

THE QURAN



ARABIC TEXT • ENGLISH TRANSLATION

MUHAMMAD ZAFRULLA KHAN

THE QURAN

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The Eternal Revelation vouchsafed to Muhammad
The Seal of the Prophets

Arabic text with a new translation by
Muhammad Zafrulla Khan



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The Quran

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PREFACE

There are several good English translations of the Holy Quran, some of the more recent ones a great improvement on some of the earlier ones. The Quran being the Scripture of one of the great faiths, even non-Muslim scholars who have essayed a translation of its text into English have, with one or two regrettable exceptions in earlier years, approached their task in a spirit of reverence. But Muslims and non-Muslims alike have, with rare exceptions, generally adhered to the Arabic idiom in the English version. The result has been an Arabicised version of the text in English. Where the translation of the text is supplemented with explanatory notes a reader unfamiliar with Arabic is able, with diligence and patience, to spell out the meaning which a too faithful adherence to Arabic idiom may have left obscure in the translation. Where no notes are available and the reader has no access to any other aid in unravelling the meaning of such passages and phrases, he is apt to feel frustrated and to abandon the effort to penetrate to the true meaning of the Quran.

Yet, one appreciates the dilemma of the translator. If the original is not faithfully adhered to, even in the matter of idiom and style, the translator may be charged with taking liberties with the sacred text. Where explanatory notes are furnished the task of the reader is rendered laborious, and if he is unable to spare the time needed for the study of the notes he may feel his effort is tedious and unrewarding.

The Quran has been pronounced untranslatable by one of its best and most reverent translators who is gifted with an exceptional and most delicate faculty of transmuting Arabic and Persian poetry and prose into delightful English. His pronouncement is broadly true; but the effort must nevertheless be made. His own has produced an excellent translation, faithful and literal, which by the adoption of certain simple devices has made it comparatively easy to discover the meaning, so far as a translation is capable of conveying it. He has not given his translation that title but that does not in the least detract from its value.

However careful and meritorious a translation may be, it can only go a certain distance in helping to convey the meaning of a book so many-faceted and rich in meaning as is the Quran. The main burden of the effort needed for the understanding of the Quran must be borne by the reader himself. The translator's part is to make the bearing of that burden easy, attractive and rewarding. There are several ways of doing this. Explanatory notes are perhaps the most helpful way. But in the crowded pattern of today's life, few can afford the time needed to eke out the sense of every unfamiliar phrase through a study of voluminous explanatory notes, however illuminating. One of the urgent, inescapable needs of today is that the Quran be widely read, pondered and accepted as a guide. The values inculcated by it need to be put into effect in our daily lives at every level. This may be neglected only at direst peril. That is no longer hypothetical.

We find ourselves in the midst of the peril which is advancing from many directions at accelerated speed.

This handy volume is a humble and modest effort at making a beginner's study of the Quran a cheering, even an absorbing and profitable experience. The translation is strictly faithful in meaning to the text though it spells out, where it is inescapable, the inherent implications which would be obvious to one familiar with the language of the original and the context of the events referred to, but would escape those who do not possess that advantage. Even the Arabic idiom has been retained except where adherence to it would make the meaning elusive and difficult to discover. An attempt has been made to so arrange the paragraphs as to preserve the underlying continuity of the context.

All this is designed to encourage the reader to try to discover and arrive at the meaning through his own sustained effort. That which he discovers for himself will become a permanent possession, and to the degree to which it is absorbed and acted upon it will help to mould his life into a wholly beneficent pattern.

The Introduction is designed to serve as a key to the study of the Quran and should itself be carefully studied. The reader will find that it does not spell out anything in detail. It operates as a pointer for the reader's mind and beckons it on to an exercise, necessary and essential, for a profitable study of the Quran. By his study of the Introduction the reader will acquire some familiarity with the style, diction, the method of persuasion and the manner of reasoning of the Quran. He will find this helpful when he enters upon a study of the Quran itself.

To some degree the Introduction essays to fill the need that would be filled by explanatory notes. By equipping himself in advance with the help that the Introduction is designed to furnish him, the reader will be in a better position to grasp the meaning of the Quran as he proceeds with his study, than if he were to depend entirely upon a series of explanatory notes. He will already have trained himself to some degree for a meaningful study.

This study must in turn be pursued with the utmost attention and should be constantly repeated. To reap a full measure of benefit from it, the Divine Book must be wooed with the diligence, the devotion, the delicacy, the zeal, the reverence and the assiduity of the lover. The treasures of the Quran are inexhaustible. It endows most generously those who seek them with sincere persistence. An eminent divine and a great lover of the Quran has very truly said:

I compare not this Light with the light of the sun, for I perceive a hundred orbs bright as the sun revolving joyously around it.

It will be noted that every chapter of the Quran, with the sole exception of the ninth, which some commentators have surmised is a continuation of the eighth chapter, opens with the invocation: 'In the name of Allah, Most Gracious, Ever Merciful.' The invocation is part of the revelation and is numbered as the first verse of each chapter, the succeeding verses being numbered accordingly. This is the system followed in the Arabic text and the translation, and the references set out in the Introduction. As some editions and translations do not include the invocation in the numbering, their numbering of the verses, except in the case of the ninth chapter,

is generally one short of that followed here. The reader needs to keep this in mind for purposes of comparison.

Some chapters, for instance the second, third, seventh, eleventh to fifteenth, etc. begin with combinations of letters which follow immediately after the invocation. Commentators are not agreed upon their significance. The most acceptable explanation, which is offered on good authority and which has been adopted here, is that these are abbreviations of Divine attributes which are apposite to the subject matter of the chapter.

The Quran is verbal revelation and thus literally the Word of Allah. The reader needs to keep in mind that it is Allah speaking. The pronouns I, We, My, Ours, Ourselves, therefore, obviously refer to the Divine; but often He, His, Him are also used to indicate the Divine, and there is constantly a transition from the first person to the third and *vice versa*. The English usage of employing the capital letter for the purpose of indicating that the pronoun has reference to the Divine proves very helpful in this context. Nevertheless, in the beginning the reader needs to keep himself alert in the matter of this frequent transition and interchange between pronouns. Once he becomes familiar with the style of the Quran he will experience no difficulty in this behalf.

The Quran is extremely concise and is a masterpiece of condensation. It leaves a great deal to the intelligence of the reader, urges reflection and appeals constantly to the understanding. In the Introduction an effort has been made to induce in the mind of the reader the attitude that would help him to make the most of the translation. The translation itself is so patterned as to help the reader in his effort to penetrate to the true meaning of the text. It is of the utmost importance that urged on by his own eagerness, he should succeed mainly through his own effort in his quest. Once he is convinced how richly rewarding that quest can be, he will find a vast domain opening out before him for his profitable exploration. He will be taken by the hand, by Divine grace and mercy, and led into a universe of the spirit of unsuspected and exceeding charm and beauty.

For those of us who have been associated together in preparing the translation, it has been a sheer labour of love. We lay no claim to high scholarship or profound thinking. But we have had the good fortune of having access to unexceptionable sources upon which we have based ourselves. Where we have fallen short, the default is ours. We pray Allah for better and clearer guidance and an early opportunity of repairing our defaults. Should our effort prove helpful in leading any of our fellow beings to a better understanding and appreciation of Allah's greatest bounty bestowed upon man, our humble gratitude would be due to Him to Whom all praise is due, the Bestower of all bounties. We offer our sincere prayers in behalf of those upon whose works we have been privileged to draw throughout. May Allah, of His abundant grace, richly reward them. Amen.

Our last word is one of humble praise to Allah, Who nourishes, sustains and leads stage by stage towards perfection all the worlds, and we call down His blessings upon and offer the salutation of peace to His Messenger Muhammad, through whom mankind has been vouchsafed the vast Bounty and Glory, which is the Quran.

THE EDITORS

PREFACE TO THE THIRD EDITION

Translation is a difficult task of great delicacy, especially when the original is as rich and vast in meaning as Arabic. The difficulty is multiplied manifold in the case of a translation of the Quran, which being verbal revelation is the very Word of God, and whose meaning is limitless and inexhaustible (18.110; 31.28).

A translation, not being a commentary, is tied down to one rendering out of several possible ones, and the choice is not always an easy one. The context is very helpful in this behalf, but the reader should bear it constantly in mind that the translator's choice does by no means exclude alternative renderings, some of which might be even more apposite in a certain combination of circumstances, than the one selected by him.

The translation here offered normally adheres to the simple primary connotation of words which is easy of comprehension and is free from commentarial controversies. Yet on occasion, the context compels recourse to the secondary, rather than the primary, connotation of a word or phrase. Sometimes a word or phrase is encountered which conveys opposite meanings at the same time, and the context permits recourse to either. In such case two or more renderings are not only possible but may even be intended. The translator makes a choice, leaving it to the commentator to enlarge upon the different facets. Some illustrations might prove helpful.

The commandment with regard to the obligatory fast of Ramadhan lays down: 'Whoso from among you should be ailing or should be on a journey, shall complete the reckoning by fasting on a corresponding number of other days; for those who find fasting a strain hard to bear is an expiation, the feeding of a poor person, if they can afford it' (2.185).

The expression in the original which has been construed as a strain hard to bear (*yuteequnahu*) also connotes having the capacity for, depending upon whether it has reference to observing the fast or to feeding a poor person. The translation has to a certain degree adopted both, preferring the secondary, but equally valid, connotation to the primary one.

It is said of Abraham's wife that on learning of the doom of Lot's people: 'She too was perturbed, whereupon We conveyed to her the glad tidings of the birth of Isaac, and beyond Isaac of Jacob' (11.72). Here the original which has been construed as was perturbed (*dhuhakat*) also connotes smiled, but the context is compulsive that the secondary connotation, namely perturbation, must be preferred and that is the connotation adopted in the translation.

We read: 'So continue to admonish for admonition always helps' (87.10). The verse is equally capable of the construction: 'Continue to admonish where admonition should be helpful', but again the context almost demands the construction which has been adopted in the translation.

A wife and a husband are described as a garment for each other (2.188). It is, however, obvious to an intelligent reader that the expression garment has been used not in its literal sense but in its metaphorical connotation as some-

thing which is closest to the person wearing it and affords protection and is a means of adornment.

The Holy Prophet is commanded: 'Purify thy garments' (74.5). The expression for garments (*thayab*) also connotes companions or associates. Being mindful of the context, that is to say of the source of the command and the person commanded, the translation prefers the rendering: 'Purify those around thee'. For the same reason in the succeeding verse the commandment, the primary connotation of which is: 'Discard all impurity', has been rendered: 'Stamp out idolatry', thus preferring the spiritual rather than the material connotation.

There are many instances of an expression having been used in its various connotations in different contexts; for instance, the expression *deen* connotes judgment, judgment day, victory, government, decision, faith, religion, etc., and has been construed in accord with each context in which it has been employed. Similarly the expression *hudan* has been construed as connoting guidance as well as leading to the goal.

The expression which has been construed as: 'Observing prayer', (*yuqeemunas salat*) has several simultaneous connotations; for instance, performing Prayer with full concentration, performing Prayer in congregation, propagating the observance of Prayer among the community, observing Prayer in conformity with all the conditions laid down, safeguarding Prayer against every shortcoming, observing Prayer regularly without interruption, and so on. It is not, however, possible to include more than one rendering in the translation.

The expression *qatl* has also several connotations; for instance, murder, slaying, reducing the severity of something, forming a design to kill, moral ruin, boycotting etc.

In this new edition, the Introduction has been expanded to include three subjects at the end. Certain textual changes have been made in the translation in order to reinforce the meaning.

April, 1981

INTRODUCTION

THE REVELATION OF THE QURAN

The Quran is a record of the verbal revelation vouchsafed to Muhammad, the Prophet of Islam (on whom be peace) during a period of approximately twenty-two years at Mecca (610—622) and Medina (622—632). The arrangement of the text does not follow the chronological order of the revelation. The very first revelation was verses 2—6 of Chapter 96. The last Chapter revealed was Chapter 110.

When a verse or group of verses was revealed the Prophet announced the text of the revelation and indicated its place in the sequence of the Quran. It was memorised in the order of the sequence and was recited in the Prayer services and otherwise in that order. The Prophet himself was not conversant with reading and writing (29.49) but, when the assistance of those so conversant became available, he selected a half dozen of them as scribes for the revelation. As the revelation came he would send for one of them and dictate the text to him, and also proclaim it, so that it could be memorised forthwith. There were few facilities for recording the text and those available were of a primitive character, but those entrusted with the task managed to transcribe the text as best they could. The principal and the most reliable method of preserving the text was, however, to memorise it. Committing the text of the revelation to memory was considered a most meritorious activity and was obviously beneficial in many ways for the small but growing community of believers. With the increase in its members the number of those who could recite the entire text from memory also went on increasing. Today they are counted in hundreds of thousands, possibly in millions, and the number of those who can recite portions of the Quran from memory certainly exceeds a hundred million.

The memorising of the text of the Quran demands the utmost care and is achieved so painstakingly that strict accuracy is ensured. Once achieved it is preserved and safeguarded by dint of constant recitation.

As facilities for reproducing the text in manuscript, and later in print, became available the fullest advantage was taken of them, but this did not obviate the need of committing the entire text to memory in proper sequence. The easy availability of the text in writing only made it easier to commit it to memory. The accuracy of the written or printed text needs to be attested by at least two persons of good repute who can recite it from memory, and not the other way about.

MEANING OF QURAN

Quran means that which is read, recited, rehearsed. The very first revelation directed the Prophet (on whom be peace): 'Recite in the name of thy Lord Who created everything. He created man from a clot of blood. Recite,

for thy Lord is Most Beneficent, Who has taught by the pen, taught man that which he know not.' (96.2-6). The name Quran was bestowed upon the revelation by Allah (12.3; 43.4).

The very name is a grand prophecy, the continuous fulfilment of which is proof of the Divine authorship of the Book. The name Quran signifies that the Book would be widely read, recited and rehearsed through the ages in ever expanding regions; and thus has it been. It has continued to be read, recited and rehearsed *in the original*, that is to say, in the very words of the revelation, by many times the number of people who could have had access to any other revealed scripture in the original language of that scripture. This could not be achieved through any human contrivance: it could only be brought about by Divine design.

SAFEGUARDING OF THE QURAN

Another more explicit and even more striking prophecy is: 'Surely, We Ourselves have sent down this Exhortation, and We will most surely safeguard it.' (15.10). The safeguarding of the Exhortation comprises several aspects, the most important being the preservation of the integrity of the text of the revelation. In this context it must be borne in mind that the Quran was revealed piecemeal in the course of more than twenty years during the greater part of which the Prophet (on whom be peace) and the Muslims enjoyed little peace and tranquillity and were seldom free from anxiety of some kind or another. There was little literacy in Mecca, and only limited though steadily increasing literacy in Medina. The Prophet himself was not literate (29.49). Paper and other facilities for preserving a record with which we are familiar today were normally not available in the Central Arabia of the early seventh century. Nevertheless, the most thorough and critical research carried out by Western orientalists has established that the Quran is, word for word, exactly as Muhammad (on whom be peace) gave it out to the world as the revelation vouchsafed to him.

An equally vital aspect of the safeguarding of the Exhortation is that the language in which it is contained should continue in vigorous currency and should never fall into disuse.

It would not be enough for the text to be preserved intact if the means of access to it were rendered inadequate or obscure. We are familiar with the example of languages which, after having achieved luxuriant flowering and having produced marvellous literary masterpieces fell completely into disuse so that they became subjects of archaeological research and now only limited circles of savants are able to decipher and interpret such rare specimens as diligent search may succeed in rescuing from the ruins of ancient civilizations.

This has resulted from the natural process of evolution which serves to strengthen and to bestow an independent existence on dialects deriving from these languages as, for instance, Italian, French and Spanish, the rich and vigorous daughters of Latin which itself, having passed through a long period of drying up, is now withering like its sister, ancient Greek.

In the case of classical Arabic a totally different pattern is discernible. From the archaeologist's well-known epitaph of the fourth century, the

oldest extant specimen of written Arabic, through the flourishing literary pre-Islamic period with Imr-ul-Qais, Zuhair ibn Abi Salma, Aws ibn Hajar, on and on, through the transcendant glory of the Arabic language, the Exalted Quran, after the phenomenon of explosive domination during the centuries of the great and vast Islamic Empire until our own era, classical Arabic has always demonstrated, in its grammar and lexicography, an astonishing unity and vigour which could not be the result of any human contrivance.

Even during the deep slumber that oppressed the Islamic world for about five hundred years until the middle of the nineteenth century, no dialect or local tongue deriving from Arabic succeeded in developing itself to the dignity of a rival literary language. During these five centuries classical Arabic, the language of the Quran, remained aloof and venerated as a privileged repository and source of nourishment of enfeebled Islamic values. We are now witnessing an amazing process of rejuvenation and vigorous expansion of Arabic literature in which, far from yielding to some local dialect, the original, ever alive and now once more completely awake, spirit of the language which is the proud bearer of the Message of Allah, the Noble Quran, pours itself forth in literary jewels which are read, understood and appreciated over much larger areas than was the case fourteen centuries ago. This is part of the fulfilment of the Divine assurance of safeguarding the Exhortation. The avenues of access to it have always been wide open.

It must be recognized that there is no substantial deviation between the style and pattern of classical Arabic and those that characterize the living language that flourishes again in revived Islam, specimens of which may be enjoyed in the works of a galaxy of such modern writers as, to name only a few out of a host, Sulaiman-al-Bustani, Wali-ad-Din Yeghen, Jameel-al-Mudawwar, Aisha-at-Taimuriyya, Jurji Zaidan, Ilia Abu Madi and Ta Ha Husain.

THE QURAN AND PREVIOUS SCRIPTURES

The Quran affirms the truth of previous revelations. 'Surely, We sent down the Torah full of guidance and light' (5.45). 'We caused Jesus son of Mary to follow in their footsteps, fulfilling that which was revealed before him in the Torah; and We gave him the Gospel which contained guidance and light, fulfilling that which was revealed before it in the Torah, and a guidance and an admonition for the righteous.' (5.47) But it points out that previous revelations have suffered from interpolations and perversions at the hands of those whose duty it was to safeguard them (2.80, 3.79).

The Quran fulfils that which was revealed before it and also acts as a guardian over it; pointing out, where necessary, the perversion of its text or meaning by those who professed to follow it. 'We have revealed unto thee this Book comprising the truth and fulfilling that which was revealed before it of the Book, and as a guardian over it.' (5.49) 'People of the Book, there has come to you Our Messenger who unfolds to you much of that which you used to hide of the Book and he overlooks many of your defaults.' (5.16)

For instance, the Quran emphasizes the purity and righteousness of all Prophets, including all those mentioned in the Bible, thus rejecting as perversions and interpolations such passages in the Bible as could be construed as casting reflections on the purity, righteousness, sincerity or singleminded devotion of any of them. Abraham is held up as a model of virtue (16.121) in complete submission to the Lord of the worlds (2.132), a truthful person and a Prophet (19.42). Lot is described as one of the righteous upon whom God had bestowed wisdom and knowledge, and whom He admitted to His mercy (21.75, 76). Moses is declared to have been free from blemish (20.23). Of David it is said: 'He turned constantly to Us' (38.18). 'We bestowed upon him wisdom and decisive judgment' (38.21). He was God's vicegerent in the earth (38.27). Solomon is cleared of all suspicion of having swerved from the worship of the One True God (2.103; 27.45).

Mary, mother of Jesus, is referred to in the Quran with far greater reverence than in the Gospels. 'The angels said to Mary: Allah has exalted thee and purified thee and chosen thee from among all the women of thy time' (3.43). She is cited as an example for the believers in her obedience to Allah (66.13). Jesus was always gentle and dutiful towards her (19.33).

ORIGINAL SIN

The Quran does not countenance the idea of original sin, nor anything to which it has given rise. It stresses as fundamental the purity of 'the nature designed by Allah — the nature according to which He has fashioned mankind. There is no altering the creation of Allah. That is the everlasting religion; but most people know not' (30.31). Thus the function of religion is to assist man in fostering his inherent pure nature with which his Beneficent Creator has endowed him, to guide him along the straight path, to warn him of pitfalls and deviations and, should he slip or go astray, to show him how he may win back to grace.

This is illustrated in that which befell Adam and his wife. 'We commanded: Adam, dwell thou and thy wife in the garden, and eat plentifully therefrom wherever you will, but approach not this one tree, lest you be of the wrongdoers. But Satan caused them both to slip from their stand of obedience by means of that tree and thus drove them out of the state in which they were. Whereupon We decreed: Go forth; some of you are enemies of others, and for you there is in the earth a place of abode and provision for a time. Thereafter Adam learnt certain words of prayer from his Lord, and began to pray as he was taught. So He turned towards him with mercy; surely, He is Oft-returning with compassion towards His creatures and is Ever Merciful. We decreed: Go forth hence, all of you, but remember that if there comes to you guidance from Me, then whoso follows My guidance, on them shall come no fear nor shall they grieve; but such as disbelieve and reject Our Signs as false these shall be the inmates of the Fire; therein shall they abide' (2.36—40). 'They pleaded: Our Lord, we have wronged ourselves; and if Thou forgive us not and have not mercy on us, we shall surely be of the lost' (7.24). 'We indeed laid a commandment on Adam aforetime, but he forgot; yet We did not discover in him any deter-

mination to disobey' (20.116). 'Adam thus disobeyed his Lord and fell into error. Then his Lord chose him for His grace, and turned to him with mercy and guided him' (20.122, 123).

ATONEMENT AND REPENTANCE

No one can atone for another. 'Everyone's doings have We fastened firmly to his neck; and on the Day of Judgment We shall place before him a book which he will find wide open, and he will be told: Read thy record, thou art sufficient as a reckoner against thyself this day. He who follows the right way follows it to his own good; and he who goes astray, does it to his own loss. He who carries a responsibility cannot be relieved of it by another' (17.14—16). 'No one can bear the burden of another. If a heavily laden one should call another to carry his load, naught of it shall be carried by the other, even though he be a kinsman' (35.19). The only way is to turn to Allah in sincere repentance. He accepts repentance and forgives sins (40.4). 'He it is Who accepts repentance from His servants and forgives sins, and knows all that you do' (42.26). 'Whatever misfortune befalls you is in consequence of that which you practise. He overlooks many of your defaults' (42.31). 'Convey to them: O My servants who have committed excesses against your own selves, despair not of the mercy of Allah, surely Allah forgives all sins. He is Most Forgiving, Ever Merciful. Turn ye to your Lord and submit yourselves to Him before the punishment overtakes you and no one is able to help you' (39.54, 55).

'When those who believe in Our Signs come to thee, greet them with: Peace unto you. Your Lord has charged Himself with mercy, so that whoso among you does evil, in ignorance, and repents thereafter and amends, then He is Most Forgiving, Ever Merciful' (6.55). 'Surely, thy Lord is Most Forgiving, Ever Merciful towards those who do evil in ignorance and truly repent thereafter and make amends' (16.120).

'Allah would accept the repentance only of those who do evil in ignorance and then are quick to repent. These are they to whom Allah turns with mercy. Allah is All-Knowing, Wise. Repentance is not for those who continue in their evil courses until, when death faces one of them, he exclaims: I do now repent; nor for those who die disbelieving. It is these for whom We have prepared a painful chastisement' (4.18, 19).

Adam erred in ignorance, having been misled by Satan, and as soon as he discovered his error he repented. So his Lord turned to him in mercy and guided him and chose him for His grace (20.123).

ADAM AND SATAN

According to the Quran, Iblis was not an angel who fell from grace because he disobeyed the command of his Lord. Angels are a creation who always carry out the commands of their Lord and never disobey (16.51; 66.7). Iblis was the prototype of fiery-tempered arrogant men, who, because of his pride and arrogance, disobeyed the command of his Lord. His type is encountered in all climes, all ages and all guises. 'Call to mind when We

commanded the angels: Fall down prostrate along with Adam. They did so, but Iblis did not. He was one of the fiery-tempered arrogant ones, so he disobeyed the command of his Lord. Will you then take him and his progeny, all of whom are your enemies, for friends instead of Me? Evil is this exchange for the wrongdoers' (18.51).

Adam was not the first man. He was the first whose faculties had been developed to a degree that he could become the recipient of revelation. In that capacity he was appointed God's vicegerent on earth (2.31) and was instructed in elementary social values (20.119, 120). The foundation of human society was thus laid. But pride and arrogance prompted opposition to Adam, God's vicegerent. 'Call to mind when thy Lord apprised the angels: I am about to create man from clay; so when I have brought his faculties to perfection, and have breathed into him of My Spirit, fall ye down in submission to him. The angels submitted, all of them together, but Iblis did not. He behaved arrogantly, and he was of the disbelievers. Allah demanded of him: Iblis, what hindered thee from submitting to one whom I had created of My own power? Art thou too proud, or dost thou fancy thyself as being too exalted? Iblis replied: I am better than he. Me hast Thou created of fire and him hast Thou created of clay' (38.72—77).

MEANING OF JINN

The word jinn has been used in the Quran in diverse connotations. When used in juxtaposition to man, it connotes a class or group who consider themselves distinct from or above the ordinary run of people. The root of the word connotes that which is covered up; hence, those who for any reason, birth, wealth, rank, dignity, office, skill, power, authority, strength or the like would have a tendency to regard themselves as superior to and to withdraw themselves from the society and companionship of their less-favoured fellows. For instance, the aristocracy vis-a-vis the commonalty, the patricians vis-a-vis the plebeians, the rich vis-a-vis the poor, the affluent vis-a-vis the indigent, the skilled vis-a-vis the unskilled. Where this situation continues over a period the favoured class or group develops a sensitiveness concerning that which it regards as its position or its privileges. Any change affecting these is viewed as a threat and is resented. Resentment may flare up and manifest itself in fiery outbursts of temper.

Divine guidance is treated as a challenge by such a class or group which considers itself above such guidance. This sparked Satan's disobedience to the Divine Command to submit to Adam, God's vicegerent (2.31). He sought to justify it by asserting his superiority over Adam whose nature had been moulded like clay to receive the Divine impress, while Satan and his ilk had cultivated fiery, arrogant tempers and considered submission a humiliation. They were not humble like Adam, but creatures of hot wind (15.27, 28) and fierce blasts (55.15, 16).

The opponents of Prophets are described as Satans from among men and jinn, meaning rebellious ones from among men, high and low (6.113) and the mission of Prophets is directed towards the company of jinn and men meaning men big and small (6.131). If men and jinn (i.e. all men, high and low) combined together to produce the like of this Quran, they would not

be able to produce the like thereof, even though they all combined in the effort (17.89).

'Of the people, high and low (jinn and men) created to be recipients of Our mercy, many are headed for hell. They have hearts but they do not use them for understanding, they have eyes but they do not use them for seeing, and they have ears but they do not use them for listening. They are like cattle; only more astray. They are utterly heedless' (7.180). 'Allah will say to them: Enter into the Fire along with groups of men high and low (jinn and men) who passed away before you' (7.39). 'The disbelievers will say: Lord, show us those from among the jinn and men who led us astray that we may trample them under foot and reduce them to an abject condition' (41.30).

Solomon's hosts comprised gentiles (jinn), natives (men) and saintly people (birds) formed into companies (27.18). Foreign experts (jinn) who were subject to his authority worked for him and fashioned whatever he desired: palaces, statues, basins as large as reservoirs, huge cauldrons (34.13, 14). A powerful chieftain is called jinn (27.40).

The jinn mentioned in 46.30 and in 72.2 were a party of men who happened to listen on one occasion to the Holy Prophet reciting the Quran one night during his return journey from Taif to Mecca and another party who came and talked to him and reported their impressions to their people when they returned home.

MEANING OF THE FATIHAH

The last word can never be said on the Quran. Like the universe it is limitless. It is rich beyond compare and counting. Take the seven concise verses of the Fatihah alone, which has been called the Quran in Brief. Most eminent and profound students of the Quran have, time after time, declared that every reading of the Fatihah reveals richer and more profound truths. Even a cursory reading of it enriches and uplifts mind and soul and opens the prospect of communion with one's Maker.

The Fatihah illustrates several characteristics of the Quran of which it is a Divine Summary and Foreword. Some concept of its exalted purpose may be formed even in a first reading in translation by a beginner. It begins with the name of Allah. Then follow two of the principal Divine attributes: Rahman and Rahim. Rahman has been translated Most Gracious. Its connotation is that aspect of Divine grace which manifests itself in providing all that may be needed before the need arises and without any action or effort on the part of the beneficiary; for instance, all that sustains, supports, strengthens and enriches life at every stage. The mere mention of the attribute opens up unending vistas of multifarious and limitless Divine bounties which stagger the imagination and fill and overpower the mind with deep and humble gratitude.

Rahim has been translated Ever Merciful. It connotes that aspect of Divine mercy which manifests itself through investing righteous action with beneficent results, far and away beyond the strict scope of the action itself. 'If there be a good deed, He multiplies it and bestows from Himself a great reward' (4.41).

Thus at the very threshold of his study of the Quran the student is ushered into the Presence, as it were, of his Maker, is made aware of His name and is reminded of His boundless grace and mercy. His mind subdued and overflowing with gratitude and adoration, he is eager to proceed. He is now ready to affirm: The plenitude of every type of praise is due to Allah alone, Who is the Rabb of (i.e., has brought into being, nourishes, sustains and leads stage by stage towards perfection) all the worlds, the Rahman, the Rahim, Master of the Day of Judgment. Being now reminded of two more Divine attributes, he begins to feel that he is within the orbit of operation of all those attributes and is encouraged to submit his supplication to the Divine Majesty direct, to the revealed Presence, rather than to the merely believed One.

From the use of the third person he boldly turns to the more familiar second person, for gratitude and adoration have now been transmuted into overpowering love. His devoted homage is rendered: Thee alone do we seek to worship! Having given expression to the yearning that is gripping his soul, he realizes his own emptiness, his inadequacy, his ignorance, his utter helplessness. Where can he find the help, the knowledge, the guidance, the strength needed to enable him to worship the Lord of the worlds? The help must also be sought from Him, for He is the Rahman, the Gracious, the Beneficent. At once then he supplicates: Thee alone do we beseech for help!

He is eager now, as it were, to be taken by the hand and to be led along the path that would lead him to the object of his worship, to the fulfilment of the yearning of his soul. He realizes that the treading on that path is the worship of the Lord of the worlds. 'Worship Me alone, that is the right path' (36.62). As Jesus also taught: 'Verily, Allah is my Lord and your Lord; so worship Him. That is the straight path' (3.52; 19.37; 43.65). So he implores: Guide us along the straight path. He knows that treading along that path would call for effort on his part. He is ready to put it forth relying on the Rahim to bless it and make it fruitful.

He is anxious that at the end of the journey he should find favour with the Master of the Day of Judgment. So he supplicates that the path he treads should prove to be the path trodden by those 'on whom Thou hast bestowed Thy favours, those who have not incurred Thy displeasure, and those who have not gone astray' (1.7).

The Fatihah is the principal prayer offered in each *raka'a* of the five daily Prayer services and in every *raka'a* of the voluntary prayers. It is also recited several times a day on other occasions. Thus during every hour of the day and night this divinely taught hymn of adoration, glorification and supplication rises from millions of humble hearts around the globe to the footstool of Allah, the Lord of the worlds, Most Gracious, Ever Merciful, Master of the Day of Judgment.

SOME CHARACTERISTICS OF THE QURAN

Even with the best translation available a student of the Quran must bring certain qualities to his study if he is to derive real profit from it. The two most important are reverence and humility. The Quran claims to be the Word of God. A non-Muslim reader may not accept this, but he must

keep it in mind and must respect it, failing which he will gain nothing by his study except frustration. The Quran reacts towards one who studies it according to his own attitude towards the Quran. If he starts with the assumption that it is a fabrication, his study will avail him nothing except to confirm his preconceived bias. A student must free his mind from all prejudice and be sincerely eager to learn and to appreciate.

A seeker should expect wisdom from Allah and should maintain an attitude of reverence (71.14). The Quran expects understanding and reflection and an open mind from one who seeks to derive benefit from it (47.25). It respects the intelligence of the reader and assumes that he will exercise it. It is full of metaphors, similes and illustrations of various types. It draws attention repeatedly to natural phenomena and argues from the physical and material to the moral and spiritual.

Repeated attention is drawn to this feature of the Quran. 'We have expounded in this Quran every type of illustration for the people' (30.59). 'We have expounded for mankind all things necessary in this Quran but most people adhere obstinately to disbelief' (17.90). 'We have, indeed, expounded all necessary things in diverse ways in this Quran for the benefit of mankind but man is most contentious' (18.55).

It may be helpful to set out a few of these illustrations so that the student may become familiar with this feature of the Quran and may learn to reflect upon and draw full benefit from it.

'The case of those who spend their wealth in the cause of Allah is like that of a grain of corn, which grows seven ears, and in each ear there are a hundred grains. Allah multiplies it even more for whomsoever He pleases. Allah is Lord of vast bounty, All-Knowing' (2.262).

'O ye who believe, render not vain your alms by reproaches and injury, like one who spends his wealth to be seen of people, but believes not in Allah and the Last Day. His case is like that of a smooth rock covered with earth, on which heavy rain falls and washes it clean, leaving it bare and hard. Such people shall not secure for themselves aught of that which they earn. Allah guides not the disbelieving people. The case of those who spend their wealth to seek the pleasure of Allah and to gain inner strength is like that of a garden on elevated ground, on which heavy rain falls so that it brings forth its fruit twofold. Even if heavy rain does not fall on it, a light shower suffices. Allah sees well that which you do' (2.265, 266).

'Would any of you desire that having a garden of date-palms and vines with streams flowing beneath it, which brings forth for him all kinds of fruit, he should be stricken with old age when his children are small, and a fiery whirlwind should sweep through his garden consuming it all? Thus does Allah make His Signs clear to you that you may reflect' (2.267)

'That which they spend in pursuit of the life of this world is like a biting frosty blast which smites the harvest of a people who have wronged themselves and utterly destroys it. Allah does not wrong them; they wrong themselves' (3.118).

'The life of this world is like water that We send down from the clouds, then the vegetation of the earth, of which men and cattle eat, mingles with it and the earth is embellished and looks beautiful, and its owners believe they are its complete masters; then by day or by night Our command comes to it and We convert it into a mown-down field, as if nothing had

existed there the day before. Thus do We expound the Signs for a people who reflect' (10.25).

'He alone hears prayer. Those on whom they call beside Him do not respond to them at all. Their case is like that of one who stretches forth his two hands toward water that it may reach his mouth, but it reaches it not. The prayer of the disbelievers is in vain' (13.15).

'We have expounded for mankind everything in this Quran that they may take heed; a Quran expressed in clear language wherein there is no deviation from the truth, that they may become righteous. Allah sets forth the case of a man belonging to several partners who are at odds with one another, and of another who belongs wholly to one man. Are the two in equal case? All praise belongs to Allah, but most of them know not' (39.28—30).

'Allah draws attention to the case of a person who is owned by another and has no power over anything, and the case of one whom We have provided with a fair provision from Ourselves, and he spends thereof both secretly and openly. Can they be equal? All praise belongs to Allah, but most of them know not. Allah also calls attention to the case of two men: one of them is dumb, having no capacity to achieve anything, and is a burden on his master; whithersoever he sends him, he brings back no good. Can such a one be the equal of him who enjoins justice and follows the straight path?' (16.76, 77)

'He sends down water from the sky, so that valleys begin to flow according to their capacity and the flood carries swelling foam on its surface. In the same way foam comes up from that which they heat up in the fire for the purpose of making ornaments or articles of domestic use. Thus does Allah illustrate truth and falsehood. The foam passes off like froth, and that which benefits people stays on in the earth'. (13.18)

'The works of those who deny their Lord are like ashes on which the wind blows fiercely on a stormy day. They shall not be able to avail of any portion of that which they seek to earn. That, indeed, is utter ruin' (14.19).

'Listen, O people, carefully to this illustration. Surely, those on whom you call instead of Allah cannot create even a fly, though they should all combine together for the purpose; and if a fly should snatch away anything from them, they cannot recover it therefrom. How helpless is he who calls on them and how helpless are those on whom he calls! They have not a true concept of Allah's attributes. Surely, Allah is Powerful, Mighty' (22.74, 75).

'The case of those who take helpers beside Allah is like the case of the spider who builds itself a house; but the frailest of all structures is the house of the spider, if they but knew. Surely, Allah knows whatever they call upon beside Him. He is the Mighty, the Wise. These are illustrations that We set forth for people, but only those who possess knowledge comprehend them' (29.42—44).

'Allah is the Light of the heavens and of the earth. His light is as if there were a lustrous niche, wherein is a lamp contained in a crystal globe, the globe as bright as a glittering star. The lamp is lit with the oil of a blessed tree, an olive, neither of the east nor of the west. The oil would well-nigh glow forth even though no fire were to touch it. Light upon light! Allah guides to His light whomsoever He wills. Allah sets forth all that is needful for the people. Allah knows all things well' (24.36).

'The deeds of those who disbelieve are like a mirage in a wide plain. A thirsty one imagines it to be water until, when he comes up to it, he finds it to be nothing, and he encounters Allah near him, Who then pays him his account in full. Allah is swift at reckoning. Or their deeds are like thick darkness spread over a vast and deep sea, the surface of which is agitated by waves rolling upon waves, above which are clouds; layers of darkness, one upon another, so thick that when a person holds out his hand he can hardly see it. For him whom Allah grants no light there is no light at all' (24.40, 41).

PIECEMEAL REVELATION OF THE QURAN

The Quran was revealed piecemeal, under Divine design, so as to provide for the needs of each situation as it arose, and yet to prove adequate in all unforeseen contingencies. The first need was to create faith in the Creator, the One, the Supreme, the All-Powerful, the Mighty, the Wise, the Gracious, the Merciful, the All-Knowing, the All-Aware, the Forgiving, the Compassionate. For this purpose the early revelations abound with recitals of Allah's Signs, designed to create and strengthen faith. Yet embedded in them are Signs for later generations in the shape of grand prophecies, many of which have found fulfilment during the course of the centuries; some are in the course of fulfilment in our own age and several are awaiting fulfilment, though indications of their early fulfilment are already being manifested.

Along with all this the values to be established as the basis of the new culture were being attended to, and portions of the law began to be revealed. The individual, the community, and even the State, the last still a subject of prophecy and Divine promise, were being taken care of. All this was proceeding simultaneously, but necessarily piecemeal. The disbelievers taunted and jeered at this which seemed to them a haphazard method. 'The disbelievers object: Why was not the Quran revealed to him all at once? It is revealed progressively that We may strengthen thy heart therewith. We have arranged it in the best form. Whenever they raise an objection, We refute it with a firm argument, and We provide thee with an excellent explanation' (25.33, 34).

After the emigration to Medina a host of new problems arose and detailed commandments and regulations concerning these were revealed. Many of these related to statecraft, administration, intercommunal and international relations and problems. But always beyond the immediate and proximate problem and purpose was the transcendent objective to strengthen faith in and reliance upon Allah, to foster beneficent relations between individuals and groups and to weld mankind into a true brotherhood. Everything else was subordinated to that purpose and contributed to it. In a study of the Quran that purpose must always be kept in view.

INTERPRETATION OF THE QURAN

If that is adhered to, it will be found that the Quran provides its own interpretation and is a sure guide in that as in every other respect. Once a fundamental law is stated, that law will hold (33.63; 35.44; 48.24). Any

statement which may appear to be in conflict with it must be subject to explanation or interpretation. For instance: 'There is no altering the creation of Allah' (30.31) is fundamental. Yet we read: 'You have surely known the end of those from amongst you who transgressed in the matter of the Sabbath, in consequence of which We condemned them: Be ye apes, despised' (2.66). Or, 'They are those whom Allah has cast aside and on whom His wrath has fallen and of whom He has made some as apes and swine who worship the Evil One' (5.61). It should be obvious that apes and swine in these verses mean people having their qualities.

Again: 'It is an inviolable law for a township that We have destroyed that they shall not return' (21.96). 'When death comes to one of them, he implores: Lord send me back that I may act righteously in the life that I have departed. Indeed not. Those are but words that he utters. Behind them is a barrier until the day when they shall be raised up again' (23.100, 101): Thus it is a fundamental law that those who depart this life do not come back here. In 2.260, the context makes it clear that Allah caused a man to sleep and in his dream revealed to him events spread over a hundred years. In the verse that follows (2.261), Abraham's request: 'Lord, show me how dost Thou bring the dead to life' has reference to the revival or renaissance of a people spiritually dead and not to the return to this life of those who have departed this life. Whenever coming to life is mentioned it means life Hereafter, or spiritual revival of those who have not yet departed this life. 'O ye who believe, respond to Allah and the Messenger when he calls you that he may bring you to life' (8.25). 'Can he who was as dead and We gave him life and appointed for him a light whereby he walks among people, be like one who is, as it were, in utter darkness whence he can by no means come forth? In like manner have the doings of the disbelievers been made to seem fair to them' (6.123).

Once the fundamental commandments and directions are clearly grasped, there will be little difficulty in discovering the key that would help to unravel that which at first sight might appear to demand an explanation or to need adjustment.

For instance: 'Permission to fight is granted to those against whom war is made, because they have been wronged, and Allah indeed has the power to help them. They are those who have been driven out of their homes unjustly only because they affirmed: Our Lord is Allah. If Allah did not repel the transgression of some people by means of others, cloisters and churches and synagogues and mosques, wherein the name of Allah is oft commemorated, would surely be destroyed. Allah will surely help him who helps His cause. Allah is indeed Powerful, Mighty. If We establish these persecuted ones in the earth, they will observe Prayer and pay the Zakat and enjoin good and forbid evil. With Allah rests the final issue of all affairs' (22.40—42). 'Fight in the cause of Allah against those who fight against you, but transgress not. Surely, Allah loves not the transgressors. But fight them not in the proximity of the Sacred Mosque unless they fight you therein. Should they fight you even there, then fight them. Such is the requital of the disbelievers. Then if they desist surely Allah is Most Forgiving, Ever Merciful. Fight them until all aggression ceases, and religion is professed for the pleasure of Allah alone. If they desist, then be mindful that no retaliation is permissible except against the aggressors' (2.191—

194). If during the progress of hostilities the enemy should show an inclination towards a truce or making peace, 'do thou incline towards it also, and put thy trust in Allah. Surely, it is He Who is All-Hearing, All-Knowing. Should they design to deceive thee, then surely Allah is sufficient for thee as Protector' (8.62, 63).

Here is thus a complete code on war. Fighting is permitted only to repel aggression, more particularly in defence of freedom of conscience. Should the enemy desist, all hostilities must stop. If he should be inclined to make a truce, advantage should be taken of it to put a stop to the fighting. In fact aggressive war is a harmful activity which imposes an obligation to fight in defence. But fighting must be stopped as soon as the enemy affords the opportunity of doing so. 'Whenever they kindle a fire to start a war, Allah puts it out. They strive to create disorder in the land and Allah loves not those who create disorder' (5.65).

There are numerous commandments and regulations concerning war, the due discharge of the obligation to fight when it should arise, precautions relating to security, alertness towards the fifth column, keeping the enemy at arm's length during hostilities, the granting of asylum and a host of connected matters. But they are war regulations and are all subject to the overriding conditions and limitations set out above, which are fundamental and imperative. Any doubt or seeming discrepancy that may arise concerning any of them as, for instance, 'O ye who believe, do not make friends with My enemy and your enemy. You send them messages of affection, while they disbelieve in the truth that has come to you and call out the Messenger and yourselves to battle solely because you believe in Allah, your Lord' (60.2) is resolved by relevant directions like: 'It may be that Allah will bring about amity between you and those of them with whom you are at enmity. Allah has the power; Allah is Most Forgiving, Ever Merciful. Allah does not forbid you to be kind and to act equitably towards those who have not fought you because of your religion and who have not driven you forth from your homes. Surely, Allah loves those who are equitable. Allah only forbids you that you make friends with those who have fought against you because of your religion, and have driven you out of your homes, and have aided others in driving you out. Whoso makes friends with them, those are the transgressors' (60.8-10).

Carrying out of treaty obligations is imperative (2.178; 17.35), even overriding the obligation to go to the help of those persecuted on account of their faith (8.73). Should it be established that the other party to a treaty is bent upon treachery, the treaty may be repudiated on terms of equality which occasion no prejudice to the other side (8.59).

SEQUENCE OF THE QURAN

The Quran is most concise and also multi-faceted, and makes a constant demand for intelligent reflection (4.83; 38.30). Failure to exercise that faculty has sometimes led to the hasty but utterly erroneous conclusion that there is little order in the sequence of the Quran. In fact those who reflect upon and seek to discover an order in the sequence of the Quran are richly rewarded and discover not one order but a multiplicity of satisfying

and revealing orders in the sequence and juxtaposition of its verses and chapters, depending upon the character of the quest on which they are embarked. In this regard also the Quran is like the universe. To the roving eyes of a casual thoughtless observer, a landscape he traverses may present a succession of glimpses of natural beauty, but he may fail to discover any order in them. To the trained and practised eyes of a geologist, a botanist, a herbalist, a soil expert, a painter, the same landscape would present a galaxy of diverse and yet co-ordinated orders. There is perfect harmony in the universe, there is neither incongruity nor discord (67.4, 5). The same is the case with the Quran. There is no incongruity or discord.

The Fatihah is an excellent example of orderly sequence.

In the name of Allah, Most Gracious, Ever Merciful.

All types of perfect praise are
due to Allah alone, the Lord of
all the worlds;
The Rahman;
The Rahim;
Master of the Day of Judgment;

Thee alone do we worship;

Thee alone do we implore for help;
Guide us along the straight path;
The path of those on whom Thou hast
bestowed Thy favours, those who have
not incurred Thy displeasure, and those
who have not gone astray.

That is the supplication: Guide us along the straight path. The opening verses of the next chapter furnish the response: 'This is the Perfect Book: in that there is no doubt; it is a guidance for the righteous, who believe in the unseen, observe Prayer, and spend out of whatsoever We have bestowed upon them; and who believe in that which has been revealed to thee, and in that which was revealed before thee, and have firm faith in that which has been foretold and is yet to come. It is these who are firmly grounded in the guidance that has come from their Lord, and it is these who shall prosper' (2.2-6).

PURPOSE OF THE QURAN

The purpose of the Quran is to furnish guidance to mankind so that they may be led along the path that would bring them to their Maker in a state of complete submission to Him, thus fulfilling the purpose of their own creation. 'This is a Book that We have revealed to thee that thou mayest bring mankind out of every kind of darkness into the light, by the command of their Lord, to the path of the Mighty, the Praiseworthy Allah, to Whom belongs whatsoever is in the heavens and whatsoever is in the earth' (14.2, 3). For that purpose it draws attention to every type of phenomenon and thereby reveals vast treasures of profound truths, but all this is in pursuit of its appointed purpose, and must be viewed and appreciated in that context.

For instance, the Quran makes numerous statements based on historical fact to emphasize different aspects of the guidance it sets forth, but it is not a book of history. It draws attention to stages of creation of the universe

(21.31) and of man (71.15; 32.8; 40.68) but it is not a treatise on cosmology or on the origin of species. 'He is the One Who created the night and the day, and the sun and the moon, each gliding along its orbit' (21.34). 'He has constrained to your service the sun and the moon, both carrying out their functions incessantly' (14.34). 'He created the sun and the moon and the stars, all made subservient to man by His command. Hearken, His is the creation and its regulation. Blessed is Allah, the Lord of the worlds' (7.55). 'He has constrained to your service the night and the day and the sun and the moon; and the stars too have been constrained to your service by His command. Surely, in all this there are Signs for a people who make use of their understanding' (16.13). Yet the Quran is not a primer on astronomy. It makes reference to the operation of the law which revives the dry earth through rain (7.58) and to the wonderful system through which the supply of sweet and salt water is maintained in rivers and oceans (25.54; 35.13) but it is not a manual of meteorology or hydraulics.

'He it is Who has constrained the sea to your service that you may eat fresh sea-food therefrom, and may take out therefrom articles that you wear as ornaments. Thou seest the vessels ploughing through it that you may voyage across the oceans seeking His bounty and that you may be grateful' (16.15). Yet it is not a volume of oceanography, nor a guidebook on pearl fishing or deep-sea fishing.

'We created man from an extract of clay; then We placed him as a drop of sperm in a safe depository; then We fashioned the sperm into a clot; then We fashioned the clot into a shapeless lump; then out of this shapeless lump We fashioned bones; then We clothed the bones with flesh; then We developed it into a new creation. So blessed be Allah the Best of Creators' (23.13—15). This was revealed close upon fourteen centuries ago, and yet the Quran is not a work on obstetrics.

It mentions that David and Solomon were taught the process of smelting iron and copper (34.11—14), and this has recently been confirmed by the discovery of the site of the furnaces and the system employed for the purpose, but the Quran does not treat of metallurgy. It warns that flourishing ancient civilizations, very much more advanced than that of Central Arabia of the early seventh century of the Christian era, were destroyed in consequence of the disobedience and wrongdoing of the people (30.10) and the discovery of their remains in different parts of Arabia and of the rest of the earth has supplied confirmatory proof, but the Quran is no archaeological tome. It states that when the Pharaoh who pursued Moses and the Israelites was about to be overwhelmed by the rising tide and beseeched God for mercy, he was told his last-minute repentance could not avail him, but that: 'We will grant thee a measure of deliverance by preserving thy body this day that thou mayest serve as a Sign for those who come after thee' (10.93). This was confirmed by the discovery of his body in 1909. But the Quran is not concerned with Egyptology. The prophecies contained in the Quran continue to be fulfilled in every age. All this is in support of the purpose of the Quran set out above.

REQUISITES FOR STUDY OF THE QURAN

The Quran, being the Word of Allah, is all purity, and demands from those who would seek to penetrate to its deeper meaning purity of thought, action, motive and design (56.80). The greater the purity of a student of the Quran, the deeper and clearer will be his grasp and understanding of its meaning. This too is proof of its Divine authorship. Purity of thought, action and motive is not a prerequisite for full understanding and appreciation of any work on, or of, any branch of art or science. But it is a prerequisite of a wholly profitable study of the Quran, for the portals that guard its inner meaning and significance will suffer and yield only to the purest approach and touch. This is no mystery; its truth has been attested numberless times down the corridor of the centuries.

An indispensable requisite for a profitable study of the Quran is prayer. He who seeks to discover the true meaning and purport of the guidance contained in the Quran cannot afford to neglect supplicating its All-Knowing Author for enlightenment (40.61; 29.70).

METHOD OF PERSUASION OF THE QURAN

The Quran adopts the most persuasive way of leading people, step by step, towards the highest grades of virtue and beneficence. The method adopted by it fills the heart with a deep appreciation of the concern of the Creator for His creatures, and predisposes one to respond with eager devotion and deep love.

'The recompense of an injury is a penalty in proportion thereto, but whose forgives and effects a reform thereby, his reward is with Allah. Surely, He loves not the wrongdoers. No blame attaches to those who exact due retribution when they are wronged; blame attaches only to those who wrong others and transgress in the earth without justification. They will have a painful chastisement. But the wronged one who endures with fortitude and forgives, achieves a matter of high resolve' (42.41—44).

'You will surely be tried in respect of your possessions and your persons and you will surely hear many hurtful things from those who were given the Book before you and from those who set up partners with Allah; but if you endure with fortitude and restrain yourselves, that indeed is a matter of strong determination' (3.187).

'If you desire to exact retribution, then adjust the penalty to the wrong you have suffered; but if you endure with fortitude, that surely is best for the steadfast. Do thou endure with fortitude and thou canst do so only with the help of Allah; and grieve not for them, nor feel distressed because of their plottings. Surely Allah is with those who restrain themselves and those who are benevolent' (16.127—129).

'Those who spend in prosperity and adversity, who control their tempers when they are roused and who overlook people's faults (and Allah loves the benevolent) and those who, when they commit an indecency or wrong themselves, call Allah to mind and implore forgiveness for their sins (and who can forgive sins except Allah?) and do not persist knowingly in that of which they have been guilty shall have as their reward forgiveness from

their Lord, and gardens beneath which rivers flow, wherein they shall abide. Excellent is the reward of those who work righteousness' (3.135—137).

To forgive, when in anger, is a positive virtue (42.38); and so is the overlooking of a default or injury. 'Whether you make public a good deed or perform it secretly, or pardon a wrong, Allah is surely very Forgiving and determines the measure of everything' (4.150). 'If you forbear and forgive and pardon, then surely, Allah is Most Forgiving, Ever Merciful' (64.15). To withhold beneficence in consequence of some default of the beneficiary may in turn disentitle the withholding benefactor from becoming the recipient of Divine grace and mercy. 'Let not those who are possessed of means and plenty resolve to withhold their bounty from the kindred and the needy and those who have migrated from their homes in the cause of Allah, because of some default on the part of the recipient. Let them forgive and forbear. Do you not desire that Allah should forgive you? Allah is Most Forgiving, Ever Merciful' (24.23).

When a loan is taken the date of repayment should be agreed upon. If on the due date 'the debtor be in straitened circumstances, then grant him respite in respect of the repayment of the capital sum, till a time of ease. But if, in such a case, you remit the capital sum also as charity, it will be the better for you, if you only knew. Be ever mindful of the day when you shall be made to return to Allah; when every one shall be paid in full that which he has earned, and they shall not be wronged' (2.281, 282).

Prisoners of war are to be released as a favour or in return for ransom (47.5). Those who desire to pay off their ransom from their earnings may be given a writing to that effect, and they should be helped to secure their freedom 'with a portion of the wealth of Allah which He has bestowed upon you' (24.34).

GRADATION OF MORAL VALUES

Indeed a perfect gradation of moral values has been prescribed. 'Allah enjoins justice and benevolence, and graciousness as between kindred; and forbids evil designs, ill behaviour and transgression. He admonishes you that you may take heed' (16.91). On the negative side, not only must every kind of trespass against person, property and honour be eschewed; but unmannerly behaviour and evil thoughts and designs must also be guarded against. On the positive side, it is not enough to be just; that is, to return good for good and to exact only proportionate retribution for a wrong suffered. He who seeks the pleasure of Allah must be benevolent; that is, he must render good without any thought of return, and forgive wrongs and injuries till beneficence towards fellow beings becomes part of his nature and flows out of him as naturally as affection for close kindred. A brief admonition comprising a whole philosophy of conduct!

REASONING OF THE QURAN

For every commandment and every prohibition, in support of every claim and every refutation the Quran furnishes reasons that satisfy the intellect, enlighten the mind, strengthen faith and generate the motive power for

action in conformity to its teachings. The Quran is guidance for mankind, comprising clear proofs of guidance and discriminating between truth and falsehood (2.186).

It affirms: Allah is the Creator of all things; and follows up the affirmation immediately with the proof: He is the One, and the whole of creation is under His complete control. Are there any partners of Allah who have created the like of His creation so that the two creations appear alike? (13.17)

The disbelievers called the Holy Prophet a madman. The Quran affirmed: By the grace of thy Lord, thou art not a madman; and set forth the proof:

(a) The pen and the inkstand and whatever is written therewith will affirm the wisdom of that which is being revealed to thee. How could such consummate wisdom be revealed to a madman?

(b) A madman's actions are arbitrary and futile. Thy efforts shall lead to the spiritual rebirth of mankind, and thou shalt have an unending reward here and Hereafter. Witness, for instance, that in response to the Divine command (33.57) millions of people call down upon the Holy Prophet, several times in the course of each day, Allah's blessings and offer him the salutation of peace.

(c) A madman's conduct is erratic and is not regulated by any set of values. In contrast, thou dost illustrate in thy conduct high moral excellences.

(d) Events will soon show which of you, thou or thy opponents, are afflicted with madness.

All this is very succinctly but very clearly set out (68.2--7).

"They allege Allah has taken unto Himself a son. Holy is He! On the contrary, to Him belongs all that is in the heavens and in the earth; to Him are all obedient. Originator of the heavens and the earth, when He determines the coming into being of a thing, He says concerning it: Be! and it is' (2.117, 118).

What need has Allah of a son? He is Holy and free from all weakness and defects, including the contingency of death. He needs not a son to take His place. Everyone and everything belongs to Him and is obedient to Him and under His control. That which belongs to Him cannot be His equal. That which is obedient to Him and is under His control cannot rebel against His authority. No one can, therefore, aspire to equality with Him, nor would He need a helper to subdue such an aspirant. He is the Originator of the heavens and the earth; the sole Creator of the universe. He needed not a son to assist Him in the creation of the universe. Whatever He decrees is carried into effect. He needs no son to assist Him in the governance of the universe.

"They say: Allah has taken unto Himself a son. Holy is He. He is Self-Sufficient. To Him belongs whatsoever is in the heavens and whatsoever is in the earth. You have no authority in support of that which you allege. Do you, then, say that concerning Allah of which you have no knowledge?" (10.69) Being Self-Sufficient Allah needs no son as helper. Those who assert Allah has taken unto Himself a son can cite no reason or argument in support of their assertion. Some of them may be misled by expressions like 'son of God' in earlier scriptures, but as those scriptures clearly affirm the unity of God they should realize that such expressions are used metaphorically. Their failure to realize this is evidence of their lack of knowledge.

To insist upon Allah having a son in any but a purely spiritual or metaphorical sense, is to insist upon an utter incongruity and impossibility. They have appointed partners of Allah, out of the jinn, whereas He has created them; and they falsely attribute to Him sons and daughters without any knowledge. Holy is He and exalted far above that which they attribute to Him. Originator of the heavens and the earth! How can He have a son when He has no consort, and He has created everything and has full knowledge of all things. That is Allah, your Lord; there is no god but He, the Creator of all things; so worship Him alone. He is Guardian over everything. Eyes cannot reach Him, but He manifests Himself before the eyes. He is the Imperceptible, the All-Aware' (6.101—104). 'Proclaim: He is Allah, the Single; Allah, the Self-Existing and Besought of all. He begets not, nor is He begotten; nor is there anyone like unto Him or His equal' (112.2—5).

PROHIBITIONS

Extravagance and miserliness are both condemned and the harmfulness of both is set out. The true servants of the Gracious One 'are neither extravagant nor niggardly in spending, but keep a balance between the two' (25.68). 'Give the kinsman his due, and the needy and the wayfarer, but squander not thy substance extravagantly, for the extravagant fall into evil company, and misuse the bounties of their Lord. On occasions when thou must turn away from any of those who are the objects of thy benevolence, while seeking thy Lord's mercy for which thou art eager, speak kindly to them. Do not hold back altogether out of miserliness and render thyself blameworthy, nor spend without restraint and exhaust thy means, thus becoming thyself an object of charity. Thy Lord enlarges His provision for whom He pleases, and straitens it for whom He pleases. He is well-aware of all that relates to His servants and sees it all' (17.27—31). 'Hearken, you are those who are called upon to spend in the cause of Allah; then of you there are some who hold back, and whoso holds back, does so only against himself. Allah is Self-Sufficient; it is you who are needy. If you turn away, He will bring in your stead another people, who will not be such laggards as you' (47.39).

Similarly, concerning liquor and gambling the evil involved is clearly pointed out. 'O ye who believe, liquor, gambling, idols and divining arrows are but abomination and Satanic devices. So turn wholly away from each one of them that you may prosper. Satan desires only to create enmity and hatred between you by means of liquor and gambling and to keep you back from the remembrance of Allah and from Prayer. Will you, then, desist? Obey Allah and obey the Messenger and be ever on your guard; but if you turn away, then remember that the duty of Our Messenger is only to convey Our Message clearly. There shall be no sin on those who believe and act righteously, in respect of that which they eat of things lawful and wholesome if they are mindful of their duty to Allah and hold firmly to the faith and act in conformity thereto, and keep marching forward in righteousness and in firmness of faith, and then go forward in righteousness and perform their duty to the uttermost: Allah loves those who perform their duty to the uttermost' (5.91—94).

Thus liquor has been prohibited as its use undermines the principal faculties: the intellect, physical health and strength, the moral sense and the spiritual sense. Of the eatables also those are prohibited which would affect deleteriously any one or more of these. 'Eat of the lawful and wholesome things that Allah has provided for you; and be grateful for the bounty of Allah, if it is Him you worship. He has forbidden you only the flesh of dead animals, blood, the flesh of swine and that on which the name of any other than Allah has been invoked' (16.115, 116). The first two are principally injurious to physical and mental health; the last two destroy or damage principally the moral and spiritual senses.

COMMANDMENTS: PRAYER

As with prohibitions so with commandments. The five daily Prayer services (*Salat*) have been prescribed (4.104; 17.79; 11.115) and there are exhortations towards voluntary Prayers (17.80; 76.27). One of the numerous benefits of *Salat* is that it safeguards the true and sincere participant against all manner of evils and indecencies (29.46). Prayer is the most potent means of establishing and strengthening one's communion with one's Maker and of drawing near to Him (96.20). 'When My servants enquire from thee concerning Me, O Prophet, tell them I am close. I respond to the call of the supplicant when he calls on Me. So should they respond to Me and have firm faith in Me, that they may be rightly guided' (2.187).

ZAKAT

The capital levy prescribed denotes its purpose and its object by its very name *Zakat*. The word means that which purifies and fosters. By subtracting from all wealth the share of the community the rest is purified for those entitled to make use of it, and by the application of the proceeds to the service of the community, the welfare of the community is fostered. 'Whatever you remit as *Zakat* seeking the pleasure of Allah, that is multiplied manifold' (30.40).

FASTING

Fasting during the month of Ramadhan is prescribed as a discipline which promotes righteousness and makes it easier for a seeker to scale the spiritual heights and to appreciate Divine bounties and to employ them beneficently (2.184—186).

PILGRIMAGE

Upon those who can afford it, Pilgrimage to the House of Allah, the *Ka'aba* at Mecca, is prescribed (2.197; 3.98). This, if properly observed by those upon whom it is obligatory, would constitute the Annual World Assembly of Islam in spiritual fellowship. This too is a great discipline and is a tremendous emotional and cleansing experience (2.198; 22.27—30).

Honouring that which has been hallowed is acceptable to Allah (2.159; 22.31). Among the rites of the Pilgrimage is the sacrifice of an animal (22.35—37). It is stressed that it is not the flesh of these animals or their blood that reaches Allah, but the spirit of righteousness that inspires the pilgrim which finds favour with Allah (22.38).

CONCISENESS

The Quran furnishes many striking illustrations of condensation and economy of expression. It packs volumes of meaning within the briefest compass. 'We directed the mother of Moses: Suckle him; and when thou fearest for his life, cast him afloat into the river and fear not nor grieve; for We shall restore him to thee, and shall make him a Messenger' (28.8).

'Has the account of Moses reached thee, when His Lord called him in the sacred valley of Tuwa, and directed him: Go thou to Pharaoh, he is in rebellion; and say to him: Wouldst thou be purified, and shall I guide thee to thy Lord so that thou mayest fear Him? Then Moses showed him the great Sign. But he rejected him and was disobedient. Then he turned away and busied himself with devising his scheme. He gathered his people and proclaimed: I am your most high lord. So Allah seized him for the chastisement of this world and the Hereafter. In this surely is a lesson for him who fears Allah' (79.16—27).

Perhaps the most characteristic example of economy of expression is: They also ask thee what shall they spend? Tell them: Whatever is spare. Thus does Allah make his commandments clear to you that you may reflect upon this world and the next' (2.220). Here just one word *ala'fu* has been employed to convey the basic economic concept, which is that absolute ownership of everything belongs to Allah. Man has limited control over that which he acquires through legitimate means. Subject to the payment of *Zakat* and other charges leviable upon it, the owner may put it to any permissible use, but again subject to a heavy moral obligation not to be wasteful and 'to render to the kinsman his due and to the needy and the wayfarer' (17.27) and generally to keep spending in the way of Allah. Here the answer to the question: What and how much shall we spend in the way of Allah? is: Whatever is spare! Once legitimate needs have been filled at a modest scale (no extravagance is permitted) the rest is spare. Reflect then, ye who are gifted with understanding.

With its brevity the Quran is often dramatic. An account of Noah, the deluge and the Ark concludes: 'Thereafter, the command went forth: Swallow up thy water, O earth; and O sky: Desist. The water subsided and the affair was closed. The Ark came to rest on Judi and the decree went forth: Ruined are the wrongdoers!' (11.45)

FREEDOM OF CONSCIENCE

The Quran is most emphatic on freedom of conscience. Faith is a matter of conscience and conscience cannot be compelled. A person may be forced or coerced into saying he believes or disbelieves, but he cannot be forced

to believe or disbelieve. Such an effort is futile and self-defeating. 'There shall be no compulsion in religion, for guidance and error have been clearly distinguished (2.257).

'Proclaim: This is the truth from your Lord; then let him who will, believe, and let him who will, disbelieve' (18.30).

'If thy Lord had enforced His will, surely all those on the earth would have believed, without exception. Will thou, then, take it upon thyself to force people to become believers? Except by Allah's leave no one can believe' (10.100, 101).

On the other hand the Prophet was charged, and so are we all, to convey the truth to all and to proclaim it widely. 'O Messenger, proclaim widely that which has been sent down to thee from thy Lord; for if thou do it not, thou wilt not have conveyed His Message at all. Allah will safeguard thee against harm by people' (5.68). The method of conveying Allah's Message has been set forth. 'Call unto the way of thy Lord with wisdom and goodly exhortation, and reason with them on the basis of that which is best. Thy Lord knows best those who have strayed away from His way; and He knows best those who are rightly guided' (16.126). 'Contend not with the People of the Book except on the basis of that which is best but contend not at all with such of them as are unjust. Tell them: We believe in that which has been revealed to us, and in that which has been revealed to you; our God and your God is One; and to Him we submit' (29.47).

'Say to the People of the Book: You have nothing to stand on until you carry out the commandments of the Torah and the Gospel and of that which has now been sent down to you from your Lord. That which has been sent down to thee from thy Lord will most surely cause many of them to grow firmer in rebellion and disbelief; so grieve not over such disbelieving people. Surely, of those who have believed, and the Jews and the Sabians and the Christians, whoso truly believes in Allah and the Last Day and acts righteously, shall have no fear nor shall they grieve' (5.69, 70).

'If the People of the Book had believed and been mindful of their duty to Allah, We would surely have removed from them their ills and We would surely have admitted them into Gardens of Bliss. If they had carried out the commandments of the Torah and the Gospel and of that which has now been sent down to them from their Lord, they would surely have partaken of spiritual as well as of material bounties. Of them there is a section which is moderate, but evil indeed is that which most of them do' (5.66, 67).

'Say to the People of the Book: Let us agree upon one matter which is the same for you and for us, namely, that we worship none but Allah, and that we associate no partner with Him, and that some of us take not others for lords beside Allah. Then if they turn away say to them: Bear ye witness that we have submitted to Allah' (3.65).

The Quran is uncompromising on the Unity of God and brooks not anything that may savour of ascribing partners to Him. Yet it makes allowance for the sensitiveness of those who are in error, for to them that to which they hold seems fair. 'Revile ye not those whom they call upon beside Allah, lest they, out of spite, should revile Allah in their ignorance. Thus have We caused their conduct to seem fair to every people. Then unto their Lord is their return; and He will inform them of that which they used to do' (6.109).

METHOD OF PROPAGATION

In conveying Allah's Message regard must be had to every factor that may influence the attitude of the person concerned. It should be remembered that the object is that he should appreciate and respond to the Divine call. This is part of the wisdom to be exercised in pursuance of the direction set out in 16.126. It is well illustrated in the directions given to Moses and Aaron concerning the manner in which Pharaoh was to be approached and admonished.

'Go, thou and thy brother, with My Signs, and be diligent in remembering Me. Go, both of you, to Pharaoh, for he has transgressed grievously; but speak gently to him, perchance he may take heed or be humble. They urged: Lord, we fear lest he commit some excess against us or press us hard. Allah reassured them: Fear not at all; for I am with you both, hearing and seeing. So go ye both to him and say: We are the Messengers of thy Lord, so let the children of Israel go with us, and oppress them not. We have indeed brought thee a Sign from thy Lord. Allah's Peace shall be on him who follows the guidance brought by us; and, it has been revealed to us, that punishment shall overtake him who rejects it and turns away from it' (20.43—49).

Finally: 'Who speaks better than one who invites people to Allah and acts righteously and says: Of a surety, I am of those who submit wholly to Allah? Good and evil are not alike. Repel evil with that which is best; and lo, he between whom and thyself was enmity is as though he were a warm friend. But none attains to this save those who are steadfast, and none attains to this save those who are granted a large share of good' (41.34—36).

FAITH IN PROPHETS

The Quran affirms that Allah has sent guidance to every people; it thus affirms the truth and righteousness of every Prophet. 'We did raise among every people a Messenger' (16.37). 'We have sent thee with enduring truth, as a bearer of glad tidings and as a Warner. There is no people to whom a Warner has not been sent' (35.25).

What could be more explicit than the following? 'They invite you: Be ye Jews; or Be ye Christians; that you may be rightly guided. Tell them: Nay, not so; let us agree to follow the religion of Abraham, who was ever inclined towards Allah and was not one of those who set up partners with Him. Affirm: We believe in Allah and in that which has been sent down to us, and that which was sent down to Abraham and Ishmael, and Isaac and Jacob and his children, and that which was given to Moses and Jesus, and that which was given to all other Prophets from their Lord. We make no distinction between any of them. To Him do we wholly submit ourselves. Then, if they believe as you have believed, they are rightly guided, but if they turn back, then know that they are determined to create a schism. In that event Allah will surely guard thee against their mischief. He is the All-Hearing, the All-Knowing' (2.136—138).

Or, again: Abraham announced: 'I have single-mindedly devoted the whole of my attention toward Him Who created the heavens and the earth,

and I am not of those who associate partners with Allah. His people sought to contend with him. He admonished them: Do you contend with me concerning Allah Who has guided me aright? I fear not that which you associate with Him; I fear only that which my Lord may determine. My Lord comprehends all within His Knowledge; will you not then take heed? How should I be afraid of that which you associate with Allah, when you are not afraid to associate with Allah that concerning which He has sent down to you no authority? Which, then, of the two parties has better right to security, if indeed you know? Those who believe and debase not their belief with injustice, for them is peace, and they are rightly guided' (6.80—83).

'That was Our argument that We furnished to Abraham against his people. We exalt in rank whomsoever We please. Thy Lord is indeed Wise, All Knowing. We bestowed upon him Isaac and Jacob; each did We guide aright, and Noah did We guide aright aforetime, and of Abraham's progeny did We guide aright David and Solomon and Job and Joseph and Moses and Aaron. Thus do We reward those who do good. We also guided Zachariah and John and Jesus and Elias; each one was of the righteous. We also guided Ishmael and Isaiah and Jonah and Lot; each one did We exalt above the people, and of their fathers and their children and their brethren; We chose them and We guided them along the straight path. That is the guidance of Allah, whereby He guides those of His servants whom He pleases. Had they associated aught with Allah, all that they did would have been of no avail to them. It is these to whom We gave the Book, the faculty of judgment and Prophethood. Then if these people disbelieve in Prophethood, We have now committed it to a people who do not disbelieve in it. Those are the ones whom Allah guided aright, so do thou follow their guidance. Say to these people: I ask not of you any recompense for it. It is but an admonition for all mankind' (6.84—91).

REVERENCE FOR ALLAH

It will have been appreciated that the Quran is most mindful of all that is due to everyone and sets forth everything with dignity and due courtesy, not neglecting that which is due to the Divine Author Himself.

One of the two delegations who came secretly to discover something about Islam and heard portions of the Quran being recited, reported their experience to their people and in the course of their recital stated: We know not whether 'misfortune is designed for those who are in the earth, or whether their Lord designs to guide them aright' (72.11). Good and ill are both determined by Divine decree. Here, however, the ill that may be decreed is not attributed by the narrator of the experience, out of a sense of reverence and veneration, to the Divine. Any such reference is obviated by the adoption of the passive form: 'We know not whether misfortune is designed for those in the earth'. The good that may be decreed is attributed to Allah: 'Or whether their Lord designs to guide them aright.'

MAN'S RESPONSIBILITY

Within the sphere of his responsibility man has been given a choice, to follow one course or another. His choice, according to Divine law, would result in good or harm. In that sense, it is Divine law that determines the consequences of all action. The wrong action, or default, may not have been deliberate, or of purpose, and may be followed by repentance. The decree of the All-Knowing, All-Hearing, Most Forgiving, Ever Merciful will take everything into account. 'I inflict My punishment on whom I so determine; but My mercy encompasses all things' (7.157). 'Your Lord has charged Himself with mercy, so that whoso among you does evil, in ignorance, and repents thereafter and amends, then He is Most Forgiving, Ever Merciful' (6.55). 'He it is Who accepts repentance from His servants, and forgives sins, and knows all that you do' (42.26). 'Whatever misfortune befalls you is in consequence of that which you practise. He overlooks many of your defaults' (42.31).

Thus Allah having created man in the best mould (95.5), having perfected his faculties (75.39), having invested him with the sense of right and wrong (91.8, 9), having guided him through revelation (32.10), whatever good befalls man is from Allah. If nevertheless he chooses error, then the ill encountered by him through the operation of Divine law is from himself. 'If some good befalls them, they say: This is from Allah; and if ill befalls them, they say: This is from thee. Tell them: All is from Allah. What ails these people that they do not even approach the grasping of a reality? Whatever of good comes to thee is from Allah; and whatever of ill befalls thee is from thyself' (4.79, 80).

COURTESY TOWARDS OPPONENTS

Again, the Quran is mindful of the sensitiveness even of those who reject it. 'Tell them: of the two, you and us, one is rightly guided and the other is in manifest error. You will not be called to account for our sins and we shall not be called to account for that which you do' (34.25, 26).

Indeed it is most careful in stressing all obligations, even when they are owed to those who are at most serious variance with one in matters of faith. 'We have enjoined on man concerning his parents: Be grateful to Me and to thy parents. Unto Me is the final return. His mother bears him in travail after travail, and his weaning takes two years. Should they contend with thee to associate with Me that of which thou hast no knowledge, obey them not in that, but keep up thy kindly co-operation with them in worldly matters and follow the way of him who turns to Me in humility. Then unto Me will be your return and I shall inform you of that which you used to do' (31.15, 16).

DUTY OWED TO PARENTS

We have enjoined on man to act benevolently towards his parents. His mother bears him in pain and brings him forth in pain, and the bearing of him and his weaning extends over thirty months. When he attains his

full maturity at forty years, he prays: Lord, grant me the favour that I may be grateful to Thee for the bounty that Thou hast bestowed upon me and upon my parents, and that I may act righteously so as to please Thee; and make my progeny righteous also. I do turn to Thee; and truly I am of Thy obedient servants. Of these We shall accept the best of their works, and We shall overlook their defaults. They shall be among the inmates of the Garden. That is a true promise that is held out to them.

'Then there is he who upbraids his parents: Fie on you! Do you threaten me that I shall be brought forth again, when generations have already passed on before me and not one of them has come back? They beseech Allah for help and adjure him: Woe unto thee, believe, for Allah's promise is true. But he shrugs it off with: These are but old wives' tales! These are those concerning whom the sentence of punishment was executed from among communities of jinn and men that had passed on before. They were indeed the losers. They shall all be requited fully according to the quality of their conduct; and they shall not be wronged' (46.16—20).

As an example of parental admonition attention may be drawn to Luqman's exhortation addressed to his son. 'We bestowed wisdom upon Luqman and enjoined on him: Be grateful to Allah. Whoso is grateful, is grateful to the good of his ownself; and whoso is ungrateful should know that Allah is Self-Sufficient, Praiseworthy. Call to mind when Luqman exhorted his son: Dear son, associate not partners with Allah. Surely, associating partners with Allah is a grievous wrong' (31.13, 14). 'Dear son, Allah will surely bring forth the slightest action, even if it be of no greater weight than a grain of mustard seed, and may be hidden behind a rock, or anywhere in the heavens or in the earth. Verily Allah is the Knower of the most secret matters, All-Aware. Dear son, observe Prayer, and enjoy good and forbid evil, and endure steadfastly whatever may befall thee. That is indeed a matter of high resolve. Do not puff up thy cheeks with pride before people nor tread haughtily upon the earth. Surely, Allah loves not any arrogant boaster. Walk at a moderate pace and restrain thy voice; verily, the most disagreeable sound is the bray of a donkey' (31.17—20).

The duty owed to one's parents and others including oneself is persuasively set out: 'Thy Lord has commanded that ye worship none but Him, and has enjoined benevolence towards parents. Should either or both of them attain old age in thy lifetime, never say: Ugh! to them, nor chide them, but always speak gently to them. Be always tender towards them and pray: Lord, have mercy on them, even as they nurtured me when I was little. Your Lord knows best that which is in your minds; if you will be righteous, then surely, He is Most Forgiving towards those who turn constantly to Him. Render to the kinsman his due and the needy and the wayfarer, and squander not thy substance extravagantly, for the extravagant fall into evil company and misuse the bounties of their Lord. On occasions when thou must turn away from any of those who are the objects of thy benevolence while seeking thy Lord's mercy for which thou art eager, speak kindly to them. Do not hold back altogether out of miserliness and render thyself blameworthy nor spend without restraint and exhaust thy means thus becoming thyself an object of charity. Thy Lord enlarges His provision for whom He pleases, and straitens it for whom He pleases. He is well-aware of all that relates to His servants and sees it all' (17.24—31).

SPECIFIC MORAL INJUNCTIONS

This is followed by a summary of the principal injunctions:

'Do not destroy your offspring, for fear of poverty; it is We Who provide for them and for you; surely, destroying them is a great sin; Do not even approach adultery; surely, it is a foul thing and an evil way; Do not destroy the life that Allah has made sacred, save for just cause; The heir of one who is killed wrongfully has Our authority to demand retribution, but let him not transgress the prescribed limits in exacting retribution, for within the limits he is upheld by law;

Do not approach the property of the orphan during his minority, except for the most beneficent purpose, and fulfil every covenant; for you shall be called to account for it;

Give full measure when you measure out, and weigh out with a true balance; that is best and most commendable in the end;

Do not follow that of which thou hast no knowledge; for the ear and the eye and the heart shall all be called to account;

Do not tread haughtily upon the earth, for thou canst not thereby reach its confines nor outstrip those who occupy the highest rank;

The evil of all this is hateful in the sight of thy Lord. This is part of the wisdom that thy Lord has revealed to thee' (17.32—40).

'Come, let me rehearse to you that which your Lord has enjoined:

— that you associate not anything as partner with Him;

— that you behave benevolently towards your parents;

— that you destroy not your offspring for fear of poverty, it is We Who provide for you and for them;

— that you approach not evil of anykind, whether manifest or hidden; and that you destroy not the life that Allah has made sacred, except for just cause. That is what He has enjoined upon you that you may understand; and further

— that you approach not the property of the orphan during his minority, except for the most beneficent purpose;

— that you give full measure and weight with justice; We require not of anyone that which is beyond his capacity;

— that when you speak, you hold the scales even though the person concerned be a kinsman; and

— that you fulfil the covenant of Allah. That is what He has enjoined upon you that you may take heed, and that:

This is My straight path; so follow it. Follow not diverse ways, lest they lead you away from His way. That is what He has enjoined upon you, that you may become righteous' (6.152—154).

'Righteousness is not that you turn your faces to the East or the West; but truly righteous are those who believe in Allah and the Last Day and the angels and the Book and the Prophets, and spend their wealth, for love of Him, on the kindred and the orphans and the needy and the wayfarer and those who ask, and for procuring the freedom of captives; and who observe Prayer and pay the *Zakat*; and whenever they make a promise carry it out, and are steadfast in adversity, and under affliction, and in battle. It is these who have proved faithful and it is these who are righteous' (2.178).

 CHARACTERISTICS OF SERVANTS OF ALLAH

Man has been created that he may become a true servant of Allah, that is to say, a manifestation of Divine attributes (51.57). The Prophet was directed to express that ideal thus: 'Affirm: My Lord has guided me unto the straight path, the perfect religion, the religion of Abraham, the upright, who was not of those who associate partners with Allah. My Prayer, by which I hope to win through to everlasting life, and my sacrifices, which entail a type of death upon me, are all for Allah, the Lord of the worlds. He has no partner. Thus am I commanded, and I am the foremost of those who submit wholly to Allah' (6.162—164).

Some of the characteristics of the true servants of Allah are set out thus: 'The true servants of the Gracious One are those

- who walk upon the earth with humility, and when they are accosted by the ignorant ones their response is: Peace;
- who pass the hours of the night in prostration and standing before their Lord;
- who entreat: Lord, avert from us the punishment of hell, for it is a heavy torment; it is indeed an evil resort and dwelling-place;
- who are neither extravagant nor niggardly in spending and keep a balance between the two;
- who call not on any god beside Allah, nor destroy a life that Allah has declared sacred, except for just cause, and commit not adultery; for whoso does that shall meet with the punishment of his sin and his punishment will be intensified on the Day of Judgment and he will abide therein disgraced, except for those who repent, and believe and work righteousness; Allah will convert their evil deeds into good ones, Allah being Most Forgiving, Ever Merciful (and he who repents and works righteousness indeed turns to Allah with true repentance)
- who bear not false witness, and when they come upon anything vain, they pass on with dignity;
- who, when they are reminded of the Signs of their Lord, do not contemplate them like one without hearing and sight;
- and who implore: Lord, grant us of our spouses and our offspring the delight of our eyes, and make us a model for the righteous.

These are the ones who will be rewarded with lofty mansions in Paradise because they were steadfast, and they will be welcomed thereunto with greetings and salutations of peace, abiding therein. Excellent it is as a resort and dwelling place' (25.64—77).

PROPHECIES

Many of the earliest revealed chapters of the Quran cite various phenomena as evidence in support of the cardinal doctrines and teachings of the Quran. Some of these citations constitute prophecies, the fulfilment of which has been witnessed in the course of the centuries, or is being witnessed in the present age. Often the fulfilment is of the literal meaning, sometimes it is of the metaphorical connotation, or it may be of both. That this feature

should be so prominent in the earliest revelations makes it even more striking. This offers a rich and rewarding field for the student's exploration.

Man is accountable for whatever he does; he should, therefore, be heedful. He shall one day be brought to Judgment. The proof of this has been planted in his very nature. He has been equipped with the faculty of distinguishing between right and wrong; and so long as he does not blunt it altogether by the persistent rejection or neglect of its signals, it keeps on warning him (91.8—11). The *raison d'être* of man's being equipped with this faculty is his ultimate accountability. 'I call to witness the Judgment Day; and in support thereof I call to witness the self-accusing faculty' (75.2, 3).

Allah is Master of the Day of Judgment (1.4). His attributes are constantly in operation. Judgment takes place continuously, here and Hereafter. One may be confronted with a judgment at any time, before being confronted with *the* Judgment. The present age appears to be approaching a tremendous judgment. 'Watch for the time when the heaven is cleft asunder, and those conversant with it give ear to their Lord, though this was incumbent upon them anyhow; and when the earth is stretched forth, and pours out its contents and seems to become empty, and those conversant with it give ear to their Lord, though this was incumbent upon them anyhow; thou, O man, having striven hard towards thy Lord shalt face Him. Then he who is handed his statement of account in his right hand, will soon have an easy reckoning, and will return to his people rejoicing; but he to whom his statement of account is passed on behind his back, will soon cry ruin, and will enter a blazing fire. He was joyful among his people and fancied that his condition would never change. But surely his Lord observed everything concerning him' (84.2—16).

The Divine Call to the Holy Prophet was the break of spiritual dawn for mankind. For three years the Prophet and the few Muslims were ridiculed and jeered at, but there was little active persecution. Then finding that his message was beginning to be listened to, and to receive a response, the *Quraish* (the principal tribe in Mecca) embarked upon a course of bitter and cruel persecution which persisted for ten long years. Life having been made impossible for them in Mecca, the Prophet told the Muslims to migrate to Medina where their fellow-Muslims were willing to receive them. Finally, under Divine Command, the Prophet himself slipped out of Mecca one night in the company of Abu Bakr, and the two took shelter in a cave above Mecca, infested with reptiles and all manner of crawling, creeping creatures. A party of the *Quraish*, led by a tracker, pursued them next morning to the very entrance of the cave. Perceiving them Abu Bakr became anxious. The Prophet reassured him: 'Be not apprehensive. Allah is with us' (9.40); and added: Abu Bakr, what thinkest thou of the two, with whom Allah is the third! The *Quraish*, being assured by the tracker that the tracks went no further and thinking that no one in his senses would take shelter in the cave, returned to Mecca foiled. The next day the Prophet and his companion started on their journey to Medina. A year later the *Quraish* having led a strong force in the direction of Medina, were met a third of the way out of Medina by the Prophet and his hastily assembled ill-equipped small company at Badr. Battle was joined and the *Quraish* were beaten with great loss. This was by no means the end of the struggle; but the long night of oppres-

sion was at its end. All this had been set forth in one of the earliest revelations. 'We call to witness the Dawn, and the Ten Nights, and the Even and the Odd, and the Night when it is on the move. Is there not in all this strong evidence for one gifted with understanding?' (89.2-6).

In Chapter 81 we come upon a description of some of the salient features of an age that we cannot fail to recognise as our own, depicted in a few broad strokes of the Divine Master's brush. 'When the sun is veiled, and the stars are dimmed, and the mountains are made to move and the ten-month pregnant she-camels are discarded as a means of transportation, and the beasts are gathered together, and the rivers are diverted, and people are brought together, and the female infant buried alive is questioned about: For what crime was she killed? and when books are spread abroad, and when the heaven is laid bare, and when hell is stoked up, and when paradise is brought nigh, then everyone will know that which he has wrought. I call to witness the planets that recede and advance, and seem to disappear, and the night when it sneaks away and the dawn when its breath blows away the darkness, that the Quran is the word revealed to a noble Messenger, mighty and established in the presence of the Lord of the Throne, entitled to obedience and faithful to his trust. Your companion is not mad. Indeed he saw Him on the clear horizon, and he is not niggardly in disclosing that which he has been vouchsafed of the unseen. This is not the word of Satan the rejected. Then, whither are you bent? This is but a Reminder unto all the worlds, unto such of you as desire to go straight, but you can desire nothing except that Allah, the Lord of the worlds, should desire it' (81. 2-30).

The Quran abounds in prophecies. As already explained, the very name of the Book is a grand prophecy, the fulfilment of which has been witnessed through the ages. The very first revelation announced the advent of the age of learning through the extensive use of the pen (96.4-6). What a tremendous upsurge it proved to be! It rescued from oblivion a large part of that which had gone before and wrenched open the gates of learning, science, knowledge and philosophy in all of the then known parts of the world, thus releasing currents which centuries later furnished the impulse that stirred up the Renaissance and ushered in the modern age. The reader will, by this time, have appreciated the constant urging of the Quran towards reflection, and the use of reason and understanding. 'Keep in mind the favour that Allah has bestowed upon you, and that which He has sent down to you of the Book and Wisdom whereby He exhorts you' (2.232). 'He grants wisdom to whom He pleases, and whoever is granted wisdom has indeed been granted abundant good' (2.270).

Attention may be drawn to some of the more specific prophecies which have been fulfilled, or which are in the course of fulfilment. The Prophet had been commanded: 'O Messenger, proclaim widely that which has been sent down to thee from thy Lord, for if thou do it not, thou wilt not have conveyed His Message at all'. This was accompanied by the assurance: 'Allah will safeguard thee against harm by people' (5.68). The Prophet had to face every kind of peril and to run every type of hazard in the carrying out of the mission with which he was charged. In Medina he was not only faced with the hostility of the idolatrous Arabs and of the Jews, but was also exposed to the devices adopted by the hypocrites. He was very easily

accessible. In the field of battle he was the principal target of the enemy, Yet the Divine assurance was completely fulfilled.

He was deeply attached to Mecca, where he had been born and nurtured, where he had married, and where his children had been born and reared, where he had received the Divine Call, and at the centre of which was situated the *Ka'aba*, the House of Allah, 'abounding in blessings and a means of guidance for all peoples' (3.97). When the hostile Quraish made life impossible for him and his in Mecca he counselled the Muslims to find means of migrating to Medina. Finally, on the very night when the Quraish had determined to do away with him, he too, under Divine Command, but with a heavy heart, slipped out of Mecca, in the company of Abu Bakr. During the course of the long and hazardous journey he received the comforting Divine assurance: 'He Who has made the teachings of the Quran obligatory on thee will most surely bring thee back to this place of resort' (28.86). Within less than eight years, that which his enemies must have accounted an utter impossibility and an empty boast was gloriously achieved. In the meantime, not long after the Prophet had been established in Medina, further confirmation of the Divine promise was received in the command that the Muslims should in the Prayer services face henceforth towards the Sacred Mosque (*the Ka'aba*) and not towards the Distant Mosque (the site of the Temple in Jerusalem) as they had hitherto done (2.145, 151). This was a clear indication that the *Ka'aba* would be cleared of idols, a consummation that predicated the fall of Mecca.

Within a year of the Prophet's migration to Medina the Quraish led a well-armed force, a thousand strong, against him. He marched out of Medina with a motley company of 313 young and old, ill-clad, ill-armed and ill-nourished, but utterly devoted followers, and offered battle at Badr, against heavy odds. After drawing them up in battle order and giving necessary directions he drew apart and prostrated himself in a paroxysm of prayer and supplication. In a short while Abu Bakr approached and laying his hand gently on the Prophet's shoulder said: Messenger of Allah, you have been praying long enough. The Prophet raised his head and said that the verse: 'The hosts shall soon be routed and will turn their backs in flight', had just been revealed to him over again. It was part of a revelation vouchsafed to him several years earlier in Mecca. 'To the people of Pharaoh also came Warners. They rejected all Our Signs; so We seized them, with the seizure of One Mighty, Omnipotent. Are your disbelievers, then, better than those; or have you been granted an exemption in the Scriptures? Or do they boast: We are a strong host, well succoured? The hosts shall soon be routed and will turn their backs in flight. Aye, the Hour is their appointed time; and the Hour will be most grievous, and most bitter' (54.42—47). So it proved. Battle was joined and soon the flower of Quraish chivalry and valour sprawled bedraggled in the mud. The rest sought security in flight.

The Victory had also been foretold in another striking revelation of the early Meccan period. The two great Empires of the time, the Byzantine and the Iranian, were pitted against each other in a struggle for supremacy and survival. The Quraish considered that the sympathies of the Muslims were with Byzantium. The armies of the latter suffered a heavy defeat at the hands of the Iranians in Asia Minor, and this furnished the Quraish

with an excuse for rejoicing, as they treated the event as an augury of their own triumph over the Muslims. The Muslims were reassured by the revelation: 'The Byzantines have been defeated in the land nearby, but after their defeat they will be victorious within a few years; Allah's is the supreme authority before and after; and the believers will rejoice on that day, with the help of Allah. He helps whom He pleases; He is the Mighty, the Ever Merciful. This is Allah's promise. Allah goes not back on His promise; but most people know it not' (30.3—7). The revelation announced the victory of the Byzantines over the Iranians within a few years (the Arabic term employed signifies a period not longer than nine years) and also that on the day of the Byzantine victory the Muslims would have cause to rejoice over an event signalised by Allah's special help. Within the period indicated the Byzantines scored a triumph over the Iranians and on the same day the might of the Quraish was broken and their pride and arrogance were humbled on the field of Badr by a very much inferior company of Muslims, solely through Divine help.

Another prophecy of the early Meccan period was fulfilled in the fourth year after the Migration to Medina. 'A host from among the confederates shall be routed here' (38.12). The earlier efforts of the Meccans to crush the Muslims by force having been foiled at Badr and Uhud and in other encounters, they resolved to make one supreme effort in conjunction with tribes who were in alliance or in sympathy with them. They succeeded in getting together a large force of well-armed, well-mounted men and marched against Medina, determined upon its sack and ruin and the wiping out of Islam and the Muslims. Arrived in front of Medina they found their way barred by a moat, which had been hastily dug by the Muslims under the Prophet's directions, who had adopted a suggestion made by Salman Farisi to that effect. Nothing daunted, the confederate forces invested Medina, in the expectation of subduing the Muslims through starvation and mounting repeated assaults across the moat. The Muslims were sore pressed. Their condition was described in a later revelation: 'When they came upon you from above you, and from below you, your eyes became distracted and your hearts rose up to your throats and some of you began to think unworthy thoughts about Allah. Then were the believers sorely tried and were violently shaken. The hypocrites and those whose minds were diseased exclaimed: Allah and His Messenger have merely deluded us. A party of them went so far as to urge: O people of Yathrib, you have now no way of deliverance left, so turn back from your faith. A section of them asked leave of the Prophet, pleading: Our houses are exposed. Their houses were not exposed. They only sought a way of escape' (33.11—14). But when the true believers saw the confederate hosts, it only added to their faith and devotion, and they affirmed: 'Here is what Allah and His Messenger had promised us. Allah and His Messenger have been proved right' (33.23). When the situation became desperate, 'We sent against them a wind and hosts that you saw not' (33.10) and they were routed in much confusion and disorder.

'He has created horses, mules and donkeys that you may ride them and also for display; and He will create for that purpose other means of which you do not yet know' (16.9); and 'It is a Sign for them that We carry their offspring in crowded vessels; and We have created for them other like means

of transportation whereon they ride' (36.42, 43); and 'His are the vessels with lofty sails raised high on the ocean like mountains' (55.25); and when the she-camels are discarded as a means of transportation (81.5); all predict rapid means of transportation. When people are brought into intimate contact with one another (81.8) also indicates the same.

He has put the two oceans in motion; they will meet; just now they are divided by a barrier; Pearls and coral come out of them (55.20, 21, 23); is a prediction concerning oceans being joined together by canals.

'When the rivers are diverted' (82.4), predicts the development of irrigation systems. 'When the graves are laid open' (82.5), clearly points to archaeological excavations of ancient tombs.

'When the mountains are blown away' (77.11) has been fulfilled literally, and also metaphorically as indicating the toppling of Kingdoms and the deposition of monarchs.

Infanticide has been proscribed; books, periodicals and journals are widely published, the heavens are being probed and sinfulness abounds (81.9—13).

Pillars of the Church are proclaiming: There is no god outside of our being: the centre of our being is the only god. We should discard the word god from our vocabulary. God is dead. But we have been forewarned of all this. 'Man, what has emboldened thee against thy Gracious Lord, Who created thee, then perfected thee, then proportioned thee aright? He fashioned thee in whatever form He pleased. In effect, you deny the Judgment. But there are guardians over you, honoured recorders, who know all that you do' (82.7—13).

Because of such widespread denial of God to-day, more even by conduct than by proclaimed word, we have at the very end of the Quran been exhorted to pray: 'I seek protection of the Lord of mankind, the King of mankind, the God of mankind, from the mischief of every sneaking whisperer, who whispers into the minds of people, whether he be hidden from sight or be one of the common people' (114.2—7).

The breath of dawn, the revelation vouchsafed to His noble Messenger by the Lord of the Throne, is beginning to drive away the darkness of the night (81.16—22).

To-day we need to ponder gravely over warnings such as the following: 'We call to witness this perspicuous Book. We revealed it in a blessed Night — We have ever been warning — in which all matters of wisdom are determined by Our command. We have ever sent Messengers, as a mercy from thy Lord. He is the All-Hearing, the All-Knowing, the Lord of the heavens and the earth and all that is between them, if you would only have faith. There is no god but He. He gives life and He causes death. He is your Lord and the Lord of your forefathers. Yet they play about in doubt. Then watch for the day when a pall of smoke will appear in the sky and envelop the people. That will be a painful torment. The cry will go up: Lord, remove from us the torment; we do believe. How will they be admonished, seeing that there came to them a Messenger, expounding matters clearly, and they turned away from him declaring: He has been coached, he is a man possessed. Yet, We shall remove the torment for a while, but you will certainly revert to your misdeeds. Be warned, however, that on the day We seize you with the great seizure, We will certainly exact retribution' (44.3—17).

'An enquirer enquires concerning the torment that will afflict the disbelievers, which none can repel, from Allah, Lord of great ascents. The angels and the Spirit ascend to Him in a day the measure of which is fifty thousand years. So continue steadfast in a becoming manner. They imagine it to be far off, but We see it nigh. On that day the heaven will be like molten copper, and the mountains will be like flakes of wool, and a friend will not enquire after a friend, for they will be within sight of one another. A guilty one would fain ransom himself from the torment of that day by offering his children, and his wife and his brother, and his kinsfolk who gave him shelter, and all those who are on the earth, if only thus he might save himself. All in vain. It will be a fierce blaze, stripping off the skin to the scalp. It will encompass him who turns his back on it and retreats, and who hoarded wealth and withheld it' (70.2—19).

Mankind will become divided into two main groups. These are warned: 'Soon shall We attend to you two mighty ones. O company of jinn and men, if you have the capacity to penetrate beyond the confines of the heavens and the earth, by all means do so; but you cannot do so except with authority. You will be afflicted with smokeless fire, and with smoke without flame and you will not be able to help yourselves' (55.32—34, 36).

Armageddon is described thus: 'When that day comes We shall let some of them surge against others like the waves of the ocean, and the trumpet will be blown and We shall gather them all together. On that day We shall present hell, face to face, to the disbelievers, whose eyes were veiled against My Reminder (the Quran) so that they heeded it not, and who could not even afford to listen' (18.100—102).

CREATION OF UNIVERSE AND MAN

The Quran is explicit on the creation of the universe and of man. Both have been created with a purpose.

'Allah is the Creator of all things and He is Guardian over all. To Him belong the keys of the heavens and the earth' (39.63, 64). To Him 'belongs the Kingdom of the heavens and the earth. He has taken unto Himself no son, and has no partner in the Kingdom. He has created everything and has determined its measure' (25.3).

'Originator of the heavens and the earth, when He determines the coming into being of a thing, He says concerning it: Be! and it is' (2.118). The process of creation is continuous. 'He originates the creation, then He repeats it' (10.5). 'Ask them: Is there any of your associate-gods who originates creation and then repeats it? Tell them: It is Allah alone Who originates creation and then repeats it. Then whither are you turned away?' (10.35). 'Who originates creation and then repeats it, and Who provides for you from the heaven and the earth? Then is there a god beside Allah? Ask them: Bring forward your proofs, if you are telling the truth' (27.65). 'Be mindful of the day when We shall roll up the heavens like the rolling up of the scrolls by a scribe. As We began the first creation, so shall We repeat it. This is Our promise; We shall certainly perform it' (21.105). 'Know they not how Allah originates creation, then repeats it? That indeed is easy for Allah. Tell them: Travel in the earth, and observe how Allah originated the

creation, then will He provide the second creation. Surely, Allah has power to do all that He wills' (29.20, 21).

But the process is gradual and proceeds by stages. All perfect praise belongs to Allah, Who nourishes, sustains and leads stage by stage towards perfection all the worlds (1.2).

'Do not the disbelievers realise, that the heavens and the earth were a closed-up mass, then We split them asunder and We made from water every living thing? Will they not then believe? We have placed in the earth firm mountains, lest it should roll beneath them; and We have made wide pathways therein, that they may thereby journey from place to place. We have made the heaven a guarded and protecting roof; yet they turn away from its Signs. He it is Who created the night and the day, and the sun and the moon, each gliding freely in its orbit' (21.31—34).

The universe was brought into being in six periods. 'We created the heavens and the earth and all that is between them in six periods, and We suffered no weariness' (50.39). 'Your Lord is Allah Who created the heavens and the earth in six periods; then He settled Himself on the Throne. He makes the night cover the day, pursuing it swiftly. He has created the sun and the moon and the stars, all made subservient to His command. Hearken: His is the creation and its regulation. Blessed is Allah the Lord of the worlds' (7.55). 'Whatever is in the heavens and the earth glorifies Allah. He is the Mighty, the Wise. His is the Kingdom of the heavens and the earth; He bestows life and He causes death; and He has power to do all that He wills. He is the First and the Last, the Manifest and the Hidden, and He has full knowledge of all things. He it is Who created the heavens and the earth in six periods, then He settled Himself on the Throne. He knows that which enters the earth and that which comes out of it, and that which comes down from heaven and that which goes up into it. He is with you wheresoever you may be. Allah sees all that you do. His is the Kingdom of the heavens and the earth; to Allah are all affairs returned for final determination. He causes the night to pass into the day, and causes the day to pass into the night. He has full knowledge of all that passes through people's minds' (57.2—7).

All life began in water (21.31). Man began to take shape in clay. 'Allah is He Who has created the heavens and the earth, and that which is between the two, in six periods; then He settled Himself on the Throne. You have no helper or intercessor beside Him. Will you not, then, take heed? He will establish His command from the heaven to the earth according to His plan, then it will ascend to Him during a period, which, according to your reckoning, will extend to a thousand years. Such is the Knower of the unseen and the seen, the Mighty, the Ever Merciful, Who has created everything in the best condition and Who began the creation of man from clay' (32.5—8). Then a stage came when the human species began to be procreated through the union of the male and female. 'Then He made his progeny from an extract of an insignificant fluid. Then He perfected his faculties and breathed into him of His spirit. He has bestowed upon you hearing and sight and understanding; but little thanks do you give' (32.9, 10). 'His companion admonished him: Dost thou deny Him Who created thee from dust, then from a sperm-drop, then fashioned thee into a whole man?' (18.38) 'Has not man passed through a space of time when he was not anything made men-

tion of? We created man from a sperm-drop comprising diverse qualities, that We might try him; so We made him hearing and seeing; and We showed him the way. He is either appreciative and follows it, or is ungrateful and rejects it' (76.2—4).

LIFE AFTER DEATH

The Quran insists upon belief in the life after death (5.70). On the other hand, man has ever been reluctant to accept and face that contingency. He is apt to say: 'There is no life other than our present life; we were without life and now we live, but we shall not be raised up again' (23.38). 'Man will ever ask: When I am dead shall I be brought forth alive? Does not man remember that We created him before, when he was nought?' (19.67, 68) 'They ask: When we shall have become bones and broken particles shall we indeed be raised up as a new creation? Tell them: Aye, even if you become stones or iron or any other form of creation that you deem hardest of all, you shall be raised up. Then will they ask: Who is it that shall restore us to life? Answer them: He Who created you the first time' (17.50—52).

The continuation of life after death does not involve the assembly of a dead body's bones and particles, so as to reconstitute the body. The body which is fashioned and developed for terrestrial existence, is suited only to the conditions of this life. Its decomposition and disintegration is wholly irrelevant to the possibility of life after death.

The Quran invites attention to physical birth into this life for the purpose of illustrating the process of rebirth through which the soul passes after death. 'Does not man know that We have created him from a mere sperm-drop? Then he becomes a persistent disputer; he forgets the process of his own creation but coins a lot of theories concerning Us! He asks: Who will quicken the bones when they are decayed? Tell them: He Who created them the first time will quicken them. He knows well every type of creation; the One Who produces fire for you out of the green tree, which you kindle. Has not He Who created the heavens and the earth power to create the like of them? Yea, and He is indeed the Supreme Creator, the All-Knowing' (36.78—82).

'Ruin seize man! How ungrateful he is! Let him reflect out of what did He create him? Out of a sperm-drop! He created him and set a measure for him; then He made the way easy for him, then He causes him to die and assigns a grave to him. Then, when He pleases, He will raise him up again' (80.18—23).

In connection with man's being 'raised up again', attention is repeatedly drawn to the process of man's creation for the purpose of his terrestrial existence. The flesh, the bones, the blood, the muscle, the brain, and indeed all the faculties and the whole complicated and yet wonderfully co-ordinated mechanism of the human body constituting a complete microcosm are all potentially contained in less than a minute fraction of a drop of fluid. In accord with the manifold provisions made by a Wise Creator, the drop of fluid in due course experiences a new creation (23.15) at birth and matures into an intelligent human being, capable of the highest attainment in every field of life. The centre of the whole process is the soul. The body is an essential part, as the means of expression for the soul. It is attuned and adjusted

to the conditions of this life. Up to a point the soul and the body together constitute a unit and are indissoluble; then dissolution comes and that is the end of life upon earth, but that is not the end of life itself. At death the functions of the body come to an end, and but for considerations of decency and respect for the dead, it is of no consequence how the body may be disposed of.

The soul then enters upon a process of rebirth, during the course of which it develops a new shell, and the result is another organism suited and adjusted to the conditions of the new life. Thus 'the bones are quickened', but they are quickened out of the soul itself. 'He knows every kind of creation well' clearly indicates that this 'quickening of the bones' will be a new kind of creation, just as the quickening of the embryo in the mother's womb signified its development 'into another creation' (23.15).

At death, with reference to the fuller life awaiting it, the soul is, so to speak, in the stage of the sperm-drop in the mother's womb, when it develops the faculties needed in and appropriate to the conditions of the Hereafter. Its birth into a new life, after passing through this process, is the resurrection. 'Does man think that he is to be left purposeless? Was he not a drop of fluid emitted forth? Then he became a clot, then Allah shaped and proportioned him, and He made of him a pair, male and female. Has He not the power to bring the dead to life?' (75.37—41)

Those who reject the life after death do so because they are too arrogant to admit the possibility of even the Creator having power over them to call them to account for that which they do in this life. 'The minds of those who do not believe in the Hereafter are strangers to reality, and they are arrogant. Of a surety, Allah knows that which they conceal and that which they disclose. Surely, He loves not the arrogant. When it is said to them: How glorious is that which your Lord has sent down! they retort: Old wives' tales!' (16.23—25).

The conditions of the life after death, compared with those of this life are purely spiritual, yet they will be felt, experienced and realised with far greater intensity than are the conditions of this life in the course of existence here. It is not, however, possible to realise here, through our present faculties, the true nature of the conditions of the life hereafter. 'No one knows what bliss is kept hidden for them as a reward for what they used to do' (32.18).

Each human being by his or her conduct in this life develops certain qualities or defects in the soul which render it capable of the appreciation and enjoyment of the conditions of the life hereafter, or which would cause it to react painfully to those conditions; just as a healthy organism reacts agreeably to the conditions of this life and finds joy and happiness in them, while a defective or diseased organism reacts painfully to them. 'We call to witness the soul and its perfect proportioning (He revealed to it the right and wrong of everything), he indeed prospers who purifies it, and he is ruined who corrupts it' (91.8—11). 'The truth is that the portion of him who comes to his Lord a sinner is hell; he shall neither die therein nor live. But he who comes to Him a believer, having acted righteously, for such are the highest ranks in Gardens of Eternity, beneath which rivers flow; they will abide therein for ever. That is the recompense of those who keep themselves pure' (20.75—77).

'He who continues blind in this life will be blind in the Hereafter and even more astray from the right path' (17.73). 'Have they not travelled in the earth that they may have hearts wherewith to understand, and ears wherewith to hear? For the truth is that it is not the eyes that are blind, but blinded are the hearts that are in the breasts' (22.47). This means that the failure to observe, to ponder, and to take heed gradually deprives a person of spiritual insight. He becomes spiritually blind. Such persons, when brought face to face with the consequences of their neglect or indifference, will exclaim: 'Had we but listened and exercised our judgment we would not have been among the inmates of the Blaze' (67.11).

He who develops the faculty of observation and reflects over that which he observes and draws the right conclusions therefrom, has his spiritual insight sharpened and will enter upon the life to come in a state capable of experiencing the utmost delight in reaction to the conditions of that life. In the same way, whoever turns away from Divine guidance and closes his eyes to it is bound to lose his spiritual sight. 'Whoso will turn away from My Reminder, his will be a strait life, and on the Day of Judgment We shall raise him up blind. He will plead: Lord, why hast Thou raised me up blind, while I had good sight before? Allah will say: Thus it is. Our Signs came to thee and thou didst disregard them; in like manner wilt thou be disregarded this day of the manifestation of My mercy' (20.125—127).

All human action leaves an impress upon the soul and the soul carries the sum total of this impress with it and reacts correspondingly in the life to come. 'Every person's doings have We fastened firmly to his neck; and on the Day of Judgment We shall place before him a book which he will find wide open, and he will be told: Read thy record, thou art sufficient as a reckoner against thyself this day. He who follows the right way follows it to his own good; and he who goes astray, does it to his own loss. He who carries a responsibility cannot be relieved of it by another' (17.14—16).

When they face the torment 'their ears, and their eyes, and their skins will bear witness against them concerning that which they used to do. They will enquire from their skins: Why bear ye witness against us? These will make answer: Allah Who has made everything else to speak has made us to speak also. He it is Who created you the first time, and unto Him have you been brought back. You did not apprehend that your ears and your eyes and your skins would bear witness against you; nay, you imagined that even Allah did not know much of that which you did. That notion of yours, which you entertained concerning your Lord, has been your ruin, and you became losers' (41.21—24).

Those who live their lives in the full consciousness of being in the sight of Allah every moment shall enter upon the new life in perfect spiritual health and all their reactions will be joyful. 'Those who were mindful of their duty to their Lord will be conducted to the Garden in groups. When they approach it, and its gates are thrown open, its keepers will greet them with: Peace be upon you; you have attained to the state of bliss, so enter it, abiding therein. They will respond: All praise belongs to Allah, Who has fulfilled His promise to us, and has bestowed upon us this vast region as an inheritance to make our abode in the Garden wherever we please. How excellent, then, is the reward of the righteous workers' (39.74, 75).

 CONCEPT OF HEAVEN AND HELL

Heaven and hell are not separate, defined and divided regions, but exist, as it were, coextensively. The Quran says the extent of heaven is like the whole extent of the heavens and the earth (57.22). Someone asked the Holy Prophet: If heaven occupies the whole extent of the heavens and the earth, then where is hell? He replied with another question: When there is day, where is night? Night is the absence of light; hell is the absence of spiritual health.

The phraseology employed, no doubt, constantly creates physical images in the mind, but in the conditions of human existence in this life that is inescapable. The only language that man can understand is the language to which he is accustomed. It is only through explanation and paraphrase that the human mind can be brought closer to some understanding of the conditions the reality of which is beyond its ken.

The conditions of the life to come will be symbolic representations of a person's thoughts, designs and actions in this life, and will be the consequences or fruits thereof. 'Give glad tidings to those who believe and act righteously, that for them there are Gardens beneath which rivers flow. Whenever they are provided with fruit therefrom they will exclaim: This is what was given us before; and similar gifts will be bestowed upon them' (2.26). This means that in the fruits of the Garden the righteous will perceive a resemblance to the spiritual joys experienced by them in this life.

The similitude of the Garden promised to the righteous is: 'Therein are rivers of water that corrupts not; and rivers of milk of which the taste changes not; and rivers of wine, a delight for those who drink; and rivers of pure honey. In it will they have all kinds of fruit, and forgiveness from their Lord' (47.16). This similitude, interpreted according to the science of the interpretation of dreams would mean that the righteous would be in the midst of plenty of every description (water), would acquire increasing knowledge and understanding of Divine attributes (milk), would be filled with the love of Allah (wine), and would be enveloped in the grace and mercy of Allah (honey). The quality of the 'wine' is described as 'sparkling white, delicious to the taste, wherein there will be neither intoxication nor heaviness' (37.47, 48). 'Out of a flowing spring, neither causing headache nor inebriating' (56.19, 20).

The torments of the wicked are summed up as: 'Allah's kindled fire which rises over the hearts' (104.7, 8). There will be seven approaches to it (15.45). These might be the seven senses: sight, hearing, smell, taste, touch, sensitivity to heat and cold, and the muscular sense, that is the sense of fatigue. When the transgressors see the torment they will realise that all power belongs to Allah and that Allah's punishment is severe indeed (2.166). They shall hear its raging and roaring from afar (25.13). They shall drink boiling water; they will sip it and will not be able to swallow it easily (14.17, 18). Their drink will be either boiling or intensely cold, both difficult to swallow, and they shall endure various kinds of other torments of a similar nature (38.58, 59). They shall taste neither coolness nor pleasant drink save boiling water and a fluid that stinks (78.25, 26). Their food will be dry, bitter, thorny herbage; it will neither nourish nor satisfy hunger (88.7, 8). Hell will be their bed as well as their covering (7.42). They will

be thrown into a confined space chained together, and will wish for death, but death will not come to them (25.14). They will be closely confined in chains and iron collars (76.5). Their faces will be downcast, lined, weary (88.3, 4). But the greatest torment will be that Allah will not speak to them, nor look at them, nor purify them (2.175; 3.78). Then will they realise how completely have they placed themselves at the pole opposite to the purpose of their creation (14.4; 34.9, 53).

The faces of the righteous will be bright, laughing, joyous (80.39, 40) and will reflect happiness; they will be well pleased with the results of their labour (88.9, 10). They will experience mounting bliss and enjoy a vast kingdom (76.21). They will hear no idle talk, nor any falsehood (78.36), nor anything vain, but only: Peace (19.63; 56.26, 27). They will not feel the unpleasant effects of heat or cold (76.14). Their faces will exhibit the freshness of bliss, and they will be given to drink of a pure beverage, sealed with musk (83.25, 27). They will dwell among gardens and springs (15.46), and will not be affected by fatigue and lassitude (15.49). They will enjoy perfect comfort and the fragrance of happiness (56.90), and will ever be in rapture (76.12). The supreme triumph, however, will be the realisation of having won the pleasure of Allah (3.16; 57.21). 'Their Lord gives them glad tidings of mercy from Him and of His pleasure' (9.21). 'Allah has promised the believers, men and women, Gardens beneath which rivers flow, wherein they will abide, and delightful dwelling-places in Gardens of Eternity, and the pleasure of Allah, which is the greatest of all. That is the supreme triumph' (9.72). 'Allah is well pleased with them and they are well pleased with Him' (9.100).

The Quran teaches that the rewards and joys of the life to come will be everlasting and will be ever intensified, but that the pains and torments will come to an end and that all mankind will ultimately find admission to the grace and mercy of Allah. As man has been created for the purpose of becoming a manifestation of Divine attributes (51.57), that purpose must be fulfilled in respect of everyone. 'I inflict My punishment on whom I so determine; but My mercy encompasses all things' (7.157). Allah has charged Himself with mercy (6.13, 55); mankind has been created for the fulfilment of His mercy (11.120). When pain, punishment and torment will have achieved their curative purpose, which is in itself a manifestation of Divine mercy, each human being will then be capable of reacting joyfully to the conditions of the life hereafter.

The Prophet has said a time will come when hell will be empty and the cool breezes of Divine mercy will blow through it. The concept and quality of time in the Hereafter is within God's knowledge alone and He alone determines and knows how long any particular condition will last. But it is a common experience that periods of joy and happiness seem to race by, while moments of pain and anxiety appear unending. Pain and torment will appear long, for torment suffered under the operation of Divine law will be severely felt, and no alleviation of it may be in sight. But eternity is infinite, and in each case a stage will be reached when torment will cease, pain will disappear and all will be joy. The Quran states that the punishment of evildoers will appear to be unending, but will be terminated when God so wills (11.108). The duration of the joys of the life hereafter is also subject to God's will, but in respect of these the Divine will has determined

that 'this is a bounty which shall never be cut off' (11.109). For the righteous there is 'an unending reward' (95.7). The righteous will be greeted by their Lord with: 'O soul at rest, return to thy Lord; thou well-pleased with Him and He well-pleased with thee. So enter among My chosen servants and enter My Garden' (89.28—31).

There will be continuous progress for all in the life to come. Those under sentence will work out their sentence, not merely as an affliction, but as a curative process designed to heal the soul of the defects and disorders accumulated in its life upon earth and to restore it to a state of health and purity which would enable it to react with joy and pleasure to the conditions of the after life. The righteous will be continuously praying for, and seeking, the perfection of their light (66.9). Divine attributes being without limit, the quest of the righteous for greater and greater knowledge thereof, so that they may become perfect manifestations of them, will also be unending.

It is the progressive realisation of the nature and operation of Divine attributes that fills the mind with awe of Divine Majesty and constitutes the most effective deterrent against wrong-doing and furnishes the most potent incentive towards righteous action. The Quran is unique in that it supplies a wealth of knowledge concerning Divine attributes and their operation. 'Had We sent down this Quran on a mountain, thou wouldst certainly have seen it bend down in humility and rent asunder in awe of Allah's Majesty. These are illustrations that We set forth for mankind that they may reflect. Allah is He beside Whom there is no god, Knower of the unseen and the seen. He is the Most Gracious, the Ever Merciful. Allah is He beside Whom there is no god, the Sovereign, the Most Holy, the Source of Peace, the Bestower of Security, the Protector, the Mighty, the Subduer, the Exalted. Holy is Allah far above that which they associate with Him. He is Allah, the Creator, the Maker, the Fashioner. His are the most beautiful names. All that is in the heavens and the earth glorifies Him. He is the Mighty, the Wise' (59.22—25).

UNIVERSAL, COMPREHENSIVE, DYNAMIC TEACHING OF THE QURAN

Human life and society are dynamic. New problems entailing new approaches, broader outlooks and fresh philosophic concepts continue to arise. The Quran claims that the guidance set forth in it would prove adequate at all times and in all contingencies. In this context the unique characteristic of the Quran, that its entire text is verbal revelation and that thus it is literally the Word of God, has supreme significance and relevance. Like the universe the Quran is alive. It is like a good tree, which is firmly rooted and whose branches reach into heaven. It brings forth its fruit at all times by the command of its Lord (14.25, 26). Whenever, in view of any approaching contingency, the need of fresh interpretation has arisen, Divine grace has inspired and illumined the mind of some devoted righteous servant of His to set it forth clearly for the instruction and benefit of mankind. This has been the case, as foretold by the Holy Prophet (on whom be peace) in each century of Islam, and has furnished a continuous manifestation

of the Divine assurance that the Exhortation would be fully safeguarded through the ages.

The first half of the twentieth century witnessed an unprecedented intellectual, scientific and technological upsurge, which has ushered in a new era in these domains, and appears to have added, as it were, a new dimension to human life. In consequence, all values, including moral and spiritual ones, which are the peculiar concern of religion, have been put on trial. In pursuance of the Divine assurance the guidance needed by mankind in the era that is now unfolding itself was set forth and expounded in advance, from the Quran, during the latter part of the nineteenth and the early years of the twentieth century by a divinely inspired teacher and guide who had been designated a witness to the truth of the Holy Prophet (11.18) and in whose person the prophecy (62.4) concerning the second advent of the Holy Prophet (on whom be peace) was fulfilled.

Thus the Quran is a universal and perpetual fountain of comprehensive guidance. It seeks to convince through reason and persuasion and not merely on the basis of authority (12.109). 'We have expounded everything in this Quran that they may take heed; a Quran expressed in clear language, wherein there is no deviation from the truth, that they may become righteous' (39.28, 29). That for close upon fourteen centuries the Quran has steadily kept well ahead of man's need for guidance in every sphere and has never fallen behind is not only an impressive tribute to its consummate wisdom (54.6) but is proof beyond doubt or cavil of its having come down from the Wise, All-Knowing One (27.7). Neither history, nor archaeology, nor any discovery about or research into the past; nor any advance of science or technology, or any research into or well-founded speculation concerning that which lies ahead will furnish contradiction of the truth contained in the Quran. 'Truly, it is a mighty Book. Falsehood cannot approach it from fore or aft, for it is a revelation from the Wise, the Praiseworthy' (41.42, 43). 'This Quran is a revelation from the Most Gracious, the Ever Merciful; a Book whose commandments have been expounded in detail, which will be repeatedly read, couched in clear, eloquent language, for the benefit of people who possess knowledge; bearer of glad tidings and a warner' (41.3—5). 'The Spirit of Holiness has brought it down from thy Lord in accordance with the requirements of truth and wisdom, that He may strengthen those who believe, and also as a guidance and good tidings for those who submit' (16.103).

The Quran is called an Exhortation (15.10), a blessed Reminder (21.51), a wise Reminder (3.59), a Book 'which makes provision for your uplift' (21.11). 'It is a Light from Allah and a clear Book, whereby does Allah guide those who seek His pleasure along the paths of peace, and leads them out of every kind of darkness into the light by His will, and guides them to the right path' (5.16, 17). 'Surely this Quran guides to the way which is most firm and right; and gives to the believers who act righteously the glad tidings that they shall have a great reward' (17.10). 'O mankind, there has indeed come to you a Book from your Lord which is full of admonition and a healing for all the ills of the spirit, and a guidance and a mercy for the believers' (10.58).

The guidance contained in the Quran is inexhaustible. 'Tell them: If the ocean became ink for inscribing the words of my Lord, the ocean would be

exhausted before the words of my Lord came to an end, even though We augmented it with the like quantity' (18.110). 'If all the trees in the earth became pens, and the ocean, reinforced by seven oceans, became ink for transcribing the words of Allah, these would not be exhausted. Surely, Allah is Mighty, Wise' (31.28).

That which was fundamental in previous revelations is comprised in the Quran (98.3, 4). That which was of purely local or temporary character has been omitted or abrogated; that which was still needed but had been forgotten has been revived; and that which was to be needed henceforth has been supplied. 'Those from among the People of the Book and from among those who associate partners with Allah, who have disbelieved, desire not that any good may be sent down to you from your Lord. They forget that Allah chooses as the recipients of His mercy whomsoever He pleases. Allah is Lord of exceeding bounty. Whatever previous commandment We abrogate or cause to be forgotten, We reveal in this Quran one better or the like thereof. Knowest thou not that Allah has full power to do all that He wills?' (2.106, 107).

Such and vastly more is the Quran: guidance, light, healing, wisdom. Therein would distracted mankind find an adequate remedy for the ills from which it suffers today and which threaten to overwhelm it tomorrow. It is a revelation from Him Who created the earth and the high heavens (20.5), the Lord of the worlds (26.193; 32.3; 56.81; 69.44), the Mighty, the Ever Merciful (36.6), the Mighty, the Wise (39.2; 45.3; 46.3), the Mighty, the All-Knowing (40.3), the Most Gracious, the Ever Merciful (41.3), the One Wise, Praiseworthy (41.43).

Mankind stands poised on the brink of a limitless pit of raging fire. The only means of security is to take fast hold of Allah's rope. 'O ye who believe, be mindful of your duty to Allah in all respects, every moment of your lives, so that death whenever it overtakes you, should find you in a state of complete submission to Him. Take fast hold, all together, of the rope of Allah, and be not divided. Call to mind the favour of Allah which He bestowed upon you when you were at enmity with each other and He united your hearts in love, so that by His grace you became as brethren. You were on the brink of a pit of fire and He delivered you from it. Thus does Allah explain to you His commandments that you may be guided. Let there be from among you a party whose business it should be to invite to goodness, to enjoin equity and to forbid evil. It is they who shall prosper' (3.103—105).

Today, careful, diligent and repeated study of the Quran is an indispensable imperative for Muslim and non-Muslim alike. As has been pointed out, it may be neglected only at serious risk of direst peril to man's future, here and Hereafter. To make available to those who have no ready means of access to them even a fraction of the vast and limitless treasures of wisdom and guidance comprised in the Quran is to fill man's greatest need at this fateful juncture in his fortunes.

HARMONY IN THE UNIVERSE

There is complete harmony in the universe; there is no incongruity and no discord. 'Blessed is He in Whose hand is the kingdom and He has the power to do all that He wills, Who has created death and life that He might try you which of you is best in conduct. He is the Mighty, the Most Forgiving, Who has created the seven heavens in order, one above the other. Thou canst not discover a flaw in the creation of the Gracious One. Then look again: Seest thou any disparity? Look again and yet again, thy sight will return to thee frustrated and fatigued' (67.2—5).

It is Allah who maintains harmony between different parts of the universe and thus safeguards it against ruin. 'Allah holds the heavens and the earth, lest they should deviate from their places. Were they to deviate none could keep them from destruction thereafter except Him. Surely, He is Forbearing, Most Forgiving' (35.42).

Attention is drawn to different aspects of this harmony as divine Signs. For instance: 'The night is also a Sign for them. We strip off the day from it, and they are left in darkness. The sun is moving towards an appointed goal. That is the decree of the Almighty the All-Knowing. We have appointed stages for the moon, till it wanes into the shape of an old dry branch of a palm-tree. It is not permissible for the sun to approach the moon, nor may the night outstrip the day. All glide along in an orbit' (36.38—41).

Allah has established a Balance which must be respected so that it may continue to yield the beneficence which it is designed to generate. 'Allah it is Who has sent down the Book with truth and also the Balance' (42.18). 'He has raised the heaven high and set up the measure, that you may not transgress the measure' (55.8, 9).

It is part of this Balance that an alternation is maintained between the day and the night, which makes human life possible on earth and whence flow untold streams of beneficence for mankind. In the creation of the heavens and the earth and in the alternation of the night and the day there are indeed Signs for people of understanding, who remember Allah standing, sitting and lying on their sides, and ponder over the creation of the heavens and the earth, which impels them to supplicate: Lord, Thou hast not created all this without purpose' (3.191, 192).

We are reminded that the system of the universe is so arranged that the faculties with which man is endowed should be able to function at their highest: 'Have We not made the earth a bed and driven in the mountains as stakes? We have created you in pairs, and made your sleep a source of rest and made the night a covering, and made the day for the activities of life. We have built above you seven heavens and made the sun a brightly burning lamp. We send down from the dripping clouds water pouring forth abundantly, that We may bring forth thereby grain and vegetation, and luxuriant gardens' (78.7—17).

Man takes all this for granted and pays little heed to the wisdom and beneficence that established this harmonious system. A sharp reminder is administered: 'Ask them: Tell me, if Allah were to extend the night over you till the Day of Judgment, what god is there beside Allah who could bring you

light? Will you not then hearken? Ask them also: Tell me, if Allah were to extend the day over you till the Day of Judgment, what god is there beside Allah who could bring you night wherein you could rest? Will you not then see? Of His mercy He made for you the night and the day, that you may rest therein and that you may seek of His bounty, and that you may be grateful' (28.72, 74).

Allah is the source of all beneficence which is limitless, but He determines the measure of everything. 'There is not a thing but We have unbounded stores thereof, and We send it down in regulated quantities' (15.22). As an illustration, consider the supply of water for the earth. 'We put in motion winds carrying moisture, then We send down fresh water from the clouds, wherewith We provide you with drink. You could not have stored it up for yourselves' (15.23). A moment's reflection would bring to mind how wonderful is this system of storing up water for the earth and its creatures. The oceans are of course the major reservoirs. Through the action of the sun vapours are lifted into the air and the moist winds carry the vapours in the form of clouds to regions where rain is needed.

'Verily, in the heavens and the earth are Signs for those who believe. Likewise in your own creation, and in that of all the creatures that He spreads out in the earth are Signs for a people who possess firm faith. Also in the alternation of the night and the day, and in the provision that Allah sends down from the sky, whereby He quickens the earth after its death, and in the courses of the winds, are Signs for a people who use their understanding' (45.3—6). 'Allah is He Who sends the winds, so that they raise the vapours in the form of clouds which He spreads in the sky as He pleases, layer upon layer, and thou seest the rain issuing forth from their midst. When He causes it to fall on whom He pleases of His servants, they rejoice thereat; though before its coming down they were in despair. Observe, then, the token of Allah's mercy; how He revives the earth after its death' (30.49—51).

Fresh rain water comes down from the clouds and is not only supplied direct to the dry and parched earth where it provides irrigation for the crops, trees and shrubs and renews the subsoil reservoirs but it is also stored up in huge quantities in the form of snow on the mountains and higher plateaus and glaciers which form a permanent reservoir of fresh water and reinforce the supply for the earth as it is needed. 'Seest thou not that Allah wafts the clouds gently, then joins them together, then piles them up so that thou seest the rain issue forth from the midst thereof? He sends down from the clouds volumes of matter, part of it in the form of hail and He causes it to fall on whom He pleases and turns it away from whom He pleases' (24.44).

He has so ordained this system that one part of it reinforces the other, thus forming a cycle, the oceans reinforcing the supply of fresh water through rain, hail, snow, etc., and fresh water reinforcing the oceans through streams, rivers and the lava that is thrown up by volcanic eruption: 'Of stones there are some out of which gush forth streams, and there are some that cleave asunder and water flows out from them' (2.75). This cycle is so arranged as to ensure a balance between the supply of fresh water and the maintenance of the needed supply in the oceans. 'He it is Who has caused the two waters to flow, one of the rivers and springs, sweet and palatable, and the

other of the oceans, salt and bitter: and between them he has placed as a barrier a system that keeps them apart' (25.54). 'The two waters are not alike; the one of the rivers and springs sweet, palatable and pleasant to drink and the other of the sea, salt and bitter. From each you eat fresh meat and fish out articles that you wear as ornaments. Thou seest the vessels ploughing through each so that you may be grateful' (35.13). He Who has instituted this system and brought it into operation has complete power over it and He alone can repair any default or deficiency that may manifest itself. 'Ask them: Tell me, if all your water were to disappear in the earth, then who will bring you clear flowing water' (67.31)?

Any serious interference with the cycle that has been established in nature, whether deliberate or accidental, conscious or unconscious, is bound to entail prejudicial consequences. History furnishes many instances of it. In the present age with the tremendous advance of science and technology the risk of interference or interruption of a natural cycle has been tremendously augmented and consequently there is much greater need of study, research and caution in this sphere, reinforced by the revival and strengthening of moral and spiritual values so that man's own efforts may be blessed and strengthened by divine grace, which may be sought and won through communion with Him. We are directed: 'Supplicate: Oh Allah, Lord of sovereignty, Thou bestowest sovereignty upon whomsoever Thou pleasest, and Thou takest away sovereignty from whomsoever Thou pleasest, Thou exaltest whomsoever Thou pleasest, and Thou abasest whomsoever Thou pleasest, in Thy hand is all good. Thou surely hast power to do all that Thou dost will. Thou makest the night pass into day and makest the day pass into night; Thou bringest forth the living from the dead and bringest forth the dead from the living. Thou bestowest upon whomsoever Thou pleasest without measure' (3.27, 28).

The cycle described in bringing forth the living from the dead and bringing forth the dead from the living must be maintained and strengthened in efficient operation so as to obviate any imbalance that might threaten the upholding of material, moral and spiritual values.

WARNINGS

The Quran contains a continuous series of alternating 'glad tidings' and 'warnings'. The fundamental is that if man seeks for guidance and adheres to the 'straight path' (1.6), his life will be one continuous course of progress in every respect, here and Hereafter. If he neglects seeking guidance, or, being invited to it, rejects it and turns his back on it, or having recognized it persists in ignoring or defying it, he must take the consequences of his neglect or default of which he is continuously and repeatedly warned. Attention may be drawn, as illustration, to some of these warnings.

The earth is mankind's habitat and is invested with capacities which, properly exploited, would yield continuous and increasing beneficence. Abuse or misuse of these capacities would spell ruin. One of the forms of abuse may be over-exploitation, against which also there are warnings. For instance:

'When the earth is shaken violently and brings forth its burdens, and man cries out: What is the matter with it? On that day it will narrate its account, for thy Lord has so directed it. On that day people will come forth in diverse groups that they may be shown the consequences of their actions. Then whoso will have done the smallest particle of good will see it, and whoso will have done the smallest particle of ill will also see it' (99.2—9).

It is pointed out that the beneficent exploitation of the earth's capacities and resources will be a source of delight but that if the exploitation is not beneficent the ultimate result will be ruin. 'We have made all that is on the earth an ornament for it, that We may try the dwellers thereof which of them is best in conduct. The time will come when We shall turn all that is on it into a barren waste' (18.8, 9).

It needs to be stressed that non-beneficent exploitation does not comprise only harmful methods of say cultivation, mining, forestry, cattle breeding, horticulture and all the other multifarious ways of direct exploitation of the capacities and resources of the earth. It also includes the non-beneficent character of the uses to which the fruits of the earth may be put and all the consequences that might flow therefrom. For instance: 'There is a lesson for you in the cattle. We provide you with a drink out of that which is in their bellies; that is, from betwixt the faeces and the blood We provide milk pure and pleasant for those who drink it. Of the fruits of date-palms and the grapes you obtain intoxicating drinks, and also pure and wholesome food. Surely, in that is a Sign for a people who make use of their understanding' (16.67, 68).

Part of the warning is more specifically spelled out: 'Oh ye who believe, liquor, gambling, idols and divining arrows are but abominations and Satanic devices. So turn wholly away from each of them that you may prosper. Satan desires only to create enmity and hatred between you by means of liquor and gambling and to keep you back from the remembrance of Allah and from Prayer. Will you, then, desist?' (5.91, 92). There is of course also the peril that over-exploitation may become non-beneficent and confront mankind with a crisis. Attention is drawn to this: 'When the earth is stretched forth and pours out its contents and becomes empty' (84.4, 5).

MEANING OF ISTIGHFAR

The root of the word *istighfar* is *ghafar*, which means to cover up, protect or suppress. The primary connotation of *istighfar* is to supplicate for the suppression of the human tendency to fall into error so as to be safeguarded against error or sin. Its secondary connotation is to supplicate for the suppression of the consequences of error or sin so as to be safeguarded against the harm or suffering that might ensue therefrom. *Istighfar* might seek protection for oneself or for others. It might seek protection against one's own tendency towards error or sin, or against the consequences of such error or sin; or it might seek protection for others against their tendency towards error or sin, or the consequences of their errors or sins; or for one's own protection against

the consequences of the errors and sins of others. Thus *ghafar* might connote suppression of a person's tendency towards falling into error or sin; or his protection against the consequences of such error or sin, or of the errors and sins of others.

A righteous person is diligent in *istighfar* in all its connotations. This does not mean that such a one has necessarily been guilty of error or sin. Indeed, the purer a person is the more eager and diligent he is in *istighfar* as a means of approach and nearness to the Divine.

God has warned: 'If you will use My bounties beneficently, I will surely multiply them unto you, but if you misuse them, My punishment is severe indeed' (14.8). Every divine bounty, therefore, impels a righteous person towards *istighfar*, thereby seeking protection against neglect or slighting of the bounty, by himself or by others. Thus the Holy Prophet (on whom be peace) was exhorted to *istighfar* on a large accession of people to the faith (110.4), that is to say, to supplicate for protection against neglect or slackness on the part of Muslims in consequence of such accession.

Neglect, slackness, omission or a tendency towards these or towards disobedience is comprised within the connotation of *dhanb*. A Prophet is safeguarded against all sin, disobedience, neglect, omission or the eruption into action of the human tendency towards any of them and is, therefore, constant and diligent in *istighfar* against such eruption on his own part as well as on the part of others. The Truce of Hudaibiyyah is named a clear victory in the Holy Quran and God also announced that it imported the safeguarding by God of the Holy Prophet in the past as well as in the future against neglect, omission, slackness or any tendency towards them (48.2—3). He was also assured of the continuation of effective divine help.

PUBLISHER'S NOTE

In the following free-flowing English version the numbered paragraphs incorporate several verses. This is essential to the concept of the translation. Every effort has therefore been made to relate the English to the Arabic without disturbing the presentation of the translation



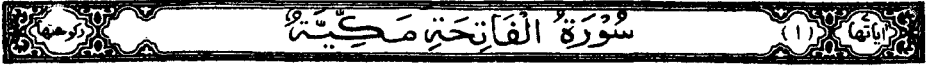
THE QURAN

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AL-FĀTIḤAH
(Revealed before Hijra)

In the name of Allah, Most Gracious,
Ever Merciful. (1)

All types of perfect praise belong to
Allah alone,
the Lord of all the worlds,
Most Gracious,
Ever Merciful,
Master of the Day of Judgment. (2—4)

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

Guide us along the straight path —
the path of those on whom Thou hast
bestowed Thy favours,

those who have not incurred Thy dis-
pleasure, and

those who have not gone astray. (5—7)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ②

الرَّحْمَنِ الرَّحِيمِ ③

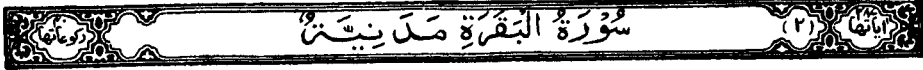
مَلِكِ يَوْمِ الدِّينِ ④

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ⑤

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ⑥

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ

عَلَيْهِمْ وَلَا الضَّالِّينَ ⑦



AL-BAQARAH

(Revealed after Hijra)

In the name of Allah, Most Gracious,
Ever Merciful. (1)

I AM ALLAH, THE ALL-KNOWING.

This is the Perfect Book, free from all doubt; it is a guidance for the righteous, who believe in the unseen, observe Prayer, and spend out of whatsoever We have bestowed upon them; and who believe in that which has been revealed to thee, and in that which was revealed before thee, and have firm faith in that which has been foretold and is yet to come. It is these who are firmly grounded in the guidance that has come from their Lord, and it is these who shall prosper. Those who have disbelieved so that it is the same whether thou warn them or warn them not, will not believe. Allah has set a seal on their hearts and their ears, and over their eyes there is a covering. For them there is a great punishment. (2—8)

Of the people there are some who say: We believe in Allah and the Last Day; yet they do not believe at all. They seek to deceive Allah and those who believe, but in truth they deceive none save themselves; only they perceive it not. In their minds is a disease; Allah through the continuous manifestation of His Signs causes their disease to grow worse. For them there is a painful punishment because of their lying. (9—11)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

الْحَمْدُ ②

ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ ③
الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا
رَزَقْنَاهُمْ يُنْفِقُونَ ④

وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ
قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ ⑤

أُولَٰئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَٰئِكَ هُمُ
الْمُقْتَدِرُونَ ⑥

إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ
لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ⑦

خَتَمَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَعَلَىٰ سَمْعِهِمْ وَعَلَىٰ
أَبْصَارِهِمْ غَشَاوَةٌ وَلَهُمْ عَذَابٌ عَظِيمٌ ⑧

وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ وَالْيَوْمِ الْآخِرِ
وَمَا هُمْ بِمُؤْمِنِينَ ⑨

يُخَادِعُونَ اللَّهَ وَالَّذِينَ آمَنُوا وَمَا يَخْدَعُونَ
إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ ⑩

فِي قُلُوبِهِمْ مَّرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ
عَذَابٌ أَلِيمٌ ⑪ بِمَا كَانُوا يَكْذِبُونَ ⑫

When it is said to them: Create not disorder in the land; they retort: We are only seeking to promote peace. Take note: Most certainly it is they who create disorder, but they realise it not. When it is said to them: Believe ye as other people have believed; they exclaim: Shall we also believe as the foolish ones have believed? Take note: Most certainly it is they who are foolish but they know it not. When they meet those who believe, they assert: We believe; but when they are in the company of their ringleaders they assure them: We are certainly with you, we were only mocking these believers. Allah will punish them for their mockery and will leave them to flounder on in their transgression. These are they who have rejected guidance and chosen error, but their traffic has brought them no gain, nor are they rightly guided. (12—17)

Their case is like that of a person who kindles a fire, and when it lights up all around him, Allah takes away their light and leaves them in manifold darknesses out of which they can see no way of deliverance. They are deaf, dumb and blind and cannot find their way back. Or, their case is like that of heavy rain pouring down from thick clouds, wherein there are manifold darknesses and thunder and lightning; they thrust their fingers into their ears to keep out the sound of the thunder-claps, being fearful of death, while Allah is sure to compass the ruin of the disbelievers. The lightning flash might well-nigh strike them blind; whenever it flashes they walk in its light, and when it is dark they stand still. If Allah so willed, He could destroy their hearing and their sight; surely Allah has the power to carry out all that He wills. (18—21)

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

إِلَّا أَنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِنْ لَا يَشْعُرُونَ ﴿١٣﴾
وَإِذَا قِيلَ لَهُمْ آمِنُوا كَمَا آمَنَ النَّاسُ قَالُوا أَنُؤْمِنُ
كَمَا آمَنَ السُّفَهَاءُ ۗ إِنَّا إِنَّمَا هُمْ السُّفَهَاءُ وَلَكِنْ
لَا يَعْلَمُونَ ﴿١٤﴾

وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا بِحَدِّهِمْ وَإِذَا خَلَوْا إِلَى
شِيْطَانِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِئُونَ ﴿١٥﴾
اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ
يَعْمَهُونَ ﴿١٦﴾

أُولَئِكَ الَّذِينَ اشْتَرُوا الضَّلَالَةَ بِالْهُدَىٰ فَمَا
رَبِحَتْ تِجَارَتُهُمْ وَمَا كَانُوا مُهْتَدِينَ ﴿١٧﴾
مِثْلَهُمْ كَمِثْلِ الَّذِي اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ
مَا حَوْلَهُ زَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَّهُمْ فِي ظُلُمَاتٍ
لَّا يُبْصِرُونَ ﴿١٨﴾

صُمٌّ بُكْمٌ عُمْىٰ فَهُمْ لَا يَرْجِعُونَ ﴿١٩﴾
أَوْ كَصَيْبٍ مِنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ وَرَعْدٌ وَبَرْقٌ
يَجْعَلُونَ أَصَابِعَهُمْ فِي آذَانِهِمْ مِنَ الصَّوَاعِقِ حُدُودَ
الْمَوْتِ ۗ وَاللَّهُ حَمِيدٌ بِالْكَافِرِينَ ﴿٢٠﴾

يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَارَهُمْ كُلَّمَا أَضَاءَ لَهُمْ مَشَوْا
فِيهِ ۖ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا ۗ وَلَوْ شَاءَ اللَّهُ لَذَهَبَ
بِأَبْصَارِهِمْ وَأَبْصَارُهُمْ إِنَّا اللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢١﴾

R. 3.

O mankind, worship your Lord Who has created you and created those who were before you, that you may be shielded against all ill; Who has spread out the earth like a bed for you and has made the heaven like a canopy, and has caused water to come down from the clouds and has therewith brought forth provision for you in the shape of fruits. Do not, therefore, deliberately set up equals with Allah. If you are in doubt concerning that which We have sent down to Our servant, then produce a chapter like it and call upon your helpers beside Allah to help you out, if you are truthful. But if you do it not, and never shall you be able to do it, then guard against the Fire, whose fuel are men and stones, which is prepared for the disbelievers. (22—25)

يٰۤاَيُّهَا النَّاسُ اعْبُدُوْا رَبَّكُمُ الَّذِيْ خَلَقَكُمْ وَاَلَّذِيْنَ
مِّنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُوْنَ ﴿٣﴾

الَّذِيْ جَعَلَ لَكُمُ الْاَرْضَ فِرَاشًا وَّ السَّمَآءَ بِنَآءٍ
وَ اَنْزَلَ مِنَ السَّمَآءِ مَآءً فَاَخْرَجَ بِهٖ مِنَ الشَّجَرٰتِ
رِزْقًا لَّكُمْ فَلَا تَجْعَلُوْا لِهٖ اَنْدَادًا وَاَنْتُمْ تَعْلَمُوْنَ ﴿٤﴾
وَ اِنْ كُنْتُمْ فِيْ رَيْبٍ مِّمَّا نَزَّلْنَا عَلٰى عَبْدِنَا فَاتُوْا
بِسُوْرَةٍ مِّنْ مِّثْلِهٖ وَاَدْعُوْا شُهَدَآءَكُمْ مِّنْ دُوْنِ
اللّٰهِ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿٥﴾

فَاِنْ لَّمْ تَفْعَلُوْا وَلَنْ تَفْعَلُوْا فَاتَّقُوا النَّارَ الَّتِيْ وَقُوْدُهَا
النَّاسُ وَاَلْحِجَارَةُ ۗ اُعِدَّتْ لِلْكَافِرِيْنَ ﴿٦﴾

Give glad tidings to those who believe and work righteousness, that for them there are Gardens beneath which rivers flow. Whenever they are provided with fruit therefrom, they will exclaim: This is what was given us before; and similar gifts will be bestowed upon them. They will have therein mates most pure, and therein will they abide. (26)

وَبَشِّرِ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصَّٰلِحٰتِ اَنَّ لَهُمْ جَنٰتٍ
تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ كُلَّمَا رُزِقُوْا مِنْهَا مِنْ
شَرَرَةٍ رَّزَقًا قَالُوْا هٰذَا الَّذِيْ رُزِقْنَا مِنْ قَبْلُ وَ
اَتُوْا بِهٖ مُّتَشٰبِهًا وَلَهُمْ فِيْهَا اَزْوَاجٌ مُّطَهَّرَةٌ وَهُمْ
فِيْهَا خٰلِدُوْنَ ﴿٢٦﴾

Allah disdains not the recital of anything, even as small as a gnat or smaller. Those who believe recognise it as truth from their Lord; while those who disbelieve mutter: What does Allah mean by such a recital? The truth is that many does Allah adjudge to be in error and many does He guide by means of the Quran, and none does He adjudge thereby to be erring save the disobedient ones, who break the covenant of Allah after having affirmed it, and cut asunder that which Allah has bidden to be joined, and create disorder in the land; it is these that are the losers. (27—28)

اِنَّ اللّٰهَ لَا يَسْتَحْيٰ اَنْ يُّضْرِبَ مَثَلًا مَّا بَعُوْضٌ
فَمَا فَوْقَهَا ۗ اَمَّا الَّذِيْنَ اٰمَنُوْا فَيَعْلَمُوْنَ اَنَّهٗ الْحَقُّ مِنْ
رَبِّهِمْ ۗ وَاَمَّا الَّذِيْنَ كَفَرُوْا فَيَقُوْلُوْنَ مَا ذَا اٰرَادَ اللّٰهُ
بِهٰذَا ۗ مَثَلًا ۗ يُّضِلُّ بِهٖ كَثِيْرًا ۗ وَيَهْدِيْ بِهٖ كَثِيْرًا ۗ وَاَمَّا
يُّضِلُّ بِهٖ ۗ اِلَّا الْفٰسِقِيْنَ ﴿٢٧﴾

الَّذِيْنَ يَنْقُضُوْنَ عَهْدَ اللّٰهِ مِنْۢ بَعْدِ مِيْثَاقِهٖ ۗ وَ
يَقْطَعُوْنَ مَّا اَمَرَ اللّٰهُ بِهٖ اَنْ يُّوْصَلَ ۗ وَيُفْسِدُوْنَ

How can you disbelieve in Allah? You were without life and He gave you life, then He will cause you to die, then He will restore you to life and then to Him will you be made to return. He it is Who has created for your benefit all that is in the earth; then He turned towards the heavens and perfected them seven heavens. He has full knowledge of all things. (29—30)

Call to mind, when thy Lord announced to the angels: I am about to place a vicegerent in the earth. They said: Wilt Thou then place there also such as will create disorder therein and shed blood, while we glorify Thee with Thy praise and extol Thy Holiness? Whereupon He admonished them: I know that which you know not. He taught Adam the names of all His attributes, then He presented the manifestations of those attributes to the angels and asked them: Tell Me the names of these, if you are right. They answered: Holy art Thou! No knowledge have we save that which Thou hast taught us. Thou alone art the All-Knowing, the Possessor of Wisdom. He turned to Adam and commanded him: Adam, do thou inform them of the names of these. When Adam had told them the names, Allah said to the angels: Did I not say to you: I know the secrets of the heavens and of the earth, and I know all that you disclose and all that you conceal? (31—34)

Call to mind, when We commanded the angels: Submit to Adam; they all submitted, but Iblis did not; he refused and was arrogant, being already one of the disbelievers. We commanded Adam: Dwell thou and thy wife in the garden, and eat plentifully therefrom wherever you will, but approach not this one tree, lest you be of the wrongdoers.

فِي الْأَرْضِ أُولَئِكَ هُمُ الْخَيْرُونَ ﴿٢٩﴾
 كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَهْوَاءًا فَأَحْيَاكُمْ ثُمَّ
 يُبَيِّنُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿٣٠﴾
 هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا ثُمَّ
 اسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَوَاتٍ وَهُوَ
 بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٣١﴾

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً
 قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ
 وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ
 مَا لَا تَعْلَمُونَ ﴿٣٢﴾
 وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ
 فَقَالَ أَشْفَقُوا فِي بَأْسِهِمْ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٣٣﴾
 قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ
 الْعَلِيمُ الْحَكِيمُ ﴿٣٤﴾
 قَالَ يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ
 قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ غَيْبَ السَّمَاوَاتِ وَالْأَرْضِ
 وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ ﴿٣٥﴾
 وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ
 أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ ﴿٣٦﴾
 وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا
 رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا
 مِنَ الظَّالِمِينَ ﴿٣٧﴾

But Satan caused them both to slip from their stand of obedience by means of that tree, and thus drove them out of the state in which they were. Whereupon We decreed: Go forth, some of you are enemies of others, and for you there is in the earth a place of abode and provision for a time. Thereafter Adam learnt certain words of prayer from his Lord, and began to pray as he was taught. So He turned towards him with mercy; surely He is Oft-returning with compassion towards His creatures and is Ever Merciful. We decreed: Go forth hence, all of you, but remember that if there comes to you guidance from Me, then whoso follows My guidance, on them shall come no fear, nor shall they grieve; but such as shall disbelieve and reject Our Signs as false, these shall be the inmates of the Fire; therein shall they abide. (35—40)

Children of Israel, call to mind My favour which I bestowed upon you, and fulfil the covenant that you made with Me, I shall fulfil the covenant I made with you, and fear Me alone, I repeat, fear Me alone. Believe in the revelation that I have now sent down which fulfils the revelation that was sent down to you, and be not the first to disbelieve therein, and barter not My Signs for a paltry price, and seek protection with Me alone, I repeat, seek protection with Me alone. Confound not truth with falsehood nor hide the truth deliberately; and observe Prayer and pay the Zakat, and worship Allah whole heartedly, along with those who worship Him whole-heartedly. Do you, then, admonish others to do good and forget your own selves, while you read the Book — the Torah. Will you not then understand? Seek Allah's help with steadfastness and Prayer; and this indeed is hard, except for the humble in spirit, who know for certain that they will meet their Lord, and that to Him will they return. (41—47)

فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ
وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي
الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ ﴿٣٥﴾

فَتَلَّمَ آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ
التَّوَّابُ الرَّحِيمُ ﴿٣٦﴾

قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى
فَمَنْ تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٣٧﴾
وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ
هُمْ فِيهَا خَالِدُونَ ﴿٣٨﴾

يَذَرِي إِسْرَائِيلَ أَذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ
وَأَوْفُوا بِعَهْدِي أُوفِ بِعَهْدِكُمْ وَإِيَّايَ فَارْهَبُونِ ﴿٣٩﴾

وَأَمِنُوا بِمَا أَنْزَلْتُ مُصَدِّقًا لِمَا مَعَكُمْ وَلَا تَكُونُوا
أُولَٰئِكَ كَافِرِيهِ ۖ وَلَا تَشْتَرُوا بِآيَاتِي شَيْئًا قَلِيلًا وَإِيَّايَ
فَاتَّقُونِ ﴿٤٠﴾

وَلَا تَتَّبِعُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ
تَعْلَمُونَ ﴿٤١﴾

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ ﴿٤٢﴾
اتَّامِرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ
تَتْلُونَ الْكِتَابَ أَفَلَا تَعْقِلُونَ ﴿٤٣﴾

وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى
الْخَاشِعِينَ ﴿٤٤﴾

الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلْقَوْنَ رَبَّهُمْ وَأَنَّهُمْ إِلَيْهِ

Children of Israel, call to mind My favour which I bestowed upon you and that I exalted you above the peoples of the time; and be mindful of the day when no one shall serve as a substitute for another at all, nor shall any intercession be accepted on his behalf, nor shall ransom be taken from him, nor shall they be helped. Call to mind when We delivered you from Pharaoh's people, who subjected you to grievous torment, slaying your male children and sparing your female children; and in that there was a great trial for you from your Lord. Call to mind also when We held back the sea for you and delivered you and drowned Pharaoh's people, while you looked on. Call to mind also when We made Moses a promise extending over forty nights; then you took the calf for worship, wrongfully, in his absence. Even then We forgave you thereafter, that you might be grateful. Call to mind also when We gave Moses the Book, the Torah, and the Signs discriminating between truth and falsehood, that you might be rightly guided. (48—54)

Call to mind when Moses said to his people: O my people you have indeed wronged your souls by taking the calf for worship; so turn to your Maker and let each one of you slay the evil propensities of his mind; that course is best for you in the sight of your Maker. Then He turned towards you with compassion. Surely, He is Oft-returning with compassion and is Merciful. Call to mind also, when you said: Moses, we shall by no means put faith in what thou sayest until we see Allah face to face; then a grievous chastisement overtook you and you were witnesses thereof. Then after your downfall We raised you up again by strengthening your faith and multiplying your numbers, that you might be grateful. (55—57)

رَجِعُونَ ٤٨
يُنَبِّئُ إِسْرَائِيلَ أَذْكَرُوا بِنِعْمَتِي الَّتِي أَنْعَمْتُ عَلَيْكُمْ
وَإِنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ ٤٩
وَأَنْقَرُوا يَوْمًا لَا تَجْرِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا
يُقْبَلُ مِنْهَا شَفَاعَةٌ وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ
يُبْصَرُونَ ٥٠
وَأَذْبَحِينَكُمْ مِنْ آلِ فِرْعَوْنَ يَسُودُكُمْ سِوَى الْعَذَابِ
يُدْبِحُونَ أَبْنَاءَكُمْ وَيَسْتَجِيبُونَ نِسَاءَكُمْ وَفِي ذَلِكُمْ
بَلَاءٌ مِمَّن رَّبِّكُمْ عَظِيمٌ ٥١
وَإِذْ فَارَقْنَا بِكُمْ الْبَحْرَ فَأَجْبَيْنَاكُمْ وَغَرَقْنَا آلَ فِرْعَوْنَ
وَأَنْتُمْ تَنْظُرُونَ ٥٢
وَإِذْ وَعَدْنَا مُوسَى أَرْبَعِينَ لَيْلَةً ثُمَّ اتَّخَذْتُمُ الْعِجْلَ
مِنْ بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ ٥٣
ثُمَّ عَفَوْنَا عَنْكُمْ مِنْ بَعْدِ ذَلِكَ لَعَلَّكُمْ تَشْكُرُونَ ٥٤
وَإِذْ آتَيْنَا مُوسَى الْكِتَابَ وَالْقُرْآنَ لَعَلَّكُمْ تَهْتَدُونَ ٥٥
وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يَقَوْمِ إِنَّكُمْ ظَلَمْتُمْ أَنْفُسَكُمْ
بِاتِّخَاذِكُمُ الْعِجْلَ فَتُوبُوا إِلَى بَارِيكُمْ فَانقَلِبُوا إِلَى بَارِيكُمْ
ذَلِكُمْ خَيْرٌ لَكُمْ عِنْدَ بَارِيكُمْ فَتَابَ عَلَيْكُمْ إِنَّهُ هُوَ
الرَّحِيمُ الرَّحِيمُ ٥٦
وَإِذْ قُلْتُمْ يَا مُوسَى لَنْ نُؤْمِنَ لَكَ حَتَّى نَرَى اللَّهَ جَهْرَةً
فَأَخَذْنَاكُمْ الصُّعْقَةَ وَأَنْتُمْ تَنْظُرُونَ ٥٧
ثُمَّ بَعَثْنَاكُمْ مِنْ بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُونَ ٥٨

Then We caused the clouds to provide shade for you and sent down for you Manna and Salwa and announced: Eat of the good things We have provided for you. They wronged Us not by their disobedience; it was themselves that they wronged. Call to mind also, when We said: Enter ye this township and eat therefrom, wherever you will, freely; and enter its gate in submission, saying: We pray for the lightening of our burdens. We shall forgive you your sins and We shall bestow increase upon those who do good. Then out of a spirit of mischief the transgressors substituted something else in place of that which was told them; whereupon, We sent down upon the transgressors a punishment from heaven, because of their disobedience. (58—60)

وَظَلَّلْنَا عَلَيْكُمُ الْغَمَامَ وَأَنْزَلْنَا عَلَيْكُمُ الْمَنَّاءَ وَالسَّلْوَىٰ كُلًّا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَمَا ظَلَمُونَا وَ لَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿٥٨﴾

وَرَادَ قُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا ۖ وَادْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا حِطَّةٌ نَّغْفِرْ لَكُمْ خَطِيئَتَكُمْ وَسَيَّرِيدُ الْمُحْسِنِينَ ﴿٥٩﴾

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

وَإِذِ اسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِ فَقُلْنَا اضْرِبْ بِعَصَاكَ الْحَجَرَ ۖ فَانفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا ۖ قَدْ عَلِمَ كُلُّ أُنَاسٍ مَشْرِبَهُمْ كُلًّا وَاشْرَبُوا مِنْ رِزْقِ اللَّهِ وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ ﴿٦١﴾

وَإِذِ قُلْتُمْ يَا مُوسَىٰ لَنْ نَصْبِرَ عَلَىٰ طَعَامٍ وَاحِدٍ فَادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا تَتَّبِعُ الْأَرْضُ مِنْ بَقَرِهَا وَمِثْقَالَ ذَرَّةٍ قَوْمِهَا وَعَدَسِهَا وَبَصِلَهَا ۗ قَالَ أَتَسْتَبْدِلُونَ الَّذِي هُوَ أَدْنَىٰ بِالَّذِي هُوَ خَيْرٌ ۗ اهْبِطُوا مِصْرًا فَإِنَّ لَكُمْ مِمَّا سَأَلْتُمْ ۖ وَضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ وَالْمَسْكَنَةُ وَبَاءَ ۖ وَغَضِبَ مِنَ اللَّهِ ذَلِكَ ۖ بَآئِهِمْ كَانُوا يَكْفُرُونَ ۖ بَآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّنَ بِغَيْرِ الْحَقِّ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿٦٢﴾

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّالِفِينَ

Call to mind also when Moses prayed for water for his people, and We directed him: Strike that rock with your rod; and there gushed forth from it twelve springs, so that every tribe knew its drinking place. They were told: Eat and drink of what Allah has provided, and do not go about in the land creating disorder. Call to mind also when you said to Moses: We cannot restrict ourselves to one kind of food; pray, then, to thy Lord for us that He bring forth for us of what the earth grows, of its herbs, cucumbers, wheat, lentils and onions. Allah rebuked them: Would you change that which is better for that which is worse? If that is what you desire, go down into any town and there you will find what you demand. Thus were they smitten with abasement and penury, and they incurred the wrath of Allah because they rejected the Signs of Allah and would slay the Prophets unjustly, and this had resulted from their persisting in rebellion and transgression. (61—62)

Surely, of the Believers, the Jews, the Christians and the Sabians, those who truly believe in Allah and the Last Day and act righteously, shall have their reward with their Lord, and no fear shall come upon them nor shall they grieve. (63)

Call to mind, children of Israel, when We took a covenant from you and raised the Mount high above you, and said: Hold fast that which We have given you and bear its contents in mind that you may attain to righteousness. Yet you turned back thereafter; and had it not been for Allah's grace upon you and His mercy, you would surely have been of the losers. You have surely known the end of those from amongst you who transgressed in the matter of the Sabbath, in consequence of which We condemned them: Be ye like apes, despised. Thus We made this event a lesson for their contemporaries and for those who came after and an admonition for the God-fearing. (64—67)

Call to mind also, when Moses said to his people: Allah commands you to slaughter a cow; and they exclaimed: Dost thou make a mockery of us? to which Moses retorted: I seek the protection of Allah that I should behave foolishly. Whereupon, they temporised: Pray for us to thy Lord that He may make plain to us what sort of a cow it is. Moses told them: He says, it is a cow neither old nor young, full grown, of middle age. Now do what you are told. They came back with: Pray again for us to thy Lord that He explain to us what colour she is. Moses said: He says: It is a cow of dun colour, pure and rich in tone, which delights the beholders. But they persisted: Pray once more for us to thy Lord to make plain to us what she is, for all such cows appear to us alike; and if Allah please we shall indeed be guided. Moses answered: He says: It is a cow not broken in to plough the earth or water the tilth; one without blemish; of uniform colour. They said: Now have you given us correct particulars. Then they slaughtered her, though they would rather not have done it. (68—72)

الضَّالِّينَ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٣﴾

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ ﴿٦٤﴾
ثُمَّ تَوَلَّيْتُمْ مِّنْ بَعْدِ ذَلِكَ فَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَكُنْتُمْ مِنَ الْخَاسِرِينَ ﴿٦٥﴾

وَلَقَدْ عَلِمْتُمُ الَّذِينَ اعْتَدُوا مِنْكُمْ فِي السَّبْتِ فَقُلْنَا لَهُمْ كُفُّوا قُرْدَةَ حَيْسِينِ ﴿٦٦﴾

فَجَعَلْنَاهَا كَاللِّمَاءِ الْبَيْنِ لَنَّا بَيْنَ يَدَيْهَا وَ مَا خَلْفَهَا وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٦٧﴾

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُذْبَحُوا بَقْرَةً قَالُوا أَتَجِدْنَا هَزُومًا قَالِ أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ ﴿٦٨﴾

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقْرَةٌ لَا فَارِضٌ وَلَا بَكْرٌ عَوَانٌ بَيْنَ ذَلِكَ فَافْعَلُوا مَا تُؤْمَرُونَ ﴿٦٩﴾

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا لَوْثُهَا قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقْرَةٌ صَفْرَاءٌ فَاقْع لَوْثُهَا وَسِرَّ التَّظْرِينَ ﴿٧٠﴾

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ إِنَّ الْبَقَرَ تَشْبَهُ عَلَيْنَا وَإِنَّا لَنَ شَاءَ اللَّهُ لَهْتَدُونَ ﴿٧١﴾

قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقْرَةٌ لَا ذَلُولٌ تُثِيرُ الْأَرْضَ

Call to mind also when you claimed to have brought about the death of a Personage and then differed among yourselves concerning it, and Allah would bring to light that which you concealed. So We said: Test the crucial question by putting together other incidents relating to the affair and you will arrive at the truth. Thus does Allah plan to preserve alive those considered dead and shows you His Signs that you may understand. Thereafter your hearts became hardened and became like stones or even harder, for of stones there are some out of which gush forth streams, and there are some that cleave asunder and water flows out from them. Of the hearts also there are some that humble themselves before Allah for fear of Him. Allah is not at all unmindful of that which you do. (73—75)

Do you expect that the children of Israel will put faith in you, when a party of them are such that they hear the word of Allah, then pervert it after they have understood it, well knowing the consequences of their enormity? When they meet those who believe they say: We believe; and when they meet one another in private, they upbraid one another: You communicate to the believers that which Allah has unfolded to you. Do you not realise that they may thereby contend against you before your Lord? Are they not aware that Allah knows all that they conceal and that they disclose? Some of them are illiterate; they know not the Book, treating their own false notions as such, and follow only conjecture. Painful is the chastisement awaiting those who write the Book with their own hands, and then say: This is from Allah; to gain therewith a paltry sum; so for them is a painful chastisement for that which they write and a painful chastisement for that which they earn. (76—80)

وَلَا تَسْقِي الْحَرَّةَ مَسْلَمَةً لَا شَيْبَةَ فِيهَا قَالُوا لَنْ نَجِيَّتَ بِالْحَقِّ فَذُبُّوْهَا وَمَا كَادُوا يَفْعَلُوْنَ ۝٧٤

وَإِذْ قَتَلْتُمْ نَفْسًا فَادْرَأْتُمْ فِيهَا وَاللَّهُ مُخْرِجٌ مَّا كُنْتُمْ تَكْتُمُوْنَ ۝٧٥

فَقُلْنَا اضْرِبُوْهُ بِبَعْضِهَا كَذَلِكَ يُبْحِي اللّٰهُ الْمَوْتِيَّ وَيُرِيْكُمْ اٰيٰتِهٖ لَعَلَّكُمْ تَعْقِلُوْنَ ۝٧٦

ثُمَّ قَسَتْ قُلُوْبُكُمْ فَمِنْ بَعْدِ ذٰلِكَ فِهِيَ كَالْحِجَارَةِ اَوْ اَشَدُّ قَسْوَةً وَاِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْاَنْهَارُ وَاِنَّ مِنْهَا لَمَا يَسْقَى فَيَخْرُجُ مِنْهُ الْمَاءُ وَاِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللّٰهِ وَمَا اللّٰهُ بِغَافِلٍ عَمَّا تَعْمَلُوْنَ ۝٧٧

اَفَتَضْمَعُوْنَ اَنْ يُّؤْمِنُوْا لَكُمْ وَقَدْ كَانَ فَرِيْقٌ مِنْهُمْ يَسْمَعُوْنَ كَلِمَ اللّٰهِ ثُمَّ يَحْرِفُوْنَهُ مِنْ بَعْدِ مَا عَقَلُوْهُ وَهُمْ يَحْمِلُوْنَ ۝٧٨

وَإِذَا نَقَّوْا الَّذِيْنَ اٰمَنُوْا قَالُوْا اٰمَنَّا بِهٖ وَإِذَا خَلَا بِبَعْضِهِمْ اِلَى بَعْضٍ قَالُوْا اَتَّخَذْتُمْ لِحْمٰتِنَا فَتَحَ اللّٰهُ عَلَيْكُمْ لِیَحْآجِبَكُمْ بِهٖ عِنْدَ رَبِّكُمْ اَفَلَا تَعْقِلُوْنَ ۝٧٩

اَوَلَا يَعْلَمُوْنَ اَنَّ اللّٰهَ یَعْلَمُ مَا یُخْفُوْنَ وَ مَا یُعْلِنُوْنَ ۝٨٠ وَمِنْهُمْ اٰمِنُوْنَ لَا یَعْلَمُوْنَ الْكِتٰبَ اِلَّا الْاٰمَانِیَّ وَاِنَّهُمْ اِلَّا یُظُنُّوْنَ ۝٨١

فَوَيْلٌ لِلَّذِيْنَ یَكْتُمُوْنَ الْكِتٰبَ بِاٰیٰتِنَا ثُمَّ یَقُوْلُوْنَ هٰذَا مِنْ عِنْدِ اللّٰهِ لِنَشْتَرُوْا بِهٖ ثَمٰنًا وَّجَلِيْلًا فَوَيْلٌ

They boast: The Fire shall not touch us except for a limited number of days. Ask them: Have you then taken a promise from Allah, in which case Allah will not go back on His promise, or, do you allege concerning Allah that of which you have no knowledge? Verily, those who do evil and are encompassed by their misdeeds, are the inmates of the Fire, therein shall they abide; but those who believe and act righteously are the dwellers of the Garden, therein shall they abide. (81--83)

لَهُمْ وَمِمَّا كَانَتْ آيَاتِهِمْ وَيَوْمَ يُنْفَخُ الْأَشْجَارُ وَمِمَّا يُبْقَوْنَ فِيهَا كَبَابٌ ۝٨١
وَقَالُوا لَنْ نَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَعْدُودَةً قُلْ
أَتَّخَذَ تَمْرُكُمْ عِنْدَ اللَّهِ عَهْدًا فَلَنْ يَخْلِفَ اللَّهُ عَهْدَكُمْ
أَمْ تَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ۝٨٢
بَلَىٰ مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَطِيئَتُهُ فَأُولَٰئِكَ
أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ۝٨٣
وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ
هُمْ فِيهَا خَالِدُونَ ۝٨٤

Call to mind when We took a covenant from the children of Israel: You shall worship none save Allah, and shall behave kindly towards parents, and kindred and the orphans and the needy, and speak graciously to people and observe Prayer and pay the Zakat. Then you turned away in aversion except a small number of you. Call to mind also when We took a covenant from you: You shall not shed each other's blood, nor turn your people out of their homes; thus did you affirm and you have throughout borne witness to it. Yet you are a people who slay one another and turn out a section of your people from their homes, backing up their enemies against them, committing sin and transgression. Thereafter if they come to you as captives seeking your help you deem it meritorious to ransom them, while their turning out in the first place was unlawful for you. Do you, then, believe in a part of the Book and disbelieve in a part of it? For those of you, therefore, who do this, the penalty in this life is humiliation, and on the Day of Judgment they shall be driven to a most severe chastisement.

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا
اللَّهَ ۖ وَيَالُوَ الَّذِينَ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ
وَالْمَسْكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ
وَآتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنْتُمْ
مُعْرِضُونَ ۝٨٥
وَإِذْ أَخَذْنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ دِمَاءَكُمْ وَلَا
تُخْرِجُونَ أَنْفُسَكُمْ مِنْ دِيَارِكُمْ ثُمَّ أَقْرَرْتُمْ وَأَنْتُمْ
تَشْهَدُونَ ۝٨٦
ثُمَّ أَنْتُمْ هَٰؤُلَاءِ تَقْتُلُونَ أَنْفُسَكُمْ وَتُخْرِجُونَ فِرْقَانًا
مِّنْكُمْ فَمِنْ دِيَارِهِمْ تُظْهِرُونَ عَلَيْهِم بِالْإِثْمِ
وَالْعُدَاوَانِ وَإِن يَأْتُواكَ أُسْرَىٰ فَذُوهُمْ وَهُوَ
مَحْذَرٌ عَلَيْكُمْ إِخْرَاجُهُمْ أَفْوتُومِنُونَ يَبْغِضُ
الْكُتَيْبُ وَتَكْفُرُونَ بِبَعْضٍ فَمَا جَزَاءُ مَنْ يَفْعَلُ
ذَٰلِكَ مِنكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ الْقِيَامَةِ

Surely, Allah is not unmindful of that which you do. These are they who have chosen the hither life in preference to the Hereafter. Their punishment shall not therefore be lightened, nor shall they be helped in any other way. (84—87)

Indeed We gave Moses the Book and caused a number of Messengers to follow after him; and to Jesus son of Mary, We gave manifest Signs and strengthened him with the Spirit of holiness. But as for you, was it not that whenever there came to you a Messenger with that which you desired not you behaved arrogantly and some you called liars and some you were after slaying? They have also said: Our hearts are wrapped up in covers. That is not so, but Allah has condemned them for their rebellion; thus little it is that they believe. So that when there came to them a Book from Allah fulfilling the prophecies contained in the Book which is with them — and they used before that to pray to Allah for victory over the disbelievers — yet when there came to them that which they recognised, they rejected it. Such disbelievers are under Allah's curse. Evil is that for which they have sold their souls, namely, that they should reject that which Allah has revealed, out of grudge that Allah should send down His grace on whomsoever of His servants He pleases. Thus they incurred wrath upon wrath, and for such disbelievers there is humiliating chastisement. When it is said to them: Believe ye in that which Allah has sent down; they retort: We do believe in that which has been sent down to us; and saying this they reject that which has been sent down after that; yet it has been proved to be the truth by fulfilling that which is with them. Ask them: If you did truly believe, why were you after slaying the Prophets of Allah before this? Moses

يُرَدُّونَ إِلَىٰ أَشَدِّ الْعَذَابِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا
تَعْمَلُونَ ﴿٨٤﴾

أُولَٰئِكَ الَّذِينَ اشْتَرُوا الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ فَلَا
يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنصَرُونَ ﴿٨٥﴾

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَقَفَّيْنَا مِنْ بَعْدِهِ بِالرُّسُلِ
وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ

أَكْمَلْنَا جَاءَكُمْ رَسُولًا بِمَا لَا تَهْوَىٰ أَنْفُسُكُمْ اسْتَكَرْتُمْ
فَقَرِيفًا كَذَّبْتُمْ وَفَرِيفًا تَقْتُلُونَ ﴿٨٦﴾

وَقَالُوا قُلُوبُنَا غُلْفٌ بَلْ نَعْنَهُمُ اللَّهُ بِكُفْرِهِمْ فَقَلِيلًا
مَّا يُؤْمِنُونَ ﴿٨٧﴾

وَلَمَّا جَاءَهُمْ كِتَابٌ مِنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِمَا مَعَهُمْ
وَكَانُوا مِنْ قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا

فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ فَلَعْنَةُ اللَّهِ عَلَى
الْكٰفِرِينَ ﴿٨٨﴾

بِئْسَمَا اشْتَرَوْا بِهِ أَنْفُسَهُمْ أَنْ يَكْفُرُوا بِمَا أَنْزَلَ اللَّهُ
بَعِيًّا أَنْ نَنْزِلَ اللَّهُ مِنْ فَضْلِهِ عَلَىٰ مَنْ يَشَاءُ مِنْ

عِبَادِهِ فَبَاءُوا بِغَضَبٍ عَلَىٰ غَضَبٍ وَلِلْكَافِرِينَ عَذَابٌ
مُهِينٌ ﴿٨٩﴾

وَإِذَا قِيلَ لَهُمْ آمِنُوا بِمَا أَنْزَلَ اللَّهُ قَالُوا نُوْمِنُ بِمَا
أَنْزَلَ عَلَيْنَا وَنَكْفُرُ بِمَا وَرَاءَهُ وَهُوَ الْحَقُّ

مُصَدِّقًا لِمَا مَعَهُمْ قُلْ فَلِمَ تَقْتُلُونَ أَنْبِيَاءَ اللَّهِ
مِنْ قَبْلُ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٩٠﴾

came to you with manifest Signs, yet you took the calf for worship in his absence, because you were transgressors. (88—93)

Call to mind when We took a covenant from you and raised the Mount high above you and admonished you: Hold fast that which We have given you and obey; but those admonished said: We have heard but we shall not obey; and because of their disbelief their hearts were filled with love of the calf. Say to them: If you are believers, evil is indeed that which your faith enjoins on you. Say to them: If the abode of the Hereafter has been adjudged by Allah to be solely for you to the exclusion of all other people, then call for death upon whichever party of us adheres to falsehood, if you are truthful in your assertion. But never will they pray for death in such terms, because of that which their own hands have wrought; and Allah knows the wrongdoers well. Thou shalt surely find them and some of those who set up partners with Allah, the most covetous of life, of all people. Every one of them desires that he may be granted a span extending over a thousand years, but his being granted a long life will not rescue him from his doom; Allah sees all that they do. (94—97)

Announce, O Prophet: Whoso bears enmity towards Gabriel — because of his having caused to descend upon thy heart, by the command of Allah, this Book which fulfils that which precedes it and contains guidance and glad tidings for the believers — who bears enmity towards Allah, His angels, His Messengers, Gabriel and Michael, then surely, Allah too is the enemy of such disbelievers. Indeed We have sent down to thee manifest Signs, and no one disbelieves in them but the disobedient. (98—100)

وَلَقَدْ جَاءَكُمْ مُوسَىٰ بِالْبَيِّنَاتِ ثُمَّ اخْتَلَفْتُمْ إِلَيْهِ
مِن بَعْدِهَا وَأَنْتُمْ ظَالِمُونَ ﴿٨٨﴾

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا
مَا آتَيْنَاكُمْ بَقْوَةً وَاسْعَوْا قَالُوا سَمِعْنَا وَعَصَيْنَا
وَأَشْرَبُوا فِي قُلُوبِهِمُ الْعِجْلَ بِكُفْرِهِمْ قُلْ إِنَّمَا
يَأْمُرُكُمْ بِهَا إِنَّمَا أَنْتُمْ مُؤْمِنِينَ ﴿٨٩﴾

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُوا أُمَّرَ اللَّهِ خَالِصَةً مِّن
دُونِ النَّاسِ فَتَمْنُوا بِمَوْتٍ إِنْ كُنْتُمْ صَادِقِينَ ﴿٩٠﴾
وَكُلَّنَّ يَمْتَنُونَ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ وَاللَّهُ
عَلِيمٌ بِالظَّالِمِينَ ﴿٩١﴾

وَلَيَجِدُنَّهُمْ أَحْصَىٰ النَّاسِ عَلَىٰ حَيَاتِهِمْ وَمِنَ الَّذِينَ
أَشْرَكُوا إِذْ يُؤَدُّ أَحَدُهُمْ لَوْ يُعَازِلُكَ سَتَرٌ مَّا هُوَ
بِسُرِّحِرِهِ مِنَ الْعَذَابِ أَنْ يُعْتَرَفَ وَاللَّهُ بَصِيرٌ
بِمَا يَعْمَلُونَ ﴿٩٢﴾

قُلْ مَن كَانَ عَدُوًّا لِجِبْرِيْلَ فَإِنَّهُ نَزَّلَهُ عَلَىٰ قَلْبِكَ
بِإِذْنِ اللَّهِ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرًا
لِّلْمُؤْمِنِينَ ﴿٩٣﴾

مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيْلَ
وَمِيكَائِيلَ فَإِنَّ اللَّهَ عَدُوٌّ لِّلْكَافِرِينَ ﴿٩٤﴾
وَلَقَدْ أَنْزَلْنَا إِلَيْكَ آيَاتٍ بَيِّنَاتٍ وَمَا يَكْفُرُ بِهَا إِلَّا
الْفَاسِقُونَ ﴿٩٥﴾

أَوَكَلَّمْنَا عَهْدًا وَعَهْدًا تَبَدَّلَ لِقَابِي وَنَهَمْتُ بَلَّ

Has it not been that every time they make a covenant, a party of them throws it aside? In truth most of them have no faith. Now when there has come to them a Messenger from Allah, fulfilling the Book which is with them, a party of people to whom the Book was given have thrown this Book of Allah behind their backs, as if they knew it not. They pursue the course which the rebellious ones followed in the reign of Solomon. It was not Solomon who disbelieved; it was the rebellious ones who disbelieved, teaching people falsehood and deception. They claim also to pursue that which was revealed to the two saintly ones in Babylon, Harut and Marut. But these two taught no one till they had warned: We are surely a trial from Allah, therefore, do not reject that which we set forth. So people learnt from them that by which they brought about discrimination between a man and his wife, but they harmed no one thereby except by the command of Allah. But these are seeking to learn that which shall do them harm and shall do them no good, and they have certainly known that he who trafficks therein, for him there is no share of good in the Hereafter. Surely, evil is that for which they have sold their souls; if they but knew. If they had believed and acted righteously, they would have found that Allah's recompense is best, had they but known. (101—104)

O ye who believe, say not to the Prophet *ra'ina* but say *unzurna*, and listen to him with attention. For the disbelievers there is a painful punishment. (105)

Those ones from among the People of the Book and from among those who associate partners with Allah, who have disbelieved, desire not that any good may be sent down to you from your Lord. They forget that Allah chooses as the recipients of His mercy whomsoever He pleases. Allah is Lord of exceeding bounty. Whatever previous commandment We abrogate or cause to be forgotten, We reveal in this Quran one better or the like thereof:

الَّذِينَ هُمْ لَا يُؤْمِنُونَ ﴿١٠١﴾

وَلَمَّا جَاءَهُمْ رَسُولٌ مِنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِمَا مَعَهُمْ نَبَذَ فَرِيقٌ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ كِتَابَ اللَّهِ وَرَاءَ ظُهُورِهِمْ كَأَنَّهُمْ لَا يَعْلَمُونَ ﴿١٠٢﴾

وَاتَّبَعُوا مَا تَتْلُوا الشَّيْطَانُ عَلَىٰ مُلْكِ سُلَيْمَانَ ۖ وَ مَا كَفَرَ سُلَيْمَانُ وَلَكِنَّ الشَّيْطَانَ كَفَرُوا يُعْلَمُونَ

النَّاسِ الْبَاطِلِينَ ۗ وَمَا أَنْزَلْنَا عَلَى الْمَلَكَيْنِ بِبَابِلَ هَارُوتَ وَمَارُوتَ ۚ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ۖ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ ۚ وَمَا هُمْ بِضَآئِرِينَ

بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ ۚ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَاقٍ ۚ ثُمَّ لَمَّا نَسُوا مَا سُورُوا بِهِ اللَّهُمَّ

لَوْ كَانُوا يَعْلَمُونَ ﴿١٠٣﴾

وَلَوْ أَنَّهُمْ آمَنُوا وَاتَّقَوْا لَمَثُوبَةٌ مِنْ عِنْدِ اللَّهِ خَيْرٌ لَوْ كَانُوا يَعْلَمُونَ ﴿١٠٤﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقُولُوا رَاعِنَا وَقُولُوا انظُرْنَا وَاسْمَعُوا ۚ وَلْيَكْفُرِينَ ۗ عَذَابٌ أَلِيمٌ ﴿١٠٥﴾

مَا يُوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَلَا الْمُشْرِكِينَ أَنْ يُنَزَّلَ عَلَيْكُمْ مِنْ خَيْرٍ مِنْ رَبِّكُمْ وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ ۗ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿١٠٦﴾

مَا نَسَخَ مِنْ آيَةٍ أَوْ نَسِيهَا نَأْتِ بِخَيْرٍ مِنْهَا أَوْ

Knowest thou not that Allah has full power to do all that He wills? Knowest thou not that to Allah belongs the Kingdom of the heavens and the earth, and that for you beside Allah there is no helper or protector? (106—108)

Would you question the Messenger sent to you as Moses was questioned before, forgetting that whoever takes disbelief in exchange for belief has undoubtedly gone astray from the right path? (109)

Many of the People of the Book, after the truth has become manifest to them, would desire out of sheer envy generated by their minds that, after you have believed, they could turn you into disbelievers. But do you forgive them and forbear, till Allah sends down His decree. Surely, Allah has full power to do all that He wills. Observe Prayer, and pay the Zakat, therefore, for whatever good you send on before you for yourselves, you shall find it with Allah. Surely Allah sees all that you do. (110—111)

They claim that no one shall enter Paradise unless he is a Jew or a Christian. These are their vain desires. Ask them: Produce your proof, if you are truthful. The truth is that whoever submits himself completely to the will of Allah and acts righteously, shall have his reward with his Lord. No fear shall come upon such, nor shall they grieve. The Jews say the Christians base themselves on no firm truth, and the Christians say the Jews base themselves on no firm truth, yet both read the same Book. In like manner did those who had no knowledge say that which these say. Allah shall judge between them on the Day of Judgment concerning that wherein they disagree. (112—114)

وَشَاهِدْ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٠٦﴾
أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مَلِكُ السَّمَاوَاتِ وَالْأَرْضِ ط وَ
مَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ ذِيٍّ وَلَا نَصِيرٍ ﴿١٠٧﴾

أَمْ تُرِيدُونَ أَنْ تَسْئَلُوا رَسُولَكُمْ كَمَا سَأَلُوا مُوسَىٰ مِنْ
تَبَلُّؤْ وَمَنْ يَتَّبِعِ الْكُفْرَ بِالْإِيمَانِ فَقَدْ ضَلَّ سَوَاءَ
السَّبِيلِ ﴿١٠٩﴾

وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُمْ مِن بَعْدِ

إِيمَانِكُمْ كَقَارِئِهِ حَسَدًا مِّمَّنْ عِنْدَ أَنْفُسِهِمْ

مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ فَاعْتَرِفُوا بِمَا صَفَحُوا

حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرِهِ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١١٠﴾

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَمَا تُقَدِّمُوا لِأَنْفُسِكُمْ

مِنْ خَيْرٍ نَّجِدْهُ عِنْدَ اللَّهِ إِنْ اللَّهُ بِمَا تَعْمَلُونَ

بَصِيرٌ ﴿١١١﴾

وَقَالُوا لَنْ نَدْخُلَ الْجَنَّةَ إِلَّا مَن كَانَ هُودًا أَوْ

نَصَارَىٰ تِلْكَ آيَاتُهُمْ قُلْ هَاتُوا بُرْهَانَ كُمْ إِنْ

كُنْتُمْ صَادِقِينَ ﴿١١٢﴾

بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ

عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١١٣﴾

وَقَالَتِ الْيَهُودُ لَيْسَتِ النَّصَارَىٰ عَلَىٰ شَيْءٍ وَقَالَتِ

النَّصَارَىٰ لَيْسَتِ الْيَهُودُ عَلَىٰ شَيْءٍ وَهُمْ يَتْلُونَ الْكِتَابَ

كَذَلِكَ قَالَ الَّذِينَ لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ قَالَ اللَّهُ

يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿١١٤﴾

Who can be guilty of a greater wrong than one who forbids Allah's name being glorified in His mosques and seeks to bring about their ruin? It behoves not such to enter therein except in fear of Allah. For them is disgrace in this world and a great chastisement in the next. To Allah belong the East and the West; so whithersoever you turn, there is the countenance of Allah. Surely Allah is vastly Bountiful, All-Knowing. (115—116)

They allege Allah has taken unto Himself a son. Holy is He! On the contrary, to Him belongs all that is in the heavens and the earth; to Him are all obedient. Originator of the heavens and the earth, when He determines the coming into being of a thing, He says concerning it: Be! and it is. (117—118)

Those who have no knowledge of Allah's purpose ask: Why does Allah not speak to us direct, or a Sign not come to us? Likewise said those before them, similar to their saying; their hearts are alike. Indeed have We made all varieties of Signs plain to the people who believe. (119)

Most surely have We sent thee with the Truth, a bearer of glad tidings and a warner; nor art thou answerable for the inmates of the Fire. The Jews will by no means be pleased with thee, nor the Christians, unless thou conform to their creed. Proclaim, therefore: Surely Allah's guidance is the only true guidance. If thou follow their evil desires after the knowledge that has come to thee, thou shalt have neither friend nor helper from Allah. Those whom We have given this Book follow it as it should be followed; it is these who have firm faith therein. Whoso believes not therein, these are they who are the losers. (120—122)

وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسْجِدَ اللَّهِ أَنْ يُذْكَرَ فِيهَا اسْمُهُ وَسَعَى فِي خَرَابِهِ أُولَئِكَ مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَائِفِينَ لَهُ لَهْمُ فِي الدُّنْيَا خِزْيٌ وَكَفْرٌ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿١١٥﴾

وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُولَدُوا فَتَمَّرْ وَجْهَ اللَّهِ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ ﴿١١٦﴾

وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحٰنَهُ بَلْ لَهُ مَا فِي السَّمٰوٰتِ وَالْأَرْضِ كُلُّ لَّهُ قٰنُونَ ﴿١١٧﴾

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

وَقَالَ الَّذِينَ لَا يَعْلَمُونَ لَوْلَا يُكَلِّمُنَا اللَّهُ أَوْ تَأْتِينَا آيَةٌ كَذٰلِكَ قَالَ الَّذِينَ مِن قَبْلِهِم مِّثْلَ قَوْلِهِمْ تَشٰبَهَتْ قُلُوبُهُمْ قَدْ بَيَّنَّا الْآيٰتِ لِقَوْمٍ يُوقِنُونَ ﴿١١٩﴾

إِنَّمَا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَلَا تُسْئَلُ عَن أَصْحَابِ الْجَنَّةِ ﴿١٢٠﴾

وَكَن تَرْضٰو عَنكَ الْيَهُودُ وَلَا النَّصٰرَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ قُلْ إِنْ هُدَىٰ اللَّهُ هُوَ الْهُدَىٰ وَلَئِن لَّبِئْسَ أَتَّبَعْتُ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ ﴿١٢١﴾

مَا لَكَ مِنَ اللَّهِ مِن وَّلِيٍّ وَلَا نَصِيرٍ ﴿١٢٢﴾

الَّذِينَ اتَّبَعُوهُم مَّا كَتَبَ يَتْلُوٰنَهُ حَتَّىٰ تَلَٰوَوْهُ أُولَئِكَ يَوْمَئِذٍ هُمْ كٰفِرُونَ ﴿١٢٣﴾

يُنَبِّئُكَ إِسْرَءِيلُ أَذْكَرُوا نِعْمَتِي الَّتِي أَنْعَمْتُ عَلَيْكُمْ

Children of Israel, call to mind My favour which I bestowed upon you and that I exalted you above the peoples of the time; and fear the day when no one shall serve as a substitute for another at all, nor shall any ransom be accepted from him, nor any intercession avail him, nor shall they be helped. (123—124)

Call to mind also, when his Lord tried Abraham with certain commands which he fulfilled, and his Lord said: I shall make thee a leader of men. Abraham asked: And from among my offspring also? to which his Lord replied: Indeed, but My covenant will not embrace the transgressors. Call to mind also, when We made the House a resort for mankind and a place of security, and commanded: Take ye the station of Abraham as a place for Prayer. We laid a strict command upon Abraham and Ishmael: Purify My House for those who perform the circuits and those who go into retreat and those who bow down and fall prostrate in Prayer. Call to mind also, when Abraham prayed: My Lord, make this city inviolate, and provide such of its dwellers as believe in Allah and the Last Day with all varieties of fruit. His Lord responded: So shall it be, and on him too who believes not I shall bestow benefits for a short while; then will I drive him to the punishment of the Fire, and an evil destination it is. Call to mind also when Abraham raised the foundations of the House and also Ishmael, and they prayed: Our Lord, accept this offering from us, it is Thou Who art All-Hearing, All-Knowing. Our Lord, make us submissive to Thy will and pleasure and make of our offspring a people submissive to Thee. Teach us our appropriate ways of worship, and turn to us in mercy; for Thou art Oft-Returning with compassion and Ever Merciful. Our Lord, raise up from among them a Messenger who may recite to them Thy Signs and teach them the Book and Wisdom and may purify them. Surely, Thou art the Mighty, the Wise. (125—130)

وَأِنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ ﴿١٢٣﴾
وَأَتَقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَ
لَا يُقْبَلُ مِنْهَا عَدْلٌ وَلَا تَنْفَعُهَا شَفَاعَةٌ وَلَا هُمْ
يُنصَرُونَ ﴿١٢٤﴾

وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَتْهُنَّ قَالَ إِنِّي
جَاعِلُكَ لِلنَّاسِ إِمَامًا قَالَ وَمِنْ ذُرِّيَّتِي قَالَ
لَا بِيَأْتَالُ عَهْدِي الظَّالِمِينَ ﴿١٢٥﴾

وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنًا وَنُحِذُّوا
مِن مَّقَامِ إِبْرَاهِيمَ مُصَلِّينَ وَعَهْدْنَا إِلَىٰ إِبْرَاهِيمَ
وَرِاسْمِئِيلَ أَنْ طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْقَائِمِينَ
وَالرُّكَّعِ السُّجُودِ ﴿١٢٦﴾

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آسَافًا رَّاظِقًا
أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ آمَنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ قَالَ وَمَنْ كَفَرَ فَأُمَتِّعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ
إِلَىٰ عَذَابِ النَّارِ وَبِئْسَ الْمَصِيرُ ﴿١٢٧﴾

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ
رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿١٢٨﴾
رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً
مُّسْلِمَةً لَّكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ
التَّوَّابُ الرَّحِيمُ ﴿١٢٩﴾

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ
آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ

Thus who will turn away from the religion of Abraham but he who has ruined his soul? Of a surety, We exalted him in this world, and in the next also he will be among the righteous. When his Lord commanded him: Do thou submit thyself to Me, he responded: I submit myself to the Lord of the worlds. The same did Abraham enjoin upon his sons and also Jacob: Sons of mine, truly Allah has chosen this religion for you, so live every moment in submission to Allah, so that death whenever it comes should find you in a state of submission to Him. Were you present when Jacob faced the hour of death and he asked his sons: Who will you worship after I am gone? They answered: We will worship thy God and the God of thy fathers Abraham and Ishmael and Isaac, the One God, and to Him have we submitted ourselves. Those were a people that have passed away; for them was what they earned and for you is what you earn. You will not be answerable for what they did. (131—135)

The Jews and the Christians invite you: Be ye Jews, or be ye Christians, that you may be rightly guided. Tell them: Nay, not so, let us agree to follow the religion of Abraham, who was ever inclined towards Allah and was not one of those who set up partners with Him. Affirm, We believe in Allah and in that which has been sent down to us and that which was sent down to Abraham and Ishmael and Isaac and Jacob and his children and that which was given to Moses and Jesus, and that which was given to all other Prophets from their Lord. We make no distinction between any of them and to Him do we wholly submit ourselves. Then, if they believe as you have believed, they are rightly guided, but if they turn back, then know that they are determined to create a schism. In that event Allah will surely guard thee against their mischief. He is the All-Hearing, the All-Knowing. (136—138)

إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿١٣١﴾
 وَمَنْ يَرْغَبْ عَنْ مِلَّةِ إِبْرَاهِيمَ إِلَّا مَنْ سَفِهَ نَفْسَهُ
 وَلَقَدِ اصْطَفَيْنَاهُ فِي الدُّنْيَا وَإِنَّهُ فِي الْآخِرَةِ
 لَكَانَ الصِّرَاطِينَ ﴿١٣٢﴾
 إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ ﴿١٣٣﴾
 وَوَضَىٰ بِهَا إِبْرَاهِيمُ بَيْتَهُ وَيَعْقُوبُ بَيْتَهُ إِنَّ اللَّهَ
 اصْطَفَىٰ لَكُمْ الَّذِينَ فَلَا تَمُوتُونَ إِلَّا وَأنْتُمْ مُسْلِمُونَ ﴿١٣٤﴾
 أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتَ إِذْ قَالَ
 لِبَنِيهِ مَا تَعْبُدُونَ مِن بَعْدِي قَالُوا نَعْبُدُ إِلَهَكَ
 وَإِلَهَ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَهًا وَاحِدًا
 وَنَحْنُ لَهُ مُسْلِمُونَ ﴿١٣٥﴾
 تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلكُمْ مَا
 كَسَبْتُمْ وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ ﴿١٣٦﴾
 وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَى تَهْتَدُوا قُلْ بَلْ
 مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٣٧﴾
 قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَى
 إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْإِسْحَاقَ
 وَمَا أَوْتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا أُوتِيَ النَّبِيُّونَ مِن دُونِهِ
 لَا نَفْرَقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿١٣٨﴾
 فَإِنِ اصْطَفَىٰ نَبِيًّا مِّنْكُمْ فَقَدْ ائْتَدْنَا وَوَلَّوْا
 تَوْلَانَا فَأَنَّا هُم فِي شِقَاقٍ سَيِّئِينَ كَرِهَهُ اللَّهُ وَهُوَ
 السَّبِيحُ الْعَلِيمُ ﴿١٣٩﴾

Proclaim: We adopt the Faith revealed by Allah, and who is better than Allah in teaching the Faith? Him alone do we worship. Ask them: Do you dispute with us concerning Allah, when He is our Lord and also your Lord? We are responsible for that which we do and you are responsible for that which you do. To Him alone are we devoted. (139—140)

People of the Book, do you say that Abraham and Ishmael and Isaac and Jacob and his children were Jews, or, that they were Christians? Do you know better or Allah? Who can be more unjust than one who conceals such testimony as he has from Allah? Allah is not unaware of that which you do. Those were a people that have passed away; for them was what they earned and for you is what you earn. You will not be answerable for what they did. (141—142)

Foolish people will say: What has caused the Muslims to turn away from the Qibla towards which they faced when in Prayer? Tell them: To Allah belong the East and the West. He guides whom He pleases to the right path. By guiding you along the right path have We made you an exalted people, that you may be guardians over mankind and the Messenger may be a guardian over you. We did not appoint the Qibla which thou didst follow, except that We might distinguish him who follows the Messenger from him who turns away upon his heels, though this is indeed hard, save for those whom Allah has guided. Allah is not the One to let your faith go in vain; surely, Allah is Compassionate and Merciful towards the people. Surely, We see thy mind turning frequently to heaven; We shall, therefore, certainly make thee turn to the Qibla thou likest.

صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً رَوْحُنْ لَهُ عَيْدٌ وَن ﴿١٣٩﴾

قُلْ اتَّخَذْتُنَا فِي اللَّهِ وَهُوَ رَبُّنَا وَرَبُّكُمْ وَلَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ وَنَحْنُ لَهُ مُخْلِصُونَ ﴿١٤٠﴾

أَمْ تَقُولُونَ إِنَّ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْإِسْبَاطَ كَانُوا هُودًا أَوْ نَصَارَى قُلْ ءَأَنْتُمْ أَعْلَمُ أَمِ اللَّهُ وَمَنْ أَظْلَمُ مِمَّنْ كَتَمَ شَهَادَةً عِنْدَهُ مِنَ اللَّهِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿١٤١﴾

تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلكُمْ مَّا كَسَبْتُمْ وَلَا تُشْئُونَ عَمَّا كَانُوا يَعْمَلُونَ ﴿١٤٢﴾

سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَهُمْ عَن قِبَلِهِمُ الْعَبَدُ كَانُوا عَلَيْهَا قُلِ لِلَّهِ الْمَشْرِقُ وَ

الْمَغْرِبُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٤٣﴾

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعِ الرَّسُولَ

وَمَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ

إِنَّ اللَّهَ بِالنَّاسِ لَرءُوفٌ رَحِيمٌ ﴿١٤٤﴾

قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَكَتُوبُنَا عَلَيْكَ قِبْلَةً تَرْضَاهَا مَوَدَّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ

So, turn thy face now towards the Sacred Mosque; and wheresoever you be, turn your faces towards it. They to whom the Book has been given know that this is the truth from their Lord. Surely, Allah is not unmindful of that which they do. Even if thou shouldst produce every kind of Sign before those who have been given the Book, they would never follow thy Qibla, nor canst thou follow their Qibla; nor would some of them follow the Qibla of the others. If thou shouldst follow their desires after the knowledge that has been vouchsafed to thee, then thou shalt surely be of the transgressors. Those to whom We have given the Book recognise the truth of this even as they recognise their sons, but surely some of them conceal the truth deliberately. This truth is from thy Lord; be not, therefore, of those who doubt. (143—148)

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

From wheresoever thou comest forth turn thy attention towards the Sacred Mosque; for that, indeed, is the truth from thy Lord. Allah is not unmindful of what you do. From wheresoever thou comest forth, turn thy attention towards the Sacred Mosque; and wheresoever you be, turn your full attention towards it, so that excepting such of your enemies who are bent upon transgression against you, the rest of the people be left with no valid cause of contention against you in this respect. So fear not the transgressors, but fear only Me. I have ordained this that I may perfect My favour unto you; and that you may be rightly guided.

وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ وَإِنَّ
الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ
وَمَا اللَّهُ بِغَافِلٍ عَمَّا يَعْمَلُونَ ﴿١٤٣﴾

وَلَكِنْ آيَاتِ الَّذِينَ أُوتُوا الْكِتَابَ بِحُلِّ آيَةٍ مَا تَتَّبِعُوا
قِبَلَتَكُمْ ۖ وَمَا أَنْتَ بِتَارِيعٍ بِتَارِيعِهِمْ ۖ وَمَا بَعْضُهُمْ
قِبَلَهُ بَعْضٌ ۖ وَلَكِنْ آتَبَعْتَهُمْ مِنْ بَعْدِ مَا
جَاءَكَ مِنَ الْعِلْمِ ۗ إِنَّكَ إِذَا لَسْتَ الظَّالِمِينَ ﴿١٤٤﴾
الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ
وَإِنْ فَوَيْقًا مِنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ ﴿١٤٥﴾

الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ ﴿١٤٦﴾
وَلِكُلِّ وُجْهَةٍ هُوَ مَوْلَاهَا فَاسْتَبِقُوا إِلَٰهَ الْخَيْرَاتِ ۗ أَيْنَ
مَا تَوَلَّوْنَا يَأْتِ بِكُمْ اللَّهُ جَبِيحًا ۗ إِنَّ اللَّهَ عَلَىٰ كُلِّ
شَيْءٍ قَدِيرٌ ﴿١٤٧﴾

وَمِنْ حَيْثُ خَرَجْتَ قَوْلٍ وَجْهَكَ شَطْرَ الْمَسْجِدِ
الْحَرَامِ وَإِنَّهُ لَلْحَقُّ مِنْ رَبِّكَ ۗ وَمَا اللَّهُ بِغَافِلٍ
عَمَّا تَعْمَلُونَ ﴿١٤٨﴾

وَمِنْ حَيْثُ خَرَجْتَ قَوْلٍ وَجْهَكَ شَطْرَ الْمَسْجِدِ
الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ
يَتْلَا يُكُونُ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا الَّذِينَ ظَلَمُوا
مِنْهُمْ ۗ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي ۗ وَلَا تَمْرُقْنِي
عَلَيْكُمْ ۗ وَلَعَلَّكُمْ تَهْتَدُونَ ﴿١٤٩﴾
كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِنْكُمْ يَتْلُو عَلَيْكُمْ آيَاتِنَا

Even as We have sent to you a Messenger from among yourselves who recites Our Signs to you, and purifies you, and teaches you the Book and Wisdom, and teaches you that which you did not know. Keep Me, therefore, constantly in mind, I shall keep you in mind, and be grateful to Me and be not unmindful of the bounties that I have bestowed upon you. O ye who believe, seek the help of Allah through steadfastness and Prayer; surely Allah is with the steadfast. Say not of those who are killed in the cause of Allah that they are dead; they are not dead but alive; only you perceive it not. We will surely try you with somewhat of fear and hunger, and loss of wealth and lives and fruits; then give glad tidings to the steadfast, who, when a misfortune overtakes them do not lose heart, but say: Surely, to Allah we belong and to Him shall we return. It is these on whom are blessings from their Lord and mercy, and it is these who are rightly guided. (150—158)

Surely, Safa and Marwa are among the Signs of Allah; it is no sin for him who is on Pilgrimage to the House or performs 'Umra to ambulate between the two. Whoso does good voluntarily, beyond that which is prescribed, should know that Allah is Appreciating, All-Knowing. (159)

Those who conceal that which We have sent down comprising Signs and guidance after We have made it clear for the people in the Book, it is these who are cursed by Allah and by those who curse; but those who repent and amend and openly declare that which Allah has revealed, to them I turn with forgiveness, for I am Oft-Returning with compassion and Ever Merciful. (160—161)

وَيُرِيكُمْ وَيُؤْتِيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُمُ
مَا لَمْ تَكُونُوا تَعْلَمُونَ ﴿١٥٠﴾

فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ ﴿١٥١﴾
يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ
اللَّهَ مَعَ الصَّابِرِينَ ﴿١٥٢﴾

وَلَا تَقُولُوا لِمَنْ قُتِلَ فِي سَبِيلِ اللَّهِ أَمواتٌ بَلْ
أَحْيَاءٌ ۚ وَلَكِنَّ لَّا تَعْلَمُونَ ﴿١٥٣﴾

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ
الْأَمْوَالِ وَالْأَنْفُسِ وَالشَّرَابِ ۗ وَسَيُؤَنِّبُهُمُ اللَّهُ
الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا
إِلَيْهِ راجِعُونَ ﴿١٥٤﴾

أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ وَسَوَّ
أُولَئِكَ هُمُ الْمُفْتَدُونَ ﴿١٥٥﴾

إِنَّ الصَّفَا وَالْمَرْوَةَ مِن شَعَائِرِ اللَّهِ فَمَنْ حَجَّ
الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ
بِهِمَا ۚ وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ
عَلِيمٌ ﴿١٥٦﴾

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ
مِن بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ ۗ أُولَئِكَ يَلْعَنُهُمُ
اللَّهُ وَيَلْعَنُهُمُ اللَّعُنُونَ ﴿١٥٧﴾
إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنَّاهُمْ فَأُولَئِكَ أَنُوبُ
عَلَيْهِمْ ۗ وَأَنَا التَّوَّابُ الرَّحِيمُ ﴿١٥٨﴾

As for those who have disbelieved and die while they are disbelievers, on them shall be the curse of Allah and of angels and of men all together; they shall continue under it. Their punishment shall not be lightened nor shall they be granted respite. Your God is One God; there is no god but He Ever Gracious, Most Merciful. (162—164)

In the creation of the heavens and the earth and in the alternation of the night and the day, and in the vessels that sail in the sea carrying that which profits people, and in the water that Allah sends down from the clouds and quickens therewith the earth after its death and scatters therein all kinds of beasts, and in the courses of the winds, and the clouds pressed into service between the heaven and the earth, are indeed Signs for a people who understand. (165)

Some people adopt objects of worship other than Allah and love them as they should love Allah, but those who believe love Allah most. Those who are guilty of such transgression, if they could perceive now the hour when they shall find themselves face to face with the punishment, they would realise that all power belongs to Allah and that Allah is severe in punishment; in the hour in which they shall witness that, those who were followed shall disown their followers in the face of the punishment and all their avenues of escape shall be cut off. At that hour, those who followed will say: If we could only return to the world, we would disown them as they have disowned us. Thus will Allah apprise them that the end of all their striving is only a bundle of regrets and that they will not find a way of deliverance from the Fire. (166—168)

O mankind, eat of that which is lawful and wholesome in the earth; and do not follow in the footsteps of Satan; surely, he is your declared enemy. (169)

إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ أُولَٰئِكَ عَلَيْهِمْ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ ﴿١٦٢﴾
خُلِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يَنْظُرُونَ ﴿١٦٣﴾

وَاللَّهُمُّ وَاللَّهُ وَاحِدٌ ۚ لَّا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ ﴿١٦٤﴾
إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْمَلَائِكَةِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيْحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿١٦٥﴾

وَمِنَ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرُونَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ ﴿١٦٦﴾
إِذْ تَبَرَأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا وَإِذَا الْعَذَابُ وَتَقَطَعَتْ بِهِمُ الْأَسْبَابُ ﴿١٦٧﴾

وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّا كُنَّا لَنَا كَرَّةٌ فَمَتَّعْنَا مِنْهُمْ كَمَا تَبَرَّءُوا وَمِنَّا كَذٰلِكَ يُرِيهِمُ اللَّهُ أَعْمَالَهُمْ حَسَرَاتٍ عَلَيْهِمْ وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ ﴿١٦٨﴾

يَأْتِيهَا النَّاسُ كُلًّا مِمَّا فِي الْأَرْضِ حَلَلًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿١٦٩﴾

He enjoins upon you only that which is vicious and foul and that you should say concerning Allah falsely that which you know not. When it is said to them: Follow that which Allah has sent down; their response is: Indeed not. We shall follow in the way of our fathers. But what if their fathers had no sense and followed not the right path? The case of those who disbelieve is like that of one who calls out to an animal which pays heed only to the sound of the voice, without comprehending its import. They are deaf, dumb and blind and are not able to understand. (170—172)

O ye who believe, eat of the lawful and wholesome things We have provided for you, and render thanks to Allah, if truly it is He Whom you worship. He has made unlawful for you only that which has died, and blood and the flesh of swine, and that on which the name of any other than Allah has been invoked. But he who is driven by extreme need to partake of any of them, not being defiant of the law nor exceeding the limit of his need, it shall be no sin for him. Surely, Allah is most Forgiving, Merciful. Those who conceal that which Allah has sent down of the Book and take in exchange for it a paltry price, only fill their bellies with fire. Allah will not speak to them on the Day of Judgment, nor will He purify them; and for them is a grievous punishment. These are they who have chosen error rather than guidance and punishment rather than forgiveness. How great is their endurance of the Fire! They will find themselves in this predicament because Allah has sent down the Book comprising the Truth; and those who disagree concerning the Book are, surely, far gone in enmity. (173—177)

إِنَّمَا يَأْمُرُكُم بِالشُّوْءِ وَالْفَحْشَاءِ وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿١٧٠﴾

وَإِذَا قِيلَ لَهُمْ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا آفَيْنَا عَلَيْهِ آبَاءَنَا أَوْ لَوْ كَانَ آبَاؤُهُمْ لَا يَعْقِلُونَ شَيْئًا وَلَا يَهْتَدُونَ ﴿١٧١﴾

وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الدَّبَّارِ الَّذِي يُبْعَثُ بِمَا لَا شَيْعُ إِلَّا دُعَاءً وَنِدَاءً صُمُّوا بِكُمْ عَمَىٰ فَهُمْ لَا يَعْقِلُونَ ﴿١٧٢﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا سَرَرْنَا لَكُمْ وَاشْكُرُوا لِلَّهِ إِنْ كُنْتُمْ رَآئِهِ تَعْبُدُونَ ﴿١٧٣﴾

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَوَّ وَالْحَمَّ الْخَنِيزِ وَ مَا أَهْلَ بِهِ لغيرِ اللَّهِ فَمَن اضْطَرَّ غَيْرَ بَآئِحٍ وَ لَا عَادٍ فَلَا أِثْمَ عَلَيْهِ إِنَّ اللَّهَ عَفُورٌ رَّحِيمٌ ﴿١٧٤﴾

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

أُولَئِكَ الَّذِينَ اشْتَرُوا الضَّلَالََةَ بِالْهُدَىٰ وَالْعَذَابَ بِالْمَغْفِرَةِ فَمَا أَصْبَرَهُمْ عَلَى النَّارِ ﴿١٧٦﴾

ذَلِكَ بِأَنَّ اللَّهَ نَزَّلَ الْكِتَابَ بِالْحَقِّ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِي الْكِتَابِ لَفِي شِقَاقٍ بَعِيدٍ ﴿١٧٧﴾

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَ

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١٧٧

Righteousness is not that you turn your faces to the East or the West; but truly righteous are those who believe in Allah and the Last Day and the angels and the Book and the Prophets, and spend their wealth, for love of Him, on the kindred and the orphans and the needy and the wayfarer and those who ask, and for procuring the freedom of captives; and who observe Prayer and pay the Zakat; and whenever they make a promise carry it out, and are steadfast in adversity and under affliction and in battle. It is these who have proved faithful and it is these who are righteous. (178)

O ye who believe, equitable retribution in the matter of the slain is prescribed for you: exact it from the freeman if he is the offender, from the slave if he is the offender, from the woman if she is the offender. If the offender is granted some remission by the heir of the slain person, the agreed penalty should be equitably exacted and should be handsomely discharged. This is an alleviation from your Lord and a mercy. Whoso transgresses thereafter, for him there is a grievous chastisement. There is safeguarding of life for you in the law of retribution, O men of understanding, that you may have security. (179—180)

When death approaches any of you who is a person of substance it is incumbent on him, as an obligation laid on those who fear Allah, that he should leave directions for his parents and near relations to act with fairness. Those who vary these directions after having heard them, the sin thereof shall surely lie on such. Allah is All-Hearing, All-Knowing. But whoso apprehends partiality or wrong in consequence of such directions of the deceased it shall be no sin on him to bring about reconciliation between the parties affected thereby. Surely, Allah is Most Forgiving, Ever Merciful. (181—183)

O ye who believe, fasting is prescribed for you during a fixed number of days, as it was prescribed for those before you, so that you may safeguard yourselves against moral and spiritual ills. But whoso from

الْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
وَالْمَلَائِكَةِ وَالْكِتَابِ وَالتَّيِّبِينَ وَآلَى الْمَالِ عَلَى
حِبِّهِ ذُو الْقُرْبَىٰ وَالْيَتَامَىٰ وَالسَّكِينِ وَابْنَ السَّبِيلِ
وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى
الزَّكَاةَ وَالْمُؤْمِنِينَ بَعَثَهُمْ إِذَا عَاهَدُوا وَالضَّالِّينَ
فِي الْبِلَادِ وَالضَّالِّينَ وَجِينَ الْبُنْيَانِ أُولَٰئِكَ الَّذِينَ
صَدَقُوا وَأُولَٰئِكَ هُمُ الْمُتَّقُونَ ﴿١٧٨﴾

يَأْتِيهَا الَّذِينَ آمَنُوا كَيْتَ عَلَيْكُمْ الْقِصَاصُ فِي الْقَتْلِ
الْحَرْبِ بِالْحَرْبِ وَالْعَبْدُ بِالْعَبْدِ وَالْأُنثَىٰ بِالْأُنثَىٰ فَمَنْ
عُفِيَ لَهُ مِنْ آخِيهِ شَيْءٌ فَأَتْبَاعُ الْبِاعِ بِالْمَعْرُوفِ وَأَدَّى
إِلَيْهِ بِإِحْسَانٍ ذَلِكَ تَخْفِيفٌ مِّن رَّبِّكُمْ وَرَحْمَةٌ
فَمَنْ اعْتَدَىٰ بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ ﴿١٧٩﴾
وَلَكُمْ فِي الْقِصَاصِ حَيٰوةٌ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ
تَتَّقُونَ ﴿١٨٠﴾

كَيْتَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِنْ تَرَكَ
خَيْرًا وَالْوَصِيَّةَ لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ بِالْمَعْرُوفِ
حَقًّا عَلَى الْمُتَّقِينَ ﴿١٨١﴾

فَمَنْ بَدَّلَهُ بَعْدَ مَا سَمِعَهُ فَإِنَّمَا إِثْمُهُ عَلَى الَّذِينَ
يُبَدِّلُونَهُ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١٨٢﴾

فَمَنْ خَافَ مِنْ مَوْصٍ جَنَفًا أَوْ إِثْمًا فَأَصْلَحَ بَيْنَهُمْ
فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ عَفُورٌ رَّحِيمٌ ﴿١٨٣﴾
يَأْتِيهَا الَّذِينَ آمَنُوا كَيْتَ عَلَيْكُمْ الصِّيَامُ كَمَا كُنْتُمْ

among you should be ailing, not being permanently incapacitated, or should be on a journey, shall complete the reckoning by fasting on a corresponding number of other days; and for those who find fasting a strain hard to bear is an expiation, the feeding of a poor person, if they can afford it. Whoso carries through a good work with eager obedience, it is the better for him. If you had knowledge you would realise that it is better for you that you should fast. The month of Ramadhan is the month in which the Quran began to be revealed, the Book which comprises guidance for mankind and clear proofs of guidance and divine Signs which discriminate between truth and falsehood. Therefore, he who witnesses this month, being stationary and in health, should fast through it. But whoso is ailing, not being permanently incapacitated, or is on a journey, should complete the reckoning by fasting on a corresponding number of other days. Allah desires ease for you and desires not hardship for you; He has granted you this facility so that you should encounter no hardship in completing the reckoning, and that you may exalt Allah for His having guided you and that you may be grateful to Him. (184—186)

When My servants enquire from thee concerning Me, O Prophet, tell them I am close. I respond to the call of the supplicant when he calls on Me. So should they respond to Me and have firm faith in Me, that they may be rightly guided. (187)

It is made lawful for you to consort with your wives during the nights of the fast. They are as a garment for you and you are as a garment for them. Allah knows that you were being unjust to yourselves, wherefore He has turned to you with mercy and has corrected your error. So consort with them now without compunction and seek that which Allah has ordained for you, and eat and drink till the break of dawn begins to manifest itself. From then on, complete the fast till nightfall. But do not consort with your wives during the period when you are in retreat in the

عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿١٨٤﴾
 أَيَّامًا مَعْدُودَاتٍ فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ عَلَى
 سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ وَعَلَى الَّذِينَ يُطِيقُونَهُ
 فِدْيَةٌ طَعَامُ مِسْكِينٍ فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ
 لَهُ وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿١٨٥﴾
 شَهْرَ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى
 لِلنَّاسِ وَبَيِّنَاتٍ مِنَ الْهُدَى وَالْفُرْقَانِ فَمَنْ شَهِدَ
 مِنْكُمْ الشَّهْرَ فَلْيَصُمْهُ وَمَنْ كَانَ مَرِيضًا أَوْ عَلَى
 سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ بِكُمْ
 الْيُسْرَ وَلَا يُرِيدُ بِكُمْ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ
 وَلِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٨٦﴾
 وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ
 الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ
 يُرْشَدُونَ ﴿١٨٧﴾

أَجَلٌ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثِ إِلَى نِسَائِكُمْ هُنَّ
 لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ عَلِمَ اللَّهُ أَنَّكُمْ
 كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا
 عَنْكُمْ فَالْتَمِسُوا مِنْ رَبِّكُمْ وَأَبْغُوا مَا كَتَبَ اللَّهُ لَكُمْ
 وَكُلُوا وَاشْرَبُوا حَتَّى يَسْبَيْتَ كَلِمَةُ الْخَيْطِ الْأَبْيَضِ
 مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتُوا الصِّيَامَ
 إِلَى الْيَلَاءِ وَلَا تَبْشُرُوا هُنَّ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ
 تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْرُوبُوهَا كَذَلِكَ يبينُ اللَّهُ

mosques. These are the limits prescribed by Allah, so approach them not. Thus does Allah expound His commandments to the people, so that they may safeguard themselves against evil. (188)

Do not devour each other's wealth among yourselves through deceit and falsehood, nor offer your wealth as a bribe to the authorities that you may deliberately devour a part of other people's wealth through injustice. (189)

They ask thee, O Prophet, concerning the phases of the moon. Tell them: These alternations are a means of determining time for regulation of people's affairs and for the Pilgrimage. Once you set forth for the Pilgrimage and then have occasion to revisit your homes, it is no part of righteousness that you should enter them from the backs thereof; indeed truly righteous is he who guards himself against evil out of fear of Allah. Enter your houses by the doors thereof, and be mindful of your duty to Allah that you may prosper. (190)

Fight in the cause of Allah against those who fight against you, but transgress not. Surely, Allah loves not the transgressors. Once they start the fighting, kill them wherever you meet them, and drive them out from where they have driven you out; for aggression is more heinous than killing. But fight them not in the proximity of the Sacred Mosque unless they fight you therein; should they fight you even there, then fight them: such is the requital of these disbelievers. Then if they desist, surely Allah is Most Forgiving, Ever Merciful. Fight them until all aggression ceases and religion is professed for the pleasure of Allah alone. If they desist, then be mindful that no retaliation is permissible except against the aggressors. (191—194)

The violation of a sacred month may be retaliated in a sacred month, for the law of retaliation applies in respect of all sacred things. Thus whoso transgresses against you, you may exact retribution from him in proportion to his transgression and be mindful of your obligations to Allah, and remember that Allah is with

أَيُّهَا النَّاسُ لَعَلَّهُمْ يَتَّقُونَ ﴿١٨٨﴾
وَلَا تَأْكُلُوا أَمْوَالَكُم بَيْنَكُم بِالْبَاطِلِ وَتُدْلُوا بِهَا
إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ
وَإِنْتُمْ تَعْلَمُونَ ﴿١٨٩﴾

يَسْأَلُونَكَ عَنِ الْهَلَالِ قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ
وَ الْحَجِّ وَ لَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا
وَلَكِنَّ الْبِرَّ مِنْ اتَّقَى وَ اتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا
وَ اتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٩٠﴾

وَ قَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَ لَا
تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ﴿١٩١﴾

وَ اقْتُلُوهُمْ حَيْثُ تَقْبَلُوهُمْ وَ آخِرُ جُزْأِهِمْ
حَيْثُ آخَرُكُمْ وَ الْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ وَ
لَا تُقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّى يُفْتَلُوا
فِيهِ فَإِن تَقَاتَلُوا فَاقْتُلُوهُمْ كَمَا كُنْتُمْ
فَاتِلُوا فَإِن أَنْتَهُمْ فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٩٢﴾

وَ قَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَ يَكُونَ الدِّينُ لِلَّهِ
فَإِن أَنْتَهُمْ فَلَا عُدْوَانَ عَلَيَّ الظَّالِمِينَ ﴿١٩٣﴾

الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَ الْحُرْمَتُ قِصَاصٌ
فَمَنِ اعْتَدَى عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ بِمِثْلِ مَا اعْتَدَى
عَلَيْكُمْ وَ اتَّقُوا اللَّهَ وَ اعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿١٩٤﴾
وَ اتَّقُوا فِي سَبِيلِ اللَّهِ وَ لَا تَقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ
وَ أَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ﴿١٩٥﴾

those who are mindful of their obligations to Him. (195)

Spend yourselves and your belongings in the cause of Allah and do not push yourselves into ruin with your own hands, and be benevolent, surely Allah loves the benevolent. (196)

Perform the Hajj and the Umra for winning the pleasure of Allah: but if you are hindered from doing so, then make whatever offering is easily available and do not shave your heads until the offering reaches its appointed place. If any of you should have to shave his head before that time because of illness or of some ailment of the head, he should make an expiation by way of fasting or almsgiving or a sacrifice. When there is no longer any hindrance, then he who would avail himself of the Umra together with the Hajj should make whatever offering is easily available. Such of you whose families do not reside near the Sacred Mosque, and who cannot find an offering should fast three days during the Pilgrimage, and seven days when they return home; thus completing ten. Fear Allah and be mindful that Allah's chastisement is severe. The months of Hajj are well known. For him who determines to perform the Pilgrimage therein, there is to be no loose talk, nor any transgression nor any contention during the Pilgrimage. Whatever of good you do, Allah will recognise its value. Furnish yourselves with necessary provisions; surely, the best provision is righteousness. Be ever mindful of your obligations to Me, O ye who possess understanding. It is no sin for you to seek any of the bounties of your Lord during the days of the Pilgrimage. When you return from Arafat, remember Allah at Mash'ar-al-Haram, and remember Him as He has guided you. Before this you were surely misguided. Thereafter, proceed as people have been proceeding, and seek forgiveness from Allah; surely Allah is Most Forgiving, Ever Merciful. On completing the acts of worship prescribed for you, celebrate the praises of Allah as eagerly as

وَاتَّبِعُوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ فَإِنْ أُحْصِرْتُمْ فَمَا اسْتَيْسَرَ
مِنَ الْهَدْيِ وَلَا تَحْلِقُوا رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ الْهَدْيُ
مَحَلَّهُ فَمَنْ كَانَ مِنكُمْ مَّرِيضًا أَوْ بِهِ أَذًى مِّن رَّأْسِهِ
فَعِدْيَةٌ مِّن صِيَامٍ أَوْ صَدَقَةٌ أَوْ سُكِّيًا فَإِذَا أَتَيْتُمُ
مَنْ تَمْتَعُوا بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ
الْهَدْيِ فَمَنْ لَّمْ يَجِدْ فَصِيَامٌ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ
وَسَبْعَةٍ إِذَا رَجَعْتُمْ تِلْكَ عَتَمَةٌ كَامِلَةٌ ذَلِكَ لِمَنْ
لَّمْ يَكُنْ أَهْلُهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ وَاتَّقُوا اللَّهَ
عَلَّامٌ خَبِيرٌ ﴿١٩٦﴾

الْحَجَّ أَشْهُرٌ مَّعْلُومَةٌ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ
فَلَا رَفْتٌ وَلَا فُسُوقٌ وَلَا جِدَالَ فِي الْحَجِّ وَمَا
تَعَلَّوْا مِنْ خَيْرٍ يَعْتَدِ اللَّهُ تَزَوُّدًا وَإِنْ خَيْرٌ
الَّذِي تَقْوَىٰ وَاتَّقُونَ يَا أَيُّهَا الَّذِينَ
لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ
فَإِذَا أَقَضْتُمْ مِّنْ عَرَفَاتٍ فَأَذْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ
الْحَرَامِ وَأَذْكُرُوا كَمَا هَدَيْتُمْ وَإِنْ كُنْتُمْ مِّنْ
قَبْلِهِ لَيْسَ الضَّالِّينَ ﴿١٩٧﴾

ثُمَّ أَيْضًا مِّنْ حَيْثُ أَقَاصِ النَّاسِ وَاسْتَعْمَرُوا
اللَّهُ إِنَّ اللَّهَ عَفُورٌ رَّحِيمٌ ﴿١٩٨﴾
فَإِذَا قَضَيْتُمْ مَنَاسِكَكُمْ فَأَذْكُرُوا اللَّهَ كَذِكْرِكُمْ
آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا فَمِنَ النَّاسِ مَن يَقُولُ
رَبَّنَا آتِنَا فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ حَاقٍ ﴿١٩٩﴾

you used to celebrate the praises of your forefathers, or even with greater eagerness. There are some who keep supplicating: Lord, grant us of the bounties of this world; these have no portion in the Hereafter. (197—201)

There are others who pray: Lord, grant us the best in this world as well as the best in the world to come and safeguard us against the torment of the Fire. It is these for whom there will be a goodly recompense, because of that which they have earned. Allah is Swift at reckoning. Remember Allah during the appointed number of days; but if any should be pressed and leave in two days' time it shall be no sin for him, and if any should linger it shall be no sin for him, so long as each is inspired by the spirit of righteousness. So be mindful of your obligations to Allah, and know that you shall all be brought together before Him. (202—204)

Of the people there are some whose talk on the affairs of this life would please thee, and who would call Allah to witness as to the sincerity of that which is in their minds, yet they are the most cantankerous contenders. When they attain to authority, they run about in the land to create disorder and destroy the tilth and the young; and Allah loves not disorder. When it is said to them: Be mindful of your duty to Allah; self esteem incites them to further misconduct. For such as these hell is a sufficiency, and an evil resting place it is. Also of the people there are those who dedicate themselves to seeking the pleasure of Allah; and Allah is Most Compassionate towards such devoted servants. O ye who believe, enter wholly into submission and follow not in the footsteps of Satan; surely, he is your declared enemy. But, if, despite the clear Signs that have come to you, you were to slip, then know that Allah is Mighty, Wise. Those others, what do they wait for? That Allah should come to them in the coverings of the clouds and the angels also, and that the affair be settled out of hand? To Allah are all affairs returned. (205—211)

وَمِنْهُمْ مَّنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَ
 فِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴿٢٠١﴾

أُولَٰئِكَ لَهُمْ نَصِيبٌ مِّمَّا كَسَبُوا وَاللَّهُ سَرِيعُ الْحِسَابِ ﴿٢٠٢﴾
 وَاذْكُرُوا لِلَّهِ فِي أَيَّامٍ مَّعْدُودَاتٍ فَمَنْ تَعَجَّلَ فِي
 يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ
 لِمَنِ اتَّقَىٰ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ ﴿٢٠٣﴾
 وَمِنَ النَّاسِ مَن يُجْحِبُ كَوْلَهُ فِي الْحَيَاةِ الدُّنْيَا
 وَيُشْهَدُ اللَّهُ عَلَىٰ مَا فِي قَلْبِهِ ۗ وَهُوَ الَّذِي لِيُضَامِرُ ﴿٢٠٤﴾
 وَإِذَا تَوَلَّىٰ سَعَىٰ فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ
 الْحَرْثَ وَالنَّسْلَ وَاللَّهُ لَا يُحِبُّ الْفُسَادَ ﴿٢٠٥﴾

وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ فَحَسْبُهُ
 جَهَنَّمُ وَلَبِئْسَ الْبِهَادُ ﴿٢٠٦﴾

وَمِنَ النَّاسِ مَن يُشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ
 وَاللَّهُ رَءُوفٌ بِالْعِبَادِ ﴿٢٠٧﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَآفَّةً ۖ وَلَا
 تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٢٠٨﴾

فَإِن زَلَلْتُم مِّن بَعْدِ مَا جَاءتْكُم الْبَيِّنَاتُ فَاعْلَمُوا
 أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٠٩﴾

هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِّنَ
 الْغَمَامِ وَالْمَلَائِكَةُ وَقُضِيَ الْأَمْرُ وَإِلَى اللَّهِ تُرْجَعُ

الْأُمُورُ ﴿٢١٠﴾

سَلِّ بِنَجْوَى إِسْرَائِيلَ كَمَا آتَيْنَهُمْ مِّن آيَةٍ بَيِّنَةٍ وَ

Enquire from the children of Israel how many a clear Sign did We give them? Then whoso exchanges the bounty of Allah, after having received it and recognised its value, for something inferior, must realise that the chastisement of Allah is severe. The hither life is made to appear attractive to those who are disdainful of the bounties of Allah: they scoff at those who believe. But those who are mindful of their duty to Allah shall be superior in rank to them on the Day of Judgment. Allah bestows His bounties on whomsoever He pleases without measure. (212-213)

Mankind were of one persuasion, then they developed differences, so Allah raised Prophets as bearers of good tidings and as warners, and sent down with them the Book comprising the Truth, that He might judge between the people on that wherein they differed. Then those very people to whom it was given differed about the Book, after clear Signs had come to them, out of insolence and envy of one another. Whereupon, Allah guided by His command those who believed to the Truth in regard to which the others had differed. Allah guides whomsoever He pleases to the right path. (214)

Do you reckon that you will enter Paradise while you have not yet been subjected to the like of that to which those were subjected who have passed away before you? They were afflicted with indigence and adversity and were sorely tried, so that the Messenger sent to them and those who believed along with him should beseech: When will succour arrive from Allah? Yea, surely, at such times the succour of Allah is nigh. (215)

They ask thee what shall they spend? Tell them: Of pure and abundant wealth that which you spend is, in the first instance, for parents, near relations, orphans, the needy and the wayfarer. Whatever good you do, surely Allah knows it well. (216)

Fighting is ordained for you, while it is repugnant to you. It may be that you dislike a thing which is good for you, and it

وَمَنْ يُبَدِلْ نِعْمَةَ اللَّهِ مِنْ بَعْدِ مَا جَاءَتْهُ فَإِنَّ
اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢١٢﴾

رَبِّنَ الَّذِينَ كَفَرُوا الَّذِينَ الَّذِينَ يَسْخَرُونَ مِنَ
الَّذِينَ آمَنُوا وَالَّذِينَ اتَّقَوْا فَوْقَهُمْ يَوْمَ الْقِيَامَةِ
وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٢١٣﴾

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيَّ
مُبَشِّرِينَ وَمُنذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ
لِيَحْكُمَ بَيْنَ النَّاسِ فِي مَا اختلفوا فِيهِ وَمَا اختلف
فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا جَاءَتْهُمُ الْبَيِّنَاتُ
بَغْيًا بَيْنَهُمْ فَهَدَى اللَّهُ الَّذِينَ آمَنُوا لِمَا اختلفوا
فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ
إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٢١٤﴾

أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ
الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسْتَهْمِبِينَ وَالضَّرَّاءُ
وَالزَّلْزَلَةُ حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ
فَعَنَّا نَصْرَ اللَّهِ إِلَّا أَنْ نَصْرَ اللَّهُ قَرِيبٌ ﴿٢١٥﴾

يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلْ مَا أَنْفَقْتُمْ مِنْ
خَيْرٍ فَلِلَّهِ الدِّينُ وَالْآقْرِبِينَ وَالْيَتَامَى وَالسَّكِينِ
وَأَبْنِ السَّبِيلِ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ
عَلِيمٌ ﴿٢١٦﴾

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ وَعَلَى أَنْ
تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ وَعَلَى أَنْ تُحِبُّوا

may also be that you prefer a thing and it may be the worse for you. Allah knows all and you know not. They enquire from thee about fighting in the Sacred Month. Say to them: Fighting in it is a great evil; but to hinder people from the way of Allah and to deny Him and to profane the sanctity of the Sacred Mosque, and to turn out its people therefrom is a much greater evil in the sight of Allah; and disorder is a worse evil than killing. They will not stop fighting you until they turn you back from your Faith, if they can. The works of those from among you who turn back from their Faith and die in a state of disbelief shall be vain in this world and the next. These are the inmates of the Fire, therein shall they abide. Those who have believed and have emigrated, and have striven hard in the cause of Allah, are those who hope for Allah's mercy. Allah is Most Forgiving, Ever Merciful. (217—219)

They ask thee concerning liquor and gambling. Tell them: There is great harm in both and also some benefit for people, but their harm is greater than their benefit. They also ask thee what shall they spend. Tell them: Whatever is spare. Thus does Allah make His commandments clear to you that you may reflect upon this world and the next. (220)

They ask thee concerning orphans. Tell them: The promotion of their welfare is very meritorious. There is no harm in your living together with them, for they are your brethren, and Allah well knows him who seeks to promote their welfare and also him who seeks to do them harm. If Allah had so willed, He would have put you to hardship. Surely, Allah is Mighty, Wise. (221)

Marry not idolatrous women till after they have believed; surely a believing bondwoman would make a better wife than an idolatress, however pleasing she may appear to you. Nor give believing women in marriage to idolaters till after they have believed; surely a believing bondman would make a better husband

شَيْئًا وَهُوَ شَرٌّ لَكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٢١٧﴾

يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ قُلْ قِتَالٌ

فِيهِ كَبِيرٌ وَصَدٌّ عَن سَبِيلِ اللَّهِ وَكُفْرٌ بِهِ وَ

الْمَسْجِدِ الْحَرَامِ وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ

اللَّهِ وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ وَلَا يَزَالُونَ

يُقَاتِلُونَكُمْ حَتَّى يَرُدُّوكُمْ عَن دِينِكُمْ إِنِ اسْتَطَاعُوا

وَمَنْ يَرْتَدِدْ مِنْكُمْ عَن دِينِهِ قَبِلَتْ وَهُوَ كَافِرٌ

فَأُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَئِكَ

أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢١٨﴾

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي

سَبِيلِ اللَّهِ أُولَئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ وَاللَّهُ

غَفُورٌ رَحِيمٌ ﴿٢١٩﴾

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ

كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ وَإِنَّهُمَا لَأَكْبَرُ مِنْ نَفْعِهِمَا وَ

يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلْ الْعَفْوَ كَذَلِكَ يُبَيِّنُ اللَّهُ

لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَذَكَّرُونَ ﴿٢٢٠﴾

فِي الدُّنْيَا وَالْآخِرَةِ وَيَسْأَلُونَكَ عَنِ الْيَتَامَى قُلْ إِصْلَاحٌ

لَهُمْ خَيْرٌ وَإِنْ تُخَالُطُوهُمْ فَانكِحُواهُمْ وَاللَّهُ يَعْلَمُ

الْفَسِيدَ مِنَ الْإِصْلَاحِ وَلَوْ شَاءَ اللَّهُ لَأَعْنَتَكُمْ إِنَّ اللَّهَ

عَزِيزٌ حَكِيمٌ ﴿٢٢١﴾

وَلَا تَنْكِحُوا الْمُشْرِكِينَ حَتَّى يُؤْمِنُوا وَلَا مَرْءٌ مُّؤْمِنٌ

حَتَّى يُؤْمِنَ بِمَا جَاءَتْهُ وَلَا تَنْكِحُوا الْمُشْرِكِينَ

than an idolater, however pleasing he may appear to you. These invite to the Fire and Allah invites to Paradise and forgiveness by His command. He makes His Signs clear to the people that they may take heed. (222)

They enquire from thee as to consorting with their wives during their monthly courses. Tell them: It is harmful, so keep away from women during their monthly courses and do not consort with them until they are clean. But when they have washed themselves clean, consort with them as Allah has commanded you. Indeed Allah loves those who turn to Him often, and Allah loves those who are clean and pure. Your wives are as a tilth for you, so approach your tilth as you like and lay up a store of good for yourselves. Be mindful of your duty to Allah, and be sure you shall meet Him. Give glad tidings concerning that day to the believers. (223-224)

Use not Allah's name for your vain oaths, making them an excuse for refraining from doing good and working righteousness and promoting public welfare. Allah is All-Hearing, All-Knowing. Allah will not call you to account for such of your oaths as are vain, but will call you to account for the evil you have deliberately assented to. Allah is Most Forgiving, Forbearing. For those who vow abstinence from their wives, the maximum period for making up their minds is four months; then, if they revert towards conciliation, surely, Allah is Most Forgiving, Ever Merciful; and if they decide upon divorce, Allah is All-Hearing, All-Knowing. (225-228)

Divorced women shall wait, concerning themselves, for the space of three courses. It is not lawful for them to conceal what Allah may have created in their wombs, if they believe in Allah and the Last Day. If their husbands should desire reconciliation during this period, they would have the stronger right to the continuation of the marriage than that it should be irrevocably dissolved. In such

حَتَّىٰ يُؤْمِنُوا وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ ۚ وَكَوْ
أَعْبَبَكُمْ أَوْلِيَّكَ يَدْعُونَ إِلَى التَّارِيعِ ۗ وَاللَّهُ يَدْعُو
إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ ۗ وَيُبَيِّنُ آيَاتِهِ لِلنَّاسِ
لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٢٢﴾

وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ ۚ قُلْ هُوَ أذى لَا فَاعِلٌ ۗ لَلنِّسَاءِ
الْمَحِيضِ فِي الْمَحِيضِ ۗ وَلَا تَقْرُبُوهُنَّ حَتَّىٰ يَطْهُرْنَ ۗ
فَإِذَا طَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ ۗ إِنَّ
اللَّهَ يُحِبُّ الشَّوَابِينَ ۗ وَيُحِبُّ الْمُطَهَّرِينَ ﴿٢٢٣﴾

نِسَاءُكُمْ حَرْثٌ لَّكُمْ ۖ فَأَتُوا حَرْثَكُمْ أَنَّىٰ شِئْتُمْ ۚ وَ
قَدْ مَوَّأَ لَا نَفْسِكُمْ وَاتَّقُوا اللَّهَ ۗ وَأَعْلَمُوا أَنَّكُمْ مُّلقُونَ
وَبَشِّرِ الْمُؤْمِنِينَ ﴿٢٢٤﴾

وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ أَن تَبَرُّوا وَتَتَّقُوا
وَتُصَلِّحُوا بَيْنَ النَّاسِ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٢٥﴾
لَا يُؤَاخِذُكُمُ اللَّهُ بِالْفُغْرِ ۗ إِنَّمَا بِئَمَانِكُمْ وَلَكِن يُوَاخِذُكُمْ
بِمَا كَسَبَتْ قُلُوبُكُمْ ۗ وَاللَّهُ غَفُورٌ حَلِيمٌ ﴿٢٢٦﴾

لِلَّذِينَ يُؤْمِنُونَ مِنْ نِّسَاءِهِمْ تَرِئُصَ أَرْبَعَةِ أَشْهُرٍ
فَإِنْ فَأَدُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٢٢٧﴾

وَإِنْ عَزَمُوا الطَّلَاقَ فَإِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٢٢٨﴾
وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ ۚ وَ
لَا يَحِلُّ لَهُنَّ أَنْ يَكْتَسِبْنَ مِمَّا خَلَقَ اللَّهُ فِي الرِّجَالِ
إِنْ كُنَّ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ وَبِعَوْنِهِمْ أَحْسَنُ
يُرَدِّهِنَّ فِي ذَٰلِكَ ۗ إِنَّ أَرَادُوا إِصْلَاحًا وَلَهُنَّ مِثْلُ

case the wives have rights corresponding to those which the husbands have, in equitable reciprocity, though, in certain situations men would have the final word and would thus enjoy a preference. Allah is Mighty, Wise. (229)

Revocable divorce can only be pronounced twice; whereafter there should be reconciliation in approved form or final separation with beneficence. It is not lawful for you to take away anything of that which you have given your wives, unless the husband and wife should be afraid that they would not be able to observe the limits prescribed by Allah. In such case there will be no sin on either of them in respect of that which the wife may surrender by way of compromise. These are the limits prescribed by Allah, so transgress them not; whoso transgresses the limits prescribed by Allah, it is they that are the wrongdoers. Should the husband divorce the wife a third time, then she would not be lawful for him thereafter, except in case she should marry another husband and he too should divorce her. Should this happen, it would be no sin for them to return to each other, provided they are sure they would be able to observe the limits prescribed by Allah. These are the limits prescribed by Allah which He makes clear to the people who possess knowledge. In the case of a revocable divorce, when the end of the appointed period of waiting approaches, there should be reconciliation in approved form or final separation in approved form but do not hold back such women to impose hardship upon them. Whoso does that, surely wrongs his own self. Do not bring the commandments of Allah into contempt and keep in mind the favour that Allah has bestowed upon you and that which He has sent down to you of the Book and Wisdom, whereby He exhorts you. Be mindful of your duty to Allah and be sure that Allah knows all things well. When you divorce your wives and they reach the end of their waiting period and the divorce becomes

الَّذِي عَلَيْهِنَ بِالْمَعْرُوفِ وَاللَّيْجَالِ عَلَيْهِنَ دَرَجَةٌ
وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٢٢٩﴾

الطَّلَاقِ مَرَّتَيْنِ فَمَا سَكَتَ بِمَعْرُوفٍ أَوْ سَتَرَ بِإِحْسَانٍ
وَلَا يَحِلُّ لَكُمْ أَنْ تَأْخُذُوا بِمَا أَنْتُمْ سَوِّئُونَ شَيْئًا إِلَّا
أَنْ يُخَافَا إِلَّا يُقِيمَا حُدُودَ اللَّهِ فَإِنْ خِفْتُمْ إِلَّا يُقِيمَا
حُدُودَ اللَّهِ فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ تِلْكَ
حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ
فَأُولَئِكَ هُمُ الظَّالِمُونَ ﴿٢٣٠﴾

فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدِ حَيْثُ تَتَكَبَّرَ زَوْجًا
عِدَّةً فَإِنْ طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يَتَرَاجَعَا
إِنْ طَلَّقَا أَنْ يُقِيمَا حُدُودَ اللَّهِ وَتِلْكَ حُدُودُ اللَّهِ
يُبَيِّنُهَا لِقَوْمٍ يَعْلَمُونَ ﴿٢٣١﴾

وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَّغْتُمْ أَجَلَهُنَّ فَامْسِكُوهُنَّ
بِمَعْرُوفٍ أَوْ سَتَرُوهُنَّ بِمَعْرُوفٍ وَلَا تَتَسَوَّهْنَ
فِيهِنَّ بِمَعْرُوفٍ وَلَا تَتَّخِذُوا آيَاتِ اللَّهِ هُزُوعًا وَأَذْرُوا لِمَا عَلَّمَكُمُ
وَمَا أَنْزَلَ عَلَيْكُمُ مِنَ الْكِتَابِ وَالْحِكْمَةِ يُعْظِمُكُمْ
بِهِ وَاللَّهُ وَآلِقُوا اللَّهَ وَأَطِيعُوا اللَّهَ إِنَّ اللَّهَ جَبَلٌ عَلِيمٌ ﴿٢٣٢﴾

وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَّغْتُمْ أَجَلَهُنَّ فَلَا تَعْصِلُوهُنَّ
أَنْ يَتَرَاجَعْنَ إِنْ تَرَايَا بَيْنَهُمَا بِالْمَعْرُوفِ
ذَلِكَ يُعْظَمُ بِهِ مَنْ كَانَ مِنْكُمْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ ذَلِكَ زَكَاةٌ أَنْتُمْ وَآطَهُهُ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ

irrevocable, do not hinder them from marrying their chosen husbands, if they agree between themselves in an approved manner. This is an admonition for everyone of you who believes in Allah and the Last Day: it is most blessed for you and purest. Allah knows and you know not. (230—233)

In cases of divorce, mothers shall give suck to their children for two whole years, where it is desired to complete the suckling, and the father of the child shall be responsible for the maintenance of the mother during that period, according to usage. No one shall be burdened beyond his capacity. No mother shall be made to suffer on account of her child, and no father shall be made to suffer on account of his child, and the same is the obligation of the heir. If both should agree by mutual consultation and consent upon weaning the child, there shall be no blame on them. Should you desire to engage a wet-nurse for your children, there shall be no blame on you, provided you hand over what you have agreed to pay, in a fair manner. Be mindful of your duty to Allah and be sure that Allah sees what you do. (234)

Women who survive their husbands shall wait concerning themselves for four months and ten days, and when they arrive at the end of that period there shall be no sin for you in anything that they do with regard to themselves according to what is fair. Allah is aware of what you do. There shall be no blame on you in hinting at a proposal of marriage to divorced or widowed women or in contemplating the possibility in your minds. Allah knows that you will think of them in that connection; but do not enter into any secret engagement with them, beyond conveying some indication to them of your inclination. Do not, however, resolve on the marriage tie until after the expiry of the period of waiting. Be sure Allah knows what is in your minds, so beware of it. Know also that Allah is Most Forgiving, Forbearing. (235—236)

لَا تَعْلَمُونَ ﴿٢٣٠﴾

وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنَ كَامِلَيْنِ
لِمَنْ أَرَادَ أَنْ يُنْمِئَ الرِّضَاعَةَ وَعَلَى الْمَوْلُودِ لَهُ
رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ لَا تُكَلَّفُ نَفْسٌ
إِلَّا وُسْعَهَا لَوْلَا نَفْسًا وَالِدَةٌ بَوْلِدَهَا وَلَا مَوْلُودٌ
لَهُ يُولِدُةٌ وَعَلَى الْوَالِدِ مِثْلُ ذَلِكَ إِنْ أَرَادَا
فِضَالًا عَنْ تَرَاضٍ مِنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا
وَإِنْ أَرَدْتُمُ أَنْ تَنْتَرِضِعُوا أَوْلَادَكُمْ فَلَا جُنَاحَ
عَلَيْكُمْ إِذَا سَلْتُمُ مَاءً أَتَيْتُمُ بِالْمَعْرُوفِ وَاتَّقُوا
اللَّهَ وَعَلِمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٣١﴾

وَالَّذِينَ يَتَّبِعُونَ مِنْكُمْ وَإِنْ أَرَادُوا جَانِبًا
يَأْتِيهِنَّ أَرْبَعَةٌ أَشْهُرٌ وَعَشْرًا إِذَا بَلَغْنَ أَجَلَهُنَّ
فَلَا جُنَاحَ عَلَيْكُمْ فِيمَا فَعَلْنَ فِي أَنْفُسِهِنَّ بِالْمَعْرُوفِ
وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٣٢﴾

وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُمُ بِهِ مِنْ خِطْبَةِ النِّسَاءِ
أَوْ كَلِمَتُمْ فِي أَنْفُسِكُمْ عَظِيمًا اللَّهُ أَنْتُمْ سَتَدْرِكُونَهُنَّ
وَلَكِنْ لَا تَوَاعِدُوهُنَّ سِرًّا إِلَّا أَنْ تَقُولُوا قَوْلًا
مَعْرُوفًا وَلَا تَعْرِضُوا عَقْدَةَ النِّكَاحِ حَتَّى يَبْلُغَ
الْكِتَابُ أَجَلَهُ وَعَلِمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي أَنْفُسِكُمْ

فَاحْذَرُوهُ وَعَلِمُوا أَنَّ اللَّهَ غَفُورٌ حَلِيمٌ ﴿٢٣٣﴾
لَا جُنَاحَ عَلَيْكُمْ إِنْ طَلَقْتُمُ النِّسَاءَ مَا لَمْ تَمْسُوهُنَّ
أَوْ تَفْرِضُوا لَهُنَّ فَرِيضَةً وَمَتَّعُوهُنَّ عَلَى الْبُيُوعِ

It will be no sin for you, if need arises, to divorce women whom you have not even touched, or for whom no definite dower has been fixed. In such case, make provision for them — the rich man according to his means and the poor man according to his means — a provision in a becoming manner. This is an obligation binding upon the virtuous. If you divorce them before you have touched them, but you have fixed a dower for them, then make over to them half of that which you have fixed, unless they should remit it or the guardian for the marriage should remit it, or unless the husband should voluntarily decide to pay a sum in excess of the half. That you should remit or should pay a larger sum, as the case may be, would be closer to righteousness. Do not neglect any chance of behaving benevolently towards each other. Surely, Allah sees what you do. (237—238)

Be watchful over Prayers, particularly over the Prayer the hour of which approaches when you are pre-occupied, and stand before Allah in submissive devotion. Should you be in a state of fear, then observe Prayer on foot or riding, as the case may be; then when you feel secure, remember Allah as He has taught you that which you knew not. (239—240)

Those of you who die leaving them surviving widows shall bequeath to their widows provision for a year, without being turned out. Should they depart on their own, after the expiry of the period of waiting, there shall be no blame upon you in regard to any proper thing which they do concerning themselves. Allah is Mighty, Wise. For divorced women also there shall be provision according to what is fair. This is an obligation binding on the righteous. Thus does Allah make His commandments clear to you that you may understand. (241—243)

Knowest thou not of those who went forth from their homes in their thousands, fearing death? Allah said to them: Be you as the dead. Thereafter He bestowed life upon them. Surely, Allah is Bountiful

قَدْرُهُ وَعَلَى الْمُقْتِرِ قَدْرُهُ مَتَاعًا بِالْمَعْرُوفِ حَقًّا
عَلَى الْمُحْسِنِينَ ﴿٢٣٨﴾

وَإِنْ طَلَّقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَسُوهُنَّ وَ قَدْ
فَرَضْتُمْ لَهُنَّ فَرِيضَةً فَرِيضَةٌ مِمَّا فَرَضْتُمْ إِلَّا أَنْ
يَعْفُونَ أَوْ يَعْفُوا الَّذِي بَيْنَهُمَا عَقْدَةٌ الزَّكَاجُ وَ
أَنْ تَعْفُوا أَقْرَبُ لِلتَّقْوَى وَلَا تَنْسُوا الْفَضْلَ بَيْنَكُمْ
إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٣٩﴾

حُظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ وَقُومُوا
لِلَّهِ قَانِتِينَ ﴿٢٤٠﴾

فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا فَإِذَا أَمِنْتُمْ فَأَدِّبُوا
اللَّهُ كَمَا عَلَّمَكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ ﴿٢٤١﴾

وَالَّذِينَ يَتَّقُونَ مِنكُمُ وَيَدْرُؤُونَ أَرْوَاجَهُمْ وَصِيَّةَ
لِأَزْوَاجِهِمْ مَتَاعًا إِلَى الْحَوْلِ غَيْرِ إِخْرَاجٍ ۚ فَإِنْ
خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي أَنْفُسِهِنَّ
مِنْ مَعْرُوفٍ ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٢٤٢﴾

وَاللَّطَّافَتِ مَتَاعًا بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ ﴿٢٤٣﴾

كَذَلِكَ يبينُ اللهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٢٤٤﴾
أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ وَهُمْ أُلُوفٌ
حَدَرِ الْمَوْتِ فَقَالَ لَهُمُ اللهُ مُوتُوا ثُمَّ أَحْيَاهُمْ
إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنْ أَكْثَرُ
النَّاسِ لَا يَشْكُرُونَ ﴿٢٤٥﴾

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ وَعَلِمُوا أَنَّ اللَّهَ سَمِيعٌ

towards people, but most people are not grateful. (244)

Fight in the cause of Allah and know that Allah is All-Hearing, All-Knowing. Is there any who would set aside a goodly portion of his wealth for Allah that He may multiply it for him manifold? Allah does, indeed, receive of the wealth of His servants and multiply it and to Him shall you be made to return. (245—246)

Knowest thou not of the chiefs of the children of Israel, who came after Moses, when they said to a Prophet of theirs: Appoint for us a king that we may fight in the cause of Allah, under his command. He said to them: Perchance you may not fight, if fighting is prescribed for you. They said: Wherefore would we hold back from fighting in the cause of Allah, when we have been driven forth from our homes and our children? But when fighting was prescribed for them, they turned back, except a small number of them. Allah knows the wrongdoers well. Their Prophet said to them: Allah has appointed for you Talut as a king. They demurred, saying: How can he have sovereignty over us while we are better entitled to sovereignty than he, and he has not even been granted abundance of wealth? He answered: Surely Allah has granted him superiority over you and has given him a large portion of knowledge and strength. Allah bestows sovereignty upon whom He pleases; Allah is Lord of vast bounty, All-Knowing. Their Prophet added: Another proof of his sovereignty is that there shall come to you the casket borne by angels wherein there will be tranquillity from your Lord and a legacy of that which was left by the family of Moses and the family of Aaron. Surely, in this there is a Sign for you if you are believers. (247—249)

عَلَيْكُمْ ﴿٢٤٤﴾
مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضِعَّهُ

لَهُ أَضْعَافًا كَثِيرَةً ۗ وَاللَّهُ يَقْبِضُ وَيَبْصُطُ ۚ وَإِلَيْهِ تُرْجَعُونَ ﴿٢٤٥﴾

أَلَمْ تَرَ إِلَى الْمَلِكِ مِنْ بَنِي إِسْرَائِيلَ مِنْ بَعْدِ

مُوسَى إِذْ قَالُوا لِلنَّبِيِّ تَهْمُ أَيْبَتْنَا لَنَا مَلِكًا نَقَاتِلَ

فِي سَبِيلِ اللَّهِ قَالَهُ هَلْ عَسَيْتُمْ إِنْ كُتِبَ عَلَيْكُمُ

الْقِتَالُ أَلَّا تُقَاتِلُوا قَالُوا وَمَا لَنَا أَلَّا نُقَاتِلَ فِي

سَبِيلِ اللَّهِ وَقَدْ أُخْرِجْنَا مِنْ دِيَارِنَا وَأَبْنَائِنَا

فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ تَوَلَّوْا إِلَّا قَلِيلًا مِّنْهُمْ

وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٢٤٦﴾

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ

مَلِكًا قَالُوا أَنَّى يَكُونُ لَهُ الْمَلِكُ عَلَيْنَا وَنَحْنُ

أَحَقُّ بِالْمَلِكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِنَ الْمَالِ قَالُوا إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ وَزَادَهُ بَسْطَةً فِي

الْعِلْمِ وَالْجِسْمِ وَاللَّهُ يُؤْتِي مَلِكَهُ مَنْ يَشَاءُ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٤٧﴾
وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ آيَةَ مُلْكِهِ أَنْ يَأْتِيَكُمُ

التَّابُوتُ فِيهِ سَكِينَةٌ مِّنْ رَبِّكُمْ وَبَقِيَّةٌ مِّمَّا تَرَكَ آلُ مُوسَىٰ وَآلُ هَارُونَ تَحْمِلُهُ الْمَلَائِكَةُ ۗ إِنَّ فِي ذَلِكَ لَآيَةً لِّكُمْ إِنْ كُنْتُمْ مُّؤْمِنِينَ ﴿٢٤٨﴾
فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ قَالَ إِنَّ اللَّهَ مُبْتَلِيكُمْ

When Talut set out with his forces, he announced: Surely, Allah will put you to the test in respect of a river; he who drinks his fill therefrom will not remain with me; and he who tastes it not will of a surety continue with me. There will, however, be no blame upon him who sips only a handful from it. But, except a few of them, they all drank of it. When he and those who believed along with him had crossed it, they said: We have no strength today to oppose Jalut and his forces. Those who were certain that they would one day meet Allah said: Many a small party has triumphed over a large party by Allah's command; Allah is indeed with the steadfast. When they issued forth to encounter Jalut and his forces, they prayed: Lord grant us steadfastness and make our steps firm in the battlefield and help us against the disbelieving people. The issue was joined and they routed the enemy by the command of Allah. (250—251)

When his time came David slew the Jalut of his time, and Allah bestowed upon him sovereignty and wisdom and taught him of what He pleased. If Allah were not to repel a section of mankind by another, the earth would be filled with disorder; but Allah is full of bounty towards all peoples. (252)

These are Signs of Allah; We recite them unto thee with truth. Surely, thou art one of the Messengers. Of these Messengers some have We exalted above others; among them there are those to whom Allah spoke and revealed to them a Law; and some of them He only exalted in rank. We gave Jesus son of Mary clear proofs and strengthened him with the Spirit of holiness. Had Allah so willed, those who came after them would not have fought with one another after clear Signs had come to them, but they disagreed nevertheless. Some of them believed and some of them disbelieved. Had Allah so willed, they would not have fought with one another; but Allah does what He wills. (253—254)

بَنَهْرٍ فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّي وَمَنْ لَمْ يَضَعْهُ فَإِنَّهُ مِنِّي إِلَّا مَنِ اغْتَرَفَ غُرْفَةً بِيَدِهِ فَفَشَّرْنَا مِنْهُ إِلَّا قَلِيلًا مِنْهُمْ فَلَمَّا جَاوَزَهُ هُوَ وَالَّذِينَ آمَنُوا مَعَهُ قَالُوا لَا طَاقَةَ لَنَا الْيَوْمَ بِجَالُوتَ وَجُنُودِهِ قَالَ الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلاقُوا اللَّهِ كَمْ مِنْ فِئَةٍ قَلِيلَةٍ غَلَبَتِ فِئَةً كَبِيرَةً بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ ﴿٢٥١﴾

وَلَمَّا بَرَزُوا لِجَالُوتَ وَجُنُودِهِ قَالُوا رَبَّنَا أَخْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٥٢﴾

فَهَزَمُوهُمْ بِإِذْنِ اللَّهِ وَقَتَلَ دَاوُدُ جَالُوتَ وَ إِنَّهُ اللَّهُ الْمَلِكُ الْحَكِيمُ وَعَلَّمَهُ مَتَائِنَاءُ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَفَسَدَتِ الْأَرْضُ وَلَكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ ﴿٢٥٣﴾

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

تِلْكَ آيَاتُ الرُّسُلِ فَضَلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ وَ آتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيْتُتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلَ الَّذِينَ مِنْ بَعْدِهِمْ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ وَلَكِنْ اخْتَلَفُوا فَمِنْهُمْ مَنْ آمَنَ وَمِنْهُمْ مَنْ كَفَرَ وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلُوا

O ye who believe, spend out of whatever We have bestowed on you before the day comes wherein there will be no buying and selling, nor friendship, nor intercession. Those who reject this admonition are the ones who wrong themselves. (255)

Allah is He save Whom none is worthy of worship, the Ever-Living, the Self-Subsisting and All-Sustaining. Slumber seizes Him not, nor sleep. To Him belongs whatsoever is in the heavens and whatsoever is in the earth. Who is he that dare intercede with Him, except by His permission? He knows all that is before them and all that is behind them, and they cannot compass aught of His knowledge, except that which He pleases. His knowledge extends over the heavens and the earth, and the care of them wears Him not. He is the Most High, the Most Great. (256)

There shall be no compulsion in religion, for guidance and error have been clearly distinguished; then whoso rejects those who hinder people from following the right path and believes in Allah, has surely taken hold of a strong and dependable support which will never break. Allah is All-Hearing, All-Knowing. (257)

Allah is the Friend of those who believe: He brings them out of every kind of darkness into light. Those who disbelieve, their friends are those who hinder people from following the right path; they bring them out of light into every kind of darkness. These are the inmates of the Fire; therein shall they abide. (258)

Knowest thou not of him who, because Allah had bestowed sovereignty upon him, began to dispute with Abraham concerning his Lord. When Abraham said to him: My Lord is He who bestows life and causes death; he countered with: I too grant life and inflict death. Said Abraham: Well, then, Allah causes the sun to rise in the East, do thou cause it to rise in the West. Thus the infidel was confounded. Indeed Allah guides not the unjust to success. (259)

وَلَكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ ﴿٢٥٥﴾

يَأْتِيهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِنْ قَبْلِ
أَنْ يَأْتِيَكُمْ يَوْمٌ لَا بَيْعَ فِيهِ وَلَا خُلَّةً وَلَا شَفَاعَةً
وَ الْكُفْرُونَ هُمُ الظَّالِمُونَ ﴿٢٥٦﴾

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ
وَلَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ
ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ
أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ
عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ
وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٢٥٧﴾

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرِّشْدُ مِنَ الْغَيِّ
فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ
اسْتَسْبَسَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انفِصَامَ لَهَا
وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٥٨﴾

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِنَ الظُّلُمَاتِ إِلَى
النُّورِ وَالَّذِينَ كَفَرُوا أُولَئِكَ هُمُ الطَّاغُوتُ
يُخْرِجُونَهُمْ مِنَ النُّورِ إِلَى الظُّلُمَاتِ أُولَئِكَ أَخْتِ
بِ

النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢٥٩﴾

أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي دِينِهِ أَنْ أَنْتَهُ
اللَّهُ الْمَلِكُ إِذْ قَالَ إِبْرَاهِيمُ رَبِّيَ الَّذِي يُحْيِي وَيُمِيتُ
قَالَ أَنَا أُحْيِي وَأُمِيتُ قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي
بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ

Or knowest thou one like him who passed by a town which was in ruin, its roofs all fallen down? Whereupon he exclaimed: When will Allah restore it after its ruin? Thereupon Allah caused him to sleep and to dream that he had died and risen after a hundred years. When he woke up, Allah asked him: How long hast thou passed in that state? He answered: I remained thus for a day or part of a day. Allah said: That is so, but thou hast witnessed developments over a hundred years. Now look at thy provision for food and for drink, they have not deteriorated, and look at thy donkey likewise. We have made thee a Sign unto people. Observe how We adjust and set the bones and then clothe them with flesh. When all became clear to him, he said: I know that Allah has the power to do all that He wills. (260)

Call to mind when Abraham supplicated: Lord, show me how dost Thou bring the dead to life. Allah said: Hast thou not believed? Said Abraham; Indeed, I have believed; but I have asked this question that my mind may be comforted. Said Allah: Well, then, take four birds and train them to be attached to thee. Thereafter put each one of them on a hillock. Then call them; they will hasten towards thee. Know then that Allah is Mighty, Wise. (261)

The case of those who spend their wealth in the cause of Allah is like that of a grain of corn, which grows seven ears, and in each ear there are a hundred grains. Allah multiplies it even more for whomsoever He pleases. Allah is Lord of vast bounty, All-Knowing. Those who spend their wealth in the cause of Allah, then follow not up that which they have spent with reproaches or injury, have their reward with their Lord. They shall have no fear, nor shall they grieve. A kind word and forgiveness are better than charity followed by injury. Allah is Self-Sufficient, Forbearing. (262—264)

كُفَيْتَ الَّذِي كَفَرَهُ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٢٦٠﴾
 أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَى
 عُرُوشِهَا قَالَ أَنَّى يُغَيِّبُ هَذِهِ اللَّهُ بِعَدَمِ مَوَدِّعَاتِهَا
 فَأَمَّا تَهُ اللَّهُ مِائَةَ عَامٍ ثُمَّ بَعَثْنَا قَالَ كَمْ لَبِثْتُ
 قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالَ بَلْ لَبِثْتُ
 مِائَةَ عَامٍ فَانظُرْ إِلَى طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّأْ
 وَانظُرْ إِلَى حِمَارِكَ وَلِنَجْعَلَكَ آيَةً لِّلنَّاسِ وَانظُرْ إِلَى
 العِظَامِ كَيْفَ نُنشِئُهَا ثُمَّ نَكْسُوهُهَا لَحْمًا فَلَمَّا تَبَيَّنَ
 لَهُ قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٦١﴾

وَأِذْ قَالَ إِبْرَاهِيمُ رَبِّ ارْحَنِي كَيْفَ تُحْيِي المَوْتَى قَالَ
 أَوَلَمْ تُؤْمِنُ قَالَ بَلَى وَلَكِن لِّيَطْمَئِنَّ قَلْبِي قَالَ
 فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ إِلَى النَّبكِ ثُمَّ اجْعَلْ
 عَلَى كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ

سَعْيًا وَاعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٦٢﴾

مِثْلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمِثْلِ
 حَبَّةٍ أُنْبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سَنَابِلٍ مِائَةٌ
 حَبَّةٌ وَاللَّهُ يُضَعِفُ بِمَن يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٦٣﴾
 الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا
 يَتَّبِعُونَ مَا أَنْفَقُوا مَنًّا وَلَا أَذًى لَهُمْ أَجْرُهُمْ
 عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٦٤﴾
 قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ يَتَّبِعُهَا
 أَذًى وَاللَّهُ غَفِيرٌ حَلِيمٌ ﴿٢٦٥﴾

O ye who believe, render not vain your alms by reproaches or injury, like one who spends his wealth to be seen of people and believes not in Allah and the Last Day. His case is like that of a smooth rock covered with earth, on which heavy rain falls and washes it clean, leaving it bare and hard. Such people shall not secure for themselves aught of that which they earn. Allah guides not the disbelieving people. The case of those who spend their wealth to seek the pleasure of Allah and to gain inner strength is like that of a garden on elevated ground, on which heavy rain falls, so that it brings forth its fruit twofold. Even if heavy rain does not fall on it, a light shower suffices. Allah sees well that which you do. Would any of you desire that having a garden of date-palms and vines with streams flowing beneath it, which brings forth for him all kinds of fruits, he should be stricken with old age while his children are small, and a fiery whirlwind should sweep through his garden consuming it all? Thus does Allah make His Signs clear to you that you may reflect. (265-267)

O ye who believe, spend of the good things that you have earned, and of that which We produce for you from the earth; and do not select out of it for charity that which is useless, when you would not yourselves accept the like of it, save with reluctance. Know that Allah is Self-Sufficient, Worthy of Highest Praise. Satan threatens you with poverty and enjoins upon you that which is indecent, whereas Allah promises you forgiveness from Himself and bounty. Allah is the Lord of vast bounty, All-Knowing. He grants wisdom to whom He pleases, and whoever is granted wisdom has indeed been granted abundant good, and none takes heed except those endowed with understanding. (268-270)

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَبْطُلُوا صَدَقَاتِكُمْ بِالْمَنِّ
وَالَّذِي كَالَّذِي يُنْفِقُ مَالَهُ رِثَاءَ النَّاسِ وَلَا
يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ
عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَابِلٌ فَتَمَّصَهُ صَدًّا لَّ
يَقْدِرُونَ عَلَى شَيْءٍ مِّمَّا كَسَبُوا وَاللَّهُ لَا يَهْدِي
الْقَوْمَ الْكَافِرِينَ ﴿٢٦٥﴾

وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمُ ابْتِغَاءَ مَرْضَاتِ
اللَّهِ وَتَثْبِيتًا مِّنْ أَنفُسِهِمْ كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ
أَصَابَهَا وَابِلٌ فَآتَتْ أُكُومَهَا ضَعْفَيْنِ فَإِن تَمَّ
يُصَبِّهَا وَابِلٌ فَطُلَّ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٦٦﴾

أَيُّدُ أَحَدِكُمْ أَنَّ تَكُونُ لَهُ جَنَّةٌ مِّن تَجْوِيلِ
وَأَغْنَاهُ تَجْرِي مِّن تَحْتِهَا الْأَنْهَارُ لَهُ فِيهَا
مِنْ كُلِّ الثَّمَرَاتِ وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَةٌ
ضَعْفَاءٌ فَاصْبِرْ لِحُكْمِ اللَّهِ إِنَّ اللَّهَ لَا يُكْرَهُ
الَّذِينَ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٢٦٧﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ
مِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ وَلَا تَتَّبِعُوا
الَّذِينَ يَبْذُرُونَ مَنَّهُمْ يُنْفِقُونَ لَسَلَّمَ بِأُجْرِهِ
إِلَّا أَنْ تَعِزُّوا نَفْسَكُمْ وَعَلِمُوا أَنَّ اللَّهَ
عَزِيزٌ حَكِيمٌ ﴿٢٦٨﴾

الشَّيْطَانُ يُعِدُّ لَكُمْ الْفَقْرَ وَيَأْمُرُكُمْ بِالْفَحْشَاءِ
وَاللَّهُ يَعِدُكُمْ مَغْفِرَةً مِنِّهُ وَفَضْلًا وَاللَّهُ
وَاسِعٌ عَلِيمٌ ﴿٢٦٩﴾ يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ
وَمَنْ يُؤْتِ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا
لَّا يَحْسِبُونَ الْحِكْمَةَ إِلَّا عِلْمًا لَّا يَتَذَكَّرُ
إِلَّا أَلْفَاظًا مَّوَدَّعَةً لَّا يَتَّبِعُونَ الْاٰیٰتِ
الْحِكْمٰتِ لَعَلَّكُمْ تَتَّقُوْنَ ﴿٢٧٠﴾

Whatsoever you spend in the cause of Allah or vow as an offering, surely Allah knows it well, but the wrongdoers shall have no helpers. If you give alms openly that is indeed good, but if you give them secretly to the poor, it is even better for your own selves; thereby will He remove from you many of your ills. Allah is aware of what you do. (271—272)

Thou art not charged with guiding them to the right path; it is Allah Who guides whomsoever He pleases. Whatever of your pure wealth you spend in the cause of Allah, and undoubtedly you spend it to seek the favour of Allah, its benefit accrues to yourselves. Whatever of your pure wealth you spend, it shall be paid back to you in full and you shall not be wronged. These alms are for the deserving poor who are detained in the cause of Allah and are unable to move about in the land. Those who lack knowledge of their circumstances consider them to be free from want because of their abstaining from soliciting alms. They can be known from their appearance. They do not importune people. Whatever of your pure wealth you spend, Allah has full knowledge thereof. Those who spend their wealth in the cause of Allah by night and day, secretly and openly, have their reward with their Lord; on them shall come no fear, nor shall they grieve. (273—275)

Those who devour interest stand like one whom Satan has smitten with insanity. That is so because they keep saying: The business of buying and selling is also like lending money on interest; whereas Allah has made buying and selling lawful and has made the taking of interest unlawful. Remember, therefore, that he who desists because of the admonition that has come to him from his Lord, may retain what he has received in the past; and his affair is committed to Allah. But those who revert to the practice, they are the inmates of the Fire; therein shall they abide. (276)

أَوْتِيَ حَبْرًا كَثِيرًا وَمَا يَدْرَأُ إِلَّا أُولُو الْأَلْبَابِ ﴿٢٧١﴾
وَمَا أَنْفَقْتُمْ مِنْ نَفَقَةٍ أَوْ نَذَرْتُمْ مِنْ نَذْرٍ فَإِنَّ

اللَّهُ يَعْلَمُهُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿٢٧٢﴾
إِنْ بُدُوا وَالصَّدَقَاتِ فَبِعَنَانِهِ إِنْ تَحْفُوا وَ

تُؤْتُوهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَكُمْ وَيَكْفُرْ عَنْكُمْ مِنْ
سَيِّئَاتِكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٧٣﴾

لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ
وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَلَا نُنْفِقُكُمْ وَمَا تُنْفِقُونَ إِلَّا

ابْتِغَاءَ وَجْهِ اللَّهِ وَمَا تُنْفِقُوا مِنْ خَيْرٍ يُوَفَّ إِلَيْكُمْ
وَأَنْتُمْ لَا تظَلَمُونَ ﴿٢٧٤﴾

لِلْفُقَرَاءِ الَّذِينَ أَحْصَرُوا فِي سَبِيلِ اللَّهِ لَا يَسْتَطِيعُونَ
ضَرْبًا فِي الْأَرْضِ يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ

التَّعَفُّفِ تَعْرِفُهُمْ بِسِيمَاهُمْ لَا يَسْأَلُونَ النَّاسَ
إِحْقَاقًا وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٢٧٥﴾

الَّذِينَ يَنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَ
عَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ

وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٦﴾

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي
يَخْتَبِطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا

الْبَيْعُ مِثْلُ الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا
فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ فَاتَّقِ اللَّهَ مَا سَلَفَ

وَأْمُرْ إِلَى اللَّهِ وَمَنْ عَادَ فَأُولَئِكَ أَصْحَابُ النَّارِ

Allah will wipe out interest and will foster charity. Allah loves not confirmed disbelievers and arch-sinners. Those who believe and act righteously and observe Prayer and pay the Zakat, shall have their reward with their Lord. No fear shall come on them, nor shall they grieve. O Ye who believe, be mindful of your duty to Allah and relinquish your claim to what remains of interest, if you are truly believers. But if you do it not, then beware of war from the side of Allah and His Messenger. If, however, you desist you will still have your capital sums; thus you will commit no wrong, nor suffer any wrong yourselves. Should a debtor be in straitened circumstances, then grant him respite, in respect of the repayment of the capital sum, till a time of ease. But if, in such a case, you remit the capital sum also as charity, it will be the better for you, if you only knew. Be ever mindful of the day when you shall be made to return to Allah; when every one shall be paid in full that which he has earned and they shall not be wronged. (277—282)

O ye who believe, when you take a loan, one from another, for a term, reduce the transaction to writing; and let a scribe record it in your presence faithfully. No scribe should refuse to set it down in writing, because Allah has taught him, so he should write. Let him who undertakes the liability dictate the terms of the contract, and in so doing let him be mindful of his duty to Allah, his Lord, and not keep back anything therefrom. If he who undertakes the liability should be of defective intelligence, or a minor, or unable to dictate, then let his guardian dictate faithfully. Procure two witnesses from among your men; and if two men be not available, then one man and two women, of such as you like as witnesses, so that if either of the two women should be in danger of forgetting, the other may refresh her memory.

