāh, and theirs will be a great torment. 107. That is because they loved and preferred the life of this world over that of the Hereafter. And Allāh guides not the people who disbelieve.

إِنَّمَا	يَقْتَرِي الْكَذِبَ	الَّذِينَ لَا يُؤْمِنُونَ	بِآيَاتِ اللَّهِ
only	fabricate falsehood	those who believe not	in (the) Signs (of) Allah
وَأُولَٰئِكَ هُمُ الْكَٰذِبُونَ ﴿١٥﴾	مَنْ كَفَرَ بِاللَّهِ	مِن بَعْدِ	إِيمَانِهِ
and those [they]	(are) liars	after whoever disbelieved in Allah	his belief
وَلٰكِنْ مِّن شَرَحٍ	بِالْكَفْرِ	صَدْرًا	فَعَلَيْهِمْ
[and] but (those) who open	to disbelief	(their) breasts	then on them
غَضَبٌ مِّنَ اللَّهِ	وَلَهُمْ	عَذَابٌ	عَظِيمٌ ﴿١٦﴾
(is) wrath from Allah	and for them	(will be) a torment	that (is) great
بِأَنَّهُمْ	اسْتَحَبُّوا الْحَيَاةَ	الدُّنْيَا	عَلَى الْآخِرَةِ
because they	loved and preferred the life	(of) this world	over (that of) the Hereafter
وَأَنَّ اللَّهَ	لَا يَهْدِي الْقَوْمَ	الْكَافِرِينَ ﴿١٧﴾	
and that Allah	guides not the people	who disbelieve	

أُولَٰئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ وَسَمِعِهِمْ وَأَبْصَرِهِمْ وَأُولَٰئِكَ هُمُ
الْغَافِلُونَ ﴿١٦﴾ لَا جَرَمَ أَنَّهُمْ فِي الْآخِرَةِ هُمُ الْخٰسِرُونَ ﴿١٧﴾ ثُمَّ آتٰ
رَبُّكَ لِلَّذِينَ هَاجَرُوا مِن بَعْدِ مَا فِتْنٰتُهُمْ جَهْدُوا وَصَبَرُوا إِنَّ

رَبِّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَحِيمٌ ﴿١٠٧﴾

108. They are those upon whose hearts, hearing (ears) and sight (eyes) Allāh has set a seal. And they are the heedless! 109. No doubt, in the Hereafter, they will be the losers. 110. Then, verily, your Lord for those who emigrated after they had been put to trials and thereafter strove hard and fought (for the Cause of Allāh) and were patient, verily your Lord, afterward, is Oft-Forgiving, Most Merciful.

وَسَمِعِهِمْ	طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ	الَّذِينَ	أُولَئِكَ	وَأَبْصَرِهِمْ	وَأُولَئِكَ	هُمْ	الْغَافِلُونَ ﴿١٠٨﴾	لَا جَرَمَ
and (upon) their hearing	Allah has set a seal upon their hearts	(are) those who	they	and (upon) their eyes (sight)	and those	(are) they	who are heedless	no doubt
وَأَبْصَرِهِمْ	وَأُولَئِكَ	هُمْ	الْخَاسِرُونَ ﴿١٠٩﴾	ثُمَّ	إِنَّ رَبَّكَ	لِلَّذِينَ هَاجَرُوا	مِنْ بَعْدِ مَا	فَتِنُوا
and (upon) their eyes (sight)	and those	(are) they	(will be) the losers	then	verily your Lord	in the Hereafter	after	they had been put to trials
وَصَبَرُوا	إِنَّ رَبَّكَ	مِنْ بَعْدِ مَا	فَتِنُوا	ثُمَّ جَاهَدُوا	رَحِيمٌ ﴿١١٠﴾	لَغَفُورٌ	رَحِيمٌ ﴿١١١﴾	
and were patient	verily your Lord	after	they had been put to trials	then strove hard	Most Merciful	surely (is) Oft-Forgiving		

﴿١١١﴾ يَوْمَ تَأْتِي كُلُّ نَفْسٍ تُجَادِلُ عَنْ نَفْسِهَا وَتُوَفَّى كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُمْ لَا يُظْلَمُونَ ﴿١١٢﴾ وَضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ ءَامِنَةً مُطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِّنْ كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ اللَّهِ فَأَذَقَهَا اللَّهُ لِبَاسَ الْجُوعِ وَالْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ ﴿١١٣﴾

111. (Remember) the Day when every person will come up pleading for himself, and every one will be paid in full for what he did (good or evil, belief or disbelief in the life of this world) and they will not be dealt with unjustly.

112. And Allāh puts forward the example of a township (Makkah), that dwelt secure and well-content; its provision coming to it in abundance from every place, but it (its people) denied the Favours of Allāh (with ungratefulness). So Allāh made it taste extreme of hunger (famine) and fear, because of that (evil,

i.e. denying Prophet Muhammad (ﷺ) which they (its people) used to do.

يَوْمَ تَأْتِي		كُلُّ	نَفْسٍ	تُجَادِلُ عَنْ نَفْسِهَا
(remember the) Day (when) will come up		every	soul	pleading for itself
وَتُؤْتَى	كُلُّ	نَفْسٍ	مَا عَمِلَتْ	وَهُمْ
and will be paid in full	every	soul	(for) what it did	and they
لَا يُظْلَمُونَ ﴿١١٣﴾		وَضَرَبَ اللَّهُ مَثَلًا قَرْيَةً		
will not be dealt with unjustly		(of) a town and Allah puts forward (the) example		
كَانَتْ ءَامِنَةً مُطْمَئِنَّةً	يَأْتِيهَا	رِزْقُهَا	رَغَدًا	مِنْ كُلِّ
(and) content that was secure	coming to it	its provision	(in) abundance	from every
مَكَانٍ فَكَفَرَتْ	بِأَنْعَمِ اللَّهِ	فَأَذَقَهَا اللَّهُ	لِبَاسٍ	
place then it denied	(the) Favours (of) Allah	so Allah made it taste	(the) grab	
الْجُوعِ وَالْخَوْفِ	بِمَا كَانُوا	يَصْنَعُونَ ﴿١١٤﴾		
(of) hunger and fear	(because) of that which they used to	do		

وَلَقَدْ جَاءَهُمْ رَسُولٌ مِنْهُمْ فَكَذَّبُوهُ فَأَخَذَهُمُ الْعَذَابُ وَهُمْ ظَالِمُونَ ﴿١١٣﴾ فَكُلُوا
 مِمَّا رَزَقَكُمْ اللَّهُ حَلَالًا طَيِّبًا وَأَشْكُرُوا نِعْمَتَ اللَّهِ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ ﴿١١٤﴾
 إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالْدَّمَ وَلَحْمَ الْخَنزِيرِ وَمَا أُهْلَ لِغَيْرِ اللَّهِ بِهِ فَمَنْ
 اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١١٥﴾

113. And verily, there had come to them a Messenger (Muhammad ﷺ) from among themselves, but they denied him, so the torment overtook them while they were *Zālimūn* (polytheists and wrongdoers). 114. So eat of the lawful and good food which Allāh has provided for you. And be grateful for the Graces of Allāh, if it is He Whom you worship. 115. He has forbidden you only *Al-Maitah* (meat of a dead animal), blood, the flesh of swine, and any animal which is slaughtered as a sacrifice for others than Allāh (or has been slaughtered for idols or on which Allāh's Name has not been mentioned while slaughtering). But if one is forced by necessity, without wilful disobedience, and not transgressing, then, Allāh is Oft-Forgiving, Most Merciful.

وَلَقَدْ جَاءَهُمْ	رَسُولٌ	مِنْهُمْ	فَكَذَّبُوهُ
and verily had come to them	a Messenger	from (among) themselves	but they denied him
فَأَخَذَهُمُ	الْعَذَابُ	وَهُمْ	ظَالِمُونَ ﴿١١٦﴾
so overtook them	the torment	while they	(were) wrongdoers
رَزَقَكُمْ اللَّهُ	حَلَالًا	طَيِّبًا	وَأَشْكُرُوا نِعْمَتَ اللَّهِ
Allah has provided you (with)	lawful	(and) good	and be thankful (for the) Grace (of) Allah
إِنْ كُنْتُمْ	إِيَّاهُ تَعْبُدُونَ ﴿١١٧﴾	إِنَّمَا	حَرَّمَ عَلَيْكُمْ
if you	worship Him (Alone)	only	He has forbidden unto you
وَالدَّمِ	وَلَحْمِ	الْخَنِزِيرِ	وَمَا أَهْلَ
and the blood	and (the) flesh	(of) swine	and (any animal) which is slaughtered as a sacrifice
لِغَيْرِ اللَّهِ	بِهِ	فَمَنْ أَضْطَرَّ	بُتْ (if) one is forced (by dire necessity)
for other than Allah	[with it]	but (if) one is forced (by dire necessity)	
غَيْرَ	بَاغٍ	وَلَا عَادٍ	فَإِنَّ اللَّهَ
without	(wilful) disobedience	and not transgressing	then verily Allah
	عَفُورٌ	رَّحِيمٌ ﴿١١٨﴾	
	(is) Oft-Forgiving	Most Merciful	

وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ هَذَا حَلَالٌ وَهَذَا حَرَامٌ لِنُفْتَرُوا عَلَى اللَّهِ الْكَذِبَ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يَفْلِحُونَ ﴿١١٦﴾ مَتَّعٌ قَلِيلٌ وَهُمْ عَذَابٌ أَلِيمٌ ﴿١١٧﴾ وَعَلَى الَّذِينَ هَادُوا حَرَمًا مَا قَصَصْنَا عَلَيْكَ مِنْ قَبْلُ وَمَا ظَلَمْنَاهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿١١٨﴾

116. And say not concerning that which your tongues put forth falsely: "This is lawful and this is forbidden," so as to invent lies against Allāh. Verily, those who invent lies against Allāh, will never prosper. 117. A passing brief enjoyment (will be theirs), but they will have a painful torment. 118. And to those who are Jews, We have forbidden such things as We have mentioned to you (O Muhammad ﷺ) before. And We wronged them not, but they used to wrong themselves.

وَلَا تَقُولُوا	لِمَا	تَصِفُ أَلْسِنَتِكُمْ	الْكَذِبَ هَذَا
and say not	to that which	your tongues put forth (describe)	this falsely
حَلَّلٌ	وَهَذَا	حَرَامٌ	عَلَى اللَّهِ الْكَذِبُ
(is) lawful	and this	(is) unlawful (forbidden)	lies against Allah
لَا يَفْلِحُونَ	عَلَى اللَّهِ الْكَذِبُ	مَتَعٌ	إِنَّ الَّذِينَ يَفْتَرُونَ
will not prosper (be successful)	lies against Allah	an enjoyment	verily those who invent
عَذَابٌ	وَهُمْ	عَلِيمٌ	قَلِيلٌ
(will be) a torment	and for them	painful	brief
مَا قَصَصْنَا	حَرَمْنَا	عَلَيْكَ	مِنْ قَبْلُ
that which We have mentioned	We have forbidden	to you	before
وَلَكِنْ كَانُوا	وَمَا ظَلَمْنَاهُمْ	أَنْفُسَهُمْ يَظْلِمُونَ	
[and] but they used to	and We wronged them not	wrong themselves	

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ عَمِلُوا الشُّرُوءَ بِجَهَالَةٍ ثُمَّ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا غَفُورٌ رَحِيمٌ ﴿١١٩﴾ إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ ﴿١٢٠﴾ شَاكِرًا لِأَنْعَمِهِ أَحْبَبْنَاهُ وَهَدَيْنَاهُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٢١﴾ وَعَايَنَاهُ فِي الدُّنْيَا حَسَنَةً وَإِنَّا فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ ﴿١٢٢﴾

119. Then, verily, your Lord for those who do evil (commit sins and are disobedient to Allāh) in ignorance and afterward repent and do righteous deeds, verily, your Lord thereafter, (to such) is Oft-Forgiving, Most Merciful.

120. Verily, Ibrāhīm (Abraham) was an *Ummah* (a leader having all the good righteous qualities, or a nation), obedient to Allāh, *Hanīf* (i.e. to worship none but Allāh), and he was not one of those who were *Al-Mushrikūn* (polytheists, idolaters, disbelievers in the Oneness of Allāh, and those who joined partners with Allāh). 121. (He was) thankful for His (Allāh's) Favours. He (Allāh) chose him (as an intimate friend) and guided him to a Straight Path (Islamic Monotheism – neither Judaism nor Christianity). 122. And We gave him good in this world, and in the Hereafter he shall be of the righteous.

ثُمَّ تَابُوا	بِجَهْلَةٍ	عَمِلُوا السُّوءَ	لِلَّذِينَ	إِنَّ رَبَّكَ	ثُمَّ
then they repent	in ignorance	do evil	for those who	verily your Lord	then
مِنْ بَعْدِهَا	إِنَّ رَبَّكَ	وَأَصْلِحُوا	وَأَصْلِحُوا	ذَلِكَ	مِنْ بَعْدِ
thereafter	verily your Lord	and do righteous deeds	and do righteous deeds	that	after
كَانَ أُمَّةً	إِنَّ إِبْرَاهِيمَ	رَحِيمٌ	لَغَفُورٌ		
was a nation	verily Abraham	Most Merciful	(is) surely Oft-Forgiving		
مِنَ الْمُشْرِكِينَ	وَلَمْ يَكُ	حَنِيفًا	قَانِتًا لِلَّهِ		
of the polytheists	and he was not	straight/upright	obedient to Allah		
إِلَى صِرَاطٍ	وَهَدَاهُ	أَجْتَبَاهُ	لِأَنْعَمِهِ	شَاكِرًا	
to (the) Path	and guided him	He chose him	for His Graces	(he was) thankful	
وَأِنَّهُ	حَسَنَةٌ	فِي الدُّنْيَا	وَأَتَيْنَاهُ	مُسْتَقِيمٌ	
and verily he	good	in this world	and We gave him	Straight	
	لِمَنِ الصَّالِحِينَ	فِي الآخِرَةِ			
	surely of (those who are) righteous	(is) in the Hereafter			

ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنْ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٢٣﴾ إِنَّمَا جَعَلِ السَّبْتَ عَلَى الَّذِينَ ائْتَلَفُوا فِيهِ وَإِنَّ رَبَّكَ لَيَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿١٢٤﴾ أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَدِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ ۗ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿١٢٥﴾

123. Then, We have sent the Revelation to you (O Muhammad ﷺ saying): “Follow the religion of Ibrāhīm (Abraham) *Hanīf* (Islāmic Monotheism – to worship none but Allāh) and he was not of the *Mushrikūn* (polytheists, idolaters, disbelievers). 124. The Sabbath was only prescribed for those who differed concerning it (i.e. Friday), and verily, your Lord will judge between them on the Day of Resurrection about that wherein they used to differ. 125. Invite (mankind, O Muhammad ﷺ) to the way of your Lord (i.e. Islām) with wisdom (i.e. with the Divine Revelation and the Qur’ān) and fair preaching, and argue with them in a way that is better. Truly, your Lord knows best who

has gone astray from His path, and He is the Best Knower of those who are guided.

ثُمَّ أَوْحَيْنَا	إِلَيْكَ	أَنْ اتَّبِعَ مِلَّةَ	إِبْرَاهِيمَ
then We have sent the Revelation	to you	[that] follow (the) religion	(of) Abraham
حَنِيفًا	وَمَا كَانَ	مِنَ الْمُشْرِكِينَ	
straight (Monotheism)	and he was not	of (those who are) the polytheists	
إِنَّمَا جُعِلَ السَّبْتُ	عَلَى الَّذِينَ	اختلفوا فيه	وَإِنَّ رَبَّكَ
the Sabbath was only prescribed	for those who	differed in it	and verily your Lord
لِيَحْكُمَ بَيْنَهُمْ	يَوْمَ	الْقِيَامَةِ	فِيمَا كَانُوا
will surely judge between them	(on the) Day	(of) Resurrection	about that they used to
فِيهِ	يَخْتَلِفُونَ	أَدْعُ إِلَى سَبِيلِ	رَبِّكَ
wherein	differ	invite to (the) path	(of) your Lord
وَالْمَوْعِظَةِ	الْحَسَنَةِ	وَجَدِلْهُمْ	بِالَّتِي
and preaching	fair (kind)	and argue with them	in (a way) that
إِنَّ رَبَّكَ	هُوَ	أَعْلَمُ	يَمَنْ
verily your Lord	[He]	knows best	[of] who
وَهُوَ	أَعْلَمُ	بِالْمُهْتَدِينَ	
and He	(is) Best knower	of (those who are) guided	

وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوِقِبْتُمْ بِهِ ۗ وَإِنَّ صَبْرَكُمْ لَهُو خَيْرٌ لِلصَّابِرِينَ ﴿١٢٦﴾
 وَأَصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ ۗ وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُ فِي ضَيْقٍ مِّمَّا يَمْكُرُونَ ﴿١٢٧﴾
 إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ ﴿١٢٨﴾

126. And if you punish (your enemy, O you believers in the Oneness of Allāh), then punish them with the like of that with which you were afflicted. But if you endure patiently, verily, it is better for *As-Sābirūn* (the patient). 127. And endure you patiently (O Muhammad ﷺ), your patience is not but from Allāh. And grieve not over them (polytheists and pagans), and be not distressed

because of what they plot. 128. Truly, Allāh is with those who fear Him (keep their duty to Him), and those who are *Muhsinūn* (good-doers).

مَا عُوِقِبْتُمْ		بِمِثْلِ		فَعَاقِبُوا		وَإِنْ عَاقَبْتُمْ	
(of) that which you were punished		with the like		then punish		and if you punish	
لِلصَّابِرِينَ		خَيْرٌ		لَهُوَ		وَلَيْنَ صَبْرْتُمْ	
for the patient		(is) better		verily it		but if you endure patiently	
وَلَا تَحْزَنُوا		بِاللَّهِ		إِلَّا		وَمَا صَبْرُكَ	
and grieve not		from Allah		but		and your patience (is) not	
وَأَصْبِرْ		عَلَيْهِمْ		وَلَا تَكُ		فِي ضَيْقٍ	
and endure patiently		over them		and be not		in distress	
إِنَّ اللَّهَ مَعَ		مِمَّا يَمْكُرُونَ		مَهُم		وَالَّذِينَ	
verily Allah (is) with		(because) of what they plot		[they]		and those who	
مُحْسِنُونَ		أَلَّذِينَ اتَّقَوْا					
(are) good-doers		those who fear (Him)					



سُورَةُ الْاِسْرَاءِ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا الَّذِي بَرَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ ﴿١﴾ وَأَتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَاهُ هُدًى لِّبَنِي إِسْرَائِيلَ آلَاتِنَا لِيَتَّخِذُوا مِن دُونِي وَكِيلاً ﴿٢﴾ ذُرِّيَّةً مِّن حَمَلِنَا مَعَ نُوحٍ إِنَّهُ كَانَ عَبْدًا شَكُورًا ﴿٣﴾

Sūrah Al-Isrā' (The Journey by Night) 17

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. Glorified (and Exalted) is He (Allāh) [above all that (evil) they associate with Him] Who took His slave (Muhammad ﷺ) for a journey by night from *Al-Masjid Al-Harām* (at Makkah) to *Al-Masjid Al-Aqsā* (in Jerusalem), the neighbourhood whereof We have blessed, in order that We might show him (Muhammad ﷺ) of Our *Ayāt* (proofs, evidences, lessons, signs, etc.). Verily, He is the All-Hearer, the All-Seer. 2. And We gave Mūsā (Moses) the Scripture and made it a guidance for the Children of Israel (saying): "Take none other than Me as (your) *Wakīl* (Protector, Lord, or Disposer of your affairs, etc). 3. "O offspring of those whom We carried (in the ship) with Nūh (Noah)! Verily, he was a grateful slave."

الرَّحِيمِ	الرَّحْمٰنِ	بِسْمِ اللّٰهِ	
the Most Merciful	the Most Gracious	In the Name (of) Allah	
بِعَبْدِهِ	الَّذِي أَسْرَى	سُبْحَانَ	
His slave (Muhammad)	He (Allah) Who took (for a journey)	Glorified (and Exalted is)	
إِلَى الْمَسْجِدِ	الْحَرَامِ	مِنَ الْمَسْجِدِ	لَيْلًا
to the Mosque (in Jerusalem)	Sacred	from the Mosque (at Makkah)	(by) night
بَرَكْنَا حَوْلَهُ		الَّذِي	الْأَقْصَا
We blessed around it (neighbourhood whereof)		which	farthest

الْاِسْمِيعُ	هُوَ	اِنَّهُ	مِنْ اٰيٰتِنَا	لِنُرِيَهُ
(is) the All-Hearer	He	verily He	of Our Signs	that We might show him (Muhammad)
هُدًى	وَجَعَلْنَاهُ	الْكِتٰبِ	وَاٰتَيْنَا مُوسٰى	الْبَصِيْرُ ﴿١﴾
a guidance	and made it	the Scripture	and We gave Moses	the All-Seer
مِنْ دُوْنِي	اَلَّا تَتَّخِذُوْا	اِسْرٰءِيْلَ	لِبَنِي	
other than Me	(saying) that you take not	(of) Israel	for (the) Children	
مَعَ	مَنْ حَمَلْنَا	ذُرِّيَّةً	وَكَيْلًا ﴿٢﴾	
with	(of those) whom We carried	offspring	(as) Protector (Disposer of affairs)	
	شٰكِرًا ﴿٣﴾	عَبْدًا	اِنَّهُ كَانَ	نُوْحًا ﴿٤﴾
	grateful	a slave	verily he was	Noah

وَقَضَيْنَا اِلَىٰ بَنِي اِسْرٰءِيْلَ فِي الْكِتٰبِ لِنُفْسِدَنَّ فِي الْاَرْضِ مَرَّتَيْنِ وَلِنَعْلَنَّ عُلُوًّا كَبِيْرًا ﴿١﴾ فَاِذَا جَآءَ وَعْدُ اُولٰٓئِهِمَا بَعَثْنَا عَلَيْكُمْ عِبَادًا لَّنَا اُولٰٓئِ بَاسٍ شَدِيْدٍ فَجَآسُوْا خِلَالَ الدِّيَارِ وَكَانَ وَعْدًا مَّفْعُوْلًا ﴿٢﴾ ثُمَّ رَدَدْنَا لَكُمُ الْكُرَّةَ عَلَيْهِمْ وَاَمَدَدْنَاكُمْ بِاَمْوَالٍ وَبَنِيْنَ وَجَعَلْنَاكُمْ اَكْثَرْنَفِيْرًا ﴿٣﴾

4. And We decreed for the Children of Israel in the Scripture: indeed you would do mischief in the land twice and you will become tyrants and extremely arrogant! 5. So, when the promise came for the first of the two, We sent against you slaves of Ours given to terrible warfare. They entered the very innermost parts of your homes. And it was a promise (completely) fulfilled. 6. Then We gave you a return of victory over them. And We helped you with wealth and children and made you more numerous in man-power.

فِي الْكِتٰبِ	اِسْرٰءِيْلَ	اِلَىٰ بَنِي	وَقَضَيْنَا
in the Scripture	(of) Israel	for (the) Children	and We decreed
مَرَّتَيْنِ	لِنُفْسِدَنَّ فِي الْاَرْضِ		
twice	indeed you would do mischief in the earth		
فَاِذَا	كَبِيْرًا ﴿١﴾	وَلِنَعْلَنَّ عُلُوًّا	
so when	(with) extreme	and indeed you will become tyrants (and) arrogant	

جَاءَ وَعَدٌ	أُولَهُمَا	بَعَثْنَا عَلَيْكُمْ	عِبَادًا	لَنَا
(the) promise came	(for) the first of the two	We sent against you	slaves	of Ours
أُولَى	بَاسٍ	شَدِيدٍ	فَجَاسُوا خِلَالَ	
possessor	(of) warfare	terrible	and they entered (the) innermost parts	
الدِّيَارِ	وَكَانَ وَعَدًا	مَفْعُولًا ﴿٦﴾	ثُمَّ	رَدَدْنَا لَكُمْ
(of) homes (land)	and it was a promise	fulfilled (executed)	then	We returned to you
الْكِرَّةَ	عَلَيْهِمْ	وَأَمَدَدْنَاكُمْ	بِأَمْوَالٍ	وَبَنِينَ
a return of victory	over them	and We helped you	with wealth	and children
	وَجَعَلْنَاكُمْ	أَكْثَرَ	نَفِيرًا ﴿٧﴾	
	and made you	more	numerous (in man-power)	

إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنْفُسِكُمْ وَإِنْ أَسَأْتُمْ فَلَهَا فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ لِيَسْئُرُوا وُجُوهَكُمْ وَلِيَدْخُلُوا الْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلِيُتَبَرُوا مَا عَلَوْا تَتَبِيرًا ﴿٧﴾ عَسَىٰ رَبُّكُمْ أَنْ يَرْحَمَكُمُ وَإِنَّ عُذَّتُمْ عَلَيْنَا جَهَنَّمَ لِلْكَافِرِينَ حَصِيرًا ﴿٨﴾

7. (And We said): "If you do good, you do good for your own selves, and if you do evil (you do it) against yourselves." Then, when the second promise came to pass, (We permitted your enemies) to disgrace your faces and to enter the mosque (of Jerusalem) as they had entered it before, and to destroy with utter destruction all that fell in their hands. 8. [And We said in the Taurāt (Torah)]: "It may be that your Lord may show mercy to you, but if you return (to sins), We shall return (to Our punishment). And We have made Hell a prison for the disbelievers.

وَلِيَدْخُلُوا الْمَسْجِدَ	لِيَسْئُرُوا وُجُوهَكُمْ	فَلَهَا	فَإِذَا	جَاءَ وَعَدٌ	وَالْآخِرَةَ
and to enter the Mosque (of Jerusalem)	to disgrace your faces	then (it is) for it (against yourselves)	then when	came promise	the last (second)
وَجَعَلْنَاكُمْ	أَكْثَرَ	نَفِيرًا ﴿٧﴾	وَأَمَدَدْنَاكُمْ	بِأَمْوَالٍ	وَبَنِينَ
and made you	more	numerous (in man-power)	and We helped you	with wealth	and children

مَا عَلَوْا	وَلِيَسْتَبْرُوا	أَوَّلَ مَرَّةٍ	كَمَا دَخَلُوهُ
(all) that they had conquered	and to destroy	time	first
just as they had entered it			
أَنْ يَرْحَمَكُمْ	عَسَىٰ رَبُّكُمْ	تَبْيِيرًا	
that may show mercy unto you	(it) may be your Lord	(with utter) destruction	
وَجَعَلْنَا جَهَنَّمَ	عَدْنَا	وَلِإِنْ عُدْتُمْ	
and We have made Hell	We shall return (to Our punishment)	but if you return (to sins)	
	حَصِيرًا	لِّلْكَافِرِينَ	
	mat (a prison)	for the disbelievers	

إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا ﴿٩﴾ وَأَنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ﴿١٠﴾ وَيَدْعُ الْإِنْسَانُ بِالشَّرِّ دُعَاءَهُ، بِالْخَيْرِ وَكَانَ الْإِنْسَانُ عَجُولًا ﴿١١﴾

9. Verily, this Qur'an guides to that which is most just and right and gives glad tidings to the believers (in the Oneness of Allāh and His Messenger Muhammad ﷺ), who work deeds of righteousness, that they shall have a great reward (Paradise). 10. And that those who believe not in the Hereafter, for them We have prepared a painful torment (Hell). 11. And man invokes (Allāh) for evil as he invokes (Allāh) for good and man is ever hasty [i.e., if he is angry with somebody, he invokes (saying): "O Allāh! Curse him," and that one should not do, but one should be patient].

إِنَّ	هَذَا	الْقُرْآنَ	يَهْدِي لِلَّتِي	هِيَ	أَقْوَمُ
verily	this	Qur'an	guides to that	which	(is) most just (right)
وَيُبَشِّرُ الْمُؤْمِنِينَ	أَجْرًا	كَبِيرًا ﴿٩﴾	وَأَنَّ	الَّذِينَ لَا يُؤْمِنُونَ	بِالْآخِرَةِ
and gives glad tidings to the believers	a reward	great	and that	those who believe not	in the Hereafter
لَهُمْ	عَذَابًا	أَلِيمًا ﴿١٠﴾	وَيَدْعُ الْإِنْسَانُ	بِالشَّرِّ	
they (shall) have	a torment	painful	and man invokes	for evil	
أَعْتَدْنَا لَهُمْ					
We have prepared for them					

عَجُولًا ﴿١١﴾	وَكَانَ الْاِنْسَانُ	بِالْخَيْرِ	دُعَاةً.
hasty	and man is	for the good	(as) he invokes

وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَاتَيْنِ فَمَحَوْنَا آيَةَ اللَّيْلِ وَجَعَلْنَا آيَةَ النَّهَارِ مُبْصِرَةً لِّتَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ وَلِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ وَكُلُّ شَيْءٍ فَصَلْنَاهُ تَفْصِيلًا ﴿١٢﴾ وَكُلُّ اِنْسَانٍ اِلَيْنَا لَازِمٌ اِنْ مَنَّا طَيْرُهُ فِى عُنُقِهِ وَنُخْرِجُ لَهُ يَوْمَ الْقِيَمَةِ كِتَابًا يَلْقَاهُ مَنشُورًا ﴿١٣﴾

12. And We have appointed the night and the day as two *Ayāt* (signs etc.). Then, We have obliterated the sign of the night (with darkness) while We have made the sign of the day illuminating, that you may seek bounty from your Lord, and that you may know the number of the years and the reckoning. And We have explained everything (in detail) with full explanation. 13. And We have fastened every man's deeds to his neck, and on the Day of Resurrection, We shall bring out for him a Book which he will find wide open.

ءَايَاتَيْنِ	وَالنَّهَارَ	وَجَعَلْنَا اللَّيْلَ	
(as) two signs	and the day	and We have made (appointed) the night	
وَجَعَلْنَا آيَةً	أَلَيْلٍ	فَمَحَوْنَا آيَةَ	
and We have made (the) sign	(of) the night	then We have obliterated (the) sign	
مِّن رَّبِّكُمْ	لِتَبْتَغُوا فَضْلًا	مُبْصِرَةً	النَّهَارِ
from your Lord	that you may seek bounty	illuminating	(of) the day
وَالْحِسَابَ	السِّنِينَ	وَلِتَعْلَمُوا عَدَدَ	
and the reckoning (counting)	(of) the years	and that you may know (the) number	
وَكُلِّ	تَفْصِيلًا ﴿١٢﴾	فَصَلْنَاهُ	شَيْءٍ
and every	(with) full explanation	We have explained [it] (in detail)	thing
وَكُلِّ	طَيْرُهُ	الزَّمَنَةَ	اِنْسَانٍ
to his neck	his deeds	We have fastened to him	man
كِتَابًا	الْقِيَمَةَ	يَوْمَ	وَنُخْرِجُ
a Book	(of) Resurrection	(on the) Day	and We shall bring out

مَشُورًا ﴿١٣﴾	يَلْقَاهُ
wide open	which he will find

أَقْرَأْ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا ﴿١٤﴾ مَنِ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ ۗ وَمَن ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا ۗ وَلَا نُزِرْ وَأِزْرَةٌ ۗ وَزُرْ أُخْرَىٰ ۗ وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا ﴿١٥﴾ وَإِذَا أَرَدْنَا أَن نُهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا فِيهَا فَحَقَّ عَلَيْهَا الْقَوْلُ فَدَمَّرْنَاهَا تَدْمِيرًا ﴿١٦﴾

14. (It will be said to him): "Read your Book. You yourself are sufficient as a reckoner against you this Day." 15. Whoever goes right, then he goes right only for the benefit of his ownself. And whoever goes astray, then he goes astray to his own loss. No one laden with burdens can bear another's burden. And We never punish until We have sent a Messenger (to give warning). 16. And when We decide to destroy a town (population), We (first) send a definite order (to obey Allāh and be righteous) to those among them [or We (first) increase in number those of its population] who lead a life of luxury. Then, they transgress therein, and thus the word (of torment) is justified against it (them). Then We destroy it with complete destruction.

عَلَيْكَ	الْيَوْمَ	كَفَىٰ بِنَفْسِكَ	أَقْرَأْ كِتَابَكَ
against you	today (this Day)	you yourself are sufficient	read your Book
فَإِنَّمَا	مَنِ اهْتَدَىٰ	حَسِيبًا ﴿١٤﴾	
then only	whoever goes right	(as) a reckoner (accountant)	
فَإِنَّمَا	وَمَن ضَلَّ	يَهْتَدِي لِنَفْسِهِ ۗ	
then only	and whoever goes astray	he goes right for his ownself	
	وَلَا نُزِرْ وَأِزْرَةٌ	يَضِلُّ عَلَيْهَا	
	and one laden with burdens can not bear	he goes astray against his ownself	
حَتَّىٰ نَبْعَثَ رَسُولًا ﴿١٥﴾	وَمَا كُنَّا مُعَذِّبِينَ	أُخْرَىٰ	وَزْرٌ
until We have sent a Messenger	and We are not punishing	(of) another	(the) burden
أَمَرْنَا مُتْرَفِيهَا	أَن نُهْلِكَ قَرْيَةً	وَإِذَا أَرَدْنَا	
We order its wealthy luxurious people	to destroy a village (town)	and when We decide	

فَفَسَقُوا	فِيهَا	فَحَقَّ	عَلَيْهَا	الْقَوْلُ
then they transgress	in it	thus is justified	against it	the word (of torment)
فَدَمَرْنَاهَا		تَدْمِيرًا		
then We destroy it		(with complete) destruction		

وَكَمْ أَهْلَكْنَا مِنَ الْقُرُونِ مِنْ بَعْدِ نُوحٍ وَكَفَىٰ رَبِّكَ بِذُنُوبِ عِبَادِهِ خَيْرًا بَصِيرًا ﴿١٧﴾ مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ عَجَلْنَا لَهُ، فِيهَا مَا نَشَاءُ لِمَنْ نُرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصْلَاهَا مَذْمُومًا مَدْحُورًا ﴿١٨﴾ وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ كَانَ سَعْيُهُمْ مَشْكُورًا ﴿١٩﴾

17. And how many generations have We destroyed after Nūh (Noah)! And Sufficient is your Lord as Well-Acquainted and All-Beholder of the sins of His slaves. 18. Whoever desires the quick-passing (transitory enjoyment of this world), We readily grant him what We will for whom We like. Then, afterwards, We have appointed for him Hell; he will burn therein disgraced and rejected (far away from Allāh's Mercy). 19. And whoever desires the Hereafter and strives for it, with the necessary effort due for it (i.e. does righteous deeds of Allāh's obedience) while he is a believer (in the Oneness of Allāh – Islamic Monotheism) – then such are the ones whose striving shall be appreciated, (thanked and rewarded by Allāh).

وَكَمْ أَهْلَكْنَا	مِنَ الْقُرُونِ	مِنْ بَعْدِ نُوحٍ			
and how many We have destroyed	[from] the generations (centuries)	after	Noah		
وَكَفَىٰ	رَبِّكَ	بِذُنُوبِ	عِبَادِهِ	خَيْرًا	بَصِيرًا ﴿١٧﴾
and Sufficient is	your Lord	of (the) sins	(of) His slaves	(as) All-Knower	All-Seer
مَنْ كَانَ	يُرِيدُ الْعَاجِلَةَ	عَجَلْنَا لَهُ،	فِيهَا		
[was] whoever	wishes (wants) the quick-passing	We quickly grant [for] him	in it		
مَا نَشَاءُ	لِمَنْ نُرِيدُ	ثُمَّ	جَعَلْنَا لَهُ،	جَهَنَّمَ	
what We like	to whoever We will	then	We have appointed (made) for him	Hell	
يَصْلَاهَا	مَذْمُومًا	مَدْحُورًا ﴿١٨﴾	وَمَنْ	أَرَادَ الْآخِرَةَ	
he will burn therein	disgraced	rejected	and whoever	desires the Hereafter	

وَسَعَى	لَهَا	سَعِيهَا	وَهُوَ	مُؤْمِنٌ	فَأُولَئِكَ	كَانَ
and strives	for it	its striving	while he	(is) a believer	then those	shall be
		سَعِيهِمْ		مَشْكُورًا		
		their striving		appreciated		

كَلَّا نُمَدُّ هَؤُلَاءِ وَهَؤُلَاءِ مِنْ عَطَاءِ رَبِّكَ وَمَا كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا ﴿٢٠﴾ أَنْظِرْ كَيْفَ
فَضَلْنَا بَعْضَهُمْ عَلَى بَعْضٍ وَلِلْآخِرَةِ أَكْبَرُ دَرَجَاتٍ وَأَكْبَرُ تَفْضِيلًا ﴿٢١﴾ لَا تَجْعَلْ مَعَ اللَّهِ
إِلَهًا آخَرَ فَتَقْعُدَ مَذْمُومًا مَّخْذُولًا ﴿٢٢﴾ وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ
إِحْسَانًا إِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا آفٍ وَلَا نَهْرَهُمَا
وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ﴿٢٣﴾

20. On each – these as well as those – We bestow from the Bounties of your Lord. And the Bounties of your Lord can never be forbidden. 21. See how We prefer some of them to others (in this world), and verily, the Hereafter will be greater in degrees and greater in preferment. 22. Set not up with Allāh any other *ilāh* (god), (O man)! (This Verse is addressed to Prophet Muhammad ﷺ, but its implication is general to all mankind), or you will sit down reprov'd, forsaken (in the Hell-fire). 23. And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honour.

كَلَّا	نُمَدُّ	هَؤُلَاءِ	وَهَؤُلَاءِ	مِنْ عَطَاءِ	رَبِّكَ
each	We provide	these	and those	from (the) Bounty (gift)	(of) your Lord
وَمَا كَانَ	عَطَاءُ	رَبِّكَ	مَحْظُورًا	أَنْظِرْ كَيْفَ	
and was not	(the) Bounty	(of) your Lord	forbidden (restricted)	see how	
فَضَلْنَا	بَعْضَهُمْ	عَلَى بَعْضٍ	وَلِلْآخِرَةِ	أَكْبَرُ	
We preferred	some of them	over others	and verily the Hereafter	(will be) greater	
دَرَجَاتٍ	وَأَكْبَرُ	تَفْضِيلًا	لَا تَجْعَلْ مَعَ اللَّهِ	إِلَهًا	آخَرَ
(in) degrees	and greater	(in) preference	set not up with Allah	god	another

فَنَقَعَدُ مَذْمُومًا	تَخَذُولَا	وَقَضَىٰ رَبُّكَ	أَلَّا تَعْبُدُوا
then you will sit down reprov'd	forsaken	and your Lord has decreed	that worship not
وَبِالْوَالِدَيْنِ	وَإِلَّا إِلَاهَهُ	إِحْسَنًا	إِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ
and to the parents	except Him	(be) good (dutiful)	old age
أَوْ كِلَاهُمَا	فَلَا تَقُلْ	هُمَا	أَفٍّ
or both of them	then say not	to them	a word of disrespect
وَلَا نَنْهَرُهُمَا	وَقُلْ	لَهُمَا	قَوْلًا
nor scold them	but say	to them	a word
			(of) honour

وَآخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا ﴿٢٤﴾ رَبُّكُمْ
 أَعْلَمُ بِمَا فِي نُفُوسِكُمْ إِنْ تَكُونُوا صَالِحِينَ فَإِنَّهُ كَانَ لِلأَوَّابِينَ غَفُورًا ﴿٢٥﴾ وَءَاتَ
 ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ وَلَا تَبْذُرْ بَذِيرًا ﴿٢٦﴾

24. And lower to them the wing of submission and humility through mercy, and say: "My Lord! Bestow on them Your Mercy as they did bring me up when I was young." 25. Your Lord knows best what is in your inner-selves. If you are righteous, then, verily, He is Ever Most Forgiving to those who turn to Him again and again in obedience, and in repentance. 26. And give to the kinsman his due and to the *Miskīn* (needy) and to the wayfarer. But spend not wastefully (your wealth) in the manner of a spendthrift.

وَآخْفِضْ لَهُمَا	جَنَاحَ	الذُّلِّ	مِنَ الرَّحْمَةِ	وَقُلْ
and lower	(the) wing	(of) submission (humility)	through mercy	and say
رَبِّ ارْحَمْهُمَا	كَمَا رَبَّيَانِي	صَغِيرًا		
O my Lord bestow on them Mercy	as they raised me	(when I was) small (young)		
رَبُّكُمْ	أَعْلَمُ	بِمَا	فِي نُفُوسِكُمْ	إِنْ تَكُونُوا صَالِحِينَ
your Lord	knows best	[of] what	(is) in your inner-selves	if you are righteous
فَإِنَّهُ	كَانَ لِلأَوَّابِينَ	غَفُورًا		
then verily He	is Most-Forgiving to those who often turn (unto Him)			

وَأَلْمَسِكِينَ	حَقَّهُ	وَأَاتِ ذَا الْقُرْبَىٰ
and (to) the poor (who do not beg)	his due (right)	and give (grant to) kinsman
وَلَا تُبْذِرْ بَذِيرًا	وَأَبْنَ السَّبِيلِ	
but spend not wastefully	and the wayfarer	

إِنَّ الْمُبْذِرِينَ كَانُوا إِخْوَانَ الشَّيْطَانِ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا ﴿٢٧﴾ وَإِنَّمَا تَعْرِضَنَّ عَنْهُمْ ابْتِغَاءَ رَحْمَةٍ مِّن رَّبِّكَ تَرْجُوهَا فَقُل لَّهُمْ قَوْلًا مَّيْسُورًا ﴿٢٨﴾ وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا ﴿٢٩﴾ إِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا ﴿٣٠﴾

27. Verily, the spendthrifts are brothers of the *Shayātīn* (devils), and the *Shaitān* (Devil-Satan) is ever ungrateful to his Lord. 28. And if you (O Muhammad ﷺ) turn away from them (kindred, needy, wayfarer, whom We have ordered you to give their rights, but if you have no money at the time they ask you for it) and you are awaiting a mercy from your Lord for which you hope, then, speak to them a soft, kind word (i.e. Allāh will give me and I shall give you). 29. And let not your hand be tied (like a miser) to your neck, nor stretch it forth to its utmost reach (like a spendthrift), so that you become blameworthy and in severe poverty. 30. Truly, your Lord enlarges the provision for whom He wills and straitens (for whom He wills). Verily, He is Ever Well-Acquainted, All-Seer of His slaves.

لِرَبِّهِ	وَكَانَ الشَّيْطَانُ	الشَّيْطَانِ	كَانُوا إِخْوَانَ	إِنَّ الْمُبْذِرِينَ
to his Lord	and the Devil-Satan is	(of) the devils	are brothers	verily the spendthrifts
مِّن رَّبِّكَ	رَحْمَةٍ	ابْتِغَاءَ	تَعْرِضَنَّ عَنْهُمْ	وَأَمَّا
from your Lord	a mercy	seeking	you turn away from them	and if (ever) ungrateful
وَلَا تَجْعَلْ يَدَكَ	مَّيْسُورًا	قَوْلًا	لَّهُمْ	فَقُلْ
and let not your hand	kind	a word	to them	then say
الْبَسْطِ	كُلَّ	وَلَا تَبْسُطْهَا	إِلَىٰ عُنُقِكَ	مَغْلُولَةً
reach	(to its) utmost	and stretch it not forth	to your neck	be tied

فَنَقَعَدُ مَلُومًا		تَحْسُورًا ﴿٣١﴾		إِنَّ رَبَّكَ يَبْسُطُ	
so (that) you sit		(and in) severe poverty		verily your Lord extends (enlarges)	
الرِّزْقَ	لِمَنْ يَشَاءُ	وَيَقْدِرُ	إِنَّهُ		
the provision	for whom He wills	and straitens (for whom He wills)	verily He		
كَانَ بَعَادِهِ		خَيْرًا	بَصِيرًا ﴿٣٢﴾		
of His slaves (servants) is		All-Knower	All-Seer		

وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ مِّنْ نَّرْزُقِهِمْ وَإِيَّاكُمْ إِنَّ قَتْلَهُمْ كَانَ خِطْئًا كَبِيرًا ﴿٣١﴾ وَلَا تَقْرَبُوا الزِّنَىٰ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا ﴿٣٢﴾ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيهِ سُلْطَانًا فَلَا يَسْرِفُ فِي الْقَتْلِ إِنَّهُ كَانَ مَنْصُورًا ﴿٣٣﴾

31. And kill not your children for fear of poverty. We shall provide for them as well as for you. Surely, the killing of them is a great sin. 32. And come not near to illegal sexual intercourse. Verily, it is a *Fāhishah* (i.e. anything that transgresses its limits: a great sin), and an evil way (that leads one to Hell unless Allāh forgives him). 33. And do not kill anyone whose killing Allāh has forbidden, except for a just cause. And whoever is killed wrongfully (*Mazlūman* intentionally with hostility and oppression and not by mistake), We have given his heir the authority [to demand *Qisās*, Law of Equality in punishment or to forgive, or to take *Diyah* (blood money)]. But let him not exceed limits in the matter of taking life (i.e. he should not kill except the killer). Verily, he is helped (by the Islamic law).

وَلَا تَقْتُلُوا أَوْلَادَكُمْ		خَشْيَةَ		إِمْلَاقٍ		مِّنْ نَّرْزُقِهِمْ	
and kill not your children		(for) fear		(of) poverty		provide for them	
وَإِيَّاكُمْ		إِنَّ قَتْلَهُمْ		كَانَ خِطْئًا		كَبِيرًا ﴿٣١﴾	
and (for) you		verily (the) killing of them		is a sin (mistake)		great	
وَلَا تَقْرَبُوا الزِّنَىٰ		إِنَّهُ		كَانَ فَاحِشَةً		وَسَاءَ سَبِيلًا ﴿٣٢﴾	
and approach (come near) not adultery		verily it		is a great sin		and worst way	

وَلَا تَقْتُلُوا النَّفْسَ الَّتِي	حَرَّمَ اللَّهُ	إِلَّا	بِالْحَقِّ
and kill not a soul	Allah has forbidden (to kill)	except	for a just cause
وَمَنْ قُتِلَ	مَظْلُومًا	فَقَدْ	جَعَلْنَا لَوْلِيَّهِ
and whoever is killed	wrongfully	then surely	We have made for his heir (guardian)
سُلْطَنًا	فَلَا يُسْرِفُ	فِي الْقَتْلِ	إِنَّهُ
an authority	but he exceeds not limits	in killing	verily he
			كَانَ مَنصُورًا
			is helped

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ. وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا ﴿٢٤﴾ وَأَوْفُوا الْكَيْلَ إِذَا كَلَّمْتُمْ وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٢٥﴾ وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْئُولًا ﴿٢٦﴾

34. And come not near to the orphan's property except to improve it, until he attains the age of full strength. And fulfil (every) covenant. Verily, the covenant will be questioned about. 35. And give full measure when you measure, and weigh with a balance that is straight. That is good (advantageous) and better in the end. 36. And follow not (O man, i.e., say not or do not or witness not) that of which you have no knowledge. Verily, the hearing, and the sight, and the heart of each of those ones will be questioned (by Allāh).

وَلَا تَقْرَبُوا مَالَ	الْيَتِيمِ	إِلَّا	
and approach (come near) not (to the) wealth	(of) the orphan	except	
بِالَّتِي	هِيَ	أَحْسَنُ	حَتَّىٰ يَبْلُغَ أَشُدَّهُ
[it] with what	(is) best	until he attains his maturity	and fulfil
إِنَّ الْعَهْدَ	كَانَ	مَسْئُولًا ﴿٢٤﴾	وَأَوْفُوا الْكَيْلَ
verily the covenant	is questioned about		and give full measure
وَزِنُوا	بِالْقِسْطَاسِ	الْمُسْتَقِيمِ	ذَلِكَ
and weigh	with balance	straight	that
تَأْوِيلًا ﴿٢٥﴾	وَلَا تَقْفُ مَا	لَيْسَ لَكَ	بِهِ
interpretation (in the end)	and follow not what	you have not	of which
			عِلْمٌ
			knowledge

إِنَّ السَّمْعَ	وَالْبَصَرَ	وَالْفؤَادَ	كُلُّ	أُولَئِكَ	كَانَ	عِنْدَهُ	مَسْئُولًا
verily the hearing	and the sight	and the heart	each	(of) those	is	[of it]	questioned

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّكَ لَن تَخْرِقَ الْأَرْضَ وَلَن تَبْلُغَ الْجِبَالَ طُولًا ﴿٣٧﴾ كُلُّ ذَلِكَ كَانَ سَيِّئُهُ عِنْدَ رَبِّكَ مَكْرُوهًا ﴿٣٨﴾ ذَلِكَ مِمَّا أَوْحَىٰ إِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ وَلَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا ءَاخَرَ فَتُنْقَلَىٰ فِي جَهَنَّمَ مَلُومًا مَّدْحُورًا ﴿٣٩﴾ أَفَأَصْفَكَ رَبُّكُمْ بِالْبَنِينَ وَاتَّخَذَ مِنَ الْمَلَائِكَةِ إِنثًا إِنَّكُمْ لَنَقُولُونَ قَوْلًا عَظِيمًا ﴿٤٠﴾

37. And walk not on the earth with conceit and arrogance. Verily, you can neither rend nor penetrate the earth nor can you attain a stature like the mountains in height. 38. All the bad aspects of these (the above mentioned things) are hateful to your Lord. 39. This is (part) of *Al-Hikmah* (wisdom, good manners and high character) which your Lord has revealed to you (O Muhammad ﷺ). And set not up with Allāh any other *ilāh* (god) lest you should be thrown into Hell, blameworthy and rejected (from Allāh's Mercy). 40. Has then your Lord (O pagans of Makkah!) preferred for you sons, and taken for Himself from among the angels daughters? Verily, you indeed utter an awful saying.

وَلَا تَمْشِ	فِي الْأَرْضِ	مَرَحًا	إِنَّكَ
and walk not	on the earth	(with) conceit (and arrogance)	verily you
لَن تَخْرِقَ الْأَرْضَ	وَلَن تَبْلُغَ الْجِبَالَ	طُولًا	
will never penetrate the earth	and will never attain (reach) the mountains	(in) height	
كُلُّ	ذَلِكَ	كَانَ	سَيِّئُهُ
all	that	is	its evil
عِنْدَ	رَبِّكَ	مَكْرُوهًا	ذَلِكَ
to	your Lord	hateful	that
مِمَّا	أَوْحَىٰ إِلَيْكَ	رَبُّكَ	مِنَ الْحِكْمَةِ
(is) of what	revealed to you	your Lord	of the wisdom
وَلَا تَجْعَلْ مَعَ اللَّهِ	إِلَهًا	ءَاخَرَ	فَنُقَلِّىٰ
and set not up with Allah	god	another	lest you should be thrown
مَلُومًا	فِي جَهَنَّمَ	مَدْحُورًا	أَفَأَصْفَكَ رَبُّكُمْ
blameworthy	into Hell	rejected	(has) then preferred for you?
بِالْبَنِينَ	رَبُّكُمْ	مَدْحُورًا	
sons	your Lord	rejected	

وَآتَاكُمْ	إِنثَاءً	مِنَ الْمَلَائِكَةِ	وَأَخَذَ
verily you	females (daughters)	from (among) the angels	and taken (for Himself)
	عَظِيمًا	لِنَقُولَ قَوْلًا	
	awful (great)	surely utter a statement	

وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِيَذَكَّرُوا وَمَا يَزِيدُهُمْ إِلَّا نُفُورًا ﴿٤١﴾ قُلْ لَوْ كَانَ مَعَهُ آءِ الْهَيْهَاتَ كَمَا يَقُولُونَ إِذَا لَا بُنْعُوا إِلَىٰ ذِي الْعَرْشِ سَبِيلًا ﴿٤٢﴾ سُبْحٰنَهُ، وَتَعَالَىٰ عَمَّا يَقُولُونَ عُلُوًّا كَبِيرًا ﴿٤٣﴾ تَسْبِيحٌ لَهُ السَّمٰوٰتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا نَفْقَهُونَ تَسْبِيحَهُمْ إِنَّهُ كَانَ حَلِيمًا غَفُورًا ﴿٤٤﴾

41. And surely, We have explained [Our Promises, Warnings and (set forth many) examples] in this Qur'an that they (the disbelievers) may take heed, but it increases them in naught save aversion. 42. Say (O Muhammad ﷺ to these polytheists, pagans): "If there had been other *āliyah* (gods) along with Him as they assert, then they would certainly have sought out a way to the Lord of the Throne (seeking His Pleasures and to be near to Him). 43. Glorified and Exalted is He High above (the great falsehood) that they say! (i.e. forged statements that there are other gods along with Allāh, but He is Allāh, the One, the Self-Sufficient Master, Whom all creatures need. He begets not, nor was He begotten, and there is none comparable or coequal to Him). 44. The seven heavens and the earth and all that is therein, glorify Him and there is not a thing but glorifies His Praise. But you understand not their glorification. Truly, He is Ever Forbearing, Oft-Forgiving.

وَلَقَدْ صَرَّفْنَا	فِي هَذَا	الْقُرْآنِ	لِيَذَكَّرُوا
and surely We have explained	in this	Qur'an	that they may take heed
وَمَا يَزِيدُهُمْ	إِلَّا نُفُورًا ﴿٤١﴾	قُلْ	لَوْ كَانَ مَعَهُ
but it increases them not	except (in) aversion	say	if (there) were (along) with Him
كَمَا يَقُولُونَ	إِذَا لَا بُنْعُوا	إِلَىٰ ذِي	ءِ الْهَيْهَاتَ
as they say	then they would certainly have sought out	to (the) Lord	(other) gods
السَّبِيلَ ﴿٤٢﴾	سُبْحٰنَهُ،	وَتَعَالَىٰ	عَمَّا يَقُولُونَ
a way	Glorified is He	and Exalted is He	above that they say
الْعَرْشِ			
(of) the Throne			

عُلُوًّا	كَبِيرًا ﴿٤٦﴾	تَسْبِيحًا لَهُ	السَّمَوَاتِ	السَّبْعِ	وَالْأَرْضِ	وَمَنْ
height (degree)	great	glorify [to] Him	the heavens	seven	and the earth	and (all) that
فِيهِنَّ	وَإِنْ	مِنْ شَيْءٍ	إِلَّا	يُسَبِّحُ بِحَمْدِهِ	وَلَكِنْ	
(is) in them	and (there is) not	[of] a thing	but	glorifies with His Praise	[and] but	
لَا نَفْقَهُونَ تَسْبِيحَهُمْ		إِنَّهُ كَانَ حَلِيمًا		غَفُورًا ﴿٤٧﴾		
you understand not their glorification		verily He is Ever Forbearing		Oft-Forgiving		

وَإِذَا قَرَأْتَ الْقُرْآنَ جَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ حِجَابًا مَسْتُورًا ﴿٤٥﴾
 وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَإِذَا ذَكَرْتَ رَبَّكَ فِي الْقُرْآنِ وَحْدَهُ،
 وَلَوُا عَلَى آدْبُرِهِمْ نُفُورًا ﴿٤٦﴾ نَحْنُ أَعْلَمُ بِمَا يَسْتَمِعُونَ بِهِ إِذْ يَسْتَمِعُونَ إِلَيْكَ وَإِذْ هُمْ نَجْوَى إِذْ يَقُولُ
 الظَّالِمُونَ إِنْ تَتَّبِعُونَ إِلَّا رَجُلًا مَسْحُورًا ﴿٤٧﴾

45. And when you (Muhammad ﷺ) recite the Qur'an, We put between you and those who believe not in the Hereafter, an invisible veil (or screen their hearts, so they hear or understand it not). 46. And We have put coverings over their hearts lest they should understand it (the Qur'an), and in their ears deafness. And when you make mention of your Lord Alone [Lā ilāha illallāh (none has the right to be worshipped but Allāh) – Islāmic Monotheism (توحيد الله)] in the Qur'an, they turn on their backs, fleeing in extreme dislike. 47. We know best of what they listen to, when they listen to you. And when they take secret counsel, then the Zālimūn (polytheists and wrongdoers) say: "You follow none but a bewitched man."

وَإِذَا	قَرَأْتَ الْقُرْآنَ	جَعَلْنَا بَيْنَكَ	وَبَيْنَ	
and when	you recite the Qur'an	We make (put) between you	and between	
الَّذِينَ لَا يُؤْمِنُونَ	بِالْآخِرَةِ	حِجَابًا	مَسْتُورًا ﴿٤٥﴾	
those who believe not	in the Hereafter	a veil (barrier)	invisible (unseen)	
وَجَعَلْنَا	عَلَى قُلُوبِهِمْ	أَكِنَّةً	أَنْ يَفْقَهُوهُ	
and We have put	over their hearts	coverings	lest they should understand it	
وَفِي آذَانِهِمْ	وَقْرًا	وَإِذَا	ذَكَرْتَ رَبَّكَ	
and in their ears	deafness (heavy load)	and when	you make mention of your Lord	

فِي الْقُرْآنِ وَحْدَهُ.	وَلَوْ عَلَيَّ آدْبُرُهُمْ	نُفُورًا ﴿٤٦﴾
Alone	they turn on their backs (fleeing)	(in) extreme dislikeness
تَنْحَنُّنَّ	بِمَا يَسْتَمِعُونَ	إِذْ
We	of what they listen	when [with it]
أَعْلَمُ	بِمَا يَسْتَمِعُونَ	إِذْ
know best	of what they listen	when [with it]
هُمْ	نَجْوَى	إِنْ تَتَّبِعُونَ
they	(take) secret counsel	you follow none
	إِلَّا رَجُلًا	مَسْحُورًا ﴿٤٧﴾
	but a man	bewitched

أَنْظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا ﴿٤٨﴾ وَقَالُوا آءِذَا كُنَّا عِظْمًا
وَرَفْنَا آءِذَا نَا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا ﴿٤٩﴾ قُلْ كُونُوا حِجَارَةً أَوْ حَدِيدًا ﴿٥٠﴾ أَوْ خَلْقًا مِمَّا
يَكْبُرُ فِي صُدُورِكُمْ فَسَيَقُولُونَ مَنْ يُعِيدُنَا قُلِ الَّذِي فَطَرَكُمْ أَوَّلَ مَرَّةٍ فَسَيُنْغِضُونَ
إِلَيْكَ رُءُوسَهُمْ وَيَقُولُونَ مَتَى هُوَ قُلْ عَسَى أَنْ يَكُونَ قَرِيبًا ﴿٥١﴾

48. See what examples they have put forward for you. So they have gone astray, and never can they find a way. 49. And they say: "When we are bones and fragments (destroyed), should we really be resurrected (to be) a new creation?" 50. Say (O Muhammad ﷺ): "Be you stones or iron," 51. "Or some created thing that is yet greater (or harder) in your breasts (thoughts to be resurrected, even then you shall be resurrected)." Then, they will say: "Who shall bring us back (to life)?" Say: "He Who created you first!" Then, they will shake their heads at you and say: "When will that be?" Say: "Perhaps it is near!"

أَنْظُرْ كَيْفَ	ضَرَبُوا لَكَ	الْأَمْثَالَ	فَضَلُّوا
see how	they have put forward for you	examples	so they have gone astray
فَلَا يَسْتَطِيعُونَ سَبِيلًا ﴿٤٨﴾	وَقَالُوا	آءِذَا	كُنَّا عِظْمًا
and they can not (find) a way	and they say	(is it) when?	we are bones
وَرَفْنَا	آءِذَا	لَمَبْعُوثُونَ	خَلْقًا
and fragments (ashes)	(should) we really?	[surely] (be) resurrected	a creation

جَدِيدًا ﴿١٩﴾	قُلْ	كُونُوا حِجَارَةً	أَوْ حَدِيدًا ﴿٢٠﴾	أَوْ خَلْقًا	مِمَّا
new	say	be stones	or iron	or a creation	of what (We created)
يَكْبُرُ فِي صُدُورِكُمْ	فَسَيَقُولُونَ	مَنْ	يُعِيدُنَا		
is greater in your breasts	then they will say	who	shall return us (bring us back to life)		
قُلِ الَّذِي	فَطَرَكُم	أَوَّلَ	مَرَّةٍ	فَسَيَنْغَضُونَ	إِلَيْكَ رُءُوسَهُمْ
say He Who	created you	(the) first	time	then they will shake	at you their heads
وَيَقُولُونَ	مَتَى	هُوَ	قُلْ	عَسَى	أَنْ يَكُونَ قَرِيبًا ﴿٢١﴾
and say	when	it (will be)	say	perhaps	[that] it is near (soon)

يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ وَتَظُنُّونَ إِن لَّبِئْتُمْ إِلَّا قَلِيلًا ﴿٢٢﴾ وَقُلْ لِعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ إِنَّ الشَّيْطَانَ يَنْزِعُ بَيْنَهُمْ إِن الشَّيْطَانَ كَانَ لِلْإِنْسَانِ عَدُوًّا مُّبِينًا ﴿٢٣﴾ رَبِّكُمْ أَعْلَمُ بِكُمْ إِن يَشَأْ يُرْحَمَكُمُ أَوْ إِن يَشَأْ يُعَذِّبِكُمْ وَمَا أَرْسَلْنَاكَ عَلَيْهِمْ وَكِيلًا ﴿٢٤﴾

52. On the Day when He will call you, and you will answer (His Call) with (words of) His praise and obedience, and you will think that you have stayed (in this world) but a little while! 53. And say to My slaves (i.e. the true believers of Islamic Monotheism) that they should (only) say those words that are the best. (Because) *Shaitān* (Satan) verily, sows a state of conflict and disagreements among them. Surely, *Shaitān* (Satan) is to man a plain enemy. 54. Your Lord knows you best; if He wills, He will have mercy on you, or if He wills, He will punish you. And We have not sent you (O Muhammad ﷺ) as a guardian over them.

يَوْمَ	يَدْعُوكُمْ	فَتَسْتَجِيبُونَ	بِحَمْدِهِ
(on the) Day (when)	He will call you	and you will answer	with His Praise
وَتَظُنُّونَ	إِن لَّبِئْتُمْ	إِلَّا قَلِيلًا ﴿٢٢﴾	وَقُلْ
and you will think	(that) you have not stayed	but a little (while)	to My slaves and say
يَقُولُوا الَّتِي	هِيَ	أَحْسَنُ	إِنَّ الشَّيْطَانَ
(that) they should say those (words)	which	(are) best	truly Satan
يَنْزِعُ بَيْنَهُمْ	إِنَّ الشَّيْطَانَ	كَانَ لِلْإِنْسَانِ	عَدُوًّا مُّبِينًا ﴿٢٣﴾
sows amongst them	surely Satan	is to man	plain an enemy
رَبِّكُمْ			
your Lord			

أَعْلَمُ	بِكُمْ	إِنْ يَشَاءُ	يَرْحَمَكُمُ	أَوْ	إِنْ يَشَاءُ
knows best	you	if He wills	He will have mercy on you	or	if He wills
يُعَذِّبُكُمْ	وَمَا أَرْسَلْنَاكَ	عَلَيْهِمْ	وَكَيْلًا		
He will punish you	and We have not sent you	over them	(as) a guardian		

وَرَبُّكَ أَعْلَمُ بِمَنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ عَلَى بَعْضٍ وَءَاتَيْنَا دَاوُدَ زَبُورًا ﴿٥٥﴾ قُلِ ادْعُوا الَّذِينَ زَعَمْتُمْ دُونِيءَ فَلَا يَمْلِكُونَ كَشْفَ الضَّرِّ عَنْكُمْ وَلَا تَحْوِيلًا ﴿٥٦﴾ أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا ﴿٥٧﴾

55. And your Lord knows best all who are in the heavens and the earth. And indeed, We have preferred some of the Prophets to others, and to Dawūd (David) We gave the Zabūr (Psalms). 56. Say (O Muhammad ﷺ): "Call upon those – besides Him whom you pretend [to be gods like angels, 'Īsā (Jesus), 'Uzair (Ezra) and others]. They have neither the power to remove the adversity from you nor even to shift it from you to another person." 57. Those whom they call upon [like 'Īsā (Jesus) – son of Maryam (Mary), 'Uzair (Ezra), angels and others] desire (for themselves) means of access to their Lord (Allāh), as to which of them should be the nearest; and they ['Īsā (Jesus), 'Uzair (Ezra), angels and others] hope for His Mercy and fear His torment. Verily, the torment of your Lord is (something) to be afraid of!

وَرَبُّكَ	أَعْلَمُ	بِمَنْ	فِي السَّمَوَاتِ	وَالْأَرْضِ
and your Lord	knows best	[of] (all those) who	(are) in the heavens	and the earth
وَلَقَدْ فَضَّلْنَا بَعْضَ	النَّبِيِّينَ	عَلَىٰ بَعْضٍ		
and indeed We have preferred some	(of) the Prophets	to others		
وَأَتَيْنَا دَاوُدَ	زَبُورًا ﴿٥٥﴾	قُلِ	ادْعُوا الَّذِينَ	
and We gave David	the Psalms	say	call upon those whom	
زَعَمْتُمْ دُونِيءَ	فَلَا يَمْلِكُونَ			
you pretend (claimed to be gods) besides Him	than they have neither the power (to) remove			

الَّذِينَ يَدْعُونَ	أُولَئِكَ	وَلَا تَحْوِيلًا ﴿٥٨﴾	عَنْكُمْ	الضَّرَّ
whom they call upon	those	nor (to) shift (it)	from you	the adversity
أَقْرَبُ	أَيُّهُمْ	الْوَسِيلَةَ	يَبْتَغُونَ إِلَىٰ رَبِّهِمْ	
(should be) the nearest	which of them	the means of access	desire (seek) to their Lord	
إِنَّ عَذَابَ	وَيَخَافُونَ عَذَابَهُ		وَيَرْجُونَ رَحْمَتَهُ	
verily (the) torment	and they fear His torment		and they hope for His Mercy	
	كَانَ مَحْذُورًا ﴿٥٩﴾		رَبِّكَ	
	is (something to be) afraid of		(of) your Lord	

وَأِنْ مِنْ قَرْيَةٍ إِلَّا نَحْنُ مُهْلِكُوهَا قَبْلَ يَوْمِ الْقِيَامَةِ أَوْ مُعَذِّبُوهَا عَذَابًا شَدِيدًا كَانَ ذَلِكَ فِي الْكِتَابِ مَسْطُورًا ﴿٥٨﴾ وَمَا مَنَعَنَا أَنْ نُرْسِلَ بِالْآيَاتِ إِلَّا أَنْ كَذَّبَ بِهَا الْأُولُونَ وَءَايَاتِنَا مُودَّ النَّاقَةَ مُبْصِرَةً فَظَلَمُوا بِهَا وَمَا نُرْسِلُ بِالْآيَاتِ إِلَّا تَخْوِيفًا ﴿٥٩﴾

58. And there is not a town (population) but We shall destroy it before the Day of Resurrection, or punish it with a severe torment. That is written in the Book (of Our Decrees) 59. And nothing stops Us from sending the *Ayāt* (proofs, evidences, signs) but that the people of old denied them. And We sent the she-camel to Thamūd as a clear sign, but they did her wrong. And We sent not the signs except to warn, and to make them afraid (of destruction).

وَأِنْ	مِنْ قَرْيَةٍ	إِلَّا	نَحْنُ	مُهْلِكُوهَا	قَبْلَ	يَوْمِ
and (there is) not	[of] a town	but	We	(shall) destroy it	before	(the) Day
الْقِيَامَةِ	أَوْ مُعَذِّبُوهَا	عَذَابًا	شَدِيدًا	كَانَ	ذَلِكَ	فِي الْكِتَابِ
(of) Resurrection	or punish it	(with) a punishment	severe	is	that	in the Book
مَسْطُورًا ﴿٥٨﴾	وَمَا مَنَعَنَا	أَنْ نُرْسِلَ	بِالْآيَاتِ	إِلَّا	أَنْ	كَذَّبَ بِهَا
written	and stopped us not	to send	the Signs	but	that	denied them
الْأُولُونَ	وَءَايَاتِنَا مُودَّ	النَّاقَةَ	مُبْصِرَةً			
the people of old	and We gave (sent to) Thamud	the she-camel	(as) a clear sign			

فَظَلَمُوا	بِهَا	وَمَا نُرْسِلُ	بِالْآيَاتِ	إِلَّا تَخَوِّفًا
but they did wrong	[to] her	and We send not	the signs	except to warn (scare)

وَإِذْ قُلْنَا لَكَ إِنَّ رَبَّكَ أَحَاطَ بِالنَّاسِ وَمَا جَعَلْنَا الرَّءْيَا الَّتِي أَرَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ وَالشَّجَرَةَ الْمَلْعُونَةَ فِي الْقُرْآنِ وَنُخَوِّفُهُمْ فَمَا يَزِيدُهُمْ إِلَّا طُغْيَانًا كَبِيرًا ﴿٦٠﴾ وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ قَالَ أَأَسْجُدُ لِمَنْ خَلَقْتَ طِينًا ﴿٦١﴾

60. And (remember) when We told you: "Verily, your Lord has encompassed mankind (i.e. they are in His Grip)." And We made not the vision which We showed you (O Muhammad ﷺ as an actual eye-witness and not as a dream on the night of *Al-Isrā'*) but a trial for mankind, and (likewise) the accursed tree (*Zaaqūm*, mentioned) in the Qur'an. We warn and make them afraid but it only increases them in naught save great disbelief, oppression and disobedience to Allāh. 61. And (remember) when We said to the angels: "Prostrate yourselves to Adam." They prostrated themselves except *Iblis* (Satan). He said: "Shall I prostrate myself to one whom You created from clay?"

وَإِذْ	قُلْنَا لَكَ	إِنَّ رَبَّكَ أَحَاطَ	بِالنَّاسِ
and (remember) when	We said to you	verily your Lord has encompassed	mankind
وَمَا جَعَلْنَا الرَّءْيَا	الَّتِي	أَرَيْنَاكَ	لِلنَّاسِ
and We made not the vision	which	We showed you	for mankind
وَالشَّجَرَةَ	الْمَلْعُونَةَ	فِي الْقُرْآنِ	وَنُخَوِّفُهُمْ
and the tree	accursed	in the Qur'an	and We warn (frighten) them
فَمَا يَزِيدُهُمْ	إِلَّا طُغْيَانًا	كَبِيرًا ﴿٦٠﴾	وَإِذْ
but it increases them not	save (in) transgression	great	and (remember) when
قُلْنَا لِلْمَلَائِكَةِ	اسْجُدُوا لِآدَمَ	فَسَجَدُوا	إِلَّا إِبْلِيسَ قَالَ
We said to the angels	prostrate unto Adam	so they prostrated	he said
ءَأَسْجُدُ	لِمَنْ	خَلَقْتَ طِينًا ﴿٦١﴾	
(shall) I prostrate?	to (one) whom	You created (from) clay	

قَالَ ارْءَيْنَكَ هَذَا الَّذِي كَرَّمْت عَلَىٰ لَيْنٍ اٰخَرْتَنِي اِلَىٰ يَوْمِ الْقِيٰمَةِ لَاحْتَنِكَنَّ ذُرِّيَّتَهُۥٓ اِلَّا قَلِيْلًا ﴿٦٢﴾ قَالَ اذْهَبْ فَمَنْ تَبِعَكَ مِنْهُمْ فَاِنَّ جَهَنَّمَ جَزَاؤُكُمْ جَزَاءً مَّوْفُوْرًا ﴿٦٣﴾ وَاَسْتَفْرِزْ مِنْ اَسْتَطَعْتَ مِنْهُمْ بِصَوْتِكَ وَاَجْلِبْ عَلَيْهِمْ بِخَيْلِكَ وَرَجِلِكَ وَشَارِكْهُمْ فِي الْاَمْوَالِ وَالْاَوْلَادِ وَعِدِّهِمْ وَمَا يَعْدهُمْ الشَّيْطٰنُ اِلَّا غُرُوْرًا ﴿٦٤﴾

62. [Iblīs (Satan)] said: "See this one whom You have honoured above me, if You give me respite (keep me alive) to the Day of Resurrection, I will surely seize and mislead his offspring (by sending them astray) all but a few!" 63. (Allāh) said: "Go, and whosoever of them follows you, surely, Hell will be the recompense of you (all) an ample recompense. 64." And befool them gradually those whom you can among them with your voice (i.e. songs, music, and any other call for Allāh's disobedience), make assaults on them with your cavalry and your infantry, share with them wealth and children (by tempting them to earn money by illegal ways—usury, or by committing illegal sexual intercourse), and make promises to them." But Satan promises them nothing but deceit.

عَلَىٰ	الَّذِي كَرَّمْت	ارْءَيْنَكَ هَذَا	قَالَ
above me	whom You have honoured	(do) You see this?	he (Iblis) said
ذُرِّيَّتَهُۥٓ	لَاحْتَنِكَنَّ	اِلَىٰ يَوْمِ	لَيْنٍ اٰخَرْتَنِي
I will surely	mislead his offspring (all)	(of) Resurrection to (the) Day	if You give me respite
مِنْهُمْ	تَبِعَكَ	فَمَنْ	اذْهَبْ
of them	follows you	and whosoever	go
مَوْفُوْرًا ﴿٦٣﴾	جَزَاءً	جَزَاؤُكُمْ	قَالَ ﴿٦٢﴾
ample	a recompense	(will be) the recompense of you (all)	He (Allah) said
عَلَيْهِمْ	وَاَجْلِبْ	بِصَوْتِكَ	مِنْ اَسْتَطَعْتَ
on them	and make assaults	with your voice	of them whom you can
وَالْاَوْلَادِ	فِي الْاَمْوَالِ	وَشَارِكْهُمْ	وَرَجِلِكَ
and children	[in] wealth	and share with them	and your infantry
			وَاَسْتَفْرِزْ
			with your cavalry

وَعِدَّهُمْ	وَمَا يَعِدُهُمْ	الشَّيْطَانُ	إِلَّا غُرُورًا
and promise them	and promises them not	Satan	but deceit

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ وَكَفَىٰ بِرَبِّكَ وَكِيلًا ﴿١٥﴾ رَبُّكُمْ الَّذِي يُزْجِي لَكُمْ الْفُلْكَ فِي الْبَحْرِ لِتَبْتَغُوا مِنْ فَضْلِهِ إِنَّهُ كَانَ بِكُمْ رَحِيمًا ﴿١٦﴾ وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ إِلَّا إِلَٰهًا فَلَمَّا نَجَّكُم إِلَى الْبَرِّ أَعْرَضْتُمْ وَكَانَ الْإِنْسَانُ كَفُورًا ﴿١٧﴾

65. "Verily, My slaves (i.e. the true believers of Islāmic Monotheism) – you have no authority over them. And All-Sufficient is your Lord as a Guardian." 66. Your Lord is He Who drives the ship for you through the sea, in order that you may seek of His bounty. Truly, He is Ever Most Merciful towards you. 67. And when harm touches you upon the sea, those that you call upon vanish from you except Him (Allāh Alone). But when He brings you safe to land, you turn away (from Him). And man is ever ungrateful.

إِنَّ عِبَادِي	لَيْسَ لَكَ	عَلَيْهِمْ	سُلْطَانٌ	وَكَفَىٰ
verily My slaves	(there) is not for you	over them	an authority	and Sufficient is
بِرَبِّكَ	وَكِيلًا ﴿١٥﴾	رَبُّكُمْ	الَّذِي	يُزْجِي لَكُمْ
your Lord	(as) a Guardian	your Lord	(is) He Who	drives for you
فِي الْبَحْرِ	لِتَبْتَغُوا	مِنْ فَضْلِهِ	إِنَّهُ	كَانَ بِكُمْ
through the sea	(in order) that you may seek	of His bounty	truly He	is Most Merciful towards you
رَحِيمًا ﴿١٦﴾	وَإِذَا	مَسَّكُمْ	الضُّرُّ	فِي الْبَحْرِ
is Most Merciful towards you	and when	touches you	harm	upon the sea
مَنْ تَدْعُونَ	إِلَّا إِلَٰهًا	فَلَمَّا	نَجَّكُم	إِلَى الْبَرِّ
those that you call upon	except Him (Allah Alone)	but when	He brings you safe	to land
إِلَى الْبَرِّ	أَعْرَضْتُمْ	وَكَانَ الْإِنْسَانُ	كَفُورًا ﴿١٧﴾	
to land	you turn away	and man is	(ever) ungrateful	

أَفَأَمِنْتُمْ أَنْ يَخْصِفَ بِكُمْ جَانِبَ الْبَرِّ أَوْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا ثُمَّ لَا تَجِدُوا لَكُمْ

وَكَيْلًا ﴿١٨﴾ أَمْ أَمِنْتُمْ أَنْ يُعِيدَكُمْ فِيهِ تَارَةً أُخْرَى فَيُرْسِلَ عَلَيْكُمْ قَاصِفًا مِّنَ الرِّيحِ فَيُغْرِقَكُم بِمَا كَفَرْتُمْ ثُمَّ لَا تَجِدُوا لَكُمْ عَلَيْنَا بِهِ تَبِيعًا ﴿١٩﴾ ﴿٢٠﴾ وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَىٰ كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا ﴿٧٠﴾

68. Do you then feel secure that He will not cause a side of the land to swallow you up, or that He will not send against you a violent sandstorm? Then, you shall find no *Wakil* (guardian – one to guard you from the torment). 69. Or do you feel secure that He will not send you back a second time to sea and send against you a hurricane of wind and drown you because of your disbelief? Then you will not find any avenger therein against Us. 70. And indeed We have honoured the Children of Adam, and We have carried them on land and sea, and have provided them with *At-Tayyibat* (lawful good things), and have preferred them to many of those whom We have created with a marked preferment.

جَانِبَ	يَكُمُ	أَنْ يَخْسِفَ		أَفَأَمِنْتُمْ	
a side	you	that He will (not) cause to swallow up		(do) you then feel secure?	
لَا تَجِدُوا	ثُمَّ	حَاصِبًا	يُرْسِلَ عَلَيْكُمْ	أَوْ	الْبَرِّ
you shall not find	then	a violent sandstorm	send against you	or	(of) the land
فِيهِ	أَنْ يُعِيدَكُمْ		أَمْ أَمِنْتُمْ	وَكَيْلًا ﴿١٨﴾	لَكُمْ
to it (sea)	that He will (not) return you		or (do) you feel secure	a guardian	for you
فَيَغْرِقَكُم	مِّنَ الرِّيحِ	قَاصِفًا	عَلَيْكُمْ	فَيُرْسِلَ	أُخْرَى تَارَةً
and drown you	of wind	a hurricane	against you	and send	another time
عَلَيْنَا	لَكُمْ	لَا تَجِدُوا	ثُمَّ	بِمَا كَفَرْتُمْ	
against Us	for you	you will not find	then	(because) of what you disbelieved	
آدَمَ	وَلَقَدْ كَرَّمْنَا بَنِي			تَبِيعًا ﴿١٩﴾	بِهِ
(of) Adam	and indeed We honoured (the) Children			an avenger	therein
وَرَزَقْنَاهُمْ		وَالْبَحْرِ	فِي الْبَرِّ	وَحَمَلْنَاهُمْ	
and have provided them		and sea	on land	and We have carried them	

عَلَى كَثِيرٍ	وَفَضَّلْنَاهُمْ	مِّنَ الطَّيِّبَاتِ
over many	and We have preferred them	of the good things
	تَفْضِيلًا	مِّمَّنْ خَلَقْنَا
(with) a marked preference	of (those) whom We created	

يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمَامِهِمْ فَمَنْ أُوْتِيَ كِتَابَهُ، بِيَمِينِهِ، فَأُوْتِيَكَ يَقْرَأُ وَنَ كِتَابَهُمْ وَلَا يُظْلَمُونَ فَتِيلًا ﴿٧١﴾ وَمَنْ كَانَ فِي هَذِهِ أَعْمَىٰ فَهُوَ فِي الْآخِرَةِ أَعْمَىٰ وَأَضَلُّ سَبِيلًا ﴿٧٢﴾

71. (And remember) the Day when We shall call together all human beings with their (respective) *Imām* [their Prophets, or their records of good and bad deeds, or their Holy Books like the Qur'ān, the Taurāt (Torah), the Injil (Gospel), or the leaders whom the people followed in this world]. So whosoever is given his record in his right hand, such will read their records, and they will not be dealt with unjustly in the least. 72. And whoever is blind in this world (i.e., does not see Allāh's Signs and believes not in Him), will be blind in the Hereafter, and more astray from the Path.

يَوْمَ	نَدْعُوا كُلَّ	أُنَاسٍ	بِإِمَامِهِمْ
(and remember the) Day (when)	We shall call all	human beings	with their leader
فَمَنْ أُوْتِيَ	كِتَابَهُ،	بِيَمِينِهِ،	فَأُوْتِيَكَ
then whosoever is given	his book	in his right hand	then those (such)
يَقْرَأُونَ كِتَابَهُمْ	وَلَا يُظْلَمُونَ فَتِيلًا ﴿٧١﴾		
will read their book (records)	and they will not be dealt with unjustly in the least		
وَمَنْ كَانَ	فِي هَذِهِ	أَعْمَىٰ	فَهُوَ
and whoever is	in this (world)	blind	then he (will be)
أَعْمَىٰ	وَأَضَلُّ	سَبِيلًا ﴿٧٢﴾	
blind	and more astray	(from the) Path	

وَإِنْ كَادُوا لَيَفْتِنُونَكَ عَنِ الَّذِي أَوْحَيْنَا إِلَيْكَ لِتَفْتَرِيَ عَلَيْنَا غَيْرَهُ وَإِذًا لَتَتَّخِذُوكَ

خَلِيلًا ﴿٧٣﴾ وَلَوْلَا اَنْ تَبْنٰنَكَ لَقَدْ كِدْتَ تَرْكُنْ اِلَيْهِمْ شَيْئًا قَلِيْلًا ﴿٧٤﴾ اِذَا لَا اَذَقْنَاكَ
ضِعْفَ الْحَيٰوةِ وَضِعْفَ الْمَمٰتِ ثُمَّ لَا تَجِدُ لَكَ عَلَيْنَا نَصِيْرًا ﴿٧٥﴾

73. Verily, they were about to tempt you away from that which We have revealed (the Qur'an) to you (O Muhammad ﷺ), to fabricate something other than it against Us, and then they would certainly have taken you a *Khalil* (an intimate friend)! 74. And had We not made you stand firm, you would nearly have inclined to them a little. 75. In that case We would have made you taste a double portion (of punishment) in this life and a double portion (of punishment) after death. And then you would have found none to help you against Us.

عَنِ الَّذِي	لِيَفْتِنُوْكَ	وَإِنْ كَادُوا		
from that which	(to) tempt you away	and verily they were about		
غَيْرَهُ	عَلَيْنَا	لِنَفْتَرِي	أَوْحَيْنَا إِلَيْكَ	
(something) other than it	against Us	to fabricate	We have revealed unto you	
وَلَوْلَا	خَلِيْلًا ﴿٧٣﴾	لَا تَخْذُوْكَ	وَإِذَا	
and had not	a friend	they would certainly have taken you	and then	
شَيْئًا	تَرْكُنْ اِلَيْهِمْ	لَقَدْ كِدْتَ	اَنْ تَبْنٰنَكَ	
a bit	would have inclined to them	verily you nearly	[that] We made you stand firm	
ضِعْفَ	لَا اَذَقْنَاكَ	اِذَا	قَلِيْلًا ﴿٧٤﴾	
a double (portion)	We would have made you taste	then (in that case)	little	
ثُمَّ	الْمَمٰتِ	وَضِعْفَ	الْحَيٰوةِ	
then	(after) death	and a double (portion of punishment)	(in) this life	
نَصِيْرًا ﴿٧٥﴾	عَلَيْنَا	لَكَ	لَا تَجِدُ	
any helper (supporter)	against Us	for you	you would have not found	

وَإِنْ كَادُوا لِيَسْتَفْرِزُوْكَ مِنَ الْاَرْضِ لِيُخْرِجُوْكَ مِنْهَا وَاِذَا لَا يَلْبَثُوْنَ خِلْفَكَ
اِلَّا قَلِيْلًا ﴿٧٦﴾ سُنَّةَ مَنْ قَدْ اَرْسَلْنَا قَبْلَكَ مِنْ رُّسُلِنَا وَلَا تَجِدُ لِسُنَّتِنَا تَحْوِيْلًا ﴿٧٧﴾ اَقِمِ
الصَّلٰوةَ لِذُلُوْكَ الشَّمْسِ اِلَى غَسَقِ الْاَيْلِ وَقُرْءَانَ الْفَجْرِ اِنَّ قُرْءَانَ الْفَجْرِ كَانَ مَشْهُودًا ﴿٧٨﴾

76. And verily, they were about to frighten you so much as to drive you out from the land. But in that case, they would not have stayed (therein) after you, except for a little while. 77. (This was Our) *Sunnah* (rule or way) with the Messengers We sent before you (O Muhammad ﷺ), and you will not find any alteration in Our *Sunnah* (rule or way). 78. Perform *As-Salāt* (the prayers) from midday till the darkness of the night (i.e. the *Zuhr*, *ʿAsr*, *Maghrib*, and *ʿIshāʾ* prayers), and recite the Qurʾān in the early dawn (i.e. the morning – *Fajr* prayer). Verily, the recitation of the Qurʾān in the early dawn (i.e., the morning – *Fajr* prayer) is ever witnessed (attended by the angels in charge of mankind of the day and the night).

وَإِنْ كَادُوا	لَيَسْتَفْرِزُونَكَ	مِنَ الْأَرْضِ	لِيُخْرِجُوكَ
and verily they were about	(to) frighten you	from the land	that they might drive you out
مِنْهَا	وَإِذَا	لَا يَلْبَثُونَ	خِلَافَكَ
of it	and then (in that case)	they would have not stayed	after you
إِلَّا قَلِيلًا ﴿٧٦﴾	سُنَّةَ	مَنْ	قَدْ أَرْسَلْنَا قَبْلَكَ
except a little (while)	(this was Our) way	(with) whom	indeed We sent before you
مِنْ رُسُلِنَا	وَلَا تَجِدُ	لِسُنَّتِنَا	تَحْوِيلًا ﴿٧٧﴾
of Our Messengers	and you will not find	for Our way	any alteration
أَقِمِ الصَّلَاةَ	لِدُلُوكِ الشَّمْسِ	إِلَى عَسَقِ	الَّيْلِ
perform the prayer	from midday	till (the) darkness	(of) the night
وَقُرْآنَ	الْفَجْرِ	إِنَّ	قُرْآنَ
and (recite the) Quran	(in) the early dawn	verily	(the recitation of the) Quran
	الْفَجْرِ	كَانَ	مَشْهُودًا ﴿٧٨﴾
	(in) the early dawn	is ever witnessed	

وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ ۗ نَافِلَةً لَكَ عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا ﴿٧٦﴾ وَقُلْ رَبِّ
 أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ وَاجْعَلْ لِي مِنْ لَدُنْكَ سُلْطَانًا نَصِيرًا ﴿٧٧﴾
 وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ ۗ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا ﴿٧٨﴾

79. And in some parts of the night (also) offer the *Salāt* (prayer) with it (i.e. recite the Qur'ān in the prayer) as an additional prayer (*Tahajjud* optional prayer – *Nawāfil*) for you (O Muhammad ﷺ). It may be that your Lord will raise you to *Maqām Mahmūd* (a station of praise and glory, i.e., the honour of intercession on the Day of Resurrection). 80. And say (O Muhammad ﷺ): "My Lord! Let my entry (to the city of Al-Madinah) be good, and (likewise) my exit (from the city of Makkah) be good. And grant me from You an authority to help me (or a firm sign or a proof)." 81. And say: "Truth (i.e. Islāmic Monotheism or this Qur'ān or *Jihād* against polytheists) has come and *Bātil* (falsehood, i.e. Satan or polytheism) has vanished. Surely, *Bātil* is ever bound to vanish."

بِهِ		فَتَهَجَّدْ		وَمِنَ اللَّيْلِ	
with it (Quran)		perform the night prayer		and in (some parts of) the night	
رَبِّكَ	أَنْ يَبْعَثَكَ	عَسَى	لَكَ	نَافِلَةً	
your Lord	that will raise you	it may be	for you	(as) an additional (prayer)	
مُدْخَلَ	أَدْخِلْنِي	وَقُلْ رَبِّ	مُحْمُودًا	مَقَامًا	
an entering	make me enter	and say my Lord	(of) praiseworthy	(to) a station	
وَأَجْعَلْ	صِدْقٍ	مُخْرَجٍ	وَأَخْرِجْنِي	صِدْقٍ	
and make (grant)	good (truth)	an expelled	and bring me out	good (truth)	
جَاءَ الْحَقُّ	وَقُلْ	نَصِيرًا	سُلْطَانًا	مِن لَّدُنكَ	لِي
the truth came	and say	helper	an authority	from You	for me
كَانَ زَهُوقًا		إِنَّ الْبَاطِلَ		وَزَهَقَ الْبَاطِلُ	
is (bound) to vanish		surely the falsehood		and the falsehood vanished	

وَنَزَّلْنَا مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا ﴿٨٢﴾ وَإِذَا
 أَنْعَمْنَا عَلَى الْإِنْسَانِ أَعْرَضَ وَنَأَى بِجَانِبِهِ وَإِذَا مَسَّهُ الشَّرْكَانَ يَتُوسَّأُ ﴿٨٣﴾ قُلْ كُلُّ يَعْمَلُ عَلَى
 شَاكِلَتِهِ ۚ فَرَبُّكُمْ أَعْلَمُ بِمَنْ هُوَ أَهْدَى سَبِيلًا ﴿٨٤﴾

82. And We send down of the Qur'ān that which is a healing and a mercy to those who believe (in Islāmic Monotheism and act on it), and it increases the

Zālimūn (polytheists and wrongdoers) in nothing but loss. 83. And when We bestow Our Grace on man (the disbeliever), he turns away and becomes arrogant (far away from the Right Path). And when evil touches him, he is in great despair. 84. Say (O Muhammad ﷺ to mankind): "Each one does according to *Shakilatihi* (i.e. his way or his religion or his intentions), and your Lord knows best of him whose path (religion) is right."

وَنَزَّلْنَا	مِنَ الْقُرْآنِ	مَا	هُوَ	شِفَاءً	وَرَحْمَةً
and We send down	from the Quran	that which	[it]	(is) a healing (cure)	and a mercy
لِلْمُؤْمِنِينَ	وَلَا يَزِيدُ الظَّالِمِينَ	وَلَا يَزِيدُ	إِلَّا خَسَارًا	وَإِذَا	
to the believers	and it increases not the wrongdoers	and it increases	but (in) loss	and when	
أَنعَمْنَا عَلَى الْإِنْسَانِ	أَعْرَضَ	وَتَنَا	بِجَانِبِهِ		
We bestow Our Grace on man	he turns away	and becomes far away	at his side		
وَإِذَا	مَسَّهُ	الشَّرُّ	كَانَ يَتُوسَّأُ	قُلْ	كُلُّ يَعْمَلُ
and when	touches him	evil	he is (in great) despair	say	each acts
عَلَى شَاكِلَتِهِ	فَرَبِّكُمْ	أَعْلَمُ	بِمَنْ	هُوَ	
according to his manner	and your Lord	knows best	of (him) who	[he]	
	أَهْدَى	سَبِيلًا			
	(is) best guided	(in) path			

وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا ﴿٨٥﴾ وَلَئِنْ شِئْنَا لَنَذْهَبَنَّ بِالَّذِي أَوْحَيْنَا إِلَيْكَ ثُمَّ لَا تَجِدُ لَكَ بِهِ عَلَيْنَا وَكِيلًا ﴿٨٦﴾ إِلَّا رَحْمَةً مِن رَّبِّكَ إِنَّا فَضْلُهُ كَانَتْ عَلَيْكَ كَبِيرًا ﴿٨٧﴾ قُلْ لَئِنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَتْ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا ﴿٨٨﴾

85. And they ask you (O Muhammad ﷺ) concerning the *Rūh* (the spirit). Say: "The *Rūh* (the spirit) is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given only a little." 86. And if We willed, We could surely take away that which We have revealed to you (i.e. this Qur'an). Then you would find no protector for you against Us in

that respect. 87. Except as a mercy from your Lord. Verily, His Grace to you (O Muhammad ﷺ) is ever great. 88. Say: "If mankind and the jinn were together to produce the like of this Qur'an, they could not produce the like thereof, even if they helped one another."

وَسَأَلُونَكَ	عَنِ الرُّوحِ	قُلِ الرُّوحُ	مِنْ أَمْرِ
and they ask you	about the soul (spirit)	say the soul	(is) of (the) Command
رَبِّي	وَمَا أُوتِيتُمْ	مِنَ الْعِلْمِ	إِلَّا قَلِيلًا
(of) my Lord	and you have not been given	of knowledge	but a little
وَلَيْنَ شِئْنَا	لَنَذْهَبَنَ بِالَّذِي	أَوْحَيْنَا إِلَيْكَ	ثُمَّ
and if We willed	We could surely take away that which	We have revealed to you	then
لَا تَجِدُ	لَكَ	عَلَيْنَا	وَكَيْلًا
you would not find	for you	against Us	any protector (guardian)
إِلَّا رَحْمَةً	مِّن رَّبِّكَ	إِنَّ فَضْلَهُ	كَبِيرًا
except (as) a mercy	from your Lord	verily His Grace	(ever) great
قُلْ لَّيْنِ اجْتَمَعَتِ	الْإِنْسُ	وَالْجِنُّ	عَلَىٰ أَنْ يَأْتُوا بِمِثْلِ
were together	the mankind	and the jinn	to bring the like [that] [on]
هَذَا	لَا يَأْتُونَ	بِمِثْلِهِ	وَلَوْ كَانَتْ بَعْضُهُمْ
(of) this	they can not bring	the like thereof	even if some of them were
	لِبَعْضٍ	ظَهِيرًا	
	to others	helper/supporter	

وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ فَأَبَىٰ أَكْثَرُ النَّاسِ إِلَّا كُفُورًا ﴿٨٧﴾ وَقَالُوا لَنْ نُؤْمِنَ بِكَ لَكَ حَتَّىٰ تَفْجُرَ لَنَا مِنَ الْأَرْضِ يَنْبُوعًا ﴿٨٨﴾ أَوْ تَكُونَ لَكَ جَنَّةٌ مِّنْ نَّحِيلٍ وَعِنَبٍ فَتُفَجِّرَ الْأَنْهَارَ خِلَالَهَا تَفْجِيرًا ﴿٨٩﴾ أَوْ تُسْقِطَ السَّمَاءَ كَمَا زَعَمَتْ عَلَيْنَا كِسْفًا أَوْ تَأْتِيَ بِاللَّهِ وَالْمَلَائِكَةِ قَبِيلًا ﴿٩٠﴾

89. And indeed We have fully explained to mankind, in this Qur'an, every kind

of similitude, but most of mankind refuse (the truth and accept nothing) but disbelief. 90. And they say: "We shall not believe in you (O Muhammad ﷺ), until you cause a spring to gush forth from the earth for us; 91. "Or you have a garden of date palms and grapes, and cause rivers to gush forth in its midst abundantly; 92. "Or you cause the heaven to fall upon us in pieces, as you have pretended, or you bring Allāh and the angels before (us) face to face;

وَلَقَدْ	صَرَفْنَا لِلنَّاسِ			فِي هَذَا	الْقُرْآنِ
and indeed	We have fully explained to mankind (people)			in this	Quran
مِنْ كُلِّ	مَثَلٍ	فَأَبَى أَكْثَرُ	النَّاسِ	إِلَّا كُفُورًا ﴿٩٠﴾	
of every (kind)	(of) similitude	but refused most	people	but disbelief	
وَقَالُوا	لَنْ نُؤْمِنَ	لَكَ	حَتَّىٰ	تَفْجُرَ لَنَا	
and they say	we shall never believe	in you	until	you cause to gush forth for us	
مِنَ الْأَرْضِ	يَنْبُوعًا ﴿٩١﴾	أَوْ	تَكُونُ لَكَ	جَنَّةٌ	مِّنْ نَّخِيلٍ
from the earth	a spring	or	(there) is for you	a garden	of date palms
وَعِنَبٍ	فَتَفْجُرَ الْأَنْهَارُ		خِلَالَهَا	تَفْجِيرًا ﴿٩٢﴾	
and grapes	and you cause rivers to gush forth		in its midst	abundantly	
أَوْ تُسْقِطَ السَّمَاءَ	كَمَا	زَعَمْتَ عَلَيْنَا			
or you cause the heaven to fall	as	you have claimed (pretended) upon us			
كَسَفًا	أَوْ	تَأْتِي بِاللَّهِ	وَالْمَلَائِكَةِ	قَبِيلًا ﴿٩٣﴾	
(in) pieces	or	you bring Allah	and the angels	(before us) face to face	

أَوْ يَكُونُ لَكَ بَيْتٌ مِّنْ زُخْرَفٍ أَوْ تَرَفِّي فِي السَّمَاءِ وَلَنْ نُؤْمِنَ لِرُقِيِّكَ حَتَّىٰ تَنْزِلَ عَلَيْنَا كَنْبًا نَّقْرُؤُهُ. قُلْ سُبْحَانَ رَبِّي هَلْ كُنْتُ إِلَّا بَشَرًا رَسُولًا ﴿٩٣﴾ وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمْ الْهُدَىٰ إِلَّا أَنْ قَالُوا أَبَعَثَ اللَّهُ بَشَرًا رَسُولًا ﴿٩٤﴾ قُلْ لَوْ كَانَتْ فِي الْأَرْضِ مَلَائِكَةٌ يَّمشُونَ مُطْمَئِنِّينَ لَنَزَلْنَا عَلَيْهِمْ مِنَ السَّمَاءِ مَلَكًا رَسُولًا ﴿٩٥﴾

93. "Or you have a house of Zukhruf (like silver and pure gold), or you ascend up into the sky, and even then we will put no faith in your ascension until you

bring down for us a Book that we would read." Say (O Muhammad ﷺ): "Glorified (and Exalted) is my Lord [(Allāh) above all that evil they (polytheists) associate with Him]! Am I anything but a man, sent as a Messenger?" 94. And nothing prevented men from believing when the guidance came to them, except that they said: "Has Allāh sent a man as (His) Messenger?" 95. Say: "If there were on the earth, angels walking about in peace and security, We should certainly have sent down for them from the heaven an angel as a Messenger."

أَوْ	يَكُونُ لَكَ	بَيْتٍ	مِّنْ زُخْرَفٍ	أَوْ	تَرَفِّي فِي السَّمَاءِ
or	(there) is for you	a house	of adorable materials	or	you ascend up into the sky
وَلَنْ نُؤْمِنَ	لِرُقِيِّكَ	حَتَّىٰ	تُنزِلَ عَلَيْنَا		
and we shall never believe	in your ascension	until	you bring down for us		
كِتَابًا	تَقْرَأُوهُ	قُلْ	سُبْحَانَ رَبِّي	هَلْ كُنْتُ	
a Book	that we would read	say	Glorified (is)	my Lord	(what) am I?
إِلَّا بَشَرًا	رَّسُولًا	وَمَا مَنَعَ النَّاسَ		أَنْ يُؤْمِنُوا	
but a man	(sent as) a Messenger	and nothing prevented people		to believe	
إِذَا	جَاءَهُمْ	الْهُدَىٰ	إِلَّا	أَنْ قَالُوا	أَبَعَثَ اللَّهُ بَشَرًا
when	came to them	the guidance	except	that they said	(did) Allah send a man?
رَّسُولًا	قُلْ	لَوْ كَانَتْ	فِي الْأَرْضِ	مَلَائِكَةٌ	
(as) a Messenger	say	if (there) were	on the earth	angels	
يَمْشُونَ مُطْمَئِنِّينَ	لَزَلْنَا	عَلَيْهِمْ			
walking about in peace	We would certainly have sent down	to them			
مِّنَ السَّمَاءِ	مَلَكًا	رَّسُولًا			
from the heaven	an angel	(as) a Messenger			

قُلْ كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا ﴿١١﴾ وَمَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضِلِلْ فَلَنْ تَجِدَ لَهُمْ أَوْلِيَاءَ مِنْ دُونِهِ يُنصِرُهُمْ يَوْمَ الْقِيَامَةِ عَلَىٰ وُجُوهِهِمْ عُمِيَٰ وَبِكُمَا وَصَمًا مَّا أُوْنَهُمْ جَهَنَّمَ كَلَّمَا خَبِتَ زِدْنَهُمْ سَعِيرًا ﴿١٢﴾

ذَٰلِكَ جَزَاؤُهُمْ بِآثَمِهِمْ كَفَرُوا بِآيَاتِنَا وَقَالُوا آءِذَا كُنَّا عِظْمًا وَّرَفَاتًا آءِنَّا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا ﴿١٨﴾

96. Say: "Sufficient is Allāh for a witness between me and you. Verily, He is Ever Well-Acquainted, All-Seer of His slaves." 97. And he whom Allāh guides, he is led aright; but he whom He sends astray, for such you will find no *Auliya'* (helpers and protectors) besides Him, and We shall gather them together on the Day of Resurrection on their faces, blind, dumb and deaf; their abode will be Hell; whenever it abates, We shall increase for them the fierceness of the Fire. 98. That is their recompense, because they denied Our *Ayat* (proofs, verses, evidences, lessons, signs, revelations, etc.) and said: "When we are bones and fragments, shall we really be raised up as a new creation?"

قُلْ	كَفَىٰ بِاللَّهِ شَهِيدًا	بَيْنِي	وَبَيْنَكُمْ	إِنَّهُ، كَانَ
say	Sufficient is Allah (for) a witness	between me	and between you	verily He is
بِعِبَادِهِ	خَيْرًا	بَصِيرًا ﴿١٧﴾	وَمَنْ يَهْدِ اللَّهُ	فَهُوَ
of His slaves	All-Knower	All-Seer	and (he) whom Allah guides	then he
الْمُهْتَدِ	وَمَنْ يُضِلِّ	فَلَنْ تَجِدَ	لَهُمْ	لَهُمْ
(is) led aright	and (he) whom He sends astray	then you will never find	for them	for them
أَوْلِيَاءَ	مِنْ دُونِهِ	وَنَحْشُرُهُمْ	يَوْمَ	الْقِيَامَةِ
protectors	besides Him	and We shall gather them	(on the) Day	(of) Resurrection
عَلَىٰ وُجُوهِهِمْ	عَمِيًا	وَبُكْمًا	وَصُمًّا	مَّاوَاهُمْ
on their faces	blind	and dumb	and deaf	their abode
كُلَّمَا حَبَتْ	زِدْنَهُمْ	سَعِيرًا ﴿١٨﴾	ذَٰلِكَ	
whenever it abates	We shall increase (for) them	the fierceness of Fire	that	
جَزَاؤُهُمْ	بِآثَمِهِمْ كَفَرُوا	بِآيَاتِنَا	وَقَالُوا	آءِذَا
(is) their recompense	because they denied	[in] Our Signs	and they said	when?
كُنَّا عِظْمًا	وَرَفَاتًا	آءِنَّا		
we are bones	and fragments (ashes)	(shall) we [indeed]?		

جَدِيدًا ﴿١٧﴾	خَلْقًا	لَمَبْعُوثُونَ
new	(as) a creation	really (be) resurrected (raised again)

﴿١٧﴾ أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ قَادِرٌ عَلَىٰ أَنْ يَخْلُقَ مِثْلَهُمْ وَجَعَلَ لَهُمْ أَجَلًا لَّا رَيْبَ فِيهِ فَإِذَا الظَّالِمُونَ لَآ أَكْفُورًا ﴿١٨﴾ قُلْ لَوْ أَنَّكُمْ تَمْلِكُونَ خَزَائِنَ رَحْمَةِ رَبِّي إِذًا لَأَمْسَكْتُمْ خَشْيَةَ الْإِنْفَاقِ وَكَانَ الْإِنْسَانُ قَتُورًا ﴿١٩﴾ وَلَقَدْ ءَاتَيْنَا مُوسَىٰ تِسْعَ آيَاتٍ بَيِّنَاتٍ فَسَأَلَ بَنِي إِسْرَائِيلَ إِذْ جَاءَهُمْ فَقَالَ لَهُ فِرْعَوْنُ إِنِّي لَأَظُنُّكَ يَمُوسَىٰ مَسْحُورًا ﴿٢٠﴾

99. See they not that Allāh, Who created the heavens and the earth, is Able to create the like of them. And He has decreed for them an appointed term, whereof there is no doubt. But the *Zālimūn* (polytheists and wrongdoers) refuse (the truth – the message of Islamic Monotheism, and accept nothing) but disbelief. 100. Say (to the disbelievers): "If you possessed the treasures of the Mercy of my Lord (wealth, money provision), then you would surely hold back (from spending) for fear of (being exhausted), and man is ever miserly!" 101. And indeed We gave Mūsā (Moses) nine clear signs. Ask then the Children of Israel, when he came to them, then Fir'aun (Pharaoh) said to him: "O Mūsā (Moses)! I think you are indeed bewitched."

أَوَلَمْ يَرَوْا	أَنَّ اللَّهَ	الَّذِي	خَلَقَ السَّمَوَاتِ	وَالْأَرْضَ	قَادِرٌ
(do) they not see?	that Allah [and]	Who	created the heavens	and the earth	(is) Able
عَلَىٰ	أَنْ يَخْلُقَ	مِثْلَهُمْ	وَجَعَلَ	لَهُمْ	أَجَلًا
[on]	to create	the like of them	and He has made	for them	(an appointed) term
لَّا رَيْبَ	فِيهِ	فَإِذَا	الظَّالِمُونَ	لَآ أَكْفُورًا ﴿١٨﴾	قُلْ
(there is) no doubt	in it	but the wrongdoers	refused	but disbelief	say
لَوْ أَنَّكُمْ تَمْلِكُونَ	خَزَائِنَ	رَحْمَةِ	رَبِّي	إِذَا	لَأَمْسَكْتُمْ
if you possess	(the) treasures	(of the) Mercy	(of) my Lord	then	you would surely hold back
لَأَمْسَكْتُمْ	خَشْيَةَ	الْإِنْفَاقِ	وَكَانَ	الْإِنْسَانُ	قَتُورًا ﴿١٩﴾
you would surely hold back	(for) fear	(of) spending	and man is	(ever) miserly	
وَلَقَدْ ءَاتَيْنَا مُوسَىٰ	تِسْعَ	آيَاتٍ	بَيِّنَاتٍ	فَسَأَلَ	بَنِي
and indeed We have given Moses	nine	signs	clear	then ask	(the) Children

إِنِّي	فِرْعَوْنُ	لَهُ،	فَقَالَ	جَاءَهُمْ	إِذْ	إِسْرَائِيلَ
[verily] I	Pharaoh	to him	then said	he came to them	when	(of) Israel
		مَسْحُورًا ﴿١٤٦﴾	يَمُوسَى	لَأَظُنُّكَ		
		(are) bewitched	O Moses	think you indeed		

قَالَ لَقَدْ عَلِمْتَ مَا أَنْزَلَ هَؤُلَاءِ إِلَّا رَبُّ السَّمَوَاتِ وَالْأَرْضِ بَصَائِرَ وَإِنِّي لَأَظُنُّكَ
يَفِرْعَوْنُ مَثْبُورًا ﴿١٤٦﴾ فَأَرَادَ أَنْ يَسْتَفِزَّهُمْ مِنَ الْأَرْضِ فَأَغْرَقْنَاهُ وَمَنْ مَعَهُ جَمِيعًا ﴿١٤٧﴾
وَقُلْنَا مَنْ بَعْدَهُ لِبَنِي إِسْرَائِيلَ أَسْكُنُوا الْأَرْضَ فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ جِئْنَا بِكُمْ لَفِيفًا ﴿١٤٨﴾
وَبِالْحَقِّ أَنْزَلْنَاهُ وَبِالْحَقِّ نَزَلَ وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا ﴿١٤٩﴾

102. [Mūsā (Moses)] said: "Verily, you know that these signs have been sent down by none but the Lord of the heavens and the earth (as clear evidences, i.e. proofs of Allāh's Oneness and His Omnipotence). And I think you are indeed, O Fir'aun (Pharaoh), doomed to destruction (away from all good)!" 103. So, he resolved to turn them out of the land (of Egypt). But We drowned him and all who were with him. 104. And We said to the Children of Israel after him: "Dwell in the land, then, when the final and the last promise comes near [i.e. the Day of Resurrection or the descent of Christ ('Īsā), son of Maryam (Mary ﷺ) on the earth], We shall bring you altogether as a mixed crowd (gathered out of various nations)." 105. And with truth We have sent it down (i.e. the Qur'ān), and with truth it has descended. And We have sent you (O Muhammad ﷺ) as nothing but a bearer of glad tidings (of Paradise, for those who follow your Message of Islāmic Monotheism), and a warner (of Hell-fire for those who refuse to follow your Message of Islāmic Monotheism).

قَالَ	لَقَدْ عَلِمْتَ	مَا أَنْزَلَ هَؤُلَاءِ				
he said	verily you know	none has sent down these (signs)				
إِلَّا رَبُّ السَّمَوَاتِ	وَالْأَرْضِ	بَصَائِرَ	وَإِنِّي			
but (the) Lord (of) the heavens	and the earth	(as) clear signs	and [truly] I			
لَأَظُنُّكَ	يَفِرْعَوْنُ	مَثْبُورًا ﴿١٤٦﴾	فَأَرَادَ			
think you indeed	O Pharaoh	(are) doomed to destruction	so he wanted			

جَمِيعًا ﴿١٧﴾	مَعَهُ	وَمَنْ	فَأَغْرَقْنَاهُ	مِنَ الْأَرْضِ	أَنْ يَسْتَفْرِزَهُمْ
all	(were) with him	and who	but We drowned him	of the land	to turn them out
فَإِذَا	أَسْكَنُوا الْأَرْضَ	إِسْرَائِيلَ	لِبَنِي	مِنْ بَعْدِهِ	وَقُلْنَا
then when	dwelt in the land	(of) Israel	to (the) Children	after him	and We said
لَفِيضًا ﴿١٨﴾	جِئْنَا بِكُمْ	الْآخِرَةِ	جَاءَ وَعَدُ		
(as) a mixed crowd	We shall bring you	(of) the Hereafter	comes (the) promise		
وَبِالْحَقِّ نَزَّلَ ﴿١٩﴾		أَنْزَلْنَاهُ	وَبِالْحَقِّ		
and with the truth it has descended		We have sent it down	and with truth		
وَنَذِيرًا ﴿٢٠﴾	إِلَّا مُبَشِّرًا	وَمَا أَرْسَلْنَاكَ			
and a warner	except (as) a bearer of glad tidings	and We sent you not			

وَقُرْءَانًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مُكْثٍ وَنَزَلْنَاهُ نَزِيلًا ﴿١٧﴾ قُلْ ءَامِنُوا بِهِ ؕ أَوْ لَا تُؤْمِنُوا إِنَّ الَّذِينَ أُوتُوا الْعِلْمَ مِنْ قَبْلِهِ إِذَا يُتْلَى عَلَيْهِمْ يَخِرُّونَ لِلْأَذْقَانِ سُجَّدًا ﴿١٨﴾ وَيَقُولُونَ سُبْحَانَ رَبِّنَا إِنْ كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا ﴿١٩﴾ وَيَخِرُّونَ لِلْأَذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا ﴿٢٠﴾

106. And (it is) a Qur'an which We have divided (into parts), in order that you might recite it to men at intervals. And We have revealed it by stages (in 23 years).
 107. Say (O Muhammad ﷺ to them): "Believe in it (the Qur'an) or do not believe (in it). Verily, those who were given knowledge before it (the Jews and the Christians like 'Abdullah bin Salām and Salmān Al-Fārisī), when it is recited to them, they fall down on their faces in humble prostration." 108. And they say: "Glorified is our Lord! Truly, the Promise of our Lord must be fulfilled." 109. And they fall down on their faces weeping and it increases their humility.

لِنَقْرَأَهُ	فَرَقْنَاهُ	وَقُرْءَانًا			
(in order) that you might recite it	which We have divided (into parts)	and (it is) a Quran			
أَوْ	قُلْ ءَامِنُوا بِهِ	نَزِيلًا ﴿١٧﴾	وَنَزَلْنَاهُ	عَلَى مُكْثٍ	عَلَى النَّاسِ
or	believe in it say	(by) stages	and We have revealed it	at intervals	unto men
إِذَا	مِنْ قَبْلِهِ	الْعِلْمِ	إِنَّ الَّذِينَ أُوتُوا	لَا تُؤْمِنُوا ﴿١٩﴾	
when	before it	knowledge	verily those who were given	(do) not believe	

يَتْلَى عَلَيْهِمْ	يَخْرُونَ لِلْاَذْقَانِ	سُجَّدًا ﴿١٧﴾	وَيَقُولُونَ
it is recited to them	they fall down on (their) faces	(in) prostration	and they say
سُبْحَانَ رَبِّنَا	إِنْ كَانَ وَعْدُ رَبِّنَا	لَمَفْعُولًا ﴿١٨﴾	
Glory (is to)	our Lord truly was	surely (be) fulfilled	(of) our Lord (the) Promise
وَيَخْرُونَ	لِلْاَذْقَانِ	وَيَزِيدُهُمْ	خُشوعًا ﴿١٩﴾
and they fall down	on (their) faces	weeping	(in) humility
	and it increases them		

قُلْ اَدْعُوا اللّٰهَ اَوْ اَدْعُوا الرَّحْمٰنَ اَيّٰمًا تَدْعُوْنَ فَلَهُ الْاَسْمَاءُ الْحُسْنٰى وَلَا تَجْهَرُ بِصَلَاتِكَ وَلَا تُخَافَتُ بِهَا وَابْتَغِ بَيْنَ ذٰلِكَ سَبِيْلًا ﴿١٧﴾ وَقُلِ الْحَمْدُ لِلّٰهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهٗ شَرِيْكٌ فِي الْمَلِكِ وَلَمْ يَكُنْ لَهٗ وَلِيٌّ مِّنَ الدَّلِّ وَكَبْرَهُ تَكْبِيْرًا ﴿١٨﴾

110. Say (O Muhammad ﷺ): "Invoke Allāh or invoke the Most Gracious (Allāh), by whatever name you invoke Him (it is the same), for to Him belong the Best Names. And offer your *Salāt* (prayer) neither aloud nor in a low voice, but follow a way between. 111. And say: "All praise and thanks are Allāh's, Who has not begotten a son (or offspring), and Who has no partner in (His) Dominion, nor is He low to have a *Walī* (helper, protector or supporter). And magnify Him with all magnificence [*Allāhu – Akbar* (Allāh is the Most Great)]."

قُلْ اَدْعُوا اللّٰهَ	اَوْ اَدْعُوا الرَّحْمٰنَ	اَيّٰمًا تَدْعُوْنَ	
invoke Allah	or invoke the Most Gracious	(by) whatever (name) you invoke	say
فَلَهُ	الْاَسْمَاءُ الْحُسْنٰى	وَلَا تَجْهَرُ	بِصَلَاتِكَ
then for Him (belong)	the Best Names	and (do) not say loudly	in your prayer
وَلَا	تُخَافَتُ بِهَا	وَابْتَغِ بَيْنَ	ذٰلِكَ سَبِيْلًا ﴿١٧﴾ وَقُلِ
nor	make it in a low voice	and seek between	and say
اَلْحَمْدُ لِلّٰهِ	الَّذِي	لَمْ يَتَّخِذْ	وَلَمْ يَكُنْ لَهٗ
all praise (be) to Allah	Who	has not taken a son	and (there) is not
شَرِيْكٌ	فِي الْمَلِكِ	وَلَمْ يَكُنْ لَهٗ	وَلِيٌّ
a partner	in (His) Dominion	nor (there) is	for Him
			any protector

تَكْبِيرًا	وَكَبَّرَهُ	مِنَ الذُّلِّ
(with all) magnificence	and magnify Him	of submissiveness (low)

سُورَةُ الْكَافِرَاتِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوَجًا ﴿١﴾ قِيمًا لِيُنذِرَ بَأْسًا شَدِيدًا مِمَّنْ لَدُونَهُ وَيُبَشِّرَ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا حَسَنًا ﴿٢﴾ مَكَثِينَ فِيهِ أَبَدًا ﴿٣﴾ وَيُنذِرَ الَّذِينَ قَالُوا اتَّخَذَ اللَّهُ وَلَدًا ﴿٤﴾ مَا لَهُمْ بِهِ مِنْ عِلْمٍ وَلَا لِآبَائِهِمْ كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ إِنْ يَقُولُونَ إِلَّا كَذِبًا ﴿٥﴾

Sūrah Al-Kahf (The Cave) 18

In the Name of Allāh the Most Gracious, the Most Merciful.

1. All praise and thanks are Allāh's, Who has sent down to His slave (Muhammad ﷺ) the Book (the Qur'ān), and has not placed therein any crookedness. 2. (He has made it) straight to give warning (to the disbelievers) of a severe punishment from Him, and to give glad tidings to the believers (in the Oneness of Allāh – Islāmic Monotheism), who do righteous deeds, that they shall have a fair reward (i.e. Paradise). 3. They shall abide therein forever. 4. And to warn those (Jews, Christians, and pagans) who say, "Allāh has begotten a son (or offspring or children)." 5. No knowledge have they of such a thing, nor had their fathers. Mighty is the word that comes out of their mouths (i.e. He begot sons and daughters). They utter nothing but a lie.

الرَّحِيمِ	الرَّحْمَنِ	بِسْمِ اللَّهِ
the Most Merciful	the Most Gracious	In the Name (of) Allah
وَلَمْ يَجْعَلْ	الْكِتَابَ	أَنْزَلَ عَلَى عَبْدِهِ
and has not placed	the Book	has sent down to His slave
لِيُنذِرَ بَأْسًا	قِيمًا	عِوَجًا ﴿١﴾
to give warning of a punishment	(He has made it) straight	any crookedness
		لَهُ،
		for it

شَدِيدًا	مِّن لَّدُنْهُ	وَيُبَشِّرُ الْمُؤْمِنِينَ	الَّذِينَ يَعْمَلُونَ
severe	from Him	and to give glad tidings to the believers	those who work (do)
الصَّالِحَاتِ	أَنَّ	لَهُمْ	أَجْرًا حَسَنًا
righteous deeds	that	they (shall) have	good
فِيهِ	أَبَدًا	وَيُنذِرُ	الَّذِينَ قَالُوا
therein	forever	and to warn	those who say (said)
مَا	لَهُمْ	بِهِ	مِنْ عِلْمٍ
not	they have	about it	any Knowledge
كَلِمَةً	تَخْرُجُ مِنْ أَفْوَاهِهِمْ	إِنْ يَقُولُونَ	إِلَّا كَذِبًا
the word	(that) comes out of their mouths	they utter nothing	but a lie

فَلَعَلَّكَ بَدِخٌ نَّفْسَكَ عَلَى آثَرِهِمْ إِنْ لَّمْ يُؤْمِنُوا بِهَذَا الْحَدِيثِ أَسَفًا ﴿٦﴾ إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لِّهَا لِنَبْلُوهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا ﴿٧﴾ وَإِنَّا لَجَاعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرُزًا ﴿٨﴾ أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ آيَاتِنَا عَجَبًا ﴿٩﴾ إِذْ أَوَى الْفِتْيَةُ إِلَى الْكَهْفِ فَقَالُوا رَبَّنَا إِنَّا مِن لَّدُنكَ رَحِمَةٌ وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا ﴿١٠﴾

6. Perhaps you would kill yourself (O Muhammad ﷺ) in grief, over their footsteps (for their turning away from you), because they believe not in this narration (the Qur'an). 7. Verily, We have made that which is on earth as an adornment for it, in order that We may test them (mankind) as to which of them are best in deeds [i.e. those who do good deeds in the most perfect manner, that means to do them (deeds) totally for Allāh's sake and in accordance with the legal ways of the Prophet ﷺ]. 8. And verily, We shall make all that is on it (the earth) a bare dry soil (without any vegetation or trees). 9. Do you think that the people of the Cave and the Inscription (the news or the names of the people of the Cave) were a wonder among Our Signs? 10. (Remember) when the young men fled for refuge (from their disbelieving folk) to the Cave. They said: "Our Lord! Bestow on us mercy from Yourself, and facilitate for us our affair in the right way!"

فَلَعَلَّكَ	بَدِخٌ	نَفْسَكَ	عَلَى آثَرِهِمْ	إِنْ	لَّمْ يُؤْمِنُوا
then perhaps you	(would) kill	yourself	over their footsteps	if	they believe not

بِهَذَا الْحَدِيثِ	أَسْفًا ﴿٦﴾	إِنَّا جَعَلْنَا	مَا	عَلَى الْأَرْضِ
in this	(in) grief	verily We have made	that which	(is) on the earth
زِينَةً	هَآ	لِنَبْلُوهُمْ	أَيُّهُمْ	
an adornment	for it	(in order) that We may test them	(as to) which of them	
أَحْسَنُ	عَمَلًا ﴿٧﴾	وَإِنَّا	لَجَاعِلُونَ	مَا عَلَيْهَا
(are) best	(in) deeds	and verily We	surely (shall) make	(is) on it what
صَعِيدًا	جُرُزًا ﴿٨﴾	أَمْ حَسِبْتَ	أَنَّ أَصْحَابَ	الْكَهْفِ
a soil	bare dry	or (did) you think	that (the) people	(of) the Cave
وَالرَّقِيمِ	كَانُوا مِنْ ءَايَاتِنَا	عَجَبًا ﴿٩﴾	إِذْ	
and the Inscription	were among Our Signs	a wonder	(remember) when	
أَوَى الْفِتْيَةِ	إِلَى الْكَهْفِ	فَقَالُوا رَبَّنَا		
the young men fled (sought refuge)	to the Cave	so they said our Lord		
ءَايَاتِنَا	مِنْ لَدُنْكَ	رَحْمَةً	وَهَيِّئْ	لَنَا
bestow on us (grant us)	from Yourself	mercy	and facilitate	for us
	مِنْ أَمْرِنَا	رَشَدًا ﴿١٠﴾		
	from our affairs	(in the) right way		

فَضَرَبْنَا عَلَى ءَاذَانِهِمْ فِي الْكَهْفِ سِنِينَ عَدَدًا ﴿١١﴾ ثُمَّ بَعَثْنَاهُمْ لِنَعْلَمَ أَيُّ الْحِزْبَيْنِ أَحْصَى لِمَا لَبِثُوا أَمَدًا ﴿١٢﴾ نَحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُم بِالْحَقِّ إِنَّهُمْ فِتْيَةٌ ءَامَنُوا بِرَبِّهِمْ وَزِدْنَاهُمْ هُدًى ﴿١٣﴾ وَرَبَطْنَا عَلَى قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا رَبُّنَا رَبُّ السَّمَوَاتِ وَالْأَرْضِ لَنْ نَدْعُو مِنْ دُونِهِ إِلَهًا لَقَدْ قُلْنَا إِذْ شَطَطًا ﴿١٤﴾

11. Therefore, We covered up their (sense of) hearing (causing them to go in deep sleep) in the Cave for a number of years. 12. Then We raised them up (from their sleep), that We might test which of the two parties was best at calculating the time period that they had tarried. 13. We narrate to you (O Muhammad ﷺ) their story with truth: Truly, they were young men who believed in their Lord (Allāh), and We increased them in guidance. 14. And We

made their hearts firm and strong (with the light of faith in Allāh and bestowed upon them patience to bear the separation of their kith and kin and dwellings) when they stood up and said: "Our Lord is the Lord of the heavens and the earth, never shall we call upon any *ilāh* (god) other than Him; if we did, we should indeed have uttered an enormity in disbelief.

عَدَدًا ﴿١١﴾	سِنِينَ	فِي الْكَهْفِ	عَلَىٰ آذَانِهِمْ	فَضَرَبْنَا
a number (of)	years	in the Cave	up their ears	therefore We covered
الْحَزِينِ	أَيُّ	لِنَعْلَمَ	ثُمَّ بَعَثْنَاهُمْ	
(of) the two parties	which	that We might know	then We raised them up	
تَحْنُ نَقْصٌ	لِئْتُوا أَمَدًا ﴿١٢﴾	لِمَا	أَحْصَى	
We narrate	time period they had tarried	for that	(was) best at calculating	
ءَامَنُوا	فَتِيَةٌ	إِنَّهُمْ	بِالْحَقِّ	نَبَاهُمْ
who believed	(were) young men	truly they	with truth	their story
عَلَيْكَ	بِرَبِّهِمْ	وَزِدْنَاهُمْ	بِرَبِّهِمْ	
unto you	in their Lord	and We increased them	in their Lord	
هَدَىٰ ﴿١٣﴾	وَرَبَطْنَا	عَلَىٰ قُلُوبِهِمْ	وَرَبَطْنَا	
(in) guidance	and We made firm & strong	[on] their hearts	and We made firm & strong	
فَقَالُوا رَبَّنَا	إِذْ قَامُوا	عَلَىٰ قُلُوبِهِمْ	وَرَبَطْنَا	
and said our Lord	when they stood up	[on] their hearts	and We made firm & strong	
مِنْ دُونِهِ	لَنْ نَدْعُوًا	وَالْأَرْضِ	رَبُّ السَّمَوَاتِ	
other than Him	we shall never call upon	and the earth	(is the) Lord (of) the heavens	
شَطَطًا ﴿١٤﴾	لَقَدْ قُلْنَا إِذَا	إِلَهًا		
an enormity (in disbelief)	indeed (if we did) then we should have uttered (said)	any god		

هَؤُلَاءِ قَوْمُنَا اتَّخَذُوا مِنْ دُونِهِ ۗ ءَالِهَةً لَّوَلَا يَأْتُونَ عَلَيْهِمْ بِسُلْطَانٍ بَيْنِ يَدَيْنِ فَمَنْ أَظْلَمُ مِمَّنْ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا ﴿١٥﴾ وَإِذِ اعْتَرَلْتُمُوهُمْ وَمَا يُعْبُدُونَ إِلَّا اللَّهَ فَأَوْوُوا إِلَى الْكَهْفِ يَنْشُرْ لَكُمْ رَبُّكُمْ مِنْ رَحْمَتِهِ ۗ وَيَهَيِّئْ لَكُمْ مِنْ أَمْرِكُمْ مَرْفَقًا ﴿١٦﴾

15. "These our people have taken for worship *alihah* (gods) other than Him (Allāh). Why do they not bring for them a clear authority? And who does more

wrong than he who invents a lie against Allāh. 16. (The young men said to one another:) "And when you withdraw from them, and that which they worship, except Allāh, then seek refuge in the Cave; your Lord will open a way for you from His Mercy and will make easy for you your affair (i.e. will give you what you will need of provision, dwelling)."

هَؤُلَاءِ	قَوْمَنَا	أَتَّخَذُوا مِنْ دُونِهِ		ءَالِهَةً
these (are)	our people	(who) have taken (for worship) other than Him		gods
لَوْلَا	يَأْتُونَ عَلَيْهِمْ	بِسُلْطَانٍ	بَيِّنٍ	فَمَنْ
why not	they bring for them	an authority	clear	and who
مِمَّنْ	أَفْتَرَى عَلَى اللَّهِ كَذِبًا	وَإِذِ	أَعْتَزَلْتُمُوهُمْ	
than (he) who	invents a lie against Allah	and when	you withdraw from them	
وَمَا يَعْبُدُونَ	إِلَّا اللَّهَ	فَأَوْرَأُ	إِلَى الْكَهْفِ	
and that which they worship	except Allah	then seek refuge	in the Cave	
يَنْشُرْ لَكُمْ	رَبِّكُمْ	مِنْ رَحْمَتِهِ	وَيَهَيِّئْ	لَكُمْ
will open for you	your Lord	from His Mercy	and will make	for you
	مِنْ أَمْرِكُمْ	مَرَفَقًا		
	[from] your affair	ease		

﴿ وَتَرَى الشَّمْسَ إِذَا طَلَعَتْ تَزْوُرُ عَنْ كَهْفِهِمْ ذَاتَ الْيَمِينِ وَإِذَا غَرَبَتْ تَقَرَّبُ مِنْهُمْ ذَاتَ الشَّمَالِ وَهُمْ فِي فَجْوَةٍ مِنْهُ ذَلِكَ مِنْ آيَاتِ اللَّهِ لِيَهْدِيَ اللَّهُ لِمَنْ يَشَاءُ اللَّهُ فَمَا يُلَاقِ اللَّهَ فَلَئِنْ تَجَدَّلُوا لِيَأْتِيَ مُرْشِدًا ﴿١٧﴾ وَتَحْسَبُهُمْ آتِظَامًا وَهُمْ رُقُودٌ وَنُقَلِّبُهُمْ ذَاتَ الْيَمِينِ وَذَاتَ الشَّمَالِ وَكَلْبُهُمْ بَسِيطٌ ذِرَاعِيهِ بِالْوَصِيدِ لَوِ اطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا وَلَمْلَمْتَ مِنْهُمْ رُعبًا ﴿١٨﴾ ﴾

17. And you might have seen the sun, when it rose, declining to the right from their Cave, and when it set, turning away from them to the left, while they lay in the midst of the Cave. That is (one) of the *Ayāt* (proofs, evidences, signs) of Allāh. He whom Allāh guides, he is the rightly-guided; but he whom He sends astray, for him you will find no *Walī* (guiding friend) to lead him (to the Right Path). 18.

And you would have thought them awake, whereas they were asleep. And We turned them on their right and on their left sides, and their dog stretching forth his two forelegs at the entrance [of the Cave or in the space near to the entrance of the Cave (as a guard at the gate)]. Had you looked at them, you would certainly have turned back from them in flight, and would certainly have been filled with awe of them.

وَتَرَى الشَّمْسَ	إِذَا طَلَعَتْ	تَزَاوَرُ عَنْ كَهْفِهِمْ	ذَاتَ
and you might have seen the sun	when it rose	it declines from their Cave	to
الْيَمِينِ	وَإِذَا غَرَبَتْ	تَقْرِضُهُمْ	ذَاتَ الشِّمَالِ
the right	and when it set	it turns away from them	to the left
وَهُمْ			
while they (lay)			
فِي فَجْوَةٍ	مِنْهُ	ذَلِكَ	مِنْ آيَاتِ اللَّهِ
in the midst	of it (the Cave)	that (is)	(one) of (the) Signs (of) Allah
مَنْ يَهْدِ اللَّهُ	فَهُوَ	الْمُهْتَدِ	وَمَنْ يُضِلِّ
(he) whom Allah guides	then he	(is) the rightly guided	and (he) whom He sends astray
فَلَنْ يَجِدَ	لَهُ	وَلِيًّا	وَتَحْسِبُهُمْ
then you will never find	for him	a friend	and you will think them
أَيْكَافًا	وَهُمْ	رُفُودٌ	ذَاتَ
awake	while they	(are) asleep	on
الشِّمَالِ	وَكَلْبُهُمْ	بَسِطٌ	ذَاتَ
the left	and their dog	stretching forth	on
لَوْ	بِالْوَصِيدِ	ذِرَاعَيْهِ	لَوْ
if	at the entrance	his two forelegs	if
أَطَّلَعْتَ عَلَيْهِمْ	لَوَلَّيْتَ	مِنْهُمْ	فِرَارًا
you had looked at them	you would certainly have turned back	from them	(in) flight
وَلَمَلَّتْ	رُعْبًا	مِنْهُمْ	
and you would certainly have been filled	(with) awe	of them	

وَكَذَلِكَ بَعَثْنَاهُمْ لِيَتَسَاءَلُوا بَيْنَهُمْ قَالَ قَائِلٌ مِنْهُمْ كَمْ لَبِثْتُمْ قَالُوا لَبِثْنَا يَوْمًا
أَوْ بَعْضَ يَوْمٍ قَالُوا رَبُّكُمْ أَعْلَمُ بِمَا لَبِثْتُمْ فَابْعَثُوا أَحَدَكُمْ بِوَرِقِكُمْ هَذِهِ إِلَى

الْمَدِينَةَ فَلْيَنْظُرْ أَيُّهَا أَزْكَى طَعَامًا فَلْيَأْتِكُمْ بِرِزْقٍ مِّنْهُ وَلْيَتَلَطَّفْ وَلَا يُشْعِرَنَّ
بِكُمْ أَحَدًا ﴿١٩﴾

19. Likewise, We awakened them (from their long deep sleep) that they might question one another. A speaker from among them said: "How long have you stayed (here)?" They said: "We have stayed (perhaps) a day or part of a day." They said: "Your Lord (Alone) knows best how long you have stayed (here). So send one of you with this silver coin of yours to the town, and let him find out which is the good lawful food, and bring some of that to you. And let him be careful and let no man know of you.

وَكَذَلِكَ		بَعَثْنَاهُمْ		لِيَتَسَاءَلُوا بَيْنَهُمْ	
and likewise (thus)		We awakened them		that they might question among them	
قَالَ قَائِلٌ	مِّنْهُمْ	كَمْ لَبِثْتُمْ	قَالُوا	لَبِثْنَا يَوْمًا	
said a speaker	from them	how long have you stayed	they said	we have stayed a day	
أَوْ بَعْضَ	يَوْمٍ	قَالُوا رَبُّكُمْ	أَعْلَمُ	بِمَا لَبِثْتُمْ	
or a part	(of) a day	they said your Lord	knows best	how long you have stayed	
فَأَبْعَثُوا أَحَدَكُمْ	بِوَرْقِكُمْ	هَذِهِ	إِلَى الْمَدِينَةِ		
so send one of you	with your silver coin	this	to the city		
فَلْيَنْظُرْ أَيُّهَا	أَزْكَى	طَعَامًا	فَلْيَأْتِكُمْ		
and let him find out which	(is) the purest	food	and let him bring to you		
بِرِزْقٍ	مِّنْهُ	وَلْيَتَلَطَّفْ	وَلَا يُشْعِرَنَّ		
some provision	of it	and let him be kind (careful)	and let not know		
	بِكُمْ	أَحَدًا			
	of you	anyone			

إِنَّهُمْ إِنْ يَظْهَرُوا عَلَيْكُمْ يَرْجُمُوكُمْ أَوْ يُعِيدُوكُمْ فِي مِلَّتِهِمْ وَلَنْ تُفْلِحُوا إِذًا أَبَدًا ﴿٢٠﴾ وَكَذَلِكَ أَعْتَرْنَا عَلَيْهِمْ لِيُعَلِّمُوا آيَاتِ وَعَدَّ اللَّهُ حَقًّا وَأَنَّ السَّاعَةَ لَأَرْيَبَ فِيهَا إِذْ يَتَنَزَّعُونَ بَيْنَهُمْ أَمْرَهُمْ فَقَالُوا ابْنُوا عَلَيْهِم بُيُوتًا رَبَّنَا نَعْلَمُ بِهِمْ قَالَ

الَّذِينَ غَلَبُوا عَلَىٰ أَمْرِهِمْ لَنَتَّخِذَ عَلَيْهِمْ مَسْجِدًا ﴿٢١﴾

20. "For, if they come to know of you, they will stone you (to death or abuse and harm you) or turn you back to their religion; and in that case you will never be successful." 21. And thus We made their case known (to the people), that they might know that the Promise of Allāh is true, and that there can be no doubt about the Hour. (Remember) when they (the people of the city) disputed among themselves about their case, they said: "Construct a building over them; their Lord knows best about them;" (then) those who won their point said (most probably the disbelievers): "We verily, shall build a place of worship over them."

يَرْجَمُوكُمْ	عَلَيْكُمْ	إِنْ يَظْهَرُوا	إِنَّهُمْ
they will stone you (to death)	of you	if [they] come to know	verily they
إِذَا	وَلَنْ تَفْلِحُوا	فِي مِلَّتِهِمْ	أَوْ يُعِيدُوكُمْ
in that case	and you will never be successful	into their religion	or they turn you back
لَيَعْلَمُوا	أَعْرَضْنَا عَلَيْهِمْ	وَكَذَلِكَ	أَبَدًا ﴿٢١﴾
that they (people) might know	We made known their case	and thus	ever
فِيهَا	لَا رَيْبَ	وَأَنَّ السَّاعَةَ	أَنَّ وَعَدَ اللَّهُ
about it	(there is) no doubt	and that the Hour (is) true	that (the) Promise (of) Allah
فَقَالُوا	أَمْرَهُمْ	يَتَنَزَعُونَ بَيْنَهُمْ	إِذْ
and they said	(about) their case	they disputed among themselves	(remember) when
غَلَبُوا	قَالَ	أَعْلَمُ	بُنَيْنًا
those who won	said about them	knows best	their Lord a building
مَسْجِدًا ﴿٢١﴾	لَنَتَّخِذَ عَلَيْهِمْ	عَلَىٰ أَمْرِهِمْ	
a place of worship (mosque)	we verily shall take over them	[on] their point	

سَيَقُولُونَ ثَلَاثَةٌ رَّابِعُهُمْ كَلْبُهُمْ وَيَقُولُونَ خَمْسَةٌ سَادِسُهُمْ كَلْبُهُمْ رَجْمًا بِالْغَيْبِ
وَيَقُولُونَ سَبْعَةٌ وَثَامِنُهُمْ كَلْبُهُمْ قُل رَّبِّي أَعْلَمُ بِعَدَّتِهِمْ مَا يَعْلَمُهُمْ إِلَّا قَلِيلٌ فَلَا
تُمَارِفِهِمْ إِلَّا مِرَاءً ظَهْرًا وَلَا تَسْتَفْتِ فِيهِمْ مِنْهُمْ أَحَدًا ﴿٢٢﴾

22. (Some) say they were three, the dog being the fourth among them; and (others) say they were five, the dog being the sixth, guessing at the unseen; (yet others) say they were seven, and the dog being the eighth. Say (O Muhammad ﷺ): "My Lord knows best their number; none knows them but a few." So, debate not (about their number) except with the clear proof (which We have revealed to you). And consult not any of them (people of the Scripture—Jews and Christians) about (the affair of) the people of the Cave.

كَلْبُهُمْ		رَابِعُهُمْ		سَيَقُولُونَ ثَلَاثَةً	
(being) their dog		the fourth of them		they say (they were) three	
رَجْمًا	كَلْبُهُمْ	سَادِسُهُمْ	وَيَقُولُونَ خَمْسَةً		
guessing	(being) their dog	the sixth of them	and they will say (they were) five		
وَتَامِنَهُمْ		وَيَقُولُونَ سَبْعَةً		بِالْغَيْبِ	
and the eighth of them		and they will say (they were) seven		at the unseen	
مَا يَعْلَمُهُمْ	بَعْدَتِهِمْ	أَعْلَمُ	قُلْ رَبِّي	كَلْبُهُمْ	
none knows them	their number	knows best	say my Lord	(being) their dog	
ظَهْرًا	إِلَّا مِرَاءً	فِيهِمْ	فَلَا تُمَارِ	إِلَّا قَلِيلٌ	
clear	except (with) proof	about them	so debate not	but a few	
أَحَدًا	مِنْهُمْ	فِيهِمْ	وَلَا تَسْتَفْتِ		
anyone	of them (Jews & Christians)	about them	and consult not		

وَلَا نَقُولَنَّ لِشَيْءٍ إِنِّي فَاعِلٌ ذَلِكْ غَدًا ﴿٢٣﴾ إِلَّا أَنْ يَشَاءَ اللَّهُ وَادْكُرْ رَبَّكَ إِذَا نَسِيتَ وَقُلْ عَسَى أَنْ يَهْدِيَنَّ رَبِّي لِأَقْرَبَ مِنْ هَذَا رَشَدًا ﴿٢٤﴾ وَلِيُثْبِتُ فِي كَهْفِهِمْ ثَلَاثَ مِائَةٍ سِنِينَ وَازْدَادُوا تِسْعًا ﴿٢٥﴾ قُلِ اللَّهُ أَعْلَمُ بِمَا لِيُثْبِتُوا لَهُ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ أَبْصِرْ بِهِ وَأَسْمِعْ مَا لَهُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا يُشْرِكُ فِي حُكْمِهِ أَحَدًا ﴿٢٦﴾

23. And never say of anything, "I shall do such and such thing tomorrow." 24. Except (with the saying), "If Allāh wills!" And remember your Lord when you forget and say: "It may be that my Lord guides me to a nearer way of truth than this." 25. And they stayed in their Cave three hundred (solar) years, adding

nine (for lunar years). 26. Say: "Allāh knows best how long they stayed. With Him is (the knowledge of) the unseen of the heavens and the earth. How clearly He sees, and hears (everything)! They have no *Walī* (Helper, Disposer of affairs, Protector) other than Him, and He makes none to share in His Decision and His Rule."

وَلَا نَقُولَنَّ	لِشَيْءٍ	إِنِّي	فَاعِلٌ	ذَلِكَ	غَدًا	إِلَّا	أَنْ يَشَاءَ اللَّهُ
and say not	of anything	verily I	shall do	that	tomorrow	except	that Allah wills
وَأَذْكُرْ رَبَّكَ	إِذَا نَسِيتَ	وَقُلْ	عَسَى	أَنْ يَهْدِيَنِي			
and remember your Lord	when you forget	and say	it may be	that guides me			
رَبِّي	لِأَقْرَبَ	مِنْ هَذَا	رَشْدًا	وَلَبِثُوا	فِي كَهْفِهِمْ		
my Lord	unto a nearer (way)	than this	(of) guidance	and they stayed	in their Cave		
ثَلَاثَ	مِائَةٍ	سِنِينَ	وَأَزْدَادُوا تِسْعًا	قُلِ اللَّهُ أَعْلَمُ			
three	hundred	years	[and] adding nine	say Allah knows best			
بِمَا لَبِثُوا	لَهُ	غَيْبُ	السَّمَوَاتِ				
how long they stayed	with Him	(is the knowledge of the) unseen	(of) the heavens				
وَالْأَرْضِ	أَبْصَرَ	بِهِ	وَأَسْمَعُ	مَا	لَهُمْ		
and the earth	how clearly He sees	[with it]	and how clearly He hears	not	they have		
مَنْ دُونِهِ	مِنْ وَلِيٍّ	وَلَا يُشْرِكُ	فِي حُكْمِهِ	أَحَدًا			
other than Him	any helper	and He makes not to share	in His Decision	anyone			

وَأَتْلُ مَا أُوْحِيَ إِلَيْكَ مِنْ كِتَابِ رَبِّكَ لِأَمْبَدَلٍ لِكَلِمَتِهِ وَلَنْ تَجِدَ مِنْ دُونِهِ مُلْتَحَدًا ﴿٢٦﴾ وَأَصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدْوَةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا وَلَا تُطْعَمَنْ أَغْفَلْنَا قَلْبَهُ عَنْ ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا ﴿٢٧﴾

27. And recite what has been revealed to you (O Muhammad ﷺ) of the Book (the Qur'ān) of your Lord (i.e. recite it, understand and follow its teachings and act on its orders and preach it to men). None can change His Words, and none will you

find as a refuge other than Him. 28. And keep yourself (O Muhammad ﷺ) patiently with those who call on their Lord (i.e. your companions who remember their Lord with glorification, praising in prayers, and other righteous deeds) morning and afternoon, seeking His Face; and let not your eyes overlook them, desiring the pomp and glitter of the life of the world; and obey not him whose heart We have made heedless of Our remembrance, and who follows his own lusts, and whose affair (deeds) has been lost.

وَأَتْلُ مَا	أُوحِيَ إِلَيْكَ	مِنْ كِتَابِ	رَبِّكَ
and recite what	has been revealed to you	of (the) Book	(of) your Lord
لَا مَبْدَلَ	لِكَلِمَتِهِ	وَلَنْ تَجِدَ	مِنْ دُونِهِ
none can change	His Words	and you will never find	other than Him
وَأَصْبِرْ نَفْسَكَ	مَعَ	الَّذِينَ يَدْعُونَ	رَبَّهُمْ
and keep yourself patiently	with	those who call	their Lord
وَالْعِشِيِّ	يُرِيدُونَ وَجْهَهُ	وَلَا تَعُدُّ عَيْنَاكَ	عَنْهُمْ
and the evening	seeking His Face	and let not your eyes overlook	them
الْحَيَاةِ	الدُّنْيَا	وَلَا تُطِعْ مَنْ	أَغْفَلْنَا قَلْبَهُ
(of) the life	(of) the world	and obey not (him) who	We have made heedless his heart
عَنْ ذِكْرِنَا	وَاتَّبِعْ هَوَاهُ	وَكَانَ أَمْرُهُ	فُرطًا
of Our remembrance	and (one) who follows his own lusts	and whose affair has been	lost

وَقُلِ الْحَقُّ مِنْ رَبِّكَ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ
بِهِمْ سُرَادِقُهَا وَإِنْ يَسْتَغِيثُوا يُغَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ بِئْسَ الشَّرَابُ
وَسَاءَتْ مُرْتَقَقًا ﴿٢٩﴾ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ
عَمَلًا ﴿٣٠﴾

29. And say: "The truth is from your Lord." Then whosoever wills, let him believe; and whosoever wills, let him disbelieve. Verily, We have prepared for the *Zālimūn* (polytheists and wrongdoers), a Fire whose walls will be surrounding them (disbelievers in the Oneness of Allāh). And if they ask for

help (relief, water), they will be granted water like boiling oil, that will scald their faces. Terrible is the drink, and an evil *Murtafaq* (dwelling, resting place)!
30. Verily, as for those who believed and did righteous deeds, certainly We shall not make the reward of anyone who does his (righteous) deeds in the most perfect manner to be lost.

فَمَنْ شَاءَ	مِنْ رَبِّكُمْ	الْحَقُّ	وَقُلْ
then whosoever wills	(is) from your Lord	the truth	and say
فَلْيَكْفُرْ	وَمَنْ شَاءَ	فَلْيُؤْمِنْ	
[then] let him disbelieve	and whosoever wills	[then] let him believe	
سُرَادِقُهَا	أَحَاطَ بِهِمْ	نَارًا	لِلظَّالِمِينَ
its walls	will surround them	a Fire	for the wrongdoers
إِنَّا أَعْتَدْنَا	وَأَنْ يَسْتَعِينُوا	وَأَنْ يَسْتَعِينُوا	
verily We have prepared	and if they ask for help	and if they ask for help	
كَالْمُهْلِ	يُعَانُوا بِمَاءٍ	يَشْوِي الْوُجُوهُ	
like boiling oil	they will be granted water	and if they ask for help	
وَسَاءَتْ مُرْتَفَقًا	بِئْسَ الشَّرَابُ	يَشْوِي الْوُجُوهُ	
and terrible is the resting place	terrible is the drink	that will scald the faces	
إِنَّا	وَعَمِلُوا الصَّالِحَاتِ	إِنَّ الَّذِينَ ءَامَنُوا	
certainly We	and do righteous deeds	verily those who believe	
أَحْسَنَ عَمَلًا	مَنْ	لَا تَضِيعُ أَجْرَ	
does good deeds	(of him) who	shall not lose (the) reward	

أُولَئِكَ لَهُمْ جَنَّاتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَيَلْبَسُونَ ثِيَابًا خُضْرًا مِنْ سُندُسٍ وَإِسْتَبْرَقٍ مُتَّكِينَ فِيهَا عَلَى الْأَرَائِكِ نِعْمَ الثَّوَابُ وَحَسُنَتْ مُرْتَفَقًا ﴿٣١﴾
وَأَضْرِبْ لَهُمْ مَثَلًا رَجُلَيْنِ جَعَلْنَا لِأَحَدِهِمَا جَنَّتَيْنِ مِنْ أَعْنَبٍ وَحَفَفْنَاهُمَا بِنَخْلٍ وَجَعَلْنَا بَيْنَهُمَا زُرْعًا ﴿٣٢﴾

31. These! For them will be 'Adn (Eden) Paradise (everlasting Gardens); wherein rivers flow underneath them; therein they will be adorned with bracelets of gold, and they will wear green garments of fine and thick silk. They

will recline therein on raised thrones. How good is the reward, and what an excellent *Murtafaq* (dwelling, resting place)! 32. And put forward to them the example of two men: to one of them We had given two gardens of grapes, and We had surrounded both with date palms; and had put between them green crops (cultivated fields).

أُولَئِكَ	لَهُمْ	جَنَّاتُ	عَدْنٍ	تَجْرِي مِنْ تَحْتِهِمُ	الْأَنْهَارُ
those	for them	(are) Gardens	Eden (everlasting)	flows beneath them	rivers
يُحَلَّلُونَ فِيهَا		مِنْ أَسَاوِرَ	مِنْ ذَهَبٍ	وَيَلْبَسُونَ ثِيَابًا	
they will be adorned in it		with bracelets	of gold	and they wear clothes (garments)	
خَضْرَاءَ	مِنْ سُندُسٍ	وَإِسْتَبْرَقٍ	مُتَّكِنِينَ	فِيهَا	عَلَى الْأَرَائِكِ
green	of fine silk	and thick silk	they (will) recline	in it	on raised thrones
نِعْمَ الثَّوَابُ	وَحَسَنَتٌ مَرْتَفَقًا		وَأَضْرَبَ	لَهُمْ	
how good is the reward	and how excellent is the resting place		and put forward	to them	
مَثَلًا	رَجُلَيْنِ	جَعَلْنَا لِأَحَدِهِمَا		جَنَّتَيْنِ	مِنْ أَعْنَبٍ
(the) example	(of) two men	to one of them We had given		two gardens	of grapes
وَحَفَفْنَاهَا	بِنَخْلِ	وَجَعَلْنَا بَيْنَهُمَا		زَرَاعًا	
and We had surrounded them	with date palms	and We made between them		cultivated fields	

كَلَّمَا الْجَنَّتَيْنِ ؕ أَنْتَ أَكْلَهَا وَلَمْ تَظَلِمِ مِنْهُ شَيْئًا وَفَجَّرْنَا خِلْفَهُمَا نَهْرًا ﴿٣٢﴾ وَكَانَ لَهُ ثَمْرٌ فَقَالَ لِصَاحِبِهِ وَهُوَ يُحَاوِرُهُ أَنَا أَكْثَرُ مِنْكَ مَالًا وَأَعَزُّ نَفَرًا ﴿٣٣﴾ وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِنَفْسِهِ ؕ قَالَ مَا أَظُنُّ أَنْ تَبِيدَ هَذِهِ ؕ أَبَدًا ﴿٣٤﴾ وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِنْ رُدِدْتُ إِلَىٰ رَبِّي لَأَجِدَنَّ خَيْرًا مِنْهَا مُنْقَلَبًا ﴿٣٥﴾

33. Each of those two gardens brought forth its produce, and failed not in the least therein, and We caused a river to gush forth in the midst of them. 34. And he had property (or fruit) and he said to his companion in the course of mutual talk: "I am more than you in wealth and stronger in respect of men." 35. And he went into his garden (while in a state of pride and disbelief), unjust to himself. He said: "I think not that this will ever perish. 36. "And I think not the Hour

will ever come, and if indeed I am brought back to my Lord (on the Day of Resurrection), I surely shall find better than this when I return to Him."

كِلْتَا	الْجَنَّتَيْنِ	ءَأَنْتَ أَكْلَهَا	وَلَمْ تَظْلِمِ	مِنْهُ	شَيْئًا
both	the gardens	brought forth its produce	and (did) not wrong	of it	the least
لَهُ	وَفَجَّرْنَا خِلْفَهُمَا	نَهْرًا ﴿٣٧﴾	وَكَانَ		
for him	and We caused to gush forth in the midst of them	a river	and (there) was		
ثَمَرٌ	فَقَالَ	لِصَاحِبِهِ	وَهُوَ	يُحَاوِرُهُ	أَنَا أَكْثَرُ
fruit	and he said	to his companion	while he	was talking to him	I am more
مِنْكَ	مَالًا	وَأَعَزُّ	نَفَرًا ﴿٣٨﴾	وَدَخَلَ جَنَّتَهُ	
than you	(in) wealth	and stronger	(in respect of) men	and he entered his garden	
وَهُوَ	ظَالِمٌ	لِنَفْسِهِ	قَالَ	مَا أَظُنُّ	أَنْ تَبِيدَ هَذِهِ
while he	(was) unjust	to himself	he said	I think not	that this (garden) will perish
أَبَدًا ﴿٣٩﴾	وَمَا أَظُنُّ السَّاعَةَ	قَائِمَةً	وَلَئِنْ رُدِدْتُ		
ever	and I think not the Hour	will (ever) come	and if I am brought back		
إِلَىٰ رَبِّي	لَأَجِدَنَّ خَيْرًا	مِنْهَا	مُنْقَلَبًا ﴿٤٠﴾		
to my Lord	I surely shall find better	than this	(as) an end		

قَالَ لَهُ صَاحِبُهُ وَهُوَ يُحَاوِرُهُ: أَكَفَرْتَ بِالَّذِي خَلَقَكَ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ سَوَّكَ رَجُلًا ﴿٣٧﴾ لَيْكِنَّا هُوَ اللَّهُ رَبِّي وَلَا أُشْرِكُ بِرَبِّي أَحَدًا ﴿٣٨﴾ وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ إِنَّ تَرَنَّا أَقَلَّ مِنْكَ مَالًا وَوَلَدًا ﴿٣٩﴾

37. His companion said to him during the talk with him: "Do you disbelieve in Him Who created you out of dust (i.e. created your father Adam), then out of *Nutfah* (mixed drops of male and female sexual discharge), then fashioned you into a man? 38. "But as for my part, (I believe) that He is Allāh, my Lord, and none shall I associate as partner with my Lord. 39. "It was better for you to say, when you entered your garden: `That which Allāh wills (will come to pass)! There is no power but with Allāh! ' If you see me less than you in wealth, and children,

قَالَ لَهُ.	صَاحِبُهُ.	وَهُوَ	يُحَاوِرُهُ	أَكْفَرْتَ
said to him	his companion	while he	was talking to him	(do) you disbelieve?
بِالَّذِي	خَلَقَكَ	مِنْ تَرَابٍ	ثُمَّ	مِنْ نُّطْفَةٍ
in Him Who	created you	out of dust	then	out of semen/sperm
ثُمَّ سَوَّاهُ	رَجُلًا ﴿٢٧﴾	لَنَكِنَّا	هُوَ اللَّهُ	رَبِّي
then fashioned you	(into) a man	but	He (is) Allah	my Lord
وَلَا أُشْرِكُ	دَخَلْتَ جَنَّتَكَ	إِذْ	وَلَوْلَا	أَحَدًا ﴿٢٨﴾
and I shall not associate	you entered your garden	when	and had (it) not been (good)	anyone
بِالَّذِي	قُلْتَ	مَا شَاءَ اللَّهُ	لَا قُوَّةَ	إِلَّا بِاللَّهِ
with Allah	you would have said	that which Allah wills	(there is) no power	but
وَوَلَدًا ﴿٢٩﴾	أَقَلَّ	مِنْكَ	مَالًا	إِنْ تَرَنِ
and children	less	than you	(in) wealth	if you see me

فَعَسَىٰ رَبِّي أَن يُؤْتِيَنِي خَيْرًا مِّنْ جَنَّتِكَ وَيُرْسِلَ عَلَيْهَا حُسْبَانًا مِّنَ السَّمَاءِ فَتُصْبِحُ صَعِيدًا زَلَقًا ﴿٢٨﴾ أَوْ يُصْبِحُ مَاوُهَا غَوْرًا فَلَن تَسْتَطِيعَ لَهُ طَلَبًا ﴿٢٩﴾ وَأُحِيطَ بِشَرِّهِ، فَاصْبَحَ يَقْلَبُ كَفَيْهِ عَلَىٰ مَا أَنْفَقَ فِيهَا وَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا وَيَقُولُ يَا لَيْتَنِي لَمْ أُشْرِكْ بِرَبِّي أَحَدًا ﴿٣٠﴾

40. "It may be that my Lord will give me something better than your garden, and will send on it *Husbān* (torment, bolt) from the sky, then it will be as a barren slippery earth. 41. "Or the water thereof (of the gardens) becomes deep-sunken (underground) so that you will never be able to seek it." 42. So his fruits were encircled (with ruin). And he remained clapping his hands (with sorrow) over what he had spent upon it, while it was all destroyed on its trellises, and he could only say: "Would that I had ascribed no partners to my Lord!"

فَعَسَىٰ رَبِّي	أَن يُؤْتِيَنِي	خَيْرًا	مِّنْ جَنَّتِكَ	وَيُرْسِلَ
it may be (that) my Lord	[that] will give me	better	than your garden	and will send
عَلَيْهَا	مِّنَ السَّمَاءِ	فَتُصْبِحُ صَعِيدًا	حُسْبَانًا	زَلَقًا ﴿٢٨﴾
on it	from the sky	then it will be earth	a torment	slippery

لَهُ، طَلَبًا ﴿٤١﴾	فَلَنْ تَسْتَطِيعَ	غَوْرًا	أَوْ يُصْبِحَ مَآوُهَا
to seek it	so (that) you will never be able	deep-sunken	or its water will become
يَقَلِّبُ كَفَّيْهِ	فَأَصْبَحَ	بِشْمَرِهِ	وَأُحِيطَ
twisting his hands	and he began	his fruits	and were surrounded (encircled)
عَلَى عُرُوشِهَا	خَاوِيَةً	وَهِيَ	فِيهَا
on its trellises	(was) destroyed (empty)	while it	on it
وَيَقُولُ	يَلَيِّنِي	لَمْ أُشْرِكْ	أَحَدًا ﴿٤٢﴾
and he said	would that I	had not ascribed	anyone
	to my Lord		

وَلَمْ تَكُنْ لَهُ، فِئَةٌ يَنْصُرُونَهُ، مِنْ دُونِ اللَّهِ وَمَا كَانَ مُنْصِرًا ﴿٤٣﴾ هُنَالِكَ الْوَلِيَّةُ لِلَّهِ الْحَقِّ هُوَ خَيْرٌ ثَوَابًا وَخَيْرٌ عُقْبًا ﴿٤٤﴾ وَأَضْرَبَ لَهُمْ مَثَلَ الْحَيَاةِ الدُّنْيَا كَمَا أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُوهُ الرِّيحُ وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُقْنِدًا ﴿٤٥﴾

43. And he had no group of men to help him against Allāh, nor could he defend (or save) himself. 44. There (on the Day of Resurrection), *Al-Walāyah* (protection, power, authority and kingdom) will be for Allāh (Alone), the True God. He (Allāh) is the Best for reward and the Best for the final end. (*Lā ilāha illallāh* – none has the right to be worshipped but Allāh.) 45. And put forward to them the example of the life of this world: it is like the water (rain) which We send down from the sky, and the vegetation of the earth mingles with it (and becomes fresh and green). But (later) it becomes dry and broken pieces, which the winds scatter. And Allāh is Able to do everything.

وَلَمْ تَكُنْ لَهُ،	فِئَةٌ	يَنْصُرُونَهُ،	مِنْ دُونِ اللَّهِ
and was not	a group (of men)	to help him	other than Allah
وَمَا كَانَ مُنْصِرًا ﴿٤٣﴾	هُنَالِكَ	الْوَلِيَّةُ لِلَّهِ	الْحَقِّ هُوَ
nor he was victorious	there	power/authority (will be) for Allah	He the True God
خَيْرٌ	ثَوَابًا	وَخَيْرٌ	عُقْبًا ﴿٤٤﴾
(is the) Best	(for) reward	and (the) Best	(for) the final end
لَهُمْ	مَثَلٌ	الْحَيَاةِ	كَمَا
for them	(the) example	(of) the life	like water
		(of) the world	

نَبَاتٌ	بِهِ	فَاخْتَلَطَ	مِنَ السَّمَاءِ	أَنْزَلْنَاهُ
(the) vegetation	with it	and mingles	from the sky	which We send down
وَكَانَ	الرِّيحُ	تَذْرُوهُ	فَأَصْبَحَ هَشِيمًا	الْأَرْضِ
and is	the winds	which scatter	and becomes dry stalks	(of) the earth
	مُقَدِّرًا	شَيْءٍ	عَلَى كُلِّ	اللَّهِ
	Omnipotent	thing	over every	Allah

الْمَالِ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ
 أَمَلًا ﴿٤٦﴾ وَيَوْمَ نُسِيْرُ الْجِبَالَ وَتَرَى الْأَرْضَ بَارِزَةً وَحَشَرْنَاهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا ﴿٤٧﴾
 وَعَرَضُوا عَلَىٰ رَبِّكَ صَفًّا لَقَدْ حِجْتُمُونَا كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ بَلْ زَعَمْتُمْ أَلَّن نَجْعَلَ
 لَكُمْ مَوْعِدًا ﴿٤٨﴾

46. Wealth and children are the adornment of the life of this world. But the good righteous deeds that last, are better with your Lord for rewards and better in respect of hope. 47. And (remember) the Day We shall cause the mountains to pass away (like clouds of dust), and you will see the earth as a levelled plain, and We shall gather them all together so as to leave not one of them behind. 48. And they will be set before your Lord in (lines as) rows, (and Allāh will say): "Now indeed, you have come to Us as We created you the first time. Nay, but you thought that We had appointed no Meeting for you (with Us)."

الْمَالُ	وَالْبَنُونَ	زِينَةُ	الْحَيَاةِ	الدُّنْيَا	وَالْبَاقِيَاتُ
wealth	and children	(are the) adornment	(of) the life	(of) the world	but the lasting
الصَّالِحَاتُ	خَيْرٌ	عِنْدَ	رَبِّكَ	ثَوَابًا	وَخَيْرٌ
the righteous deeds	(are) better	with	your Lord	(for) rewards	and better
أَمَلًا ﴿٤٦﴾	وَيَوْمَ	نُسِيْرُ	الْجِبَالَ	وَتَرَى	الْأَرْضَ
(in respect of) hope	and (remember the) Day	We shall cause	the mountains to move	and you will see	the earth
وَحَشَرْنَاهُمْ	بَارِزَةً	فَلَمْ	نُغَادِرْ	مِنْهُمْ	أَحَدًا ﴿٤٧﴾
and We shall gather them	(as) a levelled plain	and	We shall	gather them	and We shall gather them

فَلَمْ نَغَادِرْ	مِنْهُمْ	أَحَدًا ﴿٤٧﴾	وَعَرِضُوا	عَلَىٰ رَبِّكَ	صَفًّا
and leave not	of them	anyone	and they will be set	before your Lord	(in) rows
لَقَدْ جِئْتُمُونَا	كَمَا خَلَقْنَاكُمْ	أَوَّلَ	مَرَّةٍ		
(now) indeed you have come to Us	as We created you	(the) first	time		
بَلْ زَعَمْتُمْ	أَلَّن نَجْعَلَ	لَكُمْ	مَوْعِدًا ﴿٤٨﴾		
nay you claimed	that We had never appointed	for you	a Meeting		

وَوُضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يُبَيِّنُ لَنَا مَا هَذَا الْكِتَابِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا وَوَجَدُوا مَا عَمِلُوا حَاضِرًا وَلَا يَظُنُّ رَبُّكَ أَحَدًا ﴿٤٩﴾ وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَاءَ مِنْ دُونِي وَهُمْ لَكُمْ عَدُوٌّ بِئْسَ لِلظَّالِمِينَ بَدَلًا ﴿٥٠﴾

49. And the Book (one's Record) will be placed (in the right hand for a believer in the Oneness of Allāh, and in the left hand for a disbeliever in the Oneness of Allāh), and you will see the *Mujrimūn* (criminals, polytheists, sinners), fearful of that which is (recorded) therein. They will say: "Woe to us! What sort of Book is this that leaves neither a small thing nor a big thing, but has recorded it with numbers!" And they will find all that they did, placed before them, and your Lord treats no one with injustice. 50. And (remember) when We said to the angels: "Prostrate yourselves to Adam." So they prostrated themselves except *Iblīs* (Satan). He was one of the jinn; he disobeyed the Command of his Lord. Will you then take him (*Iblīs*) and his offspring as protectors and helpers rather than Me while they are enemies to you? What an evil is the exchange for the *Zālimūn* (polytheists, and wrongdoers, etc).

وَوُضِعَ الْكِتَابُ			فَتَرَى الْمُجْرِمِينَ		
and the Book (one's Record) will be placed			and you will see the criminals (sinners)		
مُشْفِقِينَ	مِمَّا	فِيهِ	وَيَقُولُونَ	يُؤَيِّنُنَا	مَا
fearful	of what	(is) in it	and they will say	O woe to us	what (is the matter) with

هَذَا	الْكِتَابِ	لَا يُغَادِرُ صَغِيرَةً	وَلَا كَبِيرَةً
this	Book	it leaves neither a small (thing)	nor a big (thing)
إِلَّا أَحْصَاهَا	وَوَجَدُوا	مَا عَمِلُوا	
but has recorded it (with numbers)	and they will find	what they did	
حَاضِرًا	وَلَا يَظْلِمُ رَبُّكَ	أَحَدًا	
present (placed before them)	and your Lord treats not with injustice	anyone	
وَإِذْ	قُلْنَا لِلْمَلَائِكَةِ	أَسْجُدُوا لِآدَمَ	فَسَجَدُوا
and (remember) when	We said to the angels	prostrate to Adam	so they prostrated
إِلَّا إِبْلِيسَ	كَانَ مِنَ الْجِنِّ	فَفَسَقَ	عَنْ أَمْرِ رَبِّهِ
except Satan	he was (one) of the jinn	so he disobeyed	(of) his Lord (the) Command
أَفَنَتَّخِذُونَهُ	وَذُرِّيَّتَهُ	أَوْلِيَاءَ	
(will) you then take him?	and his progeny (offspring)	(as) protectors	
مِنْ دُونِي	وَهُمْ	لَكُمْ	عَدُوٌّ
rather than Me	while they	to you	(are) enemies
	بَدَلًا	لِلظَّالِمِينَ	
	(the) exchange	for the wrongdoers	

﴿ مَا أَشْهَدْتُهُمْ خَلْقَ السَّمَوَاتِ وَالْأَرْضِ وَلَا خَلْقَ أَنْفُسِهِمْ وَمَا كُنْتُ مَتَّخِذَ الْمُضِلِّينَ عَضُدًا ﴾ ﴿٥١﴾ وَيَوْمَ يَقُولُ نَادُوا شُرَكَائِيَ الَّذِينَ زَعَمْتُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا لَهُمْ وَجَعَلْنَا بَيْنَهُمْ مَوْبِقًا ﴿٥٢﴾ وَرَاءَ الْمَجْرِمُونَ النَّارَ فَظَنُّوا أَنَّهُمْ مُوَاقِعُوهَا وَلَمْ يَجِدُوا عَنْهَا مَصْرَفًا ﴿٥٣﴾

51. I (Allāh) made them (*Iblis* and his offspring) not to witness (nor took their help in) the creation of the heavens and the earth and not (even) their own creation, nor was I (Allāh) to take the misleaders as helpers. 52. And (remember) the Day He will say: "Call those (so-called) partners of Mine whom you pretended." Then they will cry to them, but they will not answer them, and We shall put *Maubiq* (a barrier) between them. 53. And the *Mujrimūn*

(criminals, polytheists, sinners) shall see the Fire and apprehend that they have to fall therein. And they will find no way of escape from there.

وَالْأَرْضِ	السَّمَوَاتِ	خَلَقَ	مَا أَشْهَدْتُهُمْ	
and the earth	(of) the heavens	(the) creation	I made them not to witness	
الْمُضِلِّينَ	وَمَا كُنْتُ مُتَّخِذَ	أَنْفُسِهِمْ	وَلَا خَلَقَ	
the misleaders	nor was I to take	(of) their own selves	and not (the) creation	
نَادُوا شُرَكَائِيَ	وَيَوْمَ يَقُولُ		عَضُدًا ﴿٥١﴾	
call partners of Mine	and (remember the) Day (when) He will say		(as) helpers	
هُمْ	فَلَمْ يَسْتَجِيبُوا	فَدَعَوْهُمْ	الَّذِينَ زَعَمْتُمْ	
[to] them	but they will not answer	then they will cry unto them	whom you claimed	
وَرَأَى الْمَجْرِمُونَ	مَوْبِقًا ﴿٥٢﴾	وَجَعَلْنَا بَيْنَهُمْ		
and the criminals (sinners) will see	a barrier	and We shall put (make) between them		
وَلَمْ يَجِدُوا	مُؤَاقِعُوهَا	أَنْهُمْ	فَظَنُّوا	النَّارَ
and they will not find	(are) to fall therein	that they	and apprehend	the Fire
	مَصْرَفًا ﴿٥٣﴾	عَنْهَا		
	a way of escape	from it		

وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِلنَّاسِ مِنْ كُلِّ مَثَلٍ وَكَانَ الْإِنْسَانُ أَكْثَرِ شَيْءٍ
 جَدَلًا ﴿٥٤﴾ وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ وَيَسْتَغْفِرُوا رَبَّهُمْ إِلَّا أَنْ تَأْتِيَهُمْ
 سُنَّةُ الْأَوَّلِينَ أَوْ يَأْتِيَهُمُ الْعَذَابُ قُبُلًا ﴿٥٥﴾ وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ
 وَيَجِدِلُ الَّذِينَ كَفَرُوا بِالْبَاطِلِ لِيُدْحِضُوا بِهِ الْحَقَّ وَاتَّخَذُوا آيَاتِي وَمَا أُنذِرُوا هُزُوًا ﴿٥٦﴾

54. And indeed We have put forth every kind of example in this Qur'ān, for mankind. But, man is ever more quarrelsome than anything. 55. And nothing prevents men from believing, (now) when the guidance (the Qur'ān) has come to them, and from asking forgiveness of their Lord, except that the ways of the ancients be repeated with them (i.e. their destruction decreed by Allāh), or the torment be brought to them face to face. 56. And We send not the Messengers

except as givers of glad tidings and warners. But those who disbelieve, dispute with false argument in order to refute the truth thereby. And they treat My *Ayat* (proofs, evidences, verses, lessons, signs, revelations, etc.), and that with which they are warned, as a jest and mockery!

مِنْ كُلِّ	لِلنَّاسِ	الْقُرْآنِ	فِي هَذَا	وَلَقَدْ صَرَّفْنَا
of every (kind)	for mankind	Quran	in this	and indeed We explained
وَمَا مَنَعَ النَّاسَ	جَدَلًا	شَيْءٌ	أَكْثَرَ	وَكَانَ الْإِنْسَانُ
and nothing prevents men	quarrels some	things	(of) most	and man is
الْهُدَى	جَاءَهُمْ	إِذَا	أَنْ يُؤْمِنُوا	
the guidance	has come to them	when	that they believe	
سُنَّةٌ	أَنْ تَأْتِيَهُمْ	إِلَّا	وَيَسْتَغْفِرُوا رَبَّهُمْ	
(the) way	that (should) come upon them	except	and ask forgiveness (of) their Lord	
قُبُلًا	الْعَذَابِ	أَوْ يَأْتِيَهُمْ	الْأُولَى	
face to face	the torment	or come upon them	(of) the ancients	
وَمُنذِرِينَ	إِلَّا مُبَشِّرِينَ		وَمَا نُرْسِلُ الْمُرْسَلِينَ	
and warners	except (as) bearers of glad tidings		and We send not the Messengers	
لِيُدْحِضُوا	بِالْبَطْلِ	الَّذِينَ كَفَرُوا	وَيُجَادِلُوا	
(in order) to refute	with false (argument)	those who disbelieve	and dispute	
هَزْوًَا	وَمَا أَنْذَرُوا	وَاتَّخَذُوا آيَاتِي	الْحَقِّ	بِهِ
(as) a jest	and that which they are warned	and they take My Verses	the truth	thereby

وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بَيِّنَاتٍ مِنْ رَبِّهِ، فَأَعْرَضَ عَنْهَا وَنَسِيَ مَا قَدَّمَتْ يَدَهُ إِنَّآ جَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَإِنْ تَدْعُهُمْ إِلَى الْهُدَى فَلَنْ يَهْتَدُوا إِذًا أَبَدًا ﴿٥٧﴾ وَرَبُّكَ الْعَفُورُ ذُو الرَّحْمَةِ لَوْ يُؤَاخِذُهُمْ بِمَا كَسَبُوا لَعَجَّلَ لَهُمُ الْعَذَابَ بَلْ لَهُمْ مَوْعِدٌ لَنْ يَجِدُوا مِنْ دُونِهِ مَوْيلاً ﴿٥٨﴾ وَتِلْكَ الْقُرَىٰ أَهْلَكْنَاهُمْ لَمَّا ظَلَمُوا وَجَعَلْنَا لِمَهْلِكِهِمْ مَوْعِدًا ﴿٥٩﴾

57. And who does more wrong than he who is reminded of the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of his Lord, but turns away from them, forgetting what (deeds) his hands have sent forth. Truly, We have set veils over their hearts lest they should understand this (the Qur'ān), and in their ears, deafness. And if you (O Muhammad ﷺ) call them to guidance, even then they will never be guided. 58. And your Lord is Most Forgiving, Owner of Mercy. Were He to call them to account for what they have earned, then surely, He would have hastened their punishment. But they have their appointed time, beyond which they will find no escape. 59. And these towns (population, 'Ād, Thamūd) We destroyed them when they did wrong. And We appointed a fixed time for their destruction.

وَمَنْ	أَظْلَمُ	مِمَّنْ ذُكِّرَ	بِآيَاتِ	رَبِّهِ
and who	(does) more wrong	than (he) who is reminded	of (the) Signs	(of) his Lord
فَاعْرَضَ	عَنْهَا	وَنَسِيَ مَا	قَدَّمَتْ يَدَاهُ	
but turns away	from them	and forgets what (deeds)	his hands have sent forth	
إِنَّا جَعَلْنَا	عَلَى قُلُوبِهِمْ	أَكِنَّةً	أَنْ يَفْقَهُوهُ	
truly We have set	over their hearts	veils	lest they should understand it	
وَفِي آذَانِهِمْ	وَقْرًا	وَإِنْ تَدْعُهُمْ	إِلَى الْهُدَى	
and in their ears	deafness	and if you call them	to the guidance	
فَلَنْ يَهْتَدُوا	إِذَا	أَبَدًا ﴿٥٧﴾	وَرَبُّكَ	الْغَفُورُ
then they will never be guided	then	ever	and your Lord	(is) the Most-Forgiving
ذُو	الرَّحْمَةِ	لَوْ يُؤَاخِذُهُمْ	بِمَا كَسَبُوا	
Owner	(of) Mercy	if He called them to account	for what they have earned	
لَعَجَّلَ	لَهُمْ	الْعَذَابَ	بَلْ	لَهُمْ
surely He would have hastened	for them	the punishment	but	they have
مَوْعِدٌ	لَنْ يَجِدُوا	مِنْ دُونِهِ	مَوْيلًا ﴿٥٨﴾	وَتِلْكَ
(their) appointed time	they will never find	beyond which	an escape	and these
الْقُرَى	أَهْلَكْنَاهُمْ	لَمَّا ظَمَمُوا		
towns	We destroyed them (their inhabitants)	when they did wrong		

مَوْعِدًا ﴿٥٩﴾	لِمَهْلِكِهِمْ	وَجَعَلْنَا
a fixed time	for their destruction	and We appointed

وَإِذْ قَالَ مُوسَى لِفَتْنِهِ لَآ أَبْرَحُ حَتَّىٰ أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ أَوْ أَمْضِيَ حُقُبًا ﴿٥٩﴾
 فَلَمَّا بَلَغَا مَجْمَعَ بَيْنَهُمَا نَسِيَا حُوتَهُمَا فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا ﴿٦٠﴾ فَلَمَّا جَاوَزَا قَالَ
 لِفَتْنِهِ ءَإِنَّا غَدَاءُ نَا لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا نَصَبًا ﴿٦١﴾ قَالَ أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى
 الصَّخْرَةِ فَإِنِّي نَسِيتُ الْحُوتَ وَمَا أَنسَنِيهِ إِلَّا الشَّيْطَانُ أَنْ أَذْكُرَهُ، وَاتَّخَذَ سَبِيلَهُ فِي
 الْبَحْرِ عَجَبًا ﴿٦٢﴾

60. And (remember) when Mūsā (Moses) said to his boy-servant: "I will not give up (travelling) until I reach the junction of the two seas or (until) I spend years and years in travelling." 61. But when they reached the junction of the two seas, they forgot their fish, and it took its way through the sea as in a tunnel. 62. So, when they had passed further on (beyond that fixed place), Mūsā (Moses) said to his boy-servant: "Bring us our morning meal; truly, we have suffered much fatigue in this, our journey." 63. He said: "Do you remember when we betook ourselves to the rock? I indeed forgot the fish; none but *Shaitān* (Satan) made me forget to remember it. It took its course into the sea in a strange (way)!"

وَإِذْ	قَالَ مُوسَى	لِفَتْنِهِ	لَآ أَبْرَحُ
and (remember) when	Moses said	to his boy-servant	I will not give up (travelling)
حَتَّىٰ أَبْلُغَ مَجْمَعَ	الْبَحْرَيْنِ	أَوْ أَمْضِيَ حُقُبًا ﴿٥٩﴾	فَلَمَّا
until I reach (the) junction	(of) the two seas	or I spend years (in travelling)	but when
بَلَغَا مَجْمَعَ	بَيْنَهُمَا	نَسِيَا حُوتَهُمَا	فَاتَّخَذَ سَبِيلَهُ،
they reached (the) junction	between them	they forgot their fish	and it took its way
فِي الْبَحْرِ	سَرَبًا ﴿٦٠﴾	فَلَمَّا	جَاوَزَا
through the sea	(as in) a tunnel	then when	they had passed further on
قَالَ لِفَتْنِهِ	ءَإِنَّا	غَدَاءُ نَا	
he (Moses) said to his boy-servant	bring us	our lunch (morning meal)	

أَرَأَيْتَ	قَالَ	نَصَبًا ﴿١٢﴾	هَذَا	مِنْ سَفَرِنَا	لَقَدْ لَقِينَا
(did) you see?	he said	fatigue	this	in our journey	truly we have suffered
نَسِيتُ الْحُوتَ	فَإِنِّي	أَوَيْنَا إِلَى الصَّخْرَةِ	إِذْ		
forgot the fish	then indeed I	we betook ourselves to the rock	when		
وَأَتَّخَذَ سَبِيلَهُ.	أَنْ أَذْكُرَهُ،	إِلَّا الشَّيْطَانُ	وَمَا أُنْسِنِيهِ		
and it took its way (course)	to remember it	but Satan	and none made me forget it		
	عَجَبًا ﴿١٣﴾	فِي الْبَحْرِ			
	(in) a strange (way)	into the sea			

قَالَ ذَلِكَ مَا كُنَّا نَبْغُ فَأَرْتَدَّا عَلَىٰ آثَارِهِمَا قَصَصًا ﴿١٤﴾ فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَا ءَايَاتُنَا رَحْمَةً مِّنْ عِنْدِنَا وَعَلَّمْنَاهُ مِن لَّدُنَّا عِلْمًا ﴿١٥﴾ قَالَ لَهُ مُوسَىٰ هَلْ أَتَيْكَ عَلَىٰ أَنْ تُعَلِّمَ مِمَّا عُلِّمْتَ رُشْدًا ﴿١٦﴾ قَالَ إِنَّكَ لَن تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿١٧﴾

64. [Mūsā (Moses)] said: "That is what we have been seeking." So, they went back retracing their footsteps. 65. Then they found one of Our slaves, on whom We had bestowed mercy from Us, and whom We had taught knowledge from Us. 66. Mūsā (Moses) said to him (Al-Khidr): "May I follow you so that you teach me something of that knowledge (guidance and true path) which you have been taught (by Allāh)?" 67. He (Al-Khidr) said: "Verily, you will not be able to have patience with me!

قَالَ	ذَلِكَ	مَا كُنَّا	نَبْغُ	فَأَرْتَدَّا	عَلَىٰ آثَارِهِمَا
he said	that	(is) what we have been	seeking	so they went back	on their footsteps
قَصَصًا ﴿١٤﴾	فَوَجَدَا عَبْدًا	مِّنْ عِبَادِنَا	ءَايَاتُنَا		
retracing	then they found a slave	of Our slaves	(on) whom We had bestowed		
رَحْمَةً مِّنْ عِنْدِنَا	وَعَلَّمْنَاهُ	مِن لَّدُنَّا	عِلْمًا ﴿١٥﴾	قَالَ لَهُ	
from Us	and We had taught him	from Us	knowledge	said to him	
مُوسَىٰ	هَلْ أَتَيْكَ	عَلَىٰ	أَنْ تُعَلِّمَ		
Moses	(may) I follow you?	[on]	that you teach me		

قَالَ	رُشْدًا ﴿٦٦﴾	مِمَّا عَلَّمْتَنِي	
he (Khidr) said	knowledge/guidance	(something) of that which you have been taught	
	صَبْرًا ﴿٦٧﴾	لَنْ تَسْتَطِيعَ مَعِيَ	إِنَّكَ
(to have) patience		will never be able with me	verily you

وَكَيْفَ تَصْبِرُ عَلَىٰ مَا لَمْ تُحِطْ بِهِ - خُبْرًا ﴿٦٨﴾ قَالَ سَتَجِدُنِي إِن شَاءَ اللَّهُ صَابِرًا وَلَا أَعْصِي لَكَ أَمْرًا ﴿٦٩﴾ قَالَ فَإِنِ اتَّبَعْتَنِي فَلَا تَسْأَلْنِي عَنْ شَيْءٍ حَتَّىٰ أَحَدِثَ لَكَ مِنْهُ ذِكْرًا ﴿٧٠﴾ فَانْطَلَقَا حَتَّىٰ إِذَا رَكِبَا فِي السَّفِينَةِ خَرَقَهَا قَالَ أَخَرَقَهَا لِنُغْرِقَ أَهْلَهَا لَقَدْ جِئْتَ شَيْئًا إِمْرًا ﴿٧١﴾

68. "And how can you have patience about a thing which you know not?" 69. [Mūsā (Moses)] said: "If Allāh wills, you will find me patient, and I will not disobey you in aught." 70. He (Al-Khidr) said: "Then, if you follow me, ask me not about anything till I myself mention of it to you." 71. So, they both proceeded till when they embarked the ship, he (Al-Khidr) scuttled it. [Mūsā (Moses)] said: "Have you scuttled it in order to drown its people? Verily, you have committed a thing *Imra* (a *Munkar* – evil, bad, dreadful thing)."

بِهِ -	لَمْ تُحِطْ	عَلَىٰ مَا	وَكَيْفَ تَصْبِرُ	
with it	you encompass not	about (a thing) which	and how (can) you have patience	
صَابِرًا	إِن شَاءَ اللَّهُ	سَتَجِدُنِي	قَالَ	خُبْرًا ﴿٦٨﴾
patient	if Allah wills	you shall find me	he (Moses) said	awareness
	فَإِنِ اتَّبَعْتَنِي	قَالَ	أَمْرًا ﴿٦٩﴾	لَكَ
then if you follow me	he (Khidr) said	command	your	and I will not disobey
مِنْهُ	أَحَدِثَ لَكَ	حَتَّىٰ	عَنْ شَيْءٍ	فَلَا تَسْأَلْنِي
of it	I present to you	until	about anything	[so] ask me not
	رَكِبَا فِي السَّفِينَةِ	حَتَّىٰ إِذَا	فَانْطَلَقَا	ذِكْرًا ﴿٧٠﴾
they embarked in the ship	till when	so they both proceeded	a mention	
	أَخَرَقَهَا	قَالَ	خَرَقَهَا	
(have) you scuttled it?	he (Moses) said	he (Khidr) scuttled it (made a hole therein)		

إِمْرًا ﴿٧١﴾	لَقَدْ جِئْتَ شَيْئًا	لِنُغْرِقَ أَهْلَهَا
bad/evil	truly you have brought a thing	(in order) to drown its people

قَالَ الْمَاقِلُ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿٧٢﴾ قَالَ لَا تُؤَاخِذْنِي بِمَا نَسِيتُ وَلَا تُرْهِقْنِي مِنْ أَمْرِي عُسْرًا ﴿٧٣﴾ فَانْطَلَقَا حَتَّىٰ إِذَا لَقِيَا غُلَامًا فَقَتَلَهُ قَالَ أَقْتَلْتَنِي بِغَيْرِ نَفْسٍ لَقَدْ جِئْتَ شَيْئًا نُكْرًا ﴿٧٤﴾

72. He (Al-Khidr) said: "Did I not tell you, that you would not be able to have patience with me?" 73. [Mūsā (Moses)] said: "Call me not to account for what I forgot, and be not hard upon me for my affair (with you)." 74. Then they both proceeded till they met a boy, and he (Al-Khidr) killed him. [Mūsā (Moses)] said: "Have you killed an innocent person who had killed none? Verily, you have committed a thing *Nukra* (a great *Munkar* – prohibited, evil, dreadful thing)!"

قَالَ	إِنَّكَ	الْمَاقِلُ	لَنْ تَسْتَطِيعَ مَعِيَ
he (Khidr) said	that you	(did) I not tell (you)?	would never be able with me
صَبْرًا ﴿٧٢﴾	لَا تُؤَاخِذْنِي	قَالَ	بِمَا نَسِيتُ
(to have) patience	call me not to account	he (Moses) said	for what I forgot
وَلَا تُرْهِقْنِي	عُسْرًا ﴿٧٣﴾	مِنْ أَمْرِي	فَانْطَلَقَا
and be not hard on me	(with) difficulty	of my affair	then they both proceeded
حَتَّىٰ إِذَا	فَقَتَلَهُ.	لَقِيَا غُلَامًا	قَالَ
till when	then he (Khidr) killed him	they met a boy	he (Moses) said
أَقْتَلْتَنِي	بِغَيْرِ	زَكِيَّةٍ	نَفْسٍ
(have) you killed a person?	without (killing)	innocent	anyone
لَقَدْ جِئْتَ شَيْئًا	نُكْرًا ﴿٧٤﴾		
verily you have brought a thing	evil		

﴿٧٥﴾ قَالَ أَلَمْ أَقُلْ لَكَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿٧٦﴾ قَالَ إِنْ سَأَلْتَنِي عَنْ شَيْءٍ بَعْدَهَا فَلَا تُصَحِّبْنِي قَدْ بَلَغْتَ مِنْ لَدُنِّي عُذْرًا ﴿٧٧﴾ فَأَنْطَلَقَا حَتَّى إِذَا أَنْبَأَا أَهْلَ قَرْيَةٍ اسْتَطَعَمَا أَهْلَهَا فَأَبَوْا أَنْ يُضَيِّفُوهُمَا فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقَضَ فَأَقَامَهُ ﴿٧٨﴾ قَالَ لَوْ شِئْتَ لَتَّخَذْتَ عَلَيْهِ أَجْرًا ﴿٧٩﴾

75. (Al-Khidr) said: "Did I not tell you that you can have no patience with me?"
76. [Mūsā (Moses)] said: "If I ask you anything after this, keep me not in your company, you have received an excuse from me." 77. Then they both proceeded till when they came to the people of a town, they asked them for food, but they refused to entertain them. Then they found therein a wall about to collapse and he (Al-Khidr) set it up straight. [Mūsā (Moses)] said: "If you had wished, surely you could have taken wages for it!"

قَالَ	أَلَمْ أَقُلْ	لَكَ	إِنَّكَ	لَنْ تَسْتَطِيعَ	مَعِيَ
he (Khidr) said	(did) I not say?	to you	that you	would never be able	with me
صَبْرًا ﴿٧٥﴾	قَالَ	إِنْ سَأَلْتَنِي	عَنْ شَيْءٍ	بَعْدَهَا	
(to have) patience	he (Moses) said	if I ask you	about anything	after this	
فَلَا تُصَحِّبْنِي ﴿٧٦﴾	قَدْ بَلَغْتَ	مِنْ لَدُنِّي	عُذْرًا ﴿٧٧﴾		
then keep me not in your company	verily you received	from me	an excuse		
فَأَنْطَلَقَا	حَتَّى إِذَا أَنْبَأَا	أَهْلَ	قَرْيَةٍ		
then they both proceeded	till when they came	(to the) people	(of) a town		
اسْتَطَعَمَا أَهْلَهَا	فَأَبَوْا	أَنْ يُضَيِّفُوهُمَا	فَوَجَدَا		
they asked its people for food	but they refused	to entertain them	then they found		
فِيهَا	جِدَارًا	يُرِيدُ	أَنْ يَنْقَضَ	فَأَقَامَهُ ﴿٧٨﴾	
in it (therein)	a wall	(that) was about	to collapse	so he set it up straight	
قَالَ	لَوْ شِئْتَ	لَتَّخَذْتَ	عَلَيْهِ	أَجْرًا ﴿٧٩﴾	
he (Moses) said	if you had wished	surely you could have taken	for it	wages	

قَالَ هَذَا فِرَاقُ بَيْنِي وَبَيْنِكَ سَأُنَبِّئُكَ بِمَا لَمْ تَسْتَطِعْ عَلَيْهِ صَبْرًا ﴿٧٩﴾ أَمَا السَّفِينَةُ

فَكَانَتْ لِمَسْكِينٍ يَعْمَلُونَ فِي الْبَحْرِ فَأَرَدْتُ أَنْ أَعِيبَهَا وَكَانَ وَرَاءَهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا ﴿٧٨﴾ وَأَمَّا الْغُلَامُ فَكَانَ أَبَوَاهُ مُؤْمِنِينَ فَخَشِينَا أَنْ يُرْهَقَهُمَا طُغْيَانًا وَكُفْرًا ﴿٧٩﴾

78. (Al-Khidr) said: "This is the parting between me and you, I will tell you the interpretation of (those) things over which you were unable to hold patience. 79. "As for the ship, it belonged to *Masākīn* (needy people) working in the sea. So, I wished to make a defective damage in it, as there was a king behind them who seized every ship by force. 80. "And as for the boy, his parents were believers, and we feared lest he should oppress them by rebellion and disbelief.

قَالَ هَذَا	فِرَاقٌ	بَيْنِي	وَبَيْنَكَ	سَأُنَبِّئُكَ
he (Khidr) said this	(is the) parting	between me	and between you	I will tell you
بِنَاوِيلٍ	مَا لَمْ تَسْتَطِعْ	عَلَيْهِ	صَبْرًا	
(the) interpretation	(of) what you were not able	over which	(to hold) patience	
أَمَّا السَّفِينَةُ	فَكَانَتْ	لِمَسْكِينٍ	يَعْمَلُونَ فِي الْبَحْرِ	فَأَرَدْتُ
as for the ship	it belonged	to poor people	working in the sea	so I wished
أَنْ أَعِيبَهَا	وَكَانَ وَرَاءَهُمْ	مَلِكٌ	يَأْخُذُ كُلَّ	سَفِينَةٍ
to damage it	and was after them	a king	who seized every	ship
وَأَمَّا الْغُلَامُ	فَكَانَ أَبَوَاهُ	مُؤْمِنِينَ	فَخَشِينَا	غَصْبًا
and as for the boy	his parents were	believers	and we feared	(by) force
	أَنْ يُرْهَقَهُمَا	طُغْيَانًا	وَكَفْرًا	
	lest he should oppress them	(by) rebellion	and disbelief	

فَأَرَدْنَا أَنْ يُبَدِّلَهُمَا رَبُّهُمَا خَيْرًا مِنْهُ زَكَاةً وَأَقْرَبَ رَحْمًا ﴿٨١﴾ وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ وَكَانَ تَحْتَهُ كَنْزٌ لَهُمَا وَكَانَ أَبُوهُمَا صَالِحًا فَأَرَادَ رَبُّكَ أَنْ يَبْلُغَا أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنْزَهُمَا رَحْمَةً مِّن رَّبِّكَ وَمَا فَعَلْنَاهُ عَن أَمْرِي ذَلِكَ تَأْوِيلُ مَا لَمْ تَسْطِعْ عَلَيْهِ صَبْرًا ﴿٨٢﴾

81. "So we intended that their Lord should change him for them for one better

in righteousness and nearer to mercy. 82. "And as for the wall, it belonged to two orphan boys in the town; and there was under it a treasure belonging to them; and their father was a righteous man, and your Lord intended that they should attain their age of full strength and take out their treasure as a mercy from your Lord. And I did them not of my own accord. That is the interpretation of those (things) over which you could not hold patience."

فَأَرَدْنَا	أَنْ يَّبدِلَهُمَا	رَبُّهُمَا	خَيْرًا	مِّنْهُ
so we intended	that should exchange for them	their Lord	(one) better	than him
زَكْوَةً	وَأَقْرَبَ	رُحْمًا	وَأَمَّا الْجِدَارُ	فَكَانَ
(in) righteousness	and nearer	(to) mercy	and as for the wall	it was
يَتِيمَيْنِ	فِي الْمَدِينَةِ	وَكَانَ تَحْتَهُ.	كَزْبًا	لَهُمَا
[two] orphans	in the town	and was under it	a treasure	for them
وَكَانَ أَبُوهُمَا	صَالِحًا	فَأَرَادَ رَبُّكَ		
and their father was	a righteous man	so your Lord intended		
أَنْ يَّبلِغَا أَشَدَّهُمَا	وَيَسْتَخْرِجَا كَنْزَهُمَا			
that they should attain their age of full strength	and take out their treasure			
رَحْمَةً	مِّن رَّبِّكَ	وَمَا فَعَلْتُهُ.	عَن أَمْرِي	ذَلِكَ
(as) a mercy	from your Lord	and I did that not	of my (own) accord	that
تَأْوِيلٌ	مَا لَمْ تَسْطِعْ	عَلَيْهِ	صَبْرًا	
(is the) interpretation	(of) what you could not hold	over it	patience	

وَيَسْأَلُونَكَ عَنِ الْقَرْنَيْنِ قُلْ سَأَتْلُوا عَلَيْكُمْ مِنْهُ ذِكْرًا ﴿٨٣﴾ إِنَّا مَكْنَانُهُ فِي الْأَرْضِ
وَأَنْبِئْتُهُ مِنْ كُلِّ شَيْءٍ سَبَبًا ﴿٨٤﴾ فَأَنْبَعُ سَبَبًا ﴿٨٥﴾ حَتَّىٰ إِذَا بَلَغَ مَغْرِبَ الشَّمْسِ وَجَدَهَا تَغْرُبُ فِي عَيْنٍ
حَمِئَةٍ وَوَجَدَ عِنْدَهَا قَوْمًا قُلْنَا يَا الْقَرْنَيْنِ إِمَّا أَنْ تُعَذِّبَ وَإِمَّا أَنْ تَتَّخِذَ فِيهِمْ حُسْنًا ﴿٨٦﴾ قَالَ أَمَّا
مَنْ ظَلَمَ فَسَوْفَ نَعَذِّبُهُ، ثُمَّ يُرَدُّ إِلَىٰ رَبِّهِ، فَيُعَذِّبُهُ، عَذَابًا نُكْرًا ﴿٨٧﴾

83. And they ask you about Dhul-Qarnain. Say: "I shall recite to you something of his story." 84. Verily, We established him in the earth, and We gave him the

means of everything. 85. So, he followed a way. 86. Until, when he reached the setting place of the sun, he found it setting in a spring of black muddy (or hot) water. And he found near it a people. We (Allāh) said (by inspiration): "O Dhul-Qarnain! Either you punish them or treat them with kindness." 87. He said: "As for him (a disbeliever in the Oneness of Allāh) who does wrong, we shall punish him, and then he will be brought back to his Lord, Who will punish him with a terrible torment (Hell).

وَيَسْأَلُونَكَ	عَنْ ذِي الْقَرْنَيْنِ	قُلْ	سَأَتْلُوا	عَلَيْكُمْ	مِنْهُ
and they ask you	about Dhul-Qarnain	say	I shall recite	to you	of him
ذِكْرًا ﴿٨٢﴾	إِنَّا مَكَّنَّا	لَهُ،	فِي الْأَرْضِ	وَأَنْتِنَاهُ	
mention	verily We established	[for] him	in the earth	and We gave him	
مِنْ كُلِّ شَيْءٍ	سَبَبًا ﴿٨٤﴾	فَاتَّبَعَ سَبِيلًا ﴿٨٥﴾	حَتَّىٰ إِذَا بَلَغَ		
of every thing	means	so he followed a way	until when he reached		
مَغْرِبَ	الشَّمْسِ	وَجَدَهَا	فِي عَيْنٍ		
(the) setting place	(of) the sun	he found it	in a spring		
حَمِيَّةٍ	وَوَجَدَ عِنْدَهَا	قَوْمًا	قُلْنَا يَا ذَا الْقَرْنَيْنِ		
(of) black muddy water	and he found near it	a people	We said O Dhul-Qarnain		
إِمَّا	أَنْ تُعَذِّبَ	وَأِمَّا	أَنْ نُنْجِذَ	فِيهِمْ	حُسْنًا ﴿٨٦﴾
either	[that] you punish (them)	or	[that] you treat	them	(with) kindness
أَمَّا مَنْ ظَلَمَ	فَسَوْفَ نُعَذِّبُهُ،	ثُمَّ يردُّ			
as for (him) who does wrong	then soon we shall punish him	then he will be brought back			
إِلَىٰ رَبِّهِ	فِي عَذَابِهِ،	عَذَابًا	تُكْرًا ﴿٨٧﴾		
unto his Lord	and He will punish him	(with) a torment	terrible		

وَأَمَّا مَنْ ءَامَنَ وَعَمِلَ صَالِحًا فَلَهُ جَزَاءُ الْحَسَنَىٰ وَسَنُقُولُ لَهُ مِنْ أَمْرِنَا يُسْرًا ﴿٨٨﴾ ثُمَّ أَنْبَع سَبِيلًا ﴿٨٩﴾ حَتَّىٰ إِذَا بَلَغَ مَطْلِعَ الشَّمْسِ وَجَدَهَا تَطَّلِعُ عَلَىٰ قَوْمٍ لَمْ يَجْعَلْ لَهُم مِّن دُونِهَا سَبِيلًا ﴿٩٠﴾ كَذَلِكَ وَقَدْ أَحَطْنَا بِمَا لَدَيْهِ خُبْرًا ﴿٩١﴾

88. "But as for him who believes (in Allāh's Oneness) and works righteousness, he shall have the best reward (Paradise), and we (Dhul-Qarnain) shall speak to him mild words (as instructions)." 89. Then he followed (another) way, 90. Until, when he came to the rising place of the sun, he found it rising on a people for whom We (Allāh) had provided no shelter against the sun. 91. So (it was)! And We knew all about him (Dhul-Qarnain).

فَلَهُ.	وَعَمِلَ صَالِحًا	وَأَمَّا مَنْ ءَامَنَ			
then he (shall) have	and works righteous (deeds)	but as for (him) who believes			
يُسْرًا ﴿٨٨﴾	مِنْ أَمْرِنَا	لَهُ.	وَسَنَقُولُ	الْحَسَنَىٰ	جَزَاءً
mild (easy)	[from] words (our matter)	unto him	and we shall speak	the best	reward
الشَّمْسِ	مَطْلَعِ	حَتَّىٰ إِذَا بَلَغَ	ثُمَّ أَتْبَعَ سَبِيلًا ﴿٨٩﴾		
(of) the sun	(the) rising place	until when he reached	then he followed (another) way		
مِنْ دُونِهَا	لَهُمْ	لَمْ نَجْعَلْ	تَطَّلِعُ عَلَىٰ قَوْمٍ	وَجَدَهَا	
against it (the sun)	for whom	We had not provided	rising on a people	he found it	
خَبْرًا ﴿٩١﴾	لَدَيْهِ	بِمَا	وَقَدْ أَحْطَيْنَا	كَذَٰلِكَ ﴿٩٠﴾	سِتْرًا ﴿٩٢﴾
(of the) information	(was) with him	of whatever	and verily We knew	so	any shelter

ثُمَّ أَتْبَعَ سَبِيلًا ﴿٩٠﴾ حَتَّىٰ إِذَا بَلَغَ بَيْنَ السَّدَّيْنِ وَجَدَ مِنْ دُونِهِمَا قَوْمًا لَّا يَكَادُونَ يَفْقَهُونَ قَوْلًا ﴿٩١﴾ قَالُوا يٰذَا الْقَرْنَيْنِ إِنَّ يَأْجُوجَ وَمَأْجُوجَ مُفْسِدُونَ فِي الْأَرْضِ فَهَلْ نَجْعَلُ لَكَ خَرْجًا عَلَىٰ أَنْ تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًّا ﴿٩٢﴾ قَالَ مَا مَكَّنِّي فِيهِ رَبِّي خَيْرٌ فَأَعِينُونِي بِقُوَّةٍ أَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا ﴿٩٣﴾

92. Then he followed (another) way, 93. Until, when he reached between the two mountains, he found before (near) them (those two mountains) a people who scarcely understood a word. 94. They said: "O Dhul-Qarnain! Verily, Ya'jūj and Ma'jūj (Gog and Magog people) are doing great mischief in the land. Shall we then pay you a tribute in order that you might erect a barrier between us and them?" 95. He said: "That (wealth, authority and power) in which my Lord had established me is better (than your tribute). So help me with strength (of men), I will erect between you and them a barrier.

السَّدَّيْنِ	بَيْنَ	حَتَّىٰ إِذَا بَلَغَ	ثُمَّ أَتْبَعَ سَبِيلًا ﴿٩٣﴾		
two mountains	between	until when he reached	then he followed (another) way		

وَجَدَ مِنْ دُونِهِمَا		قَوْمًا	لَا يَكَادُونَ
he found before them (those two mountains)		a people	who almost not
يَفْقَهُونَ قَوْلًا ﴿٩٦﴾	قَالُوا يَا أَيُّهَا الْقَرْنَيْنِ	إِنَّ يَأْجُوجَ	وَمَأْجُوجَ
understood a word	they said O Dhul-Qarnain	verily Gog	and Magog
مُفْسِدُونَ	فِي الْأَرْضِ	فَهَلْ نَجْعَلُ	لَكَ خَرْجًا
(are) doing mischief	in the land	then (shall) we pay (make)?	a tribute to you
عَلَىٰ	أَنْ تَجْعَلَ بَيْنَنَا	وَبَيْنَهُمْ	سَدًّا ﴿٩٧﴾ قَالَ مَا
on (the condition)	that you make between us	and between them	he said what a barrier
مَكَّنِي	فِيهِ	رَبِّي	خَيْرٌ
has granted me	[in it]	my Lord	(is) better (than your tribute)
بِقُوَّةٍ	أَجْعَلُ بَيْنَكُمْ	وَبَيْنَهُمْ	رَدْمًا ﴿٩٨﴾
with strength (man-power)	I will make (erect) between you	and between them	a barrier

ءَاتُونِي زُبَرَ الْحَدِيدِ حَتَّىٰ إِذَا سَاوَىٰ بَيْنَ الصَّدَفَيْنِ قَالَ انْفُخُوا حَتَّىٰ إِذَا جَعَلَهُ نَارًا قَالَ ءَاتُونِي أُفْرِغَ عَلَيْهِ قَطْرًا ﴿٩٦﴾ فَمَا اسْطَعُوا أَنْ يَظْهَرُوهُ وَمَا اسْتَطَعُوا لَهُ نَقْبًا ﴿٩٧﴾ قَالَ هَذَا رَحْمَةٌ مِنِّي فَإِذَا جَاءَ وَعْدُ رَبِّي جَعَلَهُ دَكَّاءَ وَكَانَ وَعْدُ رَبِّي حَقًّا ﴿٩٨﴾

96. "Give me pieces (blocks) of iron;" then, when he had filled up the gap between the two mountain-cliffs, he said: "Blow;" then when he had made them (red as) fire, he said: "Bring me molten copper to pour over them." 97. So they [Ya'jūj and Ma'jūj (Gog and Magog people)] could not scale it or dig through it. 98. (Dhul-Qarnain) said: "This is a mercy from my Lord, but when the Promise of my Lord comes, He shall level it down to the ground. And the Promise of my Lord is ever true."

ءَاتُونِي	زُبَرَ	الْحَدِيدِ	حَتَّىٰ إِذَا سَاوَىٰ	بَيْنَ
give me	pieces (blocks)	(of) iron	until when he levelled (the gap)	between
الصَّدَفَيْنِ	قَالَ	انْفُخُوا	حَتَّىٰ إِذَا	جَعَلَهُ
the two cliffs	he said	blow	until when	he made it (iron)
			قَالَ	نَارًا
			he said	fire

عَاتُونِي	أَفْرِغْ عَلَيْهِ	قَطْرًا ﴿١٦﴾	فَمَا اسْتَطَعُوا	أَنْ يَظْهَرُوهُ
bring me	to pour over it	molten copper	so they were not able	to scale it
وَمَا اسْتَطَعُوا	لَهُ	نَقَبًا ﴿١٧﴾	قَالَ هَذَا	رَحْمَةً
nor they were able	through it	(to) dig	he said this	(is) a mercy
مِنْ رَبِّي	فَإِذَا جَاءَ	وَعَدُ	رَبِّي	جَعَلَهُ
from my Lord	but when comes	(the) Promise	(of) my Lord	He shall make it
دَكَّاءٌ	وَكَانَ وَعْدُ	رَبِّي	حَقًّا ﴿١٨﴾	
flat (levelled)	and is (the) Promise	(of) my Lord	true	

﴿١٦﴾ وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجٌ فِي بَعْضٍ وَنُفِخَ فِي الصُّورِ فَجَمَعْنَاهُمْ جَمَاعًا ﴿١٧﴾ وَعَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ لِلْكَافِرِينَ عَرْضًا ﴿١٨﴾ الَّذِينَ كَانَتْ أَعْيُنُهُمْ فِي غِطَاءٍ عَنْ ذِكْرِي وَكَانُوا لَا يَسْتَطِيعُونَ سَمْعًا ﴿١٩﴾ أَفَحَسِبَ الَّذِينَ كَفَرُوا أَنْ يَتَّخِذُوا عِبَادِي مِنْ دُونِي أَوْلِيَاءَ إِنَّا أَعْنَدْنَا جَهَنَّمَ لِلْكَافِرِينَ نُزُلًا ﴿٢٠﴾

99. And on that Day [i.e. the Day Ya'jūj and Ma'jūj (Gog and Magog people) will come out], We shall leave them to surge like waves on one another; and the Trumpet will be blown, and We shall collect them (the creatures) all together. 100. And on that Day We shall present Hell to the disbelievers, plain to view – 101. (To) those whose eyes had been under a covering from My Reminder (this Qur'an), and who could not bear to hear (it). 102. Do then those who disbelieved think that they can take My slaves [i.e., the angels, Allāh's Messengers, 'Īsā (Jesus), son of Maryam (Mary)] as *Auliya'* (lords, gods, protectors) besides Me? Verily, We have prepared Hell as an entertainment for the disbelievers (in the Oneness of Allāh – Islāmīc Monotheism).

وَتَرَكْنَا بَعْضَهُمْ	يَوْمَئِذٍ يَمُوجٌ	فِي بَعْضٍ		
and We shall leave some of them	(on) that Day to surge (like waves)	on others		
وَنُفِخَ	فِي الصُّورِ	فَجَمَعْنَاهُمْ	جَمَاعًا ﴿١٧﴾	
and will be blown	into the Trumpet	and We shall collect them	all together	
وَعَرَضْنَا جَهَنَّمَ	يَوْمَئِذٍ	لِلْكَافِرِينَ	عَرْضًا ﴿١٨﴾	الَّذِينَ
and We shall present Hell	(on) that Day	to the disbelievers	plain to view	(to) those

وَكَانُوا	عَنْ ذِكْرِي	فِي غِطَاءٍ	كَانَتْ أَعْيُنُهُمْ
and were	from My Reminder (the Quran)	under a covering	whose eyes had been
الَّذِينَ كَفَرُوا	أَفْحَسِبَ	لَا يَسْتَطِيعُونَ سَمْعًا	
those who disbelieved	(do) then think?	not able (to) hear (it)	
إِنَّا	أَوْلِيَاءُ	مِن دُونِي	أَنْ يَتَّخِذُوا عِبَادِي
verily We	(as) protectors	besides Me	that they (can) take My slaves
تُرَا	لِلْكَافِرِينَ	أَعَدْنَا جَهَنَّمَ	
(as) an entertainment	for the disbelievers	have prepared Hell	

قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا ﴿١٠٣﴾ الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا ﴿١٠٤﴾ أُولَئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِ فَحَبِطَتْ أَعْمَالُهُمْ فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزَنًا ﴿١٠٥﴾

103. Say (O Muhammad ﷺ): "Shall We tell you the greatest losers in respect of (their) deeds? 104. "Those whose efforts have been wasted in this life while they thought that they were acquiring good by their deeds. 105." They are those who deny the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord and the Meeting with Him (in the Hereafter). So their works are in vain, and on the Day of Resurrection, We shall assign no weight for them.

قُلْ	هَلْ نُنَبِّئُكُمْ	بِالْأَخْسَرِينَ	أَعْمَالًا	الَّذِينَ
say	(shall) We inform you?	of the greatest losers	(in respect of) deeds	those
ضَلَّ سَعْيُهُمْ	فِي الْحَيَاةِ	الدُّنْيَا	وَهُمْ يَحْسَبُونَ	
whose efforts have been wasted	in the life	(of) the world	while they thought	
أَنَّهُمْ	يُحْسِنُونَ صُنْعًا	أُولَئِكَ	الَّذِينَ كَفَرُوا	
that they	were acquiring good (by) their deeds	they	(are) those who disbelieve	
بِآيَاتِ رَبِّهِمْ	وَلِقَائِهِ			
in (the) Verses	(of) their Lord		and (the) Meeting (with) Him	

يَوْمَ	هُمْ	فَلَا نُقِيمُ	فَحِطَّتْ أَعْمَلُهُمْ
(on the) Day	for them	so We shall not assign	so their works are in vain
	وَزَنًا ﴿١١٥﴾	الْقِيَمَةَ	
	any weight	(of) Resurrection	

ذَلِكَ جَزَاؤُهُمْ جَهَنَّمَ بِمَا كَفَرُوا وَاتَّخَذُوا آيَاتِي وَرُسُلِي هُزُوًا ﴿١١٥﴾ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا ﴿١١٧﴾ خَالِدِينَ فِيهَا لَا يَبْغُونَ عَنْهَا حَوْلًا ﴿١١٨﴾

106. "That shall be their recompense, Hell; because they disbelieved and took My *Ayat* (proofs, evidences, verses, lessons, signs, revelations, etc.) and My Messengers by way of jest and mockery. 107. "Verily, those who believe (in the Oneness of Allāh – Islāmic Monotheism) and do righteous deeds, shall have the Gardens of *Al-Firdaus* (Paradise) for their entertainment. 108. "Wherein they shall dwell (forever). No desire will they have for removal therefrom."

ذَلِكَ	جَزَاؤُهُمْ	جَهَنَّمَ	بِمَا كَفَرُوا
that	(shall be) their recompense	Hell	(because) of what they disbelieved
	وَاتَّخَذُوا آيَاتِي	وَرُسُلِي	هُزُوًا ﴿١١٦﴾
	and took My Verses	and My Messengers	(by) way of mockery
إِنَّ الَّذِينَ آمَنُوا	وَعَمِلُوا الصَّالِحَاتِ	كَانَتْ لَهُمْ	جَنَّاتُ
verily those who believed	and did righteous deeds	for them will be	Gardens
الْفِرْدَوْسِ	نُزُلًا ﴿١١٧﴾	خَالِدِينَ	فِيهَا
(of) Paradise	(for) entertainment	they (shall) dwell (forever)	therein
	لَا يَبْغُونَ	عَنْهَا	حَوْلًا ﴿١١٨﴾
	they will not desire	therefrom	(for) removal

قُلْ لَوْ كَانَ الْبَحْرُ مَدَادًا لَكَلِمَتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ نُنْفِذَ كَلِمَتِ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا ﴿١١٩﴾ قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ يُوحَىٰ إِلَىٰ أَنَّمَا إِلَهُ الْبَشَرِ اللَّهُ وَجِدْ فَن كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ﴿١٢٠﴾

109. Say (O Muhammad ﷺ to mankind): "If the sea were ink for (writing) the Words of my Lord, surely the sea would be exhausted before the Words of my Lord would be finished, even if We brought (another sea) like it for its aid." 110. Say (O Muhammad ﷺ): "I am only a man like you. It has been revealed to me that your *Ilāh* (God) is One *Ilāh* (God – i.e. Allāh). So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord."

قُلْ	لَوْ كَانَ الْبَحْرُ	مِدَادًا	لِكَلِمَاتِ	رَبِّي
say	if the sea were	ink	for (the) Words	(of) my Lord
لَنَفِدَ الْبَحْرُ		قَبْلَ أَنْ نَنفَدَ		كَلِمَاتِ
surely the sea would be exhausted		before [that] would be exhausted		(the) Words
رَبِّي	وَلَوْ جِئْنَا	بِمِثْلِهِ	مَدَدًا	قُلْ إِنَّمَا أَنَا
(of) my Lord	even if We brought	like it	for (its) aid	say only I am
مِثْلُكُمْ	يُوحَىٰ إِلَيَّ	أَنَّمَا إِلَهُكُمْ		إِلَهُ
like you	(it) has been revealed to me	that your God		(is) God
فَمَنْ كَانَ	يَرْجُوا لِقَاءَ	رَبِّهِ	فَلْيَعْمَلْ	عَمَلًا
so whoever [was]	hopes (for the) Meeting (with)	his Lord	let him do deed	
صَلِحًا	وَلَا يُشْرِكْ	بِعِبَادَةِ	رَبِّهِ	أَحَدًا
righteous	and associate not (as a partner)	in (the) worship	(of) his Lord	anyone

سُورَةُ مَرْيَمَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

كَهَيْعَصَ ① ذَكَرْ رَحْمَتِ رَبِّكَ عَبْدَهُ، زَكَرِيَّا ② إِذْ نَادَى رَبَّهُ، نِدَاءً خَفِيًّا ③
 قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَأَشْتَعَلَ الرَّأْسُ شَيْبًا وَلَمْ أَكُنْ بِدُعَائِكَ رَبِّ
 شَقِيًّا ④ وَإِنِّي خِفْتُ الْمَوَالِيَ مِنْ وَرَائِي وَكَانَتِ امْرَأَتِي عَاقِرًا فَهَبْ لِي مِنْ
 لَدُنْكَ وَلِيًّا ⑤

Sūrah Maryam (Mary) 19

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. *Kāf-Hā-Yā- 'Aīn-Sād*. [These letters are one of the miracles of the Qur'ān, and none but Allāh (Alone) knows their meanings.] 2. (This is) a mention of the mercy of your Lord to His slave Zakariyyā (Zechariah). 3. When he called out to his Lord (Allāh) a call in secret. 4. He said: "My Lord! Indeed my bones have grown feeble, and grey hair has spread on my head, and I have never been unblest in my invocation to You, O my Lord! 5. "And verily, I fear my relatives after me, and my wife is barren. So give me from Yourself an heir.

الْأَرْحَمِ		الرَّحِيمِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
عَبْدَهُ.	رَبِّكَ	رَحْمَتِ	ذِكْرُ	كَهَيْعَصَ ﴿١﴾	
(to) His slave	(of) your Lord	(of the) mercy	a mention	Kaf-Ha-Ya-Ain-Sad	
خَفِيًّا ﴿٢﴾	نِدَاءً	رَبِّهِ.	إِذْ نَادَى	زَكَرِيَّا ﴿٣﴾	
(in) secret	a call	(to) his Lord (Allah)	when he called out	Zechariah	
وَأَشْتَعَلَ الرَّأْسَ	مَنِي	وَهَنَ الْعَظْمُ	إِنِّي	قَالَ رَبِّ ﴿٤﴾	
and head has turned	of me	bones have grown feeble	indeed I	he said O my Lord	
شَقِيًّا ﴿٥﴾	رَبِّ	بِدُعَائِكَ	وَلَمْ أَكُنْ	شَيْبًا	
unblest	O my Lord	in (my) invocation (to) You	and I have not been	grey (hair)	
عَاقِرًا	وَكَاثِبِ أَمْرَاتِي	مِنْ وَرَائِي	الْمَوْلَى	وَإِنِّي خِفْتُ ﴿٦﴾	
barren	and my wife is	after me	(my) relatives	and verily I fear	
	وَلِيًّا ﴿٧﴾	مِنْ لَدُنْكَ	لِي	فَهَبْ ﴿٨﴾	
	an heir	from Yourself	me	so give	

بِرَثْنِي وَبِزَكْرِيَّا ﴿٩﴾ وَأَجْعَلْهُ رَبِّ رَضِيًّا ﴿١٠﴾ يَنْزَكَرِيَّا إِنَّا نُبَشِّرُكَ بِغُلَامٍ
 أَسْمُهُ يَجْعَلُ لَمْ يَجْعَلْ لَهُ مِنْ قَبْلُ سَمِيًّا ﴿١١﴾ قَالَ رَبِّ إِنِّي كَاثِبٌ لِي غُلَامٌ وَكَانَتْ
 أَمْرَاتِي عَاقِرًا وَقَدْ بَلَغْتُ مِنَ الْكِبَرِ عِتِيًّا ﴿١٢﴾ قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلِيُّ

هَيْنَ وَقَدْ خَلَقْتِكَ مِنْ قَبْلُ وَلَمْ تَكِ شَيْئًا ﴿٦﴾

6. "Who shall inherit me, and inherit (also) the posterity of Ya'qūb (Jacob) (inheritance of the religious knowledge and Prophethood, not of wealth). And make him, my Lord, one with whom You are Well-Pleased!" 7. (Allāh said:) "O Zakariyyā (Zechariah)! Verily, We give you the glad tidings of a son, whose name will be Yahyā (John). We have given that name to none before (him)." 8. He said: "My Lord! How can I have a son, when my wife is barren, and I have reached the extreme old age." 9. He said: "So (it will be). Your Lord says: It is easy for Me. Certainly I have created you before, when you had been nothing!"

يَعْقُوبٌ	مِنْ ءَالٍ	وَيَرِثُ	يَرِثُنِي		
(of) Jacob (Ya'qūb)	from (the) family	and inherit	who shall inherit me		
إِنَّا	يَنْزَكِرِيَا	رَضِيًّا ﴿٦﴾	رَبِّ	وَأَجْعَلُهُ	
verily We	O Zechariah	satisfied, pleased	my Lord	and make him	
لَمْ نَجْعَلْ	يَحْيَىٰ	أَسْمُهُ	بِعِلْمٍ	نَبَشِّرُكَ	
We have not given	(will be) Yahya (John)	his name	of a son	give you the glad tidings	
عَلَّمَ	لِي	أَفَنَّى يَكُونُ	قَالَ رَبِّ	سَمِيًّا ﴿٧﴾	مِنْ قَبْلُ
a son	I have	how can	he said my Lord	(that) name	before [for] him
عَتِيًّا ﴿٨﴾	مِنَ الْكِبَرِ	وَقَدْ بَلَغْتُ	عَاقِرًا	وَكَاثِبِ امْرَأَتِي	
extreme	[from] old age	and indeed I have reached	barren	while my wife is	
هَيْنَ	عَلَيَّ	هُوَ	قَالَ رَبُّكَ	كَذَلِكَ	قَالَ
(is) easy	for Me	it	your Lord says (said)	so	He said
وَلَمْ تَكِ شَيْئًا ﴿٦﴾		مِنْ قَبْلُ	وَقَدْ خَلَقْتِكَ		
when you were not anything		before	and certainly I have created you		

قَالَ رَبِّ اجْعَلْ لِي آيَةً قَالَ آيَتُكَ أَلَّا تَكَلِّمَ النَّاسَ ثَلَاثَ لَيَالٍ سَوِيًّا ﴿١٠﴾
فَخَرَجَ عَلَى قَوْمِهِ مِنَ الْمِحْرَابِ فَأَوْحَىٰ إِلَيْهِمْ أَنْ سَبِّحُوا بُكْرَةً وَعَشِيًّا ﴿١١﴾ يَحْيَىٰ خُذِ
الْكِتَابَ بِقُوَّةٍ وَءَاتَيْنَاهُ الْحُكْمَ صَبِيًّا ﴿١٢﴾

10. [Zakariyyā (Zechariah)] said: "My Lord! Appoint for me a sign." He said: "Your sign is that you shall not speak to mankind for three nights, though having no bodily defect." 11. Then he came out to his people from *Al-Mihrāb* (a praying place or a private room) and he told them by signs to glorify Allāh's Praises in the morning and in the afternoon. 12. (It was said to his son:) "O Yahyā (John)! Hold fast the Scripture [the Taurāt (Torah)]." And We gave him wisdom while yet a child.

قَالَ رَبِّ	أَجْعَلْ لِي	آيَةً	قَالَ أَيَّتُكَ
he (Zechariah) said my Lord	appoint (make) for me	a sign	He said your sign
أَلَّا تُكَلِّمَ النَّاسَ	ثَلَاثَ	لَيَالٍ سَوِيًّا	فَخَرَجَ
(is) that you shall not speak unto mankind	(for) three (is)	together nights	so he came out
عَلَى قَوْمِهِ	مِنَ الْمِحْرَابِ	فَأَوْحَى	إِلَيْهِمْ
to his people	from the praying place or private room	then he told by signs	them
أَنْ سَبِّحُوا	بُكْرَةً	وَعَشِيًّا	يُنِجِي
to glorify (Allah)	(in) the morning	and (in) the afternoon (night)	O Yahya (John)
خُذِ الْكِتَابَ	بِقُوَّةٍ	وَأَتَيْنَهُ	الْحُكْمَ
hold the Scripture	with strength	and We gave him	wisdom
			(while he was) a child

وَحَنَانًا مِّن لَّدُنَّا وَزَكَاةً وَكَانَ تَقِيًّا ﴿١٣﴾ وَبَرًّا بِوَالِدَيْهِ وَلَمْ يَكُن جَبَّارًا عَصِيًّا ﴿١٤﴾ وَسَلَامٌ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وَيَوْمَ يُبْعَثُ حَيًّا ﴿١٥﴾ وَأَذْكُرُ فِي الْكِتَابِ مَرْيَمَ إِذِ انْتَبَذَتْ مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا ﴿١٦﴾ فَاتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا ﴿١٧﴾

13. And (made him) sympathetic to men as a mercy (or a grant) from Us, and pure from sins [i.e. Yahyā (John)] and he was righteous, 14. And dutiful towards his parents, and he was neither arrogant nor disobedient (to Allāh or to his parents). 15. And *Salām* (peace) be on him the day he was born, and the day he dies, and the day he will be raised up to life (again)! 16. And mention in the Book (the Qur'ān, O Muhammad ﷺ, the story of) Maryam (Mary), when she withdrew in seclusion from her family to a place facing east. 17. She placed a screen (to screen herself)

from them; then We sent to her Our *Ruh* [angel Jibrāil (Gabriel)], and he appeared before her in the form of a man in all respects.

وَكَانَ تَقِيًّا ﴿١٧﴾	وَزَكُوًّا ۖ	مِّن لَّدُنَّا	وَحَنَانًا
and he was righteous	and (made him) pure (from sins)	from Us	and compassion
وَسَلَامٌ	عَصِيًّا ﴿١٨﴾	وَلَمْ يَكُنْ جَبَّارًا	بِوَالِدَيْهِ
and peace (be)	(and) disobedient	and he was not arrogant	to his parents
وَيَوْمَ	وَيَوْمَ يَمُوتُ	يَوْمَ وُلِدَ	عَلَيْهِ
and (the) day	and (the) day he dies	(the) day he was born	on him
فِي الْكِتَابِ	وَأُذَكِّرُ	يُبْعَثُ حَيًّا ﴿١٩﴾	
in the Book (the Quran)	and mention	he will be raised up to life (again)	
مَكَانًا	مِّنْ أَهْلِهَا	إِذْ أَنْتَبَدَتْ	مَرْيَمَ
(to) a place	from her family	when she withdrew (in seclusion)	(the story of) Mary
إِلَيْهَا	فَأَرْسَلْنَا	جِجَابًا	مِّنْ دُونِهِمْ
to her	so We sent	a screen	from them
	سَوِيًّا ﴿٢٠﴾	بَشْرًا	لَهَا
(in) all respects (sound)	(as) a man	before her	and he appeared
			Our Spirit (Gabriel)

قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ تَقِيًّا ﴿١٨﴾ قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ
عُلْمًا زَكِيًّا ﴿١٩﴾ قَالَتْ أَنَّى يَكُونُ لِي غُلْمٌ وَلَمْ يَمَسِّنِي بَشَرٌ وَلَمْ أَكْ بَغِيًّا ﴿٢٠﴾ قَالَ
كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَىٰ هَيْئٍ ۖ وَلِنَجْعَلَكَ ءَايَةً لِلنَّاسِ وَرَحْمَةً مِنَّا وَكَانَ أَمْرًا
مَّقْضِيًّا ﴿٢١﴾

18. She said: "Verily, I seek refuge with the Most Gracious (Allāh) from you, if you do fear Allāh." 19. (The angel) said: "I am only a messenger from your Lord, (to announce) to you the gift of a righteous son." 20. She said: "How can I have a son, when no man has touched me, nor am I unchaste?" 21. He said: "So (it will be), your Lord said: 'That is easy for Me (Allāh). And (We wish) to appoint him as a sign to mankind and a mercy from Us (Allāh), and it is a matter (already) decreed (by Allāh).'"

مِنْكَ	أَعُوذُ بِالرَّحْمَنِ			قَالَتْ إِنِّي
from you	seek refuge with the Most Gracious (Allah)			she said verily I
رَبِّكَ	رَسُولٌ	قَالَ إِنَّمَا أَنَا	إِنْ كُنْتَ تَقِيًّا	
(from) your Lord	a messenger (angel)	he said I am only	if you fear (Allah)	
عَلْمٌ	يَكُونُ لِي	أَنَّى	قَالَتْ	زَكِيًّا
a son	can I have	how	she said	righteous
لَا هَبَ	لَكَ	وَلَمْ يَمَسَّنِي	بَشَرٌ	وَلَمْ أَكُ بَغِيًّا
that I give	to you	when has not touched me	man	nor I am unchaste
كَذَلِكَ	قَالَ	وَلَمْ أَكُ بَغِيًّا	بَشَرٌ	وَلَمْ يَمَسَّنِي
so	he said	nor I am unchaste	man	when has not touched me
ءَايَةٌ	وَلِنَجْعَلَهُ	هَيِّنٌ	هُوَ	قَالَ رَبُّكَ
(as) a sign	and so that We shall appoint him	(is) easy	for Me	that your Lord said
مَّقْضِيًّا	وَكَانَ أَمْرًا	مِنَّا	وَرَحْمَةً	لِلنَّاسِ
decreed (by Allah)	and it is a matter	from Us	and a mercy	to mankind

فَحَمَلَتْهُ فَانْتَبَدَتْ بِهِ ۖ مَكَانًا قَصِيًّا ﴿٢٣﴾ فَأَجَاءَهَا الْمَخَاضُ إِلَى جِذْعِ النَّخْلَةِ قَالَتْ يَلَيْتَنِي مِتُّ قَبْلَ هَذَا وَكُنْتُ نَسِيًّا مَنْسِيًّا ﴿٢٤﴾ فَنَادَاهَا مِنْ تَحْتِهَا أَلَّا تَحْزَنِي قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا ﴿٢٥﴾ وَهَرَىٰ إِلَيْكَ بِجِذْعِ النَّخْلَةِ تُسْقِطُ عَلَيْكَ رَطْبًا جَنِيًّا ﴿٢٦﴾

22. So she conceived him, and she withdrew with him to a far place (i.e. Bethlehem valley about 4-6 miles from Jerusalem). 23. And the pains of childbirth drove her to the trunk of a date palm. She said: "Would that I had died before this, and had been forgotten and out of sight!" 24. Then [the babe 'Isā (Jesus) or Jibrāil (Gabriel)] cried to her from below her, saying: "Grieve not: your Lord has provided a water stream under you. 25. " And shake the trunk of the date palm towards you, it will let fall fresh ripe dates upon you."

قَصِيًّا	مَكَانًا	بِهِ	فَانْتَبَدَتْ	فَحَمَلَتْهُ
far	(to) a place	with him	and she withdrew	so she conceived him
النَّخْلَةِ	إِلَى جِذْعِ	الْمَخَاضِ	فَأَجَاءَهَا	
(of) a date palm	to (the) trunk	the labour pains	and drove her	

قَالَتْ	يَلَيْتَنِي مِتُّ	قَبْلَ	هَذَا	وَكُنْتُ نَسِيًّا
she said	oh would that I had died	before	this	and I had been forgotten
مَنْسِيًّا ﴿١٦﴾	فَنَادَاهَا	مِنْ تَحْتِهَا	أَلَا تَحْزَنِي	
out of sight	so he (Gabriel) called unto her	from below her	that grieve not	
قَدْ جَعَلَ رَبُّكَ	تَحْتِكَ	سَرِيًّا ﴿١٧﴾	وَهَزِيءَ	إِلَيْكَ
indeed your Lord has provided	under you	a (water) stream	and shake	towards you
بِجِذْعِ	النَّخْلَةِ	تَسْقُطُ عَلَيْكَ	رُطْبًا	جَنِيًّا ﴿١٨﴾
(the) trunk	(of) date palm	it will let fall upon you	fresh date	ripe

فَكُلِي وَاشْرَبِي وَقَرِّي عَيْنًا فَإِمَّا تَرِينِ مِنَ الْبَشَرِ أَحَدًا فَقُولِي إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أُكَلِّمَ الْيَوْمَ إِنْسِيًّا ﴿١٦﴾ فَآتَتْ بِهِ قَوْمَهَا تَحْمِلُهُ ۗ قَالُوا يَا مَرْيَمُ لَقَدْ جِئْتِ شَيْئًا فَرِيًّا ﴿١٧﴾ يَا أَخْتِ هَرُونَ مَا كَانَ أَبِيكَ أَمْرًا سَوِيًّا وَمَا كَانَتْ أُمُّكَ بَغِيًّا ﴿١٨﴾

26. "So eat and drink and be glad. And if you see any human being, say: 'Verily, I have vowed a fast to the Most Gracious (Allāh) so I shall not speak to any human being this day.'" 27. Then she brought him (the baby) to her people, carrying him. They said: "O Maryam (Mary)! Indeed you have brought a thing *Fariyy* (a mighty thing). 28. "O sister (i.e. the like) of Hārūn (Aaron)! Your father was not a man who used to commit adultery, nor your mother was an unchaste woman."

فَكُلِي	وَاشْرَبِي	وَقَرِّي عَيْنًا	فَإِمَّا تَرِينِ	مِنَ الْبَشَرِ	أَحَدًا
so eat	and drink	and cool (your) eyes	and if you see	from human being	anyone
فَقُولِي	إِنِّي نَذَرْتُ	لِلرَّحْمَنِ صَوْمًا			
then say	verily I have vowed	a fast unto the Most Gracious			
فَلَنْ أُكَلِّمَ الْيَوْمَ	إِنْسِيًّا ﴿١٦﴾	فَآتَتْ	بِهِ		
so I shall never speak today	(to any) human being	then she brought	[with] him		
قَوْمَهَا	تَحْمِلُهُ ۗ	قَالُوا يَا مَرْيَمُ	لَقَدْ جِئْتِ شَيْئًا		
(to) her people	carrying him	they said O Mary	indeed you have brought a thing		

فَرِيًّا ﴿٢٧﴾	يَتَأَخْتِ	هَرُونَ	مَا كَانَ أَبُوكَ	أَمْرًا	سَوْءٍ
mighty	O sister	(of) Aaron	your father was not	a man	(of) evil
وَمَا كَانَتْ أُمُّكَ		بَغِيًّا ﴿٢٨﴾			
nor your mother was		an unchaste woman			

فَأَشَارَتْ إِلَيْهِ قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا ﴿٢٩﴾ قَالَ إِنِّي عَبْدُ اللَّهِ آتَانِيَ الْكِتَابَ وَجَعَلَنِي نَبِيًّا ﴿٣٠﴾ وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا ﴿٣١﴾ وَبَرًّا بِوَالِدَتِي وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا ﴿٣٢﴾ وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا ﴿٣٣﴾

29. Then she pointed to him. They said: "How can we talk to one who is a child in the cradle?" 30. He [Īsā (Jesus)] said: "Verily, I am a slave of Allāh, He has given me the Scripture and made me a Prophet;" 31. "And He has made me blessed wheresoever I be, and has enjoined on me *Salāt* (prayer) and *Zakāt* (obligatory charity), as long as I live." 32. "And dutiful to my mother, and made me not arrogant, unblest. 33. "And *Salām* (peace) be upon me the day I was born, and the day I die, and the day I shall be raised alive!"

فَأَشَارَتْ	إِلَيْهِ	قَالُوا	كَيْفَ نُكَلِّمُ	مَنْ كَانَ	فِي الْمَهْدِ
then she pointed	to him	they said	how can we talk	(to one) who is	in the cradle
صَبِيًّا ﴿٢٩﴾	قَالَ إِنِّي	عَبْدُ اللَّهِ	أَتَانِي	الْكِتَابَ	
a child	he (Jesus) said verily I am	a slave (of) Allah	He gave me	the Scripture	
وَجَعَلَنِي	نَبِيًّا ﴿٣٠﴾	وَجَعَلَنِي	مُبَارَكًا	أَيْنَ مَا كُنْتُ	
and made me	a Prophet	and He has made me	blessed	wheresoever I be	
وَأَوْصَانِي	بِالصَّلَاةِ	وَالزَّكَاةِ	مَا دُمْتُ حَيًّا ﴿٣١﴾	وَبَرًّا	
and enjoined on me	the prayer	and Zakat	as long as I am alive	and dutiful	
بِوَالِدَتِي	وَلَمْ يَجْعَلْنِي	جَبَّارًا	شَقِيًّا ﴿٣٢﴾	وَالسَّلَامُ	عَلَيَّ
to my mother	and made me not	arrogant	unblest	and peace (be)	upon me
يَوْمَ وُلِدْتُ	وَيَوْمَ أَمُوتُ	وَيَوْمَ أُبْعَثُ حَيًّا ﴿٣٣﴾			
(the) day I was born	and (the) day I die	and (the) day I shall be raised alive			

ذَلِكَ عِيسَى ابْنُ مَرْيَمَ قَوْلَ الْحَقِّ الَّذِي فِيهِ يَمْتَرُونَ ﴿٣٤﴾ مَا كَانَ لِلَّهِ أَنْ يَتَّخِذَ مِنْ وَلَدٍ سُبْحَانَهُ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿٣٥﴾ وَإِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٣٦﴾ فَأَخْلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ قَوْلًا لِلَّذِينَ كَفَرُوا مِنْ مَّشْهَدٍ يَوْمٍ عَظِيمٍ ﴿٣٧﴾

34. Such is 'Īsā (Jesus), son of Maryam (Mary). (It is) a statement of truth about which they doubt (or dispute). 35. It befits not (the Majesty of) Allāh that He should beget a son [this refers to the slander of Christians against Allāh, by saying that 'Īsā (Jesus) is the son of Allāh]. Glorified (and Exalted) is He (above all that they associate with Him). When He decrees a thing, He only says to it: "Be!" and it is. 36. ['Īsā (Jesus) said:] "And verily, Allāh is my Lord and your Lord. So worship Him (Alone). That is a Straight Path. (Allāh's religion of Islāmic Monotheism which He did ordain for all of His Prophets)." 37. Then the sects differed [i.e. the Christians about 'Īsā (Jesus) ﷺ], so woe to the disbelievers [those who gave false witness by saying that 'Īsā (Jesus) is the son of Allāh] from the Meeting of a great Day (i.e. the Day of Resurrection, when they will be thrown in the blazing Fire).

ذَلِكَ	عِيسَى	ابْنُ	مَرْيَمَ	قَوْلَ	الْحَقِّ	الَّذِي
such	(is) Jesus	(the) son	(of) Mary	a statement	(of) truth	that which
فِيهِ يَمْتَرُونَ ﴿٣٤﴾	مَا كَانَ	لِلَّهِ	أَنْ يَتَّخِذَ	مِنْ وَلَدٍ	سُبْحَانَهُ	عِيسَى
they dispute in it	(it) is not	for Allah	that He should take	any son	Glorified is He	
إِذَا	قَضَىٰ أَمْرًا	فَإِنَّمَا	يَقُولُ لَهُ	كُنْ	فَيَكُونُ ﴿٣٥﴾	
when	He decrees an affair (a thing)	then only	He says to it	be	and it becomes	
وَإِنَّ اللَّهَ	رَبِّي	وَرَبُّكُمْ	فَاعْبُدُوهُ	هَذَا	صِرَاطٌ	
and verily Allah	(is) my Lord	and your Lord	so worship Him	this	(is) a Path	
مُسْتَقِيمٌ ﴿٣٦﴾	فَأَخْلَفَ الْأَحْزَابُ	مِنْ بَيْنِهِمْ	قَوْلًا	لِلَّذِينَ كَفَرُوا	مِنْ مَّشْهَدٍ	يَوْمٍ عَظِيمٍ ﴿٣٧﴾
Straight	then the sects differed	from among themselves	so woe	to those who disbelieve	from (the) Meeting (witness)	(of) a Day

أَسْمِعْ بِهِمْ وَأَبْصِرْ يَوْمَ يَأْتُونَنَا لَكِنِ الظَّالِمُونَ الْيَوْمَ فِي ضَلَالٍ مُبِينٍ ﴿٣٨﴾ وَأَنْذَرَهُمْ يَوْمَ الْحَسْرَةِ

إِذْ قُضِيَ الْأَمْرُ لَهُمْ فِي غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ ﴿٣٨﴾ إِنَّا نَحْنُ نَرِثُ الْأَرْضَ وَمَنْ عَلَيْهَا وَإِلَيْنَا يُرْجَعُونَ ﴿٣٩﴾
وَأَذَكُرُ فِي الْكِتَابِ إِبْرَاهِيمَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا ﴿٤٠﴾

38. How clearly will they (polytheists and disbelievers in the Oneness of Allāh) see and hear, the Day when they will appear before Us! But the *Zālimūn* (polytheists and wrongdoers) today are in plain error. 39. And warn them (O Muhammad ﷺ) of the Day of grief and regrets, when the case has been decided, while (now) they are in a state of carelessness, and they believe not. 40. Verily, We will inherit the earth and whatsoever is thereon. And to Us they all shall be returned, 41. And mention in the Book (the Qur'ān) Ibrāhīm (Abraham). Verily, he was a man of truth, a Prophet.

يَأْتُونَنَا	يَوْمَ	وَأَبْصَرَ	يَوْمَ	أَسْمِعَ
they will come to Us	(the) Day (when)	and see	they	how [clearly] will hear
يَوْمَ	وَأَنْذِرْهُمْ	مُبِينٍ ﴿٣٩﴾	فِي ضَلَالٍ	لَكِنَّ الظَّالِمُونَ
(of the) Day	and warn them	plain	(are) in error	but the wrongdoers
فِي غَفْلَةٍ	وَهُمْ	قُضِيَ الْأَمْرُ	إِذْ	الْحَسْرَةَ
(are) in unawareness	while they	the case has been decided	when	(of) regrets
وَمَنْ	نَرِثُ الْأَرْضَ	نَحْنُ	إِنَّا	لَا يُؤْمِنُونَ ﴿٣٨﴾
and whatsoever	will inherit the earth	[We]	verily We	believe not
عَلَيْهَا	وَالَّذِينَ	وَأَذَكُرُ	وَالَّذِينَ	عَلَيْهَا
Abraham	in the Book	and mention	and to Us they shall be returned	(is) on it
	نَبِيًّا ﴿٤٠﴾	صِدِّيقًا	إِنَّهُ، كَانَ	
	Prophet	a truthful	verily he was	

إِذْ قَالَ لِأَبِيهِ يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا ﴿٤١﴾ يَا أَبَتِ إِنِّي قَدْ جَاءَنِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا ﴿٤٢﴾ يَا أَبَتِ لَا تَعْبُدِ الشَّيْطَانَ إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ عَصِيًّا ﴿٤٣﴾ يَا أَبَتِ إِنِّي أَخَافُ أَنْ يَمَسَّكَ عَذَابٌ مِنَ الرَّحْمَنِ فَتَكُونَ لِلشَّيْطَانِ وَلِيًّا ﴿٤٤﴾

42. When he said to his father: "O my father! Why do you worship that which hears not, sees not and cannot avail you in anything? 43. "O my father! Verily, there has come to me of the knowledge that which came not to you. So follow me, I will guide you to a Straight Path. 44. "O my father! Worship not *Shaitān* (Satan). Verily, *Shaitān* (Satan) has been a rebel against the Most Gracious (Allāh). 45. "O my father! Verily, I fear lest torment from the Most Gracious (Allāh) should overtake you, so that you become a companion of *Shaitān* (Satan) (in the Hell-fire)."

مَا لَا يَسْمَعُ	لِمَ تَعْبُدُ	يَتَّابِتْ	قَالَ لِأَبِيهِ	إِذْ
that which hears not	why (do) you worship	O my father	he said to his father	when
وَإِنِّي	يَتَّابِتْ	شَيْئًا	وَلَا يُعْنِي	وَلَا يُبْصِرُ
verily [I]	O my father	anything	and can not avail	nor sees
فَاتَّبِعْنِي	لَمْ يَأْتِكْ	مَا	مِنَ الْعِلْمِ	قَدْ جَاءَنِي
so follow me	come not to you	that which	of the knowledge	surely come to me
لَا تَعْبُدِ الشَّيْطَانَ	يَتَّابِتْ	سَوِيًّا	صِرَاطًا	أَهْدِكَ
worship not Satan	O my father	Straight	(to) the Path	I will guide you
إِنِّي أَخَافُ	يَتَّابِتْ	كَانَ لِلرَّحْمَنِ عَصِيًّا	إِنَّ الشَّيْطَانَ	
verily I fear	O my father	had been a rebel against the Most Gracious	verily Satan	
فَتَكُونُ	مِنَ الرَّحْمَنِ	عَذَابٌ	أَنْ يَمَسَّكَ	
so you become	from the Most Gracious	a torment	lest should touch you	
	وَلِيًّا	لِلشَّيْطَانِ		
	a companion	of Satan		

قَالَ أَرَأَيْتَ أَنْتَ عَنْ عَالِيهِ يَتَّبِعُونِي لِيْن لَمْ تَنْتَه لَأَرْجَمَنَّكَ وَأَهْجُرَنِي مَلِيًّا ﴿٤٦﴾ قَالَ سَلِّمْ عَلَيَّ سَأَسْتَغْفِرُكَ رَبِّي إِنَّهُ كَانَ بِي حَفِيًّا ﴿٤٧﴾ وَأَعْتَزِلُّكُمْ وَمَا تَدْعُونَ مِن دُونِ اللَّهِ وَأَدْعُوا رَبِّي عَسَىٰ أَلَّا أَكُونَ بِدُعَاءِ رَبِّي شَقِيًّا ﴿٤٨﴾

46. He (the father) said: "Do you reject my gods, O Ibrāhīm (Abraham)? If you stop not (this), I will indeed stone you. So get away from me safely (before I

punish you)." 47. Ibrāhīm (Abraham) said: "Peace be on you! I will ask forgiveness of my Lord for you. Verily, He is to me Ever Most Gracious. 48. "And I shall turn away from you and from those whom you invoke besides Allāh. And I shall call upon my Lord and I hope that I shall not be unblest in my invocation to my Lord."

قَالَ	أَرَاغِبُ	أَنْتَ	عَنْ ءَالِهَتِي	يَا إِبْرَاهِيمُ	لِنْ	لَمْ تَنْتَه
he said	(do) reject?	you	[from] my gods	O Abraham	if	you stop not (this)
لَأَرْجُمَنَّكَ	وَأَهْجُرَنِي	مَلِيًّا	قَالَ			
indeed I will stone you	so get away from me	(for) a long time	he (Abraham) said			
سَلَامٌ	عَلَيْكَ	سَأَسْتَغْفِرُ	لَكَ	رَبِّي	إِنَّهُ كَانَ	
peace (be)	on you	I will ask forgiveness	for you	(of) my Lord	verily He is	
بِي	حَفِيًّا	وَأَعْتَزُّكُمْ	وَمَا تَدْعُونَ			
unto me	Ever Most Gracious	and I shall turn away from you	and what you invoke			
مِنْ دُونِ اللَّهِ	وَأَدْعُوا رَبِّي	عَسَى	أَلَّا أَكُونَ			
besides Allah	and I shall call on my Lord	maybe	that I shall not be			
	بِدُعَائِي	رَبِّي	شَقِيًّا			
	in (my) invocation	(to) my Lord	unblest			

فَلَمَّا أَعْتَزَّهُمْ وَمَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ وَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ كُلًّا جَعَلْنَا نَبِيًّا ﴿٤٩﴾
 وَوَهَبْنَا لَهُمْ مِنْ رَحْمِنَا وَجَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيمًا ﴿٥٠﴾ وَأَذْكَرَ فِي الْكِتَابِ مُوسَى إِنَّهُ
 كَانَ مُخْلِصًا وَكَانَ رَسُولًا نَبِيًّا ﴿٥١﴾ وَنَذَرْنَاهُ مِنْ جَانِبِ الطُّورِ الْأَيْمَنِ وَقَرَّبْنَاهُ نَجِيًّا ﴿٥٢﴾

49. So, when he had turned away from them and from those whom they worshipped besides Allāh, We gave him Ishāq (Isaac) and Ya' qūb (Jacob), and each one of them We made a Prophet. 50. And We gave them of Our Mercy (a good provision in plenty), and We granted them honour on the tongues (of all the nations, i.e. everybody remembers them with a good praise). 51. And mention in the Book (this Qur'ān) Mūsā (Moses). Verily, he was chosen and he was a Messenger (and) a Prophet. 52. And We called him from the right side of the Mount, and made him draw near to Us for a talk with him [Mūsā (Moses)].

فَلَمَّا	أَعْتَرَهُمْ	وَمَا يَعْبُدُونَ	مِن دُونِ اللَّهِ
so when	he turned away from them	and what they worship	besides Allah
وَهَبْنَا لَهُ	إِسْحَاقَ	وَيَعْقُوبَ	وَكُلًّا
We granted [to] him	Isaac	and Jacob	and each one (of them)
جَعَلْنَا نَبِيًّا	وَوَهَبْنَا	هُمْ	مِّن رَّحْمِنَا
We made a Prophet	and We gave	[to] them	of Our Mercy
وَأَذْكُرُ	صِدْقِ	عَلَيْهَا	وَأَذْكُرُ
and mention	(of) truth	honour [high]	and mention
فِي الْكِتَابِ	مُوسَىٰ	إِنَّهُ كَانَ	مُخْلِصًا
in the Book (the Quran)	Moses	verily he was	chosen
نَبِيًّا	وَنَدَبْنَاهُ	مِن جَانِبِ	الْطُّورِ
a Prophet	and We called him	from (the) side	(of) the Mount
	وَقَرَّبْنَاهُ	نَجِيًّا	
	and We made him draw near	(for) a talk (with him)	

وَوَهَبْنَا لَهُ، مِنْ رَّحْمِنَا أَخَاهُ هَارُونَ نَبِيًّا ﴿٥٣﴾ وَأَذْكُرُ فِي الْكِتَابِ إِسْمَاعِيلَ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُولًا نَّبِيًّا ﴿٥٤﴾ وَكَانَ يَأْمُرُ أَهْلَهُ، بِالصَّلَاةِ وَالزَّكَاةِ وَكَانَ عِنْدَ رَبِّهِ، مَرْضِيًّا ﴿٥٥﴾ وَأَذْكُرُ فِي الْكِتَابِ إِدْرِيسَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا ﴿٥٦﴾

53. And We granted him his brother Hārūn (Aaron), (also) a Prophet, out of Our Mercy. 54. And mention in the Book (the Qur'an) Ismā'il (Ishmael). Verily, he was true to what he promised, and he was a Messenger, (and) a Prophet. 55. And he used to enjoin on his family and his people *As-Salāt* (the prayers) and the *Zakāt* (obligatory charity), and his Lord was pleased with him. 56. And mention in the Book (the Qur'an) Idrīs. Verily, he was a man of truth, (and) a Prophet.

وَوَهَبْنَا	لَهُ	مِن رَّحْمِنَا	أَخَاهُ	هَارُونَ	نَبِيًّا
and We bestowed	to him	from Our Mercy	his brother	Aaron	a Prophet
وَأَذْكُرُ	فِي الْكِتَابِ	إِسْمَاعِيلَ	إِنَّهُ كَانَ	صَادِقَ	الْوَعْدِ
and mention	in the Book (the Qur'an)	Ishmael	verily he was	true	(in) promise

وَكَانَ رَسُولًا	نَبِيًّا	وَكَانَ	يَأْمُرُ أَهْلَهُ
and he was a Messenger	a Prophet	and he used to	command his family
بِالصَّلَاةِ وَالزَّكَاةِ	وَكَانَ	عِنْدَ رَبِّهِ	مَرْضِيًّا
and Zakat the prayer	and was	with his Lord	pleased
فِي الْكِتَابِ	إِدرِيسَ	إِنَّهُ كَانَ	صِدِّيقًا
in the Book	Idris	verily he was	truthful
	نَبِيًّا		
	a Prophet		

وَرَفَعْنَاهُ مَكَانًا عَلِيًّا ﴿٥٧﴾ أُولَئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ مِنْ ذُرِّيَةِ آدَمَ وَمِمَّنْ حَمَلْنَا مَعَ نُوحٍ وَمِنْ ذُرِّيَةِ إِبْرَاهِيمَ وَإِسْرَائِيلَ وَمِمَّنْ هَدَيْنَا وَاجْتَبَيْنَا إِذِ انْتَلَى عَلَيْهِمْ آيَاتُ الرَّحْمَنِ خَرُّوا سُجَّدًا وَبُكِيًّا ﴿٥٨﴾

57. And We raised him to a high station. 58. Those were they to whom Allāh bestowed His Grace from among the Prophets, of the offspring of Adam, and of those whom We carried (in the ship) with Nūh (Noah), and of the offspring of Ibrāhīm (Abraham) and Isrā'īl, and from among those whom We guided and chose. When the Verses of the Most Gracious (Allāh) were recited to them, they fell down prostrate and weeping.

وَرَفَعْنَاهُ	مَكَانًا	عَلِيًّا	أُولَئِكَ	الَّذِينَ
and We raised him	(to) a place	high	they	(are) those whom
أَنْعَمَ اللَّهُ عَلَيْهِمْ	مِنَ النَّبِيِّينَ	مِنَ ذُرِّيَةِ	آدَمَ	
Allah bestowed unto [them]	from (among) the Prophets	of (the) offspring	(of) Adam	
وَمِمَّنْ حَمَلْنَا	مَعَ نُوحٍ	وَمِنْ ذُرِّيَةِ		
and of (those) whom We carried (in the ship)	with Noah	and of (the) offspring		
وَإِسْرَائِيلَ	وَمِمَّنْ هَدَيْنَا	وَاجْتَبَيْنَا		
and Isrā'īl (of) Abraham	and from (among those) whom We guided	and chose		
إِذَا	نُتِلَى عَلَيْهِمْ	آيَاتُ الرَّحْمَنِ		
when	were recited unto them	(the) Verses (of) the Most Gracious (Allāh)		
	خَرُّوا سُجَّدًا	وَبُكِيًّا		
	they fell down prostrating	and weeping		

﴿ فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهْوَاتِ فَسَوْفَ يَلْقَوْنَ غِيًّا ﴾ ٥٩ ﴿ إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَأُولَئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ شَيْئًا ﴾ ٦٠ ﴿ جَنَّاتٍ عَدْنٍ الَّتِي وَعَدَ الرَّحْمَنُ عِبَادَهُ بِالْغَيْبِ إِنَّهُ كَانَ وَعْدُهُ مَأْتِيًا ﴾ ٦١

59. Then, there has succeeded them posterity who have given up *As-Salāt* (the prayers) [i.e. made their *Salāt* (prayers) to be lost, either by not offering them or by not offering them perfectly or by not offering them in their proper fixed times] and have followed lusts. So, they will be thrown in Hell. 60. Except those who repent and believe (in the Oneness of Allāh and His Messenger Muhammad ﷺ), and work righteousness. Such will enter Paradise and they will not be wronged in aught. 61. (They will enter) 'Adn (Eden) Paradise (everlasting Gardens), which the Most Gracious (Allāh) has promised to His slaves in the unseen. Verily, His Promise must come to pass.