هُم فِيهَا خَالِدُونَ ﴿٢٧٧﴾

يَسْحَقُ اللَّهُ الرِّبَا وَيُرِي الصَّدَقَاتِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الضَّالِّينَ ﴿٢٧٨﴾

كُلُّ كَفَّارٍ أَنِيسٌ ﴿٢٧٩﴾

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ

وَأَتَوُا الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ

عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٨٠﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ

الرِّبَا إِن كُنْتُمْ مُؤْمِنِينَ ﴿٢٨١﴾

فَإِن لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِنَ اللَّهِ وَرَسُولِهِ

وَإِن تَتُوبُوا فَلَكُمْ رُءُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ

وَلَا تُظْلَمُونَ ﴿٢٨٢﴾

وَإِن كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ وَأَن

تَصَدَّقُوا خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ ﴿٢٨٣﴾

وَ اتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ فَتَعْلَمُونَ كَمْ تَرَكُوا مِنْ

نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٨٤﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَايَنْتُمْ بِدِينٍ إِلَىٰ آخِلٍ

فُتِمَ بِالْكَبُورِ أَوْ لِيَكْتَبَ بَيْنَكُمُ الْكَاتِبُ بِالْعَدْلِ وَ

لَا يَأْبُ كَاتِبٌ أَن يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ فَلْيَكْتُبْ

وَلْيَسْلُ الْإِنْسَانُ عَلَيْهِ الْحَقَّ وَهُتِّقِ اللَّهُ رَبَّهُ وَلَا

يَبْخَسْ مِنْهُ شَيْئًا وَإِن كَانَ الَّذِي عَلَيْهِ الْحَقُّ سَفِيهًا

أَوْ ضَعِيفًا أَوْ لَا يَسْتَطِيعُ أَن يَسْلُ هُوَ فَلْيَسْلُ

وَلِيَّتُهُ بِالْعَدْلِ وَ اسْتَشْهِدُوا شَهِيدَيْنِ مِنْ رِجَالِكُمْ

The witnesses should not refuse to testify when they are called upon to do so. Whether the transaction be large or small do not be disinclined to write it down, together with the appointed time of payment. This is more equitable in the sight of Allah, makes testimony surer and is more likely to exclude doubts. In case of ready transactions when goods and money pass from hand to hand, it shall be no sin for you not to reduce them to writing. Have witnesses when you buy or sell. Let no harm befall a scribe or a witness, and if you do such a thing it shall certainly be disobedience on your part. Be ever mindful of your duty to Allah. Allah grants you knowledge and Allah knows all things well. Should you be on a journey and not find a scribe, the alternative is a pledge with possession. When one of you entrusts something to another, then let him who is entrusted render back his trust when he is called upon to do so, and let him be mindful of his duty to Allah, his Lord. Conceal not testimony; whoever conceals it is one whose heart is certainly sinful. Remember Allah knows well all that you do. (283—284)

To Allah belongs whatever is in the heavens and whatever is in the earth. Whether you disclose that which is in your minds or keep it hidden, Allah will call you to account for it; then will He forgive whomsoever He wills and punish whomsoever He wills. Allah has the power to do all that He wills. The Messenger has full faith in that which has been sent down to him from his Lord and so have the believers: all of them believe in Allah, and in His angels, and in His Books and in His Messengers, affirming: We make no distinction between any of His Messengers; we have heard Allah's command and we have submitted ourselves wholly to Him. They supplicate: We implore Thy forgiveness, Lord, and to Thee is our return.

فَإِنْ لَّمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَيْنِ وَمَنْ تَرْضَوْنَ
مِنَ الشَّهَادَةِ أَنْ تَضَلَّ أَحَدُهُمَا فَتَذَكَّرْ أَحَدُهُمَا
الْأُخْرَىٰ وَلَا يَأْبَ الشَّهَادَةُ إِذَا مَا دُعُوا وَلَا تَسْمَعُوا
أَنْ تَكْتُمُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَىٰ أَجَلِهِ ذَلِكُمْ أَقْسَطُ
عِنْدَ اللَّهِ وَأَقْوَمُ لِلشَّهَادَةِ وَأَدْنَىٰ أَلَّا تَرْتَابُوا إِلَّا أَنْ
تَكُونَ تِجَارَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ
جُنَاحٌ أَلَّا تَكْتُمُوهُمَا وَأَشْهَدُوا إِذَا تَبَايَعْتُمْ وَلَا
يُضَارَ كَاتِبٌ وَلَا شَهِيدٌ وَإِنْ تَفَعَّلُوا فَإِنَّهُ نُسُوهُ
بِكُمْ وَأَتَقُوا اللَّهَ وَيَعْلَمْكُمْ اللَّهُ وَاللَّهُ بِكُلِّ شَيْءٍ
عَلِيمٌ ﴿٢٨٤﴾

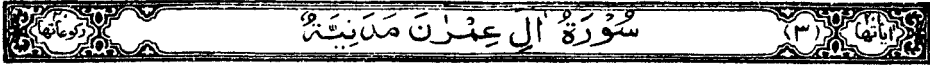
وَإِنْ كُنْتُمْ عَلَىٰ سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا فَوَهِئْ
مَقْبُوضَةً فَإِنْ مِنْكُمْ بَعْضُكُمْ بِعَصَا فَيَلْوِ الَّذِي
أُوتِيتُمْ أَمَانَتَهُ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا تَكْتُمُوا الشَّهَادَةَ
وَمَنْ يَكْتُمْهَا فَإِنَّهُ آتَمَّ قَلْبَهُ وَاللَّهُ بِمَا تَعْمَلُونَ
عَلِيمٌ ﴿٢٨٥﴾

لِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ وَإِنْ تُبَدُّوا
مَا فِيْ اَنْفُسِكُمْ اَوْ تَخْفَوْهُ يَحْسِبْكُمْ بِاللّٰهِ فَيُغْفِرْ
لِمَنْ يَشَاءُ وَيُعَذِّبْ مَنْ يَشَاءُ وَاللّٰهُ عَلٰى كُلِّ شَيْءٍ
قَدِيْرٌ ﴿٢٨٦﴾

اٰمَنَ الرَّسُوْلُ بِمَا اَنْزِلَ اِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُوْنَ
كُلٌّ اٰمَنَ بِاللّٰهِ وَمَلٰئِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نَقِرُّنَّ
بَيْنَ اَحَدٍ مِنْ رُسُلِهِ وَقَالُوْا سَبِعْنَا وَاطَعْنَا عَفْرٰةً

Allah requires not of any one that which is beyond his capacity; each shall have the benefit of the good he does and shall suffer the consequences of the ill he works. Supplicate, therefore: Lord, take us not to task if we forget or fall into error; Lord, place us not under responsibility in the manner of those whom Thou didst place under responsibility before us; Lord, burden us not with that which we have not the strength to bear; overlook our defaults and grant us forgiveness and have mercy on us; Thou art our Master, so grant us succour against those who reject Thee. (285—287)

رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ﴿٢٨٥﴾
 لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا
 مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا
 رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ
 مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ
 وَاعْفُ عَنَّا وَارْحَمْنَا أَنْتَ مَوْلَانَا
 فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٨٦﴾



ĀL-ʾIMRĀN

(Revealed after Hijra)

In the Name of Allah, Most Gracious,
Ever Merciful. (1)

I AM ALLAH,
THE ALL-KNOWING. (2)

Allah is He beside Whom there is none
worthy of worship, the Living, the Self-
Subsisting, All-Sustaining. (3)

He has sent down to thee the Book,
comprising the truth, which fulfils the
revelation that preceded it; and He sent
down the Torah and the Gospel before
this as a guidance for the people; and He
has sent down the Criterion. Those who
have rejected the Signs of Allah shall
certainly receive a severe punishment.
Allah is Mighty, Possessor of the power to
requite. Nothing is hidden from Allah, in
the earth or in the heaven. He it is Who
fashions you in the wombs as He wills;
there is none worthy of worship beside
Him, the Mighty, the Wise. (4—7)

He it is Who has sent down to thee the
Book; in it there are verses that are
fundamental — they are the basis of the
Book — and there are others which are
allegoric. Wherefore, those in whose hearts
is perversity pursue such thereof as are
allegoric seeking to create confusion and
to pervert their meaning, and none knows
the meaning thereof except Allah and
those who are firmly grounded in knowl-
edge; these last affirm: We believe in it,
all of it is from our Lord (and, indeed,
none takes heed except those gifted with
understanding); Lord, let not our hearts
become perverse after Thou hast guided
us; and bestow upon us mercy from Thy-
self, surely Thou art the Great Bestower.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

الْحَمْدُ

لِلَّهِ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ②

نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ
وَأَنْزَلَ التَّوْرَةَ وَالْإِنْجِيلَ ③

مِنْ قَبْلُ هُدًى لِّلنَّاسِ . وَلِنَزِّلَ الْفُرْقَانَ ④

إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ ⑤
وَاللَّهُ عَزِيزٌ ذُو انتِقَامٍ ⑥

إِنَّ اللَّهَ لَا يَخْفَى عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي
السَّمَاءِ ⑦

هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ ⑧ لَا إِلَهَ
إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ⑨

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ
هُنَّ أُمُّ الْكِتَابِ وَأَحْرُ مُتَشَبِهَاتٌ فَأَمَّا الَّذِينَ فِي

قُلُوبِهِمْ رِزْقٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ
الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ

إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ
مِنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ⑩

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ

Our Lord, Thou wilt certainly assemble mankind together on the Day concerning which there is no doubt. Surely, Allah does not contravene His promise. (8—10)

The possessions and the children of those who disbelieve shall not avail them at all against Allah; it is they that are the fuel of the Fire. Their case is like that of the people of Pharaoh and those before them; they rejected Our Signs; so Allah seized them because of their sins. Allah's chastisement is severe. Warn those who disbelieve: You shall surely be vanquished and gathered unto hell; and an evil place of rest it is. (11—13)

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

The love of desired objects, like women and children and stored-up reserves of gold and silver, and pastured horses and cattle and crops, appears attractive to people. All this is the provision of the hither life; and it is Allah with Whom is an excellent abode. Ask them: Shall I apprise you of something which is better than all this? For those who are constantly mindful of their duty to Allah, there are Gardens with their Lord beneath which rivers flow, wherein they shall abide, and pure spouses. They shall also enjoy the pleasure of Allah.

لَذُنُكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ ④
رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَا رَيْبَ فِيهِ إِنَّ اللَّهَ
لَا يُغَيِّفُ الْبِعَادَ ⑤

لِنَّ الَّذِينَ كَفَرُوا لَنْ نُغْنِي عَنْهُمْ أَمْوَالَهُمْ وَلَا أَوْلَادَهُمْ
مِنَ اللَّهِ شَيْئًا وَأُولَئِكَ هُمُ وَقُودُ النَّارِ ⑥
كَذَّابِ إِلَىٰ فِرْعَوْنَ وَالَّذِينَ مِن قَبْلِهِمْ كَذَّبُوا
بِآيَاتِنَا فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ وَاللَّهُ شَدِيدُ
الْعِقَابِ ⑦
قُلْ لِلَّذِينَ كَفَرُوا سَعَابُونَ وَتُخْرَجُونَ إِلَىٰ جَهَنَّمَ
وَبِلْسِ الْبِهَادِ ⑧

قَدْ كَانَ لَكُمْ آيَةٌ فِي فِتْنَةِ النَّعْتَانِيَّةِ تَقَاتُلَ فِي
سَبِيلِ اللَّهِ وَالْآخَرَىٰ كَافِرَةٌ يَرَوْنَهُم مِّثْلَ نَجْمٍ رَّأَى
الْعَيْنُ وَاللَّهُ يُؤَيِّدُ بِنَصْرِهِ مَن يَشَاءُ إِنَّ فِي ذَلِكَ
لَعِبْرَةً لِّأُولِي الْأَبْصَارِ ⑨

رُبَّيْنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ
وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالنَّجْلِ
السُّومَةِ وَالْأَنْعَامِ وَالْخَرْبِ ذَلِكَ مَتَاعُ الْحَيَاةِ
الدُّنْيَا وَاللَّهُ عِنْدَهُ حَسَنُ الْمَأْتِ ⑩
قُلْ أَوْيَيْتُكُمْ بِخَيْرٍ مِّن ذَلِكُمْ لِلَّذِينَ اتَّقَوْا عِنْدَ
رَبِّهِمْ جَنَّاتٌ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا
وَأَزْوَاجٌ مُّطَهَّرَةٌ وَرِضْوَانٌ مِّنَ اللَّهِ وَاللَّهُ بَصِيرٌ
بِالْعِبَادِ ⑪

Allah is Mindful of His servants who supplicate: Lord, surely we have believed; forgive us, therefore, our sins and shield us from the torment of the Fire. They are the steadfast, the faithful, the humble, those who spend in the cause of Allah and those who seek forgiveness in the small hours of the morning. (15—18)

Allah bears witness that there is none worthy of worship beside Him, and so do the angels and those who possess knowledge; Maintainer of justice; there is none worthy of worship beside Him, the Mighty, the Wise. (19)

Surely the true religion in the estimation of Allah is Islam, that is, complete submission to Allah to Him, and those who were given the Book disagreed only, out of mutual envy, after knowledge had come to them. Whoso rejects the Signs of Allah should remember that Allah is Swift at reckoning. (20)

Now if they should dispute with thee, say to them: I have submitted myself wholly to Allah, and also those who follow me. Say to those who have been given the Book and to those to whom no revelation has been vouchsafed: Do you submit yourselves to Allah also? If they submit they will surely be guided; but if they turn away, thy duty is only to convey the message. Allah is Watchful of His servants. (21)

To those who reject the Signs of Allah and seek to kill the Prophets and those from among the people who enjoy equity, without just cause, announce thou a painful chastisement. These are they whose works shall come to naught in this world and the next, and they shall have no helpers. (22—23)

Knowest thou not that of those who have been given their portion of the Book, when they are called to the Book of Allah that it may judge between them, a party turn away in aversion? (24)

الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّنَا آمَنَّا فَاغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا
عَذَابَ النَّارِ ﴿١٥﴾

الضَّالِّينَ وَالضَّالِّينَ وَالْقَانِطِينَ وَالْمُنْفِقِينَ
وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ ﴿١٦﴾

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْوَلَدُ وَالْمَلَكُ وَأُولُو الْعِلْمِ
قَالُوا يَا لِقَاسِمِ آلِ اللَّهِ الْإِلَهَ الْغَيْرُ الْحَكِيمِ ﴿١٧﴾

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ وَمَا اخْتَلَفَ الَّذِينَ
أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَعْيًا
بَيْنَهُمْ وَمَنْ يَكْفُرْ بِآيَاتِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ
الْحِسَابِ ﴿٢٠﴾

فَإِنْ حَاجُّوكَ فَقُلْ أَسَلَمْتُ وَجْهِي لِلَّهِ وَمَنِ اتَّبَعْتُ
وَقُلْ لِلَّذِينَ أُوتُوا الْكِتَابَ وَالْأُمِّيِّينَ أَسَلَمْتُ فَإِنْ
أَسَلَمُوا فَفَدِّ اهْتَدَوْا وَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلْغُ
وَاللَّهُ بَصِيرٌ بِالْعِبَادِ ﴿٢١﴾

إِنَّ الَّذِينَ يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّينَ
يُغْفِرُ حَقِّ ذُنُوبِهِمُ الَّذِينَ يَأْمُرُونَ بِالْقِسْطِ مِنَ
النَّاسِ لَقَبَسَ لَهُمْ وَعَذَابٌ أَلِيمٌ ﴿٢٢﴾

أُولَئِكَ الَّذِينَ حَقَّ عَلَيْهِمُ الْعَذَابُ فِي الدُّنْيَا وَالْآخِرَةِ
وَمَا لَهُمْ مِنْ نَاصِرِينَ ﴿٢٣﴾

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِنَ الْكِتَابِ يَدْعُونَ
إِلَى الْكِتَابِ لِيُحْكَمَ بَيْنَهُمْ ثُمَّ يَتَوَلَّوْنَ فَوِيقَ مِنْهُمْ وَ
هُمْ مُّعْرِضُونَ ﴿٢٤﴾

That is because they claim: The Fire shall not touch us except for a limited number of days; and that which they concoct has become a snare for them in the matter of their religion. How will it be with them when We shall gather them together on the Day concerning which there is no doubt, when every one shall be paid in full that which he has earned, and they shall not be wronged? (25—26)

Supplicate: O Allah, Lord of sovereignty, Thou bestowest sovereignty upon whomsoever Thou pleasest, and Thou takest away sovereignty from whomsoever Thou pleasest, Thou exaltest whomsoever Thou pleasest, and Thou abasest whomsoever Thou pleasest; in Thy hand is all good. Thou surely hast power to do all that Thou dost will. Thou makest the night pass into day and makest the day pass into night; Thou bringest forth the living from the dead and bringest forth the dead from the living. Thou bestowest upon whomsoever Thou pleasest without measure. (27—28)

Let not the believers take the disbelievers for intimate friends in preference to believers; whoever does that has no connection with Allah. Your only course is to keep away from them altogether. Allah warns you against His chastisement; and to Allah is your return. Warn them: Whether you keep hidden that which is in your minds, or disclose it, Allah knows it; and He knows whatever is in the heavens and whatever is in the earth. Allah has full power over all things. Beware of the day when everyone shall find confronting him all the good he has done and all the evil he has done. He will wish there were a great distance between him and the evil. Allah warns you against His chastisement; Allah is Most Compassionate towards His servants. (29—31)

ذَلِكَ بِأَنَّهُمْ قَالُوا لَنْ نَسْتَأْذِنَكَ إِلَّا أَتَانَا مَعَدُّونَ
وَعَزَّوهُمْ فِي دِينِهِمْ مَا كَانُوا يَفْتَرُونَ ﴿٢٥﴾

فَكَيْفَ إِذَا جُمَعْتَهُمْ لِيَوْمٍ لَا رَيْبَ فِيهِ وَوُقِيَتْ
كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٦﴾

قُلِ اللَّهُمَّ مَلِكُ الْمَلِكِ تُوِّى الْمَلِكَ مَنْ تَشَاءُ وَتُزِجُ
الْمَلِكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ

تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٧﴾

تُؤَلِّجُ النَّيْلَ فِي النَّهَارِ وَتُؤَلِّجُ النَّهَارَ فِي النَّيْلِ
وَ تُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَ تُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ
وَ تَزِدُّكَ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ ﴿٢٨﴾

لَا يَتَّخِذُ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ
الْمُؤْمِنِينَ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ

فِي شَيْءٍ إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاهُ وَيَحْذَرُكُمْ
اللَّهُ نَفْسَهُ وَإِلَى اللَّهِ الْمَصِيرُ ﴿٢٩﴾

قُلْ إِنْ تُحِبُّوا مَا فِي صُدُورِكُمْ أَوْ تُبْذَرُوهُ يُعْلَمَ
اللَّهُ بِهِ وَيُعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَ

اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٠﴾

يَوْمَ يَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُخْتَصَرًا
وَمَا عَمِلَتْ مِنْ سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ

أَمْدًا بَعِيدًا وَيَحْذَرُكُمْ اللَّهُ نَفْسَهُ وَاللَّهُ وَدُوفٍ
بِالْعِبَادِ ﴿٣١﴾

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ

Announce: If you love Allah, then follow me, Allah will then love you and forgive you your faults. Allah is Most Forgiving, Ever Merciful. Call on them: Obey Allah and the Messenger. Then if they turn away, let them remember that Allah loves not the disbelievers. (32—33)

Allah did exalt Adam and Noah and the family of Abraham and the family of Imran above all the people of their times — a group spiritually akin one to another. Allah is All-Hearing, All-Knowing. (34—35)

Call to mind when the woman of Imran offered: Lord, I have dedicated to Thy service that which is in my womb free from all other obligations; so do accept it of me. Thou alone art the All-Hearing, the All-Knowing. (36)

When she was delivered of it she supplicated: Lord, I am delivered of a female child, and I have named her Mary, and I commit her and her offspring to Thy protection against the mischief of Satan, the rejected. Allah knew best what she had brought forth and the male child of her fancy was not like the female child she brought forth. So her Lord accepted her with a gracious acceptance and caused her to grow up an excellent growing up. Zachariah became her guardian. Whenever Zachariah entered her chamber, he found some provision with her. One day he said to her: Mary, whence hast thou this? She answered: It is from Allah; surely, Allah bestows upon whomsoever He pleases without measure. (37—38)

Thereupon Zachariah prayed to his Lord: Lord, grant me from Thyself pure offspring, surely Thou art the Hearer of prayer. The angels called to him as he stood praying in the chamber: Allah gives thee glad tidings of Yahya, who shall fulfil a word of Allah; he will be noble, chaste and a Prophet from among the righteous.

اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٣٢﴾
قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِن كُنتُمْ تَأْتِبُونَ
الْكُفْرِينَ ﴿٣٣﴾

إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ
عِمْرَانَ عَلَى الْعَالَمِينَ ﴿٣٤﴾

ذُرِّيَّتَهُ، بَعْضَهَا مِنْ بَعْضٍ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٣٥﴾
إِذ قَالَتْ امْرَأَتُ عِمْرَانَ رَبِّ إِنِّي نَذَرْتُ لَكَ مَا
فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي إِنَّكَ أَنْتَ السَّمِيعُ
الْعَلِيمُ ﴿٣٦﴾

فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنثَىٰ وَاللَّهُ
أَعْلَمُ بِمَا وَضَعْتَ وَلَيْسَ الذَّكَرُ كَالْأُنثَىٰ ۖ وَإِنِّي
سَمَّيْتُهَا مَرْيَمَ وَإِنِّي أُعِيذُهَا بِكَ وَذُرِّيَّتَهُمَا
مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿٣٧﴾

فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنْبَتَهَا نَبَاتًا حَسَنًا
وَكَلَّمَهَا زَكَرِيَّا ۖ كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْحُبَابَ
وَجَدَ عِنْدَهَا رِزْقًا ۖ قَالَ يَدِيمُ إِنِّي لَكَ هَدَىٰ
قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ
بِغَيْرِ حِسَابٍ ﴿٣٨﴾

هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ ۖ قَالَ رَبِّ هَبْ لِي مِنْ
لَدُنْكَ ذُرِّيَّةً طَيِّبَةً ۖ إِنَّكَ سَمِيعُ الدُّعَاءِ ﴿٣٩﴾
فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْغُرَابِ
أَنَّ اللَّهَ يُبَشِّرُكَ بِيحْيَىٰ مُصَدِّقًا لِّبَشِيرِهِ مِنَ اللَّهِ

Zachariah submitted: Lord, how shall I have a youth as my son when I am already of advanced age and moreover my wife is barren. He responded: Such is the power of Allah, He does what He pleases. Zachariah beseeched: My Lord, lay upon me a special commandment. He replied: The commandment for thee is that thou shalt not communicate with people for three days except by signs, and shalt remember thy Lord much and shalt glorify Him night and morn. (39—42)

Call to mind when the angels said to Mary: Allah has exalted thee and purified thee and chosen thee from among all the women of thy time. Mary, be obedient to thy Lord and prostrate thyself before Him and worship Him alone with single-minded devotion along with those who worship. (43—44)

This is of the tidings of the unseen that We reveal to thee: Thou wast not with them when they cast their arrows to determine which of them should take care of Mary, nor wast thou with them when they disputed with one another. (45)

Call to mind when the angels said to Mary: Allah, through His word, gives thee glad tidings of a son named the Messiah, Jesus son of Mary, honoured in this world and the next, and of those who are granted nearness to Allah. He shall admonish people in his early years and also in his ripe years, and he shall be of the righteous. Mary said: Lord, how shall I have a son, when no man has touched me? He answered: Such is the power of Allah, He creates what He pleases. When He decrees a thing, He says to it: Be; and it is. He will teach him the Book and the Wisdom and the Torah and the Gospel and will make him a Messenger to the children of Israel, bearing the message: I have come to you with a Sign from your Lord, that for your

وَسَيِّدًا وَحَصُونَكَ وَنَبِيًّا مِنَ الصَّالِحِينَ ﴿٣٩﴾

قَالَ رَبِّ أُنَى يَكُونُ لِي عُلْمٌ وَقَدْ بَلَغَنِي الْكِبَرُ

وَأَمْرَانِي عَاقِرَةٌ قَالَ كَذَلِكَ اللَّهُ يَفْعَلُ مَا يَشَاءُ ﴿٤٠﴾

قَالَ رَبِّ اجْعَلْ لِي آيَةً قَالَ آيَتُكَ الْأَتْلُكُمُ النَّاسِ

ثَلَاثَةَ أَيَّامٍ إِلَّا رَمْرَاهُ وَادْكُرْ رَبَّكَ كَثِيرًا وَسَبِّحْ بِحَمْدِهِ

وَالِإِبْرَاقِ ﴿٤١﴾

وَإِذْ قَالَتِ الْمَلَكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ اصْطَفَاكِ وَ

طَهَّرَكِ وَاصْطَفَاكِ عَلَى نِسَاءِ الْعَالَمِينَ ﴿٤٢﴾

يَسْرِيماً فاقْنِي بِرَبِّكِ وَاسْجُدِي وَارْكَعِي مَعَ

الزَّكَّاتِينَ ﴿٤٣﴾

ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ وَمَا كُنْتَ

لَدَيْهِمْ إِذْ يَقُولُونَ أَقْلَامُهُمْ أَيُّهُمْ يَكْفُلُ مَرْيَمَ

وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ ﴿٤٥﴾

إِذْ قَالَتِ الْمَلَكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ

مِنْهُ فَاسْمِعِي هَذَا السَّبْحَ عِيسَى ابْنَ مَرْيَمَ وَجِيهًا

فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ ﴿٤٦﴾

وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَمِنَ الصَّالِحِينَ ﴿٤٧﴾

قَالَتْ رَبِّ أَنَّى يَكُونُ لِي وَلَدٌ وَلَمْ يَمَسُّنِي بَشَرٌ

قَالَ كَذَلِكَ اللَّهُ يَخْلُقُ مَا يَشَاءُ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا

يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿٤٨﴾

وَيُعَلِّمُهُ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ ﴿٤٩﴾

وَرَسُولًا إِلَىٰ بَنِي إِسْرَائِيلَ أَنِّي قَدْ جِئْتُكُمْ بِآيَةٍ

benefit, in the manner of a bird, I shall fashion, from among persons who are capable of receiving an impress, shapes and shall breathe into them a new spirit, then they will begin to soar like birds by the command of Allah; and I shall declare clean the blind and the leprous and shall bestow life on the spiritually dead, by the command of Allah; and shall announce to you what you will eat and what you will store up in your houses. In all this there is a Sign for you, if you will believe. I fulfil that which has been sent down before me, namely the Torah, and shall make lawful for you some of that which was forbidden you. I come to you with a Sign from your Lord; so be mindful of your duty to Allah and obey me. Verily, Allah is my Lord and your Lord; so worship Him. That is the straight path. (46—52)

When Jesus perceived their disbelief, he asked: Who will be my helpers in the cause of Allah? The disciples answered: We are helpers in the cause of Allah. We have believed in Allah, and bear thou witness we are obedient to Allah. They affirmed: Our Lord we have believed in that which Thou hast sent down and we have become the followers of this Messenger, so write us down among the witnesses. (53—54)

The enemies of Jesus devised their plans and Allah devised His plan; Allah is the best of planners. Allah reassured Jesus: I shall cause thee to die a natural death, and shall exalt thee to Myself, and shall clear thee from the calumnies of those who disbelieve, and shall place those who follow thee above those who disbelieve, until the Day of Judgment; then to Me shall be your return and I will judge between you concerning that wherein you differ. As for those who disbelieve, I will punish

مِنْ رَبِّكُمْ ۗ إِنِّي أَخْلَقْتُ لَكُمْ مِنَ الطَّيْرِ الطَّيْرَ
فَأَنْفَخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ وَأُبْرِئُ
الْأَكْمَةَ وَالْأَبْرَصَ وَأُحْيِي الْمَوْتَى بِإِذْنِ اللَّهِ وَ
أُنشِئُكُمْ بِمَا تَأْكُلُونَ وَمَا تَدَّخِرُونَ فِي بُيُوتِكُمْ
إِنَّ فِي ذَلِكَ لَآيَةً لِّكُم إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٥٢﴾
وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَرِاجِلًا
لِّكُم بَعْضَ الَّذِي حُرِّمَ عَلَيْكُمْ وَجِئْتُكُمْ بِآيَةٍ
مِنْ رَبِّكُمْ فَاتَّقُوا اللَّهَ وَأَطِيعُوا عِزِّي
إِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ ۗ هَذَا صِرَاطٌ
مُسْتَقِيمٌ ﴿٥٣﴾

فَلَمَّا أَحَسَّ عِيسَى مِنْهُمُ الْكُفْرَ قَالَ مَنْ أَنْصَارِي
إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ آمَنَّا
بِاللَّهِ وَاشْهَدْ بِأَنَّا مُسْلِمُونَ ﴿٥٤﴾
رَبَّنَا آمَنَّا بِمَا أَنْزَلْتَ وَاتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا
مَعَ الشَّاهِدِينَ ﴿٥٥﴾

وَمَكْرُوهًا وَمَكْرُوهًا ۗ وَاللَّهُ خَبِيرٌ بِالْكَافِرِينَ ﴿٥٦﴾
إِذْ قَالَ اللَّهُ لِعِيسَى إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ
وَمُطَهِّرُكَ مِنَ الَّذِينَ كَفَرُوا وَجَاعِلُ الَّذِينَ
اشْتَبَعُوا فَوْقَ الَّذِينَ كَفَرُوا إِلَى يَوْمِ الْقِيَامَةِ ثُمَّ
إِنِّي مُرْجِعُكُمْ فَأَحْكُمُ بَيْنَكُمْ فِيمَا كُنْتُمْ فِيهِ
تَخْتَلِفُونَ ﴿٥٧﴾
فَأَمَّا الَّذِينَ كَفَرُوا فَأَعْدِدْ لَهُمْ عَذَابًا شَدِيدًا فِي

them with a severe punishment in this world and in the next, and they shall have no helpers; and as for those who believe and work righteousness, Allah will pay them their full deserts. Allah loves not the wrongdoers. That is what We recite unto thee of the Signs and the Wise Instructions. (55—59)

The case of Jesus in the sight of Allah is like unto the case of Adam. He created him out of dust. He said concerning him: Be; and he began to be. This is the truth from thy Lord, so be thou not of those who doubt. Then whoso should dispute with thee concerning it, after that which has come to thee of divinely revealed knowledge, say to them: Come, let us call our sons and you call your sons, and let us call our women and you call your women, and let us call our people and you call your people, then let us pray fervently for the triumph of the truth and invoke the curse of Allah on those who lie. Most certainly this is the true account. There is none worthy of worship save Allah; and surely, it is Allah Who is the Mighty, the Wise. Then if they turn away, let them remember that Allah knows well those who create mischief. (60—64)

Say to the People of the Book: Let us agree upon one matter which is the same for you and for us, namely, that we worship none but Allah, and that we associate no partner with Him, and that some of us take not others for lords beside Allah. Then, if they turn away, say to them: Bear ye witness that we have submitted to Allah. (65)

People of the Book, why do you dispute concerning Abraham, whereas the Torah and Gospel were surely not sent down till after him? Will you not then understand? Hearken, you are those who have disputed about that whereof you had some knowledge; why do you now dispute about that whereof you have no knowledge at all? Allah knows and you know not.

الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ مِنْ نَاصِرِينَ ﴿٥٥﴾
وَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ
وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿٥٦﴾

ذَلِكَ تَشْلُوهَ عَلَيْكَ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ ﴿٥٧﴾
إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ
تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ ﴿٥٨﴾

الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُنَ مِنَ الْمُمْتَرِينَ ﴿٥٩﴾
فَمَنْ حَاجَبَكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ
فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَ
نِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلِ
لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ ﴿٦٠﴾

إِنَّ هَذَا لَهُوَ الْقَصَصُ الْحَقُّ وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ
وَإِنَّ اللَّهَ لَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٦١﴾

فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ عَلِيمٌ بِالْمُفْسِدِينَ ﴿٦٢﴾
قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَىٰ كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ
أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا
بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا
بِأَنَّا مُسْلِمُونَ ﴿٦٣﴾

يَا أَهْلَ الْكِتَابِ لِمَ تَحَاجُّونَ فِي إِبْرَاهِيمَ وَمَا أُنزِلَتْ
التَّوْرَةُ وَالْإِنْجِيلَ إِلَّا مِنْ بَعْدِهِ أَفَلَا تَعْقِلُونَ ﴿٦٤﴾
هَآئِنْتُمْ هَؤُلَاءِ حَاجِبُكُمْ فِيمَا كُنْتُمْ بِهِ عُلَمَاءُ فَلِمَ
تُحَاجُّونَ فِيمَا لَيْسَ كُنْتُمْ بِهِ عُلَمَاءُ وَاللَّهُ يَعْلَمُ وَ

Abraham was neither a Jew nor a Christian; he was ever inclined to Allah and obedient to Him, and he was not of those who associate partners with Allah. Surely, the people closest to Abraham are those who followed him, and this Prophet and those who believe in him. Allah is the Friend of believers. (66—69)

A section of the People of the Book would fain lead you astray, but they only lead themselves astray, only they perceive it not. People of the Book, why do you reject the Signs of Allah, having been witnesses thereof? People of the Book, why do you confound truth with falsehood and hide the truth deliberately? (70—72)

A section of the People of the Book urge some from among themselves: Why not affirm, in the early part of the day, belief in that which has been revealed unto the believers and repudiate it in the latter part thereof, perchance they may return? But put no faith in any save him who follows your religion. Say to them: Surely, the true guidance is the guidance of Allah — that one may be given the like of that which has been given to you — or else that they should contend against you before your Lord. Say to them also: All bounty is in the hand of Allah, He bestows it upon whomsoever He pleases. Allah is Lord of vast bounty, All-Knowing. He singles out for His mercy whomsoever He pleases. Allah is the Lord of exceeding bounty. (73—75)

Among the People of the Book there are those who, if thou trust them with a treasure, will return it to thee faithfully; and among them are those who, if thou trust them with a single dinar, will not return it to thee, unless thou keep dunning them. That is because they say: We owe

أَنْتُمْ لَا تَعْلَمُونَ ﴿٦٦﴾
 مَا كَانَ إِبْرَاهِيمَ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ
 حَنِيفًا مُسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿٦٧﴾
 إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَهَذَا
 النَّبِيُّ وَالَّذِينَ آمَنُوا وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ ﴿٦٨﴾
 وَذَاتَ ظُلُمَاتٍ مِّنْ أَهْلِ الْكِتَابِ لَوْ يُضِلُّوكُمْ وَمَا
 يُضِلُّونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٦٩﴾
 يَا أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ وَأَنْتُمْ
 تَشْهَدُونَ ﴿٧٠﴾

يَا أَهْلَ الْكِتَابِ لِمَ تَلْبِسُونَ الْحَقَّ بِالْبَاطِلِ وَتَكْفُرُونَ
 بِالْحَقِّ وَأَنْتُمْ تَعْلَمُونَ ﴿٧١﴾
 وَقَالَتْ طَآئِفَةٌ مِّنْ أَهْلِ الْكِتَابِ آمِنُوا بِالَّذِي أُنزِلَ
 عَلَى الَّذِينَ آمَنُوا وَجَهَ التَّهَارُ وَالْقُرْآنُ آخِرَةٌ لَّعَلَّهُمْ
 يَرْجِعُونَ ﴿٧٢﴾
 وَلَا تُؤْمِنُوا إِلَّا لِمَنْ يَبْعَ وَيُبَكِّرْ قُلْ إِنَّ الْهُدَى
 هُدَى اللَّهِ أَنْ يُؤْتَىٰ أَحَدٌ مِّثْلَ مَا أُوتِيتُمْ أَوْ
 يُحَاجُّكُمْ عِنْدَ رَبِّكُمْ قُلْ إِنَّ الْفَضْلَ بِيَدِ اللَّهِ
 يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٧٣﴾
 يَخْتَصُّ بِرَحْمَتِهِ مَن يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ
 الْعَظِيمِ ﴿٧٤﴾

وَمِنْ أَهْلِ الْكِتَابِ مَن إِنْ تَأْمَنَهُ بَقِطَارٍ يُؤَدِّيهِ
 إِلَيْكَ وَمِنْهُمْ مَن إِنْ تَأْمَنَهُ بِدِينَارٍ لَا يُؤَدِّيهِ

no obligation in respect of the unenlightened. They utter a lie against Allah and they know it. The truth is that whoso fulfils his pledge and is mindful of his duty to Allah is righteous, and Allah loves the righteous. (76—77)

Those who take a paltry price in exchange for their covenant with Allah and their oaths, shall have no portion in the life to come. Allah will not speak to them nor cast a look upon them on the Day of Judgment, nor will He purify them. For them shall be a grievous punishment. There surely is a section of them who twist their tongues as if they were reciting the Book, that you may take that which they are reciting to be part of the Book, while it is not part of the Book. They say: It is from Allah; while it is not from Allah. They utter a lie against Allah and they know it. (78—79)

It would not behove a righteous person that Allah should give him the Book and dominion and Prophethood, and yet he should say to people: Worship me instead of Allah. Such a one could only say: Be solely devoted to the Lord because you teach the Book and because you study it attentively. Nor would he bid you take the angels and the Prophets for lords. Would he teach you to disbelieve after you had submitted to Allah? (80—81)

Call to mind when Allah took from their people, through the Prophets, a firm covenant: Whatever I give you of the Book and Wisdom and then there comes to you a Messenger, fulfilling that which is with you, you shall most surely believe in him and help him. Do you then promise and

إِيَّاكَ إِلَّا مَا دُمَّتْ عَلَيْهِ قَائِبًا ذَٰلِكَ بِأَنَّهُمْ قَالُوا
لَيْسَ عَلَيْنَا فِي الْأَقْبَتِ سَبِيلٌ وَيَقُولُونَ عَلَى اللَّهِ
الْكَذِبَ وَهُمْ يَعْلَمُونَ ﴿٧٦﴾

بَلَىٰ مَنْ أَوْفَىٰ بِعَهْدِهِ وَاتَّقَىٰ فَإِنَّ اللَّهَ يُجِيبُ
الْمُتَّقِينَ ﴿٧٧﴾

إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا
قَلِيلًا أُولَٰئِكَ لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ وَلَا يُكَلِّمُهُمُ
اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ
وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٧٨﴾

وَلَٰنَ مِنْهُمْ لَفَرْيَاقًا يَلُونَ السِّنْتَنَةَ بِالْكِتَابِ
لِتَحْسَبُوهُ مِنَ الْكِتَابِ وَمَا هُوَ مِنَ الْكِتَابِ وَيَقُولُونَ
هُوَ مِنْ عِنْدِ اللَّهِ وَمَا هُوَ مِنْ عِنْدِ اللَّهِ وَيَقُولُونَ
عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ ﴿٧٩﴾

مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَ
التَّوْبَةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِي مِنْ دُونِ
اللَّهِ وَلَٰكِن كُونُوا رَبَّيْنَ بِمَا كُنْتُمْ تُعَلِّمُونَ الْكِتَابَ
وَبِمَا كُنْتُمْ تَدْرُسُونَ ﴿٨٠﴾

وَلَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا السَّلَاطَةَ وَالتَّيْبَانَ أَرْبَابًا
أَيُّكُمْ بِالْكَفْرِ بَعْدَ إِذْ أَنْتُمْ مُسْلِمُونَ ﴿٨١﴾

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ التَّيْبِينَ لَمَّا أَنْتَبَيْتُكُمْ مِنْ
كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا
مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ قَالَ أَأَقْرَرْتُمْ

accept the obligation I lay upon you in this respect? They affirmed: We promise. Allah said: Then bear witness and I am also a witness along with you. Now whoso turns away after this, those surely are transgressors. (82—83)

Then do they seek a religion other than Allah's while to Him submits whosoever is in the heavens and the earth, willingly or unwillingly, and to Him shall they be returned? Proclaim: We believe in Allah and in that which has been revealed to us, and that which was revealed to Abraham and Ishmael and Isaac and Jacob and the Tribes, and that which was given to Moses and Jesus and other Prophets from their Lord. We make no distinction between any of them and to Him we submit. Whoso seeks a religion other than Islam, it shall not be accepted from him, and in the life to come he shall be among the losers. (84—86)

How shall Allah guide a people who have disbelieved after having believed and who had borne witness that the Messenger is true and to whom clear proofs had come? Allah guides not the wrongdoers. Of such the punishment is that on them shall be the curse of Allah and of angels and of men, all together; thereunder shall they abide. Their punishment shall not be lightened nor shall they be granted respite; except in the case of those who repent thereafter and amend. Surely, Allah is Most Forgiving, Ever Merciful. Those who disbelieve after having believed, and then continue to advance in disbelief, their repentance shall not be accepted. Those are they who have gone utterly astray. (87—91)

وَأَخَذَ تَمْرًا عَلَىٰ ذِكْرِ أُخْرَىٰ قَالُوا أَقْرَبًا قَالَ
فَاشْهَدُوا وَإِنَّا مَعَكُمْ مِنَ الشَّاهِدِينَ ﴿٨٢﴾
فَمَنْ تَوَلَّىٰ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٨٣﴾
أَفْخَيْرَ دِينٍ لِلَّهِ يَبْعُونَ وَلَهُ أَسْلَمَ مَنْ فِي السَّمَاوَاتِ
وَالْأَرْضِ طَوْعًا وَكَرْهًا وَاللَّهُ يَرْجِعُونَ ﴿٨٤﴾
قُلْ أَمَّا بِاللَّهِ وَمَا أُنزِلَ عَلَيْنَا وَمَا أُنزِلَ عَلَىٰ رُسُلِهِ
وَأَسْوَءِ عَمَلٍ وَرَأْسِخٍ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا
أُوْتِيَ مُوسَىٰ وَعِيسَىٰ وَالتَّيْبُوتُ مِنْ رَبِّكَمْ لَا تُفْرَقُ
بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿٨٥﴾
وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ
وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ ﴿٨٦﴾
كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا بَعْدَ إِيمَانِهِمْ وَ
شَهِدُوا أَنَّ الرُّسُولَ حَقٌّ وَجَاءَهُمُ الْبَيِّنَاتُ وَاللَّهُ
لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٨٧﴾
أُولَٰئِكَ جَزَاؤُهُمْ أَنِ عَلَيْهِمْ لعنةُ اللَّهِ والسَّلْوةُ
وَالنَّارُ أَجْمَعِينَ ﴿٨٨﴾
خُلِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَ
لَا هُمْ يُنظَرُونَ ﴿٨٩﴾
إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ
اللَّهَ غَفُورٌ رَحِيمٌ ﴿٩٠﴾
إِنَّ الَّذِينَ كَفَرُوا بَعْدَ إِيمَانِهِمْ ثُمَّ أَزَادُوا كُفْرًا
لَنْ نُقْبَلَ تَوْبَتَهُمْ وَأُولَٰئِكَ هُمُ الضَّالُّونَ ﴿٩١﴾

From any one of those who have disbelieved, and die while they are disbelievers, there shall not be accepted even an earthful of gold, though he offer it in ransom. For those there shall be a grievous punishment, and they shall have no helpers. (92)

Never will you attain to the highest degree of virtue unless you spend in the cause of Allah out of that which you love; and whatever you spend, Allah surely knows it well. (93)

All food was lawful for the children of Israel, except that which Israel had forbidden himself before the Torah was sent down. Say to them: Bring then the Torah and read it, if you are truthful. Whoso, therefore, fabricates a lie against Allah after this, it is these who are the wrongdoers. Affirm: Allah has spoken the truth; follow, therefore, the religion of Abraham, who was ever inclined to Allah and was not of those who associate partners with Him. (94—96)

Surely, the first House established for the benefit of all mankind is the one at Mecca, abounding in blessings and a means of guidance for all peoples. In it are manifest Signs: in it is the station of Abraham; and whoso enters it is secure. Pilgrimage to the House is a duty laid upon people which they owe to Allah, those of them who can afford the journey thither. Those who repudiate it should remember that Allah is Independent of all creatures. (97—98)

Say to them: People of the Book, why do you reject the Signs of Allah, while Allah is Watchful of that which you do? Ask them: People of the Book, why do you hinder those who believe, from the path of Allah, seeking to make it appear crooked while you are witnesses thereof? Allah is not unmindful of that which you do. (99—100)

إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَرَاءَ فَلَنْ يَقْبَلَ
 مِنْ أَحَدٍ هُمْ قِطْعٌ مِنَ الْأَرْضِ ذَهَبًا وَلَا يُقْتَدَى بِهِ
 أُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ وَمَأْتُهُمْ مِنَ النَّارِ عَذَابٌ
 لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ وَمَا
 تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٩٢﴾
 كُلُّ الطَّعَامِ كَانَ حَلَالًا لِيَبْنِي إِسْرَائِيلَ إِلَّا مَا حَرَّمَ
 إِسْرَائِيلُ عَلَى نَفْسِهِ مِنْ قَبْلِ أَنْ تُنَزَّلَ التَّوْرَةُ
 قُلْ قَاتِلُوا بِالْتَّوْرَةِ فَأَتَوْهَا إِنَّ كُفْرَ صِدْقَيْنِ ﴿٩٣﴾
 فَمَنْ افْتَرَى عَلَى اللَّهِ الْكُذِبَ مِنْ بَعْدِ ذَلِكَ فَأُولَئِكَ
 هُمُ الظَّالِمُونَ ﴿٩٤﴾
 قُلْ صَدَقَ اللَّهُ فَاتَّبِعُوا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا
 كَانَ مِنَ الشِّرْكِينَ ﴿٩٥﴾
 إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا
 وَهُدًى لِلْعَالَمِينَ ﴿٩٦﴾
 فِيهِ آيَاتٌ بَيِّنَاتٌ مَقَامُ إِبْرَاهِيمَ وَمَنْ دَخَلَهُ كَانَ
 آمِنًا وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ
 إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ ﴿٩٧﴾
 قُلْ يَا أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ وَاللَّهُ
 شَهِيدٌ عَلَى مَا تَعْمَلُونَ ﴿٩٨﴾
 قُلْ يَا أَهْلَ الْكِتَابِ لِمَ تَصُدُّونَ عَنِ سَبِيلِ اللَّهِ
 مَنْ آمَنَ تَبِعُونَهَا عَوَجًا وَأَنْتُمْ شُهَدَاءُ وَمَا اللَّهُ
 بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿٩٩﴾

O ye who believe, if you obey any party of those who have been given the Book, they will turn you again into disbelievers after you have believed. How would you disbelieve, while you are the people to whom the Signs of Allah are rehearsed and among whom the Messenger of Allah is present? He who holds fast to Allah is indeed guided to the right path. (101—102)

O ye who believe, be mindful of your duty to Allah in all respects, every moment of your lives, so that death, whenever it overtakes you, should find you in a state of complete submission to Him. Take fast hold, all together, of the rope of Allah, and be not divided. Call to mind the favour of Allah which He bestowed upon you when you were at enmity with each other and He united your hearts in love so that by His grace you became as brethren. You were on the brink of a pit of fire and He rescued you from it. Thus does Allah explain to you His commandments that you may be guided. Let there be from among you a party whose business it should be to invite to goodness, to enjoin equity and to forbid evil. It is they who shall prosper. (103—105)

Be not like those who became divided and created dissensions after clear proofs had come to them. It is they for whom there will be a great punishment, on the Day when some faces will be bright and some faces will be gloomy. Those whose faces will be gloomy will be questioned: Did you, then, disbelieve after having believed? Then suffer the torment because you disbelieved. Those whose faces will be bright will rejoice in the mercy of Allah; therein will they abide. (106—108)

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَطِيعُوا فَرِيقًا مِّنَ الَّذِينَ
أُولُوا الْكِتَابَ يَرُدُّوكُم بَعْدَ إِيمَانِكُمْ كُفْرِينَ ﴿١٠١﴾
وَكَيْفَ تَكْفُرُونَ وَأَنْتُمْ تُنْتَلَىٰ عَلَيْكُمْ آيَاتُ اللَّهِ وَ
فِيكُمْ رَسُولُهُ وَمَن يَعْتَصِم بِاللَّهِ فَقَدْ هُدِيَ

إِلَى صِرَاطٍ مُّسْتَقِيمٍ ﴿١٠٢﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا
تَمُوتُوا إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴿١٠٣﴾

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا
وَأذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً
قَالَفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُم بِنِعْمَتِهِ إِخْوَانًا
وَكَرِهْتُم عَلَىٰ شَفَا حُفْرَةٍ مِّنَ النَّارِ فَاَنْقَذَكُم
مِّنْهَا ۚ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ
تَهْتَدُونَ ﴿١٠٤﴾

وَتَتَكُنَّ رِجَالٌ مِّنكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ
بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۚ أُولَٰئِكَ هُمُ
السُّعْيُونَ ﴿١٠٥﴾

وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِن بَعْدِ
مَا جَاءَهُمُ الْبَيِّنَاتُ ۚ وَأُولَٰئِكَ لَهُمْ عَذَابٌ
عَظِيمٌ ﴿١٠٦﴾

يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ فَأَمَّا الَّذِينَ
اسْوَدَّتْ وُجُوهُهُمْ أَالْفَرُّنُمْ بَعْدَ إِيمَانِنَا فُلُوقُوا
الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿١٠٧﴾

These are the Signs of Allah, comprising the truth, that We recite to thee. Allah will not any wrong to His creatures. To Allah belongs whatever is in the heavens and whatever is in the earth; and to Allah shall all affairs be returned. (109—110)

You are the best people for you have been raised for the benefit of mankind; you enjoin good, forbid evil and believe in Allah. If the People of the Book had believed, it would surely have been the better for them. Some of them have believed, but most of them are disobedient. They cannot harm you beyond causing you some slight injury; and if they fight you, they will turn their backs upon you. They will receive no help from any quarter. They will be humiliated wherever they are found, unless they are protected under a covenant with Allah, or a covenant with another people. They have incurred Allah's wrath and they have been afflicted with misery. That is because they continuously rejected the Signs of Allah and were after slaying the Prophets without just cause, and this resulted from their disobedience and their habit of transgression. (111—113)

They are not all alike. Of the People of the Book there is a party who stand by their covenant; they recite the Word of Allah in the hours of night and prostrate themselves before Him. They believe in Allah and the Last Day, enjoin good, forbid evil, and hasten to outdo each other in benevolence. These are among the righteous. Whatever good they do will not be ignored. Allah knows well those who are mindful of their duty to Him. (114—116)

وَأَمَّا الَّذِينَ أَبْصَتْ وُجُوهُهُمْ فَنفى رَحْمَةً لِّلَّهِ هُمْ فِيهَا خَالِدُونَ ﴿١٠٩﴾

تِلْكَ آيَاتُ اللَّهِ تَتْلُوهَا عَلَيْكَ بِالْحَقِّ وَمَا اللَّهُ يُرِيدُ ظَلَمًا لِّلْعَالَمِينَ ﴿١١٠﴾

وَلِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ وَلِلَّهِ تُرْجَعُ الْأُمُورُ ﴿١١١﴾

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِنْهُمُ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفٰسِقُونَ ﴿١١٢﴾

لَنْ يَضُرَّكُمْ إِلَّا أَذًى وَإِنْ يُقَاتِلُواكُمْ يُوَلُّوكُمْ الْأَدْبَارَ فَهُمْ لَا يَضُرُّوكُمْ ﴿١١٣﴾

خَرَّبَتْ عَلَيْهِمُ الذَّلِيلَةَ إِنْ مَا تَقَفُوا إِلَّا بِحَبْلِ مِنَ اللَّهِ وَحَبْلِ مِنَ النَّاسِ وَبَاءَ وَيُغَضِبُ مِنَ اللَّهِ وَضُرِبَتْ عَلَيْهِمُ الْمَسْكَنَةُ ذٰلِكَ يَأْتِيهِمْ كَأَنَّهُمْ كَانُوا يَكْفُرُونَ يَا أَيُّهَا اللَّهُ وَيَقُولُونَ الْإِنْبِيَاءَ بِغَيْرِ حَقِّ ذٰلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿١١٤﴾

يَسُوا سِوَاهُ مِنْ أَهْلِ الْكِتَابِ أُمَّةٌ قٰنِنَةٌ يَتْلُونَ آيَاتِ اللَّهِ أَنْتَاهُ الْبَيْتِ وَهُمْ يَسْتَعِدُّونَ ﴿١١٥﴾

يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُسَارِعُونَ فِي الْخَيْرَاتِ وَأُولَئِكَ مِنَ الصَّٰلِحِينَ ﴿١١٦﴾

وَمَا يَفْعَلُوا مِنْ خَيْرٍ لَّكَنَّ يَكْفُرُونَ وَاللَّهُ عَلِيمٌ

Those who disbelieve will find that their possessions and their children shall not avail them aught against Allah. They are the inmates of the Fire; therein shall they abide. That which they spend in pursuit of the life of this world is like a biting frosty blast which smites the harvest of a people who have wronged themselves, and utterly destroys it. Allah does not wrong them; they wrong themselves. (117—118)

بِالْمُتَّقِينَ ﴿١١٧﴾

إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا
أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا وَأُولَئِكَ أَصْحَابُ النَّارِ
هُمْ فِيهَا خَالِدُونَ ﴿١١٨﴾

مَثَلُ مَا يُنْفِقُونَ فِي هَذِهِ الْحَيَاةِ الدُّنْيَا كَمَثَلِ
رِيحٍ فِيهَا صِرٌّ أَصَابَتْ حَرْثَ قَوْمٍ ظَلَمُوا أَنفُسَهُمْ
فَأَهْلَكَتْهُ وَمَا ظَلَمَهُمُ اللَّهُ وَلَكِنْ أَنفُسَهُمْ
يَظْلِمُونَ ﴿١١٩﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا بِطَانَةَ مَنْ دُونِكُمْ
لَا يَأْتُونَكُمْ خَبْرًا وَلَا دُونَ مَا عِنْتُمْ قَدْ بَدَدَتِ
الْبَغْضَاءُ مِنْ أَقْوَاهِهِمْ ۗ وَمَا تُخْفِي صُدُورُهُمْ
أَكْبَرُ قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ إِنْ كُنْتُمْ
تَعْقِلُونَ ﴿١٢٠﴾

O ye who believe, do not take outsiders as your intimate friends, they will not fail to cause you injury. They love to see you in trouble. Their hatred has been expressed in words, and that which they design is even more virulent. We have made Our commandments clear to you, if you will understand. Harken, you are the ones who love them, but they love you not. You believe in all the Book, but they only pretend to do so. When they are with you they say: We believe; but, when they part from you, they bite their fingertips with rage against you. Say to them: Perish in your rage. Surely Allah knows well your designs. Your success grieves them and your being involved in trouble gladdens their hearts. But if you are steadfast and mindful of your duty to Allah, their designs will not harm you at all. Surely, Allah will demolish all that they do. (119—121)

هَاتَمْتُمْ أَوْلَاءَ تُحِبُّونَهُمْ وَلَا يُحِبُّونَكُمْ وَتُؤْمِنُونَ
بِالْكِتَابِ كُلِّهِ وَإِذَا لَقُوكُمْ قَالُوا آمَنَّا ۗ وَإِذَا خَلَوْا
عَضُّوا عَلَيْكُمُ الْأَنَامِلَ مِنَ الْغَيْظِ قُلْ مُؤْمِنُوا
بِعِظْمِكُمْ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١٢١﴾
إِنْ تَسْتَكْسِمُوا حَسَنَةً لِسُوهُمْ وَإِنْ تَصِبُّكُمْ
سَيِّئَةً يَفْرَحُوا بِهَا وَإِنْ تَصْبِرُوا وَتَتَّقُوا لَا
يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا إِنَّ اللَّهَ بِمَا يَعْمَلُونَ
مُحِيطٌ ﴿١٢٢﴾

وَأَذْغَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِينَ مَقَاعِدَ

Call to mind, when thou didst go forth early from thy household, on the day of Uhud, to assign to the believers their positions for battle; and Allah is All-Hearing, All-Knowing. (122)

لِقِتَالِ اللَّهِ وَسَمِعَ عَلَيْهِمْ ۗ
إِذْ هَمَّتْ ظَالِمَاتُ يَمِينِكُمْ أَنْ تَفْشَلَا وَاللَّهُ وَبِهِمَا
وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٢٢﴾

Call to mind also, when two of your groups meditated cowardice, while Allah was their friend; and upon Allah should the believers rely. Allah had already helped you in the battle of Badr, when you were inconsiderable. So be mindful of your duty to Allah that you may be grateful. (123—124)

وَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ فَاتَّقُوا
اللَّهَ لَعَلَّكُمْ تَشْكُرُونَ ﴿١٢٣﴾
إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَنْ يَكْفِيَكُمْ أَنْ يُبَدِّلَ اللَّهُ
رَبَّكُمْ بِثَلَاثَةِ آيٍ مِنَ الْمَلَائِكَةِ مُزِيلِينَ ﴿١٢٤﴾

Call to mind also, when thou didst say to the believers: Will it not suffice you that your Lord should help you with three thousand angels sent down from on high? Indeed, if you are steadfast and mindful of your duty to Allah and the enemy should come upon you without respite, your Lord will help you with five thousand angels attacking vehemently. Allah has designed this as glad tidings for you and that your hearts may be comforted thereby, and that He may cut off a portion of the disbelievers or abase them so that they might go back frustrated. All help comes from Allah alone, the Mighty, the Wise. Thou art not concerned in the matter; their end is in Allah's hands; He may turn to them in mercy, or punish them; for, surely, they are wrongdoers. To Allah belongs whatever is in the heavens and whatever is in the earth. He forgives whomsoever He pleases and punishes whomsoever He pleases. Allah is Most Forgiving, Ever Merciful. (125—130)

بَلَىٰ إِنْ تَصْبِرُوا وَتَتَّقُوا وَيَأْتُوكُم مِّن فَوْقِهِمْ
هَذَا يُمْدِدْكُمْ رَبُّكُمْ بِخَمْسَةِ آلَافٍ مِنَ الْمَلَائِكَةِ
مُؤْتَمِرِينَ ﴿١٢٥﴾
وَمَا جَعَلَ اللَّهُ إِلَّا بُشْرَىٰ لَكُمْ وَلَسَطَبِئَتْ قُلُوبُكُمْ بِذَلِكَ
وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ الْعَزِيزِ الْحَكِيمِ ﴿١٢٦﴾
لِيَقْطَعَ طَرَفًا مِّنَ الَّذِينَ كَفَرُوا أَوْ يَكْبِتَهُمْ فَيَنْقَلِبُوا
خَائِبِينَ ﴿١٢٧﴾
لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ
فَإِنَّهُمْ ظَالِمُونَ ﴿١٢٨﴾

وَاللَّهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ يَغْفِرُ لِمَن
يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿١٢٩﴾
يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا الرِّبَا أَضْعَافًا مُّضَاعَفَةً
وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٣٠﴾
وَاتَّقُوا النَّارَ الَّتِي أُعِدَّتْ لِلْكَافِرِينَ ﴿١٣١﴾
وَاطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٣٢﴾

O ye who believe, devour not interest, for it goes on multiplying itself; and be mindful of your obligation to Allah that you may prosper; and safeguard yourselves against the Fire which is prepared for the disbelievers. Obey Allah and the Messenger that you may be shown mercy;

and advance towards forgiveness from your Lord and a Paradise whose price is the heavens and the earth, prepared for the righteous — those who spend in prosperity and adversity, who control their tempers when they are roused and who overlook people's faults (and Allah loves the benevolent) and those who, when they commit an indecency or wrong themselves, call Allah to mind and implore forgiveness for their sins (and who can forgive sins except Allah?) and do not persist knowingly in that of which they have been guilty. It is these whose reward is forgiveness from their Lord and Gardens beneath which rivers flow, wherein they shall abide. Excellent is the reward of those who work righteousness. Surely, there have been many dispensations before you, then go about in the earth and observe how evil was the end of those who rejected them. This Quran is an exposition for the people and a guidance and admonition for the God-fearing. (131—139)

وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا
السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ ﴿١٣١﴾

الَّذِينَ يَنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَاظِمِينَ

الْعَيْظَ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْحُسَيْنِينَ ﴿١٣٢﴾

وَالَّذِينَ إِذَا أَنذَلُوا فَاجْتَنَبُوا السُّلُومَ لَنُصَلِّبَهُمْ ذُرُوعًا وَاللَّهُ فَاسْتَعْفُوا

لِذُنُوبِهِمْ وَمَنْ يَغْفِرِ الذُّنُوبَ إِلَّا اللَّهُ تَفَاوَلَمُ

يُصِرُّوْا عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ ﴿١٣٣﴾

أُولَٰئِكَ جَزَاءُ هُم مَّغْفِرَةٌ مِّن رَّبِّهِمْ وَجَنَّاتٍ جُزِي

مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَنِعْمَ أَجْرُ

الْعَامِلِينَ ﴿١٣٤﴾

قَدْ خَلَتْ مِن قَبْلِكُمْ سُنَنٌ فَسِيرُوا فِي الْأَرْضِ

فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكذِبِينَ ﴿١٣٥﴾

هَٰذَا بَيَانٌ لِّلنَّاسِ وَهُدًى وَمَوْعِظَةٌ لِّلْمُتَّقِينَ ﴿١٣٦﴾

وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمْ الْأَعْلَوْنَ إِن كُنْتُمْ

مُؤْمِنِينَ ﴿١٣٧﴾

إِن يَسَسَّكُمْ قَرْحٌ فَقَدْ مَسَّ الْقَوْمَ قَرْحٌ مِّثْلُهُ

وَتِلْكَ الْأَيَّامُ نَدَا لِهَٰذَا بَيْنَ النَّاسِ وَلِيَعْلَمَ اللَّهُ

الَّذِينَ آمَنُوا وَيَتَّخِذَ مِنكُمْ شُهَدَاءَ وَاللَّهُ لَا يُحِبُّ

الظَّالِمِينَ ﴿١٣٨﴾

وَلِيُبَيِّنَ اللَّهُ الَّذِينَ آمَنُوا وَيَصحِّحَ الْكُفْرَانَ ﴿١٣٩﴾

أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ

جَاهِدُوا مِنكُمْ وَيَعْلَمَ الضَّالِّينَ ﴿١٤٠﴾

Do not slacken, therefore, nor grieve; you will have the upper hand, if you continue firm in the faith. If you should receive an injury, they will have received a like injury; and We cause these days, with their ups and downs, to alternate between the people that they may be admonished, and that Allah may cause to be known those who believe and may make some of you martyrs, and that Allah may purify those who believe and may utterly destroy the disbelievers. Allah loves not the unjust. Do you reckon that you will enter Paradise while Allah has not yet caused to be known those of you that strive hard in the cause of Allah and has not yet caused to be known the steadfast?

You used to wish for this type of death before you met it; now that you have encountered it in all its aspects, there is no cause for any of you to hold back. (140—144)

Muhammad is but a Messenger; of a surety, all Messengers before him have passed away. If then, he die or be slain, will you turn back on your heels? He who turns back on his heels shall not harm Allah a whit. Allah will certainly reward the grateful. No one can die except by Allah's leave, that is a decree with a fixed term. Whoever desires the reward of this world, We will give him thereof; and whoever desires the reward of the Hereafter We will give him thereof, and We will surely reward the grateful richly. (145—146)

Many Prophets have there been along with whom large numbers of their followers went into battle. They slackened not for aught that befell them in the way of Allah, nor did they weaken or humiliate themselves before the enemy. Allah loves the steadfast. They uttered no word except the prayer: Lord, forgive us our sins and our excesses in our affairs, and make firm our steps and help us against the disbelieving people. So Allah bestowed upon them the reward of this world, as also the best reward of the Hereafter. Allah loves those who do their duty to the utmost. (147—149)

O ye who believe, if you obey those who have disbelieved, they will cause you to revert to disbelief and you will become losers. Indeed, Allah is your Protector and He is the Best of helpers. We shall strike terror into the hearts of those who have disbelieved because they associate partners with Allah, for which He has sent down no authority. Their abode is the Fire, and evil is the habitation of the wrongdoers. (150—152)

وَلَقَدْ كُنْتُمْ تَمَنَّوْنَ الْمَوْتَ مِنْ قَبْلِ أَنْ تَلْقَوْهُ
فَقَدْ رَأَيْتُمْوَهُ وَأَنْتُمْ تَنْظُرُونَ ۝١٤٠

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ
أَفَأَنْ قَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَمَنْ
يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ يَصُرَ اللَّهُ شَيْئًا وَيَجْزِيَهُ
اللَّهُ الشَّاكِرِينَ ۝١٤١

وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كَتَبْنَا
مُؤْتَجِلًا وَمَنْ يُرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهِ مِنْهَا
وَمَنْ يُرِدْ ثَوَابَ الْآخِرَةِ نُؤْتِهِ مِنْهَا وَسَجَّزِي
الشَّاكِرِينَ ۝١٤٢

وَكَأَيِّنْ مِنْ نَبِيٍّ قُتِلَ مَعَهُ رِبِّيُّونَ كَثِيرًا فَمَا
وَهُنَا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَمَا ضَعُفُوا
وَمَا اسْتَكْبَرُوا وَاللَّهُ يُحِبُّ الضَّعِيفِينَ ۝١٤٣
وَمَا كَانَ قَوْلُهُمْ إِلَّا أَنْ قَالُوا رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا
وَأَسْرِفَاتِنَا فِي أَمْرِنَا وَنَبِّئْنَا أَقْدَامَنَا وَانصُرْنَا عَلَى
الْقَوْمِ الْكَافِرِينَ ۝١٤٤

فَأَنصُرْهُمْ اللَّهُ ثَوَابَ الدُّنْيَا وَحَسَنَ ثَوَابِ الْآخِرَةِ
وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ۝١٤٥

يَأْتِيهَا الَّذِينَ آمَنُوا أَنْ تُطِيعُوا الَّذِينَ كَفَرُوا
يُرِيدُكُمْ عَلَى أَعْقَابِكُمْ فَتَنْقَلِبُوا حِسْرِينَ ۝١٤٦
بَلِ اللَّهُ مَوْلَاكُمْ وَهُوَ خَيْرُ النَّاصِرِينَ ۝١٤٧
سَتَلْفَى فِي قُلُوبِ الَّذِينَ كَفَرُوا الرَّعْبَ مِمَّا أَسْرَكُوا

Allah surely made good to you His promise on the day of Uhud when you were slaying and destroying them by His leave. Then, when, after He had shown you what you desired and victory was within your grasp, you became lax and disagreed among yourselves concerning the Prophet's direction and disobeyed it, He withdrew His support from you. Some of you desired the goods of this world and some of you desired the Hereafter. Then He safeguarded you against the attack of the enemy that He might try you, having pardoned you, and Allah is Gracious to the believers. You were running away and looked not back at anyone, while the Messenger called to you from the rear. Then He inflicted upon you the sorrow of defeat as an expiation to lighten the burden of your sorrow over having disobeyed the Prophet's order, that you might not grieve over that which you had missed nor over what had befallen you. Allah is well aware of what you do. (153--154)

Then, after the sorrow, He sent down peace of mind upon you in the shape of a slumber that overcame a party of you. But there was another party who were anxious only concerning their own selves, they entertained false notions concerning Allah like the notions of the days of Ignorance. They muttered: Have we any say in matters of administration? Tell them: All government belongs to Allah. They conceal that in their minds which they disclose not to thee. They say: Had we any say in matters of administration, we would not have been slaughtered here. Say to them: Had you remained in your homes, surely those on whom fighting had been enjoined would have issued forth to the stations where they were to die. Thus would Allah's decree have been carried out. Allah desired to test your secret thoughts and to purge that which was in your minds. Allah knows well that which passes through your minds. (155)

بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا وَمَا لَهُمُ الْبَارُ
وَلَيْسَ مَثْوَى الظَّالِمِينَ ﴿١٥٣﴾

وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ إِذْ تَحُسُّوهُم بِأُذُنِهِ
حَتَّىٰ إِذَا فَشِلْتُمْ وَتَنَازَعْتُمْ فِي الْأَمْرِ وَعَصَيْتُم مِّنْ
بَعْدِ مَا آرَأَيْتُمْ مَا يُحِبُّونَ مِنْكُمْ مِّنْ يُرِيدُ الدُّنْيَا
وَمِنْكُمْ مِّنْ يُرِيدُ الْآخِرَةَ ثُمَّ صَرَفَكُمْ عَنْهُمْ
لِيَبْلِغَكُمُ وَالْقَدْ عَفَا عَنْكُمْ وَاللَّهُ ذُو فَضْلٍ
عَلَى الْمُؤْمِنِينَ ﴿١٥٤﴾

إِذْ تُصْعِدُونَ وَلَا تَلَوْنَ عَلَىٰ أَحَدٍ مِنَ الرِّسَالِ
يَدْعُوكُمْ فِي أَخْرَاكُمْ فَأثَابَكُمْ عُنَىٰ بُعِثَ لِكَيْلًا
تَحْزَنُوا عَلَىٰ مَا فَاتَكُمْ وَلَا مَا آصَابَكُمْ وَاللَّهُ خَبِيرٌ
بِمَا تَعْمَلُونَ ﴿١٥٥﴾

ثُمَّ أَنْزَلَ عَلَيْكُم مِّنْ بَعْدِ الْغَمِّ أَمَنَةً نُّعَاسًا يَغْشَىٰ
طَآئِفَةً مِّنْكُمْ وَطَآئِفَةٌ قَدْ أَهَمَّتْهُمْ أَنفُسُهُمْ
يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ يَقُولُونَ
هَلْ لَنَا مِنَ الْأَمْرِ مِنْ شَيْءٍ قُلْ إِنَّ الْأَمْرَ كُلَّهُ لِلَّهِ
يُخْفُونَ فِي الْأَنفُسِهِمْ مَا لَا يُبْدُونَ لَكَ يَقُولُونَ لَوْ
كَانَ لَنَا مِنَ الْأَمْرِ شَيْءٌ مَا قَاتَلْنَا هَهُنَا قُلْ لَوْ
كُنْتُمْ فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ
إِلَىٰ مَضَاجِعِهِمْ وَلِيَبْتَلِيَ اللَّهُ مَا فِي صُدُورِكُمْ
وَلِيُنزِخَ مَا فِي قُلُوبِكُمْ وَاللَّهُ عَلِيمٌ بِذَاتِ
الصُّدُورِ ﴿١٥٥﴾

Those of you who turned their backs on the day when the two hosts met at Uhud, were sought to be made to slip by Satan, in consequence of some of their doings. Allah has, however, granted them pardon. Verily, Allah is Most Forgiving, Forbearing. (156)

O ye who believe, be not like those who have disbelieved and who say of their brethren, when they go about in the land or go forth to war, in the cause of Allah: Had they bided with us they would not have died or been slain. Allah will make this a cause of regret in their hearts. It is Allah who gives life and causes death. Allah sees well what you do. If you are slain or you die in the cause of Allah, surely Allah's forgiveness and mercy are far better than that which they hoard. If you die or be slain surely it is Allah unto Whom you shall be gathered together. (157—159)

It is by the great mercy of Allah that thou art gentle with them, for if thou hadst been rough and hard-hearted they would surely have dispersed from around thee. So bear with them and pray for forgiveness for them and take counsel with them in matters of administration. Then when thou hast made up thy mind concerning a matter, put thy trust in Allah. Surely Allah loves those who put their trust in Him. If Allah help you, none shall prevail against you; but if He forsake you, then who is it that can help you beside Him? It is in Allah that the believers should put their trust. (160—161)

It behoves not a Prophet to act dishonestly, and whoever acts dishonestly shall disclose that concerning which he shall have been dishonest on the Day of Judgment. Then shall every one be paid in full that which he has earned; and they shall not be wronged. Can he who follows the pleasure of Allah, be like him who draws on himself the wrath of Allah, and whose abode is hell? An evil retreat it is!

إِنَّ الَّذِينَ تَوَلَّوْا مِنْكُمْ يَوْمَ الْتَقَى الْجَمْعَيْنِ لَإِنَّمَا اسْتَزَلَّهُمُ الشَّيْطَانُ بِبَعْضِ مَا كَسَبُوا وَلَقَدْ عَفَا اللَّهُ عَنْهُمْ إِنَّ اللَّهَ غَفُورٌ حَلِيمٌ ﴿١٥٦﴾

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

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

وَلَئِنْ مِتُّمْ أَوْ قُتِلْتُمْ لَإِلَى اللَّهِ تُحْشَرُونَ ﴿١٥٩﴾

فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ﴿١٦٠﴾

إِنْ يَنْصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ وَإِنْ يَخْذُلْكُمْ فَمَنْ ذَا الَّذِي يَنْصُرْكُمْ مِنْ بَعْدِهِ وَعَلَى اللَّهِ مُلْتَوَكِّلٌ الْمُؤْمِنُونَ ﴿١٦١﴾

وَمَا كَانَ لِنَبِيِّ أَنْ يَقُولَ وَمَنْ يَفْعَلْ مَا يَأْتِي بِمَا عَلَ يَوْمَ الْقِيَامَةِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿١٦٢﴾

أَفَمِنْ أُمَّةٍ تَتَّبِعُ رِضْوَانَ اللَّهِ كَمَنْ بَاءَ بِسَخَطٍ مِنَ اللَّهِ

Each of them has his standing in the sight of Allah, and Allah sees well what they do. (162—164)

Indeed, Allah has conferred a great favour on the believers by raising among them a Messenger from among themselves, who recites to them His Signs, and purifies them and teaches them the Book and Wisdom. Before that they were surely in manifest error. (165)

Is it not that whenever a misfortune befalls you, though you may have inflicted upon the enemy twice as much, you say: Whence is this? Say to them: It is from your own selves. Surely, Allah has power over all things. That which befell you, on the day when the two hosts met at Uhud, was by Allah's command, that He might distinguish between the believers and the hypocrites. It was said to the hypocrites: Come, fight in the cause of Allah and repel the enemy. They countered: If we knew how to fight, we would surely go forth with you. They were that day nearer to disbelief than to belief. They utter through their mouths that which is not in their hearts. Allah knows well that which they conceal. These are those who said of their brethren, while they themselves remained behind: Had they listened to us, they would not have been slain. Say to them: Then avert death from your own selves; if you are truthful. (166—169)

Do not account those who are slain in the cause of Allah, as dead. Indeed, they are living in the presence of their Lord and are provided for. They are jubilant over that which Allah has bestowed upon them of His bounty, and rejoice for those who have not yet joined them out of such as they left behind, because on them shall come no fear, nor shall they grieve. They rejoice at the favour of Allah and His

وَمَا وَدُّهُ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ ﴿١٦٢﴾

هُمْ دَرَجَاتٌ عِنْدَ اللَّهِ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ ﴿١٦٣﴾

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا

مِّنْ أَنفُسِهِمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَ

يُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِن كَانُوا مِنْ قَبْلُ

لَفِي ضَلَالٍ مُّبِينٍ ﴿١٦٥﴾

أَوْلَانَا أَصَابَكُمْ مُصِيبَةٌ قَدْ أَصَبْتُمْ مِنْهَا مَا

قُلْتُمْ أَنِّي هَذَا قُلْ هُوَ مِنْ عِنْدِ أَنفُسِكُمْ إِنَّ

اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٦٦﴾

وَمَا أَصَابَكُمْ يَوْمَ الْتَفَى الْجُنَيْنِ فَيَا ذِينَ اللَّهِ

وَلْيَعْلَمِ الْمُؤْمِنِينَ ﴿١٦٧﴾

وَلْيَعْلَمِ الَّذِينَ نَافَقُوا هَلْ وَقِيلَ لَهُمْ تَعَالَوْا

قَاتِلُوا فِي سَبِيلِ اللَّهِ أَوْ ادْفَعُوا قَالُوا لَوْ نَعْلَمُ جَاءَ

لَا اتَّبَعْنَاكُمْ هُمْ لِلْكَفَرِ يَوْمَئِذٍ اقْرَبُ مِنْهُمْ لِلْإِيمَانِ

يَقُولُونَ يَا فَوَاحِشَهُمْ مَا لَيْسَ فِي قُلُوبِهِمْ وَاللَّهُ

أَعْلَمُ بِمَا يَكْتُمُونَ ﴿١٦٩﴾

الَّذِينَ قَالُوا إِخْوَانُهُمْ وَفَعَدُوا لَوْ اطَّاعُونَا مَا

قَاتَلُوا قُلْ فَادْرِعُوا عَن أَنفُسِكُمُ الْمَوْتَ إِن كُنْتُمْ

صَادِقِينَ ﴿١٧٠﴾

وَلَا تَحْسَبَنَّ الَّذِينَ قَاتَلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ

أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ ﴿١٧١﴾

فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَيَسْتَبْشِرُونَ بِالَّذِينَ

bounty, and at the realisation that Allah suffers not the reward of the faithful to be lost. (170—172)

Those who responded to the call of Allah and the Messenger despite their having received an injury, for such of them as perform their duty in all respects and act righteously there is a great reward: those who were told: People have mustered against you, so fear them; but this only added to their faith and they affirmed: Sufficient for us is Allah, and an excellent Guardian is He. So they returned with a mighty favour from Allah and a great bounty, having suffered no harm; they followed the pleasure of Allah, and Allah is the Lord of great bounty. It is Satan who seeks to frighten his friends; so fear them not and fear Me, if you are believers (173—176)

Let not those who advance rapidly into disbelief cause thee concern; surely they cannot harm Allah in any way. Allah designs to assign them no portion in the Hereafter; and for them there is a severe chastisement. Those who have chosen disbelief in place of belief cannot harm Allah at all; for them is a grievous punishment. Let not the disbelievers imagine that Our granting them respite is good for them; Our granting them respite will only cause them to increase in disobedience, and for them is an humiliating punishment. (177—179)

لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٧٠﴾

يَسْتَشِيرُونَ بِنِعْمَةِ مِنَ اللَّهِ وَفَضْلٍ وَإِنَّ اللَّهَ لَاطِيعٌ
أَجْرَ الْمُؤْمِنِينَ ﴿١٧١﴾

الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ مَا أَصَابَهُمُ
الْفُرْقَانُ لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَاتَّقُوا أَجْرٌ عَظِيمٌ ﴿١٧٢﴾
الَّذِينَ قَالُوا لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ
فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا ظَاهِرًا وَقَالُوا حَسْبُنَا اللَّهُ
وَنِعْمَ الْوَكِيلُ ﴿١٧٣﴾

فَاتَّقُوا بِنِعْمَةِ مِنَ اللَّهِ وَفَضْلٍ لَمْ يَمَسَّهُمْ سُوؤٌ
وَاتَّبَعُوا رِضْوَانَ اللَّهِ وَاللَّهُ ذُو فَضْلٍ عَظِيمٍ ﴿١٧٤﴾
إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ فَلَا تَخَافُوهُمْ
وَخَافُوا إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٧٥﴾

وَلَا يَحْزَنُكَ الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ إِنَّهُمْ لَنْ
يَضُرُّوا اللَّهَ شَيْئًا يُرِيدُ اللَّهُ أَلَّا يَجْعَلَ لَهُمْ حِطًّا فِي
الْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿١٧٦﴾

إِنَّ الَّذِينَ اشْتَرُوا الْكُفْرَ بِالْإِيمَانِ لَنْ يَضُرُّوا اللَّهَ
شَيْئًا وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٧٧﴾
وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا أَنَّمَا نُخَيِّرُهُمْ
أَنَّمَا نُخَيِّرُهُمْ لِيُزَادُوا آثِمًا وَاللَّهُ عَزِيزٌ
مُهَيَّبٌ ﴿١٧٨﴾

مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ

Allah would not leave the believers in the state in which you are at present, until He separates the wicked from the good. Nor would Allah reveal to you the unseen. But Allah chooses of His Messengers whom He pleases and vouchsafes to them the knowledge of the unseen. Believe, therefore, in Allah and His Messengers. If you believe and are righteous, you shall have a great reward. (180)

Let not those who are niggardly of that which Allah has bestowed upon them of His bounty imagine that it is good for them. Indeed, it is evil for them. That of which they are niggardly shall be twisted as a collar round their necks on the Day of Judgment. To Allah belongs the heritage of the heavens and the earth. Allah is well aware of that which you do. Surely, Allah has heard the utterance of those who have said: Allah is needy and we are rich. We shall record what they have said and also their seeking to kill the Prophets without just cause, and We shall say to them: Suffer the torment of burning. This is the recompense of that which you have wrought. The truth is that Allah does not wrong His servants. (181—183)

To those who say: Allah has charged us not to believe in any Messenger unless he enjoins a burnt offering; do thou make answer: There have already come to you Messengers before me with clear Signs, and with that which you speak of, then why did you seek to kill them, if you are truthful? Then, if they call thee false, even so were called false Messengers before thee who came with clear Signs, Scriptures and shining commandments. (184—185)

Every one shall suffer death, and you shall be paid your full recompense on the Day of Judgment. He who is kept away from the Fire and is admitted to Paradise, has indeed attained felicity. The life of this world is but an illusory enjoyment. (186)

حَفَّ يَمِينُ الْعَيْبَتِ مِنَ الطَّيِّبِ وَمَا كَانَ اللَّهُ لِيُطْلِعَكُمْ
عَلَى الْغَيْبِ وَلَكِنَّ اللَّهَ يَجْتَبِي مِنْ رُسُلِهِ مَنْ يَشَاءُ
فَأْمِنُوا بِاللَّهِ وَرَسُولِهِ وَإِنْ تُؤْمِنُوا وَتَتَّقُوا فَلَكُمْ أَجْرٌ
عَظِيمٌ ﴿١٨٠﴾

وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا أَنعَمَ اللَّهُ مِنْ فَضْلِهِ
هُوَ خَيْرًا لَهُمْ بَلْ هُوَ شَرٌّ لَهُمْ سَيُطَوَّقُونَ مَا بَخُلُوا بِهِ
يَوْمَ الْقِيَامَةِ وَاللَّهُ مِيرَاثُ السَّلْوَةِ وَالْأَرْضُ لِلَّهِ يَمَّا
تَعْمَلُونَ خَيْرٌ ﴿١٨١﴾

لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ فَقِيرٌ وَ
نَحْنُ أَغْنِيَاءُ سَنَكْتُبُ مَا قَالُوا وَقَتْلَهُمُ الْأَنْبِيَاءَ
بِغَيْرِ حَقٍّ وَقَوْلَ ذُو قَعْدَابِ الْحَرِيقِ ﴿١٨٢﴾
ذَلِكَ بِمَا قَدَّمْتُمْ أَيْدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ
لِلْعَالَمِينَ ﴿١٨٣﴾

الَّذِينَ قَالُوا إِنَّ اللَّهَ عَهْدَ الْبَيْتِ الْأَنْوَى مِنْ رَسُولٍ
حَفَّ يَأْتِينَا بَقْرَبَانٍ تَأْكُلُهُ النَّارُ قُلْ قَدْ جَاءَكُمْ
رُسُلٌ مِنْ قَبْلِي بِالْبَيِّنَاتِ وَالَّذِينَ قَتَلْتُمُوهُمْ
إِنْ كُنْتُمْ صَادِقِينَ ﴿١٨٤﴾
فَإِنْ كَذَّبْتُمْ فَقَدْ كَذَّبْتُمْ رُسُلًا مِنْ قَبْلِكُمْ جَاءُوا
بِالْبَيِّنَاتِ وَالزُّبُرِ وَالْكِتَابِ الْمُنِيرِ ﴿١٨٥﴾

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

You will surely be tried in respect of your possessions and your persons and you shall surely hear many hurtful things from those who were given the Book before you and from those who set up partners with Allah, but if you show fortitude and restrain yourselves, that indeed is a matter of strong determination. (187)

Call to mind when Allah took a covenant from those who were given the Book: You shall make it known to the people and shall not conceal it; yet they threw it away behind their backs, and bartered it for a paltry price. Evil is that which they have taken in exchange for it. Imagine not that those who exult in their deeds, and love to be eulogised for that which they have not done, that they are secure from punishment. They shall suffer a grievous chastisement. To Allah belongs the kingdom of the heavens and the earth; and Allah has power over all things. (188—190)

In the creation of the heavens and the earth and in the alternation of the night and the day there are indeed Signs for people of understanding, who remember Allah standing, sitting and lying on their sides and ponder over the creation of the heavens and the earth, which impels them to supplicate: Lord, Thou hast not created all this without purpose, Holy art Thou; shield us then from the torment of the Fire. Lord, him whom Thou dost condemn to enter the Fire hast Thou surely humiliated, and for the transgressors there is no helper. Lord, we have heard a Caller calling unto faith: Believe ye in your Lord; and we have believed. Lord, forgive us, therefore, our errors and remove from us our ills, and in death number us with the righteous.

لَتُبْلَوْنَ فِيْ اَمْوَالِكُمْ وَاَنْفُسِكُمْ وَاَنْفُسِكُمْ وَاَنْفُسِكُمْ وَاَنْفُسِكُمْ وَاَنْفُسِكُمْ
اَوْتُوا الْكِتٰبَ مِنْ قَبْلِكُمْ وَمِنَ الَّذِيْنَ اَشْرَكُوْا اَدْبٰهٖ
كَثِيْرًا وَاِنْ تَصْبِرُوْا وَتَتَّقُوْا اِنَّ ذٰلِكَ مِنْ عَزْمِ
الْاُمُوْرِ ﴿١٨٧﴾

وَإِذْ أَخَذَ اللهُ مِيثَاقَ الَّذِيْنَ اَوْتُوا الْكِتٰبَ لَتُبَيِّنُنَّهُ
لِلنَّاسِ وَلَا تَكْتُمُوْنَهُ فَبَدُوْهُ وَاَسْرَءَ طُهُوْرِهِمْ
وَاَشْتَرُوْا بِهٖ ثَمٰنًا قَلِيْلًا فَبُئْسَ مَا يَشْتَرُوْنَ ﴿١٨٨﴾
لَا تَحْسَبَنَّ الَّذِيْنَ يَفْرَحُوْنَ بِمَا اٰتَوْا وَّيَحْسَبُوْنَ اَنْ
يُّحْمَدُوْا بِمَا لَمْ يَفْعَلُوْا فَلَا تَحْسَبْنَهُمْ بِمَعٰزِرَةٍ مِّنْ
الْعَذٰبِ وَاِنَّ لَهُمْ عَذٰبًا اَلِيْمًا ﴿١٨٩﴾

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

اِنَّ فِيْ خَلْقِ السَّمٰوٰتِ وَاَلْاَرْضِ وَاخْتِلَافِ الْاَيِّمِ
وَالنَّهَارِ لَاٰيٰتٍ لِّاُولِي الْاَلْبَابِ ﴿١٩١﴾
الَّذِيْنَ يَدْكُرُوْنَ اللّٰهَ قِيٰمًا وَّقُعُوْدًا وَّعَلٰى جُنُوْبِهِمْ
وَيَتَفَكَّرُوْنَ فِيْ خَلْقِ السَّمٰوٰتِ وَاَلْاَرْضِ رَبَّنَا مَا
خَلَقْتَ هٰذَا بَاطِلًا سُبْحٰنَكَ فَقِنَا عَذَابَ النَّارِ ﴿١٩٢﴾
رَبَّنَا اِنَّكَ مَنْ تَدْخُلِ النَّارَ فَقَدْ اُخْرِيتَهُ وَاَمَّا
لِلظٰلِمِيْنَ مِنْ اَنْصَارٍ ﴿١٩٣﴾

رَبَّنَا اِنَّا سَمِعْنَا مُنَادِيًا يُنَادِيْ لِلْاِيْمٰنِ اَنْ اٰمِنُوْا
بِرَبِّكُمْ فَاٰمَنَّا بِرَبِّنَا مَا غَفِرَ لَنَا ذُنُوْبَنَا وَكَفَّرَ عَنَّا
سَيِّئَاتِنَا وَتَوَقَّفْنَا مَعَ الْاَبْرٰرِ ﴿١٩٤﴾

Lord, grant us that which Thou hast promised us through Thy Messengers and humiliate us not on the Day of Judgment, surely Thou doest not contrary to Thy promise. Their Lord would answer their supplication: I will not suffer the labour of any labourer from among you, male or female, to perish. You are spiritually akin one to another. Those, therefore, who have emigrated and have been driven forth from their homes and have been persecuted in My cause, and have fought and have been slain, from them will I surely remove their ills and I will admit them to Gardens through which rivers flow — a reward from Allah, and with Allah is the best reward. (191—196)

Let not the going about of the disbelievers in the land mislead thee. A brief respite, and then hell shall be their abode. What an evil resting place! (197—198)

But those who make their Lord their shield shall have Gardens through which rivers flow; therein shall they abide — an entertainment from Allah. That which is with Allah is even better for the righteous. (199)

Among the People of the Book there are some who believe in Allah and in that which has been sent down to you and in that which was sent down to them, humbling themselves before Allah. They barter not the Signs of Allah for a paltry price. It is these who shall have their reward with Allah. Surely, Allah is Swift at reckoning. (200)

O ye who believe, be steadfast and strive to excel in steadfastness and be on your guard and be mindful of your duty to Allah that you may prosper. (201)

رَبَّنَا وَإِنَّمَا وَعَدْتَنَا عَلَى رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ
الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ الْوَعْدَ ﴿١٩٦﴾

فَأَسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَامِلٍ
مِّنْكُمْ مِّنْ ذَكَرٍ أَوْ لَمْ يَمْسَسْكُمْ مِّنْ بَعْضِ الَّذِينَ
هَاجَرُوا وَأُخْرِجُوا مِنْ دِيَارِهِمْ وَأُوذُوا فِي سَبِيلِي
وَقُتِلُوا أَوْ قُتِلُوا لَأُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ
وَأُدْخِلَنَّهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
عُتُوبًا مِّنْ عِنْدِ اللَّهِ وَاللَّهُ عِنْدَهُ حَسُنَ الثَّوَابُ ﴿١٩٥﴾

لَا يَغُرُّكَ تَقَلُّبُ الَّذِينَ كَفَرُوا فِي الْبِلَادِ ﴿١٩٧﴾
مَتَاعٌ قَلِيلٌ أَتَى الَّذِينَ لَمْ يَرْكَبُوا جِهَنَّمَ
وَكُنُوا مِنَ الْهَادِينَ ﴿١٩٨﴾

لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ
تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا نُزُلًا مِّنْ عِنْدِ اللَّهِ
وَمَا عِنْدَ اللَّهِ خَيْرٌ لِّلْأَبْرَارِ ﴿١٩٩﴾

وَرَأَى مِنْ أَهْلِ الْكِتَابِ لَمَن يُؤْمِنُ بِاللَّهِ وَمَا أُنزِلَ
إِلَيْكُمْ وَمَا أُنزِلَ إِلَيْهِمْ خَشَعِينَ لِلَّهِ لَا يَشْتَرُونَ
بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا أُولَئِكَ لَهُمْ أَجْرُهُمْ عِنْدَ
رَبِّهِمْ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿٢٠٠﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا
وَاعْلَمُوا أَنَّ اللَّهَ لَمَعَظَّمُ يُفْعِلُ مَا يَشَاءُ
فَعَلًا ﴿٢٠١﴾

سُورَةُ النِّسَاءِ مَكِّيَّةٌ ﴿٤﴾

AL-NISĀ

(Revealed after Hijra)

In the name of Allah, Most Gracious, Ever Merciful. (1)

O mankind, be mindful of your duty to your Lord, Who created you from a single soul and from it created its mate and from the two created and spread many men and women; and be mindful of your duty to Allah in Whose name you appeal to one another, and of your obligations in respect of ties of kinship. Verily, Allah watches over you. (2)

Hand over their property to the orphans and do not exchange the bad for the good, and do not devour their property mixing it with your own. Surely, that is a great sin. (3)

Should you apprehend that you will not be able to deal fairly with orphans, then marry of other women as may be agreeable to you, two or three, or four; but if you feel you will not deal justly between them, then marry only one, or, out of those over whom you have authority. That is the best way for you to obviate injustice. Hand over to the women their dowers freely; but if they, of their own pleasure, should remit to you a part thereof, then enjoy it as a thing agreeable and wholesome. (4—5)

Hand not over to those of immature mind your property which Allah has made a means of support for you; but make provision for them out of it and give them good advice. Check up on the orphans till they attain the age of marriage; then if you find them sensible hand over their property to them, and consume it not in

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ

وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا

وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ

إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴿٢﴾

وَأُولُو الْيَتَامَىٰ أَمْوَالَهُمْ وَلَا تَتَّبِعُوا الْأَمْوَالَ بِالظُّلْمِ

وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَىٰ أَمْوَالِكُمْ إِنَّهُ كَانَ حُوبًا

كَبِيرًا ﴿٣﴾

وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا كَتَبَ

لَكُمْ مِنَ النِّسَاءِ مَتْنًا وَتِلْكَ وَسْمِعٌ فَيَنْ خِفْتُمْ

أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ذَلِكَ

أَدْنَىٰ أَلَّا تَعُولُوا ﴿٤﴾

وَأُولُو النِّسَاءِ صَدُقَاتُهُنَّ رِجْلَةً فَإِنْ طِبْنَ لَكُمْ

عَنْ شَيْءٍ فَمِنْهُنَّ نَفْسًا فَاكُلُوهُ هَنِيئًا مَرِيئًا ﴿٥﴾

وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ

قِيَامًا وَارْزُقُوهُمْ فِيهَا وَاَسْوَهُمْ وَقُولُوا لَهُمْ

قَوْلًا مَعْرُوفًا ﴿٦﴾

وَابْتَلُوا الْيَتَامَىٰ حَتَّىٰ إِذَا بَلَغُوا النِّكَاحَ فَإِنْ آنَسْتُمْ

مِنْهُمْ رُشْدًا فَادْعُوا إِلَيْهِمْ أَمْوَالَهُمْ وَلَا تَأْكُلُوهَا

extravagance and haste against their growing up. Whoso is rich let him abstain altogether; and whoso is poor, let him make use of as much as is fair. When you hand over their property to them, call witnesses in their presence. Allah is Sufficient as a Reckoner. (6—7)

For men, as well as for women, there is a share in that which parents and near relations leave, whether it be little or much, a share which has been determined by Allah. At the time of the division of the inheritance, if there are present other relations and orphans and the needy, give them also something out of it and speak to them graciously. Those who would be anxious if they should leave behind them helpless offspring, should be mindful of their obligation to Allah in respect of orphans and should speak and act in a straightforward manner. Surely, those who eat up the property of orphans unjustly, only swallow fire into their bellies and shall enter a blazing fire. (8—11)

Allah commands you concerning your children as follows: the share of a male is as much as the share of two females: but if there are only females, two or more, they shall have two-thirds of what the deceased should leave and if there is only one she shall have one half. His parents shall have, each of them, a sixth of the inheritance, if he have a child; but if he have no child and his parents be his heirs, then his mother shall have a third; but if he have brothers and sisters then his mother shall have a sixth. All this is subject to the payment of any bequests made by him and his debts. You know not whether your parents or your children are nearer to you in conferring benefits upon you. These shares are fixed by Allah. Surely, Allah is All-Knowing, Wise. You shall have half of that which your wives leave, if they have no child; but if they have a child, then you shall have a fourth of that which they leave, after the payment of any bequests made by them and their debts. They shall have

لِأَسْفَاقًا وَبِدَارًا أَنْ يَكْبُرُوا وَمَنْ كَانَ عَنَيْتًا فَلَيْسَتْ عَلَيْكُمْ
وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ فَإِذَا دَفَعْتُمْ
إِلَيْهِمْ أَمْوَالَهُمْ فَأَسْهَدُوا عَلَيْهِمْ وَكَفَى بِاللَّهِ حَسِيبًا ①

لِلرِّجَالِ نَصِيبٌ مِمَّا تَرَكَ الْوَالِدَانُ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِمَّا
تَرَكَ الْوَالِدَانُ وَالْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ نَصِيبًا مَفْرُوضًا ②
وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينُ
فَارْزُقُوهُمْ مِنْهُ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا ③

وَلْيَخْشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَةً ضَعِيفًا
خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا ④

إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ
فِي بُطُونِهِمْ نَارًا وَسَيَصْلَوْنَ سَعِيرًا ⑤

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلَّذِي الذَّكَرُ مِثْلُ حَظِّ الْأُنثَىٰ
فَإِنْ كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ ⑥

وَإِنْ كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ وَلَا يُوْرِيهِ لِكُلِّ
وَاحِدٍ مِنْهُمَا الشُّدُسُ مِمَّا تَرَكَ إِنْ كَانَ لَهُ وَلَدٌ ⑦

فَإِنْ لَمْ يَكُنْ لَهُ وَلَدٌ وَوَرِثَتْهُ أَبَوَةٌ فَلِأَبِيهِ الثُّلُثُ ⑧
فَإِنْ كَانَ لَهُ إِخْوَةٌ فَلِأُمِّهِ الشُّدُسُ مِنْ بَعْدِ وَصِيَّةٍ

يُوصِي بِهَا أَوْ دَيْنٍ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ لَا تَدْرُونَ
إِنَّهُمْ أَقْرَبُ لَكُمْ نَفَعًا فَرِيضَةٌ مِنَ اللَّهِ إِنْ اللَّهُ كَانَ

عَلِيمًا حَكِيمًا ⑨
وَلكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ إِنْ لَمْ يَكُنْ لَهُنَّ
وَلَدٌ فَإِنْ كَانَ لَهُنَّ وَلَدٌ فَلِكُمُ الرُّبْعُ مِمَّا تَرَكَنَّ

a fourth of that which you leave, if you have no child; but if you have a child, then they shall have an eighth of that which you leave, after the payment of any bequests made by you and your debts. If there be a man or a woman leaving property to be inherited, and there is no parent or child, but there is a uterine brother or uterine sister, then each of them shall have a sixth; but if they be more than that, then they shall be equal sharers in one third, after the payment of bequests and debts, without prejudice. This is an injunction from Allah, and Allah is All-Knowing, Forbearing. (12—13)

These are the limits set by Allah. Those who obey Allah and His Messenger, will He admit to Gardens through which rivers flow; therein shall they abide. That is the great triumph. Those who disobey Allah and His Messenger and transgress the limits set by Him, will He cause to enter a fire wherein they shall abide, and they shall have an humiliating punishment. (14—15)

Confront those of your women who are guilty of unbecoming conduct with four witnesses. If they bear witness, then confine the women to their houses till death overtakes them or Allah opens a way for them. Punish such of your men who are guilty of unbecoming conduct, but if they should repent and amend, then leave them alone. Surely, Allah is Oft-Returning with compassion and is Ever Merciful. Allah would accept the repentance of those who do evil in ignorance and then are quick to repent. These are they to whom Allah turns with mercy. Allah is All-Knowing, Wise.

مِنْ بَعْدِ وَصِيَّةٍ يُوصِيَنَّ بِهَا أَوْ دَيْنٍ وَلَهُنَّ الرُّبْعُ
مِمَّا تَرَكَتُمْ إِنْ لَمْ يَكُنْ لَكُمْ وَلَدٌ فَإِنْ كَانَ لَكُمْ وَلَدٌ
فَلَهُنَّ الشُّهُنُ مِمَّا تَرَكَتُمْ مِنْ بَعْدِ وَصِيَّتِهِ تَوْصُونَ
بِهَا أَوْ دَيْنٍ وَإِنْ كَانَ رَجُلٌ يُورَثُ كَلَّةً أَوْ امْرَأَةً
وَأَخًا أَوْ أُخْتًا فَلِكُلِّ وَاحِدٍ مِمَّنْهُمَا الشُّهُنُ فَإِنْ
كَانُوا أَكْثَرَ مِنْ ذَلِكَ فَهُمْ شُرَكَاءُ فِي الثُّلُثِ مِنْ
بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ غَيْرَ مُضَارٍّ وَصِيَّةُ
مَنْ اللَّهُ وَاللَّهُ عَلِيمٌ حَلِيمٌ ﴿١٣﴾

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

وَمَنْ بَغَضَ اللَّهَ وَرَسُولَهُ وَتَعَدَّى حُدُودَهُ يُدْخِلْهُ
فِي النَّارِ خَالِدًا فِيهَا هُوَ وَكَرَاهِيَةُ اللَّهِ لِمُؤْمِنٍ ﴿١٥﴾

وَالَّتِي يَأْتِيَنَّ الْفَاحِشَةَ مِنْ نِسَائِكُمْ فَاسْتَشْهِدُوا
عَلَيْهِنَّ أَرْبَعَةً قَائِمَاتٍ فَإِنْ شَهِدُوا فَامْسِكُوهُنَّ
فِي الْبُيُوتِ حَتَّى يَتَوَقَّعَنَّ الْمَوْتَ أَوْ يُجْعَلَ اللَّهُ
لَهُنَّ سَبِيلًا ﴿١٦﴾

وَالَّذِينَ يَأْتِيَنَّهَا مِنْكُمْ فَادْرُسُوهَا إِنْ تَابَا وَأَصْلَحَا
فَاعْرِضْ عَنْهُمَا إِنَّ اللَّهَ كَانَ تَوَّابًا رَحِيمًا ﴿١٧﴾
إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهَالَةٍ
ثُمَّ يَتَوَقَّعُونَ مِنَ قَوْلِي فَأُولَئِكَ يُتَوَبُّ اللَّهُ عَلَيْهِمْ
وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١٨﴾

Repentance is not for those who continue in their evil courses until, when death faces one of them, he exclaims: I do now repent; nor for those who die disbelieving. It is these for whom We have prepared a painful chastisement. (16—19)

O ye who believe, it is not lawful for you to inherit from women against their will, nor should you hold them back wrongfully that you may take away from them part of that which you may have given them; their being confined to their houses for unbecoming conduct is a matter apart. Consort with them in kindness. If you dislike them, it may be that you dislike something in which Allah has placed much good. (20)

If you desire to take a wife in place of another and you have given one of them a treasure, take not back aught therefrom. Will you take it by calumny and manifest sin? How can you take it when you have consorted together and they have taken from you a strong covenant? (21—22)

Marry not women whom your fathers had married. What has passed has passed. It was a foul and hateful practice and an evil way. (23)

Forbidden to you are your mothers, and your daughters and your sisters, and your fathers' sisters and your mothers' sisters, and the daughters of your brothers and the daughters of your sisters, and your foster-mothers and your foster-sisters, and the mothers of your wives, and your step-daughters who are your wards by your wives with whom you have consorted, but if you have consorted not with them, it will be no sin upon you, and the wives of your sons from your loins. It is also forbidden to you to have two sisters together in marriage, but what has passed has passed. Surely Allah is Most Forgiving, Ever Merciful. (24)

وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّىٰ إِذَا
حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي بُدْتُ أَنَّىٰ وَلَا
الَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارًا أُولَٰئِكَ أَعْتَدْنَا
لَهُمْ عَذَابًا أَلِيمًا ﴿١٥﴾

يَأْتِيهَا الَّذِينَ آمَنُوا لَا يَحِلُّ لَكُمْ أَنْ تَرْتُوا النِّسَاءَ كُرْهًا
وَلَا تَعْضَلُوهُنَّ لِتَذْهَبُوا بِبَعْضِ مَا آتَيْتُمُوهُنَّ
إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُّبِينَةٍ وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ
فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ
فِيهِ خَيْرًا كَثِيرًا ﴿٢٠﴾

وَأَنْ أَرْتُمْ أَسْبَدَّالَ زَوْجِ مَخَانٍ سَرَوْحٍ لَا وَ
أَنْتُمْ أَحَدُ بَهَنٍ فَنظَارًا فَلَا تَأْخُذُوا مِنْهُ شَيْئًا
أَتَأْخُذُونَكَ بِهَيْئَانًا وَإِنْسَاءٍ مُّبِينًا ﴿٢١﴾

وَكَيفَ تَأْخُذُونَكَ وَقَدْ أَفْضَىٰ بَعْضُكُمْ إِلَىٰ بَعْضٍ
وَآخُذْنَ مِنْكُمْ مَيْثَاقًا عَلَيْكُمْ ﴿٢٢﴾

وَلَا تَنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ مِنَ النِّسَاءِ إِلَّا مَا قَدْ

سَلَفَ إِنَّهُ كَانَ فَاحِشَةً وَمَقْتًا وَسَاءَ سَبِيلًا ﴿٢٣﴾
حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبنَاتُكُمْ وَأَخُوتُكُمْ وَعَمَّاتُكُمْ
وَخَالَاتُكُمْ وَبنَاتُ الْأَخِ وَبنَاتُ الْأُخْتِ وَأُمَّهَاتُكُمْ
الَّتِي أَرْضَعْنَكُمْ وَأَخُوتُكُمْ مِنَ الرَّضَاعَةِ وَأُمَّهَاتُكُمْ
نِسَائِكُمْ وَرَبَائِبُكُمْ الَّتِي فِي حُجُورِكُمْ مِنْ نِسَائِكُمْ
الَّتِي دَخَلْتُمْ بِهِنَّ فَإِنْ لَمْ تَكُونُوا دَخَلْتُمْ بِهِنَّ فَلَا
جُنَاحَ عَلَيْكُمْ وَحَلَائِلُ أَبْنَائِكُمُ الَّذِينَ مِنْ

Forbidden to you also are married women, except those who have passed into your hands as prisoners. This is the commandment of Allah for you. Lawful for you are those outside these categories, that you seek them in marriage, by means of your properties, not committing fornication. For the benefit that you receive from them pay them their dowers as fixed, and there will be no sin upon you in respect of anything that you mutually agree upon after the fixing of the dower. Surely, Allah is All-Knowing, Wise. (25)

Whoso of you cannot afford to marry from among free, believing women, let him marry out of those believing women who have passed into your hands as prisoners. Allah knows your faith best; you are spiritually akin one to another. You may marry them with the leave of their masters and pay them their dowers according to what is fair, they being chaste, not committing fornication, nor taking secret paramours. If they are guilty of unbecoming conduct after marriage, their punishment will be half of that prescribed for free women. This facility is for him among you who fears lest he should fall into sin, but that you should restrain yourselves is better for you. Allah is Most Forgiving, Ever Merciful. (26)

Allah desires to make clear to you, and guide you to, the ways of those before you, and to turn to you in mercy. Allah is All-Knowing, Wise. Allah desires to turn to you in mercy, but those who pursue evil courses, desire that you should incline wholly towards evil. Allah desires to lighten your burden, for man has been created weak (27—29)

أَصْلَابِكُمْ وَأَنْ تَجْمَعُوا بَيْنَ الْأُخْتَيْنِ إِلَّا مَا قَدْ
سَلَفَ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا ﴿٢٥﴾

وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ
كَتَبَ اللَّهُ عَلَيْكُمْ وَأُجَلَ لَكُمْ مِمَّا وَّرَاءَ ذَلِكَ أَنْ
تَبْتَغُوا بِأَمْوَالِكُمْ مُحْصِنِينَ غَيْرَ مُسْفِحِينَ فَمَا
اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً
وَلَا جُنَاحَ عَلَيْكُمْ فِيهَا تَرَضَيْتُمْ بِهِ مِنْ بَعْدِ الْفَرِيضَةِ
إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿٢٦﴾

وَمَنْ لَمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا أَنْ يَنْكِحَ الْمُحْصَنَاتِ
الْمُؤْمِنَاتِ فَمِنْ مِمَّا مَلَكَتْ أَيْمَانُكُمْ مِنْ فَتَيَاتِكُمْ
الْمُؤْمِنَاتِ وَاللَّهُ أَعْلَمُ بِأَيْمَانِكُمْ بَعْضُكُمْ مِنْ
بَعْضٍ فَانكِحُوهُنَّ بِإِذْنِ أَهْلِهِنَّ وَآتُوهُنَّ
أُجُورَهُنَّ بِالْمَعْرُوفِ مُحْصَنَاتٍ غَيْرَ مُسْفِحَاتٍ
وَلَا مُتَّخِذَاتِ أَخْدَانٍ فَإِذَا أَحْصَيْتُمْ قَانَ آتَيْنِ
بِفَاحِشَةٍ فَعَلَيْهِنَّ نِصْفُ مَا عَلَى الْمُحْصَنَاتِ مِنَ
الْعَدَابِ ذَلِكَ لِمَنْ خَشِيَ الْعَنَتَ مِنْكُمْ وَأَنْ

تَصْدُرُوا خَيْرٌ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٢٧﴾

يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ الَّذِي
رَبِّتُمْ وَيَتُوبَ عَلَيْكُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٢٨﴾

وَاللَّهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ وَيُرِيدُ الَّذِينَ يَتَّبِعُونَ
الشَّهْوَةَ أَنْ يَتَّبِعُوا مِيلًا عَظِيمًا ﴿٢٩﴾

يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ وَخُلِقَ الْإِنْسَانُ ضَعِيفًا ﴿٣٠﴾

O ye who believe, consume not your property between yourselves unlawfully; it being lawful to acquire property through trade with mutual consent; and destroy not yourselves. Surely, Allah is Ever Merciful to you. Whoever seeks to acquire property by way of transgression and injustice, We shall cast him into the Fire; and that is easy for Allah. If you keep away from the more grievous of the things that are forbidden you, We will remove from you your faults and will admit you to a place of honour. (30—32)

Covet not that whereby Allah has made some of you excel others. Men shall have a share of that which they earn, and women shall have a share of that which they earn. Ask Allah alone of His bounty. Surely, Allah has perfect knowledge of all things. For everyone leaving an inheritance we have appointed heirs, parents and near relations, and also husbands and wives with whom you have made firm covenants. So give all of them their appointed shares. Surely, Allah watches over all things. (33—34)

Men are appointed guardians over women, because of that in respect of which Allah has made some of them excel others, and because the men spend of their wealth. So virtuous women are obedient and safeguard, with Allah's help, matters the knowledge of which is shared by them with their husbands. Admonish those of them on whose part you apprehend disobedience, and leave them alone in their beds and chastise them. Then if they obey you, seek no pretext against them. Surely, Allah is High, Great. (35)

If you apprehend a breach between husband and wife, then appoint an arbiter from among his people and an arbiter from among her people. If they desire reconciliation, Allah will bring about accord between husband and wife. Surely, Allah is All-Knowing, All-Aware. (36)

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ
بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ رَاضٍ مِنْكُمْ
وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ
بِكُمْ رَحِيمًا ۝

وَمَنْ يَفْعَلْ ذَلِكَ عُدْوَانًا وَظُلْمًا فَسَوْفَ نُصَلِّيهِ
كَارًا وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ۝

إِنْ تَجِدْتُمْ أَوْلِيَاءَ لِمَا تُهَوَّنُ عَنْهُ نَكْفُرْ عَنْكُمْ سِيْرَانِكُمْ
وَنُدْخِلْكُمْ مَدْخَلًا كَرِيمًا ۝

وَلَا تَسْتَوُوا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ
لِلرِّجَالِ نَصِيبٌ مِمَّا اكْتَسَبُوا وَلِلنِّسَاءِ نَصِيبٌ مِمَّا
اكْتَسَبْنَ وَأَسْأَلُوا اللَّهَ مِنْ فَضْلِهِ إِنَّ اللَّهَ كَانَ
بِكُلِّ شَيْءٍ عَلِيمًا ۝

وَلِكُلِّ جَلْنَا مَوَالِي مِمَّا تَرَكَ الْوَالِدِينَ وَالْأَقْرَبُونَ
وَالَّذِينَ عَقَدْتَ أَيْمَانُكُمْ فَأَوْهَهُمْ نَصِيبَهُمْ إِنْ

اللَّهُ كَانَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدًا ۝

الرِّجَالُ قَوْمُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضُهُمْ
عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ فَأَلْصِقُوا
فِيئَتِكُمْ حِفْظًا لِلْغَيْبِ بِمَا حَفِظَ اللَّهُ وَالَّذِي نَنْهَى
نُشُوزَهُنَّ فِعْظُهُنَّ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ
وَاصْرِبُوهُنَّ فَإِنْ أَصَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ

سَبِيلًا إِنَّ اللَّهَ كَانَ عَلِيمًا كَرِيمًا ۝

وَلِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا حَكَمًا مِنْ
أَهْلِهِ وَحَكَمًا مِنْ أَهْلِهَا إِنْ يُرِيدَا إِصْلَاحًا يُوَفِّقِ

Worship Allah and associate naught with Him, and be benevolent towards parents, and kindred, and orphans, and the needy, and the neighbour who is a kinsman, and the neighbour who is not related to you, and your associates and the wayfarer, and those who are under your control. Surely, Allah loves not the proud and boastful, who are niggardly and enjoin people to be niggardly, and conceal that which Allah has given them of His bounty. We have prepared for the disbelievers an humiliating chastisement, and for those who spend their wealth to be seen of people and believe not in Allah nor in the Last Day. Whoso has Satan for his companion should remember that he is an evil companion. (37—39)

What harm would befall them, if they were to believe in Allah and the Last Day and to spend out of that which Allah has given them? Allah knows them well. Allah wrongs not any one even by the weight of the smallest particle; and if there be a good deed, He multiplies it and bestows from Himself a great reward, (40—41)

How will it be when We shall bring a witness from every people, and shall bring thee as a witness against these? On that day those who have disbelieved and disobeyed the Messenger will wish they were buried in the ground and the earth were made level above them, and they shall not be able to conceal anything from Allah. (42—43)

O ye who believe, approach not Prayer when you are not in full possession of your faculties, until you realise the true import of your supplications, nor when you have consorted with your wives, except during the course of a journey, until you have washed. Should you be ill or on a journey,

اللَّهُ بَيْنَهُمَا طَرِيقٌ ۗ اللَّهُ كَانَ عَلِيمًا حَكِيمًا ﴿٣٧﴾
وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا ۚ وَبِأَوْلِي الدِّينِ
إِحْسَانًا ۚ وَيَذَى النَّفَرِيِّ وَالْيَتَامَىٰ وَالسَّكِينِ وَالْجَارِ
ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ
وَابْنِ السَّبِيلِ ۚ وَمَا مَلَكَتْ أَيْمَانُكُمْ ۚ إِنَّ اللَّهَ لَإَبْصُورٌ
مِّنْ كَانَ مَخْتَلًا فَخُورًا ﴿٣٨﴾

الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ وَيَكْتُمُونَ
مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ ۚ وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا
مُّهِينًا ﴿٣٩﴾

وَالَّذِينَ يَنْفِقُونَ أَمْوَالَهُمْ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُونَ
بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ ۚ وَمَنْ يَكُنِ الشَّيْطَانُ لَهُ قَرِينًا
فَسَاءَ قَرِينًا ﴿٤٠﴾

وَمَا دَا عَلَيْهِمْ لَوْ آمَنُوا بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ وَأَنْفَقُوا
مِمَّا رَزَقَهُمُ اللَّهُ ۚ وَكَانَ اللَّهُ بِهِمْ عَلِيمًا ﴿٤١﴾

إِنَّ اللَّهَ لَا يَظْلِمُ شَيْئًا ۚ إِنَّكَ تَكُ حَسَنَةً
يُضَعِفُهَا وَيُؤْتِ مِنْ لَدُنْهُ أَجْرًا عَظِيمًا ﴿٤٢﴾

فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ
عَلَىٰ هَؤُلَاءِ شَهِيدًا ﴿٤٣﴾

يَوْمَئِذٍ يُوَدِّدُ الَّذِينَ كَفَرُوا وَعَصُوا الرَّسُولَ لَوْ تُسَوَّىٰ
بِهِمُ الْأَرْضُ ۚ وَلَا يَكْتُمُونَ اللَّهَ حَدِيثًا ﴿٤٤﴾

يَأْتِيهَا الَّذِينَ آمَنُوا لَاتَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَىٰ
حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ

or if one of you comes from the privy, or you have consorted with your wives and you find no water, then betake yourselves to clean dust and wipe therewith your faces and your hands. Surely, Allah is Most Indulgent, Most Forgiving. (44)

حَتَّى تَغْتَسِلُوا وَإِنْ كُنْتُمْ مَرْضَى أَوْ عَلَى سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ إِنَّ اللَّهَ كَانَ عَفُورًا ۝٤٤

Knowest thou not of those who were given a portion of the Book, who deliberately choose error and desire that you too may lose the way? Allah knows your enemies better than you do; and sufficient is Allah as a Friend, and sufficient is Allah as a Helper. (45—46)

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِنَ الْكِتَابِ يُشْتَرُونَ الضَّلَالَةَ وَيُرِيدُونَ أَنْ تَضِلُّوا السَّبِيلَ ۝٤٥
وَاللَّهُ أَعْلَمُ بِأَعْدَائِكُمْ وَكَفَى بِاللَّهِ وَلِيًّا ۝٤٦
وَاللَّهُ نَصِيرًا ۝٤٦

Of the Jews there are some who pervert Allah's words from their places. They say: We have heard, yet we disobey; or, Hear thou, may thou never hear Allah's word; or, Show favour to us; lying with their tongues and seeking to ridicule the faith. Had they said: We hear and we obey; and: Listen to us and look at us with kindness; it would have been the better for them and more upright. But Allah has cast them aside for their disbelief; so little it is that they believe. O ye who have been given the Book, believe in that which We have now sent down, fulfilling that which is with you, before We destroy your leaders and turn them on their backs or cast them aside as We cast aside the people of the Sabbath. The decree of Allah is bound to be carried out. (47—48)

مِنَ الَّذِينَ هَادُوا يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا وَاسْمِعْ غَيْرَ مَسْمُوعٍ ۝٤٧
وَأَعِنَّا لِنَأْتِيَ بِاللَّسِيئَةِهُمْ وَطَعْنًا فِي الدِّينِ وَلَوْ أَنَّهُمْ قَالُوا سَمِعْنَا وَأَطَعْنَا وَاسْمِعْ وَانظُرْنَا لَكَانَ خَيْرًا لَّهُمْ وَأَقْوَمًا وَلَا لَكِن لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا ۝٤٨
يَا أَيُّهَا الَّذِينَ أُوتُوا الْكِتَابَ إِنَّمَا نُرَلِّقْهُمَا مَوْجِدًا بِمَا كَانُوا يَكْفُرُونَ ۝٤٩
إِنَّمَا نَحْنُ بَرَاءٌ لِمَنِ كَانَتِ الصَّلَاتُ وَكَانَ

Surely, Allah will not forgive that any partner be associated with Him, but will forgive anything short of that to whomsoever He pleases. Whoso associates partners with Allah has indeed devised enormous evil. (49)

أَمْرُ اللَّهِ مَفْعُولًا ۝٤٩
إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ۝٥٠ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَى إِثْمًا عَظِيمًا ۝٥٠
أَلَمْ تَرَ إِلَى الَّذِينَ يَزْكُونَ أَنْفُسَهُمْ بِاللَّهِ يَزْعُمُونَ

Knowest thou not of those who account themselves pure? Surely, it is Allah Who purifies whomsoever He pleases, and they will not be wronged a whit. Behold, how they fabricate a lie against Allah and sufficient is that as a manifest sin. (50—51)

Knowest thou not of those who were given a portion of the Book, who put their faith in vain things and in those who transgress, and they say of the disbelievers: These are better guided in religion than those who believe. These it is whom Allah has cast aside; and thou shalt not find anyone helping him whom Allah has cast aside. Have they a share in the kingdom? In that case they would not give the people even as little as the hollow in a date stone. Or, do they envy people that which Allah has given them out of His bounty? Surely, We gave the children of Abraham the Book and Wisdom, and We also gave them a great kingdom. Of them were some who believed in it, and of them were some who held back from it; their portion is hell and it is exceedingly hot. (52—56)

We shall soon cause those who disbelieve in Our Signs to enter the Fire. As often as their hides are burnt up, We shall give them in exchange other hides that they may feel the torment keenly. Surely, Allah is Mighty, Wise. (57)

We shall admit those who have believed and have worked righteousness into Gardens through which rivers flow, abiding therein for ever. Therein shall they have pure spouses, and We shall admit them into pleasant and plenteous shade. (58)

مَنْ يَشَاءُ وَلَا يَظْلُمُونَ قَوْلًا ۝
اَنْظُرْ كَيْفَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ وَكَفَىٰ بِهِ

اِشْمًا مُّبِينًا ۝

اَلَمْ تَرَ اِلَى الَّذِيْنَ اُوْتُوا نَصِيْبًا مِّنَ الْكِتٰبِ يُؤْمِنُوْنَ

بِالْحَبِيْبِ وَالطَّاعُوْتِ وَيَقُوْلُوْنَ لِلَّذِيْنَ كَفَرُوْا هٰؤُلَاءِ

اَهْدٰى مِنَ الَّذِيْنَ اٰمَنُوْا سَبِيْلًا ۝

اُولٰٓئِكَ الَّذِيْنَ لَعَنَهُمُ اللّٰهُ وَمَنْ يَلْعَنِ اللّٰهُ فَلَنْ

تَجِدَ لَهُ نَصِيْرًا ۝

اَمْ لَهُمْ نَصِيْبٌ مِّنَ الْمَلٰٓئِكِ قٰٓئِمًا اَلَا يُؤْتُوْنَ النَّاسَ

نَصِيْرًا ۝

اَمْ يَحْسُدُوْنَ النَّاسَ عَلٰى مَا اٰتٰهُمْ اللّٰهُ مِنْ فَضْلِهٖ

فَقَدْ اٰتَيْنَا آلَ اِبْرٰهِيْمَ الْكِتٰبَ وَالْحِكْمَةَ وَاتَيْنٰهُمْ

مُلْكًا عَظِيْمًا ۝

فَمِنْهُمْ مَّنْ اٰمَنَ بِهٖ وَمِنْهُمْ مَّنْ صَدَّ عَنْهُ ۚ وَ

كَفٰى بِجَهَنَّمَ سَعِيْرًا ۝

اِنَّ الَّذِيْنَ كَفَرُوْا يٰٓاٰتِنَا سَوْفَ نُصَلِّيْهِمْ نَارًا مَّا كُنَّا

نُضِجَتْ جُلُوْدُهُمْ بِدَلْنِهِمْ جُلُوْدًا غَيْرَهَا لِيَذُوْقُوْا

عَذَابَ الْعَذَابِ اِنَّ اللّٰهَ كَانَ عَزِيْزًا حَكِيْمًا ۝

وَالَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ سَنُدْخِلُهُمْ جَنَّٰتٍ

تَجْرٰى مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا اَبَدًا لَّهُمْ

فِيْهَا اَزْوَاجٌ مُّطَهَّرَةٌ وَدُخٰنُهُمْ ظِلٰلٌ مُّطَيَّرَةٌ ۝

اِنَّ اللّٰهَ يٰٓاْمُرُكُمْ اَنْ تُوَدُّوْا الْاٰمَنِيْنَ اِلٰى اٰهْلِهَا لَوْ

Allah commands you to make over the trusts to those best fitted to discharge them and that when you judge between the people, you do it with justice. Excellent indeed is that with which Allah admonishes you. Allah is All-Hearing, All-Seeing. O ye who believe, obey Allah and obey His Messenger and those who are in authority among you. Then if you differ in anything refer it to Allah and His Messenger if you are believers in Allah and the Last Day. That is the best and most commendable in the end. (59—60)

Knowest thou not of those who pretend that they believe in that which has been sent down to thee and that which has been sent down before thee, and yet they desire to seek judgment from the rebellious ones though they had been commanded not to obey them? Satan desires to lead them astray grievously. When it is said to them: Come ye to that which Allah has sent down to the Messenger; thou seest the hypocrites turn completely away from thee. Then how is it that when an affliction befalls them because of their conduct, they come to thee swearing by Allah: We meant nothing but benevolence and conciliation? These are people whose designs Allah knows well. So forbear and admonish them and talk to them effectively concerning their own selves. (61—64)

We have sent no Messenger but that he should be obeyed by the command of Allah. If, when they had wronged their souls, they had come to thee and asked forgiveness of Allah and the Messenger also had asked forgiveness for them, they would have surely found Allah Oft-Returning with compassion, Ever Merciful. (65)

By thy Lord, they will not truly believe until they make thee judge in all that is in dispute between them and then find not in their hearts any demur concerning that which thou decidest and submit with full submission. (66)

إِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ
نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَبِغًا بَصِيرًا ﴿٥٩﴾
يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَ
أُولِي الْأَمْرِ مِنْكُمْ فَإِن تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ
إِلَى اللَّهِ وَالرَّسُولِ إِن كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٦٠﴾

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا أُنزِلَ
إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَّكُمُوا
إِلَى الظَّالِمِينَ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ
الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا ﴿٦١﴾
وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَى مَا أَنزَلَ اللَّهُ وَإِلَى الرَّسُولِ
رَأَيْتَ الْمُنَافِقِينَ يَصُدُّونَ عَنْكَ صُدُودًا ﴿٦٢﴾
فَكَيْفَ إِذَا أَصَابَهُمْ مُصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ
ثُمَّ جَاءُوكَ يَحْلِفُونَ ۖ يَا اللَّهُ إِنَّ أَوْلَنَا بِالْإِحْسَانِ
وَتَوْفِيقًا ﴿٦٣﴾

أُولَئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ فَأَعْرِضْ
عَنْهُمْ وَعِظْهُمْ وَقُلْ لَهُمْ فِي أَنْفُسِهِمْ قَوْلًا لَدِيعًا ﴿٦٤﴾
وَمَا أَرْسَلْنَا مِنْ رُسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ وَلَوْ
أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ
وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ وَابًّا رَحِيمًا ﴿٦٥﴾
فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِي شَيْءٍ شَجَرَ
بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ

If We had commanded them: Kill yourselves in striving for the cause of Allah or go forth from your homes for the same purpose: they would not have done it except a few of them; yet if they had done what they are exhorted to do, it would surely have been the better for them and conducive to greater firmness and strength. We would then bestow upon them a great reward from Ourselves, and We would surely guide them along the straight path. Who-so obeys Allah and the Messenger shall be among those upon whom Allah has bestowed His favours — the Prophets, the Faithful ones, the Martyrs and the Righteous; and excellent companions these are. This is Allah's grace and Allah is All-Comprehending. (67—71)

وَيَسْلُبُوا تَسْلِيْبًا ۝٦٧
 وَلَوْ اَنَّا كَتَبْنَا عَلَيْهِمْ اَنْ اُقْتُلُوْا اَنْفُسَكُمْ اَوْ اُخْرَجُوْا
 مِنْ دِيَارِكُمْ مَا فَعَلُوْهُ اِلَّا قَلِيْلًا مِنْهُمْ وَلَوْ اَنَّهُمْ
 فَعَلُوْا مَا يُوعَظُوْنَ بِهٖ لَكَانَ خَيْرًا لَّهُمْ وَاَشَدَّ
 تَشْيِيْمًا ۝٦٨

وَإِذَا لَا تَنبَهُهُمْ مِّنْ لَّدُنَّا أَجْرًا عَظِيْمًا ۝٦٨
 وَ لَهْدِيْنَهُمْ صِرَاطًا مُّسْتَقِيْمًا ۝٦٩
 وَمَنْ يُطِيعِ اللّٰهَ وَ الرَّسُوْلَ فَأُوْلٰٓئِكَ مَعَ الَّذِيْنَ اَنْعَمَ
 اللّٰهُ عَلَيْهِمْ مِّنَ النَّبِيِّْنَ وَ الصّٰدِقِيْنَ وَ الشّٰهِدَةِ
 وَ الصّٰلِحِيْنَ وَ حَسَنًا اُوْلٰٓئِكَ رَفِيقًا ۝٧٠
 ذٰلِكَ الْفَضْلُ مِنَ اللّٰهِ وَ كَفٰى بِاللّٰهِ عَلِيْمًا ۝٧١
 يَاۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا حٰذِرُوْا اَحَدَكُمْ فَاِنْ فَرَّوْا شَبَّهَتْ
 اَوْ اَنفَرُوْا جَمِيْعًا ۝٧٢

O ye who believe, take due precautions for your security and then go forth in separate parties or go forth all together. Of a surty there are those among you who will tarry behind. If a misfortune befalls you such a one says: Allah has surely been gracious to me, since I was not present with them. But if some good fortune should come to you from Allah, he says, as if there were no amity between him and you: Would that I had been with them, then should I have achieved a great success. Let those then fight in the cause of Allah who would exchange the present life with the Hereafter. Whoso fights in the cause of Allah, be he slain or be he victorious, We shall soon give him a great reward. (72—75)

وَإِنَّ مِنْكُمْ لَمَنْ لَّيَبْطُلَنَّ ۖ فَإِنْ اصَابَكُمْ مُّصِيبَةٌ
 قَالَتْ قَدْ اَنْعَمَ اللّٰهُ عَلٰى اِذْ لَمْ اَكُنْ مَعَهُمْ شٰهِدًا ۝٧٢
 وَ لٰكِنْ اصَابَكُمْ فَضْلٌ مِّنَ اللّٰهِ لَيَقُوْلُنَّ كَانَ لَمْ
 تَكُنْ بَيْنَكُمْ وَ بَيْنَهُ مَوَدَّةٌ يَّلْبِنٰنِيْ كُنْتُ مَعَهُمْ
 فَاَفُوْرٌ فَوَزَّرَ اللّٰهُ عَلٰى ۝٧٣
 فَلَيَقَاتِلَ فِيْ سَبِيْلِ اللّٰهِ الَّذِيْنَ يَشْرُوْنَ الْحَيٰوةَ الدُّنْيَا
 بِالْآخِرَةِ ۚ وَمَنْ يَفْعَلْ فِيْ سَبِيْلِ اللّٰهِ فَيُقْتَلْ اَوْ
 يَغْلِبْ فَسَوْفَ نُؤْتِيْهِ اَجْرًا عَظِيْمًا ۝٧٤
 وَمَا لَكُمْ لَا تُقَاتِلُوْنَ فِيْ سَبِيْلِ اللّٰهِ وَ اَلَسْتَضٰعِيْنَ

What keeps you from fighting in the cause of Allah and of the weak from among men, women and children who supplicate: Lord, deliver us from this town whose people are oppressors, and appoint for us from Thyself some friend and appoint for us from Thyself some helper? Those who believe fight in the cause of Allah, and those who disbelieve fight in the cause of the Evil One. Fight ye then against the friends of Satan; surely Satan's strategy is weak. (76—77)

Knowest thou not of those who were told: Restrain your hands, observe Prayer and pay the Zakat; but they were eager to fight? Yet, now that fighting has been prescribed for them, suddenly a section of them have begun to fear people as they should fear Allah or even more, and they say: Lord, why hast Thou prescribed fighting for us? Wouldst Thou not grant us respite yet awhile? Tell them: The enjoyment of this life is a trifle and the Hereafter is better for those who are mindful of their duty to Allah; and you shall not be wronged a whit. Wheresoever you may be, death will overtake you, even if you be in strongly built towers. If some good befalls them, they say: This is from Allah; and if ill befalls them, they say: This is from thee. Tell them: All is from Allah. What ails these people that they do not even approach the grasping of a reality? Whatever of good comes to thee is from Allah: and whatever of ill befalls thee is from thyself. We have sent thee as a Messenger to mankind. Sufficient is Allah as a Witness. (78—80)

مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ
رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا
وَاجْعَلْ لَنَا مِنْ لَدُنْكَ وَلِيًّا ۗ وَاجْعَلْ لَنَا مِنْ
لَدُنْكَ نَصِيرًا ﴿٧٦﴾

الَّذِينَ آمَنُوا يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالَّذِينَ كَفَرُوا
يُقَاتِلُونَ فِي سَبِيلِ الظَّالِمِينَ الَّذِينَ كَفَرُوا
يُقَاتِلُونَ فِي سَبِيلِ الشَّيْطَانِ

﴿٧٧﴾ إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا ﴿٧٨﴾

أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ وَأَقِيمُوا
الصَّلَاةَ وَآتُوا الزَّكَاةَ فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ
إِذَا قَرِينٌ مِنْهُمْ يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللَّهِ

أَوْ أَشَدَّ خَشْيَةً ۗ وَقَالُوا رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا
الْقِتَالَ ۗ لَوْلَا أَخَّرْتَنَا إِلَىٰ أَجَلٍ قَرِيبٍ لَقُلْنَا مَتَاعُ
الدُّنْيَا قَلِيلٌ ۗ وَالْآخِرَةُ خَيْرٌ لِمَنِ اتَّقَىٰ وَكَأ

تُظَلِّمُونَ تَتَابَعًا ﴿٧٩﴾

إِنْ مَا تَكُونُوا يَدْرِكِكُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ
مُشِيدَةٍ ۗ وَإِنْ تُصِبْهُمْ سَخَسَةٌ يَاقُولُوا هَذِهِ مِنْ
عِنْدِ اللَّهِ وَإِنْ تُصِبْهُمْ سَخَسَةٌ يَاقُولُوا هَذِهِ مِنْ
عِنْدِكَ قُلْ كُلٌّ مِنْ عِنْدِ اللَّهِ ۗ فَمَالِ هَؤُلَاءِ الْقَوْمِ
لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا ﴿٨٠﴾

مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ وَمَا أَصَابَكَ مِنْ
سَخَسَةٍ فَمِنَ نَفْسِكَ ۗ وَأَرْسَلْنَاكَ لِبَنَائِهِمْ رَسُولًا
وَكَفَىٰ بِاللَّهِ شَهِيدًا ﴿٨١﴾

Whoso obeys the Messenger has indeed obeyed Allah; and whoso turns away, then We have not sent thee as a keeper over them. They assert: Ours is but to obey; but when they depart from thee, a section of them spends the night scheming against that which thou sayest. Allah records their schemes. So turn away from them and put thy trust in Allah. Sufficient is Allah as a Guardian. (81—82)

Will they not, then, meditate upon the Quran? Had it been from any one other than Allah they would surely have found therein much contradiction. (83)

When there comes to them any tidings bearing upon security or causing fear they bruit it about; whereas if they were to refer it to the Messenger and to those in authority among them, surely those of them who are adept at discovering the truth, would assess it at its true value. Had it not been for the grace of Allah upon you and His mercy, you would have followed Satan, save a few. (84)

Fight, therefore, in the cause of Allah; thou art not responsible for any except thy own self, and urge on the believers. It may be that Allah will restrain the might of the disbelievers. Allah is Strong in might and is Strong in chastisement. (85)

Whoso makes a righteous intercession shall share in the good that ensues therefrom, and whoso makes an evil intercession shall share in the evil that ensues in consequence thereof. Allah has full power over all things. (86)

When you are greeted with a salutation greet with a better salutation, or return the same. Surely, Allah takes account of all things. (87)

Allah is He beside Whom there is none worthy of worship. He will certainly continue to gather you together till the Day of Judgment, about which there is no doubt. Who can be more truthful in his word than Allah? (88)

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ اطَّاعَ اللَّهَ وَمَنْ تَوَلَّى فَاآ
ارسلناك عليهم حفيظا ﴿٨١﴾

وَيَقُولُونَ طَاعَةٌ فَإِذَا بَرَزُوا مِنْ عِنْدِكَ بَيَّتَ طَآئِفَةٌ
مِنْهُمْ غَيْرَ الَّذِي تَقُولُ وَاللَّهُ يَكْتُبُ مَا يُبَيِّنُونَ
فَاعْرِضْ عَنْهُمْ وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَى بِاللَّهِ
وَكِيلًا ﴿٨٣﴾

أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ
لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا ﴿٨٤﴾

وَإِذَا جَاءَهُمْ أَمْرٌ مِنَ الْأَمْنِ أَوِ الْخَوْفِ أَذَاعُوا
بِهِ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولِي الْأَمْرِ مِنْهُمْ
لَعَلِمَهُ الَّذِينَ يَسْتَنبِطُونَهُ مِنْهُمْ وَلَوْلَا فَضْلُ اللَّهِ
عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا ﴿٨٥﴾

فَقَاتِلْ فِي سَبِيلِ اللَّهِ لَا تُكَلَّفُ إِلَّا نَفْسَكَ وَ
حَرِّضِ الْمُؤْمِنِينَ عَسَى اللَّهُ أَنْ يَكْفِ بِأَسِ الَّذِينَ
كَفَرُوا وَاللَّهُ أَشَدُّ بَأْسًا وَأَشَدُّ تَنكِيلًا ﴿٨٦﴾

مَنْ يَشْفَعْ شَفَاعَةً حَسَنَةً يَكُنْ لَهُ نَصِيبٌ مِنْهَا
وَمَنْ يَشْفَعْ شَفَاعَةً سَيِّئَةً يَكُنْ لَهُ كِفْلٌ مِنْهَا
وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُقْتَدِرًا ﴿٨٧﴾

وَإِذَا حُيِّبْتُمْ إِلَى الْقِيَامَةِ فَاصْبِرُوا بِحَسَنِ مَا آوَدُّوهَا
إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ حَسِيبًا ﴿٨٨﴾

اللَّهُ لَا إِلَهَ إِلَّا هُوَ يُجَمِّعُكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا
رَيْبَ فِيهِ وَمَنْ أَمَدَّكَ مِنَ اللَّهِ حَدِيثًا ﴿٨٩﴾

How is it that you are divided into two parties regarding the hypocrites? Allah has overthrown them because of what they did. Would you guide him whom Allah has caused to perish? For him whom Allah causes to perish thou shalt not find a way. They wish that you would disbelieve as they have disbelieved, so that you may become all alike. Make not, therefore, friends with any of them, until they emigrate in the way of Allah. If they turn away, then seize them and kill them wherever you find them; and take no friend or helper from among them except such of them as are connected with a people between whom and you there is a pact, or such as come to you, while their hearts shrink from fighting you or fighting their own people. If Allah had so pleased, He would have given them power over you, then they would surely have fought you. Now, if they leave you alone and do not fight you, and offer you peace, in that case Allah has left you no cause of grievance against them. You will find others of them, the hypocrites, who desire to be secure from you and to be secure from their own people also. Whenever they find an opportunity of hostility, they fall headlong into it. Therefore, if they do not leave you alone and offer you peace and restrain their hands, seize them and kill them wherever you find them. Against these We have given you clear authority. (89—92)

It behoves not a believer to kill a believer unless it be by mistake. He who kills a believer by mistake shall free, or procure the freedom of, a believing slave, and provide blood-money to be handed over to the heirs of the person slain, unless they remit it as charity. If the person slain be of people hostile to you, though himself a believer, the offender shall free, or procure the freedom of, a believing slave. If he be of a people between whom

فَمَا لَكُمْ فِي الْمُنَافِقِينَ فُتِنَيْنِ وَاللَّهُ أَرْكَسَهُمْ
بِمَا كَسَبُوا أْتَرِيدُونَ أَنْ تَهْتَدُوا مِنْ أَضَلِّ اللَّهُ
وَمَنْ يُضِلِّ اللَّهُ فَلَنْ يَجِدَ لَهُ سَبِيلًا ①

وَذُوا لَوْ تَكْفُرُونَ كَمَا كَفَرُوا فَتَكُونُونَ سَوَاءً فَلَا
تَجِدُوا مِنْهُمْ أَوْلِيَاءَ خِطِّبَاهَا جُرُوفِي سَبِيلِ اللَّهِ
فَإِنْ تَوَلَّوْا فَخُذُوهُمْ وَاقْتُلُوهُمْ حَيْثُ وَجَدْتُمُوهُمْ
وَلَا تَجِدُوا مِنْهُمْ وِلِيَاءَ وَلَا نَصِيرًا ②

إِلَّا الَّذِينَ يَصِلُونَ إِلَى قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ نِيْسَانٌ
أَوْ جَاءُوكُمْ حَصِيصَاتٍ صُدُّوهُمْ أَنْ يَقَاتِلُوكُمْ أَوْ
يَقَاتِلُوا قَوْمَهُمْ وَلَوْ شَاءَ اللَّهُ لَسَلَّطَهُمْ عَلَيْكُمْ
فَلَقَتَلُوكُمْ فَإِنْ اعْتَرَفْتُمْ فَلَمْ يَقَاتِلُوكُمْ وَالْقَوَا
ئِلَيْكُمْ السَّلَامُ فَمَا جَعَلَ اللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا ③

سَيِّدُونَ أَحْيَيْنَ يَرِيدُونَ أَنْ يَأْمَنُوكُمْ وَيَأْمَنُوا
قَوْمَهُمْ كُلًّا رَدُّوْا إِلَى الْفِتْنَةِ أَرْكَسُوا فِيهَا فَإِنْ لَمْ
يَعْتَرِفُوا لَكُمْ وَيَلْقُوا إِلَيْكُمْ السَّلَامَ وَيَكْفُوا أَيْدِيَهُمْ
فَخُذُوهُمْ وَاقْتُلُوهُمْ حَيْثُ تَقْتُلُوهُمْ وَأُولَئِكَ

جَعَلْنَا لَكُمْ عَلَيْهِمْ سُلْطَانًا مُبِينًا ④

وَمَا كَانَ لِمُؤْمِنٍ أَنْ يَقْتُلَ مُؤْمِنًا إِلَّا خَطَأً وَمَنْ
قَتَلَ مُؤْمِنًا خَطَأً فَتَحْرِيرُ رَقَبَةٍ قَوْمِيَّةٍ وَدِيَةٌ
مُسَلَّمَةٌ إِلَىٰ أَهْلِهِ إِلَّا أَنْ يَصَدَّقُوا فَإِنْ كَانَ مِنْ
قَوْمٍ عَدُوٍّ لَكُمْ وَهُوَ مُؤْمِنٌ فَتَحْرِيرُ رَقَبَةٍ قَوْمِيَّةٍ
وَإِنْ كَانَ مِنْ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ نِيْسَانٌ فَدْيَةٌ

and you is a pact, then blood-money payable to his heirs and the freedom of a believing slave shall both be due. Whoso finds not a slave to set free shall fast for two consecutive months. This concession is a mercy from Allah. Allah is All-Knowing, Wise. (93)

Whoso kills a believer deliberately, his reward shall be hell, wherein he shall abide, and Allah will be wroth with him and will cast him away and will prepare for him a great punishment. (94)

O ye who believe, when you go forth in the cause of Allah make due investigation, and say not to him who offers you the greeting of peace: Thou art not a believer. You seek the goods of this life, and Allah has good things in plenty. You too were like this before, but Allah conferred His special favour on you; so do make due investigation. Allah is well aware of what you do. (95)

Those of the believers who remain at home, except those who are disabled, and those who strive in the cause of Allah with their belongings and their persons, are not equal. Allah has exalted in rank those who strive with their belongings and their persons above those who remain at home. To all Allah has promised good. Allah has exalted those who strive above those who remain at home with the promise of a great reward, in the shape of degrees of excellence to be bestowed by Him, and forgiveness and mercy. Allah is Most Forgiving, Ever Merciful. (96—97)

When the angels cause those who wrong their souls to die, they will question them: What were you after? They will answer: We were accounted weak in the land. The angels will retort: Was not Allah's earth vast enough for you to emigrate therein? It is these whose abode shall be hell, and an evil destination it is; except such weak

سُئِلَتْهُ إِلَىٰ أَهْلِهَا وَتَحْرِيرُ رَقَبَةٍ مُّؤْمِنَةٍ فَمَنْ
لَمْ يَجِدْ فَيَسِيحْ شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةً مِّنَ
اللَّهِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿٩٣﴾

وَمَنْ يَقْتُلْ مُّؤْمِنًا مُّعْتَدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا
فِيهَا وَعَظِبَ اللَّهُ عَلَيْهِ وَلَعْنَهُ وَأَعَدَّ لَهُ عَذَابًا
عَظِيمًا ﴿٩٤﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا صَرَبْتُمْ فِي سَبِيلِ اللَّهِ فَتَبَيَّنُوا
وَلَا تَقُولُوا لِمَنْ أَلْفَقَ إِلَيْكُمْ السَّلَامَ لَسْتَ مُّؤْمِنًا
تَبَتُّونَ عَرَضَ الْحَيَاةِ الدُّنْيَا فَعِنْدَ اللَّهِ مَعَارِمٌ
كَثِيرَةٌ كَذَلِكَ كُنْتُمْ مِن قَبْلُ فَمَنَّ اللَّهُ عَلَيْكُمْ
فَتَبَيَّنُوا إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿٩٥﴾

لَا يَسْتَوِي الْقَعْدُونَ مِنَ الْمُؤْمِنِينَ عُورُوا بِالضَّرِّ
وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ
فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى
الْقَعْدِينَ دَرَجَةً وَكُلًّا وَعَدَّ اللَّهُ الْحَسَنَ وَقَضَىٰ
اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَعْدِينَ أَجْرًا عَظِيمًا ﴿٩٦﴾

دَمَجَتْ مِنْهُ وَمَغْفِرَةٌ وَرَحْمَةٌ وَكَانَ اللَّهُ غَفُورًا
رَّحِيمًا ﴿٩٧﴾

إِنَّ الَّذِينَ تَوَفَّيْتُمُ الْمُؤْمِنِينَ ظَالِمِينَ أَنْفُسِهِمْ قَالُوا
فِيمَ كُنْتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ قَالُوا
أَلَمْ تَكُنْ أَرْضَ اللَّهِ وَاسِعَةً فَتُهَاجِرُوا فِيهَا فَأُولَٰئِكَ
مَأْوَاهُمْ جَهَنَّمُ وَسَاءَتْ مَصِيرًا ﴿٩٨﴾

ones from among men, women and children, as are incapable of devising any plan or of finding any way. In their case Allah would be inclined towards forgiveness; for Allah overlooks shortcomings and is Most Forgiving. (98—100)

إِلَّا السُّتْضِعُونَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ لَا
يَسْطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا ۝٩٩
فَأُولَئِكَ عَسَى اللَّهُ أَنْ يَعْفُوَ عَنْهُمْ وَكَانَ اللَّهُ عَفُوًّا
غَفُورًا ۝١٠٠

Whoso emigrates in the cause of Allah will find many places of refuge in the earth and plentiful provision. Whoso goes forth from his home, emigrating in the cause of Allah and His Messenger, and death overtakes him, his reward is due from Allah. Allah is Most Forgiving, Ever Merciful. (101)

وَمَنْ يُهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مُرْعًا
كَثِيرًا وَسَعَةً وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى
اللَّهِ وَرَسُولِهِ لَمْ يَدِرْكَ الْمَوْتَ فَقَدْ وَقَعَ أَجْرُهُ
عَلَى اللَّهِ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ۝١٠١

When you journey in the land, it will be no sin on you to shorten the Prayer, if you are afraid that those who disbelieve may put you to trouble. The disbelievers are your declared enemies. If in such case thou art among them and leadest them in Prayer, let a party of them stand with thee and let them take their arms. When they have performed their prostrations, let them go to your rear to stand guard, and let another party, who have not yet prayed come forward and pray with thee, and let them also take their precautions for defence and their arms. The disbelievers wish that you be neglectful of your arms and your baggage that they may fall upon you suddenly. It shall be no sin on you, if you are inconvenienced by rain or you are sick, that you lay aside your arms; but always take your precautions for defence. Surely, Allah has prepared an humiliating chastisement for the disbelievers. When you have finished the Prayer, remember Allah standing, and sitting, and lying on your sides. When you feel secure, observe Prayer in the prescribed form: Prayer is an obligation on the believers to be observed at its appointed time. (102—104)

وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ
تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ
الَّذِينَ كَفَرُوا إِنْ الْكُفْرَانُ كَانُوا لَكُمْ عَدُوًّا مُهِينًا ۝١٠٢
وَإِذَا كُنْتُمْ فِيهِمْ فَأَقْبِتْ لَهُمُ الصَّلَاةَ فَلْتَقُمْ طَائِفَةٌ
مِنْهُمْ مَعَكَ وَلْيَأْخُذُوا أَسْلِحَتَهُمْ فَإِذَا سَجَدُوا
فَلْيَكُونُوا مِنْ وَرَائِكُمْ وَلْتَأْتِ طَائِفَةٌ أُخْرَى لَمْ
يُصَلُّوا فَلْيُصَلُّوا مَعَكَ وَلْيَأْخُذُوا حِذْرَهُمْ وَأَسْلِحَتَهُمْ
وَالَّذِينَ كَفَرُوا لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ
فَيَسْبِغُونَ عَلَيْكُمْ قَبِيلَةً وَاحِدَةً وَلَا جُنَاحَ عَلَيْكُمْ
إِنْ كَانَ بِكُمْ إِذَى مِنْ مَطَرٍ أَوْ كُنْتُمْ فَرَضًا أَنْ تَضَعُوا
أَسْلِحَتَكُمْ وَخَذُوا حِذْرَكُمْ إِنَّ اللَّهَ أَعَدَّ لِلْكَافِرِينَ
عَذَابًا مُهِينًا ۝١٠٣

فَإِذَا أَقْبَضْتُمُ الصَّلَاةَ فَادْرَأُوا إِلَيْهِمْ قِبَالًا وَقُودًا وَعَلَى
جُنُوبِكُمْ فَإِذَا اطْمَأْنَنْتُمْ فَأَقِيمُوا الصَّلَاةَ ۝١٠٤

Slacken not in seeking the enemy. If you suffer in the process, they too suffer even as you suffer; but you hope for from Allah what they do not. Allah is All-Knowing, Wise. (105)

We have sent down to thee this Book comprising the truth, that thou mayest judge between the people by that which Allah has shown thee. Be not thou a contender on behalf of the treacherous ones and ask forgiveness of Allah; surely, Allah is Most Forgiving, Ever Merciful. Plead not on behalf of those who are unfaithful to themselves. Surely Allah loves not those who are perfidious and persistent sinners. They seek to hide from people but cannot hide from Allah. He is with them when they plot at night that which He does not approve of. Allah will bring to naught that which they do. (106—109)

Hearken, you are those who have pleaded for them in this life; but who will plead for them with Allah on the Day of Judgment, or who will be their guardian? (110)

Whoso does evil or wrongs his soul, and then asks forgiveness of Allah, will find Allah Most Forgiving, Ever Merciful. Whoso does evil only burdens his own soul. Allah is All-Knowing, Wise. Whoso commits a fault or a sin, then charges an innocent person with it, takes on the burden of a calumny and a manifest sin. (111—113)

الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْفُوتًا ۝
وَلَا تَهِنُوا فِي ابْتِغَاءِ الْقَوْمِ إِنْ تَكُونُوا تَأْلَمُونَ
فَأَلَهُمْ يَأْلَمُونَ كَمَا تَأْلَمُونَ وَتَرْجُونَ مِنَ اللَّهِ مَا
لَا يَرْجُونَ ۝ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ۝

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ
بِمَا أُرِكَ اللَّهُ ۝ وَلَا تَكُنْ لِلْخَائِبِينَ حَصِينًا ۝
وَاسْتَغْفِرِ اللَّهُ إِنْ اللَّهُ كَانَ غَفُورًا رَحِيمًا ۝
وَلَا تُجَادِلْ عَنِ الَّذِينَ يَخْتَلُونَ أَنفُسَهُمْ إِنَّ اللَّهَ
لَا يُحِبُّ مَنْ كَانَ خَوَاتًا أَتِينًا ۝

يَسْتَحْفُونَ مِنَ النَّاسِ وَلَا يَسْتَحْفُونَ مِنَ اللَّهِ
وَهُوَ مَعَهُمْ إِذْ يُبَيِّتُونَ مَا لَا يَرْضَى مِنَ الْقَوْلِ
وَكَانَ اللَّهُ بِمَا يَعْمَلُونَ حَظِيمًا ۝

هَٰأَنْتُمْ هَٰؤُلَاءِ جَدَلْتُمْ عَنْهُمْ فِي الْحَيَاةِ الدُّنْيَا
فَمَنْ يُجَادِلِ اللَّهَ عَنْهُمْ يَوْمَ الْقِيَامَةِ أَمْ مَنْ يَكُونُ
عَلَيْهِمْ وَكِيلًا ۝

وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ
يَجِدِ اللَّهَ غَفُورًا رَحِيمًا ۝

وَمَنْ يَكْسِبْ إِثْمًا فَإِنَّمَا يَكْسِبُهُ عَلَى نَفْسِهِ وَكَانَ
اللَّهُ عَلِيمًا حَكِيمًا ۝

وَمَنْ يَكْسِبْ خَطِيئَةً أَوْ إِثْمًا ثُمَّ يَرْمِ بِهِ بَرِيئًا
فَقَدْ احْتَمَلَ بُهْتَانًا وَإِثْمًا مُّبِينًا ۝

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكَ وَرَحْمَتُهُ لَهَمَّتْ طَائِفَةٌ

But for the grace of Allah upon thee and His mercy, a party of them, who had resolved to bring about thy ruin, would have succeeded in their design. They ruin none save themselves and they cannot harm thee. Allah has sent down to thee the Book and Wisdom and has taught thee that which thou knewest not, and great is Allah's grace on thee. (114)

مِنْهُمْ أَنْ يُضِلُّوكَ وَمَا يُضِلُّونَ إِلَّا أَنْفُسَهُمْ وَمَا يَضُرُّونَكَ مِنْ شَيْءٍ وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُنْ تَعْلَمُ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا ﴿١١٤﴾

Most of their conferrings together are devoid of good, except such as enjoin charity, or the promotion of public welfare or of public peace; and on him who strives after these, seeking the pleasure of Allah, shall We soon bestow a great reward. We shall let him who persists in his opposition to the Messenger after guidance has become clear and follows a way other than that of the believers, pursue the bent of his inclination and shall cast him into hell; and an evil destination it is. (115—116)

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

وَمَنْ يَتَّبِعِ الرَّسُولَ مِنْ بَعْدِ مَا بَيَّنَّ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ لُوَلِّهِ مَا تَوَلَّىٰ وَنُصَلِّهِ أَج ١٤
جَهَنَّمَ ۖ وَسَاءَتْ مَصِيرًا ﴿١١٦﴾

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ۚ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ صَلَّا بَعِيدًا ﴿١١٦﴾

Allah will not forgive anything being associated with Him as partner, but will forgive anything short of that to whomsoever He pleases. Whoso associates anything with Allah as His partner, has indeed strayed far away. They invoke beside Him none but lifeless objects; and they invoke none but Satan, the rebellious one, whom Allah has cast away. He said to Allah: I will assuredly beguile a fixed portion from Thy servants, and will lead them astray, and will excite in them vain desires, and will incite them to cut off the ears of cattle and to alter Allah's creation. Thus whoso takes Satan for a friend beside Allah has certainly suffered a manifest loss. He makes promises to them and excites vain desires in them.

إِنْ يَدْعُونَ مِنْ دُونِهِ إِلَّا إِنثَارًا وَإِنْ يَدْعُونَ إِلَّا الشَّيْطَانَ مِثْلَ بَدَأِ اللَّهِ عَلَيْهِمْ وَلَقَدْ فَتَنَّاكَ أَنْ تَصِيَّبًا مَفْرُوضًا ﴿١١٧﴾

وَلَا ضَلَّيْنَهُمْ وَلَا مَمْدِينَهُمْ وَلَا مُرَبِّينَهُمْ فَلْيُبَيِّنَنَّ أَدَانَ الْأَنْعَامِ وَلَا مُرَبِّينَهُمْ فَلْيَغَيِّرَنَّ خَلْقَ اللَّهِ ۖ وَمَنْ يَتَّبِعِ الشَّيْطَانَ وَليًا مِنْ دُونِ اللَّهِ فَقَدْ خَسِرَ خُسْرًا نَاقًا مُبِينًا ﴿١١٧﴾

بَعْدَهُمْ وَبُيِّنَهُمْ ۖ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا

Satan promises them nothing but vain things. These are they whose abode shall be hell and they shall find no way of escape from it. (117—122)

We shall admit those who have believed and have worked righteousness, to Gardens beneath which rivers flow, abiding therein for ever. This is Allah's promise which is bound to be fulfilled, for who can be more truthful than Allah in what He says? It is not your desires, nor the desires of the people of the Book that shall prevail. Whoso does evil shall be requited for it, and he shall not find for himself any friend or helper beside Allah. Whoso does good, whether male or female, and is a believer, shall enter Paradise and they shall not be wronged a whit. (123—125)

Who is better in faith than one who submits himself wholly to Allah acting righteously, and follows the religion of Abraham, the upright? Allah did take Abraham for a special friend. To Allah belongs all that is in the heavens and all that is in the earth; and Allah encompasses all things. (126—127)

They seek directions from thee in the matter of marrying more women than one. Say to them: Allah has given you directions concerning them. The commandment given to you elsewhere in the Book has reference to orphan girls whom you give not what is prescribed for them and yet whom you desire to marry, and to unprotected female children. You have also been commanded to deal equitably with orphans. Whatever good you do, Allah knows it well. (128)

عُدْوَرًا ۝
أُولَٰئِكَ مَا لَهُمْ جَهَنَّمُ زُ وَلَا يَجِدُونَ عَنْهَا

مَجِيصًا ۝
وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا
وَعَدَ اللَّهُ حَقًّا وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا ۝
لَيْسَ بِأَمَانَتِكُمْ وَلَا أَمَانِي أَهْلِ الْكِتَابِ مَنْ يَفْعَلْ
سُوءًا يَجْزِ بِهِ وَلَا يَجِدْ لَهُ مِنْ دُونِ اللَّهِ وَلِيًّا
وَلَا نَصِيرًا ۝

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أُو۟رِثْهُ وَهُوَ
مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ
نَقِيرًا ۝

وَمَنْ أَحْسَنُ دِينًا مِمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ
مُحْسِنٌ وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَاتَّخَذَ
اللَّهُ إِبْرَاهِيمَ حَلِيلًا ۝

وَلِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ وَكَانَ اللَّهُ

بِكُلِّ شَيْءٍ مُّحِيطًا ۝
وَيَسْتَفْتُونَكَ فِي النِّسَاءِ قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ وَلَا
مَا يَنْتَظِرُ عَلَيْكُمْ فِي الْكِتَابِ فِي نِسَاءِ النَّبِيِّ لَا
تُؤْتُونَهُنَّ مَا كُتِبَ لَهُنَّ وَتَرْغَبُونَ أَنْ تَنْكِحُوهُنَّ
وَالْمُسْتَضْعَفِينَ مِنَ الْوِلْدَانِ وَأَنْ تَقُومُوا لِلْيَتَامَىٰ
بِالْقِسْطِ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ كَانَ بِهِ

Should a woman apprehend ill-treatment or indifference on the part of her husband, it shall be no sin on them that they be suitably reconciled to each other, for reconciliation is best. People are prone to covetousness. If you are benevolent towards each other and are mindful of your duty to Allah, surely Allah is Well Aware of what you do. (129)

You cannot keep perfect balance emotionally between your wives, however much you may desire it, but incline not wholly towards one, leaving the other in suspense. If you will maintain accord and are mindful of your duty to Allah, surely Allah is Most Forgiving, Ever Merciful. Should they, in such a case, decide to separate, Allah will make both independent out of His abundance; Allah is Bountiful, Wise. (130—131)

To Allah belongs whatever is in the heavens and whatever is in the earth. We assuredly laid a strict commandment on those who were given the Book before you and on you also; Be mindful of your duty to Allah. Now if you reject Our commandment, then remember, to Allah belongs whatever is in the heavens and whatever is in the earth, and Allah is Self-sufficient, Praiseworthy. To Allah belongs whatever is in the heavens and whatever is in the earth, and sufficient is Allah as a Guardian. If He please, He could destroy you, O people, and bring others in your place; Allah has full power to do that. Whoso desires the reward of this world should remember that with Allah is the reward of this world and the next; and Allah is All-Hearing, All-Seeing. (132—135)

O ye who believe, be strict in observing justice and bear witness only for the sake of Allah, even if it be against your own selves or against parents or kindred.

عَلَيْمًا ﴿١٢٩﴾

وَلَا إِسْرَافًا ۖ وَلَا تَعْزَابًا ۚ وَمِمَّا كَسَبَتْ خَيْرًا ۚ وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ سَبِيلٍ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣٠﴾

وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٣١﴾

وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ ۖ وَلَوْ حَرَصْتُمْ ۚ فَلَا تَبْلُغُوا إِلَى السَّبِيلِ فَتَدْرُسُوهَا ۚ كَالْعَلَقَةِ ۚ وَإِنْ نَضَلْتُمْ فَانظُرُوا ۚ وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا ﴿١٣٢﴾

وَإِنْ يَتَفَرَّقَا فَرِغِ اللَّهُ كَلَامًا مِنْ سَعْتِهِ ۚ وَكَانَ اللَّهُ

وَاسِعًا حَكِيمًا ﴿١٣٣﴾

وَاللَّهُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ وَلَقَدْ وَصَّيْنَا

الَّذِينَ اٰتَوْنَا الْكِتٰبَ مِنْ قَبْلِكُمْ وَاِيَّاكُمْ اَنْ اتَّقُوا اللَّهَ

وَإِنْ تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ

وَكَانَ اللَّهُ غَنِيًّا حَبِيدًا ﴿١٣٤﴾

وَلِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ وَكَفَى بِاللَّهِ

وَكَيْلًا ﴿١٣٥﴾

إِنْ يَشَأْ يُدْهِبْكُمْ أَيُّهَا النَّاسُ وَيَأْتِ بِآخَرِينَ ۗ

وَكَانَ اللَّهُ عَلَىٰ ذٰلِكُمْ قَدِيرًا ﴿١٣٦﴾

مَنْ كَانَ يُرِيدُ ثَوَابَ الدُّنْيَا فَعِنْدَ اللَّهِ ثَوَابُ الدُّنْيَا

وَالْآخِرَةِ ۖ وَكَانَ اللَّهُ سَمِيعًا بَصِيرًا ﴿١٣٧﴾

يَأْتِيهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ

لِلَّهِ وَلَوْ عَلَىٰ أَنْفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ ۚ إِنَّ

Whether the person be rich or poor, in either case, Allah is more regardful of him than you could be. Therefore, follow not vain desires so that you may act equitably. If you conceal the truth or evade it, then remember that Allah is well aware of that which you do. (136)

O you who believe, have firm faith in Allah and His Messenger, and in the Book which He has revealed to His Messenger, and the Book which He revealed before it. Whoso disbelieves in Allah, and His angels, and His Books, and His Messengers, and the Last Day, has surely strayed far away. Those who believe, then disbelieve, then again believe, then disbelieve and thereafter go on increasing in disbelief, Allah will never forgive them, nor guide them to any way of deliverance. (137—138)

Convey to the hypocrites, those who make friends with disbelievers rather than with believers, the tidings that for them is a grievous chastisement. Do they seek honour in their company? All honour belongs to Allah. (139—140)

He has laid upon you a commandment in the Book that when you hear the Signs of Allah being denied and mocked at, do not continue in that company, until they engage in some other discourse; otherwise you would be like them. Surely, Allah will assemble the hypocrites and the disbelievers in hell, all together. They are those who watch for news of you. If you are granted a victory from Allah, they say to you: Were we not with you? If the disbelievers have a portion of luck, they say to them: Did we not get the better of you on a previous occasion and protect you against the believers? Allah will judge between you on the Day of Judgment, and Allah will never grant the disbelievers a way to prevail against the believers. (141—142)

يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أُولَىٰ بِمَهَانَتِهِمَا فَلَا تَتَّبِعُوا
الهُوَىٰ أَنْ تَعُدُّوا لَهُ وَان تَلَوَّا أَوْ تَعْرِضُوا فَإِنَّ اللَّهَ
كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٣٦﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا بِاللَّهِ وَرَسُولِهِ وَالْكِتَابِ الَّذِي
نَزَّلَ عَلَىٰ رَسُولِهِ وَالْكِتَابِ الَّذِي أَنْزَلَ مِنْ قَبْلُ وَمَنْ
يَكْفُرْ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ فَقَدْ
ضَلَّ ضَلَالًا بَعِيدًا ﴿١٣٧﴾

إِنَّ الَّذِينَ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ أَرَادُوا الْكُفْرَ
لَمْ يَكُنْ اللَّهُ لِيُعْزِمَهُمْ سَبِيلًا ﴿١٣٨﴾
بَشِّرِ الْمُنَافِقِينَ بِأَنَّ لَهُمْ عَذَابًا أَلِيمًا ﴿١٣٩﴾

الَّذِينَ يَتَّخِذُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ
الْمُؤْمِنِينَ أَيْبَتَعُونَ عِنْدَهُمْ الْوَعْدَ فَإِنَّ الْإِعْرَ
لِلَّهِ جَمِيعًا ﴿١٤٠﴾

وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتَ
اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَفْعَدُوا وَمَعَهُم
حَتَّىٰ يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ وَإِنَّمَا إِذَا امْتَلَأْتُمْ
إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ
جَمِيعًا ﴿١٤١﴾

الَّذِينَ يَتَرَبَّصُونَ بِكُمْ فَإِن كَانَ لَكُمْ فِتْنَةٌ مِنَ اللَّهِ
قَالُوا أَلَمْ نَكُنْ مَعَكُمْ وَإِن كَانَ لِلْكَافِرِينَ نَصِيبٌ
قَالُوا أَلَمْ نَسْتَحِزْ بِكُمْ وَنَنصُرْكُمْ مِنَ الْمُؤْمِنِينَ
فَاللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَامَةِ وَلَنْ يَجْعَلَ اللَّهُ

The hypocrites seek to deceive Allah and He will chastise them for their attempt at deception. When they stand in Prayer they are slack; they join the Prayer only for show, and they remember Allah but little. Wavering from side to side, they belong neither to one side nor to the other. For him whom Allah causes to perish, thou shalt not find a way of deliverance. (143—144)

O you who believe, make not intimate friends with disbelievers in preference to believers. Do you wish to give Allah a manifest proof against yourselves? The hypocrites shall surely be in the lowest depth of the Fire; and thou shalt not find that they have any helper, except such of them as repent and amend and hold fast to Allah for protection and are sincere in their worship of Allah. These are among the believers; and Allah will soon bestow a great reward upon the believers. Wherefore should Allah punish you, if you will be grateful and believe? Allah is Appreciating, All-Knowing. (145—148)

Allah likes not the public avowal of evil, except on the part of one who is wronged. Allah is All-Hearing, All-Knowing. Whether you make public a good deed or perform it secretly, or pardon a wrong, Allah is surely very Forgiving, and determines the measure of everything. (149—150)

Those who disbelieve in Allah and His Messengers and seek to make a distinction between Allah and His Messengers and say: We believe in some Messengers and disbelieve in others; and desire to adopt

لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَيِّئًا ۗ
 إِنَّ الْمُنْفِقِينَ يُخَدِّعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ وَإِذَا
 قَامُوا إِلَى الصَّلَاةِ قَامُوا كَسَالَى يُرَاءُونَ النَّاسَ
 وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا ۗ
 مُذَبْذَبِينَ بَيْنَ ذَلِكَ لَا إِلَى هَؤُلَاءِ وَلَا إِلَى هَؤُلَاءِ
 وَمَنْ يُضِلِلِ اللَّهُ فَكُنْ تَجْدَ لَهُ سَبِيلًا ۗ
 يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْكَافِرِينَ أَوْلِيَاءَ مِنْ
 دُونِ الْمُؤْمِنِينَ أترِيدُونَ أَنْ تَجْعَلُوا لِلَّهِ عَلَيْكُمْ
 سُلْطَانًا مُبِينًا ۗ
 إِنَّ الْمُنْفِقِينَ فِي الذَّرِّ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ
 تَجِدَ لَهُمْ نَصِيرًا ۗ
 إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَاعْتَصَمُوا بِاللَّهِ وَأَخْلَصُوا
 دِينَهُمْ لِلَّهِ فَأُولَئِكَ مَعَ الْمُؤْمِنِينَ وَسَوْفَ يُؤْتِي
 اللَّهُ الْمُؤْمِنِينَ أَجْرًا عَظِيمًا ۗ
 مَا يَفْعَلُ اللَّهُ بِعَدَابِكُمْ إِنْ شَكَرْتُمْ وَآمَنْتُمْ وَ
 كَانِ اللَّهُ شَاكِرًا عَلِيمًا ۗ
 لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوِّءِ مِنَ الْقَوْلِ إِلَّا
 مَنْ ظَلَمَ ۗ وَكَانَ اللَّهُ سَمِيعًا عَلِيمًا ۗ
 إِنْ تَبَدُّوا خَيْرًا أَوْ تَخَفَوْهُ أَوْ تَعَفَّوْا عَنْ سُوءٍ
 فَإِنَّ اللَّهَ كَانَ عَفْوًا قَدِيرًا ۗ
 إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَنْ
 يُفْتَقُوا بَيْنَ اللَّهِ وَرُسُلِهِ وَيَقُولُونَ نُؤْمِنُ بِبَعْضِ

a position in between, these indeed are disbelievers beyond doubt, and We have prepared for the disbelievers an humiliating chastisement. Those who believe in Allah and in all of His Messengers and make no distinction between any of them, these are they whom He will soon give their rewards. Allah is Most Forgiving, Ever Merciful. (151—153)

The People of the Book demand that thou cause a Book to descend on them from heaven. They had made an even more preposterous demand from Moses. They demanded: Show us Allah visibly. Because of their presumption they were afflicted with a destructive chastisement. Then, after clear Signs had come to them, they took to worshipping the calf, but We pardoned even that and We bestowed manifest authority upon Moses. We raised high above them the Mount whilst making a covenant with them, and We commanded them: Enter the gate submissively; and We also commanded them: Transgress not in the matter of the Sabbath. We took from them a firm covenant. (154—155)

Then, because of their breaking of their covenant; and their rejection of the Signs of Allah; and their seeking to slay the Prophets without cause; and their saying: Our hearts are wrapped up in covers; whereas Allah has sealed them up because of their disbelief, so that they believe but little; and their disbelief; and their uttering against Mary a grievous calumny;

وَنَكْمٌ يَّبَعُضُ وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ
ذَلِكَ سَبِيلًا ﴿١٥١﴾

أُولَئِكَ هُمُ الْكَافِرُونَ حَقًّا وَأَعْتَدْنَا لِلْكَافِرِينَ
عَذَابًا مُّهِينًا ﴿١٥٢﴾

وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ وَلَمْ يُفَرِّقُوا بَيْنَ
أَحَدٍ مِّنْهُمْ أُولَئِكَ سَوْفَ يُؤْتِيهِمْ أَجْرَهُمُ
وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿١٥٣﴾

يَسْأَلُكَ أَهْلُ الْكِتَابِ أَنْ تُنزِلَ عَلَيْهِمْ كِتَابًا مِّنَ
السَّمَاءِ فَقَدْ سَأَلُوا مُوسَىٰ أَكْبَرَ مِنْ ذَلِكَ فَقَالُوا
إِنَّا نَرَى اللَّهَ جَهْرَةً فَأَخَذَتْهُمُ الضَّعِيفَةُ بِظُلْمِهِمْ
ثُمَّ اتَّخَذُوا الْعِجْلَ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ
فَعَفَوْنَا عَنْ ذَلِكَ وَأَتَيْنَا مُوسَىٰ سُلْطٰنًا
مُّبِينًا ﴿١٥٤﴾

وَرَفَعْنَا فَوْقَهُمُ الطُّورَ بِبَيِّنَاتِهِمْ وَقُلْنَا لَهُمْ
ادْخُلُوا الْبَابَ سُجَّدًا وَقُلْنَا لَهُمْ لَا تَعْدُوا فِي
السَّبْتِ وَأَخَذْنَا مِنْهُمْ مِّيثَاقًا غَلِيظًا ﴿١٥٥﴾

فَبِمَا نَفَضْنَاهُمْ مِّيثَاقَهُمْ وَكَفَرُوا بِاللَّهِ
وَقَتَلُوا الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ وَقَوْلِهِمْ قُلُوبُنَا
غُلْفٌ بَلْ طَبَعَ اللَّهُ عَلَيْهَا بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ
إِلَّا قَلِيلًا ﴿١٥٦﴾

وَبِكُفْرِهِمْ وَقَوْلِهِمْ عَلَىٰ مَرْيَمَ بُهْتَانًا
عَظِيمًا ﴿١٥٧﴾

and their saying: We did kill the Messiah, Jesus son of Mary, the Messenger of Allah; whereas they slew him not, nor did they compass his death upon the cross, but he was made to appear to them like one crucified to death; and those who have differed in the matter of his having been taken down alive from the cross are certainly in a state of doubt concerning it, they have no definite knowledge about it, but only follow a conjecture; they certainly did not compass his death in the manner they allege; indeed, Allah exalted him to Himself; Allah is Mighty, Wise, and there is none among the People of the Book but will continue to believe till his death that Jesus died on the cross, and on the Day of Judgment Jesus shall bear witness against them; and their taking interest, though they had been forbidden it; and their devouring people's wealth wrongfully; because of all the transgressions of the Jews, and their hindering many from Allah's way, We barred them from the enjoyment of Our spiritual favours which had been allowed to them, and We have prepared for those of them who disbelieve a painful torment. (156—162)

But those among them who are firmly grounded in knowledge, and the believers, have firm faith in that which has been sent down to thee and that which was sent down before thee. To those who observe Prayer and pay the Zakat and believe sincerely in Allah and the Last Day, will We surely give a great reward. (163)

We have sent revelation to thee, as We sent revelation to Noah and the Prophets after him. We sent revelation to Abraham and Ishmael and Isaac and Jacob and his children and to Jesus and Job and Jonah and Aaron and Solomon, and We gave David a Book. (164)

وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِنْ شُبِّهَ لَهُمْ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِنْهُ مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ وَمَا قَتَلُوهُ يَقِينًا ١٥٦

بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ١٥٧
وَإِنَّ مِنْ أَهْلِ الْكِتَابِ إِلَّا لِيُؤْمِنُوا بِهِ قَبْلَ مَوْتِهِ
وَيَوْمَ الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا ١٥٨
فِي ظُلْمٍ مِنَ الَّذِينَ هَادُوا حَرَمْنَا عَلَيْهِمْ طَيْبَاتٍ
أُحِلَّتْ لَهُمْ وَبَدَّلْنَاهُمْ عَنْ سَبِيلِ اللَّهِ كَثِيرًا ١٥٩
وَأَخَذْنَاهُم بِالْأَيْمَانِ وَأَقْرَبْنَاهُمْ أَموَالَهُمُ
الَّذِينَ كَفَرُوا بِالْبَاطِلِ وَأَعْتَدْنَا لِلْكَافِرِينَ مِنْهُمْ
عَذَابًا أَلِيمًا ١٦٠

لَكِنِ الرَّاسِخُونَ فِي الْعِلْمِ مِنْهُمْ وَالْمُؤْمِنُونَ يُؤْمِنُونَ
بِمَا أَنْزَلَ إِلَيْكَ وَمَا أَنْزَلَ مِنْ قَبْلِكَ وَالْمُقِيمِينَ
الصَّلَاةَ وَالْمُؤْتُونَ الزَّكَاةَ وَالْمُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ أُولَئِكَ سَنُؤْتِيهِمْ أَجْرًا عَظِيمًا ١٦١
إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالشَّيْبَانِ
مِنْ بَعْدِهِ وَأَوْحَيْنَا إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ
وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْفَاطِ وَعِيسَى وَأَيُّوبَ
ذِي نُوسٍ وَهَارُونَ وَسُلَيْمَانَ وَأَيُّوبَ وَأَيُّوبَ
مَنْ رُبُّورًا ١٦٢

We sent Messengers whose names We have mentioned to thee and Messengers whose names We have not mentioned to thee, and Allah spoke to Moses at length. We sent these Messengers as bearers of glad tidings and as warners, that people may have no plea against Allah after the coming of the Messengers. Allah is Mighty, Wise. Allah bears witness by means of the revelation that He has sent down to thee that He has sent it down charged with His knowledge; and the angels also bear witness; but Allah is Sufficient as a Witness. (165—167)

Those who disbelieve and hinder others from the way of Allah, have certainly strayed far away. Those who have disbelieved and have acted unjustly, Allah will by no means forgive them, nor will He show them any way, except the way of hell, wherein they shall abide for a prolonged period, and that is easy for Allah. (168—170)

O mankind, the Messenger has indeed come to you with Truth from your Lord; believe, therefore, it will be the better for you. But if you disbelieve, then remember to Allah belongs whatsoever is in the heavens and in the earth, Allah is All-Knowing, Wise. (171)

People of the Book! Exceed not the limits in the matter of your religion, and say not of Allah anything but the truth. Indeed, the Messiah, Jesus son of Mary, was but a Messenger of Allah and the fulfilment of glad tidings which He conveyed to Mary and a mercy from Him. So believe in Allah and His Messengers and say not: There are three gods. Desist, it will be the better for you. Indeed, Allah is the only One God. His Holiness brooks not that He should have a son. To Him belongs whatever is in the heavens and whatever is in the earth. Sufficient is Allah as a Guardian. (172)

وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ وَرُسُلًا
لَمْ نَقْصُصْهُمْ عَلَيْكَ وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا ﴿١٦٥﴾
رُسُلًا مُبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ
عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ وَكَانَ اللَّهُ عَزِيزًا
حَكِيمًا ﴿١٦٦﴾

لَكِنَّ اللَّهَ يَشْهَدُ بِمَا أَنْزَلَ إِلَيْكَ أَنْزَلَهُ بِعِلْمِهِ
وَالْمَلَكُ يَشْهَدُ وَنُكِّلْنَا بِاللَّهِ شَهِيدًا ﴿١٦٧﴾
إِنَّ الَّذِينَ كَفَرُوا وَصَدَّوْا عَنْ سَبِيلِ اللَّهِ تَدَّ صُلُوبًا
صَلَالًا بَیِّنًا ﴿١٦٨﴾

إِنَّ الَّذِينَ كَفَرُوا وَظَلَمُوا لَمْ يَكُنِ اللَّهُ لِيُغْفِرْ لَهُمْ
وَلَا لِيَهْدِيَهُمْ طَرِيقًا ﴿١٦٩﴾
إِلَّا طَرِيقَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا وَكَانَ ذَلِكَ
عَلَى اللَّهِ يَسِيرًا ﴿١٧٠﴾

يَأْتِيهَا النَّاسُ قَدْ جَاءَهُمُ الرُّسُولُ بِالْحَقِّ مِنْ
رَبِّكُمْ فَأَمِنُوا خَيْرًا لَكُمْ وَإِنْ تَكْفُرُوا فَإِنَّ لِلَّهِ مَا
فِي السَّمَوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١٧١﴾
يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى
اللَّهِ إِلَّا الْحَقَّ إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ
رَسُولُ اللَّهِ وَكَلَّمْتَهُهُ الْقَهْطَا إِلَى مَرْيَمَ وَرُوحُ قَوْلِهِ
فَأَمِنُوا بِاللَّهِ وَرُسُلِهِ وَلَا تَقُولُوا ثَلَاثَةً إِنَّمَا
خَيْرًا لَكُمْ إِنَّمَا اللَّهُ إِلَهُ وَاحِدٌ سُبْحَانَهُ أَنْ يَكُونَ
لَهُ وَلَدٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَكُلُّ

Surely, the Messiah would never disdain to be accounted a servant of Allah, nor would even those angels who are close to Allah. Those who disdain to worship Him and consider themselves above it, will He gather all together before Himself. He will give those who believed and worked righteousness their rewards in full, and will bestow upon them more out of His bounty. He will punish those who disdained and were proud with a painful punishment, and they shall find, beside Allah, no friend or helper for themselves. (173—174)

O mankind, there has come to you a manifest proof from your Lord, and We have sent down to you a clear Light. Those who believe in Allah and hold fast to Him for protection, will He surely admit to His mercy and grace and guide to a straight path leading to Himself. (175—176)

They ask thee for directions concerning the inheritance of a Kalala. Say to them: Allah gives you His directions concerning the inheritance of such a one. If a man dies leaving no child and he has a consanguine sister, she shall have half of what he leaves; and he shall inherit her if she leaves no child. But if there be two or more sisters, consanguine, or consanguine and uterine, they shall have two thirds of what he leaves. If the heirs be brothers and sisters, the male shall have as much as the portion of two females. Allah explains matters to you lest you go astray, and Allah knows all things well. (177)

بِاللَّهِ وَكَيْلًا ۝
 لَنْ يَسْتَنْكِفَ الْمَسِيحُ أَنْ يَكُونَ عَبْدًا لِلَّهِ وَلَا
 الْمَلَائِكَةُ الْمُقَرَّبُونَ وَمَنْ يَسْتَنْكِفْ عَنْ عِبَادَتِهِ
 وَسْتَكْبِرْ فَسَيَحْشُرْهُمْ إِلَيْهِ جَمِيعًا ۝
 فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ
 وَيُرِيدُ لَهُمْ مِنَ فَضْلِهِ وَأَمَّا الَّذِينَ اسْتَنْكَفُوا
 اسْتَكْبَرُوا فَيُعَذِّبُهُمْ عَذَابًا أَلِيمًا وَلَا يَجِدُونَ
 لَهُمْ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ۝
 يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ بُرْهَانٌ مِنْ رَبِّكُمْ
 وَأَنْزَلْنَا إِلَيْكُمْ نُورًا مُبِينًا ۝
 فَأَمَّا الَّذِينَ آمَنُوا بِاللَّهِ وَاعْتَصَمُوا بِهِ
 فَسَيُدْخِلُهُمْ فِي رَحْمَةٍ مِنْهُ وَفَضْلٍ
 وَيَهْدِيهِمُ اللَّهُ إِلَى صِرَاطٍ
 مُسْتَقِيمٍ ۝
 يَسْتَفْتُونَكَ قُلِ اللَّهُ يَفْتِنُكُمْ فِي الْكَلَّةِ
 إِنْ امْرُؤٌ هَلَكَ لَيْسَ لَهُ وَلَدٌ وَلَهُ أُخْتُ
 فَلَهَا نِصْفُ مَا تَرَكَ وَهُوَ يَرِثُهَا
 إِنْ لَمْ يَكُنْ لَهَا وَلَدٌ وَإِنْ كَانَتَا
 أُخْتَيْنِ فَلَهُمَا النِّصْفُ مِمَّا تَرَكَ
 وَإِنْ كَانُوا إِخْوَةً رِجَالًا وَنِسَاءً
 فَلِلذَّكَرِ مِثْلُ حَظِّ الْأُنثِيَيْنِ
 يُبَيِّنُ اللَّهُ لَكُمْ أَنْ تَضِلُّوا
 وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ۝

سُورَةُ الْمَائِدَةِ مَدِينَةُ

AL-MĀ'IDAH

(Revealed after Hijra)

In the name of Allah, Most Gracious, Ever Merciful. (1)

O ye who believe, fulfil your compacts. Made lawful for you are quadrupeds of the class of cattle, other than those which may be expressly forbidden, provided that game is not lawful for you while you are in the course of Pilgrimage. Allah decrees what He wills. (2)

O ye who believe, profane not the Signs of Allah, nor the Sacred Month, nor the animals brought to the Sanctuary as offering, nor the animals wearing collars indicating they are to be sacrificed, nor those repairing to the Sacred House, seeking grace from their Lord and His pleasure. When on completion of the Pilgrimage you put off the pilgrim's garb, you may hunt. Let not the enmity of a people in that they hindered you from the Sacred Mosque, incite you to transgress. Assist one another in piety and rectitude, and assist not one another in sin and transgression; and be mindful of your duty to Allah; surely, Allah's punishment is severe. (3)

Forbidden to you is the flesh of a dead animal, and blood, and the flesh of animal, and that on which the name of one other than Allah is invoked; and the flesh of an animal that has been strangled, or is beaten to death, or is killed by a fall, or is gored to death; and of which a wild animal has eaten, unless you have slaughtered it properly before its death; and that which has been slaughtered at an altar. But whoso is driven by necessity to eat any of these, without being wilfully inclined to sin, in such a case, surely, Allah is Most Forgiving, Ever Merciful. It is also forbidden that you should seek to draw lots by means of divining arrows. That is an act of disobedience. This day

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ أُحِلَّتْ لَكُمْ
بِهَيْمَةَ الْأَنْعَامِ إِلَّا مَا يُنْتَهَى عَلَيْكُمْ غَيْرَ مُحِلِّي الصَّيْدِ
وَأَنْتُمْ حُرْمٌ إِنْ اللَّهُ يَخْتَكُمُ مَا يَرِيدُ ②

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحْلُوا شَعَائِرَ اللَّهِ وَلَا الشَّهْرَ
الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَائِدَ وَلَا آيَةَ الْبَيْتِ
الْحَرَامِ يَبْتَغُونَ فَضْلًا مِنْ رَبِّهِمْ وَرِضْوَانًا وَإِذَا
حَلَلْتُمْ فَاصْطَادُوا وَلَا يَجْرِمَنَّكُمْ شَنَا نُ قَوْمٍ أَنْ
صَدَّوْكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ إِنْ تَعْتَدُوا وَتَعَاوَنُوا
عَلَى الْبِرِّ وَالتَّقْوَى وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ
وَ اتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ③

حُرِّمَتْ عَلَيْكُمْ الْمَيْتَةُ وَالدَّمُ وَلَحْمُ الْخِنْزِيرِ
وَمَا أَهْلٌ لغيرِ اللَّهِ بِهِ وَالمُنْخَلَقَةُ وَالمَرْوُورَةُ وَالمَرْوُوبَةُ
وَالتَّيْحَةُ وَ مَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَ مَا ذُكِّجَ
عَلَى النَّصَبِ وَ أَنْ تَتَّقِسُوا بِالْأَرْزَامِ لَكُمْ فَسُقُ
الْيَوْمِ بِسِ الدِّينِ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَحْشَوْهُمْ
وَ اْحْشَوْنِ الْيَوْمِ أَلَمَلْتُ لَكُمْ دِينَكُمْ وَ ائْتَمْتُ عَلَيْكُمْ
نِعْمَتِي وَ رَضِيْتُ لَكُمْ الْإِسْلَامَ دِينًا فَمَنْ اضْطُرَّ فِي
مَخْصَصَةٍ غَيْرِ مُجَانِفٍ لِإِيْمِهِ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ④

have those who disbelieve despaired of causing harm to your religion; so fear them not, but fear Me alone. This day have I perfected your religion for your benefit, and have completed My favour unto you, and have chosen for you Islam as your faith. (4)

They ask thee what is declared lawful for them. Tell them: all good things are declared lawful for you; and that which you teach hunting animals to catch for you, training them for the hunt and teaching them of that which Allah has taught you. So eat of that which they catch for you, and pronounce thereon the name of Allah. Be mindful of your duty to Allah; surely, Allah is Swift at reckoning. This day all good things are declared lawful for you; the food of the People of the Book is lawful for you and your food is lawful for them. Lawful for you are chaste believing women and chaste women from among those who were given the Book before you, when you give them their dowers, contracting valid marriages, not committing fornication nor taking secret paramours. Whoever disbelieves, having believed, his work has doubtless come to naught, and in the Hereafter he will be among the losers. (5—6)

O ye who believe, when you make ready for Prayer, wash your faces and your hands up to the elbows, and pass your wet hands over your heads, and wash your feet up to the ankles. Should you have consorted with your spouses, purify yourselves by bathing. Should you be ill or on a journey, or one of you comes from the privy, or you have consorted with your spouses and you find not water, then have recourse to pure dust and having placed your hands on it pass them over your faces and forearms. Allah desires not to put you in a difficulty, but desires to purify you and to complete His favour unto you that you may be grateful. Call to mind Allah's favour upon you and the covenant whereby He bound you, when you said: We have heard and we shall obey. Be mindful of your duty to Allah;

يَسْأَلُونَكَ مَاذَا أُحِلَّ لَهُمْ قُلْ أُحِلَّ لَكُمْ الطَّيِّبَاتُ ۗ
وَمَا عَلَّمْتُمْ مِنَ الْجَوَارِحِ مُكَلِّبِينَ تُعَلِّمُونَهُنَّ مِمَّا
عَلَّمَكُمُ اللَّهُ أَنْ تَكُلُوا مِمَّا أَمْسَكْنَ عَلَيْكُمْ وَادْكُرُوا اسْمَ
اللَّهِ عَلَيْهِ وَانْقُوا اللَّهَ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ⑤
الْيَوْمَ أُحِلَّ لَكُمْ الطَّيِّبَاتُ وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ
حَلَالٌ لَكُمْ وَطَعَامُكُمْ حَلَالٌ لَهُمْ وَالْمُحْصَنَاتُ مِنَ
الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ
مِن قَبْلِكُمْ إِذَا آتَيْتُمُوهُنَّ أُجُورَهُنَّ مُحْصِنِينَ
غَيْرِ مُسْفِحِينَ وَلَا مُتَّخِذِيْ أَحْدَانٍ وَمَنْ يَكْفُرْ
بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ وَهُوَ فِي الْآخِرَةِ مِنْ
الْخَاسِرِينَ ⑥

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا
وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ
وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا
وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ
الْعَائِطِ أَوْ لَسْتُمْ عَلَىٰ الْمَاءِ فَلَمْ يَجِدُوا مَاءً فَتَيَمَّمُوا
صَعِيدًا طَيِّبًا فَامْسَحُوا بِرُءُوسِكُمْ وَأَيْدِيكُمْ فِيهِ
مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَكِنْ يُرِيدُ
لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ ⑤
وَادْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ وَمِيثَاقَهُ الَّتِي بَايَعْتُمْ
بِهِ إِذْ قُلْتُمْ سَمِعْنَا وَأَطَعْنَا وَانْقُوا اللَّهَ إِنَّ اللَّهَ
عَلِيمٌ بِذَاتِ الصُّدُورِ ⑥

surely, Allah knows all that is in your minds. (7—8)

O ye who believe, be steadfast in the cause of Allah, bearing witness in equity. Let not a people's enmity towards you incite you to act contrary to justice; be always just, that is closest to righteousness. Be mindful of your duty to Allah; surely, Allah is aware of all that you do. Allah has promised those who believe and act righteously that they shall have forgiveness and a great reward. Those who disbelieve and reject Our Signs, they are the people of hell. O ye who believe, call to mind Allah's favour upon you when a people designed to stretch forth its hands against you, but He restrained their hands and thus safeguarded you. Be mindful of your duty to Allah; and on Allah should the believers rely. (9—12)

Indeed did Allah take a firm covenant from the children of Israel; and We raised among them twelve leaders. Allah announced: Surely, I am with you. If you observe Prayer, and pay the Zakat, and believe in My Messengers and support them in every way, and place at Allah's disposal a goodly portion of your properties, I will remove from you your ills and will admit you to Gardens beneath which rivers flow. But whoso from among you disbelieves thereafter has indeed strayed away from the right path. So, because of their breaking of their covenant, We cast them away, and have hardened their hearts. They pervert the words of the Book from their proper places and have forgotten a portion of that with which they were exhorted. Thou wilt constantly discover treachery on their part, except on the part of a few of them. So, pardon them and overlook their defaults. Surely, Allah loves the benevolent. From those who say: We are Christians; We also took

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ
وَلَا يَجْرِمَنَّكُمْ شَنَا نُ قَوْمٍ عَلَىٰ آلَا تَعْدِلُوا إِرَاعِلُوا
هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا
تَعْمَلُونَ ﴿٧﴾

وَعَلَىٰ اللَّهِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَا لَهُمْ
مَغْفِرَةٌ ؕ وَاجْرٌ عَظِيمٌ ﴿٨﴾

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّجِيمِ ﴿٩﴾
يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ هُمْ
قَوْمٌ أَن يَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ فَكَفَّ أَيْدِيَهُمْ
عَنكُمْ وَاتَّقُوا اللَّهَ وَعَلَىٰ اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٠﴾

وَلَقَدْ أَخَذَ اللَّهُ مِيثَاقَ بَنِي إِسْرَائِيلَ وَبَعَثْنَا مِنْهُمُ
اثْنَيْ عَشَرَ نَبِيًّا ؕ وَقَالَ اللَّهُ إِنِّي مَعَكُمْ لَئِن أَتَمْتُمُ
الصَّلَاةَ وَآتَيْتُمُ الزَّكَاةَ وَآمَنْتُمْ بِرُسُلِي وَعَزَّرْتُمُوهُمْ
وَاقْرَضْتُمُ اللَّهَ قَرْضًا حَسَنًا لَأُكَفِّرَنَّ عَنْكُمْ سَيِّئَاتِكُمْ
وَأُدْخِلَنَّكُمْ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ ؕ فَمَنْ

كَفَرَ بَعْدَ ذَلِكَ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ﴿١١﴾
فَبِمَا نَقَضْتُمْ مِيثَاقَهُمْ لَعَنَّاهُمْ وَجَعَلْنَا قُلُوبَهُمْ
قَسِيَةً ؕ يُجْرِفُونَ الْكَلِمَةَ عَنِ مَوَاضِعِهَا وَنَسُوا حَظًّا
مِمَّا ذُكِّرُوا بِهِ ؕ وَلَا تَرَالِ تَطَّلِعُ عَلَى خِائِنَةٍ مِنْهُمْ
إِلَّا قَلِيلًا مِنْهُمْ فَاعْفُ عَنْهُمْ وَاصْفَحْ إِنَّ اللَّهَ يُحِبُّ
الْمُحْسِنِينَ ﴿١٢﴾

وَمِنَ الَّذِينَ قَالُوا إِنَّا نَصْرَىٰ أَخَذْنَا مِيثَاقَهُمْ فَنَسُوا

a covenant, but they too have forgotten a portion of that with which they were exhorted. So, We have put enmity and hatred between them till the day of Judgment; and soon will Allah let them know what they have been doing. (13—15)

People of the Book, there has come to you Our Messenger who unfolds to you much of that which you used to hide of the Book, and passes over much. There has come to you indeed from Allah a Light and a clear Book. Thereby does Allah guide those who seek His pleasure along the paths of peace, and leads them out of every kind of darkness into the light by His will, and guides them to the right path. (16—17)

They are indeed disbelievers who say: Allah is the Messiah son of Mary. Say to them: Who can have any power against Allah, if He should desire to bring to naught the Messiah son of Mary, and his mother and all those that are in the earth? To Allah belongs the kingdom of the heavens and the earth and of all that which is between them. He creates what He pleases. Allah has full power over all things. The Jews and the Christians say: We are the sons of Allah and His loved ones. Ask them: Why then does He punish you for your sins? Indeed, you are but human beings among those He has created. He forgives whom He pleases and punishes whom He pleases. To Allah belongs the kingdom of the heavens and the earth and of all that which is between them, and to Him shall be the return. (18—19)

People of the Book, there has come to you Our Messenger who makes things clear to you after a break in the succession of Prophets, lest you should say: There has come to us no bearer of glad tidings and no warner. Now there has come to you a bearer of glad tidings and a warner. Allah has full power over all things. (20)

حَقًّا مِمَّا ذُكِّرُوا بِهِ فَأَعْرَبْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ
إِلَى يَوْمِ الْقِيَامَةِ وَسَوْفَ يُنَبِّئُهُمُ اللَّهُ بِمَا كَانُوا
يَصْنَعُونَ ﴿١٥﴾

يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا
مِمَّا كُنْتُمْ تُخْفُونَ مِنَ الْكِتَابِ وَيَعْفُو عَنْ كَثِيرٍ
قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ ﴿١٦﴾
يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلَامِ
وَيُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ
إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٧﴾

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ
قُلْ فَمَنْ يَمْلِكُ مِنَ اللَّهِ شَيْئًا إِنْ أَرَادَ أَنْ يُهْلِكَ
الْمَسِيحَ ابْنَ مَرْيَمَ وَامَّةً وَمَنْ فِي الْأَرْضِ جَمِيعًا
وَاللَّهُ مَلِكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا يَخْلُقُ
مَا يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٨﴾
وَقَالَتِ الْيَهُودُ وَالنَّصَارَى نَحْنُ أَبْنَاءُ اللَّهِ وَأَحِبَّاؤُهُ
قُلْ فَلِمَ يُعَذِّبُكُمْ بِذُنُوبِكُمْ بَلْ أَنْتُمْ بَشَرٌ مِّمَّنْ
خَلَقَ يَعْزُبُ عَن رَّبِّهِ مَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ وَاللَّهُ مَلِكُ
السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ذُو الْعَرْشِ الْمُبِينُ ﴿١٩﴾

يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ عَلَى
قُرَّةٍ مِّنَ الرُّسُلِ أَنْ تَقُولُوا مَا جَاءَنَا مِن بَشِيرٍ وَ
لَا نَذِيرٍ فَقَدْ جَاءَكُمْ بَشِيرٌ وَنَذِيرٌ وَاللَّهُ عَلَى
كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٠﴾

Call to mind when Moses said to his people: O my people, recall the favour that Allah bestowed upon you when He appointed Prophets among you and made you Kings, and gave you that which He had not given to any other of the peoples. O my people, enter the Holy Land which Allah has ordained for you, and do not turn back, for in that case you will turn back losers. They said: Moses, there is in that land a powerful people, and we shall certainly not enter it until they go forth from it. When they go forth from it, we shall enter forthwith. Thereupon two men from among those who feared Allah, on whom Allah had bestowed His favour, said: Mount an assault upon the gate; once you have entered it, you will surely be victorious. Put your trust in Allah, if you are believers. They protested: Moses, we most certainly will not enter it so long as they remain in it. Therefore, go thou and thy Lord and fight them. Here we sit. Moses supplicated: Lord, I have power over none but myself and my brother; therefore, make Thou a distinction between us and this rebellious people. Allah said: The land shall be forbidden them for forty years; in distraction shall they wander through the countryside. Grieve not, therefore, over the rebellious people. (21—27)

Relate to them, O Prophet, the true story of the two sons of Adam, when each of them made an offering, and it was accepted from one of them and was not accepted from the other. The latter said to the former: I will surely kill thee. He replied: Allah accepts only from the righteous. If thou stretchest forth thy hand against me to kill me, I will not, in my defence, use such force as to kill thee.

وَاذْ قَالِ مَوْسَىٰ لِقَوْمِهِ يُقَوْمِ اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ اِذْ جَعَلَ فِيكُمْ اَنْبِيَاءَ وَجَعَلَكُمْ مُلُوكًا ۗ
وَ اَنْتُمْ مَّا لَمْ يَأْتِ اَحَدًا مِّنَ الْعَالَمِينَ ﴿٢١﴾

يُقَوْمِ ادْخُلُوا الْاَرْضَ الْمُقَدَّسَةَ الَّتِي كَتَبَ اللَّهُ لَكُمْ
وَلَا تَرْتَدُّوا عَلٰى اذْبَارِكُمْ فَتَقْلِبُوا خٰسِرِينَ ﴿٢٢﴾

قَالُوا يٰمُوسَىٰ اِنْ فِيهَا قَوْمٌ جَبَّارُونَ ﴿٢٣﴾
وَاِنَّا لَنْ نَدْخُلَهَا حَتّٰى يَخْرُجُوا مِنْهَا ۗ اِنْ يَخْرُجُوا مِنْهَا
فَاِنَّا دٰخِلُونَ ﴿٢٤﴾

قَالَ رَجُلٌ مِّنَ الدِّينِ يَخَافُونَ اَنْعَمَ اللَّهُ عَلَيْهِمَا
ادْخُلُوا عَلَيْهِمُ الْبَابَ ۗ اِذَا دَخَلْتُمُوهُ فَانكَبْ عَلَيْكُمْ
وَعَلَى اللَّهِ تَوَكَّلْ لَوْ اِنْ كُنْتُمْ مُّؤْمِنِينَ ﴿٢٥﴾

قَالُوا يٰمُوسَىٰ اِنَّا لَنْ نَدْخُلَهَا اَبَدًا اَوْ اَدَامًا فِيهَا
فَاذْهَبْ اَنْتَ وَرَبُّكَ فَقَاتِلَا ۗ اِنَّا هَهُنَا مُّعِدُّونَ ﴿٢٦﴾
قَالَ رَبِّ اِنِّىٓ لَا اَمْلِكُ اِلَّا نَفْسِىْ وَاِنِّىٓ فَاخِرٌ بَيْنَنَا
وَ بَيْنَ الْقَوْمِ الْفٰسِقِينَ ﴿٢٧﴾

قَالَ فَاِنَّهَا مُحْرَمَةٌ عَلَيْهِمْ اَرْبَعِينَ سَنَةً يَتِيهُونَ
فِي الْاَرْضِ فَلَا تَأْسَ عَلَى الْقَوْمِ الْفٰسِقِينَ ﴿٢٨﴾

وَاَنْتَلَّ عَلَيْهِمْ نَبَا ابْنِىٓ اٰدَمَ بِالْحَقِّ اِذْ قَرَّبَا قُرْبٰنًا
فَتَقَبَّلَ مِنْ اَحَدِهِمَا وَ لَمْ يَقْبَلْ مِنَ الْاٰخَرِ قَالَ
لَا تَقْتُلُنَا ۗ قَالَ اِنَّمَا يَقْبَلُ اللَّهُ مِنَ التَّقِيْنَ ﴿٢٩﴾

لَئِنْ بَسَطْتَ اِلَى يَدِكَ لِتَقْتُلَنِىٓ مَا اَنَا بِبٰسِطِ يَدِىٓ
اِلَيْكَ لِاَقْتُلَنَّكَ اِنِّىٓ اَخَافُ اللَّهَ رَبَّ الْعٰلَمِينَ ﴿٣٠﴾

I do fear Allah, the Lord of the universe. I shall restrain myself as I desire that the responsibility for my sin and thy own sin should rest on thee, with the result that thou wilt be among the inmates of the Fire, and that is the reward of the wrongdoers. The mind of the brother who was chagrined became reconciled to the killing of his brother, and so he killed him and thus became one of the losers. Then Allah sent a raven which scratched the earth that He might show him how to hide the corpse of his brother. Seeing this he exclaimed: Woe is me. Have I fallen so far that I am not able to be even like this raven so that I may hide the corpse of my brother? On this he became penitent. (28—32)

On account of this we prescribed for the children of Israel that whoso kills a person, except for killing another or for creating disorder in the land, it shall be as if he had killed all mankind; and whoso helps one to live, it shall be as if he had given life to all mankind. Our Messengers came to them with clear Signs, yet many of them continue to commit excesses in the land. (33)

The appropriate penalty for those who wage war against Allah and His Messenger and run about in the land creating disorder is that they be slain or crucified or their hands and their feet be cut off on alternate sides, or they be expelled from the land. That would be a disgrace for them in this world, and in the Hereafter they shall have a great punishment; except in the case of those who repent before you obtain power over them. Take note that Allah is Most Forgiving, Ever Merciful. (34—35)

O ye who believe, be mindful of your duty to Allah and seek out ways of approach unto Him and strive in His way that you may prosper. (36)

إِنِّي أُرِيدُ أَنْ تَبْوَأَ بِرَأْسِي وَرَأَيْتَكَ فَتَكُونُ مِنْ
أَحْصِبِ النَّارِ وَذَلِكَ جَزَاُ الظَّالِمِينَ ﴿٢٨﴾
فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ فَقَتَلَهُ فَأَصْبَحَ
مِنَ الْخَاسِرِينَ ﴿٢٩﴾

فَبَعَثَ اللَّهُ غُرَابًا يَبْحَثُ فِي الْأَرْضِ لِيُرِيَهُ كَيْفَ
يُورِي سَوْءَةَ أَخِيهِ قَالَ يُؤَيِّلَتِي أَعْجَزْتُ أَنْ أَكُونَ
مِثْلَ هَذَا الْغُرَابِ فَأُورِي سَوْءَةَ أَخِي فَأَصْبَحَ
مِنَ التَّائِبِينَ ﴿٣٠﴾

مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَى بَنِي إِسْرَائِيلَ أَنَّهُ مَنْ
قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا
قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ
جَمِيعًا وَلَقَدْ جَاءَهُمْ رَسُولُنَا يَأْتِيهِمْ ثُمَّ إِنَّ
كَثِيرًا مِنْهُمْ بَعَدَ ذَلِكَ فِي الْأَرْضِ لَمُسْرِفُونَ ﴿٣١﴾

إِنَّمَا جَزَاُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ
فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ
أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خِلَافٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ
ذَلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ
عَظِيمٌ ﴿٣٢﴾

إِلَّا الَّذِينَ تَابُوا مِنْ قَبْلِ أَنْ تَقْدُرُوا عَلَيْهِمْ فَأَعْلَوْا
﴿٣٣﴾ إِنَّ اللَّهَ عَفُورٌ رَحِيمٌ ﴿٣٤﴾
يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ
وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ ﴿٣٥﴾

If those who disbelieve had all that is in the earth and as much over again, to ransom themselves therewith from the punishment of the Day of Judgment, it would not be accepted from them. They shall have a painful punishment. They will wish to come out of the Fire, but they will not be able to come out of it by any effort of their own. They shall have a lasting punishment. (37—38)

Cut off the hands of the man who steals and of the woman who steals in retribution of their offence as an exemplary punishment from Allah. Allah is Mighty, Wise. But Allah will surely turn in mercy to him who repents after his transgression and amends. Surely, Allah is Most Forgiving, Ever Merciful. Knowest thou not that Allah is He to whom belongs the Kingdom of the heavens and the earth? He punishes whom He pleases and forgives whom He pleases. Allah has full power to do all that He wills. (39—41)

O Messenger, grieve not on account of those who rush into disbelief from among those who say with their tongues: We believe; but their hearts believe not. From among the Jews also there are those who listen eagerly to any lie. They listen to them for conveying them to another people who have not come to thee. They pervert the words of the Quran after their being put in their right places. They say: If you are commanded thus and thus, then accept it, but if you are not commanded thus and thus, then beware. Him whom Allah desires to try, thou shalt not avail aught against Allah. These are they whose hearts Allah has not desired to purify. For them is humiliation in this world, and in the Hereafter they shall have a severe punishment. They listen eagerly to falsehood, and

إِنَّ الَّذِينَ كَفَرُوا لَوْ أَنَّ لَهُمْ مَا فِي الْأَرْضِ جَمِيعًا
وَمِثْلَهُ مَعَهُ لَيَفْتَدُوا بِهِ مِنْ عَذَابِ يَوْمِ الْقِيَامَةِ
مَا تُقْبَلُ مِنْهُمْ ۗ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٣٧﴾

يُرِيدُونَ أَنْ يُخْرِجُوا مِنَ النَّارِ مَا هُمْ بِمُخْرِجِينَ
مِنْهَا ۗ وَلَهُمْ عَذَابٌ مُّقِيمٌ ﴿٣٨﴾

وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جَزَاءً بِمَا
كَسَبَا نَكَالًا مِنَ اللَّهِ ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٣٩﴾

مَنْ تَابَ مِنْ بَعْدِ ظُلْمِهِ ۖ وَأَصْلَحَ فَإِنَّ اللَّهَ يَتُوبُ
عَلَيْهِ ۗ إِنَّ اللَّهَ عَفُورٌ رَحِيمٌ ﴿٤٠﴾

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ يُعَذِّبُ
مَنْ يَشَاءُ وَيَغْفِرُ لِمَنْ يَشَاءُ ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ
قَدِيرٌ ﴿٤١﴾

يَا أَيُّهَا الرَّسُولُ لَا يَحْزَنكَ الَّذِينَ الَّذِينَ يَسَارِعُونَ فِي
الْكُفْرِ مِنَ الَّذِينَ قَالُوا آمَنَّا بِأَفْوَاهِهِمْ وَلَمْ تُؤْمِنْ
قُلُوبُهُمْ ۗ وَمِنَ الَّذِينَ هَادُوا ۗ سَمِعُونَ لِلْكَذِبِ

سَمْعُونَ لِقَوْمٍ آخَرِينَ لَمْ يَأْتُوكَ يُحَرِّفُونَ الْكَلِمَ
مِنْ بَعْدِ مَوَاضِعِهِ يَقُولُونَ إِنْ أُوتِينَا هَذَا فَخَدُّوهُ
وَإِنْ لَمْ نُؤْتُوهُ فَاحْدَرُوهُ وَمَنْ يُرِدِ اللَّهُ فِتْنَتَهُ

فَلَنْ تَبْلُغَ لَهُ مِنَ اللَّهِ نَبِيئًا ۗ أُولَٰئِكَ الَّذِينَ لَمْ يُرِدِ
اللَّهُ أَنْ يُطَهِّرْ قُلُوبَهُمْ لَهُمْ فِي الدُّنْيَا خِزْيٌ ۗ وَسَوْ
لَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿٣٧﴾

سَمِعُونَ لِلْكَذِبِ أَكْثُونَ لِلسُّحْتِ ۖ فَإِنْ جَاءُوكَ

devour forbidden things voraciously. Should they come to thee seeking judgment in a dispute, then judge between them or keep away from them. If thou keepest away from them, they cannot harm thee at all. But shouldst thou decide to judge, then judge between them with justice. Surely, Allah loves the just. How will they make thee their judge, when they have the Torah which contains Allah's commandments? Yet, in spite of that they turn their backs; and they certainly do not believe. (42—44)

Surely, We sent down the Torah full of guidance and light. By it did the Prophets, who were obedient to Us, judge for the Jews and so did the divines and the jurists, for they were required to safeguard the Book of Allah, and because they were guardians over it. Therefore, fear not people but fear only Me; and barter not My Signs for a paltry price. Whoso judges not by that which Allah has sent down, these it is who are the disbelievers. In the Torah We had prescribed for them: A life for a life and an eye for an eye, and a nose for a nose, and an ear for an ear, and a tooth for a tooth, and equitable retaliation for other injuries. Whoso waives his right thereto, it shall be an expiation for his sins, and whoso judges not by that which Allah has sent down, these it is who are the wrongdoers. (45—46)

We caused Jesus son of Mary to follow in their footsteps, fulfilling that which was revealed before him in the Torah. We gave him the Gospel which contained guidance and light, fulfilling that which was revealed before it in the Torah, and a guidance and an admonition for the righteous. Let the People of the Gospel judge according to that which Allah has revealed therein, and whoso judges not by that which Allah has revealed, these it is who are the rebellious. (47—48)

فَأَحْكُم بَيْنَهُمْ أَوْ أَعْرِضْ عَنْهُمْ وَإِن تُعْرِضْ عَنْهُمْ فَلَن يَضُرَّكَ شَيْئًا وَإِن حَكَمْتَ فَأَحْكُم بَيْنَهُم بِالْقِسْطِ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٤٢﴾
وَكَيْفَ يُحْكُمُونَكَ وَعِنْدَهُمُ التَّوْرَةُ فِيهَا حُكْمُ اللَّهِ ثُمَّ يَتَوَلَّوْنَ مِنْ بَعْدِ ذَلِكَ وَمَا أُولَئِكَ بِالْمُؤْمِنِينَ ﴿٤٣﴾

إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا بِالَّذِينَ هَادُوا وَالرَّبِّيُّونَ وَالْأَحْبَارُ بِمَا اسْتُحْفِظُوا مِنْ كِتَابِ اللَّهِ وَكَانُوا عَلَيْهِ شُهَدَاءً فَلَا تَخْشَوُا النَّاسَ وَخَشَوْنَ اللَّهَ وَاعْلَمُوا أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ فَاسْتَشْرِكُوا بِيَتِي تَمَنَّا قَلِيلًا وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ ﴿٤٤﴾
وَكَتَبْنَا عَلَيْهِمْ فِيهَا أَنَّ النَّفْسَ بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ وَالْأَنْفَ بِالْأَنْفِ وَالْأُذُنَ بِالْأُذُنِ وَالسِّنَّ بِالسِّنِّ وَالْجُرُوحَ قِصَاصٌ فَمَنْ تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَهُ وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الظَّالِمُونَ ﴿٤٥﴾

وَتَقْبَلْنَا عَلَىٰ أُنثَارِهِمْ يُعِيسَى ابْنَ مَرْيَمَ مَصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ وَأَتَيْنَهُ الْإِنْجِيلَ فِيهِ هُدًى وَنُورٌ وَمَصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ وَهُدًى وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٤٦﴾
وَلِيَحْكُمَ أَهْلَ الْإِنْجِيلِ بِمَا أَنْزَلَ اللَّهُ فِيهِ وَمَنْ لَمْ

Now We have revealed unto thee this Book comprising the truth, fulfilling that which was revealed before it of the Book, and as a guardian over it. Judge, therefore, between them by that which Allah has revealed, and follow not their vain desires in preference to the truth which has come to thee. For each of you We have prepared, according to the capacity of each, a path or a highway, to enable you to approach the fountain of revealed guidance. Had Allah so willed, He would have made you all one people, but He wishes to try you by that which He has given you. Then try to outstrip each other in the pursuit of good. To Allah shall you all return; then will He enlighten you in respect of all that wherein you differed. Judge between them by that which Allah has sent down, and follow not their vain desires, and be on thy guard against them lest they should involve thee in trouble and lead thee away from part of that which Allah has revealed to thee. If they should turn away, then know that Allah intends to punish them for some of their sins. Indeed a large number of the people are disobedient. Do they seek judgment in accordance with the standards of the days before revelation? Who is better than Allah as a Judge for a people who have firm faith? (49—51)

O ye who believe, take not the Jews and the Christians as your helpers, for they are helpers of one another. Whoso from among you takes them as helpers will indeed be one of them. Verily, Allah guides not the unjust people. Thou wilt see those whose minds are diseased hastening towards them, saying to themselves in justification: We fear lest a misfortune befall us. Maybe, Allah will soon bring about your victory or some other event from Himself favourable to you. Then will they become remorseful of that which they keep hidden in their minds. Those who believe will say concerning them: Are these they who swore the most solemn oaths by Allah that they are entirely with you? Their works are vain and they have

يُحْكَمُ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْفَاسِقُونَ ﴿٥١﴾
 وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ
 مِنَ الْكِتَابِ وَمُهَيِّئًا عَلَيْهِمْ فَأَحْكَمُ بَيْنَهُمْ بِمَا أَنْزَلَ
 اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ لِكُلِّ
 جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَا جَاوِزًا وَلَا تَشَاءُ اللَّهُ لِيَجْعَلَ
 أُمَّةً وَاحِدَةً وَلَكِنْ لِيَبْلُوَكُمْ فِي مَا آتَاكُمْ فَاسْتَبِقُوا
 الْخَيْرَاتِ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا
 كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿٥٢﴾

وَأَنِ احْكَم بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ
 وَاحِدًا لَهُمْ أَنْ يَفْتَنُوكَ عَنْ بَعْضِ مَا أَنْزَلَ اللَّهُ إِلَيْكَ
 فَإِنْ تَوَلَّوْا فَأَعْلَمَ أَنَّمَا يُرِيدُ اللَّهُ أَنْ يُصِيبَهُمْ بِبَعْضِ
 ذُنُوبِهِمْ وَإِنْ كَثِيرًا مِنَ النَّاسِ لَفَاسِقُونَ ﴿٥٣﴾

أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ وَمَنْ أَحْسَنُ مِنَ اللَّهِ
 حُكْمًا لِقَوْمٍ يُوقِنُونَ ﴿٥٤﴾

يَأْتِيهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَى أَوْلِيَاءَ
 بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَاِنَّهُ
 مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٥٥﴾
 فَدَرَى الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يُسَارِعُونَ فِيهِمْ
 يَقُولُونَ لِمَ تَحْبِسُهُ أَنْ نُنِيبَنا دَارِئَةً فَحَسَّ اللَّهُ أَنْ يَأْتِي
 بِالْفَتْحِ أَوْ أَمْرٍ مِنْ عِنْدِهِ فَيُصِيبُوا عَلَى مَا آسَرُوا فِي
 أَنْفُسِهِمْ نَدِمِينَ ﴿٥٦﴾

وَيَقُولُ الَّذِينَ آمَنُوا هَؤُلَاءِ الَّذِينَ آمَنُوا بِاللَّهِ حَقًّا

become the losers. (52—54)

O ye who believe, whoso from among you turns back from his religion let him remember that in his stead Allah will soon bring a people whom He will love and who will love Him, who will be kind and considerate towards the believers and firm and unyielding towards the disbelievers. They will strive hard in the cause of Allah and will not at all take to heart the reproaches of fault finders. That is Allah's grace; He bestows it upon whosoever He pleases. Allah is the Lord of vast bounty, All-Knowing. (55)

Your helpers are only Allah and His Messenger and the believers who observe Prayer and pay the Zakat and who worship none save Allah alone. Those who take Allah and His Messenger and the believers as their helpers should have firm faith that it is the party of Allah that must triumph. (56—57)

O ye who believe, take not as helpers those who make a jest and sport of your religion from among those who were given the Book before you and the other disbelievers. Be mindful of your duty to Allah, if you are believers. When you call people to Prayer, they take it as jest and sport, because they are a people who lack understanding. (58—59)

Say to them: People of the Book, you persecute us for the only fault that we believe in Allah and in that which has been sent down to us and in that which was sent down before it, and you do that because most of you are disobedient to Allah. Say to them: Shall I apprise you of those whose recompense from Allah is worse than that of those whom you despise? They are those whom Allah has cast aside and on whom His wrath has fallen and of whom He has made some as apes and swine who worship the Evil One. These are in the worst plight and farthest astray from the right path. (60—61)

أَيْمَانِهِمْ لَا أَنهَم لِمَعَكُمْ حَبِطَتْ أَعْمَالُهُمْ فَاَصْبَحُوا خَاسِرِينَ ﴿٥٥﴾

يَأْتِيهَا الَّذِينَ آمَنُوا مِنْ يَدَيْكَ عَنْ دِينِهِمْ فَيَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٥٥﴾

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُعْمِلُونَ الصَّلَاةَ وَيَتُونَ الزَّكَاةَ وَهُمْ رُكُوعُونَ ﴿٥٦﴾

وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ ﴿٥٧﴾

يَأْتِيهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الَّذِينَ اتَّخَذُوا دِينَكُمْ هُزُوعًا وَكَيْفًا مِنَ الَّذِينَ آتَوْا الْكِتَابَ مِنْ قَبْلِكُمْ وَالْكَافِرَ أَوْلِيَاءَ وَاتَّقُوا اللَّهَ إِنَّ كُفْرَكُمْ مُؤْمِنِينَ ﴿٥٨﴾

وَإِذَا نَادَيْتُمْ إِلَى الصَّلَاةِ اتَّخَذُوا هُزُوعًا وَكَيْفًا ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ ﴿٥٩﴾

قُلْ يَا أَهْلَ الْكِتَابِ هَلْ تُصَومُونَ مِنَّا إِلَّا أَنْ أَمَّنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ مِنْ قَبْلُ وَإِنَّ الْكُفْرَ لَمُفْسِقُونَ ﴿٦٠﴾

قُلْ هَلْ أُنَبِّئُكُمْ بِشَرِّ مِنْ ذَلِكَ مَثُوبَةً عِنْدَ اللَّهِ مَنْ لَعَنَهُ اللَّهُ وَغَضِبَ عَلَيْهِ وَجَعَلَ مِنْهُمْ الْفِرَّةَ وَالْخَنَازِيرَ وَعَبَدَ الطَّاغُوتِ أُولَئِكَ شَرٌّ مَكَانًا وَأَضَلُّ عَنْ سَوَاءِ السَّبِيلِ ﴿٦١﴾

وَإِذَا جَاءُوكُمْ قَالُوا آمَنَّا وَقَدْ دَخَلُوا بِالْكَفْرِ وَهُمْ قَدْ خَرَجُوا

When they come to you they say: We believe; but they come in disbelieving and go out disbelieving and Allah knows best that which they seek to hide. Thou seest many of them hastening towards sin and transgression and running eagerly after that which is forbidden. Evil indeed is that which they practise. Why do not the divines and those learned in the Law restrain them from uttering falsehood and devouring that which is forbidden? Evil indeed is that which they do. (62—64)

The Jews say: Allah's hand is chained up. Their own hands will be chained up and they will be cast aside by Allah because of what they say. His hands are wide open; He spends as He pleases. That which has been sent down to thee from Thy Lord will most surely cause many of them to grow firmer in rebellion and disbelief. We have cast enmity and hatred between them till the Day of Judgment. Whenever they kindle a fire to start a war, Allah puts it out. They strive to create disorder in the land and Allah loves not those who create disorder. (65)

If the People of the Book had believed and been mindful of their duty to Allah, We would surely have removed from them their ills and We would surely have admitted them into Gardens of Bliss. Had they carried out the commandments of the Torah and the Gospel and of that which has now been sent down to them from their Lord, they would surely have partaken of spiritual as well as of material bounties. Of them there is a section which is moderate, but evil indeed is that which most of them do. (66—67)

O Messenger, proclaim widely that which has been sent down to thee from thy Lord; for if thou do it not, thou wilt not have conveyed His Message at all. Allah will safeguard thee against harm by people. Allah guides not the disbelieving people. (68)

بُهُ وَاللَّهُ أَعْلَمُ بِمَا كَانُوا يَكْتُمُونَ ﴿٦٢﴾

وَتَرَى كَثِيرًا مِنْهُمْ يُسَارِعُونَ فِي الْإِثْمِ وَالْعُدْوَانِ وَ
أَكْثِيهِمُ الشُّحْتَ لَبِئْسَ مَا كَانُوا يَعْمَلُونَ ﴿٦٣﴾

لَوْلَا يَنْهَاهُمُ الرَّبَّيُّونَ وَالْأَخْبَارُ عَنْ قَوْلِهِمُ الْإِثْمَ
وَأَكْثِيهِمُ الشُّحْتَ لَبِئْسَ مَا كَانُوا يَصْعُقُونَ ﴿٦٤﴾

وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ
وُلَعْنُوا بِمَا قَالُوا لَوْلَا يَدُ اللَّهِ مَبْسُوطَةٌ لَيَفُقَ كَيْفَ

يَشَاءُ وَلَيَزِيدَنَّ كَثِيرًا مِنْهُمْ مَا أَنْزَلَ إِلَيْكَ مِنَ
رَبِّكَ طُغْيَانًا وَكُفْرًا وَالْقَيْنَا بَيْنَهُمُ الْعِدَاوَةَ

وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَامَةِ كُلَّمَا أَوْقَدُوا نَارًا
لِلْحَرْبِ أَطْفَأَهَا اللَّهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا

وَاللَّهُ لَا يُحِبُّ الْمُفْسِدِينَ ﴿٦٥﴾

وَلَوْ أَنَّ أَهْلَ الْكِتَابِ آمَنُوا وَاتَّقَوْا لَكُنَّا عَنْهُمْ
سَاءَ لِقَاءَ ﴿٦٦﴾

وَلَوْ أَنَّهُمْ آتَمُوا التَّوْبَةَ وَالْإِنْجِيلَ وَمَا أَنْزَلَ
إِلَيْهِمْ مِنْ رَبِّهِمْ لَأَكَلُوا مِنْ فَوْقِهِمْ وَمَنْ تَحْتَ

أَرْجُلِهِمْ مِنْهُمْ أُمَّةٌ مُقْتَصِدَةٌ وَكَثِيرٌ مِنْهُمْ سَاءٌ
مَا يَعْمَلُونَ ﴿٦٧﴾

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أَنْزَلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ
تَفْعَلْ فَمَا بَلَغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ

إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٦٨﴾

قُلْ يَا أَهْلَ الْكِتَابِ كَسَبْتُمْ عَلَىٰ سَيِّئِكُمْ تَقْبَلُوا التَّوْبَةَ

Say to the People of the Book: You have nothing to stand on until you carry out the commandments of the Torah and the Gospel and of that which has now been sent down to you from your Lord. That which has been sent down to thee from thy Lord will most surely cause many of them to grow firmer in rebellion and disbelief; so grieve not over such disbelieving people. Surely of those who have believed, and the Jews and the Sabians and the Christians whose truly believes in Allah and the Last Day and acts righteously, shall have no fear, nor shall they grieve. (69—70)

We took a firm covenant from the children of Israel, and We sent many Messengers to them. Every time there came to them a Messenger with that which their hearts desired not, they treated him as a liar or they sought to slay him. They reckoned their conduct would entail no harm, so they became blind and deaf. But Allah turned to them in mercy; yet again many of them became blind and deaf. Allah watches what they do. (71—72)

Those certainly are disbelievers who say: Allah is none but the Messiah son of Mary; whereas the Messiah himself taught: Children of Israel, worship Allah Who is my Lord and your Lord. Surely, Allah has forbidden Heaven to him who associates partners with Allah, and the Fire will be his resort. The wrongdoers shall have no helpers. Those certainly are disbelievers who say: Allah is the third of three. There is no one worthy of worship but the One God. If they desist not from that which they say, a grievous chastisement shall surely afflict those of them that disbelieve. Will they not then turn to Allah and beg His forgiveness, seeing that Allah is Most Forgiving, Ever Merciful? (73—75)

وَالْإِنجِيلَ وَمَا أَنْزَلْنَا إِلَيْكُمْ مِنْ رَبِّكُمْ وَلِيُذَيِّدَنَّ
كَثِيرًا مِنْهُمْ مِمَّا أَنْزَلْنَا إِلَيْكَ مِنْ رَبِّكَ طُغْيَانًا وَكُفْرًا
فَلَا تَأْسَ عَلَى الْكَافِرِينَ ⑥

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصُّبُحُونَ وَالصَّامِرَةَ
مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَا خَوْفٌ
عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ⑦

لَقَدْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ وَارْسَلْنَا إِلَيْهِمْ
رُسُلًا كُلَّمَا جَاءَهُمْ رَسُولٌ بِمَا لَا تَهْوَى أَنْفُسُهُمْ
فَرَيْنُوا كَذِبًا وَقَرِيبًا يَقْتُلُون ⑧

وَحَسِبُوا أَلَّا تَكُونَ فِتْنَةٌ فَعَمُوا وَصَلُّوا ثُمَّ تَابَ اللَّهُ
عَلَيْهِمْ ثُمَّ عَمُوا وَصَلُّوا كَثِيرًا مِنْهُمْ وَاللَّهُ بِصِيْرَتِهِمْ
يَعْلَمُونَ ⑨

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

وَرَبِّكُمْ إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ
الْجَنَّةَ وَمَا وَهُ التَّارُوتُ وَمَا لِلظَّالِمِينَ مِنَ النَّصْرِ ⑩

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَلَاثٌ ثُلثَةٌ وَمَا مِنْ
إِلَهٍ إِلَّا إِلَهٌ وَاحِدٌ وَإِنْ لَمْ يَنْهَوْا عَنَّا يَقُولُونَ
لَيَسْتَنَّ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ ⑪

أَفَلَا يَتُوبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُونَ لَهُ وَاللَّهُ غَفُورٌ
رَحِيمٌ ⑫

مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ

The Messiah son of Mary was only a Messenger; many Messengers have passed away before him. His mother was a paragon of truth and they both were in need of and ate food. Observe how We explain the Signs for their benefit, then observe how they are led away. Ask them: Do you worship beside Allah that which has no power to do you harm or good? It is Allah Who is All-Hearing, All-Knowing. Admonish them: People of the Book, exceed not the limits in the matter of your religion unjustly, nor follow the vain desires of a people who themselves went astray before and caused many others to go astray, and who strayed away from the right path. (76—78)

Those of the children of Israel who disbelieved were cursed by David, and by Jesus son of Mary. That was because they disobeyed and were given to transgression. They did not try to restrain one another from the iniquity which they committed. Evil indeed was that which they used to do. Thou shalt see many of them taking the disbelievers as their helpers. Evil indeed is that which they have chosen to send on ahead for themselves, which is that Allah is displeased with them and in this torment shall they abide. Had they believed in Allah and this Prophet, and in that which has been sent down to him, they would not have taken the disbelievers as their helpers, but most of them are disobedient. (79—82).

Thou shalt certainly find the bitterest of people in enmity against the believers to be the Jews and the pagans, and thou shalt assuredly find the closest of them in friendship towards the believers to be those who say: We are Christians. That is because some of them are savants and monks and because they are not arrogant. (83)

قَبْلَهُ الرُّسُلُ وَأُمُّهُ صِدْقَةٌ كَأَنَّا بِكُلِّ الْغَافِرِ

أَنظُرْ كَيْفَ بُنِينَ لَهُمُ الْآيَاتِ ثُمَّ أَنْظِرْ أَنَّى يُؤْفَكُونَ ﴿٧٦﴾

قُلْ اتَّبِعُونِ مَنْ دُونِ اللَّهِ مَا لَكُمْ بِهِ ضُرٌّ

وَلَا نَفْعَاءُ وَاللَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٧٧﴾

قُلْ يَا هَلْهُمُ الْكِتَابُ لَا تَغْلُوا فِي دِينِكُمْ غَيْرِ الْحَقِّ وَلَا تَتَّبِعُوا

أَهْوَاءَ قَوْمٍ قَدْ ضَلُّوا مِنْ قَبْلُ وَأَضَلُّوا كَثِيرًا وَضَلُّوا

عَنْ سَوَاءِ السَّبِيلِ ﴿٧٨﴾

لِعَنِ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَى لِسَانِ

دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ ذَلِكَ بِمَا عَصَوْا وَكَانُوا

يَعْتَدُونَ ﴿٧٩﴾

كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ لَبِئْسَ مَا كَانُوا

يَفْعَلُونَ ﴿٨٠﴾

تَرَى كَثِيرًا مِنْهُمْ يَتَوَلَّوْنَ الَّذِينَ كَفَرُوا لَبِئْسَ مَا

قَدِمَتْ لَهُمْ أَنفُسُهُمْ أَنْ سَخِطَ اللَّهُ عَلَيْهِمْ وَفِي

الْعَذَابِ هُمْ خَالِدُونَ ﴿٨١﴾

وَلَوْ كَانُوا يُؤْمِنُونَ بِاللَّهِ وَالنَّبِيِّ وَمَا أُنزِلَ إِلَيْهِ

مَا اتَّخَذُوا هُمُ أَوْلِيَاءَ وَلَكِنْ كَثِيرًا مِنْهُمْ فَسِقُونَ ﴿٨٢﴾

لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِلَّذِينَ آمَنُوا الْيَهُودَ

وَالَّذِينَ أَشْرَكُوا وَلَنَجِدَنَّ أَقْرَبَهُمْ قُرْبَةً لِلَّذِينَ

آمَنُوا الَّذِينَ قَالُوا إِنَّا نَصْرُكَ ذَلِكَ بَانَ مِنْهُمْ فِتْنِينَ

وَرَهْبَانًا وَآلَهُمْ لَا يَسْتَكْبِرُونَ ﴿٨٣﴾

وَإِذَا سَمِعُوا مَا أُنزِلَ إِلَى الرَّسُولِ تَرَى أَعْيُنَهُمْ

When they hear that which has been sent down to this Messenger, thou seest their eyes overflow with tears, because of that which they have recognised of the Truth. They affirm: Our Lord, we have believed, so write us down among the witnesses. Wherefore should we not believe in Allah and in the truth which has come to us, when we earnestly desire that our Lord should include us among the righteous people? So Allah will reward them, because of that which they affirmed, with Gardens beneath which rivers flow; therein shall they abide. That is the recompense of those who do good. Those who have disbelieved and rejected Our Signs, these are the inmates of hell. (84—87)

O ye who believe, declare not as unlawful the wholesome things Allah has made lawful for you and transgress not the prescribed limits. Allah loves not those who transgress. Eat freely of that which Allah has provided for you of lawful and wholesome things, and be mindful of your duty to Allah in Whom you believe. (88—89)

Allah will not call you to account for your meaningless oaths but will call you to account for breaking your oaths by which you bind yourselves; the expiation of such breach is the feeding of ten poor persons with such average food as you eat yourselves, or providing clothing for them, or procuring the freedom of one held in bondage. Whoso lacks the means shall fast for three days. That is the expiation of your breaking the oaths that you have sworn. Do observe your oaths. Thus does Allah expound to you His commandments that you may be grateful. (90)

O ye who believe, liquor, gambling, idols and divining arrows are but abominations and Satanic devices. So turn wholly away from each one of them that you may prosper. Satan desires only to create enmity and hatred between you by means of liquor and gambling and to keep you back from the remembrance of Allah and from Prayer. Will you, then, desist? Obey

تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ يَقُولُونَ
رَبَّنَا آمَنَّا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ ﴿٨٤﴾

وَمَا لَنَا لَا نُؤْمِنُ بِاللَّهِ وَمَا جَاءَنَا مِنَ الْحَقِّ وَ
نَطْعُ أَنْ يَدْخُلَنَا رَبَّنَا مَعَ الْقَوْمِ الصَّالِحِينَ ﴿٨٥﴾

فَأَنَّا ابْتِغَاءَ وَجْهِ اللَّهِ بِنَا قَالُوا جَنَّتْ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا وَذَلِكَ جَزَاءُ الْمُحْسِنِينَ ﴿٨٦﴾

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ﴿٨٧﴾

يَأْتِيهَا الَّذِينَ آمَنُوا لَا تَحْرِمُوا طَبِيبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ
وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ﴿٨٨﴾

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

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ
بِمَا عَقَدْتُمُ الْأَيْمَانَ فَكَقَدَارَتَهُ إِطْعَامُ عَشْرَةِ مَسْكِينٍ

مِنْ أَوْسَطِ مَا تُطْعَمُونَ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَخْرِيرُ
رَقَبَةٍ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ ذَلِكَ كَفَّارَةُ

أَيْمَانِكُمْ إِذَا حَلَفْتُمْ وَاحْفَظُوا أَيْمَانَكُمْ كَذَلِكَ
يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَشْكُرُونَ ﴿٩٠﴾

يَأْتِيهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْبَيْسُ وَالْإِثْمَارُ
وَالْأَزْلَامُ رِجْسٌ مِنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ
تُفْلِحُونَ ﴿٩١﴾

إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ
وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْبَيْسِرِ وَيَصُدَّكُمْ عَنْ

Allah and obey the Messenger and be ever on your guard; but if you turn away then remember that the duty of Our Messenger is only to convey Our Message clearly. (91--93)

There shall be no sin on those who believe and act righteously, in respect of that which they eat of things lawful and wholesome if they are mindful of their duty to Allah and hold firmly to the faith and act in conformity thereto, and keep marching forward in righteousness and in firmness of faith, and then go forward in righteousness and perform their duty to the uttermost. Allah loves those who perform their duty to the uttermost. (94)

O ye who believe, Allah will surely try you in respect of a small matter, namely, the game within the reach of your hands and your lances, so that Allah may make known those who fear Him in secret. Whoso, therefore, will transgress thereafter shall suffer a grievous punishment. O ye who believe, kill not game while you are in the course of Pilgrimage. Whoso of you kills it intentionally, the penalty is a quadruped like unto that which he has killed as determined by two of your just men, which must reach the Ka'ba as an offering. If the offender should not find this within his means, the expiation shall be the feeding of a certain number of poor persons, or fasting during a corresponding number of days, so that he should realise the gravity of his offence. Allah forgives that which is past; but whoso reverts to it, Allah will punish him for his offence. Allah is Mighty, Lord of retribution. The game of the sea and eating thereof are made lawful for you as a provision for you and for travellers; but forbidden to you is game of the land as long as you are in the course of Pilgrimage. Be mindful of your duty to Allah to Whom you will be gathered. (95--97)

Allah has made the Ka'ba, the inviolable House, a permanent means of support and uplift for mankind, as also the Sacred month, the offerings and the animals with collars designed for sacrifice. That is so

ذَكَرَ اللَّهُ وَعَنِ الصَّلَاةِ قَهْلَ أَنْتُمْ مُنْتَهُونَ ﴿٩١﴾
وَاطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأَحْذَرُوا فَإِنْ تَوَلَّيْتُمْ

فَاعْلَمُوا أَنَّمَا عَلَى رَسُولِنَا الْبَلْغُ الْمُبِينُ ﴿٩٢﴾

لَيْسَ عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ
فِيمَا طَعِمُوا إِذَا مَا اتَّقَوْا وَآمَنُوا وَعَمِلُوا الصَّالِحَاتِ
تُمْرَاتٍ أَتَقَوْا وَآمَنُوا تُمْرَاتٍ أَتَقَوْا وَاحْسِنُوا وَاللَّهُ يُحِبُّ

المُحْسِنِينَ ﴿٩٤﴾

يَأْتِيهَا الَّذِينَ آمَنُوا لِيَبْلُوَكُمْ اللَّهُ بِشَيْءٍ مِّنَ الصَّيْدِ
تَنَاءَلَهُ أَيْدِيكُمْ وَرِمَاحُكُمْ لِيَعْلَمَ اللَّهُ مَن يَخَافُهُ
بِالْغَيْبِ مَن آخَذَ بَدَا ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ ﴿٩٥﴾

يَأْتِيهَا الَّذِينَ آمَنُوا لَا تَقْتُلُوا الصَّيْدَ وَأَنْتُمْ حُرُمٌ
وَمَن قَتَلَهُ مِنْكُمْ مُتَعَدِّيًا فَجَزَاءٌ مِّثْلُ مَا قَتَلَ مِنَ

التَّعَمُّرِ بِحَبْلِ جَدِيدٍ ذُو عُرَّةٍ مِّمَّا بَلَغَ الْكَعْبَةَ
أَوْ كِفَارَةٌ طَعَامُ مَسْكِينٍ أَوْ عَدْلٌ ذَلِكُمْ صِيَامًا

لِيَذُرَ وَدَّ بِأَلْ أَمْرِهِ عَفَا اللَّهُ عَنْكَ لَمَّا سَلَكَ وَمَن عَادَ
فِيَنتَقِمِ اللَّهُ مِنْهُ وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ ﴿٩٦﴾

أُجِلَ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ مَتَاعًا لَّكُمْ وَ
لِلسَّيَّارَةِ وَحَرْمٌ عَلَيْكُمْ صَيْدُ الْبَرِّ مَا دُمْتُمْ حُرُمًا

وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ ﴿٩٧﴾

جَعَلَ اللَّهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ قِيَامًا لِلنَّاسِ وَ
الشَّهْرَ الْحَرَامَ وَالْهَدْيَ وَالْقَلَائِدَ ذَلِكَ لِيُعْلَمُوا

أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَأَنَّ

that you may know that Allah has knowledge of whatever is in the heavens and whatever is in the earth and that Allah knows all things well. Remember that Allah is Severe in punishment and that Allah is also Most Forgiving, Ever Merciful. (98—99)

The Messenger's duty is only to convey the Message; and Allah knows your overt actions, as well as your secret designs. Tell them: That which is useless and that which is useful are not alike even though the abundance of that which is useless may appear pleasing to you. So be mindful of your duty to Allah, O ye who possess understanding, that you may prosper. (100—101)

O ye who believe, do not enquire about things which, if they were disclosed to you, would become burdensome for you; though if you enquire about them while the Quran is being sent down, they will be disclosed to you. Allah has left them out on purpose. Allah is Most Forgiving, Forbearing. A people before you enquired about such things, but when they were disclosed to them they refused to carry them out. (102—103)

Allah has ordained no sanctity about animals described as Bahira, or Saiba, or Wasila or Hami; but those who disbelieve fabricate lies against Allah and most of them have no understanding. When it is said to them: Come to that which Allah has sent down, and to the Messenger; they retort: Sufficient for us is that wherein we found our fathers. Would they persist in their attitude even if their fathers knew nothing and had no notion of guidance? O ye who believe, be heedful of your own selves. If you make sure of being rightly guided yourselves, the going astray of another will not harm you. To Allah will you all return; then will He disclose to you that which you used to do. (104—106)

اللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٩٨﴾
اعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ وَأَنَّ اللَّهَ عَفُورٌ
رَحِيمٌ ﴿٩٩﴾

مَا عَلَى الرَّسُولِ إِلَّا الْبَلْغُ وَاللَّهُ يُعَلِّمُ مَا تَبَدُّونَ
وَمَا تَكْتُمُونَ ﴿١٠٠﴾

قُلْ لَا يَسْتَوِي الْخَيْرُ وَالضَّرْبُ وَلَوْ أَحْبَبَكَ لَثَرَةُ
الْخَيْرِثَ فَأَلْفُوا اللَّهَ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ
تُقْلِحُونَ ﴿١٠١﴾

يَأْتِيهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءَ إِنْ تُبَدَّ لَكُمْ
تَسْأَلُوا وَإِنْ تَسْأَلُوا عَنْهَا حِينَ يُنزَلُ الْقُرْآنُ
تُبَدَّ لَكُمْ عَمَّا أَخَذَ اللَّهُ مِنْهَا وَاللَّهُ عَفُورٌ رَحِيمٌ ﴿١٠٢﴾
قَدْ سَأَلَهَا قَوْمٌ مِنْ قَبْلِكُمْ ثُمَّ أَصْبَحُوا بِهَا
كُفِرِينَ ﴿١٠٣﴾

مَا جَعَلَ اللَّهُ مِنْ بَجِيرَةٍ وَلَا سَائِبَةٍ وَلَا وَصِيلَةٍ
وَلَا حَامٍ وَلَكِنَّ الَّذِينَ كَفَرُوا يَفْتَرُونَ عَلَى اللَّهِ
الْكَذِبَ وَكَثُرُهُمْ لَا يَعْقِلُونَ ﴿١٠٤﴾

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَى مَا أَنْزَلَ اللَّهُ وَإِلَى
الرَّسُولِ قَالُوا حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا أَوَلَوْ
كَانَ آبَاؤُهُمْ لَا يَعْلَمُونَ شَيْئًا وَلَا يَهْتَدُونَ ﴿١٠٥﴾
يَأْتِيهَا الَّذِينَ آمَنُوا عَلَيْهِمْ أَنْتُمْ لَأَيُّكُمْ مَنْ
صَلَّ إِذَا اهْتَدَى ثُمَّ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا
فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٠٦﴾

O ye who believe, the best way of providing proof, at the time of making a will, when one of you is approaching his end, is that the witnesses should be two just men from among you, but if you should be on a journey when the calamity of death overtakes you and witnesses from among you should not be available, then two just men who are not from among you. You shall detain the two of them after Prayer, and should you doubt their testimony, they shall both swear by Allah and affirm: We shall have no personal interest to serve by our testimony, even if the person affected be a near relation, and we shall not conceal the testimony enjoined by Allah; surely, in that case we shall be guilty of sin. If it be discovered thereafter that the two are guilty of such sin, then two others shall take their place from among those against whom the two had sinfully deposed, and these two shall swear by Allah: Our testimony is truer than the testimony of the first two, and we have not been guilty of any misstatement; for then indeed we would be transgressors. It is more likely that in this way, the first witnesses will adhere to the facts in giving their evidence, being afraid that if they departed therefrom other sworn testimony may be offered to contradict their sworn testimony. Be mindful of your duty to Allah and carry out His commandments fully. Allah guides not the disobedient people. (107—109)

Keep in mind the day when Allah will assemble the Messengers and will ask them: What reply did the people make to you? and they will answer: We have no real knowledge of it, it is only Thou who possessest full knowledge of all that is hidden. Allah will also say to Jesus son of Mary: Call to mind My favour upon thee and thy mother, when I strengthened thee with the Spirit of holiness, so that thou didst talk to people of things divine in thy early and late years; and when I taught thee the Book and Wisdom and the Torah and the Gospel; and when thou didst create from among common men,

يَا أَيُّهَا الَّذِينَ آمَنُوا شَهَادَةُ بَيْنِكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ حِينَ الْوَصِيَّةِ اثْنَانِ ذَوَا عَدْلٍ مِنْكُمْ أَوْ آخَرَانِ مِنْ غَيْرِكُمْ إِنْ أَنْتُمْ صَرَبْتُمْ فِي الْأَرْضِ فَأَصَابَتْكُمْ مُصِيبَةُ الْمَوْتِ تَحْسَبُونَهُمَا مِنَ بَعْدِ الضَّلَوتِ يَقْسَمِينَ بِاللَّهِ إِنْ أَرْتُمْ أَنْ نَشْتَرِي بِهِ ثَمَنًا وَلَوْ كَانَ ذَا قُرْبَىٰ وَلَا نَكْتُمُ شَهَادَةَ اللَّهِ إِنَّا إِذَا لِينِ الْأَثِيمِينَ ﴿١٠٧﴾

فَإِنْ عُرِضَ عَلَىٰ أَنفُسِكُمْ أَتُمْ فَأَخْرَجُوا يَوْمَ مَقَامِهِمَا مِنَ الَّذِينَ اسْتَقْبَلْتُمْ عَلَيْهِمُ الْآوِلِينَ يَفْقَهُنَّ بِاللَّهِ لَشَهَادَتُنَا أَحَقُّ مِنْ شَهَادَتِهِمَا وَمَا اعْتَدَيْنَا إِنَّا إِذَا لِينِ الظَّالِمِينَ ﴿١٠٨﴾

ذَلِكَ أَدْنَىٰ أَنْ يَأْتُوا بِالشَّهَادَةِ عَلَىٰ وَجْهِهَا أَوْ يَحْكُمُوا أَنْ تَزِدَّ آيْمَانُ بَعْدَ آيْمَانِهِمْ وَاتَّقُوا اللَّهَ وَاسْمَعُوا وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿١٠٩﴾

يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا أَجَبْتُمُ قَالَوا لَا عِلْمَ لَنَا وَإِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ ﴿١١٠﴾

إِذْ قَالَ اللَّهُ لِيُحْيِي ابْنَ مَرْيَمَ إِذْ كُنَّا نَعْبُدُكَ عَلَيْكَ وَعَلَىٰ وَالِدَتِكَ إِذْ أَبَدْنَاكَ بِرُوحِ الْقُدُسِ نَكَلِمَةً النَّاسِ فِي الْهَدْيِ وَكَهْلًا وَإِذْ عَلَّمْنَاكَ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ وَإِذْ خَلَقْنَا مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِأَذْنِي فَتَنفُخُ فِيهَا فَتَكُونُ طَيْرًا بِأَذْنِي وَتُخْرِجُ الْأَكْمَامَ وَالْأَبْرَصَ بِأَذْنِي وَإِذْ نُخْرِجُ الْهَوَىٰ

by My Command, in the manner of a bird, a new creation, into which thou didst breathe a new spirit and it became a soaring being, by My command; and when thou didst declare clean the blind and the leprous by My command; and when thou didst raise the spiritually dead by My command; and when I held back from thee the children of Israel who had designed to put thee to death, when thou didst come to them with clear Signs and those who disbelieved from among them said: This is nothing but clear deception; and when I inspired the disciples: Believe ye, in Me and in My Messenger; and they responded: We believe, and bear Thou witness that we have submitted wholly. (110—112)

Call to mind also when the disciples asked Jesus son of Mary: Has thy Lord power to send down to us from heaven a table spread with food? He rebuked them: Be mindful of Allah's Majesty, if you are true believers. But they persisted: We desire to partake of it that our hearts may be satisfied that our Lord is All-Powerful, and we may realise that thou hast told us the truth, and that we may become witnesses thereof. Thereupon Jesus son of Mary prayed: Allah, our Lord, do Thou send down to us from heaven a table spread with food, that it may be a festival for the first of us and for the last of us, and a Sign from Thee; and do provide for us from Thyself for Thou art the Best Provider. Said Allah: I will certainly send it down to you but whosoever of you is ungrateful thereafter, such as him I will surely punish with torment wherewith I will not punish any other of the peoples. (113—116)

Keep in mind, when Allah will ask Jesus son of Mary; Didst thou say to the people: Take me and my mother for two gods besides Allah? and he will answer: Holy art Thou. It behoves me not to have said that to which I have no right. Had I said it, Thou wouldst surely have known it. Thou knowest what is in my mind, and I know not what is in Thy mind. It is

بِأَذْنِيَّ وَرَأَى كَفَفْتُ بَيْنَ إِسْرَائِيلَ عَنْكَ إِذِ جِئْتَهُمْ
بِالْبَيِّنَاتِ فَقَالَ الَّذِينَ كَفَرُوا مِنْهُمْ إِنْ هَذَا إِلَّا
سِحْرٌ مُّبِينٌ ﴿١١٠﴾

وَأَذَى أَوْحَيْتَ إِلَى الْحَوَارِيِّينَ أَنْ آمِنُوا بِي وَبِرَسُولِي
قَالُوا أَمَنَّا وَاشْهَدْ بِأَنَّا مُسْلِمُونَ ﴿١١١﴾

إِذْ قَالَ الْحَوَارِيُّونَ يُعِيسَى ابْنُ مَرْيَمَ هَلْ سَيُطِيعُ
رَبُّكَ أَنْ يُنْزِلَ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ قَالَ اتَّقُوا
اللَّهَ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١١٢﴾

قَالُوا رَبُّنَا أَنْ نَأْكُلَ مِنْهَا وَنَطْمِئِنَّ قُلُوبَنَا وَنَعْلَمَ
لَهُ أَنْ قَدْ صَدَّقْتَنَا وَكُنُونَ عَلَيْهَا مِنَ الشَّاهِدِينَ ﴿١١٣﴾

قَالَ عِيسَى ابْنُ مَرْيَمَ اللَّهُمَّ رَبَّنَا أَنْزِلْ عَلَيْنَا مَائِدَةً
مِنَ السَّمَاءِ تَكُونُ لَنَا عَيْدًا إِلَّا وَوَلِيْنَا وَآخِرِنَا وَآيَةً
مِنكَ وَارزُقْنَا وَأَنْتَ خَيْرُ الرَّازِقِينَ ﴿١١٤﴾

قَالَ اللَّهُ إِنِّي مُنزِلُهَا عَلَيْكُمْ فَمَنْ يَكْفُرْ بَعْدَ ذَلِكَ
مِنْكُمْ فَإِنِّي أُعَذِّبُهُ عَذَابًا لَا أُعَذِّبُهُ أَحَدًا مِنَ الْعَالَمِينَ ﴿١١٥﴾

وَأَذَى قَالَ اللَّهُ يُعِيسَى ابْنُ مَرْيَمَ عَرَأْتِ قُلْتَ لِلنَّاسِ
اتَّخِذُونِي وَآلِيَّ الْهَيْبِينَ مِنْ دُونِ اللَّهِ قَالَ سُبْحَانَكَ
مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقِّهِ إِنْ كُنْتُ
قُلْتُهُ فَقَدْ عَلِمْتَهُ تَعْلَمُ مَا فِي نَفْسِي وَلَا أَعْلَمُ
مَا فِي نَفْسِكَ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ ﴿١١٦﴾

مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنْ أَعْبُدُوا اللَّهَ رَبِّي
وَرَبَّكُمْ وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَا دُمْتُ فِيهِمْ فَكُنَّا

only Thou Who possessest full knowledge of all that is hidden. I said naught to them except that which Thou didst command me, that is: Worship Allah, my Lord and your Lord. I watched over them as long as I was present among them, but since Thou didst cause me to die, Thou hast been the One to watch over them. Indeed Thou dost watch over all things. If Thou decide to punish them, they are Thy servants; and if Thou forgive them, Thou surely art the Mighty, the Wise. Allah will say: This day the truthful shall profit by their truthfulness. For them are Gardens beneath which rivers flow; therein shall they abide for ever. Allah is well pleased with them, and they are well pleased with Him; that indeed is the supreme triumph. To Allah belongs the kingdom of the heavens and the earth and of whatever is in them; and He has full power over all things. (117—121)

تَوَفَّيْتَنِي كُنْتَ أَنْتَ الرَّقِيبَ عَلَيْهِمْ وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ۝١١٨

إِنْ تَعَذَّبْتَهُمْ فَإِنَّهُمْ عَبَادُكَ وَإِنْ تُعْفِرْ لَهُمْ وَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ۝١١٩

قَالَ اللَّهُ هَذَا يَوْمُ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ الْفَوْزُ الْعَظِيمُ ۝١٢٠

لِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا فِيهِنَّ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ۝١٢١

سُورَةُ الْاَنْعَامِ مَكِّيَّةٌ ﴿٦﴾

AL-AN'AM

(Revealed before Hijra)

In the name of Allah, Most Gracious, Ever Merciful. (1)

All praise is due to Allah Who created the heavens and the earth and made darknesses and light; yet those who disbelieve set up equals with their Lord. He it is Who created you from clay, and decreed a term for all life, and there is another term fixed for the universe of which He alone has knowledge. Yet you entertain doubt. He alone is Allah, in the heavens and in the earth. He knows your secret thoughts and your overt acts and also knows whatever you acquire. (2—4)

There comes not to the disbelievers any Sign of the Signs of their Lord, but they turn away from it, and thus they have rejected the Truth, the Quran, when it came to them; soon, therefore, shall come to them the tidings of that at which they mocked. Know they not how many a generation have We destroyed before them, whom We had made more powerful in the land than We have made this generation? We had sent clouds over them pouring down abundant rain and had caused streams to flow whose waters they regulated. Then did We destroy them because of their sins and We raised up another generation after them. (5—7)

Even if We had sent down to thee a book inscribed upon parchment, which they could have touched with their hands, the disbelievers would surely have said: This is palpable deception. They say: Why has not an angel been sent down to him? Had We sent an angel, their doom would have been sealed, and they would not have been granted a respite. (8—9)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَجَعَلَ
الظُّلُمَاتِ وَالنُّورَ ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ ①
هُوَ الَّذِي خَلَقَكُمْ مِنْ طِينٍ ثُمَّ قَضَىٰ أَجَلَهُمْ وَأَجَلٌ
مُّسَمًّى عِنْدَهُ ثُمَّ أَنْتُمْ تَنْتَهُونَ ②
وَهُوَ اللَّهُ فِي السَّمَوَاتِ وَفِي الْأَرْضِ يَعْلَمُ سِرَّكُمْ
وَجَهْرَكُمْ وَيَعْلَمُ مَا تَكْسِبُونَ ③

وَمَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا
مُعْضِيبِينَ ④

فَقَدْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَسَوْفَ يَا تُبَيْهَاتُ
الْبَنِيَّاءُ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ⑤

الَّذِينَ بَرَأُوا كَمَا أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ مَكَّنْتَهُمْ
فِي الْأَرْضِ مَا لَمْ نُكَيِّنْ لَكُمْ وَأَرْسَلْنَا السَّمَاءَ عَلَيْهِمْ
مِدْرَارًا وَجَعَلْنَا الْأَنْهَارَ تَجْرِي مِنْ تَحْتِهِمْ فَأَهْلَكْنَاهُمْ
بِذُنُوبِهِمْ وَأَنْشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا آخَرِينَ ⑥

وَلَوْ نَزَّلْنَا عَلَيْكَ كِتَابًا فِي قِرْطَابٍ فَلَمَسُوهُ بِأَيْدِيهِمْ
لَقَالِ الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا سِحْرٌ مُبِينٌ ⑦
وَقَالُوا لَوْلَا أُنزِلَ عَلَيْهِ مَلَكٌ وَلَوْ أَنْزَلْنَا مَلَكًَا لَفِظَ
الْأَمْرَ ثُمَّ لَا يَنْظُرُونَ ⑧

Besides, if We had appointed an angel as Messenger, We would have invested him with the form of a man, and thus We would again have made obscure to them that which they now consider obscure. Before thee also were Messengers mocked at, but then that which they had mocked at encompassed those of them who scoffed. (10—11)

Say to them: Travel through the earth and see what was the end of those who rejected Our Signs. Ask them: To whom does that which is in the heavens and the earth belong? Tell them it belongs to Allah. He has charged Himself with mercy. He will continue to assemble you till the Day of Judgment, in which there is no doubt. Those who have ruined their souls will not believe. To Him belongs all that exists in the night and the day. He is the All-Hearing, the All-Knowing. (12—14)

Ask them: Shall I take as protector someone other than Allah, Creator of the heavens and the earth, Who feeds all and needs not to be fed? Tell them: I have been commanded to render the most perfect obedience. I have also been commanded: Be thou not of those who associate partners with Allah. Tell them also: Assuredly, I fear, if I were to disobey my Lord, the torment of an awful day. He from whom the torment is averted on that day will have been shown mercy by Allah. That indeed is manifest triumph. (15—17)

If Allah were to afflict thee, there is none that can remove the affliction but He, and if He were to bestow upon thee some good, He has power to do all that He wills. He is Supreme over His servants; and He is the Wise, the All-Aware. (18—19)

Ask them: What is weightiest in evidence? and then tell them it is Allah. He is a Witness between you and me. This Quran is revealed to me so that through it I may warn you, and whomsoever it reaches, of that which is impending. Do you really affirm that there are other gods beside Allah?

وَلَوْ جَعَلْنَاهُ مَلَكًا لَجَعَلْنَاهُ رَجُلًا وَلَلَبَسْنَا عَلَيْهِمْ
مَا يَلْبَسُونَ ﴿١٠﴾

وَلَقَدْ اسْتَهْزَأُوا بِرُسُلِ مِن قَبْلِكَ فَحَاقَ بِالَّذِينَ
سَخِرُوا مِنْهُمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿١١﴾

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

قُلْ لِمَن مَّا فِي السَّمٰوٰتِ وَالْأَرْضِ قُلْ لِلَّهِ كَلْبَ عَلَى
نَفْسِهِ الرَّحْمَةِ لَئِيَجْمَعَنَّكُمْ إِلَى يَوْمِ الْقِيٰمَةِ لَا رَيْبَ
فِيهِ الَّذِينَ خَسِرُوا أَنفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ ﴿١٣﴾

وَلَهُ مَا سَكَنَ فِي الْبَيْتِ وَالتَّهَارُ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١٤﴾
قُلْ أَغْيَرَ اللَّهُ وَتَّخَذَ وَلِيًّا فَأَطِرِ السَّمٰوٰتِ وَالْأَرْضِ
وَهُوَ يُطْعِمُهُ وَلَا يُطْعَمُ قُلْ إِنِّي أُمِرْتُ أَنْ أَلُونَ
أَوْلَ مِنْ أَسْمَاءٍ وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ ﴿١٥﴾

قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٦﴾
مَنْ يُصِرْ عَنْهُ يُؤْمِدُ فَقَدْ رَحِمَهُ وَذَلِكَ الْفَوْزُ
الْبَیِّنُ ﴿١٧﴾

وَلَإِنْ يَسْتَسْكَنَّ اللَّهُ بِصِرِّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ
وَلَإِنْ يَسْتَسْكَنَّ يَخْتَرِ فَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٨﴾

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَهُوَ الْحَكِيمُ الْخَبِيرُ ﴿١٩﴾
قُلْ أَمَّا شَيْءٌ كَبُرُ شَهَادَةً قُلِ اللَّهُ شَهِيدٌ بَيْنِي
وَبَيْنَكُمْ وَأُوحِيَ إِلَيَّ هَذَا الْقُرْآنُ لِأُنذِرَكُمْ بِهِ
وَمَنْ بَلَغَ أَتَيْنَاكُمْ لَتَشْهَدَنَّ أَنَّ مَعَ اللَّهِ الْهِلَّةَ

Tell them: I affirm no such thing. Then do thou affirm: He is the One God and I am most averse to that which you associate with Him. Those to whom We have given the Book recognise Allah as they recognise their sons; but those who have ruined their souls will not believe. (20—21)

Who is guilty of greater injustice than one who fabricates a lie against Allah or rejects His Signs as falsehood? Surely, the wrongdoers shall not prosper. On the day when We shall gather them all together, We shall question those who associate partners with Us: Where are the partners that you used to set up? Their only answer will be: By Allah, our true Lord, We were never guilty of associating partners with Allah. Observe, how they shall lie against their own selves, forgetting all that they used to fabricate. (22—25)

Some of them appear to listen to thee, but because of their misdeeds We have put coverings over their hearts and deafness in their ears which prevent them understanding what thou sayest. Even if they were to witness every kind of Sign, they would not believe therein, so much so, that when they come to thee, disputing with thee, those who disbelieve say: All this is nothing but tales of the ancients. They hinder people from it, and themselves keep away from it, not realising that thereby they only ruin their own selves. (26—27)

If thou couldst see them when they are made to stand before the Fire, when they will lament: Would that we might be sent back: We would not now reject the Signs of our Lord and we would be believers. Thus would that which they used to conceal before become manifest to them. But they would still be lying, for if they were to be sent back, they would surely revert to that which they were forbidden. (28—29)

أَخْرَجْتُمْ قُلُوبَهُمْ فَلَا اشْهَدُ بِكُمْ وَمَا تَعْلَمُونَ بِمَا كَانُوا
 يَكْتُمُونَ ﴿٢٠﴾
 الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ
 أَبْنَاءَهُمْ الَّذِينَ خَسِرُوا أَنفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ ﴿٢١﴾
 وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ
 بِآيَاتِهِ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ﴿٢٢﴾
 وَيَوْمَ نَحْشُرُهُمْ جِجَعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا
 آيِنُ شُرَكَائِكُمْ الَّذِينَ كُنْتُمْ تَزْعُمُونَ ﴿٢٣﴾
 ثُمَّ لَمْ تَكُنْ فَتَنَّنَاهُمْ إِلَّا أَنْ قَالُوا وَاللَّهِ رَبِّنَا مَا
 كُنَّا مُشْرِكِينَ ﴿٢٤﴾
 أَنْظِرْ كَيْفَ كَذَبُوا عَلَىٰ أَنفُسِهِمْ وَصَلَّ عَنْهُمْ فَأَكَاثُرًا
 يَقْفَرُونَ ﴿٢٥﴾
 وَمِنْهُمْ مَن يَسْتَمِعُ إِلَيْكَ وَجَعَلْنَا عَلَىٰ قُلُوبِهِمْ
 أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَإِنْ يَرَوْا
 كُلَّ آيَةٍ لَا يُؤْمِنُوا بِهَا حَتَّىٰ إِذَا جَاءُوكَ يُجَادِلُونَكَ
 يَقُولُ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا آسَاطِيرُ الْأَوَّلِينَ ﴿٢٦﴾
 وَهُمْ يَنْهَوْنَ عَنْهُ وَيَنْهَوْنَ عَنْهُ وَإِنْ يُهْلِكُونَ
 إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٢٧﴾
 وَلَوْ تَرَىٰ إِذْ وَقَفُوا عَلَى النَّارِ فَقَالُوا لَئِنَّا مُردُّو
 لَئِن كُنَّا بِآيَاتِ رَبِّنَا وَنُكُونُ مِنَ الْمُؤْمِنِينَ ﴿٢٨﴾
 بَلْ بَدَأ لَهُمْ مَا كَانُوا يُخْفُونَ مِنْ قَبْلُ وَلَوْ رُدُّوا
 لَعَادُوا لِمَا نُهُوا عَنْهُ وَإِنَّهُمْ لَكَاذِبُونَ ﴿٢٩﴾

They assert: There is nothing beyond our present life and we shall certainly not be raised up again. If thou couldst see them when they are made to stand before their Lord and He would ask them: Is this, your being raised up again, not a reality? They would answer: Indeed yes, by our Lord. He would say: Then suffer the torment because you disbelieved. (30—31)

Those who deny that they are bound to face Allah are indeed the losers, so much so, that when the Hour shall come on them unawares, they will exclaim: Oh, the bitterness of our remorse at neglecting this Hour! They will be carrying their burdens on their backs; and evil burdens will they be. The hither life is but sport and play; and surely the abode of the Hereafter is better for those who are mindful of their duty to Allah. Will you not, then, understand? (32—33)

We know well that what they say grieves thee sorely; for they charge not thee with falsehood, but it is the Signs of Allah that the evil-doers reject. Messengers before thee were also rejected and they continued steadfast, despite rejection and persecution, until Our help came to them. There is none that can change the words of Allah, and surely there have come to thee some of the tidings of past Messengers. Yet, if the turning away of the disbelievers bears hardly upon thee, then if thou art able to seek a passage into the earth or a ladder up to heaven and bring them a Sign, by all means do so. Had Allah enforced His will, He would surely have brought them together into the guidance. So be thou not one of the unenlightened. Only those respond to Allah's call who listen; and Allah will raise those who are dead and to Him shall they be brought back. (34—37)

وَقَالُوا إِن هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ ﴿٣٠﴾
وَلَوْ تَرَى إِذْ دُقُّوا عَلَى رَءُسِهِمْ قَالَ لَيْسَ هَذَا إِلَّا حَيَاتُنَا
وَمَا نَحْنُ بِمَبْعُوثِينَ ﴿٣١﴾
تَكْفُرُونَ ۖ

قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِلِقَاءِ اللَّهِ حَتَّىٰ إِذَا جَاءَهُمْ
السَّاعَةُ بَغْتَةً قَالُوا لِمَسْرَتَنَا عَلَىٰ مَا فَرَطْنَا فِيهَا
وَهُمْ يَحْمِلُونَ أَوْزَارَهُمْ عَلَىٰ ظُهُورِهِمْ أَلَسَاءَ مَا
يَزِرُونَ ﴿٣٢﴾

وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا لَعِبٌ وَهَوٌّ وَلَلْآخِرَةُ
خَيْرٌ لِلَّذِينَ يَتَّقُونَ أَفَلَا تَعْقِلُونَ ﴿٣٣﴾

قَدْ نَعْلَمُ إِنَّهُ لَيَحْزَنُكَ الَّذِي يَقُولُونَ فَإِنَّهُمْ لَا
يَكَذِبُونَكَ وَلَكِنَّ الظَّالِمِينَ بآيَاتِ اللَّهِ يَبْجِدُونَ ﴿٣٤﴾
وَلَقَدْ كَذَّبْتَ رَسُولٌ مِّن قَبْلِكَ فَصَبْرًا عَلَىٰ مَا كَذَّبُوا
وَأُودُوا حَتَّىٰ أَنشَأَهُمْ صَرَاتٍ وَلَا مُبَدِّلَ لِكَلِمَاتِ اللَّهِ
وَلَقَدْ جَاءَكَ مِن تَبَائِي الْمُرْسَلِينَ ﴿٣٥﴾

وَإِنْ كَانَ كَبُرَ عَلَيْكَ إِعْرَاضُهُمْ فَإِنِ اسْتَطَعْتَ أَنْ
تَبْتَغِيَ نَفَقًا فِي الْأَرْضِ أَوْ سُلَّمًا فِي السَّمَاءِ فَتَأْتِيَهُمْ
بآيَاتِهِ وَلَوْ شَاءَ اللَّهُ لَجَعَلَهُمْ عَلَى الْهُدَىٰ فَلَا
تَكُونَنَّ مِنَ الْجَاهِلِينَ ﴿٣٦﴾

إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْعَوْنَ وَالْمَوْتِ يَبْعَثُهُمْ
اللَّهُ ثُمَّ إِلَيْهِ يُرْجَعُونَ ﴿٣٧﴾

وَقَالُوا لَوْلَا نَزَّلَ عَلَيْهِ آيَةٌ مِّن رَّبِّهِ قُلْ إِنَّ اللَّهَ

They ask: Why has not a Sign been sent down to him from his Lord? Tell them: Surely, Allah has power to send down a Sign, but most of them know it not. There is not an animal that moves about in the earth, nor a bird that flies on its two wings, but are communities like you. We have not left out anything in the Book. Then to their Lord shall they be gathered together. Those who have rejected Our Signs are deaf and dumb, caught in manifold darknesses. Whom Allah wills He allows to perish, and whom He wills He puts on the right path. (38—40)

Ask them: Tell me truly, if the punishment of Allah came upon you or the Hour overtook you, would you call upon any other than Allah? Indeed no, in such an event, you will call on Him alone and will forget all that you associate with Him; then will He remove that which you call on Him to remove, if He please. (41—42)

Indeed We sent Messengers to different peoples before thee, then We afflicted the disbelievers with poverty and adversity that they might humble themselves. Why did they not, then, humble themselves when Our punishment came upon them? Instead, their hearts became even more hardened and Satan made all that they did appear attractive to them. Thereafter when they forgot that with which they had been admonished, We bestowed upon them abundance of everything, until when they were in a state of exultation over that which they had been given, We seized them suddenly and they were struck dumb with despair. Thus was cut off the last remnant of the people who did wrong. All praise belongs to Allah, the Lord of all the worlds. (43—46)

قَادِرٌ عَلَىٰ أَنْ يُنَزِّلَ آيَةً وَلَٰكِنْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٣٨﴾

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ أَمْثَلُكُمْ مَا قَدْ طُنَّا فِي الْكِتَابِ مِنْ سَمِيٍّ نُمْ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ ﴿٣٩﴾

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا صُمُّ وَبُكْمٌ فِي الظُّلُمَاتِ ۗ مَنْ يَشَأِ اللَّهُ يُضِلَّهُ ۗ وَمَنْ يَشَأِ يُجْعَلْهُ عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٤٠﴾

قُلْ أَرَأَيْتُمْ كُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ أَوْ أَتَتْكُمُ السَّاعَةُ أَعْبَرِ اللَّهُ تَذَعُونَ إِنْ لَنْتُمْ صَادِقِينَ ﴿٤١﴾

بَلْ إِيَّاهُ تَدْعُونَ فَيَكْشِفُ مَا تَدْعُونَ إِلَيْهِ إِنْ شَاءَ ۗ وَتَنْسَوْنَ مَا تُنْفِرُونَ ﴿٤٢﴾

وَلَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِنْ قَبْلِكَ فَأَخَذْنَاهُمْ بِالْبَأْسَاءِ وَالضَّرَّاءِ لَعَلَّهُمْ يَتَضَعَّعُونَ ﴿٤٣﴾

فَلَوْلَا إِذْ جَاءَهُمْ بَأْسُنَا تَضَرَّعُوا وَلَٰكِنْ قَسَتْ قُلُوبُهُمْ وَزَيَّنَ لَهُمُ الشَّيْطَانُ مَا كَانُوا يَعْلَمُونَ ﴿٤٤﴾

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمُ أَبْوَابَ كُلِّ شَيْءٍ حَتَّىٰ إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُمْ بَغْتَةً ۗ فَإِذَا هُمْ مُبْلِسُونَ ﴿٤٥﴾

فَقَطَّعَ دَائِرَ الْقَوْمِ الَّذِينَ ظَلَمُوا ۗ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٤٦﴾

قُلْ أَرَأَيْتُمْ إِنْ أَخَذَ اللَّهُ سَمْعَكُمْ وَأَبْصَارَكُمْ وَخَمَّ

Ask them: Tell me, if Allah were to take away your hearing and your sight, and to seal up your hearts, who is the god, other than Allah, who could bring them back to you? Observe, how We expound the Signs to them in diverse ways, yet they turn away. Ask them: Tell me, if the punishment of Allah came upon you without presage, or visibly, will any be destroyed except the wrongdoing people? (47—48)

We send the Messengers only as bearers of glad tidings and as warners, then those who believe and work righteousness are subject neither to fear nor to grief; and chastisement befalls those who reject Our Signs because of their disobedience. (49—50)

Tell them: I do not say to you: I possess the treasures of Allah; nor do I know the unseen; nor do I say to you: I am an angel. I but follow that which is revealed to me. Ask them, however: Can the blind and the seeing be alike? Will you not, then, reflect? (51)

Warn by means of the Quran those who fear that they shall be gathered to their Lord when they shall have no friend nor intercessor beside Him, so that they may become righteous; and drive not away those who call upon their Lord morning and evening seeking His countenance. Thou art not at all accountable for them nor are they at all accountable for thee. If thou drive them away thou wilt be of the unjust. (52—53)

Thus We have tried some of them by means of others in this manner that they may ask: Are these lowly ones those whom Allah has singled out for His favours from among us? Quite so; does not Allah know best those who are grateful? When those

عَلَى قُلُوبِكُمْ مِنَ اللَّهِ غَيْرُ اللَّهِ يَأْتِيكُمْ بِهِ أَنْظُرْ
كَيْفَ نَصَرْتُمْ آلِيتِ ثُمَّ هُمْ يَصْدَفُونَ ﴿٤٧﴾
قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ بَغْتَةً أَوْ
جَهْرَةً هَلْ يُهْلِكُ إِلَّا الْقَوْمَ الظَّالِمِينَ ﴿٤٨﴾
وَمَا تُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ
فَمَنْ أَمَرَ وَأَصْلَحَ وَلَا خَوْفَ عَلَيْهِمْ وَلَا هُمْ
يَحْزَنُونَ ﴿٤٩﴾

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا يَتَسَوَّاهُمُ الْعَذَابُ بِمَا كَانُوا
يَفْسُقُونَ ﴿٥٠﴾

قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ
الْغَيْبِ وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ إِنَّمَا اتَّبَعْتُ مَا
يُوحَىٰ إِلَيَّ قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ أَمْ لَا
تَتَفَكَّرُونَ ﴿٥١﴾

وَأَنْذِرْ بِهِ الَّذِينَ يَخْفَوْنَ أَنْ يُجْتَمَعُوا إِلَىٰ رَبِّهِمْ
لَيْسَ لَهُمْ مِنْ دُونِهِ وَلِيٌّ وَلَا شَفِيعٌ لَعَلَّهُمْ
يَتَّقُونَ ﴿٥٢﴾

وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ
يُرِيدُونَ وَجْهَهُ مَا عَلَيْكَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ
وَمَا مِنْ حِسَابِكَ عَلَيْهِمْ مِنْ شَيْءٍ فَتَطْرُدَهُمْ فَتَكُونَ
مِنَ الظَّالِمِينَ ﴿٥٣﴾

وَكَذَلِكَ فَتَنَّا بَعْضَهُمْ بِبَعْضٍ لِيَقُولُوا أَهَؤُلَاءِ
مَنْ اللَّهُ عَلَيْهِمْ مِنْ بَيْنِنَا أَلَيْسَ اللَّهُ بِأَعْلَمَ

who believe in Our Signs come to thee, greet them with: Peace unto you. Your Lord has charged Himself with mercy, so that whoso among you does evil in ignorance and repents thereafter and amends, then He is Most Forgiving, Ever Merciful. Thus do We expound the Signs so that truth may be proclaimed and the way of the sinners may become manifest. (54—56)

Proclaim, O Prophet: I am forbidden to worship the false gods on whom you call beside Allah; and say to them: I will not follow your low desires; for if I did, I would be lost and would not be of those rightly guided. Say to them: I take my stand on clear proof from my Lord, and you reject it. That which you desire to be hastened is not within my power; all judgment rests with Allah, He expounds the truth and He is the Best of judges. Say to them: If that which you desire to be hastened were in my power, surely the matter in controversy between you and me would be quickly decided. Allah knows best the unjust. (57—59)

With Him are the keys of the unseen, none knows it but He. He knows whatsoever is in the land and in the sea; not a leaf falls but He knows it. Nor is there a grain in the darknesses of the earth, nor anything green or dry but is under His effective protection. He it is Who takes your souls into custody by night and knows all that you do by day; then He raises you up during the day that a term that has been appointed may be completed. Then to Him is your return and He will inform you of that which you used to do. (60—61)

بِالشُّكْرِ ۝۵٤
 وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلَامٌ عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ لِأَنَّهُ مَنْ عَمِلَ مِنْكُمْ سُوءًا بِجَهَالَةٍ ثُمَّ تَابَ مِنْ بَعْدِهِ وَأَصْلَحَ فَأَنَّهُ غَفُورٌ رَحِيمٌ ۝
 وَكَذَلِكَ نَفُصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ۝
 قُلْ إِنِّي نُهَيْتُ أَنْ أَعْبُدَ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ قُلْ لَا آتِيعُ أَهْوَاءَهُمْ قَدْ ضَلَلْتُ إِذًا وَمَا أَنَا مِنَ الْمُهْتَدِينَ ۝
 قُلْ إِنِّي عَلَى بَيِّنَةٍ مِنْ رَبِّي وَكَذَّبْتُمْ بِهِ مَا عِنْدِي مَا تَسْتَعْجِلُونَ بِهِ إِنْ الْحُكْمُ إِلَّا لِلَّهِ يَقْضِ الْحَقُّ وَهُوَ خَيْرُ الْفَاصِلِينَ ۝
 قُلْ تَوَاتَتْ عِنْدِي مَا تَسْتَعْجِلُونَ بِهِ لِقَاضِيَ الْأَمْرِ بَيْنِي وَبَيْنَكُمْ وَاللَّهُ أَعْلَمُ بِالظَّالِمِينَ ۝
 وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبُرُوجِ وَالْبَحْرِ وَمَا تَنْقُطُ مِنْ وَرَقَةٍ إِلَّا عَدَّهُمْ وَلَا حَبَّةٌ فِي ظِلْمَتِ الْأَرْضِ وَلَا رَطْبٌ وَلَا يَأْسٌ إِلَّا فِي كِتَابٍ مُبِينٍ ۝
 وَهُوَ الَّذِي يَتَوَفَّاكُمْ بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُمْ بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ لِيُقْضَىٰ أَجَلٌ مُسْتَعْتَبٌ ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُمْ بِمَا كُنتُمْ تَعْمَلُونَ ۝
 وَهُوَ الْفَاحِشُ فَوْقَ عِبَادِهِ وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً

He is Supreme over His servants and He sends guardians to watch over you, until, when death comes to any one of you, our deputed angels take his soul and they fail not in the discharge of their duty in any respect. Then are they returned to Allah, their true Lord. Hearken, His is the judgment and He is the Swiftest of reckoners. (62—63)

Ask them: Who is it Who delivers you from the calamities of the land and the sea; when you call upon Him in humility and in secret: If He deliver us from this we will surely be among the grateful? Tell them: It is Allah Who delivers you from them and from every other distress, yet you associate partners with Him. Warn them: He has power to afflict you with chastisement from above you or from beneath your feet, or to split you into hostile groups and involve you with each other in violence. Observe, how We expound the Signs in diverse ways that they may understand. (64—66)

Thy people have rejected the message We have sent through thee, though it is the Truth. Tell them: I am not a guardian over you. There is a fixed time for every prophecy and soon will you come to know. (67—68)

When thou seest those who are engaged in vain discourse concerning Our Signs, keep away from them until they turn to some other topic. Should Satan cause thee to forget, do not continue to sit with the unjust people after recollection. Those who are righteous are not at all accountable for them, but it is their duty to admonish them, that they may desist. (69—70)

حَتَّىٰ إِذَا جَاءَ أَحَدَكُمُ الْمَوْتُ تَوَفَّتُهُ رُسُلْنَا وَهُمْ

لَا يَفْرَطُونَ ﴿٦٢﴾

ثُمَّ رُدُّوْا إِلَى اللَّهِ مَوْلَاهُمْ الْحَقُّ ۗ إِلَٰهَ الْحُكْمِ وَهُوَ

أَسْرَعُ الْحَاسِبِينَ ﴿٦٣﴾

قُلْ مَنْ يُجَيِّبُكُمْ فِيمَنْ ظَلَمْتُمُ اللَّيْلَ وَالنَّهَارَ تَدْعُوْنَهُ

تَضَرُّعًا وَخُفْيَةً ۗ لَئِنْ أُنْجِئْنَا مِنْ هَذِهِ لَنَكُوْنَنَّ

مِنَ الشَّاكِرِينَ ﴿٦٤﴾

قُلِ ٱللَّهُ يُجَيِّبُكُمْ فِيهَا وَمِنْ كُلِّ كَرْبٍ ثُمَّ أَنْتُمْ

تَشْكُرُونَ ﴿٦٥﴾

قُلْ هُوَ ٱلْقَادِرُ عَلَىٰ أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِّنْ

فَوْقِكُمْ أَوْ مِنْ تَحْتِ أَرْضِكُمْ أَوْ يُبَدِّلَكُمْ شَيْعًا

وَيُذِيقُ بَعْضَكُم بَأْسَ بَعْضٍ ۗ أَنْظُرْ كَيْفَ نُصَرِّفُ

ٱلْآيَاتِ لَعَلَّهُمْ يَفْقَهُوْنَ ﴿٦٦﴾

وَكَذَّبَ بِهٖ قَوْمُكَ وَهُوَ ٱلْحَقُّ ۗ قُلْ لَسْتُ عَلَيْكُمْ

بِوَكِيْلٍ ﴿٦٧﴾

لِكُلِّ بَيِّنَةٍ مُّسْتَقَرَّرٌ وَسَوْفَ تَعْلَمُونَ ﴿٦٨﴾

وَإِذَا رَأَيْتَ ٱلَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ

عَنْهُمْ حَتَّىٰ يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ۗ وَإِمَّا

يُنْسِيَنَّكَ الشَّيْطٰنُ فَلَا تَتَعَدَّ بِعَدَ ٱلذِّكْرِ مَعَ

ٱلْقَوْمِ ٱلظَّٰلِمِينَ ﴿٦٩﴾

وَمَا عَلَى ٱلَّذِينَ يَتَّقُونَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ

وَلٰكِنْ ذِكْرِي لَعَلَّهُمْ يَتَّقُونَ ﴿٧٠﴾

Leave alone those for whom religion is only a sport and pastime and whom worldly life has beguiled; and continue to admonish people by means of the Quran, lest a soul be ruined because of that which it has wrought, having no helper or intercessor beside Allah. If it were to offer every ransom it shall not be accepted from it. These are they who are ruined in consequence of that which they have wrought. Their drink will be boiling water and they will suffer painful torment because they disbelieved. (71)

Ask them: Shall we call, beside Allah, upon that which can neither benefit us nor harm us and be turned back on our heels after Allah has guided us, like one who is enticed away by the rebellious ones and is left bewildered in the land, some of whose companions call him: Come to us that you may be guided? Tell them: Surely, the guidance of Allah is the only true guidance, and we have been commanded to submit to the Lord of all the worlds; and we have been commanded: Observe Prayer and be mindful of your duty to Him. He it is to Whom you shall be gathered. He it is Who created the heavens and the earth in accordance with the requirements of wisdom; the day He says concerning that which He wills: Be; it will be. His word shall be fulfilled. His will be the kingdom on the day when the trumpet will be blown. He has full knowledge of the unseen and the seen; He is the Wise, the All-Aware. (72—74)

Call to mind when Abraham said to his father Azar: Dost thou take idols for gods? I consider thee and thy people as being in manifest error. We showed Abraham Our kingdom over the heavens and the earth so that his knowledge being perfected he might be of those who have certainty of faith. (75—76)

وَذَرِ الَّذِينَ اتَّخَذُوا دِينَهُمْ لُحُوبًا وَلَهُمْ آخِرُ
الْحَيَاةِ الدُّنْيَا وَذَكْرِيَا إِنَّ تَبَسُّلَ نَفْسٍ بِمَا كَسَبَتْ
لَيْسَ لَهَا مِنْ دُونِ اللَّهِ وَكِيٌّ وَلَا شَفِيعٌ وَإِنْ
تَعَدَّلَ كُلُّ عَدْلٍ لَآ يُوْحَا مِنْهَا أُولَئِكَ الَّذِينَ
أَبْسَلُوا بِمَا كَسَبُوا لَهُمْ شَرَابٌ مِّنْ حَيْمٍ مُّعَلَّبٍ
أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ ﴿٧١﴾

قُلْ أَسْتَدْعُوا مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُنَا وَلَا يَضُرُّنَا
وَنُرُدُّ عَلَىٰ أَعْقَابِنَا بَعْدَ إِذْ هَدَانَا اللَّهُ كَالَّذِي
اسْتَهْوَتْهُ الشَّيَاطِينُ فِي الْأَرْضِ حَيْرَانٌ لِّذَٰلِكَ أَصْحَابُ
يَدْعُونَهُ إِلَىٰ الْهُدَىٰ امْتِنَاهُ قُلْ إِنْ هَدَىٰ اللَّهُ
هُوَ الْهُدَىٰ وَإِنَّا لَنَسْلِمُ لِرَبِّ الْعَالَمِينَ ﴿٧٢﴾
وَأَنْ أَقْبِمُوا الصَّلَاةَ وَاتَّقُوا وَهُوَ الَّذِي إِلَيْهِ
نُحْشُرُونَ ﴿٧٣﴾

وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ وَيَوْمَ
الْقِيَامَةِ يَقُولُ كُنْ فَيَكُونُ هُوَ قَوْلُهُ الْحَقُّ وَلَهُ الْمُلْكُ يَوْمَ
يُنْفَخُ فِي الصُّورِ عِلْمُ الْغَيْبِ وَالشَّهَادَةُ وَهُوَ
الْحَكِيمُ الْخَبِيرُ ﴿٧٤﴾

وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ إِذْ رَأَىٰ أَن يَخَذُ أَصْنَامًا آلِهَةً
رَأَىٰ آيَاتِنَا فِي قَوْمِكَ فِي ضَلَالٍ مُّبِينٍ ﴿٧٥﴾
وَكَذَٰلِكَ نُوْحِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَوَاتِ
وَالْأَرْضِ وَيَكُونُ مِنَ الْمُؤَقِنِينَ ﴿٧٦﴾
فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَىٰ كَوْكَبًا قَالَ هَٰذَا سِرِّي

Thus, it happened, that when he was enveloped in the darkness of night, he saw a star, whereupon he exclaimed: Can that be my Lord? and when it set, he muttered: I like not those that set. Then when he saw the moon rising, he said: Can this be my Lord? and when it set he said: Had my Lord not guided me, I would surely have been of those who go astray. Finally, when he saw the sun rising, he said: Can this be my Lord, no doubt this is the biggest? But when that also set, he said to his people: Most certainly, I have no truck with that which you associate with Allah; I have single-mindedly devoted the whole of my attention to Him Who created the heavens and the earth, and I am not of those who associate partners with Allah. (77—80)

His people sought to contend with him. He said: Do you contend with me concerning Allah, Who has guided me aright? I fear not that which you associate with Him; I fear only that which my Lord may determine. My Lord comprehends all within His knowledge; will you not then take heed? How should I be afraid of that which you associate with Allah, when you are not afraid to associate with Allah that concerning which He has sent down to you no authority? Which, then, of the two parties has a better right to security, if indeed you know? Those who believe and debase not their faith with injustice, for them is peace and they are rightly guided. (81—83)

That was Our argument that We furnished to Abraham against his people. We exalt in rank whomso We please. Thy Lord is indeed Wise, All-Knowing. We bestowed upon him Isaac and Jacob; each did We guide aright, and Noah did We guide aright aforetime, and of Abraham's progeny did We guide aright David and Solomon and Job and Joseph and Moses and Aaron. Thus do we reward those who do good. (84—85)

فَلَمَّا أَفَلَ قَالَ لَا أُحِبُّ الْأَفْلِينَ ﴿٧٧﴾
فَلَمَّا سَرَ الْأَمْرَ بَارِعًا قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ
قَالَ لَئِن لَّمْ يَهْدِنِي رَبِّي لَأَكُونَنَّ مِنَ الْقَوْمِ
الضَّالِّينَ ﴿٧٨﴾

فَلَمَّا رَأَى الشَّمْسُ بَارِعَةً قَالَ هَذَا رَبِّي هَذَا الْكَبِيرُ
فَلَمَّا أَفَلَتْ قَالَ يَقَوْمِ إِنِّي بَرِحْتُ وَمَتَّأْتَشْرِكُونَ ﴿٧٩﴾
إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ
حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴿٨٠﴾

وَحَاجَّةَهُ قَوْمَهُ قَالَ أَنَحَاجُّونِي فِي اللَّهِ وَقَدْ
هَدَيْتُ وَلَا أَخَافُ مَا تَشْرِكُونَ بِهِ إِلَّا أَن يَشَاءَ
رَبِّي شَيْئًا وَسِعَ رَبِّي كُلَّ شَيْءٍ عِلْمًا أَفَلَا تَتَذَكَّرُونَ ﴿٨١﴾
وَكَيْفَ أَخَافُ مَا أَشْرَكْتُمْ وَلَا تَخَافُونَ أَنَّكُمْ
أَشْرَكْتُمْ بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ عَلَيْكُمْ سُلْطَانًا
فَأَنَّى الْفَرِيقَيْنِ أَحَقُّ بِالْأَمْنِ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٨٢﴾
الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَئِكَ
لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ ﴿٨٣﴾

وَتِلْكَ حُجَّتُنَا آتَيْنَاهَا إِبْرَاهِيمَ عَلَى قَوْمِهِ نَرْفَعُ
دَرَجَاتٍ مَّنْ نَّشَاءُ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿٨٤﴾
وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ كُلًّا هَدَيْنَا وَنُوحًا
هَدَيْنَا مِن قَبْلُ وَمِن ذُرِّيَّتِهِ دَاوُدَ وَسُلَيْمَانَ
وَأَيُّوبَ وَيُوسُفَ وَمُوسَى وَهَارُونَ وَكَذَلِكَ
نَجْزِي الْمُحْسِنِينَ ﴿٨٥﴾

We also guided Zachariah and John and Jesus and Elias, each one of them was of the righteous; and Ishmael and Elisha and Jonas and Lot, each one did We exalt above the people, and of their fathers and their children and their brethren; We chose them and We guided them along the straight path. (86—88)

وَزَكَرِيَّا وَيَحْيَىٰ وَعِيسَىٰ وَإِيلَىٰ كُلُّ مِّنَ
الصَّالِحِينَ ﴿٨٦﴾
وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيُوسُفَ وَلُوطًا وَكَأَلَّا
فَضَلْنَا عَلَى الْعَالَمِينَ ﴿٨٧﴾

That is the guidance of Allah; whereby He guides those of His servants whom He pleases. Had they associated aught with Allah, all that they did would have been of no avail to them. It is these to whom We gave the Book, the faculty of judgment and Prophethood. Then if these people disbelieve in Prophethood, We have now committed it to a people who do not disbelieve in it. These are the ones whom Allah guided aright, so do thou follow their guidance. Say to these people: I ask not of you any recompense for it. It is but an admonition for all mankind. (89—91)

وَمِن آبَائِهِمْ وَذُرِّيَّتِهِمْ وَإِخْوَانِهِمْ وَاجْتَبَيْنَاهُمْ
وَهَدَيْنَاهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٨٨﴾
ذَلِكَ هُدَى اللَّهِ يَهْدِي بِهِ مَن يَشَاءُ مِنْ عِبَادِهِ
وَلَوْ أَشْرَكُوا لَحَبِطَ عَنْهُمْ مَا كَانُوا يَعْمَلُونَ ﴿٨٩﴾
أُولَئِكَ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ وَالْحِكْمَ وَالتَّبْوَةَ
فَإِن يَكْفُرْ بِهَا هَؤُلَاءِ فَقَدْ وَكَلْنَا بِهَا قَوْمًا لَّيْسُوا
بِهَا بِكُفْرِينَ ﴿٩٠﴾

Those who say Allah has not revealed anything to any man, do not appreciate Allah's attributes justly. Ask them: Who revealed the Book which Moses brought, a light and guidance for the people? You have reduced it to scraps and bits, some of it you disclose and much of it you conceal; though you have been taught by means of it that which neither you nor your fathers knew. Say to them: It was revealed by Allah; then leave them to disport with their falsehood. (92)

أُولَئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهِدَاهِمُ آفَتَهُ قُلْ لَا
أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿٩١﴾
وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِذْ قَالُوا مَا أَنزَلَ اللَّهُ
عَلَىٰ بَشَرٍ مِّن شَيْءٍ قُلْ مَن أَنزَلَ الْكِتَابَ الَّذِي جَاءَ
بِهِ مُوسَىٰ نُورًا وَهُدًى لِّلنَّاسِ يَجْعَلُونَهُ قَرَاطِيسَ
يُبَدُّونَهَا وَتُخْفُونَ كَثِيرًا وَعُلِّمْتُم مَّا لَمْ تَعْلَمُوا
أَن تَمُورُوا آبَاءَكُمْ قُلْ اللَّهُ لَمْ ذَرِهِمْ فِي خَوْضِهِمْ
يَلْعَبُونَ ﴿٩٢﴾

This Quran is a noble Book that We have revealed, full of blessings, fulfilling that which preceded it, that thou mayest thereby warn the people of Mecca and those around it. Those who believe in that which is yet to come believe therein and they keep a watch over their Prayer. (93)

وَهَذَا كِتَابٌ أَنزَلْنَاهُ مُبَارَكٌ مُّصَدِّقُ الَّذِي بَيْنَ
يَدَيْهِ وَلِتُنذِرَ أُمَّ الْقُرَىٰ وَمَن حَوْلَهَا وَالَّذِينَ
يُؤْمِنُونَ بِالْآخِرَةِ يُؤْمِنُونَ بِهِ وَهُمْ عَلَىٰ صَلَاتِهِمْ

Who is more unjust than one who deliberately fabricates a lie against Allah: or says: I am the recipient of revelation, while nothing has been revealed to him; or says: I will surely send down the like of that which Allah has sent down? If thou couldst but see, when the wrongdoers are in the agonies of death, and the angels stretch forth their hands, demanding: Yield up your souls; this day shall you be awarded an humiliating punishment, because of that which you used to speak against Allah falsely and because you used to turn away from His Signs with disdain. Allah will say to them: You have now come to Us one by one even as We created you at first, and you have left behind you that which We bestowed upon you as a favour. We see not with you your intercessors, who, according to you, were partners with Allah in ruling over you. Now you have been cut off from one another and that which you asserted has failed you. (94—95)

Surely, it is Allah Who causes the grain and the date-stones to sprout. He brings forth the living from the dead and it is He Who brings forth the dead from the living. That is your Allah; therefore, then are you turned back? He causes the break of day, and has made the night for rest and the sun and the moon the means for reckoning time. That is the measure determined by the Mighty, the All-Knowing. He it is Who has made for you the stars, that you may follow the right direction in the darknesses of the land and sea. We have expounded the Signs in detail for a people who possess knowledge. He it is Who has created you from a single soul and has appointed for you a place of temporary resort and a more permanent abode. We have expounded the Signs in detail for a people who understand. (96—99)

يُحَافِظُونَ ﴿٩٦﴾

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ قَالَ أُوحِيَ إِلَيَّ وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ وَمَنْ قَالَ سَأُنزِلُ مِثْلَ مَا أَنْزَلَ اللَّهُ وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُوا أَيْدِيهِمْ أَخْرَجُوا أَنفُسَهُمْ الْيَوْمَ تُجْرُونَ وَعَدَابُ اللَّهِ هُوَ الَّذِي تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ وَكُنْتُمْ عَنْ آيَاتِهِ تَسْتَكْبِرُونَ ﴿٩٧﴾

وَلَقَدْ جَعَلْنَا نُوحًا نُورًا إِذْ قَالَ لِقَوْمِهِ إِنِّي عَجِزٌ فَاصْبِرُوا لِحُكْمِ اللَّهِ إِنَّ اللَّهَ لَا يُهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٩٨﴾

إِنَّ اللَّهَ فَالِقُ الْحَبِّ وَالنَّوَىٰ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَمُخْرِجُ الْمَيِّتِ مِنَ الْحَيِّ ذَٰلِكُمْ اللَّهُ فَالِقُ النُّوْفَالِ ﴿٩٩﴾

فَالِقُ الْإِصْبَاحِ وَجَعَلَ اللَّيْلَ سَكَنًا وَالشَّمْسَ وَالْقَمَرَ حُسْبَانًا ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿١٠٠﴾

وَهُوَ الَّذِي جَعَلَ لَكُمُ النُّجُومَ لِتَهْتَدُوا بِهَا فِي ظُلُمَاتِ اللَّيْلِ وَالنَّهَارِ قَدْ فَضَّلْنَا الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿١٠١﴾

وَهُوَ الَّذِي أَنشَأَ لَكُم مِّنْ نَّفْسٍ وَاحِدَةٍ مَّسْجِدًا وَمَسْتودِعًا ثُمَّ فَضَّلْنَا الْآيَاتِ لِقَوْمٍ يَتَفَكَّرُونَ ﴿١٠٢﴾

وَهُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ

It is He Who sends down water from the sky; and We bring forth therewith every kind of growth and therefrom, out of green foliage, We produce clustered grain; and from the date-palm, out of its sheath, We produce bunches hanging low. We also produce therewith gardens of grapes, and the olive and the pomegranate, some similar and some dissimilar. Observe the fruit of every kind of tree when it bears fruit and the process of its ripening. Surely, in this are Signs for the people who believe. (100)

They have appointed partners of Allah out of the Jinn, whereas He has created them; and they falsely attribute to Him sons and daughters without any knowledge. Holy is He and exalted far above that which they attribute to Him. Originator of the heavens and the earth! How can He have a son when He has no consort, and He has created everything and has full knowledge of all things? That is Allah, your Lord; there is no god but He, the Creator of all things; so worship Him alone. He is Guardian over everything. Eyes cannot reach Him, but He manifests Himself before the eyes. He is the Imperceptible, the All-Aware. (101—104)

Proofs have indeed come to you from your Lord; so he who comprehends, it is for his own benefit, and he who ignores, it is to his own loss. I am not a guardian over you. (105)

Thus do We expound the Signs in diverse ways that they should concede: Thou hast read out to us; and that We may explain them to a people who have knowledge. (106)

Follow that which has been revealed to thee from thy Lord; there is no god but He; and turn aside from those who set up partners with Allah. Had Allah so willed, they would not have set up partners with Him.

نَبَاتَ كُلِّ شَيْءٍ فَأَخْرَجْنَا مِنْهُ خَضِرًا نُخْرِجُ مِنْهُ
حَبًّا مُتَرَاكِبًا وَمِنَ النَّخْلِ مِنْ طَلْعِهَا قِوَانٌ دَابِيَةٌ
وَجِئْتِ مِنْ أَعْنَابٍ وَالزَّيْتُونَ وَالزَّمَانَ مَشْتَبَهَا
وَرَبِيعَ مَتَشَابِهٍ انظُرُوا إِلَى نَسِئِهِ إِذَا أَثَرَ وَيَنْعِهِ
إِن فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ ﴿١٠٠﴾

وَجَعَلُوا لِلَّهِ شُرَكَاءَ الْجِنَّ وَخَلَقَهُمْ وَخَرَقُوا لَهُ
بَنِينَ وَبَنَاتٍ بِغَيْرِ عِلْمٍ سُبْحَانَكَ وَتَعَالَى عَمَّا
يَصِفُونَ ﴿١٠١﴾

بَدِيعَ السَّمَوَاتِ وَالْأَرْضِ أَنَّى يَكُونُ لَهُ وَلَدٌ وَ
لَمْ تَكُنْ لَهُ صَاحِبَةٌ وَخَلَقَ كُلَّ شَيْءٍ وَهُوَ بِكُلِّ
شَيْءٍ عَلِيمٌ ﴿١٠٢﴾

ذِكْرُ اللَّهِ رَبِّكُمْ لِأَلَّا إِلَهَ إِلَّا هُوَ خَالِقُ كُلِّ شَيْءٍ
فَاعْبُدُوهُ وَهُوَ عَلَى كُلِّ شَيْءٍ وَكِيلٌ ﴿١٠٣﴾
لَا تَدْرِكُهُ الْآبْصَارُ وَهُوَ يُدْرِكُ الْآبْصَارَ وَهُوَ
اللطيفُ الخبيرُ ﴿١٠٤﴾

قَدْ جَاءَكُمْ بَصَائِرٌ مِنْ رَبِّكُمْ فَمنَ أَبْصَرَ فَلِنَفْسِهِ
وَمَنْ عَمِيَ فَعَلَيْهَا وَمَا أَنَا عَلَيْكُمْ بِخَفِيظٍ ﴿١٠٥﴾
وَكَذَلِكَ نَضْرِبُ الْآيَاتِ وَرَلِقُولُوا دَرَسْتَ وَلِنَبِيَّتِنَا
لِقَوْمٍ يَعْلَمُونَ ﴿١٠٦﴾

اتَّبِعْ مَا أَوْحَى إِلَيْكَ مِنْ رَبِّكَ لِأَلَّا إِلَهَ إِلَّا هُوَ وَ
اعْرِضْ عَنِ الْمُشْرِكِينَ ﴿١٠٧﴾
وَلَوْ شَاءَ اللَّهُ مَا أَشْرَكُوا وَمَا جَعَلْنَاكَ عَلَيْهِمْ

We have not appointed thee a keeper over them nor art thou their guardian. Revile ye not those whom they call upon beside Allah, lest they, out of spite, should revile Allah in their ignorance. Thus have We caused their conduct to seem fair to every people. Then unto their Lord is their return; and He will inform them of that which they used to do. (107—109)

They swear the strongest oaths by Allah that if there came to them a Sign, they would surely believe therein. Say to them: Surely, Signs are with Allah, and also that which would make you understand that even when the Signs come they will not believe. We shall confound their hearts and their eyes, as they believed not in it in the first instance, and shall leave them in their transgression to wander in distraction. (110—111)

Even if We had sent down angels to them, and the dead had spoken to them, and We had gathered before them all things face to face, they would not have believed, unless Allah had so willed. Most of them behave ignorantly. In like manner have We made for every Prophet enemies, rebellious ones from among men, high and low. They make evil suggestions one to another in flowery language in order to deceive. (If thy Lord had so willed they would not have done so, then leave them alone and that which they fabricate.) This We do, so that the hearts of those who do not believe in the Hereafter may be inclined towards those suggestions and that they may be pleased therewith and that they may experience the consequences of their conduct. (112—114)

Ask them: Shall I seek one other than Allah as Judge, when He it is Who has sent down to you the Book, clearly explained? Those to whom We gave the Book know that it has been sent down by thy Lord with truth; so be thou not of those who doubt. The word of thy Lord shall be fulfilled in truth and justice, none can change His words. He is the All-Hearing; the All-Knowing. (115—116)

حَفِظًا ۖ وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ ﴿١٠٧﴾

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ كَذَلِكَ زَيْنًا لِكُلِّ أُمَّةٍ عَمَلُهُمْ ۖ ثُمَّ إِلَىٰ رَبِّهِمْ مَرْجِعُهُمْ فَيُنَبِّئُهُمْ بِمَا

كَانُوا يَعْمَلُونَ ﴿١٠٨﴾

وَأَقْسُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَمَّا جَاءَهُمْ آيَةٌ ۚ لِيُؤْمِنُوا بِهَا قُلْ إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ وَمَا يُشْعُرُكُمْ أَنْهَا إِذَا جَاءَتْ لَا يُؤْمِنُونَ ﴿١٠٩﴾

وَتَقْبَلُوا فِي دَعْوَاهُمْ كَمَا تَلُمُونَهُمْ فِي الْأَوَّلِ مَرَّةٍ وَتَدْرُسُهُمْ فِي طُعْيَانِهِمْ يَعْمَهُونَ ۙ

وَلَوْ أَنَّمَا نَزَّلْنَا إِلَىٰ آلِهِمُ الْمَلَايِكَةَ وَوَكَّلْنَاهُمُ الْمَوْتَىٰ وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قَبْلًا مَا كَانُوا لِيُؤْمِنُوا إِلَّا أَنْ يَشَاءَ اللَّهُ ۚ وَلَٰكِنْ أَكْثَرُهُمْ يَجْهَلُونَ ﴿١١٠﴾

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيْطَانِ الْإِنْسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَىٰ بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا ۚ وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ فَذَرْهُمْ وَمَا يَفْتَرُونَ ﴿١١١﴾

وَلِيَضَعَنَّ إِلَيْهِ آفِدَةُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَلِيَرْضَوْهُ وَلِيَقْتَرِفُوا مَا هُمْ مُقْتَرِفُونَ ﴿١١٢﴾

أَفَغَيْرَ اللَّهِ ابْتِغَىٰ حَكَمًا وَهُوَ الَّذِي أَنْزَلَ إِلَيْكُمُ الْكِتَابَ مُفَصَّلًا وَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْلَمُونَ أَنَّهُ مُنَزَّلٌ مِنْ رَبِّكَ بِالْحَقِّ فَلَا تَكُونَنَّ مِنَ الْمُسْتَهْزِئِينَ ﴿١١٣﴾

وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا لَا مُبَدِّلَ لَ

If thou were to obey the majority of those on earth, they would lead thee astray from Allah's way. They follow only conjecture, and they do nothing but guess. Surely, thy Lord knows best those who stray away from His way, and He knows best those who are rightly guided. (117—118)

Eat ye of that over which the name of Allah has been pronounced, if you are believers in His Signs. Why should you not eat of that over which the name of Allah has been pronounced, when He has already explained to you that which He has forbidden unto you; save that to which you are driven by necessity? Surely, many mislead others by following their vain desires through lack of knowledge. Assuredly, thy Lord knows best the transgressors. Eschew both that which is manifestly sinful and that which is sinful in essence though not appearing to be so. Surely, those who commit sin will be requited for that which they do. Eat not that on which the name of Allah has not been pronounced, for that, surely, is disobedience. The rebellious ones keep inciting their friends that they may contend with you. If you obey them you will become of those who associate partners with Allah. (119—122)

Can he who was as dead and We gave him life and appointed for him a light whereby he walks among people, be like one who is, as it were, in utter darkness whence he can by no means come forth? In like manner have the doings of the disbelievers been made to seem fair to them. (123)

لِكَلِمَةٍ وَهُوَ السَّيِّعُ الْعَلِيمُ ﴿١١٧﴾
وَرَأْن تَطْعَ أَكْثَرَمَنْ فِي الْأَرْضِ يُضِلُّوكَ عَن
سَبِيلِ اللَّهِ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ
إِلَّا يَخْرُصُونَ ﴿١١٨﴾

إِنَّ رَبَّكَ هُوَ أَعْلَمُ مَن يَضِلُّ عَن سَبِيلِهِ وَهُوَ
أَعْلَمُ بِالْمُهْتَدِينَ ﴿١١٩﴾

فَكُلُوا مِمَّا ذَكَرَ اسْمُ اللَّهِ عَلَيْهِ إِنْ كُنْتُمْ بِآيَاتِهِ
مُؤْمِنِينَ ﴿١٢٠﴾

وَمَا لَكُمْ أَلَّا تَأْكُلُوا مِمَّا ذَكَرَ اسْمُ اللَّهِ عَلَيْهِ وَ
قَدْ فَضَّلَ لَكُمْ مَا حَرَّمَ عَلَيْكُمْ إِلَّا مَا اضْطُررْتُمْ
إِلَيْهِ وَإِنَّ كَثِيرًا يَلِغُونَ بَأْهَاءِهِمْ بِغَيْرِ عِلْمٍ
إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِالْمُعْتَدِينَ ﴿١٢١﴾

وَذَرُوا ظَاهِرَ الْإِشْرَمِ وَبَاطِنَهُ إِنَّ الَّذِينَ يَكْسِبُونَ
الْإِشْرَمَ سَيَجْرُونَ بِمَا كَانُوا يَفْتَرُونَ ﴿١٢٢﴾

وَلَا تَأْكُلُوا مِمَّا لَمْ يُذَكَرِ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ
لَفِئْسٌ وَإِنَّ الشَّيَاطِينَ لَيُوحُونَ إِلَىٰ أَوْلِيَٰهِمْ

لِيُجَادِلُوكُمْ وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ ﴿١٢٣﴾
أَوْ مَن كَانَ مَيِّتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا

يَسْتَشِي بِهِ فِي النَّارِ كَمَن مَّثَلَهُ فِي الظُّلُمَاتِ لَيْسَ
بِحَارِجٍ مِنْهَا كَذَلِكَ زُيِّنَ لِلْكَافِرِينَ مَا كَانُوا

يَعْمَلُونَ ﴿١٢٤﴾
وَكَذَلِكَ جَعَلْنَا فِي كُلِّ قَرْيَةٍ أَكْبَرًا لَّهَا لِيَتَذَكَّرُوا

Thus have We oriented the leading sinners in every town, with the result that they devise plots therein against Allah's Messengers, but in truth they plot only against their own selves and they perceive it not. When a Sign comes to them they say: We will not believe until to us is vouchsafed revelation like that which is vouchsafed to the Messengers of Allah. Allah knows best whom to appoint His Messenger. Humiliation before Allah and severe punishment shall surely overtake the sinners because of their plotting. Whomsoever Allah wills to guide, He opens his mind to the acceptance of Islam; and whomsoever He wills to let go astray, He causes His breast to be constricted and oppressed, as though he was mounting up into the sky. Thus does Allah inflict punishment on those who do not believe. (124—126)

This is the straight path leading to thy Lord. We have explained the Signs in detail for a people who take heed. For them is the abode of peace with their Lord, and He is their Helper because of that which they did. (127—128)

On the day when He will gather them all together, He will say: O company of big ones, you exploited the people. Their supporters from among the common people will say: Our Lord, some of us have benefited from others, but now we have reached the end of our term which Thou didst appoint for us. He will announce: The Fire is your abode, wherein you shall abide, except that which Allah may will. Surely thy Lord is Wise, All-Knowing. In this manner We make the wrongdoers helpers some of the others, because of that which they do. (129—130)

فِيهَا وَمَا يَكْفُرُونَ إِلَّا بَأَنْفُسِهِمْ وَمَا يَشْعُرُونَ ﴿١٢٤﴾
 وَإِذَا جَاءَتْهُمْ آيَةٌ قَالُوا لَنْ نُؤْمِنَ حَتَّى نُؤْتَىٰ
 مِثْلَ مَا أُوتِيَ رُسُلَ اللَّهِ ۗ اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ
 رِسَالَتَهُ ۗ سَيُصِيبُ الَّذِينَ أَجْرَمُوا صَغَارٌ عِنْدَ
 اللَّهِ وَعَذَابٌ شَدِيدٌ بِمَا كَانُوا يَكْفُرُونَ ﴿١٢٥﴾
 مَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ
 وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا
 كَانَسًا يَضَعُ فِي السَّمَاءِ كَذَلِكَ يَجْعَلُ اللَّهُ الرِّجْسَ
 عَلَى الَّذِينَ لَا يُؤْمِنُونَ ﴿١٢٦﴾

وَهَذَا صِرَاطٌ رَبِّكَ مُسْتَقِيمًا ۗ قَدْ فَضَّلْنَا الْآلِيَّةَ
 لِقَوْمٍ يَذَّكَّرُونَ ﴿١٢٧﴾

لَهُمْ دَارُ السَّلَامِ عِنْدَ رَبِّهِمْ وَهُوَ وَلِيُّهُمْ بِمَا
 كَانُوا يَعْمَلُونَ ﴿١٢٨﴾

وَيَوْمَ يَحْشُرُهُمْ جَبَبَعًا يَعْشَرَ الْجِنِّ قَدِ
 اسْتَكْبَرْتُمْ مِنَ الْإِنْسِ وَقَالَ أَوْلِيُوهُمْ مَن
 الْإِنْسِ رَبَّنَا اسْتَمْتَعَ بَعْضُنَا بِبَعْضٍ وَبَلَغْنَا
 أَجْلَنَا الَّذِي أَجَلْتَ لَنَا قَالَ النَّارُ مَثْوَاكُمْ
 خَالِدِينَ فِيهَا إِلَّا مَا شَاءَ اللَّهُ إِنَّ رَبَّكَ حَكِيمٌ
 عَلِيمٌ ﴿١٢٩﴾

وَكَذَلِكَ نُؤْتِي بَعْضَ الظَّالِمِينَ بَعْضًا بِمَا كَانُوا
 يَكْسِبُونَ ﴿١٣٠﴾

يَعْشَرَ الْجِنِّ وَالْإِنْسِ ۗ أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ

O company of men, big and small, did not Messengers come to you from among yourselves who recited to you My Signs and warned you of your meeting with Me this day? They will say: We bear witness against ourselves to that effect. The life of this world beguiled them with vain hopes, and they will bear witness against themselves that they were disbelievers. Messengers are sent because thy Lord would not destroy the towns unjustly while their people have not been warned. Everyone will rank according to his conduct. Thy Lord is not unmindful of that which they do. (131—133)

Thy Lord is Self-Sufficient, full of mercy. He can do away with you if He please and cause to succeed you whoso He pleases even as He raised you from the off-spring of another people. That which you are promised shall surely come to pass and you cannot frustrate Allah's design. Say to them: O my people, do you pursue your purpose and I shall pursue mine, then soon will you know in whose favour is determined the ultimate issue of this life. Surely, the wrongdoers shall not prosper. (134—136)

They assign to Allah a portion of the crops and cattle which He produces and out of their fancy they say: So much is for Allah and so much is for our idols. Then they claim that the portion which is for their idols does not reach Allah but that the portion which is for Allah reaches their idols. Evil is that which they judge. In like manner have those they associate with Allah made the slaying of their children appear pleasing to many of the idolaters that they may ruin them and make their religion obscure to them. If Allah had so willed, the idolaters would not have done this; so do thou ignore them and that which they fabricate. Of their fancy they assert: Such and such cattle and crops are forbidden.

يَقْضُونَ عَلَيْكُمْ آيَاتِي وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ
هَذَا قَالُوا شَهِدْنَا عَلَىٰ أَنْفُسِنَا وَغَرَّتْهُمْ الْحَيَاةُ
الدُّنْيَا وَشَهِدُوا عَلَىٰ أَنْفُسِهِمْ أَنَّهُمْ كَانُوا كَافِرِينَ ﴿١٣١﴾
ذَلِكَ أَنْ لَمْ يَكُنْ رَبُّكَ مُهْلِكَ الْقُرَىٰ بِظُلْمٍ وَ
أَهْلُهَا غَافِلُونَ ﴿١٣٢﴾
وَلِكُلِّ دَرَجَةٍ مِمَّا عَمِلُوا وَمَا رَبُّكَ بِغَافِلٍ عَمَّا
يَعْمَلُونَ ﴿١٣٣﴾

وَرَبُّكَ الْغَنِيُّ ذُو الرَّحْمَةِ إِنْ يَشَاءُ يُدْهِبْكُمْ
وَيَسْتَخْلِفْ مِنْ بَعْدِكُمْ مِمَّا يَشَاءُ كَمَا أَنْشَأَكُمُ
مِنْ ذُرِّيَّةٍ قَوْمٍ آخَرِينَ ﴿١٣٤﴾
إِنْ مَا تُوْعَدُونَ لَأَتِيَنَّكُمْ وَمَا أَنْتُمْ بِمُعْجِزِينَ ﴿١٣٥﴾
قُلْ يَقَوْمِ اعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنِّي عَائِلٌ فَسَوْفَ
تَعْلَمُونَ مَنْ تَكُونُ لَهُ عَاقِبَةُ الدَّارِ إِنَّهُ لَا يُفْلِحُ
الظَّالِمُونَ ﴿١٣٦﴾

وَجَعَلُوا لِلَّهِ مِمَّا ذَرَأَ مِنَ الْحَرْثِ وَالْأَنْعَامِ نَصِيبًا
فَقَالُوا هَذَا لِلَّهِ بِرِعْبِهِمْ وَهَذَا لِسُرَّاكِبِنَا كَمَا
كَانَ لِسُرَّاكِبِهِمْ فَلَا يُصِلُ إِلَى اللَّهِ وَمَا كَانَ
لِلَّهِ فَهُوَ يَصِلُ إِلَىٰ سُرَّاكِبِهِمْ سَاءَ مَا يَحْكُمُونَ ﴿١٣٧﴾
وَكَذَلِكَ زَيَّنَ لِكَثِيرٍ مِنَ الْمُشْرِكِينَ قَتْلَ أَوْلَادِهِمْ
سُرَّاكِبًا وَهُمْ لَيَرَدُّوهُمْ وَلَيُنْسُو عَلَيْهِمْ دُبُرَهُمْ
وَلَوْ شَاءَ اللَّهُ مَا فَعَلُوهُ فَذَرْهُمْ وَمَا يَفْعَلُونَ ﴿١٣٨﴾
وَقَالُوا هَذِهِ أَنْعَامٌ وَحَرْتُ حِجْرٌ لَّا يَطْعَمُهَا إِلَّا

None shall eat thereof save those we designate. They forbid some cattle being ridden or used as beasts of burden. There are some cattle over which they do not pronounce the name of Allah. All this they fabricate as a lie against Allah. Soon will He requite them for that which they fabricate. They also assert: That which is in the wombs of such and such cattle is exclusively for our males and is forbidden to our women; but if it be born dead, they can all share in it. Soon will He requite them for their assertion. Surely, He is Wise, All-Knowing. Losers indeed are they who kill their children foolishly out of ignorance, and make unlawful that which Allah has provided for them, fabricating a lie against Allah. They have gone astray and have not chosen to be rightly guided. (137—141)

He it is Who has produced trellised and untrellised gardens and date-palms and crops, all varying in taste, and the olive and the pomegranate, similar and dissimilar. Eat of the fruit of each when it bears fruit, and pay His due on the day of harvesting, but be not extravagant. Surely, He loves not the extravagant. (142)

Of the cattle there are some for burden and some for slaughter. Eat of that which Allah has provided for you, and follow not in the footsteps of Satan, surely he is your declared enemy. Allah has created in pairs eight animals; of the sheep two and of the goats two. Ask them: Is it the two males He has forbidden or the two females or that which the wombs of the two females contain? Answer me on the basis of knowledge, if you are truthful. Again, of the camels there are two, and of the oxen two. Ask them: Is it the two

مَنْ نَشَاءُ بِرِعْمِهِمْ وَأَنْعَامٍ حَرَمْتَ ظُهُورَهُمَا وَانْعَامٍ
لَا يَذْكُرُونَ اسْمَ اللَّهِ عَلَيْهَا افْتِرَاءً عَلَيْهِمْ سِيحْرِبِهِمْ
بِمَا كَانُوا يَفْعَرُونَ ﴿١٣٧﴾

وَقَالُوا مَا فِي بُطُونِ هَذِهِ الْأَنْعَامِ خَالِصَةٌ لِّذُنُورِنَا
وَمَحْرَمٌ عَلَىٰ أَزْوَاجِنَا وَإِنْ يَكُن مَبْتَنَةً فَهُمْ فِيهِ
شُرَكَاءُ سِيحْرِبِهِمْ وَصَعْمٌ إِنَّهُ جَلِيمٌ عَلَيْهِمْ ﴿١٣٨﴾

قَدْ خَسِرَ الَّذِينَ قَتَلُوا أَوْلَادَهُمْ سَفَهًا بِغَيْرِ عِلْمٍ
وَحَرَمُوا مَا رَزَقَهُمُ اللَّهُ افْتِرَاءً عَلَى اللَّهِ قَدْ ضَلُّوا
وَمَا كَانُوا مُهْتَدِينَ ﴿١٣٩﴾

وَهُوَ الَّذِي أَنْشَأَ جَنَّاتٍ مَّعْرُوسَاتٍ وَغَيْرَ مَعْرُوسَاتٍ
وَالْتَخَلَ وَالزَّرْعَ مُخْتَلِفًا أَلْوَانُهُ وَالزَّيْتُونَ وَالرُّمَّانَ
مُتَشَابِهًا وَغَيْرَ مُتَشَابِهٍ كُلُوا مِنْ ثَمَرِهِ إِذَا أَثْمَرَ
وَآتُوا حَقَّهُ يَوْمَ حَصَادِهِ وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ
السُّرْفِينَ ﴿١٤٠﴾

وَمِنَ الْأَنْعَامِ حَوْلَةٌ وَقَرَأَ كُلُّوْا مِمَّا رَزَقَكُمُ اللَّهُ
وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ
مُّبِينٌ ﴿١٤١﴾

تَلْبِيئَةُ أَرْوَاحٍ مِنَ الضَّالِّينَ وَمِنَ الْمَعْرِ
أَشْيَيْنِ قُلْ لِمَ الذَّكُورَيْنِ حَرَّمَ أَمِ الْأُنثَيَيْنِ أَمْ
اشْتَمَلَتْ عَلَيْهِ أَرْحَامُ الْأُنثَيَيْنِ نَبِّؤُنِي يَعْلَمُ
إِنْ كُنْتُمْ صَادِقِينَ ﴿١٤٢﴾

وَمِنَ الْإِبِلِ اثْنَيْنِ وَمِنَ الْبَقَرِ اثْنَيْنِ قُلْ لِمَ الذَّكُورَيْنِ

males He has forbidden, or the two females or that which the wombs of the two females contain? Were you present when Allah enjoined this on you? If not, then who is more unjust than one who fabricates a lie against Allah that he may lead people astray without knowledge? Surely, Allah guides not the unjust people. (143—145)

Tell them: In that which has been revealed to me I do not find aught forbidden to one who wishes to eat, except that which dies of itself, or blood poured forth; or the flesh of swine, all these being unclean; or that which is profane, on which the name of someone other than Allah is invoked. But whoso is driven by necessity, not intending disobedience or exceeding his need, should know that thy Lord is Most Forgiving, Ever Merciful. To the Jews We forbade the flesh of all animals having claws, and the fat of oxen and sheep and goats, save that borne by their backs or intestines or that which adheres to the bones. We prescribed this as a penalty for their rebellion; and most certainly We are Truthful. Should they accuse thee of falsehood, answer them: Your Lord is possessed of all-embracing mercy, but His wrath will not be averted from the guilty people. (146—148)

Those who associate partners with Allah will surely say: If Allah had so willed, neither we nor our fathers would have associated partners with Allah; nor would we have declared anything as unlawful. In like manner did those who were before them reject as false Our commandments, until they experienced Our wrath. Ask them: Have you any sure knowledge that you can put forth to refute us? In fact you follow only conjecture and do nothing but guess. Tell them: Allah's is the argument that carries conviction. Had He so willed, He could surely have guided you all. (149—150)

حَرَّمَ امْرَئَاتِنَ الْاُنْثَيَيْنِ اَمَّا اَسْتَمَلْتُ عَلَيْكَ اَرْحَامُ
الْاُنْثَيَيْنِ اَمْ كُنْتُمْ شُهَدَاءَ اِذْ وَصَّيْنَاكَ بِهَذَا
فَمَنْ اَظْلَمُ مِمَّنِ افْتَرَى عَلَيَّ كَذِبًا لِيُضِلَّ النَّاسَ
يَعْبُرُ عَلَيْهِمْ اِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٤٥﴾

قُلْ لَا اَجِدُ فِي مَا اُوْحِيَ اِلَيَّ حُرْمًا عَلٰى طَاعِمٍ يَطْعَمُهُ
اِلَّا اَنْ يَكُوْنَ مَيْتَةً اَوْ دَمًا مَسْفُوحًا اَوْ لَحْمَ خِنزِيرٍ
فَاِنَّهٗ رِجْسٌ اَوْ فِسْقًا اِهْلًا لِّغَيْرِ اللّٰهِ بِهٖ فَمَنْ اضْطُرَّ
غَيْرُ بَاغٍ وَلَا عَادٍ فَاِنَّ رَبَّكَ غَفُورٌ رَّحِيْمٌ ﴿١٤٦﴾
وَعَلَى الدِّبَنِ هَادُوا حَرْمًا كُلِّ ذِي طَفْرٍ وَّ مِنَ
الْبَقَرِ وَالْفِهْرِ حَرْمًا عَلَيْهِمْ شُحُوْمُهُمْ اِلَّا مَا
حَمَلَتْ ظُهُورُهُمْ اَوْ اَلْحَوَايَا اَوْ مَا اخْتَلَطَ بِعَظْمٍ ذٰلِكَ
جَزَاءُ الَّذِي يَبْغِيهِمْ وَاِنَّا لَصٰدِقُوْنَ ﴿١٤٧﴾

فَاِنْ كَذَّبُوْكَ فَقُلْ رَبُّكُمْ ذُو رَحْمَةٍ وَّاسِعَةٍ وَلَا
يُرَدُّ كَذِبُكُمْ عَنِ الْقَوْمِ المَّجْرِمِيْنَ ﴿١٤٨﴾
سَيَقُوْلُ الَّذِيْنَ اَشْرَكُوْا لَوْ شَاءَ اللّٰهُ مَا اَشْرَكْنَا وَّ
لَا اٰبَاؤُنَا وَلَا حَرَمْنَا مِنْ شَيْءٍ كَذٰلِكَ كَذَّبَ الَّذِيْنَ
مِنْ قَبْلِهِمْ حَتّٰى ذٰقُوا باْسَنَا قُلْ هَلْ عِنْدَكُمْ
مِنْ عِلْمٍ فَتُخْرِجُوْهُ لَنَا اِنْ تَتَّبِعُوْنَ اِلَّا الظَّنَّ وَّ
اِنْ اَنْتُمْ اِلَّا تَخْرُصُوْنَ ﴿١٤٩﴾

قُلْ فَلِلّٰهِ الْحُجَّةُ الْبٰلِغَةُ فَلَوْ شَاءَ لَهَدٰىكُمْ
اَجْمَعِيْنَ ﴿١٥٠﴾

قُلْ هَلُمْ شُهَدَاءُ كُمْ الَّذِيْنَ يَشْهَدُوْنَ اَنَّ اللّٰهَ

Say to them: Call your witnesses who would testify that Allah has forbidden such and such. Then if any should so testify, do not thou testify along with them, nor follow the vain desires of those who have rejected Our Signs as false, and those who do not believe in the Hereafter and who set up equals with their Lord. (151)

Say, O Prophet: Come, let me rehearse to you that which your Lord has enjoined: that you associate not anything as partner with Him; that you behave benevolently towards your parents; that you destroy not your offspring for fear of poverty, it is not your offspring for fear of them; We Who provide for you and for them; that you approach not evil of any kind whether manifest or hidden; and that you destroy not the life that Allah has declared sacred, except for just cause. That is what He has enjoined upon you, that you may understand. He has also enjoined upon you that you approach not the property of the orphan during his minority, except for the most beneficent purpose and that you give full measure and weight with justice; We require not of any one that which is beyond his capacity; and that when you speak, hold the scales even, though the person concerned be a kinsman; and that you fulfil the covenant of Allah. That is what He has enjoined upon you that you may take heed. He has also enjoined: This is My straight path; so follow it. Follow not diverse ways lest they lead you away from His way. That is what He has enjoined upon you that you may safeguard yourselves. (152—154)

We gave Moses the Book, to complete Our favour unto him who would pursue good, and an explanation of all things needed and a guidance and a mercy, that they might believe in the meeting with their Lord. (155)

This Quran is a Book that We have sent down, full of blessings; so follow it and be mindful of your duty to Allah that you may be shown mercy. We have sent it

حَرَّمَ هَذَا فَإِنْ شَهِدُوا فَلَا تَشْهَدْ مَعَهُمْ وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَهُمْ يَرْبِهِمْ يَعْدُونَ ﴿١٥١﴾

قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّي عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدِينَ إِحْسَانًا وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ أُمَّلِكُمْ إِنَّكُمْ أَنْزَلْتُمْ الْقَتْلَ وَإِنَّمَا يُنذِرُكُمْ لِئَلَّا تُفْسِدُوا الصَّلَاةَ إِنَّكُمْ كُنْتُمْ هُنَّ أَعْيُنًا مُبْصِرَةً وَلَا تُفْسِدُوا أَمْوَالَكُمْ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَلِكُمْ وَصَّيْتُكُمْ بِهَا لَعَلَّكُمْ تَتَّقُونَ ﴿١٥٢﴾

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ وَأَوْفُوا بِالْكَيْلِ وَالزِّيْرَانِ بِالْقِسْطِ لَا تُكَلِّفُوا نَفْسًا إِلَّا وُسْعَهَا وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ وَ يُعْهِدُ اللَّهُ أَوْفُوا ذَلِكُمْ وَصَّيْتُكُمْ بِهِ لَعَلَّكُمْ تَذَكَّرُونَ ﴿١٥٣﴾

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

ثُمَّ آتَيْنَا مُوسَى الْكِتَابَ تَمَامًا عَلَى الَّذِي أَحْسَنَ وَتَفْصِيلًا لِكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لَعَلَّهُمْ بِلِقَائِ رَبِّهِمْ يُؤْمِنُونَ ﴿١٥٥﴾

وَهَذَا كِتَابُنَا أَنْزَلْنَاهُ مُبَارَكًا فَاتَّبِعُوهُ وَاتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ ﴿١٥٦﴾

down lest you should say: The Book was sent down to only two peoples before us and we were not aware of their reading; or lest you should say: Had the Book been sent down to us, we would surely have been better guided than they. There has now come to you clear proof from your Lord and guidance and mercy. Who, then, is more unjust than one who rejects the Signs of Allah as false and turns aside from them? We will requite those who turn aside from our Signs with a dire chastisement because of their turning aside. They are waiting only that angels should come to them, or that thy Lord should come or that some of the Signs of thy Lord should come. The day some of the Signs of thy Lord shall come, it shall not profit any one who had not believed before, nor earned any good by his faith, to believe in them. Say to them: Wait on, we too are waiting. (156—159)

Thou hast no concern at all with those who have split up their religion and have become divided into factions. Their case is with Allah. He will inform them of that which they used to do. Whoso does good shall have ten times as much, and whoso does ill shall be requited with the like thereof; and they shall not be wronged. (160—161)

Affirm: My Lord has guided me unto the straight path, the perfect religion, the religion of Abraham the upright, who was not of those who associate partners with Allah. Say: My Prayer, by which I hope to win through to everlasting life, and my sacrifices, which entail a type of death upon me, are all for Allah, the Lord of the worlds; He has no partner. Thus am I commanded and I am the foremost of those who submit wholly to Allah. (162—164)

أَنْ تَقُولُوا إِنَّمَا أُنزِلَ الْكِتَابُ عَلَى طَائِفَتَيْنِ مِنْ قَبْلِنَا وَإِنْ كُنَّا عَنْ دِرَاسَتِهِمْ لَغَافِلِينَ ﴿١٥٦﴾
 أَوْ تَقُولُوا لَوْ أَنَّا أُنزِلَ عَلَيْنَا الْكِتَابُ لَكُنَّا أَهْدَىٰ مِنْهُمْ فَقَدْ جَاءَكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ وَهُدًى وَرَحْمَةً ۗ فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ بِآيَاتِ اللَّهِ وَصَدَّفَ عَنْهَا سَجَازِي الَّذِينَ يَصِدُّونَ عَنْ آيَاتِنَا سُوءَ الْعَدَابِ بِمَا كَانُوا يَصِدُّونَ ﴿١٥٧﴾
 هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ رَبُّكَ أَوْ يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ أَمِنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا قُلِ انظُرُوا إِلَيْنَا مُنْتَظِرِينَ ﴿١٥٨﴾
 إِنَّ الَّذِينَ فَتَوْا دِينَهُمْ وَكَانُوا شَيْعًا لَسْتَ مِنْهُمْ فِي شَيْءٍ إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُم بِمَا كَانُوا يَفْعَلُونَ ﴿١٥٩﴾
 مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يَجْزِي إِلَّا سُلْطَانًا وَهُمْ لَا يُظْلَمُونَ ﴿١٦٠﴾
 قُلْ إِنِّي هَدَىٰ رَبِّي إِلَى صِرَاطٍ مُسْتَقِيمٍ ۗ رَبَّنَا وَبِنِعْمَةِ رَبِّنَا قِيلَ إِنَّهُمْ كَانُوا مِنَ الشَّاكِرِينَ ﴿١٦١﴾
 قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٦٢﴾
 لَا شَرِيكَ لَهُ ۗ وَبِذَلِكَ أُصِرْتُ وَآنَا أَوَّلُ الْمُسْلِمِينَ ﴿١٦٣﴾

Ask them: Shall I seek someone other than Allah as Lord, while He is the Lord of all things? Every one must bear the consequence of that which he does, and no bearer of a burden can bear the burden of another. Then to your Lord will be your return, and He will inform you of that wherein you used to differ. He it is Who has made you take the place of others on the earth, and has exalted some of you over others in rank, that He may try you by that which He has bestowed upon you. Surely, thy Lord's punishment approaches swiftly; and surely He is Most Forgiving, Ever-Merciful. (165—166)

قُلْ أَغَيَّبَ اللَّهُ ابْنِي رَبًّا وَهُوَ رَبُّ كُلِّ شَيْءٍ وَلَا تَكْسِبُ
كُلُّ نَفْسٍ إِلَّا عَلَيْهَا وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ
ثُمَّ إِلَىٰ رَبِّكُمْ مَرْجِعُكُمْ فَيُنَبِّئُكُمْ بِمَا كُنتُمْ فِيهِ
تَخْتَلِفُونَ ﴿١٦٥﴾

وَهُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ الْأَرْضِ وَرَفَعَ بَعْضَكُمْ
فَوْقَ بَعْضٍ دَرَجَاتٍ لِيُبْلُوَكُمْ فِي مَا آتَاكُمْ إِنَّ رَبَّكَ
لَظَنُّومٌ سَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَحِيمٌ ﴿١٦٦﴾

سُورَةُ الْأَعْرَافِ مَكِّيَّةٌ ﴿٤١﴾

AL-A'RĀF

(Revealed before Hījra)

In the name of Allah, Most Gracious,
Ever Merciful. (1)

I AM ALLAH THE ALL-KNOWING,
THE TRUTHFUL. (2)

This Quran is a noble Book that is revealed unto thee, so let there be no constraint upon thee on account of it. Its purpose is that thou mayest warn thereby and that it should be a reminder to those who believe: Follow that which has been sent down to you from your Lord and follow not others as protectors beside Him. Little it is that you heed. How many a town have We destroyed! Our punishment came upon their dwellers by night or while they slept at noon. When Our punishment came upon them all they could utter was: We are indeed wrongdoers. We will certainly question those to whom We sent Messengers and We will certainly question the Messengers. Then will We expound to them the true position from Our knowledge, for We were never absent. (3—8)

The setting up of scales on that day will be a fact. Those will prosper whose scales will be heavy; while those whose scales are light will have ruined their souls because of their having been unjust to Our Signs. We did indeed establish you in the earth and provided for you therein the means of subsistence. But little thanks do you give. (9—11)

We did bring you into being, then We gave you shape, then We commanded the angels: Submit to Adam. The angels submitted, but not Iblis, he was not among those who submitted. (12)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

التَّصْوِطِ ②

كُتِبَ عَلَيْكَ أَنْ تُؤْتِيَ عِلْمَ رَبِّكَ إِذَا تُسْئَلُ بِهِ ③
فَإِنْ كُنْتُمْ مِنْهُمْ سَائِلِينَ ④

أَنْتُمْ عُلَمَاءُ مَشَاهِيرٍ وَمَنْ يَسْئَلُهُمْ عَلَيْهِمْ فَيَكْفُرُوا بِهِ ⑤
يَقُولُوا مَا كُنَّا خَالِفِينَ ⑥

وَمَا كُنَّا بِمُعْجِزِينَ ⑦
وَمَا كُنَّا بِمُعْجِزِينَ ⑧
وَمَا كُنَّا بِمُعْجِزِينَ ⑨

فَلَنَسْأَلَنَّ الَّذِينَ أُرْسِلَ إِلَيْهِمْ وَلَنَسْأَلَنَّ الْمُرْسَلِينَ ⑩
فَلَنَقْضَنَّ عَلَيْهِمْ بِعِلْمِهِمْ ⑪
وَمَا كُنَّا بِمُعْجِزِينَ ⑫

وَالْوَزْنُ يَوْمَئِذٍ الْحَقُّ ⑬
فَمَنْ تَقَلَّتْ مَوَازِينُهُ فَأُولَئِكَ ⑭
هُمُ الْفَالِحُونَ ⑮

وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ ⑯
بِمَا كَانُوا يَأْتِينَ يُظْلَمُونَ ⑰

وَلَقَدْ مَكَّنَّاكُمْ فِي الْأَرْضِ وَجَعَلْنَا لَكُمْ فِيهَا مَعَايِشَ ⑱
فَلْيَلَّا مَا تَشْكُرُونَ ⑲

وَلَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَّرْنَاكُمْ ثُمَّ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا ⑳
لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى ㉑

Allah questioned him: What prevented thee from submitting when I commanded thee? He retorted: I am better than he. Thou hast created me of fire while him hast Thou created of clay. Allah said: In that case, depart hence. It behoves thee not to be arrogant here. Get out, thou art surely of those abased. Iblis pleaded: Grant me respite till the day when they will be raised up. Allah said: Thou art given respite. Iblis said: Since Thou hast brought about my ruin, I will assuredly lie in wait for them on Thy straight path and will approach them from fore and aft, and from right and left, and Thou wilt not find most of them grateful. Allah said: Get out hence, despised and banished. Whoso of them shall follow thee should know that I will surely fill hell with you all. (13—19)

قَالَ مَا مَنَعَكَ إِلَّا تَسْبُدُ إِذْ أَمَرْتُكَ قَالَ أَنَا خَيْرٌ مِنْهُ

خَلَقْتَنِي مِنْ نَارٍ وَخَلَقْتَهُ مِنْ طِينٍ ﴿١٣﴾

قَالَ فَاهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ أَنْ تَتَكَبَّرَ فِيهَا فَاخْرُجْ

إِنَّكَ مِنَ الصَّغِيرِينَ ﴿١٤﴾

قَالَ أَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ ﴿١٥﴾

قَالَ إِنَّكَ مِنَ الْمُنظَرِينَ ﴿١٦﴾

قَالَ فِيمَا آغْرَبْتَنِي لَأَقْعُدَنَّ لَهُمْ صِرَاطَكَ

الْمُسْتَقِيمَ ﴿١٧﴾

ثُمَّ لَا تَدْرِيهِمْ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ

وَعَنْ أَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ وَلَا تَجِدُ أَكْثَرَهُمْ

شَاكِرِينَ ﴿١٨﴾

قَالَ اخْرُجْ مِنْهَا مَذْءُومًا مَدْحُورًا لَمَنْ تَبِعَكَ

مِنْهُمْ لَا مَلَأَنَّ جَهَنَّمَ مِنْكُمْ أَجْمَعِينَ ﴿١٩﴾

وَيَا أدمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ فَكُلَا مِنْ حَيْثُ

شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ

الظَّالِمِينَ ﴿٢٠﴾

Allah said to Adam: Dwell thou and thy wife in the garden and eat and drink therefrom wherever you wish, but approach not this one tree lest you become wrongdoers. But Satan tempted them so that he might make known to them that which was hidden from them of their nakedness, and said to them: Your Lord has forbidden you this tree only lest you should become angels or should live for ever. He assured them with oaths: Surely, I am your sincere counsellor. Thus he brought about their fall by deceit. When they

فَوَسَّسَ لَهُمَا الشَّيْطَانُ لِيُبْدِيَ لَهُمَا مَا وُورِيَ

عَنْهُمَا مِنْ سَوَائِهِمَا وَقَالَ مَا نَهَاكُمَا رَبُّكُمَا عَنْ

هَذِهِ الشَّجَرَةِ إِلَّا أَنْ تَكُونَا مَلَكَتَيْنِ أَوْ تَكُونَا مِنَ

الْخَالِدِينَ ﴿٢١﴾

وَقَاَسَهُمَا أَنِي لَكُمَا لِينِ التَّوْحِينِ ﴿٢٢﴾

فَدَلَّهُمَا بِعُرْوَةٍ فَلَمَّا دَاقَا الشَّجَرَةَ بَدَتْ لَهُمَا

tasted of the tree their nakedness became manifest to them and they started covering themselves with the embellishments of the garden. Their Lord called out to them: Did I not forbid you that tree and say to you: Satan is surely your declared enemy? They pleaded: Our Lord we have wronged ourselves, and if Thou forgive us not and have not mercy on us, we shall surely be of the lost. Allah said: Go forth, some of you will be enemies of others. There is an abode for you and a provision for a time on this earth. He told them: Therein shall you live, and therein shall you die, and therefrom shall you be brought forth. (20—26)

سَوَاءُنَّهُمَا وَطَفِقَا يَخْصِفْنَ عَلَيْهِمَا مِنْ وَسْرِقِ
الْجَنَّةِ وَنَادَاهُمَا رَبُّهُمَا أَلَمْ أَنْهَكُمَا عَنْ تِلْكَ
الشَّجَرَةِ وَأَقُلْتُ لَكُمَا إِنَّ الشَّيْطَانَ لَكُمَا عَدُوٌّ
مُبِينٌ ﴿٢٠﴾

قَالَ رَبُّنَا ظَلَمْنَا أَنْفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَ
تَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿٢١﴾

قَالَ اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ
مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ ﴿٢٢﴾

قَالَ فِيهَا تَحْيَوْنَ وَفِيهَا تَمُوتُونَ وَمِنْهَا
تُخْرَجُونَ ﴿٢٣﴾

يَبْنِي آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُؤْوِي سَوَاتِمَكُمْ
وَرِيْشَاءَ وَ لِبَاسَ التَّقْوَىٰ ذَٰلِكَ خَيْرٌ ذَٰلِكَ مِنْ
أَيْدِ اللَّهِ لَعَلَّهُمْ يَذَّكَّرُونَ ﴿٢٤﴾

يَبْنِي آدَمَ لَا يَفْتِنَنَّكُمُ الشَّيْطَانُ كَمَا أَخْرَجَ آوَابِكُمْ
مِنَ الْجَنَّةِ يَذْرَعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا
سَوَاتِمَهُمَا إِنَّهُ يَرَكُمْ هُوَ وَقَبِيلُهُ مِنْ حَيْثُ لَا
تَرَوْنَهُمْ إِنَّا جَعَلْنَا الشَّيْطَانَ أَوْلِيَاءَ لِلَّذِينَ لَا
يُؤْمِنُونَ ﴿٢٥﴾

وَإِذَا فَعَلُوا فَاحِشَةً قَالُوا وَجَدْنَا عَلَيْهَا آبَاءَنَا
وَاللَّهُ أَمَرَنَا بِهَا قُلْ إِن اللَّهَ لَا يَأْمُرُ بِالْفَحْشَاءِ
اتَّقُوا اللَّهَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٢٦﴾

قُلْ أَمَرَ رَبِّي بِالْقِسْطِ وَأَقِيمُوا وُجُوهَكُمْ عِندَ كُلِّ

Children of Adam, We have created for you raiment which covers your nakedness and is a source of elegance; but the raiment of righteousness is the best. That is one of the Signs of Allah that they may take heed. Children of Adam, let not Satan seduce you, even as he turned your parents out of the garden, stripping them of their raiment that he might show them their nakedness. He and his tribe espy you from where you see them not. Surely We have made the wicked ones friends of those who do not believe. When they commit an evil, they say: We found our fathers doing it, and Allah has enjoined it upon us. Say to them: Allah never enjoins evil. Do you say of Allah that which you know not? Tell them: My Lord

has enjoined justice and that you fix your attention aright at every time and place of worship and that you call upon Him holding Him alone worthy of worship. As He brought you into being, so shall you return. A portion has He guided, and a portion have earned error as their desert. They have taken evil ones for their friends, leaving aside Allah, and they imagine they are rightly guided. (27—31)

مَسْجِدٍ وَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ ۗ كَمَا بَدَأَكُمْ تَعُودُونَ ﴿٢٧﴾

فَرِيقًا هَدَىٰ وَفَرِيقًا حَقَّ عَلَيْهِمُ الضَّلَالَةُ إِنَّهُمْ اتَّخَذُوا الشَّيَاطِينَ أَوْلِيَاءَ مِنْ دُونِ اللَّهِ وَيَحْسَبُونَ أَنَّهُمْ مُهْتَدُونَ ﴿٢٨﴾

يَبْنَئِي أَدْمَ حُذُوا وَزِينَتِكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ﴿٢٩﴾

قُلْ مَنْ حَضَرَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ قُلْ هِيَ لِلَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَامَةِ ۗ كَذَلِكَ نَفِصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿٣٠﴾

Children of Adam, put your minds and bodies in a state of tidiness at every time and place of worship and eat and drink but be not immoderate; surely He loves not the immoderate. Ask them: Who has forbidden the use of adornment which Allah has produced for His servants and wholesome articles of food? Tell them: These are for the benefit of those who believe, in this life also, and exclusively for them on the Day of Judgment. Thus do We expound the Signs for those who have knowledge. Tell them: My Lord has only forbidden indecencies, overt and hidden, and all manner of sin and wrongful transgression and that you associate with Allah that for which He has sent down no authority, and that you say of Allah that of which you have not knowledge. For every people there is a term, and when their time arrives, they cannot tarry behind a single hour, nor can they get ahead of it. (32—35)

قُلْ إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا ۚ أَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٣١﴾
وَرِكْلِ أُمَّةٍ ۚ وَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْجِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ ﴿٣٢﴾

يَبْنَئِي أَدْمَ إِنَّمَا يَأْتِيَنَّكُمْ رُسُلٌ مِنْكُمْ يَقُضُونَ عَلَيْكُمْ
أَيُّنَّي فَمَنْ أَتَقَىٰ وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٣٣﴾

Children of Adam, if Messengers come to you from among yourselves, rehearsing My commandments unto you, then whose is mindful of his duty to Allah and acts righteously, on such shall come no fear nor shall they grieve. But those who reject Our Signs and turn away from them in disdain, these shall be the inmates of the Fire; therein shall they abide. Who is, then, more unjust than one who fabricates

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا أُولَٰئِكَ أَصْحَابُ النَّارِ ۗ هُمْ فِيهَا خَالِدُونَ ﴿٣٤﴾
فَمَنْ أَظْلَمُ مِمَّنْ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ

a lie against Allah or rejects His Signs as false? These shall continue to receive their share of the ordained punishment, until when Our messengers shall visit them to take charge of their souls, they shall ask them: Where are those you used to call upon beside Allah? They will answer: They have disappeared; and they will bear witness against themselves that they were disbelievers. Allah will say to them: Enter into the Fire along with groups of men, high and low, who passed away before you. Every time a people enters, it shall curse its sister people, until when they have all arrived in it, the last of them will say of the preceding one: Our Lord, these led us astray, so intensify their punishment in the Fire. He will say: The punishment of each is intensified, but you know it not. Thereupon the preceding one will say to the succeeding one: You have thus no preference over us; suffer, therefore, the punishment for all that you did. (36—40)

For those who reject Our Signs and turn away from them in disdain, the gates of heaven will not be opened, and they will not enter Paradise until their pride and arrogance are so humbled and reduced that they can pass through the eye of a needle. Thus do We requite the guilty ones. Hell will be their bed, and over them will be coverings of the same. Thus do We requite the wrongdoers. Those who believe and work righteousness (We do not require from any soul that which is beyond its capacity) are the inmates of heaven, therein shall they abide. We shall remove all rancour from their hearts. Beneath them shall flow rivers. They will say: All praise belongs to Allah Who has guided us hither; if Allah had not guided us we could not have found the way. The Messengers of our Lord did indeed bring us the truth. It shall be proclaimed unto them: This is the Paradise which has been bestowed upon you because of that which you did. (41—44)

يَأْتِيهِ أُولَٰئِكَ بِنَاثِهِمْ نَصِبُهُمْ مِنَ الْكِتَابِ حَتَّىٰ
إِذَا جَاءَهُمْ رَسُولُنَا يُبَيِّنُ لَهُمْ قَالُوا بَيْنَمَا نَكُنُّمْ
تَدْعُونَ مِن دُونِ اللَّهِ قَالُوا ضَلُّوا عَنَّا وَشَهِدُوا
عَلَىٰ أَنفُسِهِمْ أَنَّهُمْ كَانُوا كَافِرِينَ ﴿٣٦﴾

قَالَ ادْخُلُوا فِي آتِمٍ قَدْ خَلَتْ مِن قَبْلِكُمْ مِنَ الْجِبِّ
وَ الْإِنْسِ فِي النَّارِ كُلَّمَا دَخَلَتْ أُمَّةٌ لَعَنَتْ أُخْتَهَا
حَتَّىٰ إِذَا ادَّارَكُوا فِيهَا جَمِيعًا قَالَتْ أُخْرَاهُمْ لِأَوْلَاهُمْ
رَبَّنَا هَؤُلَاءِ ضَلُّوا عَنَّا فَاجْتَنِبْنَا عَنْهَا النَّارُ
قَالَ لِكُلِّ ضِعْفٌ وَلَٰكِن لَّا تَعْلَمُونَ ﴿٣٧﴾

وَقَالَتْ أَوْلَاهُمْ لِأَخْرَاهُمْ فَمَا كَانَ لَكُمْ عَلَيْنَا مِن
فَضْلٍ فذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْسِبُونَ ﴿٣٨﴾

إِنَّ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَ اسْتَكْبَرُوا عَنْهَا لَا تَفْتَحُ
لَهُمْ أَبْوَابُ السَّمَاءِ وَلَا يَدْخُلُونَ الْجَنَّةَ حَتَّىٰ يَلِجَ
الْجَمَلُ فِي سَمِّ الْخِيَاطِ وَكَذَٰلِكَ نَجْزِي الْمُجْرِمِينَ ﴿٣٩﴾
لَهُمْ مِنْ جَهَنَّمَ مِهَادٌ وَمِنْ فَوْقِهِمْ غَوَاشٍ وَ
كَذَٰلِكَ نَجْزِي الظَّالِمِينَ ﴿٤٠﴾

وَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَا نُكَلِّفُ نَفْسًا إِلَّا
وَسْعَهَا وَ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ﴿٤١﴾
وَ نَزَعْنَا مَا فِي صُدُورِهِمْ مِن غَلٍ فَتَجْرَىٰ مِنْ تَحْتِهِمُ
الْأَنْهَارُ وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَٰذَا وَمَا
كُنَّا لِنَهْتَدِيَ لَوْلَا أَنَّ هَدَانَا اللَّهُ لَقَدْ جَاءَتْ
رُسُلٌ رَبِّنَا بِالْحَقِّ وَ نُودُوا أَن تَتَّكِمُوا الْجَنَّةَ الَّتِي أُورِثْتُمُوهَا

The inmates of heaven will call out to the inmates of hell: We have indeed found that which our Lord had promised us to be true. Have you too found that which your Lord had promised to be true? Their answer will be: Indeed. Thereupon a crier will call out: The curse of Allah is on those wrongdoers who turned people away from the path of Allah and sought to make it appear crooked and who disbelieved in the life that was to come. Between the two parties there shall be a screen, and on the elevated places there shall be men who will know everyone by their distinguishing marks and they will call out to the people of heaven, who will not yet have entered it but will be hoping to do so: Peace be on you. When the eyes of these are turned towards the people of the Fire, they will supplicate: Our Lord, include us not among the wrongdoing people. (45—48)

The occupants of the elevated places will call out to men whom they will know by their distinguishing marks: Your numbers availed you not, nor your haughty claims. Pointing to the inmates of heaven they will ask: Are these the people about whom you swore that Allah will not extend mercy to them? Allah will say to the people of heaven: Enter Paradise; no fear shall come upon you nor shall you grieve. The inmates of the Fire shall call out to the inmates of heaven: Pour out some water on us, or give us something out of that which Allah has bestowed upon you. They will answer: Allah has forbidden all that to disbelievers, who treated religion as a pastime and a sport and whom the life of the world had beguiled. That day We shall forget them, as they forgot their meeting of that day with Us, and as they persisted in denying Our Signs. (49—52)

بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٤٥﴾

وَنَادَى أَصْحَابُ الْجَنَّةِ أَصْحَابَ النَّارِ أَنْ قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا فَهَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا قَالُوا نَعَمْ فَإِذَنْ مَوْذَنٌ بَيْنَهُمْ أَنْ لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ ﴿٤٦﴾

الَّذِينَ يَصُدُّونَ عَنِ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا وَهُمْ بِالْآخِرَةِ كَافِرُونَ ﴿٤٧﴾

وَبَيْنَهُمَا حِجَابٌ وَعَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّا بِسِيمَاهُمْ وَنَادَوْا أَصْحَابَ الْجَنَّةِ أَنْ سَلِّمُوا عَلَيْكُمْ لَمْ يَدْخُلُوهَا وَهُمْ يَطْمَعُونَ ﴿٤٨﴾

وَإِذَا صُرِفَتْ أَبْصَارُهُمْ تِلْقَاءَ أَصْحَابِ النَّارِ قَالُوا رَبَّنَا لَا تَجْعَلْنَا مَعَ الْقَوْمِ الظَّالِمِينَ ﴿٤٩﴾

وَنَادَى أَصْحَابُ الْأَعْرَافِ رِجَالًا يَعْرِفُونَهُمْ بِسِيمَاهُمْ قَالُوا مَا أَغْنَىٰ عَنْكُمْ جُوعُكُمْ وَمَا كُنْتُمْ تَسْتَكْبِرُونَ ﴿٥٠﴾
أَهْوَاءِ الَّذِينَ أَقْسَمْتُمْ لَا يَبَالُهُمُ اللَّهُ بِرَحْمَتِي أَدْخُلُوا الْجَنَّةَ لَا خَوْفٌ عَلَيْكُمْ وَلَا أَنْتُمْ تَحْزَنُونَ ﴿٥١﴾

وَنَادَى أَصْحَابُ النَّارِ أَصْحَابَ الْجَنَّةِ أَنْ أفيضوا علينا من الماء أو مما رزقكم الله قالوا إن الله حرمها على الكافرين ﴿٥٢﴾

الَّذِينَ اتَّخَذُوا دِينَهُمْ لَهْوًا وَلَعِبًا وَغَرَّتْهُمُ الْحَيَاةُ الدُّنْيَا فَايَوْمَ نَنْسُوهُمْ كَمَا نَسُوا لِقَاءَ يَوْمِهِمْ هَذَا وَمَا كَانُوا بِآيَاتِنَا يَجْحَدُونَ ﴿٥٣﴾

Surely, We have brought them a great Book which We have expounded with knowledge and which is a guidance and a mercy for a people who believe. Do they wait for the fulfilment of that of which it warns? On the day when that fulfilment comes, those who had neglected it before will say: The Messengers of our Lord did indeed bring the truth. Have we then any intercessors who would intercede for us? Or, could we be sent back that we might act differently from that which we used to do? They have indeed ruined their souls and that which they used to fabricate has failed them. (53—54)

Surely, your Lord is Allah, Who created the heavens and the earth in six periods; then He settled Himself on the Throne. He makes the night cover the day, pursuing it swiftly. He has created the sun and the moon and the stars, all made subservient by His command, Hearken. His is the creation and its regulation. Blessed is Allah, the Lord of the worlds. Call upon your Lord in humble entreaty in secret. He loves not those who exceed the limits. Create not disorder in the earth after it has been set in order, and call upon Him in fear and hope. Surely the mercy of Allah is close to those who carry out their duty to the utmost. (55—57)

He it is Who sends the winds as glad tidings in advance of His mercy, till when they bear a heavy cloud, We drive it to a dead land, then We send down water therefrom, and We bring forth therewith fruits of every kind. In this manner We bring forth the dead that you may take heed. Good land brings forth its vegetation plentifully by the command of its Lord, and that which is poor brings forth poor crops scantily. Thus do We expound the Signs in diverse ways for a people who are grateful. (58—59)

وَلَقَدْ جِئْتَهُمْ بِكِتَابٍ فَصَّلْنَاهُ عَلَىٰ عِلْمٍ هُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿٥٣﴾

هَلْ يَنْظُرُونَ إِلَّا تَأْوِيلَهُ يَوْمَ يَأْتِي تَأْوِيلَهُ يَقُولُ الَّذِينَ نَسُوهُ مِنْ قَبْلُ قَدْ جَاءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ فَهَلْ لَنَا مِنْ شُفَعَاءَ فَيَشْفَعُوا لَنَا أَوْ نُرَدُّ فَنَعْمَلْ غَيْرَ الَّذِي كُنَّا نَعْمَلُ قَدْ خَسِرْنَا أَنفُسَهُمْ وَصَلَّ عَنْهُمْ مَا كَانُوا يَفْعَلُونَ ﴿٥٤﴾

إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُغْشَى الْبَيْتَ النَّبَأِ يَطْلُبُهُ حِينًا وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ مَسْجُوتٍ بِأَمْرِهِ إِلَهٌ لَّا تُدْعَى إِلَهٌ خَلَقَ وَالْأَرْضَ تَبْرُكُ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٥٥﴾

ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ ﴿٥٦﴾

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَعَانًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِنَ الْمُحْسِنِينَ ﴿٥٧﴾

رَهُوَ الَّذِي يُرْسِلُ الرِّيحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ حَتَّىٰ إِذَا أَقْبَلَتْ سَحَابًا نَقَّلْنَا سَفْقَةَهَا لِئَلَّا يَكْدِرَ يَتَّيْتِ فَاتْرَكْنَا فِيهِ الْمَاءَ فَأَخْرَجْنَا مِنْهُ مِنْ كُلِّ الثَّمَرَاتِ كَذَلِكَ نُخْرِجُ الْمَوْتَى لَعَلَّكُمْ تَذَكَّرُونَ ﴿٥٨﴾

وَالْبَلَدِ الطَّيِّبِ يَخْرُجُ مِنْ بَأْنِهِ بِأَذْنِ رَبِّهِ ۗ وَالَّذِي خَبثٌ لَا يَخْرُجُ إِلَّا كَيْدًا كَذَلِكَ نَصْرِفُ الْأَيَاتِ

We did send Noah to his people and he exhorted them: O my people worship Allah; you have no other god but He. I fear for you the chastisement of a heavy day. The leading men of his people said: Surely, we see that thou art involved in manifest error. Noah remonstrated: O my people I am involved in no error. Indeed I am a Messenger from the Lord of the worlds. I convey to you the messages of my Lord, and give you good advice, and I know from Allah that which you know not. Do you wonder that an exhortation has come to you from your Lord through a man from among yourselves, that he may warn you and that you may become righteous, so that Allah may show you mercy? But they charged him with falsehood. So We delivered him and those who were with him in the Ark, and caused to be drowned those who had rejected Our Signs. They were indeed a blind people. (60—65)

To 'Ad We sent their brother Hud. He exhorted them: O my people worship Allah, you have no other god but He. Will you not, then, be righteous? The leading men of his people who disbelieved said: We surely see that thou art involved in foolishness and we believe that thou art a liar. Hud remonstrated: O my people, I am not involved in any foolishness. Indeed I am a Messenger from the Lord of the worlds. I convey to you the messages of my Lord and I am your sincere and faithful counsellor. Do you wonder that an exhortation has come to you from your Lord through a man from among yourselves that he may warn you?

قَوْمٍ يَشْكُرُونَ ﴿٦٠﴾
 لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَا قَوْمِ اعْبُدُوا
 اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ إِنِّي أَخَافُ عَلَيْكُمْ
 عَذَابَ يَوْمٍ عَظِيمٍ ﴿٦١﴾
 قَالَ السَّلَامُ مِنْ قَوْمِهِ إِنَّا لَنُرِيكَ فِي صَلَافٍ مُّبِينٍ ﴿٦٢﴾
 قَالَ يَا قَوْمِ لَيْسَ بِي صَلَاةٌ وَ لَكِنِّي رَسُولٌ مِنْ رَبِّ
 الْعَالَمِينَ ﴿٦٣﴾
 أُوَلِّعُكُمْ رَسُولًا مِنْ رَبِّي وَأَنْصَحُ لَكُمْ وَأَعْلَمُ مِنَ اللَّهِ
 مَا لَا تَعْلَمُونَ ﴿٦٤﴾
 أَوْعَجِبْتُمْ أَنْ جَاءَكُمْ ذِكْرٌ مِنْ رَبِّكُمْ عَلَىٰ رَجُلٍ مِنْكُمْ
 لِيُنذِرَكُمْ وَيُنذِرَكُمْ لِتَتَّقُوا وَلَعَلَّكُمْ تَرْحَمُونَ ﴿٦٥﴾
 فَكَذَّبُوهُ فَأَنْجَيْنَاهُ وَالَّذِينَ مَعَهُ فِي الْفُلِكِ وَأَغْرَقْنَا
 الَّذِينَ كَذَّبُوا بِآيَاتِنَا إِنَّهُمْ كَانُوا قَوْمًا عَمِينَ ﴿٦٦﴾
 وَإِلَىٰ عَادِ أَخَاهُمْ هُودًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ
 مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ أَفَلَا تَتَّقُونَ ﴿٦٧﴾
 قَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ إِنَّا لَنَرِيكَ فِي
 سَفَاهَةٍ وَإِنَّا لَننظُّكَ مِنَ الْكَذَّابِينَ ﴿٦٨﴾
 قَالَ يَا قَوْمِ لَيْسَ بِي سَفَاهَةٌ وَ لَكِنِّي رَسُولٌ مِنْ رَبِّ
 الْعَالَمِينَ ﴿٦٩﴾
 أُوَلِّعُكُمْ رَسُولًا مِنْ رَبِّي وَأَنَا لَكُمْ نَاصِحٌ أَمِينٌ ﴿٧٠﴾
 أَوْعَجِبْتُمْ أَنْ جَاءَكُمْ ذِكْرٌ مِنْ رَبِّكُمْ عَلَىٰ رَجُلٍ
 مِنْكُمْ لِيُنذِرَكُمْ وَأَذْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءً مِنْ

Call to mind, when He made you successors of the people of Noah and multiplied your numbers. Remember, then, the favours of Allah that you may prosper. They retorted: Hast thou come to us that we should worship Allah as the One God and should forsake that which our fathers used to worship? In that case, bring us that which thou dost threaten us with, if thou art truthful. Hud warned them: Punishment and wrath have befallen you from your Lord. Do you contend with me about mere names that you and your fathers have devised, for which Allah has sent down no authority? Wait, then, for Allah's judgment; I am with you among those who wait. Then We delivered him and those who were with him, by Our mercy, and We cut off the last remnant of those who rejected Our Signs. They were not believers. (66—73)

To Thamud We sent their brother Saleh. He exhorted them: O my people, worship Allah: You have no other god but He. Truly there has come to you a clear proof from Him. This is a she-camel dedicated to the service of Allah which is a Sign for you. Leave her that she may feed in Allah's earth and do her no harm, lest a painful chastisement afflict you. Call to mind when He made you successors of 'Ad and settled you in the land. You build strongholds in the plains and hew out dwellings in the mountains. Remember, therefore, the favours of Allah and do not go about creating disorder in the land. (74—75)

The leading men of his people who were haughty asked those who were reckoned weak and had believed: Are you sure Saleh is a Messenger from his Lord? They answered: We surely believe in the teaching with which he has been sent. (76)

بَعْدَ قَوْمِ نُوحٍ وَزَادَكُمْ فِي الْعِلْمِ بَضْعَةً فَاذْكُرُوا
الْآيَةَ اللَّهُ لَعَلَّكُمْ تَفْجَحُونَ ﴿٦٦﴾

قَالُوا أَجِئْتَنَا لِنَعْبُدَ اللَّهَ وَحْدَهُ وَنَدْرِمَا كَانَ
يَعْبُدُ آبَاؤُنَا فَآتِنَا بِمَا تَوَدُّنَا إِنْ كُنْتَ مِنَ
الصَّادِقِينَ ﴿٦٧﴾

قَالَ قَدْ وَقَعَ عَلَيْكُمْ مِنْ رَبِّكُمْ رِجْسٌ وَعَصَبٌ
أُجَادُ لُونِي فِي أَسْمَاءٍ سَبَّيْتُمُوهَا أَنْتُمْ وَأَبَاؤُكُمْ
مَا نَزَّلَ اللَّهُ بِهَا مِنْ سُلْطٰنٍ فَانْتَظِرُوا إِنِّي مَعَكُمْ
مِنَ النَّظِيرِينَ ﴿٦٨﴾

فَأَجْبِدْنَهُ وَالَّذِينَ مَعَهُ بِرَحْمَةٍ مِنَّا وَقَطَّعْنَا دَائِرَةَ
الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَمَا كَانُوا مُؤْمِنِينَ ﴿٦٩﴾

وَالِى ثَمُودَ أَخَاهُمْ ضَلْحَانَ قَالَ يَاقَوْمِ اعْبُدُوا اللَّهَ مَا
لَكُمْ مِنَ إِلٰهِ غَيْرُهُ قَدْ جَاءَكُمْ بَيِّنَةٌ مِّنَ رَبِّكُمْ
هُذَيْبَةٌ نَّاقَةٌ لِلَّهِ كَلَّمَهَا نَذَرُوهَا تَأْكُلُ فِي أَرْضِ
اللَّهِ وَلَا تَسْوَأُ بِسُوءِ بَيِّنَتِكُمْ عَدَابَ إِلَيْكُمْ ﴿٧٠﴾

وَاذْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِن بَعْدِ عَادٍ وَبَوَّأَكُمْ
فِي الْأَرْضِ تَتَّخِذُونَ مِنْ سُهُولِهَا قُصُورًا وَتَنْحِتُونَ
الْجِبَالَ بِيُوتًا فَاذْكُرُوا الْآيَةَ وَاللَّهُ لَا تَعْتَسِبُ فِي
الْأَرْضِ مُفْسِدِينَ ﴿٧١﴾

قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ لِلَّذِينَ
اسْتَضَعُوا بِسَنِّ أَمِّنَ مِنْهُمْ أَتَعْلَمُونَ أَنَّ ضَلْحَانَ
مُرْسَلٌ مِّن رَّبِّهِ قَالُوا إِنَّا بِمَا أُرْسِلَ بِهِ مُؤْمِنُونَ ﴿٧٢﴾

The haughty ones said: We definitely disbelieve in that in which you believe. Then they hamstrung the she-camel, and disobeyed the command of their Lord and said to Saleh: Now bring us that with which thou dost threaten us, if thou art truly one of the Messengers. So the earthquake seized them and they lay prone upon the ground in their homes. Saleh then departed communing with himself: O my people, I did convey to you the message of my Lord and gave you good advice, but you love not being advised. (77—80)

Lot, whom We sent, rebuked his people: Do you realise you practise an abomination of which no people in the world before you has been guilty? You approach men lustfully in place of women. You are a people who exceed all bounds. The only answer of his people was: Turn them out of the town. They like to be accounted pure. We delivered Lot and his family, except his wife, who stayed behind. On them We loosed an avalanche of clay. Observe then, what was the end of the guilty ones. (81—85)

To Midian We sent their brother Shu'aib. He exhorted them: O my people, worship Allah, you have no other god but He. A clear Sign has come to you from your Lord. So give full measure and full weight and do not deliver short, and create not disorder in the earth after it has been set in order. This is the better for you, if you will believe. Do not set pickets along every path seeking to overawe those who would believe in Allah and to turn them away from Allah's path and to make it appear crooked.

قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا بِالَّذِي آمَنْتُمْ بِهِ كَارِهِونَ ﴿٧٧﴾
فَعَفَرُوا الشَّافَةَ وَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ وَقَالُوا يُصْلِحُ
اٰتِنَا بِمَا تَوَدُّنَا اِنْ كُنْتَ مِنَ الْمُرْسَلِيْنَ ﴿٧٨﴾
فَاٰخَذَتْهُمْ الرَّجْفَةُ فَاَصْبَحُوْا فِيْ دَارِهِمْ جَثِيْمِيْنَ ﴿٧٩﴾
فَتَوَلَّى عَنْهُمْ وَقَالَ يٰ قَوْمِ لَقَدْ اَبْلَغْتُكُمْ رِسَالَةَ
رَبِّيْ وَاصْبَحْتُمْ كَوْمًا وَّلٰكِيْنَ لَا يَتُوبُوْنَ النَّصِيْحِيْنَ ﴿٨٠﴾
وَلُوْطًا اِذْ قَالَ لِقَوْمِهٖ اٰنَا تَوْنُ الْفٰحِشَةِ مَا سَبَقْتُكُمْ
بِهَا مِنْ اَحَدٍ مِنَ الْعٰلَمِيْنَ ﴿٨١﴾

اِنَّكُمْ تَتَّوْنُوْنَ الرِّجَالَ شَهْوَةً مِنْ دُوْنِ النِّسَاۗءِ
بَلْ اَنْتُمْ قَوْمٌ مُّسْرِفُوْنَ ﴿٨٢﴾
وَمَا كَانَ جَوَابَ قَوْمِهٖ اِلَّا اَنْ قَالُوْا اٰخْرِجُوْهُمْ
مِّنْ قَرْيَتِكُمْ اِنَّهُمْ اَنَاسٌ يَّبْغُضُوْنَ ﴿٨٣﴾
فَاَنْجَيْنٰهُ وَاَهْلَهٗ اِلَّا اِمْرَاَتَهٗ سَ كَانَتْ مِنَ الْغٰثِرِيْنَ ﴿٨٤﴾
وَاَمْطَرْنَا عَلَيْهِمْ مَطْرًا فَاَنْظُرْ كَيْفَ كَانَ عٰقِبَةُ
الْمُجْرِمِيْنَ ﴿٨٥﴾

وَالِى مَدْيَنَ اٰخَاهُمْ شُعَيْبًا قَالَ يٰ قَوْمِ اعْبُدُوْا اللّٰهَ
مَا لَكُمْ مِنْ اِلٰهِ غَيْرِهٖ قَدْ جَاۗءَكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ
فَاَوْفُوا الْكَيْلَ وَالْمِيزَانَ وَلَا تَبْخَسُوْا النَّاسَ اَشْيَآئَهُمْ
وَلَا تفسِدُوْا فِى الْاَرْضِ بَعْدَ اِصْلَاحِهَا ذٰلِكُمْ خَيْرٌ
لَّكُمْ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ﴿٨٦﴾
وَلَا تَقْعُدُوْا بِجُلِّ صِرَاطٍ تُوعِدُوْنَ وَاصْدُوْنَ
عَنْ سَبِيْلِ اللّٰهِ مَنْ اٰمَنَ بِهٖ وَتَبْعُوْهَا عَوْجًا

Remember, you were few and He multiplied you, and keep in mind what was the end of those who created disorder. If it is the case that a party among you believes in that with which I have been sent, and a party does not believe, then have patience until Allah judges between us; He is the Best of judges. (86—88)

The leading men of his people, who were haughty, said: Assuredly, we will drive thee out, Shu'aib, and those with thee who have believed, from our town, or else you shall return to our creed. Shu'aib said: What! Even though we should be unwilling? If we were to return to your creed, after Allah has delivered us therefrom, we would be guilty of fabricating a lie against Allah. It behoves us not to return thereto except that Allah, our Lord, should so will. Our Lord has full knowledge of everything. In Allah have we put our trust. Our Lord, judge between us and our people with justice, for Thou art the Best of those who judge. The leading men of his people who disbelieved said: If you follow Shu'aib, you will certainly be the losers. So the earthquake seized them and they lay prone upon the ground in their homes; those who had charged Shu'aib with lying, as if they had never dwelt therein. Those who had charged Shu'aib with lying, it was they who were the losers. Shu'aib then departed, communing with himself: O my people, indeed I conveyed to you the messages of my Lord and gave you good advice. Now, how shall I sorrow after a disbelieving people? (89—94)

Never did We send a Prophet to any town but We afflicted its people with adversity and suffering, that they might become humble. (95)

وَأَذْكُرُوا إِذْ كُنْتُمْ قَلِيلًا فَكَثَرْنَا وَأَنْظُرُوا كَيْفَ
كَانَ عَاقِبَةُ الْمُفْسِدِينَ ﴿٨٦﴾

وَإِنْ كَانَ طَآئِفَةٌ مِّنْكُمْ آمَنُوا بِالَّذِي أُرْسِلْتُ
بِهِ وَطَآئِفَةٌ لَّمْ يُؤْمِنُوا فَاصْبِرُوا حَتَّىٰ يَحْكُمَ اللَّهُ
بَيْنَنَا ۗ وَهُوَ خَيْرُ الْحَاكِمِينَ ﴿٨٧﴾

قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ لَنُخْرِجَنَّكَ
يَشْعِيبَ وَالَّذِينَ آمَنُوا مَعَكَ مِنْ قَرْيَتِنَا أَوْ لَنَعُودَنَّ
فِي مِلَّتِنَا قَالَ أَو لَوْ كُنَّا كَرِهِينَ ﴿٨٨﴾

قَدْ افْتَرَيْنَا عَلَى اللَّهِ كَذِبًا إِنْ عُدْنَا فِي مِلَّتِكُمْ بَعْدَ
إِذْ بَعَثْنَا اللَّهُ مِنْهَا وَمَا يَكُونُ لَنَا أَنْ نَعُودَ فِيهَا
إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّنَا وَسِعَ رَبُّنَا كُلَّ شَيْءٍ عِلْمًا
عَلَى اللَّهِ تَوَكَّلْنَا رَبَّنَا افْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا
بِالْحَقِّ وَأَنْتَ خَيْرُ الْفَاتِحِينَ ﴿٨٩﴾

وَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ لَبِئْسَ
شُعَيْبًا ائْتَكُمْ إِذَا أَحْسَرْتُمْ ﴿٩٠﴾

فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جِثِيمِينَ ﴿٩١﴾
الَّذِينَ كَذَّبُوا شُعَيْبًا كَانُوا يَمُوتُونَ لَمْ يَغْنَوْا فِيهَا ۗ
الَّذِينَ كَذَّبُوا شُعَيْبًا كَانُوا هُمُ الْخَاسِرِينَ ﴿٩٢﴾

فَتَوَلَّىٰ عَنْهُمْ وَقَالَ يَا قَوْمِ لَقَدْ أَبْلَغْتُكُمْ رِسَالَاتِ رَبِّي
وَنَصَحْتُ لَكُمْ فَكَيْفَ آسَأَ اللَّهُ عَلَىٰ قَوْمٍ كَافِرِينَ ﴿٩٣﴾

وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّن نَّبِيٍّ إِلَّا أَخَذْنَا أَهْلَهَا
بِالْبَأْسَاءِ وَالضَّرَّاءِ لَعَلَّهُمْ يَضُرَّعُونَ ﴿٩٤﴾

Then We changed their hardship into ease until when they began to experience affluence and said: Our fathers also had experience of adversity and prosperity; We afflicted them suddenly with chastisement, while they perceived not the cause thereof. If the people of those towns had believed and been righteous, We would surely have bestowed blessings upon them from heaven and earth, but they rejected the Prophets, so We seized them because of that which they did. Do the people of these towns now feel secure against the coming of Our punishment upon them by night while they are asleep? Or, do they feel secure against the coming of Our punishment upon them in the forenoon while they are at play? Do they feel secure against the design of Allah? None feels secure against the design of Allah, except those that are losers. (96—100)

ثُمَّ بَدَّلْنَا مَكَانَ السَّيِّئَةِ الْحَسَنَةَ حَتَّى عَفَوْا وَقَالُوا
قَدْ مَسَّ آبَاءَنَا الضَّرَّاءُ وَالسَّرَّاءُ فَأَخَذْنَاهُمْ بَغْتَةً
وَهُمْ لَا يَشْعُرُونَ ﴿٩٦﴾

وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ آمَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم
بَرَكَاتٍ مِّنَ السَّمَاءِ وَالأَرْضِ وَلَٰكِن كَذَّبُوا فَأَخَذْنَاهُمْ
بِمَا كَانُوا يَكْسِبُونَ ﴿٩٧﴾

أَفَأَمِنَ أَهْلُ الْقُرَىٰ أَن يَأْتِيَهُمْ بَأْسُنَا بَيِّنًا وَهُمْ نَائِمُونَ ﴿٩٨﴾
أَوَأَمِنَ أَهْلُ الْقُرَىٰ أَن يَأْتِيَهُمْ بَأْسُنَا ضَعْفًا وَهُمْ يُلْعَبُونَ ﴿٩٩﴾
أَفَأَمِنُوا مَكْرَ اللَّهِ فَلَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ
الْخَاسِرُونَ ﴿١٠٠﴾

Does it not instruct those who have inherited the earth in succession to its former people that We could punish them for their sins, if We please, and seal up their hearts, so that they would not lend ear to words of guidance? Such were the towns some of whose annals We have recited to thee. Their Messengers did come to them with clear proofs, but they would not believe that which they had rejected initially. In this manner does Allah seal up the hearts of the disbelievers. We did not find most of them true to their covenants, indeed We found most of them to be unfaithful. (101—103)

أَوْ لَوْ يَهْدِي لِلَّذِينَ يَرِثُونَ الأَرْضَ مِن بَعْدِ أَهْلِهَا
أَن لَّوَسَّأْنَا أَصْبَنَهُم بِذُنُوبِهِمْ ۗ وَنَطَعْنَا عَلَىٰ قُلُوبِهِمْ
فَهُمْ لَا يَسْمَعُونَ ﴿١٠١﴾

تِلْكَ الْقُرَىٰ نَقِصُ عَلَيْكَ مِنْ أَنبِيَآئِهَا ۗ وَ لَقَدْ
جَاءَهُمْ رُسُلُهُم بِالْبَيِّنَاتِ فَمَا كَانُوا لِيُؤْمِنُوا بِمَا
كَذَّبُوا مِن قَبْلُ ۗ كَذَلِكَ يَطْبَعُ اللَّهُ عَلَىٰ قُلُوبِ
الْكَافِرِينَ ﴿١٠٢﴾

وَمَا وَجَدْنَا لِأَكْثَرِهِمْ مِّنْ عَهْدٍ ۗ وَإِن وَجَدْنَا
لِأَكْثَرِهِمْ لَفَاسِقِينَ ﴿١٠٣﴾

After them We sent Moses with Our Signs to Pharaoh and his nobles, but they rejected them unjustly. Observe, then, what was the end of those who stirred up mischief. (104)

ثُمَّ بَعَثْنَا مِن بَعْدِهِم مُّوسَىٰ بِآيَاتِنَا إِلَىٰ فِرْعَوْنَ
وَمَلَآئِكِهِ فَظَلَمُوا بِهَا ۗ فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ
الْمُفْسِدِينَ ﴿١٠٤﴾

Moses said to Pharaoh: Truly I am a Messenger from the Lord of the worlds. It is not befitting that I should say aught concerning Allah except the truth. I have come to you with a clear Sign from your Lord, therefore, let the children of Israel go with me. Pharaoh replied: If thou hast indeed come with a Sign, then come out with it, if thou art truthful. Thereupon Moses put down his rod, and suddenly it appeared as a visible serpent; and he drew forth his hand, and it appeared white to the onlookers. Some of the chiefs of Pharaoh's people said: This is most surely a skilful magician who desires to turn you out from your land. Then what do you advise? Others said to Pharaoh: Put off Moses and his brother awhile, and send announcers into the cities, who should bring into thy presence every skilful magician. The magicians came to Pharaoh and asked: Shall we have a reward, if we should prevail? Pharaoh said: Certainly, and you will also become my courtiers. (105—115)

وَقَالَ مُوسَىٰ يُفْرَعُونَ إِنِّي رَسُولٌ مِّن رَّبِّ الْعَالَمِينَ ﴿١٠٥﴾
 حَقِيقٌ عَلَىٰ أَن لَا أَقُولُ عَلَى اللَّهِ إِلَّا الْحَقَّ قَدْ جِئْتُكُمْ
 بِبَيِّنَةٍ مِّن رَّبِّكُمْ فَأَرْسِلْ مَعِيَ بَنِي إِسْرَائِيلَ ﴿١٠٦﴾
 قَالَ إِنَّ كُنْتَ جِئْتَ بِآيَةٍ فَأْتِ بِهَا إِن كُنتَ مِنَ
 الصَّادِقِينَ ﴿١٠٧﴾

فَأَلْفَعُ عَصَاهُ فَإذَا هِيَ ثُعْبَانٌ مُّبِينٌ ﴿١٠٨﴾
 وَنَزَعَ يَدَهُ فَإذَا هِيَ بَيْضَاءُ لِلنَّاظِرِينَ ﴿١٠٩﴾
 قَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ إِنَّ هَذَا لَسِحْرٌ عَلِيمٌ ﴿١١٠﴾
 يُرِيدُ أَن يُخْرِجَكُم مِّنْ أَرْضِكُمْ فَأَذَانُ مَا مُرُونَ ﴿١١١﴾
 قَالُوا أَرْجِهْ وَأَخَاهُ وَأَرْسِلْ فِي الْمَدَائِنِ خُشْرِينَ ﴿١١٢﴾
 يَأْتُونَكَ بِكُلِّ سِحْرٍ عَلِيمٍ ﴿١١٣﴾
 وَجَاءَ السَّحَرَةُ فِرْعَوْنَ قَالُوا إِنَّ لَنَا لَأَجْرًا إِن
 كُنَّا نَحْنُ الْغَالِبِينَ ﴿١١٤﴾
 قَالَ نَعَمْ وَإِنَّكُمْ لَمِنَ الْمُتَقَرَّبِينَ ﴿١١٥﴾
 قَالُوا يٰمُوسَىٰ إِنَّمَا أَنَّا بَشَرٌ وَإِنَّمَا أَن نَكُونَنَّ
 مِنَ الْمُلْقِينَ ﴿١١٦﴾

The magicians said to Moses: Will you make your cast or shall we? He answered: You make your cast. When they made their cast, they bewitched the eyes of the people and struck them with awe and perpetrated a mighty illusion. We directed Moses: Cast down thy rod; and lo, it appeared to swallow up all that they had fabricated. So was the truth established, and what they did was proved vain. Thus were they vanquished there and then and retreated in humiliation. (116—120)

قَالَ الْفُؤَاءُ فَلَمَّا أَلْفَوْا سَحَرُوا أَعْيُنَ النَّاسِ
 وَاسْتَرْهَبُوهُمْ وَجَاءُوا بِسِحْرٍ عَظِيمٍ ﴿١١٧﴾
 وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَن ألقِ عَصَاكَ فَإِذَا هِيَ
 تَلْفُفُ مَا يَأْكُونَ ﴿١١٨﴾
 فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُوا يَعْمَلُونَ ﴿١١٩﴾
 فَغَلَبُوا هَاتِلًا وَأَقْبَلُوا طُغْيَانًا ﴿١٢٠﴾

They felt impelled to fall down prostrate in token of submission, and said: We believe in the Lord of the worlds, the Lord of Moses and Aaron. Pharaoh exploded: What! You have believed in him even before I gave you leave! Surely, this is a plot that you have hatched together in the city, that you may turn out therefrom its people, but you shall soon know the consequences. Most surely will I cut off your hands and your feet on alternate sides, then will I crucify you all together. They answered: What then? In any case, to our Lord shall we return. Thou art incensed with us only because we have believed in the Signs of our Lord when they came to us. We pray to our Lord: Send down on us steadfastness and cause us to die in a state of submission to Thee. (121—127)

Some of the chiefs of Pharaoh's people said to him: Wilt thou leave Moses and his people to create disorder in the land and forsake thee and thy gods? He answered: We shall certainly slay their male children and spare their female ones. Surely, We dominate them. Moses said to his people: Seek help from Allah and be steadfast. Surely, the earth belongs to Allah; He bestows it as heritage on whomsoever He pleases of His servants, and the pleasing end is that of the righteous. They replied: We were persecuted before thou camest to us and even after thou camest to us. Moses said: Your Lord might soon destroy your enemy and make you His vicegerents in the land, that He may then see how you conduct yourselves. (128—130)

We afflicted the people of Pharaoh with hard times and poor harvests, that

وَأَلْقَى السَّحَرَةَ سَاجِدِينَ ﴿١٢١﴾

قَالُوا آمَنَّا بِرَبِّ الْعَالَمِينَ ﴿١٢٢﴾

رَبِّ مُوسَى وَهَارُونَ ﴿١٢٣﴾

قَالَ فِرْعَوْنُ آمَنْتُمْ بِهِ قَبْلَ أَنْ آذَنَ لَكُمْ إِنَّ

هَذَا لَكُلُّكُمْ مَكْرٌ نَمُوهُ فِي الْمَدِينَةِ لِيُخْرِجُوا مِنْهَا

أَهْلَهَا فَسَوْفَ تَعْلَمُونَ ﴿١٢٤﴾

لَا قِطْعَانَ أَيْدِيكُمْ وَأَرْجُلِكُمْ مِنْ خِلَافِ ثُمَّ لَا مَلِيَّةَ لَكُمْ

أَجْمَعِينَ ﴿١٢٥﴾

قَالُوا إِنَّا إِلَى رَبِّنَا مُنْقَلِبُونَ ﴿١٢٦﴾

وَمَا نَتَّقُمُ مِمَّا إِلَّا أَنْ آمَنَّا بِآيَاتِ رَبِّنَا لَمَّا جَاءَنَا

رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَتَوَقُّنَا مُسْلِمِينَ ﴿١٢٧﴾

وَقَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ أَنْتَ دُرُوسٌ وَقَوْمُهُ

لِيُفْسِدُوا فِي الْأَرْضِ وَيَذُرْكُمُ الْأَعْيُنُ قَالَ

سَنُقْبِلُ أِنْبَاءَهُمْ وَنَسْتَحْيِي نِسَاءَهُمْ وَإِنَّا فَوْقَهُمْ

قَاهِرُونَ ﴿١٢٨﴾

قَالَ مُوسَى لِقَوْمِهِ اسْتَعِينُوا بِاللَّهِ وَاصْبِرُوا إِنَّ

الْأَرْضَ لِلَّهِ يُتْرَقُ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ وَ

الْعَاقِبَةُ لِلْمُتَّقِينَ ﴿١٢٩﴾

قَالُوا أَوْ دِينًا مِنْ قَبْلِ أَنْ تَأْتِيَنَا وَمِنْ بَعْدِ مَا

جِئْتَنَا قَالَ عَلَى رَبِّكُمْ أَنْ يُهْلِكَ عَدُوَّكُمْ وَ

يَسْتَخْلِفَكُمْ فِي الْأَرْضِ فَيَنْظُرَ كَيْفَ تَعْمَلُونَ ﴿١٣٠﴾

وَلَقَدْ أَخَذْنَا آلَ فِرْعَوْنَ بِالسِّنِينَ وَنَقْصٍ مِنَ

they might be admonished. When prosperity came to them, they said: This is our due; but when they were afflicted with hardship they ascribed it as an ill-omen to Moses and those with him. Surely, the cause of their evil fortune was with Allah, though most of them knew not. They said to Moses: Whatever Sign thou mayest bring us to delude us with, we shall not believe in thee. Then We afflicted them with storms, and locusts, and lice, and frogs, and blood, so many distinct Signs, but they remained haughty and became a sinful people. Each time the punishment fell upon them they cried out: Pray for us, Moses, to thy Lord reminding Him of the promises He has made thee; if thou remove from us this torment, we will surely believe in thee and we will surely send with thee the children of Israel. But when We removed from them the torment for a determined term, they at once broke their promise. So We exacted retribution from them and drowned them in the sea, because they rejected Our Signs as false and were heedless of them. (131—137)

الْتَّسَّرَاتِ لَعَالَهُمْ يَذْكُرُونَ ﴿١٣١﴾

فَإِذَا جَاءَتْهُمْ الْحَسَنَةُ قَالُوا لَنَا هَذِهِ وَإِنْ تُصِبْهُمْ

سَيِّئَةٌ يَطَّيَّرُوا بِمُوسَىٰ وَمَنْ مَعَهُ ۗ أَلَا إِنَّمَا

طَّيَّرَهُمْ عِنْدَ اللَّهِ وَلَٰكِنَّ الْكَاذِبِينَ لَا يَعْلَمُونَ ﴿١٣٢﴾

وَقَالُوا مَهْمَا تَأْتَيْنَا بِهِ مِنْ آيَةٍ لِّنُشْحَرَتْ بِهَا

فَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ ﴿١٣٣﴾

فَأَرْسَلْنَا عَلَيْهِمُ الطُّوفَانَ وَالْجَرَادَ وَالْقُمَّلَ

وَالضَّفَادِعَ وَالدَّمَارِيبَ ۖ فَفَضَّلْتُمْ فَاسْتَكَبَرُوا

وَكَانُوا قَوْمًا مُّجْرِمِينَ ﴿١٣٤﴾

وَلَمَّا وَقَعَ عَلَيْهِمُ الرِّجْزُ قَالُوا يُوسَىٰ ادْعُ لَنَا رَبَّكَ

بِمَا عَاهَدَ عِنْدَكَ ۚ لَئِن كَشَفْتَ عَنْآ الرِّجْزَ لَنُؤْمِنَنَّ

لَكَ ۖ وَلَنُرْسِلَنَّ مَعَكَ بَنِي إِسْرَائِيلَ ﴿١٣٥﴾

فَلَمَّا كَشَفْنَا عَنْهُمُ الرِّجْزَ إِلَىٰ أَجَلٍ هُمْ بِلِغْوِهِ

إِذَا هُمْ يَبْتَغُونَ ﴿١٣٦﴾

فَانتَقَبْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ فِي الْيَمِّ بِأَنَّهُمْ كَذَّبُوا

بِآيَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ ﴿١٣٧﴾

وَأَوْرَثْنَا الْقَوْمَ الَّذِينَ كَانُوا يُسْتَضَفُونَ ۖ مَشَارِقَ

الْأَرْضِ وَمَغَارِبَهَا الَّتِي بَرَكْنَا فِيهَا ۖ وَتَمَّتْ

كَلِمَةُ رَبِّكَ الْحُسْنَىٰ عَلَىٰ بَنِي إِسْرَائِيلَ ۗ بِمَا صَبَرُوا

وَدَمَرْنَا مَا كَانَ يَصْنَعُ فِرْعَوْنُ وَقَوْمُهُ وَمَا كَانُوا

يَعْرِشُونَ ﴿١٣٨﴾

وَجَاوَزْنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ فَأَتَوْا عَلَىٰ قَوْمٍ

We made the people who were esteemed weak and were illtreated, inheritors of the eastern parts and western parts of the land which We had blessed. The gracious promise of thy Lord was thus fulfilled in favour of the children of Israel, because they had been steadfast; and We destroyed all that Pharaoh and his people had built and all that they had raised high. We brought the children of Israel across the sea, and they came upon a people who

were assiduous in the worship of their idols. So they said to Moses: Make for us a god like their gods. He rebuked them: You are indeed an ignorant people. Doomed to destruction is that in which they are engaged and vain is all that they do. He added: Shall I seek for you a god other than Allah, while it is He who has exalted you above all peoples? (138—141)

Children of Israel, call to mind when We delivered you from Pharaoh's people who afflicted you with grievous torment, slaying your male children and sparing your female ones; and that was a great trial for you from your Lord. (142)

We made Moses a promise of thirty nights and supplemented it with ten. Thus the period appointed by his Lord was completed, extending over forty nights. Moses said to his brother Aaron: Take my place among my people in my absence and keep their welfare in mind, and follow not the way of the mischief-makers. When Moses arrived at the tryst at Our appointed time and his Lord spoke to him, he supplicated: Lord, show Thyself to me that I may behold Thee. He replied: Thou canst by no means behold Me, but look towards the mountain, if it remains firm in its place, then shalt thou see Me. When his Lord manifested Himself on the mountain, He broke it into bits and Moses fell into a faint. When he recovered, he exclaimed: Holy art Thou, I turn wholly towards Thee, and I am the foremost among those who believe. Allah reassured him: Moses, I have exalted thee above the people of thy time by My messages and My words. So take fast hold of that which I have given thee and be among the grateful. We wrote for him upon some tablets Our commandments comprising admonition of all descriptions and explanation of all things needed, and

يَعْلَمُونَ عَلَىٰ أَصْنَامٍ لَهُمْ قَالُوا يَا مَوْسَىٰ اجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ آلِهَةٌ ۗ قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ ﴿١٣٨﴾
 إِنَّ هَؤُلَاءِ مِنْبَرٌ مِّمَّا هُمْ فِيهِ وَبِطُلَّ مَا كَانُوا يَعْمَلُونَ ﴿١٣٩﴾

قَالَ أَغْبِرَ اللَّهُ أَيْبُكُمْ إِلَهًا وَهُوَ فَضَّلَكُمْ عَلَى الْعَالَمِينَ ﴿١٤٠﴾

وَأِذْ أَنْجَيْنَاكُمْ مِنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُومًا عَدَاوَةً يُقْتُلُونَ أَبْنَاءَكُمْ وَيَسْتَجِيبُونَ نِسَاءَكُمْ بِالزُّبُرِ ۗ وَفِي ذِكْرِكُمْ بَلَاءٌ مِّنْ رَبِّكُمْ عَظِيمٌ ﴿١٤١﴾

وَوَعَدْنَا مُوسَىٰ ثَلَاثِينَ لَيْلَةً وَأَتَمَّمْنَاهَا بِعَشْرِ فَنَمَّرَ صِبْغَاتٍ رَّبِّيَّةٍ أَرْبَعِينَ لَيْلَةً ۗ وَقَالَ مُوسَىٰ لِأَخِيهِ هَارُونَ اخْلُفْنِي فِي قَوْمِي وَأَصْلِحْ وَلَا تَتَّبِعْ سَبِيلَ الْمُفْسِدِينَ ﴿١٤٢﴾

وَلَمَّا جَاءَ مُوسَىٰ لِبَيْعَاتِنَا وَكَلَّمَهُ رَبُّهُ قَالَ رَبِّ أَرِنِّي أَنْظُرْ إِلَيْكَ قَالَ لَنْ نَرِيكَ وَبَلِكِنْ أَنْظُرْ إِلَى الْجَبَلِ فَإِنِ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ نَرِيكَ فَلَمَّا تَجَلَّىٰ رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ مُوسَىٰ صَوِقًا ۗ فَلَمَّا أَتَاهَا قَالَ سُبْحَانَكَ بُدِّئْتُ بِإِلَيْكَ وَإِنَا أَوْلَىٰ السُّومِينَ ﴿١٤٣﴾

قَالَ يَا مَوْسَىٰ إِنِّي اضْطَفَيْتُكَ عَلَى النَّاسِ بِرِسَالَتِي وَبِكَلَامِي ۗ فَخُذْ مَا آتَيْتُكَ وَكُنْ مِنَ الشَّاكِرِينَ ﴿١٤٤﴾
 وَكَتَبْنَا لَهُ فِي الْأَلْوَامِ مِنْ كُلِّ شَيْءٍ مَّوعِظَةً وَتَفْصِيلًا

said to him: Take fast hold of these and bid thy people to hold fast to the best thereof. Soon shall I show you the destination of the transgressors. I shall turn away from My Signs those who behave haughtily in the land in an unjust manner; even if they see every kind of Sign, they will not believe therein. Even if they recognise the right way, they will not follow it; but if they see the way of error they will follow it eagerly. That is because they rejected Our Signs as false and were heedless of them. Those who disbelieve in Our Signs and the meeting of the Hereafter, vain is all they do. They will be requited only according to that which they did. (143—148)

In his absence, the people of Moses took to the worship of a calf, fashioned out of their ornaments, which was a mere lifeless body from which issued a meaningless sound. Did they not consider that it did not speak coherently to them nor indicate to them any way of guidance? They took to worshipping it and became transgressors. When they were afflicted with remorse, and realised that they had indeed gone astray, they said: If our Lord does not have mercy on us, and forgive us, we shall surely be among the losers. When Moses returned to his people, full of indignation and grief, he shouted at them: Evil is that which you did in my place in my absence! Was this an attempt to hasten the command of your Lord? He put down the tablets and catching hold of his brother by the hair of his head started pulling him towards himself. Aaron pleaded: Son of my mother, the people considered me weak, and were about to kill me. Therefore, do not furnish the enemies with cause to rejoice over my discomfiture, and count me not with the unjust people. Thereupon Moses prayed: Lord, forgive me and my brother, and admit us to Thy mercy: Thou art the most Merciful of those

لِكُلِّ شَيْءٍ فَخَذُوا مِنْهَا بَقْوَةً وَامْرُؤُكَ يُخَذُّهَا بِالْحَسَنَاتِ
سَاورِيكُمْ دَارَ الْفَسِيقِينَ ﴿١٤٣﴾

سَاصْرِفْ عَنْ آيَاتِي الَّذِينَ يَتَكَبَّرُونَ فِي الْأَرْضِ
بِغَيْرِ الْحَقِّ وَإِن يَرَوْا كَلِمَةً لَا يُؤْمِنُوهَا وَإِن
يَرَوْا سَبِيلَ الرُّشْدِ لَا يَتَّخِذُوهُ سَبِيلًا وَإِن يَرَوْا
سَبِيلَ الْغِيِّ يَتَّخِذُوهُ سَبِيلًا ذَلِكَ بِأَنَّهُمْ كَذَّبُوا
بِآيَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ ﴿١٤٤﴾

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَفَقَّارِ الْأَجْرَةِ حَبَطَتْ أَعْمَالُهُمْ
بِأَنَّهُمْ كَذَّبُوا بِآيَاتِنَا وَفَقَّارِ الْأَجْرَةِ حَبَطَتْ أَعْمَالُهُمْ
هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا يَعْمَلُونَ ﴿١٤٥﴾

وَاتَّخَذُوا قَوْمَ مُوسَى مِنْ بَعْدِهِ مِنْ خَلْقِهِمْ عِجْلًا
جَسَدًا لَهُ خَوَارِجُ الْمَرْبُورَاتِ أَنَّهُ لَا يَكَلِّمُهُمْ وَلَا
يَهْدِيهِمْ سَبِيلًا اتَّخَذُوهُ وَكَانُوا ظَالِمِينَ ﴿١٤٦﴾
وَلَمَّا سَقَطَ فِي أَيْدِيهِمْ وَرَأَوْا أَنَّهُمْ قَدْ ضَلُّوا
قَالُوا لَئِن لَّمْ يَرْحَمْنَا رَبُّنَا وَيَغْفِرْ لَنَا لَنَكُونَنَّ مِنَ
الْخَاسِرِينَ ﴿١٤٧﴾

وَلَمَّا رَجَعَ مُوسَى إِلَى قَوْمِهِ غَضْبَانَ أَسِفًا قَالَ
بِئْسَمَا خَلَفْتُمُونِي مِنْ بَعْدِي أَعْمَلْتُمْ أَمْرًا بِلَا
وَأَلْقَى الْأَلْوَاحَ وَأَخَذَ بِرَأْسِ أَخِيهِ يَجُرُّهُ إِلَيْهِ
قَالَ ابْنُ أُمِّرَانَ الْقَوْمَ اسْتَضَعْفُونِي وَكَأَدُوا
يَقْتُلُونِي فَلَا تَشِينْ لِي الْأَعْدَاءَ وَلَا تَجْعَلْنِي
مَعَ الْقَوْمِ الظَّالِمِينَ ﴿١٤٨﴾

قَالَ رَبِّ اغْفِرْ لِي وَلِإِخْتِي وَأَدْخِلْنَا فِي رَحْمَتِكَ

who show mercy. Allah decreed: Those who took the calf for worship will be afflicted with wrath from their Lord and humiliation in the present life. Thus do We requite the impostors. As for those who worked evil and repented thereafter and believed; surely thy Lord is Most Forgiving, Ever Merciful after repentance. (149—154)

When the anger of Moses was somewhat appeased, he took up the tablets again, the text of which comprised guidance and mercy for those who fear their Lord. Moses chose seventy men of his people for Our meeting. When the earthquake overtook them, he supplicated: Lord, if Thou hadst pleased Thou couldst have destroyed them before this and me also. Wilt Thou destroy us for that which the foolish among us have done? This is but a trial from Thee. Thereby dost Thou adjudge as having gone astray those whom Thou willest, and Thou guidest whom Thou willest. Thou art our Protector, forgive us, therefore, and have mercy on us, for Thou art the Best of those who forgive. Ordain for us good in this world and in the next; we have been impelled towards thee. Allah reassured him: I will inflict My chastisement on those concerning whom I so determine; but My mercy encompasses all things; so I will ordain it for those who act righteously and pay the Zakat, and those who believe in Our Signs; and for those who follow the Messenger, the Prophet, the Immaculate one, whom they find mentioned in the Torah and the Gospel which are with them. He enjoins on them good and forbids them evil, declares lawful for them things wholesome and forbids them things harmful, and removes from them their burdens and the shackles that bound them. So those who shall believe in him and honour and support him, and

وَأَنْتَ أَرْحَمُ الرَّحِيمِينَ ۝^{١٤٩}
 إِنَّ الَّذِينَ اتَّخَذُوا الْبِجَالَ سِبْغًا لَهُمْ عَصَبٌ مِنْ يَدَيْهِمْ
 وَذِلَّةٌ فِي الْحَيَاةِ الدُّنْيَا وَكَذَلِكَ نَجْزِي الْمُفْتِرِينَ ۝^{١٥٠}
 وَالَّذِينَ عَمِلُوا الشَّيْءَاتِ ثُمَّ تَابُوا مِنْ بَعْدِهَا وَ
 آمَنُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَحِيمٌ ۝^{١٥١}
 وَلَمَّا سَكَتَ عَنْ مُوسَى الْغَضَبَ أَخَذَ الْأَلْوَابُ ۖ وَفِي
 سُجَّتِهَا هُدًى وَرَحْمَةٌ لِلَّذِينَ هُمْ لِرَبِّهِمْ يَهْتَدُونَ ۝^{١٥٢}
 وَاخْتَارَ مُوسَى قَوْمَهُ سَبْعِينَ رَجُلًا رِشْقًا قَلْبًا فَلَمَّا
 أَخَذَتْهُمُ الرَّجْفَةُ قَالَ رَبِّ لَوْ شِئْتَ أَهْلَكْتَهُمْ مِنْ
 قَبْلُ وَإِيَّايَ أَتُهْلِكُنَا بِمَا فَعَلَ السُّفَهَاءُ مِنَّا ۗ
 إِنْ هِيَ إِلَّا فِتْنَتُكَ تُضِلُّ بِهَا مَنْ تَشَاءُ وَتَهْدِي
 مَنْ تَشَاءُ إِنَّتَ وَلِيِّنَا فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ
 خَيْرُ الْغَافِرِينَ ۝^{١٥٣}
 وَكُتِبَ لَنَا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ وَفِي الْآخِرَةِ
 إِنَّا هُدْنَا إِلَيْكَ قَالَ عَلِيُّ أُوِّدْتُ بِهِ مِنْ أَسَاءٍ
 وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ فَسَأَلْتُهُمُ الَّذِينَ يَتَّقُونَ
 وَيُؤْتُونَ الزَّكَاةَ وَالَّذِينَ هُمْ بِآيَاتِنَا يُؤْمِنُونَ ۝^{١٥٤}
 الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ
 مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَا مَرْهُمْ
 بِالْعُرُوفِ وَيُنْفِئُهُمُ مِنَ الْمُنْكَرِ وَيَجْلُ لِمَ الطَّيِّبَاتِ
 وَيُجْزِمُ عَلَيْهِمُ الْخَبِيثَاتِ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ
 وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ فَالَّذِينَ آمَنُوا بِهِ وَ

help him and follow the light that is sent down with him, they shall prosper. (155—158)

Proclaim, O Prophet: O mankind, verily I am Allah's Messenger to you all. To Him belongs the kingdom of the heavens and the earth. There is no god but He. He bestows life and He causes death. So believe in Allah and His Messenger, the Prophet, the Immaculate one, who believes in Allah and His words, and follow him that you may be rightly guided. (159)

Of the people of Moses there is a party who are guided by the truth and establish justice by means of it. We divided them into twelve tribes, now separate peoples. When his people asked for water We directed Moses: Strike that rock with thy rod; and there gushed forth from it twelve springs. Every tribe did know its drinking place. We caused the clouds to provide shade for them and We sent down for them Manna and Salwa, and exhorted them: Eat of the good things We have provided for you. They wronged us not, but it was themselves that they wronged. It was said to them: Dwell in this town and eat therefrom wherever you will, and say: Allah lighten our burden; and enter the gate in humility, We shall forgive you your sins and shall bestow further favours upon those who render perfect obedience. But the transgressors among them substituted another word in place of the one told them. So We sent upon them chastisement from heaven, because of their wrongdoing. (160—163)

Ask the people of Moses concerning the town situated along the sea, the people of which profaned the Sabbath. Their fish

عَذْرُوهُ وَنَصْرُوهُ وَأَتَّبِعُوا النُّورَ الَّذِي أُنزِلَ مَعَهُ
أُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٥٨﴾

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي
لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَ
يُمِيتُ فَأَمِنُوا بِاللَّهِ وَرَسُولِهِ الْبَرِّ الرَّحِيمِ الَّذِي
يُؤْتِي مِنَ الْبَالِغِ وَكَلِمَاتِهِ وَأَتَّبِعُوا لَعَلَّكُمْ تَهْتَدُونَ ﴿١٥٩﴾
وَمِن قَوْمِ مُوسَى أُمَّةٌ يَهْتَدُونَ بِالْحَقِّ وَيَتَّبِعُونَ
وَقَطَعْنَاهُمْ اثْنَتَيْ عَشْرَةَ أَسْبَاطًا أُمَمًا وَأَوْحَيْنَا

إِلَى مُوسَى إِذِ اسْتَسْقَمَهُ قَوْمَهُ أَنْ اضْرِبْ بِعَصَاكَ
الْحَجَرَ فَآوَيْنَا مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا قَدْ
عَلِمَ كُلُّ أَنَاسٍ مَشْرَبَهُمْ وَظَلَّلْنَا عَلَيْهِمُ الْغَمَامَ
وَأَنْزَلْنَا عَلَيْهِمُ الْمَنَّ وَالسَّلْوَى كُلُّوا مِنْ طَيِّبَاتِ مَا
رَزَقْنَاكُمْ وَمَا ظَلَمُونَا وَلَكِنْ كَانُوا أَنْفُسَهُمْ
يُظَلِمُونَ ﴿١٦٠﴾

وَأَذَقْنَا لَهُمْ أُسْكَوْهُ هَذِهِ الْقَرْيَةَ وَكُلُوا مِنْهَا
حَيْثُ شِئْتُمْ وَقُولُوا حِطَّةٌ وَادْخُلُوا الْبَابَ سُجَّدًا
نَغْفِرْ لَكُمْ خَطِيئَتِكُمْ سَنُرِيدُ الْمُحْسِنِينَ ﴿١٦١﴾
فَبَدَّلَ الَّذِينَ ظَلَمُوا مِنْهُمْ قَوْلًا غَيْرَ الَّذِي قِيلَ
لَهُمْ فَأَرْسَلْنَا عَلَيْهِمْ رِجْزًا مِنَ السَّمَاءِ بِمَا كَانُوا

يُظَلِمُونَ ﴿١٦٢﴾

وَسَأَلْنَاهُمْ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ حَاصِرَةً الْبَحْرِ
إِذْ يَعِدُونَ فِي السَّبْتِ إِذْ تَأْتِيهِمْ حِيتَانُهُمْ يَوْمَ

came to them in shoals on the Sabbath day, but did not come at all on non-Sabbath days. Thus did We try them because of their disobedience. When one party of them said to the other: Wherefore do you remonstrate with a people whom Allah is going to destroy or to afflict with a severe punishment? they answered: To acquit ourselves of our duty to your Lord, and that they may become righteous. When they forgot that with which they had been admonished, We delivered those who had admonished them, and We afflicted the transgressors with a grievous chastisement because they were rebellious. When, instead of amending, they became more persistent in the pursuit of that which they were forbidden, We condemned them: Be ye as apes, despised. (164—167)

Call to mind, when thy Lord proclaimed that He would surely set in authority over them, till the Day of Judgment, those who would afflict them with grievous torment. Thy Lord is Swift in exacting retribution, and He is also Most Forgiving, Ever Merciful. We broke them up into separate peoples in the earth. Among them are those that are righteous, and among them are those that are otherwise. We keep trying them with prosperity and adversity that they might turn back. They have been succeeded by others who have inherited the Book, but who occupy themselves in acquiring the goods of this world and keep saying: It will be forgiven us. If there came to them the opportunity of acquiring more of such goods, they would seize it. Was not the covenant taken from them in the Book that they would not say of Allah anything but the truth? They read that which is in the Book, and they know that the abode of the Hereafter is better for the righteous. Will you not, then, understand? (168—170)

سَبِّتَهُمْ شُرَعًا وَيَوْمَ لَا يَبْسُوتُونَ لَا تَأْتِيهِمْ كَذَلِكَ
نَبَلُوهُمْ بِمَا كَانُوا يَفْسُقُونَ ﴿١٦٤﴾

وَأَذَقْنَا لِقَاءَ آثَمِهِمْ لِمَنْ تَعَطَّوْنَ فَمَا لِلَّهِ
مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ عَذَابًا شَدِيدًا قَالُوا
مُعَذِّبَةٌ إِلَىٰ رَبِّكُمْ وَلَعَلَّهُمْ يَتَّقُونَ ﴿١٦٥﴾

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ اتَّخَذْنَا لِقَاءَ إِبْرَاهِيمَ
الْحَقَّ وَالْأَخْذَ الَّذِينَ ظَلَمُوا وَعَذَابُ اللَّهِ بَئِيسٌ لِّبَاطِلٍ
كَانُوا يَفْسُقُونَ ﴿١٦٦﴾

فَلَمَّا عَتَوْا عَنْ مَا نُهُوا عَنْهُ قُلْنَا لَهُمْ كُونُوا قِرَدَةً
خَاسِيَةً ﴿١٦٧﴾

وَأَذَقْنَا تَأْذِنَ رَبِّكَ لِيُبَعَثَنَّ عَلَيْهِمْ إِلَىٰ يَوْمِ الْقِيَامَةِ
مَنْ يَسُومُهُمْ سُوءَ الْعَذَابِ إِنَّ رَبَّكَ لَسَرِيعُ
الْعِقَابِ ﴿١٦٨﴾ وَإِنَّهُ لَغَفُورٌ رَّحِيمٌ ﴿١٦٩﴾

وَقَطَّعْنَاهُمْ فِي الْأَرْضِ أُمَّمًا مِنْهُمْ الْمُضِلُّونَ وَمِنْهُمْ
دُونَ ذَلِكَ وَبَلَّوْنَاهُمْ بِالْحَسَنَاتِ وَالسَّيِّئَاتِ لَعَلَّهُمْ
يَرْجِعُونَ ﴿١٧٠﴾

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ وَرثُوا الْكِتَابَ يَأْخُذُونَ
عَرَضَ هَذَا الْأَدْنَىٰ وَيَقُولُونَ سَيَعْفَرُ لَنَا وَإِن
يَأْتِهِمْ عَرَضٌ فِثْلُهُ يَأْخُذُوهُ الْمُرِيخُونَ عَلَيْهِمْ يَتَأَنَّ
الْكِتَابَ أَن لَّا يَقُولُوا عَلَىٰ اللَّهِ إِلَّا الْحَقَّ وَدَرَسُوا مَا
فِيهِ وَالذَّارُ الْأَخْرَجَةُ خَيْرٌ لِّلَّذِينَ يَتَّقُونَ أَفَلَا
تَعْقِلُونَ ﴿١٧١﴾

Those who hold fast by the Book, and observe Prayer, should know that surely We suffer not the reward of such righteous people to perish. When We shook the mountain above them, as if it were a canopy, they imagined it was about to fall on them, and We said to them: Hold fast to that which We have given you and keep in mind that which is in it that you may become righteous. (171—172)

وَالَّذِينَ يَسْكُونُونَ بِالْكِتَابِ وَأَقَامُوا الصَّلَاةَ إِنَّا لَا نُضِيعُ أَجْرَ الْمُصْلِحِينَ ﴿١٧١﴾
وَأِذْ نَتَقْنَا الْجَبَلَ فَوْقَهُمْ كَأَنَّهُ ظُلَّةٌ وَظَنُّوا أَنَّهُ وَاقِعٌ بِهِمْ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٧٢﴾

When thy Lord brought forth offspring from the loins of the sons of Adam, He made them witnesses against their own selves by asking them: Am I not your Lord? and they said: Indeed, we do bear witness to that. This He did lest you should say on the Day of Judgment: We were unaware of this; or you should say: It was our fathers who associated partners with Allah before us, and we were but their offspring following them. Wilt Thou then destroy us because of that which was done by the vain people? Thus do We expound the Signs that they may turn back. (173—175)

وَإِذْ أَخَذَ رَبُّكَ مِن بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ شَهِدْنَا أَنَّا أَنشَأَنَا مِن تَفْؤُلُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ ﴿١٧٣﴾
أَوْ تَقُولُوا إِنَّمَا أَشْرَكَ آبَاؤُنَا مِن قَبْلُ وَكُنَّا ذُرِّيَّةً مِّن بَعْدِهِمْ أَفَتُهْلِكُنَا بِمَا فَعَلَ الْبَاطِلُونَ ﴿١٧٤﴾
وَكَذَلِكَ نَقُصُّ الْأَثَرِ وَلَعَلَّهُمْ يَرْجِعُونَ ﴿١٧٥﴾
وَأَنزَلْنَا عَلَيْهِم نَبَأَ الَّذِي آتَيْنَاهُ آيَاتِنَا فَاسْلَخَ مِنْهَا فَأَتَبَعَهُ الشَّيْطَانُ فَكَانَ مِنَ الْغَاوِينَ ﴿١٧٦﴾

Recite to them the case of him to whom We gave Our Signs, but he passed them by. Then Satan went after him and he became one of those who had gone astray. Had We so willed We would have exalted him by means of Our Signs, but he leaned towards the earth and followed his vain desires. His case is like that of a thirsty dog, if a stick is raised at it, it lolls out its tongue, and if it is left alone it does the same. Such is the case of the people who reject Our Signs as false. Recite all this to them that they may reflect. Evil is the case of the people who reject Our Signs; they only wrong themselves. Those whom Allah guides are alone on the right path; those whom He adjudges astray are the losers. (176—179)

وَلَوْ شِئْنَا لَوْفَعْنَاهُ بِهَا وَلَكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ هَوَاهُ فَمَثَلُهُ كَمَثَلِ الْكَلْبِ إِن تَحْمِلْ عَلَيْهِ يَلْهَثْ أَوْ تَتْرُكْهُ يَلْهَثُ ذَلِكَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَاقْصُصْ الْقِصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿١٧٧﴾
سَاءَ مَثَلًا لِّلْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَانفُسُهُمْ كَانُوا يَظْلِمُونَ ﴿١٧٨﴾
مَنْ يَهْدِ اللَّهُ فَمَا لَمُهْتَدِي وَمَنْ يَضِلَّ فَلَا إِلَهَ هُمُ الْخَاسِرُونَ ﴿١٧٩﴾

Of the people, high and low, created to be recipients of Our mercy, many are headed for hell. They have hearts but they do not use them for understanding, they have eyes but they do not use them for seeing, and they have ears but they do not use them for listening. They are like cattle; only more astray. They are utterly heedless. To Allah alone belong all perfect attributes; so call on Him by those. Leave alone those who pervert His attributes; they shall be requited for that which they do. Of those We have created there is a party who guide men through truth and who do justice through it. Those who reject Our Signs shall be drawn by Us step by step towards ruin by ways of which they have no concept. I grant them respite; My design is mighty. (180—184)

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالْإِنسِ ۗ
لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ
بِهَا وَلَهُمْ أذانٌ لَا يَسْمَعُونَ بِهَا أُولَئِكَ كَالْأَنْعَامِ
بَلْ هُمْ أَضَلُّ أُولَئِكَ هُمُ الْغَافِلُونَ ﴿١٨٠﴾
وَاللَّهُ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا وَذَرُوا الَّذِينَ
يُلْحِدُونَ فِي أَسْمَائِهِ سَيُزَوِّونَ مَا كَانُوا يَعمَلُونَ ﴿١٨١﴾
وَمِنَ خَلْقِنَا أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ ﴿١٨٢﴾
وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا سَنَسْتَدْرِجُهُم مِّن حَيْثُ لَا
يَعْلَمُونَ ﴿١٨٣﴾

وَأَمْنِي لَهُم إِنَّ كَيْدِي مَتِينٌ ﴿١٨٤﴾

Do they not consider that their companion is not afflicted with insanity? He is only a plain Warner. Do they not observe the kingdom of the heavens and the earth and whatever Allah has created? Do they not reflect that the time appointed for their destruction may be drawing nigh? Then in what will they believe thereafter? For him whom Allah adjudges astray, there can be no guide. He leaves them in their transgression, wandering in distraction. (185—187)

أَوَلَمْ يَتَفَكَّرُوا مَا بِصَاحِبِهِم مِّن جِنَّةٍ إِنْ هُوَ إِلَّا
نَذِيرٌ مُّبِينٌ ﴿١٨٥﴾
أَوَلَمْ يَنْظُرُوا فِي مَلَكُوتِ السَّمَوَاتِ وَالْأَرْضِ وَمَا
خَلَقَ اللَّهُ مِنْ شَيْءٍ وَإِنْ عَسَىٰ أَنْ يَكُونَ قَدِ اقْتَرَبَ
أَجَلُهُمْ فِيمَآئِي حَدِيثٌ بَعْدَهُ يُؤْمِنُونَ ﴿١٨٦﴾
مَنْ يُضِلِلِ اللَّهُ فَلَا هَادِيَ لَهُ وَيَذَرُهُمْ فِي طُغْيَانِهِمْ
يَعْمَهُونَ ﴿١٨٧﴾

They ask thee concerning the Hour: When will it come to pass? Say to them: My Lord alone has knowledge of it. None can manifest it at its time but He. It will lie heavy on the heavens and the earth. It will not come upon you but of a sudden. They ask thee as if thou wert well acquainted with it; Tell them: Allah alone has knowledge of it, but most people do not know this. (188)

يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا قُلْ إِنَّمَا عِلْمُهَا
عِنْدَ رَبِّي لَا يُجِيبُهَا رُوحِي إِلَّا هُوَ ثَقُلَتْ فِي
السَّمَوَاتِ وَالْأَرْضِ لَا تَأْتِيكُمْ إِلَّا بَغْتَةً يَسْأَلُونَكَ
كَأَنَّا كَافِرٌ حَقِيٌّ عَنْهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَلَكِنَّ
أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿١٨٨﴾

Tell them: I have no power to benefit or harm myself, save as Allah pleases. If I had knowledge of the unseen, I would have secured abundance of good, and no harm would have befallen me. I am but a Warner and a bearer of glad tidings for a people who believe. (189)

قُلْ لَا أَمْرٌ لِّمَنِّي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ
وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبُ لَا سَتَكُنْتُ مِنَ الْخَيْرِ
وَمَا مَسَّنِيَ السُّوءُ إِنْ أَنَا إِلَّا نَذِيرٌ لِّقَوْمٍ
يُؤْمِنُونَ ٢٣

هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا
زَوْجَهَا لِيَسْكُنَ إِلَيْهَا فَلَمَّا تَغَشَّاهَا حَمَلًا
خَفِيًّا فَهَرَّتْ بِهِ فَلَمَّا أَثْقَلَتْ دَعَوَا اللَّهَ رَبَّهُمَا

He it is Who has created you from a single soul and made therefrom its mate, that he might incline towards her and find comfort in her. When he consorts with her, she bears a light burden and goes about with it. When she grows heavy, they both pray to Allah, their Lord: If Thou bestow on us a healthy child, we will surely be grateful. When He bestows on them a healthy child, they attribute to Him partners in respect of that which He has bestowed upon them. Exalted is Allah above that which they associate with Him. Do they associate with Him those who create nothing and are themselves created? They can give them no help nor can they help themselves. If you call them to guidance they will not follow you. It will make no difference to you whether you call them or remain silent. Those whom you call on beside Allah are but creatures like you. Then go on calling on them and let them respond to you if you are justified in your claim. Have they any feet with which they can walk, or have they any hands with which they can grasp, or have they any eyes with which they can see, or have they any ears with which they can hear? Say to them: Call upon those you associate with Allah as partners, then contrive all of you against me and give me no respite. My Protector is Allah Who has revealed this Perfect Book and He stands by the right-

لَيْنِ آتَيْنَا صَالِحًا لَنُكَوِّنَنَّ مِنَ الشُّكْرِيِّينَ ٢٤
فَلَمَّا أَنَّهُمَا صَالِحًا جَعَلْنَا لَهُ شُرَكَاءَ فِيمَا آتَاهُمَا
فَتَعَلَّى اللَّهُ عَمَّا يُشْرِكُونَ ٢٥

أَيُّشْرِكُونَ مَا لَا يَخْلُقُ شَيْئًا وَهُمْ يَخْلُقُونَ ٢٦
وَلَا يَسْتَطِيعُونَ لَهُمُ نَصْرًا وَلَا أَنفُسَهُمْ يَنْصُرُونَ ٢٧
وَإِنْ تَدْعُوهُمْ إِلَى الْهُدَى لَا يَتَّبِعُوكُمْ سِوَاكُمْ عَلَيْهِمْ
أَدْعَاؤُهُمْ أَمْ أَنْتُمْ صَادِقُونَ ٢٨

إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ عِبَادٌ أَمْثَلُكُمْ
فَادْعُوهُمْ فَلْيَسْتَجِيبُوا لَكُمْ إِنْ كُنْتُمْ صَادِقِينَ ٢٩

أَلَهُمْ أَرْجُلٌ يَمْشُونَ بِهَا أَمْ لَهُمْ أَيْدٍ يَبْتَظِفُونَ بِهَا
أَمْ لَهُمْ آصِنٌ يُبْصِرُونَ بِهَا أَمْ لَهُمْ آذَانٌ يَسْمَعُونَ
بِهَا قُلْ ادْعُوا شُرَكَاءَكُمْ ثُمَّ كِيدُوا فَلَا تُنظِرُونَ ٣٠
إِنَّ وَلِيََّ اللَّهُ الَّذِي نَزَلَ الْكِتَابُ وَهُوَ يَتَوَلَّى
الضَّالِّينَ ٣١

وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ لَا يَسْتَطِيعُونَ نَصْرَكُمْ

eous. Those whom you call beside Him have no power to help you nor can they help themselves. If thou call them to guidance, they hear not. Thou seest them looking towards thee, but they see not. (190—199)

Make forbearance thy rule, O Prophet, and enjoin equity and turn away from the ignorant. Should thou be distressed by a contrivance of Satan, seek refuge with Allah, He is All-Hearing, All-Knowing. When a suggestion from Satan assails those who are righteous, they are instantly alerted and become watchful. The companions of the disbelievers draw them deeper into error and relax not their efforts. When thou dost not bring them a Sign in quick succession, they say: Wherefore dost thou not contrive one? Tell them: I but follow that which is revealed to me by my Lord. This revelation is replete with clear proofs from your Lord and guidance and mercy for a people who believe. (200—204)

When the Quran is recited, listen carefully to it in silence, that you may become the recipients of mercy. Remember thy Lord in thy mind with humility and fear, silently, morning and evening, and be not neglectful. Those who are near to thy Lord, do not turn away from His worship in haughtiness, but glorify Him and prostrate themselves before Him constantly. (205—207)

وَلَا أَنفُسُهُمْ يَنْصُرُونَ ﴿١٩٠﴾

وَأَنْ تَدْعُوهُمْ إِلَى الْهُدَىٰ لَا يَسْعَوْنَ وَأَنْ تَرْجُوهُمْ

يَنْظُرُونَ إِلَيْكَ وَهُمْ لَا يُبْصِرُونَ ﴿١٩١﴾

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ ﴿١٩٢﴾

وَأَمَّا يَنْزِعُكَ مِنَ الشَّيْطَانِ نُزْعًا فَاسْتَعِذْ بِاللَّهِ

إِنَّهُ سَمِيعٌ عَلِيمٌ ﴿١٩٣﴾

إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَافٌ مِّنَ الشَّيْطَانِ

تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ ﴿١٩٤﴾

وَإِخْوَانُهُمْ يَمُدُّو لَهُمْ فِي النَّفْسِ لَمَّا لَا يَقْصِرُونَ ﴿١٩٥﴾

وَإِذَا لَمْ تَأْتِهِمْ بآيَةٍ قَالُوا لَوْلَا اجْتَبَيْتُمَا قُلُوبَنَا

أَتَسْبِعُ مَا يُلْحِقُنِي مِنَ رَبِّي هَذَا بَصَآئِرٍ مِّن رَّبِّكُمْ

وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿١٩٦﴾

وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَعِذْ بِاللَّهِ وَانصِتُوا لَعَلَّكُمْ

تُرْحَمُونَ ﴿١٩٧﴾

وَإِذْ ذَكَرَ رَبُّكَ فِي نَفْسِكَ نَضْرَعًا وَخِيْفَةً وَدُونَ الْجَهْرِ

مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْآصَالِ وَلَا تَكُن مِّنَ الْغَافِلِينَ ﴿١٩٨﴾

إِنَّ الَّذِينَ عِنْدَ رَبِّكَ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ

وَيَسْجُدُونَ لَهُ وَلَهُ يَسْجُدُونَ ﴿١٩٩﴾

سُورَةُ الْاَنْفَالِ مَدَنِيَّةٌ
كُرْهُهَا
(٨)

AL-ANFĀL

(Reveled after Hijra)

In the name of Allah, Most Gracious, Ever Merciful. (1)

They seek directions from thee concerning the spoils of war. Tell them: The spoils belong to Allah and the Messenger. So be mindful of your duty to Allah and try to promote accord between yourselves, and obey Allah and His Messenger, if you are believers. Believers are only those whose hearts are smitten with awe when Allah's name is mentioned and whose faith is strengthened when His Signs are recited to them, and who put their trust in their Lord and observe Prayer and spend out of that which We have provided for them. These it is who are true believers. They have high ranks with their Lord and forgiveness and honourable provision, as was the case when thy Lord brought thee forth from thy house to take up arms in a righteous cause at a time when a party of the believers were much averse to it. (2—6)

The hypocrites disputed with thee concerning the right course after it had become manifest, as if they were being driven to death which they could see confronting them. (7)

Call to mind the time when Allah promised that one of the two parties of disbelievers, the lightly armed trade caravan proceeding south to Mecca or the well armed host coming up north from Mecca, should fall into your hands; and you desired that you may be confronted with the one without weapons, but Allah desired to establish the truth by His commandments and to cut off the source of strength of the disbelievers, so that the truth may be firmly established and falsehood be brought to naught though the guilty ones be averse to it. (8—9)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَسْأَلُونَكَ عَنِ الْأَنْفَالِ قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ
 فَأَتَقُوا اللَّهَ وَاصْلِحُوا دَاتِ بَيْنِكُمْ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ
 إِنْ كُنْتُمْ مُؤْمِنِينَ

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ
 وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَى
 رَبِّهِمْ يَتَوَكَّلُونَ

الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ
 أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ دَرَجَاتٌ عِنْدَ رَبِّهِمْ
 وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ

كَمَا أَخْرَجَكَ رَبُّكَ مِنْ بَيْتِكَ بِالْحَقِّ وَإِنَّ فَرِيقًا
 مِنَ الْمُؤْمِنِينَ لَكُرْهُونَ

يُجَادِلُونَكَ فِي الْحَقِّ بَعْدَ مَا تَبَيَّنَ كَأَنَّمَا يُسَاقُونَ
 إِلَى الْمَوْتِ وَهُمْ يَنْظُرُونَ

وَإِذْ يُعِذُّكُمُ اللَّهُ إِحْدَى الظَّالِمَاتِينَ أَنَّهُمَا لَكُمْ وَ
 تَوَدُّونَ أَنَّ غَيْرَ ذَاتِ الشُّوْكَةِ تَكُونُ لَكُمْ وَيُرِيدُ

اللَّهُ أَنْ يُخَيِّقَ الْحَقَّ بِكَلِمَاتِهِ وَيَقْطَعَ دَابِرَ الْكَافِرِينَ
 لِيُخَيِّقَ الْحَقَّ وَيَبْطِلَ الْبَاطِلَ وَلَوْ كَرِهَ الْمُجْرِمُونَ
 إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُمْ

Call to mind also when you implored your Lord for help and He responded to you with the assurance: I will help you with a thousand angels, advancing host after host. Allah meant this only as glad tidings and that your hearts might thereby be set at rest. Help comes from Allah alone; surely, Allah is Mighty, Wise. He brought drowsiness upon you as a presage of security and sent down upon you water from the clouds, that He might purify you thereby, and remove from you the fear of Satan, and that He might strengthen your hearts and make your steps firm by settling and making firm therewith the sand under-foot. At the same time thy Lord commanded the angels: I am with you; so make firm the steps of those who believe. I will cast terror into the hearts of those who disbelieve. O ye who believe, strike at their necks and strike at every pore and tip, because they have pitted themselves against Allah and His Messenger. Whoever sets himself up in opposition to Allah and His Messenger must know that Allah is surely Severe in exacting retribution. That is so; then taste ye His chastisement; for such disbelievers there is the torment of the Fire. (10—15)

O ye who believe, when you encounter an hostile force of the disbelievers, turn not your backs on them. Whoso turns his back on them on such an occasion, unless manoeuvring for battle or turning to join another company, shall draw upon himself the wrath of Allah, and hell shall be his abode. An evil resort it is. (16—17)

Thus on the day of Badr it was not you who slew them, but it was Allah Who killed them; and it was not thou who didst throw the handful of gravel at their faces, but it was Allah Who threw it, that He might confer a great favour upon the believers. Surely, Allah is All-Hearing, All-Knowing. That is so; and Allah will surely undermine the design of the disbelievers. (18—19)

بِأَلْفٍ مِّنَ الْمَلَائِكَةِ مُرَدِّينَ ﴿١٠﴾
 وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرًا وَلِتَطْمَئِنَّ بِهِ قُلُوبُكُمْ ۚ
 وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿١١﴾
 إِذْ يُغَشِّيكُمُ التُّعَاسُ أَمَنَةً مِنْهُ وَيُنزِلُ عَلَيْكُمْ مِنَ
 السَّمَاءِ مَاءً لِّيُطَهِّرَكُم بِهِ وَيُذْهِبَ عَنْكُمْ رِجْسَ الشَّيْطَانِ
 وَلِيَرْبِطَ عَلَى قُلُوبِكُمْ وَيَثَبْتَ بِهِ الْأَقْدَامَ ﴿١٢﴾
 إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ أَنِّي مَعَكُمْ فَثَبَّتُوا الَّذِينَ
 آمَنُوا سَابِقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ فَأَصْرَبُوا
 فَوْقَ الْأَعْنَاقِ وَأَصْرَبُوا مِنْهُمْ كُلَّ بَنَانٍ ﴿١٣﴾
 ذَلِكَ بِأَنَّهُمْ شَاقُوا اللَّهَ وَرَسُولَهُ ۚ وَمَنْ يُشَاقِقِ
 اللَّهَ وَرَسُولَهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿١٤﴾
 ذَلِكُمْ فَذُقُوهُ وَأَنَّ لِلْكَافِرِينَ عَذَابَ النَّارِ ﴿١٥﴾
 يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا زَحَفًا
 فَلَا تُولُوهُمُ الْاُدْبَارَ ﴿١٦﴾
 وَمَنْ يُؤَلَّهِمْ يَوْمَئِذٍ دَرَبَهُ الْأَمْتَحَرَّةَ فَاَلْقَيْتَالِ أَوْ
 مُتَحَيِّرًا إِلَىٰ فِتْنَةٍ فَقَدْ بَاءَ بِغَضَبٍ مِنَ اللَّهِ وَوَأْوَبَهُ
 جَهَنَّمَ ۗ وَبئسَ المصيرُ ﴿١٧﴾
 فَلَمْ تَقْتُلُوهُمْ وَلَكِنَّ اللَّهَ قَتَلَهُمْ ۚ وَمَا رَمَيْتَ إِذْ
 رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَىٰ ۚ وَلِيُبْلِيَ الْمُؤْمِنِينَ مِنْهُ
 بَلَاءً حَسَنًا إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١٨﴾
 ذَلِكُمْ وَأَنَّ اللَّهَ مُوهِنٌ كَيْدِ الْكَافِرِينَ ﴿١٩﴾
 إِنْ تَسْتَفْتِحُوا فَقَدْ جَاءَ كُفْرُكُمْ الْفَتْحُ وَإِنْ تَنْتَهُوا فُتُورًا

O ye who disbelieve, if you sought a judgment, then judgment has indeed come to you. If you will now desist, it will be the better for you; but if you revert to mischief, We will again chastise you; and your party shall be of no avail to you at all, however numerous it be, and be sure Allah is with the believers. (20)

O ye who believe, obey Allah and His Messenger, and do not turn away from him while you hear his directions; and be not like those who say: We hear; but they hear not. Even worse than the beasts, in the sight of Allah, are the spiritually deaf and dumb, who possess no understanding. If Allah had known any good in them He would certainly have made them hear the Quran; but being as they are, even if He makes them hear it, they will turn away in aversion. (21—24)

O ye who believe, respond to Allah and His Messenger when he calls you that he may bring you to life, and know that Allah surely supervenes between a man and his mind and that He it is unto Whom you shall be gathered. Seek to guard yourselves against an affliction that will not smite exclusively the wrongdoers among you. Know that Allah is Severe in exacting retribution. Call to mind the time when you were few in numbers and were accounted weak in the land and were afraid of being despoiled by people, but He provided you with shelter, and supported you with His help and provided you with good things that you may be grateful. (25—27)

O ye who believe, prove not unfaithful to Allah and the Messenger, nor prove unfaithful to your trusts designedly; and know that your belongings and your children are but a trial and that it is Allah with Whom is a great reward. (28—29)

خَيْرٌ لَّكُمْ وَإِن تَوَدُّوْا نَعْدَ وَلَنْ نُّعْزِيَّ عَنْكُمْ فِئْتَكُمْ
شَيْئًا وَلَوْ كَثُرَتْ وَإِنَّ اللَّهَ مَعَ الْمُؤْمِنِينَ ۝
يَا أَيُّهَا الَّذِينَ آمَنُوا اطِّيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَوَلُّوْا
عَنْهُ وَانْتُمْ تَسْعَوْنَ ۝

وَلَا تَوَلُّوْا كَالَّذِينَ قَالُوْا سَمِعْنَا وَهُمْ لَا يَسْمَعُوْنَ ۝
إِنَّ سَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الضَّمُّ الْبِكْمِ الَّذِينَ
لَا يَعْقِلُوْنَ ۝

وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لَّاسْمَعَهُمْ وَلَوْ أَسْمَعَهُمْ
لَتَوَلَّوْا وَهُمْ مُّعْرِضُونَ ۝

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا
دَعَاكُمْ لِمَا يُحْيِيكُمْ وَاعْلَمُوْا أَنَّ اللَّهَ يَحُولُ بَيْنَ
الرِّمَّةِ وَقَلْبِهِ وَأَنَّهُ إِلَيْهِ تَحْشَرُونَ ۝

وَ اتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ
خَاصَّةً ۝ وَاعْلَمُوْا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ۝
وَ اذْكُرُوْا إِذْ أَنْتُمْ قَلِيلٌ مُّسْتَضْعَفُونَ فِي الْأَرْضِ
تَخَافُونَ أَنْ يَخْطَفَكُمْ النَّاسُ فَأَوَّلَكُمْ وَآئِدَكُمْ
بِضْرِهِ وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ لَعَلَّكُمْ تَشْكُرُونَ ۝

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَخَوْنُوا
أَمْثَلَكُمْ وَانْتُمْ تَعْلَمُونَ ۝

وَاعْلَمُوْا أَنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ ۝ وَأَنَّ
اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ ۝

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَتَّقُوا اللَّهَ يَجْعَلْ لَّكُمْ

O ye who believe, if you are mindful of your duty to Allah, He will bestow upon you a mark of distinction, and will remove from you your ills, and will forgive you. Allah is Lord of great bounty. (30)

Call to mind the time, when the disbelievers plotted against thee that they might confine thee, or kill thee, or expel thee. They planned and Allah also planned, and Allah is the Best of planners. When Our verses are recited to them they say: Enough! We have heard. If we wished we could certainly compose and recite the like of it. This is nothing but old wives' tales. Call to mind also when they said: O Allah, if this be indeed the truth from Thee, then rain down upon us stones from heaven or bring down upon us a grievous chastisement. Allah would not chastise them while thou wast among them, nor would Allah chastise them if they supplicated for forgiveness. But what would shield them from punishment now, when they hinder people from the Sacred Mosque, and they are not even its true guardians. Its true guardians are only those who are righteous, but most of them know not this. Their prayer at the Sacred House is nothing but whistling and clapping of hands. Suffer, then, the chastisement because you disbelieved. (31—36)

Those who disbelieve spend their wealth to turn people away from Allah's way. They will continue to spend it in this way till in the end this spending will become a source of regret for them, and then they will be vanquished. The disbelievers shall all be gathered unto hell, that Allah may separate the bad from the good, and heap up the different parts of the bad, one upon another, and then cast them all into hell. These indeed are the losers. (37—38)

فَرَقَانَا وَبَكَرَ عَنْكُمْ سَيِّئَاتِكُمْ وَ يَغْفِرْ لَكُمْ وَاللَّهُ
ذُو الْفَضْلِ الْعَظِيمِ ﴿٣٠﴾

وَإِذْ يَبْكُرِيكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ
يُخْرِجُوكَ وَيَبْكُرُونَ وَيَسْتَغِرُ اللَّهُ وَاللَّهُ خَبِيرٌ
الْمُكَذِّبِينَ ﴿٣١﴾

وَإِذَا تَنَلَىٰ عَلَيْهِمْ آيَاتُنَا قَالُوا قَدْ سَبَعْنَا لَوْ سَاءَ
لَقُلْنَا مِثْلَ هَذَا إِنْ هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ ﴿٣٢﴾
وَإِذْ قَالُوا اللَّهُمَّ إِنْ كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ
فَأَمْطِرْ عَلَيْنَا حِجَابًا مِنَ السَّمَاءِ أَوْ انزِلْنَا بِعَذَابٍ
الْيَسِيرِ ﴿٣٣﴾

وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ وَمَا كَانَ
اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ ﴿٣٤﴾

وَمَا لَهُمْ آلَاءُ يَعْبُدُ اللَّهُ وَهُمْ يُصَدُّونَ عَنِ
الْمَسْجِدِ الْحَرَامِ وَمَا كَانُوا أَوْلِيَاءَهُ إِنْ أَوْلِيَاءُ
إِلَّا الْمُتَّقُونَ دَلِكُنَّ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٣٥﴾

وَمَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ الْأَمْكَارِ وَتَصَدِيقَهُ
فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿٣٦﴾

إِنَّ الَّذِينَ كَفَرُوا يَنْفِقُونَ أَمْوَالَهُمْ لِيَصُدَّوْا عَنِ
سَبِيلِ اللَّهِ سَيُفْفَقُونَهَا ثُمَّ نَكُونُ عَلَيْهِمْ حَسْرَةً
ثُمَّ يَعْلَمُونَ هُوَ الَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ يُحْشَرُونَ ﴿٣٧﴾
لِيَمِيزَ اللَّهُ الْخَبِيثَ مِنَ الطَّيِّبِ وَيَجْعَلَ الْخَبِيثَ
بَعْضَهُ عَلَىٰ بَعْضٍ فَبِعِزَّتِكَ بَعْضًا يَجْعَلُ فِي جَهَنَّمَ

Say, O Prophet, to those who disbelieve, that if they desist their past misdeeds will be forgiven them, but if they revert to their misdeeds they should learn a lesson from the fate of the people who behaved like this before them. Then fight them, until persecution ceases altogether and religion is held wholly for the sake of Allah. If they desist, then surely Allah is watchful of what they do; and if they turn away, then know that Allah is your Protector; an excellent Protector and an excellent Helper. (39—41)

Take note that whatever you gain as spoils of war, a fifth thereof is for Allah and the Messenger and those close to him and orphans and the needy and the wayfarer, if you believe in Allah and in that which We sent down on Our servant on the Day of Discrimination between falsehood and truth, the day when the two hosts met at Badr. Allah has the power to do all that He wills. On that day you were on the nearer bank of the valley and they were on the farther bank, and the caravan was below you in the direction of the sea. Had you wished to arrange a rendezvous by mutual agreement you would certainly have disagreed on the timing, but the encounter was brought about that Allah might accomplish that which had been decreed; so that he who had already been vanquished through a clear Sign might perish and he who had already come to life through a clear Sign might live. Surely, Allah is All-Hearing, All-Knowing. (42—43)

Call to mind when Allah showed them to thee in thy dream as small in number; and if He had shown them to thee as a large force, you would have faltered and would have disagreed with one another in the matter of giving battle; but Allah saved you from dissension and gave you victory. Surely, Allah knows all hidden thoughts. At the time of your encounter He made them appear weak in your eyes, and made you appear weak in their eyes, that Allah might bring about that which had been decreed. The determination of

أُولَئِكَ هُمُ الْخٰسِرُونَ ۝٤٠
 قُلْ لِلَّذِينَ كَفَرُوا اِنْ يَنْتَهُوْا يَغْفِرْ لَهُمْ مَا قَدْ
 سَلَفَ ۚ وَاِنْ يَعْزُبُوْا فَقَدْ مَضَتْ سُنَّتُ الْاَوَّلِيْنَ ۝٤١
 وَاقَاتِلُوْهُمْ حَتّٰى لَا تَكُوْنُ فِتْنَةٌ وَّيَكُوْنَ الدِّيْنُ
 كُلُّهُ لِلّٰهِ ۗ فَاِنْ اَسْتَهْمُوا فَانَّهُمُ الْعٰمِلُونَ ۗ بَصِيْرٌ ۝٤٢
 وَاِنْ تَوَلَّوْا فَاَعْلَمُوْا اَنَّ اللّٰهَ مَوْلٰكُمْ فَغَنِمَ الْمَوْلىٰ
 وَغَنِمَ النَّصِيْرُ ۝٤٣

وَاَعْلَمُوْا اَنْتَا غَنِيْمَتُمْ مِّنْ شَيْءٍ ۗ فَاِنَّ لِلّٰهِ خُمْسَهُ
 وَلِلرَّسُوْلِ وَلِلَّذِي الْقُرْبٰى وَالْيَتٰمٰى وَالْمَسْكِيْنَ
 وَاَبْنِ السَّبِيْلِ ۗ اِنْ كُنْتُمْ اٰمَنْتُمْ بِاللّٰهِ وَاَمَّا اَنْزَلْنَا
 عَلٰى عَبْدِنَا يَوْمَ الْفُرْقٰنِ يَوْمَ التَّنَجُّ الْجَمْعِيْنَ ۗ وَاللّٰهُ
 عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ۝٤٤

اِذْ اَنْتُمْ بِالْعُدُوِّ الدِّيْنِيّٰ وَاَنْتُمْ بِالْعُدُوِّ الْقُصُوٰى
 وَالرُّكْبٰى اَسْفَلَ مِنْكُمْ وَلَوْ تَوَاعَدْتُمْ لِاِحْتِلٰفْتُمْ فِى
 الْبَيْعِ ۗ وَلٰكِنْ لِّيَقْضِ اللّٰهُ اَمْرًا ۗ كَانَ مَفْعُوْلًا لِّمَهْلِكِ
 مِّنْ هٰلِكَ عَن بَيِّنَةٍ وَيَجِيْىْ مِّنْ حَتّٰى عَن بَيِّنَةٍ ۗ وَاِنَّ
 اللّٰهَ لَسَبِيْعٌ عَلِيْمٌ ۝٤٥

اِذْ يَبْرِيْكُهُمُ اللّٰهُ فِى مَنَاكِبِ قَلِيْلًا وَّلَوْ اَمَّا رَكْبُهُمْ
 كَثِيْرًا لَّفَتَقَلْتُمْ وَّلَتَّلَاؤَعْتُمْ فِى الْاَمْرِ وَّلٰكِنْ اللّٰهُ سَلَّمَ
 اِنَّهٗ عَلِيْمٌ بِذٰتِ الصُّدُوْرِ ۝٤٦

وَاِذْ يَبْرِيْكُوْهُمْ اِذِ التَّقِيْمُ فِىْ اَعْيُنِكُمْ قَلِيْلًا وَّ
 يُقَلِّكُمُ فِىْ اَعْيُنِهِمْ لِّيَقْضِ اللّٰهُ اَمْرًا ۗ كَانَ مَفْعُوْلًا

all affairs is in Allah's hands. (44—45)

O ye who believe, when you encounter an enemy force, remain firm and remember Allah much that you may triumph; and obey Allah and His Messenger, and avoid dissension, lest you falter and your strength depart from you. Be steadfast; surely, Allah is with the steadfast. Be not like those who issued forth from their homes insolently and to be seen of people, and who turn people away from the path of Allah. Allah will bring to naught all that they do. (46—48)

Call to mind when Satan made the conduct of the disbelievers appear fair to them and told them: None of the people shall prevail against you this day and I am your strong supporter. But when the two hosts came in sight of each other, he turned on his heels and announced: I am absolved of all obligation to you; I see that which you see not. Surely, I fear Allah; Allah is Severe in punishing. The hypocrites and those whose hearts are perverted say: Their religion has deluded the believers. The truth is that whoso puts his trust in Allah surely finds that Allah is Mighty, Wise. (49—50)

If thou couldst see the angels taking away the souls of the disbelievers, striking them front and back, saying: Suffer the torment of burning, because of your past conduct, and know that Allah is not in the least unjust towards His creatures. Their case is like that of the people of Pharaoh and those before them; they rejected the Signs of Allah, so Allah required them for their sins.

وَاللَّهُ تَرْجِعُ الْأُمُورَ ﴿٤٤﴾
يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمْ فِئَةً فَاثْبُتُوا وَاذْكُرُوا
اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ ﴿٤٥﴾
وَاطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ
رِيحُكُمْ وَاصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿٤٦﴾
وَلَا تَكُونُوا كَالَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ بَطْرًا وَ
رِثَاءَ النَّاسِ وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَاللَّهُ
بِمَا يَعْمَلُونَ عَظِيمٌ ﴿٤٧﴾
وَأَذْرَيْنَ لَهُمُ الشَّيْطَانُ أَعْمَاءُ لَهُمْ وَقَالَ لَا غَالِبَ
لَكُمْ الْيَوْمَ مِنَ النَّاسِ وَإِنِّي جَارٌ لَكُمْ فَلَمَّا تَرَ اتَّ
الْفَيْثَيْنِ نَكَصَ عَلَى عَقَبَيْهِ وَقَالَ إِنِّي بَرِيءٌ مِمَّاكُمْ
إِنِّي أَرَى مَا لَا تَرَوْنَ إِنِّي أَخَافُ اللَّهَ وَاللَّهُ شَدِيدُ
الْعِقَابِ ﴿٤٨﴾
إِذْ يَقُولُ الْمُنْفِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ غَرَّ
هُوَ لَاءٌ دِينُهُمْ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَإِنَّ اللَّهَ عَزِيزٌ
حَكِيمٌ ﴿٤٩﴾
وَلَوْ تَرَى إِذْ يَتَوَفَّى الَّذِينَ كَفَرُوا الْمَلَائِكَةُ يَضْرِبُونَ
وُجُوهَهُمْ وَأَدْبَارَهُمْ وَذُوقُوا عَذَابَ الْحَرِيقِ ﴿٥٠﴾
ذَلِكَ بِمَا قَدَّمْتُمْ أَيْدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلَمٍ
لِّلْعَالَمِينَ ﴿٥١﴾
كَذَابٍ آلِ فِرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ كَفَرُوا
بِآيَاتِ اللَّهِ فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ إِنَّ اللَّهَ

Surely, Allah is Powerful, Severe in chastisement. Allah would never withdraw a favour that He has conferred upon a people, until they change their own attitude towards Him. Surely, Allah is All-Hearing, All-Knowing. Their case will be like that of the people of Pharaoh and those before them. They rejected the Signs of their Lord, so We destroyed them for their sins. We drowned the people of Pharaoh. All of them were wrongdoers. (51—55)

Worse than the beasts, in the sight of Allah, are those who have rejected the Signs of Allah and do not believe; those with whom thou makest a covenant, then they break their covenant every time and are not mindful of their obligation to Allah. When thou gainest mastery over them in war, then deal with them in such manner that those making hostile preparations beyond them should abandon their designs and be admonished. Shouldst thou apprehend treachery from a people who have made a pact with thee, terminate the pact in a manner that should occasion no prejudice to either side. Surely, Allah loves not the treacherous. Let not the disbelievers imagine that they will gain any advantage over the believers through their machinations. Surely, they can never reduce the believers to helplessness. (56—60)

Make ready for them whatever you can of armed strength and of mounted pickets at the frontier, whereby you may daunt the enemy of Allah and your enemy and others beyond them whom you know not, but whom Allah knows. Whatever you spend in the way of Allah, it shall be repaid to you in full and you shall not be wronged. Then if they should be inclined to make peace, do thou incline towards it also, and put thy trust in Allah. Surely,

قَوِيٌّ شَدِيدُ الْعِقَابِ ٥١
ذَلِكَ بِأَنَّ اللَّهَ لَمْ يَكُ مُغَيِّرًا تَعْمَةً أَنْعَمَهَا عَلَى الْقَوْمِ
حَتَّى يُعَذِّبَهُمْ وَأَمَّا بِأَنْفُسِهِمْ وَأَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ٥٢
كَذَابُ آلِ فِرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ كَذَّبُوا
بِآيَاتِ رَبِّهِمْ فَأَهْلَكْنَاهُمْ بِذُنُوبِهِمْ وَأَغْرَقْنَا آلَ
فِرْعَوْنَ وَكُلُّ كَاذِبٍ لَظِيمٌ ٥٣

إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الَّذِينَ كَفَرُوا فَهُمْ لَا
يُؤْمِنُونَ ٥٤

الَّذِينَ عَاهَدْتَ مِنْهُمْ ثُمَّ يَنْقُضُونَ عَهْدَهُمْ
فِي كُلِّ مِرَّةٍ وَهُمْ لَا يَتَّقُونَ ٥٥

بِمَا تَتَّقَتَّهُمْ فِي الْحَرْبِ فَشَرَّدَ بِهِمْ مَنْ خَلْفَهُمْ
لَعَلَّهُمْ يَنْزُرُونَ ٥٦

وَأَمَّا تَعَاهُذُكَ مِنْ قَوْمٍ خِيَانَةٌ فَانذِرْ إِلَيْهِمْ عَلَى
سَوَاءٍ إِنَّ اللَّهَ لَا يُحِبُّ الْخَائِنِينَ ٥٧

وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا سَبَقُوا إِِنَّهُمْ لَا
يُعْزِزُونَ ٥٨

وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ
الْحَيْلِ تُرْهِمُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَآخِرِينَ

مِنْ دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ وَمَا
تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ

لَا تظْلَمُونَ ٥٩
وَأِنْ جَنَحُوا لِلسَّلَامِ فَاجْتِنِحْ لَهَا وَتَوَكَّلْ عَلَى اللَّهِ

it is He Who is All-Hearing, All-Knowing. Should they design to deceive thee, then surely Allah is sufficient for thee as Protector. He it is Who has strengthened thee with His help and with the support of the believers, and bound their hearts together in love. If thou hadst spent all that is in the earth, thou couldst not have bound their hearts together, but Allah has bound them together. Surely, He is Mighty, Wise. (61—64)

O Prophet, sufficient for thee are Allah and those believers who follow thee. O Prophet, exhort the believers to fight. If there be of you twenty steadfast ones, they shall overcome two hundred, and if there be a hundred of you, they shall overcome a thousand of those who disbelieve, because they are a people who lack understanding. (65—66)

Allah knows that at present you are weak, so He has lightened your burden. If there be of you a hundred steadfast ones, they shall overcome two hundred; and if there be a thousand of you they shall overcome two thousand, by the command of Allah. Allah is with those who are steadfast. (67)

It behoves not a Prophet to take captives, except in the course of regular fighting. To take captives in the course of skirmishes and small-scale action would mean that you are merely seeking temporal gain, whereas Allah desires for you the Hereafter. Allah is Mighty, Wise. Had there not been an antecedent commandment from Allah, you would have been afflicted with severe chastisement, in respect of the ransom that you took. Enjoy the lawful and good spoils that you win, and be mindful of your duty to Allah. Surely, Allah is Most Forgiving, Ever Merciful. (68—70)

إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٦١﴾
وَأَنْ يُرِيدُوا أَنْ يَخْدَعُوكَ فَإِنَّ حَسْبَكَ اللَّهُ هُوَ
الَّذِي أَيَّدَكَ بِنَصْرِهِ وَبِالْمُؤْمِنِينَ ﴿٦٢﴾
وَأَلْفَ بَيْنَ قُلُوبِهِمْ لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا
مَا أَلْفَتْ بَيْنَ قُلُوبِهِمْ وَلَكِنَّ اللَّهَ أَلْفَ بَيْنَهُمْ إِنَّهُ
عَزِيزٌ حَكِيمٌ ﴿٦٣﴾

يَا أَيُّهَا النَّبِيُّ حَسْبُكَ اللَّهُ وَمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ ﴿٦٤﴾
يَا أَيُّهَا النَّبِيُّ حَرِّضِ الْمُؤْمِنِينَ عَلَى الْقِتَالِ إِنْ يَكُنْ
مِنْكُمْ عَشْرُونَ صَابِرُونَ يَغْلِبُوا مِائَتَيْنِ وَإِنْ
يَكُنْ مِنْكُمْ مِائَةٌ يَغْلِبُوا أَلْفًا مِنَ الَّذِينَ كَفَرُوا
بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ﴿٦٥﴾

الَّذِينَ خَفَّفَ اللَّهُ عَنْكُمْ وَعَلِمَ أَنَّ فِيكُمْ ضَعْفًا فَإِنْ
يَكُنْ مِنْكُمْ مِائَةٌ صَابِرَةٌ يَغْلِبُوا مِائَتَيْنِ وَإِنْ يَكُنْ مِنْكُمْ
أَلْفٌ يَغْلِبُوا أَلْفَيْنِ بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ ﴿٦٦﴾
مَا كَانَ لِنَبِيِّ أَنْ يَكُونَ لَهُ آسْرَى كَمَا يَبْتَخِنُ فِي
الْأَرْضِ تُرِيدُونَ عَرَضَ الدُّنْيَا وَاللَّهُ يُرِيدُ الْآخِرَةَ
وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٦٧﴾

لَوْلَا كِتَابٌ مِنَ اللَّهِ سَبَقَ لَمَسَّكُمْ فِيمَا آخَذْتُمْ
عَدَابٌ عَظِيمٌ ﴿٦٨﴾
فَكُلُوا مِمَّا غَنِمْتُمْ حَلَالًا طَيِّبًا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ
غَفُورٌ رَحِيمٌ ﴿٦٩﴾
يَا أَيُّهَا النَّبِيُّ قُلْ لِمَنْ فِي أَيْدِيكُمْ مِنَ الْأَسْرَى

O Prophet, say to the captives who are in your hands: If Allah knows of any good in your hearts, He will bestow on you better than that which has been taken from you, and will forgive you. Allah is Most Forgiving, Ever Merciful. If they design treachery against thee, they have already been guilty of treachery towards Allah, yet He gave thee power over them. Allah is All-Knowing, Wise. (71—72)

Those who have believed and migrated and striven with their belongings and their persons in the cause of Allah, and those who have given them shelter and help, are friends one of another. But you are under no obligation towards those who have believed and have not migrated, until they migrate. Nevertheless, if they seek your help in the matter of religion it is incumbent on you to help them except against a people between whom and yourselves there is a pact. Allah sees what you do. Those who disbelieve are friends one of another. If you do not as you are commanded, there will be great mischief and disorder in the land. Those who have believed and migrated and striven in the cause of Allah, and those who have given them shelter and help, are the true believers. For them is forgiveness and an honourable provision. Those who believe hereafter, and migrate and strive in the cause of Allah along with you, will be counted among you. Of blood relations some are nearer than others in the Book of Allah. Surely, Allah knows all things well. (73—76)

إِنَّ يَعْلَمَ اللَّهُ فِي قُلُوبِكُمْ خَيْرًا يُوْتِكُمْ خَيْرًا مِمَّا أَخَذَ مِنْكُمْ وَيَغْفِرَ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٧١﴾

وَأَنْ يَرِيدُوا خِيَانَتَكَ فَقَدْ خَانُوا اللَّهَ مِنْ قَبْلُ فَأَمْكَنَ مِنْهُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٧٢﴾

إِنَّ الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَالَّذِينَ أَوْوُوا وَنَصَرُوا أُولَئِكَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَالَّذِينَ آمَنُوا وَلَمْ يُهَاجِرُوا مَا لَكُمْ مِنْ وَلَايَتِهِمْ مِنْ شَيْءٍ حَتَّى يُهَاجِرُوا وَإِنْ اسْتَنْصَرُوكُمْ فِي الدِّينِ فَعَلَيْكُمُ النَّصْرُ إِلَّا عَلَىٰ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُم مِّيثَاقٌ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٧٣﴾

وَالَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ إِلَّا تَفْعَلُوهُ لَكِنَّ فِتْنَةً فِي الْأَرْضِ وَفَسَادٌ كَبِيرٌ ﴿٧٤﴾

وَالَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ وَالَّذِينَ أَوْوُوا وَنَصَرُوا أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٧٥﴾

وَالَّذِينَ آمَنُوا مِنْ بَعْدِ وَهَاجَرُوا وَجَاهَدُوا مَعَكُمْ فَأُولَئِكَ مِنْكُمْ وَأُولُو الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ

فِي كِتَابِ اللَّهِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٧٦﴾

سُورَةُ التَّوْبَةِ مَدِينَةٌ

AL-TAUBA

(Revealed after Hijra)

This is a declaration on the part of Allah and His Messenger addressed to the idolaters whom you had promised that Allah and His Messenger would surely triumph, that the promise has been fulfilled and that Allah and His Messenger are absolved of all obligation in that respect. So go about freely in the land for four months and satisfy yourselves that you cannot frustrate the design of Allah and that Allah will humiliate the disbelievers. (1-2)

This is a public proclamation on the part of Allah and His Messenger on the day of the Great Pilgrimage, that Allah is free of all obligation to the idolaters, and so is His Messenger. So now, having witnessed this Sign, if you will repent and make peace, it will be the better for you; but if you turn away, then know that you cannot frustrate Allah's design. Warn the disbelievers of a painful chastisement, excepting those of them with whom you have a pact and who have not defaulted in any respect, nor supported anyone against you. Carry out the obligations you have assumed towards them till the end of their terms. Surely, Allah loves those who are mindful of their obligations. When the period of four months during which hostilities are suspended expires, without the idolaters having settled the terms of peace with you, resume fighting with them and kill them wherever you find them and make them prisoners and beleaguer them, and lie in wait for them at every place of ambush. Then if they repent and observe Prayer and pay the Zakat, leave them alone. Surely, Allah is Most Forgiving, Ever Merciful. If any one of the idolaters seeks asylum with thee, grant him asylum so that he may hear the Word of Allah; then convey him to a place of security for him, for they are a people who lack knowledge (3-6)

بَرَاءَةٌ مِّنَ اللَّهِ وَرَسُولِهِ إِلَى الَّذِينَ عَاهَدْتُمْ مِنَ
الشُّرِكِينَ ①

فَمَيْتُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ وَعَلِمُوا أَنَّكُمْ
عِزٌّ مُّعْجِزٌ مِنَ اللَّهِ وَأَنَّ اللَّهَ مُخْزِي الْكٰفِرِينَ ②

وَإِذْ أَنْزَلَ مِنَ اللَّهِ وَرَسُولِهِ إِلَى النَّاسِ يَوْمَ الْحَجِّ
الْأَكْبَرِ آتَاءَ اللَّهِ بَرِيًّا مِنَ الشُّرِكِينَ ③ وَرَسُولُهُ

فَأَنْ تَبْلُغُوا فَهُوَ خَيْرٌ لَّكُمْ وَإِنْ تَوَلَّيْتُمْ فَأَعْلَمُوا
أَنَّكُمْ غَيْرُ مُّعْجِزِي اللَّهِ وَبَشِّرِ الَّذِينَ كَفَرُوا

بِعَذَابٍ أَلِيمٍ ④

إِلَّا الَّذِينَ عَاهَدْتُمْ مِنَ الشُّرِكِينَ ثُمَّ لَمْ يَنْقُصُواكُمْ
شَيْئًا وَ لَمْ يَظَاهِرُوا عَلَيْكُمْ أَحَدًا فَأَتُوا إِلَيْهِمْ

عَاهِدُهُمْ إِلَى مَدَنِهِمْ إِنْ اللَّهُ يُحِبُّ الْمُتَّقِينَ ⑤
فَإِذَا انْسَلَخَ الْأَشْهُرُ الْحُرْمُ فَاقْتُلُوا الْمُشْرِكِينَ

حَيْثُ وَجَدْتُمُوهُمْ وَجُدُّوهُمْ وَاحْصُرُوهُمْ وَاقْعُدُوا
لَهُمْ كُلَّ مَرْصِدٍ فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوْا

الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ ⑥ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ
وَإِنْ أَحَدٌ مِنَ الشُّرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ

كَلِمَةَ اللَّهِ ثُمَّ أَبْلِغْهُ مَأْمَنَهُ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا
يَعْلَمُونَ ⑦

How could there be a guarantee for the idolaters on the part of Allah and His Messenger, except in favour of those with whom you entered into an express treaty at the Sacred Mosque? So long as they carry out their obligations thereunder, you must carry out your obligations. Surely, Allah loves those who are mindful of their obligations. How can there be a guarantee for the others, who, if they were to prevail against you, would have no regard for any tie of kinship or pact in respect of you. They seek to please you with words, while their hearts repudiate them; most of them are perfidious. They have bartered the Signs of Allah for small gains and hindered people from His way. Evil indeed is that which they have done. They show no regard for any tie of kinship or any pact in respect of a believer. It is they who are the transgressors. If they repent and observe Prayer and pay the Zakat, then they are your brethren in faith. We expound Our commandments for a people who know. (7—11)

But if they break faith after pledging it and ridicule your religion, then fight these leaders of disbelief that they may desist, for they have no regard for their pledged word. Will you not fight a people who have violated their oaths, who plotted to turn out the Messenger from his home, and who were the first to start hostilities against you? Do you fear them? It is Allah Who is most worthy that you should fear Him, if you are believers. Fight them: Allah will punish them at your hands, and will humiliate them, and will help you to overcome them, and will relieve the minds of the believers of fear and distress and will remove their feeling of resentment. Allah turns with mercy to whomsoever He pleases. Allah is All-Knowing, Wise. Do you imagine that you

كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ عِنْدَ اللَّهِ وَعِنْدَ رَسُولِهِ
إِلَّا الَّذِينَ عَاهَدْتُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ فَمَا
اسْتَقَامُوا لَكُمْ فَاسْتَقِيمُوا لَهُمْ إِنَّ اللَّهَ يُحِبُّ
الْمُتَّقِينَ ①

كَيْفَ وَإِنْ يَظْهَرُوا عَلَيْكُمْ لَا يَرْقُبُوا فِيكُمْ إِعْلًا
وَلَا ذِمَّةً يُرْضُونَكُمْ بِأَتْوَاهِهِمْ وَتَأْتِي قُلُوبُهُمْ
وَأَكْثَرُهُمْ فَاسِقُونَ ②

اشْتَرَوْا بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا فَصَدَّوْا عَنْ سَبِيلِهِ
إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ③

لَا يَرْقُبُونَ فِي مُؤْمِنٍ إِلَّا وَلَا ذِمَّةً وَأُولَئِكَ هُمُ
الْمُعْتَدُونَ ④

فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَآمَنُوا بِكُمْ
فِي الدِّينِ وَتَفَضَّلُوا إِلَيْتُمْ لِقَدِّمُوا ⑤

وَإِنْ تَنَكَّرُوا إِيْمَانَهُمْ مِنْ بَعْدِ عَهْدِهِمْ وَطَعَنُوا
فِي دِينِكُمْ فَقَاتِلُوا إِنَّتَهُ الْكُفْرُ إِنَّهُمْ لَا إِيْمَانَ
لَهُمْ لَعَلَّهُمْ يَنْتَهُونَ ⑥

إِلَّا تَقَاتِلُوا قَوْمًا تَنَكَّرُوا إِيْمَانَهُمْ وَهُمْ أُولُو
الرِّسَالَةِ وَهُمْ بَدَّوْكُمْ وَأَوَّلَ مَرَّةٍ أَخْشَوْهُمْ فَاللَّهُ
أَحَى أَنْ تَخْشَوْهُ إِنْ كُنْتُمْ مُؤْمِنِينَ ⑦

قَاتِلُوهُمْ يُعَذِّبُهُمُ اللَّهُ بِأَيْدِيكُمْ وَتَجِدُهُمْ وَنِيصَرُّهُمْ
عَلَيْهِمْ وَيَشْفِ صُدُورَهُمْ قَوْمٍ مُؤْمِنِينَ ⑧

وَيَذْهَبْ غَيْظُ قُلُوبِهِمْ وَيَتُوبُ اللَّهُ عَلَى مَنْ يَشَاءُ

would be left alone, while Allah has not yet made known those of you who strive in the cause of Allah and have no secret association with anyone beside Allah and His Messenger and the believers? Allah is Well Aware of that which you do. (12—16)

It is not up to the idolaters, while they assert their disbelief, to service the mosques of Allah. It is they whose works are vain, and in the Fire shall they abide. He alone can service the mosques of Allah who believes in Allah and the Last Day, and observes Prayer, and pays the Zakat, and fears no one but Allah. It is these who are likely to be guided aright. Do you equate the provision of water for the pilgrims and the maintenance of the Sacred Mosque with belief in Allah and the Last Day and striving in the cause of Allah? The two are not at all equal in the sight of Allah. Allah guides not the unjust people. Those who have believed and have migrated and have striven in the cause of Allah with their belongings and their persons have the highest rank in the sight of Allah. It is they who shall triumph. Their Lord gives them glad tidings of mercy from Him, and of His pleasure, and of Gardens wherein there shall be lasting bliss for them, therein will they abide. With Allah there is a great reward. (17—22)

O ye who believe, do not cultivate intimacy with your fathers and your brothers if they love disbelief more than faith. Whoso from among you cultivates intimacy with them, it is they that are the wrongdoers. Say to the believers: If

وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٥﴾
 أَمْ حَسِبْتُمْ أَنْ تُتْرَكُوا وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ يَبْغُوا
 مِنْكُمْ وَلَمْ يَتَّخِذُوا مِنْ دُونِ اللَّهِ وَلَا رَسُولِهِ وَ
 رَسُولِ اللَّهِ الْمُؤْمِنِينَ وَ لِيُجِزَّهُ اللَّهُ خَيْرًا بِمَا تَعْمَلُونَ ﴿١٦﴾
 مَا كَانَ لِلشُّرَكِيَّةِ أَنْ يَتَّخِذُوا مِنَّا شُهَدَاءَ
 عَلَىٰ أَنفُسِهِمْ بِالْكُفْرِ أُولَٰئِكَ حَبِطَتْ أَعْمَالُهُمْ وَ
 فِي النَّارِ هُمْ خَالِدُونَ ﴿١٧﴾
 إِنَّمَا يَعْبُرُ مَسْجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ
 الْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَلَمْ يَحْشَ إِلَى اللَّهِ
 أُولَٰئِكَ أَنْ تَكُونُوا مِنَ الْمُهْتَدِينَ ﴿١٨﴾
 أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ
 كَمَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَجَاهِدَ فِي سَبِيلِ
 اللَّهِ لَا يَسْتَوْنَ عِنْدَ اللَّهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ
 الضَّالِّينَ ﴿١٩﴾
 الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ
 بِأَمْوَالِهِمْ وَأَنفُسِهِمْ أَعْظَمُ دَرَجَةً عِنْدَ اللَّهِ وَ
 أُولَٰئِكَ هُمُ الْفَائِزُونَ ﴿٢٠﴾
 يُبَشِّرُهُمْ رَبُّهُم بِرَحْمَةٍ فِيْهِ وَرِضْوَانٍ وَجَنَّتْ لَهُمْ
 فِيهَا نَعِيمٌ مُّقِيمٌ ﴿٢١﴾
 خَلِدِينَ فِيهَا أَبَدًا إِنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ ﴿٢٢﴾
 يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا آبَاءَكُمْ وَإِخْوَانَكُمْ
 أَوْلِيَاءَ إِنْ اسْتَحَبُّوا الْكُفْرَ عَلَى الْإِيمَانِ وَمَنْ يَتَّخِذْ

your fathers, and your sons, and your brethren, and your wives, and your kinsfolk, and the wealth you have acquired and the trade the dullness of which you apprehend, and the dwellings that you fancy, are dearer to you than Allah and His Messenger and striving in His cause, then wait until Allah declares His judgment. Allah guides not the disobedient people. (23—24)

Allah has helped you on many a battlefield, especially on the day of Hunain, when your numbers had made you vain, but they availed you naught, and you were sore pressed, and you turned your backs in retreat. Then Allah sent down tranquillity from Himself upon His Messenger and upon the believers and He sent down hosts which you saw not, and He chastised the disbelievers; such is the requital of the disbelievers. Thereafter Allah will turn with compassion to whomsoever He pleases. Allah is Most Forgiving, Ever Merciful. (25—27)

O ye who believe, surely, those who worship idols are unclean. So they shall not approach the Sacred Mosque after this year. If, in consequence of this commandment, you should apprehend poverty, Allah will enrich you out of His bounty, if He please. Surely, Allah is All-Knowing, Wise. (28)

Fight those from among the People of the Book who believe not in Allah, nor in the Last Day, nor hold as unlawful that which Allah and His Messenger have declared to be unlawful nor follow the true religion, and who have not yet made peace with you, until they pay the tax willingly and make their submission. (29)

مِنْكُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٢٣﴾
 قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ
 وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَبِئَارُكُمْ مَخْشُونَ
 كَسَادَهَا وَمَسَاكِينُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ
 وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ

اللَّهُ بِآيَاتِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الفَاسِقِينَ ﴿٢٤﴾
 لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ وَيَوْمَ حُنَيْنٍ
 إِذْ أَعْجَبَتْكُمْ كَثْرَتُهُمْ فَلَمْ يُغْنِ عَنْكُمْ شَيْئًا وَ
 ضَاعَتْ عَلَيْكُمْ الْأَرْضُ بِمَا رَحَبَتْ ثُمَّ وَابْتِئْتُمُ
 مَقْدِيرِينَ ﴿٢٥﴾

ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ
 وَأَنْزَلَ جُنُودًا لَمْ تَرَوْهَا وَعَذَّبَ الَّذِينَ كَفَرُوا
 وَذَلِكَ جَزَاءُ الْكَافِرِينَ ﴿٢٦﴾

ثُمَّ يَتُوبُ اللَّهُ مِنْ بَعْدِ ذَلِكَ عَلَى مَنْ يَشَاءُ وَاللَّهُ
 غَفُورٌ رَحِيمٌ ﴿٢٧﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّا الشُّرُكُونَ بِمَسِّهَا يَقْرَبُوا
 الْمَسْجِدَ الْحَرَامَ بَعْدَ مَا هَمَّ لَهُدَا وَإِنْ خِفْتُمْ
 عَيْلَةً فَسَوْفَ يُغْنِيكُمُ اللَّهُ مِنْ فَضْلِهِ إِنْ شَاءَ
 إِنَّ اللَّهَ عَلِيمٌ حَكِيمٌ ﴿٢٨﴾

فَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ
 وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ وَلَا يَدِينُونَ
 دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّى يُعْطُوا الْجِزْيَةَ

The Jews say: Uzair is Allah's son; and the Christians say: The Messiah is Allah's son; these are but their verbal assertions, whereby they imitate the sayings of those who disbelieved before them. Allah ruin them, how are they turned away from the truth! They have taken their divines and their monks for lords beside Allah, and also the Messiah son of Mary. They had only been commanded to worship the One God. There is no god but He. Holy is He above that which they associate with Him. They desire to extinguish the light of Allah by blowing through their mouths, but Allah utterly rejects everything except that He will perfect His light, even though the disbelievers may dislike it. He it is Who sent His Messenger with guidance and the Religion of Truth, that He may make it prevail over every other religion, even though those who associate partners with Allah may dislike it. O ye who believe, surely, many of the divines and monks devour people's wealth by false means, and hinder people from the way of Allah. Warn those who hoard up gold and silver and spend it not in the cause of Allah of a painful chastisement on the day when it will be heated up in the fire of hell, and their foreheads and their sides and their backs shall be branded therewith, and they will be told: This is what you treasured up for yourselves, so now suffer the torment in respect of that which you used to treasure up. (30—35)

The number of months with Allah has been twelve months by Allah's ordinance since the day He created the heavens and the earth. Of these, four are known as sacred. That is the correct system. So wrong not yourselves therein by contravening the ordinances relating to them. Fight the idolaters all together, as they fight you all together, and know that Allah is with the righteous. The device of

عَنْ يَدِهِ وَهُمْ صُغُرُونَ ﴿٣٠﴾
 وَقَالَتِ الْيَهُودُ عُزَيْرٌ ابْنُ اللَّهِ وَقَالَتِ النَّصَارَى الْمَسِيحُ
 ابْنُ اللَّهِ ذَلِكَ قَوْلُهُمْ بِأَفْوَاهِهِمْ يُضَاهُونَ قَوْلَ
 الَّذِينَ كَفَرُوا مِنْ قَبْلُ فَتَلَّهُمُ اللَّهُ أَنْ يُولُكُونَ ﴿٣١﴾
 لِنَحْنُ وَالْأَجْبَارُ هُمْ رَبُّهَا نُهُمْ رَبَّابًا مِنْ دُونِ
 اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا
 إِلَهًا وَاحِدًا لَا إِلَهَ إِلَّا هُوَ سُبْحٰنَهُ عَمَّا يُشْرِكُونَ ﴿٣٢﴾
 يُرِيدُونَ أَنْ يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ
 إِلَّا أَنْ يُنِيرَ نُورَهُ وَلَوْ كَرِهَ الْكَافِرُونَ ﴿٣٣﴾
 هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظَاهِرَهُ
 عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ ﴿٣٤﴾
 يَا أَيُّهَا الَّذِينَ آمَنُوا إِن كَثِيرًا مِنَ الْاجْبَارِ وَالرُّهْبَانِ
 لِيَأْكُلُوا أَمْوَالَ النَّاسِ بِالْبَاطِلِ وَيَصُدُّونَ عَنْ
 سَبِيلِ اللَّهِ وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ
 وَلَا يَنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ
 أَلِيمٍ ﴿٣٥﴾
 يَوْمَ يُحْمَى عَلَيْهَا فِي نَارِ جَهَنَّمَ فَتُكْوَى بِهَا جِبَاهُهُمْ
 وَجُنُوبُهُمْ وَظُهُورُهُمْ هَذَا مَا كُنْتُمْ لَا تَفْسِكُمْ
 فَذُوقُوا مَا كُنْتُمْ تَكْنِزُونَ ﴿٣٦﴾
 إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ
 اللَّهِ يَوْمَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ مِنْهَا أَرْبَعَةٌ حُرُمٌ
 ذَلِكَ الدِّينُ الْقَدِيمُ فَلَا تَطْلُبُوا فِيهِمْ أَنْفُسَكُمْ

postponement and changing about of sacred months is an innovation of the period of disbelief, whereby those who disbelieve are led astray. They permit it one year and forbid it another year, that they may keep in step with the number of months which Allah has made sacred, and yet may make lawful that which Allah has forbidden. The evil of their conduct is made to seem fair to them. Allah guides not the disbelieving people. (36—37)

O ye who believe, what ails you that, when it is said to you: Go forth, all together, to fight in the cause of Allah; you are held down by your worldly interests? Is it that you prefer the hither life to the Hereafter? If so, you must remember that all this life has to offer is of little value in comparison with the Hereafter. If you go not forth, He will chastise you with a painful chastisement and will replace you with another people, and you shall do Him no harm at all. Allah has full power to do all that He wills. If you help not the Messenger, you should know that he is not dependent upon your help. Allah helped him when the disbelievers drove him forth from his home, one of two, when they were both in the cave and he reassured his companion, saying: Be not concerned; surely, Allah is with us. Then Allah sent down tranquillity on him and strengthened him with hosts which you did not see, and brought low the boast of those who disbelieve. It is the word of Allah which is supreme; Allah is Mighty, Wise. Go forth, without equipment or with equipment, and strive in the cause of Allah with your belongings and your persons. That is the better for you, if only you knew. They would certainly have followed thee if they had seen an immediate advantage and the journey had been short, but the hard journey appeared too long to them. On your return they will swear by Allah: Had we been able we would surely have gone forth with you. They ruin their souls; Allah knows they are liars. (38—42)

وَقَاتِلُوا الشُّرِكِينَ كَمَا يُبَغَىٰ تِلْكَ كَافَّةً
وَأَعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ③

إِنَّمَا النَّسِيءُ زِيَادَةٌ فِي الْكُفْرِ يُضَلُّ بِهِ الَّذِينَ كَفَرُوا
يُجَاهِلُونَكَ عَامًا وَيُحَرِّمُونَكَ عَامًا لِيُؤْطِئُوا عِدَّةَ مَا
حَرَّمَ اللَّهُ فَيُجَاهِلُوا مَا حَرَّمَ اللَّهُ ذُرِّيَّتَ لَهُمْ سُوءٌ

عُ أَعْمَالِهِمْ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ④

يَأْتِيهَا الَّذِينَ آمَنُوا مَا لَكُمْ إِذَا قِيلَ لَكُمْ أَنْفِرُوا
فِي سَبِيلِ اللَّهِ إِنَّا قَاتَلْنَا إِلَى الْأَرْضِ الْأَرْضِيِّمْ بِالْحَيَاةِ
الْذُنُبِيَّةِ مِنَ الْآخِرَةِ فَمَا مَتَاعُ الْحَيَاةِ الدُّنْيَا فِي
الْآخِرَةِ إِلَّا قَلِيلٌ ⑤

إِلَّا تَنْفِرُوا يُعَذِّبْكُمْ عَذَابَ آبَاءِ الْيَسَاءِ وَيَسْتَبَدِلْ قَوْمًا
غَيْرَكُمْ وَلَا تَنْصُرُوهُ سُبُحًا وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ⑥

إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا
ثَانِيًا إِثْنَيْنِ إِذْ هَمَّا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ

لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ
وَأَيْدِيَهُمْ يُجَوِّدُ لَمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ

كَفَرُوا السُّفْهَاءَ وَكَلِمَةَ اللَّهِ هِيَ الْعُلْيَاءُ وَاللَّهُ عَزِيزٌ
حَكِيمٌ ⑦

أَنْفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ
فِي سَبِيلِ اللَّهِ ذَلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ⑧

لَوْ كَانَ عَرَضًا قَرِيبًا وَسَفَرًا قَاصِدًا لَاتَّبَعُوكَ وَ
لَكِنْ بَعُدَتْ عَلَيْهِمُ الشُّقَّةُ وَسَيَحْلِفُونَ بِاللَّهِ

Allah has safeguarded thee against the consequences of thy over-leniency towards them and has exalted thee, but why didst thou permit them to stay back, before those who spoke the truth had become known to thee and before thou hadst known the liars? Those who believe in Allah and the Last Day, do not ask to be exempted from striving in the cause of Allah with their belongings and their persons. Allah knows well those who are mindful of their duty to Him. Only those ask thee to be exempted who do not believe in Allah and the Last Day, and whose minds are involved in doubt. Their doubt keeps their minds in agitation. If they had intended to go forth they would surely have made some preparation for it; but Allah disliked their going forth, so He kept them back, and their cronies said to them: Remain at home with those who are staying back. Had they gone forth with you, they would only have proved a source of trouble for you, and would have run back and forth among you, seeking to create discord among you. There are those among you who act as listeners for them. Allah knows well the wrongdoers. They sought to create trouble before also, and devised stratagems against thee till the truth came and Allah's decree became manifest, though they liked it not. (43—48)

There are some among them who say to thee: Permit us to stay back and do not put us to trial. Hearken, they have already fallen into trial, and surely, hell shall encompass such disbelievers. Thy good fortune grieves them, and if a misfortune befalls thee, they say: We had taken our measures in advance; and they turn away rejoicing.

لَوْ اسْتَضَعْنَا لَخَرَجْنَا مَعَكُمْ يَهْلِكُونَ انْفُسَهُمْ
وَ اللَّهُ يَعْلَمُ انْتَهُم لَكَذِبُونَ ﴿٤٣﴾

عَفَا اللَّهُ عَنْكَ لِمَ اذْنَتَ لَهُمْ حَتَّى يَتَّبِعَنَّ لَكَ
الَّذِينَ صَدَقُوا وَ تَعْلَمُ الْكَاذِبِينَ ﴿٤٤﴾

لَا يَسْتَأْذِنُكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ
اَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ وَ انْفُسِهِمْ وَ اللَّهُ عَلِيمٌ
بِالْمُتَّقِينَ ﴿٤٥﴾

اِنَّمَا يَسْتَأْذِنُكَ الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَ الْيَوْمِ
الْآخِرِ وَ ارْتَابَتْ قُلُوبُهُمْ فَهُمْ فِي رَيْبٍمْ يَتَرَدَّدُونَ ﴿٤٦﴾
وَ لَوْ اَرَادُوا الْخُرُوجَ لَأَعَدُّوا لَهُ عُدَّةً وَ لَكِن كَرِهَ
اللَّهُ انْتِعَانَهُمْ فَتَبَطَّحَهُمْ وَ قَبَلَ اِغْعَادُ وَا مَعَ
الْقَعِيدِينَ ﴿٤٧﴾

لَوْ خَرَجُوا فِيكُمْ مَا زَادُوكُمْ اِلَّا خَبَالًا وَ لَا اَوْضَعُوا
خِطْلَكُمْ بِيَعُونَكُمْ الْفِتْنَةَ وَ فِيكُمْ سَمْعُونَ لَهُمْ
وَ اللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٤٨﴾

لَقَدْ اِبتَغَوْا الْفِتْنَةَ مِنْ قَبْلُ وَ قَبَلُوا لَكَ الْاُمُورَ
حَتَّى جَاءَ الْحَقُّ وَ ظَهَرَ اَمْرُ اللَّهِ وَ هُمْ كُرْهُونَ ﴿٤٩﴾

وَ مِنْهُمْ مَنْ يَقُولُ ائْتِدُنْ لِي وَ لَا تَقْتَرِنِي اِلَّا فِي
الْفِتْنَةِ سَقَطُوا وَ اِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ ﴿٥٠﴾

اِنْ تُصِيبَكَ حَسَنَةٌ تَسُؤْهُمْ وَ اِنْ تُصِيبَكَ مُصِيبَةٌ
يَقُولُوا قَدْ اَخَذْنَا اَمْرَنَا مِنْ قَبْلُ وَ دَيَّتُولُوا وَ هُمْ
فَرِحُونَ ﴿٥١﴾

Tell them: Nothing shall befall us save that which Allah has ordained for us. He is our Protector, and in Allah should the believers put their trust. Tell them: You await for us one of two pieces of good fortune, martyrdom in the cause of Allah or victory; while concerning you we await that Allah will afflict you with chastisement direct or at our hands. So wait on, we too shall wait with you. Tell them: Spend willingly or unwillingly, it shall not find acceptance with Allah. You are indeed a disobedient people. (49—53)

The only reason that has made their contributions unacceptable to Allah is that they have disbelieved in Allah and His Messenger, and they come not to Prayer but sluggishly and they make not their contributions but reluctantly. So let not their possessions or their children cause thee to wonder. Allah only intends to chastise them therewith in the present life and that their souls may depart while they are disbelievers. They swear by Allah that they are of you, while they are not of you; they are a cowardly people. Could they find a place of refuge, or a cave, or a retreat they would turn away and rush headlong into it. (54—57)

There are some among them who find fault with thee in the matter of the distribution of alms. If they are given thereof they are pleased, but if they are not given thereof, they are at once put out. Had they been content with that which Allah and His Messenger had given them and said: Sufficient for us is Allah; in case of need Allah will give us of His bounty and so will His Messenger; to Allah do

قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا
وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿٥١﴾

قُلْ هَلْ تَرْتَضُونَ بِنَا إِلَّا رَحْمَى الْحُسَيْنِينَ
وَنَحْنُ نَرْتَضِي بِكُمْ أَنْ يُصِيبَكُمُ اللَّهُ بِعَذَابٍ
مِنْ عِنْدِهِ أَوْ بِأَيْدِي بَنَانَا فَتَرْتَضُوا إِنَّا مَعَكُمْ
مُتَرْتَضُونَ ﴿٥٢﴾

قُلْ أَنْتَقُوا طَوْعًا أَوْ كَرْهًا لَنْ يُتَقَبَلَ مِنْكُمْ إِنْ كُمْ
كُنْتُمْ قَوْمًا فَاسِقِينَ ﴿٥٣﴾

وَمَا مَنَعَهُمْ أَنْ تُقَبَّلَ مِنْهُمْ إِنَّهُمْ أَخَذُوا بِالْأَيْمَانِ
كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَالْيَاثُوتُ فِي الصَّلَاةِ الْإِلَّا وَهُمْ
كُفَّالٌ وَلَا يُبْقُونَ إِلَّا وَهُمْ كُرْهُونَ ﴿٥٤﴾

فَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ إِنَّمَا يُرِيدُ
اللَّهُ لِيُعَذِّبَهُمْ بِهَا فِي الْحَيَاةِ الدُّنْيَا وَتَرْهَقَ
أَنْفُسُهُمْ وَهُمْ كَافِرُونَ ﴿٥٥﴾

وَيَجْلِفُونَ بِاللَّهِ إِنْهُمْ لَيْسَتْكُمْ وَمَا هُمْ مِنْكُمْ وَ
لَكِنَّهُمْ قَوْمٌ يَفْرُقُونَ ﴿٥٦﴾

لَوْ جِدُّونَ مَلْجَأًا أَوْ مَغْرَبًا أَوْ مَدْحَلًا لَوَلَّوْا
إِلَيْهِ وَهُمْ يَجْحَدُونَ ﴿٥٧﴾

وَمِنْهُمْ مَنْ يَلْتَمِزُكَ فِي الصَّدَقَاتِ فَإِنْ أُعْطُوا
مِنْهَا رَضُوا وَإِنْ لَمْ يُعْطُوا مِنْهَا إِذَا هُمْ يَسْتَفْخِمُونَ ﴿٥٨﴾
وَلَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمُ اللَّهُ وَرَسُولُهُ وَقَالُوا
حَسْبُنَا اللَّهُ سَيُؤْتِينَا اللَّهُ مِنْ فَضْلِهِ وَرَسُولُهُ

we turn in supplication; it would have been the better for them. Alms are only for the poor and the needy, and for those employed in connection with their collection and distribution, and for those whose hearts are to be comforted, and for the freeing of slaves, and for those burdened with debt, and for those striving in the cause of Allah, and for wayfarers. This is an ordinance from Allah. Allah is All-Knowing, Wise. (58—60)

Of them there are some who distress the Prophet by saying: He listens to all and sundry. Tell them: He listens for your good. He believes in Allah and trusts the believers, and is a mercy for those of you who believe. For those who cause distress to the Messenger of Allah is a painful chastisement. They swear by Allah to please you, but Allah is more worthy that they should please Him and also His Messenger, if they are true believers. Have they not known that for him who opposes Allah and His Messenger is the fire of hell, wherein he shall abide? That is the great humiliation. The hypocrites pretend to fear lest a chapter of the Quran should be revealed concerning them, informing them and the believers of that which is in their minds. Say to them: Continue your mockery. Allah will surely bring to light that which you fear. If thou were to question them concerning that which they say, they will most surely answer: We were only talking idly and jesting. Say to them: Was it Allah and His Signs and His Messenger that you mocked at? Now, make no excuses. The truth is you have certainly disbelieved after having believed. If We forgive a party from among you, a party shall We punish, because they were guilty. (61—66)

The hypocrites, men and women, are all connected one with another. They enjoin evil and forbid good and are close-fisted. They forgot Allah, so He has cast them aside.

إِنَّمَا إِلَى اللَّهِ رُغُوبَتُهُ ٤
إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمِلِينَ
عَلَيْهَا وَالْمَوْلَىٰ لِقَلْبِهِمْ وَفِي الرِّقَابِ وَالْغَرَمِينَ
وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ فَرِيضَةٌ مِّنَ اللَّهِ
وَاللَّهُ عَلِيمٌ حَكِيمٌ ٥

وَمِنْهُمْ الَّذِينَ يُؤْذُونَ النَّبِيَّ وَيَقُولُونَ هُوَ ذُنُّهُ
قُلْ أَذُنٌ خَيْرٌ لَّكُمْ يُؤْمِنُ بِاللَّهِ وَيُؤْمِنُ لِلْمُؤْمِنِينَ
وَرَحْمَةً لِّلَّذِينَ آمَنُوا وَكُمُومًا وَالَّذِينَ يُؤْذُونَ رَسُولَ
اللَّهِ لَهُمْ عَذَابٌ أَلِيمٌ ٦

يَخْلِفُونَ بِاللَّهِ لَكُمُ لِيُرْضَوْكُمْ وَاللَّهُ وَرَسُولُهُ أَحَقُّ
أَنْ يُرْضَوْهُ إِن كَانُوا مُؤْمِنِينَ ٧

الَّذِينَ يَعْلَمُونَ أَنَّهُ مَن يُكَادِرُ اللَّهُ وَرَسُولُهُ فَنَآءَ
لَهُ نَارُ جَهَنَّمَ خَالِدًا فِيهَا ذَلِكَ الْخِزْيُ الْعَظِيمُ ٨
يَحْذَرُ الْمُنَافِقُونَ أَنْ تَنْزَلَ عَلَيْهِمْ سُورَةٌ تُنَبِّئُهُمْ
بِمَا فِي قُلُوبِهِمْ قُلْ اسْتَغْفِرُوا إِن اللَّهَ مُخْرِجٌ
مَا تَحْذَرُونَ ٩

وَلَمَّا سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ
قُلْ أَيْدِي اللَّهِ وَأَيْتِهِ وَرَسُولُهُ كُنْتُمْ تَسْتَهْزِئُونَ ١٠

لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ إِنَّ نَعْفَ عَن
ظَالِمَةٍ مِّنْكُمْ عَذَابٌ طَائِفَةٌ ١١

بِالْمُنْكَرِ وَيَتَّبِعُونَ عَنِ الْعُرُوفِ وَيَقْبِضُونَ أَيْدِيَهُمْ
بِالْمُنْكَرِ وَيَتَّبِعُونَ عَنِ الْعُرُوفِ وَيَقْبِضُونَ أَيْدِيَهُمْ
بِالْمُنْكَرِ وَيَتَّبِعُونَ عَنِ الْعُرُوفِ وَيَقْبِضُونَ أَيْدِيَهُمْ

Surely, it is the hypocrites who are the disobedient ones. Allah has promised the hypocrites, men and women, and the disbelievers, the fire of hell, wherein they shall abide. It shall suffice them. Allah has cast them out, and they shall have a lasting punishment, like those before you. They were mightier than you in power and richer in possessions and offspring. They enjoyed their lot, and you have enjoyed your lot as those before you enjoyed their lot; and you have indulged in idle talk as they indulged in idle talk. Their works shall be vain in this world and the Hereafter, and it is they who are the losers. Has no account reached them of those who were before them — the people of Noah, 'Ad, and Thamud, and the people of Abraham and the dwellers of Midian, and the cities which were overthrown? Their Messengers came to them with clear Signs. So Allah would not wrong them, but they wronged themselves. (67—70)

لَسُوا اللَّهُ فَنِيهِمْ إِنَّ النُّفُوقِينَ هُمُ الْفٰسِقُونَ ﴿٦٧﴾
وَعَدَ اللَّهُ النُّفُوقِينَ وَالنَّٰفِقَاتِ وَالْكٰفِرَاتِ نَارَ جَهَنَّمَ
خٰلِدِينَ فِيهَا هِيَ حَسْبُهُمْ وَلَعْنَةُ اللَّهِ لِهٖمْ
عَدَابٌ مُّقِيمٌ ﴿٦٨﴾

كَالَّذِينَ مِنْ قَبْلِكُمْ كَانُوا أَشَدَّ مِنْكُمْ قُوَّةً وَآلَثَّ
أَمْوَالُهُمْ وَأَوْلَادُهُمْ فَاسْتَمْتَعُوا بِحَلٰلَتِهِمْ فَاسْتَمْتَعْتُمْ
بِحَلٰلَتِكُمْ كَمَا اسْتَمْتَعَ الَّذِينَ مِنْ قَبْلِكُمْ بِحَلٰلَتِهِمْ
وَخَضْتُمْ كَالَّذِينَ خَاصُوا أَوْلِيَاكُمْ حِطَّتْ أَعْمَالُهُمْ
فِي الدُّنْيَا وَالْآخِرَةِ وَأُولٰٓئِكَ هُمُ الْخٰسِرُونَ ﴿٦٩﴾
أَلَمْ يَأْتِهِمْ نَبَأُ الَّذِينَ مِنْ قَبْلِهِمْ قَوْمِ نُوحٍ وَعَادٍ
وَثَمُودَ وَقَوْمِ إِبْرٰهِيمَ وَأَصْحٰبِ مَدْيَنَ وَالنُّؤِفٰثِ
أَنَّهُمْ رُسُلُهُمْ بِالْبَيِّنٰتِ فَمَا كَانُ اللَّهُ لِيُظْلِمَهُمْ
وَلٰكِنْ كَانُوا أَنفُسَهُمْ يَظْلِمُونَ ﴿٧٠﴾

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاؤُ بَعْضٍ
يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَ
يُقِيمُونَ الصَّلٰوةَ وَيُؤْتُونَ الزَّكٰوةَ وَيَطِيعُونَ اللَّهَ
وَرَسُولَهُ أُولٰٓئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ
حَكِيمٌ ﴿٧١﴾

وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ
تَحْتِهَا الْأَنْهَارُ خٰلِدِينَ فِيهَا وَمَسٰكِنَ طٰيِبَةً فِي
جَنَّاتِ عَدْنٍ وَرِضْوَانٍ مِنَ اللَّهِ أَكْبَرُ ذٰلِكَ هُوَ
الْقَوْرُ الْعَظِيمُ ﴿٧٢﴾

The believers, men and women, are friends one of another. They enjoin good and forbid evil and observe Prayer and pay the Zakat and obey Allah and His Messenger. It is these on whom Allah will have mercy. Surely, Allah is Mighty, Wise. Allah has promised the believers, men and women, Gardens beneath which rivers flow, wherein they will abide, and delightful dwelling places in Gardens of Eternity, and the pleasure of Allah, which is the greatest of all. That is the supreme triumph. (71—72)

O Prophet, strive against the disbelievers and the hypocrites and press hard on them. Their abode is hell and an evil destination it is. They swear by Allah they have not said anything derogatory. Most certainly have they blasphemed, and disbelieved after they had professed Islam. They entertained evil designs which they could not carry into effect. They cherish hatred against the believers only because Allah and His Messenger had enriched them out of His bounty. Now if they repent it will be the better for them, but if they turn away, Allah will chastise them with a painful chastisement in this life, and the Hereafter, and they shall have neither friend nor helper in the world. Among them are those who vowed: If Allah gives us of His bounty, we would assuredly give alms and be virtuous. But when He gave them of His bounty, they were niggardly of it, and they reverted to their old ways, turning away in aversion from that which was required of them. So He requited them with hypocrisy which shall continue to taint their hearts until the day when they shall meet Him, because they violated their promise to Allah and because they lied. Did they not know that Allah knows their secret counsels as well as their overt discussions, and that Allah has full knowledge of whatever is hidden? It is these hypocrites who find fault with such of the believers as give alms freely and deride those who have nothing to give save that which they earn through their toil. Allah shall requite them for their derision, and for them there is a painful chastisement. Ask thou forgiveness for them or ask thou not, it is the same to them. Even if thou were to ask forgiveness for them seventy times, Allah will never forgive them. That is because they disbelieved in Allah and His Messenger, and Allah guides not the perfidious people. (73—80)

يَأْتِيهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ وَمَا لَهُمْ جَهَنَّمَ وَايُسُ الْمَصِيرِ ﴿٧٣﴾
يَخْلِفُونَ بِاللَّهِ مَا قَالُوا وَلَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ وَكَفَرُوا بَعْدَ إِسْلَامِهِمْ وَهَتُوا بِمَا لَمْ يَنَالُوا وَمَا نَقَمُوا إِلَّا أَنْ أَغْنَاهُمُ اللَّهُ وَرَسُولُهُ مِنْ فَضْلِهِ فَإِنْ يَتُوبُوا يَكُ خَيْرًا لَهُمْ وَإِنْ يَتُوبُوا يَعْبِئْهُمْ اللَّهُ عَذَابًا أَلِيمًا فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ فِي الْأَرْضِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿٧٤﴾

وَمِنْهُمْ مَن عَاهَدَ اللَّهُ لَئِنْ أَنزَلْنَا مِنْ فَضْلٍ لَّضَلُّنَّ وَلَكُنَّا مِنَ الضَّالِّينَ ﴿٧٥﴾

فَلَمَّا أَنزَلْنَا مِنْ فَضْلِهِ لَخَلُوا بِهِ وَتَوَلَّوْا زُهُومًا تَمُرُّونَ ﴿٧٦﴾
فَأَعْقَبَهُمْ نِفَاقًا فِي قُلُوبِهِمْ إِلَى يَوْمِ يَلْقَوْنَهُ بِمَا أَخْلَفُوا اللَّهَ مَا وَعَدُوهُ وَبِمَا كَانُوا يَكْذِبُونَ ﴿٧٧﴾

الَّذِينَ يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ سَرَّهُمْ وَجَوَّاهِهِمْ وَأَنَّ اللَّهَ عَلَّامُ الْغُيُوبِ ﴿٧٨﴾

الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ لَا يَجِدُونَ إِلَّا جُهْدَهُمْ فَيَسْخَرُونَ مِنْهُمْ سَخِرَ اللَّهُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٧٩﴾

اسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ ذَلِكَ بِأَنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٨٠﴾

فَوَحَّ السَّخَّافُونَ بِمَقْعَدِهِمْ خَلْفَ رَسُولِ اللَّهِ وَ

Those who continued to be left behind rejoiced at their remaining at home, contrary to the directions of the Messenger of Allah. They were averse to striving in the cause of Allah with their belongings and their persons, and they said, one to another: Go not forth in such heat. Remind them: The fire of hell is fiercer far in heat; did they but understand. So let them rejoice less at the supposed success of their stratagem and weep more at the contemplation of the punishment for their duplicity awaiting them. Should Allah take thee back to a party of them and should they ask of thee leave to go forth with thee, tell them: You shall never go forth with me and shall never fight an enemy along with me. You chose to remain at home the first time, so now continue with those who remain behind. Pray not for any of them who dies, nor stand by his grave asking forgiveness for him; they disbelieved in Allah and His Messenger and died while they were disobedient. Let not their possessions or their children cause thee to wonder. Allah only intends to chastise them therewith in the present life and that their souls may depart while they are disbelievers. (81—85)

When a chapter is revealed enjoining: Believe in Allah and strive in the cause of Allah along with His Messenger; those of them who are affluent start asking thee for exemption, and say: Leave us with those who will be at home. They are content to be with the womenfolk. Their hearts are sealed so they understand not. But the Messenger and those who have believed with him strive in the cause of Allah with their belongings and their persons. It is they who shall have all kinds of good, and it is they who shall prosper.

كِرْهُوَا أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ
اللَّهِ وَقَالُوا لَا تَنْفِرُوا فِي الْحَرِّ قُلْ نَارُ جَهَنَّمَ أَشَدُّ
حَرًّا لَوْ كَانُوا يَفْقَهُونَ ﴿٨١﴾

فَلْيَضْحَكُوا قَلِيلًا وَلْيَبْكُوا كَثِيرًا جَزَاءً بِمَا
كَانُوا يَكْسِبُونَ ﴿٨٢﴾

فَإِنْ رَجَعَكَ اللَّهُ إِلَى طَائِفَةٍ مِنْهُمْ فَاسْتَأْذَنُوكَ
لِلْخُرُوجِ فَقُلْ لَنْ تَخْرُجُوا مَعِيَ أَبَدًا وَلَنْ تُقَاتِلُوا
مَعِيَ عَلَى مَا إِيْتَأْتُمْ بِالنَّفْسِ بِالْقَعْدِ أَوَّلَ مَرَّةٍ
فَأَقْعُدُوا مَعَ الْخُلَفَاءِ ﴿٨٣﴾

وَلَا تُصَلِّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا وَلَا تَقُمْ
عَلَى قَبْرِهِ إِنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَمَاتُوا وَ
هُمْ فَسِقُونَ ﴿٨٤﴾

وَلَا تُحِبِّبْكَ أَمْوَالُهُمْ وَأَوْلَادُهُمْ إِنَّمَا يُرِيدُ
اللَّهُ أَنْ يُعَذِّبَهُمْ بِمَا فِي الدُّنْيَا وَتَزْهَقَ أَنْفُسُهُمْ
وَهُمْ كَافِرُونَ ﴿٨٥﴾

وَإِذَا أَنْزَلْتَ سُورَةَ أَنْ آمَنُوا بِاللَّهِ وَجَاهِدُوا مَعَ
رَسُولِهِ اسْتَأْذَنَكَ أُولُو الطُّوَلِ مِنْهُمْ وَقَالُوا ذَرْنَا
نَكُنْ مَعَ الْقَاعِدِينَ ﴿٨٦﴾

رَضُوا بِأَنْ يَكُونُوا مَعَ الْخَوَالِفِ وَطُبِعَ عَلَى قُلُوبِهِمْ
فَهُمْ لَا يَفْقَهُونَ ﴿٨٧﴾

لَكِنَّ الرِّسُولَ وَالَّذِينَ آمَنُوا مَعَهُ جَاهِدُوا بِأَمْوَالِهِمْ
وَأَنْفُسِهِمْ وَأُولَئِكَ لَهُمْ خَيْرُ الثَّوَابِ وَأُولَئِكَ هُمُ

Allah has prepared for them Gardens beneath which rivers flow; therein shall they abide. That is the supreme triumph. (86—89)

Those of the desert Arabs who sought excuses came to beg for exemption, and those who were false to Allah and His Messenger stayed behind anyhow. A painful chastisement shall befall those of them who disbelieve. But no blame attaches to the weak, or the sick, or those who have nothing which they can spend, if they are sincere to Allah and His Messenger. There is no cause of reproach against those who do their best; Allah is Most Forgiving, Ever Merciful. Nor is there any cause of reproach against those who came to thee that thou mayest provide them with mounts and to whom thou didst say: I have nothing on which I can mount you. They went back with streaming eyes, out of grief that they had nothing which they could spend. The blameworthy are those who are affluent and yet ask for exemption. They are content to be with the womenfolk. Allah has set a seal upon their hearts so that they know not. They will put forth explanations to you when you return to them. Tell them: Make no explanations; we will not believe you. Allah has apprised us of your situation. Allah will observe your conduct, and also His Messenger; then will you be brought back to Him Who knows the unseen and the seen, and He will tell you all that you used to do. They will swear to you by Allah, when you return to them, that you may leave them alone.

المُفْلِحُونَ ﴿٨٦﴾
 اَعَدَّ اللهُ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
 خَالِدِينَ فِيهَا ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿٨٧﴾
 وَجَاءَ الْمُعَذِّبُونَ مِنَ الْأَعْرَابِ لِيُؤْذَنَ لَهُمْ
 وَقَعَدَ الَّذِينَ كَذَبُوا اللَّهَ وَرَسُولَهُ سَيُصِيبُ الَّذِينَ
 كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ ﴿٨٨﴾
 لَيْسَ عَلَى الضُّعَفَاءِ وَلَا عَلَى الْمَرْضَى وَلَا عَلَى
 الَّذِينَ لَا يَجِدُونَ مَا يَنْفِقُونَ حَرَجٌ إِذَا نَصَحُوا
 لِلَّهِ وَرَسُولِهِ مَا عَلَى الْمُحْسِنِينَ مِنْ سَبِيلٍ وَاللَّهُ
 غَفُورٌ رَحِيمٌ ﴿٨٩﴾
 وَلَا عَلَى الَّذِينَ إِذَا مَا اتَّوَكَّلْتَ لِيُحْمِلَهُمْ قُلْتَ لَا
 أَحْجَلُكُمْ عَلَيْهِ تَوَلَّوْا وَأَعْيُنُهُمْ تَفِيضُ مِنَ
 الدَّمْعِ حَزَنًا أَلَّا يَجِدُوا مَا يَنْفِقُونَ ﴿٩٠﴾
 إِنَّكَ السَّيِّئِلُ عَلَى الَّذِينَ يَسْتَأْذِنُونَكَ وَهُمْ
 أَغْيَاءٌ رَضُوا بَأَن يُكُونُوا مَعَ الْخَوَالِفِ وَطَبَعَ
 اللَّهُ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَعْلَمُونَ ﴿٩١﴾
 يَعْتَذِرُونَ إِلَيْكُمْ إِذَا رَجَعْتُمْ إِلَيْهِمْ قُلْ
 لَا تَعْتَذِرُوا لَنْ نُؤْمِنَ لَكُمْ قَدْ نَبَأْنَا اللَّهَ مِنْ
 أَخْبَارِكُمْ وَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُمْ تُرْدُونَ
 إِلَىٰ عِلْمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ
 تَعْمَلُونَ ﴿٩٢﴾
 سَيُحْلِقُونَ بِلِلَّهِ لَكُمْ إِذَا انْقَلَبْتُمْ إِلَيْهِمْ لِيُتَّعَرَّضُوا

So leave them alone. They are, indeed, an abomination, and their abode is hell, a recompense for that which they did. They will swear to you that you may be pleased with them, but even if you are pleased with them, Allah will not be pleased with the rebellious people. (90—96)

The Arabs of the desert are the farthest gone in disbelief and hypocrisy and most likely to be unaware of the limits prescribed in that which Allah has sent down to His Messenger. Allah is All-Knowing, Wise. There are those among them who regard that which they spend in the cause of Allah as an exaction and they await your being afflicted with misfortune. They themselves will be the subjects of evil fortune. Allah is All-Hearing, All-Knowing. There are also those among them who believe in Allah and the Last Day and regard that which they spend in the cause of Allah as a means of drawing near to Allah and of deserving the prayers of the Messenger. Hearken, this shall certainly be for them a means of drawing near to Allah. Allah will surely admit them to His mercy; Allah is indeed Most Forgiving, Ever Merciful. (97—99)

Allah is well pleased with those who were foremost among the Emigrants from Mecca and the Helpers in Medina, and those who followed them in the best possible manner, and they are well pleased with Him. He has prepared for them Gardens beneath which rivers flow; therein will they abide for ever. That is the supreme triumph. (100)

Of the desert Arabs around you some are hypocrites; and of the people of Medina also. They are obstinate in their hypocrisy. Thou knowest them not: but We know them. We will punish them twice; then shall they be passed on to face a great torment. There are others who have confessed their defaults. They mixed good deeds with bad.

عَنْهُمْ فَأَعْرِضُوا عَنْهُمْ إِنَّهُمْ رِجْسٌ وَمَا وَجَّهْتُمْ
جَهَنَّمَ جَزَاءً بِمَا كَانُوا يَكْسِبُونَ ﴿٩٥﴾

يَحْلِفُونَ لَكُمْ لِتَرْضَوْا عَنْهُمْ فَإِنْ تَرْضَوْا عَنْهُمْ
فَإِنَّ اللَّهَ لَا يَرْضَىٰ عَنِ الْقَوْمِ الْفَاسِقِينَ ﴿٩٦﴾

الْأَعْرَابُ أَشَدُّ كُفْرًا وَنِفَاقًا وَأَجْدَرُ أَنْ لَا يَعْلَمُوا
حُدُودَ مَا أَنْزَلَ اللَّهُ عَلَىٰ رَسُولِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٩٧﴾
وَمِنَ الْأَعْرَابِ مَنْ يَتَّخِذُ مَا يُنْفِقُ مَغْرَمًا وَيَتَرَبَّصُ
بِكُمُ الدَّوَابِّ عَلَيْهِمْ ذَائِرَةُ السَّوْءِ وَاللَّهُ سَمِيعٌ
عَلِيمٌ ﴿٩٨﴾

وَمِنَ الْأَعْرَابِ مَنْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
وَيَتَّخِذُ مَا يُنْفِقُ قُرْبًا عِنْدَ اللَّهِ وَصَلَاتِ الرَّسُولِ
أَلَا إِنَّهَا قُرْبَةٌ لَهُمْ سَيُدْخِلُهُمُ اللَّهُ فِي رَحْمَتِهِ
إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٩٩﴾

وَالسَّابِقُونَ السَّابِقُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ
وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ
وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا
الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٠٠﴾

رَوَيْتُمْ حَوْلَكُمْ مِنَ الْأَعْرَابِ مُنْفِقُونَ وَأَمِنْ
أَهْلِ الْمَدِينَةِ مَرَدُوا عَلَىٰ النِّفَاقِ لَا تَقْلِبُهُمْ
نَحْنُ نَعْلَمُهُمْ سَتُعَذِّبُهُمْ مَرَّتَيْنِ ثُمَّ يَرُدُّونَ إِلَىٰ
عَذَابٍ عَظِيمٍ ﴿١٠١﴾

وَأَخْرَجُوا عَدُوًّا بَدَلُوا بِهِنَّ خَلُوعًا غَلَاظًا صَاحِبًا

It is likely that Allah will turn to them with compassion. Surely, Allah is Most Forgiving, Ever Merciful. Take a portion of their wealth as alms, that thou mayest purify them thereby and provide for their uplift and welfare; and pray for them, thy prayer is indeed a source of tranquillity for them. Allah is All-Hearing, All-Knowing. Know they not that it is Allah Who accepts repentance from His servants and takes alms, and that it is Allah Who is Oft-Returning with compassion and is Ever Merciful. Tell them: Carry on. Allah will surely watch your conduct and also His Messenger and the believers; and you shall be brought back to Him Who knows the unseen and the seen; then He will tell you what you used to do. There are others awaiting Allah's decree. He may punish them or He may turn to them with compassion. Allah is All-Knowing, Wise. (101—106)

Then there are those who built a mosque designing injury to the cause of Allah and support for disbelief and division among the believers, and as an ambush for him who had fought against Allah and His Messenger. They will surely swear: We intended nothing but good; but Allah bears witness that they certainly are liars. Never stand therein to lead Prayer. A mosque that was founded upon piety from the very first day is surely more worthy that thou shouldst stand therein to lead Prayer. In it are men who love to be purified and Allah loves those who purify themselves. Is he who lays the foundation of his structure on fear of Allah and His pleasure better off, or he who lays the foundation of his structure on the brink of a tottering hollow bank which tumbles down with it into the fire

وَأَخْرَجْنَا عَنْهُمْ آلِهَتَهُمْ إِنْ كَانُوا لَهُمْ رَحِيمَةً ۝١٠١

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ وَاللَّهُ سَمِيعٌ عَلِيمٌ ۝١٠٢

أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَأَنَّهُ يُأْخِذُ الصَّدَقَاتِ وَأَنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ ۝١٠٣
وَقُلْ أَعْمَلُوا بِسَيْرِ اللَّهِ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ وَسَتُرَدُّونَ إِلَىٰ عِلْمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ۝١٠٤

وَأَخْرَجُونَ مُرْجُونَ لِمَا رَبَّاهُمْ إِمَّا يَعْذِبُهُمْ وَإِمَّا يَتُوبُ عَلَيْهِمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ ۝١٠٥

وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرًّا وَكُفْرًا وَتَفْرِينًا بَيْنَ الْمُؤْمِنِينَ وَأَصَادًا لِمَن حَارَبَ اللَّهَ وَرَسُولَهُ مِنْ قَبْلُ وَلَيَحْلِفُنَّ إِنْ أَرَدْنَا إِلَّا الْحُسْنَ وَاللَّهُ يَتَّبِعُهُمُ الْكَاذِبُونَ ۝١٠٦

لَا تَقُمْ فِيهِ أَبَدًا لَمَسْجِدٍ أُسِّسَ عَلَى التَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ فِيهِ رِجَالٌ يُحْسِنُونَ أَنْ يَتَّخِذُوا وَاللَّهُ يُحِبُّ الْبَاطِلِينَ ۝١٠٧

أَفَمَنْ أُسِّسَ بُيُوتُهُ عَلَى التَّقْوَىٰ مِنْ اللَّهِ وَرِضْوَانٍ خَيْرٌ أَمْ مَنْ أُسِّسَ بُيُوتُهُ عَلَى شِقَاقٍ جُرْفٍ هَارٍ فَأَنْهَارُ بِهِ فِي نَارٍ جَهَنَّمَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ

of hell? Allah guides not the wrongdoing people. This structure of theirs, which they have built, will ever continue to be a source of disquiet in their hearts, unless their hearts are cut to pieces and they perish. Allah is All-Knowing, Wise. (107—110)

Allah has purchased of the believers their persons and their belongings in return for the promise that they shall have Paradise, for they fight in the cause of Allah and they slay the enemy or are themselves slain. This is a promise that He has made incumbent upon Himself as set out in the Torah, and the Gospel and the Quran; and who is more faithful to his promise than Allah? Rejoice, then, in the bargain that you have made with Him; that indeed is the supreme triumph. These believers are the ones who turn to Allah in repentance, who worship Him, who praise Him, who go about serving His cause, who bow down to Him, who prostrate themselves before Him, who enjoin good and forbid evil, and who observe the limits set by Allah. Give glad tidings to such believers. (111—112)

It is not for the Prophet and those who believe to ask forgiveness of Allah for the idolaters, even though they may be kinsmen, after it has become plain to them that they are condemned to hell. Abraham's asking forgiveness for his father was only because of a promise he had made to him, but when it became clear to him that he was Allah's enemy, he dissociated himself from him. Surely, Abraham was most tenderhearted, intelligent. (113—114)

It is not consonant with Allah's dignity that He should adjudge a people as having gone astray after He had guided them, until He makes clear to them that which they should guard against. Surely, Allah knows all things well. Surely, it is Allah to Whom belongs the kingdom of the heavens and the earth. He gives life and He causes death. You have no friend nor helper beside Allah. (115—116)

الظَّالِمِينَ ﴿١٠٧﴾

لَا يَزَالُ بُنْيَانُهُمُ الَّذِي بَنَوْا رِيبَةً فِي قُلُوبِهِمْ
إِلَّا أَنْ تَقَطَّعَ قُلُوبُهُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٠٨﴾

إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ
بِأَنْ لَهُمْ الْجَنَّةُ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ لِيُقَاتَلُوا
وَيُقْتَلُوا وَعَدًّا عَلَيْهِمْ حَقًّا فِي التَّوْرَةِ وَالْإِنْجِيلِ
وَالْقُرْآنِ وَمَنْ أَوْفَى بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبْشِرُوا
بِبَيْعِكُمُ الَّذِي بَايَعْتُمْ بِهِ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿١٠٩﴾
الَّذِينَ آمَنُوا بِالْحَدِيثِ وَالْحَيْدُونَ وَالسَّابِقُونَ الزُّكُوفُونَ
السَّجِدُونَ الْأَمْرُونَ بِالْمَعْرُوفِ وَالنَّاهُونَ عَنِ
السُّنْكَرِ وَالْحَفِظُونَ لِحُدُودِ اللَّهِ وَبَشِّرِ الْمُؤْمِنِينَ ﴿١١٠﴾
مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلَّذِينَ كَفَرُوا
وَلَوْ كَانُوا أُولِي قُرْبَىٰ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ
أَصْحَابُ الْجَحِيمِ ﴿١١١﴾

وَمَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَن مَّوْعِدَةٍ
وَعَدَهَا آيَاتِهِ فَلَمَّا بَيَّنَّ لَهُ أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرَّأَ مِنْهُ
إِنَّ إِبْرَاهِيمَ لَأَوَّاهٌ حَلِيمٌ ﴿١١٢﴾

وَمَا كَانَ اللَّهُ لِيُضِلَّ قَوْمًا بَعْدَ إِذْ هَدَاهُمْ
حَتَّىٰ يَبَيِّنَ لَهُمْ مَا يَتَّقُونَ إِنَّ اللَّهَ بَرُّكَلِّ شَيْءٍ عَلِيمٌ ﴿١١٣﴾
إِنَّ اللَّهَ لَهُ مَلِكُ السَّمَوَاتِ وَالْأَرْضِ يُحْيِي
وَيُمِيتُ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ
وَلِيٍّ وَلَا نَصِيرٍ ﴿١١٤﴾

Allah has assuredly turned with mercy to the Prophet and to the Emigrants and the Helpers who stood by him in the hour of distress when the hearts of a party of them had wellnigh swerved, and He has turned with mercy to these last also. Surely, He is Compassionate and Merciful to all of them. He has also turned with mercy to the three whose case was deferred, who were sore distressed and whose lives became a burden to them and who became convinced that there was no refuge against the wrath of Allah save in Himself. He turned to them with mercy that they might turn to Him in repentance. Surely, it is Allah Who is Oft-Returning with Compassion and is Ever Merciful. (117—118)

O ye who believe, be mindful of your duty to Allah and keep company with the righteous. It was not proper for the people of Medina and those around them from among the Arabs of the desert to remain behind, leaving the Messenger of Allah to go forth, or to prefer their own security to his. It is so ordained because they endure no thirst, or fatigue or hunger in the cause of Allah, nor do they tread a track which chagrins the disbelievers, nor do they wrest an advantage from the enemy, but there is written down for them a good deed on account of it. Surely, Allah suffers not the reward of those who carry out their duty in the best manner to be lost. They spend not, in the cause of Allah, any sum, small or big, nor do they traverse a valley, but that it is written down for them, that Allah may bestow upon them the best reward for that which they do. (119—121)

It is not possible for the believers to go forth all together to obtain religious instruction. Why, then, does not a party from every section of them go forth that they may be fully instructed in religion, and that they may warn their people when they return to them, so that they may guard against ignorance? (122)

لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْهَاجِرِينَ وَالْأَنْصَارِ
الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ مِنْ بَعْدِ مَا
كَادَ يَزِيغُ قُلُوبُ فَرِيقٍ مِنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ
إِنَّهُ بِهِمْ رَؤُوفٌ رَحِيمٌ ﴿١١٧﴾

وَعَلَى الثَّلَاثَةِ الَّذِينَ خَلَفُوا خَلْفًا إِذَا صَاحَتْ عَلَيْهِمُ الْأَرْضُ بِمَا
رَحَبَتْ وَصَاحَتْ عَلَيْهِمْ أَنْفُسُهُمْ وَظَنُّوا أَنْ لَا مَلْجَأَ
مِنَ اللَّهِ إِلَّا إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوا إِنَّ اللَّهَ
هُوَ التَّوَّابُ الرَّحِيمُ ﴿١١٨﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ ﴿١١٩﴾
مَا كَانَ لِأَهْلِ الْمَدِينَةِ وَمَنْ حَوْلَهُمْ مِنَ الْأَعْرَابِ
أَنْ يَخْتَلِفَا عَنْ رَسُولِ اللَّهِ وَلَا يَرْغَبُوا بِأَنْفُسِهِمْ عَنْ
نَفْسِهِ ذَلِكَ بِأَنَّهُمْ لَا يُصِيبُهُمْ ظَمَأٌ وَلَا نَصَبٌ وَلَا
مَخَصَصَةٌ فِي سَبِيلِ اللَّهِ وَلَا يَطَّوْنُ مَوْجِئًا يَغِيظُ
الْكَفَّارَ وَلَا يَأْتُلُونَ مِنْ عَدُوِّنَا إِلَّا مَا كُتِبَ لَهُمْ بِهِ
عَمَلٌ صَالِحٌ إِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿١٢٠﴾
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 فَخْرٌ مِنْ
كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لِيَتَفَقَّهُوا فِي الدِّينِ
وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ
يَحْذَرُونَ ﴿١٢٢﴾

O ye who believe, continue your fight against the disbelievers who are adjacent to you, and let them find you unrelenting; and know that Allah is with those who are mindful of their duty to Him. (123)

Whenever a chapter is revealed, some of the hypocrites say: Is there any of you to whose faith it has added? It certainly adds to the faith of those who believe and they rejoice over it. But it adds only vileness to the vileness of those whose minds are diseased; they will die while they are disbelievers. Do they not see that they are tried once or twice in every year? Yet they repent not, nor would they be admonished. Whenever a chapter is revealed they look at one another to find out whether they are being watched. Then they turn away. Allah has turned away their hearts for they are a people who do not exercise their understanding. (124—127)

Surely, a Messenger has come to you from among yourselves; grievously heavy is it on him that you should fall into trouble, ardently desirous is he of your welfare; compassionate and merciful towards the believers. Yet, if they should turn away, say to them: Sufficient for me is Allah. There is no god but He. In Him do I put my trust. He is the Lord of the Mighty Throne. (128—129)

يَا أَيُّهَا الَّذِينَ آمَنُوا قَاتِلُوا الَّذِينَ يَلُونَكُمْ مِنَ الْكُفَّارِ
وَلْيَجِدُوا فِيكُمْ غِلظَةً ۗ وَعَلِمُوا أَنَّ اللَّهَ مَعَ النَّاقِثِينَ ﴿١٢٣﴾
وَإِذَا مَا أَنْزَلْنَا سُورَةً فَمِنْهُمْ مَن يَقُولُ إِنَّا كُنَّا زَادْتُهُ
هَذِهِ إِنبَاءٌ فَأَمَّا الَّذِينَ آمَنُوا فزَادَتْهُمْ إِيمَانًا
وَهُمْ يَسْتَشِيرُونَ ﴿١٢٤﴾

وَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ فزَادَتْهُمْ رِجْسًا
إِلَى رِجْسِهِمْ وَمَاتُوا وَهُمْ كَافِرُونَ ﴿١٢٥﴾
أَوَلَا يَرَوْنَ أَنَّهُمْ يُفْتَنُونَ فِي كُلِّ عَامٍ مَّرَّةً أَوْ
مَرَّتَيْنِ ثُمَّ لَا يَتُوبُونَ وَلَا هُمْ يَذَّكَّرُونَ ﴿١٢٦﴾
وَإِذَا مَا أَنْزَلْنَا سُورَةً نَّظَرُ بَعْضُهُمْ إِلَى بَعْضٍ هَلْ
يَرَاكُمْ مِنْ أَحَدٍ ثُمَّ انصَرَفُوا صَرَفَ اللَّهُ قُلُوبَهُمْ
بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ﴿١٢٧﴾

لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنفُسِكُمْ 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﴾



YUNUS

(Revealed before Hijra)

In the name of Allah, Most Gracious,
Ever Merciful. (1)

I AM ALLAH THE ALL-SEEING.