فَخَلَفَ	مِنْ بَعْدِهِمْ	خَلَفَ	أَضَاعُوا الصَّلَاةَ	وَاتَّبَعُوا الشَّهْوَاتِ
then succeeded	after them	a posterity	who gave up the prayer	and followed lusts
فَسَوْفَ يَلْقَوْنَ غِيًّا ﴿٥٩﴾			إِلَّا مَنْ تَابَ	وَآمَنَ
so soon they will meet transgression (error)			except (those) who repented	and believed
وَعَمِلَ صَالِحًا		فَأُولَئِكَ	يَدْخُلُونَ الْجَنَّةَ	
and worked righteousness		then such	will enter Paradise	
وَلَا يُظْلَمُونَ شَيْئًا ﴿٦٠﴾			جَنَّاتٍ	عَدْنٍ الَّتِي
and they will not be wronged (in) aught (at all)			Gardens	(of) Eden
وَعَدَ الرَّحْمَنُ عِبَادَهُ.		بِالْغَيْبِ	إِنَّهُ، كَانَ	
the Most Gracious has promised to His slaves		in the unseen	verily [He] is	
وَعْدُهُ.		مَأْتِيًا ﴿٦١﴾		
His Promise		(to be) fulfilled		

لَا يَسْمَعُونَ فِيهَا لَغْوًا إِلَّا سَلَامًا وَلَهُمْ رِزْقُهُمْ فِيهَا بُكْرَةً وَعَشِيًّا ﴿٦١﴾ تِلْكَ الْجَنَّةُ الَّتِي نُورِثُ مِنْ عِبَادِنَا مَنْ كَانَ تَقِيًّا ﴿٦٢﴾ وَمَا نَنْزِلُ إِلَّا بِأَمْرِ رَبِّكَ لَهُ، مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا وَمَا بَيْنَ

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ذَٰلِكَ وَمَا كَانَ رُبُّكَ نَسِيًّا ﴿١٦﴾ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ ۗ هَلْ تَعْلَمُ لَهُ سَمِيًّا ﴿١٧﴾

62. They shall not hear therein (in Paradise) any *Laghw* (dirty, false, evil vain talk), but only *Salām* (salutations of peace). And they will have therein their sustenance, morning and afternoon. 63. Such is the Paradise which We shall give as an inheritance to those of Our slaves who have been *Al-Muttaqūn* (the pious). 64. And we (angels) descend not except by the Command of your Lord (O Muhammad ﷺ). To Him belongs what is before us and what is behind us, and what is between those two; and your Lord is never forgetful – 65. Lord of the heavens and the earth, and all that is between them, so worship Him (Alone) and be constant and patient in His worship. Do you know of any who is similar to Him? (of course none is similar or co-equal or comparable to Him, and He has none as partner with Him.) (There is nothing like Him and He is the All-Hearer, the All-Seer.)

وَهُمْ	إِلَّا سَلَامًا	لَعَوًّا	فِيهَا	لَا يَسْمَعُونَ
and for them	but salutation of peace	vain talk	therein	they shall not hear
الرِّزْقَهُمْ	وَعَشِيًّا	بُكْرَةً	فِيهَا	رِزْقَهُمْ
(is) Paradise	such	and afternoon/evening	morning	therein (is) their sustenance
مَنْ كَانَ	نُورًا مِنْ عِبَادِنَا			الَّتِي
(to those) who have been	We shall give as an inheritance to Our slaves			which
رَبِّكَ	بِأَمْرِ	إِلَّا	وَمَا نَنْزِلُ	تَقِيًّا
(of) your Lord	by (the) Command	except	and we (angels) descend not	pious
وَمَا	خَلْفَنَا	وَمَا	بَيْنَ أَيْدِينَا	مَا
and what	(is) behind us	and what	(is) before us	what
لَهُ	رَبُّ السَّمَوَاتِ	نَسِيًّا	وَمَا كَانَ رَبُّكَ	ذَٰلِكَ
to Him (belongs)	Lord (of) the heavens	forgetful	and your Lord is not	those (two)
بَيْنَ	وَالْأَرْضِ	وَمَا	بَيْنَهُمَا	وَمَا
(is) between	and the earth	and (all) that	(is) between them	and
وَأَصْطَبِرْ	فَاعْبُدْهُ	وَمَا	بَيْنَهُمَا	وَمَا
and be patient	so worship Him	(is) between them	and (all) that	and

سَمِيًّا ﴿١٦﴾	لَهُ	هَلْ تَعْلَمُ	لِعِبَادَتِهِ ۚ
any similarity (co-equal)	for Him	(do) you know?	in His worship

وَيَقُولُ الْإِنْسَانُ أَإِذَا مَاتَ لَسَوْفَ أُخْرَجَ حَيًّا ﴿١٦﴾ أَوَلَا يَذْكُرُ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ قَبْلُ وَلَمْ يَكُ شَيْئًا ﴿١٧﴾ فَوَرَبِّكَ لَنَحْشُرَنَّهُمْ وَالشَّيَاطِينَ ثُمَّ لَنُحْضِرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثِيًّا ﴿١٨﴾ ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شِيعَةٍ أَيُّهُمْ أَشَدُّ عَلَى الرَّحْمَنِ عُنِيًّا ﴿١٩﴾ ثُمَّ لَنَحْنُ أَعْلَمُ بِالَّذِينَ هُمْ أَوْلَىٰ بِهَا صِلِيًّا ﴿٢٠﴾

66. And man (the disbeliever) says: "When I am dead, shall I then be raised up alive?" 67. Does not man remember that We created him before, while he was nothing? 68. So by your Lord, surely We shall gather them together, and (also) the *Shayātīn* [(devils) with them], then We shall bring them round Hell on their knees. 69. Then indeed We shall drag out from every sect all those who were worst in obstinate rebellion against the Most Gracious (Allāh). 70. Then, verily, We know best those who are most worthy of being burnt therein.

وَيَقُولُ الْإِنْسَانُ		أَإِذَا مَاتَ		لَسَوْفَ أُخْرَجُ حَيًّا ﴿١٦﴾	
and man says		when I am dead?		shall I surely be raised up alive	
أَوَلَا يَذْكُرُ الْإِنْسَانُ	أَنَا	خَلَقْتَهُ	مِنْ قَبْلُ	وَلَمْ يَكُ	شَيْئًا ﴿١٧﴾
and (does) not man remember?	that We	created him	before	while he was not	anything
فَوَرَبِّكَ	لَنَحْشُرَنَّهُمْ		وَالشَّيَاطِينَ	شَيْئًا ﴿١٧﴾	
so by your Lord	surely We shall gather them (together)		and the devils	anything	
ثُمَّ لَنُحْضِرَنَّهُمْ	حَوْلَ	جَهَنَّمَ	جِثِيًّا ﴿١٨﴾		
then indeed We shall bring them	round	Hell	(on) knees		
ثُمَّ لَنَنْزِعَنَّ	مِنْ كُلِّ	شِيعَةٍ	أَيُّهُمْ		
then indeed We shall drag out	from every	sect	(as to) which of them		
أَشَدُّ عَلَى الرَّحْمَنِ		عُنِيًّا ﴿١٩﴾	ثُمَّ	لَنَحْنُ	
(was) against the Most Gracious (Allāh)		(in) obstinate rebellion	then	verily We	

صَلِيًّا ﴿٧١﴾	بِهَا	أَوْلَى	هُمْ	بِالَّذِينَ	أَعْلَمُ
(of) being burnt	therein	(are) most worthy	[they]	[of] those who	know best

وَإِنْ مِنْكُمْ إِلَّا وَارِدُهَا كَانَ عَلَى رَبِّكَ حَتْمًا مَقْضِيًّا ﴿٧١﴾ ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا وَنَذَرُ الظَّالِمِينَ فِيهَا جِثِيًّا ﴿٧٢﴾ وَإِذْ نُتلى عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا أَيُّ الْفَرِيقَيْنِ خَيْرٌ مَقَامًا وَأَحْسَنُ نَدِيًّا ﴿٧٣﴾ وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِّن قَرْنٍ هُمْ أَحْسَنُ أَثْنًا وَرَءَىٰ ﴿٧٤﴾

71. There is not one of you but will pass over it (Hell); this is with your Lord, a Decree which must be accomplished. 72. Then We shall save those who use to fear Allāh and were dutiful to Him. And We shall leave the *Zālimūn* (polytheists and wrongdoers) therein (humbled) to their knees (in Hell). 73. And when Our Clear Verses are recited to them, those who disbelieve (the rich and strong among the pagans of Quraish who live a life of luxury) say to those who believe (the weak, poor Companions of Prophet Muhammad ﷺ who have a hard life): "Which of the two groups (i.e. believers or disbelievers) is best in (point of) position and as regards station (place of council for consultation)." 74. And how many a generation (past nations) have We destroyed before them, who were better in wealth, goods and outward appearance?

وَإِنْ	مِنْكُمْ	إِلَّا وَارِدُهَا	كَانَ عَلَى رَبِّكَ
and (there is) not	(one) of you	but (will) pass over it	this is with your Lord
حَتْمًا	مَقْضِيًّا ﴿٧١﴾	ثُمَّ نُنَجِّي	الَّذِينَ اتَّقَوْا
an accomplished	Decree	then We shall save	those who feared
وَنَذَرُ الظَّالِمِينَ	فِيهَا	جِثِيًّا ﴿٧٢﴾	وَإِذْ نُتلى
and We shall leave the wrongdoers	therein	kneeling	and when are recited
عَلَيْهِمْ	آيَاتُنَا	بَيِّنَاتٍ	الَّذِينَ كَفَرُوا
to them	Our Verses	Clear	those who disbelieved
لِلَّذِينَ آمَنُوا	أَيُّ	الْفَرِيقَيْنِ	خَيْرٌ
to those who believed	which	(of) the two groups	(is) best
		مَقَامًا	وَأَحْسَنُ
		(in) position	and better

نَدِيًّا ﴿٧٦﴾	وَكَمْ أَهْلَكْنَا	قَبْلَهُمْ	مِّن قَرْنٍ
(in) place	and how many We destroyed	before them	[from] a generation
هُمْ	أَحْسَنُ	أَثْنًا	وَرِيًّا ﴿٧٦﴾
they	(were) better	(in) goods	and (outward) appearance

قُلْ مَنْ كَانَ فِي الضَّلَالَةِ فَلْيَمْدُدْ لَهُ الرَّحْمَنُ مَدًّا حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ إِمَّا الْعَذَابَ وَإِمَّا السَّاعَةَ فَسَيَعْلَمُونَ مَنْ هُوَ شَرٌّ مَّكَانًا وَأَضْعَفُ جُنْدًا ﴿٧٥﴾ وَيَزِيدُ اللَّهُ الَّذِينَ اهْتَدَوْا هُدًى وَالْبَاقِيَتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ مَّرَدًّا ﴿٧٦﴾

75. Say (O Muhammad ﷺ): Whoever is in error, the Most Gracious (Allāh) will extend (the rope) to him, until, when they see that which they were promised, either the torment or the Hour, they will come to know who is worst in position, and who is weaker in forces. [This is the answer to the question in Verse No.19:73] 76. And Allāh increases in guidance those who walk aright. And the righteous good deeds that last are better with your Lord for reward and better for resort.

قُلْ	مَنْ كَانَ	فِي الضَّلَالَةِ	فَلْيَمْدُدْ	لَهُ الرَّحْمَنُ
say	whoever is	in [the] error	then (surely) will extend	the Most Gracious to him
مَدًّا	حَتَّىٰ إِذَا رَأَوْا	مَا يُوعَدُونَ	إِمَّا الْعَذَابَ	
an extension	until when they see	that which they were promised	either the torment	
وَإِمَّا السَّاعَةَ	فَسَيَعْلَمُونَ	مَنْ هُوَ	شَرٌّ	مَّكَانًا
or the Hour	then they will know	who	(is) worst	(in) position
وَأَضْعَفُ	جُنْدًا ﴿٧٥﴾	وَيَزِيدُ اللَّهُ	الَّذِينَ اهْتَدَوْا	هُدًى
and weaker	(in) forces	and Allah increases	those who were guided	(in) guidance
وَالْبَاقِيَتُ	الصَّالِحَاتُ	خَيْرٌ	عِنْدَ	رَبِّكَ
and the everlasting	[the] righteous deeds	(are) better	with	your Lord
	ثَوَابًا	وَخَيْرٌ	مَّرَدًّا ﴿٧٦﴾	
	(for) reward	and better	(for) resort	

أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لَأُوتِيَنَّ مَالًا وَوَلَدًا ﴿٧٧﴾ أَطَّلَعَ الْغَيْبَ أَمْ اِتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا ﴿٧٨﴾ كَلَّا سَنَكْتُبُ مَا يَقُولُ وَنَمُدُّ لَهُ مِنَ الْعَذَابِ مَدًّا ﴿٧٩﴾ وَنَرِثُهُ مَا يَقُولُ وَيَأْتِينَا فَرْدًا ﴿٨٠﴾

77. Have you seen him who disbelieved in Our *Ayāt* (this Qur'ān and Muhammad ﷺ) and said: "I shall certainly be given wealth and children [if I will be alive (again)]." 78. Has he known the Unseen or has he taken a covenant from the Most Gracious (Allāh)? 79. Nay, We shall record what he says, and We shall increase his torment (in the Hell); 80. And We shall inherit from him (at his death) all that he talks of (i.e. wealth and children which We have bestowed upon him in this world), and he shall come to Us alone.

أَفَرَأَيْتَ	الَّذِي كَفَرَ	بِآيَاتِنَا	وَقَالَ
then (have) you seen?	him who disbelieved	in Our Signs	and said
لَأُوتِيَنَّ مَالًا	وَوَلَدًا ﴿٧٧﴾	أَطَّلَعَ الْغَيْبَ	أَمْ اِتَّخَذَ
indeed I will be given wealth	and children	(has) he known the Unseen?	or has he taken
عِنْدَ الرَّحْمَنِ	عَهْدًا ﴿٧٨﴾	كَلَّا	سَنَكْتُبُ
from the Most Gracious (Allāh)	a covenant	nay	We shall record
مَا يَقُولُ	وَنَمُدُّ	لَهُ	مِنَ الْعَذَابِ
what he says	and We shall increase	for him	[from] the torment
وَنَرِثُهُ	مَا يَقُولُ	وَيَأْتِينَا	فَرْدًا ﴿٨٠﴾
and We shall inherit from him	(all) that he says (talks)	and he shall come to Us	alone

وَاتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً لِيَكُونُوا لَهُمْ عِزًّا ﴿٨١﴾ كَلَّا سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدًّا ﴿٨٢﴾ أَلَمْ تَرَ أَنَا أَرْسَلْنَا الشَّيَاطِينَ عَلَى الْكَافِرِينَ تَوْرَهُمْ آزًا ﴿٨٣﴾ فَلَا تَعْجَلْ عَلَيْهِمْ إِنَّمَا نَعُدُّ لَهُمْ عَذَابًا ﴿٨٤﴾ يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَفْدًا ﴿٨٥﴾ وَنَسُوفُ الْمُجْرِمِينَ إِلَى جَهَنَّمَ وَرِدًّا ﴿٨٦﴾

81. And they have taken (for worship) *ālihah* (gods) besides Allāh, that they

might give them honour, power and glory (and also protect them from Allāh's punishment). 82. Nay, but they (the so-called gods) will deny their worship of them, and become opponents to them (on the Day of Resurrection). 83. See you not that We have sent the *Shayātīn* (devils) against the disbelievers to push them to do evil. 84. So make no haste against them; We only count out to them a (limited) number (of the days of the life of this world and delay their term so that they may increase in evil and sins). 85. The Day We shall gather the *Muttaqūn* (the pious believers of Islāmic Monotheism) to the Most Gracious (Allāh), like a delegation (presented before a king for honour). 86. And We shall drive the *Mujrimūn* (polytheists, sinners, criminals, disbelievers in the Oneness of Allāh) to Hell, in a thirsty state (like a thirsty herd driven down to water).

عِزًّا ٨١	هُمَّ	لَيَكُونُوا	مِنْ دُونِ اللَّهِ	ءَالِهَةً	وَاتَّخَذُوا
honour	for them	that they might be	gods	besides Allah	and they have taken
عَلَيْهِمْ	وَيَكُونُونَ	عِبَادَتِهِمْ	سَيَكْفُرُونَ	كَلَّا	
against them	and they will be	their worship (of them)	(but) they will deny	nay	
ضِدًّا ٨٣	عَلَى الْكَافِرِينَ	الشَّيْطِينَ	أَنَّا أَرْسَلْنَا	أَلَمْ تَرَ	
opponents	against the disbelievers	the devils	that We have sent	(do) you not see?	
إِنَّمَا	عَلَيْهِمْ	فَلَا تَعْجَلْ	أَرَأَى	تَوْرَهُمْ	
only	against them	so you make no haste	(to do) evil	to push them	
يَوْمَ	عَدًّا ٨٤	نَعُدُّ لَهُمْ			
(the) Day	a number/counting	We count out to them			
إِلَى الرَّحْمَنِ وَفَدًّا ٨٥		نَحْشُرُ الْمُتَّقِينَ			
unto the Most Gracious (like) a delegation		We shall gather the pious (persons)			
وَرَدًّا ٨٦	إِلَى جَهَنَّمَ	وَسَوْقُ الْمُجْرِمِينَ			
(in) a thirsty (state)	to Hell	and We shall drive the criminals			

لَا يَمْلِكُونَ الشَّفْعَةَ إِلَّا مَنْ أَخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا ٨٧ وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا ٨٨
لَقَدْ جِئْتُمْ شَيْئًا إِدًّا ٨٩ تَكَادُ السَّمَوَاتُ يَنْفَطَرْنَ مِنْهُ وَتَنْشَقُّ الْأَرْضُ وَتَخِرُّ

الْجِبَالُ هَذَا ﴿٩٠﴾ أَنْ دَعَوْا لِلرَّحْمَنِ وَلَدًا ﴿٩١﴾ وَمَا يَنْبَغِي لِلرَّحْمَنِ أَنْ يَتَّخِذَ وَلَدًا ﴿٩٢﴾ إِنْ كُلُّ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ إِلَّا آتَى الرَّحْمَنِ عَبْدًا ﴿٩٣﴾

87. None shall have the power of intercession, but such a one as has received permission (or promise) from the Most Gracious (Allāh). 88. And they say: "The Most Gracious (Allāh) has begotten a son (or offspring or children) [as the Jews say: 'Uzair (Ezra) is the son of Allāh, and the Christians say that He has begotten a son { 'Īsā (Jesus) ﷺ }, and the pagan Arabs say that He has begotten daughters (angels and others)]." 89. Indeed you have brought forth (said) a terrible evil thing. 90. Whereby the heavens are almost torn, and the earth is split asunder, and the mountains fall in ruins, 91. That they ascribe a son (or offspring or children) to the Most Gracious (Allāh). 92. But it is not suitable for (the Majesty of) the Most Gracious (Allāh) that He should beget a son (or offspring or children). 93. There is none in the heavens and the earth but comes to the Most Gracious (Allāh) as a slave.

عِنْدَ الرَّحْمَنِ	إِلَّا مَنْ أَخَذَ	لَا يَمْلِكُونَ الشَّفَعَةَ		
from the Most Gracious	but (those) who have taken	they shall not own intercession		
أَتَّخَذَ الرَّحْمَنُ وَلَدًا ﴿٩٠﴾		وَقَالُوا	عَهْدًا ﴿٩١﴾	
the Most Gracious has taken a son		and they say	a covenant	
يَنْفَطِرْنَ	تَكَادُ السَّمَوَاتُ	إِذَا ﴿٩٢﴾	لَقَدْ جِئْتُمْ شَيْئًا	
are torn	almost the heavens	terrible	indeed you have brought forth a thing	
هَذَا ﴿٩٣﴾	وَتَخِرُّ الْجِبَالُ	وَتَنْشَقُّ الْأَرْضُ	مِنْهُ	
(in) ruins	and the mountains fall	and the earth is split asunder	whereby	
لِلرَّحْمَنِ	وَمَا يَنْبَغِي	لِلرَّحْمَنِ وَلَدًا ﴿٩١﴾	أَنْ دَعَوْا	
for the Most Gracious	but (it) is not suitable	a son to the Most Gracious	that they ascribe	
فِي السَّمَوَاتِ	مَنْ	كُلُّ	إِنْ	أَنْ يَتَّخِذَ وَلَدًا ﴿٩٢﴾
(are) in the heavens	who	all	(there is) not	that He should take a son
عَبْدًا ﴿٩٣﴾	إِلَّا آتَى الرَّحْمَنِ		وَالْأَرْضِ	
(as) a slave	but comes (unto) the Most Gracious (Allah)		and the earth	

لَقَدْ أَحْصَاهُمْ وَعَدَّهُمْ عَدًّا ﴿١٥﴾ وَكُلَّهُمْ آتِيهِ يَوْمَ الْقِيَامَةِ فَرْدًا ﴿١٥﴾ إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا ﴿١٦﴾ فَإِنَّمَا يَسَّرْنَاهُ بِلِسَانِكَ لِتُبَشِّرَ بِهِ الْمُتَّقِينَ وَتُنذِرَ بِهِ قَوْمًا لُدًّا ﴿١٧﴾ وَكَمْ أَهْلَكْنَا قَبْلَهُم مِّن قَرْنٍ هَلْ يُحِشُّ مِنْهُمْ مِّنْ أَحَدٍ أَوْ تَسْمَعُ لَهُمْ رِكْزًا ﴿١٨﴾

94. Verily, He knows each one of them, and has counted them a full counting. 95. And everyone of them will come to Him alone on the Day of Resurrection (without any helper, or protector or defender). 96. Verily, those who believe [in the Oneness of Allāh and in His Messenger (Muhammad ﷺ)] and work deeds of righteousness, the Most Gracious (Allāh) will bestow love for them (in the hearts of the believers). 97. So, We have made this (the Qur'an) easy in your own tongue (O Muhammad ﷺ), only that you may give glad tidings to the *Muttaqūn* (the pious), and warn with it the *Ludd* people. 98. And how many a generation before them have We destroyed! Can you (O Muhammad ﷺ) find a single one of them or hear even a whisper of them?

لَقَدْ أَحْصَاهُمْ		وَعَدَّهُمْ		عَدًّا ﴿١٥﴾	
indeed He has comprehended them		and counted them		a full counting	
وَكُلَّهُمْ		آتِيهِ		يَوْمَ	
and everyone of them		(will) come (to) Him		(on the) Day	
إِنَّ الَّذِينَ ءَامَنُوا		وَعَمِلُوا الصَّالِحَاتِ		سَيَجْعَلُ	
verily those who believed		and worked righteous deeds		will bestow	
لَهُمُ الرَّحْمَنُ		وُدًّا ﴿١٦﴾		فَإِنَّمَا يَسَّرْنَاهُ	
for them the Most Gracious		love		so only We have made easy this (the Quran)	
بِلِسَانِكَ		لِتُبَشِّرَ		بِهِ	
on your tongue		that you may give glad tidings		[with it]	
وَتُنذِرَ		بِهِ		قَوْمًا	
and you warn		with it		people	
قَبْلَهُمْ		مِّن قَرْنٍ		هَلْ يُحِشُّ	
before them		[from] a generation		(can) you find?	
مِّنْ أَحَدٍ		مِنْهُمْ		مِّنْ أَحَدٍ	
anyone		of them		anyone	

رَكَزًا	لَهُمْ	أَوْ تَسْمَعُ
a whisper	of them	or you hear

سُورَةُ طه

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

طه ﴿١﴾ مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى ﴿٢﴾ إِلَّا نَذِيرًا لِمَنْ يَخْشَى ﴿٣﴾ تَنْزِيلًا مِمَّنْ خَلَقَ
الْأَرْضَ وَالسَّمَوَاتِ الْعُلَى ﴿٤﴾ الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى ﴿٥﴾ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي
الْأَرْضِ وَمَا بَيْنَهُمَا وَمَا تَحْتَ الثَّرَى ﴿٦﴾ وَإِنْ يُجْهَرُ بِالْقَوْلِ فَإِنَّهُ يَعْلَمُ السِّرَّ وَأَخْفَى ﴿٧﴾

Sūrah Tā-Hā 20

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. Tā-Hā. [These letters are one of the miracles of the Qur'ān, and none but Allāh (Alone) knows their meanings.] 2. We have not sent down the Qur'ān to you (O Muhammad ﷺ) to cause you distress, 3. But only as a Reminder to those who fear (Allāh). 4. A Revelation from Him (Allāh) Who has created the earth and high heavens. 5. The Most Gracious (Allāh) rose over (Istawā) the (Mighty) Throne (in a manner that suits His Majesty). 6. To Him belongs all that is in the heavens and all that is on the earth, and all that is between them, and all that is under the soil. 7. And if you (O Muhammad ﷺ) speak (the invocation) aloud, then verily, He knows the secret and that which is yet more hidden.

الرَّحِيمِ		الرَّحْمَنِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
لِتَشْقَى ﴿٢﴾	الْقُرْآنَ	عَلَيْكَ	مَا أَنْزَلْنَا	طه ﴿١﴾	
to cause you distress	the Quran	unto you	We have not sent down	Ta-Hā	
مِمَّنْ	تَنْزِيلًا	لِمَنْ يَخْشَى ﴿٣﴾	إِلَّا نَذِيرًا		
from (Him) Who	a Revelation	to (those) who fear (Allah)	but (as) a Reminder		

خَلَقَ الْأَرْضَ	وَالسَّمَوَاتِ	الْعُلَى	الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى
has created the earth	and the heavens	high	the Most Gracious rose over the Throne
لَهُ	مَا	فِي السَّمَوَاتِ	وَمَا
to Him (belongs)	(all) that	(is) in the heavens	and (all) that
وَمَا	بَيْنَهُمَا	وَمَا	تَحْتَ التَّرَى
and (all) that	(is) between them	and (all) that	the soil (is) under
بِالْقَوْلِ	فَإِنَّهُ	يَعْلَمُ السِّرَّ	وَأَخْفَى
the statement (invocation)	then verily He	knows the secret	and (what is) more hidden

اللَّهُ لَا إِلَهَ إِلَّا هُوَ ۗ الْأَسْمَاءُ الْحُسْنَى ۗ وَهَلْ أَتَاكَ حَدِيثُ مُوسَى ۖ إِذْ رَأَى نَارًا فَقَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا لَّعَلِّي آتِيكُمْ مِنْهَا بِقَبَسٍ أَوْ أَجْدٍ عَلَى النَّارِ هُدًى ۖ فَلَمَّا أَتَاهَا نُودِيَ يَمْوَسَى ۖ إِنِّي أَنَا رَبُّكَ فَاخْلَعْ نَعْلَيْكَ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى ۗ

8. Allāh! *Lā ilāha illa Huwa* (none has the right to be worshipped but He)! To Him belong the Best Names. 9. And has there come to you the story of Mūsā (Moses)? 10. When he saw a fire, he said to his family: "Wait! Verily, I have seen a fire; perhaps I can bring you some burning brand therefrom, or find some guidance at the fire." 11. And when he came to it (the fire), he was called by name: "O Mūsā (Moses)! 12. "Verily, I am your Lord! So take off your shoes; you are in the sacred valley, *Tuwa*.

اللَّهُ	لَا إِلَهَ	إِلَّا هُوَ	لَهُ	الْأَسْمَاءُ	الْحُسْنَى
Allah	(there is) no god	but He	to Him (belong)	the Names	Best
وَهَلْ أَتَاكَ	حَدِيثُ	مُوسَى	إِذْ	رَأَى نَارًا	فَقَالَ
and has come to you?	(the) story	(of) Moses	when	he saw a fire	then he said
لِأَهْلِهِ امْكُثُوا	إِنِّي آنَسْتُ	نَارًا	لَّعَلِّي	آتِيكُمْ	مِنْهَا
to his family wait	verily I have seen	a fire	perhaps I	(can) bring you	therefrom
بِقَبَسٍ	أَوْ أَجِدُ	عَلَى النَّارِ	هُدًى	فَلَمَّا	أَتَاهَا
some burning brand	or I find	at the fire	guidance	and when	he came to it

فَأَخْلَعْ نَعْلَيْكَ	رَبُّكَ	أَنَا	إِنِّي	نُودِيَ يَمُوسَى ﴿١١﴾
so take off your shoes	your Lord	I am	verily [I]	he was called (by name) O Moses
طُوًى ﴿١٢﴾	الْمُقَدَّسِ	بِالْوَادِ	إِنَّكَ	
Tuwa	the sacred	(are) in the valley	verily you	

وَأَنَا أَخْتَرْتُكَ فَاسْتَمِعْ لِمَا يُوحَى ﴿١٣﴾ إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي ﴿١٤﴾ إِنَّ السَّاعَةَ آتِيَةٌ أَكَادُ أَخْفِيهَا لِتُجْزَى كُلُّ نَفْسٍ بِمَا تَسْعَى ﴿١٥﴾ فَلَا يَصُدُّكَ عَنْهَا مَنْ لَا يُؤْمِنُ بِهَا وَاتَّبَعَ هَوَاهُ فَتَرْدَى ﴿١٦﴾ وَمَا تِلْكَ بِيَمِينِكَ يَمُوسَى ﴿١٧﴾

13. "And I have chosen you. So listen to that which will be revealed (to you). 14. "Verily, I am Allāh! *Lā ilāha illa Ana* (none has the right to be worshipped but I), so worship Me, and perform *As-Salāt* (the prayers) for My remembrance. 15. "Verily, the Hour is coming – and I am almost hiding it – that every person may be rewarded for that which he strives. 16. "Therefore, let not the one who believes not therein (i.e. in the Day of Resurrection, Reckoning, Paradise and Hell), but follows his own lusts, divert you therefrom, lest you perish. 17. "And what is that in your right hand, O Mūsā (Moses)?"

وَأَنَا	أَخْتَرْتُكَ	فَاسْتَمِعْ	لِمَا يُوحَى ﴿١٣﴾	إِنِّي
and I	have chosen you	so listen	to that which is revealed (to you)	verily [I]
أَنَا اللَّهُ	لَا إِلَهَ	إِلَّا أَنَا	فَاعْبُدْنِي	وَأَقِمِ الصَّلَاةَ
I am Allah	(there is) no god	but I	so worship Me	and perform the prayer
لِذِكْرِي ﴿١٤﴾	إِنَّ السَّاعَةَ	آتِيَةٌ	أَكَادُ	أَخْفِيهَا
for My remembrance	verily the Hour	(is) coming	almost	I hide it
لِتُجْزَى	كُلُّ نَفْسٍ	بِمَا تَسْعَى ﴿١٥﴾	فَلَا يَصُدُّكَ	
that may be rewarded	every	for that which it strives	so let not divert you	
عَنْهَا	مَنْ لَا يُؤْمِنُ	بِهَا	وَاتَّبَعَ هَوَاهُ	فَتَرْدَى ﴿١٦﴾
from it	(one) who believes not	in it	and follows his own lusts	lest you perish
وَمَا	تِلْكَ	بِيَمِينِكَ	يَمُوسَى ﴿١٧﴾	
and what	(is) that	in your right hand	O Moses	

قَالَ هِيَ عَصَايَ أَتَوَكَّأُ عَلَيْهَا وَأَهُشُّ بِهَا عَلَى غَنَمِي وَلِيَ فِيهَا مَآرِبُ أُخْرَى ﴿١٨﴾ قَالَ
 أَلْقَهَا يَمُوسَى ﴿١٩﴾ فَأَلْقَاهَا فَإِذَا هِيَ حَيَّةٌ تَسْعَى ﴿٢٠﴾ قَالَ خُذْهَا وَلَا تَخَفْ سَنُعِيدُهَا
 سِيرَتَهَا الْأُولَى ﴿٢١﴾ وَاضْمُمْ يَدَكَ إِلَى جَنَاحِكَ تَخْرُجَ بَيْضَاءَ مِنْ غَيْرِ سُوءٍ ؕ آيَةٌ أُخْرَى ﴿٢٢﴾

18. He said: "This is my stick, whereon I lean, and wherewith I beat down branches for my sheep, and wherein I find other uses." 19. (Allāh) said: "Cast it down, O Mūsā (Moses)!" 20. He cast it down, and behold! It was a snake, moving quickly. 21. Allāh said: "Grasp it and fear not; We shall return it to its former state, 22. "And press your (right) hand to your (left) side: it will come forth white (and shining), without any disease as another sign,

قَالَ	هِيَ	عَصَايَ	أَتَوَكَّأُ عَلَيْهَا	وَأَهُشُّ	بِهَا
he said	this	(is) my stick	I lean on it	and beat down branches	with it
عَلَى غَنَمِي	وَلِيَ	فِيهَا	مَآرِبُ	أُخْرَى ﴿١٨﴾	قَالَ
for my sheep	and for me	in it	(are) uses	other	He (Allah) said
أَلْقَاهَا	يَمُوسَى ﴿١٩﴾	فَأَلْقَاهَا	فَإِذَا	هِيَ	حَيَّةٌ
cast it down	O Moses	so he cast it down	and behold	it	(was) a snake
تَسْعَى ﴿٢٠﴾	قَالَ	خُذْهَا	وَلَا تَخَفْ ﴿٢١﴾	سَنُعِيدُهَا	
moving quickly	He (Allah) said	grasp it	and fear not	We shall return it	
سِيرَتَهَا	الْأُولَى ﴿٢١﴾	وَاضْمُمْ يَدَكَ	إِلَى جَنَاحِكَ	تَخْرُجَ بَيْضَاءَ	
(to) its state	former	and press your hand	to your side	it will come forth white	
	مِنْ غَيْرِ	سُوءٍ	ءَايَةٌ	أُخْرَى ﴿٢٢﴾	
	without	disease	(as) a sign	another	

لِنُرِيكَ مِنْ آيَاتِنَا الْكُبْرَى ﴿٢٣﴾ أَذْهَبَ إِلَى فِرْعَوْنَ إِنَّهُ طَغَى ﴿٢٤﴾ قَالَ رَبِّ اشْرَحْ لِي صَدْرِي ﴿٢٥﴾
 وَيَسِّرْ لِي أَمْرِي ﴿٢٦﴾ وَأَحْلِلْ عُقْدَةَ مِنِّ لِسَانِي ﴿٢٧﴾ يَفْقَهُوا قَوْلِي ﴿٢٨﴾ وَاجْعَل لِي وَزِيرًا مِّنْ أَهْلِي ﴿٢٩﴾
 هَٰرُونَ أَخِي ﴿٣٠﴾ أَسَدُّ دُبُهِ= أَزْرَى ﴿٣١﴾ وَأَشْرِكُهُ فِي أَمْرِي ﴿٣٢﴾ كَيْ نَسِيحَكَ كَثِيرًا ﴿٣٣﴾

23. "That We may show you (some) of Our Greater Signs. 24. "Go to Fir'aun

(Pharaoh)! Verily, he has transgressed (all bounds in disbelief and disobedience, and has behaved as an arrogant and as a tyrant)." 25. [Mūsā (Moses)] said: "O my Lord! Open for me my chest (grant me self-confidence, contentment, and boldness). 26. "And ease my task for me; 27. "And loose the knot (the defect) from my tongue, (i.e. remove the incorrectness from my speech) [That occurred as a result of a brand of fire which Mūsā (Moses) put in his mouth when he was an infant]. 28. "That they understand my speech. 29. "And appoint for me a helper from my family, 30. "Hārūn (Aaron), my brother. 31. "Increase my strength with him, 32. "And let him share my task (of conveying Allāh's Message and Prophethood), 33. "That we may glorify You much,

أَذْهَبَ إِلَى فِرْعَوْنَ		الْكُبْرَى	مِنْ آيَاتِنَا	لِنُرِيكَ	
go to Pharaoh		Greatest	(some) of Our Signs	that We may show you	
صَدْرِي	أَشْرَحْ لِي	قَالَ رَبِّ	إِنَّهُ، طَغَى	my chest expand for me he (Moses) said O my Lord verily he has transgressed	
my chest	expand for me	he (Moses) said O my Lord	verily he has transgressed		
مِنْ لِسَانِي	وَأَحْلِلْ عُقْدَةً	أَمْرِي	لِي	وَيَسِّرْ	
from my tongue	and loose (the) knot	my task	for me	and ease	
وَزِيرًا	لِي	وَأَجْعَلْ	يَفْقَهُوا قَوْلِي		
a helper	for me	and appoint (make)	(that) they may understand my speech		
أَزْرِي	أَشْدُدْ بِهِ	أَخِي	هَارُونَ	مِنْ أَهْلِي	
my strength	increase with him	my brother	Aaron	from my family	
كثيرًا	كَيْ نُسَبِّحَكَ	فِي أَمْرِي	وَأَشْرِكُهُ		
much	that we may glorify You	in my task	and share him		

وَنَذْكُرْكَ كَثِيرًا ۗ إِنَّكَ كُنْتَ بِنَا بَصِيرًا ۗ قَالَ قَدْ أُوتِيتَ سُؤْلَكَ يَا مُوسَىٰ ۗ وَلَقَدْ مَنَّا عَلَيْكَ
مَرَّةً أُخْرَىٰ ۗ إِذْ أَوْحَيْنَا إِلَىٰ أُمِّكَ مَا يُوحَىٰ ۗ أَنْ أَقْدِفِيهِ فِي التَّابُوتِ فَأَقْدِفِيهِ فِي الْيَمِّ فَلْيُلْقِهِ
الْيَمُّ بِالسَّاحِلِ يَأْخُذْهُ عَدُوٌّ لِي وَعَدُوٌّ لَهُ، وَالْقَيْتُ عَلَيْكَ مَحَبَّةً مِنِّي وَلِنُصْنَعَ عَلَىٰ عَيْنِي ۗ

34. "And remember You much, 35. "Verily, You are Ever a Well-Seer of us." 36. (Allāh) said: "You are granted your request, O Mūsā (Moses)! 37. "And indeed

We conferred a favour on you another time (before). 38. "When We inspired your mother with that which We inspired. 39. "(Saying:) 'Put him (the child) into the *Tabūt* (a box or a case or a chest) and put it into the river (Nile); then the river shall cast it up on the bank, and there, an enemy of Mine and an enemy of his shall take him.' And I endued you with love from Me, in order that you may be brought up under My Eye.

قَالَ	بِنَا بَصِيرًا ﴿٣٨﴾	إِنَّكَ كُنْتَ	كثيرًا ﴿٣٩﴾	وَنَذَرُكَ	
He (Allah) said	Well-Seer of us	verily You are	much	and we remember You	
وَلَقَدْ	يَمُوسَىٰ ﴿٣٩﴾	قَدْ أُوتِيْتَ سُؤْلَكَ			
and indeed	O Moses	indeed you are granted your request			
إِلَىٰ أُمِّكَ	إِذْ أَوْحَيْنَا	أُخْرَىٰ ﴿٣٧﴾	مَرَّةً	مِنَّا عَلَيْكَ	
[to] your mother	when We inspired	another	time	We conferred a favour on you	
فِي الْيَمِّ	فَأَفْذِيهِ	فِي التَّابُوتِ	أَنْ أَفْذِيهِ	مَا يُوحَىٰ ﴿٣٨﴾	
into the river	and float it	into a box	that put him	that which is inspired	
لِي	عَدُوٌّ	يَأْخُذُهُ	بِالسَّاحِلِ	الْيَمِّ	فَلْيُلْقِهِ
to Mine	an enemy	shall take him	on the bank	the river	then shall cast it up
مِنِّي	مَحَبَّةً	عَلَيْكَ	وَأَلْقَيْتُ	لَهُ	وَعَدُوٌّ
from Me	(with) love	[on] you	and I endued	to him	and enemy
	عَلَىٰ عَيْنِي ﴿٣٩﴾	وَلِنُصْنَعِ			
	under My Eye	and that you may be brought up			

إِذْ تَمْشِي أُخْتُكَ فَنَقُولُ هَلْ أَدُلُّكُمْ عَلَىٰ مَن يَكْفُلُهُ. فَرَجَعْنَاكَ إِلَىٰ أُمِّكَ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ. وَقَلَلْتَ نَفْسًا فَانْجَيْنَاكَ مِنَ الْغَمِّ وَفُتْنَاكَ فَنُونَا فَلَيْتَ سِنِينَ فِي أَهْلِ مَدْيَنَ ثُمَّ جِئْتَ عَلَيَّ قَدَرٍ يَمُوسَىٰ ﴿٣٩﴾ وَأَصْطَنَعْتَكَ لِنَفْسِي ﴿٤٠﴾ أَذْهَبَ أَنْتَ وَأَخُوكَ بِتَايَتِي وَلَا نُبَيِّنُ فِي ذِكْرِي ﴿٤١﴾

40. "When your sister went and said: 'Shall I show you one who will nurse him?' So, We restored you to your mother, that she might cool her eyes and she

should not grieve. Then you did kill a man, but We saved you from great distress and tried you with a heavy trial. Then you stayed a number of years with the people of Madyan (Midian). Then you came here according to the fixed term which I ordained (for you), O Mūsā (Moses)! 41. "And I have chosen you for Myself. 42. "Go you and your brother with My *Ayāt* (proofs, evidences, lessons, signs, etc.), and do not, you both, slacken and become weak in My remembrance.

يَكْفُلُهُ	عَلَىٰ مَن	هَلْ أَدُلُّكُمْ	فَنَقُولُ	أُخْتِكَ	إِذْ تَمْشِي
will nurse him	[on] (one) who	(shall) I show you?	and said	your sister	when went
وَلَا تَحْزَنْ	كَيْ نَقْرَ عَيْنَهَا	إِلَىٰ أُمِّكَ	فَرَجَعْنَاكَ		
and grieve not	that might be cooled her eye	to your mother	so We restored you		
وَفَنَّاكَ	مِنَ الْعَمْرِ	فَنَجِّينَاكَ	وَقَتَلْتَ نَفْسًا		
and We tried you	from distress	but We saved you	and you did kill a man		
ثُمَّ جِئْتَ	مَدْيَنَ	فِي أَهْلِ	فَلَبِثْتَ سِنِينَ	مُرُونًا	
then you came	(of) Midian	with (the) people	then you stayed years	(with) a trial	
أَذْهَبَ أَنْتَ	لِنَفْسِي ﴿٤١﴾	وَأَصْطَنَعْتُكَ	يَمُوسَىٰ ﴿٤٢﴾	عَلَىٰ قَدْرٍ	
go you	for Myself	and I have chosen you	O Moses	according to fixed term	
فِي ذِكْرِي ﴿٤٣﴾	وَلَا تَنْيَا	بِآيَاتِي	وَأَخُوكَ		
in My remembrance	and (do) not you both slacken	with My Signs	and your brother		

أَذْهَبَا إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ﴿٤٣﴾ فَقُولَا لَهُ، قَوْلًا لِّنَا لَعَلَّهُ، يَتَذَكَّرُ أَوْ يَخْشَىٰ ﴿٤٤﴾ قَالَ رَبَّنَا إِنَّنَا نَخَافُ أَنْ يَفْرُطَ عَلَيْنَا أَوْ أَنْ يَطْغَىٰ ﴿٤٥﴾ قَالَ لَا تَخَافَا إِنِّي مَعَكُمْ أَسْمَعُ وَأَرَىٰ ﴿٤٦﴾ فَأَنبَأَهُ فِقُولًا إِنَّ رَسُولَ رَبِّكَ فَأَرْسِلْ مَعَنَابِي إِسْرَاءَ يَلْ وَلَا تَعْدِبْهُمْ قَدْ جِئْنَاكَ بِآيَةٍ مِّن رَّبِّكَ وَالسَّلَامُ عَلَىٰ مَنِ اتَّبَعَ الْهُدَىٰ ﴿٤٧﴾

43. "Go both of you to Fir'aun (Pharaoh), verily, he has transgressed (all bounds in disbelief and disobedience and behaved as an arrogant and as a tyrant). 44. "And speak to him mildly, perhaps he may accept admonition or fear (Allāh)." 45. They said: "Our Lord! Verily, we fear lest he should hasten to

punish us or lest he should transgress (all bounds against us)." 46. He (Allāh) said: "Fear not, verily, I am with you both, hearing and seeing. 47. "So go you both to him, and say: `Verily, we are Messengers of your Lord, so let the Children of Israel go with us, and torment them not; indeed, we have come with a sign from your Lord! And peace will be upon him who follows the guidance!

لَهُ	فَقُولَا	إِنَّهُ طَغَى ﴿٤٦﴾	أَذْهَبَا إِلَىٰ فِرْعَوْنَ		
to him	and speak (both)	verily he has transgressed	go both of you to Pharaoh		
قَالَا رَبَّنَا	أَوْ يَخْشَىٰ ﴿٤٧﴾	لَعَلَّهُ يَتَذَكَّرُ	لَيْتَنَا	قَوْلًا	
they said our Lord	or fear	perhaps he may accept admonition	soft	a word	
أَنْ يَطْغَىٰ ﴿٤٨﴾	عَلَيْنَا أَوْ	أَنْ يَفْرَطَ	إِنَّا نَخَافُ		
lest he should transgress	or [on] us	lest he should hasten (to punish)	verily we fear		
وَأَرَىٰ ﴿٤٩﴾	أَسْمَعُ	مَعَكُمْ	إِنِّي	لَا تَخَافَا ٥٠	قَالَ
and see	I hear	with you both	verily I am	fear not	He (Allah) said
رَبِّكَ	رَسُولًا	إِنَّا	فَقُولَا	فَأْتِيَاهُ	
(of) your Lord	(are) Messengers	verily we	and say	so go you both to him	
قَدْ جِئْنَاكَ	وَلَا تُعَذِّبُهُمْ ٥١	إِسْرَائِيلَ	بَنِي	فَأَرْسِلْ مَعَنَا	
indeed we came to you	and punish them not	(of) Israel	(the) Children	so send with us	
أَتَّبَعَ الْهُدَىٰ ﴿٥٢﴾	عَلَىٰ مَنْ	وَالسَّلَامُ	مِنْ رَبِّكَ ٥٣	بِشَايَةِ	
followed the guidance	upon (him) who	and peace (will be)	from your Lord	with a sign	

إِنَّا قَدْ أُوحِيَ إِلَيْنَا أَنَّ الْعَذَابَ عَلَىٰ مَنْ كَذَّبَ وَتَوَلَّىٰ ﴿٥٤﴾ قَالَ فَمَنْ رَبُّكُمَا يُمُوسَىٰ ﴿٥٥﴾ قَالَ رَبُّنَا الَّذِي أَعْطَىٰ كُلَّ شَيْءٍ خَلْقَهُ، ثُمَّ هَدَىٰ ﴿٥٦﴾ قَالَ فَمَا بَالُ الْقُرُونِ الْأُولَىٰ ﴿٥٧﴾ قَالَ عَلِمَهَا عِنْدَ رَبِّي فِي كِتَابٍ لَا يَضِلُّ رَبِّي وَلَا يَنسَىٰ ﴿٥٨﴾

48. `Truly, it has been revealed to us that the torment will be for him who denies (believes not in the Oneness of Allāh, and in His Messengers), and turns away' (from the truth and obedience of Allāh)." 49. Fir'aun (Pharaoh) said: "Who then, O Mūsā (Moses), is the Lord of you two?" 50. [Mūsā (Moses)] said:

"Our Lord is He Who gave to each thing its form and nature, then guided it aright." 51. [Fir'aun (Pharaoh)] said: "What about the generations of old?" 52. [Mūsā (Moses)] said: "The knowledge thereof is with my Lord, in a Record. My Lord neither errs nor He forgets."

إِنَّا	قَدْ أُوحِيَ	إِلَيْنَا	أَنَّ الْعَذَابَ	عَلَىٰ مَنْ
truly [we]	[indeed] it has been revealed	to us	that the torment	(is) upon (him) who
كَذَّبَ	وَتَوَلَّىٰ	قَالَ	فَمَنْ	رَبِّكُمَا
denied	and turned away	he (Pharaoh) said	then Who	(is) Lord of you two
يَمُوسَىٰ	قَالَ رَبَّنَا	الَّذِي أَعْطَىٰ	كُلَّ	شَيْءٍ
O Moses	he (Moses) said our Lord	(is) He Who gave	(to) each	thing
خَلَقَهُ	ثُمَّ هَدَىٰ	قَالَ	فَمَا	
its form and nature	then guided (it aright)	he (Pharaoh) said	then what	
بَالٍ	الْقُرُونِ	الْأُولَىٰ	قَالَ	عِلْمَهَا
(is the) state	(of) the generations	(of) the old	he (Moses) said	its knowledge
عِنْدَ رَبِّي	فِي كِتَابٍ	لَّا يَضِلُّ رَبِّي	وَلَا يَنْسَىٰ	
(is) with my Lord	in a Record (Book)	my Lord neither errs	nor He forgets	

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا وَسَوَّكَ لَكُمْ فِيهَا سُبُلًا وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ أَزْوَاجًا مِّن تَبَاتِ شَيْءٍ ﴿٥٣﴾ كُلُوا وَارْعَوْا أَنْعَامَكُمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّأُولِي النَّهْيِ ﴿٥٤﴾ ﴿٥١﴾ مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَىٰ ﴿٥٥﴾ وَلَقَدْ أَرَيْنَاهُ آيَاتِنَا كُلَّهَا فَكَذَّبَ وَأَبَىٰ ﴿٥٦﴾

53. Who has made earth for you like a bed (spread out); and has opened roads (ways and paths) for you therein, and has sent down water (rain) from the sky. And We have brought forth with it various kinds of vegetation. 54. Eat and pasture your cattle (therein); verily, in this are *Ayāt* (proofs and signs) for men of understanding. 55. Thereof (from earth) We created you, and into it We shall return you, and from it We shall bring you out once again. 56. And indeed We showed him [Fir'aun (Pharaoh)] all Our *Ayāt* (signs and evidences), but he denied and refused.

الَّذِي	جَعَلَ لَكُمْ	الْأَرْضَ	مَهْدًا	وَسَلَكَ	لَكُمْ	فِيهَا
He Who	made for you	the earth	(as) a bed	and opened	for you	therein
سُبُلًا	وَأَنْزَلَ	مِنَ السَّمَاءِ	مَاءً	فَأَخْرَجْنَا	بِهِ	عَظْمًا
roads (ways)	and sent down	from the sky	water (rain)	and We brought forth	with it	
أَزْوَاجًا	مِّن نَّبَاتٍ	شَتَّى	كُلُوا	وَارْعَوْا	أَنْعَمَكُمْ	إِنَّ فِي ذَلِكَ
pairs (kinds)	of vegetation	various	eat	and pasture your cattle		in this
لَّآيَاتٍ	لِّأُولِي	الْأَلْبَابِ	مِنْهَا	خَلَقْنَاكُمْ		
(are) indeed signs	for (the) men	(of) understanding	from it	We created you		
وَفِيهَا	نُعِيدُكُمْ	وَمِنْهَا	نُخْرِجُكُمْ	تَارَةً	أُخْرَى	
and into it	We shall return you	and from it	We shall bring you out	once	again	
وَلَقَدْ أَرَيْنَاهُ	ءَايَاتِنَا	كُلَّهَا	فَكَذَّبَ	وَأَبَى		
and indeed We showed him	Our Signs	all of them	but he denied	and refused		

قَالَ أَجِئْتَنَا لِتُخْرِجَنَا مِنْ أَرْضِنَا بِسِحْرِكَ يَا مُوسَى ﴿٥٧﴾ فَلَنَأْتِيَنَّكَ بِسِحْرٍ مِّثْلِهِ فَاجْعَلْ بَيْنَنَا وَبَيْنَكَ مَوْعِدًا لَا نُخْلَفُهُ، نَحْنُ وَلَا أَنْتَ مَكَانًا سُوًى ﴿٥٨﴾ قَالَ مَوْعِدُكُمْ يَوْمَ الزَّيْنَةِ وَأَنْ يُحْشِرَ النَّاسَ ضُحًى ﴿٥٩﴾ فَتَوَلَّى فِرْعَوْنُ فَجَمَعَ كَيْدَهُ ثُمَّ أَتَى ﴿٦٠﴾

57. He [Fir'aun (Pharaoh)] said: "Have you come to drive us out of our land with your magic, O Mūsā (Moses)? 58. "Then verily, we can produce magic the like thereof; so appoint a meeting between us and you, which neither we nor you shall fail to keep, in an open place where both shall have a just and equal chance (and beholders could witness the competition)." 59. [Mūsā (Moses)] said: "Your appointed meeting is the day of the festival, and let the people assemble when the sun has risen (forenoon)." 60. So Fir'aun (Pharaoh) withdrew, devised his plot and then came back.

قَالَ	أَجِئْتَنَا	لِتُخْرِجَنَا	مِنَ أَرْضِنَا
he (Pharaoh) said	(have) you come to us?	to drive us out	of our land
بِسِحْرِكَ	يَا مُوسَى ﴿٥٧﴾	فَلَنَأْتِيَنَّكَ	بِسِحْرٍ
with your magic	O Moses	then verily we will produce for you	[with] magic

مِثْلِهِ	فَأَجْعَلْ بَيْنَنَا	وَبَيْنَكَ	مَوْعِدًا	لَا تُخْلِفُهُ
like this	so appoint (make) between us	and between you	a meeting	neither we fail it
نَحْنُ	وَلَا أَنْتَ	مَكَانًا	سُوَّى	قَالَ مَوْعِدَكُمْ
[we]	nor you	(in) a place	equal (open)	he (Moses) said your appointment
يَوْمٌ	الرَّيْنَةَ	وَأَنْ يُحْشَرَ النَّاسُ	ضُحَى	
(is on the) day	(of) the festival	and that the people will be assembled	(at) forenoon	
	فَتَوَلَّى فِرْعَوْنُ	فَجَمَعَ كَيْدَهُ	ثُمَّ أَتَى	
	so Pharaoh withdrew	then he gathered his plot	then came back	

قَالَ لَهُمْ مُوسَىٰ وَيَلِكُمْ لَا تَفْتَرُوا عَلَى اللَّهِ كَذِبًا فَيُسْحِتَكُمْ بِعَذَابٍ وَقَدْ خَابَ مَنِ
 أَفْتَرَىٰ ﴿٦١﴾ فَتَنَزَعُوا أَمْرَهُم بَيْنَهُمْ وَأَسْرُوا النَّجْوَىٰ ﴿٦٢﴾ قَالُوا إِنْ هَذَا إِلَّا لَسِحْرَانِ يُرِيدَانِ
 أَنْ يُخْرِجَاكُمْ مِّنْ أَرْضِكُمْ بِسِحْرِهِمَا وَيَذْهَبَا بِطَرِيقَتِكُمُ الْمُثَلَىٰ ﴿٦٣﴾

61. Mūsā (Moses) said to them: "Woe to you! Invent not a lie against Allāh, lest He should destroy you completely by a torment. And surely, he who invents a lie (against Allāh) will fail miserably." 62. Then they debated one with another what they must do, and they kept their talk secret. 63. They said: "Verily, these are two magicians. Their object is to drive you out from your land with their magic, and to take you away from your superior way (overcome your chiefs and nobles).

قَالَ	لَهُمْ	مُوسَىٰ	وَيَلِكُمْ	لَا تَفْتَرُوا	عَلَى اللَّهِ كَذِبًا
said	to them	Moses	woe unto you	invent not	a lie against Allah
فَيُسْحِتَكُمْ	بِعَذَابٍ	وَقَدْ خَابَ	مِنِ افْتَرَىٰ		
lest He will destroy you	by a torment	and surely failed he	who invented (a lie)		
	فَتَنَزَعُوا أَمْرَهُم	بَيْنَهُمْ			
	then they debated (with one another) their matter	among them			
	وَأَسْرُوا النَّجْوَىٰ ﴿٦٢﴾	قَالُوا إِنْ هَذَا			
	and they kept secret private talk of counsel	they said verily these two			

لَسَحِرَانِ	يُرِيدَانِ	أَنْ يُخْرِجَاكُمْ	مِنْ أَرْضِكُمْ
surely (are) magicians	they intend	to drive you out	from your land
بِسِحْرِهِمَا	وَيَذْهَبَا	بِطَرِيقَتِكُمْ	الْمُثَلَّى
with their magic	and go away	with your way	superior

فَاجْمَعُوا كَيْدَكُمْ ثُمَّ آتُوا صَفًّا وَقَدْ أَفْلَحَ الْيَوْمَ مَنْ أَسْتَعَلَى ﴿٦٤﴾ قَالُوا يَمُوسَى إِمَّا أَنْ تُلْقَى وَإِمَّا أَنْ نَكُونَ أَوْلَ مَنْ أَلْقَى ﴿٦٥﴾ قَالَ بَلْ أَلْقُوا فَإِذَا جِبَاهُهُمْ وَعَصِيَّتُهُمْ يُخَيَّلُ إِلَيْهِ مِنْ سِحْرِهِمْ أَنَّهُا تَسْعَى ﴿٦٦﴾ فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً مُوسَى ﴿٦٧﴾ فَلَمَّا لَاتَخَفَ إِنَّكَ أَنْتَ الْأَعْلَى ﴿٦٨﴾

64. "So devise your plot, and then assemble in line. And whoever overcomes this day will be indeed successful." 65. They said: "O Mūsā (Moses)! Either you throw first or we be the first to throw?" 66. [Mūsā (Moses)] said: "Nay, throw you (first)!" Then behold! their ropes and their sticks, by their magic, appeared to him as though they moved fast. 67. So Mūsā (Moses) conceived fear in himself. 68. We (Allāh) said: "Fear not! Surely, you will have the upper hand.

فَاجْمَعُوا كَيْدَكُمْ	ثُمَّ آتُوا صَفًّا	وَقَدْ أَفْلَحَ الْيَوْمَ		
so devise your plot	then assemble (in) a row	and indeed will be successful today		
مَنْ أَسْتَعَلَى ﴿٦٤﴾	قَالُوا يَمُوسَى	إِمَّا	أَنْ تُلْقَى	وَإِمَّا
(he) who overcomes	they said O Moses	either	[that] you throw	or
أَنْ نَكُونَ أَوْلَ	مَنْ أَلْقَى ﴿٦٥﴾	قَالَ	بَلْ أَلْقُوا	فَإِذَا
[that] we will be (the) first	who throw	he (Moses) said	nay you throw	then behold
جِبَاهُهُمْ	وَعَصِيَّتُهُمْ	يُخَيَّلُ إِلَيْهِ	مِنْ سِحْرِهِمْ	أَنَّهُا تَسْعَى ﴿٦٦﴾
their ropes	and their sticks	appeared to him	by their magic	that they are moving fast
فَأَوْجَسَ	فِي نَفْسِهِ	خِيفَةً	مُوسَى ﴿٦٧﴾	فَلَمَّا
so conceived or felt	in himself	a fear	Moses	We (Allah) said
لَا تَخَفَ	أَنْتَ	إِنَّكَ	الْأَعْلَى ﴿٦٨﴾	
fear not	[you] (are)	surely you	superior	

مِنْ خَلْفٍ	وَأَرْجُلِكُمْ	فَلَأَقْطَعَنَّ أَيْدِيَكُمْ	
on opposite sides	and your feet	so surely I will cut off your hands	
التَّخْلِ	فِي جُدُوعٍ	وَلَأَصْلِبَنَّكُمْ	
(of) date palms	on (the) trunks	and surely I will crucify you	
وَأَبْقَى	عَذَابًا	أَشَدُّ	وَلَنَعْلَمَنَّ أَيُّنَا
and more lasting	(in) torment	(is) more severe	and surely you will know which of us

قَالُوا لَنْ نُؤْتِرَكَ عَلَى مَا جَاءَنَا مِنَ الْبَيِّنَاتِ وَالَّذِي فَطَرَنَا فَاقْضِ مَا أَنْتَ قَاضٍ إِنَّمَا تَقْضِي هَذِهِ الْحَيَاةَ الدُّنْيَا ﴿٧٦﴾ إِنَّا ءَامَنَّا بِرَبِّنَا لِيَغْفِرَ لَنَا خَطِيئَاتِنَا وَمَا أَكْرَهْتَنَا عَلَيْهِ مِنَ السِّحْرِ وَاللَّهُ خَيْرٌ وَأَبْقَى ﴿٧٧﴾ إِنَّهُ مِنْ يَأْتِ رَبَّهُ مُجْرِمًا فَإِنَّ لَهُ جَهَنَّمَ لَا يَمُوتُ فِيهَا وَلَا يَحْيَى ﴿٧٨﴾

72. They said: "We prefer you not over what have come to us of the clear signs and to Him (Allāh) Who created us. So, decree whatever you desire to decree, for you can only decree (regarding) this life of the world. 73. "Verily, we have believed in our Lord, that He may forgive us our faults, and the magic to which you did compel us. And Allāh is better [as regards reward in comparison to your Fir'aun's (Pharaoh's) reward], and more lasting (as regards punishment in comparison to your punishment)." 74. Verily, whoever comes to his Lord as a *Mujrim* (criminal, polytheist, sinner, disbeliever in the Oneness of Allāh and His Messengers), then surely, for him is Hell, wherein he will neither die nor live.

قَالُوا	لَنْ نُؤْتِرَكَ	عَلَى مَا	جَاءَنَا	مِنَ الْبَيِّنَاتِ
they said	We never prefer you	over what	has come to us	from the clear signs
وَالَّذِي	فَطَرَنَا	فَاقْضِ مَا	أَنْتَ	قَاضٍ
and (to) Him Who	created us	so decree whatever	you	desire to decree
إِنَّمَا تَقْضِي	هَذِهِ الْحَيَاةَ	الدُّنْيَا	إِنَّا ءَامَنَّا	
only you can decree (regarding)	this life	(of) the world	verily we have believed	
بِرَبِّنَا	لِيَغْفِرَ	لَنَا	خَطِيئَاتِنَا	وَمَا
in our Lord	that He may forgive	us	our faults/sins	and what
			you did compel us	

عَلَيْهِ	مِنَ السِّحْرِ	وَاللَّهُ خَيْرٌ	وَأَبْقَى	إِنَّهُ
on it	from the magic	and Allah (is) Best	and Most Lasting	verily [he]
مَنْ	يَأْتِ رَبَّهُ	مُجْرِمًا	فَإِنَّ	جَهَنَّمَ
whoever	comes to his Lord	(as) a criminal	then surely	(is) Hell
	لَا يَمُوتُ	فِيهَا	وَلَا يَحْيَى	
	neither he will die	therein	nor he will live	

وَمَنْ يَأْتِهِ مُؤْمِنًا قَدْ عَمِلَ الصَّالِحَاتِ فَأُولَئِكَ لَهُمُ الدَّرَجَاتُ الْعُلَى ﴿٧٥﴾ جَنَّاتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَذَلِكَ جَزَاءُ مَنْ تَزَكَّى ﴿٧٦﴾ وَلَقَدْ أَوْحَيْنَا إِلَى مُوسَى أَنْ أَسْرِ بِعِبَادِي فَاصْرِبْ لَهُمْ طَرِيقًا فِي الْبَحْرِ يَبَسًا لَا تَخَفْ دَرَكًا وَلَا تَخْشَى ﴿٧٧﴾

75. But whoever comes to Him (Allāh) as a believer (in the Oneness of Allāh), and has done righteous good deeds, for such are the high ranks (in the Hereafter), 76. *Adn* (Eden) Paradise (everlasting Gardens), under which rivers flow, wherein they will abide forever, and such is the reward of those who purify themselves (by abstaining from all kinds of sins and evil deeds which Allāh has forbidden and by doing all that Allāh has ordained). 77. And indeed We revealed to Mūsā (Moses) (saying): "Travel by night with *'Ibādi* (My slaves) and strike a dry path for them in the sea, fearing neither to be overtaken [by Fir'aun (Pharaoh)] nor being afraid (of drowning in the sea)."

وَمَنْ	يَأْتِيهِ	مُؤْمِنًا	قَدْ عَمِلَ الصَّالِحَاتِ
and whoever	comes to him	(as) a believer	indeed he has done righteous deeds
فَأُولَئِكَ	لَهُمُ	الدَّرَجَاتُ	الْعُلَى ﴿٧٥﴾
then those	for them	(are) ranks	high
جَنَّاتُ	عَدْنٍ	تَجْرِي	مِنْ تَحْتِهَا
Gardens	(of) Eden	flowing	under them
الْأَنْهَارُ	خَالِدِينَ	فِيهَا	وَذَلِكَ
the rivers	they (will) abide forever	therein	and that
جَزَاءُ	الَّذِينَ	تَزَكَّى ﴿٧٦﴾	وَلَقَدْ أَوْحَيْنَا
(is the) reward	they (will) abide forever	(of him) who purifies himself	and indeed We revealed
إِلَى مُوسَى	أَنْ أَسْرِ	بِعِبَادِي	فَاصْرِبْ
to Moses	that travel by night	with My slaves	then strike
طَرِيقًا	لَهُمْ	فِي الْبَحْرِ	يَبَسًا
a path	for them	in the sea	dry

وَلَا تَخْشَى ۞٧٧	لَا تَخَفْ دَرَكًا
nor being afraid (of drowning in the sea)	fearing neither to be overtaken

فَأْتَبَعَهُمْ فِرْعَوْنُ بِجُنُودِهِ ۚ فَغَشِيَهُمْ مِّنَ الْيَمِّ مَا غَشِيَهُمْ ۞٧٨ وَأَضَلَّ فِرْعَوْنُ قَوْمَهُ وَمَا هَدَىٰ ۞٧٩ وَيَبْنِيٰٓ إِسْرَءِيلَ ۚ قَدْ أَنْجَيْنَاكَ مِّنْ عَدُوِّكَ ۖ وَوَعَدْنَاكَ جَانِبَ الطُّورِ الْأَيْمَنِ ۖ وَنَزَّلْنَا عَلَيْكُمُ الْمَنَّٰنَ ۖ وَالسَّلَٰوَىٰ ۞٨٠ كُلُوا مِمَّنْ طَيَّبْتِ مَارْزُقْنَاكُمْ ۖ وَلَا تَطْغَوْا فِيهِ فَيَحِلَّ عَلَيْكُمْ غَضَبِي ۖ وَمَنْ يَحِلَّ عَلَيْهِ غَضَبِي فَقَدْ هَوَىٰ ۞٨١

78. Then Fir'aun (Pharaoh) pursued them with his hosts, but the sea water completely overwhelmed them and covered them up. 79. And Fir'aun (Pharaoh) led his people astray, and he did not guide them. 80. O Children of Israel! We delivered you from your enemy, and We made a covenant with you on the right side of the Mount, and We sent down to you *Al-Manna* and quail, 81. (Saying) eat of the *Tayyibat* (good lawful things) wherewith We have provided you, and commit no transgression or oppression therein, lest My Anger should justly descend on you. And he on whom My Anger descends, he is indeed perished.

فَأْتَبَعَهُمْ	فِرْعَوْنُ	بِجُنُودِهِ	فَغَشِيَهُمْ	مِّنَ الْيَمِّ
then pursued them	Pharaoh	with his hosts	but covered them	from the sea
مَا	غَشِيَهُمْ ۞٧٨	وَأَضَلَّ فِرْعَوْنُ	قَوْمَهُ	وَمَا هَدَىٰ ۞٧٩
(that) what	covered them up	and led astray Pharaoh	his people (nation)	and guided (them) not
وَمَا هَدَىٰ ۞٧٩	يَبْنِيٰٓ	إِسْرَءِيلَ	قَدْ أَنْجَيْنَاكَ	مِّنْ عَدُوِّكَ ۖ
and guided (them) not	O Children	(of) Israel	indeed We delivered you	from your enemy
مِّنْ عَدُوِّكَ ۖ	وَوَعَدْنَاكَ	جَانِبَ	الطُّورِ	وَالسَّلَٰوَىٰ ۞٨٠
from your enemy	and We made a covenant with you	(on the) side	(of) the Mount	and We sent down
وَالسَّلَٰوَىٰ ۞٨٠	وَنَزَّلْنَا	عَلَيْكُمْ	الْمَنَّٰنَ	كُلُوا مِمَّنْ طَيَّبْتِ
and quails	and We sent down	to you	Manna	eat from good (lawful) things
كُلُوا مِمَّنْ طَيَّبْتِ	مَا	رَزَقْنَاكُمْ	وَلَا تَطْغَوْا	وَالسَّلَٰوَىٰ ۞٨١
eat from good (lawful) things	which	We have provided you	and commit no oppression	

فِيهِ	فَيَجِلُّ	عَلَيْكُمْ	غَضَبِي	وَمَنْ	يَحِلُّ عَلَيْهِ
therein	lest should descend	on you	My Anger	and he	on whom descends
			غَضَبِي	فَقَدْ هَوَىٰ	
		My Anger		then indeed he is perished	

وَإِنِّي لَغَفَّارٌ لِّمَن تَابَ وَءَامَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَىٰ ﴿٨٢﴾ وَمَا أَعْجَلَكَ عَنْ قَوْمِكَ يَمُوسَىٰ ﴿٨٣﴾ قَالَ هُمْ أَوْلَاءٌ عَلَيَّ أَتْرَىٰ وَعَجِلْتُ إِلَيْكَ رَبِّ لِتَرْضَىٰ ﴿٨٤﴾ قَالَ فَإِنَّا قَدْ فَتَنَّا قَوْمَكَ مِن بَعْدِكَ وَأَضَلَّهُمُ السَّامِرِيُّ ﴿٨٥﴾

82. And verily, I am indeed forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them (till his death). 83. "And what made you hasten from your people, O Mūsā (Moses)?" 84. He said: "They are close on my footsteps, and I hastened to You, O my Lord, that You might be pleased." 85. (Allāh) said: "Verily, We have tried your people in your absence, and As-Sāmiri has led them astray."

وَإِنِّي	لَغَفَّارٌ	لِّمَن تَابَ	وَأَمَنَ
and verily I am	indeed Most Forgiving	to (him) who repents	and believes
وَعَمِلَ صَالِحًا	ثُمَّ اهْتَدَىٰ	وَمَا	أَعْجَلَكَ
and does righteous deeds	then he remains guided	and what	made you hasten
عَنْ قَوْمِكَ	يَمُوسَىٰ	قَالَ	أَوْلَاءٌ
from your people	O Moses	he (Moses) said	(are) close they
عَلَيَّ أَتْرَىٰ	وَعَجِلْتُ	رَبِّ	لِتَرْضَىٰ
on my footsteps	and I hastened	to you	that You might be pleased
قَالَ	فَإِنَّا	قَدْ فَتَنَّا قَوْمَكَ	مِن بَعْدِكَ
He (Allah) said	then verily [We]	[indeed] We have tried your people	after you
	وَأَضَلَّهُمُ	السَّامِرِيُّ	
	and led them astray	Samiri	

فَرَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضْبَانَ أَسِفًا قَالَ يَقَوْمِ أَلَمْ يَعِدْكُمْ رَبُّكُمْ وَعَدَّ أَحْسَنَ أَفْطَالٍ عَلَيْكُمْ الْعَهْدُ أَمْ أَرَدْتُمْ أَنْ يَحِلَّ عَلَيْكُمْ غَضَبٌ مِّن رَّبِّكُمْ فَأَخْلَفْتُم مَّوْعِدِي ﴿٨٦﴾ قَالُوا مَا أَخْلَفْنَا مَوْعِدَكَ بِمَلِكِنَا وَلَكِنَّا حَمَلْنَا أَوْزَارًا مِّن زِينَةِ الْقَوْمِ فَقَذَفْنَاهَا فَكَذَلِكَ أَلْقَى السَّامِرِيُّ ﴿٨٧﴾

86. Then Mūsā (Moses) returned to his people in a state of anger and sorrow. He said: "O my people! Did not your Lord promise you a fair promise? Did then the promise seem to you long in coming? Or did you desire that wrath should descend from your Lord on you, that you broke your promise to me (i.e. by disbelieving in Allāh and worshipping the calf)?" 87. They said: "We broke not the promise to you, of our own will, but we were made to carry the weight of the ornaments of the [Fir'aun's (Pharaoh's)] people, then we cast them (into the fire), and that was what As-Sāmīrī did."

فَرَجَعَ مُوسَىٰ	إِلَىٰ قَوْمِهِ	غَضْبَانَ	أَسِفًا	قَالَ يَقَوْمِ
then Moses returned	to his people	being angry	sorrowful	he said O my people
أَلَمْ يَعِدْكُمْ	رَبُّكُمْ	وَعَدًا	حَسَنًا	أَفْطَالٍ
(did) not promise you?	your Lord	a promise	fair	(did) then seem long (prolonged)?
عَلَيْكُمْ	الْعَهْدُ	أَمْ أَرَدْتُمْ	أَنْ يَحِلَّ	عَلَيْكُمْ غَضَبٌ
on you	the promise	or (did) you desire	that (should) descend	wrath on you
مِّن رَّبِّكُمْ	فَأَخْلَفْتُم مَّوْعِدِي ﴿٨٦﴾	قَالُوا	مَا أَخْلَفْنَا مَوْعِدَكَ	
from your Lord	so you broke (your) promise to me	they said	we broke not promise to you	
بِمَلِكِنَا	وَلَكِنَّا	حَمَلْنَا أَوْزَارًا	مِّن زِينَةِ	
of our own will	[and] but we	were made to carry weight	of ornaments	
الْقَوْمِ	فَقَذَفْنَاهَا	فَكَذَلِكَ	أَلْقَى السَّامِرِيُّ ﴿٨٧﴾	
(of) the people	then we cast them	and thus	Samiri put forth	

فَأَخْرَجَ لَهُمْ عَجَلًا جَسَدًا لَهُ خُورٌ فَقَالُوا هَذَا إِلَهُكُمْ وَإِلَهُ مُوسَىٰ فَنَسِيَ ﴿٨٨﴾ أَفَلَا يَرَوْنَ أَلَّا يَرْجِعُ إِلَيْهِمْ قَوْلًا وَلَا يَمْلِكُ لَهُمْ ضَرًّا وَلَا نَفْعًا ﴿٨٩﴾ وَلَقَدْ قَالَ لَهُمْ هَارُونُ مِن قَبْلُ

يَقَوْمٍ إِنَّمَا فُتِنْتُمْ بِهِ وَإِنَّ رَبَّكُمُ الرَّحْمَنُ فَاتَّبِعُونِي وَأَطِيعُوا أَمْرِي ﴿٨٨﴾

88. Then he took out (of the fire) for them (a statue of) a calf which seemed to low. They said: "This is your *ilāh* (god), and the *ilāh* (god) of Mūsā (Moses), but he [Mūsā (Moses)] has forgotten (his god)."⁸⁸ 89. Did they not see that it could not return them a word (for answer), and that it had no power either to harm them or to do them good? 90. And Hārūn (Aaron) indeed had said to them beforehand: "O my people! You are being tried in this, and verily, your Lord is (Allāh) the Most Gracious, so follow me and obey my order."

فَأَخْرَجَ	لَهُمْ	عِجْلًا	جَسَدًا	لَهُ	خَوَارٌ	فَقَالُوا
then he took out	for them	(of) a calf	body	it had	a low sound	then they said
هَذَا	إِلَهُكُمْ	وَإِلَهُ	مُوسَى	فَنَسِيَ		
this	(is) your god	and (the) god	(of) Moses	but he has forgotten		
أَفَلَا يَرَوْنَ	أَلَا يَرْجِعُ	إِلَيْهِمْ	قَوْلًا	وَلَا يَمْلِكُ		
then (did) they not see?	that it (could) not return	to them	a word	nor it had power		
لَهُمْ	ضَرًّا	وَلَا نَفْعًا	وَلَقَدْ قَالَ	لَهُمْ	هَرُونَ	مِنْ قَبْلُ
[for] them	(to) harm	nor profit	and indeed said	to them	Aaron	before
يَقَوْمٍ	إِنَّمَا	فُتِنْتُمْ بِهِ	وَإِنَّ رَبَّكُمْ			
O my people	only	you are being tested with it	and verily your Lord			
الرَّحْمَنُ	فَاتَّبِعُونِي	وَأَطِيعُوا أَمْرِي				
(is) the Most Gracious (Allah)	so follow me	and obey my order				

قَالُوا لَنْ نَبْرَحَ عَلَيْهِ عَاكِفِينَ حَتَّى يَرْجِعَ إِلَيْنَا مُوسَى ﴿٨٩﴾ قَالَ يَهْدُرُونَ مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ ضَلُّوا ﴿٩٠﴾ أَلَا تَتَّبِعَنِ أَفَعَصَيْتَ أَمْرِي ﴿٩١﴾ قَالَ يَبْنَؤُمْ لَا تَأْخُذْ بِلِحْتِي وَلَا بِرَأْسِي ﴿٩٢﴾ إِنِّي خَشِيتُ أَنْ تَقُولَ فَرَّقْتَ بَيْنَ بَنِي إِسْرَائِيلَ وَلَمْ تَرْقُبْ قَوْلِي ﴿٩٣﴾ قَالَ فَمَا خَطْبُكَ يُسْمِرِي ﴿٩٤﴾

91. They said: "We will not stop worshipping it (i.e. the calf), until Mūsā (Moses) returns to us." 92. [Mūsā (Moses)] said: "O Hārūn (Aaron)! What prevented you when you saw them going astray; 93. "That you followed me not (according to my advice to you)? Have you then disobeyed my order?" 94.

He [Hārūn (Aaron)] said: "O son of my mother! Seize (me) not by my beard, nor by my head! Verily, I feared lest you should say: 'You have caused a division among the Children of Israel, and you have not respected my word!'"

95. [Mūsā (Moses)] said: "And what is the matter with you. O Sāmiri? (i.e. why did you do so?)"

قَالُوا	لَنْ نَبْرَحَ	عَلَيْهِ	عَنْكِفِينَ	حَتَّىٰ يَرْجِعَ	إِلَيْنَا	مُوسَىٰ
they said	we will never stop	[on] it	worshipping	until returns	to us	Moses
قَالَ يَهُرُونَ	مَا	مَعَكَ	إِذْ	رَأَيْتَهُمْ		
he (Moses) said O Aaron	what	stopped you	when	you saw them		
ضَلُّوا	أَلَا تَتَّبِعُنَّ	أَفَعَصَيْتَ أَمْرِي				
going astray	that you follow me not	(have) you then disobeyed my order?				
قَالَ يَبْنُومُ	لَا تَأْخُذْ	بِلِحَّتِي	وَلَا			
he (Aaron) said O son of my mother	(do) not seize	by my beard	nor			
بِرَأْسِي	إِنِّي خَشِيتُ	أَنْ تَقُولَ	فَرَّقْتَ			
by my head	verily I feared	lest you should say	you have caused a division			
بَيْنَ	بَنِي	إِسْرَائِيلَ	وَلَمْ تَرْقُبْ قَوْلِي			
between	(the) Children	(of) Israel	and you respect not my word			
قَالَ فَمَا	خَطْبُكَ	يَسْمِيرِي				
he (Moses) said then what	(is) your matter	O Samiri				

قَالَ بَصُرْتُ بِمَا لَمْ يَبْصُرُوا بِهِ، فَقَبَضْتُ قَبْضَةً مِّنْ أَثَرِ الرَّسُولِ فَنَبَذْتُهَا وَكَذَلِكَ سَوَّلَتْ لِي نَفْسِي ﴿٩٦﴾ قَالَ فَاذْهَبْ فَإِنَّ لَكَ فِي الْحَيَاةِ أَنْ تَقُولَ لَا مِسَاسٌ وَإِنَّ لَكَ مَوْعِدًا لَّنْ يُخْلَفَهُ، وَانْظُرْ إِلَىٰ إِلْهِكَ الَّذِي ظَلْتَ عَلَيْهِ عَاكِفًا لَّنُحَرِّقَنَّهُ، ثُمَّ لَنَنْسِفَنَّهُ فِي الْيَمِّ نَسْفًا ﴿٩٧﴾

96. (Sāmiri) said: "I saw what they saw not, so I took a handful (of dust) from the (hoof) print of the messenger [Jibrā'il's (Gabriel's) horse] and threw it [into the fire in which were put the ornaments of Fir'aun's (Pharaoh) people, or into

the calf]. Thus my inner self suggested to me." 97. Mūsā (Moses) said: "Then go away! And verily, your (punishment) in this life will be that you will say: 'Touch me not' (i.e. you will live alone exiled away from mankind); and verily, (for a future torment) you have a promise that will not fail. And look at your *ilāh* (god) to which you have been devoted. We will certainly burn it, and scatter its particles in the sea."

قَالَ	بَصُرْتُ بِمَا	لَمْ يَبْصُرُوا بِهِ	فَقَبَضْتُ قَبْضَةً		
he (Samiri) said	I saw	they saw not	so I seized or took a handful (of dust)	[with it]	
مِنْ أَثَرِ	الرَّسُولِ	فَبَدَّثَهَا	وَكَذَلِكَ سَوَّلْتُ		
from (the hoof) print	(of) the messenger (angel)	then threw it	and thus suggested		
لِي	نَفْسِي ﴿٩٧﴾	قَالَ	فَأَذْهَبُ	فَإِنَّ	لَكَ فِي الْحَيَاةِ
to me	my inner self	he (Moses) said	then go away	then verily	for you in the life
أَنْ تَقُولَ	لَا مَسَاسَ	وَإِنَّ	لَكَ	مَوْعِدًا	لَنْ تُخَلَّفَهُ
(is) that you will say	touch not	and verily	you have	a promise	you will never fail it
وَأَنْظُرْ	إِلَىٰ إِلَهِكَ	الَّذِي ظَلَمْتَ	عَلَيْهِ	عَاكِفًا	
and look	at your god	that which you have been	to it	devoted	
لَنُحْرِقَنَّهُ	ثُمَّ لَنَنْسِفَنَّهُ	فِي الْيَمِّ	نَسْفًا ﴿٩٧﴾		
certainly we will burn it	then certainly we will scatter it	in the sea	(in) particles		

إِنَّمَا إِلَهُكُمُ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ وَسِعَ كُلَّ شَيْءٍ عِلْمًا ﴿٩٨﴾ كَذَلِكَ نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ مَا قَدْ سَبَقَ وَقَدْ آتَيْنَاكَ مِنْ لَدُنَّا ذِكْرًا ﴿٩٩﴾ مَنْ أَعْرَضَ عَنْهُ فَإِنَّهُ يَحْمِلُ يَوْمَ الْقِيَامَةِ وِزْرًا ﴿١٠٠﴾ خَلِيدِينَ فِيهِ وَسَاءَ لَهُمْ يَوْمَ الْقِيَامَةِ حِمْلًا ﴿١٠١﴾

98. Your *Ilāh* (God) is only Allāh, (the One) *Lā ilāha illa Huwa* (none has the right to be worshipped but He). He has full knowledge of all things. 99. Thus We relate to you (O Muhammad ﷺ) some information of what happened before. And indeed We have given you from Us a Reminder (this Qur'ān). 100. Whoever turns away from it (this Qur'ān — i.e. does not believe in it, nor acts on its orders), verily, they will bear a heavy burden (of sins) on the Day of

Resurrection, 101. They will abide in that (state in the Fire of Hell) – and evil indeed will it be that load for them on the Day of Resurrection;

وَسِعَ	إِلَّا هُوَ	لَا إِلَهَ	الَّذِي	اللَّهُ	إِلَهُكُمْ	إِنَّمَا
He comprehends	but He	(there is) no god	Who	(is) Allah	your God	only
مِنْ أَنْبَاءٍ	نَقُصُّ عَلَيْكَ	كَذَلِكَ	عِلْمًا	شَيْءٍ	كُلِّ	
from (the) news	We relate to you	thus	(in) knowledge	thing	every	
مِن لَّدُنَّا	وَقَدْ آتَيْنَاكَ	مَا قَدْ سَبَقَ				
from Us	and indeed We have given you	(of) what indeed has happened (before)				
فَإِنَّهُ يَحْمِلُ	أَعْرَضَ عَنْهُ	مَنْ	ذِكْرًا			
then verily he will bear	turned away from it	whoever	a Reminder (the Quran)			
وَسَاءَ	فِيهِ	خَالِدِينَ	وِزْرًا	الْقِيَمَةِ	يَوْمَ	
and evil will be	in that	they (will) abide	a burden	(of) Resurrection	(on the) Day	
	حِمْلًا	الْقِيَمَةِ	يَوْمَ	لَهُمْ		
	load	(of) Resurrection	(on the) Day	for them		

يَوْمَ يَنْفُخُ فِي الصُّورِ وَنَحْشُرُ الْمُجْرِمِينَ يَوْمَئِذٍ زُرْقًا ﴿١٠٢﴾ يَتَخَفَتُونَ بَيْنَهُمْ إِنْ لَبِثْتُمْ إِلَّا عَشْرًا ﴿١٠٣﴾ نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ إِذْ يَقُولُ أَمْثَلُهُمْ طَرِيقَةً إِنْ لَبِثْتُمْ إِلَّا يَوْمًا ﴿١٠٤﴾ وَيَسْأَلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنْسِفُهَا رَبِّي نَسْفًا ﴿١٠٥﴾

102. The Day when the Trumpet will be blown (the second blowing): that Day, We shall gather the *Mujrimūn* (criminals, polytheists, sinners, disbelievers in the Oneness of Allāh) blue or blind-eyed with thirst. 103. They will speak in a very low voice to each other (saying): "You stayed not longer than ten (days)." 104. We know very well what they will say, when the best among them in knowledge and wisdom will say: "You stayed no longer than a day!" 105. And they ask you concerning the mountains, say: "My Lord will blast them and scatter them as particles of dust.

وَنَحْشُرُ الْمُجْرِمِينَ	فِي الصُّورِ	يَوْمَ يَنْفُخُ
and We shall gather the criminals	in the Trumpet	(the) Day (when) will be blown

يَتَخَفَتُونَ بَيْنَهُمْ		زُرُقًا ﴿١٠٦﴾		يَوْمَئِذٍ
they will speak in whispers among themselves		blue or blind-eyed		that Day
بِمَا يَقُولُونَ	أَعْلَمُ	تَحْنُ	إِلَّا عَشْرًا ﴿١٠٧﴾	إِنْ لَيْسْتُمْ
what they will say	know best	We	except ten (days)	you stayed not
إِنْ لَيْسْتُمْ	طَرِيقَةً		أَمْثَلَهُمْ	إِذْ يَقُولُ
you stayed not	in knowledge and wisdom		(the) best of them	when will say
فَقُلْ	عَنِ الْجِبَالِ	وَيَسْأَلُونَكَ	إِلَّا يَوْمًا ﴿١٠٨﴾	
then say	about the mountains	and they ask you	except a day	
	نَسْفًا ﴿١٠٩﴾	رَبِّي	يَنْسِفُهَا	
	(as) particles (of dust)	my Lord	will blast them	

فَيَذَرُهَا قَاعًا صَفْصَفًا ﴿١٠٦﴾ لَا تَرَى فِيهَا عِوَجًا وَلَا أَمْتًا ﴿١٠٧﴾ يَوْمَئِذٍ يَتَّبِعُونَ الدَّاعِيَ لَا عِوَجَ لَهُ، وَخَشَعَتِ الْأَصْوَاتُ لِلرَّحْمَنِ فَلَا تَسْمَعُ إِلَّا هَمْسًا ﴿١٠٨﴾ يَوْمَئِذٍ لَا تَنْفَعُ الشَّفَعَةُ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَرَضِيَ لَهُ، قَوْلًا ﴿١٠٩﴾ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِهِ، عِلْمًا ﴿١١٠﴾

106. "Then He shall leave them as a level smooth plain. 107. "You will see therein nothing crooked or curved." 108. On that Day mankind will follow strictly (the voice of) Allāh's caller, no crookedness (that is without going to the right or left of that voice) will they show him (Allāh's caller). And all voices will be humbled for the Most Gracious (Allāh), and nothing shall you hear but the low voice of their footsteps. 109. On that day no intercession shall avail, except the one for whom the Most Gracious (Allāh) has given permission and whose word is acceptable to Him. 110. He (Allāh) knows what happens to them (His creatures) in this world, and what will happen to them (in the Hereafter) but they will never encompass anything of His Knowledge.

فِيهَا	لَا تَرَى	صَفْصَفًا ﴿١٠٦﴾	قَاعًا	فَيَذَرُهَا
therein	you will not see	smooth	(as) a level	then He shall leave it
الدَّاعِيَ	يَوْمَئِذٍ يَتَّبِعُونَ		وَلَا أَمْتًا ﴿١٠٧﴾	عِوَجًا
the caller	(on) that Day they (people) shall follow		nor curve	any crookedness

وَوَخَّشَعَتِ الْأَصْوَاتُ		لَهُ	لَا عِوَجَ
and voices will be humbled		for him	(there is) no crookedness
إِلَّا هَمْسًا	فَلَا تَسْمَعُ		لِلرَّحْمَنِ
but a whisper	and nothing shall you hear		for the Most Gracious (Allah)
إِلَّا مَنْ	الْشَّفَعَةَ	يَوْمَئِذٍ لَا نَنْفَعُ	
except (the one) whom	intercession	(on) that Day shall not avail	
قَوْلًا	لَهُ	وَرَضَى	أَذِنَ لَهُ الرَّحْمَنُ
a word	for him	and He approved	the Most Gracious (Allah) gave permission for him
وَمَا	بَيْنَ أَيْدِيهِمْ		يَعْلَمُ
and what	(is) before them (between their hands)		He (Allah) knows
عِلْمًا	بِهِ	وَلَا يُحِيطُونَ	خَلْفَهُمْ
(in) knowledge	it	and they will not encompass	(is) behind them

وَعَنْتِ الْوُجُوهُ لِلْحَيِّ الْقَيُّومِ وَقَدْ خَابَ مَنْ حَمَلَ ظُلْمًا ﴿١١١﴾ وَمَنْ يَعْمَلْ مِنْ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا يَخَافُ ظُلْمًا وَلَا هَضْمًا ﴿١١٢﴾ وَكَذَلِكَ أَنْزَلْنَاهُ قُرْءَانًا عَرَبِيًّا وَصَرَّفْنَا فِيهِ مِنَ الْوَعِيدِ لَعَلَّهُمْ يَتَّقُونَ أَوْ يُحَدِّثُ لَهُمْ ذِكْرًا ﴿١١٣﴾

111. And (all) faces shall be humbled before (Allāh), *Al-Hayyul-Qayyum* (the Ever Living, the One Who sustains and protects all that exists). And he who carried (a burden of) wrongdoing (i.e. he who disbelieved in Allāh, ascribed partners to Him, and did deeds of His disobedience), will be indeed a complete failure (on that Day). 112. And he who works deeds of righteousness, while he is a believer (in Islāmic Monotheism), then he will have no fear of injustice, nor of any curtailment (of his reward). 113. And thus We have sent it down as a Qur'ān in Arabic, and have explained therein in detail the warnings, in order that they may fear Allāh, or that it may cause them to have a lesson from it (or to have the honour for believing and acting on its teachings).

الْقَيُّومِ	لِلْحَيِّ	وَعَنْتِ الْوُجُوهُ
the Self-Subsisting	before the Ever-Living	and faces shall be humbled

ظُلْمًا ﴿١١٤﴾	مَنْ حَمَلَ	وَقَدْ خَابَ		
(a burden of) wrongdoing	(he) who carried	and indeed will be disappointed		
مُؤْمِنٌ	وَهُوَ	مِنَ الصَّالِحَاتِ	وَمَنْ يَعْمَلُ	
(is) a believer	while he	of righteous deeds	and who works	
أَنْزَلْنَاهُ	وَكَذَلِكَ	وَلَا هَضْمًا ﴿١١٥﴾	فَلَا يَخَافُ ظُلْمًا	
We have sent it down	and thus	nor curtailment	then he will not fear injustice	
فِيهِ	وَصَرَّفْنَا	عَرَبِيًّا	قُرْءَانًا	
therein	and have explained in detail	(in) Arabic	(as) a Quran	
أَوْ يُحْدِثُ	لَعَلَّهُمْ يَتَّقُونَ	مِنَ الْوَعِيدِ		
or it may generate	that they may fear (Allah)	of the threats or warnings		
	ذِكْرًا ﴿١١٦﴾	لَهُمْ		
	admonition/lesson	in them		

فَنَعَلَى اللَّهِ الْمَلِكُ الْحَقُّ وَلَا تَعْجَلْ بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُقْضَى إِلَيْكَ وَحْيُهُ. وَقُلْ رَبِّ زِدْنِي عِلْمًا ﴿١١٥﴾ وَلَقَدْ عَاهَدْنَا إِلَىٰ آدَمَ مِنْ قَبْلِ فَنَسِيَ وَلَمْ نَجِدْ لَهُ عَزْمًا ﴿١١٦﴾ وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى ﴿١١٦﴾

114. Then High above all be Allāh, the True King. And be not in haste (O Muhammad ﷺ) with the Qur'ān before its revelation is completed to you, and say: "My Lord! Increase me in knowledge." 115. And indeed We made a covenant with Adam before, but he forgot, and We found on his part no firm willpower. 116. And (remember) when We said to the angels: "Prostrate yourselves to Adam." They prostrated themselves (all) except *Iblīs* (Satan); he refused.

بِالْقُرْآنِ	وَلَا تَعْجَلْ	الْحَقُّ	الْمَلِكُ	فَنَعَلَى اللَّهِ	
with the Quran	and be not in haste	True	the King	then High (above all) be Allah	
زِدْنِي	وَقُلْ رَبِّ	وَحْيِهِ	إِلَيْكَ	أَنْ يُقْضَى	مِنْ قَبْلِ
increase me	and say my Lord	its revelation	to you	[that] is completed	before
فَنَسِيَ	مِنْ قَبْلِ	إِلَىٰ آدَمَ	وَلَقَدْ عَاهَدْنَا	عِلْمًا ﴿١١٥﴾	
then he forgot	before	with Adam	and indeed We made a covenant	(in) knowledge	

وَلَمْ نَجِدْ لَهُ	عَزَمًا ﴿١١٧﴾	وَإِذْ قُلْنَا	لِلْمَلَائِكَةِ
and We found not	firm willpower	and when We said	to the angels
أَسْجُدُوا لِآدَمَ	فَسَجَدُوا	إِلَّا إِبْلِيسَ	أَبَى ﴿١١٩﴾
prostrate (yourselves) to Adam	then they prostrated	except Iblis	he refused

فَقُلْنَا يَا آدَمُ إِنَّ هَذَا عَدُوٌّ لَكَ وَلِزَوْجِكَ فَلَا يُخْرِجَنَّكَ مِنَ الْجَنَّةِ فَتَشْقَى ﴿١١٧﴾ إِنَّ لَكَ أَلًا يَجُوعَ فِيهَا وَلَا تَعْرَى ﴿١١٨﴾ وَأَنَّكَ لَا تَظْمَأُ فِيهَا وَلَا تَصْحَى ﴿١١٩﴾ فَوَسَّوَسَ إِلَيْهِ الشَّيْطَانُ قَالَ يَا آدَمُ هَلْ أَدُلُّكَ عَلَى شَجَرَةِ الْخُلْدِ وَمُلْكٍ لَّا يَبْلَى ﴿١٢٠﴾

117. Then We said: "O Adam! Verily, this is an enemy to you and to your wife. So, let him not get you both out of Paradise, so that you will be distressed. 118. Verily, you have (a promise from Us) that you will never be hungry therein nor naked. 119. And you (will) suffer not from thirst therein nor from the sun's heat. 120. Then *Shaitān* (Satan) whispered to him, saying: "O Adam! Shall I lead you to the Tree of Eternity and to a kingdom that will never waste away?"

فَقُلْنَا	يَا آدَمُ	إِنَّ هَذَا	عَدُوٌّ	لَكَ	وَلِزَوْجِكَ
then We said	O Adam	verily this	(is) an enemy	to you	and to your wife
فَلَا يُخْرِجَنَّكَ	مِنَ الْجَنَّةِ	فَتَشْقَى ﴿١١٧﴾	إِنَّ		
so let him not expel you both	from Paradise	so (that) you will be distressed	verily		
لَكَ	أَلًا يَجُوعَ	فِيهَا	وَلَا تَعْرَى ﴿١١٨﴾		
for you (is a promise from Us)	that you will not be hungry	therein	nor you will be naked		
وَأَنَّكَ	لَا تَظْمَأُ	فِيهَا	وَلَا تَصْحَى ﴿١١٩﴾		
and that [you]	you shall not suffer from thirst	therein	nor you shall suffer from the sun		
فَوَسَّوَسَ إِلَيْهِ	الشَّيْطَانُ	قَالَ يَا آدَمُ	هَلْ أَدُلُّكَ	عَلَى شَجَرَةِ	
then whispered	Satan	he said O Adam	(shall) I lead you?	to (the) Tree	
لَا يَبْلَى ﴿١٢٠﴾	وَمُلْكٍ	الْخُلْدِ			
that will not waste away	and (to) a kingdom	(of) Eternity			

فَأَكَلَا مِنْهَا فَبَدَّتْ لُهُمَا سَوْءَاتُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ وَعَصَى
 ءَادَمُ رَبَّهُ، فَغَوَى ﴿١٢٢﴾ ثُمَّ اجْنَبَهُ رَبُّهُ، فَتَابَ عَلَيْهِ وَهَدَى ﴿١٢٣﴾ قَالَ أَهْبِطَا مِنْهَا جَمِيعًا
 بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا
 يَشْقَى ﴿١٢٤﴾

121. Then they both ate of the tree, and so their private parts became manifest to them, and they began to cover themselves with the leaves of Paradise for their covering. Thus did Adam disobey his Lord, so he went astray. 122. Then his Lord chose him, and turned to him with forgiveness, and gave him guidance. 123. He (Allāh) said: "Get you down (from Paradise to the earth), both of you together, some of you are an enemy to some others. Then if there comes to you guidance from Me, then whoever follows My Guidance he shall neither go astray nor shall be distressed.

سَوْءَاتُهُمَا	لَهُمَا	فَبَدَّتْ	مِنْهَا	فَأَكَلَا
their private parts	to them	so appeared	of that	then they both ate
الْجَنَّةِ	مِنْ وَرَقِ	يَخْصِفَانِ عَلَيْهِمَا	وَطَفِقَا	
(of) the Paradise	with (the) leaves	to stick on themselves	and they began	
رَبُّهُ	ثُمَّ اجْنَبَهُ	فَغَوَى ﴿١٢٢﴾	رَبُّهُ	وَعَصَى ءَادَمُ
his Lord	then chose him	so he went astray	his Lord	and Adam disobeyed
قَالَ	وَهَدَى ﴿١٢٣﴾	عَلَيْهِ	فَتَابَ	
He (Allah) said	and gave (him) guidance	to him	then He turned with forgiveness	
لِبَعْضٍ	بَعْضُكُمْ	جَمِيعًا	مِنْهَا	أَهْبِطَا
to (some) others	some of you	together	herefrom	get down (you both)
فَمَنِ اتَّبَعَ	هُدًى	مِنِّي	فَإِمَّا يَأْتِيَنَّكُمْ	عَدُوٌّ
then whoever followed	guidance	from Me	then if comes to you	(are) an enemy
وَلَا يَشْقَى ﴿١٢٤﴾	فَلَا يَضِلُّ	هُدَايَ		
nor he shall fall into distress	then he shall neither go astray	My Guidance		

وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى ﴿١٢٥﴾ قَالَ

رَبِّ لِمَ حَشَرْتَنِي أَعْمَى وَقَدْ كُنْتُ بَصِيرًا ﴿١٢٤﴾ قَالَ كَذَلِكَ أَنْتَ أَأَيْنُنَا فَسِينَهَا وَكَذَلِكَ الْيَوْمَ
نُنْسِي ﴿١٢٥﴾ وَكَذَلِكَ نَجْزِي مَنْ أَسْرَفَ وَلَمْ يُؤْمِنْ بِآيَاتِ رَبِّهِ ۚ وَلَعَذَابُ الْآخِرَةِ أَشَدُّ وَأَبْقَى ﴿١٢٦﴾

124. "But whosoever turns away from My Reminder (i.e. neither believes in this Qur'an nor acts on its teachings), verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection." 125. He will say: "O my Lord! Why have you raised me up blind, while I had sight (before)." 126. (Allāh) will say "Like this Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) came to you, but you disregarded them (i.e. you left them, did not think deeply in them, and you turned away from them), and so this Day, you will be neglected (in the Hell-fire, away from Allāh's Mercy)." 127. And thus do We requite him who transgresses beyond bounds [i.e. commits the great sins and disobeys his Lord (Allāh) and believes not in His Messengers, and His revealed Books, like this Qur'an], and believes not in the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of his Lord; and the torment of the Hereafter is far more severe and more lasting.

وَمَنْ أَعْرَضَ	عَنْ ذِكْرِي	فَإِنَّ لَهُ	مَعِيشَةً
and whosoever turns away	from My Reminder	then verily for him	(is) a life
وَنَحْشُرُهُ	يَوْمَ	الْقِيَامَةِ	أَعْمَى ﴿١٢٤﴾
and We shall raise him up	(on the) Day	(of) Resurrection	blind
قَالَ رَبِّ	لِمَ حَشَرْتَنِي	أَعْمَى	وَقَدْ كُنْتُ بَصِيرًا ﴿١٢٥﴾
he will say O my Lord	why You raised me up	blind	while [indeed] I had sight
قَالَ	كَذَلِكَ	أَنْتَ	فَسِينَهَا
He (Allah) will say	thus	came unto you	and so but you forgot them
الْيَوْمَ نُنْسِي ﴿١٢٥﴾	وَكَذَلِكَ نَجْزِي	مَنْ أَسْرَفَ	
this Day you will be neglected	and thus We requite	(him) who transgresses	
وَلَمْ يُؤْمِنْ	بِآيَاتِ	رَبِّهِ	وَلَعَذَابُ
and believes not	in (the) Signs	(of) his Lord	and surely (the) torment
الْآخِرَةِ	أَشَدُّ	وَأَبْقَى ﴿١٢٦﴾	
(of) the Hereafter	(is) more severe	and more lasting	

أَفَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا قَبْلَهُمْ مِنَ الْقُرُونِ يَمْشُونَ فِي مَسْكِنِهِمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِأُولِي
 النُّهَى ﴿١٢٨﴾ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَكَانَ لِزِمَامٍ وَأَجَلٍ مُّسَمًّى ﴿١٢٩﴾ فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ
 وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا وَمِنْ آنَاءِ اللَّيْلِ فَسَبِّحْ وَأَطْرَافَ النَّهَارِ
 لَعَلَّكَ تَرْضَىٰ ﴿١٣٠﴾

128. Is it not a guidance for them (to know) how many generations We have destroyed before them, in whose dwellings they walk? Verily, in this are signs indeed for men of understanding. 129. And had it not been for a Word that went forth before from your Lord, and a term determined, (their punishment) must necessarily have come (in this world). 130. So bear patiently (O Muhammad ﷺ) what they say, and glorify the praises of your Lord before the rising of the sun, and before its setting, and during some hours of the night, and at the ends of the day (an indication for the five compulsory congregational prayers), that you may become pleased (with the reward which Allāh shall give you).

قَبْلَهُمْ	كَمْ أَهْلَكْنَا	هُمْ	أَفَلَمْ يَهْدِ
before them	how many We have destroyed	them	then (has) it not guided?
لَآيَاتٍ	إِنَّ فِي ذَلِكَ	يَمْشُونَ فِي مَسْكِنِهِمْ	مِنَ الْقُرُونِ
surely (are) signs	in this	they walk in their dwellings	[from] generations
لَآئِلِ	وَلَوْلَا كَلِمَةٌ سَبَقَتْ	النُّهَى ﴿١٢٨﴾	لِأُولِي
and had (it) not been for a Word (that) has gone forth	(of) understanding	for men	
وَأَجَلٍ	لَكَانَ لِزِمَامٍ	مِنْ رَبِّكَ	
and a term	it (the judgement) surely would have been inevitable	from your Lord	
بِحَمْدِ	وَسَبِّحْ	عَلَىٰ مَا يَقُولُونَ	فَاصْبِرْ
[with] (the) praises	and glorify	with what they say	so be patient
مُسَمًّى ﴿١٢٩﴾	مِنْ رَبِّكَ	قَبْلَ	طُلُوعِ
determined	(of) your Lord	before	(the) rising
وَأَطْرَافَ	وَمِنْ آنَاءِ	الَّيْلِ	فَسَبِّحْ
and (at the) ends	so glorify	(of) the night	and during (the) hours

لَعَلَّكَ تَرْضَى ﴿١٣١﴾	النَّهَارِ
so that you may become pleased	(of) the day

وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ ۖ أَزْوَاجًا مِنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا لِنَفْتِنَهُمْ فِيهِ وَرِزْقُ رَبِّكَ خَيْرٌ وَأَبْقَىٰ ﴿١٣٢﴾ وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا ۖ لَا نَسْأَلُكَ رِزْقًا مِّنْ نَّزْرُقُكَ وَالْعَاقِبَةُ لِلتَّقْوَىٰ ﴿١٣٣﴾ وَقَالُوا لَوْلَا يَأْتِينَا بِآيَةٍ مِّنْ رَبِّهِ ۗ أَوَلَمْ تَأْتِهِم بَيِّنَةٌ مَّا فِي الصُّحُفِ الْأُولَىٰ ﴿١٣٤﴾

131. And strain not your eyes in longing for the things We have given for enjoyment to various groups of them (polytheists and disbelievers in the Oneness of Allāh), the splendour of the life of this world, that We may test them thereby. But the provision (good reward in the Hereafter) of your Lord is better and more lasting. 132. And enjoin *As-Salāt* (the prayers) on your family, and be patient in offering them [i.e. the *Salāt* (prayers)]. We ask not of you a provision (i.e. to give Us something: money, etc.): We provide for you. And the good end (i.e. Paradise) is for the *Muttaqūn* (the pious). 133. They say: "Why does he not bring us a sign (proof) from his Lord?" Has there not come to them the proof of that which is (written) in the former papers [Scriptures, i.e. the *Taurāt* (Torah), and the *Injil* (Gospel), about the coming of the Prophet Muhammad ﷺ]?

وَلَا تَمُدَّنَّ عَيْنَيْكَ	إِلَىٰ مَا مَتَّعْنَا بِهِ ۖ	أَزْوَاجًا	مِنْهُمْ	زَهْرَةَ	الْحَيَاةِ	الدُّنْيَا	لِنَفْتِنَهُمْ
and strain not your eyes	for what We have given for enjoyment	(to) groups	of them	(the) splendour	(of) the life	(of) this world	that We may test them
فِيهِ	وَرِزْقُ	رَبِّكَ	خَيْرٌ	وَأَبْقَىٰ ﴿١٣٢﴾	وَأْمُرْ أَهْلَكَ	بِالصَّلَاةِ	وَاصْطَبِرْ عَلَيْهَا ۖ
thereby	and (the) provision	(of) your Lord	(is) best	and more lasting	and enjoin on your family	the prayer	We ask not of you
لِلتَّقْوَىٰ ﴿١٣٣﴾	وَقَالُوا	لَوْلَا يَأْتِينَا	بِآيَةٍ	مِّنْ رَبِّهِ ۗ	أَوَلَمْ تَأْتِهِم	بَيِّنَةٌ	مَّا فِي الصُّحُفِ
(is) for the pious or piety	and they say	why he brings us not	a sign	provide for you	We	and the (good) end (Paradise)	a provision

مَا	بَيْنَهُ	أَوَلَمْ تَأْتِهِمْ	مِنْ رَبِّهِ ۚ
(of) that which	(the) proof	and has (there) not come to them?	from his Lord

الْأُولَى	فِي الصُّحُفِ
former	(is) in the Scriptures

وَلَوْ أَنَّا أَهْلَكْنَاهُمْ بِعَذَابٍ مِّن قَبْلِهِ لَقَالُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ آيَاتِكَ مِن قَبْلِ أَنْ نُنزَلَ وَنُخْزَى ﴿١٣٤﴾ قُلْ كُلُّ مُتَرَبِّصٍ فَتَرَبَّصُوا فَسَتَعْلَمُونَ مَنِ اصَّحَبُ الصِّرَاطِ السَّوِيِّ وَمَنِ اهْتَدَى ﴿١٣٥﴾

134. And if We had destroyed them with a torment before this (i.e. Messenger Muhammad ﷺ and the Qur'an), they would surely have said: "Our Lord! If only You had sent us a Messenger, we should certainly have followed Your *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.), before we were humiliated and disgraced." 135. Say (O Muhammad ﷺ): "Each one (believer and disbeliever) is waiting, so wait you too; and you shall know who are they that are on the Straight and Even Path (i.e. Allāh's religion of Islāmic Monotheism), and who are they that have let themselves be guided (on the Right Path)."

وَلَوْ	أَنَّا	أَهْلَكْنَاهُمْ	بِعَذَابٍ	مِّن قَبْلِهِ
and if	that We	had destroyed them	with a torment	before this
لَقَالُوا رَبَّنَا	لَوْلَا أَرْسَلْتَ	إِلَيْنَا	رَسُولًا	
surely they would have said our Lord	why not You sent	to us	a Messenger	
فَنَتَّبِعَ آيَاتِكَ	مِن قَبْلِ	أَنْ نُنزَلَ		
that we might have followed Your Signs	before	[that] we were disgraced		
وَنُخْزَى ﴿١٣٤﴾	قُلْ	كُلُّ	مُتَرَبِّصٍ	فَتَرَبَّصُوا
and we were humiliated	say	each (one)	(is) waiting	so wait you (too)
فَسَتَعْلَمُونَ	مَنْ	اصَّحَبُ	الصِّرَاطِ	السَّوِيِّ
then you shall know	who	(are the) owners	(of) the Path	Even (Straight)

وَمَنِ اهْتَدَى ﴿١٣٥﴾
and who has walked aright

سُورَةُ الْأَنْبِيَاءِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُّعْرِضُونَ ﴿١﴾ مَا يَأْتِيهِمْ مِنْ ذِكْرِ مِنْ رَبِّهِمْ
مُحَدَّثٍ إِلَّا اسْتَمَعُوهُ وَهُمْ يَلْعَبُونَ ﴿٢﴾ لَاهِيَةً قُلُوبُهُمْ وَأَسْرَأَ النَّجْوَى الَّذِينَ ظَلَمُوا هَلْ
هَذَا إِلَّا بَشَرٌ مِثْلُكُمْ أَفَتَأْتُونَ السَّحَرَ وَأَنْتُمْ تَبْصُرُونَ ﴿٣﴾ قَالَ رَبِّي يَعْلَمُ
الْقَوْلَ فِي السَّمَاءِ وَالْأَرْضِ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿٤﴾

Sūrah Al-Anbiyā' (The Prophets) 21

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. Draws near for mankind their reckoning, while they turn away in heedlessness. 2. Comes not to them an admonition (a chapter of the Qur'ān) from their Lord as a recent Revelation but they listen to it while they play 3. With their hearts occupied (with evil things). Those who do wrong, conceal their private counsels, (saying): "Is this (Muhammad ﷺ) more than a human being like you? Will you submit to magic while you see it?" 4. He (Muhammad ﷺ) said: "My Lord knows (every) word (spoken) in the heavens and on earth. And He is the All-Hearer, the All-Knower."

الرَّحِيمِ		الرَّحْمَنِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
مُعْرِضُونَ ﴿١﴾	فِي غَفْلَةٍ	وَهُمْ	حِسَابُهُمْ	أَقْتَرَبَ لِلنَّاسِ	
turn away	in heedlessness	while they	their reckoning	draws near for mankind	
مُحَدَّثٍ	مِنْ رَبِّهِمْ	مِنْ ذِكْرِ	مَا يَأْتِيهِمْ		
(as) a recent Revelation	from their Lord	[of] an admonition	comes not unto them		
قُلُوبُهُمْ	لَاهِيَةً	وَهُمْ يَلْعَبُونَ ﴿٢﴾	إِلَّا اسْتَمَعُوهُ		
their hearts	being occupied	while they play	but they listen to it		
هَلْ هَذَا	الَّذِينَ ظَلَمُوا	وَأَسْرَأَ النَّجْوَى			
(is) this (Muhammad)?	those who do wrong	and conceal the private counsels			

إِلَّا بَشَرٌ	مِثْلَكُمْ	أَفَتَأْتُونَ السَّحَرَ	وَأَنْتُمْ تَبْصُرُونَ
but a human being	like you	will you then go to magic?	while you see (it)
قَالَ رَبِّي	يَعْلَمُ الْقَوْلَ	فِي السَّمَاءِ	وَالْأَرْضِ
he said my Lord	knows the word	in the heavens	and the earth
وَهُوَ السَّمِيعُ		الْعَلِيمُ	
and He (is) the All-Hearer		the All-Knower	

بَلْ قَالُوا أَضْغَثُ أَحْلَمٍ بَلِ افْتَرَاهُ بَلْ هُوَ شَاعِرٌ فَلْيَأْتِنَا بِآيَةٍ كَمَا أُرْسِلَ الْأُولُونَ ﴿٥﴾ مَا آمَنَتْ قَبْلَهُمْ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا أَفَهُمْ يُؤْمِنُونَ ﴿٦﴾ وَمَا أَرْسَلْنَا قَبْلَكَ إِلَّا رِجَالًا نُوْحِي إِلَيْهِمْ فَسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴿٧﴾ وَمَا جَعَلْنَاهُمْ جَسَدًا لَا يَأْكُلُونَ الطَّعَامَ وَمَا كَانُوا خَالِدِينَ ﴿٨﴾

5. Nay, they say: "These (Revelations of the Qur'an which are inspired to Muhammad ﷺ) are mixed up false dreams! Nay, he has invented it! Nay, he is a poet! Let him then bring us an *Ayāh* (sign as a proof) like the ones that the former (Prophets) were sent (with)!" 6. Not one of the towns (populations), of those which We destroyed, believed before them (though We sent them signs); will they then believe? 7. And We sent not before you (O Muhammad ﷺ) but men to whom We revealed. So ask the people of the Reminder [Scriptures – the Taurāt (Torah), the Injīl (Gospel)] if you do not know. 8. And We did not create them (the Messengers, with) bodies that ate not food, nor were they immortals.

بَلْ قَالُوا	أَضْغَثُ	أَحْلَمٍ	بَلِ افْتَرَاهُ	بَلْ هُوَ	شَاعِرٌ
nay they say	(these are) mixed up false	dreams	nay he has invented it	nay he	(is) a poet
فَلْيَأْتِنَا	بِآيَةٍ	كَمَا أُرْسِلَ الْأُولُونَ ﴿٥﴾	مَا آمَنَتْ قَبْلَهُمْ	مِنْ قَرْيَةٍ	أَهْلَكْنَاهَا
so let him bring us	a sign	as the ancients were sent	believed not before them	any town	which We have destroyed
إِلَّا رِجَالًا	أَفَهُمْ يُؤْمِنُونَ ﴿٦﴾	وَمَا أَرْسَلْنَا قَبْلَكَ	إِلَّا رِجَالًا	بَلْ هُوَ	شَاعِرٌ
but men	(will) they then believe?	and We sent not before you	which We have destroyed	nay he	(is) a poet
نُوْحِي إِلَيْهِمْ	فَسْأَلُوا	أَهْلَ	الذِّكْرِ	إِنْ كُنْتُمْ	لَا تَعْلَمُونَ ﴿٧﴾
We revealed to them	so ask	(the) people	(of) the Reminder	if you	(do) not know

وَمَا جَعَلْنَاهُمْ	جَسَدًا	لَا يَأْكُلُونَ الطَّعَامَ	وَمَا كَانُوا خَالِدِينَ
and We made them not	bodies	(that) eat not the food	nor they were immortals

ثُمَّ صَدَقْنَاهُمُ الْوَعْدَ فَأَنْجَيْنَاهُمْ وَمَنْ نَشَاءُ وَأَهْلَكْنَا الْمُسْرِفِينَ ﴿٩﴾ لَقَدْ أَنْزَلْنَا إِلَيْكُمْ كِتَابًا فِيهِ ذِكْرُكُمْ أَفَلَا تَعْقِلُونَ ﴿١٠﴾ وَكَمْ قَصَمْنَا مِنْ قَرْيَةٍ كَانَتْ ظَالِمَةً وَأَنْشَأْنَا بَعْدَهَا قَوْمًا آخَرِينَ ﴿١١﴾ فَلَمَّا أَحْسَوْا بِأَسْنَا إِذَا هُمْ مِنْهَا يَرْكُضُونَ ﴿١٢﴾ لَا تَرْكُضُوا وَارْجِعُوا إِلَىٰ مَا أُتْرِفْتُمْ فِيهِ وَمَسْكِنِكُمْ لَعَلَّكُمْ تَسْأَلُونَ ﴿١٣﴾

9. Then We fulfilled to them the promise. So We saved them and those whom We willed, but We destroyed *Al-Musrifūn* (i.e. disbelievers in Allāh, in His Messengers, extravagants, transgressors of Allāh's limits by committing crimes, oppression, polytheism and sins). 10. Indeed, We have sent down for you (O mankind) a Book (the Qur'ān) in which there is *Dhikrukum*, (your Reminder or an honour for you, i.e. honour for the one who follows the teaching of the Qur'ān and acts on its teachings). Will you not then understand? 11. How many a town (community) given to wrongdoing, have We destroyed, and raised up after them another people! 12. Then, when they perceived (saw) Our torment (coming), behold, they (tried to) flee from it. 13. Flee not, but return to that wherein you lived a luxurious life, and to your homes, in order that you may be questioned.

ثُمَّ صَدَقْنَاهُمْ	الْوَعْدَ	فَأَنْجَيْنَاهُمْ	وَمَنْ نَشَاءُ
then We fulfilled to them	the promise	so We saved them	and (those) whom We willed
وَأَهْلَكْنَا الْمُسْرِفِينَ ﴿٩﴾	لَقَدْ	أَنْزَلْنَا إِلَيْكُمْ	كِتَابًا
and We destroyed the extravagants	indeed	We have sent down to you	a Book
فِيهِ	ذِكْرُكُمْ	أَفَلَا تَعْقِلُونَ ﴿١٠﴾	وَكَمْ
in which	(is) your Reminder	(will) you not then understand?	and how many
قَصَمْنَا مِنْ قَرْيَةٍ	كَانَتْ ظَالِمَةً	وَأَنْشَأْنَا بَعْدَهَا	
We have destroyed of a town	that was doing wrong	and We raised up after them	
قَوْمًا	آخَرِينَ ﴿١١﴾	فَلَمَّا	أَحْسَوْا بِأَسْنَا
people	another	then when	they perceived Our torment
هم	إِذَا	هَمُّ	
they	behold	they	

أَتْرَفْتُمْ فِيهِ	إِلَى مَا	وَأَرْجِعُوا	لَا تَرْكُضُوا	مِنْهَا يَرْكُضُونَ ﴿١٢﴾
you live a luxurious life in it	to what	but return	flee not	were fleeing from it
لَعَلَّكُمْ تَسْأَلُونَ ﴿١٣﴾			وَمَسْكِنِكُمْ	
(in order) that you may be questioned			and (to) your homes	

قَالُوا يَا وَيْلَنَا إِنَّا كُنَّا ظَالِمِينَ ﴿١٤﴾ فَمَا زَالَتْ تِلْكَ دَعْوَاهُمْ حَتَّى جَعَلْنَاهُمْ حَصِيدًا خَمِيدِينَ ﴿١٥﴾ وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا لِعِبِينَ ﴿١٦﴾ لَوْ أَرَدْنَا أَنْ نَتَّخِذَهُمْ لَاتَّخَذْنَاهُ مِنْ لَدُنَّا إِنْ كُنَّا فَاعِلِينَ ﴿١٧﴾ بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ. فَإِذَا هُوَ زَاهِقٌ وَلَكُمُ الْوَيْلُ مِمَّا نَصِفُونَ ﴿١٨﴾

14. They cried: "Woe to us! Certainly we have been *Zālimūn* (polytheists, wrongdoers and disbelievers in the Oneness of Allāh)." 15. And that cry of theirs ceased not, till We made them as a field that is reaped, extinct (dead). 16. We created not the heavens and the earth and all that is between them for a (mere) play. 17. Had We intended to take a pastime (i.e. a wife or a son), We could surely have taken it from Us, if We were going to do (that). 18. Nay, We fling (send down) the truth (this Qur'ān) against the falsehood (disbelief), so it destroys it, and behold, it (falsehood) is vanished. And woe to you for that (lie) which you ascribe (to Allāh by uttering that Allāh has a wife and a son).

فَمَا زَالَتْ	ظَالِمِينَ ﴿١٤﴾	إِنَّا كُنَّا	قَالُوا يَا وَيْلَنَا	
then ceased not	wrongdoers	surely we have been	they said [O] woe to us	
خَمِيدِينَ ﴿١٥﴾	حَصِيدًا	حَتَّى جَعَلْنَاهُمْ	دَعْوَاهُمْ	تِلْكَ
(that is) reaped	(as) a field	till We made them	cry of theirs	that
لِعِبِينَ ﴿١٦﴾	بَيْنَهُمَا	وَمَا	وَالْأَرْضَ	وَمَا خَلَقْنَا السَّمَاءَ
(as) players	(is) between them	and what	and the earth	and We created not the heaven
مِنْ لَدُنَّا	لَاتَّخَذْنَاهُ	أَنْ نَتَّخِذَ لَهُمْ	لَوْ أَرَدْنَا	
from Us	We could surely have taken it	that We take a pastime	if We had intended	
فَيَدْمَغُهُ.	عَلَى الْبَاطِلِ	نَقْذِفُ بِالْحَقِّ	بَلْ	إِنْ كُنَّا فَاعِلِينَ ﴿١٧﴾
so it destroys it	against the falsehood	We fling the truth	nay	if We were going to do

فَإِذَا	هُوَ	زَاهِقٌ	وَلَكُمْ	الْوَيْلُ	مِمَّا نَصِفُونَ ﴿١٩﴾
then behold	it	(is) vanished	and to you	woe	for that which you ascribe

وَلَهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَمَنْ عِنْدَهُ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَلَا يَسْتَحْسِرُونَ ﴿١٩﴾
يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ لَا يَفْتُرُونَ ﴿٢٠﴾ أَمْ اتَّخَذُوا إِلَهًا مِنَ الْأَرْضِ هُمْ يُنْشِرُونَ ﴿٢١﴾ لَوْ
كَانَ فِيهِمَا إِلَهٌ إِلَّا اللَّهُ لَفَسَدَتَا فَسَبِّحْنَا اللَّهَ رَبَّ الْعَرْشِ عَمَّا يَصِفُونَ ﴿٢٢﴾

19. To Him belongs whosoever is in the heavens and on earth. And those who are near Him (i.e. the angels) are not too proud to worship Him, nor are they weary (of His worship). 20. They (i.e. the angels) glorify His Praises night and day, (and) they never slacken (to do so). 21. Or have they taken (for worship) *ālihah* (gods) from the earth who raise the dead? 22. Had there been therein (in the heavens and the earth) *ālihah* (gods) besides Allāh, then verily, both would have been ruined. Glorified is Allāh, the Lord of the Throne, (High is He) above all that (evil) they associate with Him!

وَلَهُ	مَنْ	فِي السَّمَوَاتِ	وَالْأَرْضِ	وَمَنْ
and to Him (belongs)	whosoever	(is) in the heavens	and the earth	and (those) who
عِنْدَهُ	لَا يَسْتَكْبِرُونَ	عَنْ عِبَادَتِهِ	وَلَا يَسْتَحْسِرُونَ ﴿١٩﴾	
(are) near Him	they are not proud	to worship Him	nor they are weary	
يُسَبِّحُونَ اللَّيْلَ	وَالنَّهَارَ	لَا يَفْتُرُونَ ﴿٢٠﴾		
they glorify (Him) the night	and the day	they slacken not		
أَمْ اتَّخَذُوا إِلَهًا	مِنَ الْأَرْضِ	هُمْ يُنْشِرُونَ ﴿٢١﴾	لَوْ كَانَ	
or have they taken (for worship) gods	from the earth	they raise (the dead)	if (there) had been	
فِيهِمَا	إِلَّا اللَّهُ	لَفَسَدَتَا		
in both of them	besides Allah	surely both would have been ruined		
فَسَبِّحْنَا اللَّهَ	رَبَّ الْعَرْشِ	عَمَّا يَصِفُونَ ﴿٢٢﴾		
so Glorified is Allah	(the) Lord (of) the Throne	(High) above what they attribute (to Him)		

لَا يُسْئَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْئَلُونَ ﴿٢٣﴾ أَمْ اتَّخَذُوا مِنْ دُونِهِ إِلَهًا قُلْ هَاتُوا بُرْهَانَكُمْ هَذَا

ذَكَرٌ مِّن مَّعِيَ وَذَكَرٌ مِّن قَبْلِي بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ الْحَقَّ فَهُمْ مُّعْرِضُونَ ﴿٢٣﴾ وَمَا أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ ﴿٢٤﴾ وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا سُبْحٰنَهُ ۚ بَلْ عِبَادٌ مُّكْرَمُونَ ﴿٢٥﴾

23. He cannot be questioned as to what He does, while they will be questioned.
 24. Or have they taken for worship (other) *alihah* (gods) besides Him? Say: "Bring your proof. This (the Qur'an) is the Reminder for those with me and the Reminder for those before me." But most of them know not the Truth, so they are averse. 25. And We did not send any Messenger before you (O Muhammad ﷺ) but We revealed to him (saying): *Lā ilaha illa Ana* [none has the right to be worshipped but I (Allāh)], so worship Me (Alone and none else)."
 26. And they say: "The Most Gracious (Allāh) has begotten a son (or children)." Glory to Him! They [whom they call children of Allāh i.e. the angels, 'Isā (Jesus) son of Maryam (Mary), 'Uzair (Ezra)], are but honoured slaves.

أَمْرٌ	وَهُمْ يُسْأَلُونَ ﴿٢٣﴾	عَمَّا يَفْعَلُ	لَا يُسْأَلُ
or	while they will be questioned	about what He does	He can not be questioned
هَذَا	هَاتُوا بُرْهٰنَكُمْ ﴿٢٤﴾	قُلْ	أَتَّخَذُوا مِن دُونِهِ ۚ
this	bring your proof	say	have they taken (for worship) besides Him
مِن	وَذَكَرٌ	مَّعِيَ	مِن
(for those) who	and a Reminder	(are) with me	(for those) who
﴿٢٣﴾ مُّعْرِضُونَ	فَهُمْ	لَا يَعْلَمُونَ الْحَقَّ	بَلْ أَكْثَرُهُمْ
(are) averse	so they	know not the truth	but most of them
﴿٢٣﴾	نُوحِي إِلَيْهِ	مِن رَّسُولٍ	مِن قَبْلِكَ
We revealed to him	but	any Messenger	before you
﴿٢٤﴾	وَقَالُوا	إِلَّا أَنَا	لَا إِلَهَ
and they say	so worship Me	but I	(there is) no god
﴿٢٥﴾	بَلْ عِبَادٌ	سُبْحٰنَهُ ۚ	أَتَّخَذَ الرَّحْمَنُ
honoured	nay (they are) slaves	Glory to Him	the Most Gracious has begotten a son

لَا يَسْبِقُونَهُ، بِالْقَوْلِ وَهُمْ بِأَمْرِهِ يَعْمَلُونَ ﴿٢٧﴾ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ
وَلَا يَشْفَعُونَ إِلَّا لِمَنِ ارْتَضَى وَهُمْ مِنْ خَشْيَتِهِ مُشْفِقُونَ ﴿٢٨﴾ وَمَنْ يَقُلْ مِنْهُمْ إِنِّي
إِلَهٌ مِّنْ دُونِهِ، فَذَلِكَ نَجْزِيهِ جَهَنَّمَ كَذَلِكَ نَجْزِي الظَّالِمِينَ ﴿٢٩﴾ أَوَلَمْ يَرِ الَّذِينَ كَفَرُوا
أَنَّ السَّمَوَاتِ وَالْأَرْضَ كَانَتْ رَتْقًا فَفَتَقْنَاهُمَا وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيًّا أَفَلَا
يُؤْمِنُونَ ﴿٣٠﴾

27. They speak not until He has spoken, and they act on His Command. 28. He knows what is before them, and what is behind them, and they cannot intercede except for him with whom He is pleased. And they stand in awe for fear of Him. 29. And if any of them should say: "Verily, I am an *ilāh* (a god) besides Him (Allāh)," such a one We should recompense with Hell. Thus We recompense the *Zālimūn* (polytheists and wrongdoers). 30. Have not those who disbelieve known that the heavens and the earth were joined together as one united piece, then We parted them? And We have made from water every living thing. Will they not then believe?