These are the verses of the Perfect
Book that is full of wisdom. (2)

Is it a matter of wonder for people that We have sent revelation to a man from among them, directing him: Warn mankind and give glad tidings to those who believe that they have a perfect rank of honour with their Lord? The disbelievers assert: Surely, this one is a palpable deceiver! Of a surety, your Lord is Allah Who created the heavens and the earth in six periods; then He settled Himself on the Throne. He regulates all. No one may intercede with Him save with His permission. That is Allah, your Lord, so worship Him. Will you not then be admonished? To Him shall you all return. This is the promise of Allah which shall be fulfilled. He originates the creation, then He repeats it, that He may reward fully those who believe and work righteousness. Those who disbelieve shall have a drink of boiling water, and a painful chastisement, because they disbelieved. He it is Who has made the sun a source of light and the moon shedding lustre, and ordained for it stages, that you might learn the method of calculating the years and determining time. Allah has created this system in accordance with truth and wisdom. He expounds the Signs in detail for a people who have knowledge. In the alternation of the night and the day, and in all that Allah has created in the heavens and the earth, there are many Signs for a people who are mindful of their duty to Allah. (3—7)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝

الرَّحْمٰنِ الرَّحِيمِ ۝

اَكَانَ لِلنَّاسِ عَجَبًا اَنْ اَوْحَيْنَا اِلَى رَجُلٍ مِنْهُمْ اَنْ
اَنْذِرَ النَّاسَ وَبَشِّرَ الَّذِينَ اٰمَنُوْا اَنْ لَهُمْ قَدَمٌ
صِدْقٍ عِنْدَ رَبِّهِمْ ۚ قَالَ الْكٰفِرُوْنَ اِنْ هٰذَا اِلَّا سِحْرٌ
مُبِيْنٌ ۝

اِنَّ رَبَّكُمْ اللّٰهُ الَّذِى خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ فِى
سِتَّةِ اَيَّامٍ ثُمَّ اسْتَوٰى عَلَى الْعَرْشِ يُدْرِى الْاَمْرٰتِ
مَنْ سَفِيْحٌ اِلَّا مَنْ بَعْدَ اِذْنِهٖ ۚ ذٰلِكُمْ اللّٰهُ سَمِعَكُمْ
فَاعْبُدُوْهُ ۗ اَفَلَا تَذَكَّرُوْنَ ۝

اِلَيْهِ مَرْجِعُكُمْ جَمِيْعًا وَعَدَّ اللّٰهُ حَقًّا اَنْ يَّبْدُوْا
الْخَلْقَ ثُمَّ يُعِيْدُهُ لِيَجْزِيَ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوْا
الصّٰلِحٰتِ بِالْقِسْطِ وَالَّذِيْنَ كَفَرُوْا لَهُمْ شَرَابٌ مِّنْ
حَمِيْمٍ وَعَذَابٌ اَلِيْمٌ ۗ بِمَا كَانُوْا يَكْفُرُوْنَ ۝

هُوَ الَّذِى جَعَلَ الشَّمْسُ ضِيَاً وَالْقَمَرَ نُورًا وَّ
قَدَرَةً مَّوٰزِلَ لِتَعْلَمُوْا عَدَدَ السِّنِّيْنَ وَالْحِسَابُ مَا
خَلَقَ اللّٰهُ ذٰلِكَ اِلَّا بِالْحَقِّ ۗ يُفَصِّلُ الْاٰيٰتِ لِقَوْمٍ
يَعْلَمُوْنَ ۝

اِنَّ فِىْ اٰخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَمَا خَلَقَ اللّٰهُ فِى

Those who desire not to meet Us and are content with the hither life and are well pleased with it, and those who are heedless of Our Signs, shall have their abode in the Fire, because of their conduct. Those who believe and work righteousness will be guided by their Lord because of their faith. Rivers shall flow beneath them in the Gardens of Bliss. Their call therein will be: Holy art Thou, O Allah; and their greeting will be: Peace. The end of their prayer will be: All praise belongs to Allah, the Lord of the worlds. (8—11)

الْأَسْوَاتِ وَالْأَرْضِ لِأَيِّتِ لِقَوْمِهِمْ يَتَّقُونَ ①
 إِنَّ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا وَرَضُوا بِالْحَيَاةِ الدُّنْيَا
 وَاطْمَأَنَّنُوا بِهَا وَالَّذِينَ هُمْ عَنْ آيَاتِنَا غَافِلُونَ ②
 أُولَئِكَ مَا لَهُمْ مِنَ النَّارِ بِمَا كَانُوا يَكْسِبُونَ ③
 إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ يَهْدِيهِمْ رَبُّهُمْ
 بِإِيمَانِهِمْ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ فِي جَنَّاتِ
 النَّعِيمِ ④

دَعْوُهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ وَتَحِيَّتُهُمْ فِيهَا سَلَامٌ
 وَأُخْرَى دَعْوَاهُمْ أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ⑤
 وَلَوْ يُعَجِّلُ اللَّهُ لِلنَّاسِ الشَّرَّ اسْتِعْجَالَ أَلَهُمْ بِالْخَيْرِ
 لَفُضِّضَ إِلَيْهِمْ أَجْلُهُمْ فَمَدَّرَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا
 فِي طُغْيَانِهِمْ يَعْمَهُونَ ⑥

If Allah had imposed upon people the evil consequences of their conduct as quickly as they desire the acquisition of worldly goods, the end of their term of life would already have been reached. But We leave those who believe not in meeting Us to wander distractedly in their transgression. When trouble befalls a person he calls on Us all the time, lying on his side, sitting and standing; but when We relieve him or remove his trouble, he goes his way unconcernedly as if he had never called on Us for the removal of his trouble. Thus it is that the doings of the transgressors are made to look fair to them. We destroyed generation after generation before you when they did wrong. Their Messengers came to them with clear Signs, but they would not believe. Thus do We requite the guilty people. Then, after them We made you their successors in the earth, that We might see how you would behave. (12—15)

وَإِذَا مَسَّ الْإِنْسَانَ الضُّرُّ دَعَاَنَا لِحَسْبِهِ أَوْ قَاعِدًا
 أَوْ قَائِمًا فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُ مَرَّكَانَ لَمْ يَدْعُنَا
 إِلَى ضُرِّ مَسَّهُ كَذَلِكَ نُرِي الْفَاسِقِينَ مَا كَانُوا
 يَعْمَلُونَ ⑦
 وَلَقَدْ أَهْلَكْنَا الْقُرُونَ مِنْ قَبْلِكُمْ لَمَّا تَلَأُوا
 وَجَاءَهُمْ رَسُولٌ مُسْلِمٌ بِأَيِّتِنَا وَمَا كَانُوا لِيُؤْمِنُوا
 كَذَلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِينَ ⑧
 ثُمَّ جَعَلْنَاكُمْ خَلِيفَةً فِي الْأَرْضِ مِنْ بَدْلِهِمْ لِنَنْظُرَ
 كَيْفَ تَعْمَلُونَ ⑨
 وَإِذَا نُنزلُ عَلَيْهِمْ آيَاتِنَا يَتَّبِعُونَ قَالِ الَّذِينَ لَا يَرْجُونَ

When Our clear Signs are recited unto them, those who believe not in Our meeting say to thee: Bring us a Quran other than this one or, at least, modify this one in certain respects. Tell them: It is not for me to modify it on my own. I but follow that which is revealed to me. Were I to disobey my Lord, I would be liable to the chastisement of a terrible day. Tell them: Had Allah so willed, I would not have recited it to you nor would He have made it known to you. I have spent a whole lifetime among you before this. Will you not then understand? Who is, then, more unjust than one who fabricates a lie against Allah, or one who rejects His Signs as false? Surely, the guilty never prosper. (16—18)

They worship, in place of Allah, that which can neither harm them nor benefit them. They say: These are our intercessors with Allah. Ask them: Do you presume to inform Allah of something of the existence of which, in the heavens or the earth, He has no knowledge? Holy is He and exalted far above that which they associate with Him. Mankind were but one community; then they differed among themselves. Had not the promise of mercy made by thy Lord stood in the way, that concerning which they differed would have been decreed long before. They ask: Why has not a Sign been sent down to him from his Lord? Tell them: Allah alone has knowledge of the unseen. So wait on, I too wait along with you. (19—21)

When We bestow mercy upon people after they have suffered from adversity, at once they begin to conspire against Our Signs. Warn them: Allah is swifter in planning. Surely, Our messengers write down all that you plan. He it is Who enables you to journey through land and sea. When you and all the others with you have boarded the vessels and they sail with them with a fair wind and they rejoice at the prospect of a pleasant voyage, the vessels suddenly encounter a fierce gale and wave upon wave comes

لِقَاءَنَا أَنْتِ يَقْرَانِ غَيْرِ هَذَا أَوْ يَدَّبُّهُ قُلٌّ مَا يَكُونُ
بَيْنَ أَنْ أُبْدِلَهُ مِنْ تِلْقَائِي نَفْسِي إِنْ اتَّبَعَ إِلَّا مَا يُوْحَى
إِنَّ إِيَّائِي أَخَافُ إِنْ عَصَيْتَ رَبِّيَ عَذَابٌ يَوْمٍ عَظِيمٍ ﴿١٦﴾
قُلْ لَوْ شَاءَ اللَّهُ مَا تَلَوْتُهُ عَلَيْكُمْ وَلَا أَدْرَاكُمْ بِهِ ۖ
فَقَدْ لَبِثْتُ فِيكُمْ عُمُرًا مِنْ قَبْلِهِ أَفَلَا تَعْقِلُونَ ﴿١٧﴾
فَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ
إِنَّهُ لَا يَفْطَحُ الْمُجْرِمُونَ ﴿١٨﴾

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُهُمْ
وَلَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ
وَيَقُولُونَ هَؤُلَاءِ شُفَعَاؤُنَا عِنْدَ اللَّهِ قُلْ اتَّبِعُونِ
اللَّهُ بِمَا لَا يَعْلَمُ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ سَخِرْنَا
وَتَعَلَّ عَمَّا يُشْرِكُونَ ﴿١٩﴾

وَمَا كَانَ النَّاسُ إِلَّا أُمَّةً وَاحِدَةً فَاخْتَفَقُوا وَلَوْلَا
كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَقُضِيَ بَيْنَهُمْ فِيمَا فِيهِ
يَخْتَلِفُونَ ﴿٢٠﴾

وَيَقُولُونَ لَوْلَا أُنزِلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ فَقُلْ إِنَّمَا
بِئْسَ الْغَيْبُ لِلَّهِ فَانظُرُوا إِلَىٰ مَعَكُمْ مِنَ النَّسِطِينَ ﴿٢١﴾

وَلِذَا أَذَقْنَا النَّاسَ رَحْمَةً مِنْ بَعْدِ صَرَاءٍ مَسْتَهْمِمْ
إِذَا لَهُمْ مَكْرٌ فِي آيَاتِنَا قُلِ اللَّهُ أَسْرِعُ مَكْرًا إِنَّ
رُسُلَنَا يَكْتُبُونَ مَا تَمْكُرُونَ ﴿٢٢﴾

هُوَ الَّذِي يُسَيِّرُكُمْ فِي الْبَرِّ وَالْبَحْرِ كَفَىٰ إِذَا أَنْتُمْ
فِي الْفُلْكِ وَجَرَيْنَ بِهِمْ بِرِيحٍ كَثِيرَةٍ وَفَرِحُوا بِهَا
جَاءَتْهَا رِيحٌ عَاصِفٌ وَجَاءَهُمُ الْمَوْجُ مِنْ كُلِّ

upon them from every side, and they believe they are about to perish, then they call upon Allah, in utter sincerity of faith: If Thou deliver us from this, we will surely be grateful. But when He delivers them and they imagine themselves secure on land, they revert to committing excesses in the earth wrongfully. O ye people, your pursuit of the enjoyment of the hither life will be an affliction for you. Then to Us will be your return and We will inform you of that which you used to do. (22—24)

The life of this world is like water that We send down from the clouds, then the vegetation of the earth, of which men and cattle eat, mingles with it and the earth is embellished and looks beautiful, and its owners believe they are its complete masters; then by day or by night, Our command comes to it and We convert it into a mown-down field, as if nothing had existed there the day before. Thus do We expound the Signs for a people who reflect. (25)

Allah calls to the abode of peace, and guides whom He pleases to the straight path. For those who do good, will be a good recompense and more besides. Neither gloom nor ignominy shall spread over their faces. It is these who are the inmates of heaven; therein shall they abide. For those who do evil, the penalty shall be in proportion thereto, and ignominy shall cover them. There will be none to shield them from Allah's chastisement. They shall appear as if their faces had been covered with dark patches of night. It is these who are the inmates of the Fire; therein shall they abide. (26—28)

مَكَانٍ وَظَنُّوا أَنَّهُمُ احْبِطُوا بِهَدْمِ دَعْوَى اللَّهِ مُخْلِصِينَ
لَهُ الدِّينَ ۗ لَئِنِ أَنْجَيْتَنَا مِنْ هَذِهِ لَنُكْفِرَنَّ مِنْ
الشُّكْرِ ۖ ۞

فَلَمَّا أَنْجَيْنَاهُمْ إِذَا هُمْ يَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ
يَا أَيُّهَا النَّاسُ إِنَّا بَعَيْتُمْ عَلَىٰ أَنْفُسِكُمْ مَتَاعَ الْحَيَاةِ
الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُكُمْ فَأُنْتِخِمُ بِمَا كُنْتُمْ
تَعْمَلُونَ ۖ ۞

إِنَّمَا مَثَلُ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أَنْزَلْنَاهُ مِنَ السَّمَاءِ
فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ مِمَّا يَأْكُلُ النَّاسُ وَ
الْأَنْعَامُ حَتَّىٰ إِذَا أَخَذَتِ الْأَرْضُ زُخْرُفَهَا وَ
ازَّيَّنَتْ وَظَنَّ أَهْلُهَا أَنَّهُمْ قَدِرُونَ عَلَيْهَا ۗ أَنهَاءَ
أَمْرًا لَيْلًا أَوْ نَهَارًا فَجَعَلْنَاهَا حَصِيدًا كَأَن لَّمْ تَعْنُ
بِالْأَمْسِ ۚ لِكُذِّبِكَ تَفْضُلَ الْآيَاتِ لِقَوْمٍ يَتَفَكَّرُونَ ۖ ۞
وَاللَّهُ يَدْعُو إِلَىٰ دَارِ السَّلَامِ وَيَهْدِي مَنْ يَشَاءُ
إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ ۖ ۞

لِلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ ۗ وَلَا يَرْهَقُ وُجُوهَهُمْ
قَتَرٌ وَلَا ذُلٌّ ۗ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ ۖ هُمْ فِيهَا
خَالِدُونَ ۖ ۞

وَالَّذِينَ كَسَبُوا السَّيِّئَاتِ جَزَاءُ سَيِّئَةٍ بِمِثْلِهَا ۗ وَ
تَرْهَقُهُمْ ذِلَّةٌ ۗ مَا لَهُمْ مِنَ اللَّهِ مِنْ عَاصِمٍ ۗ كَانَّمَآ
أَغْشَيْتُ وُجُوهَهُمْ قِطَاعًا مِنَ اللَّيْلِ مُظْلِمًا ۗ أُولَٰئِكَ
أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ ۖ ۞

Keep in mind the day when We shall gather them all together and We shall order those who ascribed partners to Allah: Stand back in your places, you and your alleged partners. Then We shall set them apart, one from another, and those they alleged were partners with Allah will say: It was not us that you worshipped. Allah is sufficient as a witness between you and us. We were entirely unaware of your worship. Every one will then realise the worth of his conduct in this life. They shall be brought back to Allah, their true Master, and all that they used to fabricate will be lost to them. (29—31)

Ask them: Who provides sustenance for you from the heaven and the earth? Or, Who is it that controls the ears and the eyes? Who brings forth the living from the dead and brings forth the dead from the living? Who regulates the universe? They will say: It is Allah. Ask them: Will you not then seek His protection? That is Allah, your true Lord. So what is there after discarding the truth but error? How then are you being turned away in all directions! Thus is the judgment of thy Lord proved true concerning those who are disobedient, that they do not believe. (32—34)

Ask them: Is there any of your associate-gods who originates creation and then repeats it? Tell them: It is Allah alone Who originates creation and then repeats it. Then whither are you turned away? Ask them: Is there any of your associate-gods who guides to the truth? Tell them: It is Allah alone Who guides to the truth. Then, is He Who guides to the truth more worthy to be followed or he who finds not the way himself unless he be guided? What does, then, ail you? How ill do you judge! (35—36)

وَيَوْمَ نَحْشُرُهُمْ جِجِياعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا
مَكَانَكُمْ أَنْتُمْ وَشُرَكَائِكُمْ فَرَزَلْنَا بَيْنَهُمْ وَقَالَ
شُرَكَائِهِمْ مَا كُنْتُمْ إِيَّانَا تَعْبُدُونَ ﴿٢٩﴾

فَكَفَى بِاللَّهِ شَهِيدًا بَيْنَنَا وَبَيْنَكُمْ إِنْ كُنَّا عَنْ
عِبَادَتِكُمْ لَغُفْلِينَ ﴿٣٠﴾

هَذَا إِلَهُكَ يَا لَوْ لَأَمَّلَ نَفْسٍ مَّا أَسْلَفَتْ وَرَدُّوْا إِلَى اللَّهِ
مَوْلَاهُمْ الْحَقِّ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٣١﴾

قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَمْ يَمْلِكُ
السَّمْعَ وَالْأَبْصَارَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ

وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُنَادِ بِرُؤْسِهِ الْأَمْرُ
فَسَيَقُولُونَ اللَّهُ فَقُلْ أَفَلَا تَتَّقُونَ ﴿٣٢﴾

فَذَلِكُمْ اللَّهُ رَبُّكُمُ الْحَقُّ فَمَاذَا بَعْدَ الْحَقِّ إِلَّا
الضَّلَالُ فَإِنِّي تُصَرِّفُونَ ﴿٣٣﴾

كَذَلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى الَّذِينَ فَسَقُوا
أَنَّهُمْ لَا يُؤْمِنُونَ ﴿٣٤﴾

قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَبْدُو الْخَلْقَ ثُمَّ
يُعِيدُهُ قُلِ اللَّهُ يَبْدُو الْخَلْقَ ثُمَّ يُعِيدُهُ فَإِنِّي

تَوَفَّوْكَونَ ﴿٣٥﴾

قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَهْدِي إِلَى الْحَقِّ قُلِ
اللَّهُ يَهْدِي لِلْحَقِّ أَمَّنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ

أَنْ يُشَبَّحَ أَمْ لَا يَهْدِي إِلَّا أَنْ يَهْدَىٰ فَمَا لَكُمْ
كَيْفَ تَحْكُمُونَ ﴿٣٦﴾

Most of them follow nothing but conjecture; and surely, conjecture avails nothing in place of truth. Allah is well aware of what they do. (37)

It would not be possible for this Quran to be devised by any except Allah. It fulfils the revelation which was sent down before it and is an exposition of all that a revealed Book should comprise. There is no doubt about it; it is from the Lord of the worlds. Do they say: He has fabricated it? Say to them: In that case, bring a chapter like unto it, and call for help on all you can besides Allah, if you are truthful. The truth is that they have rejected that the knowledge of which they did not encompass, and the full significance of which they did not realise. In like manner did those before them reject the truth. Observe, then, what was the end of the wrongdoers. Some of them will believe therein, and others of them will not believe therein. Thy Lord knows well those who act corruptly. (38—41)

Should they reject thy message as false, tell them: I will bear the consequences of my actions and you shall bear the consequences of your actions; you will not be held responsible for that which I do and I shall not be held responsible for that which you do. Some of them appear to be listening to thee; but canst thou make the deaf hear, even though they lack understanding? Some of them look fixedly at thee; but canst thou make the blind see, even though they lack insight? Surely, Allah wrongs not people at all, but people wrong themselves. On the day when He will gather them together, they will feel as if they had not tarried in the world longer than an hour out of a day. They will then become aware of the true position of one another.

وَمَا يَتَّبِعُ أَكْثَرُهُمْ إِلَّا ظَنًّا إِنَّ الظَّنَّ لَا يُغْنِي

مِنَ الْحَقِّ شَيْئًا إِنَّ اللَّهَ عَلِيمٌ بِمَا يَفْعَلُونَ ﴿٣٧﴾

وَمَا كَانَ هَذَا الْقُرْآنُ أَنْ يَقْتَرَعَهُ مِنْ دُونِ اللَّهِ

وَلَكِنْ تَصَدِّقُ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ الْكِتَابِ

لَا رَبَّ فِيهِ مِنْ رَبِّ الْعَالَمِينَ ﴿٣٨﴾

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأَنذَرْتُكُمْ يَوْمَ تَمُوتُ وَارْتَدُّوا

مِنْ أَسْطِجْنْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٣٩﴾

بَلْ كَذَّبُوا بِمَا لَمْ يُحِيطُوا بِعِلْمِهِ وَلَمَّا يَأْتِهِمْ تَأْوِيلُهُ

كَذَلِكَ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ فَانظُرْ كَيْفَ كَانَ

عَاقِبَةُ الظَّالِمِينَ ﴿٤٠﴾

وَمِنْهُمْ مَنْ يُؤْمِنُ بِهِ وَمِنْهُمْ مَنْ لَا يُؤْمِنُ بِهِ

وَرَبُّكَ أَعْلَمُ بِالْمُفْسِدِينَ ﴿٤١﴾

وَلَنْ كَذَّبُوكَ فَقُلْ لِي عَمَلِي وَلكُمْ عَمَلِكُمْ أَنْتُمْ

بَرِيئُونَ مِمَّا عَمِلُوا وَأَنَا بَرِيءٌ مِمَّا تَعْمَلُونَ ﴿٤٢﴾

وَمِنْهُمْ مَنْ يَسْتَمِعُونَ إِلَيْكَ أَفَأَنْتَ تَسْمَعُ الضَّمَرَ

وَلَوْ كَانُوا لَا يَعْقِلُونَ ﴿٤٣﴾

وَمِنْهُمْ مَنْ يَنْظُرُ إِلَيْكَ أَفَأَنْتَ تَهْدِي الْعُمْىَ

وَلَوْ كَانُوا لَا يَبْصُرُونَ ﴿٤٤﴾

إِنَّ اللَّهَ لَا يَظْلِمُ النَّاسَ شَيْئًا وَلَكِنَّ النَّاسَ

أَنفُسَهُمْ يَظْلِمُونَ ﴿٤٥﴾

وَيَوْمَ يُحْشَرُهُمْ كَأَن لَمْ يَلْبَثُوا إِلَّا سَاعَةً مِّنَ

النَّهَارِ يَتَعَارَفُونَ بَيْنَهُمْ قَدْ حَسِبَ الَّذِينَ كَذَّبُوا

Losers indeed will be those who denied the possibility of the meeting with Allah and would not be guided. The chastisement We have promised them shall overtake them, in thy lifetime or after thy death; and to Us is their return. Allah is Witness to all that they do. (42—47)

For every people there is a Messenger; when their Messenger comes, the issue between them is justly determined and they are not wronged. They enquire: When will this promise be fulfilled, if you are truthful? Tell them: I have no power over any harm or benefit for myself, save as Allah wills. For every guilty people, however, there is an appointed term, by which their iniquity draws upon them Allah's chastisement. When the end of their term arrives, they cannot linger behind a single moment, nor can they outstrip it. Tell me then, if His punishment comes upon you unperceived by night, or visibly by day, how will the guilty escape it? Will you believe in it only after it has befallen you, when you may be met by the retort: What! Do you believe now, and hitherto you had demanded its speedy coming? Then will it be said to those who did wrong: Suffer now the abiding torment; you are not requited save for that which you did. They enquire of thee: Will this really happen? Tell them: Yea, by my Lord. Most certainly it will happen, and you cannot frustrate Allah's purpose. (48—54)

If every wrongdoer possessed all that is in the earth he would seek to ransom himself therewith. When they perceive the torment they will try to cover up their remorse. The issue will be determined with justice and they shall not be wronged. Hearken, to Allah belongs whatever is in the heavens and in the earth; hearken, Allah's promise shall be fulfilled, but most of them know not. He it is Who gives life and causes death, and to Him shall you be brought back. (55—57)

بَلِقَاءِ اللَّهِ وَمَا كَانُوا مُهْتَدِينَ ﴿٤٢﴾

وَأَمَّا نُورُكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ تَتَوَقَّعُكَ فَالْيَا

مَرْجِعُهُمْ ثُمَّ اللَّهُ شَهِيدٌ عَلَىٰ مَا يَفْعَلُونَ ﴿٤٣﴾

وَلِكُلِّ أُمَّةٍ رَسُولٌ فَإِذَا جَاءَ رَسُولُهُمْ قُضِيَ بَيْنَهُمْ

بِالْقِسْطِ وَهُمْ لَا يُظْلَمُونَ ﴿٤٤﴾

وَيَقُولُونَ مَتَىٰ هَذَا الْوَعْدُ إِن كُنْتُمْ صَادِقِينَ ﴿٤٥﴾

قُلْ لَا أَمْلِكُ لِنَفْسِي ضَرًّا وَلَا نَفْعًا إِلَّا مَا شَاءَ اللَّهُ

لِكُلِّ أُمَّةٍ أَجَلٌ إِذَا جَاءَ أَجْلُهُمْ فَلَا يَسْتَأْجِرُونَ

سَاعَةً وَلَا يَسْتَقْدِرُونَ ﴿٤٦﴾

قُلْ أَرَأَيْتُمْ إِنْ أَسْكُمُ عَذَابٌ بَيِّنًا أَوْ نَهَارًا مَاذَا

يَسْتَعِجِلُ مِنْهُ الْمَجْرِمُونَ ﴿٤٧﴾

أَتُمْ إِذَا مَا وَقَعَ مِنْكُمْ بِهِ النَّعْمَ وَقَدْ كُنْتُمْ بِهِ

تَسْتَعْجِلُونَ ﴿٤٨﴾

ثُمَّ قِيلَ لِلَّذِينَ ظَلَمُوا ذُوقُوا عَذَابَ الْخُلْدِ هَلْ

تُنَجُّونَ إِلَّا بِمَا كُنْتُمْ تَكْسِبُونَ ﴿٤٩﴾

وَيَسْتَعْجِلُونَكَ أَحَقُّ هُوَ قُلْ إِنِّي وَرَدِّي أَنَّهُ لِحَقِّ

وَمَا أَنْتُمْ بِمُعْجِزِينَ ﴿٥٠﴾

وَلَوْ أَنَّ لِكُلِّ نَفْسٍ ظَلَمَتْ مَا فِي الْأَرْضِ لَا فَنَدَتْ

بِهِ وَأَسْرُوا التَّدَامَةَ لَمَّا رَأَوُا الْعَذَابَ وَفِيهِ

بَيْنَهُمْ بِالْقِسْطِ وَهُمْ لَا يُظْلَمُونَ ﴿٥١﴾

إِلَّا إِنْ لِيهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ الْآنَ وَعَدُ

اللَّهُ حَقًّا وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٥٢﴾

O mankind, there has indeed come to you a Book from your Lord which is full of admonition and a healing for all the ills of the spirit, and a guidance and a mercy for the believers. Tell them: All this is through the grace of Allah and His mercy. Therein, therefore, let them rejoice. That is better than that which they hoard. Ask them: Does it not strike you that Allah has sent down for you provision of every description, then some of it you have declared unlawful and some of it lawful? Has Allah prescribed this for you, or do you fabricate lies against Allah? What is the concept of those who fabricate lies against Allah, concerning the Day of Judgment? Surely, Allah is most gracious towards mankind, but most of them are not grateful. (58—61)

Whatever thou mayest be engaged on, whether reciting a portion of the Book from the Quran, or whatever else all of you may be occupied with, We are witness of whatever you may be engrossed in. Not the smallest particle in the earth or heaven is hidden from thy Lord; and there is nothing smaller or bigger but is recorded in a clear Book. (62)

Hearken, the friends of Allah, that is those who believe and are ever mindful of their duty to Allah, shall certainly have no fear nor shall they grieve; for them are glad tidings in the hither life and also in the Hereafter; that indeed is the supreme triumph; there is no changing the words of Allah. Let not the hostile utterances of thy opponents distress thee. Surely, all power belongs to Allah; He is the All-Hearing, the All-Knowing. (63—66)

هُوَ يُحْيِي وَيُمِيتُ وَإِلَيْهِ تُرْجَعُونَ ﴿٥٨﴾
يَا أَيُّهَا النَّاسُ نَدَّجَاءَ نَكْمَ مَوْعِظَةٍ مِّن سِرِّكُمْ
وَشِفَاءٍ لِّسَانِي فِي الصُّدُورِ وَهُدًى وَرَحْمَةً
لِّلْمُؤْمِنِينَ ﴿٥٩﴾

قُلْ يَفْضِلُ اللَّهُ وَرِيحَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ
خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿٦٠﴾
قُلْ اذْهَبْتُمْ مَّا أَنْزَلَ اللَّهُ لَكُمْ مِّن رِّزْقٍ فَجَعَلْتُمْ
مِّنْهُ حَرَامًا وَحَلَالَ قُلْ اللَّهُ أَذِنَ لَكُمْ أَمْ عَلَى اللَّهِ
تَفْتَرُونَ ﴿٦١﴾

وَمَا ظَنُّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ يَوْمَ
الْقِيَامَةِ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَٰكِن
أَكْثَرُهُمْ لَا يَشْكُرُونَ ﴿٦٢﴾
وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُوا مِنْهُ مِنْ قُرْآنٍ وَ
لَا تَعْلَمُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ
فِيهِ وَمَا يَعْزُبُ عَنْ رَبِّكَ مِن مِّنْفَعَالٍ ذَرَّةً فِي الْأَرْضِ
وَلَا فِي السَّمَاءِ وَلَا أَصْغَرَ مِن ذَلِكَ وَلَا أَكْبَرَ إِلَّا
فِي كِتَابٍ مُّبِينٍ ﴿٦٣﴾

إِلَّا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٤﴾
الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ ﴿٦٥﴾
لَهُمُ الْبُشْرَى فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ لَا يَبَدِّلُ
إِكْمَلَتِ اللَّهُ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٦٦﴾
وَلَا يَحْزَنكَ قَوْلُهُمْ إِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا هُوَ السَّمِيعُ

Hearken, whoever is in the heavens and whoever is in the earth all belong to Allah. Those who call on others than Allah do not follow any associates of Allah, they only follow conjecture and they do nothing but guess. He it is Who has made the night dark that you may rest therein, and has made the day bright to enable you to go about your business. Surely, in this alternation there are Signs for people who listen to the truth and seek to derive benefit therefrom. (67—68)

They say: Allah has taken unto Himself a son. Holy is He. He is Self-Sufficient. To Him belongs whatsoever is in the heavens and whatsoever is in the earth. You have no authority in support of that which you allege. Do you, then, say that concerning Allah of which you have no knowledge? Tell them: Those who fabricate lies concerning Allah shall not prosper. Their portion is short-lived enjoyment in this world; then to Us is their return. We shall afflict them with severe torment because they continued to disbelieve. (69—71)

Recite unto them the account of Noah, when he said to his people: O people, if the position which Allah has assigned to me and my constantly reminding you of your duty through Allah's Signs have become insupportable for you, then remember that my whole trust is in Allah. Determine your plan on your side, along with your associate-gods, and leave no part of it obscure; then put it into effect against me and grant me no respite. If you turn away, you will do me no harm, for I have not asked of you any reward. My reward is with Allah alone and I have been commanded to submit completely to Him. But they rejected him. So We delivered him and those who were with him in the Ark, and made them successors of those who had passed away, and We drowned those who had rejected Our Signs. Observe then how ended those who had been warned of Our chastisement. (72—74)

الْعَلِيمُ ﴿٦٧﴾

الْإِنِّ لِلَّهِ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ وَمَا
يَشِيعُ الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ شُرَكَاءُ إِنْ
يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿٦٨﴾
هُوَ الَّذِي جَعَلَ لَكُمْ آيَاتٍ لِتَسْكُنُوا فِيهِ وَ النَّهَارَ
مُبْصِرًا وَإِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْسُونَ ﴿٦٩﴾

قَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحٰنَهُ هُوَ الْعَزِيزُ لَهُ مَا فِي
السَّمٰوٰتِ وَمَا فِي الْأَرْضِ إِنْ عِنْدَكُمْ مِنْ سُلْطٰنٍ
بِهٰذَا اتَّقُوا لَنْ عَلٰى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٧٠﴾
قُلْ إِنْ الَّذِينَ يَقْتَرُونَ عَلَى اللَّهِ الْكَيْدَ لَا
يُفْلِحُونَ ﴿٧١﴾

مَتَاعٌ فِي الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُهُمْ ثُمَّ نَذِيقُهُمْ

الْعَذَابَ الشَّدِيدَ بِمَا كَانُوا يَكْفُرُونَ ﴿٧٢﴾

وَأَنْزَلْنَا عَلَيْهِمْ نَارًا فَوُجَّحَ إِذْ قَالَ لِقَوْمِهِ يٰقَوْمِ إِنْ

كَانَ كِبْرَ عَلَيْكُمْ مَقَامِي وَتَذَكَّرِي بِآيَاتِ اللَّهِ فَطَعَى

اللَّهُ تَوَكَّلْتُ فَأَجِئُوا أَمْرَكُمْ وَشُرَكَاءُكُمْ ثُمَّ لَا يَكُنْ

أَمْرَكُمْ عَلَيْكُمْ غِنَةً ثُمَّ اقْضُوا إِلَيَّ وَلَا تُنظِرُونِ ﴿٧٣﴾

فَإِنْ تَوَلَّيْتُمْ فَمَا سَأَلْتُمْ مِنْ إِجْرٍ إِنْ أَجْرِي إِلَّا

عَلَى اللَّهِ وَآمَرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ ﴿٧٤﴾

فَكَذَّبُوهُ فَجَعَلْنَاهُ وَمَنْ مَعَهُ فِي الْفُلِكِ وَجَعَلْنَاهُمْ

خَلْفًا وَاعْرِفْنَا الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَانظُرْ كَيْفَ

كَانَ عَاقِبَةُ الْمُنذَرِينَ ﴿٧٥﴾

Then We followed him up with other Messengers whom We sent to their respective peoples, and they brought them clear proofs. But they would not believe in the truth, because they had disbelieved in it before. Thus do We seal up the hearts of the transgressors. (75)

Then did We send thereafter Moses and Aaron to Pharaoh and his nobles with Our Signs, but they behaved arrogantly, and they were a sinful people. When the truth came to them from Us, they said: This is manifest sorcery. Moses expostulated: Do you say this of the truth when it has come to you? Can this be sorcery? Sorcerers can never triumph. They countered: Hast thou come to us to turn us away from that which we found our fathers following, and that the two of you may be glorified in the land? We will never believe in you. Pharaoh commanded: Summon to my presence every expert magician. When the magicians assembled, Moses said to them: Make your cast. When they had made their cast, Moses said: That which you have cast is sheersorcery. Allah will stultify it. Surely, Allah does not permit the design of the corrupt to prosper. Allah establishes the truth by His words, however much the sinners may be averse to it. (76—83)

Only a few youths from his people declared their faith in Moses. The rest held back, along with their leading men, lest Pharaoh should persecute them. Of a truth, Pharaoh was a tyrant in the land and was a transgressor. Moses said to his people: If you have believed in Allah, then in Him put your trust if you are obedient to Him. (84—85)

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِ رَسُولًا إِلَىٰ قَوْمِهِمْ نَجَاءً وَهُمْ
بِالْبَيِّنَاتِ نَمَّا كَانُوا لِيَوْمِئِذٍ بِمَا كَذَّبُوا بِهِ مِنْ قَبْلُ
كَذَلِكَ نَطْعُ عَلَىٰ قُلُوبِ الْمُعْتَدِينَ ﴿٧٥﴾

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِم مُّوسَىٰ وَهَارُونَ إِلَىٰ فِرْعَوْنَ
وَمَلَائِيهِ بِآيَاتِنَا فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا مُّجْرِمِينَ ﴿٧٦﴾
فَلَمَّا جَاءَهُم الْحَقُّ مِنْ عِنْدِنَا قَالُوا إِنَّ هَذَا لَسِحْرٌ
مُبِينٌ ﴿٧٧﴾

قَالَ مُّوسَىٰ اتَّقُوا لِلْحَقِّ لَمَّا جَاءَ لَكُمْ أَسْحَرُ هَذَا
وَلَا يَفْلِحُ السَّجْرُونَ ﴿٧٨﴾

قَالُوا أَجئْنَا لِنُلْفِتَنَّا عَمَّا وَجَدْنَا عَلَيْهِ آبَاءَنَا وَ
تَكُونُ لَكُمُ الْكِبْرِيَاءُ فِي الْأَرْضِ وَمَا نَحْنُ لَكُمُ
بِؤْمِينِينَ ﴿٧٩﴾

وَقَالَ فِرْعَوْنُ اسْتَوِي بِعَجْلٍ لِّسِحْرِ عَلِيمٍ ﴿٨٠﴾
فَلَمَّا جَاءَ السَّحْرَةُ قَالَ لَهُمْ مُّوسَىٰ الْقُوا مَا أَنْتُمْ
مُفْلِقُونَ ﴿٨١﴾

فَلَمَّا الْقُوا قَالَ مُّوسَىٰ مَا جِئْتُمْ بِهِ السِّحْرُ إِنَّ اللَّهَ
سَيَبْطِلُهُ إِنَّ اللَّهَ لَا يُصْلِحُ عَمَلَ الْمُفْسِدِينَ ﴿٨٢﴾

وَيُحْيِي اللَّهُ الْحَيَّ بِكَلِمَتِهِ وَلَوْ كَرِهَ الْمُجْرِمُونَ ﴿٨٣﴾

فَمَا آمَنَ لِمُوسَىٰ إِلَّا ذُرِّيَّةٌ مِّنْ قَوْمِهِ عَلَىٰ خَوْفٍ
مِّنْ فِرْعَوْنَ وَمَلَئِهِمْ أَنْ يَفْتِنَهُمْ وَإِنَّ فِرْعَوْنَ

لَعَالٍ فِي الْأَرْضِ وَإِنَّهُ لَمِنَ السُّرِفِينَ ﴿٨٤﴾
وَقَالَ مُّوسَىٰ يَقَوْمِ إِن كُنتُمْ آمَنْتُمْ بِاللَّهِ فَعَلَيْهِ

They said: In Allah do we put our trust. Our Lord, make us not the subject of persecution at the hands of the oppressors and deliver us by Thy mercy from the disbelieving people. (86—87)

We directed Moses and his brother: Prepare some dwellings for your people in Egypt, and build your houses facing one another, and observe Prayer and give glad tidings to the believers. Moses prayed: Our Lord, Thou hast bestowed upon Pharaoh and his nobles pomp and wealth in the present life, whereby they lead people astray from Thy path. Our Lord, destroy their riches and afflict their hearts, so that they shall not believe until they are faced with grievous chastisement. Allah responded: Your prayer is granted. So be ye twain steadfast, and follow not the way of those who know not. (88—90)

We brought the children of Israel across the sea; and Pharaoh and his hosts pursued them wrongfully and aggressively. When Pharaoh perceived he was drowning he faltered: I believe that there is no god but He in Whom the children of Israel believe, and I submit to Him. We passed judgment on him: Believest thou now, and hitherto wast thou disobedient and wast of the corrupt! We will grant thee a measure of deliverance by preserving thy body this day that thou mayest serve as a Sign for those who come after thee. Surely, many people are heedless of Our Signs. We assigned to the children of Israel a blessed abode, and We provided them with all manner of good things. They differed not in anything till true knowledge came to them. Surely, thy Lord will judge between them on the Day of Judgment concerning that in which they differed. (91—94)

تَوَكَّلُوا إِن كُنْتُمْ مُسْلِمِينَ ﴿٨٦﴾
فَقَالُوا عَلَى اللَّهِ تَوَكَّلْنَا رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ

الظَّالِمِينَ ﴿٨٧﴾

وَنَجِّنَا بِرُحْمَتِكَ مِنَ الْقَوْمِ الْكَافِرِينَ ﴿٨٨﴾

وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ وَأَخِيهِ أَنْ تَبَوِّأِ الْقَوْمَ كَمَا
يَرْضَىٰ يَبُوءُونَكَ وَأَجْعَلُوا بُيُوتَكُمْ قِبَلَهُ وَاقْبِئُوا الصَّلَاةَ
وَابْشِرِ الْمُؤْمِنِينَ ﴿٨٩﴾

وَقَالَ مُوسَىٰ رَبَّنَا إِنَّكَ آتَيْتَ فِرْعَوْنَ وَمَلَآئِكَ
زِينَةً وَأَمْوَالًا فِي الْحَيَاةِ الدُّنْيَا رَبَّنَا لِيُضِلُّنَا
عَن سَبِيلِكَ رَبَّنَا اطْمِسْ عَلَىٰ أَمْوَالِهِمْ وَاشْدُدْ
عَلَىٰ قُلُوبِهِمْ فَلَا يُؤْمِنُوا حَتَّىٰ يَرُوا الْعَذَابَ الْأَلِيمَ ﴿٩٠﴾
قَالَ قَدْ أُجِيبَت دَعْوَتُكُمَا فَاسْتَقِيمَا وَلَا تَتَّبِعِنَّ

سَبِيلَ الَّذِينَ لَا يَعْلَمُونَ ﴿٩١﴾

وَجُورَنَا بِنِعْمَةِ إِسْرَائِيلَ الْبَحْرَ فَأَتْبَعَهُمْ فِرْعَوْنُ
وَجُنُودُهُ بَغْيًا وَعَدُوًّا حَتَّىٰ إِذَا أَدْرَكَهُ الْعَرْفُ قَالَ
أَمِنْتُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي آمَنْتُ بِهِ بَوَّأِ إِسْرَائِيلَ
وَأَنَا مِنَ الْمُسْلِمِينَ ﴿٩٢﴾

الَّذِينَ وَقَدِ عَصَيْتَ قَبْلُ وَكُنْتَ مِنَ الْمُفْسِدِينَ ﴿٩٣﴾
فَالْيَوْمَ نُنَبِّئُكَ بِمَا لَمْ يَكُنْ لَكَ لِسِنِّ خَلْقِكَ آيَةً
وَأَنَّ كَثِيرًا مِّنَ النَّاسِ عَنْ آيَاتِنَا لَغْفُلُونَ ﴿٩٤﴾

وَلَقَدْ بَوَّأْنَا بَنِي إِسْرَائِيلَ مَبُوءًا صِدْقٍ وَوَرَّرْنَا فِيهِمْ
مِنَ الطَّيِّبَاتِ فَمَا اخْتَلَفُوا حَتَّىٰ جَاءَهُمُ الْعِلْمُ إِنَّ

If thou art in doubt concerning that which We have sent down to thee, then ask those who have been reading the Book before thee. Thou wilt know then that the truth has indeed come to thee from thy Lord; be not, therefore, of those who doubt, and be not of those who reject the Signs of Allah, for then thou shalt be of the losers. Surely, those against whom the decree of thy Lord has issued will not believe, even if there came to them every Sign, till they are faced with the grievous torment. Why was not there a people, save the people of Jonah, who should have all believed so that their having believed would have profited them. When the people of Jonah believed We granted them reprieve from humiliating punishment in this life, and We granted them every provision for a while. If thy Lord had enforced His will, surely all those on the earth would have believed, without exception. Will thou, then, take it upon thyself to force people to become believers? Except by Allah's leave no one can believe; and He will afflict with His wrath those who will not use their understanding. (95—101)

Say to them: Observe what is happening in the heavens and the earth. But Signs, whether reassuring or warning, avail not a people who will not believe. Do they, then, await a repetition of the treatment that was accorded to those who have passed away before them? Say to them: If so, then wait on, I too am waiting along with you. When such time comes We always deliver Our Messengers and those who believe; thus We have made it incumbent upon Ourselves to save the believers. (102—104)

رَبِّكَ يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ
يَخْتَلِفُونَ ﴿٩٥﴾

فَإِنْ كُنْتَ فِي شَكٍّ مِمَّا أَنْزَلْنَا إِلَيْكَ فَسْأَلِ الَّذِينَ
يَقْرَأُونَ الْكِتَابَ مِنْ قَبْلِكَ لَقَدْ جَاءَكَ الْبَيِّنَاتُ مِنْ
رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُسْتَكْبِرِينَ ﴿٩٦﴾

وَلَا تَكُونَنَّ مِنَ الَّذِينَ كَذَبُوا بِآيَاتِ اللَّهِ فَتَكُونُ
مِنَ الْخَاسِرِينَ ﴿٩٧﴾

إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَةُ رَبِّكَ لَا يُؤْمِنُونَ ﴿٩٨﴾
وَلَوْ جَاءَهُمْ كُلُّ آيَةٍ حَتَّىٰ بَرَأُوا الْعَذَابَ الْآلِيمَ ﴿٩٩﴾
فَلَوْلَا كَانَتْ قَرْيَةٌ آمَنَتْ فَنَفَعَهَا إِنَّمَا أَنهَا آتَا قَوْمَ
يُونُسَ لِنَا آمَنُوا كَسَفْنَا عَنْهُمُ الْعَادَ بْنَ الْخِزْيَةِ فِي
الْحَيَاةِ الدُّنْيَا وَنَعْنَعُهُمْ إِلَىٰ جَهَنَّمَ ﴿١٠٠﴾

وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مِنَ فِي الْأَرْضِ كُلَّهُمْ جِئِمًا
فَأَنتُمْ تُكْفِرُونَ النَّاسَ حَتَّىٰ يَكُونُوا مُؤْمِنِينَ ﴿١٠١﴾

وَمَا كَانَ لِنَفْسٍ أَنْ تُوَمِّنَ إِلَّا بِإِذْنِ اللَّهِ وَيَجْعَلُ
لِلْإِنْسِ عَلَى الَّذِينَ لَا يَعْقِلُونَ ﴿١٠٢﴾

قُلْ أَنْظِرُوا مَاذَا فِي السَّمَوَاتِ وَالْأَرْضِ وَمَا تُغْنِي
الْآيَاتُ وَالتَّذْكَرَاتُ عَنْ قَوْمٍ لَا يُؤْمِنُونَ ﴿١٠٣﴾

فَهَلْ يَنْظُرُونَ إِلَّا مِثْلَ أَيَّامِ الَّذِينَ خَلَوْا مِنْ
قَبْلِهِمْ قُلْ فَانظُرُوا إِلَىٰ مَا كُنْتُمْ مِنَ الْمُنْتَضِرِينَ ﴿١٠٤﴾

ثُمَّ نُنَجِّي رُسُلَنَا وَالَّذِينَ آمَنُوا كَذَلِكَ حَقًّا عَلَيْنَا
نُنَجِّي الْمُؤْمِنِينَ ﴿١٠٥﴾

Proclaim: O ye people, if you are in doubt concerning my religion, then let me make it clear to you, that I worship not those whom you worship beside Allah. I worship Allah alone Who causes you to die, and I have been commanded to be of the believers, and to instruct each one of you: Devote thyself singlemindedly to religion and be not of those who ascribe partners to Allah. Call not beside Allah on anything that can neither profit thee nor harm thee, for if thou dost so thou wouldst certainly be of the wrongdoers. If Allah afflict thee with distress, there is none who can relieve thee of it but He; and if He desire good for thee, there is none who can repel His grace. He bestows it upon whomsoever of His servants He wills. He is the Most Forgiving, Ever Merciful. (105—108)

Say: O ye people, the truth has indeed come to you from your Lord. Then whoso follows the guidance, follows it only for the good of his own self, and who-so errs does so only to his own detriment. I am not appointed a keeper over you. Continue to follow that which is revealed to thee, O Prophet, and be steadfast until Allah gives His judgment. He is the Best of judges. (109—110)

قُلْ يَا أَيُّهَا النَّاسُ إِن كُنْتُمْ فِي شَكٍّ مِنْ دِينِي
فَلَا أَعْبُدُ الَّذِينَ تَعْبُدُونَ مِنْ دُونِ اللَّهِ وَلَكِنْ
أَعْبُدُ اللَّهَ الَّذِي يَتَوَفَّاكُمْ وَأُمِرْتُ أَنْ أَكُونَ
مِنَ الْمُؤْمِنِينَ ﴿١٠٥﴾

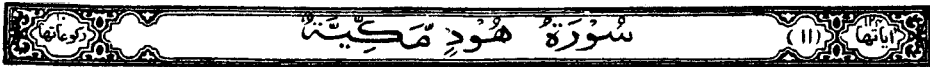
وَأَنْ أَقِمَّ وَجْهَكَ لِلدِّينِ حَنِيفًا ۖ وَلَا تَكُونَنَّ مِنَ
الْمُشْرِكِينَ ﴿١٠٦﴾

وَلَا تَدْعُ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ
وَإِنْ فَعَلْتَ فَإِنَّكَ إِذًا مِنَ الظَّالِمِينَ ﴿١٠٧﴾

وَإِنْ يَتَسَنَّسَكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ ۚ وَ
إِنْ يُرِدْكَ بِخَيْرٍ فَلَا رَادَّ لِقُضْلِهِ يُصِيبُ بِهِ مَنْ
يَشَاءُ مِنْ عِبَادِهِ ۚ وَهُوَ الْغَفُورُ الرَّحِيمُ ﴿١٠٨﴾

قُلْ يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الْحَقُّ مِنْ رَبِّكُمْ فَ
اهْتَدُوا قَاتِلُوا أَنْفُسَكُمْ أَلِنَفْسِهِ ۚ وَمَنْ ضَلَّ فَإِنَّمَا
يَضِلُّ عَلَيْهِ ۚ وَمَا أَنَا عَلَيْكُمْ بِوَكِيلٍ ﴿١٠٩﴾

وَاتَّبِعْ مَا يُوحَىٰ إِلَيْكَ وَاصْبِرْ حَتَّىٰ يَحْكُمَ اللَّهُ ۚ وَهُوَ
خَيْرُ الْحَاكِمِينَ ﴿١١٠﴾



HÜD

(Revealed before Hijra)

In the name of Allah, Most Gracious,
Ever Merciful. (1)

I AM ALLAH, THE ALL-SEEING.

This is a Book whose verses have been firmly established and have been expounded in detail It is revealed by One Wise, All-Aware, that you worship none save Allah, seek forgiveness of your Lord and turn to Him in repentance. He will make for you a goodly provision till an appointed term and will grant His grace to every one possessed of merit. But if you turn away, then surely, I would be fearful for you of the chastisement of a dreadful day, for I have been sent to you by Allah as a Warner and a bearer of glad tidings. To Allah is your return; and He has power over all things. (2—5)

Hearken, they fold up their breasts that they may hide their thoughts from Him. Surely, even when they cover themselves up with their garments, He knows what they conceal and what they disclose. Of a surety, He is well aware of that which is in their minds. There is no creature that moves in the earth but it is for Allah to provide it with sustenance and He knows its temporary lodging and its permanent home. All this is recorded in a clear Book. (6—7)

He it is Who created the heavens and the earth in six periods; He originated life from water and exercises His authority through revelation, that He might prove you, to show which of you is best in conduct. If thou were to tell them: You shall surely be raised up after death; those who disbelieve will certainly say: This is manifest deception. (8)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①
الرَّحْمَنُ كُنْتُ أَحْكَمْتُ آيَةَ ثُمَّ فَضَّلْتُ مِنْ لَدُنْ
حَكِيمٍ خَيْرٍ ②
أَلَّا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي لَكُم مِّنْ نَدِيرٌ وَنَذِيرٌ ③
وَأَن اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يَتَّبِعْكُمُ
مِمَّا عَمِلْتُمْ حَسَنًا إِلَىٰ أَجَلٍ مُّسَدَّدٍ وَيُؤْتِي كُلَّ ذِي فَضْلٍ
فَضْلَهُ وَإِن تَوَلَّوْا فَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ
يَوْمٍ كَبِيرٍ ④

إِلَى اللَّهِ مَرْجِعُكُمْ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ⑤
أَلَّا أَنَّهُمْ يَتَشَكَّرُونَ صُدُّوهُمْ لِيَسْتَخْفُوا مِنْهُ أَلَّا
جَئِن يَسْتَغْفِرُونَ ثِيَابَهُمْ يَعْلَمُ مَا يُبْرُونَ وَمَا
يُعْلِنُونَ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ⑥
وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ مَرْزُقُهَا
وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلٌّ فِي كِتَابٍ
مُّبِينٍ ⑦

وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ
أَيَّامٍ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ لِيَبْلُوَكُمْ أَيُّكُمْ
أَحْسَنُ عَمَلًا وَلَئِن قُلْتُمْ إِنَّكُمْ مَرْجِعُونَ مِن بَعْدِ
الْمَوْتِ لَيَقُولَنَّ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا سِحْرٌ

If We hold back their punishment for a determined period, they are sure to say: What holds it back? Take note, on the day that it shall come upon them, it shall not be averted from them and that which they used to mock at shall encompass them. (9)

When We bestow upon a person a measure of Our grace, and then take it away from him, verily he is despairing, ungrateful; but if We bestow upon him a bounty after he has experienced some distress, he is sure to say: Gone are all my ills; and he is suddenly exultant, boastful; except those who are steadfast and work righteousness. It is these for whom there is forgiveness and a great reward. (10—12)

Perchance the disbelievers imagine that thou might be prevailed upon to give up a portion of that which has been revealed to thee: or that thou art distressed because they say: Wherefore has not a treasure been sent down to him or an angel come with him? Thou art but a Warner, and Allah is Guardian over all things. Do they say: He has forged it himself? Tell them: In that case, if you are truthful, produce ten chapters like unto it, forged as you allege, and call on whom you can beside Allah, to help you. If they should not respond to you, then know that it has been sent down full of Divine knowledge, and that there is no god but He. Will you then make complete submission? (13—15)

We will fully repay for their works in this life those who desire the provision and pomp of this life and they shall suffer no diminution in respect thereof. Those are they who shall have nothing in the Hereafter save the Fire; that which they do here will be of no avail to them and vain shall be their striving. (16—17)

مُبِينٌ ①

وَلَيْنَ آخِرْنَا عَذَابَ الْعَذَابِ إِلَىٰ أُمَّةٍ مَّعَدُودَةٍ
لَيَقُولُنَّ مَا يَحْبِسُهُ الْيَوْمَ يَا تِيهِمْ لَيْسَ مَصْرُوفًا

عَنْهُمْ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ②

وَلَيْنَ آذَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَا مِنْهُ
إِنَّمَا لِيُؤْسُ كُفُورًا ③

وَلَيْنَ آذَقْنَاهُ نِعْمَاءَ بَعْدَ ضَرَاءٍ مَسْتَنَّةٍ لَيَقُولُنَّ
ذَهَبَ السَّيِّئَاتُ عَنِّي إِنَّهُ لَنَفْحٍ فَخُورًا ④

إِلَّا الَّذِينَ صَدَقُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ لَهُمْ
مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ⑤

فَلَعَلَّكَ تَارِكٌ بَعْضُ مَا يُوحَىٰ إِلَيْكَ وَصَاحِقٌ لَهُ
صَدْرُكَ أَنْ يَقُولُوا لَوْلَا أُنزِلَ عَلَيْهِ كَنْزٌ أَوْ جَاءَ

مَعَهُ مَلَكٌ إِنَّمَا أَنْتَ نَذِيرٌ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ
وَكَبِيرٌ ⑥

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأَنزِلُوا عَشْرَ سُورٍ مِّثْلِهِ
مُفْتَرَاتٍ وَأَدْعُوا مَنِ اسْتَطَعْتُمْ مِن دُونِ اللَّهِ إِنْ

كُنْتُمْ صَادِقِينَ ⑦

قَالُوا لَمْ يَسْتَجِيبُوا لَكُمْ فَأَعْلَمُوا إِنَّمَا أُنزِلَ بِعِلْمِ اللَّهِ
وَأَنْ لَا إِلَهَ إِلَّا هُوَ فَهَلْ أَنْتُمْ مُسْلِمُونَ ⑧

مَنْ كَانَ يُرِيدُ الْجِوَادَةَ الدُّنْيَا وَرِزْقَهَا نُوَفِّ
إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُجْسَوْنَ ⑨
أُولَٰئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ ⑩

Can there be any doubt concerning him who bases himself on clear proof from his Lord, and will be followed by a witness from Him, and is preceded by the Book of Moses which was a guide and a mercy for people before him? The true followers of Moses will believe in him; but whoever disbelieves in him out of the opposing parties, the Fire shall be his promised resort. So be not thou, O reader, in doubt about it. Surely, it is the truth from thy Lord; but most people do not believe. (18)

Who can be accounted more unjust than one who fabricates a lie against Allah? Such shall be presented before their Lord, and the witnesses shall testify: These are they who lied against their Lord. Take note, the curse of Allah is upon such wrongdoers, who turn people away from the path of Allah and seek to make it appear crooked. These it is who disbelieved in the Hereafter. They can never frustrate Allah's design in the land, nor have they any friends beside Allah. They will be subjected to double punishment, in this life and in the Hereafter. They are unable to hear, nor can they see. It is these who have ruined their souls, and that which they fabricated shall fail them. For sure, it is they who shall be the greatest losers in the Hereafter. (19—23)

Those who have believed and work righteousness, and humble themselves before their Lord are the inmates of heaven; therein shall they abide. The case of the two parties is like that of the blind and the seeing, and of the deaf and the hearing. Can the two be equal? Will you not then understand? (24—25)

وَحَيْطَ مَا صَعَوْا فِيهَا وَبَطِلَ مَا كَانُوا يَعْمَلُونَ ﴿١٨﴾
 أَفَمَنْ كَانَ عَلَىٰ بَيْتِهِ مِن رَّبِّهِ وَيَتْلُوهُ شَاهِدًا مِّنَّا
 وَمِن قَبْلِهِ كُتِبَ 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 ﴿١٩﴾

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أُولَٰئِكَ
 يُعْرَضُونَ عَلَىٰ رَبِّهِمْ وَيَقُولُ الْأَشْهَادُ هَٰؤُلَاءِ
 الَّذِينَ كَذَبُوا عَلَىٰ رَبِّهِمْ أَلَا لَعْنَةُ اللَّهِ عَلَى
 الظَّالِمِينَ ﴿٢٠﴾

الَّذِينَ يَصُدُّونَ عَن سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا
 وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ ﴿٢١﴾
 أُولَٰئِكَ لَمْ يَكُونُوا مُعْجِزِينَ فِي الْأَرْضِ وَمَا كَانَ
 لَهُمْ مِّن دُونِ اللَّهِ مِن أَوْلِيَاءَ يُضْعِفُ لَهُمْ
 الْعَذَابُ مَا كَانُوا يَسْتَطِيعُونَ السَّمْعَ وَمَا كَانُوا
 يُبْصِرُونَ ﴿٢٢﴾

أُولَٰئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ وَصَلَّ عَنْهُمْ مَا
 كَانُوا يَفْتَرُونَ ﴿٢٣﴾

لَا جَرَمَ لَهُمْ فِي الْآخِرَةِ هُمُ الْآخِسُونَ ﴿٢٤﴾
 إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَآخَبُوا إِلَىٰ
 رَبِّهِمْ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ﴿٢٥﴾
 مَثَلُ الْفَرِيقَيْنِ كَالْأَصْمَىٰ وَالْأَصْبَحِ وَالْبَصِيرِ وَ

We sent Noah to his people, and he announced to them: I have been sent to you as a plain Warner that you worship none but Allah. Indeed I am fearful for you of the chastisement of a grievous day. The leaders of his people who disbelieved rejoined: Thou art but a man like the rest of us, and we do not find that any but the meanest of us in our estimation have followed thee. We do not consider that you are in any way better than we are; in fact we believe you to be liars. (26—28)

Noah reasoned with them. O my people, tell me: If I base myself upon clear proof from my Lord and He has favoured me with mercy from Himself, which you have been unable to recognise, shall we force it upon you, despite your being averse thereto? I do not demand from you any material recompense in return for it; I look for my recompense to Allah alone. I will by no means drive away those who believe; they shall be honoured by meeting their Lord. Your looking down upon them proves that you are an ignorant lot. If I were to drive them away, tell me, who has the power to shield me against the wrath of Allah? Will you not understand? I do not say to you: I possess the treasures of Allah, nor have I knowledge of the unseen; nor do I say: I am an angel. Nor say I concerning those upon whom you look with contempt: Allah will not bestow any good upon them. Allah knows best what is in their minds. If I were to think of them as you do, I would then certainly be of the unjust. (29—32)

السَّبِيحُ هَلْ يَسْتَوِينَ مَثَلًا أَفَلَا تَذَكَّرُونَ ٢٦
وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ إِنِّي لَكُمْ نَذِيرٌ
مُّبِينٌ ٢٧

أَنْ لَا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ
يَوْمِ الْبَيْعِ ٢٨

فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ مَا تَرَىٰ إِلَّا
بَشَرًا مِثْلَنَا وَمَا تَرَىٰ إِلَّا الَّذِينَ هُمْ
أَرَادُوا لَنَا بِأَذَىٰ الرَّأْسِ وَمَا تَرَىٰ لَكُمْ عَلَيْنَا مِنْ فَضْلٍ
بَلْ نُنظِّمُ كَذِبِينَ ٢٩

قَالَ يَوْمَ آدَمُ يَتِمُّ إِنْ كُنْتُ عَلَىٰ بَيْتَةٍ مِنْ سَرَاتِي
وَأَنْبِيَّ رَحْمَةً مِنْ عِنْدِهِ فَجِئْتِ عَلَيْكُمْ
أَنْزِلُكُمْ مَعَهَا وَأَنْتُمْ لَهَا كَرِهُونَ ٣٠

وَيَقُولُ مَا أَسْأَلُكُمْ عَلَيْهِ مَا لَئِنْ آجَرْتَنِي إِلَّا
عَلَىٰ اللَّهِ وَمَا أَنَا بِطَارِدِ الَّذِينَ آمَنُوا إِنَّهُمْ مُلْقُوا
رَبِّهِمْ وَلَكِنِّي أَرِكُمْ قَوْمًا تَجْهَلُونَ ٣١

وَيَقُولُ مَنْ يَنْصُرُنِي مِنَ اللَّهِ إِنْ طَرَدْتَهُمْ أَفَكًا
تَذَكَّرُونَ ٣٢

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 لَسِنَ الظَّالِمِينَ ٣٣

قَالُوا يَنْوحُ قَدْ جَدَلْنَاكَ كَثْرَتٍ جَدَلْنَاكَ بَيْنَنَا

They retorted: Noah, thou hast argued with us long and often; so now bring upon us that with which thou dost threaten us, if thou art truthful. To which he replied: Allah alone will bring it upon you, if He please, and you cannot frustrate His purpose. Were I minded to counsel you, my counsel would not profit you, if Allah willed to destroy you. He is your Lord and to Him you shall be made to return. (33—35)

Do they say: He has invented all this about our being punished? Tell them: If I have invented it, the punishment for it will fall on me; you will not be called to account for it, as I will not be called to account for that which you commit. (36)

It was revealed to Noah: No more of thy people will believe than those who have already believed; grieve not, therefore, over that which they have been doing. Build thou the Ark under Our eyes and according to Our directions, and do not supplicate Me concerning the wrongdoers; they are sure to perish by drowning. He occupied himself with building the Ark, and every time the leading men of his people passed by him, they mocked at him. Noah observed: You mock at us now and soon we shall mock at you, even as you mock at us; and you shall then know which party is afflicted with humiliating punishment and is afflicted with lasting torment. (37—40)

When Our decree went forth and the fountains gushed forth, We directed Noah: Embark therein two of every kind of animal, male and female, and thy family, except the one concerning whom Our decree has already gone forth, and those who believe. Only a few had believed in him. When the water swelled, he urged his company: Embark therein. Its course and its mooring will be regulated under the blessing of Allah's name. My Lord is assuredly Most Forgiving, Ever Merciful.

بِمَا نَعِدُنَا إِنْ كُنْتُمْ مِنَ الصَّادِقِينَ ﴿٣٣﴾
قَالَ إِنَّمَا يَأْتِيكُمْ بِهِ اللَّهُ إِنْ شَاءَ وَمَا أَنْتُمْ
بِعَاجِزِينَ ﴿٣٤﴾

وَلَا يَنْفَعُكُمْ نُصْحِي إِنْ أَرَدْتُ أَنْ أَنْصَحَ لَكُمْ
إِنْ كَانَ اللَّهُ يُرِيدُ أَنْ يُغْوِيَكُمْ هُوَ سَرَبَكُمْ
وَأِلَيْهِ تُرْجَعُونَ ﴿٣٥﴾

أَمْ يَقُولُونَ افْتَرَيْنَاهُ قُلْ إِنْ افْتَرَيْتُهُ لَعَلَّيْ أَجْرِي
وَأَنَا بَرِيءٌ مِمَّا تَعْبُرُونَ ﴿٣٦﴾

وَأُوحِيَ إِلَى نُوحٍ أَنَّهُ لَنْ يُؤْمِنَ مِنْ قَوْمِكَ إِلَّا
مَنْ قَدْ آمَنَ فَلَا تَبْتَسِ بِمَا كَانُوا يَفْعَلُونَ ﴿٣٧﴾

وَاصْنَعِ الْفُلَكَ بِأَعْيُنِنَا وَوَحْيِنَا وَلَا تُخَاطِبْنِي فِي
الَّذِينَ ظَلَمُوا إِنَّهُمْ مُغْرَقُونَ ﴿٣٨﴾

وَيَصْنَعِ الْفُلَكَ تَشْرُوكًا وَكَلَّمَا مَرَّ عَلَيْهِ مَلَأَ مِنْ قَوْمِهِ
سَخِرُوا مِنْهُ قَالَ إِنْ تَسْحَرُوا مِنَّا فَإِنَّا نَسْحَرُ مِنْكُمْ
كَمَا تَسْحَرُونَ ﴿٣٩﴾

فَسَوْفَ نَعْلَمُونَ مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَ
يَحِلُّ عَلَيْهِ عَذَابٌ مُّقِيمٌ ﴿٤٠﴾

كَتَبْنَا إِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُورُ وَّقُلْنَا احْمِلْ فِيهَا
مِنْ كُلِّ زَوْجَيْنِ اثْنَيْنِ وَأَهْلَكَ إِلَّا مَنْ سَبَقَ
عَلَيْهِ الْقَوْلُ وَمَنْ آمَنَ وَمَا آمَنَ مَعَهُ إِلَّا قَلِيلٌ ﴿٤١﴾
وَقَالَ ارْكَبُوا فِيهَا بِسْمِ اللَّهِ مَجْرِبَهَا وَمُرسِمُهَا
إِنَّ رَبِّي لَغَفُورٌ رَحِيمٌ ﴿٤٢﴾

The Ark sailed along with them through waves towering like mountains. Noah spotted his son drifting away among the swirling waters and called out to him: My son, embark along with us and be not among the disbelievers. He shouted back: I shall soon gain a footing on some height, where I shall be safe from the water. Noah warned him: There is no safety today for anyone from the decree of Allah, except for those to whom He shows mercy. Thereupon a wave rushed in between the two, and he was drowned. Thereafter, the command went forth: Swallow up thy water, O earth, and O sky: Desist. The water subsided and the affair was closed. The Ark came to rest on Judi and the decree went forth: Ruined are the wrongdoers. (41—45)

Noah supplicated his Lord: My Lord, my son is a part of my family, and surely, Thy promise is true, and Thou art the Most Just of Judges. His Lord responded: He is surely not of thy family, Noah, for he is one of unrighteous conduct. So beseech Me not concerning that of which thou hast no knowledge. I advise thee never to act like the ignorant ones. Noah pleaded: My Lord, I pray Thee safeguard me against asking Thee that of which I have no knowledge; unless Thou forgive me and have mercy on me, I shall be among the losers. He was commanded: Continue with thy mission, O Noah, with peace and all manner of blessings upon thee and upon peoples with thee. There will also be people whom We shall grant provision for a time, then shall a grievous chastisement from Us afflict them. (46—49)

These are grave tidings of the unseen that We reveal to thee, O Prophet, which thou didst not know before, nor did thy people. Do thou continue steadfast, for success is the portion of the righteous. (50)

وَهِيَ تَجْرِي بِهِمْ فِي مَوْجٍ كَالْجِبَالِ وَنَادَى
نُوحٌ ابْنَهُ وَكَانَ فِي مَعْزِلٍ يُبْنِي أَرْكَبَ مَعْنَاوُ
لَا تَكُن مَعَ الْكَافِرِينَ ﴿٤١﴾

قَالَ سَأُوْتِي إِلَى جَبَلٍ يَعْصِمُنِي مِنَ الْمَاءِ قَالَ
لَا عَاصِمَ الْيَوْمَ مِنْ أَمْرِ اللَّهِ إِلَّا مَنْ رَحِمَ وَحَالَ
بَيْنَهُمَا الْمَوْجُ فَكَانَ مِنَ الْمُغْرَقِينَ ﴿٤٢﴾

وَقِيلَ يَا أَرْضُ ابْلَعِي مَاءَكِ وَيَسَاءُ أَقْلِبِي
وَعِضُ الْمَاءِ وَقُضِيَ الْأَمْرُ وَاسْتَوَتْ عَلَى الْجُودِيِّ
وَقِيلَ بَعْدًا لِلْقَوْمِ الظَّالِمِينَ ﴿٤٣﴾

وَنَادَى نُوحٌ رَبَّهُ فَقَالَ رَبِّ إِنَّ ابْنِي مِنْ أَهْلِي
وَإِنَّ وَعْدَكَ الْحَقُّ وَأَنْتَ أَحْكَمُ الْحَاكِمِينَ ﴿٤٤﴾

قَالَ يُنوحُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ إِنَّهُ عَمَلٌ غَيْرُ
صَالِحٍ فَلَا تَسْأَلْنِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنِّي
أَعِظُكَ أَنْ تَكُونَ مِنَ الْجَاهِلِينَ ﴿٤٥﴾

قَالَ رَبِّ إِنِّي أَعُوذُ بِكَ أَنْ أَسْأَلَكَ مَا لَيْسَ لِي بِهِ
عِلْمٌ وَإِلَّا تَغْفِرْ لِي وَتَرْحَمْنِي أَكُنُ مِنَ
الْخَاسِرِينَ ﴿٤٦﴾

قِيلَ يُنوحُ اهْبِطْ بِسَلَامٍ مِنَّا وَبَرَكَاتٍ عَلَيْكَ وَ
عَلَى أُمَّةٍ مِمَّنْ مَعَكَ وَأَمْرٌ وَسْتَعْتَهُمْ ثُمَّ يَمُوتُ
مِمَّا عَدَا بَ الْيَمِّ ﴿٤٧﴾

تِلْكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهَا إِلَيْكَ مَا كُنْتَ
تَعْلَمُهَا أَنْتَ وَلَا قَوْمُكَ مِنْ قَبْلِ هَذَا فَاصْبِرْ

To 'Ad We sent their brother Hud. He admonished them: O my people, worship Allah alone; you have no god beside Him. In attributing partners to Him, you do nothing but fabricate lies. I demand from you nothing in return for that with which I admonish you. My recompense is with Him Who has created me. Will you not then understand? O my people, ask forgiveness of your Lord and turn wholly to Him; He will send over you clouds pouring down abundant rain, and will add strength to your strength. Turn not away from Him guiltily. They retorted: Thou hast brought us no clear proof of that which thou dost urge upon us Hud, and we shall not forsake our gods merely because of thy urging, nor shall we believe in thee. All we can say is that some god of ours has afflicted thee with evil. He rejoined: I call Allah to witness, and do you also bear witness, that I reject all that which you associate with Allah beside Him. If you consider I am in error, then devise your plans against me all together, and grant me no respite. I have put my whole trust in Allah, my Lord and your Lord. There is no creature that moves on the earth but He holds it completely in His power. Surely, my Lord stands along the straight path to guide and protect the believers. If now you should turn away, I have conveyed to you that with which I have been sent to you, and my Lord will make another people your successors and you can in no wise do Him any harm. Surely, my Lord is Guardian over all things. (51—58)

When Our decree went forth, We delivered Hud and those who believed with him by Our special mercy, and We saved them from a severe torment. These were 'Ad who denied the Signs of their Lord and disobeyed His Messengers and followed

إِنَّ الْعَاقِبَةَ لِلْمُتَّقِينَ ﴿٥١﴾
وَرَأَى عَادٍ أَخَاهُمْ هُودًا قَالَ يَوْمًا اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ إِنْ أَنْتُمْ إِلَّا مُفْتَرُونَ ﴿٥٢﴾
يَقَوْمِ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِنْ أَجْرِيَ إِلَّا عَلَى الَّذِي فَطَرَنِي أَفَلَا تَعْقِلُونَ ﴿٥٣﴾
وَيَقَوْمِ اسْتَغْفِرُكُمْ وَارْتَبِكُمْ ثُمَّ تَوَلَّوْا إِلَيْهِ يُرْسِلُ السَّمَاءَ عَلَيْكُمْ فِدْرَارًا وَيُرِدْكُمْ قُوَّةً إِلَى قَوْمِكُمْ وَلَا تَتَوَلَّوْا مُجْرِمِينَ ﴿٥٤﴾
قَالُوا يَهُودُ مَا جِئْتَنَا بِبَيِّنَةٍ وَمَا نَحْنُ بِتَارِكِي آلِهَتِنَا عَنْ قَوْلِكَ وَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ ﴿٥٥﴾
إِنْ نَقُولُ إِلَّا اعْتَرَاكَ بَعْضُ آلِهَتِنَا بِسُوءٍ قَالَ إِنِّي أُشْهِدُ اللَّهَ وَالشَّهَدَاءَ إِلَيَّ بِرِيٍّ مِمَّا تَشْكُرُونَ ﴿٥٦﴾
مِنْ دُونِهِ فَكَيْدٌ وَفِي جَيْعَاتِكُمْ لَا تَنْظُرُونَ ﴿٥٧﴾
إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ مَا مِنْ دَابَّةٍ إِلَّا هُوَ آخِذٌ بِنَاصِيَتِهَا إِنْ رَأَى عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٥٨﴾
فَإِنْ تَوَلَّوْا فَقَدْ أَبْلَغْتُكُمْ مِمَّا أُرْسِلْتُ بِهِ إِلَيْكُمْ وَيَسْتَخْلِفُ رَبِّي قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّوهُ شَيْئًا إِنْ رَأَى عَلَى كُلِّ شَيْءٍ حَفِيفًا ﴿٥٩﴾
وَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا هُودًا وَالَّذِينَ آمَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَنَجَّيْنَاهُمْ مِنْ عَذَابٍ غَلِيظٍ ﴿٦٠﴾
وَتِلْكَ عَادٌ جَحَدُوا بِآيَاتِ رَبِّهِمْ وَعَصَوْا رُسُلَهُ

the bidding of every haughty enemy of truth. They were pursued by a curse in this world and shall be so pursued on the Day of Judgment. Hearken, surely 'Ad proved ungrateful to their Lord. Hearken, ruined are 'Ad, the people of Hud. (59—61)

To Thamud We sent their brother Saleh. He admonished them: O my people, worship Allah alone: you have no god but Him. He raised you up from the earth, and settled you therein. Therefore ask forgiveness of Him and turn wholly to Him. Verily my Lord is nigh, responsive to prayer. They answered him: Saleh, our hopes had hitherto centered on thee. Now dost thou forbid us to worship that which our fathers worshipped? Truly, we are in grave doubt concerning that to which thou callest us. He remonstrated with them: O my people, tell me, if I base myself on a clear proof from my Lord and He has bestowed His special mercy upon me, and yet should I disobey Him, then who will help me against Allah? You would, in such case, only augment my ruin. O my people, this she-camel is dedicated to the service of Allah, and it is appointed as a Sign for you. So leave it free to roam about and find its pasture in Allah's earth, and do it no harm lest you should be afflicted with a speedy torment. But they hamstrung her; whereupon Saleh announced: Enjoy yourselves in your homes for the space of three days; your doom will then overtake you and nothing can avert it. (62—66)

So, when Our decree went forth, We delivered Saleh and those who believed with him by Our special mercy, and saved them from the ignominy of that day. Surely, thy Lord is Powerful, Mighty.

وَاشْتَبَعُوا أَمْرَ كُلِّ جَبَّارٍ عَنِيدٍ ﴿٥٩﴾
 وَاتَّبِعُوا فِي هَذِهِ الدُّنْيَا لَعْنَةً وَيَوْمَ الْقِيَامَةِ إِلَّا
 إِنْ عَادَا كَفَرُوا رَبَّهُمْ إِلَّا يَعْذَرُ اللَّهُ لَهُمُ هُودٍ ﴿٦٠﴾
 وَرَبِّي تَوَدَّ أَحَاهُمْ ضَلْحًا قَالَ يَقَوْمِ اعْبُدُوا اللَّهَ
 مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ هُوَ أَنْشَأَكُمْ مِنَ الْأَرْضِ
 وَاسْتَعْمَرَكُمْ فِيهَا فَاسْتَغْفِرُوا لَهُ ثُمَّ تُوْبُوا إِلَيْهِ
 إِنَّ رَبِّي قَرِيبٌ مُجِيبٌ ﴿٦١﴾
 قَالُوا يَصْلِحُ قَدْ كُنْتَ فِينَا مَرْجُوًّا قَبْلَ هَذَا أَتَنْهَانَا
 أَنْ نَعْبُدَ مَا يَعْبُدُ آبَاؤُنَا وَإِنَّا لَفِي شَكٍّ مِمَّا
 نَدْعُونَ إِلَيْهِ مُرِيبٍ ﴿٦٢﴾
 قَالَ يَقَوْمِ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَىٰ بَيِّنَةٍ مِنْ رَبِّي
 وَأَنْتُمْ مِنْهُ رَحِمَةٌ فَمَنْ يُنصِّرُنِي مِنَ اللَّهِ إِنْ
 عَصَيْتُهُ فَمَا تَزِيدُونَنِي غَيْرَ تَخْسِيرٍ ﴿٦٣﴾
 وَ يَقَوْمِ هَذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةٌ فَذُرُّوهَا تَأْكُلْ
 فِي أَرْضِ اللَّهِ وَلَا تَسْوَاهَا بِسَوْءٍ يُفَاخِذُكُمْ عَذَابٌ
 قَرِيبٌ ﴿٦٤﴾
 فَعَقَرُوهَا فَقَالَ تَمَتَّعُوا فِي دَارِكُمْ ثَلَاثَةَ أَيَّامٍ
 ذَلِكَ وَعَدَّ غَيْرَ مَكْدُوبٍ ﴿٦٥﴾
 فَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا طَلْحًا وَالَّذِينَ آمَنُوا مَعَهُ
 بِرَحْمَةٍ مِنَّا وَمِنْ خِزْيِ يَوْمِئِذٍ إِنَّ رَبَّكَ هُوَ
 الْقَوِيُّ الْعَزِيزُ ﴿٦٦﴾
 وَ أَخَذَ الَّذِينَ ظَلَمُوا الصَّيْحَةَ فَأَصْبَحُوا فِي دِيَارِهِمْ

The wrongdoers were overtaken by a mighty blast and they lay prostrate in their homes, as if they had never dwelt therein. Hearken, Thamud behaved ungratefully to their Lord; hearken, ruined are Thamud. (67—69)

Our messengers came to Abraham with glad tidings and greeted him with: Peace. He responded with: Peace be on you; and hastened to bring a roasted calf. When he perceived that they did not put forth their hands towards it, he was puzzled and conceived a fear of them. They tried to reassure him: Be not afraid, for we have been sent to the people of Lot. His wife was standing by and she too was perturbed, whereupon We conveyed to her the glad tidings of the birth of Isaac, and beyond Isaac of Jacob. She lamented: Ah me! Shall I bear a child in this old age, while my husband here is also old? This is indeed a strange piece of news! The messengers said: Dost thou wonder at the decree of Allah? The mercy of Allah and His blessings are upon you, people of the house. Surely, He is Praiseworthy, Glorious. Thus when Abraham was reassured and was cheered up by the good news, he began to plead with Us on behalf of the people of Lot. Indeed, Abraham was forbearing, tender-hearted and oft-turning to Allah. On this We said to him: Abraham, persist not with thy pleading. The decree of thy Lord has gone forth and they shall be afflicted with a torment that cannot be averted. (70—77)

When Our messengers came to Lot, He was grieved and felt constrained on their account and said: This looks like being a distressing day. His people hurried to him wild with indignation, and before this

جِئِينَكَ ۝
كَانَ لَمْ يَخْتَوِ فِيهَا إِلَّا إِنْ تَمُودًا لَفَرُوا رَبَّهُمْ
أَلَا بَعْدَ إِثْمُودَ ۝
وَلَقَدْ جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبَشِيرِ قَالُوا سَلَامًا
قَالَ سَلَامٌ عَلَيْكُمْ مَكَانِ لَيْتَ أَنْ جَاءَ بِعِجْلٍ حَنِينٍ ۝
فَلَمَّا رَأَوْا بَدِيَّهُمْ لَا تَصِلُ إِلَيْهِ نَكِرَهُمْ وَأَوْجَسَ
مِنْهُمْ خِيَفَةً قَالُوا لَا تَخَفْ إِنَّا أُرْسِلْنَا إِلَيْكَ
قَوْمِ لُوطٍ ۝
وَأَمْرَاتُهُ قَائِمَةٌ فَضَحِكَتْ فَبَشَّرْنَاهَا بِإِسْحَاقَ وَ
مِنْ وَرَاءِ إِسْحَاقَ يَعْقُوبَ ۝
قَالَتْ يَوِئسَ لِيَ إِذْ وَأَنَا عَجُوزٌ وَهَذَا بَعْلِي شَيْخًا
إِن هَذَا لَشَيْءٌ عَجِيبٌ ۝
قَالُوا أَنْعَمَ جِبِينِ مِنْ أَمْرِ اللَّهِ رَحِمَتُ اللَّهُ وَبَرَكَتُهُ
عَلَيْكُمْ أَهْلَ الْبَيْتِ إِنَّهُ حَبِيدٌ مَجِيدٌ ۝
فَلَمَّا ذَهَبَ عَنْ إِبْرَاهِيمَ الرَّوْعُ وَجَاءَتْهُ الْبَشِيرُ
يُجَادِلُنَا فِي قَوْمِ لُوطٍ ۝
إِن إِبْرَاهِيمَ لَحَلِيمٌ أَوَّاهٌ مُنِيبٌ ۝
يَا إِبْرَاهِيمُ أَعْرِضْ عَنْ هَذَا إِنَّهُ قَدْ جَاءَ أَمْرُ
رَبِّكَ وَإِنَّهُمْ لِبَيْتِهِمْ عَدَابٌ غَيْرَ مُرْدُوذِينَ ۝
وَلَمَّا جَاءَتْ رُسُلُنَا لُوطًا سِئْتًا بِهِمْ فَضَاقَ بِهِمْ
دَرْعًا وَقَالَ هَذَا يَوْمٌ عَصِيبٌ ۝
وَجَاءَهُ قَوْمُهُ يُهْرَعُونَ إِلَيْهِ وَمَنْ قَبْلَ كَانُوا

also they were given to all manner of ill-behaviour. Lot remonstrated with them: O my people, my daughters who are married among you, are well disposed towards you and are a sufficient guarantee for you that no harm shall come to you through my guests. So fear Allah and do not humiliate me in the presence of my guests. Is there not among you one man of good sense? They rejoined: Thou knowest we have no claim against thy daughters, and thou well knowest what it is that we desire; meaning that Lot should send away his guests. Lot expostulated: Would that I had the power to oppose you! Failing that I can only turn to a Mighty Support. The messengers reassured him: Lot, we are the messengers of thy Lord. Thy enemies shall never be able to lay hands upon thee, for they are doomed. So depart quickly with thy family during the night, and let none of you look back; thus will you be safe, except thy wife. That which is going to befall them shall surely befall her also. Their appointed time is the morning, and the morning is now not far off. So when Our decree went forth, We turned the city upside down, and We rained upon it stones of clay, layer upon layer, marked for them in the decree of thy Lord. Such chastisement is not far from the wrongdoers of any age. (78—84)

To Midian We sent their brother Shu'aib. He admonished them: O my people, worship Allah alone, you have no god other than Him. Give not short measure or short weight. You are today in a state of prosperity, but I am fearful for you of the chastisement of a ruinous day. O my people, give full measure and full weight with justice, and do not defraud people by making short delivery; nor commit iniquity in the land thereby creating disorder. If you are believers you should realise that the gains that Allah permits you to retain lawfully are the best for you. I am but a counsellor for you and have not been appointed a keeper over you. (85--87)

يَمْلُونَ السَّيِّئَاتِ قَالَ يَقَوْمِ هَؤُلَاءِ بَنَاتِي هُنَّ
أَظْهَرُ لَكُمْ فَاتَّقُوا اللَّهَ وَلَا تُخْرُونِ فِي ضَيْفِي أَلَيْسَ
مِنْكُمْ رَجُلٌ رَشِيدٌ ۝

قَالُوا لَقَدْ عَلِمْتُمْ لَنَا فِي بَنَاتِكِ مِنْ حَيْثُ وَإِنَّكَ
لَتَعْلَمُ مَا نُرِيدُ ۝

قَالَ لَوْ أَنَّ لِي بِكُمْ قُوَّةٌ أَوْ آوِي إِلَىٰ رُكْنٍ شَدِيدٍ ۝
قَالُوا يَلْبُوطُ إِنَّا رُسُلُ رَبِّكَ لَنْ يَصْلُوا إِلَيْكَ فَأَنْهَىٰ
بَأْهْلِكَ بِقِطْعٍ مِنَ الْبَيْتِ وَلَا يَلْتَفِتْ مِنْكُمْ أَحَدٌ
إِلَّا امْرَأَتُكَ إِنَّهُ مُصِيبُهَا مَا أَصَابَهُمْ إِنْ مَرَّ بِهِمْ
الصُّبْحُ أَلَيْسَ الصُّبْحُ بِقَرِيبٍ ۝

فَلَمَّا جَاءَ امْرَأَتُنَا جَعَلْنَا عَلَيْهَا سَابِلَهَا وَأَمْطَرْنَا
عَلَيْهَا حِجَارَةً مِنْ سِجِّيلٍ ۝ مَنصُورٍ ۝

مُسَوَّمَةٌ عِنْدَ رَبِّكَ وَمَا هِيَ مِنَ الظَّالِمِينَ
بِيعِيدٍ ۝

وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا قَالَ يَقَوْمِ اعْبُدُوا
اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ وَلَا تَنْقُصُوا الْبِكْيَالَ
وَالْمِيزَانَ إِنِّي أَرَاكُمْ بِخَيْرٍ وَإِنِّي أَخَافُ عَلَيْكُمْ
عَذَابَ يَوْمٍ يُحِيطُ ۝

وَيَقَوْمِ أَوْفُوا الْبِكْيَالَ وَالْمِيزَانَ بِالْقِسْطِ وَلَا
تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَعْتُوا فِي الْأَرْضِ
مُفْسِدِينَ ۝

بَقِيَّتُ اللَّهِ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ ۝ وَمَا أَنَا

They retorted: Shu'aib, does thy Prayer bid thee that we should forsake that which our fathers worshipped or that we should stop disposing of our belongings as we please? Thou must fancy thyself very intelligent and discerning! He reasoned with them: O my people tell me, if I base myself on clear proof from my Lord, and He has furnished me with a handsome provision from Himself, then what answer will you make to Him? I do not desire to act contrary to that with which I admonish you; all I desire is rectitude as far as it is within my power to bring it about. I can accomplish nothing save through Allah. In Him I put my trust, and to Him I turn. O my people, let not your hostility towards me lead you on to a position in which the like of that should befall you which befell the people of Noah, or the people of Hud, or the people of Saleh, and the people of Lot dwelt not far from you. Seek forgiveness of your Lord and turn wholly to Him; verily my Lord is Ever Merciful, Most Loving. (88—91)

They replied to him: Shu'aib, we do not understand much of that which thou sayest. We consider thee a weak individual among us, and were it not for thy family, we would surely stone thee. Thou dost not even occupy a position of respect among us. He admonished them: O my people, is my family then worthy of greater respect in your eyes than Allah, Whom you have cast behind your backs as of no account? Surely, my Lord encompasses all that you do. O my people, carry on, then, on your side as you consider best, and I shall carry on on my side. Soon shall you know who is afflicted with humiliating chastisement and who is a liar. Wait on; I shall wait on with you.

عَلَيْكُمْ بِحَفِيطٍ ④
 قَالُوا يُشْعِبُ أَصْلُوتَكَ تَأْمُرُكَ أَنْ تَتْرَكَ مَا
 يَعْبُدُ آبَاؤُنَا أَوْ أَنْ نَفْعَلَ فِي أَمْوَالِنَا مَا نَشَاءُ
 إِنَّكَ لَأَنْتَ الْحَلِيمُ الرَّشِيدُ ⑤
 قَالَ يَقَوْمِ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَىٰ بَيِّنَةٍ مِنْ
 رَبِّي وَرَزَقَنِي مِنْهُ رِزْقًا حَسَنًا وَمَا أُرِيدُ أَنْ
 أُمَآلِكُمْ إِلَىٰ مَا أَنهَكُم عَنْهُ إِنْ أُرِيدُ إِلَّا
 الْإِصْلَاحَ مَا اسْتَطَعْتُ وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ
 عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ⑥
 وَيَقَوْمِ لَا تَجْرِمَنَّكُمْ شِقَاقِي أَنْ يُصِيبَكُمْ مِثْلُ
 مَا أَصَابَ قَوْمَ نُوحٍ أَوْ قَوْمَ هُودٍ أَوْ قَوْمَ صَالِحٍ
 وَمَا قَوْمُ لُوطٍ مِّنْكُمْ بِبَعِيدٍ ⑦
 وَاسْتَغْفِرْ لِذَنبِكَ ثُمَّ تُوْبُوا إِلَيْهِ إِنْ رَبِّي رَحِيمٌ
 وَذُوْدٌ ⑧
 قَالُوا يُشْعِبُ مَا نَفَقَهُ كَثِيرًا مِّمَّا تَقُولُ وَإِنَّا
 لَنَرُّكَ فِينَا ضَعِيفًا وَلَوْلَا رَهْطُكَ لَرَجَمْنَاكَ وَ
 مَا أَنْتَ عَلَيْنَا بِعَزِيزٍ ⑨
 قَالَ يَقَوْمِ أَرَهَيْتُمُ اعْزُ عَلَيْكُمْ مِنَ اللَّهِ وَالْحَدِثُوهُ
 وَرَأَيْتُمْ ظَهْرِي إِنْ رَبِّي بِمَا تَعْمَلُونَ حَفِيطٌ ⑩
 وَيَقَوْمِ اعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنِّي عَاوِلٌ سَوْفَ
 تَعْلَمُونَ مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَمَنْ هُوَ كَارِهٌ
 وَأَنْتُمْ بِمَا تَعْمَلُونَ آتُونَ ⑪
 وَأَنْتُمْ تَقْبَلُونَ إِيَّاهُ بِمَا كَانُوا يَتَّخِذُونَ
 وَأَنْتُمْ تَقْبَلُونَ إِيَّاهُ بِمَا كَانُوا يَتَّخِذُونَ ⑫

So, when Our decree went forth, We saved Shu'aib and those who had believed with him, by Our special mercy; and a fierce blast overtook those who did wrong, so that they lay prostrate in their homes, as though they had never dwelt therein. Hearken, ruined was Midian, as were ruined Thamud (92—96)

وَلَمَّا جَاءَ أَمْرُنَا لَيِّقِينَآ سُعْيِبًا وَٱلَّذِينَ آمَنُوا مَعَهُ
بِرَحْمَةٍ مِنَّا وَٱخَذَتِ ٱلَّذِينَ ظَلَمُوا الصَّيْحَةَ فَأَصْبَحُوا
فِي دِيَارِهِمْ جثِيثِينَ ﴿٩٢﴾

كَأَن لَّمْ يَغْنَوْا فِيهَا ۗ ٱلَّا بُعَدَ ٱلْمَدِينُ كَمَا بَعَدَتْ
ثَمُودُ ﴿٩٣﴾

We did indeed send Moses with Our Signs and with manifest authority to Pharaoh and his nobles; but they obeyed the command of Pharaoh, and Pharaoh's command was not at all well directed. He will precede his people on the Day of Judgment and will lead them into the Fire. Evil is the place they shall arrive at. A curse pursued them in this life and it shall pursue them on the Day of Judgment. Evil is the gift bestowed upon them. (97—100)

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا وَسُلْطٰنٍ مُّبِينٍ ﴿٩٧﴾

إِلَىٰ فِرْعَوْنَ وَوَلَآئِهِ فَاتَّبَعُوهُ ۗ أَمْرٌ فِرْعَوْنَ وَمَا
أَمْرٌ فِرْعَوْنَ بِرَشِيدٍ ﴿٩٨﴾

يَقْدُمُ قَوْمَهُ يَوْمَ ٱلْقِيٰمَةِ فَأَوْرَدَهُمُ ٱلنَّارَ وَٱلنَّارُ
ٱلْوَرْدُ ٱلْمُورُودُ ﴿٩٩﴾

وَٱتَّبَعُوا فِي هٰذِهِ لَعْنَةً ۗ وَيَوْمَ ٱلْقِيٰمَةِ يَلْمَسُ ٱلرِّجْدُ
ٱلْمُرْفُودُ ﴿١٠٠﴾

That is of the tidings of the ruined cities that We relate to thee; the ruins of some are visible and others have been obliterated altogether. We did not wrong them, but they wronged themselves; and their gods on whom they called beside Allah, availed them naught when the decree of thy Lord went forth; they only augmented their ruin. Such is the chastisement of thy Lord which He inflicts upon corrupt cities. Surely, His chastisement is grievously painful. In that is a Sign for him who fears the chastisement of the Hereafter. That is a day for which mankind shall be gathered together, a day which shall be witnessed by all. We hold it back for a computed term. (101—105)

ذٰلِكَ مِنَ ٱنْبِيَآءِ ٱلْقُرَىٰ نَقَّضَهَا عَلَيْكَ مِنهَا قَآئِمٌ
وَحَصِيدٌ ﴿١٠١﴾

وَمَا ظَلَمْنَهُمْ وَلٰكِن ظَلَمُوا ٱنْفُسَهُمْ فَمَا أَغْنَتْ
عَنْهُمْ ٱلِهٰتُهُمُ ٱلَّتِي يَدْعُونَ مِن دُونِ ٱللّٰهِ مِن
شَيْءٍ لَّمَّا جَاءَ أَمْرُ رَبِّكَ وَمَا زَادُوهُمْ غَيْرَ تَتٰنِيْبٍ ﴿١٠٢﴾

وَكَذٰلِكَ أَخَذَ رَبُّكَ إِذًا ٱلْقُرَىٰ وَهِيَ ظَالِمَةٌ
إِن أَخَذَهُ ٱلْيَوْمُ شَدِيدٌ ﴿١٠٣﴾

إِن فِي ذٰلِكَ لَآيَةٌ لِّمَن خَافَ عَذَابَ ٱلْآخِرَةِ ذٰلِكَ
يَوْمٌ مَّجْمُوعٌ لِّآلَةِ ٱلنَّاسِ وَذٰلِكَ يَوْمٌ مَّشْهُودٌ ﴿١٠٤﴾

وَمَا نُؤَخِّرُهُ ۗ ٱلَّا لِإِجْلٍ مَّعْدُودٍ ﴿١٠٥﴾

When it arrives, no one shall speak except by Allah's leave; then some of them will prove unfortunate and others fortunate. Those who prove unfortunate shall be in the Fire, given to sighing and sobbing, abiding therein so long as the heavens and the earth endure, excepting that which thy Lord may will. Thy Lord does whatever He pleases. Those who prove fortunate shall be in Paradise; abiding therein so long as the heavens and the earth endure, excepting that which thy Lord may will. This is a bounty which shall never be cut off. So doubt not the futility of that which these people worship. They worship only as their fathers worshipped before them, and We shall surely pay out to them their portion in full, undiminished. (106—110)

We gave Moses the Book to settle differences, but his people differed about the Book also; and had it not been for the antecedent promise of mercy of thy Lord, the issue would have been settled between them long before. Now these people are in grave doubt concerning the Book. Thy Lord will surely requite them in full for that which they do; He is Well-Aware of all their doings. (111—112)

So do thou continue to stand upright, as thou hast been commanded, along with those who have turned wholly to Allah with thee. Exceed ye not the bounds, O Muslims, surely Allah sees what you do, and incline not towards those who do wrong lest the Fire should afflict you, and then you will have no friend beside Allah, nor shall you be helped. (113—114)

يَوْمَ يَأْتِ لَا تَكَلَّمُ نَفْسٌ إِلَّا بِإِذْنِهِ فَمِنْهُمْ سُئِيَ
وَسَعِيدٌ ﴿١٠٦﴾

فَأَمَّا الَّذِينَ شَقُوا فِي النَّارِ لَهُمْ فِيهَا زَفِيرٌ وَ
شَهيقٌ ﴿١٠٧﴾

خُلِدِينَ فِيهَا مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ إِلَّا مَا
شَاءَ رَبُّكَ إِنَّ رَبَّكَ فَعَّالٌ لِّمَا يُرِيدُ ﴿١٠٨﴾

وَأَمَّا الَّذِينَ سَعِدُوا فِي الْجَنَّةِ خُلِدِينَ فِيهَا مَا
دَامَتِ السَّمَوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ
عَطَاءٌ غَيْرُ مَجْدُودٍ ﴿١٠٩﴾

فَلَا تَكُ فِي مِرْيَةٍ مِّمَّا يَعْبُدُ هَؤُلَاءِ مَا يَعْبُدُونَ
إِلَّا كَمَا يَعْبُدُ آبَاؤُهُمْ مِنْ قَبْلُ وَإِنَّا لَمُوقِنُونَ
نَصِيْبُهُمْ غَيْرَ مَنْقُوصٍ ﴿١١٠﴾

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَاخْتَلَفَ فِيهِ وَلَوْلَا
كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَفُتِنَ بَيْنَهُمْ وَإِنَّهُمْ لَفِي
شَكٍّ مِنْهُ مُرِيبٍ ﴿١١١﴾

وَإِنْ كَلَّا لَتَنَّا يُؤْفِكُنَّهُمْ رَبُّكَ أَعْمَالَهُمْ إِنَّهُ بِمَا
يَعْمَلُونَ خَبِيرٌ ﴿١١٢﴾

فَاسْتَقِمْ كَمَا أُمِرْتَ وَمَنْ تَابَ مَعَكَ وَلَا تَطْغَوْا
إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١١٣﴾

وَلَا تَرْكَبُوا إِلَى الَّذِينَ فَلَغُوا فِيكُمْ النَّارَ وَمَا
لَكُمْ مِنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءَ ثُمَّ لَا تُنصَرُونَ ﴿١١٤﴾
وَأَقِمِ الصَّلَاةَ طَرَفِي النَّهَارِ وَرُفُقًا مِنَ آتِنَا إِنْ

Observe Prayer at the two ends of the day, and in the hours of the night in the proximity of the day. Surely good does away with evil. This is a reminder for those who would remember. Be steadfast; for surely, Allah suffers not the reward of the righteous to perish. (115—116)

Why were there not, out of the generations that passed away before you persons possessed of understanding who would have forbidden corruption in the earth, except the few whom We saved from among them because of their doing it? The wrongdoers in each generation preferred ease and comfort and thus became offenders. Thy Lord would not destroy communities unjustly while the people thereof were righteous. Had thy Lord enforced His will, He would surely have made mankind one people; as it is, they will not cease to differ, save those on whom thy Lord has had mercy, and for this had He created them. But the word of Thy Lord shall be fulfilled: Verily, I will fill hell with men, high and low, all together, who persist in differing. (117—120)

We relate unto thee all of the tidings of the Messengers whereby We make thy heart firm; and herein have come to thee the truth and wisdom, and an exhortation and a reminder for the believers. Tell those who believe not: Continue to act on your side as you think best; we shall continue to act as we are admonished; and wait on, we too shall wait. The knowledge of the secret of the heavens and the earth belongs to Allah alone, and to Him shall all affairs be returned. So worship Him and put thy trust in Him alone. Thy Lord is not unmindful of that which you do. (121—124)

الْحَسَنَاتِ يُذْهِبَنَّ السَّيِّئَاتِ ۗ ذَٰلِكَ ذِكْرُ
لِلَّذِكْرِ ۞

وَأَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ۞
فَلَوْ لَا كَانَ مِنَ الْقُرُونِ مِنْ قَبْلِكُمْ أُولُوا بَقِيَّةِ
يَتَهُونَ عَنِ الْفَسَادِ فِي الْأَرْضِ إِلَّا قَلِيلًا مِمَّنْ
أَنْجَيْنَا مِنْهُمْ وَاتَّبَعَ الَّذِينَ ظَلَمُوا مَا أُتْرِفُوا فِيهِ
وَكَانُوا مُجْرِمِينَ ۞

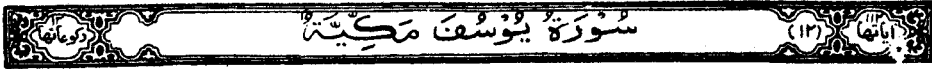
وَمَا كَانَ رَبُّكَ لِيُهْلِكَ الْقُرَىٰ بِظُلْمٍ وَأَهْلِهَا
مُصْلِحُونَ ۞

وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلَا
يَرَاؤُونَ مُخْتَلِفِينَ ۞

إِلَّا مَنْ رَحِمَ رَبُّكَ وَلِذَٰلِكَ خَلَقَهُمْ وَتَمَّتْ كَلِمَةُ
رَبِّكَ لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْيَتِيمِ وَالنَّاسِ أَجْمَعِينَ ۞
وَكَلَّا نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ الرُّسُلِ مَا نَشِئْتُمْ بِهِ
فُؤَادَكَ وَجَاءَكَ فِي هُدًى الْحَقُّ وَمَوْعِظَةٌ وَذِكْرٌ
لِلْمُؤْمِنِينَ ۞

وَقُلْ لِلَّذِينَ لَا يُؤْمِنُونَ أَعْمَلُوا عَلَىٰ مَكَانَتِهِمْ إِنْ أَعْمَلُوا ۞
وَأَنْتَظِرُونَ ۞

وَلِلَّهِ غَيْبُ السَّمَاوَاتِ وَالْأَرْضِ وَالْيَبْرِ رَجْعُ الْأُمُوكُلَةِ
فَاعْبُدُوهُ وَتَوَكَّلْ عَلَيْهِ وَمَا رَبُّكَ بِعَاقِلٍ عَتَا تَعْمَلُونَ ۞



YUSUF

(Revealed before Hijra)

In the name of Allah Most Gracious,
Ever Merciful. (1)

I AM ALLAH, THE ALL SEEING.

These are verses of the Book which sets forth clearly the truth. We have revealed the Quran which expounds its meaning plainly, so that you may ponder over it with wisdom. We relate everything to thee in the best manner, for We have revealed this Quran to thee comprising the truth. Before this thou wast one of those not aware of the truth. (2-4)

Call to mind when Joseph said to his father: Believe me, father, I have seen eleven stars and the sun and the moon in my dream, and the wonder is that I saw them making obeisance to me. His father said to him: Dear son, do not relate thy dream to thy brethren, lest they should contrive some stratagem against thee. Satan is, indeed, man's declared enemy. Thus will thy Lord, as thou hast seen, make thee His chosen one, and teach thee the meaning of things divine, and perfect His favour unto thee, and unto the true descendants of Jacob, as He perfected it of yore unto thy two forefathers, Abraham and Isaac. Truly thy Lord is All-Knowing, Wise. (5-7)

Surely, in the affair of Joseph and his brethren there are many Signs for seekers after truth, when they conferred together and said: Joseph and his brother are dearer to our father than we are, though we are a strong party. In this matter our father is surely in manifest error. Therefore, let us put Joseph to death or cast him out to some distant land so that we may enjoy our father's favour exclusively, and we can thereafter become a righteous band. (8-10)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

الرَّحْمَنُ تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ ②

إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ③

نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا
إِلَيْكَ هَذَا الْقُرْآنَ ۗ وَإِنْ كُنْتَ مِنْ قَبْلِهِ لَمِنَ
الْغَافِلِينَ ④

إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ

كُوكَبًا وَالشَّمْسَ وَالْقَمَرَ رَايَهُمْ فِي سِنْدِي ⑤

قَالَ يَبْنَئِي لَأَنْقُصُ رُءْيَاكَ عَلَى إِخْوَتِكَ فَيَكِيدُوا

لَكَ كَيْدًا إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ مُبِينٌ ⑥

وَكَذَلِكَ يَجْتَبِيكَ رَبُّكَ وَيُعَلِّمُكَ مِنْ تَأْوِيلِ

الْأَحَادِيثِ وَيُمَتِّعُ نِعْمَتَهُ عَلَيْكَ وَعَلَى آلِ يَعْقُوبَ

كَمَا أَتَتْهَا عَلَى أَبِيكَ مِنْ قَبْلِ إِبْرَاهِيمَ وَإِسْحَاقَ

ۗ إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ ⑦

لَقَدْ كَانَ فِي يُوسُفَ وَإِخْوَتِهِ آيَاتٍ لِمَنْ لَدُنْهُ يُؤْتِي

الْحِكْمَ ۗ قَالَُوا لِيُوسُفَ وَأَخُوهُ أَحَبُّ إِلَيْنَا مِنَ

نَحْنُ عَصَبَةٌ ۗ إِنَّ أَبَانَا لَفِي ضَلَالٍ مُبِينٍ ⑧

اقْتُلُوا يُوسُفَ أَوْ اطْرَحُوهُ أَرْضًا يَبْحُلُ لَكُمْ وَجْهٌ

أَبْيَكُمْ وَتَكُونُوا مِنْ بَعْدِهِ قَوْمًا ضَالِحِينَ ⑩

One of them said: Do not put Joseph to death, but if you must do something, cast him into the bottom of a deep well, some of the travellers will pick him up and you will achieve your purpose. (11)

So they went to their father and said: Father, what do you apprehend from us concerning Joseph that you do not trust him with us, while we truly wish him well? Now, send him with us tomorrow, he will play about and enjoy himself and we shall take good care of him. He replied: Your taking him away with you would surely distress me; besides, I would be afraid lest, while you are otherwise occupied, a wolf may approach and rend him and devour him. They said: Should a wolf devour him, despite our being a strong party, what sorry losers we would be! (12—15)

So, when they took him along and having agreed to cast him into the bottom of a deep well, they carried out their design. We comforted him with Our revelation: You will surely tell them one day of this affair. But they knew naught of this. They came to their father in the evening weeping and said: Father, we started playing and went racing with one another, leaving Joseph with our things, and a wolf did rend and devour him, though we know you will not believe us, however truthful we may be. In support of their tale they produced Joseph's shirt smeared with false blood. Seeing this, their father said: It is not as you say; in truth your minds have presented to you in an agreeable shape the evil thing that you have compassed. It now behoves me to be steadfast. It is Allah alone Whose help can avail against that which you assert, and Him I shall beseech for help. (16—19)

Presently there arrived a caravan of travellers and they sent their water-drawer to draw water from the well. He let down his bucket into the well and perceiving a youth at the bottom he cried out: This is a piece of good luck. I have found a youth. They concealed him as part of their merchandise, and Allah knew well

قَالَ قَائِلٌ مِّنْهُمْ لَا تَقْتُلُوا يُوسُفَ وَالْقَوْهَ فِي
غَيْبَتِ الْجَبِّ يَلْتَقِطُهُ بَعْضُ السَّيَّارَةِ إِنْ كُنْتُمْ
فَاعِلِينَ ﴿١١﴾

قَالُوا يَا أَبَانَا مَا لَكَ لَا تَأْمَنَّا عَلَى يُوسُفَ وَإِنَّا
لَهُ لَنَصُوحُونَ ﴿١٢﴾

أَرْسَلَهُ مَعَنَا غَدًا يَرْتَعْ وَيَلْعَبُ وَإِنَّا لَهُ لَنَحْفُظُونَ ﴿١٣﴾
قَالَ إِنِّي لَيَحْزُنُنِي أَنَّ تَذْهَبُوا بِهِ وَأَخَافُ أَنْ
يَأْكُلَهُ الذِّئْبُ وَأَنْتُمْ عَنْهُ غَافِلُونَ ﴿١٤﴾

قَالُوا لَئِنْ أَكَلَهُ الذِّئْبُ وَنَحْنُ عُصْبَةٌ إِنَّا إِذًا
لَّخَيْرُونَ ﴿١٥﴾

فَلَمَّا ذَهَبُوا بِهِ وَاجْتَمَعُوا أَن يُجْعَلُوهُ فِي غَيْبَتِ الْجَبِّ
وَأَوْحَيْنَا إِلَيْهِ لَتُنَبِّئَنَّهُمْ بِأَمْرِهِمْ هَذَا وَهُمْ
لَا يَشْعُرُونَ ﴿١٦﴾

وَجَاءُوا أَبَاهُمْ عِشَاءً يَبْكُونَ ﴿١٧﴾
قَالُوا يَا أَبَانَا إِنَّا ذَهَبْنَا نَسْتَبِقُ وَتَرَكْنَا يُوسُفَ

عِنْدَ مَتَاعِنَا فَأَكَلَهُ الذِّئْبُ وَمَا أَنْتَ بِمُؤْمِنٍ لَّنَا
وَلَوْ كُنَّا صَادِقِينَ ﴿١٨﴾

وَجَاءُوا عَلَى قَيْصِهِ بِدَمِ كَذِبٍ قَالَ بَلْ سَوَّلَتْ
لَكُمْ أَنفُسُكُمْ أَمْرًا فَصَبْرٌ جَبِيلٌ وَاللَّهُ الْمُسْتَعَانُ

عَلَى مَا تَصِفُونَ ﴿١٩﴾
وَجَاءَتْ سَيَّارَةٌ فَأَرْسَلُوا وَارِدَهُمْ فَأَدْلَى دَلْوَةً
قَالَ يَا بَشْرِ هَذَا هَلْ عِلْمٌ وَاسْرُوءٌ بِضَاعَتِكُمْ وَاللَّهُ

what they did. Later they sold him for a paltry sum, a few dirhems, not being keen in the matter of the price. The man of Egypt who bought him said to his wife: Lodge him honourably, he may prove of benefit to us, or we may even adopt him as our son. Thus did We establish Joseph honourably in the land so that We may also teach him the meaning of things divine. Allah has full power to carry out His design, but most people do not realise this. (20—22)

When Joseph attained his age of full maturity, We granted him judgment and learning; thus do We reward the doers of good. The woman in whose house he was sought to seduce him against his will. She bolted the doors of the house and said: Now come along. He protested: I seek refuge with Allah against any such thing. He is my Lord. He has made honourable provision for me. In truth the wrongdoers never prosper. She made up her mind to have her wish of him, and he made up his mind to stand firm, which he could not have done had he not seen a manifest Sign of his Lord. Thus it was that We might turn away from him all evil and indecency. He was truly of Our chosen servants. (23—25)

They both ran to the door and in the struggle she tore his shirt at the back. They found her husband at the door whereupon she exclaimed: The recompense of one who planned evil towards thy wife can only be that he should be put in prison or be grievously chastised! Joseph said: It was she who sought to seduce me against my will! One of her household testified: If his shirt is rent at the front then she has spoken truth, and he is lying,

عَلَيْهِمْ بِمَا يَعْمَلُونَ ﴿٢٠﴾

وَشَرَوْهُ بِثَمَنٍ بَخِيسٍ دَرَاهِمَ مَعْدُودَةٍ وَكَانُوا

فِيهِ مِنَ الرَّاهِدِينَ ﴿٢١﴾

وَقَالَ الَّذِي اشْتَرَاهُ مِنْ مِصْرَ لَا مِرَاتٍ أَكْرَهِي

مَثْوَاهُ عَلَيَّ أَنْ يَنْفَعَنِيَ أَوْ يَنْجِدَهُ لَدًّا وَكَذَلِكَ

مَكَّنَّا يُوْسُفَ فِي الْأَرْضِ وَلِنُعَلِّمَهُ مِنْ تَأْوِيلِ

الْأَحَادِيثِ وَاللَّهُ عَلِيمٌ عَلَى أَمْرِهِ وَلَكِنَّ أَكْثَرَ

النَّاسِ لَا يَعْلَمُونَ ﴿٢٢﴾

وَلَمَّا بَلَغَ أَشُدَّهُ آتَيْنَاهُ حُكْمًا وَعِلْمًا وَكَذَلِكَ

نَجْزِي الْمُحْسِنِينَ ﴿٢٣﴾

وَرَأَوْتَهُ الَّتِي هُوَ فِي بَيْتِهَا عَنْ نَفْسِهِ وَغَلَّقَتِ

الْأَبْوَابَ وَقَالَتْ هَيْتَ لَكَ قَالَ مَعَاذَ اللَّهِ إِنَّهُ

رَبِّي أَحْسَنُ مَنَازِلِي إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ﴿٢٤﴾

وَلَقَدْ هَمَّتْ بِهِ وَهَمَّ بِهَا لَوْلَا أَنْ رَأَاهَا رَبُّهُ

كَذَلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ وَالْفَحْشَاءَ إِنَّهُ مِنْ

عِبَادِنَا الْمُخْلَصِينَ ﴿٢٥﴾

وَاسْتَبَقَا الْبَابَ وَقَدَّتْ قَبِيضَهُ مِنْ دُبُرِهِ

أَلْفِيَا سَيِّدَهَا لَدَا الْبَابِ قَالَتْ مَا جَزَاءُ مَنْ أَرَادَ

بِأَهْلِيكَ سُوءًا إِلَّا أَنْ يُنَجِّنَ أَوْ عَذَابٌ أَلِيمٌ ﴿٢٦﴾

قَالَ هِيَ رَأَوْتَنِي عَنْ نَفْسِي وَشَهِدَ شَاهِدٌ مِنْ

أَهْلِهَا إِنْ كَانَ قَبِيضُهُ قَدْ مِنْ قَبْلِ فَصَدَّقَتْ

وَهُوَ مِنَ الْكَذِبِينَ ﴿٢٧﴾

but if his shirt is rent at the back then she has lied and he speaks truth. When her husband saw that Joseph's shirt was rent at the back, he said to his wife: Of a surety, this situation has ensued in consequence of some stratagem devised by you women, you are adept at devising stratagems. Joseph, do thou forbear and, woman, do thou ask forgiveness for thy sin, for undoubtedly thou wert in error. (26—30)

Some of the women in the town began to gossip: The wife of the Aziz seeks to seduce her slave boy. She must be infatuated with him. We consider this great folly on her part. When the gossip reached her ears she invited them to a banquet and prepared seats for them and provided each of them with a knife and then asked Joseph to appear before them. When they beheld him they esteemed him highly and in wonderment pressed their fingers between their teeth and exclaimed: He has resisted evil for fear of Allah: He is superhuman, he must be a noble angel. (31—32)

She said: Well now, this is the one concerning whom you have been finding fault with me. I did indeed seek to seduce him against his will, but he safeguarded himself. If he will not bend himself to my will he shall certainly be put in prison and be humiliated. Whereupon Joseph prayed: My Lord, prison is more agreeable to me than that to which these women invite me, and unless Thou turn away their guile from me I may incline towards them and behave like a fool. So his Lord heard his prayer and turned away their guile from him. It is He alone who oft hears prayer and knows all about everything. (33—35)

وَرَأَى كَانَ قَيْصُهُ قَدْ مِنْ دُبْرٍ فَكَذَبَتْ وَهُوَ
مِنَ الصَّادِقِينَ ﴿٢٦﴾

فَلَمَّا رَأَى قَيْصُهُ قَدْ مِنْ دُبْرٍ قَالَ إِنَّهُ مِنْ كَيْدِكُنَّ
إِنَّ كَيْدَكُنَّ عَظِيمٌ ﴿٢٧﴾

يُوسُفُ أَعْرَضَ عَنِ هَذَا وَاسْتَعْفَفَ لِيَدِّ نَيْفِكَ
إِنَّكَ كُنْتِ مِنَ الْخَاطِئِينَ ﴿٢٨﴾

وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ امْرَأَتُ الْعَزِيزِ تُرَاوِدُ
فَتَهَا عَنْ نَفْسِهِ قَدْ شَغَفَهَا حُبًّا إِنَّا لَنَرَاهَا
فِي ضَلَالٍ مُبِينٍ ﴿٢٩﴾

فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ وَأَعْتَدَتْ
لَهُنَّ مَنَافِقًا وَأَتَتْ كُلَّ وَاحِدَةٍ مِّنْهُنَّ سِكِّينًا
وَقَالَتْ أَخْرِجِي عَلَيَّهِنَّ فَلَمَّا رَأَيْنَهُ أَكْبَرْنَهُ وَقَطَّعْنَ
أَيْدِيَهُنَّ وَقُلْنَ حَاشَ لِلَّهِ مَا هَذَا بَشَرًا إِنْ هَذَا
إِلَّا مَلَكٌ كَرِيمٌ ﴿٣٠﴾

قَالَتْ فَذَلِكُنَّ الَّذِي لُمْتُنَنِي فِيهِ وَلَقَدْ رَاوَدْتُهُ
عَنْ نَفْسِهِ فَاسْتَعْصَمَ وَلَئِن لَّمْ يَفْعَلْ مَا أَمَرُهُ
لَيُسْجَنَنَّ وَيَكُونَا مِنَ الصَّغِيرِينَ ﴿٣١﴾

قَالَ رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ
وَأَلَّا تَصْرِفَ عَنِّي كَيْدَهُنَّ أَصْبَب إِلَيْهِنَّ وَآلَيْنَ
مِنَ الْجَاهِلِينَ ﴿٣٢﴾

فَاسْتَجَابَ لَهُ رَبُّهُ فَصَرَفَ عَنْهُ كَيْدَهُنَّ إِنَّهُ
هُوَ السَّمِيعُ الْعَلِيمُ ﴿٣٣﴾

Then it appeared seemly to them, after they had perceived certain indications, that he be put in prison for a while. Two young men entered the prison along with him. One of them said to Joseph: I have seen in my dream that I am pressing wine; and the other said: I have seen that I am carrying bread upon my head on which birds are feeding. Interpret these dreams for us, for we consider thee a righteous person. Joseph said to them: I shall inform you of the interpretation of your dreams before your meal is brought to you. I am able to do this as my Lord has bestowed knowledge upon me. I have shunned the creed of a people who do not believe in Allah and who reject the Hereafter, and I have adhered to the faith of my fathers, Abraham and Isaac and Jacob. It is not for us to associate anything with Allah as a partner. This is of Allah's grace upon us and upon the people, but most people are not grateful. O my two prison companions, are diverse lords better or Allah, the One the Most Supreme? That which you worship beside Allah is nothing but idle names which you and your fathers have devised. Allah has sent down no authority concerning them. All judgment rests with Allah; He has commanded that you worship none save only Him. That is the true faith, but most men know not. (36—41)

O my two prison companions, the interpretation of your dreams is this: As for one of you, he will pour out wine for his lord to drink; and as for the other, he will be crucified and birds will feed off his head. The matter concerning which you desired to know has been so decreed. To

ثُمَّ بَدَأَ لَهُمْ مِنْ بَعْدِ مَا رَأَوُا الْآيَاتِ لِيَسْجُنْتَهُ
حَتَّىٰ جِئِنَا ۝

وَدَخَلَ مَعَهُ السِّجْنَ فَتَيَّنُ قَالَ أَحَدُهُمَا إِنِّي
أَرَيْتُ أُعْصِرُ خَمْرًا ۖ وَقَالَ الْآخَرُ إِنِّي أَرَيْتُ أَحْمِلُ
فَوْقَ رَأْسِي حُبْرًا تَأْكُلُ الطَّيْرُ مِنْهُ نَبْتًا بِنَاءٍ يُبِيلُهُ
إِنَّا نَرِيكَ مِنَ الْمُحْسِنِينَ ۝

قَالَ لَا يَأْتِيكُمَا طَعَامٌ تُرْزَقِينَ إِلَّا نَبَاتًا بِنَاءٍ يُبِيلُهُ
قَبْلَ أَنْ يَأْتِيَكُمَا ذَلِكُمَا مِمَّا عَلَّمَنِي رَبِّي إِنِّي تَرَكْتُ
مِلَّةَ قَوْمٍ لَا يُؤْمِنُونَ بِاللَّهِ وَهُمْ بِالْآخِرَةِ هُمْ
كَافِرُونَ ۝

وَاتَّبَعْتُ مِلَّةَ آبَائِي إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ
مَا كَانَ لَنَا أَنْ نُشْرِكَ بِاللَّهِ مِنْ شَيْءٍ ذَلِكَ مِنْ
فَضْلِ اللَّهِ عَلَيْنَا وَعَلَى النَّاسِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ
لَا يَشْكُرُونَ ۝

يُصَاحِبِي السِّجْنِ ۖ أَرَبَابٌ مُتَفَرِّقُونَ خَيْرٌ أَمْ
اللَّهُ الْوَاحِدُ الْقَهَّارُ ۝

مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءُ سَتَيَبُتُونَهَا
أَنْتُمْ وَآبَاؤُكُمْ مِمَّا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ إِنَّ
الْعِلْمَ إِلَّا لِلَّهِ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ذَلِكَ
الَّذِي بَدَأَ الْفَيْثُ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ۝

يُصَاحِبِي السِّجْنِ ۖ أَمَّا أَحَدُكُمَا فَيَسْقِي رَبَّهُ خَمْرًا
وَأَمَّا الْآخَرُ فَيُصَلِّبُ فَتَأْكُلُ الطَّيْرُ مِنْ رَأْسِهِ ۖ

the one who he believed would be set free, Joseph said: Make mention of me to thy lord. But Satan caused him to forget mentioning this to his lord, so that Joseph bided his time in prison for some years. (42—43)

Some time, thereafter, the King announced to his courtiers: I have seen in my dream seven fat kine being devoured by seven lean ones, and seven fresh green ears of corn and seven others dry and withered. Now ye nobles, expound to me the meaning of my dreams, if you are versed in the interpretation of dreams. They made answer: These are confused dreams, and we know not the meaning of such. Then he of the two companions of Joseph who had been set free, and who now remembered, after the lapse of a period, that which had passed between Joseph and him, exclaimed: I shall let you know the interpretation of the dream, only send me to find out. He hurried to Joseph and implored him: Joseph, thou righteous one, do expound to us the meaning of a dream in which seven fat kine are devoured by seven lean ones, and there are seven green ears of corn and seven others which are dry, that I may return to the people and they may know the interpretation. (44—47)

Joseph explained: You shall work diligently and continuously at cultivation for seven years, but leave what you reap in the ear, except the little that you consume. Then there will follow seven years of great hardship which will eat up all that you will have laid by in advance for them, except the little that you may set aside. After this will come a year in which the people will be relieved and there will be rejoicing and exchange of gifts. (48—50)

When the King heard all this, he said: Bring him to me. When the King's messenger came to Joseph, he said: Go back to thy lord and ask him how fare the women who had gnawed at their fingers? My Lord

قُضِيَ الْأَمْرُ الَّذِي فِيهِ تَسْتَفْتِينَ ﴿٤٢﴾
وَقَالَ لِلَّذِي ظَنَّ أَنَّهُ نَاجٍ مِّنْهُمَا اذْكُرْنِي عِنْدَ
رَبِّكَ فَأَنَسَ الشَّيْطَانُ دَكْرَاسَهُ فَكَلَبَ فِي التَّجْوِينِ

يَضَعُ سِينِينَ ﴿٤٣﴾

وَقَالَ الْمَلِكُ إِنِّي أَرَى سَبْعَ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ
سَبْعٌ عِجَافٌ وَسَبْعَ سُنبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ يَا أَيُّهَا
الْمَلَأُ الْقُوَى فِي رُؤْيَايَ إِنْ كُنْتُمْ لِلرُّؤْيَا تَعْبُرُونَ ﴿٤٤﴾
قَالُوا أَضغاث أحلامٍ وما نحن بتناؤيل إلا حلامٍ
يعلمين ﴿٤٥﴾

وَقَالَ الَّذِي بَخَا مِنْهُمَا وَادَّكَرَ بَعْدَ أُمَّةٍ أَنَا أُنَبِّئُكُمْ
بِتَأْوِيلِهِ فَأَرْسِلُونِ ﴿٤٦﴾

يُوسُفُ أَيُّهَا الصِّدِّيقُ أَفْتِنَا فِي سَبْعِ بَقَرَاتٍ سِمَانٍ
يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعِ سُنبُلَاتٍ خُضْرٍ وَأُخَرَ
يَابِسَاتٍ لَعَلِّي أَرْجِعُ إِلَى النَّاسِ لَعَلَّهُمْ يَعْلَمُونَ ﴿٤٧﴾

قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَابًّا فَمَا حَصَدْتُمْ فَذَرُوهُ
فِي سُنْبُلِهِ إِلَّا قَلِيلًا مِمَّا تَأْكُلُونَ ﴿٤٨﴾

ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ سَبْعٌ شِدَادٌ يَأْكُلْنَ مَا
قَدَّمْتُمْ لَهُنَّ إِلَّا قَلِيلًا مِمَّا تَحْصِنُونَ ﴿٤٩﴾

ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ عَامٌ فِيهِ يُعَاثُ النَّاسُ
وَفِيهِ يَعْصِرُونَ ﴿٥٠﴾

وَقَالَ الْمَلِكُ انبؤني به فقلنا جاءه الرسول قال
ارجع إلى ربك فاسأله ما بال النسوة التي تطعن

knows well their design. The King enquired of the women: What was the truth of the affair in which you sought to seduce Joseph against his will? They answered: He eschewed vice for fear of Allah; we have not known any evil against him. Whereupon the wife of the Aziz exclaimed: The truth has now come to light. It was I who sought to seduce him against his will, he is surely one of the righteous. (51—52)

Joseph declared: I had asked for this enquiry to be made so that the Aziz should know that I had not been disloyal to him in his absence and that I believe that Allah suffers not the design of the unfaithful to prosper. On the other hand, I do not claim infallibility for myself, for the mind of man (except for him upon whom my Lord has mercy) is ever ready to incite to evil. Surely my Lord is Most Forbearing, Ever Merciful. (53—54)

The King commanded: Bring him to me that I may assign him to my special projects. After he had talked to Joseph he told him: From now on you will be a man of established position and trust with us. Said Joseph: Then grant me authority over the resources of the earth for I shall conserve them well and would know how to exploit them. Thus did We bring about the assignment of Joseph to a position of authority in the land. He could dwell therein wherever he pleased. We bestow Our mercy on whomsoever We please in this very life, and We suffer not the reward of the righteous to perish, and of a surety, the reward of the Hereafter is even better for those who believe and are righteous. (55—58)

During the period of famine the brethren of Joseph also came to the country and presented themselves before him. He recognised them as soon as he saw them, but they knew him not. When he had made provision for them he told them: Next time bring with you your brother on the father's side. See you not that I give full measure and am the best of hosts? But if you bring him not to me, you

أَيْدِيَهُنَّ إِنَّ رَبِّي بِكَيْدِهِنَّ عَلِيمٌ ﴿٥١﴾
 قَالَ مَا خَطْبُكُمْ إِذْ رَأَوْتُمْ يُوسُفَ عَنْ نَفْسِهِ ؕ
 قُلْنَ حَاشَ لِلَّهِ مَا عَلِمْنَا عَلَيْهِ مِنْ سُوءٍ قَالَتِ امْرَأَتُ
 الْعَزِيزِ النَّحْتُ حَصْحَصَ الْحَقُّ أَنَا رَاوَدْتُهُ عَنْ نَفْسِهِ
 وَإِنَّهُ لَكَانَ مِنَ الصَّادِقِينَ ﴿٥٢﴾

ذَلِكَ لِيَعْلَمَ أَنِّي لَمْ أَخُنْهُ بِالْغَيْبِ وَأَنَّ اللَّهَ لَا يَهْدِي
 كَيْدَ الْخَائِبِينَ ﴿٥٣﴾

وَمَا أَتَّبِعُ نَفْسِي إِنْ النَّفْسُ لَأَمَّارَةٌ بِالسُّوءِ
 إِلَّا مَا رَحِمَ رَبِّي إِنَّ رَبِّي غَفُورٌ رَحِيمٌ ﴿٥٤﴾

وَقَالَ الْمَلِكُ إِنِّي فِيهِ اسْتَخْلَصْتُ لِنَفْسِي فَلَمَّا
 كَلَّمَهُ قَالَ إِنَّكَ الْيَوْمَ لَدَيْنَا مَكِينٌ أَمِينٌ ﴿٥٥﴾

قَالَ اجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ إِنِّي حَفِيظٌ عَلَيْمُ ﴿٥٦﴾
 وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ يَتَّبِعُوا مِنْهَا حَيْثُ
 يَشَاءُ يُصِيبُ بِرَحْمَتِنَا مَنْ نَشَاءُ وَلَا نُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿٥٧﴾

وَلَا جُرْ الْأَجْرَةَ خَيْرٌ لِلَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ ﴿٥٨﴾

وَجَاءَ إِخْوَةُ يُوسُفَ فَدَخَلُوا عَلَيْهِ فَعَرَفَهُمْ وَهُمْ
 لَهُ مُنْكَرُونَ ﴿٥٩﴾

وَلَمَّا جَهَّزَهُمْ بِجَهَّازِهِمْ قَالَ إِنَّوْنِي بِأَخِي لَكُمْ
 مِنْ أَيْبِكُمُ الْآبَتُونَ إِنِّي أَوْفِي الْكَيْلِ وَأَنَا خَيْرُ

الْمُنْزِلِينَ ﴿٦٠﴾

فَإِنْ لَمْ تَأْتُونِي بِهِ فَلَا كَيْلَ لَكُمْ عِنْدِي وَلَا
 تَقْرُبُونِ ﴿٦١﴾

will get no measure from me and so come not near me. They said: We shall try to induce his father to part with him and we are sure to succeed. Joseph said to those who worked for him: Put their money back into their sacks so that they may call it to mind when they have rejoined their families. Haply they may come back. (59—63)

When they returned home they said to their father: Father, we have been denied further supplies unless you send our brother with us, in which case we shall obtain supplies and we shall certainly take care of him. Their father said: How can I trust you with him expecting anything different from that which befell when I trusted you with his brother aforetime? You may take him with you, but I put my trust in Allah alone Who is the best Protector and the Most Merciful of all. (64—65)

When they unpacked their things they found their money had been returned to them, whereupon they cried: Father what more can we wish for? Here is our money returned to us! This time if we take our brother with us, we shall bring provision for our families, we shall guard our brother, and we shall secure an additional camel-load of grain. That will be a great bounty! Their father said: I will certainly not send him with you until you make me a solemn promise, in the name of Allah, that you will surely bring him back to me, unless you are encompassed yourselves. When they gave him their solemn promise, he said: Allah watches over what we have said. (66—67)

When they were about to set out, their father enjoined them: My sons, do not enter the city all by one gate, but enter it separately by different gates. I can avail you nothing against Allah's decree. All judgment rests with Allah. In Him I put my trust, and in Him should trust all those who trust. When they entered the city in the manner their father had commanded them, his purpose was fulfilled, yet he had no power to guard them against

قَالُوا سُرَّادُ عَنْهُ أَبَاهُ وَإِنَّا لَفَاعِلُونَ ﴿٥٩﴾
وَقَالَ لِفَتِيلِهِ اجْعَلُوا بِضَاعَهُمْ فِي رِحَالِهِمْ
لَعَلَّهُمْ يَعْرِفُونَهَا إِذَا انْقَلَبُوا إِلَىٰ أَهْلِهِمْ لَعَلَّهُمْ
يَرْجِعُونَ ﴿٦٠﴾

فَلَمَّا رَجَعُوا إِلَىٰ أَبِيهِمْ قَالُوا يَا أَبَانَا مَنَعَ مِنَّا الْكَيْلُ
فَأَرْسِلْ مَعَنَا آخَانَنَا نَكْتَلُ وَإِنَّا لَهُ لَحَافِظُونَ ﴿٦١﴾
قَالَ هَلْ آمَنُكُمْ عَلَيْهِ إِلَّا كَمَا آمَنَ كُمْ عَلَىٰ أَخِيهِ
مِن قَبْلُ قَالَهُ خَيْرٌ حِفْظًا وَهُوَ أَرْحَمُ الرَّحِيمِينَ ﴿٦٢﴾
وَلَمَّا فَتَحُوا مَتَاعَهُمْ وَجَدُوا بِضَاعَتَهُمْ رُدَّتْ
إِلَيْهِمْ قَالُوا يَا أَبَانَا مَا نَبْغِي هَذِهِ بِضَاعَنَا رُدَّتْ
إِلَيْنَا وَنَبْغِي أَهْلَنَا وَنَحْفَظُ أَخَانَنَا وَنُرَدُّدُ كَيْلَ
بِعَيْرِ ذَلِكَ كَيْلٌ يَسِيرٌ ﴿٦٣﴾

قَالَ لَنْ أَرْسِلَهُ مَعَكُمْ حَتَّىٰ تُتَوِّقُوا مَوْثِقًا مِنَ
اللَّهِ لَتَأْتُنَّنِي بِهِ إِلَّا أَنْ يُحَاطَ بِكُمْ فَلَمَّا آوَتْهُ مَوْتِقَهُمْ
قَالَ اللَّهُ عَلَىٰ مَا نَقُولُ وَكِيلٌ ﴿٦٤﴾

وَقَالَ لِيَبَنِي لَا تَدْخُلُوا مِنْ بَابٍ وَاحِدٍ وَاَدْخُلُوا
مِنْ أَبْوَابٍ مُتَفَرِّقَةٍ وَمَا أُغْنِي عَنْكُمْ مِنَ اللَّهِ
مِنْ شَيْءٍ إِنْ أُلْحَمْتُ إِلَّا لِلَّهِ عَلَيْهِ تَوَكَّلْتُ وَعَلَيْهِ
فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ ﴿٦٥﴾

وَلَمَّا دَخَلُوا مِنْ حَيْثُ أَمَرَهُمْ أَبُوهُمْ مَا كَانَ يُغْنِي
عَنَّهُمْ مِنَ اللَّهِ مِنْ شَيْءٍ إِلَّا حَاجَةٌ فِي نَفْسِ يَعْقُوبَ
قَضَاهَا وَإِنَّهُ لُدُّ وَعِلْمٌ لِمَا عَلَّمْنَاهُ وَلَكِنَّ أَكْثَرَ

Allah's decree. He succeeded only in fulfilling a desire he had in his mind. Jacob was a man of great knowledge because of that which We had taught him, but most people know not. When they presented themselves before Joseph, he placed his own brother close to himself, and reassured him saying: I am indeed thy brother who was lost, so grieve no more at what they have been doing. (68—70)

When Joseph had provided for them and they were preparing to depart, he inadvertently placed the drinking cup from which he had just drunk water in his brother's sack. When all was ready, a royal herald announced: Men of the caravan! You have committed theft. They all turned round and asked: What is it that you miss? The answer was: We miss one of the royal measuring cups. Whoso is able to restore it shall have a camel-load of grain and I stand surety for it. They retorted: By Allah, you know well we have not come here to cause disturbance in the land, nor are we thieves. What, then, shall be the penalty, if you are proved wrong? The penalty? He in whose sack it is found shall himself be the penalty for it. Thus do we punish the wrongdoers. Thereupon the herald began to search their sacks before searching the sack of Joseph's brother. In the end, he found the cup in the sack of Joseph's brother, and took it out therefrom. Thus did We devise a plan on behalf of Joseph. He could not have held back his brother under the king's law, except for Allah's plan. We exalt whomsoever We please, and above every possessor of knowledge is One possessing greater knowledge. His brothers said: If this one has stolen, no wonder; for a brother of his had also committed theft aforesaid. Joseph concealed his chagrin and did not give expression to it in their presence. He only said to himself: You are a sorry lot, but Allah knows well what you allege. (71—78)

عَجَّ النَّاسُ لَا يَعْلَمُونَ ﴿٦٨﴾
وَلَمَّا دَخَلُوا عَلَى يُوسُفَ أَوَىٰ إِلَيْهِ أَخَاهُ قَالَ إِنِّي أَنَا أَخُوكَ فَلَا تَمَنَّسْ بِمَا كَانُوا يَمْنُونُ ﴿٦٩﴾
فَلَمَّا جَهَّزَهُمْ بِجَهَّازِهِمْ جَعَلَ السِّقَايَةَ فِي رَحْلِ أُخِيهِ ثُمَّ أَرَادَ أَنْ يُودِعَ إِلَيْهَا الْعِيْرَ الَّتِي لَكُمْ لَسْمِ تَوْنُ ﴿٧٠﴾
قَالُوا وَأَقْبَلُوا عَلَيْهِمْ مَاذَا تَفْقِدُونَ ﴿٧١﴾
قَالُوا نَفَقِدُ صَوَاعَ الْمَلِكِ وَلِمَن جَاءَ بِهِ حِمْلُ بَعِيرٍ وَأَنَا بِهِ زَعِيمٌ ﴿٧٢﴾
قَالُوا نَالَهُ لَفَدَّ عَلَيْهِمْ مَا جِئْنَا لِنُفْسِدَ فِي الْأَرْضِ وَمَا كُنَّا سَارِقِينَ ﴿٧٣﴾
قَالُوا فَمَا جَزَاؤُهُ إِنْ كُنْتُمْ كَذَّابِينَ ﴿٧٤﴾
قَالُوا جَزَاؤُهُ مَن وُجِدَ فِي رَحْلِهِ فَهُوَ جَزَاؤُهُ كَذَلِكَ نَجْزِي الظَّالِمِينَ ﴿٧٥﴾
فَبَدَأَ بِأُذُنَيْهِمْ قَبْلَ دَعَاءِ أُخِيهِ ثُمَّ اسْتَخْرَجَهَا مِنْ دَعَاءِ أُخِيهِ كَذَلِكَ كِدْنَا لِيُوسُفَ مَا كَانَ لِيَأْخُذَ أَخَاهُ فِي دِينِ الْمَلِكِ إِلَّا أَنْ يَشَاءَ اللَّهُ نَرْفَعُ دَرَجَاتٍ مَّن نَّشَاءُ وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ ﴿٧٦﴾
قَالُوا إِنْ يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَّهُ مِنْ قَبْلِهِ فَأَسْرَهَا يُوسُفُ فِي نَفْسِهِ وَلَمْ يُبَيِّدْهَا لَهُمْ قَالَ أَنْتُمْ سَرَّوْا مَا كَانُوا وَاللَّهُ أَعْلَمُ بِمَا تَصِفُونَ ﴿٧٧﴾
قَالُوا يَا أَبَانَا أَلَيْسَ لَكَ أَبَا سُوءِ كَبِيرٍ فَخُذْ

They pleaded: Exalted one, he has a very aged father, and, to spare him suffering, we implore thee seize one of us in his stead; we esteem thee a gracious personage. Joseph answered: Allah forbid that we should seize any save him with whom we found our property, for then we would surely be unjust. When they despaired of him, they withdrew conferring among themselves. Their leader said: Do you not recall that your father has taken from you a solemn promise in the name of Allah, and, how, aforetime, you were guilty of a default with respect to Joseph? I will, therefore, not leave this land until my father gives me special permission or Allah decrees something in my favour. He is the best of Judges. Go ye back to your father and say to him: Father, your younger son was certainly guilty of theft and we have stated to you only that which we know as a fact. We could not guard against the unseen. You may enquire of the people of the city wherein we were and of the caravan with which we travelled, we are telling you the truth. (79—83)

When they told him this, Jacob said: It cannot be thus. It seems your minds have dressed up something in a plausible guise. It behoves me to be steadfast. May be Allah will bring them to me together. He is the All-Knowing, the Wise. Then he turned away from them and made supplication: Lord I appeal to Thee again in the matter of Joseph. His eyes welled up with tears but he did not permit his sorrow to be witnessed by others. They admonished him: By Allah, it seems you will not cease worrying about Joseph, till you make yourself ill or you expire. He expostulated: I make my plaint of grief and sorrow only to Allah, and I know from Allah that which you know not. Go, my sons, and enquire after Joseph and his brother and despair not of the mercy of Allah; for none despairs of Allah's mercy save the unbelieving people. (84—88)

أَحَدَنَا مَكَانَهُ إِنَّا نُرِيدُكَ مِنَ الْمُحْسِنِينَ ﴿٨٣﴾
قَالَ مَعَاذَ اللَّهِ أَنْ تَأْخُذَ إِلَّا مَنْ وَجَدْنَا مَتَاعَنَا
عِنْدَهُ إِنَّا إِذًا لَظَالِمُونَ ﴿٨٤﴾

فَلَمَّا اسْتَيْسَسُوا مِنْهُ خَلَصُوا نَجِيًّا قَالَ كَبِيرُهُمْ أَلَمْ
تَعْلَمُوا أَنَّ أَبَاكُمْ قَدْ أَخَذَ عَلَيْكُمْ مَوْثِقًا مِنَ اللَّهِ
وَمِنْ قَبْلُ مَا فَرَّطْتُمْ فِي يُوسُفَ فَلَنْ نَرِيكَ الْأَرْضَ
حَتَّى يَأْذَنَ لِي أَبِي أَوْ يَحْكُمَ اللَّهُ لِي وَهُوَ خَيْرُ الْحَاكِمِينَ ﴿٨٥﴾
إِرْجِعُوا إِلَىٰ آبَائِكُمْ فَقُولُوا يَا أَبَانَا إِنَّ ابْنَكَ سَرَقَ
وَمَا شَهِدْنَا إِلَّا بِمَا عَلَّمْنَا وَمَا كُنَّا لِلْغَيْبِ
حَافِظِينَ ﴿٨٦﴾

وَسئَلِ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا وَالْبَحْرَانَ الَّتِي آتَيْنَا
فِيهَا وَإِنَّا لَصَادِقُونَ ﴿٨٧﴾

قَالَ بَلْ سَأَلْتُ لَكُمْ أَنْفُسَكُمْ أَزْوَاجًا
فَصَبْرٌ جَبِيلٌ عَسَىٰ اللَّهُ أَنْ يَأْتِيَنِي بِهِمْ جَبِينًا
إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ ﴿٨٨﴾

وَتَوَلَّىٰ عَنْهُمْ وَقَالَ يَا أَسْفَىٰ عَلَىٰ يُوسُفَ وَإِبيضَتْ
عَيْنُهُ مِنَ الْحُزَنِ فَهُوَ كَظِيمٌ ﴿٨٩﴾

قَالُوا تَاللَّهِ تَقْتَرُونَ تَذْكُرُ يُوسُفَ حَتَّىٰ تَكُونَ حَرَضًا
أَوْ تَكُونَ مِنَ الْهَالِكِينَ ﴿٩٠﴾

قَالَ إِنَّمَا أَشْكُوا بَثِّي وَحُزْنِي إِلَى اللَّهِ وَأَعْلَمُ مِنَ
اللَّهِ مَا لَا تَعْلَمُونَ ﴿٩١﴾

يَلْبِسِي الذُّهْبَ فَتَحْسَبُنَا مِنَ يُوسُفَ وَأَخِيهِ وَلَا

When his brothers presented themselves before Joseph again, they pleaded: Exalted one, we and our family are sore afflicted by want, and we have brought only a paltry sum; so give us full measure, and give us more out of charity; surely, Allah rewards the charitable vastly. Joseph asked: Do you recall what you did to Joseph and his brother when you did not realise the evil of what you were doing? They exclaimed: Are you indeed Joseph? He replied: I am Joseph and this is my brother. Allah has indeed been gracious to us. The truth is that whoso is righteous and is steadfast, Allah does not suffer the reward of such good ones to be lost. They affirmed: We testify to Allah that Allah has surely exalted you above us and that no doubt we were in the wrong. Joseph sought to comfort them: No blame shall lie on you this day. May Allah forgive you. He is the Most Merciful of all those who show mercy. Take this shirt of mine and lay it before my father, he will comprehend everything; and bring to me the whole of your family. (89—94)

تَايَسُوا مِنْ رَوْحِ اللَّهِ إِنَّهُ لَا يَأْتِسُّ مِنْ رَوْحِ
اللَّهِ إِلَّا الْقَوْمَ الْكَافِرُونَ ﴿٨٩﴾

فَلَمَّا دَخَلُوا عَلَيْهِ قَالُوا يَا أَيُّهَا الْعَزِيزُ مَسْنَا وَأَهْلَنَا
الْفَقْرُ وَجِئْنَا بِبِضَاعَةٍ مُزْجَاةٍ نَأْوِفُ لَنَا الْكَيْلَ
وَتَصَدَّقَ عَلَيْنَا إِنْ اللَّهُ يُجْزِي الْمُتَصَدِّقِينَ ﴿٩٠﴾
قَالَ هَلْ عَلِمْتُمْ مَا فَعَلْتُمْ بِيُوسُفَ وَأَخِيهِ إِذْ
أَنْتُمْ جَاهِلُونَ ﴿٩١﴾

قَالُوا بَلَىٰ وَإِنَّكَ لَأَنْتَ يُوسُفُ قَالَ أَنَا يُوسُفُ وَهَذَا
أَخِي قَدْ مَنَّ اللَّهُ عَلَيْنَا إِنَّهُ مَنْ يَشَقِّ وَيَصِيرُ
فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿٩٢﴾

قَالُوا تَاللَّهِ لَقَدْ أَنْزَلَ اللَّهُ عَلَيْنَا وَإِنْ كُنَّا
لَخَاطِبِينَ ﴿٩٣﴾

قَالَ لَا تَحْزَبْ عَلَيْكُمْ الْيَوْمَ يَغْفِرُ اللَّهُ لَكُمْ وَهُوَ
أَرْحَمُ الرَّاحِمِينَ ﴿٩٤﴾

إِذْ هَبُوا بَقِيصِي هَذَا فَالْقُوَّةَ عَلَىٰ وَجْهِ أَبِي يَأْتِ
بَصِيرًا وَأَتُونِي بِأَهْلِكُمْ أَجْمَعِينَ ﴿٩٥﴾

وَلَمَّا فَصَلَتِ الْعِيرُ قَالَ أَبُوهُمْ إِنِّي لَأَجِدُ رِيحَ
يُوسُفَ وَلَا أَدْرِي أَن تَقْدُونَ ﴿٩٦﴾

قَالُوا تَاللَّهِ إِنَّكَ لَفِي ضَلَالِكَ الْقَدِيمِ ﴿٩٧﴾
فَلَمَّا أَنْ جَاءَ الْبَشِيرُ أَلْقَاهُ عَلَىٰ وَجْهِهِ فَارْتَدَّ
بَصِيرًا قَالَ أَمْ أَقْلُ لَكُمْ إِنِّي أَعْلَمُ مِنَ اللَّهِ مَا
لَا تَعْلَمُونَ ﴿٩٨﴾

When the caravan set out from Egypt, their father said to those around him: Were it not that you would call me a dotard, I would say that I certainly perceive the fragrance of Joseph. They retorted: By Allah, you still persist in your fixed illusion. But when the bearer of the good news arrived, he laid Joseph's shirt before his father, who thereupon comprehended everything and reminded them: Did I not say to you: I know from Allah that which you know not! (95—97)

His sons then begged him: Father, do pray for forgiveness of our sins, we were manifestly in the wrong. He comforted them: I shall certainly pray for forgiveness for you to my Lord, most assuredly He is the Most Forgiving, Ever Merciful. (98—99)

When they approached, Joseph went forth to do honour to his parents and welcomed them: Enter ye all into Egypt in peace as is the pleasure of Allah. He installed his parents in the place of honour and they all fell down prostrate before Allah in gratitude for His favours to him. Joseph said: Father, this is the fulfilment of my dream of old. My Lord has made it come true. He was indeed gracious unto me for He took me out of prison and appointed me to a place of honour and brought you from the desert after Satan had brought about discord between me and my brethren. Surely, my Lord is benignly Gracious unto whomsoever He pleases, for He is the All-Knowing, the Wise. Then Joseph prayed: My Lord, Thou hast bestowed upon me a portion of sovereignty and taught me somewhat of the interpretation of dreams. Maker of the heavens and the earth, Thou art my Helper in this world and the Hereafter, let death when it comes find me in a state of complete submission to Thy will and join me to the company of the righteous. (100—102)

These are tidings of the unseen that We reveal to thee, O Prophet, though thou wast not present with them when they plotted and agreed upon a plan. However much dost thou desire that all men should believe, most of them will not. Thou dost not ask of them any reward in return for that which thou dost teach. On the contrary, it is but a source of honour for all mankind. (103—105)

How many a Sign is there in the heavens and the earth which they pass by, turning away from it; and most of them, even when they profess belief in Allah, at the same time attribute partners to Him.

قَالُوا يَا أَبَانَا اسْتَغْفِرْ لَنَا ذُنُوبَنَا إِنَّا كُنَّا

خُطِيئِينَ ﴿٩٨﴾

قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي إِنَّهُ هُوَ الْغَفُورُ

الرَّحِيمُ ﴿٩٩﴾

فَلَمَّا دَخَلُوا عَلَى يُوسُفَ أَوَى إِلَيْهِ أَبُوئِهِ وَقَالَ

ادْخُلُوا مِصْرَ إِن شَاءَ اللَّهُ أَمِينٌ ﴿١٠٠﴾

وَرَفَعَ أَبُوئِهِ عَلَى الْعَرْشِ وَخَرُّوا لَهُ سُجَّدًا ۗ وَ

قَالَ يَا بَنِي هَذَا تَأْوِيلُ رُءْيَايَ 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 ﴿١٠١﴾

رَبِّ قَدْ آتَيْتَنِي مِنَ الْمَلِكِ وَعَلَّمْتَنِي مِنْ تَأْوِيلِ

الْأَحَادِيثِ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ أَنْتَ وَبِي فِي

الدُّنْيَا وَالْآخِرَةِ ۖ تَوَفَّنِي مُسْلِمًا وَأَلْحِقْنِي بِالصَّالِحِينَ ﴿١٠٢﴾

ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ وَمَا كُنْتَ

لَدَيْهِمْ إِذْ أَجْمَعُوا أَمْرَهُمْ وَهُمْ يَمْكُرُونَ ﴿١٠٣﴾

وَمَا أَكْثَرَ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ ﴿١٠٤﴾

وَمَا سَأَلْتَهُمْ عَلَيْهِمْ مِنْ أَجْرٍ ۗ إِنَّهُم لَادْكُرُوا لِلْعَالَمِينَ ﴿١٠٥﴾

وَكَايِنٍ مِمَّنْ آتَاهُ فِي السَّمَوَاتِ وَالْأَرْضِ يُسْئِرُونَ عَلَيْهَا

وَهُمْ عَنْهَا مُعْرِضُونَ ﴿١٠٦﴾

وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ ﴿١٠٧﴾

Do they, then, feel secure against the coming on them of an overwhelming chastisement from Allah, or against the sudden coming upon them, without their perceiving it, of the Hour of which they have been forewarned? (106—108)

Announce then: This is my way; I call to Allah on the basis of sure knowledge, I and those who follow me. Holy is Allah; and I am not of those who associate partners with Allah. (109)

Before thee also, We sent as Messengers men to whom We sent revelation from among the dwellers of earthly towns. Have they not, then, travelled in the earth; so as to witness the end of those before them who rejected Our Messengers? Surely, the abode of the Hereafter is better for the righteous. Will you not, then, understand? (110)

Thus it was that when Our Messengers despaired of the disbelievers, and the latter became sure that they were being told lies, Our help came to Our Messengers and those were saved whom We desired to save. Our chastisement is not averted from the guilty. (111)

In these, their annals, there is a lesson for men of understanding. This is not a thing forged, but fulfilment of previous revelations and a detailed exposition of all things and a guidance and a mercy for people who believe. (112)

أَفَأَمِنُوا أَنْ تَأْتِيَهُمْ غَاشِيَةٌ مِّنْ عَذَابِ اللَّهِ أَوْ
تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿١٠٦﴾

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ
اتَّبَعَنِي وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴿١٠٧﴾

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوْحِيَ إِلَيْهِمْ قَوْلَ
أَهْلِ الْقُرَىٰ أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ

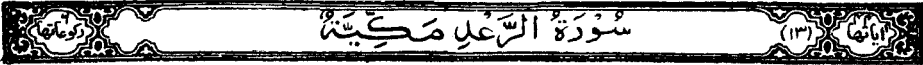
كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ وَلَدَارُ الْآخِرَةِ خَيْرٌ
لِّلَّذِينَ اتَّقَوْا أَفَلَا تَعْقِلُونَ ﴿١٠٨﴾

حَتَّىٰ إِذَا اسْتَيْسَسَ الرُّسُلُ وَظَنُّوا أَنَّهُمْ قَدْ كُذِّبُوا
جَاءَهُمْ نَصْرُنَا فَنُجِّيْنَا مَنْ نَّشَاءُ وَلَا يَرُدُّ بَأْسُنَا

عَنِ الْقَوْمِ الْمُجْرِمِينَ ﴿١٠٩﴾
لَقَدْ كَانَ فِي قَصصِهِمْ عِبْرَةٌ لِأُولِي الْأَلْبَابِ ۗ مَا

كَانَ حَدِيثًا يُغْتَفَرُ ۚ وَلَكِنْ تَصْدِيقُ الَّذِي بَيْنَ
يَدَيْهِ وَتَفْصِيلُ كُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً

عَلَىٰ الْقَوْمِ الْيَاقِينِ ﴿١١٠﴾



AL-RA'D

(Revealed before Hijra)

In the name of Allah, Most Gracious,
Ever Merciful. (1)

I AM ALLAH, THE ALL-KNOWING,
THE ALL-SEEING.

These are verses of the Perfect Book. That which has been revealed to thee from thy Lord is the Truth, but most men believe not. Allah is He Who raised up the heavens without any pillars that you can see. Then He settled Himself on the Throne, and constrained the sun and the moon to serve you; each planet pursues its course during an appointed term. He regulates it all and expounds the Signs, that you may have firm belief in the meeting with your Lord. He it is Who spread out the earth and made therein firmly fixed mountains and rivers, and of fruits of every kind He has made pairs. He causes the night to cover the day. In all this, verily, are Signs for a people who reflect. In the earth are diverse tracts adjoining one another, and vineyards, and corn-fields and date-palms, some growing from one root and others from separate roots, which are irrigated by the same water, and yet We make some of them excel others in the quality of their fruits. Therein also are Signs for a people who understand. (2—5)

If thou dost wonder at their saying, wondrous indeed it is: What, when we become dust, shall we enter upon a new state of creation? These are they who disbelieve in their Lord, they shall have shackles round their necks, and they shall be the inmates of the Fire, wherein they shall abide. They demand that thou

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
التَّوْحِيدُ تِلْكَ آيَاتُ الْكِتَابِ وَالَّذِي أُنزِلَ إِلَيْكَ مِنْ

رَبِّكَ الْحَقُّ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ ①
اللَّهُ الَّذِي رَفَعَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ثُمَّ أَسْتَوَى
عَلَى الْعَرْشِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ
مُسَمًّى يُدَبِّرُ الْأَمْرَ يُفَصِّلُ الْآيَاتِ لَعَلَّكُمْ بِلِقَاءِ
رَبِّكُمْ تُوقِنُونَ ②

وَهُوَ الَّذِي مَدَّ الْأَرْضَ وَجَعَلَ فِيهَا رَوَاسِيَ وَ
أَنْهَارًا وَمِنْ كُلِّ الشَّجَرَاتِ جَعَلَ فِيهَا زَوْجَيْنِ اثْنَيْنِ
يُغْشِيهِ الْبَلَّ السَّهَّارَاتِ فِي ذَلِكَ آيَاتٍ لِقَوْمٍ يَعْقِلُونَ ③
وَفِي الْأَرْضِ قِطْعٌ مُتَجَاوِرَاتٍ وَجُنُودٌ مِنْ أَعْنَابٍ وَ
زُرْعٌ وَنَجِيلٌ صُنُوفٌ وَعَبَرٌ صُنُوفٌ يُسْقَى بِمَاءٍ
وَاحِدٍ وَنُفِضَ لِبَعْضِهَا عَلَى بَعْضٍ فِي الْأَكْثَلِ إِنَّ
فِي ذَلِكَ لآيَاتٍ لِقَوْمٍ يَعْقِلُونَ ④

وَإِنْ تَعْجَبْ فَعَجَبٌ قَوْلُهُمْ إِذْ كُنَّا تُرَابًا أَمْ نَأْتِي
خَلْقَ جَدِيدٍ أَمْ أُولَئِكَ الَّذِينَ كَفَرُوا يُرِيدُونَ بِرَبِّهِمْ
أَوَّلِيكَ وَالْأَعْلَى فِي أَعْنَاقِهِمْ وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا
خَالِدُونَ ⑤

وَيَسْتَعْجِلُونَكَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ وَقَدْ خَلَتْ

shouldst hasten on their punishment ahead of any good that may befall them, despite the fact that exemplary punishments have been meted out to people like them before. Thy Lord is indeed Most Forgiving for mankind, despite their wrongdoing; and thy Lord is also Severe in punishment. Those who disbelieve ask: Wherefore has not a Sign been sent down to him from His Lord? Thou art but a Warner; and every people has had its guide. (6—8)

Allah knows well that which every female bears and that which the wombs reject as defective and that which they foster. With Him is everything in proper measure. He is the Knower of the unseen and the seen, Great above all, Most High. He among you who talks in secret and he who talks openly are equally within His ken; and so also he who seeks to hide himself by night and he who goes forth openly by day. He has appointed a succession of angels in front of the Messenger and behind him to guard him by the command of Allah. Surely, Allah would not withdraw a favour that He has conferred upon a people, until they change their own attitude towards Him. But when Allah decrees punishment for a people, there is no repelling it, nor can they have any helper beside Him. He it is Who shows you the lightning to inspire fear and hope, and raises heavy clouds. The thunder proclaims His Praise and Holiness, and likewise do the angels for awe of Him. He directs the thunderbolts and smites therewith whom He wills, yet they dispute concerning Allah, ignoring that He is Severe in punishing. Unto Him is the true prayer. Those on whom they call beside Him, do not respond to them at all. Their case is like that of one who stretches forth his hands toward water that it may reach his mouth, but it reaches it not. The prayer of the disbelievers is but a delusion.

مِنْ قَبْلِهِمُ الْمُتَشَابِهَاتُ وَإِنَّ رَبَّكَ لَذُو مَعْفَرَةٍ لِلنَّاسِ
عَلَى ظُلْمِهِمْ ۗ وَإِنَّ رَبَّكَ لَشَدِيدُ الْعِقَابِ ﴿٦﴾
وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا أُنزِلَ عَلَيْهِ آيَةٌ مِنْ
رَبِّهِ إِنَّمَا أَنْتَ مُنذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ ﴿٧﴾
اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثَىٰ وَمَا تَغِيصُ الْأَرْحَامُ
وَمَا تَزْدَادُهُ وَكُلُّ شَيْءٍ عِنْدَهُ بِمِقْدَارٍ ﴿٨﴾
عَلِمَ الْغَيْبِ وَالشَّهَادَةِ الْكَبِيرِ الْمُتَعَالِ ﴿٩﴾
سَوَاءٌ مِنْكُمْ مَنْ أَسَرَ الْقَوْلَ وَمَنْ جَهَرَ بِهِ وَمَنْ هُوَ
مُسْتَخْفٍ بِأَنْبُلٍ وَسَارِيحٍ بِالنَّهَارِ ﴿١٠﴾
لَهُ مَعْقِبَاتٌ مِّنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ
مِنَ أَمْرِ اللَّهِ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا
مَا بِأَنْفُسِهِمْ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءَ آفَلًا مَرَدًّا لَهُ
وَمَا لَهُمْ مِّنْ دُونِهِ مِنْ ذَالٍ ﴿١١﴾
هُوَ الَّذِي يُرِيكُمْ الْبَرْقَ خَوْفًا وَطَمَعًا وَيُنزِلُ السَّحَابَ
النِّقَالِ ﴿١٢﴾
وَيُرْسِلُ الرِّعْدَ بِمُخَدِّهِ وَالْمَلَائِكَةَ مِنْ خِيفَتِهِ ۗ وَ
يُرْسِلُ الصَّوَاعِقَ فَيُصِيبُ بِهَا مَنْ يَشَاءُ وَهُمْ
يُجَادِلُونَ فِي اللَّهِ ۗ وَهُوَ شَدِيدُ الْحِسَابِ ﴿١٣﴾
لَهُ دَعْوَةُ الْحَقِّ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا
يَسْتَجِيبُونَ لَهُمْ بِشَيْءٍ إِلَّا كَبَاسِطٍ كَفَّيْهِ إِلَى الْمَاءِ
لِيَبْلُغَ فَاهُ وَمَا هُوَ بِبَالِغِهِ وَمَا دَعَا الْكُفْرِينَ
إِلَّا فِي ضَلَالٍ ﴿١٤﴾

To Allah submits whosoever is in the heavens and in the earth willingly or unwillingly, and likewise do their shadows in the mornings and the evenings. (9—16)

Ask them: Who is the Lord of the heavens and the earth? Then tell them: It is Allah. Again ask them: Have you, then, taken beside Him helpers who have no power to acquire good or to repel harm even in respect of their own selves? Can the blind and the seeing be equal? Or, can darkness and light be the same? Or, do they assign to Allah partners who have created the like of His creation so that the two creations appear indistinguishable to them? Tell them: Allah alone is the Creator of all things, and He is the Single, the Most Supreme. He sends down water from the sky so that valleys begin to flow according to their capacity, and the flood carries swelling foam on its surface. In the same way foam comes up from that which they heat up in the fire, for the purpose of making ornaments or articles of domestic use. Thus does Allah illustrate truth and falsehood. The foam passes off like froth, and that which benefits people stays on in the earth. Thus does Allah expound all things. For those who respond to their Lord is the best of everything; and those who respond not to Him, if they had all that is in the earth and the like of it added thereto, they would seek to ransom themselves therewith. They shall have an evil reckoning, and their abode is hell. A wretched resting place it is! (17—19)

Is he who knows that what has been revealed to thee from thy Lord is the Truth, like one who is blind? It is only those gifted with understanding who take heed; those who fulfil Allah's pact and break not the covenant; who join together the ties of kinship that Allah has bidden

وَاللَّهُ يَسْجُدُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا وَ
كَرْهًا وَظِلَالُهُمْ بِالْغُدُوِّ وَالْآصَالِ ۝٩

قُلْ مَنْ رَبُّ السَّمَوَاتِ وَالْأَرْضِ قُلِ اللَّهُ قُلْ
أَفَاتَّخَذُ تَمْرُؤُنَ دُؤِيَّةً أَوْ لِيَاءً لِمَلِكُونَ لِأَنْفُسِهِمْ
نَفْعًا وَلَا ضَرًّا قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرَةُ
أَمْ هَلْ تَسْتَوِي الظُّلُمَاتُ وَالنُّورُ أَمْ جَعَلُوا لِلَّهِ
شُرَكَاءَ خَلَقُوا كَخَلْقِهِ فَتَشَابَهُ الْخَلْقُ عَلَيْهِمْ
قُلِ اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ الْوَاحِدُ الْقَهَّارُ ۝١٠

أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ أوديةً يَقْدِرُهَا
فَاخْتَلَسَ السَّيْلُ رِجْدًا رَآبِيَاءً وَمِمَّا يُوْقَدُونَ
عَلَيْهِ فِي النَّارِ ابْتِغَاءَ حِلْيَةٍ أَوْ مَتَاعٍ رِجْدًا وَمِثْلُهُ
كَذَلِكَ يَضْرِبُ اللَّهُ الْحَقَّ وَالْبَاطِلَ ۚ فَأَمَّا الرِّجْدُ
فَيَذْهَبُ حُفَاءً وَأَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُثُ
فِي الْأَرْضِ كَذَلِكَ يَضْرِبُ اللَّهُ الْأَمْثَالَ ۝١١

لِلَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ الْحُسْنَىٰ وَالَّذِينَ لَمْ يَسْتَجِيبُوا
لَهُ لَوْ أَنَّ لَهُمْ مَا فِي الْأَرْضِ جَمِيعًا مِثْلَهُ مَعَهُ
لَافْتَدَوْا بِهِ أُولَئِكَ لَهُمْ سُوءُ الْحِسَابِ وَمَأْوَمُهُمْ
جَهَنَّمُ وَيُسَّ السَّيْرُ ۝١٢

أَفَمَنْ يَعْلَمُ أَنَّمَا أَنْزَلَ إِلَيْكَ مِنَ رَبِّكَ الْحَقُّ كَمَنْ
هُوَ أَعْمَىٰ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ ۝١٣

الَّذِينَ يُوفُونَ بِعَهْدِ اللَّهِ وَلَا يَنْقُضُونَ الْعَيْثَ ۝١٤
وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَ

to be joined, and fear their Lord, and dread the evil reckoning; those who are steadfast in seeking the favour of their Lord, and observe Prayer, and spend secretly and openly out of that with which We have provided them, and overcome evil with good. For them is the best reward of the Hereafter: Gardens of Eternity, which they shall enter and also those who are righteous from among their ancestors, and their consorts and their progeny. Angels will come to them from every gate, greeting them: Peace be unto you, because you were steadfast. Behold how good is the reward of this abode. Those who break the covenant of Allah after having made it firm, and cut asunder that which Allah has commanded to be joined together, and act corruptly in the land are under a curse and for them is an evil abode. Allah enlarges His provision or straitens it for whomsoever He pleases. They are content with the hither life whereas the hither life is but a temporary provision in contrast with that which is to come. (20—27)

Those who disbelieve ask: Why is not a Sign sent down to him by his Lord? Tell them: Allah lets go astray those whom He wills and guides to Himself those who turn to Him: those who believe and whose hearts find comfort in the remembrance of Allah. It is only in the remembrance of Allah that hearts can find comfort. Those who believe and act righteously, shall have happiness and an excellent retreat. (28—30)

يَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ الْحِسَابِ ﴿٢٠﴾
وَالَّذِينَ صَبَرُوا ابْتِغَاءَ وَجْهِ رَبِّهِمْ وَأَقَامُوا
الصَّلَاةَ وَآتَوْا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً وَ
يُذَرُّونَ يَالَحَسَنَةِ السَّبِيحَةِ أُولَئِكَ لَهُمْ عِزٌّ
الذَّارِ ﴿٢١﴾

جِئْتُمْ عَذْرًا تَدْخُلُونَهَا وَمَنْ صَلَحَ مِنْ آبَائِهِمْ
وَأَزْوَاجِهِمْ وَذُرِّيَّتِهِمْ وَالْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِمْ
مِنْ كُلِّ بَابٍ ﴿٢٢﴾

سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ ﴿٢٣﴾
وَالَّذِينَ يَتَّقُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ
وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ
فِي الْأَرْضِ أُولَئِكَ لَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ ﴿٢٤﴾
اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ وَفَرِحُوا
بِالْحَيَاةِ الدُّنْيَا وَمَا الْحَيَاةُ الدُّنْيَا فِي الْآخِرَةِ إِلَّا
مَتَاعٌ ﴿٢٥﴾

وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِنْ
رَبِّهِ قُلْ إِنْ أَرَادَ اللَّهُ بُرْهَانًا مِنْ شَاءٍ وَيَهْدِي إِلَيْهِ
مَنْ أَرَادَ ﴿٢٦﴾

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا
يَذْكُرُ اللَّهُ تَطْمَئِنُّ الْقُلُوبُ ﴿٢٧﴾
الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ طُوبَى لَهُمْ
وَحَسَنُ مَا يَأْتُونَ ﴿٢٨﴾

Thus have We sent thee to a people, before whom other people have passed away waiting for a Messenger, that thou mayest recite to them that which We have revealed to thee: for they disbelieve in the bounty of the Gracious One. Tell them: He is my Lord; there is no god but He; in Him do I put my trust and towards Him is my return. If there were a Quran by which mountains could be moved or by which the earth could be cut asunder, or by which the dead could be spoken to they would still not believe in it. Indeed, the matter of their believing rests wholly with Allah. Have not the believers yet realised that, if Allah had enforced His will, He could have surely guided all mankind? Calamity shall not cease to strike the disbelievers because of that which they have wrought, or to strike near their homes, until the promise of Allah of the final triumph of the believers comes to pass. Surely, Allah fails not in His promise. (31—32)

Messengers were also mocked at before thee; but I granted respite to those who disbelieved, and at the end of it I seized them. Observe, then, how severe was My punishment. Will then He, Who watches the conduct of every one, call not to account those who mock at thee? They ascribe partners to Allah. Say to them: Name them. Or is it that you presume to inform Him of something in the earth of which He does not know? Or, is all this only your verbal assertion? The truth is that their own contrivance appears attractive to the disbelievers and they have been kept back from the right path. He whom Allah lets go astray can have no guide. For such as these there shall be a punishment in this life also; and, surely, the punishment of the Hereafter is harder to bear, and they will have no one to save them from Allah's punishment. (33—35)

The Paradise promised to the righteous is as if rivers flow through it; its fruit is everlasting and also its shade. That is the recompense of those who are righteous and the recompense of the disbelievers is the Fire.

كَذَلِكَ أَرْسَلْنَاكَ فِي أُمَّةٍ قَدْ خَلَتْ مِنْ قَبْلِهَا أُمَمٌ
لِتَتْلَوْا عَلَيْهِمْ أَلَّذِي أَوْحَيْنَا إِلَيْكَ وَهُمْ يَكْفُرُونَ
يَا زَحْمَنُ قُلْ هُوَ رَبِّي لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ
وَالِيهِ مَتَابِعٌ ﴿٣١﴾

وَلَوْ أَنَّ قُرْآنًا سُيِّرَتْ بِهِ الْجِبَالُ أَوْ قُطِعَتْ بِهِ
الْأَرْضُ أَوْ كَلِمَةٌ بِهِ الْمَوْتَى بَلْ لِلَّهِ الْأَمْرُ جَمِيعًا
أَفَلَمْ يَأْتِسِرَ الَّذِينَ آمَنُوا أَنْ لَوْ يَشَاءُ اللَّهُ لَهْدَى
النَّاسَ جَمِيعًا وَلَا يَزَالُ الَّذِينَ كَفَرُوا تُصِيبُهُمْ بِمَا
صَنَعُوا قَارِعَةٌ أَوْ تَحُلُّ قَرِيبًا مِنْ دَارِهِمْ حَتَّى
يَأْتِيَ وَعْدُ اللَّهِ إِنَّ اللَّهَ لَا يُخْلِفُ الْعِقَادَةَ ﴿٣٢﴾

وَلَقَدْ اسْتَهْزَيْتُمْ بِرُسُلِنا مِنْ قَبْلِكَ فَأَمَلَيْتُمْ لِلَّذِينَ
كَفَرُوا ثُمَّ أَخَذْتُهُمْ فَكَيْفَ كَانَ عِقَابِ ﴿٣٣﴾
أَفَنْ هُوَ قَائِمٌ عَلَى كُلِّ نَفْسٍ بِمَا كَسَبَتْ وَجَعَلُوا لِلَّهِ
شُرَكَاءَ قُلْ سَتُوهْمُمْ أَمْ تُنْتَهُنُّونَهُ بِمَا لَا يَعْلَمُونَ
الْأَرْضُ أَمْ يَبْظَاهِرُهُ مِنَ الْقَوْلِ بَلْ زَيْنٌ لِلَّذِينَ كَفَرُوا
مَكْرَهُمْ وَصُدُّوا عَنِ السَّبِيلِ وَمَنْ يُضِلِلِ اللَّهُ فَمَا
لَهُ مِنْ هَادٍ ﴿٣٤﴾

لَهُمْ عَذَابٌ فِي الْحَيَاةِ الدُّنْيَا وَلَعَذَابُ الْآخِرَةِ
أَشَقُّ وَمَا لَهُمْ مِنَ اللَّهِ مِنْ وَّاقٍ ﴿٣٥﴾
مَثَلُ الْجَنَّةِ الَّتِي وَعَدَ الْمُتَّقُونَ نَجْوَى مِنْ تَحْتِهَا
الْأَنْهَارُ أَكْهَامًا دَائِمَةً وَظِلُّهَا تِلْكَ عُقْبَةُ الَّذِينَ اتَّقَوْا
وَعُقْبَى الْكَافِرِينَ النَّارُ ﴿٣٦﴾

Those to whom We have given the Book rejoice in that which has been revealed to thee; though of the different parties there are some who deny a part thereof. Say to them: I have been commanded only to worship Allah and not to associate partners with Him. Unto Him do I call and unto Him is my return. Thus have We revealed it as a detailed commandment. Then if thou follow their vain desires, after the knowledge that has come to thee, thou shalt have no friend nor anyone to save thee from the wrath of Allah. (36—38)

وَالَّذِينَ آمَنُوا بِالْكِتَابِ يَفْرَحُونَ بِمَا أُنزِلَ إِلَيْكَ
وَمِنَ الْأَحْزَابِ مَنْ يُبْكَرُ بَعْضُهُمْ قُلُوبًا إِنَّمَا أُمِرْتُ
أَنْ أَعْبُدَ اللَّهَ وَلَا أُشْرِكَ بِهِ إِلَيْهِ أَدْعُوا وَإِلَيْهِ
مَأْتٍ ﴿٣٦﴾

وَكَذَلِكَ أَنْزَلْنَاهُ حُكْمًا وَعَرَبِيًّا وَوَلَّيْنَا أَهْوَاءَهُمْ
بَعْدَ مَا جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ
وَلَا وَاقٍ ﴿٣٧﴾

We did indeed send Messengers before thee and We made for them wives and children. It is not possible for a Messenger to bring a Sign except by the command of Allah. For every design there is an appointed term. Allah effaces what He wills and establishes what He wills; with Him is the source of all commandments. Whether We bring to pass during thy lifetime some of that which We have designed for them, or whether We cause thee to die, it will all be fulfilled. Thy part is to convey the Message; it is for Us to make the reckoning. Do they not see that We are approaching from the borders of the land, reducing it as We proceed? Allah judges; no one has power to reverse His judgment. He is Swift in reckoning. Those who were before them also devised plans, but they came to naught. All planning belongs to Allah. He knows what everyone does. The disbelievers will soon know to whom belongs the true recompense of the ultimate resort. Those who disbelieve say: Thou art not a Messenger of Allah. Say to them: Sufficient is Allah as a Witness between you and me, and so also is he who possesses knowledge of the Book. (39—44)

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ وَجَعَلْنَا لَكُمْ آيَاتٍ
وَذُرِّيَّةً وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِآيَةٍ إِلَّا
بِإِذْنِ اللَّهِ لِكُلِّ آجَلٍ كِتَابٍ ﴿٣٨﴾

يَبْحُثُ اللَّهُ مَا يَشَاءُ وَيُشِيتُ وَعِنْدَهُ أُمُرُ الْكِتَابِ
وَإِنْ تَأْتِيَنَّكَ بَعْضُ الَّذِي نَعِدُهُمْ أَوْ تَوَفَّيْنَاكَ
فَأَنْتَ مَا عَلَيْكَ الْبَلْغُ وَعَلَيْنَا الْحِسَابُ ﴿٣٩﴾

أُولَئِكَ يَرَوْنَ أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا مِنْ أَطْرَافِهَا
وَاللَّهُ يَحْكُمُ لَا مُعَقِّبَ لِحُكْمِهِ وَهُوَ سَرِيعُ الْحِسَابِ ﴿٤٠﴾
وَقَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ فَلِلَّهِ الْمَكْرُ جَمِيعًا
يَعْلَمُ مَا تَكْسِبُ كُلُّ نَفْسٍ وَسَيَعْلَمُ الْكُفْرُ لِمَنْ
عُقِبِيَ الدَّارِ ﴿٤١﴾

وَيَقُولُ الَّذِينَ كَفَرُوا لَسْتَ مُرْسَلًا قُلْ كَفَىٰ بِاللَّهِ
شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ ﴿٤٢﴾



IBRĀHĪM

(Revealed before Hijra)

In the name of Allah, Most Gracious,
Ever Merciful. (1)

I AM ALLAH THE ALL-SEEING.

This is a Book that We have revealed to thee that thou mayest bring mankind out of every kind of darkness into the light, by the command of their Lord, to the path of the Mighty, the Praiseworthy Allah, to Whom belongs whatsoever is in the heavens and whatsoever is in the earth. Woe to the disbelievers for a grievous chastisement: those who have chosen the hither life in preference to the Hereafter, and hinder people from the way of Allah and seek to make it appear crooked. It is these who have gone far astray. We have sent every Messenger with revelation in the language of his people that he might make it clear to them. Then Allah lets go astray whom He wills and guides whom He wills. He is the Mighty, the Wise. (2—5)

We did send Moses with Our Signs, commanding him: Bring forth thy people from every kind of darkness into the light and remind them of the favour and chastisement of Allah; for surely therein are Signs for every steadfast and grateful person. Moses said to his people: Call to mind Allah's favour upon you when He delivered you from Pharaoh's people who afflicted you with grievous torment, slaying your male children and sparing your female ones; and therein was a great trial for you from your Lord. Call to mind also when your Lord declared: If you will use My bounties beneficently, I will surely multiply them unto you, but if you misuse

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①
الَّذِينَ كَفَرُوا أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ
إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ إِلَى صِرَاطٍ الْعَزِيزِ الْحَمِيدِ ②
اللَّهُ الَّذِي لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَوَيْلٌ
لِلْكَافِرِينَ مِنْ عَذَابٍ شَدِيدٍ ③
الَّذِينَ يَسْتَحِبُّونَ الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ
وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا
أُولَئِكَ فِي ضَلَالٍ بَعِيدٍ ④
وَمَا أَرْسَلْنَا مِنْ رُسُولٍ إِلَّا بِلِسَانٍ قَوْمِهِ لِيُبَيِّنَ
لَهُمْ فَيُضِلَّ اللَّهُ مَن يَشَاءُ وَيَهْدِيَ مَن يَشَاءُ
وَهُوَ الْعَزِيزُ الْحَكِيمُ ⑤
وَلَقَدْ أَرْسَلْنَا مُوسَى بِآيَاتِنَا أَنْ أَخْرِجْ قَوْمَكَ مِنَ
الظُّلُمَاتِ إِلَى النُّورِ وَذَكِّرْهُمْ بِأَيْمِ اللَّهِ إِنَّ فِي ذَلِكَ
لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ⑥
وَإِذْ قَالَ مُوسَى لِقَوْمِهِ اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ
إِذْ أَنْجَاكُمْ مِنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ
وَيَدْبَحُونَ أَبْنَاءَكُمْ وَيَسْتَحِبُّونَ نِسَاءَكُمْ وَفِي ذَلِكَ
لَعَلَّكُمْ تَتَّقُونَ ⑦
وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِن كَفَرْتُمْ
لَأُزِيدَنَّكُمْ ⑧

them, My punishment is severe indeed. Moses also admonished his people: If you and all others in the earth beside you were to deny Allah, it would not detract one jot from His Majesty, for Allah is Self-Sufficient, Praiseworthy. (6—9)

Have not the terrible tidings of those before you, the people of Noah, and the tribes of 'Ad and Thamud and those who came after them, reached you? They were so utterly destroyed that none knows of them now save Allah. Their Messengers came to them with clear Signs, but they repudiated them, and said: We disbelieve in that with which you have been sent, and we are in grave doubt concerning that to which you call us. Their Messengers expostulated: Are you in doubt concerning Allah, Originator of the heavens and the earth? He calls you that He may forgive you your sins, and grant you respite for an appointed term. They rejoined: You are but human like ourselves; you desire to turn us away from that which our fathers used to worship. If you are in the right, then bring us some clear proof. Their Messengers replied to them: Indeed we are human like yourselves, but Allah bestows His favour on whomsoever He wills from among His servants. It is not within our power to bring you a proof except by the command of Allah. In Allah alone should the believers put their trust. (10—12)

Wherefore should we not put our trust in Allah, when He has guided us to our appropriate ways? We will, surely, continue steadfast under your persecution. In Allah alone let those who trust put their trust. Those who disbelieved sought to intimidate their Messengers: We will, surely, expel you from our land unless you return to our religion. Whereupon their Lord reassured them with the revelation:

كَفَرْتُمْ إِنْ عَدَّ ابْنُ شَدِيدٍ ①
وَقَالَ مُوسَى إِنْ تَكْفُرُوا أَنْتُمْ وَمَنْ فِي الْأَرْضِ

جَمِيعًا فَإِنَّ اللَّهَ لَغَفِيءٌ حَمِيدٌ ②
أَلَمْ يَأْتِكُمْ نَبُؤُ الَّذِينَ مِنْ قَبْلِكُمْ قَوْمِ نُوحٍ وَعَادٍ

وَتَمُودَ وَالَّذِينَ مِنْ بَعْدِهِمْ لَا يَعْلَمُهُمْ إِلَّا اللَّهُ
جَاءَهُمْ رَسُولُهُمْ بِالْبَيِّنَاتِ فَرَدُّوا أَيْدِيَهُمْ فِي آفْوَاهِهِمْ

وَقَالُوا إِنَّا كَفَرْنَا بِمَا أُرْسِلْتُمْ بِهِ وَإِنَّا لَفِي شَكٍّ مِمَّا
لَدَيْكُمْ تَدْعُونَنَا إِلَيْهِ مُرِيبٍ ③

قَالَتْ رُسُلُهُمْ أَلِىَّ اللَّهُ شَكٌّ فَأَطِئُوا أَمْرًا وَالَّذِينَ
يَدْعُونَكُمْ لِيُفِرُّوا مِنْكُمْ مِنْ دُونِكُمْ لَا يَأْتِيهِمْ

فِتْنَةٌ قَالُوا إِنَّا أَنْتُمْ إِلَّا بَشَرٌ مِثْلُكُمْ وَإِنْ
تَصَدَّقُوا مِنَّا عَمَّا كَانَ يَعْبُدُ آبَاؤُنَا فَأَنْتُمْ بِسُلْطَانٍ

مُؤْمِنِينَ ④
قَالَتْ لَهُمْ رُسُلُهُمْ إِنْ تَحْنُ إِلَّا بَشَرٌ مِثْلُكُمْ وَ

لَكِنَّ اللَّهَ يَمُنُّ عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ وَمَا كَانَ
لَنَا أَنْ نَأْتِيَكُمْ بِسُلْطَانٍ إِلَّا بِإِذْنِ اللَّهِ وَعَلَى اللَّهِ

فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ⑤
وَمَا لَنَا أَلَّا تَتَوَكَّلَ عَلَى اللَّهِ وَقَدْ هَدَانَا سُبُلَنَا

وَلَنَصْبِرَنَّ عَلَىٰ مَا أَدْبَيْتُمُونَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ
الْمُتَوَكِّلُونَ ⑥

وَقَالَ الَّذِينَ كَفَرُوا لِرُسُلِهِمْ لَنُخْرِجَنَّكُمْ مِنْ
أَرْضِنَا أَوْ لَتَعُودُنَّ فِي مِلَّتِنَا فَأَوْحَى إِلَيْهِمْ رَبُّهُمْ

We will surely destroy these wrongdoers and will make you dwell in the land after them. This is a promise for those who are mindful of My Majesty and are mindful of My warnings. They sought Our Judgment, and every haughty enemy of truth came to naught, and found himself facing hell. He shall be given boiling water to drink; he shall sip it by mouthfuls and shall not find it easy to swallow it. Death will approach him from every quarter, yet he will not die. There shall be for him further grievous torment. (13—18)

The works of those who deny their Lord are like ashes on which the wind blows fiercely on a stormy day. They shall not be able to avail of any portion of that which they seek to earn. That, indeed, is utter ruin. Dost thou not perceive that Allah has created the heavens and the earth in accordance with the requirements of truth and wisdom? If He pleases, He can bring you to naught and replace you with a new creation; and this is not at all difficult for Allah. They shall all stand before Allah; then shall the weak ones say to the haughty ones: We only followed you. Now can you rid us of aught of Allah's chastisement? They will reply: Had Allah guided us, we would, surely, have guided you. As it is, it is all the same whether we are patient or impatient; there is no way of deliverance for us. When the matter is concluded, Satan will say: Allah made you a true promise; and I also made you a promise, but I failed you. I had no authority over you, except that I called you and you obeyed me. So blame me not, but blame your own selves. I cannot help you, nor can you help me. I have already dis-

لَنْهَلِكَنَّ الظَّالِمِينَ ﴿١٣﴾
وَلَنْسُكِّنَنَّكُمْ الْأَرْضَ مِنْ بَعْدِهِمْ ذَلِكَ لِمَنْ

خَافَ مَقَامِي وَخَافَ وَعِيدِي ﴿١٤﴾

وَاسْتَفْتَحُوا وَخَابَ كُلُّ جَبَّارٍ عَنِيدٍ ﴿١٥﴾

مِنْ وَرَائِهِ جَهَنَّمُ وَيُسَفَىٰ مِنْ مَاءٍ صَدِيدٍ ﴿١٦﴾

يَتَجَرَّعُهُ وَلَا يَكَادُ يُسِيغُهُ وَيَأْتِيهِ الْمَوْتُ مِنْ

كُلِّ مَكَانٍ وَمَا هُوَ بِبَيِّنٍ وَمِنْ وَرَائِهِ عَذَابٌ

عَلِيظٌ ﴿١٧﴾

مِثْلَ الَّذِينَ كَفَرُوا بِرَبِّهِمْ أَعْمَالُهُمْ كَرَمَادٍ

إِشْتَدَّتْ بِهِ الرِّيحُ فِي يَوْمٍ عَاصِفٍ لَا يَقْدِرُونَ

مِمَّا كَسَبُوا عَلَىٰ شَيْءٍ ۗ ذَلِكَ هُوَ الضَّلَلُ الْبُعِيدُ ﴿١٨﴾

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 فُهِلْ أَنْتُمْ مُغْنُونَ عَنَّا مِنْ

عَذَابِ اللَّهِ مِنْ شَيْءٍ قَالُوا لَوْ هَدَانَا اللَّهُ هَدَيْنَاكُمْ

سَوَاءٌ عَلَيْنَا أَجْرَعْنَا أَمْ صَبَرْنَا مَا لَنَا مِنْ مَحْجَبٍ ﴿٢١﴾

وَقَالَ الشَّيْطَانُ لَنَا قِصَى الْأَمْرِ إِنَّ اللَّهَ وَعَدَكُمْ

وَعَدَ الْحَقِّ وَوَعَدْتُكُمْ فَأَخْلَفْتُكُمْ وَمَا كَانَ لِي

عَلَيْكُمْ مِنْ سُلْطَانٍ إِلَّا أَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي

فَلَا تَلُومُونِي وَتُلُومُوا أَنْفُسَكُمْ مَا أَنَا بِبَصِيرٍ كُمْ

claimed your associating me with Allah. Thus for the wrongdoers there shall surely be a grievous chastisement, and those who believe and work righteousness will be admitted into Gardens beneath which rivers flow, wherein they will abide by the command of their Lord. Their greeting therein will be: Peace. (19—24)

Dost thou not see how Allah sets forth the case of a good Word, which is like a good tree whose root is firm and every one of whose branches reaches into heaven? It brings forth fresh fruit at all times by the command of its Lord. Allah sets forth for people all that they stand in need of that they may take heed. The case of an evil word is like that of an evil tree, which is uprooted from the earth and has no stability. Allah strengthens the believers with the Word that is firmly established, both in the hither life and the Hereafter; and Allah brings the wrongdoers to naught. Allah does what He wills. (25—28)

Hast thou not observed those who have ungratefully cast aside Allah's favour and landed their people in hell and an abode of ruin it is. They have set up rivals to Allah to lead people away from His path. Warn them: Enjoy yourselves awhile, you will then proceed to the Fire. Say to My servants who have believed, that they should observe Prayer and spend secretly and openly out of that which We have given them, before there comes the day wherein there will be neither bargaining nor mutual friendship. (29—32)

وَمَا أَنْتُمْ بِبُصْرَىٰ إِنِّي كَفَرْتُ بِمَا أَشْرَكْتُمُونِ
مِن قَبْلُ إِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿١٩﴾
وَأَدْخِلِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي
مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا بِإِذْنِ رَبِّهِمْ مُحَجَّجِينَ
فِيهَا سَلْمًا ﴿٢٠﴾

أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ
طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ ﴿٢١﴾
تُؤْتِي أُكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا وَيَضْرِبُ اللَّهُ
الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٢﴾
وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ اجْتُثَّتْ
مِن فَوْقِ الْأَرْضِ مَا لَهَا مِنْ قَرَارٍ ﴿٢٣﴾
يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ
الدُّنْيَا وَفِي الْأُخْرَةِ وَيُضِلُّ اللَّهُ الظَّالِمِينَ وَ
يَفْعَلُ اللَّهُ مَا يَشَاءُ ﴿٢٤﴾

أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا وَأَحَلُّوا
قَوْمَهُمْ دَارَ الْبَوَارِ ﴿٢٥﴾
جَهَنَّمَ يَصْلَوْنَهَا وَبِئْسَ الْقَرَارُ ﴿٢٦﴾
وَجَعَلُوا لِلَّهِ أَنْدَادًا لِيُضِلُّوا عَنْ سَبِيلِهِ قُلْ تَمَتَّعُوا
فَإِنَّ مَصِيرَكُمْ إِلَى النَّارِ ﴿٢٧﴾
قُلْ لِعِبَادِيَ الَّذِينَ آمَنُوا يُعِيمُوا الصَّلَاةَ وَيُنْفِقُوا
مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً مِّن قَبْلِ أَنْ يَأْتِيَ
يَوْمٌ لَا بَيْعَ فِيهِ وَلَا خُلَّةٌ ﴿٢٨﴾

Allah is He Who created the heavens and the earth and caused water to come down from the clouds, and brought forth therewith fruits for your sustenance. He has constrained to your service the winds that vessels may sail through the sea by His command, and the rivers also has He constrained to your service. He has also constrained to your service the sun and the moon, both carrying out their functions incessantly; and He has subjected to you the night as well as the day. He has given you all that you asked of Him; and if you try to count the favours of Allah, you will not be able to number them. Verily, man is very unjust, very ungrateful. (33—35)

Call to mind when Abraham prayed: My Lord, make this city inviolate, and keep me and my children away from the worship of idols. My Lord, they have indeed led astray large numbers of people. So whoever follows me, he is certainly of me; and whoever disobeys me in his case also Thou art surely Most Forgiving, Ever Merciful. Our Lord, I have settled some of my progeny in a barren valley near Thy Sacred House, that they may perform Prayer with due observance, Our Lord. So make people's hearts incline towards them and provide them with fruits of all kinds that they may be grateful. Our Lord, Thou certainly knowest that which we conceal and that which we make known; nothing whatsoever is hidden from Allah, whether in the earth or in the heaven. All praise belongs to Allah Who has bestowed upon me, despite my old age, Ishmael and Isaac. Surely My Lord is the Hearer of prayer. My Lord, make me constant in observing Prayer and every one of my children also. Our Lord, of Thy grace accept my prayer.

اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَأَنْزَلَ مِنَ
السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ
وَسَخَّرَ لَكُمْ الْفَلَائِكَ لَتَجْرِي فِي الْبَحْرِ بِأَمْرِهِ
وَسَخَّرَ لَكُمْ الْأَنْهَارَ ﴿٣٣﴾

وَسَخَّرَ لَكُمْ الشَّمْسَ وَالْقَمَرَ دَائِبِينَ وَسَخَّرَ
لَكُمْ اللَّيْلَ وَالنَّهَارَ ﴿٣٤﴾

وَأَشْكُرُ مِنْ كُلِّ مَا سَأَلْتُمُوهُ وَإِن تَعُدُوا نِعْمَتَ
اللَّهِ لَا تُحْصُوهَا إِنَّ الْإِنْسَانَ لَظَلُومٌ كَفَّارٌ ﴿٣٥﴾

وَإِذ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا
وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ ﴿٣٦﴾

رَبِّ إِنِّي نَأْتِيكَ مِنْ كَثِيرٍ فَتَقَرَّبْ إِلَيَّ
فَإِنَّكَ عَصَانِي فَإِنَّكَ غَفُورٌ رَحِيمٌ ﴿٣٧﴾

رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بُوَادٍ غَيْرِ ذِي زَرْعٍ
عِنْدَ بَيْتِكَ الْحَرَامِ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ

أَفئِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَارْزُقْهُمْ مِنَ
الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ ﴿٣٨﴾

رَبَّنَا إِنَّكَ تَعْلَمُ مَا نُخْفِي وَمَا نُعْلِنُ وَمَا يَخْفَى
عَلَى اللَّهِ مِنْ شَيْءٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ ﴿٣٩﴾

الْحَمْدُ لِلَّهِ الَّذِي وَهَبَ لِي عَلَى الْكِبَرِ إِسْمَاعِيلَ
وِإِسْحَاقَ إِنَّ رَبِّي لَسَمِيعُ الدُّعَاءِ ﴿٤٠﴾

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي مُدْرِبًا
وَتَقَبَّلْ دُعَاءِ ﴿٤١﴾

Our Lord, extend Thy forgiveness to me and to my parents and to all the believers on the day when the reckoning is held. (36—42)

Think not that Allah is unaware of what these wrongdoers do. He only gives them respite till the day on which their eyes will stare fixedly in horror, and they will hurry on in fright, their heads lifted up, their gaze directed forward, their minds utterly void. (43—44)

Warn them, O Prophet, of the day when the promised chastisement will come upon them, and the wrongdoers will say: Our Lord, grant us respite for a short while; we will respond to Thy call and will follow the Messengers. They will be reminded: Are you not those who swore that you would never suffer any decline? You are a people who carried on the traditions of a wrongdoing people who passed away before you, whose dwellings you occupy, knowing how We had dealt with them. We have made everything plain to you. They devised their plans; their plans are all within Allah's knowledge. Even if their plans were such as to make the mountains move, they would be brought to naught. (45—47)

Think not that Allah is one who would fail in His promise to His Messengers. Surely, Allah is Mighty, Lord of retribution. The day will come when the heavens and the earth will be changed into other heavens and another earth, and they will all appear before Allah, the Single, the Most Supreme. Thou shalt see the guilty ones secured in chains on that day; their garments will be black as if fashioned out of pitch; and the Fire shall envelop their faces. This will be in the course of Allah's requital of each soul for what it has wrought. Surely, Allah is Swift at reckoning. This is an admonition for mankind, that they may be warned thereby and

رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ
يَوْمَ الْحِسَابِ ﴿٣٦﴾

وَلَا تَحْسَبَنَّ اللَّهَ غَافِلًا عَمَّا يَعْمَلُ الظَّالِمُونَ إِنَّمَا
يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ الْأَبْصَارُ ﴿٣٧﴾

مُهْطِعِينَ مُقْنِبِينَ رُؤُوسِهِمْ لَا يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ
وَافِدًا لَهُمْ هَوَاءٌ ﴿٣٨﴾

وَأَنْذِرِ النَّاسَ يَوْمَ يَأْتِيهِمُ الْعَذَابُ فَيَقُولُ
الَّذِينَ ظَلَمُوا رَبَّنَا أَخْرِجْنَا إِلَى أَجَلٍ قَرِيبٍ نَحْبُ
دَعْوَتِكَ وَتَشِيعَ الرُّسُلُ أَوَلَمْ نَكُونُوا أَفْسَسْتُمْ
مِنْ قَبْلُ مَا كُنْتُمْ مِنْ ذَوَالٍ ﴿٣٩﴾

وَسَكَنتُمْ فِي مَسْكِينَ الَّذِينَ ظَلَمُوا أَنفُسَهُمْ وَتَبَيَّنَ
لَكُمْ كَيْفَ فَعَلْنَا بِهِمْ وَضَرَبْنَا لَكُمْ الْأَمْثَالَ ﴿٤٠﴾

وَقَدْ مَكَرُوا مَكْرَهُمْ وَعِنْدَ اللَّهِ مَكْرُهُمْ وَإِنْ
كَانَ مَكْرُهُمْ لِشُرُوكِ مِنْهُ الْجِبَالِ ﴿٤١﴾

فَلَا تَحْسَبَنَّ اللَّهَ مُخْلِيفًا وَعْدَهُ رُسُلَهُ إِنَّ اللَّهَ
عَزِيزٌ ذُو انتِقَامٍ ﴿٤٢﴾

يَوْمَ تَبَدَّلَ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَوَاتُ وَبَرَزُوا
لِلَّهِ الْوَاحِدِ الْقَهَّارِ ﴿٤٣﴾

وَتَرَى الْجُرُجِينَ يَصِيدُونَ مُقْرِنِينَ فِي الْأَصْفَادِ ﴿٤٤﴾
سَرَابِيلُهُمْ مِنْ قَطْرِانٍ وَتَغْشَى وُجُوهَهُمُ النَّارُ ﴿٤٥﴾

لِيَجْزِيَ اللَّهُ كُلَّ نَفْسٍ مَا كَسَبَتْ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿٤٦﴾
هَذَا بَلَاغٌ لِلنَّاسِ وَلِيُنذِرُوا بِهِ وَيَعْلَمُوا أَنَّمَا هُوَ

that they may know that Allah is the only One God, and that those possessed of understanding may take heed. (48—53)

يَعْلَمُ ۙ إِلَهُ وَاحِدٌ ۖ وَلِيْدٌ كَرَّوَلُوا الْأَبَابِ ۙ ﴿٤٨﴾

سُورَةُ الْحَجْرِ مَكِّيَّةٌ
تِسْعُونَ
(١٥)

AL-HIJR

(Revealed before Hijra)

In the name of Allah, Most Gracious, Ever Merciful. (1)

I AM ALLAH, THE ALL-SEEING.

These are verses of the Perfect Book and of the perspicuous Quran. Those who reject it would often wish that they would be its followers. Leave them occupied with eating and enjoying themselves and being beguiled by vain hopes; soon will they realise the futility of their endeavours. We have never destroyed a township except after a definite decree has gone forth concerning it. No people can outstrip its appointed term, nor can it tarry behind it. They have asserted: O thou to whom this Exhortation has been sent down, surely thou art deluded; else why dost thou not bring down the angels upon us if thou art truthful? Know they not that We do not send down angels but when they are justly due, and then the guilty ones are granted no respite; Surely, We Ourselves have sent down this Exhortation, and We will, most surely, safeguard it. (2—10)

We indeed sent Messengers before thee among groups of ancient peoples; but whenever a Messenger came to any of them they mocked at him. Thus do We cause this attitude to become a characteristic of the minds of the guilty ones. Now in their turn this people do not believe in the Quran, though they have before them the example of the former peoples. Even if We were to bestow upon them some extraordinary means of perception and they were to begin to perceive the truth through it, they would be sure to say: Our senses are clouded; in fact we have been bewitched. (11—16)

We have indeed appointed stages for planets in the heaven and have adorned it for beholders; and We have safeguarded the spiritual heaven of true revelation against every rejected Satan.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①
 الرَّحْمٰنُ تِلْكَ اٰیَةُ الْكِتٰبِ وَقُرْاٰنٍ مُّبِيْنٍ ②
 رَبُّمَا يُوَدُّ الَّذِيْنَ كَفَرُوْا لَوْ كَانُوْا مُسْلِمِيْنَ ③
 ذُرَّهُمْ يَأْكُلُوْا وَيَسْتَعْمَلُوْنَ وَيُلْهِمُهُمُ الْاَمْلَ سَوَفَ ④
 يَعْصُوْنَ ⑤
 وَمَا اَهْلَكْنٰهُنَّ مِنْ قَرْيَةٍ اِلَّا وَاَلِهٰنَا كِتٰبٌ مَّعْلُوْمٌ ⑥
 مَا تَسْبِقُ مِنْ اُمَّةٍ اَجَلَهَا وَمَا يَسْتَاخِرُوْنَ ⑦
 وَقَالُوْا يَا اَيُّهَا الَّذِيْ نَزَّلَ عَلَيْنَا الذِّكْرَ اِنَّكَ لَجَبُوْنٌ ⑧
 لَوْ مَا تَاْتَيْنَا بِالْمَلٰٓئِكَةِ اِنْ كُنْتَ مِنَ الصّٰدِقِيْنَ ⑨
 مَا نُنزِّلُ الْمَلٰٓئِكَةَ اِلَّا بِالْحَقِّ وَمَا كَانُوْا اِذَا مُنظَرِيْنَ ⑩
 اِنَّا نَحْنُ نُنزِّلُ الذِّكْرَ وَاِنَّا لَهٗ لَحٰفِظُوْنَ ⑪
 وَلَقَدْ اَرْسَلْنَا مِنْ قَبْلِكَ فِي شِيْعِ الْاَوَّلِيْنَ ⑫
 وَمَا يَأْتِيهِمْ مِنْ رَّسُوْلٍ اِلَّا كَانُوْا بِهٖ يَسْتَهْزِءُوْنَ ⑬
 كَذٰلِكَ نَسْلُكُهُ فِيْ قُلُوْبِ الْمُجْرِمِيْنَ ⑭
 لَّا يُؤْمِنُوْنَ بِهٖ وَقَدْ خَلَتْ سُنَّةُ الْاَوَّلِيْنَ ⑮
 وَلَوْ فَتَحْنَا عَلَيْهِمْ بَابًا مِنَ السَّمَآءِ فَظَلُّوا فِيْهِ يَهْرَجُوْنَ ⑯
 لَقَالُوْا اِنَّمَا سُبُوْحَاتُ اَبْصَارِنَا بَلْ مَحْنُ يَوْمٍ مَّسْجُوْرُوْنَ ⑰
 وَلَقَدْ جَعَلْنَا فِي السَّمَآءِ بُرُوْجًا وَرَبِّمَهَا لِلنَّظْرِ ⑱
 وَحَفِظْنَاهَا مِنْ كُلِّ شَيْطٰنٍ رَّجِيْمٍ ⑲

But if any one having heard a portion of it stealthily seeks to pervert it, he is pursued by a bright flame of illuminating truth. We have also spread out the earth and set therein firm mountains and caused every appropriate article to grow and multiply therein. We have provided therein means of livelihood for you and for such of Our creation as you have not to provide for. There is not a thing but We have unbounded stores thereof, and We send it down in regulated quantities. We put in motion winds carrying moisture, then we send down fresh water from the clouds, wherewith We provide you with drink. You could not have stored it up for yourselves. Truly it is We Who bring to life and We Who cause death and it is We Who are the sole Inheritor of all. We know well those of you who go ahead and We know well those who lag behind. It is thy Lord Who will gather them all together. Surely, He is Wise, All-Knowing. (17—26)

إِلَّا مَنِ اسْتَرَقَ السَّعَّ فَاتَّبَعَهُ شَهَابٌ مُّبِينٌ ﴿١٧﴾
وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا

فِيهَا مِنْ كُلِّ شَيْءٍ مَوْزُونٍ ﴿١٨﴾

وَجَعَلْنَا لَكُمْ فِيهَا مَعَايِشَ وَمَنْ لَسْتُمْ لَهُ

بِرِزْقَيْنَ ﴿١٩﴾

وَرَأَى مِنْ شَيْءٍ إِذْ أَعْنَدْنَا خِزْيَانَهُ لِمَنْ نَزَّلَهُ

إِلَّا بِقَدْرِ مَعْلُومٍ ﴿٢٠﴾

وَأَرْسَلْنَا الرِّيحَ لَوَاقِحَ فَاَنْزَلْنَا مِنَ السَّمَاءِ مَاءً

فَأَسْقَيْنَكُمُوهُ وَمَا أَنْتُمْ لَهُ بِمُخْرِجِينَ ﴿٢١﴾

وَأَنَّا لَنَحْنُ نُحْيِي وَنُمِيتُ وَنَحْنُ الْوَارِثُونَ ﴿٢٢﴾

وَلَقَدْ عَلِمْنَا الْمُسْتَقْدِمِينَ مِنْكُمْ وَلَقَدْ عَلِمْنَا

الْمُسْتَأْخِرِينَ ﴿٢٣﴾

﴿٢٤﴾ وَإِنَّ رَبَّكَ هُوَ يَحْشُرُهُمْ إِنَّهُ حَكِيمٌ عَلِيمٌ ﴿٢٥﴾

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ صَلْصَالٍ مِنْ حَمَإٍ

مَسْنُونٍ ﴿٢٦﴾

وَالْجِبَانِ خَلَقْنَاهُ مِنْ قَبْلُ مِنْ نَارِ السُّمُورِ ﴿٢٧﴾

وَإِذْ قَالَ رَبُّكَ لِلْمَلِكَةِ إِنِّي خَالِقٌ بَشَرًا مِنْ صَلْصَالٍ

مِنْ حَمَإٍ مَسْنُونٍ ﴿٢٨﴾

فَإِذَا سَوَّيْتَهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ

لِيَسْجُدَ ﴿٢٩﴾

فَسَجَدَ الْمَلِكَةُ كُلُّهُمْ أَسْجَعُونَ ﴿٣٠﴾

إِلَّا إِبْلِيسَ أَبَى أَنْ يَكُونَ مَعَ السَّاجِدِينَ ﴿٣١﴾

We brought man into being from dry ringed clay which was wrought from black mud, and the Jinn We had brought into being before from the fire of a glowing blast. Call to mind when thy Lord said to the angels: I am about to bring into being a man from dry ringed clay wrought from black mud; so when I have perfected him and have enlightened his mind with My revelation, do ye all fall down in prostration along with him. In obedience to this command the angels all fell down in prostration together, but Iblis did not; he refused to join those who prostrated.

Allah asked him: What is the matter with thee, that thou wouldst not be among those who have prostrated? He answered I am not one to submit in the manner of man whom Thou hast created from dry ringing clay wrought from black mud. (27—34)

Allah decreed: Then get out hence, for thou art rejected, and be sure that on thee shall rest My curse till the Day of Judgment. He begged: My Lord, grant me respite till the day when they shall be raised up. Allah said: Thou art granted respite till that appointed day. He boasted: Lord, since Thou hast adjudged me as lost, I will make error appear attractive to them in this life and I will lead them all astray, excepting Thy chosen servants from among them. Allah said: This is the path which leads straight to Me. Surely, thou shalt have no power over My true servants, barring those erring ones who choose to follow thee; and, surely hell is the rendezvous for them all. It has seven gates, each gate has a portion of them allotted to it. The righteous will surely be amid gardens and fountains; they will be told: Enter therein, in peace and security. We shall cleanse their hearts of all traces of ill-will; they will be as brethren seated on couches facing one another. They shall never be weary, nor shall they be ejected therefrom. (35—49)

Announce to My servants, O Prophet, that I am the One Most Forgiving Ever Merciful;

قَالَ يَا بَلِيسُ مَا لَكَ أَلَّا تَكُونَ مَعَ السَّجِدِينَ ﴿٣٥﴾

قَالَ لَمْ أَكُنْ لِأَسْجِدَ لِشَيْءٍ خَلَقْتَهُ مِنْ صَلْصَالٍ

مِنْ حَبَا مَسْنُونٍ ﴿٣٦﴾

قَالَ فَأَخْرِجْ مِنْهَا فَإِنَّكَ رَاجِعٌ ﴿٣٧﴾

وَرَأَى عَلَيْكَ اللَّعْنَةَ إِلَى يَوْمِ الدِّينِ ﴿٣٨﴾

قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ ﴿٣٩﴾

قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ ﴿٤٠﴾

إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ ﴿٤١﴾

قَالَ رَبِّ بِمَا أَغْوَيْتَنِي لَأُزَيِّنَنَّ لَهُمْ فِي الْأَرْضِ

وَلَأُغْوِيَنَّهُمْ أَجْمَعِينَ ﴿٤٢﴾

إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ ﴿٤٣﴾

قَالَ هَذَا صِرَاطٌ عَلَيَّ مُسْتَقِيمٌ ﴿٤٤﴾

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ إِلَّا مَنِ

اتَّبَعَكَ مِنَ الْغَوِينَ ﴿٤٥﴾

وَرَأَى جَهَنَّمَ لِنُورِهَا أَجْمَعِينَ ﴿٤٦﴾

لَهَا سَبْعَةُ أَبْوَابٍ لِكُلِّ بَابٍ مِنْهُمْ جُزْءٌ مَقْسُومٌ ﴿٤٧﴾

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ ﴿٤٨﴾

أُدْخِلُوهُمْ بِسَلَامٍ أَمِينٍ ﴿٤٩﴾

وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غَلٍّ إِخْوَانًا عَلَى

سُرُرٍ مُتَقَابِلِينَ ﴿٥٠﴾

لَا يَسْهَمُونَ فِيهَا نَصَبٌ وَمَا هُمْ مِنْهَا بِمُخْرَجِينَ ﴿٥١﴾

يَتَنَبَّأُ عِبَادِي أَنِّي أَنَا الْغَفُورُ الرَّحِيمُ ﴿٥٢﴾

and that it is My chastisement that is the truly grievous chastisement. Tell them about Abraham's guests. When they came to him they greeted him with: Peace. He said: We feel afraid of your errand. They tried to reassure him: Have no fear. We give thee glad tidings of a learned son. Abraham enquired: Do you give me the tidings despite my old age? On what do you base the tidings? They answered: We have given thee true tidings; do not, therefore, be despondent. Abraham observed: It is only the misguided ones who despair of the mercy of their Lord. Well, now, tell me what errand have you been sent on? They made answer: We have been sent to a guilty people who are condemned to ruin, excepting the family of Lot. We must save them all; only we surmise that his wife will be among those who remain behind and will be lost. (50—61)

When the messengers came to Lot and his family, he observed: You must be strangers here. They answered: The fact is we have come to thee with tidings of that about which they doubted. We have brought thee sure tidings and we are truthful. Set out with thy family some time in the latter part of the night, and do thou follow in their wake. Let none of you look back, and proceed to where you are commanded. We communicated to him: Our decree that the guilty ones would be utterly destroyed by morning. (62—67)

The people of the city came to Lot rejoicing in the conviction that they would now have him securely in their power. He expostulated with them: These are my guests, so do not humiliate me;

وَأَنَّ عَذَابِي هُوَ الْعَذَابُ الْأَلِيمُ ﴿٥٠﴾
وَيَسْتَنْهَمُ عَنْ صَيْفِ إِبْرَاهِيمَ ﴿٥١﴾
إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ إِنَّا مِنْكُمْ
وَجِلُونَ ﴿٥٢﴾

قَالُوا لَا تَوْجَلْ إِنَّا نُبَشِّرُكَ بِغُلَامٍ عَلِيمٍ ﴿٥٣﴾
قَالَ ابَشِّرُونِي عَلَىٰ أَنْ فَتَنَيْتَ الْكَاذِبِينَ تَشْتَرُونَ ﴿٥٤﴾
قَالُوا بَشِّرْنَاكَ بِالْحَقِّ وَلَا تَكُنْ مِنَ الْقَاطِبِينَ ﴿٥٥﴾
قَالَ وَمَنْ يَقْنَطُ مِنْ رَحْمَةِ رَبِّهِ إِلَّا الضَّالُّونَ ﴿٥٦﴾
قَالَ فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ ﴿٥٧﴾

قَالُوا إِنَّا أُرْسِلْنَا إِلَىٰ قَوْمٍ مُّجْرِمِينَ ﴿٥٨﴾
إِلَّا آلَ لُوطٍ إِنَّا لَنَجُوهُمْ أَجْمَعِينَ ﴿٥٩﴾
إِلَّا أَمْرَانَهُ قَدْ زَكَّيْنَا إِنَّهَا لَمِنَ الْغَابِرِينَ ﴿٦٠﴾
فَلَمَّا جَاءَ آلَ لُوطٍ الْمُرْسَلُونَ ﴿٦١﴾
قَالَ إِنَّكُمْ قَوْمٌ مُّتَكَبِّرُونَ ﴿٦٢﴾
قَالُوا بَلْ جُنُنُكَ بِمَا كَانُوا فِيهِ يَمْتَرُونَ ﴿٦٣﴾
وَآتَيْنَاكَ بِالْحَقِّ وَإِنَّا لَصَادِقُونَ ﴿٦٤﴾
فَأَنشُرْ بِأَهْلِكَ بِقِطْعٍ مِنَ الْبَيْلِ وَاتَّبِعْ أَزْوَاجَهُمْ وَلَا يَلْتَمِعْ
مِنْكُمْ أَحَدٌ وَامْضُوا حَيْثُ تُؤْمَرُونَ ﴿٦٥﴾
وَقَضَيْنَا إِلَيْهِ ذَٰلِكَ الْأَمْرَانَ دَابِرَ هَٰؤُلَاءِ مَقْطُوعٍ

مُصْبِحِينَ ﴿٦٦﴾
وَجَاءَ أَهْلَ الْمَدِينَةِ يَسْتَبْشِرُونَ ﴿٦٧﴾
قَالَ إِنَّ هَٰؤُلَاءِ صَيْغِي فَلَا تَفْضَحُونِ ﴿٦٨﴾

fear Allah and disgrace me not. They said: Did we not forbid thee extending hospitality to strangers? Lot remonstrated with them: If you are bent upon taking action, there are my daughters, you can treat them as hostages for your security against any harm you may apprehend from my guests. (By thy life, O Prophet, thy opponents also are wandering distractedly in their intoxication!) Then the chastisement seized them at sunrise. We turned the city upside down, and We rained upon them stones of clay. Surely, in this there are Signs for people of intelligence. The city lies along a well known route. Surely, in this is a Sign for those who believe. The People of the Wood were also wrongdoers; and We chastised them also. Both these cities lie along an easily identifiable way. (68—80)

The People of Hijr also rejected the Messengers as liars. We gave them Our Signs too, but they turned away from them. They used to hew out houses in the mountains, dwelling therein in security. The chastisement seized them in the morning; and all that they had worked at availed them nothing. (81—85)

We have created the heavens and the earth and all that is between the two in accordance with the requirements of truth and wisdom, and the appointed Hour is sure to come; so forbear generously. Verily, thy Lord is the Great Creator, the All-Knowing. We have indeed bestowed upon thee the seven oft-recited verses of the Fatiha, and the Great Quran. So do not lift thine eyes towards that which We have bestowed upon some of them of

وَاتَّقُوا اللَّهَ وَلَا تُخْرُونَ ﴿٦٨﴾
 قَالُوا أَوْلَمْ نُنْهَكَ عَنِ الْعَالَمِينَ ﴿٦٩﴾
 قَالَ هَؤُلَاءِ بَنَاتِي إِنْ كُنْتُمْ فُعُولِينَ ﴿٧٠﴾
 لَعَنَّاكَ إِنَّهُمْ لَغِي سَكَرْتَهُمْ يَعْهَوْنَ ﴿٧١﴾
 فَأَخَذْتَهُمُ الصَّبْحَةَ مُشْرِقِينَ ﴿٧٢﴾
 فَجَعَلْنَا عَلَيْهِمْ سَافِلَهَا وَأَمْطَرْنَا عَلَيْهِمْ حِجَارَةً
 مِّن سِجِّيلٍ ﴿٧٣﴾
 إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْمُتَوَسِّمِينَ ﴿٧٤﴾
 وَإِنَّهَا لَبَسِيبَلٍ مُّقِيمٍ ﴿٧٥﴾
 إِنَّ فِي ذَلِكَ لَآيَةً لِّلْمُؤْمِنِينَ ﴿٧٦﴾
 وَإِنْ كَانَ أَصْحَابُ الْأَيْكَةِ لَظَالِمِينَ ﴿٧٧﴾
 فَانقَنَّا مِنْهُمْ وَإِنَّهُمَا لَبِآءٌ مُّبِينٌ ﴿٧٨﴾
 وَلَقَدْ كَذَّبَ أَصْحَابُ الْحِجْرِ الْمُرْسِلِينَ ﴿٧٩﴾
 وَآتَيْتَهُمُ الْآيَةَ فَكَانُوا عَنْهَا مُعْرِضِينَ ﴿٨٠﴾
 وَكَانُوا يَنْجِتُونَ مِنَ الْجِبَالِ بُيُوتًا أُمِينًا ﴿٨١﴾
 فَأَخَذْتَهُمُ الصَّبْحَةَ مُصِيبِينَ ﴿٨٢﴾
 فَمَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يَكْسِبُونَ ﴿٨٣﴾
 وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بَرَاءَةً
 وَإِنَّ السَّاعَةَ لَآتِيَةٌ فَاصْفَحِ الصَّفْحَ الْجَبِيلِ ﴿٨٤﴾
 إِنَّ رَبَّكَ هُوَ الْخَلِيقُ الْعَلِيمُ ﴿٨٥﴾
 وَلَقَدْ آتَيْنَاكَ سَبْعًا مِّنَ التَّوْرَانِ وَالْقُرْآنَ الْعَظِيمَ ﴿٨٦﴾
 لَّا تَلْمِزُنَّ عَيْنُكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ وَ

temporary provision, and grieve not over them and continue to be kindly gracious towards the believers. Proclaim: I am indeed, a plain Warner; for We have determined the punishment for those who have been assigned different tasks in opposition to thee; who have pronounced the Quran a collection of falsehoods. So, by thy Lord, We shall question them all concerning that which they used to do. Declare thou openly that which thou art commanded to proclaim and turn aside from those who ascribe partners to Allah. (86—95)

We will safeguard thee against the scoffers who set up other gods with Allah; soon will they know the consequences of their enormity. Indeed, We know that thou art sore grieved by that which they say; but continue to glorify thy Lord with His praise, and be of those who render obedience to Him, and carry on the worship of thy Lord till death comes to thee. (96—100)

لَا تَحْزَنْ عَلَيْهِمْ وَخَفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ ﴿٨٩﴾
 وَقُلْ إِنِّي أَنَا النَّذِيرُ الْبَشِيرُ ﴿٩٠﴾
 كَمَا أَنْزَلْنَا عَلَى الْمُقْتَسِبِينَ ﴿٩١﴾
 الَّذِينَ جَعَلُوا الْقُرْآنَ عِضِينَ ﴿٩٢﴾
 فَوَرَبِّكَ لَنَسْأَلَنَّهُمْ أَجْمَعِينَ ﴿٩٣﴾
 عَمَّا كَانُوا يَعْمَلُونَ ﴿٩٤﴾

فَأَصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ ﴿٩٥﴾
 إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ ﴿٩٦﴾
 الَّذِينَ يَجْعَلُونَ مَعَ اللَّهِ إِلَهًا آخَرَ ۖ فَسَوْفَ
 يَعْلَمُونَ ﴿٩٧﴾
 وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرَكَ بِمَا يَقُولُونَ ﴿٩٨﴾
 فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُن مِّنَ السَّجْدِينَ ﴿٩٩﴾
 وَاعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ ﴿١٠٠﴾

سُورَةُ النَّحْلِ مَكِّيَّةٌ (17)

AL-NAHL

(Revealed before Hijra)

In the name of Allah, Most Gracious, Ever Merciful. (1)

The decree of Allah is at hand, so seek ye not to hasten it. Holy is He, and exalted far above that which they associate with Him. He sends down the angels with revelation by His command on whomsoever of His servants He pleases, directing: Warn people that there is no god beside Me, so make Me alone your shield against all ill. He has created the heavens and the earth in accordance with the requirements of truth and wisdom. Exalted is He far above that which they associate with Him. He has created man from a drop of fluid, and lo: he becomes a bold wrangler! He has created cattle for your benefit; they are a source of warmth for you and you have other uses for them and you also eat of their flesh; and they are a credit for you when you drive them forth to pasture in the morning and when you bring them home in the evening. They carry your loads to places which you could not reach without great hardship to yourselves. Surely, your Lord is Compassionate, Ever Merciful. He has created horses, mules and donkeys that you may ride them, and also as adornment; and He will create for that purpose other means which you do not yet know. Allah points out the right way, for some ways are devious. Had He enforced His will, He would have guided you all. (2—10)

He it is Who sends down water for you from the clouds, from it you drink and with it grow trees on which you pasture your cattle. (11)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①
 أَلَمْ نَأْمُرْ اللَّهَ فَلَا تَسْتَعْجِلُوهُ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ ②
 يُنزِلُ الْمَلَائِكَةَ بِالرُّوحِ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ أَنْ أَنْذِرُوا أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاتَّقُونِ ③
 خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ تَعَالَى عَمَّا يُشْرِكُونَ ④
 خَلَقَ الْإِنْسَانَ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ ⑤
 وَالْأَنْعَامَ خَلَقَهَا لَكُمْ فِيهَا دِفْءٌ وَمَنْفَعٌ وَمِنْهَا تَأْكُلُونَ ⑥
 وَلَكُمْ فِيهَا جَمَالٌ حِينَ تُرْجَعُونَ وَحِينَ تُسْرَحُونَ ⑦
 وَتَحْمِلُ أَوْثِقَالَكُمْ إِلَىٰ بَلَدٍ لَمْ تَكُونُوا بِلَيْعِهِ إِلَّا تَسْرِقُونَ ⑧
 إِلَّا نَفْسٌ إِنَّ رَبَّكُمْ لَرؤُوفٌ رَحِيمٌ ⑨
 وَالْحَيْلَ وَالْبَعَالَ وَالْحَبِيرَ لِتَرْكَبُوهَا وَزِينَةً وَيَخْلُقُ مَا لَا تَعْلَمُونَ ⑩
 وَعَلَى اللَّهِ قَصْدُ السَّبِيلِ وَمِنْهَا جَائِرٌ وَلَوْ شَاءَ ⑪
 لَهْدَلَكُمْ أَجْعِينَهُ ⑫
 هُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً لَكُمْ مِنْهُ شَرَابٌ ⑬
 وَمِنْهُ شَجَرٌ فِيهِ تُسِيمُونَ ⑭

Therewith He grows for you corn, and the olive and the date-palm and the grape, and all kinds of fruits. Surely, in that is a Sign for a people who reflect. He has constrained to your service the night and the day and the sun and the moon; and the stars too have been constrained to your service by His command. Surely in all this there are Signs for a people who make use of their understanding. In that which He has created for you in the earth of diverse types of articles, there is a Sign for people who take heed. He it is Who has constrained the sea to your service that you may eat fresh sea-food therefrom and may take out therefrom articles that you wear as ornaments. Thou seest the vessels ploughing through it that you may voyage across the oceans seeking His bounty and that you may be grateful. He has set in the earth firm mountains lest it roll beneath you, and has made rivers and tracks that you may find your way; and He has set up other marks. By these and by the stars they set their course. (12—17)

يُنَبِّئُكُمْ بِهِ الزُّرُوعَ وَالزَّيْتُونَ وَالنَّخِيلَ وَالْأَعْنَابَ
وَمِنْ كُلِّ الثَّمَرَاتِ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ
يَتَفَكَّرُونَ ﴿١٢﴾

وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ
وَالنَّجْمُ مَسْحُورَاتٌ بَأْمَرِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ
لِّقَوْمٍ يَعْقِلُونَ ﴿١٣﴾

وَمَا ذَرَأَا لَكُمْ فِي الْأَرْضِ مُخْتَلِفًا أَلْوَانُهُ إِنَّ
فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَتَذَكَّرُونَ ﴿١٤﴾

وَهُوَ الَّذِي سَخَّرَ الْبَحْرَ لَكُمْ كَلُومًا مِّنْهُ لَمَّا طَرَيْتُمْ
وَتَسَخَّرَ جُودًا مِّنْهُ حَلِيبَةً تَلْبَسُونَهَا وَتَرَى
الْفُلْكَ مَوَاحِرَ فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلِعَلَّكُمْ
تَشْكُرُونَ ﴿١٥﴾

وَأَلْقَى فِي الْأَرْضِ رَوَاسِيَ أَن تَمِيدَ بِكُمْ وَأَنْهَارًا
وَسُبُلًا لِّعَلَّكُمْ تَهْتَدُونَ ﴿١٦﴾

وَعَلَّمَتْهُ بِاللَّجِيمِ هُمْ يَهْتَدُونَ ﴿١٧﴾
أَمَّنْ يَخْلُقُ كَمَنْ لَا يَخْلُقُ أَفَلَا تَتَذَكَّرُونَ ﴿١٨﴾

وَأَن تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصَوْنَهَا إِنَّ اللَّهَ
لَغَفُورٌ رَّحِيمٌ ﴿١٩﴾

وَاللَّهُ يَعْلَمُ مَا تُسْرُونَ وَمَا تُلْفُونَ ﴿٢٠﴾
وَالَّذِينَ يَدْعُونَ مِن دُونِ اللَّهِ لَا يَخْلُقُونَ شَيْئًا
وَهُمْ يُخْلَقُونَ ﴿٢١﴾

بِعْ أَصْوَاتِكُمْ غَيْرِ أَحْيَاءٍ وَمَا يَسْمَعُونَ أَيَّانَ يَبْعَثُونَ ﴿٢٢﴾

Is He, then, Who creates like one who creates not? Will you not, then, take heed? If you try to count the favours of Allah, you will not be able to number them. Surely, Allah is Most Forgiving, Ever Merciful. Allah knows all that you conceal and all that you disclose. Those on whom they call beside Allah create not anything, but are themselves created; they are lifeless, not living; and they know not when they will be raised up. (18—22)

Your God is One God. The minds of those who do not believe in the Hereafter are strangers to truth, and they are arrogant. Of a surety, Allah knows that which they conceal and that which they disclose. Surely, He loves not the arrogant. When it is said to them: How glorious is that which your Lord has sent down! they retort: Only old wives' tales! The consequence will be that they shall bear their burdens in full on the Day of Judgment, and also the burdens of those ignorant ones whom they lead astray. Evil is that which they bear! (23—26)

Those who were before them also devised plans against their Messengers, but Allah approached the structure of their plans at their very foundations, so that the roof crashed upon them from above them; and the chastisement came upon them from where they knew not. Then on the Day of Judgment He will humiliate them and will enquire from them: Where are those alleged partners of Mine for whose sake you opposed My Messengers? Those endowed with knowledge will say: This day humiliation and affliction will surely befall the disbelievers. (27—28)

Those whom the angels cause to die while they are wronging their souls, will offer submission, pleading: We used not to do any evil. They will be told: Indeed? Allah knows well what you used to do. Enter now the gates of hell, to abide therein. Evil indeed is the abode of the arrogant. (29—30)

When it is said to the righteous: How glorious is that which your Lord has sent down! they answer: Indeed it is the best. For those who do good is good in this world; and the abode of the Hereafter is even better. Excellent indeed is the abode of the righteous:

إِنَّمَا إِلَهُ الْوَاحِدُ وَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ
قُلُوبُهُمْ مُنكَّرَةٌ وَهُمْ مُسْتَكْبِرُونَ ﴿٢٣﴾
لَا جَرَمَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسْرُونَ وَمَا يُعْلِنُونَ
إِنَّهُ لَا يَحِيبُ الْمُسْتَكْبِرِينَ ﴿٢٤﴾
وَإِذْ أُنزِلَ عَلَيْكُمْ قَالُوا اسْأَلُوا
الْأَوْلِيَيْنَ ﴿٢٥﴾

لِيَحِيلُوا أَوْ أَرَاهُمْ كَامِلَةً يُؤْمَرُ الْقَيْمَةَ لَا وَمِنْ أَوْلِيَاءِ
الَّذِينَ يُصَلُّوهُمْ بِغَيْرِ عِلْمٍ إِلَّا سَاءَ مَا يَزِدُّونَ ﴿٢٦﴾
قَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ فَآتَى اللَّهُ بُنْيَانَهُمْ مِنَ
السَّمَوَاتِ فَخَرَّ عَلَيْهِمُ السَّقْفُ مِنْ فَوْقِهِمْ وَأَنْهَمُ
الْعَدَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٢٧﴾
ثُمَّ يَوْمَ الْقِيَامَةِ يُخْزِيهِمْ وَيَقُولُ أَيْنَ شُرَكَائِي
الَّذِينَ كُنْتُمْ تُشَاقِقُونَ فِيهِمْ قَالَ الَّذِينَ أُوتُوا
الْعِلْمَ إِنَّ الْخِزْيَ الْيَوْمَ وَالسُّوءَ عَلَى الْكَافِرِينَ ﴿٢٨﴾
الَّذِينَ تَتَوَفَّيهِمُ الْمَلَائِكَةُ طَالِيًّا أَنْفُسِهِمْ فَأَلْقَوْا
السَّلَامَ مَا كُنَّا نَعْمَلُ مِنْ سُوءٍ بَلْ إِنَّ اللَّهَ عَلِيمٌ
بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٢٩﴾

فَادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا قُلُوبُ مَثْوًى
الْمُتَكَبِّرِينَ ﴿٣٠﴾
وَقِيلَ لِلَّذِينَ اتَّقَوْا مَاذَا أَنْزَلَ رَبُّكُمْ قَالُوا خَيْرٌ
لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ ۗ وَالَّذِينَ
الْآخِرَةُ خَيْرٌ ۗ وَلَنِعْمَ دَارُ الْمُتَّقِينَ ﴿٣١﴾

Gardens of Eternity, which they will enter, through which rivers flow. They will have therein all that they wish for. Thus does Allah reward the righteous, those whom the angels cause to die while they are pure, greeting them with: Upon you is peace for all time! Enter into Paradise because of that which you used to do. (31—33)

What do the disbelievers wait for, except that the angels should come upon them or that the decree of thy Lord should come to pass? Thus did those before them. Allah did not wrong them but they used to wrong themselves. So the evil consequences of that which they did overtook them, and the chastisement at which they used to mock encompassed them. (34—35)

Those who ascribe partners to Allah assert: If Allah had so willed we would not have worshipped anything beside Him, neither we nor our fathers, nor would we have forbidden anything without His command. So did those who denied the truth before them. Do they not consider that the duty of the Messengers is but to convey the Message clearly? We did raise among every people a Messenger who enjoined: Worship Allah alone and shun every transgressor. Then of them there were those who took heed and whom Allah guided, and there were those who became deserving of ruin. So travel through the earth and observe what was the end of those who rejected the Messengers. If thou art solicitous of their being guided, then know that Allah guides not those who lead others astray; nor have they any helpers. They swear their strongest oaths by Allah that Allah will not raise up those who die. On the contrary, this is a promise He has charged Himself with (but most

جَنَّتٍ مِّنْ دُونِهَا يَدْخُلُونَهَا تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
لَهُمْ فِيهَا مَا يَشَاءُونَ كَذَلِكَ يَجْزِي اللَّهُ
الْمُتَّقِينَ ﴿٣١﴾

الَّذِينَ تَتَوَفَّوهُمْ الْمَلَائِكَةُ كَسِيِبِينَ يَقُولُونَ سَلَامٌ
عَلَيْكُمْ ادْخُلُوا الْجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٣٢﴾

هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ
أَمْرٌ رَبِّكَ كَذَلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ وَما ظَلَمَهُمُ
اللَّهُ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿٣٣﴾

فَأَصَابَهُمْ سَيِّئَاتُ مَا عَمِلُوا وَخِافِيَ بِهِمْ مَا كَانُوا
يَسْتَهْزِءُونَ ﴿٣٤﴾

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 الْبَيِّنُ ﴿٣٥﴾

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ اعْبُدُوا اللَّهَ
وَاجْتَنِبُوا الطَّاغُوتَ فَمِنْهُمْ مَنْ هَدَى اللَّهُ
وَمِنْهُمْ مَنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ فَمَنْ يَبْذُرُوا فِي الْأَرْضِ
نَاظِرُونَ كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ ﴿٣٦﴾

إِنْ تَحْرِصْ عَلَى هُدَاهُمْ فَإِنَّ اللَّهَ لَا يَهْدِي مَنْ
يُضِلُّ وَمَا لَهُمْ مِنْ نَاصِرِينَ ﴿٣٧﴾

وَأَسْوَأُ بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَا يَبْعَثُ اللَّهُ مَنْ
يَسُوءُ بَلَى وَعَدَّ عَلَيْهِ حَقًّا وَلَكِنْ أَكْثَرَ النَّاسِ

people know not) that He may make clear to them the reality concerning which they differ today and that those who disbelieve may realise that they had lied. When We have willed a matter, it is for Us only to say concerning it: Be; and it is. (36—41)

We will surely provide those who have migrated from their homes for the sake of Allah after having been wronged, being steadfast and putting their trust in their Lord, with a goodly abode in this world; and truly the reward of the Hereafter is even greater if the disbelievers but knew. (42—43)

Before thee also We sent as Messengers only men to whom We vouchsafed revelation; and if you do not know this, O disbelievers, then enquire from those who believe in this Reminder. We sent them with clear Signs and Scriptures. We have sent down this Reminder to thee that thou mayest expound to people Allah's commandments that have been sent down to them through thee, and that they may reflect over them. (44—45)

Do those who design evil against thee feel secure that Allah will not humiliate them in the land, or that the punishment of which they have been warned will not come upon them whence they do not perceive; or that He will not destroy them in the course of their journeyings to and fro? They should know that they shall never be able to frustrate His design. Or, that He will not destroy them through a process of attrition? Your Lord is indeed Compassionate, Ever Merciful towards the believers. Have the disbelievers, despite their constant humiliation, never been impelled to observe that the shadows of everything that Allah has created move from the right and from the left in submission to Allah? Whatever is in the heavens and whatever creature is in the earth, and the angels also all submit humbly to Allah, and they behave not proudly. They fear their Lord in Whose power they are and do that which they are commanded. (46—51)

لَا يَعْلَمُونَ ۝
لِيُبَيِّنَ لَهُمُ الَّذِي يُخْتَلِفُونَ فِيهِ وَيَعْلَمَ الَّذِينَ
كَفَرُوا أَنَّهُمْ كَانُوا كَذِبِينَ ۝

إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَنْ نَقُولَ لَهُ كُنْ
فَيَكُونُ ۝

وَالَّذِينَ هَاجَرُوا فِي اللَّهِ مِنْ بَعْدِ مَا ظَلَمُوا لَنُبَيِّنَنَّ لَهُمْ
فِي الدُّنْيَا حَسَنَةً، وَلَا جَزَاءَ الْإِحْرَارِ إِلَّا كَبْرُوكَا ۝
يَعْلَمُونَ ۝

الَّذِينَ صَبَرُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ۝
وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوْحِي إِلَيْهِمْ نَسْأَلُوا
أَهْلَ الدُّرُورِ أَنْ كُنْتُمْ لَا تَعْلَمُونَ ۝

يَأْتِيَنَّكَ وَالزُّبُرُ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ
لِلنَّاسِ مَا نَزَّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ ۝

أَفَأَمِنَ الَّذِينَ مَكَرُوا السَّيِّئَاتِ أَنْ يَخْسِفَ اللَّهُ بِهِمُ
الْأَرْضَ أَوْ يَأْتِيَهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ۝
أَوْ يَأْخُذَهُمْ فِي تَقْلِبِهِمْ مَا هُمْ بِمُعْجِزِينَ ۝

أَوْ يَأْخُذَهُمْ عَلَىٰ تَخَوُّفٍ فَإِنَّ رَبَّكُمْ لَارْوُوفٌ رَحِيمٌ ۝
أَوَلَمْ يَرَوْا إِلَىٰ مَا خَلَقَ اللَّهُ مِنْ شَيْءٍ يُتَفَقَّهُوْا ظِلْمًا،
عَنِ الْيَمِينِ وَالشَّمَائِلِ سُجَّدًا لِلَّهِ وَهُمْ دَاخِرُونَ ۝

وَاللَّهُ يَسْجُدُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مِنْ
دَابَّةٍ وَالْمَلَائِكَةِ وَهُمْ لَا يُسْكَرُونَ ۝

يَعَاقِبُونَ رَبَّهُمْ مِنْ قَوْبِهِمْ وَيَفْعَلُونَ مَا

Allah has ever commanded: Take not for worship two gods. There is only One God. So fear Me alone. To Him belongs whatsoever is in the heavens and in the earth, and obedience is due to Him alone. Will you then take any other than Allah as your Protector? Whatever blessing you have is from Allah, and when distress afflicts you it is to Him that you cry for help. Then as soon as He removes the distress from you, some of you ascribe partners to their Lord, thus denying that which We have bestowed upon them. Well then, enjoy yourselves awhile; you will soon realise the consequences of your conduct. They set apart a portion of that which We have bestowed upon them for the false gods of which they know nothing. Allah bears witness you will certainly be called to account for that which you fabricate. (52—57)

They ascribe daughters to Allah (Holy is He!) and for themselves they have what they desire. When one of them is told of the birth of a female child, his face is overcast with gloom and he is deeply agitated. He seeks to hide himself from the people because of the ominous news he has had. Shall he preserve it despite the disgrace involved or bury it in the ground? Evil is that which they judge. Those who do not believe in the Hereafter are in evil case. All high attributes belong to Allah alone. He is the Mighty, the Wise. (58—61)

If Allah were to punish people instantly for their wrongdoing, He would not spare a living creature on the earth, but He grants them respite till an appointed term that they may make amends. When their time

يَوْمَ مَرُّوْنَ ۝^{٥٢}
 وَقَالَ اللَّهُ لَا تَتَّخِذُوا آلَ الْهَيْبِ اثْنَيْنِ إِتْسَا هُوَ إِلَهُ
 وَاحِدٌ فَإِنَّمَا يَفَارِهُ بَبُؤُنَ ۝^{٥٣}
 وَلَهُ مَا فِي السَّمٰوٰتِ وَٱلْأَرْضِ وَلَهُ ٱلْذِئْبُ وَٱلْبِئْسَ
 أَفْعٰبُ ٱللَّهِ تَتَّبَعُونَ ۝^{٥٤}
 وَمَا يَكْمُرُ مِن تَغْمِرَةٍ فِىنَ ٱللَّهِ ثُمَّ إِذَا مَتَّكُمُ الضُّرُّ
 فَإِلَيْهِ تَجْرُونَ ۝^{٥٥}
 ثُمَّ إِذَا كُشِفَ الضُّرُّ عَنْكُمْ إِذَا فَرِيقٌ مِّنكُمْ بِرِئْبِهِمْ
 يُشْرِكُونَ ۝^{٥٦}

لِيَكْفُرُوا بِمَا أَنبَأْتَهُمْ فَمَنَعُوا النَّفْسَ الَّتِي نَفَعْتَهُم
 وَبِجَعَلُونَ لَهَا لَا يَجْعَلُونَ فِىهَا رَبًّا وَرَزَقَهُمُ
 نَآلَهُ لِنَسْلِكَنَّ عَنْكُمُ ٱلْقُرْءَانَ ۝^{٥٧}
 وَيَجْعَلُونَ لِلَّهِ ٱلْبَنَاتِ سُخْرِيًّا وَلَهُمْ مَا يَشْتَهُونَ ۝^{٥٨}
 وَإِذَا بُشِّرَ أَحَدُهُم بِٱلْأُنثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا
 وَهُوَ كَظِيمٌ ۝^{٥٩}
 يَتَوَارَىٰ مِنَ الْقَوْمِ مِن سُوءِ مَا بُشِّرَبِهِ إِيمًا
 عَلَىٰ هُونٍ أَمْرِيكَ فِي الشَّرَآئِبِ أَلَا سَاءَ مَا
 يَحْكُمُونَ ۝^{٦٠}

لِلَّذِينَ لَا يُؤْمِنُونَ بِٱلْآخِرَةِ مَثَلُ ٱلسُّوءِ وَٱللَّهُ
 أَلْمَسُّلُ ٱلْأَعْلَىٰ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ۝^{٦١}
 وَلَوْ يُؤَٰخِذُ ٱللَّهُ ٱلنَّاسَ بِظُلْمِهِمْ مَا تَرَكَ عَلَيْهَا
 مِن دَآبَّةٍ وَلَٰكِن يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ مُّسَمًّى فَإِذَا

for punishment arrives they cannot tarry a single hour nor can they go ahead. They attribute to Allah that which they dislike for themselves, and they assert with confidence the falsehood that a happy state is assured for them. Undoubtedly, they are destined for the Fire; and therein shall they be abandoned. (62—63)

Allah bears witness: We did send Messengers to the people before thee; but Satan made their doings appear attractive to them; so he is their partner this day, and they shall have a grievous punishment. We have now sent down the Book to thee that it may expound to them that concerning which they differ and as a guidance and mercy for those who believe therein. It is Allah Who has sent down water from heaven and has quickened therewith the earth after its death. Surely, in that is a Sign for a people who would listen to the truth. (64—66)

There is a lesson for you in the cattle. We provide you with a drink out of that which is in their bellies; that is, from betwixt the faeces and the blood. We provide milk pure and pleasant for those who drink it. Of the fruits of date-palms and the grapes you obtain intoxicating drinks, and also pure and wholesome food. Surely, in that is a Sign for a people who make use of their understanding. Thy Lord directed the bee: Prepare thou hives in the hills and in the trees and in the trellises that they put up, and eat of every kind of fruit and follow the ways appointed for thee by thy Lord which have been made easy for thee. There comes out of the bellies of the bees a drink of varying hues, possessing healing qualities for people. Surely, in that is a Sign for a people who reflect. Allah creates you, then He causes you to die; and there are some among you who are made to revert to a decrepit old age in which they lose all knowledge after having acquired it. Surely, Allah is All-Knowing, Determiner of the measure. (67—71)

جَاءَ أَجْلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ ﴿٦٢﴾
وَيَجْعَلُونَ لِلَّهِ مَا يَكْرَهُونَ وَتَصِفُ أَلْسِنَتُهُمُ الْكَذِبَ
أَنَّ لَهُمُ الْحُسْنَىٰ لَا جَرَمَ أَنَّ لَهُمُ النَّارَ وَأَنَّهُمْ
مُقَرَّبُونَ ﴿٦٣﴾

تَأْتِيهِمْ لَقْدَأُنزَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ فَوَجَدْتُمْ لَهُمُ
الشَّيْطَانَ أَعْمَالَ هُمْ فَهُوَ وَيُفْسِدُ أَيْوَمَهُمْ وَأَهُمُ عَذَابُ
الْآلِيمِ ﴿٦٤﴾

وَمَا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِتُبَيِّنَ لَهُمُ الَّذِي اخْتَلَفُوا
فِيهِ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿٦٥﴾

وَاللَّهُ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَنْبَتَ بِهِ الْأَرْضَ بَعْدَ
عَمَلِهَا إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٦٦﴾

وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً نُّظِّفْنَكُمْ بِمَا فِي بُطُونِهِ
مِن بَيْنِ فَرْثٍ وَدَمٍ لَبَنًا خَالِصًا سَائِغًا لِلشَّارِبِينَ ﴿٦٧﴾

وَمِن ثَمَرَاتِ النَّخِيلِ وَالْأَعْنَابِ تَتَّخِذُونَ مِنْهُ
سُكَّرًا وَرِزْقًا حَسَنًا إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَعْقِلُونَ ﴿٦٨﴾

وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنْ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا
وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ ﴿٦٩﴾

ثُمَّ كُلِي مِن كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ ذُلُلًا
يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُّخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ
لِّلنَّاسِ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٧٠﴾

وَاللَّهُ خَلَقَكُمْ ثُمَّ يَتَوَكَّلْكُمْ وَوَسَّعْكُمْ مِّن يَّسْرَدٍ إِلَىٰ
أَذْلَلِ الْعُرَىٰ لَكِنِّي لَا يَعْلَمُ بَعْدَ عِلْمِ شَيْءٍ إِنَّ اللَّهَ عَلِيمٌ

Allah has favoured some of you above others in the matter of worldly provision; but those more favoured will by no means restore a portion of their provision to those under their control, so that they may be equal sharers therein. Will they then deny the favour of Allah? Allah has made for you consorts of your own kind and has produced for you from your consorts, sons and grandsons, and has provided for you all manner of wholesome things. Will they then believe in that which will perish and deny the favour of Allah? They worship beside Allah such as have no power to bestow upon them anything from the heavens or the earth, nor can they have such power. Then fabricate not similitudes concerning Allah. Surely, Allah knows everything and you know nothing. (72—75)

Allah draws attention to the case of a person who is owned by another and has no power over anything, and the case of one whom We have provided with a fair provision from Ourselves, and he spends thereof secretly and openly. Can they be equal? All praise belongs to Allah, but most of them know not. Allah also draws attention to the case of two men: One of them is dumb, having no capacity to achieve anything, and is a burden on his master; whithersoever he sends him, he brings back no good. Can such a one be the equal of him who enjoins justice and follows the straight path? (76—77)

To Allah belongs the knowledge of the unseen of the heavens and the earth; and the coming of the Hour is like the twinkling of an eye, or even quicker. Surely, Allah has full power over everything. (78)

قَدِيرٌ ٩
ع ١٥

وَاللَّهُ فَضَّلَ بَعْضَكُمْ عَلَى بَعْضٍ فِي الرِّزْقِ فَمَا
الَّذِينَ فَضَّلُوا بَرَأَوْا رِزْقِهِمْ عَلَى مَا مَلَكَتْ أَيْمَانُهُمْ
فَهُمْ فِيهِ سَوَاءٌ أَفَبِعِزَّةِ اللَّهِ يَجْحَدُونَ ⑩

وَاللَّهُ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَجَعَلَ لَكُمْ
مِنْ أَزْوَاجِكُمْ بَنِينَ وَحَفَدَةً وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ
أَفَبِالْبَاطِلِ يُؤْمِنُونَ وَبِعِزَّةِ اللَّهِ هُمْ يَكْفُرُونَ ⑪

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَمْلِكُ لَهُمْ رِزْقًا
مِنَ السَّمَوَاتِ وَالْأَرْضِ شَيْئًا وَلَا يَسْتَطِيعُونَ ⑫

فَلَا تَصْرِبُوا لِلَّهِ الْأَمْثَالَ إِنَّ اللَّهَ يَعْلَمُ وَأَنْتُمْ لَا
تَعْلَمُونَ ⑬

ضَرَبَ اللَّهُ مَثَلًا عَبْدًا مَمْلُوكًا لَا يَقْدِرُ عَلَى شَيْءٍ
وَمَنْ رَزَقْنَاهُ مِمَّا رَزَقْنَا حَسَنًا فَهُوَ يَنْفِقُ مِنْهُ سِرًّا
وَجَهْرًا هَلْ يَسْتَوُونَ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا
يَعْلَمُونَ ⑭

وَضَرَبَ اللَّهُ مَثَلًا رَجُلَيْنِ أَحَدُهُمَا أَبْكَمُ لَا يَقْدِرُ
عَلَى شَيْءٍ وَهُوَ كَلٌّ عَلَى مَوْلَاهُ أَيْنَمَا يُوَجِّههُ لِآيَاتٍ
يُخَيِّرُ هَلْ يَسْتَوِي هُوَ وَمَنْ يَأْمُرُ بِالْعَدْلِ وَهُوَ
عَلَى صِرَاطٍ مُسْتَقِيمٍ ⑮

وَلِلَّهِ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ وَمَا أَمْرُ السَّاعَةِ
إِلَّا كَلَمْحِ الْبَصَرِ أَوْ هُوَ أَقْرَبُ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ
قَدِيرٌ ⑯

Allah brought you forth from the wombs of your mothers, when you knew nothing, and gave you ears and eyes and hearts that you may be grateful. Do they not see the birds held under control in the vault of heaven? It is only Allah Who keeps them back from swooping down upon you. In that are Signs for a people who believe. Allah has made your homes your habitations and has made for you, of the skins of cattle, habitations which are easy for you to transport and easy to set up; and He provides for you from the wool and furs and hair of cattle, household goods and articles for use over a period. Allah has made for you, of that which He has created, trees and other means of shade, and places of shelter in the mountains; and He has made for you garments which protect you from heat and cold, and coats of mail which protect you in battle. Thus does He complete His favour unto you, that you may submit wholly to Him. Yet, if they turn away thy duty is only to convey the Message clearly. They recognise the favour of Allah and yet deny it, and most of them are confirmed disbelievers. (79—84)

وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا
وَجَعَلَ لَكُمْ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ لَعَلَّكُمْ
تَشْكُرُونَ ﴿٧٩﴾

الَّذِينَ يَرَوْنَ إِلَى الظَّيْرِ مُسَخَّرَاتٍ فِي جَوِّ السَّمَاءِ مَا
يُمْسِكُهُنَّ إِلَّا اللَّهُ إِنْ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ ﴿٨٠﴾
وَاللَّهُ جَعَلَ لَكُمْ مِنْ بُيُوتِكُمْ سَكَنًا وَجَعَلَ لَكُمْ مِنْ
جُلُودِ الْأَنْعَامِ بُيُوتًا تَسْتَخِفُّونَهَا يَوْمَ ظَعْنِكُمْ وَيَوْمَ
إِقَامَتِكُمْ وَمِنْ أَصْوَابِهَا وَأَوْبَارِهَا وَأَشْعَارِهَا
إِنَّا نَا وَمَتَاعًا إِلَى حِينٍ ﴿٨١﴾

وَاللَّهُ جَعَلَ لَكُمْ مِمَّا خَلَقَ ظِلَالًا وَجَعَلَ لَكُمْ مِنَ
الْجِبَالِ الْكُنَاتِ وَأَجَعَلَ لَكُمْ سَرَابِيلَ تَقِيكُمُ الْحَرَّ
وَسَرَابِيلَ تَقِيكُمُ الْبَأْسَ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ
لَعَلَّكُمْ تُسَلِّمُونَ ﴿٨٢﴾

فَإِنْ تَوَلَّوْا إِنَّمَا عَلَيْكَ الْبَلْغُ الْمُبِينُ ﴿٨٣﴾
يَعْرِفُونَ نِعْمَتَ اللَّهِ ثُمَّ يُنْكِرُونَهَا وَأَكْفُرُوهَا
يَا كَافِرُونَ ﴿٨٤﴾

وَيَوْمَ نَبْعَثُ مِنْ كُلِّ أُمَّةٍ شَهِيدًا ثُمَّ لَا يُؤْذَنُ

لِلَّذِينَ كَفَرُوا وَلَا لَهُمْ يُسْتَعْتَبُونَ ﴿٨٥﴾

وَإِذَا رَأَى الَّذِينَ ظَلَمُوا الْعَذَابَ فَلَا يُخَفِّفُ عَنْهُمْ
وَلَا هُمْ يُنظَرُونَ ﴿٨٦﴾

وَإِذَا رَأَى الَّذِينَ أَشْرَكُوا شُرَكَاءَهُمْ قَالُوا رَبَّنَا
هَؤُلَاءِ شُرَكَائُنَا الَّذِينَ كُنَّا نَدْعُوا مِنْ دُونِكَ

Keep in mind the day when We shall raise up a witness from every people, then those who disbelieve shall not be permitted to put forward excuses or to beg for favours. When those who did wrong see the punishment, they will not be granted any alleviation or respite. When those who associate partners with Allah will see their associate-gods, they will exclaim: Lord these are our associate-gods, whom we used to call upon instead of Thee. Whereupon

they will retort: Certainly you are liars. They will offer submission to Allah on that day, and all that they used to devise will fail them. We will add punishment to punishment in the case of those who disbelieve and turn people away from the way of Allah, because of the corruption they worked. Keep in mind the day when We will raise up in every people a witness against them from amongst themselves, and We will bring thee as a witness against all of them. We have sent down the Book to thee as an exposition of everything, and a guidance, and a mercy, and glad tidings for those who render perfect obedience. (85—90)

فَأَلْقُوا إِلَيْهِمُ الْقَوْلَ إِنَّكُمْ لَكَاذِبُونَ ﴿٨٥﴾
وَأَلْقُوا إِلَى اللَّهِ يَوْمَئِذٍ بِالسَّلَامِ وَأَصَلَ عَنْهُمْ مَا كَانُوا
يَعْتَرُونَ ﴿٨٦﴾

الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ زِدْنَاهُمْ
عَذَابًا فَوْقَ الْعَذَابِ بِمَا كَانُوا يُفْسِدُونَ ﴿٨٧﴾

وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِنْ أَنْفُسِهِمْ
وَجُنَا بَكَ شَهِيدًا عَلَى هَؤُلَاءِ وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ
تِبْيَانًا لِكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَى لِلْمُسْلِمِينَ ﴿٨٨﴾

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَالِاتِّقَاءِ فِي
الْقُرْبَى وَيَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ
يَعْظُمُ لِعَظْمِكُمْ تَذَكُّرُونَ ﴿٨٩﴾

وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ وَلَا تَفْضُوا الْأَيْمَانَ
بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلًا
إِنَّ اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ ﴿٩٠﴾

وَلَا تَكُونُوا كَالَّذِي نَقَضَتْ غَزَلَهَا مِنْ بَعْدِ قُوَّةٍ
أَنْكَانًا تَتَّخِذُونَ أَيْمَانَكُمْ دَخَالًا بَيْنَكُمْ أَنْ تَكُونَ
أُمَّةٌ هِيَ أَرْبَى مِنْ أُمَّةٍ إِنَّمَا يَبُلُوكُمُ اللَّهُ بِهِ وَلِيُبَيِّنَنَّ
لَكُمْ يَوْمَ الْقِيَامَةِ مَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿٩١﴾

وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يَبْضُلُ
مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ وَلَسْتَ لَنْ عَمَّا
كُنْتُمْ تَعْمَلُونَ ﴿٩٢﴾

وَلَا تَتَّخِذُوا أَيْمَانَكُمْ دَخَالًا بَيْنَكُمْ فَتَرِلَ قَدَمٌ

Allah enjoins equity and benevolence and graciousness as between kindred, and forbids evil designs, ill-behaviour and transgression. He admonishes you that you may take heed. Fulfil the covenant of Allah when you have made one; and break not your pledges after making them firm, having made Allah your surety; Allah knows that which you do. Be not like the woman who having made strong yarn, breaks it into pieces. You make your covenants a means of increasing your influence by deceit, for fear lest one people become more powerful than another. Surely, Allah tries you therewith, and on the Day of Judgment He will make clear to you that wherein you differed. Had Allah enforced His will, He would surely have made you all one people; but He lets go astray him who wishes it, and guides him who wishes it, and you will surely be called to account for that which you do. Make not your covenants a means of achieving ulterior purposes, or your foot

will slip after having been firmly established, and you will face evil consequences because by so acting you turned people away from Allah's way, and you will have a severe punishment. Barter not the covenant of Allah for a paltry price. Surely, that which is with Allah is far better for you if you only knew. Whatever you have shall pass away, but that which is with Allah is lasting. We will certainly reward those who are steadfast according to the measure of the best of their works. Of the believers whose acts righteously, whether male or female, We will surely grant such a one a pure life; and We will certainly reward them according to the measure of the best of their works. (91—98)

When thou recitest the Quran, seek the protection of Allah against the wiles of Satan the rejected. Surely, he has no power over those who believe and put their trust in their Lord. He has power only over those who make friends with him and set up partners with Allah under his incitement. (99—101)

When We substitute in the Quran one Commandment in place of another in older scriptures (and Allah knows best the appropriateness of that which He reveals) they say: Thou art but a fabricator. Nay, but most of them know not. Tell them the Spirit of Holiness has brought it down from thy Lord in accordance with the requirements of truth and wisdom, that He may strengthen those who believe, and also as a guidance and as good tidings for those who submit. Indeed We know that they say: A certain person instructs him;

بَعْدَ تَبْوَتِهَا وَتَدْوُوا السُّوءَ بِمَا صَدَّكُمْ عَنْ

سَبِيلِ اللَّهِ وَكُلَّمَا عَذَابٌ عَظِيمٌ ﴿٩٥﴾

وَلَا تَشْتَرُوا بِعَهْدِ اللَّهِ ثَمَنًا قَلِيلًا إِنَّمَا عِنْدَ اللَّهِ

هُوَ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ ﴿٩٦﴾

مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ وَلَنَجْزِيَنَّ

الَّذِينَ صَبَرُوا أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا

يَعْمَلُونَ ﴿٩٧﴾

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْشَىٰ وَهُوَ مُؤْمِنٌ

فَلَنَجْزِيَنَّهُ حَيٰوةً طَيِّبَةً ۖ وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ

بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿٩٨﴾

فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطٰنِ

الرَّجِيمِ ﴿٩٩﴾

إِنَّهُ لَيْسَ لَهُ سُلْطٰنٌ عَلَى الَّذِينَ آمَنُوا وَعَلَىٰ رَبِّهِمْ

يَتَوَكَّلُونَ ﴿١٠٠﴾

إِنَّمَا سُلْطٰنُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ وَالَّذِينَ هُمْ بِهِ

مُشْرِكُونَ ﴿١٠١﴾

وَإِذَا بَدَّلْنَا آيَةً مَّكَانَ آيَةٍ وَاللَّهُ أَعْلَمُ بِمَا

يُنزِّلُ قَالُوا إِنَّمَا آتٰتُكَ مُفْتَرٍ ۚ بَلْ أَكْثَرُهُمْ

لَا يَعْلَمُونَ ﴿١٠٢﴾

قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِن رَّبِّكَ بِالْحَقِّ لِيُنذِرَ

الَّذِينَ آمَنُوا وَهُدًى وَبُشْرَىٰ لِلْمُسْلِمِينَ ﴿١٠٣﴾

وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُ بَشَرٌ

but the tongue of the one they have in mind is foreign, while the language of the Quran is plain and clear Arabic. Allah will not guide those who do not believe in the Signs of Allah, and they shall have a grievous punishment. Only those fabricate lies concerning Allah who do not believe in the Signs of Allah, and these are confirmed liars. (102—106)

لِسَانُ الَّذِي يُلْحِدُونَ لِلَّهِ عَجْمٌ مِّثْلُ لِسَانِكُمْ
عَرَبِيٌّ مُبِينٌ ﴿١٠٢﴾

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ لَا يَهْدِيهِمُ اللَّهُ
وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٠٣﴾

إِنَّمَا يَفْتَرِي الْكُذِّبُ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ
اللَّهِ وَأُولَئِكَ هُمُ الْكُذِّبُونَ ﴿١٠٤﴾

Whoso disbelieves in Allah after he has believed, excepting the case of one who is forced to make a declaration of disbelief while his heart rests securely in faith, but one who opens his mind wide to disbelief, on him is Allah's wrath and he shall have a grievous punishment. That is because such people love the hither life better than the Hereafter and because Allah guides not the disbelieving people. In consequence of their disbelief Allah has set a seal on their hearts and ears and eyes, and they are indeed heedless. Undoubtedly, they will be the losers in the Hereafter. Surely, thy Lord will be Most Forgiving and Merciful towards those who migrated after they had been persecuted and strove hard in the cause of Allah and continued steadfast, on the day when every one will come pleading for himself, and every one will be fully recompensed for that which he did and they will not be wronged. (107—112)

مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أُكْرِهَ
وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ وَلَكِنْ مَنْ شَرَحَ
بِالْكُفْرِ ﴿١٠٥﴾

صَدْرًا فَعَلَيْهِمْ عَذَابٌ مِنَ اللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠٦﴾
ذَلِكَ بِأَنَّهُمْ اسْتَحَبُّوا الْحَيَاةَ الدُّنْيَا عَلَى
الْآخِرَةِ وَ

أَنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿١٠٧﴾

أُولَئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ
وَسَمِعِهِمْ وَأَبْصَارِهِمْ وَأُولَئِكَ هُمُ
الْغَافِلُونَ ﴿١٠٨﴾

لَا جَزَاءَ لَهُمْ فِي الْآخِرَةِ هُمْ الْخَاسِرُونَ ﴿١٠٩﴾

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ هَاجَرُوا مِنْ بَعْدِ مَا
قَاتَلْنَا ثُمَّ جَاهَدُوا وَصَبَرُوا إِنَّ رَبَّكَ
مِن بَعْدِهَا لَعَفُورٌ ﴿١١٠﴾

رَّحِيمٌ ﴿١١١﴾

يَوْمَ تَأْتِي كُلُّ نَفْسٍ بِمَا دُلَّ عَنْ نَفْسِهَا
وَتُؤْتَى كُلُّ نَفْسٍ بِمَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿١١٢﴾

Allah sets forth for your guidance the case of a city which enjoyed peace and security, and its provisions came to it in plenty from every quarter; but it proved ungrateful for Allah's favour and in consequence, Allah enveloped it in hunger and fear because of that which its people did.

وَصَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ آمِنَةً
مُطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِنْ كُلِّ مَكَانٍ
وَكَفَرَتْ بِأَنْعَمِ اللَّهِ فَأَدْقَمَهَا اللَّهُ لِبَاسَ
الْجُوعِ وَالْخَوْفِ

Indeed there came to them a Messenger from among themselves, but they rejected him as false, so punishment overtook them as they were wrongdoers. (113—114)

So, drawing a lesson from their case, eat of the lawful and wholesome things that Allah has provided for you; and be grateful for the bounty of Allah, if it is Him you worship. He has forbidden you only the flesh of dead animals, blood, the flesh of swine and that on which the name of any other than Allah has been invoked. But he who is impelled by necessity to partake of any of these, neither being defiant of the law, nor going beyond the limits of his immediate need, will surely find Allah Most Forgiving, Ever Merciful. Say not, because of the false utterances of your tongues: This is lawful and that is unlawful; fabricating lies against Allah. Surely, those who fabricate lies against Allah do not prosper; theirs is only a brief enjoyment to be followed by a grievous punishment. We had made unlawful for the Jews before this all that We have recited to thee. We wronged them not, but they used to wrong themselves. Surely, thy Lord is Most Forgiving, Ever Merciful towards those who do evil in ignorance and truly repent thereafter and make amends. (115—120)

Abraham was indeed a paragon of virtue, humble for the sake of Allah, ever inclined to Him, and was not of those who ascribe partners to Allah. He was appreciative of the favours of his Lord, Who exalted him and guided him to the straight path.