لَا يَسْبِقُونَهُ،	بِالْقَوْلِ	وَهُمْ	بِأَمْرِهِ، يَعْمَلُونَ ﴿٢٧﴾	يَعْلَمُ مَا
they can not precede Him	in word	and they	act on His Command	He knows what
بَيْنَ أَيْدِيهِمْ	وَمَا	خَلْفَهُمْ	وَلَا يَشْفَعُونَ	إِلَّا
(is) before them	and what	(is) behind them	and they can not intercede	except
لِمَنِ ارْتَضَى	وَهُمْ	مِنْ خَشْيَتِهِ،	مُشْفِقُونَ ﴿٢٨﴾	stand in awe
for (him with) whom He is pleased	and they	from fear of Him		
وَمَنْ يَقُلْ	إِنِّي	إِلَهٌ	مِنْ دُونِهِ،	فَذَلِكَ
and whosoever says	of them	verily I am	besides Him	then that
نَجْزِيهِ	جَهَنَّمَ	كَذَلِكَ	نَجْزِي الظَّالِمِينَ ﴿٢٩﴾	We recompense the wrongdoers
We will recompense him	(with) Hell	thus		
أَوَلَمْ يَرِ	الَّذِينَ كَفَرُوا	أَنَّ السَّمَوَاتِ	وَالْأَرْضَ	and the earth
[and] have not seen?	those who disbelieved	that the heavens		
كَانَا رَتْقًا	فَفَتَقْنَاهُمَا	وَجَعَلْنَا	مِنَ الْمَاءِ	from the water
were joined together	then We parted them	and We have made		

أَفَلَا يُؤْمِنُونَ ﴿٣١﴾	حَيِّ	شَيْءٍ	كُلِّ
(will) they not then believe?	living	thing	every

وَجَعَلْنَا فِي الْأَرْضِ رَوَاسِي أَنْ تَمِيدَ بِهِمْ وَجَعَلْنَا فِيهَا فِجَاجًا سُبُلًا لَّعَلَّهُمْ يَهْتَدُونَ ﴿٣١﴾
 وَجَعَلْنَا السَّمَاءَ سَقْفًا مَحْفُوظًا وَهُمْ عَنْ آيَاتِهَا مُعْرِضُونَ ﴿٣٢﴾ وَهُوَ الَّذِي خَلَقَ اللَّيْلَ
 وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ كُلٌّ فِي فَلَكٍ يَسْبَحُونَ ﴿٣٣﴾ وَمَا جَعَلْنَا لِشَرٍّ مِنْ قَبْلِكَ الْخُلْدَ أَفَإِنَّ
 مِتَّ فَهُمْ الْخَالِدُونَ ﴿٣٤﴾

31. And We have placed on the earth firm mountains, lest it should shake with them, and We placed therein broad highways for them to pass through, that they may be guided. 32. And We have made the heaven a roof, safe and well-guarded. Yet they turn away from its signs (i.e. sun, moon, winds, clouds). 33. And He it is Who has created the night and the day, and the sun and the moon, each in an orbit floating. 34. And We granted not to any human being immortality before you (O Muhammad ﷺ); then if you die, would they live forever?

وَجَعَلْنَا	فِي الْأَرْضِ	رَوَاسِي	أَنْ تَمِيدَ	بِهِمْ
and We have made (placed)	in the earth	firm mountains	lest it should shake	with them
وَجَعَلْنَا	فِيهَا	فِجَاجًا	سُبُلًا	لَّعَلَّهُمْ يَهْتَدُونَ ﴿٣١﴾
and We placed	therein	broad passes	(as) ways	so that they may be guided
وَجَعَلْنَا السَّمَاءَ	سَقْفًا	مَحْفُوظًا	وَهُمْ	
and We have made the heaven	a roof	(safe) well-guarded	yet they	
عَنْ آيَاتِهَا	مُعْرِضُونَ ﴿٣٢﴾	وَهُوَ	الَّذِي خَلَقَ	الَّيْلَ وَالنَّهَارَ
from its signs	turn away	and He (it is)	Who has created	the night and the day
وَالشَّمْسَ	وَالْقَمَرَ	كُلِّ	فِي فَلَكٍ يَسْبَحُونَ ﴿٣٣﴾	وَمَا جَعَلْنَا
and the sun	and the moon	each	in an orbit floating	and We granted not
لِشَرٍّ	مِنْ قَبْلِكَ	الْخُلْدَ	أَفَإِنَّ مِتَّ	فَهُمْ
to any human being	before you	immortality	so if you die?	then they
				الْخَالِدُونَ ﴿٣٤﴾
				(will) live forever

كُلِّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَتَبْلُوكُمْ بِالشَّرِّ وَالْخَيْرِ فِتْنَةً وَإِلَيْنَا تُرْجَعُونَ ﴿٣٤﴾ وَإِذْ أَرَأَيْتَ

الَّذِينَ كَفَرُوا إِنْ يَتَّخِذُونَكَ إِلَّا هُزُوًا أَهَذَا الَّذِي يَذْكُرُ آلِهَتَكُمْ وَهُمْ
 يَذْكُرُ الرَّحْمَنَ هُمْ كَافِرُونَ ﴿٣٦﴾ خُلِقَ الْإِنْسَانُ مِنْ عَجَلٍ سَأُورِيكُمْ آيَاتِي فَلَا
 تَسْتَعْجِلُونِ ﴿٣٧﴾ وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ ﴿٣٨﴾

35. Everyone is going to taste death, and We shall make a trial of you with evil and with good. And to Us you will be returned. 36. And when those who disbelieved (in the Oneness of Allāh) see you (O Muhammad ﷺ), they take you not except for mockery (saying): "Is this the one who talks (badly) about your gods?" While they disbelieve at the mention of the Most Gracious (Allāh). 37. Man is created of haste. I will show you My *Ayāt* (torments, proofs, evidences, verses, lessons, signs, revelations, etc.). So ask Me not to hasten (them). 38. And they say: "When will this promise (come to pass), if you are truthful."

كُلُّ	نَفْسٍ	ذَائِقَةً	الْمَوْتِ	وَنَبْلُوكُمْ	بِالشَّرِّ	وَالْخَيْرِ
every	(one) soul	(is) going to taste	death	and We shall test you	with evil	and good
فِتْنَةً	وَإِلَيْنَا تُرْجَعُونَ ﴿٣٥﴾	وَإِذَا	رَأَاكَ	الَّذِينَ كَفَرُوا		
(as) a temptation	and to Us you will be returned	and when	see you	those who disbelieved		
إِنْ يَتَّخِذُونَكَ	إِلَّا هُزُوًا	أَهَذَا	الَّذِي	يَذْكُرُ آلِهَتَكُمْ		
they take you not	except (for) mockery	(is) this?	the one who	talks about your gods		
وَهُمْ	يَذْكُرُ الرَّحْمَنَ	هُمْ	كَافِرُونَ ﴿٣٦﴾			
while they	at (the) mention (of) the Most Gracious	[they]	(are) disbelievers			
خُلِقَ الْإِنْسَانُ	مِنْ عَجَلٍ	سَأُورِيكُمْ	آيَاتِي	فَلَا تَسْتَعْجِلُونِ ﴿٣٧﴾		
man is created	of haste	I will show you	My Signs	so you ask Me not to hasten		
وَيَقُولُونَ مَتَى	هَذَا	الْوَعْدُ	إِنْ كُنْتُمْ صَادِقِينَ ﴿٣٨﴾			
and they say when	this	promise (will come to pass)	if you are truthful			

لَوْ يَعْلَمُ الَّذِينَ كَفَرُوا حِينَ لَا يَكْفُونَ عَنْ وُجُوهِهِمُ النَّارَ وَلَا عَنْ ظُهُورِهِمْ وَلَا
 هُمْ يَنْصُرُونَ ﴿٣٩﴾ بَلْ تَأْتِيهِمْ بَغْتَةً فَتَبْهَتُهُمْ فَلَا يَسْتَطِيعُونَ رَدَّهَا وَلَا هُمْ
 يُنظَرُونَ ﴿٤٠﴾ وَلَقَدْ أَسْتَهْزَيْتَ بِرُسُلٍ مِّن قَبْلِكَ فَحَاقَ بِالَّذِينَ سَخِرُوا مِنْهُمْ مَا كَانُوا بِهِ

يَسْتَهْزِءُونَ ﴿٤١﴾

39. If only those who disbelieved knew (the time) when they will not be able to ward off the Fire from their faces, nor from their backs, and they will not be helped. 40. Nay, it (the Fire or the Day of Resurrection) will come upon them all of a sudden and will perplex them, and they will have no power to avert it nor will they get respite. 41. Indeed (many) Messengers were mocked before you (O Muhammad ﷺ), but the scoffers were surrounded by that, whereat they used to mock.

لَوْ يَعْلَمُ	الَّذِينَ كَفَرُوا	حِينَ	لَا يَكْفُرُونَ	عَنْ وُجُوهِهِمْ
if knew	those who disbelieved	(the) time	(when) they will not ward off	from their faces
النَّارَ وَلَا	عَنْ ظُهُورِهِمْ	وَلَا هُمْ يُنصَرُونَ ﴿٤٠﴾	بَلْ تَأْتِيهِمْ	
nor the Fire	from their backs	and they will not be helped	nay it will come upon them	
بَغْتَةً	فَتَبْهَتُهُمْ	فَلَا يَسْتَطِيعُونَ رَدَّهَا		
all of a sudden	then will perplex them	so they will not be able (to) avert it		
وَلَا هُمْ يُنظَرُونَ ﴿٤١﴾	وَلَقَدْ اسْتَهْزِئُوا	بِرُسُلٍ	مِنْ قَبْلِكَ	
nor they will get respite	and indeed were mocked	Messengers	before you	
فَحَاقَ	بِالَّذِينَ سَخِرُوا مِنْهُمْ	مَا كَانُوا	بِهِ يَسْتَهْزِءُونَ ﴿٤٢﴾	
then surrounded	those who mocked from them	what they used to	mock at it	

قُلْ مَنْ يَكْفُلُكُمْ بِاللَّيْلِ وَالنَّهَارِ مِنَ الرَّحْمَنِ بَلْ هُمْ عَنْ ذِكْرِ رَبِّهِمْ مُعْرِضُونَ ﴿٤٣﴾
 أَمْ لَهُمْ آلِهَةٌ تَمْنَعُهُمْ مِنْ دُونِنَا لَا يَسْتَطِيعُونَ نَصْرَ أَنفُسِهِمْ وَلَا هُمْ مِنَّا
 يُصْحَبُونَ ﴿٤٤﴾ بَلْ مَنَعْنَا هَؤُلَاءِ وَءَابَاءَهُمْ حَتَّى طَالَ عَلَيْهِمُ الْعُمُرُ أَفَلَا يَرَوْنَ
 أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا مِنْ أَطْرَافِهَا أَفَهُمُ الْغَالِبُونَ ﴿٤٥﴾

42. Say: "Who can guard and protect you in the night or in the day from the (punishment of the) Most Gracious (Allāh)?" Nay, but they turn away from the remembrance of their Lord. 43. Or have they *ālihah* (gods) who can guard them from Us? They have no power to help themselves, nor can they be protected from Us (i.e. from Our torment). 44. Nay, We gave the luxuries of this life to these men and their fathers until the period grew long for them. See they not

that We gradually reduce the land (in their control) from its outlying borders? Is it then they who will overcome?

قُلْ مَنْ	يَكْفُرُكُمْ	بِالْأَيْلِ	وَالنَّهَارِ	مِنَ الرَّحْمَنِ
say	will protect you	in the night	and the day	from the Most Gracious
بَلْ هُمْ	عَنْ ذِكْرِ	رَبِّهِمْ	مُعْرِضُونَ ﴿٤٥﴾	أَمْ هُمْ
nay they	from (the) remembrance	(of) their Lord	turn away	have they or
ءَالِهَةٍ	تَمْنَعُهُمْ	مِن دُونِنَا	لَا يَسْتَطِيعُونَ	نَصْرَ
gods	who can guard them	except Us	they are not able (to) help	themselves
وَلَا هُمْ	مِنَّا يُصْحَبُونَ ﴿٤٦﴾	بَلْ مَنَعْنَا هَؤُلَاءِ		
nor they	can be protected from Us	nay We gave luxuries to these (people)		
وَأَبَاءَهُمْ	حَتَّى طَالَ	عَلَيْهِمْ	الْعُمُرُ	أَفَلَا يَرَوْنَ
and their fathers	until grew long	upon them	the life (the period)	then (do) not they see?
أَنَا	نَأْتِي الْأَرْضَ	نَقُصُّهَا	مِنَ أَطْرَافِهَا	
that We	come to the land	We reduce it	from its (outlying) borders	
أَفْهَمْ		الْغَالِبُونَ ﴿٤٧﴾		
(is it) then they?		(who) will overcome		

قُلْ إِنَّمَا أُنذِرُكُمْ بِالْوَحْيِ وَلَا يَسْمَعُ الصَّمُّ الدُّعَاءَ إِذَا مَا يَنْذِرُونَ ﴿٤٥﴾ وَلَئِنْ مَسَّتْهُمْ نَفْحَةٌ مِنْ عَذَابِ رَبِّكَ لَيَقُولُنَّ يَا وَيْلَنَا إِنَّا كُنَّا ظَالِمِينَ ﴿٤٦﴾ وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَى بِنَا حَاسِبِينَ ﴿٤٧﴾

45. Say (O Muhammad ﷺ): "I warn you only by the Revelation (from Allāh and not by the opinion of the religious scholars and others)." But the deaf (who follow the religious scholars and others blindly) will not hear the call, (even) when they are warned [i.e. one should follow only the Qur'an and the Sunnah (legal ways, orders, acts of worship, and the statements of Prophet Muhammad ﷺ, as the Companions of the Prophet ﷺ did)]. 46. And if a breath

(minor calamity) of the torment of your Lord touches them, they will surely cry: "Woe to us! Indeed we have been *Zālimūn* (polytheists and wrongdoers)." 47. And We shall set up Balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And Sufficient are We to take account.

قُلْ	إِنَّمَا أَنذَرُكُمْ	بِالْوَحْيِ	وَلَا يَسْمَعُ الصُّمُّ	الدُّعَاءَ
say	only I warn you	by the Revelation	but the deaf will not hear	the call
إِذَا مَا يَنْذُرُونَ ﴿٤٧﴾	وَلَكِنَّ مَسَّهُمْ	نَفْحَةٌ	مِّنْ عَذَابِ	رَبِّكَ
when they are warned	and if touches them	a breath	of (the) torment	(of) your Lord
لَيَقُولُنَّ يَئُونَنَا	إِنَّا كُنَّا	ظَالِمِينَ ﴿٤٨﴾		
they will surely say (cry) O woe to us	verily we have been	wrongdoers		
وَنَضَعُ الْمَوَازِينَ	الْقِسْطَ	لِيَوْمِ	الْقِيَامَةِ	
and We shall set up the balances	(of) justice	on (the) Day	(of) Resurrection	
فَلَا نُظَلِّمُ نَفْسًا	شَيْئًا	وَإِنْ كَانَ	مِثْقَالَ	
then no soul will be dealt with unjustly	at all	and if (there) be	weight	
حَبَّةٍ	مِّنْ خَرْدَلٍ	أَتَيْنَاهَا	وَكُنَّا	بِنَا حَسِيبِينَ ﴿٤٩﴾
(of) a seed	of mustard	We will bring [with] it	and Sufficient are	We (as) Reckoners

وَلَقَدْ آتَيْنَا مُوسَىٰ وَهَارُونَ الْفُرْقَانَ وَضِيَاءً وَذِكْرًا لِّلْمُتَّقِينَ ﴿٥٠﴾ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ بِالْغَيْبِ وَهُمْ مِّنَ السَّاعَةِ مُشْفِقُونَ ﴿٥١﴾ وَهَذَا ذِكْرٌ مُّبَارَكٌ أَنْزَلْنَاهُ أَفَأَنْتُمْ لَهُ مُنْكَرُونَ ﴿٥٢﴾ ﴿٥٣﴾ وَلَقَدْ آتَيْنَا إِبْرَاهِيمَ رُشْدَهُ مِن قَبْلُ وَكُنَّا بِهِ عَلِيمِينَ ﴿٥٤﴾ إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا هَذِهِ التَّمَاثِيلُ الَّتِي أَنْتُمْ لَهَا عَاكِفُونَ ﴿٥٥﴾

48. And indeed We granted to Mūsā (Moses) and Hārūn (Aaron) the criterion (of right and wrong), and a shining light [i.e. the Taurāt (Torah)] and a Reminder for *Al-Muttaqūn* (the pious). 49. Those who fear their Lord without seeing Him, and they are afraid of the Hour (Day of Resurrection – *Yaumul-Qiyāmah*). 50. And this is a blessed Reminder (the Qur'ān) which We have sent down; will you then (dare to) deny it? 51. And indeed We bestowed aforetime

on Ibrāhīm (Abraham) his (portion of) guidance, and We were All-Knower of him (as to his belief in the Oneness of Allāh). 52. When he said to his father and his people: "What are these images to which you are devoted?"

وَصِيَاءٌ		الْفُرْقَانَ	وَهَارُونَ	وَلَقَدْ آتَيْنَا مُوسَى	
and a (shining) light		the criterion	and Aaron	and indeed We gave Moses	
بِالْغَيْبِ	رَبِّهِمْ	الَّذِينَ يَخْشَوْنَ	لِلْمُتَّقِينَ	وَذِكْرًا	
with unseen	their Lord	those who fear	for the pious (persons)	and a Reminder	
مُبَارَكٌ	ذِكْرٌ	وَهَذَا	مُشْفِقُونَ	مِنَ السَّاعَةِ	وَهُمْ
blessed	(is) a Reminder	and this	(are) afraid	of the Hour	while they
مُنْكَرُونَ	لَهُ	أَفَأَنْتُمْ	أَنْزَلْنَاهُ		
deniers	of it	(are) you then?	which We have sent down		
بِهِ	وَكُنَّا	مِنْ قَبْلُ	رُشْدَهُ	وَلَقَدْ آتَيْنَا إِبْرَاهِيمَ	
of him	and We were	aforetime	his guidance	and indeed We gave Abraham	
هَذِهِ	مَا	وَقَوْمِهِ	لِأَبِيهِ	إِذْ قَالَ	عَلِيمِينَ
(are) these	what	and his people	to his father	when he said	All-Knower
عَكَفُونَ		لَهَا	أَنْتُمْ	الَّتِي	الْتِمَاشِلُ
(are) devoted		to it	you	which	images

قَالُوا وَجَدْنَا آبَاءَنَا لَهَا عَابِدِينَ ﴿٥٢﴾ قَالَ لَقَدْ كُنْتُمْ أَنْتُمْ وَآبَاؤُكُمْ فِي ضَلَالٍ مُّبِينٍ ﴿٥٣﴾ قَالُوا أَجِئْتَنَا بِالْحَقِّ أَمْ أَنْتَ مِنَ اللَّاعِبِينَ ﴿٥٤﴾ قَالَ بَلْ رَبُّكُمْ رَبُّ السَّمَوَاتِ وَالْأَرْضِ الَّذِي فَطَرَهُمْ وَأَنَا عَلَىٰ ذَٰلِكُمْ مِنَ الشَّاهِدِينَ ﴿٥٥﴾ وَتَاللَّهِ لَأَكِيدَنَّ أَصْنَامَكُمْ بَعْدَ أَنْ تُوَلُّوا مُدْبِرِينَ ﴿٥٦﴾

53. They said: "We found our fathers worshipping them." 54. He said: "Indeed you and your fathers have been in manifest error." 55. They said: "Have you brought us the Truth, or are you one of those who play about?" 56. He said: "Nay, your Lord is the Lord of the heavens and the earth, Who created them and to that I am one of the witnesses. 57. "And by Allāh, I shall plot a plan (to destroy) your idols after you have gone away and turned your backs."

قَالُوا	وَجَدْنَا آبَاءَنَا	هَآ	عَبِدِينَ	قَالَ	لَقَدْ كُنْتُمْ
they said	we found our fathers	to them	worshipping	he said	indeed you have been
أَنْتُمْ	وَأَبَاؤُكُمْ	فِي ضَلَالٍ	مُّبِينٍ	قَالُوا	أَجِئْنَا
[you]	and your fathers	in error	manifest	they said	(have) you brought us?
بِالْحَقِّ	أَمْ أَنْتَ	مِنَ اللَّعِينِ	قَالَ بَلْ رَبُّكُمْ		
the truth	or you	(are one) of those who play	he said nay your Lord		
رَبِّ السَّمَوَاتِ	وَالْأَرْضِ	الَّذِي	فَطَرَهُمْ	وَأَنَا	عَلَىٰ ذَٰلِكُمْ
(is the) Lord (of) the heavens	and the earth	Who	created them	and I am	to that
مِّنَ الشَّاهِدِينَ	وَتَاللَّهِ	لَأَكِيدَنَّ	أَصْنَعَكُمْ		
of the witnesses	and by Allah	surely I shall plot a plan against	your idols		
بَعْدَ	أَنْ	تَوَلَّوْا	مُدْبِرِينَ		
after	[that]	you have gone away (and) turned (your) backs			

فَجَعَلَهُمْ جُذًا إِلَّا كَبِيرًا لَهُمْ لَعَلَّهُمْ إِلَيْهِ يَرْجِعُونَ ﴿٥٨﴾ قَالُوا مَنْ فَعَلَ هَٰذَا بِإِلهِنَا إِنَّهُ لَمِنَ الظَّالِمِينَ ﴿٥٩﴾ قَالُوا سَمِعْنَا فَتَىٰ يَذُكُرُهُمْ يُقَالُ لَهُ ۖ إِبْرَاهِيمُ ﴿٦٠﴾ قَالُوا فَاتُوا بِهِ عَلَىٰ عَيْنِ النَّاسِ لَعَلَّهُمْ يَشْهَدُونَ ﴿٦١﴾ قَالُوا أَنْتَ فَعَلْتَ هَٰذَا بِإِلهِنَا يَا بُرْهِيمُ ﴿٦٢﴾

58. So he broke them to pieces, (all) except the biggest of them, that they might turn to it. 59. They said: "Who has done this to our *alihah* (gods)? He must indeed be one of the *Zālimūn* (wrongdoers)." 60. They said: "We heard a young man talking against them, who is called Ibrāhīm (Abraham)." 61. They said: "Then bring him before the eyes of the people, that they may testify." 62. They said: "Are you the one who has done this to our gods, O Ibrāhīm (Abraham)?"

فَجَعَلَهُمْ	جُذًا	إِلَّا كَبِيرًا	لَهُمْ	لَعَلَّهُمْ
so he made them	(to) pieces	except (the) biggest	of them	so that they might
إِلَيْهِ يَرْجِعُونَ	قَالُوا	مَنْ فَعَلَ	هَٰذَا	بِإِلهِنَا
return to it	they said	who has done	this	to our gods
إِنَّهُ				سُورَةُ الْأَنْبِيَاءِ - 21
surely he				Part - 17

يَذْكُرُهُمْ	سَمِعْنَا فَتَىٰ	قَالُوا	لِمِنَ الظَّالِمِينَ ﴿٦٣﴾		
talking against them	we heard a young man	they said	(is) among the wrongdoers		
عَلَىٰ أَعْيُنِ	بِهِ	فَأْتُوا	قَالُوا	إِبْرَاهِيمَ ﴿٦٤﴾	يُقَالُ لَهُ
before (the) eyes	him	then bring	they said	Abraham	(who) is called [to him]
ءَأَنْتَ فَعَلْتَ	قَالُوا	لَعَلَّهُمْ يَشْهَدُونَ ﴿٦٥﴾	النَّاسِ		
(have) you done?	they said	so that they may testify	(of) the people		
	يَتَّبِعُوا	بِإِهْتِنَا	هَذَا		
	٥	Abraham	to our gods	this	

قَالَ بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا فَاسْأَلُوهُمْ إِنْ كَانُوا يَنْطِقُونَ ﴿٦٣﴾ فَرَجَعُوا إِلَىٰ أَنفُسِهِمْ فَقَالُوا إِنَّكُمْ أَنْتُمُ الظَّالِمُونَ ﴿٦٤﴾ ثُمَّ نَكَسُوا عَلَىٰ رُءُوسِهِمْ لَقَدْ عَلِمْتُمْ مَا هَؤُلَاءِ يَنْطِقُونَ ﴿٦٥﴾ قَالَ أَفَتَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَنْفَعُكُمْ شَيْئًا وَلَا يَضُرُّكُمْ ﴿٦٦﴾ أَفِ لَكُمْ وَلِمَا تَعْبُدُونَ مِن دُونِ اللَّهِ أَفَلَا تَعْقِلُونَ ﴿٦٧﴾

63. [Ibrāhīm (Abraham)] said: "Nay, this one, the biggest of them (idols) did it. Ask them, if they can speak!" 64. So they turned to themselves and said: "Verily, you are the *Zālimūn* (polytheists and wrongdoers)." 65. Then they turned to themselves (their first thought and said): "Indeed you [Ibrāhīm (Abraham)] know well that these (idols) speak not!" 66. [Ibrāhīm (Abraham)] said: "Do you then worship besides Allāh, things that can neither profit you nor harm you? 67. "Fie upon you, and upon that which you worship besides Allāh! Have you then no sense?"

قَالَ	بَلْ فَعَلَهُ	كَبِيرُهُمْ	هَذَا	فَسَأَلُوهُمْ	إِنْ كَانُوا
he said	nay did it	(the) biggest of them	this	so ask them	if they can
يَنْطِقُونَ ﴿٦٣﴾	فَرَجَعُوا	إِلَىٰ أَنفُسِهِمْ	فَقَالُوا	إِنَّكُمْ	أَنْتُمْ
speak	so they turned	to themselves	and said	verily you	[you]
الظَّالِمُونَ ﴿٦٦﴾	ثُمَّ نَكَسُوا	عَلَىٰ رُءُوسِهِمْ			
(are) the wrongdoers	then they were turned	to themselves (their heads)			

لَقَدْ عَلِمْتَ	مَا هَؤُلَاءِ يَنْطِقُونَ ﴿٦٥﴾	قَالَ	أَفَتَعْبُدُونَ
indeed you know	these (idols) speak not	he said	(do) you then worship?
مِن دُونِ اللَّهِ	مَا	لَا يَنْفَعُكُمْ	شَيْئًا
besides Allah	that which	neither can profit you	at all
لَكُمْ	وَلِمَا تَعْبُدُونَ	مِن دُونِ اللَّهِ	أَفَلَا تَعْقِلُونَ ﴿٦٧﴾
upon you	and upon that which you worship	besides Allah	(do) you not then think?

قَالُوا حَرِّقُوهُ وَانصُرُوا آلِهَتَكُمْ إِنْ كُنْتُمْ فَاعِلِينَ ﴿٦٨﴾ قُلْنَا يَنْدُرُ كُنِيَ بَرْدًا وَسَلَامًا عَلَىٰ
إِبْرَاهِيمَ ﴿٦٩﴾ وَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَخْسَرِينَ ﴿٧٠﴾ وَبَجَّيْنَاهُ وَلُوطًا إِلَى الْأَرْضِ
الَّتِي بَارَكْنَا فِيهَا لِلْعَالَمِينَ ﴿٧١﴾ وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ نَافِلَةً ﴿٧٢﴾ وَكُلًّا جَعَلْنَا
صَالِحِينَ ﴿٧٣﴾

68. They said: "Burn him and help your *ālihah* (gods), if you will be doing." 69. We (Allāh) said: "O fire! Be you coolness and safety for Ibrāhīm (Abraham)!" 70. And they wanted to harm him, but We made them the worst losers. 71. And We rescued him and Lūt (Lot) to the land which We have blessed for the 'Ālamīn (mankind and jinn). 72. And We bestowed upon him Ishāq (Isaac), and (a grandson) Ya'qūb (Jacob). Each one We made righteous.

قَالُوا	وَانصُرُوا آلِهَتَكُمْ	إِنْ كُنْتُمْ فَاعِلِينَ ﴿٦٨﴾	قُلْنَا
they said	and help your gods	if you are doing	We said
يَنْدُرُ	كُنِيَ بَرْدًا	وَسَلَامًا	عَلَىٰ إِبْرَاهِيمَ ﴿٦٩﴾
O fire	be coolness	and safety	for Abraham
كَيْدًا	فَجَعَلْنَاهُمْ	الْأَخْسَرِينَ ﴿٧٠﴾	وَبَجَّيْنَاهُ
harm	but We made them	the worst losers	and We rescued him
إِلَى الْأَرْضِ	الَّتِي	بَارَكْنَا فِيهَا	لِلْعَالَمِينَ ﴿٧١﴾
to the land	which	We have blessed [in it]	for the world
لَهُ	إِسْحَاقَ	وَيَعْقُوبَ	نَافِلَةً ﴿٧٢﴾
upon him	Isaac	and Jacob	(as) an extra
وَكُلًّا	جَعَلْنَا	صَالِحِينَ ﴿٧٣﴾	
and each one	We made righteous		

وَجَعَلْنَاهُمْ أَيْمَةً يَهْدُونَ بِأَمْرِنَا وَأَوْحَيْنَا إِلَيْهِمْ فِعْلَ الْخَيْرَاتِ وَإِقَامَ الصَّلَاةِ وَإِيتَاءَ الزَّكَاةِ وَكَانُوا لَنَا عَابِدِينَ ﴿٧٣﴾ وَلَوْ طَاءَ آئِنَهُ حُكْمًا وَعِلْمًا وَنَجَّيْنَاهُ مِنَ الْقَرْيَةِ الَّتِي كَانَتْ تَعْمَلُ الْخَبِيثَاتِ إِنَّهُمْ كَانُوا قَوْمَ سَوْءٍ فَاسِقِينَ ﴿٧٤﴾ وَأَدْخَلْنَاهُ فِي رَحْمَتِنَا إِنَّهُ مِنَ الصَّالِحِينَ ﴿٧٥﴾ وَنُوحًا إِذْ نَادَى مِنْ قَبْلُ فَاسْتَجَبْنَا لَهُ فَنَجَّيْنَاهُ وَأَهْلَهُ مِنَ الْكَرْبِ الْعَظِيمِ ﴿٧٦﴾

73. And We made them leaders, guiding (mankind) by Our Command, and We revealed to them the doing of good deeds, performing *As-Salāt* (the prayers - *Iqāmat-as-Salāt*), and the giving of *Zakāt* (obligatory charity), and of Us (Alone) they were worshippers. 74. And (remember) Lūt (Lot), We gave him *Hukm* (right judgement of the affairs and Prophethood) and (religious) knowledge, and We saved him from the town (folk) who practised *Al-Khabā'ith* (evil, wicked and filthy deeds). Verily, they were a people given to evil, and were *Fāsiqūn* (rebellious, disobedient to Allāh). 75. And We admitted him to Our Mercy; truly, he was of the righteous. 76. And (remember) Nūh (Noah), when he cried (to Us) aforetime. We answered to his invocation and saved him and his family from the great distress.

وَجَعَلْنَاهُمْ	أَيْمَةً	يَهْدُونَ بِأَمْرِنَا	وَأَوْحَيْنَا	إِلَيْهِمْ
and We made them	leaders	guiding by Our Command	and We revealed	to them
فِعْلَ	الْخَيْرَاتِ	وَإِقَامَ	الصَّلَاةِ	وَإِيتَاءَ
(the) doing	(of) good deeds	and performing	(of) prayer	and (the) giving
وَكَانُوا	لَنَا	عَابِدِينَ ﴿٧٣﴾	وَلَوْ طَاءَ	ءَايِنَهُ
and they were	of Us	(the) worshippers	and Lot	We gave him
حُكْمًا	وَنَجَّيْنَاهُ	مِنَ الْقَرْيَةِ	الَّتِي كَانَتْ	تَعْمَلُ الْخَبِيثَاتِ
judgement	and We saved him	from the town	which had been	working wicked deeds
وَأَدْخَلْنَاهُ	فِي رَحْمَتِنَا	﴿٧٤﴾	فَسِيقِينَ	سَوْءٍ
and We admitted him	to Our Mercy	rebellious	evil	a people
إِنَّهُمْ كَانُوا	قَوْمَ	سَوْءٍ	فَسِيقِينَ	﴿٧٤﴾
verily they were	evils	evil	rebellious	evils
إِنَّهُ	مِنَ الصَّالِحِينَ	﴿٧٥﴾	وَنُوحًا	﴿٧٥﴾
verily he	(was) of the righteous	(was) of the righteous	and (remember) Noah	and (remember) Noah
مِن قَبْلُ	إِذْ نَادَى	﴿٧٥﴾	﴿٧٥﴾	﴿٧٥﴾
aforetime	when he cried	and (remember) Noah	(was) of the righteous	verily he

فَأَسْتَجِبْنَا لَهُ،	فَجَبَّيْنَاهُ	وَأَهْلَهُ،	مِنَ الْكُرْبِ الْعَظِيمِ
so We answered to him	and We saved him	and his family	from the distress great

وَنَصَرْنَاهُ مِنَ الْقَوْمِ الَّذِينَ كَذَبُوا بآيَاتِنَا إِنَّهُمْ كَانُوا قَوْمَ سَوْءٍ فَأَغْرَقْنَاهُمْ أَجْمَعِينَ ﴿٧٧﴾
 وَدَاوُدَ وَسُلَيْمَانَ إِذْ يَحْكُمَانِ فِي الْحَرْثِ إِذْ نَفَسَتْ فِيهِ غَنَمُ الْقَوْمِ وَكُنَّا لِحُكْمِهِمْ
 شَاهِدِينَ ﴿٧٨﴾ فَفَهَّمْنَاهَا سُلَيْمَانَ وَكُلًّا ءَاتَيْنَا حُكْمًا وَعِلْمًا وَسَخَرْنَا مَعَ دَاوُدَ
 الْجِبَالَ يُسَبِّحْنَ وَالطَّيْرَ وَكُنَّا فَاعِلِينَ ﴿٧٩﴾

77. We helped him against the people who denied Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.). Verily, they were a people given to evil. So We drowned them all. 78. And (remember) Dāwūd (David) and Sulaimān (Solomon), when they gave judgement in the case of the field in which the sheep of certain people had pastured at night; and We were witness to their judgement. 79. And We made Sulaimān (Solomon) to understand (the case); and to each of them We gave *Hukm* (right judgement of the affairs and Prophethood) and knowledge. And We subjected the mountains and the birds to glorify Our Praises along with Dāwūd (David). And it was We Who were the doer (of all these things).

وَنَصَرْنَاهُ	مِنَ الْقَوْمِ	الَّذِينَ كَذَبُوا	بِآيَاتِنَا
and We helped him	against the people	those who denied	Our Signs
إِنَّهُمْ كَانُوا	قَوْمَ سَوْءٍ	فَأَغْرَقْنَاهُمْ	أَجْمَعِينَ ﴿٧٧﴾
verily they were	evil a people	so We drowned them	all
وَسُلَيْمَانَ	إِذْ يَحْكُمَانِ	فِي الْحَرْثِ	وَدَاوُدَ
and Solomon	when they gave judgement	in (the case of) the field	and (remember) David
إِذْ نَفَسَتْ	فِيهِ	غَنَمُ	الْقَوْمِ
when had pastured	in which	(the) sheep	(of) people
شَاهِدِينَ ﴿٧٨﴾	فَفَهَّمْنَاهَا	سُلَيْمَانَ	وَكُلًّا
witness	so We made to understand it	Solomon	and each of them
ءَاتَيْنَا حُكْمًا	وَعِلْمًا	وَسَخَرْنَا	مَعَ دَاوُدَ
We gave judgement	and knowledge	and We subjected	David with
الْجِبَالَ	وَالطَّيْرَ	وَكُنَّا فَاعِلِينَ ﴿٧٩﴾	
the mountains			

وَكُنَّا فَاعِلِينَ ﴿٧١﴾	وَالطَّيْرِ	يُسَبِّحُنَ
and We were doers	and the birds	to glorify (Our Praises)

وَعَلَّمْنَاهُ صَنْعَةَ لَبُوسٍ لَّكُمْ لِنُحْصِنَكُمْ مِّنْ بَأْسِكُمْ فَهَلْ أَنْتُمْ شَاكِرُونَ ﴿٨٠﴾
 وَلَسَلِّمَنَّ الَّرِّيحَ عَاصِفَةً تَجْرِي بِأَمْرِهِ إِلَى الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا وَكُنَّا بِكُلِّ شَيْءٍ
 عَلِيمِينَ ﴿٨١﴾ وَمِنَ الشَّيَاطِينِ مَن يَغْوُصُونَ لَهُ، وَيَعْمَلُونَ عَمَلًا دُونَ ذَلِكَ وَكُنَّا
 لَهُمْ حَافِظِينَ ﴿٨٢﴾ وَأَيُّوبَ إِذْ نَادَى رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ
 الرَّاحِمِينَ ﴿٨٣﴾

80. And We taught him the making of metal coats of mail (for battles), to protect you in your fighting. Are you then grateful? 81. And to Sulaimān (Solomon) (We subjected) the wind strongly raging, running by his command towards the land which We had blessed. And of everything We are All-Knower. 82. And of the *Shayātīn* (devils from the jinn) were some who dived for him, and did other work besides that; and it was We Who guarded them. 83. And (remember) Ayyūb (Job), when he cried to his Lord: "Verily, distress has seized me, and You are the Most Merciful of all those who show mercy."

وَعَلَّمْنَاهُ	صَنْعَةَ	لَبُوسٍ	لَّكُمْ	لِنُحْصِنَكُمْ
and We taught him	(the) making	(of) coats of mail	for you	to protect you
مِّنْ بَأْسِكُمْ	فَهَلْ أَنْتُمْ	شَاكِرُونَ ﴿٨٠﴾	وَلَسَلِّمَنَّ	الرِّيحَ
in your fighting	(are) you then?	grateful	and to Solomon	the wind
عَاصِفَةً	تَجْرِي بِأَمْرِهِ	إِلَى الْأَرْضِ	الَّتِي بَارَكْنَا	
strongly raging	running by his command	towards the land	which We had blessed	
فِيهَا	وَكُنَّا	بِكُلِّ شَيْءٍ	عَلِيمِينَ ﴿٨١﴾	وَمِنَ الشَّيَاطِينِ
[therein]	and We are	of every	All-Knower	and of the devils
مَنْ يَغْوُصُونَ	لَهُ،	وَيَعْمَلُونَ	عَمَلًا	دُونَ
(were some) who dived	for him	and did (other) work		besides
وَكُنَّا	لَهُمْ	حَافِظِينَ ﴿٨٢﴾	وَأَيُّوبَ	إِذْ
and We were	for them	guarding	and (remember) Job	when

وَأَنْتَ	الضُّرُّ	مَسَّنِي	أَنِّي	نَادَى رَبَّهُ	
and You	the distress	has seized me	verily [I]	he cried to his Lord	
		الرَّحِيمِينَ	أَرْحَمَ		
		(of) those who show mercy	(are the) Most Merciful		

فَأَسْتَجَبْنَا لَهُ، فَكَشَفْنَا مَا بِهِ مِنْ ضُرٍّ، وَأَتَيْنَاهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ رَحْمَةً مِّنْ عِنْدِنَا وَذِكْرَىٰ لِلْعَابِدِينَ ﴿٨٤﴾ وَإِسْمَاعِيلَ وَإِدْرِيسَ وَذَا الْكِفْلِ كُلٌّ مِّنَ الصَّابِرِينَ ﴿٨٥﴾ وَأَدْخَلْنَاهُمْ فِي رَحْمَتِنَا إِنَّهُمْ مِنَ الصَّالِحِينَ ﴿٨٦﴾ وَذَا النُّونِ إِذْ ذَهَبَ مُغْضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ فَنَادَىٰ فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ ﴿٨٧﴾

84. So We answered his call, and We removed the distress that was on him, and We restored his family to him (that he had lost) and the like thereof along with them as a mercy from Ourselves and a Reminder for all those who worship Us. 85. And (remember) Isma' il (Ishmael), Idris and Dhul-Kifl (Isaiah): all were from among As-Sābirūn (the patient). 86. And We admitted them to Our Mercy. Verily, they were of the righteous. 87. And (remember) Dhun-Nūn [Yūnus (Jonah)], when he went off in anger, and imagined that We shall not punish him (i.e. the calamities which had befallen him)! But he cried through the darkness (saying): "Lā ilāha illa Anta [none has the right to be worshipped but You (O Allāh)], Glorified (and Exalted) are You [above all that (evil) they associate with You]! Truly, I have been of the wrongdoers."

فَأَسْتَجَبْنَا	لَهُ	فَكَشَفْنَا	مَا	بِهِ	مِنْ ضُرٍّ
so We answered	[to] him	then We removed	that what	(was) on him	from distress
وَأَتَيْنَاهُ	أَهْلَهُ	وَمِثْلَهُمْ	مَعَهُمْ	رَحْمَةً	
and We restored to him	his family	and (the) like thereof	with them	(as) a mercy	
مِّنْ عِنْدِنَا	وَذِكْرَىٰ	لِلْعَابِدِينَ	وَإِسْمَاعِيلَ		
from Ourselves	and a Reminder	for those who worship	and (remember) Ishmael		
وَإِدْرِيسَ	وَذَا الْكِفْلِ	كُلٌّ	مِّنَ الصَّابِرِينَ	وَأَدْخَلْنَاهُمْ	
and Idris	and Dhul-Kifl (Isaiah)	all	(were) of the patient ones	and We admitted them	

وَذَا النُّونِ	مِّنَ الصَّالِحِينَ ﴿٨٧﴾	إِنَّهُمْ	فِي رَحْمَتِنَا
and (remember) Dhun-Nun (Jonah)	(were) of the righteous	verily they	to Our Mercy
لَنْ نَقْدِرَ	أَنْ	فَظَنَّ	إِذْ ذَهَبَ
We will never punish	[that]	and imagined	(in) anger when he went off
لَا إِلَهَ	أَنْ	فِي الظُّلُمَاتِ	فَكَادَى عَلَيْهِ
(there is) no god	that	through the darkness	then he cried him
مِنَ الظَّالِمِينَ ﴿٨٧﴾	إِنِّي كُنْتُ	سُبْحَانَكَ	إِلَّا أَنْتَ
of the wrongdoers	truly I have been	Glorified are You	but You

فَأَسْتَجَبْنَا لَهُ، وَنَجَّيْنَاهُ مِنَ الْغَمِّ، وَكَذَلِكَ نُخْرِجُ الْمُؤْمِنِينَ ﴿٨٨﴾ وَزَكَرِيَّا إِذْ نَادَى رَبَّهُ، رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ ﴿٨٩﴾ فَأَسْتَجَبْنَا لَهُ، وَوَهَبْنَا لَهُ، يَحْيَىٰ وَأَصْلَحْنَا لَهُ، زَوْجَهُ، إِنَّهُمْ كَانُوا يُسْرِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رِعَبًا وَرَهَبًا وَكَانُوا لَنَا خَشِيعِينَ ﴿٩٠﴾

88. So, We answered his call, and delivered him from the distress. And thus We do deliver the believers (who believe in the Oneness of Allāh, abstain from evil and work righteousness). 89. And (remember) Zakariyyā (Zechariah), when he cried to his Lord: "O My Lord! Leave me not single (childless), though You are the Best of the inheritors." 90. So, We answered his call, and We bestowed upon him Yahyā (John), and cured his wife (to bear a child) for him. Verily, they used to hasten on to do good deeds, and they used to call on Us with hope and fear, and used to humble themselves before Us.

وَكَذَلِكَ	مِنَ الْغَمِّ	وَنَجَّيْنَاهُ	لَهُ،	فَأَسْتَجَبْنَا
and thus	from the distress	and We delivered him	[to] him	so We answered
رَبِّ	نَادَى رَبَّهُ،	إِذْ	وَزَكَرِيَّا	نُخْرِجُ الْمُؤْمِنِينَ ﴿٨٨﴾
O my Lord	he cried to his Lord	when	and (remember) Zechariah	We deliver the believers
فَأَسْتَجَبْنَا	الْوَارِثِينَ ﴿٨٩﴾	خَيْرُ	وَأَنْتَ	فَرْدًا
so We answered	(of) the inheritors	(are the) Best	and You	single leave me not

لَهُ،	وَأَصْلَحْنَا	يَحْيَى	لَهُ،	وَوَهَبْنَا	لَهُ،
for him	and We cured	Yahya (John)	on him	and We bestowed	[to] him
وَيَدْعُونَكَ		يُسْرِعُونَ فِي الْخَيْرَاتِ	كَانُوا	إِنَّهُمْ كَانُوا	زَوْجَهُ
and they used to call on us		hasten on (to do) good deeds	verily they used to		his wife
خَاشِعِينَ	لَنَا	وَكَانُوا	وَرَهَبًا	رَعْبًا	
humble	before Us	and they were	and fear	(with) hope	

وَالَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهَا مِنْ رُوحِنَا وَجَعَلْنَاهَا وَأَبْنَاهَا آيَةً
 لِلْعَالَمِينَ ﴿٩١﴾ إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاعْبُدُونِ ﴿٩٢﴾
 وَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ كُلُّ إِلَيْنَا جِئُوعٌ ﴿٩٣﴾ فَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ
 وَهُوَ مُؤْمِنٌ فَلَا كُفْرَانَ لِسَعْيِهِ وَإِنَّا لَهُ كَنُوبٌ ﴿٩٤﴾ وَحَرَّمَ عَلَيَّ قَرِيَّةٍ
 أَهْلَكْنَاهَا إِنَّهُمْ لَا يَرْجِعُونَ ﴿٩٥﴾

91. And she who guarded her chastity [Virgin Maryam (Mary)], We breathed into (the sleeves of) her (shirt or garment) through Our *Rūh* [Jibrāil (Gabriel)], and We made her and her son [‘*Isā* (Jesus)] a sign for *Al-‘Ālamīn* (mankind and jinn). 92. Truly, this, your *Ummah* [*Shari’ah* or religion (Islāmic Monotheism)] is one religion, and I am your Lord, therefore worship Me (Alone). 93. But they have broken up and differed as regards their religion among themselves. (And) they all shall return to Us. 94. So, whoever does righteous good deeds while he is a believer (in the Oneness of Allāh—Islāmic Monotheism), his efforts will not be rejected. Verily, We record it for him (in his Book of deeds). 95. And a ban is laid on every town (population) which We have destroyed that they shall not return (to this world again, nor repent to Us).

فِيهَا	فَنَفَخْنَا	فَرْجَهَا	وَالَّتِي أَحْصَنَتْ
into her	then We breathed	her chastity	and she who guarded
لِلْعَالَمِينَ	آيَةً وَأَبْنَاهَا	وَجَعَلْنَاهَا	مِنْ رُوحِنَا
for the worlds	a sign and her son	and We made her	through Our Spirit (Gabriel)
وَإِنَّا	وَاحِدَةً	أُمَّةً	أُمَّتُكُمْ
and I am	one	(is) religion (nation)	your religion (nation)
			تُرَىٰ هَذِهِ
			truly this

وَتَقَطَّعُوا أَمْرَهُمْ		فَاعْبُدُونِ ﴿١٦﴾		رَبُّكُمْ	
but they have broken up their affair (religion)		so worship Me		your Lord	
فَمَنْ يَعْمَلْ	رَاجِعُونَ ﴿١٧﴾	إِلَيْنَا	كُلُّ	بَيْنَهُمْ	
so whoever does	(shall) return	to Us	all	among themselves	
فَلَا كُفْرَانَ		مُؤْمِنٌ	وَهُوَ	مِنَ الصَّالِحِينَ	
then (there will be) no rejection		(is) a believer	and he	[from] righteous deeds	
وَحَرَامٌ	كَاتِبُونَ ﴿١٨﴾	لَهُ	وَإِنَّا	لِإِسْعَاءِ	
and a ban (is laid)	(are) recorders	for him	and verily We	for his efforts	
لَا يَرْجِعُونَ ﴿١٩﴾	أَنَّهُمْ	أَهْلَكْنَاهَا		عَلَى قَرْيَةٍ	
shall not return	that they	which We have destroyed		on (every) town	

حَتَّىٰ إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُمْ مِّن كُلِّ حَدَبٍ يَنْسِلُونَ ﴿١٦﴾ وَأَقْرَبَ
 الْوَعْدِ الْحَقِّ فَإِذَا هِيَ شِخْصَةٌ أَبْصَرُ الَّذِينَ كَفَرُوا يُؤْيَلْنَا قَدْ كُنَّا فِي غَفْلَةٍ
 مِّنْ هَذَا بَلْ كُنَّا ظَالِمِينَ ﴿١٧﴾ إِنَّكُمْ وَمَا تَعْبُدُونَ مِن دُونِ اللَّهِ حَصَبُ
 جَهَنَّمَ أَنْتُمْ لَهَا وَرِدُونَ ﴿١٨﴾ لَوْ كَانَتْ هَتُولَاءَ ۗ إِلَهَةً مَا وَرَدُّوهَا وَكُلُّ
 فِيهَا خَالِدُونَ ﴿١٩﴾

96. Until, when Ya'jūj and Ma'jūj (Gog and Magog people) are let loose (from their barrier), and they swoop down from every mound. 97. And the true promise (Day of Resurrection) shall draw near (of fulfillment). Then (when mankind is resurrected from the graves), you shall see the eyes of the disbelievers fixedly staring in horror. (They will say:) "Woe to us! We were indeed heedless of this—nay, but we were *Zālimūn* (polytheists and wrongdoers)." 98. Certainly you (disbelievers) and that which you are worshipping now besides Allāh, are (but) fuel for Hell! (Surely) you will enter it. 99. Had these (idols) been *ālihah* (gods), they would not have entered there (Hell), and all of them will abide therein forever.

حَدَبٍ	مِّن كُلِّ	وَهُمْ	وَمَا جُوجُ	يَأْجُوجُ	حَتَّىٰ إِذَا فُتِحَتْ
mound	from every	and they	and Magog	Gog	until when are let loose

يَنسِلُونَ ﴿١٦﴾	وَأَقْتَرَبَ الْوَعْدُ	الْحَقُّ	فَإِذَا	هِيَ	شَخِصَةً
swoop down	and shall draw near the promise	true	then when	[it]	(are) fixed
أَبْصُرُ	الَّذِينَ كَفَرُوا	يَوَلِينَا	قَدْ كُنَّا	فِي	غَفْلَةٍ
(the) eyes	(of) those who disbelieved	O woe to us	indeed we were	in heedlessness	
مِنْ هَذَا	بَلْ كُنَّا ظَالِمِينَ ﴿١٧﴾	إِنَّكُمْ	وَمَا تَعْبُدُونَ		
from this	nay we were wrongdoers	certainly you	and that which you worship		
مِنْ دُونِ اللَّهِ	حَصْبُ	جَهَنَّمَ	أَنْتُمْ	لَهَا	وَرِدُونَ ﴿١٨﴾
besides Allah	(are) fuel	(for) Hell	you	it	(will) enter
لَوْ كَانَتْ هَتُولَاءَ	ءِالِهَةً	مَا وَرَدُوهَا	وَكُلُّ		
if these (idols) were	gods	they would not have entered it	and all (of them)		
	فِيهَا	خَالِدُونَ ﴿١٩﴾			
	therein	(will) abide			

لَهُمْ فِيهَا زَفِيرٌ وَهُمْ فِيهَا لَا يَسْمَعُونَ ﴿١٩﴾ إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَىٰ أُولَٰئِكَ عَنْهَا مُبْعَدُونَ ﴿٢٠﴾ لَا يَسْمَعُونَ حَسِيسَهَا وَهُمْ فِي مَا أُشْتَهَتْ أَنفُسُهُمْ خَالِدُونَ ﴿٢١﴾ لَا يَحْزَنُهُمُ الْفَزَعُ الْأَكْبَرُ وَتَتَلَقَّهُمُ الْمَلَائِكَةُ هَذَا يَوْمُكُمْ الَّذِي كُنْتُمْ تُوعَدُونَ ﴿٢٢﴾

100. Therein they will be breathing out with deep sighs and roaring and therein they will hear not. 101. Verily, those for whom the good has preceded from Us, they will be removed far therefrom (Hell) [e.g. 'Īsā (Jesus), son of Maryam (Mary); 'Uzair (Ezra)]. 102. They shall not hear the slightest sound of it (Hell), while they abide in that which their ownselves desire. 103. The greatest terror (on the Day of Resurrection) will not grieve them, and the angels will meet them, (with the greeting:) "This is your Day which you were promised."

وَهُمْ	زَفِيرٌ	فِيهَا	لَهُمْ
and they	(will be) breathing out with deep sighs and roaring	therein	for them

فِيهَا	لَا يَسْمَعُونَ ﴿١٠٤﴾	إِنَّ الَّذِينَ سَبَقَتْ	لَهُمْ	مِنَّا
therein	will hear not	verily those has preceded	for whom	from Us
الْحَسَنَىٰ أَوْ لِيكَ عَنَّا	مُبْعَدُونَ ﴿١٠٥﴾	لَا يَسْمَعُونَ حَسِيصَهَا		
the good	(will be) removed far	they shall not hear slightest sound of it		
وَهُمْ	فِي مَا	أَشْتَهَتْ أَنفُسُهُمْ	خَالِدُونَ ﴿١٠٦﴾	لَا يَحْزَنُهُمْ
and they	in that which	their ownelves desire	abide	will not grieve them
الْفَزَعُ	الْأَكْبَرُ	وَنُلْقِيهِمْ	الْمَلَائِكَةَ	هَذَا
the terror	greatest	and will meet them	the angels	(is) your Day
		الَّذِي كُنْتُمْ	تُوعَدُونَ ﴿١٠٧﴾	
		which you were	promised	

يَوْمَ نَطْوِي السَّمَاءَ كَطَيِّ السِّجِلِّ لِلْكُتُبِ كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ وَعَدَّا عَلَيْنَا إِنَّا كُنَّا فَعَالِينَ ﴿١٠٤﴾ وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرَاتِ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ ﴿١٠٥﴾ إِنَّ فِي هَذَا لَبَلَاغًا لِقَوْمٍ عَابِدِينَ ﴿١٠٦﴾

104. And (remember) the Day when We shall roll up the heaven like a scroll rolled up for books. As We began the first creation, We shall repeat it. (It is) a promise binding upon Us. Truly, We shall do it. 105. And indeed We have written in Az-Zabūr [i.e. all the revealed Holy Books the Taurāt (Torah), the Injil (Gospel), the Psalms, the Qur'ān] after (We have already written in) *Adh-Dhikr* [*Al-Lauh Al-Mahfūz* (the Book that is in the heaven with Allāh)] that My righteous slaves shall inherit the land (i.e. the land of Paradise). 106. Verily, in this (the Qur'ān) there is a plain Message for people who worship Allāh (i.e. the true, real believers of Islāmic Monotheism who act practically on the Qur'ān and the *Sunnah* – legal ways of the Prophet ﷺ).

يَوْمَ	نَطْوِي السَّمَاءَ	كَطَيِّ	السِّجِلِّ
(remember the) Day	We shall roll up the heaven	like a rolled up	scroll
لِلْكِتَابِ	كَمَا بَدَأْنَا	أَوَّلَ	خَلْقِ
for books	as We began	(the) first	creation
وَعَدَّا	نُعِيدُهُ		
(it is) a promise	we shall repeat it		

عَلَيْنَا	إِنَّا كُنَّا	فَاعْلَمِينَ ﴿١٠٧﴾	وَلَقَدْ كَتَبْنَا	فِي الزَّبُورِ	مِنْ بَعْدِ
upon Us	truly We are	doers	and indeed We have written	in the Psalms	after
الذِّكْرِ	أَتِ الْأَرْضَ	يَرِثُهَا	عِبَادِيَ	الصَّالِحِينَ ﴿١٠٨﴾	
the Book (the Saved Tablet)	that the land	shall inherit it	My slaves	righteous	
إِنَّ فِي هَذَا	لَبَلَاغًا	لِقَوْمٍ	عَبِيدِينَ ﴿١٠٩﴾		
in this	indeed (is) a (preaching) Message	for a people	who worship (Allah)		

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴿١٠٧﴾ قُلْ إِنَّمَا يُوحِي إِلَيَّ أَنَّمَا إِلَهُكُمْ إِلَهٌُ وَاحِدٌ فَهَلْ أَنْتُمْ مُسْلِمُونَ ﴿١٠٨﴾ فَإِنْ تَوَلَّوْا فَقُلْ ءَاذَنْتُكُمْ عَلَىٰ سَوَاءٍ وَإِنِ أَدْرَىٰ أَقْرَبَ أَمْ بَعِيدَ مَا تُوعَدُونَ ﴿١٠٩﴾ إِنَّهُ يَعْلَمُ الْجَهْرَ مِنَ الْقَوْلِ وَيَعْلَمُ مَا تَكْتُمُونَ ﴿١١٠﴾ وَإِنِ أَدْرَىٰ لَعَلَّهُ فِتْنَةٌ لَّكُمْ وَمَنْعٌ إِلَيَّ حِينَ ﴿١١١﴾ قُلْ رَبِّ أَحْكُم بِالْحَقِّ وَرَبُّنَا الرَّحْمَنُ الْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ ﴿١١٢﴾

107. And We have sent you (O Muhammad ﷺ) not but as a mercy for the 'Ālamīn (mankind, jinn and all that exists). 108. Say (O Muhammad ﷺ): "It is revealed to me that your *Ilāh* (God) is only one *Ilāh* (God – Allāh). Will you then submit to His Will (become Muslims and stop worshipping others besides Allāh)?" 109. But if they (disbelievers, idolaters, Jews, Christians, polytheists) turn away (from Islāmic Monotheism) say (to them O Muhammad ﷺ): "I give you a notice (of war as) to be known to us all alike. And I know not whether that which you are promised (i.e. the torment or the Day of Resurrection) is near or far." 110. (Say O Muhammad ﷺ): "Verily, He (Allāh) knows that which is spoken aloud (openly) and that which you conceal. 111. "And I know not, perhaps it may be a trial for you, and an enjoyment for a while." 112. He (Muhammad ﷺ) said: "My Lord! Judge You in truth! Our Lord is the Most Gracious, Whose Help is to be sought against that which you attribute (to Allāh that He has offspring, and to Muhammad ﷺ that he is a sorcerer, and to the Qur'an that it is poetry)!"

وَمَا أَرْسَلْنَاكَ	إِلَّا رَحْمَةً	لِّلْعَالَمِينَ ﴿١٠٧﴾	قُلْ إِنَّمَا	يُوحَىٰ إِلَيَّ
and We have sent you not	but (as) a mercy	for the worlds	say only	it is revealed to me

أَنَّمَا إِلَهُكُمُ	إِلَهُهُ	وَحِدٌ	فَهَلْ أَنْتُمْ	مُسْلِمُونَ ﴿١٨﴾
that your God	(is) God	One	(will) you then?	submit (to His will)
فَإِنْ تَوَلَّوْا	فَقُلْ	ءَاذَنْتُكُمْ	عَلَى سَوَاءٍ	وَإِنْ أَدْرِي
but if they turn away	then say	I give you a notice	all alike	and I know not
أَقْرَبُ	أَمْ بَعِيدٌ	مَا تُوعَدُونَ ﴿١٩﴾	إِنَّهُ، يَعْلَمُ	الْجَهْرَ
(whether is) near?	or far	what you are promised	verily He knows	the loud
مِنَ الْقَوْلِ	وَيَعْلَمُ	مَا تَكْتُمُونَ ﴿٢٠﴾	وَإِنْ أَدْرِي	
from spoken word	and He knows	that which you conceal	and I know not	
لَعَلَّهِ	فِتْنَةٌ	لَكُمْ	وَمَنْعٌ	إِلَىٰ حِينٍ ﴿٢١﴾
perhaps it may (be)	a trial	for you	and an enjoyment	for a while
قَالَ رَبِّ	أَحْكُم بِالْحَقِّ	وَرَبِّنَا	الرَّحْمَنُ	
he said my Lord	judge in truth	and our Lord	(is) the Most Gracious	
الْمُسْتَعَانَ	عَلَىٰ مَا تَصِفُونَ ﴿٢٢﴾			
Whose Help is (to be) sought	against that which you attribute			

سُورَةُ الْحَجِّ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَأْتِيهَا النَّاسُ اتَّقُوا رَبَّكُمُ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ ﴿١﴾ يَوْمَ تَرَوُنَّهَا
تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمَلٍ حَمْلَهَا وَتَرَى
النَّاسَ سُكَرَىٰ وَمَاهُمْ بِسُكَرَىٰ وَلَٰكِنَّ عَذَابَ اللَّهِ شَدِيدٌ ﴿٢﴾ وَمِنَ النَّاسِ مَنْ
يَجْدِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَتَتَّبِعُ كُلَّ شَيْطَانٍ مَّرِيدٍ ﴿٣﴾ كُتِبَ عَلَيْهِ أَنَّهُ مِنْ تَوَلَّاهُ فَاتَّهُ
يُضِلُّهُ وَيَهْدِيهِ إِلَىٰ عَذَابِ السَّعِيرِ ﴿٤﴾

Sūrah Al-Hajj (The Pilgrimage) 22

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. O mankind! Fear your Lord and be dutiful to Him! Verily, the earthquake of the Hour (of Judgement) is a terrible thing. 2. The Day you shall see it, every nursing mother will forget her nursling, and every pregnant one will drop her load, and you shall see mankind as in a drunken state, yet they will not be drunken, but severe will be the torment of Allāh. 3. And among mankind is he who disputes concerning Allāh, without knowledge, and follows every rebellious (disobedient to Allāh) *Shaitān* (devil) (devoid of every kind of good). 4. For him (the devil) it is decreed that whosoever follows him, he will mislead him, and will drive him to the torment of the Fire.

الرَّحِيمِ		الرَّحْمَنِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
السَّاعَةِ	إِن زَلْزَلَةً	اتَّقُوا رَبَّكُمْ	النَّاسِ	يَأْتِيهَا	0
(of) the Hour	verily (the) earthquake	fear your Lord	mankind		
مُرْضِعَةٍ	تَذْهَبُ كُلُّ	تَرَوْنَهَا	يَوْمَ	شَيْءٌ عَظِيمٌ	(is) a thing
nursing mother	will forget every	you shall see it	(the) Day	terrible	
حَمَلَهَا	ذَاتِ حَمْلٍ	وَتَضَعُ كُلُّ	عَمَّا أَرْضَعَتْ		
her load	pregnant one	and will drop every	that which she was nursing		
بِسُكْرَى	وَمَا هُمْ	سُكْرَى	وَتَرَى النَّاسَ		
(will be) drunken	yet they not	(as in) a drunken state	and you shall see mankind		
وَمِنَ النَّاسِ	شَدِيدٌ	وَلَكِنَّ عَذَابَ اللَّهِ			
and among mankind	(will be) severe	[and] but (the) torment (of) Allah			
وَيَتَّبِعُ كُلَّ	عِلْمٍ	بِغَيْرِ	فِي اللَّهِ	مَنْ يُجَادِلُ	
and follows every	knowledge	without	concerning Allah	(is he) who disputes	
تَوَلَّاهُ	مَنْ	أَنَّهُ	كُتِبَ عَلَيْهِ	مَرِيدٌ	شَيْطَانٍ
follows him	whosoever	that [he]	it is decreed (written) for him	rebellious	devil
السَّعِيرِ	إِلَى عَذَابِ	وَيَهْدِيهِ	يُضِلُّهُ	فَأَنَّهُ	
(of) the blazing Fire	to (the) torment	and will guide him	will mislead him	then verily he	

يَأَيُّهَا النَّاسُ إِن كُنتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ فَإِنَّا خَلَقْنَاكُمْ مِّن تُرَابٍ ثُمَّ مِّن نُّطْفَةٍ ثُمَّ مِّن عِلْقَةٍ ثُمَّ مِّن مُّضْغَةٍ مُّخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ لِّنُبَيِّنَ لَكُمْ وَنُقِرُّ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ نُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا أَشَدَّكُمْ وَمِنكُم مَّن يُتَوَفَّىٰ وَمِنكُم مَّن يُرَدُّ إِلَىٰ أَرْذَلِ الْعُمُرِ لِكَيْلَا يَعْلَمَ مِن بَعْدِ عِلْمٍ شَيْئًا وَتَرَى الْأَرْضَ هَامِدَةً فَإِذَا أَنزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ وَأَنْبَتَتْ مِن كُلِّ زَوْجٍ بَهِيجٍ ﴿٥﴾

5. O mankind! If you are in doubt about the Resurrection, then verily, We have created you (i.e. Adam) from dust, then from a *Nutfah* (mixed drops of male and female sexual discharge, i.e. the offspring of Adam), then from a clot (a piece of thick coagulated blood) then from a little lump of flesh – some formed and some unformed (as in the case of miscarriage) – that We may make (it) clear to you (i.e. to show you Our Power and Ability to do what We will). And We cause whom We will to remain in the wombs for an appointed term, then We bring you out as infants, then (give you growth) that you may reach your age of full strength. And among you there is he who dies (young), and among you there is he who is brought back to the miserable old age, so that he knows nothing after having known. And you see the earth barren, but when We send down water (rain) on it, it is stirred (to life), and it swells and puts forth every lovely kind (of growth).

يَأَيُّهَا النَّاسُ	إِن كُنتُمْ	فِي رَيْبٍ	مِّنَ الْبَعْثِ	فَإِنَّا
0	if you are	in doubt	about the Resurrection	then verily We
خَلَقْنَاكُمْ	مِّن تُرَابٍ	ثُمَّ	مِن نُّطْفَةٍ	ثُمَّ
have created you	from dust	then	from a semen-drop	then
ثُمَّ	مِن مُّضْغَةٍ	مُخَلَّقَةٍ	وَغَيْرِ مُخَلَّقَةٍ	لِّنُبَيِّنَ
then	from an embryonic lump	formed	and unformed	to you
وَنُقِرُّ	فِي الْأَرْحَامِ	مَا نَشَاءُ	إِلَىٰ أَجَلٍ	مُّسَمًّى
and We cause to remain	in the wombs	whom We will	for a term	appointed
ثُمَّ نُخْرِجُكُمْ	طِفْلًا	ثُمَّ	لِتَبْلُغُوا	أَشَدَّكُمْ
then We bring you out	(as) infants	then	that you may reach	your age of full strength

وَمِنْكُمْ	مَنْ يُنْفِقُ	وَمِنْكُمْ	مَنْ يَرُدُّ
and among you	(there is he) who dies	and among you	(there is he) who is brought back
إِلَىٰ أَرْضٍ	الْعُمْرِ	لِكَيْلَا يَعْلَمَ	مِنْ بَعْدِ
to (the) miserable	age	so that he knows not	after
وَتَرَى الْأَرْضَ	هَامِدَةً	فَإِذَا أَنْزَلْنَا	عَلَيْهَا الْمَاءَ
and you see the earth	barren	but when We send down	water
وَرَبَّتْ	وَأَنْبَتَتْ	مِنْ كُلِّ	زَوْجٍ
and it swells	and puts forth	[from] every	kind (of growth)
			بِهَيْجٍ
			lovely

ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّهُ يُحْيِي الْمَوْتَىٰ وَأَنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٦﴾ وَأَنَّ السَّاعَةَ آتِيَةٌ لَّارْتِبَ فِيهَا وَاتِّبَعَتْ اللَّهُ يُبْعَثُ مَنْ فِي الْقُبُورِ ﴿٧﴾ وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُنِيرٍ ﴿٨﴾ ثَانِي عَطْفِهِ لِيُضِلَّ عَن سَبِيلِ اللَّهِ لَهُ فِي الدُّنْيَا خِزْيٌ وَنَذِيقُهُ يَوْمَ الْقِيَامَةِ عَذَابَ الْحَرِيقِ ﴿٩﴾

6. That is because Allāh: He is the Truth, and it is He Who gives life to the dead, and it is He Who is Able to do all things. 7. And surely, the Hour is coming, there is no doubt about it; and certainly, Allāh will resurrect those who are in the graves. 8. And among men is he who disputes about Allāh, without knowledge or guidance, or a Book giving light (from Allāh), 9. Bending his neck in pride (far astray from the path of Allāh), and leading (others) too (far) astray from the path of Allāh. For him there is disgrace in this worldly life, and on the Day of Resurrection We shall make him taste the torment of burning (Fire).

ذَلِكَ بِأَنَّ اللَّهَ	هُوَ	الْحَقُّ	وَأَنَّهُ يُحْيِي	الْمَوْتَىٰ	وَأَنَّهُ
that (is) because Allah	He	(is) the Truth	and that He gives life	(to) the dead	and that He
عَلَىٰ كُلِّ	شَيْءٍ	قَدِيرٌ ﴿٦﴾	وَأَنَّ السَّاعَةَ	آتِيَةٌ	لَّارْتِبَ
[on] all	things	(is) Able to do	and surely the Hour	(is) coming	(there is) no doubt
فِيهَا	وَأَنَّ اللَّهَ يُبْعَثُ	مَنْ	فِي الْقُبُورِ ﴿٧﴾	وَمِنَ النَّاسِ	
about it	and that Allah will resurrect	(those) who	(are) in the graves	and from mankind	

مَنْ يُجَادِلُ	فِي اللَّهِ	بِغَيْرِ	عِلْمٍ	وَلَا هُدًى	وَلَا كِتَابٍ
(is he) who disputes	about Allah	without	knowledge	nor guidance	nor a Book
مُنِيرٍ ﴿٨﴾	ثَانِي	عِطْفِهِ	لِيُضِلَّ	عَنْ سَبِيلِ اللَّهِ	
giving light	bending	his side	to mislead (others)	from (the) path (of) Allah	
لَهُ	فِي الدُّنْيَا	خِزْيٌ		وَنَذِيقُهُ	
for him	in the world	(there is) a disgrace		and We shall make him taste	
يَوْمَ	الْقِيَامَةِ	عَذَابَ	الْحَرِيقِ ﴿٩﴾		
(on the) Day	(of) Resurrection	(the) torment	(of) burning (Fire)		

ذَلِكَ بِمَا قَدَّمْت يَدَاكَ وَأَنَّ اللَّهَ لَيْسَ بِظَلَمٍ لِلْبَعِيدِ ﴿١٠﴾ وَمِنَ النَّاسِ مَن يَعْبُدُ اللَّهَ عَلَى حَرْفٍ فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ وَإِنْ أَصَابَتْهُ فِتْنَةٌ انْقَلَبَ عَلَى وَجْهِهِ خَسِرَ الدُّنْيَا وَالْآخِرَةَ ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ ﴿١١﴾ يَدْعُوا مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُ وَمَا لَا نُنْفَعُهُ ذَلِكَ هُوَ الضَّلَالُ الْبَعِيدُ ﴿١٢﴾

10. That is because of what your hands have sent forth, and verily, Allāh is not unjust to (His) slaves. 11. And among mankind is he who worships Allāh as it were upon the edge (i.e. in doubt): if good befalls him, he is content therewith; but if a trial befalls him he turns back on his face (i.e. reverts to disbelief after embracing Islām). He loses both this world and the Hereafter. That is the evident loss. 12. He calls besides Allāh to that which can neither harm him nor profit him. That is a straying far away.

ذَلِكَ	بِمَا	قَدَّمْت يَدَاكَ	وَأَنَّ اللَّهَ	لَيْسَ بِظَلَمٍ	
that (is)	(because) of what	your hands have sent forth	and verily Allah	is not unjust	
لِلْبَعِيدِ ﴿١٠﴾	وَمِنَ النَّاسِ	مَنْ يَعْبُدُ اللَّهَ	عَلَى حَرْفٍ		
to (His) slaves	and among mankind	(is he) who worships Allah	upon (the) very edge		
فَإِنْ أَصَابَهُ خَيْرٌ	اطْمَأَنَّ بِهِ	وَإِنْ أَصَابَتْهُ فِتْنَةٌ	انْقَلَبَ عَلَى وَجْهِهِ	خَسِرَ الدُّنْيَا	وَالْآخِرَةَ
and if befalls him	good	he is content with it	he turns back on his face	he loses this world	and the Hereafter
ذَلِكَ هُوَ	الضَّلَالُ الْبَعِيدُ ﴿١٢﴾				
[it] that					

لَا يَضُرُّهُ	مَا	يَدْعُوا مِنْ دُونِ اللَّهِ	الْمُبِينُ	الْخُسْرَانُ
harms him not	(unto) that which	he calls besides Allah	evident	(is) the loss
الْبَعِيدُ	الضَّلَالُ	هُوَ	ذَلِكَ	لَا يَنْفَعُهُ
far away	(is) a straying	[it]	that	profits him not
				and that which

يَدْعُوا مَنْ ضَرُّهُ أَقْرَبُ مِنْ نَفْعِهِ لَيْسَ الْمَوْلَى وَلَيْسَ الْعَشِيرُ ﴿١٣﴾ إِنَّ اللَّهَ يَدْخُلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ إِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ ﴿١٤﴾ مَنْ كَانَتْ يَظُنُّ أَنَّ اللَّهَ لَنْ يَنْصُرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ فَلْيَمْدُدْ بِسَبَبٍ إِلَى السَّمَاءِ ثُمَّ لِيَقْطَعْ فَلْيَنْظُرْ هَلْ يُدْهِبَنَّ كَيْدَهُ مَا يَغِيطُ ﴿١٥﴾

13. He calls to him whose harm is nearer than his profit; certainly an evil *Maulā* (patron) and certainly an evil friend! 14. Truly, Allāh will admit those who believe (in Islāmic Monotheism) and do righteous good deeds (according to the Qur'ān and the *Sunnah*) to Gardens underneath which rivers flow (in Paradise). Verily, Allāh does what He wills. 15. Whoever thinks that Allāh will not help him (Muhammad ﷺ) in this world and in the Hereafter, let him stretch out a rope to the ceiling and let him strangle himself. Then let him see whether his plan will remove that whereat he rages!

يَدْعُوا	لَمَنْ	ضَرُّهُ	أَقْرَبُ	مِنْ نَفْعِهِ	لَيْسَ الْمَوْلَى
he calls	unto him	whose harm	(is) nearer	than his profit	certainly an evil patron
وَلَيْسَ الْعَشِيرُ	الَّذِينَ ءَامَنُوا	إِنَّ اللَّهَ يَدْخُلُ	الَّذِينَ ءَامَنُوا	الَّذِينَ ءَامَنُوا	الَّذِينَ ءَامَنُوا
and certainly an evil friend	those who believe	truly Allah will admit	those who believe	those who believe	those who believe
وَعَمِلُوا الصَّالِحَاتِ	جَنَّاتٍ	تَجْرِي مِنْ تَحْتِهَا	الْأَنْهَارُ	إِنَّ اللَّهَ يَفْعَلُ	وَعَمِلُوا الصَّالِحَاتِ
and do righteous deeds	(to) Gardens	flowing beneath them	the rivers	verily Allah does	and do righteous deeds
مَا يُرِيدُ ﴿١٤﴾	مَنْ	كَانَ يَظُنُّ	أَنَّ	لَنْ يَنْصُرَهُ اللَّهُ	فِي الدُّنْيَا
what He wills	whoever	thinks	that	Allah will never help him	in this world
وَالْآخِرَةِ	فَلْيَمْدُدْ	بِسَبَبٍ	إِلَى السَّمَاءِ	ثُمَّ	وَالْآخِرَةِ
and the Hereafter	then let him stretch out	a rope	to the sky (ceiling)	then	and the Hereafter

مَا يَغِيظُ ﴿١٦﴾	هَلْ يُذْهِبَنَّ كَيْدَهُ.	فَلْيَنْظُرْ	لِيَقْطَعَ
what he rages	(whether) will remove his plan?	then let him see	let him strangle himself

وَكَذَلِكَ أَنْزَلْنَاهُ آيَاتٍ بَيِّنَاتٍ وَأَنَّ اللَّهَ يَهْدِيَ مَن يُرِيدُ ﴿١٦﴾ إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئِينَ وَالنَّصْرِيَّ وَالْمَجُوسَ وَالَّذِينَ أَشْرَكُوا إِنَّ اللَّهَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ﴿١٧﴾ أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَن فِي السَّمٰوٰتِ وَمَن فِي الْأَرْضِ وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ وَالْجِبَالُ وَالشَّجَرُ وَالْدَّوَابُّ وَكَثِيرٌ مِّنَ النَّاسِ وَكَثِيرٌ حَقَّ عَلَيْهِ الْعَذَابُ وَمَن يُهِنِ اللَّهُ فَمَا لَهُ مِن مُّكْرِمٍ إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ ﴿١٨﴾

16. Thus have We sent it (this Qur'an) down (to Muhammad ﷺ) as clear signs, evidences and proofs, and surely, Allāh guides whom He wills. 17. Verily, those who believe (in Allāh and in His Messenger Muhammad ﷺ), and those who are Jews, and the Sabians, and the Christians, and the Majūs (Magians) and those who worship others besides Allāh; truly, Allāh will judge between them on the Day of Resurrection. Verily, Allāh is over all things a Witness. 18. See you not that whoever is in the heavens and whoever is on the earth, and the sun, and the moon, and the stars, and the mountains, and the trees, and *Ad-Dawābb* [moving (living) creatures, beasts], and many of mankind prostrate themselves to Allāh. But there are many (men) on whom the punishment is justified. And whomsoever Allāh disgraces, none can honour him. Verily, Allāh does what He wills.

وَكَذَلِكَ	أَنْزَلْنَاهُ	آيَاتٍ	بَيِّنَاتٍ	وَأَنَّ اللَّهَ يَهْدِي	مَن يُرِيدُ ﴿١٦﴾
and thus	We sent it down	(as) signs	clear	and that Allah guides	whom He wills
إِنَّ الَّذِينَ ءَامَنُوا	وَالَّذِينَ هَادُوا	وَالصَّابِئِينَ	وَالنَّصْرِيَّ	إِنَّ اللَّهَ يَفْصِلُ بَيْنَهُمْ	وَالْمَجُوسَ
verily those who believe	and those who are Jews	and the Sabians	and the Christians	truly Allah will judge between them	and the Magians
يَوْمَ الْقِيَامَةِ	إِنَّ اللَّهَ	عَلَىٰ كُلِّ	شَيْءٍ	شَهِيدٌ ﴿١٧﴾	يَوْمَ
(of) Resurrection	verily Allah	over every	thing	(is) a Witness	(on the) Day

وَمَنْ	مَنْ	يَسْجُدُ لَهُ	أَنَّ اللَّهَ	أَلَمْ تَرَ
and whoever	(is) in the heavens	whoever	prostrates to Him	that Allah (do) you not see?
وَالْجِبَالِ	وَالنُّجُومِ	وَالْقَمَرِ	وَالشَّمْسِ	فِي الْأَرْضِ
and the mountains	and the stars	and the moon	and the sun	(is) on the earth
وَكثِيرٍ	مِنَ النَّاسِ	وَكثِيرٍ	وَالدَّوَابِّ	وَالشَّجَرِ
and (there are) many	of mankind	and many	and the animals	and the trees
فَمَا	وَمَنْ يُهِنِ اللَّهُ	الْعَذَابُ	حَقٌّ عَلَيْهِ	
then (there is) not	and whomsoever Allah disgraces	the punishment	on whom is justified	
مَا يَشَاءُ	إِنَّ اللَّهَ يَفْعَلُ	مِنْ مُكْرِمٍ	لَهُ	
whatever He wills	verily Allah does	any bestower of honour	for him	

هَذَانِ خَصْمَانِ اخْتَصَمُوا فِي رَبِّهِمْ فَالَّذِينَ كَفَرُوا قُطِعَتْ لَهُمْ ثِيَابٌ مِنْ نَارٍ يُصَبُّ مِنْ فَوْقِ رُءُوسِهِمُ الْحَمِيمُ ۖ يُصْهَرُ بِهِ مَا فِي بُطُونِهِمْ وَالْجُلُودُ ۗ وَلَهُمْ مَقْلَعٌ مِنْ حديدٍ ۗ كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا مِنْ غَمٍّ أُعِيدُوا فِيهَا وَذُوقُوا عَذَابَ الْحَرِيقِ ۗ

19. These two opponents (believers and disbelievers) dispute with each other about their Lord; then as for those who disbelieved, garments of fire will be cut out for them, boiling water will be poured down over their heads. 20. With it will melt (or vanish away) what is within their bellies, as well as (their) skins. 21. And for them are hooked rods of iron (to punish them). 22. Every time they seek to get away therefrom, from anguish, they will be driven back therein, and (it will be) said to them: "Taste the torment of burning!"

هَذَانِ	خَصْمَانِ	اخْتَصَمُوا فِي رَبِّهِمْ	فَالَّذِينَ كَفَرُوا	
these two	opponents	dispute with each other about their Lord	then those who disbelieved	
قُطِعَتْ	لَهُمْ	ثِيَابٌ	مِنْ نَارٍ	يُصَبُّ
will be cut out	for them	garments	of fire	will be poured down
رُءُوسِهِمْ	الْحَمِيمُ	يُصْهَرُ بِهِ	مَا	فِي بُطُونِهِمْ
their heads	boiling water	with it will melt	what	(is) in their bellies

وَالْجُلُودِ ﴿٢٢﴾	وَلَهُمْ	مَّقَمِعٌ	مِنْ حَدِيدٍ ﴿٢٣﴾	كُلَّمَا أَرَادُوا
and skins	and for them	(are) hooked rods	of iron	whenever they seek
أَنْ يَخْرُجُوا	مِنْهَا	مِنْ غَمٍّ	أَعِيدُوا	فِيهَا
to get away	therefrom	from anguish	they will be driven back	therein
وَذُوقُوا عَذَابَ		الْحَرِيقِ ﴿٢٤﴾		
and (it will be said to them) taste (the) torment		(of) burning (Fire)		

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا وَلِبَاسُهُمْ فِيهَا حَرِيرٌ ﴿٢٣﴾ وَهَدُّوا إِلَى الطَّيِّبِ مِنَ الْقَوْلِ وَهَدُّوا إِلَى صِرَاطٍ الْحَمِيدِ ﴿٢٤﴾ إِنَّ الَّذِينَ كَفَرُوا وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ وَالْمَسْجِدِ الْحَرَامِ الَّذِي جَعَلْنَاهُ لِلنَّاسِ سَوَاءً الْعَاكِفُ فِيهِ وَالْبَادِ وَمَن يُرِدْ فِيهِ بِالْحُكَاةِ يُظَلَمِ نَفْسَهُ مِنْ عَذَابِ أَلِيمٍ ﴿٢٥﴾

23. Truly, Allāh will admit those who believe (in the Oneness of Allāh – Islāmic Monotheism) and do righteous good deeds, to Gardens underneath which rivers flow (in Paradise), wherein they will be adorned with bracelets of gold and pearls and their garments therein will be of silk. 24. And they are guided (in this world) to goodly speech (i.e. *Lā ilāha illallāh, Al-hamdu lillāh*, recitation of the Qur'ān) and they are guided to the path of Him (i.e. Allāh's religion of Islāmic Monotheism), Who is Worthy of all praises. 25. Verily, those who disbelieved and hinder (men) from the path of Allāh, and from *Al-Masjid Al-Harām* (at Makkah) which We have made (open) to (all) men, the dweller in it and the visitor from the country are equal there [as regards its sanctity and pilgrimage (*Hajj* and '*Umrah*)] – and whoever inclines to evil actions therein or to do wrong (i.e. practise polytheism and leave Islāmic Monotheism), him We shall cause to taste from a painful torment.

جَنَّاتٍ	وَعَمِلُوا الصَّالِحَاتِ	الَّذِينَ ءَامَنُوا	إِنَّ اللَّهَ يُدْخِلُ
(to) Gardens	and do righteous deeds	those who believe	truly Allah will admit
مِنْ أَسَاوِرَ	يُحَلَّوْنَ فِيهَا	الْأَنْهَارُ	تَجْرِي مِنْ تَحْتِهَا
with bracelets	they will be adorned in them	the rivers	flowing beneath them

وَهُدُوا	حَرِيرٌ	فِيهَا	وَلِبَاسُهُمْ	وَلَوْثًا	مِنْ ذَهَبٍ
and they are guided	(will be of) silk	therein	and their garments	and pearls	of gold
إِلَى الطَّيِّبِ	إِلَى صِرَاطِ الْحَمِيدِ	وَهُدُوا	مِنَ الْقَوْلِ	إِلَى الطَّيِّبِ	
to (the) path (of) the PraiseWorthy	and they are guided	[of] speech	unto goodness		
عَنْ سَبِيلِ اللَّهِ	وَيَصُدُّونَ	إِنَّ الَّذِينَ كَفَرُوا			
from (the) path (of) Allah	and hinder (men)	verily those who disbelieve			
سَوَاءٌ	لِلنَّاسِ	جَعَلْنَاهُ	الْحَرَامِ الَّذِي	وَالْمَسْجِدِ	
equal	to (all) mankind	We have made [it] (open)	which	Sacred	and the Mosque
بِالْحَادِ	فِيهِ	وَمَنْ يُرِدْ	وَالْبَادِ	فِيهِ	الْعَاكِفُ
to evil actions	therein	and whoever inclines	and the visitor	in it	(are) the dweller
أَلِيمٌ	مِنْ عَذَابٍ	نُذِقَهُ	بِظُلْمٍ		
painful	from a torment	We will cause him to taste	(or) to do wrong		

وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ أَنْ لَا تُشْرِكْ بِي شَيْئًا وَطَهِّرْ بَيْتِيَ لِلطَّائِفِينَ
وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ ﴿٢٦﴾ وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَى
كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ ﴿٢٧﴾

26. And (remember) when We showed Ibrāhīm (Abraham) the site of the (Sacred) House (the Ka'bah at Makkah) (saying): "Associate not anything (in worship) with Me, [*Lā ilāha illallāh* (none has the right to be worshipped but Allāh) Islāmīc Monotheism], and sanctify My House for those who circumambulate it, and those who stand up (for prayer), and those who bow (submit themselves with humility and obedience to Allāh), and make prostration (in prayer);" 27. And proclaim to mankind the *Hajj* (pilgrimage). They will come to you on foot and on every lean camel, they will come from every deep and distant (wide) mountain highway (to perform *Hajj*).

وَأِذْ بَوَّأْنَا	لِإِبْرَاهِيمَ	مَكَانَ	الْبَيْتِ
and (remember) when We showed	[to] Abraham	(the) site	(of) the (Sacred) House

وَطَهَّرَ بَيْتِي	شَيْئًا	بِي	لَا تُشْرِكْ	أَنْ
and cleanse My House	anything	with Me	associate not (in worship)	that
وَالْقَائِمِينَ			لِلطَّائِفِينَ	
and those who stand up (for prayer)			for those who circumambulate (it)	
فِي النَّاسِ	وَأَذِّنْ	السُّجُودِ ﴿٦﴾	وَالرُّكَّعِ	
to mankind	and proclaim	(and) those who prostrate	and those who bow down	
ضَامِرٍ	وَعَلَى كُلِّ	رِجَالًا	يَأْتُوكَ	بِالْحَجِّ
lean (camel)	and on every	on foot	they will come to you	[of] the pilgrimage
عَمِيقٍ ﴿٧﴾	فَجِّ	يَأْتِينَكَ مِنْ كُلِّ		
deep (and distant)	mountain highway	they will come from every		

لِيَشْهَدُوا مَنَفِعَ لَهُمْ وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَعْلُومَاتٍ عَلَى مَا رَزَقَهُمْ مِّنْ بَهِيمَةِ الْأَنْعَامِ فَكُلُوا مِنْهَا وَأَطْعَمُوا الْبَائِسَ الْفَقِيرَ ﴿٢٨﴾ ثُمَّ لِيَقْضُوا تَفَثَهُمْ وَلِيُوفُوا نُدُورَهُمْ وَلِيَطُوفُوا بِالْبَيْتِ الْعَتِيقِ ﴿٢٩﴾ ذَلِكَ وَمَنْ يُعْظَمْ حُرْمَتِ اللَّهِ فَهُوَ خَيْرٌ لَهُ، عِنْدَ رَبِّهِ، وَأُحِلَّتْ لَكُمْ الْأَنْعَامُ إِلَّا مَا يُتْلَى عَلَيْكُمْ فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ ﴿٣٠﴾

28. That they may witness things that are of benefit to them (i.e. reward of Hajj in the Hereafter, and also some worldly gain from trade), and mention the Name of Allāh on appointed days (i.e. 10th, 11th, 12th, and 13th day of Dhul-Hijjah), over the beast of cattle that He has provided for them (for sacrifice), [at the time of their slaughtering by saying: (*Bismillāh, Wallahu-Akbar, Allāhumma Minka wa Ilaik*)]. Then eat thereof and feed therewith the poor having a hard time. 29. Then let them complete their prescribed duties (*Manāsik* of Hajj) and perform their vows, and circumambulate the Ancient House (the Ka'bah at Makkah). 30. That (*Manāsik* – prescribed duties of Hajj is the obligation that mankind owes to Allāh) and whoever honours the sacred things of Allāh, then that is better for him with his Lord. The cattle are lawful to you, except those (that will be) mentioned to you (as exceptions). So shun the abomination (worshipping) of idol, and shun lying speech (false statements)

وَيَذْكُرُوا اسْمَ اللَّهِ		لَهُمْ	لِيَشْهَدُوا مَنَافِعَ		
and mention (the) Name (of) Allah		to them	that they may witness (things that are of) benefits		
مِنْ بَهِيمَةٍ	رَزَقَهُمْ	عَلَى مَا	مَعْلُومَتٍ	فِي أَيَّامٍ	
from (the) beast	He has provided them	over whatever	appointed	on days	
ثُمَّ	الْفَقِيرَ	وَأَطْعَمُوا الْبَائِسَ	مِنْهَا	فَكَلُوا	الْأَنْعَامَ
then	the poor	and feed the miserable	thereof	then eat	(of) cattle
وَلِيَطُوفُوا		وَلِيُوفُوا نُدُورَهُمْ	لِيَقْضُوا تَفَثَهُمْ		
and circumambulate		and fulfil their vows	let them complete their prescribed duties		
حُرْمَتِ اللَّهِ		وَمَنْ يُعَظِّمَ	ذَلِكَ	الْعَتِيقَ	بِالْبَيْتِ
(the) sacred rites (of) Allah		and whoever honours	that (is)	Ancient	the House
وَأُحِلَّتْ	رَبِّهِ	عِنْدَ	لَهُ	خَيْرٌ	فَهُوَ
and are made lawful	his Lord	with	for him	(is) better	then that
عَلَيْكُمْ	إِلَّا مَا يَتْلَى		الْأَنْعَامَ		لَكُمْ
to you	except what will be recited (mentioned)		the cattle		to you
الزُّورِ	وَأَجْتَنِبُوا	مِنَ الْأَوْثَانِ	فَاجْتَنِبُوا الرِّجْسَ		
lying	speech	and shun	of idols	so shun the abomination (worshipping)	

حُفَاءَ لِلَّهِ غَيْرَ مُشْرِكِينَ بِهِ ۚ وَمَنْ يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ فَتَخَطَفُهُ الطَّيْرُ أَوْ تَهْوَى بِهِ الرِّيحُ فِي مَكَانٍ سَحِيقٍ ﴿٣١﴾ ذَلِكَ وَمَنْ يُعَظِّمِ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ ﴿٣٢﴾ لَكُمْ فِيهَا مَنَافِعُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ مَحِلُّهَا إِلَىٰ الْبَيْتِ الْعَتِيقِ ﴿٣٣﴾

31. *Hunafā' Lillāh* (i.e. worshipping none but Allāh), not associating partners (in worship) to Him; and whoever assigns partners to Allāh, it is as if he had fallen from the sky, and the birds had snatched him, or the wind had thrown him to a far off place. 32. Thus it is [what has been mentioned in the above said Verses (27, 28, 29, 30, 31) is an obligation that mankind owes to Allāh] and whosoever honours the Symbols of Allāh, then it is truly from the piety of the hearts. 33. In them (cattle offered for sacrifice) are benefits for you for an

appointed term, and afterwards they are brought for sacrifice to the ancient House (the *Haram* – sacred territory of Makkah).

وَمَنْ يُشْرِكْ	بِهِ	مُشْرِكِينَ	غَيْرَ	حُفَاءَ لِلَّهِ
and whoever assigns partners	unto Him	associating partners	not	being upright to Allah
الطَّيْرِ	فَتَخَطَفَهُ	مِنَ السَّمَاءِ	فَكَأَنَّمَا خَرَّ	بِاللَّهِ
the birds	and had snatched him	from the sky	then (it is) as if he had fallen	to Allah
وَمَنْ يُعَظِّمْ	ذَلِكَ	فِي مَكَانٍ سَحِيقٍ	بِهِ	أَوْ تَهْوَى
and whosoever honours	that	far off to a place	the wind him	or had blown (overcome)
لَكُمْ	الْقُلُوبِ	مِن تَقْوَى	فَإِنَّهَا	شَعَائِرَ اللَّهِ
for you	(of) the hearts	from (the) piety	then it (is) truly	(the) Symbols (of) Allah
ثُمَّ مَحَلَّهَا		مُسَمًّى	إِلَى أَجَلٍ	مَنْفَعٍ فِيهَا
then (afterwards) their place of sacrifice	appointed	for a term	(are) benefits	in them
	الْعَتِيقِ	إِلَى الْبَيْتِ		
	Ancient	(is) at the House		

وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا لِيَذْكُرُوا اسْمَ اللَّهِ عَلَىٰ مَا رَزَقَهُمْ مِنْ بَهِيمَةِ الْأَنْعَامِ ۚ فَإِلَهُكُمْ إِلَهٌ وَاحِدٌ فَلَهُ أَسْلِمُوا وَبَشِّرِ الْمُخْبِتِينَ ﴿٢٤﴾ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ ۖ وَالصَّابِرِينَ عَلَىٰ مَا أَصَابَهُمُ وَالْمُقِيمِي الصَّلَاةِ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٢٥﴾

34. And for every nation We have appointed religious ceremonies, that they may mention the Name of Allāh over the beast of cattle that He has given them for food. And your *Ilāh* (God) is One *Ilāh* (God-Allāh), so you must submit to Him Alone (in Islam). And (O Muhammad ﷺ) give glad tidings to the *Mukhbitūn* [those who obey Allāh with humility and are humble from among the true believers of Islāmic Monotheism], 35. Whose hearts are filled with fear when Allāh is mentioned and *As-Sābirūn* [who patiently bear whatever may befall them (of calamities)]; and who perform *As-Salāt* (the prayers), and who spend (in Allāh's Cause) out of what We have provided for them.

لِيَذْكُرُوا اسْمَ اللَّهِ	جَعَلْنَا مَنْسَكًا	أُمَّةٍ	وَلِكُلِّ
that they may mention (the) Name (of) Allah	We have appointed rites	nation	and for every

عَلَى مَا	رَزَقَهُمْ	مِنْ بِهِيمَةٍ	الْأَنْعَامِ	فَالنَّهْمِكُمْ
over that which	He has given them	of (the) beast	(of) cattle	and your God
إِلَهُ وَاحِدٌ	فَلَهُ أَسْلِمُوا	وَبَشِّرِ الْمَخِيطِينَ	الَّذِينَ	
One (is) God	so submit to Him	and give glad tidings to humble ones	those	
إِذَا ذَكَرَ اللَّهُ	وَجِلَّتْ قُلُوبُهُمْ	وَالصَّابِرِينَ		
when Allah is mentioned	their hearts are filled with fear	and those who are patient		
عَلَى مَا	أَصَابَهُمْ	وَالْمُقِيمِي	الصَّلَاةِ	وَمِمَّا
on whatever	may befall them	and those who perform	prayer	and out of what
	رَزَقْنَاهُمْ	يُنْفِقُونَ		
	We have provided them	they spend		

وَالْبُدْنَ جَعَلْنَاهَا لَكُمْ مِنْ شَعَائِرِ اللَّهِ لَكُمْ فِيهَا خَيْرٌ فَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهَا صَوَافٍ فَإِذَا وَجَبَتْ جُنُوبُهَا فَكُلُوا مِنْهَا وَأَطْعِمُوا الْقَانِعَ وَالْمُعْتَرَّ كَذَلِكَ سَخَّرْنَاهَا لَكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٣٦﴾ لَنْ يَنَالَ اللَّهُ لُحُومُهَا وَلَا دِمَاؤُهَا وَلَكِنْ يَنَالُهُ النُّقُوى مِنْكُمْ كَذَلِكَ سَخَّرَهَا لَكُمْ لِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمْ وَبَشِّرِ الْمُحْسِنِينَ ﴿٣٧﴾

36. And the *Budn* (cows, oxen, or camels driven to be offered as sacrifices by the pilgrims at the sanctuary of Makkah), We have made them for you as among the Symbols of Allāh, wherein you have much good. So mention the Name of Allāh over them when they are drawn up in lines (for sacrifice). Then, when they are down on their sides (after slaughter), eat thereof, and feed the poor who does not ask (men), and the beggar who asks (men). Thus have We made them subject to you that you may be grateful. 37. It is neither their meat nor their blood that reaches Allāh, but it is piety from you that reaches Him. Thus have We made them subject to you that you may magnify Allāh for His Guidance to you. And give glad tidings (O Muhammad ﷺ) to the *Muhsinūn* (doers of good).

وَالْبُدْنَ	جَعَلْنَاهَا	لَكُمْ	مِنْ شَعَائِرِ اللَّهِ	
and the camels and cattle	We have made them	for you	(as) among (the) Symbols (of) Allah	
لَكُمْ فِيهَا	خَيْرٌ	فَاذْكُرُوا اسْمَ اللَّهِ	عَلَيْهَا	
you have	(much) good	so mention (the) Name (of) Allah	over them	

جَنُوبَهَا	فَإِذَا وَجَبَتْ	صَوَافٍ			
(on) their sides	then when they are down	(when they are) drawn up in lines (for sacrifice)			
وَأَطْعِمُوا الْقَانِعَ		مِنْهَا	فَكُلُوا		
and feed the poor (man) who does not ask (men)		thereof	then eat		
لَكُمْ	سَخَّرْنَاهَا	كَذَلِكَ	وَالْمُعْتَرِّ		
to you	We have made them subject	thus	and the beggar who asks (men)		
وَلَا دِمَائُهَا	لَنْ يَنَالَ اللَّهُ لُحُومَهَا	لَعَلَّكُمْ تَشْكُرُونَ ﴿٦٦﴾			
nor their blood	their meat never reaches Allah	so that you may be grateful			
لَكُمْ	سَخَّرَهَا	كَذَلِكَ	مِنْكُمْ	التَّقْوَى	وَلَكِنْ يَنَالُهُ
to you	He made them subject	thus	from you	the piety	[and] but reaches him
﴿٦٧﴾	وَبَشِّرِ الْمُحْسِنِينَ	هَدَيْتُمْ	عَلَى مَا	لِتُكَبِّرُوا اللَّهَ	
and give glad tidings to good-doers	He guided you	for what	so that you may magnify Allah		

﴿٦٦﴾ إِنَّ اللَّهَ يَدْفَعُ عَنِ الَّذِينَ ءَامَنُوا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ خَوَّانٍ كَفُورٍ ﴿٦٧﴾ أَذِنَ لِلَّذِينَ يَقْتُلُونَ بِأَنَّهُمْ ظَلَمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ ﴿٦٨﴾ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَفَسَدَتِ السَّمَاوَاتُ وَالْأَرْضُ وَمَنْ فِيهِنَّ وَلَكِنَّ اللَّهَ عَظِيمٌ يُدْفَعُ عَنِ الَّذِينَ ءَامَنُوا إِنَّ اللَّهَ لَا يُحِبُّ الظَّالِمِينَ ﴿٦٩﴾ وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ لَعَنَّاهُمْ أَنْ يَقُولُوا رَبُّنَا اللَّهُ وَقَدْ جَاءَهُمْ بَيِّنَاتٌ مِنْ رَبِّهِمْ فَكَفَرُوا بَعْدَ ذَلِكَ وَكُنُوفَهُمْ لِيُبْدِيَ لَهُمْ مَا هُمْ كَاذِبُونَ ﴿٧٠﴾ وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ لَعَنَّاهُمْ أَنْ يَقُولُوا رَبُّنَا اللَّهُ وَقَدْ جَاءَهُمْ بَيِّنَاتٌ مِنْ رَبِّهِمْ فَكَفَرُوا بَعْدَ ذَلِكَ وَكُنُوفَهُمْ لِيُبْدِيَ لَهُمْ مَا هُمْ كَاذِبُونَ ﴿٧١﴾ وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ لَعَنَّاهُمْ أَنْ يَقُولُوا رَبُّنَا اللَّهُ وَقَدْ جَاءَهُمْ بَيِّنَاتٌ مِنْ رَبِّهِمْ فَكَفَرُوا بَعْدَ ذَلِكَ وَكُنُوفَهُمْ لِيُبْدِيَ لَهُمْ مَا هُمْ كَاذِبُونَ ﴿٧٢﴾

38. Truly, Allāh defends those who believe. Verily, Allāh likes not any treacherous ingrate to Allāh [those who disobey Allāh but obey *Shaitān* (Satan)].
39. Permission to fight (against disbelievers) is given to those (believers) who are fought against, because they have been wronged; and surely, Allāh is Able to give them (believers) victory – 40. Those who have been expelled from their homes unjustly only because they said: "Our Lord is Allāh." For had it not been that Allāh checks one set of people by means of another, monasteries, churches, synagogues, and mosques, wherein the Name of Allāh is mentioned much, would surely have been pulled down. Verily, Allāh will help those who help His (Cause). Truly, Allāh is All-Strong, All-Mighty.

كُلَّ	لَا يُحِبُّ	إِنَّ اللَّهَ	عَنِ الَّذِينَ ءَامَنُوا ^{٤١}	إِنَّ اللَّهَ يَدْفَعُ
every	likes not	verily Allah	those who believe	truly Allah defends
لِلَّذِينَ يُقَاتِلُونَ		أُذِنَ	كُفُورٍ	خَوَانٍ
to those who are fought against		permission is given	ingrateful	treacherous
لَقَدِيرٌ	عَلَىٰ نَصْرِهِمْ	وَإِنَّ اللَّهَ	بِأَنَّهُمْ ظَلَمُوا ^{٤٢}	
(is) indeed Able	to give them victory	and surely Allah	because they have been wronged	
إِلَّا	حَقِّ	بِغَيْرِ	مِنْ دِيَارِهِمْ	الَّذِينَ أُخْرِجُوا
only	just cause	without	from their homes	those who have been expelled
وَلَوْلَا دَفَعُ اللَّهُ		رَبَّنَا	أَنْ يَقُولُوا	
and for had (it) not been (that) Allah checks		(is) Allah	our Lord	because they said
لَهَدَمَتْ صَوَامِعَ		بِإِغْوَاءِ	بَعْضِهِمْ	النَّاسَ
surely would have been demolished monasteries		by others	some of them	people
فِيهَا	يُذَكَّرُ	وَمَسَاجِدُ	وَصَلَوَاتٌ	وَبِيَعٌ
wherein	is mentioned	and mosques	and synagogues	and churches
مَنْ	وَلَيَنْصُرَنَّ اللَّهُ	كَثِيرًا	أَسْمُ اللَّهِ	
(those) who	and verily Allah will help	much	(the) Name (of) Allah	
عَزِيزٌ	لَقَوِيٌّ	إِنَّ اللَّهَ	يَنْصُرُهُ ^{٤٣}	
All-Mighty	(is) surely All-Strong	truly Allah	help Him (His cause)	

الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ وَاللَّهُ عَاقِبَةُ الْأُمُورِ ﴿٤١﴾ وَإِنْ يُكَذِّبُوكَ فَقَدْ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَثَمُودٌ ﴿٤٢﴾ وَقَوْمُ إِبْرَاهِيمَ وَقَوْمُ لُوطٍ ﴿٤٣﴾ وَأَصْحَابُ مَدْيَنَ وَكُذِّبَ مُوسَىٰ فَأَمَلَيْتُ لِلْكَافِرِينَ ثُمَّ أَخَذْتُهُمْ فَكَيْفَ كَانَ نَكِيرِ ﴿٤٤﴾

41. Those (Muslim rulers) who, if We give them power in the land, (they) enjoin *Iqāmat-as-Salāt* [i.e. to perform the five compulsory congregational *Salāt* (prayers) (the males in mosques)], pay the *Zakāt* (obligatory charity) and they

enjoin *Al-Ma'rūf* (i.e. Islāmic Monotheism and all that Islam orders one to do), and forbid *Al-Munkar* (i.e. disbelief, polytheism and all that Islām has forbidden) [i.e. they make the Qur'ān as the law of their country in all the spheres of life]. And with Allāh rests the end of (all) matters (of creatures). 42. And if they deny you (O Muhammad ﷺ), so did deny before them the people of Nūh (Noah), 'Ād and Thamūd (their Prophets). 43. And the people of Ibrāhīm (Abraham) and the people of Lūt (Lot), 44. And the dwellers of Madyan (Midian); and denied was Mūsā (Moses). But I granted respite to the disbelievers for a while, then I seized them, and how (terrible) was My punishment (against their wrongdoing)!

الَّذِينَ	إِنْ مَكَّنَّاهُمْ	فِي الْأَرْضِ	أَقَامُوا الصَّلَاةَ
those who	if We give them power	in the land	they establish prayer
وَأَتَوْا الزَّكَاةَ	وَأَمَرُوا	بِالْمَعْرُوفِ	وَنَهَوْا
and pay Zakat (charity alms)	and they enjoin	good	and they forbid
عَنِ الْمُنْكَرِ	وَأِنْ يَكْذِبُوا	وَاللَّهُ	عَنْكَرَهُ
evil	and if they deny you	and with Allah (rests)	(the) end
وَالْأُمُورِ	وَالْأُمُورِ	وَالْأُمُورِ	وَالْأُمُورِ
(of all) matters	(of all) matters	(of all) matters	(of all) matters
فَقَدْ كَذَّبَ قَبْلَهُمْ	قَوْمِ	نُوحٍ	وَعَادٍ
so verily denied before them	(the) people	(of) Noah	and Ad
وَقَوْمِ	وَقَوْمِ	وَقَوْمِ	وَقَوْمِ
and (the) people	and (the) people	and (the) people	and (the) people
مَدْيَنَ	وَكَذَّبَ مُوسَىٰ	فَأَمَلَيْتُ	لِلْكَافِرِينَ
(of) Midian	and denied was Moses	but I granted respite	to the disbelievers
ثُمَّ أَخَذْتَهُمْ	فَكَيْفَ كَانَ	نَكِيرٍ	
then I seized them	and how (terrible) was	My punishment	

فَكَأَيُّ مِّنْ قَرْيَةٍ أَهْلَكْنَاهَا وَهِيَ ظَالِمَةٌ فِيهَا خَاوِيَةٌ عَلَىٰ عُرُوشِهَا وَيَبْرِ
مُعَطَّلَةٍ وَقَصْرِ مَشِيدٍ ﴿٤٤﴾ أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونَ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ
ءَاذَانٌ يَسْمَعُونَ بِهَا فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِن تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ ﴿٤٥﴾

وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَنْ يُخْلِفَ اللَّهُ وَعْدَهُ. وَإِنَّ يَوْمًا عِنْدَ رَبِّكَ كَأَلْفِ سَنَةٍ مِّمَّا تَعُدُّونَ ﴿٤٧﴾

45. And many a township did We destroy while they were given to wrongdoing, so that it lie in ruins (up to this day), and (many) a deserted well and lofty castle!
46. Have they not travelled through the land, and have they hearts wherewith to understand and ears wherewith to hear? Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind. 47. And they ask you to hasten on the torment! And Allāh fails not His Promise. And verily, a day with your Lord is as a thousand years of what you reckon.

فَكَأَيِّنْ	مِّنْ قَرْيَةٍ	أَهْلَكْنَاهَا	وَهِيَ	ظَالِمَةٌ
and how many	[from] a township	We have destroyed	while it	(was) doing wrong
فَهِىَ	خَاوِيَةٌ	عَلَىٰ عُرُوشِهَا	وَبِئْرٍ	مَّعَطَلَةٍ
so (that) it	lie	on its roofs	and (many) a well	deserted
مَّشِيدٍ	أَفَلَمْ يَسِيرُوا	فِي الْأَرْضِ	فَتَكُونُ	
lofty	(have) they not travelled?	through the land	and are (there)	
لَهُمْ	قُلُوبٌ	يَعْقِلُونَ بِهَا	أَوْ أَعْيُنٌ	يَسْمَعُونَ بِهَا
for them	hearts	to understand with them	or ears	to hear with them
فَإِنَّهَا	لَا تَعْمَىٰ الْأَبْصَارُ	وَلَكِن تَعْمَىٰ الْقُلُوبُ		
for verily [it]	the eyes grow not blind	[and] but the hearts grow blind		
الَّتِي	فِي الصُّدُورِ	وَيَسْتَعْجِلُونَكَ	بِالْعَذَابِ	
which	(are) in the breasts	and they ask you to hasten	on the torment	
وَلَنْ يُخْلِفَ اللَّهُ وَعْدَهُ.	وَإِنَّ يَوْمًا	عِنْدَ رَبِّكَ		
and Allāh never fails His Promise	and verily a day	with your Lord		
كَأَلْفِ	سَنَةٍ	مِّمَّا تَعُدُّونَ		
(is) as a thousand	years	of what you count (reckon)		

وَكَأَيِّنْ مِّنْ قَرْيَةٍ أَمَلَيْتُ لَهَا وَهِيَ ظَالِمَةٌ ثُمَّ أَخَذْتُهَا وَإِلَى الْمَصِيرِ ﴿٤٨﴾ قُلْ يَا أَيُّهَا

النَّاسِ إِنَّمَا أَنَا لَكُمْ نَذِيرٌ مُّبِينٌ ﴿٤٩﴾ فَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٥٠﴾ وَالَّذِينَ سَعَوْا فِي ءَايَاتِنَا مُعْجِزِينَ أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ﴿٥١﴾

48. And many a township did I give respite while it was given to wrongdoing. Then (in the end) I seized it (with punishment). And to Me is the (final) return (of all). 49. Say (O Muhammad ﷺ): "O mankind! I am (sent) to you only as a plain warner." 50. So those who believe (in the Oneness of Allāh—Islamic Monotheism) and do righteous good deeds, for them is forgiveness and *Rizqun Karīm* (generous provision, i.e. Paradise). 51. But those who strive against Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.), to frustrate them, they will be dwellers of the Hell-fire.

وَكَأَيِّن	مِّن قَرْيَةٍ	أَمَلَيْتُ لَهَا	وَهِيَ	ظَالِمَةٌ
and how many	[of] a township	I gave respite to it	while it	(was) doing wrong
ثُمَّ أَخَذْتُهَا	وَإِلَى	الْمَصِيرِ ﴿٤٩﴾	قُلْ	يَا أَيُّهَا النَّاسُ
then (in the end) I seized it	and to Me	(is) the final return	say	O mankind
إِنَّمَا أَنَا لَكُمْ	نَذِيرٌ	مُّبِينٌ ﴿٤٩﴾	فَالَّذِينَ ءَامَنُوا	وَعَمِلُوا الصَّالِحَاتِ
to you verily I am	a warner	plain	so those who believe	and do righteous deeds
لَهُمْ	مَغْفِرَةٌ	وَرِزْقٌ	كَرِيمٌ ﴿٥٠﴾	وَالَّذِينَ سَعَوْا
for them	(is) forgiveness	and provision	generous	and those who strive
فِي ءَايَاتِنَا	مُعْجِزِينَ	أُولَٰئِكَ	أَصْحَابُ	الْجَحِيمِ ﴿٥١﴾
against Our Signs	(to) frustrate (them)	those	(are the) dwellers	(of) the Hell-fire

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ إِلَّا إِذَا تَمَنَّى أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ ۗ فَيَنْسَخُ اللَّهُ مَا يُلْقِي الشَّيْطَانُ ثُمَّ يُحْكِمُ اللَّهُ ءَايَاتِهِ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٢﴾ لِيَجْعَلَ مَا يُلْقِي الشَّيْطَانُ فِتْنَةً لِلَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ وَالْقَاسِيَةَ قُلُوبُهُمْ وَإِنَّ الظَّالِمِينَ لَفِي شِقَاقٍ بَعِيدٍ ﴿٥٣﴾

52. Never did We send a Messenger or a Prophet before you but when he did recite the Revelation or narrated or spoke, *Shaitān* (Satan) threw (some falsehood) in it. But Allāh abolishes that which *Shaitān* (Satan) throws in. Then

Allāh establishes His Revelations. And Allāh is All-Knower, All-Wise: 53. That He (Allāh) may make what is thrown in by *Shaitān* (Satan) a trial for those in whose hearts is a disease (of hypocrisy and disbelief) and whose hearts are hardened. And certainly, the *Zālimūn* (polytheists and wrongdoers) are in an opposition far-off (from the truth against Allāh's Messenger and the believers).

وَمَا أَرْسَلْنَا	مِنْ قَبْلِكَ	مِنْ رَسُولٍ	وَلَا نَبِيٍّ
and We sent not	before you	any Messenger	nor Prophet
إِلَّا إِذَا تَمَنَّيَ	أَلْقَى الشَّيْطَانُ	فِي أَمْنِيَّتِهِ	فَيَنْسَخُ اللَّهُ
but when he did recite (the Revelation)	Satan threw	in his recitation	but Allah abolishes
مَا	يُلْقِي الشَّيْطَانُ	ثُمَّ يُحْكِمُ اللَّهُ	ءَايَاتِهِ
what	Satan throws in	then Allah establishes	His Revelations (Verses)
عَلِيمٌ	حَكِيمٌ	لِيَجْعَلَ مَا	يُلْقِي الشَّيْطَانُ
(is) All-Knower	All-Wise	that He (Allah) may make what	throws in Satan
لِلَّذِينَ	فِي قُلُوبِهِمْ	مَرَضٌ	وَالْقَاسِيَةِ
for those	in whose hearts	(is) a disease	and those (are) hardened
وَأَيُّ الظَّالِمِينَ	لَفِي شِقَاقٍ	بَعِيدٍ	
and certainly the wrongdoers	(are) surely in an opposition	far-off	

وَلِيَعْلَمَ الَّذِينَ أُوتُوا الْعِلْمَ أَنَّهُ الْحَقُّ مِنْ رَبِّكَ فَيُؤْمِنُوا بِهِ فَتُخْبِتَ لَهُ قُلُوبُهُمْ وَإِنَّ اللَّهَ لَهَادِ الَّذِينَ ءَامَنُوا إِلَى صِرَاطٍ مُسْتَقِيمٍ ۝ وَلَا يَزَالُ الَّذِينَ كَفَرُوا فِي مِرْيَةٍ مِنْهُ حَتَّى تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً أَوْ يَأْتِيَهُمْ عَذَابٌ يَوْمٍ عَقِيمٍ ۝

54. And that those who have been given knowledge may know that it (this Qur'an) is the truth from your Lord, so that they may believe therein, and their hearts may submit to it with humility. And verily, Allāh is the Guide of those who believe, to a Straight Path. 55. And those who disbelieved, will not cease to be in doubt about it (this Qur'an) until the Hour comes suddenly upon them, or there comes to them the torment of the Day after which there will be no night (i.e. the Day of Resurrection).

وَلْيَعْلَمَ الَّذِينَ	أُوتُوا الْعِلْمَ	أَنَّهُ	الْحَقُّ
and that may know those who	have been given knowledge	that it (this Quran)	(is) the truth
مِنْ رَبِّكَ	فَيُؤْمِنُوا	بِهِ	فَتَخِثَ لَهُ
from your Lord	so (that) they may believe	in it	and may humbly submit to it
وَإِنَّ اللَّهَ	لَهَادٍ	الَّذِينَ آمَنُوا	إِلَى صِرَاطٍ مُسْتَقِيمٍ
and verily Allah	(is) surely (the) Guide	(of) those who believe	Straight to (the) Path
وَلَا يَزَالُ	الَّذِينَ كَفَرُوا	فِي مَرِيَّةٍ	مِنْهُ
and will not cease	those who disbelieved	(to be) in doubt	about it (Quran)
حَتَّى تَأْتِيَهُمُ	السَّاعَةُ	بَغْتَةً	أَوْ يَأْتِيَهُمُ
until (there) comes to them	the Hour	suddenly	or (there) comes to them
عَذَابٍ	يَوْمٍ	عَقِيمٍ	
(the) torment	(of) a Day	futile (after which there will be no night)	

الْمَلِكُ يَوْمَئِذٍ لِلَّهِ يَحْكُمُ بَيْنَهُمْ فَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فِي جَنَّاتِ النَّعِيمِ ﴿٥٦﴾ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا فَأُولَٰئِكَ لَهُمْ عَذَابٌ مُهِينٌ ﴿٥٧﴾ وَالَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ ثُمَّ قُتِلُوا أَوْ مَاتُوا لَيَرْزُقَنَّهُمُ اللَّهُ رِزْقًا حَسَنًا وَإِنَّ اللَّهَ لَهُ خَيْرُ الرَّزُقِينَ ﴿٥٨﴾

56. The sovereignty on that Day will be that of Allāh (the One Who has no partners). He will judge between them. So, those who believed (in the Oneness of Allāh—Islamic Monotheism) and did righteous good deeds will be in Gardens of delight (Paradise). 57. And those who disbelieved and denied Our Verses (of this Qur'an), for them will be a humiliating torment (in Hell). 58. Those who emigrated in the Cause of Allāh and after that were killed or died, surely, Allāh will provide a good provision for them. And verily, it is Allāh Who indeed is the Best of those who make provision.

الْمَلِكُ	يَوْمَئِذٍ	لِلَّهِ	يَحْكُمُ بَيْنَهُمْ
the sovereignty	(on) that Day	(will be) for Allah	He will judge between them

فَالَّذِينَ ءَامَنُوا	وَعَمِلُوا الصَّالِحَاتِ	فِي جَنَّاتٍ	التَّعِيمِ ﴿٥٩﴾
so those who believed	and did righteous (good) deeds	(will be) in Gardens	(of) delight
وَالَّذِينَ كَفَرُوا	وَكَذَّبُوا	بِآيَاتِنَا	فَأُولَٰئِكَ لَهُمْ
and those who disbelieved	and denied	Our Verses	for them then those
عَذَابٌ	مُّهِينٌ ﴿٥٧﴾	وَالَّذِينَ هَاجَرُوا	فِي سَبِيلِ اللَّهِ
(will be) a torment	humiliating	and those who emigrated	in (the) Way (of) Allah
ثُمَّ قَتِلُوا	أَوْ مَاتُوا	لَيَرْزُقَنَّهُمُ اللَّهُ	رِزْقًا
then (after that) they were killed	or died	surely Allah will provide for them	a provision
حَسَنًا	وَإِنَّ اللَّهَ	لَهُوَ	الرَّزَاقِ ﴿٥٨﴾
good	and verily Allah	(it is) He (Who) indeed	(of) those who provide sustenance (is the) Best

لَيُدْخِلَنَّهُمْ مُدْخَلًا يَرْضَوْنَهُ، وَإِنَّ اللَّهَ لَعَلِيمٌ حَلِيمٌ ﴿٥٩﴾ ذَلِكَ وَمَنْ عَاقَبَ بِمِثْلِ مَا عُوِّقَ بِهِ، ثُمَّ بَغَىٰ عَلَيْهِ لَيَنْصُرْنَهُ اللَّهُ إِنَّ اللَّهَ لَعَفُوفٌ غَفُورٌ ﴿٦٠﴾ ذَلِكَ يَأْتِ اللَّهُ يُوَلِّجُ اللَّيْلَ فِي النَّهَارِ وَيُوَلِّجُ النَّهَارَ فِي اللَّيْلِ وَإِنَّ اللَّهَ لَسَمِيعٌ بَصِيرٌ ﴿٦١﴾

59. Truly, He will make them enter an entrance with which they shall be well-pleased, and verily, Allāh indeed is All-Knowing, Most Forbearing. 60. That is so. And whoever has retaliated with the like of that which he was made to suffer, and then has again been wronged, Allāh will surely help him. Verily, Allāh indeed is Oft-Pardoning, Oft-Forgiving. 61. That is because Allāh merges the night into the day, and He merges the day into the night. And verily, Allāh is All-Hearer, All-Seer.

لَيُدْخِلَنَّهُمْ	مُدْخَلًا	يَرْضَوْنَهُ،	
truly He will make them enter	an entrance	(with) which they shall be well-pleased	
وَإِنَّ اللَّهَ	لَعَلِيمٌ	حَلِيمٌ ﴿٥٩﴾	ذَلِكَ
and verily Allah	(is) indeed All-Knowing	Most Forbearing	that (is so)
وَمَنْ عَاقَبَ	بِمِثْلِ	مَا عُوِّقَ	بِهِ
and whoever has retaliated	with (the) like	(of) that which he was made to suffer	[with it]

ثُمَّ بَعِيَ	عَلَيْهِ	لَيَنْصُرَنَّهُ اللَّهُ	إِنَّ اللَّهَ
then he has (again) been wronged	[against him]	Allah will surely help him	verily Allah
لَعَفُو	غَفُورٌ	ذَلِكَ بِأَنَّ	اللَّهُ يُوَلِّجُ اللَّيْلَ
(is) surely Oft-Pardoning	Oft-Forgiving	that (is) because	Allah merges the night
فِي النَّهَارِ	وَيُوَلِّجُ النَّهَارَ	فِي اللَّيْلِ	وَأَنَّ اللَّهَ
into the day	and merges the day	into the night	and verily Allah
	سَمِيعٌ	بَصِيرٌ	
	(is) All-Hearer	All-Seer	

ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنْتَ مَا يَدْعُونَ مِنْ دُونِهِ هُوَ الْبَاطِلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ ﴿٦٢﴾ أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَتُصْبِحُ الْأَرْضُ مُخْضَرَّةً إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ ﴿٦٣﴾ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَإِنَّ اللَّهَ لَهُوَ الْغَنِيُّ الْحَمِيدُ ﴿٦٤﴾

62. That is because Allāh – He is the Truth (the only True God of all that exists, Who has no partners or rivals with Him), and what they (the polytheists) invoke besides Him, it is *Bātil* (falsehood). And verily, Allāh He is the Most High, the Most Great. 63. See you not that Allāh sends down water (rain) from the sky, and then the earth becomes green? Verily, Allāh is the Most Kind and Courteous, Well-Acquainted with all things. 64. To Him belongs all that is in the heavens and all that is on the earth. And verily, Allāh He is Rich (Free of all needs), Worthy of all praise.

ذَلِكَ بِأَنَّ اللَّهَ	هُوَ الْحَقُّ	وَأَنْتَ مَا يَدْعُونَ	مِنْ دُونِهِ
that (is) because Allah	He (is) the Truth	and that what they invoke	besides Him
هُوَ الْبَاطِلُ	وَأَنَّ اللَّهَ	هُوَ	الْكَبِيرُ
(is) falsehood	and that Allah	[He]	the Most Great
هُوَ	الْعَلِيُّ	مِنَ السَّمَاءِ	مَاءً
it	(is) the Most High	from the sky	water (rain)
أَلَمْ تَرَ	أَنَّ اللَّهَ أَنْزَلَ		
(do) you not see?	that Allah sends down		

فَتَصْبِحُ الْأَرْضُ	مُخْضِرَةً	إِنَّ اللَّهَ	لَطِيفٌ	خَيْرٌ ﴿٦٥﴾
and the earth becomes	green	verily Allah	(is) Most Kind	Well-Acquainted
لَهُ.	مَا	فِي السَّمَوَاتِ	وَمَا	فِي الْأَرْضِ
to Him (belongs)	(all) that	(is) in the heavens	and (all) that	(is) in the earth
وَإِنَّ اللَّهَ	لَهُوَ	الْغَنِيُّ	الْحَمِيدُ ﴿٦٦﴾	
and verily Allah	surely He	(is) All Rich (Free of all wants)	the PraiseWorthy	

أَلَمْ تَرَ أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَا فِي الْأَرْضِ وَالْفُلْكَ تَجْرِي فِي الْبَحْرِ بِأَمْرِهِ وَيُمْسِكُ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ إِنَّ اللَّهَ بِالنَّاسِ لَرءُوفٌ رَحِيمٌ ﴿٦٥﴾ وَهُوَ الَّذِي أَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ إِنَّ الْإِنْسَانَ لَكَفُورٌ ﴿٦٦﴾

65. See you not that Allāh has subjected to you (mankind) all that is on the earth, and the ships that sail through the sea by His Command? He withholds the heaven from falling on the earth except by His Leave. Verily, Allāh is, for mankind, full of kindness, Most Merciful. 66. It is He, Who gave you life, and then will cause you to die, and will again give you life (on the Day of Resurrection). Verily, man is indeed an ingrate.

أَلَمْ تَرَ	أَنَّ اللَّهَ سَخَّرَ	لَكُمْ	مَا	فِي الْأَرْضِ	وَالْفُلْكَ
(do) you not see?	that Allah has subjected	to you	what	(is) on the earth	and the ships
تَجْرِي	فِي الْبَحْرِ	بِأَمْرِهِ	وَيُمْسِكُ السَّمَاءَ	أَنْ تَقَعَ	
that sail	through the sea	by His Command	and He withholds the heaven	lest it falls	
عَلَى الْأَرْضِ	إِلَّا	بِإِذْنِهِ	إِنَّ اللَّهَ	بِالنَّاسِ	لَرءُوفٌ
on the earth	except	by His Leave	verily Allah	for mankind	(is) full of kindness
رَحِيمٌ ﴿٦٥﴾	وَهُوَ	الَّذِي	أَحْيَاكُمْ	ثُمَّ يُمِيتُكُمْ	
Most Merciful	and (it is) He	Who	gave you life	then He will cause you to die	
ثُمَّ يُحْيِيكُمْ	إِنَّ الْإِنْسَانَ	لَكَفُورٌ ﴿٦٦﴾			
then He will (again) give you life	verily man	(is) indeed an ingrate			

لِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا هُمْ نَاسِكُوهُ فَلَا يُنْزِعُكَ فِي الْأَمْرِ وَاذْعُ إِلَىٰ رَبِّكَ إِنَّكَ لَعَلَىٰ هُدًى مُّسْتَقِيمٍ ﴿٦٧﴾ وَإِنْ جَادَلُوكَ فَقُلِ اللَّهُ أَعْلَمُ بِمَا تَعْمَلُونَ ﴿٦٨﴾ اللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَامَةِ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿٦٩﴾ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ إِنَّ ذَلِكَ فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٧٠﴾

67. For every nation We have ordained religious ceremonies [e.g. slaughtering of the cattle during the three days of stay at Mīna (Makkah) during the Hajj (pilgrimage)] which they must follow; so let them (the pagans) not dispute with you on the matter (i.e. to eat of the cattle which you slaughter, and not to eat of the cattle which Allāh kills by its natural death), but invite them to your Lord. Verily, you (O Muhammad ﷺ) indeed are on the (true) straight guidance (i.e. the true religion of Islāmic Monotheism). 68. And if they argue with you (as regards the slaughtering of the sacrifices), say "Allāh knows best of what you do. 69. "Allāh will judge between you on the Day of Resurrection about that wherein you used to differ." 70. Know you not that Allāh knows all that is in the heaven and on the earth? Verily, it is (all) in the Book (*Al-Lauh Al-Mahfūz*). Verily, that is easy for Allāh.

لِكُلِّ	أُمَّةٍ	جَعَلْنَا مَنْسَكًا	هُمْ	نَاسِكُوهُ
for every	nation	We have ordained rites	(that) they	follow it
فَلَا يُنْزِعُكَ	فِي الْأَمْرِ	وَاذْعُ	إِلَىٰ رَبِّكَ	إِنَّكَ
so let them not dispute with you	in the matter	and invite (them)	to your Lord	verily you
لَعَلَىٰ هُدًى	مُّسْتَقِيمٍ ﴿٦٧﴾	وَإِنْ جَادَلُوكَ	فَقُلِ اللَّهُ أَعْلَمُ	
(are) indeed on guidance	straight	and if they argue with you	then say Allah knows best	
بِمَا تَعْمَلُونَ ﴿٦٨﴾	اللَّهُ يَحْكُمُ بَيْنَكُمْ	يَوْمَ	الْقِيَامَةِ	
of what you do	Allah will judge between you	(on the) Day	(of) Resurrection	
فِيمَا كُنْتُمْ	فِيهِ تَخْتَلِفُونَ ﴿٦٩﴾	أَلَمْ تَعْلَمْ	أَنَّ اللَّهَ يَعْلَمُ	
about what you used to	differ in it	(do) you not know?	that Allah knows	
مَا	فِي السَّمَاءِ	وَالْأَرْضِ	إِنَّ ذَلِكَ	فِي كِتَابٍ
(all) that	(is) in the heaven	and the earth	verily that	(is) in a Book

عَلَى اللَّهِ يَسِيرٌ ﴿٧٠﴾	إِنَّ ذَلِكَ
(is) easy for Allah	verily that

وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَمْ يَنْزِلْ بِهِ سُلْطَانًا وَمَا لَيْسَ لَهُمْ بِهِ عِلْمٌ وَمَا لِلظَّالِمِينَ مِنَ تَصْيِيرٍ ﴿٧١﴾ وَإِذْ أَنْتَلَى عَلَيْهِمْ آيَاتِنَا بَيِّنَاتٍ نَعْرِفُ فِي وُجُوهِ الَّذِينَ كَفَرُوا الْمُنْكَرَ يَكَادُونَ يَسْطُونَ بِالَّذِينَ يَتْلُونَ عَلَيْهِمْ آيَاتِنَا قُلْ أَفَأَنْتُمْ كُمْ بِشَرٍّ مِّنْ ذَلِكَُمُ النَّارِ وَعَدَهَا اللَّهُ الَّذِينَ كَفَرُوا وَبِئْسَ الْمَصِيرُ ﴿٧٢﴾

71. And they worship besides Allāh others for which He has sent down no authority, and of which they have no knowledge; and for the *Zālimūn* (wrongdoers, polytheists and disbelievers in the Oneness of Allāh) there is no helper. 72. And when Our Clear Verses are recited to them, you will notice a denial on the faces of the disbelievers! They are nearly ready to attack with violence those who recite Our Verses to them. Say: "Shall I tell you of something worse than that? The Fire (of Hell) which Allāh has promised to those who disbelieved, and worst indeed is that destination!"

وَيَعْبُدُونَ	مِن دُونِ اللَّهِ	مَا لَمْ يَنْزِلْ بِهِ	سُلْطَانًا
and they worship	besides Allah	what He has not sent down	an authority
وَمَا لَيْسَ لَهُمْ بِهِ عِلْمٌ	وَمَا لِلظَّالِمِينَ	تَصْيِيرٍ ﴿٧١﴾	وَإِذْ أَنْتَلَى عَلَيْهِمْ آيَاتِنَا بَيِّنَاتٍ
and what they have not knowledge about it	for the wrongdoers	any helper	and when are recited
يَكَادُونَ يَسْطُونَ بِالَّذِينَ يَتْلُونَ عَلَيْهِمْ آيَاتِنَا قُلْ	أَفَأَنْتُمْ كُمْ بِشَرٍّ مِّنْ ذَلِكَُمُ النَّارِ وَعَدَهَا اللَّهُ	الَّذِينَ كَفَرُوا	الْمُنْكَرَ
they are nearly ready to attack (with violence) those who	Allah has promised it	(of) those who disbelieve	a denial
أَفَأَنْتُمْ كُمْ بِشَرٍّ مِّنْ ذَلِكَُمُ النَّارِ وَعَدَهَا اللَّهُ	الَّذِينَ كَفَرُوا	يَتْلُونَ عَلَيْهِمْ آيَاتِنَا قُلْ	تَصْيِيرٍ ﴿٧١﴾
then (shall) I tell you? of (something) worse than that	the Fire	recite to them	any helper

وَلَيْسَ الْمَصِيرُ ﴿٧٣﴾	الَّذِينَ كَفَرُوا
and worst (indeed) is that destination	(to) those who disbelieved

يَتَأَيُّهَا النَّاسُ ضُرِبَ مَثَلٌ فَاَسْتَمِعُوا لَهُ ۗ اِنَّ الَّذِيْنَ تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ لَنْ يَخْلُقُوْا ذُبَابًا وَّلَوْ اٰجْتَمَعُوْا لَهُ ۗ وَاِنْ يَسْلُبْهُمُ الذُّبَابُ شَيْئًا لَا يَسْتَنْقِذُوْهُ مِنْهُ ضَعْفَ الطَّالِبِ وَّالْمَطْلُوْبِ ﴿٧٤﴾ مَا قَدَرُوْا اللّٰهَ حَقَّ قَدْرِهِ ۗ اِنَّ اللّٰهَ لَقَوِيٌّ عَزِيْزٌ ﴿٧٥﴾ اللّٰهُ يَصْطَفِيْ مِنَ الْمَلٰٓئِكَةِ رُسُلًا وَّمِنَ النَّاسِ اِنَّ اللّٰهَ سَمِيْعٌ بَصِيْرٌ ﴿٧٦﴾

73. O mankind! A similitude has been coined, so listen to it (carefully): Verily, those on whom you call besides Allāh, cannot create (even) a fly, even though they combine together for the purpose. And if the fly snatches away a thing from them, they will have no power to release it from the fly. So weak are (both) the seeker and the sought. 74. They have not estimated Allāh His Rightful Estimate. Verily, Allāh is All-Strong, All-Mighty. 75. Allāh chooses Messengers from angels and from men. Verily, Allāh is All-Hearer, All-Seer.

يَتَأَيُّهَا	النَّاسُ	ضُرِبَ مَثَلٌ	فَاَسْتَمِعُوا لَهُ
0	mankind	a similitude has been coined	to it so listen
اِنَّ الَّذِيْنَ تَدْعُوْنَ	مِنْ دُوْنِ اللّٰهِ	لَنْ يَخْلُقُوْا ذُبَابًا	
verily those whom you call on	besides Allah	can never create a fly	
وَلَوْ اٰجْتَمَعُوا لَهُ	وَاِنْ يَسْلُبْهُمُ الذُّبَابُ		
even though they combine together	and if snatches away from them	the fly	
لَا يَسْتَنْقِذُوْهُ	مِنْهُ	ضَعْفَ الطَّالِبِ	شَيْئًا
they would have no power to release it	from it (the fly)	so weak are the seeker	a thing
وَالْمَطْلُوْبِ ﴿٧٤﴾	مَا قَدَرُوْا اللّٰهَ	حَقَّ	قَدْرِهِ ۗ اِنَّ اللّٰهَ
and the sought	they have not estimated Allah	Rightful	verily Allah His Estimate
عَزِيْزٌ ﴿٧٥﴾	اللّٰهُ يَصْطَفِيْ مِنَ الْمَلٰٓئِكَةِ	رُسُلًا	لَقَوِيٌّ
All-Mighty	Allah chooses from angels	Messengers	(is) All-Strong

بَصِيرٌ ﴿٧٥﴾	سَمِيعٌ	إِنَّ اللَّهَ	وَمِنَ النَّاسِ
All-Seer	(is) All-Hearer	verily Allah	and from men

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٧٦﴾ يَتَّيِّهَا الَّذِينَ ءَامَنُوا
 أَرْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٧٧﴾
 وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ ۗ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ مَلَّةً
 أَيْكُمْ ۗ اِبْرَاهِيمَ ۗ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ مِنْ قَبْلُ وَفِي هَذَا لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ
 وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَاكُمْ
 فَنِعْمَ الْمَوْلَىٰ وَنِعْمَ النَّصِيرُ ﴿٧٨﴾

76. He knows what is before them, and what is behind them. And to Allāh return all matters (for decision). 77. O you who have believed! Bow down, and prostrate yourselves, and worship your Lord and do good that you may be successful. 78. And strive hard in Allāh's Cause as you ought to strive (with sincerity and with all your efforts that His Name should be superior). He has chosen you (to convey His Message of Islām to mankind by inviting them to His religion of Islām), and has not laid upon you in religion any hardship: it is the religion of your father Ibrāhīm (Abraham) (Islāmīc Monotheism). It is He (Allāh) Who has named you Muslims both before and in this (the Qur'ān), that the Messenger (Muhammad ﷺ) may be a witness over you and you be witnesses over mankind! So, perform *As-Salāt* (the prayers), give *Zakāt* (obligatory charity) and hold fast to Allāh [i.e. have confidence in Allāh, and depend upon Him in all your affairs]. He is your *Maulā* (Patron, Lord), what an Excellent *Maulā* (Patron, Lord) and what an Excellent Helper!

يَعْلَمُ	مَا	بَيْنَ أَيْدِيهِمْ	وَمَا	خَلْفَهُمْ
He Knows	what	(is) before them	and what	(is) behind them
وَأَسْجُدُوا	وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٧٦﴾	يَتَّيِّهَا	الَّذِينَ ءَامَنُوا	أَرْكَعُوا
and prostrate (yourselves)	and to Allah return all matters	O (you)	who believe	bow down
وَأَفْعَلُوا الْخَيْرَ	وَاعْبُدُوا رَبَّكُمْ			
and do good	and worship your Lord			

لَعَلَّكُمْ تَفْلِحُونَ ﴿٧٧﴾	وَجَاهِدُوا	فِي اللَّهِ	حَقَّ جِهَادِهِ ۗ هُوَ
so that you may be successful	and strive hard	in Allah('s Cause)	He striving true
أَجْتَبَكُمْ	وَمَا جَعَلَ	عَلَيْكُمْ	فِي الدِّينِ مِنْ حَرَجٍ
has chosen you	and has not laid	upon you	any hardship
مِلَّةَ			
(it is the) religion			
أَبِيكُمْ	إِبْرَاهِيمَ ۗ	هُوَ	سَمَّكُمْ
(of) your father	Abraham	(it is) He (Allah)	(Who) has named you
مِن قَبْلُ	الْمُسْلِمِينَ		
before	Muslims		
وَفِي هَذَا	لِيَكُونَ الرَّسُولُ	شَهِيدًا	عَلَيْكُمْ
and in this	that the Messenger may be	a witness	over you
وَتَكُونُوا شُهَدَاءَ			
and you be witnesses			
عَلَى النَّاسِ ۗ	فَأَقِمْوْا الصَّلَاةَ	وَأَتُوا الزَّكَاةَ	وَأَعْتَصِمُوا
over mankind	so perform prayer	and give Zakat	and hold fast
بِاللَّهِ			
to Allah			
هُوَ	مَوْلَانَا ۗ	فِعْمَ الْمَوْلَىٰ	وَنِعْمَ النَّصِيرُ ﴿٧٨﴾
He	(is) your Lord (Patron)	(what) an Excellent Lord	and (what) an Excellent Helper



سُورَةُ الْمُؤْمِنُونَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قَدْ أَفْلَحَ الْمُؤْمِنُونَ ﴿١﴾ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ﴿٢﴾ وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ ﴿٣﴾ وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ ﴿٤﴾ وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ ﴿٥﴾ إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ﴿٦﴾ فَمَنْ ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ ﴿٧﴾ وَالَّذِينَ هُمْ لِأَمْتِنَتِهِمْ وَعَهْدِهِمْ رَاعُونَ ﴿٨﴾

Sūrah Al-Mu'minūn (The Believers) 23

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. Successful indeed are the believers. 2. Those who offer their *Salāt* (prayers) with all solemnity and full submissiveness. 3. And those who turn away from *Al-Laghw* (dirty, false, evil vain talk, falsehood, and all that Allāh has forbidden). 4. And those who pay the *Zakāt* (obligatory charity). 5. And those who guard their chastity (i.e. private parts, from illegal sexual acts) 6. Except from their wives or (the slaves) that their right hands possess, – for then, they are free from blame; 7. But whoever seeks beyond that, then those are the transgressors; 8. Those who are faithfully true to their *Amanāt* (all the duties which Allāh has ordained, honesty, moral responsibility and trusts) and to their covenants;

الرَّحِيمِ		الرَّحْمَنِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
فِي صَلَاتِهِمْ	هُمْ	الَّذِينَ	قَدْ أَفْلَحَ الْمُؤْمِنُونَ ﴿١﴾		
in their prayers	[they]	those who	successful indeed are the believers		
مُعْرِضُونَ ﴿٣﴾	عَنِ اللَّغْوِ	هُمْ	وَالَّذِينَ	خَاشِعُونَ ﴿٢﴾	
turn away	from (evil) vain talk	[they]	and those who	(are) humbly submissive	
هُمْ	وَالَّذِينَ	فَاعِلُونَ ﴿٤﴾	لِلزَّكَاةِ	هُمْ	وَالَّذِينَ
[they]	and those who	(are) doers	of Zakat (alms & charity)	[they]	and those who

أَوْ مَا	عَلَىٰ أَزْوَاجِهِمْ	إِلَّا	حَافِظُونَ	لِفُرُوجِهِمْ
or what	from their wives	except	(are) guardians	[of] their private parts
فَمَنْ ابْتَغَىٰ	غَيْرُ مُلُومِينَ	فَاتِهِمْ	مَلَكَتْ أَيْمَانُهُمْ	
but whoever seeks	(are) free from blame	then verily they	their right hands possess	
وَالَّذِينَ	الْعَادُونَ	هُمْ	فَأُولَٰئِكَ	ذَٰلِكَ
and those who	(are) the transgressors	[they]	then those	that
رَاعُونَ	وَعَهْدِهِمْ	لِأَمْنَتِهِمْ	هُمْ	
(are) observers	and (to) their covenant	to their trusts	[they]	

وَالَّذِينَ هُمْ عَلَىٰ صَلَوَاتِهِمْ يُحَافِظُونَ ﴿٩﴾ أُولَٰئِكَ هُمُ الْوَارِثُونَ ﴿١٠﴾ الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ ﴿١١﴾ وَلَقَدْ خَلَقْنَا الْإِنسَانَ مِنْ سُلَالَةٍ مِّن طِينٍ ﴿١٢﴾ ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَّكِينٍ ﴿١٣﴾ ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظْمًا فَكَسَوْنَا الْعِظْمَ لَحْمًا ثُمَّ أُنشَأْنَاهُ خَلْقًا آخَرَ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ ﴿١٤﴾

9. And those who strictly guard their (five compulsory congregational) *Salawāt* (prayers) (at their fixed stated hours). 10. These are indeed the inheritors. 11. Who shall inherit the *Firdaus* (Paradise). They shall dwell therein forever. 12. And indeed We created man (Adam) out of an extract of clay (water and earth). 13. Thereafter We made him (the offspring of Adam) as a *Nutfah* (mixed drops of male and female sexual discharge and lodged it) in a safe lodging (womb of the woman). 14. Then We made the *Nutfah* into a clot (a piece of thick coagulated blood), then We made the clot into a little lump of flesh, then We made out of that little lump of flesh bones, then We clothed the bones with flesh, and then We brought it forth as another creation. So, Blessed is Allāh, the Best of creators.

وَالَّذِينَ	هُمْ	عَلَىٰ صَلَوَاتِهِمْ يُحَافِظُونَ	أُولَٰئِكَ	هُمْ
and those who	[they]	strictly guard [over] their prayers	these	[they]
الْوَارِثُونَ	الَّذِينَ يَرِثُونَ	الْفِرْدَوْسَ	هُمْ	فِيهَا
(are) the inheritors	who shall inherit	the Paradise	they	therein
			خَالِدُونَ	
			(shall) dwell forever	

ثُمَّ جَعَلْنَاهُ	مِّن طِينٍ ﴿١٦﴾	مِن سُلَالَةٍ	وَلَقَدْ خَلَقْنَا الْإِنْسَانَ
then We made him	of clay	from extract	and indeed We created man (Adam)
ثُمَّ خَلَقْنَا النُّطْفَةَ	مَكِينٍ ﴿١٧﴾	فِي قَرَارٍ	نُّطْفَةً
then We created the semen-drop	safe (the womb)	in a lodging	(as) a semen-drop
فَخَلَقْنَا الْعَلَقَةَ	عَلَقَةً		
then We created the clinging substance	(into) a clinging substance		
عِظَامًا	فَخَلَقْنَا الْمُضْغَةَ	مُضْغَةً	
(into) bones	then We created the embryonic lump	(into) an embryonic lump	
خَلَقًا	ثُمَّ أَنشَأْنَاهُ	لَحْمًا	فَكَسَوْنَا الْعِظَامَ
(as) a creation	then We brought it forth	(with) flesh	then We clothed the bones
أَحْسَنُ	أَحْسَنُ	فَتَبَارَكَ اللَّهُ	ءَاخَرٌ
(of) creators	(the) Best	so blessed is Allah	another

ثُمَّ إِنَّكُمْ بَعْدَ ذَلِكَ لَمَيْتُونَ ﴿١٥﴾ ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ تَبْعَثُونَ ﴿١٦﴾ وَلَقَدْ خَلَقْنَا فَوْقَكُمْ سَبْعَ طَرَائِقَ وَمَا كُنَّا عَنِ الْخَلْقِ غَافِلِينَ ﴿١٧﴾ وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَسْكَنَتْهُ فِي الْأَرْضِ وَإِنَّا عَلَى ذَهَابٍ بِهِ لَقَادِرُونَ ﴿١٨﴾ فَأَنْشَأْنَا لَكُمْ بِهِ جَنَّاتٍ مِّن نَّجِيلٍ وَأَعْنَبٍ لَّكُمْ فِيهَا فَاوَاكِهِ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ ﴿١٩﴾ وَشَجَرَةً تَخْرُجُ مِنْ طُورِ سَيْنَاءَ تَنْبُتُ بِالذَّهْنِ وَصَبِغٍ لِّلَّذَلِيلِ ﴿٢٠﴾

15. After that, surely you will die. 16. Then (again), surely you will be resurrected on the Day of Resurrection. 17. And indeed We have created above you seven heavens (one over the other), and We are never unaware of the creation. 18. And We sent down from the sky water (rain) in (due) measure, and We gave it lodging in the earth, and verily, We are Able to take it away. 19. Then We brought forth for you therewith gardens of date palms and grapes, wherein is much fruit for you, and whereof you eat. 20. And a tree (olive) that springs forth from Mount Sinai, that grows (produces) oil, and (it is a) *Sibghin* (relish) for the eaters.

ثُمَّ	إِنَّكُمْ	بَعْدَ	ذَلِكَ	لَمَيْتُونَ ﴿١٥﴾	ثُمَّ	إِنَّكُمْ	يَوْمَ
then	surely you	after	that	indeed (shall) die	then (again)	surely you	(on the) Day

وَلَقَدْ خَلَقْنَا فَوْقَكُمْ		تُبْعَثُونَ ﴿٦٦﴾		الْقِيَمَةِ	
and indeed We have created above you		will be resurrected		(of) Resurrection	
غَفْلِينَ ﴿٦٧﴾	عَنِ الْخَلْقِ	وَمَا كُنَّا	طَرَائِقَ	سَبْعَ	
unaware	of the creation	and We were not	paths (heavens)	seven	
فَأَسْكَنْتَهُ		بِقَدْرِ	مَاءٍ	مِنَ السَّمَاءِ	وَأَنْزَلْنَا
and We gave it lodging in (due) measure		water (rain)	from the sky	and We sent down	
فَأَنْشَأْنَا		لَقَدِرُونَ ﴿٦٨﴾	عَلَى ذَهَابٍ بِهِ	وَأِنَّا	فِي الْأَرْضِ ط
then We brought forth		surely (are) Able	it to take away	and verily We	in the earth
فَوَاكِهُ	فِيهَا	لَكُمْ	وَأَعْنَبٍ	مِنْ نَخِيلٍ	جَنَّاتٍ
(is) fruit	wherein	for you	and grapes	of date palms	gardens
بِهِ	لَكُمْ	كَثِيرَةٌ	وَمِنْهَا تَأْكُلُونَ ﴿٦٩﴾	مِنْ طُورٍ	
by it	for you	much	and from it you eat	from Mount	
سِينَاءَ	تَنْبَتُ بِالذَّهْنِ	وَصَبِغٍ	لَلْأَكْلِينَ ﴿٧٠﴾		
Sinai	(that) grows oil	and (it is) a relish	for the eaters		

وَأِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً لِيُسْقِيَكُمْ مِمَّا فِي بُطُونِهَا وَلَكُمْ فِيهَا مَنَافِعُ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ ﴿٦٦﴾ وَعَلَيْهَا وَعَلَى الْفُلْكِ تُحْمَلُونَ ﴿٦٧﴾ وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ ۖ أَفَلَا تَتَّقُونَ ﴿٦٨﴾ فَقَالَ الْمَلَأُوا الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ مَا هَذَا إِلَّا بَشَرٌ مِثْلُكُمْ يُرِيدُ أَنْ يَفْضَلَ عَلَيْكُمْ وَلَوْ شَاءَ اللَّهُ لَأَنْزَلَ مَلَائِكَةً مَا سَمِعْنَا بِهَذَا فِي آبَائِنَا الْأَوَّلِينَ ﴿٦٩﴾

21. And verily, in the cattle there is indeed a lesson for you. We give you to drink (milk) of that which is in their bellies. And there are, in them, numerous (other) benefits for you, and of them you eat. 22. And on them and on ships you are carried. 23. And indeed We sent Nūh (Noah) to his people, and he said: "O my people! Worship Allāh! You have no other *Ilāh* (God) but Him (Islāmic Monotheism). Will you not then be afraid (of Him, i.e. of His punishment because of worshipping other besides Him)?" 24. But the chiefs of his people who disbelieved said: "He is no more than a human being like you, he seeks to make himself superior to you. Had Allāh willed, He surely could have sent

down angels. Never did we hear such a thing among our fathers of old.

وَأِنَّ	لَكُمْ	فِي الْأَنْعَامِ	لَعِبْرَةٌ	نَسْقِيكُمْ
and verily	for you	in the cattle	(there is) indeed a lesson	We give you to drink
مِمَّا	فِي بُطُونِهَا	وَلَكُمْ	فِيهَا	مَنْفَعٌ
of that which	(is) in their bellies	and for you	in them	(are) benefits
كَثِيرَةٌ	وَمِنْهَا تَأْكُلُونَ	وَعَلَيْهَا	وَعَلَى الْفُلْكِ تُحْمَلُونَ	
numerous	and of them you eat	and on them	and on [the] ships you are carried	
وَلَقَدْ أَرْسَلْنَا نُوحًا	إِلَى قَوْمِهِ	فَقَالَ	يَنْقُورِ اعْبُدُوا اللَّهَ	
and indeed We sent Noah	to his people	and he said	O my people worship Allah	
مَا لَكُمْ	مِنَ إِلَهِ	غَيْرِهِ	أَفَلَا تَتَّقُونَ	فَقَالَ الْمَلَأُوا
you have	any god	but Him	(will) you not then be afraid?	but said the chiefs
الَّذِينَ كَفَرُوا	مِن قَوْمِهِ	مَا هَذَا	إِلَّا بَشَرٌ	
(of) those who disbelieved	among his people	this (is) not	but a human being	
مِثْلِكُمْ	يُرِيدُ	أَنْ يَنْفَضَلَ	عَلَيْكُمْ	وَلَوْ شَاءَ اللَّهُ
like you	he seeks	to make himself superior	to you	and if Allah willed
لَأَنْزَلَ مَلَائِكَةً	مَا سَمِعْنَا	بِهَذَا		
He surely could have sent down angels	we heard not	such a thing		
	فِي آبَائِنَا	الْأَوَّلِينَ		
	among our fathers	(of) old		

إِنَّ هُوَ إِلَّا رَجُلٌ بِهِ جِنَّةٌ فترَبَّصُوا بِهِ حَتَّى حِينٍ ﴿٥٦﴾ قَالَ رَبِّ انصُرْنِي بِمَا كَذَّبْتَنِي ﴿٥٧﴾ فَأَوْحَيْنَا إِلَيْهِ أَنْ اصْنَعِ الْفُلْكَ بِأَعْيُنِنَا وَوْحِينَآ فإِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُورُ فَاسْلُكْ فِيهَا مِنْ كُلِّ زَوْجَيْنِ اثْنَيْنِ وَأَهْلَكَ إِلَّا مَنْ سَبَقَ عَلَيْهِ الْقَوْلُ مِنْهُمْ وَلَا تُخَاطِبُنِي فِي الَّذِينَ ظَلَمُوا إِنَّهُمْ مُّغْرَقُونَ ﴿٥٧﴾

25. "He is only a man in whom is madness, so wait for him a while." 26. [Nūh (Noah)] said: "O my Lord! Help me because they deny me." 27. So, We revealed to him (saying): "Construct the ship under Our Eyes and under Our Revelation (guidance). Then, when Our Command comes, and water gushes forth from the oven, take on board of each kind two (male and female), and your family, except those thereof against whom the Word has already gone forth. And address Me not in favour of those who have done wrong. Verily, they are to be drowned.

إِنَّ هُوَ إِلَّا رَجُلٌ بِهِ	جِنَّةٌ	فَتَرَبَّصُوا بِهِ	حَتَّىٰ حِينٍ ﴿٢٥﴾
he (is) not but a man in whom	(is) madness	so wait for him	until a while
قَالَ رَبِّ	أَنْصُرْنِي	بِمَا كَذَّبْتَنِي ﴿٢٦﴾	فَأَوْحَيْنَا
he said O my Lord help me	(because) of what they deny me	so We revealed	
إِلَيْهِ	أَنْ أَصْنَعَ الْفُلَكَ	بِأَعْيُنِنَا	وَوَحَيْنَا
to him that construct the ship	under Our Eyes	and (under) Our Revelation	
فَإِذَا جَاءَ	أَمْرُنَا	وَفَكَارَ التَّنُورُ	
then when comes Our Command	and (water) gushes forth (from) the oven		
فَأَسْأَلُ فِيهَا مِنْ كُلِّ	زَوْجَيْنِ	أُنثَيْنِ	وَأَهْلِكَ
on it then take of each (kind) two spouses (male and female)	and your family	two	
إِلَّا مَنْ سَبَقَ	عَلَيْهِ	الْقَوْلُ	مِنْهُمْ
except those has already gone forth against whom the Word	thereof		
وَلَا تَخْطِبْنِي	فِي الَّذِينَ ظَلَمُوا ﴿٢٧﴾		
and address Me not in (favour of) those who have done wrong			
إِنَّهُمْ	مُغْرَقُونَ ﴿٢٨﴾		
verily they (are) to be drowned			

فَإِذَا أَسْتَوَيْتَ أَنْتَ وَمَنْ مَعَكَ عَلَى الْفُلِكِ فَقُلِ الْحَمْدُ لِلَّهِ الَّذِي نَجَّانَا مِنَ الْقَوْمِ الظَّالِمِينَ ﴿٢٨﴾ وَقُلِ رَبِّ أَنْزِلْنِي مُنْزَلًا مُبَارَكًا وَأَنْتَ خَيْرُ الْمُنْزِلِينَ ﴿٢٩﴾ إِنَّ فِي ذَلِكَ لَآيَاتٍ وَإِنْ كُنَّا لَمُبْتَلِينَ ﴿٣٠﴾ ثُمَّ أَنْشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا آخَرِينَ ﴿٣١﴾ فَأَرْسَلْنَا فِيهِمْ رَسُولًا مِنْهُمْ أَنْ أَعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ ۗ

أَفَلَا نُنْفِقُونَ ﴿٣٧﴾

28. And when you have embarked on the ship, you and whoever is with you, then say: "All praise and thanks are Allāh's, Who has saved us from the people who are *Zālimūn* (i.e. oppressors, wrongdoers, polytheists, those who join others in worship with Allāh)." 29. And say: "My Lord! Cause me to land at a blessed landing place, for You are the Best of those who bring to land." 30. Verily, in this [what We did as regards drowning of the people of Nūh (Noah)], there are indeed *Ayāt* (proofs, evidences, lessons, signs, etc. for men to understand), for sure We are ever putting (men) to the test. 31. Then, after them, We created another generation. 32. And We sent to them a Messenger from among themselves (saying): "Worship Allāh! You have no other *Ilāh* (God) but Him. Will you not then be afraid (of Him, i.e. of His punishment because of worshipping others besides Him)?"

مَعَكَ		وَمَنْ		أَنْتَ		فَإِذَا أَسْتَوَيْتَ	
(is) with you		and whoever		[you]		and when you have embarked	
نَجَّانَا		الَّذِي		الْحَمْدُ لِلَّهِ		فَقُلْ	
has saved us		Who		all praise (be) to Allah		then say	
أَنْزَلْنِي		وَقُلْ رَبِّي		الظَّالِمِينَ ﴿٣٨﴾		مِنَ الْقَوْمِ	
cause me to land		and say my Lord		(who are) oppressors		from the people	
الْمُنزِلِينَ ﴿٣٩﴾		خَيْرُ		وَأَنْتَ		مُبَارَكًا	
(of) those who bring to land		(are the) Best		for You		blessed	
لِمُبْتَلِينَ ﴿٤٠﴾		وَإِنْ كُنَّا		لَايْتِ		إِنَّ فِي ذَلِكَ	
(ever) putting (men) to test		and truly We are		(there are) indeed signs		in this verily	
فِيهِمْ		فَأَرْسَلْنَا		ءَاخَرِينَ ﴿٤١﴾		مِنْ بَعْدِهِمْ	
to them		and We sent		another		generation	
لَكُمْ		مَا		أَنْ أَعْبُدُوا اللَّهَ		مِنْهُمْ	
you have		not		(saying) [that] worship Allah		from (among) them	
		أَفَلَا نُنْفِقُونَ ﴿٤٢﴾		غَيْرَهُ		مِنَ إِلَهِ	
		(will) you not then be afraid?		but Him		any god	

وَقَالَ الْمَلَأُ مِنْ قَوْمِهِ الَّذِينَ كَفَرُوا وَكَذَّبُوا بِلِقَاءِ الْآخِرَةِ وَأَتْرَفْنَاهُمْ فِي الْحَيَاةِ الدُّنْيَا مَا هَذَا إِلَّا بَشَرٌ مِثْلُكُمْ يَا كُلُّ مِمَّا تَأْكُلُونَ مِنْهُ وَيَشْرَبُ مِمَّا تَشْرَبُونَ ﴿٣٣﴾ وَلَئِنْ أَطَعْتُمْ بَشَرًا مِثْلَكُمْ إِنَّكُمْ إِذَا لَخَسِرُونَ ﴿٣٤﴾ أَعِدُّكُمْ أَنْكُمْ إِذَا مِتُّمْ وَكُنْتُمْ تُرَابًا وَعِظْمًا أَنَّكُمْ تُخْرَجُونَ ﴿٣٥﴾ هِيَ هِيَ هِيَ هِيَ لِمَا تُوْعَدُونَ ﴿٣٦﴾ إِنَّ هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ ﴿٣٧﴾

33. And the chiefs of his people who disbelieved and denied the Meeting in the Hereafter, and whom We had given the luxuries and comforts of this life, said: "He is no more than a human being like you, he eats of that which you eat, and drinks of what you drink. 34. "If you were to obey a human being like yourselves, then verily, you indeed would be losers. 35. "Does he promise you that when you have died and have become dust and bones, you shall come out alive (resurrected)? 36. "Far, very far is that which you are promised! 37. "There is nothing but our life of this world! We die and we live! And we are not going to be resurrected!

وَقَالَ الْمَلَأُ	مِنْ قَوْمِهِ	الَّذِينَ كَفَرُوا	وَكَذَّبُوا	بِلِقَاءِ
and said the chiefs	of his people	who disbelieved	and denied	(the) Meeting
الْآخِرَةِ	وَأَتْرَفْنَاهُمْ			فِي الْحَيَاةِ
(in) the Hereafter	and We had given them luxuries and comforts			in the life
الدُّنْيَا	مَا هَذَا	إِلَّا بَشَرٌ	مِثْلُكُمْ	يَأْكُلُ
(of) the world	this (is) not	but a human being	like you	he eats
مِنْهُ	وَيَشْرَبُ	مِمَّا تَشْرَبُونَ ﴿٣٣﴾	وَلَئِنْ أَطَعْتُمْ بَشَرًا	
[of that]	and he drinks	of what you drink	and if you obey a human being	
مِثْلُكُمْ	إِنَّكُمْ	إِذَا	لَخَسِرُونَ ﴿٣٤﴾	أَعِدُّكُمْ
like you	verily you	then	indeed (are) losers	(does) he promise you?
أَنْكُمْ	إِذَا مِتُّمْ	وَكُنْتُمْ تُرَابًا	وَعِظْمًا	
that [you]	when you have died	and have become dust	and bones	

هَيَّاتَ	هَيَّاتَ	مُخْرَجُونَ ﴿٣٥﴾	أَنْكُمْ
(very) far	far	(shall be) brought forth (resurrected)	[that] you
الدُّنْيَا	إِلَّا حَيَاتِنَا	إِنَّ هِيَ	لِمَا تُوعَدُونَ ﴿٣٦﴾
(of) this world	but our life	it (is) not	(is) that which you are promised
بِمَبْعُوثِينَ ﴿٣٧﴾	نَحْنُ	وَمَا	وَنَحْيَا
(will be) resurrected	we	and not	and we live
			نَمُوتُ
			we die

إِنَّ هُوَ إِلَّا رَجُلٌ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا وَمَا نَحْنُ لَهُ بِمُؤْمِنِينَ ﴿٣٨﴾ قَالَ رَبِّ انصُرْنِي بِمَا كَذَبُونَ ﴿٣٩﴾ قَالَ عَمَّا قَلِيلٍ لَيُصْبِحُنَّ نَادِمِينَ ﴿٤٠﴾ فَأَخَذْتَهُمُ الصَّيْحَةَ بِالْحَقِّ فَجَعَلْنَاهُمْ عُثَاءً فَبَعَدًا لِلْقَوْمِ الظَّالِمِينَ ﴿٤١﴾ ثُمَّ أَنْشَأْنَا مِنْ بَعْدِهِمْ قُرُونًا آخَرِينَ ﴿٤٢﴾ مَا تَسْبِقُ مِنْ أُمَّةٍ أَجْلَهَا وَمَا يَسْتَأْخِرُونَ ﴿٤٣﴾

38. "He is only a man who has invented a lie against Allāh, and we are not going to believe in him." 39. He said: "O my Lord! Help me because they deny me." 40. (Allāh) said: "In a little while, they are sure to be regretful." 41. So, *As-Saiḥah* (torment—awful cry) overtook them in truth (with justice), and We made them as rubbish of dead plants. So, away with the people who are *Zālimūn* (polytheists, wrongdoers, disbelievers in the Oneness of Allāh, disobedient to His Messengers). 42. Then, after them, We created other generations. 43. No nation can advance their term, nor can they delay it.

إِنَّ هُوَ	إِلَّا رَجُلٌ افْتَرَىٰ	عَلَى اللَّهِ كَذِبًا	وَمَا	نَحْنُ	لَهُ
he (is) not	but a man (who) has invented	a lie against Allah	and not	we	in him
بِمُؤْمِنِينَ ﴿٣٨﴾	قَالَ رَبِّ	انصُرْنِي	بِمَا كَذَبُونَ ﴿٣٩﴾		
(are) going to believe	he said O my Lord	help me	(because) of what they deny me		
قَالَ	عَمَّا قَلِيلٍ	لَيُصْبِحُنَّ نَادِمِينَ ﴿٤٠﴾	فَأَخَذْتَهُمْ		
He (Allah) said	in a little while	surely they will be regretful	so overtook them		
الصَّيْحَةَ	بِالْحَقِّ	فَجَعَلْنَاهُمْ	عُثَاءً	فَبَعَدًا	
an awful cry	in truth	and We made them	(as) rubbish of dead plants	so away	

لِّلْقَوْمِ	الظَّالِمِينَ ﴿٤١﴾	ثُمَّ أَنْشَأْنَا	مِنْ بَعْدِهِمْ	قُرُونًا
with the people	who are wrongdoers	then We created	after them	generations
ءَاخِرِينَ ﴿٤٢﴾	مَا تَسْبِقُ	مِنْ أُمَّةٍ	أَجَلَهَا	وَمَا يَسْتَخِرُونَ ﴿٤٣﴾
other	can not precede	any nation	their term	nor they can delay (it)

ثُمَّ أَرْسَلْنَا رُسُلَنَا تَتْرًا كُلَّ مَا جَاءَ أُمَّةً رَّسُولًا كَذَّبُوهُ فَاتَّبَعْنَا بَعْضَهُمْ بَعْضًا وَجَعَلْنَاهُمْ أَحَادِيثَ فَبَعْدًا لِّقَوْمٍ لَا يُؤْمِنُونَ ﴿٤٤﴾ ثُمَّ أَرْسَلْنَا مُوسَىٰ وَأَخَاهُ هَارُونَ بِآيَاتِنَا وَسُلْطَانٍ مُّبِينٍ ﴿٤٥﴾ إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا عَالِينَ ﴿٤٦﴾ فَقَالُوا أَتُؤْمِنُ لِبَشَرَيْنِ مِثْلِنَا وَقَوْمُهُمَا لَنَا عِيدُونَ ﴿٤٧﴾ فَكَذَّبُوهُمَا فَكَانُوا مِنَ الْمُهْلَكِينَ ﴿٤٨﴾

44. Then We sent Our Messengers in succession. Every time there came to a nation their Messenger, they denied him; so, We made them follow one another (to destruction), and We made them as *Ahadith* (true stories for mankind to learn a lesson). So, away with a people who believe not! 45. Then We sent Mūsā (Moses) and his brother Hārūn (Aaron), with Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) and manifest authority, 46. To Fir'aun (Pharaoh) and his chiefs, but they behaved insolently and they were people self-exalting (by disobeying their Lord, and exalting themselves over and above the Messenger of Allāh). 47. They said: "Shall we believe in two men like ourselves, and their people are obedient to us with humility (and we use them to serve us as we like)!" 48. So, they denied them both [Mūsā (Moses) and Hārūn (Aaron)] and became of those who were destroyed.

ثُمَّ أَرْسَلْنَا رُسُلَنَا	تَتْرًا	كُلَّ مَا جَاءَ	أُمَّةً
then We sent Our Messengers	(in) succession	whenever came	(to) a nation
رَّسُولًا	كَذَّبُوهُ	فَاتَّبَعْنَا بَعْضَهُمْ	بَعْضًا
their Messenger	they denied him	so We made some of them follow	others
وَجَعَلْنَاهُمْ	أَحَادِيثَ	فَبَعْدًا	لِّقَوْمٍ
and We made them	(as) true stories (for mankind)	so away	with a people
لَّا يُؤْمِنُونَ ﴿٤٤﴾	ثُمَّ أَرْسَلْنَا مُوسَىٰ	وَأَخَاهُ	هَارُونَ
who believe not	then We sent Moses	and his brother	Aaron
	بِآيَاتِنَا		
	with Our proofs		

وَمَلَائِيهِ	إِلَى فِرْعَوْنَ	مُّبِينٍ ﴿٤٩﴾	وَسُلْطَانٍ
and his chiefs	to Pharaoh	manifest (clear)	and an authority
فَقَالُوا	عَالِينَ ﴿٥٠﴾	وَكَانُوا قَوْمًا	فَأَسْتَكْبَرُوا
then they said	self-exalting	and they were people	but they behaved insolently
لَنَا	وَقَوْمَهُمَا	مِثْلَنَا	بِشَرِّينِ
to us	and their people	like ourselves	in two men
أَنُؤْمِنُ	عَبِيدُونَ ﴿٥١﴾	فَكَذَّبُوهُمَا	عَبِيدُونَ ﴿٥٢﴾
(shall) we believe?	of those who were destroyed	and became	so they denied them

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ لَعَلَّهُمْ يَهْتَدُونَ ﴿٤٩﴾ وَجَعَلْنَا ابْنَ مَرْيَمَ وَأُمَّهُ آيَةً وَآوَيْنَاهُمَا إِلَى رَبْوَةٍ ذَاتِ قَرَارٍ وَمَعِينٍ ﴿٥٠﴾ يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٥١﴾ وَإِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاتَّقُونِ ﴿٥٢﴾ فَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ زُبُرًا كُلٌّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ ﴿٥٣﴾

49. And indeed We gave Mūsā (Moses) the Scripture, that they may be guided. 50. And We made the son of Maryam (Mary) and his mother as a sign, and We gave them refuge on high ground, a place of rest, security and flowing streams. 51. O (you) Messengers! Eat of the *Tayyibāt* [all kinds of *Halāl* foods which Allāh has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables, fruits, etc.)] and do righteous deeds. Verily, I am All-Knower of what you do. 52. And verily, this your religion (of Islāmīc Monotheism) is one religion, and I am your Lord, so fear (keep your duty to) Me. 53. But they (men) have broken their religion among them into sects, each group rejoicing in what is with it (as its beliefs).

لَعَلَّهُمْ يَهْتَدُونَ ﴿٤٩﴾	الْكِتَابَ	وَلَقَدْ آتَيْنَا مُوسَى
so that they may be guided	the Scripture	and indeed We gave Moses
وَأَوَيْنَاهُمَا	آيَةً	وَأُمَّهُ
and We gave them refuge	(as) a sign	and his mother
وَجَعَلْنَا ابْنَ مَرْيَمَ	وَمَعِينٍ ﴿٥٠﴾	ذَاتِ قَرَارٍ
and We made (the) son	and flowing streams	a place of rest
إِلَى رَبْوَةٍ	وَمَعِينٍ ﴿٥١﴾	وَأُمَّهُ
on high ground	and flowing streams	and his mother
مُرْسَلِينَ	يَا أَيُّهَا	الرُّسُلُ
Messengers	O (you)	Messengers

يَمَا تَعْمَلُونَ عَلِيمٌ ﴿٥٤﴾		إِنِّي	وَأَعْمَلُوا صَالِحًا		كُلُوا مِنَ الطَّيِّبَاتِ
All-Knower of what you do		verily I am	and do righteous deeds		eat of lawful things
وَأَنَا	وَاحِدَةٌ	أُمَّةٌ	أُمَّتِكُمْ	وَإِنَّ هَذِهِ	
and I am	one	nation (religion)	(is) your nation (religion)	and verily this	
بَيْنَهُمْ	فَقَطَّعُوا أَمْرَهُمْ		فَأَنْتَقُونَ ﴿٥٦﴾	رَبِّكُمْ	
among them	but they have broken their religion		so fear Me	your Lord	
فَرِحُونَ ﴿٥٧﴾	لَدَيْهِمْ	يَمَا	حِزْبٍ	كُلُّ	زَبْرًا
rejoicing	(is) with them	in what	group (party)	each	(into) sects

فَذَرَّهُمْ فِي غَمَرَتِهِمْ حَتَّىٰ حِينٍ ﴿٥٤﴾ أَيَحْسَبُونَ أَنَّمَا نُمِدُّهُمْ بِهِ مِنْ مَّالٍ وَبَنِينَ ﴿٥٥﴾ نَسَارِعُ لَهُمْ فِي الْخَيْرَاتِ بَل لَا يَشْعُرُونَ ﴿٥٦﴾ إِنَّ الَّذِينَ هُمْ مِنْ خَشْيَةِ رَبِّهِمْ مُشْفِقُونَ ﴿٥٧﴾ وَالَّذِينَ هُمْ بِآيَاتِ رَبِّهِمْ يُؤْمِنُونَ ﴿٥٨﴾ وَالَّذِينَ هُمْ بِرَبِّهِمْ لَا يُشْرِكُونَ ﴿٥٩﴾ وَالَّذِينَ يُؤْتُونَ مَاءً آتَاوْا وَقُلُوبُهُمْ وَجَلَةٌ أَنَّهُمْ إِلَىٰ رَبِّهِمْ رَاجِعُونَ ﴿٦٠﴾ أُولَٰئِكَ يُسْرِعُونَ فِي الْخَيْرَاتِ وَهُمْ لَهَا سَابِقُونَ ﴿٦١﴾

54. So, leave them in their error for a time. 55. Do they think that in wealth and children with which We enlarge them 56. We hasten to them with good things. Nay, [it is a *Fitnah* (trial) in this worldly life so that they will have no share of good things in the Hereafter] but they perceive not. 57. Verily, those who live in awe for fear of their Lord; 58. And those who believe in the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord; 59. And those who join not anyone (in worship) as partners with their Lord; 60. And those who give that (their charity) which they give (and also do other good deeds) with their hearts full of fear (whether their alms and charities have been accepted or not), because they are sure to return to their Lord (for reckoning). 61. It is these who hasten in the good deeds, and they are foremost in them [e.g. offering the compulsory *Salāt* (prayers) in their (early) stated, fixed times and so on].

فَذَرَّهُمْ	فِي غَمَرَتِهِمْ	حَتَّىٰ حِينٍ ﴿٥٤﴾	أَيَحْسَبُونَ	أَنَّمَا
so leave them	in their error	for a time	(do) they think?	that what
نُمِدُّهُمْ	بِهِ	مِنْ مَّالٍ	وَبَنِينَ ﴿٥٥﴾	نَسَارِعُ لَهُمْ
We enlarge them	with [it]	of wealth	and children (sons)	We hasten unto them

فِي الْخَيْرَاتِ	بَلْ	لَا يَشْعُرُونَ ﴿٥٦﴾	إِنَّ الَّذِينَ	هُمْ	مِنْ خَشْيَةِ
with good things	nay	they perceive not	verily those who	[they]	from (the) fear
رَبِّهِمْ	مُشْفِقُونَ ﴿٥٧﴾	وَالَّذِينَ	هُمْ	بِآيَاتِ	رَبِّهِمْ
(of) their Lord	live in awe	and those	[they]	in (the) Signs	(of) their Lord
يُؤْمِنُونَ ﴿٥٨﴾	وَالَّذِينَ	هُمْ	بِرَبِّهِمْ	لَا يُشْرِكُونَ ﴿٥٩﴾	
believe	and those	[they]	with their Lord	join not (anyone in worship) as partners	
وَالَّذِينَ يُؤْتُونَ	مَاءً آتَوْا	وَقُلُوبُهُمْ	وَجِلَّةٌ		
and those who give	that which they gave	[and] their hearts	(are) full of fear		
أَنَّهُمْ	إِلَىٰ رَبِّهِمْ	رَاجِعُونَ ﴿٦٠﴾	أُولَٰئِكَ يُسْرِعُونَ	فِي الْخَيْرَاتِ	
because they	to their Lord	(shall) return	(it is) these who hasten	in the good deeds	
	وَهُمْ	لَهَا	سَابِقُونَ ﴿٦١﴾		
	and they	in them	(are) foremost		

وَلَا تُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا وَلَدِينَا كِتَابٌ يَنْطِقُ بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ ﴿٦٢﴾ بَلْ قُلُوبُهُمْ فِي غَمْرَةٍ مِّنْ هَذَا وَهُمْ أَعْمَلُ مِنْ دُونِ ذَلِكَ هُمْ لَهَا عَامِلُونَ ﴿٦٣﴾ حَتَّىٰ إِذَا أَخَذْنَا مُتْرَفِيهِم بِالْعَذَابِ إِذَا هُمْ يَجْعَرُونَ ﴿٦٤﴾ لَا تَجْعَرُوا الْيَوْمَ إِنَّكُمْ مِنَّا لَأَنْصُرُونَ ﴿٦٥﴾

62. And We test not any person except according to his capacity, and with Us is a Record which speaks the truth, and they will not be wronged. 63. Nay, but their hearts are covered from (understanding) this (the Qur'an), and they have other (evil) deeds, besides which they are doing. 64. Until when We seize those of them who lead a luxurious life with punishment, behold, they make humble invocation with a loud voice. 65. Invoke not loudly this day! Certainly you shall not be helped by Us.

وَلَدِينَا	إِلَّا وُسْعَهَا	وَلَا نُكَلِّفُ نَفْسًا	
and with Us	except (according to) its capacity	and We burden not any soul	
لَا يُظْلَمُونَ ﴿٦٢﴾	وَهُمْ	يَنْطِقُ بِالْحَقِّ	كِتَابٌ
will not be wronged	and they	(which) speaks with the truth	(is) a Record

بَلْ قُلُوبُهُمْ	فِي غَمَرٍ	مِنْ هَذَا	وَلَهُمْ	أَعْمَلٌ	مِنْ دُونِ
nay their hearts	(are) in error	from this	and for them	(are other) deeds	besides
ذَلِكَ	هُمْ	لَهَا	عَمِلُونَ	حَتَّىٰ إِذَا	أَخَذْنَا مَتْرَفِهِمْ
that	they	for it	(are) doing	until when	We seize their luxurious ones
بِالْعَذَابِ	إِذَا	هُمْ يَجْعَرُونَ	لَا تَجْعَرُوا	أَلْيَوْمِ	
with punishment	behold	they make invocation loudly	invoke not loudly this day		
	إِنَّكُمْ	مِنَّا	لَا نُنصِرُونَ		
	certainly you	by Us	shall not be helped		

قَدْ كَانَتْ آيَاتِي تُتلىٰ عَلَيْكُمْ فَكُنْتُمْ عَلَىٰ أَعْقَابِكُمْ تَنْكِبُونَ ﴿٦٦﴾ مُسْتَكْبِرِينَ بِهِ سَامِرًا تَهْجُرُونَ ﴿٦٧﴾ أَفَلَمْ يَدَّبَّرُوا الْقَوْلَ أَمْ جَاءَهُمْ مَا لَمْ يَأْتِ آبَاءَهُمْ الْأَوَّلِينَ ﴿٦٨﴾ أَمْ لَمْ يَعْرِفُوا رَسُولَهُمْ فَهُمْ لَهُ مُنْكَرُونَ ﴿٦٩﴾ أَمْ يَقُولُونَ بِهِ حِجَّةٌ بَلْ جَاءَهُم بِالْحَقِّ وَأَكْثَرُهُم لِلْحَقِّ كَارِهُونَ ﴿٧٠﴾ وَلَوْ آتَبَعَ الْحَقُّ أَهْوَاءَهُمْ لَفَسَدَتِ السَّمَاوَاتُ وَالْأَرْضُ وَمَنْ فِيهِنَّ بَلْ أَتَيْنَهُمْ بِذِكْرِهِمْ فَهُمْ عَنْ ذِكْرِهِمْ مُعْرِضُونَ ﴿٧١﴾

66. Indeed My Verses used to be recited to you, but you used to turn back on your heels (denying them, and refusing with hatred to listen to them). 67. In pride (they – Quraish pagans and polytheists of Makkah used to feel proud that they are the dwellers of Makkah sanctuary – *Haram*), talking evil about it (the Qur'an) by night. 68. Have they not pondered over the Word (of Allāh, i.e. what is sent down to the Prophet ﷺ), or has there come to them what had not come to their fathers of old? 69. Or is it that they did not recognize their Messenger (Muhammad ﷺ) so they deny him? 70. Or say they: "There is madness in him?" Nay, but he brought them the truth (i.e. *Tauhid*: worshipping Allāh Alone in all aspects, the Qur'an and the religion of Islām), but most of them (the disbelievers) are averse to the truth. 71. And if the truth had been in accordance with their desires, verily, the heavens and the earth, and whosoever is therein would have been corrupted! Nay, We have brought them their reminder (the Qur'an), but they turn away from their reminder.

قَدْ كَانَتْ آيَاتِي	تُتلىٰ عَلَيْكُمْ	فَكُنْتُمْ
indeed My Verses used to	be recited to you	but you used to

عَلَىٰ أَعْقَابِكُمْ تَنكِصُونَ ﴿٦٦﴾	مُسْتَكْبِرِينَ بِهِ	سَمِرًا	تَهْجُرُونَ ﴿٦٧﴾
turn back on your heels	(being) pride about it	talking at night	renouncing (evil)
أَفَلَمْ يَدَّبَّرُوا الْقَوْلَ	أَمْ جَاءَهُمْ	مَا لَمْ يَأْتِ	
(have) they not pondered the word?	or (there) has come to them	what had not come	
ءَابَاءَهُمْ	الْأَوَّلِينَ ﴿٦٨﴾	أَمْ	لَمْ يَعْرِفُوا رَسُولَهُمْ
(to) their fathers	(of) old	or (it is that)	they did not recognize their Messenger
فَهُمْ لَهُ	مُنْكَرُونَ ﴿٦٩﴾	أَمْ يَقُولُونَ بِهِ	بَلْ جَاءَهُمْ
him so they	deny	or they say in him	nay he brought them
بِالْحَقِّ	وَأَكْثَرُهُمْ	لِلْحَقِّ	وَلَوْ اتَّبَعَ الْحَقُّ
the truth	but most of them	to the truth	and if the truth had followed
أَهْوَاءَهُمْ	لَفَسَدَتِ السَّمَاوَاتُ	وَالْأَرْضُ	
their desires	indeed would have been corrupted the heavens	and the earth	
وَمَنْ فِيهِنَّ	بَلْ أُنِذِرُهُمْ	بِذِكْرِهِمْ	فَهُمْ
and whosoever	(is) therein	nay We have brought them	but they
	عَنْ ذِكْرِهِمْ	مُعْرِضُونَ ﴿٧١﴾	
	from their reminder	(are) turning away	

أَمْ تَسْأَلُهُمْ خَرْجًا فَخَرَجَ رِبَاكَ خَيْرٌ وَهُوَ خَيْرُ الرِّزْقَيْنِ ﴿٧٠﴾ وَإِنَّكَ لَتَدْعُوهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٧٢﴾
وَأَنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ عَنِ الصِّرَاطِ لَنُكِبُونَ ﴿٧١﴾ ﴿٧١﴾ وَلَوْ رَحِمْنَاهُمْ وَكَشَفْنَا مَا بِهِمْ
مِّنْ ضُرٍّ لَّجَؤُوا فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿٧٣﴾ وَلَقَدْ أَخَذْنَاهُم بِالْعَذَابِ فَمَا اسْتَكَانُوا لِرَبِّهِمْ
وَمَا يَنْصَرِعُونَ ﴿٧٤﴾ حَتَّىٰ إِذَا فَتَحْنَا عَلَيْهِم بَابًا ذَا عَذَابٍ شَدِيدٍ إِذْ هُمْ فِيهِ مُبْسُونَ ﴿٧٧﴾

72. Or is it that you (O Muhammad ﷺ) ask them for some wages? But the recompense of your Lord is better, and He is the Best of those who give sustenance. 73. And certainly, you (O Muhammad ﷺ) call them to a Straight Path (true religion – Islāmic Monotheism). 74. And verily, those who believe not in the Hereafter are indeed deviating far astray from the Path (true

religion – Islāmic Monotheism). 75. And though We had mercy on them and removed the distress which is on them, still they would obstinately persist in their transgression, wandering blindly. 76. And indeed We seized them with punishment, but they humbled not themselves to their Lord, nor did they invoke (Allāh) with submission to Him. 77. Until, when We open for them a gate of severe punishment, then lo! they will be plunged into destruction with deep regrets, sorrows and in despair.

رَبِّكَ	فَخَرَّاجُ	خَرَجًا	أَمْ تَسْأَلُهُمْ
(of) your Lord	but (the) recompense	(for) wages	or (is it that) you ask them
وَأِنَّكَ	الرَّزِقِينَ	خَيْرُ	وَهُوَ
and certainly you	(of) the sustainers	(is the) Best	and He
وَأِنَّ الَّذِينَ	مُسْتَقِيمٍ	إِلَى صِرَاطٍ	لَتَدْعُوهُمْ
and verily those who	Straight	to (the) Path	indeed call them
لَنَكُوبُونَ	عَنِ الصِّرَاطِ	بِالْآخِرَةِ	لَا يُؤْمِنُونَ
(are) indeed deviating	from the Path	in the Hereafter	believe not
مِنْ ضُرِّ	بِهِمْ	وَكَشَفْنَا مَا	وَلَوْ رَحَّمْنَاهُمْ
of distress	(is) on them	and removed what	and though We had mercy on them
فِي طُغْيَانِهِمْ يَعْمَهُونَ			لَلْجَوِّ
in their transgression wandering blindly			(still) they would obstinately persist
فَمَا اسْتَكَانُوا	بِالْعَذَابِ		وَلَقَدْ أَخَذْنَاهُمْ
but they humbled not themselves	with punishment		and indeed We seized them
حَتَّىٰ إِذَا فَتَحْنَا	وَمَا يَنْضَرَعُونَ		لِرَبِّهِمْ
until when We open	nor (did) they invoke with submission (to Him)		to their Lord
مُبْلِسُونَ	فِيهِ	هَمُّ	إِذَا
(will be) plunged	into it	they	behold
		شَدِيدِ	عَذَابِ
		severe	of a punishment
			بَابًا
			a gate
			لَهُمْ
			for them

وَهُوَ الَّذِي أَنشَأَ لَكُمُ السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ ﴿٧٥﴾ وَهُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ ﴿٧٦﴾ وَهُوَ الَّذِي يُحْيِي وَيُمِيتُ وَلَهُ اخْتِلَافُ اللَّيْلِ وَالنَّهَارِ أَفَلَا

تَعْقِلُونَ ﴿٨٠﴾ بَلْ قَالُوا مِثْلَ مَا قَالَ الْأَوَّلُونَ ﴿٨١﴾ قَالُوا أَءِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظْمًا أَءِنَّا لَمَبْعُوثُونَ ﴿٨٢﴾

78. It is He Who has created for you (the sense of) hearing (ears), eyes (sight), and hearts (understanding). Little thanks you give. 79. And it is He Who has created you on the earth, and to Him you shall be gathered back. 80. And it is He Who gives life and causes death, and His is the alternation of night and day. Will you not then understand? 81. Nay, but they say the like of what the men of old said. 82. They said: "When we are dead and have become dust and bones, shall we be resurrected indeed?"

وَالْأَبْصَرَ	الْسَّمْعَ	لَكُمْ	الَّذِي أَنْشَأَ	وَهُوَ
and sight	hearing	for you	Who has created	and (it is) He
ذُرًّا كُمْ	الَّذِي	وَهُوَ	قَلِيلًا مَا تَشْكُرُونَ ﴿٧٨﴾	وَالْأَفْئِدَةَ
has created you	Who	and (it is) He	little thanks you give	and hearts
الَّذِي يُحْيِي	وَهُوَ	وَإِلَيْهِ تُحْشَرُونَ ﴿٧٩﴾	فِي الْأَرْضِ	
Who gives life	and (it is) He	and to Him you shall be gathered (back)	on the earth	
وَالنَّهَارِ	الَّيْلِ	أُخْتَلَفَ	وَلَهُ	وَيُمِيتُ
and day	(of) night	(the) alternation	and to Him (belongs)	and causes death
مَا قَالَ	بَلْ قَالُوا مِثْلَ	أَفَلَا تَعْقِلُونَ ﴿٨٠﴾		
(of) what said	nay they say (the) like	(will) you not then understand?		
وَكُنَّا تُرَابًا	أَءِذَا مِتْنَا	قَالُوا	الْأَوَّلُونَ ﴿٨١﴾	
and have become dust	when we are dead?	they said	the men of old	
	لَمَبْعُوثُونَ ﴿٨٢﴾	أَءِنَّا	وَعِظْمًا	
	indeed be resurrected	(shall) we?	and bones	

لَقَدْ وَعَدْنَا نَحْنُ وَءَابَاؤُنَا هَذَا مِنْ قَبْلُ إِنْ هَذَا إِلَّا أَسْطِيرُ الْأَوَّلِينَ ﴿٨٣﴾ قُلْ لِمَنِ الْأَرْضُ وَمَنْ فِيهَا إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٨٤﴾ سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَذَكَّرُونَ ﴿٨٥﴾ قُلْ مَنْ رَبُّ السَّمَوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ ﴿٨٦﴾ سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا نُنْقِوُكُ ﴿٨٧﴾

قُلْ مَنْ بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ إِنْ كُنْتُمْ تَعْمَلُونَ ﴿٨٨﴾

83. "Verily, this we have been promised – we and our fathers before (us)! This is nothing but tales of the ancients!" 84. Say: "Whose is the earth and whosoever is therein? If you know!" 85. They will say: "It is Allāh's!" Say: "Will you not then remember?" 86. Say: "Who is (the) Lord of the seven heavens, and (the) Lord of the Great Throne?" 87. They will say: "Allāh." Say: "Will you not then fear Allāh (believe in His Oneness, obey Him, believe in the Resurrection and Recompense for every good or bad deed)?" 88. Say: "In Whose Hand is the sovereignty of everything (i.e. treasures of everything)? And He protects (all), while against Whom there is no protector (i.e. if Allāh saves anyone, none can punish or harm him; and if Allāh punishes or harms anyone, none can save him), if you know?"

لَقَدْ وَعَدْنَا	نَحْنُ	وَأَبَاؤُنَا	هَذَا	مِنْ قَبْلُ	إِنْ هَذَا
verily we have been promised	[we]	and our fathers	this	before	this (is) not
إِلَّا أَسَاطِيرُ	الْأَوَّلِينَ ﴿٨٣﴾	قُلْ	لِمَنْ	الْأَرْضُ	وَمَنْ
but (the) tales	(of) the ancients	say	for Whom	(is) the earth	and whosoever
فِيهَا	إِنْ كُنْتُمْ	تَعْمَلُونَ ﴿٨٥﴾	سَيَقُولُونَ	لِلَّهِ	قُلْ
(is) therein	if you [were]	know	they will say	(it is) for Allah	say
أَفَلَا تَذَكَّرُونَ ﴿٨٤﴾	قُلْ مَنْ	رَبُّ السَّمَوَاتِ	السَّبْعِ	السَّبْعِ	السَّبْعِ
(will) you not then remember?	say Who	(is the) Lord (of) the heavens	seven	seven	seven
وَرَبُّ الْعَرْشِ	الْعَظِيمِ ﴿٨٦﴾	سَيَقُولُونَ	لِلَّهِ	قُلْ	قُلْ
and (the) Lord (of) the Throne	Great	they will say	(it is) for Allah	say	say
أَفَلَا نَنْقُوتُ ﴿٨٧﴾	قُلْ مَنْ	بِيَدِهِ	مَلَكُوتُ	كُلِّ شَيْءٍ	كُلِّ شَيْءٍ
(will) you not then fear (Allah)?	say Who	in His Hand	(is the) sovereignty	thing (of) every	thing (of) every
وَهُوَ يُجِيرُ	وَلَا يُجَارُ	عَلَيْهِ	إِنْ كُنْتُمْ	تَعْمَلُونَ ﴿٨٨﴾	تَعْمَلُونَ ﴿٨٨﴾
and He protects (all)	and none can be protected	against Him	if you [were]	know	know

سَيَقُولُونَ لِلَّهِ قُلْ فَأَنِّي تُسْحَرُونَ ﴿٨٤﴾ بَلْ أَتَيْنَهُم بِالْحَقِّ وَإِنَّهُمْ لَكَاذِبُونَ ﴿٨٥﴾ مَا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ إِذْ أَذْهَبَ كُلَّ إِلَهٍ بِمَا خَلَقَ وَلَعَلَّ بَعْضُهُمْ عَلَى بَعْضٍ

سَبِّحْنَ اللَّهَ عَمَّا يَصِفُونَ ﴿٩١﴾

89. They will say: "(All that belongs) to Allāh." Say: "How then are you deceived and turn away from the truth?" 90. Nay, but We have brought them the truth (Islāmic Monotheism), and verily, they (disbelievers) are liars. 91. No son (or offspring) did Allāh beget, nor is there any *ilāh* (god) along with Him. (If there had been many gods), then each god would have taken away what he had created, and some would have tried to overcome others! Glorified is Allāh above all that they attribute to Him!

سَيَقُولُونَ	لِلَّهِ	قُلْ	فَأَنَّى تُسْحَرُونَ ﴿٩٠﴾	بَلْ أَتَيْنَهُم
they will say	for Allah	say	how then are you deceived	nay We have brought them
يَالْحَقِّ	وَإِنَّهُمْ	لَكَذِبُونَ ﴿٩١﴾	مَا اتَّخَذَ اللَّهُ	مِنْ وَلَدٍ
the truth	and verily they	surely (are) liars	Allah (did) not take	any son
وَمَا كَانَ	مَعَهُ	مِنْ إِلَهٍ	إِذَا	لَذَهَبَ
nor is (there along) with Him		any god	then	surely would have taken away
كُلُّ إِلَهٍ	بِمَا خَلَقَ	وَلَعَلَّ	بَعْضُهُمْ	
god each	what he had created	and surely some of them would have (tried to) overcome		
عَلَى بَعْضٍ	سَبِّحْنَ اللَّهَ	عَمَّا يَصِفُونَ ﴿٩١﴾		
[over] others	Glorified is Allah	above (all) that they attribute (to Him)		

عَلِمِ الْغَيْبِ وَالشَّهَادَةِ فَتَعَلَّىٰ عَمَّا يُشْرِكُونَ ﴿٩٢﴾ قُلْ رَبِّ إِمَّا تُرِيئِي مَا يُوعَدُونَ ﴿٩٣﴾
 رَبِّ فَلَا تَجْعَلْنِي فِي الْقَوْمِ الظَّالِمِينَ ﴿٩٤﴾ وَإِنَّا عَلَىٰ أَنْ نُرِيكَ مَا نَعِدُهُمْ لَقَادِرُونَ ﴿٩٥﴾
 أَدْفَعْ بِالَّتِي هِيَ أَحْسَنُ السَّيِّئَةِ نَحْنُ أَعْلَمُ بِمَا يَصِفُونَ ﴿٩٦﴾

92. All-Knower of the unseen and the seen! Exalted is He over all that they associate as partners to Him! 93. Say (O Muhammad ﷺ): "My Lord! If You would show me that with which they are threatened (torment), 94. "My Lord! Then (save me from Your punishment), put me not amongst the people who are the *Zālimūn* (polytheists and wrongdoers)." 95. And indeed We are Able to show you (O Muhammad ﷺ) that with which We have threatened them. 96. Repel evil with that which is better. We are Best Knower of the things they utter.

فَتَعَلَّى	وَالشَّهَدَةَ	عَلِيمِ الْغَيْبِ
Exalted is He	and the seen	All-Knower (of) the unseen
إِمَّا تُرِيَنِي	قُلْ رَبِّ	عَمَّا يُشْرِكُونَ ﴿٩٧﴾
if you will show me	say my Lord	over (all) that they associate as partners (to Him)
فِي الْقَوْمِ	فَلَا تَجْعَلَنِي	رَبِّ
amongst the people	then put me not	my Lord
مَا يُوعَدُونَ ﴿٩٨﴾	رَبِّ	مَا يُوعَدُونَ ﴿٩٩﴾
that (with) which they are threatened	my Lord	that (with) which they are threatened
مَا	عَلَىٰ	وَإِنَّا
that which	to show you	[on] and indeed We
الظَّالِمِينَ ﴿١٠٠﴾	أَنْ تُرِيَكَ	وَالظَّالِمِينَ ﴿١٠١﴾
who are wrongdoers	to show you	who are wrongdoers
أَحْسَنُ	أَدْفَعُ بِأَلَّتِي	لَقَدِرُونَ ﴿١٠٢﴾
(is) better	which repel with that	surely (are) Able
نَعْدُهُمْ	هِيَ	نَعْدُهُمْ
We have threatened them	which	We have threatened them
السَّيِّئَةَ ﴿١٠٣﴾	بِمَا يَصِفُونَ ﴿١٠٤﴾	أَعْلَمُ
evil	of what they utter	(are) Best Knower
نَحْنُ	أَعْلَمُ	نَحْنُ
We	(are) Best Knower	We

وَقُلْ رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيَاطِينِ ﴿٩٧﴾ وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ ﴿٩٨﴾ حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ ﴿٩٩﴾ لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ كَلَّا إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا وَمِنْ وَرَائِهِمْ بَرْزَخٌ إِلَىٰ يَوْمِ يُبْعَثُونَ ﴿١٠٠﴾ فَاِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَاءَلُونَ ﴿١٠١﴾

97. And say: "My Lord! I seek refuge with You from the whisperings (suggestions) of the *Shayātīn* (devils). 98. "And I seek refuge with You, My Lord! lest they should come near me." 99. Until, when death comes to one of them (those who join partners with Allāh), he says: "My Lord! Send me back, 100. "So that I may do good in that which I have left behind!" No! It is but a word that he speaks; and behind them is *Barzakh* (a barrier) until the Day when they will be resurrected. 101. Then, when the Trumpet is blown, there will be no kinship among them that Day, nor will they ask of one another.

الشَّيَاطِينِ ﴿٩٧﴾	مِنْ هَمَزَاتِ	أَعُوذُ بِكَ	وَقُلْ رَبِّ
(of) the devils	from (the) whisperings	I seek refuge with You	and say my Lord

وَأَعُوذُ	بِكَ	رَبِّ	أَنْ يَحْضُرُونَ ﴿١٠٨﴾	حَتَّىٰ إِذَا جَاءَ
and I seek refuge	with You	my Lord	lest they (should) attend me	until when comes
أَحَدَهُمْ	الْمَوْتِ	قَالَ رَبِّ	أَرْجِعُونِ ﴿١٠٩﴾	لَعَلِّي أَعْمَلُ
(to) one of them	death	he says my Lord	send me back	so that I may do
فِي مَا تَرَكْتُ	كَلَّا	إِنَّهَا	كَلِمَةٌ	هُوَ
in that which I have left behind	no	indeed it	(is) a word	he
وَمِنْ وَرَائِهِمْ	بَرْزَخٌ	إِلَىٰ يَوْمِ يُبْعَثُونَ ﴿١١٠﴾		
and behind them	(is) a barrier	until (the) Day (when) they will be resurrected		
فَإِذَا نُفِخَ	فِي الصُّورِ	فَلَا أَنْسَابَ	بَيْنَهُمْ	
then when is blown	in the Trumpet	then (there will be) no kinship	among them	
يَوْمَئِذٍ	وَلَا يَتَسَاءَلُونَ ﴿١١١﴾			
that Day	nor they will ask of one another			

فَمَنْ ثَقُلَتْ مَوَازِينُهُ، فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٢﴾ وَمَنْ خَفَّتْ مَوَازِينُهُ، فَأُولَٰئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ ﴿١٠٣﴾ تَلْفَحُ وُجُوهُهُم نَارًا وَهُمْ فِيهَا كَالِحُونَ ﴿١٠٤﴾ أَلَمْ تَكُنْ آيَاتِي تُنلَىٰ عَلَيْكُمْ فَكُنْتُمْ بِهَا تُكَذِّبُونَ ﴿١٠٥﴾ قَالُوا رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَكُنَّا قَوْمًا ضَالِّينَ ﴿١٠٦﴾ رَبَّنَا أَخْرِجْنَا مِنْهَا فَإِنْ عُدْنَا فَإِنَّا ظَالِمُونَ ﴿١٠٧﴾ قَالَ اخْسَرُوا فِيهَا وَلَا تُكَلِّمُونَ ﴿١٠٨﴾

102. Then, those whose Scales (of good deeds) are heavy, these! they are the successful. 103. And those whose Scales (of good deeds) are light, they are those who lose their ownelves, in Hell will they abide. 104. The Fire will burn their faces, and therein they will grin with displaced lips (disfigured). 105. "Were not My Verses (this Qur'an) recited to you, and then you used to deny them?" 106. They will say: "Our Lord! Our wretchedness overcame us, and we were (an) erring people. 107. "Our Lord! Bring us out of this. If ever we return (to evil), then indeed we shall be *Zālimūn* (polytheists, oppressors, unjust, and wrongdoers)." 108. He (Allāh) will say: "Remain you in it with ignominy! And speak you not to Me!"

فَمَنْ	ثَقَلَتْ مَوَازِينُهُ	فَأُولَئِكَ	هُمْ	الْمُفْلِحُونَ ﴿١٠٩﴾
then [who]	whose Scales are heavy	then these	[they]	(are) the successful
وَمَنْ	خَفَّتْ مَوَازِينُهُ	فَأُولَئِكَ	الَّذِينَ خَسِرُوا	أَنْفُسَهُمْ
and [who]	whose Scales are light	then they	(are) those who lost	their own selves
فِي جَهَنَّمَ	خَالِدُونَ ﴿١١٠﴾	تَلْفَحُ وُجُوهَهُمْ	النَّارُ	وَهُمْ فِيهَا
in Hell	they (will) abide forever	will burn their faces	the Fire	and they therein
كَلِمَاتٍ	كَلِمَاتٍ	أَلَمْ تَكُنْ ءَايَاتِي	تُنَلِّىٰ عَلَيْهِمْ	فَكَنتُمْ
(will) grin with displaced lips	(will) grin with displaced lips	were not My Verses?	recited to you	then you used to
بِهَا تُكَذِّبُونَ ﴿١١١﴾	قَالُوا رَبَّنَا	غَلَبَتْ عَلَيْنَا	شِقْوَتُنَا	
deny [with] them	they will say our Lord	overcame [on] us	our wretchedness	
وَكُنَّا قَوْمًا	ضَالِّينَ ﴿١١٢﴾	رَبَّنَا	أَخْرَجْنَا	مِنْهَا
and we were a people	erring	our Lord	bring us out	of this
فَإِنْ عُدْنَا	فَإِنَّا	ظَلِمُونَ ﴿١١٣﴾	قَالَ	
then if (ever) we return	then indeed we	(shall be) wrongdoers	He will say	
	أَخْسَوْا فِيهَا	وَلَا تَكَلِّمُونِ ﴿١١٤﴾		
	remain you rejected in it	and speak not to Me		

إِنَّهُ، كَانَ فَرِيقٌ مِّنْ عِبَادِي يَقُولُونَ رَبَّنَا آمَنَّا فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الرَّحِيمِينَ ﴿١٠٩﴾ فَاتَّخَذْتُمُوهُمْ سِحْرِيًّا حَتَّىٰ أَنْسَوْكُمْ ذِكْرِي وَكُنْتُمْ مِنْهُمْ تَضْحَكُونَ ﴿١١٠﴾ إِنِّي جَزَيْتُهُمُ الْيَوْمَ بِمَا صَبَرُوا أَنَّهُمْ هُمُ الْفَائِزُونَ ﴿١١١﴾ قُلْ كَمْ لِيثْتُمْ فِي الْأَرْضِ عَدَدَ سِنِينَ ﴿١١٢﴾

109. Verily, there was a party of My slaves who used to say: "Our Lord! We believe so forgive us and have mercy on us, for You are the Best of all who show mercy!" 110. But you took them for a laughing stock, so much so that they made you forget My remembrance while you used to laugh at them! 111. Verily, I have rewarded them this Day for their patience, they are indeed the ones that are successful. 112. He (Allāh) will say: "What number of years did you stay on earth?"

رَبَّنَا آمَنَّا	مِنْ عِبَادِي يَقُولُونَ	فَرِيقٌ	إِنَّهُ، كَانَ
our Lord we believe	of My slaves (who) used to say	a party	verily (there) was
الرَّحِيمِينَ ﴿١١٦﴾	خَيْرُ	وَأَنْتَ	وَأَرْحَمْنَا
(of) those who show mercy	(are the) Best	for You	and have mercy on us
ذِكْرِي	حَتَّىٰ أَنْسَوَكُمُ	سِحْرِيًّا	فَأَخَذْتُمُوهُمْ
My remembrance	until they made you forget	(for) a laughing stock	but you took them
الْيَوْمِ	جَزَيْتَهُمْ	إِنِّي	وَكُنْتُمْ
this Day	have rewarded them	verily I	laugh at them
الْفَائِزُونَ ﴿١١٧﴾	هُمْ	أَنَّهُمْ	بِمَا صَبَرُوا
(are) the successful	[they]	indeed they	for what they kept patience
سِنِينَ ﴿١١٨﴾	عَدَدَ	فِي الْأَرْضِ	كَمْ لَبِثْتُمْ
(of) years	(by) number	on the earth	how long did you stay
			He (Allah) will say

قَالُوا لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ فَسَأَلَ الْعَادِينَ ﴿١١٣﴾ قُلْ إِنْ لَبِثْتُمْ إِلَّا قَلِيلًا لَوْ أَنَّكُمْ كُنْتُمْ تَعْلَمُونَ ﴿١١٤﴾ أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ ﴿١١٥﴾ فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَبِيرِ ﴿١١٦﴾ وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ إِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ ﴿١١٧﴾ وَقُلْ رَبِّ اغْفِرْ وَأَرْحَمْ وَأَنْتَ خَيْرُ الرَّحِيمِينَ ﴿١١٨﴾

113. They will say: "We stayed a day or part of a day. Ask of those who keep account." 114. He (Allāh) will say: "You stayed not but a little, if you had only known! 115. "Did you think that We had created you in play (without any purpose), and that you would not be brought back to Us?" 116. So Exalted is Allāh, the True King: *Lā ilāha illa Huwa* (none has the right to be worshipped but He), the Lord of the Supreme Throne! 117. And whoever invokes (or worships) besides Allāh, any other *ilāh* (god), of whom he has no proof, then his reckoning is only with his Lord. Surely, *Al-Kāfirūn* (the disbelievers in Allāh and in the Oneness of Allāh, polytheists, pagans, idolaters) will not be successful. 118. And say (O Muhammad ﷺ): "My Lord! Forgive and have mercy, for You are the Best of those who show mercy!"

يَوْمٍ	أَوْ بَعْضَ	لَيْثِنَا يَوْمًا	قَالُوا
(of) a day	or part	we stayed a day	they will say
إِنْ لَيْثِمْتُمْ	قَالَ	فَسْئَلِ الْعَادِينَ ﴿١١٦﴾	
you stayed not	He (Allah) will say	so ask of those who keep account (angels)	
أَفَحَسِبْتُمْ	تَعْلَمُونَ ﴿١١٧﴾	أَنْتُمْ كُنْتُمْ	لَوْ
then (did) you think?	known	[that] you had	if
لَا تُرْجَعُونَ ﴿١١٨﴾	إِلَيْنَا	وَأَنْتُمْ	عَبَثًا
would not be returned	to Us	and that you	in vain
رَبِّ الْعَرْشِ	إِلَّا هُوَ	لَا إِلَهَ	أَلْمَلِكُ الْحَقُّ
(the) Lord (of) the Throne	but He	(there is) no god	True the King
لَا بُرْهَانَ	ءَاخَرَ	مَعَ اللَّهِ	وَمَنْ يَدْعُ
no proof	(any) other	god	and whoever invokes
إِنَّهُ	رَبِّهِ	عِنْدَ	فَإِنَّمَا حِسَابُهُ
surely [he]	his Lord	(is) with	then only his reckoning
وَأَرْحَمَ	أَغْفِرَ	وَقُلْ رَبِّ	لَا يُفْلِحُ الْكَافِرُونَ ﴿١١٩﴾
and have mercy	forgive	and say my Lord	the disbelievers will not succeed
	الرَّحِيمِينَ ﴿١٢٠﴾	خَيْرٌ	وَأَنْتَ
	(of) those who show mercy	(are the) Best	for You

سُورَةُ النُّورِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سُورَةٌ أَنْزَلْنَاهَا وَفَرَضْنَاهَا وَأَنْزَلْنَا فِيهَا آيَاتٍ بَيِّنَاتٍ لَعَلَّكُمْ تَذَكَّرُونَ ﴿١﴾ الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَلَيْشَهِدَ عَذَابُهُمَا طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ ﴿٢﴾ الزَّانِي لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَالزَّانِيَةُ

لَا يَنْكِحُهَا الْإِنْسَانُ أَوْ الْمُشْرِكُ وَحَرَّمَ ذَلِكَ عَلَى الْمُؤْمِنِينَ ﴿٢٤﴾

Sūrah An-Nūr (The Light) 24

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. (This is) a *Sūrah* (chapter of the Qur'ān) which We have sent down and which We have enjoined (ordained its laws), and in it We have revealed manifest *Ayāt* (proofs, evidences, verses, lessons, signs, revelations – lawful and unlawful things, and set boundaries of Islāmic religion) that you may remember. 2. The fornicatress and the fornicator, flog each of them with a hundred stripes. Let not pity withhold you in their case, in a punishment prescribed by Allāh, if you believe in Allāh and the Last Day. And let a party of the believers witness their punishment. [This punishment is for unmarried persons guilty of the above crime (illegal sex), but if married persons commit it (illegal sex), the punishment is to stone them to death, according to Allāh's Law]. 3. The adulterer-fornicator marries not but an adulteress-fornicatress or a *Mushrikah*; and the adulteress-fornicatress, none marries her except an adulterer-fornicator or a *Mushrik* [and that means that the man who agrees to marry (have a sexual relation with) a *Mushrikah* (female polytheist, pagan or idolatress) or a prostitute, then surely, he is either an adulterer-fornicator or a *Mushrik* (polytheist, pagan or idolater). And the woman who agrees to marry (have a sexual relation with) a *Mushrik* (polytheist, pagan or idolater) or an adulterer-fornicator, then she is either a prostitute or a *Mushrikah* (female polytheist, pagan, or idolatress)]. Such a thing is forbidden to the believers (of Islāmic Monotheism).

الرَّحِيمِ		الرَّحِيمِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
أَنْزَلْنَاهَا			سُورَةٌ		
which We have sent down			(this is) a Surah (chapter of the Quran)		
بَيِّنَاتٍ	آيَاتٍ	فِيهَا	وَأَنْزَلْنَا	وَفَرَضْنَاهَا	
manifest	Signs	in it	and We have revealed	and which We have enjoined	
كُلِّ	فَأَجْلِدُوا	وَالزَّانِي	الزَّانِيَةَ	لَعَلَّكُمْ تَذَكَّرُونَ ﴿٢٤﴾	
each	[then] flog	and the fornicator	the fornicatress	so that you may remember	

وَجِدِ	مِنْهُمَا	مِائَةَ	جَلْدَةٍ	وَلَا تَأْخُذْكُمْ	بِهِنَّ	رَأْفَةً
one	of them	(with) a hundred	lashes	and let not withhold you	with them	pity
فِي دِينِ اللَّهِ	إِنْ كُنْتُمْ	تُؤْمِنُونَ بِاللَّهِ	وَالْيَوْمِ	الْآخِرِ		
in (the) religion (of) Allah	if you were	believing in Allah	and the Day	the Last		
وَلْيَشْهَدْ عَذَابَهُمَا	طَائِفَةٌ	مِنَ الْمُؤْمِنِينَ	الزَّانِي لَا يَنْكِحُ			
and let witness their punishment	a party	of the believers	the fornicator marries not			
إِلَّا زَانِيَةً	أَوْ مُشْرِكَةً	وَالزَّانِيَةَ	لَا يَنْكِحُهَا			
but a fornicatress	or an idolatress	and the fornicatress	marries her not			
إِلَّا زَانٍ	أَوْ مُشْرِكٍ	وَحَرِّمَ ذَلِكَ	عَلَى الْمُؤْمِنِينَ			
but a fornicator	or an idolater	and such a thing is forbidden	to the believers			

وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا وَأُولَئِكَ هُمُ الْفَاسِقُونَ ﴿٤﴾ إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٥﴾ وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُنْ لَهُمْ شُهَدَاءُ إِلَّا أَنْفُسُهُمْ فَشَهَدُوا أَحَدِهِمْ أَرْبَعُ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الصَّادِقِينَ ﴿٦﴾

4. And those who accuse chaste women, and produce not four witnesses, flog them with eighty stripes, and reject their testimony forever. They indeed are the *Fāsiqūn* (liars, rebellious, disobedient to Allāh). 5. Except those who repent thereafter and do righteous deeds; (for such) verily, Allāh is Oft-Forgiving, Most Merciful. 6. And for those who accuse their wives, but have no witnesses except themselves, let the testimony of one of them be four testimonies (i.e. testifies four times) by Allāh that he is one of those who speak the truth.

وَالَّذِينَ يَرْمُونَ	الْمُحْصَنَاتِ	ثُمَّ	لَمْ يَأْتُوا	بِأَرْبَعَةِ	شُهَدَاءَ
and those who accuse	the chaste women	then	produce not	four	witnesses
فَاجْلِدُوهُمْ	ثَمَانِينَ	جَلْدَةً	وَلَا تَقْبَلُوا	هُنَّ	شَهَادَةً
then flog them	(with) eighty	stripes	and accept not	their	testimony
أَبَدًا	وَأُولَئِكَ	هُمُ	إِلَّا الَّذِينَ تَابُوا		
forever	and those	[they]	except those who repent		
			(are) the disobedient (to Allah)		

رَّحِيمٌ ﴿٥﴾	غَفُورٌ	فَإِنَّ اللَّهَ	وَأَصْلَحُوا	مِنْ بَعْدِ ذَلِكَ
Most Merciful	(is) Oft-Forgiving	so verily Allah	and amend	thereafter
إِلَّا أَنْفُسَهُمْ	شُهَدَاءُ	هَمُّ	وَلَمْ يَكُنْ	أَزْوَاجَهُمْ
except themselves	witnesses	for them	and are not	their wives
وَالَّذِينَ يَزْمُونَ	فَشَهَادَةٌ	أَحَدِهِمْ	أَرْبَعُ	بِاللَّهِ
and those who accuse	(the) testimony	(of) one of them	(is) four	by Allah
ثُمَّ	بِاللَّهِ	أَنَّ	أَرْبَعُ	شَهَادَاتٍ
then (the)	by Allah	(is)	(is) four	testimonies
لِمَنِ الصَّادِقِينَ ﴿٦﴾				
(is) surely (one) of those who speak the truth				

وَالْخَمْسَةَ أَنْ لَعَنَتِ اللَّهُ عَلَيْهِ إِنْ كَانَ مِنَ الْكَاذِبِينَ ﴿٧﴾ وَيَدْرُأُ عَنْهَا الْعَذَابَ أَنْ تَشْهَدَ أَرْبَعُ شَهَادَاتٍ بِاللَّهِ إِنَّهُ، لِمِنَ الْكَاذِبِينَ ﴿٨﴾ وَالْخَمْسَةَ أَنْ غَضِبَ اللَّهُ عَلَيْهَا إِنْ كَانَ مِنَ الصَّادِقِينَ ﴿٩﴾ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ، وَأَنَّ اللَّهَ تَوَّابٌ حَكِيمٌ ﴿١٠﴾

7. And the fifth (testimony should be) the invoking of the Curse of Allāh on him if he be of those who tell a lie (against her). 8. But it shall avert the punishment (of stoning to death) from her, if she bears witness four times by Allāh, that he (her husband) is telling a lie. 9. And the fifth (testimony) should be that the Wrath of Allāh be upon her if he (her husband) speaks the truth. 10. And had it not been for the Grace of Allāh and His Mercy on you (He would have hastened the punishment upon you)! And that Allāh is the One Who forgives and accepts repentance, the All-Wise.

وَإِنْ كَانَ	عَلَيْهِ	أَنَّ لَعَنَتِ اللَّهُ	وَالْخَمْسَةَ
if he be	(is) on him	(is) that (the) Curse (of) Allah	and the fifth (testimony)
أَنْ تَشْهَدَ	الْعَذَابَ	عَنْهَا	وَيَدْرُأُ ﴿٧﴾
that she testifies	the punishment	from her	but it shall avert of those who tell a lie
لِمَنِ الْكَاذِبِينَ ﴿٨﴾	شَهَادَاتٍ بِاللَّهِ	أَرْبَعُ	إِنَّهُ،
(is) surely (one) of those who tell lies	testimonies by Allah	four	that he
وَإِنْ كَانَ	عَلَيْهَا	أَنَّ غَضِبَ اللَّهُ	وَالْخَمْسَةَ
if he was	(be) upon her	(is) that (the) Anger (of) Allah	and the fifth (testimony)

عَلَيْكُمْ	وَلَوْلَا فَضْلُ اللَّهِ	مِنَ الصَّادِقِينَ ﴿١١﴾
on you	and had (it) not been for (the) Grace (of) Allah	(one) of those who speak the truth
حَكِيمٌ ﴿١٢﴾	تَوَّابٌ	وَأَنَّ اللَّهَ
(the) All-Wise	(is the) One Who accepts repentance	and that Allah
		and His Mercy

إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِّنْكُمْ لَا تَحْسَبُوهُ شَرًّا لَّكُم بَلْ هُوَ خَيْرٌ لَّكُمْ لِكُلِّ امْرِئٍ مِّنْهُمْ مَا أَكْتَسَبَ مِنَ الْإِثْمِ وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ ﴿١١﴾ لَوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَأْنَفُسِهِنَّ خَيْرًا وَقَالُوا هَذَا إِفْكٌ مُّبِينٌ ﴿١٢﴾ لَوْلَا جَاءَ وَعَلَيْهِ بِأَرْبَعَةِ شُهَدَاءَ فَإِذْ لَمْ يَأْتُوا بِالشُّهَدَاءِ فَأُولَئِكَ عِنْدَ اللَّهِ هُمُ الْكَاذِبُونَ ﴿١٣﴾

11. Verily, those who brought forth the slander (against 'Aishah رضي الله عنها the wife of the Prophet ﷺ) are a group among you. Consider it not a bad thing for you. Nay, it is good for you. To every man among them will be paid that which he had earned of the sin, and as for him among them who had the greater share therein, his will be a great torment. 12. Why then did not the believers, men and women, when you heard it (the slander), think good of their own people and say: "This (charge) is an obvious lie?" 13. Why did they not produce four witnesses against him? Since they (the slanderers) have not produced witnesses! Then with Allāh, they are the liars.

مِّنْكُمْ	عُصْبَةٌ	بِالْإِفْكِ	إِنَّ الَّذِينَ جَاءُوا
among you	(are) a group	the slander	verily those who brought forth
لِكُلِّ	لَكُمْ	بَلْ هُوَ	لَا تَحْسَبُوهُ
unto every	for you	(is) good nay it	you consider it not
وَالَّذِي	مِنَ الْإِثْمِ	مَا أَكْتَسَبَ	أَمْرِي مِّنْهُمْ
and (as for) him who	of the sin	(is) that which he had earned	of them man
عَظِيمٌ ﴿١١﴾	عَذَابٌ	لَّهُ	تَوَلَّى كِبْرَهُ
great	(will be) a torment	for him	among them had the greater share of it
وَالْمُؤْمِنَاتُ	ظَنَّ الْمُؤْمِنُونَ	سَمِعْتُمُوهُ	لَوْلَا إِذْ
and the believing women	think the believing men	you heard it	why (did) not when

بِأَنْفُسِهِمْ	خَيْرًا	وَقَالُوا هَذَا	إِفْكٌ	مُبِينٌ
of their own people	good	and they say this (charge)	(is) a lie	obvious
لَوْلَا جَاءُوا	عَلَيْهِ	بِأَرْبَعَةٍ	شُهَدَاءَ	فَإِذَا
why (did) they not bring	for it	witnesses	four	since when
بِالشُّهَدَاءِ	فَأُولَئِكَ	عِنْدَ اللَّهِ	هُمْ	الْكَاذِبُونَ
the witnesses	then these	with Allah	[they]	(are) the liars

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ، فِي الدُّنْيَا وَالْآخِرَةِ لَمَسَّكُمْ فِي مَا أَفَضْتُمْ فِيهِ عَذَابٌ عَظِيمٌ
 14. إِذْ تَلَقَّوْنَهُ، بِالسِّنِّتِكُمْ وَتَقُولُونَ بِأَفْوَاهِكُمْ مَا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَتَحْسَبُونَهُ هِينًا وَهُوَ
 عِنْدَ اللَّهِ عَظِيمٌ 15. وَلَوْلَا إِذْ سَمِعْتُمُوهُ قُلْتُمْ مَا يَكُونُ لَنَا أَنْ نَتَكَلَّمَ بِهَذَا سُبْحَانَكَ هَذَا
 بَهْتَنٌ عَظِيمٌ 16.

14. Had it not been for the Grace of Allāh and His Mercy to you in this world and in the Hereafter, a great torment would have touched you for that whereof you had spoken. 15. When you were propagating it with your tongues, and uttering with your mouths that whereof you had no knowledge, you counted it a little thing, while with Allāh it was very great. 16. And why did you not, when you heard it, say: "It is not right for us to speak of this. Glorified are You (O Allāh)! This is a great lie."

وَلَوْلَا فَضْلُ اللَّهِ	عَلَيْكُمْ	وَرَحْمَتُهُ	فِي الدُّنْيَا
and had (it) not been for (the) Grace (of) Allah	unto you	and His Mercy	in this world
وَالْآخِرَةِ	لَمَسَّكُمْ	فِي مَا أَفَضْتُمْ	فِيهِ
and (in) the Hereafter	surely would have touched you	for that you involved	in it
عَذَابٌ	عَظِيمٌ	بِالسِّنِّتِكُمْ	وَتَقُولُونَ
a torment	great	you were receiving it	and uttering
بِأَفْوَاهِكُمْ	مَا لَيْسَ	لَكُمْ	عِلْمٌ
with your mouths	what (there) was not	for you	of it

وَتَحْسَبُونَهُ	هَيِّنًا	وَهُوَ	عِنْدَ اللَّهِ	عَظِيمٌ
and you consider it	a little thing	while it (was)	with Allah	(very) great
وَلَوْلَا إِذْ	سَمِعْتُمُوهُ	قُلْتُمْ	مَا يَكُونُ	لَنَا
and why (did) not when	you heard it	you say	it is not (right)	for us
بِهَذَا	سَبَّحْنَاكَ	هَذَا	بِهَتْنًا	عَظِيمٌ
of this	Glory is to You	this	(is) a lie	great

يَعُظِّمُكُمْ اللَّهُ أَنْ تَعُودُوا لِمِثْلِهِ أَبَدًا إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٧﴾ وَيَبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٨﴾ إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ ءَامَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿١٩﴾ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ رءُوفٌ رَحِيمٌ ﴿٢٠﴾

17. Allāh forbids you from it and warns you not to repeat the like of it forever, if you are believers. 18. And Allāh makes the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) plain to you, and Allāh is All-Knowing, All-Wise. 19. Verily, those who like that (the crime of) illegal sexual intercourse should be propagated among those who believe, they will have a painful torment in this world and in the Hereafter. And Allāh knows and you know not. 20. And had it not been for the Grace of Allāh and His Mercy on you (Allāh would have hastened the punishment upon you). And that Allāh is Full of Kindness, Most Merciful.

يَعُظِّمُكُمْ اللَّهُ	أَنْ تَعُودُوا	لِمِثْلِهِ	أَبَدًا	إِنْ كُنْتُمْ مُؤْمِنِينَ
Allah warns you	that you repeat	(the) like of it	forever	if you are believers
وَيَبَيِّنُ اللَّهُ	لَكُمْ	الْآيَاتِ	وَاللَّهُ	عَلِيمٌ
and Allah makes clear	for you	the Signs	and Allah	(is) All-Knowing
حَكِيمٌ	أَنْ تَشِيعَ الْفَاحِشَةُ			
All-Wise	that illegal sexual intercourse should be propagated			
إِنَّ الَّذِينَ يُحِبُّونَ	فِي الدُّنْيَا			
verily those who like	among those who believe			
فِي الدُّنْيَا	هَمُّ	عَذَابٌ	أَلِيمٌ	فِي الدُّنْيَا
among those who believe	they (will) have	a torment	painful	in this world

لَا تَعْلَمُونَ ﴿١٧﴾	وَأَنْتُمْ	وَاللَّهُ يَعْلَمُ	وَالْآخِرَةَ
know not	and you	and Allah knows	and (in) the Hereafter
وَرَحْمَتِهِ	عَلَيْكُمْ	وَلَوْلَا فَضْلُ اللَّهِ	
and His Mercy	on you	and had (it) not been for (the) Grace (of) Allah	
رَحِيمٌ ﴿٢٠﴾	رَءُوفٌ	وَأَنَّ اللَّهَ	
Most Merciful	(is) Full of Kindness	and that Allah	

﴿١٧﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ وَمَنْ يَتَّبِعْ خُطُوَاتِ الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ وَالْمُنْكَرِ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَا مِنْكُمْ مِنْ أَحَدٍ أَبَدًا وَلَكِنَّ اللَّهَ يُزَكِّي مَنْ يَشَاءُ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٠﴾

21. O you who believe! Follow not the footsteps of *Shaitān* (Satan). And whosoever follows the footsteps of *Shaitān* (Satan), then, verily, he commands *Al-Fahshā'* [i.e. to commit indecency (illegal sexual intercourse)], and *Al-Munkar* [disbelief and polytheism (i.e. to do evil and wicked deeds; and to speak or to do what is forbidden in Islām)]. And had it not been for the Grace of Allāh and His Mercy on you, not one of you would ever have been pure from sins. But Allāh purifies (guides to Islām) whom He wills, and Allāh is All-Hearer, All-Knower.

وَمَنْ يَتَّبِعْ	الشَّيْطَانِ	لَا تَتَّبِعُوا خُطُوَاتِ	الَّذِينَ آمَنُوا	يَا أَيُّهَا
and whosoever follows	(of) Satan	follow not (the) footsteps	who believe	O (you)
بِالْفَحْشَاءِ	فَإِنَّهُ يَأْمُرُ	الشَّيْطَانِ	خُطُوَاتِ	
to commit indecency	then verily he commands	(of) Satan	(the) footsteps	
وَرَحْمَتِهِ	عَلَيْكُمْ	وَلَوْلَا فَضْلُ اللَّهِ	وَالْمُنْكَرِ	
and His Mercy	on you	and had (it) not been for (the) Grace (of) Allah	and evil (deeds)	
وَلَكِنَّ اللَّهَ يُزَكِّي	أَبَدًا	مِنْ أَحَدٍ	مِنْكُمْ	مَا زَكَا
[and] but Allah purifies	ever	anyone	of you	would not have been pure
عَلِيمٌ ﴿٢٠﴾	سَمِيعٌ	وَاللَّهُ	مَنْ يَشَاءُ	
All-Knower	(is) All-Hearer	and Allah	whom He wills	

وَلَا يَأْتَلِ أُولُو الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولِي الْقُرْبَىٰ وَالْمَسْكِينِ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ وَلْيَعْفُوا وَلْيَصْفَحُوا أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٢٢﴾ إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ لَعُنُوا فِي الدُّنْيَا وَالْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٢٣﴾ يَوْمَ تُشْهَدُ عَلَيْهِمْ أَيْدِيهِمْ وَأَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿٢٤﴾

22. And let not those among you who are blessed with graces and wealth swear not to give (any sort of help) to their kinsmen, *Al-Masākīn* (the needy), and those who left their homes for Allāh's Cause. Let them pardon and forgive. Do you not love that Allāh should forgive you? And Allāh is Oft-Forgiving, Most Merciful. 23. Verily, those who accuse believing chaste women, who never even think of anything touching their chastity and are good believers – are cursed in this life and in the Hereafter, and for them will be a great torment – 24. On the Day when their tongues, their hands, and their legs (or feet) will bear witness against them as to what they used to do.

وَالسَّعَةِ	مِنْكُمْ	وَلَا يَأْتَلِ أُولُو الْفَضْلِ		
and (those with) wealth	among you	and let not swear to desist those with blessings		
فِي سَبِيلِ اللَّهِ	وَالْمُهَاجِرِينَ	وَالْمَسْكِينِ	أَنْ يُؤْتُوا أُولِي الْقُرْبَىٰ	
in (the) Way (of) Allāh	and the emigrants	[and] the poor	to give to the kinfolk	
أَنْ يَغْفِرَ اللَّهُ	أَلَا تُحِبُّونَ	وَلْيَصْفَحُوا	وَلْيَعْفُوا	
that Allāh should forgive	(do) you not love?	and forgive	and let them pardon	
إِنَّ الَّذِينَ	رَحِيمٌ	غَفُورٌ	وَاللَّهُ	لَكُمْ
verily those who	Most Merciful	(is) Oft-Forgiving	and Allāh	[for] you
الْمُؤْمِنَاتِ	الْغَافِلَاتِ	يَرْمُونَ الْمُحْصَنَاتِ		
the believing women	the unaware women	accuse the chaste women		
عَذَابٌ	وَلَهُمْ	وَالْآخِرَةِ	لَعُنُوا فِي الدُّنْيَا	
(will be) a torment	and for them	and (in) the Hereafter	are cursed in the world	
الْأَلْسِنَتِ	عَلَيْهِمْ	يَوْمَ تُشْهَدُ	عَظِيمٌ	
their tongues	against them	(on the) Day (when) bear witness	great	

يَعْمَلُونَ ﴿٢٤﴾	بِمَا كَانُوا	وَأَرْجُلُهُمْ	وَأَيْدِيهِمْ
do	as to what they used to	and their legs	[and] their hands

يَوْمَئِذٍ يُوفِيهِمُ اللَّهُ دِينَهُمُ الْحَقَّ وَيَعْلَمُونَ أَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ ﴿٢٥﴾ الْخَبِيثَاتُ لِلْخَبِيثِينَ وَالْخَبِيثُونَ لِلْخَبِيثَاتِ وَالطَّيِّبَاتُ لِلطَّيِّبِينَ وَالطَّيِّبُونَ لِلطَّيِّبَاتِ أُولَئِكَ مُبَرَّءُونَ مِمَّا يَقُولُونَ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٢٦﴾ يَأْتِيهَا الَّذِينَ ءَامَنُوا لَاتَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْذِنُوا وَتُسَلِّمُوا عَلَىٰ أَهْلِهَا ذَٰلِكُمْ خَيْرٌ لَّكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٢٧﴾

25. On that Day Allāh will pay them the recompense of their deeds in full, and they will know that Allāh, He is the Manifest Truth. 26. Bad statements are for bad people (or bad women for bad men) and bad people for bad statements (or bad men for bad women). Good statements are for good people (or good women for good men) and good people for good statements (or good men for good women): such (good people) are innocent of (every) bad statement which they say; for them is forgiveness, and *Rizqun Karīm* (generous provision, i.e. Paradise). 27. O you who believe! Enter not houses other than your own, until you have asked permission and greeted those in them; that is better for you, in order that you may remember.

يَوْمَئِذٍ	دِينَهُمْ	يُوفِيهِمُ اللَّهُ	الْحَقَّ
(on) that Day	their recompense	Allah will pay them in full	the just due
وَيَعْلَمُونَ	الْمُبِينُ ﴿٢٥﴾	هُوَ الْحَقُّ	الْخَبِيثَاتُ
and they will know	the Manifest	He (is) the Truth	bad women
لِلْخَبِيثِينَ	لِلْخَبِيثَاتِ	وَالْخَبِيثُونَ	وَالطَّيِّبَاتُ
(are) for bad men	(are) for bad women	and bad men	and good women
لِلطَّيِّبِينَ	أُولَئِكَ	وَالطَّيِّبُونَ	مُبرَّءُونَ
(are) for good men	those	and good men	(are) innocent
مِمَّا يَقُولُونَ	وَرِزْقٌ	مَغْفِرَةٌ	كَرِيمٌ ﴿٢٦﴾
of what they say	and provision	(is) forgiveness	generous

بُيُوتِكُمْ	عَيْرَ	لَا تَدْخُلُوا بُيُوتًا	الَّذِينَ ءَامَنُوا	يَأَيُّهَا
your houses	other than	enter not houses	who believe	O (you)
خَيْرٌ	ذَلِكَمُ	عَلَىٰ أَهْلِهَا	وَتَسَلِمُوا	حَتَّىٰ تَسْتَأْذِنُوا
(is) better	that	[on] their people	and greeted	until you have asked permission
		لَعَلَّكُمْ تَذَكَّرُونَ ﴿٢٧﴾	لَكُمْ	
		(in order) that you may remember	for you	

فَإِنْ لَمْ تَجِدُوا فِيهَا أَحَدًا فَلَا تَدْخُلُوهَا حَتَّىٰ يُؤْذَنَ لَكُمْ وَإِنْ قِيلَ لَكُمْ ارْجِعُوا فَارْجِعُوا هُوَ أَزْكَىٰ لَكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٢٨﴾ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَدْخُلُوا بُيُوتًا غَيْرَ مَسْكُونَةٍ فِيهَا مَتَاعٌ لَكُمْ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ ﴿٢٩﴾ قُلْ لِلْمُؤْمِنِينَ يَغْضُوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا أَرْوَاحَهُمْ ذَلِكَ أَزْكَىٰ لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ ﴿٣٠﴾

28. And if you find no one therein, still enter not until permission has been given to you. And if you are asked to go back, go back, for it is purer for you. And Allāh is All-Knower of what you do. 29. There is no sin on you that you enter (without taking permission) houses uninhabited (i.e. not possessed by anybody), (when) you have any interest in them. And Allāh has knowledge of what you reveal and what you conceal. 30. Tell the believing men to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts). That is purer for them. Verily, Allāh is All-Acquainted with what they do.

فَإِنْ	لَمْ تَجِدُوا	فِيهَا	أَحَدًا	فَلَا تَدْخُلُوهَا
and if	you find not	therein	anyone	then enter not them (houses)
حَتَّىٰ يُؤْذَنَ	لَكُمْ	وَإِنْ قِيلَ	لَكُمْ	ارْجِعُوا
until permission has been given	to you	and if it is said	to you	to you (to) return
فَارْجِعُوا	هُوَ	أَزْكَىٰ	لَكُمْ	وَاللَّهُ
then go back	it	(is) purer	for you	and Allah
لَيْسَ	عَلَيْكُمْ	جُنَاحٌ	أَنْ تَدْخُلُوا بُيُوتًا	غَيْرَ
(there) is not	on you	sin	that you enter houses	not
				مَسْكُونَةٍ
				in which
				inhabited

وَقُلْ	لِلْمُؤْمِنَاتِ	يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ
and say	to the believing women	(that) they should lower [from] their gazes
وَيَحْفَظْنَ فُرُوجَهُنَّ	وَلَا يُبْدِينَ زِينَتَهُنَّ	إِلَّا مَا
and protect their private parts	and not to expose their beauty	except that
ظَهَرَ مِنْهَا	وَلْيَضْرِبْنَ	خُمُرَهُنَّ
(which) is apparent of it	and let them draw	their veils (head coverings)
عَلَى جُيُوبِهِنَّ	وَلَا يُبْدِينَ زِينَتَهُنَّ	إِلَّا لِبُعُولَتِهِنَّ
over their breasts (bosoms)	and not to reveal their beauty	to their husbands except
أَوْ آبَائِهِمْ	أَوْ آبَاءَهُمْ	بُعُولَتِهِمْ
or their fathers	or (the) fathers	(of) their husbands
بُعُولَتِهِمْ	أَوْ إِخْوَانَهُنَّ	أَوْ بَنِي
(of) their husbands	or their brothers	or (the) sons
أَخَوَاتِهِنَّ	أَوْ نِسَائِهِنَّ	أَوْ مَا
(of) their sisters	or their women	or what
أَوْ التَّالِبِينَ	غَيْرِ أُولَى الْإِرْبَةِ	مِنَ الرِّجَالِ
or male servants	having no sexual desire	of men
الَّذِينَ لَمْ يَطْهَرُوا	عَلَى عَوْرَتِ	النِّسَاءِ
who have no sense	of (the) sexual parts	(of) women
بِأَرْجُلِهِنَّ	لِيُعْلَمَ	مَا يَخْفَيْنَ
their feet	so (as) to reveal	what they hide
إِلَى اللَّهِ جَمِيعًا	أَيُّهُ	الْمُؤْمِنُونَ
to Allah all (of you)	O (you)	believers
		لَعَلَّكُمْ تَفْلِحُونَ
		so that you may be successful

وَأَنكحُوا الْأَيْمَنَ مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ إِنْ يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ وَاللَّهُ وَسِعَ عِلْمُهُ ﴿٢٣﴾ وَلِيَسْتَعْفِفِ الَّذِينَ لَا يَجِدُونَ نِكَاحًا حَتَّى يُغْنِيَهُمُ اللَّهُ مِنْ فَضْلِهِ ۗ

وَالَّذِينَ يَبْتَغُونَ الْكِتَابَ مِمَّا مَلَكَتْ أَيْمَانُكُمْ فَكَاتِبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا وَءَاتُوهُمْ
 مِنْ مَّالِ اللَّهِ الَّذِي آتَاكُمْ وَلَا تُكْرِهُوا فَتِيَّتَكُمْ عَلَى الْبِغَاءِ إِنْ أَرَدْتُمْ تَحْصِنًا لِيَبْتَغُوا عَرْضَ
 الْحَيَاةِ الدُّنْيَا وَمَنْ يُكْرِهْنَهُنَّ فَإِنَّ اللَّهَ مِنْ بَعْدِ إِكْرِهِنَّ غَفُورٌ رَحِيمٌ ﴿٣٢﴾

32. And marry those among you who are single (i.e. a man who has no wife and the woman who has no husband) and (also marry) the *Sālihūn* (pious, fit and capable ones) of your (male) slaves and maid-servants (female slaves). If they be poor, Allāh will enrich them out of His bounty. And Allāh is All-Sufficient for His creatures' needs, All-Knowing (about the state of the people). 33. And let those who find not the financial means for marriage keep themselves chaste, until Allāh enriches them of His bounty. And such of your slaves as seek a writing (of emancipation), give them such writing, if you find that there is good and honesty in them. And give them something (yourselves) out of the wealth of Allāh which He has bestowed upon you. And force not your maids to prostitution, if they desire chastity, in order that you may make a gain in the (perishable) goods of this worldly life. But if anyone compels them (to prostitution), then after such compulsion, Allāh is Oft-Forgiving, Most Merciful (to those women, i.e. He will forgive them because they have been forced to do this evil act unwillingly).

وَأَنْكِحُوا الْأَيْمَىٰ	مِنْكُمْ	وَالصَّالِحِينَ	مِنْ عِبَادِكُمْ	وَإِمَائِكُمْ
and marry the single	among you	and the pious	of your male slaves	and maid servants
إِنْ يَكُونُوا فُقَرَاءَ	يُغْنِيهِمُ اللَّهُ	مِنْ فَضْلِهِ	وَاللَّهُ	وَاسِعٌ
if they be poor	Allah will enrich them	of His bounty	and Allah	(is) All-Sufficient
عَلِيمٌ ﴿٣٢﴾	وَلْيَسْتَعْفِفِ الَّذِينَ	لَا يَجِدُونَ نِكَاحًا		
All-Knowing	and let be chaste those who	find not (financial means for) marriage		
حَتَّىٰ يُغْنِيَهُمُ اللَّهُ	مِنْ فَضْلِهِ	وَالَّذِينَ يَبْتَغُونَ	الْكِتَابَ	
until Allah enriches them	of His bounty	and those who seek	a writing (of emancipation)	
مِمَّا	مَلَكَتْ أَيْمَانُكُمْ	فَكَاتِبُوهُمْ	إِنْ عَلِمْتُمْ فِيهِمْ	
of (those) whom	your right hands possess	then give them writing	in them	
خَيْرًا	مِنْ مَالِ اللَّهِ	الَّذِي	ءَاتَاكُمْ	
good	of (the) wealth (of) Allah	which	He has bestowed upon you	

وَلَا تُكْرِهُوا فَتِيَتِكُمْ		عَلَى الْبَغَاءِ		إِنْ أَرَدْنَ تَحَصُّنًا	
and compel not your maids		to prostitution		if they desire chastity	
لِنَبْنَعُوا		عَرَضَ	لِحَيَوَاتِهِ	الدُّنْيَا	وَمَنْ
(in order) that you may seek		goods	(of) the life	(of) the world	and (he) who
يُكْرِهَهُنَّ	فَإِنَّ اللَّهَ	مِنْ بَعْدِ	إِكْرَاهِهِنَّ	عَفُورٌ	رَّحِيمٌ ﴿٢٣﴾
compels them	then verily Allah	after	their compulsion	(is) Oft-Forgiving	Most Merciful

وَلَقَدْ أَنْزَلْنَا إِلَيْكُمْ آيَاتٍ مُبِينَاتٍ وَمَثَلًا مِّنَ الَّذِينَ خَلَوْا مِن قَبْلِكُمْ وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٢٣﴾
 اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ مِثْلُ نُورِهِ كَمِشْكُوتٍ فِيهَا مِصْبَاحٌ الْمِصْبَاحُ فِي زُجَاجَةٍ
 الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِن شَجَرَةٍ مُّبْرَكَةٍ زَيْتُونَةٍ لَّا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ
 زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ نُورٌ عَلَى نُورٍ يَهْدِي اللَّهُ لِنُورِهِ مَن يَشَاءُ وَيَضْرِبُ اللَّهُ
 الْأَمْثَلَ لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٤﴾

34. And indeed We have sent down for you *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) that make things plain, and the example of those who passed away before you, and an admonition for those who are *Al-Muttaqūn* (the pious). 35. Allāh is the Light of the heavens and the earth. The parable of His Light is as (if there were) a niche and within it a lamp: the lamp is in a glass, the glass as it were a brilliant star, lit from a blessed tree, an olive, neither of the east (i.e. neither it gets sun-rays only in the morning) nor of the west (i.e. nor it gets sun-rays only in the afternoon, but it is exposed to the sun all day long), whose oil would almost glow forth (of itself), though no fire touched it. Light upon Light! Allāh guides to His Light whom He wills. And Allāh sets forth parables for mankind, and Allāh is All-Knower of everything.

وَلَقَدْ أَنْزَلْنَا		إِلَيْكُمْ	آيَاتٍ	مُّبِينَاتٍ	وَمَثَلًا
and indeed We have sent down		to you	Verses	manifest	and an example
مِّنَ الَّذِينَ خَلَوْا		مِنْ قَبْلِكُمْ	وَمَوْعِظَةً		لِّلْمُتَّقِينَ ﴿٢٣﴾
of those who passed away		before you	and an admonition		for the pious

نُورِهِ	مَثَلٌ	وَالْأَرْضِ	نُورُ السَّمَوَاتِ	اللَّهُ	
(of) His Light	(the) parable	and the earth	(is the) Light (of) the heavens	Allah	
الزُّجَاجَةِ	فِي زُجَاجَةٍ	المِصْبَاحِ	مِصْبَاحٍ	فِيهَا	كَمِشْكَوَةٍ
the glass	(is) in a glass	the lamp	(is) a lamp	within it	(is) as a niche
زَيْتُونَةٍ	مُبْرَكَةٍ	يُوقَدُ مِنْ شَجَرَةٍ	دُرِّيٍّ	كَوْكَبٍ	كَأَنَّهَا
an olive	blessed	lit from a tree	brilliant	a star	as if it (were)
وَلَوْ	يُضِيءُ	يَكَادُ زَيْتُهَا	وَلَا غَرْبِيَّةٍ	لَا شَرْقِيَّةٍ	
though	glow forth	its oil would almost	nor (of the) west	neither (of the) east	
مَنْ يَشَاءُ	يَهْدِي اللَّهُ لِنُورِهِ	عَلَى نُورٍ	نُورٍ	نَارٍ	لَمْ تَمَسَّهُ
whom He wills	Allah guides to His Light	upon light	light	fire	touched it not
عَلِيمٌ	شَيْءٍ	بِكُلِّ	وَاللَّهُ	لِلنَّاسِ	وَيَضْرِبُ اللَّهُ الْأَمْثَلَ
(is) All-Knower	thing	of every	and Allah	for mankind	and Allah sets forth parables

فِي بُيُوتٍ أذنَ اللَّهُ أن تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ، يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ ﴿٣٦﴾ رِجَالٌ لَا فُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَن ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ ﴿٣٧﴾ لِيَجْزِيََهُمُ اللَّهُ أَحْسَنَ مَا عَمِلُوا وَيَزِيدَهُم مِّن فَضْلِهِ ۗ وَاللَّهُ يَرْزُقُ مَن يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٣٨﴾

36. In houses (mosques) which Allāh has ordered to be raised (to be cleaned, and to be honoured), in them His Name is remembered [i.e. *Adhān*, *Iqāmah*, *Salāt* (prayers), invocations, recitation of the Qur'an]. Therein glorify Him (Allāh) in the mornings and in the afternoons or the evenings, 37. Men whom neither trade nor sale (business) diverts from the remembrance of Allāh (with heart and tongue) nor from performing *As-Salāt* (the prayers) nor from giving the *Zakāt* (obligatory charity). They fear a Day when hearts and eyes will be overturned (out of the horror of the torment of the Day of Resurrection). 38. That Allāh may reward them according to the best of their deeds, and add even more for them out of His Grace. And Allāh provides without measure to whom He wills.

فِي بُيُوتٍ أَذِنَ اللَّهُ	أَنْ تَرْفَعَهُ	وَيُذَكَّرَ	فِيهَا	أَسْمَهُ.
in houses Allah permitted	that they be raised	and is remembered	in them	His Name
يُسَبِّحُ لَهُ.	فِيهَا	بِالْغُدُوِّ	وَالْأَصَالِ ﴿٣٦﴾	رِجَالٌ
glorify [to] Him	in them	in the mornings	and (in) the evenings	men
لَا نَالِهِمْ	تِجَارَةً	وَلَا بَيْعًا	عَنْ ذِكْرِ اللَّهِ	
diverts them not	trade	nor sale	from (the) remembrance (of) Allah	
وَأَقَامَ	الصَّلَاةَ	وَأَيَّاءَ	الزَّكَاةَ	يَخَافُونَ يَوْمًا
and (from) offering	the prayer	and (from) giving	the Zakat	they fear a Day
نَنقَلَبُ فِيهِ	الْقُلُوبُ	وَالْأَبْصَارُ ﴿٣٧﴾	لِيَجْزِيَهُمُ اللَّهُ	
will be overturned in it	the hearts	and the eyes	that Allah may reward them	
أَحْسَنَ	مَا عَمِلُوا	وَيَزِيدُهُمْ	مِنْ فَضْلِهِ ۗ	
(according to the) best	(of) what they have done	and increase them	of His Grace	
وَاللَّهُ يَرْزُقُ	مَنْ يَشَاءُ	بِغَيْرِ	حِسَابٍ ﴿٣٨﴾	
and Allah provides	(to) whom He wills	without	account (measure)	

وَالَّذِينَ كَفَرُوا أَعْمَالُهُمْ كَسَرَابٍ بِقِيَعَةِ يَحْسَبُهُ الظَّمْآنُ مَاءً حَتَّى إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا وَوَجَدَ اللَّهَ عِنْدَهُ فُوقَهُ حِسَابَهُ، وَاللَّهُ سَرِيعُ الْحِسَابِ ﴿٣٩﴾ أَوْ كظلماتٍ في بحرٍ لجِّي يَغْشَاهُ مَوْجٌ مِّن فَوْقِهِ، مَوْجٌ مِّن فَوْقِهِ، سَحَابٌ ظلماتٍ بَعْضُهَا فَوْقَ بَعْضٍ إِذَا أَخْرَجَ يَدَهُ لَمْ يَكْذِبْهَا وَمَنْ لَمْ يُجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِن نُّورٍ ﴿٤٠﴾

39. As for those who disbelieved, their deeds are like a mirage in a desert. The thirsty one thinks it to be water until he comes up to it, he finds it to be nothing; but he finds Allāh with him, Who will pay him his due (Hell). And Allāh is Swift in taking account. 40. Or (the state of a disbeliever) is like the darkness in a vast deep sea, overwhelmed with waves topped by waves, topped by dark clouds, (layers of) darkness upon darkness: if a man stretches out his hand, he can hardly see it! And he for whom Allāh has not appointed light, for him there is no light.

بِقِيَعَةٍ	كَسْرَابٍ	أَعْمَلَهُمْ	وَالَّذِينَ كَفَرُوا			
in a lowland	(are) like a mirage	their deeds	and (as for) those who disbelieved			
لَمْ يَجِدْهُ	جَاءَهُ	حَتَّىٰ إِذَا	مَاءٌ	الْظَّمْآنُ	يَحْسِبُهُ	
he finds it not	he comes to it	until when	(to be) water	the thirsty one	thinks it	
حِسَابُهُ	فَوَقَّهٖ	وَوَجَدَ اللَّهُ عِنْدَهُ	شَيْئًا			
his due	then He will pay him in full	and he finds Allah with him	(to be) anything			
فِي بَحْرٍ	كَظَلَمَتِ	أَوْ	الْحِسَابِ	وَاللَّهُ سَرِيعٌ		
in a sea	(is) like (the) darknesses	or	(in taking) account	and Allah (is) Swift		
سَحَابٌ	مِّنْ فَوْقِهِ	مَوْجٌ	مِّنْ فَوْقِهِ	مَوْجٌ	يَغْشَاهُ	لُحِيٌّ
(are) clouds	over it	(is) a wave	over it	a wave	covers it	vast deep
أَخْرَجَ يَدَهُ	إِذَا	بَعْضُ	فَوْقَ	بَعْضُهَا	ظَلَمَتِ	
(a man) stretches out his hand	when	others	over	some of it	darknesses	
نُورًا	لَهُ	لَمْ يَجْعَلِ اللَّهُ	وَمَنْ	يَرْنَهَا	لَمْ يَكْدُ	
light	for him	Allah has not made	and (he) who	he can see it	hardly	
	مِنْ نُورٍ	لَهُ	فَمَا			
	any light	for him	then (there is) not			

أَلَمْ تَرَ أَنَّ اللَّهَ يُسَبِّحُ لَهُ، مِنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَالطَّيْرِ صَفَّتِ كُلُّ قَدِّ عِلْمَ صَلَاتِهِ، وَتَسْبِيحِهِ، وَاللَّهُ عَلِيمٌ بِمَا يَفْعَلُونَ ﴿٤١﴾ وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَإِلَى اللَّهِ الْمَصِيرُ ﴿٤٢﴾ أَلَمْ تَرَ أَنَّ اللَّهَ يُزْجِي سَحَابًا ثُمَّ يُؤَلِّفُ بَيْنَهُ، ثُمَّ يُجْعَلُهُ رُكَامًا فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلَالِهِ، وَيَنْزِلُ مِنَ السَّمَاءِ مِنْ جِبَالٍ فِيهَا مِنْ بَرَدٍ فَيُصِيبُ بِهِ، مَنْ يَشَاءُ وَيَصْرِفُهُ، عَنِ مَنْ يَشَاءُ يَكَادُ سَنَا بَرْقِهِ، يَذْهَبُ بِالْأَبْصَرِ ﴿٤٣﴾

41. See you not (O Muhammad ﷺ) that Allāh, He it is Whom glorify whosoever is in the heavens and the earth, and the birds with wings outspread (in their flight)? Of each one He (Allāh) knows indeed his *Salāt* (prayer) and his glorification [or everyone knows his *Salāt* (prayer) and his glorification]; and

Allāh is All-Knower of what they do. 42. And to Allāh belongs the sovereignty of the heavens and the earth, and to Allāh is the return (of all). 43. See you not that Allāh drives the clouds gently, then joins them together, then makes them into a heap of layers, and you see the rain comes forth from between them; and He sends down from the sky hail (like) mountains, (or there are in the heaven mountains of hail from where He sends down hail), and strikes therewith whom He wills, and averts it from whom He wills. The vivid flash of its (clouds) lightning nearly blinds the sight.