بِمَا كَانُوا يَصْنَعُونَ ﴿١١٣﴾
وَلَقَدْ جَاءَهُمْ رَسُولٌ مِنْهُمْ فَكَذَّبُوهُ فَأَخَذَهُمُ

الْعَذَابَ وَهُمْ ظَالِمُونَ ﴿١١٤﴾
فَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَاشْكُرُوا

بِعَمَلِكُمْ لِلَّهِ إِنَّ كُنْتُمْ رَائِيَةً تَعْبُدُونَ ﴿١١٥﴾
إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ

وَمَا أُهْلٍ لِغَيْرِ اللَّهِ بِهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَ
لَا عَادٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١١٦﴾

وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ هَذَا
حَلَالٌ وَهَذَا حَرَامٌ لِيَتَفَتَرُوا عَلَى اللَّهِ الْكَذِبَ

إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ ﴿١١٧﴾
مَتَاعٌ قَلِيلٌ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١١٨﴾

وَعَلَى الَّذِينَ هَادُوا حَرَمًا مَّا قَصَصْنَا عَلَيْكَ
مِنْ قَبْلُ وَمَا ظَلَمْنَاهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ

يُظْلِمُونَ ﴿١١٩﴾
ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ عَمِلُوا السُّوءَ بِجَهَالَةٍ ثُمَّ

تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا
لَغَفُورٌ رَحِيمٌ ﴿١٢٠﴾

إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ
مِنَ الْمُشْرِكِينَ ﴿١٢١﴾

شَاكِرًا لِأَنْعَامِهِ إِخْتِبَاهُ وَهَدَاهُ إِلَى صِرَاطٍ
مُسْتَقِيمٍ ﴿١٢٢﴾

We bestowed on him great success in this world, and in the Hereafter he will surely be among the righteous. Now We have commanded thee: Follow the way of Abraham who had submitted himself wholly to Allah and was not of those who ascribe partners to Allah. The penalty for profaning the Sabbath was imposed only on those who had differed about it, and thy Lord will surely judge between them on the day of Judgment concerning that wherein they differed. (121—125)

Call unto the way of thy Lord with wisdom and goodly exhortation, and contend with them on the basis of that which is best. Thy Lord knows best those who have strayed away from His path, and He knows best those who are rightly guided. If you desire to exact retribution, then adjust the penalty to the wrong you have suffered, but if you endure with fortitude, that surely is best for the steadfast. Do thou endure with fortitude, and thou canst do so only with the help of Allah; and grieve not for them, nor feel distressed because of their plottings. Surely Allah is with those who restrain themselves and those who are benevolent. (126—129)

وَأَتَيْنَاهُ فِي الدُّنْيَا حَسَنَةً ۖ وَإِنَّا فِي الآخِرَةِ لَمِنَ
الضَّالِّينَ ﴿١٢١﴾

ثُمَّ أَوْحَيْنَا إِلَيْكَ أَن اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا
وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٢٢﴾

إِنَّمَا جُعِلَ السَّبْتُ عَلَى الَّذِينَ اخْتَلَفُوا فِيهِ ۗ وَإِنَّ
رَبَّكَ لَيَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ
يَخْتَلِفُونَ ﴿١٢٣﴾

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالنُّوعِظَةِ الْحَسَنَةِ
وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ ۚ إِنَّ رَبَّكَ هُوَ أَعْلَمُ

بِمَنْ صَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿١٢٤﴾
وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِبِشْرٍ مَّا عُوِّقْتُمْ بِهِ ۗ

وَكُنْ صَبْرًا لَّهُمْ خَيْرٌ لِّلضَّالِّينَ ﴿١٢٥﴾
وَاصِرًا وَمَا صَبْرُكَ إِلَّا بِاللَّهِ وَلَا تَحْزَنْ عَلَيْهِمْ

وَلَا تَكُ فِي ضَيْقٍ مِّمَّا يَتَكَوَّرُونَ ﴿١٢٦﴾
إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا ۗ وَالَّذِينَ هُمْ

مُحْسِنُونَ ﴿١٢٧﴾



BANI ISRĀ'IL

(Revealed before Hijra)

In the name of Allah, Most Gracious,
Ever Merciful. (1)

Holy is He Who took His servant by night from the Sacred Mosque to the Distant Mosque, the precincts of which We have blessed, that We might show him some of Our Signs. Surely, it is He Who is the All-Hearing, the All-Seeing. (2)

We gave Moses the Book and made it a guidance for the children of Israel, directing them: Take no partner beside Me, O descendants of those whom We carried in the Ark with Noah. He was indeed a grateful servant. We had conveyed it clearly to the children of Israel in the Book: You will twice spread corruption in the land and be elated with great insolence. When the time of the first of these warnings came, We sent against you servants of Ours, mighty in war, who penetrated into your houses. The warning was bound to be fulfilled. Then We restored to you the initiative against them, bestowed upon you an increase of wealth and children and made you more numerous than before. If you act beneficently it will be to your own good, and if you act corruptly it will be to your own loss. When the time of the second warning came, that your enemies may humiliate your leading people, and enter the Mosque as they had entered it the first time, and destroy utterly all that over which they might gain the upper hand; that too was fulfilled. It may be that your Lord may now have mercy on you; but if you revert to your old ways, We too will revert to chastising you. We have devised hell as a prison for the disbelievers. (3—9)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①
سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ
الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا الَّذِي بَرَكْنَا حَوْلَهُ
لِنُرِيَهُ مِنْ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ ②
وَآتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَاهُ هُدًى لِبَنِي
إِسْرَائِيلَ أَلَّا يَتَّخِذُوا مِنْ دُونِي وَكِيلًا ③
ذُرِّيَّةً مِنْ حَمَلْنَا مَعَ نُوحٍ إِنَّهُ كَانَ عَبْدًا شَكُورًا ④
وَقَضَيْنَا إِلَى بَنِي إِسْرَائِيلَ فِي الْكِتَابِ لَتُفْسِدُنَّ
فِي الْأَرْضِ مَرَّاتٍ وَتَلْعَلُنَّ أَعْلَاءَ الْكِبَرِ ⑤
فَإِذَا جَاءَ وَعْدُ أُولَاهِمَا بَعَثْنَا عَلَيْكُمْ عِبَادًا لَنَا
أُولِي بَأْسٍ شَدِيدٍ فَجَاسُوا خِلَالَ الدِّيَارِ وَكَانَ وَعْدًا
مَفْعُولًا ⑥
ثُمَّ رَدَدْنَا لَكُمُ الْكَرَّةَ عَلَيْهِمْ وَأَمْدَدْنَاكُمْ بِأَمْوَالٍ
وَبَنِينَ وَجَعَلْنَاكُمْ أَكْثَرَ نَفِيرًا ⑦
إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنْفُسِكُمْ وَإِنْ أَسَأْتُمْ فَلَهَا
فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ لِيَسُوءَ وُجُوهَكُمْ وَلِيَدْخُلُوا
الْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَرَلِّيَنِيهِمْ وَرَمَّا أَعْلَاءَ
تَنْبِيرًا ⑧
عَلَيْهِمْ رَبُّكُمْ أَنْ يَرْحَمَكُمْ وَإِنْ عُدتُّمْ عَدْنَا وَجَعَلْنَا

الْبَرَكَاتِ

Surely, this Quran guides to the way which is most firm and right, and gives to the believers who work righteousness the glad tidings that they shall have a great reward and warns that for those who do not believe in the Hereafter We have prepared a grievous chastisement. (10—11)

جَهَنَّمَ لِلْكَافِرِينَ حَصِيرًا ⑩
 إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّذِي هِيَ أَقْوَمُ وَيُبَشِّرُ
 الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ
 أَجْرًا كَبِيرًا ⑪

وَأَنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ أَعْتَدْنَا لَهُمْ عَذَابًا
 أَلِيمًا ⑫

Man calls for evil as eagerly as Allah calls him to good; man is indeed hasty. We have made the night and the day two Signs; the Sign of the night We obliterate and the Sign of the day We make sight-giving that you may seek the bounty of your Lord, and that you may know the computation of years and the method of reckoning. We have expounded everything in detail. (12—13)

وَيَدْعُ الْإِنْسَانَ بِالشُّرِّ دُعَاءَهُ بِالْخَيْرِ وَكَانَ الْإِنْسَانُ
 عَجُولًا ⑬

وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَاتٍ فَحَوِّنَا آيَةَ اللَّيْلِ
 وَجَعَلْنَا آيَةَ النَّهَارِ مُبْصِرَةً لِّتَبْتَغُوا فَضْلًا مِّنْ
 رَبِّكُمْ وَلِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ وَكُلُّ
 شَيْءٍ فَضَّلْنَاهُ تَفْصِيلًا ⑭

Every person's doings have We fastened firmly to his neck; and on the Day of Judgment We shall place before him a book which he will find wide open, and he will be told: Read thy record, thou art sufficient as a reckoner against thyself this day. He who follows the right way follows it to his own good, and he who goes astray does it to his own loss. He who carries a responsibility cannot be relieved of it by another. We never punish a people until after We have sent a Messenger. Before We decide to destroy a township, We command the affluent section of its people to adopt the ways of righteousness, where-upon they decide on disobedience. Thus the sentence becomes due against it, and We destroy it utterly. Many generations have We destroyed after Noah. Thy Lord is well aware of the sins of His servants and sees them all. (14—18)

وَكُلِّ إِنْسَانٍ أَلْزَمْنَاهُ طَلِقَةً فِي عُنُقِهِ وَنُخْرِجُ
 لَهُ يَوْمَ الْقِيَامَةِ كِتَابًا يَلْقَاهُ مَنشُورًا ⑮

إِقْرَأْ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا ⑯
 مِّنْ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ
 فَإِنَّمَا يَضِلُّ عَلَيْهَا وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ
 وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا ⑰

وَإِذَا أَرَدْنَا أَن نُّهْلِكَ قَرْيَةً أَمَرْنَا مُنشَرِفِيهَا
 فَفَسَقُوا فِيهَا فَحَقَّ عَلَيْهَا الْقَوْلُ فَدَمَّرْنَاهَا تَدْمِيرًا ⑱
 وَكَمْ أَهْلَكْنَا مِنَ الْقُرُونِ مِن بَعْدِ نُوحٍ وَكَفَىٰ
 بِرَبِّكَ بِذُنُوبِ عِبَادِهِ خَبِيرًا بَصِيرًا ⑲

Whoso desires only the hither life, We bestow upon those of them We please such immediate advantage as We determine; thereafter We appoint hell for them which they enter condemned and rejected. Whoso desires the Hereafter and, being a believer, strives properly for it, the striving of such will be duly appreciated. We assist all these as well as those as a bounty from thy Lord. Thy Lord's bounty is not held back from any. Observe, how We have exalted some of them over others in respect of the provisions of this life; and surely, the life of the Hereafter will be more varied in degrees of ranks and degrees of excellence. Set not up, therefore, another god with Allah, lest thou sit down humiliated and forsaken. (19—23)

مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ جَعَلْنَا لَهُ فِيهَا مَا نَشَاءُ لِمَنْ
شُرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصْلَاهَا مَذْمُومًا
مَذْحُورًا ﴿١٩﴾

وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَى لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ
فَأُولَئِكَ كَانَ سَعْيُهُمْ مَشْكُورًا ﴿٢٠﴾
كُلًّا نُمِدُّ هُوْلَاءَ وَهَؤُلَاءَ مِنْ عَطَاءِ رَبِّكَ وَمَا
كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا ﴿٢١﴾

أَنْظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ وَلِالْآخِرَةِ الْكِبْرُ
دَرَجَاتٍ وَالْكَبِيرُ تَفْضِيلًا ﴿٢٢﴾

لَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَقْعُدَ مَذْمُومًا
مَخْذُومًا ﴿٢٣﴾

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا آيَاهُ بِأَلْوَالِدَيْنِ
إِحْسَانًا إِمَّا يَنْفُخَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ
كِلَهُمَا فَلَا تَقُلْ لَهُمَا آيٍ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا
قَوْلًا كَرِيمًا ﴿٢٤﴾

وَاخْفُضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ
رَبِّ اِرْحَمْهُمَا كَمَا رَبَّيْنِي صَغِيرًا ﴿٢٥﴾
رَبِّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ إِنْ تَكُونُوا صَادِقِينَ
وَأَنْتَ كَانَ لِلَّهِ أَعْيُنُ عَشُورًا ﴿٢٦﴾

وَإِنَّ ذَٰلِكَ لَفِي حَقِّهِ وَالْمُسْكِينِ وَابْنِ السَّبِيلِ
وَلَا تُبَدِّرْ بِنَدِيرٍ ﴿٢٧﴾

إِنَّ الْبَدْرِيِّنَ كَانُوا إِخْوَانَ الشَّيْطَانِ وَكَانَ

Thy Lord has commanded that ye worship none but Him and has enjoined benevolence towards parents. Should either or both of them attain old age in thy lifetime, never say: Ugh; to them nor chide them, but always speak gently to them. Be humbly tender with them and pray: Lord, have mercy on them, even as they nurtured me when I was little. Your Lord knows best that which is in your minds; if you will be righteous, then surely He is Most Forgiving towards those who turn constantly to Him. Render to the kinsman his due and the needy and the wayfarer, and squander not thy substance extravagantly, for the extravagant fall into evil company and misuse the bounties

of their Lord. On occasions when thou must turn away from any of those who should be the objects of thy benevolence, while seeking thy Lord's mercy for which thou hopest, then speak kindly to them. Do not hold back altogether out of miserliness and render thyself blameworthy, nor spend without restraint and exhaust thy substance, thus becoming thyself an object of charity. Thy Lord enlarges His provision for whom He wills, and straitens it for whom He wills. He is well-aware of all that relates to His servants and sees it all. (24—31)

Do not destroy your offspring for fear of poverty; it is We Who provide for them and for you. Surely, destroying them is a great sin. Do not even approach adultery; surely, it is a foul thing and an evil way. Do not destroy the life that Allah has declared sacred save for just cause. The heir of one who is killed wrongfully has Our authority to demand retribution, but let him not transgress the prescribed limits in exacting retribution, for within the limits he is upheld by law. Do not approach the property of the orphan during his minority, except for the most beneficent purpose, and fulfil every covenant, for you will be called to account for it. Give full measure when you measure out, and weigh out with a true balance; that is best and most commendable in the end. Follow not that of which thou hast no knowledge; for the ear and the eye and the heart shall all be called to account. (32—37)

Do not tread haughtily upon the earth, for thou canst not thereby reach its confines nor outstrip those who are of the highest rank. The evil of all this is hateful in the sight of thy Lord. (38—39)

الشَّيْطَانُ لِرَبِّهِ كَفُورًا ﴿٢٤﴾
 وَإِنَّمَا تَعْرِضُ عَنْهُمْ ابْتِغَاءَ رَحْمَةٍ مِنْ رَبِّكَ
 تَرْجُوهَا فَقُلْ لَهُمْ قَوْلًا مَيْسُورًا ﴿٢٥﴾
 وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا
 كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَحْسُورًا ﴿٢٦﴾
 إِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ إِنَّ رَبَّهُ
 كَانَ بِبِمَا تَعْمَلُونَ خَبِيرًا ﴿٢٧﴾
 وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ نَحْنُ نَرْزُقُهُمْ
 وَإِيَّاكُمْ إِنَّ قَتْلَهُمْ كَانَ خِطَاً كَبِيرًا ﴿٢٨﴾
 وَلَا تَقْرَبُوا الزَّوْجَىٰ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا ﴿٢٩﴾
 وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَمَن
 قَتَلَ مَطْلُومًا فَقَدْ جَعَلْنَا لَوْلِيهِ سُلْطَانًا عَلَىٰ شَرَفٍ
 فِي الْقَتْلِ إِنَّهُ كَانَ مَنْصُورًا ﴿٣٠﴾
 وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ
 يَبْلُغَ أَشُدَّهُ وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا ﴿٣١﴾
 وَأَوْفُوا الْكَيْلَ إِذَا كَلْتُمْ وَرِنُوا بِالْقُسْطِاسِ السُّتَيْمِيَّةِ
 ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٣٢﴾
 وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ
 وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْئُولًا ﴿٣٣﴾
 وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّكَ لَن تَخْرِقَ الْأَرْضَ
 وَلَن تَبْلُغَ الْجِبَالَ طُولًا ﴿٣٤﴾
 كُلُّ ذَٰلِكَ كَانَ سَيِّئَةً عِنْدَ رَبِّكَ مَكْرُوهًا ﴿٣٥﴾

This is part of the wisdom that thy Lord has revealed to thee. Set not up with Allah any other god, lest thou be cast into hell, condemned and rejected. Has your Lord, then, honoured you with sons and Himself adopted some of the angels as daughters? Indeed you utter an enormity. (40—41)

We have expounded the truth in this Quran in diverse ways that they may be admonished, but it only adds to their aversion. Tell them: Had there been other gods with Him, as they allege, they would surely have helped them to discover a way to find favour with the Lord of the Throne. Holy is He and exalted far above that which they allege. The seven heavens and the earth and those that are therein celebrate His praise; and there is not a thing but glorifies Him with His praise; but you do not comprehend their glorification. Verily, He is Forbearing, Most Forgiving. When thou recitest the Quran, We put between thee and those who do not believe in the Hereafter an invisible veil, and We put coverings over their hearts which disable them from comprehending it, and We afflict their ears with deafness. When thou dost mention thy Lord, the Single One, in thy recitation of the Quran, they turn their backs in aversion. We know well what they listen for, when they listen to thee, and when they confer in private, when the unjust ones say: You are only following one who is self-deceived. Observe how they invent explanations concerning thee, which lead them astray, so that they are incapacitated from discovering the right way. (42—49)

They ask: When we shall have become bones and broken particles, shall we in-

ذٰلِكَ وَمَا اَوْحٰى اِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ وَلَا تَجْعَلْ
مَعَ اللَّهِ إِلَهًا آخَرَ فَتُلْفَىٰ فِي جَهَنَّمَ مَلُومًا مَّدْحُورًا ﴿٤٠﴾
اَفَاَصْفَكُمْ رَبُّكُمْ بِالْبَنِيْنَ وَاتَّخَذَ مِنَ الْمَلَائِكَةِ
اِنَاثًا اِنْ كُمْ لَتَتَّقُوْنَ قَوْلًا عَظِيْمًا ﴿٤١﴾

وَلَقَدْ صَرَّفْنَا فِي هٰذَا الْقُرْآنِ لِيَذَّكَّرُوْا وَمَا يَزِيدُهُمْ
اِلَّا نُفُوْرًا ﴿٤٢﴾

قُلْ لَوْ كَانَ مَعَهُ اِلٰهَةٌ كَمَا يَقُوْلُوْنَ اِذَا ابْتَغَوْا اِلٰى
ذِي الْعَرْشِ سَبِيْلًا ﴿٤٣﴾

سُبْحٰنَهُ وَتَعَالٰى عَمَّا يَقُوْلُوْنَ عُلُوًّا كَبِيْرًا ﴿٤٤﴾
تُسَبِّحُ لَهُ السَّمٰوٰتُ السَّبْعُ وَالْاَرْضُ وَمَنْ فِيْهِنَّ
وَإِنْ مِنْ شَيْءٍ اِلَّا يُسَبِّحُ بِحَمْدِهِ وَلٰكِنْ لَا تَفْقَهُوْنَ

تَسْبِيْحَهُمْ اِنَّهٗ كَانَ حَلِيْمًا غَفُوْرًا ﴿٤٥﴾
وَإِذَا قُرِئَ الْقُرْآنُ جَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِيْنَ
لَا يُؤْمِنُوْنَ بِالْآخِرَةِ حِجَابًا مِّنْسُوْرًا ﴿٤٦﴾

وَجَعَلْنَا عَلٰى قُلُوْبِهِمْ اَكِنَّةً اَنْ يَّفْقَهُوْهُ وَفِيْ اٰذَانِهِمْ
وَقُرْاٰءٍ وَّإِذَا ذُكِرْتَ بِرَبِّكَ فِي الْقُرْآنِ وَحْدَةً وَلَوْ اَنَّ
عَلٰى اَدْبَارِهِمْ نُفُوْرًا ﴿٤٧﴾

مَنْ اَعْلَمُ بِمَا يَسْتَعُوْنَ بِهٖ اِذْ يَسْتَعُوْنَ اِلَيْكَ وَاذْهُمْ يَجُوْءُ
اِذْ يَقُوْلُ الظَّالِمُوْنَ اِنْ تَتَّبِعُوْنَ اِلَّا رَجُلًا مَّشْهُوْرًا ﴿٤٨﴾

اَنْظُرْ كَيْفَ ضَرَبُوْا لَكَ الْاَمْثَالَ فَضَلُّوْا فَكَيْفَ يَسْتَظِيْمُوْنَ
سَبِيْلًا ﴿٤٩﴾

وَقَالُوْا اِذَا كُنَّا عِظَامًا وَرُفَاتًا اءَاِنَّا لَكٰبِعُوْدُوْنَ

deed be raised up as a new creation? Tell them: Aye even if you become stones or iron or any other form of creation that you deem hardest of all, you shall be raised up. Then will they ask: Who is it that shall restore us to life? Answer them: He Who created you the first time. They will shake their heads at thee in wonder and enquire: When will all this be? Say to them: It may be that the time is nigh. When He will call you and you will respond praising Him, you will imagine that you had tarried only a short while in the world. (50—53)

Tell My servants that they should always say that which is best. Satan stirs up discord among them. Surely, Satan is man's declared enemy. Your Lord knows you best. If He please He will have mercy on you and if He please He will chastise you. We have not sent thee to be a keeper over them. Thy Lord knows best those that are in the heavens and the earth. We exalted some of the Prophets over the others and We gave David the Psalms. Point out to them, O Prophet: Call on those angels and Prophets whom you claim to be gods beside Him and you will know that they have no power to remove affliction from you or to bring about any change that you may desire. Those whom they call on themselves seek a way of approach to their Lord, trying to discover which of them is nearer to Him, and hope for His mercy and fear His punishment. Surely, the punishment of thy Lord is to be feared.

خَلْقًا جَدِيدًا ﴿٥٠﴾
 قُلْ كُونُوا حِجَارَةً أَوْ حَدِيدًا ﴿٥١﴾
 أَوْ خَلْقًا مِمَّا يَكْبُرُ فِي صُدُورِكُمْ فَسَيَقُولُونَ
 مَن يُعِيدُنَا قُلِ الَّذِي فَطَرَكُمْ أَوَّلَ مَرَّةٍ
 فَسَيُنْغِضُونَ إِلَيْكَ رُءُوسَهُمْ وَيَقُولُونَ مَتَى
 هُوَ قُلْ عَلَىٰ أَن يَكُونَ قَوْلِيَا ﴿٥٢﴾

يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ وَتَظُنُّونَ إِن
 لَّبِئْتُمْ إِلَّا قَلِيلًا ﴿٥٣﴾

وَقُلْ لِّعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ إِنَّ الشَّيْطَانَ
 يَنزِعُ بَيْنَهُمْ إِنَّ الشَّيْطَانَ كَانَ لِلنَّاسِ عَدُوًّا
 مُّبِينًا ﴿٥٤﴾

رَبِّكُمْ أَعْلَمُ بِكُمْ إِنْ يَشَأْ يُرْحَمَكُم أَوْ أَنْ يَشَأْ
 يُعَذِّبَكُم وَمَا أَرْسَلْنَاكَ عَلَيْهِمْ وَكَيْلًا ﴿٥٥﴾
 وَرَبُّكَ أَعْلَمُ بِمَن فِي السَّمَوَاتِ وَالْأَرْضِ وَلَقَدْ
 فَضَّلْنَا بَعْضَ النَّبِيِّينَ عَلَىٰ بَعْضٍ وَأَتَيْنَاكَ دَاوُدَ
 ذُبُورًا ﴿٥٦﴾

قُلِ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِهِ فَلَا يَمْلِكُونَ
 كَشْفَ الضُّرِّ عَنْكُمْ وَلَا تَحْوِيلًا ﴿٥٧﴾
 أُولَٰئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ
 أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخْتَفُونَ عَدَابَهُ
 إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْدُورًا ﴿٥٨﴾

وَأَنَّ مِنَ قَدَرِيَّةٍ إِلَّا نَحْنُ مُهْلِكُوهَا تَبْلُ يَوْمَ الْقِيَامَةِ

There is not a township but We shall destroy it before the Day of Judgment or chastise its people with a severe chastisement. That is written down in the Book. People after people have rejected Our Signs, but that cannot hinder Us from sending them. We gave Thamud the she-camel as a clear Sign, but they were cruel to it. We send the Signs only to warn. When we said to thee: Thy Lord has decreed the ruin of thy enemies; and We showed thee the vision of the Distant Mosque; it was all a trial and a warning for the people concerned, as also is the pedigreed people on whom a curse has been pronounced in the Quran. We continue warning them but that only serves to impel them into greater transgression. (54—61)

Call to mind when We commanded the angels: Fall down into prostration along with Adam. They all prostrated, but Iblis did not. He protested: Shall I prostrate myself along with one whom Thou hast created of clay? Tell me, Lord, can I submit to this one whom Thou hast honoured above me? If Thou wilt grant me respite till the Day of Judgment, I will most surely reduce his posterity to subjection except a few. Allah said: Get out. Hell shall be the recompense of you all, thee and those who follow thee from among them: an adequate recompense. Go ahead and entice whomsoever of them thou canst, with thy voice, and mount assaults against them with thy horse and foot and be their partner in wealth and offspring, and make promises to them (Satan's promises are all deceit), thou shalt have no authority over My true servants. O My servant, thy Lord is sufficient as Guardian. (62—66)

Your Lord is He Who propels the vessels in the sea for your benefit, that you may seek of His bounty. Surely, He is Ever Merciful towards you.

أَوْ مَعَدِّبُوهَا عَدَابًا شَدِيدًا كَانَ ذَلِكَ فِي الْكِتَابِ
مَسْطُورًا ﴿٥٤﴾

وَمَا مَنَعَنَا أَنْ نُرْسِلَ بِالْآيَاتِ إِلَّا أَنْ كَذَّبَ بِهَا
الْأَوَّلُونَ وَآتَيْنَا ثَمُودَ النَّاقَةَ مُبْصِرَةً فَظَلَمُوا
بِهَا وَمَا نُرْسِلُ بِالْآيَاتِ إِلَّا تَخْوِيفًا ﴿٥٥﴾

وَإِذْ قُلْنَا لَكَ إِنَّ رَبَّكَ أَحَاطَ بِالنَّاسِ وَمَا جَعَلْنَا
الرُّومِيَّ الَّذِي آتَيْنَاكَ الْآفِنَةَ لِلنَّاسِ وَالشَّجَرَةَ
الْمَعْنُونَةَ فِي الْقُرْآنِ وَنَحْوِهِمْ مِمَّا يَزِيدُهُمْ
إِلَّا طُغْيَانًا كَبِيرًا ﴿٥٦﴾

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا
إِبْلِيسَ قَالَ مَا أَسْبَغُ لِمَنْ خَلَقْتَ طِينًا ﴿٥٧﴾
قَالَ أَرَأَيْتَكَ هَذَا الَّذِي كَرَّمْتَ عَلَيَّ لَئِنْ أَخَّرْتَنِ
إِلَى يَوْمِ الْقِيَامَةِ لَآتِيَنَّكَ دُرِّيئَةٌ إِلَّا قَلِيلًا ﴿٥٨﴾
قَالَ اذْهَبْ فَسَنَتَّبِعُكَ مِنْهُمْ فَإِن جِئْتَهُمْ جَزَاءُكُمْ
جَزَاءً مَوْفُورًا ﴿٥٩﴾

وَاسْتَفْزِرْ مِنْهُمْ بَصُوتِكَ وَأَجْلِبْ
عَلَيْهِمْ بِخَيْلِكَ وَرَجْلِكَ وَشَارِكِهِمْ فِي الْأَمْوَالِ
وَالْأَوْلَادِ وَعَدْهُمْ وَمَا يَعْلُهُمْ الشَّيْطَانُ إِلَّا غُرُورًا ﴿٦٠﴾
إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ وَكَفَى بِرَبِّكَ
وَكِيلًا ﴿٦١﴾

رَبِّكُمْ الَّذِي يُزْجِي لَكُمْ الْفُلْكَ فِي الْبَحْرِ لِتَبْتَغُوا
مِنْ فَضْلِهِ إِنَّهُ كَانَ بِكُمْ رَحِيمًا ﴿٦٢﴾

When danger threatens you in the sea you call upon Him, and forget all others upon whom you call. But when He brings you safe to land, you turn aside. Man is ever ungrateful. Do you then feel secure against His causing you to be swallowed up by the earth or His sending a sandstorm to cover you up, when you would find no one to rescue you? Or, do you feel secure against His sending you back therein once more and raising a fierce gale against you and drowning you because of your ingratitude, when you would find no one to help you against Us? We have indeed honoured the children of Adam, and provided for them means of transportation in land and sea, and given them wholesome food and exalted them high above the greater part of Our creation. (67—71)

وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ إِلَّا
إِيَّاهُ فَلَمَّا نَجَّكُمْ إِلَى الْبَرِّ أَعْرَضْتُمْ وَكَانَ
الْإِنْسَانُ كَفُورًا ﴿٦٧﴾

أَفَأَمِنْتُمْ أَنْ يُخَسِّفَ بِكُمْ جَانِبَ الْبَرِّ أَوْ يُرْسِلَ
عَلَيْكُمْ حَاصِبًا ثُمَّ لَا تَجِدُوا لَكُمْ وَكِيلًا ﴿٦٨﴾
أَمْ أَمِنْتُمْ أَنْ يُعِيدَ لَكُمْ فِيهِ تَارَةً أُخْرَى فَيُرْسِلَ
عَلَيْكُمْ قَاصِفًا مِنَ الرِّيحِ فَيُغَرِّقَكُم بِمَا كَفَرْتُمْ
ثُمَّ لَا تَجِدُوا لَكُمْ عَلَيْنَا بِهِ تَبِيعًا ﴿٦٩﴾

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ
وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ
خَلَقْنَا تَفْضِيلًا ﴿٧٠﴾

Keep in mind the day when We shall summon every people with its leader. Then those who are given their book in their right hands will read their record eagerly, and they will not be wronged a whit. But he who continues blind in this life will be blind in the Hereafter and even more astray from the right path. They were minded to inflict upon thee severest suffering because of that which We have revealed to thee, that thou mayest substitute in its place something of thy own, in which case they would have certainly taken thee as a fast friend. Even if We had not strengthened thee with the Quran, thou wouldst have inclined to them but little. Hadst thou done what they had wished of thee We would have afflicted thee with intensified chastisement in this life and intensified chastisement after death, and thou wouldst not have found any helper for thyself against Us. They continue to conspire against thee that they may force thee to leave the land, but in

يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمَامِهِمْ فَمَنْ أُوْتِيَ كِتَابَهُ
بِيَمِينِهِ فَأُولَئِكَ يَقْرَءُونَ كِتَابَهُمْ وَلَا يَظْلُمُونَ فِيهَا ﴿٧١﴾
وَمَنْ كَانَ فِي هُدًى فَإِنَّهُ فِي الْآخِرَةِ أَضَلُّ
سَبِيلًا ﴿٧٢﴾

وَأَنْ كَادُوا لَيَفْتِنُونَكَ عَنِ الَّذِي أُوحِيَ إِلَيْكَ
لِيَتَفَتَّرُوا عَلَيْنَا غَيْرَهُ ۗ وَإِذَا لَا تَجِدُكَ خَلِيلًا ﴿٧٣﴾
وَلَوْلَا أَنْ تَبَتُّنَا لَقَدْ كِدْتَ تَرْكُنُ إِلَيْهِمْ شَيْئًا
قَلِيلًا ﴿٧٤﴾

إِذَا لَأَقْتُنَّكَ ضَعْفَ الْحَيَاةِ وَضَعْفَ الْمَمَاتِ ثُمَّ لَا
تَجِدُ لَكَ عَلَيْنَا نَصِيرًا ﴿٧٥﴾

وَأَنْ كَادُوا لَيَسْتَفِزُّوكَ مِنَ الْأَرْضِ لِيُخْرِجُوكَ

that case they too would not tarry long after thee. That has been Our way with Our Messengers whom We sent before thee; and thou wilt not find Our way subject to any change. (72—78)

Observe Prayer at different times between the declining of the sun and the deep darkness of the night, and recite the Quran at dawn. The recitation of the Quran at dawn is specially acceptable to Allah. At night also wake up for its recitation, an additional favour unto thee. It may be that thereby thy Lord will raise thee to a praiseworthy station. Keep praying: My Lord, make my re-entry into Mecca a beneficent event, and make my going forth from Mecca also a beneficent event, and grant me from Thyself a helper and a witness; and announce: Truth has come and falsehood has disappeared, falsehood is bound to perish. We reveal progressively of the Quran that which is a healing and a mercy for the believers; but it only impels the wrongdoers into greater ruin. When We bestow a favour upon a person, he turns arrogantly away and draws aside; and when evil afflicts him he gives himself up to despair. Say to them: Everyone acts in his own way, and your Lord knows best who is rightly guided. (79—85)

They question thee concerning the soul. Tell them: The soul has been created by the command of my Lord; and you have been granted but little knowledge concerning it. If We pleased, We could certainly take away that which We have revealed to thee and then thou wouldst find no helper for thyself against Us, except through the special mercy of thy Lord Surely, great is His grace on thee. (86—88)

مِنْهَا وَإِذَا لَا يَلْبَثُونَ خَلْفَكَ إِلَّا قَلِيلًا ۝
سُنَّةً مِّن قَدْ أَرْسَلْنَا قَبْلَكَ مِن رُّسُلِنَا وَلَا تَجِدُ

لِسُنَّتِنَا تَحْوِيلًا ۝

أَقِمِ الصَّلَاةَ لِذِكْرِكَ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ وَ

قُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا ۝

وَمِنَ اللَّيْلِ فَسَبِّحْهُ بِحَمْدِهِ نَافِلَةً لَّكَ عَنَّا أَنْ تَبْعَكَ

رَبُّكَ مَقَامًا مَّحْمُودًا ۝

وَقُلْ رَبِّ ادْخُلْنِي مَدْخَلَ صِدْقٍ وَأَخْرِجْنِي مَخْرَجَ

صِدْقٍ وَاجْعَلْ لِي مِّن لَّدُنكَ سُلْطَانًا نَّصِيرًا ۝

وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ

رَهُوفًا ۝

وَنُنزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ

لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا ۝

وَإِذَا أَنْعَمْنَا عَلَى الْإِنْسَانِ أَعْرَضَ وَنَأِجِنَابِهِ ۝ وَإِذَا

مَسَّهُ الشَّرُّ كَانَ يَئُوسًا ۝

قُلْ كُلٌّ يَعْمَلُ عَلَى شَاكِلَتِهِ فَرَبُّكُمْ أَعْلَمُ بِمَن هُوَ

أَهْدَى سَبِيلًا ۝

وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي

وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا ۝

وَلَئِن شِئْنَا لَنَذْهَبَنَّ بِالَّذِي أَوْحَيْنَا إِلَيْكَ ثُمَّ

لَا تَجِدُ لَكَ بِهِ عَلَيْنَا وَكِيلًا ۝

إِلَّا رَحْمَةً مِّن رَّبِّكَ إِنَّ فَضْلَهُ كَانَ عَلَيْكَ كَبِيرًا ۝

Proclaim: If all men, high and low, were to gather together to produce the like of this Quran, they would not be able to produce the like thereof, even though they all combined in the effort. We have expounded for mankind all things necessary in this Quran, but most people adhere obstinately to disbelief. They assert: We will never believe anything thou sayest until thou cause a spring to flow for us from the earth; or thou have a garden of date-palms and vines and cause streams to flow plentifully in the midst thereof; or thou cause the heavens to fall on us in pieces, as thou hast claimed; or thou bring Allah and the angels before us face to face; or thou have a house of gold; or thou ascend up into heaven; and we will not believe in thy ascension until thou send down on us a book that we can read. Tell them: Holy is my Lord. I am but a human being sent as a Messenger. (89—94)

قُلْ لَئِنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا ﴿٨٩﴾

وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ فَأَلَىٰ أَكْثَرِ النَّاسِ إِلَّا كُفُورًا ﴿٩٠﴾

وَقَالُوا لَنْ نُؤْمِنَ لَكَ حَتَّىٰ تَفْجُرَ لَنَا مِنَ الْأَرْضِ يَنْبُوعًا ﴿٩١﴾

أَوْ تَكُونَ لَكَ جَنَّةٌ مِّنْ تَحْتِهَا نَاجِيَةٌ فَتُنزِلَ أَلَّا نَهْرًا خَلْقًا تَقْجِيرًا ﴿٩٢﴾

أَوْ تَسْقِطَ السَّمَاءَ كَمَا زَعَمْتِ عَلَيْنَا كَسَفًا أَوْ تَأْتِي بِلِلِّهِ وَالْمَلَكِ قَبِيلًا ﴿٩٣﴾

أَوْ يَكُونَ لَكَ بَيْتٌ مِّنْ زُخْرٍ أَوْ تَرْقَىٰ فِي السَّمَاءِ وَلَنْ نُؤْمِنَ بِرُؤْيَاكَ حَتَّىٰ تُنزِلَ عَلَيْنَا كِتَابًا نَقْرُؤُهُ

﴿٩٤﴾ قُلْ سُبْحَانَ رَبِّيَ هَلْ كُنْتُ إِلَّا بَشَرًا رَسُولًا ﴿٩٥﴾

وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ إِلَّا أَنْ قَالُوا أَبَعَثَ اللَّهُ بَشَرًا رَسُولًا ﴿٩٦﴾

قُلْ لَوْ كَانَتْ فِي الْأَرْضِ مَلَائِكَةٌ يَّتَمَشُونَ مِطْرِبَاتٍ لَّزَلْنَا عَلَيْهِمْ مِنَ السَّمَاءِ مَلَكَاتُ رَسُولًا ﴿٩٧﴾

قُلْ كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا ﴿٩٨﴾

وَمَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضِلِلْ فَلَنْ تَجِدَ لَهُمْ أَوْلِيَاءَ مِنْ دُونِهِ وَنَحْشُهُمْ يَوْمَ

The one thing that stands in the way of people believing when the guidance comes to them is, that they wonder: Has Allah sent a man as a Messenger? Tell them: Had there been angels walking about in peace and quiet in the earth, We would certainly have sent down to them an angel from heaven as a Messenger. Say to them: Sufficient is Allah for a Witness between you and me; surely He knows and sees His servants full well. Those whom Allah guides are the truly guided, and for those whom He lets go astray, thou wilt find no helper beside Him, and on the Day of Judgment We shall gather them together,

blind, dumb and deaf in accordance with their motives and designs. Their abode shall be hell; every time its heat abates We shall add to its fierceness. That is their recompense, because they rejected Our Signs and said: When we are reduced to bones and broken particles shall we indeed be raised up as a new creation? Do they not realise that Allah Who created the heavens and the earth has the power to create the like of them? He has appointed a definite term for them; there is no doubt about it, but the wrongdoers persist in disbelief. Say to them: Even if you possessed the limitless treasures of my Lord's mercy, you would surely hold them back for fear of exhausting them. Man is indeed niggardly. (95—101)

We did indeed give Moses nine manifest Signs; thou canst enquire from the children of Israel. When he came to them, Pharaoh's response to him was: Moses, I am sure thou art self-deceived. He said: Thou knowest well that these Signs have been sent down by the Lord of the heavens and the earth as manifest demonstrations and, Pharaoh, I am sure thou art destined to perish. So Pharaoh resolved to remove Moses and his people from the earth; but We drowned him and those who were with him, all together. Thereafter We said to the children of Israel: Dwell in the Promised land; and when the time of the second promise in respect of the Muslims approaches, We shall bring you back, a mingled crowd. (102—105)

We have sent down this Discourse in accordance with the requirements of truth and wisdom, and with truth and wisdom has it descended; and We have sent thee only as a bearer of good tidings and a Warner. The Quran We have divided into parts that thou mayest recite it to the people slowly and deliberately, and We have sent it down a little at a time.

الْقَيْسَةِ عَلَىٰ وُجُوهِهِمْ عَنِيًّا وَبُكْمًا وَصُمًّا مَأْوَاهُمْ
جَهَنَّمُ كُلَّمَا خَبَتْ زِدْنَاهُمْ سَعِيرًا ﴿٩٥﴾

ذَلِكَ جَزَاءُ هُم بِأَنَّهُمْ كَفَرُوا بِآيَاتِنَا وَقَالُوا إِذَا
كُنَّا عِظَامًا وَرُفَاتًا أَرَأَيْتُمْ لِبَعْوَتُونَ خَلْقًا جَدِيدًا ﴿٩٦﴾
أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضِ
قَادِرٌ عَلَىٰ أَنْ يَخْلُقَ مِنْلَهُمْ وَجَعَلْ لَهُمْ أَجَلًا لَا
رَيْبَ فِيهِ فَايَ الظَّالِمِينَ إِلَّا كُفُورًا ﴿٩٧﴾

قُلْ لَوْ أَنْتُمْ تَتْلَوْنَ خَزَائِنَ رَحْمَةِ رَبِّي إِذًا لَأَهْلَكْتُمْ
بِخَشْيَةِ الْإِنْفَاقِ وَكَانَ الْإِنْسَانُ قَتُورًا ﴿٩٨﴾

وَلَقَدْ آتَيْنَا مُوسَىٰ تِسْعَ آيَاتٍ بَيِّنَاتٍ فَنَسِيَ بَنِي إِسْرَائِيلَ
إِذْ جَاءَهُمْ فَقَالَ لَهُ فِرْعَوْنُ إِنِّي لَأَظُنُّكَ يُمُوسَىٰ
مَسْحُورًا ﴿٩٩﴾

قَالَ لَقَدْ عَلِمْتَ مَا أَنزَلَ هَؤُلَاءِ إِلَّا رَبُّ السَّمَوَاتِ
وَالْأَرْضِ بِصَافِرٍ وَرَائِي لَآظِنُكَ يُفِرُّونَ مُنْجِرًا ﴿١٠٠﴾
فَأَرَادَ أَنْ يَنْفِرَ هُم مِّنَ الْأَرْضِ فَأَغْرَقْنَاهُ وَمَنْ
مَعَهُ جَمِيعًا ﴿١٠١﴾

وَقُلْنَا مِنْ بَعْدِهِ لِبَنِي إِسْرَائِيلَ اسْكُنُوا الْأَرْضَ
فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ جِئْنَا بِكُمْ لَوِيفًا ﴿١٠٢﴾
وَبِالْحَقِّ أَنْزَلْنَاهُ وَبِالْحَقِّ نَزَّلْ وَمَا أَرْسَلْنَاكَ إِلَّا
مُبَشِّرًا وَنَذِيرًا ﴿١٠٣﴾
وَقَرَأْنَا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَىٰ مَكْتَبٍ
وَتَرْلُنَاهُ تُزِيلًا ﴿١٠٤﴾

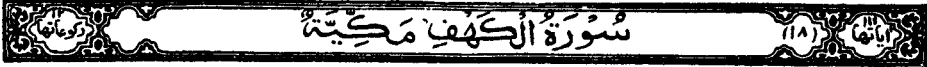
Say to them: Whether you believe in it or not, those to whom knowledge has been given before it fall down prostrate in token of complete submission when it is recited to them, and say: Holy is our Lord, surely, the promise of our Lord is bound to be fulfilled. They weep while they prostrate, and this adds to their humility. Say to them: Call upon Him as Allah or call upon Him as Rahman; by whichever name you call upon Him, His are the best attributes. Do not utter the words of Prayer aloud, nor too low, but seek a way in between. Proclaim widely: All praise belongs to Allah Who has taken unto Himself no son, and Who has no partner in His kingdom, nor does anyone befriend Him because of any weakness of His. Proclaim His Greatness on every occasion. (106—112)

قُلْ اٰمَنُوْا بِهٖ اَوْ لَا تُوْمِنُوْا اِنَّ الَّذِيْنَ اٰتَوْنَ الْعِلْمَ
مِنْ قَبْلِهٖ اِذَا يُتْلٰ عَلَيْهِمْ يَخِرُّوْنَ لِلاَّذْقَانِ
سُجَّدًا ۝

وَيَقُوْلُوْنَ سُبْحٰنَ رَبِّنَا اِنْ كَان وَعْدُ رَبِّنَا لَمَفْعُوْلًا ۝
وَيَخِرُّوْنَ لِلاَّذْقَانِ يَئِيْضًا ۝
وَيَبْرِيْذُهُمْ خُشُوْعًا ۝

قُلْ اَدْعُوا اللّٰهَ اَوْ اَدْعُوا الرَّحْمٰنَ اَيًّا مَّا تَدْعُوْنَ فَالْحَسْمٰءُ
الْحُسْنٰى وَلَا تَجْهَرْ بِصَلٰتِكَ وَلَا تَخَافُ بِهَا
وَلَا تَتَّبِعْ بَيْنَ ذٰلِكَ سَبِيْلًا ۝

وَقُلِ الْحَمْدُ لِلّٰهِ الَّذِيْ لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ
لَهٗ شَرِيْكٌ فِى الْمَلِكِ وَلَمْ يَكُنْ لَهٗ وِليٌّ مِنَ الدَّلٰلِ
وَكَثِيْرَةٌ تَكْبِيْرًا ۝



AL-KAHF

(Revealed before Hijra)

In the name of Allah, Most Gracious,
Ever Merciful. (1)

All praise belongs to Allah Who has sent down the Book to His servant, free from all distortion, full of truth and guidance, that it may give warning of a grievous chastisement proceeding from Him, and that it may give the believers who work righteousness the glad tidings that they shall have a good reward which they shall enjoy for ever; and that it may warn those who say: Allah has taken unto Himself a son. They have no knowledge whatever concerning it, nor had their fathers. Grievous is the assertion that they make; they only utter a falsehood. Wilt thou grieve thyself to death for sorrow over them, if they believe not in this Discourse? We have made all that is on the earth an ornament for it, that We may try the dwellers thereof which of them is best in conduct. The time will come when We shall turn all that is on it into a barren waste. (2—9)

Dost thou think that the People of the Cave and Inscription were one of Our wondrous Signs? When the young men betook themselves to the wide cave for refuge, they prayed: Our Lord, bestow on us special mercy from Thyself and provide for us right guidance in our affair. So, for a number of years We

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①
 الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَلَمْ
 يَجْعَلْ لَهُ عِوَجًا ۗ كَرِيمًا ②
 قِيمًا لِيُنذِرَ بَأْسًا شَدِيدًا لِمَنْ لَدُنْهُ وَيُبَشِّرَ
 الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ
 أَجْرًا حَسَنًا ③
 مَا كُنْتُمْ فِيهِ أَعْدَاءَ ④
 وَيُنذِرَ الَّذِينَ قَالُوا اتَّخَذَ اللَّهُ وَلَدًا ⑤
 مَا لَهُمْ بِهِ مِنْ عِلْمٍ وَلَا لِآبَائِهِمْ كَبُرَتْ
 كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ إِنْ يَقُولُونَ إِلَّا
 كَذِبًا ⑥
 فَلَعَلَّكَ بَاغِعٌ نَفْسَكَ عَلَى آثَارِهِمْ إِنْ لَمْ يُؤْمِنُوا
 بِهَذَا الْحَدِيثِ أَسَفًا ⑦
 إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لَهَا لِنَبْلُوهُمْ
 أَيُّهُمْ أَحْسَنُ عَمَلًا ⑧
 وَإِنَّا لَجَاعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرُزًا ⑨
 أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَافِرِ وَالرَّقِيمِ كَانُوا
 مِنْ آيَاتِنَا عَجَبًا ⑩
 إِذْ أَوَى الْفِتْيَةُ إِلَى الْكَافِرِ فَقَالُوا رَبَّنَا آتِنَا

deprived them of news of the outside world. Then We raised them up that We might know which of the parties of their co-religionists had a better recollection of the period that they had sojourned in the Cave. Now We will recite to thee their true narrative. They were a party of young men who believed truly in their Lord, and We had bestowed further guidance on them. When they made up their minds to leave their homes, We strengthened their hearts, and they said one to another: Our Lord is the Lord of the heavens and the earth; we shall never call upon any god beside Him; for if we did so, we would utter a preposterous thing. These, our people, have adopted other gods beside Him. Why do they not produce some clear authority in their support, and, failing that, why do they not realise that there can be no one more unjust than one who fabricates a lie concerning Allah? Now that you have withdrawn from them and from that which they worship beside Allah, continue secure in the Cave; your Lord will extend His mercy to you and will provide facilities for you in your present situation. The sun could be observed to move away from their Cave on the right, as it rose, and to turn away from them on the left, when it set; and they were in a spacious hollow in the Cave. This is one of the Signs of Allah. He whom Allah guides is rightly guided; but for him whom He lets go astray, thou wilt find no helper or guide. (10—18)

Thou wouldst deem them awake but they are asleep. We shall cause them to turn to the right and to the left; their dog stretching out its forelegs on the

مِن لَّدُنكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا ۝
فَضْرَبْنَا عَلَىٰ آذَانِهِمْ فِي الْكَهْفِ سِنِينَ عَدَدًا ۝
ثُمَّ بَعَثْنَاهُمْ لِنَعْلَمَ أَيُّ الْحِزْبَيْنِ أَحْصَىٰ لِمَا
لَبِثُوا أَمَدًا ۝

رَحْنُ نَقُصُّ عَلَيْكَ بَأْسَهُم بِالْحَقِّ إِنَّهُمْ فِتْنَةٌ
أَمْنُوا بِرَبِّهِمْ وَزِدْنَاهُمْ هُدًى ۝
وَرَبَطْنَا عَلَىٰ قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا رَبُّنَا رَبُّ
السَّمَوَاتِ وَالْأَرْضِ لَنْ نَدْعُو مِنْ دُونِهِ إِلَهًا
لَقَدْ قُلْنَا إِذًا شَطَطًا ۝

هَؤُلَاءِ قَوْمًا اتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً لَوْ لَمْ
يَأْتُونَ عَلَيْهِم بِسُلْطَانٍ بَيِّنٍ فَمَنْ أَظْلَمُ مِنْ
أَفْرَءٍ عَلَى اللَّهِ كَذِبًا ۝

وَرَأَوْا غَنَرًا نَسُوهُمْ وَمَا يَبْغُدُونَ إِلَّا اللَّهَ فَأَوْا
إِلَى الْكَهْفِ يَنْشُرْ لَكُمْ رَبُّكُمْ مِنْ رَحْمَتِهِ وَهَيِّئْ
لَكُمْ مِنْ أَمْرِكُمْ مِزْقًا ۝

وَتَرَى الشَّمْسَ إِذَا طَلَعَتْ شَرُورًا عَنْ كَهْفِهِمْ
ذَاتِ الْيَمِينِ وَإِذَا عَرَبَتْ تَقْرِضُهُمْ ذَاتِ
الشَّمَالِ وَهُمْ فِي فَجْوَةٍ مِّنْهُ ذَٰلِكَ مِنْ آيَاتِ
اللَّهِ مَن يَهْدِ اللَّهُ فَمَا لَهُ هَادٍ وَمَن يَظِلَّ فَمَا
لَهُ نَجِدَ لَهُ وَلِيًّا مُّشِيدًا ۝

وَتَحْسَبُهُمْ آيِقًا طَائِرًا وَهُمْ رُقُودٌ ۖ وَنُقَلِّبُهُمْ
ذَاتِ الْيَمِينِ وَذَاتِ الشَّمَالِ ۖ وَكَلْبُهُمْ بَاسِطٌ

threshold. If thou were to come to know of their pomp and power, thou wouldst surely turn away from them in fright, and be filled with awe of them. So We raised them up from their lowly condition, and they began to question one another. One of them asked; How long have you tarried here? Some of them said: We have tarried a day or part of a day. Others said: Your Lord knows best how long you have tarried. Now send one of you with these coins to the city, and let him see which of them has the best food, and let him bring you some provisions therefrom. He should be courteously alert, and should not inform any one about you. For, should they come to know of you, they would stone you or force you to return to their faith and then you will have no chance whatever to prosper. Thus did We acquaint the people with their condition that they might know that Allah's promise is true and that there is no doubt about the Hour. Call to mind the time when people disputed among themselves concerning them and some said: Raise a building above them. Their Lord knew them best. Those who won their point said: We will, surely, build a place of worship above them. (19—22)

Those who have no definite knowledge concerning them will make guesses: They were three, the fourth was their dog; or they will say: They were five, the sixth was their dog; or they will say: They were seven, the eighth was their dog. Say to them: My Lord knows their number best; none knows them save a few. So argue about them only on the strength of knowledge, nor seek information about them from any of them. Never say about anything I shall certainly do this tomorrow;

وَرَاعِبِهِ بِالْوَيْدِ لَوَاطَلَتْ عَلَيْهِمْ لَوْلَيْتَ مِنْهُ
فِرَارًا وَكَلَيْتَ مِنْهُمْ رُعبًا ﴿١٩﴾

وَكَذَلِكَ بَعَثْنَاهُمْ لِيَتَسَاءَلُوا بَيْنَهُمْ قَالَ قَائِلٌ
مِنْهُمْ كَمْ لَيْتُمْ قَالُوا لَبِئْسَ يَوْمًا أَوْ بَعْضَ يَوْمٍ
قَالُوا رَبُّكُمْ أَعْلَمُ بِمَا لَيْتُمْ فَلَبِئْسَ مَا أَحَدَكُمُ
يُورِقِكُمْ هَذِهِ إِلَى السَّيِّئَةِ فَمَنْظُورٌ لَهَا آزِلٌ
طَعَامًا فَلْيَأْتِكُمْ بِرِزْقٍ مِنْهُ وَلْيَتَلَطَّفْ
وَلَا يُشْعِرَنَّ بِكُمْ أَحَدًا ﴿٢٠﴾

إِنَّهُمْ إِنْ يَبْظَهَرُوا عَلَيْكُمْ يَرْجِسُكُمْ وَيُبْعِدُوكُمْ
فِي مَلْتَمِهِمْ وَلَنْ تُفْلِحُوا إِذَا أَبَدَأَ ﴿٢١﴾

وَكَذَلِكَ أَعْرَضْنَا عَنْهُمْ لِيَعْلَمُوا أَنَّ وَعْدَ اللَّهِ
حَقٌّ وَأَنَّ السَّاعَةَ لَا رَيْبَ فِيهَا إِذْ يَتَنَزَّعُونَ
بَيْنَهُمْ أَمْرُهُمْ فَمَا لَوْ ابْنُوا عَلَيْهِمْ بُيُوتًا رَبُّهُمْ
أَعْلَمُ بِهِمْ قَالَ الَّذِينَ غَلَبُوا عَلَىٰ أَمْرِهِمْ لَنَتَّخِذَنَّ
عَلَيْهِمْ مَسْجِدًا ﴿٢٢﴾

سَيَقُولُونَ ثَلَاثَةٌ رَابِعُهُمْ كَلْبُهُمْ وَيَقُولُونَ
خَمْسَةٌ سَادِسُهُمْ كَلْبُهُمْ رَجْمًا بِالْغَيْبِ وَ
يَقُولُونَ سَبْعَةٌ وَثَامِنُهُمْ كَلْبُهُمْ قُلْ رَبِّي أَعْلَمُ
بِعَدَّتِهِمْ مَا يَعْلَمُهُمْ إِلَّا قَلِيلٌ فَلَا تُمَارِ
فِيهِمْ إِلَّا مِرَاءً ظَاهِرًا وَلَا تَسْتَفْتِ فِيهِمْ
مِنْهُمْ أَحَدًا ﴿٢٣﴾

وَلَا تَقُولَنَّ لِشَيْءٍ إِنِّي فَاعِلٌ ذَٰلِكَ غَدًا ﴿٢٤﴾

but say only: I shall do as Allah wills. Shouldst thou forget, call to mind the assurance of thy Lord and say: I trust my Lord will guide me to that which is even nearer to the right path than this. Some will say they remained in their cave three hundred years plus nine. Say to them: Allah knows best how long they remained there. He alone has knowledge of the secrets of the heavens and the earth. He sees all and hears all. They have no helper beside Him and He does not let any one share His authority. (23—27)

Recite that which has been revealed to thee of the Book of thy Lord. There is none who can change His words; nor wilt thou find a place of refuge beside Him. Continue thy companionship with those who call on their Lord, morning and evening, seeking His pleasure, and look not beyond them, for if thou dost that thou wouldst be seeking the values of this life; and follow not him whom We have caused to be heedless of Our remembrance who pursues his low desires, and whose case exceeds all bounds. Proclaim: This is the truth from your Lord; then let him who will, believe, and let him who will, disbelieve. We have prepared for the wrongdoers a fire which already covers them like a canopy. If they cry for help their only help will be boiling water like molten brass which will scorch their faces. A terrible drink and an evil resting place! Those who believe and work righteousness shall have their reward; We suffer not the reward of those who act virtuously to be lost. They will have Gardens of Eternity beneath which rivers flow, wherein they

إِلَّا أَنْ يَشَاءَ اللَّهُ ۚ وَذُكِّرْتَكَ إِذَا نَسِيتَ وَقُلْ
عَسَى أَنْ يَهْدِيَنَّ رَبِّي لِأَقْرَبَ مِنْ هَذَا رَشَدًا ﴿٢٣﴾
وَلَيْسُوا فِي كَهْفِهِمْ ثَلَاثَ مِائَةٍ سِنِينَ وَ
ازْدَادُوا تِسْعًا ﴿٢٤﴾

قُلِ اللَّهُ أَعْلَمُ بِمَا لَيْسُوا لَهُ غَيْبِ السَّمَوَاتِ وَالْأَرْضِ
أَبْصَرُ بِهِ وَأَسْمَعُ مَا لَهُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ
وَلَا يُشْرِكُ فِي حُكْمِهِ أَحَدًا ﴿٢٥﴾

وَإِنَّمَا مَا أُرْسِلُ إِلَيْكَ مِنْ كِتَابِ رَبِّكَ إِلَّا مَعْدَلٌ
لِكَلِمَةٍ وَلَنْ نَجِدَ مِنْ دُونِهِ مُلْتَحَدًا ﴿٢٦﴾

وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ
وَ الْعَشِيِّ يُرِيدُونَ وَجْهَهُ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ
تُرِيدَ زِينَةَ الْحَيَاةِ الدُّنْيَا وَلَا تَطْعَمَ مَنْ
أَعْفَلْنَا قَلْبَهُ عَنْ ذِكْرِنَا وَاتَّبَعَ هَوَاهُ
وَكَانَ أَمْرَهُ فُرْقَانًا ﴿٢٧﴾

وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ فَمَنْ شَاءَ فَلْيُؤْمِرْ
وَمَنْ شَاءَ فَلْيُكْفِرْ ۚ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا
أَحَارًا بِهِمْ سُرَادِقُهَا وَإِنْ يَسْتَعِينُوا يَأْتُوا بَاءً
كَأَلْمُهْلِ يَشْوِي الْوُجُوهَ بِئْسَ الشَّرَابُ وَسَاءَتْ
مُرْتَفَقًا ﴿٢٨﴾

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ إِنَّا لَا نُضِيعُ
أَجْرَ مَنْ أَحْسَنَ عَمَلًا ﴿٢٩﴾

أُولَئِكَ لَهُمْ جَنَّاتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا

الْمَنَابِتُ

will be adorned with bracelets of gold, and will wear green robes of fine and heavy silk, reclining upon raised couches. An excellent reward and a delightful resting place. (28—32)

الْأَنْهَارُ يُجَلُونَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ
وَيَلْبَسُونَ ثِيَابًا خُضْرًا مِنْ سُنْدُسٍ وَ
إِسْتَبْرَقٍ مُتَّكِينَ فِيهَا عَلَى الْأَرَائِكِ نِعْمَ
الشَّوَابُ وَحَسَنَتْ مَرْتَفَعًا ﴿٢٨﴾

وَاضْرِبْ لَهُم مَّثَلًا رَجُلَيْنِ جَعَلْنَا لِأَحَدِهِمَا
جَنَّتَيْنِ مِنْ أَعْنَابٍ وَحَفَفْنَاهُمَا بِنَخْلٍ وَجَعَلْنَا
بَيْنَهُمَا زُرْعًا ﴿٢٩﴾

كَلِمَاتٍ الْحَتَّتَيْنِ اتَتْ أَكْهَامًا لَمْ تَنْظِلْ مِنْهُ شَيْئًا
وَفَجَرْنَا عَلَيْهِمَا نَهْرًا ﴿٣٠﴾

وَكَانَ لَهُ تِسْرٌ فَقَالَ لِصَاحِبِهِ وَهُوَ يُحَاوِرُهُ
أَنَا أَكْثَرُ مِنْكَ مَالًا وَاعِزُّ نَفَرًا ﴿٣١﴾

وَ دَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِنَفْسِهِ قَالَ مَا
أَظُنُّ أَنْ تَبِيدَ هَذِهِ أَبَدًا ﴿٣٢﴾

وَ مَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِنْ رُودْتُ إِلَى
رَبِّي لِأَجِدَنَّ خَيْرًا مِنْهَا مُنْقَلَبًا ﴿٣٣﴾

قَالَ لَهُ صَاحِبُهُ وَهُوَ يُحَاوِرُهُ أَكَفَرْتَ بِالَّذِي
خَلَقَكَ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ سَوَّكَ
رَجُلًا ﴿٣٤﴾

لَكِنَّا هُوَ اللَّهُ رَبِّي وَلَا أُشْرِكُ بِرَبِّي أَحَدًا ﴿٣٥﴾
وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ
لَا قُوَّةَ إِلَّا بِاللَّهِ إِنْ تَرَىٰ أَنَا أَقَلَّ مِنْكَ مَالًا
وَوَلَدًا ﴿٣٦﴾

Recite to them the case of two men: One of them We had provided with two vineyards which We had surrounded with date-palms, and between the two We had placed corn-fields. Each garden yielded its fruit in abundance without failure: and between the two We caused a stream to flow. The owner gathered large quantities of fruit, and boasted to his companion: I am richer in wealth than thou and have a stronger company of retainers. On one occasion he entered his garden in a mood of self-righteousness and vainglory and said: I am sure this will never perish; and I do not think the Hour will ever come. But even if I am brought back to my Lord, I shall, surely, find a better resort than this. His companion admonished him: Dost thou deny Him Who created thee from dust, then from a sperm-drop, then fashioned thee into a whole man? As for me Allah alone is my Lord, and I do not associate anyone with my Lord. When thou didst enter thy garden why didst thou not say: All will go as Allah wills, for it is only by the grace of Allah that any power is bestowed. If thou dost consider me as less than thyself in the matter of riches and offspring,

it is quite likely that my Lord will bestow upon me a garden better than thine, and may direct against thy garden a thunderbolt from heaven, converting it into barren slippery ground. Or, its water may sink into the earth, so that thou wilt not be able to find it. So it was and all his fruit was destroyed. The garden had all fallen down on its trellises, and its owner wrung his hands bewailing all that he had spent on it, and said: Would that I had not associated anyone with my Lord. He had no party to help him against Allah, nor could he avenge himself. At such time it is only the support of Allah, the True, that can be of avail. He is the Best in rewarding and the Best in respect of the final outcome. (33—45)

فَعَسَىٰ رَبِّي أَن يُؤْتِيَنِي خَيْرًا مِّنْ جَنَّتِكَ وَيُرْسِلَ
عَلَيْهَا حُسْبَانًا مِّنَ السَّمَاءِ فَتُصْبِحُ صَعِيدًا
زَلَقًا ۝

أَوْ يُصْبِحَ مَأْوَهَا غُورًا فَلَنْ تَسْتَطِيعَ لَهُ طَلَبًا ۝
وَأُحِيطَ بِشَرِّهِ فَأَصْبَحَ يُقَلِّبُ كَفْتِهِ عَلَىٰ مَا أَنْفَقَ
فِيهَا وَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا وَيَقُولُ لِيَنْتَنِي
لَمْ أُشْرِكْ بِرَبِّي أَحَدًا ۝

وَلَمْ تَكُنْ لَهُ فِتْنَةٌ يَنْصُرُونَهُ مِنَ دُونِ اللَّهِ وَمَا
كَانَ مُنْتَصِرًا ۝

هُنَالِكَ الْوَلَايَةُ لِلَّهِ الْحَقِّ هُوَ خَيْرٌ ثَوَابًا وَ
خَيْرٌ عُقْبًا ۝

Expond to them the case of the life of this world. It is like the water that We send down from the sky, and the vegetation of the earth grows and mingles with it and all becomes stubble which is scattered about by the winds. Allah has full power over everything. Wealth and children are an ornament of the life of this world; then of these that which is converted into a source of permanent beneficence is best in the sight of thy Lord, both in respect of immediate reward and in respect of expected benefits. Keep in mind the day when We shall remove the mountains, and thou wilt see the nations of the earth march forth against one another and We shall gather them together and shall not leave any one of them out. They will be presented to thy Lord, all lined up, and will be greeted with: You have, indeed, come to Us as We created you at first, though you did think that We would not fix the Hour for the fulfilment of Our promise to you. The Book will be placed before them and thou wilt

وَأَضْرِبَ لَهُم مَّثَلَ الْجِبُوتِ الَّتِي كَمَا أَنْزَلْنَاهُ
مِنَ السَّمَاءِ فَانْتَظَرُوا فِيهَا نَبَاتٌ الْأَرْضِ فَأَصْبَحَ
هَشِيمًا تَدْرُوهُ الْرِيحُ وَكَانَ اللَّهُ عَلَىٰ كُلِّ
شَيْءٍ مُّقْتَدِرًا ۝

الْمَالُ وَالْبَنُونَ زِينَةُ الدُّنْيَا وَالْبَاقِيَاتُ
الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا ۝
وَيَوْمَ نُسِفُ الْأَنْجَالُ وَتَرَى الْأَرْضَ بَارِزَةً وَحَشَرْنَاهُمْ
فَلَمْ يُغَادِرُوا مِنْهُمْ أَحَدًا ۝

وَعُرِضُوا عَلَىٰ رَبِّكَ صَفًّا لَقَدْ جِئْتُمُونَا كَمَا خَلَقْنَاكُمْ
أَوَّلَ مَرَّةٍ بَلْ زَعَمْتُمْ أَلَّنْ نَجْعَلَ لَكُمْ مَوْعِدًا ۝
وَوُضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا

see the guilty ones terrified at its contents. They will cry out: Woe to us, What is the matter with this Book that it leaves out nothing, small or great, but has recorded it. They will find all that they did confronting them. Thy Lord does not wrong any one. (46—50)

Call to mind when We commanded the angels: Fall down prostrate along with Adam. They did so, but Iblis did not. He was one of the fiery-tempered arrogant ones, so he disobeyed the command of his Lord. Will you then take him and his progeny, all of whom are your enemies, for friends instead of Me? Evil is this exchange for the wrongdoers. I did not have them witness the creation of the heavens and the earth, nor their own creation; nor could I take as helpers those who lead people astray. On the day when He will say to them: Now call those whom you deemed to be My partners; they will call on them but they will receive no answer, and We shall place a barrier between them. The guilty ones shall see the Fire and realise that they are going to fall therein, but they shall find no way of deliverance from it. (51—54)

We have, indeed, expounded all necessary things, in diverse ways, in this Quran for the benefit of mankind, but man is most contentious. That which prevents people from believing when the guidance comes to them, or from asking forgiveness of their Lord is their desire that they should be afflicted in the same manner as the ancients or that punishment should come upon them face to face. We send the Messengers only as bearers of glad tidings and as Warners. Those who disbelieve contend by means of falsehood that they may nullify the truth thereby. They treat My Signs and that which they are warned against as a jest. Who can be more unjust than one who is reminded of the Signs of his Lord, but

فِيهِ وَيَقُولُونَ يَا وَيْلَتَنَا مَا لِهَذَا الْكِتَابِ لَا يُغَادِرُ
صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا وَوَجَدُوا مَا
عَمِلُوا حَاضِرًا وَلَا يَظُنُّ رَبُّكَ أَحَدًا ۝٤٦

وَرَأَوْا فَلَنَّا لِلْمَلِكَةِ أَسْجُدًا وَإِلَادًا لِمَسْجَدٍ وَالْإِلَآءِ
إِبْلِيسَ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ
أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَاءَ مِنْ دُونِي وَهُمْ
لَكُمْ عَدُوٌّ يُبْسَ لِلظَّالِمِينَ بَدَلًا ۝٤٧

مَا أَشْهَدْتُهُمْ خَلْقَ السَّمَوَاتِ وَالْأَرْضِ وَلَا خَلْقَ
أَنْفُسِهِمْ وَمَا كُنْتُمْ مُنْتَدَى الْمُضِلِّينَ عَضُدًا ۝٤٨
وَيَوْمَ يَقُولُ نَادُوا شُرَكَآئِيَ الَّذِينَ زَعَمْتُمْ فَدَعَوْهُمْ
فَلَمْ يَسْتَجِيبُوا لَهُمْ وَجَعَلْنَا بَيْنَهُمْ مَوْبِقًا ۝٤٩
وَرَأَى الْجَحِيمُونَ النَّارَ فَظَنُّوا أَنَّهُمْ مُوَاقِعُوهَا وَ
لَمْ يَجِدُ عَنْهَا مَصْرَفًا ۝٥٠

وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِلنَّاسِ مِنْ كُلِّ
مَثَلٍ وَكَانَ الْإِنْسَانُ أَكْثَرَ شَيْءٍ جَدَلًا ۝٥١

وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَى
وَيَسْتَغْفِرُوا رَبَّهُمْ إِلَّا أَنْ تَأْتِيَهُمْ سُنَّةٌ الْأَوَّلِينَ
أَوْ يَأْتِيَهُمُ الْعَذَابُ قُبُلًا ۝٥٢

وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا بَشِيرِينَ وَمُنذِرِينَ
وَيَجَادِلُ الَّذِينَ كَفَرُوا بِالْبَاطِلِ لِيُدْحِضُوا بِهِ
الْحَقَّ وَاتَّخَذُوا آيَاتِي وَمَا أُنذِرُوا هُزُوًا ۝٥٣

وَمَنْ أَظْلَمُ مِمَّنْ ذُكِرَ آيَاتِ رَبِّهِ فَأَعْرَضَ عَنْهَا

turns away from them, and forgets his own misconduct which is the provision he has laid up for the Hereafter. We have placed several coverings over their hearts and have afflicted their ears with deafness that they may not understand. If thou call them to guidance, they will not follow it out of sheer perversity. Thy Lord is Most Forgiving, Lord of Mercy. Had He wished to destroy them on account of their evil conduct, He would have afflicted them with punishment quickly; but they have an appointed time, whereafter they will find no deliverance except through suffering the punishment. We destroyed these towns because of the iniquities of their people, and We had appointed a term for their destruction. (55—60)

In his vision Moses said to his young man: I will not quit until I arrive at the junction of the two seas, or else I will journey on for ages. When they arrived at the junction between them, they forgot to take care of their fish and it made its way into the sea swiftly. After they had passed the place, Moses said to his young man: Bring us our morning meal; we have surely been fatigued by this journey of ours. He answered: Look, what shall we do now? When we betook ourselves to the rock for rest I forgot to look after the fish (it is only Satan who made me forget it) and the fish made its way into the sea in a strange manner. Moses said: That is the place we have been seeking; so they returned retracing their footsteps. (61—65)

There they found a Servant of Ours upon whom We had bestowed Our mercy and whom We had taught knowledge from Ourselves. Moses said to him: May I follow thee that thou mayest teach me

وَلَيْسَى مَا قَدَّمَتْ يَدَاهُ إِنَّا جَعَلْنَا عَلَى قُلُوبِهِمْ
 آكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَإِنْ
 تَدْعُهُمْ إِلَى الْهُدَى فَلَنْ يَهْتَدُوا إِذًا أَبَدًا ﴿٥٨﴾
 وَرَبُّكَ الْغَفُورُ ذُو الرَّحْمَةِ لَوْ يُؤَاخِذُ هُم بِمَا
 كَسَبُوا لَعَجَلْ لَهُمُ الْعَذَابُ بَلْ لَهُمْ مَوْعِدٌ
 لَنْ يَجِدُوا مِنْ دُونِهِ مَوْجِدًا ﴿٥٩﴾
 وَتِلْكَ الْقُرَى أَهَلَّكُنَّهَا لَمَّا ظَلَمُوا وَجَعَلْنَا
 لِبَهْلِكِهِمْ مَوْعِدًا ﴿٦٠﴾

وَأَذَقْنَا لِكُلِّ قَوْمٍ نَسِئًا مِمَّا كَانُوا يَعْمَلُونَ ﴿٦١﴾
 وَإِذْ قَالَ مُوسَى لِفَتَاهُ لَا أَبْرَحُ حَتَّى أَنْبِئَ
 مَجْمَعَ الْبَحْرَيْنِ أَوْ أَمْضِيَ حُقُبًا ﴿٦٢﴾
 فَلَمَّا بَلَغَا مَجْمَعَ بَيْنَهُمَا نَسِيَا حُوتَهُمَا فَاتَّخَذَ
 سَبِيلَهُ فِي الْبَحْرِ سَرَبًا ﴿٦٣﴾
 فَلَمَّا جَاوَزَا قَالَ لِفَتَاهُ إِنِّي جِدْتُ حُوتًا لِقَيْنَا
 مِنْ سَفَرِنَا هَذَا نَتَّبِعُهَا ﴿٦٤﴾
 قَالَ أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ
 الْحُوتَ وَمَا أَنسِينِيهِ إِلَّا الشَّيْطَانُ أَنْ أَذْكُرَهُ
 وَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَبًا ﴿٦٥﴾
 قَالَ ذَلِكَ مَا كُنَّا نَبْغِ فَارْتَدَّ عَا عَلَى آثَارِهِمَا
 قَصَصًا ﴿٦٦﴾

فَوَجَدَا عَبْدًا مِنْ عِبَادِنَا آتَيْنَاهُ رَحْمَةً مِنْ
 عِنْدِنَا وَعَلَّمْنَاهُ مِنْ لَدُنَّا عِلْمًا ﴿٦٧﴾
 قَالَ لَهُ مُوسَى هَلْ أَتَّبِعُكَ عَلَى أَنْ تُعَلِّمَنِ

part of the guidance that thou hast been taught? He answered: Keeping company with me will not be easy for you, as you will not be able to restrain your curiosity, and, in truth, how can you keep quiet concerning matters which you do not comprehend? Moses said: If Allah please, you will find me patient, and I will not disobey you in anything. He said: Well, then, if thou wouldst follow me ask me no question about anything till I speak to thee of it. (66—71)

وَمَا عَلَّمْتُ رُشْدًا ⑤

قَالَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ⑥

وَكَيفَ نَصْبِرُ عَلَىٰ مَا لَمْ تُحِطْ بِهِ خُبْرًا ⑦

قَالَ سَتَجِدُنِي إِن شَاءَ اللَّهُ صَابِرًا وَلَا أَعْصِي لَكَ

أَمْرًا ⑧

قَالَ فَإِنِ اشْبَعْتَنِي فَلَا تَسْأَلْنِي عَنْ شَيْءٍ حَتَّىٰ أُحَدِّثَ

لَكَ مِنْهُ ذِكْرًا ⑨

فَانْطَلَقَا حَتَّىٰ إِذَا رَكِبَا فِي السَّفِينَةِ خَرَقَهَا قَالَ

أَخْرَقْتُهَا لِتُعْرِقَ أَهْلَهَا لَقَدْ جِئْتُمْ شَيْئًا إِمْرًا ⑩

قَالَ أَلَمْ أَقُلْ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ⑪

قَالَ لَا تُؤَاخِذْنِي بِمَا نَسِيتَ وَلَا تُرْهِقْنِي مِنْ

أَمْرِي عُسْرًا ⑫

فَانْطَلَقَا حَتَّىٰ إِذَا لَقِيَا غُلَامًا فَقَتَلَهُ قَالَ أَقْتَلْتِ

نَفْسًا زَكِيَّةً بِغَيْرِ نَفْسٍ لَقَدْ جِئْتُمْ شَيْئًا

شَكْرًا ⑬

قَالَ أَلَمْ أَقُلْ لَكَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ⑭

قَالَ إِن سَأَلْتُكَ عَنْ شَيْءٍ بَعْدَهَا فَلَا تُصَحِّبْنِي قَدْ

بَلَغْتَ مِنَ لُدُنِي عُذْرًا ⑮

فَانْطَلَقَا حَتَّىٰ إِذَا آتَيَا أَهْلَ قَرْيَةٍ اسْتَطَعَا أَهْلُهَا

فَأَبَوْا أَنْ يُضَيِّقُوا لَهُمْ فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ

أَنْ يَتَفَضَّلَ فَأَقَامَهُ قَالَ لَوْ شِئْتَ لَتَّخَذْتَ

عَلَيْهِ أَجْرًا ⑯

So they set out till, when they embarked in a boat, he made a hole in it. Moses exclaimed: Have you made a hole in the boat to drown the people in it? You have, indeed, done a strange thing! He answered: Did I not tell you that you would not be able to restrain yourself in my company? Moses pleaded: Do not take me to task, because I forgot your instruction; and do not be hard on me for this lapse on my part. So they proceeded till, when they met a boy, he slew him. On this Moses protested: Is it not that you have slain an innocent person without his having slain any one? Surely you have committed an heinous act! He repeated: Did I not tell you that you would not be able to restrain yourself in my company? Moses was full of remorse: If I question you about anything after this, do not keep me with you. You will then be fully justified. So they went on till, when they came to a town, they asked its people for food, but they refused to extend hospitality to them. They found a wall in the town which was about to fall down, and he buttressed it. Moses said: If you had so desired, you could have asked payment for it. (72—78)

He said: This must be the parting between us. I shall now explain to you the meaning of that concerning which you were not able to restrain your curiosity. The boat belonged to some poor people who worked on the river, across which was a tyrant who seized every boat by force, so I decided to make a hole in it. The boy's parents were believers, and we apprehended lest on growing up he should afflict them with distress through rebellion and disbelief; so we desired that their Lord may bestow upon them in his place a child better than him in purity and closer in affection. The wall belonged to two orphan boys in the town, and beneath it was a treasure belonging to them; their father had been a righteous man, so thy Lord desired that they should arrive at their full maturity and bring out their treasure, as a mercy from thy Lord. I did not do it of my own accord. This is the explanation of that which you were not able to contemplate with equanimity. (79—83)

They ask thee concerning Dhul Qarnain also. Tell them: I shall certainly recite something about him to you. We established him in the earth and provided him with the means of achieving everything. He followed a certain way and when he arrived at the place of the setting of the sun, he discovered as if it was setting in an expanse of murky water, and found in its vicinity a people. We said to him: Dhul Qarnain, you may punish them or treat

قَالَ هَذَا فِرَاقُ بَيْنِي وَبَيْنِكَ سَأُنَبِّئُكَ بِتَأْوِيلِ
مَا لَمْ تَسْطِعْ عَلَيْهِ صَبْرًا ﴿٧٩﴾

أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسْكِينٍ يَعْمَلُونَ فِي الْبَحْرِ
فَارْتَدَّتْ أَنْ أَعْيَبَهَا وَكَانَ وَرَاءَهُمْ تِلْكَ يَأْخُذُ
كُلَّ سَفِينَةٍ غَصْبًا ﴿٨٠﴾

وَأَمَّا الْعُلَمَاءُ فَكَانَ أَبُوهُمُ الْمُؤْمِنِينَ فَخَشِينَا أَنْ
يُزَيِّقَهُمَا طُغْيَانًا وَكُفْرًا ﴿٨١﴾

فَارْتَدْنَا أَنْ يُبَدِّلَهُمَا رَبُّهُمَا خَيْرًا مِنْهُ زَكَاةً
وَأَقْرَبَ رُحْمًا ﴿٨٢﴾

وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ
وَكَانَ بَيْنَهُمَا خِزْيَانٌ لَهُمَا وَكَانَ أَبُوهُمَا صَالِحًا
فَأَرَادَ رَبُّكَ أَنْ يَبْلُغَا أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنْزَهُمَا
رَحْمَةً مِنْ رَبِّكَ وَمَا فَعَلْتُهُ عَنْ أَمْرِي ذَلِكَ
تَأْوِيلُ مَا لَمْ تَسْطِعْ عَلَيْهِ صَبْرًا ﴿٨٣﴾

وَيَسْأَلُونَكَ عَنِ ذِي الْقُرْنَيْنِ قُلْ سَأَتْلُو عَلَيْكُمْ
مِنْهُ ذِكْرًا ﴿٨٤﴾

إِنَّمَا مَكَّنَّا لَهُ فِي الْأَرْضِ وَابْتَلَيْنَاهُ مِنْ كُلِّ شَيْءٍ
سَبَبًا ﴿٨٥﴾

فَاتَّبَعَ سَبَبًا ﴿٨٦﴾
حَتَّىٰ إِذَا بَلَغَ مَغْرِبَ الشَّمْسِ وَجَدَهَا تَرْغُبُ فِي
عَيْنِ حِمْيَرٍ وَوَجَدَ عِنْدَهَا قَوْمًا قُلْنَا يَا
ذِي الْقُرْنَيْنِ إِنَّمَا أَنْتَ تُعَذِّبُ وَإِنَّمَا أَنْتَ تُنقِذُ فِيهِمْ

them with kindness. He said: We shall certainly punish him who does wrong; then shall he be brought back to his Lord, Who will chastise him with a grievous chastisement. He who believes and works righteousness will have a good reward in the Hereafter, and We shall also facilitate everything for him by Our command. Then he followed another way, and when he arrived at the place of the rising of the sun, he found it rising on a people for whom We had made no shelter against it. Thus indeed it was, and We have securely preserved all knowledge concerning him. (84—92)

Then he followed still another way. When he reached between the two barriers, he found on either side a people who could scarcely understand what he said. They said to him: Dhul Qarnain, verily, Gog and Magog are creating disorder in the land. Shall we appoint a tribute to be paid to thee on condition that thou set up a barrier between them and us? He said to them: The resources which my Lord has made available to me for such purposes are far better than those of my enemies, but you may help me according to your means and I will set up a rampart between them and you. So bring me lumps of iron. When he had filled up the space between the two natural barriers, the mountain and the sea, he said to them: Now blow on the fire with your bellows. When he had made it as fire, he said: Now bring me molten copper that I may pour it thereon. When all was finished Gog and Magog were not able to scale it, nor were they able to bore through it. (93—98)

حُسْنًا ﴿٨٤﴾
 قَالَ أَمَّا مَنْ ظَلَمَ فَسَوْفَ نَعْدِبُهِ ثُمَّ يَرْدُ إِلَىٰ رَبِّهِ فَيُعَذِّبُهُ عَذَابًا ثُلُوكًا ﴿٨٥﴾
 وَأَمَّا مَنْ آمَنَ وَعَمِلَ صَالِحًا فَلَهُ جَزَاءُ الْحُسْنَىٰ وَسَنُقَدِّمُ لَهُ مِنْ أَمْرِهِ إِسْرًا ﴿٨٦﴾
 ثُمَّ اتَّيَعَ سَبَبًا ﴿٨٧﴾
 حَتَّىٰ إِذَا بَلَغَ مَطْلِعَ الشَّمْسِ وَجَدَهَا تَطَّلِعُ عَلَىٰ قَوْمٍ لَمْ نَجْعَلْ لَهُمْ مِنْ دُونِهَا سِتْرًا ﴿٨٨﴾
 كَذَلِكَ وَقَدْ أَحَطْنَا بِمَا لَدَيْهِ خُبْرًا ﴿٨٩﴾
 ثُمَّ اتَّيَعَ سَبَبًا ﴿٩٠﴾
 حَتَّىٰ إِذَا بَلَغَ بَيْنَ السَّدَّيْنِ وَجَدَ مِنْ دُونِهِمَا قَوْمًا لَا يَكَادُونَ يَفْقَهُونَ قَوْلًا ﴿٩١﴾
 قَالُوا يَا ذَا 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﴾
 أَنزَلْنَا رُؤُوسَ الْحَدِيدِ حَتَّىٰ إِذَا سَاوَىٰ بَيْنَ الصَّدَفَيْنِ قَالَ انْفُخُوا حَتَّىٰ إِذَا جَعَلَهُ نَارًا قَالَ أَنزَلْنَا أُفْرُغْ عَلَيْهِ قَطْرًا ﴿٩٤﴾
 فَمَا اسْتَطَاعُوا أَنْ يَظْهَرُوهُ وَمَا اسْتَطَاعُوا لَهَا تَنْقِبًا ﴿٩٥﴾

Dhul Qarnain said: All this has been accomplished through the mercy of my Lord. When my Lord's warning of universal catastrophe is to be fulfilled, He will knock it down into a flat mound. My Lord's warning is bound to be fulfilled. (99)

When that day comes We shall let some of them surge against others like the waves of the ocean, and the trumpet will be blown, and We shall gather them all together. On that day We shall present hell, face to face, to the disbelievers whose eyes were veiled against My Reminder (the Quran) so that they heeded it not, and who could not even afford to listen. Do the disbelievers imagine that they can take My servants as helpers instead of Me? We have prepared hell as entertainment for the disbelievers. Ask them: Shall We tell you of those who are the greatest losers in respect of their works? It is those whose effort is devoted wholly to the life of this world, and they imagine that they are engaged in producing excellent works. They are those who reject the Signs of their Lord and disbelieve in the meeting with Him. So their works are vain, and on the Day of Judgment We shall attach no weight to them. Hell will be their reward, because they disbelieved, and made a jest of My Signs and My Messengers. Those who believe and work righteousness will have Gardens of Paradise for an abode, wherein they will abide. They will desire no change therefrom. (100—109)

Tell them: If the ocean became ink for transcribing the words of my Lord, surely

قَالَ هَذَا رَحْمَةٌ مِنْ رَبِّي فَإِذَا جَاءَ وَعْدُ سِرِّي
جَعَلَهُ دَكَّاءَ وَكَانَ وَعْدُ سِرِّي حَقًّا ﴿٩٩﴾
وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِي بَعْضٍ وَنُفِخَ
فِي الصُّورِ فَجَمَعْنَاهُمْ جَمْعًا ﴿١٠٠﴾

وَعَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ لِلْكَافِرِينَ عَرْضًا ﴿١٠١﴾
الَّذِينَ كَانَتْ أَعْيُنُهُمْ فِي غَاطٍ عَنْ ذِكْرِي وَكَانُوا
﴿١٠٢﴾ لَا يَسْمَعُونَ سَمْعًا ﴿١٠٣﴾

أَوْحَسِبَ الَّذِينَ كَفَرُوا أَنْ يَتَّخِذُوا عِبَادِي مِنْ
ذُنُوبِهِمْ أَوْلِيَاءَ إِنْ أَعْتَدْنَا لَهُمْ لِلْكَافِرِينَ
نُزُلًا ﴿١٠٤﴾

قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا ﴿١٠٥﴾
الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ
يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا ﴿١٠٦﴾
أُولَئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِمْ
فَحَبِطَتْ أَعْمَالُهُمْ فَلَا تُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ
وِزْنًا ﴿١٠٧﴾

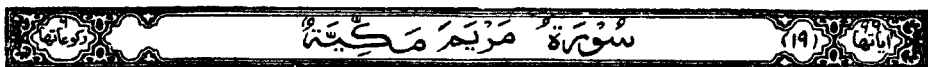
ذَلِكَ جَزَاءُ هُمُ جَهَنَّمَ بِمَا كَفَرُوا وَاتَّخَذُوا آيَاتِي
وَرُسُلِي هُزُوعًا ﴿١٠٨﴾

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ
جَنَّاتُ الْفِرْدَوْسِ نُزُلًا ﴿١٠٩﴾

خُلِدِينَ فِيهَا لَا يَبْغُونَ عَنْهَا حِوَلًا ﴿١١٠﴾
قُلْ لَوْ كَانَ الْبَحْرُ مَدَادًا لَكُلِّمْتُ رَبِّي لَنْفَدَ

the ocean would be exhausted before the words of my Lord came to an end, even though We augmented it with the like thereof. Tell them: I am but a man like yourselves; only it is revealed to me that your God is One God. So let him who hopes to meet his Lord work righteousness and let him associate no one in the worship of his Lord. (110—111)

الْبَحْرُ قَبْلَ أَنْ تَنْفَدَ كَلِمَاتِي وَكُنُوزِ حَشَانَا
 بِبَشِيرِهِ مَدَدًا ۝
 قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ اللَّهُ
 وَاحِدٌ فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا
 صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ۝



MARYAM

(Revealed before Hijra)

In the name of Allah, Most Gracious,
Ever Merciful. (1)

THOU ART SUFFICIENT AND THOU
ART THE GUIDE, ALL-KNOWING
TRUTHFUL ONE. (2)

This is an account of the mercy of thy Lord bestowed upon His servant Zachariah, when he called upon his Lord in low tones, praying: My Lord, my very bones have become feeble, and my head has turned hoary with age, but never have my supplications to Thee, O Lord, remained unfruitful. I am apprehensive of the behaviour of my relations after my death, and my wife is barren. I beg Thee, therefore, do Thou bestow upon me from Thyself a successor to be my heir and to be the heir of the blessings of the House of Jacob; and make him one who should be pleasing in Thy sight, O Lord. His Lord responded: Zachariah, We give thee glad tidings of a son who shall grow up to maturity and whose name shall be Yahya. We have designated no one before him by this name. Zachariah exclaimed: My Lord, how shall it be that I shall have a son grown up, seeing that my wife is barren and that I have arrived at extreme old age. His Lord answered: So it is, but thy Lord sayeth: It is easy for Me; seest thou not that I created thee before, when thou wast nothing. Zachariah begged: My Lord, lay a command upon me. His Lord said: Thou art commanded not to speak to anyone for three successive days and nights. Thereupon Zachariah came forth from the chamber unto his people and conveyed to them by signs to glorify the Lord morn and eve. (3—12)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

كَهَيْعَصَ ②

ذَكَرَ رَحْمَتَ رَبِّكَ عَبْدَهُ زَكَرِيَّا ③

إِذْ نَادَى رَبَّهُ نِدَاءً خَفِيًّا ④

قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَاشْتَعَلَ الرَّأْسُ

شَيْبًا وَلَمْ أَكُنْ بِدُعَائِكَ رَبِّ شَقِيًّا ⑤

وَرَأَيْتُ الْآيَاتِ الْمَوَالِي مِنَ وَرَاءِ حُجَّتِ امْرَأَتِي

عَاقِرًا فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا ⑥

يَرِثُنِي وَيَرِثُ مِنْ آلِ يَعْقُوبَ ⑦ وَاجْعَلْهُ رَبِّ

رَضِيًّا ⑧

يُزَكِّرُنَا إِنَّا بُنِشْرُكَ يَعْلَمُ إِسْمَهُ يَجْعَلُ لِمَنْ يَشَاءُ

لَهُ مِنْ قَبْلِ سَيِّئًا ⑨

قَالَ رَبِّ إِنِّي يَكُونُ فِي عَلْمِ ذِكْرِكَ أَفْرَاقًا ⑩

وَقَدْ بَلَغْتُ مِنَ الْكِبَرِ عِتِيًّا ⑪

قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَنَ هَيْئًا وَقَدْ

خَلَقْتَنَّا مِنْ قَبْلُ وَلَمْ تَكُ شَيْئًا ⑫

قَالَ رَبِّ اجْعَلْ فِي آيَاتِهِ قَالَ آيَتُكَ إِلَّا نَكْمِمْ

النَّاسَ تِلْكَ لَيَالٍ سَوِيًّا ⑬

فَخَرَجَ عَلَى قَوْمِهِ مِنَ الْمِحْرَابِ فَأَوْحَى إِلَيْهِمْ

We commanded Yahya: Hold fast the Book; and We bestowed upon him wisdom while he was still young, as a token of tenderness from Ourselves and to purify him. He grew up righteous, and was dutiful towards his parents and was not haughty or rebellious. Peace was on him on the day of his birth, and on the day of his death, and peace will be on him on the day he will be raised up to life again. (13—16)

Recite the account of Mary according to this Book, when she withdrew from her people to a place towards the east, and screened herself off from them. Then We sent Our angel to her and he appeared to her in the form of a well proportioned man. On perceiving him she exclaimed: I seek refuge with the Gracious One from thee if thou art at all righteous. The angel reassured her: I am but a messenger from thy Lord, that I may give thee a righteous son who will grow up to maturity. She marvelled: How shall it be that I shall have a grown son, seeing that no man has touched me and I have not been unchaste? The angel said: So it is, but thy Lord sayeth: It is easy for Me. It is so ordained that We may make him a Sign unto people and a source of Our mercy. This has been decreed. (17—22)

Thus she conceived him, and withdrew with him to a remote place. When her time came the pains of childbirth drove her to the trunk of a palm-tree. Realising her condition, she cried out: Would that I had died before this and had been quite forgotten. The voice of the angel reached her from below: Grieve not; for thy Lord has provided a rivulet below

أَنْ سَخَّرْنَا بِرُكْوَةٍ وَعَشِيَّتَا ⑩
يُحْيِي خُذِ الْكِتَابَ بِقُوَّةٍ وَاتَّبِعْهُ الْحُكْمَ
صَبِيًّا ⑪
وَحَنَانًا مِنْ لَدُنَّا وَرُكْوَةً وَكَانَ تَقِيًّا ⑫
وَبَرًّا بِوَالِدَيْهِ وَلَمْ يَكُنْ جَبَّارًا عَصِيًّا ⑬
وَسَلَّمَ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وَيَوْمَ يُبْعَثُ
حَيًّا ⑭

وَإِذْ كُنَّا فِي الْكِتَابِ مَرْيَمَ إِذِ انْتَبَذَتْ مِنْ أَهْلِهَا
مَكَانًا شَرِيفًا ⑮
فَاتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا فَأَرْسَلْنَا إِلَيْهَا
رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا ⑯
قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ تَقِيًّا ⑰
قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَامًا
زَكِيًّا ⑱
قَالَتْ أَنَّى يَكُونُ لِي غُلَامٌ وَلَمْ يَمْسَسْنِي بَشَرٌ
وَلَمْ لَمْ أَكُ بَغِيًّا ⑲

قَالَ كَذَلِكَ قَالَ رَبُّكِ هُوَ عَلِيُّ هَيْهَاتَ وَنَجَعَلَهُ آيَةً
لِلنَّاسِ وَرَحْمَةً مِنَّا وَكَانَ أَمْرًا مَقْضِيًّا ⑳
فَحَمَلَتْهُ فَانْتَبَذَتْ بِهِ مَكَانًا قَصِيًّا ㉑
فَأَجَاءَهَا الْمَخَاضُ إِلَى جِذْعِ النَّخْلَةِ قَالَتْ
بَلِّغْتَنِي مِنْ قَبْلِ هَذَا وَكُنْتُ نَسِيًّا مَنْسِيًّا ㉒
فَنَادَاهَا مِنْ تَحْتِهَا أَلَا تَحْزَنِينَ قَدْ جَعَلَ رَبُّكِ

thee, wherein thou mayest wash thyself and the child. Then take hold of the branch of the palm-tree and shake it; it will shed fresh ripe dates upon thee. Thus eat and drink and be at rest. Shouldst thou see anyone approaching, call out: I have this day vowed a fast to the Gracious One. I will, therefore, hold no converse with any person. (23—27)

She accompanied him to her people, while he was riding. They upbraided her: Mary, thou hast perpetrated an abominable thing. O sister of Aaron, thy father was not a wicked man, nor was thy mother an unchaste woman. She pointed to him. They said: How can we hold converse with one who was but yesterday a child being rocked in a cradle? (28—30)

Jesus taught: I am a servant of Allah, He has given me the Book, and has appointed me a Prophet; He has made me blessed wheresoever I may be, and has enjoined upon me Prayer and almsgiving throughout my life. He has made me dutiful towards my mother, and has not made me haughty and graceless. Peace was ordained for me the day I was born, the day I shall die and the day I shall be raised up to life again. (31—34)

Such was Jesus son of Mary. This is a statement of the truth about that concerning which they entertain doubt. It is not in accord with the Majesty of Allah that He should take unto Himself a son. Holy is He. When He decrees a thing, He says concerning it: Be, and it is.

وَحَتِّكَ سَرِيًّا ۝٢٣

وَهُزِّي إِلَيْكِ بِجِذْعِ النَّخْلَةِ تُسْقِطُ عَلَيْكَ رَطْبًا
جِدْبًا ۝٢٤

فَكُلِي وَاشْرَبِي وَرَاحِي عَيْنًا فَمَا تَرَيْنَ مِنَ الْبَشَرِ
أَحَدًا فَقُولِي إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أُكَلِّمَ
الْيَوْمَ إِنْسِيًّا ۝٢٥

فَأْتَتْ بِهِ قَوْمَهَا تَمِيحًا قَالُوا لِمَ زِمْتِ لَقَدْ جِئْتِ
شَيْئًا فَرِيًّا ۝٢٦
يَا بَحَّتْ هُرُونَ مَا كَانَ أَبُوكَ أَمْرًا سَوِيًّا وَمَا كَانَتْ
أُمُّكَ بَعِيًّا ۝٢٧

فَأَشَارَتْ إِلَيْهِ قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي
الْمَهْدِ صَبِيًّا ۝٢٨

قَالَ إِنِّي عَبْدُ اللَّهِ آتَانِيَ الْكِتَابَ وَحَبِلَتِ بَيْتًا ۝٢٩
وَجَعَلَنِي مُبْرَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ
وَالزَّكَاةِ مَا دُمْتُ حَيًّا ۝٣٠

وَبَرًّا بِوَالِدَاتِي وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا ۝٣١
وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ
أُبْعَثُ حَيًّا ۝٣٢

ذَٰلِكَ عِيسَى ابْنُ مَرْيَمَ قَوْلَ الْحَقِّ الَّذِي فِيهِ
يَتَنَزَّلُونَ ۝٣٣

مَا كَانَ لِلَّهِ أَنْ يَتَّخِذَ مِنْ وَلَدٍ سُبْحَانَهُ إِذَا قَضَىٰ
أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ۝٣٤

Jesus taught: Allah is my Lord and your Lord; so worship Him alone. This is the right path. (35-37)

وَرَأَىٰ اللَّهُ رَبِّي وَرَبَّكُمْ فَأَعْبَدُوهُ هَذَا صِرَاطٌ
مُّسْتَقِيمٌ ﴿٣٥﴾

فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ فَوَيْلٌ لِلَّذِينَ
كَفَرُوا مِنْ مَّشْهَدِ يَوْمٍ عَظِيمٍ ﴿٣٦﴾

Thereafter, different groups differed among themselves. Woe to those who disbelieve in the meeting of the great day. The day they present themselves before Us, how keen will be their hearing and sight, but the wrongdoers are in manifest error today. Warn them of the day of remorse when the affair will be conclusively determined, while today they are heedless and believe not. Of a surety, it is We Ourselves Who will inherit the earth and all who are thereon; and to Us will they all be returned. (38-41)

أَسْمِعْ بِهِمْ وَأَبْصُرْ يَوْمَ يَأْتُونَنَا لَكِنِ الظَّالِمُونَ
أَيُّومٍ فِي ضَلَالٍ مُّبِينٍ ﴿٣٧﴾

وَأَنْذِرْهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ وَهُمْ
فِي غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ ﴿٣٨﴾

إِنَّا نَحْنُ نَرِثُ الْأَرْضَ وَمَنْ عَلَيْهَا وَإِلَيْنَا
يُرْجَعُونَ ﴿٣٩﴾

وَاذْكُرْ فِي الْكِتَابِ إِبْرَاهِيمَ إِتَىٰكَ كَانِ صَدِيقًا
نَبِيًّا ﴿٤٠﴾

Recite the account of Abraham according to this Book; he was indeed a righteous person and a Prophet. Call to mind when he said to his father: Father, wherefore dost thou worship that which hears not, nor sees, nor can avail thee aught? Father, there has indeed been given to me knowledge such as has not been given to thee. Follow me, therefore, I shall guide thee along a straight path. Father, serve not Satan; surely, Satan is persistently disobedient to the Gracious One. Father, indeed I fear lest a chastisement from the Gracious One afflict thee, and thou become a companion of Satan. His father rebuked him: Is it that thou art turning away from my gods, Abraham? If thou desist not, I shall surely cause thee to be stoned to death. Now leave me alone for a while, lest I do thee some injury.

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 يَبْسُكَ عَذَابٌ مِنَ الرَّحْمَنِ
فَتَكُونَ لِلشَّيْطَانِ وَلِيًّا ﴿٤٤﴾

قَالَ أَرَأَيْتَ إِنْ عَنِ الْإِلَهِتِ يَا إِبْرَاهِيمَ لَنْ لَمْ
تُنْتَهَ لَأَرْجُمَنَّكَ وَاهْجُرْنِي مَلِيًّا ﴿٤٥﴾

Abraham made answer: Peace be on thee; I will ask forgiveness of my Lord for thee; He is indeed gracious unto me. I shall keep away from you and from that which you call upon beside Allah; and I will supplicate my Lord, and surely I will encounter no ill fortune by virtue of my supplications. So when he left them and that which they worshipped beside Allah, We bestowed on him Isaac and after him Jacob, and each of them We made a Prophet; and We granted them of Our mercy and bestowed on them true and high renown. (42—51)

Recite the account of Moses according to this Book. He was indeed a chosen one, and was a Messenger and a Prophet. We called him from the right side of the Mount and made him draw near to Us through close communion; and We bestowed upon him, as his helper, out of Our mercy, his brother Aaron, having made him a Prophet. (52—54)

Recite the account of Ishmael according to this Book. He was indeed always true to his promise and was a Messenger and a Prophet. He exhorted his people to Prayer and almsgiving, and was well liked by his Lord. (55—56)

Recite the account of Idris according to this Book; he was indeed a righteous person and a Prophet, and We exalted him to a lofty station. (57—58)

These were the people on whom Allah bestowed His blessings from among the Prophets, of the posterity of Adam and of those whom We carried in the Ark with Noah, and of the posterity of

قَالَ سَلِّمْ عَلَيَّكَ سَأَسْتَغْفِرُكَ رَبِّي إِنَّهُ كَانَ بِي
حَفِيظًا ﴿٤٢﴾

وَأَعْتَزُّ بِكُمْ وَ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ وَأَدْعُوا
رَبِّي ۖ عَنِّي إِلَّا أَكُونُ بِدُعَاءِ رَبِّي شَقِيظًا ﴿٤٣﴾

فَلَمَّا أَعْتَزَلْتَهُمْ وَ مَا يَجْعُدُونَ مِنْ دُونِ اللَّهِ
وَ هَبْنَا لَهُ إِسْحَاقَ وَ يَعْقُوبَ وَ كَلَّا جَعَلْنَا
نَبِيًّا ﴿٤٤﴾

وَ وَهَبْنَا لَهُمْ مِنْ رَحْمَتِنَا وَ جَعَلْنَا لَهُمْ لِسَانَ
عَرَبِيًّا عَلِيمًا ﴿٤٥﴾

وَ أَذْكَرٌ فِي الْكِتَابِ مُوسَى إِنَّهُ كَانَ مُخْلَصًا وَ كَانَ
رَسُولًا نَبِيًّا ﴿٤٦﴾

وَ نَادَيْنَاهُ مِنْ جَانِبِ الطُّورِ الْأَيْمَنِ وَ قَرَّبْنَاهُ
نَجِيًّا ﴿٤٧﴾

وَ وَهَبْنَا لَهُ مِنْ رَحْمَتِنَا آخَاهُ هَارُونَ نَبِيًّا ﴿٤٨﴾
وَ أَذْكَرٌ فِي الْكِتَابِ إِسْمَاعِيلُ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ
وَ كَانَ رَسُولًا نَبِيًّا ﴿٤٩﴾

وَ كَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَ الزَّكَاةِ وَ كَانَ عِنْدَ
رَبِّهِ مَرْضِيًّا ﴿٥٠﴾

وَ أَذْكَرٌ فِي الْكِتَابِ إِدْرِيسُ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا ﴿٥١﴾
وَ رَفَعْنَاهُ مَكَانًا عَلِيمًا ﴿٥٢﴾

أُولَئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ مِنْ
ذُرِّيَّةِ آدَمَ وَ مِمَّنْ حَمَلْنَا مَعَ نُوحٍ وَ مِنْ ذُرِّيَّةِ

Abraham and Israel; and they were of those whom We guided and chose for Our service. When the Word of the Gracious One was recited to them their hearts were moved and they fell down into prostration. Then they were followed by a people who laid aside Prayer and followed evil desires; they will be seized with ruin, except those of them who repent and believe and act righteously. Such will enter Paradise — not being wronged in the least — Gardens of Eternity, which the Gracious One has promised to His servants without their having seen them. His promise is always fulfilled. They will not hear therein anything vain, only greetings of Peace; and they will have their sustenance therein, morning and evening. This is the Paradise that We bestow as an inheritance on those of Our servants who are righteous. (59—64)

إِبْرَاهِيمَ وَإِسْرَائِيلَ وَمِمَّنْ هَدَيْنَا وَاجْتَبَيْنَا
إِذَا تُلْتَمَسُ عَلَيْهِمُ آيَاتُ الرَّحْمَنِ خَرُّوا سُجَّدًا وَبُكِيًّا ۝٥٩
فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا
الشَّهْوَاتِ فَسُوفَ يَلْقَوْنَ عَذَابًا ۝٦٠

إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَأُولَٰئِكَ يَدْخُلُونَ
الْجَنَّةَ وَلَا يُظْلَمُونَ شَيْئًا ۝٦١
جَنَّاتٍ عَدْنٍ الَّتِي وَعَدَ الرَّحْمَنُ عِبَادَهُ بِالْغَيْبِ
إِنَّهُ كَانَ وَعْدُهُ مَأْتِيًّا ۝٦٢
لَا يَسْمَعُونَ فِيهَا لَغْوًا إِلَّا سَلَامًا وَلَهُمْ رِزْقُهُمْ فِيهَا
بُكْرَةً وَعَشِيًّا ۝٦٣

تِلْكَ الْجَنَّةُ الَّتِي نُورِثُ مِنْ عِبَادِنَا مَنْ كَانَ
تَقِيًّا ۝٦٤

The angels declare: We descend not save by the command of thy Lord; to Him belongs all that is before us and all that is behind us and all that is between. Thy Lord is not forgetful in the least. He is the Lord of the heavens and of the earth and of all that is between the two. So worship Him alone and be steadfast in His service. Knowest thou anyone who possesses attributes like unto His? (65—66)

وَمَا نَنْزِلُ إِلَّا بِأَمْرِ رَبِّكَ لَهُ مَا بَيْنَ أَيْدِينَا وَمَا
خَلْفَنَا وَمَا بَيْنَ ذَلِكَ وَمَا كَانَ رَبُّكَ نَسِيًّا ۝٦٥
رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَاعْبُدْهُ وَاصْطَبِرْ
عَلَىٰ عِبَادَتِهِ هَلْ تَعْلَمُ لَهُ سَمِيًّا ۝٦٦

وَيَقُولُ الْإِنْسَانُ إِذَا مَا مِثُّ لَسُوفَ أُخْرَجُ حَيًّا ۝٦٧
أَوْ لَا يَذْكُرُ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ قَبْلُ وَلَمْ يَكُ
شَيْئًا ۝٦٨

Man will ever ask: When I am dead, shall I be brought forth alive? Does not man remember that We created him before when he was naught? By thy Lord, We shall most surely gather them together, men and satans alike, and bring them close to hell on their knees. Then We shall select from every group those who

قَوْرَتِكَ لِنَحْضَمَنَّهُمْ وَالشَّيَاطِينَ نَمْرًا لِنَحْضَمَنَّهُمْ
حَوْلَ جَهَنَّمَ جِثِيًّا ۝٦٩
ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شِيعَةٍ أَيُّهُمْ أَشَدُّ عَلَى الرَّحْمَنِ

were most stubborn in their opposition to the Gracious One. We know best those most deserving of arriving therein. There is not one of you but will come to it in this life or the next; this is an unalterable decree of thy Lord. Then shall We save the righteous and shall leave the wrongdoers therein, on their knees. (67—73)

When Our manifest Signs are recited unto them, the disbelievers ask the believers: Which of us two groups is better in status and more desirable as company? How many a generation have We destroyed before them, who were better off than these in belongings and outward display! Tell them: The Gracious One grants respite for a time to those who are in error until, when they are confronted with that which they are promised, torment or ruin, they realise who is worse situated and is weaker in numbers. Allah increases in guidance those who follow guidance; and lasting good works are better in the sight of thy Lord in respect of reward and in respect of the end. (74—77)

Knowest thou of him who disbelieved in Our Signs and boasted: I shall certainly be given wealth and children? Has he been apprised of the unseen or taken a promise from the Gracious One? Indeed not. We shall note down what he says and shall prolong his agony, and We shall inherit that of which he boasts, and he shall come to us empty-handed. They have taken other gods than Allah, that they may be a source of honour for them.

عَتِيًّا ٥١

ثُمَّ لَنَحْنُ أَعْلَمُ بِالَّذِينَ هُمْ أُولَىٰ بِهَا صِلَا ٥٢
وَأَن يَسْأَلُوا إِلَّا وَارِدُهَا كَانَ عَلَىٰ سَرَاتِكَ حَتْمًا
مَّقْضِيًّا ٥٣

ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا وَنَذَرُ الظَّالِمِينَ فِيهَا
جِثْيًا ٥٤

وَإِذَا تَنَادَىٰ عَلَيْهِمْ أَيْدِنَا بَيِّنَاتٍ قَالَ الَّذِينَ كَفَرُوا
لِلَّذِينَ آمَنُوا أَمْ نَأْتِي الْقُرْيَقِينَ خَيْرٌ مِّمَّا مَا وَ أَحْسَنُ
نَدِيًّا ٥٥

وَ كَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هُمْ أَحْسَنُ أَثَانًا
وَرِيًّا ٥٦

قُلْ مَنْ كَانَ فِي الضَّلَالَةِ فَلْيَبْدُدْ لَهُ الرَّحْمَنُ مَلَاةً
حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ إِذَا الْعَذَابُ وَإِنَّا السَّاعَةَ
فَسَيَعْلَمُونَ مَنْ هُوَ شَرٌّ مَكَانًا وَأَضْعَفُ جُنْدًا ٥٧

وَيُرِيدُ اللَّهُ الَّذِينَ اهْتَدَوْا هُدًى وَالْبَلِيغَاتُ الطُّلُوعِ
خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَ خَيْرٌ مَرَدًّا ٥٨

أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لَأَوْ كُنَّ مَالًا
وَوَلَدًا ٥٩

أَطَّلَعَ الْغَيْبَ أَمِ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا ٦٠
كَلَّا سَتَلْقَا مَا يَقُولُ وَنَمُدُّ لَهُ مِنَ الْعَذَابِ مَلًّا ٦١
وَنُورُهُ مَا يَقُولُ وَ يَأْتِينَا فَرْدًا ٦٢
وَ اتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً لِيَكُونُوا لَهُمْ عِزًّا ٦٣

That will not be. Their false gods will reject their worship and will stand in opposition to them. (78—83)

كَلَّا سَيَكْفُرُونَ بِوِبَآءِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدَالًا ﴿٧٨﴾
 أَلَمْ تَرَ أَنَا أَرْسَلْنَا الشَّيَاطِينَ عَلَى الْكَافِرِينَ تَوْرُثُهُمْ
 أَسْرًا ﴿٧٩﴾

Knowest thou not that We have appointed satans to incite the disbelievers to disobedience? So move not against them in haste; We have fixed a reckoning for them. Keep in mind the day when We shall gather the righteous ones in honour before the Gracious One, and shall drive the guilty ones to hell in disgrace. On that day no one will have the capacity to intercede, save he who has received a promise from the Gracious One. (84—88)

فَلَا تَعْجَلْ عَلَيْهِمْ إِنَّمَا نَعْدُ لَهُمْ عَذَابًا ﴿٨٠﴾
 يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَفْدًا ﴿٨١﴾
 وَنَسُوفُ الْمُجْرِمِينَ إِلَى جَهَنَّمَ وَرِدًّا ﴿٨٢﴾
 لَا يَنْبَلِكُونَ الشَّفَاعَةَ إِلَّا مَنِ اتَّخَذَ عِنْدَ الرَّحْمَنِ
 عَهْدًا ﴿٨٣﴾
 وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا ﴿٨٤﴾
 لَقَدْ جِئْتُمْ شَيْئًا إِدًّا ﴿٨٥﴾

They allege: The Gracious One has taken unto Himself a son. Assuredly, you have uttered a monstrous thing! The heavens might well-nigh burst thereat, and the earth cleave asunder, and the mountains fall down in pieces, because they ascribe a son to the Gracious One; whereas it becomes not the Gracious One to take unto Himself a son. There is no one in the heavens and the earth but he shall come to the Gracious One as a bondman. Verily He encompasses them and has numbered them all. Each one of them shall come to Him singly on the Day of Judgment. The Gracious One will create enduring love for those who believe and work righteousness. So We have made the Quran easy in thy tongue that thou mayest convey thereby glad tidings to the righteous, and warn thereby a contentious people.

تَكَادُ السَّمَوَاتُ يَنْقَطِرْنَ مِنْهُ وَتَنْشَقُّ الْأَرْضُ وَ
 تَخِرُّ الْجِبَالُ هَدًّا ﴿٨٦﴾
 أَنْ دَعَوْا لِلرَّحْمَنِ وَلَدًا ﴿٨٧﴾
 وَمَا يَنْبَغِي لِلرَّحْمَنِ أَنْ يَتَّخِذَ وَلَدًا ﴿٨٨﴾
 إِنْ كُلُّ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ إِلَّا آتِي الرَّحْمَنِ
 عَبْدًا ﴿٨٩﴾
 لَقَدْ أَحْصَاهُمْ وَعَدَّهُمْ عَدًّا ﴿٩٠﴾
 وَكُلُّهُمْ أَيْنَهُ يَوْمَ الْقِيَامَةِ فَرْدًا ﴿٩١﴾
 إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ
 وُدًّا ﴿٩٢﴾
 فَإِنَّمَا يَتَمَنَّاهُ بِإِسْمَائِكَ الْبَشِيرِ بِهِ الْمُتَّقِينَ وَتَنْذِيرًا
 بِهِ قَوْمًا لُدًّا ﴿٩٣﴾

How many a generation have We destroyed before them! Canst thou perceive a single one of them, or hear even a whisper of them? (89—99)

وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هَلْ تُحِصُّ مِنْهُمْ

بَعْضٌ مِمَّنْ أَحَدًا أَوْ كَسَبُ لَهُمْ رِكْوًا ﴿٩٠﴾

سُورَةُ طه مَكِّيَّةٌ ﴿٢٠﴾

TĀ HĀ

(Revealed before Hijra)

In the name of Allah, Most Gracious,
Ever Merciful. (1)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾

طه ﴿٢﴾

مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى ﴿٣﴾

إِلَّا تَذْكِرَةً لِّمَن يَخْشَى ﴿٤﴾

تَنْزِيلًا قِيمَتِنَ خَلْقِ الْأَرْضِ وَالسَّمَوَاتِ الْعُلَى ﴿٥﴾

الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى ﴿٦﴾

لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَمَا بَيْنَهُمَا وَمَا

تَحْتَ الشَّرْءِ ﴿٧﴾

وَإِن تَجْهَرُ بِالْقَوْلِ فَإِنَّهُ يَعْلَمُ السِّرَّ وَأَخْفَى ﴿٨﴾

اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْأَسْمَاءُ الْحُسْنَى ﴿٩﴾

وَهَلْ أَتَاكَ حَدِيثُ مُوسَى ﴿١٠﴾

إِذ رَأَى نَارًا فَقَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا

تَعَلَىٰ إِنِّي أَخَافُ مِنْهَا بِقَبْسٍ أَوْ أَجِدُ عَلَى النَّارِ

هَدًى ﴿١١﴾

فَلَمَّا أَتَاهَا نُودِيَ يَوْمَئِذٍ ﴿١٢﴾

إِنِّي أَنَا رَبُّكَ فَاحْلَعْ نَعْلَيْكَ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ

طُوًى ﴿١٣﴾

وَأَنَا اخْتَرْتُكَ فَاسْتَمِعْ لِمَا يُوحَى ﴿١٤﴾

إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ

الصَّلَاةَ لِذِكْرِي ﴿١٥﴾

O man of perfect capacities, We have not sent down the Quran to thee that thou may be distressed, but as an exhortation for him who fears Allah. It is a revelation from Him Who created the earth and the high heavens, the Gracious One Who has settled Himself on the Throne. To Him belongs whatsoever is in the heavens and whatsoever is in the earth, and whatsoever is between them, and whatsoever is beneath the moist subsoil. If thou speakest aloud or speakest in a low voice, He hears all, for He knows all that is secret and most hidden. Allah is He beside Whom there is no god. His are the most excellent attributes. (2—9)

Has an account of Moses reached thee, when he perceived a fire and said to his family: Tarry ye awhile. I have perceived a fire, perchance I may bring you a brand therefrom or find guidance at the fire. When he came to it he heard a call: Moses, verily I am thy Lord. Cast off thy shoes; for thou art in the sacred vale of Tuwa. I have chosen thee; so hearken to what is revealed. Verily, I am Allah; there is no god beside Me; so worship Me alone, and observe Prayer for My remembrance.

Of a surety, the Hour is coming; I will manifest it, so that every one may be recompensed according to his endeavour. So let not him who believes not therein and follows his own evil inclinations turn thee away from believing firmly in it, lest thou perish. (10—17)

إِنَّ السَّاعَةَ آتِيَةٌ أَكَادُ أُخْفِيهَا لِيُنْجِزِيَ كُلَّ نَفْسٍ
بِمَا تَسْعَى ﴿١٠﴾

فَلَا يَصُدُّكَ عَنْهَا مَنْ لَا يُؤْمِنُ بِهَا وَاتَّبَعَ
هُوَ هُوَ فَارْدَى ﴿١١﴾

وَمَا تِلْكَ بِيَمِينِكَ يَا مُوسَى ﴿١٢﴾

قَالَ هِيَ عَصَايَ أَتَوَكَّأُ عَلَيْهَا وَأَهُشُّ بِهَا
عَلَى غَنَائِي وَإِنَّ فِيهَا مَآرِبَ أُخْرَى ﴿١٣﴾

قَالَ أَلْقِهَا يَا مُوسَى ﴿١٤﴾

فَأَلْقَاهَا فَإِذَا هِيَ حَبِيبَةٌ تُنْمِتُ ﴿١٥﴾

قَالَ خُذْهَا وَلَا تَخَفْ سَنُعِيدُهَا سِيرَتَهَا
الْأُولَى ﴿١٦﴾

Allah asked: What is that in thy right hand, Moses? He replied: It is my rod. I lean on it, and beat down therewith leaves from the trees for my sheep, and I have also other uses for it. Allah directed: Cast it down, Moses. So he cast it down, and lo! It was a running serpent. Allah reassured him: Catch hold of it and be not afraid. We shall restore it to its former condition. Now draw thy hand close under thy other arm; it shall come forth white, without any blemish — another Sign. All this is a preparation that We may show thee some of Our greater Signs. Go thou to Pharaoh, he has transgressed grievously. (18—25)

وَاصْمُرْ يَدَكَ إِلَى جَنَاحِكَ تَخْرُجُ بَيْضَاءَ مِنْ
غَيْرِ سَوْءٍ آيَةً أُخْرَى ﴿١٧﴾

لِيُرِيكَ مِنْ آيَاتِنَا الْكُبْرَى ﴿١٨﴾

﴿١٩﴾ إِذْ هَبْ إِلَى فِرْعَوْنَ إِنَّهُ طَغَى ﴿٢٠﴾

قَالَ رَبِّ اشْرَحْ لِي صَدْرِي ﴿٢١﴾

وَيَسِّرْ لِي أَمْرِي ﴿٢٢﴾

وَاحْلُلْ عُقْدَةً مِنْ لِسَانِي ﴿٢٣﴾

يَقْفَهُوا قَوْلِي ﴿٢٤﴾

وَاجْعَلْ لِي وَزِيرًا مِنْ أَهْلِي ﴿٢٥﴾

هُرُونَ أَحْيَى ﴿٢٦﴾

أَشَدُّ دِيَّةً أَرْزَى ﴿٢٧﴾

Moses supplicated: Lord, expand my mind, and make it easy for me to carry out Thy behest, and remove every impediment from my speech that people may understand easily what I say, and appoint for me a helper from among my family, even Aaron, my brother. Make him my collaborator in my task and thus

add to my strength, that we may glorify Thee constantly and remember Thee much. Thou hast full knowledge of us. (26—36)

وَأَشْرِكُهُ فِي أُمْرِي ﴿٢٦﴾

كَيْ نَسْجُدَ لَكَ كَثِيرًا ﴿٢٧﴾

وَنَذْكُرَكَ كَثِيرًا ﴿٢٨﴾

إِنَّكَ كُنْتَ بِنَا بَصِيرًا ﴿٢٩﴾

قَالَ قَدْ أُوتِيتَ سُؤْلَكَ يَا مُوسَى ﴿٣٠﴾

وَلَقَدْ مَنَّا عَلَيْكَ مَرَّةً أُخْرَى ﴿٣١﴾

إِذْ أَوْحَيْنَا إِلَىٰ أُمِّكَ مَا يُوحَى ﴿٣٢﴾

Allah responded to him: Granted is thy prayer, Moses. I have been gracious towards thee before also when I revealed to thy mother all that was needed to be revealed, to wit: Put him in the ark, and place it in the river. The river will cast it on to the bank and one who is an enemy of Mine and his will take him up. I surrounded thee with My love, so that thou mightest be reared under My care. Thy sister walked along, repeating: Shall I inform you of one who will take care of him? Thus We restored thee to thy mother so that she might be comforted and might not grieve. Then thou didst kill a man, and We delivered thee from sorrow. Then We proved thee in diverse ways and thou didst tarry several years among the people of Midian. Then thou camest up to the standard, Moses, and I chose thee for Myself. Now go, thou and thy brother, with My Signs, and be diligent in remembering Me. Go, both of you, to Pharaoh, for he has transgressed grievously; but speak gently to him, perchance he may take heed or be humble.

أَيُّ أَقْدٍ فِيهِ فِي التَّابُوتِ فَأَقْدٍ فِيهِ فِي الْيَمِّ فَلْيَلْقِهِ

أَيُّمٌ بِالسَّاحِلِ يَأْخُذُهُ عَدُوٌّ لِي وَعَدُوٌّ لَهُ دَو

أَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِنِّي ۖ وَذُصِّعَ عَلَيَّ عَيْنِي ﴿٣٣﴾

إِذْ تَتَشَىٰ أَخُتَاكَ تَتَقَوْلُ هَلْ أَدُلُّكُمْ عَلَىٰ مَنْ يَكْفُلُهُ

فَرَجَعْنَاكَ إِلَىٰ أُمِّكَ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ ۗ وَوَقَّلتَ

نَفْسًا فَرَجَعْنَاكَ مِنَ الْعِمْرِ ۖ فَمَنَّاهُ فَوَدَّاهُ فَلَمَّتَتْ

سِينَانَ فِي أَهْلِ مَدْيَنَ ۖ ثُمَّ رَجَعْتَ عَلَىٰ قَدْرٍ يَوْمَئِذٍ ﴿٣٤﴾

وَاصْطَنَعْتُكَ لِنَفْسِي ﴿٣٥﴾

إِذْ هَبَّ آتُكَ وَآخُوكَ بِأُخْتِي وَلَا تَنبِيءَ فِي ذِكْرِي ﴿٣٦﴾

إِذْ هَبَّا إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ﴿٣٧﴾

فَقُولَا لَهُ قَوْلًا لَّيْسَ لَعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَىٰ ﴿٣٨﴾

قَالَا رَبَّنَا إِنَّا أَعْزَمْنَا بِكَ وَأَنْ يُفْرِطَ عَلَيْنَا أَوْ أَنْ

يَطْفَىٰ ﴿٣٩﴾

قَالَ لَا تَخَافَا إِنِّي مَعَكُمَا أَسْعُ وَأَدْرِي ﴿٤٠﴾

فَأْتِيَهُ قَوْلًا إِنَّا رَسُولَا رَبِّكَ فَأَرْسِلْ مَعَنَا بَنِي

They urged: Lord, we fear lest he commit some excess against us or press us hard. Allah reassured them: Fear not at all; for I am with you both, hearing and seeing. Go ye both to him and say: We are the Messengers of thy Lord; so let the children of Israel go with us, and oppress

them not. We have indeed brought thee a Sign from thy Lord. Allah's peace shall be on him who follows the guidance brought by us, and, it has been revealed to us, that punishment shall overtake him who rejects it and turns away from it. (37—49)

Pharaoh enquired: Who then is the Lord of you both, Moses? He said: Our Lord is He Who has bestowed upon everything its appropriate faculties and then guided it to their proper use. Pharaoh asked: What then will be the fate of former peoples who knew nought of it? Moses said: The knowledge thereof is with my Lord all recorded in a Book. My Lord errs not, nor forgets. Moses added: My Lord is He Who has made the earth a cradle for you, and has caused pathways to run through it for your benefit and Who sends down rain from the sky. My Lord says: Thereby We bring forth diverse kinds of vegetation, so eat ye of them and also pasture your cattle. Verily, in this are Signs for those endowed with reason. From the earth have We created you, and into it We shall cause you to return and from it shall We bring you forth once more. (50—56)

We did show Pharaoh Our Signs of all kinds, but he rejected them and persisted in disbelief. He said: Hast thou come to us, Moses, to drive us out of our land by thy magic? If so, we shall assuredly oppose thee with the like magic; so make an appointment between thyself and us which we should not fail to keep, neither thou nor we, at a place alike for us both. (57—59)

إِسْرَائِيلَ ۗ وَلَا نُعَذِّبُهُمْ قَدْ جِئْنَاكَ بِآيَاتِهِ مِّن
رَّبِّكَ وَالسَّلَامُ عَلَيَّ مَنِ اتَّبَعَ الْهُدَى ﴿٣٧﴾
إِنَّا قَدْ أُوحِيَ إِلَيْنَا أَنَّ الْعَذَابَ عَلَىٰ مَن كَذَّبَ
وَتَوَلَّى ﴿٣٨﴾

قَالَ قَمَنَ رَبِّكُمَا يُوسَى ﴿٣٩﴾
قَالَ رَبُّنَا الَّذِي أَعْطَىٰ كُلَّ شَيْءٍ حَلْفَهُ ثُمَّ هَدَىٰ ﴿٤٠﴾
قَالَ فَمَا بَالُ الْقُرُونِ الْأُولَىٰ ﴿٤١﴾
قَالَ عَلِمَهَا عِنْدَ رَبِّي فِي كِتَابٍ لَا يَضِلُّ رَبِّي وَ
لَا يَنْسَى ۖ ﴿٤٢﴾
الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا وَرَسَّكَ لِكُمُ
فِيهَا سُبُلًا وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا
بِهِ أَزْوَاجًا مِّن تَبَاتٍ شَتَّىٰ ﴿٤٣﴾
كُلُوا وَارْعَوْا أَنْعَامَكُمْ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّأُولِي
الْبَالِ ﴿٤٤﴾

وَمِنهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ
تَارَةً أُخْرَىٰ ﴿٤٥﴾

وَلَقَدْ آتَيْنَا كُلَّهَا فَكَذَّبَ وَأَبَىٰ ﴿٤٦﴾
قَالَ اجْتَنَبْنَا لِيُخْرِجَنَا مِنْ أَرْضِنَا بِسِحْرِكَ
يُوسَىٰ ﴿٤٧﴾

فَلَمَّا تَبَيَّنَكَ لِمِصْرٍ مِّثْلِهِ فَأَجْعَل بَيْنَنَا وَبَيْنَكَ
مَوْعِدًا لَا نُخْلِفُهُ نَحْنُ وَلَا أَنْتَ مَكَانًا
سُوٓءًا ﴿٤٨﴾

Moses said: Let your appointment be for the day of the Festival, and let the people be assembled when the sun is risen high. Thereupon Pharaoh withdrew and concerted his plan and returned for the appointment. Moses admonished Pharaoh and his party: Woe unto you; concert not a lie against Allah, lest He destroy you by some calamity. Surely, he who fabricates a lie shall perish. Thereupon they began to argue amongst themselves and conferred in secret. They argued: These two are big magicians, who desire to drive you out from your land by their magic and to destroy your excellent way of life; therefore, concert your plan and go forward in a body. Surely, he who gains the ascendancy this day will flourish. (60—65)

Those who came forward against Moses enquired: Moses, will you make the first cast, or shall we be the first to make the cast? He said: Do you make the cast. And lo! their cords and their staves appeared to him, by their magic, as though they scurried about. Moses conceived a fear in his mind, but We reassured him: Fear not, for surely thou wilt have the upper hand. Put down that which is in thy right hand, it will swallow up that which they have wrought, for that which they have wrought is but a magician's trick, and a magician shall not thrive, come whence he may. When Moses put down his rod and the magicians were exposed, they were impelled to fall down prostrate and cried: We believe in the Lord of Aaron and Moses. Pharaoh was incensed thereat and stormed: What? Do you believe in him before I give you leave? He must be your chief who has taught you magic. Therefore, I will certainly cut off your hands and your

قَالَ مَوْعِدْكُمْ يَوْمَ الرِّيبَةِ وَ أَنْ يُحْشَرَ النَّاسُ
ضُجًى ⑤

فَتَوَلَّى فِرْعَوْنُ فَجَمَعَ كَيْدَهُ ثُمَّ أَتَى ⑥
قَالَ لَهُمْ مُوسَى وَيْلَكُمْ لَا تَفْتَرُوا عَلَى اللَّهِ كَذِبًا
فَيُسْجَنَكُمْ بَعْدَآيٍ وَقَدْ خَابَ مَنِ افْتَرَى ⑦
فَتَنَازَعُوا أَمْرَهُمْ بَيْنَهُمْ وَأَسْرَأُوا النَّجْوَى ⑧
قَالُوا إِنْ هَذَا مِنْ لَدُنِ لَسَجِدِينَ يُرِيدُونَ أَنْ يُخْرِجُكُمْ
مِنْ أَرْضِكُمْ بِسِحْرِهِمْ وَإِنَّهُمْ لَفِي سَكْرَتٍ مِمَّنْ
فَأَجْبِعُوا كَيْدَكُمْ ثُمَّ اسْتَوِا صَفًّا وَقَدْ أَفْلَحَ
الْيَوْمَ مِنَ اسْتَعْلَى ⑨

قَالُوا يَا مُوسَى إِمَّا أَنْ تُلْقِيَ وَإِمَّا أَنْ نَكُونَ
أَوَّلَ مَنْ أَلْقَى ⑩

قَالَ بَلْ أَلْقُوا فَإِذَا حِبالُهُمْ وَعِصِيُّهُمْ يُخَيَّلُ
إِلَيْهِ مِنْ سِحْرِهِمْ إِنَّهَا لَسَعَةٌ ⑪

فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً مُوسَى ⑫

فُلْنَا لَا تَخَفْ إِنَّكَ أَنْتَ الْأَعْلَى ⑬

وَأَلْقَى مَا فِي يَمِينِكَ تَلْقَفُ مَا صَنَعُوا إِنَّمَا صَنَعُوا

كَيْدٌ سِحْرٌ وَلَا يُفْلِحُ السَّاحِرُ حَيْثُ أَتَى ⑭

فَأَلْقَى السِّحْرَ سَجْدًا قَالُوا آمَنَّا بِرَبِّ هَرُونَ

وَمُوسَى ⑮

قَالَ آمَنْتُمْ لَهُ قَبْلَ أَنْ آذَنَ لَكُمْ إِنَّهُ لَكَبِيرٌ كَمَا
الَّذِي عَلَّمَكُمُ السِّحْرَ فَلَا قَطِيعَةَ آيْدِيكُمْ وَ

feet on alternate sides, and I will surely crucify you on the trunks of palm-trees. Then shall you know which of us can inflict severer and more lasting punishment. They retorted: We cannot prefer thee to the manifest Signs that have come to us, nor to Him Who created us. So decree what thou wilt decree, thou canst but terminate this present life. We have believed in our Lord that He may forgive us our sins and forgive us the deceit that thou hast forced us to practise. Allah is the Best and Most Abiding. (66—74)

The truth is, that the portion of him who comes to his Lord a sinner is hell; he shall neither die therein nor live. But he who comes to Him a believer, having acted righteously, for such are the highest ranks in Gardens of Eternity, beneath which rivers flow; they will abide therein for ever. That is the recompense of those who keep themselves pure. (75—77)

We directed Moses: Set forth with My servants in the darkness of the night and show them a dry path in the sea. Thou wilt not have any apprehension of being overtaken nor wilt thou be oppressed by any other fear. Pharaoh pursued them with his hosts and a great volume of the waters of the sea overwhelmed them. Pharaoh led his people astray and did not guide them aright. (78—80)

Children of Israel, We delivered you from your enemy, and We made a covenant with you on the right side of the Mount, and We sent down on you Manna and Salwa, and admonished you: Eat of the

أَزْجَلَكُمْ مِّنْ خِلَافٍ وَلَا وَصَلْبَكُمْ فِي جُدُوعِ
التَّخْلِيلِ وَلِتَعْلَمَنَّ أَيُّنَا أَشَدُّ عَذَابًا وَأَبْقَى ⑤
قَالُوا لَنْ نُؤْتِيَنَّكَ عَلَى مَا جَاءَنَا مِنَ الْبَيِّنَاتِ وَ
الَّذِي فَطَرْنَا فَأَقْضِ مَا أَنْتَ قَاضٍ إِنَّمَا تَقْضِي
هَذِهِ الْحَيَاةَ الدُّنْيَا ⑥

إِنَّمَا أَمَّا رَبِّنَا لِيُغْفِرَ لَنَا خَطِيئَاتِنَا وَمَا آكْرَهْتَنَا
عَلَيْهِ مِنَ التَّجْرُدِ وَاللَّهُ خَيْرٌ وَأَبْقَى ⑦

إِنَّكَ مَن يَأْتِ رَبَّهُ مُجْرِمًا فَإِنَّ لَهُ جَهَنَّمَ لَا
يَمُوتُ فِيهَا وَلَا يَحْيَى ⑧

وَمَن يَأْتِهِ مُؤْمِنًا قَدْ عَمِلَ الصَّالِحَاتِ فَأُولَئِكَ
لَهُمُ الدَّرَجَاتُ الْعُلَى ⑨

جَنَّتٌ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ
فِيهَا وَذَلِكَ جَزَاءُ مَن تَزَكَّى ⑩

وَلَقَدْ أَوْحَيْنَا إِلَى مُوسَى إِذْ أَنَسِرِ يَصَادِقِي فَأَضْرِبْ
لَهُمْ طَرِيقًا فِي الْبَحْرِ يَبَسًا لَا تَخَفُ دَرَكًا وَلَا
تَخْشَى ⑪

فَاتَّبَعَهُمْ فِرْعَوْنُ بِجُنُودِهِ فَغَشِيَهُمْ مِنَ الْيَمِّ
مَا غَشِيَهُمْ ⑫

وَاصْلَ فِرْعَوْنَ قَوْمَهُ وَمَا هَدَى ⑬

يَبْنَئِي إِسْرَائِيلَ قَدْ أَنْجَيْنَاكَ مِنْ عَدُوِّكَ وَ
وَعَدْنَاكَ جَانِبَ الطُّورِ الْأَيْمَنِ وَنَزَّلْنَا عَلَيْكَ
الْمَنَّ وَالسَّلْوَى ⑭

good things that We have provided for you, and transgress not therein, lest My wrath descend upon you; and he on whom My wrath descends is surely ruined. But I am Most Forgiving towards him who repents and believes and acts righteously and follows the guidance. (81—83)

كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَلَا تَطْغَوْا فِيهِ فَيَحِلَّ
عَلَيْكُمْ غَضَبِي وَمَنْ يَحِلَّ عَلَيْهِ غَضَبِي فَقَدْ
هُوَ ۝۸۱

وَأَنِّي لَغَفَّارٌ لِمَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا ثُمَّ
اهْتَدَى ۝۸۲

وَمَا أَجْعَلُكَ عَنْ قَوْمِكَ يَمُوسَى ۝۸۳

When Moses arrived for his tryst with his Lord he was asked: What has brought thee away in haste from thy people, Moses? He answered: They are close behind me, and I have hastened to Thee, my Lord, that Thou mightest be pleased. His Lord told him: We have tried thy people in thy absence, and the Samiri has led them astray. So Moses returned to his people chagrined and in a rage and upbraided them: O my people, did not your Lord make you a gracious promise? Did, then, the appointed time appear too long to you, and did you desire that your Lord's wrath should descend upon you, that you went against your promise to me? They made answer: We did not go against our promise to thee of our own accord; but we were heavily laden with ornaments of Pharaoh's people and cast them away and so did Samiri. Then he produced a calf for them, a lifeless body which made a meaningless sound. He and those with him said: This is your god and the god of Moses. He has forgotten it and left it behind. Did they not see that it made no answer to them and had no power to do them harm or good? (84—90)

قَالَ هُمْ أَوْلَاءُ عَلَىٰ أَتْرِبِي وَعَجِلْتُ إِلَيْكَ رَبِّ
لِتَرَ بَصِي ۝۸۴

قَالَ فَإِنَّا قَدْ فَتَنَّا قَوْمَكَ مِنْ بَعْدِكَ وَأَضَلَّهُمُ
السَّامِرِيُّ ۝۸۵

فَرَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضْبَانَ أَسِفًا قَالَ
يَقَوْمِ أَلَمْ يَعِدْكُمْ رَبُّكُمْ وَعَدًّا حَسَنًا أَفَطَالَ
عَلَيْكُمْ الْعَهْدُ أَمْ أَرَدْتُمْ أَن يَحِلَّ عَلَيْكُمْ غَضَبٌ
مِّن رَّبِّكُمْ فَأَخْلَفْتُم مَّوعِدِي ۝۸۶

قَالُوا مَا أَخْلَفْنَا مَوْعِدَكَ بِمَلِكِنَا وَلَكِنَّا حَمَلْنَا
أَوْزَارًا مِن زِينَةِ الْقَوْمِ فَقَدْنَا فَكُنَّا كَذَلِكَ الْفَقَىٰ
السَّامِرِيُّ ۝۸۷

فَأَخْرَجَ لَهُمْ جِجَلًا جَسَدًا آلِهَهُ خُورًا فَقَالُوا هَذَا إِلَهُكُمْ
وَاللَّهِ مُوسَىٰ هَٰ فَنَبِيٌّ ۝۸۸

أَفَلَا يَرَوْنَ أَنَّهُ لَا يُرْجِعُ إِلَيْهِمْ قَوْلًا وَلَا يَمْلِكُ لَهُمْ
صَرًّا وَلَا نَفْعًا ۝۸۹

Even before the return of Moses, Aaron had warned them: O my people you have been tried by reason of the calf. Surely,

وَلَقَدْ قَالَ لَهُمْ هَارُونُ مِن قَبْلُ يَقَوْمِ إِنَّمَا

the Gracious One is your Lord; so follow me and obey my command. They replied: We shall not cease to worship it till Moses return to us. Moses upbraided his brother: Aaron, what hindered thee from following me, when thou didst see them go astray? Didst thou, then, disobey my command? Aaron answered: Son of my mother, seize me not by my beard, nor by the hair of my head. I feared lest thou shouldst say: Thou hast caused a division among the children of Israel and didst not mind my word. Then Moses turned to Samiri and asked him: What hast thou to say, Samiri? He said: I perceived what they had not perceived. I had adopted only part of the teaching of the Messenger and then even that I cast away, and my mind commended to me that which I did.

فَتَنَّمُوا بِهِ وَإِنَّ رَبَّكُمْ الرَّحْمَنُ فَابْعُرُونِي وَأَطِيعُوا
أَمْرِي ﴿٩١﴾

قَالُوا لَنْ نَبْرَحَ عَلَيْهِ عَافِيَةً حَتَّىٰ يَرْجِعَ إِلَيْنَا
مُوسَىٰ ﴿٩٢﴾

قَالَ يَهُرُونَ كَمَا مَعَكَ إِذْ رَأَيْتَهُمْ ضَلُّوا ﴿٩٣﴾

أَلَا تَتَّبِعِينَ أَفْعَصَيْتَ أَمْرِي ﴿٩٤﴾

قَالَ يَبْنَؤُمْ لَا تَأْخُذْ بِرِجَابِي وَلَا بِرَأْسِي ۚ إِنِّي
خَشِيْتُ أَنْ تَقُولَ فَرَّقْتَ بَيْنَ بَنِي إِسْرَائِيلَ
وَلَمْ تَرْقُبْ قَوْلِي ﴿٩٥﴾

قَالَ فَمَا خَطْبُكَ يُسَامِرِي ﴿٩٦﴾

قَالَ بَصُرْتُ بِمَا لَمْ يَبْصُرُوا بِهِ فَقَبَضْتُ قَبْضَةً

مِنْ أَثَرِ الرَّسُولِ فَنَبَذْتُهَا وَكَذَلِكَ سَوَّتُ لِي نَفْسِي ﴿٩٧﴾

قَالَ فَادْهَبْ فَإِنَّ لَكَ فِي الْحَيَاةِ أَنْ تَقُولَ لَا

مِسَاسَ وَإِنَّ لَكَ مَوْعِدًا لَنْ نُخْلِفَهُ ۚ وَانظُرْ

إِلَىٰ آلِهِكَ الَّتِي ظَلَمْتَ عَلَيْهِمْ عَاكِفًا لَنُحْرُوقِهِ نَمَّ

لَنَسْفَقْتَهُ فِي الْيَمِّ نَسْفًا ﴿٩٨﴾

إِنَّمَا إِلَهُكُمُ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ وَسِعَ كُلَّ

شَيْءٍ عِلْمًا ﴿٩٩﴾

كَذَلِكَ نُنْذِرُ عَائِكَ مِنَ الْبَنَاءِ مَا قَدْ سَبَقَ ۚ

وَقَدْ آتَيْنَاكَ مِنْ لَدُنَّا ذِكْرًا ﴿١٠٠﴾

مَنْ أَعْرَضَ عَنْهُ فَإِنَّهُ يَحْمِلُ يَوْمَ الْقِيَامَةِ وِزْرًا ﴿١٠١﴾

خُلِدِينَ فِيهِ ۚ وَسَاءَ لَهُمْ يَوْمَ الْقِيَامَةِ حِمْلًا ﴿١٠٢﴾

Moses said to him: Go thy way. Thou art unclean and shalt throughout thy life warn people: Touch me not. There is a term appointed for thee which thou shalt not outstrip. Now look at thy god before whom thou didst devotedly sit in adoration. We will certainly burn it and scatter its remains in the sea. (91—98)

Your God is only Allah, beside Whom there is no god. He embraces all things within His knowledge. Thus do We relate to thee the tidings of what has gone before and We have given thee from Ourselves the Quran as a Reminder. Whoso turns away from it will surely bear a heavy burden on the Day of Judgment, abiding thereunder. It will be a sore burden for them on the Day of Judgment,

the day when the trumpet will be blown. On that day We shall gather the sinful ones together, blue-eyed. They will commiserate with each other in low tones: Your period of supremacy lasted but ten centuries. We know best their meaning, when their leading dignitary will say: You flourished only during a brief period of time. (99—105)

They ask thee concerning the mountains. Tell them: My Lord will uproot them and scatter them as dust, leaving them as a barren level plain, in which there is no depression or elevation. On that day people will all follow the Caller in whose teaching there will be no deviation; and all voices will be hushed before the Gracious One and nothing will be heard except a subdued murmur. On that day no intercession shall avail, except on the part of one to whom permission is granted by the Gracious One and with whose word He is pleased. He knows all that is ahead of them and all that is behind them, but they cannot compass Him with their knowledge. On that day all leading personalities shall humble themselves before the Living, Self-Subsisting and All-Sustaining One, and he who bears the burden of iniquity will be ruined. But he who works righteousness being a believer, shall apprehend no injustice or loss. (106—113)

Thus have We sent it down, the Quran, in Arabic and have expounded therein every kind of warning, that they may be mindful of their duty or that it may serve them as a reminder afresh. Exalted then is Allah, the True King. Be not too eager to anticipate the Quran ere its revelation is completed unto thee; but

يَوْمَ يُنْفَخُ فِي الصُّورِ وَنَحْشُرُ الْمُجْرِمِينَ يَوْمَئِذٍ
زُرْقًا ﴿٩٩﴾

يَتَخَفَتُونَ بَيْنَهُمْ إِنْ لَبِثْتُمْ إِلَّا عَشْرًا ﴿١٠٠﴾
نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ إِذْ يَقُولُ أَفْلَهُمْ طَرِيقَهُ

﴿١٠١﴾ إِنْ لَبِثْتُمْ إِلَّا يَوْمًا ﴿١٠٢﴾

وَيَسْأَلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنْسِفُهَا رَبِّي نَسْفًا ﴿١٠٣﴾

فَيَذَرُهَا قَاعًا صَفْصَفًا ﴿١٠٤﴾

لَا تَرَى فِيهَا عِوَجًا وَلَا أَمْتًا ﴿١٠٥﴾

يَوْمَئِذٍ يَتَّبِعُونَ الدَّاعِيَ أَعْوَجَ لَهُ وَخَشَعَتِ

الْأَصْوَاتُ لِلرَّحْمَنِ فَلَا تَسْمَعُ إِلَّا هَمْسًا ﴿١٠٦﴾

يَوْمَئِذٍ لَا تَنْفَعُ الشَّفَاعَةُ إِلَّا مَنْ أَذِنَ لَهُ

الرَّحْمَنُ وَرِضِيَ لَهُ قَوْلًا ﴿١٠٧﴾

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا

يُحِيطُونَ بِهِ عِلْمًا ﴿١٠٨﴾

وَعَنَتِ الْوُجُوهُ لِلْحَيِّ الْقَيُّومِ وَقَدْ خَابَ مَنْ حَمَلَ

ظُلْمًا ﴿١٠٩﴾

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ وَلَا يُخْفِ

ظُلْمًا وَلَا هُمْزًا ﴿١١٠﴾

وَكَذَلِكَ أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا وَصَرَّفْنَا فِيهِ مِنَ

الْوَعِيدِ لَعَلَّهُمْ يَتَّقُونَ أَوْ يُحَدِّثُ لَهُمْ ذِكْرًا ﴿١١١﴾

فَقَطَّ اللَّهُ إِلَيْكَ الْبَيْتَ الْحَيْءَ وَلَا تَمَجَلْ يَا قُتْرَابَ

مِنْ قَبْلِ أَنْ يُقْضَى إِلَيْكَ وَحْيُهُ: وَقَدْ رُبِّ زِدْنِي

keep up the supplication: Lord, bestow on me an increase of knowledge. (114—115)

We indeed laid a commandment on Adam aforetime, but he forgot, yet We did not discover in him any determination to disobey. When We commanded the angels to prostrate themselves before Us in gratitude for the creation of Adam, they all fell down in prostration, but Iblis did not, he refused to obey. So We warned Adam: Satan is thy enemy and the enemy of thy companion, so let him not drive you out of the garden, lest each of you come to grief. It is ordained for you that you shall not be hungry in the garden nor shall you be naked, and that you shall not thirst therein nor shall you be exposed to the sun. But Satan tried to entice him away and said: Adam, shall I lead you to the tree of eternity and to a kingdom that never declines?

So they ate of the tree and their nakedness became manifest to them and they began to cover it up with the adornments of the garden. Adam thus disobeyed his Lord and fell into error. Then his Lord chose him for His grace and turned to him with mercy and guided him. Allah commanded: Go forth, both parties, all together from the garden; some of you will be enemies of others. If there comes to you guidance from Me, then whose follows My guidance will not go astray, nor will he come to grief. But whose will turn away from My Reminder, his will be a strait life and on the Day of Judgment We shall raise him up blind. He will ask: Lord, why hast Thou raised me up blind, while I had good sight before? Allah will answer: Thus it is. Our Signs came to thee and thou didst disregard them; in like manner wilt thou be disregarded on this day of the manifestation of My mercy.

عَلِمًا ﴿١١٤﴾
 وَلَقَدْ عَاهَدْنَا آلَ آدَمَ مِنْ قَبْلِ قَلْبِي وَ لَمْ يَجِدْ
 لَهُ عَزْمًا ﴿١١٥﴾
 وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ
 أَبَى ﴿١١٦﴾
 فَقُلْنَا يَا آدَمُ إِنَّ هَذَا عَدُوٌّ لَكَ وَ لِرِزْقِكَ فَلَا
 يُخْرِجُكَ لِمَا مِنَ الْجَنَّةِ فَتَنْتَهَى ﴿١١٧﴾
 إِنَّ لَكَ أَلَّا تَجُوعَ فِيهَا وَ لَا تَعْرَى ﴿١١٨﴾
 وَ أَنْتَ لَا تَطْمَؤُنُ فِيهَا وَ لَا تَضْحَى ﴿١١٩﴾
 فَوَسَّسَ الْإِبْلِيسُ قَالَ يَا آدَمُ هَلْ أَرَاكَ عَلَى
 شَجَرَةِ الْخُلْدِ وَ مُلْكٍ لَّا يَبُؤُا ﴿١٢٠﴾
 فَأَكَلَا مِنْهَا فَبَدَتْ لَهُمَا سَوَاتُهُمَا وَ طَفِقَا يَخْضِفْنَ
 عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ وَ عَصَى آدَمُ رَبَّهُ فَغَوَى ﴿١٢١﴾
 ثُمَّ اجْتَبَاهُ رَبُّهُ فَتَابَ عَلَيْهِ وَ هَدَى ﴿١٢٢﴾
 قَالَ اهْبِطَا مِنْهَا جَمِيعًا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ فَأَنزَلْنَا
 يَا أَبَتِئْتِكُمْ مَعِيَ هَدَى لِمَنِ اتَّبَعْتُمْ هَذَا سَءَلْنَا
 يَضِلُّ وَ لَا يَشْفَى ﴿١٢٣﴾
 وَ مَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا
 وَ نَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى ﴿١٢٤﴾
 قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَى وَ قَدْ كُنْتُ بَصِيرًا ﴿١٢٥﴾
 قَالَ كَذَلِكَ أَتَتْكَ آيَاتُنَا فَنَسِيْتَهَا وَ كَذَلِكَ الْيَوْمَ
 تُنَسَى ﴿١٢٦﴾

Thus do We recompense him who casts aside Divine guidance and believes not in the Signs of his Lord; and the chastisement of the Hereafter is severer and more lasting. Does it not furnish guidance to them how many a generation We destroyed before them, in whose dwellings they now move about? Therein indeed are Signs for those who are possessed of wisdom. Were it not for a word already gone forth from thy Lord, and a term already fixed, their punishment would have been everlasting. (116—130)

Therefore, be steadfast under their calumnies and glorify thy Lord with His praise before the rising of the sun and before its setting; and glorify Him in the hours of the night and in different parts of the day, so that through His grace thou mayest win true happiness. Do not look covetously upon that which We have bestowed upon some classes of them for a brief enjoyment, of the embellishments of worldly life, that We may try them thereby. The provision bestowed upon thee by thy Lord is better and more lasting. Enjoin Prayer on thy people, and be constant therein. We ask thee not for provision; it is We Who provide for thee. The best end is that of righteousness. (131—133)

They ask: Why does he not bring us a Sign from his Lord? Has there not come to them a Sign like that mentioned in the former Books? Had We destroyed them through some calamity before the coming of this Messenger, they would surely have said: Lord, wherefore didst Thou not send to us a Messenger that we might have followed Thy commandments before we were humbled and disgraced? Tell them: Everyone is waiting for his end; wait ye on, therefore, and soon will you know who are the people of the right path and who follow true guidance and who do not. (134—136)

وَكَذَلِكَ نَجْزِي مَنْ أَسْرَفَ وَلَمْ يُؤْمِنْ بِآيَاتِ رَبِّهِ

وَلَعَذَابُ الْآخِرَةِ أَشَدُّ وَأَبْقَى ﴿١١٦﴾

أَلَمْ يَهْدِ لَهُمْ كَمَا أَهْلَكْنَا قَبْلَهُمْ مِنَ الْقُرُونِ

يَسْئُونَ فِي مَسْجِدِهِمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّأُولِي

الْبَصِيرَةِ ﴿١١٧﴾

وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَكَانَ لِزَوَاجِرٍ

مُتَسِّئِينَ ﴿١١٨﴾

فَأَصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ

طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا وَمِنْ آنَاءِ اللَّيْلِ

سَبِّحْ وَأَطْرَافَ النَّهَارِ لَعَلَّكَ تَرْضَى ﴿١١٩﴾

وَلَا تُدْرِكُ عَيْنُكَ إِلَىٰ مَا مَتَعْنَاهُمْ أَزْوَاجًا مِنْهُمْ

زَهْرَةَ الْجَنَّةِ الدُّنْيَا لِنُفْتِنَهُمْ فِيهِ وَرِزْقُ رَبِّكَ

خَيْرٌ وَأَبْقَى ﴿١٢٠﴾

وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا لَا نَسْأَلُكَ

رِزْقًا نَحْنُ نَرْزُقُكَ وَالْعَاقِبَةُ لِلتَّقْوَى ﴿١٢١﴾

وَقَالُوا لَوْلَا يَأْتِينَا بِآيَةٍ مِنْ رَبِّهِ أَوَلَمْ تَأْتِهِمْ

بَيِّنَاتٌ مَّا فِي الصُّحُفِ الْأُولَى ﴿١٢٢﴾

وَلَوْ أَنَّا أَهْلَكْنَاهُمْ بِعَذَابٍ مِنْ قَبْلِهِ لَقَالُوا رَبَّنَا

لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ آيَاتِكَ مِنْ قَبْلِ

أَنْ نَذَلَّ وَنَخْزَى ﴿١٢٣﴾

قُلْ كُلٌّ مُتَرَبِّصٌ فَتَرَبَّصُوا فَسَتَعْلَمُونَ مَنْ أَصْحَابُ

بَيْتِ الْعَمْرَاطِ السَّوِيِّ وَمَنِ اهْتَدَى ﴿١٢٤﴾

سُورَةُ الْأَنْبِيَاءِ مَكِّيَّةٌ

AL-ANBIYĀ'

(Revealed before Hijra)

In the name of Allah, Most Gracious,
Ever Merciful. (1)

The time of reckoning is drawing nigh for the people, yet they are heedless and turn away. Whenever any fresh admonition comes to them from their Lord, they listen to it and make sport of it. Their minds are indifferent towards it. The wrongdoers confer together in secret and then counsel others: See you not, is this one other than a man like yourselves? Will you then, being intelligent, be beguiled by his deceptive talk? The Prophet's response is: My Lord knows well what is spoken in the heaven and in the earth; He is the All-Hearing, the All-Knowing.

They go on to say: These are his confused dreams; nay, he has invented it all; he is but a poet with a fertile imagination. Let him bring us a Sign, as he alleges the former Prophets did. Of the townships that We destroyed before them no one believed; would these then believe? Before thee also We sent as Messengers men to whom We vouchsafed revelation. If you who disbelieve know it not, then ask the People of the Book. We did not give them bodies that needed no food, nor were they to live for ever. But We fulfilled the promise We made them; and We saved them and those with them whom We pleased, and We destroyed the transgressors.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①
اِقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ
مُعْرِضُونَ ②

مَا يَأْتِيهِمْ مِنْ ذِكْرٍ مِنْ رَبِّهِمْ مُحَدَّثٍ إِلَّا اسْتَعْوَجُوا
وَهُمْ يَلْعَبُونَ ③

لَاهِيَةً قُلُوبُهُمْ وَأَسْرَأُوا النَّجْوَى الَّذِينَ ظَلَمُوا هَلْ هَذَا إِلَّا بَشَرٌ مِثْلُكُمْ أَفَتَأْتُونَ السَّحَرَاءَ أَنْتُمْ
تُبْصِرُونَ ④

قُلْ رَبِّي يَعْلَمُ الْقَوْلَ فِي السَّمَاءِ وَالْأَرْضِ وَهُوَ
السَّمِيعُ الْعَلِيمُ ⑤

بَلْ قَالُوا أَضْغَاثُ أَحْلَامٍ بَلْ افْتَرَاهُ بَلْ هُوَ شَاعِرٌ
فَلْيَأْتِنَا بِآيَةٍ كَمَا أُرْسِلَ الْأَوْلُونَ ⑥

مَا آمَنَتْ قَبْلَهُمْ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا أَفُمْ يُؤْمِنُونَ ⑦
وَمَا أَرْسَلْنَا قَبْلَكَ إِلَّا رِجَالًا نُوْحِي إِلَيْهِمْ فَاسْتَلَوْا
أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ⑧

وَمَا جَعَلْنَاهُمْ جَسَدًا لَا يَأْكُلُونَ الطَّعَامَ وَمَا
كَانُوا خَالِدِينَ ⑨

ثُمَّ صَدَقْنَاهُمُ الْوَعْدَ فَأَنْجَيْنَاهُمْ وَمَنْ نَشَاءُ
وَأَهْلَكْنَا السُّرُوفِينَ ⑩

We have now sent down to you a Book which makes provision for your uplift; will you not then understand? How many a township that acted wrongfully have We utterly destroyed, and raised up after it another people? When they perceived Our chastisement, they prepared to flee from it. Flee not, but return to the comforts and luxuries in which you exulted so that you may be interrogated. At this they exclaimed: Alas, we were indeed wrongdoers. They continued thus to bewail till We mowed them down into stubble. (2—16)

We created not the heaven and the earth and all that is between the two in sport. Had We wished to find a pastime, We would surely have found it in that which is with Us, if at all We would have been inclined in that way. Nay, We hurl the truth at falsehood and it crushes it and it disappears. Woe unto you for that which you spin out. To Him belongs whosoever is in the heavens and in the earth. Those who are in His presence do not disdain to worship Him, nor do they weary of it; they glorify Him night and day, and cease not. (17—21)

Have they taken gods from the earth who create? If there had been in the heavens and the earth other gods beside Allah, then surely both would have gone to ruin. Then glorified be Allah, the Lord of the Throne, above that which they ascribe to Him. He cannot be questioned concerning what He does, but they will be questioned. Have they taken gods beside Him? Say to them: Bring your proof.

لَقَدْ أَنْزَلْنَا إِلَيْكُمْ كِتَابًا فِيهِ ذِكْرُكُمْ أَفَلَا تَعْقِلُونَ ①
وَكَمْ قَصْنَا مِنْ قَرْيَةٍ كَانَتْ ظَالِمَةً وَأَنْشَأْنَا
بَعْدَهَا قَوْمًا آخَرِينَ ②
فَلَمَّا أَحْسَبُوا بَأْسَنَا إِذَا هُمْ مِنْهَا يَرْكُضُونَ ③
لَا تَرْكُضُوا وَارْجِعُوا إِلَى مَا أُتْرِفْتُمْ فِيهِ وَمَسْكِنَتُمْ
لَعَلَّكُمْ تَسْأَلُونَ ④
قَالُوا يُؤْتِينَنَا إِنَّا كُنَّا ظَالِمِينَ ⑤
فَمَا زَالَتْ تِلْكَ دَعْوَاهُمْ حَتَّى جَعَلْنَاهُمْ حَصِيدًا
خَمِيدِينَ ⑥

وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا لُعِينًا ⑦
لَوْ أَرَدْنَا أَنْ نَتَّخِذَ لَهُمْ آلَاتٍ تَتَّخِذُهُ مِنْ دُونِنَا
إِنْ كُنَّا فُجُوعِينَ ⑧
بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ فَإِذَا
هُوَ زَاهِقٌ ⑨ وَلكم الويلُ مما تصفون ⑩
وَلَهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَمَنْ عِنْدَهُ
لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَلَا يَسْتَحْسِرُونَ ⑪
يَسْبَحُونَ اللَّيْلَ وَالنَّهَارَ لَا يَفْتُرُونَ ⑫
أَمْ اتَّخَذُوا آلِهَةً مِنَ الْأَرْضِ هُمْ يُنشِئُونَ ⑬
لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا فَسُبْحَانَ اللَّهِ
رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ ⑭
لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ ⑮
أَمْ اتَّخَذُوا مِنْ دُونِهِ آلِهَةً قُلْ هَاتُوا بُرْهَانَكُمْ

This Quran is a source of honour for those who are with me and is also a source of honour for those who were before me. But most of them know not the truth, and so they turn away from it. We sent no Messenger before thee but We directed him: There is no god but I; so worship Me alone. But they say: The Gracious One has taken to Himself a son. Holy is He. Those whom they so designate are only His honoured servants. They utter not a word more than He directs, and they only carry out His commands. He knows what lies ahead of them and what is left behind them, and they intercede not except only he whose intercession He permits and they tremble with fear of Him. Whosoever of them should say: I am a god beside Him We shall requite him with hell. Thus do We requite the wrongdoers. (22—30)

Do not the disbelievers realise that the heavens and the earth were a solid mass, then We split them asunder, and We made from water every living thing? Will they not then believe? We have placed in the earth firm mountains lest it roll beneath them; and We have made wide pathways therein that they may thereby journey from place to place. We have made the heaven a guarded and protecting roof; yet they turn away from its Signs. He it is Who created the night and the day, and the sun and the moon each gliding freely in its orbit. (31—34)

We granted not everlasting life to any human being before thee; then if thou shouldst die will they live on for ever?

هَذَا ذِكْرٌ مِّن مَّعِيَ وَذِكْرٌ مِّن قَبْلِي بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ الْحَقَّ فَهُمْ مُّعْرِضُونَ ﴿٢٥﴾

وَمَا أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ ﴿٢٦﴾

وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا سُبْحٰنَهُ بَلْ عِبَادٌ مُّكْرَمُونَ ﴿٢٧﴾

لَا يَسْتَفْتُونَہٗ بِالْقَوْلِ وَهُمْ بِأَمْرِہٖ يَعْمَلُونَ ﴿٢٨﴾

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يَشْفَعُونَ إِلَّا لِمَن ارْتَضَىٰ وَهَم مِّن خَشِيَّتِهِ مُشْفِقُونَ ﴿٢٩﴾

وَمَن يَقُلْ مِنْهُمْ إِنِّي إِلٰهٌ مِّن دُونِهِ كَذٰلِكَ يُجزيهٗ

جَهَنَّمَ كَذٰلِكَ نَجزي الظٰلِمِينَ ﴿٣٠﴾

أَوَلَمْ يَرِ الَّذِينَ كَفَرُوا أَنَّ السَّمٰوٰتِ وَالْأَرْضَ كَانَتَا

رَتْقًا فَفَتَقْنَاهُمَا وَجَعَلْنَا مِنَ الْمَآءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ ﴿٣١﴾

وَجَعَلْنَا فِي الْأَرْضِ رَوَاسِيًا أَن يَمِيدَ بِہُمْ وَجَعَلْنَا

فِيہَا نِجَاجًا سُبُلًا لَّعَلَّهُمْ يَهْتَدُونَ ﴿٣٢﴾

وَجَعَلْنَا السَّمَآءَ سَقْفًا مَّحْفُوظًا وَهُمْ عَنِ

آيَاتِہَا مُّعْرِضُونَ ﴿٣٣﴾

وَهُوَ الَّذِي خَلَقَ الْإِنسَانَ وَالنَّجْمَ وَالشَّمْسَ وَالْقَمَرَ كُلٌّ فِي فَلَكٍ يَسْبَحُونَ ﴿٣٤﴾

وَمَا جَعَلْنَا لِإِنسَانٍ مِّن قَبْلِكَ الْخُلْدَ أَفَإِن مِّن مَّتَّ

فَهُم الْخٰلِدُونَ ﴿٣٥﴾

Every one shall suffer death; and We shall prove you through good and ill by way of trial, and to Us shall you be returned. When the disbelievers see thee they make light of thee: Is this the one who decries your gods? Yet it is they who reject with disdain the mention of the Gracious One. (35—37)

Man is hasty by nature. I will certainly show you My Signs, but do not be impatient. They ask: When will this promise be fulfilled, if you are truthful? If only the disbelievers knew the hour when they would not be able to keep off the fire from their faces nor from their backs, nor will they be helped. Indeed it will come upon them unawares so that it will utterly confound them; and they will not be able to repel it, nor will they be granted respite. Messengers have been mocked at before thee, but that whereat they mocked encompassed those of them who scoffed. (38—42)

Ask them: Who can save you from the chastisement of the Gracious One by night and by day? In truth they turn away from being reminded of their Lord. Have they any gods who can save them from Our chastisement? They cannot even help themselves, nor can their devotees be befriended by any one against Us. The truth is that We provided generously for them and their fathers and they remained in enjoyment of Our provision for a long time. Do they not perceive that We are advancing into their territory and are reducing it from its borders? Do they still hope to win? (43—45)

Tell them: I warn you only according to divine revelation, and I know that when the deaf are warned they cannot

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَنَبُوكُمُ بِالْأَشْرَارِ
الْخَيْرِ نِسْنَةً وَإِن تَارْتَجِعُونَ ﴿٣٥﴾
وَإِذَا رَأَى الَّذِينَ كَفَرُوا أَن يَخِذُواكَ إِلَّا هُزُواً
أَهَذَا الَّذِي يَذْكُرُ إِلَهُكُمْ وَهُمْ بِذِكْرِ الرَّحْمَنِ
هُمْ كَفُرُونَ ﴿٣٦﴾

حُلُقِ الْإِنْسَانُ مِنْ عَجَلٍ سَأُوْرِيكُمْ آيَاتِي فَلَا
تَسْتَعْجِلُونِ ﴿٣٧﴾
وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِن كُنْتُمْ صَادِقِينَ ﴿٣٨﴾
لَوْ يَعْلَمُ الَّذِينَ كَفَرُوا حِينَ لَا يَكْفُونُ عَنْ وُجُوهِهِمْ
النَّارَ وَلَا عَنْ ظُهُورِهِمْ وَلَا هُمْ يُبْصَرُونَ ﴿٣٩﴾
بَلْ تَأْتِيهِمْ بَغْتَةً فَتَبْهَتُهُمْ فَلَا يَسْتَطِيعُونَ رَدَّهَا
وَلَا هُمْ يُنظَرُونَ ﴿٤٠﴾

وَلَقَدْ اسْتَهْزَيْتَ بِرُسُلٍ مِنْ قَبْلِكَ فَخَافَ بِالَّذِينَ
سَخَّرُوا مِنْهُمْ قَاكُنُوا بِهِ يَسْتَهْزِءُونَ ﴿٤١﴾
قُلْ مَنْ يَكْفُرْكُمْ بِاللَّيْلِ وَالنَّهَارِ مِنَ الرَّحْمَنِ
بَلْ هُمْ عَنْ ذِكْرِ رَبِّهِمْ مُعْرِضُونَ ﴿٤٢﴾
أَمَلَهُمُ الْهَيْهَاتَ تَسْعُهُمْ مِنْ دُونِنَا لَا يَسْتَطِيعُونَ
نَصْرَ أَنفُسِهِمْ وَلَا هُمْ مِنَّا يُصْحَبُونَ ﴿٤٣﴾
بَلْ مَتَّعْنَا هَؤُلَاءِ وَآبَاءَهُمْ حَتَّى طَالَ عَلَيْهِمُ
الْعُمُرُ أَفَلَا يَرَوْنَ أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا
مِنْ أَطْرَافِهَا أَفَهُمُ الْغَالِبُونَ ﴿٤٤﴾

قُلْ إِنَّمَا أُنذِرُكُمْ بِالْوَحْيِ وَلَا يَسْمَعُ الصُّمُّ

hear the call. But if even a breath of the chastisement of thy Lord were to touch them, they will surely cry out: Woe to us! We were indeed wrongdoers. We shall set up just scales for the Day of Judgment so that no one will be wronged at all. If there is good or evil equal to the weight of a mustard seed, We would bring it forth. Sufficient are We as a reckoner. We gave Moses and Aaron the Discrimination and a Light and a Reminder for the righteous, who fear their Lord in secret, and who dread the Hour of Judgment. Now this is a blessed Reminder that We have sent down. Will you then reject it? (46—51)

الدُّعَاءَ إِذَا مَا يَنْدُرُونَ ﴿٤٦﴾
 وَلَئِن مَّسَّهُمْ نَفْحَةٌ مِّنْ عَذَابِ رَبِّكَ لَيَقُولُنَّ
 يَوَيْلَنَا إِنَّا كُنَّا ظَالِمِينَ ﴿٤٧﴾
 وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ وَلَا نُظَلِّمُ
 نَفْسٌ شَيْئًا وَإِن كَانَ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ
 أَتَيْنَا بِهَا ۖ وَكفىٰ بِنَا حَسِيبِينَ ﴿٤٨﴾
 وَلَقَدْ آتَيْنَا مُوسَىٰ وَهَارُونَ الْفُرْقَانَ وَضِيَاءً
 وَذِكْرًا لِّلْمُتَّقِينَ ﴿٤٩﴾

الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ ۖ وَهُمْ مِنَ السَّاعَةِ
 مُشْفِقُونَ ﴿٥٠﴾

وَهَذَا ذِكْرٌ مُّبَرِّكٌ أَنْزَلْنَاهُ ۖ أَفَأَنْتُمْ لَهُ مُنْكَرُونَ ؕ ﴿٥١﴾
 وَلَقَدْ آتَيْنَا إِبْرَاهِيمَ رُشْدَهُ مِن قَبْلِ ۖ وَكُنَّا
 بِهِ عَلِيمِينَ ﴿٥٢﴾

إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا هَذِهِ السَّمَاوَاتُ الَّتِي
 أَنْتُمْ لَهَا عَاقِبُونَ ﴿٥٣﴾

قَالُوا وَجَدْنَا آبَاءَنَا لَهَا عِبَادِينَ ﴿٥٤﴾
 قَالَ لَقَدْ كُنْتُمْ أَنْتُمْ وَآبَاؤُكُمْ فِي ضَلَالٍ مُّبِينٍ ﴿٥٥﴾
 قَالُوا أَجِئْتَنَا بِالْحَقِّ أَمْ أَنْتَ مِنَ اللَّاعِبِينَ ﴿٥٦﴾
 قَالَ بَلْ رَبُّكُمْ رَبُّ السَّمَوَاتِ وَالْأَرْضِ الَّذِي
 فَطَرَهُنَّ ۖ وَأَنَا عَلَىٰ ذَلِكُمْ مِنَ الشَّاهِدِينَ ﴿٥٧﴾
 وَتَاللَّهِ لَآ كَيْدَ لَنَا أَصْنَاكُمْ بَعْدَ أَنْ تُوَلُّوا
 مُدْبِرِينَ ﴿٥٨﴾

We had bestowed upon Abraham his wisdom before this and We knew him well. He said to his father and his people: What are these images to which you are so devoted? They said: We saw our fathers worshipping them. He observed: Then you and your fathers have been in manifest error. They enquired: Are you telling us the truth or are you jesting? He replied: The truth is that your Lord is the Lord of the heavens and the earth, Who created them, and I bear witness to that before you. By Allah, after you have gone away and turned your backs I will certainly devise a plan against your idols.

He broke them all to pieces, except the principal one, so that they might return to it. When they saw this they protested: Whoever has done this to our gods is surely a malefactor. Some of them said: We heard a young man, called Abraham, malign them. They said: Then bring him before the people that they may judge him. When he came, they asked him: Abraham, have you done this to our gods?

He answered: Somebody must have done it. This is the principal one. Ask him and the others, if they can speak. Then they conferred among themselves, and confessed: Indeed you yourselves are in the wrong; and being confounded, they said to Abraham: Thou knowest well that these do not speak. He rebuked them: Then do you worship instead of Allah that which cannot profit you at all nor harm you?

Fire on you and on that which you worship in place of Allah. Can you not understand? They were chagrined and said: Burn him and thus help your gods, if you mean to do something. When they cast him into the fire We commanded it: Be cool and a means of safety for Abraham.

They had sought to do him harm, but We frustrated them, and brought him and Lot in safety to the land which We had blessed for the peoples. We bestowed upon him Isaac, and a grandson Jacob, and We made all of them righteous. We made them leaders who guided people by Our command, and We enjoined on them the

جَعَلَهُمْ جُودًا إِذْ لَا إِلَهَ إِلَّا هُمْ لَعَلَّهُمْ الْبَرُّ يَرْجِعُونَ ﴿٤٠﴾
 قَالُوا مَنْ فَعَلَ هَذَا بِالْهَيْتَانِ اللَّاتِيْنِ الظَّالِمِيْنَ ﴿٤١﴾
 قَالُوا سَمِعْنَا فَتًى يَذُرُّهُمْ يُقَالُ لَهُ إِبْرَاهِيْمُ ﴿٤٢﴾
 قَالُوا فَأْتُوا بِهِ عَلَىٰ أَعْيُنِ النَّاسِ لَعَلَّهُمْ يَشْهَدُوْنَ ﴿٤٣﴾
 قَالُوا أَوَآءَ أَنْتَ فَعَلْتَ هَذَا بِالْهَيْتَانِيَا إِبْرَاهِيْمُ ﴿٤٤﴾
 قَالَ بَلْ فَعَلَهُ كَبِيْرُهُمْ هَذَا فَتَشَاوَرْتُهُمْ إِنْ
 كَانُوا يَنْظُرُوْنَ ﴿٤٥﴾

فَرَجَعُوْا إِلَىٰ أَنفُسِهِمْ فَقَالُوا إِنَّكُمْ أَنْتُمُ الظَّالِمُوْنَ ﴿٤٦﴾
 ثُمَّ نَكَّسُوا عَلَىٰ رُءُوسِهِمْ لَقَدْ عَلِمْتُمْ مَا هَؤُلَاءِ
 يَنْظُرُوْنَ ﴿٤٧﴾
 قَالَ أَتَعْبُدُوْنَ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكُمْ
 شَيْئًا وَلَا يَضُرُّكُمْ ﴿٤٨﴾

أَفِيْ تَكْفُرٍ وَلِمَا تَعْبُدُوْنَ مِنْ دُونِ اللَّهِ أَفَلَا
 تَعْقِلُوْنَ ﴿٤٩﴾

قَالُوا حَرِّقُوْهُ وَانصُرُوا الْهَيْتَكُمُ إِنْ كُنْتُمْ فَعَلِيْنَ ﴿٥٠﴾
 قُلْنَا يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيْمُ ﴿٥١﴾
 وَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْآخِسِيْنَ ﴿٥٢﴾

وَنَجَّيْنَاهُ وَلُوطًا إِلَى الْأَرْضِ الَّتِي بَرَكْنَا فِيْهَا
 لِلْعَالَمِيْنَ ﴿٥٣﴾

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ نَافِلَةً وَكُلًّا
 جَعَلْنَا صَالِحِيْنَ ﴿٥٤﴾

وَجَعَلْنَاهُمْ آيَةً يُهَدُوْنَ بِأَمْرِنَا وَأَوْحَيْنَا

doing of good, observance of Prayer and the giving of alms. They were all Our devoted servants. To Lot also we gave wisdom and knowledge and We delivered him from the city which practised abominations. They were indeed a wicked and rebellious people. We admitted him to Our mercy; surely he was of the righteous. (52—76)

إِيَّاهُمْ فَعَدَّ الْعَذَابَ وَإِنَّا
الزَّكَاةَ وَكَانُوا لَنَا غُيُوبِينَ ﴿٥٢﴾

وَلُوطًا إِنبَتْنَاهُ حَمِيمًا وَعَلَّمْنَاهُ مِمَّا نَشَاءُ مِنَ الْقُرْيَةِ
الَّتِي كَانَتْ تَعْمَلُ الْخَبِيثَاتِ إِنَّهُمْ كَانُوا قَوْمَ سَوْءٍ
فَسِيقِينَ ﴿٥٣﴾

﴿٥٤﴾ وَأَدْخَلْنَاهُ فِي رَحْمَتِنَا إِنَّهُ مِنَ الصَّالِحِينَ ﴿٥٥﴾

وَنُوحًا إِذْ نَادَى مِنْ قَبْلُ فَاسْتَجَبْنَا لَهُ فَنَجَّيْنَاهُ
وَأَهْلَهُ مِنَ الْكَرْبِ الْعَظِيمِ ﴿٥٦﴾

وَنَصْرَانَهُ مِنَ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا
إِنَّهُمْ كَانُوا قَوْمَ سَوْءٍ فَأَغْرَقْنَاهُمْ أَجْمَعِينَ ﴿٥٧﴾

وَدَاوُدَ وَسُلَيْمَانَ إِذْ يَحْكُمَانِ فِي الْحَرْثِ إِذْ
نَفَسَتْ فِيهِ غَمَمُ الْقَوْمِ وَكُنَّا لِحُكْمِهِمْ شَاهِدِينَ ﴿٥٨﴾

فَفَقَّهْنَاهَا سُلَيْمَانَ وَكُلًّا آتَيْنَاهُ حُكْمًا وَعِلْمًا وَرَوَّ
سَعْنَانَا مَعَ دَاوُدَ الْجِبَالَ يُسَبِّحْنَ وَالطَّيْرَ وَكُنَّا
فَاعِلِينَ ﴿٥٩﴾

وَعَلَّمْنَاهُ صَنْعَةَ لَبُوسٍ لَكُمْ لِنُخَوِّضَكُمْ فِيهَا
بِأَسْمِكُمْ فَلَوْلَا نَفْثُ الْكَافِرِينَ ﴿٦٠﴾

وَلِسُلَيْمَانَ الرِّيحَ عَاصِفَةً تَجْرِي بِأَمْرِهِ إِلَى
الْأَرْضِ الَّتِي بَرَكْنَا فِيهَا وَمَتْنَا بِكُلِّ شَيْءٍ
عَالِيَيْنَ ﴿٦١﴾

وَمِنَ الشَّيَاطِينِ مَنْ يَغُوصُونَ لَهُ وَيَعْمَلُونَ
عَمَلًا دُونَ ذَلِكَ وَكُنَّا لَهُمْ حَافِظِينَ ﴿٦٢﴾

Call to mind Noah, when he called on Us aforetime, and We heard his prayer and delivered him and his family from great distress, and helped him against his people who rejected Our Signs. They were surely a wicked people, so We drowned them all. (77—78)

Call to mind David and Solomon, when they exercised their judgment concerning the crop which had been destroyed by a mob and We were witness to their judgment. We gave Solomon the right understanding of the matter, and upon each We bestowed wisdom and knowledge. We constrained to David's service the people of the mountains who celebrated the praises of Allah, and also the birds. We had power to do all this. We taught him the fashioning of coats of mail for you, to protect you in battle. Will you then be grateful? We constrained to Solomon's service the fierce wind, which blew at his bidding towards the land which We had blessed. We are fully conversant with all things. We also subjected to him expert divers who dived for him and performed other tasks; and it was We who watched over them. (79—83)

Call to mind Job when he called on his Lord: I have been afflicted with distress and Thou art the Most Merciful of all who show mercy. So We heard his prayer and removed the distress from which he suffered and bestowed upon him his family, and the like thereof with them as a mercy from Us, and as a reminder for those devoted to Our worship. (84—85)

وَإِتُوبَ إِذْ نَادَى رَبَّهُ أَنِّي مَسِيئٌ كَثِيرٌ وَأَنْتَ
أَرْحَمُ الرَّحِيمِينَ ﴿٧٦﴾

Call to mind also Ishmael and Idris and Dhul-Kif. All of them were steadfast, and We admitted them to Our mercy. Surely, they were of the righteous. (86—87)

فَأَسْتَجِبْنَا لَهُ فَكَشَفْنَا مَا بِهِ مِنْ ضُرِّهِ وَأَتَيْنَاهُ أَهْلَهُ
وَمَثَلَهُمْ مَعَهُمْ رَحْمَةً مِنَّا وَعِنْدَنَا وَذِكْرًا
لِّلْعَبِيدِينَ ﴿٧٧﴾

Call to mind also Dhul Nun, when he went away in dudgeon, but was sure in his mind that We would not cause him distress, and he cried out in the midst of his afflictions: There is no god except Thee, Holy art Thou. I have indeed been a wrongdoer. So We heard his prayer and delivered him from sorrow. Thus do We deliver those who believe. (88—89)

وَإِسْمَاعِيلَ وَإِدْرِيسَ وَذَا الْكِفْلِ كُلٌّ مِّنَ
الصَّابِرِينَ ﴿٧٨﴾

Call to mind Zachariah also when he called on his Lord: Leave me not alone, Lord, Thou art the Best of heirs. So We heard his prayer and bestowed upon him Yahya, and made his wife whole for his sake. They used to hasten to do good and they called on Us in hope and in fear, and they humbled themselves before Us. (90—91)

وَأَدْخَلْنَاهُمْ فِي رَحْمَتِنَا إِنَّهُمْ مِّنَ الصَّالِحِينَ ﴿٧٩﴾
وَذَا النُّونِ إِذْ ذَهَبَ مُغَاضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ
عَلَيْهِ فَنَادَى فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ
سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ ﴿٨٠﴾
فَأَسْتَجِبْنَا لَهُ وَوَجَّعْنَاهُ مِنَ الْعَمْرِ وَكَذَلِكَ
نُنَجِّي الْمُؤْمِنِينَ ﴿٨١﴾

Call to mind her also who safeguarded her chastity; so We blessed her with Our revelation and We made her and her son a Sign for peoples. (92)

وَذَكَرْنَا إِذْ نَادَى رَبَّهُ رَبِّ لَا تَذَرْنِي فَرْدًا
وَأَنْتَ خَيْرُ الْوَارِثِينَ ﴿٨٢﴾
فَأَسْتَجِبْنَا لَهُ وَوَهَبْنَا لَهُ يَحْيَىٰ وَأَصْلَحْنَاهُ
رُوحَهُ إِنَّهُمْ كَانُوا يُسْرِعُونَ فِي الْخَيْرَاتِ وَ
يَدْعُونَنا رَغْبًا وَرَهْبًا وَكَانُوا لَنَا خَاشِعِينَ ﴿٨٣﴾
وَالَّتِي أَحْصَيْتَ فُرُجَهَا فَنَفَخْنَا فِيهَا مِنْ رُوحِنَا
وَجَعَلْنَاهَا وَابْنَهَا آيَةً لِّلْعَالَمِينَ ﴿٨٤﴾

These your people are one people and I am your Lord, so worship Me alone.

إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ
فَاعْبُدُونِ ﴿٨٥﴾

They have cut up the teachings of the Prophets into bits; but they will all return to Us. Whoever works righteousness, being a believer, his effort will not be disregarded and We shall surely record it. (93—95)

It is ordained for every township We have destroyed that its dwellers shall not return to this life. When Gog and Magog are let loose, and they spread out leaping across every barrier of land and sea and the true promise of Allah draws nigh, the eyes of those who disbelieved will stare fixedly, and they will exclaim: Woe unto us, we were indeed heedless of this; nay, we were wrongdoers. They will be told: Surely, you and that which you worship beside Allah, are destined to be the fuel of hell. You will also enter therein.

If these had been gods, as you allege, they would not have come to it; but long will they abide therein. Screaming will be their lot therein, and they will not be able to lend ear to admonition. Those who have been promised a good reward by Us, will be removed far from it. They will not hear the slightest sound thereof; and they will abide in a state of bliss that their souls desire. The Great Terror will not grieve them, and the angels will greet them with: This is your day that you were promised. Be mindful of the day when We shall roll up the heavens like the rolling up of the scrolls by a scribe. As We began the first creation, so shall We repeat it. We have charged Ourselves with it, and so shall We do. (96—105)

وَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ كُلَّ إِلَيْنَا رِجْوَانٌ ۖ
مَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا
كُفْرَانَ لِسَعِيدِهِ وَإِنَّا لَهُ كَاتِبُونَ ۝

وَحَرَّمْنَا عَلَى قَوْمِهِ أَهْلَكْنَاهَا أَنَّهُمْ لَا يَرْجِعُونَ ۝
حَتَّىٰ إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُمْ مِنْ كُلِّ
حَدَبٍ نَّاسِلُونَ ۝

وَاقْتَرَبَ الْوَعْدُ الْحَقِّ إِذْ أَخَذَ شَاخِصَةً أَبْصَارُ
الَّذِينَ كَفَرُوا يُوبِلْنَآ قَدْ كُنَّا فِي عَقْلَةٍ مِنْ هَذَا
بَلْ كُنَّا ظَالِمِينَ ۝

إِنَّمَا وَمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ حَصَبُ جَهَنَّمَ
أَنْتُمْ لَهَا وَرِدُونَ ۝

لَوْ كَانَ هَؤُلَاءِ آلِهَةً مَا وَرَدُّوهُآءَ وَكُلٌّ فِيهَا
خَالِدُونَ ۝

لَهُمْ فِيهَا زُفِيرٌ وَهُمْ فِيهَا لَا يُسْمَعُونَ ۝
إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَىٰ أُولَٰئِكَ
عَنْهَا مُبْعَدُونَ ۝

لَا يَسْمَعُونَ حَسِينَسَهَآءَ وَهُمْ فِي مَا اشْتَهَتْ
أَنْفُسُهُمْ خَالِدُونَ ۝

لَا يَخْرُجُ لَهُمُ الْفَرَخُ الْآكِبَرُ وَتَتَلَقَّوهُمُ الْمَلَائِكَةُ
هَذَا يَوْمُكُمْ الَّذِي كُنْتُمْ تُوعَدُونَ ۝

يَوْمَ نَطْوِي السَّمَآءَ كَطَيِّ السِّجِّيلِ يَلْكُتِبُ كَمَا
بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ وَعَدَّا عَلَيْنَا إِنَّا كُنَّا

We have recorded in the Book of David, after the exhortation, that My righteous servants shall inherit the Land. Herein, surely, is a message for those who are devoted to worship. We have sent thee only as a mercy for the universe. (106—108)

فَجِئْنَا ۝
 وَ لَقَدْ كَتَبْنَا فِي الزُّبُورِ مِنْ بَعْدِ الذِّكْرِ
 أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ ۝
 إِنَّ فِي هَذَا لَبَلَاغًا لِقَوْمٍ عٰمِدِينَ ۝
 وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعٰلَمِينَ ۝
 قُلْ إِنِّي أُوتِيْتُ إِلَهَ الْإِنسَانِ إِلَهًا وَاحِدًا ۝
 فَهَلْ أَنْتُمْ مُسْلِمُونَ ۝

Proclaim: It has been revealed to me that your God is but One God. Will you then submit? If they turn away, tell them: I have warned you all alike and I know not whether that which you are promised is near or distant. Allah surely knows that which you say openly and also knows that which you conceal. Nor do I know whether that which you are promised is a trial for you, or is an enjoyment for a while. On this the Prophet prayed: Lord, judge Thou with truth. Our Lord is the Gracious One Whose help is to be sought against that which you assert. (109—113)

فَإِنْ تَوَلَّوْا فَقُلْ آذَنْتُكُمْ عَلَىٰ سَوَاءٍ وَإِنِ آذَىٰ
 أَقْرَبُ أَمَّ بَعِيدٌ مَّا تُوعَدُونَ ۝
 إِنَّهُ يَعْلَمُ الْجَهْرَ مِنَ الْقَوْلِ وَيَعْلَمُ مَا تَكْتُمُونَ ۝
 وَإِنِ آذَىٰ لَعَلَّهُ فِتْنَةٌ لَّكُمْ وَمَتَاعٌ إِلَىٰ
 حِينٍ ۝
 قُلْ رَبِّ احْكُم بِالْحَقِّ وَرَبُّنَا الرَّحْمَنُ الْمُسْتَعَانُ
 عَلَىٰ مَا نَتَّقُونَ ۝

سُورَةُ الْحَجِّ مَدِينَةٌ (٢٢)

AL-HAJJ

(Revealed after Hijra)

In the name of Allah, Most Gracious,
Ever Merciful. (1)

O people, be mindful of your duty to your Lord; verily the earthquake of the Judgment is a tremendous thing. On that day, every woman giving suck shall forget her suckling and every pregnant woman shall cast her burden; and everyone will appear intoxicated, while they will not be intoxicated, but the chastisement of Allah will be severe indeed. There are some among men who dispute concerning Allah without knowledge and follow every rebellious misguided one, concerning whom it is decreed that whosoever makes friends with him, he will lead him astray and will guide him to the torment of the Fire. (2—5)

O people, if you are in doubt concerning being raised up again, then consider that We created you from dust, then from a spermdrop, then from clotted blood, then from a lump of flesh, formed and unformed. We cause that which We will to stay in the wombs for an appointed term, then We bring you forth as babes; then We cause you to grow that you may attain to your full strength. Then some of you die and some of you reach extreme old age, when after having acquired much knowledge you become empty of it. You observe the earth lose all its capacity, but when We send water thereon, it stirs

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ إِنَّ زَلْزَلَةَ السَّاعَةِ
شَيْءٌ عَظِيمٌ ①

يَوْمَ تَرُؤُنَهَا تَدْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ
وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى النَّاسَ
سُكَرَىٰ وَمَا هُمْ بِسُكَرَىٰ وَلَٰكِنَّ عَذَابَ اللَّهِ
شَدِيدٌ ②

وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَ
يَتَّبِعُ كُلَّ شَيْطَانٍ مَّرِيدٍ ③

كُتِبَ عَلَيْهِ أَنَّهُ مَن تَوَلَّاهُ فَأَتَهُ بُدُلُهُ وَيَهْدِيهِ
إِلَىٰ عَذَابِ السَّعِيرِ ④

يَا أَيُّهَا النَّاسُ إِن كُنْتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ فَإِنَّا
خَلَقْنَاكُمْ مِّن تَرَابٍ ثُمَّ مِّن نُّطْفَةٍ ثُمَّ مِّن عَلَقَةٍ

ثُمَّ مِّن مَّضْجَةٍ مُّخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ لِّنُبَيِّنَ
لَكُمْ وَنُقَرُّ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ آجَلٍ مُّسَدَّدٍ

ثُمَّ نَخْرِجُكُمْ طِفْلًا ثُمَّ لِنَبْلُغَنَّ أَشَدَّ كُمْ وَمِنْكُمْ
مَّن يَتَوَفَّىٰ وَمِنْكُمْ مَّن يَرُدُّ إِلَىٰ أَدْدَالِ الْعُرِيِّ لِيلًا

يَعْلَمُ مَن بَعْدَ عِلْمٍ شَيْئًا وَتَرَى الْأَرْضَ هَامِدَةً
فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَّتْ وَابْتَلَّتْ

and swells, and grows every kind of beautiful vegetation. This shows that Allah is Self-Subsisting and All-Sustaining, and that it is He Who brings the dead to life and that He has power over all things; and that the time appointed for everything is bound to come there is no doubt in it, and that Allah will raise up those who are in the graves. (6—8)

There are some among men who dispute concerning Allah without knowledge, without guidance, and without the authority of an enlightening Book, disdainfully, that they may lead people astray from Allah's way. For such is disgrace in this world, and on the Day of Judgment We shall inflict upon them the torment of burning. That is the consequence of your conduct. Allah is not unjust to His servants. There are some among men who worship Allah half-heartedly. Then if good befall them they are content therewith; and if they encounter a trial they return to their former way. They lose in this world as well as in the Hereafter. That is a clear loss. They call beside Allah on that which can neither harm them nor benefit them. That is indeed straying far away.

They call on him whose harm is much more likely than his benefit. Evil indeed is such a patron and evil indeed is such an associate. Allah will admit those who believe and act righteously into Gardens beneath which rivers flow. Allah does

مِنْ كُلِّ زَوْجٍ يَهِيمٌ ﴿٦﴾
ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّهُ يُحْيِي الْمَوْتَى وَ
أَنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٧﴾
وَأَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا ۗ وَأَنَّ اللَّهَ
يَبْعَثُ مَنْ فِي الْقُبُورِ ﴿٨﴾

وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَ
لَا هُدًى وَلَا كِتَابٍ مُنِيرٍ ﴿٩﴾

ثَانِي عَطْفِهِ يُضِلُّ عَنْ سَبِيلِ اللَّهِ لَهُ فِي
الدُّنْيَا خِزْيٌ وَنَذِيقُهُ يَوْمَ الْقِيَامَةِ عَذَابَ
الْحَرِيقِ ﴿١٠﴾

ذَلِكَ بِمَا قَدَّمْت يَدَكَ ۗ وَأَنَّ اللَّهَ لَيْسَ بِظَلَمٍ
لِّلْعَمِيدِ ﴿١١﴾

وَمِنَ النَّاسِ مَنْ يَتَّبِعُ اللَّهَ عَلَىٰ حَرْفٍ فَإِنْ
أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ وَإِنْ أَصَابَتْهُ فَسْتَةٌ
إِنْقَلَبَ عَلَىٰ وَجْهِهِ ۗ تَفَسَّرَ الدُّنْيَا وَالْآخِرَةَ
ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ ﴿١٢﴾

يَدْعُوا مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُ وَمَا لَا
يَنْفَعُهُ ۗ ذَلِكَ هُوَ الضَّلَالُ الْبَعِيدُ ﴿١٣﴾

يَدْعُوا لِمَنْ ضَرُّهُ أَقْرَبُ مِنْ نَفْعِهِ ۗ لَيْسَ
الْمَوْلَىٰ وَ لَيْسَ الْعَشِيرُ ﴿١٤﴾

إِنَّ اللَّهَ يَدْخُلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۗ إِنَّ اللَّهَ يَفْعَلُ

that which He wills. Whoso believes that Allah will not help the Prophet in this world and the Hereafter, let him make his way to heaven by means of a rope and then cut it off and see whether his device can help to remove that which enrages him. Thus have We sent down the Quran comprising Manifest Signs. Surely Allah guides whom He wills. (9-17)

Verily Allah will judge between those who believe, and the Jews, and the Sabians, and the Christians, and the Magians and the idolaters, on the Day of Judgment. Surely, Allah watches over everything. Hast thou not seen, that to Allah submits whosoever is in the heavens and whosoever is in the earth, and the sun, and the moon, and the stars, and the mountains, and the trees and the beasts and many of mankind? But there are many who have been condemned to punishment. Whomsoever Allah disgraces, none can raise him to honour. Verily, Allah does what He pleases. These two groups, the believers and the disbelievers, dispute concerning their Lord. Those who disbelieve will have garments of fire cut out for them; and boiling water will be poured down over their heads, whereby that which is in their bellies will be melted and also their skins; and maces of iron will be prepared for their chastisement.

Whenever, out of anguish, they will seek to get out of it, they will be turned back into it and they will be told: Continue in the torment of burning. (18-23)

مَا يُرِيدُ ⑤

مَنْ كَانَ يَكْفُرُ أَنْ لَنْ يَنْصُرَهُ اللَّهُ فِي الدُّنْيَا وَ
الْآخِرَةِ فَلْيَنْدُدْ بِسَبَبٍ إِلَى السَّمَاءِ ثُمَّ لِيَقْطَعْ
فَلْيَنْظُرْ هَلْ يُدْهِبَنَّ كَيْدَهُ مَا يَغِيظُ ⑥

وَكَذَلِكَ أَنْزَلْنَاهُ آيَاتٍ بَيِّنَاتٍ وَأَنَّ اللَّهَ يَهْدِيَ مَنْ

يُرِيدُ ⑦

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِغِينَ وَ
التَّصَالِيَةَ وَالْمُجْرِمِينَ وَالَّذِينَ اشْرَكُوا إِنَّ اللَّهَ
يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ عَلَى كُلِّ
شَيْءٍ شَهِيدٌ ⑧

أَلَمْ تَرَ أَنَّ اللَّهَ يَخْتَصِمُ لَهُ مَنْ فِي السَّمَوَاتِ وَمَنْ
فِي الْأَرْضِ وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ وَالْجِبَالُ
وَالشَّجَرُ وَالذَّوَابُّ وَكَثِيرٌ مِنَ النَّاسِ وَكَثِيرٌ
حَقٌّ عَلَيْهِ الْعَذَابُ وَمَنْ يُهِنِ اللَّهُ فَمَا لَهُ مِنْ
مُكْرِمٍ إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ ⑨

هَذِهِ خُطُوبٌ خَصَّصْنَا فِي رِيبِهِمُ الَّذِينَ كَفَرُوا
قُطِعَتْ لَهُمْ ثِيَابٌ مِنْ نَارٍ يُصَبُّ مِنْ فَوْقِ
رُءُوسِهِمُ الْحَمِيمُ ⑩

يُصْهَرُ بِهِ مَا فِي بُطُونِهِمْ وَالْجُلُودُ ⑪

وَلَهُمْ مَقَامِعٌ مِنْ حَدِيدٍ ⑫

كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا مِنْ غَمٍّ أُعِيدُوا
فِيهَا وَذُوقُوا عَذَابَ الْحَرِيقِ ⑬

Allah will admit those who believe and act righteously into Gardens beneath which rivers flow. They will be given bracelets of gold and pearls to wear, and their raiment therein will be of silk. They will be guided to purity of speech and to praiseworthy courses. Those who disbelieve and hinder people from the way of Allah, and from the Sacred Mosque, which We have appointed equally for all people, for those who stay therein for continuous worship of Allah as well as those who are visitors from the desert, whoso seeks wrongfully to deviate therein from the right path shall be subjected by Us to grievous torment. (24—26)

Call to mind when We assigned to Abraham the site of the House and commanded him: Associate not anything with Me, and purify My House for those who perform the circuits, and those who stand and bow down and fall down prostrate in Prayer; and call mankind to the Pilgrimage. They will come to thee on foot, and on every lean camel, proceeding by every distant track that they may witness its benefits for them and may pronounce the name of Allah, during the appointed days, in gratitude for His bounties, over that which He has bestowed upon them in the shape of cattle. So eat thereof and feed the distressed and the needy. Then let them carry out their needful acts of cleansing and fulfil their vows and perform the circuits of the Ancient House. That is the commandment. Whoso honours that which is declared sacred by Allah, may be sure that it counts for good with his Lord. Cattle are made lawful for you, except that

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ يُجَلِّوْنَ فِيهَا
مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا وَلِبَاسَهُمْ فِيهَا
خَرِيرٌ ﴿٢٤﴾

وَهُدًى إِلَى الصَّالِحِينَ مِنَ الْقَوْلِ ۗ وَهُدًى إِلَى
صِرَاطٍ الْحَمِيدِ ﴿٢٥﴾

إِنَّ الَّذِينَ كَفَرُوا وَيُصَدِّقُونَ عَنْ سَبِيلِ اللَّهِ
وَالْمَسْجِدِ الْحَرَامِ الَّذِي جَعَلْنَاهُ لِلنَّاسِ سَوَاءً
لِلْعَاكِفِ فِيهِ وَالْبَارِدِ وَمَنْ يُرِدْ فِيهِ بِإِلْحَادٍ
بِظُلْمٍ نَذَرْنَاهُ مِنْ عَذَابِ الْبِئْسَاءِ ﴿٢٦﴾

وَلَاذِبُونَ إِلَّا بِرِهْنٍ مَكَانَ الْبَيْتِ أَنْ لَا تُشْرِكَ
بِي شَيْئًا وَطَهَّرَ بَيْتِي لِلطَّائِفِينَ وَالْقَائِمِينَ
وَالرُّكَّعِ السُّجُودِ ﴿٢٧﴾

وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَى
كُلِّ صَامِرٍ بِأَيِّتَيْنِ مِنْ كُلِّ مَجْمَعٍ عَيْنِي ﴿٢٨﴾

لِيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا اسْمَ اللَّهِ فِي
أَيَّامٍ مَعْلُومَاتٍ عَلَى مَا رَزَقَهُمْ مِنْ بَيْهِيمَةِ الْأَنْعَامِ
فَكُلُوا مِنْهَا وَأَطْعِمُوا الْبَائِسَ الْفَقِيرَ ﴿٢٩﴾

ثُمَّ لِيَقْضُوا تَفَثَهُمْ وَلِيُوفُوا نُدْوَهُمْ وَلِيَلْطَفُوا
بِأَبْنَيْتِ الْعَيْتِ ﴿٣٠﴾

ذَلِكَ وَمَنْ يُعْظِمِ حُرْمَةَ اللَّهِ فَهُوَ خَيْرٌ لَهُ عِنْدَ
رَبِّهِ وَأُحِلَّتْ لَكُمْ الْأَنْعَامُ إِلَّا مَا بَيَّنَّا عَلَيْكُمْ

which has already been announced to you in the Quran. Then shun the abomination of idols, and shun all words of falsehood, devoting yourselves wholly to Allah, not associating anything with Him. Whoso associates anything with Allah, his case is, as if he fell from a height, and the birds snatched him up, or the wind blew him away to a distant place. That is the admonition. Whoso venerates the sacred Signs of Allah may be sure that it counts as righteousness of the heart for him. You may draw benefits from the animals designed for sacrifice, for an appointed term, then they must be conveyed to the Ancient House. (27—34)

For every people We appointed rites of sacrifice, that they might pronounce the name of Allah over the quadrupeds of the class of cattle that He has provided for them. Remember then that your God is One God, and submit yourselves, therefore, wholly to Him; and give glad tidings to the humble, whose hearts are filled with awe when Allah's name is mentioned, and to those who endure patiently whatever befalls them, and who observe Prayer and spend for the pleasure of Allah out of that which We have provided for them. We have appointed the sacrificial camels also as the Signs of Allah, for you. In them there is much good for you. So pronounce the name of Allah over them when they are tied up in lines; and when they fall down on their sides slaughtered, eat thereof yourselves and feed the needy, those who are content and those who are distressed. Thus have We subjected them to you that you may be grateful. Their flesh reaches not Allah, nor their blood, but it is your righteousness that reaches Him. Thus has He subjected them to you that you may glorify Allah for guiding you; and give glad tidings to those who carry out all commandments to the full. (35—38)

فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ
الزُّورِ ﴿٢٧﴾

حُنْفَاءَ لِلَّهِ غَيْرَ مُشْرِكِينَ بِهِ وَمَنْ يُشْرِكْ
بِاللَّهِ فَكَانَتْهَا حَذْرًا مِنَ السَّمَاءِ فَتَخْطَفُهَا الطَّيْرُ

أَوْ تَهْوِي بِهِ فِي الرِّيحِ فِي مَكَانٍ سَجِينٍ ﴿٢٨﴾

ذَلِكَ وَمَنْ يُعْظِمِ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى
الْقُلُوبِ ﴿٢٩﴾

لَكُمْ فِيهَا مَنَافِعٌ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ مَحِلُّهَا
إِلَىٰ الْبَيْتِ الْعَتِيقِ ﴿٣٠﴾

وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا لِّيَذْكُرُوا اسْمَ اللَّهِ
عَلَىٰ مَا رَزَقَهُمْ مِنْ بَهِيمَةِ الْأَنْعَامِ فَإِلَهُمُ

إِلَهُ وَاحِدٌ فَلَهُ أَسْلِمُوا وَبَشِّرِ الْمُخْسِتِينَ ﴿٣١﴾

الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمُ وَالصَّابِرِينَ
عَلَىٰ مَا آصَابَهُمْ وَالْمُقِيبِي الصَّلَاةِ وَمِمَّا رَزَقَهُمْ

يُنْفِقُونَ ﴿٣٢﴾

وَالْبُدْنَ جَعَلْنَاهَا لَكُمْ مِنْ شَعَائِرِ اللَّهِ لَكُمْ
فِيهَا خَيْرٌ فَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهَا صَوَافٍ فَإِذَا

وَجِبَتْ جُنُوبُهَا فَكُلُوا مِنْهَا وَأَطِعُوا الْقَانِعِ وَ
الْمَعْتَرِ كَذَلِكَ سَخَّرْنَاهَا لَكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٣٣﴾

لَنْ يَبَالَ اللَّهُ لِحُمْهَا وَلَا دِمَائِهَا وَلَكِنْ يَبَالُهُ
التَّقْوَىٰ مِنْكُمْ كَذَلِكَ سَخَّرَهَا لَكُمْ لِتُكْبِرُوا اللَّهَ

عَلَىٰ مَا هَدَىٰكُمْ وَبَشِّرِ الْمُحْسِنِينَ ﴿٣٤﴾

Allah will surely defend those who believe, Allah loves not the perfidious and the ungrateful. Permission to fight is granted to those against whom war is made, because they have been wronged, and Allah indeed has the power to help them. They are those who have been driven out of their homes unjustly only because they affirmed: Our Lord is Allah. If Allah did not repel the aggression of some people by means of others, cloisters and churches and synagogues and mosques, wherein the name of Allah is oft commemorated, would surely be destroyed. Allah will surely help him who helps His cause; Allah is indeed Powerful, Mighty. If We establish these persecuted ones in the earth, they will observe Prayer and pay the Zakat and enjoin good and forbid evil. With Allah rests the final issue of all affairs. (39—42)

If thy opponents charge thee with falsehood, even so did, before them, the people of Noah and the tribes of 'Ad and Thamud and the people of Abraham and the people of Lot; and the inhabitants of Midian also charged their Prophets with falsehood. Moses was also charged with falsehood. But I gave respite to the disbelievers and then I seized them. Consider then, how terrible were the consequences of rejecting My message. How many a city have We destroyed which was given to wrongdoing, so that it is fallen down on its roofs, and how many a well is deserted and how many a lofty castle is in ruins! Have they not travelled in the earth that they may have hearts wherewith to understand or ears wherewith to hear? The truth is that it is not the eyes

إِنَّ اللَّهَ يُدْفِعُ عَنِ الَّذِينَ آمَنُوا إِنَّ اللَّهَ لَا يُحِبُّ

كُلَّ خَوَّانٍ كَفُورٍ ﴿٣٩﴾

أُولَئِكَ الَّذِينَ يُقْتَلُونَ بِأَنَّهُمْ ظَلَمُوا وَإِنَّ اللَّهَ عَلَىٰ

نَصْرِهِمْ لَقَدِيرٌ ﴿٤٠﴾

الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ

يَقُولُوا رَبُّنَا اللَّهُ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ

بِبَعْضٍ لَهَدَمَتْ صَوَامِعُ وَبِيْعٌ وَصَلَوَاتٌ وَ

مَسْجِدٌ يُذَكَّرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا وَلَيَنْصُرَنَّ

اللَّهُ مَنْ يَنْصُرُهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ ﴿٤١﴾

الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ

وَأَتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ

الْمُنْكَرِ وَلِلَّهِ عَاقِبَةُ الْأُمُورِ ﴿٤٢﴾

وَإِنْ يَكْفُرْ بِكَ فَكُذِّبَتْ قَبْلَهُمْ قَوْمٌ نُوْحٍ

وَعَادَ وَثَمُودَ ﴿٤٣﴾

وَقَوْمِ إِبْرَاهِيمَ وَقَوْمِ لُوطٍ ﴿٤٤﴾

وَاصْبِرْ مَدِينَةَ وَكَلِّبْ مُوسَىٰ فَأَمَلَيْتُ لِلْكَافِرِينَ

ثُمَّ أَخَذْتُهُمْ فَكَيْفَ كَانَ نَكِيرِ ﴿٤٥﴾

فَكَأَيُّ مَن قَرْيَةٍ أَهْلَكْنَاهَا وَهِيَ ظَالِمَةٌ فَهِيَ

خَاوِيَةٌ عَلَىٰ عُرُوشِهَا وَيَبْرِ مَعْظَلَةٍ وَاقْصِرْ

مَشِيْدِ ﴿٤٦﴾

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونَ لَهُمْ قُلُوبٌ

يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا فَإِنَّهَا لَا

that are blind, but blinded are the hearts that are in the breasts. They ask thee to hasten on the punishment. Allah never fails in His promise; only, a day in thy Lord's reckoning is as a thousand years in your counting. To how many a city I gave respite while it was given to wrongdoing and then I seized it. Unto Me is the return. (43—49)

تَعْمُ الْأَبْصَارُ وَلَكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي

الصُّدُورِ ﴿٤٣﴾

وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَنْ يُخْلِفَ اللَّهُ وَعْدَهُ

وَإِنَّ يَوْمًا عِنْدَ رَبِّكَ كَأَلْفِ سَنَةٍ مِمَّا تَعُدُّونَ ﴿٤٤﴾

وَكَأَيُّنَ مِنْ قُرْبَىٰ أَمَلَيْتَ لَهَا وَهِيَ ظَالِمَةٌ لِنَفْسِهَا

فَأَخَذَتْهَا وَالرَّالِيَ الْمَصِيرُ ﴿٤٥﴾

قُلْ يَا أَيُّهَا النَّاسُ إِنَّمَا أَنَا كَلِمَةٌ نَذِرُكُمْ ﴿٤٦﴾

فَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَأَزْوَاجٌ

كَرِيمٌ ﴿٤٧﴾

وَالَّذِينَ سَعَوْا فِي آيَاتِنَا مُعْجِزِينَ أُولَٰئِكَ أَصْحَابُ

الْجَحِيمِ ﴿٤٨﴾

Proclaim: O ye people, I am but a plain Warner sent to you. Then those who believe and act righteously, will have forgiveness and an honourable provision; but those who strive against Our Signs seeking to frustrate Our purpose shall be the inmates of the Fire. Whenever We send a Messenger or a Prophet and he forms a design to fulfil Our purpose Satan puts obstacles in the way of his design. Then Allah removes the obstacles placed by Satan, and Allah firmly establishes His Signs. Allah is All-Knowing, Wise. The result is that the obstacles raised by Satan prove a trial for the sick and hard of heart, and surely the wrongdoers are always bent on opposition. But those to whom knowledge has been given realise that the Quran is the truth from thy Lord, so that they may believe therein and their hearts may submit to it. Surely Allah guides those who believe to the right path. Those who disbelieve will continue in doubt concerning it until the Hour comes

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ إِلَّا

إِذَا نَسَى الْفَقَّ الشَّيْطَانُ فِي أُمْنِيَّتِهِ فَيَلْسَنُ اللَّهُ مَا

يُلْقِي الشَّيْطَانُ ثُمَّ يُحَكِّمُ اللَّهُ إِلَيْهِ وَاللَّهُ عَلِيمٌ

حَكِيمٌ ﴿٤٩﴾

لِيَجْعَلَ مَا يُلْقِي الشَّيْطَانُ فِتْنَةً لِلَّذِينَ فِي

قُلُوبِهِمْ مَرَضٌ وَالْقَاسِيَةَ قُلُوبُهُمْ وَإِنَّ الظَّالِمِينَ

لَفِي شِقَاقٍ بَعِيدٍ ﴿٥٠﴾

وَلِيَعْلَمَ الَّذِينَ أُوتُوا الْعِلْمَ أَنَّهُ الْحَقُّ مِنْ رَبِّكَ

فَيُؤْمِنُوا بِهِ فَتُخْبِتَ لَهُ قُلُوبُهُمْ وَإِنَّ اللَّهَ

لَهَادِ الَّذِينَ آمَنُوا إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٥١﴾

وَلَا يَزَالُ الَّذِينَ كَفَرُوا فِي مِرْيَةٍ مِنْهُ حَتَّىٰ

suddenly upon them or a devastating punishment overtakes them. On that day the kingdom shall be Allah's and He will judge between them. Those who believe and act righteously will be in Gardens of Delight; but for those who disbelieve and reject Our Signs there will be an humiliating chastisement. (50—58)

Allah will surely provide a goodly provision for those who migrate from their homes in the cause of Allah and are then slain or die. Surely Allah is the Best of providers. He will surely admit them to a resort with which they will be well pleased. Allah is indeed All-Knowing, Forbearing. That indeed is so. (59—60)

Whoso exacts a penalty in proportion to the injury done to him and is nevertheless transgressed against will surely be helped by Allah. Verily, Allah is Most Forgiving, Forbearing. This system of retribution proves that it is Allah Who causes the night to enter into the day, and causes the day to enter into the night, and that Allah is All-Hearing, All-Seeing. That is because Allah is Self-Subsisting and All-Sustaining, and that which they call on beside Him is bound to perish, and because Allah is the High, the Great. Seest thou not that Allah sends down water from the sky and the earth thereby becomes green? Allah is indeed Beneficent, All-Aware. To Him belongs all that is in the heavens and all that is in the earth. Surely Allah is Self-Sufficient, Praiseworthy. (61—65)

Seest thou not that Allah has subjected to you whatever is in the earth, and

تَأْتِيهِمُ السَّاعَةُ بَغْتَةً أَوْ يَأْتِيهِمْ عَذَابٌ يَوْمٌ

عَقِيمٌ ﴿٥٠﴾

الْمَلِكِ يَوْمَئِذٍ لِلَّهِ يَحْكُمُ بَيْنَهُمْ فَالَّذِينَ آمَنُوا

وَعَمِلُوا الصَّالِحَاتِ فِي جَنَّاتِ النَّعِيمِ ﴿٥١﴾

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا فَأُولَئِكَ لَهُمْ

عَذَابٌ مُهِينٌ ﴿٥٢﴾

وَالَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ ثُمَّ قُتِلُوا أَوْ

مَاتُوا لَيَرْزُقَنَّهُمُ اللَّهُ رِزْقًا حَسَنًا وَإِنَّ اللَّهَ أَوَّلُ

خَيْرِ الرَّازِقِينَ ﴿٥٣﴾

لِيَدْخُلَنَّهُمْ مَدْخَلًا يُرْضَوْنَ لَهُ وَإِنَّ اللَّهَ لَعَلِيمٌ

حَلِيمٌ ﴿٥٤﴾

ذَلِكَ رَمَنْ عَاقَبَ بِمِثْلِ مَا عُوِّبَ بِهِ ثُمَّ يُبَيِّ

عَلَيْهِ لِيُنْصَرَفَهُ اللَّهُ وَإِنَّ اللَّهَ لَغَفُورٌ رَحِيمٌ ﴿٥٥﴾

ذَلِكَ بِأَنَّ اللَّهَ يُوَلِّجُ الْبَيْتَ فِي النَّهَارِ وَيُوَلِّجُ

النَّهَارَ فِي الْبَيْتِ وَإِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴿٥٦﴾

ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنْتَ مَا يَدْعُونَ مِنْ

دُونِهِ هُوَ الْبَاطِلُ وَإِنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ ﴿٥٧﴾

الَّذِينَ تَرَى أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَتُصْبِحُ

الْأَرْضُ مُخْضَرَّةً إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ ﴿٥٨﴾

لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَإِنَّ اللَّهَ

لَهُوَ الْعَلِيُّ الْحَمِيدُ ﴿٥٩﴾

الَّذِينَ تَرَى أَنَّ اللَّهَ سَخَّرَ لَكُمْ مِمَّا فِي الْأَرْضِ وَالْفَلَكَ

that the vessels sail in the sea by His command? He holds back the punishment from overtaking you without His command. Surely, Allah is Compassionate and Ever Merciful towards people. He it is Who gave you life, then He will cause you to die, then will He give you life again. Surely, man is most ungrateful. (66—67)

For every people have We appointed ways of worship which they observe, so let them not dispute with thee over Islamic ways of worship; and invite them to thy Lord, for surely thou followest the right guidance. If they contend with thee, say to them: Allah knows best that which you do. Allah will judge between you and me on the Day of Judgment concerning that about which you differ. Knowest thou not that Allah knows whatsoever is in the heavens and the earth? Surely, it is all preserved in a Book, and that is easy for Allah. They worship beside Allah that for which He has sent down no authority and concerning which they have no knowledge. The wrongdoers will have no helper. When Our clear Signs are recited unto them, thou seest on the countenances of the disbelievers manifest signs of displeasure. They would well-nigh assault those who recite Our Signs to them. Say to them: Shall I tell you of something worse than this? It is the Fire that Allah has promised to those who disbelieve; and an evil destination it is. (68—73)

Listen, O people, carefully to this illustration. Surely, those on whom you call instead of Allah cannot create even a fly, though they should all combine together

تَجْرِي فِي الْبَحْرِ بِأَمْرِهِ وَيُمْسِكُ السَّمَاءَ أَنْ تَقَعَ
عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ إِنَّ اللَّهَ بِالنَّاسِ لَرُءُوفٌ
رَحِيمٌ ﴿٦٦﴾

وَهُوَ الَّذِي أَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ
إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَفُورٌ ﴿٦٧﴾

لِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا هُمْ نَاسِكُوهُ فَلَا يُنَازِعُكَ
فِي الْأَمْرِ وَادْعُ إِلَى رَبِّكَ إِنَّكَ لَعَلَى هُدًى
مُسْتَقِيمٍ ﴿٦٨﴾

وَإِنْ جَدُلُواكَ فَقُلِ اللَّهُ أَعْلَمُ بِمَا تَعْمَلُونَ ﴿٦٩﴾
اللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَامَةِ فِيمَا كُنْتُمْ فِيهِ
تَخْتَلِفُونَ ﴿٧٠﴾

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ
إِنَّ ذَلِكَ فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٧١﴾

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَمْ يَنْزِلْ بِهِ سُلْطَانٌ وَ
مَا لَيْسَ لَهُمْ بِهِ عِلْمٌ وَمَا لِلظَّالِمِينَ مِنْ نَصِيرٍ ﴿٧٢﴾

وَإِذَا تَنَادَّ عَلَيْهِمْ آيَاتُنَا بَيَّنَّتْ تَعْرِفُ فِي وُجُوهِ
الَّذِينَ كَفَرُوا السُّكْرُ بِكَادُودٍ يُسْوَوْنَ بِالذِّبْنِ
يَتْلُونَ عَلَيْهِمْ آيَاتِنَا قُلْ أَفَأَنْتُمْ تُبَدِّلُونَ
ذَلِكَ الشَّارِعَ وَعَدَّهَا اللَّهُ الَّذِينَ كَفَرُوا وَيَس
الْمُصِيرُ ﴿٧٣﴾

يَأْتِيهَا النَّاسُ ضَرْبٍ مَثَلٌ فَاسْتَجْعَلُوا لَهُ إِنْ
الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَنْ يَخْلُقُوا ذُبَابًا

for the purpose; and if a fly should snatch away anything from them, they cannot recover it therefrom. How helpless is he who calls on them and how helpless are those on whom he calls! They have not a true concept of Allah's attributes. Surely, Allah is Powerful, Mighty. Allah chooses His Messengers from among angels and from among men. Surely, Allah is All-Hearing, All-Seeing. He knows what lies ahead of them and what is left behind them; and to Allah are all affairs returned. (74—77)

وَلَوْ اجْتَمَعُوا لَهُ ۖ وَإِن يَسْلُبْهُمُ الذُّبَابُ شَيْئًا
لَّا يَسْتَنْقِذُوهُ مِنْهُ ضَعُفَ الظَّالِمِينَ وَالْمُطَّوِّبِينَ ﴿٧٤﴾
مَا قَدَرُوا اللَّهَ حَتَّى قَدَرَهُ ۗ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ ﴿٧٥﴾
إِنَّ اللَّهَ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا وَمِنَ النَّاسِ
إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴿٧٦﴾
يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَإِلَى اللَّهِ تُرْجَعُ
الْأُمُورُ ﴿٧٧﴾

O ye who believe, bow down and prostrate yourselves in Prayer, and worship your Lord, and work righteousness that you may prosper. Strive in the cause of Allah a perfect striving, for He has exalted you and has laid no hardship upon you in the matter of religion. Follow the faith of your father Abraham. Allah has named you Muslims in this Book and also in previous Books, so that the Messenger may be a witness over you, and that you may be witnesses over mankind. Then observe Prayer, and pay the Zakat, and hold fast to Allah. He is your Master; an excellent Master and an excellent Helper. (78—79)

يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا
رَبَّكُمْ وَأَفْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٧٨﴾
وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ هُوَ اجْتَبَاكُمْ
وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ مِّلَّةَ
آبَائِكُمْ إِبْرَاهِيمَ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ هَ مِنْ
قَبْلُ وَفِي هَذَا يَكُونُ الشَّهِيدَ عَلَيْكُمْ
وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ فَأَقِيمُوا الصَّلَاةَ
وَآتُوا الزَّكَاةَ وَاعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَاكُمْ فَنِعْمَ
الْمَوْلَى وَنِعْمَ النَّصِيرُ ﴿٧٩﴾

سُورَةُ الْمُؤْمِنُونَ مَكِّيَّةٌ

AL-MU'MINÜN

(Revealed before Hijra)

In the name of Allah, Most Gracious,
Ever Merciful. (1)

The believers shall attain their goal; those who are humble in their Prayers, who shun all that is vain, who are prompt in paying the Zakat, who safeguard their chastity — there shall be no blame on them in respect of their wives and those under their control; but whoever seeks anything beyond that is a transgressor — who are watchful of their trusts and their covenants, and who are strict in the observance of their Prayers. These are the true heirs who will inherit Paradise; they will abide therein. (2—12)

Verily, We created man from an extract of clay; then We placed him as a drop of sperm in a safe depository; then We fashioned the sperm into a clot; then We fashioned the clot into a shapeless lump; then out of this shapeless lump We fashioned bones; then We clothed the bones with flesh; then We developed it into a new creation. So blessed is Allah, the Best of creators.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①
 قَدْ أَفْلَحَ الْمُؤْمِنُونَ ②
 الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَشِعُونَ ③
 وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ ④
 وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ ⑤
 وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ ⑥
 إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ⑦
 فَمَنْ ابْتغَىٰ وَرَاءَ ذَلِكَ نَأْوِيكَ هُمُ الْعَادُونَ ⑧
 وَالَّذِينَ هُمْ لِأَمْتِنَتِهِمْ وَعَهْدِهِمْ رِعُونَ ⑨
 وَالَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ ⑩
 أُولَٰئِكَ هُمُ الْوَارِثُونَ ⑪
 الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ ⑫
 وَلَقَدْ خَلَقْنَا الْإِنسَانَ مِنْ سُلَالَةٍ مِنْ طِينٍ ⑬
 ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَكِينٍ ⑭
 ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظًا ⑮
 فَكَسَوْنَا الْعِظَمَ لَحْمًا ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ ⑯
 فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ ⑰
 ثُمَّ إِنَّكُمْ بَعْدَ ذَلِكَ لَمَعِينُونَ ⑱

After this you will surely die, and on the Day of Judgment you will be raised up. For your advancement in that life We have fashioned seven spiritual paths. We were not neglectful of Our creation. (13—18)

We sent down water from the sky according to measure, and We caused it to stay in the earth — surely We have power to take it away — and We produced for you thereby gardens of date-palms and vineyards, in which there are for you abundant fruits; and of them you eat. We have also created for you the tree which springs forth from Mount Sinai containing within it oil and a sauce for those who eat. In the cattle also there is a lesson for you. We provide for you drink out of that which is in their bellies, and you derive many other benefits from them, and the flesh of some of them you eat; and on them and on ships you are borne. (19—23)

We sent Noah to his people and he admonished them: O my people, worship Allah alone; you have no god other than Him. Will you not be mindful of your duty to Him? The leaders of his people, who disbelieved, said to them: He is only a human being like yourselves who desires to exalt himself above you. If Allah had wished to send a Messenger, He could have sent down angels. We have not heard of any such event happening in the time of our forefathers. He is but a man stricken with madness; wait, therefore, for his end for a while. Thereupon Noah prayed: Lord, come to my help, for they treat me as a liar. So We directed him: Construct the Ark under Our eyes and according to Our directions. When Our command comes and the fountains of the earth gush forth, take into it two of every kind, as directed by Us, male and female, and thy family, except those of them concerning whom Our decree has already

ثُمَّ إِنَّا كُفِّرْنَا يَوْمَ الْقِيَامَةِ تَبِعُونَ ﴿١٣﴾
وَلَقَدْ خَلَقْنَا فَوْقَكُمْ سَبْعَ طُورَاتٍ ۗ وَمَا كُنَّا عَنِ الْخَلْقِ
غَافِلِينَ ﴿١٤﴾

وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَسْكَنَّاهُ فِي الْأَرْضِ
وَرَأَى عَلَى ذَهَابٍ بِهِ لَقْدَرُونَ ﴿١٥﴾
فَأَنْشَأْنَا لَكُمْ بِهِ جَنَّاتٍ مِّنْ دَجْدِجٍ وَوَعْنَابٍ لَّكُم فِيهَا
فَوَاكِهُ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ ﴿١٦﴾
وَشَجَرَةً تَخْرُجُ مِنْ طُورِ سَيْنَاءَ تَنْبُتُ بِالدُّهْنِ
وَصِبْغٍ لِلْأَعْيُنِ ﴿١٧﴾

وَرَأَى لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً ۗ نُسِيتُمْ مِمَّا فِي بُطُونِهَا
وَلَكُمْ فِيهَا مَنَافِعُ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ ﴿١٨﴾
وَعَلَيْهَا وَعَلَى الْفُلْكِ تُحْمَلُونَ ﴿١٩﴾

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ لِقَوْمِهِ اعْبُدُوا
اللَّهَ مَا لَكُمْ مِّنْ إِلَهِ غَيْرُهُ أَفَلَا تَتَّقُونَ ﴿٢٠﴾
فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ مَا هَذَا إِلَّا بَشَرٌ
مِّثْلُكُمْ يَرِيدُ أَنْ يَنْفَضَلَ عَلَيْكُمْ وَلَوْ شَاءَ اللَّهُ لَأَنْزَلَ
مَلَائِكَةً ۗ مَا سَمِعْنَا بِهَذَا فِي آبَائِنَا الْأَوَّلِينَ ﴿٢١﴾
إِن هُوَ إِلَّا رَجُلٌ كَذِبٌ ۗ فَرِصًا بِهِ حَتَّىٰ جَاءَ
قَالَ رَبِّ انصُرْنِي بِمَا كُنتُ بُونٌ ﴿٢٢﴾
فَأَوْحَيْنَا إِلَيْهِ أَنِ اصْنَعِ الْفُلَکَ بِأَعْيُنِنَا ۖ وَوَحِّينَا
فَإِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُورُ ۖ فَاسْلُكْ فِيهَا مِن
كُلِّ نَوْجٍينِ اثْنَيْنِ وَأَهْلَکَ إِلَّا مَن سَبَقَ عَلَيْهِ

issued; and do not entreat Me concerning the wrongdoers; they shall be drowned. When thou and those who are with thee have settled in the Ark, let each of you say: All praise belongs to Allah Who has delivered us from the unjust people; and when thou art about to land pray: Lord, make my landing full of every kind of blessing, for Thou art the Best of those who cause people to land. In this there are Signs; and of a surety We make a trial of people. (24—31)

الْقَوْلُ مِنْهُمْ ۖ وَلَا تَحْتَابِنِي فِي الَّذِينَ ظَلَمُوا إِنَّهُمْ
مُعْرِفُونَ ﴿٢٤﴾

فَإِذَا اسْتَوَيْتَ أَنْتَ وَمَنْ مَعَكَ عَلَى الْفُلِكِ فَقُلِ
الْحَمْدُ لِلَّهِ الَّذِي نَجَّيْنَا مِنَ الْقَوْمِ الظَّالِمِينَ ﴿٢٥﴾
وَقُلْ رَبِّ انزِلْنِي مُنزلاً مُبْرَكًا وَأَنْتَ خَيْرُ
الْمُنزِلِينَ ﴿٢٦﴾

إِن فِي ذَلِكَ لآيَاتٍ وَإِن كُنَّا لَبَتِلِينَ ﴿٢٧﴾
ثُمَّ أَنشَأْنَا مِنْ بَعْدِهِمْ قَوْمًا آخَرِينَ ﴿٢٨﴾

Then We raised after them another generation; and We sent among them a Messenger from among themselves who exhorted them: Worship Allah alone. You have no god other than Him. Will you not then make Him your shield against all calamities? The leaders of his people, who disbelieved and denied the meeting of the Hereafter and upon whom We had bestowed ease and comfort in this life, said to the people: He is but a human being like yourselves. He eats of that which you eat and drinks of that which you drink. If you obey a human being like yourselves, you will then surely be losers. Does he promise you that when you are dead and have become dust and bones, you will be brought forth again?

فَأَرْسَلْنَا فِيهِمْ رَسُولًا مِنْهُمْ أَنْ اعْبُدُوا اللَّهَ مَا لَكُم
مِنْ إِلَهٍ غَيْرُهُ أَفَلَا تَتَّقُونَ ﴿٢٩﴾

وَقَالَ الْمَلَأُ مِنَ الَّذِينَ كَفَرُوا كَذَّبُوا بِالْقَاءِ
الْآخِرَةِ وَأُتُوا فِي الْحَيَاةِ الدُّنْيَا مَا هَذَا إِلَّا بَشَرٌ
مِثْلُكُمْ يَأْكُلُ مِمَّا تَأْكُلُونَ مِنْهُ وَيَشْرَبُ مِمَّا
تَشْرَبُونَ ﴿٣٠﴾

وَلَئِنِ اطَّعْتُمْ بَشَرًا مِثْلَكُمْ إِنَّكُمْ إِذًا لَخٰسِرُونَ ﴿٣١﴾
أَيُّدُكُمْ إِنَّكُمْ إِذًا امِشُّمُ وَكُنْتُمْ تُرَابًا وَعِظَامًا
أَنْتُمْ مَخْرُجُونَ ﴿٣٢﴾

هِيَآت هِيَآت لِنَا تُوعَدُونَ ﴿٣٣﴾

إِن هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا نَحْنُ
بِبَعُوثِينَ ﴿٣٤﴾

That which you are promised is utterly opposed to reason. There is no life other than our present life; we were without life and now we live, but we shall not be raised up again. He is only a man who has fabricated a lie against Allah; and we are not going to believe in him.

إِن هُوَ إِلَّا رَجُلٌ يُفْتَرِي عَلَى اللَّهِ كَذِبًا وَمَا نَحْنُ
لَهُ بِمُؤْمِنِينَ ﴿٣٥﴾

He beseeched Allah: Lord, come to my help, for they treat me as a liar. Allah decreed: A little while and they will be full of remorse. They were overtaken by punishment which had been firmly predicted and We reduced them to rubble. Ruined are the unjust people. (32—42)

قَالَ رَبِّ انصُرْنِي بِمَا كَذَّبْتَنِي ﴿٣٢﴾
قَالَ عَمَّا قَلِيلٍ لَيُصْبِحُنَّ نَادِمِينَ ﴿٣٣﴾
فَأَخَذَتْهُمُ الصَّيْحَةُ بِالْحَقِّ فَجَعَلْنَاهُمْ غُرَابًا ﴿٣٤﴾
فَبَعَدَ الظَّالِمِينَ ﴿٣٥﴾

Then We raised after them other generations. No people can go ahead of their appointed time, nor can they linger behind. Then We sent Our Messengers, one after another. Every time their Messenger came to a people, they treated him as a liar. So We despatched them to ruin one after another and We made them mere tales. Ruined are the people who do not believe. (43—45)

ثُمَّ أَنشَأْنَا مِنْ بَعْدِهِمْ قُرُونًا آخَرِينَ ﴿٣٦﴾
مَا تَسْبِقُ مِنْ أُمَّةٍ أَجْلَهَا وَمَا يَتَأَخَّرُونَ ﴿٣٧﴾
ثُمَّ أَرْسَلْنَا رُسُلَنَا تَتْرًا كُلَّمَا جَاءَ أُمَّةً رُسُولُهَا ﴿٣٨﴾
كَذَّبُوهُ فَاتَّبَعْنَا بعضَهُمْ بعضًا وَجَعَلْنَاهُمْ أَحَادِيثًا ﴿٣٩﴾
فَبَعَدَ الظُّلُمَاتِ لَيْلٌ يَوْمِيَوْمٍ ﴿٤٠﴾

Then We sent Moses and his brother Aaron, with Our Signs and a clear authority, to Pharaoh and his chiefs; but they behaved arrogantly and took up a haughty attitude. They said: Shall we believe in two human beings like ourselves, whose people are our servants? So they called them liars and became a ruined people. We gave Moses the Book that his people might be guided; and We made the son of Mary and his mother a Sign, and gave them shelter on a pleasant plateau with springs of running water. (46—51)

ثُمَّ أَرْسَلْنَا مُوسَىٰ وَأَخَاهُ هَارُونَ بِآيَاتِنَا ﴿٤١﴾
وَسُلْطٰنٍ مُّبِينٍ ﴿٤٢﴾
إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا ﴿٤٣﴾
عَالِينَ ﴿٤٤﴾
فَقَالُوا أَنُؤْمِنُ بِبَشَرَيْنِ مِثْلِنَا وَقَوْمُهُمَا لَنَا ﴿٤٥﴾
عِبَادُونَ ﴿٤٦﴾
فَكَذَّبُوهُمَا فَكَانُوا مِنَ الْمُهْلَكِينَ ﴿٤٧﴾
وَلَقَدْ آتَيْنَا مُوسَىٰ الْكِتَابَ لَعَلَّهُمْ يَهْتَدُونَ ﴿٤٨﴾
وَجَعَلْنَا ابْنَ مَرْيَمَ وَأُمَّةً آيَةً وَأَوَيْنَاهُمَا إِلَىٰ ﴿٤٩﴾
رَبْوَةٍ ذَاتِ أَعْرَابٍ رِجْوَةٍ ﴿٥٠﴾
يَأْتِيهَا الرُّسُلُ كُلُّوا مِنَ الطَّيِّبَاتِ وَأَعْلُوا مِنَّا لِحَابًا ﴿٥١﴾
إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٥٢﴾
وَإِنَّ هَذِهِ أُمَّةُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ

O ye Messengers, eat of the things that are pure and act righteously. I am well aware of that which you do. This community of yours is one community and I am your Lord, so make Me your shield against

all harm. But their people have cut up the guidance into bits among themselves, each party rejoicing in what they have. So leave them in their confusion for a while.

فَاتَّقُوا ٥٧

فَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ زُبُرًا كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ

فَرِحُونَ ٥٨

فَدَرَّهْمٌ فِي غَمْرَتِهِمْ حَتَّىٰ حِينٍ ٥٩

أَيَحْسَبُونَ أَنَّنَا نُمِدُّهُمْ بِهِ مِنْ قَالٍ وَبَيْنٍ ٦٠

نُسَارِعُ لَهُمْ فِي الْخَيْرَاتِ بَلْ لَا يَشْعُرُونَ ٦١

إِنَّ الَّذِينَ هُمْ مِنْ خَشْيَةِ رَبِّهِمْ مُشْفِقُونَ ٦٢

وَالَّذِينَ هُمْ بِآيَاتِ رَبِّهِمْ يُؤْمِنُونَ ٦٣

وَالَّذِينَ هُمْ بِرَبِّهِمْ لَا يُشْرِكُونَ ٦٤

وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجِلَةٌ أَنَّهُمْ

إِلَىٰ رَبِّهِمْ رُجِعُونَ ٦٥

أُولَٰئِكَ يُسْرِعُونَ فِي الْخَيْرَاتِ وَهُمْ لَهَا سَاهِقُونَ ٦٦

وَلَا تَكْلَفُ نَفْسًا إِلَّا وُسْعَهَا وَلَدَيْنَا مَكْتُبٌ يَنْطِقُ

بِالْحَقِّ وَهُمْ لَا يَظْلَمُونَ ٦٧

بَلْ قُلُوبُهُمْ فِي غَمْرَةٍ مِنْ هَذَا وَكَهَمَ أَعْمَالٍ ٦٨

مِنْ دُونِ ذَلِكَ هُمْ لَهَا عِابُونَ ٦٩

حَتَّىٰ إِذَا أَخَذْنَا مُتْرَفِيهِمْ بِالْعَذَابِ إِذَا هُمْ

يَجْرُونَ ٧٠

لَا تَجْرُوا الْيَوْمَ إِنَّكُمْ مِنَّا لَا تَنْصُرُونَ ٧١

قَدْ كَانَتْ آيَاتِي تُنْتَلَىٰ عَلَيْكُمْ فَكُنْتُمْ عَلَىٰ آعْقَابِكُمْ

تَنكِصُونَ ٧٢

مُتَنكِصِينَ ٧٣ بِهِ سِيرًا لَّهُمْ جُرُودٌ ٧٤

Do they imagine that Our helping them with wealth and children is to make them advance rapidly in good? Nay, they do not realise the true values. Those who tremble with fear of their Lord, and believe in His Signs, and ascribe not partners to Him, and give to others what has been bestowed upon them, and their hearts are full of fear because one day they must return to their Lord; it is these who advance rapidly in doing good, outstripping each other in that respect.

We do not charge any one beyond his capacity, and with Us is a Book which speaks the truth and they will not be wronged. But their hearts are heedless of this Book, and in addition they indulge in questionable practices. So that when We afflict with punishment those of them who are well off, they immediately cry for help.

Call not for help this day, surely you shall not be helped by Us. My Signs were recited unto you, but you used to turn away from them arrogantly, making fun, talking nonsense. (52—68)

Have they, then, not pondered over the Divine Word, or have they received a promise of immunity which was not given to their fathers of old? Or, do they not recognise their Messenger that they deny him? Or, do they say he is possessed? Nay, he has brought them the truth and most of them dislike the truth. If the truth had followed their desires, the heavens and the earth and whosoever dwells therein would have been corrupted. Nay, We have provided them with a source of honour, and it is from their source of honour that they turn away. Or, is it that thou dost demand an imposition from them? That is not so, because that which thy Lord has bestowed on thee is best; and He is the Best of providers.

أَفَلَمْ يَدَّبَّرُوا الْقَوْلَ أَمْ جَاءَهُمْ مَا لَمْ يَأْتِ
آبَاءَهُمُ الْأَوَّلِينَ ۝٤٩

أَمْ لَمْ يَعْرِفُوا رَسُولَهُمْ فَهُمْ لَهُ مُنْكَرُونَ ۝٥٠
أَمْ يَقُولُونَ بِهِ جِنَّةٌ بَلْ جَاءَهُمُ بِالْحَقِّ وَكَذَّبْتَهُمْ
إِلَّا الْحَقَّ كَرِهُونَ ۝٥١

وَلَوْ اتَّبَعَ الْحَقُّ أَهْوَاءَهُمْ لَفَسَدَتِ السَّمَوَاتُ
وَالْأَرْضُ وَمَنْ فِيهِنَّ بَلْ أَتَيْنَهُمْ بِذِكْرِهِمْ فَهُمْ
عَنْ ذِكْرِهِمْ مُعْرِضُونَ ۝٥٢

أَمْ تَسْأَلُهُمْ خَرْجًا فَخَرَجَ رَبُّكَ خَيْرًا وَهُوَ خَيْرُ
الْوَارِثِينَ ۝٥٣

وَأِنَّكَ لَتَدْعُهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ ۝٥٤

وَأَنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ عَنِ الصِّرَاطِ
لَنَكِيدُونَ ۝٥٥

وَلَوْ رَحِمْنَاهُمْ وَكَشَفْنَا مَا بِهِمْ مِنْ ضُرٍّ لَلَجُّوا
فِي طُغْيَانِهِمْ يَعْمَهُونَ ۝٥٦

وَلَقَدْ أَخَذْنَاهُمْ بِالْعَدَابِ فَمَا اسْتَكَانُوا لِرَبِّهِمْ
وَمَا يَتَضَعُونَ ۝٥٧

حَتَّىٰ إِذَا فَتَحْنَا عَلَيْهِمُ بَابًا ذَا عَذَابٍ ثَلِيٍّ
إِذَا هُمْ فِيهِ مُبَسُوتُونَ ۝٥٨

وَهُوَ الَّذِي أَنشَأَ لَكُمْ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ
قَلِيلًا مَّا تَشْكُرُونَ ۝٥٩

وَهُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ ۝٦٠

Thou dost but call them to the straight path, and those who do not believe in the Hereafter are indeed deviating from that path. If We were to have mercy on them and relieve them of their affliction, they would advance in their transgression blindly. We have inflicted punishment on them, but even so have they not humbled themselves before their Lord, nor entreated Him. But when We afflict them with severe chastisement they will be in despair. (69—78)

He it is Who has made for you ears, and eyes, and hearts; but little thanks do you give. He it is Who has multiplied you in the earth, and unto Him shall you be gathered.

He it is Who gives life and causes death, and He controls the alternation of night and day. Will you not then understand? In truth they say the same that the former people said. They said: Is it that when we are dead and have become dust and bones, we shall be raised up again? This is what we and our fathers have been promised before. This is nothing but old wives' tales. Ask them: To whom do the earth and all therein belong, if you happen to know? They will say: To Allah. Say to them: Will you not then be admonished? Ask them: Who is the Lord of the seven heavens, and the Lord of the Great Throne? They will say: They belong to Allah. Say to them: Will you not then take Him as your Protector? Ask them: In Whose hand is the dominion over all things and Who grants asylum, but against Whom no asylum is available, if indeed you know? They will say: All this pertains to Allah alone. Say to them: How are you then deluded? Yea, We have brought them the truth, and they reject it. Allah has not taken unto Himself any son, nor is there any other god along with Him; in that case each god would have walked away with that which he had created, and some of them would surely have dominated over others. Holy is Allah and above all that they ascribe to Him. He knows the unseen and the seen, and is, therefore, exalted above all that which they associate with Him. (79—93)

Pray: Lord, if Thou wilt show me that of which they have been warned, then place me not, Lord, with the wrongdoing people.

وَهُوَ الَّذِي يُحْيِي وَيُمِيتُ وَكَهٗ اِخْتِلَافِ اللَّيْلِ وَ النَّهَارِ اَفَلَا تَعْقِلُوْنَ ﴿٧٩﴾

بَلْ قَالُوْا مِثْلَ مَا قَالَ الْاَوَّلُوْنَ ﴿٨٠﴾

قَالُوْا ءَاِذَا مِتْنَا وَكُنَّا تُرَابًا وَّعِظْمًا ءَاِذَا نَا لَبَعُوْهُنَّ ﴿٨١﴾

لَقَدْ وَعِدْنَاكَ نَحْنُ وَاٰبَاؤُنَا هٰذَا مِنْ قَبْلُ اِنْ هٰذَا اِلَّا اَسَاطِيْرُ الْاَوَّلِيْنَ ﴿٨٢﴾

قُلْ لِمَنِ الْاَرْضُ وَاَمَّنْ فِيْهَا اِنْ كُنْتُمْ تَعْلَمُوْنَ ﴿٨٣﴾

سَيَقُوْلُوْنَ لِلّٰهِ قُلْ اَفَلَا تَذَكَّرُوْنَ ﴿٨٤﴾

قُلْ مَنْ رَّبُّ السَّمٰوٰتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيْمِ ﴿٨٥﴾

سَيَقُوْلُوْنَ لِلّٰهِ قُلْ اَفَلَا تَتَّقُوْنَ ﴿٨٦﴾

قُلْ مَنْ بِيْدِهِ مَلَكُوْتُ كُلِّ شَيْءٍ وَهُوَ يُجَيِّرُ وَلَا يُجَارُ عَلَيْهِ اِنْ كُنْتُمْ تَعْلَمُوْنَ ﴿٨٧﴾

سَيَقُوْلُوْنَ لِلّٰهِ قُلْ اَفَا لِيْ تُسْجُرُوْنَ ﴿٨٨﴾

بَلْ اَتَيْنَهُم بِالْحَقِّ وَاِنَّهُمْ لَكٰذِبُوْنَ ﴿٨٩﴾

مَا اتَّخَذَ اللّٰهُ مِنْ وَّلَدٍ وَّمَا كَانَ مَعَهُ مِنْ

اِلٰهٍ اِذَا لَذَهَبَ كُلُّ اِلٰهٍ بِمَا خَلَقَ وَلَعَلَّ بَعْضُهُمْ

عَلَىٰ بَعْضٍ سُبْحٰنَ اللّٰهِ عَمَّا يُصِفُوْنَ ﴿٩٠﴾

عِلْمِ الْغَيْبِ وَالشَّهَادَةِ فَعَلَمَا يُشْرِكُوْنَ ﴿٩١﴾

قُلْ رَبِّ اِنَّمَا تُرِيْتَنِيْ مَا يُوعَدُوْنَ ﴿٩٢﴾

رَبِّ فَلَا تَجْعَلْنِيْ فِي الْقَوْمِ الظّٰلِمِيْنَ ﴿٩٣﴾

We certainly have power to show thee that of which they have been warned. Repel evil with that which is best. We know well that which they allege. Pray: Lord, I seek refuge with Thee from the incitements of the rebellious ones, and I seek refuge with Thee, Lord, lest they should approach me. (94—99)

When death approaches one of them, he will supplicate: Lord, send me back, that I may act righteously in the life that I have departed from. That cannot be; it is only an utterance of his. Behind them is a barrier right up to the day when they shall be raised up again. When the trumpet is blown there will be no ties of relationship between them on that day, nor will they ask after one another. Then those whose scales are heavy with good works will prosper; and those whose scales are light will have ruined their souls; in hell will they abide. The Fire will stain their faces and they will be twisted with torment. They will be asked: Were not My Signs recited unto you, and did you not reject them? They will answer: Lord, our misfortune overpowered us, and we were an erring people. Lord, take us out of this, then if we revert to misconduct, we shall indeed be wrongdoers. He will say: Away with you, continue therein and speak not unto Me.

There was a party of My servants who affirmed: Lord, we believe; so forgive us

وَلَا تَأْتِيهِمْ فِي الصُّورِ فَلَا أَنسَابَ بَيْنَهُمْ يَوْمَئِذٍ ۚ
وَلَا يَسْأَلُونَ ۚ ٩٤
مَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ۚ ٩٥
وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَٰئِكَ الَّذِينَ خَسِرُوا
أَنفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ ۚ ٩٦
تَلْفَحُ وُجُوهَهُمُ النَّارُ وَهُمْ فِيهَا كَالِحُونَ ۚ ٩٧
أَلَمْ تَكُنْ أَيْتِي تَتْلَىٰ عَلَيْهِمْ فَاكُفِّرُ بِنَهَا
تُكذِّبُونَ ۚ ٩٨
قَالُوا رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَكُنَّا قَوْمًا
ضَالِّينَ ۚ ٩٩
رَبَّنَا أَخْرِجْنَا مِنْهَا فَإِن عُدْنَا فَإِنَّا ظَالِمُونَ ۚ ١٠٠
قَالَ اخْسَوْا فِيهَا وَلَا تُكَلِّمُونِ ۚ ١٠١
إِنَّهُ كَانَ فَرِيقٌ مِّنْ عِبَادِي يَقُولُونَ رَبَّنَا آمَنَّا

and have mercy on us; for Thou art the Best of those who show mercy. But you made of them a laughing stock, and continued making fun of them, whereby you forgot My remembrance. I have rewarded them this day for their steadfastness, and it is they who have triumphed. Allah will then ask: Now tell me: How many years did you tarry in the earth? They will say: We tarried only for a day or a part of a day, but enquire from those who keep count. He will say: You tarried only a short while, if you did but understand. Did you imagine that We had created you without purpose, and that you would not be brought back to Us? Then exalted be Allah, the True King. There is no god but He, the Lord of the Glorious Throne. He who calls on another god than Allah, for which he has no authority, shall render an account of it to his Lord.

فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الرَّاحِمِينَ ﴿١٠٠﴾
فَأَنْخَذْنَاهُمْ سَخِرًا حَتَّىٰ أَسْأَلُوكَ الذِّكْرَىٰ وَكُنْتُمْ
مِنْهُمْ تَضْحَكُونَ ﴿١٠١﴾

إِنِّي جَزَيْتُهُمُ الْيَوْمَ بِمَا صَبَرُوا ۗ إِنَّهُمْ هُمُ الْقَائِرُونَ ﴿١٠٢﴾
قُلْ كَمْ لَبِثْتُمْ فِي الْأَرْضِ عَدَدَ سِنِينَ ﴿١٠٣﴾
قَالُوا لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ فَسَلِ الْعَادِينَ ﴿١٠٤﴾
قُلْ إِنْ لَبِثْتُمْ إِلَّا قَلِيلًا لَوْ أَنَّكُمْ كُنْتُمْ تَعْلَمُونَ ﴿١٠٥﴾
أَفَحَسِبْتُمْ أَنَّآ خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا
تُرْجَعُونَ ﴿١٠٦﴾

فَتَعَلَىٰ اللَّهُ الْمَلِكُ الْحَقُّ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ
الْكَرِيمِ ﴿١٠٧﴾

وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ ۗ
فَاتَمَّ حِسَابُهُ عِنْدَ رَبِّهِ إِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ ﴿١٠٨﴾

وَقُلْ رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِينَ ﴿١٠٩﴾

Certainly the disbelievers never prosper. Pray: Lord, forgive and have mercy, for Thou art the Best of those who show mercy. (100—119)

سُورَةُ النُّورِ مَدَنِيَّةٌ

AL-NÛR

(Revealed after Hijra)

In the name of Allah, Most Gracious, Ever Merciful. (1)

This is a Sura which We have revealed and which We have made obligatory; and We have revealed therein clear commandments that you may take heed. Flog the adulteress and the adulterer, each one of them, with a hundred stripes, and let not pity for them restrain you from executing the judgment of Allah, if you believe in Allah and the Last Day. Let a party of the believers witness their punishment. An adulterer does not consort except with an adulteress or an idolatrous woman, and an adulteress does not consort except with an adulterer or with an idolatrous man. Such conduct is forbidden to the believers. (2—4)

The penalty of those who calumniate chaste women and then bring not four witnesses, is flogging with eighty stripes. Do not admit their evidence ever after, for it is they that are the transgressors; except in the case of those who repent thereafter and make amends, for surely Allah is Most Forgiving, Ever Merciful. (5—6)

In the case of those who charge their wives with misconduct, and have not witnesses except their own selves, the evidence of such a one will suffice, if he bears witness four times in the name of Allah that he is telling the truth, and a fifth time that Allah's curse be upon him if he lies.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①
سُورَةٌ أَنْزَلْنَاهَا وَفَرَضْنَاهَا وَأَنْزَلْنَا فِيهَا آيَاتٍ بَيِّنَاتٍ
لَعَلَّكُمْ تَذَكَّرُونَ ②
الرَّائِبَةُ وَالرَّائِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ
جَلْدَةٍ وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِنْ
كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَلْيَشْهَدْ عُلَمَاهُمَا
كُلَّيْفَةَ مِنَ الْمُؤْمِنِينَ ③
الرَّائِي لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَالزَّانِيَةُ
لَا يَنْكِحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ وَحُرْمٌ ذَلِكَ عَلَى
الْمُؤْمِنِينَ ④
وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ
شُهَدَاءَ فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً وَلَا تَقْبَلُوا
لَهُمْ شَهَادَةً أَبَدًا وَأُولَئِكَ هُمُ الْفَاسِقُونَ ⑤
إِلَّا الَّذِينَ تَابُوا مِن بَعْدِ ذَلِكَ وَأَصْلَحُوا إِنَّ اللَّهَ
عَفُورٌ رَّحِيمٌ ⑥
وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُن لَّهُمْ شُهَدَاءُ
إِلَّا أَنفُسُهُمْ فَشَهَادَةُ أَحَدِهِمْ أَرْبَعُ شَهَدَاتٍ
بِاللَّهِ إِنَّهُ لَمِنَ الصَّادِقِينَ ⑦
وَالْخَامِسَةُ أَنَّ لَعْنَتَ اللَّهِ عَلَيْهِ إِنْ كَانَ مِنَ

The punishment shall be averted from her, if she bears witness four times in the name of Allah that he has lied, and a fifth time that the wrath of Allah be upon her if he has spoken the truth. Were it not for Allah's grace and His mercy upon you, and that Allah is Compassionate and Wise, you would have come to grief. (7—11)

Those who invented the great calumny are a party from among you. Do not consider their conduct as productive of evil for you; nay, it has been productive of good for you. Every one of them shall account for what he has earned of the sin; and he who took the principal part therein shall have a grievous punishment.

When you heard of it, why did not the believing men and believing women think well of their own people, and say: This is a manifest lie. Why did not they who made the charge bring four witnesses in support of it? Not having brought the witnesses, they are indeed liars in the sight of Allah. Were it not for the grace of Allah and His mercy upon you, in this world and the Hereafter, a great chastisement would have befallen you for that into which you plunged; for you began to learn it from one another and to speak about it, and you uttered with your mouths that of which you had no knowledge. You thought it to be a light matter, while in the sight of Allah it was a grievous thing. When you heard of it, wherefore did you not say: It is not proper for us to talk about it. Holy art Thou, O Lord, this is a grievous calumny?

الْكَذِبِينَ ۝
وَيَذَرُوا عَنْهَا الْعَدَابَ أَنْ تَشْهَدَ أَرْبَعُ شَهَدَاتٍ
بِاللَّهِ إِنَّهُ لَيْسَ الْكَذِبِينَ ۝
وَالْحَامِسَةَ أَنْ غَضِبَ اللَّهُ عَلَيْهَا إِنْ كَانَ مِنَ

الضَّالِّينَ ۝
وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ
تَوَّابٌ حَكِيمٌ ۝
إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِّنكُمْ لَا تَحْسَبُوهُ
شَرًّا لَّكُمْ بَلْ هُوَ خَيْرٌ لَّكُمْ لِكُلِّ امْرِئٍ مِّنْهُم مَّا اتَّسَبَ
مِنَ الْإِثْمِ وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ
عَظِيمٌ ۝

لَوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ
بِأَنفُسِهِمْ خَيْرًا وَقَالُوا هَذَا إِفْكٌ مُّبِينٌ ۝
لَوْلَا جَاءُوا عَلَيْهِ بِأَرْبَعَةِ شَهَدَاتٍ فَإِذْ لَمْ يَأْتُوا
بِالشَّهَادَاتِ فَأُولَئِكَ عِنْدَ اللَّهِ هُمُ الْكَافِرُونَ ۝
وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ فِي الدُّنْيَا وَ
الْآخِرَةِ لَسْتُمْ فِي مَآ فَضَّمَّ فِيهِ عَذَابٌ عَظِيمٌ ۝
إِذْ تَلَقَّوْنَهُ بِأَلْسِنَتِكُمْ وَتَقُولُونَ بِأَفْوَاهِكُمْ مَّا لَيْسَ
لَكُمْ بِهِ عِلْمٌ وَتَحْسَبُونَهُ هَيِّئًا ۝ وَهُوَ عِنْدَ اللَّهِ
عَظِيمٌ ۝

وَلَوْلَا إِذْ سَمِعْتُمُوهُ قُلْتُمْ مَّا يَكُونُ لَنَا أَنْ نَتَكَلَّمَ
بِهَذَا ۝ سُبْحَانَكَ هَذَا بُهْتَانٌ عَظِيمٌ ۝

Allah admonishes you never to return to the like thereof, if you are believers. Allah explains the commandments to you. Allah is All-Knowing, Wise. Those who desire that indecencies should spread among the believers, will have a painful chastisement in this world and the Hereafter. Allah knows, and you know not. But for the grace of Allah and His Mercy upon you, and that Allah is Compassionate and Merciful, you would have come to grief. (12—21)

يَعُظُّكُمْ اللَّهُ أَنْ تَعُودُوا لِمِثْلِهِ أَبَدًا إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٢﴾

وَيُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٣﴾
 إِنَّ الَّذِينَ يُجَادِلُونَكَ فِي الدِّينِ
 أَمْنُوا لَهُمْ عَذَابَ الْيَوْمِ فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ
 يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿١٤﴾

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ رَؤُوفٌ
 رَحِيمٌ ﴿١٥﴾

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 وَ لَكِنَّ اللَّهَ يُزَكِّي مَنْ يَشَاءُ وَاللَّهُ سَمِيعٌ
 عَلِيمٌ ﴿١٦﴾

وَلَا يَأْتِلْ أَوْلُوا الْفَضْلِ مِنْكُمْ وَالشَّعَاءُ أَنْ يُؤْتُوا
 أَوْلِي الْقُرْبَىٰ وَالسَّلَاطِينَ وَالرُّهْمَ الَّذِينَ فِي سَبِيلِ اللَّهِ
 وَلِيَعْفُوا وَيَصِفَحُوا الْآخِبُونَ أَنْ يَعْفِرَ اللَّهُ لَكُمْ
 وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿١٧﴾

إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ الْفَاطِمَاتِ الْمُؤْمِنَاتِ
 لُعُنُوا فِي الدُّنْيَا وَالْآخِرَةِ ۖ وَ لَهُمْ عَذَابٌ
 عَظِيمٌ ﴿١٨﴾

يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُمْ
 بِمَا كَانُوا يَعْمَلُونَ ﴿١٩﴾

O ye who believe, follow not in the footsteps of Satan, and whoso follows in the footsteps of Satan should know that he but enjoins indecency and manifest evil. But for the grace of Allah and His Mercy upon you, not one of you would ever be purified; but Allah purifies whom He pleases. Allah is All-Hearing, All-Knowing. Let not those who are possessed of means and plenty among you resolve to withhold their bounty from the kindred and the needy and those who have migrated from their homes in the cause of Allah, because of some default on the part of the recipient. Let them forgive and forbear. Do you not desire that Allah should forgive you? Allah is Most Forgiving, Ever Merciful. Those who calumniate chaste, unwary, believing women are cursed in this world and the Hereafter; and for them is a grievous chastisement, on the day when their tongues and their hands and their feet will bear witness against them as to that which they used to do.

On that day Allah will pay them their just due and they will know that Allah is the Perfect and Manifest Truth. Evil things are a characteristic of evil people, and evil people are inclined towards evil things; and good things are a characteristic of good people and good people are inclined towards good things; these are innocent of what their calumniators allege. For them is forgiveness and an honourable provision. (22—27)

O ye who believe, enter not houses other than your own until you have obtained leave and have saluted the inmates thereof. That will be the better for you, that you may be heedful. If you find no one therein, then enter them not until leave is given you. If it is said to you: Go back just now: then go back; that is purer for you. Allah knows well that which you do. It is no sin on your part to enter uninhabited houses wherein are your goods. Allah knows that which you disclose and that which you conceal. (28—30)

Direct the believing men to restrain their looks and to guard their senses. That is purer for them. Surely, Allah is well aware of that which they do. Direct the believing women to restrain their looks and to guard their senses and not to disclose any part of their beauty or their adornments, save that which is apparent thereof. They should draw their head-coverings across their bosoms; and should not disclose any part of their beauty or their adornments save to their husbands or to their fathers, or the fathers of their husbands or their sons or the sons of their husbands, or their brothers, or the sons of their brothers, or the sons of their sisters, or gentlewomen,

يَوْمَئِذٍ يُؤْتِيهِمُ اللَّهُ دِيْنَهُمُ الْحَقَّ وَيَعْلَمُونَ أَنَّ

اللَّهُ هُوَ الْحَقُّ الْمُبِينُ ﴿٢٢﴾

الْحَيِّثُ لِلْحَيِّثِينَ وَالْحَيِّثُونَ لِلْحَيِّثَاتِ وَال-

طَّيِّبَاتٌ لِلطَّيِّبِينَ وَالطَّيِّبُونَ لِلطَّيِّبَاتِ أُولَئِكَ

مُبَدَّرُونَ وَمِمَّا يَقُولُونَ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ

كَرِيمٌ ﴿٢٣﴾

يَأْتِيهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ

حَتَّى تَسْتَأْذِنُوا وَتَسَلِّمُوا عَلَى أَهْلِهَا ذَٰلِكُمْ خَيْرٌ لَّكُمْ

لَعَلَّكُمْ تَذَكَّرُونَ ﴿٢٤﴾

فَإِنْ لَمْ تَجِدُوا فِيهَا أَحَدًا فَلَا تَدْخُلُوهَا حَتَّى يُوَدِّنَ

لَكُمْ وَإِنْ قِيلَ لَكُمْ ارجِعُوا فَارجِعُوا هُوَ أَزكى لَكُمْ

وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٢٥﴾

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَدْخُلُوا بُيُوتًا غَيْرَ مَسْكُونَةٍ

فِيهَا مَتَاعٌ لَّكُمْ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ

قُلُوبَ الْمُؤْمِنِينَ يَعْضُونَ مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا رُءُوسَهُمْ

ذَٰلِكَ أَزكى لَهُمْ إِنْ اللَّهُ خَيْرٌ بِمَا يَصْنَعُونَ ﴿٢٦﴾

وَقُلُوبَ الْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ

رُءُوسَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا

وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُجُوبِهِنَّ وَلَا يُبْدِينَ

زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَاءِ بُعُولَتِهِنَّ

أَوْ إِخْوَانِهِنَّ أَوْ بَنَاتِهِنَّ أَوْ بُعُولَتِهِنَّ أَوْ إِخْوَانِ

بَنَاتِ إِخْوَانِهِنَّ أَوْ بَنَاتِ أَخْوَانِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا

or their maidservants, or such attendants who have no desire for women, or such children who have no knowledge of the relationship between the sexes; nor should they strike their feet on the ground in such manner as to disclose their ornaments which they ought not to disclose. Turn ye to Allah all together, O believers, that you may prosper. (31—32)

Arrange the marriages of widows from among you, and of the righteous from among those under your control, male and female. If they be poor, Allah will grant them means out of His bounty. Allah is Vastly Bountiful, All-Knowing. Those who find no means of marriage should keep themselves chaste, until Allah grants them means out of His bounty. Write out a deed of manumission for such out of those under your control as desire it, if you see some good in them, and help them to secure their freedom with a portion of the wealth of Allah which He has bestowed upon you. Force not females under your control into unchastity by restraining them from marriage should they desire to safeguard their chastity through marriage, in order that you may add to your worldly gains through their labour. If anyone forces them into unchastity by restraining them from marriage, surely Allah will, thereafter, be towards them Most Forgiving, Merciful. We have sent down to you manifest Signs, and the example of those who have passed away before you, and an exhortation for the God-fearing. (33—35)

Allah is the Light of the heavens and of the earth. His light is as if there were a lustrous niche, wherein is a lamp contained in a crystal globe, the globe as bright as a glittering star. The lamp is lit with the oil of a blessed tree, an olive, neither of the east nor of the west. The oil would well-nigh glow forth even though no fire were to touch it. Light upon light! Allah guides to His light whomsoever He wills.

مَلَكَتْ أَيْمَانَهُنَّ أَوِ التَّابِعِينَ غَيْرِ أُولِي الْإِرْبَابَةِ
مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَى عَوْرَاتِ
النِّسَاءِ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ
مِنَ زِينَتِهِنَّ وَتَوْبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهُمُ الْمُؤْمِنُونَ

لَعَلَّكُمْ تَقْلُقُونَ ﴿٣١﴾

وَأَنْكِحُوا الْأَيَامَىٰ مِنكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ
وَإِمَائِكُمْ إِنْ يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ
وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٣٢﴾

وَلَيْسْتَغْفِرَ الَّذِينَ لَا يَجِدُونَ رِكَاحًا حَتَّىٰ يُغْنِيَهُمُ
اللَّهُ مِنْ فَضْلِهِ وَالَّذِينَ يَبْتَغُونَ الْكِتَابَ مِمَّا مَلَكَتْ
أَيْمَانُكُمْ فَكَاتِبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا وَآتُوهُمْ
مِن مَّالِ اللَّهِ الَّذِي آتَاكُمْ وَلَا تَكْرَهُوا فَتَنَاتِكُمْ
عَلَى الْبِعَاءِ إِنْ أَرَدْتُمْ تَحْضُنًا لَتَبْتَغُوا عَرَضَ الْحَيَاةِ
الدُّنْيَا وَمَنْ يَكْرِهِنَّ فَإِنَّ اللَّهَ مِنْ بَعْدِ الرِّكَابِ
عَفُورٌ رَحِيمٌ ﴿٣٣﴾

وَلَقَدْ أَنْزَلْنَا إِلَيْكُمْ آيَاتٍ مُبِينَاتٍ وَمَثَلًا لِمَنِ الَّذِينَ

خَلَوْا مِنْ قَبْلِكُمْ وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٣٤﴾

اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ مِثْلُ نُورِهِ كَمِثْلِهِ فِيهَا
مِصْبَاحٌ الْيَصْبَاحُ فِي زُجَاجَةٍ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ
دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ
وَلَا غَرْبِيَّةٍ لَا يَكَادُ زَيْتُهَا يُضَيُّ وَلَوْ لَمْ تَمْسَسْهُ
حَارَةٌ نُورٌ عَلَى نُورٍ يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ

Allah sets forth all that is needful for mankind. Allah knows all things well. This light now illumines houses which Allah has ordained that they be exalted and in which His name is commemorated. Therein is He glorified morn and eve by men whom neither trade nor traffic beguiles from the remembrance of Allah and the observance of Prayer and the payment of Zakat. They fear a day on which hearts and eyes will be agitated, so that Allah may bestow upon them the best reward for their deeds, and give them more out of His bounty. Allah provides for whomsoever He wills without measure. (36—39)

The works of those who disbelieve are like a mirage in a wide plain. A thirsty one imagines it to be water until, when he comes up to it, he finds it to be nothing, and he finds Allah near him, Who then pays him his account in full. Allah is Swift at reckoning. Or, their works are like thick darknesses spread over a vast and deep sea, the surface of which is agitated by waves rolling upon waves, above which are clouds; layers of darkness one upon another so thick that when a person holds out his hand he can hardly see it. For him whom Allah grants not light, there is no light at all. (40—41)

Seest thou not that all who are in the heavens and the earth celebrate the praises of Allah, and also the birds in rows upon rows. Each one knows his own mode of prayer and praise, and Allah knows well that which they do. To Allah belongs the kingdom of the heavens and the earth, and to Allah shall be the return. Seest thou not that Allah wafts the clouds gently, then joins them together, then piles them up so that thou seest the rain issue forth from the midst thereof?

وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٣٦﴾

فِي بُيُوتٍ آذَانَ اللَّهِ أَنْ تَرْفَعَ وَيَذْكُرَيْهَا اسْمَهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ ﴿٣٧﴾

رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ يُرِيدُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ ﴿٣٨﴾

لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا عَمِلُوا وَيَزِيدَهُمْ مِنْ فَضْلِهِ وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٣٩﴾

وَالَّذِينَ كَفَرُوا أَعْمَالُهُمْ كَسَرَابٍ بِقِيَعَةٍ يُحْسِبُهَا الظَّمْآنُ مَاءً حَتَّى إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا وَوَجَدَ

اللَّهُ عِنْدَهُ قَوْلَهُ حِسَابَهُ وَاللَّهُ سَرِيعُ الْحِسَابِ ﴿٤٠﴾

أَوْ كظُلُمَاتٍ فِي بَحْرٍ لَمِيٍّ يَغْشَاهُ مَوْجٌ مِنْ قَوْفِهِ مَوْجٌ مِنْ قَوْفِهِ سَكَابٌ ظَلَمَتْ بَعْضُهَا فَوْقَ بَعْضٍ إِذَا أَخْرَجَ يَدَهُ لَمْ يَكِدْ يَرِيهَا وَمَنْ لَمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا

لَهُ مِنْ نُورٍ ﴿٤١﴾

لَمْ تَرَ أَنَّ اللَّهَ يُسَبِّحُ لَهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَالطَّيْرِ صَفِيَّتٌ كُلٌّ قَدْ عَلِمَ صَلَاتَهُ وَتَسْبِيحَهُ

وَاللَّهُ عَلِيمٌ بِمَا يَفْعَلُونَ ﴿٤٢﴾

وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَإِلَى اللَّهِ الْمَصِيرُ ﴿٤٣﴾

لَمْ تَرَ أَنَّ اللَّهَ يُزْجِي سَكَابًا ثُمَّ يُؤَلِّفُ بَيْنَهُ ثُمَّ يَجْعَلُهُ رُكَّامًا فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلَالِهِ وَ

He sends down from the clouds mountains of frozen matter and He causes it to fall on whom He pleases and turns it away from whom He pleases. The flash of His lightning may well-nigh take away the sight of some eyes. Allah alternates the night and the day. Therein surely is a lesson for those gifted with understanding. Allah has created every animal from water. Some of them move on their bellies, some of them on two feet and some on four. Allah creates what He pleases. Surely, Allah has power to do all that He wills. We have sent down manifest Signs. Allah guides whom He wills to the right path. (42—47)

يُنزِلُ مِنَ السَّمَاءِ مِنْ جِبَالٍ فِيهَا مِنْ بَرَدٍ فَيُصِيبُ
بِهِ مَنْ يَشَاءُ وَيَصْرِفُهُ عَنِ مَنْ يَشَاءُ يُكَادُّ سَنَا
بَرْقِهِ يَذْهَبُ بِالْأَبْصَارِ ﴿٤٢﴾

يُقَلِّبُ اللَّهُ اللَّيْلَ وَالنَّهَارَ إِنَّ فِي ذَلِكَ لَعِبْرَةً
لِقَوْمٍ الْأَبْصَارِ ﴿٤٣﴾

وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِنْ مَاءٍ 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 ﴿٤٤﴾

لَقَدْ أَنْزَلْنَا آيَاتٍ مُبِينَاتٍ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى
صِرَاطٍ مُسْتَقِيمٍ ﴿٤٥﴾

وَيَقُولُونَ آمَنَّا بِاللَّهِ وَبِالرَّسُولِ وَأَطَعْنَا ثُمَّ يَتَوَلَّى
فَرِيقٌ مِنْهُمْ مِنْ بَعْدِ ذَلِكَ وَمَا أُولَئِكَ بِالْمُؤْمِنِينَ ﴿٤٦﴾
وَإِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ إِذَا فَرِيقٌ
مِنْهُمْ مُعْرِضُونَ ﴿٤٧﴾

وَإِنْ يَكُنْ لَهُمُ الْحَقُّ يَأْتُوا إِلَيْهِ مُذْعِنِينَ ﴿٤٨﴾
إِنِّي قُلُوبِهِمْ مَرَضٌ أَمَرُوا بِأَنْ يَأْتُوا أَمْرًا يَخَافُونَ أَنْ يَخِفَ
اللَّهُ عَلَيْهِمْ وَرَسُولُهُ بَلْ أُولَئِكَ هُمُ الظَّالِمُونَ ﴿٤٩﴾
إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ
لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا وَأُولَئِكَ
هُمُ الْمُتَّقُونَ ﴿٥٠﴾

وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ وَيَتَّقِ اللَّهَ وَيَتَّقِ اللَّهَ فَأُولَئِكَ

They affirm: We believe in Allah and in the Messenger and we shall obey. Thereafter some of them turn away from their affirmation. These are not believers. When they are called to Allah and His Messenger that he may judge between them, a party of them turn away; but if they consider the right to be on their side they hasten to him in all submission. Are their minds diseased, or do they doubt, or do they fear that Allah and His Messenger will be unjust to them? The truth is that they themselves are wrongdoers. The response of the believers, when they are called to Allah and His Messenger that he may judge between them is; We hear and we obey. It is they who will prosper. Those who obey Allah and His Messenger, and fear Allah, and are mindful of their duty to Him, are the ones

who will triumph. They swear firm oaths by Allah that if thou command them they will surely go forth. Say to them: You are not required to affirm on oath; all that is required of you is normal obedience. Surely, Allah is well aware of that which you do. Tell them: Obey Allah and obey the Messenger. If you turn away, then he is responsible for that which he is charged with and you are responsible for that which you are charged with. If you obey him you will be rightly guided. The Messenger is responsible only for conveying the Message clearly. (48—55)

Allah has promised those among you who believe and act righteously that He will surely make them Successors in the earth, as He made Successors those who were before them; and that He will surely establish for them their religion which He has chosen for them; and that after their state of fear He will grant them peace and security. They will worship Me and will not associate anything with Me. Those who disbelieve thereafter, they will be the rebellious ones. Observe Prayer and pay the Zakat and obey the Messenger that you may be shown mercy. Imagine not that the disbelievers can frustrate Our design in the earth; their abode is hell; and an evil resort it is. (56—58)

O ye who believe, let those who are under your control and those of you who have not yet attained puberty, ask leave of you at three times before coming in; before the morning Prayer, and when you put aside your clothes at noon, and after the night Prayer. These are three periods of privacy for you. Outside of these there is no restriction on you or on them, for some of you have occasion to attend upon others.

هُمُ الْفَائِزُونَ ﴿٤٨﴾

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِن أَمَرْتَهُمْ لَيُرْسِلْنَ
قُلُوبَهُنَّ لَئِن تَقَسَّمُوا طَاعَةَ مَعْرُوفَةً إِنَّ اللَّهَ خَبِيرٌ بِمَا
تَعْمَلُونَ ﴿٤٩﴾

قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ إِنْ تَوَلَّوْا فَإِنَّمَا
عَلَيْهِ مَا حِيلَ وَعَلَيْكُمْ مَا حَبَلْتُمْ وَإِنْ تُطِيعُوا
تَهْتَدُوا وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلْغُ الْبَيِّنُ ﴿٥٠﴾

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ
لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ
قَبْلِهِمْ وَلَا يُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ
وَلَيَغْفِرَ لَتَّهْمِهِمْ مِنْ بَعْدِ خَوْفِهِمْ أَمَّا يُعْبَدُونَ وَإِنِّي
لَا يُشْرِكُونَ إِنِّي شَيْئًا وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ
هُمُ الْفَاسِقُونَ ﴿٥١﴾

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا الرَّسُولَ
لَعَلَّكُمْ تُرْحَمُونَ ﴿٥٢﴾
لَا تَحْسَبَنَّ الَّذِينَ كَفَرُوا مُعْجِزِينَ فِي الْأَرْضِ

عُجُومًا وَمَا لَهُمْ مِنَ الْأَرْضِ وَلَا يَكُونُ لَهُمْ مَخْرَجٌ

يَأْتِيهَا الَّذِينَ آمَنُوا لِيَسْتَأْذِنَكُمْ وَالَّذِينَ كَفَرُوا
لَيَسْتَأْذِنَنَّكُمْ وَالَّذِينَ كَفَرُوا لَيَسْتَأْذِنَنَّكُمْ
مَرَّةً مِنْ قَبْلِ صَلَاةِ الْفَجْرِ وَحِينَ تَضَعُونَ ثِيَابَكُمْ
مِنَ الظُّهْرِ مِنْ بَعْدِ صَلَاةِ الْعِشَاءِ ثَلَاثُ عَوَاقِبٍ
لَكُمْ لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدَ هُنَّ

Thus does Allah expound His commandments to you. Allah is All-Knowing, Wise. When your children attain puberty they should ask leave in the same manner as their seniors. Thus does Allah expound His commandments to you. Allah is All-Knowing, Wise. There is no blame on elderly women who are past the age of marriage, if they lay aside their outer coverings, without displaying their adornment. But it would be better for them to guard themselves. Allah is All-Hearing, All-Knowing. (59—61)

There is no harm for the blind, the lame, the sick or yourselves that you eat from your own houses, or from the houses of your fathers, or mothers, or brothers, or sisters, or paternal uncles, or paternal aunts, or maternal uncles, or maternal aunts, or from those that you are in charge of, or from the house of a friend. Nor is there any harm whether you eat together or separately. But when you enter houses, salute your people with the greeting of peace, a greeting from your Lord full of blessings and purity. Thus does Allah expound to you His commandments that you may understand. (62)

Those alone are true believers who believe in Allah and His Messenger, and who when they are together with him considering some public affair, go not away without obtaining his leave. It is only those who ask leave of thee that believe truly in Allah and His Messenger.