أَلَمْ تَرَ	أَنَّ اللَّهَ	يُسَبِّحُ لَهُ	مَنْ	فِي السَّمَوَاتِ	وَالْأَرْضِ
and the earth	(is) Allah	glorifies Him	whosoever	in the heavens	(do) you not see?
وَالطَّيْرُ	صَفَّتِ	كُلُّ	قَدْ عَلِمَ	صَلَاتَهُ	وَتَسْبِيحَهُ
and the birds	(with) wings	each	verily knows	his prayer	and his glorification
وَاللَّهُ	عَلِيمٌ	بِمَا	يَفْعَلُونَ	وَلِلَّهِ	مُلْكٌ
and Allah	(is) All-Knower	of what	they do	and to Allah	(belongs the) sovereignty
السَّمَوَاتِ	وَالْأَرْضِ	وَالِىَ	اللَّهِ	الْمَصِيرُ	أَلَمْ تَرَ
(of) the heavens	and the earth	and to Allah	(is) the return	and to Allah	(do) you not see?
أَنَّ اللَّهَ	يُزِجِي	سَحَابًا	ثُمَّ	يُؤَلِّفُ	بَيْنَهُ
that Allah	drives	clouds	then	joins	them together
ثُمَّ	يَجْعَلُهُ	رُكَّامًا	فَتَرَى	الْوَدْقَ	يَخْرُجُ
then	makes	them	and you	see	the rain
فِيهَا	مِنْ	جِبَالٍ	مِنْ	السَّمَاءِ	وَيَنْزِلُ
in it	[from]	mountains	from	the sky	and He sends down
سَنَا	يَكَادُ	عَنْ	مَنْ	يَشَاءُ	وَيَصْرِفُهُ
(the) flash	nearly	from whom	He wills	and averts it	whom He wills
				بَرْقِهِ	يَذْهَبُ
				(of) its lightning	takes away
					the sight

يُقَلِّبُ اللَّهُ اللَّيْلَ وَالنَّهَارَ إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ ﴿٤٣﴾ وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِّن مَّاءٍ فَمِنْهُمْ

مَنْ يَمْشِي عَلَى بَطْنِهِ وَمِنْهُمْ مَنْ يَمْشِي عَلَى رِجْلَيْنِ وَمِنْهُمْ مَنْ يَمْشِي عَلَى أَرْبَعٍ يَخْلُقُ اللَّهُ مَا يَشَاءُ
 إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٩﴾ لَقَدْ أَنْزَلْنَا آيَاتٍ مُبِينَاتٍ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى
 صِرَاطٍ مُسْتَقِيمٍ ﴿٢٠﴾

44. Allāh causes the night and the day to succeed each other (i.e. if the day is gone, the night comes, and if the night is gone, the day comes, and so on). Truly, in this is indeed a lesson for those who have insight. 45. Allāh has created every moving (living) creature from water. Of them there are some that creep on their bellies, and some that walk on two legs, and some that walk on four. Allāh creates what He wills. Verily, Allāh is Able to do all things. 46. We have indeed sent down (in this Qur'ān) manifest *Ayāt* [proofs, evidences, verses, lessons, signs, revelations, lawful and unlawful things, and the set boundaries of Islāmic religion, that make things clear (showing the Right Path of Allāh)]. And Allāh guides whom He wills to a Straight Path (i.e. to Allāh's religion of Islāmic Monotheism).

لَعِبْرَةٌ	فِي ذَلِكَ	إِنَّ	وَالنَّهَارَ	يُقَلِّبُ اللَّهُ اللَّيْلَ
(is) indeed a lesson	in this	verily	and the day	Allah causes to alternate the night
دَابَّةٍ	كُلِّ	وَاللَّهُ خَلَقَ	الْأَبْصَرَ ﴿١٩﴾	لِلْأُولَى
moving (living) creature	every	and Allah has created	insight	for those who have
وَمِنْهُمْ	عَلَى بَطْنِهِ	مَنْ يَمْشِي	فَمِنْهُمْ	مِنْ مَاءٍ
and of them	on his belly	(there is) who creeps (walks)	of them	from water
يَخْلُقُ اللَّهُ	عَلَى أَرْبَعٍ	مَنْ يَمْشِي	وَمِنْهُمْ	عَلَى رِجْلَيْنِ
Allah creates	on four	who walks	and of them	on two legs
قَدِيرٌ ﴿٢٠﴾	شَيْءٍ	عَلَى كُلِّ	إِنَّ اللَّهَ	مَا يَشَاءُ
(is) All-Powerful	thing	over every	verily Allah	what He wills
مَنْ يَشَاءُ	وَاللَّهُ يَهْدِي	مُبِينَاتٍ	لَقَدْ أَنْزَلْنَا آيَاتٍ	
whom He wills	and Allah guides	manifest	indeed We have sent down Verses	
	إِلَى صِرَاطٍ	مُسْتَقِيمٍ ﴿٢٠﴾		
	Straight	to a Path		

وَيَقُولُونَ ءَأَمَنَا بِاللَّهِ وَبِالرَّسُولِ وَأَطَعْنَا ثُمَّ تَوَلَّى فَرِيقٌ مِّنْهُمْ مِّنْ بَعْدِ ذَلِكَ وَمَا أُولَٰئِكَ
 بِالْمُؤْمِنِينَ ﴿٤٧﴾ وَإِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ إِذَا فَرِيقٌ مِّنْهُمْ مُّعْرِضُونَ ﴿٤٨﴾ وَإِن يَكُنْ
 لَهُمُ الْحَقُّ يَأْتُوا إِلَيْهِ مُذْعِنِينَ ﴿٤٩﴾ أَفِي قُلُوبِهِمْ مَّرَضٌ أَمْ ارْتَابُوا أَمْ يَخَافُونَ أَن يَحِيفَ اللَّهُ عَلَيْهِمْ
 وَرَسُولَهُ ۚ بَلْ أُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٥٠﴾

47. They (hypocrites) say: "We have believed in Allāh and in the Messenger (Muhammad ﷺ), and we obey," then a party of them turns away thereafter, such are not believers. 48. And when they are called to Allāh (i.e. His Words, the Qur'ān) and His Messenger (ﷺ), to judge between them, lo! a party of them refuses (to come) and turns away. 49. But if the truth is on their side, they come to him willingly with submission. 50. Is there a disease in their hearts? Or do they doubt or fear lest Allāh and His Messenger (ﷺ) should wrong them in judgement. Nay, it is they themselves who are the *Zālimūn* (polytheists, hypocrites and wrongdoers).

وَيَقُولُونَ	ءَأَمَنَا بِاللَّهِ	وَبِالرَّسُولِ	وَأَطَعْنَا
and they say	we have believed in Allah	and in the Messenger	and we obey
ثُمَّ تَوَلَّى فَرِيقٌ مِّنْهُمْ	مِّنْ بَعْدِ ذَلِكَ	وَمَا	أُولَٰئِكَ
then turn away a party	after that	and not	those
بِالْمُؤْمِنِينَ ﴿٤٧﴾	لِيَحْكُمَ بَيْنَهُمْ	وَإِن يَكُنْ	أَمْ يَخَافُونَ
(are) believers	to judge between them	and if is	or they fear
وَإِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ	لِيَحْكُمَ بَيْنَهُمْ	أَمْ يَخَافُونَ	أَمْ يَخَافُونَ
and when they are called	and His Messenger	to Allah	and when they are called
إِذَا فَرِيقٌ مِّنْهُمْ مُّعْرِضُونَ ﴿٤٨﴾	أَمْ يَخَافُونَ	أَمْ يَخَافُونَ	أَمْ يَخَافُونَ
behold	a party	of them	of them
يَأْتُوا إِلَيْهِ مُذْعِنِينَ ﴿٤٩﴾	أَفِي قُلُوبِهِمْ مَّرَضٌ	أَمْ يَخَافُونَ	أَمْ يَخَافُونَ
they come to him	(is there) in their hearts?	with submission	with submission
أَمْ يَخَافُونَ	أَمْ يَخَافُونَ	أَمْ يَخَافُونَ	أَمْ يَخَافُونَ
or they fear	or they fear	or they fear	or they fear
وَرَسُولَهُ ۚ	بَلْ أُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٥٠﴾	بَلْ أُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٥٠﴾	بَلْ أُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٥٠﴾
and His Messenger	nay those	and His Messenger	and His Messenger
بَلْ أُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٥٠﴾	بَلْ أُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٥٠﴾	بَلْ أُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٥٠﴾	بَلْ أُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٥٠﴾
(are) the wrongdoers	[they]	and His Messenger	and His Messenger

إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٥١﴾ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ وَيَخْشِ اللَّهَ وَيَتَّقِهِ فَأُولَئِكَ هُمُ الْفَائِزُونَ ﴿٥٢﴾ وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَنْ أُخْرَجُنَّ قُلَّ لَأَنْقَسِمُوا طَاعَةً مَعْرُوفَةً إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿٥٣﴾

51. The only saying of the faithful believers, when they are called to Allāh (His Words, the Qur'an) and His Messenger (ﷺ), to judge between them, is that they say: "We hear and we obey." And such are the successful (who will live forever in Paradise). 52. And whosoever obeys Allāh and His Messenger (ﷺ), fears Allāh, and keeps his duty (to Him), such are the successful. 53. They swear by Allāh their strongest oaths that if only you would order them, they would leave (their homes for fighting in Allāh's Cause). Say: "Swear you not; (this) obedience (of yours) is known (to be false). Verily, Allāh is Well-Acquainted with what you do."

إِنَّمَا كَانَ قَوْلَ	الْمُؤْمِنِينَ	إِذَا دُعُوا	إِلَى اللَّهِ
only was (the) saying	(of) the believers	when they are called	to Allah
وَرَسُولِهِ	لِيَحْكُمَ بَيْنَهُمْ	أَنْ يَقُولُوا	سَمِعْنَا
and His Messenger	to judge between them	that they say	we heard
وَأَطَعْنَا	وَأُولَئِكَ هُمُ	وَمَنْ يُطِيعِ اللَّهَ	
and we obeyed	and those	and whosoever obeys Allah	
وَرَسُولَهُ	وَيَخْشِ اللَّهَ	وَيَتَّقِهِ	
and His Messenger	and fears Allah	and is pious (towards) Him	
وَأَقْسَمُوا	بِاللَّهِ	جَهْدَ	أَيْمَانِهِمْ
and they swear	by Allah	strongest	their oaths
لَنْ أُخْرَجُنَّ قُلَّ	لَأَنْقَسِمُوا	قُلَّ	
(that) if you would order them	surely they would leave	say	swear not
مَعْرُوفَةً	إِنَّ اللَّهَ	خَبِيرٌ بِمَا تَعْمَلُونَ	
(is) known	verily Allah	(is) All-Aware of what you do	
طَاعَةً			
(this) obedience			

قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِن تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ مَّا حُمِّلْتُمْ وَإِن تُطِيعُوهُ تَهْتَدُوا وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلْغُ الْمُبِينُ ﴿٥٤﴾ وَعَدَّ اللَّهُ الَّذِينَ ءَامَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَن كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٥٥﴾

54. Say: "Obey Allāh and obey the Messenger (ﷺ), but if you turn away, he (Messenger Muhammad ﷺ) is only responsible for the duty placed on him (i.e. to convey Allāh's Message) and you for that placed on you. If you obey him, you shall be on the right guidance. The Messenger's duty is only to convey (the message) in a clear way (i.e. to preach in a plain way)." 55. Allāh has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the land, as He granted it to those before them, and that He will grant them the authority to practise their religion which He has chosen for them (i.e. Islām). And He will surely give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me. But whoever disbelieved after this, they are the *Fāsiqūn* (rebellious, disobedient to Allāh).

قُلْ	أَطِيعُوا اللَّهَ	وَأَطِيعُوا الرَّسُولَ	فَإِن تَوَلَّوْا	فَإِنَّمَا	عَلَيْهِ
say	obey Allah	and obey the Messenger	but if you turn away	then only	on him
	مَا حُمِّلَ	وَعَلَيْكُمْ	مَّا حُمِّلْتُمْ		
	(is) what is placed on him	and on you	(is) what is placed on you		
وَإِن تُطِيعُوهُ	تَهْتَدُوا	وَمَا	عَلَى الرَّسُولِ		
and if you obey him	you shall be guided	and (is) not	on the Messenger		
إِلَّا الْبَلْغُ	الْمُبِينُ	وَعَدَّ اللَّهُ	الَّذِينَ ءَامَنُوا		
except conveying (preach the message)	clear	Allah has promised	those who believe		
مِنكُمْ	وَعَمِلُوا الصَّالِحَاتِ	لَيَسْتَخْلِفَنَّهُمْ			
among you	and do righteous deeds	(that) He will certainly grant them succession			

مِنْ قَبْلِهِمْ		كَمَا اسْتَخْلَفَ الَّذِينَ		فِي الْأَرْضِ	
(were) before them		as He gave succession to those who		in the earth	
الَّذِي ارْتَضَى		دِينَهُمْ	لَهُمْ	وَلَيَمَكِّنَنَّ	
which He has chosen		their religion	for them	and (that) He will surely establish	
أَمْنًا	خَوْفِهِمْ	مِنْ بَعْدِ	وَلَيَبْدِلَنَّهُمْ		لَهُمْ
(a safe) security	their fear	after	and He will surely give them in exchange		for them
وَمَنْ كَفَرَ		شَيْئًا	بِي	لَا يُشْرِكُونَ	يَعْبُدُونِي
and whoever disbelieved		anything	with Me	associating not	they worship Me
الْفَاسِقُونَ		هُمُ	فَأُولَٰئِكَ	ذَٰلِكَ	بَعْدَ
(are) the disobedient		[they]	then those	that	after

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ﴿٥٦﴾ لَا تَحْسَبَنَّ الَّذِينَ كَفَرُوا مُعْجِزِينَ فِي الْأَرْضِ وَمَا وَهُمْ إِلَّا نَارُ الْآبِئَانِ الَّذِينَ يَأْتِيهِمُ الْمَوْتُ يَأْتِيهِمُ الْمَوْتُ لَيْسْتَ عِندَ نَفْسِكَ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلَاثَ مَرَّاتٍ مِنْ قَبْلِ صَلَاةِ الْفَجْرِ وَحِينَ تَضَعُونَ ثِيَابَكُمْ مِنَ الظَّهِيرَةِ وَمِنْ بَعْدِ صَلَاةِ الْعِشَاءِ ثَلَاثُ عَوْرَاتٍ لَكُمْ لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدَ هُنَّ طَوَّافُونَ عَلَيْكُمْ بَعْضُكُمْ عَلَى بَعْضٍ كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٨﴾

56. And perform *As-Salāt* (the prayers), and give *Zakāt* (obligatory charity) and obey the Messenger (Muhammad ﷺ) that you may receive mercy (from Allāh). 57. Consider not that the disbelievers can escape in the land. Their abode shall be the Fire and worst indeed is that destination. 58. O you who believe! Let your slaves and slave-girls, and those among you who have not come to the age of puberty ask your permission (before they come to your presence) on three occasions: before *Fajr* (morning) *Salāt* (prayer), and while you put off your clothes for the noonday (rest), and after the '*Ishā*' (night) *Salāt* (prayer). (These) three times are of privacy for you; other than these times there is no sin on you or on them to move about, attending to each other. Thus Allāh makes clear the *Ayāt* (the Verses of this Qur'ān, showing proofs for the legal

aspects of permission for visits) to you. And Allāh is All-Knowing, All-Wise.

وَأَطِيعُوا الرَّسُولَ		وَأَتُوا الزَّكَاةَ		وَأَقِيمُوا الصَّلَاةَ	
and obey the Messenger		and pay Zakat (alms)		and perform the prayer	
مُعْجِزِينَ	الَّذِينَ كَفَرُوا	لَا تَحْسَبَنَّ	لَعَلَّكُمْ تَرْحَمُونَ ﴿٥٦﴾		
(can) escape	those who disbelieved	consider not	so that you may receive mercy		
وَلَيْسَ الْمَصِيرُ ﴿٥٧﴾		النَّارُ	وَمَا لَهُمْ	فِي الْأَرْضِ	
and worst indeed is the destination		(is) the Fire	and their abode	in the land	
مَلَكَتْ أَيْمَانُكُمْ		الَّذِينَ	لَيْسَتَنِّيَكُمْ	يَأْتِيهَا الَّذِينَ آمَنُوا	
your right hands possess	those whom	let ask your permission	who believe	O (you)	
مِنْ قَبْلِ	مِنْكُمْ	لَمْ يَبْلُغُوا الْحُلُمَ		وَالَّذِينَ	
before	of you	(did) not attain the (age of) puberty		and those who	
وَمِنْ بَعْدِ	مِنَ الظُّهْرِ	تَضَعُونَ ثِيَابَكُمْ	وَحِينَ	الْفَجْرِ	صَلَاةَ
and after	for the noonday	you put off your clothes	and while	(of) dawn	(the) prayer
لَكُمْ	عَوْرَاتٍ	ثَلَاثُ	الْعِشَاءِ	صَلَاةَ	
for you	(are) times of privacy	(these) three	(of) Isha (late night)	(the) prayer	
طَوَّافُونَ		بَعْدَهُنَّ	جُنَاحٌ	وَلَا عَلَيْهِمْ	لَيْسَ عَلَيْكُمْ
(to) move about (attending)		afterwards	sin	on them	nor (there) is not on you
الْآيَاتِ	لَكُمْ	كَذَلِكَ يَبَيِّنُ اللَّهُ	عَلَى بَعْضِ	بَعْضُكُمْ	
the Verses	to you	thus Allah makes clear	over (some) others	some of you to you	
حَكِيمٌ ﴿٥٨﴾		عَلِيمٌ	وَاللَّهُ		
All-Wise		(is) All-Knowing	and Allah		

وَإِذَا بَلَغَ الْأَطْفَالُ مِنْكُمْ الْحُلُمَ فَلْيَسْتَأْذِنُوا كَمَا اسْتَأْذَنَ الَّذِينَ مِنْ قَبْلِهِمْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٨﴾ وَالْقَوَاعِدُ مِنَ النِّسَاءِ الَّتِي لَا يَرْجُونَ نِكَاحًا فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَنْ يَضَعْنَ ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجَاتٍ بِزِينَةٍ وَأَنْ

يَسْتَعْفِفْنَ خَيْرَ لَّهُمْ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٦٠﴾

59. And when the children among you come to puberty, then let them (also) ask for permission, as those senior to them (in age). Thus Allāh makes clear His *Ayāt* (Commandments and legal obligations) for you. And Allāh is All-Knowing, All-Wise. 60. And as for women past childbearing who do not expect wedlock, it is no sin on them if they discard their (outer) clothing in such a way as not to show their adornment. But to refrain (i.e. not to discard their outer clothing) is better for them. And Allāh is All-Hearer, All-Knower.

وِإِذَا بَلَغَ	الْأَطْفَالَ	مِنْكُمْ	الْحَمُّ
and when attain	the children	among you	the (age of) puberty
فَلْيَسْتَعْفِفُوا	كَمَا اسْتَعَانَ الَّذِينَ	مِنْ قَبْلِهِمْ	
then let them seek permission	as sought permission those who	(were) before them	
كَذَلِكَ يَبَيِّنُ اللَّهُ	لَكُمْ	ءَايَاتِهِ ۗ	وَاللَّهُ
thus Allah makes clear	for you	His Verses	and Allah
حَكِيمٌ ﴿٥٩﴾	وَالْقَوَاعِدُ	مِنَ النِّسَاءِ	الَّتِي
All-Wise	and past childbearing	from the women	who
لَا يَرْجُونَ نِكَاحًا	فَلَيْسَ	عَلَيْهِنَّ جُنَاحٌ	أَنْ يَضَعْنَ ثِيَابَهُنَّ
(do) not expect wedlock	then (it) is not	on them	that they discard their clothes
عَيْرٌ	مُتَبَرِّجَاتٍ	بِزِينَتِهِنَّ	وَأَنْ يَسْتَعْفِفْنَ
not	showing	(their) beauty	and that they (modestly) refrain
خَيْرٌ			
(is) better			
لَهُنَّ	وَاللَّهُ	سَمِيعٌ	عَلِيمٌ ﴿٦٠﴾
for them	and Allah	(is) All-Hearer	All-Knower

لَيْسَ عَلَى الْأَعْمَى حَرَجٌ وَلَا عَلَى الْأَعْرَجِ حَرَجٌ وَلَا عَلَى الْمَرِيضِ حَرَجٌ وَلَا عَلَى أَنْفُسِكُمْ أَنْ تَأْكُلُوا مِنْ بُيُوتِكُمْ أَوْ بُيُوتِ آبَائِكُمْ أَوْ بُيُوتِ أُمَّهَاتِكُمْ أَوْ بُيُوتِ إِخْوَانِكُمْ أَوْ بُيُوتِ أَخَوَاتِكُمْ أَوْ بُيُوتِ أَعْمَامِكُمْ أَوْ بُيُوتِ عَمَّاتِكُمْ أَوْ بُيُوتِ أَخَوَاتِكُمْ أَوْ بُيُوتِ خَالَاتِكُمْ أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ مِمَّا فَرَغَ

أَوْ صَدِيقِكُمْ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَأْكُلُوا جَمِيعًا أَوْ أَشْتَاتًا فَإِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَى أَنْفُسِكُمْ تَحِيَّةً مِّنْ عِنْدِ اللَّهِ مُبْرَكَةٌ طَيِّبَةٌ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٦١﴾

61. There is no restriction on the blind, nor any restriction on the lame, nor any restriction on the sick, nor on yourselves, if you eat from your houses, or the houses of your fathers, or the houses of your mothers, or the houses of your brothers, or the houses of your sisters, or the houses of your father's brothers, or the houses of your father's sisters, or the houses of your mother's brothers, or the houses of your mother's sisters, or (from that) whereof you hold keys, or (from the house) of a friend. No sin on you whether you eat together or apart. But when you enter the houses, greet one another with a greeting from Allāh (i.e. say: *السلام عليكم ورحمة الله وبركاته* *As-Salāmu 'Alaikum wa Rahmatullāhi wa Barakātuhu* – peace be on you and Allāh's Mercy and His Blessings), blessed and good. Thus Allāh makes clear the *Ayāt* (these Verses or your religious symbols and signs, etc.) to you that you may understand.

لَيْسَ عَلَى الْأَعْمَى	حَرَجٌ	وَلَا	عَلَى الْأَعْرَجِ	حَرَجٌ	وَلَا
(there) is not on the blind	restriction	nor	on the lame	restriction	nor
عَلَى الْمَرِيضِ	حَرَجٌ	وَلَا	عَلَى أَنْفُسِكُمْ	أَنْ تَأْكُلُوا	مِنْ بُيُوتِكُمْ
on the sick	restriction	nor	on yourselves	that you eat	from your houses
أَوْ بُيُوتِ	ءَابَائِكُمْ	أَوْ بُيُوتِ	أُمَّهَاتِكُمْ	أَوْ بُيُوتِ	أَوْ بُيُوتِ
or houses	(of) your fathers	or houses	(of) your mothers	or houses	or houses
إِخْوَانِكُمْ	أَوْ بُيُوتِ	أَخَوَاتِكُمْ	أَوْ بُيُوتِ	أَعْمَامِكُمْ	
(of) your brothers	or houses	(of) your sisters	or houses	(of) your paternal uncles	
أَوْ بُيُوتِ	عَمَّاتِكُمْ	أَوْ بُيُوتِ	أَخْوَالَكُمْ	أَوْ بُيُوتِ	
or houses	(of) your paternal aunts	or houses	(of) your maternal uncles	or houses	
خَالَاتِكُمْ	أَوْ مَا	مَلَكَتُمْ مَفَاتِحَهُ	أَوْ صَدِيقِكُمْ		
(of) your maternal aunts	or (from) what	you hold its keys	or your friend		
لَيْسَ عَلَيْكُمْ	جُنَاحٌ	أَنْ تَأْكُلُوا جَمِيعًا	أَوْ أَشْتَاتًا		
(there) is not on you	sin	that you eat together	or apart		

فَإِذَا دَخَلْتُمْ	بُيُوتًا	فَسَلِّمُوا	عَلَىٰ أَنْفُسِكُمْ
but when you enter	houses	then greet	[on] yourselves (one another)
تَحِيَّةً	مِّنْ عِنْدِ اللَّهِ	مُبْرَكَةً	طَيِّبَةً
a greeting	from Allah	blessed	(and) good
لَكُمْ	الْآيَاتِ	لَعَلَّكُمْ تَعْقِلُونَ	
for you	the Signs	so that you may understand	

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ ءَامَنُوا بِاللَّهِ وَرَسُولِهِ وَإِذَا كَانُوا مَعَهُ عَلَىٰ أَمْرٍ جَامِعٍ لَّمْ يَذْهَبُوا حَتَّىٰ يَسْتَأْذِنُوهُ إِنَّ الَّذِينَ يَسْتَأْذِنُونَكَ أُولَٰئِكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ فَإِذَا أَسْتَأْذَنُوكَ لِبَعْضِ شَأْنِهِمْ فَأَذَنَ لِمَن شِئْتَ مِنْهُمْ وَاسْتَغْفَرَهُمُ اللَّهُ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٣٦﴾

62. The true believers are only those who believe in (the Oneness of) Allāh and His Messenger (Muhammad ﷺ); and when they are with him on some common matter, they go not away until they have asked his permission. Verily, those who ask your permission, those are they who (really) believe in Allāh and His Messenger. So, if they ask your permission for some affairs of theirs, give permission to whom you will of them, and ask Allāh for their forgiveness. Truly, Allāh is Oft-Forgiving, Most Merciful.

وَرَسُولِهِ	الَّذِينَ ءَامَنُوا بِاللَّهِ	إِنَّمَا الْمُؤْمِنُونَ		
and His Messenger	(are) those who believed in Allah	only the (true) believers		
لَّمْ يَذْهَبُوا	جَامِعٍ	عَلَىٰ أَمْرٍ	مَعَهُ	وَإِذَا كَانُوا
they go not away	common	on a matter	with him	and when they are
أُولَٰئِكَ	يَسْتَأْذِنُونَكَ	إِنَّ الَّذِينَ	حَتَّىٰ يَسْتَأْذِنُوهُ	
they	ask your permission	verily those who	until they have asked his permission	
أَسْتَأْذِنُوكَ	فَإِذَا	وَرَسُولِهِ	الَّذِينَ يُؤْمِنُونَ بِاللَّهِ	
they ask your permission	so when	and His Messenger	(are) those who believe in Allah	
مِنْهُمْ	لِمَن شِئْتَ	فَأَذَنَ	شَأْنِهِمْ	لِبَعْضِ
of them	to whom you wish	then give permission	affairs of theirs	for some

رَّحِيمٌ ﴿٦٣﴾	عَفُورٌ	إِنَّ اللَّهَ	لَهُمُ اللَّهُ	وَأَسْتَغْفِرْ
Most Merciful	(is) Oft-Forgiving	truly Allah	(of) Allah for them	and ask forgiveness

لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا قَدْ يَعْلَمُ اللَّهُ الَّذِينَ يَتَسَلَّلُونَ مِنْكُمْ لِوَاذًا فَلِيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ ﴿٦٤﴾ ۞ الْآيَاتُ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ قَدْ يَعْلَمُ مَا أَنْتُمْ عَلَيْهِ وَيَوْمَ يُرْجَعُونَ إِلَيْهِ فَيُنَبِّئُهُمْ بِمَا عَمِلُوا وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٦٥﴾

63. Make not the calling of the Messenger (Muhammad ﷺ) among you as your calling one of another. Allāh knows those of you who slip away under shelter (of some excuse without taking the permission to leave, from the Messenger ﷺ). And let those who oppose the Messenger's (Muhammad's) commandment (i.e. his *Sunnah* – legal ways, orders, acts of worship, statements) (among the sects) beware, lest some *Fitnah* (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant) should befall them or a painful torment be inflicted on them. 64. Certainly, to Allāh belongs all that is in the heavens and the earth. Surely, He knows your condition and (He knows) the Day when they will be brought back to Him, then He will inform them of what they did. And Allāh is All-Knower of everything.

بَعْضِكُمْ	كُدُعَاءَ	بَيْنَكُمْ	الرَّسُولِ	لَا تَجْعَلُوا دُعَاءَ
(of) some of you	as (the) calling	among you	(of) the Messenger	make not (the) calling
لِوَاذًا	مِنْكُمْ	الَّذِينَ يَتَسَلَّلُونَ	قَدْ يَعْلَمُ اللَّهُ	بَعْضًا
under shelter	of you	those who slip away	truly Allah knows	others
أَنْ تُصِيبَهُمْ	يُخَالِفُونَ عَنْ أَمْرِهِ	فَلِيَحْذَرِ الَّذِينَ		
lest should befall them	oppose [from] his commandment	and let beware those who		
إِنَّ	آلَا	أَلِيمٌ ﴿٦٤﴾	عَذَابٌ	أَوْ يُصِيبَهُمْ
certainly	[no doubt]	painful	a torment	or befall them
مَا	قَدْ يَعْلَمُ	وَالْأَرْضِ	فِي السَّمَوَاتِ	لِلَّهِ مَا
what	surely He knows	and the earth	(is) in the heavens	to Allah (belongs all) that

نَذِيرًا ﴿١﴾	الَّذِي	لَهُ	مُلْكٌ	السَّمَوَاتِ	وَالْأَرْضِ
a warner	He Who	to Him (belongs)	(the) dominion	(of) the heavens	and the earth
وَلَمْ يَخِذْ وَلَدًا	وَلَمْ يَكُنْ	لَهُ	شَرِيكٌ	فِي الْمَلِكِ	
and He has not taken a son	and He has not	for Him	a partner	in the dominion	
وَخَلَقَ	كُلَّ	شَيْءٍ	فَقَدَرَهُ	نَقْدِيرًا ﴿٢﴾	
and He has created	every	thing	and has measured it	(to its) due measurement	
وَاتَّخَذُوا	مِنْ دُونِهِ	ءَالِهَةً	لَا يَخْلُقُونَ	شَيْئًا	
yet they have taken	besides Him	gods	they (did) not create anything		
وَهُمْ يُخْلَقُونَ	وَلَا يَمْلِكُونَ	لِأَنْفُسِهِمْ	ضَرًّا		
but they are created	and they neither possess	for themselves	any harm		
وَلَا نَفْعًا	وَلَا يَمْلِكُونَ	مَوْتًا	وَلَا حَيَاةً	وَلَا تُشْعِرُونَ ﴿٣﴾	
nor any benefit	nor they possess death	nor life	nor	(able to) raising the dead	

وَقَالَ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا إِفْكٌ افْتَرَاهُ وَأَعَانَهُ عَلَيْهِ قَوْمٌ آخَرُونَ فَقَدْ جَاءُوا ظُلْمًا وَزُورًا ﴿٤﴾ وَقَالُوا أَسَاطِيرُ الْأَوَّلِينَ أَكُتِبَ لَهُمْ فِيهَا تَمَلُّ عَلَىٰ بُكْرَةٍ وَأَصِيلًا ﴿٥﴾ قُلْ أَنْزَلَهُ الَّذِي يَعْلَمُ السِّرَّ فِي السَّمَوَاتِ وَالْأَرْضِ إِنَّهُ كَانَ غَفُورًا رَحِيمًا ﴿٦﴾

4. Those who disbelieve say: "This (the Qur'an) is nothing but a lie that he (Muhammad ﷺ) has invented, and others have helped him at it. In fact, they have produced an unjust wrong (thing) and a lie." 5. And they say: "Tales of the ancients which he has written down, and they are dictated to him morning and afternoon." 6. Say: "It (this Qur'an) has been sent down by Him (Allāh) (the Real Lord of the heavens and earth) Who knows the secret of the heavens and the earth. Truly, He is Ever Oft-Forgiving, Most Merciful."

وَقَالَ	الَّذِينَ كَفَرُوا	إِنْ هَذَا	إِلَّا إِفْكٌ	افْتَرَاهُ
and say	those who disbelieve	this (is) nothing	but a lie	he invented it
وَأَعَانَهُ	عَلَيْهِ قَوْمٌ	آخَرُونَ	فَقَدْ جَاءُوا	ظُلْمًا
and helped him	at it	people	other	but verily they have produced a wrong (thing)

وَزُورًا ﴿١٦﴾	وَقَالُوا	أَسْطِيرُ	الْأَوَّلِينَ	اَكْتَتَبَهَا
and a lie	and they say	tales	(of) the ancients	which he has written down
فَهِىَ تَمْلَى	عَلَيْهِ	بُكْرَةَ	وَأَصِيلًا ﴿١٧﴾	قُلْ
and they are dictated	to him	morning	and afternoon	say
الَّذِى يَعْلَمُ	السِّرِّ	فِى السَّمَوَاتِ	وَالْأَرْضِ	إِنَّهُ كَانَ
He Who knows	the secret	of the heavens	and the earth	truly He is
	غَفُورًا	رَحِيمًا ﴿١٨﴾		
	Oft-Forgiving	Most Merciful		

وَقَالُوا مَا لِ هَذَا الرَّسُولِ يَأْكُلُ الطَّعَامَ وَيَمْشَى فِي الْأَسْوَاقِ لَوْلَا أُنزِلَ إِلَيْهِ مَلَكٌ فَيَكُونُ مَعَهُ نَذِيرًا ﴿١٧﴾ أَوْ يُنزِلَ إِلَيْهِ كَنْزٌ أَوْ تَكُونُ لَهُ جَنَّةٌ يَأْكُلُ مِنْهَا وَقَالَ الظَّالِمُونَ إِنْ تَتَّبِعُونَ إِلَّا رَجُلًا مَسْحُورًا ﴿١٨﴾ أَنْظِرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَلَ فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا ﴿١٩﴾

7. And they say: "Why does this Messenger (Muhammad ﷺ) eat food, and walk about in the markets (as we). Why is not an angel sent down to him to be a warner with him? 8. "Or (why) has not a treasure been granted to him, or why has he not a garden whereof he may eat?" And the *Zālimūn* (polytheists and wrongdoers) say: "You follow none but a man bewitched." 9. See how they strike similitudes for you, so they have gone astray, and they cannot find a (Right) Path.

وَقَالُوا	مَا لِ	هَذَا	الرَّسُولِ	يَأْكُلُ الطَّعَامَ	وَيَمْشَى
and they say	why (does)	this	Messenger	eat food	and walk about
فِى الْأَسْوَاقِ	لَوْلَا أُنزِلَ	إِلَيْهِ	مَلَكٌ	فَيَكُونُ مَعَهُ	
in the markets	why is not sent down	to him	an angel	then he be with him	
نَذِيرًا ﴿١٧﴾	أَوْ يُنزِلَ	إِلَيْهِ	كَنْزٌ	أَوْ تَكُونُ	لَهُ
a warner	or (why) is (not) granted	to him	a treasure	or (why) is (not)	for him
جَنَّةٌ	يَأْكُلُ	مِنْهَا	وَقَالَ الظَّالِمُونَ	إِنْ تَتَّبِعُونَ	
a garden	he may eat	whereof	and the wrongdoers say	you follow none	

إِلَّا رَجُلًا	مَسْحُورًا ﴿٨﴾	أَنْظِرْ كَيْفَ	صَرَبُوا لَكَ	الْأَمْثَلِ
but a man	bewitched	see how	they coin for you	similitudes
فَضَلُوا	فَلَا يَسْتَطِيعُونَ	سَبِيلًا ﴿٩﴾		
so they have gone astray	and they can not (find)	a (Right) Path		

تَبَارَكَ الَّذِي إِنْ شَاءَ جَعَلَ لَكَ خَيْرًا مِنْ ذَلِكَ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَيَجْعَلُ لَكَ قُصُورًا ﴿١٠﴾ بَلْ كَذَّبُوا بِالسَّاعَةِ وَأَعْتَدْنَا لِمَنْ كَذَّبَ بِالسَّاعَةِ سَعِيرًا ﴿١١﴾ إِذْ أَرَاتَهُمْ مِنْ مَكَانٍ بَعِيدٍ سَمِعُوا لَهَا تَغِيظًا وَزَفِيرًا ﴿١٢﴾ وَإِذَا أُلْقُوا مِنْهَا مَكَانًا ضَيِّقًا مُقَرَّنِينَ دَعَا هُنَالِكَ ثُبُورًا ﴿١٣﴾ لَا تَدْعُوا الْيَوْمَ ثُبُورًا وَاحِدًا وَاذْعُوا ثُبُورًا كَثِيرًا ﴿١٤﴾

10. Blessed is He Who, if He wills, will assign you better than (all) that – Gardens under which rivers flow (Paradise) and will assign you palaces (i.e. in Paradise). 11. Nay, they deny the Hour (the Day of Resurrection), and for those who deny the Hour, We have prepared a flaming Fire (i.e. Hell). 12. When it (Hell) sees them from a far place, they will hear its raging and its roaring. 13. And when they shall be thrown into a narrow place thereof, chained together, they will exclaim therein for destruction. 14. Exclaim not today for one destruction, but exclaim for much destruction.

تَبَارَكَ الَّذِي	إِنْ شَاءَ	جَعَلَ لَكَ	خَيْرًا	مِنْ ذَلِكَ
blessed is He Who	if He wishes	will assign [for] you	better	than that
جَنَّاتٍ	تَجْرِي مِنْ تَحْتِهَا	وَيَجْعَلُ	لَكَ	قُصُورًا ﴿١٠﴾
Gardens	flowing under them	and He will assign	[for] you	palaces
بَلْ كَذَّبُوا	بِالسَّاعَةِ	وَأَعْتَدْنَا	لِمَنْ كَذَّبَ	بِالسَّاعَةِ
nay they deny	the Hour	and We have prepared	for (those) who deny	the Hour
سَعِيرًا ﴿١١﴾	إِذَا	رَأَتْهُمْ	مِنْ مَكَانٍ	بَعِيدٍ
a flaming Fire	when	it sees them	from a place	far
وَزَفِيرًا ﴿١٢﴾	وَإِذَا أُلْقُوا	مِنْهَا	مَكَانًا	ضَيِّقًا
and roaring	and when they will be thrown	thereof	(into) a place	narrow

لَا نَدْعُوا الْيَوْمَ	ثُبُورًا	دَعُوا هُنَالِكَ	مُقَرَّنِينَ
call not today	(for) destruction	they will call therein	chained together
كَثِيرًا	وَأَدْعُوا ثُبُورًا	وَاحِدًا	ثُبُورًا
many	but call for destructions	one	(for) destruction

قُلْ أَذَلِكَ خَيْرٌ أَمْ جَنَّةُ الْخُلْدِ الَّتِي وَعَدَ الْمُتَّقُونَ كَانَتْ لَهُمْ جَزَاءً وَمَصِيرًا ﴿١٥﴾
 لَهُمْ فِيهَا مَا يَشَاءُونَ خَالِدِينَ كَانَتْ عَلَى رَبِّكَ وَعْدًا مَسْئُولا ﴿١٦﴾ وَيَوْمَ يَحْشُرُهُمْ
 وَمَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ فَيَقُولُ ءَأَنْتُمْ أَضَلَلْتُمْ عِبَادِي هَؤُلَاءِ أَمْ هُمْ ضَلُّوا
 السَّبِيلَ ﴿١٧﴾

15. Say: (O Muhammad ﷺ) "Is that (torment) better or the Paradise of Eternity which is promised to the *Muttaqūn* (the pious)?" It will be theirs as a reward and as a final destination. 16. For them there will be therein all that they desire, and they will abide (therein forever). It is a promise binding upon your Lord that must be fulfilled. 17. And on the Day when He will gather them together and that which they worship besides Allāh [idols, angels, pious men, saints]. He will say: "Was it you who misled these My slaves or did they (themselves) stray from the (Right) Path?"

قُلْ	أَذَلِكَ	خَيْرٌ	أَمْ جَنَّةُ	الْخُلْدِ	الَّتِي
say	(is) that?	better	or (the) Paradise	(of) Eternity	which
وَعَدَ الْمُتَّقُونَ	كَانَتْ لَهُمْ	جَزَاءً			
have been promised (to) the pious (people)	it will be for them	(as) a reward			
وَمَصِيرًا ﴿١٥﴾	هُمْ	فِيهَا	مَا يَشَاءُونَ		
and (as a final) destination	for them	(will be) therein	(all) that they desire		
خَالِدِينَ	كَانَتْ	عَلَى رَبِّكَ	وَعْدًا	مَسْئُولا ﴿١٦﴾	
they (will) abide forever	that is	upon your Lord	a promise	(that must) be fulfilled	
وَيَوْمَ	يَحْشُرُهُمْ	وَمَا يَعْبُدُونَ			
and (on the) Day (when)	He will gather them	and that which they worship			

هَؤُلَاءِ	عِبَادِي	أَنْتُمْ أَضَلَلْتُمْ	فَيَقُولُ	مِنْ دُونِ اللَّهِ
these	My slaves	(did) you mislead?	so He will say	besides Allah
ضَلُّوا السَّبِيلَ ﴿١٧﴾			أَمْ هُمْ	
went astray from the (Right) Path			or they	

قَالُوا سُبْحٰنَكَ مَا كَانَ يُنْبِغِي لَنَا أَنْ نَتَّخِذَ مِنْ دُونِكَ مِنْ أَوْلِيَاءَ وَلٰكِنْ مَتَّعْتَهُمْ
وَأَبَاءَهُمْ حَتَّى نَسُوا الذِّكْرَ وَكَانُوا قَوْمًا بُورًا ﴿١٨﴾ فَقَدْ كَذَّبْتُمْ بِمَا نَقُولُونَ
فَمَا تَسْتَطِيعُونَ صَرْفًا وَلَا نَصْرًا وَمَنْ يَظْلِم مِّنكُمْ نَذِقْهُ عَذَابًا كَبِيرًا ﴿١٩﴾
وَمَا أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ إِلَّا إِنَّهُمْ لَيَأْكُلُونَ الطَّعَامَ وَيَمْشُونَ فِي
الْأَسْوَاقِ وَجَعَلْنَا بَعْضَكُمْ لِبَعْضٍ فِتْنَةً أَتَصْبِرُونَ ﴿٢٠﴾ وَكَانَ رَبُّكَ بَصِيرًا ﴿٢١﴾

18. They will say: "Glorified are You! It was not for us to take any *Auliya'* (Protectors, Helpers) besides You, but You gave them and their fathers comfort till they forgot the warning, and became a lost people (doomed to total loss)." 19. Thus they (false gods – all deities other than Allāh) will deny you (polytheists) regarding what you say (that they are gods besides Allāh), then you can neither avert (the punishment) nor get help. And whoever among you does wrong (i.e. sets up rivals to Allāh), We shall make him taste a great torment. 20. And We never sent before you (O Muhammad ﷺ) any of the Messengers but verily, they ate food and walked in the markets. And We have made some of you as a trial for others; will you have patience? And your Lord is Ever All-Seer (of everything).

قَالُوا سُبْحٰنَكَ	مَا كَانَ	يَنْبِغِي لَنَا	أَنْ نَتَّخِذَ	مِنْ دُونِكَ
they will say Glorified are You	(it) was not	proper for us	to take	besides You
مِنْ أَوْلِيَاءَ	وَلٰكِنْ مَتَّعْتَهُمْ	وَأَبَاءَهُمْ		
any Protectors	[and] but you gave them comfort	and their fathers		
حَتَّى نَسُوا الذِّكْرَ	وَكَانُوا قَوْمًا	بُورًا ﴿١٨﴾	فَقَدْ كَذَّبْتُمْ	
till they forgot the remembrance	and became a people	lost	so verily they deny you	

وَلَا نَصْرًا	فَمَا تَسْتَطِيعُونَ صَرْفًا	بِمَا تَقُولُونَ		
nor (to) help	so you are not able (to) avert	regarding what you say		
عَذَابًا	نُذِقَهُ	مِّنكُمْ	وَمَنْ يَظْلِمِ	
a torment	We shall make him taste	among you	and whoever does wrong	
كَبِيرًا ﴿٢١﴾	وَمَا أَرْسَلْنَا قَبْلَكَ	مِنَ الْمُرْسَلِينَ	إِلَّا	إِنَّهُمْ
great	and We sent not before you	any (of) the Messengers	but	verily they
لِيَأْكُلُوا	الطَّعَامَ وَيَمْشُوا	فِي الْأَسْوَاقِ	وَجَعَلْنَا	بَعْضَكُمْ
[surely] ate food	and walked	in the markets	and We have made some of you	
لِبَعْضٍ	فِتْنَةً	أَتَصْبِرُونَ	وَكَانَ	رَبُّكَ
for others	(as) a trial	(will) you have patience?	and your Lord is	بَصِيرًا ﴿٢٢﴾
			(Ever) All-seer	



﴿ وَقَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا لَوْلَا أُنزِلَ عَلَيْنَا الْمَلَائِكَةُ أَوْ نَرَى رَبَّنَا لَقَدِ اسْتَكْبَرُوا فِي أَنْفُسِهِمْ وَعَتَوْا عُتْوًا كَبِيرًا ﴿21﴾ يَوْمَ يَرَوْنَ الْمَلَائِكَةَ لَا بُشْرَى يَوْمَئِذٍ لِلْمُجْرِمِينَ وَيَقُولُونَ حَجْرًا مَحْجُورًا ﴿22﴾ وَقَدِمْنَا إِلَى مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَنْثُورًا ﴿23﴾ ﴾

21. And those who expect not a Meeting with Us (i.e. those who deny the Day of Resurrection and the life of the Hereafter) said: "Why are not the angels sent down to us, or why do we not see our Lord?" Indeed they think too highly of themselves, and are scornful with great pride. 22. On the Day they will see the angels – no glad tidings will there be for the *Mujrimūn* (criminals, disbelievers, polytheists, sinners) that day. And they (angels) will say: "All kinds of glad tidings are forbidden to you," [none will be allowed to enter Paradise except the one who said: *Lā ilāha illallāh* (none has the right to be worshipped but Allāh), and acted practically on its legal orders and obligations]. 23. And We shall turn to whatever deeds they (disbelievers, polytheists, sinners) did, and We shall make such deeds as scattered floating particles of dust.

وَقَالَ	الَّذِينَ لَا يَرْجُونَ	لِقَاءَنَا	لَوْلَا
and said	those who expect not	a Meeting with Us	why not
أُنزِلَ عَلَيْنَا	الْمَلَائِكَةُ	أَوْ نَرَى رَبَّنَا	لَقَدِ اسْتَكْبَرُوا
are sent down to us	the angels	or we see our Lord	indeed they are arrogant
فِي أَنْفُسِهِمْ	وَعَتَوْا عُتْوًا	كَبِيرًا ﴿21﴾	يَوْمَ
within themselves	and are scornful (with) pride	great	(on the) Day
يَرَوْنَ الْمَلَائِكَةَ	لَا بُشْرَى	يَوْمَئِذٍ	لِلْمُجْرِمِينَ
they will see the angels	no glad tidings (there will be)	that day	for the criminals
وَيَقُولُونَ حَجْرًا	مَحْجُورًا ﴿22﴾	وَقَدِمْنَا	
and they (the angels) will say (all glad tidings are) forbidden	and they (the angels) will say (all glad tidings are) forbidden	and We shall turn	strictly
إِلَى مَا عَمِلُوا	مِنْ عَمَلٍ	فَجَعَلْنَاهُ	هَبَاءً
to whatever they did	from deed[s]	and We shall make it	(as) dust
		مَنْثُورًا ﴿23﴾	scattered

أَصْحَابُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُسْتَقَرًّا وَأَحْسَنُ مَقِيلًا ﴿24﴾ وَيَوْمَ تَشَقَقُ السَّمَاءُ بِالْغَمِّمْ وَنُزِّلَ الْمَلَائِكَةُ تَنْزِيلًا ﴿25﴾ الْمَلِكُ يَوْمَئِذٍ الْحَقُّ لِلرَّحْمَنِ وَكَانَ يَوْمًا عَلَى الْكَافِرِينَ عَسِيرًا

﴿٢٤﴾ وَيَوْمَ يَعِضُ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ يَلَيْتَنِي أَتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا ﴿٢٥﴾

24. The dwellers of Paradise (i.e. those who deserved it through their Islāmic Monotheistic Faith and their deeds of righteousness) will, on that Day, have the best abode, and have the fairest of places for repose. 25. And (remember) the Day when the heaven shall be rent asunder with clouds, and the angels will be sent down, with a grand descending. 26. The sovereignty on that Day will be the true (sovereignty) belonging to the Most Gracious (Allāh), and it will be a hard Day for the disbelievers (those who disbelieve in the Oneness of Allāh – Islāmic Monotheism). 27. And (remember) the Day when the *Zālim* (wrongdoer, oppressor, polytheist) will bite at his hands, he will say: “Oh! Would that I had taken a path with the Messenger (Muhammad ﷺ).”

أَصْحَابُ	الْجَنَّةِ	يَوْمَئِذٍ	خَيْرٌ	مُسْتَقَرًّا
(the) dwellers	(of) Paradise	(on) that Day	(will have the) best	abode
وَأَحْسَنُ	مَقِيلًا ﴿٢٥﴾	وَيَوْمَ		
and (the) fairest	(of) places for repose	and (remember the) Day (when)		
تَشَقُّقُ السَّمَاءِ	بِالْغَمَمِ	وَنَزَلَ الْمَلَائِكَةُ		
the heaven shall be rent asunder	with clouds	and the angels will be sent down		
تَنْزِيلًا ﴿٢٦﴾	الْمَلِكِ	يَوْمَئِذٍ	الْحَقُّ	
(with a grand) descending	the sovereignty	(on) that Day	truly	
لِلرَّحْمَنِ	وَكَانَ يَوْمًا	عَلَى الْكٰفِرِينَ	عَسِيرًا ﴿٢٧﴾	
(will be) for the Most Gracious	and it will be a Day	for the disbelievers	hard	
وَيَوْمَ	يَعِضُ الظَّالِمُ	عَلَى يَدَيْهِ	يَقُولُ	
and (remember the) Day (when)	the wrongdoer will bite	at his hands	he will say	
يَلَيْتَنِي أَتَّخَذْتُ	مَعَ	الرَّسُولِ	سَبِيلًا ﴿٢٧﴾	
oh would that I had taken	with	the Messenger	a path	

يَنُوبِلْتَنِي لَيْتَنِي لِمَ أَتَّخَذْتُ فَلَانَا خَلِيلًا ﴿٢٨﴾ لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي وَكَانَ الشَّيْطٰنُ لِلْإِنسٰنِ خَدُوْلًا ﴿٢٩﴾ وَقَالَ الرَّسُولُ يَرَبِّ إِنَّ قَوْمِي اتَّخَذُوا هٰذَا الْقُرْءَانَ

مَهْجُورًا ﴿٢٨﴾ وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا مِّنَ الْمُجْرِمِينَ وَكَفَىٰ بِرَبِّكَ هَادِيًا
وَنَصِيرًا ﴿٢٩﴾

28. "Ah! Woe to me! Would that I had never taken so-and-so as a *Khalīl* (an intimate friend)! 29. "He indeed led me astray from the Reminder (this Qur'ān) after it had come to me. And *Shaitān* (Satan) is to man ever a deserter in the hour of need." 30. And the Messenger (Muhammad ﷺ) will say: "O my Lord! Verily, my people deserted this Qur'ān (neither listened to it nor acted on its laws and teachings). 31. Thus have We made for every Prophet an enemy among the *Mujrimūn* (disbelievers, polytheists, criminals). But Sufficient is your Lord as a Guide and Helper.

يَوَيْلَيَّ	لَيْتَنِي	لَمْ أَخَذْ فَلَانًا	خَلِيلًا ﴿٢٨﴾
ah woe to me	would that I	(did) not take so-and-so	(as) a friend
لَقَدْ أَضَلَّنِي	عَنِ الذِّكْرِ	بَعْدَ إِذْ	جَاءَنِي ﴿٢٩﴾
indeed he led me astray	from the Reminder (Quran)	[when] after	it had come to me
وَكَانَ الشَّيْطَانُ	لِلْإِنْسَانِ	خَذُولًا ﴿٣٠﴾	وَقَالَ الرَّسُولُ
and Satan is	to man	(ever) a deserter	and the Messenger will say
يَرْبِّ	إِنَّ قَوْمِي	أَخَذُوا هَذَا	مَهْجُورًا ﴿٣١﴾
O my Lord	verily my people	took this	(as) a forsaken thing
وَكَذَلِكَ جَعَلْنَا	لِكُلِّ	نَبِيٍّ	عَدُوًّا
and thus We made	for every	Prophet	an enemy
وَكَفَىٰ	بِرَبِّكَ	هَادِيًا	وَنَصِيرًا ﴿٣٢﴾
and sufficient is	your Lord	(as) a Guide	and Helper

وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً وَاحِدَةً كَذَلِكَ لِنُثَبِّتَ بِهِ فُؤَادَكَ
وَرَتَّلْنَاهُ تَرْتِيلًا ﴿٣٢﴾ وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا ﴿٣٣﴾ الَّذِينَ
يُحْشَرُونَ عَلَىٰ وُجُوهِهِمْ إِلَىٰ جَهَنَّمَ أُولَٰئِكَ شَرٌّ مَّكَانًا وَأَضَلُّ سَبِيلًا ﴿٣٤﴾

32. And those who disbelieve say: "Why is not the Qur'ān revealed to him all at once?" Thus (it is sent down in parts), that We may strengthen your heart

thereby. And We have revealed it to you gradually, in stages. (It was revealed to the Prophet ﷺ in 23 years). 33. And no example or similitude do they bring (to oppose or to find fault in you or in this Qur'ān), but We reveal to you the truth (against that similitude or example), and the better explanation thereof. 34. Those who will be gathered to Hell (prone) on their faces, such will be in an evil state, and most astray from the (Straight) Path.

وَقَالَ	الَّذِينَ كَفَرُوا	لَوْلَا	نَزَّلَ عَلَيْهِ	الْقُرْآنُ	جُمْلَةً	وَوَحْدَةً
and say	those who disbelieve	why not	is revealed to him	the Quran	all	at once
كَذَلِكَ	لِنُثِّبَنَّ	بِهِ	فَوَادَّاكَ	وَرَتَّلْنَاهُ		
thus	that We may strengthen	thereby	your heart	and We have recited it		
تَرْتِيلًا ﴿٣٣﴾	وَلَا يَأْتُونَكَ	بِمِثْلِ	إِلَّا جِئْنَاكَ	بِالْحَقِّ		
(in) recitation	and they (do) not bring to you	similitude	but We bring to you	the truth		
وَأَحْسَنَ	تَفْسِيرًا ﴿٣٣﴾	الَّذِينَ يُحْشَرُونَ	عَلَىٰ وُجُوهِهِمْ	إِلَىٰ جَهَنَّمَ		
and (the) better	explanation	those who will be gathered	on their faces	to Hell		
أُولَئِكَ	شُرُّ	مَكَانًا	وَأَضَلُّ	سَبِيلًا ﴿٣٤﴾		
those	(are the) worst	(in) position	and most astray	(from the Straight) Path		

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَا مَعَهُ أَخَاهُ هَارُونَ وَزِيرًا ﴿٣٥﴾ فَقُلْنَا أَذْهَبَا إِلَى الْقَوْمِ الَّذِينَ كَذَبُوا بِعَايَتِنَا فَدَمْرْنَاهُمْ تَدْمِيرًا ﴿٣٦﴾ وَقَوْمَ نُوحٍ لَمَّا كَذَبُوا الرُّسُلَ أَغْرَقْنَاهُمْ وَجَعَلْنَاهُمْ لِلنَّاسِ آيَةً وَأَعْتَدْنَا لِلظَّالِمِينَ عَذَابًا أَلِيمًا ﴿٣٧﴾

35. And indeed We gave Mūsā (Moses) the Scripture [the Taurāt (Torah)], and placed his brother Hārūn (Aaron) with him as a helper; 36. And We said: "Go you both to the people who have denied Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.)." Then We destroyed them with utter destruction. 37. And Nūh's (Noah's) people, when they denied the Messengers, We drowned them, and We made them as a sign for mankind. And We have prepared a painful torment for the *Zālimūn* (polytheists and wrongdoers).

وَلَقَدْ آتَيْنَا مُوسَى	الْكِتَابَ	وَجَعَلْنَا مَعَهُ	أَخَاهُ	هَارُونَ
and indeed We gave Moses	the Scripture	and placed with him	his brother	Aaron

وَزَيْرًا ﴿٣٥﴾	فَقُلْنَا	أَذْهَبًا إِلَى الْقَوْمِ	الَّذِينَ كَذَّبُوا
(as) a helper	and We said	go you both to the people	those who have denied
بِعَايِنَتِنَا	فَدَمَّرْنَاهُمْ	تَدْمِيرًا ﴿٣٦﴾	وَقَوْمَ
Our Verses	then We destroyed them	(with utter) destruction	and (the) people
نُوحٍ لَمَّا	كَذَّبُوا الرُّسُلَ	أَغْرَقْنَاهُمْ	وَجَعَلْنَاهُمْ
when (of) Noah	they denied the Messengers	We drowned them	and We made them
لِلنَّاسِ	وَأَعْتَدْنَا	لِلظَّالِمِينَ	عَذَابًا أَلِيمًا ﴿٣٧﴾
for mankind	and We have prepared	for the wrongdoers	painful a torment

وَعَادًا وَثَمُودًا وَأَصْحَابَ الرَّسِّ وَقُرُونًا بَيْنَ ذَلِكَ كَثِيرًا ﴿٣٨﴾ وَكُلًّا ضَرَبْنَا لَهُ الْأَمْثَلَّ وَكُلًّا تَبَرْنَا تَنْبِيرًا ﴿٣٩﴾ وَلَقَدْ آتَوْنَا عَلَى الْقَرْيَةِ الَّتِي أَمْطَرْنَا عَلَيْهَا سَوَاءً فَأَفْكَمَ بِكَوْنُوا يَرَوْنَهَا بَلْ كَانُوا لَا يَرْجُونَ نُشُورًا ﴿٤٠﴾ وَإِذَا رَأَوْكَ إِذَا يَتَّخِذُونَكَ إِلَّا هُزُوًا أَهَذَا الَّذِي بَعَثَ اللَّهُ رَسُولًا ﴿٤١﴾

38. And (also) 'Ad and Thamūd, and the dwellers of Ar-Rass, and many generations in between. 39. And for each (of them) We put forward examples (as proofs and lessons), and each (of them) We brought to utter ruin (because of their disbelief and evil deeds). 40. And indeed they have passed by the town [of Prophet Lūt (Lot)] on which was rained the evil rain. Did they (disbelievers) not then see it (with their own eyes)? Nay! But they used not to expect any resurrection. 41. And when they see you (O Muhammad ﷺ), they treat you only in mockery (saying): "Is this the one whom Allāh has sent as a Messenger?"

وَعَادًا	وَتَمُودًا	وَأَصْحَابَ	الرَّسِّ	وَقُرُونًا
and Ad	and Thamud	and (the) dwellers	(of) Ar-Rass	and generations
بَيْنَ	ذَلِكَ	كَثِيرًا ﴿٣٨﴾	وَكُلًّا	ضَرَبْنَا لَهُ
(in) between	[those]	many	and each (of them)	We put forward for him
الْأَمْثَلَّ	وَكُلًّا تَبَرْنَا	تَنْبِيرًا ﴿٣٩﴾		
examples	and each (of them) We brought to ruin	(with) destruction		

مَطَرَ	الَّتِي أَمْطَرَتْ	عَلَى الْقَرْيَةِ	وَلَقَدْ أَتَوْا		
(the) rain	(on) which was rained	by the town (of Lot)	and indeed they have passed		
نُشُورًا ﴿١٠﴾	لَا يَرْجُونَ	بَلْ كَانُوا	يَرَوْنَهَا	أَفَلَمْ يَكُونُوا	السَّوْءَ
expect not any resurrection	nay they used to	see it	did they not then?	evil	
أَهَذَا	إِلَّا هُزُوا	إِنْ يَتَّخِذُونَكَ	رَأَوْكَ	وَإِذَا	
(is) this?	but (in) mockery	they take you not	they see you	and when	
		بَعَثَ اللَّهُ رَسُولًا ﴿١١﴾	الَّذِي		
		Allah has sent (as) a Messenger	the one whom		

إِنْ كَادَ لِيُضِلَّنَا عَنْ إِلَهِنَا لَوْلَا أَنْ صَبَرْنَا عَلَيْهَا وَسَوْفَ يَعْلَمُونَ حَيْثُ يَرُونَ الْعَذَابَ مَنْ أَضَلَّ سَبِيلًا ﴿٤٢﴾ أَرَأَيْتَ مَنْ اتَّخَذَ إِلَهَهُ هَوَاهُ أَفَأَنْتَ تَكُونُ عَلَيْهِ وَكِيلًا ﴿٤٣﴾ أَمْ تَحْسَبُ أَنْ أَكْثَرُهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ إِنْ هُمْ إِلَّا كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ سَبِيلًا ﴿٤٤﴾

42. "He would have nearly misled us from our *ālihah* (gods), had it not been that we were patient and constant in their worship!" And they will know, when they see the torment, who it is that is most astray from the (Right) Path!
43. Have you (O Muhammad ﷺ) seen him who has taken as his *ilāh* (god) his own vain desire? Would you then be a *Wakīl* (a disposer of his affairs or a watcher) over him? 44. Or do you think that most of them hear or understand? They are only like cattle – nay, they are even farther astray from the Path (i.e. even worse than cattle).

أَنْ	لَوْلَا	عَنْ إِلَهِنَا	لِيُضِلَّنَا	إِنْ كَادَ	
that	had (it) not been	from our gods	he would have misled us	[surely] almost	
حَيْثُ	وَسَوْفَ يَعْلَمُونَ	صَبَرْنَا عَلَيْهَا			
when	and soon they will know	we were patient (and constant) to them			
أَرَأَيْتَ	سَبِيلًا ﴿٤٣﴾	أَضَلُّ	مَنْ	يَرُونَ الْعَذَابَ	
(have) you seen?	(from the Right) Path	(is) most astray	who	they see the torment	

تَكُونُ	أَفَأَنْتَ	هُوَ	أَخَذَ إِلَهَهُ.	مِنْ
be	(would) you then?	his own desire	has taken (as) his god	(him) who
يَسْمَعُونَ	أَنْ أَكْثَرَهُمْ	أَمْ تَحْسَبُ	وَكَيْلًا	عَلَيْهِ
hear	that most of them	or (do) you think?	a disposer of affairs	over him
هُمْ	بَلْ	كَأَلْأَنْعَامِ	إِلَّا	إِنْ هُمْ
they	nay	like cattle	but	they (are) not
		سَيِّئًا	أَضَلُّ	أَوْ يَعْقِلُونَ
		(from the Right) Path	(are) most astray	or understand

أَلَمْ تَرَ إِلَى رَبِّكَ كَيْفَ مَدَّ الظِّلَّ وَلَوْ شَاءَ لَجَعَلَهُ سَاكِنًا ثُمَّ جَعَلْنَا الشَّمْسَ عَلَيْهِ دَلِيلًا ﴿٤٥﴾ ثُمَّ قَبَضْتَهُ إِلَيْنَا قَبْضًا يَسِيرًا ﴿٤٦﴾ وَهُوَ الَّذِي جَعَلَ لَكُمْ الَّيْلَ لِيَأْسَوا وَالنَّوْمَ سُبَاتًا وَجَعَلَ النَّهَارَ نُشُورًا ﴿٤٧﴾ وَهُوَ الَّذِي أَرْسَلَ الرِّيحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا ﴿٤٨﴾

45. Have you not seen how your Lord spread the shadow. If He willed, He could have made it still – but We have made the sun its guide (i.e. after the sunrise, the shadow shrinks and vanishes at midnoon and then again appears in the afternoon with the decline of the sun, and had there been no sunlight, there would have been no shadow). 46. Then We withdraw it to Us – a gradual concealed withdrawal. 47. And it is He Who makes the night a covering for you, and the sleep (as) a repose, and makes the day *Nushūr* (i.e. getting up and going about here and there for daily work, after one's sleep at night or like resurrection after one's death). 48. And it is He Who sends the winds as heralds of glad tidings, going before His Mercy (rain); and We send down pure water from the sky,

وَلَوْ شَاءَ	مَدَّ الظِّلَّ	كَيْفَ	إِلَى رَبِّكَ	أَلَمْ تَرَ
and if He willed	He spread the shadow	how	[to] your Lord	(do) you not see?
عَلَيْهِ	ثُمَّ جَعَلْنَا الشَّمْسَ	سَاكِنًا	لَجَعَلَهُ	
over it	then We have made the sun	still	He could have made it	

وَهُوَ	يَسِيرًا ﴿٤٩﴾	قَبْضًا	إِلَيْنَا	ثُمَّ قَبَضْنَاهُ	دَلِيلًا ﴿٥٠﴾
and (it is) He	gradual	a withdrawal	to Us	then We withdraw it	an indication
سَبَاتًا	وَالنَّوْمَ	لِبَاسًا	الَّيْلَ	جَعَلَ لَكُمْ	الَّذِي
(as) a repose	and the sleep	(as) a covering	the night	makes for you	Who
أَرْسَلَ الرِّيحَ	الَّذِي	وَهُوَ	نُشُورًا ﴿٥١﴾	وَجَعَلَ النَّهَارَ	
sends the winds	Who	and (it is) He	(like) resurrection	and makes the day	
مِنَ السَّمَاءِ	وَأَنْزَلْنَا	بِيَمِينِي رَحْمَتِهِ	بِئْسَ يَدَى	بُشْرًا	
from the sky	and We send down	His Mercy	before	(as heralds of) glad tidings	
	طَهُورًا ﴿٥٢﴾	مَاءً			
	pure	water (rain)			

لِنُحْيِيَ بِهِ بَلْدَةً مَيِّتًا وَنُسْقِيَهُ مِمَّا خَلَقْنَا أَنْعَمًا وَأُنَاسِي كَثِيرًا ﴿٤٩﴾ وَلَقَدْ صَرَّفْنَاهُ بَيْنَهُمْ لِيَذَّكَّرُوا فَأَبَى أَكْثَرُ النَّاسِ إِلَّا كُفُورًا ﴿٥٠﴾ وَلَوْ شِئْنَا لَبَعَثْنَا فِي كُلِّ قَرْيَةٍ نَذِيرًا ﴿٥١﴾ فَلَا تَطِعِ الْكَافِرِينَ وَجَاهِدْهُمْ بِهِ جِهَادًا كَبِيرًا ﴿٥٢﴾

49. That We may give life thereby to a dead land, and We give to drink thereof many of the cattle and men that We have created. 50. And indeed We have distributed it (rain or water) amongst them in order that they may remember the Grace of Allāh, but most men (refuse to accept the Truth or Faith and) accept nothing but disbelief or ingratitude. 51. And had We willed, We would have raised a warner in every town. 52. So obey not the disbelievers, but strive against them (by preaching) with the utmost endeavour with it (the Qur'ān).

لِنُحْيِيَ	بِهِ	بَلْدَةً	مَيِّتًا	وَنُسْقِيَهُ
that We may give life	thereby	(to) a land (town)	dead	and We give thereof to drink
مِمَّا خَلَقْنَا	أَنْعَمًا	وَأُنَاسِي	كَثِيرًا ﴿٤٩﴾	وَلَقَدْ صَرَّفْنَاهُ
of that We have created	cattle	and men	many	and indeed We have distributed it
بَيْنَهُمْ	لِيَذَّكَّرُوا	فَأَبَى أَكْثَرُ	النَّاسِ	
amongst them	(in order) that they may remember	but refuse most	(of) the people	

إِلَّا كُفُورًا ﴿٥٣﴾	وَلَوْ شِئْنَا	لَبَعَثْنَا	فِي كُلِّ
except disbelief	and if We had willed	surely We would have raised	in every
قَرْيَةٍ	فَلَا تُطِيعُ الْكَافِرِينَ	وَجَاهِدْهُمْ	بِهِ
town	so obey not the disbelievers	but strive against them	with it
	كَبِيرًا ﴿٥٤﴾	جِهَادًا	
	utmost	(with) endeavour	

وَهُوَ الَّذِي مَرَجَ الْبَحْرَيْنِ هَذَا عَذْبٌ فُرَاتٌ وَهَذَا مِلْحٌ أُجَاجٌ وَجَعَلَ بَيْنَهُمَا بَرْزَخًا وَحِجْرًا مَّحْجُورًا ﴿٥٣﴾ وَهُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا فَجَعَلَهُ نَسَبًا وَصِهْرًا ۗ وَكَانَ رَبُّكَ قَدِيرًا ﴿٥٤﴾ وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَنْفَعُهُمْ وَلَا يَضُرُّهُمْ ۗ وَكَانَ الْكَافِرُ عَلَىٰ رَبِّهِ ظَهِيرًا ﴿٥٥﴾

53. And it is He Who has let free the two seas (kinds of water), this is palatable and sweet, and that is salt and bitter; and He has set a barrier and a complete partition between them. 54. And it is He Who has created man from water, and has appointed for him kindred by blood, and kindred by marriage. And your Lord is Ever All-Powerful to do what He wills. 55. And they (disbelievers, polytheists) worship besides Allāh, that which can neither profit them nor harm them; and the disbeliever is ever a helper (of Satan) against his Lord.

وَهُوَ	الَّذِي	مَرَجَ الْبَحْرَيْنِ	هَذَا	عَذْبٌ	فُرَاتٌ
Who	and (it is) He	has let free (merge) the two seas	this	(is) palatable	(and) sweet
وَهَذَا	مِلْحٌ	أُجَاجٌ	وَجَعَلَ	بَيْنَهُمَا	بَرْزَخًا
and this	(is) salt	(and) bitter	and He has set	between them	a barrier
وَحِجْرًا	مَّحْجُورًا ﴿٥٣﴾	وَهُوَ	الَّذِي خَلَقَ	مِنَ الْمَاءِ	بَشَرًا
and a partition	forbidden	and (it is) He	Who created	from water	man
فَجَعَلَهُ ۗ	نَسَبًا	وَصِهْرًا ۗ	وَكَانَ رَبُّكَ	قَدِيرًا ﴿٥٤﴾	
and has appointed for him	kindred by blood	and kindred by marriage	and your Lord is	All-Powerful	
لَا يَنْفَعُهُمْ	وَيَعْبُدُونَ	مِن دُونِ اللَّهِ	مَا		
can neither benefit (profit) them	and they worship	besides Allah	that which		

ظَهِيرًا ﴿٥٥﴾	عَلَى رَبِّهِ	وَكَانَ الْكَافِرُ	وَلَا يَضُرُّهُمْ
a helper	against his Lord	and the disbeliever is	nor harm them

وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا ﴿٥٦﴾ قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِلَّا مَنْ شَاءَ أَنْ يَتَّخِذَ إِلَىٰ رَبِّهِ سَبِيلًا ﴿٥٧﴾ وَتَوَكَّلْ عَلَىٰ الْحَيِّ الَّذِي لَا يَمُوتُ وَسَبِّحْ بِحَمْدِهِ وَكَفَىٰ بِهِ بِذُنُوبِ عِبَادِهِ خَبِيرًا ﴿٥٨﴾ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ الرَّحْمَنُ فَسَأَلْ بِهِ خَبِيرًا ﴿٥٩﴾

56. And We have sent you (O Muhammad ﷺ) only as a bearer of glad tidings and a warner. 57. Say: "No reward do I ask of you for this (that which I have brought from my Lord and its preaching), except that whosoever wills, may take a Path to his Lord." 58. And put your trust (O Muhammad ﷺ) in the Ever Living One Who dies not, and glorify His Praises, and Sufficient is He as the All-Knower of the sins of His slaves, 59. Who created the heavens and the earth and all that is between them in six Days. Then He rose over (*Istawā*) the Throne (in a manner that suits His Majesty). The Most Gracious (Allāh)! Ask Him (O Prophet Muhammad ﷺ, concerning His Qualities: His rising over His Throne, His creations), as He is *Khabīr* (Well-Acquainted with everything, i.e. Allāh).

قُلْ	وَنَذِيرًا ﴿٥٦﴾	إِلَّا مُبَشِّرًا	وَمَا أَرْسَلْنَاكَ
say	and a warner	but (as) a bearer of glad tidings	and We have not sent you
أَنْ يَتَّخِذَ	إِلَّا مَنْ شَاءَ	مِنْ أَجْرٍ	عَلَيْهِ
to take	save (that) whosoever wills	any reward	for this
مَا أَسْأَلُكُمْ	إِلَّا مَنْ شَاءَ	عَلَيْهِ	عَلَيْهِ
I ask not of you	save (that) whosoever wills	for this	for this
إِلَىٰ رَبِّهِ	عَلَىٰ الْحَيِّ	وَتَوَكَّلْ	سَبِيلًا ﴿٥٧﴾
to his Lord	in the Ever Living	and put your trust	a Path
الَّذِي لَا يَمُوتُ	عَلَىٰ الْحَيِّ	وَتَوَكَّلْ	سَبِيلًا ﴿٥٧﴾
the One Who dies not	in the Ever Living	and put your trust	a Path
وَسَبِّحْ	بِحَمْدِهِ	وَكَفَىٰ	بِحَمْدِهِ
and glorify	with His Praise	and Sufficient is	with His Praise
عِبَادِهِ	بِحَمْدِهِ	وَكَفَىٰ	بِحَمْدِهِ
(of) His slaves	regarding (the) sins	He	and Sufficient is
وَالْأَرْضَ	خَلَقَ السَّمَوَاتِ	الَّذِي	خَبِيرًا ﴿٥٨﴾
and the earth	created the heavens	Who	(as) All-Aware

وَمَا	بَيْنَهُمَا	فِي سِتَّةِ	أَيَّامٍ	ثُمَّ أَسْتَوَىٰ	عَلَى الْعَرْشِ
and (all) that	(is) between them	in six	Days	then He rose	over the Throne
	الرَّحْمَنُ	فَسَلِّ	بِهِ	خَيْرًا	
	the Most Gracious	so ask	Him	(as He is) All-Aware	

وَإِذَا قِيلَ لَهُمْ اسْجُدُوا لِلرَّحْمَنِ قَالُوا وَمَا الرَّحْمَنُ أَنَسْجُدُ لِمَا تَأْمُرُنَا وَزَادَهُمْ نُفُورًا ﴿٦٠﴾ نَبَارَكَ الَّذِي جَعَلَ فِي السَّمَاءِ بُرُوجًا وَجَعَلَ فِيهَا سِرَاجًا وَقَمَرًا مُنِيرًا ﴿٦١﴾ وَهُوَ الَّذِي جَعَلَ اللَّيْلَ وَالنَّهَارَ خِلْفَةً لِمَن أَرَادَ أَن يَذَّكَّرَ أَوْ أَرَادَ شُكُورًا ﴿٦٢﴾

60. And when it is said to them: "Prostrate yourselves to the Most Gracious (Allāh)!" They say: "And what is the Most Gracious? Shall we fall down in prostration to that which you (O Muhammad ﷺ) command us?" And it increases in them only aversion. 61. Blessed is He (Allāh) Who has placed in the heaven big stars, and has placed therein a great lamp (sun), and a moon giving light. 62. And He (Allāh) it is Who has put the night and the day in succession, for such who desires to remember or desires to show his gratitude.

وَإِذَا	قِيلَ لَهُمْ	اسْجُدُوا	لِلرَّحْمَنِ		
and when	it is said to them	prostrate (yourselves)	to the Most Gracious		
	قَالُوا وَمَا الرَّحْمَنُ	أَنَسْجُدُ	لِمَا		
	they say and what (is) the Most Gracious	(shall) we prostrate?	to that which		
	تَأْمُرُنَا	وَزَادَهُمْ	نُفُورًا	نَبَارَكَ	الَّذِي جَعَلَ
	you command us	and it increase them	(in) aversion	Blessed is	He who has placed
	فِي السَّمَاءِ	بُرُوجًا	وَجَعَلَ	فِيهَا	سِرَاجًا
	in the heaven	big stars	and has placed	therein	a (great) lamp
	مُنِيرًا ﴿٦١﴾	وَهُوَ	الَّذِي جَعَلَ	وَالنَّهَارَ	خِلْفَةً
	giving light	and (it is) He	Who has put	the night	(in) succession
	لِمَن أَرَادَ	أَنْ يَذَّكَّرَ	أَوْ أَرَادَ شُكُورًا ﴿٦٢﴾		
	for (such) who desires	to remember	or desires to be grateful		

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا ﴿٦٣﴾ وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَمًا ﴿٦٤﴾ وَالَّذِينَ يَقُولُونَ رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ غَرَامًا ﴿٦٥﴾ إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا ﴿٦٦﴾ وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا ﴿٦٧﴾

63. And the (faithful) slaves of the Most Gracious (Allāh) are those who walk on the earth in humility and sedateness, and when the foolish address them (with bad words) they reply back with mild words of gentleness. 64. And those who spend the night in worship of their Lord, prostrate and standing. 65. And those who say: "Our Lord! Avert from us the torment of Hell. Verily, its torment is ever an inseparable, permanent punishment." 66. Evil indeed it (Hell) is as an abode and as a place to rest in. 67. And those who, when they spend, are neither extravagant nor niggardly, but hold a medium (way) between those (extremes).

هَوْنًا	عَلَى الْأَرْضِ	الَّذِينَ يَمْشُونَ	وَعِبَادُ الرَّحْمَنِ		
(in) humility	on the earth	(are) those who walk	and	(the) slaves (of) the Most Gracious	
سَلَامًا ﴿٦٣﴾	وَإِذَا	قَالُوا	الْجَاهِلُونَ	خَاطَبَهُمْ	
peace (mild words of gentleness)	and when	they say	the foolish	address them	
وَقِيَمًا ﴿٦٤﴾	سُجَّدًا	لِرَبِّهِمْ	وَالَّذِينَ يَبِيتُونَ		
and standing	prostrating	before their Lord	and those who spend the night		
عَذَابَهَا	جَهَنَّمَ ﴿٦٥﴾	عَذَابَ	أَصْرِفْ عَنَّا	رَبَّنَا	وَالَّذِينَ يَقُولُونَ
verily its torment	(of) Hell	(the) torment	avert from us	our Lord	and those who say
وَمُقَامًا ﴿٦٦﴾	مُسْتَقَرًّا	إِنَّهَا سَاءَتْ	كَانَ غَرَامًا ﴿٦٦﴾		
and (as) a place to dwell	(as) an abode	indeed it is evil	is an inseparable		
وَلَمْ يَقْتُرُوا	لَمْ يُسْرِفُوا	إِذَا أَنْفَقُوا	وَالَّذِينَ		
nor are stingy	neither are extravagant	when they spend	and those who		
قَوَامًا ﴿٦٧﴾	ذَلِكَ	بَيْنَ	وَكَانَ		
moderate	that	between	but (there) is		

وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا ﴿٦٨﴾ يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخْلُدْ فِيهِ مُهَانًا ﴿٦٩﴾ إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٧٠﴾

68. And those who invoke not any other *ilāh* (god) along with Allāh, nor kill such person as Allāh has forbidden, except for just cause, nor commit illegal sexual intercourse – and whoever does this, shall receive the punishment. 69. The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace; 70. Except those who repent and believe (in Islāmic Monotheism), and do righteous deeds; for those, Allāh will change their sins into good deeds, and Allāh is Ever Oft-Forgiving, Most Merciful.

وَالَّذِينَ	لَا يَدْعُونَ مَعَ اللَّهِ	إِلَهًا	آخَرَ	وَلَا يَقْتُلُونَ	النَّفْسَ
and those who	invoke not with Allah	god	another	nor they kill the soul	
الَّتِي حَرَّمَ اللَّهُ	إِلَّا	بِالْحَقِّ	وَلَا يَزْنُونَ		
which Allah has forbidden	except	for just cause	nor commit illegal sexual intercourse		
وَمَنْ	يَفْعَلْ ذَلِكَ	يَلْقَ أَثَامًا ﴿٦٨﴾	يُضَاعَفْ لَهُ		
and whoever	does this	shall receive the punishment	will be doubled for him		
الْعَذَابُ	يَوْمَ	الْقِيَامَةِ	وَيَخْلُدْ	فِيهِ	
the torment	(on the) Day	(of) Resurrection	and he will abide	therein	
مُهَانًا ﴿٦٩﴾	إِلَّا مَنْ تَابَ	وَآمَنَ	وَعَمِلَ عَمَلًا	صَالِحًا	
(in) disgrace	except (those) who repent	and believe	and do deed	righteous	
فَأُولَئِكَ	يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ	حَسَنَاتٍ ﴿٧٠﴾	وَكَانَ اللَّهُ		
then (for) those	Allah will change their sins	(into) good deeds	and Allah is		

رَحِيمًا ﴿٧٠﴾

Most Merciful

غَفُورًا

Oft-Forgiving

وَمَنْ تَابَ وَعَمِلَ صَالِحًا فَإِنَّهُ يَنْبُؤُا إِلَى اللَّهِ مَتَابًا ﴿٧١﴾ وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ

وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا ﴿٧١﴾ وَالَّذِينَ إِذَا ذُكِّرُوا بِآيَاتِ رَبِّهِمْ لَمْ يَخِرُّوا عَلَيْهَا صُمًّا وَعُمْيَانًا ﴿٧٢﴾ وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا ﴿٧٣﴾

71. And whosoever repents and does righteous good deeds; then verily, he repents towards Allāh with true repentance. 72. And those who do not bear witness to falsehood, and if they pass by some evil play or evil talk, they pass by it with dignity. 73. And those who, when they are reminded of the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord, fall not deaf and blind thereat. 74. And those who say: "Our Lord! Bestow on us from our wives and our offspring the comfort of our eyes, and make us leaders of the *Muttaqūn* (the pious)."

فَإِنَّهُ يَنْبُؤُ	وَعَمِلَ صَالِحًا	وَمَنْ تَابَ			
then verily he repents	and does righteous deeds	and whosoever repents			
لَا يَشْهَدُونَ الزُّورَ	وَالَّذِينَ	مَتَابًا ﴿٧١﴾	إِلَى اللَّهِ		
(do) not bear witness to falsehood	and those who	(with true) repentance	to Allah		
وَالَّذِينَ	كِرَامًا ﴿٧١﴾	مَرُّوا	بِاللَّغْوِ	وَإِذَا مَرُّوا	
and those who	(with) dignity	they pass by	by some evil talk	and when they pass	
عَلَيْهَا	لَمْ يَخِرُّوا	رَبِّهِمْ	بِآيَاتِ	إِذَا ذُكِّرُوا	
upon it	they fall not	(of) their Lord	of (the) Verses	when they are reminded	
مِنْ أَزْوَاجِنَا	هَبْ لَنَا	رَبَّنَا	وَالَّذِينَ يَقُولُونَ	وَعُمْيَانًا ﴿٧٢﴾	صُمًّا
from our wives	bestow on us	our Lord	and those who say	and blind	deaf
إِمَامًا ﴿٧٣﴾	لِلْمُتَّقِينَ	وَاجْعَلْنَا	أَعْيُنِ	قُرَّةَ	وَذُرِّيَّاتِنَا
leaders	for the pious	and make us	(of our) eyes	comfort	and our offspring

أُولَئِكَ يُجْزَوْنَ الْعُرْفَةَ بِمَا صَبَرُوا وَيُلَقَّوْنَ فِيهَا تَحِيَّةً وَسَلَامًا ﴿٧٤﴾ خَالِدِينَ فِيهَا حَسُنَتْ مُسْتَقَرًّا وَمُقَامًا ﴿٧٥﴾ قُلْ مَا يَعْبَأُكُمْ رَبِّي لَوْلَا دُعَاؤُكُمْ فَقَدْ كَذَّبْتُمْ فَسَوْفَ يَكُونُ لِزَامًا ﴿٧٦﴾

75. Those will be rewarded with the highest place (in Paradise) because of their patience. Therein they shall be met with greetings and the word of peace and respect. 76. Abiding therein – excellent it is as an abode, and as a place to rest in. 77. Say (O Muhammad ﷺ to the disbelievers): “My Lord pays attention to you only because of your invocation to Him. But now you have indeed denied (Him). So the torment will be yours forever (inseparable, permanent punishment).”

أُولَئِكَ يُجْزَوْنَ		الْعُرْفَةَ		بِمَا صَبَرُوا	
those will be rewarded		(with) the highest room		(because) of what they kept patience	
وَيَلْقَوْنَ		فِيهَا		وَسَلَامًا	
and they shall be met		therein		and (word of) peace	
خَالِدِينَ		حَسَنَتٌ		مُسْتَقَرًّا	
abiding		excellent it is		(as) an abode	
فِيهَا		بِكُمْ		وَمَقَامًا	
therein		to you		and (as) a place to dwell	
مَا يَعْزُبُ		رَبِّي		تَوَلَّى دَعَاؤَكُمْ	
pays no attention		my Lord		had (there) not been your invocation (to Him)	
فَقَدْ كَذَّبْتُمْ		فَسَوْفَ يَكُونُ لِرَامًا			
but indeed you have denied		then soon it (torment) will be the necessary			

سُورَةُ الشُّعْرَاءِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

طسّم ﴿١﴾ تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ ﴿٢﴾ لَعَلَّكَ بَدِيعُ قَلْبِكِ أَتَى يَوْمَ الْبُرْجَانِ ﴿٣﴾ إِنَّ نَسْفًا
نَزَّلَ عَلَيْهِمْ مِنَ السَّمَاءِ آيَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ ﴿٤﴾ وَمَا يَأْتِيهِمْ مِنْ ذِكْرٍ مِنَ الرَّحْمَنِ مُحَدَّثٍ
إِلَّا كَانُوا عَنْهُ مُعْرِضِينَ ﴿٥﴾ فَقَدْ كَذَّبُوا فَسَيَأْتِيهِمْ أَنْبَاءٌ مِمَّا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٦﴾

Sūrah Ash-Shu'arā' (The Poets) 26

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. Tā-Sīn-Mīm. [These letters are one of the miracles of the Qur'ān, and none but

Allāh (Alone) knows their meanings.] 2. These are the Verses of the manifest Book [(this Qur'ān), which was promised by Allāh in the Taurāt (Torah) and the Injil (Gospel), makes things clear]. 3. It may be that you (O Muhammad ﷺ) are going to kill yourself with grief, that they do not become believers [in your Risālah (Messengership), i.e., in your Message of Islāmic Monotheism]. 4. If We will, We could send down to them from the heaven a sign, to which they would bend their necks in humility. 5. And never comes there to them a Reminder as a recent revelation from the Most Gracious (Allāh), but they turn away therefrom. 6. So, they have indeed denied (the truth – this Qur'ān), then the news of what they mocked at will come to them.

الرَّحِيمِ		الرَّحْمَنِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
لَعَلَّكَ	الْمُتِّينِ ﴿٢﴾	الْكِتَابِ	ءَايَاتُ	تِلْكَ	طَسْمَ ﴿١﴾
perhaps you	manifest	(of) the Book	(are the) Verses	these	Ta-Sin-Mim
إِنْ نَشَأْ	أَلَّا يَكُونُوا مُؤْمِنِينَ ﴿٣﴾		نَفْسَكَ	بَنَحُّوهُ	
if We will	that they (do) not become believers		yourself	(are going to) kill	
فَظَلَّتْ أَعْنَاقُهُمْ		ءَايَةً	مِّنَ السَّمَاءِ	نَزَّلْنَا عَلَيْهِمُ	
so their necks would become		a sign	from the heaven	We could send down to them	
مِنَ الرَّحْمَنِ	مِنْ ذِكْرٍ	وَمَا يَأْتِيهِمْ	خَاضِعِينَ ﴿٤﴾	هَآءَا	
from the Most Gracious	any Reminder	and comes to them not	bending (in) humility to it	to it	
فَقَدْ كَذَّبُوا	مُعْرِضِينَ ﴿٥﴾	عَنْهُ	إِلَّا كَانُوا	مُحَدَّثٍ	
so verily they have denied	turning away	from it	but they were	recent	
بِهِ يَسْتَهْزِءُونَ ﴿٦﴾	مَا كَانُوا	أَنْبَأُوا	فَسَيَأْتِيهِمْ		
mocking at [it]	(of) what they were	(the) news	then will come to them		

أَوْلَمْ يَرَوْا إِلَى الْأَرْضِ كَمْ أَنْبَأْنَا فِيهَا مِنْ كُلِّ زَوْجٍ كَرِيمٍ ﴿٧﴾ إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿٨﴾ وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿٩﴾ وَإِذْ نَادَى رَبُّكَ مُوسَىٰ أَنْ أَنْتَ الْقَوْمَ الظَّالِمِينَ ﴿١٠﴾ قَوْمَ فِرْعَوْنَ أَلا يَتَنَقَّوْنَ ﴿١١﴾ قَالَ رَبِّ إِنِّي أَخَافُ أَنْ يُكَذِّبُونِ ﴿١٢﴾ وَيَضِيقُ صَدْرِي وَلَا يَنْطَلِقُ لِسَانِي فَأَرْسِلْ إِلَىٰ هَٰرُونَ ﴿١٣﴾

7. Do they not observe the earth – how much of every good kind We cause to grow therein? 8. Verily, in this is an *Ayāh* (proof or sign), yet most of them (polytheists, pagans, who do not believe in Resurrection) are not believers. 9. And verily your Lord, He is truly the All-Mighty, the Most Merciful. 10. And (remember) when your Lord called Mūsā (Moses) (saying): “Go to the people who are *Zālimūn* (polytheists and wrongdoers) – 11. “The people of Fir'aun (Pharaoh). Will they not fear Allāh and become righteous?” 12. He said: “My Lord! Verily, I fear that they will deny me, 13. “And my breast straitens, and my tongue expresses not well. So send for Hārūn (Aaron) (to come along with me).

أَوَلَمْ يَرَوْا	إِلَى الْأَرْضِ	كَمْ أَنْبَتْنَا	فِيهَا	مِنْ كُلِّ
(do) they not observe?	[to] the earth	We caused to grow	therein	of every
زَوْجٍ	كَرِيمٍ ﴿٧﴾	إِنَّ	فِي ذَلِكَ	لَايَةً
pair	good	verily	in this	(is) surely a sign
مُؤْمِنِينَ ﴿٨﴾	وَإِنَّ رَبَّكَ	لَهُوَ الْعَزِيزُ	الرَّحِيمُ ﴿٩﴾	
believers	and verily your Lord	He (is) truly the All-Mighty	the Most Merciful	
وَإِذْ	نَادَى رَبُّكَ	مُوسَىٰ	أَنْ أَتِ الْقَوْمَ	
and (remember) when	your Lord called	Moses	that go to the people	
الظَّالِمِينَ ﴿١٠﴾	قَوْمَ	فِرْعَوْنَ ﴿١١﴾	أَلَا يَتَّقُونَ ﴿١٢﴾	
(who are) the wrongdoers	(the) people	(of) Pharaoh	(will) they not fear (Allah)?	
قَالَ	رَبِّ إِنِّي أَخَافُ	أَنْ يُكَذِّبُونِ ﴿١٣﴾	وَيَضِيقُ صَدْرِي	
he said	my Lord verily I fear	that they will deny me	and my breast straitens	
	وَلَا يَنْطَلِقُ لِسَانِي	فَأَرْسِلْ	إِلَىٰ هَارُونَ ﴿١٤﴾	
	and my tongue expresses not well	so send	for Aaron	

وَهُمْ عَلَىٰ ذَنْبٍ فَأَخَافُ أَنْ يَقْتُلُونِ ﴿١١﴾ قَالَ كَلَّا فَاذْهَبَا بِآيَاتِنَا إِنَّا مَعَكُمْ مُسْتَمِعُونَ ﴿١٥﴾
فَاتِيَا فِرْعَوْنَ فَقُولَا إِنَّا رَسُولُ رَبِّ الْعَالَمِينَ ﴿١٢﴾ أَنْ أَرْسِلَ مَعَنَا بَنِي إِسْرَائِيلَ ﴿١٧﴾ قَالَ أَلَمْ نُرَبِّكَ
فِيْنَا وَلِيدًا وَلِئْتَ فِينَا مِنْ عُمُرِكَ سِنِينَ ﴿١٨﴾

14. “And they have a charge of crime against me, and I fear they will kill me.”

15. (Allāh) said: "Nay! Go you both with Our Signs. Verily, We shall be with you, listening. 16. "And go both of you to Fir'aun (Pharaoh), and say: `We are the Messengers of the Lord of the 'Ālamīn (mankind, jinn and all that exists), 17. "So allow the Children of Israel to go with us." 18. [Fir'aun (Pharaoh)] said [to Mūsā (Moses)]: "Did we not bring you up among us as a child? And you did dwell many years of your life with us.

وَهُمْ	عَلَى	ذَنْبٌ	فَأَخَافُ	أَنْ يَقْتُلُونِ ﴿١٥﴾
and they have	against me	a (charge of) crime	and I fear	that they will kill me
قَالَ	كَلَّا	فَأَذْهَبَا	بِعَايَتِنَا	إِنَّا
He (Allah) said	nay	[so] go you both	with Our Signs	verily We
مُسْتَمِعُونَ ﴿١٥﴾	فَأَيُّا فِرْعَوْنَ	فَقُولَا	إِنَّا	رَسُولٌ
listening	so go both of you to Pharaoh	and say	indeed we	(are the) Messengers
رَبِّ الْعَالَمِينَ ﴿١٦﴾	أَنْ أَرْسِلَ مَعَنَا	بَنِي إِسْرَائِيلَ ﴿١٧﴾		
(of the) Lord (of) the worlds	[that] send with us	(the) Children	(of) Israel	
قَالَ	أَلَمْ نُرَبِّكَ	فِينَا	وَلِيدًا	وَلَيْتَ
he (Pharaoh) said	(did) we not bring you up?	among us	(as) a child	and you stayed
	فِينَا	مِنْ عُمْرِكَ	سِنِينَ ﴿١٨﴾	
	with us	of your life	(many) years	

وَفَعَلْتَ فَعَلْتِكَ الَّتِي فَعَلْتَ وَأَنْتَ مِنَ الْكٰفِرِينَ ﴿١٨﴾ قَالَ فَعَلْتُهَا إِذَا وَأَنَا مِنَ الضَّالِّينَ ﴿١٩﴾
 فَفَرَرْتُ مِنْكُمْ لَمَّا خِفْتُمْكُمْ فَوَهَبَ لِي رَبِّي حُكْمًا وَجَعَلَنِي مِنَ الْمُرْسَلِينَ ﴿٢٠﴾ وَتِلْكَ نِعْمَةٌ تَمُنَّهَا عَلَيَّ
 أَنْ عَبَّدتَّ بَنِي إِسْرَائِيلَ ﴿٢١﴾

19. "And you did your deed, which you did (i.e. the crime of killing a man). While you were one of the ingrates." 20. Mūsā (Moses) said: "I did it then, when I was ignorant (as regards my Lord and His Message). 21. "So, I fled from you when I feared you. But my Lord has granted me *Hukm* (i.e. religious knowledge, right judgement of the affairs and Prophethood), and made me one of the Messengers. 22. "And this is the past favour with which you reproach me, – that you have enslaved the Children of Israel."

وَفَعَلْتَ فَعَلْتَكَ		الَّتِي فَعَلْتَ		وَأَنْتَ		مِنَ الْكَافِرِينَ ﴿١١﴾	
and you did your deed		which you did		and you		(were one) of the ingrates	
قَالَ	فَعَلْنَهَا	إِذَا	وَإِنَّا	مِنَ الضَّالِّينَ ﴿١٢﴾	فَفَرَرْتُ	مِنْكُمْ	
he (Moses) said	I did it	then	when I	(was) of the misguided	so I fled	from you	
لَمَّا	خِيفْتُكُمْ	فَوَهَبَ	لِي	رَبِّي	حُكْمًا	وَجَعَلَنِي	
when	I feared you	but granted	[to] me	my Lord	(right) judgement	and made me	
مِنَ الْمُرْسَلِينَ ﴿١٣﴾	وَتِلْكَ	نِعْمَةٌ	عَلَيَّ	تَمَنَّا	عَلَى		
(one) of the Messengers	and this	(is the) favour	[over] me	(with) which you reproach			
أَنْ عَبَدتَّ بَنِي		إِسْرَائِيلَ ﴿١٤﴾					
that you have enslaved (the) Children		(of) Israel					

قَالَ فِرْعَوْنُ وَمَا رَبُّ الْعَالَمِينَ ﴿٢٣﴾ قَالَ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا إِنْ كُنْتُمْ مُوقِنِينَ ﴿٢٤﴾ قَالَ لِمَنْ حَوْلَهُ أَلَا تَسْتَعِينُونَ ﴿٢٥﴾ قَالَ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأَوَّلِينَ ﴿٢٦﴾ قَالَ إِنَّ رَسُولَكُمْ الَّذِي أُرْسِلَ إِلَيْكُمْ لَمَجْنُونٌ ﴿٢٧﴾ قَالَ رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ وَمَا بَيْنَهُمَا إِنْ كُنْتُمْ تَعْقِلُونَ ﴿٢٨﴾

23. Fir'aun (Pharaoh) said: "And what is the Lord of the 'Ālamīn (mankind, jinn and all that exists)?" 24. [Mūsā (Moses)] said: "The Lord of the heavens and the earth, and all that is between them, if you seek to be convinced with certainty." 25. [Fir'aun (Pharaoh)] said to those around him: "Do you not hear (what he says)?" 26. [Mūsā (Moses)] said: "Your Lord and the Lord of your ancient fathers!" 27. [Fir'aun (Pharaoh)] said: "Verily, your Messenger who has been sent to you is a madman!" 28. [Mūsā (Moses)] said: "The Lord of the east and the west, and all that is between them, if you did but understand!"

قَالَ	رَبُّ الْعَالَمِينَ ﴿٢٣﴾	وَمَا	قَالَ فِرْعَوْنُ
he (Moses) said	(is the) Lord (of) the worlds	and what	Pharaoh said
بَيْنَهُمَا	وَمَا	وَالْأَرْضِ	رَبُّ السَّمَوَاتِ
(is) between them	and (all) that	and the earth	(the) Lord (of) the heavens
حَوْلَهُ	لِمَنْ	قَالَ	إِنْ كُنْتُمْ مُوقِنِينَ ﴿٢٥﴾
around him	to those	he (Pharaoh) said	if you are convinced with certainty

وَرَبُّ آبَائِكُمْ	رَبُّكُمْ	قَالَ	أَلَا تَسْتَعِينُونَ ﴿٢٥﴾
and (the) Lord (of) your fathers	your Lord	he (Moses) said	(do) you not hear?
إِلَيْكُمْ	الَّذِي أُرْسِلَ	إِنَّ رَسُولَكُمْ	قَالَ
to you	who has been sent	verily your Messenger	he (Pharaoh) said
وَالْمَغْرِبِ	رَبِّ الْمَشْرِقِ	قَالَ	لَمَجْنُونٌ ﴿٢٧﴾
and the west	(the) Lord (of) the east	he (Moses) said	(is) surely a mad
تَعْقِلُونَ ﴿٢٨﴾	إِنْ كُنْتُمْ	بَيْنَهُمَا	وَمَا
understand	if you did	(is) between them	and (all) that

قَالَ لِبَنِي إِثْرَةَ الْهَاجِرِيِّ لِأَجْعَلَنَّكَ مِنَ الْمَسْجُونِينَ ﴿٢٩﴾ قَالَ أَوْلَوْ جِئْتِكَ بِشَيْءٍ مُّبِينٍ ﴿٣٠﴾ قَالَ فَآتِ بِهِ إِنَّ كُنْتَ مِنَ الصَّادِقِينَ ﴿٣١﴾ فَأَلْقَى عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُّبِينٌ ﴿٣٢﴾ وَنَزَعَ يَدَهُ إِذَا هِيَ بَيْضَاءٌ لِلنَّظِيرِينَ ﴿٣٣﴾ قَالَ لِلْمَلَاحِقَةِ إِنَّ هَذَا لَسِحْرٌ عَلِيمٌ ﴿٣٤﴾ يُرِيدُ أَنْ يُخْرِجَكُمْ مِنْ أَرْضِكُمْ بِسِحْرِهِ فَمَاذَا تَأْمُرُونَ ﴿٣٥﴾

29. [Fir'aun (Pharaoh)] said: "If you choose an *ilāh* (god) other than me, I will certainly put you among the prisoners." 30. [Mūsā (Moses)] said: "Even if I bring you something manifest (and convincing)?" 31. [Fir'aun (Pharaoh)] said: "Bring it forth then, if you are of the truthful!" 32. So [Mūsā (Moses)] threw his stick, and behold, it was a serpent, manifest. 33. And he drew out his hand, and behold, it was white to all beholders! 34. [Fir'aun (Pharaoh)] said to the chiefs around him: "Verily, this is indeed a well-versed sorcerer. 35. "He wants to drive you out of your land by his sorcery: what is it then that you command?"

لَأَجْعَلَنَّكَ	غَيْرِي	لِبَنِي أَخَذَتِ إِلَهًا	قَالَ
I will certainly put you	other than me	if you take a god	he (Pharaoh) said
بِشَيْءٍ	أَوْلَوْ جِئْتِكَ	قَالَ	مِنَ الْمَسْجُونِينَ ﴿٢٩﴾
something	even if I bring you?	he (Moses) said	among the prisoners
إِنْ كُنْتَ	بِهِ	فَاتِ	مُبِينٌ ﴿٣٠﴾
if you are	it	then bring forth	manifest (clear)

تُعْبَانُ ۞	هِيَ	فَإِذَا	فَأَلْقَى عَصَاهُ	مِنَ الصَّادِقِينَ ﴿٣٦﴾
(was) a serpent	it	and behold	so he (Moses) threw his stick	(one) of the truthful
بَيْضَاءُ	هِيَ	فَإِذَا	وَنَزَعَ يَدَهُ ۞	مُّبِينٌ ۞ ﴿٣٧﴾
(was) white	it	and behold	and he drew out his hand	manifest (clear)
إِنَّ هَذَا	حَوْلَهُ ۞	قَالَ لِلْمَلَإِ	لِلنَّظَرِينَ ﴿٣٨﴾	
verily this	around him	he (Pharaoh) said to the chiefs	to all beholders	
مِنْ أَرْضِكُمْ	أَنْ يُخْرِجَكُمْ	يُرِيدُ	عَلِيمٌ ۞ ﴿٣٩﴾	لَسِحْرٌ
of your land	to drive you out	he wants	well-versed	(is) indeed a sorcerer
	فَمَاذَا تَأْمُرُونَ ﴿٤٠﴾	بِسِحْرِهِ		
	what (is it) then (that) you command	by his sorcery		

قَالُوا أَرْجِهْ وَأَخَاهُ وَأَبْعَثْ فِي الْمَدَائِنِ حَاشِرِينَ ﴿٣٦﴾ يَا تَوَكَّلْ بِكُلِّ سَحَّارٍ عَلِيمٍ ﴿٣٧﴾ فَجَمَعَ السَّحْرَةَ لِمِيقَاتِ يَوْمٍ مَّعْلُومٍ ﴿٣٨﴾ وَقِيلَ لِلنَّاسِ هَلْ أَنْتُمْ مُجْتَمِعُونَ ﴿٣٩﴾ لَعَلَّنَا نَتَّبِعُ السَّحْرَةَ إِنْ كَانُوا هُمْ الْغَالِبِينَ ﴿٤٠﴾ فَلَمَّا جَاءَ السَّحْرَةَ قَالُوا لِفِرْعَوْنَ أَيْنَ لَنَا أَجْرٌ إِنْ كُنَّا نَحْنُ الْغَالِبِينَ ﴿٤١﴾ قَالَ نَعَمْ وَإِنَّكُمْ إِذًا لَمِنَ الْمُقَرَّبِينَ ﴿٤٢﴾

36. They said: "Put him off and his brother (for a while), and send callers to the cities; 37. "To bring up to you every well-versed sorcerer." 38. So, the sorcerers were assembled at a fixed time on a day appointed. 39. And it was said to the people: "Are you (too) going to assemble? 40. "That we may follow the sorcerers [who were on Fir'aun's (Pharaoh's) religion of disbelief] if they are the winners." 41. So, when the sorcerers arrived, they said to Fir'aun (Pharaoh): "Will there surely be a reward for us if we are the winners?" 42. He said: "Yes, and you shall then verily be of those brought near (to myself)."

قَالُوا	أَرْجِهْ	وَأَخَاهُ	وَأَبْعَثْ	فِي الْمَدَائِنِ
they said	put him off (for a while)	and his brother	and send	to the cities
حَاشِرِينَ ﴿٣٦﴾	يَا تَوَكَّلْ	بِكُلِّ	سَحَّارٍ	عَلِيمٍ ﴿٣٧﴾
callers	they will bring to you	every	sorcerer	well-versed

وَقِيلَ	مَعْلُومٍ ﴿٣٨﴾	يَوْمٍ	لِمِيقَاتٍ	فَجُمِعَ السَّحَرَةُ
and it was said	appointed	(on) a day	at a fixed time	so the sorcerers were assembled
السَّحَرَةَ	لَعَلَّنَا نَتَّبِعُ	مُجْتَمِعُونَ ﴿٣٩﴾	هَلْ أَنْتُمْ	لِلنَّاسِ
the sorcerers	so that we may follow	going to assemble	(will) you?	to the people
قَالُوا لِفِرْعَوْنَ	جَاءَ السَّحَرَةُ	فَلَمَّا	الْغَالِبِينَ ﴿٤٠﴾	هُمْ
they said to Pharaoh	the sorcerers arrived	so when	the winners	[they] if they are
قَالَ	الْغَالِبِينَ ﴿٤١﴾	نَحْنُ	إِنْ كُنَّا	لَنَا
he (Pharaoh) said	the winners	[we]	if we are	a reward for us
الْمُقَرَّبِينَ ﴿٤٢﴾	لَمِنَ	إِذَا	وَأِنَّكُمْ	نَعَمْ
those brought near (to myself)	surely (shall be) of	then	and verily you	yes

قَالَ لَهُمْ مُوسَىٰ أَلْقُوا مَا أَنْتُمْ مُلْقُونَ ﴿٤٣﴾ فَأَلْقَوْا حِبَالَهُمْ وَعِصِيَّهُمْ وَقَالُوا بِعِزَّةِ فِرْعَوْنَ إِنَّا لَنَحْنُ الْغَالِبُونَ ﴿٤٤﴾ فَأَلْقَىٰ مُوسَىٰ عَصَاهُ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ ﴿٤٥﴾ فَأَلْقَى السَّحَرَةُ سُدُجِينَ ﴿٤٦﴾ قَالُوا أَمَنَّا رَبِّ الْعَالَمِينَ ﴿٤٧﴾ رَبِّ مُوسَىٰ وَهَارُونَ ﴿٤٨﴾

43. Mūsā (Moses) said to them: "Throw what you are going to throw!" 44. So they threw their ropes and their sticks, and said: "By the might of Fir'aun (Pharaoh), it is we who will certainly win!" 45. Then Mūsā (Moses) threw his stick, and behold, it swallowed up all that they falsely showed! 46. And the sorcerers fell down prostrate. 47. Saying: "We believe in the Lord of the 'Ālamīn (mankind, jinn and all that exists). 48. "The Lord of Mūsā (Moses) and Hārūn (Aaron)."

قَالَ لَهُمْ	مُوسَىٰ	أَلْقُوا مَا	أَنْتُمْ	مُلْقُونَ ﴿٤٣﴾	فَأَلْقَوْا حِبَالَهُمْ
said to them	Moses	throw what	you	(are) going to throw	so they threw their ropes
وَعِصِيَّهُمْ	وَقَالُوا	بِعِزَّةِ	فِرْعَوْنَ	إِنَّا	لَنَحْنُ
and their sticks	and said	by (the) might	(of) Pharaoh	indeed we	[surely we]
الْغَالِبُونَ ﴿٤٤﴾	فَأَلْقَىٰ مُوسَىٰ	عَصَاهُ	فَإِذَا	هِيَ تَلْقَفُ	
(are) the winners	then Moses threw	his stick	and behold	it swallowed up	

مَا يَأْفِكُونَ ﴿٤٩﴾	فَالْقَى السَّحْرَةَ	سَاجِدِينَ ﴿٤٦﴾	قَالُوا
(all) that they falsely showed	and the sorcerers fell down	prostrate	saying
ءَامَنَّا بِرَبِّ الْعَالَمِينَ ﴿٤٧﴾	رَبِّ مُوسَى	وَهَارُونَ ﴿٤٨﴾	
we believe in (the) Lord (of) the worlds	(the) Lord (of) Moses	and Aaron	

قَالَ ءَامَنَّا لَهُ قَبْلَ اَنْ ءَاذَنَ لَكُمْ اِنَّهٗ لَكَبِيْرُكُمْ الَّذِى عَلَّمَكُمُ السِّحْرَ فَلَسَوْفَ تَعْمَوْنَ لَاقُطِعَنَّ اَيْدِيَكُمْ وَاَرْجُلَكُمْ مِّنْ خِلَافٍ وَّلَا تُصَلِّبُكُمْ اَجْمَعِيْنَ ﴿٤٩﴾ قَالُوا لَا ضَيْرَ لَنَا اِلَىٰ رَبِّنَا مُنْقَلِبُوْنَ ؕ اِنَّا نَطْمَعُ اَنْ يَّغْفِرَ لَنَا رَبُّنَا خَطِيْئَتَنَا اَنْ كُنَّا اَوَّلَ الْمُؤْمِنِيْنَ ﴿٥٠﴾

49. [Fir'aun (Pharaoh)] said: "You have believed in him before I give you leave. Surely, he indeed is your chief, who has taught you magic! So verily, you shall come to know. Verily, I will cut off your hands and your feet on opposite sides, and I will crucify you all." 50. They said: "No harm! Surely, to our Lord (Allāh) we are to return. 51. "Verily, we really hope that our Lord will forgive us our sins, as we are the first of the believers [in Mūsā (Moses) and in the Monotheism which he has brought from Allāh]."

قَالَ	ءَامَنَّا لَهُ	قَبْلَ	اَنْ	ءَاذَنَ لَكُمْ
he (Pharaoh) said	you have believed in him	before	[that]	I give leave to you
اِنَّهٗ	لَكَبِيْرُكُمْ	الَّذِى	عَلَّمَكُمُ	السِّحْرَ
surely he	indeed (is) your chief	who	has taught you	magic
فَلَسَوْفَ تَعْمَوْنَ	لَاقُطِعَنَّ اَيْدِيَكُمْ	وَاَرْجُلَكُمْ		
so verily soon you shall come to know	I will surely cut off your hands	and your legs		
مِّنْ خِلَافٍ	وَّلَا تُصَلِّبُكُمْ	اَجْمَعِيْنَ ﴿٤٩﴾	قَالُوا لَا ضَيْرَ	
on opposite sides	and I will surely crucify you	all	they said no harm	
اِنَّا	اِلَىٰ رَبِّنَا	مُنْقَلِبُوْنَ ﴿٥٠﴾	اِنَّا نَطْمَعُ	اَنْ
surely we	to our Lord	(are to) return	verily we hope	that
رَبِّنَا	يَغْفِرَ لَنَا	رَبِّنَا	اَلْمُؤْمِنِيْنَ ﴿٥١﴾	
our Lord	will forgive us	our Lord	(of) the believers	
اِنَّا	اِنْ كُنَّا	اَوَّلَ	اَنْ	خَطِيْئَتِنَا
surely we	(as) we are (the) first	[that]		our sins

﴿٥٢﴾ وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَسْرِ بِعِبَادِيٰ إِنَّكُمْ مُتَّبَعُونَ ﴿٥٣﴾ فَأَرْسَلْنَا فِرْعَوْنَ فِي الْمَدَائِنِ حَاشِرِينَ ﴿٥٤﴾ إِنَّ هَؤُلَاءِ لَشِرْذِمَةٌ قَلِيلُونَ ﴿٥٥﴾ وَإِنَّهُمْ لَنَا لَغَائِظُونَ ﴿٥٦﴾ وَإِنَّا لَجَمِيعٌ حَادِرُونَ ﴿٥٧﴾ فَأَخْرَجْنَاهُمْ مِّن جَنَّاتٍ وَعُيُونٍ ﴿٥٨﴾ وَكُنُوزٍ وَمَقَامٍ كَرِيمٍ ﴿٥٩﴾ كَذَٰلِكَ وَأَوْرَثْنَاهَا بَنِي إِسْرَءِيلَ ﴿٦٠﴾ فَاتَّبَعُوهُمْ مُّشْرِقِينَ ﴿٦١﴾

52. And We revealed to Mūsā (Moses), saying: "Depart by night with My slaves, verily, you will be pursued." 53. Then Fir'aun (Pharaoh) sent callers to (all) the cities. 54. (Saying): "Verily, these indeed are but a small band. 55. "And verily, they have done what has enraged us. 56. "But we are a host all assembled, amply forewarned." 57. So, We expelled them from gardens and springs, 58. Treasures, and every kind of honourable place. 59. Thus [We turned them (Pharaoh's people) out] and We caused the Children of Israel to inherit them. 60. So, they pursued them at sunrise.

وَأَوْحَيْنَا	إِلَىٰ مُوسَىٰ	أَنْ	أَسْرِ بِعِبَادِيٰ	إِنَّكُمْ
and We revealed	to Moses	(saying) that	depart by night with My slaves	verily you
مُتَّبَعُونَ ﴿٥٢﴾	فَأَرْسَلْنَا فِرْعَوْنَ	فِي الْمَدَائِنِ	حَاشِرِينَ ﴿٥٣﴾	إِنَّ هَؤُلَاءِ
(will be) pursued	then Pharaoh sent	to the cities	callers	verily these
لَشِرْذِمَةٌ	قَلِيلُونَ ﴿٥٥﴾	وَإِنَّهُمْ	لَنَا لَغَائِظُونَ ﴿٥٦﴾	وَإِنَّا
indeed (are) a band	small	and verily they	(are) enraging [for] us	and verily we
جَمِيعٌ	حَادِرُونَ ﴿٥٧﴾	فَأَخْرَجْنَاهُمْ	مِّن جَنَّاتٍ وَعُيُونٍ ﴿٥٨﴾	
(are) all assembled	(amply) forewarned	so We expelled them	from gardens	and springs
وَكُنُوزٍ	وَمَقَامٍ كَرِيمٍ ﴿٥٩﴾	كَذَٰلِكَ	وَأَوْرَثْنَاهَا	
and treasures	and a place	honourable	thus	and We caused to inherit them
بَنِي	إِسْرَءِيلَ ﴿٦٠﴾	فَاتَّبَعُوهُمْ	مُشْرِقِينَ ﴿٦١﴾	
(the) Children	(of) Israel	so they pursued them	(at) sunrise	

فَلَمَّا تَرَاهُ الْجَمْعَانَ قَالَ أَصْحَابُ مُوسَىٰ إِنَّا لَمَذْكُونَ ﴿٦٢﴾ قَالَ كَلَّا إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ ﴿٦٣﴾ فَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَضْرِبْ بِعَصَاكَ الْبَحْرَ فَانْفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَالطَّوْدِ الْعَظِيمِ ﴿٦٤﴾ وَأَزْلَفْنَا ثَمَّ الْأَخْرِينَ ﴿٦٥﴾ وَأَنْجَيْنَا مُوسَىٰ وَمَنْ مَّعَهُ ۖ أَجْمَعِينَ ﴿٦٦﴾ ثُمَّ اغْرَمْنَا الْآخْرِينَ ﴿٦٧﴾ إِنَّ فِي

ذَلِكَ لآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿٦٧﴾

61. And when the two hosts saw each other, the companions of Mūsā (Moses) said: "We are sure to be overtaken." 62. [Mūsā (Moses)] said: "Nay, verily with me is my Lord. He will guide me." 63. Then We revealed to Mūsā (Moses) (saying): "Strike the sea with your stick." And it parted, and each separate part (of that sea water) became like huge mountain. 64. Then We brought near the others [Fir'aun's (Pharaoh's) party] to that place. 65. And We saved Mūsā (Moses) and all those with him. 66. Then We drowned the others. 67. Verily, in this is indeed a sign (or a proof), yet most of them are not believers.

فَلَمَّا	تَرَاءَ الْجَمْعَانِ	قَالَ أَصْحَابُ	مُوسَى	إِنَّا
and when	the two hosts saw each other	said (the) companions	(of) Moses	surely we
لَمُدْرُكُونَ ﴿٦١﴾	قَالَ	كَلَّا ۗ	إِنَّ مَعِيَ	رَبِّي
(are) to be overtaken	he (Moses) said	nay	verily with me	(is) my Lord
سَيَهْدِينِ ﴿٦٢﴾	فَأَوْحَيْنَا	إِلَى مُوسَى	أَنْ	أَضْرِبْ بِعَصَاكَ
He will guide me	then We revealed	to Moses	(saying) that	strike with your stick
الْبَحْرِ ۗ	فَانْفَلَقَ	فَكَانَ كُلُّ	فِرْقٍ	كَالطُّورِ
the sea	and it parted	and became each	part	like the mountain
وَأَرْزَقْنَا	ثُمَّ	الْآخَرِينَ ﴿٦٤﴾	وَأَنْجَيْنَا مُوسَى	وَمَنْ
and We brought near	there	the others	and We saved Moses	and (those) who
مَعَهُ ۗ	أَجْمَعِينَ ﴿٦٥﴾	ثُمَّ أَغْرَقْنَا الْآخَرِينَ ﴿٦٦﴾	إِنَّ	فِي ذَلِكَ
(were) with him	all	then We drowned the others	verily	in this
لآيَةً ۗ	وَمَا كَانَ أَكْثَرُهُمْ	مُؤْمِنِينَ ﴿٦٧﴾		
(is) indeed a sign	yet most of them are not	believers		

وَإِنَّ رَبَّكَ لهُوَ الْعَزِيزُ الرَّحِيمُ ﴿٦٨﴾ وَأَتْلُ عَلَيْهِمْ نَبَأَ إِبْرَاهِيمَ ﴿٦٩﴾ إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا تَعْبُدُونَ ﴿٧٠﴾ قَالُوا نَعْبُدُ أَصْنَامًا فَنَظَّلُهَا عَنكِفِينَ ﴿٧١﴾ قَالَ هَلْ يَسْمَعُونَكُمْ إِذْ تَدْعُونَ ﴿٧٢﴾ أَوْ يَنْفَعُونَكُمْ أَوْ يُضُرُّونَ ﴿٧٣﴾ قَالُوا بَلْ وَجَدْنَا آبَاءَنَا كَذَلِكَ يَفْعَلُونَ ﴿٧٤﴾ قَالَ أَفَرَأَيْتُمْ مَا كُنْتُمْ تَعْبُدُونَ ﴿٧٥﴾

68. And verily your Lord, He is truly the All-Mighty, the Most Merciful. 69. And recite to them the story of Ibrāhīm (Abraham). 70. When he said to his father and his people: "What do you worship?" 71. They said: "We worship idols, and to them we are ever devoted." 72. He said: "Do they hear you when you call on (them)?" 73. "Or do they benefit you or do they harm (you)?" 74. They said: "(Nay) but we found our fathers doing so." 75. He said: "Do you observe that which you have been worshipping

وَإِنَّ رَبَّكَ	هُوَ الْعَزِيزُ	الرَّحِيمُ ﴿٦٨﴾	وَأَتْلُ
and verily your Lord	He (is) truly the All-Mighty	the Most Merciful	and recite
عَلَيْهِمْ	إِبْرَاهِيمَ ﴿٦٩﴾	إِذْ	وَقَوْمِهِ
to them	(of) Abraham	when	and his people
نَبَأَ	قَالَ لِأَبِيهِ	فَقَالَ لَأَبِيهِ	وَقَوْمِهِ
(the) story	he said to his father	he said to his father	and his people
مَا تَعْبُدُونَ ﴿٧٠﴾	قَالُوا	نَعْبُدُ أَصْنَامًا	هَآ
what (do) you worship	they said	we worship idols	to them
عَنكَفِينِ ﴿٧١﴾	قَالَ	هَلْ يَسْمَعُونَكَ	إِذْ تَدْعُونَ ﴿٧٢﴾
devoted	he said	(do) they hear you?	when you call on (them)
أَوْ يَنْفَعُونَكُمْ	أَوْ يَضُرُّونَ ﴿٧٣﴾	قَالُوا	بَلْ وَجَدْنَا آبَاءَنَا
or (do) they benefit you	or (do) they harm (you)	they said	nay we found our fathers
كَذَلِكَ يَفْعَلُونَ ﴿٧٤﴾	قَالَ	أَفَرَأَيْتُمْ	تَعْبُدُونَ ﴿٧٥﴾
doing like that	he said	(do) you observe?	worshipping
		مَا كُنْتُمْ	
		تَعْبُدُونَ	
		تَعْبُدُونَ	
		تَعْبُدُونَ	

أَنْتُمْ وَاَبَاؤُكُمْ الْأَقْدَمُونَ ﴿٧٦﴾ فَإِنَّهُمْ عَدُوٌّ لِي إِلَّا رَبَّ الْعَالَمِينَ ﴿٧٧﴾ الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ ﴿٧٨﴾ وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ ﴿٧٩﴾ وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ ﴿٨٠﴾ وَالَّذِي يُمِيتُنِي ثُمَّ يُحْيِينِ ﴿٨١﴾ وَالَّذِي أَطْمَعُ أَنْ يَغْفِرَ لِي خَطِيئَتِي يَوْمَ الدِّينِ ﴿٨٢﴾ رَبِّ هَبْ لِي حُكْمًا ﴿٨٣﴾ وَالْحَقِّنِي بِالصَّالِحِينَ ﴿٨٤﴾

76. "You and your ancient fathers? 77. "Verily, they are enemies to me, except the Lord of the 'Ālamīn (mankind, jinn and all that exists), 78. "Who has created me, and it is He Who guides me. 79. "And it is He Who feeds me and gives me to drink. 80. "And when I am ill, it is He Who cures me. 81. "And Who will

cause me to die, and then will bring me to life (again). 82. "And Who, I hope, will forgive me my faults on the Day of Recompense (the Day of Resurrection). 83. My Lord! Bestow *Hukm* (religious knowledge, right judgement of the affairs and Prophethood) on me, and join me with the righteous.

أَنْتُمْ	وَأَبَاؤُكُمْ	الْأَقْدَمُونَ ﴿٧٦﴾	فَاتَّخَذْتُمْ	عَدُوًّا	لِي
you	and your fathers	the ancients	then verily they	(are) enemies	to me
إِلَّا رَبَّ الْعَالَمِينَ ﴿٧٧﴾	الَّذِي	خَلَقَنِي	فَهُوَ		
except (the) Lord (of) the worlds	Who	has created me	and (it is) He (Who)		
يَهْدِينِ ﴿٧٨﴾	وَالَّذِي	هُوَ	يُطْعِمُنِي	وَيَسْقِينِي ﴿٧٩﴾	وَإِذَا مَرِضْتُ
guides me	and the One Who	[He]	feeds me	and gives me to drink	and when I am ill
فَهُوَ	يَشْفِينِي ﴿٨٠﴾	وَالَّذِي	يُمِيتُنِي		
then (it is) He (Who)	cures me	and the One Who	will cause me to die		
ثُمَّ يُحْيِينِي ﴿٨١﴾	وَالَّذِي	أَطْمَعُ أَنْ			
then will bring me to life (again)	and the One Who	I hope that			
يَغْفِرْ لِي	خَطِيئَتِي	يَوْمَ	الَّذِي		
He will forgive [for] me	my faults (sins)	(on the) Day	(of) Recompense		
رَبِّ	هَبْ لِي	حُكْمًا	وَالْحَقِّقِي	بِالصَّالِحِينَ ﴿٨٢﴾	
my Lord	bestow on me	wisdom	and join me	with the righteous	

وَأَجْعَلْ لِي لِسَانَ صِدْقٍ فِي الْآخِرِينَ ﴿٨٣﴾ وَأَجْعَلْنِي مِنْ وَرَثَةِ جَنَّةِ النَّعِيمِ ﴿٨٤﴾ وَأَغْفِرْ لَأَيِّ إِثْمَةٍ كَانَتْ مِنَ الضَّالِّينَ ﴿٨٥﴾ وَلَا تُخْزِنِي يَوْمَ يُبْعَثُونَ ﴿٨٦﴾ يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ ﴿٨٧﴾ إِلَّا مَنْ آتَى اللَّهَ بِقَلْبٍ سَلِيمٍ ﴿٨٨﴾ وَأَزَلَفْتِ الْجَنَّةَ لِلْمُتَّقِينَ ﴿٨٩﴾

84. And grant me an honourable mention in later generations. 85. And make me one of the inheritors of the Paradise of Delight. 86. And forgive my father, verily, he is of the erring. 87. And disgrace me not on the Day when (all the creatures) will be resurrected. 88. The Day whereon neither wealth nor sons will avail, 89. Except him who comes to Allāh with a clean heart [clean from *Shirk* (polytheism) and *Nifāq* (hypocrisy)]." 90. And Paradise will be brought

near to the *Muttaqūn* (the pious).

وَأَجْعَلْ لِي	لِسَانَ	صِدْقٍ	فِي الْآخِرِينَ ﴿٨٤﴾
and grant	mention [tongue]	an honourable [truth]	in the later (generations)
وَأَجْعَلَنِي	مِنْ وَرَثَتِهِ	جَنَّةٍ	النَّعِيمِ ﴿٨٥﴾
and make me	of (the) inheritors	(of the) Paradise	(of) Delight
لِأَبِي	إِنَّهُ كَانَ	مِنَ الضَّالِّينَ ﴿٨٦﴾	وَلَا تُخْزِينِي
my father	verily he is	of those who astray	and disgrace me not
يَوْمَ يَبْعَثُونَ ﴿٨٧﴾	يَوْمَ	لَا يَنْفَعُ مَالٌ	
(on the) Day (when) they will be resurrected	(the) Day (whereon)	neither wealth will avail	
وَلَا بَنُونَ ﴿٨٨﴾	إِلَّا	مَنْ أَتَى اللَّهَ	سَلِيمٍ ﴿٨٩﴾
nor sons	except	(him) who comes to Allah	clean
	وَأُزْلَفَتِ الْجَنَّةُ	لِلْمُتَّقِينَ ﴿٩٠﴾	
	and Paradise will be brought near	to the pious (persons)	

وَبُرِّزَتِ الْجَحِيمُ لِلْغَاوِينَ ﴿٩١﴾ وَقِيلَ لَهُمْ أَيْنَ مَا كُنتُمْ تَعْبُدُونَ ﴿٩٢﴾ مِنْ دُونِ اللَّهِ هَلْ يَنْصُرُونَكُمْ أَوْ يَنْصُرُونَ ﴿٩٣﴾ فَكَبَّكِبُوا فِيهَا هُمْ وَالْغَاوُونَ ﴿٩٤﴾ وَجُنُودَ إِبْلِيسَ أَجْمَعُونَ ﴿٩٥﴾ قَالُوا وَهُمْ فِيهَا يَخْتَصِمُونَ ﴿٩٦﴾ تَاللَّهِ إِنْ كُنَّا لَفِي ضَلَالٍ مُبِينٍ ﴿٩٧﴾ إِذْ نَسُوْكُمْ رَبِّ الْعَالَمِينَ ﴿٩٨﴾ وَمَا أَضَلَّنَا إِلَّا الْمُجْرِمُونَ ﴿٩٩﴾

91. And the (Hell) Fire will be placed in full view of the erring. 92. And it will be said to them: "Where are those (the false gods whom you used to set up as rivals with Allāh) that you used to worship. 93. "Instead of Allāh? Can they help you or (even) help themselves?" 94. Then they will be thrown on their faces into the (Fire), they and the *Ghāwūn* (devils, and those who were in error). 95. And the whole hosts of *Iblīs* (Satan) together. 96. They will say while contending therein, 97. By Allāh, we were truly in a manifest error, 98. When we held you (false gods) as equals (in worship) with the Lord of the 'Ālamīn (mankind, jinn and all that exists); 99. And none has brought us into error except the *Mujrimūn* [*Iblīs* (Satan)] and those of human beings who commit

crimes, murderers, polytheists, oppressors].

وَبُرِّزَتِ الْجَحِيمُ	لِلْغَاوِينَ ﴿٩١﴾	وَقِيلَ	لَهُمْ
and the Hell-Fire will be placed in full view	of the erring	and it will be said	to them
أَيْنَ مَا كُنتُمْ	تَعْبُدُونَ ﴿٩٢﴾	مِن دُونِ اللَّهِ	هَلْ يَنْصُرُونَكُمْ
where (are those) that you used to	worship	instead of Allah	(can) they help you?
أَوْ يَنْصُرُونَ ﴿٩٣﴾	فَكَبِّبُوا	فِيهَا	لَهُمْ
or help themselves	then they will be thrown on their faces	into it	they
وَالْغَاوُونَ ﴿٩٤﴾	وَجُنُودُ	إِبْلِيسَ	أَجْمَعُونَ ﴿٩٥﴾
and the erring	and (the) hosts	(of) Iblis	all together
قَالُوا	لَهُمْ	قَالُوا	وَهُمْ
they will say	while they	they will say	while they
فِيهَا يَخْتَصِمُونَ ﴿٩٦﴾	تَاللَّهِ	إِنْ كُنَّا	لَفِي ضَلَالٍ
are contending in it	by Allah	truly we were	[indeed] in an error
مِثِينَ ﴿٩٧﴾	أَلْعَلَمِينَ ﴿٩٨﴾	إِذَا	نَسَوِيكُمْ رَبِّ
manifest	(of) the worlds	when	we equated you (in worship) with (the) Lord
إِلَّا الْمَجْرُمُونَ ﴿٩٩﴾	وَمَا أَضَلَّنَا	إِلَّا الْمَجْرُمُونَ ﴿٩٩﴾	وَمَا أَضَلَّنَا
except the criminals	and none brought us into error	except the criminals	and none brought us into error

فَمَا لَنَا مِنْ شَافِعِينَ ﴿٩٣﴾ وَلَا صَدِيقٍ حَمِيمٍ ﴿٩٤﴾ فَلَوْ أَنَّ لَنَا كَرَّةً فَنَكُونُ مِنَ الْمُؤْمِنِينَ ﴿٩٥﴾ إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿٩٦﴾ وَإِنَّ رَبَّكَ هُوَ الْعَزِيزُ الرَّحِيمُ ﴿٩٧﴾ كَذَبَتْ قَوْمٌ نُوْحَ الْمُرْسَلِينَ ﴿٩٨﴾ إِذْ قَالَ لَهُمْ أَخُوهُمْ نُوحٌ أَلَا تَتَّقُونَ ﴿٩٩﴾ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٠٠﴾

100. Now we have no intercessors, 101. Nor a close friend (to help us). 102. (Alas!) If we only had a chance to return (to the world), we shall truly be among the believers! 103. Verily, in this is indeed a sign, yet most of them are not believers. 104. And verily your Lord, He is truly the All-Mighty, the Most Merciful. 105. The people of Nūh (Noah) denied the Messengers. 106. When their brother Nūh (Noah) said to them: "Will you not fear Allāh and obey Him? 107. "I am a trustworthy Messenger to you.

فَمَا	لَنَا	مِنْ شَفِيعِينَ ﴿١٠٦﴾	وَلَا صَدِيقٍ	حَمِيمٍ ﴿١٠٦﴾	فَلَوْ	أَنَّ
so (now) not	we have	any intercessors	nor a friend	close	then if	[that]
لَنَا	كِرَّةٌ	فَنَكُونُ	مِنَ الْمُؤْمِنِينَ ﴿١٠٧﴾	إِنَّ	فِي ذَلِكَ	
we had	a chance (to return)	then we shall be	among the believers	verily	in this	
لَايَةٌ	وَمَا كَانَ أَكْثَرَهُمْ	مُؤْمِنِينَ ﴿١٠٧﴾	وَإِنَّ رَبَّكَ			
(is) indeed a sign	yet most of them are not	believers	and verily your Lord			
هُوَ الْعَزِيزُ	الرَّحِيمُ ﴿١٠٨﴾	كَذَبَتْ قَوْمٌ	نُوحٍ			
He (is) truly the All-Mighty	the Most Merciful	denied (the) people	(of) Noah			
الْمُرْسَلِينَ ﴿١٠٩﴾	إِذْ	قَالَ لَهُمْ	أَخُوهُمْ	نُوحٌ	أَلَا تَتَّقُونَ ﴿١١٠﴾	
the Messengers	when	said to them	their brother	Noah	(will) you not fear (Allah)?	
	إِنِّي	لَكُمْ	رَسُولٌ	أَمِينٌ ﴿١١١﴾		
	verily I am	to you	a Messenger	trustworthy		

فَاتَّقُوا اللَّهَ وَأَطِيعُوا ۖ ﴿١٠٨﴾ وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ ﴿١٠٩﴾ فَاتَّقُوا اللَّهَ وَأَطِيعُوا ۖ ﴿١١٠﴾ قَالُوا أَنْتُمْ لَكُمْ وَأَتَّبِعَكَ الْأَرْدَلُونَ ﴿١١١﴾ قَالَ وَمَا عَلِمِي بِمَا كَانُوا يَعْمَلُونَ ﴿١١٢﴾ إِنْ حَسَابُهُمْ إِلَّا عَلَى رَبِّي لَو تَشْعُرُونَ ﴿١١٣﴾ وَمَا أَنَا بِطَارِدِ الْمُؤْمِنِينَ ﴿١١٤﴾

108. "So fear Allāh, keep your duty to Him, and obey me. 109. "No reward do I ask of you for it (my Message of Islāmic Monotheism); my reward is only from the Lord of the 'Ālamīn (mankind, jinn and all that exists). 110. "So keep your duty to Allāh, fear Him and obey me." 111. They said: "Shall we believe in you, when the meanest (of the people) follow you?" 112. He said: "And what knowledge have I of what they used to do? 113. "Their account is only with my Lord, if you could (but) know. 114. "And I am not going to drive away the believers.

فَاتَّقُوا اللَّهَ	وَأَطِيعُوا ﴿١٠٨﴾	وَمَا أَسْأَلُكُمْ	عَلَيْهِ	مِنْ أَجْرٍ
so fear Allah	and obey me	and I ask not of you	for it	any reward
إِنْ أَجْرِيَ	إِلَّا	عَلَى رَبِّ الْعَالَمِينَ ﴿١٠٩﴾	فَاتَّقُوا اللَّهَ	
my reward (is) not	but	from (the) Lord (of) the worlds	so fear Allah	

وَأَتَّبِعَكَ	لَكَ	أَنْتُمْ مِنْ	قَالُوا	وَأَطِيعُونَ ﴿١١٦﴾
while follow you	in you	(shall) we believe?	they said	and obey me
بِمَا كَانُوا	عَلِمِي	وَمَا	قَالَ	الْأَرْذَلُونَ ﴿١١٧﴾
of what they used to	knowledge have I	and what	he said	the lowest (of the people)
لَوْ تَشْعُرُونَ ﴿١١٨﴾	عَلَىٰ رَبِّي	إِلَّا	إِنْ حِسَابُهُمْ	يَعْمَلُونَ ﴿١١٩﴾
if you perceive	with my Lord	(is) only	verily their account	do
	الْمُؤْمِنِينَ ﴿١٢٠﴾	يَطَّارِدُ	وَمَا أَنَا	
	the believers	going to drive away	and I am not	

إِن أَنَا إِلَّا نَذِيرٌ مُّبِينٌ ﴿١١٦﴾ قَالُوا لَئِن لَّمْ تَنْتَهِ يَنْسُوحْ لَتَكُونَنَّ مِنَ الْمَرْجُومِينَ ﴿١١٧﴾ قَالَ رَبِّ إِنِّي قَوْمِي كَذَّبُونِ ﴿١١٨﴾ فَأَفْطَحْ بَيْنِي وَبَيْنَهُمْ فَتْحًا وَنَجِّنِي وَمَنْ مَعِيَ مِنَ الْمُؤْمِنِينَ ﴿١١٩﴾ فَأَنْجَيْنَاهُ وَمَنْ مَعَهُ فِي الْفُلِّ الْمَشْحُونِ ﴿١٢٠﴾ ثُمَّ أَعْرَفْنَا بَعْدَ الْبَاقِينَ ﴿١٢١﴾ إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿١٢٢﴾ وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٢٣﴾

115. "I am only a plain warner." 116. They said: "If you cease not, O Nūh (Noah) you will surely be among those stoned (to death)." 117. He said: "My Lord! Verily, my people have denied me. 118. "Therefore judge You between me and them, and save me and those of the believers who are with me." 119. And We saved him and those with him in the laden ship. 120. Then We drowned the rest (disbelievers) thereafter. 121. Verily, in this is indeed a sign, yet most of them are not believers. 122. And verily your Lord, He is truly the All-Mighty, the Most Merciful.

يَنْسُوحْ	لَّمْ تَنْتَهِ	لَئِن	قَالُوا	مُبِينٌ ﴿١١٦﴾	إِلَّا نَذِيرٌ	إِن أَنَا
O Noah	you cease not	if	they said	plain	but a warner	I am not
رَبِّ	قَالَ	لَتَكُونَنَّ مِنَ الْمَرْجُومِينَ ﴿١١٧﴾				
my Lord	he said	you will surely be among the stoned ones (to death)				
وَبَيْنَهُمْ	فَأَفْطَحْ بَيْنِي		كَذَّبُونِ ﴿١١٨﴾	إِنِّي قَوْمِي		
and between them	so judge between me		have denied me	verily my people		

فَتَحًا	وَنَجِّنِي	وَمَنْ	مَعِيَ	مِنَ الْمُؤْمِنِينَ
fair judgement	and save me	and (those) who	(are) with me	of the believers
فَأَنْجَيْنَاهُ	وَمَنْ	مَعَهُ	فِي الْفُلِكِ	الْمَشْحُونِ
and We saved him	and (those) who	(were) with him	in the ship	laden
ثُمَّ أَغْرَقْنَا بَعْدُ	أَلْبَاقِينَ	إِنَّ	فِي ذَلِكَ	لَايَةً
then We drowned thereafter	the rest	verily	in this	(is) indeed a sign
وَمَا كَانَ أَكْثَرُهُمْ	مُؤْمِنِينَ	وَإِنَّ رَبَّكَ	لَهُوَ	
yet most of them are not	believers	and verily your Lord	He indeed	
	الْعَزِيزُ	الرَّحِيمُ		
	(is) the All-Mighty	the Most Merciful		

كَذَّبَتْ عَادَ الْمُرْسَلِينَ ﴿١٢٣﴾ إِذْ قَالَ لَهُمْ أَخُوهُمْ هُودٌ أَلَا تَتَّقُونَ ﴿١٢٤﴾ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٢٥﴾ فَانْقُوا اللَّهَ
وَأَطِيعُوا ﴿١٢٦﴾ وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجَرْتُمْ إِلَّا عَلَى رَبِّ الْعَالَمِينَ ﴿١٢٧﴾ أَتَبْنُونَ بِكُلِّ
رَيْعٍ أَيْةً تَعْبَثُونَ ﴿١٢٨﴾ وَتَتَّخِذُونَ مَصَانِعَ لَعَلَّكُمْ تَخْلُدُونَ ﴿١٢٩﴾

123. 'Ad (people) denied the Messengers. 124. When their brother Hūd said to them: "Will you not fear Allāh and obey Him? 125. "Verily, I am a trustworthy Messenger to you. 126. "So fear Allāh, keep your duty to Him, and obey me. 127. "No reward do I ask of you for it (my Message of Islāmīc Monotheism); my reward is only from the Lord of the 'Ālamīn (mankind, jinn, and all that exists). 128. "Do you build high palaces on every high place, while you do not live in them? 129. "And do you get for yourselves palaces (fine buildings) as if you will live therein forever?

كَذَّبَتْ عَادَ	الْمُرْسَلِينَ	إِذْ	قَالَ لَهُمْ	أَخُوهُمْ
Ad (people) denied	the Messengers	when	said to them	their brother
هُودٌ	أَلَا تَتَّقُونَ	إِنِّي	رَسُولٌ	أَمِينٌ
Hud	(will) you not fear (Allah)?	verily I am	a Messenger	trustworthy
فَانْقُوا اللَّهَ	وَأَطِيعُوا	وَمَا أَسْأَلُكُمْ	عَلَيْهِ	مِنْ أَجْرٍ
so fear Allah	and obey me	and I ask not of you	for it	any reward

إِنْ أَجْرِي	إِلَّا	عَلَى رَبِّ الْعَالَمِينَ ﴿١٢٧﴾	أَتَبْنُونَ
my reward (is) not	but	from (the) Lord (of) the worlds	(do) you build?
يَكُلُّ	رِيعٍ	ءَايَةً	تَعْبَثُونَ ﴿١٢٨﴾
on every	high place	a sign (landmark)	to play frivolously
وَتَتَّخِذُونَ مَصَانِعَ		لَعَلَّكُمْ تَخْلُدُونَ ﴿١٢٩﴾	
and (do) you take (for yourselves) palaces (fine buildings)		so that you may live (therein) forever	

وَإِذَا بَطَشْتُمْ بَطَشْتُمْ جَبَّارِينَ ﴿١٣٠﴾ فَاتَّقُوا اللَّهَ وَأَطِيعُونِ ﴿١٣١﴾ وَاتَّقُوا الَّذِي أَمَدَّكُمْ بِمَا تَعْلَمُونَ ﴿١٣٢﴾ أَمَدَّكُمْ بِأَنْعَامٍ وَبَنِينَ ﴿١٣٣﴾ وَجَنَّاتٍ وَعَيْونٍ ﴿١٣٤﴾ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٣٥﴾ قَالُوا سَوَاءٌ عَلَيْنَا أَوَعَضْتَ أَمْ لَمْ تَكُنْ مِنَ الْوَاعِظِينَ ﴿١٣٦﴾ إِنَّ هَذَا إِلَّا لَأَخْلُقُ الْآوَالِينَ ﴿١٣٧﴾

130. "And when you seize (somebody), seize you (him) as tyrants? 131. "So fear Allāh, keep your duty to Him, and obey me. 132. "And keep your duty to Him, fear Him Who has aided you with all (good things) that you know. 133. "He has aided you with cattle and children. 134. "And gardens and springs. 135. "Verily, I fear for you the torment of a Great Day." 136. They said: "It is the same to us whether you preach or be not of those who preach. 137. "This is no other than the false tales and religion of the ancients,

وَإِذَا بَطَشْتُمْ	بَطَشْتُمْ جَبَّارِينَ ﴿١٣٠﴾	فَاتَّقُوا اللَّهَ	وَأَطِيعُونِ ﴿١٣١﴾
and when you seize	you seize (as) tyrants	so fear Allah	and obey me
وَاتَّقُوا الَّذِي	أَمَدَّكُمْ	بِمَا تَعْلَمُونَ ﴿١٣٢﴾	أَمَدَّكُمْ
and fear Him Who	has aided you	with (all) that you know	He has aided you
بِأَنْعَامٍ	وَبَنِينَ ﴿١٣٣﴾	وَجَنَّاتٍ	وَعَيْونٍ ﴿١٣٤﴾
with cattle	and children	and gardens	and springs
عَذَابَ	يَوْمٍ عَظِيمٍ ﴿١٣٥﴾	قَالُوا سَوَاءٌ	عَلَيْنَا
(the) torment	Great (of) a Day	they said (it is the) same	to us
أَوَعَضْتَ	أَمْ لَمْ تَكُنْ	مِنَ الْوَاعِظِينَ ﴿١٣٦﴾	إِنَّ هَذَا
(whether) you preach?	or	of those who preach	this (is) not

الْأَوَّلِينَ ﴿١٣٧﴾	إِلَّا خُلِقَ
(of) the ancients	but (the) custom

وَمَا نَحْنُ بِمُعَذَّبِينَ ﴿١٣٨﴾ فَكَذَّبُوهُ فَأَهْلَكْنَاهُمْ إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿١٣٩﴾ وَإِنَّ رَبَّكَ هُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٤٠﴾ كَذَّبَتْ ثَمُودُ الْمُرْسَلِينَ ﴿١٤١﴾ إِذْ قَالَ لَهُمْ أَخُوهُمْ صَالِحٌ أَلَا تَتَّقُونَ ﴿١٤٢﴾ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٤٣﴾ فَاتَّقُوا اللَّهَ وَأَطِيعُوا اللَّهَ وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ ﴿١٤٤﴾

138. "And we are not going to be punished." 139. So they denied him, and We destroyed them. Verily, in this is indeed a sign, yet most of them are not believers. 140. And verily your Lord, He is truly the All-Mighty, the Most Merciful. 141. Thamūd (people) denied the Messengers. 142. When their brother Sālih said to them: "Will you not fear Allāh and obey Him? 143. "I am a trustworthy Messenger to you. 144. "So fear Allāh, keep your duty to Him, and obey me. 145. "No reward do I ask of you for it (my Message of Islāmīc Monotheism); my reward is only from the Lord of the 'Ālamīn (mankind, jinn and all that exists).

وَمَا نَحْنُ	بِمُعَذَّبِينَ ﴿١٣٨﴾	فَكَذَّبُوهُ	فَأَهْلَكْنَاهُمْ
and we (are) not	going to be punished	so they denied him	and We destroyed them
إِنَّ	فِي ذَلِكَ	لَآيَةً	وَمَا كَانَ أَكْثَرُهُمْ
verily	in this	(is) indeed a sign	yet most of them are not
مُؤْمِنِينَ ﴿١٣٩﴾	وَأَنَّ رَبَّكَ	هُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٤٠﴾	كَذَّبَتْ ثَمُودُ
believers	and verily your Lord	He (is) indeed the All-Mighty	Thamud denied
الْمُرْسَلِينَ ﴿١٤١﴾	إِذْ	قَالَ لَهُمْ	أَخُوهُمْ
the Messengers	when	said to them	their brother
أَلَا تَتَّقُونَ ﴿١٤٢﴾	إِنِّي	لَكُمْ	رَسُولٌ
(will) you not fear (Allah)?	verily I am	to you	a Messenger
فَاتَّقُوا اللَّهَ	وَأَطِيعُوا اللَّهَ	وَمَا أَسْأَلُكُمْ	عَلَيْهِ
so fear Allah	and obey me	and I ask not of you	for it
مِنْ أَجْرٍ	إِلَّا	عَلَى رَبِّ الْعَالَمِينَ ﴿١٤٤﴾	
any reward			

عَلَى رَبِّ الْعَالَمِينَ ﴿١٤٥﴾	إِلَّا	إِنْ أَجْرِي
from (the) Lord (of) the worlds	but	my reward (is) not

أَتُرَكُونَ فِي مَا ههْنَاءَ أَمْنِينَ ﴿١٤٦﴾ فِي جَنَّاتٍ وَعُيُونٍ ﴿١٤٧﴾ وَزُرُوعٍ وَنَخْلٍ طَلَعَهَا هِضِيمٌ ﴿١٤٨﴾
 وَتَنْحِتُونَ مِنَ الْجِبَالِ بُيُوتًا فَدَرِهِينَ ﴿١٤٩﴾ فَاتَّقُوا اللَّهَ وَأَطِيعُوا ﴿١٥٠﴾ وَلَا تُطِيعُوا أَمْرَ الْمُسْرِفِينَ ﴿١٥١﴾
 الَّذِينَ يَفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ ﴿١٥٢﴾ قَالُوا إِنَّمَا أَنْتَ مِنَ الْمُسَحَّرِينَ ﴿١٥٣﴾ مَا أَنْتَ إِلَّا بَشَرٌ
 مِّثْلُنَا فَأْتِ بَيِّنَاتٍ إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿١٥٤﴾

146. "Will you be left secure in that which you have here? 147. "In gardens and springs. 148. "And green crops (field) and date palms with soft spadix. 149. "And you hew out in the mountains, houses with great skill. 150. "So fear Allāh, keep your duty to Him, and obey me. 151. "And follow not the command of *Al-Musrifūn* (i.e. their chiefs, leaders who were polytheists, criminals and sinners), 152. "Who make mischief in the land, and reform not." 153. They said: "You are only of those bewitched! 154. "You are but a human being like us. Then bring us a sign if you are of the truthful."

أَتُرَكُونَ	فِي مَا	ههْنَاءَ	ءَامْنِينَ ﴿١٤٦﴾	فِي جَنَّاتٍ
(will) you be left?	in that which	(you have) here	secure	in gardens
وَعُيُونٍ ﴿١٤٧﴾	وَزُرُوعٍ	وَنَخْلٍ	طَلَعَهَا	هِضِيمٌ ﴿١٤٨﴾
and springs	and cornfields	and date palms	its flowering branches	(are) soft
وَتَنْحِتُونَ	مِنَ الْجِبَالِ	بُيُوتًا	فَدَرِهِينَ ﴿١٤٩﴾	وَأَطِيعُونَ ﴿١٥٠﴾
and you hew out	in the mountains	houses	skilfully	and obey me
وَلَا تُطِيعُوا أَمْرَ	الْمُسْرِفِينَ ﴿١٥١﴾	الَّذِينَ يَفْسِدُونَ	فِي الْأَرْضِ	
and obey not (the) command	(of) the transgressors	those who make mischief	in the land	
وَلَا يُصْلِحُونَ ﴿١٥٢﴾	قَالُوا	إِنَّمَا أَنْتَ	مِنَ الْمُسَحَّرِينَ ﴿١٥٣﴾	مَا أَنْتَ
and reform not	they said	only you (are)	of (those) bewitched	you (are) not
إِلَّا بَشَرٌ	مِّثْلُنَا	فَاتِ	بَيِّنَاتٍ	إِنْ كُنْتَ
but a human being	like us	then bring (us)	a sign	if you are
			مِنَ الصَّادِقِينَ ﴿١٥٤﴾	
			of the truthful	

قَالَ هَذِهِ نَاقَةٌ لَهَا شِرْبٌ وَلَكُمْ شِرْبٌ يَوْمَ مَعْلُومٍ ﴿١٥٥﴾ وَلَا تَمْسُوهَا بِسُوءٍ فَيَأْخُذَكُمْ عَذَابُ يَوْمٍ عَظِيمٍ ﴿١٥٦﴾ فَعَقَرُوهَا فَاصْبَحُوا نَادِمِينَ ﴿١٥٧﴾ فَأَخَذَهُمُ الْعَذَابُ إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿١٥٨﴾ وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٥٩﴾

155. He said: "Here is a she-camel: it has a right to drink (water), and you have a right to drink (water) (each) on a day, known. 156. "And touch her not with harm, lest the torment of a Great Day should seize you." 157. But they killed her, and then they became regretful. 158. So, the torment overtook them. Verily, in this is indeed a sign, yet most of them are not believers. 159. And verily your Lord, He is truly the All-Mighty, the Most Merciful.

قَالَ هَذِهِ	نَاقَةٌ	لَهَا	شِرْبٌ	وَلَكُمْ
he said this	(is) a she-camel	it has	(a right to) drink (water)	and you have
شِرْبٌ	يَوْمٍ	مَعْلُومٍ ﴿١٥٥﴾	وَلَا تَمْسُوهَا	بِسُوءٍ
(a right to) drink (water)	(on) a day	known	and touch her not	with harm
فَيَأْخُذَكُمْ	عَذَابُ	يَوْمٍ	عَظِيمٍ ﴿١٥٦﴾	فَعَقَرُوهَا
lest should seize you	(the) torment	(of) a Day	Great	but they hamstringed her
فَاصْبَحُوا نَادِمِينَ ﴿١٥٧﴾	فَأَخَذَهُمُ	الْعَذَابُ	إِنَّ فِي ذَلِكَ	لَآيَةً
then they became regretful	so overtook them	the torment	verily	(is) indeed a sign
وَمَا كَانَ أَكْثَرُهُمْ	مُؤْمِنِينَ ﴿١٥٨﴾	وَإِنَّ رَبَّكَ	الْعَزِيزُ الرَّحِيمُ ﴿١٥٩﴾	
yet most of them are not	believers	and verily your Lord	He (is) indeed the All-Mighty	the Most Merciful

كَذَّبَتْ قَوْمٌ لُوطُ الْمُرْسَلِينَ ﴿١٦٠﴾ إِذْ قَالَ لَهُمْ أَخُوهُمْ لُوطُ أَلَا نُنْقُونَ ﴿١٦١﴾ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٦٢﴾ فَانْقُوتُوا اللَّهَ وَأَطِيعُوا أَمْرَهُ وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ ﴿١٦٣﴾ أَتَأْتُونَ الذُّكْرَانَ مِنَ الْعَالَمِينَ ﴿١٦٤﴾ وَتَذَرُونَ مَا خَلَقَ لَكُمْ رَبُّكُمْ مِنْ أَزْوَاجِكُمْ بَلْ أَنْتُمْ قَوْمٌ عَادُونَ ﴿١٦٥﴾

160. The people of Lūt (Lot) (-who dwelt in the towns of Sodom in Palestine) denied the Messengers. 161. When their brother Lūt (Lot) said to them: "Will you not fear Allāh and obey Him? 162. "Verily, I am a trustworthy Messenger to you. 163. "So fear Allāh, keep your duty to Him, and obey me. 164. "No reward do I ask of you for it (my Message of Islāmīc Monotheism); my reward is only from the Lord of the 'Ālamīn (mankind, jinn and all that exists). 165. "Go you into the males of the 'Ālamīn (mankind), 166. "And leave those whom Allāh has created for you to be your wives? Nay, you are a trespassing people!"

كَذَبَتْ قَوْمٌ	لُوطٍ	الْمُرْسَلِينَ ﴿١٦٠﴾	إِذْ	قَالَ هُمْ
denied (the) people	(of) Lot	the Messengers	when	said to them
أَخُوهُمْ	لُوطٌ	أَلَا تَنْفَقُونَ ﴿١٦١﴾	إِنِّي	رَسُولٌ
their brother	Lot	(will) you not fear (Allah)?	verily I am	a Messenger
أَمِينٌ ﴿١٦٢﴾	فَاتَّقُوا اللَّهَ	وَأَطِيعُوا أَمْرًا	وَمَا أَسْأَلُكُمْ	عَلَيْهِ
trustworthy	so fear Allah	and obey me	and I ask not of you	for it
مِنْ أَجْرٍ	إِنَّا	عَلَىٰ رَبِّ الْعَالَمِينَ ﴿١٦٣﴾	أَتَأْتُونَ الذُّكْرَانَ	
my reward (is) not	but	from (the) Lord (of) the worlds	(do) you go into the males?	
مِنَ الْعَالَمِينَ ﴿١٦٤﴾	وَتَذَرُونَ مَا	خَلَقَ لَكُمْ	رَبُّكُمْ	
of the worlds (mankind)	and you leave what	has created for you	your Lord	
مِنْ أَرْوَاحِكُمْ	بَلْ أَنْتُمْ	عَادُونَ ﴿١٦٥﴾		
of your wives	nay you	(are) a people		

قَالُوا لَئِن لَّمْ تَنْتَهَ بِلُوطٍ لَتَكُونَ مِنَ الْمُخْرَجِينَ ﴿١٦٦﴾ قَالَ إِنِّي لِعَمَلِكُمْ مِنَ الْقَالِينَ ﴿١٦٧﴾ رَبِّ نَجِّنِي وَأَهْلِي مِمَّا يَعْمَلُونَ ﴿١٦٨﴾ فَجَئِنهٗ وَأَهلهٗ أَجْمَعِينَ ﴿١٦٩﴾ إِلَّا عَجُوزًا فِي الْعَادِينَ ﴿١٧٠﴾ ثُمَّ دَمَرْنَا الْآخِرِينَ ﴿١٧١﴾ وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَسَاءَ مَطَرُ الْمُنذَرِينَ ﴿١٧٢﴾

167. They said: "If you cease not. O Lūt (Lot)! Verily, you will be one of those who are driven out!" 168. He said: "I am indeed of those who disapprove with severe anger and fury your (this evil) action (of sodomy). 169. "My Lord! Save me and my family from what they do." 170. So, We saved him and his family,

all, 171. Except an old woman (his wife) among those who remained behind. 172. Then afterward We destroyed the others. 173. And We rained on them a rain (of torment). And how evil was the rain of those who had been warned!

قَالُوا لَئِنْ لَمْ تَنْتَهَ يَلُوطُ لَتَكُونَنَّ	مِنَ الْمُخْرَجِينَ		
they said if	(one) of those who will be driven out	verily you will be	O Lot you cease not
قَالَ إِنِّي	مِنَ الْقَالِينَ	لِعَمَلِكُمْ	رَبِّ
he said indeed I am	of those who detest	for your action	my Lord
يُنَجِّنِي	فَنَجَّيْنَاهُ	مِمَّا يَعْمَلُونَ	وَأَهْلَهُ
save me	so We saved him	from what they do	and his family
أَجْمَعِينَ	فِي الْغَيْرِينَ	إِلَّا عَجُوزًا	
all	among those who remained behind	except an old woman (his wife)	
ثُمَّ دَمَرْنَا الْأَخْرِينَ	عَلَيْهِمْ	وَأَمْطَرْنَا	مَطْرًا
then We destroyed the others	on them	and We rained	a rain (of torment)
فَسَاءَ	الْمُنذَرِينَ	مَطْرُ	
and how evil was	(of) those who had been warned	(the) rain	

إِنَّ فِي ذَلِكَ لآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ وَإِنَّ رَبَّكَ لهُوَ الْعَزِيزُ الرَّحِيمُ كَذَّبَ أَصْحَابُ لَيْكَةِ الْمُرْسَلِينَ إِذْ قَالَ لَهُمْ شُعَيْبٌ أَلَا نَنْقُونَ وَإِنِّي لَكُمْ رَسُولٌ أَمِينٌ فَاتَّقُوا اللَّهَ وَأَطِيعُوا وَأَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ

174. Verily, in this is indeed a sign, yet most of them are not believers. 175. And verily your Lord, He is truly the All-Mighty, the Most Merciful. 176. The dwellers of Al-Aikah [near Madyan (Midian)] denied the Messengers. 177. When Shu'aib said to them: "Will you not fear Allāh and obey Him? 178. "I am a trustworthy Messenger to you. 179. "So fear Allāh, keep your duty to Him, and obey me. 180. "No reward do I ask of you for it (my Message of Islāmic Monotheism); my reward is only from the Lord of the 'Ālamīn (mankind, jinn and all that exists).

إِنَّ	فِي ذَلِكَ	لآيَةً	وَمَا كَانَ أَكْثَرُهُمْ	مُؤْمِنِينَ
verily	in this	(is) indeed a sign	yet most of them are not	believers

الرَّحِيمِ ﴿١٧٥﴾		هُوَ الْعَزِيزُ		وَإِنَّ رَبَّكَ	
the Most Merciful		He (is) indeed the All-Mighty		and verily your Lord	
الْمُرْسَلِينَ ﴿١٧٦﴾		نَيْكَةً		كَذَّبَ أَصْحَابُ	
the Messengers		(of) Al-Aikah (a garden with thick trees)		denied (the) dwellers	
لَكُمْ	إِنِّي	أَلَا نَتَّقُونَ ﴿١٧٧﴾	شُعَيْبٌ	قَالَ لَهُمْ	إِذْ
to you	verily I am	(will) you not fear (Allah)?	Shu'aib	said to them	when
عَلَيْهِ	وَمَا أَسْأَلُكُمْ	وَاطِيعُونَ ﴿١٧٨﴾	فَاتَّقُوا اللَّهَ	أَمِينٌ ﴿١٧٩﴾	رَسُولٌ
for it	and I ask not of you	and obey me	so fear Allah	trustworthy	a Messenger
عَلَى رَبِّ الْعَالَمِينَ ﴿١٨٠﴾		إِلَّا	إِنْ أَجْرِي	مِنْ أَجْرٍ	
from (the) Lord (of) the worlds		but	my reward (is) not	any reward	

﴿١٨١﴾ أَوْفُوا الْكَيْلَ وَلَا تَكُونُوا مِنَ الْمُخْسِرِينَ ﴿١٨٢﴾ وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ ﴿١٨٣﴾ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ ﴿١٨٤﴾ وَاتَّقُوا الَّذِي خَلَقَكُمْ وَالْجِيلَ الْأَوَّلِينَ ﴿١٨٥﴾ قَالُوا إِنَّمَا أَنْتَ مِنَ الْمَسْحُورِينَ ﴿١٨٦﴾ وَمَا أَنْتَ إِلَّا بَشَرٌ مِثْلُنَا وَإِنْ نَظُنُّكَ لَمِنَ الْكَاذِبِينَ ﴿١٨٧﴾

181. "Give full measure, and cause no loss (to others). 182. "And weigh with the true and straight balance. 183. "And defraud not people by reducing their things, nor do evil, making corruption and mischief in the land. 184. "And fear Him Who created you and the generations of the men of old." 185. They said: "You are only one of those bewitched! 186. "You are but a human being like us and verily, we think that you are one of the liars!

وَزِنُوا	مِنَ الْمُخْسِرِينَ ﴿١٨١﴾	وَلَا تَكُونُوا	أَوْفُوا الْكَيْلَ
and weigh	among those who cause loss (to others)	and be not	give full measure
أَشْيَاءَهُمْ	وَلَا تَبْخَسُوا النَّاسَ	الْمُسْتَقِيمِ ﴿١٨٣﴾	بِالْقِسْطَاسِ
their things	and defraud not by reducing the people	the straight	with just balance
خَلَقَكُمْ	وَاتَّقُوا الَّذِي	مُفْسِدِينَ ﴿١٨٤﴾	وَلَا تَعْتُوا
created you	and fear Him Who	making corruption	in the land nor do evil

وَالْجِيلَةَ	الْأَوَّلِينَ ﴿١٨٧﴾	قَالُوا	إِنَّمَا أَنْتَ
and the generations	(of) the men of old	they said	only you
مِنَ الْمَسْحُورِينَ ﴿١٨٨﴾	وَمَا أَنْتَ	إِلَّا بَشَرٌ	مِّثْلُنَا
(are one) of those bewitched	and you (are) not	but a human being	like us
وإِن نَّظُنُّكَ		لَمِنَ الْكٰذِبِينَ ﴿١٨٩﴾	
and verily we think (that) you		(are) indeed of the liars	

فَأَسْقِطْ عَلَيْنَا كِسْفًا مِّنَ السَّمَاءِ إِن كُنتَ مِنَ الصّٰدِقِينَ ﴿١٨٧﴾ قَالَ رَبِّيَ أَعْلَمُ بِمَا تَعْمَلُونَ ﴿١٨٨﴾ فَكَذَّبُوهُ فَأَخَذَهُمْ عَذَابٌ يَوْمِ الظُّلَّةِ إِنَّهُ كَانَ عَذَابٌ يَوْمٍ عَظِيمٍ ﴿١٨٩﴾ إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُّؤْمِنِينَ ﴿١٩٠﴾ وَإِنَّ رَبَّكَ لَهٗوَ الْعَزِيزُ الرَّحِيمُ ﴿١٩١﴾ وَإِنَّهُ لَنَنْزِيلُ رَبِّ الْعَالَمِينَ ﴿١٩٢﴾ نَزَلَ بِهِ الرُّوحُ الْأَمِينُ ﴿١٩٣﴾

187. "So, cause pieces of the heaven to fall on us, if you are of the truthful!" 188. He said: "My Lord is the Best Knower of what you do." 189. But they denied him, so the torment of the Day of Shadow (a gloomy cloud) seized them. Indeed that was the torment of a Great Day. 190. Verily in this is indeed a sign, yet most of them are not believers. 191. And verily your Lord, He is truly the All-Mighty, the Most Merciful. 192. And truly, this (the Qur'an) is a revelation from the Lord of the 'Ālamīn (mankind, jinn and all that exists), 193. Which the trustworthy Rūh [Jibrāil (Gabriel)] has brought down

فَأَسْقِطْ	عَلَيْنَا	كِسْفًا	مِّنَ السَّمَاءِ	إِن كُنتَ	مِنَ الصّٰدِقِينَ ﴿١٨٧﴾
so cause to fall	on us	pieces	of the heaven	if you are	of the truthful
قَالَ	رَبِّيَ	أَعْلَمُ	بِمَا تَعْمَلُونَ ﴿١٨٨﴾	فَكَذَّبُوهُ	
he said	my Lord	(is) Best Knower	of what you do	but they denied him	
فَأَخَذَهُمْ	عَذَابٌ	يَوْمٍ	الظُّلَّةِ	إِنَّهُ كَانَ	
so seized them	(the) torment	(of the) Day	(of) Shadow	indeed that was	
عَذَابٌ	يَوْمٍ	عَظِيمٍ ﴿١٨٩﴾	إِنَّ	فِي ذَلِكَ	لَآيَةً ﴿١٩٠﴾
(the) torment	(of) a Day	Great	verily	in this	(is) indeed a sign

هُوَ الْعَزِيزُ	وَإِنَّ رَبَّكَ	مُؤْمِنِينَ ﴿١١٦﴾	وَمَا كَانَ أَكْثَرُهُمْ
He (is) indeed the All-Mighty	and verily your Lord	believers	yet most of them are not
الْعَالَمِينَ ﴿١١٧﴾	لِنَزِيلِ رَبِّ	وَإِنَّهُ،	الرَّحِيمِ ﴿١١٨﴾
(of) the worlds	(is) [indeed] a revelation (of the) Lord	and truly this	the Most Merciful
الْأَمِينِ ﴿١١٩﴾	الرُّوحِ	نَزَّلَ بِهِ	
[the] trustworthy	the spirit (Gabriel)	has brought down [with] it	

عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ ﴿١١٦﴾ بِلِسَانٍ عَرَبِيٍّ مُبِينٍ ﴿١١٧﴾ وَإِنَّهُ لَفِي زُبُرِ الْأَوْلِيَاءِ ﴿١١٨﴾ أَوْ لَمْ يَكُنْ لَهُمْ آيَةٌ أَنْ يَعْلَمَهُ عُلَمَاءُ بَنِي إِسْرَائِيلَ ﴿١١٧﴾ وَلَوْ نَزَّلْنَاهُ عَلَى بَعْضِ الْأَعْجَمِينَ ﴿١١٨﴾ فَقَرَأَهُ عَلَيْهِمْ مَا كَانُوا بِهِ مُؤْمِنِينَ ﴿١١٩﴾ كَذَلِكَ سَلَكْنَاهُ فِي قُلُوبِ الْمُجْرِمِينَ ﴿١٢٠﴾ لَا يُؤْمِنُونَ بِهِ حَتَّى يَرَوُا الْعَذَابَ الْأَلِيمَ ﴿١٢١﴾

194. Upon your heart (O Muhammad ﷺ) that you may be (one) of the warners, 195. In the plain Arabic language. 196. And verily, it (the Qur'an, and its revelation to Prophet Muhammad ﷺ) is (announced) in the Scriptures [i.e. the Taurāt (Torah) and the Injīl (Gospel)] of former people. 197. Is it not a sign to them that the learned scholars (like 'Abdullāh bin Salām ؑ who embraced Islām) of the Children of Israel knew it (as true)? 198. And if We had revealed it (this Qur'an) to any of the non-Arabs, 199. And he had recited it to them, they would not have believed in it. 200. Thus have We caused it (the denial of the Qur'an) to enter the hearts of the *Mujrimūn* (criminals, polytheists, sinners). 201. They will not believe in it until they see the painful torment.

بِلِسَانٍ	مِنَ الْمُنذِرِينَ ﴿١١٦﴾	لِتَكُونَ	عَلَى قَلْبِكَ
in tongue (language)	(one) of the warners	that you may be	upon your heart
الْأَوْلِيَاءِ ﴿١١٨﴾	لَفِي زُبُرِ	وَإِنَّهُ،	عَرَبِيٍّ مُبِينٍ ﴿١١٧﴾
(of) former people	(is) [indeed] in (the) Scriptures	and verily it	plain Arabic
بَنِي	عُلَمَاءُ	أَنْ يَعْلَمَهُ،	هُمَّ
(of the) Children	(the) learned scholars	that knew it	a sign to them
			[and] is it not?

إِسْرَائِيلَ ﴿١٩٧﴾	وَلَوْ نَزَّلْنَاهُ	عَلَىٰ بَعْضِ	الْأَعْجَمِينَ ﴿١٩٨﴾
(of) Israel	and if We had revealed it	unto any	(of) the non-Arabs
فَقَرَأَهُ.	عَلَيْهِمْ	مَا كَانُوا	بِهِ
and he had recited it	unto them	they would not be	in it
سَلَكْنَاهُ	فِي قُلُوبِ	الْمَجْرِمِينَ ﴿١٩٩﴾	لَا يُؤْمِنُونَ
We have caused it to enter	[in] (the) hearts	(of) the criminals	they will not believe
بِهِ	حَتَّىٰ يَرَوْا الْعَذَابَ	الْأَلِيمَ ﴿٢٠٠﴾	
in it	until they see the torment	painful	

فِيآتِيهِمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٢٠٢﴾ فَيَقُولُوا هَلْ نَحْنُ مُنظَرُونَ ﴿٢٠٣﴾ أَفِعْدَابِنَا يَسْتَعْجِلُونَ ﴿٢٠٤﴾ أَفَرَأَيْتَ إِنْ مَتَّعْنَاهُمْ سِنِينَ ﴿٢٠٥﴾ ثُمَّ جَاءَهُمْ مَا كَانُوا يُوعَدُونَ ﴿٢٠٦﴾ مَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يُمْتَعُونَ ﴿٢٠٧﴾ وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا لَهَا مُنذَرُونَ ﴿٢٠٨﴾ ذَكَرْنَا وَمَا كُنَّا ظَالِمِينَ ﴿٢٠٩﴾ وَمَا نَزَّلْنَا بِهِ الشَّيَاطِينَ ﴿٢١٠﴾

202. It shall come to them of a sudden, while they perceive it not. 203. Then they will say: "Can we be respited?" 204. Would they then wish for Our torment to be hastened on? 205. Think, (even) if We do let them enjoy for years, 206. And afterwards comes to them that (punishment) which they had been promised, 207. All that with which they used to enjoy shall not avail them. 208. And never did We destroy a township but it had its warners 209. By way of reminder, and We have never been unjust. 210. And it is not the *Shayātīn* (devils) who have brought it (this Qur'an) down.

فِيآتِيهِمْ	بَغْتَةً	وَهُمْ	لَا يَشْعُرُونَ ﴿٢٠٢﴾	فَيَقُولُوا
and it shall come to them	suddenly	while they	perceive (it) not	then they will say
هَلْ نَحْنُ	مُنظَرُونَ ﴿٢٠٣﴾	أَفِعْدَابِنَا يَسْتَعْجِلُونَ ﴿٢٠٤﴾		
(can) we?	(be) respited	(would) they then wish for Our torment to be hastened on?		
أَفَرَأَيْتَ	إِنْ مَتَّعْنَاهُمْ	سِنِينَ ﴿٢٠٥﴾	ثُمَّ جَاءَهُمْ	
(have) you seen?	if We do let them enjoy	(for) years	then comes to them	

مَا كَانُوا	عَنْهُمْ	مَا أَغْنَىٰ	يُوعَدُونَ ﴿٢١١﴾	مَا كَانُوا
what they were	them	shall not avail	promised	what they had been
هَآ	إِلَّا	مِنْ قَرْيَةٍ	وَمَا أَهْلَكْنَا	يُمْتَعُونَ ﴿٢١٢﴾
it had	but	any township	and We did not destroy	given as enjoyment
وَمَا كُنَّا ظَالِمِينَ ﴿٢١٣﴾		ذِكْرَىٰ	مُنذِرُونَ ﴿٢١٤﴾	
and We have been not unjust		(by way of) reminder	warners	
الشَّيَاطِينِ ﴿٢١٥﴾		بِهِ	وَمَا نَزَّلَتْ	
the devils		it	and have not brought down	

وَمَا يَنْبَغِي لَهُمْ وَمَا يَسْتَطِيعُونَ ﴿٢١١﴾ إِنَّهُمْ عَنِ السَّمْعِ لَمَعزُولُونَ ﴿٢١٢﴾ فَلَا نَدْعُ مَعَ اللَّهِ إِلَهًا ءآخَرَ فَتَكُونَ مِنَ الْمُعَذَّبِينَ ﴿٢١٣﴾ وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ ﴿٢١٤﴾ وَأَخْفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ ﴿٢١٥﴾ فَإِنْ عَصَوْكَ فَقُلْ إِنِّي بَرِيءٌ مِّمَّا تَعْمَلُونَ ﴿٢١٦﴾ وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ ﴿٢١٧﴾

211. Neither would it suit them nor they can (produce it). 212. Verily, they have been removed far from hearing it. 213. So, invoke not with Allāh another *ilāh* (god) lest you should be among those who receive punishment. 214. And warn your tribe (O Muhammad ﷺ) of near kindred. 215. And be kind and humble to the believers who follow you. 216. Then if they disobey you, say: "I am innocent of what you do." 217. And put your trust in the All-Mighty, the Most Merciful,

وَمَا يَنْبَغِي	لَهُمْ	وَمَا يَسْتَطِيعُونَ ﴿٢١١﴾	إِنَّهُمْ
neither would it suit	[for] them	nor they can (produce it)	verily they
عَنِ السَّمْعِ	لَمَعزُولُونَ ﴿٢١٢﴾	فَلَا نَدْعُ مَعَ اللَّهِ	إِلَهًا ءآخَرَ
from hearing (it)	(have been) removed far	so invoke not with Allāh	another god
فَتَكُونَ	مِنَ الْمُعَذَّبِينَ ﴿٢١٣﴾	وَأَنْذِرْ عَشِيرَتَكَ	
lest you should be	among those who receive torment	and warn your tribe	
الْأَقْرَبِينَ ﴿٢١٤﴾	وَأَخْفِضْ جَنَاحَكَ	لِمَنِ	اتَّبَعَكَ
(of) near kindred	and lower your wing (be humble)	to (those) who	follow you

مِنَ الْمُؤْمِنِينَ ﴿٢١٩﴾	فَإِنِ عَصَوْكَ	فَقُلْ	إِنِّي	بَرِيءٌ
of the believers	then if they disobey you	then say	verily I am	innocent
مِمَّا تَعْمَلُونَ ﴿٢٢٠﴾	وَتَوَكَّلْ	عَلَى الْعَزِيزِ	الرَّحِيمِ ﴿٢٢١﴾	
of what you do	and put your trust	in the All-Mighty	the Most Merciful	

الَّذِي يَرَبُّكَ حِينَ تَقُومُ ﴿٢١٨﴾ وَتَقْلُبُكَ فِي السَّجْدِينِ ﴿٢١٩﴾ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٢٢٠﴾ هَلْ أَنْتُمْ عَلَىٰ مَنْ تَنْزَلُ الشَّيَاطِينُ ﴿٢٢١﴾ تَنْزَلُ عَلَىٰ كُلِّ آفَاكٍ أَثِيمٍ ﴿٢٢٢﴾ يَلْقَوْنَ السَّمْعَ وَأَكْثُرُهُمْ كَذِبُونَ ﴿٢٢٣﴾ وَالشُّعْرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ ﴿٢٢٤﴾ أَلَمْ تَرَ أَنَّهُمْ فِي كُلِّ وَادٍ يَهِيمُونَ ﴿٢٢٥﴾ وَأَنَّهُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ ﴿٢٢٦﴾ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَذَكَرُوا اللَّهَ كَثِيرًا وَانصَرُوا ﴿٢٢٧﴾ وَمِنْ بَعْدِ مَا ظَلَمُوا وَسِعَعُوا لِلَّذِينَ ظَلَمُوا أَيُّ مُنْقَلَبٍ يَنْقَلِبُونَ ﴿٢٢٨﴾

218. Who sees you (O Muhammad ﷺ) when you stand up (alone at night for *Tahajjud* prayers). 219. And your movements among those who fall prostrate (to Allāh in the five compulsory congregational prayers). 220. Verily, He, only He, is the All-Hearer, the All-Knower. 221. Shall I inform you (O people!) upon whom the *Shayātīn* (devils) descend? 222. They descend on every lying, sinful person. 223. Who gives ear (to the devils and they pour what they may have heard of the Unseen from the angels), and most of them are liars. 224. As for the poets, the erring ones follow them, 225. See you not that they speak about every subject (praising people – right or wrong) in their poetry? 226. And that they say what they do not do. 227. Except those who believe (in the Oneness of Allāh – Islāmic Monotheism) and do righteous deeds, and remember Allāh much and vindicate themselves after they have been wronged [by replying back in poetry to the unjust poetry (which the pagan poets utter against the Muslims)]. And those who do wrong will come to know by what overturning they will be overturned.

وَتَقْلُبُكَ	حِينَ تَقُومُ ﴿٢١٨﴾	يَرَبُّكَ	الَّذِي
and (sees) your movements	when you stand up (in prayer)	sees you	Who
الرَّحِيمِ ﴿٢٢١﴾	هُوَ السَّمِيعُ	إِنَّهُ	فِي السَّجْدِينِ ﴿٢١٩﴾
the All-Knower	[He] (is) the All-Hearer	verily He	among those who prostrate

هَلْ أَنْبِئُكُمْ	عَلَىٰ مَنْ	تَنْزِلُ الشَّيَاطِينُ	تَنْزِلُ عَلَىٰ كُلِّ
(shall) I inform you?	upon whom	the devils descend	they descend on every
أَفَّاكٍ	أَثِيمٍ	يَلْقَوْنَ السَّمْعَ	وَأَكْثَرَهُمْ
lying	sinful (person)	they give ear (to the devils)	and most of them
وَالشُّعْرَاءِ	يَتَّبِعُهُمْ	الْغَاوُونَ	أَلَمْ تَرَ
and (as for) the poets	follow them	the erring ones	(do) you not see?
فِي كُلِّ	وَادٍ	يَهِيمُونَ	وَأَنَّهُمْ يَقُولُونَ
in every	valley	roam about	and that they say
وَالَّذِينَ آمَنُوا	وَعَمِلُوا الصَّالِحَاتِ	وَذَكَرُوا اللَّهَ كَثِيرًا	
except those who believe	and do righteous deeds	and remember Allah much	
وَأَنْصَرُوا	مِنْ بَعْدِ مَا ظَلَمُوا	وَسَيَعْلَمُ	
and vindicate themselves	after they have been wronged	and will come to know	
الَّذِينَ ظَلَمُوا	أَيَّ	مُنْقَلَبٍ	يَنْقَلِبُونَ
those who do wrong	(by) what	overturning	they will be overturned

سُورَةُ النَّامِلِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

طَسَّ تِلْكَ آيَاتُ الْقُرْآنِ وَكِتَابٍ مُبِينٍ ﴿١﴾ هُدًى وَبُشْرَىٰ لِلْمُؤْمِنِينَ ﴿٢﴾ الَّذِينَ يَتَّقُونَ
 الصَّلَاةَ وَيؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ يُوقِنُونَ ﴿٣﴾ إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ زَيَّاتُهُمْ
 أَعْمَلُهُمْ فَهُمْ يَعْمَهُونَ ﴿٤﴾ أُولَئِكَ الَّذِينَ لَهُمْ سُوءُ الْعَذَابِ وَهُمْ فِي الْآخِرَةِ هُمْ الْآخِسُونَ ﴿٥﴾
 وَإِنَّكَ لَنُلْقِي الْقُرْآنَ مِنْ لَدُنِّ حَكِيمٍ عَلِيمٍ ﴿٦﴾

Sūrah An-Naml (The Ants) 27

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. Tā-Sīn. [These letters are one of the miracles of the Qur'an, and none but

Allāh (Alone) knows their meanings.] These are the Verses of the Qur'ān, and (it is) a Book (that makes things) clear; 2. A guide (to the Right Path) and glad tidings for the believers [who believe in the Oneness of Allāh (i.e. Islāmic Monotheism)]. 3. Those who perform *As-Salāt* (the prayers) and give *Zakāt* (obligatory charity) and they believe with certainty in the Hereafter (resurrection, recompense of their good and bad deeds, Paradise and Hell). 4. Verily, those who believe not in the Hereafter, We have made their deeds fair-seeming to them, so that they wander about blindly. 5. They are those for whom there will be an evil torment (in this world). And in the Hereafter they will be the greatest losers. 6. And verily, you (O Muhammad ﷺ) are being taught the Qur'ān from One, All-Wise, All-Knowing.

الرَّحِيمِ		الرَّحْمَنِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
هُدًى	مُبِينٍ ﴿١﴾	وَكِتَابٍ	الْقُرْآنِ	آيَاتٍ	تِلْكَ طَسَّ
a guide	clear	and a Book	(of) the Quran	(are the) Verses	these Ta-Sin
وَيُؤْتُونَ الزَّكَاةَ		الصَّلَاةَ	الَّذِينَ يَقِيمُونَ	لِلْمُؤْمِنِينَ ﴿٢﴾	وَأُشْرَى
and give	the Zakat	the prayer	those who perform	for the believers	and glad tidings
لَا يُؤْمِنُونَ	إِنَّ الَّذِينَ	هُمْ يُوقِنُونَ ﴿٣﴾	بِالْآخِرَةِ	وَهُمْ	
believe not	verily those who	[they] believe with certainty	in the Hereafter	and they	
أَعْمَلَهُمْ	زَيَّنَّا لَهُمْ		بِالْآخِرَةِ		
their deeds	We have made fair-seeming to them		in the Hereafter		
سَوْءٍ	هُمْ	الَّذِينَ	أُولَئِكَ	فَهُمْ يَعْمَهُونَ ﴿٤﴾	
(will be) an evil	for them	(are) those who	they	so (that) they wander blindly	
الْآخِضِرُونَ ﴿٥﴾	هُمْ	فِي الْآخِرَةِ	وَهُمْ	الْعَذَابِ	
(will be) the greatest losers	[they]	in the Hereafter	and they	torment	
عَلِيمٍ ﴿٦﴾	مِن لَّدُنْ حَكِيمٍ	لَنُلَقِّيَنَّ الْقُرْآنَ	وَإِنَّكَ		
All-Knowing	from All-Wise	are being taught the Quran	and verily you		

إِذْ قَالَ مُوسَىٰ لِأَهْلِهِ إِنِّي آنستُ نَارًا سأتكوم منها خبثًا أو آتاكم بشهابٍ قبسٍ لعلكم تصطلون

فَلَمَّا جَاءَهَا نُورِدَىٰ أَنْ بُورِكَ مَنْ فِي النَّارِ وَمَنْ حَوْلَهَا وَسُبْحَانَ اللَّهِ رَبِّ الْعَالَمِينَ ﴿٨﴾ يَمْوَسَىٰ
 إِنَّهُ أَنَا اللَّهُ الْعَزِيزُ الْحَكِيمُ ﴿٩﴾ وَأَلْقِ عَصَاكَ فَلَمَّا رَءَاهَا تَهْتَزُّ كَأَنَّهَا جَانٌّ وَلَّىٰ مُدَبِّرًا لَمْ يَعْقِبْ يَمْوَسَىٰ
 لَا تَخَفْ إِنِّي لَا يَخَافُ لَدَى الْمُرْسَلُونَ ﴿١٠﴾

7. (Remember) when Mūsā (Moses) said to his household: "Verily, I have seen a fire; I will bring you from there some information, or I will bring you a burning brand, that you may warm yourselves." 8. But when he came to it, he was called: "Blessed is whosoever is in the fire, and whosoever is round about it! And Glorified is Allāh, the Lord of the 'Ālamīn (mankind, jinn and all that exists). 9. "O Mūsā (Moses)! Verily, it is I, Allāh, the All-Mighty, the All-Wise. 10. "And throw down your stick!" But when he saw it moving as if it were a snake, he turned in flight, and did not look back. (It was said:) "O Mūsā (Moses)! Fear not: verily, the Messengers fear not in front of Me.

نَارًا	إِنِّي ءَانَسْتُ	لِأَهْلِيهِ	قَالَ مُوسَىٰ	إِذْ	
a fire	verily I have seen	to his household	Moses said	(remember) when	
قَبَسِ	بِشِهَابٍ	أَوْ ءَاتِيكُمْ	بِخَبْرٍ	مِّنْهَا	سَأْتِيكُمْ
burning	a brand	or I will bring you	some information	from it	I will bring you
نُودَىٰ	جَاءَهَا	فَلَمَّا	لَعَلَّكُمْ تَصْطَلُونَ ﴿٧﴾		
he was called	he came to it	but when	so that you may warm yourselves		
حَوْلَهَا	وَمَنْ	النَّارِ	مَنْ فِي	أَنْ بُورِكَ	
(is) round about it	and whosoever	the fire	whosoever (is) in	[that] blessed is	
أَنَا اللَّهُ	إِنَّهُ	يَمْوَسَىٰ	رَبِّ الْعَالَمِينَ ﴿٨﴾	وَسُبْحَانَ اللَّهِ	
(it is) I Allah	verily	O Moses	(the) Lord (of) the worlds	and Glorified is Allah	
تَهْتَزُّ	رَءَاهَا	فَلَمَّا	وَأَلْقِ عَصَاكَ	الْحَكِيمُ ﴿٩﴾	الْعَزِيزُ
moving	he saw it	but when	and throw down your stick	the All-Wise	the All-Mighty
يَمْوَسَىٰ	لَمْ يَعْقِبْ	وَلَّىٰ مُدَبِّرًا	جَانٌّ	كَأَنَّهَا	
O Moses	and (did) not look back	he turned (in) flight	(were) a snake	as if it	
الْمُرْسَلُونَ ﴿١٠﴾	لَا يَخَافُ لَدَىٰ	إِنِّي	لَا تَخَفْ		
the Messengers	fear not in front of Me	verily [I]	fear not		

إِلَّا مَنْ ظَلَمَ ثُمَّ بَدَّلَ حَسَنًا بَعْدَ سَوْءٍ فَإِنِّي غَفُورٌ رَحِيمٌ ﴿١١﴾ وَأَدْخِلْ يَدَكَ فِي جَيْبِكَ تَخْرُجَ بَيْضَاءَ
مِنْ غَيْرِ سَوْءٍ فِي تِسْعِ آيَاتٍ إِلَى فِرْعَوْنَ وَقَوْمِهِ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ ﴿١٢﴾ فَلَمَّا جَاءَهُمْ آيَاتُنَا مُبْصِرَةً
قَالُوا هَذَا سِحْرٌ مُّبِينٌ ﴿١٣﴾ وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنفُسُهُمْ ظُلْمًا وَعُلُوًّا فَانظُرْ كَيْفَ
كَانَ عَاقِبَةُ الْمُفْسِدِينَ ﴿١٤﴾

11. "Except him who has done wrong and afterwards has changed evil for good; then surely, I am Oft-Forgiving, Most Merciful. 12. "And put your hand into your bosom, it will come forth white without hurt. (These are) among the nine signs (you will take) to Fir'aun (Pharaoh) and his people. Verily, they are a people who are *Fāsiqūn* (rebellious, disobedient to Allāh). 13. But when Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) came to them, clear to see, they said: "This is a manifest magic." 14. And they denied them (those *Ayāt*) wrongfully and arrogantly, though their own selves were convinced thereof [i.e. those (*Ayāt*) are from Allāh, and Mūsā (Moses) is the Messenger of Allāh in truth, but they disliked to obey Mūsā (Moses), and hated to believe in his Message of Monotheism]. So, see what was the end of the *Mufsidūn* (disbelievers, evildoers, liars and disobedient to Allāh).

سَوْءٍ	بَعْدَ	ثُمَّ بَدَّلَ حَسَنًا	إِلَّا مَنْ ظَلَمَ		
evil	after	then he has changed good	except (him) who has done wrong		
فِي جَيْبِكَ	وَأَدْخِلْ يَدَكَ	رَحِيمٌ ﴿١١﴾	فَإِنِّي غَفُورٌ		
into your bosom	and put your hand	Most Merciful	then surely I am Oft-Forgiving		
إِلَى فِرْعَوْنَ	آيَاتٍ	فِي تِسْعِ	سَوْءٍ	مِنْ غَيْرِ	تَخْرُجَ بَيْضَاءَ
to Pharaoh	signs	(these are) among nine	hurt	without	it will come forth white
جَاءَهُمْ	فَلَمَّا	فَاسِقِينَ ﴿١٢﴾	قَوْمًا	إِنَّهُمْ كَانُوا	وَقَوْمِهِ
came to them	but when	disobedient	a people	verily they are	and his people
مُبِينٌ ﴿١٣﴾	سِحْرٌ	هَذَا	قَالُوا	مُبْصِرَةً	آيَاتُنَا
manifest	(is) a magic	this	they said	clear to see	Our Verses
ظُلْمًا	أَنفُسُهُمْ	وَاسْتَيْقَنَتْهَا	بِهَا	وَجَحَدُوا	
wrongfully	their own selves	though were convinced them	them	and they rejected	

وَعُلُوا	فَانظُرْ كَيْفَ	كَانَ عَاقِبَةُ	الْمُفْسِدِينَ
and arrogantly	so see how	was (the) end	(of) the evildoers

وَلَقَدْ آتَيْنَا دَاوُدَ وَسُلَيْمَانَ عِلْمًا وَقَالَ الْاِحْمَدُ لِلّٰهِ الَّذِي فَضَّلَنَا عَلَى كَثِيرٍ مِّنْ عِبَادِهِ الْمُؤْمِنِينَ ﴿١٥﴾
 وَوَرِثَ سُلَيْمَانُ دَاوُدَ وَقَالَ يَتَّيِّهَا النَّاسُ عِلْمَنَا مَنطِقَ الطَّيْرِ وَأُوتِينَا مِنْ كُلِّ شَيْءٍ إِنَّ هَذَا
 هُوَ الْفَضْلُ الْمُبِينُ ﴿١٦﴾ وَحَشَرَ لِسُلَيْمَانَ جُنُودَهُ مِنَ الْجِنِّ وَالْإِنْسِ وَالطَّيْرِ فَهُمْ يُوزَعُونَ ﴿١٧﴾
 حَتَّىٰ إِذَا اتَّوَعَا عَلَىٰ وَادِ النَّعْمِ قَالَتْ نَمْلَةٌ يَتَّيِّهَا النَّعْمُ أَدْخُلُوا مَسْكِنَكُمْ لَا يَحْطِمَنَّكُمْ
 سُلَيْمَانَ وَجُنُودَهُ وَهُمْ لَا يَشْعُرُونَ ﴿١٨﴾

15. And indeed We gave knowledge to Dāwūd (David) and Sulaimān (Solomon), and they both said: "All praise and thanks are Allāh's, Who has preferred us above many of His believing slaves!" 16. And Sulaimān (Solomon) inherited (the knowledge of) Dāwūd (David). He said: "O mankind! We have been taught the language of birds, and on us have been bestowed all things. This, verily, is an evident grace (from Allāh)." 17. And there were gathered before Sulaimān (Solomon) his hosts of jinn and men, and birds, and they all were set in battle order (marching forward). 18. Till, when they came to the valley of the ants, one of the ants said: "O ants! Enter your dwellings, lest Sulaimān (Solomon) and his hosts should crush you, while they perceive not."

وَقَالَا	عِلْمًا	وَسُلَيْمَانَ	وَلَقَدْ آتَيْنَا دَاوُدَ
and they said	knowledge	and Solomon	and indeed We gave David
مِنْ عِبَادِهِ	عَلَى كَثِيرٍ	فَضَّلَنَا	الَّذِي
of His slaves	above many	has preferred us	Who
الْحَمْدُ لِلّٰهِ	الْمُؤْمِنِينَ ﴿١٥﴾	وَوَرِثَ سُلَيْمَانُ	دَاوُدَ
all praise (be) to Allah	believing	and Solomon inherited	David
النَّاسِ	يَتَّيِّهَا	وَقَالَ	دَاوُدَ
mankind	O	and he said	David
مِنْ كُلِّ	وَأُوتِينَا	الطَّيْرِ	عِلْمَنَا مَنطِقَ
from every	and we have been given	(of) birds	we have been taught (the) language
وَحَشَرَ	الْمُبِينِ ﴿١٦﴾	الْفَضْلُ	هُوَ
and (there) were gathered	evident	(is) the grace	[indeed it]
إِنَّ هَذَا	شَيْءٌ	يَتَّيِّهَا النَّعْمُ	أَدْخُلُوا مَسْكِنَكُمْ
verily this	thing	LA YACHTIMUNNAKUM	LA YACHTIMUNNAKUM

وَالطَّيْرِ	وَالْإِنسِ	مِنَ الْجِنِّ	جُنُودَهُ	لِسُلَيْمَانَ
and birds	and men	of Jinn	his hosts	before Solomon
النَّمْلِ	عَلَى وادٍ	حَتَّى إِذَا أَتَوْا	فَهُمْ يُوزَعُونَ ﴿٧﴾	
(of) the ants	to (the) valley	till when they came	and they were duly dispensed	
لَا يَحْطِمَنَّكُمْ	أَدْخُلُوا مَسْكِنَكُمْ	النَّمْلُ	يَأْتِيهَا	قَالَتْ نَمْلَةٌ
(lest) should not crush you	enter your dwellings	ants	0	an ant said
لَا يَشْعُرُونَ ﴿٨﴾	وَهُمْ	وَجُنُودَهُ	سُلَيْمَانُ	
perceive not	while they	and his hosts	Solomon	

فَنَبَسَّ ضَاحِكًا مِّن قَوْلِهَا وَقَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ
وَالِدَيَّْ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ ﴿١٩﴾
وَتَفَقَّدَ الطَّيْرَ فَقَالَ مَا لِيَ لَا أَرَى الْهُدْهُدَ أَمْ كَانَ مِنَ الْغَائِبِينَ ﴿٢٠﴾

19. So he [Sulaimān (Solomon)] smiled, amused at her speech and said: "My Lord! Grant me the power and ability that I may be grateful for Your Favours which You have bestowed on me and on my parents, and that I may do righteous good deeds that will please You, and admit me by Your Mercy among Your righteous slaves." 20. He inspected the birds, and said: "What is the matter that I see not the hoopoe? Or is he among the absentees?"

رَبِّ أَوْزِعْنِي	وَقَالَ	مِن قَوْلِهَا	فَنَبَسَّ ضَاحِكًا
my Lord bestow upon me power	and said	at her speech	so he smiled laughing
أَنْعَمْتَ عَلَيَّ	الَّتِي	نِعْمَتَكَ	أَنْ أَشْكُرَ
You have bestowed on me	which	(for) Your Favours	that I may thank (You)
تَرْضَاهُ	وَأَنْ أَعْمَلَ صَالِحًا	وَعَلَىٰ وَالدِّيَّ	
that You will be pleased with	and that I may do righteous (deeds)	and on my parents	
الصَّالِحِينَ ﴿١٩﴾	فِي عِبَادِكَ	بِرَحْمَتِكَ	وَأَدْخِلْنِي
righteous	among Your slaves	by Your Mercy	and admit me

لِي	مَا	فَقَالَ	وَتَفَقَّدَ الطَّيْرَ
with me	what (is the matter)	and said	and he inspected the birds
	مِنَ الْغَائِبِينَ	أَمْ كَانَ	لَا أَرَى الْهَدَّهْدَ
	among the absentees	or is he	(that) I see not the hoopoe

لَأَعَذِّبَنَّهُ، عَذَابًا شَدِيدًا أَوْ لَأَذْبَحَنَّهُ، أَوْ لِيَأْتِيَنِي بِسُلْطَنٍ مُّبِينٍ ﴿٢١﴾ فَمَكَثَ غَيْرَ بَعِيدٍ فَقَالَ أَحَطْتُ بِمَا لَمْ تُحِطْ بِهِ، وَجِئْتُكَ مِنْ سَبَأٍ بِنَبَأٍ يَقِينٍ ﴿٢٢﴾ إِنِّي وَجَدْتُ امْرَأَةً تَمْلِكُهُمْ وَأُوتِيَتْ مِنْ كُلِّ شَيْءٍ وَلَهَا عَرْشٌ عَظِيمٌ ﴿٢٣﴾ وَجَدْتُهَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ مِنْ دُونِ اللَّهِ وَزَيْنُ لَهُمْ الشَّيْطَانُ أَعْمَاهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ فَهُمْ لَا يَهْتَدُونَ ﴿٢٤﴾

21. "I will surely punish him with a severe torment or slaughter him, unless he brings me a clear reason." 22. But the hoopoe stayed not long, he (came up and) said: "I have grasped (the knowledge of a thing) which you have not grasped and I have come to you from Saba' (Sheba) with true news. 23. "I found a woman ruling over them, she has been given all things that could be possessed by any ruler of the earth, and she has a great throne. 24. "I found her and her people worshipping the sun instead of Allāh, and *Shaitān* (Satan) has made their deeds fair-seeming to them, and has barred them from (Allāh's) way, so they have no guidance."

لَأَعَذِّبَنَّهُ،	عَذَابًا	شَدِيدًا	أَوْ لَأَذْبَحَنَّهُ،
I will surely punish him	(with) a punishment	severe	or I will surely slaughter him
أَوْ لِيَأْتِيَنِي	بِسُلْطَنٍ	مُّبِينٍ ﴿٢١﴾	فَمَكَثَ
unless he brings me	a reason	clear	but he stayed
غَيْرَ	بَعِيدٍ	لَمْ تُحِطْ	بِهِ
not	long	you have not encompassed	it
فَقَالَ	أَحَطْتُ	بِمَا	لَمْ تُحِطْ
and he said	I have encompassed that which	you have not encompassed	it
وَجِئْتُكَ	مِنْ سَبَأٍ	بِنَبَأٍ	يَقِينٍ ﴿٢٢﴾
and I have come to you	from Sheba	with news	true
إِنِّي وَجَدْتُ	امْرَأَةً	تَمْلِكُهُمْ	وَأُوتِيَتْ
verily I found	a woman	ruling over them	and she has been given
وَهَا	عَرْشٌ	مِنْ كُلِّ شَيْءٍ	وَأُوتِيَتْ
and for her	(is) a throne	from every	and she has been given

يَسْجُدُونَ لِلشَّمْسِ		وَقَوْمَهَا		وَجَدْتُهَا		عَظِيمٌ ﴿٢٦﴾	
prostrating (themselves) before the sun		and her people		I found her		great	
أَعْمَلَهُمْ		لَهُمْ		وَزَيْنَ		مِن دُونِ اللَّهِ	
their deeds		Satan		to them		and has made fair-seeming	
لَا يَهْتَدُونَ ﴿٢٧﴾		فَهُمْ		عَنِ السَّبِيلِ		فَصَدَّهُمْ	
are not guided		so they		from the way		and has barred them	

أَلَا يَسْجُدُوا لِلَّهِ الَّذِي يُخْرِجُ الْخَبَّ فِي السَّمَوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُخْفُونَ وَمَا تُعْلِنُونَ ﴿٢٦﴾
 اللَّهُ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ ﴿٢٧﴾ ﴿٢٨﴾ قَالَ سَنَنْظُرُ أَصَدَقْتَ أَمْ كُنْتَ مِنَ الْكَاذِبِينَ
 ﴿٢٩﴾ أَذْهَبَ بِكِتَابِي هَذَا فَأَلْقَاهُ إِلَيْهِمْ ثُمَّ تَوَلَّى عَنْهُمْ فَانظُرْ مَاذَا يَرْجِعُونَ ﴿٣٠﴾

25. [As *Shaitān* (Satan) has barred them from Allāh's way] so they do not worship (prostrate themselves before) Allāh, Who brings to light what is hidden in the heavens and the earth, and knows what you conceal and what you reveal. 26. Allāh, *La ilāha illa Huwa* (none has the right to be worshipped but He), the Lord of the Supreme Throne! 27. [Sulaimān (Solomon)] said: "We shall see whether you speak the truth or you are (one) of the liars. 28. "Go you with this letter of mine and deliver it to them, then draw back from them and see what (answer) they return."

الْخَبَّ		الَّذِي يُخْرِجُ		لِلَّهِ		أَلَا يَسْجُدُوا	
the hidden (thing)		Who brings out		before Allah		that they prostrate not (themselves)	
وَمَا تُعْلِنُونَ ﴿٢٥﴾		مَا تُخْفُونَ		وَيَعْلَمُ		وَالْأَرْضِ	
and what you reveal		what you conceal		and knows		and the earth	
قَالَ ﴿٢٧﴾		الْعَظِيمِ ﴿٢٨﴾		رَبُّ الْعَرْشِ		لَا إِلَهَ إِلَّا هُوَ	
he said		Supreme		(the) Lord (of) the Throne		but He (there is) no god	
مِنَ الْكَاذِبِينَ ﴿٢٩﴾		أَمْ كُنْتَ		أَصَدَقْتَ		سَنَنْظُرُ	
of the liars		or you are		(whether) you speak (the) truth?		we shall see	
تَوَلَّى عَنْهُمْ		ثُمَّ		إِلَيْهِمْ		هَذَا	
draw back from them		then		to them		and deliver it this	
				فَأَلْقَاهُ		أَذْهَبَ بِكِتَابِي	
				and deliver it		go with my letter	

فَانظُرْ	مَاذَا يَرْجِعُونَ
and see	what they return

قَالَتْ يَا أَيُّهَا الْمَلَأُوْاِئِيْ اَلْقِيْ اِلَى كِتٰبِ كَرِيْمٍ ﴿٢٩﴾ اِنَّهُ مِنْ سُلَيْمٰنَ وَاِنَّهُ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ﴿٣٠﴾ اَلَا تَعْلَمُوْا عَلٰى وَاَنْتُمْ مُسْلِمِيْنَ ﴿٣١﴾ قَالَتْ يَا أَيُّهَا الْمَلَأُوْاِ اَفْتُوْنِيْ فِىْ اَمْرِىْ مَا كُنْتُ قٰطِعَةً اَمْرًا حَتّٰى تَشْهَدُوْنَ ﴿٣٢﴾ قَالُوْا نَحْنُ اَوْلُوْا قُوَّةً وَاَوْلُوْا بَاسٍ شَدِيْدٍ وَاَلْاَمْرُ اِلَيْكَ فَاَنْظُرِيْ مَاذَا تَأْمُرِيْنَ ﴿٣٣﴾

29. She said: "O chiefs! Verily, here is delivered to me a noble letter, 30. "Verily, it is from Sulaimān (Solomon), and verily, it (reads): In the Name of Allāh, the Most Gracious, the Most Merciful; 31. "Be you not exalted against me, but come to me as Muslims (true believers who submit to Allāh with full submission)." 32. She said: "O chiefs! Advise me in (this) case of mine. I decide no case till you are present with me (and give me your opinions)." 33. They said: "We have great strength, and great ability for war, but it is for you to command; so think over what you will command."

قَالَتْ	يَا أَيُّهَا	الْمَلَأُوْاِ	اِئِيْ	اَلْقِيْ اِلَى	كِتٰبِ	كَرِيْمٍ	اِنَّهُ
she said	O	chiefs	verily [I]	is delivered to me	a letter	noble	verily it
مِنْ سُلَيْمٰنَ	وَاِنَّهُ	بِسْمِ اللّٰهِ	الرَّحْمٰنِ	الرَّحِيْمِ	مُسْلِمِيْنَ	وَاَنْتُمْ	عَلٰى
(is) from Solomon	and verily it (reads)	in (the) Name (of) Allah	the Most Gracious	the Most Merciful	(as) Muslims	but come to me	against me
قَالَتْ	يَا أَيُّهَا	الْمَلَأُوْاِ	اَفْتُوْنِيْ	فِىْ اَمْرِىْ	مَا كُنْتُ	قٰطِعَةً	اَمْرًا
she said	O	chiefs	advise me	in my case	I am not deciding	any case	any case
حَتّٰى تَشْهَدُوْنَ	قَالُوْا	نَحْنُ	اَوْلُوْا	قُوَّةً	وَاَوْلُوْا	بَاسٍ	شَدِيْدٍ
till you are present with me	they said	we	(are) possessors	(of) power	and possessors	(of) might	great
وَاَلْاَمْرُ	اِلَيْكَ	فَاَنْظُرِيْ	مَاذَا تَأْمُرِيْنَ	اِنَّهُ	رَحِيْمٍ	مُسْلِمِيْنَ	اِنَّهُ
and the command	(is) for you	so look	what do you command	verily it	the Most Gracious	(as) Muslims	verily it

قَالَتْ اِنَّ الْمَلُوْكَ اِذَا دَخَلُوْا قَرْيَةً اَفْسَدُوْهَا وَجَعَلُوْا اَعْرَآةَ اَهْلِهَا اَذَلَّةً وَكَذٰلِكَ يَفْعَلُوْنَ

﴿٣٤﴾ وَإِنِّي مُرْسِلَةٌ إِلَيْهِمْ بِهَدِيَّةٍ فَنَظِرَةٌ بِمِ يَرْجِعُ الْمُرْسَلُونَ ﴿٣٥﴾ فَلَمَّا جَاءَ سُلَيْمَانَ قَالَ أَتُمِدُّونَنِ بِمَالٍ فَمَا آتَانِي اللَّهُ خَيْرٌ مِّمَّا آتَاكُمْ بَلْ أَنْتُمْ بِهَدِيَّتِكُمْ تَفْرَحُونَ ﴿٣٦﴾

34. She said: "Verily, kings, when they enter a town (country), they despoil it and make the most honourable amongst its people the lowest. And thus they do. 35. "But verily, I am going to send him a present, and see with what (answer) the messengers return." 36. So, when (the messengers with the present) came to Sulaimān (Solomon), he said: "Will you help me in wealth? What Allāh has given me is better than that which He has given you! Nay, you rejoice in your gift!"

أَفْسَدُوهَا	دَخَلُوا قَرْيَةً	إِذَا	قَالَتْ إِنَّ الْمُلُوكَ		
they spoil it	they enter a town	when	she said verily kings		
﴿٣٦﴾ وَكَذَلِكَ يَفْعَلُونَ	أَذَلَّةٌ	أَهْلِهَا	وَجَعَلُوا أَعَزَّةً		
and thus they do	(the) lowest	(of) its people	and make (the) most honourable		
بِمِ	فَنَظِرَةٌ	بِهَدِيَّةٍ	إِلَيْهِمْ	مُرْسِلَةٌ	وَإِنِّي
with what	and see	a present	to them	(will) send	but verily I
قَالَ	جَاءَ سُلَيْمَانَ	فَلَمَّا	يَرْجِعُ الْمُرْسَلُونَ ﴿٣٥﴾		
he said	(the messengers) came to Solomon	so when	the messengers return		
خَيْرٌ	ءَاتَانِي اللَّهُ	فَمَا	بِمَالٍ	أَتُمِدُّونَنِ	
(is) better	Allah has given me	but what	in wealth	(will) you help me?	
﴿٣٦﴾ بِهَدِيَّتِكُمْ تَفْرَحُونَ	بَلْ أَنْتُمْ	ءَاتَاكُمْ	مِمَّا		
rejoice in your gift	nay you	He has given you	than that which		

أَرْجِعْ إِلَيْهِمْ فَلَنَأْتِيَنَّهُمْ بِجُنُودٍ لَا قِبَلَ لَهُمْ بِهَا وَلَنُخْرِجَنَّهُمْ مِنْهَا أَذِلَّةً وَهُمْ صَاغِرُونَ ﴿٣٧﴾ قَالَ يَا أَيُّهَا الْمَلَأُ أَيُّكُمْ يَأْتِينِي بِعَرْشِهَا قَبْلَ أَنْ يَأْتُونِي مُسْلِمِينَ ﴿٣٨﴾ قَالَ عِفْرِيْتُ مِنَ الْجِنِّ أَنَا ءَانِيكَ بِهِ قَبْلَ أَنْ تَقُومَ مِنْ مَقَامِكَ وَإِنِّي عَلَيْهِ لَقَوِيٌّ أَمِينٌ ﴿٣٩﴾

37. [Then Sulaimān (Solomon) said to the chief of her messengers who brought the present]: "Go back to them. We verily, shall come to them with hosts that they cannot resist, and we shall drive them out from there in disgrace, and they

will be abased." 38. He said: "O chiefs! Which of you can bring me her throne before they come to me surrendering themselves in obedience?" 39. An 'Ifrīt (strong one) from the jinn said: "I will bring it to you before you rise from your place (council). And verily, I am indeed strong and trustworthy for such work."

لَا قِبَلَ		بِجُنُودِ		فَلَنَأْتِيَنَّهُمْ		أَرْجِعِ إِلَيْهِمْ	
(there is) no resistance		with hosts		we verily shall come to them		go back to them	
أَذَلَّةً		مِنْهَا		وَلَنُخْرِجَنَّهُمْ		بِهَا	
(in) disgrace		from there		and we verily shall drive them out		of it	
أَيُّكُمْ		الْمَلُؤُا		قَالَ		وَهُمْ	
which of you		chiefs		O		and they	
مُسْلِمِينَ		أَنْ يَأْتُونِي		قَبْلَ		بِعَرْشِهَا	
(as) Muslims		[that] they come to me		before		her throne	
قَبْلَ		بِهِ		أَنَا		مِنَ الْجِنِّ	
before		it		I		from the Jinn	
قَالَ عِزِّي		أَنْ تَقُومَ		مِنْ مَقَامِكَ		وَأِنِّي	
said a strong one		[that] you rise		from your place		and verily I am	
أَمِينٌ		لَقَوِي		عَلَيْهِ		وَأَمِينٌ	
trustworthy		indeed strong		for it		and verily I am	

قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِنَ الْكِتَابِ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ فَلَمَّا رآه مُسْتَقِرًّا عِنْدَهُ قَالَ هَذَا مِنْ فَضْلِ رَبِّي لِيَبْلُوَنِي أَأَشْكُرُ أَمْ أَكْفُرُ وَمَنْ شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَنْ كَفَرَ فَإِنَّ رَبِّي غَنِيٌّ كَرِيمٌ ﴿٤٠﴾ قَالَ نَكَرُوا لَهَا عَرْشَهَا نَنْظُرًا أَتَنْهَدِي أَمْ تَكُونُ مِنَ الَّذِينَ لَا يَهْتَدُونَ ﴿٤١﴾

40. One with whom was knowledge of the Scripture said: "I will bring it to you within the twinkling of an eye!" Then when he [Sulaimān (Solomon)] saw it placed before him, he said: "This is by the Grace of my Lord – to test me whether I am grateful or ungrateful! And whoever is grateful, truly, his gratitude is for (the good of) his ownself; and whoever is ungrateful, (he is ungrateful only for the loss of his ownself). Certainly my Lord is Rich (Free of all needs), Bountiful." 41. He said: "Disguise her throne for her that we may see whether she will be guided (to recognise her throne), or she will be one of those not guided."

قَالَ الَّذِي	عِنْدَهُ.	عِلْمُهُ	مِنَ الْكِتَابِ	أَنَا	ءَايِكَ
said one who	with him	(was) knowledge	of the Scripture	I	will bring to you
بِهِ	قَبْلَ	أَنْ يَرْتَدَّ	إِلَيْكَ	طَرَفَكَ	فَلَمَّا
it	before	[that] returns	to you	your eyesight	then when
عِنْدَهُ.	قَالَ هَذَا	مِنْ فَضْلِ	رَبِّي	لِيَبْلُوَنِي	
before him	he said this	(is) from (the) Grace	(of) my Lord	to test me	
ءَأَشْكُرُ	أَمْ أَكْفُرُ	وَمَنْ شَكَرَ			
(whether) I am grateful?	or I am ungrateful	and whoever is grateful			
فَإِنَّمَا يَشْكُرُ	لِنَفْسِهِ	وَمَنْ كَفَرَ	فَإِنَّ رَبِّي		
then only he is grateful	for himself	and whoever is ungrateful	then certainly my Lord		
عَنِّي	كَرِيمٌ	قَالَ	نَكُرُوا لَهَا	عَرْشَهَا	نَنْظُرُ
(is) Rich	Bountiful	he said	disguise for her	her throne	(that) we may see
أَنْهَدِي	أَمْ تَكُونُ	مِنَ الَّذِينَ	لَا يَهْتَدُونَ		
(whether) she will be guided?	or she will be	of those who	are not guided		

فَلَمَّا جَاءَتْ قِيلَ أَهَكَذَا عَرَشُكَ قَالَتْ كَأَنَّهُ هُوَ وَأُوتِينَا الْعِلْمَ مِنْ قَبْلِهَا وَكُنَّا مُسْلِمِينَ ﴿٤٢﴾ وَصَدَّهَا مَا كَانَتْ تَعْبُدُ مِنْ دُونِ اللَّهِ إِنَّهَا كَانَتْ مِنْ قَوْمٍ كَافِرِينَ ﴿٤٣﴾ قِيلَ لَهَا ادْخُلِي الصَّرْحَ فَلَمَّا رَأَتْهُ حَسِبَتْهُ لُجَّةً وَكَشَفَتْ عَنْ سَاقَيْهَا قَالَ إِنَّهُ صَرْحٌ مُّمَرَّدٌ مِنْ قَوَارِيرَ قَالَتْ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي وَأَسْلَمْتُ مَعَ سُلَيْمَانَ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٤٤﴾

42. So when she came, it was said (to her): "Is your throne like this?" She said: "(It is) as though it were the very same." And [Sulaimān (Solomon) said]: "Knowledge was bestowed on us before her, and we were submitted to Allāh (in Islām as Muslims before her)." 43. And that which she used to worship besides Allāh has prevented her (from Islām), for she was of a disbelieving people. 44. It was said to her: "Enter *As-Sarh* " (a glass surface with water underneath it or a palace): but when she saw it, she thought it was a pool, and she (tucked up her clothes) uncovering her legs. Sulaimān (Solomon) said: "Verily, it is a *Sarh* (a glass surface with water underneath it or a palace)." She

said: "My Lord! Verily, I have wronged myself, and I submit [in Islām, together with Sulaimān (Solomon)] to Allāh, the Lord of the 'Ālamīn (mankind, jinn and all that exists)."

هُوَ	كَأَنَّهُ	قَالَتْ	عَرْشِكَ	أَهَكَذَا	قِيلَ	فَلَمَّا جَاءَتْ
it	it (is) like	she said	your throne	(is) like this?	it was said	so when she came
وَكُنَّا مُسْلِمِينَ ﴿٤٤﴾				مِنْ قَبْلِهَا	وَأُوتِينَا الْعِلْمَ	
and we were Muslims (submitted to Allah)				before her	and we were given knowledge	
مِنْ دُونِ اللَّهِ	تَعْبُدُ	مَا كَانَتْ	وَصَدَّهَا			
besides Allah	worship	that which she used to	and has prevented her			
أَدْخُلِي الصَّرْحَ	قِيلَ لَهَا	كٰفِرِينَ ﴿٤٥﴾	مِنْ قَوْمٍ	إِنَّمَا كَانَتْ		
enter the palace	it was said to her	disbelieving	of a people	indeed she was		
وَكَشَفَتْ	لُجَّةً	حَسِبْتَهُ	رَأَتْهُ	فَلَمَّا		
and she uncovered	(to be) a pool	she thought it	she saw it	but when		
قَالَتْ	مِنْ قَوَارِيرٍ	مُمرِّدٌ	صَرَحٌ	قَالَ إِنَّهُ	عَنْ سَاقِيهَا	
she said	of glass	traced smooth	(is) a palace	verily it	he said	[on] her legs
سُلَيْمَانَ	وَأَسَلْتُ مَعَ	نَفْسِي	إِنِّي ظَلَمْتُ	رَبِّ		
Solomon	and I submit (accept Islam) with	myself	verily I have wronged	my Lord		
رَبِّ الْعَالَمِينَ ﴿٤٦﴾				لِلَّهِ		
(the) Lord (of) the worlds				to Allah		

وَلَقَدْ أَرْسَلْنَا إِلَىٰ ثَمُودَ أَخَاهُمْ صَالِحًا أَنِ اعْبُدُوا اللَّهَ فَإِذَا هُمْ فَرِيقَانِ يَخْتَصِمُونَ ﴿٤٥﴾
 قَالَ يَنْقُومِ لِمَ تَسْتَعْجِلُونَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ لَوْلَا تَسْتَغْفِرُونَ اللَّهَ لَعَلَّكُمْ
 تُرْحَمُونَ ﴿٤٦﴾ قَالُوا أَطِيزُنَا بِكَ وَبِمَنْ مَعَكَ قَالَ طَئِيرُكُمْ عِنْدَ اللَّهِ بَلْ أَنْتُمْ قَوْمٌ تَفْتَنُونَ ﴿٤٧﴾

45. And indeed We sent to Thamūd their brother Sālih (Saleh), saying: "Worship Allāh (Alone and none else). Then look! They became two parties (believers and disbelievers) quarrelling with each other." 46. He said: "O my people! Why do you seek to hasten the evil (torment) before the good (Allāh's

Mercy)? Why seek you not the forgiveness of Allāh, that you may receive mercy?" 47. They said: "We augur ill omen from you and those with you." He said: "Your ill omen is with Allāh; nay, but you are a people that are being tested."

وَلَقَدْ أَرْسَلْنَا	إِلَى ثَمُودَ	أَخَاهُمْ	صَلِيحًا	أَنْ أَعْبُدُوا اللَّهَ
and indeed We sent	to Thamud	their brother	Salih	(saying) that worship Allah
فَإِذَا	هُمْ	فَرِيقَانِ	يَخْتَصِمُونَ	قَالَ
then behold	they	(became) two parties	quarrelling with each other	he said
يَقُومُ	لِمَ تَسْتَعْجِلُونَ	بِالسَّيِّئَةِ	قَبْلَ	الْحَسَنَةِ
O my people	why (do) you seek to hasten	the evil	before	the good (Allah's Mercy)
لَوْلَا تَسْتَغْفِرُونَ اللَّهَ	لَعَلَّكُمْ تُرْحَمُونَ	قَالُوا		
why seek you not the forgiveness (of) Allah	so that you may receive mercy	they said		
أَطْرَيْنَا بِكَ	وَبَيْنَ	مَعَكَ	قَالَ طَيْرِكُمْ	
we augur ill omen from you	and from those	with you	he said your ill omen	
عِنْدَ اللَّهِ	بَلْ أَنْتُمْ	قَوْمٌ	تُفْتَنُونَ	
(is) with Allah	nay you	(are) a people	(that) are being tested	

وَكَانَ فِي الْمَدِينَةِ تِسْعَةُ رَهْطٍ يُفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ ﴿٤٨﴾ قَالُوا تَقَاسَمُوا بِاللَّهِ لَنُبَيِّتَنَّهُ وَأَهْلَهُ ثُمَّ لَنَقُولَنَّ لِوَلِيِّهِ مَا شَهِدْنَا مَهْلِكَ أَهْلِهِ وَإِنَّا لَصَادِقُونَ ﴿٤٩﴾ وَمَكْرُؤًا مَكْرًا وَمَكْرًا وَمَكْرًا مَكْرًا وَهُمْ لَا يَشْعُرُونَ ﴿٥٠﴾ فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ مَكْرِهِمْ أَنَا دَمَرْنَاهُمْ وَقَوْمَهُمْ أَجْمَعِينَ ﴿٥١﴾

48. And there were in the city nine men (from the sons of their chiefs), who made mischief in the land, and would not reform. 49. They said: "Swear one to another by Allāh that we shall make a secret night attack on him and his household, and thereafter we will surely say to his near relatives: 'We witnessed not the destruction of his household, and verily, we are telling the truth.'" 50. So, they plotted a plot, and We planned a plan, while they perceived not. 51. Then see how was the end of their plot! Verily, We destroyed them and

their nation all together.

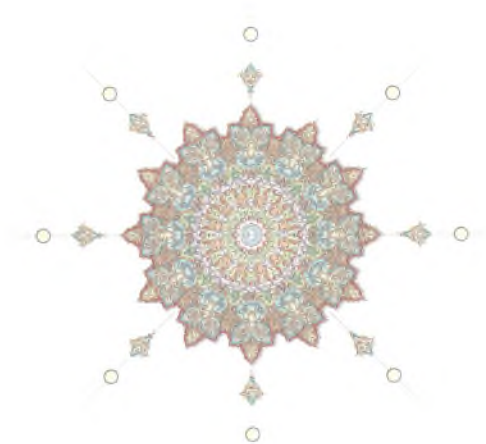
وَكَانَ	فِي الْمَدِينَةِ	سَعَةً	رَهْطٍ	يُفْسِدُونَ فِي الْأَرْضِ
and (there) were	in the city	nine	men	who made mischief in the land
وَلَا يُصْلِحُونَ	قَالُوا	تَقَاسَمُوا بِاللَّهِ		
and would not reform	they said	swear one to another by Allah		
لَنَبِيَّتِنَا	ثُمَّ	وَأَهْلَهُ		
we shall surely make a night attack on him	then	and his household		
لَنَقُولَنَّ لَوْلِيهِ	مَا شَهِدْنَا	مَهْلِكًا		
we will surely say to his heir (near relative)	we witnessed not (the) destruction			
أَهْلِيهِ	وَأِنَّا	لَصَادِقُونَ	وَمَكْرُوا	مَكْرًا
(of) his household	and verily we	(are) [surely] truthful	so they plotted	a plot
وَمَكْرَنَا مَكْرًا	وَهُمْ	لَا يَشْعُرُونَ	فَأَنْظِرْ كَيْفَ	كَانَ عَاقِبَةُ
and We planned a plan	while they	perceived not	then see how	was (the) end
مَكْرِهِمْ	أَنَّا	دَمَرْنَاهُمْ	وَقَوْمَهُمْ	أَجْمَعِينَ
(of) their plot	that We	destroyed them	and their people	all together

فَتِلْكَ بُيُوتُهُمْ خَاوِيَةٌ بِمَا ظَلَمُوا إِيَّاتِ فِي ذَلِكَ لَآيَةٌ لِّقَوْمٍ يَعْلَمُونَ ﴿٥١﴾
 وَأَنْجَيْنَا الَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ ﴿٥٢﴾ وَلَوْطًا إِذْ قَالَ لِقَوْمِهِ
 أَتَأْتُونَ الْفَاحِشَةَ وَأَنْتُمْ تَبْصُرُونَ ﴿٥٣﴾ أَيْنَكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِّنْ دُونِ النِّسَاءِ
 بَلْ أَنْتُمْ قَوْمٌ جَاهِلُونَ ﴿٥٤﴾

52. These are their houses in utter ruin, for they did wrong. Verily, in this is indeed an *Ayāh* (a lesson or a sign) for a people who know. 53. And We saved those who believed, and used to fear Allāh, and keep their duty to Him. 54. And (remember) Lūt (Lot) When he said to his people. Do you commit *Al-Fāhishah* (evil, great sin, every kind of unlawful sexual intercourse, sodomy) while you see (one another doing evil without any screen)?" 55. "Do you practise your lusts on men instead of women? Nay, but you are a people who

behave senselessly."

فَتِلْكَ	بُيُوتَهُمْ	خَاوِيَةً	بِمَا ظَلَمُوا ^{٥٧}	إِنِّ	فِي ذَلِكَ
so these	(are) their houses	(in) ruin	for what they did wrong	verily	in this
لَايَةً	لِقَوْمٍ يَعْلَمُونَ ^{٥٨}	وَأَنْجَيْنَا	الَّذِينَ ءَامَنُوا		
(is) indeed a sign	for a people who know	and We saved	those who believed		
وَكَانُوا	يَنْقُوبُونَ ^{٥٩}	وَلُوطًا	إِذْ	قَالَ لِقَوْمِهِ	
and used to	fear (Allah)	and (remember) Lot	when	he said to his people	
أَتَأْتُونَ	الْفَحِشَةَ	وَأَنْتُمْ تَبْصُرُونَ ^{٦٠}	أَيُّكُمْ	لَتَأْتُونَ	الرِّجَالَ
(do) you commit	indecency?	while you see	(do) you?	come to	men
شَهْوَةً	مِّنْ دُونِ	النِّسَاءِ	بَلْ أَنْتُمْ	قَوْمٌ	تَجْهَلُونَ ^{٦١}
(with) lust	instead of	women	nay you	(are) a people	who are ignorant



﴿فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَخْرِجُوهُمْ أَلْ لُوطٍ مِّنْ قَرِيْبَتِكُمْ إِنَّهُمْ أَنَاسٌ يَّنْطَهَرُونَ ﴿٥٦﴾ فَأَنْجَيْنَاهُ وَأَهْلَهُ إِلَّا أَمْرَاتَهُ، قَدَرْنَاهَا مِنَ الْغَابِرِينَ ﴿٥٧﴾ وَأَمْطَرْنَا عَلَيْهِمْ مَطْرًا فَسَاءً مَطْرَ الْمُنْذَرِينَ ﴿٥٨﴾ قُلِ الْحَمْدُ لِلَّهِ وَسَلَامٌ عَلَىٰ عِبَادِهِ الَّذِينَ اصْطَفَىٰ ۗ إِنَّ اللَّهَ خَيْرٌ مَّا يُشْرِكُونَ ﴿٥٩﴾ أَمَّنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَأَنْزَلَ لَكُمْ مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا بِهِ حُدَاقٍ ذَاتَ بَهْجَةٍ مَّا كَانَ لَكُمْ أَنْ تُنبِتُوا شَجَرَهَا أَلَيْسَ لَهُ مَعَ اللَّهِ بَلٌّ لِّهَمَّ قَوْمٍ يَعِدُونَ ﴿٦٠﴾﴾

56. There was no other answer given by his people except that they said: "Drive out the family of Lūt (Lot) from your city. Verily, these are men who want to be clean and pure!" 57. So, We saved him and his family, except his wife. We destined her to be of those who remained behind. 58. And We rained down on them a rain (of stones). So, evil was the rain of those who were warned. 59. Say (O Muhammad ﷺ): "All praise and thanks are Allāh's, and peace be on His slaves whom He has chosen (for His Message)! Is Allāh better, or (all) that they ascribe as partners (to Him)?" (Of course, Allāh is Better). 60. Is not He (better than your gods) Who created the heavens and the earth, and sends down for you water (rain) from the sky, whereby We cause to grow wonderful gardens full of beauty and delight? It is not in your ability to cause the growth of their trees. Is there any *ilāh* (god) with Allāh? Nay, but they are a people who ascribe equals (to Him)!

فَمَا كَانَ جَوَابَ	قَوْمِهِ	إِلَّا	أَنْ قَالُوا	أَخْرِجُوا	عَال
so (there) was not (the) answer	(of) his people	except	that they said	drive out	(the) family
لُوطٍ	مِّنْ قَرِيْبَتِكُمْ	إِنَّهُمْ	أَنَاسٌ يَّنْطَهَرُونَ ﴿٥٦﴾	فَأَنْجَيْنَاهُ	
(of) Lot	from your city	verily they	(are) people (who) keep clean	so We saved him	
وَأَهْلَهُ	إِلَّا أَمْرَاتَهُ،	قَدَرْنَاهَا	مِنَ الْغَابِرِينَ ﴿٥٧﴾	وَأَمْطَرْنَا	
and his family	except his wife	We destined her	(to be) of those who remained behind		
وَأَمْطَرْنَا	عَلَيْهِمْ	مَطْرًا	فَسَاءً مَطْرًا		
and We rained (down)	on them	a rain (of stones)	so evil was (the) rain		

عَلَىٰ عِبَادِهِ	وَسَلَّمَ	قُلِ الْحَمْدُ لِلَّهِ	الْمُنذَرِينَ
on His slaves	and peace (be)	say all praise (be) to Allah	(of) those who were warned
أَمَّا يُشْرِكُونَ	أَلَلَّهُ خَيْرٌ	الَّذِينَ اصْطَفَىٰ	
or what they ascribe as partners (to Him)	(is) Allah better?	whom He has chosen	
لَكُمْ	وَأَنْزَلَ	وَالْأَرْضَ	السَّمَوَاتِ
for you	and sends down	and the earth	the heavens
أَمَّنْ خَلَقَ			
(is He) Who created?			
ذَاتِ	حَدَائِقَ	بِهِ	فَأَنْبِتْنَا
(full) of	gardens	with it	and We cause to grow
مِنَ السَّمَاءِ			مَاءً
from the sky			water
بِهَجَةٍ	أَنْ تَنْبِتُوا شَجَرَهَا	لَكُمْ	مَا كَانَ
beauty (and delight)	that you cause to grow their trees	for you	(it) is not
أَيْلَهُ	قَوْمٌ يَعِدِلُونَ	بَلْ هُمْ	مَعَ اللَّهِ
(is there) any god?	(are) a people who ascribe equals	nay they	with Allah

أَمَّنْ جَعَلَ الْأَرْضَ قَرَارًا وَجَعَلَ خِلَالَهَا أَنْهَارًا وَجَعَلَ لَهَا رَواسِيَ وَجَعَلَ بَيْنَ الْبَحْرَيْنِ حَاجِزًا ۗ أَيْلَهُ مَعَ اللَّهِ ۗ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٦١﴾ أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خَلَائِفَ الْأَرْضِ ۗ أَيْلَهُ مَعَ اللَّهِ ۗ قَلِيلًا مَّا تَذَكَّرُونَ ﴿٦٢﴾ أَمَّنْ يَهْدِيكُمْ فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ وَمَنْ يُرْسِلِ الرِّيحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ ۗ أَيْلَهُ مَعَ اللَّهِ ۗ تَعَالَى اللَّهُ عَمَّا يُشْرِكُونَ ﴿٦٣﴾

61. Is not He (better than your gods) Who has made the earth as a fixed abode, and has placed rivers in its midst, and has placed firm mountains therein, and has set a barrier between the two seas (of salt and sweet water)? Is there any *ilāh* (god) with Allāh? Nay, but most of them know not! 62. Is not He (better than your gods) Who responds to the distressed one, when he calls on Him, and Who removes the evil, and makes you inheritors of the earth, generations after generations? Is there any *ilāh* (god) with Allāh? Little is that you remember! 63. Is not He (better than your gods) Who guides you in the darkness of the land and the sea, and Who sends the winds as heralds of glad tidings, going before His Mercy (rain)? Is there any *ilāh* (god) with Allāh? High Exalted is Allāh

above all that they associate as partners (to Him)!

وَجَعَلَ خِلَالَهَا	قَرَارًا	الْأَرْضَ	أَمَّنْ جَعَلَ		
and has placed (in) its midst	(as) a fixed abode	the earth	(is He) Who has made?		
بَيْنَ	وَجَعَلَ	رَوَاسِيَ	هَآ	وَجَعَلَ	أَنْهَرًا
between	and has made	firm mountains	for it	and has placed	rivers
لَا يَعْلَمُونَ ﴿٦٦﴾	بَلْ أَكْثَرُهُمْ	مَعَ اللَّهِ	أَلَيْهِ	حَاجِرًا	الْبَحْرَيْنِ
know not	nay most of them	with Allah	(is there) any god?	a barrier	the two seas
وَيَكْشِفُ السُّوءَ	دَعَاهُ	إِذَا	الْمُضْطَّرَّ	أَمَّنْ يُجِيبُ	
and removes the evil	he calls Him	when	(to) the distressed one	(is He) Who responds?	
قَلِيلًا	مَعَ اللَّهِ	أَلَيْهِ	الْأَرْضِ	خُلَفَاءَ	وَيَجْعَلُكُمْ
little	with Allah	(is there) any god?	(of) the earth	inheritors	and makes you
الْبَرِّ	فِي ظُلْمَتٍ	يَهْدِيكُمْ	أَمَّنْ	مَا تَذَكَّرُونَ ﴿٦٧﴾	
(of) the land	in (the) darkness	guides you	(is He) Who?	(is) that you remember	
بَيْنَ يَدَيْ رَحْمَتِهِ	بَشْرًا	يُرْسِلُ الرِّيحَ	وَمَنْ	وَالْبَحْرِ	
His Mercy	before	(as) heralds of glad tidings	sends the winds	and Who and the sea	
عَمَّا يُشْرِكُونَ ﴿٦٨﴾	تَعَالَى اللَّهُ	مَعَ اللَّهِ	أَلَيْهِ		
above (all) that they associate as partners	Exalted is Allah	with Allah	(is there) any god?		

أَمَّنْ يَبْدُو الْخَلْقَ ثُمَّ يُعِيدُهُ، وَمَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَلَيْهِ مَعَ اللَّهِ قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ ﴿٦٤﴾ قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ ﴿٦٥﴾ بَلِ ادْرِكْ عَلَيْهِمْ فِي الْآخِرَةِ بَلْ هُمْ فِي شَكٍّ مِّنْهَا بَلْ هُمْ مِّنْهَا عَمُونَ ﴿٦٦﴾ وَقَالَ الَّذِينَ كَفَرُوا إِنْ ذَا كُنَّا تَرَابًا وَإِنَّا إِنَّمَا مَخْرَجُونَ ﴿٦٧﴾

64. Is not He (better than your so-called gods) Who originates creation, and shall thereafter repeat it, and Who provides for you from heaven and earth? Is there any *ilāh* (god) with Allāh? Say: "Bring forth your proofs, if you are truthful." 65. Say: "None in the heavens and the earth knows the *Ghaib*

(Unseen) except Allāh, nor can they perceive when they shall be resurrected." 66. Nay, they have no knowledge of the Hereafter. Nay, they are in doubt about it. Nay, they are in complete blindness about it. 67. And those who disbelieve say: "When we have become dust – we and our fathers – shall we really be brought forth (again)?"

يَرْزُقُكُمْ	وَمَنْ	ثُمَّ يَعِيدُهُ،	الْخَلْقَ	أَمَّنْ يَبْدُوْا
provides you	and Who	then shall repeat it	creation	(is He) Who originates?
قُلْ	مَعَ اللَّهِ	أَعَلَهُ	وَالْأَرْضِ	مِنَ السَّمَاءِ
say	with Allah	(is there) any god?	and the earth	from the heaven
مَنْ	لَا يَعْلَمُ	قُلْ	إِنْ كُنْتُمْ صَادِقِينَ ﴿٦٦﴾	هَاتُوا بُرْهَانَكُمْ
[who]	none knows	say	if you are truthful	bring forth your proof
وَمَا يَشْعُرُونَ	إِلَّا اللَّهُ	الْغَيْبِ	وَالْأَرْضِ	فِي السَّمَوَاتِ
nor (can) they perceive	except Allah	the Unseen	and the earth	in the heavens
فِي الْآخِرَةِ	بَلِ أَدْرَاكَ عِلْمَهُمْ	أَيَّانَ يَبْعَثُونَ ﴿٦٧﴾		
of the Hereafter	nay is accomplished their knowledge	when they shall be resurrected		
وَقَالَ	عَمُونَ ﴿٦٧﴾	مِنْهَا	بَلْ هُمْ	فِي شَكِّ
and say	(are) blind	about it	nay they	(are) in doubt
أَيْنَا	وَأَبَاؤُنَا	كُنَّا تُرَابًا	أَءِذَا	الَّذِينَ كَفَرُوا
(shall) we really?	and our fathers	we have become dust	when?	those who disbelieve
لَمُخْرَجُونَ ﴿٦٧﴾				
[surely] be brought forth				

لَقَدْ وَعَدْنَا هَذَا نَحْنُ وَءَابَاؤُنَا مِنْ قَبْلُ إِنْ هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ ﴿٦٨﴾ قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِينَ ﴿٦٩﴾ وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُنْ فِي ضَيْقٍ مِّمَّا يَمْكُرُونَ ﴿٧٠﴾ وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ ﴿٧١﴾ قُلْ عَسَى أَنْ يَكُونَ رَدِفَ لَكُمْ بَعْضُ الَّذِي تَسْتَعْجِلُونَ ﴿٧٢﴾ وَإِنَّ رَبَّكَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ ﴿٧٣﴾

68. "Indeed we were promised this – we and our forefathers before (us), verily, this is nothing but tales of ancients." 69. Say to them (O Muhammad ﷺ): "Travel in the land and see how has been the end of the *Mujrimūn* (criminals, those who denied Allāh's Messengers and disobeyed Allāh)." 70. And grieve you not over them, nor be straitened (in distress) because of what they plot. 71. And they (the disbelievers in the Oneness of Allāh) say: "When (will) this promise (be fulfilled), if you are truthful?" 72. Say: "Perhaps that which you wish to hasten on, may be close behind you. 73. "Verily, your Lord is full of grace for mankind, but most of them do not give thanks."

لَقَدْ وَعَدْنَا هَذَا	نَحْنُ	وَأَبَاؤُنَا	مِنْ قَبْلُ	إِنَّ هَذَا
indeed we were promised this	we	and our forefathers	before	this (is) nothing
إِلَّا أَسَاطِيرُ	الْأَوَّلِينَ ﴿٦٨﴾	قُلْ	سِيرُوا فِي الْأَرْضِ	فَأَنْظُرُوا كَيْفَ
but tales	(of) ancients	say	travel in the land	and see how
كَانَ عَاقِبَةُ	الْمُجْرِمِينَ ﴿٦٩﴾	وَلَا تَحْزَنْ	عَلَيْهِمْ	وَلَا تَكُنْ فِي ضَيْقٍ
has been (the) end	(of) the criminals	and grieve not	over them	in distress nor be
مِمَّا يَمْكُرُونَ ﴿٧٠﴾	وَيَقُولُونَ	مَتَى	هَذَا	الْوَعْدُ
(because) of what they plot	and they say	when	this	promise (will be fulfilled)
إِنْ كُنْتُمْ صَادِقِينَ ﴿٧١﴾	قُلْ	عَسَى	أَنْ يَكُونَ	رَدِيفَ لَكُمْ
if you are truthful	say	perhaps	that may be	some close behind [to] you
الَّذِي تَسْتَعْجِلُونَ ﴿٧٢﴾	وَإِنَّ رَبَّكَ	لَذُو	فَضْلٍ	عَلَى النَّاسِ
(of) that which you haste on	and verily your Lord	(is) full	(of) grace	for mankind
وَلَكِنَّ أَكْثَرَهُمْ	لَا يَشْكُرُونَ ﴿٧٣﴾			
[and] but most of them	(do) not give thanks			

وَإِنَّ رَبَّكَ لَيَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ ﴿٧٤﴾ وَمَا مِنْ غَائِبَةٍ فِي السَّمَاءِ وَالْأَرْضِ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٧٥﴾ إِنَّ هَذَا الْقُرْآنَ يَفُصُّ عَلَى بَنِي إِسْرَائِيلَ أَكْثَرَ الَّذِي هُمْ فِيهِ يَخْتَلِفُونَ ﴿٧٦﴾ وَإِنَّهُ لَهْدَى وَرَحْمَةٌ لِلْمُؤْمِنِينَ ﴿٧٧﴾ إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ بِحُكْمِهِ وَهُوَ الْعَزِيزُ الْعَلِيمُ ﴿٧٨﴾ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّكَ عَلَى الْحَقِّ الْمُبِينِ ﴿٧٩﴾

80. Verily, you cannot make the dead to hear nor can you make the deaf to hear the call (i.e. benefit them and similarly the disbelievers), when they flee, turning their backs. 81. Nor can you lead the blind out of their error. You can only make to hear those who believe in Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.), and who have submitted (themselves to Allāh in Islām as Muslims). 82. And when the Word (of torment) is fulfilled against them, We shall bring out from the earth a beast for them, to speak to them because mankind believed not with certainty in Our *Ayāt* (Verses of the Qur'an and Prophet Muhammad ﷺ). 83. And (remember) the Day when We shall gather out of every nation a troop of those who denied Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.), and (then) they (all) shall be driven (to the place of reckoning),

إِنَّكَ	لَا تَسْمَعُ الْمَوْتَى	وَلَا تَسْمَعُ الصُّمَّ	الدُّعَاءَ
verily you	(can) not make the dead to hear	nor (can) you make the deaf to hear	the call
إِذَا	وَلَوْ أُمْدِرِينَ ﴿٨٠﴾	وَمَا أَنْتَ	بِهَادِي
when	they flee turning their backs	nor (can) you	lead
		أَلْعَمَى	عَنْ ضَلَّاتِهِمْ
		the blind	from their error
	إِنْ تَسْمَعُ	إِلَّا مَنْ يُؤْمِنُ	فَهُمْ
	you (can) not make to hear	except (those) who believe	and they
	مُسْلِمُونَ ﴿٨١﴾	وَقَعَ الْقَوْلُ	عَلَيْهِمْ
(are) Muslims	and when	the Word is fulfilled	against them
	وَإِذَا	تَكَلَّمَهُمْ	أَخْرَجْنَا لَهُمْ
	from the earth	(which) will speak to them	We shall bring out for them
دَابَّةً	مِّنَ الْأَرْضِ	كَانُوا بِآيَاتِنَا	
a beast		in Our Signs were	that the mankind
	لَا يُوقِنُونَ ﴿٨٢﴾	وَيَوْمَ نَحْشُرُ	مِنْ كُلِّ
not believing with certainty		and (remember the) Day (when) We shall gather	from every
	أُمَّةٍ	مَّمَّنْ يُكَذِّبُ	بِآيَاتِنَا
nation	a troop	of (those) who denied	Our Signs
	فَوْجًا	فَهُمْ يُوزَعُونَ ﴿٨٣﴾	
		and they shall be driven	

حَتَّىٰ إِذَا جَاءَ وَقَالَ أَكْذَبْتُمْ بِآيَاتِي وَلَمْ تُحِطُوا بِهَا عَلِمْنَا مَاذَا كُنْتُمْ تَعْمَلُونَ ﴿٨٢﴾ وَوَقَعَ الْقَوْلُ عَلَيْهِمْ بِمَا ظَلَمُوا فَهُمْ لَا يَنْطِقُونَ ﴿٨٣﴾ الْمُرِيرُوا أَنَا جَعَلْنَا اللَّيْلَ لَيْسَكُنَا فِيهِ وَالنَّهَارَ

مُبَصَّرَاتٍ فِي ذَلِكَ لآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ ﴿٨٤﴾ وَيَوْمَ يُنْفَخُ فِي الصُّورِ ففزعَ مَنْ فِي السَّمَوَاتِ
وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ وَكُلٌّ أَتَوْهُ دَاخِرِينَ ﴿٨٥﴾

84. Till, when they come (before their Lord at the place of reckoning), He will say: "Did you deny My *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) whereas you comprehended them not by knowledge (of their truth or falsehood), or what (else) was it that you used to do?" 85. And the Word (of torment) will be fulfilled against them, because they have done wrong, and they will be unable to speak (in order to defend themselves). 86. See they not that We have made the night for them to rest therein, and the day sight-giving? Verily, in this are *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) for the people who believe. 87. And (remember) the Day on which the Trumpet will be blown – and all who are in the heavens and all who are on the earth, will be terrified except him whom Allāh will (exempt). And all shall come to Him, humbled.

بِآيَاتِي	أَكذَّبْتُمْ	قَالَ	حَتَّىٰ إِذَا جَاءُو
My Signs (proofs)	(did) you deny?	He will say	till when they come
أَمَّا ذَا كُنْتُمْ	عِلْمًا	بِهَا	وَلَمْ تُحِيطُوا
or what you used to?	(by) knowledge	them	whereas you comprehended not
بِمَا ظَلَمُوا	عَلَيْهِمْ	وَوَقَعَ الْقَوْلُ	تَعْمَلُونَ ﴿٨٤﴾
because they have done wrong	against them	and the Word will be fulfilled	do
الَّيْلِ	أَنَّا جَعَلْنَا	أَلَمْ يَرَوْا	لَا يَنْطِقُونَ ﴿٨٥﴾
the night	that We have made	(did) they not see?	will not be able to speak
لَيْسَ كُنُوا	إِنَّ فِي ذَلِكَ	مُبَصَّرَاتٍ	وَالنَّهَارَ
(are) indeed signs	in this	verily sight-giving	and the day
وَيَوْمَ يُنْفَخُ	لِقَوْمٍ يُؤْمِنُونَ ﴿٨٦﴾		
and (remember the) Day (on which) will be blown	for a people who believe		
وَمَنْ	فِي السَّمَوَاتِ	مَنْ	فَفزعَ
and (all) who	(are) in the heavens	(all) who	and will be terrified
			[in] the Trumpet

دَاخِرِينَ ﴿٤٧﴾	أَتَوْهُ	وَكُلٌّ	إِلَّا مَنْ شَاءَ اللَّهُ	فِي الْأَرْضِ
humbled	shall come to Him	and all	except (him) whom Allah wills	(are) on the earth

وَتَرَى الْجِبَالَ تَحْسَبُهَا جَامِدَةً وَهِيَ تَمُرُّ مَرَّ السَّحَابِ صُنِعَ اللَّهُ الَّذِي أَنْقَنَ كُلَّ شَيْءٍ إِنَّهُ خَبِيرٌ
بِمَا تَفْعَلُونَ ﴿٨٨﴾ مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِمَّا وَهُمْ مِنْ فَزَعٍ يَوْمَئِذٍ ءَامِنُونَ ﴿٨٩﴾ وَمَنْ جَاءَ
بِالسَّيِّئَةِ فَكُبَّتْ وُجُوهُهُمْ فِي النَّارِ هَلْ تُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ ﴿٩٠﴾

88. And you will see the mountains and think them solid, but they shall pass away as the passing away of the clouds. The Work of Allāh, Who perfected all things, verily, He is Well-Acquainted with what you do. 89. Whoever brings a good deed (i.e. belief in the Oneness of Allāh along with every deed of righteousness), will have better than its worth; and they will be safe from the terror on that Day. 90. And whoever brings an evil deed (i.e. *Shirk* – polytheism, disbelief in the Oneness of Allāh and every evil sinful deed), they will be cast down (prone) on their faces in the Fire. (And it will be said to them) “Are you being recompensed anything except what you used to do?”

وَتَرَى الْجِبَالَ	تَحْسَبُهَا	جَامِدَةً	وَهِيَ تَمُرُّ
and you will see the mountains	you think them	solid	but they shall pass away
مَرَّ	السَّحَابِ	صُنِعَ اللَّهُ	الَّذِي أَنْقَنَ كُلَّ
(as the) passing away	(of) the clouds	(the) Work (of) Allah	every Who perfected
شَيْءٍ	إِنَّهُ خَبِيرٌ	بِمَا تَفْعَلُونَ ﴿٨٨﴾	مَنْ جَاءَ
thing	verily He (is) Well-Acquainted	with what you do	whoever comes
بِالْحَسَنَةِ	فَلَهُ	خَيْرٌ	مِنْهَا وَهُمْ
with a good (deed)	then for him	(will be) better	and they
يَوْمَئِذٍ ﴿٨٩﴾	ءَامِنُونَ ﴿٨٩﴾	وَمَنْ جَاءَ	بِالسَّيِّئَةِ
(on) that Day	(will be) safe	and whoever comes (does)	with an evil (deed)
فَكُبَّتْ وُجُوهُهُمْ	فِي النَّارِ	هَلْ تُجْزَوْنَ	
they will be cast down (on) their faces	in the Fire	(are) you being recompensed?	

تَعْمَلُونَ ﴿٩١﴾	إِلَّا مَا كُنْتُمْ
do	except what you used to

إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ رَبَّ هَذِهِ الْبَلَدَةِ الَّتِي حَرَّمَهَا وَلَهُ كُلُّ شَيْءٍ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ ﴿٩١﴾ وَأَنْ أَتْلُوا الْقُرْآنَ فَمَنْ أَهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ فَقُلْ إِنَّمَا أَنَا مِنَ الْمُنذِرِينَ ﴿٩٢﴾ وَقُلِ الْحَمْدُ لِلَّهِ سَيُرِيكُمْ ءَايَاتِهِ فَنَعْرِفُونَهَا وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿٩٣﴾

91. I (Muhammad ﷺ) have been commanded only to worship the Lord of this city (Makkah), Who has sanctified it and to Whom belongs everything. And I am commanded to be from among the Muslims (those who submit to Allāh in Islām). 92. And that I should recite the Qur'ān, then whosoever receives guidance, receives it for the good of his ownself; and whosoever goes astray, say (to him): "I am only one of the warners." 93. And say [(O Muhammad ﷺ) to these polytheists and pagans]: "All praise and thanks are Allāh's. He will show you His *Ayāt* (signs, in yourselves, and in the universe or punishments), and you shall recognise them. And your Lord is not unaware of what you do."

الَّذِي	الْبَلَدَةِ	هَذِهِ	أَنْ أَعْبُدَ رَبَّ	إِنَّمَا أُمِرْتُ
Who	city	(of) this	to worship (the) Lord	I have been commanded only
وَأُمِرْتُ	وَأُمِرْتُ	وَأُمِرْتُ	كُلُّ شَيْءٍ	وَأُمِرْتُ
and I have been commanded	and I have been commanded	and I have been commanded	thing every	and to Him (belongs) has sanctified it
فَمَنْ أَهْتَدَىٰ	فَمَنْ أَهْتَدَىٰ	فَمَنْ أَهْتَدَىٰ	وَأَنْ أَتْلُوا الْقُرْآنَ	وَأَنْ أَتْلُوا الْقُرْآنَ
so whosoever receives guidance	so whosoever receives guidance	so whosoever receives guidance	and to recite the Quran	of the Muslims to be
وَمَنْ ضَلَّ	وَمَنْ ضَلَّ	وَمَنْ ضَلَّ	لِنَفْسِهِ	فَإِنَّمَا يَهْتَدِي
and whosoever goes astray	and whosoever goes astray	and whosoever goes astray	for (the good of) his ownself	then only he receives (it)
الْحَمْدُ لِلَّهِ	الْحَمْدُ لِلَّهِ	الْحَمْدُ لِلَّهِ	وَقُلِ	وَقُلِ
all praise (be) to Allah	all praise (be) to Allah	all praise (be) to Allah	and say	of the warners only I am then say (to him)
وَمَا رَبُّكَ	وَمَا رَبُّكَ	وَمَا رَبُّكَ	فَنَعْرِفُونَهَا	فَنَعْرِفُونَهَا
and your Lord (is) not	and your Lord (is) not	and your Lord (is) not	and you shall recognise them	His Signs He will show you

عَمَّا تَعْمَلُونَ ﴿١٧﴾	بِعَظْمِلٍ
of what you do	unaware

سُورَةُ الْقَصَصِ ﴿٢٨﴾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

طَسَمَ ﴿١﴾ تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ ﴿٢﴾ نَتْلُو عَلَيْكَ مِنْ نَبَأِ مُوسَى وَفِرْعَوْنَ بِالْحَقِّ لِقَوْمٍ يُؤْمِنُونَ ﴿٣﴾ إِنَّ فِرْعَوْنَ عَلَا فِي الْأَرْضِ وَجَعَلَ أَهْلَهَا شِيَعًا يَسْتَضِعُّ مِنْهُ طَائِفَةٌ مِنْهُمْ يُذَبِّحُ أَبْنَاءَهُمْ وَيَسْتَحْيِ نِسَاءَهُمْ إِنَّهُ كَانَ مِنَ الْمُفْسِدِينَ ﴿٤﴾ وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضِعُّوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ ﴿٥﴾

Sūrah Al-Qasas (The Narration) 28

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. *Tā-Sīn-Mīm* [These letters are one of the miracles of the Qur'ān, and none but Allāh (Alone) knows their meanings.] 2. These are the Verses of the manifest Book (that makes clear truth from falsehood, good from evil). 3. We recite to you some of the news of Mūsā (Moses) and Fir'aun (Pharaoh) in truth, for a people who believe (in this Qur'ān, and in the Oneness of Allāh). 4. Verily, Fir'aun (Pharaoh) exalted himself in the land and made its people sects, weakening (oppressing) a group (i.e. Children of Israel) among them: killing their sons, and letting their females live. Verily, he was of the *Mufsidūn* (i.e. those who commit great sins and crimes, oppressors, tyrants). 5. And We wished to do a favour to those who were weak (and oppressed) in the land, and to make them rulers and to make them the inheritors,

الرَّحِيمِ		الرَّحْمَنِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
نَتْلُو عَلَيْكَ	الْمُبِينِ ﴿٢﴾	الْكِتَابِ	آيَاتُ	تِلْكَ	طَسَمَ ﴿١﴾
We recite to you	manifest	(of) the Book	(are the) Verses	these	Ta-Sin-Mim

مِنْ تَبَأٍ	مُوسَى	وَفِرْعَوْنَ	بِالْحَقِّ	لِقَوْمٍ يُؤْمِنُونَ
of (the) news	(of) Moses	and Pharaoh	in truth	for a people who believe
إِنَّ فِرْعَوْنَ عَلَا	فِي الْأَرْضِ	وَجَعَلَ أَهْلَهَا	شِيعًا	
verily Pharaoh exalted himself	in the land	and made its people	(into) sects	
يَسْتَضْعِفُ طَائِفَةً	مِنْهُمْ	يَذِيحُ أَبْنَاءَهُمْ	وَيَسْتَحْيِي نِسَاءَهُمْ	
weakening a group	among them	killing their sons	and letting live their females	
إِنَّهُ كَانَ	مِنَ الْمُفْسِدِينَ	وَنُرِيدُ	أَنْ نَّمُنَّ	
verily he was	of those who transgress	and We wished	to do a favour	
عَلَى الَّذِينَ اسْتَضَعِفُوا	فِي الْأَرْضِ	وَنَجْعَلَهُمْ	أَيِّمَةً	
to those who were weak	in the land	and to make them	rulers	
	وَنَجْعَلَهُمْ	الْوَارِثِينَ		
	and to make them	the inheritors		

وَنُمَكِّنْ لَهُمْ فِي الْأَرْضِ وَنُرِيَ فِرْعَوْنَ وَهَمَانَ وَجُنُودَهُمَا مِنْهُمْ مَا كَانُوا يَحْذَرُونَ ﴿٦﴾ وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ أَرْضِعِيهِ فَإِذَا خِفْتِ عَلَيْهِ فَأَلْقِيهِ فِي الْيَمِّ وَلَا تَخَافِي وَلَا تَحْزَنِي إِنَّا رَادُّوهُ إِلَيْكَ وَجَاعِلُوهُ مِنَ الْمُرْسَلِينَ ﴿٧﴾ فَالْتَقَطَهُ آءَالُ فِرْعَوْنَ لِيَكُونَ لَهُمْ عَدُوًّا وَحَزَنًا إِنَّ فِرْعَوْنَ وَهَمَانَ وَجُنُودَهُمَا كَانُوا خَاطِئِينَ ﴿٨﴾

6. And to establish them in the land, and We let Fir'aun (Pharaoh) and Hāmān and their hosts receive from them that which they feared. 7. And We inspired the mother of Mūsā (Moses) (telling): "Suckle him [Mūsā (Moses)], but when you fear for him, then cast him into the river and fear not, nor grieve. Verily, We shall bring him back to you, and shall make him one of (Our) Messengers." 8. Then the household of Fir'aun (Pharaoh) picked him up, that he might become for them an enemy and a (cause of) grief. Verily, Fir'aun (Pharaoh), Hāmān and their hosts were sinners.