طَوُّفُونَ عَلَيْكُمْ بَعْضُكُمْ عَلَى بَعْضٍ كَذَلِكَ يُبَيِّنُ
اللَّهُ لَكُمْ الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٩﴾

وَإِذَا بَلَغَ الْأَطْفَالُ مِنْكُمُ الْحُلُمَ فَلْيَسْتَأْذِنُوا كَمَا
اسْتَأْذَنَ الَّذِينَ مِنْ قَبْلِهِمْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ
آيَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٦٠﴾

وَالْقَوَاعِدُ مِنَ النِّسَاءِ الَّتِي لَا يَرْجُونَ نِكَاحًا
فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَنْ يَضَعْنَ ثِيَابَهُنَّ غَيْرَ
مُتَبَرِّجَاتٍ بِزِينَةٍ وَأَنْ يَسْتَعْفِفْنَ خَيْرٌ لَهُنَّ
وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٦١﴾

لَيْسَ عَلَى الْأَعْمَى حَرَجٌ وَلَا عَلَى الْأَعْرَجِ حَرَجٌ وَلَا
عَلَى الرِّبِيِّ حَرَجٌ وَلَا عَلَى أَنْفُسِكُمْ أَنْ تَأْكُلُوا مِنْ
بُيُوتِكُمْ أَوْ بُيُوتِ آبَائِكُمْ أَوْ بُيُوتِ أُمَّهَاتِكُمْ أَوْ
بُيُوتِ إِخْوَانِكُمْ أَوْ بُيُوتِ أَخَوَاتِكُمْ أَوْ بُيُوتِ أَعْمَالِكُمْ
أَوْ بُيُوتِ عَمَّاتِكُمْ أَوْ بُيُوتِ أَخَوَاتِكُمْ أَوْ بُيُوتِ خَالَاتِكُمْ
أَوْ مَا مَلَكَتْكُمْ مَقَانِحَ أَوْ صِدْقِكُمْ لَيْسَ عَلَيْكُمْ
جُنَاحٌ أَنْ تَأْكُلُوا جِيبِيًّا أَوْ أَشْتَاتًا إِذَا دَخَلْتُمْ
بُيُوتًا فَسَلِّمُوا عَلَى أَنْفُسِكُمْ فَيُخَيِّتُكُمْ مِنَ عِنْدِ اللَّهِ
مُبْرَكَةً طَيِّبَةً كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ
تَعْقِلُونَ ﴿٦٢﴾

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ وَإِذَا
كَانُوا مَعَهُ عَلَى أَمْرٍ جَامِعٍ لَمْ يَذْهَبُوا حَتَّى يَسْتَأْذِنُوا
إِنَّ الَّذِينَ يَسْتَأْذِنُونَكَ أُولَئِكَ الَّذِينَ يُؤْمِنُونَ

So when they ask leave of thee for some affair of theirs, give leave to those of them whom thou pleasest, and ask forgiveness for them of Allah. Surely, Allah is Most-Forgiving, Ever Merciful. Do not consider that your being called by the Messenger is the same as your being called by one another. Surely, Allah knows those of you who steal away covertly. Let those who oppose the command of the Messenger beware lest a trial afflict them or a grievous punishment overtake them.

Hearken: To Allah belongs whatever is in the heavens and in the earth. Allah knows well what condition you are in. On the day when they will be returned unto Him, He will inform them of that which they did. Allah knows everything full well. (63—65)

بِاللَّهِ وَرَسُولِهِ ؕ فَإِذَا اسْتَأْذَنُوكَ لِبَعْضِ شَأْنِهِمْ
قَالَذَنْ لِمَنْ شِئْتُمْ وَمِنْهُمْ وَاسْتَغْفِرْ لَهُمْ اللَّهُ إِنَّ
اللَّهَ غَفُورٌ رَحِيمٌ ﴿٦٣﴾

لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا
قَدْ يَعْلَمُ اللَّهُ الَّذِينَ يَسْتَلُونَ مِنْكُمْ بِوَادِعَ الْفِتْنَةِ
الَّذِينَ يَخَالِفُونَ عَن أَمْرِ اللَّهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ
يُصِيبَهُمْ عَذَابٌ أَلِيمٌ ﴿٦٤﴾

الَّذِينَ يَخَالِفُونَ عَن أَمْرِ اللَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ قَدْ يَعْلَمُ مَا أَنْتُمْ
عَلَيْهِ وَيَوْمَ يُرْجَعُونَ إِلَيْهِ فَيُنَبِّئُهُمْ بِمَا عَمِلُوا وَاللَّهُ
بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٦٥﴾

سُورَةُ الْفُرْقَانِ مَكِّيَّةٌ
(25)

AL-FURQĀN

(Revealed before Hijra)

In the name of Allah, Most Gracious,
Ever Merciful. (1)

Blessed is He Who has sent down the Discriminating Book to His servant, that he may be a Warner to all the peoples. He it is to Whom belongs the Kingdom of the heavens and the earth. He has taken unto Himself no son, and has no partner in the Kingdom. He has created everything and has determined its measure. Yet they have taken beside Him gods, who create nothing and are themselves created, and who have no power to harm, or benefit themselves and control neither death, nor life, nor resurrection. The disbelievers say: This Quran is naught but a lie that he has fabricated, and other people have helped him with it. They have, thereby, perpetrated an injustice and an untruth. They also say: These are fables of the ancients which he has got someone to write down for him and they are recited to him morn and eve. Say to them: The Quran has been revealed by Him Who knows every secret that is in the heavens and the earth. Verily, He is Most Forgiving, Ever Merciful. (2—7)

They say: What kind of a Messenger is this who eats food and walks in the streets! Why has not an angel been sent down to him that he might be a warner along with him?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①
تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ
لِلْعَالَمِينَ نَذِيرًا ②

الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَلَمْ يَتَّخِذْ وَلَدًا
وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمَلِكِ وَخَلَقَ كُلَّ شَيْءٍ قَدْرًا
تَقْدِيرًا ③

وَإِذْ حَدَّثْنَا مِنْ ذُنُوبِهِ إِلَهَةً لَّا يَخْلُقُونَ شَيْئًا وَهُمْ
يُخْلَقُونَ وَلَا يَمْلِكُونَ لِأَنفُسِهِمْ ضَرًّا وَلَا نَفْعًا
وَلَا يَمْلِكُونَ مَوْتًا وَلَا حَيَاةً وَلَا نُشُورًا ④

وَقَالَ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا إِفْكٌ افْتَرَاهُ وَ
أَعَانَهُ عَلَيْهِ قَوْمٌ آخَرُونَ فَقَدْ جَاءُوا ظُلْمًا وَ
زُورًا ⑤

وَقَالُوا سَاطِرُ أَوَّلِينَ وَالْآخِرِينَ أَتَيْنَاهُمَا بِهِمْ تُنِيلُ عَلَيْهِ
بُكْرَةً وَأَوَّلًا ⑥

قُلْ أَنْزَلَهُ الَّذِي يَعْلَمُ السِّرَّ فِي السَّمَوَاتِ وَالْأَرْضِ
إِنَّهُ كَانَ عَفُورًا رَحِيمًا ⑦

وَقَالُوا مَالِ هَذَا الرَّسُولِ يَأْكُلُ الطَّعَامَ وَيَمْشِي
فِي الْأَسْوَاقِ لَوْلَا أُنزِلَ إِلَيْهِ مَلَكٌ فَيَكُونُ مَعَهُ
نَذِيرًا ⑧

Or, a treasure should have been poured down to him, or he should have had a garden to eat therefrom. The wrongdoers aver: You but follow a man who is in the pay of others. Observe, what kind of things do they attribute to thee. They have gone astray and cannot find a way to saying anything sensible. (8—10)

أَوْ يُلقَى إِلَيْهِ كَنْزٌ أَوْ تَكُونُ لَهُ جَنَّةٌ يَأْكُلُ مِنْهَا
وَقَالَ الظَّالِمُونَ إِنْ تَتَّبِعُونَ إِلَّا رَجُلًا مَسْحُورًا ①
أَنْظُرْ كَيْفَ صَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا فَلا يَسْتَطِيعُونَ
سَبِيلًا ②

تَبْرَكَ الَّذِي إِنْ شَاءَ جَعَلَ لَكَ خَيْرًا مِنْ ذَلِكَ
جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَيَجْعَلُ لَكَ
قُصُورًا ③

Blessed is He Who, if He please, will assign thee better than that which they have in mind, Gardens beneath which rivers flow, and will assign thee palaces. The truth is they deny the Hour, and for those who deny the Hour We have prepared a blazing fire. When it sees them from a place far off, they will hear its raging and roaring. When they are thrown into a narrow corner thereof, chained together, they will at once pray for annihilation; and they will be told: Call not today for only one annihilation, but call for manifold annihilations. Ask them: Will that be better or the Garden of Eternity promised to the righteous, which will be their reward and resort? They will have therein whatsoever they desire, abiding therein for ever. This is a promise which thy Lord has made incumbent upon Himself. (11—17)

بَلْ كَذَّبُوا بِالسَّاعَةِ ④ وَأَعْتَدْنَا لِمَنْ كَذَّبَ
بِالسَّاعَةِ سَعِيرًا ⑤

إِذَا رَأَوْهُمْ مِنْ مَكَانٍ بَعِيدٍ سَمِعُوا لَهَا تَغَيُّظًا
وَزَفِيرًا ⑥

وَإِذَا أُلْقُوا مِنْهَا مَكَانًا ضَيِّقًا مُقَرَّبِينَ دَعَوْا هُنَا لِكِ
تُبُورًا ⑦

لَا تَدْعُوا الْيَوْمَ تُبُورًا وَاحِدًا وَإِذْ دَعَا بُرُودًا كَثِيرًا ⑧
قُلْ أذَلِكَ خَيْرٌ أَمْ جَنَّةُ الْخُلْدِ الَّتِي وَعَدَ الْمُتَّقُونَ
كَانَتْ لَهُمْ جَزَاءً وَاصِيرًا ⑨

لَهُمْ فِيهَا مَا يَشَاءُونَ خَالِدِينَ كَانَ عَلَى رَبِّكَ وَعْدًا
مَسْنُورًا ⑩

On the day when He will assemble the disbelievers along with those whom they worship beside Allah, He will ask the latter: Was it you who led astray these My servants, or did they stray away from the right path on their own? They will answer: Holy art Thou! It was not right for us to take protectors beside Thee;

وَيَوْمَ يَحْشُرُهُمْ وَمَا يُعْبُدُونَ مِنْ دُونِ اللَّهِ
يَقُولُوا ءَأَنْتُمْ أَضَلَلْتُمْ عِبَادِي هَؤُلَاءِ أَمْ هُمْ ضَلُّوا
السَّبِيلَ ⑪

قَالُوا سُبْحَانَكَ مَا كَانَ يَنْبَغِي لَنَا أَنْ نَتَّخِذَ مِنْ

but Thou didst bestow on these and on their fathers provision for this life until they forgot Thy remembrance, and became a ruined people. Then Allah will say to their worshippers: You see how they have given the lie to that which you asserted; so you cannot avert the punishment, nor can you obtain help. Whosoever from among you did wrong, We shall afflict him with grievous chastisement. We sent no Messengers before thee but that they all ate food and walked in the streets. We make some of you a means of trial for others, to see whether you are steadfast. Thy Lord is All-Seeing. (18—21)

ذُوْنِكَ مِنْ أَوْلِيَاءٍ وَلَكِنْ مَتَّعْتَهُمْ وَآبَاءَهُمْ حَتَّى
نَسُوا الذِّكْرَ وَكَانُوا قَوْمًا بُورًا ﴿١٨﴾

فَقَدْ كَذَّبْتُمْ بِمَا تَقُولُونَ مَا تَسْتَطِيعُونَ صَرَافًا
وَلَا تَصْرًا وَمَنْ يَظْلِمِ مِنْكُمْ نُذِقْهُ عَذَابًا
كَبِيرًا ﴿١٩﴾

وَمَا أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ إِلَّا أَنْهُمْ
لِيَأْكُلُوا الطَّعَامَ وَيَشْرَبُوا فِي الْأَسْوَاقِ وَجَعَلْنَا
بَعْضَكُمْ لِبَعْضٍ فِتْنَةً أَنْتُمْ صَادِقُونَ وَكَانَ
رَبُّكَ بِصِيرَاتٍ

Those who do not expect a meeting with Us ask: Why are not angels sent down to us? Or, why do we not see our Lord? Surely, they esteem themselves too highly and have greatly exceeded the bounds in rebellion. There will be no good tidings for the guilty on the day they see the angels; and they will cry out: Keep away, keep away! We shall turn to all that they did and We shall scatter it like particles of dust. On that day the inmates of heaven shall be better off as regards their abode and better off in respect of their place of repose. (22—25)

وَقَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا لَوْلَا أُنزِلَ
عَلَيْنَا الْمَلِيكَةُ أَوْ تَرَى رَبَّنَا لَقَدِ اسْتَكْبَرُوا
فِي أَنْفُسِهِمْ وَعَتَوْا عُتُوًّا كَبِيرًا ﴿٢٠﴾

يَوْمَ يَرَوْنَ الْمَلِيكَةَ لَا بُشْرَى يَوْمَئِذٍ لِلْمُجْرِمِينَ
وَيَقُولُونَ حِجْرًا مَحْجُورًا ﴿٢١﴾
وَقَدْ مَنَّآ إِلَىٰ مَا عَمِلُوا مِنْ عَمَلٍ جَعَلْنَاهُ هَبَاءً
مَّنثُورًا ﴿٢٢﴾

أَصْحَابِ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُسْتَقَرًّا وَأَحْسَنُ
مَقِيلًا ﴿٢٣﴾

وَيَوْمَ تَشْقُقُ السَّمَاءُ بِالْغَمَامِ وَنُزُلِ الْمَلِيكَةِ
تَنْزِيلًا ﴿٢٤﴾

On the day when the heaven shall be rent asunder with lowering clouds, and the angels shall be sent down in large numbers, the kingdom shall belong on that day truly to the Gracious One. That day will be hard on the disbelievers.

الْمَلِكِ يَوْمَئِذٍ الْحَقُّ لِلرَّحْمَنِ وَكَانَ يَوْمًا عَلَى
الْكَافِرِينَ عَسِيرًا ﴿٢٥﴾

On that day the wrongdoer will bite on his hands, and will exclaim: Would that I had taken up with the Messenger. Woe is me! Would that I had never taken such a one as a friend. He made me forgetful of the Reminder when it came to me. Satan always deserts man in the end. The Messenger will say: Lord, my people did indeed discard the Quran utterly. Thus did We make for every Prophet enemies from among the sinners; and thy Lord is Sufficient as a Guide and a Helper. (26—32)

The disbelievers object: Why was not the Quran revealed to him all at once? It is revealed progressively that We may strengthen thy heart therewith. We have arranged it in the best form. Whenever they raise an objection, We refute it with a firm argument, and We provide thee with an excellent explanation. Those who will be gathered unto hell along with their leaders will be the worst in plight and most astray from the right path. (33—35)

We gave Moses the Book, and appointed his brother Aaron with him as his assistant. We directed them: Go both of you to the people who have rejected Our Signs. After they had carried out Our direction, We destroyed the disbelieving people utterly. We drowned the people of Noah when they rejected the Messengers, and We made them a Sign for mankind. We have prepared a painful chastisement for the wrongdoers. To 'Ad and Thamud and the People of the Well and to many a generation between them,

وَيَوْمَ يَبْصُرُ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ لِيَتَّبِنِي أَخَذْتُ
مَعَ الرُّسُولِ سَبِيلًا ۝

يُونِيَّتِي لِيَتَّبِنِي لَمْ أَخِذْ فَلَانَا حِيلًا ۝

لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي ۚ وَكَانَ
الشَّيْطٰنُ لِلْإِنسٰنِ خَدُوْلًا ۝

وَقَالَ الرُّسُولُ رَبِّ إِنِّي قُوِي أَخِذْ هٰذَا هَٰذَا الْقُرْآنَ فَجُودًا ۝

وَكَذٰلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا مِّنَ الْمُجْرِمِينَ وَكَفَىٰ
بِرَبِّكَ هٰدِيًا وَنَصِيْرًا ۝

وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً
وَاحِدَةً كَذٰلِكَ لِنُتَبِّتَ بِهِ فُؤَادَكَ وَرَتَّلْنَاهُ
تَرْتِيْلًا ۝

وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ
تَفْسِيرًا ۝

الَّذِينَ يُحْشَرُونَ عَلَىٰ وُجُوْهِهِمْ إِلَىٰ جَهَنَّمَ أُولَٰئِكَ
سُرْمَةٌ مَّكَانًا وَأَضَلُّ سَبِيْلًا ۝

وَلَقَدْ آتَيْنَا مُوسَى الْكِتٰبَ وَجَعَلْنَا مَعَهُ أَخَاهُ هٰرُونَ
وَنَصِيْرًا ۝

فَقُلْنَا اذْهَبَا إِلَى الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيٰتِنَا فَدَمَّرْنَاهُمْ
تَدْمِيْرًا ۝

وَقَوْمِ نُوحٍ ثَمَّ كَذَّبُوا الرُّسُلَ أَعْرَقْنَاهُمْ وَجَعَلْنَاهُمْ
لِلنَّاسِ آيَةً ۚ وَاعْتَدْنَا لِلظَّٰلِمِينَ عَذَابًا آلِيْمًا ۝

وَعَادًا وَثَمُوْدًا وَأَصْحٰبَ الرَّيْسِ وَقُرُوْبًا بَيْنَ ذٰلِكَ

We expounded the truth separately, and when they rejected it We destroyed each one utterly. The disbelievers of Mecca have come upon the ruins of the city on which a distressing rain fell. Have they not contemplated them? But the truth is they do not expect to be raised up after death. When they see thee they make fun of thee and say: Is this the one whom Allah has sent as a Messenger? He had well-nigh beguiled us away from our gods had we not adhered to them steadily. When they behold the punishment they shall realise who was most astray from the right path. Hast thou considered the case of one who has made his own evil inclinations his god? Canst thou be a guardian over him to force him into ways of righteousness? Dost thou imagine that most of them hear or understand? They are but like cattle, and in their conduct even more astray. (36—45)

كَثِيرًا ①

وَكَلَّا ضَرْبًا لَهُ الْأَمْتَالُ وَكَلَّا تَبَرْنَا نَبِيرًا ②

وَلَقَدْ أَنَا عَلَى الْقَرْيَةِ الَّتِي أُمِطِرَتْ مَطَرِ السَّوِءِ

أَفَلَمْ يَكُونُوا يَرُونَهَا بَلْ كَانُوا لَا يَرْجُونَ نُشُورًا ③

وَإِذَا رَأَوْكَ إِنْ يَتَّخِذُونَكَ إِلَّا هُزُوًا أَهَذَا الَّذِي

بَعَثَ اللَّهُ رَسُولًا ④

إِنْ كَادَ لِيُضِلَّنَا عَنْ الْبَيْتِ لِأَنَّ صَبْرَنَا عَلَيْهَا

وَسَوْفَ يَعْلَمُونَ حِينَ بَرَزَ الْعَذَابَ مَنْ أَضَلُّ

سَيِّئًا ⑤

أَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هُوَهُ أَفَأَنْتَ تَكُونُ

عَلَيْهِ وَكَيْلًا ⑥

أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ إِنْ

ع ⑦ هُمْ إِلَّا كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ سَبِيلًا ⑧

الْمَنْزِلَ إِلَى رَبِّكَ كَيْفَ مَدَّ الظِّلَّ وَلَوْ شَاءَ لَجَعَلَهُ

سَاكِنًا ثُمَّ جَعَلْنَا الشَّمْسَ عَلَيْهِ دَلِيلًا ⑨

ثُمَّ قَبَضْنَاهُ إِلَيْنَا قَبْضًا يَسِيرًا ⑩

وَهُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ رِبَاسًا وَالنَّوْمَ سُبَاتًا

وَجَعَلَ النَّهَارَ نُشُورًا ⑪

وَهُوَ الَّذِي أَرْسَلَ الرِّيحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ

وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا ⑫

لِنُحْيِيَ بِهِ بَلْدَةً مَيِّتَةً وَنُسْقِيَهُ مِمَّا خَلَقْنَا أَنْعَامًا

وَأَنَاسِيًا كَثِيرًا ⑬

Seest thou not how thy Lord spreads out the shade? Had He pleased He could have made it stationary. Then We made the position of the sun an indicator of it. Then We draw it in towards Ourselves slowly. He it is Who has made the night a covering for you, and sleep a source of rest, and the day for going about. He it is Who sends the breezes as heralds of His mercy, and We send down pure water from the sky, that We may thereby revive a dead land, and give it for drink to Our creation, cattle and men in great numbers.

We have expounded the Quran to them in diverse ways that they may take heed, but most people reject everything but disbelief. If We had pleased, We could surely have raised a Warner in every city. So do not give way to the disbelievers and put forth against them by means of the Quran, a great effort. (46—53)

He it is Who has caused the two waters to flow, one of the rivers and springs, sweet and palatable, and the other of the oceans, salt and bitter; and between them He has placed a system that keeps them apart. He it is Who has created man from water and has made for him kindred by descent and kindred by marriage. Thy Lord is Powerful. They worship beside Allah that which can neither benefit them nor harm them. The disbeliever is ever opposed to the designs of his Lord. (54—56)

We have sent thee only as a bearer of glad tidings and as a Warner. Say to them: I ask of you no recompense for conveying Allah's message to you, save that whoso wishes may follow the way that leads to his Lord. Put thy trust in the One Who is Ever Living and is the Source of life, Who dies not, and glorify Him with His praise. He is fully Aware of the sins of His servants; Who created the heavens and the earth and all that is between them in six periods, then settled Himself on the Throne — the Gracious One. Ask thou concerning Him one who knows. When it is said to them: Prostrate yourselves before the Gracious One, they ask: And what is this Gracious One? Shall we prostrate ourselves before whatever thou biddest us? and it increases their aversion. (57—61)

وَلَقَدْ صَرَّفْنَاهُ بَيْنَهُمْ لِيَذَّكَّرُوا فَأَبَى أَكْثَرُ
النَّاسِ إِلَّا كُفُورًا ﴿٥٤﴾

وَلَوْ شِئْنَا لَكُنَّا فِي كُلِّ قَرْيَةٍ نَذِيرًا ﴿٥٥﴾

فَلَا تُطِيعُ الْكُفْرِينَ وَجَاهِدْهُمْ بِهِ جِهَادًا كَبِيرًا ﴿٥٦﴾

وَهُوَ الَّذِي مَرَجَ الْبَحْرَيْنِ هَذَا عَذْبٌ فُرَاتٌ وَ

هَذَا وِلْحٌ أُجَاجٌ وَجَعَلَ بَيْنَهُمَا بَرْزَخًا وَجِجْرًا

مَحْجُورًا ﴿٥٧﴾

وَهُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا جَعَلَهُ نَسَبًا

وَصِهْرًا وَكَانَ رَبُّكَ قَدِيرًا ﴿٥٨﴾

وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَنْفَعُهُمْ وَلَا

يَضُرُّهُمْ وَكَانَ الْكَافِرُ عَلَىٰ رَبِّهِ ظَهِيرًا ﴿٥٩﴾

وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا ﴿٦٠﴾

قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِن أَجْرٍ إِلَّا مَا شَاءَ أَن

يَتَّخِذَ إِلَىٰ رَبِّهِ سَبِيلًا ﴿٦١﴾

وَتَوَكَّلْ عَلَى الْبَحِيِّ الَّذِي لَا يَمُوتُ وَسَبِّحْ بِحَمْدِهِ

وَكَفَىٰ بِهِ بَدُنُوبِ عِبَادِهِ خَبِيرًا ﴿٦٢﴾

الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ

أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ الرَّحْمَنُ قَسَلُ بِهِ

خَبِيرًا ﴿٦٣﴾

وَإِذْ أَقْبَلُ لَهُمُ السُّجُودَ وَاللَّحْنَينَ قَالُوا وَمَا الرَّحْمَنُ

أَنْسُجِدُ لِمَا تَأْمُرُنَا وَرَادَهُمْ نُفُورًا ﴿٦٤﴾

تَبْرَكَ الَّذِي جَعَلَ فِي السَّمَاءِ بُرُوجًا وَجَعَلَ فِيهَا

Blessed is He Who has made mansions in the heavens and has placed therein an illuminating lamp and a bright moon. He it is Who has made the night and the day to follow each other, for him who would take heed and would be grateful.

سِرْجًا وَ قَمَرًا مُنِيرًا ﴿٣٥﴾
 وَهُوَ الَّذِي جَعَلَ اللَّيْلَ وَالنَّهَارَ خِلْفَةً لِّمَن أَرَادَ
 أَن يَذَّكَّرَ أَوْ أَرَادَ شُكُورًا ﴿٣٦﴾

وَ عِبَادُ الرَّحْمَنِ الَّذِينَ يَتَّقُونَ عَلَى الْآرْضِ هَوْنًا
 وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا ﴿٣٧﴾
 وَالَّذِينَ يَبِينُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا ﴿٣٨﴾
 وَالَّذِينَ يَقُولُونَ رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ
 إِنَّ عَذَابَهَا كَانَ غَرَامًا ﴿٣٩﴾
 إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا ﴿٤٠﴾

The true servants of the Gracious One are those who walk upon the earth with humility and when they are accosted by the ignorant ones, their response is: Peace; who pass the hours of the night in prostration and standing before their Lord; who entreat: Lord, avert from us the punishment of hell, it is a heavy torment, it is indeed an evil resort and dwelling-place; who are neither extravagant nor niggardly in spending, but keep a balance between the two; who call not on any god beside Allah, nor destroy a life that Allah has declared sacred except for just cause, and commit not adultery, for whose does that shall meet with the punishment of his sin and his punishment will be intensified on the Day of Judgment and he will abide therein disgraced, except for those who repent and believe and work righteousness, whose evil deeds Allah will convert into good ones, Allah being Most Forgiving, Ever Merciful (and he who repents and works righteousness indeed turns to Allah with true repentance); who bear not false witness and when they come upon anything vain, they pass on with dignity; who, when

وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ
 بَيْنَ ذَلِكَ قَوَامًا ﴿٤١﴾
 وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ
 النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ
 وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا ﴿٤٢﴾
 يُضْعَفُ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخْلُدُ فِيهِ
 مُهَانًا ﴿٤٣﴾

إِلَّا مَن تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَٰئِكَ
 يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَكَانَ اللَّهُ غَفُورًا
 رَّحِيمًا ﴿٤٤﴾
 وَمَن تَابَ وَعَمِلَ صَالِحًا فَإِنَّهُ يَتُوبُ إِلَى اللَّهِ
 مَتَابًا ﴿٤٥﴾
 وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا بِاللَّغْوِ

they are reminded of the Signs of their Lord do not contemplate them like one without hearing and sight; and who implore: Lord, grant us of our spouses and our offspring the delight of our eyes, and make us a model for the righteous. These are the ones who will be rewarded with lofty mansions in Paradise, because they were steadfast, and they will be welcomed thereunto with greetings and salutations of peace, abiding therein. Excellent it is as a resort and dwelling-place. (62—77)

Say to the disbelievers: What would my Lord care for you, were it not for your prayers. You have indeed rejected the Truth and the chastisement will now cleave to you. (78)

مَرَوْا كِرَامًا ۝
وَالَّذِينَ إِذَا ذُكِّرُوا بِآيَاتِ رَبِّهِمْ لَمْ يُخِرُّوا عَلَيْهَا
صُمًّا وَعُمُيَاتًا ۝

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَ
ذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا ۝
أُولَئِكَ يُجْزَوْنَ الْغُرْفَةَ بِمَا صَبَرُوا وَيُلَقَّوْنَ فِيهَا
تَحِيَّةً وَسَلَامًا ۝

خُلِدِينَ فِيهَا حَسَنَتْ مُسْتَقَرًّا وَمُقَامًا ۝
قُلْ مَا يَعْبُؤُنَا بِكُمْ سرِّي لَوْلَا دُعَاؤُكُمْ فَقَدْ
كَذَّبْتُمْ فَسَوْفَ يَكُونُ لِزَامًا ۝



AL-SHU'ARĀ'

(Revealed before Hijra)

In the name of Allah, Most Gracious,
Ever Merciful. (1)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

THE PURE, ALL-HEARING, EX-
ALTED. (2)

طَسْمًا ②

These are verses of the clear Book. Haply thou wilt risk death grieving that they do not believe. If We pleased We could send down a Sign to them from heaven which would compel their submission. There never comes a new Reminder to the people from the Gracious One, but they turn away from it. Accordingly, these people have also rejected it, but soon the consequences of their mockery will begin to be manifested to them. Do they not observe how many a pair of excellent species have We caused to grow in the earth? In that there is a Sign indeed; but most of these would not believe. Verily, it is thy Lord Who is the Mighty, the Ever Merciful. (3—10)

تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ ③

لَعَلَّكَ بَاخِعٌ نَفْسَكَ أَلَّا يَكُونُوا مُؤْمِنِينَ ④

إِن نُّنَزِّلُ نَزْلًا عَلَيْهِمْ مِنَ السَّمَاءِ آيَةً فَظَلَّتْ

أَعْيُنُهُمْ لَهَا خُضُعِينَ ⑤

وَمَا يَأْتِيهِمْ مِنْ ذِكْرِ مِنَ الرَّحْمَنِ مُحَدَّثٍ إِلَّا

كَانُوا عَنْهُ مُعْرِضِينَ ⑥

فَقَدْ كَذَّبُوا فَسَيَأْتِيهِمْ أَنْبَاءُ مَا كَانُوا يَستَهْزِءُونَ ⑦

أَوَلَمْ يَرَوْا إِلَى الْأَرْضِ كَمَا أَنْبَتْنَا فِيهَا مِنْ كُلِّ رَوْحٍ

كَرِيمٍ ⑧

إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ⑨

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ⑩

وَرَأدُ نَادِي رَبِّكَ مُوسَىٰ إِنْ آتَيْتِ الْقَوْمَ الظَّالِمِينَ ⑪

Call to mind when thy Lord called Moses and directed him: Go to the wrongdoing people, the people of Pharaoh, and remind them: Will you not be righteous? He pleaded: Lord, I fear lest they should reject me; and I may feel oppressed and tongue-tied, so appoint Aaron also along with me. Besides, they have a charge against me, and I am afraid they might put me to death ere I am able to deliver Thy message. His Lord reassured him: That shall not be. Go, then, both of you with Our Signs. We are with you, hearing your prayers.

قَوْمٍ ذُرْعُونَ إِلَّا يَتَّقُونَ ⑫

قَالَ رَبِّ إِنِّي أَخَافُ أَنْ يُكَذِّبُونِ ⑬

وَيُضِيقُ صَدْرِي وَلَا يَسْتَلِقُ لِسَانِي فَأَرْسِلْ إِلَى

هَارُونَ ⑭

وَلَهُمْ عَلَيَّ ذَنْبٌ فَأَخَافُ أَنْ يَقْتُلُونِ ⑮

قَالَ كَلَّا فَاذْهَبَا بِآيَاتِنَا إِنَّمَا مَعَكُمْ مُسْتَبْعُونَ ⑯

So, go to Pharaoh, and say to him: We are the Messengers of the Lord of the worlds, and our message is: Send the children of Israel with us. (11—18)

Pharaoh said to Moses: Did we not bring thee up among us as a child, and thou didst spend many years of thy life among us? Then thou didst commit thy deed and proved thyself ungrateful. Moses said: Indeed I did it, but I was then ignorant, and being afraid of you I fled from you. Then my Lord granted me proper judgment and made me a Messenger. Now thou tauntest me with the favour done me, as against thy having enslaved the children of Israel. Pharaoh asked: What is this Lord of the worlds? Moses said: The Lord of the heavens and the earth and of all that is between the two, if you would believe. Pharaoh said to those around him: Have you heard what he has said? Moses went on to say: The same Who is your Lord, and the Lord of your forefathers. Pharaoh observed: Most surely this Messenger of yours who has been sent to you is a madman.

Moses added: He is the Lord of the East and of the West, and of all that is between the two, if you did but understand. Pharaoh said in a rage: If thou dost adopt a God other than me, I will certainly put thee in prison. Moses exclaimed: What, even though I bring thee a manifest Sign? Pharaoh said: Bring it then, if thou speakest truth. Thereupon Moses put down his rod, and suddenly it appeared as a serpent clearly visible; and he drew

قَاتِبًا فِرْعَوْنَ فَقَوْلًا إِنَّا رُسُلُ رَبِّ الْعَالَمِينَ ﴿١١﴾
 أَنْ أَرْسِلَ مَعَنَا بَنِي إِسْرَائِيلَ ﴿١٢﴾

قَالَ أَلَمْ نُرَبِّكَ فِينَا وَلِينًا ۖ وَلِئِمَّةً فِينَا مِنْ
 عُمُرِكَ سِنِينَ ﴿١٣﴾

وَفَعَلْتَ فَعَلْتَك الْبِئْسَ فَعَلْتَ وَأَنْتَ مِنَ الْكَافِرِينَ ﴿١٤﴾
 قَالَ فَعَلْنَهَا إِذَا ۖ وَأَنَا مِنَ الضَّالِّينَ ﴿١٥﴾

فَقَرَّرْتُ مِنْكُمْ لَمَّا خِفْتُكُمْ فَوَهَّبَ لِي رَبِّي حُكْمًا
 وَجَعَلَنِي مِنَ الْمُرْسَلِينَ ﴿١٦﴾

وَتِلْكَ نِعْمَةٌ تَمُنُّهَا عَلَيَّ أَنْ عَبَّدتَّ بَنِي إِسْرَائِيلَ ﴿١٧﴾
 قَالَ فِرْعَوْنُ وَمَا رَبُّ الْعَالَمِينَ ﴿١٨﴾

قَالَ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ۚ إِنْ كُنْتُمْ
 مُوقِنِينَ ﴿١٩﴾

قَالَ لَيْسَ حَوْلَهُ إِلَّا نَسْتَعِينُ ﴿٢٠﴾

قَالَ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأَوَّلِينَ ﴿٢١﴾

قَالَ إِنَّ رَسُولَكُمْ الَّذِي أُرْسِلَ إِلَيْكُمْ لَمَجْنُونٌ ﴿٢٢﴾

قَالَ رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ وَمَا بَيْنَهُمَا ۚ إِنْ كُنْتُمْ
 تَعْقِلُونَ ﴿٢٣﴾

قَالَ لَئِنِ اتَّخَذَتِ الْهِيَاطُ غَيْرِي لَأَجْعَلَكَ مِنَ
 الْمَسْجُوبِينَ ﴿٢٤﴾

قَالَ أَوْ لَوْ جِئْتُكَ بِشَيْءٍ مُبِينٍ ﴿٢٥﴾

قَالَ فَأْتِ بِهِ ۚ إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿٢٦﴾

فَأَلْفَقَ عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُبِينٌ ﴿٢٧﴾

forth his hand and it appeared white to the beholders. (19—34)

Pharaoh said to the chiefs around him: This is surely a skilful magician who seeks to drive you out of your land by his magic. Now what do you advise? They said: Put him and his brother off awhile, and send summoners into the cities who should bring to thee every skilful sorcerer. Accordingly, the sorcerers were assembled together at the appointed time on the day fixed. The people were told: Will you also gather together, so that we may follow the magicians, if they be the winners. When the magicians came they asked Pharaoh: Shall we have a reward, if we are the winners? He replied: Certainly, and you will also become part of my entourage. Moses said to the magicians: Go ahead, and do whatever you have in mind. So they cast down their cords and their rods and proclaimed: By the honour of Pharaoh, it is we who will have the upper hand! Then Moses put down his rod and it proceeded to demolish all that they had fabricated. Whereupon the magicians were impelled to fall down prostrate and announced: We believe in the Lord of the worlds, the Lord of Moses, and of Aaron.

Pharaoh was incensed and shouted: Have you believed in him before I gave you leave? He is surely your chief who has taught you magic. Soon will you learn your doom. I shall cut off your hands and your feet on alternate sides, and shall crucify you all.

وَنَزَعَ يَدَهُ فَادَاهِيَ بَيْضًا لِلنَّظِيرِينَ ﴿١٩﴾
 قَالَ لِلْمَلَاحِظَةِ إِنَّ هَذَا السَّحْرُ عَلَيْكُمْ ﴿٢٠﴾
 يُرِيدُ أَنْ يُخْرِجَكُمْ مِنْ أَرْضِكُمْ بِسِحْرِهِ فَمَاذَا تَأْمُرُونَ ﴿٢١﴾

قَالُوا أَرَجُهِ وَآخَاهُ وَابْعَثْ فِي الْمَدَائِنِ خَبِيرِينَ ﴿٢٢﴾
 يَا تُوَكُّلُ كُلِّ سَحَابٍ عَلَيْهِمْ ﴿٢٣﴾
 فَجِئَ السَّحَرَةُ لِبَيْعَاتِ يَوْمٍ مَعْلُومٍ ﴿٢٤﴾
 وَقِيلَ لِلنَّاسِ هَلْ أَنْتُمْ مُّجْتَمِعُونَ ﴿٢٥﴾
 لَعَلَّكُمْ تَتَّبِعُ السَّحَرَةَ إِنْ كَانُوا هُمُ الْغَالِبِينَ ﴿٢٦﴾
 فَلَمَّا جَاءَ السَّحَرَةُ قَالُوا لِفِرْعَوْنَ أَإِنَّا لَنَا أَجْرًا
 إِنْ كُنَّا نَحْنُ الْغَالِبِينَ ﴿٢٧﴾
 قَالَ نَعَمْ وَإِنَّكُمْ إِذَا لِمِنَ الْمُقَرَّبِينَ ﴿٢٨﴾
 قَالَ لَهُمْ مُوسَى الْقَوْمَا مَا أَنْتُمْ مَلْفُونَ ﴿٢٩﴾
 فَأَلْقَوْا جِبَالَهُمْ وَعِصِيَّهُمْ وَقَالُوا بِعِزَّةِ فِرْعَوْنَ
 إِنَّا لَنَحْنُ الْغَالِبُونَ ﴿٣٠﴾
 فَأَلْفَى مُوسَى عَصَاهُ فَإِذَا هِيَ ثَلْجٌ مُّطْبُوعٌ ﴿٣١﴾
 فَأَلْفَى السَّحَرَةُ سُجُودَ بَنٍ ﴿٣٢﴾
 قَالُوا آمَنَّا بِرَبِّ الْغَالِبِينَ ﴿٣٣﴾
 رَبِّ مُوسَى وَهَارُونَ ﴿٣٤﴾

قَالَ آمَنْتُمْ لَهُ قَبْلَ أَنْ آذَنَ لَكُمْ إِنَّهُ لَكَبِيرٌ كُفُّوا
 الَّذِي عَلَّمَكُمُ السِّحْرَ فَلَسَوْفَ تَعْلَمُونَ ذَلِكَ فَظَنَّ
 أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِنْ خِلَافٍ وَ لَأُصَلِّبَنَّكُمْ

They made answer: It matters not. To our Lord shall we return. We hope our Lord will forgive us our sins, since we are the first to believe. (35—52)

We directed Moses: Set forth with My servants by night. You will surely be pursued. When Pharaoh discovered this, he sent summoners into the cities announcing: These are a small party and they have provoked us. We are a large and watchful force, we must frustrate their design. Thus We drove them forth out of gardens and springs, and treasures and pleasant abodes and made the children of Israel inheritors of these bounties. Thus it was. They pursued them in the morning, and when the two hosts came in sight of one another, the companions of Moses said: We are caught. Said Moses: Never! My Lord is with me. He will direct me aright; whereupon We directed Moses: Strike the sea with thy rod. On this the sea was divided into sections and every section looked like a big dune.

In the meantime We made the others approach nearer. We delivered Moses and those who were with him, all of them. Then We drowned the others. In this, verily, there is a Sign; but most of these would not believe. Surely, it is thy Lord Who is the Mighty, the Ever Merciful. (53—69)

أَجْمَعِينَ ۝^{٥٢}
 قَالُوا لَا ضَيْرَ إِنَّا إِلَىٰ رَبِّنَا مُتَّقِلُونَ ۝^{٥٣}
 إِنَّا نَطْمَعُ أَنْ يَغْفِرَ لَنَا رَبُّنَا خَطِيئَتَنَا أَنْ كُنَّا أَوَّلَ
 الْمُؤْمِنِينَ ۝^{٥٤}
 وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَسْرِ بِعِبَادِي إِنَّكَ مُتَّبَعُونَ ۝^{٥٥}
 فَازْسَلْ فِرْعَوْنَ فِي الدَّيَاسِ حَشِيرِينَ ۝^{٥٦}
 إِنَّ هَؤُلَاءِ لَشِرْذِمَةٌ قَلِيلُونَ ۝^{٥٧}
 وَإِنَّهُمْ لَنَا لَغَائِظُونَ ۝^{٥٨}
 وَإِنَّا لَجَبَّعٌ حَذِرُونَ ۝^{٥٩}
 فَأَخْرَجْنَاهُمْ مِنْ جَنَّاتٍ وَعُيُونٍ ۝^{٦٠}
 وَكُنُوزٍ وَمَقَامٍ كَرِيمٍ ۝^{٦١}
 كَذَلِكَ وَأَوْرَثْنَاهَا بَنِي إِسْرَائِيلَ ۝^{٦٢}
 فَاتَّبِعُوهُمْ مُشْرِقِينَ ۝^{٦٣}
 فَلَمَّا تَرَاءَ الْجَمْعِينَ قَالَ أَعْجَبُ مُوسَىٰ إِنَّكَ لَمَذْكُورٌ ۝^{٦٤}
 قَالَ كَلَّامَةٌ إِنِّي سَمِعْتُ رَبِّي سَيِّئِينَ ۝^{٦٥}
 فَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ اضْرِبْ بِعَصَاكَ الْبَحْرَ ۝^{٦٦}
 فَانْفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَالظَّوُدِ الْعَظِيمِ ۝^{٦٧}
 وَأَزْلَفْنَا ثَمَّ الْآخِرِينَ ۝^{٦٨}
 وَأَجْمَعِينَ مُوسَىٰ وَمَنْ مَعَهُ أَجْمَعِينَ ۝^{٦٩}
 ثُمَّ أَغْرَقْنَا الْآخِرِينَ ۝^{٧٠}
 إِنَّ فِي ذَٰلِكَ لَآيَةً ۖ وَمَا كَانَ أَكْثَرُهُمْ مُّؤْمِنِينَ ۝^{٧١}
 وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ۝^{٧٢}

Recite unto them the account of Abraham, when he asked his father and his people; What do you worship? They replied: We worship idols and we sit in devotion before them. He asked them: Do they listen to you when you call on them, or do they benefit you in any way or do you any harm? They answered: Not so; but we found our fathers doing the same. (70—75)

Abraham said: Do you realise that those objects that you and your fathers have been worshipping all seek my ruin? It is only the Lord of the worlds, Who has created me, Who guides me, and Who gives me to eat and to drink; and when I fall ill, it is He Who restores me to health; and Who will cause me to die, and then bring me to life again, and Who, I hope, will forgive me my faults on the Day of Judgment. (76—83)

Abraham supplicated: Lord, bestow right judgment upon me and join me with the righteous; and give me a true and lasting reputation among posterity; and include me among the inheritors of the Garden of Bliss; and forgive my father, he is one of the erring ones; and humiliate me not on the day when people will be raised up, the day when wealth and sons will not avail, and he alone will be saved who comes to Allah with a submissive heart. (84—90)

وَآتِلْ عَلَيْهِمْ نَبَأَ إِبْرَاهِيمَ ۝
 إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا تَعْبُدُونَ ۝
 قَالُوا نَعْبُدُ أَصْنَامًا فَنَنْظِلُّ لَهَا عِيفِينَ ۝
 قَالَ هَلْ يَسْعَوْنَ كُمْ إِذْ تَدْعُونَ ۝
 أَوْ يَنْفَعُونَكُمْ أَوْ يُضُرُّونَ ۝
 قَالُوا بَلْ وَجَدْنَا آبَاءَنَا كَذَلِكَ يَفْعَلُونَ ۝
 قَالَ أَفَرَأَيْتُمْ مَا كُنْتُمْ تَعْبُدُونَ ۝
 أَنْتُمْ وَأَبَاؤُكُمْ الْأَقْدَامُونَ ۝
 فَاتَّهَمُ عِدْوَى آلِ الرَّبِّ الْعَالَمِينَ ۝
 الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ ۝
 وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ ۝
 وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ ۝
 وَالَّذِي يُبْرِئُنِي ثُمَّ يُجْبِنُنِي ۝
 وَالَّذِي أَطْعَمُنِي أَنْ يُعْفِرَ لِي خَطِيئَتِي يَوْمَ الدِّينِ ۝
 رَبِّ هَبْ لِي حُكْمًا وَالْحَقِّقْ بِالضَّالِّينَ ۝
 وَاجْعَلْ لِي لِسَانَ صِدْقٍ فِي الْآخِرِينَ ۝
 وَاجْعَلْنِي مِنْ وَرَثَةِ جَنَّةِ النَّعِيمِ ۝
 وَاعْفُرْ لِأَبِي إِنَّهُ كَانَ مِنَ الضَّالِّينَ ۝
 وَلَا تُخْزِنِي يَوْمَ يُبْعَثُونَ ۝
 يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ ۝
 إِلَّا مَنْ آتَى اللَّهَ بِقَلْبٍ سَلِيمٍ ۝
 وَأَرْزُقْتِ الْجَنَّةَ الْمُتَّقِينَ ۝

Heaven shall be brought near to the righteous and hell shall be uncovered for those who have gone astray. They will be asked: Where are those whom you worshipped beside Allah? Can they help you or procure help for themselves? Then will they all be thrown headlong therein, the worshippers, and the worshipped, and the hosts of Iblis, all together. They will dispute between themselves therein and the worshippers will say: By Allah, we were in manifest error when we held you as equal with the Lord of the worlds, and we were led astray by the guilty ones. Now we have no one to intercede for us, nor any sincere friend. If we could but return to the world and be among the believers. In this, verily, there is a Sign, but most of these would not believe. Surely, it is thy Lord Who is the Mighty, the Ever Merciful. (91—105)

وَبُرِّزَتِ الْجَحِيمُ لِلْغَايِبِينَ ﴿٩١﴾
 وَقِيلَ لَهُمْ أَيْنَمَا كُنْتُمْ تَعْبُدُونَ ﴿٩٢﴾
 مِنْ دُونِ اللَّهِ هَلْ يَنْصُرُونَكُمْ أَوْ يَنْصَرُونَ ﴿٩٣﴾
 فَكُذِّبُوا فِيهَا هُمْ وَالْغَاوُونَ ﴿٩٤﴾
 وَجُنُودُ إِبْلِيسَ أَجْمَعُونَ ﴿٩٥﴾
 قَالُوا وَهُمْ فِيهَا يَخْتَصِمُونَ ﴿٩٦﴾
 تَاللَّهِ إِنْ كُنَّا لَفِي ضَلَالٍ مُبِينٍ ﴿٩٧﴾
 إِذْ نَسَوْنَكُمْ رَبَّ الْعَالَمِينَ ﴿٩٨﴾
 وَمَا أَصْلَنَا إِلَّا الْمَجْرُمُونَ ﴿٩٩﴾
 فَمَا لَنَا مِنْ شَافِعِينَ ﴿١٠٠﴾
 وَلَا صَدِيقٍ حَنِينٍ ﴿١٠١﴾
 فَلَوْ أَنْ لَنَا كَرَّةٌ فَنَكُودُ مِنَ الْمُؤْمِنِينَ ﴿١٠٢﴾
 إِنْ فِي ذَلِكَ لَآيَةٌ وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿١٠٣﴾
 وَإِنَّ رَبَّكَ لَعَزِيزٌ الرَّحِيمُ ﴿١٠٤﴾
 كَذَّبَتْ قَوْمُ نُوحٍ الْمُرْسَلِينَ ﴿١٠٥﴾
 إِذْ قَالَ لَهُمْ أَخُوهُمْ نُوحٌ أَلَا تَتَّقُونَ ﴿١٠٦﴾
 إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٠٧﴾
 فَاتَّقُوا اللَّهَ وَاطِيعُونَ ﴿١٠٨﴾
 وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى
 رَبِّ الْعَالَمِينَ ﴿١٠٩﴾
 فَاتَّقُوا اللَّهَ وَاطِيعُونَ ﴿١١٠﴾
 قَالُوا أَنْزِلْ مِنْ لَدُنْكَ آيَةً وَاتَّبَعَكَ الْأَرْذَالُونَ ﴿١١١﴾

The People of Noah rejected the Messengers, when their brother Noah said to them: Will you not be righteous? I am sent to you as a trusty Messenger. So be mindful of your duty to Allah, and obey me. I ask of you no recompense for it; my recompense is with the Lord of the worlds. So fear Allah, and obey me. His people retorted: Shall we believe in thee, when it is the meanest who follow thee?

Fear Him Who has helped you with that which you know. He has helped you with cattle, and sons, and gardens, and springs. I fear for you the torment of an awful day. They retorted: It is the same to us whether thou admonish us or not, this is a habit which has been current among the ancients, and we shall never be punished. So they rejected him; and We destroyed them. In that indeed there is a Sign; but most of these would not believe. Surely, it is thy Lord Who is the Mighty, the Ever Merciful. (124—141)

The Thamud rejected the Messengers, when their brother Saleh said to them: Will you not be righteous? I am sent to you as a trusty Messenger. So be mindful of your duty to Allah, and obey me. I ask of you no recompense for it; my recompense is with the Lord of the worlds.

Do you imagine that you will be left secure amidst all this here, gardens and springs, and waving cornfields, and date-palms with heavy spathes near breaking? You hew out mansions in the mountains taking pride in your skill. So fear Allah and obey me; and obey not the bidding of those who exceed the bounds, who create disorder in the land and do not promote order and security.

وَاتَّقُوا الَّذِي أَمَدَّكُمْ بِمَا تَعْلَمُونَ ﴿١٢٤﴾
 أَمَدَّكُمْ بِأَنْعَامٍ وَبَنِينَ ﴿١٢٥﴾
 وَجَنَّاتٍ وَعُيُونٍ ﴿١٢٦﴾
 إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٢٧﴾
 قَالُوا سَوَاءٌ عَلَيْنَا أَوَعَظْتَ أَمْ لَمْ تَكُنْ مِنَ الْوَاعِظِينَ ﴿١٢٨﴾
 إِنَّ هَذَا إِلَّا خُلُقُ الْأَوَّلِينَ ﴿١٢٩﴾
 وَمَا نَحْنُ بِمُعَذَّبِينَ ﴿١٣٠﴾
 فَكَذَّبُوهُ فَأَهْلَكْنَاهُمْ إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ
 أَكْثَرَهُمْ مُّؤْمِنِينَ ﴿١٣١﴾
 وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٣٢﴾
 كَذَّبَتْ ثَمُودُ الْمُرْسَلِينَ ﴿١٣٣﴾
 إِذْ قَالَ لَهُمُ أَخُوهُمْ صَالِحٌ أَلا تَتَّقُونَ ﴿١٣٤﴾
 إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٣٥﴾
 فَاتَّقُوا اللَّهَ وَأَطِيعُوا ﴿١٣٦﴾
 وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجِرِيَ إِلَّا عَلَى
 رَبِّ الْعَالَمِينَ ﴿١٣٧﴾
 اتَّبِعُوا فِي مَا هُمْ بِأَمِينٍ ﴿١٣٨﴾
 فِي جَنَّتٍ وَعُيُونٍ ﴿١٣٩﴾
 وَزُرُوعٍ وَنَخْلٍ طَلَعَتْ هَيْبَةً ﴿١٤٠﴾
 وَتَنْجُونَ مِنَ الْجِبَالِ الَّتِي أُوتُوا بِهَا فِرْعَانٌ ﴿١٤١﴾
 فَاتَّقُوا اللَّهَ وَأَطِيعُوا ﴿١٤٢﴾
 وَلَا تَطِيعُوا أَمْرَ الْمُشْرِكِينَ ﴿١٤٣﴾

They retorted: Thou art being put up to this by others who support thee. Thou art but a human being like ourselves. Bring us then a Sign, if thou art truthful. He replied: Here is a she-camel, it has its appointed day of drinking at the place of watering, and you have your appointed day. Do her no harm, else you will be afflicted with the chastisement of an awful day. But they hamstrung her and then became remorseful. So the punishment overtook them. In that surely there is a Sign, but most of these would not believe. Surely, it is thy Lord Who is the Mighty, the Ever Merciful. (142—160)

The people of Lot rejected the Messengers, when their brother Lot said to them: Will you not be righteous? I am sent to you as a trusty Messenger. So be mindful of your duty to Allah, and obey me. I ask of you no recompense for it; my recompense is with the Lord of the worlds.

Out of all creation have you selected only males for yourselves, and do you leave aside your wives whom your Lord created for you? You are a people who transgress the limits set by nature. They retorted: If thou desist not, Lot, thou wilt surely be banished. He observed: Certainly I detest your practice; and

الَّذِينَ يُفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ ﴿١٤٢﴾
 قَالُوا إِنَّمَا أَنْتَ مِنَ الْمُسَخَّرِينَ ﴿١٤٣﴾
 مَا أَنْتَ إِلَّا بَشَرٌ مِثْلُنَا ۚ فَأْتِ بِآيَةٍ إِنْ كُنْتَ
 مِنَ الصَّادِقِينَ ﴿١٤٤﴾
 قَالَ هَذِهِ نَاقَةٌ لَهَا شِرْبٌ وَلَكُمْ شِرْبُ يَوْمٍ
 مَعْلُومٍ ﴿١٤٥﴾
 وَلَا تَسْوَأُوا بِسَوَاءٍ قَبِيحٍ كَمَا عَدَابَ يَوْمَ عَظِيمٍ ﴿١٤٦﴾
 فَعَقَرُوهَا فَاصْبِرُوا نَدْمَيْنِ ﴿١٤٧﴾
 فَأَخَذَهُمُ الْعَذَابُ إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ
 أَكْثَرُهُمْ مُّؤْمِنِينَ ﴿١٤٨﴾
 وَإِن رَّبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٤٩﴾
 كَذَّبَتْ قَوْمُ لُوطٍ الْمُرْسَلِينَ ﴿١٥٠﴾
 إِذْ قَالَ لَهُمُ أَخُوهُمْ لُوطُ أَلَا تَتَّقُونَ ﴿١٥١﴾
 إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٥٢﴾
 فَاتَّقُوا اللَّهَ وَأَطِيعُوا أَمْرًا ﴿١٥٣﴾
 وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى
 رَبِّ الْعَالَمِينَ ﴿١٥٤﴾
 أَتَأْتُونَ الذُّكْرَانَ مِنَ الْعَالَمِينَ ﴿١٥٥﴾
 وَتَذَرُونَ مَا خَلَقَ لَكُمْ رَبُّكُمْ مِنْ أَزْوَاجِكُمْ
 بَلْ أَنْتُمْ قَوْمٌ عَادُونَ ﴿١٥٦﴾
 قَالُوا لَئِن لَّمْ تَنْتَهِ يَلُوطُ لَتَكُونَنَّ مِنَ الْمُخْرَجِينَ ﴿١٥٧﴾
 قَالَ إِنِّي يَمْلِكُ مِنَ الْقَالِينَ ﴿١٥٨﴾

he prayed: Lord, deliver me and my family from their vile conduct. So We delivered him and his family, all of them, except an old woman who stayed behind. Then We destroyed the rest. We sent upon them a rain of stones, and evil is the rain that descends upon those who are warned and disregard the warning. In that surely is a Sign; but most of these would not believe. Surely, it is thy Lord Who is the Mighty, the Ever Merciful. (161—176)

The People of the Wood rejected the Messengers when Shuaib said to them: Will you not be righteous? I am sent to you as a trusty Messenger. So be mindful of your duty to Allah, and obey me. I ask of you no recompense for it; my recompense is with the Lord of the worlds.

Give full measure, and do not occasion loss to other parties; and weigh out with a true balance. Do not deliver short; and do not go about creating disorder in the land. Fear Him Who created you and the earlier peoples. They retorted: Thou art being put up to this by others who support thee. Thou art but a human being like ourselves, and we are convinced thou art a liar. So cause a fragment of a cloud to fall on us, if thou art truthful.

رَبِّ نَجِّنِي وَأَهْلِي مِمَّا يَعْمَلُونَ ﴿١٦١﴾
 فَنجَّيْنَاهُ وَأَهْلَهُ أَجْمَعِينَ ﴿١٦٢﴾
 إِلَّا جَجُورًا فِي الْغَيْرِينَ ﴿١٦٣﴾
 ثُمَّ دَمَرْنَا الْأَخْرِينَ ﴿١٦٤﴾
 وَآمَظَرْنَا عَلَيْهِمْ مَطَرًا فَسَاءَ مَطَرُ النَّذِيرِينَ ﴿١٦٥﴾
 إِنَّ فِي ذَلِكَ لآيَةً، وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿١٦٦﴾
 وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٦٧﴾
 كَذَّبَ أَصْحَابُ لَيْكَةِ الْمُرْسَلِينَ ﴿١٦٨﴾
 إِذْ قَالَ لَهُمْ شُعَيْبٌ أَلَا تَتَّقُونَ ﴿١٦٩﴾
 إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٧٠﴾
 فَاتَّقُوا اللَّهَ وَأَطِيعُوا عَمَلِي ﴿١٧١﴾
 وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ ﴿١٧٢﴾
 أَوْفُوا بِالْكَيْلِ وَلَا تَكُونُوا مِنَ الْمُخْسِرِينَ ﴿١٧٣﴾
 وَزِنُوا بِالْقِسْطِاسِ الْمُسْتَقِيمِ ﴿١٧٤﴾
 وَلَا تَبْخُسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَقْنُوا فِي الْأَرْضِ مُفْسِدِينَ ﴿١٧٥﴾
 وَاتَّقُوا اللَّهَ الَّذِي خَلَقَكُمْ وَالْجِبِلَّةَ الْأُولِينَ ﴿١٧٦﴾
 قَالُوا إِنَّمَا أَنْتَ مِنَ الْمَسْحُورِينَ ﴿١٧٧﴾
 وَمَا أَنْتَ إِلَّا بَشَرٌ مِثْلُنَا وَإِنْ نُنظِقُكَ لَيَنَّ الْكَاذِبِينَ ﴿١٧٨﴾
 فَاسْقِطْ عَلَيْنَا كِسْفًا مِنَ السَّمَاءِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿١٧٩﴾

He observed: My Lord knows your conduct well. Thus they rejected him, and they were afflicted with the chastisement of the day of overshadowing gloom. That was indeed the chastisement of a dreadful day. In that surely is a Sign, but most of these would not believe. Surely, it is thy Lord Who is the Mighty, the Ever Merciful. (177—192)

Verily, this Quran is a revelation from the Lord of the worlds. The Faithful Spirit has descended with it on thy heart, that thou mayest be a Warner, in plain and clear Arabic tongue. Surely, it is mentioned in the former Scriptures. Is it not a Sign for them that the learned among the children of Israel recognise it?

Had We sent it down to one of the non-Arabs, and he had recited it to them, they would never have believed in it. Thus have We caused disbelief to enter into the hearts of the sinful. They will not believe in it till they see the grievous chastisement. It will come upon them suddenly unperceived, and they will say: Shall we be given a respite? Do these people now seek to hasten Our punishment? Seest thou not that if We were to provide for them over the years and then they were afflicted with the promised punishment, that with which We would have provided them would be of no avail to them.

قَالَ رَبِّيَ عَلَّمَ رَبِّيَ مَا تَسْمَعُونَ ﴿١٧٧﴾
فَكَذَّبُوهُ فَأَخَذَهُمْ عَذَابٌ يَوْمِ الظَّلَامَةِ إِنَّهُ كَانَ

عَذَابٌ يَوْمٍ عَظِيمٍ ﴿١٧٨﴾

إِنَّ فِي ذَلِكَ لَآيَةً ۖ وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿١٧٩﴾

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٨٠﴾

وَإِنَّهُ لَتَنْزِيلُ رَبِّ الْغَلِيْبِ ﴿١٨١﴾

نَزَلَ بِهِ الرُّوحُ الْأَمِينُ ﴿١٨٢﴾

عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ ﴿١٨٣﴾

بِلِسَانٍ عَرَبِيٍّ مُبِينٍ ﴿١٨٤﴾

وَإِنَّهُ لَفِي زُبُرِ الْأَوَّلِينَ ﴿١٨٥﴾

أَوَلَمْ يَكُنْ لَهُمْ آيَةٌ أَنْ يَعْلَمَهُ عُلَمَاءُ بَنِي

إِسْرَائِيلَ ﴿١٨٦﴾

وَلَوْ نَزَّلْنَاهُ عَلَىٰ بَعْضِ الْأَعْجَمِينَ ﴿١٨٧﴾

فَقَرَأَهُ عَلَيْهِمْ مَا كَانُوا بِهِ مُؤْمِنِينَ ﴿١٨٨﴾

كَذَلِكَ سَلَكْنَاهُ فِي قُلُوبِ الْمُجْرِمِينَ ﴿١٨٩﴾

لَا يُؤْمِنُونَ بِهِ حَتَّىٰ يَرُوا الْعَذَابَ الْأَلِيمَ ﴿١٩٠﴾

فَيَأْتِيهِمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿١٩١﴾

فَيَقُولُوا هَلْ نَحْنُ مُنظَرُونَ ﴿١٩٢﴾

أَفِعِدَادَ إِنَّا لَسْتَعْتَجِلُونَ ﴿١٩٣﴾

أَفَرَأَيْتَ إِنْ مَتَّعْنَاهُمْ سِنِينَ ﴿١٩٤﴾

ثُمَّ جَاءَهُمْ مَا كَانُوا يُوعَدُونَ ﴿١٩٥﴾

مَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يَسْتَعْتُونَ ﴿١٩٦﴾

We have never destroyed a township but it has had its Warners, so that its people may be admonished. We are not unjust. (193—210)

The Quran has not been brought down by evil agencies. They would not be worthy of it, nor do they possess the capacity. Surely they are debarred from listening to the Divine Word. Call not, therefore, on any god beside Allah, lest thou become one of those chastised. At the outset warn thy nearest kinsmen, and extend kindness and affection to the believers who follow thee. Should they disobey thee in anything warn them: I dissociate myself from that which you do; and put thy trust in the Mighty, the Ever Merciful, Who sees thee when thou standest alone for Prayer, and also sees thy movements in the company of those who prostrate themselves in Prayer along with thee. He is indeed the All-Hearing, the All-Knowing. (211—221)

Shall I inform you on whom do the evil ones descend? They descend on every lying sinner, repeating what they hear and most of them are liars. It is the erring ones who follow the poets. Seest thou not how the poets wander distracted in every valley and say that which they do not; except those who believe and act righteously, and remember Allah much, and exact retribution only when they are wronged. The wrongdoers will soon know to what place they will return. (222—228)

وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا لَهَا مُنذِرُونَ ﴿١٩٣﴾

ذُكْرِهِمْ ۖ وَمَا كُنَّا ظَالِمِينَ ﴿١٩٤﴾

وَمَا تَنَزَّلَتْ بِهِ الشَّيَاطِينُ ﴿١٩٥﴾

وَمَا يَنْبَغِي لَهُمْ وَمَا يَسْتَطِيعُونَ ﴿١٩٦﴾

إِنَّهُمْ عَنِ السَّمْعِ لَمَعْرُؤُونَ ﴿١٩٧﴾

فَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَكُونُ مِنَ الْمَعذُورِينَ ﴿١٩٨﴾

وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ ﴿١٩٩﴾

وَإِخْفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ ﴿٢٠٠﴾

فَإِنْ عَصَاكَ فَقُلْ إِنِّي بَرِيءٌ مِمَّا تَعْمَلُونَ ﴿٢٠١﴾

وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ ﴿٢٠٢﴾

الَّذِي يَرِيكَ جِئِن تَقُومُ ﴿٢٠٣﴾

وَتَقَلَّبَكَ فِي السُّجُودِ ﴿٢٠٤﴾

إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٢٠٥﴾

هَلْ أُنزِلُكُمْ عَلَىٰ مَنْ تَنَزَّلُ الشَّيَاطِينُ ﴿٢٠٦﴾

تَنَزَّلُ عَلَىٰ كُلِّ أَفَّاكٍ أَثِيمٍ ﴿٢٠٧﴾

يُلْقُونَ السَّمْعَ وَأَكْثُرُهُمْ كَاذِبُونَ ﴿٢٠٨﴾

وَالشُّعْرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ ﴿٢٠٩﴾

أَلَمْ تَرَ أَنَّهُمْ فِي كُلِّ وَادٍ يَهِيمُونَ ﴿٢١٠﴾

وَأَنَّهُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ ﴿٢١١﴾

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَذَكَرُوا اللَّهَ

كَثِيرًا وَأَنْتَصَرُوا مِنْ بَعْدِ مَا ظَلَمُوا ۗ وَسَيَعْلَمُ

الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ ﴿٢١٢﴾



AL-NAML

(Revealed before Hijra)

In the name of Allah, Most Gracious,
Ever Merciful. (1)

THE PURE, THE ALL-HEARING.

These are verses of the Quran and of a perspicuous Book, a guidance and glad tidings for the believers who observe Prayer, and pay the Zakat and have firm faith in the Hereafter. We have made their deeds appear attractive to those who do not believe in the Hereafter, so they wander blindly. It is they who shall suffer a grievous torment and they shall be the greatest losers in the Hereafter. (2—6)

Verily, thou receivest the Quran from the presence of One Wise, All-Knowing. Call to mind when Moses said to the members of his family: I perceive a fire. I will bring back to you thence some news of great import or I will bring you a flaming brand that you may warm yourselves thereat. So when he approached it he was addressed: Blessed is he who is in the fire and he who is near it, and glorified be Allah, the Lord of the worlds. Moses, verily, I am Allah, the Mighty, the Wise.

Put down thy rod. When Moses saw his rod move agitatedly, as though it were a small serpent, he turned back running and did not look back. He was called: Moses, fear not. I am the One in Whose presence the Messengers need have no fear.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

طَسَّ تِلْكَ آيَةُ الْقُرْآنِ وَكِتَابٍ مُبِينٍ ②

هُدًى وَبُشْرَى لِلْمُؤْمِنِينَ ③

الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ

بِالْآخِرَةِ هُمْ يُوقِنُونَ ④

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ زَيَّنَّا لَهُمْ أَعْمَالَهُمْ

فَهُمْ يَعْمَهُونَ ⑤

أُولَئِكَ الَّذِينَ لَهُمْ سُوءُ الْعَذَابِ وَهُمْ فِي الْآخِرَةِ

هُمْ الْأَخْسَرُونَ ⑥

قَالَ رَبِّ إِنِّي نَأْتِيكَ الْقُرْآنَ مِنْ لَدُنِّكَ حَكِيمٍ عَلِيمٍ ⑦

إِذْ قَالَ مُوسَى لِأَهْلِهِ إِنِّي آنَسْتُ نَارًا سَاءَتِ بَشِيرَتُكُمْ

مِنْهَا بِخَبْرٍ أَوْ آيَةٍ كُمْ بِشَهَابٍ فَبِئْسَ لَكُمْ تَعْلَمُكُمْ

تَصْطَلُونَ ⑧

فَلَمَّا جَاءَهَا نُودِيَ أَنْ بُورِكَ مَنْ فِي النَّارِ وَمَنْ

مَنْ حَوْلَهَا وَسُبْحَانَ اللَّهِ رَبِّ الْعَالَمِينَ ⑨

يُنَادِي أَيُّهَا أَنَا اللَّهُ الْعَزِيزُ الْحَكِيمُ ⑩

وَأَلْقَى عَصَاهُ فَلَمَّا رَأَاهَا تَهْتَزُّ كَأَنَّهَا جَانٌّ وَلَّى

مُدْبِرًا وَلَمْ يُعَقِّبْ يَمُوسَى لَا يَخَفُ إِنِّي لَا يَخَافُ

لَدَيْ الْمُرْسَلِينَ ⑪

I am Most Forgiving, Ever Merciful towards him who does wrong and then substitutes good in place of evil. Now put thy hand inside thy cloak next to thy bosom, it will come forth white, without any blemish. This is among nine Signs for Pharaoh and his people: for they are a rebellious people. But when Our sight-giving Signs came to them, they said: This is plain magic; and they persisted in rejecting them wrongfully and arrogantly, while their hearts were convinced of their truth. Observe, then, how evil was the end of those who acted corruptly. (7—15)

إِلَّا مَنْ ظَلَمَ ثُمَّ بَدَّلَ حَسَنًا بَعْدَ سُوِّ فَلَا يَكْفُرُ
عَفْوَرٌ شَرِّ حَيْمٍ ﴿١٧﴾

وَأَدْخَلَ يَدَكَ فِي جَيْبِكَ تَخْرُجُ بَيْضَاءَ مِنْ غَيْرِ
سُوِّ تَتَّبِعِي فِي تَسْبِغِ أَيْتٍ إِلَى فِرْعَوْنَ وَقَوْمِهِ إِنَّهُمْ
كَانُوا قَوْمًا فَاسِقِينَ ﴿١٨﴾

فَلَمَّا جَاءَهُمْ آيَاتُنَا مَبْصُورَةً قَالُوا هَذَا سِحْرٌ مُّبِينٌ ﴿١٩﴾
وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنفُسُهُمْ ظُلْمًا وَعُلُوًّا

فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ ﴿٢٠﴾

وَلَقَدْ آتَيْنَا دَاوُدَ وَسُلَيْمَانَ عِلْمًا وَقَالَا الْحَمْدُ

لِلَّهِ الَّذِي فَضَّلَنَا عَلَى كَثِيرٍ مِمَّنْ عِبَادِهِ
الْمُؤْمِنِينَ ﴿٢١﴾

وَوَرِثَ سُلَيْمَانُ دَاوُدَ وَقَالَ يَا أَيُّهَا النَّاسُ عِلْمُنَا
مَنْطِقَ الطَّيْرِ وَأُوتِينَا مِنْ كُلِّ شَيْءٍ إِنَّ هَذَا لَهُوَ

الْفَضْلُ الْبِينُ ﴿٢٢﴾

وَخَشِرَ لِسُلَيْمَانَ جُنُودُهُ مِنَ الْجِنِّ وَالْإِنْسِ

وَالتَّيْرِ فَهُمْ يُوزَعُونَ ﴿٢٣﴾

حَتَّىٰ إِذَا أَتَوْا عَلَىٰ وَادِ النَّمْلِ قَالَتْ نَسْلَةٌ يَا أَيُّهَا
النَّمْلُ ادْخُلُوا مَسْكِنَكُمْ لَا يَحْطِبَنَّكُمْ سُلَيْمَانُ

وَجُنُودُهُ ۗ وَهُمْ لَا يَعْلَمُونَ ﴿٢٤﴾

فَتَبَسَّمَ ضَاحِكًا مِّنْ قَوْلِهَا وَقَالَ رَبِّ أَوْزِعْنِي

أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ

وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَدْخِلْنِي بِرَحْمَتِكَ

We bestowed knowledge on David and Solomon, and both affirmed: All praise belongs to Allah, Who has exalted us above many of His believing servants. Solomon succeeded David and said: O ye people, we have been taught the speech of birds; and we have been given all necessary knowledge. This indeed is Allah's manifest grace. On one occasion Solomon's hosts of Jinn and men and birds were assembled before him in separate divisions and they were ordered to march. When they came to the Valley of Al-Naml a woman of the tribe of the Naml said: O ye Naml, go into your habitations, lest Solomon and his hosts crush you unknowingly.

Solomon laughed at her words and prayed: Lord, grant me the capacity to be grateful for Thy favour which Thou hast bestowed upon me and upon my parents and to act righteously so as to win Thy pleasure; and admit me, by Thy mercy, among Thy righteous servants.

Then Solomon reviewed the birds, and said: How is it that I do not see Hudhud? Is he, then, absent? I will surely punish him severely or shall order him to be executed, unless he furnishes me with a good reason for his absence. Shortly after, Hudhud appeared and said: I have obtained information which thou dost not possess. I have come to thee from Saba with sure tidings. I found a woman ruling over all of them; she has been granted everything and she has a wondrous throne. I found her and her people worshipping the sun, instead of Allah. Satan has made their conduct look handsome to them, and has thus hindered them from the right way, so that they follow not guidance. He has bidden them not to worship Allah; while Allah is He Who brings to light the hidden measure of all that is in the heavens and the earth, and Who knows that which you conceal and that which you make known. Allah, there is no god but He, the Lord of the Mighty Throne. Solomon said: We shall see whether thou hast spoken the truth, or whether thou art a liar. Go with this letter of mine and lay it before them; then withdraw from them and see what answer they return. (16—29)

The Queen took counsel. Ye chiefs, a noble letter has been delivered to me. It is from Solomon. It reads: In the name of Allah, Most Gracious, Ever Merciful. Behave not arrogantly towards me in this matter, but come to me in submission. Now counsel me in this, ye Chiefs.

فِي عِبَادِكَ الصَّالِحِينَ ﴿١٦﴾
 وَتَفَقَّدَ الطَّيْرَ فَقَالَ مَا لِيَ لَا أَرَى الْهُدْهُدَ
 أَمْ كَانَ مِنَ الْغَائِبِينَ ﴿١٧﴾
 لَأُعَدِّبَنَّهُ عَذَابًا شَدِيدًا أَوْ لَأَذْبَحَنَّهُ أَوْ
 لِيَأْتِيَنِّي بِسُلْطَنِ مُبِينٍ ﴿١٨﴾
 فَمَكَثَ غَيْرَ بَعِيدٍ فَقَالَ أَحَطَّتْ بِمَا لَمْ يُحِطْ بِهِ
 وَجِئْتِكَ مِنْ سَبَأٍ بِنَبَأٍ يُقِينُ ﴿١٩﴾
 إِنِّي وَجَدْتُ امْرَأَةً تَمْلِكُهُمْ وَأُوتِيَتْ مِنْ كُلِّ
 شَيْءٍ وَلَهَا عَرْشٌ عَظِيمٌ ﴿٢٠﴾
 وَجَدْتُهَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ مِنْ دُونِ
 اللَّهِ وَرَبُّهُمْ الشَّيْطَانُ أَنعَمَ لَهُمْ فَصَدَّاهُمْ عَنْ
 السَّبِيلِ فَهُمْ لَا يَهْتَدُونَ ﴿٢١﴾
 أَلَا يَسْجُدُوا لِلَّهِ الَّذِي يُخْرِجُ الْخَبْءَ فِي السَّمَوَاتِ
 وَالْأَرْضِ وَيَعْلَمُ مَا تُخْفُونَ وَمَا تُعْلِنُونَ ﴿٢٢﴾
 اللَّهُ لَا إِلَهَ إِلَّا هُوَ الرَّبُّ الْعَظِيمُ ^{السَّعِدَةُ} ﴿٢٣﴾
 قَالَ سَنَنْظُرُ أَصَدَقْتَ أَمْ كُنْتِ مِنَ الْكَاذِبِينَ ﴿٢٤﴾
 إِذْ هَبَّ بِكَشْفِي هُدًى فَأَلْقَاهُ فِيهِمُ تَمْثُلًا أَعْمُمٌ
 فَأَنْظُرُوا مَاذَا يَرْجِعُونَ ﴿٢٥﴾
 قَالَتْ يَا أَيُّهَا الْمَلَأُ إِنِّي أُلْقِيَ إِلَيَّ كِتَابٌ كَرِيمٌ ﴿٢٦﴾
 إِنَّهُ مِنْ سُلَيْمَانَ وَإِنَّهُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿٢٧﴾
 أَلَا تَعْلَمُونَ عَلَىٰ وَأُنزِلُنِي فَسَلِّمِينَ ﴿٢٨﴾
 قَالَتْ يَا أَيُّهَا الْمَلَأُ أَتُنُونَنِي فِي أَمْرِي مَا كُنْتُمْ

I never decide any affair till I have conferred with you. They said: We are strong and we possess great prowess in battle, but the decision is in thy hands. Consider then what thou wilt command. She said: Surely, when mighty kings invade a country they despoil it and humiliate its leading people. That has been their way. I have decided to send them gifts and will see what answer the envoys bring back. When the embassy came to Solomon, he said: Do you seek to win my favour by adding to my wealth? Surely that which Allah has bestowed on me is better than that which He has bestowed on you. It seems to me you take pride in your gifts. Hudhud, do thou go back to them and tell them I shall invade them with a force which they shall not be able to withstand, and we shall drive them out in disgrace after they have lost their authority. (30—38)

Solomon asked his nobles: Which of you will bring me a throne the like of her throne, before they come to me in submission? A powerful chieftain from among the people of the hills said: I shall bring it to thee before thou move camp; and indeed I possess the means therefor and I am trustworthy. Thereupon one who had knowledge of the Book said: I will bring it to thee in the twinkling of an eye. When Solomon saw it set before him, he exclaimed: This is by the grace of my Lord, that He may try me whether I am grateful or ungrateful. Whosoever is grateful it is for the good of his own self; and whosoever is ungrateful, then surely my Lord is Self-Sufficient, Generous. Solomon directed: Make this throne even better than her own so that her own should appear common to her, and let us see whether she follows the right way or remains misguided.

قَاطِعَةً أَمْرًا حَتَّىٰ تَشْهَدُونِ ﴿٣٠﴾
 قَالُوا نَحْنُ أَوْلُوا قُوَّةً وَأَوْلُوا بِأَسْئِدٍ يُدِيرُهُ
 الْأَمْرَ إِلَيْكَ فَانظُرِي مَاذَا تَأْمُرِينَ ﴿٣١﴾
 قَالَتْ إِنَّ الْمُلُوكَ إِذَا دَخَلُوا قَرْيَةً أَفْسَدُوهَا وَ
 جَعَلُوا آيَةً أَهْلِهَا أَذِلَّةً ۚ وَكَذَلِكَ يَفْعَلُونَ ﴿٣٢﴾
 وَإِنِّي مُرْسِلَةٌ إِلَيْهِم بِهَدْيِكَ فَمَنْ ظَنَّهُ بِمَنْ يَرْجِعُ
 الْمُرْسَلُونَ ﴿٣٣﴾
 فَلَمَّا جَاءَ سُلَيْمِينَ قَالَ أُمِدُّونَنِي بِمَا لِي فَمَا آتَيْنِ
 اللَّهُ خَيْرٌ مِّمَّا أَتَيْتُم بَلْ أَنْتُمْ مَهْدِيكُمْ تَفْرَحُونَ ﴿٣٤﴾
 ارْجِعِ إِلَيْهِمْ فَلَمَّا أَتَيْتَهُمْ رَجَعُوا لِأَقْبَلِ لَهُمْ بِهَا
 وَلَنُخْرِجَنَّهُمْ مِنْهَا أَوْلَةً ۗ وَهُمْ صَاحِبُونَ ﴿٣٥﴾
 قَالَ يَا أَيُّهَا الْمَلَأُ الْأَيْمُنُ يَا أَيُّهَا الْعَشْرَاءُ قَبْلَ أَنْ
 يَأْتُوَنِي مُسْلِمِينَ ﴿٣٦﴾
 قَالَ عِفْرِيُّ نِيَّتِي مِنَ الْجِحَنِ أَنَا أَيْتُكَ بِهِ قَبْلَ أَنْ
 تَقُومَ مِنْ مَقَامِكَ وَإِنِّي عَلَيْكَ لَقَوِيٌّ أَوْيٌّ ﴿٣٧﴾
 قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِنَ الْكِتَابِ أَنَا آتِيكَ بِهِ
 قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ فَلَمَّا رَآهُ مُسْتَقِرًّا عِنْدَهُ
 قَالَ هَذَا مِنْ فَضْلِ رَبِّي لِيَبْلُوَنِي ۗ أَشْكُرَ أَمْ
 أَكْفُرُ ۚ وَمَنْ شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ ۖ وَمَنْ كَفَرَ
 فَإِنَّ رَبِّيَ غَنِيٌّ كَرِيمٌ ﴿٣٨﴾
 قَالَ تَكَرَّرُوا لَهَا عَرَشَهَا نَنْظُرَ أَنَّهُمْ يَدْرِي أَم تَكُونُ
 مِنَ الَّذِينَ لَا يَهْتَدُونَ ﴿٣٩﴾

So when she came, she was asked: Is thy throne like this? She replied: It looks exactly like it; and we had been informed already of the vastness of your resources and we had submitted. Solomon asked her to desist from worshipping that which she used to worship beside Allah; for she came of a disbelieving people. She was asked to enter the palace. When she saw it she imagined it to be a great expanse of water and was taken aback. Solomon explained: It is a great hall paved smooth with slabs of glass. Thereupon she confessed: Lord, indeed I wronged my soul; and like Solomon I submit myself to Allah, the Lord of the worlds. (39—45)

فَلَمَّا جَاءَتْ قِيلَ أَهَكَذَا عَرَشُكِ قَالَتْ كَأَنَّهُ هُوَ
وَأُوتِينَا الْعِلْمَ مِنْ قَبْلِهَا وَكُنَّا مُسْلِمِينَ ﴿٣٩﴾
وَصَدَّهَا مَا كَانَتْ تَعْبُدُ مِنْ دُونِ اللَّهِ إِنَّهَا
كَانَتْ مِنْ قَوْمٍ كَافِرِينَ ﴿٤٠﴾

قِيلَ لَهَا ادْخُلِي الصَّرْحَ فَلَمَّا رَأَتْهُ حَسِبَتْهُ لُجَّةً
وَوَكَّفَتْ عَنْ سَأْيِهَا قَالَتْ إِنَّهُ صَرْحٌ مَسْرُودٌ
مِنْ قَوْمِ رَبِّهِ قَالَتْ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي وَأَسْلَمْتُ
مَعَ سُلَيْمَانَ إِلَيْهِ رَبِّ الْعَالَمِينَ ﴿٤١﴾

وَلَقَدْ أَرْسَلْنَا إِلَى ثَمُودَ آخَاهُمْ طِرْحَانَ أَنْ اعْبُدُوا
اللَّهَ فَإِذَا هُمْ فَرِيقَيْنِ يَخْتَصِمُونَ ﴿٤٢﴾

We sent to Thamud their brother Saleh who admonished them: Worship Allah alone; and at once they were divided into two contending groups. He urged them: O my people, why do you wish to hasten on the evil rather than the good? Wherefore do you not ask forgiveness of Allah that you may be shown mercy? They retorted: We have found thee and those with thee to be ill-omened. He said: The true cause of your ill-fortune is with Allah. The truth is that you are a people that is being tried. There were in the town nine persons who were bent on mischief and were averse to any reform. They conferred together and said: Let us bind ourselves by an oath sworn in the name of Allah that we shall despatch Saleh and his family by night, and to his heir who demands retribution we shall say: We have not witnessed the destruction of his family, and most surely we are telling the truth. Thus they devised a plan, and We also devised a plan, but they were not aware of it. Observe, then, what was the end of their plan. We destroyed them and their people utterly, all together.

قَالَ يَقَوْمِ لِمَ تَسْتَعْجِلُونَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ
لَوْلَا تَسْتَغْفِرُونَ اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴿٤٣﴾
قَالُوا أَظَلَمْنَا بِكَ وَبِمَنْ مَعَكَ قَالَ ظَلِمْنَا عِنْدَ
اللَّهِ بَلْ أَنْتُمْ قَوْمٌ تُفْتَنُونَ ﴿٤٤﴾

وَكَانَ فِي السِّدِّ بَيْتٌ تِسْعَةٌ رَهْطٌ يُفْسِدُونَ فِي
الْأَرْضِ وَلَا يُصْلِحُونَ ﴿٤٥﴾

قَالُوا تَقَاسَمُوا بِاللَّهِ لَنُبَيِّتَنَّهُ وَأَهْلَهُ ثُمَّ لَنَقُولَنَّ
لِيُولِيهِ مَا شَاءَهِدْنَا مَاهَلِكَ أَهْلَهُ وَإِنَّا لَصَادِقُونَ ﴿٤٦﴾
وَمَكْرُؤُهُمْ مَكْرَأٌ وَمَكْرُؤُهُمْ مَكْرَأٌ وَهُمْ لَا يَشْعُرُونَ ﴿٤٧﴾
فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ مَكْرِهِمْ أَنَا دَمَرْتُهُمْ
وَقَوْمَهُمْ أَجْمَعِينَ ﴿٤٨﴾

فَتِلْكَ بَيِّنَاتُهُمْ خَاوِيَةٌ بِمَا ظَلَمُوا إِنَّ فِي ذَلِكَ

Behold their houses in ruin, because of their wrongdoing. In that surely is a Sign for a people who have knowledge. We saved those who had believed and were mindful of their duty to Allah. (46-54)

We also sent Lot who admonished his people: Do you commit evil deliberately? Do you approach men lustfully rather than women? You are indeed a perverse people. The only answer of his people was: Drive out Lot and his family from the city. They are people who take pride in their purity. So We delivered him and his family except his wife, whom We held to be of those who stayed behind; and We caused a rain to descend upon them. Evil is the rain that falls upon those who are warned. (55-59)

Proclaim: All praise belongs to Allah, and peace be upon those servants of His whom He has chosen. Ask them: Is Allah better or that which they associate with Him? Who created the heavens and the earth, and sent down water from the clouds with which We raise beautiful orchards? You could not raise the trees thereof. Then, is there a god beside Allah? Yet, they are a people who set up equals with Allah. Or, Who made the earth a place of resort, and placed rivers in its midst, and placed upon it firm mountains, and put a barrier between the two waters? Then, is there a god beside Allah? But most of them lack knowledge. Or, Who responds to the afflicted person when he calls upon Him, and removes the affliction, and will make you inheritors of the earth? Then, is there a god beside Allah? Little is it that you heed.

لَايَةً لِّقَوْمٍ يَعْلَمُونَ ﴿٤٦﴾
وَأَنْجَيْنَا الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ ﴿٤٧﴾
وَلَوْ كُنَّا إِذْ قَالُوا لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ وَأَنْتُمْ
تُبْصِرُونَ ﴿٤٨﴾

أَيُنَازِلُكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِنْ دُونِ النِّسَاءِ ۗ
بَلْ أَنْتُمْ قَوْمٌ تَجْهَلُونَ ﴿٤٩﴾
فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَخْرِجُو آلَ
لُوطٍ مِنْ قَرْيَتِكُمْ إِنَّهُمْ أَنَاسٌ يَبْطِئُونَ ﴿٥٠﴾
فَأَنْجَيْنَاهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ قَدَّرْنَاهَا مِنَ الْغَابِرِينَ ﴿٥١﴾
وَاصْطَرْنَا عَلَيْهِمْ مَطَرًا فَسَاءَ مَطَرُ الْمُنذَرِينَ ﴿٥٢﴾
قُلِ الْحَمْدُ لِلَّهِ وَسَلَامٌ عَلَى عِبَادِهِ الَّذِينَ اصْطَفَىٰ
اللَّهُ خَبِيرٌ ۗ أَمَّا يُشْرِكُونَ ﴿٥٣﴾

أَمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَالسَّيِّدَاتِ وَالرَّجُلَ الْكَاذِبِينَ
السَّمَاءِ مَاءً فَأَنْزَلْنَا بِهِ حُدُودَ آيَاتٍ ذَاتَ بَهْجَةٍ
مَا كَانَ لَكُمْ أَنْ تُشْبِهُوهَا شَجَرَهَا ۗ إِنَّ اللَّهَ مَعَ اللَّهِ
بَلْ هُمْ قَوْمٌ يَعِدُونَ ﴿٥٤﴾
أَمْ مَنْ جَعَلَ الْأَرْضَ قَرَارًا وَجَعَلَ خِلَالَهَا أَنْهَارًا
وَجَعَلَ لَهَا رَوَابِي وَجَعَلَ بَيْنَ الْبَحْرَيْنِ حَاجِزًا
ۗ إِنَّ اللَّهَ مَعَ اللَّهِ ۗ بَلِ الشُّرْهُمُ لَا يَعْلَمُونَ ﴿٥٥﴾
أَمْ مَنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ
وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ ۗ إِنَّ اللَّهَ مَعَ اللَّهِ قَلِيلًا
مَا تَذَكَّرُونَ ﴿٥٦﴾

Or, Who guides you in every kind of darkness of the land and of the sea, and Who sends the breezes as heralds of His mercy? Then, is there a god beside Allah? Exalted is Allah above that which they associate with Him. Or, Who originates creation and then repeats it, and Who provides for you from the heaven and the earth? Then, is there a god beside Allah? Urge them: Bring forward your proofs, if you are telling the truth. Declare: None save Allah knows the unseen in the heavens and the earth; nor do they know when will they be raised up. The truth is, their knowledge respecting the Hereafter has reached its limit; they are in doubt concerning it; indeed they are totally blind to it. (60—67)

أَمَّنْ يَهْدِيكُمْ فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ وَمَنْ يُزِيلُ
الرياح بُشْرًا لِّبَيْنَ يَدَيْ رَحْمَتِهِ ءِإِلَهُ مَعَ اللَّهِ
تَعَلَّى اللَّهُ عَمَّا يُشْرِكُونَ ﴿٦٠﴾

أَمَّنْ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَمَنْ يَرْزُقُكُمْ
مِنَ السَّمَاءِ وَالْأَرْضِ ءِإِلَهُ مَعَ اللَّهِ قُلْ هَاتُوا بُرْهَانَكُمْ
إِنْ كُنْتُمْ صَادِقِينَ ﴿٦١﴾

قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ الْغَيْبَ
إِلَّا اللَّهُ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ ﴿٦٢﴾

بَلِ إِذْ سَأَلَ عَنْهُمْ فِي الْأَخِرَةِ تَعَالَى هُمْ فِي شَكِّ
عَمَّا مِنْهَا أَتَعْبَلُ هُمْ مِنْهَا عَمُونَ ﴿٦٣﴾

وَقَالَ الَّذِينَ كَفَرُوا إِذَا كُنَّا تُرَابًا وَآبَاءُنَا آيَاتًا
لَمُخْرَجُونَ ﴿٦٤﴾

لَقَدْ وَعِدْنَا هَذَا نَحْنُ وَآبَاؤُنَا مِنْ قَبْلُ إِنْ
هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ ﴿٦٥﴾

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ
الْمُجْرِمِينَ ﴿٦٦﴾

وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُنْ فِي ضَيْقٍ مِمَّا يَمْكُرُونَ ﴿٦٧﴾
وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ ﴿٦٨﴾

قُلْ عَسَى أَنْ يَكُونَ رِذْفٌ لَكُمْ بَعْضُ الَّذِي
تَسْتَعْجِلُونَ ﴿٦٩﴾

وَإِنَّ رَبَّكَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَهُمْ
لَا يَشْكُرُونَ ﴿٧٠﴾

The disbelievers ask: When we and our fathers have become dust, shall we indeed be brought forth again? We and our fathers were promised this before; these are but old stories. Tell them: Travel in the earth and observe what was the end of the sinful ones. Grieve not over them, nor feel distressed at their designs. They ask: When will this promise be fulfilled if you are truthful? Tell them: May be that a part of that which you would hasten on is close behind you. Truly, thy Lord is gracious towards mankind, but most of them are not grateful.

Thy Lord knows well that which they conceal in their minds and that which they disclose. There is nothing hidden in the heaven and the earth, but is recorded in a clear Book. (68—76)

This Quran expounds to the children of Israel most of that concerning which they differ; and it is a guidance and a mercy for the believers. Thy Lord decides between them by His judgment set forth in the Quran. He is the Mighty, the All-Knowing. So put thy trust in Allah; surely, thou dost take thy stand on manifest truth. Thou canst not make the dead to hear, nor canst thou make the deaf to hear the call, when they turn their backs on it; nor canst thou guide the blind out of their error. Thou canst make only those to hear who believe in Our Signs, for they submit. When the sentence is pronounced against them, We shall bring forth for them an insect out of the earth, which shall bite them because people did not believe in Our Signs. (77—83)

On the day when We shall assemble together from every people a large group from among those who rejected Our Signs, they shall be divided into companies; and when they have all arrived they will be interrogated: Did you reject My Signs because you had not considered them on the basis of knowledge or reason or, else, what were you engaged in? The sentence will be pronounced against them because they did wrong, and they will be speechless. Know they not that We have made the night that they may rest therein and the day sight-giving?

وَإِنَّ رَبَّكَ لَبَعْلَمُ مَا تَكْنُ صُدُّوهُمْ وَمَا يُبْلِغُونَ ﴿٦٨﴾
وَمَا مِنْ غَائِبَةٍ فِي السَّمَاءِ وَالْأَرْضِ إِلَّا فِي كِتَابٍ
مُبِينٍ ﴿٦٩﴾

إِنَّ هَذَا الْقُرْآنَ يُقْضَىٰ عَلَىٰ بَنِي إِسْرَائِيلَ أَكْثَرَ
الَّذِي هُمْ فِيهِ يَخْتَلِفُونَ ﴿٧٠﴾

وَأَنَّهُ لَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ﴿٧١﴾
إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ بِحُكْمِهِ ۗ وَهُوَ الْعَزِيزُ
الْعَلِيمُ ﴿٧٢﴾

فَتَوَكَّلْ عَلَى اللَّهِ إِنَّكَ عَلَى الْحَقِّ الْمُبِينِ ﴿٧٣﴾
إِنَّكَ لَا تَسْمَعُ الْمَوْتَىٰ وَلَا تَسْمَعُ الضَّمَرَ الدُّعَاءَ إِذَا
وَلْتَوَامَدْ بِرَبِّكَ ﴿٧٤﴾

وَمَا أَنْتَ بِهَادِي الْعُمْيٰ عَن صَلَاتِهِمْ إِنْ تُسْمِعُ
إِلَّا مَن يُّؤْمِنُ بِآيَاتِنَا فَهُمْ مُسْلِمُونَ ﴿٧٥﴾
وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِّنَ
الْأَرْضِ تُكَلِّمُهُمْ أَنَّ النَّاسَ كَانُوا بِآيَاتِنَا
لَا يُؤْقِنُونَ ﴿٧٦﴾

وَيَوْمَ نَحْشُرُ مِنْ كُلِّ أُمَّةٍ فَوْجًا مَّمَّنْ يَكْتُمُ بِآيَاتِنَا
فَهُمْ يَوْرَعُونَ ﴿٧٧﴾

حَتَّىٰ إِذَا جَاءُوكَ وَقَالُوا كَذَّبْتُمْ بِآيَاتِنَا وَلَمْ يُحِطُوا بِهَا
عِلْمًا أَمَّا ذَا كُنْتُمْ تَعْمَلُونَ ﴿٧٨﴾

وَوَقَعَ الْقَوْلُ عَلَيْهِمْ بِمَا ظَلَمُوا أَنفُسَهُمْ لَّا يَتَذَكَّرُونَ ﴿٧٩﴾
الَّذِينَ يَرَوْنَ أَنَّا جَعَلْنَا اللَّيْلَ لَيْسَةً لِّلنَّاسِ فِيهِ وَ النَّهَارَ

In this there are Signs for a people who believe. On the day when the trumpet is blown, whoever is in the heavens and whoever is in the earth will be terror-stricken, save him whom Allah pleases. All shall come to Him humbled. You see the mountains as if they were firmly fixed, but they shall pass away like the passing of the clouds. This is the work of Allah Who has co-ordinated everything. He knows well what you do. Whoever does good shall have better than that, and they will be secure against terror that day. Whoever does evil shall fall into the Fire face downwards, and will be asked: Are you not rewarded according to your actions? (84—91)

Proclaim: I am commanded to worship the Lord of this city which He has made sacred, and to Him belong all things; and I am commanded to submit wholly to Him, and to recite the Quran. So whoever guides himself thereby, does so to the good of his own self; and whoever goes astray is responsible for himself. Say: I am but a Warner. Proclaim also: All praise belongs to Allah. Soon will He show you His Signs, and you will know them. Thy Lord is not unaware of that which you do. (92—94)

مُبِيرًا إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٨٤﴾
 وَيَوْمَ يُنْفَخُ فِي الصُّورِ فَفَرِّعْ مَنْ فِي السَّمٰوٰتِ وَ
 مَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ وَكُلُّ أَوْتَةٍ ذِكْرٌ لِّمَنْ
 وَتَرَى الْجِبَالَ تَحْسَبُهَا جَامِدَةً وَهِيَ كَمَصْرٍ
 السَّحَابِ صُنِعَ اللَّهُ الَّذِي لَاتَنَعْنَ كُلُّ شَيْءٍ إِنَّهُ خَبِيرٌ
 بِمَا تَعْمَلُونَ ﴿٨٥﴾

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِّنْهَا وَهُمْ مِّنْ فَزَعٍ
 يَوْمَئِذٍ آوِنُونَ ﴿٨٦﴾

وَمَنْ جَاءَ بِالسَّيِّئَةِ فَكَيْتٌ وَجُوهُهُمْ فِي النَّارِ هَلْ
 تُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ ﴿٨٧﴾

إِنَّمَا أُوتِيتُ أَنْ أَعْبُدَ رَبَّ هَذِهِ الْبَلَدِ الَّذِي
 حَرَّمَهَا وَلَهُ كُلُّ شَيْءٍ وَأُوتِيتُ أَنْ أَلْزِمَ مِنَ السُّلُوكِ
 وَأَنْ أَتْلُوَ الْقُرْآنَ فَمَنْ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي
 لِنَفْسِهِ ۖ وَمَنْ ضَلَّ فَقُلْ إِنَّمَا أَنَا مِنَ
 السُّذُرِينَ ﴿٨٨﴾

وَقُلِ الْحَمْدُ لِلَّهِ سَيُرِيكُمْ آيَاتِهِ فَتَعْرِفُونَهَا وَمَا
 رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿٨٩﴾

سُورَةُ الْقَصَصِ مَكِّيَّةٌ (٢٨)

AL-QAṢAṢ

(Revealed before Hijra)

In the name of Allah, Most Gracious,
Ever Merciful. (1)

THE PURE THE ALL-HEARING
EXALTED. (2)

These are verses of the perspicuous
Book. (3)

We rehearse unto thee a true account of Moses and Pharaoh, for the benefit of a people who believe. Pharaoh behaved arrogantly in the land, and divided the people thereof into sections, seeking to weaken one section, slaying their male children and sparing the female ones. He was a worker of corruption. We desired to show favour to those who were considered weak in the land, and to make them leaders and make them inheritors of Our bounties, and to establish them in the earth and to show Pharaoh and Haman and their hosts that which they feared. We directed the mother of Moses: Suckle him; and when thou fearest for his life cast him afloat into the river and fear not nor grieve; for We shall restore him to thee and shall make him a Messenger. Then a member of Pharaoh's family picked him up from the river that he might become an enemy and a source of sorrow for them. Verily, Pharaoh and Haman and their hosts were in error. (4—9)

Pharaoh's wife said: He will prove a source of joy for thee and me. Slay him not; haply he may prove useful for us, or we may even adopt him as a son. They perceived not Allah's purpose.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

طَسْمَ ②

تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ ③

نَسَلُوا عَلَيْكَ مِنْ نَبِيٍّ مُوسَىٰ وَفِرْعَوْنَ بِأَلْحَقٍ
لِقَوْمٍ يُؤْمِنُونَ ④

إِنَّ فِرْعَوْنَ عَلَا فِي الْأَرْضِ وَجَعَلَ أَهْلَهَا شِيَعًا
يَسْتَضِعُّ طَائِفَةً مِنْهُمْ يُدِيعُ أَبْنَاءَهُمْ وَيَسْتَفِي
نِسَاءَهُمْ إِنَّهُ كَانَ مِنَ الْمُفْسِدِينَ ⑤

وَرُئِدَ أَنْ تَمَنَّ عَلَى الَّذِينَ اسْتَضِعُّوا فِي الْأَرْضِ
وَجَعَلَهُمْ آيَةً وَجَعَلَهُمُ الْوَارِثِينَ ⑥

وَسَكَنَ لَهُمْ فِي الْأَرْضِ وَرَبَّى فِرْعَوْنَ وَهَامَانَ
وَجُنُودَهُمَا مِنْهُمْ تَاكَاثُفًا يُخَدَّرُونَ ⑦

وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ أَرْضِعِيهِ فَاذْأَخْفَتْ
عَلَيْهِ فَالْقَيْنَهُ فِي الْيَمِّ وَلَا تُخَافِي وَلَا تَحْزَنِي إِنَّا
رَادُّوهُ إِلَيْكَ وَجَاعِلُوهُ مِنَ الْمُرْسَلِينَ ⑧

فَالْتَقَطَهُ آلُ فِرْعَوْنَ لِيَكُونَ لَهُمْ عَدُوًّا وَحَزَنًا
إِنَّ فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمَا كَانُوا خَاطِبِينَ ⑨

وَقَالَتِ امْرَأَتُ فِرْعَوْنَ قُرَّتْ عَيْنِي لِي وَكَأَنِّي
تَقْتُلُونَنِي ⑩

تَقْتُلُونَنِي ⑪

The heart of the mother of Moses became free from anxiety. Had We not strengthened her heart so that she might be a firm believer in Our grace and mercy, she would have disclosed his identity. She said to his sister: Follow in his wake. So she observed him from afar, but they were not aware of this. We had decreed in advance that he shall refuse the wet-nurses; so his sister said to them: Shall I tell you of a household who will take care of him for you and will be his sincere wellwishers? Thus did We restore him to his mother so that her heart might be at rest and that she might not grieve and should know that Allah's promise always comes to pass. But most of them know not. (10—14)

When Moses reached his age of full strength and attained maturity, We bestowed wisdom and knowledge upon him. Thus do We reward the virtuous. This is how it came about. One day he entered the city at the time of repose and he found therein two men fighting; one of them of his own people and the other from his enemies. He who was of his own people called for his help against the one who was of his enemies. Thereupon Moses smote the latter with his fist and finished him. When Moses perceived this, he exclaimed: This is of Satan's doing; he is indeed an enemy, a manifest misleader; and he prayed: Lord, I have indeed wronged my soul, do Thou forgive me. So He forgave him; He is Most Forgiving, Ever Merciful. Moses affirmed: Lord, because of the favour that Thou hast bestowed upon me, I will never be a helper of the guilty. In the morning he came to the city, apprehensive, watchful; and again the one who had sought his help the day before cried out to him for help. Moses said to him: Thou art mani-

لَا يَشْعُرُونَ ⑩
وَأَصْبَحَ فُؤَادُ أُمِّ مُوسَىٰ فَرِحًا ۖ إِنَّ كَادَتْ لِتُبَيِّنَ
بِهِ لَوْلَا أَنْ رَّبَّنَا عَلَّمَهَا لَتَكُونَنَّ مِنَ الْمُؤْمِنِينَ ⑪
وَقَالَتْ لِأُخْتِهِ قُصِّيهِ ۖ فَبَصَّرَتْ بِهِ عَنْ جُنُبٍ وَهُمْ
لَا يَشْعُرُونَ ⑫

وَحَرَمْنَا عَلَيْهِ الْمَرَاضِعَ مِنْ قَبْلِ فَقَالَتْ هَلْ أَدُلُّكُمْ
عَلَىٰ أَهْلِ بَيْتٍ يَكْفُلُونَهُ لَكُمْ وَهُمْ لَهُ نَاصِحُونَ ⑬
فَرَدَدْنَاهُ إِلَىٰ أُمِّهِ كَىٰ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ ۗ وَلْيَعْلَمْ
أَنَّ وَعْدَ اللَّهِ حَقٌّ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ⑭
وَلَمَّا بَلَغَ أَشُدَّهُ وَاسْتَوَىٰ آتَيْنَاهُ حُكْمًا وَعِلْمًا ۗ
وَكَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ ⑮

وَدَخَلَ الْمَدِينَةَ عَلَىٰ حِينِ غَفْلَةٍ مِّنْ أَهْلِهَا
فَوَجَدَ فِيهَا رَجُلَيْنِ يَقْتَتِلَانِ هَٰذَا مِنْ شِيعَتِهِ
وَهَٰذَا مِنْ عَدُوِّهِ ۖ فَاسْتَغَاثَهُ الَّذِي مِنْ شِيعَتِهِ
عَلَى الَّذِي مِنْ عَدُوِّهِ فَوَكَرَهُ مُوسَىٰ فَقَضَىٰ عَلَيْهِ ۗ
قَالَ هَٰذَا مِنْ عَمَلِ الشَّيْطَانِ إِنَّهُ عَدُوٌّ مُّضِلٌ مُّبِينٌ ⑯
قَالَ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَغَفَرَ لَهُ ۗ
إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ⑰
قَالَ رَبِّ بِمَا أَنْعَمْتَ عَلَيَّ فَلَنْ أَكُونَ ظَهِيرًا
لِلْمُجْرِمِينَ ⑱

فَأَصْبَحَ فِي الْمَدِينَةِ خَائِفًا يَتَرَقَّبُ ۖ فَإِذَا الَّذِي
اسْتَنْصَرَهُ بِالْأَمْسِ يَسْتَصْرِخُهُ ۗ قَالَ لَهُ مُوسَىٰ

festly a misguided fellow. When he decided to lay hold of the man who was an enemy of both of them, he called out: Moses, dost thou desire to kill me as thou didst kill a man yesterday? It seems thou wouldst be a tyrant in the land and desirest not to be a peacemaker. At that moment there came a man from the far side of the city, running; and said: Moses, the nobles are taking counsel together to put thee to death. Then listen to me and depart from the city. I am one of thy well-wishers. So Moses departed, fearful and alert, praying: Lord, deliver me from the unjust people. (15—22)

إِنَّكَ لَعَوِيٌّ مُّبِينٌ ①
فَلَمَّا أَنْ أَرَادَ أَنْ يَبْطِشَ بِالَّذِي هُوَ عَدُوٌّ لَهُمَا
قَالَ يَمُوسَى أُرِيدُ أَنْ تَقْتُلَنِي كَمَا قَتَلْتَ نَفْسًا
بِالْأَمْسِ ۗ إِنْ تُرِيدُ إِلَّا أَنْ تَكُونَ جَبَّارًا فِي الْأَرْضِ
وَمَا تُرِيدُ أَنْ تَكُونَ مِنَ الْمُصْلِحِينَ ②
وَجَاءَ رَجُلٌ مِنْ أَقْصَا الْمَدِينَةِ يَسْعَى قَالَ يَمُوسَى
إِنَّ السَّلَاطِيْنَ يُتْرَكُونَ بِكَ لِيُقْتَلُوكَ فَاخْرُجْ إِنِّي لَكَ
مِنَ النَّاصِحِينَ ③

فَخَرَجَ مِنْهَا خَائِفًا يَتَرَقَّبُ قَالَ رَبِّ نَجِّنِي مِنَ
عَذَابِ الْقَوْمِ الظَّالِمِينَ ④

When he started towards Midian, he said: I am sure, my Lord will guide me to the right way. When he arrived at the spring of Midian, he found around it a crowd of people who were watering their flocks, and beyond them he saw two damsels who were holding their flocks back. Moses asked them: What is your problem? They replied: We cannot water our flocks, till the shepherds take away their flocks; and our father is a very old man. So Moses watered their flocks for them; and retired into the shade and prayed: Lord, I am in need of whatever of good Thou mayest send down to me.

وَلَمَّا تَوَجَّهَ تَلْفَاءَ مَدْيَنَ قَالَ عَلَىٰ سَرَاتِي أَنْ
يَهْدِيَنِي سَوَاءَ السَّبِيلِ ⑤
وَلَمَّا وَرَدَ مَاءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةً مِنَ
النَّاسِ يَسْقُونَ هُوَ وَوَجَدَ مِنْ دُونِهِمُ امْرَأَتَيْنِ
تَذُودِنَ قَالَ مَا حَطَبُكُمَا قَالَتَا لَا نَسْقِي حَتَّىٰ
يَصُدَّ الرَّعَاءُ بِنِسْتِهِمْ وَأَبُونَا شَيْخٌ كَبِيرٌ ⑥
فَسَقَى لَهُمَا ثُمَّ تَوَلَّىٰ إِلَى الظِّلِّ فَقَالَ رَبِّ إِنِّي بِمَا
أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ ⑦

Presently, one of the two damsels came up to him walking modestly and said: My father calls thee that he may reward thee for thy having watered our flocks for us. When Moses came to their father and gave him an account of himself, he said: Be not afraid; thou hast escaped from the unjust people.

وَجَاءَتْهُ إِحْدَاهُمَا تَتَشْتَىٰ عَلَى الْآخِيَاءِ قَالَتْ إِنَّ
أَبِي يَدْعُوكَ لِيجْزِيكَ أَجْرَ مَا سَقَيْتَ لَنَا فَلَمَّا
جَاءَهُ وَفَضَّ عَلَيْهِ الْقَصَصَ قَالَ لَاتَخَفْ حَسْرَتِي
مِنَ الْقَوْمِ الظَّالِمِينَ ⑧

One of the two damsels suggested: Father, hire him, for the best man thou canst hire is one who is strong and trustworthy. Their father said to Moses: I am willing to give in marriage to thee one of these two daughters of mine on condition that thou serve me on hire for eight years. But if thou dost complete the term of ten years, it will be of thine own accord, I do not desire to be hard on thee; thou wilt find me, if Allah wills, a fair person. Moses said: Then that is settled between thee and me. Whichever of the two terms I complete, there will be no blame on me. Allah is a witness to what we say. (23—29)

قَالَتْ إِحْدَاهُمَا يَا أَبَتِ اسْتَأْجِرْهُ إِنَّ خَيْرَ مَنِ اسْتَأْجَرْتَ الْقَوِيُّ الْأَمِينُ ﴿٢٣﴾

قَالَ إِنِّي أُرِيدُ أَنْ أُنكِحَكَ إِحْدَى ابْنَتَيَّ هَاتَيْنِ عَلَى أَنْ تَأْجُرَنِي ثِنْتَيْ حَجَجٍ فَإِنْ أَتَمَمْتَ عَشْرًا فَمِنْ عِنْدِكَ وَمَا أُرِيدُ أَنْ أَمْسُقَ عَلَيْكَ سِجْدَتِي إِنَّ شَاءَ اللَّهُ مِنَ الصَّالِحِينَ ﴿٢٤﴾

قَالَ ذَلِكَ بَيْنِي وَبَيْنَكَ أَيَّتَا الْعَالَمِينَ قَضَيْتُ وَلَا عُدْوَانَ عَلَيَّ وَاللَّهُ عَلَىٰ مَا نَقُولُ وَكِيلٌ ﴿٢٥﴾

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 ﴿٢٦﴾

فَلَمَّا أَنهَا نُودِيَ مِنْ شَاطِئِ الْأُودِ الْأَيْسَنِ فِي الْبُقْعَةِ الْمُبَارَكَةِ مِنَ الشَّجَرَةِ أَنْ يُّوَسِّىَ إِنِّي أَنَا اللَّهُ رَبُّ الْعَالَمِينَ ﴿٢٧﴾

وَأَنْ أَلْقِ عَصَاكَ فَلَمَّا رَأَاهَا تَهْتَزُّ كَأَنَّهَا جَانٌّ وَلَّى مُدْبِرًا وَلَمْ يُعَقِّبْ يَؤُوسٌ أَقْبَلُ وَلَا تَخَفُ إِنَّاكَ مِنَ الْأَمِينِينَ ﴿٢٨﴾

أَسْلُوكَ بِدَكَ فِي جَيْبِكَ تَخْرُجُ بَيْضَاءَ مِنْ عَبْرِ سَوْءٍ وَارْتَضَمُ إِلَيْكَ جَنَاحَكَ مِنَ الرَّهْبِ فَذُلَّ بِكَ بُهَّانٌ مِنْ رَبِّكَ إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ إِنَّهُمْ كَانُوا قَوْمًا فَسِيقِينَ ﴿٢٩﴾

When Moses completed the term and set out with his family, he perceived a fire in the direction of the Mount, and said to his family: Wait here awhile, I perceive a fire. May be I can bring you some piece of important news therefrom, or a burning brand from the fire that you may warm yourselves at it. When he came to it, he was called by a voice from a blessed spot in the blessed Valley, from near a tree: Moses, I am Allah, Lord of the worlds; put down thy rod. When he saw it move as if it were a serpent, he turned his back and ran and did not turn to look. Then he was called again: Moses, come forward and be not afraid; surely, thou art safe.

Insert thy hand inside thy cloak; it will come forth white, without blemish; and draw thy arm close to thy body to still thy fear. These two are of the Signs of thy Lord to Pharaoh and his nobles. Surely, they are a disobedient people.

Moses pleaded: Lord, I killed one of their people, and I fear that they may kill me and thus prevent me from carrying out Thy behest. My brother Aaron possesses greater facility of speech than I do; send him, therefore, with me as a helper, that he may bear witness to my truth. I fear that they will charge me with falsehood. Allah reassured him: We will strengthen thy arm with thy brother, and We will furnish you both with the means of overcoming them, so that they will not be able to reach you. You two and those who follow you will prevail, through Our Signs. (30—36)

When Moses came to Pharaoh and his people with Our clear Signs, they exclaimed: This is but sorcery cleverly devised; we never heard of the like of this happening in the time of our forefathers. Moses replied: My Lord knows best who it is that has brought guidance from Him, and who it is who ends up well. The truth is the wrongdoers do not prosper. Pharaoh declared: Ye nobles, I know of no god for you except myself. Burn me bricks of clay, Haman, and build me a high tower, perhaps I may come upon the God of Moses, though I am convinced he is a liar.

He and his hosts behaved arrogantly in the land without justification, and they thought they would never be brought back to Us. So We seized him and his hosts, and cast them into the sea. Observe, then, what was the end of the wrongdoers. We had made them leaders, but they called people to the Fire; and on the Day of Judgment they will not be helped.

قَالَ رَبِّ إِنِّي قَتَلْتُ مِنْهُمْ نَفْسًا فَأَخَافُ أَنْ
يَقْتُلُونِ ﴿٣٠﴾

وَأَخِي هَارُونُ هُوَ أَفْصَحُ مِنِّي لِسَانًا فَأَرْسِلْهُ مَعِيَ
رِدْءًا يُصَدِّقُنِي إِنِّي أَخَافُ أَنْ يُكَذِّبُونِ ﴿٣١﴾

قَالَ سَنَشُدُّ عَضُدَكَ بِأَخِيكَ وَنَجْعَلُ لَكُمَا سُلْطٰنًا
فَلَا يَصِلُونَ إِلَيْكُمَا بِآيٰتِنَا أَنْتُمْ وَمَنِ اتَّبَعَكُمَا
الْغٰلِبُونَ ﴿٣٢﴾

فَلَمَّا جَاءَهُمْ مُوسَى بِآيٰتِنَا بَيِّنٰتٍ قَالُوا مَا هٰذَا
إِلَّا سِحْرٌ مُّفْتَرًى وَمَا سَبِعْنَا بِهٰذَا فِي آبَائِنَا
الْآرِلِينَ ﴿٣٣﴾

وَقَالَ مُوسَى رَبِّيٰ أَعْلَمُ بِمَنْ جَاءَ بِالْهُدٰى مِنْ
عِنْدِهِ وَمَنْ تَكُونُ لَهُ عٰقِبَةُ الدَّارِ إِنَّهُ لَا يُفْلِحُ
الظٰلِمُونَ ﴿٣٤﴾

وَقَالَ فِرْعَوْنُ يٰآيٰهَا الْمَلَآئِكَةُ عَلِمْتُ لَكُمْ مِنَ
إِلٰهِ عَذٰبٍ فَاذْفُدُنِيٓ يٰهٰمٰنُ عَلَى الظٰلِمِينَ فَاَجْعَلْ
لِي صَرَخًا لَعَلِّيٓ أَطَّلِعُ إِلَىٰٓ إِلٰهِ مُوسَىٰ وَإِنِّي لَأَظُنُّهُ
مِنَ الْكٰذِبِينَ ﴿٣٥﴾

وَاسْتَكْبَرَ هُوَ وَجُنُودُهُ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَ
ظَنُّوا أَنَّهُمُ الْبٰتِنَا لَا يُرْجَعُونَ ﴿٣٦﴾
فَاَخَذْنَاهُ وَجُنُودَهُ فَنَبَذْنَاهُمْ فِي الْيَمِّ فَاَنْظُرْ
كَيْفَ كَانَ عٰقِبَةُ الظٰلِمِينَ ﴿٣٧﴾

وَجَعَلْنَاهُمْ آيٰتَةً يَذْعُونَ إِلَى التَّارِ وَ يَوْمَ الْقِيٰمَةِ

We caused them to be followed by a curse in this world and on the Day of Judgment they will be among the wretched. (37—43)

لَا يُنصَرُونَ ﴿٣٧﴾

وَاتَّبَعْنَهُمْ فِي هَذِهِ الدُّنْيَا لَعْنَةً ۖ وَيَوْمَ الْقِيَامَةِ هُمْ

مِنَ الْمَقْبُوحِينَ ﴿٣٨﴾

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ مِنْ بَعْدِ مَا أَهْلَكْنَا الْقُرُونَ

الْأُولَى بِصَاحِبِ الرِّسَالِ وَهَدَّاهُمْ وَرَحْمَةً لَعَلَّهُمْ

يَتَذَكَّرُونَ ﴿٣٩﴾

وَمَا كُنْتَ بِجَانِبِ الْعَرَبِ إِذْ قَضَيْنَا إِلَى مُوسَى

الْأَمْرَ وَمَا كُنْتَ مِنَ الشَّاهِدِينَ ﴿٤٠﴾

وَلِكُنَّا أَنْشَأْنَا قُرُونًا فَتَطَاوَلَ عَلَيْهِمُ الْعُمُرُ ۖ وَمَا

كُنْتَ تَأْوِيًا فِي أَهْلِ مَدْيَنَ تَتْلُو عَلَيْهِمْ آيَاتِنَا ۖ

وَلِكُنَّا كُنَّا مُرْسِلِينَ ﴿٤١﴾

وَمَا كُنْتَ بِجَانِبِ الطُّورِ إِذْ نَادَيْنَا وَلَكِنْ رَحْمَةً

مِّن رَّبِّكَ لِتُنذِرَ قَوْمًا مَّا أَتَتْهُمْ مِّن نَّذِيرٍ

مِّن قَبْلِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٤٢﴾

وَلَوْلَا أَنْ تُصِيبَهُمْ مُّصِيبَةٌ بِمَا قَدَّمْت أَيْدِيَهُمْ

فَيَقُولُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ آيَاتِكَ

وَتَكُونُ مِنَ الْمُؤْمِنِينَ ﴿٤٣﴾

فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوا لَوْلَا أُرِيتِ

مِثْلَ مَا أُوتِيَ مُوسَىٰ أَوْ لَمَّا يَكْفُرُوا بِمَا أُوتِيَ مُوسَىٰ

مِن قَبْلُ ۗ قَالُوا سِحْرَانِ تَظَاهَرَا ۖ وَقَالُوا إِنَّا بِحَيْثُ

كُنَّا لَمُؤْمِنُونَ ﴿٤٤﴾

قُلْ فَأْتُوا بِكِتَابٍ مِّنْ عِنْدِ اللَّهِ هُوَ أَهْدَىٰ مِنْهُمَا

After We had destroyed the earlier generations, We gave Moses the Book which bestowed spiritual vision on people, and was a guidance and a mercy that they may reflect. Thou wast not present on the western side of the Mount when We committed the matter to Moses, nor wast thou among the witnesses. But We created many generations and a long time passed away for them, and they forgot the prophecies contained in the Torah concerning thy advent. Nor wast thou a dweller among the people of Midian rehearsing Our Signs unto them; but it is We Who send Messengers; so We sent Moses in his time, and generations after him We sent thee in accordance with the prophecies made by Us through Moses in the Torah. Thou wast not on the side of the Mount when We called Moses, and prophesied through him thy advent. We have sent thee as a mercy from thy Lord, that thou mayest warn a people to whom no Warner had come before thee, that they may take heed. It was lest, if an affliction should befall them because of their misconduct, they should say: Lord, wherefore didst thou not send a Messenger to us that we might have followed Thy Signs and been of the believers? But when the truth came to them from Us, they said: Why has he not been given the like of that which Moses was given? But did they not reject that which Moses was given before? They had said: Moses and Aaron are but two sorcerers who back up each other; and We disbelieve in both. Say to them: Then bring a book revealed by Allah which is a better guide than the Torah and the Quran that I may follow it, if you are truthful.

Then, if they respond not to thee, know that they but follow their own evil inclinations; and who is more erring than one who follows his evil inclinations without any guidance from Allah? Allah guides not the unjust people. (44—51)

Those to whom We gave the Book before the Quran, and to whom We sent revelation, time after time, that they may take heed, recognise the Quran as the truth. When it is recited unto them, they say: We believe in it. Surely, it is the truth from our Lord. We had already submitted to Allah before it. These will receive a double reward, because they have been steadfast. They repel evil with good, and spend out of that which We have given them; and when they hear idle talk, they turn away from it and say: We are responsible for our deeds and you are responsible for yours. Peace unto you, we seek not the ignorant. Surely, thou canst not guide whomsoever thou pleasest; but Allah guides whomsoever He pleases; and He knows well those who would be guided. They say: If we were to follow the guidance with thee we would be destroyed by the people. Have We not established for them a safe Sanctuary, to which are brought fruits of all kinds, as a provision from Us? But most of them know not. How many a township have We destroyed the people of which had become arrogant on account of their affluence! These are their dwellings, inhabited but little after them. It is We Who became the Inheritor.

Thy Lord would never destroy a people until He had raised among them a Messenger, reciting unto them Our Signs; nor would We destroy a town unless the people thereof were wrongdoers.

اتَّبِعُهُ إِن كُنْتُمْ صَادِقِينَ ﴿٤٤﴾
فَإِن لَّمْ يَسْتَجِيبُوا لَكَ فَاعْلَمْ أَنَّمَا يَتَّبِعُونَ أَهْوَاءَهُمْ
وَمَنْ أَضَلُّ مِمَّنِ اتَّبَعَ هَوَاهُ بِغَيْرِ هُدًى مِنَ اللَّهِ

إِنَّا اللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٤٥﴾
وَلَقَدْ وَصَّلْنَا لَهُمُ الْقَوْلَ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٤٦﴾
الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ مِنْ قَبْلِهِ هُمْ بِهِ يُؤْمِنُونَ ﴿٤٧﴾
وَإِذَا يُنظَرُ عَلَيْهِمْ قَالُوا آمَنَّا بِهِ إِنَّهُ الْحَقُّ مِنْ رَبِّنَا
إِنَّا كُنَّا مِنْ قَبْلِهِ مُسْلِمِينَ ﴿٤٨﴾
أُولَئِكَ يُؤْتَوْنَ أَجْرَهُمْ مَرَّتَيْنِ بِمَا صَبَرُوا وَ
يَذَرُونَ بِالْحَسَنَةِ السَّيِّئَةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿٤٩﴾
وَإِذَا سَأِلُوا اللَّغْوَ اعْضُوا عَنْهُ وَقَالُوا لَنَا أَعْمَالُنَا
وَلَكُمْ أَعْمَالُكُمْ سَلِّمُوا عَلَيْكُمْ لَا نَبْتَغِي الْجَاهِلِينَ ﴿٥٠﴾
إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ
يَشَاءُ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿٥١﴾
وَقَالُوا إِن نَّبَّحِ الْهُدَىٰ مَعَكَ نَحْطِفُ مِنْ أَرْضِنَا
أَوْ لَمْ نُمْكِنْ لَهُمْ حَرَمًا أَوْ مَنَّا يُجْبَىٰ إِلَيْهِ نَمَرَاتُ
كُلِّ شَيْءٍ رِزْقًا مِّنْ لَّدُنَّا وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٥٢﴾
وَكَم أَهْلَكْنَا مِنْ قَرْيَةٍ بَطَرَتْ مَعِيشَتَهَا أَقْتَلَكَ
مَسْكِنُهُمْ لَمْ تُسْكَنْ مِنْ بَعْدِهِمْ إِلَّا قَلِيلًا وَ

كُنَّا نَحْنُ الْوَارِثِينَ ﴿٥٣﴾
وَمَا كَانَ رَبُّكَ مُهْلِكَ الْقُرَىٰ حَتَّىٰ يَبْعَثَ فِي أُمِّهَا
رَسُولًا يُتْلُو عَلَيْهِمْ آيَاتِنَا وَ مَا كُنَّا مُهْلِكِي الْقُرَىٰ

Whatever you are given in this life is but a temporary provision and an ornament therefor; and that which is with Allah is better and more lasting. Will you not then understand? Can he to whom We have promised good in the life to come, and he is sure to see Our promise fulfilled, be like the one whom We have provided with the good things of this life, and then on the Day of Judgment he will be brought up for his accounting? (52—62)

Be mindful of the day when He will call to them: Where are those who, you alleged, were My partners? Those against whom sentence will have been passed, will say: These are those whom we led astray. We led them astray, even as we ourselves had gone astray. We dissociate ourselves from our past. It was not us that these people worshipped. It will be said: Then call your alleged partners; and they will call them, but they will not answer them. They shall witness the punishment. Would that they had followed the guidance. Be mindful of the day when He will call to them and ask: What answer did you make to the Messengers? They will forget all reasoning on that day, and they will not be able to ask each other. But he who repents and believes and works righteousness will surely be among the prosperous. (63—68) Thy Lord creates what He pleases and chooses whomsoever He pleases. They have no choice. Holy is Allah and far above that which they associate with Him. Thy Lord knows that which they conceal in their minds and that which they disclose. He is Allah; there is no god but He. To Him belongs all praise in the beginning and in the end; and His is the judgment and to Him shall you be brought back. (69—71)

Ask them: Tell me, if Allah were to extend the night over you perpetually till the Day of Judgment, what god is there beside Allah who could bring you light? Will you

إِلَّا وَاهْلُهَا ظُلُمُونَ ﴿٥٢﴾
 وَمَا أُوتِيتُمْ مِنْ شَيْءٍ مَتَاعَ الْحَيَاةِ الدُّنْيَا وَ
 زِينَتِهَا وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَى أَفَلَا تَعْقِلُونَ ﴿٥٣﴾
 أَمَنْ وَعَدْنَاهُ وَعَدًّا حَسَنًا فَهُوَ لَا يَأْتِيهِ كُنْ مَتَّعْنَاهُ
 مَتَاعَ الْحَيَاةِ الدُّنْيَا ثُمَّ هُوَ يَوْمَ الْقِيَامَةِ مِنَ الْمُحْضَرِينَ ﴿٥٤﴾
 وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَاءِيَ الَّذِينَ
 كُنتُمْ تَزْعُمُونَ ﴿٥٥﴾
 قَالَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ رَبَّنَا هَؤُلَاءِ الَّذِينَ
 أَغْوَيْنَا أَغْوَيْنَهُمْ كَمَا غَوَيْنَا تَبَدَّلْنَا آيَاتِكَ مَا
 كَانُوا إِتْيَانًا يَعْبُدُونَ ﴿٥٦﴾
 وَقِيلَ ادْعُوا شُرَكَاءَكُمْ فَدَعَوْهُم فَلَمْ يَسْتَجِيبُوا
 لَهُمْ وَرَأُوا الْعَذَابَ لَوْ أَنَّهُمْ كَانُوا يَهْتَدُونَ ﴿٥٧﴾
 وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ مَاذَا أَجَبْتُمُ الْمُرْسَلِينَ ﴿٥٨﴾
 فَعَبَّيْتُمْ عَلَيْهِمُ الْآيَاتِ يَوْمَئِذٍ فَهُمْ لَا يَتَسَاءَلُونَ ﴿٥٩﴾
 فَأَمَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَعَسَىٰ أَنْ يَكُونَ
 مِنَ الْمُفْلِحِينَ ﴿٦٠﴾
 وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ مَا كَانَ لَهُمُ الْخِيَرَةُ
 سُبْحَانَ اللَّهِ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ ﴿٦١﴾
 وَرَبُّكَ يَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ ﴿٦٢﴾
 وَهُوَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْخِزْيَانَةُ الْأُولَىٰ وَالْآخِرَةُ
 وَلَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ ﴿٦٣﴾
 قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ اللَّيْلَ سَرْمَدًا

not then hearken? Ask them also: Tell me, if Allah were to extend the day over you perpetually till the Day of Judgment, what god is there beside Allah who could bring you night wherein you could rest? Will you not then see? Of His mercy has He made for you the night and the day, that you may rest therein and that you may seek of His bounty, and that you may be grateful. (72—74)

إِلَى يَوْمِ الْقِيَامَةِ مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِضِيَاءٍ
أَفَلَا تَسْمَعُونَ ﴿٧٢﴾

قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ النَّهَارَ سَرْمَدًا
إِلَى يَوْمِ الْقِيَامَةِ مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِكِبَابٍ
تَسْكُنُونَ فِيهِ أَفَلَا تُبْصِرُونَ ﴿٧٣﴾

وَمِنْ تَحَمُّتِهِ جَعَلَ لَكُمْ اللَّيْلَ وَالنَّهَارَ لِتَسْكُنُوا
فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَعَلَّكُمْ تَشْكُرُونَ ﴿٧٤﴾

On the day when He will call to them and ask: Where are those whom you alleged were My partners? We shall draw from every people a witness and We shall say to them: Bring your proof. Then will they know that the truth belongs to Allah, and that which they used to invent will fall away from them. (75—76)

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ
تَزْعُمُونَ ﴿٧٥﴾

وَنَزَعْنَا مِنْ كُلِّ أُمَّةٍ شَهِيدًا فَقُلْنَا هَاتُوا بُرْهَانَكُمْ
فَعَلِمُوا أَنَّ الْحَقَّ لِلَّهِ وَصَلَّوْا عَنْهُمْ فَأَكَاثُوا يُفْتَرُونَ ﴿٧٦﴾

إِنْ قَارُونَ كَانَ مِنْ قَوْمِ مُوسَى فَبَغَى عَلَيْهِمْ وَآتَيْنَاهُ
مِنَ الْكُتُبِ مَّا إِنْ مَفَاتِحَهُ لَتَنُوتُوا بِأَعْضَبِهِ أُولَى
الْقُوَّةِ إِذْ قَالَ لَهُ قَوْمُهُ لَا تَفْرَحْ إِنَّ اللَّهَ لَا يُحِبُّ
الْفَرِحِينَ ﴿٧٧﴾

Korah was of the people of Moses, but he oppressed them. We had given him so much treasure that his keys would have weighed down a party of strong men. When his people said to him: Exult not, surely Allah loves not those who exult; and seek the Home of the Hereafter through that which Allah has bestowed on thee; and neglect not thy lot in this world; and do good to people as Allah has done good to thee; and seek not to create mischief in the land, surely Allah loves not the mischief makers; he retorted: All this has been given to me because of my expert knowledge. Did he not know that Allah had destroyed before him people who were mightier and richer than he? The guilty ones are not required to offer explanations of their sins.

وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ
نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنْ كَمَا أَحْسَنَ اللَّهُ
إِلَيْكَ وَلَا تَبْغِ الْفَسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ
الْمُفْسِدِينَ ﴿٧٨﴾

قَالَ إِنَّمَا أُوتِيتُهُ عَلَىٰ عِلْمٍ عِنْدِي أَوَلَمْ يَعْلَم أَنَّ
اللَّهَ قَدْ أَهْلَكَ مِنْ قَبْلِهِ مِنَ الْقُرُونِ مَنْ هُوَ أَشَدُّ
مِنْهُ قُوَّةً وَكَثُرَ جَعَاءٌ وَلَا يُسْئَلُ عَنْ ذُنُوبِهِمْ

One day he went forth before his people in his panoply, and those who were eager for the life of this world exclaimed: Would that we had the like of that which Korah has been given. Indeed, he is the master of a great fortune. But those who had been given true knowledge rebuked them: Ruin seize you, Allah's reward is best for those who believe and act righteously; and it is awarded only to those who are steadfast. Then We caused the earth to swallow him up and his dwelling. There was no party that could help him against Allah, nor could he contrive deliverance for himself. Those who had coveted his position only the day before began to say: Ruin on you! It is only Allah Who enlarges the provision for such of His servants as He pleases, and also straitens it. Had not Allah been gracious to us, He would have caused us to be swallowed up also. Ruin seize you! The ungrateful never prosper. (77—83)

We bestow the Home of the Hereafter on those who desire not self aggrandisement in the earth, nor corruption; and the happy end is for the righteous. He who does good will be given better than that; and he who does evil, such shall not be punished but in proportion to that which they used to do. (84—85)

He Who has made the teaching of the Quran obligatory on thee, will most surely bring thee back to the place of resort. Tell them: My Lord knows best who follows the guidance firmly, and who is in manifest error. Thou didst have no expectation that this perfect Book would be revealed to thee; but it came as a mercy from thy Lord; so never lend thy support to the disbelievers; and let not anyone turn thee away from the Signs of Allah after they have been sent down to thee; and call

الْجَرْمُونَ ﴿٧٧﴾

فَجَرَحَ عَلَى قَوْمِهِ فِي زِينَتِهِ قَالَ الَّذِينَ يُرِيدُونَ
الْحَيَاةَ الدُّنْيَا يَا لَيْلَيْتَ لَنَا مِثْلَ مَا أُوتِيَ قَارُونُ
إِنَّهُ لَدُوٌّ حَظِيظٌ ﴿٧٨﴾

وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَيَلَكُمْ ثَوَابُ اللَّهِ خَيْرٌ
لِمَن آمَنَ وَعَمِلَ صَالِحًا وَلَا يُلْقَاهَا إِلَّا الصَّادِقُونَ ﴿٧٩﴾
فَحَسْبُنَا بِهِ وَدَارِهِ الْأَرْضُ نَمَا كَانَ لَهُ مِنْ فِتْنَةٍ
يَتَصُدَّقُونَ مِنْ دُونِ اللَّهِ وَمَا كَانَ مِنَ الْمُنتَصِرِينَ ﴿٨٠﴾
وَأَصْبَحَ الَّذِينَ تَمَنَّوْا مَكَانَهُ بِالْأَمْسِ يَقُولُونَ وَيَكَانَ
اللَّهُ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ
لَوْ لَا أَن مَنَّ اللَّهُ عَلَيْنَا لَخَسَفَ بِنَا وَيَكَانَهُ لَا يَبْغِي

عَنِ الْكَافِرُونَ ﴿٨١﴾

تِلْكَ الدَّارُ الْآخِرَةُ نَجْعُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا
فِي الْأَرْضِ وَلَا فَسَادًا وَالْعَاقِبَةُ لِلْمُتَّقِينَ ﴿٨٢﴾
مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ
فَلَا يُجْرَسَ الَّذِينَ عَمِلُوا السَّيِّئَاتِ إِلَّا مَا كَانُوا يَعْمَلُونَ ﴿٨٣﴾
إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَادُّكَ إِلَى مَعَادٍ
قُلْ رَبِّي أَعْلَمُ مَنْ جَاءَ بِالْهُدَى وَمَنْ هُوَ فِي
ضَلَالٍ مُّبِينٍ ﴿٨٤﴾

وَمَا كُنْتَ تَرْجُو أَن يُلْقَى إِلَيْكَ الْكِتَابُ إِلَّا رَحْمَةً
مِّن رَّبِّكَ فَلَا تَكُونَنَّ ظَهِيرًا لِّلْكَافِرِينَ ﴿٨٥﴾
وَلَا يَصُدُّكَ عَنْ آيَاتِ اللَّهِ بَعْدَ إِذْ أُنزِلَتْ إِلَيْكَ

people to thy Lord, and have no concern with those who ascribe partners to Him. Call not on any other god beside Allah. There is no god but He. Everything will perish except that which is under His care. His is the judgment and to Him will you be brought back. (86—89)

وَادْعُ إِلَىٰ رَبِّكَ وَلَا تَكُونَنَّ مِنَ الشُّرَكِيِّينَ ﴿٨٦﴾
 وَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا إِلَهَ إِلَّا هُوَ قَدْ كُنَّ
 شَيْءٌ هَالِكٌ إِلَّا وَجْهَهُ لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٧﴾



AL-'ANKABÜT

(Revealed before Hijra)

In the name of Allah, Most Gracious,
Ever Merciful. (1)

I AM ALLAH, THE ALL-KNOWING.
(2)

Do people imagine that it is enough for them to say: We believe; and that they will not be tried? We certainly tried those who were before them, and now also Allah will bring into the open those who are truthful and those who lie. Do those who do evil imagine that they will escape Us? Ill it is that they judge. He who hopes to meet Allah should know that Allah's appointed time is certainly coming. He is the All-Hearing, All-Knowing. Whoso strives in the cause of Allah, strives but for the good of his own self; verily, Allah is Independent of all creatures. From those who believe and work righteousness, We shall surely remove their ills, and We shall give them the best reward in return for that which they do. (3—8)

We have enjoined on man benevolence towards his parents; but should they contend with thee that thou associate with Me that of which thou hast no knowledge, then in this obey them not. Unto Me is your return, and I shall enlighten you concerning that which you did. Those who believe and work righteousness, them We shall surely admit to the company of the righteous. (9—10)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

الْمَقَرَّةُ

أَحْسِبَ النَّاسَ أَنْ يَبْرؤُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ ②

وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكٰذِبِينَ ③

أَمْ حَسِبَ الَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ أَنْ يَسْبِقُونَاهُ سَاءَ مَا يَحْكُمُونَ ④

مَنْ كَانَ يَرْجُوا لِقَاءَ اللَّهِ فَإِنْ أَجَلَ اللَّهُ لَاتٍ ⑤
وَهُوَ السَّمِيعُ الْعَلِيمُ ⑥

وَمَنْ جَاهَدَ فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ إِنَّ اللَّهَ لَغَنِيٌّ عَنِ الْعَالَمِينَ ⑦

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَنَجْزِيَنَّهُمْ أَحْسَنَ الَّذِي كَانُوا يَعْمَلُونَ ⑧

وَوَضِعْنَا الْإِنْسَانَ بَوَالِدَيْهِ حُسْنًا وَإِنْ جَاهَدَكَ لِتُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا ⑨
إِلَىٰ

مَرْجِعِكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ⑩
وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُدْخِلَنَّهُمْ فِي

الصَّالِحِينَ ⑪

There are some who say: We believe in Allah; but when they are put to trouble in the cause of Allah, they take the persecution inflicted on them by the people as punishment from Allah. When help comes to you from Allah, they are sure to say: We were with you through all this. Is not Allah well aware of all that passes through the minds of all His creatures? Allah will surely bring into the open those who believe, and will also bring into the open the hypocrites. Those who disbelieve say to those who believe: Follow our way, and we will bear your sins. But they cannot bear aught of their sins. They are certainly liars. It is true, however, that their own burdens will be augmented with other burdens, and they will be questioned on the Day of Judgment concerning that which they fabricated. (11—14)

We sent Noah to his people and he remained with them fifty years short of one thousand. Then the deluge overtook them as they were wrongdoers. But We saved him and those who were with him in the Ark, and made it a Sign for the peoples. (15—16)

We sent Abraham to his people and he said to them: Worship Allah and be mindful of your duty to Him. That is better for you if you but knew. You worship idols beside Allah, and fabricate lies in the matter of religion. Those whom you worship beside Allah have no power to provide sustenance for you. Then seek your sustenance from Allah, and worship Him and be grateful to Him. Unto Him will you be brought back. But if you reject that which I urge upon you, that is nothing new, for people before you also rejected the truth. The Messenger's responsibility is only to convey the message clearly. (17—19)

وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ فَإِذَا أُوذِيَ فِي اللَّهِ جَعَلَ فِتْنَةَ النَّاسِ كَعَذَابِ اللَّهِ وَلَئِن جَاء نَصْرٌ مِّن رَّبِّكَ لَيَقُولُنَّ إِنَّا كُنَّا مَعَكُمْ أَوْلَىٰ ۗ لَيْسَ اللَّهُ بِأَعْلَمَ بِمَا فِي صُدُورِ الْعَالَمِينَ ﴿١١﴾

وَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ آمَنُوا وَلَيَعْلَمَنَّ الْمُنَافِقِينَ ﴿١٢﴾ وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا اتَّبِعُوا سَبِيلَنَا وَلنَحْمِلَ خَطِيئَتَكُمْ وَمَا هُمْ بِحَامِلِينَ مِنْ خَطِيئَتِهِمْ مِّنْ شَيْءٍ إِنَّهُمْ لَكَاذِبُونَ ﴿١٣﴾

وَلَيَحْمِلُنَّ أَثْقَالَهُمْ وَأَثْقَالًا مَّعَ أَثْقَالِهِمْ وَلَيَسْئَلُنَّ يَوْمَ الْقِيَامَةِ عَمَّا كَانُوا يَفْتَرُونَ ﴿١٤﴾

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا فَأَخَذَهُمُ الطُّوفَانُ وَهُمْ ظَالِمُونَ ﴿١٥﴾

فَأَنجَيْنَاهُ وَأَصْحَابَ السَّفِينَةِ وَجَعَلْنَاهَا آيَةً لِلْعَالَمِينَ ﴿١٦﴾ وَإِبْرَاهِيمَ إِذْ قَالَ لِقَوْمِهِ اعْبُدُوا اللَّهَ وَاتَّقُوهُ ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ ﴿١٧﴾

إِنَّمَا تَعْبُدُونَ مِن دُونِ اللَّهِ أَوْثَانًا وَتَخْلُقُونَ إِفْكًا إِنَّ الَّذِينَ تَعْبُدُونَ مِن دُونِ اللَّهِ لَا يَمْلِكُونَ لَكُمْ رِزْقًا فَابْتَغُوا عِندَ اللَّهِ الرِّزْقَ وَاعْبُدُوهُ وَاشْكُرُوا لَهُ ۗ إِلَيْهِ تُرْجَعُونَ ﴿١٨﴾

وَإِن تَكْفُرُوا فَقَدْ كَذَّبْتُمْ مِّن قَبْلِكُمْ وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْبَيِّنُ ﴿١٩﴾

Know they not how Allah originates creation, then repeats it? That indeed is easy for Allah. Tell them: Travel in the earth, and observe how Allah originated the creation, then will He provide the second creation. Surely, Allah has power to do all that He wills. He punishes whom He pleases, and has mercy on whom He pleases; and to Him will you be returned. You cannot defeat His purpose in the earth or in the heaven; nor have you any friend or helper beside Allah. It is those who disbelieve in the Signs of Allah and the meeting with Him, who have despaired of My mercy. They will have a grievous punishment. (20—24)

أَوَلَمْ يَرَوْا كَيْفَ يُبْدِئُ اللَّهُ الْخَلْقَ ثُمَّ يُعِيدُهُ ۗ

إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٢٠﴾

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ بَدَأَ الْخَلْقَ

ثُمَّ اللَّهُ يُنشِئُ النَّشْأَةَ الْآخِرَةَ ۗ إِنَّ اللَّهَ عَلَىٰ كُلِّ

شَيْءٍ قَدِيرٌ ﴿٢١﴾

يُعَذِّبُ مَن يَشَاءُ وَيَرْحَمُ مَن يَشَاءُ ۗ وَإِلَيْهِ تُقْلَبُونَ ﴿٢٢﴾

وَمَا أَنْتُمْ بِمُعْجِزِينَ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ ۗ

مَا لَكُمْ مِّن دُونِ اللَّهِ مِن وَلِيٍّ وَلَا نَصِيرٍ ﴿٢٣﴾

وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ وَيَقَابِلَ أَوْلِيَّكَ

يَسْسُوا مِن سَحَابَتِي ۖ وَأَوْلِيكَ لَهُمْ عَذَابٌ

أَلِيمٌ ﴿٢٤﴾

فَمَا كَانَ جَوَابَ قَوْمِهِ ۖ إِلَّا أَن قَالُوا اقْتُلُوهُ أَوْ حَرِّقُوهُ

فَأَنْجَاهُ اللَّهُ مِنَ النَّارِ ۗ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ

يُؤْمِنُونَ ﴿٢٥﴾

وَقَالَ إِنَّمَا اتَّخَذْتُم مِّن دُونِ اللَّهِ أَوْثَانًا مَّوَدَّةَ

بَيْنِكُمْ فِي الْحَيَاةِ الدُّنْيَا ۖ ثُمَّ يَوْمَ الْقِيَامَةِ يَكْفُرُ

بِعُضُكُم بِبَعْضٍ ۖ وَيَلْعَنُ بَعْضُكُم بَعْضًا ۗ وَمَأْوَأُكُمْ

النَّارُ ۗ وَمَا لَكُمْ مِّن نَّاصِيَةٍ ﴿٢٦﴾

فَأَمَّن لَّهُ لُوطٌ ۖ وَقَالَ إِنِّي مُهَاجِرٌ إِلَىٰ رَبِّي ۖ إِنَّهُ

هُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٧﴾

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ ۖ وَجَعَلْنَا فِي ذُرِّيَّتِهِ

التَّوْبَةَ ۗ وَالْكِتَابَ ۖ وَأَيَّدْنَاهُ بِجُرْءِهِ فِي الدُّنْيَا ۖ وَإِنَّا لَهُ

The only response of Abraham's people to his exhortations was: Slay him or burn him alive. But Allah delivered him from the fire. In that surely are Signs for a people who would believe. Abraham warned his people: You have taken up the worship of idols, leaving Allah, to promote friendship between yourselves in the present life. But on the Day of Judgment you will deny each other and curse each other. Your abode will be the Fire; and you will have no helpers. Lot was the one who believed in him. Abraham declared: I shall migrate to another land for the sake of my Lord. He is the Mighty, the Wise. We bestowed on him Isaac and Jacob, and We bestowed on his descendants the gifts of Prophethood and the Book, and We gave him his reward in this life, and in the Hereafter he will surely be among the righteous. (25—28)

We sent Lot to his people and he admonished them: You commit an abomination which none among mankind has ever committed before you. Do you indeed approach men lustfully, and commit highway robberies and behave indecently in your meetings? The only response of his people was: Then bring upon us the chastisement of Allah, if thou speakest the truth. Lot prayed: Lord, help me against this wicked people. When Our messengers came to Abraham with glad tidings of the birth of a son, they told him: We are about to destroy the people of this city; surely they are wrongdoers. Abraham said: But Lot lives there. They said: We know well who lives therein. We will surely help save him and his family, except his wife, who will be among those who stay behind.

When Our messengers came to Lot, he was distressed on their account and was greatly embarrassed. They said to him: Fear not, nor grieve. We will deliver thee and thy family, except thy wife, who will be among those who stay behind. We are about to inflict upon the people of this city a punishment from heaven, because of their disobedience. We have left a clear Sign thereof for a people who would understand. (29—36)

We sent to the people of Midian their brother Shuaib, who admonished them: Worship Allah, be mindful of the Last Day, and commit not iniquity in the land, creating disorder.

الْأَخْرَجَ لَيْسَ الضَّالِّجِينَ ﴿٢٩﴾
وَلَوْطًا إِذْ قَالَ لِقَوْمِهِ إِنَّكُمْ لَأْتُونَ الْفَاحِشَةَ مَا

سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ ﴿٣٠﴾
أَيُّكُمْ لَأْتُونَ الرِّجَالَ وَتَقَاطَعُونَ السَّيْدِيلَ ۗ وَ
تَأْتُونَ فِي نَادِيكُمْ الْمُنْكَرَ فَمَا كَانَ جَوَابَ قَوْمِهِ
إِلَّا أَنْ قَالُوا إِنَّنَا بَعْدَابِ اللَّهِ إِنْ كُنْتَ مِنَ
الضَّالِّينَ ﴿٣١﴾

قَالَ رَبِّ انصُرْنِي عَلَى الْقَوْمِ الْمُفْسِدِينَ ﴿٣٢﴾
وَلَمَّا جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبُشْرَى قَالُوا إِنَّا
مُهْلِكُوا أَهْلَ هَذِهِ الْقَرْيَةِ إِنْ أَهْلُهَا كَانُوا
ظَالِمِينَ ﴿٣٣﴾

قَالَ إِنَّ فِيهَا لُوطًا قَالُوا نَحْنُ أَعْلَمُ بِمَنْ فِيهَا اللَّهُ
لَنُنَجِّيَنَّهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ ۗ كَانَتْ مِنَ
الْغَابِرِينَ ﴿٣٤﴾

وَلَمَّا أَنْ جَاءَتْ رُسُلُنَا لُوطًا سِئَىٰ بِهِمْ وَضَاقَ بِهِمْ
ذُرْعًا وَقَالُوا لَا نَحْفَ وَلَا نَحْزَنُ إِنَّا بِمَنِّكَ وَأَهْلِكَ
إِلَّا امْرَأَتِكَ كَانَتْ مِنَ الْغَابِرِينَ ﴿٣٥﴾

إِنَّا مُنْزِلُونَ عَلَىٰ أَهْلِ هَذِهِ الْقَرْيَةِ رِجَالًا مِنَ السَّمَاءِ
بِمَا كَانُوا يَفْسُقُونَ ﴿٣٦﴾

وَلَقَدْ نَزَّلْنَا مِنْهَا آيَةً بَيِّنَةً لِقَوْمٍ يَقُولُونَ
وَالِي مَدْيَنَ أَخَاهُمْ شُعَيْبًا ۗ فَقَالَ يَوْمَ اعْبُدُوا اللَّهَ
وَارْجُوا الْيَوْمَ الْأَخْرَجَ وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ ﴿٣٧﴾

But they rejected him, and a violent earthquake seized them and they were left prostrate on the ground in their homes. The same happened to 'Ad and Thamud, and their fate is discernible by you by looking at their dwelling places. Satan made their ways appear good to them, and thereby turned them away from the straight path, for all that they were intelligent people. Korah, and Pharaoh and Haman were also destroyed. Moses came to them with manifest Signs, but they were arrogant in the land, and they could not outstrip Our chastisement. We seized every one of them on account of their sins; against some of them We sent a violent sandstorm; some were overtaken by a roaring blast; some were swallowed up by the earth; and some We drowned. Allah would not wrong them, but they wronged their own selves. (37—41)

فَكَذَّبُوهُ فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ
جِثِيَّةً ﴿٣٧﴾

وَعَادًا ذُرِّيَّةً وَوَعَادًا وَوَعَادًا وَقَدْ تَبَيَّنَ لَكُمْ مِنْ مَسْجِدِهِمْ وَرَبِّهِمْ
لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ وَ
كَانُوا مُسْتَبْصِرِينَ ﴿٣٨﴾

وَقَارُونَ وَفِرْعَوْنَ وَهَامَانَ وَلَقَدْ جَاءَهُمْ مُوسَى
بِالْبَيِّنَاتِ فَاسْتَكْبَرُوا فِي الْأَرْضِ وَمَا كَانُوا سَبِقِينَ ﴿٣٩﴾
فَكَلَّمَآ أَخَذْنَا بِذُنُوبِهِمْ فَمِنْهُمْ مَنْ أَرْسَلْنَا عَلَيْهِ حَاصِبًا
وَمِنْهُمْ مَنْ أَخَذَتْهُ الصَّيْحَةُ وَمِنْهُمْ مَنْ خَفْنَا
بِهِ الْأَرْضَ وَمِنْهُمْ مَنْ أَعْرَفْنَا وَمَا كَانَ اللَّهُ
لِيُظْلِمَهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿٤٠﴾

The case of those who take helpers beside Allah is like the case of the spider, who builds itself a house, but the frailest of all structures is the house of the spider, if they but knew. Surely, Allah knows whatever they call upon beside Him. He is the Mighty, the Wise. These are illustrations that We set forth for people, but only those who possess knowledge comprehend them. Allah has created the heavens and the earth for a purpose. In that surely is a Sign for the believers. (42—45)

مَثَلُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ كَمَثَلِ
الْعَنْكَبُوتِ إِذَا ظَنَنْتُ أَنْ يَنْجُو مِنْ يَدَيْهِ وَإِنْ أَوْهَنَ الْبُيُوتِ لَبِيتُ
الْعَنْكَبُوتِ لَوْ كَانُوا يَعْلَمُونَ ﴿٤١﴾

إِنَّ اللَّهَ يَعْلَمُ مَا يَدْعُونَ مِنْ دُونِهِ مِنْ شَيْءٍ وَهُوَ
الْعَزِيزُ الْحَكِيمُ ﴿٤٢﴾

وَتِلْكَ الْأَمْثَالُ لَضَرِبُهَا لِلنَّاسِ وَمَا يَعْقِلُهَا إِلَّا
الْعَالِمُونَ ﴿٤٣﴾

خَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ إِنَّ فِي ذَلِكَ

Recite that which has been revealed to thee of the Book, and observe Prayer. Surely, Prayer shields a votary against indecency and misbehaviour. Verily, the remembrance of Allah possesses the highest beneficence.

لَايَةٍ لِلْمُؤْمِنِينَ ﴿٤٤﴾
أَنْتَلِ مَا أَدْرَجَى إِلَيْكَ مِنَ الْكِتَابِ وَقِمِ الصَّلَاةَ إِنَّ
الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ

Allah knows well that with which you occupy yourselves. Contend not with the people of the Book except on the basis of that which is best, but contend not at all with such of them as are unjust. Tell them: We believe in that which has been revealed to us, and in that which has been revealed to you; our God and your God is One; and to Him we submit. In like manner We sent down this Perfect Book to thee, so those to whom We have given true knowledge of the Torah believe also in the Quran and of these Meccans also there are some who believe in it. It is only the disbelievers who persist in rejecting Our Signs. Thou didst not recite any Book before the revelation of the Quran, nor didst thou write one with thy right hand; in that case those who reject it as a fabrication would have had further cause for doubt. As it is, the Quran is a whole series of clear Signs preserved in the hearts of those who have been given the knowledge; and it is only the unjust who persist in denying Our Signs. They ask: Why are not Signs sent down to him from his Lord? Tell them: Allah has all the Signs; I am but a clear Warner. Does it not suffice them that We have sent down to thee the Perfect Book which is recited to them? In this, surely, there is mercy and admonition for a people who believe. Say to them: Allah is sufficient as a Witness between you and me. He knows all that is in the heavens and the earth. Those who act upon falsehood and disbelieve in Allah are the losers. (46—53)

They challenge thee to hasten on for them the punishment of this life. Had there not been an appointed term, that punishment would have overtaken them already. But it shall surely overtake them unexpectedly, without their being aware of its approach. Then they ask thee to hasten on the punishment of the Hereafter; but surely hell is already encompassing the disbelievers. Then the day is approaching when the torment will overwhelm them from above and from underneath their feet, and Allah will say: Now taste ye the fruit of your actions. (54—56)

أَكْبُرُ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ ﴿٥٠﴾
 وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ ۗ إِلَّا الَّذِينَ
 ظَلَمُوا مِنْهُمْ وَهُؤُلَاءِ أَمَنَّا بِالَّذِي آتَيْنَا وَأُنزِلَ
 إِلَيْكُمْ وَالْهُنَا وَالْهُكْمُ وَاحِدٌ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿٥١﴾
 وَكَذَلِكَ أَنْزَلْنَا إِلَيْكَ الْكِتَابَ ۗ فَالَّذِينَ آتَيْنَهُمُ الْكِتَابَ
 يُؤْمِنُونَ بِهِ وَمِنْ هَؤُلَاءِ مَنْ يُؤْمِنُ بِهِ وَمَا يَجْحَدُ
 بِآيَاتِنَا إِلَّا الْكَافِرُونَ ﴿٥٢﴾
 وَمَا كُنْتَ تَتْلُو مِنْ قَبْلِهِ مِنْ كِتَابٍ وَلَا تَخُطُّهُ بِيَمِينِكَ
 إِذْ أَلَّا رَتَابَ الْبُطُورُونَ ﴿٥٣﴾
 بَلْ هُوَ آيَةٌ بَيِّنَةٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ
 وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا الظَّالِمُونَ ﴿٥٤﴾
 وَقَالُوا لَوْلَا أَنْزِلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ لَمَ نَقُلْ لَرَسْمًا
 الْآيَةَ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُبِينٌ ﴿٥٥﴾
 أَوَلَمْ يَكْفِيهِمْ أَنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ يُتْلَى عَلَيْهِمْ
 ۗ إِنَّ فِي ذَلِكَ لَرَحْمَةً وَذِكْرَى لِقَوْمٍ يُؤْمِنُونَ ﴿٥٦﴾
 قُلْ كَفَى بِاللَّهِ بَيِّنًا وَبَيِّنَاتٍ شَهِيدًا ۗ يَعْلَمُ مَا فِي
 السَّمٰوٰتِ وَالْأَرْضِ ۗ وَالَّذِينَ آمَنُوا بِالْبَاطِلِ وَكَفَرُوا
 بِاللَّهِ أُولَٰئِكَ هُمُ الْخٰسِرُونَ ﴿٥٧﴾
 وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ ۗ وَلَوْلَا أَجَلٌ مُّسَمًّى لَجَاءَهُمُ
 الْعَذَابُ ۗ وَليَأْتِيَهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٥٨﴾
 يَسْتَعْجِلُونَكَ بِالْعَذَابِ ۗ وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ ﴿٥٩﴾
 يَوْمَ يَغْشَاهُمْ الْعَذَابُ مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ

O My servants who believe, verily My earth is vast, so worship Me alone. Every one shall suffer death; then to Us shall you be brought back. We shall house those who believe and act righteously, in lofty mansions of Paradise, beneath which rivers flow. They will abide therein. Excellent is the reward of those who labour for good, those who are steadfast and put their trust in their Lord. (57—60)

Many an animal there is that carries not its own sustenance about. Allah provides for them and for you. He is the All-Hearing, the All-Knowing. If thou wert to ask them: Who has created the heavens and the earth and pressed into service the sun and the moon? they will surely answer: Allah. How then are they being led away! Allah enlarges the provision for such of His servants as He pleases, and straitens it for whom He pleases. Surely, Allah has full knowledge of all things. If thou wert to ask them: Who sends down water from the clouds, and therewith revives the earth after its death? they will surely answer: Allah. Say: All praise belongs to Allah. But most of them understand not. (61—64)

The hither life is nothing but sport and pastime, and the Home of the Hereafter is the only true life, if they but knew. When they board a vessel, they call on Allah, with sincere and perfect faith in Him, to keep them safe; but when He brings them safe to land, they begin to ascribe partners to Him; that they may deny that which We have bestowed on them and they may enjoy themselves for a time. But soon will they know the consequences of their conduct.

أَرْجُلِهِمْ وَيَقُولُ ذُوقُوا مَا كُنْتُمْ تَعْمَلُونَ ﴿٥٧﴾
يُوبَأَى الَّذِينَ آمَنُوا إِنْ أَرْضِي وَإِسْعَةً فَإَيَايَ
فَاعْبُدُونِ ﴿٥٨﴾

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ثُمَّ إِلَيْنَا تُرْجَعُونَ ﴿٥٩﴾
وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُبَوِّئَنَّهُمْ مِنَ
الْجَنَّةِ عُرُفًا تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا
نِعْمَ أَجْرُ الْعَامِلِينَ ﴿٦٠﴾

الَّذِينَ صَبَرُوا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ ﴿٦١﴾
وَكَلَّيْنَمِنْ دَابَّةٍ لَا تَحْمِلُ رِزْقَهَا اللَّهُ يَرْزُقُهَا
وَإِيَّاكُمْ ۗ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿٦٢﴾

وَلَيْن سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَسَخَّرَ
الشَّمْسَ وَالْقَمَرَ لَيَقُولُنَّ اللَّهُ فَأَلَى يَوْمَئِذٍ
الَّذِينَ كَفَرُوا

اللَّهُ يَسْطُرُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ وَ يَقْدِرُ
لَهُ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٦٣﴾

وَلَيْن سَأَلْتَهُمْ مَنْ نَزَّلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ
الْأَرْضَ مِنْ بَعْدِ مَوْتِهَا لَيَقُولُنَّ اللَّهُ قُلِ الْحَمْدُ

لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْقِلُونَ ﴿٦٤﴾

وَمَا هَذِهِ الْحَيَاةُ الدُّنْيَا إِلَّا لَهُوٌّ وَاعْبَابٌ وَإِنَّ
الدَّارَ الْآخِرَةَ لَإِهي الْحَيَاةُ لَوْ كَانُوا يَعْلَمُونَ ﴿٦٥﴾

فَإِذَا رَكِبُوا فِي الْفُلِكِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ
فَلَمَّا فَجَّوْهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ ﴿٦٦﴾

لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ وَيَتَّعْتُوا عَادَةَ قَوْمٍ يَعْزُونَ ﴿٦٧﴾

Do they not know that We have made the Sanctuary at Mecca a place of security, while people are snatched away from all around them? Would they then believe in falsehood and deny the favour of Allah? Who is more unjust than one who fabricates a lie concerning Allah, or rejects the truth when it comes to him? Is there not a resort in hell for the disbelievers? We will surely guide in Our ways those who strive after Us. Verily Allah is with those who do good. (65—70)

أَوَلَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا مَّأْمُونًا وَمُحَاطَفُ النَّاسِ مِنْ
 حَوْلِهِمْ أَفِيءًا بَاطِلٌ يُؤْمِنُونَ وَنِعْمَةَ اللَّهِ يَكْفُرُونَ ﴿٦٥﴾
 وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ
 بِالْحَقِّ لَمَّا جَاءَهُ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ ﴿٦٦﴾
 وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ
 لَمَعَ الْمُحْسِنِينَ ﴿٦٧﴾



AL-RŪM

(Revealed before Hijra)

In the name of Allah, Most Gracious
Ever Merciful. (1)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

الْمَلِكِ ②

غُلِيْبِ الرَّؤْمِ ③

I AM ALLAH, THE ALL-KNOWING.
(2)

فِي آدْنَى الْأَرْضِ وَهُمْ قِنٌ بَعْدَ عَلَيْهِمْ سَيِّئَاتُ ④

فِي بَضْعِ سِنِينَ هُوَ لِلَّهِ الْأَمْرُ مِنْ قَبْلُ وَمِنْ بَعْدُ

وَيَوْمَئِذٍ يُفْرِحُ الْمُؤْمِنُونَ ⑤

بِنَصْرِ اللَّهِ يَنْصُرُ مَنْ يَشَاءُ وَهُوَ الْعَزِيزُ الرَّحِيمُ ⑥

وَعَدَّ اللَّهُ لَا يَخْلِفُ اللَّهُ وَعْدَهُ وَلَكِنْ أَكْثَرَ النَّاسِ

لَا يَعْلَمُونَ ⑦

يَعْلَمُونَ ظَاهِرًا مِنَ الْحَيَاةِ الدُّنْيَا وَهُمْ عَنِ

الْآخِرَةِ هُمْ غَفْلُونَ ⑧

أَوَلَمْ يَتَفَكَّرُوا فِي أَنفُسِهِمْ مِمَّا خَلَقَ اللَّهُ السَّمَوَاتِ

وَالْأَرْضِ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَأَجَلٍ مُّسْتَقَرًّا

وَإِنَّ كَثِيرًا مِنَ النَّاسِ بِلِقَائِ رَبِّهِمْ لَكٰفِرُونَ ⑨

أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ

الَّذِينَ مِنْ قَبْلِهِمْ كَانُوا أَشَدَّ مِنْهُمْ قُوَّةً وَأَثَارُوا

الْأَرْضَ وَعَمَرَوْهَا أَكْثَرَ مِمَّا عَمَرَوْهَا وَجَاءَتْهُمْ

رُسُلُهُمْ بِالْبَيِّنَاتِ فَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ وَلٰكِنْ

كَانُوا أَنفُسَهُمْ يَظْلِمُونَ ⑩

The Byzantines have been defeated in the land nearby, but after their defeat they will be victorious within a few years; Allah's is the supreme authority before and after, and the believers will rejoice on that day, with the help of Allah. He helps whom He pleases; He is the Mighty, the Ever Merciful. This is the promise of Allah. Allah goes not back on His promise, but most people know it not. They know only the outer aspect of the life of this world, and of the Hereafter they are utterly unmindful. Have they not reflected in their own minds that Allah has created the heavens and the earth and all that is between the two with a purpose and for a fixed term? But most men believe not in the meeting with their Lord. Have they not travelled in the earth and observed what was the end of those before them? They were stronger than these in power, and they tilled the soil and populated the earth more than these have populated it. Their Messengers came to them with manifest Signs. Allah would not wrong them, but they wronged their own selves. The

end of those who did evil was evil, because they rejected the Signs of Allah and mocked at them. (3—11)

Allah originates creation; then He repeats it; then to Him shall you be brought back. On the Day of Judgment the guilty ones will be in despair. They will have no intercessors from among those whom they associate with Allah; in fact they will repudiate such associates. On the Day of Judgment they will become separated from one another. Those who believed and acted righteously will be made happy in a splendid Garden. Those who disbelieved and rejected Our Signs and the meeting of the Hereafter will be brought face to face with punishment. So glorify Allah when you begin the evening and when you begin the morning — to Him belongs all praise in the heavens and the earth — and in the afternoon and when the sun begins to decline. He brings forth the living from the dead, and He brings forth the dead from the living; and revives the earth after its death. In like manner shall you be brought forth. (12—20)

Of His Signs it is that He created you from dust, and lo! you are human beings spread over the earth. Of His Signs it is that He has created mates for you of your own kind that you may find peace of mind through them, and He has put love and tenderness between you. In that surely are Signs for a people who reflect. Of His

ثُمَّ كَانَتْ عَاقِبَةُ الَّذِينَ آسَأُوا السَّوْأَىٰ أَنْ كَذَّبُوا
بِآيَاتِ اللَّهِ وَكَانُوا بِهَا يَسْتَهْزِءُونَ ۝
اللَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ ثُمَّ إِلَيْهِ تُرْجَعُونَ ۝
وَيَوْمَ تَقُومُ السَّاعَةُ يُبْلِسُ الْمُجْرِمُونَ ۝
وَلَمْ يَكُنْ لَهُمْ مِنْ شُرَكَائِهِمْ شُفَعَاءُ وَكَانُوا
بِشُرَكَائِهِمْ كَافِرِينَ ۝
وَيَوْمَ تَقُومُ السَّاعَةُ يُنْفِرُونَ ۝
فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَهُمْ فِي رَوْضَةٍ
يُحْبَرُونَ ۝
وَأَمَّا الَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا وَلِقَاءِ الْآخِرَةِ
فَأُولَٰئِكَ فِي الْعَذَابِ مُحْضَرُونَ ۝
فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ ۝
وَلَهُ الْحُكْمُ فِي السَّمَوَاتِ وَالْأَرْضِ وَعَشِيًّا وَحِينَ
تُظْهِرُونَ ۝
يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ
الْحَيِّ وَيُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا وَكَذَٰلِكَ
تُخْرَجُونَ ۝
وَمِنْ آيَاتِهِ أَنْ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ إِذَا أَنْتُمْ
بَشَرٌ تَنْتَشِرُونَ ۝
وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا
لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً
إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِقَوْمٍ يُتَفَكَّرُونَ ۝

Signs is the creation of the heavens and the earth, and the diversity of your tongues and colours. In that surely are Signs for those who possess knowledge. Of His Signs is your sleep by night and by day, and your seeking of His bounty. In that surely are Signs for a people who listen. Of His Signs it is that He shows you the lightning to inspire fear and hope, and He sends down water from the clouds, and quickens therewith the earth after its death. In that surely are Signs for a people who understand. Of His Signs it is that the heaven and the earth stand firm by His command. Then when He calls you to come forth from the earth, at once you will come forth. To Him belongs whosoever is in the heavens and in the earth. All are obedient to Him. He it is Who originates the creation and then repeats it, and it is most easy for Him. His is the most exalted state in the heavens and the earth. He is the Mighty, the Wise. (21—28)

وَمِنْ آيَاتِهِ خَلْقَ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ
الْسِّنَتِكُمْ وَالْوَالِدَاتِ إِذَا فِي ذَلِكَ لآيَاتٍ لِّلْعَالَمِينَ ﴿٢١﴾
وَمِنْ آيَاتِهِ مَتَاعُكُمْ بِاللَّيْلِ وَالنَّهَارِ وَابْتِعَاؤُكُمْ
مِّنْ فَضْلِهِ إِنَّ فِي ذَلِكَ لآيَاتٍ لِّقَوْمٍ يَسْمَعُونَ ﴿٢٢﴾
وَمِنْ آيَاتِهِ يُرِيكُمُ الْبَرْقَ خَوْفًا وَطَمَعًا وَيُنزِلُ
مِنَ السَّمَاءِ مَاءً فَيَهْبِي بِهِ الْاَرْضَ بَعْدَ مَوْتِهَا
إِنَّ فِي ذَلِكَ لآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿٢٣﴾
وَمِنْ آيَاتِهِ أَنْ تَقُومَ السَّمَاءُ وَالْاَرْضُ بِأَمْرِهِ ثُمَّ
إِذَا دَعَاكُمْ دَعْوَةً مِّنَ الْاَرْضِ إِذَا أَنْتُمْ
تَخْرُجُونَ ﴿٢٤﴾

وَلَهُ مَنْ فِي السَّمَوَاتِ وَالْاَرْضِ كُلٌّ لَّهُ قِسْمٌ
وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ
عَلَيْهِ وَلَهُ الْمَثَلُ الْأَعْلَىٰ فِي السَّمَوَاتِ وَالْاَرْضِ
وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٥﴾

He sets forth an illustration for you from your own selves. Have you, among those whom you possess, partners in that which We have provided for you so that you become equal sharers therein and fear them as you fear each other? Thus do We expound the Signs to a people who understand. But those who are unjust follow their own low desires without any knowledge. Then who can guide him whom Allah adjudges as lost? They will have no helpers. Devote thyself single-mindedly to the Faith, and thus follow the nature designed by Allah, the nature according to which He has fashioned mankind. There is no altering the creation of Allah. That is the everlasting faith. But most people know not.

ضَرَبَ لَكُمْ مَثَلًا مِّنْ أَنْفُسِكُمْ هَلْ لَّكُمْ مِّنْ مَّا
مَلَكَتْ أَيْمَانُكُمْ مِّنْ شُرَكَاءَ فِي مَارَزَقْتُمْ فَأَنْتُمْ
فِيهِ سَوَاءٌ تَخَافُونَهُمْ كَخِيفَتِكُمْ أَنْفُسَكُمْ كَذَلِكَ
نُقَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْقِلُونَ ﴿٢٦﴾
بَلِ اتَّبَعَ الَّذِينَ ظَلَمُوا أَهْوَاءَهُمْ بِغَيْرِ عِلْمٍ فَمَنْ
يَهْدِي مَنْ أَضَلَّ اللَّهُ وَمَا لَهُمْ مِنْ نُصْرِينَ ﴿٢٧﴾
فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ
الْبَشَرَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ

Adopt the faith, setting your faces towards Him, and be mindful of your duty to Him, and observe Prayer, and be not of those who ascribe partners to Allah, those who split up their religion and became divided into sects; every party rejoicing in that which they have. (29—33)

الْقِيَمَةَ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٢٩﴾
مُنِيبِينَ إِلَيْهِ وَاتَّقُوهُ وَأَقِيمُوا الصَّلَاةَ وَلَا تَكُونُوا
مِنَ الْمُشْرِكِينَ ﴿٣٠﴾

مِنَ الَّذِينَ فَتَرُوا دِينَهُمْ وَكَانُوا شِيعَاءَ كُلُّ حِزْبٍ
بِمَا لَدَيْهِمْ فَرِحُونَ ﴿٣١﴾

وَإِذَا مَسَّ النَّاسُ ضُرٌّ دَعَا رَبَّهُمْ مُنِيبِينَ إِلَيْهِ
ثُمَّ إِذَا أَذَاهُمْ مَنَّ مِنْهُ رَحْمَةً إِذَا فَرِحُوا مِنْهُمْ يَرْتَدُونَ
يُشْرِكُونَ ﴿٣٢﴾

يَكْفُرُوا بِمَا آتَيْنَهُمْ فَمَا تَتَّبِعُوا فَسَوْفَ تَعْلَمُونَ ﴿٣٣﴾
أَمْ آتَيْنَا عَلَيْهِمْ سُلْطَانًا فَهُمْ يَنْتَكُم بِمَا كَانُوا بِهِ
يُشْرِكُونَ ﴿٣٤﴾

وَإِذَا أَذَقْنَا النَّاسَ رَحْمَةً فَرِحُوا بِهَا وَإِن تُصِيبَهُمْ
سَيِّئَةٌ يُمَاطُوا فِيهَا كَأَمْ أَن آتَيْنَاهُم آلَاءَهُمْ لَمْ يَقْنطُوا ﴿٣٥﴾
أُولَئِكَ يَرَوْنَ أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَ
يَقْدِرُ إِن فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٣٦﴾

فَأَبَ دَا الْقُرْبَى حَقَّهُ وَالْيَتَامَى وَالسَّبِيلَ
ذَلِكَ خَيْرٌ لِّلَّذِينَ يُرِيدُونَ وَجْهَ اللَّهِ وَأُولَئِكَ
هُمُ الْمُفْلِحُونَ ﴿٣٧﴾

وَمَا آتَيْتُم مِّن زَكَاةٍ يُرِيدُوا فِي أَمْوَالِ النَّاسِ فَلَا
يُرِيدُوا عِنْدَ اللَّهِ وَمَا آتَيْتُم مِّن زَكَاةٍ تُرِيدُونَ
وَجْهَ اللَّهِ فَأُولَئِكَ هُمُ الْمُضْحِكُونَ ﴿٣٨﴾

اللَّهُ الَّذِي خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ

When an affliction befalls people, they cry unto their Lord, turning wholly to Him. Then, when they receive mercy from Him, a section of them associate partners with their Lord, with the consequence that they begin to deny that which We have bestowed upon them. So enjoy yourselves awhile, soon will you know that to which you are condemned. Have we sent down to them any authority that speaks in support of that which they associate with Him? When people experience Our mercy, they rejoice therein; but if they encounter tribulation in consequence of their own actions, they are in despair. Know they not that Allah enlarges the provision for whomsoever He pleases, and straitens it for whomsoever He pleases? In that surely are Signs for a people who believe. So render to the kinsman his due, and to the needy and to the wayfarer. That is best for those who seek the pleasure of Allah, and it is they who will prosper. Whatever you lay out at interest that it may foster the wealth of the people, it does not increase in the sight of Allah; but whatever you remit as Zakat, seeking the pleasure of Allah, that is multiplied manifold. Allah is He who created you, then He provided for you;

then He will cause you to die and thereafter will bring you to life. Is there any of your alleged partners who can do any of these things? Holy is He and exalted above that which they associate with Him. (34—41)

Corruption has appeared on land and sea in consequence of people's misdeeds, that Allah may afflict them with the consequences of their misconduct, so that they may turn back from evil. Urge them: Travel in the earth and observe what was the end of those who were before you. Most of them were idolaters. So devote thyself wholly to the everlasting faith, before the coming of the day which in Allah's design cannot be averted, and on which people will sort themselves out. Those who disbelieve will bear the consequences thereof, and those who act righteously will only have prepared for their own good, that He may reward, out of His bounty, those who believe and act righteously. Surely, He loves not the disbelievers. (42—46)

Of His Signs it is that He sends the breezes as heralds of good fortune, that He may grant you of His mercy, and that vessels may sail at His command, and that you may seek of His bounty, and that you may be grateful. Surely We sent Messengers before thee to their respective peoples, and they brought them clear Signs. Then We punished those who were guilty; it is incumbent upon Us to help the believers. Allah is He Who sends the winds, so that they raise the vapours in the form of clouds which He spreads in the sky as He pleases, layer upon layer, and thou seest the rain issuing forth from their midst. When He causes it to fall on whom He pleases of His servants, they

يُحْيِيكُمْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَفْعَلُ مِنْ ذَلِكَ
مِثْقَالَ ذَرَّةٍ شَيْئًا سُبْحٰنَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ ﴿٣٤﴾

كَلْهَرِ الْفَسَادِ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي
النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ
يَرْجِعُونَ ﴿٣٥﴾

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ
الَّذِينَ مِنْ قَبْلُ كَانَ أَكْثَرُهُمْ مُشْرِكِينَ ﴿٣٦﴾
فَاقْمُ وَجْهَكَ لِلدِّينِ الْقَيِّمِ مِنْ قَبْلِ أَنْ يَأْتِيَ
يَوْمًا لَا مَرَدَّ لَهُ مِنَ اللَّهِ يَوْمَئِذٍ يُصَدِّقُونَ ﴿٣٧﴾
مَنْ كَفَرَ فَعَلَيْهِ كُفْرُهُ وَمَنْ عَمِلَ صَالِحًا فَلَا نَفْسٍ
يَهْدُونَّ ﴿٣٨﴾

لِيَجْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْ نَحْلِهِ
إِنَّهُ لَا يَجِبُ الْكُفْرِينَ ﴿٣٩﴾

وَمِنْ آيَاتِهِ أَنْ يُرْسِلَ الرِّيحَ مُبَشِّرَاتٍ لِيُذِيقَكُمْ
مِنْ رَحْمَتِهِ وَلِتَجْرِيَ الْفُلُكُ بِأَمْرِهِ وَلِتَبْتَغُوا مِنْ
فَضْلِهِ وَاعْلَمُكُمْ تَشْكُرُونَ ﴿٤٠﴾

وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ رُسُلًا إِلَىٰ قَوْمِهِمْ فَجَاءَهُمْ
بِالْبَيِّنَاتِ فَانْتَقَمْنَا مِنَ الَّذِينَ أَجْرَمُوا وَكَانَ حَقًّا
عَلَيْنَا نَصْرَ الْمُؤْمِنِينَ ﴿٤١﴾

اللَّهُ الَّذِي يُرْسِلُ الرِّيحَ فَتُثِيرُ سَحَابًا فَيَبْسُطُهُ
فِي السَّمَاءِ كَيْفَ يَشَاءُ وَيَجْعَلُهُ كِسْفًا فَتَرَى الْوَدْقَ
يَخْرُجُ مِنْ جِلْهٍ فَإِذَا أَصَابَ بِهِ مَنْ يَشَاءُ مِنْ

rejoice thereat; though before its coming down they were in despair. Observe, then, the token of Allah's mercy; how He revives the earth after its death. He is the One Who will quicken the dead; for He has power over all things. But if We sent a hot wind and they saw their crops turn yellow, they would certainly begin to show ingratitude.

Thou canst not make the dead hear, nor the deaf when they turn their backs; nor canst thou guide the blind out of their error. Thou canst make only those hear who would believe in Our Signs and submit. (47—54)

Allah is He Who created you in a state of weakness, and after weakness gave you strength; then, after strength, caused weakness and old age. He creates what He pleases. He is the All-Knowing, the Determiner of the measure. On the day when the Hour arrives the guilty will swear that they stayed in the world only a brief period. Thus did they use to prevaricate.

But those who are given knowledge and faith will say: You have indeed tarried according to the Book of Allah, till the Day of Revival and this is the Day of Revival, but you do not realise. On that day their excuses will not avail the wrong-doers, nor will they be granted respite. (55—58)

عِبَادِهِ إِذَا هُمْ يَسْتَبْشِرُونَ ﴿٥٦﴾
وَأَنَّ كَانُوا مِنْ قَبْلِ أَنْ يَنْزَلَ عَلَيْهِمْ مِنَ قَبْلِهِ

لَمُبْلِسِينَ ﴿٥٧﴾
فَانظُرْ إِلَىٰ آثَرِ رَحْمَتِ اللَّهِ كَيْفَ يُحْيِي الْأَرْضَ بَعْدَ
مَوْتِهَا إِنَّ ذَٰلِكَ لَمَعِجُ الْمُوتَىٰ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ
قَدِيرٌ ﴿٥٨﴾

وَلَئِنْ أَرْسَلْنَا بِرِيحٍ فَرَأَوْهُ مُصْفَرًّا طَلُوعًا مِنْ بَعْدِهِ
يَكْفُرُونَ ﴿٥٩﴾
فَأَنذَرْتُكَ لَا تُسْمِعُ الْمُوتَىٰ وَلَا تُسْمِعُ الصَّمَّةَ الدُّعَاءَ إِذَا
وَلَّوْا مُدْبِرِينَ ﴿٦٠﴾

وَمَا أَنْتَ بِهَادٍ الْعُمَىٰ عَنِ صَلَاتِهِمْ إِنَّ تُسْمِعُ إِلَّا
مَنْ يُؤْمِنُ بِآيَاتِنَا فَهُمْ مُسْمِعُونَ ﴿٦١﴾

اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ
ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفًا وَشِبْهَةً
يَخْلُقُ مَا يَشَاءُ وَهُوَ الْعَلِيمُ الْقَدِيرُ ﴿٦٢﴾

وَيَوْمَ تَقُومُ السَّاعَةُ يُقْسِمُ الْمُجْرِمُونَ مَا لَبِثْنَا
غَيْرَ سَاعَةٍ كَذَٰلِكَ كَانُوا يُؤْفَكُونَ ﴿٦٣﴾

وَقَالَ الَّذِينَ الَّذِينَ اتُّوُوا الْعِلْمَ وَالْإِيمَانَ لَقَدْ لَبِثْنَا
فِي كِتَابِ اللَّهِ إِلَىٰ يَوْمِ الْبَعْثِ فَهَذَا يَوْمُ الْبَعْثِ وَ
لَكُمْ كُنْتُمْ لَا تَعْلَمُونَ ﴿٦٤﴾

فِيَوْمِذٍ لَا يَنْفَعُ الَّذِينَ ظَلَمُوا مَعذِرَتُهُمْ وَلَا هُمْ
يَسْتَعْتَبُونَ ﴿٦٥﴾

We have expounded in this Quran every type of illustration for the people; yet if thou were to bring a Sign, those who disbelieve will surely say: You are but liars. Thus does Allah seal up the hearts of those who have no knowledge. So be steadfast; the promise of Allah is sure to be fulfilled. Let not those who lack certainty cause thee to shift thy stand. (59—61)

وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ
 مَثَلٍ وَلَئِنْ جِئْتَهُمْ بِآيَةٍ يَقُولُوا الَّذِينَ كَفَرُوا
 إِنْ أَنْتُمْ إِلَّا مُبْطِلُونَ ﴿٥٩﴾
 كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى قُلُوبِ الَّذِينَ لَا يَعْلَمُونَ ﴿٦٠﴾
 فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَلَا يَسْتَخِفُّكَ الَّذِينَ
 لَا يُؤْفِقُونَ ﴿٦١﴾

سُورَةُ لُقْمَانَ مَكِّيَّةٌ
(أَنبَاءُ) (٣١) (دُرُوءُهَا)

LUQMĀN

(Revealed before Hijra)

In the name of Allah, Most Gracious,
Ever Merciful. (1)

I AM ALLAH, THE ALL-KNOWING.
(2)

These are verses of the Perfect Book which is full of wisdom, and is a guidance and a mercy for those who discharge their obligations to the full; those who observe Prayer, pay the Zakat and have firm faith in the Hereafter. It is they who follow guidance from their Lord and it is they who shall prosper. Some people spend their time and substance in acquiring idle diversions to lead people astray from the path of Allah, without knowledge, and to make fun of it. For them there will be a humiliating punishment. When Our Signs are recited to such a one, he turns away arrogantly, as though he heard them not, as if there were a heaviness in his ears. So announce to him a painful punishment. For those who believe and work righteousness, there will be Gardens of Delight, wherein they will abide. Allah's promise is true. He is the Mighty, the Wise. He has created the heavens without any visible pillars, and He has placed in the earth firm mountains lest it roll beneath you, and has spread therein all kinds of creatures. We have sent down water from the clouds, and have caused to grow therein every fine species. This is

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

الْقَمْرُ ②

تِلْكَ آيَاتُ الْكِتَابِ الْحَكِيمِ ③

هُدًى وَرَحْمَةً لِّلْمُحْسِنِينَ ④

الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ

بِالْآخِرَةِ هُمْ يُوقِنُونَ ⑤

أُولَئِكَ عَلَى هُدًى مِّن رَّبِّهِمْ وَأُولَئِكَ هُمُ

الْمُفْلِحُونَ ⑥

وَمِنَ النَّاسِ مَن يَشْتَرِي لَهْوَ الْحَدِيثِ لِيُضِلَّ

عَن سَبِيلِ اللَّهِ بِغَيْرِ عِلْمٍ ⑦ وَيَتَّخِذَهَا هُزُوًا

أُولَئِكَ لَهُمْ عَذَابٌ مُّهِينٌ ⑧

وَإِذْ اتَّخَذْتُمْ عَلَيْهِ إِيمَانًا وَّلِيًّا مُّشْكِرِينَ ⑨ كَانُوا لَمْ يَسْمَعُهَا

كَانَ فِي أذُنَيْهِ وَقَوَّاءٌ مِّنْهُ عَذَابٌ أَلِيمٌ ⑩

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتٌ تَجْرِي مِن تَحْتِهَا

أَنْهَارٌ فِيهَا مِنْ ثَمَرَاتٍ لَّا يَبْغُضُونَهَا ⑪ وَفِيهَا مِنْ ثَمَرَاتٍ لَّا يَكْفُرُونَ

بِحَدِيثِهَا وَأُولَئِكَ فِيهَا مُتَنَفِتُونَ ⑫ وَفِيهَا مِنْ ثَمَرَاتٍ لَّا يَمُوتُ

بِحَدِيثِهَا وَأُولَئِكَ فِيهَا مُتَنَفِتُونَ ⑬ وَفِيهَا مِنْ ثَمَرَاتٍ لَّا يَمُوتُ

بِحَدِيثِهَا وَأُولَئِكَ فِيهَا مُتَنَفِتُونَ ⑭ وَفِيهَا مِنْ ثَمَرَاتٍ لَّا يَمُوتُ

بِحَدِيثِهَا وَأُولَئِكَ فِيهَا مُتَنَفِتُونَ ⑮ وَفِيهَا مِنْ ثَمَرَاتٍ لَّا يَمُوتُ

كُرِيمٌ ⑯

Allah's creation. Now show me what those others beside Him have created. The wrongdoers are in manifest error. (3—12)

We bestowed wisdom upon Luqman, and enjoined on him: Be grateful to Allah. Whoso is grateful, is grateful for the good of his own self, and whoso is ungrateful should know that Allah is Self-Sufficient, Praiseworthy. Call to mind when Luqman exhorted his son: Dear son, associate not partners with Allah. Surely, associating partners with Allah is a grievous wrong. (13—14)

We have enjoined upon man concerning his parents: Be grateful to Me and to thy parents. Unto Me is the final return. His mother bears him in travail after travail, and his weaning takes two years. Should they contend with thee to associate with Me that of which thou hast no knowledge, obey them not in that, but keep up thy kindly co-operation with them in worldly matters, and follow the way of him who turns to Me in humility. Then unto Me will be your return and I shall inform you of that which you used to do. (15—16)

Luqman said to his son: Dear son, Allah will surely bring forth the slightest action even if it be of no greater weight than a grain of mustard seed, and be hidden inside a rock or anywhere in the heavens or in the earth. Verily, Allah is the Knower of the most secret matters, All-Aware. Dear son, observe Prayer and enjoin good and forbid evil, and endure steadfastly whatever may befall thee. That is indeed a matter of high resolve. Do not puff up thy cheeks with pride before people, nor tread haughtily upon the earth. Surely, Allah loves not any arrogant boaster. Walk at a moderate pace and restrain thy voice; verily, the most disagreeable sound is the bray of a donkey. (17—20)

هَذَا خَلَقَ اللَّهُ فَأَرُونِي مَاذَا خَلَقَ الَّذِينَ مِنْ دُونِهِ
بَلِ الظَّالِمُونَ فِي ضَلَالٍ مُّبِينٍ ﴿٣﴾

وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنْ اشْكُرْ لِلَّهِ ۖ وَمَنْ
يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ ۖ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَفُورٌ
حَمِيدٌ ﴿٤﴾

رَأُو قَالَ لَقَسُنْ لِإِنِّي بِهِ وَهُوَ يَعُظُهُ يَبْتَئِي لَأَشْرِكَ
بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ﴿٥﴾

وَوَضَيْنَا لِلإِنْسَانِ بِوَالِدَيْهِ حَمَلَتُهُ أُمَّهُ وَهَنًا
عَلَى وَهْنٍ وَفِضْلُهُ فِي عَامِينَ أَنْ اشْكُرْ لِي وَلِوَالِدَيْكَ
إِلَى الْمَعِيرِ ﴿٦﴾

وَإِنْ جَاهَدَكَ عَلَى أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ
عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا
وَأَتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ثُمَّ إِلَيَّ مَرْجِعُكُمْ
فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٧﴾

يَبْتَئِي إِنَّمَا إِنْ تَكَ وَثِقَالَ حَبَّةٍ مِنْ حَرْدَلٍ فَنُكِّنْ فِي
صَخْرَةٍ أَوْ فِي السَّمَوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ
إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ ﴿٨﴾

يَبْتَئِي أَجْمِرُ الصَّلَاةَ وَأَمُرٌ بِالْعَمْرِ وَوَأَنَّهُ عَنِ الشُّكْرِ
وَاصْبِرْ عَلَى مَا أَصَابَكَ إِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ ﴿٩﴾
وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَتَّبِعْ فِي الْأَرْضِ مَرْحًا
إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿١٠﴾

وَاقْصِدْ فِي مَشْيِكَ وَاعْضُضْ مِنْ صَوْتِكَ ۚ إِنَّ

Have you not seen that Allah has constrained to your service whatever is in the heavens and whatever is in the earth, and poured out His favours to you, visible and invisible? Yet there are some among men who dispute concerning Allah, without knowledge or guidance, or the authority of an illuminating Book. When it is said to them: Follow that which Allah has revealed; they retort: Indeed not; We shall follow only that which our fathers did. What! Even though Satan should be inviting them to the torment of the Fire, by holding up before them the example of their fathers? He who submits himself completely to Allah and is mindful of all his obligations, is as if he has firmly grasped a strong handle. With Allah rests the end of all affairs. (21—23)

The disbelief of him who does not believe, should not grieve thee. Unto Us will they return and We shall inform them of that which they did. Surely, Allah knows well even their secret thoughts. We shall let them enjoy themselves awhile; then shall We drive them to a severe torment. If thou were to ask them: Who created the heavens and the earth?; they will surely answer: Allah. Say: All praise belongs to Allah. But most of them know not. To Allah belongs whatever is in the heavens and the earth. Verily, Allah is Self-Sufficient, Praiseworthy. If all the trees that are in the earth became pens, and the ocean, reinforced by seven oceans, became ink for transcribing the words of Allah, these would not be exhausted. Surely, Allah is Mighty, Wise. Your creation and your being raised up are like that of a single person. Verily, Allah is All-Hearing, All-Seeing.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا اَنْكُرُوا الصَّوْتِ الَّذِيْٓ اٰتٰنَاكُمْ لَعَلَّكُمْ تَهْتَبُوْنَ ۝۲۱
 اَلَمْ تَرَوْا اَنَّ اللّٰهَ سَخَّرَ لَكُمْ مَّا فِى السَّمٰوٰتِ وَمَا فِى
 الْاَرْضِ وَاَسْبَغَ عَلَيْكُمْ نِعْمَتَهٗ ظَاهِرَةً وَّ بَاطِنَةً ۗ وَ
 مِمَّنْ نَّاسٍ مِّنْ يُّحٰوِلُ فِى اللّٰهِ يَغْتَبِرْ عَلَيْهِمْ وَلَا هُدٰى
 وَّلَا كِتٰبٍ مُّبِيْنٍ ۝۲۲

وَاِذَا قِيْلَ لَهُمْ اَتَّبِعُوْا مَا اَنْزَلَ اللّٰهُ قَالُوْا بَلْ نَسْبَحُ
 مَا وَجَدْنَا عَلَيْهِ اٰبَآءَنَا وَاَوْ لَوْ كَانَ الشَّيْطٰنُ
 يَدْعُوهُمْ اِلَى عَذَابِ السَّعِيْرِ ۝۲۳

وَمَنْ يُسَلِّمْ وَجْهَهٗٓ اِلَى اللّٰهِ وَهُوَ مُّحْسِنٌ فَقَدِ
 اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقٰى ۗ وَاِلَى اللّٰهِ عَاقِبَةُ
 الْاُمُوْر ۝۲۴

وَمَنْ كَفَرَ فَلَا يَحْزِنُكَ كُفْرُهٗٓ اِلَيْنَا مَرْجِعُهُمْ فَنُنَبِّئُهُمْ
 بِمَا عَمِلُوْۤا اِنَّ اللّٰهَ عَلِيْمٌۢ بِذٰتِ الصُّدُوْرِ ۝۲۵
 نَسْتَعْتِبُهُمْ قَلِيْلًا ثُمَّ نَضَعُهُمْ اِلَى عَذَابٍ عَلِيْلٍ ۝۲۶
 وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ لَيَقُوْلُنَّ
 اللّٰهُ قُلِ الْحَمْدُ لِلّٰهِ بَلْ اَكْتَرْتُمْ لَا يَعْلَمُوْنَ ۝۲۷

بَلِّغْ مَّا فِى السَّمٰوٰتِ وَالْاَرْضِ اِنَّ اللّٰهَ هُوَ الْعَلِيْمُ
 الْحَكِيْمُ ۝۲۸

وَلَوْ اَنَّ مَّا فِى الْاَرْضِ مِنْ شَجَرَةٍ اَقْلَامًا وَّ الْبَحْرِ
 يَمْدُهٗ مِنْ بَعْدِهٖ سَبْعَةُ اَبْحُرٍ مَا نَفِدَتْ كَلِمٰتُ
 اللّٰهِ اِنَّ اللّٰهَ عَزِيْزٌ حَكِيْمٌ ۝۲۹

مَا خَلَقَكُمْ وَّلَا بَعَثَكُمْ اِلَّا كُفٰىٓ وَّاحِدَةً اِنَّ اللّٰهَ

Seest thou not that Allah makes the night pass into the day, and makes the day pass into the night, and He has constrained the sun and the moon into service, each pursuing its course during an appointed term, and that Allah is well aware of that which you do? That is because Allah is the Truth and Everlasting, and that which they call upon beside Him is false and perishing, and because it is Allah Who is the Most High and the Incomparably Great. (24—31)

Seest thou not that the vessels sail on the sea carrying the bounty of Allah, that He may show you of His Signs? Therein are surely Signs for every truly steadfast, grateful person. When waves engulf them like so many coverings, they call upon Allah, in full sincerity of faith; but when He brings them safe to land, then some of them adhere to the right course, and the rest revert to their former ways. None denies Our Signs, except a perfidious, ungrateful person. Ye people, be mindful of your duty to your Lord, and fear the day when a father will not be of any avail to his son, and a son will not be of any avail to his father. Allah's promise will surely be fulfilled. So let not the life of this world beguile you, nor let the Arch-Deceiver deceive you concerning Allah. With Allah alone is the knowledge of the Hour. He sends down the rain and knows that which is in the wombs. No person knows what he will earn tomorrow and no person knows in what land he will die. Surely, it is Allah Who is All-Knowing, All-Aware. (32—35)

سَمِيعٌ بَصِيرٌ ﴿٣٠﴾
 أَلَمْ تَرَ أَنَّ اللَّهَ يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ
 فِي اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي إِلَىٰ أَجَلٍ
 مُّسَمًّى وَأَنَّ اللَّهَ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٣١﴾
 ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِن دُونِهِ
 الْبَاطِلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ ﴿٣٢﴾
 أَلَمْ تَرَ أَنَّ الْفُلْكَ تَجْرِي فِي الْبَحْرِ بِنِعْمَتِ اللَّهِ لِيُرِيَكُمْ
 آيَاتِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ﴿٣٣﴾
 وَإِذَا غَشِيَهُمْ مَّوْجٌ كَالظُّلَلِ دَعَوُا اللَّهَ مُخْلِصِينَ
 لَهُمُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ فَبِهِم مَّقْصِدُهُ
 وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا كُلُّ خَتَّارٍ كَفُورٍ ﴿٣٤﴾
 يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ وَاحْشُوا يَوْمًا لَا يَجْرِي
 وَالِدٌ عَنْ وَّلَدِهِ وَلَا صَوْلَةٌ ذُو جَاذٍ عَن وَالِدِهِ
 شَيْئًا إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا
 وَلَا يَغُرَّنَّكُم بِاللَّهِ الْعُرُودُ ﴿٣٥﴾
 إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنزِلُ الْغَيْثَ وَيَعْلَمُ
 مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْتُمُ غَدًا
 وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ
 خَبِيرٌ ﴿٣٦﴾

سُورَةُ السَّجْدَةِ مَكِّيَّةٌ (٣٢) رَبُّهَا

AL-SAJDAH

(Revealed before Hijra)

In the name of Allah, Most Gracious,
Ever Merciful. (1)

I AM ALLAH, THE ALL-KNOWING.
(2)

The revelation of this Book is from the Lord of the worlds; this is a truth beyond doubt. Do they say: He has fabricated it? Nay, it is the everlasting truth from thy Lord, that thou mayest warn a people to whom no Warner has come before thee, that they may be guided. Allah is He Who has created the heavens and the earth, and that which is between the two, in six periods; then He settled Himself on the Throne. You have no helper or intercessor beside Him. Will you not, then, take heed? He will establish His command from the heaven to the earth according to His plan, then it will ascend to Him during a period, which, according to your reckoning, will extend to a thousand years. Such is the Knower of the unseen and the seen, the Mighty, the Ever Merciful Who has created everything in the best condition, and Who began the creation of man from clay. Then He made his progeny from an extract of an insignificant fluid. Then He perfected his faculties and breathed into him of His spirit. He has bestowed upon you hearing and sight and understanding; but little thanks do you give. They ask: Is it, that when we are lost in the earth, we shall then become a new creation? In fact they disbelieve in the meeting with their Lord. Say to them: The angel of death that has been appointed over you will cause you to die; then to your Lord will you be brought back. (3—12)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

الْحَمْدُ ②

تَنْزِيلُ الْكِتَابِ لَادْرِيْبٍ فِيْهِ مِنْ رَبِّ الْعَالَمِيْنَ ③
اَمْ يَقُوْلُوْنَ افْتَرَاهُ بَلْ هُوَ الْحَقُّ مِنْ رَبِّكَ لِشَدِيْدِ

قُوْمًا مَّا اَنْهَمُ مِنْ تَذٰبُرٍ مِنْ فَيْلِكَ لَعَلَّهُمْ يَنْتَدُوْنَ ④
اللّٰهُ الَّذِيْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ وَمَا بَيْنَهُمَا فِيْ
سِتَّةِ اَيَّامٍ ثُمَّ اسْتَوٰى عَلَى الْعَرْشِ مَا لَكُمْ مِنْ دُوْنِهِ
مِنْ وَّلِيٍّ وَّلَا سَفِيْحٍ اَفَلَا تَتَذَكَّرُوْنَ ⑤

يُدَبِّرُ الْاَمْرَ مِنَ السَّمٰوٰتِ اِلَى الْاَرْضِ ثُمَّ يَعْجِزُ اِلَيْهِ فِيْ يَوْمٍ
كَانَ مِقْدَارُهُ اَلْفَ سَنَةٍ مِّمَّا تَعُدُّوْنَ ⑥

ذٰلِكَ عِلْمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيْزِ الرَّحِيْمِ ⑦
الَّذِيْ اَحْسَنَ كُلَّ شَيْءٍ خَلْقَهُ وَبَدَا خَلْقَ الْاِنْسَانِ

مِنْ طِيْنٍ ⑧

ثُمَّ جَعَلَ نَسْلَهُ مِنْ سَلٰلَةٍ مِنْ مَّاءٍ مَّهِينٍ ⑨
ثُمَّ سَوَّاهُ وَنَفَخَ فِيْهِ مِنْ رُوْحِهِ وَجَعَلَ لَكُمْ السَّمْعَ

وَالْاَبْصَارَ وَالْاَفْئِدَةَ قَلِيْلًا مَّا تَشْكُرُوْنَ ⑩
وَقَالُوْا اِذَا ضَلَلْنَا فِي الْاَرْضِ اِنَّا لِنَعْنٰى خَلْقَ جَدِيْدٍ

بَدَلْهُمْ بِلِقَاءِ رَبِّهِمْ كَيْفُورًا ⑪
قُلْ يَتَوَفَّكُم مَّلَكُ الْمَوْتِ الَّذِيْ وُكِّلَ بِكُمْ ثُمَّ

If only thou couldst see the guilty ones **knocking down their heads before their Lord.** They will plead: Lord we have seen and we have heard, so now send us back that we may act righteously. We are now convinced of the truth of what we were told. If We had enforced Our will, We would have given every person his appropriate guidance, but My word has been fulfilled: I will certainly fill hell with men, high and low, all together. Then suffer today — because you forgot today's meeting and in consequence We also forgot you — the lasting torment, which is the reward of what you used to do. (13—15)

Only those believe in Our Signs who, when they are reminded of them, fall down prostrate and celebrate the praises of their Lord, and are not arrogant. They withdraw themselves from their beds in the latter part of the night for prayers, and they call on their Lord in fear and hope, and spend out of that which We have bestowed on them. No one knows what bliss is kept hidden from them, as a reward for what they used to do. Is he, then, who is a believer, like one who is disobedient? They cannot be held equal. Those who believe and work righteousness, will have Gardens of Eternal Abode, as an entertainment because of that which they used to do. Of those who are disobedient the abode will be the Fire. Every time they desire to come out of it, they will be turned back into it, and they will be told: Suffer the torment of the Fire which you used to deny. We shall afflict them with punishment in this world before the severer chastisement of the Hereafter that they may turn to repentance. Who is

إِلَىٰ رَبِّكُمْ تُرْجَعُونَ ۝^{١٣}
 وَلَوْ تَرَىٰ إِذِ الْمُجْرِمُونَ نَاكِسُوا رُءُوسِهِمْ عِنْدَ رَبِّهِمْ
 رَبَّنَا أَبْغَرْنَا وَسِعْنَا فَأَرْجِعْنَا لِنَعْمَلَ صَالِحًا إِنَّا
 مُوقِنُونَ ۝^{١٤}
 وَلَوْ شِئْنَا لَآتَيْنَا كُلَّ نَفْسٍ هُدًىٰ وَلَٰكِن حَقَّ الْقَوْلُ
 مِنِّي لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ ۝^{١٥}
 فَذُوقُوا بِمَا نَسِيتُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا إِنَّا نَسِينَاكُمْ
 وَذُوقُوا عَذَابَ الْخُلْدِ بِمَا كُنتُمْ تَعْمَلُونَ ۝^{١٦}
 إِنَّمَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا ذُكِّرُوا بِهَا خَرُّوا سُجَّدًا
 وَسَبَّحُوا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ ۝^{١٧}
 تَجَنَّبَٰنِي جُنُوبَهُمْ عَنِ الْمُضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا
 وَطَعْنًا وَمِنَآ رَرْقَهُمْ بِنِيقُونَ ۝^{١٨}
 فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَاءً
 بِمَا كَانُوا يَعْمَلُونَ ۝^{١٩}
 أَفَمَن كَانَ مُؤْمِنًا كَمَن كَانَ فَاسِقًا لَّا يَسْتَوُونَ ۝^{٢٠}
 أَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّٰلِحَاتِ فَلَهُمْ أَجْرٌ
 أَلَا يُؤْتُونَ أَجْرًا لِّمَا كَانُوا يَعْمَلُونَ ۝^{٢١}
 وَأَمَّا الَّذِينَ فَسَقُوا فَمَأْوَاهُمُ النَّارُ كُلَّمَا أَرَادُوا أَن
 يَخْرُجُوا مِنْهَا أُعِيدُوا فِيهَا وَقِيلَ لَهُمْ ذُوقُوا عَذَابَ
 النَّارِ الَّتِي كُنتُمْ بِهِ تُكَذِّبُونَ ۝^{٢٢}
 وَلَنذِيقَنَّهُم مِّنَ الْعَذَابِ الْأَلَدِ الَّذِي دُونَ الْعَذَابِ
 الْأَلْبَدِ لَعَلَّهُمْ يَرْجِعُونَ ۝^{٢٣}

more unjust than one who is reminded of the Signs of his Lord and then turns away from them? We shall certainly exact retribution from the guilty. (16--23)

We gave Moses the Book and made it a guidance for the children of Israel. So be thou in no doubt concerning Our giving thee the Book. We made from among the children of Israel leaders, those who had been steadfast and had firm faith in Our Signs, who guided the people by Our command. Thy Lord will surely judge between them on the Day of Judgment concerning that in which they disagreed.

Does it not afford them guidance how many a people have We destroyed amidst whose dwellings they now move about? In that surely are Signs. Will they not then listen? Have they not seen that We drive the water to the dry land and produce thereby crops of which their cattle and they themselves eat? Do they not observe?

They ask: When will this victory be, if you are truthful? Tell them: On the day of victory their profession of belief will not avail the disbelievers, nor will they be granted respite. So turn away from them and wait; they too are waiting. (24--31)

وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ ثُمَّ أَعْرَضَ عَنْهَا
إِنَّا مِنَ الْمُجْرِمِينَ مُنتَقِمُونَ ﴿١٦﴾

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَلَا تَكُنْ فِي مِرْيَةٍ مِنْ
لِقَائِهِ وَجَعَلْنَاهُ هُدًى لِّبَنِي إِسْرَائِيلَ ﴿١٧﴾

وَجَعَلْنَا مِنْهُمْ أُمَّةً يُهْتَدُونَ بِأَمْرِنَا لِنَصِّرُوا
وَكَانُوا بِآيَاتِنَا يُوقِنُونَ ﴿١٨﴾

إِنَّ رَبَّكَ هُوَ يَفْصِلُ بَيْنَهُم يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا
فِيهِ يَخْتَلِفُونَ ﴿١٩﴾

أَوَلَمْ يَهْدِ لَهُمْ كَمَا أَهَكُنَّا مِنْ قَبْلِهِمْ مِنَ الْقُرُونِ
يَمْسُوكَ فِي مَسْكِهِمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ ۗ أَفَلَا

يَسْمَعُونَ ﴿٢٠﴾

أَوَلَمْ يَرَوْا أَنَّا نَسُوقُ الْمَاءَ إِلَى الْأَرْضِ الْجُرُزِ
فَنُخْرِجُ بِهِ زَرْعًا تَأْكُلُ مِنْهُ أَنْعَامُهُمْ وَأَنْفُسُهُمْ

أَفَلَا يُبْصِرُونَ ﴿٢١﴾

وَيَقُولُونَ مَتَى هَذَا الْفَتْحُ إِن كُنْتُمْ صَادِقِينَ ﴿٢٢﴾

قُلْ يَوْمَ الْفَتْحِ لَا يَنْفَعُ الَّذِينَ كَفَرُوا إِيْمَانُهُمْ

وَلَا هُمْ يُنظَرُونَ ﴿٢٣﴾

فَاعْرَضَ عَنْهُمْ ۗ وَأَنْتَظِرُ لَهُمْ مُنْتَظَرُونَ ﴿٢٤﴾

سُورَةُ الْأَحْزَابِ مَدِينَةَ (٣٣)

AL-AHZĀB

(Revealed after Hijra)

In the name of Allah, Most Gracious, Ever Merciful. (1)

O Prophet, make Allah your shield and follow not the wishes of the disbelievers, and the hypocrites. Verily, Allah is All-Knowing, Wise. Follow that which is revealed to thee from thy Lord. Verily, Allah is Well Aware of that which you do. Put thy trust in Allah; sufficient is Allah as a Guardian. (2—4)

Allah has not made for any man two hearts in his bosom; nor has He made those of your wives from whom you separate by calling them your mothers, your mothers in fact; nor has He made those whom you adopt as sons, your sons in fact. These are merely the utterances of your mouths. Allah sets forth the truth, and He guides to the right path. Call them after their fathers; that is most just in the sight of Allah. But if you know not their fathers, still they are your brothers in faith and your friends. There is no blame on you concerning anything done by you in this matter by mistake; but you are accountable for anything you do of set purpose. Allah is Most Forgiving, Ever Merciful. The Prophet has priority with the believers even over their own selves, and his wives stand to them as their mothers; and blood relations are nearer to one another in the Book of Allah, than the rest of the believers, including the Emigrants, except that you show kindness to your friends. That is written down in the Book. (5—7)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①
يَا أَيُّهَا النَّبِيُّ اتَّقِ اللَّهَ وَلَا تُطِعِ الْكَافِرِينَ وَالْمُنَافِقِينَ
إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ②
وَاتَّبِعْ مَا يُوحَىٰ إِلَيْكَ مِنْ رَبِّكَ إِنَّ اللَّهَ كَانَ بِمَا
تَعْمَلُونَ خَبِيرًا ③
وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَىٰ بِاللَّهِ وَكِيلًا ④
مَا جَعَلَ اللَّهُ لِرَجُلٍ مِنْ قَلْبَيْنِ فِي جَوْفِهِ وَمَا جَعَلَ
أَزْوَاجَكُمْ أُمَّهَاتِكُمْ أَتَىٰ تُظَاهَرُونَ مِنْهُنَّ أُمَّهَاتِكُمْ وَمَا جَعَلَ
أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ ذَلِكُمْ قَوْلُكُمْ بِأَفْوَاهِكُمْ وَاللَّهُ
يَقُولُ الْحَقَّ وَهُوَ يَهْدِي السَّبِيلَ ⑤
أَدْعُوهُمْ لِأَبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ فَإِنْ لَمْ
تَعْلَمُوا آبَاءَهُمْ فَاُولَئِكَ فِي الدِّينِ وَمَوَالِيكُمْ
وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُم بِهِ وَلَكِنْ مَا
تَعْتَدَت قُلُوبُكُمْ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ⑥
الَّتِي أُولَىٰ بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ وَأَزْوَاجُهُ
أُمَّهَاتُهُمْ وَأُولَئِكَ الْأَرْحَامُ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ
فِي كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ وَالْمُهَاجِرِينَ إِلَّا أَنْ
تَفْعَلُوا إِلَىٰ أَوْلِيَائِكُمْ مَعْرُوفًا كَانَ ذَلِكَ فِي الْكِتَابِ
مَسْطُورًا ⑦

Call to mind when We took from the Prophets a special covenant, and from thee, and from Noah, and Abraham, and Moses, and Jesus son of Mary; and We indeed took from them a solemn covenant, that Allah may question the truthful about their truthfulness. For the disbelievers He has prepared a painful punishment. (8—9)

وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنكَ وَمِنْ
نُوحٍ وَإِبْرَاهِيمَ وَمُوسَى وَعِيسَى ابْنِ مَرْيَمَ
وَإِذْ أَخَذْنَا مِنْهُمُ مِيثَاقًا غَلِيظًا ﴿٨﴾
لَيْسَلِ الضَّالِّينَ عَنْ صِدْقِهِمْ وَأَعَدَّ لِلْكَافِرِينَ

عَذَابًا أَلِيمًا ﴿٩﴾

O ye who believe, call to mind the favour of Allah which He did you when you were invaded by hosts, and We sent against them a wind and hosts that you saw not. Allah sees well that which you do. When they came upon you from above you and from below you, your eyes became distracted, and your hearts rose up to your throats, and you began to entertain diverse thoughts about Allah. Then were the believers sorely tried, and were violently shaken. The hypocrites and those whose minds were diseased exclaimed: Allah and His Messenger have merely deluded us. A party of them went so far as to urge: O people of Yathrib, you have no way of deliverance left, so turn back from your faith. A section of them asked leave of the Prophet, pleading: Our houses are exposed. Their houses were not exposed, they only sought a way of escape.

يَأْتِيهَا الَّذِينَ آمَنُوا أَذْرُؤًا نِعْمَةً اللَّهُ عَلَيْكُمْ إِذْ
جَاءَ شُكْرُ جُنُودٍ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا أَلْمَ
تَرَوُهَا وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ﴿١٠﴾

إِذْ جَاءَكُمْ مِنْ فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنْكُمْ وَإِذْ
زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَوُضِعُوا
بِاللَّهِ الظُّنُونَا ﴿١١﴾

هَذَا لِكَيْ نُثَبِّتَ الْمُؤْمِنِينَ وَذَلَّلْنَا لِللَّذِينَ لَا شِدْدَةَ
وَإِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ
مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ إِلَّا غُرُورًا ﴿١٢﴾

وَإِذْ قَالَتْ طَائِفَةٌ مِنْهُمْ يَا أَهْلَ يَثْرِبَ لَا مُقَامَ
لَكُمْ فَارْجِعُوا وَيَسْتَأْذِنُ فَرِيقٌ مِنْهُمُ النَّبِيَّ يَقُولُونَ
إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا هِيَ بِعَوْرَةٍ إِنْ يُرِيدُونَ
إِلَّا فِرَارًا ﴿١٣﴾

If the enemy were to enter the town from various directions, and these people were asked to turn back from their faith, they would do it. But then they would not tarry long in Medina. They had covenanted with Allah, before the advent of the hosts, that they would not turn their backs. The covenant with Allah will have to be accounted for.

وَلَوْ دَخَلَتْ عَلَيْهِمْ مِنْ آفَاطِهَا ثُمَّ سَأَلُوا النَّبِيَّ
لَا تُؤْهِمَا وَمَا تَلَبَّثُوا بِهَا إِلَّا يَسِيرًا ﴿١٤﴾
وَلَقَدْ كَانُوا عَاهِدُوا اللَّهَ مِنْ قَبْلِ لَا يُؤْلُونَ
إِلَّا دُبَارًا وَكَانَ عَهْدُ اللَّهِ مُسَوِّدًا ﴿١٥﴾

Say to them: Flight shall not avail you if you flee from death or slaughter, and little would you gain. Say to them: Who is it that can save you from Allah, if He wished to do you harm, or can stop Him, if He wished to show you mercy? They will not find for themselves any friend or helper other than Allah. Verily, Allah knows well those among you who hindered others from fighting, and said to their brethren: Come to us; and themselves they fight but little. They are very miserly concerning you. When danger threatens, thou seest them looking towards thee, their eyes rolling like those of one who is fainting at the approach of death. But when the fear passes away they assail you with sharp tongues, being niggardly of any good coming your way. These have never truly believed; so Allah has rendered all their efforts vain. That is easy for Allah. They still hope the Confederates may not have withdrawn; but if the Confederates should come again, they would wish to be with the nomad Arabs in the desert, asking for news of you. If they were among you, little would they fight. (10—21)

You have in the Messenger of Allah an excellent exemplar, for him who hopes to meet with Allah and the Last Day, and who remembers Allah much. (22)

When the true believers saw the Confederates, they said: Here is what Allah and His Messenger had promised us; Allah and His Messenger have been proved right. It only added to their faith and spirit of submission. Among the believers are men who have been true to the covenant they made with Allah. Some have fulfilled

قُلْ لَنْ يَنْفَعَكُمْ الْفِرَارُ إِنْ فَرَرْتُمْ مِنَ الْمَوْتِ أَوِ الْقَتْلِ وَإِذًا لَا تَنْتَعُونَ إِلَّا قَلِيلًا ﴿١٥﴾

قُلْ مَنْ ذَا الَّذِي يَعْصِمُكُمْ مِنَ اللَّهِ إِنْ أَرَادَ بِكُمْ سُوءًا أَوْ أَسَاءَ بِكُمْ رَحْمَةً ۗ وَلَا يَجِدُونَ لَهُمْ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿١٦﴾

قَدْ يَعْلَمُ اللَّهُ الْمَعْرُوبِينَ مِنْكُمْ وَالْقَائِلِينَ لِإِخْوَانِهِمْ هَلُمَّ إِلَيْنَا ۚ وَلَا يَأْتُونَ الْبَأْسَ إِلَّا قَلِيلًا ﴿١٧﴾

أَشْحَةً عَلَيْكُمْ ۚ فَإِذَا جَاءَ الْخَوْفُ سَاءَ بَيْتُهُمْ يَنْظُرُونَ إِلَيْكَ تَدُورُ أَعْيُنُهُمْ كَالَّذِي يُغْتَبَىٰ عَلَيْهِ مِنَ الْمَوْتِ ۚ فَإِذَا ذَهَبَ الْخَوْفُ سَلَقُوكُمْ بِأَلْسِنَةٍ حِدَادٍ أَشْحَةً عَلَى الْخَيْرِ أُولَٰئِكَ لَمْ يُؤْمِنُوا فَأَحْبَطَ اللَّهُ أَعْمَالَهُمْ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿١٨﴾

يَحْسِبُونَ الْإِحْرَابَ لَمْ يَدْهَبُوا وَإِنْ يَأْتِ الْإِحْرَابَ يَوَدُّوا لَوِ أَنَّهُمْ يُادُّونَ فِي الْأَعْرَابِ يَسْأَلُونَ عَنْ أَنْبِيَائِكُمْ وَلَوْ كَانُوا فِيكُمْ مَا قَاتَلُوا إِلَّا قَلِيلًا ﴿١٩﴾

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ﴿٢٠﴾

وَلَمَّا رَأَى الْمُؤْمِنُونَ الْإِحْرَابَ قَالَوا هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ اللَّهُ وَرَسُولُهُ وَمَا زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا ﴿٢١﴾

مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ

their vow, and laid down their lives in battle, and there are others who wait. They have not weakened in their resolve in the least; that Allah may reward the faithful for keeping their troth, and punish the hypocrites if He so please, or turn to them in mercy. Verily, Allah is Most Forgiving, Ever Merciful. Allah turned back the disbelievers in their rage; they gained nothing. Allah fought on behalf of the believers. Allah is Powerful, Mighty. He brought those of the people of the Book who had backed up the confederates, down from their fortresses and cast terror into their hearts; so that some of them you slew and some you took captive. He made you inheritors of their land and their houses and their wealth, and of a land on which you have not yet set foot. Allah has power over all things. (23—28)

Say, O Prophet, to thy wives: If you desire the life of this world and its adornment, come then, I shall make provision for you and send you away in a handsome manner. But if you desire Allah and His Messenger and the Home of the Hereafter, then Allah has prepared for those of you who carry out their obligations fully a great reward. Wives of the Prophet, if any of you should act in a manner incompatible with the highest standard of piety, her punishment will be doubled. That is easy for Allah. But whoever of you is completely obedient to Allah and His Messenger and acts righteously, We shall double her reward; and We have prepared

فِيهِمْ مَنْ قَضَىٰ نَحْبَهُ وَمِنْهُمْ مَنْ يَنْتَظِرُ ۗ وَمَا
بَدَّلُوا تَبْدِيلًا ﴿٢٣﴾

لِيَجْزِيَ اللَّهُ الصَّادِقِينَ بِصِدْقِهِمْ وَيُعَذِّبَ الْمُنَافِقِينَ
إِنْ شَاءَ أَوْ يَتُوبَ عَلَيْهِمْ إِنَّ اللَّهَ كَانَ غَفُورًا
رَحِيمًا ﴿٢٤﴾

وَرَدَّ اللَّهُ الَّذِينَ كَفَرُوا بِغَيْظِهِمْ لَمْ يَدِينُوا خَيْرًا
وَكَفَىٰ اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ وَكَانَ اللَّهُ قَوِيًّا
عَزِيزًا ﴿٢٥﴾

وَآنزَلَ الَّذِينَ ظَاهَرُوهُمْ مِنْ أَهْلِ الْكِتَابِ مِنْ
صِيَابِهِمْ فَدَخَلُوا فِي قُلُوبِهِمُ الرُّعْبَ فَرِيقًا
تَقْتُلُونَ وَتَأْسِرُونَ فَرِيقًا ﴿٢٦﴾

وَأُزِّنَتْكُمْ أَرْضُهُمْ وَأَرْسُلُهُمْ وَانزَلْنَا
لَهُمْ تَنْزِيلَهَا ۗ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرًا ﴿٢٧﴾

يَا أَيُّهَا النَّبِيُّ قُلْ لِمَ لَكُمْ إِذَا جَاءَكُمُ الْبُرْجَانُ
الَّذِينَ يَزِينُهُمْ فَتَعَالَىٰ أُمَمِعْكُمْ وَأَسْرِحْكُمْ
سَرَاحًا جَمِيلًا ﴿٢٨﴾

وَإِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ وَرَسُولَهُ وَالذَّارَةَ الْآخِرَةَ
فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنِينَ مِنْكُمْ أَجْرًا عَظِيمًا ﴿٢٩﴾

يَا أَيُّهَا النَّبِيُّ مَنْ يَأْتِ مِنْ نِسَائِكَ غَائِبَةً فَصِدْقًا
يُضَعَّفُ لَهَا الْعَدَابَ ضِعْفَيْنِ ۗ وَكَانَ ذَلِكَ عَلَى
اللَّهِ يَسِيرًا ﴿٣٠﴾

وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ۗ وَمَنْ
يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ۗ وَمَنْ يَتَّقِ اللَّهَ
يَجْعَلْ لَهُ مَخْرَجًا ۗ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ
مَخْرَجًا ۗ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ۗ

an honourable provision for her. Wives of the Prophet, if you safeguard your dignity, you are not like any other women. So speak in a simple straightforward manner, lest he whose mind is diseased should form an ill design; and always say the good word. Stay at home and do not show off in the manner of the women of the days of ignorance, and observe Prayer, and pay the Zakat, and obey Allah and His Messenger. Allah desires to remove from you all uncleanness, members of the Household, and to purify you completely. Remember that which is rehearsed in your homes of the Signs of Allah and of wisdom. Verily, Allah is the Knower of minutest things, All-Aware. (29—35)

For men who submit themselves wholly to Allah, and women who submit themselves wholly to Him, and men who believe and women who believe, and men who are obedient and women who are obedient, and men who are truthful and women who are truthful, and men who are steadfast and women who are steadfast, and men who are humble and women who are humble, and men who give alms and women who give alms, and men who fast and women who fast, and men who guard their chastity and women who guard their chastity, and men who remember Allah much and women who remember Him, Allah has prepared forgiveness and a great reward. (36)

It is not open to a believing man or a believing woman, when Allah and His Messenger have decided a matter, to exercise their own choice in deciding it. Whoso disobeys Allah and His Messenger, falls into open error. Call to mind when thou didst say to him on whom Allah had bestowed favours and thou also hadst bestowed favours: Cleave to thy wife and be mindful of thy obligation to Allah; and

تُؤْتِيهَا أَجْرَهَا مَرْتِينٍ وَعَدَدًا لَهَا رِزْقًا كَرِيمًا ﴿٣٥﴾
يُنِسَاءَ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِنَ النِّسَاءِ إِنَّ اتَّقِيَتَّ
فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْعَمَ الَّذِي فِي قَلْبِهِ مَرَضٌ
وَقُلْنَ قَوْلًا مَعْرُوفًا ﴿٣٦﴾

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ
الْأُولَىٰ وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ
اللَّهَ وَرَسُولَهُ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ
الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا ﴿٣٧﴾
وَأذْكُرْنَ مَا يُتْلَىٰ فِي بُيُوتِكُنَّ مِنْ آيَاتِ اللَّهِ وَالْحِكْمَةِ

﴿٣٨﴾ إِنَّ اللَّهَ كَانَ لَطِيفًا خَبِيرًا ﴿٣٩﴾

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ
وَالْقَاتِلِينَ وَالْقَاتِلَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَ
الصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَشِيعِينَ وَالْخَشِيعَاتِ
وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّابِغِينَ وَالصَّابِغَاتِ
وَالْخَوْضِينَ فُرُوجَهُمْ وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ
كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا

عَظِيمًا ﴿٤٠﴾

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَىٰ اللَّهُ وَرَسُولُهُ
أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ
اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا ﴿٤١﴾

وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ
أَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللَّهَ وَخُفِيَ فِي نَفْسِكَ

thou didst conceal in thy mind that which Allah was about to bring to light (that Zaid had decided to divorce his wife) and thou wast afraid of the people, whereas Allah has better right that thou shouldst fear Him. Then, when Zaid had carried into effect his decision concerning her, We joined her in marriage with thee, so that there should be no constraint in the minds of the believers in the matter of marrying the wives of their adopted sons after they had divorced them. Allah's decree is bound to be fulfilled. There could be no hindrance for the Prophet with regard to that which Allah has made incumbent upon him. The command of Allah is a decree which has been determined. Such has been the way of Allah with the Prophets who have passed away before, those who delivered the messages of Allah and feared Him, and feared none but Allah. Sufficient is Allah as a Reckoner. (37—40)

Muhammad is not the father of any of your men, but he is the Messenger of Allah and the Seal of the Prophets. Allah has full knowledge of all things. (41)

O ye who believe, remember Allah much; and glorify Him morn and eve. He it is Who sends His blessings on you, and His angels call down blessings on you, that He may bring you forth from all kinds of darkness into light. He is Ever Merciful to the believers. On the day when they meet Him they will be greeted with: Peace; and He has prepared for them a noble recompense. (42—45)

O Prophet, We have sent thee as a witness, and a bearer of glad tidings and a warner, and as a summoner unto Allah by His command and a light-giving sun. Announce to the believers the glad tidings that they will receive great bounty from Allah. Follow not the wishes of the disbelievers and the hypocrites and ignore their persecution and put thy trust in Allah. Sufficient is Allah as a Guardian. (46—49)

مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ وَاللَّهُ أَحَقُّ أَنْ
تَخْشَهُ فَلَمَّا قَضَى زَيْدًا مِنْهَا وَطَرًا زَوَّجْنَاكَ بِهَا
لَا يَكُونُ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَزْوَاجٍ أَدْعَىٰ إِلَيْهِمْ
إِذَا قَضَوْا مِنْهُنَّ وَطَرًا وَكَانَ أَمْرًا مَّفْعُولًا ﴿٣٧﴾
مَا كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ فِيمَا فَرَضَ اللَّهُ لَهُ سُنَّةَ
اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ وَكَانَ أَمْرًا لِلَّهِ قَدَرًا
مُقَدَّرًا ﴿٣٨﴾

الَّذِينَ يُبَلِّغُونَ رِسَالَاتِ اللَّهِ وَيَخْشَوْنَهُ وَلَا يَخْشَوْنَ
أَحَدًا إِلَّا اللَّهَ وَكَفَىٰ بِاللَّهِ حَسِيبًا ﴿٣٩﴾
مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ وَلَكِنْ رَسُولَ
اللَّهِ وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٤٠﴾
يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا ﴿٤١﴾

وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ﴿٤٢﴾
هُوَ الَّذِي يُصَلِّيْ عَلَيْكُمْ وَمَلَائِكَتُهُ يُخْرِجُكُمْ مِنَ
الظُّلُمَاتِ إِلَى النُّورِ وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا ﴿٤٣﴾
تَجِيئَتُهُمْ يَوْمَ تَلْقَوْنَهُ سَلَامٌ وَأَعَدَّ لَهُمْ أَجْرًا
كَرِيمًا ﴿٤٤﴾

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَ
نَذِيرًا ﴿٤٥﴾

وَدَاعِيًا إِلَى اللَّهِ بِأَذْنِهِ وَسِرَاجًا مُنِيرًا ﴿٤٦﴾
وَبَشِّرِ الْمُؤْمِنِينَ بِأَنَّ لَهُمْ مِنَ اللَّهِ فَضْلًا كَبِيرًا ﴿٤٧﴾
وَلَا تَطْعَمِ الْكُفْرِينَ وَالنَّفِيقِينَ وَدَعْ أَدْنَاهُمْ وَتَوَكَّلْ

O ye who believe, when you marry believing women and then divorce them before you have consorted with them, you are not entitled to demand in their case the period of waiting before they can re-marry. So make some provision for them and send them away in a handsome manner. (50)

O Prophet, We have made lawful for thee thy wives whose dower thou hast paid, and those under thy control from among prisoners of war, and daughters of thy paternal and maternal uncles and aunts who have emigrated with thee, and any other believing woman who dedicates herself to the Prophet provided the Prophet desires to marry her, so that there may be no hindrance for thee in the discharge of thy responsibilities. This ordinance is only for thee and not for the other believers. We have already made known that which We have prescribed for them in the matter of their wives and those under their control. Allah is Most Forgiving, Ever Merciful. It is permitted to thee to put away any of thy wives that thou pleasest or to retain any of them thou pleasest; and if thou shouldst desire to take back any of those thou hast put away, it shall be no blame on thee. In this way it is more likely that they may be comforted, and that they may not be grieved, and that they may all be pleased with that which thou hast given them. Allah knows all that is in your minds. Allah is All-Knowing, Forbearing. It is not lawful for thee to marry any women beyond these categories, nor to change them for other wives even though their goodness please thee, except those under thy control. Allah is Watchful over all things. (51—53)

O ye who believe, enter not the houses of the Prophet, unless you are invited to a meal, and then not in anticipation of its getting ready. But enter when you are

عَلَى اللَّهِ وَكَفَى بِاللَّهِ وَكَيْلًا ﴿٥٠﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نَكَحْتُمُ الْمُؤْمِنَاتِ ثُمَّ طَلَقْتُمُوهُنَّ
مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَّةٍ
تَعْتَدُونَهَا فَمَعَهُنَّ وَسِرَّهِنَّ سَرَاحًا جَمِيلًا ﴿٥١﴾

يَا أَيُّهَا النَّبِيُّ إِنَّا أَحْلَلْنَا لَكَ أَزْوَاجَكَ الَّتِي آتَيْتَ
أُجُورَهُنَّ وَمَا مَلَكَتْ يَمِينُكَ مِنَّمَا آفَأَهُ اللَّهُ عَلَيْكَ
وَبَدَنَتِ عَمِيكَ وَبَدَنَتِ عَمِيَّتُكَ وَبَدَنَتِ خَالَكَ وَبَدَنَتِ
خَلِيَّتِكَ الَّتِي هَاجَرَتْ مَعَكَ وَامْرَأَةً مُؤْمِنَةً إِنْ
ذَهَبَتْ نَفْسَهَا لِلنَّبِيِّ إِنْ أَرَادَ النَّبِيُّ أَنْ يَنْتَكِبَهَا
خَالِصَةً لَكَ مِنْ دُونِ الْمُؤْمِنِينَ قَدْ عَلِمْنَا مَا
فَرَضْنَا عَلَيْهِمْ فِي أَزْوَاجِهِمْ وَمَا مَلَكَتْ أَيْمَانُهُمْ
لِيُكَيَّلَ بِكَوْنِ عَلَيْكَ حَرَجٌ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٥٢﴾
تُرْجَى مِنْ تَشَاءُ مِنْهُنَّ وَتُؤْمَى إِلَيْكَ مِنْ تَشَاءُ
وَمَنْ ابْتَغَيْتَ وَمَنْ عَزَلْتَ فَلَا جُنَاحَ عَلَيْكَ ذَلِكَ
أَدْنَى أَنْ تَقْرَأَ عَلَيْهِنَّ وَلَا يَحْزَنَ وَيَرْضَيْنَ بِمَا
آتَيْتَهُنَّ كُلُّهُنَّ وَاللَّهُ يَعْلَمُ مَا فِي قُلُوبِكُمْ وَكَانَ
اللَّهُ عَلِيمًا حَلِيمًا ﴿٥٣﴾

لَا يَحِلُّ لَكَ النِّسَاءُ مِنْ بَعْدُ وَلَا أَنْ تَبَدَّلَ بِهِنَّ
مِنْ أَزْوَاجٍ وَلَوْ أَجَبَكَ حُسْنُهُنَّ إِلَّا مَا مَلَكَتْ

يَمِينُكَ وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ رَقِيبًا ﴿٥٤﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ
يُؤَدَّ لَكُمْ إِلَى طَعَامٍ غَيْرَ نَظِيرِ بْنِ إِسْهَٰةٍ وَلَكِنْ

called, and when you have eaten, disperse; linger not in eagerness for talk. This was a cause of embarrassment for the Prophet, but he felt shy in asking you to leave. Allah is not shy in pointing out the right course. When you ask any of the wives of the Prophet for something, ask from behind a curtain. That is purer for your hearts and for their hearts. It behoves you not to cause annoyance to the Messenger of Allah, nor that you should ever marry any of his wives after his death. That would be an enormity in the sight of Allah. Whether you disclose a thing or conceal it, Allah knows all things well. There is no restriction on them in the matter of their facing their fathers or their sons or their brothers or the sons of their brothers or the sons of their sisters or gentlewomen or those under their control. Be mindful of your duty to Allah, wives of the Prophet, verily, Allah watches over everything. (54—56)

Allah sends down blessings on the Prophet, and His angels invoke blessings on him. O ye who believe, do you also invoke blessings on him and salute him with the salutation of peace. Verily, those who malign Allah and His Messenger, are cast aside by Allah in this world and in the Hereafter and Allah has prepared a humiliating punishment for them. Those who malign believing men and believing women for that which they have not done shall bear the guilt of a calumny and a manifest sin. (57—59)

O Prophet, direct thy wives and daughters and the women of the believers that they should pull down their outer cloaks from their heads over their faces. This will make it possible for them to be distinguished so that they will not be molested. Allah is Most Forgiving, Ever Merciful. (60)

إِذَا دُعِيتُمْ فَأَدْخُلُوا فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا وَ
لَا مُسْتَأْنِسِينَ لِخَدِيثِ إِيَّاتِكُمْ كَانَ يُؤْذَى
النَّبِيُّ فَيَسْتَجِبُ مِنْكُمْ وَاللَّهُ لَا يَسْتَجِبُ مِنَ الْحَقِّ
وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَسْأَلُوهُنَّ مِنْ وَرَائِ حِجَابٍ
ذَلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ وَمَا كَانَ لَكُمْ
أَنْ تُؤْذُوا رَسُولَ اللَّهِ وَلَا أَنْ تُنْكِرُوا زُجُوجَهُ مِنْ
بَعْدِهِ أَبَدًا إِنَّ ذَلِكُمْ كَانَ عِنْدَ اللَّهِ عَظِيمًا ﴿٥٤﴾
إِنْ تَبَدُّوا شَيْئًا أَوْ تَخَفُوهُ فَإِنَّ اللَّهَ كَانَ بَحْلًا شَرًّا
عَلِيمًا ﴿٥٥﴾

لَا جُنَاحَ عَلَيْهِنَّ فِي آبَائِهِنَّ وَلَا أَبْنَائِهِنَّ وَلَا
إِخْوَانِهِنَّ وَلَا ابْنَاتِ إِخْوَانِهِنَّ وَلَا بَنَاتِ إِخْوَانِهِنَّ
وَلَا نِسَائِهِنَّ وَلَا مَا مَلَكَتْ أَيْمَانُهُنَّ وَالتَّقِينِ
اللَّهُ إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ شَهِيدًا ﴿٥٦﴾
إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ
آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ﴿٥٧﴾

إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي
الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُهِينًا ﴿٥٨﴾
وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بَغْيًا

بِغْيًا كَتَبْنَا فَقَدِ احْتَمَلُوا بُهْتَانًا وَإِثْمًا مُبِينًا ﴿٥٩﴾
يَا أَيُّهَا النَّبِيُّ قُلْ لِمَ أَذُوَاكَ وَبَنَاتِكَ وَنِسَاءَ الْمُؤْمِنِينَ
يُذُنِينَ عَلَيْهِنَّ مِنْ جَلَائِبِهِنَّ ذَلِكِ أَدْنَى أَنْ
يُعْرَفْنَ فَلَا يُؤْذَيْنَ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٦٠﴾

If the hypocrites, and those whose minds are diseased, and those who cause agitation in the city by circulating false rumours, desist not, We shall set thee up against them; then they will not long continue thy neighbours in the city. Such people are accursed and liable to be seized and cut down wherever found. This has been the way of Allah with those who passed away before you; never wilt thou find a change in the way of Allah. (61—63)

لَبِنَ لَمْ يَنْتَهِ السُّفْقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ
وَالْمُرْجُفُونَ فِي الْمَدِينَةِ لَنُغْرِبَنَّكَ بِهِمْ ثُمَّ لَا
يُحِيطُونَ بِشَيْءٍ مِّنْهَا إِلَّا قَلِيلًا ۝

مَلْعُونِينَ أَيْنَمَا نُقِفُوا أُخِذُوا وَتُتْلُوا عَلَيْهِمْ ۝
سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِن قَبْلُ وَلَنْ تَجِدَ لِسُنَّةِ
اللَّهِ تَبْدِيلًا ۝

يَسْئَلُكَ النَّاسُ عَنِ السَّاعَةِ ۗ قُلْ إِنَّمَا عِلْمُهَا عِنْدَ

اللَّهِ وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ تَكُونُ قَرِيبًا ۝

إِنَّ اللَّهَ لَعَنَ الْكٰفِرِينَ وَأَعَدَّ لَهُمْ سَعِيرًا ۝

خٰلِدِينَ فِيهَا أَبَدًا لَا يُجِدُونَ وَوَلِيًّا وَلَا نَصِيرًا ۝

يَوْمَ تُقَابَلُ وُجُوهُهُمْ فِي النَّارِ يَقُولُونَ يٰلَيْتَنَّا

أَطَعْنَا اللَّهَ وَأَطَعْنَا الرَّسُولَ ۝

وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكُبَرَاءَنَا فَأَضَلُّنَا

السَّبِيلَ ۝

رَبَّنَا ارْتَبْهُمْ ضِعْفَيْنِ مِنَ الْعَذَابِ وَالْعَنُفْمُ لَعْنًا

كَبِيرًا ۝

يٰٓأَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ آذَوْا مُوسَىٰ

فَبَرَّأَهُ اللَّهُ مِمَّا قَالُوا وَكَانَ عِنْدَ اللَّهِ وَجِيهًا ۝

يٰٓأَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ۝

يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ

يَطِعِ اللَّهَ وَرَسُولَهُ قَدَرًا فَؤَدًا فَؤَدًا عَظِيمًا ۝

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ وَالْأَرْضِ وَ

People ask thee concerning the Hour. Tell them: Allah alone has knowledge of it. How wouldst thou know that the Hour may be nigh? Allah has banished the disbelievers from His mercy and has prepared for them a burning torment, wherein they will abide. They will find therein no friend or helper. On the day when their faces are turned over the Fire, they will exclaim: Would that we had obeyed Allah and obeyed the Messenger. They will plead: Lord, we obeyed our leaders and great ones and they led us astray from the right path. Lord, intensify their punishment and deprive them utterly of Thy mercy. (64—69)

O ye who believe, do not behave like those who distressed Moses with their calumnies, and then Allah cleared him of that which they alleged. He had a high standing with Allah. O ye who believe, be mindful of your duty to Allah, and say the straightforward thing. He will enable you to act righteously and will forgive you your defaults. Whoso obeys Allah and His Messenger achieves a great triumph. (70—72)

We offered the Trust to the heavens and the earth and the mountains, but they refused to undertake it and were afraid of it. But man undertook it. Indeed he is capable of inflicting great hardship upon himself, disregarding consequences. The consequence of assumption of responsibility under the Law is that Allah will punish the hypocrites, men and women, and the idolaters, men and women; and Allah will turn in mercy to the believers, men and women. Allah is Most Forgiving, Ever Merciful. (73—74)

الْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا
الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا ﴿٧٣﴾

لِيُعَذِّبَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ
وَالْمُشْرِكَاتِ وَيَتُوبَ اللَّهُ عَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ

﴿٧٤﴾ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٧٤﴾

سُورَةُ سَبَا مَكِّيَّةٌ

AL-SABA'

(Revealed before Hijra)

In the name of Allah, Most Gracious,
Ever Merciful. (1)

All praise is due to Allah, to Whom belongs whatever is in the heavens and whatever is in the earth. His is all praise, as in the beginning, so in the end. He is the Wise, the All-Aware. He knows whatever goes into the earth and whatever comes forth from it, and whatever descends from the heaven and whatever ascends into it. He is Ever Merciful, Most Forgiving. (2—3)

Those who disbelieve assert: The Hour will never come upon us. Tell them: On the contrary, by my Lord, the Knower of the unseen, it will surely come upon you. Not the smallest particle in the heavens or the earth, or anything less than that or greater escapes Him, but all is recorded in an open Book, that He may reward those who believe and work righteousness. These will have forgiveness and honourable provision. Those who strive to frustrate Us, in the matter of Our Signs, will suffer a painful torment. Those who have been given knowledge know that what has been revealed to thee from thy Lord is the truth, and that it guides unto the path of the Mighty, the Praiseworthy. Those who disbelieve say: Shall we point out to you a man who will tell you that when you are broken up into particles, you will be put together again in a new creation?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①
 الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَلَمْ فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ
 وَلَهُ الْحَمْدُ فِي الْآخِرَةِ وَهُوَ الْحَكِيمُ الْخَبِيرُ ②
 يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا
 يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ الرَّحِيمُ
 الْعَفُورُ ③
 وَقَالَ الَّذِينَ كَفَرُوا لَا تَأْتِينَا السَّاعَةُ قُلْ بَلَىٰ وَ
 رَبِّي لَأَتِيَنَّكُمْ عِلْمُ الْغَيْبِ لَا يُعْزِبُ عَنْهُ وَثِقَالُ
 ذُرَّةٍ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَلَا أَصْغَرُ مِنْ
 ذَلِكَ وَلَا أَكْبَرُ إِلَّا فِي كِتَابٍ مُّبِينٍ ④
 لِيَجْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ لَهُمْ
 مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ⑤
 وَالَّذِينَ سَعَوْا فِي آيَاتِنَا مُعْجِزِينَ أُولَٰئِكَ لَهُمْ عَذَابٌ
 مِّن رَّجْحٍ أَلِيمٌ ⑥
 وَيَرَى الَّذِينَ أُوتُوا الْعِلْمَ الَّذِي أَنْزَلَ إِلَيْكَ مِنَ
 رَبِّكَ هُوَ الْحَقُّ وَيَهْدِي إِلَى صِرَاطٍ الْعَزِيزِ
 الْحَبِيدِ ⑦
 وَقَالَ الَّذِينَ كَفَرُوا هَلْ نَدُلُّكُمْ عَلَىٰ رَجُلٍ يُنَبِّئُكُمْ
 إِذَا مَرَّتُمْ كُلَّ مَرْجَلٍ أَنَّكُمْ لِرَبِّكُمْ لَخِقٌ خَلَقَ جَدِيدًا ⑧

Has he fabricated a lie against Allah, or is he afflicted with madness? Indeed no. It is those who believe not in the Hereafter that are already afflicted with the chastisement and are far gone in error. Do they not observe how they are encompassed by that which is before them and that which is behind them of the heaven and the earth? We could, if We please, cause the earth to swallow them up, or cause the clouds to fall upon them in a deluge. In that verily is a Sign for every servant of Ours who turns to Us. (4—10)

اَفْتَرَىٰ عَلَىٰ اللّٰهِ كِبٰرًاۙ اَمْ رَآهٖ جِنَّةٌۢ بَلِ الدّٰنِۙ لَآيُوۡدِقُوۡنَ
بِالْاٰخِرَةِۙ فِى الْعَدَابِۙ وَالصّٰلِحِۙ الْبَعِيۡدِۙ ﴿٤﴾

اَفَلَمْ يَرَوْاۙ اِلَىٰ مَا بَيْنَ اَيْدِيۡهِمْۙ وَمَا خَلْفَهُمْۙ مِنَ السَّمٰوٰتِ
وَالْاَرْضِۙ اِنْ تَسْنَأْۙ تَحْسِفَۙ بِهٖمُ الْاَرْضُۙ اَوْ نَسْفِطْ
عَلَيْهِمْۙ كِسْفًاۙ مِنَ السَّمٰوٰتِۙ اِنَّ فِىۚ ذٰلِكَۙ لَآيَةًۙ لِّكُلِّ عَبْدٍ
مُّنِيۡبٍۙ ﴿٥﴾

وَلَقَدْۙ اَنْتَبٰنَاۙ دَاوُدَۙ وَثٰۤاۙ فَضَلًاۙۙ بِجِبَالٍۙ اَوْۤىٰۙ مَعَهُۥ وَ
الطّٰيۡرِۙۙ وَالنَّآلِۙ الْحَدِيۡدِۙ ﴿٦﴾

اِنَّۙ اَعْمَلَۙ سَيْغَتٍۙ وَتَدْرِيۙ فِيۙ السَّرْوِۙ وَاَعْمَلُوۡاۙ صٰلِحًاۙ
اِنِّىۙۙ بِمَاۙ تَعْمَلُوۡنَۙ بَصِيۡرٌۙ ﴿٧﴾

وَلِسُلَيْمٰنَۙ الرِّیۡحَۙ عُدُوۡهَاۙ سَهْرًاۙ وَرَوَاحِهَاۙ سَهْرًاۙ
اَسَلْنَاۙ لَهٗۙ عَيْنَۙ النُّوۡطِۙ وَمِنَۙ الْجِبِّۙ مَنْۙ يَّعْمَلُۙ بَيْنَ
يَدَيْهِۙۙ بِاَذۡنِۙ رَبِّهٖۙۙ وَمَنْۙ يَّبۡرِغْۙ مِنْهُمۙ عَنِۙ اَمۡرِۙ اُنۡذِرْۙ قَهٗ
مِنَۙ عَدَابِۙ السَّعِيۡرِۙ ﴿٨﴾

يَعْمَلُوۡنَۙ لَهٗۙ مَاۙ يَشَآءُۙ مِنْۙ فَحَّارِيۡبٍۙ وَمَتَّئِيۡلٍۙ رَّجۡفٰنٍۙ
كَالۡجَوَابِۙ وَقُدُوۡرٍۙ زِيۡتٍۙۙ اَعْمَلُوۡاۙ اِلَّۤاۙ دَاوُدَۙ شُكۡرًاۙ
وَقَلِيۡلٌۙۙ مِّنَۙ عِبَادِىَۙ الشُّكُوۡرِۙ ﴿٩﴾

فَلَمَّاۙ فَضَبْنَاۙ عَلَيْهِۙ الْمَوۡتَۙ مَاۙ دَلَّهُمۙ عَلَىٰۙ مَوۡتِهٖۙۙ اِلَّاۙ
دَابَّةَۙ الْاَرْضِۙ تَاۤكُلُۙ مِنْۙ سَنَابَتِهٖۙۙ فَلَمَّاۙ خَرَّتۙ سَبَبَتِۙ
الۡجِبَّۙ اَنَّۙ لَوْۙ كَانُوۡاۙ يَعْلَمُوۡنَۙ الْغَيْۡبَۙ مَاۙ لَبِثُوۡاۙ فِى
الْعَدَابِۙ الْمُهِيۡنِۙ ﴿١٠﴾

لَقَدْۙ كَانَۙ لِسَبَآۙ فِىۙ سُنۡكِهِمۙۙ اٰیَةًۙۙ جَنَّۙتِۙنِۙ عَنۙ يَمِيۡنِۙ

We bestowed Our grace upon David, and commanded: O ye dwellers of the mountains and ye birds join with him in celebrating Our praise; and We taught him the art of smelting iron ore. We commanded him: Fashion full-length coats of mail, and keep their rings small; and act righteously, all of you. I am watching all that you do. We subjected the wind to Solomon; its morning course was a month and its evening course a month; and We caused a fount of molten copper to flow for him. We subjected experts to him who worked under him, by the command of his Lord. We had decreed that if any of them turned away from Our command, We would afflict him with the torment of burning. They made for him whatever he desired of temples, and statues, and basins large as reservoirs, and huge cooking vessels fixed in their places. We directed: Carry on gratefully, ye of the House of David; but few of My servants are truly grateful. When We decreed Solomon's death, those in subjection to him learnt of the decline of his power only through a worm of the earth that ate away his staff. So when he tottered and fell, the experts realised that had they known that which was hidden from their sight, they would not have continued in the torment of humiliating subjection. (11—15)

For the people of Saba there was a Sign in their home-land; two gardens, one on the right hand and the other on the left. Allah commanded them: Eat of that which your Lord has provided for you, and be grateful. You have a pleasant land and a Lord Most Forgiving. Yet they turned away from the truth. So We afflicted them with a devastating flood, and converted their two excellent gardens into gardens bearing bitter fruits, tamarisk, and a few lote trees. We requited them in that way because of their ingratitude; and none do We requite in that way but the ungrateful. We had placed between them and the towns that We had blessed, other towns situated close to each other, and We fixed easy stages between them, and reassured them: Move back and forth between them, night and day, in security. But they were unappreciative of Our bounties and beseeched Us: Lord, make the stages of our journeys longer. Thus they wronged their own selves and We made them bygone tales, grinding them into particles. In that verily are Signs for every steadfast grateful person. Iblis proved his estimate of them to be true, for they all followed him except a party of the believers, though he had no authority over them; only We desired to distinguish those who believed in the Hereafter from those who were in doubt concerning it. Thy Lord is Watchful over all things. (16—22)

Say to them: Call those on whose behalf you make a claim beside Allah. They are not masters of the smallest particle in the heavens or in the earth, nor have they any share in either, nor is any of them His helper. No intercession avails with Him, except on the part of him whom He grants permission. When their hearts are relieved of fear, they will enquire from those to whom permission is granted: What has your Lord said? They will answer: The truth. He is the High, the Great.

وَرَشَّالٍ هُكْلُوا مِنْ رِزْقِ رَبِّكُمْ وَاشْكُرُوا لَهُ بَلَدَهُ
طَيِّبَةً وَرَبِّ غَفُورٌ ﴿١٦﴾

فَاعْرَضُوا فَارْسَلْنَا عَلَيْهِمْ سَيْلَ الْعَرِمِ وَبَدَّلْنَاهُمْ
بِجَنَّاتِهِمْ جَنَّاتٍ ذَوَاتِ أَكْلِ خَضِطٍ وَأَثَلٍ وَشَيْءٍ
فِي سِدْرٍ قَلِيلٍ ﴿١٧﴾

ذَلِكَ جَزَيْنَاهُمْ بِمَا كَفَرُوا وَهَلْ نُجَازِي إِلَّا الْكَفُورَ ﴿١٨﴾
وَجَعَلْنَا بَيْنَهُمْ وَبَيْنَ الْقُرَى الَّتِي بَرَكْنَا فِيهَا
قُرَى ظَاهِرَةً وَقَدَرْنَا فِيهَا السَّبِيحَ سَبِيحًا فِيهَا
لِيَالِي وَآيَاتًا أَمِينٍ ﴿١٩﴾

فَقَالُوا رَبَّنَا بَعُدْ بَيْنَ أَسْفَارِنَا وَطَلَّمُوا أَنْفُسَهُمْ
فَجَعَلْنَاهُمْ أَحَادِيثَ وَمَزَّقْنَاهُمْ كُلَّ مَسْرِقٍ إِنْ فِي
ذَلِكَ لَآيَاتٍ لِكُلِّ صَبَّارٍ شَكُورٍ ﴿٢٠﴾

وَلَقَدْ صَدَقَ عَلَيْهِمْ إِبْلِيسُ كُلَّهُ فَاتَّبَعُوهُ إِلَّا
قَرِينًا مِنَ الْمُؤْمِنِينَ ﴿٢١﴾

وَمَا كَانَ لَهُ عَلَيْهِمْ مِنْ سُلْطَانٍ إِلَّا لَنَعْلَمَ مَنْ يَوْمَهُمْ
بِالْآخِرَةِ وَمَنْ هُوَ مِنْهَا فِي شَكٍّ وَرَبُّكَ عَلَى كُلِّ

شَيْءٍ حَفِيظٌ ﴿٢٢﴾

قَوْلٍ ادْعُوا الَّذِينَ رَعَيْتُمْ مِنْ دُونِ اللَّهِ لَا يَمْلِكُونَ
مِثْقَالَ ذَرَّةٍ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَمَا لَهُمْ
فِيهَا مِنْ شِرْكٍَ وَمَا لَهُ مِنْهُمْ مِنْ ظَالِمٍ ﴿٢٣﴾
وَلَا تَنْفَعُ الشَّفَاعَةُ عِنْدَهُ إِلَّا لِمَنْ أَذِنَ لَهُ هُوَ
إِذَا فُزِعَ عَنْ قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ قَالُوا

Ask them: Who provides sustenance for you from the heavens and the earth? Then tell them: Allah; and add: Either you or we are rightly guided, and the other of us is in manifest error. Say to them: You will not be called to account for our sins and we shall not be called to account for that which you do. Tell them: Our Lord will bring us face to face; then will He judge between us with truth. He is the Judge, the All-Knowing. Say to them: Show me those whom you have joined with Him as partners. You can never do that; for He is Allah; the Mighty, the Wise. We have sent thee only as a bearer of glad tidings and a Warner for the whole of mankind, but most people know not. They ask: When will this promise be fulfilled, if you are truthful? Tell them: Your term is a period, which you can neither outstrip nor anticipate by an hour. (23—31)

الْحَقُّ وَهُوَ الْعَلِيُّ الْكَبِيرُ ﴿٣١﴾

قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَوَاتِ وَالْأَرْضِ قُلِ اللَّهُ

وَإِنَّا أَوْ إِنَّا كُمْ لَعَلَىٰ هُدًى أَوْ فِي ضَلَالٍ مُّبِينٍ ﴿٣٠﴾

قُلْ لَا نَسْأَلُونَ عَمَّا أَجْرَمْنَا وَلَا نَنْتَلِعُ عَمَّا تَعْمَلُونَ ﴿٢٩﴾

قُلْ يَجْعَلُ بَيْنَنَا وَبَيْنَا نَهْرًا ثُمَّ يُفْتَحُ بَيْنَنَا بِالْحَقِّ وَهُوَ

الْفَاتِحُ الْعَلِيمُ ﴿٢٨﴾

قُلْ أَدْرَأِي الَّذِينَ أَلْحَقْتُمْ بِهِ شُرَكَاءَ كَلَّامٍ بَلْ هُوَ

اللَّهُ الْعَزِيزُ الْحَكِيمُ ﴿٢٧﴾

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَ

لَكِن أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٢٦﴾

وَيَقُولُونَ مَتَىٰ هَذَا الْوَعْدُ إِن كُنْتُمْ صَادِقِينَ ﴿٢٥﴾

قُلْ لَكُمْ قِيَعَادٌ يَوْمَ لَا تَسْتَأْجِرُونَ عَنْهُ سَاعَةً

وَلَا تَسْتَفِيدُونَ ﴿٢٤﴾

وَقَالَ الَّذِينَ كَفَرُوا لَنْ نُؤْمِنَ بِهَذَا الْقُرْآنِ وَلَا

بِالَّذِي بَيْنَ يَدَيْهِ وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ مَوْقُوفُونَ

عِنْدَ رَبِّهِمْ يَرْجِعُ بَعْضُهُمْ إِلَىٰ بَعْضٍ يَلْقَوْنَ

يَقُولُ الَّذِينَ اسْتَضَعِفُوا لِّلَّذِينَ اسْتَكْبَرُوا لَوْلَا أَنَّهُمْ

لَكُنَّا مُؤْمِنِينَ ﴿٢٣﴾

قَالَ الَّذِينَ اسْتَكْبَرُوا لِّلَّذِينَ اسْتَضَعِفُوا أَن خُن

صَدَدْتُمْ عَنِ الْهُدَىٰ بَعْدَ إِذْ جَاءَكُمْ بَلْ كُنْتُمْ

مُجْرِمِينَ ﴿٢٢﴾

وَقَالَ الَّذِينَ اسْتَضَعِفُوا لِّلَّذِينَ اسْتَكْبَرُوا بَلْ مَكْرُ

The disbelievers say: We will never believe in this Quran nor in that which was revealed before it. Couldst thou but see the wrongdoers standing before their Lord, contending back and forth. Those who had been considered weak will say to the haughty ones: Had it not been for you, we would certainly have believed. The haughty ones will reply to the weak ones: Did we keep you away from the guidance when it came to you? Indeed not. You yourselves were the guilty ones. The weak ones will retort: Surely, it was your

scheming day and night, when you bade us disbelieve in Allah and set up equals with Him, that has brought us to this pass. They will try to cover up their discomfiture when they are confronted with the punishment. We shall put chains round the necks of those who had disbelieved. They will be requited only in proportion to their misdeeds. (32—34)

الْبَيْلِ وَالتَّهَارِيرِ إِذْ تَأْمُرُونَنَا أَنْ نَكْفُرَ بِاللَّهِ وَنَجْعَلَ
لَهُ أَندَادًا وَسُرَّوَا التَّدَامَةَ لَمَّا رَأَوُا الْعَذَابَ وَ
جَعَلْنَا الْأَغْلَلَ فِي آعْنَاقِ الَّذِينَ كَفَرُوا هَلْ يُجْزَوْنَ
إِلَّا مَا كَانُوا يَعْمَلُونَ ﴿٣٢﴾

وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّنْ نَّذِيرٍ إِلَّا قَالَ مُتْرَفُهَا
إِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ ﴿٣٣﴾

وَقَالُوا نَحْنُ أَكْثَرُ أَمْوَالًا وَأَوْلَادًا وَمَا نَحْنُ بِمُعَذَّبِينَ ﴿٣٤﴾
قُلْ إِنَّ رِزْقِي يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ وَلَكِنَّ
بِغِ كَثَرِ النَّاسِ لَا يَعْلَمُونَ ﴿٣٥﴾

وَمَا أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ بِالَّذِي نَقَرْنَا بِكُمْ عِنْدَنَا
زُلْفَىٰ إِلَّا مَن آمَنَ وَعَمِلَ صَالِحًا قَدْ وَلِيَكَ لَهُمْ
جَزَاءٌ الضَّعِيفِ بِمَا عَمِلُوا وَهُمْ فِي الْغُرُفَاتِ آمِنُونَ ﴿٣٦﴾
وَالَّذِينَ يَسْعَوْنَ فِي آيَاتِنَا مُعْجِزِينَ أُولَٰئِكَ فِي
الْعَذَابِ مُخَضَّرُونَ ﴿٣٧﴾

قُلْ إِنَّ رِزْقِي يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ وَ
يَقْدِرُ لَهُ وَمَا أَنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ ۗ وَ
هُوَ خَيْرُ الرَّازِقِينَ ﴿٣٨﴾

وَيَوْمَ يَحْشُرُهُمْ جَبِعًا ثُمَّ يَقُولُ لِلْمَلَائِكَةِ أَهْلُوا
إِيَّاكُمْ كَانُوا يَعْبُدُونَ ﴿٣٩﴾

قَالُوا سُبْحٰنَكَ أَنْتَ وَلِيِّنَا مِمَّنْ دُونِهِمْ بَلْ كَانُوا
يَعْبُدُونَ الْجِنَّ ۗ أَكْثَرُهُمْ بِهِمْ مُّؤْمِنُونَ ﴿٤٠﴾

قَالِ يَوْمَ لَا يُبَلِّغُكُمْ عَنْ رَبِّكُمْ نَفَعًا وَلَا ضَرًّا

We never sent a Warner to any city but its wealthy ones asserted: We disbelieve in that which you have been sent with. We have more wealth and children than you have; and we are not going to be punished. Say to them: My Lord enlarges the provision for whomsoever He pleases and straitens it for whomsoever He pleases; but most people know it not. It is not your wealth or your children that will confer on you nearness to Us. It is those who believe and act righteously that will have manifold reward for their good deeds and will enjoy security in lofty mansions. Those who strive to frustrate Our purpose in the matter of Our Signs will be confronted with chastisement. Say to them: It is my Lord who enlarges the provision for such of His servants as He pleases, and straitens it for such of them as He pleases. Whatever you spend He will foster it. He is the Best of providers. (35—40)

On the day when He gathers them all together, He will ask the angels: Was it you that these people worshipped? They will reply: Holy art Thou! Thou art our Protector against them. They worshipped imaginary beings; it was in them that most of them believed.

On that day you will have no capacity to benefit or harm one another; and We shall say to the wrongdoers: Suffer the punishment of the Fire that you denied. When Our manifest Signs are recited to them they say: This is only a man who seeks to turn you away from that which your fathers worshipped. They say of the Quran: It is falsehood fabricated by him. Those who disbelieve, say of the truth when it comes to them: This is clear magic. We have given them no books in which they have read this, nor have We sent them a Warner before thee, who may have told them this. Those who were before them also rejected the truth. These have not attained to one tenth of the power that We had bestowed upon those who were before them, yet when they rejected My Messengers, how terrible was My chastisement! (41—46)

Say to them: I exhort you to do one thing: and that is that you stand before Allah two and two or singly and reflect. You will thus realise that your companion is not afflicted with madness. He is only a Warner, warning you of an impending severe chastisement. Tell them: Whatever recompense I might ask of you, you can keep it. My recompense is with Allah; and He is Witness over all things. Say to them: My Lord hurls the Truth at falsehood and smashes it. He is the Great Knower of the unseen. Say to them: The Truth has come and will endure. Falsehood has no power to originate anything, nor to revive it. Affirm: If I am in error, I shall carry the burden thereof; and if I am rightly guided, it is because of that which my Lord has revealed to me. Verily, He is All-Hearing, Nigh. (47—51)

Couldst thou but see when they will be smitten with fear and there will be no way of escape; and they will be seized from a place nearby.

وَنَقُولُ لِلَّذِينَ ظَلَمُوا ذُوقُوا عَذَابَ النَّارِ الَّتِي كُنْتُمْ بِهَا تَكْفُرُونَ ﴿٤١﴾

وَإِذَا نَسَخْنَا إِلَيْهِمْ آيَاتِنَا بَيِّنَاتٍ قَالُوا مَا هَذَا إِلَّا رَجُلٌ يُرِيدُ أَنْ يَصُدَّكُمْ عَنْ مَا كَانُوا يَعْبُدُ آبَاءَكُمْ ؕ وَقَالُوا مَا هَذَا إِلَّا آفَاكُ مَفْرُوعٍ وَقَالَ الَّذِينَ كَفَرُوا لَإِنَّا لَنَجَاءُكُمْ إِنَّا نَحْنُ الْغَالِبُونَ ﴿٤٢﴾
وَمَا آتَيْنَاهُمْ مِنْ كُتُبٍ يَدْرُسُونَهَا وَمَا أَرْسَلْنَا إِلَيْهِمْ قَبْلَكَ مِنْ نَذِيرٍ ﴿٤٣﴾

وَكَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ وَمَا بَلَّغُوا وَعْثَانَهُمْ مَا آتَيْنَهُمْ فَكَذَّبُوا رَسُولِي فَكَيفَ كَانَ نَكِيرِي ﴿٤٤﴾

قُلْ إِنَّمَا أَعِظُكُمْ بِوَاحِدَةٍ أَنْ تَقُومُوا لِلَّهِ مَشْئِئًا وَفُرَادَى تَتَرَفَّعُوا مَا بَصَّاجِكُمْ مِنْ جَنَّةٍ إِنْ هُوَ إِلَّا نَذِيرٌ لَكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ ﴿٤٥﴾
قُلْ مَا سَأَلْتُكُمْ مِنْ أَجْرٍ فَهُوَ لَكُمْ إِنْ أَجْرِي إِلَّا عَلَى اللَّهِ ؕ وَهُوَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ﴿٤٦﴾

قُلْ إِنْ رَبِّي يَقْذِفُ بِالْحَقِّ عَلَآمُ الْغُيُوبِ ﴿٤٧﴾
قُلْ جَاءَ الْحَقُّ وَمَا يُبَدِيهِ إِلَّا الْبَاطِلُ وَمَا يَعْبُدُ قُلْ إِنْ ضَلَّكَ فَإِنَّمَا أَضِلُّ عَلَى نَفْسِي وَإِنِ اهْتَدَيْتُمْ فِيمَا يُؤْتِيهِ الْإِنْرَبِّي إِنَّهُ سَمِيعٌ قَرِيبٌ ﴿٤٨﴾

وَلَوْ تَرَى إِذْ فَزِعُوا فَلَا فَوْتَ ؕ وَاتَّخِذُوا مِنْ مَكَانٍ قَرِيبٍ ﴿٤٩﴾

وَقَالُوا آمَنَّا بِهِ ؕ وَإِنَّا لَهُمُ الشَّاكِرُونَ مِنْ مَكَانٍ

Then they will say: We now believe therein; but how will they achieve this, having gone so far? They had rejected it before, while they indulged in conjectures from a place far off. A barrier will be placed between them and that which they yearn after, as was done with the likes of them before. They too were afflicted with distracting doubt. (52—55)

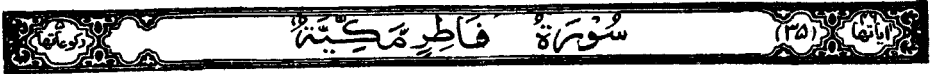
بَعِيدٍ ۝٥٢

وَقَدْ كَفَرُوا بِهِ مِنْ قَبْلُ وَيَقْذِفُونَ بِالْغَيْبِ مِنْ

مَكَانٍ بَعِيدٍ ۝٥٣

وَجِئِلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ كَمَا فُعِلَ

بِأَشْيَاءِهِمْ مِنْ قَبْلُ إِنَّهُمْ كَانُوا فِي شَكٍّ مُرِيبٍ ۝٥٤



AL-FĀṬIR

(Revealed before Hijra)

In the name of Allah, Most Gracious,
Ever Merciful. (1)

All praise belongs to Allah, Who is about to fashion the heavens and the earth in a new pattern; and Who will make the angels His messengers having two, three or four wings. He adds to His creation whatever He pleases. Allah has power over all things. Whatever of mercy Allah grants to people may be withheld by none; and whatever He withholds, may not be released by any thereafter. He is the Mighty, the Wise. Ye people, keep in mind the favour that Allah has bestowed upon you. Is there any creator other than Allah Who provides for you from the heaven and the earth? There is no god but He. Whither then are you turned away? If they reject thee, Messengers before thee were also rejected. All matters are brought back to Allah for final determination. (2—5)

Ye people, assuredly the promise of Allah is true, so let not the hither life beguile you, nor let any deceiver deceive you concerning Allah. Satan is your enemy; so treat him as an enemy. He calls his followers that they may become inmates of the Fire. For those who disbelieve there is a severe chastisement; and for those who believe and work righteousness, there is forgiveness and a great reward.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

أَلْحَمْدُ لِلَّهِ فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ جَاعِلِ
الْمَلَائِكَةَ رُسُلًا أُولِي أَرْبَعَةِ مَشَانِي وَتَلْكَ وَرُبْعُهُ
يَزِيدُ فِي الْخَلْقِ مَا يَشَاءُ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ
قَدِيرٌ ②

مَا يَفْتَحُ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا مُمْسِكَ لَهَا
وَمَا يُمْسِكُ فَلَا مُرْسِلَ لَهُ مِنْ بَعْدِهِ وَهُوَ الْعَزِيزُ
الْحَكِيمُ ③

يَا أَيُّهَا النَّاسُ اذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ هَلْ
مِنْ خَالِقٍ غَيْرِ اللَّهِ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ
وَلَا إِلَهَ إِلَّا هُوَ ۖ فَأَنَّى تُؤْفَكُونَ ④

وَإِن يَكْفُرْ بِبُوكَ فَقَدْ كَذَّبَتْ رَسُولٌ مِمَّن قَبْلِكَ وَ
إِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ⑤

يَا أَيُّهَا النَّاسُ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا تَغُرَّنَّكُمْ
الْحَيَاةُ الدُّنْيَا ۖ وَلَا يَغُرَّنَّكُمْ بِاللَّهِ الْغَوُورُ ⑥

إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا إِنَّمَا يَدْعُو
حِزْبَهُ لِيَكُونُوا مِنْ أَصْحَابِ السَّعِيرِ ⑦

الَّذِينَ كَفَرُوا لَهُمْ عَذَابٌ شَدِيدٌ وَالَّذِينَ آمَنُوا
وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ⑧

Can he be guided, the evil of whose conduct appears pleasing to him and he looks upon it as good? Surely, Allah adjudges astray whom He will and guides whom He will. So let not thy soul waste away in sighing after them. Surely, Allah knows that which they do. (6—9)

Allah it is Who sends the winds that raise the clouds; then We drive them to a region that has become lifeless, and quicken thereby the earth after its death. Likewise is the process of raising the dead. Whoso seeks honour should realise that all honour belongs to Allah. Unto Him ascend good words and righteous conduct exalts them. Those who plan evil will suffer severe chastisement and their planning will come to naught. Allah created you from dust, then from a sperm-drop, then he made you pairs. No female conceives, nor does she give birth but it is within His knowledge nor is anyone's life prolonged nor is it cut short, but it is in accordance with a law laid down. That surely is easy for Allah. (10—12)

The two waters are not alike; this one of the rivers and springs sweet, palatable and pleasant to drink, and the other of the sea, salt and bitter. From each you eat fresh meat, and fish out articles that you wear as ornaments. Thou seest the vessels ploughing through each that you may seek of His bounty, and that you maybe grateful. He merges the night into the day, and merges the day into the night; and He has bound the sun and the moon into service, each running its course for an appointed term. Such is Allah, your Lord; His is the kingdom.

أَفَمَنْ رُزِيَ لَهُ سُوءٌ عَلَيْهِ قَرَأَهُ حَسَنًا فَإِنِ اللَّهُ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ فَلَا تَذْهَبُ نَفْسُكَ عَلَيْهِمْ حَسْرَةً إِنَّ اللَّهَ عَلِيمٌ بِمَا يَصْنَعُونَ ﴿٦﴾
وَاللَّهُ الَّذِي أَرْسَلَ الرِّيحَ فَتَنِيْرٍ سَحَابًا مَسْفُوفَةً إِلَىٰ بَلَدٍ مَيِّتٍ فَأَحْيَيْنَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا كَذَلِكَ النُّشُورُ ﴿٧﴾

مَنْ كَانَ يُرِيدُ الْعِزَّةَ فَلِلَّهِ الْعِزَّةُ جَمِيعًا إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ وَالَّذِينَ يَنْكُرُونَ السَّيِّئَاتِ لَهُمْ عَذَابٌ شَدِيدٌ وَمَكْرُ أُولَئِكَ هُوَ يُجْوَدُ ﴿٨﴾

وَاللَّهُ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ جَعَلَكُمْ أَزْوَاجًا وَمَا تَحْمِلُ مِنْ أُنْثَىٰ وَلَا تَضَعُ إِلَّا بِعِلْمِهِ وَمَا يُعْتَرِفُ مِنْ مَّعْتَرٍ وَلَا يُنْقِصُ مِنْ عُمُرِهِ إِلَّا فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٩﴾

وَمَا يَسْتَوِي الْبَحْرَانِ هَذَا عَذْبٌ فُورًا سَائِغٌ شَرَابُهُ وَهَذَا مِلْحٌ أُجَاجٌ وَمِنْ كُلِّ تَاكُلُونَ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُونَ حِلْيَةً تَلْبَسُونَهَا وَتَرَى الْفُلْكَ فِيهِ مَوَاجِرَ لَتَبْتَغُوا مِنْ فَضْلِهِمْ وَ لَعَلَّكُمْ تَشْكُرُونَ ﴿١٠﴾

يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ ۚ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ ۚ كُلٌّ يَجْرِي لِأَجَلٍ مُسَمًّى ذَلِكُمْ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ وَالَّذِينَ تَدْعُونَ

Those whom you call upon beside Him possess not even the membranous covering of a date stone. If you call on them, they will not hear your call; and could they have heard it, they could not answer you. On the Day of Judgment they will repudiate your having associated them with Allah. None can inform thee so well as One, All-Aware. (13—15)

Ye people, it is you who are dependent upon Allah, while Allah is Self-Sufficient, Praiseworthy. If He please, He could destroy you and put in your place a new creation. That is not difficult for Allah. (16—18)

No one can bear the burden of another. If a heavily laden one should call another to carry his load, naught of it shall be carried by the other, even though he be a kinsman. Thou canst warn only those who fear their Lord in secret and observe Prayer. Whoso purifies himself does so to his own benefit. To Allah is the final return. (19)

The blind and the seeing are not alike, nor the darkness and light, nor the shade and sun, nor the living and the dead. Surely, Allah causes to hear whomsoever He wills, and thou canst not make those to hear who are buried in the graves. Thou art but a Warner. Verily, We have sent thee with enduring truth, as a bearer of glad tidings and as a Warner. There is no people to whom a Warner has not been sent.

مِنْ دُونِهِ مَا يَلِكُونَ مِنْ قَاطِرٍ ۝
 إِنْ تَدْعُهُمْ لَا يَسْمَعُوا دَعَاءَكَ وَلَا وَسِعُوا مَا
 اسْتَجَابُوا لَكَ وَيَوْمَ الْقِيَامَةِ يَكْفُرُونَ بِشِرْكِكَ ۝
 وَلَا يُنَبِّئُكَ مِثْلُ خَبِيرٍ ۝

يَأْتِيهَا النَّاسُ أَنْتُمْ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ
 الْغَنِيُّ الْحَمِيدُ ۝

إِنْ يَشَاءُ يُدْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ ۝
 وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ ۝

وَلَا تَزِدُ وَازِرَةً وَزِرَةً وَأَلْهَىٰ وَإِنْ تَدْعُ مُثْقَلَةٌ
 إِلَىٰ جِذْلِهَا لَا يَحْمِلُ مِنْهُ شَيْءٌ وَلَوْ كَانَ ذَا قُرْبَىٰ
 إِنَّمَا تُنذِرُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ بِالْغَيْبِ وَ
 أَقَامُوا الصَّلَاةَ وَمَنْ تَزَكَّىٰ فَإِنَّمَا يَتَزَكَّىٰ لِنَفْسِهِ ۝
 وَإِلَى اللَّهِ الْمَصِيرُ ۝

وَمَا يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ ۝
 وَلَا الظُّلُمَاتُ وَلَا النُّورُ ۝

وَلَا الظِّلُّ وَلَا الْحَرُورُ ۝

وَمَا يَسْتَوِي الْأَعْمَىٰ وَلَا الْأُمُوتُ إِنَّ اللَّهَ يُسْمِعُ
 مَنْ يَشَاءُ وَمَا أَنْتَ بِسَمِيعٍ مَنِ فِي الْقُبُورِ ۝
 إِنَّ أَنْتَ إِلَّا نَذِيرٌ ۝

إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَإِنْ مِنْ أُمَّةٍ
 إِلَّا خَلَا فِيهَا نَذِيرٌ ۝

وَإِنْ يَكْذِبُوكَ فَقَدْ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ

If they reject thee, those who were before them also rejected those who came to warn them. Their Messengers came to them with clear Signs, and with commandments, and with the enlightening Book. Then I seized those who disbelieved. Let them recall then how terrible was My chastisement. (20—27)

Seest thou not that Allah sends down water from the clouds, and We bring forth therewith fruits of diverse colours; and of the mountains some are white and red, and of diverse hues and others raven black; and in like manner there are people, and beasts and cattle of various colours? Of the servants of Allah, it is those who possess knowledge that fear Him. Allah is Mighty, Most Forgiving. Those who follow the Book of Allah and observe Prayer and spend out of that which We have provided for them, secretly and openly, are pursuing a commerce that suffers no loss; for Allah will give them their full rewards and will add to them out of His bounty. He is surely Most Forgiving, Most Appreciating. (28—31)

That which We have revealed to thee of the Book is the truth, fulfilling that which was revealed before it. Surely, Allah is All-Aware, All-Seeing concerning His servants. Then We make inheritors of the Book those of Our servants whom We choose. Some of them are hard upon themselves, some follow the middle course, some excel others in goodness, by Allah's command. This is a great bounty of Allah. Their reward will be Gardens of Eternity which they will enter. They will be adorned therein with bracelets of gold, and pearls; and their garments therein will be of silk.

جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ وَبِالْزُبُرِ وَإِلَّا كَتَبِ
الْمُنِيرِ ۝

ثُمَّ أَخَذْتُ الَّذِينَ كَفَرُوا فَكَيْفَ كَانَ نَكِيرِ ۝
الَّذِينَ تَرَى اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ
شُرَاهٍ مُخْتَلِفًا أَلْوَانُهَا وَمِنَ الْجِبَالِ جُدَدٌ بِيضٌ
وَحُمْرٌ مُخْتَلِفٌ أَلْوَانُهَا وَعَرَاءٍ يَبْسُ سَوْدٌ ۝

وَمِنَ النَّاسِ وَالذِّوَابِ وَالْأَنْعَامِ مُخْتَلِفٌ أَلْوَانُهُ
كَذَلِكَ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ إِنَّ
اللَّهَ عَزِيزٌ غَفُورٌ ۝

إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ وَ
أَنْفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً يَرْجُونَ تِجَارَةً
لَّنْ يَبُورَ ۝

يُؤْتِيهِمْ أَجْرَهُمْ وَيَزِيدُهُمْ مِنْ فَضْلِهِ إِنَّهُ
غَفُورٌ شَكُورٌ ۝

وَالَّذِي أَوْحَيْنَا إِلَيْكَ مِنَ الْكِتَابِ هُوَ الْحَقُّ مُصَدِّقًا
لِّمَا بَيْنَ يَدَيْهِ إِنَّ اللَّهَ بِعِبَادِهِ لَخَبِيرٌ بَصِيرٌ ۝

ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا
فِيهِمْ ظَالِمٌ لِنَفْسِهِ وَمِنْهُمْ مُقْتَصِدٌ وَمِنْهُمْ
سَابِقٌ بِالْخَيْرَاتِ بإِذْنِ اللَّهِ ذَلِكَ هُوَ الْفَضْلُ
الْكَبِيرُ ۝

جَنَّاتٍ عَدْنٍ يَدْخُلُونَهَا يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ
مِنْ ذَهَبٍ وَتُلُوءًا وَرِبَاسُهُمْ فِيهَا حَرِيرٌ ۝

They will say: All praise belongs to Allah, Who has rid us of all grief. Surely, our Lord is Most Forgiving, Most Appreciating, Who has, out of His bounty, settled us in an abode wherein neither toil nor weariness affects us. The disbelievers will be in the fire of hell; death will not be decreed for them that they could escape by way of death, nor will its torment be lightened for them in any other way. Thus do We requite every ungrateful person. Therein will they beseech for help: Lord take us out of this, we will act righteously contrary to that which we used to do. They will be told: Did We not grant you a long enough span of life to enable those to reflect who might desire to reflect; and did not a Warner come to you? Now suffer the torment; for the wrongdoers there is no helper. (32—38)

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزْنَ إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ ﴿٣٢﴾

إِلَّذِي أَحَلَّنَا دَارَ الْمَقَامَةِ مِن فَضْلِهِ لَا يَسْتَأْذِنُ فِيهَا نَصَبٌ وَلَا يَسْتَأْذِنُ فِيهَا لُغُوبٌ ﴿٣٣﴾

وَالَّذِينَ كَفَرُوا لَهُمْ نَارُ جَهَنَّمَ لَا يُقْضَىٰ عَلَيْهِمْ فَيَمُوتُوا وَلَا يُحْيَفُ عَنْهُمْ مِّنْ عَذَابِهَا كَذَلِكَ نَجْزِي كُلَّ كَفُورٍ ﴿٣٤﴾

وَهُمْ يُصْطَرَّخُونَ فِيهَا رَبَّنَا أَخْرِجْنَا نَعْمَلْ صَالِحًا غَيْرَ الَّذِي كُنَّا نَعْمَلُ أَوَلَمْ نُعَمِّرْكُم مَّا يَتَذَكَّرُ فِيهِ مَن تَذَكَّرَ وَجَاءَكُمُ النَّذِيرُ فَذُوقُوا فَمَا لِلظَّالِمِينَ مِن نَّصِيرٍ ﴿٣٥﴾

إِنَّ اللَّهَ عَلِيمٌ غَيْبِ السَّمَوَاتِ وَالْأَرْضِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٣٦﴾

هُوَ الَّذِي جَعَلَكُمْ خَلْقًا فِي الْأَرْضِ فَمَن كَفَرَ فَعَلَيْهِ كُفْرُهُ وَلَا يَزِيدُ الْكَافِرِينَ كُفْرُهُمْ عِندَ رَبِّهِمْ إِلَّا مَقْتًا وَلَا يَزِيدُ الْكَافِرِينَ كُفْرُهُمْ إِلَّا خَسَارًا ﴿٣٧﴾

قُلْ ادْعُوا شُرَكَاءَكُمْ الَّذِينَ تَدْعُونَ مِن دُونِ اللَّهِ أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَوَاتِ أَمْ آتَيْنَهُم كِتَابًا فَهُمْ عَلَىٰ بَيِّنَةٍ مِّنْهُ بَلْ إِن يَبْدُ الظَّالِمُونَ بَعْضَهُم بَعْضًا إِلَّا غُرُورًا ﴿٣٨﴾ إِنَّ اللَّهَ يُسِيكُ السَّمَوَاتِ وَالْأَرْضِ أَنْ تَزُولَا وَ

Allah knows the secrets of the heavens and the earth; He knows well all that is in the minds. He it is Who made you vicegerents in the earth; so he who disbelieves will bear the burden of his disbelief. Their disbelief will only increase the displeasure of their Lord with the disbelievers: it will only augment their loss. Ask them: Show me what have these associate gods of yours whom you call on beside Allah created of the earth? Or have they a share in the creation of the heavens? Or have We given them a Book that furnishes them with a proof? None of this. Indeed the wrongdoers promise one another nothing but deception. (39—41)

Allah holds the heavens and the earth, lest they should deviate from their places. Were they to deviate none could keep them from destruction thereafter save Him. Surely, He is Forbearing, Most Forgiving. (42)

لَئِن زَالَتَا إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِّنْ بَعْدِ إِتْنِهِ
كَانَ حَلِيمًا غَفُورًا ﴿٤٢﴾

وَاقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِن جَاءَهُمْ نَذِيرٌ
لَّيَكُونُنَّ أَهْدَىٰ مِنْ إِخْدَىٰ الْأُمَمِ فَلَمَّا جَاءَهُمْ
نَذِيرٌ مَّا زَادَهُمْ إِلَّا نُفُورًا ﴿٤٣﴾

They swore their strongest oaths by Allah, that if a Warner came to them, they would be better guided than any other people. But when a Warner did come to them, it only increased them in aversion, because of their desire to dominate in the earth, and of their evil designs. Evil designs encompass none but the authors thereof. Do they then look for anything, except that which happened to those before them? But thou wilt never find any change in the way of Allah, nor wilt thou find Allah's decree ever averted. Have they not travelled in the earth and seen what was the end of those before them? Yet, those were stronger than these in power. Nothing in the heavens or the earth could frustrate Allah's designs. Verily, He is All-Knowing, All-Powerful. If Allah were to call people to account for all that they do, He would not leave a living creature on the surface of the earth; but He grants them respite during an appointed term; and when their appointed time comes, it is seen that Allah was watching His servants. (43—46)

إِسْتَكْبَارًا فِي الْأَرْضِ وَمَكْرَ السَّيِّئِ وَلَا يَجِئُ
الْمَكْرَ السَّيِّئِ إِلَّا يَأْهُلِهِ فَهَلْ يَنْظُرُونَ إِلَّا سُنَّتَ
الْأَوَّلِينَ فَلَن يَحْدِثَ اللَّهُ تَبْدِيلًا وَلَنْ يَجِدَ
لِسُنَّتِ اللَّهِ تَحْوِيلًا ﴿٤٤﴾

أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ
الَّذِينَ مِنْ قَبْلِهِمْ وَكَانُوا أَشَدَّ مِنْهُمْ قُوَّةً وَمَا
كَانَ اللَّهُ لِيُعْجِزَهُ مِنْ شَيْءٍ فِي السَّمَوَاتِ وَلَا فِي
الْأَرْضِ إِنَّهُ كَانَ عَلِيمًا قَدِيرًا ﴿٤٥﴾

وَلَوْ يَؤُوحِدُ اللَّهُ النَّاسَ بِمَا كَسَبُوا مَا تَرَكَ عَلَى
ظَهْرِهَا مِنْ دَابَّةٍ وَلَكِنْ يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ
مُّسَمًّى فَإِذَا جَاءَ أَجْلُهُمْ فَإِنَّ اللَّهَ كَانَ بِعِبَادِهِ
بَصِيرًا ﴿٤٦﴾

سُورَةُ يٰسِّ مَكِّيَّةٌ (٣٦)

YĀ SĪN

(Revealed before Hijra)

In the name of Allah, Most Gracious,
Ever Merciful. (1)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

يٰسِّ ②

وَالْقُرْآنِ الْحَكِيمِ ③

إِنَّا كُنَّا لَمِنَ الْمُرْسَلِينَ ④

عَلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ⑤

تَنْزِيلَ الْعَزِيزِ الرَّحِيمِ ⑥

لِيُنذِرَ قَوْمًا مَّا أُنذِرَ آبَاؤَهُمْ فَهُمْ غٰفِلُونَ ⑦

لَقَدْ حَقَّ الْقَوْلُ عَلَىٰ الَّذِينَ هُمْ فَهُمْ لَا يُؤْمِنُونَ ⑧
إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالًا فَهِيَ إِلَى الْأَذْقَانِ

فَهُمْ مُّكْمَلُونَ ⑨

وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ

سَدًّا فَأَعْشَيْنَهُمُ فَهُمْ لَا يُبْصِرُونَ ⑩

وَسَوَاءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا

يُؤْمِنُونَ ⑪

إِنَّمَا تُنذِرُ مَنِ اتَّبَعَ الذِّكْرَ وَخَشِيَ الرَّحْمَنَ الْعَلِيمَ ⑫

فَبَشِّرْهُ بِسَعِيرَةٍ ۖ وَاجْزُكِرْ بِهِ ⑬

إِنَّا نَحْنُ نُحْيِي الْمَوْتَىٰ وَنَكْتُبُ مَا قَدَّمُوا وَآثَرَهُمْ ⑭

وَكُلُّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ ⑮

وَاصْرِبْ لَهُمْ مَثَلًا أَمْحَأَ الْقَرْيَةَ إِذْ جَاءَهَا ⑯

O Perfect Leader! We cite the Quran full of wisdom as proof thereof. Thou art indeed one of the Messengers, pursuing the right path. The Quran is a revelation from the Mighty, the Ever Merciful, that thou mayest warn a people whose fathers were not warned, and so they are heedless. Surely Our word has proved true concerning most of them, for they do not believe. We have put round their necks chains of habits and custom, which reach up to their chins, thus forcing up their heads. We have set a barrier before them and a barrier behind them, and have covered them up so that they cannot see. Thus in their present state it is the same to them whether thou warn them or warn them not; they will not believe. Thou canst warn only him who would follow the Reminder and fear the Gracious One in secret. To such a one give glad tidings of forgiveness and a noble reward. Surely, it is We who give life to the dead, and We record that which they send forward and that which they leave behind. We have recorded everything in a clear Book. (2—13)

Recite to them the case of the people of a town when the Messengers came to it. We sent to them two Messengers, and they rejected them both; so We strengthened them with a third, and they said to the people: Indeed, We have been sent to you as Messengers. They retorted: You are but human beings like us, and the Gracious One has not sent down anything. You are only lying. The Messengers said: Our Lord knows that we are Messengers sent to you; and our duty is to convey the message to you clearly. The people rejoined: We believe you to be persons of evil augury; if you desist not, we will surely stone you and you will experience a painful torment at our hands. The Messengers replied: Your evil fortune is with your own selves. Do you attribute it to us because we admonish you? The truth is you are a people exceeding all bounds in disobedience. (14—20)

الرُّسُلُونَ ۝
 إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ
 فَقَالُوا إِنَّا إِلَيْكُمْ مُرْسَلُونَ ۝
 قَالُوا مَا آتَاكُمْ إِلَّا بَشِيرٌ قَدْ خَلَا وَمَا أَنْزَلَ الرَّحْمَنُ
 مِنْ شَيْءٍ إِنْ أَنْتُمْ إِلَّا نَكَّادُونَ ۝
 قَالُوا رَبَّنَا يَعْلَمُ إِنَّا إِلَيْكُمْ لَمُرْسَلُونَ ۝
 وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ الْمُبِينُ ۝
 قَالُوا إِنَّا تَطَيَّرْنَا بِكُمْ لَئِن لَّمْ تَنْتَهُمُوا لَنَرْجُمَنَّكُمْ
 وَكَيْسَتْ لَكُمْ مَعَاذَ أَبِي الْيَمِّ ۝
 قَالُوا طَائِرُكُمْ مَعَكُمْ أَإِنْ ذُكِّرْتُمْ بَلْ أَنْتُمْ قَوْمٌ
 مُّسْرِفُونَ ۝

رَجَاءٍ مِنْ أَقْصَا الْمَدْيَنَةِ رَجُلٌ يُنْفَعُ قَالَ يُقَوْمُ
 اتَّبِعُوا الْمُرْسَلِينَ ۝
 اتَّبِعُوا مَنْ لَا يَسْئَلُكُمْ أَجْرًا وَهُمْ مُهْتَدُونَ ۝

A man came running from the other side of the town and addressed them thus: O my people, follow the Messengers, follow those who ask of you no recompense, and who are rightly guided. Why should I not worship Him Who has created me, and unto Whom you will be brought back? Shall I adopt others beside Him as gods? If the Gracious One should intend me any harm, their intercession would avail me naught, nor could they safeguard me against it. In such case I would indeed be in manifest error. I have believed in your Lord; so listen to me. His Lord said to him: Enter thou into Paradise. Thereupon he exclaimed: Would that my people knew how my Lord has granted me forgiveness and has joined me to the honoured ones.

وَمَا لِي لَا أَعْبُدُ الَّذِي فَطَرَنِي وَإِلَيْهِ تُرْجَعُونَ ۝
 أَأَتَّخِذُ مِنْ دُونِهِ آلِهَةً إِنْ يُرَدِّنَ الرَّحْمَنُ بِضُرٍّ
 لَا تُغْنِي عَنِّي شَفَاعَتُهُمْ شَيْئًا وَلَا يُنْقِذُونِ ۝
 إِنْ أَرَادَ الْبَغِيُّ ضَلَالٍ مُبِينٍ ۝
 إِنْ أَرَادَتْ بِرَبِّكُمْ فَاسْمَعُونَ ۝
 قِيلَ ادْخُلِ الْجَنَّةَ قَالَ لِيَبْتَغِي قَوْمِي يُعَلِّمُونَ ۝
 بِمَا عَفَا لِي رَبِّي وَجَعَلَنِي مِنَ الْمُكْرَمِينَ ۝
 وَمَا أَنْزَلْنَا عَلَى قَوْمِهِ مِنْ بَعْدِهِ مِنْ جُنْدٍ مِّنْ

We did not send down on his people after him any host from heaven, nor do We send down such hosts. It was but a single blast and they were stripped of everything. (21—30)

Alas for My creatures! Whenever a Messenger comes to them they deride him and make fun of him. Have they not seen how many generations have We destroyed before them, and that they never return to them? All of them, gathered together, will certainly be brought before Us. (31—33)

The dead earth is a Sign for the disbelievers. We revive it and We bring forth therefrom grain, of which they eat. We have made in it gardens of date-palms and vines, and We have caused springs to gush forth therein, that they may eat of the fruits thereof. It was not their hands that made them. Will they not then be grateful? Holy is He Who created all things in pairs, of that which the earth grows, and of themselves, and of that which they know not. (34—37)

The night is also a Sign for them. We strip off the day from it, and they are left in darkness. The sun is moving towards an appointed goal. That is the decree of the Almighty, the All-Knowing. We have appointed stages for the moon, till it wanes into the shape of an old dry branch of a palm-tree. It is not permissible for the sun to approach the moon, nor may the night outstrip the day. All glide along in an orbit. (38—41)

السَّمَاءِ وَمَا كُنَّا مُنْزِلِينَ ﴿٢١﴾
 إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ خِيدُونَ ﴿٢٢﴾
 يُحْسِنُونَ الْعِبَادَةَ مَا يَاْتِيهِمْ مِنْ رَسُولٍ إِلَّا
 كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٢٣﴾
 أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا قَبْلَهُمْ مِنَ الْقُرُونِ أَنَّهُمْ
 إِلَيْهِمْ لَا يَرْجِعُونَ ﴿٢٤﴾
 وَإِنْ كُلُّ لُتَّا جَمِيعٌ لَدَيْنَا مِحْضَرُونَ ﴿٢٥﴾
 وَآيَةٌ لَهُمُ الْأَرْضُ الْمَيْتَةُ ۖ أَحْيَيْنَاهَا وَأَخْرَجْنَا
 مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ ﴿٢٦﴾
 وَجَعَلْنَا فِيهَا جَنَّاتٍ مِنْ نَجِيلٍ وَأَعْنَابٍ وَفَجْرَانًا
 فِيهَا مِنْ الْأَعْيُونَ ﴿٢٧﴾
 لِيَأْكُلُوا مِنْ ثَمَرِهِ وَمَا عَمِلَتْهُ أَيْدِيهِمْ أَفَلَا
 يَشْكُرُونَ ﴿٢٨﴾
 سُبْحَانَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُنْبِتُ
 الْأَرْضُ وَمِنْ أَنْفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ ﴿٢٩﴾
 وَآيَةٌ لَهُمُ الْبَيْتُ ۖ نَسَلَخْنَا مِنْهُ النَّهَارَ إِذَا هُمْ
 مُظْلِمُونَ ﴿٣٠﴾
 وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ۚ ذَلِكَ تَقْدِيرُ
 الْعَزِيزِ الْعَلِيمِ ﴿٣١﴾
 وَالْقَمَرَ قَدَرْنَاهُ مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ
 الْقَدِيمِ ﴿٣٢﴾
 لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا

It is also a Sign for them that We carry their offspring in crowded vessels, and We have created for them other like means of transportation whereon they ride. If We so willed, We could drown them; then they would have no one to respond to their cries of distress nor would they be rescued except by Our mercy, and as a provision for a time. When it is said to them: Guard yourselves against that which is ahead of you, through prayer and righteous action, and against that which is behind you, through sincere repentance, that you may be shown mercy, they turn away. No Sign comes to them out of the Signs of their Lord, but they turn away from it. When it is said to them: Spend out of that with which Allah has provided you; those who disbelieve say to those who believe: Shall we feed him whom Allah would have fed had He so willed? You are but in manifest error. Then they ask: When will this warning of chastisement be carried out, if indeed you are truthful? They wait only for a single blast that will afflict them while they are still disputing. They will have no time to advise one another, or to return to their families to take care of them. (42—51)

الْيَلِّ سَابِقُ النَّهَارِ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ ﴿٤٢﴾
 وَإِيَّاهُ لَهُمْ أَنَا حَمَلْنَا ذُرِّيَّتَهُمْ فِي الْفَلَكِ الْمُنْتَهَى ﴿٤٣﴾
 وَخَلَقْنَا لَهُمْ مِن فِئْلِهِ مَا يَرْكَبُونَ ﴿٤٤﴾
 وَإِن نَّشَاءُ نُفْرِقُهُمْ فَلَا صَرْيَاحَ لَهُمْ وَلَا هُمْ
 يُنْقَدُونَ ﴿٤٥﴾
 إِلَّا رَحْمَةً مِنَّا وَمَتَاعًا إِلَىٰ حِينٍ ﴿٤٦﴾
 وَإِذَا قِيلَ لَهُمُ اتَّقُوا مَا بَيْنَ أَيْدِيكُمْ وَمَا خَلْفَكُمْ
 لَعَلَّكُمْ تُرْحَمُونَ ﴿٤٧﴾
 وَمَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا
 عَنْهَا مُعْرِضِينَ ﴿٤٨﴾
 وَإِذَا قِيلَ لَهُمُ انْفِقُوا مِن مَّا رَزَقَكُمُ اللَّهُ قَالُوا
 الَّذِينَ كَفَرُوا الَّذِينَ آمَنُوا أَنْطَعِمُ مَنْ لَوْ يَشَاءُ
 اللَّهُ أَطْعَمَهُ إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ مُّبِينٍ ﴿٤٩﴾
 وَيَقُولُونَ هَٰذَا الْوَعْدُ إِن كُنْتُمْ صَادِقِينَ ﴿٥٠﴾
 مَا يَنْظُرُونَ إِلَّا صَيْحَةً وَاحِدَةً تَأْخُذُهُمْ وَهُمْ
 يَخِضُّونَ ﴿٥١﴾
 فَلَا يَسْتَطِيعُونَ تَوْصِيَةً وَلَا إِلَىٰ أَهْلِهِمْ يَرْجِعُونَ ﴿٥٢﴾
 وَنُفِخَ فِي الصُّورِ فَإِذَا هُمْ مِنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ
 يَنْسِلُونَ ﴿٥٣﴾
 قَالُوا يَا بُولُوكُنَّا مِن بَعْثِنَا مِن مَّرْقَدِنَا سَئِئَ مَا
 وَعَدَ الرَّحْمَنُ وَصَدَقَ الْمُرْسَلُونَ ﴿٥٤﴾
 إِن كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ جَمِيعٌ لَدَيْنَا

The trumpet shall be blown and they will hasten on to their Lord from their graves, exclaiming: Woe to us, who has raised us up from our graves? This is what the Gracious One had warned us of, and the Messengers spoke the truth. It will be but one blast, and they will all be brought before Us together.

On that day, no one will be wronged in the least; and you will be recompensed according to what you did. The inmates of heaven will be happily occupied that day. They and their companions will be under the shades of Allah's mercy, reclining on raised couches. They will be provided therein with fruits and whatever else they call for. Peace! will be the greeting conveyed to them from the Ever Merciful Lord. (52—59)

A command will go forth: Separate yourselves from the righteous this day, ye guilty ones. Did I not enjoin on you, sons of Adam, that you worship not Satan, for he is your declared enemy, and that you worship Me alone; this is the right path?

He has led astray a great multitude of you. Did you not then understand? This is the hell of which you were warned. Enter it this day, because of your having disbelieved. On that day We shall put a seal on their mouths, and their hands will speak to Us, and their feet will bear witness to their doings. If We so willed, We could put out their eyes, then they would rush to find the way; but how would they see? If We so willed, We could root them to the spot, then they would not be able to go forward or turn back. He to whom We grant long life is afflicted by Us with a decline in his faculties. Do they not understand? (60—69)

مُحْضَرُونَ ﴿٥٢﴾
 فَالْيَوْمَ لَا تَنْظُمُ نَفْسٌ شَيْئًا وَلَا تَنْجُزُونَ إِلَّا مَا
 كُنْتُمْ تَعْمَلُونَ ﴿٥٣﴾
 إِنَّ اصْحَابَ الْجَنَّةِ الْيَوْمَ فِي شُغْلٍ فَكَاهُونَ ﴿٥٤﴾
 هُمْ وَأَزْوَاجُهُمْ فِي ظِلِّ عَلَى الْأَرْبَابِ مُتَكِنُونَ ﴿٥٥﴾
 لَهُمْ فِيهَا فَاكِهَةٌ وَلَهُمْ مَا يَدْعُونَ بِهَا ﴿٥٦﴾
 سَلَامٌ قَوْلًا مِنْ رَبِّ رَجِيمٍ ﴿٥٧﴾
 وَامْتَأزُوا الْيَوْمَ أَيُّهَا الْمُجْرِمُونَ ﴿٥٨﴾
 أَلَمْ أَعْهَدَ إِلَيْكُمْ بِيَدِي أَدْرَأَنَّ لَا تَعْبُدُوا الشَّيْطَانَ
 إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٥٩﴾
 وَإِنِ اعْبُدُونِي هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٦٠﴾
 وَلَقَدْ أَضَلَّ مِنْكُمْ جِبِلًّا كَثِيرًا أَفَلَمْ تَكُونُوا
 تَعْقِلُونَ ﴿٦١﴾
 هَذِهِ جَهَنَّمُ الَّتِي كُنْتُمْ تُوعَدُونَ ﴿٦٢﴾
 رِضْلُوهَا الْيَوْمَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿٦٣﴾
 الْيَوْمَ نَخْتِمُ عَلَى أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ
 وَتَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ ﴿٦٤﴾
 وَلَوْ نَشَاءُ لَمَسَسْنَا عَلَى أَعْيُنِهِمْ فَاسْتَبَقُوا الصِّرَاطَ
 فَأَنَّى يُبْصِرُونَ ﴿٦٥﴾
 وَلَوْ نَشَاءُ لَمَسَخْنَاهُمْ عَلَى مَكَاتِبِهِمْ فَمَا اسْتَطَاعُوا
 مُضِيًّا وَلَا يَرْجِعُونَ ﴿٦٦﴾
 وَمَنْ تَعْبَرَهُ نُنَبِّئِهِ فِي الْخَلْقِ أَفَلَا يَعْقِلُونَ ﴿٦٧﴾

We have not taught the Prophet poetry, nor would it be compatible with his dignity. The revelation sent to him is but an admonition and a Book to be read repeatedly which makes things plain, so that it may warn him who is alive, and that Allah's word may be fulfilled concerning the disbelievers. (70—71)

Do they not see that, among Our handiwork, We have created for them cattle which they own? We have subjected the same to them, so that some of them they ride, and of the flesh of others they eat. They derive other benefits from them and also obtain from them drink. Will they not then be grateful? They have adopted other gods beside Allah, that they might be helped. They are not able to help them, but they will testify against them in a large body. So let not that which they say cause thee concern. We know all that they conceal and that they disclose. (72—77)

Does not man know that We have created him from a mere sperm-drop? Then he becomes a persistent disputer; he forgets the process of his own creation but has a lot to say concerning Us. He asks: Who will quicken the bones when they are decayed? Tell them: He Who created them the first time will quicken them. He knows well every type of creation; the One Who produces fire for you out of the green tree, which you kindle. Has not He Who created the heavens and the earth the power to create the like of them? Yea, and He is indeed the Supreme Creator, the All-Knowing. His power is such that when He intends a thing He says concerning it Be; and it is.

وَمَا عَلَّمْنَاهُ الشُّعْرَ وَمَا يَنْبَغِي لَهُ إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْآنٌ مُبِينٌ ﴿٧٠﴾

لِيُنذِرَ مَنْ كَانَ حَيًّا وَيَجْعَلَ الْقَوْلَ عَلَى الْكَافِرِينَ ﴿٧١﴾
أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِنَّا عَيْدًا مِمَّا
أَنْعَمَّا بِهِمْ لَهَا مَلَائِكَةٌ ﴿٧٢﴾

وَذَلَّلْنَاهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ ﴿٧٣﴾

وَلَهُمْ فِيهَا مَنَافِعُ وَمَشَارِبُ أَفَلَا يَشْكُرُونَ ﴿٧٤﴾

وَاتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً لَعَلَّهُمْ يَنْصَرُونَ ﴿٧٥﴾

لَا يَسْتَطِيعُونَ نَصْرَهُمْ وَهُمْ لَهُمْ جُنْدٌ مُخَضَّرُونَ ﴿٧٦﴾

فَلَا يَحْزَنُكَ قَوْلُهُمْ إِنَّا نَعْلَمُ مَا يَسِرُّونَ وَمَا
يُعْلِنُونَ ﴿٧٧﴾

أَوَلَمْ يَرَ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ نُطْفَةٍ فَإِذَا هُوَ
حَصِيمٌ مُبِينٌ ﴿٧٨﴾

وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ قَالَ مَنْ يُحْيِي

الْعِظَامَ وَهِيَ رَمِيمٌ ﴿٧٩﴾

قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ

خَلْقٍ عَلِيمٌ ﴿٨٠﴾

الَّذِي جَعَلَ لَكُم مِّنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا

أَنْتُمْ مِنْهُ تُوقِدُونَ ﴿٨١﴾

أَوَلَيْسَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِقَدِيرٍ

عَلَىٰ أَنْ يَخْلُقَ مِثْلَهُمْ بَلَىٰ وَهُوَ الْخَلَّاقُ الْعَلِيمُ ﴿٨٢﴾

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ ﴿٨٣﴾

Thus Holy is He, in Whose hand is the kingdom over all things. To Him will you all be brought back. (78—84)

فَسُبْحَانَ الَّذِي فِي يَدَيْهِ مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ

تُرْجَعُونَ ﴿٧٨﴾

سُورَةُ الصَّفَاتِ مَكِّيَّةٌ (121)

AL-ŞAFFĀT

(Revealed before Hijra)

In the name of Allah, Most Gracious,
Ever Merciful. (1)

We call to witness those who range themselves in close ranks, in support of the Truth; who are stern admonishers against evil; who are constant in reciting the Reminder; that most surely your God is One, the Lord of the heavens and the earth and all that is between them and the Lord of the sources of light. We have adorned the lowest heaven with the adornment of the planets, and have guarded it against all rebellious satans. They cannot penetrate to the meaning of that which is spoken in the Assembly on High and are pelted from every direction and repulsed; and for them is a lasting punishment. But if any of them snatches away something by stealth and perverts it, he is pursued by a piercing flame. (2—11)

Then ask them whether it is they who were harder to create or the rest of the universe that We have created? Them We created of cohesive clay. Thou dost wonder at their talk, and they ridicule what thou sayest. When they are admonished, they pay no heed; and when they see a Sign, they laugh at it, and say: This is plain magic.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

وَالصَّفَاتِ صَفًّا ①

فَالزُّجُرُتِ زَجْرًا ①

فَالثَّلِيثِ ذِكْرًا ①

إِنِ الْهَكْمُ لَوَاحِدٌ ①

رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَسَرَبٌ

الْمَشَارِقِ ①

إِنَّا زَيْنَا السَّمَاءِ الدُّنْيَا بِزِينَةِ الْكَوَاكِبِ ①

وَحِفْظًا مِنْ كُلِّ شَيْطَانٍ مَارِدٍ ①

لَا يَسْتَعُونَ إِلَى الْمَلِ الْأَعْلَى وَيُقَدِّفُونَ مِنْ

كُلِّ جَانِبٍ ①

دُحُورًا وَلَهُمْ عَذَابٌ وَاصِبٌ ①

إِلَّا مَنْ خَطِفَ الْخَطْفَةَ فَأَتْبَعَهُ شِهَابٌ ثَائِبٌ ①

فَأَسْتَفْتِيهِمْ أَهْمَ أَشَدُّ خَلْقًا أَمْ مَنْ خَلَقْنَا إِنَّا

خَلَقْنَاهُمْ مِنْ طِينٍ لَازِبٍ ①

بَلْ عَجِبْتَ وَيَسْخَرُونَ ①

وَرَأَوْا ذِكْرًا لَّا يَذْكُرُونَ ①

وَإِذَا رَأَوْا آيَةً يَسْتَسْخِرُونَ ①

وَقَالُوا إِن هَذَا إِلَّا سِحْرٌ مُّبِينٌ ①

What! when we are dead and have become dust and bones, shall we be raised up again, and our forefathers of old also? Tell them: Yea; and you will then be in disgrace. It will be a single stern call, and they will be roused into consciousness and will exclaim: Woe for us! This is the Day of Judgment. They will be told: This is the Day of Final Decision that you used to deny. (12-22)

إِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا إِنَّا لَمَبْعُوثُونَ ﴿١٢﴾

أَوْ آبَائُنَا الْأَوَّلُونَ ﴿١٣﴾

قُلْ نَعَمْ وَأَنْتُمْ دَاخِرُونَ ﴿١٤﴾

فَإِن تَأْتَاهُم رُجْرَةٌ وَاحِدَةٌ فَأَدَاهُمْ يُنْظَرُونَ ﴿١٥﴾

وَقَالُوا يَوْمَئِذٍ هَذَا يَوْمُ الدِّينِ ﴿١٦﴾

هَذَا يَوْمُ الْفَصْلِ الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ ﴿١٧﴾

أُحْشِرُوا الَّذِينَ ظَلَمُوا وَأَزْوَاجَهُمْ وَمَا كَانُوا

يَعْبُدُونَ ﴿١٨﴾

مِن دُونِ اللَّهِ فَأَهْدُوهُمْ إِلَى صِرَاطِ الْجَحِيمِ ﴿١٩﴾

وَقِفُوهُمْ إِنَّهُمْ مَسْئُولُونَ ﴿٢٠﴾

مَا لَكُمْ لَا تَنصَرُونَ ﴿٢١﴾

بَلْ هُمْ الْيَوْمَ مُسْتَسْلِمُونَ ﴿٢٢﴾

وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ ﴿٢٣﴾

قَالُوا إِن كُنتُمْ كُنْتُمْ تَأْتُونَنَا عَنِ الْيَمِينِ ﴿٢٤﴾

قَالُوا بَلْ لَمْ تَكُونُوا مُؤْمِنِينَ ﴿٢٥﴾

وَمَا كَانَ لَنَا عَلَيْكُمْ مِنْ سُلْطَانٍ بَلْ كُنْتُمْ قَوْمًا

طَافِينَ ﴿٢٦﴾

وَحَقَّ عَلَيْنَا قَوْلُ رَبِّنَا إِنَّا لَذَائِقُونَ ﴿٢٧﴾

فَأَعْوَيْنَكُمْ إِنَّا كُنَّا غُورِينَ ﴿٢٨﴾

فَإِنَّهُمْ يَوْمَئِذٍ فِي الْعَذَابِ مُشْتَرِكُونَ ﴿٢٩﴾

إِنَّا كَذَلِكَ نَفْعَلُ بِالْمُجْرِمِينَ ﴿٣٠﴾

إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ

Allah will command: Assemble the wrongdoers along with their companions and that which they used to worship beside Allah; and lead them along the path of hell and make them stand there, for they will be questioned. Then they will be asked: How is it that you do not help one another? On that day they will surrender completely; and one party of them will dispute with the other.

They will say: You used to come at us from our right, seeking to mislead us. The others will retort: You yourselves had no faith. We possessed no authority over you; but you yourselves were a rebellious people. Now the word of our Lord has been justified in our case, and we must suffer the torment. We led you astray, for we ourselves had gone astray. On that day they will all share in the chastisement. Thus do We deal with the guilty ones.

When it was said to them: There is no god but Allah; they were arrogant, and said: Shall we give up our gods at the bidding of a distracted versifier? But he has brought the truth and has testified to the truth of all the Messengers. You shall surely suffer the painful torment, being requited in proportion to that which you wrought. (23—40)

But the chosen servants of Allah will have a provision already announced, fruits of various kinds; and they will be honoured in Gardens of Bliss, seated on thrones, facing one another. They will be served with goblets from a flowing fountain, containing sparkling white drink, delicious to the taste, wherein there will be neither intoxication nor heaviness. With them will be pure women, with restrained looks and large beautiful eyes, as though they were eggs with their glossy shine well taken care of.

Then some of them will start a conversation. One of them will say: I had a companion who asked me: Art thou indeed of those who believe that when we are dead and have become dust and bones, we shall be requited? He will say: Will you have a look, if you can find him? Then he will have a look and will find him in the midst of hell; and will say to him: By Allah, thou didst almost cause my ruin. Had it not been for the favour of my

يَسْتَكْبِرُونَ ﴿٢٣﴾
 وَيَقُولُونَ إِنَّمَا نَتَارِكُ آلِهَتَنَا إِيسَاءَ فَجْحُونِ ﴿٢٤﴾
 بَلْ جَاءَ بِالْحَقِّ وَصَدَقَ الْمُرْسَلِينَ ﴿٢٥﴾
 إِن لَّكُمْ لَذَائِقُوا الْعَذَابِ الْآلِيمِ ﴿٢٦﴾
 وَمَا تُجْزُونَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ ﴿٢٧﴾
 إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿٢٨﴾
 أُولَئِكَ لَهُمْ رِزْقٌ مَّعْلُومٌ ﴿٢٩﴾
 فَوَالِكِهٖ وَهُمْ مُكْرَمُونَ ﴿٣٠﴾
 فِي جَنَّاتِ النَّعِيمِ ﴿٣١﴾
 عَلَى سُرُرٍ مُّتَقَابِلِينَ ﴿٣٢﴾
 يُطَافُ عَلَيْهِمْ بِكَأْسٍ مِّن مَّعِينٍ ﴿٣٣﴾
 بَيضَاءَ لَذَّةٍ لِلشَّرِيبِينَ ﴿٣٤﴾
 لَا فِيهَا غَوْلٌ وَلَا هُمْ عَنْهَا يُنرَفُونَ ﴿٣٥﴾
 وَعِنْدَهُمْ قَاصِرَاتُ الطَّرْفِ عِينٌ ﴿٣٦﴾
 كَأَنَّهُنَّ بَيْضٌ مَّكْنُونٌ ﴿٣٧﴾
 فَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ ﴿٣٨﴾
 قَالَ قَائِلٌ مِّنْهُمْ إِنِّي كَانَ لِي قَرِينٌ ﴿٣٩﴾
 يَقُولُ إِنَّمَا كُنَّ مِنَ الْمُنَادِينَ ﴿٤٠﴾
 إِذَا مَسْنَا وَكُنَّا تُرَابًا وَعِظَامًا إِنَّا لَمَدِينُونَ ﴿٤١﴾
 قَالَ هَلْ أَنْتُمْ مُّظَلِّعُونَ ﴿٤٢﴾
 فَأَظْلَعَ قَرَاهُ فِي سَوَاءِ الْجَحِيمِ ﴿٤٣﴾
 قَالَ تَاللَّهِ إِن كِدْتَ لَتُرْدِينِ ﴿٤٤﴾

Lord, I too would have been of those called up in front of hell. Now tell me: Is there no death other than our first death, and are we not liable to chastisement? (41—60)

Surely, the state of Our chosen servants in the Hereafter is the supreme triumph. For the like of this should every worker work. Is that better entertainment or the tree Zaqqum? We have made it a means of trial for the wrongdoers. It is a tree that springs forth in the bottom of hell; its fruit is as though it were the heads of serpents. They shall eat of it and fill their bellies with it; and boiling water shall be added to their drink. Then their return will be to hell. They found their fathers erring and themselves rushed on in their footsteps. Many of the ancient peoples had erred before them, and We had sent Warners among them. Observe, then, how was the end of those who had been warned, excepting the chosen servants of Allah. (61—75)

Noah cried unto Us in his distress; and what excellent answer did We return! We delivered him and his family from the great distress; and We made his offspring the only survivors; and established for him a good name among succeeding gener-

وَلَوْلَا نِعْمَةُ رَبِّي لَكُنْتُ مِنَ الْمُحْضَرِّينَ ﴿٥٥﴾
 أَمَّا نَحْنُ بِسَبِّتَيْنِ ﴿٥٦﴾
 إِلَّا مَوْتَتَنَا الْأُولَىٰ وَمَا نَحْنُ بِمُعَذَّبِينَ ﴿٥٧﴾
 إِنَّ هَذَا لَهَوُ الْفُورِ الْعَظِيمِ ﴿٥٨﴾
 لِيَسْئَلِ هَذَا فَلَئِمَّ لِلْغُلُوبِ ﴿٥٩﴾
 أَذَلِكَ خَيْرٌ تُزَلُّوا مِنْ شَجَرَةِ الرَّقُومِ ﴿٦٠﴾
 إِنَّا جَعَلْنَاهَا فِتْنَةً لِلظَّالِمِينَ ﴿٦١﴾
 إِنَّهَا شَجَرَةٌ تَخْرُجُ فِي أَصْلِ الْجَحِيمِ ﴿٦٢﴾
 طَلْعُهَا كَأَنَّهُ رِئُوسُ الشَّيْطَانِ ﴿٦٣﴾
 فَإِنَّهُمْ لَا يَكُلُونَ مِنْهَا فَمَا لَيُونٌ مِنْهَا الْبُطُونَ ﴿٦٤﴾
 ثُمَّ إِنَّ لَهُمْ عَلَيْهَا لَشَوْبًا مِّنْ حَيْمٍ ﴿٦٥﴾
 ثُمَّ إِنَّ مَرْجِعَهُمْ لَإِلَى الْجَحِيمِ ﴿٦٦﴾
 إِنَّهُمْ الْقَوَا أِبَاءَهُمْ صَالِحِينَ ﴿٦٧﴾
 فَهُمْ عَلَىٰ أَثَرِهِمْ يَهْرَعُونَ ﴿٦٨﴾
 وَقَدْ ضَلَّ قَبْلَهُمْ أَكْثَرُ الْأَوَّلِينَ ﴿٦٩﴾
 وَقَدْ أَرْسَلْنَا فِيهِمْ مُنذِرِينَ ﴿٧٠﴾
 فَأَنْظِرْ كَيْفَ كَانَ عَاقِبَةُ الْمُنذِرِينَ ﴿٧١﴾
 يَا أَيُّهَا الْعِبَادَ اللَّهُ الْمُخْلِصِينَ ﴿٧٢﴾
 وَقَدْ نَادَيْنَا نُوحَ فَلَنِعْمَ الْمُجِيبُونَ ﴿٧٣﴾
 وَنَجَّيْنَاهُ وَأَهْلَهُ مِنَ الْكَرْبِ الْعَظِيمِ ﴿٧٤﴾
 وَجَعَلْنَا ذُرِّيَّتَهُ هُمُ الْبَاقِينَ ﴿٧٥﴾
 وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ ﴿٧٦﴾

ations. Peace be upon Noah, is the greeting among the peoples. Thus do We requite those who do good. He was indeed of Our believing servants. Then We drowned the others. (76—83)

Of his party was Abraham, when he came to his Lord with a submissive heart. He asked his father and his people: What is it that you worship? Do you falsely seek gods beside Allah? Then what do you think of the Lord of the worlds? Then he cast a glance at the stars and said: I am about to fall ill. So they left him alone and turned away. Then he went quietly to their gods and questioned them: Do you not eat? Why do you not speak? Then he struck them forcibly with his right hand. When the people learnt of it they came to him running. He said to them: Do you worship that which you yourselves have carved out, whereas Allah has created you and your handiwork? They decided: Build around him a structure, and kindle a fire therein, and then cast him into the blaze. Thus they devised a plan against him, but We humiliated them. (84—99)

Abraham said: I am going to my Lord. He will surely guide me. He prayed: Lord, grant me righteous progeny. So We gave

سَلَّمَ عَلَى نُوحٍ فِي الْعَالَمِينَ ﴿٨٤﴾
 إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٨٥﴾
 إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿٨٦﴾
 ثُمَّ أَعْرَقْنَا الْأَخْرَبِينَ ﴿٨٧﴾
 وَإِن مِّن شَيْعَتِهِ إِلَّا بُرْهِنِمَّ ﴿٨٨﴾
 إِذْ جَاءَ رَبَّهُ بِقَلْبٍ سَلِيمٍ ﴿٨٩﴾
 إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَاذَا تَعْبُدُونَ ﴿٩٠﴾
 أَيِفْكَارًا إِلَهَآ دُونِ اللَّهِ تَرْتَدُونَ ﴿٩١﴾
 فَمَا كُنتُمْ بِرَبِّ الْعَالَمِينَ ﴿٩٢﴾
 فَظَنَرَ نَظْرَةً فِي النُّجُومِ ﴿٩٣﴾
 فَقَالَ إِنِّي سَقِيمٌ ﴿٩٤﴾
 فَتَوَلَّوْا عَنْهُ مُدْبِرِينَ ﴿٩٥﴾
 فَرَاغَ إِلَى إِلَهِهِمْ فَقَالَ آلَا تَأْكُلُونَ ﴿٩٦﴾
 مَا لَكُمْ لَا تَنْطِقُونَ ﴿٩٧﴾
 فَرَاغَ عَلَيْهِمْ ضَرْبًا بِالْيَمِينِ ﴿٩٨﴾
 فَأَقْبَلُوا إِلَيْهِ يَزْفُونَ ﴿٩٩﴾
 قَالَ أَعْبُدُونِ مَا تَنْجُوتُونَ ﴿١٠٠﴾
 وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ ﴿١٠١﴾
 قَالُوا ابْنُوا لَهُ بُنْيَانًا فَأَلْفُوهُ فِي الْجَحِيمِ ﴿١٠٢﴾
 فَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَسْفَلِينَ ﴿١٠٣﴾
 وَقَالَ إِنِّي ذَاهِبٌ إِلَىٰ رَبِّي سَيِّدِينَ ﴿١٠٤﴾
 رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ ﴿١٠٥﴾

him glad tidings of a gentle son. When the boy began to run about with him, Abraham said to him: Son, I have seen in my dream that I am slaughtering thee. So consider what thou thinkest of it. The boy replied: Father, do what thou art commanded; thou wilt find me, if Allah please, steadfast. When both were ready to submit to Allah's will, and he had thrown him down on his forehead, We called to him: Abraham, thou hast indeed fulfilled the dream. Thus do We reward those who do their duty to the utmost. That was surely a manifest trial. We ransomed the boy with a great sacrifice, and We preserved for Abraham a good name in succeeding generations. Peace be upon Abraham.

Thus do We reward those who do their duty to the utmost. Surely, he was of Our believing servants. We gave him the glad tidings of Isaac, a Prophet, and one of the righteous. We bestowed blessings on him and on Isaac. Among their progeny were those who did good and those who manifestly wronged themselves. (100—114)

We bestowed Our favours on Moses and Aaron; and We delivered them and their people from the great distress. We helped them and theirs was the upper hand. We gave them the enlightening Book, and We guided them to the right path. We

فَبَشِّرْنَهُ بِنُحْلٍ حَلِيمٍ ﴿١٠٠﴾
 فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَبْنَئُ إِنِّي آتِي فِي
 الْمَسَاءِ إِنِّي آتِي بِكَ فَأَنْظِرْ مَاذَا تَرَى قَال
 يَأْتِي أَفْعَلُ مَا تُؤْمَرُ سَتَجِدُنِي إِن شَاءَ اللَّهُ
 مِنَ الصَّابِرِينَ ﴿١٠١﴾

فَلَمَّا أَسْلَمَا وَتَلَّهُ لِلْجَبِينِ ﴿١٠٢﴾
 وَنَادَيْنَاهُ أَنْ يَا إِبْرَاهِيمُ ﴿١٠٣﴾
 قَدْ صَدَّقْتَ الرُّؤْيَا إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٠٤﴾
 إِنَّ هَذَا لَهُوَ الْبَلَاءُ الْمُبِينُ ﴿١٠٥﴾
 وَقَدْ يَنْدُبُهُ عَظِيمٌ ﴿١٠٦﴾
 وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ ﴿١٠٧﴾

سَلَّمَ عَلَىٰ إِبْرَاهِيمَ ﴿١٠٨﴾
 كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٠٩﴾
 إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿١١٠﴾
 وَبَشِّرْنَهُ بَأْسْحَ نَبِيٍّ آمِنٍ الصَّالِحِينَ ﴿١١١﴾
 وَبَرَكْنَا عَلَيْهِ وَعَلَىٰ إِسْحَاقَ وَمِنْ ذُرِّيَّتِهِمَا
 يُحْيَىٰ مُحْسِنٌ وَظَالِمٌ لِّنَفْسِهِ مُبِينٌ ﴿١١٢﴾
 وَوَقَدْ مَتَّعْنَا عَلَىٰ مُوسَىٰ وَهَارُونَ ﴿١١٣﴾
 وَنَجَّيْنَاهُمَا وَقَوْمَهُمَا مِنَ الْكَرْبِ الْعَظِيمِ ﴿١١٤﴾
 وَنَصَرْنَاهُمْ فَمَا نُنُوا هُمُ الْغَالِبِينَ ﴿١١٥﴾
 وَأَاتَيْنَاهُمَا الْكِتَابَ الْمُسْتَبِينَ ﴿١١٦﴾
 وَهَدَيْنَاهُمَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿١١٧﴾

established a good name for them among succeeding generations. Peace on Moses and Aaron. Thus do We reward those who do their duty to the utmost. They were of Our believing servants. (115—123)

Elias was certainly one of the Messengers. He admonished his people: Will you not be mindful of your duty to Allah? Do you call on Baal, and forsake the Best of creators, Allah, your Lord and the Lord of your forefathers of old? But they rejected him, and surely they will be summoned to an accounting and punishment, except the chosen servants of Allah. We established a good name for him among succeeding generations. Peace be on Eliaseen. Thus do We reward those who do their duty to the utmost. He was of Our believing servants. (124—133)

Lot was also one of the Messengers. We delivered him and the whole of his family, except an old woman who stayed behind; and then We utterly destroyed the others. You pass by their ruins in the morning and by night, then why do you not understand? (134—139)

Jonah was also one of the Messengers. He fled to the crowded vessel, and cast

وَتَرَكْنَا عَلَيْهِمَا فِي الْأَخْيَرِينَ ۚ

سَلَّمَ عَلَىٰ مُوسَىٰ وَهَارُونَ ۝۱۱۵

إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ۝۱۱۶

إِنَّهُمَا مِنْ عِبَادِنَا الْمُؤْمِنِينَ ۝۱۱۷

وَإِنَّ إِلْيَاسَ لَمِنَ الْمُرْسَلِينَ ۝۱۱۸

إِذْ قَالَ لِقَوْمِهِ آلَاتِكُمْ إِنَّمَا تَقْوُونَ ۝۱۱۹

أَتَدْعُونَ بَعْلًا وَتَذَرُونَ أَحْسَنَ الْخَالِقِينَ ۝۱۲۰

اللَّهُ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأُولِينَ ۝۱۲۱

فَكَذَّبُوهُ فَأَنهَمُ لَمُحَضَّرُونَ ۝۱۲۲

إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ۝۱۲۳

وَتَرَكْنَا عَلَيْهِ فِي الْأَخْيَرِينَ ۝۱۲۴

سَلَّمَ عَلَىٰ إِلَٰهَ يَاسِينَ ۝۱۲۵

إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ۝۱۲۶

إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ۝۱۲۷

وَإِنَّ لُوطًا لَمِنَ الْمُرْسَلِينَ ۝۱۲۸

إِذْ جَعَلْنَاهُ وَأَهْلَهُ أَجْمَعِينَ ۝۱۲۹

إِلَّا عَجُوزًا فِي الْغَدِيرِينَ ۝۱۳۰

ثُمَّ دَمَرْنَا الْأَخْيَرِينَ ۝۱۳۱

وَأَنكُمْ لَمَسْرُورٌ عَلَيْهِمْ مُّصِيبِينَ ۝۱۳۲

وَبِالْبَيْتِ أَفْلَا تَعْقِلُونَ ۝۱۳۳

وَإِنَّ يُونُسَ لَمِنَ الْمُرْسَلِينَ ۝۱۳۴

إِذْ أَبَقَ إِلَى الْفُلِ الْمَخْجُونِ ۝۱۳۵

lots with the others and was chosen as one to be thrown overboard. A large fish swallowed him, while he was rebuking himself. Had he not been one of the glorifiers of Allah, he would surely have tarried in its belly till Judgment Day. Then We caused him to be cast upon a wide bare tract of land; and he was sick; and We caused a gourd-plant to grow beside him. Then We sent him as a Messenger to a hundred thousand people or more, and they believed. So We provided for them for a long while. (140—149)

Then ask these disbelievers of Mecca whether thy Lord has daughters while they have sons? Did We create the angels females in their presence? Hearken! It is one of their fabrications that they say: Allah has begotten children. They are certainly liars. Has He chosen daughters in preference to sons? What ails you? How ill do you judge! Do you not reflect? Or have you a clear authority? Then produce your Book, if you are truthful.

They allege a blood relationship between Allah and the Jinn, while the Jinn are aware that they will be produced before Allah for judgment. Holy is Allah and above that which they attribute to Him. But the chosen servants of Allah are not among these calumniators. Surely, you and that which you worship have no power to mis-

فَسَاهَمَ فَكَانَ مِنَ الْمُدْحَضِينَ ﴿١٤٠﴾
فَأَلْتَمِسْهُ الْوُحُوتَ وَهُوَ مُلِيمٌ ﴿١٤١﴾
فَلَوْلَا أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ ﴿١٤٢﴾
لَلِئِثَ فِي بَطْنِهِ إِلَى يَوْمِ يُبْعَثُونَ ﴿١٤٣﴾
فَبَدَدْنَا بِالْعَرَاءِ وَهُوَ سَاقِيمٌ ﴿١٤٤﴾
وَأَنْبَتْنَا عَلَيْهِ شَجَرَةً مِّنْ يَقْطِينٍ ﴿١٤٥﴾
وَأَرْسَلْنَاهُ إِلَى مِائَةِ أَلْفٍ أَوْ يَزِيدُونَ ﴿١٤٦﴾
فَأَمَّنُوا فَمْتَغْنَا لَهُمُ الْجِبِينَ ﴿١٤٧﴾
فَأَسْتَفْتِيهِمُ الرِّبَّكَاتِ الْبَنَاتِ وَلَهُمُ الْبُتُونَ ﴿١٤٨﴾
أَمْ خَلَقْنَا الْمَلَائِكَةَ إِنَاثًا وَهُمْ شَاهِدُونَ ﴿١٤٩﴾
أَلَا إِنَّهُمْ مِّنْ إِفْكِهِمْ لَيَقُولُونَ ﴿١٥٠﴾
وَلَدَ اللَّهُ ۗ وَإِنَّهُمْ لَكَاذِبُونَ ﴿١٥١﴾
أَصْطَفَى الْبَنَاتِ عَلَى الْبَنِينَ ﴿١٥٢﴾
مَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿١٥٣﴾
أَفَلَا تَذَكَّرُونَ ﴿١٥٤﴾
أَمْ لَكُمْ سُلْطٰنٌ مُّبِينٌ ﴿١٥٥﴾
فَأْتُوا بِكِتَابِكُمْ إِن كُنْتُمْ صَادِقِينَ ﴿١٥٦﴾
وَجَعَلُوا بَيْنَهُ وَبَيْنَ الْجَنَّةِ نَسْبًا وَلَقَدْ عَلِمْتِ
الْجَنَّةَ إِنَّهُمْ لَمُحْضَرُونَ ﴿١٥٧﴾
سُبْحٰنَ اللَّهِ عَمَّا يُصِفُونَ ﴿١٥٨﴾
إِلَّا عِبَادَ اللَّهِ الْمُخْلِصِينَ ﴿١٥٩﴾
فَأَنذَرْتُكُمْ وَمَا تَعْبُدُونَ ﴿١٦٠﴾

lead anyone away from Him, except one who is destined for hell. (150—164)

Tell them: Every one of us, the believers, has an appointed station. We are all standing in rows in Prayer, and verily, we are those who glorify Allah. (165—167)

The Meccans used to say: If a Messenger had come to us, as they came to the people of old, we would surely have been Allah's chosen servants. But when he came to them, they disbelieved. They will soon come to know.

Our word has gone forth respecting Our servants, the Messengers, that it is they who will be helped, and that it is they who will be helped, and that it is Our host that would triumph. So turn away from them for a while and watch them; they will soon see. Do they ask for Our punishment to be hastened? When it descends into their courtyard, evil will that morning be for those who were warned. So turn away from them for a while and watch them; they will soon see.

Holy is thy Lord, the Lord of Honour, far above that which they assert. Peace be upon the Messengers. All praise belongs to Allah, the Lord of the worlds. (168—183)

مَا أَنشُرْ عَلَيْهِ بِفِتْنَيْنِ ۙ ﴿١٥٠﴾

إِلَّا مَنْ هُوَ صَالِ الْجَحِيمِ ۙ ﴿١٥١﴾

وَمَا مِنَّا إِلَّا لَهُ مَقَامٌ مَّعْلُومٌ ۙ ﴿١٥٢﴾

وَرَأْنَا لَنَحْنُ الصَّافُونَ ۙ ﴿١٥٣﴾

وَرَأْنَا لَنَحْنُ النَّسِيبُونَ ۙ ﴿١٥٤﴾

وَرَأْنَا كَانُوا لَيَقُولُونَ ۙ ﴿١٥٥﴾

لَوْ أَتَىٰ عِنْدَنَا ذِكْرًا مِّنَ الْأَوَّلِينَ ۙ ﴿١٥٦﴾

لَكُنَّا عِبَادَ اللَّهِ الْمُخْلِصِينَ ۙ ﴿١٥٧﴾

فَكَفَرُوا بِهِ فَسَوْفَ يَعْلَمُونَ ۙ ﴿١٥٨﴾

وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِجِبَادِنَا الْمُرْسَلِينَ ۙ ﴿١٥٩﴾

إِنَّهُمْ لَهُمُ الْمَنْصُورُونَ ۙ ﴿١٦٠﴾

وَرَأَىٰ جُنْدَنَا لَهُمُ الْغَالِبُونَ ۙ ﴿١٦١﴾

فَتَوَلَّ عَنْهُمْ حَتَّىٰ حِينٍ ۙ ﴿١٦٢﴾

وَأَبْصَرَهُمْ فَسَوْفَ يُبْصَرُونَ ۙ ﴿١٦٣﴾

أَفِعْدَا إِنَّا يَسْتَعْجِلُونَ ۙ ﴿١٦٤﴾

فَإِذَا نَزَلَ بِسَاحَتِهِمْ فَسَاءَ صَبَاحُ الْمُنذَرِينَ ۙ ﴿١٦٥﴾

وَتَوَلَّ عَنْهُمْ حَتَّىٰ حِينٍ ۙ ﴿١٦٦﴾

وَأَبْصَرَهُمْ فَسَوْفَ يُبْصَرُونَ ۙ ﴿١٦٧﴾

سُبْحٰنَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ ۙ ﴿١٦٨﴾

وَسَلَامٌ عَلَى الْمُرْسَلِينَ ۙ ﴿١٦٩﴾

وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۙ ﴿١٧٠﴾

سُورَةُ صَ مَكِّيَّةٌ

ŞĀD

(Revealed before Hijra)

In the name of Allah, Most Gracious, Ever Merciful. (1)

This revelation is from the Truthful One, and the Quran, which is full of exhortation, is a witness to it. Those who disbelieve are moved by arrogance and a spirit of opposition. How many a generation before them have We destroyed. They cried out for help, but the time for deliverance had sped.

They wonder that a Warner has come to them from among themselves; and the disbelievers say: This is a lying sorcerer. Has he rolled the gods into One God? That is indeed an astounding thing! Their leading men called out: Disperse, and stick to your gods. There is some design behind this. We have not heard of anything like this even among the latest community. This is mere fabrication.

Has the exhortation been sent down to him, of all our people? But they are in doubt concerning My exhortation itself. They are so daring, as they have not experienced My chastisement. Do they possess the treasures of the mercy of thy Lord, the Mighty, the Great Bestower?

Do they possess the kingdom of the heavens and the earth and all that is between them? If so, let them ascend into heaven and bring down a book in support of their claim. On the contrary, a host from among the confederates shall be routed here.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①
ص وَالْقُرْآنِ ذِي الذِّكْرِ ②

بَلِ الَّذِينَ كَفَرُوا فِي عِزَّةٍ وَشِقَاقٍ ③
كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ نَدُّوا ذَوَاتِنَا
جِئْنَا مِنْهَا صَدْرِينَ ④

وَعَجِبُوا أَنْ جَاءَهُمْ مُنذِرٌ مِنْهُمْ وَقَالَ الْكٰفِرُونَ
هَذَا سِحْرٌ كَذَّابٌ ⑤

أَجَعَلَ الْإِلٰهَةَ إِلٰهًا وَاحِدًا إِنَّ هَذَا لَشَيْءٌ
عَجَابٌ ⑥

وَأَنْطَلَقَ الْمَلَأُ مِنْهُمْ أَنِ امْشُوا وَاصْبِرُوا عَلٰى
إِلٰهَيْكُمْ إِنَّ هَذَا لَشَيْءٌ يُرَادُ ⑦

مَا سَعَيْنَا يَهْدِي فِي الْمِلَّةِ الْاٰخِرَةِ إِنَّ هَذَا اِلَّا
اٰخْتِلَافٌ ⑧

ءَأَنْزَلَ عَلَيْهِ الذِّكْرَ مِنْ بَيْنِنَا بَلْ هُمْ فِي شَكٍّ
مِنْ ذِكْرِيَّ بَلْ لَمَّا يَدُوْفُوا عَدَابِيَّ ⑨

أَمْ عِنْدَهُمْ خَزَائِنٌ رَحْمَةِ رَبِّكَ الْعَزِيزِ الْوَهَّابِ ⑩
أَمْ لَهُمْ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَيْنَهُمَا فَذُرُّوهُمْ

فَلْيَرْتَفَعُوْا فِي الْاَسْبَابِ ⑪
جُنْدًا مَا هُنَالِكَ مَهْرُومٌ مِنَ الْاَحْرَابِ ⑫

Before them the people of Noah, the tribe of 'Ad, and Pharaoh, wielding great power, and the tribe of Thamud, and the people of Lot and the dwellers of the Wood had rejected the Messengers. They were an organised host. Each one of them rejected the Messengers, and in each case My punishment came down upon them. (2—15)

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَذُرِّعُونَ

ذُو الْأَوْتَادِ ﴿١٥﴾

وَشُعُوبٌ وَقَوْمٌ لُوطٍ وَأَصْحَابُ الْأَيْكَةِ أُولَٰئِكَ

الْأَخْرَابُ ﴿١٦﴾

﴿١٥﴾ إِنَّ كُلَّ إِلَّا كَذَّبَ الرُّسُلَ فَحَقَّ عِقَابِ ۗ

وَمَا يَنْظُرُ هَٰؤُلَاءِ إِلَّا صَيْحَةً وَاحِدَةً مِّنْ نُّوَابِ ۗ ﴿١٦﴾

وَقَالُوا رَبَّنَا اجْعَلْ لَنَا تَقَدُّمًا قَبْلَ يَوْمِ الْحِسَابِ ﴿١٧﴾

إِصْبِرْ عَلَىٰ مَا يَقُولُونَ وَلَا تُكْرِبْ لَهُم مَّا يُكْفَرُ بِهَا وَالْأَيْدِ

إِنَّهٗ آوَابٌ ﴿١٨﴾

إِنَّا سَخَّرْنَا الْجِبَالَ مَعَهُ يُسَبِّحْنَ بِالْعَشِيِّ وَ

الْإِشْرَاقِ ﴿١٩﴾

وَالظَّيْرِ مَحْشُورَةً ۗ كُلُّ لَهٗ آوَابٌ ﴿٢٠﴾

وَشَدَدْنَا مُلْكَهُ وَأَيَّدْنَاهُ بِحِكْمَةٍ وَفَضَّل

الْإِخْطَابِ ﴿٢١﴾

وَهَلْ أُنَبِّئُكَ نَبَأَ الْخَصْمِ إِذْ تَسَوَّرُوا بِالرِّجَابِ ﴿٢٢﴾

إِذْ دَخَلُوا عَلَىٰ دَاوُدَ فَفَزِعَ مِنْهُمْ قَالُوا لَا تَخَفْ

خَصَمِينَ بِنِي بَعْضُنَا عَلَىٰ بَعْضٍ فَاحْكُم بَيْنَنَا

بِالْحَقِّ وَلَا تَسْطِطْ وَاهْدِنَا إِلَىٰ سَوَاءِ الصِّرَاطِ ﴿٢٣﴾

إِن هَٰذَا أَخِي لَهُ تِسْعٌ وَتِسْعُونَ نَعْجَةً وَغَنِي

نَعْجَةً وَاحِدَةً فَقَالَ أَكْفُلْنِيهَا وَعَزَّنِي

فِي الْإِخْطَابِ ﴿٢٤﴾

قَالَ لَقَدْ ظَلَمَكَ بِسُؤَالِ نَعْجَتِكَ إِلَىٰ نِعَاجِهِ

The disbelievers of Mecca wait for a calamity that would overtake them suddenly, and there is nothing to delay it. They say: Lord, give us our portion quickly, before the Day of Reckoning. Bear patiently that which they say, and call to mind Our servant David, a man of great power, who turned constantly to Us. We subjected the people of the mountains to him. They celebrated Allah's praises with him morn and eve. We had also gathered round him the high-soaring ones; they were all inclined towards Allah. We made his kingdom strong, and bestowed upon him wisdom and decisive judgment.

Has the story of the disputants reached thee who climbed over the wall of his chamber? When they entered in upon David, he felt afraid of them. They reassured him: Be not afraid. We are but two disputants; one of us transgresses against the other; so judge between us with justice and do not deviate from the right course, and guide us to the right path. This is my brother; he has ninety-nine ewes, and I have only a single ewe. Yet he says: Hand it over to me; and persists in pressing his demand upon me. David said: He has done thee wrong in demanding thy ewe to add it to his own ewes.

Certainly many partners transgress against one another, except those who believe and act righteously; and they are but few. David perceived that We had warned him of a difficult situation; so he asked forgiveness of his Lord, and fell down bowing in worship and turned to Him. So We covered up his weaknesses, and indeed he was in a position of nearness to Us and will have an excellent retreat. We commanded him: David, We have made thee a vicegerent in the earth; so judge between people with justice, and follow not vain desire, lest it should lead thee astray from the way of Allah. Surely those who go astray from the way of Allah will have a severe punishment, because they forgot the Day of Reckoning. (16—27)

We have not created the heaven and the earth and all that is between them in vain. That is the view of those who disbelieve. Woe, then, to the disbelievers because of the punishment of the Fire. Shall We treat those who believe and act righteously like those who act corruptly in the earth? Shall We treat the righteous like the wicked? We have revealed this Book to thee, replete with excellences of every description, that they may reflect over its verses, and that those gifted with understanding may take heed. (28—30)

We bestowed on David, Solomon an excellent servant of Ours. He turned to Us constantly. Call to mind when swift horses of noble breed were brought before him at eventide, and he said: I love good things because they are reminders of my Lord. When the horses disappeared from sight, he said:

وَلَإِنْ كَثِيرًا مِّنَ الْخُلَطَاءِ لَيَبْغِي بَعْضُهُمْ عَلَىٰ بَعْضٍ
إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَقَلِيلٌ مَّا هُمْ
وَظَنَّ دَاوُدُ أَنَّمَا فَتَنَّاهُ فَاسْتَغْفَرَ رَبَّهُ وَخَرَّ رَاكِعًا
وَأَنَابَ ﴿١٦﴾

فَغَفَرْنَا لَهُ ذَلِكَ وَإِنَّ لَهُ عِنْدَنَا لَازْلَفًا وَحَسَنَ
مَّآبٍ ﴿١٧﴾

يَا دَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ
الَّذِينَ تَأْتِيكَ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَىٰ فَيُضِلَّكَ
عَن سَبِيلِ اللَّهِ إِنَّ الَّذِينَ يَضِلُّونَ عَن سَبِيلِ
اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ يَوْمَ الْحِسَابِ ﴿١٨﴾

وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَاطِلًا
ذَلِكَ ظَنُّ الَّذِينَ كَفَرُوا فَوَيْلٌ لِلَّذِينَ كَفَرُوا
مِنَ النَّارِ ﴿١٩﴾

أَمْ جَعَلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَالْفَاسِقِينَ
فِي الْأَرْضِ أَمْ جَعَلُ الْمُتَّقِينَ كَالْفُجَّارِ ﴿٢٠﴾
كُتِبَ لَكَ إِذْ نَزَّلْنَا إِلَيْكَ مُبْرَكًا لَّيْسَ لَكَ بَرَدٌ أَيْتِهِ وَ
لَيَسْتَدْرِكُ أُولُو الْأَلْبَابِ ﴿٢١﴾

وَوَهَبْنَا لِدَاوُدَ سُلَيْمَانَ نِعْمَ الْعَبْدُ إِنَّهُ
أَوَابٌ ﴿٢٢﴾

إِذْ عَرَضَ عَلَيْهِ بِالْعَشيِّ الصُّفُفُ الْجِيَادُ ﴿٢٣﴾
فَقَالَ إِنِّي أَحْبَبْتُ حُبَّ الْخَيْرِ عَن ذِكْرِ رَبِّي
حَتَّىٰ تَوَارَتْ بِالْحِجَابِ ﴿٢٤﴾

Bring them back to me; and he started stroking their legs and necks. We warned Solomon that We had decided to place on his throne a soulless body. So he turned to Us and prayed: Lord grant me forgiveness and bestow on me the kingdom of the spirit, that will not pass by inheritance after me. Surely, Thou art the Great Bestower. We subjected to him the wind, blowing gently by his command whithersoever he desired to go, and the giants, all types of builders and divers, and others bound in fetters. This is Our unlimited bounty; treat thy subject peoples generously or with due restraint. Surely, he had a position of nearness to Us, and will have an excellent retreat. (31—41)

رُدُّوْهَا عَلَيَّ فَطَفِقَ مَسْحًا بِالسُّوقِ وَالْأَعْنَاقِ ﴿٣١﴾
وَلَقَدْ فَتَنَّا سُلَيْمَانَ وَأَلْقَيْنَا عَلَى كُرْسِيِّهِ
جَسَدًا ثُمَّ أَنَابَ ﴿٣٢﴾

قَالَ رَبِّ اغْفِرْ لِي وَهَبْ لِي مُلْكًا لَا يَنْبَغُ لِأَحَدٍ
مِّنْ بَعْدِي إِنَّكَ أَنْتَ الْوَهَّابُ ﴿٣٣﴾
فَسَخَّرْنَا لَهُ الرِّيحَ تَجْرِي بِأَمْرِهِ رُخَاءً حَيْثُ
أَصَابَ ﴿٣٤﴾

وَالشَّيْطَانَ كُلَّ بَنَاءٍ وَغَوَاصٍ ﴿٣٥﴾
وَأَحْوِينَ مَقْرَبِينَ فِي الْأَصْفَادِ ﴿٣٦﴾

هَذَا عَطَاؤُنَا فَامْنُنْ أَوْ أَمْسِكْ بِبِيْرِ جِسَابٍ ﴿٣٧﴾

وَأَنَّ لَهُ عِنْدَنَا لَزُلْفَىٰ وَحَسَنَ مَّآبٍ ﴿٣٨﴾
وَأذْكُرْ عَبْدَنَا أَيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَّنِيَ
الشَّيْطَانُ بِنُصْبٍ وَعَذَابٍ ﴿٣٩﴾
أَرْكُضْ بِرِجْلِكَ هَذَا غَمْسَلٌ بَارِدٌ وَشَرَابٌ ﴿٤٠﴾
وَوَهَبْنَا لَهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ رَحْمَةً مِنَّا
وَذِكْرًا لِّأُولِي الْأَلْبَابِ ﴿٤١﴾

وَخُذْ بِيَدِكَ ضِعْفًا فَاصْرِبْ بِهِ وَلَا تَحْنُتْ
إِنَّا وَجَدْنَاهُ صَابِرًا نِّعْمَ الْعَبْدِ إِنَّهُ أَوَّابٌ ﴿٤٢﴾
وَأذْكُرْ عَبْدَنَا إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ أُولِي

الْأَيْدِي وَالْأَبْصَارِ ﴿٤٣﴾

إِنَّا أَخْلَصْنَاهُمْ بِخَالِصَةٍ ذُكِّرَ النَّارِ ﴿٤٤﴾

وَأَنَّهُمْ عِنْدَنَا لَبَنٌ الْمُصْطَفَيْنِ الْأَخْيَارِ ﴿٤٥﴾

Call to mind Our servant Job. When he cried unto his Lord: My wicked enemy has afflicted me with toil and torment; We directed him: Strike thy riding beast with thy heels. Here is cool water to wash with and to drink. We bestowed on him his family and as many more with him by Our mercy and as a reminder to those possessing understanding. We had commanded him: Take hold of a twig of the date-palm tree and urge on thy mount with it, and incline not towards falsehood. Indeed We found him steadfast; he was an excellent servant. Surely, he turned constantly to Us. (42—45)

Call to mind Our servants Abraham and Isaac and Jacob, men of might and vision. We chose them for a special purpose; the remembrance of the Home of the Hereafter. In Our sight they were among the elect and the best.

Call to mind also Ishmael and Isaaiah and Ezekiel: All were of the best. This is a reminder; and the righteous will surely have an excellent retreat — Gardens of Eternity, with their gates thrown open to them, reclining therein on cushions. They will call therein at pleasure for plenteous fruit and drink. With them will be pure women with eyes downcast, companions of equal age. This is that which you are promised for the Day of Reckoning. This is Our provision which will never be exhausted. This much for the believers. (46—56)

But for the rebellious there is an evil resort: hell which they will enter — an evil resting place! This is their reward. So let them sample it: a boiling fluid, and an intensely cold and stinking drink; and various kinds of similar torments. Those condemned to hell will carry on an acrimonious exchange. One group will point to another and say: This is a group that will accompany you. No welcome for them. They are headed for the Fire. They will retort: It is you. No welcome for you either. It is you who prepared this for us, and an evil resting place it is! They will add: Lord, whosoever has prepared this for us, do Thou intensify his torment in the Fire. The inmates of hell will be puzzled and will say: How is it that we do not see among us men whom we used to reckon among the wicked? Is it that we ridiculed them unjustly, or has our vision become defective that we miss them?

وَأَذْكُرُوا إِسْمَاعِيلَ وَالْيَسَعَ وَذَا الْكِفْلِ وَكُلٌّ مِّنَ
الْأَخْيَارِ ﴿٤٩﴾

هَذَا ذِكْرُهُ وَإِنَّ لِلْمُتَّقِينَ لَحُسْنَ مَّآبٍ ﴿٥٠﴾

جَنَّتِ عَدْنٍ مَّفْتَحَةٌ لَهُمُ الْأَبْوَابُ ﴿٥١﴾

مُتَّكِنِينَ فِيهَا يَدْعُونَ فِيهَا بِفَاكِهَةٍ كَثِيرَةٍ
وَشَرَابٍ ﴿٥٢﴾

وَعِنْدَهُمْ فُجُورَتِ الظَّرْفِ أترَابٍ ﴿٥٣﴾

هَذَا مَا تَوَعَّدُونَ لِيَوْمِ الْحِسَابِ ﴿٥٤﴾

إِنَّ هَذَا لِرِزْقِنَا مَا لَهُ مِنْ تَفَادٍ ﴿٥٥﴾

هَذَا وَرَأَتْ لِلظَّالِمِينَ لَشْرَ مَّآبٍ ﴿٥٦﴾

جَهَنَّمَ يَصَلُّونَهَا فَمِنْسُ الْبِهَادِ ﴿٥٧﴾

هَذَا قَلِيدٌ وَفَوْهُ حَيْمَرٌ وَغَسَّاقٌ ﴿٥٨﴾

وَأَخْرَجْنَا مِنْ شَكْلِهِ أَرْوَاحٌ ﴿٥٩﴾

هَذَا فَوْجٌ مُّقْتَحِمٌ مَّعَكُمْ لَا مَرْجَبًا بِهِمْ إِنَّهُمْ

صَالُوا النَّارِ ﴿٦٠﴾

قَالُوا بَلْ أَنْتُمْ لَأَمْرَجِبًا بِكُمْ أَنْتُمْ قَدْ مَنُوءُوا

لَنَا فَمِنْسُ الْقَرَارِ ﴿٦١﴾

قَالُوا رَبَّنَا مَنْ قَدَّمَ لَنَا هَذَا فَزِدْهُ عَذَابًا ضِعْفًا

فِي النَّارِ ﴿٦٢﴾

وَقَالُوا مَا لَنَا لَا نَرَى رِجَالًا كُنَّا نَعُدُّهُمْ مِّنَ

الْأَشْرَارِ ﴿٦٣﴾

اتَّخَذْنَا لَهُمْ سِخْرِيًّا أَمْ زَاغَتْ عَنْهُمْ الْأَبْصَارُ ﴿٦٤﴾

Surely, this is a fact: this bickering between the inmates of hell. (56—65)

إِنَّ ذَلِكَ لَحَىٰ تَخَاصُمِ أَهْلِ النَّارِ ﴿٥٦﴾
قُلْ إِنَّمَا أَنَا مُنذِرٌ ۚ وَمَا مِنَ إِلَهٍ إِلَّا اللَّهُ
الْوَاحِدُ الْقَهَّارُ ﴿٥٧﴾

رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الْعَزِيزُ
الْغَفَّارُ ﴿٥٨﴾

Say to them: I am but a Warner. There is no god but Allah, the One, the Most Supreme, the Lord of the heavens and the earth and of all that which is between the two, the Mighty, the Most Forgiving. Tell them: This is an announcement of tremendous import, from which you are turning away. I had no knowledge of the Exalted Assembly when they discussed the matter among themselves, except that it has been revealed to me, that I am a plain Warner. (66—71)

قُلْ هُوَ نَبَأٌ عَظِيمٌ ﴿٥٩﴾

أَنْتُمْ عَنْهُ مُعْرِضُونَ ﴿٦٠﴾

مَا كَانَ لِي مِنْ عِلْمٍ بِاللَّيْلِ إِذَا يَخْتَصِمُونَ ﴿٦١﴾
إِنْ يُوْحَىٰ إِلَيَّ إِلَّا أَنَا نَذِيرٌ مُّبِينٌ ﴿٦٢﴾

إِذْ قَالَ رَبُّكَ لِلْمَلَكَةِ إِنِّي خَالِقٌ بَشَرًا مِنْ طِينٍ ﴿٦٣﴾
فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ
سَاجِدِينَ ﴿٦٤﴾

Call to mind when thy Lord apprised the angels: I am about to create man from clay, so when I have brought his faculties to perfection and have breathed into him of My Spirit, fall ye down in submission to him. The angels submitted, all of them together, but Iblis did not. He behaved arrogantly, and he was of the disbelievers. Allah demanded of him: Iblis, what hindered thee from submitting to one whom I had created of My own power? Art thou too proud, or dost thou fancy thyself as being too exalted? Iblis replied: I am better than he. Me Thou hast created of fire and him hast Thou created of clay. Thereupon Allah commanded: Get out hence, for thou art rejected, and thou shalt be under My curse till the Day of Judgment. He pleaded: Lord, then grant me respite till the day when they shall be raised up. Allah said: Thou art granted respite till the appointed time.

فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ ﴿٦٥﴾

إِلَّا إِبْلِيسَ اسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ ﴿٦٦﴾

قَالَ يَا إِبْلِيسُ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ

بِيَدَيَّ ۗ اسْتَكْبَرْتَ ۖ أَهَلَّكَ مِنَ الْعَالِينَ ﴿٦٧﴾

قَالَ أَنَا خَيْرٌ مِنْهُ خَلَقْتَنِي مِنْ نَارٍ وَخَلَقْتَهُ

مِنْ طِينٍ ﴿٦٨﴾

قَالَ فَانْحَرْ مِنْهَا فَإِنَّكَ رَجِيمٌ ﴿٦٩﴾

وَأَنَّ عَلَيْكَ لَعْنَتِي إِلَىٰ يَوْمِ الدِّينِ ﴿٧٠﴾

قَالَ رَبِّ فَأَنْظِرْنِي إِلَىٰ يَوْمِ يُبْعَثُونَ ﴿٧١﴾

قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ ﴿٧٢﴾

Iblis said: Then by Thy Honour, I will lead them all astray, except Thy chosen servants from among them. Allah announced: The truth is, and the truth I ever proclaim, that I will surely fill hell with thee and with those who follow thee from among them, all together. (72—86)

Say to the people, O Prophet: I ask not of you any recompense for conveying Allah's message to you, nor am I one given to affectation. The Quran is a Reminder for all peoples, and you will witness the fulfilment of its warnings after a while. (87—89)

إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ ﴿٧٢﴾

قَالَ فَبِعِزَّتِكَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ ﴿٧٣﴾

إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ ﴿٧٤﴾

قَالَ فَالْحَقُّ وَالْحَقُّ أَقُولُ ﴿٧٥﴾

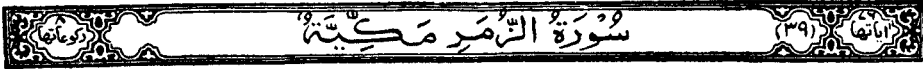
لَأَمْلَأَنَّ جَهَنَّمَ مِنْكَ وَمِمَّن تَبِعَكَ مِنْهُمْ

أَجْمَعِينَ ﴿٧٦﴾

قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ ﴿٧٧﴾

إِنَّ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿٧٨﴾

وَلَتَعْلَمَنَّ نَبَأَهُ بَعْدَ حِينٍ ﴿٧٩﴾



AL-ZUMAR

(Revealed before Hijra)

In the name of Allah, Most Gracious,
Ever Merciful. (1)

The revelation of this Book is from Allah, the Mighty, the Wise. We have revealed this Book to thee comprising the truth; so worship Allah in sincere obedience. Harken, it is to Allah that sincere obedience is due. Those who adopt patrons other than Him allege: We worship them only that they may bring us near to Allah. Surely, Allah will judge between them concerning that wherein they differ. Surely, Allah guides no one who is an ungrateful liar. (2—4)

If Allah had desired to make any one His son, He could have chosen whom He pleased out of His creation. Holy is He! He is Allah, the One, the Most Supreme. He has created the heavens and the earth with a true purpose. He makes the night overspread the day, and makes the day overspread the night. He has constrained the sun and the moon into service; each pursues its course until an appointed time. Take note, He is the Mighty, the Most Forgiving. He created you from a single being; then of the same kind He made its mate. He has provided for you eight heads of cattle in pairs. He creates you in the wombs of your mothers, creation after creation, passing through three stages of darkness. This is Allah, your Lord. His is the kingdom. There is no god but He. Whither then are you being turned away? (5—7)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①
تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ ②
إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ فَاعْبُدِ اللَّهَ مُخْلِصًا
لَهُ الدِّينَ ③

أَلَّا لِلَّهِ الدِّينُ الْمَخَالِصُ وَالَّذِينَ اتَّخَذُوا مِنْ
دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى
اللَّهِ زُلْفَىٰ إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ
يَخْتَلِفُونَ ④ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ
كَفَّارٌ ⑤

لَوْ أَرَادَ اللَّهُ أَنْ يَتَّخِذَ وَلَدًا لَا صَاطِفٌ وَمِمَّا يَخْلُقُ
مَا يَشَاءُ سَجْنَةً هُوَ اللَّهُ الْوَاحِدُ الْقَهَّارُ ⑥
خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ يَكُونُ اللَّيْلَ عَلَى
النَّهَارِ وَيَكُونُ النَّهَارَ عَلَى اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ
كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى ⑦ اللَّهُ الْعَزِيزُ
الْغَفَّارُ ⑧

خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا
وَأَنْزَلَ لَكُمْ مِنَ الْأَنْعَامِ ثَمَنِيَّةً ⑨ أَرْوَاهُ يَخْلُقَكُمْ
فِي بُطُونِ أُمَّهَاتِكُمْ خَلْقًا مِّنْ بَعْدِ خَلْقٍ فِي
ظُلُمَاتٍ ثَلَاثٍ ⑩ ذَلِكُمْ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ لَا إِلَهَ إِلَّا

If you are ungrateful, surely Allah is Self-Sufficient, and He is not pleased with ingratitude in His servants; but if you are grateful, He likes it for you. No one can bear the burden of another. To your Lord is your return; and He will inform you of that which you used to do. Surely, He is Well-Aware of your secret thoughts. When a person is afflicted, he calls upon his Lord, turning penitently to Him. Then, when He confers a favour upon him from Himself, he forgets that which he used to pray for before, and starts assigning rivals to Allah, that he may lead people astray from His way. Say to such a one: Profit from thy disbelief a short while; thou art surely of the inmates of the Fire. Then observe one who is devout in prayer, standing and in prostration, during the hours of the night, and who fears the Hereafter, and hopes for the mercy of his Lord. Ask them: Can those who know be like those who know not? It is only those endowed with understanding that take heed. (8—10)

Say: O ye creatures of Allah who believe' be mindful of your duty to your Lord. For those who perform their duty to the utmost in this life, there is a good recompense. Allah's earth is spacious. Verily, the steadfast will have their reward without measure. Tell them: I am commanded to worship Allah, in sincerest obedience to Him; and am commanded to be the foremost in submission to Him. Say: Indeed I fear, were I to disobey my Lord, the punishment of a great day. Tell them: It is Allah I worship, in sincerest obedience.

الْأَهْوَىٰ فَأَنتَىٰ تُصْرَفُونَ ﴿٨﴾

إِن تَكْفُرُوا فَإِنَّ اللَّهَ غَنِيٌّ عَنْكُمْ وَلَا يَضُرُّ الْعِبَادَ
الْكُفْرَ وَإِن تَشْكُرُوا يَرْضَهُ لَكُمْ وَلَا تَزِرُ وَازِرَةٌ
وِزْرَ أُخْرَىٰ ثُمَّ إِلَىٰ رَبِّكُمْ مَرْجِعُكُمْ فَيُنَبِّئُكُمْ
بِمَا كُنتُمْ تَعْمَلُونَ ۗ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٩﴾
وَإِذَا مَنَّ الْإِنْسَانَ صُرَّدَ عَارِبَهُ مَنِيبًا إِلَيْهِ
ثُمَّ إِذَا أَخْوَاهُ نِعْمَةً مِنْهُ نَسَىٰ مَا كَانَ يَدْعُوًّا
إِلَيْهِ مِنْ قَبْلُ وَجَعَلَ لِلَّهِ أَنْدَادًا لِّيُضِلَّ
عَنْ سَبِيلِهِ قُلْ تَمَتَّعْ بِكُفْرِكَ قَلِيلًا إِنَّكَ مِنْ أَصْحَابِ

الْقَارِئِ ﴿١٠﴾

الَّذِينَ هُمْ قَائِمَاتٌ إِنَاءً لِّبَلِّ سَاجِدًا وَقَائِمًا يَفْعَلُونَ
الْآخِرَةَ وَيَرْجُوا رَحْمَةَ رَبِّهِ قُلْ هَلْ يَسْتَوِي
الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ

أُولُو الْأَلْبَابِ ﴿١١﴾

قُلْ يُعْبَادِ الَّذِينَ آمَنُوا اتَّقُوا رَبَّكُمُ الَّذِينَ أَحْسَنُوا
فِي هَذِهِ الدُّنْيَا حَسَنَةً وَأَرْضُ اللَّهِ وَاسِعَةٌ ﴿١٢﴾

إِنَّمَا يُؤْتِي الصَّابِرِينَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ ﴿١٣﴾

قُلْ إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا لَهُ الدِّينَ ﴿١٤﴾

وَأُمِرْتُ لِأَنْ أَكُونَ أَوَّلَ الْمُسْلِمِينَ ﴿١٥﴾

قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ

عَظِيمٍ ﴿١٦﴾

قُلْ اللَّهُ أَعْبُدُ مُخْلِصًا لَهُ دِينِي ﴿١٧﴾

Then worship what you like beside Him, but be warned that the real losers will be those who ruin themselves and their families on the Day of Judgment. That truly is the manifest loss. They will have coverings of fire over them and beneath them. It is against this that Allah warns His servants: O My servants make Me your shield. (11—17)

Those who shun the worship of false gods and turn to Allah, shall have good news. So give glad tidings to My servants; who listen to the Word and follow the best thereof, that it is they whom Allah has guided and it is they who are possessed of understanding. But what of him against whom the sentence of punishment has become due? Canst thou deliver him who is in the Fire? For them who are mindful of their duty to Allah are lofty mansions built over lofty mansions, beneath which rivers flow. This is Allah's promise; Allah goes not back on His promise. Hast not thou seen that Allah sends down water from the sky, then causes it to flow in the earth in streams, and then brings forth thereby herbage, varying in colours? Then it dries up and turns yellow; then He reduces it to broken straw. In that surely is a reminder for those possessed of understanding. (18—22)

How enviable is the case of one whose mind Allah has prepared for the acceptance of Islam, so that he possesses a light from his Lord. Woe, then, to those whose hearts are hardened against the remembrance of Allah. They are in manifest error. (23)

فَاعْبُدُوا مَا شِئْتُمْ مِنْ دُونِهِ قُلْ إِنَّ الْخَيْرَ مِنَ
الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَأَهْلِيهِمْ يَوْمَ الْقِيَامَةِ
إِلَّا ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ ⑩

لَهُمْ مِنْ فَوْقِهِمْ ظُلَلٌ مِنَ النَّارِ وَمِنْ تَحْتِهِمْ
ظُلُمٌ ذَلِكَ يُخَوِّفُ اللَّهَ بِهِ عِبَادُهُ لِيُعَذِّبَهُمُ
وَالَّذِينَ اجْتَنَبُوا الطَّاغُوتَ أَنْ يَعْبُدُوهَا وَأَنَابُوا
إِلَى اللَّهِ لَهُمُ الْبُشْرَى فَبَشِّرْ عِبَادِ ⑪

الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ أُولَئِكَ
الَّذِينَ هَدَى اللَّهُ وَأُولَئِكَ هُمْ أُولُوا الْأَلْبَابِ ⑫
أَفَنْ حَقَّ عَلَيْهِ كِتَابُ الْعَذَابِ أَفَأَنْتَ تُنقِذُ
مَنْ فِي النَّارِ ⑬

لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ غُرَفٌ مِنْ فَوْقِهَا
عُرْفٌ مُبْنِيَةٌ لَا تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَعَدَّ
اللَّهُ لَا يَخْلِفُ اللَّهُ الْوَعْدَ ⑭

الْمُرْتَدَّ أَنْ اللَّهُ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَلَكَهُ
بَنَاتُيَحِ فِي الْأَرْضِ ثُمَّ يُخْرِجُ بِهِ زَرْعًا مُخْتَلِفًا
الْوَانَهُ ثُمَّ يَهَيِّجُ فَتْرَهُ مُصْفًا ثُمَّ يَجْعَلُهُ
حُطًا مَاتُونَ فِي ذَلِكَ لَذِكْرٍ لَأُولِي الْأَلْبَابِ ⑮

أَفَنْ شَرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلَامِ فَهُوَ عَلَى نُورٍ
مِنْ رَبِّهِ فَوَيْلٌ لِلْقَلْبِ السَّيِّئِ فَذُرْبُهُمْ مِنْ ذِكْرِ اللَّهِ
أُولَئِكَ فِي ضَلَالٍ مُبِينٍ ⑯

اللَّهُ أَنْزَلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُتَشَابِهًا مَثَابًا ⑰

Allah has sent down the best Message in the form of a Book, part of which resembles that which was revealed before, and part is new comprising the highest wisdom, whereby the skins of those who fear their Lord are set tingling, and then their skins and their hearts soften into the remembrance of Allah. This Quran is the guidance of Allah; He guides therewith whom He pleases. He whom Allah adjudges astray, has no one to guide him. How desperate is the case of one who seeks to shield himself from severe torment on the Day of Judgment by presenting his face to it. The wrongdoers will be told: Suffer now the consequences of that which you did. Those who were before them also rejected the Messengers; so the punishment came upon them whence they knew not. Allah afflicted them with humiliation in the present life, and the punishment of the Hereafter will certainly be greater, if they but knew. (24—27)

We have expounded for mankind everything in this Quran that they may take heed; a Quran expressed in clear language, wherein there is no deviation from the truth, that they may become righteous. Allah sets forth the case of a man belonging to several partners who are at odds with one another, and of another who belongs wholly to one man. Are the two in equal case? All praise belongs to Allah, but most of them know not. Thou wilt die and they will die, then on the Day of Judgment you will contend with one another before your Lord. Then who is more unjust than one who fabricates lies against Allah, or than one who rejects the truth when it comes to him? Is not hell an abode for disbelievers? But he who has brought the Truth and he who testifies to it, these are the righteous.

تَقْشَعِرُّ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ
جُلُودُهُمْ وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ اللَّهِ ذَٰلِكَ هَدَىٰ
اللَّهُ يَهْدِي بِهٖ مَن يَشَاءُ وَمَن يُضِلِلِ اللَّهُ
فَمَا لَهُ مِن هَادٍ ﴿٢٤﴾

أَفَسَنَ يَتَّبِعِي بِوَجْهِهِ سُوءَ الْعَذَابِ يَوْمَ الْقِيَامَةِ
وَقِيلَ لِلظَّالِمِينَ ذُوقُوا مَا كُنتُمْ تَكْسِبُونَ ﴿٢٥﴾
كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ فَأَنهَمُ الْعَذَابِ
مِن حَيْثُ لَا يَشْعُرُونَ ﴿٢٦﴾

فَإِذَا أَهَمُّ اللَّهُ الْخِزْيَ فِي الْحَيَاةِ الدُّنْيَا
لَعَذَابِ الْآخِرَةِ الْكَبِيرِ لَوْ كَانُوا يَعْلَمُونَ ﴿٢٧﴾
وَلَقَدْ صَرَبْنَا لِلنَّاسِ فِي هَٰذَا الْقُرْآنِ مِن
كُلِّ مَثَلٍ لَّعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٨﴾

قُرْآنًا عَرَبِيًّا غَيْرَ ذِي عِوَجٍ لَّعَلَّهُمْ يَتَّقُونَ ﴿٢٩﴾
ضَرَبَ اللَّهُ مَثَلًا زَجَلًا فِيهِ شُرَكَاءُ مُتَشَاكِسُونَ
وَرَجُلًا سَلَمًا لِّرَجُلٍ هَلْ يَسْتَوِينَ مَثَلًا الْحَمْدُ
لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٣٠﴾

إِن تَك مَيْتٌ وَإِنَّهُمْ مَّيِّتُونَ ﴿٣١﴾
ثُمَّ إِنكُمْ يَوْمَ الْقِيَامَةِ عِنْدَ رَبِّكُمْ تَخْتَصِمُونَ ﴿٣٢﴾
فَمَن أَظْلَمُ مِمَّنْ كَذَبَ عَلَى اللَّهِ وَكَذَبَ
بِالْبَيْدِ إِذْ جَاءَهُ الْبَيِّنَاتُ فِي جَهَنَّمَ مَنُومَى
لِلْكَافِرِينَ ﴿٣٣﴾

وَالَّذِي جَاءَ بِالصِّدْقِ وَصَدَّقَ بِهِ أُولَٰئِكَ هُمُ

They will have with their Lord whatever they desire; that is the reward of those who do their duty to the utmost. So that Allah may cover up the undesirable portion of their acts and reward them according to the best of their actions. (28—36)

Is not Allah Sufficient for His servant? Yet they would frighten thee with those beside Him. There is no one to guide him whom Allah adjudges astray; and no one can lead astray him whom Allah guides. Is not Allah the Mighty, the Lord of Retribution? If thou were to ask them: Who created the heavens and the earth?; they will surely answer: Allah. Then ask them: Tell me, if Allah decided to inflict an injury upon me, could those whom you call upon beside Allah remove the injury inflicted by Him? Or, if He decided to show me mercy, could they withhold His mercy from me? Tell them: Allah is sufficient for me. In Him trust those who would trust. Say O my people, carry on, on your side; I shall carry on, on my side; soon shall you know which side is afflicted with a degrading and abiding punishment.

We have revealed to thee the Book, comprising truth and wisdom for the benefit of mankind. Then whoever follows the guidance, does so to his own good; and whoever goes astray does so to his own loss. Thou art not a guardian over them. (37—42)

الْمُتَّقُونَ ﴿٣٦﴾
لَهُمْ مَا يَشَاءُونَ عِنْدَ رَبِّهِمْ ذَلِكَ جَزَاءُ
الْمُحْسِنِينَ ﴿٣٥﴾

لِيَكْفُرَ اللَّهُ عَنْهُمْ أَسْوَأَ الَّذِي عَمِلُوا وَيَجْزِيَهُمْ
أَجْرَهُمْ بِأَحْسَنِ الَّذِي كَانُوا يَعْمَلُونَ ﴿٣٦﴾
أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ وَيُخَوِّفُونَكَ بِالَّذِينَ
مِنْ دُونِهِ وَمَنْ يَضِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ ﴿٣٥﴾
وَمَنْ يَهْدِ اللَّهُ فَمَا لَهُ مِنْ مُضِلٍّ أَلَيْسَ
اللَّهُ بِعَزِيزٍ ذِي انْتِقَامٍ ﴿٣٤﴾

وَلَيْن سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ
لَيَقُولَنَّ اللَّهُ قُلْ أَفَرَأَيْبْتُمْ مَا تَدْعُونَ مِنْ دُونِ
اللَّهِ إِنْ أَرَادَنِيَ اللَّهُ بِضُرٍّ هَلْ هُنَّ كَاشِفَاتُ
ضُرَّتِهِ أَوْ أَرَادَنِيَ بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَتُ رَحْمَتِهِ
قُلْ حَسْبِيَ اللَّهُ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ ﴿٣٤﴾
قُلْ يَقَوْمِ اعْمَلُوا عَلَى مَكَانَتِكُمْ إِنِّي عَامِلٌ فَسَوْفَ
تَعْلَمُونَ ﴿٣٣﴾

مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَحِلُّ عَلَيْهِ عَذَابٌ
مُقِيمٌ ﴿٣٢﴾

إِنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ لِلنَّاسِ بِالْحَقِّ فَمَنِ
اهْتَدَى فَلِنَفْسِهِ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا
﴿٣١﴾ وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ ﴿٣٠﴾

اللَّهُ يَتَوَقَّى الْأَنْفُسَ جَئِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ

Allah takes charge of souls at the time of death, and of those not yet dead during their sleep. Then He retains those in respect of which He has decreed death, and sends back the others for an appointed term. In that surely are Signs for a people who reflect. Have they chosen intercessors beside Allah? Ask them: Would they intercede for you even if they have no power over anything and possess no intelligence? Say to them: All intercession rests with Allah. To Him belongs the kingdom of the heavens and the earth; and to Him shall you be brought back. (43—45)

When Allah the One is mentioned, the hearts of those who do not believe in the Hereafter shrink with aversion; but when those beside Him are mentioned, they at once cheer up. Say: O Allah! Originator of the heavens and the earth, Knower of the unseen and the seen, Thou alone will judge between Thy servants concerning that in which they differ. If the wrongdoers possessed all that is in the earth, and the like thereof in addition, they would seek to ransom themselves with it from the severe punishment on the Day of Judgment; but there shall appear unto them from Allah, that which they never thought of. The evil consequences of their actions will become manifest to them, and that which they used to mock at will encompass them. (46—49)

When a person is afflicted, he cries unto Us; but when We confer upon him a favour from Ourselves, he says: This has been given to me on account of my own knowledge. He does not realise that it is a trial; but most of them know not.

فِي مَنَامِهَا ۖ فَيُنسِكُ الَّتِي قَضَىٰ عَلَيْهَا الْمَوْتَ
وَيُرْسِلُ الْاٰخَرَىٰ اِلَىٰ اَجَلٍ مُّسَمًّى ۗ اِنَّ فِيْ ذٰلِكَ
لَاٰيٰتٍ لِّقَوْمٍ يَتَفَكَّرُوْنَ ﴿٤٣﴾

اَمْ اَتَّخَذُوْا مِنْ دُوْنِ اللّٰهِ شُفَعَاۗءَ قُلُوْبًا لَّا كُنُوْا
لَا يَمْلِكُوْنَ شَيْۡئًا وَّلَا يَعْقِلُوْنَ ﴿٤٤﴾
قُلْ لِلّٰهِ الشُّفَعَاۗءُ جَمِيْعًا ۗ اِلَهٗ مُلْكُ السَّمٰوٰتِ وَ
الْاَرْضِ ۗ ثُمَّ اِلَيْهِ تُرْجَعُوْنَ ﴿٤٥﴾

وَ اِذَا ذُكِرَ اللّٰهُ وَحْدَهُ اشْرَاٰتٌ فُلُوْبِ الدِّيْنِ
لَا يُؤْمِنُوْنَ بِالْاٰخِرَةِ ۗ وَاِذَا ذُكِرَ الَّذِيْنَ مِنْ دُوْنِهِ
اِذَا هُمْ يَسْتَبْشِرُوْنَ ﴿٤٦﴾

قُلِ اللّٰهُمَّ فَاطِرَ السَّمٰوٰتِ وَالْاَرْضِ عَلِمِ الْغَيْبِ
وَ الشَّهَادَةِ ۗ اَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِيْ مَا كَانُوْا
فِيْهِ يَخْتَلِفُوْنَ ﴿٤٧﴾

وَلَوْ اَنَّ لِلَّذِيْنَ ظَلَمُوْا مَا فِي الْاَرْضِ جَمِيْعًا مِّثْلَهُ
مَعَهُ لَافْتَدَوْا بِهٖ مِنْ سُوْءِ الْعَذَابِ يَوْمَ الْقِيٰمَةِ
وَبَدَا لَهُمْ مِنَ اللّٰهِ مَا لَمْ يَكُوْنُوْا يَحْتَسِبُوْنَ ﴿٤٨﴾

وَبَدَا لَهُمْ سَيِّاٰتُ مَا كَسَبُوْا وَاَحَاقَ بِهٖمْ مَا
كَانُوْا بِهٖ يَسْتَهْزِءُوْنَ ﴿٤٩﴾

وَ اِذَا مَسَّ الْاِنْسَانَ ضُرٌّ دَعَا نَاۗءًا ثُمَّ اِذَا حَوَّلْنٰهُ
رِغْمَةً مِّنَّا ۗ قَالَ اِنَّمَا اُوْتِيْتُنِيْهٗ عَلٰى عِلْمٍ بَلْ
هِيَ فِتْنَةٌ وَّلٰكِنْ اَكْثَرُهُمْ لَا يَعْلَمُوْنَ ﴿٥٠﴾

فَذٰلِكَ اَلَّذِيْنَ مِنْ قَبْلِهِمْ فَمَا اَغْنٰ عَنْهُمْ مَا

Those who were before them said the same thing, yet all that they had earned availed them not; and the evil consequences of their actions caught up with them. Those who do wrong out of these disbelievers will also be overtaken by the evil consequences of their actions; and they will not be able to frustrate Allah's design. Know they not that Allah enlarges the provision for whom He pleases, and straitens it for whom He pleases. Verily, in that are Signs for a people who believe. (50—53)

كَانُوا يَكْسِبُونَ ﴿٥٠﴾

فَأَصَابَهُمْ سَيِّئَاتُ مَا كَسَبُوا وَالَّذِينَ ظَلَمُوا مِنْ

هَؤُلَاءِ سَيُصِيبُهُمْ سَيِّئَاتُ مَا كَسَبُوا وَمَا لَهُمْ بِالْعُزَّةِ

أُولَئِكَ يَعْلَمُونَ أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ

﴿٥١﴾ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ ﴿٥٢﴾

قُلْ يُعْبَادِي الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا

مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا

إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿٥٣﴾

Convey to them: O My servants who have committed excesses against your own selves despair not of the mercy of Allah, surely Allah forgives all sins; He is Most Forgiving. Ever Merciful. Turn ye to your Lord and submit yourselves to Him, before the punishment overtakes you and no one is able to help you. Follow the highest of the commandments that have been sent down to you from your Lord, before the punishment comes upon you unawares while you perceive not its approach; lest a person should say: O my grief over my remissness in respect of my duty to Allah, and certainly I was one of the scoffers; or should say: If Allah had guided me I would certainly have been among the righteous; or should say, when he sees the punishment: Would that I could return to the world, I would then be among those who do their duty to the utmost. He will be told: Aye, My Signs did come to thee, but thou didst reject them, wast arrogant and wast of the disbelievers. On the Day of Judgment thou wilt see those who fabricated lies against Allah with their faces overcast with gloom. Is there not in hell an abode for the arrogant? Allah will deliver the righteous and bestow success on them; no evil shall afflict them, nor shall they grieve.

وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلُمُوا لَهُ مِنْ قَبْلِ أَنْ يَأْتِيَكُمُ

الْعَذَابُ ثُمَّ لَا تُنصَرُونَ ﴿٥٤﴾

وَاتَّبِعُوا أَحْسَنَ مَا أُنزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ مِنْ

قَبْلِ أَنْ يَأْتِيَكُمُ الْعَذَابُ بَغْتَةً وَأَنْتُمْ لَا تَشْعُرُونَ ﴿٥٥﴾

أَنْ تَقُولَ نَفْسٌ يَحْسَرُنِي عَلَىٰ مَا قُوَّطْتُ فِي جَنْبِ

اللَّهِ وَإِنْ كُنْتُ لِنَاسِ السَّخِرِينَ ﴿٥٦﴾

أَوْ تَقُولَ لَوْ أَنَّ اللَّهَ هَدَانِي لَكُنْتُ مِنَ الْمُتَّقِينَ ﴿٥٧﴾

أَوْ تَقُولَ لَوْلَا أَنَّ لِي كَرْهًا لَكُنْتُ

مِنَ الْمُحْسِنِينَ ﴿٥٨﴾

بَلَىٰ قَدْ جَاءَ تَكَ أَيْتِي فَكَذَّبْتِ بِهَا وَاسْتَكْبَرْتِ

وَكَنتِ مِنَ الْكٰفِرِينَ ﴿٥٩﴾

وَيَوْمَ الْقِيٰمَةِ تَرَىٰ الَّذِينَ كَذَبُوا عَلَىٰ اللَّهِ وُجُوهُهُمُ

مُسْوَدَّةٌ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْمُتَكَبِّرِينَ ﴿٦٠﴾

وَيُنَجِّي اللَّهُ الَّذِينَ اتَّقَوْا بِمَفَازِهِمْ لَا يَنْصُرُهُمُ

Allah is the Creator of all things and He is Guardian over all. To Him belong the keys of the heavens and the earth; and it is those who deny the Signs of Allah that are the losers. (54—64)

Say: O ignorant ones, do you bid me that I worship other gods than Allah? Verily, it has been revealed to thee and to every one of the Prophets before thee: If thou attribute partners to Allah, thy work shall be vain, and thou shalt certainly be of the losers. Aye, worship Allah and be among the grateful. They have not appreciated Allah's attributes as they should be appreciated. The earth will be completely under His control on the Day of Judgment, and the heavens will be rolled up in His right hand. Holy is He, and exalted above that which they associate with Him. The trumpet will be blown and all that are in the heavens and all that are in the earth will be struck senseless, save only those that Allah pleases. Then will it be blown a second time, and they will be standing, waiting. The earth will be lit up with the light of her Lord, and the Book will be laid open, and the Prophets and witnesses will be brought, and judgment will be given between them with justice, and they will not be wronged. Every soul will be fully rewarded for what it did. He is well aware of what they do. (65—71)

The disbelievers will be driven to hell in groups, until when they approach it, its gates will be thrown open, and its keepers will say to them: Did not Messengers from among yourselves come to you reciting unto you the Signs of your Lord, and warning you of your meeting of this day? They will say: That is so; but the sentence of punishment was bound to be carried out against the disbelievers.

السُّوءَ وَلَا هُمْ يَحْزَنُونَ ﴿٥٤﴾
 اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ﴿٥٥﴾
 لَهُ مَقَالِيدُ السَّمَوَاتِ وَالْأَرْضِ وَالَّذِينَ كَفَرُوا
 بِآيَاتِ اللَّهِ أُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٥٦﴾

قُلْ أَغْفِرُ اللَّهُ تَأْمُرُونِي أَعْبُدُ أَيُّهَا الْجَاهِلُونَ ﴿٥٧﴾
 وَلَقَدْ أَوْحَىٰ إِلَيْكَ وَإِلَى الَّذِينَ مِن قَبْلِكَ لَئِن
 أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿٥٨﴾
 بَلَىٰ اللَّهُ فَاعْبُدْهُ وَكُنْ مِنَ الشَّاكِرِينَ ﴿٥٩﴾
 وَمَا قَدَرُوا اللَّهَ حَتَّىٰ قَدَرَهُ ۗ وَالْأَرْضُ جَمِيعًا
 بِيَمِينِهِ يَوْمَ الْقِيَامَةِ وَالسَّمَوَاتُ مَطْوِيَّاتٌ بِّمَيْمَنِهِ
 سُبْحٰنَهُ وَتَعَالَىٰ عَنَّا يُشْرِكُونَ ﴿٦٠﴾

وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَوَاتِ وَمَنْ
 فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ
 فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ ﴿٦١﴾
 وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا وَوُضِعَ الْكِتَابُ وَ
 جَاءَتْ بِالتَّيْبِينَ وَالشُّهَدَاءِ وَفُضِّعَ بَيْنَهُم بِالْحَقِّ وَهُمْ لَا
 يُظْلَمُونَ ﴿٦٢﴾

وَوُضِعَتْ كُلُّ نَفْسٍ مَعَٰمِلَتْ وَهُوَ أَعْلَمُ بِمَا يَفْعَلُونَ ﴿٦٣﴾
 وَيَسْتَبِقُ الَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ زُرَّارًا ۗ إِذَا
 جَاءُوهَا فَتَبَحَّتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا أَلَمْ
 يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَتْلُونَ عَلَيْكُمْ آيَاتِ رَبِّكُمْ
 وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا قَالُوا بَلَىٰ وَلَٰكِن

They will be told: Enter the gates of hell, abiding therein. Evil is the abode of the arrogant. Those who were mindful of their duty to their Lord will be conducted to the Garden in groups. When they approach it and its gates are thrown open, its keepers will greet them with: Peace be upon you, you have attained to the state of bliss, so enter it, abiding therein.

حَقَّتْ كَلِمَةُ الْعَذَابِ عَلَى الْكَافِرِينَ ﴿٥٠﴾
قِيلَ ادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فَبِئْسَ
مَثْوًى الْمُتَكَبِّرِينَ ﴿٥١﴾

وَيَسِقُ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا
حَتَّى إِذَا جَاءُوهَا وَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ
خَزَرَتُهَا سَلَامٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوهَا خَالِدِينَ ﴿٥٢﴾
وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي صَدَقَنَا وَعْدَهُ وَأَوْرَثَنَا

They will respond: All praise belongs to Allah, Who has fulfilled His promise to us and has bestowed upon us this vast region as an inheritance to make our abode in the Garden wherever we please. How excellent, then, is the reward of the righteous workers. Thou wilt see the angels circling the Throne, glorifying their Lord with His praise. It will be judged between the people with justice; and it will be announced: All praise belongs to Allah, the Lord of the worlds. (72—76)

الْأَرْضَ نَبَّوْنَا مِنَ الْجَنَّةِ حَيْثُ نَشَاءُ فَنِعْمَ
أَجْرُ الْعَامِلِينَ ﴿٥٣﴾

وَتَرَى الْمَلَائِكَةَ حَافِدِينَ مِنْ حَوْلِ الْعَرْشِ يُسَبِّحُونَ
بِحَمْدِ رَبِّهِمْ وَقُضِيَ بَيْنَهُم بِالْحَقِّ وَقِيلَ

لِلْحَمْدِ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٥٤﴾



AL-MU'MIN

(Revealed before Hijra)

In the name of Allah, Most Gracious,
Ever Merciful. (1)

THE PRAISEWORTHY, THE LORD
OF HONOUR. (2)

The revelation of this Book is from Allah, the Mighty, the All-Knowing, Who forgives sins and accepts repentance, Whose punishment is severe, the Lord of Bounty. There is no god but He. Towards Him is the final return. None contends against the Signs of Allah except those who disbelieve. Let not their going about freely in the land mislead thee. Before them also many people rejected their Messengers, the people of Noah and after them those who ranged themselves in opposition to their Messengers. Every people strove to seize their Messenger, and put forth false arguments striving thereby to shake the Truth. Then I seized them and how terrible was My retribution! Thus was the judgment of thy Lord fulfilled against the disbelievers that they are the inmates of the Fire. (3—7)

Those who uphold the Throne and those who are around it, glorify their Lord with His praise, believing fully in Him, and pray for forgiveness for those who believe: Lord, Thou dost comprehend all things in Thy mercy and knowledge, so grant Thy forgiveness to those who repent and follow Thy way and safeguard them against the punishment of hell; and, Lord, admit

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

حَمْدٌ ②

تَنْزِيلِ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْعَلِيمِ ③
غَافِرِ الذَّنْبِ وَقَابِلِ التَّوْبِ شَدِيدِ الْعِقَابِ ④

ذِي الطَّوْلِ لَا إِلَهَ إِلَّا هُوَ إِلَهُ الْمَصِيرِ ⑤
مَا يُجَادِلُ فِي آيَاتِ اللَّهِ إِلَّا الَّذِينَ كَفَرُوا فَلَا يَغْرُوكَ
تَعْلِبُهُمْ فِي الْيَلَادِ ⑥

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَالْأَحْزَابُ مِنْ بَعْدِهِمْ
وَهَدَّتْ كُلُّ أُمَّةٍ بِرَسُولِهِمْ لِيَأْخُذُوهُ وَجَلُّوا
بِالْبَاطِلِ يُدْخِلُونَ فِيهِ الْحَقَّ فَأَخَذْتَهُمْ فَكَيْفَ
كَانَ عِقَابِ ⑦

وَكَذَلِكَ حَقَّتْ كَلِمَاتُ رَبِّكَ عَلَى الَّذِينَ كَفَرُوا
أَنَّهُمْ أَصْحَابُ النَّارِ ⑧

الَّذِينَ يَجْلِسُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ
رَبِّهِمْ وَيُؤْمِنُونَ بِهِ وَيَسْتَغْفِرُونَ لِلَّذِينَ
آمَنُوا رَبُّنَا وَسِعَتْ كُلُّ شَيْءٍ رَحْمَةً وَعِلْمًا
فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ
عَذَابَ الْجَحِيمِ ⑨

أَتْنُنَا وَادْخُلْهُمْ جَنَّاتٍ عَدْنٍ الَّتِي وَعَدْنَا لَهُمْ

them and the virtuous from among their fathers and their wives and their children to the Gardens of Eternity which Thou hast promised them. Surely, Thou art the Mighty, the Wise. Safeguard them against all ill, for to him whom Thou dost safeguard against all ill that day hast Thou surely shown mercy. That indeed is the supreme triumph. (8—10)

وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّتِهِمْ
إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ⑧

وَقِهِمُ السَّيِّئَاتِ وَمَنْ تَقِ السَّيِّئَاتِ يَوْمَئِذٍ
فَقَدْ رَحِمْتَهُ ⑨ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ⑩

إِنَّ الَّذِينَ كَفَرُوا ينادُونَ كَلِمَاتٍ اللَّهُ أَكْبَرُ
مِنْ مَقْتِكُمْ أَنْفُسَكُمْ إِذْ تُدْعَوْنَ إِلَى الْإِيمَانِ
تُكْفَرُونَ ⑪

Those who disbelieve will be told: Far greater than your abhorrence of yourselves this day was the displeasure of Allah with you when you were being called to the faith and you disbelieved. They will say: Lord, Thou hast made us pass through death twice and hast given us life twice, we now confess our faults. Is there, then, a way of escape? They will be told: You find yourselves in this plight, because when it was Allah, the One, Who was called on you disbelieved, but when partners were assigned to Him you believed. Now the judgment rests with Allah, the High, the Great. (11—13)

قَالُوا رَبَّنَا آمَنَّا ائْتِنَا ائْتِنَا ائْتِنَا
فَاعْتَرَفْنَا بِذُنُوبِنَا فَهَلْ إِلَى خُرُوجٍ مِّنْ
سَبِيلٍ ⑫

ذَلِكُمْ بِأَنَّهُ إِذَا دُعِيَ اللَّهُ وَحْدَهُ كَفَرْتُمْ
وَإِنْ يُشْرَكَ بِهِ تُؤْمِنُونَ ⑬ فَالْحُكْمُ لِلَّهِ الْعَلِيِّ
الْكَبِيرِ ⑭

It is He Who shows you His Signs, and sends down provision for you from heaven but none pays heed save he who turns to Allah. So call on Him with perfect sincerity of faith, though the disbelievers may be averse. His are the most exalted attributes, He is the Lord of the Throne. He causes His Word to descend by His command on whomsoever of His servants He pleases, that he may warn people of the Day of Meeting, the Day when they will all come forth; nothing concerning them will be hidden from Allah. Whose is the Kingdom this day? Of Allah, the One, the Most Supreme.

هُوَ الَّذِي يُرِيكُمْ آيَاتِهِ وَيُنزِلُ لَكُمْ مِّنَ
السَّمَاءِ سَرَابًا وَمَا يَتَذَكَّرُ إِلَّا مَنْ يُنِيبُ ⑮
فَادْعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ
الْكَافِرُونَ ⑯

رَفِيعِ الدَّرَجَاتِ ذُو الْعَرْشِ يُلْقِي الرُّوحَ مِنْ
أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ لِيُنذِرَ لَكُمْ
الْيَوْمَ ⑰ التَّلَاقِ ⑱

يَوْمَ هُمْ بَارِزُونَ لَا يَخْفَى عَلَى اللَّهِ مِنْهُمْ
شَيْءٌ لِّلَّهِ الْمُلْكُ الْيَوْمَ لِلَّهِ الْوَاحِدِ الْقَهَّارِ ⑲

This day will every one be requited for that which he has earned, there will be no injustice this day. Surely Allah is Swift at reckoning. Then warn them of the Approaching Day, when people's hearts, full of suppressed grief, will reach up to their throats, and the wrongdoers will have neither friend nor any effective intercessor. He knows the treachery of the eyes and that which the minds conceal. Allah judges with truth, and those whom they call on beside Him have no power to judge at all. Surely Allah is All-Hearing, All-Seeing. (14—21)

Have they not travelled in the earth that they could see what was the end of those before them? They were mightier than these in the power that they wielded and more skilled as witnessed by the remains that they have left in the earth; but Allah seized them with ruin because of their sins, and there was none who could shield them against Allah's wrath. That was because their Messengers came to them with manifest Signs, but they disbelieved; so Allah seized them with ruin. Surely He is Powerful, Severe in punishment. (22—23)

We sent Moses, with Our Signs and manifest authority unto Pharaoh and Haman and Korah; but they said: He is only a magician and impostor. When he came to them with truth from Us, they said: Slay the male children of those who have believed with him and spare their female children. But the design of the disbelievers is ever frustrated. Pharaoh announced: Hinder me not in putting Moses to death; and let him call on his Lord to save him. I fear lest he should change

الْيَوْمَ تُجْزَىٰ كُلُّ نَفْسٍ بِمَا كَسَبَتْ لَا ظُلْمَ

الْيَوْمَ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿١٤﴾

وَأَنْذِرْهُمْ يَوْمَ الْأَزْفَةِ إِذِ الْقُلُوبُ لَدَىٰ

الْحَنَاجِرِ كَظِيمِينَ ۗ مَا لِلظَّالِمِينَ مِنْ حَیْمٍ

وَلَا شَفِيعٍ يُطَاعُ ﴿١٥﴾

يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ ﴿١٦﴾

وَاللَّهُ يَقْضِي بِالْحَقِّ وَالَّذِينَ يَدْعُونَ مِنْ

دُونِهِ لَا يَقْضُونَ بِشَيْءٍ إِنَّ اللَّهَ هُوَ السَّمِيعُ

الْبَصِيرُ ﴿١٧﴾

أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ

كَانَ عَاقِبَةُ الَّذِينَ كَانُوا مِنْ قَبْلِهِمْ كَانُوا هُمْ أَشَدَّ

مِنْهُمْ قُوَّةً وَأَنَارُوا فِي الْأَرْضِ فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ

وَمَا كَانَ لَهُمْ مِنَ اللَّهِ مِنْ وَاقٍ ﴿١٨﴾

ذَلِكَ بِأَنَّهُمْ كَانَتْ تَأْتِيهِمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَعَمُوا

فَأَخَذَهُمُ اللَّهُ إِنَّهُ قَوِيٌّ شَدِيدُ الْعِقَابِ ﴿١٩﴾

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا وَسُلْطٰنٍ مُبِينٍ ﴿٢٠﴾

إِلَىٰ فِرْعَوْنَ وَهَامَانَ وَقَارُونَ فَقَالُوا سِحْرٌ كَذَّابٌ ﴿٢١﴾

فَلَمَّا جَاءَهُمْ بِالْحَقِّ مِنْ عِنْدِنَا قَالُوا اقْتُلُوا أَبْنَاءَ

الَّذِينَ آمَنُوا مَعَهُ وَاسْتَحْيُوا نِسَاءَهُمْ وَمَا كَيْدُ

الْكَافِرِينَ إِلَّا فِي ضَلٰلٍ ﴿٢٢﴾

وَقَالَ فِرْعَوْنُ ذَرُونِي أَقْتُلْ مُوسَىٰ وَلْيَدْعُ

رَبَّهُ إِنِّي أَخَافُ أَنْ يُبَدِّلَ دِينَكُمْ أَوْ أَنْ يُظْهِرَ

your religion or cause disturbance in the land. Moses replied: I seek refuge with my Lord and your Lord against the mischief of every arrogant one who believes not in the Day of Reckoning. (24—28)

A believing man from among the people of Pharaoh, who concealed his faith, said: Will you slay a man simply because he says: Allah is my Lord; and he has brought you clear proofs from your Lord? If he is an impostor, he will be called to account for his imposture; but if he tells the truth, then some of that with which he threatens you will surely befall you. Certainly Allah guides not any extravagant impostor.

O my people, today you have dominant authority in the land; but who will safeguard us against the chastisement of Allah if it comes upon us? Pharaoh said: I point out to you only that which I consider right and seek only to guide you along the right path. He who believed said: O my people, I fear for you a day like the day which overtook erring people before you, like the people of Noah, and the tribes of 'Ad and Thamud and those who came after them. Allah wills no injustice for His creatures. O my people, I fear for you the day of wailing and calling for help, the day when you will turn your backs and flee from the wrath of Allah, and there will be no one to shield you from Allah. For him whom Allah adjudges astray there is no guide. Joseph came to you before this with clear proofs, but you continued in doubt concerning that which he brought you till, when he died, you said: Allah will

فِي الْأَرْضِ فَسَادًا ﴿٢٤﴾

وَقَالَ مُوسَىٰ إِنِّي عُذْتُ بِرَبِّي وَرَبِّكُمْ مِنْ كُلِّ مُتَكَبِّرٍ لَا يُؤْمِنُ بِيَوْمِ الْحِسَابِ ﴿٢٥﴾

﴿٢٥﴾

وَقَالَ رَجُلٌ مُؤْمِنٌ مِّنْ آلِ فِرْعَوْنَ يَكْتُمُ إِيمَانَهُ أَتَقْتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ وَقَدْ جَاءَكُمْ بِالْبَيِّنَاتِ مِنْ رَبِّكُمْ وَإِنْ يَكْذِبُ كاذِبًا فَعَلَيْهِ كَذِبُهُ ۖ وَإِنْ يَكْذِبُ كاذِبًا فَصَادِقًا يُصِيبْكُمْ بَعْضُ الَّذِي يَعْتَدُكُمْ ۗ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ مُسْرِفٌ

كَذَّابٌ ﴿٢٦﴾

يَقُومُ لَكُمْ الْمَلِكُ الْيَوْمَ ظَهْرَيْنِ فِي الْأَرْضِ

فَمَنْ يَنْصُرُنَا مِنْ بَأْسِ اللَّهِ إِنْ جَاءَنَا قَالَ

فِرْعَوْنُ مَا أُرِيكُمْ إِلَّا مَا آوَىٰ وَمَا أَهْدِيكُمْ

إِلَّا سَبِيلَ الرَّشَادِ ﴿٢٧﴾

وَقَالَ الَّذِي آمَنَ يَوْمَ يَقُومُ رَبِّي أَخَافُ عَلَيْكُمْ مِثْلَ

يَوْمِ الْأَحْزَابِ ﴿٢٨﴾

مِثْلَ دَابِ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَالَّذِينَ

مِنْ بَعْدِهِمْ وَمَا اللَّهُ يُرِيدُ ظَلْمًا لِّلْعِبَادِ ﴿٢٩﴾

وَيَقُومُ رَبِّي أَخَافُ عَلَيْكُمْ يَوْمَ التَّنَادِ ﴿٣٠﴾

يَوْمَ تَوَلَّوْنَ مُدْبِرِينَ ۗ مَا لَكُمْ مِنَ اللَّهِ مِنْ

عَاصِمٍ ۗ وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ ﴿٣١﴾

وَلَقَدْ جَاءَكُمْ يُوسُفُ مِنْ قَبْلِ بِالْبَيِّنَاتِ فَمَا

زَلَّمْتُمْ فِي شَيْءٍ مِّمَّا جَاءَكُمْ بِهِ حَتَّىٰ إِذَا هَلَكَ قُلُوبُكُمْ

never raise up a Messenger after him. Thus does Allah adjudge astray every extravagant doubter; those who contend against the Signs of Allah, without any authority furnished to them by Allah. Grievously displeasing is this in the sight of Allah and of those who believe. Thus does Allah set a seal on the heart of every arrogant, haughty one. (29--36)

لَنْ يَتَّبِعَ اللَّهُ مِنْ بَعْدِهِ رَسُولًا كَذَلِكَ يُضِلُّ
اللَّهُ مَنْ هُوَ مُسْرِفٌ مُرْتَابٌ ﴿٣٦﴾

يَالَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ بِغَيْرِ سُلْطَانٍ أَتَاهُمْ
كَبْرًا مَقْتًا عِنْدَ اللَّهِ وَعِنْدَ الَّذِينَ آمَنُوا كَذَلِكَ
يُطْبَعُ اللَّهُ عَلَى كُلِّ قَلْبٍ مُتَكَبِّرٍ جَبَّارٍ ﴿٣٧﴾

وَقَالَ فِرْعَوْنُ يَهَأَمُنِ ابْنِ بَنِي صَرَحَاءَ لَعَلِّي
أَبْلُغُ الْأَسْبَابَ ﴿٣٨﴾

Pharaoh commanded Haman: Build me a lofty structure that I may scale the approaches that lead to heaven and discover the God of Moses, for I consider him a liar. Thus was his evil conduct made to seem fair to Pharaoh, and he was hindered from the right path. The design of Pharaoh all tended to his ruin. (37--38)

أَسْبَابَ السَّمَوَاتِ فَأَخْلَعَ إِلَى اللَّهِ مِوْطِئًا وَرَأَيْتُ
لَأُظَنَّهُ كَاذِبًا وَاذَلِكَ رِيٌّ لِفِرْعَوْنَ سُوءِ عَمَلِهِ
وَصَدَّ عَنِ السَّبِيلِ وَمَا كَيْدُ فِرْعَوْنَ إِلَّا فِي
تَبَابٍ ﴿٣٩﴾

وَقَالَ الَّذِينَ آمَنُوا اتَّبِعُوا آيَاتِ اللَّهِ
الرَّشَادِ ﴿٤٠﴾

يَقَوْمِ إِنَّا هَذِهِ الْحَيَاةُ الدُّنْيَا مَتَاعٌ وَإِنَّ الْآخِرَةَ
هِيَ دَارُ الْقَرَارِ ﴿٤١﴾

He who believed said: O my people, follow me, I shall guide you to the straight path. The life of this world is but a temporary provision; and the Hereafter is the permanent abode. Whoso does evil will be requited only with the like thereof; but whoso does good, whether male or female, and is a believer, these will enter the Garden; they will be provided therein without measure. O my people, how strange it is that I call you to salvation and you call me to the Fire. You invite me to deny Allah and to associate with Him that of which I have no knowledge, while I invite you to the Mighty, the Most Forgiving.

مَنْ عَمِلَ سَيِّئَةً فَلَا يُجْزَى إِلَّا مِثْلَهَا وَمَنْ
عَمِلَ صَالِحًا مِنْ دُونِ مَا أُنزِلَ بِهِ وَهُوَ مُؤْمِنٌ فَلَا يَكْفُرْ
بِهِ يَدْخُلُ الْجَنَّةَ يَرْزُقُ فِيهَا بِغَيْرِ حِسَابٍ ﴿٤٢﴾

وَيَقَوْمِ مَا لِي أَدْعُوكُمْ إِلَى التَّجْوَةِ وَتَدْعُونَنِي
إِلَى النَّارِ ﴿٤٣﴾

تَدْعُونَنِي لِأَكْفُرَ بِاللَّهِ وَأُشْرِكَ بِهِ مَا لَيْسَ
لِي بِهِ عِلْمٌ وَأَنَا أَدْعُوكُمْ إِلَى الْعَزِيمِ الْغَفَّارِ ﴿٤٤﴾

Surely that to which you call me has no title to be called upon in this world or in the Hereafter; and certainly our return is to Allah and the transgressors will be the inmates of the Fire. You will soon recall my admonition. I commit my cause to Allah; surely Allah is watchful of His servants.

لَا جُورَ أَنتَ تَدْعُونِي إِلَيْهِ لَيْسَ لَهُ دَعْوَةٌ فِي
الدُّنْيَا وَلَا فِي الآخِرَةِ وَأَنْ مَرَدْنَا إِلَى اللَّهِ وَأَنْ
السُّمِرِينَ هُمْ أَصْحَابُ النَّارِ ﴿٣٩﴾
فَسْتَدْرُونَ مَا أَقُولُ لَكُمْ وَأَفِيضُ أَمْرِي إِلَى

اللَّهِ إِنَّ اللَّهَ بَصِيرٌ بِالْعِبَادِ ﴿٤٠﴾
فَوَقَّعَهُ اللَّهُ سَيِّئَاتٍ مَا مَكَرُوا وَحَاقَ بِآلِ فِرْعَوْنَ
سُوءُ الْعَذَابِ ﴿٤١﴾

So Allah safeguarded him against the mischief of that which they contrived, and a grievous chastisement encompassed the people of Pharaoh: the Fire, to which they are exposed morning and evening. When the Hour arrives, the decree will go forth: Cast the people of Pharaoh into severe torment. They will wrangle with one another in the Fire. The weak will say to the mighty ones: We were under your authority. Can you, then, relieve us of a portion of the fiery torment? Those who had considered themselves mighty will say: We are all in it. Allah has already judged between His servants. Those in the Fire will beg the keepers of hell: Pray to your Lord that He may reduce our torment for a period. They will make answer: Did not your Messengers come to you with manifest Signs? The reply will be: Surely. The keepers will retort: Then, pray on. But the prayer of the disbelievers is in vain. (39—51)

النَّارِ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا وَيَوْمَ
تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ
الْعَذَابِ ﴿٤٢﴾

وَأَذِيحَاجُونَ فِي النَّارِ يَقُولُ الضَّعُفِيُّ الَّذِينَ
اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا فِهَلْ أَنْتُمْ مُغْنُونَ
عَنَّا نَصِيبًا مِنَ النَّارِ ﴿٤٣﴾

قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا كُلٌّ فِيهَا إِنَّ اللَّهَ قَدَّ
حَكَمَ بَيْنَ الْعِبَادِ ﴿٤٤﴾

وَقَالَ الَّذِينَ فِي النَّارِ لِخَزَنَتِ جَهَنَّمَ ادْعُوا
رَبَّكُمْ يُخَفِّفْ عَنَّا يَوْمًا مِنَ الْعَذَابِ ﴿٤٥﴾

قَالُوا أَوَلَمْ تَكُنَّا نَدْعُكُمْ رَسُولَكُمْ يَا بُرَيْتِ قَالُوا
بَلَى قَالُوا فَأَدْعُوا^{٤٦} وَمَا دَعُوا الْكُفْرِينَ إِلَّا فِي

ضَلَالٍ^{٤٧}

Most surely do We help Our Messengers and those who believe in this life as well as on the day when the witnesses shall step forth; the day when their excuses will not

إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا
وَيَوْمَ يَقُومُ الْأَشْهَادُ^{٤٨}

profit the wrongdoers, and they will be cast aside and evil will be their abode. Certainly We gave Moses the guidance, and made the children of Israel the inheritors of the Book: a guidance and a reminder for men of understanding. So be patient. Surely, the promise of Allah is true. Ask forgiveness for those who wrong thee, and glorify thy Lord with His praise, morning and evening. Those who contend against the Signs of Allah without any authority having come to them from Allah are merely puffed up with vain pride and desires which they shall never attain. So seek refuge with Allah. Surely He is All-Hearing, All-Seeing. (52—57)

Surely, the creation of the heavens and the earth is greater than the creation of mankind; but most people know not. The blind and the seeing are not equal; nor are those who believe and act righteously and those who do evil. Little do you reflect. The Hour will surely come; in that there is no doubt; yet most men believe not. Your Lord has said: Call on Me; I will respond to you. Those who consider themselves above worshipping Me will surely enter hell, despised. (58—61)

Allah is He Who has made the night that you may seek repose in it, and the day illuminating. Verily, Allah is Most Bountiful towards mankind, but most people are not grateful. Such is Allah, your Lord,

يَوْمَ لَا يَنْفَعُ الظَّالِمِينَ مَعَذرتُهُمْ وَلَهُمُ اللعنةُ
وَلَهُمْ سُوءُ الدارِ ۝٥٦

وَلَقَدْ آتَيْنَا مُوسَى الْهُدَى وَأَوْرَثْنَا بَنِي
إِسْرَائِيلَ الْكِتَابَ ۝٥٧

هُدَى وَذِكْرٍ لِرُؤُوسِ الْأَلْبَابِ ۝٥٨

فَأَصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَأَسْتَغْفِرْ لِمَن يَدْعُوكَ وَ

سَبَّحَ بِحَمْدِ رَبِّكَ بِالْعَشِيِّ وَالْإِبْكَارِ ۝٥٩

إِنَّ الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ بِغَيْرِ سُلْطَانٍ

أَتَتْهُمْ إِنْ فِي صُدُورِهِمْ إِلَّا كِبْرًا هُمْ بِبِالْغَيْبِ

فَأَسْتَعِذْ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ ۝٦٠

لَخَلْقُ السَّمَوَاتِ وَالْأَرْضِ الْكَبِيرِ مِنْ خَلْقِ النَّاسِ

وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ۝٦١

وَمَا يَسْتَوِي الْأَعْمَى وَالْبَصِيرَةُ وَالَّذِينَ آمَنُوا

وَعَمِلُوا الصَّالِحَاتِ وَلَا الَّذِينَ سَاءُوا قَلِيلًا مَّا

تَتَذَكَّرُونَ ۝٦٢

إِنَّ السَّاعَةَ لَأْتِيَةٌ ۖ لَا رَيْبَ فِيهَا وَلَكِنَّ أَكْثَرَ

النَّاسِ لَا يُؤْمِنُونَ ۝٦٣

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ

يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَخِرِينَ ۝٦٤

اللَّهُ الَّذِي جَعَلَ لَكُمْ آيَاتٍ لَتَسْكُنُوا فِيهَا وَاللَّهُ حَكِيمٌ

مُبِينٌ ۖ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ

أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ۝٦٥

Creator of all things. There is no god but He. How then are you being turned away? Thus indeed are turned away those who deny His Signs stubbornly without reflection. Allah is He Who has made the earth a resting place for you, and the heaven a canopy, and has endowed you with faculties and capacities and has made them strong and perfect, and has provided you with good things. Such is Allah, your Lord. Blessed is Allah, the Lord of the worlds. He is Ever Living, the Bestower of Life; there is no god but He. So call on Him in utter sincerity of faith. All praise belongs to Allah, the Lord of the worlds.

ذُكِرْكُمْ اللَّهُ رَبُّكُمْ خَائِنٌ كُلِّ شَيْءٍ لَّا إِلَهَ إِلَّا هُوَ حُجَّ
فَأَنَّى تُؤْفَكُونَ ﴿٣٧﴾

كَذَلِكَ يُؤْفَكُ الَّذِينَ كَانُوا بِآيَاتِ اللَّهِ يَجْحَدُونَ ﴿٣٨﴾
اللَّهُ الَّذِي جَعَلَ لَكُمْ الْأَرْضَ قَرَارًا وَالسَّمَاءَ
بِنَاءً وَصَوَّرَكُمْ فَأَحْسَنَ صُورَكُمْ وَسَرَّ ذَكُمْ
مِنَ الظُّلُمَاتِ ذُكِرْكُمْ اللَّهُ رَبُّكُمْ فَتَبَرَّكَ اللَّهُ
رَبُّ الْعَالَمِينَ ﴿٣٩﴾

هُوَ الْحَيُّ اللَّاهُ إِلَّا هُوَ فَادْعُوهُ مُخْلِصِينَ لَهُ
الدِّينَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٤٠﴾

Proclaim: I have been forbidden to worship those whom you call upon beside Allah, since there have come unto me clear proofs from my Lord; and I have been commanded to submit myself wholly to the Lord of the worlds. He it is Who created you from dust, then from a sperm-drop, then from a clot; then He brings you forth a child; then He lets you attain your full strength; then He lets you become old — some of you are caused to die before — that you may reach an appointed term and that through all this you may exercise your understanding. He it is Who gives life and causes death. When He decrees a thing He says concerning it: Be; and it is. (62—69)

قُلْ إِنِّي نُهَيْتُ أَنْ أَعْبُدَ الَّذِينَ تَدْعُونَ مِنْ
دُونِ اللَّهِ لَمَّا جَاءَنِي الْبَيِّنَاتُ مِنْ رَبِّي وَأُحِرْتُ
أَنْ أُسَلِّمَ لِرَبِّ الْعَالَمِينَ ﴿٤١﴾

هُوَ الَّذِي خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ
ثُمَّ مِنْ عَلَقَةٍ ثُمَّ يُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا
أَشُدَّكُمْ ثُمَّ لِيَتَوَكَّفُوا شَيْوَحًا وَمِنْكُمْ مَنْ يُتَوَفَّى
مِنْ قَبْلِ وَلِيَتُهَلَّعُوا أَجَلًا مُّسَمًّى وَ لَعَلَّكُمْ
تَعْقِلُونَ ﴿٤٢﴾

هُوَ الَّذِي يُحْيِي وَيُمِيتُ فَإِذَا قَضَىٰ أَمْرًا فَإِنَّا
يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿٤٣﴾

Seest thou not those who contend against the Signs of Allah, whither are they being turned away; those who reject the Book and that with which We sent Our Messengers?

أَلَمْ تَرَ إِلَى الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ أَنَّى
يُضْرَفُونَ ﴿٤٤﴾

الَّذِينَ كَذَّبُوا بِالْكِتَابِ وَبِمَا أَرْسَلْنَا بِهِ رُسُلَنَا

But soon will they come to know, when with iron collars round their necks and with chains they will be dragged into boiling water and will then be fed into the Fire. Then they will be asked: Where are those who were your associate gods beside Allah? They will answer: We have lost them. Nay, we never prayed to anything before. Thus does Allah confound the disbelievers. That is what you exulted in, without justification, during your earthly life, and on account of which you behaved insolently. Enter now the gates of hell, to abide therein. Evil is the abode of the arrogant.

So be patient. Surely the promise of Allah is true. Whether We show thee part of that which We have promised them, or We cause thee to die, to Us will they be brought back and they shall then learn the truth. We did send Messengers before thee; of them are those that We have mentioned to thee, and of them are those that We have not mentioned to thee. It behoves not a Messenger to bring a Sign except by the leave of Allah. When Allah's decree goes forth, the matter is settled with justice, and those who pursue falsehood are the losers. (70—79)

Allah is He Who has created cattle for you, that you may ride some of them, and eat of the flesh of some — and you have other uses for them— and that through them you may attain your desires; and on them and on vessels are you borne. He shows you His Signs; then which of the Signs of Allah will you deny?

سَوْفَ يَعْلَمُونَ ﴿١١﴾
 إِذِ الْأَغْلُلُ فِي أَعْنَاقِهِمْ وَالسَّلْسِلُ يُسْبَبُونَ ﴿١٢﴾
 فِي الْحَبِيمِ ۗ ثُمَّ فِي النَّارِ يُسْجَرُونَ ﴿١٣﴾
 ثُمَّ قِيلَ لَهُمْ إِنَّمَا كُنْتُمْ تَشْرِكُونَ ﴿١٤﴾
 مِنْ دُونِ اللَّهِ قَالُوا ضَلُّوا عَنَّا بَلْ لَمْ نَكُنْ
 نَدْعُوا مِنْ قَبْلُ شَيْئًا كَذَلِكَ يَضِلُّ اللَّهُ
 الْكَافِرِينَ ﴿١٥﴾
 ذَلِكُمْ بِمَا كُنْتُمْ تَفْرَحُونَ فِي الْأَرْضِ بِغَيْرِ
 الْحَقِّ وَبِمَا كُنْتُمْ تَسْرَحُونَ ﴿١٦﴾
 ادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا ۗ فَبئسَ
 مَثْوًى الْمُتَكَبِّرِينَ ﴿١٧﴾
 فَأَصْدِرَاتٍ وَعَدَّ اللَّهُ حَقًّا ۗ فَأَمَّا نُرِّيكَ بَعْضَ
 الَّذِي نَعِدُ هُمْ أَوْ نَنْوِقُكَ فَإِلَيْنَا يَرْجِعُونَ ﴿١٨﴾
 وَلَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ مِنْهُمْ مَنْ قَصَصْنَا
 عَلَيْكَ وَمِنْهُمْ مَنْ لَمْ نَقْضُ عَلَيْكَ وَمَا كَانَ
 بِرَسُولٍ أَنْ يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ ۗ فَاذَا جَاءَ
 بِأَمْرِ اللَّهِ قُضِيَ بِالْحَقِّ وَخَسِرَ هُنَالِكَ الْبَاطِلُونَ ﴿١٩﴾
 اللَّهُ الَّذِي جَعَلَ لَكُمْ الْأَنْعَامَ لِتَكْتُمُوا بِهَا وَمِنْهَا
 تَأْكُلُونَ ﴿٢٠﴾
 وَلَكُمْ فِيهَا مَنَافِعُ وَلِتَبَلَّغُوا عَلَيْهَا حَاجَةً فِي
 صُدُورِكُمْ وَعَلَيْهَا وَعَلَى الْفُلْكِ تُحْمَلُونَ ﴿٢١﴾
 وَيُرِيكُمْ آيَاتِهِ فَأَيُّ آيَاتِ اللَّهِ تُنْكِرُونَ ﴿٢٢﴾

Have they not travelled in the earth that they could see the end of those before them? They were more numerous than these, and mightier in power, and more skilled as witnessed by the remains they have left behind in the earth, but all that they practised was of no avail to them.

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ
عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ كَانُوا أَكْثَرُ مِنهُمْ وَأَشَدَّ
قُوَّةً وَأَثَارًا فِي الْأَرْضِ فَمَا اغْنَىٰ عَنْهُمْ مَا كَانُوا
يَكْسِبُونَ ﴿٨٥﴾

When their Messengers came to them with manifest Signs, they exulted in the knowledge which they possessed; and the chastisement at which they mocked encompassed them. When they perceived Our punishment they cried out: We believe now in Allah, the One, and reject all that we used to associate with Him. But when they had perceived Our chastisement, their believing could not profit them. That is Allah's law which has ever been in operation in respect of His servants. Thus the disbelievers were the losers. (80—86)

فَلَمَّا جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ فَرِحُوا بِمَا عِنْدَهُمْ
مِنَ الْعِلْمِ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٨٥﴾
فَلَمَّا رَأَوْا بَأْسَنَا قَالُوا آمَنَّا بِاللَّهِ وَحَدَاهُ وَكُفَرْنَا بِمَا
كُنَّا بِهِ مُشْرِكِينَ ﴿٨٦﴾
فَلَمْ يَكْ يَنْفَعُهُمْ إِيمَانُهُمْ لَمَّا رَأَوْا بَأْسَنَا
سَدَّتْ اللَّهُ الَّتِي قَدْ خَلَتْ فِي عِبَادِهِ ۗ وَخَسِرَ
ۙ هُنَالِكَ الْكَافِرُونَ ﴿٨٧﴾



HĀ MĪM SAJDĀH

(Revealed before Hijra)

In the name of Allah, Most Gracious,
Ever Merciful. (1)

THE PRAISEWORTHY, THE LORD
OF HONOUR (2)

This Quran is a revelation from the Most Gracious, Ever Merciful; a Book whose commandments have been expounded in detail, which will be repeatedly read, couched in clear, eloquent language, for the benefit of people who possess knowledge; bearer of glad tidings and a warner. But most of them turn away and do not choose even to listen. They say: Our hearts are securely wrapped up against that to which thou callest us, and there is deafness in our ears and between thee and us there is a barrier. Do thou carry on in thy way and we shall carry on in ours. Tell them: I am but a human being like you. It is revealed to me that your God is One God; so be steadfast in your relationship with Him, and ask forgiveness of Him. Woe to the idolaters, who do not pay the Zakat, and who deny the Hereafter. Those who believe and act righteously, will surely have a never-ending reward. (3—9)

Ask them: Do you disbelieve in Him Who created the earth in two periods, and set up equals to Him? He is the Lord of the worlds. He placed in the earth firm mountains, rising above its surface, and blessed it with abundance, and provided

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

حَمْدٌ ①

تَنْزِيلٌ مِّنَ الرَّحْمَنِ الرَّحِيمِ ②

كُنُوبٌ فُضِّلَتْ لَيْسَ لَهَا عَرَبِيَّةٌ لِّقَوْمٍ يَعْلَمُونَ ③

بَشِيرًا وَنَذِيرًا فَأَعْرَضَ أَكْثَرُهُمْ فَهُمْ لَا

يَسْمَعُونَ ④

وَقَالُوا قُلُوبُنَا فِي آكْثَثَةٍ مِّمَّا تَدْعُونَا إِلَيْهِ

وَفِي آذَانِنَا وَقْرٌ وَمِنْ بَيْنِنَا وَبَيْنِكَ حِجَابٌ

فَاعْمَلْ إِنَّا عَامِلُونَ ⑤

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَا لِلْهَلْمِ

إِلَهُ وَاحِدٌ فَاسْتَقِيمُوا إِلَيْهِ وَاسْتَخْفِرُوهُ وَوَيْلٌ

لِلْمُشْرِكِينَ ⑥

الَّذِينَ لَا يُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ ⑦

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ

مَمْنُونٍ ⑧

قُلْ أَبِئْتِكُمْ لَكُمْرُونَ بِالَّذِي خَلَقَ الْأَرْضَ فِي

يَوْمَيْنِ وَتَجْعَلُونَ لَهُ أَسْدَادًا ذَلِكَ سَبُّ

الْعَالَمِينَ ⑨

وَجَعَلَ فِيهَا رَوَاسِيَ مِنْ فَوْقِهَا وَبَرَكَ فِيهَا

therein nurture for its dwellers in proper measure, equally for all seekers, in four periods. Then He turned to the heaven, which was all mist, and said to it and to the earth: Submit ye to My command, willingly or unwillingly. They said: We have submitted willingly. He arranged them in seven heavens, in two periods, and He invested each heaven with capacity to discharge its function. We adorned the lowest heaven with lights and for protection. This is the decree of the Mighty, the All-Knowing. But if they turn away, tell them: I have warned you of a sudden destructive punishment like the one that overtook the tribes of 'Ad and Thamud.

وَقَدْ رَفَيْهَا أَفْوَانَهَا فِي أَرْبَعَةِ أَيَّامٍ سَوَاءٍ
لِلنَّاسِ يَلِينٌ ⑪

ثُمَّ اسْتَوَى إِلَى السَّمَاءِ وَهِيَ دُخَانٌ فَقَالَ لَهَا
وَالْأَرْضِ انثَبِي طَوْعًا أَوْ كَرْهًا قَالَتَا أَتَيْنَا
طَائِعِينَ ⑫

فَقَضَيْنَ سَبْعَ سَمَوَاتٍ فِي يَوْمَيْنِ وَأَوْحَى
فِي كُلِّ سَاءٍ أَمْرَهَا وَزَيَّنَّا السَّمَاءَ الدُّنْيَا
بِمَصَابِيحٍ ⑬ وَحِفْظٍ ذَلِكَ تَقْدِيرُ الْعَزِيزِ
الْعَلِيمِ ⑭

فَإِنْ أَعْرَضُوا فَقُلْ أَنْذَرْتُكُمْ ضِعْفَةَ ⑮
ضِعْفَةَ عَادٍ وَثَمُودَ ⑯

إِذْ جَاءَهُمُ الرُّسُلُ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ
خَلْفِهِمْ أَلَّا تَعْبُدُوا إِلَّا اللَّهَ قَالُوا لَوْ شَاءَ رَبُّنَا

لَأَنْزَلَ مَلَائِكَةً فَأِنَّا رَبَّنَا أَرْسَلْتُمْ بِهِ الْكُرُوفَ ⑰
فَأَمَّا عَادٌ فَاسْتَكْبَرُوا فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَ

قَالُوا مَنْ أَشَدُّ مِنَّا قُوَّةً أَوَلَمْ يَرَوْا أَنَّ اللَّهَ
الَّذِي خَلَقَهُمْ هُوَ أَشَدُّ مِنْهُمْ قُوَّةً وَكَانُوا

بِآيَاتِنَا يَجْحَدُونَ ⑱
فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي أَيَّامٍ نَحْسَاتٍ

لِنُنذِرَهُمْ عَذَابَ الْآخِرَةِ فِي الْحَيَاةِ الدُّنْيَا
وَلَعَذَابُ الْآخِرَةِ أَخْزَعٌ وَهُمْ لَا يُنصَرُونَ ⑲

وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَنَى عَلَى

When their Messengers came to them in a continuous succession, admonishing them: Worship none but Allah; they retorted: Had our Lord so willed, He would have sent down angels. We reject that with which you have been sent. The tribe of 'Ad behaved arrogantly in the earth without any justification and said: Who is mightier than we are in power? Did they not see that Allah, Who created them, is mightier than they in power? Yet they persisted in rejecting Our Signs. So We sent against them a fierce wind for several ominous days, that We might afflict them with humiliating chastisement in this life and the chastisement of the Hereafter is even more humiliating, and they will not be helped. To Thamud We gave guidance, but they preferred blindness to guidance,

so they were afflicted with the calamity of an humiliating chastisement, on account of that which they practised. But We saved those who believed and acted righteously. (10--19)

On the day when the enemies of Allah are gathered together and driven to the Fire, they will be sorted out, till when they approach it, their ears and their eyes and their skins will bear witness against them concerning that which they used to do. They will inquire from their skins: Why bear ye witness against us? These will make answer: Allah, Who has made everything else to speak, has made us to speak also. He it is Who created you the first time, and unto Him have you been brought back. You did not attempt to conceal your vices out of an apprehension that your ears and your eyes and your skins would bear witness against you; nay, you imagined that even Allah did not know much of that which you did. That notion of yours that you entertained concerning your Lord, has been your ruin, and you became losers. Now if they will endure, the Fire is their abode; but if they desire to be heard they will not be granted a hearing.

We assigned to them associates who made their doings appear fair to them, and the same decree went forth against them as had gone forth against communities of Jinn and mankind before them, that they will be among the losers. (20--26)

الْهُدَىٰ فَآخَذَ نُهُمُ صُوعَةَ الْعَذَابِ الْهُونِ
بِمَا كَانُوا يَكْسِبُونَ ﴿١٨﴾

وَنَجَّيْنَا الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ ﴿١٩﴾

وَيَوْمَ يُحْشَرُ أَعْدَاءُ اللَّهِ إِلَى النَّارِ فَهُمْ
يُوزَعُونَ ﴿٢٠﴾

حَتَّىٰ إِذَا مَا جَاءُوهَا شَهِدَ عَلَيْهِمْ سَمْعُهُمْ
أَبْصَارُهُمْ وَجُلُودُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿٢١﴾
وَقَالُوا لَوْلَا جُودُهُمْ لَمْ شَهِدْنَا عَلَىٰ نَاثِرًا
قَالُوا أَنْطَقَنَا اللَّهُ الَّذِي أَنْطَقَ كُلَّ شَيْءٍ وَهُوَ خَلَقَكُمْ
أَوَّلَ مَرَّةٍ وَاللَّيْلَةَ تُرْجَعُونَ ﴿٢٢﴾

وَمَا كُنْتُمْ تَسْتَشِرُونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ
وَلَا أَبْصَارُكُمْ وَلَا جُلُودُكُمْ وَلَكِنْ ظَنَنْتُمْ أَنَّ
اللَّهَ لَا يَعْلَمُ كَثِيرًا مِمَّا تَعْمَلُونَ ﴿٢٣﴾
وَذِكْرُكُمْ ظَنُّكُمْ الَّذِي ظَنَنْتُمْ بِرَبِّكُمْ أَرْذَلَكُمْ
فَأَصْبَحْتُمْ مِنَ الْخَاسِرِينَ ﴿٢٤﴾

فَإِنْ يَصْبِرُوا فَالنَّارُ مَثْوًى لَهُمْ وَإِنْ يَسْتَعِيبُوا
فَمَا لَهُمْ مِنَ الْمُعْتَابِينَ ﴿٢٥﴾

وَقَيَّضْنَا لَهُمْ قُرَنَاءَ فَزَيَّنُوا لَهُمْ مَا بَيْنَ
أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَحَقَّ عَلَيْهِمُ الْقَوْلُ
فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِهِمْ مِنَ الْجِنِّ وَالإِنْسِ
إِنَّهُمْ كَانُوا خَاسِرِينَ ﴿٢٦﴾

وَقَالَ الَّذِينَ كَفَرُوا لَا تَسْمَعُوا لِهَذَا الْقُرْآنِ

The disbelievers say: Listen not to this Quran, and interrupt its recital with noise that you may have the upper hand. Most certainly will We afflict the disbelievers with severe torment, and, most certainly, will We requite them for the worst of their deeds. That is the requital of the enemies of Allah, the Fire, which will be their abiding home, as a requital for their obstinate rejection of Our Signs. The disbelievers will say: Lord, show us those from among the Jinn and men who led us astray, that we may trample them under foot and reduce them to an abject condition.

While on them who affirm: Our Lord is Allah, and then remain steadfast, angels descend, reassuring them: Fear not nor grieve, and rejoice in the Garden that you were promised. We are your friends in this life and in the Hereafter. Therein you will have all that you desire, and therein you will have all that you ask for: an entertainment from the Most Forgiving, the Ever Merciful. (27—33)

Who speaks better than one who invites people to Allah and works righteousness and affirms: Truly, I am of those who submit wholly to Allah? Good and evil are not alike. Repel evil with that which is best, and lo, he between whom and thyself was enmity is as though he were a warm friend. But none attains to this save those who are steadfast, and none attains to this save those who are granted a large share of good. Should a tribulation on the

وَالْعَوَا فِيهِ لَعَلَّكُمْ تَغْلِبُونَ ﴿٢٧﴾
فَلَنْذِيْقَنَ الَّذِيْنَ كَفَرُوْا عَذَابًا شَدِيْدًا ۗ وَ

لَنَجْزِيَنَّهُمْ اَسْوَا الَّذِيْ كَانُوْا يَعْمَلُوْنَ ﴿٢٨﴾
ذٰلِكَ جَزَاءُ اَعْدَاءِ اللّٰهِ النَّارُ لَهُمْ فِيْهَا دٰسِرُ

الْخُلْدِ جَزَاءً ۗ بِمَا كَانُوْا يٰۤاٰتِنَا يَجْحَدُوْنَ ﴿٢٩﴾
وَ قَالَ الَّذِيْنَ كَفَرُوْا رَبَّنَا اَرِنَا الَّذِيْنَ اَضَلَّنَا

مِّنَ الْجِنِّ وَالْاِنْسِ نَجْعَلُهُمَّ تَحْتَ اَقْدَامِنَا
لِيَكُوْنُوْا مِنَ الْاَسْفَلِيْنَ ﴿٣٠﴾

اِنَّ الَّذِيْنَ قَالُوْا رَبُّنَا اللّٰهُ ثُمَّ اسْتَقَامُوْا تَتَنَزَّلُ
عَلَيْهِمُ الْمَلٰٓئِكَةُ الْاَلْحٰفُوْا وَلَا تَخْزُوْا وَاَبشِرُوْا

بِالْحَبٰٓئِ اَلَّتِيْ كُنْتُمْ تُوعَدُوْنَ ﴿٣١﴾
نَحْنُ اَوْلِيَٰۤاٰكُمْ فِي الْحَيٰوةِ الدُّنْيَا وَاٰلِ الْاٰخِرَةِ

وَلَكُمْ فِيْهَا مَا تَشْتَهِيْۤا اَنْفُسُكُمْ وَلَكُمْ فِيْهَا مَا
تَدْعُوْنَ ﴿٣٢﴾

يٰۤاٰمِنُوْنَ نُرِيْكُمْ اٰيٰتِنَا لَعَلَّكُمْ تَتَّقُوْنَ ﴿٣٣﴾
وَمَنْ اَحْسَنُ قَوْلًا مِّمَّنْ دَعَا اِلَى اللّٰهِ وَعَمِلَ

صٰلِحًا ۗ وَقَالَ الرَّسُوْلُ مِنَ الْمُسْلِمِيْنَ ﴿٣٤﴾
وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ۗ اِدْفَعْ بِالَّذِيْ

هِيَ اَحْسَنُ ۗ فَاِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ
كَانَتْهُ وَاِنۡ لَّ حَمِيْمًا ﴿٣٥﴾

وَمَا يُلْقِيْهَا اِلَّا الَّذِيْنَ صَدَرُوْا ۗ وَمَا يُلْقِيْهَا
اِلَّا ذُوْ حِظٍّ عَظِيْمٍ ﴿٣٦﴾

part of Satan assail thee, do thou seek refuge with Allah. Surely, He is the All-Hearing, the All-Knowing. (34—37)

Of His Signs are the night and the day and the sun and the moon. Prostrate not yourselves before the sun, nor before the moon, but prostrate yourselves before Allah, Who created them, if it is He Whom you truly worship. Then, if they turn away in disdain, surely those who are with thy Lord glorify Him night and day, and are never wearied. Of His Signs is it that thou seest the earth withered, but when We send down water on it, it stirs and swells with verdure. Surely, He Who quickens it will quicken the dead. Verily He has power over all things. Those who seek to pervert Our Signs are not hidden from Us. Then is he better who is cast into the Fire, or he who comes to Us secure on the Day of Judgment? Do as you wish. Surely He sees all that you do. (38—41)

Those who reject the Reminder when it has come to them are in evil case, for it is a Mighty Book: falsehood cannot approach it from fore or aft; it is a revelation from the Wise, the Praiseworthy. Nothing is said to thee but that which was said to the Messengers before thee. Thy Lord is Most Forgiving, also Master of painful chastisement. Had We revealed the Quran in a foreign tongue, they would have said: Why have not its verses been expounded clearly? What! An Arab Prophet, and a scripture in a foreign tongue? Tell them: It is a guidance and a healing for those who believe, and those who do not believe are deaf of ears and it is hidden from them. They are like a person who is called from a far-off place.

وَمَا يَنْزَعُكَ مِنَ الشَّيْطَانِ نَزْعٌ فَاسْتَعِذْ
بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٣٤﴾

وَمِنَ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ
لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي
خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ﴿٣٥﴾

فَإِن اسْتَكْبَرُوا فَالَّذِينَ عِنْدَ رَبِّكَ يُسَبِّحُونَ لَهُ
بِاللَّيْلِ وَالنَّهَارِ وَهُمْ لَا يَسْئُونَ ^{السُّبْحَةَ} ﴿٣٦﴾

وَمِنَ آيَاتِهِ أَنْتَ تَرَى الْأَرْضَ خَاشِعَةً فَإِذَا أَنْزَلْنَا
عَلَيْهَا الْمَاءَ أَهْتَرَتْ وَرَبَّتْ إِنَّ الَّذِي أَحْيَاهَا
لَمُجِي الْمَوْتِ إِنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٧﴾

لَنْ الَّذِينَ يُلْجِدُونَ فِي آيَاتِنَا لَا يَخْفُونَ عَلَيْنَا
أَفَمَنْ يُلْقَى فِي النَّارِ خَيْرٌ أَمْ مَنْ يَأْتِي آمِنًا يَوْمَ
الْقِيَامَةِ اعْمَلُوا مَا شِئْتُمْ إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٣٨﴾

إِنَّ الَّذِينَ كَفَرُوا بِالذِّكْرِ لَمَّا جَاءَهُمْ وَإِنَّ لَهُمْ لَكِتَابٌ
عَرِيبٌ ﴿٣٩﴾

لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ
تَنْزِيلٌ مِنْ حَكِيمٍ حَمِيدٍ ﴿٤٠﴾

مَا يُقَالُ لَكَ إِلَّا مَا قَدْ قِيلَ لِلرُّسُلِ مِنْ قَبْلِكَ
إِنَّ رَبَّكَ لَكَنُودٌ مَغْفِرٌ وَذُو عِقَابٍ أَلِيمٍ ﴿٤١﴾

وَلَوْ جَعَلْنَاهُ قُرْآنًا عَجَبًا لَقَالُوا لَوْلَا نُفِصِلَتْ آيَاتُهُ
عَاجِبِي وَعَرَبِي قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى

وَشِفَاءٌ وَالَّذِينَ لَا يُؤْمِنُونَ فِي آذَانِهِمْ وَقُرْ

We also gave Moses a Book, and concerning it also there were differences. Had it not been for a word that had gone forth before from thy Lord, the matter would have been decided between them. They are certainly in a disquieting doubt concerning the Quran. (42--46)

Whoso acts righteously, it is for the good of his own self; and whoso does evil bears the burden thereof. Thy Lord is not in the least unjust to His creatures. Knowledge of the Hour rests entirely with Him. No fruit comes forth from its spathes, nor does any female conceive, nor give birth to a child, but it is within His knowledge. On the day when He will call unto them: Where are My partners?; they will make answer: We declare it unto Thee, not one of us is a witness of it. All that they used to call upon before will be lost to them, and they will know for certain that they have no place of escape. (47--49)

Man does not tire of praying for good, but if he is afflicted with evil, he despairs and gives up all hope. If after an affliction that has befallen him, We bestow Our mercy upon him, he is sure to say: This is my due; and I do not think the Hour will ever come, but even if I am returned to my Lord, I shall surely have with Him the very best. We will surely inform the disbelievers of all that they did, and We will certainly afflict them with severe torment. When We bestow a favour on man, he turns away and veers aside; but when evil afflicts him, he makes lengthy supplications.

وَهُوَ عَلَيْهِمْ عَمَىٰ أُولَٰئِكَ يُنَادُونَ مِن مَّكَانٍ
بَعِيدٍ ﴿٤٦﴾

وَلَقَدْ آتَيْنَا مُوسَىٰ الْكِتَابَ فَاخْتَلَفَ فِيهِ وَلَوْلَا
كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ لَفُضِيَ بَيْنَهُمْ وَإِنَّمَا
لَيْفَىٰ شَاكٍ مِّنْهُ مَرِيْبٌ ﴿٤٧﴾

مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ وَمَنْ أَسَاءَ فَعَلَيْهَا
وَمَا رَبُّكَ بِظَلَّامٍ لِّلْعَالَمِينَ ﴿٤٨﴾

إِلَيْهِ يَرْدُ عِلْمُ السَّاعَةِ وَمَا تَخْرُجُ مِنْ ثَمَرَاتٍ
مِّنَ الْأَمْشَامِ وَمَا تَحْمِلُ مِنْ أُنْثَىٰ وَلَا تَضَعُ
إِلَّا بِعِلْمِهِ وَيَوْمَ يُنَادِيهِمْ آيَنَ شُرَكَائِي قَالُوا
أَذُنَاكَ مَا مِنَّا مِن شَهِيدٍ ﴿٤٩﴾

وَصَلَّ عَنْهُمْ مَا كَانُوا يَدْعُونَ مِن تَلْوَاةٍ
وَمَا لَهُمْ حَرَجٌ قِيَّيْسٍ ﴿٥٠﴾

لَا يَسْمُرُ الْإِنْسَانُ مِن دُعَاءِ الْخَيْرِ وَإِن مَسَّهُ الشَّرُّ
فَيَنُوسُ قُوْطٌ ﴿٥١﴾

وَلِئِن أَذَقْتَهُ رَحْمَةً مِنَّا مِن بَعْدِ صَرَائِرَ مَا سَعَىٰ
لَيَقُولنَّ هٰذَا لِي وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلِئِن
رُجِعْتُ إِلَىٰ رَبِّي إِنَّ لِي عِنْدَهُ لَلْخُسْرَاءَ فَلَنَسْتَصْرِبُنَّ
الَّذِينَ كَفَرُوا بِمَا عَمِلُوا وَلَنُدَّيْقَهُمْ مِنْ عَذَابِ
عَلِيْظٍ ﴿٥٢﴾

وَإِذَا أَنَسْنَا عَلَى الْإِنْسَانِ أَعْرَضَ وَنَأَىٰ بِجَانِبِنَا
وَإِذَا مَسَّهُ الشَّرُّ فَدَّوْءًا عَرِيْضٍ ﴿٥٣﴾

Ask them: Have you considered, if this Quran is from Allah and you reject it, then who is more astray than one who has drifted far away from the Truth? We will show them Our Signs in the universe and also among their own selves, until it becomes manifest to them that the Quran is the Truth. Is it not enough that thy Lord is Witness over all things? Hearken! they are in doubt concerning the meeting with their Lord. Hearken! He certainly encompasses all things. (50—55)

قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنْ عِنْدِ اللَّهِ ثُمَّ كَفَرْتُمْ

بِهِ مَنْ أَضَلُّ مِمَّنْ هُوَ فِي شِقَاقٍ بَعِيدٍ ﴿٥٠﴾

سَنُرِيهِمْ آيَاتِنَا فِي الْأَفَاقِ وَفِي أَنْفُسِهِمْ حَتَّىٰ

يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُ

عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ﴿٥١﴾

إِلَّا أَنْهَمُ فِي مِرْيَةٍ مِنْ لِقَاءِ رَبِّهِمْ إِلَّا أَنَّهُ

يَكِلُ شَيْءٌ مَّحِيطٌ ﴿٥٢﴾

سُورَةُ الشُّورَى مَكِّيَّةٌ

AL-SHŪRĀ

(Revealed before Hijra)

In the name of Allah, Most Gracious,
Ever Merciful. (1)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

حَمْدٌ ②

عَسَقٌ ③

THE PRAISEWORTHY, THE LORD
OF HONOUR, THE ALL-KNOWING,
THE ALL-HEARING, THE ALL-
POWERFUL (2-3)

كَذَلِكَ يُوحَىٰ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ
اللَّهُ الْعَزِيزُ الْحَكِيمُ ④

لَهُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَلِيُّ
الْعَظِيمُ ⑤

Thus has Allah, the Mighty, the Wise, sent revelation to thee and to those who were before thee. To Him belongs whatever is in the heavens and whatever is in the earth. He is the High, the Great. The heavens may well-nigh rend asunder from above them on account of their misdeeds while the angels glorify their Lord with His praise and ask forgiveness for those on the earth. Behold it is surely Allah Who is the Most Forgiving, the Ever Merciful. Allah encompasses those who have taken protectors beside Him; thou art not a guardian over them. Thus have We revealed the Quran to thee in Arabic, that thou mayest warn the people of the central township of the land and those around it; and that thou mayest warn them of the Day of the Gathering, of which there is no doubt, when a party will be in the Garden and a party will be in the blazing Fire. Had Allah so pleased, He could have made them one people; but He admits into His mercy whomsoever He pleases. For the wrongdoers there is neither protector nor helper. Have they taken for themselves protectors other than Him? It is Allah alone Who is the Protector; it is He Who quickens the dead, and it is He Who has power over all things. (4-10)

تَكَادُ السَّمٰوٰتُ يَتَفَطَّرٰنَ مِنْ فَوْقِهِنَّ وَالسَّلٰكُ۞
يُسَبِّحُو۞نَ بِحَمْدِ رَبِّهِنَّ وَ يُسْتَغْفِرُو۞نَ لِمَنْ فِي
الْاَرْضِ اِنَّ اللّٰهَ هُوَ الْغَفُو۞رُ الرَّحِي۞مُ ⑥

وَالَّذِي۞نَ اتَّخَذُو۞ا مِنْ دُو۞نِهٖ اَوْلِيَآءَ اللّٰهُ حَفِي۞ظٌ
عَلَيْهِمْ ۗ وَمَا اَنْتَ عَلَيْهِمْ بِوَكِي۞لٍ ⑦

وَكَذٰلِكَ اَوْحَيْنَاۤ اِلَيْكَ قُرْآٰنًا عَرَبِيًّا لِتُنذِرَ اُمَّ
الْقُرٰى وَمَنْ حَوْلَهَا وَتُنذِرَ يَوْمَ الْجَمْعِ لَا رَيْبَ
فِي۞هُ فَرِي۞قٌ فِي الْجَنَّةِ وَفَرِي۞قٌ فِي السَّعِي۞رِ ⑧

وَلَوْ شَاءَ اللّٰهُ لَجَعَلَهُمۡ اُمَّةً وَّاحِدَةً وَّلٰكِن
يُدۡخِلُ مَنْ يَشَآءُ فِي رَحْمَتِهٖ وَالظَّالِمُو۞نَ مَا لَهُمْ
مِنْ وَّلِيٍّ وَّلَا نَصِي۞رٍ ⑨

اِمَّا اتَّخَذُو۞ا مِنْ دُو۞نِهٖ اَوْلِيَآءَ فَاللّٰهُ هُوَ الْوَلِيُّ

In whatsoever you differ, the final decision thereof rests with Allah. Such is Allah, my Lord; in Him I put my trust and to Him I turn. He is the Maker of the heavens and the earth. He has made for you spouses of your own kind, and of the cattle also He has made pairs. He multiplies you in the earth. There is nothing whatever like unto Him. He is All-Hearing, All-Seeing. To Him belong the keys of the heavens and the earth. He enlarges the provision for whomsoever He pleases and straitens it for whomsoever He pleases. Surely, He knows all things well. (11-13)

He has prescribed for you the religion which He enjoined on Noah, and which We have revealed to thee, and which We enjoined on Abraham and Moses and Jesus, that is: Be steadfast in obedience, and be not divided therein. Hard upon the idolaters is that to which thou callest them. Allah chooses for Himself whom He pleases, and guides to Himself him who turns to Him. The disbelievers did not differ in the matter of religion till after knowledge had come to them by means of the Quran, and then only on account of jealousy among themselves. Had it not been for a word that had gone forth from thy Lord for an appointed term, the matter would have been long before decided between them. Surely those who have been made inheritors of the Book after the earlier people are in a disquieting doubt about it. To this, then, do thou invite mankind, and be steadfast as thou art commanded, and follow not their low desires, and affirm: I believe in whatever of the Book Allah has sent down, and I am commanded to judge justly between you. Allah is our Lord and your Lord. We are responsible for that which we do, and you are responsible for that which you do. There is no contention between us. Allah will gather us together, and to Him is the return.

وَهُوَ يَحْيِي الْمَوْتَىٰ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۝٤١
 وَمَا اخْتَلَفْتُمْ فِيهِ مِن شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ ۝٤٢
 ذُرِّيَّتُكُمْ اللَّهُ رَزَقْنَاكُمْ مِمَّا رَزَقْنَاهُ وَإِلَيْهِ أُنِيبُ ۝٤٣
 فَاطِرُ السَّمٰوٰتِ وَالْاَرْضِ جَعَلَ لَكُمْ مِنْ اَنْفُسِكُمْ
 اَزْوَاجًا ۚ وَمِنَ الْاَنْعَامِ اَزْوَاجًا ۙ يَذُرُّكُمْ فِيهَا
 لَيْسَ كَيْفَلِيهِ شَيْءٌ ۚ وَهُوَ السَّمِيعُ الْبَصِيرُ ۝٤٤
 لَهُ مَقَالِيدُ السَّمٰوٰتِ وَالْاَرْضِ يَبْسُطُ الرِّزْقَ
 لِمَن يَشَاءُ وَيَقْدِرُ ۗ اِنَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ۝٤٥
 شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّىٰ بِهِ نُوحًا وَالَّذِي
 اَوْحَيْنَا اِلَيْكَ ۚ وَمَا وَصَّيْنَا بِهِ اِبْرٰهِيْمَ وَمُوسَىٰ
 وَعِيسَىٰ اَنْ اَقِيْمُوا الدِّينَ ۚ وَلَا تَتَفَرَّقُوْا فِيْهِ كَبُرَ
 عَلَى الْمُشْرِكِيْنَ مَا تَدْعُوْهُمْ اِلَيْهِ ۗ اللهُ يَجْتَبِيْ
 اِلَيْهِ مَن يَشَاءُ ۚ وَيَهْدِيْ اِلَيْهِ مَن يُّنِيبُ ۝٤٦
 وَمَا تَفَرَّقُوْا اِلَّا مِنْۢ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ
 بَغْيًا ۙ بَيْنَهُمْ ۚ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَّبِّكَ
 اِلَىٰ اَجَلٍ مُّسَمًّى لَّفُضِيَٰ بَيْنَهُمْ ۚ وَاِنَّ الدِّينَ
 اُوْرثُوْا الْكِتٰبَ مِنْۢ بَعْدِهِمْ لِنَبِيٍّ شَكَ مِنْۢ مُّكَرْمٍ ۝٤٧
 فَلِذٰلِكَ فَاذَعْ ۚ وَاسْتَقِمْ كَمَا اُمِرْتَ ۚ وَلَا تَتَّبِعْ
 اَهْوَاۗءَهُمْ ۚ وَقُلْ اٰمَنْتُ بِمَا اَنْزَلَ اللهُ مِنْ كِتٰبٍ
 ۚ وَاُمِرْتُ لِاَعْدِلَ بَيْنَكُمْ ۗ اللهُ رَبُّنَا وَرَبُّكُمْ
 لَنَا اَعْمَالُنَا ۚ وَلكُمْ اَعْمَالُكُمْ ۗ لَا حِجَّةَ بَيْنَنَا وَ
 بَيْنَكُمْ ۗ اللهُ يَجْمَعُ بَيْنَنَا ۗ وَرَبُّنَا الْعَلِيمُ ۝٤٨

Those who dispute concerning Allah, after He has been accepted, futile is their contention in the sight of their Lord. On them is Allah's wrath and for them will be a severe chastisement. Allah it is Who has sent down the Book with truth, and also the Balance. How wouldst thou know that the Hour may be nigh? Those who believe not in it seek to hasten it; but those who believe are fearful of it and know that it is bound to come. Hearken! those who entertain doubt concerning the Hour are far gone in error. Allah is aware of the most secret thoughts and doings of His creatures. He provides for whom He pleases. He is the Powerful, the Mighty. (14—20)

وَالَّذِينَ يُجَادُونَ فِي اللَّهِ مِنْ بَعْدِ مَا اسْتَجِيبَ لَهُ حُجَّتُهُمْ دَاحِضَةً عِنْدَ رَبِّهِمْ وَعَلَيْهِمْ غَضَبٌ وَلَهُمْ عَذَابٌ شَدِيدٌ ﴿١٥﴾

اللَّهُ الَّذِي أَنْزَلَ الْكِتَابَ بِالْحَقِّ وَالْيَزَانَ وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ قَرِيبٌ ﴿١٥﴾

يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا وَالَّذِينَ آمَنُوا مُشْفِقُونَ مِنْهَا وَيَعْلَمُونَ أَنَّهَا الْحَقُّ أَلَا إِنَّ الَّذِينَ يُمَارُونَ فِي السَّاعَةِ لَفِي ضَلَالٍ

بَعِيدٍ ﴿١٥﴾

اللَّهُ لَطِيفٌ بِعِبَادِهِ يَرْزُقُ مَنْ يَشَاءُ وَهُوَ

الْقَوِيُّ الْعَزِيزُ ﴿١٦﴾

مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ

وَمَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَ

مَا لَهُ فِي الْآخِرَةِ مِنْ نَصِيبٍ ﴿١٦﴾

أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْذَنُ

بِهِ اللَّهُ وَلَوْلَا كَلِمَةُ الْفَصْلِ لَفُصِّلَ بَيْنَهُمْ وَ

إِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿١٧﴾

تَرَى الظَّالِمِينَ مُشْفِقِينَ مِمَّا كَسَبُوا وَهُوَ وَاعٍ

بِهِمْ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فِي رَوْضَةٍ

الْجَنَّةِ لَهُمْ مَا يَشَاءُونَ عِنْدَ رَبِّهِمْ ذَلِكَ هُوَ

الْفَضْلُ الْكَبِيرُ ﴿١٧﴾

ذَلِكَ الَّذِي يُبَشِّرُ اللَّهُ عِبَادَهُ الَّذِينَ آمَنُوا وَعَمِلُوا

Whoso desires the harvest of the Hereafter, We give him increase in his harvest; and whoso desires the harvest of this world, We give him thereof, but in the Hereafter he has no share. Have they any associate gods who have enjoined on them in matters of faith that which Allah has not commanded? Had it not been for Our decisive word, the matter would have been decided between them. Surely the wrongdoers have a grievous punishment. Thou seest the wrongdoers fearful on account of that which they have practised, but the requital thereof is sure to befall them; while those who believe and work righteousness will be in the Gardens of Paradise. They shall have with their Lord whatever they desire. This is the great bounty. This it is whereof Allah gives the glad tidings to His servants who believe and act righteously. Tell them: I ask

of you no recompense in return for it, except love as between kindred. Whoso practises good We increase its charm for him. Surely, Allah is Most Forgiving, Most Appreciating. (21—24)

Do they allege: He has fabricated a lie against Allah? Had Allah so willed He could seal up thy heart. Allah blots out falsehood and establishes the truth by His words. Surely, He knows well even secret thoughts. He it is who accepts repentance from His servants and forgives sins and knows all that you do. He accepts the prayers of those who believe and work righteousness, and bestows upon them in excess of their supplications out of His grace. For the disbelievers there is a severe punishment. Were Allah to enlarge greatly the provision for His servants, they would behave arrogantly in the earth; but He sends down what He pleases according to measure. Indeed, He is Well-Aware concerning His servants and All-Seeing. He it is Who sends down rain after they despair of it, and spreads out His mercy. He is the Protector, the Praiseworthy. Of His Signs is the creation of the heavens and the earth, and of whatever living creatures He has spread out in both. He has the power to gather them together when He pleases. (25—30)

Whatever misfortune befalls you, is in consequence of that which you practise. He overlooks many of your defaults. You cannot frustrate God's design in the earth; nor have you any friend or helper beside Allah.

الضَّلِحَاتِ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ
فِي الْقُرْبَىٰ وَمَنْ يَقْتَرِفْ حَسَنَةً نَّزِدْ لَهُ فِيهَا
حُسْنًا إِنَّ اللَّهَ غَفُورٌ شَكُورٌ ﴿٢١﴾

أَمْ يَقُولُونَ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا وَإِن يَشَاءِ اللَّهُ
يَخْتِمْ عَلَىٰ قَلْبِكَ وَيَمْحُ اللَّهُ الْبَاطِلَ وَيُخَيِّطُ الْحَقَّ
بِكَلِمَتِهِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٢٢﴾

وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَعْفُو
عَنِ السَّيِّئَاتِ وَيَعْلَمُ مَا تَفْعَلُونَ ﴿٢٣﴾

وَيَسْتَجِيبُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَيَزِيدُهُمْ
مِّن فَضْلِهِ وَالْكَافِرُونَ لَهُمْ عَذَابٌ شَدِيدٌ ﴿٢٤﴾
وَلَوْ بَسَطَ اللَّهُ الرِّزْقَ لِعِبَادِهِ لَبَغَوْا فِي الْأَرْضِ
وَلَكِن يُنَزِّلُ بِقَدَرٍ مَّا يَشَاءُ إِنَّهُ بِعِبَادِهِ خَبِيرٌ
بَصِيرٌ ﴿٢٥﴾

وَهُوَ الَّذِي يُنَزِّلُ الْغَيْثَ مِنْ بَعْدِ مَا قَنَطُوا
وَيَنْشُرُ رَحْمَتَهُ وَهُوَ الْوَلِيُّ الْحَمِيدُ ﴿٢٦﴾

وَمِنْ آيَاتِهِ خَلْقَ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا
مِنْ دَابَّةٍ وَهُوَ عَلَىٰ جَمْعِهِمْ إِذَا يَشَاءُ
قَدِيرٌ ﴿٢٧﴾

وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فَمَا كَسَبَتْ أَيْدِيكُمْ
وَيَعْفُوا عَنْ كَثِيرٍ ﴿٢٨﴾

وَمَا أَنْتُمْ بِمُعْجِزِينَ فِي الْأَرْضِ وَمَا لَكُمْ
مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿٢٩﴾

Of His Signs are vessels sailing across the sea, like mountain tops. If He were so to will, He could cause the winds to drop so that they would become motionless upon its surface. In that, surely, are Signs for every steadfast grateful one. Or, He could destroy those in them on account of their doings. But He overlooks many of their defaults. He well knows those who contend against Our Signs. They have no place of refuge. (31—36)

وَمِن آيَاتِهِ الْجَوَارِ فِي الْبَحْرِ كَالْأَعْلَامِ ﴿٣١﴾
 إِنْ يَشَأْ يُسْكِنِ الرِّيحَ فَيَظْلَلْنَ رَوَاكِدَ عَطَاظِهِ
 إِنْ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ﴿٣٢﴾
 أَوْ يُوقِفَهُنَّ بِمَا كَسَبُوا وَيَعْفُ عَنْ كَثِيرٍ ﴿٣٣﴾
 وَيَعْلَمُ الَّذِينَ يُجَادِلُونَ فِي آيَاتِنَا مَا لَهُمْ مِنْ

مَخْرَجٍ ﴿٣٤﴾

مِمَّا أُوتِينَهُمْ مِنْ شَيْءٍ فَمَتَاعُ الْحَيَاةِ الدُّنْيَا
 وَ مَا عِنْدَ اللَّهِ خَيْرٌ وَأَنبَىٰ لِلَّذِينَ آمَنُوا وَعَلَىٰ
 رَبِّهِمْ يَتَوَكَّلُونَ ﴿٣٥﴾

Whatever you have been given is only a temporary provision of this life, but that which is with Allah is better and more lasting for those who believe and put their trust in their Lord; those who eschew the graver sins and indecencies, and when they are wroth they forgive; those who hearken to their Lord, and observe Prayer and whose affairs are administered by mutual consultation, and who spend out of whatever We have provided for them; and those who, when a wrong is done them, defend themselves.

وَالَّذِينَ يَجْتَنِبُونَ كَبِيرَ الذُّنُوبِ وَالْفَوَاحِشِ وَإِذَا
 مَا عَضِبُوا هُمْ يَعْفُونَ ﴿٣٦﴾

وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ
 شُورَىٰ بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿٣٧﴾

وَالَّذِينَ إِذَا أَصَابَهُمُ الْبَغْيُ هُمْ يَنْتَصِرُونَ ﴿٣٨﴾
 وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا فَمَنْ عَفَا وَأَصْلَحَ
 فَأَجْرُهُ عَلَى اللَّهِ إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿٣٩﴾

The recompense of an injury is a penalty in proportion thereto; but whoso forgives and effects a reform thereby has his reward with Allah. Surely He loves not the wrongdoers. No blame attaches to those who exact due retribution when they are wronged; blame attaches only to those who wrong others and transgress in the earth without justification. They will have a painful chastisement. But the wronged one who endures with fortitude and forgives, achieves a matter of high resolve. (37—44)

وَلَمَنْ آتَتْهُ بَعْدُ ظِلْمُهُ فَأُولَٰئِكَ مَا عَلَيْهِمْ مِنْ
 سَبِيلٍ ﴿٤٠﴾

إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَظْلِمُونَ النَّاسَ وَيَبْغُونَ
 فِي الْأَرْضِ بِعَيْرِ الْحَقِّ أُولَٰئِكَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٤١﴾

وَلَمَنْ صَبَرَ وَغَفَرَ إِنَّ ذَلِكَ لَمِنْ عَزْمِ الْأُمُورِ ﴿٤٢﴾
 وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ وَادٍ مِّنْ بَعْدِهَا

He whom Allah adjudges astray shall have no helper thereafter. Thou wilt find the wrongdoers saying, when they perceive the punishment: Is there any way of repelling it? Thou wilt see them brought face to face with it, casting down their eyes in humiliation, looking at it with a stealthy glance. The believers will say: Losers indeed are those who ruin themselves and their families on the Day of Judgment. Hearken! the wrongdoers will be afflicted with a lasting torment. They will have no helpers to help them against Allah. For him whom Allah judges astray there is no way at all. Hearken ye to your Lord, before there comes the day for which there is no averting against the decree of Allah. There will be no refuge for you that day, nor any possibility of denial. Then, if they turn away, We have not sent thee as a guardian over them. Thy duty is only to convey the Message. When We bestow mercy upon man, he rejoices therein; but if, in consequence of his default, he is afflicted with evil, he is ungrateful. (45—49)

To Allah belongs the kingdom of the heavens and the earth. He creates what He pleases. He bestows females upon whom He pleases and He bestows males upon whom He pleases; or He mixes them, males and females; and He makes whom He pleases barren. He is All-Knowing, Determiner of the measure. (50—51)

It is not given to a man that Allah should speak to him except by revelation or from behind a veil or by sending a messenger to reveal by His command that which He pleases. Surely, He is High, Wise.

وَتَرَى الظَّالِمِينَ لَمَّا رَأَوُا الْعَذَابَ يَقُولُونَ هَلْ
إِلَىٰ مَرَدٍّ مِّن سَبِيلٍ ﴿٤٥﴾

وَتَرَاهُمْ يُعْرَضُونَ عَلَيْهَا خَشِيعِينَ مِنَ الدَّلِّ
يَنْظُرُونَ مِنْ طَرْفٍ خَفِيٍّ وَقَالَ الَّذِينَ آمَنُوا
إِنَّ الْخَاسِرِينَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ وَأَهْلِيهِمْ
يَوْمَ الْقِيَامَةِ أَلَا إِنَّ الظَّالِمِينَ فِي عَذَابٍ مُّقِيمٍ ﴿٤٦﴾
وَمَا كَانَ لَهُمْ مِنْ أَوْلِيَاءٍ يَنْصُرُوهُمْ مِنْ دُونِ
اللَّهِ وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ سَبِيلٍ ﴿٤٧﴾

إِسْتَجِيبُوا لِرَبِّكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا مَرَدَّ
لَهُ مِنَ اللَّهِ مَا لَكُمْ مِنْ مَلْجَأٍ يَوْمَئِذٍ وَمَا لَكُمْ
مِن تَكْوِيلٍ ﴿٤٨﴾

فَإِنْ أَعْرَضُوا فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا أَنْ عَلَيْكَ
رَأْيَ الْبَلْغِ وَإِنَّا إِذَا أَذَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً فَحَرَّحَ
بِهَا وَإِنْ نُبَاهِهِمْ سَيِّئَةً يَبْأَقِدْ مَتَّ أَيْدِيهِمْ
فَإِنَّ الْإِنْسَانَ كَفُورٌ ﴿٤٩﴾

لِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ يَخْلُقُ مَا يَشَاءُ
يَهَبُ لِمَنْ يَشَاءُ إِنشَاءً وَيَهَبُ لِمَنْ يَشَاءُ
الدُّكُورَ ﴿٥٠﴾

أَوْ يُزَوِّجُهُمْ ذُكْرَانًا وَإِنثَاءً وَيَجْعَلُ مَنْ يَشَاءُ
عَقِيْبًا إِنَّهُ عَلِيمٌ قَدِيرٌ ﴿٥١﴾

وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ
وَرَاءِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بِإِذْنِهِ

Thus have We revealed to thee the Word by Our command. Thou didst not know what the Book was, nor what was the Faith. But We have made thy revelation a light, whereby We guide such of Our servants as We please. Truly, thou dost guide mankind to the right path; the path of Allah, to Whom belongs whatever is in the heavens and whatever is in the earth. Behold ! to Allah do all things return. (52—54)

مَا يَشَاءُ رَبُّهُ عَلَيَّ حَكِيمٌ ﴿٥٢﴾
 وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِنْ أَمْرِنَا مَا كُنْتَ
 تَدْرِى مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَكِنْ جَعَلْنَاهُ
 نُورًا نَهْدِي بِهِ مَنْ نَشَاءُ مِنْ عِبَادِنَا وَإِنَّكَ
 لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٥٣﴾
 صِرَاطَ اللَّهِ الَّذِي لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ
 ۝ أَلَا إِلَى اللَّهِ تَصِيرُ الْأُمُورُ ﴿٥٤﴾



AL-ZUKHRUF

(Revealed before Hijra)

In the name of Allah, Most Gracious,
Ever Merciful. (1)

THE PRAISEWORTHY, THE LORD
OF HONOUR. (2)

This perspicuous Book is proof that We have made it a Book to be repeatedly read, easily comprehensible, that you may understand. It forms part of Our Eternal Guidance, exalted and full of wisdom.

Shall We deprive you of the Remembrance because you are a people far gone in transgression? How many a Prophet did We send among the earlier peoples! But whenever a Prophet came to them, they mocked at him. Then We destroyed those who were much more powerful than these, and they have before them the example of earlier peoples. Were thou to ask them: Who created the heavens and the earth? they would say: The Mighty, the All-Knowing created them. He it is Who has made the earth a cradle for you, and has made pathways therein for you, that you may be rightly guided, and Who sends down water from the sky in proper measure, and We thereby quicken a dead land — even so will you be raised — and Who has created everything in pairs, and has made vessels and beasts whereon you ride, that you may settle yourselves firmly on their backs and when you are securely seated thereon you may remember the favour of your Lord and say:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

حَمْدٌ ②

وَ الْكِتَابِ الْمُبِينِ ③

إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ④

وَإِنَّهُ فِي أُمِّ الْكِتَابِ لَدِينًا لَعَلَّيْكُمْ ⑤

أَفَنْصُرِبُ عَنْكُمْ الَّذِي ذُكِّرْنا عَنْكُمْ أَنْ كُنْتُمْ قَوْمًا مُّسْرِفِينَ ⑥

وَ كَمْ أَرْسَلْنَا مِنْ نَبِيِّ فِي الْأَوَّلِينَ ⑦

وَ مَا يَأْتِيهِمْ مِنْ نَبِيٍّ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ ⑧

فَأَهْلَكْنَا أَشَدَّ مِنْهُمْ بَطْشًا وَ مِثْلُ الْأَوَّلِينَ ⑨

وَ لَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَ الْأَرْضَ

لَيَقُولَنَّ خَلَقَهُنَّ الْعَزِيزُ الْعَلِيمُ ⑩

الَّذِي جَعَلَ لَكُمْ الْأَرْضَ مَهْدًا وَ جَعَلَ لَكُمْ

فِيهَا سُبُلًا لَعَلَّكُمْ تَهْتَدُونَ ⑪

وَ الَّذِي نَزَّلَ مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَنْشَرْنَا

بِهِ بَلَدَةً مَيِّتًا ⑫ كَذَلِكَ تُخْرَجُونَ ⑬

وَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا وَ جَعَلَ لَكُمْ مِنْ

الْفُلْكِ وَ الْأَنْعَامِ مَا تَرْكَبُونَ ⑭

لَتَسْتَوُوا عَلَى ظُهُورِهِ ثُمَّ تَنْكُرُوا نِعْمَةَ رَبِّكُمْ

إِذَا اسْتَوَيْتُمْ عَلَيْهِ وَ تَقُولُوا سُبْحٰنَ الَّذِي سَخَّرَ

Holy is He Who has subjected this to us, while we had not the strength to subdue it by ourselves. To our Lord surely shall we return. Yet they make some of His servants partners in His Divinity. Surely, man is plainly ungrateful. (3-16)

Has He chosen for Himself daughters out of that which He has created, and honoured you with sons? Yet when tidings are given to one of them of that which he ascribes to the Gracious One, his face is flushed and he is choked with grief. What! One who is nurtured in ornaments and can scarcely express its meaning in a contention! They make out the angels, who are the servants of the Gracious One, to be females. Did they witness their creation? If so, their testimony shall be recorded, and they shall be questioned.

They say: If the Gracious One had so willed we would not have worshipped any beside Him. They have no knowledge whatsoever of it; they do nothing but conjecture. Have We given them a Book before this, so that they base themselves on it? Instead they say: We found our fathers holding to a certain course, and we are guided by their footsteps. Thus whenever We sent a Warner before thee to a township, its affluent people said: We found our fathers holding to a course, and we are following in their footsteps. The Warner queried: Even though I bring you better guidance than that which you found your fathers following? to which they retorted: But we reject that with which you are sent. Then We exacted retribution from them. Observe, then, what was the end of those who rejected Our Messengers. (17-26)

لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ ﴿٣﴾

وَرَأَيْتَ إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ ﴿٤﴾

وَجَعَلُوا لَهُ مِنْ عِبَادِهِ جُزْءًا إِنَّ الْإِنْسَانَ لَكَفُورٌ

بِطَعْنٍ مُّبِينٌ ﴿٥﴾

أَمِ اتَّخَذَ مِنَّا يَخْلُقُ بِنْتٍ وَأَصْفَكُمْ بَالِبِينَ ﴿٦﴾

وَإِذَا بُشِّرَ أَحَدُهُمْ بِمَا ضَرَبَ لِلرَّحْمَنِ مَثَلًا

ظَلَّ وَجْهَهُ مُسْوَدًّا وَهُوَ كَظِيمٌ ﴿٧﴾

أَوْ مَنْ يُنشِئُوا فِي الْجَلِيَّةِ وَهُوَ فِي الْخِصَامِ غَيْرُ

مُبِينٍ ﴿٨﴾

وَجَعَلُوا الْمَلَائِكَةَ الَّذِينَ هُمْ عِبْدُ الرَّحْمَنِ إِنثَاءً

أَشْهَدُ وَأَخْلَقَهُمْ سَتُكْتَبُ شَهَادَتُهُمْ وَيُسْأَلُونَ ﴿٩﴾

وَقَالُوا لَوْ شَاءَ الرَّحْمَنُ مَا عَبَدْنَاهُمْ مَا لَهُمْ

بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿١٠﴾

أَمْ أُنبِئُكُمْ كَلِمًا مِنْ قَبْلِهِ فَهُمْ بِهِ مُسْتَسْلِمُونَ ﴿١١﴾

بَلْ قَالُوا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَرِهِمْ

مُقْتَدُونَ ﴿١٢﴾

وَكَذَلِكَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ فِي قَرْيَةٍ مِنْ نَذِيرٍ

إِلَّا قَالَ مُتْرَفُوهَا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا

عَلَىٰ آثَرِهِمْ مُقْتَدُونَ ﴿١٣﴾

قُلْ أُولَٰئِكَ جِئْتُمْكُمْ بِأَهْدَىٰ مِنَّا وَجَدْتُمْ عَلَيْهِمْ

آبَاءَكُمْ قَالُوا إِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ ﴿١٤﴾

فَأَنْتَقَمْنَا مِنْهُمْ فَأَنْظَرْنَا كَيْفَ كَانَ عَاقِبَةُ

Call to mind when Abraham said to his father and his people: I disown utterly that which you worship, except Him Who created me and He will surely guide me. This he established as a firm doctrine among his posterity, that they might shun idol worship. Now I bestowed upon these people and their fathers worldly provision until there came to them the Truth and a Messenger expounding it clearly. But when the Truth came to them they said: This is magic, and we reject it.

الْمَكْدِيِّينَ ﴿٢٧﴾

وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَاءٌ
مِمَّا تَعْبُدُونَ ﴿٢٨﴾

إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيِّدُنِي ﴿٢٩﴾
وَجَعَلَهَا كَلِمَةً بَآئِنَةً فِي عَقِبِهِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٣٠﴾
بَلْ مَتَّعْتَ هَؤُلَاءِ وَأَبَاءَهُمْ حَتَّى جَاءَهُمُ الْحَقُّ
وَرَسُولٌ مُبِينٌ ﴿٣١﴾

وَلَمَّا جَاءَهُمُ الْحَقُّ قَالُوا هَذَا سِحْرٌ وَإِنَّا بِهِ
كَافِرُونَ ﴿٣٢﴾

They ask: Why has not this Quran been sent down to some great man of the two towns, Mecca or Taif? Is it they who presume to distribute the mercy of thy Lord? It is We who distribute among them their livelihood in this life, and We exalt some of them above others in rank, so that they may serve each other mutually. The mercy of thy Lord is better than that which they amass.

وَقَالُوا لَوْلَا نَزَّلَ هَذَا الْقُرْآنُ عَلَىٰ رَجُلٍ مِّنَ الْقَرْيَتَيْنِ
عَظِيمَةٍ ﴿٣٣﴾

أَهُمْ يَقْسِمُونَ رَحْمَتَ رَبِّكَ نَحْنُ قَسَمْنَا بَيْنَهُمْ
مَعِيشتَهُمْ فِي الْحَيَاةِ الدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ
فَوْقَ بَعْضٍ دَرَجَاتٍ لِّيَتَّخِذَ بَعْضُهُمُ بَعْضًا سَخِرِيًّا
وَرَحِمْتَ رَبِّكَ خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿٣٤﴾

وَلَوْلَا أَنْ يَكُونَ النَّاسُ أُمَّةً وَاحِدَةً لَّجَعَلْنَا لِمَن
يَكْفُرُ بِالرَّحْمَنِ لِيُؤْتِيَهُمْ سُقْفًا مِّنْ فَضْرِهِ وَمَعَارِجَ
عَلَيْهَا يُظْهَرُونَ ﴿٣٥﴾

Were it not that mankind would in consequence thereof all tread the same path, We would have provided those who disbelieve in the Gracious One, with roofs of silver for their houses, and stairways by which they could climb, and the doors of their houses and couches on which they could recline, of the same, or of gold. But all that is only a temporary provision of the present life; and the Hereafter according to thy Lord is for the righteous. (27—36)

وَالْيُؤْتِيهِمْ آبَابًا وَسُرُرًا عَلَيْهَا يَتَكَبَّرُونَ ﴿٣٦﴾
وَزُخْرَفًا وَإِنَّ كُلَّ ذَلِكَ لَمَّا مَتَاعُ الْحَيَاةِ الدُّنْيَا
وَالْآخِرَةُ عِنْدَ رَبِّكَ لِلْمُتَّقِينَ ﴿٣٧﴾
وَمَنْ يَفْضَحْ عَنْ ذِكْرِ الرَّحْمَنِ نُفِضْ لَهُ شَيْطَانًا

For him who turns away from the remembrance of the Gracious One, We appoint a satan, who becomes his boon companion. These hinder them from the right path, but they imagine that they are rightly guided; until when such a one comes to Us, he says to his boon companion: Would that there had been between thee and me the whole expanse of the earth. He then realises what an evil companion the other was. Having been wrongdoers, it will in no wise profit you this day that you and your companions are joined together in punishment. Canst thou, then, make the deaf hear, or guide the blind or him who is in manifest error?

فَهُوَلَهُ قَرِينٌ ﴿٣٧﴾

وَرَاتَهُمْ لِيَصُدُّوهُمْ عَنِ السَّبِيلِ وَيَحْسَبُونَ أَنَّهُمْ مُهْتَدُونَ ﴿٣٨﴾

مُهْتَدُونَ ﴿٣٨﴾

حَتَّىٰ إِذَا جَاءَنَا قَالَ لَئِن لَّمْ يَكُنْ بَيْنِي وَبَيْنَكَ بُعْدَ

الْمَشْرِقَيْنِ فِيمَنْسَ الْقَرِينُ ﴿٣٩﴾

وَلَنْ يَنْفَعَكَ الْيَوْمَ إِذْ ظَلَمْتُمْ أَنْتُمْ فِي الْعَذَابِ

مُشْتَرِكُونَ ﴿٤٠﴾

أَفَأَنْتَ تَسْمِعُ الصَّمَّ أَوْ تَهْدِي الْعُمْىَ وَمَنْ كَانَ

فِي ضَلَالٍ مُّبِينٍ ﴿٤١﴾

فَأَمَّا نَدَّبْحَكَ فَأَنَا مِنْهُمْ مُنْتَقِمُونَ ﴿٤٢﴾

أَوْ نُزَيْتِكَ الَّذِي وَعَدْتُهُمْ فَأَنَا عَلَيْهِمْ مُنْتَقِمُونَ ﴿٤٣﴾

فَأَسْتَمِيعٌ بِأَلْسِنَتِي أَوْ جِيءَ إِلَيْكَ عَلَىٰ صِرَاطٍ

مُسْتَقِيمٍ ﴿٤٤﴾

وَرَاتَهُ لِيَذُرَّكَ وَيَلْعَبُكَ وَتَسْأَلُونَ ﴿٤٥﴾

وَسَأَلْ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا أَجَعَلْنَا

مِنْ دُونِ الرَّحْمَنِ إِلَهًا يُعْبَدُونَ ﴿٤٦﴾

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ

فَقَالَ إِنِّي رَسُولُ رَبِّ الْعَالَمِينَ ﴿٤٧﴾

فَلَمَّا جَاءَهُمْ بِآيَاتِنَا إِذْ هُمْ مِنْهَا يَضْحَكُونَ ﴿٤٨﴾

وَمَا نُرِيهِمْ مِنْ آيَةٍ إِلَّا هِيَ أَكْبَرُ مِنْ أُخْتِهَا وَ

أَخَذْنَاهُمْ بِالْعَذَابِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٤٩﴾

وَقَالَ يَا أَيُّهَا الشُّجْرُ اذْهَبِي لَنَا رَبَّكَ بِمَا عَهِدَ عِنْدَكَ

If We cause thee to die, We shall still exact retribution from them; or We shall show thee in this life that which We have promised them; for surely We have complete power over them. So hold fast to that which has been revealed to thee; surely thou art on the right path. Thy revelation is a source of honour for thee and for thy people; and you will surely be called to account. Seek among the teachings of those of Our Messengers whom We sent before thee. Did We appoint any deities beside the Gracious One to be worshipped? (37—46)

We sent Moses with Our Signs to Pharaoh and his nobles, and he said to them: Truly I am a Messenger of the Lord of the worlds. When he came to them with Our Signs, they greeted them with laughter. Every Sign We showed them was greater than the one preceding it. We afflicted them with chastisement, that they might turn away from their evil courses. But they kept on saying to Moses: O magician, pray for us to thy Lord, according to the promise He has made thee, that if He will but remove this affliction, we will surely be guided.

But each time We removed the affliction from them, they broke their word. Pharaoh made a proclamation among his people: O my people, does not the kingdom of Egypt belong to me, and these streams that run under my control? Then do you not see? Is it not that I am better than this base fellow, who can scarcely make his meaning clear? If he is truthful, why have not bracelets of gold been bestowed upon him, or angels accompanied him in closed ranks to guard him? Thus did he beguile his people and they followed him. They were indeed a wicked people. So, when they incurred Our wrath, We exacted retribution from them, and drowned them all; and they became a tale told and a lesson for those coming after. (47—57)

When the son of Mary is mentioned in the Quran as an example, thy people raise a clamour at it, and ask: Are our gods better or he? They mention this only as a contention; they are a disputatious people. He was only a servant of Ours on whom We bestowed Our favour, and We made him an example for the children of Israel. If We so willed, We could make some of you angels to be successors in the earth. This Quran sets out indications of the Hour; so have no doubt about it, but follow Me. This is the right path. Let not

إِنَّا لَهُمْ مُّصَدِّقُونَ ﴿٥٦﴾
فَلَمَّا كَشَفْنَا عَنْهُمْ الْعَذَابَ إِذَا هُمْ يَنْتُزِعُونَ ﴿٥٧﴾
وَنَادَى فِرْعَوْنُ فِي قَوْمِهِ قَالَ يَا قَوْمِ أَلَيْسَ لِي مُلْكُ مِصْرَ وَهَذِهِ الْأَنْهَارُ تَجْرِي مِن تَحْتِي أَفَكَا
تُبْصِرُونَ ﴿٥٨﴾
أَمْ أَنَا خَيْرٌ مِّنْ هَذَا الَّذِي هُوَ مَهِينٌ وَلَا يَكَادُ
يُبِينُ ﴿٥٩﴾
فَلَوْلَا الْبَقِيَّةُ عَلَيْهِمْ أَسْرُورَةٌ مِّنْ ذَهَبٍ أَوْ جَاءَ مَعَهُ
السَّلَاطِينُ مُقْتَرِنِينَ ﴿٦٠﴾
فَأَسْتَخَفَّ قَوْمَهُ فَاطَاعُوهُ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ ﴿٦١﴾
فَلَمَّا أَسْفَوْا اتَّقَنَّا مِنْهُمْ فَأَعْرَفْنَاهُمْ أَجْمَعِينَ ﴿٦٢﴾
يَجْعَلْنَاهُمْ سَلَفًا وَمَثَلًا لِلْآخِرِينَ ﴿٦٣﴾
وَلَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ
يَصُدُّونَ ﴿٦٤﴾
وَقَالُوا يَا إِلَهَتُنَا خَيْرٌ أَمْ هُوَ مَا ضَرَبْنَاهُ لَكَ الْجِدْلَ
بَلْ هُمْ قَوْمٌ خَبِيثُونَ ﴿٦٥﴾
إِنْ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَاهُ مَثَلًا لِّبَنِي
إِسْرَائِيلَ ﴿٦٦﴾
وَلَوْ نَشَاءُ لَجْعَلْنَا مِنْكُمْ مَلَائِكَةً فِي الْأَرْضِ
يَخْلُقُونَ ﴿٦٧﴾
وَرَأَيْتَهُ لَوَكُمُ اللَّسَاعَةِ فَلَا تَمْتَرِينَ بِهَا وَالتَّبَعُونَ
هَذَا صِرَاطٌ مُّسْتَقِيمٌ ﴿٦٨﴾

Satan hinder you. Surely he is your declared enemy. (58—63)

وَلَا يَصَدَّقْكُمْ الشَّيْطَانُ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٥٨﴾
وَلَمَّا جَاءَ عِيسَى بِالْبَيِّنَاتِ قَالَ قَدْ جِئْتُكُمْ بِالْحِكْمَةِ
وَلِأَيِّن لَكُمْ بَعْضَ الَّذِي تَخْتَلَفُونَ فِيهِ ؕ
فَاتَّقُوا اللَّهَ وَأَطِيعُوا ۝ ﴿٥٩﴾

When Jesus came with clear proofs, he said: I have come to you with wisdom, and to make clear to you some of that about which you differ. So fear Allah and obey me. Verily Allah it is Who is my Lord and your Lord; so worship Him. This is the right path. But the parties differed among themselves. So woe to the wrongdoers because of the chastisement of a painful day. They but wait for the Hour to come suddenly upon them, while they perceive it not. Friends on that day will be enemies of each other, except the righteous, who believed in Our Signs and submitted. (64—68)

إِنَّ اللَّهَ هُوَ سَرِّى وَرَبُّكُمْ فَأَعْبُدُوهُ هَذَا صِرَاطٌ
مُسْتَقِيمٌ ﴿٦٠﴾

فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ فَوَيْلٌ لِلَّذِينَ
ظَلَمُوا مِنْ عَذَابِ يَوْمِ النَّارِ ﴿٦١﴾
هَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً وَهُمْ
لَا يَشْعُرُونَ ﴿٦٢﴾

الْأَخِلَاءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا
الْمُتَّقِينَ ﴿٦٣﴾

يُعْبَادُ لِأَخَوْفٍ عَلَيْكُمُ الْيَوْمَ وَلَا أَنْتُمْ تَحْزَنُونَ ﴿٦٤﴾
الَّذِينَ آمَنُوا بِالْبَيِّنَاتِ وَكَانُوا مُسْلِمِينَ ﴿٦٥﴾
أَدْخُلُوا الْجَنَّةَ أَنْتُمْ وَأَزْوَاجُكُمْ تُخْبَرُونَ ﴿٦٦﴾

O My servants, there is no fear for you this day, nor shall you grieve. Enter the Garden, you and your companions, delighted and joyful. Dishes and cups of gold will be passed round to them, and in them will be all that the hearts desire and in which the eyes delight. Therein will you abide. This is the Garden to which you have been made heirs, because of that which you practised. Therein for you is fruit in abundance, of which you will eat. The guilty will abide in the torment of hell; it will not be reduced, and they will be a prey to despair.

يُطَافُ عَلَيْهِمْ بِصِحَافٍ مِنْ ذَهَبٍ وَأَكْوَابٍ
وَفِيهَا مَا تَشْتَهِيهِ الْأَنْفُسُ وَتَلَذُّ الْأَعْيُنُ وَأَنْتُمْ
فِيهَا خَالِدُونَ ﴿٦٧﴾

وَتِلْكَ الْجَنَّةُ الَّتِي أَدْرَأْتُمْوهَا بِمَا كُنتُمْ تَعْمَلُونَ ﴿٦٨﴾
لَكُمْ فِيهَا فَاكِهَةٌ كَثِيرَةٌ مِنْهَا تَأْكُلُونَ ﴿٦٩﴾
إِنَّ الْمُجْرِمِينَ فِي عَذَابٍ جَهَنَّمَ خَالِدُونَ ﴿٧٠﴾
لَا يَغْتَرُ عَنْهُمْ وَهُمْ فِيهِ مُبْسُونَ ﴿٧١﴾

We wronged them not; they themselves were the wrongdoers. They will cry: O master, let thy Lord make an end of us. He will answer: You will tarry therein. We brought you the truth; but most of you were averse to the truth. (69--79)

Have these disbelievers of Mecca determined upon a course? Then We too are determined upon their ruin. Do they imagine that We hear not their secrets and their private counsels? Yea, Our envoys are with them recording everything. (80--81)

Say to them: Had there been a son of the Gracious One, I would have been the first of worshippers. Holy is Allah, Lord of the heavens and the earth, Lord of the Throne above all that which they ascribe to Him. Leave them alone to indulge in vain discourse and to amuse themselves until they come face to face with that Day of theirs which they have been promised. He it is Who is God in heaven and God on earth; and He is the Wise, the All-Knowing. Blessed is He to Whom belongs the kingdom of the heavens and the earth and of all that is between them; and with Him is the knowledge of the Hour and to Him will you be brought back. Those on whom they call beside Allah have no power of intercession; but only he who bears witness to the truth and well they know it. Were thou to ask them Who created them, they will surely say: Allah. How then are they being turned away? We call to witness the cry of the Messenger: These are a people who will not believe; and Our reply: Then turn away from them, and say: Peace. Soon will they know. (82--90)

وَمَا ظَلَمْنَاهُمْ وَلَكِنْ كَانُوا هُمُ الظَّالِمِينَ ﴿٤٤﴾

وَنَادُوا لِيَلِكْ لِيَقْضِ عَلَيْنَا رَبُّكَ قَالَ إِنَّكُمْ تُدْعُونَ ﴿٤٥﴾

لَقَدْ جِئْتَكُمْ بِالْحَقِّ وَلَكِنَّ أَكْثَرَكُمْ لِلْحَقِّ كَرِهُونَ ﴿٤٦﴾

أَمْ أَرْبُومًا أَمْ آتَانَا مَبْرُومُونَ ﴿٤٧﴾

أَمْ يَحْسِبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوَاهُمْ بَلَّا

وَرُسُلَنَا لَدَيْهِمْ يَكْتُمُونَ ﴿٤٨﴾

قُلْ إِنْ كَانَ لِلرَّحْمَٰنِ وَلَدٌ فَأَنَا أَوَّلُ الْعٰبِدِينَ ﴿٤٩﴾

سُبْحٰنَ رَبِّ السَّمٰوٰتِ وَالْاَرْضِ سِرِّ الْعَرْشِ

عَمَّا يَصِفُونَ ﴿٥٠﴾

فَذَرَهُمْ خَبْرًا وَيَلْعَبُوا حَتَّىٰ يُلَاقُوا يَوْمَهُمُ الَّذِي

يُوعَدُونَ ﴿٥١﴾

وَهُوَ الَّذِي فِي السَّمَٰوٰتِ اِلٰهٌ وَفِي الْاَرْضِ اِلٰهٌ وَ

هُوَ الْحَكِيْمُ الْعَلِيْمُ ﴿٥٢﴾

وَتَبٰرَكَ الَّذِي لَهٗ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ وَ

مَا بَيْنَهُمَا وَعِنْدَهٗ عِلْمُ السَّاعَةِ وَالَّذِي تَرْجَعُونَ ﴿٥٣﴾

وَلَا يَمْلِكُ الَّذِيْنَ يَدْعُونَ مِنْ دُوْنِهٖ الشَّفَاعَةَ

اِلَّا مَنْ شَهِدَ بِالْحَقِّ وَهُمْ يَعْلَمُونَ ﴿٥٤﴾

وَلَيْن سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُوْنَ اِلٰهًا فَآتٰنَا

يُوقَلُونَ ﴿٥٥﴾

وَقِيْلَهٗ يَرْبِّ اِنْ هُوَ اِلٰهٌ تَوْمُرْ لَا يُؤْمِنُونَ ﴿٥٦﴾

بِئْسَ مَا صَفَحَ عَنْهُمْ وَقُلْ سَلٰمٌ فَسَوْفَ يَعْلَمُونَ ﴿٥٧﴾

سُورَةُ الدُّخَانِ مَكِّيَّةٌ

AL-DUKHĀN

(Revealed before Hijra)

In the name of Allah, Most Gracious,
Ever Merciful. (1)

THE PRAISEWORTHY, THE LORD
OF HONOUR (2)

We call to witness this clear Book. We revealed it in a blessed Night, We have ever been warning. In it are all matters of wisdom expounded with discrimination by Our command. We have ever sent Messengers, as a mercy from thy Lord. He indeed is the All-Hearing, the All-Knowing, the Lord of the heavens and the earth and all that is between them, if you would only have faith. There is no god but He. He bestows life and He causes death. He is your Lord and the Lord of your forefathers. Yet they play about in doubt. Then watch for the day when a pall of smoke will appear in the sky and envelop the people. That will be a painful torment. The cry will go up: Lord, remove from us the torment; we do believe. How will they be admonished, seeing that there came to them a Messenger, expounding matters clearly, and they turned away from him declaring: He is tutored, a man possessed! Yet, We shall remove the torment for a while, but you will certainly revert to your misdeeds.

Keep in mind, however, that on the day when We afflict you with the Great Affliction, We will certainly exact retribution. (3—17)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①
 حَمْدٌ ②
 وَالْكِتَابِ الْمُبِينِ ③
 إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةٍ مُبَارَكَةٍ إِنَّا كُنَّا مُنذِرِينَ ④
 فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ ⑤
 أَمْرًا مِمَّنْ عِنْدَنَا إِنَّا كُنَّا مُرْسِلِينَ ⑥
 رَحْمَةً مِّنْ رَبِّكَ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ⑦
 رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا إِن كُنْتُمْ
 مُّؤْمِنِينَ ⑧
 لَّا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ رَبُّكُمْ وَرَبُّ آبَائِكُمُ
 الْأَوَّلِينَ ⑨
 بَلْ هُمْ فِي شَكٍّ يَلْعَبُونَ ⑩
 فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُّبِينٍ ⑪
 يَغْشَى النَّاسَ هَذَا عَذَابٌ أَلِيمٌ ⑫
 رَبَّنَا اكشِفْ عَنَّا الْعَذَابَ إِنَّا مُؤْمِنُونَ ⑬
 أَتَى لَهُمُ الدُّرُودُ وَقَدْ جَاءَهُمْ رَسُولٌ مُّبِينٌ ⑭
 ثُمَّ تَوَلَّوْا عَنْهُ وَقَالُوا مُعَلَّمٌ مَّجْنُونٌ ⑮
 إِنَّا كَاشِفُو الْعَذَابِ قَلِيلًا إِنَّكُمْ عَائِدُونَ ⑯
 يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَى إِنَّا مُنتَقِمُونَ ⑰

We tried the people of Pharaoh before them. There came to them a noble Messenger, who said to them: Restore to me the servants of Allah; I am a trusty Messenger sent to you, to warn you not to exalt yourselves in defiance of Allah. I come to you with a clear authority. I seek the protection of my Lord and your Lord lest you seek to stone me. If you believe not in me, then leave me alone. Then he called on his Lord: This is indeed a sinful people; and his Lord directed him: Set forth with My servants by night; you will surely be pursued. Then leave the sea behind, treading along the furrows of the dunes. Surely, Pharaoh's host are doomed to be drowned. They left behind many a garden and spring, and cornfield, and comfortable dwelling, and luxury in which they delighted. Thus it was; and We made another people inherit all that. The heaven and the earth mourned them not, nor were they granted respite. (18—30)

We delivered the children of Israel from the humiliating torment inflicted on them by Pharaoh. He was surely haughty and of the extravagant. We chose them deliberately above the peoples of their time. We gave them Signs, wherein was a clear trial for them. (31—34)

The disbelievers of Mecca say: There is only one death for us and we shall not be raised up again. Bring back our fathers if you speak the truth.

وَلَقَدْ فَتَنَّا قَبْلَهُمْ قَوْمَ فِرْعَوْنَ وَجَاءَهُمْ رَسُولٌ كَرِيمٌ ﴿١٨﴾

أَنْ أَدِّوْا لِي عِبَادَ اللَّهِ إِنَّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٩﴾

وَإِنْ لَا تَعْلَمُوا عَلَى اللَّهِ يَأْتِيكُمْ سُلْطٰنٌ مُّبِينٌ ﴿٢٠﴾

وَإِنِّي عُدْتُ بِرَبِّي وَرَبِّكُمْ أَنْ تَرْجُمُونِ ﴿٢١﴾

وَإِنْ لَمْ تُؤْمِنُوا لِي فَأَعْتَزِلُونِ ﴿٢٢﴾

فَدَعَا رَبِّي أَنْ هُوَلِّئَهُ قَوْمٌ مُّجْرِمُونَ ﴿٢٣﴾

فَأَسْرِ بِعِبَادِي لَيْلًا إِنَّكُمْ مُّتَّبَعُونَ ﴿٢٤﴾

وَأَتْرِكُ الْبَحْرَ رَهْوًا إِنَّهُمْ جُنْدٌ مُّغْرَقُونَ ﴿٢٥﴾

كَمْ تَرَكُوا مِنْ جَنَّاتٍ وَعُيُونٍ ﴿٢٦﴾

وَزُرُوعٍ وَمَقَامٍ كَرِيمٍ ﴿٢٧﴾

وَنَعْمَةً كَانُوا فِيهَا فَكٰهِنِينَ ﴿٢٨﴾

كَذٰلِكَ نَسُفُّهَا قَوْمًا جٰثِرِينَ ﴿٢٩﴾

فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ وَمَا كَانُوا مُنظَرِينَ ﴿٣٠﴾

وَلَقَدْ نَجَّيْنَا بَنِي إِسْرٰءِيلَ مِنَ الْعَذَابِ الْبَهِينِ ﴿٣١﴾

مِنْ فِرْعَوْنَ إِنَّهُ كَانَ عَلِيًّا مِنَ السُّرِفِينَ ﴿٣٢﴾

وَلَقَدْ اخْتَرْنَاهُمْ عَلَىٰ عِلْمٍ عَلَى الْعٰلَمِينَ ﴿٣٣﴾

وَآتَيْنَاهُمْ مِنَ الْآيٰتِ مَا فِيهَا بَلَاؤًا مُّبِينًا ﴿٣٤﴾

إِن هُوَلِّئَهُ لِيَقُولُونَ ﴿٣٥﴾

إِنْ هِيَ إِلَّا مَوْتُنَا الْأُولَىٰ وَمَا نَحْنُ بِمُنشَرِينَ ﴿٣٦﴾

فَأْتُوا بِآبَائِنَا إِنْ كُنْتُمْ صٰدِقِينَ ﴿٣٧﴾

Are they better than the people of Tubba and those before them? We destroyed them because they were sinful. We did not create the heavens and the earth, and all that is between them, in sport. We created them for an enduring purpose, but most of them know not. The Day of Judgment is the appointed time for all of them; the Day when a friend shall not avail a friend at all, nor shall they be helped, save those to whom Allah shows mercy. Surely, He is the Mighty, the Ever Merciful. (35—43)

أَهُمْ خَيْرٌ أَمْ قَوْمُ بُنِيٍّ وَآلِ زَيْنٍ ۚ
مَنْ قَبْلَهُمْ أَهْلَكْنَاهُمْ
إِنَّهُمْ كَانُوا مُجْرِمِينَ ﴿٣٥﴾

وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا لِعَيْبٍ ﴿٣٦﴾

مَا خَلَقْنَاهُمَا إِلَّا بِالْحَقِّ وَلَكِنْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٣٧﴾

إِنَّ يَوْمَ الْفُصْلِ مِيقَاتُهُمْ أَجْعَعِينَ ﴿٣٨﴾

يَوْمَ لَا يُغْنِي مَوْلَى عَنْ مَوْلَى شَيْئًا وَلَا هُمْ يُنصَرُونَ ﴿٣٩﴾

يَعِ ۚ إِلَّا مَنْ رَحِمَ اللَّهُ ۚ إِنَّهُ هُوَ الْعَزِيزُ الرَّحِيمُ ﴿٤٠﴾

إِنَّ شَجَرَةَ الزَّقُّومِ ﴿٤١﴾

طَعَامُ الْأَثِيمِ ﴿٤٢﴾

كَأَلْهَيْلٍ يَخِلُّ فِي الْأَبْطُونِ ﴿٤٣﴾

كغلي الرحيمِ ﴿٤٤﴾

خُدُّوهُ فَاعْتَلُوهُ إِلَىٰ سَوَاءِ الْجَحِيمِ ﴿٤٥﴾

ثُمَّ صُبُّوا فَوْقَ رَأْسِهِ مِنْ عَذَابِ الْجَحِيمِ ﴿٤٦﴾

ذُقْ ۚ إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ ﴿٤٧﴾

إِنَّ هَذَا مَا كُنْتُمْ بِهِ تَمْتَرُونَ ﴿٤٨﴾

إِنَّ الْمُتَّقِينَ فِي مَقَامِ آمِينَ ﴿٤٩﴾

فِي جَنَّاتٍ وَعُيُونٍ ﴿٥٠﴾

يَلْبَسُونَ مِنْ سُنْدُسٍ وَإِسْتَبْرَقٍ مُتَقَابِلِينَ ﴿٥١﴾

كَذَلِكَ وَرَوَّجْنَاهُمْ بِحُورٍ عِينٍ ﴿٥٢﴾

يَدْعُونَ فِيهَا بِكُلِّ فَاكِهَةٍ آمِنِينَ ﴿٥٣﴾

لَا يَذُوقُونَ فِيهَا الْمَوْتَ إِلَّا الْمَوْتَةَ الْأُولَىٰ وَ

وَقَهُمْ عَذَابَ الْجَحِيمِ ﴿٥٤﴾

The tree of Zaqqum is the food of the sinful; like dregs of oil, it will boil in their bellies, like the boiling of scalding water. The angels will be commanded: Seize this sinful one, and drag him into the midst of the blazing Fire; then pour upon his head the torment of boiling water. He will be told: Now suffer this, thou who didst hold thyself mighty and noble. This is that which you doubted. (44—51)

Verily, the righteous will be in a place of security, amid gardens and springs, attired in fine silk and heavy brocade, facing one another. Thus will it be. We shall give them as companions fair maidens, having wide lustrous eyes. They will call therein for every kind of fruit, dwelling in security. They will not suffer any death therein after the first death, and Allah will safeguard them against the torment of the Fire,

as an act of grace from thy Lord. That is the supreme triumph. We have made the Quran easy in thy tongue, that they may take heed. So wait on; they too are waiting. (52—60)

فَضْلًا مِّن رَّبِّكَ ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٥٧﴾
فَأَنشَأْنَا لِسِرِّهِ لِسَانَ لَعَلَّهُمْ يَنذَكُرُونَ ﴿٥٨﴾
فَارْتَقِبْ إِنَّهُمْ مُّرْتَقِبُونَ ﴿٥٩﴾



(Revealed before Hijra)

In the name of Allah, Most Gracious, Ever Merciful. (1)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾
حَمْدٌ

THE PRAISEWORTHY, THE LORD OF HONOUR. (2)

تَنْزِيلِ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ ﴿٢﴾
إِن فِي السَّمَوَاتِ وَالْأَرْضِ لَآيَاتٍ لِّلْمُؤْمِنِينَ ﴿٣﴾
وَفِي خَلْقِكُمْ وَمَا يَبُذُّ مِن دَابَّةٍ آيَاتٍ لِّقَوْمٍ يُؤْقِنُونَ ﴿٤﴾

The revelation of this Book is from Allah, the Mighty, the Wise. Verily, in the heavens and the earth are Signs for those who believe. Likewise in your own creation, and in that of all the creatures that He spreads out in the earth are Signs for a people who possess firm faith. Also in the alternation of the night and the day, and in the provision that Allah sends down from the sky, whereby He quickens the earth after its death, and in the courses of the winds, are Signs for a people who use their understanding. These are the Signs of Allah that We rehearse unto thee with truth. Then leaving aside Allah and His Signs, what is it that they will believe? Woe to every sinful liar who hears the Signs of Allah recited unto him, and then haughtily persists in his denial, as though he heard them not. So give him the tidings of a painful torment. When he learns something of Our Signs, he makes

وَإِخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَمَا أَنزَلَ اللَّهُ مِنَ السَّمَاءِ مِن رِّزْقٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَتَصْرِيفِ الرِّيحِ آيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿٥﴾
ذَٰلِكَ آيَاتُ اللَّهِ تُنَادُوا عَلَيْكَ بِالْحَقِّ فِإِنِّي حَدِيثٌ بَعْدَ اللَّهِ وَآيَاتِهِ يُؤْمِنُونَ ﴿٦﴾
وَيُلِي لِكُلِّ أَفَّاكٍ أَثِيمٍ ﴿٧﴾
يَسْمَعُ آيَاتِ اللَّهِ تُنَادِي عَلَيْهِ ثُمَّ يُصِرُّ مُسْتَكْبِرًا كَأَن لَّمْ يَسْمَعْهَا فَبَشِيرَةٌ بَعْدَ آيِ الْيَوْمِ ﴿٨﴾
وَإِذَا عَلِمَ مِن آيَاتِنَا شَيْئًا اتَّخَذَهَا هُزُوًا أُولَٰئِكَ

a jest of them. For these there is a humiliating punishment. Hell is in front of them, and that which they practised shall not avail them aught, nor shall those whom they have taken up as protectors beside Allah. They will suffer a great chastisement. This is guidance; and for those who disbelieve in the Signs of their Lord is the torment of a painful chastisement. (3—12)

Allah is He Who has subjected the sea to you that vessels may sail thereon by His command, and that you may seek of His bounty and that you may be grateful. He has subjected to you whatsoever is in the heavens and whatsoever is in the earth, all of it. In that surely are Signs for a people who reflect. Tell those who believe to forgive those who do not fear the Days appointed by Allah for their chastisement, that He may requite a people for that which they practised. Whoso does good, does it for his own benefit; and whoso does evil, does it to his own loss. Then to your Lord will you be brought back. (13—16)

We gave the children of Israel the Book, and sovereignty, and Prophethood; and We provided them with pure things, and We exalted them above the peoples of their time. We also bestowed on them clear Signs and commandments. They did not differ among themselves except through mutual envy till after clear knowledge had come to them. Verily, thy Lord will judge between them on the Day of Judgment concerning that wherein they differed. Now We have set thee on a clear path in the matter of the Law; so follow it, and follow not the wishes of those who have no knowledge.

لَهُمْ عَذَابٌ مُّهِينٌ ۝^{١١}
 مِنْ دَرَائِبِهِمْ جَهَنَّمَ وَلَا يُغْنِي عَنْهُمْ مَا كَسَبُوا
 شَيْئًا وَلَا مَا اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ وَلَهُمْ
 عَذَابٌ عَظِيمٌ ۝^{١٢}

هَذَا هُدًى وَالَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ لَهُمْ عَذَابٌ
 قَرِيبٌ رِجْزٍ أَلِيمٌ ۝^{١٣}

اللَّهُ الَّذِي سَخَّرَ لَكُمْ الْبَحْرَ لِتَجْرِيَ الْفُلُكُ فِيهِ بِأَمْرِ
 رَبِّهِمْ وَمِنْ فَضْلِهِ وَتَعْلَمُكُمْ تُشْكُرُونَ ۝^{١٤}

وَسَخَّرَ لَكُمْ مَاءً فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا
 مِنْهُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُفَكِّرُونَ ۝^{١٥}

قُلْ لِلَّذِينَ آمَنُوا يَغْفِرُوا لِلَّذِينَ لَا يَرْجُونَ أَيَّامَ اللَّهِ
 لِيُخْرِجِي قَوْمًا بِمَا كَانُوا يَكْسِبُونَ ۝^{١٦}

مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ وَمَنْ أَسَاءَ فَعَلَيْهَا ثُمَّ
 إِلَىٰ رَبِّكُمْ تُرْجَعُونَ ۝^{١٧}

وَلَقَدْ آتَيْنَا بَنِي إِسْرَائِيلَ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ
 وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَىٰ الْعَالَمِينَ ۝^{١٨}

وَأَتَيْنَاهُمْ بَيِّنَاتٍ مِنَ الْأَمْرِ فَمَا اخْتَلَفُوا إِلَّا مِنْ
 بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ إِنَّ رَبَّكَ

يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ
 يَخْتَلِفُونَ ۝^{١٩}

ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيعَةٍ مِنَ الْأَمْرِ فَاتَّبِعْهَا وَ
 لَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ ۝^{٢٠}

They will not avail thee aught against Allah. The wrongdoers are friends, one of another; and Allah is the Friend of the righteous. The teachings revealed to thee are manifest proofs for people, and a guidance and a mercy for a people who have faith. Do those who seek to do evil imagine that We shall make them the equal of those who believe and act righteously, in life and in death? Evil indeed is that which they judge. (17—22)

إِنَّهُمْ لَنْ يُبْعُوا عَنْكَ مِنَ اللَّهِ شَيْئًا وَإِنَّ الظَّالِمِينَ
بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَاللَّهُ وَلِيُّ الْمُتَّقِينَ ﴿٢١﴾
هَذَا بَصَائِرُ لِلنَّاسِ وَهُدًى وَرَحْمَةٌ لِقَوْمٍ
يُؤْتُونَ ﴿٢٢﴾

أَمْرٍ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ أَنْ نَجْعَلَهُمْ
كَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَوَاءً مَعَهُمْ
وَمَنْهُمْ سَاءَ مَا يَحْكُمُونَ ﴿٢٣﴾

Allah has created the heavens and the earth in accordance with an eternal law, so that everyone may be requited according to that which he practises; and they shall not be wronged. Hast thou reflected over the case of him who has made his desires his god, and whom Allah has adjudged astray on the basis of His knowledge, and whose ears and whose heart He has sealed up, and on whose eyes He has put a covering? Who will, then, guide him, after Allah has thus condemned him? Will you not then take heed? They assert: There is nothing but our present life; we live and we die and it is the passage of time that kills us. But they have no real knowledge of the matter; they do nothing but conjecture. When Our manifest Signs are recited to them, their only contention is: Bring back our fathers if you are truthful. Tell them: It is Allah Who gives you life, then causes you to die; then will He gather you together unto the Day of Judgment about which there is no doubt. But most people know it not. (23—27)

وَخَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ وَلِيُجْزِيَ
كُلَّ نَفْسٍ بِمَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٤﴾
أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوَاهُ وَأَضَلَّهُ اللَّهُ
عَلَىٰ عِلْمِهِ وَخَتَمَ عَلَىٰ سَمْعِهِ وَقَلْبِهِ وَجَعَلَ عَلَىٰ
بَصَرِهِ عَشْرَةَ ۖ فَمَنْ يَهْدِيهِ مِنْ بَعْدِ اللَّهِ
أَفَلَا تَذَكَّرُونَ ﴿٢٥﴾

وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا
وَمَا يُمِيلِكُنَا إِلَّا الدَّهْرُ وَمَا لَهُمْ بِذَلِكَ مِنْ
عِلْمٍ إِنْ هُمْ إِلَّا يَظُنُّونَ ﴿٢٦﴾

وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ مِمَّا كَانَ حُجَّتَهُمْ
إِلَّا أَنْ قَالُوا اتُّوَابًا بَيِّنَاتٍ إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٧﴾
قُلِ اللَّهُ يُحْيِيكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُعْمِدُكُمْ إِلَىٰ
يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ وَلَكِنَّ أَكْثَرَ النَّاسِ

لَا يَعْلَمُونَ ﴿٢٨﴾
وَلِيَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَيَوْمَ تَقُومُ السَّاعَةُ

To Allah belongs the kingdom of the heavens and the earth. On the day when the Hour shall come, those who follow

falsehood will be the losers. Thou wilt see every people on their knees. Every people will be summoned to its record, and they will be told: This day shall you be requited for that which you did. This is Our Book; it speaks against you with truth. We caused to be recorded all that you did.

Their Lord will admit into His mercy those who believed and acted righteously. That is the manifest triumph. Those who disbelieved will be told: Were not My Signs recited unto you? But you were arrogant and became a guilty people. When you were told: Allah's promise is true and there is no doubt about the coming of the Hour; you said: We know not what the Hour is, we can only conjecture, and we are not convinced. The evil nature of their deeds will become manifest to them, and that which they used to mock at will encompass them. They will be told: This day We shall leave you helpless, as you forgot the meeting of this day of yours. Your resort is the Fire, and you will have no helpers. This is so, because you made a jest of the Signs of Allah, and the life of the world beguiled you. Thus that day they will not be taken out of the torment, nor will they be taken back into favour.

All praise, then, belongs to Allah, Lord of the heavens, and Lord of the earth, Lord of all the worlds. His is the Greatness in the heavens and the earth;

يَوْمَئِذٍ يَخْسَرُ الْبَاطِلُونَ ﴿٥٠﴾
وَتَرَىٰ كُلَّ أُمَّةٍ جَاثِيَةً كُلُّ أُمَّةٍ تُدْعَىٰ إِلَىٰ
كِتَابِهَا الْيَوْمَ تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ ﴿٥١﴾
هَذَا كِتَابُنَا يَنْطِقُ عَلَيْكُمْ بِالْحَقِّ إِنَّا كُنَّا نَسْتَنسِخُ

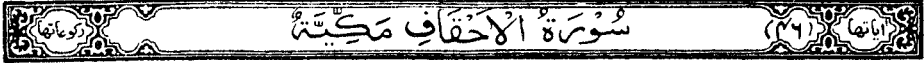
مَا كُنتُمْ تَعْمَلُونَ ﴿٥٢﴾
فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُدْخِلُهُمْ
رَبُّهُمْ فِي رَحْمَتِهِ ذَلِكَ هُوَ الْفَوْزُ الْبَاسِطُ ﴿٥٣﴾
وَأَمَّا الَّذِينَ كَفَرُوا أَفَلَمْ تَكُنْ آيَاتِي تَتْلُو عَلَيْكُمْ
فَاسْتَكْبَرْتُمْ وَكُنتُمْ قَوْمًا مُّجْرِمِينَ ﴿٥٤﴾
وَرَادَا قِيلَ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَالسَّاعَةَ لَا تَرِيبَ
فِيهَا قُلْتُمْ مَا نَدْرِي مَا السَّاعَةُ إِنَّ نَظْنَ إِلَّا ظُلْمًا
وَمَا نَحْنُ بِمُتَّبِعِينَ ﴿٥٥﴾

وَبَدَأَهُمْ سَيِّئَاتٍ مَا عَمِلُوا وَحَاقَ بِهِمْ مَا كَانُوا
بِهِ يَسْتَهْزِئُونَ ﴿٥٦﴾
وَقِيلَ الْيَوْمَ نَنسِفُكُمْ كَمَا نَسِيفْنَا لِقَاءَ يَوْمِكُمْ هَذَا
وَمَا وَكُمُ النَّارُ وَمَا لَكُمْ مِنْ نَاصِرِينَ ﴿٥٧﴾
ذَلِكُمْ بِأَنكُمُ اتَّخَذْتُمُ اللَّهَ هُزُوًا وَعَظَمْتُمُ
الْحَيَاةَ الدُّنْيَا فَالْيَوْمَ لَا يُجْرَبُونَ مِنْهَا وَلَا هُمْ
يُسْتَعْتَبُونَ ﴿٥٨﴾

فَلِلَّهِ الْحَمْدُ رَبِّ السَّمَوَاتِ وَرَبِّ الْأَرْضِ رَبِّ
الْعَالَمِينَ ﴿٥٩﴾
وَلَهُ الْكِبْرِيَاءُ فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ

and He is the Mighty, the Wise. (28—38)

الْحَكِيمُ ٢٨



Part 26

AL-AHQĀF

Chapter 46

(Revealed before Hijra)

In the name of Allah, Most Gracious,
Ever Merciful. (1)

THE PRAISEWORTHY, THE LORD
OF HONOUR. (2)

The revelation of this Book is from Allah, the Mighty, the Wise. We have created the heavens and the earth, and all that is between them with an enduring purpose, and for an appointed term; but those who disbelieve turn away from that of which they have been warned. Ask them: Have you considered that which you worship beside Allah? Show me what have they created of the earth; or, have they a share in the creation of the heavens? Produce a Book revealed before this, in support of your claim, or some vestige of knowledge, if you are telling the truth.

Who is more astray than one who calls on that beside Allah which will not answer him till Judgment Day? Indeed they are not even conscious of their prayer. When mankind are gathered together, those to whom prayer was addressed will be the enemies of their votaries and will repudiate their worship. When Our clear Signs are recited to them, the disbelievers on hearing the truth exclaim: Why, this is manifest sorcery.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

حَمْدٌ ①

تَنْزِيلَ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ ②

مَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا

بِالْحَقِّ وَاجَلٍ مُّسَمَّءٌ وَالَّذِينَ كَفَرُوا عَمَّا أُذُنُوا

مُعْرِضُونَ ③

قُلْ أَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ أَرُونِي

مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَوَاتِ

إِنِّي بِيَدِكُمْ مِنْ قَبْلِ هَذَا أَوْ أَشْرَةٍ مِنْ عِلْمٍ

إِنْ كُنْتُمْ صَادِقِينَ ④

وَمَنْ أَضَلُّ مِمَّنْ يَدْعُوا مِنْ دُونِ اللَّهِ مَنْ

لَا يَسْتَجِيبُ لَهُ إِلَى يَوْمِ الْقِيَامَةِ وَهُمْ عَنْ دَعْوَاهُمْ

غَافِلُونَ ⑤

وَإِذَا حِشِمَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءً وَكَانُوا

بِعِبَادَتِهِمْ كَافِرِينَ ⑥

وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ كَفَرُوا

لِحَقِّ لَنَا جَاءَهُمْ هَذَا سِحْرٌ مُّبِينٌ ⑦

Do they say: He has fabricated the Quran? Tell them: If I have fabricated it, you cannot avail me aught against Allah's chastisement. He knows well the idle talk that you indulge in. Sufficient is He as a witness between you and me. He is the Most Forgiving, the Ever Merciful. Tell them: I am no innovation among Messengers, nor do I know what will be done with me or with you. I only follow that which is revealed to me; and I am but a plain Warner. Ask them: If my revelation is from Allah, and you reject it, would it not be strange that a witness from among the children of Israel should have foretold the advent of one like himself and should have believed in him, while you deny him in your arrogance? Surely, Allah guides not the wrongdoing people. (3—11)

Those who disbelieve say of those who believe: If the Quran had been any good they would not have accepted it ahead of us. Since they have not appreciated its truth, they are sure to say: This is only a repetition of old fabrications. Before it was the Book of Moses, a guide and a mercy; and this is a Book in Arabic fulfilling previous Books, that it may warn the wrongdoers and give glad tidings to those who do good. Those who say: Allah is our Lord, and then remain steadfast, will be subject to no fear, nor will they grieve. These are the dwellers of the Garden; they shall abide therein; a recompense for that which they did. (12—15)

We have enjoined on man to act benevolently towards his parents. His mother bears him in pain and brings him forth in pain; and the bearing of him and his weaning extends over thirty months.

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ إِنْ افْتَرَيْتَهُ فَلَا تَبْلُغُونَ
إِنِّي مِنَ اللَّهِ شَيْئًا هُوَ أَعْلَمُ بِمَا تُفِيضُونَ فِيهِ ۗ
كُنْفِي بِهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَهُوَ الْغَفُورُ
الرَّحِيمُ ﴿٣﴾

قُلْ مَا كُنْتُ بِدَعَا مِنَ الرُّسُلِ وَمَا أَدْرِي مَا يُفَعَّلُ
بِي وَلَا بَكُمْ إِنْ أَتَيْتُمْ إِلَّا مَا يُوحَىٰ إِلَيَّ وَمَا أَنَا
إِلَّا نَذِيرٌ مُّبِينٌ ﴿٤﴾

قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنَ عِنْدِ اللَّهِ وَكَفَرْتُمْ بِهِ
وَشَهِدَ شَاهِدٌ مِّنْ بَنِي إِسْرَائِيلَ عَلَىٰ مِثْلِهِ
فَأَمَنَ وَاسْتَكْبَرَ ثُمَّ رَأَىٰ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٥﴾
وَقَالَ الَّذِينَ كَفَرُوا الَّذِينَ آمَنُوا لَوْ كَانَ خَيْرًا مَّا
سَبَقُونَا إِلَيْهِ وَإِذْ لَمْ يَهْتَدُوا بِهِ فَسَيَقُولُونَ
هَذَا إِفْكٌ قَدِيمٌ ﴿٦﴾

وَمِن قَبْلِهِ كَتَبَ مُوسَىٰ إِمَامًا وَرَحْمَةً ۗ وَهَذَا
كِتَابٌ مُّصَدِّقٌ لِّمَا نَزَّلْنَا بِعَرَبِيٍّ لِّبُنْدِ الَّذِينَ ظَلَمُوا
وَبُشْرَىٰ لِلْمُحْسِنِينَ ﴿٧﴾

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا فَلَا خَوْفٌ
عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٨﴾

أُولَٰئِكَ أَحْسَبُ أَنجَتَهُ خَلِيدِينَ فِيهَا جَزَاءً لِّمَا كَانُوا
يَعْمَلُونَ ﴿٩﴾

وَوَهَبْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا ۗ حَمَلَتْهُ
أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا وَحَمَلُهُ وَفِصْلُهُ

When he attains his full maturity at forty years, he prays: Lord, grant me the favour that I may be grateful to Thee for the bounty that Thou hast bestowed upon me and upon my parents, and that I may act righteously so as to please Thee, and make my progeny righteous also. I do turn to Thee and truly I am of Thy obedient servants. Of these We shall accept the best of their works, and We shall overlook their defaults. They shall be among the inmates of the Garden. That is a true promise that is held out to them. Then there is he who upbraids his parents: Fie on you. Do you threaten me that I shall be brought forth again, when generations have already passed on before me and not one of them has come back? They beseech Allah for help and adjure him: Woe unto thee, believe; for Allah's promise is true. But he shrugs it off with: These are but old wives' tales!

These are those concerning whom the sentence of punishment was executed, from among communities of Jinn and men who had passed on before. They were indeed the losers. They shall all be requited fully according to the quality of their conduct; and they shall not be wronged. On the day when the disbelievers will be brought to the Fire, they will be told: You have exhausted your bounties in your life in the earth, and have benefited from them. Now this day you will be requited with ignominious punishment because you were arrogant in the earth without justification and because you were rebellious. (16—21)

Call to mind Hud, brother of the tribe of 'Ad, when he warned his people among the sand dunes, and there have been Warn-

تَلْتُونَ شَهْرًا حَتَّىٰ إِذَا بَلَغَ اشدَّهُ وَبَلَغَ اَرْبَعِينَ
سَنَةً قَالَ رَبِّ اُذْعِبْنِي اَنْ اَشْكُرَ بِنِعْمَتِكَ الَّتِي
اَنْعَمْتَ عَلَيَّ وَعَلَى الْوَالِدَيْنِ وَاَنْ اَعْمَلَ صَالِحًا
تَرْضَاهُ وَاَصْلِحْ لِي فِي ذُرِّيَّتِي ۗ اِنِّي تبتُّ إِلَيْكَ
وَاِنِّي مِنَ الْمُسْلِمِينَ ﴿١٦﴾

اُولَئِكَ الَّذِينَ نَتَقَبَّلُ عَنْهُمْ اَحْسَنَ مَا عَمِلُوا وَا
نَجَاوَزُ عَنْ سَيِّئَاتِهِمْ فِي اَصْحَابِ الْجَنَّةِ وَاَعَدَّ
الْعَذَابَ الَّذِي لَمْ يَكُنُوا يُوْعَدُونَ ﴿١٧﴾
وَالَّذِي قَالَ لِوَالِدَيْهِ اَقْبِلَا مَا كَفَرْتُمَا بِآيَاتِ
اٰلِهِنَا وَاَقْرَبُوا مِنِّي مِن قَبْلِي وَهِيَ
يَسْتَوِيْنِ اللهُ وَبَلَكَ اٰمِيْنٌ ۗ اِنَّ وَعْدَ اللهِ حَقٌّ ۗ
فَيَقُولُ مَا هَذَا اِلَّا اَسَاطِيْرُ الْاَوَّلِيْنَ ﴿١٨﴾

اُولَئِكَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ فِي اَمْرِ قَدْ
خَلَكْتَ مِنْ قَبْلِهِمْ مِّنَ الْجِيْنِ وَالْاِنْسِ اِنَّهُمْ
كَانُوا خٰسِرِيْنَ ﴿١٩﴾
وَلِكُلِّ دَرَجَةٍ مِّمَّا عَمِلُوا وَاَلْيَوْمَ يُؤْفِقُهُمْ اَعْمَالُهُمْ
وَهُمْ لَا يُظْلَمُوْنَ ﴿٢٠﴾

وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ اِذْ هَبَّتْ
طَيِّبَاتُكُمْ فِي حَيَاتِكُمُ الدُّنْيَا وَاَسْتَسْتَعْتَمُ بِهَآءَا
قَالِيَوْمَ تَجُزُونَ عَذَابَ الْهُونِ اِمَّا كُنْتُمْ تَشْكُرُونَ
فِي الْاَرْضِ بِغَيْرِ الْحَقِّ وَاِيَّاكُمْ تَفْسُقُونَ ﴿٢١﴾
وَاذْكُرْ اٰخَا عَادِ اِذْ اَنْذَرَ قَوْمَهُ بِالْاَحْقَافِ وَا

ers before him and after him: Worship none but Allah, I am fearful of your being afflicted with the torment of a great day. They retorted: Hast thou come to us to turn us away from our gods? Then if that which thou sayest is true bring upon us that with which thou dost threaten us. He replied: The knowledge of it is with Allah. I convey to you that with which I have been sent. I perceive, however, that you are an ignorant people. Then when they saw the portent advancing towards their valleys in the shape of a cloud, they said: Here is a cloud bringing us rain. Indeed not! This is that which you asked to be hastened: a wind carrying a grievous punishment. It will destroy everything by the command of its Lord. When morning arrived there was nothing left to be seen except their dwellings. Thus do We requite a guilty people.

We had provided them with resources with which We have not provided you; and We had given them ears and eyes and hearts, the same as We have given you. But their ears and their eyes and their hearts availed them naught since they persisted in denying the Signs of Allah; and that which they used to mock at encompassed them. (22—27)

We have also destroyed the townships around you; and We had expounded Our Signs in diverse ways that they might turn to them. Why did not those help them whom they had set up as gods beside Allah, that they might bring them near to Him? Instead they left them in the lurch. This was the end of their lies and of that which they fabricated. (28—29)

قَدْ خَلَتْ لِنَّا ذُرِّيَّتٌ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ
أَلَّا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ
يَوْمٍ عَظِيمٍ ﴿٢٧﴾

قَالُوا اجْتَنَبْنَا بَنَاتِنَا فَمُنَّ بِنَا
وَعَدْنَا لَآءِن كُنْتَ مِنَ الصَّادِقِينَ ﴿٢٨﴾
قَالَ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ وَإِنَّمَا أَنزَلْتُ
بِهِ وَاللَّيْلَىٰ أَرْسَلَكُمْ قَوْمًا تَجْهَلُونَ ﴿٢٩﴾

فَلَمَّا رَأَوْهُ عَارِضًا مُسْتَقْبِلَ أَوْدِيَّتِهِمْ قَالَوا هَذَا
عَارِضٌ مُسْتَرِنًا بَلْ هُوَ مَا اسْتَعْجَلْتُمْ بِهِ رِيحٌ
فِيهَا عَذَابٌ أَلِيمٌ ﴿٣٠﴾

تُدْمِرُ كُلَّ شَيْءٍ بِأَمْرِ رَبِّهَا فَأَصْبَحُوا لَا يُرَىٰ
إِلَّا مَسَكِنَتُهُمْ كَذَلِكَ نَجْزِي الْقَوْمَ الْجَارِمِينَ ﴿٣١﴾

وَلَقَدْ مَكَنَّهُمْ فِيهَا إِنَّمَا كُنَّكُمْ فِيهِ وَجَعَلْنَا
لَهُمْ سَمْعًا وَأَبْصَارًا وَافْئِدَةً فَمَّا أَغْنَىٰ عَنْهُمْ
سَمْعُهُمْ وَلَا أَبْصَارُهُمْ وَلَا أَفْئِدَتُهُمْ مِنْ شَيْءٍ
إِذْ كَانُوا يَجْحَدُونَ بِآيَاتِ اللَّهِ وَحَاقَ بِهِمْ تَاكُؤُهُمْ

فِيهِ يَسْتَهْزِءُونَ ﴿٣٢﴾

وَلَقَدْ أَهْلَكْنَا مَا حَوْلَكُمْ مِنَ الْقُرَىٰ وَصَرَفْنَا
الْأَيْتِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٣٣﴾

فَلَوْلَا نَصْرُهُمُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ قُبُلًا
الِهَةً بَلْ ضَلُّوا عَنْهُمْ وَذَلِكِ إِفْلَاحُهُمْ وَمَا كَانُوا
يَفْقَهُونَ ﴿٣٤﴾

Call to mind when We diverted towards thee a party who came to thee secretly, desiring to hear the Quran, and when they came to the recitation, they said to one another: Listen in silence; and when it was finished, they went back to their people, warning them. They told them: Our people, we have listened to a Book, which has been sent down after Moses, fulfilling that which has been revealed before it; it guides to the truth and to the straight path. Our people, respond to one who calls to Allah, and believe in him. Allah will forgive you your sins, and will safeguard you against a painful chastisement. Whoso does not respond to him who calls to Allah, cannot frustrate His design in the earth, nor can he have any protector beside Him. Such are in manifest error. Do they not realise that Allah Who has created the heavens and the earth and was not wearied in the process, has the power to bring the dead to life? Indeed, He has power over all things.

On the day when those who disbelieve will be brought to the Fire, they will be asked: Is not this the truth? They will answer: Indeed, by our Lord. He will say: Then suffer the punishment because you disbelieved. Continue steadfast then, as were steadfast the Messengers of high resolve, and desire not their quick chastisement. On the day when they perceive that which they are promised, they will imagine as if they had not tarried in this life but for a short while. This is but a warning; and none but the disobedient people will be destroyed. (30—36)

وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِّنَ الْعِبَادِ يَكْتُمُونَ الْقُرْآنَ
فَلَمَّا حَضَرُوهُ قَالُوا أَنْصِتُوا فَلَمَّا قُضِيَ وَلَّوْا إِلَى
قَوْمِهِمْ مُّنتَذِرِينَ ﴿٣٠﴾

قَالُوا يَقَوْمَانَا إِنَّا سَمِعْنَا كِتَابًا أُنزِلَ مِن بَعْدِ مُوسَىٰ
مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ يَهْدِي إِلَى الْحَقِّ وَإِلَى
طَرِيقِ مُّسْتَقِيمٍ ﴿٣١﴾

يَقَوْمَنَا أَجِيبُوا دَاعِيَ اللَّهِ وَآمِنُوا بِهِ يَعْرِفَ لَكُمْ
مِن ذُنُوبِكُمْ وَيُجْزِكُمْ قَسَمَ عَذَابِ الْيَمِينِ ﴿٣٢﴾
وَمَنْ لَا يُجِبْ دَاعِيَ اللَّهِ فَلَيْسَ بِمُعْجِزٍ فِي الْأَرْضِ
وَلَيْسَ لَهُ مِن دُونِهِ أَوْلِيَاءُ أُولَٰئِكَ فِي ضَلَالٍ مُّبِينٍ ﴿٣٣﴾
أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ
وَلَمْ يَعْ يَخْلُقْهُنَّ بِقَدْرِ عَلَآنِ نَجْمِ الْمَوْتِ
بَلَىٰ إِنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٤﴾

وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ أَلَيْسَ هَذَا
بِالْحَقِّ قَالُوا بَلَىٰ وَرَبِّنَا قَالَ فَذُوقُوا الْعَذَابَ
بِمَا كُنْتُمْ تَكْفُرُونَ ﴿٣٥﴾

فَأَصِدْكُمْ مَّا صَبَرَ أُولُوا الْعِزْمِ مِنَ الرُّسُلِ وَلَا
تَسْتَعْجِلْ لَهُمْ كَأَنَّهُمْ يَوْمَ يَرَوْنَ مَا يُوعَدُونَ
لَمْ يَلْبَسُوا إِلَّا سَاعَةً مِّن نَّهَارٍ بَلَّغٌ فَمَهْلُكَ
إِلَّا الْقَوْمَ الْفَاسِقُونَ ﴿٣٦﴾



MUHAMMAD

(Revealed after Hijra)

In the name of Allah, Most Gracious,
Ever Merciful. (1)

Allah renders vain the works of those who disbelieve and hinder people from the way of Allah; and from those who believe and work righteousness and believe in that which has been revealed to Muhammad, and it is the truth from their Lord, He removes their ills and improves their condition. That is because those who disbelieve follow falsehood, while those who believe follow the truth from their Lord. Thus does Allah set forth to people their true condition. (2—4)

When you meet in battle those who have disbelieved, smite their necks; and after the slaughter fasten tight the bonds, until the war lays aside its burdens. Then either release them as a favour, or in return for ransom. That is the ordinance. Had Allah so pleased He could have punished them Himself; but He has willed that He may try some of you by means of others. Allah will never render vain the works of those who are slain in His cause. He will guide them and improve their condition, and admit them into the Garden which He has made known to them. O ye who believe, if you help the cause of Allah, He will help you and make your steps firm; while ruin will seize those who disbelieve, and He will render their works vain.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①
الَّذِينَ كَفَرُوا وَصَدَّوْا عَنْ سَبِيلِ اللَّهِ أَضَلَّ
أَعْمَالَهُمْ ②

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَآمَنُوا بِمَا نُزِّلَ
عَلَيْهِمْ وَهُوَ الْحَقُّ مِنْ رَبِّهِمْ لَكُمْ عَنْهُمْ
سَيِّئَاتِهِمْ وَأَصْلَحَ بَالَهُمْ ③

ذَلِكَ بِأَنَّ الَّذِينَ كَفَرُوا اتَّبَعُوا الْبَاطِلَ وَأَنَّ الَّذِينَ
آمَنُوا اتَّبَعُوا الْحَقَّ مِنْ رَبِّهِمْ كَذَلِكَ يَضْرِبُ اللَّهُ
لِلنَّاسِ أَمْثَالَهُمْ ④

وَإِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا فَضَرْبِ الرِّقَابِ حَتَّى إِذَا
أَخَذْتُمُوهُمْ فَاسْلُكُوا الرِّقَابَ ۚ قَالُوا مَا بَاعَدُوا
وَأَمَّا
فِدَاءً حَتَّى تَضَعَ الْحَرْبُ أَوْزَارَهُمْ ذَٰلِكَ وَلَوْ يَشَاءُ
اللَّهُ لَأَنْتَفَرْنَا مِنْهُمْ وَلَكِنْ لِيَبْلُوَ بَعْضَكُمْ بِبَعْضٍ ۗ وَ

الَّذِينَ قَاتَلُوا فِي سَبِيلِ اللَّهِ فَلَنْ يُضِلَّ أَعْمَالَهُمْ ⑤
سَيَهْدِيهِمْ وَيُصْلِحُ بَالَهُمْ ⑥

وَيُدْخِلُهُمُ الْجَنَّةَ عَرَّفَهَا لَهُمْ ⑦
يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ تَصْرَفُوا اللَّهَ بَصُرْتُمْ وَ
يُنَزِّلُ أَقْدَامَكُمْ ⑧

وَالَّذِينَ كَفَرُوا فَتَعْسًا لَهُمْ وَأَضَلَّ أَعْمَالَهُمْ ⑨

That is because they are averse to that which Allah has revealed; so He has rendered their works futile. Have they not travelled in the earth and observed what was the end of those who were before them? Allah destroyed them utterly, and the same will be the case of these disbelievers. That is because Allah is the Helper of those who believe, and the disbelievers have no helper. (5—12)

Allah will surely cause those who believe and work righteousness to enter the Gardens beneath which rivers flow; while those who disbelieve enjoy themselves in this life and eat and drink as do the animals, and the Fire will be their ultimate resort. How many a township, mightier than thy town which has driven thee out, have We destroyed, and no one came to their help! Is he then who bases himself upon a clear proof from his Lord like one to whom the evil of his conduct appears fair, and he is of those who pursue their low desires?

The Garden promised to the righteous has rivers of water that is not corrupted; and rivers of milk of which the taste changes not; and rivers of wine, a delight for those who drink; and rivers of pure honey. They will have all kinds of fruits therein, and forgiveness from their Lord. Can these be like those who abide in the Fire and are given boiling water to drink which tears out their bowels? Some of them appear to listen to thee, but when they go forth from thy presence they ask those who have been given knowledge: What has he been talking about just now?