وَنُمَكِّنَ	هُمْ	فِي الْأَرْضِ	وَنُرِيَ فِرْعَوْنَ	وَهَمَانَ
and to establish	[for] them	in the land	and We let see Pharaoh	and Haman

وَجُنُودَهُمَا	مِنْهُمْ	مَا كَانُوا	يَحْذَرُونَ ﴿٦﴾	وَأَوْحَيْنَا
and their hosts	from them	that which they were	fearing	and We inspired
إِلَىٰ أُمِّ	مُوسَىٰ	أَنَّ أَرْضِعِيهِ	فَإِذَا خِفْتِ	عَلَيْهِ
[to] (the) mother	(of) Moses	to suckle him	but when you fear	for him
فَالْقِيَةَ	فَالنَّقْطَةَ	فَالْمُرْسَلِينَ ﴿٧﴾	وَجَاعَلُوهُ	عَالًا
then cast him	then picked him up	of the Messengers	and (shall) make him	(the) household
فِي الْيَمِّ	وَلَا تَخَافِي	وَلَا تَحْزَنِي	إِنَّا	رَادُّوهُ
into the river	and fear not	and grieve not	verily We	(shall) bring him back
فِرْعَوْنَ	لِيَكُونَ	لَهُمْ	عَدُوًّا	وَحَزْنًا
(of) Pharaoh	so that he might become	for them	an enemy	and a grief
إِنِّ فِرْعَوْنَ	وَهَمَّانَ	وَجُنُودَهُمَا	كَانُوا خَاطِئِينَ ﴿٨﴾	
verily Pharaoh	and Haman	and their hosts	were sinners	

وَقَالَتِ امْرَأَتُ فِرْعَوْنَ قَرَّتْ عَيْنِي لِي وَلَكَ لَا نَقْتُلُوهُ عَسَىٰ أَنْ يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا وَهُمْ لَا يَشْعُرُونَ ﴿٩﴾ وَأَصْبَحَ فُؤَادُ أُمِّ مُوسَىٰ فَارِغًا إِنْ كَادَتْ لَتُبْدِي بِهِ لَوْلَا أَنْ رَبَطْنَا عَلَىٰ قَلْبِهَا لِتَكُونَ مِنَ الْمُؤْمِنِينَ ﴿١٠﴾ وَقَالَتِ لِأَخْتِهِ قُصِّيه فَبَصُرَتْ بِهِ عَنْ جُنُبٍ وَهُمْ لَا يَشْعُرُونَ ﴿١١﴾ وَحَرَّمْنَا عَلَيْهِ الْمَرَاضِعَ مِنْ قَبْلٍ فَقَالَتْ هَلْ أَدُلُّكُمْ عَلَىٰ أَهْلِ بَيْتٍ يَكْفُلُونَهُ لَكُمْ وَهُمْ لَهُ نَاصِحُونَ ﴿١٢﴾

9. And the wife of Fir'aun (Pharaoh) said: "A comfort of the eye for me and for you. Kill him not, perhaps he may be of benefit to us, or we may adopt him as a son." And they perceived not (the result of that). 10. And the heart of the mother of Mūsā (Moses) became empty [from every thought, except the thought of Mūsā (Moses)]. She was very near to disclose his (case, i.e. the child is her son), had We not strengthened her heart (with Faith), so that she might remain as one of the believers. 11. And she said to his [Mūsā's (Moses)] sister: "Follow him." So she (his sister) watched him from a far place secretly, while they perceived not. 12. And We had already forbidden (other) foster suckling mothers for him, until she (his sister came up and) said: "Shall I direct you to a

household who will rear him for you, and look after him in a good manner?"

وَقَالَتِ امْرَأَتُ فِرْعَوْنَ	قُرْتُ	عَيْنِ	لِي	وَلَكَ
and said (the) wife (of) Pharaoh	a comfort	(of the) eye	for me	and for you
لَا نَقْتُلُوهُ عَسَى	أَنْ يَنْفَعَنَا	أَوْ نَتَّخِذَهُ	وَلَدًا	
kill him not perhaps	[that] he may benefit us	or we may adopt him	(as) a son	
وَهُمْ لَا يَشْعُرُونَ	وَأَصْبَحَ فُؤَادُ	أُمِّ	مُوسَى	
and they perceive not	and became (the) heart	(of the) mother	(of) Moses	
فَرِغًا	إِنْ كَادَتْ	لِنُبْدِيَ	بِهِ	لَوْلَا
empty	verily she was very near	to disclose	him	had not
عَلَى قَلْبِهَا	لِتَكُونَ	مِنَ الْمُؤْمِنِينَ	وَقَالَتْ	لِأُخْتِهِ
[over] her heart	so that she might be	(one) of the believers	and she said	to his sister
قُصِيهِ	فَبَصُرَتْ	بِهِ	عَنْ جُنُبٍ	وَهُمْ
follow him	so she watched	him	from a far place	while they
وَحَرَمْنَا	عَلَيْهِ	الْمَرَاضِعَ	مِنْ قَبْلُ	فَقَالَتْ
and We had forbidden	for him	suckling mothers	before	then she said
هَلْ أَدُلُّكُمْ	عَلَى أَهْلِ	بَيْتِ	يَكْفُلُونَهُ	لَكُمْ
(shall) I direct you?	to (the) people	(of) a household	who will rear him	for you
وَهُمْ	لَهُ	نُصِحُونَ		
and they	to him	(will) look after in a good manner		

فَرَدَدْنَاهُ إِلَىٰ أُمِّهِ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ ۗ وَلِتَعْلَمَ أَنَّ وَعْدَ اللَّهِ حَقٌّ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿١٧﴾ وَلَمَّا بَلَغَ أَشُدَّهُ ۖ وَأَسْتَوَىٰ ۖ آتَيْنَاهُ حُكْمًا وَعِلْمًا ۖ وَكَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٨﴾ وَدَخَلَ الْمَدِينَةَ عَلَىٰ حِينِ غَفْلَةٍ مِّنْ أَهْلِهَا فَوَجَدَ فِيهَا رَجُلَيْنِ يَقْتَتِلَانِ هَٰذَا مِنْ شِيعَةِ هَٰذَا وَهَٰذَا مِنْ عَدُوِّ هَٰذَا ۖ فَاسْتَعْثَمَهُ ۚ الَّذِي مِنْ شِيعَتِهِ عَلَىٰ الَّذِي مِنْ عَدُوِّهِ ۗ

فَوَكَرَهُ مُوسَى فَقَضَى عَلَيْهِ ۖ قَالَ هَذَا مِنْ عَمَلِ الشَّيْطَانِ إِنَّهُ عَدُوٌّ مُضِلٌّ مُبِينٌ ﴿١٥﴾

13. So did We restore him to his mother, that her eye might be comforted, and that she might not grieve, and that she might know that the Promise of Allāh is true. But most of them know not. 14. And when he attained his full strength, and was perfect (in manhood), We bestowed on him *Hukm* (Prophethood, and right judgement of the affairs) and religious knowledge [of the religion of his forefathers, i.e. Islāmic Monotheism]. And thus do We reward the *Muhsinūn* (i.e. good doers). 15. And he entered the city at a time of unawareness of its people: and he found there two men fighting, – one of his party (his religion – from the Children of Israel), and the other of his foes. The man of his (own) party asked him for help against his foe, so Mūsā (Moses) struck him with his fist and killed him. He said: "This is of *Shaitān*'s (Satan's) doing, verily, he is a plain misleading enemy."

فَرَدَدْنَاهُ	إِلَىٰ أُمِّهِ	كَيْ نَقْرَعِيْنَهَا	وَلَا تَحْزَنْ
so We restored him	to his mother	that her eye might be comforted	and grieve not
وَلَتَعْلَمَنَّ	أَنَّ وَعْدَ اللَّهِ	حَقٌّ	وَلَكِنَّ أَكْثَرَهُمْ
and that she might know	that (the) Promise (of) Allah	(is) true	[and] but most of them
لَا يَعْلَمُونَ ﴿١٦﴾	وَلَمَّا بَلَغَ	أَشَدَّهُ	وَأَسْتَوَىٰ
know not	and when he attained	his full strength	and became perfect (in manhood)
ءَأْتَيْنَاهُ	حُكْمًا	وَعِلْمًا	وَكَذَلِكَ
We bestowed on him	wisdom	and knowledge	and thus
وَدَخَلَ الْمَدِيْنَةَ	عَلَىٰ حِينٍ	غَفْلَةٍ	مِّنْ أَهْلِهَا
and he entered the city	at a time	(of) unawareness	of its people
فِيهَا	رَجُلَيْنِ يَقْتُلَانِ	هَذَا	مِنْ شِيعَتِهِ
there [in it]	two men fighting	this	(was) of his party
فَأَسْتَعَاثَهُ	الَّذِي	مِنْ شِيعَتِهِ	عَلَىٰ الَّذِي
and asked him for help	the man who	(was) of his party	against the one who
مِّنْ عَدُوِّهِ	فَوَكَرَهُ	مُوسَىٰ	فَقَضَىٰ عَلَيْهِ
(was) of his foes	so struck him with his fist	Moses	and killed him
			قَالَ هَذَا
			he said this

مِنْ مِّمِينَ ﴿١٥﴾	مُضِلٌّ	عَدُوٌّ	إِنَّهُ	الشَّيْطَانِ	مِنْ عَمَلٍ
plain	misleading	(is) an enemy	verily he	(of) Satan	(is) of (the) doing

قَالَ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَغَفَرَ لَهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿١٦﴾ قَالَ رَبِّ بِمَا أَنْعَمْتَ عَلَيَّ فَلَنْ أَكُونَ ظَهِيرًا لِلْمُجْرِمِينَ ﴿١٧﴾ فَأَصْبَحَ فِي الْمَدِينَةِ خَائِفًا يَتَرَقَّبُ فَإِذَا الَّذِي اسْتَنْصَرَهُ بِالْأَمْسِ يَسْتَصْرِخُهُ قَالَ لَهُ مُوسَى إِنَّكَ لَعَوِيُّ مُبِينٌ ﴿١٨﴾ فَلَمَّا أَنْ أَرَادَ أَنْ يَبْطِشَ بِالَّذِي هُوَ عَدُوٌّ لَهُمَا قَالَ يَا مُوسَى أَتُرِيدُ أَنْ تَقْتُلَنِي كَمَا قَتَلْتَ نَفْسًا بِالْأَمْسِ إِنْ تُرِيدُ إِلَّا أَنْ تَكُونَ جَبَّارًا فِي الْأَرْضِ وَمَا تُرِيدُ أَنْ تَكُونَ مِنَ الْمَصْلُحِينَ ﴿١٩﴾

16. He said: "My Lord! Verily, I have wronged myself, so forgive me." Then He forgave him. Verily, He is the Oft-Forgiving, the Most Merciful. 17. He said: "My Lord! For that with which You have favoured me, I will nevermore be a helper of the *Mujrimūn* (criminals, disbelievers, polytheists, sinners)!" 18. So he became afraid, looking about in the city (waiting as to what will be the result of his crime of killing), when behold, the man who had sought his help the day before, called for his help (again). Mūsā (Moses) said to him: "Verily, you are a plain misleader!" 19. Then when he decided to seize the man who was an enemy to both of them, the man said: "O Mūsā (Moses)! Is it your intention to kill me as you killed a man yesterday? Your aim is nothing but to become a tyrant in the land, and not to be one of those who do right."

قَالَ رَبِّ	إِنِّي ظَلَمْتُ	نَفْسِي	فَاغْفِرْ لِي	لِي	فَغَفَرَ
he said my Lord	verily I have wronged	myself	so forgive	[for] me	and He forgave
لَهُ	إِنَّهُ	هُوَ	الْغَفُورُ	الرَّحِيمُ ﴿١٦﴾	قَالَ رَبِّ
him	verily He	[He]	(is) the Oft-Forgiving	the Most Merciful	he said my Lord
بِمَا أَنْعَمْتَ	عَلَيَّ	فَلَنْ أَكُونَ	ظَهِيرًا	لِلْمُجْرِمِينَ ﴿١٧﴾	قَالَ رَبِّ
for that (with) which You have favoured	me	so I will never be	a helper	of the criminals	he said my Lord
فَأَصْبَحَ	فِي الْمَدِينَةِ	خَائِفًا	يَتَرَقَّبُ	فَإِذَا	الَّذِي
so he became	in the city	afraid	looking about	when behold	the one who
اسْتَنْصَرَهُ	بِالْأَمْسِ	يَسْتَصْرِخُهُ	قَالَ لَهُ	مُوسَى	إِنَّكَ
had sought his help	yesterday	called him for his help	said to him	Moses	verily you

لَعَوِيٌّ	مُسِينٌ ﴿١٨﴾	فَلَمَّا	أَنَّ أَرَادَ	أَنْ يَبْطِشَ	بِالَّذِي
(are) surely a misleader	plain	then when	[that] he decided	to seize	the one who
هُوَ	عَدُوٌّ	لَهُمَا	قَالَ يَمُوسَى	أَتُرِيدُ	
[he]	(was) an enemy	to both of them	he (the man) said O Moses	(do) you want?	
أَنْ تَقْتُلَنِي	كَمَا قَتَلْتَ نَفْسًا	بِالْأَمْسِ	إِنْ تُرِيدُ	إِلَّا	أَنْ تَكُونَ جَبَّارًا
to kill me	as you killed a man	yesterday	you want nothing	but	to become a tyrant
فِي الْأَرْضِ	وَمَا تُرِيدُ	أَنْ تَكُونَ	مِنَ الْمُصْلِحِينَ ﴿١٩﴾		
in the land	and you want not	to be	of those who do right		

وَجَاءَ رَجُلٌ مِّنْ أَقْصَا الْمَدِينَةِ يَسْعَى قَالَ يَمُوسَى إِنَّكَ الْمَلَأَ يَأْتَمِرُونَ بِكَ لِيَقْتُلُوكَ فَاخْرُجْ إِنِّي لَكَ مِنَ النَّاصِحِينَ ﴿٢٠﴾ فَخَرَجَ مِنْهَا خَائِفًا يَتَرَقَّبُ قَالَ رَبِّ نَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ ﴿٢١﴾ وَلَمَّا تَوَجَّهَ تَلْقَاءَ مَدْيَنَ قَالَ عَسَى رَبِّي أَنْ يَهْدِيَنِي سَوَاءَ السَّبِيلِ ﴿٢٢﴾ وَلَمَّا وَرَدَ مَاءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةً مِّنَ النَّكَّاسِ يَسْقُونَ وَوَجَدَ مِنْ دُونِهِمُ امْرَأَتَيْنِ تَذُودَانِ قَالَ مَا خَطْبُكُمَا قَالَتَا لَا نَسْقِي حَتَّى يُصْدِرَ الرِّعَاءَ وَأَبُونَا شَيْخٌ كَبِيرٌ ﴿٢٣﴾

20. And there came a man running, from the farthest end of the city. He said: "O Mūsā (Moses)! Verily, the chiefs are taking counsel together about you, to kill you, so escape. Truly, I am one of the good advisers to you." 21. So he escaped from there, looking about in a state of fear. He said: "My Lord! Save me from the people who are *Zālimūn* (polytheists and wrongdoers)!" 22. And when he went towards (the land of) Madyan (Midian), he said: "It may be that my Lord guides me to the Right Way." 23. And when he arrived at the water (a well) of Madyan (Midian), he found there a group of men watering (their flocks), and besides them he found two women who were keeping back (their flocks). He said: "What is the matter with you?" They said: "We cannot water (our flocks) until the shepherds take (their flocks). And our father is a very old man."

وَجَاءَ رَجُلٌ	مِّنْ أَقْصَا	الْمَدِينَةِ	يَسْعَى	قَالَ يَمُوسَى	
and (there) came a man	from (the) farthest end	(of) the city	running	he said O Moses	
إِنَّكَ الْمَلَأَ	يَأْتَمِرُونَ بِكَ	لِيَقْتُلُوكَ	فَاخْرُجْ	إِنِّي	
verily the chiefs	are taking counsel together about you	to kill you	so escape	truly I am	

لَكَ	مِنَ النَّاصِحِينَ ﴿٢٠﴾	فَفَرَجَ	مِنْهَا	خَافِيًا
to you	(one) of the good advisers	so he escaped	from there	(being) afraid
يَتَرَقَّبُ	قَالَ رَبِّ	نَجِّنِي	مِنَ الْقَوْمِ	الظَّالِمِينَ ﴿٢١﴾
looking about	he said my Lord	save me	from the people	wrongdoers
وَلَمَّا تَوَجَّهَ	تِلْقَاءَ	مَدْيَنَ	قَالَ	عَسَىٰ رَبِّي
and when he turned his face	towards	(the city of) Midian	he said	(it) may be my Lord
أَن يَهْدِيَنِي	سَوَاءَ	السَّبِيلِ ﴿٢٢﴾	وَلَمَّا وَرَدَ	مَاءَ
that guides me	(to the) Right	Path	and when he arrived	(at the) water
مَدْيَنَ	وَجَدَ عَلَيْهِ	أُمَّةً	مِّنَ النَّكَّاسِ	يَسْقُونَ
(of) Midian	he found there [on it]	a group	of men watering	(their flocks)
وَوَجَدَ	مِنْ دُونِهِمْ	أُمَّرَاتَيْنِ تَذُودَانِ	قَالَ	
and he found	besides them	two women who were keeping back	he said	(their flocks)
مَا	خَطْبُكُمَا	قَالَتَا	لَا نَسْقِي	
what	(is the) matter with both of you	they said	we can not water	(our flocks)
حَتَّىٰ يُصَدِّرَ الرِّعَاءَ	وَأَبُونَا	شَيْخٌ	كَبِيرٌ ﴿٢٣﴾	
until the shepherds take beck	and our father	(is) an old man	very	(their flocks)

فَسَقَىٰ لَهُمَاءُ ثُمَّ تَوَلَّىٰ إِلَى الظِّلِّ فَقَالَ رَبِّ إِنِّي لِمَا أَنزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ ﴿٢١﴾ فَجَاءَتْهُ إِحْدَاهُمَا تَمْشِي عَلَى اسْتِحْيَاءٍ قَالَتْ إِنَّ أَبِي يَدْعُوكَ لِيَجْزِيَكَ أَجْرَ مَا سَقَيْتَ لَنَا فَلَمَّا جَاءَهُ وَقَصَّ عَلَيْهِ الْقِصَصَ قَالَ لَا تَخَفْ نَجَوْتَ مِنَ الْقَوْمِ الظَّالِمِينَ ﴿٢٢﴾ قَالَتْ إِحْدَاهُمَا يَأْتِي بَاتِ اسْتَعْجِرُهُ إِنَّ خَيْرَ مَنِ اسْتَعَجَرْتَ الْقَوِيُّ الْأَمِينُ ﴿٢٣﴾ قَالَ إِنِّي أُرِيدُ أَنْ أُنكِحَكَ إِحْدَى ابْنَتَيَّ هَاتَيْنِ عَلَىٰ أَنْ تَأْجُرَنِي ثَمَنِي حَجْجِ فَإِنْ أَتَمَمْتَ عَشْرًا فَمِنْ عِنْدِكَ وَمَا أُرِيدُ أَنْ أَسْأَلَكَ سَتَجِدُنِي إِِنْ شَاءَ اللَّهُ مِنَ الصَّالِحِينَ ﴿٢٤﴾

24. So he watered (their flocks) for them, then he turned back to shade, and said: "My Lord! Truly, I am in need of whatever good that You bestow on me!"

25. Then there came to him one of the two women, walking shyly. She said: "Verily, my father calls you that he may reward you for having watered (our flocks) for us." So when he came to him and narrated the story, he said: "Fear you not. You have escaped from the people who are *Zālimūn* (polytheists, disbelievers, and wrongdoers)." 26. And said one of them (the two women): "O my father! Hire him! Verily, the best of men for you to hire is the strong, the trustworthy." 27. He said: "I intend to wed one of these two daughters of mine to you, on condition that you serve me for eight years; but if you complete ten years, it will be (a favour) from you. But I intend not to place you under a difficulty. If Allāh wills, you will find me one of the righteous."

إِلَى الظِّلِّ	ثُمَّ تَوَلَّى	لَهُمَا	فَسَقَى	
to shade	then he turned back	for them	so he watered (their flocks)	
فَقَالَ رَبِّ	إِنِّي	لِمَا أَنْزَلْتَ	إِلَى	مِنْ خَيْرٍ فَقِيرٌ ﴿٢٥﴾
and said my Lord	truly I am	of whatever you bestowed	on me	(in) need of good
فَجَاءَهُ	إِحْدَاهُمَا	تَمْشِي عَلَى اسْتِحْيَاءٍ		
then (there) came to him	one of the two women	walking with shyness		
قَالَتْ ابْنِ أَبِي	يَدْعُوكَ	لِيَجْزِيَكَ	أَجْرَ	مَا
she said verily my father	calls you	that he may reward you	(the) reward	(of) that
سَقَيْتَ لَنَا	فَلَمَّا	جَاءَهُ	وَقَصَّ	عَلَيْهِ الْقَصَصَ
you watered for us	so when	he came to him	and narrated	the story to him
قَالَ لَا تَخَفْ	فَجَوَّتَ	مِنَ الْقَوْمِ	الظَّالِمِينَ ﴿٢٦﴾	قَالَتْ إِحْدَاهُمَا
he said fear not	you have escaped	from the people	wrongdoers	said one of them
يَا أَبَتِ	اسْتَعْجِرْهُ	إِنِّي خَيْرٌ	مَنْ اسْتَجَرْتِ	الْقَوِيُّ
O my father	hire him	verily (the) best	(of) whom you can hire	(is) the strong
الْأَمِينُ ﴿٢٧﴾	قَالَ	إِنِّي أُرِيدُ	أَنْ تُنكِحَكَ	إِحْدَى
the trustworthy	he said	verily I want	to wed to you	one
هَاتَيْنِ	عَلَى	أَنْ تَأْجُرَنِي	ثَمَنِي	حَجَجٍ
these two	on (the condition)	that you serve me	(for) eight	years

وَمَا أُرِيدُ	فَمِنْ عِنْدِكَ	فَإِنْ أَتَمَمْتَ عَشْرًا		
and I want not	then (it will be) from you	but if you complete ten (years)		
مِنَ الصَّالِحِينَ	إِنْ شَاءَ اللَّهُ	سَتَجِدُنِي	عَلَيْكَ	أَنْ أَشَقَّ
of the righteous	if Allah wills	you will find me	for you	to make it difficult

قَالَ ذَلِكَ بَيْنِي وَبَيْنَكَ أَيَّمَا الْأَجَلِينَ قَضَيْتَ فَلَا عُدْوَانَ عَلَيَّ وَاللَّهُ عَلَىٰ مَا نَقُولُ وَكِيلٌ ﴿٢٨﴾ فَلَمَّا قَضَىٰ مُوسَى الْأَجَلَ وَسَارَ بِأَهْلِهِ ۚ آنَسَ مِنْ جَانِبِ الطُّورِ نَارًا قَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا لَعَلِّي آتِيكُمْ مِنْهَا بِخَبَرٍ أَوْ جَذْوَةٍ مِنَ النَّارِ لَعَلَّكُمْ تَصْطَلُونَ ﴿٢٩﴾ فَلَمَّا أَتَاهَا نُودِيَ مِنْ شَاطِئِ الْوَادِ الْأَيْمَنِ فِي الْبُقْعَةِ الْمُبْرَكَةِ مِنَ الشَّجَرَةِ أَنْ يَمْوَسَىٰ إِنِّي أَنَا اللَّهُ رَبُّ الْعَالَمِينَ ﴿٣٠﴾

28. He [Mūsā (Moses)] said: "That (is settled) between me and you: whichever of the two terms I fulfil, there will be no injustice to me, and Allāh is Surety over what we say." 29. Then, when Mūsā (Moses) had fulfilled the term, and was travelling with his family, he saw a fire in the direction of Tūr (Mount). He said to his family: "Wait, I have seen a fire; perhaps I may bring to you from there some information, or a burning firebrand that you may warm yourselves." 30. So when he reached it (the fire), he was called from the right side of the valley, in the blessed place, from the tree: "O Mūsā (Moses)! Verily, I am Allāh, the Lord of the 'Ālamīn (mankind, jinn and all that exists)!"

قَالَ	ذَلِكَ	بَيْنِي	وَبَيْنَكَ	أَيَّمَا	الْأَجَلِينَ
he said	that	(is) between me	and between you	whichever	(of) the two terms
قَضَيْتَ	فَلَا عُدْوَانَ	عَلَيَّ	وَاللَّهُ	عَلَىٰ مَا نَقُولُ	وَكَيْلٌ
I fulfil	then no injustice	(will be) to me	and Allah	(is) a Surety over what we say	(is) a Surety over what we say
فَلَمَّا	قَضَىٰ مُوسَى	الْأَجَلَ	وَسَارَ	بِأَهْلِهِ ۚ	
then when	Moses fulfilled	the term	and was travelling	with his family	
آنَسَ	مِنْ جَانِبِ	الطُّورِ	نَارًا	قَالَ لِأَهْلِهِ	امْكُثُوا
he saw in	(of) the Tur (Mount)	(of) the Tur (Mount)	a fire	he said to his family	wait

إِنِّي ءَأَفْسْتُ	نَارًا	لَعَلِّي	ءَأْتِيكُمْ	مِّنْهَا	يَحْبَرِ
verily I have seen	a fire	perhaps I	may bring to you	from there	some information
أَوْ جَذْوَةٍ	مِّنَ النَّارِ	لَعَلَّكُمْ تَصْطَلُونَ ﴿٢٩﴾	فَلَمَّا		
or a burning brand	of the fire	so that you may warm yourselves	so when		
أَتَاهَا	نُودِي	مِن شَاطِئِ	الْوَادِ	الْأَيْمَنِ	فِي الْبُقْعَةِ
he reached it	he was called	from (the) side	(of) the valley	right	in the place
الْمُبْرَكَةِ	مِنَ الشَّجَرَةِ	أَنْ	يَمُوسَىٰ	إِنِّي	أَنَا اللَّهُ
blessed	from the tree	(saying) that	O Moses	verily [I]	I am Allah

رَبِّ الْعَالَمِينَ ﴿٣٠﴾

(the) Lord (of) the worlds

وَأَن أَلْقِي عَصَاكَ ﴿٣١﴾ فَلَمَّارَءَاهَا نَهَزَتْ كَأَنَّهَا جَانٌّ وَلِي مُدْبِرًا وَلَمْ يُعَقِّبْ يَمُوسَىٰ أَقْبَلَ وَلَا تَخَفْ إِنَّكَ مِنَ الْأَمِينِ ﴿٣٢﴾ أَسْلُكَ يَدَكَ فِي جَيْبِكَ تَخْرُجُ بَيْضَاءَ مِنْ غَيْرِ سَوْءٍ وَأَضْمَمَ إِلَيْكَ جَنَاحَكَ مِنَ الرَّهْبِ فَذَانِكَ بُرْهَانَانِ مِنْ رَبِّكَ إِلَىٰ فِرْعَوْنَ وَمَلَئِهِۦ إِنَّهُمْ كَانُوا قَوْمًا فَسِيقِينَ ﴿٣٣﴾ قَالَ رَبِّ إِنِّي قَتَلْتُ مِنْهُمْ نَفْسًا فَأَخَافُ أَن يَقْتُلُونِ ﴿٣٤﴾

31. "And throw your stick!" But when he saw it moving as if it were a snake, he turned in flight, and looked not back. (It was said:) "O Mūsā (Moses)! Draw near, and fear not. Verily, you are of those who are secure. 32. "Put your hand in your bosom, it will come forth white without a disease; and draw your hand close to your side to be free from the fear (which you suffered from the snake, and also your hand will return to its original state). These are two *Burhān* (signs, miracles, evidences, proofs) from your Lord to Fir'aun (Pharaoh) and his chiefs. Verily, they are the people who are *Fāsiqūn* (rebellious, disobedient to Allāh)." 33. He said: "My Lord! I have killed a man among them, and I fear that they will kill me.

وَأَن أَلْقِي عَصَاكَ ﴿٣١﴾	فَلَمَّا	رَءَاهَا	نَهَزَتْ	كَأَنَّهَا	جَانٌّ
and [that] throw your stick	but when	he saw it	moving	as if it	(were) a snake

وَلَا تَخَفْ ۗ	يَمْوَسَىٰ أَقْبِلْ	وَلَمْ يُعَقِّبْ	وَلَّىٰ مُدْبِرًا
and fear not	O Moses draw near	and looked not back	he turned (in) flight
تَخْرُجُ بِيضًا	فِي جَيْبِكَ	أَسْلَكَ يَدَكَ	مِنَ الْأَمْنِيكَ ۗ
it will come forth white	in your bosom	put your hand	(are) of the secure
فَذَانِكَ	مِنَ الرَّهْبِ ۗ	إِلَيْكَ	وَأَضْمَمَ
so these	from fear	your hand	and draw close
بُرْهَانَانِ	وَمَلَائِيهِ ۗ	إِلَىٰ فِرْعَوْنَ	مِنَ رَبِّكَ
verily they are	and his chiefs	to Pharaoh	from your Lord
نَفْسًا	مِنْهُمْ	إِنِّي قَتَلْتُ	فَاسِقِينَ ۗ
a man	of them	verily I have killed	(who are) rebellious
		قَالَ رَبِّ	أَنْ يَقْتُلُونِ ۗ
		فَأَخَافُ	أَنْ يَقْتُلُونِ ۗ
		and I fear	that they will kill me

وَأَخِي هَارُونُ هُوَ أَفْصَحُ مِنِّي لِسَانًا فَأَرْسَلْهُ مَعِيَ رِدْءًا يُصَدِّقُنِي إِنِّي أَخَافُ أَنْ يُكَدِّبُونَ ﴿٣٤﴾ قَالَ سَنُنْصِدُّكَ بِأَخِيكَ وَنَجْعَلُ لَكَمَّا سُلْطَنًا فَلَا يَصِلُونَ إِلَيْكُمَا بِتَايِنَتِنَا أُنْتَمَا وَمِنْ أَتْبَعَكُمَا الْغَالِبُونَ ﴿٣٥﴾ فَلَمَّا جَاءَهُمْ مُوسَىٰ بِتَايِنَتِنَا بَيِّنَاتٍ قَالُوا مَا هَذَا إِلَّا أَسِحْرٌ مُّفْتَرَىٰ وَمَا سَمِعْنَا بِهَذَا فِي آبَائِنَا الْأُولِينَ ﴿٣٦﴾

34. "And my brother Hārūn (Aaron) – he is more eloquent in speech than me: so send him with me as a helper to confirm me. Verily, I fear that they will deny me." 35. Allāh said: "We will strengthen your arm through your brother, and give you both power, so they shall not be able to harm you, with Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.); you two as well as those who follow you, will be the victors." 36. Then when Mūsā (Moses) came to them with Our Clear *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.), they said: "This is nothing but invented magic. Never did we hear of this among our fathers of old."

وَأَخِي	هَارُونُ هُوَ	أَفْصَحُ	مِنِّي	لِسَانًا	فَأَرْسَلْهُ
and my brother	he Aaron	(is) more eloquent	than me	(in) speech	so send him

مَعِيَ	رِدْءًا	يُصَدِّقُنِي ^{٣٧}	إِنِّي أَخَافُ	أَنْ يُكَذِّبُونِ ^{٣٨}	قَالَ
with me	(as) a helper	to confirm me	verily I fear	that they will deny me	He (Allah) said
سَنَشُدُّ عَضُدَكَ	بِأَخِيكَ	وَنَجْعَلُ	لَكُمْ		
We will strengthen your arm	through your brother	and give (make)	[for] you both		
سُلْطَنًا	فَلَا يَصِلُونَ	إِلَيْكُمَا	بِآيَاتِنَا	أَنْتُمَا	
an authority	so they shall not reach	to you (both)	with Our Signs	you two	
وَمِنْ	أَتَّبِعْكُمْ	الْغَالِبُونَ ^{٣٩}	فَلَمَّا	جَاءَهُمْ	مُوسَى
and (those) who	follow you	(will be) the victors	then when	came to them	Moses
بِآيَاتِنَا	بَيِّنَاتٍ	قَالُوا مَا هَذَا	إِلَّا سِحْرٌ	مُفْتَرَى	
with Our Signs	Clear	they said this (is) nothing	but a magic	invented	
وَمَا سَمِعْنَا	بِهَذَا	فِي آبَائِنَا	الْأُولِينَ ^{٤٠}		
and we heard not	of this	among our fathers	the ancients		

وَقَالَ مُوسَى رَبِّي أَعْلَمُ بِمَنْ جَاءَ بِالْهُدَىٰ مِنْ عِنْدِهِ وَمَنْ تَكُونُ لَهُ عَاقِبَةُ الدَّارِ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ﴿٣٧﴾ وَقَالَ فِرْعَوْنُ يَتَأَيُّهَا الْمَلَأَ مَا عَلِمْتُ لَكُمْ مِنْ إِلَهٍ غَيْرِي فَأَوْقِدْ لِي يَنْهَمْنُ عَلَى الطِّينِ فَاجْعَلْ لِي صَرْحًا لَعَلِّي أُطْعَمُ إِلَىٰ إِلَهٍ مُوسَىٰ وَإِنِّي لَأَظُنُّهُ مِنَ الْكَاذِبِينَ ﴿٣٨﴾ وَأَسْتَكْبَرُ هُوَ وَجُنُودُهُ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَظَنُّوا أَنَّهُم إِلَيْنَا لَا يُرْجَعُونَ ﴿٣٩﴾

37. Mūsā (Moses) said: "My Lord knows best him who came with guidance from Him, and whose will be the happy end in the Hereafter. Verily, the *Zālimūn* (wrongdoers, polytheists and disbelievers in the Oneness of Allāh) will not be successful." 38. Fir'aun (Pharaoh) said: "O chiefs! I know not that you have an *ilāh* (a god) other than me. So kindle for me (a fire), O Hāmān, to bake (bricks out of) clay, and set up for me a *Sarhan* (a lofty tower, or palace) in order that I may look at (or look for) the *Ilāh* (God) of Mūsā (Moses); and verily, I think that he [Mūsā (Moses)] is one of the liars." 39. And he and his hosts were arrogant in the land, without right, and they thought that they would never return to Us.

وَقَالَ مُوسَى	رَبِّي	أَعْلَمُ	بِمَنْ جَاءَ	بِالْهُدَى	مِنْ عِنْدِهِ
and Moses said	my Lord	knows best	of (him) who came	with guidance	from Him
وَمَنْ تَكُونُ	لَهُ	عَقِبَةُ	الدَّارِ	إِنَّهُ	
and whose will be	[for him]	(the happy) end	(in) the Hereafter	verily	
لَا يَفْلِحُ الظَّالِمُونَ ﴿٣٧﴾	وَقَالَ فِرْعَوْنُ	يَتَأْتِيهَا الْمَلَأُ	مَا عَلِمْتُ		
the wrongdoers will not be successful	and Pharaoh said	O	I know not	chiefs	
لَكُمْ	مِنْ إِلَهِ	غَيْرِي	فَأَوْقِدْ	لِي	يَنْهَمَنُ
(that) you have	any god	other than me	so kindle	for me	O Haman
فَأَجْعَلْ	لِي	صَرْحًا	لَعَلِّي أَطَّلِعُ	إِلَىٰ إِلَهِ	مُوسَىٰ
and set up	for me	a lofty tower	so that I may look	at (the) God	(of) Moses
وَإِنِّي	لَأُظَنُّهُ	مِنَ الكَاذِبِينَ ﴿٣٨﴾	وَأَسْتَكْبِرُ هُوَ		
and verily I	think that he	(is one) of the liars	and were arrogant he		
وَجُنُودُهُ	فِي الْأَرْضِ	بِغَيْرِ الْحَقِّ	وَضَنُّوا	أَنَّهُمْ	
and his hosts (soldiers)	in the land	without	and they thought	that they	
إِلَيْنَا	لَا يُرْجَعُونَ ﴿٣٩﴾				
to Us	would not return				

فَأَخَذْنَاهُ وَجُنُودَهُ فَنَبَذْنَاهُمْ فِي الْيَمِّ فَاَنْظُرْ كَيْفَ كَانَ عَاقِبَةُ الظَّالِمِينَ ﴿٣٧﴾ وَجَعَلْنَاهُمْ آيَةً يُدْعَوْنَ إِلَى التَّكْوِينِ وَيَوْمَ الْقِيَامَةِ لَا يُنصَرُونَ ﴿٣٨﴾ وَاتَّبَعْنَاهُمْ فِي هَذِهِ الدُّنْيَا لَعْنَةً وَيَوْمَ الْقِيَامَةِ هُمْ مِنَ الْمَقْبُوحِينَ ﴿٣٩﴾ وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ مِنْ بَعْدِ مَا أَهْلَكْنَا الْقُرُونَ الْأُولَىٰ بَصَائِرَ لِلنَّاسِ وَهُدًى وَرَحْمَةً لَّعَلَّهُمْ يَتَذَكَّرُونَ ﴿٤٠﴾ وَمَا كُنْتَ بِجَانِبِ الْغَرْبِيِّ إِذْ فَضَيْنَا إِلَىٰ مُوسَى الْأَمْرَ وَمَا كُنْتَ مِنَ الشَّاهِدِينَ ﴿٤١﴾

40. So, We seized him and his hosts, and We threw them all into the sea (and drowned them). So, behold (O Muhammad ﷺ) what was the end of the Zālimūn [wrongdoers, polytheists and those who disbelieved in the Oneness

of their Lord (Allāh), or rejected the advice of His Messenger Mūsā (Moses) [سورة القصص]. 41. And We made them leaders inviting to the Fire: and on the Day of Resurrection, they will not be helped. 42. And We made a curse to follow them in this world, and on the Day of Resurrection, they will be among *Al-Maqbuhūn* (those who are prevented from receiving Allāh's Mercy or any good; despised or destroyed). 43. And indeed We gave Mūsā (Moses)—after We had destroyed the generations of old—the Scripture [the Taurāt (Torah)] as an enlightenment for mankind, and a guidance and a mercy, that they might remember (or receive admonition). 44. And you (O Muhammad ﷺ) were not on the western side (of the Mount), when We made clear to Mūsā (Moses) the commandment, and you were not among the witnesses.

فَأَخَذْنَاهُ	وَجُنُودَهُ	فَنَبَذْنَاهُمْ	فِي الْيَمِّ	فَأَنْظُرْ كَيْفَ
so We seized him	and his hosts (soldiers)	and We threw them	into the sea	so see how
كَانَ عَاقِبَتُهُ	الظَّالِمِينَ	وَجَعَلْنَاهُمْ	أَيِّمَةً	
was (the) end	(of) the wrongdoers	and We have made them	leaders	
يَدْعُونَ إِلَى التَّكْوِينِ	وَيَوْمَ	الْقِيَامَةِ	لَا يُنصَرُونَ	
inviting to the Fire	and (on the) Day	(of) Resurrection	they will not be helped	
وَأَتَّبَعْنَاهُمْ	فِي هَذِهِ	الدُّنْيَا	لَعْنَةً	وَيَوْمَ
and We made to follow them	in this	world	a curse	and (on the) Day
أَلْقِيَامَةِ	هُمْ	مِنَ الْمَقْبُوحِينَ	وَلَقَدْ آتَيْنَا مُوسَى	
(of) Resurrection	they	(will be) among the despised	and indeed We gave Moses	
الْكِتَابَ	مِنْ بَعْدِ مَا	أَهْلَكْنَا الْقُرُونِ	الْأُولَى	
the Scripture	after	We had destroyed the generations	former	
بَصَائِرَ	لِلنَّاسِ	وَهَدَى	وَرَحْمَةً	لَعَلَّهُمْ يَتَذَكَّرُونَ
(as) an enlightenment	for mankind	and a guidance	and a mercy	that they might remember
وَمَا كُنْتَ	بِجَانِبِ	الْعَرَبِيِّ	إِذْ قَضَيْنَا	إِلَى مُوسَى
and you were not	on (the) side	western	when We decreed	to Moses
الْأَمْرَ	وَمَا كُنْتَ	مِنَ الشَّاهِدِينَ		
the commandment	and you were not	among the witnesses (those present)		

وَلَكِنَّا أَنشَأْنَا قُرُونًا فَتَطَاوَلَ عَلَيْهِمُ الْعُمُرُ وَمَا كُنْتَ ثَاوِيًّا فِي أَهْلِ مَدْيَنَ
تَنَلُّوْا عَلَيْهِمْ ءَايَاتِنَا وَلَكِنَّا كُنَّا مُرْسِلِينَ ﴿٤٥﴾ وَمَا كُنْتَ بِجَانِبِ الطُّورِ إِذْ نَادَيْنَا
وَلَكِن رَّحْمَةً مِّن رَّبِّكَ لِتُنذِرَ قَوْمًا مَّا أَتَتْهُم مِّن نَّذِيرٍ مِّن قَبْلِكَ لَعَلَّهُمْ
يَتَذَكَّرُونَ ﴿٤٦﴾ وَلَوْلَا أَن نُصِيبَهُمْ مُصِيبَةً بِمَا قَدَّمْت أَيْدِيَهُمْ لَفِيَقُولُوا رَبَّنَا لَوْلَا
أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ ءَايَاتِكَ وَنَكُونُ مِنَ الْمُؤْمِنِينَ ﴿٤٧﴾

45. But We created generations [after generations, i.e. after Mūsā (Moses) ﷺ], and long were the ages that passed over them. And you (O Muhammad ﷺ) were not a dweller among the people of Madyan (Midian), reciting Our Verses to them. But it is We Who kept sending (Messengers). 46. And you (O Muhammad ﷺ) were not at the side of the Tūr (Mount) when We did call [it is said that Allāh called the followers of Muhammad ﷺ, and they answered His Call, or that Allāh called Mūsā (Moses)]. But (you are sent) as a mercy from your Lord, to give warning to a people to whom no warner had come before you, in order that they may remember or receive admonition. 47. And if (We had) not (sent you to the people of Makkah) – in case a calamity should seize them for (the deeds) that their hands have sent forth, they would have said: “Our Lord! Why did You not send us a Messenger? We would then have followed Your *Ayāt* (Verses of the Qur’ān) and would have been among the believers.”

وَلَكِنَّا أَنشَأْنَا	قُرُونًا	فَتَطَاوَلَ	عَلَيْهِمْ	الْعُمُرُ
[and] but We created	generations	and prolonged	over them	the ages
وَمَا كُنْتَ ثَاوِيًّا	فِي أَهْلِ	مَدْيَنَ	تَنَلُّوْا عَلَيْهِمْ	
and you were not a dweller	in (the) people	(of) Midian	reciting to them	
ءَايَاتِنَا	وَلَكِنَّا كُنَّا	مُرْسِلِينَ ﴿٤٥﴾	وَمَا كُنْتَ	بِجَانِبِ
Our Verses	[and] but We were	the Senders	and you were not	at (the) side
الطُّورِ	إِذْ نَادَيْنَا	وَلَكِن رَّحْمَةً	مِّن رَّبِّكَ	
(of) the Tur (Mount)	when We called	[and] but (as) a mercy	from your Lord	
لِتُنذِرَ قَوْمًا	مَّا أَتَتْهُم	مِّن نَّذِيرٍ	مِّن قَبْلِكَ	
that you give warning to a people	had not come to them	any warner	before you	

لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٤٦﴾		وَلَوْلَا		أَنْ تُصِيبَهُمْ	
(in order) that they may remember (or receive admonition)		and if not		[that] befalls them	
مُصِيبَةٌ	يَمَا	قَدَمَتْ أَيْدِيهِمْ	فَيَقُولُوا رَبَّنَا		
a calamity	for that	their hands have sent forth	and they would have said our Lord		
لَوْلَا أَرْسَلْتَ	إِلَيْنَا	رَسُولًا	فَتَتَّبِعَ آيَاتِكَ		
why You sent not	to us	a Messenger	we would then have followed Your Verses (of Quran)		
وَنَكُونَ		مِنَ الْمُؤْمِنِينَ ﴿٤٧﴾			
and we would have been		among the believers			

فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوا لَوْلَا أُوتِيَ مِثْلَ مَا أُوتِيَ مُوسَىٰ أَوَلَمْ يَكْفُرُوا بِمَا أُوتِيَ مُوسَىٰ مِنْ قَبْلُ قَالُوا سِحْرَانِ تَظَاهَرَا وَقَالُوا إِنَّا بِكُلِّ كَيْفٍ لَّكُنَّا مِنْكُمْ شَاكِرِينَ ﴿٤٨﴾ قُلْ فَاتَوْا يَكْتُمِبَ مَنْ عِنْدَ اللَّهِ هُوَ أَهْدَىٰ مِنْهُمَا أَتَّبِعُهُ إِنْ كُنْتُمْ صَادِقِينَ ﴿٤٩﴾ فَإِنْ لَمْ يَسْتَجِيبُوا لَكَ فَاعْلَمْ أَنَّمَا يَتَّبِعُونَ أَهْوَاءَهُمْ وَمَنْ أَضَلُّ مِمَّنِ اتَّبَعَ هَوَاهُ بِغَيْرِ هُدًى مِنَ اللَّهِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٥٠﴾

48. But when the truth (i.e. Muhammad ﷺ with his Message) has come to them from Us, they say: "Why is he not given the like of what was given to Mūsā (Moses)? Did they not disbelieve in that which was given to Mūsā (Moses) of old?" They say: "Two kinds of magic [the Taurāt (Torah) and the Qur'ān], each helping the other!" And they say: "Verily, in both we are disbelievers." 49. Say (to them, O Muhammad ﷺ): "Then bring a Book from Allāh, which is a better guide than these two [the Taurāt (Torah) and the Qur'ān], that I may follow it, if you are truthful." 50. But if they answer you not (i.e. do not bring the Book nor believe in your doctrine of Islāmīc Monotheism), then know that they only follow their own lusts. And who is more astray than one who follows his own lusts, without guidance from Allāh? Verily, Allāh guides not the people who are *Zālimūn* (wrongdoers, disobedient to Allāh, and polytheists).

فَلَمَّا	جَاءَهُمْ	الْحَقُّ	مِنْ عِنْدِنَا	قَالُوا	لَوْلَا أُوتِيَ
but when	has come to them	the truth	from Us	they said	why he was not given

مَثَلٌ	مَا	أُوتِيَ مُوسَىٰ	أَوَلَمْ يَكْفُرُوا	بِمَا
(the) like	(of) what	was given to Moses	[and] (did) they not disbelieve?	in what
أُوتِيَ مُوسَىٰ	مِنْ قَبْلُ	قَالُوا	سِحْرَانِ تَظَاهَرَا	
was given to Moses	before	they said	two (kinds of) magic helping each other	
وَقَالُوا	إِنَّا	بِكُلِّ	كَافِرُونَ	قُلْ
and they said	verily we	in both	(are) disbelievers	say
فَأْتُوا	بِكِتَابٍ			
then bring	a Book			
مَنْ عِنْدَ اللَّهِ	هُوَ	أَهْدَىٰ	مِنْهُمَا	أَتَّبِعُهُ
from Allah	which	(is) a better guide	than these two	(that) I may follow it
إِنْ كُنْتُمْ صَادِقِينَ	فَإِنْ	لَمْ يَسْتَجِيبُوا	لَكَ	فَاعْلَمْ
if you are truthful	but if	they answer not	[to] you	then know
أَنَّمَا يَتَّبِعُونَ	أَهْوَاءَهُمْ	وَمَنْ	أَضَلُّ	مِمَّنْ
they only follow	(that) they only follow	and who	(is) more astray	than (one) who
أَتَّبِعَ هَوَاهُ	يَغَيْرِ	هُدًى	مِّنْ	إِنَّ اللَّهَ
follows his own lust	without	guidance	from Allah	verily Allah
			لَا يَهْدِي	
			الظَّالِمِينَ	
		الْقَوْمِ	الظَّالِمِينَ	
		the people	wrongdoers	

وَلَقَدْ وَصَّلْنَا لَهُمُ الْقَوْلَ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٥١﴾ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ مِنْ قَبْلِهِ هُمْ بِهِ يُؤْمِنُونَ ﴿٥٢﴾ وَإِذَا يُنزلُ عَلَيْهِمْ قَالُوا ءَأَمَّنَّا بِهِ ؕ إِنَّهُ الْحَقُّ مِنْ رَبِّنَا إِنَّا كُنَّا مِنْ قَبْلِهِ مُسْلِمِينَ ﴿٥٣﴾ أُولَٰئِكَ يُؤْتُونَ أَجْرَهُمْ مَرَّتَيْنِ بِمَا صَبَرُوا وَيَدْرَءُونَ بِالْحَسَنَةِ الْسَّيِّئَةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿٥٤﴾

51. And indeed now We have conveyed the Word (this Qur'an in which is the news of everything) to them, in order that they may remember (or receive admonition). 52. Those to whom (Jews and Christians) We gave the Scripture [i.e. the Taurāt (Torah) and the Injil (Gospel)] before it, they (i.e., their scholars) believe in it (the Qur'an). 53. And when it is recited to them, they say: "We believe in it. Verily, it is the truth from our Lord. Indeed even before it we have

been from those who submit themselves to Allāh in Islām as Muslims (like 'Abdullāh bin Salām and Salmān Al-Fārisi). 54. These will be given their reward twice over, because they are patient, and repel evil with good, and spend (in charity) out of what We have provided for them.

وَلَقَدْ وَصَّلْنَا		لَهُمْ	الْقَوْلَ	لَعَلَّهُمْ يَنْذَكُرُونَ ﴿٥٤﴾	
and indeed We have conveyed		to them	the Word	(in order) that they may remember	
الَّذِينَ	ءَاتَيْنَاهُمْ	الْكِتَابَ	مِنْ قَبْلِهِ	هُمْ	بِهِ يَوْمُونَ ﴿٥٥﴾
those whom	We gave them	the Scripture	before it	they	believe in it
وَإِذَا يُتْلَىٰ	عَلَيْهِمْ	قَالُوا	ءَامَنَّا بِهِ	إِنَّهُ	الْحَقُّ
and when it is recited	to them	they say	we believe in it	verily it	(is) the truth
مِنْ رَبِّنَا	إِنَّا كُنَّا	مِنْ قَبْلِهِ	مُسْلِمِينَ ﴿٥٦﴾	أُولَٰئِكَ	يُؤْتُونَ
from our Lord	indeed we have been	before it	Muslims	these will be given	
أَجْرَهُمْ	مَرَّتَيْنِ	بِمَا صَبَرُوا	وَيَدْرءُونَ	بِالْحَسَنَةِ	السَّيِّئَةِ
their reward	twice	because they are patient	and they repel	with good	evil
وَمِمَّا		رَزَقْنَاهُمْ	يُنْفِقُونَ ﴿٥٧﴾		
and of what		We have provided them	they spend		

وَإِذَا سَمِعُوا اللَّغْوَ أَعْرَضُوا عَنْهُ وَقَالُوا لَنَا أَعْمَلُنَا وَلَكُمْ أَعْمَلُكُمْ سَلَمٌ عَلَيْكُمْ لَا نَبْنِي
 الْجَهْلِينَ ﴿٥٥﴾ إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَهُوَ أَعْلَمُ
 بِالْمُهْتَدِينَ ﴿٥٦﴾ وَقَالُوا إِن نَّبِيعُ أَهْدَىٰ مَعَكَ نُنْخِطُفَ مِنْ أَرْضِنَا أَوْلَمْ نُمْكِن لَهُمْ
 حَرَمَاءَ أَمِنَّا يُجَبِّيٰ إِلَيْهِ ثَمَرَاتُ كُلِّ شَيْءٍ رَّزَقًا مِّن لَّدُنَّا وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٥٧﴾

55. And when they hear *Al-Laghwa* (dirty, false, evil vain talk), they withdraw from it and say: "To us our deeds, and to you your deeds. Peace be to you. We seek not (the way of) the ignorant." 56. Verily, you (O Muhammad ﷺ) guide not whom you like, but Allāh guides whom He wills. And He knows best those who are the guided. 57. And they say: "If we follow the guidance with you, we would be snatched away from our land." Have We not established for them a secure sanctuary (Makkah), to which are brought fruits of all kinds, a provision from Ourselves, but most of them know not.

وَإِذَا سَمِعُوا	اللَّغْوَ	أَعْرَضُوا عَنْهُ	وَقَالُوا	لَنَا	أَعْمَلْنَا
and when they hear	(evil) vain talk	they withdraw from it	and say	to us	our deeds
وَلَكُمْ	أَعْمَلَكُمْ	سَلَامٌ	عَلَيْكُمْ	لَا نَبْنَعِي	الْجَاهِلِينَ ﴿٥٥﴾
and to you	your deeds	peace	(be) to you	we seek not	the ignorant
لَا يَهْدِي	مَنْ أَحَبَّتْ	وَلَكِنَّ اللَّهَ يَهْدِي	مَنْ يَشَاءُ	وَهُوَ	أَعْلَمُ
guide not	whom you like	[and] but Allah guides	whom He wills	and He	(is) knowing best
بِالْمُهْتَدِينَ ﴿٥٦﴾	وَقَالُوا	إِنْ تَتَّبِعِ	الْهُدَى	مَعَكَ	
of those who are guided	and they say	if we follow	the guidance	with you	
نُخْطَفُ	مِنْ أَرْضِنَا	أَوْلَمْ نُمْكِنِ	لَهُمْ		
we would be snatched away from	our land	[and] (have) We not established?	for them		
حَرَمًا	ءَامِنًا	يُجْبَىٰ إِلَيْهِ	ثَمَرَاتُ	كُلِّ	شَيْءٍ
a sanctuary	secure	to which are brought	fruits	(of) all	kinds [thing]
زَرْقًا	مِنْ لَدُنَّا	وَلَكِنَّ أَكْثَرَهُمْ	لَا يَعْلَمُونَ ﴿٥٧﴾		
a provision	from Ourselves	[and] but most of them	know not		

وَكَمْ أَهْلَكْنَا مِنْ قَرْيَةٍ بَطَرَتْ مَعِيشَتَهَا فَنِلَاكَ مَسْكِنُهُمْ لَمْ تَسْكَنْ مِنْ بَعْدِهِمْ إِلَّا قَلِيلًا وَكُنَّا نَحْنُ الْوَارِثِينَ ﴿٥٨﴾ وَمَا كَانَ رَبُّكَ مُهْلِكَ الْقُرَىٰ حَتَّىٰ يَبْعَثَ فِي أُمَمَةٍ رَسُولًا يَتْلُوا عَلَيْهِمْ ءَايَاتِنَا وَمَا كُنَّا مُهْلِكِي الْقُرَىٰ إِلَّا وَأَهْلُهَا ظَالِمُونَ ﴿٥٩﴾

58. And how many a town (population) have We destroyed, which was thankless for its means of livelihood (disobeyed Allāh, and His Messengers, by doing evil deeds and crimes)! And those are their dwellings, which have not been inhabited after them except a little. And verily, We have been the inheritor. 59. And never will your Lord destroy the towns (populations) until He sends to their mother town a Messenger reciting to them Our Verses. And never would We destroy the towns unless the people thereof are *Zālimūn* (polytheists, wrongdoers, disbelievers in the Oneness of Allāh, oppressors and tyrants).

وَكَمْ أَهْلَكْنَا	مِنْ قَرْيَةٍ	بَطَرَتْ مَعِيشَتَهَا
and how many We have destroyed	from a town	which exulted for its means of livelihood

فَإِنَّكَ	مَسَكْنَهُمْ	لَمْ تُسْكَنْ	مِنْ بَعْدِهِمْ	إِلَّا قَلِيلًا
and those	(are) their dwellings	have not been inhabited	after them	except a little
وَكُنَّا نَحْنُ	الْوَرِثِيَّةَ	وَمَا كَانَ رَبُّكَ	مُهْلِكِ	
and (verily) We have been	the inheritor	and your Lord was not	(the) One to destroy	
الْقُرَى	حَتَّى يَبْعَثَ	فِي أُمَّهَا	رَسُولًا	
the towns	until He sends	to their mother (town)	a Messenger	
يَتْلُوا عَلَيْهِمْ	ءَايَاتِنَا	وَمَا كُنَّا	مُهْلِكِ	الْقُرَى
reciting to them	Our Verses	and We were not	(the) One to destroy	the towns
	إِلَّا	وَأَهْلَهَا	ظَالِمُونَ	
	unless	[and] their people	(are) wrongdoers	

وَمَا أُوتِيتُمْ مِنْ شَيْءٍ فَمَتَّعُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَى أَفَلَا تَعْقِلُونَ ﴿٦٠﴾
 أَفَمَنْ وَعَدْنَاهُ وَعَدًّا حَسَنًا فَهُوَ لَاقِيهِ كَمَنْ مَنَعْنَاهُ مَتَاعَ الْحَيَاةِ الدُّنْيَا ثُمَّ هُوَ يَوْمَ الْقِيَامَةِ
 مِنَ الْمُحْضَرِينَ ﴿٦١﴾

60. And whatever you have been given is an enjoyment of the life of (this) world and its adornment, and that (Hereafter) which is with Allāh is better and will remain forever. Have you then no sense? 61. Is he whom We have promised an excellent promise (Paradise) – which he will find true – like him whom We have made to enjoy the luxuries of the life of (this) world, then on the Day of Resurrection, he will be among those brought up (to be punished in the Hell-fire)?

وَمَا أُوتِيتُمْ	مِنْ شَيْءٍ	فَمَتَّعُ	الْحَيَاةَ	
and whatever you have been given	from things	(is) an enjoyment	(of) the life	
الدُّنْيَا	وَزِينَتَهَا	وَمَا	عِنْدَ اللَّهِ	خَيْرٌ
(of) the world	and its adornment	and that which	(is) with Allah	(is) better
وَأَبْقَى	أَفَلَا تَعْقِلُونَ	أَفَمَنْ	وَعَدْنَاهُ	
and more lasting	(have) you then no sense?	then (is he) whom?	We have promised [him]	

وَعَدًا	حَسَنًا	فَهُوَ	لَلَّذِينَ	كَمَنْ
a promise	excellent	and he	(will) meet it (true)	like (him) whom
مَنْعَهُ	مَتَعَ	الْحَيَاةِ	الدُّنْيَا	ثُمَّ هُوَ
We have made to enjoy	(the) luxuries	(of) the life	(of) the world	then he
يَوْمَ	الْقِيَامَةِ	مِنَ الْمُحْضَرِينَ		
(on the) Day	(of) Resurrection	(will be) among those who are brought up		

وَيَوْمَ يَنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَاءِ الَّذِينَ كُنتُمْ تَزْعُمُونَ ﴿٦٢﴾ قَالَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ رَبَّنَا هَؤُلَاءِ الَّذِينَ أَغْوَيْنَا كَمَا غَوَيْنَا تَبَرَّأْنَا إِلَيْكَ مَا كَانُوا إِيَّانَا يَعْبُدُونَ ﴿٦٣﴾ وَقِيلَ ادْعُوا شُرَكَاءَكُمْ فَدَعَوْهُمُ فَلَمْ يَسْتَجِيبُوا لَهُمْ وَرَأَوُا الْعَذَابَ لَوْ أَنَّهُمْ كَانُوا يَهْتَدُونَ ﴿٦٤﴾

62. And (remember) the Day when He will call to them and say: "Where are My (so-called) partners whom you used to assert?" 63. Those about whom the Word will have come true (to be punished) will say: "Our Lord! These are they whom we led astray. We led them astray, as we were astray ourselves. We declare our innocence (from them) before You. It was not us they worshipped." 64. And it will be said (to them): "Call upon your (so-called) partners (of Allāh)," and they will call upon them, but they will give no answer to them, and they will see the torment. (They will then wish) if only they had been guided!

وَيَوْمَ	يَنَادِيهِمْ	فَيَقُولُ	أَيْنَ	شُرَكَاءِ
and (remember the) Day	He will call them	and say	where	(are) My partners
الَّذِينَ كُنتُمْ	تَزْعُمُونَ ﴿٦٢﴾	قَالَ الَّذِينَ	حَقَّ عَلَيْهِمْ	
whom you used to	assert	will say those	about whom has come true	
الْقَوْلِ	رَبَّنَا	هَؤُلَاءِ	الَّذِينَ أَغْوَيْنَا	أَغْوَيْنَاهُمْ
the Word	our Lord	these	(are) those whom We led astray	We led them astray
	كَمَا غَوَيْنَا	تَبَرَّأْنَا إِلَيْكَ		
	as we were astray (ourselves)	we declare our innocence (from them) before You		

مَا كَانُوا	إِنَّا نَعْبُدُونَ ﴿١٣﴾	وَقِيلَ	أَدْعُوا شُرَكَاءَكُمْ
they were not	worshipped us	and it will be said	call upon your partners
فَدَعَوْهُمْ	فَلَمْ يَسْتَجِيبُوا	هَمْ	
and they will call upon them	but they will not answer	to them	
وَرَأَوْا الْعَذَابَ	لَوْ	أَنَّهُمْ كَانُوا	يَهْتَدُونَ ﴿١٦﴾
and they will see the torment	if	[that] they had been	guided

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ مَاذَا أَجَبْتُمُ الْمُرْسَلِينَ ﴿١٥﴾ فَعِمَّتْ عَلَيْهِمُ الْأَنْبَاءُ يَوْمَئِذٍ فَهُمْ لَا يَتَسَاءَلُونَ ﴿١٦﴾ فَأَمَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَعَسَىٰ أَنْ يَكُونَ مِنَ الْمُفْلِحِينَ ﴿١٧﴾ وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ مَا كَانَ لَهُمُ الْخِيَرَةُ سُبْحَانَ اللَّهِ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ ﴿١٨﴾

65. And (remember) the Day (Allāh) will call to them, and say: "What answer gave you to the Messengers?" 66. Then the news (of a good answer) will be obscured to them on that Day, and they will not be able to ask one another. 67. But as for him who repented (from polytheism and sins), believed (in the Oneness of Allāh, and in His Messenger Muhammad ﷺ), and did righteous deeds (in the life of this world), then he will be among those who are successful. 68. And your Lord creates whatsoever He wills and chooses, no choice have they (in any matter). Glorified is Allāh, and exalted above all that they associate (as partners with Him).

وَيَوْمَ	يُنَادِيهِمْ	فَيَقُولُ مَاذَا	
and (remember the) Day (when)	He will call them	and He says what	
أَجَبْتُمُ الْمُرْسَلِينَ ﴿١٥﴾	فَعِمَّتْ	عَلَيْهِمْ	
did you answer the Messengers	then will be obscured	to them	
يَوْمَئِذٍ	فَهُمْ	لَا يَتَسَاءَلُونَ ﴿١٦﴾	الْأَنْبَاءُ
(on) that Day	and they	will not be able to ask one another	the news
فَأَمَّا مَنْ تَابَ	وَآمَنَ	وَعَمِلَ صَالِحًا	فَعَسَىٰ
but as for (him) who repented	and believed	and did righteous (deeds)	then perhaps

وَرَبُّكَ يَخْلُقُ		مِنَ الْمُفْلِحِينَ ﴿٦٧﴾		أَنْ يَكُونَ
and your Lord creates		among those who are successful		[that] he will be
الْخَيْرَةَ	لَهُمْ	مَا كَانَتْ	وَيَخْتَارُ	مَا يَشَاءُ
the choice	[for them]	they (do) not have	and chooses	whatsoever He wills
عَمَّا يُشْرِكُونَ ﴿٦٨﴾			وَتَعَالَى	سُبْحَانَ اللَّهِ
above (all) that they associate (as partners with Him)			and exalted is He	Glorified is Allah

وَرَبُّكَ يَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ ﴿٦٧﴾ وَهُوَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْحَمْدُ فِي الْأُولَى وَالْآخِرَةِ وَلَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ ﴿٦٧﴾ قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ اللَّيْلَ سَرْمَدًا إِلَى يَوْمِ الْقِيَامَةِ مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِضِيَاءٍ أَفَلَا تَسْمَعُونَ ﴿٦٨﴾ قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ النَّهَارَ سَرْمَدًا إِلَى يَوْمِ الْقِيَامَةِ مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِلَيْلٍ تَسْكُنُونَ فِيهِ أَفَلَا تُبْصِرُونَ ﴿٦٨﴾

69. And your Lord knows what their breasts conceal, and what they reveal. 70. And He is Allāh; *Lā ilāha illa Huwa* (none has the right to be worshipped but He), His are all praise and thanks (both) in the first (i.e. in this world) and in the last (i.e. in the Hereafter). And for Him is the Decision, and to Him shall you (all) be returned. 71. Say (O Muhammad ﷺ): "Tell me! If Allāh made the night continuous for you till the Day of Resurrection, which *ilāh* (a god) besides Allāh could bring you light? Will you not then hear?" 72. Say (O Muhammad ﷺ): "Tell me! If Allāh made the day continuous for you till the Day of Resurrection, which *ilāh* (a god) besides Allāh could bring you night wherein you rest? Will you not then see?"

وَمَا يُعْلِنُونَ ﴿٦٧﴾		تُكِنُّ صُدُورُهُمْ		مَا	وَرَبُّكَ يَعْلَمُ
and what they reveal		their breasts conceal		what	and your Lord knows
فِي الْأُولَى	الْحَمْدُ	لَهُ	إِلَّا هُوَ	لَا إِلَهَ	وَهُوَ اللَّهُ
in the first	(is) all praise	for Him	but He	(there is) no god	and He (is) Allah
قُلْ	وَإِلَيْهِ تُرْجَعُونَ ﴿٦٧﴾	الْحُكْمُ		وَلَهُ	وَالْآخِرَةِ
say	and to Him you shall be returned	(is) the Decision		and for Him	and (in) the last

إِلَى يَوْمٍ	سَرْمَدًا	الَّيْلَ	عَلَيْكُمْ	إِنْ جَعَلَ اللَّهُ	أَرَأَيْتُمْ
till (the) Day	continuous	the night	for you	if Allah made	(do) you see?
بُضِيَاءٍ	يَأْتِيكُمْ	غَيْرُ اللَّهِ	إِلَهُ	مَنْ	الْقِيَمَةِ
light	could bring you	besides Allah	god	which	(of) Resurrection
النَّهَارَ	عَلَيْكُمْ	إِنْ جَعَلَ اللَّهُ	أَرَأَيْتُمْ	قُلْ	أَفَلَا تَسْمَعُونَ
the day	for you	if Allah made	(do) you see?	say	(will) you not then hear?
غَيْرُ اللَّهِ	إِلَهُ	مَنْ	الْقِيَمَةِ	إِلَى يَوْمٍ	سَرْمَدًا
besides Allah	god	which	(of) Resurrection	till (the) Day	continuous
أَفَلَا تَبْصُرُونَ	فِيهِ	تَسْكُنُونَ	بَلِيلٍ	يَأْتِيكُمْ	
(will) you not then see?	wherein	you will rest	night	could bring you	

وَمِنْ رَحْمَتِهِ جَعَلَ لَكُمْ اللَّيْلَ وَالنَّهَارَ لِتَسْكُنُوا فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿٧٣﴾ وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَاءِ الَّذِينَ كُنتُمْ تَزْعُمُونَ ﴿٧٤﴾ وَنَزَعْنَا مِنْ كُلِّ أُمَّةٍ شَهِيدًا فَقُلْنَا هَاتُوا بُرْهَانَكُمْ فَعَلِمُوا أَنَّ الْحَقَّ لِلَّهِ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٧٥﴾

73. It is out of His Mercy that He has made for you the night and the day that you may rest therein (i.e. during the night) and that you may seek of His bounty (i.e. during the day) – and in order that you may be grateful. 74. And (remember) the Day when He (your Lord – Allāh) will call to them (those who worshipped others along with Allāh), and will say: "Where are My (so-called) partners, whom you used to assert?" 75. And We shall take out from every nation a witness, and We shall say: "Bring your proof." Then they shall know that the truth is with Allāh (Alone), and the lies (false gods) which they invented will disappear from them.

وَالنَّهَارَ	الَّيْلَ	جَعَلَ لَكُمْ	وَمِنْ رَحْمَتِهِ
and the day	the night	(that) He has made for you	and (it is) of His Mercy
مِنْ فَضْلِهِ	وَلِتَبْتَغُوا	فِيهِ	لِتَسْكُنُوا
of His bounty	and that you may seek	therein	that you may rest

وَلَعَلَّكُمْ تَشْكُرُونَ ﴿٧٦﴾	وَيَوْمَ	يُنَادِيهِمْ	فَيَقُولُ
and that you may be grateful	and (remember the) Day (when)	He will call them	and say
أَيْنَ شُرَكَائِي	الَّذِينَ كُنْتُمْ	تَزْعُمُونَ ﴿٧٦﴾	وَنَزَعْنَا
(are) My partners	whom you used to	assert	and We shall take out
مِنْ كُلِّ أُمَّةٍ شَهِيدًا	فَقُلْنَا	هَاتُوا بُرْهَانَكُمْ	فَعَلِمُوا
a witness	and We shall say	bring your proof	then they shall know
لِللَّهِ	وَضَلَّ	عَنْهُمْ	مَا كَانُوا
(is) with Allāh	and will disappear	from them	what they used to
أَنَّ الْحَقَّ	يَقْتَرُونَ ﴿٧٧﴾		
that the truth	invent		

إِنَّ قَارُونَ كَانَ مِنْ قَوْمِ مُوسَى فَبَغَى عَلَيْهِمْ وَءَاتَيْنَاهُ مِنَ الْكُنُوزِ مَا إِنَّ مَفَاتِحَهُ لَتَنُوءَ بِالْعُصْبَةِ أُولِي الْقُوَّةِ إِذْ قَالَ لَهُ قَوْمُهُ لَا تَفْرَحْ إِنَّ اللَّهَ لَا يُحِبُّ الْفَرِحِينَ ﴿٧٦﴾ وَابْتَغَ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنَ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفُسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ ﴿٧٧﴾

76. Verily, Qārūn (Korah) was of Mūsā's (Moses') people, but he behaved arrogantly towards them. And We gave him of the treasures, that of which the keys would have been a burden to a body of strong men. Remember when his people said to him: "Do not exult (with riches, being ungrateful to Allāh). Verily, Allāh likes not those who exult (with riches, being ungrateful to Allāh). 77. "But seek, with that (wealth) which Allāh has bestowed on you, the home of the Hereafter, and forget not your portion of lawful enjoyment in this world; and do good as Allāh has been good to you, and seek not mischief in the land. Verily, Allāh likes not the *Mufsidūn* (those who commit great crimes and sins, oppressors, tyrants, mischief-makers, corrupters)."

إِنَّ قَارُونَ كَانَ	مِنْ قَوْمِ	مُوسَى	فَبَغَى
verily Korah was	of (the) people	(of) Moses	but he behaved arrogantly
عَلَيْهِمْ	وَأَتَيْنَاهُ	مِنَ الْكُنُوزِ	مَا
towards them	and We gave him	of the treasures	which
			indeed (the) keys of it

لَنْوَأْ	بِالْعَصْبَةِ	أُولَى	الْقُوَّةِ	إِذْ قَالَ
would have been a burden	to a body of men	possessors of	strength	when said
لَهُ، قَوْمِهِ.	لَا تَفْرَحْ	إِنَّ اللَّهَ	لَا يُحِبُّ الْفَرِحِينَ	﴿٧٦﴾
his people	(do) not be glad (exult)	verily Allah	likes not the exultant	
وَأَبْتَغِ	فِيمَا	ءَاتَاكَ اللَّهُ	الدَّارَ	الْآخِرَةَ
but seek	with that which	Allah has bestowed on you	the home	the last
وَلَا تَنْسَ نَصِيبَكَ	مِنَ الدُّنْيَا	وَأَحْسِنِ	كَمَا أَحْسَنَ اللَّهُ	
and forget not your portion	of this world	and do good	as Allah has been good	
إِلَيْكَ	وَلَا تَتَّبِعِ الْفَسَادَ	فِي الْأَرْضِ	لَا يُحِبُّ الْمُفْسِدِينَ	﴿٧٧﴾
to you	and seek not mischief	in the land	likes not mischief-makers	

قَالَ إِنَّمَا أُوتِيَتْهُ عَلَىٰ عِلْمٍ عِنْدِي أَوَلَمْ يَعْلَم أَنَّ اللَّهَ قَدْ أَهْلَكَ مِنْ قَبْلِهِ مِنْ الْقُرُونِ مَنْ هُوَ أَشَدُّ مِنْهُ قُوَّةً وَأَكْثَرُ جَمْعًا وَلَا يُسْئَلُ عَنْ ذُنُوبِهِمُ الْمُجْرِمُونَ ﴿٧٨﴾ فَخَرَجَ عَلَىٰ قَوْمِهِ فِي زِينَتِهِ ۗ قَالَ الَّذِينَ يُرِيدُونَ الْحَيَاةَ الدُّنْيَا لِيَلْبِتَ لَنَا مِثْلَ مَا أُوتِيَ قَارُونُ إِنَّهُ لَذُو حَظٍّ عَظِيمٍ ﴿٧٩﴾

78. He said: "This has been given to me only because of the knowledge I possess." Did he not know that Allāh had destroyed before him generations, men who were stronger than him in might and greater in the amount (of riches) they had collected? But the *Mujrimūn* (criminals, disbelievers, polytheists, sinners) will not be questioned of their sins (because Allāh knows them well, so they will be punished without being called to account). 79. So, he went forth before his people in his pomp. Those who were desirous of the life of the world, said: "Ah, would that we had the like of what Qārūn (Korah) has been given! Verily, he is the owner of a great fortune."

قَالَ	إِنَّمَا أُوتِيَتْهُ،	عَلَىٰ عِلْمٍ	عِنْدِي	أَوَلَمْ يَعْلَمْ
he said	only I have been given it	on knowledge	with me	[and] (did) he not know?
أَنَّ اللَّهَ	قَدْ أَهْلَكَ	مِنْ قَبْلِهِ،	مِنَ الْقُرُونِ	مَنْ هُوَ
that Allah	indeed has destroyed	before him	of the generations	(were) stronger [he] who

وَلَا يُسْتَلَّ	جَمَعًا	وَأَكْثَرُ	قُوَّةَ	مِنْهُ
but will not be questioned	(in) collecting (money)	and greater	(in) strength	than him
قَالَ الَّذِينَ	فِي زِينَتِهِ	عَلَى قَوْمِهِ	فَخَرَجَ	عَنْ ذُنُوبِهِمُ الْمُجْرِمُونَ
said those who	in his pomp	to his people	so he went forth	the criminals of their sins
مِثْلَ	لَنَا	يَلَيَّتْ	الدُّنْيَا	يُرِيدُونَ الْحَيَاةَ
(the) like	we had	ah would that	(of) the world	were desirous (of) the life
عَظِيمٍ	حَظٍّ	لِذُو	قَرُونُ إِنَّهُ	مَا أُوتِيَ
great	(of) fortune	(is the) owner	verily he Korah	(of) what has been given

وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَيَلَكُمْ ثَوَابُ اللَّهِ خَيْرٌ لِمَنْ ءَامَنَ وَعَمِلَ صَالِحًا وَلَا يُلْقَاهَا إِلَّا الصَّابِرُونَ ﴿٨٠﴾ فَخَسَفْنَا بِهِ وَبِدَارِهِ الْأَرْضَ فَمَا كَانَ لَهُ مِنْ فِئَةٍ يَنْصُرُونَهُ مِنْ دُونِ اللَّهِ وَمَا كَانَ مِنَ الْمُنتَصِرِينَ ﴿٨١﴾

80. But those who had been given (religious) knowledge said: "Woe to you! The reward of Allāh (in the Hereafter) is better for those who believe and do righteous good deeds, and this none shall attain except those who are *As-Sābirūn* (the patient in following the truth)." 81. So, We caused the earth to swallow him and his dwelling place. Then he had no group or party to help him against Allāh, nor was he one of those who could save themselves.

وَقَالَ الَّذِينَ	أُوتُوا الْعِلْمَ	وَيَلَكُمْ	ثَوَابُ اللَّهِ
and said those who	were given the knowledge	woe to you	(the) reward (of) Allah
خَيْرٌ	لِمَنْ ءَامَنَ	وَعَمِلَ صَالِحًا	وَلَا يُلْقَاهَا
(is) better	for (those) who believe	and do righteous (deeds)	and none shall attain it
إِلَّا الصَّابِرُونَ	فَخَسَفْنَا	بِهِ	وَبِدَارِهِ
except those who are patient	so We caused to swallow	him	and his dwelling place (home)
الْأَرْضَ	فَمَا كَانَ	لَهُ	مِنْ فِئَةٍ
the earth	then (there) was not	for him	to help him any group (party)
مِنْ دُونِ اللَّهِ	وَمَا كَانَ	مِنَ الْمُنتَصِرِينَ	
against Allah	and he was not	of those who could save themselves	

وَأَصْبَحَ الَّذِينَ تَمَنَوْا مَكَانَهُ، بِالْأَمْسِ يَقُولُونَ وَيَكَابُ اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ
 مِنْ عِبَادِهِ وَيَقْدِرُ لَوْلَا أَنْ مَنَّ اللَّهُ عَلَيْنَا لَخَسَفَ بِنَا وَيَكَانَهُ لَا يَقْلِحُ الْكَافِرُونَ ﴿٨٢﴾ تِلْكَ
 الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فَسَادًا وَالْعَاقِبَةُ لِلْمُتَّقِينَ ﴿٨٣﴾

82. And those who had desired (for a position like) his position the day before, began to say: "Know you not that it is Allāh Who enlarges the provision or restricts it to whomsoever He pleases of His slaves. Had it not been that Allāh was Gracious to us, He could have caused the earth to swallow us up (also)! Know you not that the disbelievers will never be successful." 83. That home of the Hereafter (i.e. Paradise), We shall assign to those who rebel not against the truth with pride and oppression in the land nor do mischief (by committing crimes). And the good end is for the *Muttaqūn* (the pious).

وَأَصْبَحَ الَّذِينَ	تَمَنَوْا مَكَانَهُ،	بِالْأَمْسِ	يَقُولُونَ
and began those who	had desired his position	the day before	to say
وَيَكَابُ اللَّهُ	يَبْسُطُ الرِّزْقَ	لِمَنْ يَشَاءُ	
know you not that Allah	extends (enlarges) the provision	to whomsoever He pleases	
مِنْ عِبَادِهِ	وَيَقْدِرُ	لَوْلَا	أَنْ مَنَّ اللَّهُ عَلَيْنَا
of His slaves	and restricts (it)	had (it) not been	that was Gracious Allah to us
لَخَسَفَ	بِنَا	وَيَكَانَهُ،	
He could have caused the earth to swallow up	us	know you not that	
لَا يَقْلِحُ الْكَافِرُونَ ﴿٨٢﴾	تِلْكَ	الدَّارُ	الْآخِرَةُ
the disbelievers will not be successful	that	the home	(of) the Hereafter
نَجْعَلُهَا	لِلَّذِينَ	لَا يُرِيدُونَ عُلُوًّا	فِي الْأَرْضِ وَلَا فَسَادًا
We shall assign it	to those who	(do) not want pride	in the land nor mischief
	وَالْعَاقِبَةُ	لِلْمُتَّقِينَ ﴿٨٣﴾	
	and the (good) end	(is) for the pious	

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى الَّذِينَ عَمِلُوا السَّيِّئَاتِ إِلَّا

مَا كَانُوا يَعْمَلُونَ ﴿٨٤﴾ إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَادُّكَ إِلَىٰ مَعَادٍ قُلْ رَبِّي أَعْلَمُ
 مَنْ جَاءَ بِالْهُدَىٰ وَمَنْ هُوَ فِي ضَلَالٍ مُّبِينٍ ﴿٨٥﴾ وَمَا كُنْتَ تَرْجُو أَنْ يُلْقَىٰ إِلَيْكَ الْكِتَابُ
 إِلَّا رَحْمَةً مِّن رَّبِّكَ ۗ فَلَا تَكُونَنَّ ظَهِيرًا لِّلْكَافِرِينَ ﴿٨٦﴾

84. Whosoever brings good (Islāmic Monotheism along with righteous deeds), he shall have the better thereof; and whosoever brings evil (polytheism along with evil deeds), then those who do evil deeds will only be requited for what they used to do. 85. Verily, He Who has given you (O Muhammad ﷺ) the Qur'ān (i.e. ordered you to act on its laws and to preach it to others), will surely bring you back to *Ma'ād* (place of return, either to Makkah or to Paradise after your death). Say (O Muhammad ﷺ): "My Lord is Aware of him who brings guidance, and of him who is in manifest error." 86. And you were not expecting that the Book (this Qur'ān) would be sent down to you, but it is a mercy from your Lord. So never be a supporter of the disbelievers.

مَنْ جَاءَ	بِالْحَسَنَةِ	فَلَهُ	خَيْرٌ	مِنْهَا
whosoever comes	with the good (deed)	then for him	(will be) better	thereof
وَمَنْ جَاءَ	بِالسَّيِّئَةِ	فَلَا يُجْزَىٰ الَّذِينَ		
and whosoever comes	with the evil (deed)	then will not be rewarded	those who	
عَمِلُوا السَّيِّئَاتِ	إِلَّا مَا كَانُوا	يَعْمَلُونَ ﴿٨٤﴾		
do the evil (deeds)	except what they used to	do		
إِنَّ الَّذِي فَرَضَ	عَلَيْكَ	الْقُرْآنَ	لَرَادُّكَ	
verily He Who has enjoined (given)	on you	the Quran	(will) surely bring you	
إِلَىٰ مَعَادٍ	قُلْ رَبِّي	أَعْلَمُ	مَنْ جَاءَ	
to the place of return	say my Lord	(is) Most Knowing	(of him) who comes	
بِالْهُدَىٰ	وَمَنْ هُوَ	فِي ضَلَالٍ مُّبِينٍ ﴿٨٥﴾	وَمَا كُنْتَ	
with the guidance	[he] and (of him) who	manifest (is) in an error	and you were not	
تَرْجُو	أَنْ يُلْقَىٰ	إِلَيْكَ	الْكِتَابُ	إِلَّا رَحْمَةً
expecting (hoping)	that would be sent down	to you	the Book	but (as) a mercy

لِّلْكَافِرِينَ ﴿٨٧﴾	فَلَا تَكُونَنَّ ظَهِيرًا	مِّن رَّبِّكَ ۖ
of the disbelievers	so be not a supporter	from your Lord

وَلَا يَصُدُّكَ عَنْ آيَاتِ اللَّهِ بَعْدَ إِذْ أُنزِلَتْ إِلَيْكَ وَادْعُ إِلَىٰ رَبِّكَ وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ ﴿٨٧﴾ وَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا إِلَهَ إِلَّا هُوَ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ ۗ لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٨﴾

87. And let them not turn you (O Muhammad ﷺ) away from (preaching) the *Ayāt* (revelations and verses) of Allāh after they have been sent down to you: and invite (men) to (believe in) your Lord and be not of *Al-Mushrikūn* (those who associate partners with Allāh, e.g. polytheists, pagans, idolaters, and those who disbelieve in the Oneness of Allāh and deny the Prophethood of Messenger Muhammad ﷺ). 88. And invoke not any other *ilāh* (god) along with Allāh, *Lā ilāha illa Huwa* (none has the right to be worshipped but He). Everything will perish except His Face. His is the Decision, and to Him you (all) shall be returned.

بَعْدَ	عَنْ آيَاتِ اللَّهِ			وَلَا يَصُدُّكَ		
after	from (the) Verses (of) Allah			and let them not turn you away		
وَلَا تَكُونَنَّ	إِلَىٰ رَبِّكَ ۖ	وَادْعُ	إِلَيْكَ ۖ	إِذْ أُنزِلَتْ		
and be not	to your Lord	and invite	to you	[when] they have been sent down		
لَا إِلَهَ	آخَرَ	إِلَهًا	وَلَا تَدْعُ مَعَ اللَّهِ	مِنَ الْمُشْرِكِينَ ﴿٨٧﴾		
(there is) no god	(any) other	a god	and invoke not with Allah	of the polytheists		
لَهُ	إِلَّا وَجْهَهُ ۗ	هَالِكٌ	شَيْءٌ	كُلُّ	إِلَّا هُوَ	
to Him (belongs)	except His Face	will perish	thing	every	but He	
	وَإِلَيْهِ تُرْجَعُونَ ﴿٨٨﴾			الْحُكْمُ		
	and to Him you (all) shall be returned			the Decision		

سُورَةُ الْعَنْكَبُوتِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْمَ ۝ أَحْسِبَ النَّاسَ أَنْ يَتْرُكُوا أَنْ يَقُولُوا ءَامَنَّا وَهُمْ لَا يُفْتَنُونَ ۝ وَلَقَدْ فَتَنَّا الَّذِينَ
 مِنْ قَبْلِهِمْ ۖ فَلْيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلْيَعْلَمَنَّ الْكٰذِبِينَ ۝ أَمْ حَسِبَ الَّذِينَ يَعْمَلُونَ
 السَّيِّئَاتِ أَنْ يَسْبِقُونَا سَاءَ مَا يَحْكُمُونَ ۝ مَنْ كَانَ يَرْجُوا لِقَاءَ اللَّهِ فَإِنَّ أَجَلَ اللَّهِ لَآتٍ
 وَهُوَ السَّمِيعُ الْعَلِيمُ ۝

Sūrah Al-'Ankabūt (The Spider) 29

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. *Alif-Lām-Mīm*. [These letters are one of the miracles of the Qur'ān, and none but Allāh (Alone) knows their meanings.] 2. Do people think that they will be left alone because they say: "We believe," and will not be tested. 3. And We indeed tested those who were before them. And Allāh will certainly make (it) known (the truth of) those who are true, and will certainly make (it) known (the falsehood of) those who are liars, (although Allāh knows all that before putting them to test). 4. Or think those who do evil deeds that they can outstrip Us (i.e. escape Our punishment)? Evil is that which they judge! 5. Whoever hopes for the Meeting with Allāh, then Allāh's Term is surely coming, and He is the All-Hearer, the All-Knower.

الرَّحِيمِ		الرَّحْمَنِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
ءَامَنَّا	أَنْ يَقُولُوا	أَنْ يَتْرُكُوا	أَحْسِبَ النَّاسُ	الْمَ	
we believe	to say	that they will be left	(do) the people think?	Alif-Lām-Mīm	
مِنْ قَبْلِهِمْ	وَلَقَدْ فَتَنَّا الَّذِينَ	لَا يُفْتَنُونَ	وَهُمْ		
(were) before them	and indeed We tested those who	will not be tested	and they		
الَّذِينَ صَدَقُوا			فَلْيَعْلَمَنَّ اللَّهُ		
those who are telling the truth			and Allah will certainly make (it) known		

وَلَيَعْلَمَنَّ الْكَذِبِينَ ﴿٦﴾		أَمْ حَسِبَ الَّذِينَ	
and will certainly make (it) known those who are liars		or (do) think those who?	
يَعْمَلُونَ السَّيِّئَاتِ	أَنْ يَسْبِقُونَا	سَاءَ	مَا يَحْكُمُونَ ﴿٧﴾
do evil deeds	that they can outstrip Us	evil is	that which they judge
مَنْ كَانَ	يَرْجُوا لِقَاءَ اللَّهِ	فَإِنَّ أَجَلَ اللَّهِ	
whoever [is]	hopes (for the) Meeting (with) Allah	then surely (the) Term (of) Allah	
لَأَتَّ	وَهُوَ	السَّمِيعُ	الْعَلِيمُ ﴿٨﴾
(is) surely coming	and He	(is) the All-Hearer	the All-Knower

وَمَنْ جَاهَدَ فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ ۗ إِنَّ اللَّهَ لَغَنِيٌّ عَنِ الْعَالَمِينَ ﴿٦﴾ وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَنَجْزِيَنَّهُمْ أَحْسَنَ الَّذِي كَانُوا يَعْمَلُونَ ﴿٧﴾ وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا وَإِنْ جَاهَدَاكَ لِتُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا إِلَىٰ مَرْجِعِكُمْ فَأُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿٨﴾ وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُدْخِلَنَّهُمْ فِي الصَّالِحِينَ ﴿٩﴾

6. And whosoever strives, he strives only for himself. Verily, Allāh stands not in need of any of the 'Ālamīn (mankind, jinn, and all that exists). 7. Those who believe [in the Oneness of Allāh (Monotheism) and in Messenger Muhammad ﷺ, and do not give up their Faith because of the harm they receive from the polytheists], and do righteous good deeds, surely, We shall expiate from them their evil deeds and shall reward them according to the best of that which they used to do. 8. And We have enjoined on man to be good and dutiful to his parents; but if they strive to make you join with Me (in worship) anything (as a partner) of which you have no knowledge, then obey them not. To Me is your return and I shall tell you what you used to do. 9. And for those who believe (in the Oneness of Allāh and the other articles of Faith) and do righteous good deeds, surely, We shall make them enter with (in the entrance of) the righteous (in Paradise).

وَمَنْ جَاهَدَ	فَإِنَّمَا يُجَاهِدُ	لِنَفْسِهِ ۗ	إِنَّ اللَّهَ
and whosoever strives	then he strives only	for himself	verily Allah

وَالَّذِينَ ءَامَنُوا		عَنِ الْعَالَمِينَ ﴿٦﴾		لَغَنِيٍّ					
and those who believed		of the worlds (all mankind and jinns)		(is) surely Free from need					
سَيِّئَاتِهِمْ		لَنُكَفِّرَنَّ عَنْهُمْ		وَعَمِلُوا الصَّالِحَاتِ					
their evil deeds		surely We shall expiate from them		and did righteous deeds					
الَّذِي كَانُوا		أَحْسَنَ		وَلَنَجْزِيَنَّهُمْ					
(of) that which they used to		(the) best		and We shall surely reward them					
حَسَنًا		بِوَالِدَيْهِ		وَوَصَّيْنَا الْإِنْسَانَ		يَعْمَلُونَ ﴿٧﴾			
to be good		to his parents		and We have enjoined on man		do			
لَيْسَ لَكَ		بِي		لِتُشْرِكَ		وَإِنْ جَاهِدَاكَ			
you have not		what with Me		to make you join		and if they both strive against you			
مَرْجِعِكُمْ		إِلَىَّ		فَلَا تُطِعْهُمَا		عِلْمٌ		بِهِ	
(is) your return		unto Me		then obey them not		knowledge		of which	
وَالَّذِينَ ءَامَنُوا		تَعْمَلُونَ ﴿٨﴾		بِمَا كُنْتُمْ		فَأُنَبِّئُكُمْ			
and (for) those who believe		do		of what you used to		and I shall inform you			
فِي الصَّالِحِينَ ﴿٩﴾		لَنَدْخُلَنَّهُمْ		وَعَمِلُوا الصَّالِحَاتِ					
among the righteous		surely We shall make them enter		and do righteous deeds					

وَمِنَ النَّاسِ مَن يَقُولُ ءَامَنَّا بِاللَّهِ فَإِذَا أُوذِيَ فِي اللَّهِ جَعَلَ فِتْنَةَ النَّاسِ كَعَذَابِ اللَّهِ وَلَئِن جَاءَ نَصْرٌ مِّن رَّبِّكَ لَيَقُولُنَّ إِنَّا كُنَّا مَعَكُمْ أَوْلَىٰ آلَيْسَ اللَّهُ بِأَعْلَمَ بِمَا فِي صُدُورِ الْعَالَمِينَ ﴿١٠﴾ وَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ ءَامَنُوا وَلَيَعْلَمَنَّ الْمُنَافِقِينَ ﴿١١﴾ وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ ءَامَنُوا اتَّبِعُوا سَبِيلَنَا وَلنَحْمِلْ خَطَايَكُمْ وَمَا هُم بِحَامِلِينَ مِنْ خَطَايَهُمْ مِنْ شَيْءٍ إِنَّهُمْ لَكَاذِبُونَ ﴿١٢﴾

10. Of mankind are some who say: "We believe in Allāh." But if they are made to suffer for the sake of Allāh, they consider the trial of mankind as Allāh's punishment; and if victory comes from your Lord, (the hypocrites) will say: "Verily, we were with you (helping you)." Is not Allāh Best Aware of what is in

the breasts of the 'Ālamīn (mankind and jinn)? 11. Verily, Allāh knows those who believe, and verily, He knows the hypocrites (i.e. Allāh will test the people with good and hard days to discriminate the good from the wicked, although Allāh knows all that before putting them to test). 12. And those who disbelieve say to those who believe: "Follow our way and we will, verily, bear your sins." Never will they bear anything of their sins. Surely, they are liars.

وَمِنَ النَّاسِ	مَنْ يَقُولُ	ءَامَنَّا بِاللَّهِ	فَإِذَا أُوذِيَ
and of mankind	(are those) who say	we believe in Allah	and when they are made to suffer
فِي اللَّهِ	جَعَلَ فِتْنَةً	النَّاسِ	كَعَذَابِ اللَّهِ
concerning (of) Allah	they consider (the) trial	(of) mankind	as (the) punishment (of) Allah
وَلَيْنَ جَاءَ نَصْرٌ	مِّن رَّبِّكَ	لَيَقُولَنَّ	إِنَّا كُنَّا
and if victory comes	from your Lord	they will say	verily we were
أَوَلَيْسَ اللَّهُ	بِأَعْلَمَ	بِمَا	فِي صُدُورِ
[and] is not Allah?	Most Knowing	of what	(is) in (the) breasts
وَلَيَعْلَمَنَّ اللَّهُ	الَّذِينَ ءَامَنُوا	وَلَيَعْلَمَنَّ	الْمُنْفِقِينَ
and verily Allah knows	those who believe	and verily He knows	the hypocrites
وَقَالَ	الَّذِينَ كَفَرُوا	لِلَّذِينَ ءَامَنُوا	اتَّبِعُوا سَبِيلَنَا
and said	those who disbelieve	to those who believe	follow our way
وَلَنَحْمِلَ	خَطِيئَتِكُمْ	وَمَا هُمْ	بِحَامِلِينَ
and we will verily bear your sins	and they (are) not	bearing	of their sins
مِّن شَيْءٍ	إِنَّهُمْ	لَكَذِبُونَ	
anything	surely they	(are) indeed liars	

وَلَيَحْمِلُنَّ أَثْقَالَهُمْ وَأَثْقَالًا مَّعَ أَثْقَالِهِمْ وَلَيَسْئَلُنَّ يَوْمَ الْقِيَامَةِ عَمَّا كَانُوا يَفْتَرُونَ ﴿١٧﴾ وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا فَأَخَذَهُمُ الطُّوفَانُ وَهُمْ ظَالِمُونَ ﴿١٨﴾ فَأَنْجَيْنَاهُ وَأَصْحَابَ السَّفِينَةِ وَجَعَلْنَاهَا آيَةً لِلْعَالَمِينَ ﴿١٩﴾ وَإِبْرَاهِيمَ إِذْ قَالَ لِقَوْمِهِ اعْبُدُوا اللَّهَ وَاتَّقُوهُ ذَلِكُمْ خَيْرٌ لَّكُمْ إِنْ

كُنْتُمْ تَعْلَمُونَ ﴿١٦﴾

13. And verily, they shall bear their own loads, and other loads besides their own; and verily, they shall be questioned on the Day of Resurrection about that which they used to fabricate. 14. And indeed We sent Nūh (Noah) to his people, and he stayed among them a thousand years less fifty years [inviting them to believe in the Oneness of Allāh (Monotheism), and discard the false gods and other deities]; so the Deluge overtook them while they were Zālimūn (wrongdoers, polytheists, disbelievers). 15. Then We saved him and those with him in the ship, and made it (the ship) an *Ayāh* (a lesson, a warning) for the 'Ālamīn (mankind and jinn). 16. And (remember) Ibrāhīm (Abraham) when he said to his people: "Worship Allāh (Alone), and fear Him, that is better for you if you did but know.

وَلِيَحْمِلْنَ أَثْقَاهُمْ		وَأَثْقَالًا		مَعَ		أَثْقَاهُمْ	
and verily they shall bear their own loads		and (other) loads		with		their own loads	
وَلَيَسْأَلَنَّ			يَوْمَ		الْقِيَامَةِ		
and verily they shall be questioned			(on the) Day		(of) Resurrection		
عَمَّا كَانُوا		يَفْتَرُونَ ﴿١٣﴾		وَلَقَدْ أَرْسَلْنَا نُوحًا		إِلَىٰ قَوْمِهِ	
about that which they used to		fabricate		and indeed We sent Noah		to his people	
فَلَيْتَ		أَلْفَ		سَنَةٍ		إِلَّا خَمْسِينَ	
and he stayed		a thousand		years		save fifty	
فَأَخَذَهُمُ		وَهُمْ		ظَالِمُونَ ﴿١٤﴾		فَأَنْجَيْنَاهُ	
and overtook them		the Deluge		while they		then We saved him	
وَأَصْحَابَ		وَجَعَلْنَاهَا		ءَايَةً		لِلْعَالَمِينَ ﴿١٥﴾	
and (the) people		(of) the ship		and We made it		a sign	
وَإِبْرَاهِيمَ		إِذْ قَالَ		لِقَوْمِهِ		اعْبُدُوا اللَّهَ	
and (remember) Abraham		when he said		to his people		worship Allah	
وَأَنْقُوهُ		ذَلِكَمُ		خَيْرٌ		لَكُمْ	
and fear Him		that		(is) better		for you	
كُنْتُمْ		إِنْ كُنْتُمْ		تَعْلَمُونَ ﴿١٦﴾		كُنْتُمْ	
if you did		if you did		know		if you did	

إِنَّمَا تَعْبُدُونَ مِن دُونِ اللَّهِ أَوْثَانًا وَتَخْلُقُونَ إِفْكًا إِنَّ الَّذِينَ تَعْبُدُونَ مِن دُونِ اللَّهِ لَا يَمْلِكُونَ لَكُمْ رِزْقًا فَابْتَغُوا عِنْدَ اللَّهِ الرِّزْقَ وَاعْبُدُوهُ وَاشْكُرُوا لَهُ ۗ إِلَيْهِ تُرْجَعُونَ ﴿١٧﴾ وَإِن تَكْذِبُوا فَعَدَبَ كَذِّبَ أُمَّمٍ مِّن قَبْلِكُمْ وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلْغُ الْمُبِينُ ﴿١٨﴾ أَوَلَمْ يَرَوْا كَيْفَ يُبْدِئُ اللَّهُ الْخَلْقَ ثُمَّ يُعِيدُهُ ۗ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿١٩﴾

17. "You worship besides Allāh only idols, and you only invent falsehood. Verily, those whom you worship besides Allāh have no power to give you provision, so seek your provision from Allāh (Alone), and worship Him (Alone), and be grateful to Him. To Him (Alone) you will be brought back. 18. "And if you deny, then nations before you have denied (their Messengers). And the duty of the Messenger (ﷺ) is only to convey (the Message) plainly." 19. See they not how Allāh originates the creation, then repeats it. Verily, that is easy for Allāh.

وَتَخْلُقُونَ إِفْكًا		أَوْثَانًا		مِن دُونِ اللَّهِ		إِنَّمَا تَعْبُدُونَ	
and you invent		idols		besides Allah		only you worship	
رِزْقًا		لَكُمْ		مِن دُونِ اللَّهِ		إِنَّ الَّذِينَ تَعْبُدُونَ	
any provision		for you		besides Allah		verily those whom you worship	
لَهُ ۗ		وَاشْكُرُوا		وَاعْبُدُوهُ		عِنْدَ اللَّهِ	
to Him		and be grateful		and worship Him		from Allah	
فَقَدَّ كَذَّبَ أُمَّمٌ		وَإِن تَكْذِبُوا		إِلَيْهِ تُرْجَعُونَ ﴿١٧﴾			
then truly have denied nations		and if you deny		to Him you will be brought back			
الْمُبِينُ ﴿١٨﴾		إِلَّا الْبَلْغُ		عَلَى الرَّسُولِ		وَمَا	
plain		but to convey (the Message)		(is) on the Messenger		and not	
ثُمَّ يُعِيدُهُ ۗ ﴿١٩﴾		يُبْدِئُ اللَّهُ الْخَلْقَ		كَيْفَ		أَوَلَمْ يَرَوْا	
then He repeats it		Allah originates the creation		how		[and] (do) they not see?	
عَلَى اللَّهِ يَسِيرٌ ﴿١٩﴾		إِنَّ ذَلِكَ					
(is) easy for Allah		verily that					

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ بَدَأَ الْخَلْقَ ثُمَّ اللَّهُ يُنشِئُ النَّشْأَةَ الْآخِرَةَ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٠﴾ يُعَذِّبُ مَن يَشَاءُ وَيَرْحَمُ مَن يَشَاءُ وَإِلَيْهِ تُقْلَبُونَ ﴿٢١﴾ وَمَا أَنْتُمْ بِمُعْجِزِينَ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَمَا لَكُم مِّن دُونِ اللَّهِ مِن وَلِيٍّ وَلَا نَصِيرٍ ﴿٢٢﴾

20. Say: "Travel in the land and see how (Allāh) originated the creation, and then Allāh will bring forth the creation of the Hereafter (i.e. resurrection after death). Verily, Allāh is Able to do all things." 21. He punishes whom He wills, and shows mercy to whom He wills; and to Him you will be returned. 22. And you cannot escape in the earth or in the heaven (from Allāh). And besides Allāh you have neither any *Walī* (Protector or Guardian) nor any Helper.

قُلْ	سِيرُوا فِي الْأَرْضِ	فَانظُرُوا	كَيْفَ	بَدَأَ الْخَلْقَ
say	travel in the land	and see	how	He originated the creation
ثُمَّ اللَّهُ يُنشِئُ	النَّشْأَةَ	الْآخِرَةَ	إِنَّ اللَّهَ	عَلَىٰ كُلِّ شَيْءٍ
then Allah will bring forth	the creation	the last	verily Allah	over every thing
قَدِيرٌ ﴿٢٠﴾	يُعَذِّبُ	مَن يَشَاءُ	وَيَرْحَمُ	مَن يَشَاءُ ﴿٢١﴾
(is) Omnipotent	He punishes	whom He wills	and shows mercy	(to) whom He wills
وَإِلَيْهِ تُقْلَبُونَ ﴿٢١﴾	وَمَا	أَنْتُمْ	بِمُعْجِزِينَ	فِي الْأَرْضِ وَلَا
and to Him you will be returned	and not	you	(can) escape	nor in the earth
فِي السَّمَاءِ	وَمَا	لَكُمْ	مِّن دُونِ اللَّهِ	مِن وَلِيٍّ وَلَا نَصِيرٍ ﴿٢٢﴾
in the heaven	and (there is) not	for you	besides Allah	nor (any) Helper any Protector

وَالَّذِينَ كَفَرُوا بِعَايَةِ اللَّهِ وَلِقَائِهِ أُولَٰئِكَ يَدْعُونَ مِن رَّحْمَتِي وَأُولَٰئِكَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٢٣﴾ فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا اقْتُلُوهُ أَوْ حَرِّقُوهُ فَأَنْجَاهُ اللَّهُ مِنَ النَّارِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٢٤﴾ وَقَالَ إِنَّمَا اتَّخَذْتُم مِّن دُونِ اللَّهِ أَوْثَانًا مَّوَدَّةَ بَيْنِكُمْ فِي الْحَيَاةِ الدُّنْيَا ثُمَّ يَوْمَ الْقِيَامَةِ يَكْفُرُ بَعْضُكُم بِبَعْضٍ وَيَلْعَنُ بَعْضُكُم بَعْضًا وَمَأْوَاكُمُ النَّارُ وَمَا لَكُم مِّن نَّاصِرِينَ ﴿٢٥﴾

23. And those who disbelieve in the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allāh and the Meeting with Him, it is they who have no hope of My Mercy, and it is they who will have a painful torment. 24. So nothing was the answer of [Ibrāhīm's (Abraham's)] people except that they said: "Kill him or burn him." Then Allāh saved him from the fire. Verily, in this are indeed signs for a people who believe. 25. And [Ibrāhīm (Abraham)] said: "You have taken (for worship) idols instead of Allāh. The love between you is only in the life of this world, but on the Day of Resurrection, you shall disown each other, and curse each other, and your abode will be the Fire, and you shall have no helpers."

وَالَّذِينَ كَفَرُوا		بِآيَاتِ اللَّهِ		وَلِقَائِهِ	
and those who disbelieve		in (the) Signs (of) Allah		and (the) Meeting (with) Him	
أُولَئِكَ يَسُؤُوا	مِنْ رَحْمَتِي	وَأُولَئِكَ	هُم	عَذَابٌ	أَلِيمٌ ﴿٢٣﴾
those have despaired	of My Mercy	and those	for them	(will be) a torment	painful
فَمَا كَانَ	جَوَابَ	قَوْمِهِ	إِلَّا	أَنْ قَالُوا	أَقْتُلُوهُ
so nothing was	(the) answer	(of) his people	except	that they said	kill him
أَوْ حَرِّقُوهُ	فَأَنْجَاهُ اللَّهُ	مِنَ النَّارِ	إِنَّ	فِي ذَلِكَ	لَآيَاتٍ
or burn him	then Allah saved him	from the fire	verily	in this	(are) indeed signs
لِقَوْمٍ يُؤْمِنُونَ ﴿٢٤﴾	وَقَالَ	إِنَّمَا اتَّخَذْتُمْ	مِنْ دُونِ اللَّهِ		
for a people who believe	and he said	only you have taken (for worship)	instead of Allah		
أَوْثَانًا	مَوَدَّةَ	بَيْنِكُمْ	فِي الْحَيَاةِ	الدُّنْيَا	ثُمَّ يَوْمَ
idols	(the) love	between you	(is) in the life	(of) the world	then (on the) Day
الْقِيَامَةِ	يَكْفُرُ بَعْضُكُمْ	بِبَعْضٍ	وَيَلْعَنُ	بَعْضُكُمْ	
(of) Resurrection	shall disown some of you	others	and curse	some of you	
بَعْضًا	وَمَا وَابِكُمْ	وَمَا	النَّارُ	لَكُمْ	مِنْ نَاصِرِينَ ﴿٢٥﴾
others	and your abode	and not	(will be) the Fire	you (shall) have	any helpers

فَأَمَّنَ لَهُ، لُوطٌ وَقَالَ إِنِّي مُهَاجِرٌ إِلَىٰ رَبِّي إِنَّهُ هُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٦﴾ وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ وَجَعَلْنَا فِي ذُرِّيَّتِهِ النُّبُوَّةَ وَالْكِتَابَ وَأَتَيْنَاهُ أَجْرَهُ فِي الدُّنْيَا وَإِنَّهُ

فِي الْآخِرَةِ لِمَنِ الصَّالِحِينَ ﴿٢٧﴾ وَلَوْ طَآ إِذْ قَالَ لِقَوْمِهِ إِنَّكُمْ لَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ ﴿٢٨﴾ أَيُّكُمْ لَتَأْتُونَ الرِّجَالَ وَتَقْطَعُونَ السَّبِيلَ وَتَأْتُونَ فِي نَادِيَكُمُ الْمُنْكَرَ فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَأَتَيْنَا بَعَذَابِ اللَّهِ إِنْ كُنْتُمْ مِنَ الصَّادِقِينَ ﴿٢٩﴾

26. So, Lūt (Lot) believed in him [Ibrāhīm's (Abraham's) Message of Islāmic Monotheism]. He [Ibrāhīm (Abraham)] said: "I will emigrate for the sake of my Lord. Verily, He is the All-Mighty, the All-Wise." 27. And We bestowed on him [Ibrāhīm (Abraham)], Ishāq (Isaac) and Ya'qūb (Jacob), and We ordained among his offspring Prophethood and the Book [i.e. the Taurāt (Torah) (to Mūsā – Moses), the Injīl (Gospel) (to 'Īsā – Jesus), and the Qur'ān (to Muhammad ﷺ)], all from the offspring of Ibrāhīm (Abraham)], and We granted him his reward in this world; and verily, in the Hereafter he is indeed among the righteous. 28. And (remember) Lūt (Lot), when he said to his people: "You commit *Al-Fāhishah* (sodomy – the worst sin) which none has preceded you in (committing) it in the 'Ālamīn (mankind and jinn)." 29. "Verily, you practise sodomy with men, and rob the wayfarer (travellers)! And practise *Al-Munkar* (disbelief and polytheism and every kind of evil wicked deed) in your meetings." But his people gave no answer except that they said: "Bring Allāh's torment upon us if you are one of the truthful."

فَعَامَنَ	لَهُ.	لُوطٌ	وَقَالَ	إِنِّي	مُهَاجِرٌ
so believed	in him	Lot	and (Abraham) said	verily I	(shall) emigrate
إِلَىٰ رَبِّيؕ	إِنَّهُ،	هُوَ	أَلْحَكِيمُ	أَلْعَزِيزُ	أَلْحَكِيمُ
for (the sake of) my Lord	verily He	[He]	the All-Wise	(is) the All-Mighty	the All-Wise
وَوَهَبْنَا	لَهُ،	إِسْحَاقَ	وَيَعْقُوبَ	وَجَعَلْنَا	فِي ذُرِّيَّتِهِ
and We bestowed	on him	Isaac	and Jacob	and We ordained	in his offspring
النُّبُوَّةَ	وَالْكِتَابَ	وَأَيَّتَنَاهُ	أَجْرَهُ.	فِي الدُّنْيَا	وَلَوْ طَا
Prophethood	and the Book	and We granted him	his reward	in the world	and (remember) Lot
وَإِنَّهُ،	فِي الْآخِرَةِ	لِمَنِ الصَّالِحِينَ	وَإِنَّهُ،	وَلَوْ طَا	وَلَوْ طَا
and verily he	in the Hereafter	(is) indeed among the righteous	and verily he	and (remember) Lot	and (remember) Lot

إِذْ قَالَ	لِقَوْمِهِ =	إِنَّكُمْ	لَتَأْتُونَ	الْفَحِشَةَ	مَا سَبَقَكُمْ
when he said	to his people	verily you	commit the indecency		has not preceded you
بِهَا	مِنْ أَحَدٍ	مِنَ الْعَالَمِينَ	أَيَّتَكُمْ	لَتَأْتُونَ	
with it	anyone	of the worlds	verily (do) you?	commit (sodomy)	
الرِّجَالِ	وَتَقْطَعُونَ	السَّبِيلَ	وَتَأْتُونَ	فِي نَادِيكُمْ	الْمُنْكَرِ
(with) men	and you rob (cut) the road		and practise	in your meetings	evil deeds
فَمَا كَانَتْ	جَوَابَ	قَوْمِهِ =	إِلَّا	أَنْ قَالُوا	
but was not	(the) answer	(of) his people	except	that they said	
أَتَيْنَا	بِعَذَابِ اللَّهِ	إِنْ كُنْتَ	مِنَ الصَّادِقِينَ		
bring upon us	(the) torment (of) Allah	if you are	of the truthful		

قَالَ رَبِّ انصُرْنِي عَلَى الْقَوْمِ الْمُفْسِدِينَ ﴿٣٠﴾ وَلَمَّا جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ
بِالْبَشَرَىٰ قَالُوا إِنَّا مُهْلِكُوا أَهْلَ هَذِهِ الْقَرْيَةِ إِنَّا نَافِلُونَ ظَالِمِينَ ﴿٣١﴾
قَالَ إِنِّي فِيهَا لِوَطْأٌ قَالُوا نَحْنُ أَعْلَمُ بِمَنْ فِيهَا لَنَنْجِيَنَّهُ وَأَهْلَهُ إِلَّا أُمَّرَأَتَهُ
كَانَتْ مِنَ الْغَابِرِينَ ﴿٣٢﴾ وَلَمَّا أَنْ جَاءَتْ رُسُلُنَا لُوطًا سِئَاءَ بِهِمْ وَضَاقَ
بِهِمْ ذَرْعًا وَقَالُوا لَا تَخَفْ وَلَا تَحْزَنْ إِنَّا مُنْجِيُكَ وَأَهْلَكَ إِلَّا أُمَّرَأَتَكَ كَانَتْ مِنَ
الْغَابِرِينَ ﴿٣٣﴾

30. He said: "My Lord! Give me victory over the people who are *Mufsidūn* (those who commit great crimes and sins, oppressors, tyrants, mischief-makers, corrupters). 31. And when Our messengers came to Ibrāhīm (Abraham) with the glad tidings they said: "Verily, we are going to destroy the people of this [Lūt (Lot's)] town (i.e. the town of Sodom in Palestine); truly, its people have been *Zālimūn* [wrongdoers, polytheists disobedient to Allāh, and who denied their Messenger Lūt (Lot)]." 32. Ibrāhīm (Abraham) said: "But there is Lūt (Lot) in it." They said: "We know better who is there. We will verily save him [Lūt (Lot)] and his family – except his wife, she will be of those who remain behind (i.e. she will be destroyed along with those who will be destroyed from her folk)." 33. And when Our messengers came to Lūt (Lot), he

was grieved because of them, and felt straitened on their account. They said: "Have no fear, and do not grieve! Truly, we shall save you and your family, – except your wife, she will be of those who remain behind (i.e. she will be destroyed along with those who will be destroyed from her folk).

قَالَ رَبِّ	أَنْصُرْنِي	عَلَى الْقَوْمِ	الْمُفْسِدِينَ ﴿٢٦﴾	وَلَمَّا
he said my Lord	help me	against the people	who (are) corrupt	and when
جَاءَتْ رُسُلَنَا	إِبْرَاهِيمَ	بِالْبَشْرَى	قَالُوا	إِنَّا
Our messengers came	(to) Abraham	with the glad tidings	they said	verily we
مُهْلِكُوا	أَهْلَ	هَذِهِ	الْقَرْيَةَ	إِنَّ أَهْلَهَا
(are) going to destroy	(the) people	(of) this	town	truly its people
كَانُوا ظَالِمِينَ ﴿٢٧﴾	قَالَ	إِنِّ	فِيهَا	لُوطًا
have been wrongdoers	he (Abraham) said	verily	in it	they said we (is) Lot
أَعْلَمُ	بِمَنْ	لَنْ نَجِيَّهَ.	وَأَهْلَهُ	إِلَّا أُمَّرَأَتَهُ.
who know better	(is) therein	we will verily save him	and his family	except his wife
كَانَتْ مِنَ الْغَابِرِينَ ﴿٢٨﴾	وَلَمَّا	أَنْ جَاءَتْ رُسُلَنَا		
she will be of those who remain behind	and when	[that] Our messengers came		
لُوطًا	سِئَاءَ بِهِمْ	وَضَاقَ بِهِمْ ذُرْعًا	وَقَالُوا	
(to) Lot	he was grieved because of them	and he felt straitened of them	and they said	
لَا تَخَفْ	وَلَا تَحْزَنْ	إِنَّا	مُنْجُوكَ	وَأَهْلَكَ
(do) not fear	and (do) not grieve	truly we	(shall) save you	and your family
إِلَّا أُمَّرَأَتَكَ	كَانَتْ مِنَ الْغَابِرِينَ ﴿٢٩﴾			
except your wife	she will be of those who remain behind			

إِنَّمَا مُنْزِلُوكَ عَلَى أَهْلِ هَذِهِ الْقَرْيَةِ رِجْزًا مِمَّنِ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ ﴿٢٦﴾
 وَلَقَدْ تَرَكْنَا مِنْهَا آيَةً بَيِّنَةً لِّقَوْمٍ يَعْقِلُونَ ﴿٢٧﴾ وَإِلَى مَدْيَنَ أَخَاهُمْ شُعَيْبًا
 فَقَالَ يَنْقُومِ اعْبُدُوا اللَّهَ وَارْجُوا الْيَوْمَ الْآخِرَ وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ ﴿٢٨﴾

فَكَذَّبُوهُ فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جِثْمِينَ ﴿٣٥﴾ وَعَادًا
وَتَمُودًا وَقَدْ تَبَيَّنَ لَكُمْ مِنْ مَسْكَانِهِمْ وَزَيْنَ لَهُمُ الشَّيْطَانُ
أَعْمَلَهُمْ فَوَصَدَّهُمْ عَنِ السَّبِيلِ وَكَانُوا مُسْتَبْصِرِينَ ﴿٣٦﴾

34. "Verily, we are about to bring down on the people of this town a great torment from the sky, because they have been rebellious (against Allāh's Command)." 35. And indeed We have left thereof an evident *Ayāh* (a lesson and a warning and a sign – the place where the Dead Sea is now in Palestine) for a folk who understand. 36. And to (the people of) Madyan (Midian), We sent their brother Shu'aib. He said: "O my people! Worship Allāh (Alone) and hope for (the reward of good deeds by worshipping Allāh Alone, on) the last Day (i.e. the Day of Resurrection), and commit no mischief on the earth as *Mufsidūn* (those who commit great crimes, oppressors, tyrants, mischief-makers, corrupters). 37. And they denied him (Shu'aib); so the earthquake seized them, and they lay (dead), prostrate in their dwellings. 38. And 'Ād and Thamūd (people)! And indeed (their destruction) is clearly apparent to you from their (ruined) dwellings. *Shaitān* (Satan) made their deeds fair-seeming to them, and turned them away from the (Right) Path, though they were intelligent.

إِنَّا	مُنزِلُونَ	عَلَىٰ أَهْلِ	هَذِهِ	الْقَرْيَةِ	رِجْزًا
verily we	(are about to) bring down	on (the) people	(of) this	town	a torment
مِنَ السَّمَاءِ	بِمَا كَانُوا	يَفْسُقُونَ ﴿٣٥﴾	وَلَقَدْ تَرَكْنَا		
from they sky	(because) of what they have been	rebellious	and indeed We have left		
مِنْهَا	آيَةً	بَيِّنَةً	لِقَوْمٍ يَعْقِلُونَ ﴿٣٦﴾	وَإِلَىٰ مَدْيَنَ	
thereof	a sign	evident	for a people who understand	and to Midian	
أَخَاهُمْ	شُعَيْبًا	فَقَالَ	يَقَوْمِ اعْبُدُوا اللَّهَ	وَارْجُوا الْيَوْمَ	
their brother	Shu'aib	and he said	O my people worship Allah	and hope for the Day	
الْآخِرَ	وَلَا تَعْتُوا	فِي الْأَرْضِ	مُفْسِدِينَ ﴿٣٧﴾	فَكَذَّبُوهُ	
the last	and (do) not commit mischief	in the land	being corrupt	and they denied him	
فَأَخَذَتْهُمُ	الرَّجْفَةُ	فَأَصْبَحُوا	فِي دَارِهِمْ	جِثْمِينَ ﴿٣٨﴾	
so seized them	the earthquake	and they became	in their dwellings	prostrate (dead)	

وَعَادًا	وَتَمُودًا	وَقَدْ تَبَيَّنَ	لَكُمْ	مِّن مَّسْكِنِهِمْ
and Ad	and Thamud	and indeed has become clear	to you	from their dwellings
وَزَيِّنَ	لَهُمْ	الشَّيْطَانَ	أَعْمَلَهُمْ	فَصَدَّهُمْ
and made fair-seeming	to them	Satan	their deeds	and turned them away
عَنِ السَّبِيلِ		وَكَانُوا مُسْتَبْصِرِينَ		
from the (Right) Path		and they were intelligent		

وَقَرُونَ وَفِرْعَوْنَ وَهَامَانَ وَلَقَدْ جَاءَهُمْ مُوسَىٰ بِالْبَيِّنَاتِ فَاسْتَكْبَرُوا فِي الْأَرْضِ وَمَا كَانُوا سَابِقِينَ ﴿٣٩﴾ فَكُلًّا أَخَذْنَا بِذُنُوبِهِ فَمِنْهُمْ مَّن أَرْسَلْنَا عَلَيْهِ حَاصِبًا وَمِنْهُمْ مَّن أَخَذَتْهُ الصَّيْحَةُ وَمِنْهُمْ مَّن خَسَفْنَا بِهِ الْأَرْضَ وَمِنْهُمْ مَّن أَغْرَقْنَا وَمَا كَانَ اللَّهُ لِيظْلِمَهُمْ وَلَكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ ﴿٤٠﴾

39. And (We destroyed also) Qārūn (Korah), Fir'aun (Pharaoh), and Hāmān. And indeed Mūsā (Moses) came to them with clear *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.), but they were arrogant in the land, yet they could not outstrip Us (escape Our punishment). 40. So, We punished each (of them) for his sins, of them were some on whom We sent *Hāsib* (a violent wind with shower of stones) [as on the people of Lūt (Lot)], and of them were some who were overtaken by *As-Saiḥah* [torment – awful cry, (as Thamūd or Shu'aib's people)], and of them were some whom We caused the earth to swallow [as Qārūn (Korah)], and of them were some whom We drowned [as the people of Nūh (Noah), or Fir'aun (Pharaoh) and his people]. It was not Allāh Who wronged them, but they wronged themselves.

وَقَرُونَ	وَفِرْعَوْنَ	وَهَامَانَ	وَلَقَدْ جَاءَهُمْ	مُوسَىٰ
and Korah	and Pharaoh	and Haman	and indeed came to them	Moses
بِالْبَيِّنَاتِ	فَاسْتَكْبَرُوا	فِي الْأَرْضِ	وَمَا كَانُوا سَابِقِينَ ﴿٣٩﴾	
with clear evidences	but they were arrogant	in the land	and they were not (to) outstrip (Us)	
فَكُلًّا	أَخَذْنَا بِذُنُوبِهِ	فَمِنْهُمْ	مِّن أَرْسَلْنَا	
so each (of them)	We seized for his sin	then of them	(were some) whom We sent	

عَلَيْهِ	حَاصِبًا	وَمِنْهُمْ	مَنْ
on them	a violent wind with shower of stones	and of them	(were some) whom
أَخَذَتْهُ	الصَّيْحَةُ	وَمِنْهُمْ	مَنْ حَسَفْنَا
overtook [him]	an awful cry	and of them	(were some) whom We caused to swallow
بِهِ	الْأَرْضُ	وَمِنْهُمْ	وَمَا كَانَ اللَّهُ
[him]	the earth	and of them	(it) was not Allah
لِيَظْلِمَهُمْ	وَلَكِنْ كَانُوا	أَنْفُسَهُمْ يَظْلِمُونَ	
to wrong them	[and] but they were	doing wrong themselves	

مَثَلُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ كَمَثَلِ الْعَنْكَبُوتِ اتَّخَذَتْ بَيْتًا
وَإِنَّ أَوْهَنَ الْبُيُوتِ لَبَيْتُ الْعَنْكَبُوتِ لَوْ كَانُوا يَعْلَمُونَ ﴿٤١﴾ إِنَّ اللَّهَ يَعْلَمُ
مَا يُدْعُونَ مِنْ دُونِهِ مِنْ شَيْءٍ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٤٢﴾ وَتِلْكَ الْأَمْثَلُ
نَضَرْنَا لِلنَّاسِ وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ ﴿٤٣﴾

41. The likeness of those who take (false deities as) *Auliya'* (protectors, helpers) other than Allāh is the likeness of a spider who builds (for itself) a house; but verily, the frailest (weakest) of houses is the spider's house – if they but knew. 42. Verily, Allāh knows what things they invoke instead of Him. He is the All-Mighty, the All-Wise. 43. And these similitudes We put forward for mankind; but none will understand them except those who have knowledge (of Allāh and His Signs).

مَثَلُ	الَّذِينَ اتَّخَذُوا	مِنْ دُونِ اللَّهِ	أَوْلِيَاءَ	كَمَثَلِ
(the) likeness	(of) those who take	other than Allah	(as) protectors (helpers)	(is the) likeness
الْعَنْكَبُوتِ	اتَّخَذَتْ بَيْتًا	وَإِنَّ أَوْهَنَ	الْبُيُوتِ	
(of) the spider	who takes (builds) a house	(the) frailest (weakest)	(of) houses	
لَبَيْتُ	الْعَنْكَبُوتِ	لَوْ كَانُوا يَعْلَمُونَ	﴿٤١﴾	إِنَّ اللَّهَ يَعْلَمُ
(is) surely (the) house	(of) the spider	if they	know	verily Allah knows
مَا يُدْعُونَ	مِنْ دُونِهِ	مِنْ شَيْءٍ	وَهُوَ	الْعَزِيزُ
what they invoke	instead of Him	things	and He	(is) the All-Mighty

لِلنَّاسِ	نَضْرِبُهَا	الْأَمْثَلُ	وَتِلْكَ	الْحَكِيمِ
for mankind	We put them forward	similitudes	and these	the All-Wise
إِلَّا الْعُلَمَاءَ		وَمَا يَعْقِلُهَا		
except those who have knowledge		and will not understand them		

خَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ إِنَّ فِي ذَلِكَ لَآيَةً لِّلْمُؤْمِنِينَ ﴿٤٤﴾ أَتْلُ مَا
 أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ
 وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ ﴿٤٥﴾

44. (Allāh says to His Prophet Muhammad ﷺ): "Allāh (Alone) created the heavens and the earth with truth (and none shared with Him in their creation)." Verily therein is surely a sign for those who believe. 45. Recite (O Muhammad ﷺ) what has been revealed to you of the Book (the Qur'ān), and perform *As-Salāt* (the prayers). Verily, *As-Salāt* (the prayer) prevents from *Al-Fahshā* (i.e. great sins of every kind, unlawful sexual intercourse) and *Al-Munkar* (i.e. disbelief, polytheism, and every kind of evil wicked deed) and the remembering (praising) of (you by) Allāh (in front of the angels) is greater indeed [than your remembering (praising) of Allāh in prayers]. And Allāh knows what you do.

لَآيَةً	فِي ذَلِكَ	إِنَّ	بِالْحَقِّ	وَالْأَرْضَ	خَلَقَ اللَّهُ السَّمَوَاتِ
(is) surely a sign	in that	verily	with truth	and the earth	Allah created the heavens
مِنَ الْكِتَابِ	أُوحِيَ إِلَيْكَ		أَتْلُ مَا	لِلْمُؤْمِنِينَ	
of the Book	has been revealed to you		recite what	for those who believe	
وَالْمُنْكَرِ	عَنِ الْفَحْشَاءِ	إِنَّ الصَّلَاةَ تَنْهَى	وَأَقِمِ الصَّلَاةَ		
and evil deed	from great sins	verily the prayer prevents	and perform the prayer		
مَا تَصْنَعُونَ	وَاللَّهُ يَعْلَمُ	أَكْبَرُ	وَلَذِكْرُ اللَّهِ		
what you do	and Allah Knows	(is) greater	and verily (the) remembrance (of) Allah		