ذَلِكَ بِأَنَّهُمْ كَرِهُوا مَا أَنْزَلَ اللَّهُ فَأَحْبَطَ أَعْمَالَهُمْ ⑤
أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ
عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ دَمَّرَ اللَّهُ عَلَيْهِمْ
وَالْكَافِرِينَ أَمْثَلَهَا ⑥

ذَلِكَ بِأَنَّ اللَّهَ مَوْلَى الَّذِينَ آمَنُوا وَإِنَّ
الْكَافِرِينَ لَا مَوْلَى لَهُمْ ⑦

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَالَّذِينَ كَفَرُوا
يَسْتَعْتَبُونَ وَيَأْكُلُونَ كَمَا تَأْكُلُ الْأَنْعَامُ وَالنَّارُ
مَنْوَسَةٌ لَهُمْ ⑧

وَكَأَيِّنْ مِنْ قَرْيَةٍ هِيَ أَشَدُّ قُوَّةً مِنْ قَرْيَتِكَ
الَّتِي أَخْرَجْتَكَ أَهْلَكَهُمْ فَلَا نَاصِرَ لَهُمْ ⑨
أَفَمَنْ كَانَ عَلَىٰ يَتْنَةٍ مِّنْ رَبِّهِ كَنَّ رَبِّينَ لَهُ سُوءُ
عَمَلِهِ وَاتَّبَعُوا أَهْوَاءَهُمْ ⑩

مِثْلُ الْجَنَّةِ الَّتِي وَعَدَ الْمُتَّقُونَ فِيهَا أَنْهَارٌ
مِّنْ مَّاءٍ غَيْرِ آسِنٍ وَأَنْهَارٌ مِّنْ لَّبَنٍ لَّمْ يَتَغَيَّرْ
طَعْمُهُ وَأَنْهَارٌ مِّنْ خَبَرٍ لَّدَّةٍ لِلشَّرْبِينَ وَأَنْهَارٌ
مِّنْ عَسَلٍ مُّصَفًّى وَلَهُمْ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ
وَمَغْفِرَةٌ مِّنْ رَبِّهِمْ كَمَنْ هُوَ خَالِدٌ فِي النَّارِ
وَسُقُوا مَاءً حَبِيصًا فَقَطَّعَ أَمْعَاءَهُمْ ⑪

وَمِنْهُمْ مَنْ يَسْتَسْعِ الْإِيكَ حَتَّىٰ إِذَا خَرَجُوا مِنْ
عِنْدِكَ قَالُوا لِلَّذِينَ أُوتُوا الْعِلْمَ مَاذَا قَالَ أَنْفَا

These are they whose hearts Allah has sealed up and who pursue their low desires. Allah adds to the guidance of those who follow the guidance, and bestows righteousness upon them. The others but wait for the Hour to come upon them suddenly. The signs thereof have already appeared. But when it actually comes upon them, what admonition will profit them? Know, then, that there is no god other than Allah, and beseech for the suppression of thy frailties and ask forgiveness, and for the believing men and the believing women. Allah knows well your moving about and your abiding place. (13—20)

Those who believe enquire eagerly: Why is not a Sura revealed, permitting the taking up of arms? But when a decisive Sura is revealed in which fighting is mentioned, thou seest the sick of heart looking towards thee like one in the grip of death. For them is ruin. Their part was to obey and to call people to that which is becoming. Then when the matter was determined upon, had they been true to their duty to Allah, it would have been the better for them. Is it not likely that if you turn away, you will by your conduct create disorder in the land and sever the ties of kinship? It is these whom Allah has cast away and has made them deaf and blinded their eyes. Do they not ponder over the Quran, or is it that their hearts are locked up from within?

Surely, those who have turned away after guidance has been made manifest to them

أُولَئِكَ الَّذِينَ كَتَبَ اللَّهُ عَلَىٰ قُلُوبِهِمُ وَاتَّبَعُوا أَهْوَاءَهُمْ ⑬

وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى وَآتَاهُمْ تَقْوَاهُمْ ⑭

فَهُمْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً فَقَدْ جَاءَ أَشْرَاطُهَا فَأَنَّى لَهُمْ إِذَا جَاءَتْهُمْ ذِكْرُهُمْ ⑮

فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنبِكَ وَ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَاللَّهُ يَعْلَمُ مُتَقَلَّبَكُمْ وَمَنْ مَتَّوَلَّكُمْ ⑯

وَيَقُولُ الَّذِينَ آمَنُوا لَوْلَا نُزِّلَتْ سُورَةٌ ۚ فَإِذَا أُنزِلَتْ سُورَةٌ مُحْكَمَةٌ وَذُكِرَ فِيهَا الْقِتَالُ رَأَيْتَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يَنْظُرُونَ إِلَيْكَ نَظَرَ الْمَغْشِيِّ عَلَيْهِ مِنَ الْمَوْتِ فَأُولَئِكَ لَهُمُ طَاعَةٌ وَقَوْلٌ مَعْرُوفٌ ۚ فَإِذَا عَزَمَ الْأَمْرُ فَلَوْ صَدَقُوا اللَّهَ لَكَانَ خَيْرًا لَّهُمْ ⑰

فَهُمْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتَقَطَّعُوا أَرْحَامَكُمْ ⑱

أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَأَعَمَّى أَبْصَارَهُمْ ⑲

أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ أَمْ عَلَىٰ قُلُوبٍ أَقْفَالُهَا ⑳
إِنَّ الَّذِينَ ارْتَدُّوا عَلَىٰ أَدْبَارِهِمْ مِنْ بَعْدِ مَا

have been deceived by Satan who has beguiled them with false hopes. That is because they said to those who are averse to that which Allah has revealed: We will obey you in certain matters. Allah knows well their secrets. Then how will it be when the angels will cause them to die, smiting their faces and their backs? That will be because they followed that which displeased Allah, and were averse to that which would please Him. So He rendered their works vain. (21—29)

Do those who are sick of heart imagine that Allah will not bring to light their malice? If We pleased We could show them to thee so that thou couldst know them by their features. Even so thou knowest them by the tone of their utterances. Allah knows well your practices.

We will surely try you until We make known those from among you who strive in the cause of Allah, and those who are steadfast; and We will bring to light your true condition. Those who disbelieve, and hinder people from the way of Allah and oppose the Messenger after guidance has become manifest to them, shall not harm Allah in the least; and He will render their works vain. O ye who believe, obey Allah and obey the Messenger and let not your works go vain. Verily, those who disbelieve and hinder people from the way of Allah and die in their disbelief will not be forgiven by Allah.

تَبَيَّنَ لَهُمُ الْهُدَىٰ الشَّيْطَانُ سَوَّلَ لَهُمْ وَأَمَلَهُمْ ۝٢١

ذَٰلِكَ بِأَنَّهُمْ قَالُوا لِلَّذِينَ كَرَهُوا مَا نَزَّلَ اللَّهُ سَنُطِيعُكُمْ فِي بَعْضِ الْأُمُورِ ۗ وَاللَّهُ يَعْلَمُ إِسْرَارَهُمْ ۝٢٢

فَكَيْفَ إِذَا تَوَفَّتْهُمُ الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ ۝٢٣

ذَٰلِكَ بِأَنَّهُمْ اتَّبَعُوا مَا آسَخَطَ اللَّهُ وَكَرَهُوا رِضْوَانَهُ فَأَحْبَطَ أَعْمَالَهُمْ ۝٢٤

أَمْ حَسِبَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ أَن لَّنْ يُخْرِجَ اللَّهُ أَضْعَانَهُمْ ۝٢٥

وَلَوْ نَشَاءُ لَأَرَيْنَاكُمْ فَلَعَرَفْتَهُمْ بِسِينِهِمْ ۗ وَ لَتَعْرِفَنَّهُمْ فِي لَحْنِ الْقَوْلِ ۗ وَاللَّهُ يَعْلَمُ أَعْمَالَكُمْ ۝٢٦

وَلَتَبْلُوَنَكُمْ حَتَّىٰ تَعْلَمَ الْمُجْهِدِينَ وَمَنْكُمْ وَ الضَّالِّينَ ۗ وَتَبْلُوَنَا أَعْبَارَكُمْ ۝٢٧

إِنَّ الَّذِينَ كَفَرُوا وَصَدَّوْا عَنْ سَبِيلِ اللَّهِ وَ سَأَلُوا الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَىٰ

لَن يَضُرَّوْا اللَّهَ شَيْئًا وَسَيُحِطُّ بِأَعْمَالِهِمْ ۝٢٨

يَأْتِيهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ

وَلَا يَطِئُوا أَعْمَالَكُمْ ۝٢٩

إِنَّ الَّذِينَ كَفَرُوا وَصَدَّوْا عَنْ سَبِيلِ اللَّهِ ثُمَّ مَا نُوا وَهُمْ كَفَّارٌ ۚ فَلَن يَغْفِرَ اللَّهُ لَهُمْ ۝٣٠

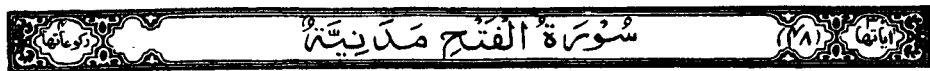
Then sue not for peace because of your slackness; for you will certainly have the upper hand. Allah is with you, and He will not diminish aught from your works.

فَلَا تَهِنُوا وَتَدْعُوا إِلَى السَّلَامِ ۗ وَأَنْتُمْ الْأَخْلَاقُ
وَاللَّهُ مَعَكُمْ وَلَنْ يَتَرَكَكُمْ أَمْعَاكُمْ ۝

The life of this world is but sport and pastime, and if you believe and are righteous, He will give you your due and will not require of you your belongings. Were He to require them of you and to press you for them, you would be niggardly, and He would bring to light your ill-will. Hearken, you are those who are called upon to spend in the cause of Allah; but of you there are some who hold back, and whoso holds back, does so only against himself. Allah is Self-Sufficient; it is you who are needy. If you turn away, He will bring in your stead another people who will not be such laggards as you. (30—39)

إِنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهُوَ إِنْ تَوَضَّعُوا
وَتَتَّقُوا يَأْتِكُمْ أُجُورُكُمْ وَلَا يَسْأَلُكُمْ أَمْوَالَكُمْ ۝
إِنْ يَسْأَلْكُمْوهَا فِيمَنْ حَفِظْتُمْ تَبَحَّلُوا وَيُخْرِجْ
أَضْعَانَكُمْ ۝

هَاتَمْتُمْ هَؤُلَاءِ تَدْعُونَ لِنُفُوسِكُمْ فِي سَبِيلِ اللَّهِ
فِيكُمْ مَنْ يَجْعَلُ وَمَنْ يَجْعَلُ فَأَتَى يَجْعَلُ عَنْ
نَفْسِهِ ۗ وَاللَّهُ الْغَنِيُّ وَأَنْتُمُ الْفُقَرَاءُ وَإِنْ تَوَلَّوْا
يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا أَمْثَلَكُمْ ۝



(Revealed after Hijra)

In the name of Allah, Most Gracious, Ever Merciful. (1)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا ۝

لِيُغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ
وَيُتِمَّ نِعْمَتَهُ عَلَيْكَ وَيَهْدِيَكَ إِلَى صِرَاطٍ مُسْتَقِيمًا ۝
وَيَنْصُرَكَ اللَّهُ نَصْرًا عَظِيمًا ۝

Surely, We have granted thee a clear victory, that Allah may cover up thy shortcomings, past and future, and that He may complete His favour unto thee, and may guide thee along the right path; and that Allah may help thee with a mighty help. He it is Who sent down tranquillity upon the hearts of the believers that they might add faith to their faith — to Allah belong the hosts of the heavens and the earth, and Allah is All-Knowing, Wise —

هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ
لِيَزِيدُوا إِيْمَانًا مَعَ إِيْمَانِهِمْ ۗ وَ لِلَّهِ جُودُ
السَّمَوَاتِ وَالْأَرْضِ ۗ وَ كَانَ اللَّهُ عَلِيمًا حَكِيمًا ۝

that He may admit the believers, men and women, into Gardens beneath which rivers flow, wherein they will abide, and that He may remove their ills from them — that, in the sight of Allah, is the supreme triumph — and that He may punish the hypocrites, men and women, and the idolaters, men and women, who entertain unworthy thoughts concerning Allah. They will be afflicted with calamity. Allah is wroth with them and has cast them aside, and has prepared hell for them. It is an evil destination. To Allah belong the hosts of the heaven and the earth. Allah is Mighty, Wise. We have sent thee as a witness and a bearer of glad tidings and a Warner, that you may believe in Allah and His Messenger, and may help the Messenger, and honour Allah and the Messenger, and glorify Allah, morning and evening. Those who swear allegiance to thee swear allegiance to Allah; Allah's hand is above their hands. So whoever breaks the covenant, does so to his own loss; and whoever fulfils the covenant he has made with Allah, upon him will He bestow a great reward. (2 --11)

لِيَدْخُلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي
مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَبُكَرُوا عَنْهُمْ
سَيِّئَاتِهِمْ وَكَانَ ذَلِكَ عِنْدَ اللَّهِ قَوْلًا عَظِيمًا ①
وَيُعَذِّبُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَ
الْمُشْرِكَاتِ الظَّالِمِينَ بِاللَّهِ ظَنَ السَّوءِ عَلَيْهِمْ دَائِرَةُ
السَّوءِ وَعَصَبَ اللَّهُ عَلَيْهِمْ وَلَعَنَهُمْ وَأَعَدَّ لَهُمْ
جَهَنَّمَ وَسَاءَتْ مَصِيرًا ②

وَاللَّهُ جُنُودُ السَّمَوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ عَزِيزًا
حَكِيمًا ③

إِنَّمَا أَرْسَلْنَا شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا ④
لِتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ
وَتَتَّقُوهُ وَأَصِيحُوا ⑤

إِنَّا الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ
فَوْقَ أَيْدِيهِمْ فَمَنْ تَكَثَّرَ فَأَنَّمَا يَتَكَثَّرُ عَلَى
نَفْسِهِ وَمَنْ أُوْفِيَ بِمَا عَاهَدَ عَلَيْهِ اللَّهُ فَمَنْ يَسِيئْ
بِهِ ⑥ أَجْرًا عَظِيمًا ⑦

Those of the desert Arabs who contrived to be left behind, will say to thee: Our belongings and our families kept us occupied, so ask forgiveness for us. They say with their tongues that which is not in their hearts. Say to them: Who can avail you aught against Allah, if He should intend you some harm or should intend you some good? Allah is indeed well aware of that which you do. You had imagined that the Messenger and the believers would never come back to their

سَيَقُولُ لَكَ الْمُخَلَّفُونَ مِنَ الْأَعْرَابِ شَغَلَتْنَا
أَمْوَالُنَا وَأَهْلُونَا فَاسْتَغْفِرْ لَنَا يَقُولُونَ بِالسَّيِّئَةِ
مَا لَيْسَ فِي قُلُوبِهِمْ قُلْ فَمَنْ يَمْلِكُ لَكُمْ مِنَ اللَّهِ
شَيْئًا إِنْ أَرَادَ بِكُمْ ضَرًّا أَوْ أَرَادَ بِكُمْ نَفْعًا بَلْ
كَانَ اللَّهُ بِمَا تَعْمَلُونَ خَبِيرًا ⑧
بَلْ ظَنَنْتُمْ أَنْ لَنْ يَنْقَلِبَ الرَّسُولُ وَالْمُؤْمِنُونَ

families, and this prospect appeared pleasing to your hearts. You indulged in evil thinking, and became a ruined people.

إِلَىٰ أَهْلِيهِمْ أَبَدًا وَزَيْنَ ذَٰلِكَ فِي قُلُوبِكُمْ وَ
ظَنَنْتُمْ ظَنًّا سَوِيًّا وَكُنْتُمْ قَوْمًا يَّوْسُرًا ﴿١٣﴾

وَمَنْ لَّمْ يُؤْمِنْ بِاللَّهِ وَرَسُولِهِ فَإِنَّا أَعْتَدْنَا
لِلْكَافِرِينَ سَعِيرًا ﴿١٤﴾

He who believes not in Allah and His Messenger should know that We have prepared a blazing torment for the disbelievers. To Allah belongs the kingdom of the heavens and the earth. He forgives whom He so wills, and punishes whom He so wills. Allah is Most Forgiving, Ever Merciful. When you go forth to gather the spoils, those who were left behind will say: Permit us to follow you. They will seek to alter Allah's decree. Tell them: You shall not follow us. Thus has Allah determined already. Then will they say: Indeed, you are jealous of us. The truth is they have little understanding. Say to the desert Arabs who were left behind: You will be called to fight against a people possessing great valour; you shall fight them until they submit. Then, if you respond to Allah's call, Allah will bestow on you a good reward, but if you turn away, as you turned away before, He will chastise you with a painful chastisement. The blind, the lame and the sick are under no obligation to go forth to fight. Allah will admit those who obey Him and His Messenger into Gardens beneath which rivers flow; and will chastise with a grievous chastisement those who turn away from His command. (12-18)

وَاللَّهُ مَلِكُ السَّمَوَاتِ وَالْأَرْضِ يَغْفِرُ لِمَن يَشَاءُ
وَيُعَذِّبُ مَن يَشَاءُ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿١٥﴾

سَيَقُولُ الْمُخَلَّفُونَ إِذَا انطَلَقْتُمْ إِلَىٰ مَغَارِمٍ
لِتَأْخُذُوا هَٰذَا ذُرْوًا نَبِيْعَكُمْ يَبْرِيدُ وَنَ أَنْ
يُبَدَّلُوا كَلِمَ اللَّهِ قُلْ لَنْ تَتَّبِعُونَا كَذَلِكُمْ قَالَ
اللَّهُ مِنْ قَبْلُ سَيَقُولُونَ بَلْ تَحْسُدُونَ عَلَيْنَا بَلْ
كَاؤُوا لَا يَفْقَهُوْنَ إِلَّا قَلِيلًا ﴿١٦﴾

قُلْ لِلْمُخَلَّفِينَ مِنَ الْأَعْرَابِ سُدُّ عَوْنٍ إِلَىٰ
قَوْمِ أُوَيْبِ بْنِ سَدِيدٍ نَفَاتُوا نَهْمًا أَوْ يَسْلُوْنَ
فَإِن تَطِيعُوا يُؤْتِكُمْ اللَّهُ أَجْرًا حَسَنًا وَ إِنْ
تَتَوَلَّوْا كَمَا تَوَلَّيْتُمْ مِنْ قَبْلُ يُعَذِّبْكُمْ عَذَابًا
أَلِيمًا ﴿١٧﴾

لَيْسَ عَلَى الْأَعْمَىٰ حَرَجٌ وَلَا عَلَى الْأَعْرَجِ حَرَجٌ
وَلَا عَلَى الْمَرْبُوعِ حَرَجٌ وَمَنْ يُطِيعِ اللَّهَ وَ
رَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا

أَنْهَارٌ مِنَ الْأَشْجَرِ وَمَنْ يَتَوَلَّ يَُعَذِّبْهُ عَذَابًا أَلِيمًا ﴿١٨﴾

Allah was indeed well pleased with the believers when they swore allegiance to thee under the Tree, and He appreciated the surge of faith in their hearts, and

كَقَدْرِ رِجْوَىٰ مِنَ اللَّهِ عَنِ الْمُؤْمِنِينَ إِذْ بَيَّعُواكَ تَحْتَ
الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ

He sent down tranquillity on them, and He rewarded them with a victory near at hand, and great spoils that they gathered. Allah is Mighty, Wise. Allah has promised you great spoils that you will gather, and He has bestowed on you these in advance; and He held back people's hands from you that all this may be a Sign for the believers, and that He may guide you along the right path. There is another victory that you have not yet achieved, but Allah has compassed it. Allah has full power to compass all that He wills. Had those who disbelieve fought you at Hudaibiyah, they would certainly have turned their backs; and they would have found neither protector nor helper.

Such has ever been the way of Allah; and thou shalt never find any change in the way of Allah. He it is Who held back their hands from you and held back your hands from them in the Valley of Mecca, after He had granted you victory over them. Allah knew all that you did. It is these who disbelieved and hindered you from the Sacred Mosque, and prevented the animals which had been designated for sacrifice from reaching their place of sacrifice. Had it not been for believing men and women of whom you had no knowledge, who were then in Mecca, and whom you might have trampled down unknowingly and thus incurred blame on their account, Allah would have let you fight your way into Mecca; but He held you back that He might admit into His mercy whom He will. Had these believing men and women drawn apart from the rest, We would surely have chastised the disbelievers with a grievous chastisement.

Call to mind when the disbelievers whipped up in their minds a feeling of indig-

عَلَيْهِمْ وَأَنَا بِهِمْ فَتَمَّتْ لَكُمْ ۝۱۰

وَمَعَانِمَ كَثِيرَةً يَأْخُذُونَهَا وَكَانَ اللَّهُ عَزِيزًا

حَكِيمًا ۝۱۱

وَعَدَكُمْ اللَّهُ مَعَانِمَ كَثِيرَةً تَأْخُذُونَهَا فَعَجَلَ

لَكُمْ هَذِهِ وَكَفَّ أَيْدِيَ النَّاسِ عَنْكُمْ وَلِتَكُونَ

آيَةً لِّلْمُؤْمِنِينَ وَيَهْدِيكُمْ صِرَاطًا مُسْتَقِيمًا ۝۱۲

وَآخِرُ لَمْ تَقْدِرُوا عَلَيْهَا قَدْ أَحَاطَ اللَّهُ بِهَا

وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرًا ۝۱۳

وَلَوْ فَتَنَّا الَّذِينَ الَّذِينَ كَفَرُوا لَوَلَّوْا الْأَدْبَارَ ثُمَّ لَا

يُحِذُونَ وَيَلْبِئْنَا وَلَا نُنصِرًا ۝۱۴

سُنَّةَ اللَّهِ الَّتِي قَدْ خَلَتْ مِن قَبْلِهِ وَلَنْ تَجِدَ

لِسُنَّةِ اللَّهِ تَبْدِيلًا ۝۱۵

وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَأَيْدِيَكُمْ

عَنْهُمْ بِبَطْنِ مَكَّةَ مِن بَعْدِ أَنْ أَظْفَرْتُمْ عَلَيْهِمْ

وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ۝۱۶

هُمُ الَّذِينَ كَفَرُوا وَصَدُّوكُمُ عَنِ الْمَسْجِدِ الْحَرَامِ

وَالْهَدْيِ مَعْكُوفًا أَنْ يَبْلُغَ حِمْلَهُمْ وَلَوْلَا رِجَالُ

مُؤْمِنُونَ وَنِسَاءُ مُؤْمِنَاتٍ لَّمْ تَعْلَوْهُمْ أَنْ

تَطَّوَّهُمْ فَنُصِيبَكُمْ مِنْهُمْ مَعَرَّةً يَغْفِرُ لِمَن

يُرِيدُ خَلِ اللَّهُ فِي رَحْمَتِهِ مَن يَشَاءُ لَوْ تَرَ يَا لَوْلَا

لَعَذَّبْنَا الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابًا أَلِيمًا ۝۱۷

إِذْ جَعَلَ الَّذِينَ كَفَرُوا فِي قُلُوبِهِمُ الْحَمِيَّةَ حِمِيَّةً

nation resembling the indignation of pre-Islamic times, whereupon Allah sent down His tranquillity on His Messenger and on the believers, and established them firmly on the principle of righteousness; and they were indeed better entitled to it and more worthy of it. Allah knows all things well. (19—27)

Allah has in truth completely fulfilled for His Messenger the vision that He vouchsafed him, namely, that you will surely enter the Sacred Mosque, if Allah so wills, in security, with your heads shaven or close cropped and having no fear. He knew that which you knew not; and He has ordained for you besides that a victory near at hand. He it is Who has sent His Messenger with guidance and the Religion of Truth, that He may cause it to prevail over all other religions. Sufficient is Allah as a Witness. Muhammad is the Messenger of Allah. Those who are with him are unyielding towards the disbelievers, compassionate towards one another. Thou seest them single-minded in their devotion and obedience to Allah, seeking His grace and pleasure. Their identification mark is visible on their foreheads in the impression of prostrations. This is their description in the Torah. Their description in the Gospel is that of a seed that sends forth its sprout, then makes it strong; it then becomes thick and stands firm on its stem, delighting the sowers; that the disbelievers may be incensed thereat. Allah has promised forgiveness and a great reward to those of them who believe and work righteousness. (28—30)

الْبَاهِلِيَّةِ فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَلْزَمَهُمْ كَلِمَةَ التَّقْوَى وَكَانُوا أَحَقَّ بِهَا وَأَهْلَهَا وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٢٥﴾
لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّءْيَا بِالْحَقِّ لَتَدْخُلُنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ آمِنِينَ مُحَلِّقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ لَا تَخَافُونَ فَعَلِمَ مَا لَمْ تَعْلَمُوا فَجَعَلَ مِنْ دُونِ ذَلِكَ فَتْحًا قَرِيبًا ﴿٢٦﴾
هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَكَفَى بِاللَّهِ شَهِيدًا ﴿٢٧﴾
مُعْتَدًا رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا سِيئَاتِهِمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ فِي مَثَلِهِمْ فِي الْإِنْجِيلِ فِي الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطْطَهُ فَآزَرَهُ فَاسْتَظَلَّ فَاَسْتَوَى عَلَى سَوْقِهِ يُعْجَبُ الزَّرَّاعُ لِيَغِيظَ بِهِمُ الْكُفَّارُ وَعَدَّ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ﴿٢٨﴾

سُورَةُ الْحُجُرَاتِ مَدِينَةُ (٢٩)

AL-HUJURĀT
(Revealed after Hijra)

In the name of Allah, Most Gracious, Ever Merciful. (1)

O ye who believe, be not forward in the presence of Allah and His Messenger, and be mindful of your duty to Allah. Allah is All-Hearing, All-Knowing. O ye who believe, do not raise your voices above the voice of the Prophet, and speak not aloud to him, as you speak aloud to one another, lest your works become vain without your knowing it. Those who lower their voices in the presence of the Messenger of Allah are the ones whose hearts Allah has disposed towards righteousness. For them is forgiveness and a great reward. Most of those who call out to thee from without thy apartments are lacking in understanding. Were they to wait until thou camest out to them, it would be the better for them. But Allah is Most Forgiving, Ever Merciful. (2—6)

O ye who believe, when an untrustworthy person comes to you with serious intelligence, do check up on it, lest you harm a people in ignorance, and then be remorseful over that which you have done. Remember, you have the Messenger of Allah among you. Were he to follow your wishes in most matters, you would be involved in trouble. But Allah has endeared faith to you and has made

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①
يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْدُمُوا بَيْنَ يَدَيْ اللَّهِ
وَرَسُولِهِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ②
يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ
صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ
بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَالُكُمْ وَأَنتُمْ
لَا تَشْعُرُونَ ③
إِنَّ الَّذِينَ يَغُضُّونَ أَصْوَاتَهُمْ عِنْدَ رَسُولِ اللَّهِ
أُولَئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلتَّقْوَى
لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ ④
إِنَّ الَّذِينَ يُنَادُونَكَ مِنَ السَّرَائِ الْحُجُرَاتِ
أَكْثَرُهُمْ لَا يَعْقِلُونَ ⑤
وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّى تَخْرُجَ إِلَيْهِمْ لَكَانَ
خَيْرًا لَهُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ⑥
يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ
فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصِيبْكُمْ
عَلَى مَا فَعَلْتُمْ نِدْمِينَ ⑦
وَاعْلَمُوا أَن فِيكُمْ رَسُولَ اللَّهِ لَوْ يُطِيعُكُمْ فِي
كَثِيرٍ مِنَ الْأُمْرِ لَعَنِتُّمْ وَلَكِنَّ اللَّهَ حَبِيبٌ إِلَيْكُمْ

it look fair to your hearts and He has made you averse to disbelief, wickedness and disobedience. Such are those who follow the right course, through the grace and favour of Allah. Allah is All-Knowing, Wise. (7-9)

If two parties of believers should fall out with each other and start fighting, make peace between them. If one of them should transgress against the other, fight the one that transgresses until it submits to the command of Allah. Then if it should so submit, make peace between them with equity, and act justly. Verily, Allah loves the just. All believers are brothers; so make peace between your brothers, and be mindful of your duty to Allah that you may be shown mercy. (10-11)

O ye who believe, let no people deride another people, haply they may be better than themselves; nor let one group of women deride another, haply the last may be better than the first. Defame not your people, nor call them names. Ill indeed it is to earn an evil reputation after having believed. Those who do not repent are the wrongdoers. O ye who believe, eschew too much suspicion; for some suspicion may do much harm. Also spy not, nor backbite one another. Would any of you like to eat the flesh of his dead brother? Surely you would loathe such an imputation. Be mindful of your duty to Allah. Surely, Allah is Oft-Returning with Compassion, and is Ever Merciful. (12-13)

O mankind, We have created you from male and female; and We have divided you into tribes and sub-tribes for greater facility of intercourse.

الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمْ الْكُفْرَ
وَالْفُسُوقَ وَالْعِصْيَانَ أُولَئِكَ هُمُ الرَّشِدُونَ ⑤
فَضَلَّ مِنَ اللَّهِ وَنِعْمَةً وَاللَّهُ عَلِيمٌ حَكِيمٌ ⑥
وَلَا تَطَّافَتِينَ مِنَ الْمُؤْمِنِينَ فِتْنَةً وَلَا تَأْكُلُوا
بَيْنَهُمَا ۚ فَإِن بَغْت إِحْدَاهُمَا عَلَى الْآخَرَى فَقَاتِلَا
الَّتِي تَبغى حَتَّى تَبغى إِلَى أَمْرِ اللَّهِ فَإِن فَاءَتْ
فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ
يُحِبُّ الْمُقْسِطِينَ ⑦

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ
وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ⑧

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَر قَوْمٌ مِنْ تَوَاحُشٍ
أَن يَكُونُوا خَيْرًا مِنْهُمْ وَلَا نِسَاءٌ مِنْ نِسَاءٍ عَلَى
أَن يَكُنَّ خَيْرًا مِنْهُنَّ وَلَا تَلْبِسُوا أَنْفُسَكُمْ وَلَا
تَتَابَرُوا بِالْأَلْقَابِ بِئْسَ الْإِسْمُ الْفُسُوقُ بَعْدَ
الْإِيمَانِ وَمَنْ لَمْ يَتُبْ فَأُولَئِكَ هُمُ الظَّالِمُونَ ⑨
يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ
بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَبَ
بَعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ
أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ
تَوَّابٌ رَّحِيمٌ ⑩

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَى
وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ

Verily, the most honoured among you in the sight of Allah is he who is the most righteous among you. Surely, Allah is All-Knowing, All-Aware. (14)

أَكْرَمَكُمْ عِنْدَ اللَّهِ أَنْفَعُكُمْ إِنَّ اللَّهَ عَلِيمٌ
خَبِيرٌ ﴿١٤﴾

The Arabs of the desert say: We have believed. Say to them: You have not believed yet, but say rather: We have submitted; for faith has not yet entered into your hearts. But if you will obey Allah and His Messenger, He will not detract anything from your good deeds. Allah is Most Forgiving, Ever Merciful.

قَالَتِ الْأَعْرَابُ آمَنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ
قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ
وَإِنْ تُطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلِتْكُمْ مِنْ أَعْمَالِكُمْ
شَيْئًا إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٥﴾

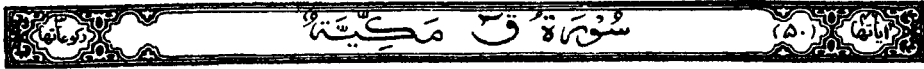
إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ لَمْ
يَمُرُوا بَرَأًوًا وَجَهْدًا وَأَمْوَالِهِمْ وَانْفُسِهِمْ فِي
سَبِيلِ اللَّهِ أُولَئِكَ هُمُ الصَّادِقُونَ ﴿١٦﴾

The believers are only those who have faith in Allah and His Messenger and then doubt not, but strive with their belongings and their persons in the cause of Allah. It is they who are truthful. Say to them: Will you acquaint Allah with your faith, while Allah knows whatever is in the heavens and whatever is in the earth, and Allah knows all things well. They behave as if they have done thee a favour by embracing Islam. Say to them: Deem not your embracing Islam a favour done to me. On the contrary, Allah has done you a favour in that He has guided you to the faith, if you are truthful. Allah knows the secrets of the heavens and the earth. Allah sees all that you do. (15—19)

قُلْ أَنْعَلِمُوا اللَّهَ بِدِينِكُمْ وَاللَّهُ يَعْلَمُ مَا فِي
السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَاللَّهُ بِكُلِّ شَيْءٍ
عَلِيمٌ ﴿١٥﴾

يَسْتُونَ عَلَيْكَ أَنْ أَسْلَمُوا قُلْ لَا تَسْتَوُوا عَلَىٰ أَرْسَالِكُمْ
بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ هَدَاكُمْ لِلْإِيمَانِ إِنْ
كُنْتُمْ صَادِقِينَ ﴿١٦﴾

إِنَّ اللَّهَ يَعْلَمُ غَيْبَ السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ
بَصِيرٌ بِمَا تَعْمَلُونَ ﴿١٧﴾



QĀF

(Revealed before Hijra)

In the name of Allah, Most Gracious,
Ever Merciful. (1)

THE LORD OF POWER

We cite the Glorious Quran in support of the truth of this Sura. They wonder that there should come to them a Warner from among themselves. The disbelievers exclaim: This is a thing strange. Is it that when we are dead and have become dust, we shall be raised up again? That is a return which passes understanding. We know well what part of them the earth consumes, and with Us is a Book that preserves everything. They rejected the truth when it came to them, so they are in a state of confusion. Have they not looked at the sky above them, and considered how We have made it and adorned it, and that there are no flaws in it?

We have spread out the earth, and placed therein firm mountains; and We have caused to grow therein all kinds of beautiful species in pairs; a matter for contemplation and a source of admonition for every servant that turns to Us. We send down from the sky water which is full of blessings, and We produce therewith gardens and grain harvests, and tall palm-trees with spathes piled one above the other, as a provision for Our servants; and We quicken thereby a dead land. Even so shall be the Resurrection.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①
 قَسَّوَالْقُرْآنِ الْمَجِيدِ ②
 بَلْ عَجِبُوا أَنْ جَاءَهُمْ مُنذِرٌ مِنْهُمْ فَقَالَ الْكٰفِرُونَ
 هَذَا شَيْءٌ عَجِيبٌ ③
 إِذَا مِتْنَا وَكُنَّا تُرَابًا ذَلِكَ رَجْعٌ بَعِيدٌ ④
 قَدْ عَلِمْنَا مَا تَنْقُصُ الْأَرْضُ مِنْهُمْ وَعِنْدَنَا
 كِتَابٌ حَفِيفٌ ⑤
 بَلْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ وَهُمْ فِي أَمْرٍ
 مُرْتَبِجٍ ⑥
 أَفَلَمْ يَنْظُرُوا إِلَى السَّمَاءِ فَوْقَهُمْ كَيْفَ بَدَّلْنَا
 وَرَبِّئْنَاهَا وَمَا لَهَا مِنْ فُرُوجٍ ⑦
 وَالْأَرْضَ مَدَدْنَاهَا وَالْقَيْنَا فِيهَا رَوَاسِيَ وَأَوْبُنَّا
 فِيهَا مِنْ كُلِّ ذَوْجٍ يَهْتَجِجُ ⑧
 تَبْصِيرًا ⑨ وَذَرَرَةً لِكُلِّ عَبْدٍ مُنِيبٍ ⑩
 وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُبْرَكًا فَأَنْبَتْنَا بِهِ جِبْتِ
 وَحَبَّ الْحَصِيدِ ⑪
 وَالنَّخْلَ لِسَفْتٍ لَهَا طَلْعٌ نَضِيدٌ ⑫
 نَرْتَقًا لِلْعِبَادِ وَأَحْيَيْنَا بِهِ بَلْدَةً مَيْتًا كَذَلِكَ
 الْخُرُوجُ ⑬

The people of Noah rejected the Messengers before them and the People of the Well and the tribes of 'Ad and Thamud, and Pharaoh, and the people of Lot and the Dwellers of the Wood, and the people of Tubba. All of them rejected the Messengers, so that My promise of chastisement was fulfilled. Did We then become weary in consequence of the first creation? Nay, but they are in confusion in the matter of the new creation. (2--16)

Assuredly, We have created man and We know well what kind of doubt his mind throws up. We are closer to him than his jugular vein. There are two, one sitting on his right and the other on his left, who learn everything concerning him and preserve it. He utters not a word, but there is by him an alert watcher who takes care to preserve it. The stupor of death shall surely approach and he will be told: This is what thou wast seeking to avert. The trumpet shall be blown. This is the Day of the Promised chastisement.

Every one shall come forth, accompanied by a driver and a witness. He will be told: Thou wast heedless of this Day; now have We removed thy veil from thee, and today thy vision is sharpened. His companion will say: I have here his record ready; and the verdict will be: Cast ye twain into hell every ungrateful enemy of truth, hinderer of good, transgressor, doubter, who set up other gods beside Allah. So cast him into grievous torment.

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَأَصْحَابُ الرَّسِّ وَشُودُ^{١٣}
وَعَادٌ وَفِرْعَوْنُ وَأَنْحَاوُ لُوطُ^{١٤}

وَأَصْحَابُ الْأَيْكَةِ وَقَوْمُ تُبَّعٍ كُلٌّ كَذَّبَ الرُّسُلَ
فَوَحَّى وَعَيْدٌ^{١٥}

أَفَعَيَّبْنَا بِالْخَلْقِ الْأَوَّلِ بَلْ هُمْ فِي لَبْسٍ مِّنْ
خَلْقٍ جَدِيدٍ^{١٦}

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعَلِمَا تُوَسُّوْسُ بِهِ
نَفْسَهُ^{١٧} وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ^{١٨}
إِذْ يَتَلَقَّى الْمُتَلَقِينَ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ
قَعِيدٌ^{١٩}

مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ^{٢٠}
وَجَاءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ ذَلِكَ مَا كُنْتَ
مِنْهُ تَجِيدٌ^{٢١}

وَنُفِخَ فِي الصُّورِ ذَلِكَ يَوْمُ الْوَعِيدِ^{٢٢}
وَجَاءَتْ كُلُّ نَفْسٍ مَّعَهَا سَائِقٌ وَشَهِيدٌ^{٢٣}
لَقَدْ كُنْتَ فِي غَفْلَةٍ مِّنْ هَذَا فَكَشَفْنَا عَنْكَ
غِطَاءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ^{٢٤}

وَقَالَ قَرِينُهُ هَذَا مَا لَدَىٰ عَتِيدٌ^{٢٥}
الَّذِي فِي جَهَنَّمَ كُلٌّ كَقَارِعِي عَذِيبٍ^{٢٦}
مَتَّاعٍ لِلْخَيْرِ مُعْتَدٍ مُّرِيبٍ^{٢٧}

إِلَّذِي جَعَلَ مَعَ اللَّهِ إِلَهًا آخَرَ فَأَلْقِيهِ فِي الْعَذَابِ
الشَّدِيدِ^{٢٨}

His companion will say: Lord, I did not incite him to rebel; he was far gone in error on his own. Allah will rebuke them: Do not indulge in recrimination in My presence. I had forewarned you of the chastisement. No one can pervert anything presented before Me; and I am not in the least unjust to My servants. (17—30)

On that day We will ask hell: Art thou filled up? and it will answer: Is there more? And heaven will be brought close to the righteous. They will be told: This is that which you were promised, for everyone who turned to Allah and was watchful of his actions; who feared the Gracious One in solitude and approached Him with a penitent heart. They will be told: Enter therein in peace. This is the Day of Eternity. They will have therein whatever they desire, and with Us is more. (31—36)

How many a generation have We destroyed before them, who were mightier than these in power! They burrowed under their cities to save themselves, but was there a place of refuge? Therein, verily, is a reminder for him who has a comprehending heart, or who gives ear and observes. (37—38)

We created the heavens and the earth and all that is between them in six periods, and We suffered no weariness. So endure with patience that which they say, and glorify thy Lord with His praise, before the rising of the sun and before its setting, and glorify Him during the night, and after each Prayer. (39—41)

Hearken! The day when the caller will call from a place nearby,

قَالَ قَرِينُهُ رَبَّنَا مَا أَطْعَيْتُهُ وَ لَكِنَّ كَان فِي ضَلَالٍ بَعِيدٍ ﴿١٧﴾

قَالَ لَا تَخْتَصِمُوا لَدَيَّ وَقَدْ قَدَّمْتُ إِلَيْكُمْ بِالْوَعِيدِ ﴿١٨﴾

مَا يَبْدُلُ الْقَوْلُ لَدَيَّ وَمَا أَنَا بِظَلِيمٍ لِلْجَبِيدِ ﴿١٩﴾
يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ امْتَلَأْتِ وَتَقُولُ هَلْ مِنْ قَزَيبٍ ﴿٢٠﴾

وَأَذَقْنَا الْجِنَّةَ لِلْمُنْتَقِينَ غَيْرَ بَعِيدٍ ﴿٢١﴾
هَذَا مَا تُوْعَدُونَ لِكُلِّ أَوَّابٍ حَفِيظٍ ﴿٢٢﴾

مَنْ خَشِيَ الرَّحْمَنَ الْغَيْبِ وَجَاءَ بِقَلْبٍ مُنِيبٍ ﴿٢٣﴾
إِدْخُلُوهَا سَلَامًا ذَلِكَ يَوْمُ الْخُلُودِ ﴿٢٤﴾

لَهُمْ مَا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ ﴿٢٥﴾
وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هُمْ أَشَدُّ مِنْهُمْ بَطْشًا فَنَقَّبُوا فِي الْبِلَادِ هَلْ مِنْ مَّجْنُونٍ ﴿٢٦﴾

إِنِّي فِي ذَلِكَ لَذِكْرٌ لِمَنْ كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ ﴿٢٧﴾

وَلَقَدْ خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ وَمَا مَسْتَأْتِنَا مِنْ لُجُوبٍ ﴿٢٨﴾

فَأَصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ ﴿٢٩﴾

وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَأَدْبَارَ السُّجُودِ ﴿٣٠﴾

وَاسْتَمِعْ يَوْمَ يُنَادِي الْمُنَادِ مِنْ مَّكَانٍ قَرِيبٍ ﴿٣١﴾

the day when they will hear the inevitable blast; that will be the day of coming forth. It is We who give life and cause death, and to Us is the return. On the day when the earth will cleave from above them while they rush forth; that will be a raising up quite easy for Us. We know well what they say, and thou hast not been appointed a despot over them. So admonish, by means of the Quran, him who fears My warning. (42—46)

يَوْمَ يَسْعَوْنَ الصَّيْحَةَ بِالْحَقِّ ذَلِكَ يَوْمَ الْخُرُوجِ ﴿٤٢﴾

إِنَّا نَحْنُ نُحْيِي وَنُمِيتُ وَإِنَّا الْمَصِيرُ ﴿٤٣﴾

يَوْمَ تَشَقُّقُ الْأَرْضُ عَنْهُمْ سِرًّا ذَلِكَ حَشْرٌ عَلَيْنَا

يَسِيرٌ ﴿٤٤﴾

نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ وَمَا أَنْتَ عَلَيْهِمْ بِجَبَّارٍ

﴿٤٥﴾ فَذَكِّرْ بِالْقُرْآنِ مَنْ يَخَافُ وَعِيدِ ﴿٤٦﴾



In the name of Allah, Most Gracious, Ever Merciful. (1)

We call to witness the winds that waft the vapours, and carry the load of moisture, and blow gently and distribute the command of Allah in the shape of rain, that that which you are promised is true, and the judgment will surely come to pass.

We call to witness heaven which is traversed by diverse tracks, you are caught in contradictory assertions, through which he is turned away from the truth who is destined to be so turned away. Ruined are the liars who flounder about in ignorance.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾

وَالذَّرِيَّتِ ذَرُورًا ﴿٢﴾

فَالْجَلِيلِ وَقُرْآنًا ﴿٣﴾

فَالْجَبْرِيتِ يُسْرًا ﴿٤﴾

فَالْمُقْتَسِمِتِ أَمْرًا ﴿٥﴾

إِنَّمَا تُوْعَدُونَ لَصَادِقًا ﴿٦﴾

وَأَنَّ الدِّينَ لَوَاقِعٌ ﴿٧﴾

وَالسَّمَاءِ فَاثِ الْجُبكِ ﴿٨﴾

إِن كُمْ لَفِي قَوْلٍ مُّتَبَلِّغًا ﴿٩﴾

يُؤْفِكُ عَنْهُ مَنْ أُوْكُ ﴿١٠﴾

فَتِيلَ الْعُرْصُونَ ﴿١١﴾

الَّذِينَ هُمْ فِي غَمْرَةٍ سَاهُونَ ﴿١٢﴾

They ask: When will the Day of Judgment be? It will be on the day when they are afflicted with the Fire, and are told: Suffer your torment. This is what you sought to hasten. The righteous will be in the midst of gardens and springs, receiving that which their Lord will bestow on them. Before this they carried out their obligations to the full. They slept but little at night and sought forgiveness at dawn; and in their wealth was a share for those who asked for help and for those who could not. In the earth are Signs for those who believe firmly, and also in your own selves. Will you not then see? In heaven is your sustenance, and also that which you are promised. By the Lord of the heaven and the earth, the Quran is certainly the truth even as it is true that you speak. (2-24)

يَسْأَلُونَ أَيَّانَ يَوْمُ الدِّينِ ۗ^{١٣}
يَوْمَ هُمْ عَلَى النَّارِ يُفْتَنُونَ ۗ^{١٤}
ذُوقُوا فِتْنَتَكُمْ هَذَا الَّذِي كُنْتُمْ بِهِ تُسْتَعْتَابُونَ ۗ^{١٥}
إِنَّ السُّعْيِينَ فِي جَنَّتِ وَعُيُونِ ۗ^{١٦}
أُخْذِينَ مِمَّا آتَاهُمْ سَرَيبُهُمْ إِنَّهُمْ كَانُوا قَبْلَ
ذَلِكَ مُحْسِنِينَ ۗ^{١٧}

كَانُوا قَلِيلًا مِّنَ النَّارِ مِمَّا يَهْتَجُونَ ۗ^{١٨}
وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ ۗ^{١٩}
وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْرُومِ ۗ^{٢٠}
وَفِي الْأَرْضِ آيَاتٌ لِّلْمُوقِنِينَ ۗ^{٢١}
وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ ۗ^{٢٢}
وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ ۗ^{٢٣}
فَوَرَبِّ السَّمَاءِ وَالْأَرْضِ إِنَّهُ لَحَقٌّ مِّثْلَ مَا أَنَّكُمْ
تَنْطِفُونَ ۗ^{٢٤}

هَلْ أَتَاكَ حَدِيثُ ضَيْفِ إِبْرَاهِيمَ الذَّكْرَيْنِ ۗ^{٢٥}
إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ سَلَامٌ قَوْمٌ
مُّنْكَرُونَ ۗ^{٢٦}

فَرَاغَ إِلَىٰ أَهْلِهِ فَجَاءَ بِعِجْلٍ سَبِينٍ ۗ^{٢٧}
فَقَرَّبَهُ إِلَيْهِمْ قَالَ أَلَا تَأْكُلُونَ ۗ^{٢٨}
فَأَوَّحَسَ مِنْهُمْ خِيفَةً قَالُوا لَا تَنْخَفُ وَبَشِّرِوهُ
بِعَلَامٍ عَلَيْهِمْ ۗ^{٢٩}
فَأَقْبَلَتِ امْرَأَتُهُ فِي صَرَخٍ فَصَكَتَ وَجْهَهَا وَ

Has an account of the honoured guests of Abraham reached thee? When they came to him they said: Peace on you. He returned their salutation: On you be peace; and murmured to himself: They seem to be strangers. Then he went quietly to his household and brought a fat roasted calf, and placed it before them and said: Will you not eat? He conceived a fear of them. They reassured him: Fear not; and gave him glad tidings of the birth of a wise son. Then his wife came forward in agitation and smote her face and said: A barren old woman!

They said: Even so has thy Lord said. Surely, He is the Wise, the All-Knowing. Abraham asked them: Now what is your errand, ye messengers? They answered: We have been sent to a sinful people, that we may send down upon them stones of clay, which are marked by thy Lord for the punishment of those guilty of excesses. We brought forth therefrom all those who were believers, and We found therein only one household of those obedient to Us. We left therein a Sign for those who fear the painful chastisement; and also in Moses, when We sent him to Pharaoh with clear authority; but he turned away to his idols, and said: Moses is a sorcerer or a madman. So We seized him and his hosts and threw them into the sea; and he was the one to blame.

We also left a Sign in the tribe of 'Ad, when We sent against them a blasting wind, which destroyed everything over which it passed and left it like a rotten bone. Also in the tribe of Thamud, when it was said to them: Enjoy yourselves for a while. But they rebelled against the command of their Lord; so a torment seized them while they gazed. They were not able to rise up to save themselves, nor could they obtain help. We had destroyed the people of Noah before them; they were a disobedient people. (25—47)

قَالَتْ مَجُورٌ عَقِيمٌ ﴿٢٥﴾
قَالُوا كَذَلِكَ قَالَ رَبُّكَ إِنَّهُ هُوَ الْحَكِيمُ
الْعَلِيمُ ﴿٢٦﴾

قَالَ فَمَا خَطْبُكُمْ أَيُّهَا الرُّسُلُونَ ﴿٢٧﴾
قَالُوا إِنَّا أُرْسِلْنَا إِلَىٰ قَوْمٍ مُّجْرِمِينَ ﴿٢٨﴾
لِنُرْسِلَ عَلَيْهِمْ حِجَارَةً مِّن طِينٍ ﴿٢٩﴾
مُسَوَّمَةً عِنْدَ رَبِّكَ لِلْمُسْرِفِينَ ﴿٣٠﴾
فَأَخْرَجْنَا مَن كَانَ فِيهَا مِنَ الْمُؤْمِنِينَ ﴿٣١﴾
فَمَا وَجَدْنَا فِيهَا غَيْرَ بَيْتٍ مِنَ الْمُسْلِمِينَ ﴿٣٢﴾
وَتَرَكْنَا فِيهَا آيَةً لِلَّذِينَ يَخَافُونَ الْعَذَابَ الْأَلِيمَ ﴿٣٣﴾
وَفِي مُوسَىٰ إِذْ أَرْسَلْنَاهُ إِلَىٰ فِرْعَوْنَ بِسُلْطٰنٍ
مُّبِينٍ ﴿٣٤﴾

فَقَوْلِي بِرُكْبَتِهِ وَقَالَ سِحْرٌ أَوْ مَجْنُونٌ ﴿٣٥﴾
فَأَخَذْنَاهُ وَجُنُودَهُ فَنَبَذْنَاهُمْ فِي الْيَمِّ وَهُوَ
مُلِيمٌ ﴿٣٦﴾

وَفِي عَادٍ إِذْ أَرْسَلْنَا عَلَيْهِمُ الرِّيحَ الْعَقِيمَةَ ﴿٣٧﴾
مَا تَدْرُؤْنَ مِنْ شَيْءٍ أَنتَ عَلَيْهِمُ الرَّاجِعَلَّةُ كَالرِّيمِ ﴿٣٨﴾
وَفِي ثَمُودَ إِذْ قِيلَ لَهُمْ تَسْعُوا كَعْتَٰبٍ جَبِينٍ ﴿٣٩﴾
فَعْتَوْا عَن أَمْرِ رَبِّهِمْ فَأَخَذْنَا نُهُمُ الضُّعْفَةَ وَهُمْ
يَنْظُرُونَ ﴿٤٠﴾

فَمَا اسْتَطَاعُوا مِّن قِيَامٍ وَمَا كَانُوا مُنتَصِرِينَ ﴿٤١﴾
بِهِمْ وَقَوْمَ نُوحٍ مِّن قَبْلُ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ ﴿٤٢﴾

We have built the heavens as a manifestation of several of Our attributes, and surely We go on expanding the universe. We have spread out the earth like a bed, and how excellently do We spread out. Of everything We have created pairs that you may reflect. Flee ye, therefore, unto Allah; surely, I am a plain Warner unto you from Him. Do not set up any other god along with Allah. Surely, I am a plain Warner unto you from Him. Thus there came no Messenger to those before them, but they said: He is a sorcerer or a madman. Have they left this as a legacy to one another? In truth they were all a rebellious people. So turn away from them; there will be no blame upon thee. But keep on exhorting; for exhortation benefits the believers. (48—56)

I have created men, high and low, that they may worship Me. I desire no support from them, nor do I desire that they should feed Me. Surely, it is Allah Who is the Great Sustainer, the Lord of Power, the Strong. The lot of the wrongdoers is like that of their fellows who preceded them; so let them not ask Me to hasten on the punishment. Woe, then, to those who disbelieve, because of that day of theirs which they have been promised. (57—61)

وَالسَّمَاءَ بَنَيْنَاهَا يَأَيُّدٍ وَإِنَّا لَنُوسِعُونَ ﴿٥٧﴾

وَالْأَرْضَ فَرَشْنَاهَا فَنِعْمَ الْمُهَيَّدُونَ ﴿٥٨﴾

وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٥٩﴾

فَقِرْ وَالْإِلَهَ إِلَهُ رَبِّي لَكُمْ مِنْهُ نَذِيرٌ مُبِينٌ ﴿٦٠﴾

وَلَا تَتَّبِعُوا مَعَ اللَّهِ إِلَهًا آخَرَ إِنِّي لَكُمْ مِنْهُ نَذِيرٌ مُبِينٌ ﴿٦١﴾

كَذَلِكَ مَا آتَى الَّذِينَ مِنْ قَبْلِهِمْ مِنْ رَسُولٍ إِلَّا

قَالُوا سَاحِرٌ أَوْ مُجُنُونٌ ﴿٦٢﴾

اتَّوَصَّوْا بِهِ بَلْ هُمْ قَوْمٌ طَاغُونَ ﴿٦٣﴾

فَقَوْلٍ عَنْهُمْ مِمَّا أَنْتَ بِسَلُومٍ ﴿٦٤﴾

وَذِكْرٍ فَإِنَّ الذِّكْرَ تَنْفَعُ الْمُؤْمِنِينَ ﴿٦٥﴾

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٦٦﴾

مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ يُطْعَمُوا ﴿٦٧﴾

إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ التَّيِّنُ ﴿٦٨﴾

فَإِنَّ لِلَّذِينَ ظَلَمُوا ذُنُوبًا مِثْلَ ذُنُوبِ أَصْحَابِهِمْ

فَلَا يَسْتَعِجِلُونَ ﴿٦٩﴾

فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ يَوْمِهِمُ الَّذِي يُوعَدُونَ ﴿٧٠﴾



AL-TŪR

(Revealed before Hijra)

In the name of Allah, Most Gracious,
Ever Merciful. (1)

We cite as evidence the Mount, that is, the revelation sent down to Moses; and this Book inscribed on unfolded parchment; and the frequently visited House; and the exalted roof; and the swollen sea; that the punishment of thy Lord will certainly come to pass; there is none that can avert it. (2—9)

On the day when the heaven will be greatly agitated and the mountains will move fast, woe on that day unto those who reject the truth, who take pleasure in vain discourse. The day on which they shall be thrust into the fire of hell with a violent thrust, and they will be told: This is the Fire which you denied. Is this magic, or do you still not see? Now enter it, and whether you endure it with fortitude or not, it will be the same for you. You are requited with that which you practised. The righteous will be in Gardens and bliss,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

وَ الطُّورِ ②

وَكُتِبَ مَسْطُورٍ ③

فِي سَرَقٍ مَّنْشُورٍ ④

وَالْبَيْتِ الْمَعْمُورِ ⑤

وَالسَّقْفِ الرَّفُوعِ ⑥

وَالْبَحْرِ الْمَسْجُورِ ⑦

إِنَّ عَذَابَ رَبِّكَ لَوَاقِعٌ ⑧

مَا لَهُ مِنْ دَافِعٍ ⑨

يَوْمَ تَمُورُ السَّمَاءُ مَوْرًا ⑩

وَتَسِيرُ الْجِبَالُ سَيْرًا ⑪

قَوِيلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ⑫

الَّذِينَ هُمْ فِي حَوْضٍ يَلْعَبُونَ ⑬

يَوْمَ يُدْعَوْنَ إِلَى نَارِ جَهَنَّمَ دَعْوًا ⑭

هَذِهِ النَّارُ الَّتِي كُنْتُمْ بِهَا تُكَذِّبُونَ ⑮

أَفَسِحْرُ هَذَا أَمْ أَنْتُمْ لَا تُبْصِرُونَ ⑯

إِضْلُوهَا فَاصْبِرُوا أَوْ لَا تَصْبِرُوا سَوَاءٌ عَلَيْكُمْ ⑰

إِنَّمَا تُجْزَوْنَ مَا كُنْتُمْ تَعْمَلُونَ ⑱

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعَيْمِينَ ⑲

happy with that which their Lord has bestowed on them; and their Lord will save them from the torment of the Fire. They will be told: Eat and drink joyfully, because of that which you did, reclining on couches arranged in rows. We shall bestow upon them as companions maidens with large beautiful eyes. In the case of those believers whose children follow in their footsteps in the matter of faith, We shall join their children with them, and We shall not in any way reduce the reward of their works. Every person will be held to that which he did. We shall bestow upon them an abundance of fruits and meat, such as they will desire. Therein will they present one to another cups containing a drink that induces neither levity nor sin; and they will be waited upon by their children, pure as carefully guarded pearls. They will turn one to another asking questions. They will say: Before this among our people, we were apprehensive; but Allah has been gracious unto us, and has saved us from the torment of the burning blast. We used to pray to Him aforesaid. Surely, He is the Beneficent, the Ever Merciful. (10 - 29)

Then continue to admonish them. By the grace of thy Lord, thou art neither a soothsayer, nor a madman. Do they assert: He is but a poet; we are waiting for his adverse fortune to manifest itself? Tell them: Wait on. I too am with you, waiting! Are they so directed by their understanding, or, are they a rebellious people? Or, do they say: He has fabricated it? Indeed, they do not believe in revelation.

فَكِهِينَ بِمَا آتَاهُمْ رَبُّهُمْ وَوَقَّهْمَ رَبُّهُمْ
عَذَابَ الْجَحِيمِ ﴿١٠﴾

كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١١﴾
مُتَّكِنِينَ عَلَى سُرُرٍ مَّصْفُوفَةٍ وَزَوَّجْنَاهُمُ حُورٍ
عِينٍ ﴿١٢﴾

وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ
أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَا أَلَتْنَاهُمْ مِنْ عَمَلِهِمْ
مِنْ شَيْءٍ كُلُّ امْرِئٍ بِمَا كَسَبَ رَهِينٌ ﴿١٣﴾
وَأَمَدَدْنَاهُمْ بِمَالِكِهِمْ وَوَجْمِهِمْ وَمَا يُشْتَهَوْنَ ﴿١٤﴾
يَتَنَازَعُونَ فِيهَا كَأْسًا لَا لَعْنٌ فِيهَا وَلَا يَأْتِمُرُ
بِطُوفٍ عَلَيْهِمْ غُلَمَانٌ لَهُمْ كَأْسُهُمْ لَوْلًا
مُكْنُونٌ ﴿١٥﴾

وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ ﴿١٦﴾

قَالُوا إِنَّا كُنَّا قَبْلُ فِي أَهْلِنَا مُشْفِقِينَ ﴿١٧﴾

فَمَنْ لَهِ عَلَيْهِنَا وَقَدْنَا عَذَابَ السُّومِ ﴿١٨﴾

إِنَّا كُنَّا مِنْ قَبْلُ نَدْعُوهُ إِنَّهُ هُوَ الْبَرُّ الرَّحِيمُ ﴿١٩﴾
فَدَكِّرْ فَمَا أَنْتَ بِنِعْمَتِ رَبِّكَ بِكَاهِنٌ وَلَا جَاهِرٌ ﴿٢٠﴾

أَمْ يَقُولُونَ شَاعِرٌ تَتَّبِعُ بِهِ رَيْبَ السُّونِ ﴿٢١﴾

قُلْ تَرْتَضُونَ فِئَتِي مَعَكُمْ مِنَ الْمُنَافِقِينَ ﴿٢٢﴾

أَمْ تَأْمُرُهُمْ أَحْلَاءُهُمْ بِهَذَا أَمْ هُمْ قَوْمٌ

طَاعُونَ ﴿٢٣﴾

أَمْ يَقُولُونَ تَقَوَّلَهُ بَلْ لَا يُؤْمِنُونَ ﴿٢٤﴾

If they are truthful, let them produce a discourse like unto this. Have they been created from nothing, or are they their own creators? Have they created the heavens and the earth? In truth they put no faith in anything. Do they own the treasures of thy Lord, or are they the guardians thereof? Have they a ladder by means of which they can surprise the secrets of heaven? If so, let their listener produce a manifest authority. Has He only daughters, while you have sons? Dost thou demand a recompense from them, so that they are weighed down by the impost? Do they possess knowledge of the unseen, which they write down? Do they contemplate contriving a stratagem against thee? But it is the disbelievers that will be the victims of the stratagem. Have they a god other than Allah? Exalted is Allah above all that which they associate with Him. If they should see a fragment of the sky descending, they would say: Piled up clouds! Then leave them alone until they encounter the day on which they will be stunned with terror; the day on which no stratagem shall avail them aught, nor shall they be helped. Verily, for the wrongdoers there is a punishment besides that; but most of them know not.

فَلْيَأْتُوا بِحَدِيثٍ مِثْلِهِ إِنْ كَانُوا صَادِقِينَ ۝
 أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ ۝
 أَمْ خَلَقُوا السَّمَوَاتِ وَالْأَرْضَ بَلْ لَا يَتَّقُونَ ۝
 أَمْ عِنْدَهُم خَزَائِنُ رِزْقِ رَبِّكَ أَمْ هُمُ الْمُصَيِّرُونَ ۝
 أَمْ لَهُمْ سُلَّمٌ مِّنْ سَمَوَاتٍ فِيهَا فَلْيَأْتِ مُسْتَعِينُهُمْ
 بِسُلْطَانٍ مُّبِينٍ ۝

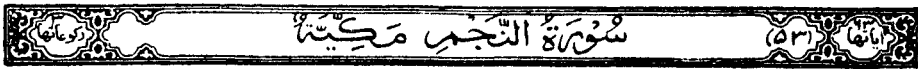
أَمْ لَهُ الْبَنَاتُ وَلَكُمْ الْبَنُونَ ۝
 أَمْ تَسْأَلُهُمْ أَجْرًا كَمَا مِنْ مَّغْرَمٍ مُّتَقَلُونَ ۝
 أَمْ عِنْدَهُمُ الْغَيْبُ فَهُمْ يَكْتُمُونَ ۝
 أَمْ يُرِيدُونَ كَيْدًا فَالَّذِينَ كَفَرُوا هُمْ الْمَكِيدُونَ ۝
 أَمْ لَهُمْ آلِهَةٌ غَيْرُ اللَّهِ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ۝
 وَإِنْ يَرَوْا كِسْفًا مِنَ السَّمَاءِ سَاقِطًا يَقُولُوا سَحَابٌ مَّرْكُومٌ ۝

فَذَرْهُمْ حَتَّى يُلَاقُوا يَوْمَهُمُ الَّذِي فِيهِ يُصْعَقُونَ ۝
 يَوْمَ لَا يُغْنِي عَنْهُمْ كَيْدُهُمْ شَيْئًا وَلَا هُمْ يُنصَرُونَ ۝
 وَإِنَّ لِلَّذِينَ ظَلَمُوا عَذَابًا دُونَ ذَلِكَ وَلَكِنْ أَكْثَرُهُمْ
 لَا يَعْلَمُونَ ۝

وَاصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا وَسَبِّحْ بِحَمْدِ
 رَبِّكَ حِينَ تَقُومُ ۝

وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَإِدْبَارَ النُّجُومِ ۝

So adhere steadfastly to the command of thy Lord, for thou art under Our protection; and glorify thy Lord with His praise when thou art standing in Prayer, and during part of the night and at the time of the setting of the stars. (30—50)



AL-NAJM

(Revealed before Hijra)

In the name of Allah, Most Gracious,
Ever Merciful. (1)

We cite the Pleiadas as evidence, when it will draw close, that your companion, Muhammad, has neither erred, nor has he gone astray. He does not speak out of his own desire; the Quran is pure revelation sent to him; taught him by the Lord of mighty powers, Whose powers are manifested repeatedly and Who has established Himself firmly on the Throne.

This manifestation is now visible on the spiritual horizons. Muhammad approached closer to Allah, and Allah leaned down towards him, so that it became as it were a case of one chord serving two bows or closer still. Then He revealed to His servant that which He had willed to reveal.

The Prophet stated truly that which his heart had experienced. Then will you dispute with him concerning that which he experienced? He experienced it a second time, near the farthest lote-tree, close to which is the Garden of Eternal Abode, at the time when the lote-tree was enveloped in Divine glory. The Prophet's eye did not deviate or wander. Thus did he witness one of the greatest Signs of his Lord. (2-19)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①
 وَالنَّجْمِ إِذَا هَوَىٰ ②
 مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ ③
 وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ④
 إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ⑤
 عَلَّمَهُ شَدِيدُ الْقُوَىٰ ⑥
 ذُو مِرَّةٍ فَاسْتَوَىٰ ⑦
 وَهُوَ بِالْأُفُقِ الْأَعْلَىٰ ⑧
 ثُمَّ دَنَا فَتَدَلَّىٰ ⑨
 فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ ⑩
 فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ ⑪
 مَا كَذَبَ الْفُؤَادُ مَا رَأَىٰ ⑫
 أَفَتَسْمُرُونَكَ عَلَىٰ مَا يَرَىٰ ⑬
 وَلَقَدْ رَأَاهُ نَزْلَةً أُخْرَىٰ ⑭
 عِنْدَ سِدْرَةِ الْمُنْتَهَىٰ ⑮
 عِنْدَهَا جَنَّةُ الْمَأْوَىٰ ⑯
 إِذْ يَنْفَعُ السِّدْرَةَ مَا يَنْفَعُ ⑰
 مَا رَأَىٰ الْبَصَرُ وَمَا طَغَىٰ ⑱
 لَقَدْ رَأَىٰ مِنْ آيَاتِ رَبِّهِ الْكُبْرَىٰ ⑲

Now tell me about your goddesses Lot and Uzza, and the third one Manat, another of them. Is it that for you are sons, and for Him only daughters? That is indeed an unfair apportionment. These are but names which you and your fathers have devised; Allah has sent down no authority concerning them. They follow naught but conjecture and their own desires, despite guidance having come to them from their Lord. Is it that man can have whatever he desires? Nay, to Allah belong the bounties of this life and of the Hereafter. (20—26)

أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ ۝٢٠

وَمَنَاةَ الثَّالِثَةَ الْأُخْرَىٰ ۝٢١

أَلَكُمُ الذَّكَرُ وَلَهُ الْأُنثَىٰ ۝٢٢

تِلْكَ إِذًا قِسْمَةٌ ضِيزَىٰ ۝٢٣

إِنْ هِيَ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاءُكُمْ

مِمَّا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطٰنٍ إِنْ يَتَّبِعُونَ إِلَّا

الظَّنَّ وَمَا تَهْوَى الْأَنْفُسُ وَلَقَدْ جَاءَهُمْ مِنْ

رَبِّهِمُ الْهُدَىٰ ۝٢٤

أَمْرٌ لِلنَّسَاءِ مَا تَكْفُرْنَ ۝٢٥

بِئْسَ لِلْخِزْيَةِ وَالْأُولَىٰ ۝٢٦

وَكَمْ مِنْ مَلَكٍ فِي السَّمٰوٰتِ لَا تُغْنِي شَفَاعَتُهُمْ

شَيْئًا إِلَّا مِنْ بَعْدِ أَنْ يَأْذَنَ اللَّهُ لِمَنْ يَشَاءُ وَ

يُرِضُهُ ۝٢٧

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ لَيَسْتَوُونَ الْمَلَائِكَةَ

تَسْوِيَةً الْأُنثَىٰ ۝٢٨

وَمَا لَهُمْ بِهِ مِنْ عِلْمٍ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَ

إِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا ۝٢٩

فَاعْرِضْ عَنْ مَنْ تَوَلَّىٰ هَٰ عَن ذِكْرِنَا وَلَمْ يُرِدْ إِلَّا

الْحَيٰوةَ الدُّنْيَا ۝٣٠

ذٰلِكَ مَبْلَغُهُمْ مِنَ الْعِلْمِ إِنَّ رَبَّكَ هُوَ أَعْلَمُ

بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِمَنِ اهْتَدَىٰ ۝٣١

وَلِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ لَيَجْزِيَنَّ

Many an angel is there in the heavens whose intercession will be of no avail to anyone, except after Allah has given permission to whomsoever He wills and pleases. Those who do not believe in the Hereafter give the angels female names; but they have no knowledge thereof. They but follow conjecture; and conjecture avails naught against truth. So turn aside from him who turns away from Our remembrance, and seeks nothing except the life of this world. That is the extreme limit of their knowledge. Verily, thy Lord knows best him who strays from His way, and He knows best him who follows guidance. To Allah belongs whatever is in

the heavens and whatever is in the earth, that He may requite those who do evil according to that which they have wrought and that He may reward those who do good with that which is best. Thy Lord is Master of vast forgiveness for those who shun the graver sins and all indecencies, excepting only minor defaults. He knows you well from the time when He created you from the earth, and when you were covered up in the wombs of your mothers. So ascribe not purity to yourselves. He knows best him who is truly righteous. (27—33)

الَّذِينَ آسَأُوا بِمَا عَمِلُوا وَيَجْزِيهِ الَّذِينَ أَحْسَنُوا
بِالْحُسْنِ ۝٢٧

الَّذِينَ يَجْتَنِبُونَ كَبِيرَ الْإِثْمِ وَالْفَوَاحِشِ إِلَّا
اللَّيْمَاتُ إِنَّ رَبَّكَ وَاسِعُ الْمَغْفِرَةِ هُوَ أَعْلَمُ بِكُمْ
إِذَا أَنْشَأَكُمْ مِنَ الْأَرْضِ وَإِذْ أَنْتُمْ أُمَّهَاتُكُمْ فِي
بُطُونِ أُمَّهَاتِكُمْ فَلَا تُزَكُّوا أَنْفُسَكُمْ هُوَ أَعْلَمُ

بِمَن اتَّقَى ۝٢٨

أَفَرَأَيْتَ الَّذِي تُوَلَّى ۝٢٩

وَأَعْطَى قَلِيلًا وَأَكْدَى ۝٣٠

أَعِنْدَهُ عِلْمُ الْغَيْبِ فَهَوَّيَرَهُ ۝٣١

أَمْ لَمْ يُنَبِّأْ بِمَا فِي صُحُفِ مُوسَى ۝٣٢

وَأَنبَاهِهِمَ الَّذِي وَفَّى ۝٣٣

إِلَّا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى ۝٣٤

وَأَن لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى ۝٣٥

وَأَن سَعِيهٖ سَوْفَ يُرَى ۝٣٦

ثُمَّ يُجْزَاهُ الْجَزَاءَ الْأَوْفَى ۝٣٧

وَأَنَّ إِلَىٰ رَبِّكَ الْمُنْتَهَى ۝٣٨

وَأَنَّهُ هُوَ أَضْحَكَ وَأَبْكَى ۝٣٩

وَأَنَّهُ هُوَ أَمَاتٌ وَأَحْيَا ۝٤٠

وَأَنَّهُ خَلَقَ الذَّوْجَيْنِ الذَّكَرَ وَالْأُنثَى ۝٤١

مِن نُّطْفَةٍ إِذَا تُنْفَخَى ۝٤٢

وَأَنَّ عَلَيْهِ النُّشَاةَ الْأُخْرَى ۝٤٣

Seest thou him who turns away from the truth, and gives only a little in the cause of Allah, and is niggardly? Has he the knowledge of the unseen, so that he can see his own end? Has he not been told of that which is in the Scriptures of Moses and of Abraham the Faithful, that no bearer of burden shall bear the burden of another; that man will have nothing but that which he strives for; that the result of his striving shall soon be known and he will then be fully recompensed; that the final decision rests with thy Lord; that He makes people laugh and He makes them weep; that He causes death and He gives life; that He creates the pairs, male and female, from a sperm-drop when it is emitted; that it is for Him to initiate the second creation;

that it is He who bestows wealth and makes content; that He is the Lord of Sirius; that He destroyed the first tribe of 'Ad and the tribe of Thamud, and spared no one, and the people of Noah before them; verily, they were most unjust and most rebellious; and He overthrew the subverted cities, and they were covered up by Allah's chastisement? Which, then, of the bounties of thy Lord wilt thou dispute? (34—56)

وَأَنَّهُ هُوَ أَعْنَىٰ وَأَقْنَىٰ ⑤٤

وَأَنَّهُ هُوَ رَبُّ الشَّعْرَىٰ ⑤٥

وَأَنَّهُ أَهْلَكَ عَادًا الْأُولَىٰ ⑤٦

وَتَمُودًا فَمَا أَبْقَىٰ ⑤٧

وَقَوْمَ نُوحٍ مِّن قَبْلُ إِنَّهُمْ كَانُوا هُمْ أَظْلَمَ وَأَطْفَىٰ ⑤٨

وَالْمُؤْتَفِكَةَ أَهْوَىٰ ⑤٩

فَغَشَّهَا مَا غَشَّىٰ ⑥٠

فِي آيِ الْأَنْزِلِ تَنَزَّلَىٰ ⑥١

هَذَا نَذِيرٌ مِّنَ النَّذِيرِ الْأُولَىٰ ⑥٢

أَرَفَتِ الْأَرْزَاقَ ⑥٣

لَيْسَ لَهَا مِن دُونِ اللَّهِ كَاشِفَةٌ ⑥٤

أَفَيْنَ هَذَا الْحَدِيثِ تَعْجَبُونَ ⑥٥

وَتَضْحَكُونَ وَلَا تَتَّبِعُونَ ⑥٦

وَأَنْتُمْ سِيدُونَ ⑥٧

بِسْمِ اللَّهِ فَاسْجُدْ وَاعْبُدْ ⑥٨

This Prophet is a Warner, like the Warners of old. The Hour of judgment is approaching, none but Allah can avert it. Do you then wonder at this announcement, and laugh at it, and do not weep, and continue preoccupied with vanities? Arise, and prostrate yourselves before Allah, and worship Him. (57—63)

سُورَةُ الْقَمَرِ مَكِّيَّةٌ ﴿٥٤﴾

Part 27

AL-QAMAR

Chapter 54

(Revealed before Hijra)

In the name of Allah, Most Gracious,
Ever Merciful. (1)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

اقْتَرَبَتِ السَّاعَةُ وَالشَّقَقَمَرُ ②

وَإِن يَرَوْا آيَةً يُعْرِضُوا وَيَقُولُوا سِحْرٌ

The Hour of the Great Event has drawn nigh and the moon is rent asunder. If they see a Sign they turn away and say: A power-

ful feat of magic! They have rejected the truth and followed their own fancies; but every divine decree will inevitably be fulfilled. They have already been told of prophecies wherein there are warnings, and consummate wisdom, but warnings profit them not. Therefore, turn away from them and await the day when the Summoner will summon them to a thing distasteful. Their eyes will be cast down, and they will come forth from their graves as though they were locusts scattered about, hastening towards the Summoner. The disbelievers will say: This is a distressing day. (2—9)

مُسْتَسِيرًا ②
 وَكَذَّبُوا وَاتَّبَعُوا أَهْوَاءَهُمْ وَكُلُّ أَمْرٍ مُسْتَقَرٌّ ③
 وَلَقَدْ جَاءَهُمْ مِنَ الْآبَاءِ مَا فِيهِ مُزْدَجَرٌ ④
 حِكْمَةٌ بَالِغَةٌ فَمَا تُغْنِ التُّذْرُ ⑤
 فَمَوَّلَ عَنْهُمْ يَوْمَ يَدْعُ الدَّاعِ إِلَى شَيْءٍ تُكْذِرُ ⑥
 خُشْعًا أَبْصَارُهُمْ يَخْرُجُونَ مِنَ الْأَجْدَاثِ كَأَنَّهُمْ
 جَرَادٌ مُنْتَشِرٌ ⑦
 مُهْطِعِينَ إِلَى الدَّاعِ يَقُولُ الْكٰفِرُونَ هَذَا
 يَوْمٌ عَسِرٌ ⑧
 كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ فَكَذَّبُوا عَبْدَنَا وَقَالُوا
 مَجْنُونٌ وَازْدَجَرُوا ⑨
 فَدَعَا رَبَّهُ أَنِّي مَغْلُوبٌ فَانْتَصِرْ ⑩
 فَفَتَحْنَا أَبْوَابَ السَّمَاءِ بِمَاءٍ مُنْهَرٍ ⑪
 وَفَجَّرْنَا الْأَرْضَ عُيُونًا فَالْتَقَى الْمَاءُ عَلَى أَمْرٍ
 قَدْ قُدِرَ ⑫
 وَحَمَلْنَاهُ عَلَى ذَاتِ الْأَوْجِ وَدُسِرُ ⑬
 تَجْرِي بِأَعْيُنِنَا جَزَاءً لِمَن كَانَ لُفِرَ ⑭
 وَلَقَدْ تَوَكَّلْنَا آيَةً فَهَلْ مِنْ مُدَكِّ ⑮
 فَكَيْفَ كَانَ عَدَابِي وَنُدْرِي ⑯
 وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّ ⑰
 كَذَّبَتْ مَادٌ فَكَيْفَ كَانَ عَدَابِي وَنُدْرِي ⑱
 إِنَّا أَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي يَوْمٍ نَحْسٍ

The people of Noah rejected the truth before them; they rejected Our servant and said: A madman, spurned by our gods. He called on his Lord: I am overcome; do Thou avenge me. Thereupon We opened the gates of heaven with water pouring down; and We caused the earth to burst forth with springs, so the two waters met for a purpose which had been determined. We carried Noah in the Ark constructed with planks and nails. It sailed along under Our eyes: a reward for him who had been rejected. We made this event a Sign for coming generations. Then is there anyone who would take heed? How terrible, then, was My chastisement and My warning! Indeed, We have made the Quran easy to follow; but is there anyone who would take heed? The tribe of 'Ad also rejected the truth. How terrible then was My chastisement and My warning! We sent against them a furious wind, on a day of unending ill-luck, which tore

people away as though they were the trunks of uprooted palm-trees. How terrible then was My chastisement and My warning! Indeed, We have made the Quran easy to follow; but is there anyone who would take heed?' (10—23)

The tribe of Thamud also rejected Our warnings, and said: What! Shall we follow a single human being from among us? If we did that, we would certainly be in manifest error and bereft of sense. Has the revelation been sent down to him alone from among us? He is but a boastful liar. We said to their Messenger Saleh: Tomorrow will they know who the boastful liar is. We will send the she-camel as a trial for them. So watch them and be patient. Tell them that the water has been apportioned between them; let each party attend at its appointed time. On this they called their chief, who came and hamstringed the she-camel. How terrible then was My chastisement and My warning! We sent against them a single blast, and they became like dry stubble, trampled upon.

Indeed, We have made the Quran easy to follow; but is there anyone who would take heed? Lot's people also rejected Our warnings. We sent a storm of stones upon them, except the family of Lot, whom We delivered by early dawn,

فَسْتَجِيبُ ۝
تَنْزِيلُ النَّاسِ كَانَهُمْ أَعْيَارُ مَخْلُوعٍ مُنْقَعِرٍ ۝
فَكَيْفَ كَانَ عَذَابِي وَنُذُرِ ۝
وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ ۝
كَذَّبَتْ ثَمُودُ بِالنُّذُرِ ۝
فَقَالُوا أَبَشْرًا مِثْلًا وَاحِدًا تَتَّبِعُهُ إِنَّا إِذَا تَفِي ۝
صَلَّى وَسَعِيرٍ ۝
إِنَّمَا الذِّكْرُ عَلَيْهِ مِنْ بَيْنِنَا بَلْ هُوَ كَذَّابٌ ۝
أَشِرٌّ ۝
سَيَعْلَمُونَ غَدًا مَنِ الْكَذَّابُ الْأَشِرُّ ۝
إِنَّا مُرْسِلُوا النَّاقَةَ فَمَنْ تَقْبَلْهُمْ ۝
وَاصْطَبِرْ ۝
وَنَبِّئْهُمْ أَنَّ الْمَاءَ قِسْمَةٌ بَيْنَهُمْ كُلُّ شَرْبٍ ۝
مُحْتَضَرٍ ۝
فَنَادَوْا صَاحِبَهُمْ فَتَعَاطَى فَعَقَرَ ۝
فَكَيْفَ كَانَ عَذَابِي وَنُذُرِ ۝
إِنَّا أَرْسَلْنَا عَلَيْهِمْ صَيِّهَةً وَاجِدَةً وَكَانُوا ۝
كَهَشِيمِ الْمِحْتَضِرِ ۝
وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ ۝
كَذَّبَتْ قَوْمُ لُوطٍ بِالنُّذُرِ ۝
إِنَّا أَرْسَلْنَا عَلَيْهِمْ حَاصِبًا إِلَّا آلَ لُوطٍ نَجَّيْنَاهُمْ ۝
بِسَجْرِ ۝

as a favour from Ourselves. Thus do We requite him who is grateful. He had indeed warned them of Our chastisement, but they disputed about the warning. They tried to turn him against his guests; so We blinded their eyes, and said: Suffer My chastisement and My warning. There came upon them early in the morning the inevitable chastisement. Suffer, then, My chastisement and My warning. Indeed, We have made the Quran easy to follow. But is there anyone who would take heed? Surely to the people of Pharaoh also came Warners. They rejected all Our Signs; so We seized them, with the seizure of One Mighty, Omnipotent. (24--43)

نِعْمَةٌ مِّنْ عِنْدِنَا كَذَلِكَ نَجْزِي مَنْ شَكَرَ ﴿٢٤﴾
 وَ لَقَدْ أَنْذَرَهُمْ بَطْشَتَنَا فَتَمَارَبُوا بِالتَّنَادِ ﴿٢٥﴾
 وَ لَقَدْ رَاوَدُوهُ عَنِ صَيفِهِ فَطَسْنَا أَعْيُنَهُمْ
 فَذُوقُوا عَذَابِنَا وَ نُذِرْ ﴿٢٦﴾
 وَ لَقَدْ صَبَّحَهُمْ بُكْرَةً عَذَابٌ مُّسْتَقِرٌّ ﴿٢٧﴾
 فَذُوقُوا عَذَابِنَا وَ نُذِرْ ﴿٢٨﴾
 وَ لَقَدْ يَسْرَنَا الْقُرْآنَ لِلَّذِينَ كَرِهُوا مِنْ مُّذَكِّرٍ ﴿٢٩﴾
 وَ لَقَدْ جَاءَهُ آلُ فِرْعَوْنَ التَّنَادَ ﴿٣٠﴾
 كَذَّبُوا بِآيَاتِنَا كُلِّهَا فَأَحَدْنَاهُمْ أَحَدًا عَزِيزًا مُّقْتَدِرٍ ﴿٣١﴾
 أَ لَقَدْ آذَيْنَا كَافِرِينَ ﴿٣٢﴾
 أُولَئِكَ أَمْ لَهُمْ بَرَاءَةٌ فِي
 الزُّبُرِ ﴿٣٣﴾
 أَمْ يَقُولُونَ نَحْنُ جَبِيحٌ مُّتَّبِعُونَ ﴿٣٤﴾
 سَيُهْرَمُونَ الْجَنَّةَ وَيُؤْتُونَ الدَّ بُرًى ﴿٣٥﴾
 بَلِ السَّاعَةُ مَوْعِدُهُمْ وَ السَّاعَةُ أَدْهَى وَ أَمْرٌ ﴿٣٦﴾
 إِنَّ الدُّجْرِمِينَ فِي ضَلَالٍ وَسُعُرٍ ﴿٣٧﴾
 يَوْمَ يُنْعَبُونَ فِي النَّارِ عَلَىٰ وُجُوهِهِمْ ذُوقُوا
 مَسَّ سَقَرَ ﴿٣٨﴾
 إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ﴿٣٩﴾
 وَ مَا أَمْرُنَا إِلَّا وَاحِدَةٌ كَلَمْحٍ بِالْبَصَرِ ﴿٤٠﴾
 وَ لَقَدْ أَهْلَكْنَا أَشْيَاعًا كَمْ فَعَلُوا مِنْ مُّذَكِّرٍ ﴿٤١﴾
 وَ كُلُّ شَيْءٍ فَعَلُوهُ فِي الزُّبُرِ ﴿٤٢﴾
 وَ كُلُّ صَغِيرٍ وَ كَبِيرٍ مُّسْتَقَرٌّ ﴿٤٣﴾

Are your disbelievers, then, better than those? Or, have you been granted an exemption in the Scriptures? Or, do they boast: We are a strong host, well succoured? The hosts shall soon be routed, and they will turn their backs in flight. Aye, the Hour is their appointed time, and the Hour will be most grievous and most bitter. The guilty ones are in manifest error and are afflicted with madness. On the day when they will be dragged into the Fire on their faces, they will be told: Suffer the torment of hell. We have created everything in due measure; and Our command is carried out instantaneously, like the twinkling of an eye. Indeed We have destroyed people like you before; but is there anyone who would take heed? Everything they have done is recorded in the Books. Every matter, small and great, is written down.

The righteous will be in the midst of Gardens and streams, in the seat of truth with the Omnipotent King. (44-56)

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَهَرٍ
فِي مَقْعَدٍ صِدْقٍ عِنْدَ مَلِيكٍ مُّقْتَدِرٍ

سُورَةُ الرَّحْمٰنِ مَكِّيَّةٌ (٥٥)

Part 27

AL-RAHMÂN

Chapter 55

(Revealed before Hijra)

In the name of Allah, Most Gracious, Ever Merciful. (1)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

الرَّحْمٰنُ ②

عَلَّمَ الْقُرْآنَ ③

خَلَقَ الْإِنْسَانَ ④

عَلَّمَهُ الْبَيَانَ ⑤

الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ ⑥

وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ ⑦

وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ ⑧

أَلَّا تَطْغَوْا فِي الْمِيزَانِ ⑨

وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ ⑩

وَالْأَرْضَ وَضَعَهَا لِلْأَنَامِ ⑪

فِيهَا فَالِكِهْمَةُ ⑫ وَالنَّخْلُ ذَاتُ الْأَكْمَامِ ⑬

وَالْحَبُّ ذُو الْعَصْفِ وَالزَّيْتَانُ ⑭

فِي آيِ الْآءِ رَبِّكُمْ أَتَكْفُرْنَ ⑮

خَلَقَ الْإِنْسَانَ مِنْ صَلْصَالٍ كَالْفَخَّارِ ⑯

فَلَاقَ الْجَبْنَ مِنْ مَّوْجٍ مِنْ نَارٍ ⑰

The Gracious One has taught the Quran. He has created man and taught him the art of speech and exposition. The sun and the moon move according to a fixed reckoning; and the stars and trees submit to Him. He has raised the heaven high and set up the measure, that you may not transgress the measure. So weigh all things in justice and fall not short of the measure.

He has set the earth for His creatures; therein are all kinds of fruits and palm-trees with sheaths, and grain inside its husk and fragrant flowers. Which, then, of the favours of your Lord will you twain, jinn and men, deny? He created man from dry ringing clay, like earthenware; and the jinn He created from a flame of fire.

Which, then, of the favours of your Lord will you twain deny? He is the Lord of the two Easts and the Lord of the two Wests. Which, then, of the favours of your Lord will you twain deny? He has put the two oceans in motion; they will meet. Just now there is a barrier between them; they cannot encroach one upon the other. Which, then, of the favours of your Lord will you twain deny? Pearls and coral are taken out of both. Which, then, of the favours of your Lord will you twain deny? His are the vessels with lofty sails raised high on the ocean like mountains. Which, then, of the favours of your Lord will you twain deny? (2 - 26)

فَيَا أَيُّ الْآءِ رَبِّكُمَا تُكذِّبِينَ ﴿١٤﴾

رَبُّ الشَّرْقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ ﴿١٥﴾

فَيَا أَيُّ الْآءِ رَبِّكُمَا تُكذِّبِينَ ﴿١٦﴾

مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَنِ ﴿١٧﴾

بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَنِ ﴿١٨﴾

فَيَا أَيُّ الْآءِ رَبِّكُمَا تُكذِّبِينَ ﴿١٩﴾

يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالسَّرَّاجَانُ ﴿٢٠﴾

فَيَا أَيُّ الْآءِ رَبِّكُمَا تُكذِّبِينَ ﴿٢١﴾

وَلَهُ أَنْجَارٌ الْمُنَشَّاتُ فِي الْبَحْرِ كَالْأَعْلَامِ ﴿٢٢﴾

فَيَا أَيُّ الْآءِ رَبِّكُمَا تُكذِّبِينَ ﴿٢٣﴾

كُلُّ مَنْ عَلَيْهَا فَانٍ ﴿٢٤﴾

وَيَبْقَى وَجْهَ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ ﴿٢٥﴾

فَيَا أَيُّ الْآءِ رَبِّكُمَا تُكذِّبِينَ ﴿٢٦﴾

يَسْأَلُهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ كُلُّ يَوْمٍ هُوَ فِي

شَأْنٍ ﴿٢٧﴾

فَيَا أَيُّ الْآءِ رَبِّكُمَا تُكذِّبِينَ ﴿٢٨﴾

سَنفَعُكُمْ لَكُمْ أَيْهَ الثَّقَلَيْنِ ﴿٢٩﴾

فَيَا أَيُّ الْآءِ رَبِّكُمَا تُكذِّبِينَ ﴿٣٠﴾

يُبْعَثَرُ الْحِجْنَ وَالْإِنْسِ إِنْ اسْتَطَعْتُمْ أَنْ

تَنْفُذُوا مِنْ أَمْطَارِ السَّمَوَاتِ وَالْأَرْضِ فَانفُذُوا

لَا تَنْفُذُونَ إِلَّا بِسُلْطَانٍ ﴿٣١﴾

فَيَا أَيُّ الْآءِ رَبِّكُمَا تُكذِّبِينَ ﴿٣٢﴾

All that is on the earth will perish, and only that will survive which is under the care of thy Lord, Master of Glory and Honour. Which, then, of the favours of your Lord will you twain deny? All that are in the heavens and the earth beseech Him. Everyday He manifests Himself in a new state. Which, then, of the favours of your Lord will you twain deny? Soon shall We attend to you two mighty ones. Which, then, of the favours of your Lord will you twain deny? O company of jinn and men, if you have the capacity to penetrate beyond the confines of the heavens and the earth, by all means do so; but you cannot do so except with authority. Which, then, of the favours of your Lord will you twain deny?

You will be afflicted with smokeless fire, and with smoke without flame, and you will not be able to help yourselves. Which, then, of the favours of your Lord will you twain deny? When the heaven is rent asunder, and assumes a rosy hue like red leather (which, then, of the favours of your Lord will you twain deny?) neither jinn nor man will be asked about his sin on that day (which, then, of the favours of your Lord will you twain deny?) and the guilty will be known by their marks and will be seized by the forelocks and the feet (which, then, of the favours of your Lord will you twain deny) and will be told: This is the hell which the guilty deny. Now between it and fierce boiling water will they go round; which, then, of the favours of your Lord will you twain deny? (27—46)

يُرْسَلُ عَلَيْكُمَا شُوَاظٌ مِّنْ نَّارٍ وَّ نَحَاسٌ فَلَا تَلْتَصِرِينَ ﴿٢٧﴾

فِي أَيِّ آيَةٍ رَبِّكُمَا تُكذِبِينَ ﴿٢٨﴾

فَإِذَا انشَقَّتِ السَّمَاءُ فَكَانَتْ وَرْدَةً كَالدِّهَانِ ﴿٢٩﴾

فِي أَيِّ آيَةٍ رَبِّكُمَا تُكذِبِينَ ﴿٣٠﴾

فَيَوْمَئِذٍ لَا يُسْأَلُ عَنْ ذَنْبِهِ إِنْسٌ وَلَا جَانٌّ ﴿٣١﴾

فِي أَيِّ آيَةٍ رَبِّكُمَا تُكذِبِينَ ﴿٣٢﴾

يُعْرَفُ الْمُجْرِمُونَ بِسِينِهِمْ يُؤْخَذُ بِالنَّوَاصِي وَ

الْأَقْدَامِ ﴿٣٣﴾

فِي أَيِّ آيَةٍ رَبِّكُمَا تُكذِبِينَ ﴿٣٤﴾

هَذِهِ جَهَنَّمُ الَّتِي يُكَذِّبُ بِهَا الْمُجْرِمُونَ ﴿٣٥﴾

يَطْوِفُونَ فِيهَا وَبَيْنَ حَبِيمَانِ ﴿٣٦﴾

فِي أَيِّ آيَةٍ رَبِّكُمَا تُكذِبِينَ ﴿٣٧﴾

وَلَسَنَ خَافَ مَقَامَ رَبِّهِمْ جَهَنَّمَ ﴿٣٨﴾

فِي أَيِّ آيَةٍ رَبِّكُمَا تُكذِبِينَ ﴿٣٩﴾

ذَوَاتًا أَفْنَانٍ ﴿٤٠﴾

فِي أَيِّ آيَةٍ رَبِّكُمَا تُكذِبِينَ ﴿٤١﴾

فِيهِمَا عَيْنَانِ تَجْرِيانِ ﴿٤٢﴾

فِي أَيِّ آيَةٍ رَبِّكُمَا تُكذِبِينَ ﴿٤٣﴾

فِيهِمَا مِنْ كُلِّ فَاكِهَةٍ رَّوْجِيْنٌ ﴿٤٤﴾

فِي أَيِّ آيَةٍ رَبِّكُمَا تُكذِبِينَ ﴿٤٥﴾

مُتَّكِعِينَ عَلَى فُرُشٍ بَطَّانِيهَا مِنْ أَسْتَبْرَقٍ وَ

But for him who fears to stand before his Lord there are two Gardens (which, then, of the favours of your Lord will you twain deny?) having many varieties of trees (which, then, of the favours of your Lord will you twain deny?) and two springs flowing full (which, then, of the favours of your Lord will you twain deny?) and of every type of fruit two kinds. Which, then, of the favours of your Lord will you twain deny? They will recline on couches above carpets the linings of which will be of thick bro-

cade; and the fruits of the two Gardens will be hanging low within easy reach. Which, then, of the favours of your Lord will you twain deny? Therein will be chaste maidens of modest gaze, untouched by man or jinn (which, then, of the favours of your Lord will you twain deny?) as if they were rubies and small pearls. Which, then, of the favours of your Lord will you twain deny? Can the reward of goodness be anything but goodness? Which, then, of the favours of your Lord will you twain deny? (47—62)

Besides these two there will be two other Gardens (which, then, of the favours of your Lord will you twain deny?) dark green with foliage. Which, then, of the favours of your Lord will you twain deny? Therein will also be two springs gushing with water. Which, then, of the favours of your Lord will you twain deny? In both of them there will be all kinds of fruit, and dates and pomegranates. Which, then, of the favours of your Lord will you twain deny? (63—70)

Therein will be good and beautiful women (which, then, of the favours of your Lord will you twain deny?) black-eyed, guarded in pavilions (which, then, of the favours of your Lord will you twain deny?) untouched by man or jinn

جَنَّاتٍ الْجَنَّتَيْنِ دَانٍ ۝^{٤٧}
 فِيهَا نِسَاءٌ وَالْآلَاءُ رَبِّكُمَا تُكَذِّبِينَ ۝^{٤٨}
 فِيهِنَّ قِصَصَاتُ الظَّرْفِ لَمْ يَطْمِثْهُنَّ إِنْسٌ قَبْلَهُمْ
 وَلَا جَانٌّ ۝^{٤٩}
 فِيهَا نِسَاءٌ وَالْآلَاءُ رَبِّكُمَا تُكَذِّبِينَ ۝^{٥٠}
 كَانَتْهُنَّ أَيَّامُوتٌ وَالسَّرَّاجَانُ ۝^{٥١}
 فِيهَا نِسَاءٌ وَالْآلَاءُ رَبِّكُمَا تُكَذِّبِينَ ۝^{٥٢}
 هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ ۝^{٥٣}
 فِيهَا نِسَاءٌ وَالْآلَاءُ رَبِّكُمَا تُكَذِّبِينَ ۝^{٥٤}
 وَمِنْ دُونِهِمَا جَنَّتَيْنِ ۝^{٥٥}
 فِيهَا نِسَاءٌ وَالْآلَاءُ رَبِّكُمَا تُكَذِّبِينَ ۝^{٥٦}
 مُدْهَامَتَيْنِ ۝^{٥٧}
 فِيهَا نِسَاءٌ وَالْآلَاءُ رَبِّكُمَا تُكَذِّبِينَ ۝^{٥٨}
 فِيهِنَّ عَيْنِينَ نَضَّاحَتَيْنِ ۝^{٥٩}
 فِيهَا نِسَاءٌ وَالْآلَاءُ رَبِّكُمَا تُكَذِّبِينَ ۝^{٦٠}
 فِيهِنَّ قَاكِبَةٌ وَزَخْلٌ وَسُرْمَانٌ ۝^{٦١}
 فِيهَا نِسَاءٌ وَالْآلَاءُ رَبِّكُمَا تُكَذِّبِينَ ۝^{٦٢}
 فِيهِنَّ خَيْرَاتٌ حِسَانٌ ۝^{٦٣}
 فِيهَا نِسَاءٌ وَالْآلَاءُ رَبِّكُمَا تُكَذِّبِينَ ۝^{٦٤}
 حُورٌ مَّقْصُورَاتٌ فِي الْخِيَامِ ۝^{٦٥}
 فِيهَا نِسَاءٌ وَالْآلَاءُ رَبِّكُمَا تُكَذِّبِينَ ۝^{٦٦}
 لَمْ يَطْمِثْهُنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ ۝^{٦٧}

(which, then, of the favours of your Lord will you twain deny?) reclining on green cushions and beautiful carpets. Which, then, of the favours of your Lord will you twain deny? Blessed is the name of thy Lord, Master of Glory and Honour. (71—79)

فِي أَيِّ الْآءِ رَبِّكُمَا تُكذِّبِينَ ﴿٥١﴾
 مُكذِّبِينَ عَلَى رُفُوفٍ خُضْرٍ وَعَبَقَرٍ جَسَانٍ ﴿٥٢﴾
 فِي أَيِّ الْآءِ رَبِّكُمَا تُكذِّبِينَ ﴿٥٣﴾
 تَبَارَكَ اسْمُ رَبِّكَ ذِي الْجَلَلِ وَالْإِكْرَامِ ﴿٥٤﴾



(Revealed before Hijra)

In the name of Allah, Most Gracious,
 Ever Merciful. (1)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾

إِذَا وَقَعَتِ الْوَاقِعَةُ ﴿٢﴾

لَيْسَ يُوَفِّعُهَا كَاذِبَةٌ ﴿٣﴾

خَافِضَةٌ رَافِعَةٌ ﴿٤﴾

إِذَا رُجَّتِ الْأَرْضُ رَجًا ﴿٥﴾

وَبُسَّتِ الْجِبَالُ بَسًّا ﴿٦﴾

فَكَانَتْ هَبَاءً مُتَّبَثًا ﴿٧﴾

وَكُنْتُمْ أَزْوَاجًا ثَلَاثَةً ﴿٨﴾

فَأَصْحَابُ الْمَيْمَنَةِ لَا مَا أَصْحَابُ الْمَشْأَمَةِ ﴿٩﴾

وَأَصْحَابُ الشِّمَالِ وَالشِّمَالُ وَالشِّمَالُ ﴿١٠﴾

وَالسَّابِقُونَ السَّابِقُونَ ﴿١١﴾

أُولَئِكَ الْمُقَرَّبُونَ ﴿١٢﴾

فِي جَنَّاتٍ النَّعِيمِ ﴿١٣﴾

ثَلَاثَةٌ مِنَ الْأُولَى ﴿١٤﴾

When the Event comes to pass, the
 coming of which no one can avert, some
 it will bring low and others it will exalt.

When the earth is shaken violently, and
 the mountains are crumbled into dust and
 become like motes floating in the air,
 you will be divided into three groups:
 those on the right (and what will those on
 the right be?) and those on the left (and
 what will those on the left be?) and those
 who are foremost — they verily are the
 foremost. They will be the honoured ones,
 dwelling in the Gardens of Bliss; a large
 party from the early believers,

and a few from the late-comers, reclining on couches inwrought with gold and jewels, facing one another. They will be waited on by ageless youths, carrying goblets and ewers and cups filled out of a flowing spring, neither causing headache nor inebriating, and such fruits as they choose, and the flesh of birds as they may desire.

They will have as companions maidens with lovely black eyes, pure as pearls well guarded; a recompense for what they did. They will not hear therein any vain or sinful talk, but only the salutation: Peace, peace.

Those on the right; how fortunate will those on the right be! They will be amidst thornless lote-trees, and clustered bananas, and extensive shades, and falling water, and varieties of fruit, endless and unforbidden. They will have noble spouses, whom We specially created,

وَقَلِيلٌ مِّنَ الْآخِرِينَ ۝^{١٥}
 عَلَى سُرُرٍ مَّوْضُونَةٍ ۝^{١٦}
 مُتَّكِينَ عَلَيْهَا مُتَّقِلِينَ ۝^{١٧}
 يَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ ۝^{١٨}
 بِأَضْرَابٍ وَآبَارِيْقَةٍ وَكَأْسٍ مِّن مَّعِينٍ ۝^{١٩}
 لَا يُصَدَّعُونَ عَنْهَا وَلَا يُزْفُونَ ۝^{٢٠}
 وَقَالِكِهِنَّ مِثْلَا بِتَخَيَّرُونَ ۝^{٢١}
 وَالْحَمِيمِ طَيِّبَاتٍ يَشْتَهِونَ ۝^{٢٢}
 وَحُورٌ عِينٌ ۝^{٢٣}
 كَأَمْثَالِ اللُّؤْلُؤِ الْمَكْنُونِ ۝^{٢٤}
 جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ۝^{٢٥}
 لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْتِيهَا ۝^{٢٦}
 إِلَّا قِيلًا سَلَامًا سَلَامًا ۝^{٢٧}
 وَأَصْحَابُ الْيَمِينِ ۝ مَا أَصْحَابُ الْيَمِينِ ۝^{٢٨}
 فِي سِدْرٍ مَّخْضُودٍ ۝^{٢٩}
 وَطَلْحٍ مَّنضُودٍ ۝^{٣٠}
 وَظِلٍّ مَّمْدُودٍ ۝^{٣١}
 وَمَاءٍ مَّسْكُوبٍ ۝^{٣٢}
 وَقَالِكِهِنَّ كَثِيرَةً ۝^{٣٣}
 لَا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ ۝^{٣٤}
 وَفُرُشٍ مَّرْفُوعَةٍ ۝^{٣٥}
 إِنَّا أَنْشَأْنَهُنَّ إِنشَاءً ۝^{٣٦}

and made virgins, loving and matching in age, for those in the right. They will be a large party from the early believers and a large party from the late comers. (2—41)

فَجَعَلْنَهُنَّ أَبْكَارًا ﴿٢٤﴾

عُرُبًا أَتْرَابًا ﴿٢٥﴾

لِلْأَصْحَابِ الْيَمِينِ ﴿٢٦﴾

ثَلَاثَةٌ مِنَ الْأُولَىٰ ﴿٢٧﴾

وَأُثْلَةٌ مِنَ الْآخِرِينَ ﴿٢٨﴾

وَأَصْحَابُ الشِّمَالِ ۗ مَا أَصْحَابُ الشِّمَالِ ﴿٢٩﴾

فِي سُؤْمٍ وَحَيْمٍ ﴿٣٠﴾

وَزَلِيلٍ مِّنْ يَّحْمُومٍ ﴿٣١﴾

لَا بَارِدٍ وَلَا كَرِيمٍ ﴿٣٢﴾

إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُتْرَفِينَ ﴿٣٣﴾

وَكَانُوا يُصِرُّونَ عَلَى الْحِنثِ الْعَظِيمِ ﴿٣٤﴾

وَكَانُوا يَقُولُونَ ۗ أَيُّدَاؤُنَا وَكُنَّا مُرْتَابًا ۗ

عِظَامًا ۗ إِنَّا لَبَعُوثُونَ ﴿٣٥﴾

أَوْ آبَاؤُنَا الْأَوَّلُونَ ﴿٣٦﴾

قُلْ إِنَّ الْأَوَّلِينَ وَالْآخِرِينَ ﴿٣٧﴾

لَمَجْمُوعُونَ ۗ إِلَىٰ مِيقَاتِ يَوْمٍ مَّعْلُومٍ ﴿٣٨﴾

ثُمَّ إِنَّكُمْ أَيُّهَا الضَّالُّونَ الْمُكَذِّبُونَ ﴿٣٩﴾

لَأَكْلُونَ مِنْ شَجَرٍ مِّنْ زُقُومٍ ﴿٤٠﴾

فَمَا لِيُونَ مِنْهَا الْبُطُونَ ﴿٤١﴾

فَشَرِبُونَ عَلَيْهِ مِنَ الْحَيْمِ ﴿٤٢﴾

فَشَرِبُونَ شُرْبَ الْهَيْمِ ﴿٤٣﴾

هَذَا تَرْجُمُهُمْ يَوْمَ الدِّينِ ﴿٤٤﴾

Those on the left; how unfortunate will those on the left be! They will be in the midst of scorching wind and scalding water, and in the shadow of black smoke, neither cool nor agreeable. Before this they had lived in ease and comfort and had persisted in extreme wickedness, and were wont to say: When we are dead and have become dust and bones, shall we be raised up again, and also our fathers of yore?

Tell them: Indeed, the earlier ones and the later ones will all be gathered together for the appointment of a day which has been determined upon. Then you erring deniers of truth will eat of the tree of Zaqqum, and will fill your bellies with it and drink boiling water on top of it, drinking like camels afflicted with raging thirst. This will be their entertainment on the Day of Judgment.

It is We Who created you, then why do you not accept the truth? Reflect on the sperm-drop that you emit. Do you create it, or are We its Creator? It is We Who have decreed death for all of you, and We cannot be frustrated in replacing you with others like you, and in developing you into a form you know not. You have certainly known the first creation, then why do you not take heed? Reflect on that which you sow. Is it you who cause it to grow, or do We? If We so pleased, We could reduce it all to broken particles, then you would start lamenting: We have been heavily burdened; indeed we have been bereft of all the fruits of our labour.

نَحْنُ خَلَقْنَاكُمْ فَلَوْلَا تَصَدَّقُونَ ﴿٥٦﴾
 أَفَرَأَيْتُمْ مَا تَدْعُونَ ﴿٥٧﴾
 ءَأَنْتُمْ تَخْلُقُونَهُ أَمْ نَحْنُ الْخَالِقُونَ ﴿٥٨﴾
 نَحْنُ قَدْ زَرَعْنَا بَيْنَكُمْ الْمَوْتَ وَمَا نَحْنُ بِمُسْبِقِينَ ﴿٥٩﴾
 عَلَيَّ أَنْ يَبْدِلَ أَمْثَالَكُمْ وَمَا نُنشِئُكُمْ فِي مَا
 لَا تَعْلَمُونَ ﴿٦٠﴾

وَلَقَدْ عَلِمْتُمُ النَّشْأَةَ الْأُولَىٰ فَلَوْلَا تَذَكَّرُونَ ﴿٦١﴾
 أَفَرَأَيْتُمْ مَا تَحْرُثُونَ ﴿٦٢﴾
 ءَأَنْتُمْ تَزْرَعُونَهُ أَمْ نَحْنُ الزَّارِعُونَ ﴿٦٣﴾
 لَوْ نَشَاءُ لَجَعَلْنَاهُ حُطَامًا فَظَلْتُمْ تَفَكَّهُونَ ﴿٦٤﴾
 إِنَّمَا لِمُغْرَمُونَ ﴿٦٥﴾

Reflect on the water that you drink. Is it you who cause it to descend from the clouds, or do We? If We so pleased, We could make it bitter. Then, why are you not grateful? Reflect on the fire that you kindle. Is it you who produce the tree from which you take the wood, or do We? We have made it a reminder, and a provision for voyagers. So glorify the name of thy Lord, the Great. (42—75)

بَلْ نَحْنُ مَحْرُومُونَ ﴿٦٦﴾
 أَفَرَأَيْتُمُ الْمَاءَ الَّذِي تَشْرَبُونَ ﴿٦٧﴾
 ءَأَنْتُمْ أَنْزَلْتُمُوهُ مِنَ السَّمَاءِ أَمْ نَحْنُ الْمُنزِلُونَ ﴿٦٨﴾
 لَوْ نَشَاءُ لَجَعَلْنَاهُ آجَاًا فَلَوْلَا تَشْكُرُونَ ﴿٦٩﴾
 أَفَرَأَيْتُمُ النَّارَ الَّتِي تُورُونَ ﴿٧٠﴾
 ءَأَنْتُمْ أَنْشَأْتُمْ شَجَرَتَهَا أَمْ نَحْنُ الْمُنشِئُونَ ﴿٧١﴾
 نَحْنُ جَعَلْنَاهَا تَذَكُّرًا وَمَتَاعًا لِلْمُقِيمِينَ ﴿٧٢﴾

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿٧٣﴾
 فَلَا أُفْسِدُ بِسُوءِ النَّجْمِ ﴿٧٤﴾
 وَإِلَاقَةِ لِقَسَمِ لَوْ تَعْلَمُونَ عَظِيمٍ ﴿٧٥﴾
 إِنَّكَ لَقَرَّانٌ كَرِيمٌ ﴿٧٦﴾

I cite as proof the falling of the stars, and that, if you only knew, is very strong proof, that this is indeed a noble Quran,

in a well-preserved Book, into the meaning of which only the purified can penetrate. It is revelation from the Lord of the worlds.

Is it this Divine discourse that you would pass by? Do you make it your business that you reject it? Why is it that when a person is in the throes of death, and you are at that moment looking on, and We are nearer to him than you are, that you do not realise the truth? How is it that if you are not to be called to account, you are unable to reverse his condition, if you are truthful in your claim?

Now, if he be one of the honoured ones, then for him is ease and comfort and the Garden of Bliss; and if he be of those of the right, he will be greeted with: Peace be on thee, O thou of those of the right. But if he be one of those who reject the truth and are in error, then his entertainment will be boiling water and an abode in hell. This is the certain truth.

So glorify the name of thy Lord, the Great. (76—97)

فِي كِتَابٍ مَّكْنُونٍ ﴿٧٦﴾
 لَا يَنْسَاهُ إِلَّا الْمَطْهُرُونَ ﴿٧٧﴾
 تَنْزِيلٌ مِّن رَّبِّ الْعَالَمِينَ ﴿٧٨﴾
 أَفِيهِذَا الْحَدِيثِ أَنْتُمْ مُدْهِنُونَ ﴿٧٩﴾
 وَتَجْعَلُونَ رِزْقَكُمْ أَنْتُمْ تُكَدِّبُونَ ﴿٨٠﴾
 فَلَوْلَا إِذَا بَلَغَتِ الْحُلُقُومَ ﴿٨١﴾
 وَأَنْتُمْ حِينِيذٍ تَنْظُرُونَ ﴿٨٢﴾
 وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْكُمْ وَلَكِنْ لَا بُدَّ لَهُمْ ﴿٨٣﴾
 فَلَوْلَا إِنْ كُنْتُمْ عَيْرَ مَدِينِينَ ﴿٨٤﴾
 تَرْجِعُونَهَا إِنْ كُنْتُمْ صَادِقِينَ ﴿٨٥﴾
 فَأَمَّا إِنْ كَانَ مِنَ الْمُقَرَّبِينَ ﴿٨٦﴾
 فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتْ نَعِيمٌ ﴿٨٧﴾
 وَأَمَّا إِنْ كَانَ مِنَ أَصْحَابِ الْيَمِينِ ﴿٨٨﴾
 فَسَلَامٌ لَّكَ مِنْ أَصْحَابِ الْيَمِينِ ﴿٨٩﴾
 وَأَمَّا إِنْ كَانَ مِنَ الْمُكَدِّبِينَ الضَّالِّينَ ﴿٩٠﴾
 فَنَزْلُ مِنْ حَيْمٍ ﴿٩١﴾
 وَتَصْلِيَةٌ جُجِيمٌ ﴿٩٢﴾
 إِنَّ هَذَا لَهُوَ حَقُّ الْيَقِينِ ﴿٩٣﴾
 فَسَبِّحْ بِأَسْمِ رَبِّكَ الْعَظِيمِ ﴿٩٤﴾

سُورَةُ الْحَدِيدِ مَدَنِيَّةٌ ﴿٥٧﴾

AL-HADID

(Revealed after Hijra)

In the name of Allah, Most Gracious,
Ever Merciful. (1)

Whatever is in the heavens and the earth glorifies Allah. He is the Mighty, the Wise. His is the kingdom of the heavens and the earth; He bestows life and He causes death; and He has power to do all that He wills. He is the First and the Last and the Manifest and the Hidden, and He has full knowledge of all things. He it is Who created the heavens and the earth in six periods, then He settled Himself on the Throne. He knows that which enters the earth and that which comes out of it, and that which comes down from heaven and that which goes up into it. He is with you wherever you may be. Allah sees all that you do. His is the Kingdom of the heavens and the earth; and to Allah are all affairs returned for final determination.

He causes the night to pass into the day and causes the day to pass into the night. He has full knowledge of all that passes through people's minds. Believe in Allah and His Messenger, and spend in the cause of Allah out of that to which He has made you heirs. Those of you who believe and keep spending in the cause of Allah will have a great reward.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
سَبَّحَ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ
الْعَزِيزُ الْحَكِيمُ ﴿١﴾
لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ يُحْيِي وَيُمِيتُ
وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢﴾
هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ
بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٣﴾
هُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ
أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يُعَلِّمُ مَا يَلِجُ
فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ
السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ مَعَكُمْ أَيْنَ
مَا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٤﴾
لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَإِلَى اللَّهِ تُرْجَعُ
الْأُمُورُ ﴿٥﴾
يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُؤَلِّجُ النَّهَارَ فِي
الَّيْلِ وَهُوَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٦﴾
أَمْ نُوَدِّعُ بِاللَّهِ رُسُلَهُ وَانْفَعُوا مِمَّا جَعَلَكُمْ
مُسْتَخْلِفِينَ فِيهِ فَالَّذِينَ آمَنُوا مِنْكُمْ وَانْفَقُوا
لَهُمْ أَجْرٌ كَبِيرٌ ﴿٧﴾

What ails you that you believe not in Allah, while the Messenger calls you to believe in your Lord, and He has already taken a covenant from you, if indeed you are believers? He it is Who sends down clear Signs to His servant that He may bring you out of every kind of darkness into the light. Surely, Allah is Compassionate and Merciful towards you. What ails you that you spend not in the cause of Allah, while to Allah belongs the heritage of the heavens and the earth? Those of you who spent in the cause of Allah and fought before 'he victory are higher in rank than those who spent and fought after the victory; the two are not equal. To both has Allah promised a good reward. Allah is Well-Aware of that which you do. (2-11)

Who is he who will lend to Allah a goodly loan that He may increase it for him manifold, and he will have a generous reward? Keep in mind the day when thou wilt see the believing men and believing women, their light running before them and on their right hands, and they will be greeted with: Glad tidings for you this day of Gardens beneath which rivers flow, wherein you will abide. That is the supreme triumph. That is the day when the hypocrites, men and women, will say to those who believe: Wait a while for us that we may take light from your light. They will be told: Go back and seek for light. Then a wall will be set up between them with a door in it, on the inside of which there will be all mercy, and outside of it, in front, will appear torment.

وَمَا لَكُمْ لَا تُؤْمِنُونَ بِاللَّهِ وَالرَّسُولِ يَدْعُوكُمْ
لِتُؤْمِنُوا بِرَبِّكُمْ وَقَدْ أَخَذَ مِيثَاقَكُمْ إِنْ كُنْتُمْ
مُؤْمِنِينَ ﴿٩﴾

هُوَ الَّذِي يُزِيلُ عَنِ الْعِبَادِ آيَاتِ بَيِّنَاتٍ لِيُخْرِجَكُم
مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَإِنَّ اللَّهَ بِكُمْ لَرَءُوفٌ
رَحِيمٌ ﴿١٠﴾

وَمَا لَكُمْ أَلَّا تَتَنَفَّقُوا فِي سَبِيلِ اللَّهِ وَلِلَّهِ مِيرَاثُ
السَّمَوَاتِ وَالْأَرْضِ لَا يَسْتَوِي سِنِّيَّتِي وَسِنِّيَّتِي
مِن قَبْلِ الْفَتْحِ وَقَتْلِ أَوْلِيَاءِكُمْ أَعْظَمُ دَرَجَةً مِّنَ
الَّذِينَ أَنْفَقُوا مِنْ بَعْدِ وَقْتِكُمْ وَكَلَّا وَعَدَّ اللَّهُ
الْحُسْنَ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١١﴾

مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضْعِفُهُ
لَهُ وَ لَهُ أَجْرٌ كَرِيمٌ ﴿١٢﴾

يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَى نُورُهُمْ
بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ بُشْرَاكُمْ الْيَوْمَ
جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا
ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿١٣﴾

يَوْمَ يَقُولُ الْمُنْفِقُونَ وَالْمُنْفِقَاتُ لِلَّذِينَ آمَنُوا
انظُرُونَا نَقْتِسَبْ مِنْ نُورِكُمْ قِيلَ ارْجِعُوا
وَسَاءَ لَكُمْ الْقَاتِلَسُوا نُورًا فَضْرِبَ بَيْنَهُمْ سُوْرًا
لَهُ بَابٌ بَاطِنُهُ فِيهِ الرَّحْمَةُ وَظَاهِرُهُ مِنْ قِبَلِهِ
الْعَذَابُ ﴿١٤﴾

The hypocrites will call out to the believers: Were we not with you? They will answer: Indeed, but you involved yourselves in risk and you hesitated and doubted and your vain desires misled you till the decree of Allah came to pass. Thus Satan deceived you concerning Allah. So this day no ransom will be accepted from you, nor from those who disbelieved. Your abode is the Fire; that is your guardian, and an evil destination it is. (12—16)

Is it not time that the hearts of those who believe should feel humbled at the remembrance of Allah and of that which has come down to them of the truth? Let them not be like those who were given the Book before them and the term of Allah's favour was prolonged for them, so that their hearts were hardened, and most of them became disobedient. Keep in mind that Allah quickens the earth after its death. We have made the Signs manifest to you that you may understand. For the men who give alms and the women who give alms and for those who lend to Allah a goodly loan, that which they spend will be increased manifold, and theirs will be a generous reward. Those who believe in Allah and His Messengers are the Faithful and the Witnesses in the sight of their Lord. They will have their reward and their light. Those who disbelieve and reject Our Signs, these are the inmates of hell. (17—20)

Keep in mind that the life of this world is only sport and pastime, and a display, and a subject of boasting among yourselves, and rivalry in multiplying riches and children. It is like vegetation produced by the rain which rejoices the tiller. Then it dries up and takes on a yellow colour; then it becomes broken particles of stubble.

يَنَادُوا وَهُمْ أَلَمْ نَكُنْ مَعَكُمْ قَالُوا بَلَىٰ وَلَكِنَّكُمْ
فَتَنْتُمْ أَنْفُسَكُمْ وَتَرَبَّصْتُمْ وَارْتَبْتُمْ وَغَرَّتْكُمُ
الْأَمْثَلُ حَتَّىٰ جَاءَ أَمْرُ اللَّهِ وَعَزَّكَم بِاللَّهِ الْعَرُورُ ⑤
فَالْيَوْمَ لَا يُوْخَذُ مِنْكُمْ فِدْيَةٌ وَلَا مِنَ الَّذِينَ
كَفَرُوا مَا أَوْسَكُمُ النَّارُ مِنْ مَوْلَاكُمْ وَمَنْ
الْمَصِيرُ ⑥

أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ
اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا
الْكِتَابَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ
قُلُوبُهُمْ وَكَثِيرٌ مِنْهُمْ فَسِقُونَ ⑥
إِعْلَمُوا أَنَّ اللَّهَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا قَدْ
بَيَّنَّا لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ ⑥

إِنَّ الْمُضِدِّينَ وَالْمُضِدِّتِ وَأَفْرُصُوا اللَّهَ
قَرْضًا حَسَنًا يُضْعَفُ لَهُمْ وَلَهُمْ أَجْرٌ كَرِيمٌ ⑥
وَالَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ أُولَٰئِكَ هُمُ الصَّادِقُونَ
وَالشَّهَادَةُ عِنْدَ رَبِّهِمْ لَهُمْ أَجْرُهُمْ وَنُورُهُمْ
وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ

الْجَحِيمِ ⑦

إِعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهُمْ زِينَةٌ
وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ
كَشَلِّ عَيْثٍ أَجَبَ الْكُفَّارُ بِنَاتِهِ ثُمَّ يَهْبِجُ
قَتْرَهُ مُضْغَةً ثُمَّ يَكُونُ حُطَامًا وَفِي الْآخِرَةِ

In the Hereafter there is severe chastisement and also forgiveness from Allah and His pleasure. The life of this world is nothing but illusory enjoyment. Vie with one another in seeking forgiveness from your Lord and for a Garden the value of which is equal to the value of the heaven and the earth, which has been prepared for those who believe in Allah and His Messengers. That is Allah's grace; He bestows it upon whomsoever He pleases. Allah is Lord of immense grace.

عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِّنَ اللَّهِ وَرِضْوَانٌ
وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْعُرُورِ ﴿١٦﴾
سَابِقُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا
كَعَرْضِ السَّمَاءِ وَالْأَرْضِ أُعِدَّتْ لِلَّذِينَ آمَنُوا
بِاللَّهِ وَرُسُلِهِ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ
وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿١٧﴾

No calamity afflicts those on the earth or your own persons but is recorded in a Book before We make it manifest. Surely, that is easy for Allah. Thus it is, so that you may not grieve over that which you miss, nor exult over that which He bestows on you. Allah loves not any vain-glorious boaster, who is niggardly himself and urges others to be niggardly. Whoso turns away should know that Allah is Self-Sufficient, Praiseworthy. We have sent Our Messengers with manifest Signs and have sent down with them the Book and the Balance, that people may act with justice. We sent down iron which furnishes weapons for violent warfare, and also provides many benefits, that Allah may make known those who help Him and His Messengers out of faith. Surely, Allah is Powerful, Mighty. (21—26)

مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنفُسِكُمْ
إِلَّا فِي كِتَابٍ مِّن قَبْلِ أَنْ نَبْرَأَهَا إِنَّا ذَاكَ عَلَىٰ
اللَّهِ يَسِيرٌ ﴿١٨﴾

لِكَيْلَا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ
وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿١٩﴾

الَّذِينَ يَخْلُونُ وَيَاْمُرُونَ النَّاسَ بِالْخُلُوِّ وَمَنْ
يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ ﴿٢٠﴾

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ
الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ وَأَنْزَلْنَا
الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَافِعُ لِلنَّاسِ
وَلِيَعْلَمَ اللَّهُ مَن يَنْصُرُهُ وَرُسُلَهُ بِالْغَيْبِ إِنَّ

اللَّهُ قَوِيٌّ عَزِيزٌ ﴿٢١﴾

وَلَقَدْ أَرْسَلْنَا نُوحًا وَإِبْرَاهِيمَ وَجَعَلْنَا فِي
ذُرِّيَّتِهِمَا النَّبُوَّةَ وَالْكِتَابَ فَمِنْهُمْ مُّهْتَدٍ وَ
كَثِيرٌ مِنْهُمْ فَسِقُونَ ﴿٢٢﴾

We sent Noah and Abraham, and We bestowed Prophethood and the Book upon their descendants. Some of them followed the guidance but many of them were rebellious. Then We caused Our Messengers to follow in their footsteps; and We

ثُمَّ فَقَيْنَا عَلَىٰ آثَارِهِم بِرُسُلِنَا وَقَفَّيْنَا بِعِيسَىٰ

caused Jesus son of Mary to follow them, and We gave him the Gospel. We put compassion and mercy in the hearts of those who followed him. They took up monasticism for the seeking of Allah's pleasure. We did not prescribe it for them; but then they did not observe it duly. We bestowed upon those of them who believed their due reward, but many of them are rebellious. (27—28)

ابن مَرْيَمَ وَآتَيْنَاهُ الْإِنجِيلَ وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ اتَّبَعُوهُ رَأْفَةً وَرَحْمَةً وَرَهَابِيَةَ إِبْتَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ إِلَّا ابْتِغَاءَ رِضْوَانِ اللَّهِ فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا فَآتَيْنَا الَّذِينَ آمَنُوا مِنْهُمْ أَجْرَهُمْ وَكَثِيرٌ مِنْهُمْ فَسِقُونَ ﴿٢٨﴾

O ye who believe, be mindful of your duty to Allah and have firm faith in His Messenger; He will bestow a double portion of His mercy on you, and will provide for you a light wherein you will walk and will grant you forgiveness. Verily Allah is Most Forgiving, Ever Merciful. Thus it is, so that the people of the Book may not think that the Muslims are not capable of attaining aught of Allah's grace; and may know that grace is entirely in the hands of Allah; He bestows it on whomsoever He pleases. Allah is the Lord of immense grace. (29—30)

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَأْمِنُوا بِرَسُولِهِ يُؤْتِكُمْ كِفْلَيْنِ مِنْ رَحْمَتِهِ وَيَجْعَلْ لَكُمْ نُورًا تَمْشُونَ بِهِ وَيَغْفِرْ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٢٩﴾
لَيْسَ لَكَ بِعِلْمِ أَهْلِ الْكِتَابِ الْإِقْدَارُونَ عَلَى شَيْءٍ مِنْ فَضْلِ اللَّهِ وَإِنَّمَا الْفَضْلُ بِيَدِ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٣٠﴾

سُورَةُ الْمُجَادِلَةِ مَدَنِيَّةٌ (٥٨)

(Revealed after Hijra)

In the name of Allah, Most Gracious, Ever Merciful. (1)

Allah has heard the prayer of her who pleaded with thee concerning her husband and beseeched Allah. Allah heard the dialogue between you. Allah is All-Hearing, All-Seeing. Those among you who put away their wives by calling them mothers

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾
قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴿٢﴾
الَّذِينَ يُظَاهِرُونَ مِنْكُمْ مِنْ نِسَائِهِمْ مَا هُنَّ

are surely guilty of uttering words that are manifestly evil and untrue. Their wives do not thereby become their mothers. Their mothers are only those who gave them birth. But Allah is surely Forbearing, Most Forgiving. Those who call their wives mothers and would then repair that which they have said must procure the freedom of one held in bondage before they touch each other. This is what you are admonished with, and Allah is Well-Aware of that which you do. But whoso is not able to procure a slave to set free, must fast consecutively for two months before the two touch each other; and whoso is not able to do that, must feed sixty poor people. This penalty is prescribed to enforce obedience on your part to Allah and His Messenger. These are the limits set by Allah, and for those who repudiate them is a painful chastisement. Those who oppose Allah and His Messenger will surely be humiliated even as those before them were humiliated. We have sent down Our clear commands. Those who repudiate them shall suffer an humiliating chastisement, on the day when Allah will raise them all together, and will inform them of that which they did. Allah has kept count of it, while they forgot it. Allah is witness over all things. (2-7)

Knowest thou not that Allah has knowledge of all that is in the heavens and all that is in the earth? There is no secret counsel of three, but He is the fourth thereat, nor of five, but He is the sixth, nor of less than that, nor of more, but He is with them wheresoever they may be. Then on the Day of Judgment He will inform them of that which they did. Surely, Allah knows all things well. Seest thou not those who were forbidden to conspire secretly and who keep returning to that which they were forbidden, and

أُصْهَتُهُمْ إِنْ أُصْهَتُهُمْ إِلَّا الْبُغْيَ وَكَذَّبْتَهُمْ وَإِنَّهُمْ لَيَقُولُونَ مُتَكْرِمِينَ الْقَوْلِ وَرُؤْمَاءُ وَإِنَّ اللَّهَ لَعَفُؤٌ غَفُورٌ ﴿٥﴾

وَالَّذِينَ يُظْهِرُونَ مِنْ نِسَائِهِمْ ثُمَّ يَعُودُونَ لِمَا قَالُوا فَتَحْرِيرُ رَقَبَةٍ مِنْ قَبْلِ أَنْ يَتَمَاسَا ذَلِكُمْ تَوْعَظُونَ بِهِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٦﴾ فَمَنْ لَمْ يَجِدْ فَصِيَامٌ شَهْرَيْنِ مُتَتَابِعَيْنِ مِنْ قَبْلِ أَنْ يَتَمَاسَا فَمَنْ لَمْ يَسْتَطِعْ فَاِطْعَامُ سِتِّينَ مِسْكِينًا ذَلِكَ لِيَتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتِلْكَ حُدُودُ اللَّهِ وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ ﴿٧﴾ إِنَّ الَّذِينَ يُجَادُونَ اللَّهَ وَرَسُولَهُ لَأَنْتَوُكَّأِمْتِ الَّذِينَ مِنْ قَبْلِهِمْ وَقَدْ أَنْزَلْنَا آيَاتٍ بَيِّنَاتٍ وَلِلْكَافِرِينَ عَذَابٌ مُهِينٌ ﴿٨﴾

يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيُنَبِّئُهُمْ بِمَا عَمِلُوا إِنَّ اللَّهَ أَخْصَاهُ اللَّهُ وَسُوهُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ﴿٩﴾ أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَا آدْنَى مِنْ ذَلِكَ وَلَا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا ثُمَّ يُنَبِّئُهُمْ بِمَا عَمِلُوا يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٠﴾

أَلَمْ تَرَ إِلَى الَّذِينَ نُهُوا عَنِ النَّجْوَى ثُمَّ يَعُودُونَ

conspire in support of sin and transgression and disobedience to the Messenger? When they come to thee they greet thee with a greeting with which Allah has not greeted thee, and they think in their hearts: Why does not Allah punish us for our hypocritical greeting? Sufficient for them is hell, wherein they will enter; and an evil destination it is. O ye who believe, when you confer together in secret, confer not in support of sin and transgression and disobedience to the Messenger, but confer for the promotion of virtue and righteousness, and be mindful of your duty to Allah unto Whom you shall all be gathered. Secret conspiracy is a device of Satan, that he may make the believers anxious; but it cannot harm them in the least, except by Allah's leave. In Allah should the believers put their trust. (8—11)

O ye who believe, when you are asked to make room in your assemblies then do make room, Allah will bestow amplitude upon you. When you are asked to rise up, then rise up, Allah will exalt in rank those from among you who believe and those to whom knowledge is given. Allah is Well-Aware of that which you do. O ye who believe, when you consult the Messenger in private, make an offering for charity before your consultation. That is better for you and purer. But if you find not anything to offer, then Allah is Most Forgiving, Ever Merciful. Are you afraid of making an inadequate offering before your consultation? Then, if you are not able to make an adequate offering and Allah has already turned to you with grace, observe Prayer and pay the Zakat and obey Allah and His Messenger. Allah is Well-Aware of that which you do. (12—14)

بِمَا نُهُوا عَنْهُ وَيَتَنَجَّوْنَ بِالْأَثْمِ وَالْعُدْوَانِ
وَمَعْصِيَةِ الرَّسُولِ وَإِذَا جَاءُوكَ حَيَّوْكَ بِمَا
لَمْ يُحَيِّكَ بِهِ اللَّهُ وَ يَقُولُونَ فِي أَنفُسِهِمْ لَوْلَا
يُعَذِّبُنَا اللَّهُ بِمَا نَقُولُ حَسْبُهُمْ جَهَنَّمُ يَصَلُّوْنَهَا
فَيْئَسَ الْمُصِیْرُ ①

يَأْتِيهَا الَّذِينَ آمَنُوا إِذَا تَنَاجَيْتُمْ فَلَا تَتَنَاجَوْا
بِالْأَثْمِ وَالْعُدْوَانِ وَمَعْصِيَةِ الرَّسُولِ وَتَنَاجَوْا
بِالْبِرِّ وَالتَّقْوَى وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ ①
إِنَّمَا التَّجْوِي مِنَ الشَّيْطَانِ لِيَحْزَنَ الَّذِينَ آمَنُوا
وَلَيْسَ بِضَارِّهِمْ شَيْئًا إِلَّا بِإِذْنِ اللَّهِ وَعَلَى اللَّهِ
فَلَيْتَوَكَّلِ الْمُؤْمِنُونَ ①

يَأْتِيهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي
الْمَجْلِسِ فَاَفْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ
اسْكُرُوا فَاسْكُرُوا بِيَرَفٍ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ
وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ
خَبِيرٌ ①

يَأْتِيهَا الَّذِينَ آمَنُوا إِذَا تَنَاجَيْتُمُ الرَّسُولَ فَقَدِّمُوا
بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَةٌ ۚ ذَلِكَ خَيْرٌ لَّكُمْ
وَاطْهَرٌ ۚ فَإِن لَّمْ تَجِدُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ①
ءَا سَفَقْتُمْ أَن تَقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ
صَدَقَاتٍ ۚ فَإِذ لَّمْ تَفْعَلُوا وَتَابَ اللَّهُ عَلَيْكُمْ
فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاطِيعُوا اللَّهَ وَ

Seest thou not those who make friends with a people with whom Allah is wroth? They are neither of you nor of them, and they swear to falsehood knowingly. Allah has prepared for them a severe chastisement. Evil indeed is that which they used to practise. They have made their oaths a cloak, by means of which they turn people away from the path of Allah. They shall suffer an humiliating chastisement.

Their wealth and their progeny shall not avail them aught against Allah. They are the inmates of the Fire wherein they will abide. On the day when Allah will raise them all together, they will swear to Him even as they swear to you, thinking they are making a strong stand. Despite all their protestations they are liars. Satan has got the better of them, and has made them neglect the remembrance of Allah. They are the party of Satan; and it is Satan's party that are the losers.

Surely, those who oppose Allah and His Messenger are among the vilest. Allah has decreed: Most surely, it is I who will prevail, I and My Messengers. Verily, Allah is Powerful, Mighty. Thou wilt not find any people who believe in Allah and the Last Day, and yet love those who oppose Allah and His Messenger, even though they be

عِ رَسُولَهُ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿٥٦﴾

أَلَمْ تَرَ إِلَى الَّذِينَ تَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ
مَا هُمْ مِنْكُمْ وَلَا مِنْهُمْ وَيَحْلِفُونَ عَلَى الْكُذِبِ
وَهُمْ يَعْلَمُونَ ﴿٥٧﴾

أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا إِنَّهُمْ سَاءَ مَا
كَانُوا يَعْمَلُونَ ﴿٥٨﴾

إِذْ خَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنْ سَبِيلِ
اللَّهِ فَلَهُمْ عَذَابٌ مُهِينٌ ﴿٥٩﴾

لَنْ نُنْفِئَ عَنْهُمْ أَمْوَالَهُمْ وَلَا أَوْلَادَهُمْ مِنَ
اللَّهِ سَيِّئًا أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٦٠﴾

يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيَحْلِفُونَ لَهُ كَمَا
يَحْلِفُونَ لَكُمْ وَيَحْسَبُونَ أَنَّهُمْ عَلَى شَيْءٍ إِلَّا
إِنَّهُمْ هُمُ الْكَاذِبُونَ ﴿٦١﴾

اسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ فَأَنسَهُمْ ذِكْرَ اللَّهِ
أُولَئِكَ حِزْبُ الشَّيْطَانِ إِلَّا إِنْ حِزْبَ الشَّيْطَانِ
هُمُ الْخَاسِرُونَ ﴿٦٢﴾

إِنَّ الَّذِينَ يُحَادِّثُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ فِي
الْآذَانِ ﴿٦٣﴾

كَتَبَ اللَّهُ لَأَعْلَبَنَ أَنَا وَرُسُلِي إِنَّ اللَّهَ قَوِيٌّ
عَزِيزٌ ﴿٦٤﴾

لَا يَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ

their fathers, or their sons, or their brethren, or their kindred. These are they in whose hearts Allah has inscribed true faith and whom He has strengthened with revelation from Himself. He will admit them to Gardens through which streams flow; therein will they abide. Allah is well pleased with them and they are well pleased with Him. They are Allah's party. Take note, it is Allah's party who will prosper. (15—23)

أَوْ آبَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولَئِكَ
كُتِبَ فِي قُلُوبِهِمُ الْإِيمَانُ وَأَيَّدَهُم بِرُوحٍ
مِّنْهُ وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا
الْأَنْهَارُ خَالِدِينَ فِيهَا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا
عَنْهُ أُولَئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ
الْمُفْلِحُونَ ﴿٢٣﴾

سُورَةُ الْحَشْرِ مَدَنِيَّةٌ ﴿٥٩﴾

(Revealed after Hijra)

In the name of Allah, Most Gracious, Ever Merciful. (1)

All that is in the heavens and all that is in the earth glorifies Allah. He is the Mighty, the Wise. He it is Who turned out the disbelievers from among the People of the Book from their homes at the time of the first banishment. You did not think that they would go forth and they thought that their fortresses would protect them against Allah. But Allah came upon them whence they did not expect and cast terror into their hearts, so that they destroyed their homes with their own hands and the hands of the believers. So take warning, O ye who possess understanding. Had it not been that Allah had decreed exile for them, He would surely have chastised them in this life also. In the Hereafter they will certainly undergo the chastisement of the Fire. That is because they opposed Allah and His Messenger; and whoso oppo-

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾
سَبَّحَ لِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ وَهُوَ
الْعَزِيزُ الْحَكِيمُ ﴿٢﴾
هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ
مِنْ دِيَارِهِمْ لِأَوَّلِ الْحَشْرِ مَا ظَنَنْتُمْ أَنْ يَخْرُجُوا
وَظَنُّوا أَنَّهُمْ مَانِعَتُهُمْ حُصُونُهُمْ مِنَ اللَّهِ فَأَتَاهُمُ
اللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا وَقَدَفَ فِي قُلُوبِهِمُ
الرُّعْبَ يُجْرِبُونَ بِيُونَهُمْ بِأَيْدِيهِمْ وَأَيْدِي
الْمُؤْمِنِينَ فَاعْتَبِرُوا يَا أُولِيَ الْأَبْصَارِ ﴿٣﴾
وَلَوْلَا أَنْ كَتَبَ اللَّهُ عَلَيْهِمُ الْجَلَاءَ لَعَذَّبَهُمْ فِي
الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابُ النَّارِ ﴿٤﴾
ذٰلِكَ بِأَنَّهُمْ شَاقُّوا اللَّهَ وَرَسُولَهُ ۗ وَمَنْ يُشَاقِقِ

ses Allah will find that Allah is Severe in retribution. Whatever palm-trees you cut down or left them standing on their roots was by Allah's command, that He might disgrace the transgressors. Whatever Allah has given to His Messenger as spoils from them, is of His grace. You urged neither horse nor camel for it; but Allah grants power to His Messengers over whomsoever He pleases. Allah has power over all things.

Whatever Allah has bestowed on His Messenger as spoils, from the people of Khaibar and its suburbs, is for Allah and for the Messenger and for the near of kin and the orphans and the needy and the wayfarer, that it may not circulate only among those of you who are rich. Whatever the Messenger gives you, that take; and whatsoever he forbids you, from that abstain. Be mindful of your duty to Allah; surely, Allah is severe in retribution. It is also for the poor Refugees who have been driven out from their homes and their possessions, who seek Allah's grace and His pleasure and constantly help the cause of Allah and His Messenger. These are the sincere in faith. It is also for those who had established their home in Medina and had accepted the faith before the coming of the Refugees. They love those who come to them for refuge and do not hanker after that which is given to the Refugees, but give them preference over their own selves, even when they themselves are poor. Who-so is rid of the covetousness of his own mind, it is these who will be successful.

It is also for those who came after them. They pray: Lord, forgive us and our brethren who preceded us in the faith, and permit not any feeling of rancour to arise in our hearts against those who believe, Lord; Thou art indeed Compassionate, Merciful. (2—11)

اللَّهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ⑤
مَا قَطَعْتُمْ مِنْ لَيْتَةٍ أَوْ نَرَكْتُمْهَا قَابَسَةً عَلَى
أُصُولِهَا يَبْأَدِنِ اللَّهُ وَيُخْزِي الْفَاسِقِينَ ⑥
وَمَا آفَاءَ اللَّهِ عَلَى رَسُولِهِ مِنْهُمْ فَمَا أَوْجَفْتُمْ
عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ وَلَكِنَّ اللَّهَ يُسَلِّطُ
رُسُلَهُ عَلَى مَنْ يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ⑦
مَا آفَاءَ اللَّهِ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَى فَلِلَّهِ
وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ
وَابْنِ السَّبِيلِ كَىٰ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ
مِنْكُمْ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ
عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ⑧
لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ
وَأَمْوَالِهِمْ يُبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا
وَيَبْصُرُونَ اللَّهَ وَرَسُولَهُ أُولَٰئِكَ هُمُ الصَّادِقُونَ ⑨
وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ
مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ
حَاجَةً مِمَّا أُوتُوا وَيُؤْتِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ
كَانَ بِهِمْ حِصَصَةٌ ⑩ وَمَنْ يُوقِ شَيْعَ نَفْسِهِ
فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ⑪

وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ
لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا
تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ

Knowest thou not the hypocrites who say to their disbelieving companions among the people of the Book: If you are turned out of Medina, we will surely go out with you, and we will never obey any one at all against you, and if you are fought against we will certainly help you. Allah bears witness that they are certainly liars. If their companions are turned out, they will never go out with them; and if they are fought against they will never help them; and were they to help them they would assuredly turn their backs, and they themselves will not be helped. In truth they have greater fear of you in their hearts than of Allah. That is because they are a people without understanding. They will not fight you in a body except in fortified towns or from behind walls. Their boast of their fighting prowess to each other is fierce. Thou thinkest them to be united but their hearts are divided. That is because they are a people without sense.

They are like people who have shortly before been afflicted with the consequences of their evil conduct, and suffered a painful chastisement. They are like Satan, when he says to man: Disbelieve; and when he disbelieves, Satan says to him: I am quit of you; I fear Allah, the Lord of the worlds. They will both end up in the Fire, abiding therein. Such is the reward of the wrongdoers. (12—18)

O ye who believe, be mindful of your duty to Allah, and let every one look to that which he lays up for the morrow. Fear Allah; verily Allah is Well-Aware of that which you do. Be not like those who forgot Allah, and in consequence He caused them to forget their own true inter-

رَّءُوفٌ رَّحِيمٌ ⑩

أَلَمْ تَرَ إِلَى الَّذِينَ نَافَقُوا يَقُولُونَ إِخْوَانِنَا الَّذِينَ
كَفَرُوا مِنْ أَهْلِ الْكِتَابِ لَئِنْ أُخْرِجْتُمْ لَنَخْرُجَنَّ
مَعَكُمْ وَلَا نطيعُ فِيكُمْ أَحَدًا أَبَدًا وَإِنْ قُوتِلْتُمْ
لَنَنْصُرَنَّكُمْ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ ⑩

لَئِنْ أُخْرِجُوا لَا يَخْرُجُونَ مَعَهُمْ وَلَئِنْ قُوتِلُوا
لَا يَنْصُرُونَهُمْ وَلَئِنْ نَصَرُوهُمْ لَيُولَّيْنِ الْأَدْبَابَ
ثُمَّ لَا يَنْصُرُونَ ⑪

لَا أَنْتُمْ أَشَدُّ رَهَبَةً فِي صُدُورِهِمْ مِنَ اللَّهِ ذَلِكَ
بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ⑫

لَا يِقَاتِلُونَكُمْ جَنِيحًا إِلَّا فِي قَرْيٍ مُحَصَّنَةٍ أَوْ
مِنْ وَرَاءِ جُدُرٍ بَأْسُهُمْ بَيْنَهُمْ شَدِيدٌ تَحْسَبُهُمْ

جَنِيحًا وَقُلُوبُهُمْ شَتَّى ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ ⑬
كَثِيرٌ مِنَ الَّذِينَ مِنْ قَبْلِهِمْ قَرِيبًا ذَاتُ أَوْبَالٍ أَمْهَلُمْ
وَلَهُمْ عَذَابٌ أَلِيمٌ ⑭

كَثِيلِ الشَّيْطَانِ إِذْ قَالَ لِلْإِنْسَانِ اكْفُرْ فَلَمَّا كَفَرَ
قَالَ إِنِّي بَرِيءٌ مِنْكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ ⑮
فَكَانَ عَاقِبَتُهُمَا أَنَّهُمَا فِي النَّارِ خَالِدِينَ فِيهَا وَ

ذَلِكَ جَزَاءُ الظَّالِمِينَ ⑯

يَأْتِيهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَا قَدَّمَتْ
لِغَدٍّ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ⑰
وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنْسَاهُمْ أَنْفُسَهُمْ

ests. It is they that are the rebellious. The inmates of the Fire and the inmates of the Garden are not alike. It is the inmates of the Garden who will triumph. (19—21)

Had We sent down this Quran on a mountain, thou wouldst certainly have seen it bend down in humility and rent asunder in awe of Allah's Majesty. These are illustrations that We set forth for mankind that they may reflect. (22)

Allah is He beside Whom there is no god, Knower of the unseen and the seen. He is the Most Gracious, the Ever Merciful. Allah is He beside Whom there is no god, the Sovereign, the Most Holy, the Source of Peace, the Bestower of Security, the Protector, the Mighty, the Subduer, the Exalted. Holy is Allah, far above that which they associate with Him. He is Allah, the Creator, the Maker, the Fashioner; His are the most beautiful names. All that is in the heavens and the earth glorifies Him. He is the Mighty, the Wise. (23—25)

أُولَئِكَ هُمُ الْفَاسِقُونَ ﴿٢٠﴾

لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ أَصْحَابُ

الْجَنَّةِ هُمُ الْفَائِزُونَ ﴿٢١﴾

لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَرَأَيْتَهُ خَاشِعًا

مُتَصَدِّمًا مِّنْ خَشْيَةِ اللَّهِ وَتِلْكَ الْأَمْثَالُ

نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٢٢﴾

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عِلْمُ الْغَيْبِ وَالشَّهَادَةِ

هُوَ الرَّحْمَنُ الرَّحِيمُ ﴿٢٣﴾

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقَدُّوسُ

السَّلَامُ الْمُؤْمِنُ الْغَنِيُّ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ

سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ﴿٢٤﴾

هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ

يُسَبِّحُ لَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ

الْحَكِيمُ ﴿٢٥﴾

سُورَةُ الْمُنْتَهَىٰ مَدِينَةُ

In the name of Allah, Most Gracious, Ever Merciful. (1)

O ye who believe, make not friends with My enemy and your enemy. You send them messages of affection, while they disbelieve in the truth that has come to you, and call out the Messenger and your-

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ

أَوْلِيَاءَ تَلْقَوْنَ إِلَيْهِمْ بِالْمُودَّةِ وَقَدْ كَفَرُوا بِمَا

جَاءَكُمْ مِنَ الْحَقِّ يُخْرِجُونَ الرَّسُولَ وَإِيَّاكُمْ أَنْ

selves to battle solely because you believe in Allah, your Lord. When you go forth to strive in My cause and to seek My pleasure, some of you send them friendly messages in secret; while I know well that which you conceal and that which you disclose. Whoever of you does so, has surely slipped from the right path. Should they gain mastery over you, you will realise that they are your enemies and are employing their hands and tongues to your injury; ardently desiring that you should become disbelievers.

Neither your ties of kinship nor your children will avail you aught on the Day of Judgment; He will decide between you. Allah sees all that you do. For you there is a good example in Abraham and his companions, when they said to their people: We dissociate ourselves utterly from you and from that which you worship beside Allah. We totally reject you. Enmity and hatred have become manifest between you and us for ever, until you believe in Allah, the One. Abraham's saying to his father: I shall ask forgiveness for thee, though I have no power to help thee in the least against Allah; was a thing apart. Their prayer was: Lord, in Thee do we put our trust, and to Thee do we turn in repentance, and to Thee is the final return. Lord, make us not a trial for those who disbelieve, and forgive us, Lord, for Thou alone art the Mighty, the Wise. In them there is a good example for you, for all those who desire the favour of Allah and look forward to the Last Day. Whoso turns away shall find that Allah is Self-Sufficient, Praiseworthy. (2-7)

It may be that Allah will bring about amity between you and those with whom you are at enmity. Allah has the Power;

تَوَمُّنُوا بِاللَّهِ رَبِّكُمْ إِنْ كُنْتُمْ حَرَجْتُمْ جِهَادًا
فِي سَبِيلِي وَابْتِغَاءَ مَرْضَاتِي ۚ تُسِرُّونَ إِلَيْهِمْ
بِالْمُؤَدَّةِ ۚ وَأَنَا أَعْلَمُ بِمَا أَخْفَيْتُمْ وَمَا أَعْلَنْتُمْ
وَمَنْ يَفْعَلْهُ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ۝
إِنْ يَتَّقُوا لَكُمْ يَكُونُوا لَكُمْ أَعْدَاءً وَيَسْطَرُّوا إِلَيْكُمْ
أَيْدِيهِمْ وَالسِّتَاتُ بِالسُّوءِ وَذُؤَابُ لَوْ
تَكْفُرُونَ ۝

لَنْ تَنْفَعَكُمْ أَرْحَامُكُمْ وَلَا أَوْلَادُكُمْ يَوْمَ الْقِيَامَةِ
يُفَصِّلُ بَيْنَكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ۝
قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ
مَعَهُ إِذْ قَالُوا الْقَوْمِ هُمُ إِنَّا بُرِّئُوا مِنْكُمْ وَمِمَّا
تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَلْ بَيْنَنَا
وَبَيْنَكُمْ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا
بِاللَّهِ وَحْدَهُ إِلَّا قَوْلَ إِبْرَاهِيمَ لِأَبِيهِ لَأَسْتَغْفِرَ
لَكَ وَمَا أَمْرُكَ لَكَ مِنَ اللَّهِ مِنْ شَيْءٍ رَبَّنَا عَلَيْكَ
تَوَكَّلْنَا وَإِلَيْكَ أَنبَأْنَا وَإِلَيْكَ الْمَصِيرُ ۝
رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِلَّذِينَ كَفَرُوا وَارْحَمْنَا
رَبَّنَا إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ۝
لَقَدْ كَانَ لَكُمْ فِيهِمْ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ
يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَمَنْ يَتَوَلَّ فَإِنَّ اللَّهَ

هُوَ الْعَزِيزُ الْحَكِيمُ ۝
عَسَى اللَّهُ أَنْ يَجْعَلَ بَيْنَكُمْ وَبَيْنَ الَّذِينَ عَادَيْتُمْ

Allah is Most Forgiving, Ever Merciful. Allah does not forbid you to be kind and to act equitably towards those who have not fought you because of your religion, and who have not driven you forth from your homes. Surely, Allah loves those who are equitable. Allah only forbids you that you make friends with those who have fought against you because of your religion, and have driven you out of your homes and have aided others in driving you out. Whoso makes friends with them, those are the transgressors. (8—10)

O ye who believe, when believing women come to you as Refugees, satisfy yourselves as to their faith. Allah knows well their faith. Then if you find them true believers send them not back to the disbelievers. These women are not lawful for them, nor are they lawful for these women; but remit to their disbelieving husbands what they have spent on them. Thereafter, it is no sin for you to marry them on payment of their dowers. Do not hold disbelieving women to their marriage ties, but demand the return of that which you have spent on them; and let the disbelievers demand that which they have spent. This is the judgment of Allah. He judges between you. Allah is All-Knowing, Wise. If any of your wives goes over to the disbelievers, and thereafter any disbelieving women become your prisoners, then pay to those whose wives have gone away the equivalent of that which they had spent. Be mindful of your duty to Allah in whom you believe. (11—12)

O Prophet, when believing women come to thee, offering their allegiance that they will not associate anything with Allah, and that they will not steal, and will not commit adultery, nor kill their children, nor make a false accusation of unchastity, nor disobey thee in that which is right, then

مِنْهُمْ سَوْدَةٌ وَاللَّهُ قَدِيرٌ وَاللَّهُ غَفُورٌ رَحِيمٌ ①
لَا يَنْهَى اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي
الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ
وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ②
إِنَّمَا يَنْهَى اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ
وَأَخْرَجُوكُمْ مِنْ دِيَارِكُمْ وَظَهَرُوا عَلَىٰ إِخْرَاجِكُمْ
أَنْ تَوَلَّوهُمْ وَمَنْ يَتَوَلَّهُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ③
يَأْتِيهَا الَّذِينَ آمَنُوا إِذَا جَاءَكُمْ الْمُؤْمِنَاتُ مُهْجِرَاتٍ
فَأَمْتَحِنُوهُنَّ اللَّهُ أَعْلَمُ بِإِيمَانِهِنَّ فَإِنْ عَلِمْتُمُوهُنَّ
مُؤْمِنَاتٍ فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ لَأَهْنَّ حِلٌّ
لَهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ وَآتُوهُنَّ مَا نَفَقُوا
وَلَا جُنَاحَ عَلَيْكُمْ أَنْ تَنْكِحُوهُنَّ إِذَا آتَيْتُمُوهُنَّ
أُجُورَهُنَّ وَلَا تَسِيكُوا بِعَصَمِ الْكُوفَارِ وَأَسْأَلُوا
مَا نَفَقْتُمْ وَلْيَسْأَلُوا مَا نَفَقُوا ذَلِكُمْ حُكْمُ اللَّهِ
يُحْكَمُ بَيْنَكُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ ④
وَإِنْ قَاتَلْتُمُوهُمْ مِنْ أَزْوَاجِكُمْ إِلَى الْكُفَّارِ
فَعَاقِبْتُمْ فَاتُوا الَّذِينَ ذَهَبَتْ أَزْوَاجُهُمْ فَمَثَلُ
مَا نَفَقُوا وَآتُوا اللَّهَ الَّذِي آتَيْتُمْ بِهِ مُؤْمِنُونَ ⑤
يَأْتِيهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعُنَكَ عَلَىٰ
أَنْ لَا يَسْرِكُنَّ بِاللَّهِ شَيْئًا وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ
وَلَا يَقْتُلْنَ أَوْلَادَهُنَّ وَلَا يَأْتِينَ بِهَيْئَتِنَّ يَغْتَابِينَ
بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ وَلَا يَتَّبِعِينَكَ فِي مَعْرُوفٍ

accept their allegiance and ask Allah to forgive them. Verily, Allah is Most Forgiving, Ever Merciful. O ye who believe, make not friends with people with whom Allah is wroth; they have despaired of the Hereafter, as the disbelievers have despaired of those who are in the graves. (13—14)

فَبَايَعْتُمْ وَأَسْتَغْفِرُ لَكُمْ إِنَّ اللَّهَ غَفُورٌ
رَحِيمٌ ﴿١٣﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ
قَدْ بَيَّسُوا مِنَ الْآخِرَةِ كَمَا بَيَّسَ الْكُفَّارُ مِنَ الْأُولَى الْقَوْمِ ﴿١٤﴾

سُورَةُ الصَّفِّ مَدَنِيَّةٌ (٦١)

(Revealed after Hijra)

In the name of Allah, Most Gracious, Ever Merciful. (1)

Whatever is in the heavens and whatever is in the earth glorifies Allah. He is the Mighty, the Wise. O ye who believe, why do you say that which you do not? Most odious is it in the sight of Allah that you should say that which you do not. Allah loves those who fight in His cause arrayed in serried ranks, as though they were a strong wall cemented with molten lead. (2—5)

Call to mind when Moses said to his people; O my people, why do you vex me when you know that I am Allah's Messenger unto you? So when they deviated from the right course, Allah made their hearts perverse. Allah guides not a rebellious people. Call to mind also when Jesus son of Mary said: O children of Israel, surely I am Allah's Messenger unto you, fulfilling the prophecies contained in the Torah, which was revealed before me, and giving glad tidings of a Messenger who will come after me whose name will be Ahmad. But when he came to them with clear proofs, they said: This is clear

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾
سَبَّحَ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ
الْعَزِيزُ الْحَكِيمُ ﴿٢﴾
يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ ﴿٣﴾
كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ ﴿٤﴾
إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا
كَأَنَّهُمْ بُيُوتٌ مَرْصُوعٌ ﴿٥﴾

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يُقَوْمِ لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ
تَعْلَمُونَ أَنِّي رَسُولُ اللَّهِ إِلَيْكُمْ فَلَمَّا زَاغُوا أَزَاغَ
اللَّهُ قُلُوبَهُمْ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٦﴾
وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ بَنِي إِسْرَائِيلَ إِنِّي
رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ
الْقُرْآنِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي
اسْمُهُ أَحْمَدُ فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ قَالُوا هَذَا

deception. Who could be more unjust than one who fabricates a lie against Allah, while he is called to Islam? Allah guides not a wrongdoing people. They desire to extinguish the light of Allah with the breath of their mouths, but Allah will perfect His light, however much the disbelievers may dislike it. He it is Who has sent His Messenger with the guidance and the Religion of Truth, that He may cause it to prevail over all religions, however much those who associate partners with Allah may dislike it. (6—10)

O ye who believe, shall I guide you to a commerce that will save you from a painful chastisement? It is that you believe in Allah and His Messenger, and strive in the cause of Allah with your belongings and your persons. That is the better for you, did you but know. He will forgive you your sins, and will admit you to Gardens beneath which rivers flow, and to pure and pleasant dwellings in Gardens of Eternity. That is the supreme triumph.

There is another favour that you greatly desire that He will bestow upon you, namely, help from Allah and a speedy victory. So give glad tidings of it to the believers. O ye who believe, become helpers in the cause of Allah, as said Jesus son of Mary to his disciples: Who will be my helpers in the cause of Allah? The disciples answered: We are helpers in the cause of Allah. So a party of the children of Israel believed and a party disbelieved.

سِحْرُ مُبِينٌ ⑤

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ الْكَذِبَ وَهُوَ يُدْعَىٰ إِلَى الْإِسْلَامِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ⑥

يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ ⑦

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ ⑧

يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَىٰ تِجَارَةٍ تُجَنَّبُكُمْ مِنْ عَذَابِ أَلِيمٍ ⑨

تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ ذَلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ⑩

يَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلْكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَمَسْكِنٍ طَيِّبَةٍ فِي جَنَّاتٍ عَدْنٍ فِي ذَلِكَ الْفَوْزُ الْعَظِيمُ ⑪

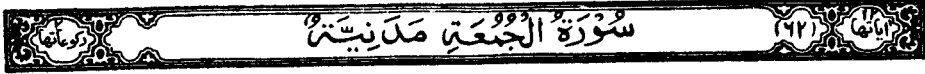
وَأُخْرَىٰ تُحِبُّونَهَا نَصْرَ مِنَ اللَّهِ وَتَفْعٌ قَرِيبٌ ⑫ وَبَشِيرًا لِّلْمُؤْمِنِينَ ⑬

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا أَنْصَارَ اللَّهِ كَمَا قَالَ عِيسَى ابْنُ مَرْيَمَ لِّلْحَوَارِيِّينَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ فَأَمَنْتَ طَائِفَةٌ مِّنْ بَنِي إِسْرَائِيلَ وَكَفَرَت طَائِفَةٌ ⑭

Then We supported those who believed against their enemies, and they gained the mastery over them. (11—15)

فَأَيَّدْنَا الَّذِينَ آمَنُوا عَلَىٰ عَدُوِّهِمْ فَأَصْبَحُوا

ظَاهِرِينَ ﴿٥﴾



(Revealed after Hijra)

In the name of Allah, Most Gracious, Ever Merciful. (1)

Whatever is in the heavens and whatever is in the earth glorifies Allah, the Sovereign, the Most Holy, the Mighty, the Wise. He it is Who has raised among the unlettered people, and will raise among others from among them who have not yet joined them, a Messenger from among themselves who recites unto them His Signs, and purifies them, and fosters their welfare, and teaches them the Book and wisdom, though before this they had been in manifest error. He is the Mighty, the Wise. That is Allah's grace; He bestows it on whom He pleases. Allah is the Master of immense grace. The case of those who were made subject to the Law of the Torah, but did not carry out their obligations under it, is like that of a donkey carrying a load of books. Evil is the case of the people who reject the Signs of Allah. Allah guides not the wrongdoing people.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾
 يُسَبِّحُ لَهُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ الْمَلِكِ
 الْقَدُوسِ الْعَزِيزِ الْحَكِيمِ ﴿٢﴾
 هُوَ الَّذِي بَعَثَ فِي الْأُمَمِينَ رُسُلًا مِنْهُمْ يَتْلُو
 عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَ
 الْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلٰلٍ
 مُّبِينٍ ﴿٣﴾
 وَآخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ وَهُوَ الْعَزِيزُ
 الْحَكِيمُ ﴿٤﴾
 ذٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ
 الْعَظِيمِ ﴿٥﴾
 مَثَلُ الَّذِينَ حُمِلُوا التَّوْرَةَ ثُمَّ كَفَرُوا يَحْمِلُونَهَا
 كَحِمْلِ الْهَيْبَةِ يَحْمِلُهَا سَفَرًا يَتَسَاءَلُونَ
 الْقَوْمَ الَّذِينَ كَفَرُوا يَا أَيُّهَا اللَّهُ وَاللَّهُ لَا يَهْدِي
 الْقَوْمَ الظَّالِمِينَ ﴿٦﴾

Say to them; O ye who are Jews, if you fancy that you are the friends of Allah to

قُلْ يَا أَيُّهَا الَّذِينَ هَادُوا إِنْ رَعَمْتُمْ أَنْكُمْ أَوْلِيَاءُ

the exclusion of all other people, then agree to pray that death may overtake you if your claim is false. But they will never agree to do so because of that which they have wrought. Allah knows the wrongdoers well. Tell them: The death from which you shrink will surely overtake you. Then will you be ushered before Him Who knows the unseen and the seen, and He will inform you of that which you had been doing. (2—9)

لَهُ مِنْ دُونِ النَّاسِ فَتَمَتُّوا الْمَوْتَ إِنْ كُنْتُمْ

صَادِقِينَ ﴿٢﴾

وَلَا يَسْتَمْتُونَہٗ أَبَدًا بِمَا قَدَّمْت أَيْدِيهِمْ وَ

اللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٣﴾

قُلْ إِنْ الْمَوْتَ الَّذِي تَفِرُّونَ مِنْهُ فَإِنَّهُ مُلْقِيكُمْ

ثُمَّ تُرَدُّونَ إِلَىٰ عِلْمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ

بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٤﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ

الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَلِكُمْ

خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٥﴾

O ye who believe, when the call is made for Prayer on Friday, hasten to the remembrance of Allah and leave off all business. That is the better for you, did you but know. When the Prayer is finished then disperse in the land and seek of Allah's grace, and remember Allah much that you may prosper. When they perceive a matter of commerce or amusement they drift away from thee towards it and leave thee standing by thyself. Tell them: That which Allah has to bestow is better than any matter of amusement or commerce. Allah is the Best Provider. (10—12)

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ

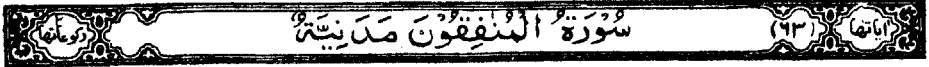
وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا

لَعَلَّكُمْ تَفْلِحُونَ ﴿٦﴾

وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا وَتَرَكُوكَ

قَائِمًا قُلْ مَا عِنْدَ اللَّهِ خَيْرٌ مِنَ اللَّهِوِوِ مِنْ

بَيْعِ التِّجَارَةِ وَاللَّهُ خَيْرُ الرَّازِقِينَ ﴿٧﴾



(Revealed after Hijra)

In the name of Allah, Most Gracious, Ever Merciful. (1)

When the hypocrites come to thee they say: We bear witness on oath that thou art indeed the Messenger of Allah. Allah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾

إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ

knows that thou art indeed His Messenger, but Allah bears witness that the hypocrites are liars. They have made their oaths a cloak that they may thereby turn people away from the way of Allah. Evil is that which they practise. That is because they believed and thereafter disbelieved; so a seal was set upon their hearts and they have no understanding.

اللَّهُ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَاللَّهُ يَشْهَدُ
إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ ﴿٦٠﴾

اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَن سَبِيلِ اللَّهِ
إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ﴿٦١﴾

ذَلِكَ بِأَنَّهُمْ آمَنُوا ثُمَّ كَفَرُوا فَطُبِعَ عَلَى قُلُوبِهِمْ
فَهُمْ لَا يَفْقَهُونَ ﴿٦٢﴾

وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِنْ يَقُولُوا
تَسْمِعَ لِقَوْلِهِمْ كَأَنَّهُمْ خُشْبٌ مُّسَدَّدٌ يُجَسِّبُونَ

كُلَّ صَيْحَةٍ عَلَيْهِمْ هُمُ الْعُدُو فَاذْرَهُمْ فَتَاهُمْ
اللَّهُ أَلَىٰ يُؤْفَكُونَ ﴿٦٣﴾

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ
لَوَّا رُءُوسَهُمْ وَرَأَيْتَهُمْ يَصُدُّونَ وَهُمْ

مُسْتَكْبِرُونَ ﴿٦٤﴾
سَوَاءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ

لَهُمْ لَنْ يَغْفِرَ اللَّهُ لَهُمْ إِنَّ اللَّهَ لَا يَهْدِي
الْقَوْمَ الْفَاسِقِينَ ﴿٦٥﴾

هُمُ الَّذِينَ يَقُولُونَ لَا تُنْفِقُوا عَلَىٰ مَنْ عِنْدَ رَسُولِ
اللَّهِ حَتَّىٰ يَفْضُلُوا وَلِلَّهِ خَزَائِنُ السَّمٰوٰتِ وَالأَرْضِ

وَلَكِنَّ الْمُنَافِقِينَ لَا يَفْقَهُونَ ﴿٦٦﴾
يَقُولُونَ لَنْ نَجْعَنَآ إِلَى الْمَدِينَةِ لِيُخْرِجَنَا الأَعْرَءُ

وَمِنهَا الأَذَلُّ وَلِلَّهِ العِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ
لٰ وَلَكِنَّ الْمُنَافِقِينَ لَا يَعْلَمُونَ ﴿٦٧﴾

When thou seest them their persons please thee; and when they speak thou dost lend ear to what they say. They appear as if they were blocks of wood propped up. They imagine that every warning of chastisement relates to them. They are the enemy, so beware! Ruin seize them! How are they being turned away! When it is said to them: Come, that the Messenger of Allah may ask forgiveness for you, they turn aside their heads and thou seest them holding back in pride. It is the same for them whether thou ask for forgiveness for them or not, Allah will never forgive them. Surely, Allah guides not a rebellious people.

They are the ones who say: Do not spend on those who are with the Messenger of Allah that they may disperse; whereas to Allah belong the treasures of the heavens and the earth; but the hypocrites comprehend it not. They say: When we return to Medina, the one most honourable will surely drive out therefrom the one most mean; whereas true honour belongs to Allah and to His Messenger and the believers; but the hypocrites know it not.

O ye who believe, let not your properties and your children divert you from the remembrance of Allah. Whoever behaves in that way, it is they who are the losers.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ
عَنْ ذِكْرِ اللَّهِ وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَئِكَ هُمُ

الْخَيْرُونَ ﴿١٠﴾

وَأَنْفَقُوا مِنْ مَّا رَزَقْنَكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ أَحَدَكُمُ

الْمَوْتُ يَقُولُ رَبِّ لَوْلَا أَخَّرْتَنِي إِلَىٰ أَجَلٍ

قَرِيبٍ فَأَصَّدَّقْتُ وَأَكُنُ مِنَ الصَّالِحِينَ ﴿١١﴾

وَلَنْ يُؤَخِّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجَلُهَا وَاللَّهُ

خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٢﴾

Spend out of that with which We have provided you before death comes upon one of you and he should say: Lord, why didst Thou not grant me respite for a while, that I could give alms and be among the righteous! Allah will not grant respite to one when his appointed time has come. Allah is Well-Aware of that which you do. (2—12)



(Revealed after Hijra)

In the name of Allah, Most Gracious, Ever Merciful. (1)

Whatever is in the heavens and whatever is in the earth glorifies Allah. His is the Kingdom and His the praise; and He has power over all things. It is He Who has created you; then some of you are disbelievers and some are believers. Allah sees all that you do. He has created the heavens and the earth with a determined purpose, and He gave you form and made your forms good. To Him is the final return. He knows whatever is in the heavens and the earth, and He knows that which you conceal and that which you disclose. Allah knows well all that passes through your minds. Have you not learnt what befell those who disbelieved before you?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾

يُسَبِّحُ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ لَهُ الْمُلْكُ

وَلَهُ الْحَمْدُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢﴾

هُوَ الَّذِي خَلَقَكُمْ فَمِنْكُمْ كَافِرٌ وَمِنْكُمْ مُؤْمِنٌ

وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٣﴾

خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ وَصَوَّرَكُمْ فَأَحْسَنَ

صُورَكُمْ وَإِلَيْهِ الْمَصِيرُ ﴿٤﴾

يَعْلَمُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُسْتَرُونَ

وَمَا تُعْلِنُونَ وَاللَّهُ عَلِيمٌ بِدَايَاتِ الصُّدُورِ ﴿٥﴾

أَلَمْ يَأْتِكُمْ نَبُؤُا الَّذِينَ كَفَرُوا مِنْ قَبْلُ فَنَادُوا

They suffered the consequences of their conduct, and they had a painful chastisement. That was because their Messengers came to them with manifest Signs, but they said: Shall mortals guide us? So they disbelieved and turned away. Allah had no need of them. Allah is Self-Sufficient, Praiseworthy. Those who disbelieve assert that they will not be raised up. Tell them: Yea, by my Lord, you shall surely be raised up; then shall you surely be informed of that which you did. That is easy for Allah. Believe, therefore, in Allah and His Messenger, and in the Light that We have sent down; Allah is Well-Aware of all that you do. The day when He shall gather you for the Day of Gathering, that will be the day of the determination of gains and losses. Allah will remove the ills of those who believe in Allah and work righteousness, and will admit them to Gardens beneath which rivers flow, to abide therein for ever. That is the supreme triumph. Those who disbelieve and reject Our Signs shall be the inmates of the Fire, wherein they shall abide; and an evil destination it is. (2—11)

Whatever affliction befalls you is by Allah's leave. Allah guides aright the heart of whoever truly believes in Him. Allah knows all things well. Obey Allah and obey the Messenger; but if you turn away Our Messenger is only charged with conveying the Message clearly. Allah is He beside Whom there is no god; so in Allah should the believers put their trust. O ye who believe, surely of your wives and your

وَبَالَ أَمْرِهِمْ وَكَهْمُ عَدَابِ رَبِّهِمْ ①
ذَلِكَ بِأَنَّهُ كَانَتْ تَأْتِيهِمْ رُسُلُهُمْ بِالْبَيِّنَاتِ
فَقَالُوا أَإِشْرَاقِيهِمْ وَنَنَا فَكَفَرُوا وَتَوَلَّوْا
اسْتَعْنَى اللَّهُ وَاللَّهُ عَنِّي حَمِيدٌ ②
زَعَمَ الَّذِينَ كَفَرُوا أَن لَّنْ يُبْعَثُوا قُلْ بَلْ وَرَقِي
لَتُبْعَثُنَّ ثُمَّ لَتَأْتِيَنَّوْنَ بِمَا عَمِلْتُمْ وَذَلِكَ عَلَى
اللَّهِ يَسِيرٌ ③

فَأْمِنُوا بِاللَّهِ وَرَسُولِهِ وَالنُّورِ الَّذِي أَنزَلْنَا وَاللَّهُ
بِمَا تَعْمَلُونَ خَبِيرٌ ④

يَوْمَ يَجْمَعُكُمْ لِيَوْمِ الْجَنَّةِ ذَلِكَ يَوْمُ التَّعَابِ
وَمَنْ يُؤْمِنِ بِاللَّهِ وَيَعْمَلْ صَالِحًا يُكْفِرْ عَنهُ
سَيِّئَاتِهِ وَيُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ ⑤

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ
خَالِدِينَ فِيهَا وَبِئْسَ الْمَصِيرُ ⑥

مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ وَمَنْ
يُؤْمِنِ بِاللَّهِ يَهْدِ قَلْبَهُ وَاللَّهُ بِكُلِّ شَيْءٍ
عَلِيمٌ ⑦

وَاطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِن تَوَلَّيْتُمْ فَأَنَّمَا
عَلَى رَسُولِنَا الْبَلَاغُ الْمُبِينُ ⑧

اللَّهُ لَا إِلَهَ إِلَّا هُوَ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ⑨
يَا أَيُّهَا الَّذِينَ آمَنُوا إِن مِنْ آزْوَاجِكُمْ وَأَوْلَادِكُمْ

children some are your enemies, so beware of them. But if you forbear and forgive and pardon, then surely, Allah is Most Forgiving, Ever Merciful. Your belongings and your children are a trial for you; but with Allah is an immense reward.

عَدُوًّا لَكُمْ فَاحْذَرُوهُمْ وَإِن تَعَفَوْا وَاصْفَحُوا
وَتَغْفِرُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٥﴾
إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَاللَّهُ عِنْدَهُ
أَجْرٌ عَظِيمٌ ﴿١٦﴾

فَاتَّقُوا اللَّهَ مَا اسْتَضَعْتُمْ وَاسْعَوْا وَابْتَغُوا
وَأَنْفِقُوا خَيْرًا لِّأَنْفُسِكُمْ وَمَنْ يُوقِ شَيْخَ نَفْسِهِ
فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٧﴾

So be mindful of your duty to Allah as best you can, and listen and obey, and spend in His cause. That will be the best for yourselves. Whoso is rid of the covetousness of his mind, it is those who shall be successful. If you lend to Allah a goodly loan, He will multiply it for you, and will forgive you. Allah is Most Appreciating, Compassionate, Knower of the unseen and the seen, the Mighty, the Wise. (12—19)

إِن تَقْرِضُوا اللَّهَ فَرْضًا حَسَنًا يُّضْعِفْهُ لَكُمْ
وَيَغْفِرْ لَكُمْ وَاللَّهُ شَكُورٌ حَلِيمٌ ﴿١٨﴾
عِلْمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزُ الْحَكِيمُ ﴿١٩﴾



(Revealed after Hijra)

in the name of Allah, Most Gracious, Ever Merciful. (1)

O Prophet, when you divorce your wives, observe the period prescribed for making the divorce effective, and reckon the period, and be mindful of your duty to Allah your Lord. Turn them not out of their houses, nor should they leave their houses, during that period, unless they are guilty of manifest indecency. These are the limits set by Allah. Whoso transgresses the limits set by Allah wrongs himself. The period is prescribed as you do not know that Allah may bring about something new. When they arrive at the end of the prescribed period, then retain them in a suitable manner or send them away

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾
يَا أَيُّهَا النَّبِيُّ إِذَا طَلَقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ
عِنْدَ بَيْتِهِنَّ وَأَحْصُوا الْعِدَّةَ وَاتَّقُوا اللَّهَ رَبَّكُمْ
لَا تَخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ وَلَا يَخْرُجْنَ إِلَّا أَنْ
يَأْتِيَنَّ بِفَاحِشَةٍ مُّبِينَةٍ وَتِلْكَ حُدُودُ اللَّهِ
مَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ لَا تَدْرِي
عَلَّ اللَّهُ يُجْعِلُ بَعْدَ ذَلِكَ أَمْرًا ﴿٢﴾
فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ

in a suitable manner and appoint two just persons from among you as witnesses; and bear true witness for the sake of Allah. This is an admonition for him who believes in Allah and the Last Day. Allah will prepare a way out of his difficulties for him who is mindful of his duty to Allah, and will provide for him whence he expects not. Allah is sufficient for him who puts his trust in Allah. Allah is sure to attain His purpose. Allah has appointed a measure for everything.

The prescribed period for those of your wives who have lost all expectation of monthly courses, in case of doubt, is three months and also in case of those who have not had their monthly courses. In case of those who are with child, the prescribed period shall be until they are delivered. Allah will provide facilities in the matter of him who is mindful of his duty to Allah. This is the command of Allah which He has revealed to you. Allah will remove the ills of him who is mindful of his duty to Allah, and will enlarge his reward. Lodge them during the prescribed period in the houses wherein you dwell, according to your means; and harass them not that you may create hardships for them. If they be with child provide for them until they are delivered. If they give suck to the child for you, give them their due recompense, and settle the matter between yourselves equitably; but if you encounter difficulty from each other, then let another woman suckle the child for the father.

Let one who is in easy circumstances spend according to his means, and let him whose means of subsistence are straitened spend out of that which Allah has given him. Allah does not require of anyone beyond that which He has bestowed on him. For those suffering from hardship, Allah will soon bring about ease. (2—8)

فَارْقُوهُنَّ بَعْرُوفٍ وَأَشْهُدُوا ذُوَ عَدْلٍ
مِّنْكُمْ وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ ذَلِكُمْ يُوعَظُ بِهِ مَن
كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَن يَتَّقِ اللَّهَ
يَجْعَلْ لَهُ مَخْرَجًا ۝

وَيَرْزُقْهُ مِمَّنْ حَيْثُ لَا يَحْتَسِبُ وَمَن يَتَوَكَّلْ عَلَى
اللَّهِ فَهُوَ حَسْبُهُ ۗ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ قَدْ جَعَلَ
اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا ۝

وَالَّذِي يَمْسُكُ مِنَ الْمَحِيضِ مَن نَّسِيَ بَيْتَهُمْ أَن يَنْتَهِيَ
فَعِدَّتُهُنَّ ثَلَاثَةُ أَشْهُرٍ وَالَّذِي لَمْ يَحْضَنْ وَأُولَاتِ
الْأَحْصَالِ أَجَلُهُنَّ أَنْ يَضَعْنَ حَمْلَهُنَّ وَمَن يَتَّقِ
اللَّهِ يَجْعَلْ لَهُ مِّنْ أَمْرِهِ يُسْرًا ۝

ذَلِكَ أَمْرُ اللَّهِ أَنْزَلَهُ إِلَيْكُمْ وَمَن يَتَّقِ اللَّهَ يَكْفُرْ
عَنهُ سَيِّئَاتِهِ وَيُعْظَمُ لَهُ أَجْرًا ۝

أَسْكِنُوهُنَّ مِمَّنْ حَيْثُ سَكَنْتُمْ مِّنْ وُجْدِكُمْ وَلَا
تَضَارُوهُنَّ لِيُضَيِّقُوا عَلَيْهِنَّ وَإِنْ كُنَّ أُولَاتٍ
حَمْلٍ فَأَنْفِقُوا عَلَيْهِنَّ حَتَّى يَضَعْنَ حَمْلَهُنَّ فَإِنْ
أَرْضَعْنَ لَكُمْ فَآتُوهُنَّ أُجُورَهُنَّ وَأَتَمُّوا بِبَيْتِكُمْ
بَعْرُوفٍ وَإِنْ تَعَاَسَرْتُمْ فَمُتْرَضِعُ لَهَا أُخْرَى ۝

لِيُنْفِقَ ذُو سَعَةٍ مِّنْ سَعَتِهِ وَمَن قَدَّرَ عَلَيْهَا
رِزْقَهُ فَلْيُنْفِقْ مِمَّا آتَاهُ اللَّهُ لَا يَكْلِفُ اللَّهُ نَفْسًا
شَيْئًا إِلَّا مَا أَنهَأَ سَيِّئَاتِهَا يُجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا ۝
وَكَأَيِّنْ مِنْ قَرْيَةٍ عَتَتْ عَنْ أَمْرِ رَبِّهَا وَرُسُلِهِ

Many a town insolently rejected the command of its Lord and His Messengers. Then We called it to a severe accounting, and chastised it with a dire chastisement. Thus it suffered the evil consequences of its conduct and the end of its affairs was ruin. For such Allah has prepared a severe torment. So fear Allah, O ye men of understanding, who have believed. Allah has sent down to you a source of honour, a Messenger, who recites unto you the clear Signs of Allah, that he may bring those who believe and act righteously out of every kind of darkness into the light. Whoso believes in Allah and acts righteously, will be admitted by Him to Gardens beneath which rivers flow, to abide therein for ever. Allah has indeed made excellent provision for him. (9—12)

فَمَا سَبَّهَا حَسَابًا شَدِيدًا وَعَدَّ بِهَا عَذَابًا ثَلَاثًا ①
فَدَاوَتْ وَبَالَ أَمْرِهَا وَكَانَ عَاقِبَةُ أَمْرِهَا
خُسْرًا ②

أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا فَاتَّقُوا اللَّهَ يَا أُولِي
الْأَلْبَابِ ۗ الَّذِينَ آمَنُوا قَدْ أَنْزَلَ اللَّهُ إِلَيْكُمْ
ذِكْرًا ③

رَسُولا يَتْلُوا عَلَيْكُمْ آيَاتِ اللَّهِ مُمْتِنًا لِيُخْرِجَ
الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنَ الظُّلُمَاتِ إِلَى
النُّورِ وَمَنْ يُؤْمِن بِاللَّهِ وَيَعْمَلْ صَالِحًا يُدْخِلْهُ
جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا
قَدْ أَحْسَنَ اللَّهُ لَهُ رِزْقًا ④

Allah is He Who created seven heavens, and of the earth the like thereof. The divine command comes down in their midst that you may know that Allah has power over all things in His knowledge. (13)

اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ
يَتَنَزَّلُ الْأَمْرُ بَيْنَهُنَّ لِتَعْلَمُوا أَنَّ اللَّهَ عَلَى كُلِّ
شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا ⑤

سُورَةُ التَّحْرِيمِ مَدِينَةٌ

(Revealed after Hijra)

In the name of Allah, Most Gracious, Ever Merciful. (1)

O Prophet, why dost thou forbid thyself that which Allah has made lawful for thee, seeking the pleasure of thy wives? Allah is Most Forgiving, Ever Merciful. Allah has sanctioned the dissolution of your vows; and He is your Patron.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①
يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ تَبْتَغِي
مَرْضَاتَ أَزْوَاجِكَ وَاللَّهُ غَفُورٌ رَحِيمٌ ②
قَدْ فَرَضَ اللَّهُ لَكُمْ تَحِلَّةَ أَيْمَانِكُمْ وَاللَّهُ مَوْلَاكُمْ

He is All-Knowing, Wise. When the Prophet confided a matter to one of his wives and she divulged it, and Allah informed him of it, he made known to her part thereof and refrained from disclosing the rest. When he told her of it, she said: Who has told thee this? He replied: The All-Knowing, the All-Aware has told me. If you two turn unto Allah in repentance, your hearts being already so inclined, that would be well. But if you back each other up against him, surely Allah is His Helper and Gabriel and the righteous among the believers; and beyond that all the angels do support him. It may be that, if he divorce you, his Lord will give him instead wives better than you, submissive, believing, obedient, repentant, devout in worship, observers of the fast, both widows and virgins. (2—6)

وَهُوَ الْعَلِيمُ الْحَكِيمُ ﴿٢﴾

وَإِذْ أَسْرَأَ النَّبِيُّ إِلَىٰ بَعْضِ أَرْوَاحِهِ حَدِيثًا ۖ فَلَمَّا نَبَّأَتْ بِهِ وَأَظْهَرَهُ اللَّهُ عَلَيْهِ عَرَفَ بَعْضَهُ ۖ وَأَعْرَضَ عَنْ بَعْضٍ ۖ فَلَمَّا نَبَّأَهَا بِهِ قَالَتْ مَنْ أَنْبَأَكَ هَذَا ۚ قَالَ نَبَّأَنِيَ الْعَلِيمُ الْخَبِيرُ ﴿٣﴾

إِنْ تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا ۚ وَإِنْ تَظَاهَرَا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَجِبْرِيْلُ وَصَالِحُ الْمُؤْمِنِينَ وَالْمَلَائِكَةُ بَعْدَ ذَلِكَ ظَهِيرٌ ﴿٤﴾
عَسَىٰ رَبُّهُ إِنْ طَلَقَنَّ أَنْ يُبَدِّلَهُ آرَؤُاجًا حَيْرًا مِثْلَكَ مَسْلُومًا ۖ مُؤْمِنًا فَيُنَبِّئُ تَبِيَّتٍ غَبِيَّةٍ لَسِيخًا تَتَّبِعُ وَأَبْكَارًا ﴿٥﴾

O ye who believe, safeguard yourselves and your families against a fire whose fuel is men and stones, over which are appointed angels, stern and severe, who disobey not Allah in that which He commands them and do as they are directed. O ye who disbelieve, put forth no excuses this day. You will surely be requited for that which you did. (7—8)

يَأْتِيهَا الَّذِينَ الَّذِينَ آمَنُوا قَوْمًا أَنفُسُهُمْ وَأَهْلِيكُمْ نَارًا ۖ وَقُودُهَا النَّاسُ وَالْحِجَارَةُ ۖ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٧﴾

يَأْتِيهَا الَّذِينَ الَّذِينَ كَفَرُوا لَا تَعْتَدُوا الْيَوْمَ ۗ إِنَّمَا تُجْزَوْنَ مَا كُنْتُمْ تَعْمَلُونَ ﴿٨﴾

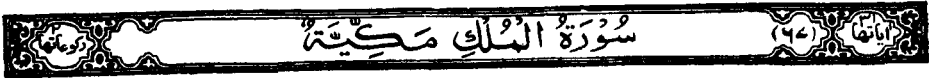
O ye who believe turn to Allah in sincere repentance. It may be that your Lord will remove your ills and admit you to Gardens beneath which rivers flow, on the day when Allah will not humiliate the Prophet and those who have believed with him. Their light will run before them and on their right hands. They will pray: Lord,

يَأْتِيهَا الَّذِينَ الَّذِينَ آمَنُوا تَوْبًا إِلَى اللَّهِ تَوْبَةً نَّصُوحًا ۖ عَنْهُمْ رَبُّكُمْ وَأَنْ يَكْفُرَ عَنْكُمْ سَيِّئَاتِكُمْ وَيُدْخِلَكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۖ يَوْمَ لَا يُخْزِيهِ اللَّهُ النَّبِيُّ وَالَّذِينَ آمَنُوا مَعَهُ نُورُهُمْ يَسْعَىٰ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ يَقُولُونَ رَبَّنَا أَنْتُمْ

perfect our light for us and forgive us, surely Thou hast power over all things. O Prophet, strive hard against the disbelievers and the hypocrites; and be firm against them. Their abode is hell, and an evil destination it is. (9—10)

Allah cites as examples of disbelievers the wife of Noah and the wife of Lot. They were married to two righteous servants of Ours, but they acted disloyally towards them. So their husbands availed them naught against Allah, and they were told: Enter the Fire along with those who enter therein. Allah also cites as examples of believers the wife of Pharaoh who prayed: Lord, build for me a house near Thee in the Garden; and deliver me from Pharaoh and his work, and deliver me from the wrongdoing people; and Mary, the daughter of Imran, who guarded her chastity and We sent Our Word to her, and she fulfilled the words of her Lord and His Books and was one of the obedient. (11—13)

لَنَا نُورًا وَاعْفِرْ لَنَا إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٩﴾
يَأْتِيهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ
عَلَيْهِمْ وَمَا لَهُمْ جَهَنَّمَ وَايُسُ الْمَصِيرِ ﴿١٠﴾
ضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ كَفَرُوا امْرَأَتَ نُوحٍ وَ
امْرَأَتَ لُوطٍ كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا
صَالِحِينَ فَخَانَتَهُمَا فَلَمْ يُغْنِيَا عَنْهُمَا مِنَ اللَّهِ
شَيْئًا وَقِيلَ ادْخُلَا النَّارَ مَعَ الدَّاسِيَةِ ﴿١١﴾
وَضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ آمَنُوا امْرَأَتَ فِرْعَوْنَ
إِذْ قَالَتْ رَبِّ ابْنِ لِي عِنْدَكَ بَيْتًا فِي الْجَنَّةِ وَ
نَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ ﴿١٢﴾
وَمَرْيَمَ ابْنَتَ عِمْرَانَ الَّتِي أَحْصَنَتْ فَرْجَهَا
فَنَفَخْنَا فِيهِ مِنْ رُوحِنَا وَصَدَّقَتْ بِكَلِمَاتِ رَبِّهَا
وَكُنْتُمْ مِنَ الْغَائِبِينَ ﴿١٣﴾



(Revealed before Hijra)

In the name of Allah, Most Gracious,
Ever Merciful. (1)

Blessed is He in Whose hand is the kingdom and He has the power to do all that He wills, Who has created death and life that He might try you which of you is best in conduct.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾
تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ
قَدِيرٌ ﴿٢﴾
الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ

He is the Mighty, the Most Forgiving, Who has created the seven heavens in order, one above the other. Thou canst not discover a flaw in the creation of the Gracious One. Then look again: Seest thou any disparity? Look again, and yet again, thy sight will return to thee frustrated and fatigued. (2—5)

We have adorned the lowest heaven with lamps and We have made them the means of driving away Satans. We have prepared for them a blazing torment. For those who disbelieve in their Lord is the chastisement of hell, and an evil resort it is. When they are cast into it they will hear it roar, as it boils up. It would almost burst with fury. Whenever a host of disbelievers is cast into it the wardens thereof will ask them: Did no Warner come to you? They will answer: A Warner did indeed come to us, but we rejected him and said: Allah has not revealed anything; you are surely in great error. They will add: Had we but listened or exercised our judgment, we would not have been among the inmates of the Blaze. Thus will they confess their sins. Then cast far away are the inmates of the Blaze.

For those who fear their Lord in secret there is forgiveness and a great reward. Whether you conceal that which you say or publish it abroad, He knows well that which passeth in your minds.

أَحْسَنَ عَمَلًا وَهُوَ الْعَزِيزُ الْغَفُورُ
الَّذِي خَلَقَ سَبْعَ سَمَوَاتٍ طِبَاقًا مَا تَرَى فِي
خَلْقِ الرَّحْمَنِ مِنْ تَفْوُتٍ فَارْجِعِ الْبَصَرَ هَلْ
تَرَى مِنْ فُطُورٍ

ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبْ إِلَيْكَ الْبَصَرُ
خَائِسًا وَهُوَ حَسِيرٌ

وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحٍ وَجَعَلْنَاهَا
رُجُومًا لِلشَّيْطَانِ وَأَعْتَدْنَا لَهُمْ عَذَابَ السَّعِيرِ
وَالَّذِينَ كَفَرُوا إِيْرَبَّهُمْ عَذَابُ جَهَنَّمَ وَبِئْسَ
الْمَصِيرُ

إِذَا الْهُوا فِيهَا سِعُوا لَهَا سَهيقًا وَهِيَ تَفُورُ
تَكَادُ تَمَيَّرُ مِنَ الْغَيْظِ كُلَّمَا أَلْتِي فِيهَا فَوْجٌ
سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ
قَالُوا بَلَى قَدْ جَاءَنَا نَذِيرُهُ فَكَذَّبْنَا وَقُلْنَا مَا
نَزَلَ اللَّهُ مِنْ شَيْءٍ إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ
كَبِيرٍ

وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ
السَّعِيرِ

فَاعْتَرَفُوا بِذَنبِهِمْ فَسُحِقًا لِأَصْحَابِ السَّعِيرِ
إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ لَهُمْ مَغْفِرَةٌ
وَأَجْرٌ كَبِيرٌ

وَأَسْرُوا قَوْلَكُمْ أَوِ اجْهَرُوا بِهِ إِنَّهُ عَلَيْكُمْ يُدَات

Would He not know Who created you?
He knows the most secret thoughts. He is
the Imperceptible, the All-Aware. (6—15)

He it is Who has made the earth submissive to you, so traverse along its sides, and eat of His provision. Towards Him is the return. Do you feel secure that He Who is in the heaven may not cause the earth to sink with you when it passes round? Do you feel secure that He Who is in the heaven may not send against you a storm of stones? Then will you know how terrible was My warning. Those before them also rejected the Messengers; then how grievous was My chastisement! Have they not observed the birds above them spreading their wings in flight and then drawing them in? None withholds them but the Gracious One. He sees all things well. Can those who constitute your host help you against the Gracious One? The disbelievers are caught in deception. Who is he that will provide for you, if He should withhold His provision? But they persist obstinately in rebellion and aversion.

Is he who walks grovelling upon his face better guided, or he who walks upright on the straight path? Say to them: He it is Who brought you into being and provided you with ears and eyes and hearts; but little thanks do you give. Say to them: He it is Who multiplied you in the earth and unto Him will you be gathered. They ask: When will this promise come to pass, if you are truthful? Tell them: The knowledge of it is with Allah.

الضُّورِ ۝

۞ اِلَّا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ۝

هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذُلُولًا فَامشُوا فِي

مَتَابِعِهَا وَكُلُوا مِنْ رِزْقِهِ وَإِلَيْهِ الشُّورُ ۝

ءَامِنْتُمْ مَنْ فِي السَّمَاءِ أَنْ يَخْسِفَ بِكُمُ الْأَرْضَ

فَإِذَا هِيَ تَمُورُ ۝

أَمْرًا مِمَّنْ مَنْ فِي السَّمَاءِ أَنْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا

فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ ۝

وَلَقَدْ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ كَيْفَ كَانَ نَكِيرِ ۝

أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ لَوْ فَهَمُ ضَفَّتْ وَابْتِغِضَتْ

مَا يَنْسِكُهُنَّ إِلَّا الرَّحْمَنُ إِنَّهُ بِكُلِّ شَيْءٍ بَصِيرٌ ۝

أَمَنْ هَذَا الَّذِي هُوَ جُنْدٌ لَكُمْ يَنْصُرُكُمْ مِنْ

دُونِ الرَّحْمَنِ إِنْ الْكُفْرُؤُنَّ إِلَّا فِي عُرْوَةٍ ۝

أَمَنْ هَذَا الَّذِي يُرْزِقُكُمْ إِنْ أَمْسَكَ رِزْقَهُ

بَل لَّجَوَانِي عُنُو وَنُفُورِ ۝

أَفَنْ يَنْشِي مَكْبَأًا عَلَى وَجْهِهِ أَهْدَى أَمَّنْ يَمِينِ

سَوِيًّا عَلَى صِرَاطٍ مُسْتَقِيمِ ۝

قُلْ هُوَ الَّذِي أَنْشَأَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ

وَالْأَبْصَارَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ ۝

قُلْ هُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ ۝

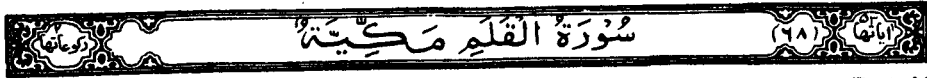
وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ ۝

قُلْ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ

I am but a plain Warner. When they see it approaching, the faces of those who disbelieve will become gloomy, and they will be told: This is that which you used to call for. (16—28)

Ask them: Tell me, whether Allah should destroy me and those who are with me, or have mercy on us, who will shield the disbelievers from a painful chastisement? Tell them: He is the Gracious One; in Him have we believed and in Him have we put our trust. Soon will you know who is in manifest error. Ask them: Tell me, if all your water were to disappear in the earth, then who will bring you clear flowing water? (29—31)

مُبِينٌ ﴿٢٨﴾
 فَلَنَارَاوَهُ زُلْفَةً سَيِّئَتْ وُجُوهُ الَّذِينَ كَفَرُوا
 وَقِيلَ هَذَا الَّذِي كُنْتُمْ بِهِ تَدْعُونَ ﴿٢٩﴾
 قُلْ أَرَأَيْتُمْ إِنْ أَهْلَكَنِيَ اللَّهُ وَمَنْ مَعِيَ أَوْ
 رَحِمَنَا فَمَنْ يُجِيرُ الْكَافِرِينَ مِنْ حَذَابِ عَذَابِ الْيَوْمِ ﴿٣٠﴾
 قُلْ هُوَ الرَّحْمَنُ أَمَّنَّا بِهِ وَعَلَيْهِ تَوَكَّلْنَا فَسْتَعْلَمُونَ
 مَنْ هُوَ فِي ضَلَالٍ مُبِينٍ ﴿٣١﴾
 قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ
 يَأْتِيكُمْ بِمَاءٍ مَعِينٍ ﴿٣٢﴾



(Revealed before Hijra)

In the name of Allah, Most Gracious, Ever Merciful. (1)

We cite the inkstand, and the pen, and that which is thereby written, that thou art not, by the grace of thy Lord, afflicted with madness. For thee, most surely, there is an unending reward. Thou dost most surely possess high moral excellences. Thou wilt soon see and they too will see which of you is demented.

Surely, thy Lord knows best those who go astray from His way, and He knows best those who follow guidance;

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 تَوَالِقَلَمٍ وَمَا يَسْطُرُونَ ﴿١﴾
 مَا أَنْتَ بِمُعْجِزٍ لِمَنْ يَسْطُرُونَ ﴿٢﴾
 وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَسْئُورٍ ﴿٣﴾
 وَإِنَّكَ لَعَلَّ خَلْقٍ عَظِيمٍ ﴿٤﴾
 فَسَتَبْصُرُ وَيُبْصِرُونَ ﴿٥﴾
 بِأَيِّكُمْ الْمَفْتُونُ ﴿٦﴾
 إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ
 أَعْلَمُ بِالْمُهْتَدِينَ ﴿٧﴾

so comply not with the wishes of those who reject the truth. They wish that thou shouldst be a little accommodating so that they may also be accommodating. But yield thou not to any low swearer, back-biter, slanderer, forbiddor of good, transgressor, sinner, unmannerly lout and misbegotten knave, because he is wealthy and has a number of children and retainers.

When Our Signs are recited unto him, he says: Old wives' tales! We will brand him on the snout. We will try them as We tried the owners of the garden who vowed that they would for certain gather its fruit in the morning, and they made no exception by way of: If Allah wills. Then a visitation from thy Lord passed over it while they were asleep, and by morning it became as if all its fruit had been cut down. They called to one another at the break of dawn: Go forth early to your orchard, if you would gather its fruit. So they set out, talking to one another in low tones: Let no poor man intrude on you in the orchard today.

Thus they set forth in the morning determined to be niggardly. When they saw it, they exclaimed: Surely, we have lost our way! Oh no, we have been stripped of everything! The worthiest of them said: Did I not say to you: Why do you not glorify Allah?

فَلَا تُطِيعُ السَّكَدَ بَيْنَ ①
 وَذُوا لَوْ تَدْرُوهُنَّ فَيُؤَدَّبُنَّهُنَّ ②
 وَلَا تُطِيعُ كُلَّ حَلَافٍ مَهِينٍ ③
 هَتَّازٍ مَشَّاءٍ بِسَبِّهِمْ ④
 فَتَنَّا لُحْيًا مُعْتَدًا أَشْنِيئًا ⑤
 عَجَلًا بَعْدَ ذَلِكَ رَيْبٍ ⑥
 أَنْ كَانُوا ذَا مَالٍ وَبَيْنَ ⑦
 إِذْ أَنْتَ عَلَيْهِ أَبْتَنَّا قَالَ آسَاطِيرُ الْأُولِينَ ⑧
 سَنَسِيهَ عَلَى الْأَعْرَاطِ ⑨
 إِنَّا بَلَوْنَهُمْ كَمَا بَلَوْنَا أَصْحَابَ الْجَنَّةِ إِذْ أَقْسَمُوا
 لَيَصْرِمُنَّهَا مُصْبِحِينَ ⑩
 وَلَا يَسْتَشْعُونَ ⑪
 فَطَافَ عَلَيْهَا طَائِفٌ مِّن رَّبِّكَ وَهُمْ نَائِمُونَ ⑫
 وَأَصْبَحَ كَالصَّرِيمِ ⑬
 فَتَنَّا دَاوُودَ مُصْبِحِينَ ⑭
 أَنْ ائْتَدُوا عَلَىٰ حَرِّ نَارٍ أَنْ كُنْتُمْ صَرِيمِينَ ⑮
 فَأَنظَلْنَاهُمْ وَأَوْهَمُوا بَيْنَهُمْ فِتْنُونَ ⑯
 أَنْ لَا يَدْخُلَهَا الْيَوْمَ عَلَيْكُمْ مَسْكِينٌ ⑰
 وَغَدُوا عَلَىٰ حَرٍِّ قَدِيرِينَ ⑱
 فَلَمَّا رَأَوْهَا قَالُوا إِنَّا لَضَالُونَ ⑲
 بَلْ نَحْنُ مَحْرُومُونَ ⑳
 قَالَ أَوْسَطُهُمْ أَلَمْ أَقُلْ لَكُمْ لَوْلَا تُسَبِّحُونَ ㉑

Thereupon they said: Glory be to our Lord. Surely, we have been wrongdoers. Then some of them turned to the others with reproaches and said: Woe to us. We were indeed rebellious. May be our Lord will give us instead a better orchard than this. We shall humbly beseech our Lord. Such is the punishment. Surely, the punishment of the Hereafter is greater by far; did they but know. (2—34)

قَالُوا سُبْحٰنَ رَبِّنَا اِنَّا كُنَّا ظٰلِمِيْنَ ۝
 فَاَقْبَلَ بَعْضُهُمْ عَلٰى بَعْضٍ يَتَلَٰوَمُوْنَ ۝
 قَالُوا يٰوَيْلَنَا اِنَّا كُنَّا طٰغِيْنَ ۝
 مَعَنَّا رَبِّنَا اِن يُّبَدِّلْنَا خَيْرًا مِّنْهَا اِنَّا اِلٰى رَبِّنَا
 رٰغِبُوْنَ ۝

كذٰلِكَ الْعَذَابُ وَالْعَذَابُ الْاٰخِرَةُ الْاَكْبَرُ لَوْ كَانُوْا
 يَعْلَمُوْنَ ۝

For the righteous, indeed, there are Gardens of Bliss with their Lord. Could We treat those who submit to Us, like the guilty? What ails you? How ill do you judge! Have you a Book wherein you read that you shall have whatever you choose? Or have you any covenant binding on Us till the Day of Judgment that you shall have all that you command? Ask them which of them will vouch for that? Or have they any alleged partners of Allah? Let them, then, produce those partners of theirs, if they speak the truth.

اِن لِّلْمُتَّقِيْنَ عِنْدَ رَبِّهِمْ جَنَّٰتٍ النَّعِيْمِ ۝
 اَتَجْعَلُ الْمُسْلِمِيْنَ كَالْمُجْرِمِيْنَ ۝
 مَا لَكُمْ سَيِّئًا تَعْمَلُوْنَ ۝
 اَمْ لَكُمْ كِتٰبٌ فِيْهِ تَدْرُسُوْنَ ۝
 اِن لَّكُمْ فِيْهِ لَآيٰتٌ لِّمَنْ خَفِيَ ۝
 اَمْ لَكُمْ اٰيٰتٌ عَلَيْنَا بِاللَّغَةِ اِلٰى يَوْمِ الْقِيٰمَةِ اِن
 لَّكُمْ لَآيٰتٌ لِّمَنْ خَفِيَ ۝
 سَالَهُمْ اِيْهُمْ بِذٰلِكَ زَعِيْمًا ۝
 اَمْ لَهُمْ شُرَكَآءُ فَلْيَاْتُوْا بِشُرَكَآئِهِمْ اِن كَانُوْا
 صٰدِقِيْنَ ۝

On the day when the calamity overtakes them and they are called upon to prostrate themselves, they will not be able to do so; their eyes will be cast down and they will be covered with ignominy. They were indeed called upon to prostrate themselves when they were whole, but they did not obey. So leave Me to deal with those who reject this discourse. We shall draw them step by step towards destruction whence they know not.

يَوْمَ يَلْتَفِتْ عَن سَاقٍ وَيَدْعُوْنَ اِلَى السُّجُوْدِ فَا
 يَسْتَوِيْعُوْنَ ۝
 حٰشِيْعَةً اَبْصَارُهُمْ تَرَاهُمْ ذٰلِكَ ۝ وَقَدْ كَانُوْا
 يَدْعُوْنَ اِلَى السُّجُوْدِ وَهُمْ سٰمِيُوْنَ ۝
 فَذَرٰنِيْ وَمَنْ يَّكْذِبْ بِهٰذَا الْحَدِيْثِ سَسْتَدْرِجُهُمْ

I grant them respite, for My design is powerful. Dost thou demand a reward from them that they feel weighed down by the impost? Do they possess knowledge of the unseen, so that they write it down? So, be thou steadfast in carrying out the command of thy Lord, and be not like Jonah, the Man of the Fish, who called on his Lord when he was full of suppressed grief. Had not his Lord's favour reached him, he would have been cast disgraced upon a barren tract of land. But his Lord chose him and made him one of the righteous.

قَمِ حَيْثُ لَا يَعْلَمُونَ ﴿١﴾
 وَأَمِلْ لَهُمْ إِنَّ كَيْدِي مَتِينٌ ﴿٢﴾
 أَمْ تَسْأَلُهُمْ أَجْرًا فَهُمْ مِنْ مَغْرَمٍ مُثْقَلُونَ ﴿٣﴾
 أَمْ عِنْدَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُونَ ﴿٤﴾
 فَاصْبِرْ إِحْكُمِ دِيكُ وَلَا تُكِنُّ كَصَاحِبِ الْهَوْتِ ﴿٥﴾
 إِذْ نَادَى وَهُوَ مَكْظُومٌ ﴿٦﴾
 تَوَلَّى أَنْ تَدْرِكَهُ نِعْمَةُ رَبِّهِ لَسُبِّدَ بِالْعَرَاءِ ﴿٧﴾
 وَهُوَ مَذْمُومٌ ﴿٨﴾
 فَاجْتَبَاهُ رَبُّهُ فَجَعَلَهُ مِنَ الْمُرْسَلِينَ ﴿٩﴾
 وَإِنْ يَكَادُ الَّذِينَ كَفَرُوا لَيُزِيلُ قَوْلَكَ بِأَبْصَارِهِمْ ﴿١٠﴾
 نَسِيَوا الذِّكْرَ وَيَقُولُونَ إِنَّهُ لَمَجْنُونٌ ﴿١١﴾
 وَمَا هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿١٢﴾

Those who disbelieve would fain have caused thee to stumble with their angry looks when they heard the Quran; and they keep saying: He is certainly mad. But the truth is that it is a source of honour for all the worlds. (35—53)

سُورَةُ الْحَاقَّةِ مَكِّيَّةٌ ﴿١٩﴾

(Revealed before Hijra)

In the name of Allah, Most Gracious, Ever Merciful. (1)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾

The Inevitable. What is the Inevitable? What has made thee know what the Inevitable is? (2—4)

الْحَاقَّةُ ﴿٢﴾

مَا الْحَاقَّةُ ﴿٣﴾

وَمَا أُوْرِيكَ مَا الْحَاقَّةُ ﴿٤﴾

The tribes of 'Ad and Thamud reject the warning of the calamity. Then the tribe of Thamud were destroyed with a violent blast,

كَذَّبَتْ ثَمُودُ وَعَادٌ بِالْقَارِعَةِ ﴿٥﴾

فَأَمَّا ثَمُودُ فَأُهْلِكُوا بِالطَّاغِيَةِ ﴿٦﴾

and the tribe of 'Ad were destroyed by a fierce roaring wind, which He caused to blow against them for seven nights and eight days in succession, so that thou mightest have seen the people lying prostrate therein, as though they were roots of palm-trees fallen down. Do you perceive any sign of them? Pharaoh and those before him and the people of the overthrown cities were guilty of sins, and they disobeyed the Messenger of their Lord, He therefore inflicted a severe punishment upon them. When the waters rose high in the time of Noah, We carried you in the Ark, that We might make it a reminder for you, and that retaining ears might retain it.

When a single blast is sounded on the trumpet, and the earth and the mountains are heaved up and then crushed in a single crash, on that day will the great Event come to pass; and the heaven will cleave asunder and appear very frail that day. The angels will be standing on its sides, and above them eight of them will that day bear the Throne of thy Lord.

On that day you will be presented before Allah and no secret action of yours will remain hidden from you. He who is given his record in his right hand will say: Come read my record; I knew I would meet my reckoning. So he will have a delightful life, in a lofty Garden, the clusters of whose fruits will be within easy reach.

وَأَمَّا عَادٌ فَأُهْلِكُوا بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ ۝
سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَلَاثَةَ أَيَّامٍ ۝
حُسُومًا فَتَرَى الْقَوْمَ فِيهَا صَارَعِي كَالَّذِينَ هُمْ أَجْمَادٌ
نَخْلٍ حَاوِيَةٍ ۝

فَهَلْ تَرَى لَهُم مِّن بَاقِيَةٍ ۝
وَجَاءَ فِرْعَوْنُ وَمَنْ قَبْلَهُ وَالْمُؤْتَفِكَاتُ بِالْحَاظِرَةِ ۝
فَعَصَا رَسُولَ رَبِّهِمْ فَأَخَذَهُمْ أَخْذَةً رَّابِيَةً ۝
إِنَّا لَنَاظِمُونَ الْمَاءَ حَسَنًا لِّكُمْ فِي الْجَارِيَةِ ۝
لِنَجْعَلَهَا لَكُمْ تَذْكِرَةً وَتَعِيهَا أذُنٌ وَّاعِيَةٌ ۝
فَإِذَا نَفَخَ فِي الصُّورِ نَفْثَةٌ وَاحِدَةٌ ۝

وَحُمِلَتِ الْأَرْضُ وَالْجِبَالُ فَدُكَّتَا دَكَّةً وَاحِدَةً ۝
يَوْمَئِذٍ وَقَعَتِ الْوَاقِعَةُ ۝
وَانشَقَّتِ السَّمَاءُ فَهِيَ يَوْمَئِذٍ وَاهِيَةٌ ۝
وَالْمَلَائِكَةُ عَلَىٰ أَرْجَائِهَا وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ
يَوْمَئِذٍ ثَلَاثَةٌ ۝

يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَىٰ مِنكُمْ خَافِيَةٌ ۝
فَأَمَّا مَن أُوذِيَ كِتَابَهُ بِسَيِّئَةٍ فَيَقُولُ هَٰؤُلَاءِ مَقْرُونًا
كُذِّبَتْ ۝

إِنِّي كُنْتُ مِنَ الْمُلُوكِ حَسَابِيَةٌ ۝
فَهُوَ فِي عِيشَةٍ رَّاضِيَةٍ ۝
فِي جَنَّةٍ عَالِيَةٍ ۝
تَطُوفُهَا دَابِّيَةٌ ۝

They will be told: Eat and drink without care, because of that which you did in days gone by. But he who is given his record in his left hand will say: Would that I had not been given my record, nor known what my reckoning was. Would that my death had made an end of me. My wealth has been of no avail to me; and my power has perished.

كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ

الْخَالِيَةِ ۝

وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِشِمَالِهِ ۖ فَيَقُولُ يَلَيْتَنِي

لَمْ أُوْتِ كِتَابِيَةَ ۝

وَلَمْ أَدْرِمَا حِسَابِيَةَ ۝

يَلَيْتَهَا كَانَتِ الْقَاضِيَةَ ۝

مَا أَخَذَ عَنِّي مَالِيَةَ ۝

هَلَكَ عَنِّي سُلْطَانِيَةَ ۝

خُدُودُهُمْ قُلُودٌ ۝

ثُمَّ الْجَحِيمَ صَلُودٌ ۝

ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ ۝

إِنَّهُ كَانَ لَا يُؤْمِنُ بِاللَّهِ الْعَظِيمِ ۝

وَلَا يَحْضُ عَلَىٰ طَعَامِ الْمِسْكِينِ ۝

فَلَيْسَ لَهُ الْيَوْمَ هَهُنَا حَبِيمٌ ۝

وَلَا طَعَامٌ إِلَّا مِنْ غَشَلِينَ ۝

يَوْمَ لَا يَأْكُلُهُ إِلَّا الْخَاطِئُونَ ۝

فَلَا أَقْسَمُ بِمَا تُبْصِرُونَ ۝

وَمَا لَا تُبْصِرُونَ ۝

إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ۝

وَمَا هُوَ بِقَوْلِ شَاعِرٍ قَلِيلًا مَّا تُؤْمِنُونَ ۝

وَلَا بِقَوْلِ كَاهِنٍ قَلِيلًا مَّا تَذَكَّرُونَ ۝

تَنْزِيلٌ مِنْ رَبِّ الْعَالَمِينَ ۝

The angels will be commanded: Seize him and fetter him; and cast him into hell, and bind him with a chain of seventy links. He did not believe in Allah of vast power, and did not urge the feeding of the poor. He has, therefore, no friend here to-day; nor any food except the corruption that flows from the bodies of the damned, which none but the sinners eat. (5—38)

We cite in evidence all that which you see and all that which you see not, that the Quran is surely the Word brought by a noble Messenger; and it is not the word of a poet; little it is that you believe. Nor is it the word of a soothsayer, but little it is that you heed. It is a revelation from the Lord of the worlds.

If he had fabricated any saying and attributed it to Us, We would surely have seized him by the right hand, and then surely We would have severed his large artery, and not one of you could have kept Us from it.

وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الْأَقَاوِيلِ ﴿٥١﴾

لَاخَذْنَا مِنْهُ بِالْيَمِينِ ﴿٥٢﴾

ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ ﴿٥٣﴾

فَمَا مِنْكُمْ مِنْ أَحَدٍ عَنْهُ حَاجِزِينَ ﴿٥٤﴾

وَرَأَاهُ تَتَذَكَّرُ لِلْمُتَّقِينَ ﴿٥٥﴾

وَرَأَانَا نَتَعَلَّمُ أَنَّ مِنْكُمْ مُكَذِّبِينَ ﴿٥٦﴾

وَرَأَاهُ لَحْزَةً عَلَى الْكٰفِرِينَ ﴿٥٧﴾

وَرَأَاهُ لِحَقِّ الْيَقِينِ ﴿٥٨﴾

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿٥٩﴾

Verily, this Quran is a source of guidance and honour for those who are mindful of their duty to Allah. We know that there are some among you who reject it, and that it is a source of regret for the disbelievers. Surely, it is the true certainty. So glorify the name of thy Lord the Great. (39—53)



(Revealed before Hijra)

In the name of Allah, Most Gracious, Ever Merciful. (1)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾

سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ ﴿٢﴾

لِلْكَافِرِينَ لَيْسَ لَهُ دَافِعٌ ﴿٣﴾

فَمِنَ اللَّهِ ذِي الْمَعَارِجِ ﴿٤﴾

تَدْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ

مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ ﴿٥﴾

فَأَصْبَحُ صَبْرًا جَبِيلًا ﴿٦﴾

إِنَّهُمْ يَرَوْنَهُ بَعِيدًا ﴿٧﴾

وَنُزُلُهُ قَرِيبًا ﴿٨﴾

An enquirer inquires concerning the punishment that will afflict the disbelievers, which none can repel, from Allah, Lord of great heights.

The angels and the Spirit ascend to Him in a day, the measure of which is fifty thousand years. So continue patient in a becoming manner. They imagine it to be far off, but We see it nigh.

On that day the heaven will be like molten copper, and the mountains will be like flakes of wool, and a friend will not inquire after a friend, for they will be within sight of one another. A guilty one would fain ransom himself from the torment of that day by offering his children and his wife and his brother, and his kinsfolk who gave him shelter, and all those who are on the earth, if only thus he might save himself. All in vain! It will be a fierce blaze, stripping off the skin to the scalp. It will encompass him who turns his back on it and retreats, and who hoarded wealth and withheld it. (2—19)

يَوْمَ تَكُونُ السَّمَاءُ كَالْهَبْلِ ۝
 وَتَكُونُ الْجِبَالُ كَالْعِهْنِ ۝
 وَلَا يَسْأَلُ حَمِيمٌ حَمِيمًا ۝
 بِيضًا وَنُهُمٌ يُودُّ الْمَجْرِمَ لَوْ يَقْدِرُ مِنْ عَذَابِ
 يَوْمِئِذٍ بِبَنِيهِ ۝
 وَصَاحِبَتَهُ وَأَخِيهِ ۝
 وَفَصِيلَتِهِ الَّتِي تُؤْوِيهِ ۝
 وَمَنْ فِي الْأَرْضِ جَمِيعًا ثُمَّ يُنْفِئِهِ ۝
 كَلَّا إِنَّهَا لَنَظٌّ ۝
 نَرَاةٌ لِلشَّوَى ۝
 تَدْعُوا مَنْ أَدْبَرَ وَتَوَلَّى ۝
 وَجَمَعَ فَأَوْعَى ۝
 إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا ۝
 إِذَا مَسَّهُ الشَّرُّ جَزُوعًا ۝
 وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا ۝
 إِلَّا الْمُصَلِّينَ ۝
 الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ ۝
 وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَعْلُومٌ ۝
 لِلشَّائِلِ وَالْمَحْرُورِ ۝
 وَالَّذِينَ يُصَدِّقُونَ بِيَوْمِ الدِّينِ ۝
 وَالَّذِينَ هُمْ مِنْ عَذَابِ رَبِّهِمْ مُشْفِقُونَ ۝
 إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَا مُوَدُّونَ ۝

Verily, it is in man's nature to be impatient. When evil afflicts him, he is full of lamentation; but when good befalls him, he is niggardly; except those who pray and are constant in their Prayer; and those in whose wealth there is a well-ascertained share for those who ask and those who do not; and those who affirm faith in the Day of Judgment; and those who are fearful of the chastisement of their Lord, the chastisement of their Lord is surely not a thing to feel secure from;

and those who guard their senses, except in respect of their wives and those under their control; such are not to blame, but those who seek to go beyond that are the transgressors; and those who are watchful of their trusts and their covenants; and those who are steadfast in their testimonies; and those who are strict in the observance of Prayer. These will be honoured in the Garden. (20—36)

What ails the disbelievers that they come hastening towards thee with extended necks from the right hand and the left, in parties? Does every man among them hope to be admitted to the Garden of Bliss? That cannot be. We have created them of that which they know. I affirm by the Lord of the Easts and the Wests, that We have the power to bring in their place better than they, and We cannot be frustrated.

So leave them occupied with vain discourse and sport until they are confronted with the day that they are promised, the day that they will come forth from their graves hastening, as though they were running to join their standards, their eyes cast down, covered with ignominy. That is the day which they are promised. (37—45)

وَالَّذِينَ هُمْ لِأَعْيُنِهِمْ هَضْوَغَةٌ ۖ
 وَالَّذِينَ هُمْ لِأَعْيُنِهِمْ هَضْوَغَةٌ ۖ
 إِلَّا صَلَّىٰ أَوْ رُجِيَ ۚ وَأَمَّا مَلَائِكَةٌ
 غَيْرُ مَلْأَمِينَ ۖ
 فَمَنْ ابْتغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعُدْوَانُ ۖ
 وَالَّذِينَ هُمْ لِأَعْيُنِهِمْ هَضْوَغَةٌ ۖ
 وَالَّذِينَ هُمْ لِأَعْيُنِهِمْ هَضْوَغَةٌ ۖ
 وَالَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ ۖ
 بِعِ ۖ أُولَٰئِكَ فِي جَذَبٍ مُّكْرَمُونَ ۖ

فَسَأَلِ الَّذِينَ كَفَرُوا فَبَلِّغْهُمْ
 عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ عِزِّ رَبِّ ۖ
 أَيَطْمَعُ كُلُّ امْرِئٍ مِّنْهُمْ أَن يُدْخَلَ جَنَّةً نَّجِيمٌ ۖ
 كَلَّا إِنَّا خَلَقْنَاهُمْ مِّثْلًا لِّعَالَمِينَ ۖ
 فَلَا أَفْسِسُ لِبِرِّ الشَّرِيقِ وَالْمَغْرِبِ إِنَّا لَقَدِيرُونَ ۖ
 عَلَىٰ أَن تُبَدِّلَ خَيْرًا مِنْهُمْ وَمَا عُنَّ بِمُسْبِقِينَ ۖ
 فَلَرَّهُمْ يُخْضَعُونَ وَيَلْعَبُونَ حَتَّىٰ يُلَاقُوا يَوْمَهُمُ
 الَّذِي يُوعَدُونَ ۖ
 يَوْمَ يُخْرَجُونَ مِنَ الْأَجْدَاثِ سِرَاعًا كَأَنَّهُمْ إِلَىٰ
 نُصْبٍ يُؤْفُضُونَ ۖ
 خَاشِعَةً أَبْصَارُهُمْ تَرْهُقُهُمْ ذُلَّةٌ ذٰلِكَ الْيَوْمِ
 الَّذِي كَانُوا يُوعَدُونَ ۖ

سُورَةُ نُوحٍ مَكِّيَّةٌ

NŪH

(Revealed before Hijra)

In the name of Allah, Most Gracious,
Ever Merciful. (1)

We sent Noah to his people directing him: Warn thy people before there comes upon them a grievous punishment. He exhorted them: O my people, I am sent as a plain Warner unto you, that you worship only Allah and be mindful of your duty to Him and obey me. He will forgive you your sins and will grant you respite till an appointed time. When the time appointed by Allah arrives, it cannot be put back, if only you knew.

Then Noah supplicated: Lord, I have called my people night and day, but my calling only made them flee me more. Every time I called them that Thou mightest forgive them they put their fingers into their ears, and drew close their garments and were obstinate and behaved with pride and arrogance.

Then I called them openly, and spoke to them in public and in private. I said to them: Seek forgiveness of your Lord; He is the Great Forgiver. He will send down rain on you in abundance, and will help you with wealth and children, and will bestow gardens on you, and will cause rivers to flow for you.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّا أَرْسَلْنَا نُوحًا إِلَى قَوْمِهِ أَنْ أَنْذِرْ قَوْمَكَ مِنْ

قَبْلِ أَنْ يَأْتِيَهُمْ عَذَابٌ أَلِيمٌ

قَالَ يَقَوْمِ إِنِّي لَكُمْ نَذِيرٌ مُبِينٌ

أَبِ اعْبُدُوا اللَّهَ وَاتَّقُوهُ وَأَطِيعُوا

يَغْفِرْ لَكُمْ مِنْ ذُنُوبِكُمْ وَيُؤَخِّرْكُمْ إِلَى أَجَلٍ

مُتَّعِنَا إِنَّ أَجَلَ اللَّهِ إِذَا جَاءَ لَا يُؤَخَّرُ لَوْ كُنْتُمْ

تَعْلَمُونَ

قَالَ رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا

فَلَمْ يَزِدْهُمْ دُعَائِي إِلَّا فِرَارًا

وَإِنِّي كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَعَلُوا أَصْوَابَهُمْ

فِي أذَانِهِمْ وَاسْتَعْصَمُوا بِأَنفُسِهِمْ وَأَصْرُوا وَاسْتَكْبَرُوا

اسْتِكْبَارًا

ثُمَّ إِنِّي دَعَوْتُهُمْ جَهْرًا

ثُمَّ إِنِّي أَعْلَنْتُ لَهُمْ وَأَسْرَرْتُ لَهُمْ إِسْرَارًا

فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا

يُرْسِلُ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا

وَيُمِدُّكُمْ بِأَمْوَالٍ وَأَبْنَاءٍ وَيَجْعَلْ لَكُمْ جَنَّاتٍ

وَيَجْعَلْ لَكُمْ أَنْهَارًا

What ails you that you do not expect wisdom from Allah? He has created you through different stages of existence. Have you not seen how Allah has created seven heavens in perfect harmony, and has placed the moon therein as a light, and made the sun as a lamp? Allah has produced you from the earth and caused you to grow; then will He cause you to return thereto, and will bring you forth as a new creation. Allah has made the earth a carpet for you that you may traverse its wide paths. (2—21)

Noah supplicated: Lord, they have disobeyed me, and followed one whose wealth and children have only added to his ruin. They have planned mightily against me, and have exhorted one another: Forsake not your gods, neither Wadd, nor Suwa, nor Yaghuth and Yauq and Nasr. They have led many astray; so increase Thou not the wrongdoers but in error. Because of their sins they were drowned and cast into fire; and they found no helpers for themselves beside Allah.

Noah implored: Lord, leave not in the land a single dweller from among the disbelievers; for if Thou leave them, they will only lead Thy servants astray, and will beget only sinners and disbelievers.

مَا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا ۝
 وَقَدْ خَلَقَكُمْ أَطْوَارًا ۝
 أَلَمْ تَرَوْا كَيْفَ خَلَقَ اللَّهُ سَبْعَ سَمَوَاتٍ طِبَاقًا ۝
 وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ الشَّمْسَ
 سِرَاجًا ۝
 وَاللَّهُ أُنْتَبِئُكُمْ مِنَ الْأَرْضِ نِيَابًا ۝
 ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ إِخْرَاجًا ۝
 وَاللَّهُ جَعَلَ لَكُمْ الْأَرْضَ بِسَاطِلًا ۝
 ۞ نَتَسَلَّتْهُنَّ مِنْهَا سُبُلًا خَجَالًا ۝
 قَالَ نُوحٌ رَبِّ إِنَّهُمْ عَصَوْنِي وَأَتَّبَعُوا مَن لَّمْ
 يَزِدْهُ مَالَهُ وَوَلَدَهُ إِلَّا خَسَارًا ۝
 وَمَكَرُوا مَكْرًا كَبِيرًا ۝
 وَقَالُوا لَا تَنْدِرُنَّ إِلَهُتَكُمْ وَلَا تَنْدِرُنَّ وَدَادًا
 وَلَا سُوءَاعَاةَ وَلَا يَعْقُوتَ وَيَعْقُوتَ وَنَسْرًا ۝
 وَقَدْ أَضَلُّوا كَثِيرًا وَلَا تَزِدِ الظَّالِمِينَ إِلَّا
 ضَلَالًا ۝
 وَمَا حَاطَتْ عَلَيْهِمُ أَعْرَافُهُمْ نَادُوا نَارًا فَلَمْ يَجِدُوا
 لَهُمْ مِن دُونِ اللَّهِ أَنصَارًا ۝
 وَقَالَ نُوحٌ رَبِّ لَا تَذَرْنِي عَلَى الْأَرْضِ مِنَ الْكَافِرِينَ
 دِيَارًا ۝
 إِنَّكَ إِن تَذَرَهُمْ يُضِلُّوا عِبَادَكَ وَلَا يَلِدُوا إِلَّا
 فَاجِرًا كَفَّارًا ۝

Lord, forgive me and my parents, and whoever enters my house a believer, and the believing men and the believing women; and bestow no increase upon the wrongdoers except in ruin (22—29)

رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَنْ دَخَلَ بَيْتِي مُؤْمِنًا وَ
لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَلَا تَزِدِ الظَّالِمِينَ إِلَّا تَبَارًا ۝ ٢٩

سُورَةُ الْجِنِّ مَكِّيَّةٌ

Part 29

AL-JINN

Chapter 72

(Revealed before Hijra)

In the name of Allah, Most Gracious,
Ever Merciful. (1)

Announce: It has been revealed to me that a company of the Jinn listened to the Quran being recited, and when they returned to their people they said: We have heard a wonderful Quran, which guides to the right way; so we have believed in it and we will never associate anyone with our Lord. The truth is that the Majesty of our Lord is exalted, and that He has taken neither wife nor son unto Himself. The foolish amongst us used to utter extravagant lies concerning Allah. We had imagined that men and jinn would never utter a lie concerning Allah. Some individuals from among men used to seek the protection of some individuals from among the jinn and thus augmented their insolence. They fancied, even as you fancy, that Allah would never raise anyone as a Prophet.

We sought to obtain some knowledge of divine revelation, but we found it guarded by strong guards and flaming fire. We used to take up stations to listen; but whoso listens now finds a flaming fire lying in wait for him.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝
قُلْ أُرْسِي إِلَىٰ آتِهِ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوا
إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا ۝
يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ وَلَنْ نُشْرِكَ بِرَبِّنَا
أَحَدًا ۝
وَأَنَّهُ تَعَلَّىٰ جَدُّ رَبِّنَا مَا اتَّخَذَ صَاحِبَةً وَلَا وَلَدًا ۝
وَأَنَّهُ كَانَ يَقُولُ سَفِيهُنَا عَلَىٰ اللَّهِ شَطَطًا ۝
وَأَنَّا ظَنَنَّا أَن لَّن نَقُولَ الْإِنسَ وَالْجِنِّ عَلَىٰ اللَّهِ
كَذِبًا ۝
وَأَنَّهُ كَانَ رِجَالٌ مِّنَ الْإِنسِ يَعُوذُونَ بِرِجَالِ
مِّنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا ۝
وَأَنَّهُمْ ظَنُّوا كَمَا ظَنَنْتُمْ أَن لَّن نَّبِيعَ اللَّهَ أَحَدًا ۝
وَأَنَّا لَكُنَّا لِلنِّسَاءِ قَوَدًا نَّهَا مَلِئَتْ حَرَسًا
شَدِيدًا وَشُهَبًا ۝
وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقَاعِدَ لِلسَّمْعِ فَمَنْ يَسْمِعْ
الآن يَجِدْ لَهُ سَهَابًا مُّصَدًّا ۝

We know not whether, through the Quran, misfortune is designed for those who are in the earth, or their Lord designs to lead them aright. Some of us are righteous and some of us are otherwise; we follow different ways. We know that we cannot frustrate Allah's design in the earth, nor can we frustrate it by flight. When we heard the call to guidance, we believed in it. He who believes in his Lord has no fear of loss or of injustice. Some of us are obedient and some are unjust; it is the obedient who seek guidance. The unjust are the fuel of hell.

If the people of Mecca had adhered to the straight path, We would have provided them with abundant water to drink, that We may try them thereby. Whoso turns away from the remembrance of his Lord is subjected by Him to severe torment. All places of worship belong to Allah alone; so call not therein on anyone beside Allah. When the Servant of Allah stands up praying to Him, they cluster round him in a dense crowd. (2—20)

Tell them: I pray only to my Lord, and I associate no one with Him. I have no power to do you either harm or good. Surely, none can protect me against Allah, nor can I find any place of refuge beside Him.

وَأَنَّا لَا نَدْرِي أَشَرَّ أُرِيدَ بِمَنٍ فِي الْأَرْضِ أَمْ أَرَادَ
بِهِمْ رَبُّهُمْ رَشَدًا ۝

وَأَنَّا مِنَّا الصَّالِحُونَ وَمِمَّا دُونَ ذَلِكَ كُنَّا طَائِفًا
قَدَدًا ۝

وَأَنَّا ظَنَنَّا أَن لَنْ نُعْجِزَ اللَّهَ فِي الْأَرْضِ وَلَنْ نَجْزِيَ
هَرَبًا ۝

وَأَنَّا لِنَأْتِيَ سَبْعَ أَلْهَادِي أَمْنًا بِهِ فَمَنْ يُؤْمِنُ
بِرَبِّهِ فَلَا يَخَافُ بُخْسًا وَلَا رَهَقًا ۝

وَإِنَّا مِنَّا الْمُسْلِمُونَ وَمِمَّا الْقَاسِطُونَ فَمَنْ أَسْلَمَ
فَأُولَئِكَ نَجْزِي وَإِنَّا لَنرُشِدًا ۝

وَأَمَّا الْقَاسِطُونَ فَكَانُوا لِجَهَنَّمَ حَطَبًا ۝
وَإِن لَّوِ اسْتَفْتَا مَوَاطِنَ الظَّرِيفَةِ لَأَسْقَيْنَهُمْ مَاءً

عَذَقًا ۝
لِنَفْتِنَهُمْ فِيهِ وَمَنْ يُعْرِضْ عَن ذِكْرِ رَبِّهِ يَسْلُكْهُ

عَذَابًا صَعَدًا ۝
وَإِن السَّجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا ۝

وَإِنَّهُ لَنَا قَاسِمٌ عَبْدُ اللَّهِ يَدُوهُ كَادُوا يَكُونُونَ
بِهِ عَلَيْهِ يَبَدَأُ ۝

قُلْ إِنَّمَا أَدْعُوا رَبِّي وَلَا أُشْرِكُ بِهِ أَحَدًا ۝
قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا ۝

قُلْ إِنِّي لَنْ يُجِيرَنِي مِنَ اللَّهِ أَحَدٌ وَلَنْ أَجِدَ
مِنْ دُونِهِ مُلْتَحَدًا ۝

My duty is to convey that which I receive from Him and His Messages. For those who disobey Allah and His Messenger there is the fire of hell, wherein they will abide for long. When they perceive that which they are promised, they will know who has fewer helpers and is fewer in numbers. Tell them: I know not whether that which you are promised is nigh or whether my Lord has fixed a term for it.

إِلَّا بَلَّغْنَا مِنَ اللَّهِ وَرِسَالَتِهِ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا أَبَدًا ۖ
حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ فَيَسْئَلُونَ مَنْ أضعفُ تَأْوِيلًا وَأَقَلُّ عَدَدًا ۖ
قُلْ إِنْ أَدْرِي أَقْرَبُ مَا تُوعَدُونَ أَمْ يَجْعَلُ لَهُ رَبِّي أَمَدًا ۖ

He is the Knower of the unseen; and He reveals not His secrets to anyone, except to him whom He chooses from among His Messengers. Then He appoints an escort of angels to go before him and behind him, that He may know that the Messenger has delivered the Messages of his Lord. He encompasses all that is with them and He keeps count of all things. (21—29)

عَلِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِ أَحَدًا ۖ
إِلَّا مَنِ ارْتَضَىٰ مِنْ رَسُولٍ فَإِنَّهُ يَسْمَعُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا ۖ
لِيَعْلَمَ أَنْ قَدْ أَبْلَغُوا رَسُولًا رَيْبَهُمْ وَأَحَاطَ بِمَا لَدَيْهِمْ وَأَخْبَاهُ كُلُّ شَيْءٍ عَدَدًا ۖ

سُورَةُ الْمُزَّمِّلِ مَكِّيَّةٌ

In the name of Allah, Most Gracious, Ever Merciful. (1)

O thou wrapped up in thy mantle, stand up in Prayer at night except a small portion thereof, half of it, or a little less or a little more, and recite the Quran in a slow and distinct manner. We are about to charge thee with a weighty Word. Getting up at night for worship is the most potent means of subduing the self and of achieving effectiveness in discourse.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝
يَا أَيُّهَا الْمُزَّمِّلُ ۝
قُمِ اللَّيْلَ إِلَّا قَلِيلًا ۝
نُضْفَةً أَوِ انْقُصْ مِنْهَا قَلِيلًا ۝
أَلْوَدَّ عَلَيَّهِ وَرَتَّلِ الْقُرْآنَ تَرْتِيلًا ۝
إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا ۝
إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَظًا وَأَقْوَمُ قِيلًا ۝

Thou hast much occupation during the day. So remind thyself of the attributes of thy Lord and devote thyself wholly to His service. He is the Lord of the East and of the West, there is no god but He, so take Him as thy Guardian. Endure patiently whatever they say; and withdraw from them in a becoming manner. Leave Me alone with those wealthy and self-indulgent ones who reject the truth and give them a little respite. Surely, We have with us ready all types of fetters and a raging fire for them, and food that chokes and a painful chastisement against the day when the earth and the mountains shall be in violent motion, and the mountains will become like crumbling sandhills. (2—15)

Verily, We have sent unto you a Messenger, who is a witness over you, even as We sent a Messenger unto Pharaoh. But Pharaoh disobeyed the Messenger, so We afflicted him with a grievous chastisement. How will you then, if you disbelieve, guard yourselves against a day which will turn children grey-headed, and when the heaven will be rent asunder? This is His promise which must be fulfilled. This is a reminder. So let him who will, take a way to his Lord. (16—20)

Thy Lord knows that thou standest up praying a little less than two-thirds of the night, and sometimes a half or a third thereof, and also a party of those who are with thee. Allah determines the measure of the night and the day. He knows that you cannot keep its measure, so He has turned to you in mercy. Recite, then, as much of the Quran as is easy for you. He knows that there will be some among you who may be sick and others who may

إِنَّ لَكَ فِي النَّهَارِ سَبْحًا طَوِيلًا ①
وَادْكُرْ اسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا ②
رَبُّ الشَّرْقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ
وَكَيْلًا ③
وَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَاهْجُرْهُمْ هَجْرًا جَبِيلًا ④
وَذُرْنِي وَالْمُكْذِبِينَ أُولِي النَّعْمَةِ وَقَوْمَهُمْ فَلْيَلْمُوا
إِنَّ لَدَيْنَا أَنْكَالًا وَجَحِيمًا ⑤
وَطَعَامًا ذَا عُصَّةٍ وَعَذَابًا أَلِيمًا ⑥
يَوْمَ تَرْجُفُ الْأَرْضُ وَالْجِبَالُ وَكَانَتِ الْجِبَالُ

كُثَيْبًا مَّهِيلًا ⑦
إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَاهِدًا عَلَيْكُمْ كَمَا
أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا ⑧
فَعَصَىٰ فِرْعَوْنُ الرَّسُولَ فَأَخَذْنَاهُ أَخْدًا وَبِيلًا ⑨
فَكَيْفَ تَتَّقُونَ إِنْ كَفَرْتُمْ يَوْمًا يَجْعَلُ الْوِلْدَانَ
شِيبًا ⑩

وَالشَّيْءَ مُنْقَطِعًا بِهِ كَانُوا وَعَدَاهُ مَفْعُولًا ⑪
يَعْلَمُ أَنَّ هَذِهِ تَذَكُّرَةٌ ⑫ فَمَنْ شَاءَ اتَّخِذْ إِلَىٰ رَبِّهِ سَبِيلًا ⑬
إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِنْ ثُلُثِي اللَّيْلِ
وَرِضْفَهُ وَثُلُثَهُ وَطَائِفَهُ مِنَ الَّذِينَ مَعَكَ ⑭
وَإِنَّهُ يُقَدِّرُ اللَّيْلَ وَالنَّهَارَ ⑮ عَلِمَ أَنْ لَنْ تُحْصَوْهُ
فَتَابَ عَلَيْكُمْ فَاقْرَءُوا مَا تَيَسَّرَ مِنَ الْقُرْآنِ ⑯
عَلِمَ أَنَّ سَيَكُونُ مِنْكُمْ مَرْضَعٌ ⑰ وَآخَرُونَ يَضْرِبُونَ

travel in the land seeking Allah's bounty, and yet others who may be called on to fight in the cause of Allah. So recite of it that which is easy for you, and observe Prayer, and pay the Zakat, and lend to Allah a goodly loan. Whatever of good you send on for yourselves, you will find it with Allah. He is the Best and Greatest in bestowing reward. Seek forgiveness of Allah. Surely, Allah is Most Forgiving, Ever Merciful. (21)

فِي الْأَرْضِ يَبْتَغُونَ مِنْ فَضْلِ اللَّهِ وَأَخْرُونَ
يَقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَأَقْرُبُوا مَا تَبْتَغُونَ مِنْهُ
وَأَقْبِسُوا الصَّلَاةَ وَأَتُوا الزَّكَاةَ وَأَقْرِضُوا اللَّهَ قَرْضًا
حَسَنًا وَمَا تَقَدَّمُوا لِنَفْسِكُمْ مِنْ خَيْرٍ نَجِدْهُ
عِنْدَ اللَّهِ هُوَ خَيْرًا وَأَعْظَمَ أَجْرًا وَاسْتَغْفِرُوا

عَلَى اللَّهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٢١﴾



(Revealed before Hijra)

In the name of Allah, Most Gracious,
Ever Merciful. (1)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾

O thou standing ready, wearing thy cloak, up and warn; and magnify thy Lord; and purify those around thee; and stamp out idolatry; and do not bestow a favour in the expectation of receiving more in return; and endure hardship steadfastly for the sake of thy Lord.

يَا أَيُّهَا الْمُدَّثِّرُ ﴿١﴾

قُمْ فَأَنْذِرْ ﴿٢﴾

وَرَبِّكَ كَلِمَةٌ ﴿٣﴾

وَتِيَابَكَ فَطَهِّرْ ﴿٤﴾

وَالرَّجْرَجَ فَأَهْجُرْ ﴿٥﴾

وَلَا تَمُنْ تَسْتَكْبِرْ ﴿٦﴾

وَلِرَبِّكَ فَاصْبِرْ ﴿٧﴾

فَإِذَا نَفَخَ فِي السُّافِرِ ﴿٨﴾

فَذَلِكَ يَوْمَئِذٍ يَوْمٌ عَسِيرٌ ﴿٩﴾

عَلَى الْكَافِرِينَ غَيْرُ يَسِيرٍ ﴿١٠﴾

ذُرْنِي وَمَنْ خَلَقْتُ وَجِدًا ﴿١١﴾

When the trumpet is sounded, it will be a distressing day for the disbelievers, not at all easy. Leave Me alone with him whom I created when he was bereft of every-

thing, and then I gave him abundant wealth, and sons who remain present with him, and provided for him every resource. Yet he desires that I should give him more.

Not at all. He was contumacious towards Our Signs. I shall afflict him with a painful chastisement. He reflected over Our Signs and calculated; ruin seize him, how he calculated; again, ruin seize him how he calculated! Then he reflected once more, then he frowned and scowled, then he turned away and was disdainful and said: This is a lie copied from the ancients; it is nothing but the word of a man. I shall soon cast him into the fire of hell. How wouldst thou know what the fire of hell is? It spares not and omits no torment; it scorches the skin. It has nineteen wardens.

We have only appointed angels as wardens of the Fire. We have fixed their number only as a trial for those who disbelieve, so that those who have been given the Book may be certain and those who believe

وَجَعَلْتُ لَهُ مَالًا مَمْدُودًا ۝

وَبَنِينَ شُهُودًا ۝

وَمَهَّدْتُ لَهُ تَنْهِيدًا ۝

ثُمَّ يَطْمَعُ أَنْ أَزِيدَ ۝

كَلَّا إِنَّكَ كَانِ لِيَتِيمًا عَيْنِدًا ۝

سَأَرْهِقَهُ صَعُودًا ۝

إِنَّهُ فَكَّرَ وَقَدَّرَ ۝

فَقَتَلَ كَيْفَ كَانَ قَدَرَ ۝

ثُمَّ قِيلَ كَيْفَ كَانَ قَدَرُ ۝

ثُمَّ نَظَرَ ۝

ثُمَّ عَبَسَ وَبَسَرَ ۝

ثُمَّ أَدْبَرَ وَاسْتَكْبَرَ ۝

فَقَالَ إِنْ هَذَا إِلَّا سِحْرٌ يُؤْتَرُ ۝

إِنْ هَذَا إِلَّا قَوْلُ الْبَشَرِ ۝

سَأَصْلِيهِ سَقَرُ ۝

وَمَا أَدْرَاكَ مَا سَقَرُ ۝

لَا تُبْقَى وَلَا تُدْرَكُ ۝

لَوَاحِةٌ لِلْبَشَرِ ۝

عَلَيْهَا تِسْعَةَ عَشْرُ ۝

وَمَا جَعَلْنَا أَصْحَابَ النَّارِ إِلَّا مَلَائِكَةً مَمْرًا وَجَعَلْنَا

عَذَابَهُمْ إِلَّا قُوَّةً لِلَّذِينَ كَفَرُوا وَالْبَاسِطِينَ الَّذِينَ

أُوتُوا الْكِتَابَ وَيُؤَدُّوا الَّذِينَ آمَنُوا إِيَّانَا وَلَا يَرْتَابَ

may increase in faith, and both may not have any doubt, and that those sick at heart and the disbelievers may say: What does Allah mean by such an illustration? Thus does Allah adjudge as having gone astray whom He wills and guides whom He wills. None knows the hosts of thy Lord but He. This is but a Reminder for man. (2—32)

We cite the moon in evidence, and the night when it retreats, and the morn when it brightens, that the promised chastisement is one of the greatest events. It is a warning to man, to him among you who desires to advance in virtue or to draw back from vice.

Every one is pledged in respect of that which he practised; except those of the right hand. They will be in Gardens and will ask the guilty ones: What has brought you to the fire of hell? They will answer: We were not of those who offered Prayers, nor did we feed the poor. We indulged in vain discourse along with those who indulged in it, and we denied the Day of Judgment until death overtook us. So no intercession will avail them.

الَّذِينَ أُوتُوا الْكِتَابَ وَالْمُؤْمِنُونَ وَلَيَقُولَ الَّذِينَ فِي
قُلُوبِهِمْ مَرَضٌ وَالْكَافِرُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا
مَثَلًا كَذَلِكَ يُضِلُّ اللَّهُ مَنْ يَشَاءُ وَيَهْدِي مَنْ
يَشَاءُ وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ وَمَا هِيَ إِلَّا

بِهِ ذِكْرٌ لِلْبَشَرِ ﴿٢﴾

كَلَّا وَالْقَمَرَ ﴿٣﴾

وَاللَّيْلَ إِذَا دَابَّرَ ﴿٤﴾

وَالضُّبْحَ إِذَا اسْفَرَّ ﴿٥﴾

إِنهَا لِأَحَدَى الْكُبَرِ ﴿٦﴾

نَذِيرًا لِلْبَشَرِ ﴿٧﴾

إِمَنْ شَاءَ مِنْكُمْ أَنْ يَتَقَدَّمَ أَوْ يَتَأَخَّرَ ﴿٨﴾

كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ ﴿٩﴾

إِلَّا الصَّالِحِينَ ﴿١٠﴾

فِي جَنَّةٍ يَتَسَاءَلُونَ ﴿١١﴾

عَنِ النَّجْرَيْنِ ﴿١٢﴾

مَا سَلَكَكُمْ فِي سَقَرٍ ﴿١٣﴾

قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ ﴿١٤﴾

وَلَمْ نَكُ نَطْعُمُ الْيَسْكِينِ ﴿١٥﴾

وَكُنَّا نَخُوضُ مَعَ الْفَاحِشِينَ ﴿١٦﴾

وَكُنَّا نَكْذِبُ بِيَوْمِ الدِّينِ ﴿١٧﴾

حَتَّىٰ آتَانَا الْيَقِينَ ﴿١٨﴾

فَمَا تَنْفَعُهُمْ شَفَاعَةُ الشُّفَعَاءِ ﴿١٩﴾

What ails them that they turn away from the exhortation, as if they are frightened asses fleeing from a lion? Every one of them desires to be given unfolded sheets of revelation. In truth they do not fear the Hereafter.

فَمَا لَهُمْ عَنِ التَّذْكَرَةِ مُعْرِضِينَ ﴿١﴾

كَأَنَّهُمْ حِمْرٌ مُحْتَضِرَةٌ ﴿٢﴾

فَوَزَتْ مِنْ سُورَةٍ ﴿٣﴾

بَلْ يُرِيدُ كُلُّ امْرِئٍ مِنْهُمْ أَنْ يُؤْتَىٰ مِثْقَالَ مُنْتَشِرَةٍ ﴿٤﴾

مُنْتَشِرَةٍ ﴿٥﴾

كَلَّا بَلْ لَا يَخَافُونَ الْآخِرَةَ ﴿٦﴾

كَلَّا إِنَّهُ تَذَكُّرَةٌ ﴿٧﴾

فَمَنْ شَاءَ ذَكَرْهُ ﴿٨﴾

Hearken, verily this is an exhortation. Let him, then, who will, remember it. But they will not remember unless Allah so please. He bestows righteousness and He bestows forgiveness. (33—57)

رَمَا يَذْكُرُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ هُوَ أَهْلُ التَّقْوَىٰ

﴿٩﴾ وَأَهْلُ الْعَفْوَرةِ ﴿١٠﴾

سُورَةُ الْقِيَامَةِ مَكِّيَّةٌ ﴿٥٨﴾

In the name of Allah, Most Gracious, Ever Merciful. (1)

I call to witness the Judgment Day; and in support thereof I call to witness the self-accusing faculty.

Does man imagine that We shall not assemble his bones? Indeed, We have the power to restore his very finger tips. But man desires to continue in his evil courses. He keeps asking: When will the Day of Judgment be? When the eye is dazzled,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾

لَا أُقْسِمُ بِيَوْمِ الْقِيَامَةِ ﴿٢﴾

وَلَا أُقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ ﴿٣﴾

أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ عَظْمَاهُ ﴿٤﴾

بَلَىٰ قَدِيرِينَ عَلَىٰ أَنْ تُسْوَىٰ بَنَانَهُ ﴿٥﴾

بَلْ يُرِيدُ الْإِنْسَانُ لِيَفْجَرًا مَامَهُ ﴿٦﴾

يَسْأَلُ أَيَّانَ يَوْمِ الْقِيَامَةِ ﴿٧﴾

فَإِذَا بَرَقَ الْبَصَرُ ﴿٨﴾

and the moon is eclipsed, and the sun and the moon exhibit the same phenomenon, on that day man will say: Is there a place of refuge? Not at all: there is nowhere to take refuge. On that day, with thy Lord alone will be the place of rest. Man will be informed that day of that which he had committed and of that which he had neglected. In truth man is aware of the working of his mind; even though he put forward his excuses. (2—16)

Do not move thy tongue with the words of the revelation that thou mayest hurry over it. Upon Us rests its collection and its recital. So when We recite it, do thou follow its recital. Then upon Us rests the expounding thereof. (17—20)

You love that which is transitory; and you neglect that which is lasting. On that day some faces will be bright, looking eagerly towards their Lord; and some faces will be dismal, fearing that a back-breaking calamity would befall them. Harken, when life is fluttering, and it is said: Can anyone save him by incantations and the like? and everyone is sure it is the hour of parting, and the extreme moment is reached,

وَحَسَفَ الْقَمَرُ ۝
 وَجِيعَ الشَّمْسُ وَالْقَمَرُ ۝
 يَقُولُ الْإِنْسَانُ يَوْمَئِذٍ إِنَّ الْمَفْرُوقَ ۝
 كَلَّا لَا وَوَرْدًا ۝
 إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ ۝
 يُنَبِّئُوا الْإِنْسَانَ يَوْمَئِذٍ بِمَا قَدَّمَ وَأَخَّرَ ۝
 بَلِ الْإِنْسَانُ عَلَىٰ نَفْسِهِ بَصِيرَةٌ ۝
 وَلَوْ أَلْفَىٰ مَعَادِزِبْرَةً ۝
 لَا تُحِزُّكَ بِهِ سَانَكَ لِتَعْجَلَ بِهِ ۝
 إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ ۝
 فَإِذَا قَرَأَهُ فَأُصْبِحَ قُرْآنَهُ ۝
 ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ ۝
 كَلَّا بَلْ تُحِبُّونَ الْعَاجِلَةَ ۝
 وَتَذَرُونَ الْآخِرَةَ ۝
 وَجُودَ يَوْمَئِذٍ نَاصِرَةٌ ۝
 إِلَىٰ رَبِّهَا نَاطِرَةٌ ۝
 وَوَجُودَ يَوْمَئِذٍ بَاسِرَةٌ ۝
 تَكْفُرُ أَنْ يَفْعَلَ بِهَا فَاقِرَةٌ ۝
 كَلَّا إِذَا بَلَغَتِ الثَّرَاتِي ۝
 وَقِيلَ مَنْ حَرَاتِي ۝
 وَظَنَّ أَنَّهُ الْفِرَاقُ ۝
 وَالْتَقَىٰ النَّاسُ بِالْفِرَاقِ ۝

towards thy Lord alone at that hour is the advance.

He neither gave alms, nor offered Prayers; but he rejected the truth and turned his back on it; then went to his family strutting haughtily. Ruin upon thee and ruin again!

Does man think that he is to be left purposeless? Was he not a drop of fluid emitted forth? Then he became a clot, and then Allah shaped and proportioned him, and He made of him a pair, male and female. Has not such a One the power to bring the dead to life? (21—41)

يَعُدُّ إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمَسَاقِي ۝

فَلَا صَدَقَ وَلَا وُضِعَ ۝

وَلَكِنَّ كَذَّبَ وَقَتَلَىٰ ۝

ثُمَّ دَهَبَ إِلَىٰ أَهْلِهِ يَمْتَسِحِي ۝

أَوَّلَىٰ لَكَ فَأُولَىٰ ۝

ثُمَّ أَوَّلَىٰ لَكَ فَأُولَىٰ ۝

أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى ۝

أَلَمْ يَكُنْ نُطْفَةً مِنْ سَمِيٍّ يُنْفَىٰ ۝

ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسُوَّىٰ ۝

فَجَعَلَ مِنْهُ الزُّوْجَيْنِ الذَّكَرَ وَالْأُنثَىٰ ۝

يَا أَيُّهَا الَّذِي يَعْبُدُ عَلَىٰ أَنْ يُحْيِيَ الْوَتَىٰ ۝

(Revealed before Hijra)

In the name of Allah, Most Gracious, Ever Merciful. (1)

Has not man passed through a space of time when he was not anything made mention of? We created man from a sperm-drop comprising many qualities, that We might try him; so We made him hearing and seeing; and We showed him the Way. He is either appreciative, and follows it, or is ungrateful, and rejects it. We have prepared chains and collars and a blazing Fire for the disbelievers.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝

هَلْ أَتَىٰ عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُنْ

شَيْئًا مَّذْكُورًا ۝

إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُطْفَةٍ أَمْشَاجٍ مَّتَّجِنَةٍ ۝

فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا ۝

إِنَّا هَدَيْنَاهُ السَّبِيلَ إِنَّا شَاكِرًا وَإِنَّا كَفُورًا ۝

إِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَلَاسِلًا وَأَغْلَالًا وَسَعِيرًا ۝

The virtuous shall drink of a cup tempered with camphor, from a spring wherefrom the servants of Allah drink. They cause it to gush forth through their efforts. They fulfil their vows, and fear a day the mischief of which is widespread.

They feed the poor, the orphan and the captive for the love of Allah, assuring them: We feed you only for Allah's pleasure. We desire no return nor thanks from you. We fear our Lord against a dismal and calamitous day. So Allah will shield them against the mischief of that day, and will grant them brightness and joy. He will reward them for their steadfastness, with a Garden and raiment of silk. They will recline upon couches, suffering no extreme either of heat or of cold.

Its shades will be close over them and its clustered fruits will be brought within their easy reach. They will be served in vessels of silver and goblets, sparkling like crystal, exquisitely fashioned. They will be given to drink therein a cup tempered with ginger, from a spring named Salsabil. They will be waited on by ageless youths, looking like scattered pearls.

إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِنْ كَأْسٍ كَانَ مِزَاجُهَا
كَالْمُورِ ۝

عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا ۝
يُؤْتُونَ بِالنَّدْرِ وَيَقَامُونَ يَوْمًا كَانَ شَرُّهُ
مُسْتَطِيرًا ۝

وَيُطْعَمُونَ الطَّعَامَ عَلَىٰ حُبِّهِ مِسْكِينًا وَيَتِيمًا
وَآسِيرًا ۝

إِنَّمَا نَطْعِمُكُمْ لَوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً
وَلَا شُكْرًا ۝

إِنَّا نَخَافُ مِنْ رَبِّنَا يَوْمًا عَبُوسًا قَتَطِيرًا ۝
فَوَقَّعَهُمُ اللَّهُ فِي ذَلِكَ الْيَوْمِ وَلَقَّهْمُ نَصْرًا
وَسُرُورًا ۝

وَجَزَيْنَهُم بِمَا صَبَرُوا جَنَّةً وَحَرِيرًا ۝
مُسْكِينٍ فِيهَا عَلَى الْأَرْبَابِ لَا يُرُونَ فِيهَا شَيْئًا
وَلَا زَمِيرًا ۝

وَدَائِبُهُمْ عَلَيْهِمْ ظِلُّهَا وَذَلَّلَتْ قُطُوفُهَا تَذَابًا ۝
وَيُطَافُ عَلَيْهِمْ بِابْنَةٍ مِنْ فِضَّةٍ وَأَكْوَابٍ كَانَتْ
قَوَارِيرًا ۝

قَوَارِيرًا مِنْ فِضَّةٍ قَدَرُوهَا تَقْدِيرًا ۝
وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَنْجَبِيلًا ۝
عَيْنًا فِيهَا تُسَمَّى سَلْسَبِيلًا ۝

وَيُطَوَّفُ عَلَيْهِمْ ولدَانٌ مُمَلَّدُونَ إِذَا رَأَيْتَهُمْ

It will be a spectacle of bliss and a vast kingdom. They will wear garments of fine green silk and thick brocade, and bracelets of silver. Their Lord will give them to drink a pure beverage. They will be told: This is your reward, Your effort is appreciated. (2—23)

We have revealed the Quran unto thee piecemeal. So adhere steadfastly to the command of thy Lord, and do not yield to any sinful, ungrateful one from among them. Remember thy Lord morning and evening, and prostrate thyself before Him at night, and extol His glory for a long part of the night.

These people love that which is transitory, and neglect the hard day ahead. We have created them and made their joints strong; and We can replace them with others like them when We will.

Verily, this is a Reminder; so whoever wishes may take to the way that leads to his Lord. But you can wish only if Allah pleases. Verily, Allah is All-Knowing, Wise. He admits to His mercy whom He pleases and for the wrongdoers He has prepared a painful chastisement. (24—32)

حَسْبُهُمْ لَوْلَا أَمْتُورًا ①
 وَإِذَا رَأَيْتَ ثَمْرًا رَأَيْتَ نَعِيمًا وَمُلْكًا كَبِيرًا ②
 عَلَيْهِمْ نِيَابٌ سُنْدُسٍ خُضْرٌ وَإِسْتَبْرَقٌ وَحُلُورًا ③
 أَسَاوِرٌ مِنْ فِضَّةٍ وَسَقَمَهُمْ رَبُّهُمْ سَرَابًا طَهُورًا ④
 إِنَّ هَذَا كَانَ لَكُمْ جَزَاءً وَكَانَ سَعْيَكُمْ مَشْكُورًا ⑤
 إِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ الْقُرْآنَ تَنْزِيلًا ⑥
 فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تُطِعْ مِنْهُمْ آيْمًا أَوْ
 كُفُورًا ⑦
 وَادْكُرْ اسْمَ رَبِّكَ بُكْرَةً وَأَصِيلًا ⑧
 وَمِنَ اللَّيْلِ فَاسْجُدْ لَهُ وَسَبِّحْهُ لَيْلًا طَوِيلًا ⑨
 إِنَّ هَؤُلَاءِ لَيُجِبُونَ الْعَاجِلَةَ وَيُدْرُونَ وِرَاءَهُمْ
 يَوْمًا تَقِيْلًا ⑩
 نَحْنُ خَلَقْنَاهُمْ وَشَدَدْنَا أَسْرَهُمْ وَإِذَا شِئْنَا بَدَّلْنَا
 أَمْثَلَهُمْ تَبْدِيلًا ⑪
 إِنَّ هَذِهِ تَذْكِرَةٌ فَمَنْ شَاءَ ارْتَدَّ إِلَىٰ رَبِّهِ سَبِيلًا ⑫
 وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ إِنَّ اللَّهَ كَانَ
 عَلِيمًا حَكِيمًا ⑬
 يَدْخُلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ وَالظَّالِمِينَ أَعَدَّ
 لَهُمْ عَذَابًا أَلِيمًا ⑭



AL-MURSALĀT
(Revealed before Hijra)

In the name of Allah, Most Gracious,
Ever Merciful. (1)

We cite in evidence those who proceed slowly, and then they push on fast, spreading the Message abroad, discriminating between truth and falsehood, announcing the Exhortation, excusing and warning, that what you are promised must come to pass.

When the stars are dimmed, and the heaven is rent asunder, and the mountains are blown away, and the Messengers appear at the appointed time, and it is asked: What do these portents portend? They portend the Day of Judgment.

How do you know what the Day of Judgment is? Woe on that day unto those who reject the truth. Did We not destroy the earlier peoples? We will now cause the later ones to follow them. Thus do We deal with the guilty.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
وَالْمُرْسَلَاتِ عُرْفًا
فَأَلْصَقَتْ عَصْفًا
وَالنَّشْرِ نَشْرًا
فَأَلْفِرَقَاتٍ فَرَاقًا
فَأَلْمِيقَاتٍ وَاذْكَرًا
عَذْرًا أَوْ تَدْرًا
إِنَّمَا تُوعَدُونَ لَوَاقِعٌ
فَإِذَا التُّجُومُ طُبِسَتْ
وَإِذَا السَّمَاءُ فُرِجَتْ
وَإِذَا الْجِبَالُ سُفَّتْ
وَإِذَا الرَّسُلُ أَقْبَتْ
لَا يَأْتِي يَوْمَ الْحِجَلِ
لِيَوْمِ الْقَاصِلِ
وَمَا أَدْرَاكَ مَا يَوْمَ الْقَاصِلِ
وَنِيلٌ يُؤْمِدُ لِمَنْ كَذَّبِينَ
أَلَمْ نُهْلِكِ الْأَوَّلِينَ
ثُمَّ نَبِّعُهُمُ الْآخِرِينَ
كَذَلِكَ نَفْعَلُ بِالْمُجْرِمِينَ

Woe on that day unto those who reject the truth. Did We not create you from an insignificant fluid? We placed it in a secure repository, for a fixed period, then We determined its stages of development, and how excellently do We determine! Woe on that day unto those who reject the truth.

Have We not made the earth vast enough to gather the living and the dead? We placed thereon high mountains and provided for you sweet water to drink. Woe on that day unto those who reject the truth.

They will be told: Proceed towards that which you denied; proceed towards a shelter which has three sections, neither affording shade, nor protecting from the blaze. It throws up sparks like huge castles, as if they were camels of yellow colour. Woe on that day unto those who reject the truth.

That is a day on which they will not be able to speak; nor shall they be permitted to offer excuses. Woe on that day unto those who reject the truth.

This is the Day of Judgment on which We shall gather you and all the earlier peoples together. If you have any stratagem, employ it against me.

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿١﴾
 أَلَمْ نُخَلِّقْكُمْ مِنْ مَّاءٍ تَهِينٍ ﴿٢﴾
 فَجَعَلْنَاهُ فِي قَرَارٍ مَكِينٍ ﴿٣﴾
 إِلَى قَدَرٍ مَعْلُومٍ ﴿٤﴾

فَقَدَرْنَا نَافَاً فَيَعْمُ الْقَدِرُونَ ﴿٥﴾
 وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٦﴾
 أَلَمْ نَجْعَلِ الْأَرْضَ كِفَاتًا ﴿٧﴾
 أَحْيَاءً وَآمَاتًا ﴿٨﴾

وَجَعَلْنَا فِيهَا رَوَاسِيَ شَجْوَاتٍ وَأَسْقَيْنَاكُمْ مَاءً
 قُرَاتًا ﴿٩﴾

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿١٠﴾
 انْظُرُوا إِلَى مَا كُنْتُمْ بِهِ تُكَذِّبُونَ ﴿١١﴾
 انْظُرُوا إِلَى ظِلٍّ ذِي ثَلَاثِ شُعَبٍ ﴿١٢﴾
 لَا ظِلِيلٍ وَلَا يَخْفَى مِنَ اللَّهِ ﴿١٣﴾
 إِنَّهَا تَرْمِي بِشَرَرٍ كَالْقَصْرِ ﴿١٤﴾
 كَأَنَّهُ جِلْتٌ صُفْرٌ ﴿١٥﴾

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿١٦﴾
 هَذَا يَوْمٌ لَا يَنْطِقُونَ ﴿١٧﴾
 وَلَا يُؤَدُّنَ لَهُمْ فِعْلَهُمُ الَّذِينَ يُؤَدُّونَ ﴿١٨﴾

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿١٩﴾
 هَذَا يَوْمُ الْقُصَلِ جَمَعْنَاكُمْ وَالْأُولَئِكَ ﴿٢٠﴾
 فَإِنْ كَانَ لَكُمْ كَيْدٌ فَكِيدُونِ ﴿٢١﴾

Woe on that day unto those who reject the truth. (2—41)

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٢﴾

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ ﴿٣﴾

وَقُواكِهِ مِمَّا يَشْتَهُونَ ﴿٤﴾

كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٥﴾

إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٦﴾

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٧﴾

كُلُوا وَتَمَتُّوا قَلِيلًا إِنَّكُمْ مُجْرِمُونَ ﴿٨﴾

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٩﴾

وَإِذَا قِيلَ لَهُمُ ارْكَعُوا لَا يَرْكَعُونَ ﴿١٠﴾

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿١١﴾

فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ ﴿١٢﴾

The righteous will be in the midst of shades and springs, and fruits such as they desire. They will be told: Eat and drink agreeably as a reward for that which you did. Thus do We reward those who do good. Woe on that day unto those who reject the truth. They will be told: While you are in this world, eat and enjoy yourselves a little. Surely, you are the guilty ones. Woe on that day unto those who reject the truth. When they were told to hold fast to the Unity of Allah, they rejected it. Woe on that day unto those who reject the truth. Then in which discourse, after the Quran, will they believe? (42—51)



Part 30

AL-NABA'

Chapter 78

(Revealed before Hijra)

In the name of Allah, Most Gracious, Ever Merciful. (1)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾

عَمَّ يَتَسَاءَلُونَ ﴿٢﴾

عَنِ النَّبَأِ الْعَظِيمِ ﴿٣﴾

الَّذِي هُمْ فِيهِ مُخْتَلِفُونَ ﴿٤﴾

كَلَّا سَيَعْلَمُونَ ﴿٥﴾

ثُمَّ كَلَّا سَيَعْلَمُونَ ﴿٦﴾

What do they question one another about? Is it about the great Event, the Day of Judgment, concerning which they differ? Soon indeed will they come to know. We repeat, soon surely will they come to know.

Have We not made the earth a bed,

أَلَمْ نَجْعَلِ الْأَرْضَ مِهْدًا ﴿٧﴾

and driven in the mountains as stakes?
We have created you in pairs, and made
your sleep a source of rest, and made the
night a covering, and made the day for
the activities of life.

وَالْجِبَالِ أَوْكَادًا ۝
وَخَلَقْنَاكُمْ أَزْوَاجًا ۝
وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا ۝

وَجَعَلْنَا اللَّيْلَ لِبَاسًا ۝
وَجَعَلْنَا النَّهَارَ مَعَاشًا ۝

وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا ۝

We have built above you seven strong
heavens, and made the sun a brightly
burning lamp. We send down from the
dripping clouds water pouring forth abund-
antly, that We may bring forth thereby
grain and vegetation, and luxuriant gar-
dens.

وَجَعَلْنَا سِرَاجًا وَهَّاجًا ۝
وَأَنزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً بُجَاغًا ۝
لِنُخْرِجَ بِهِ حَبًّا وَنَبَاتًا ۝
وَجَدَّتْ الْفَاكَاةُ ۝

إِنَّ يَوْمَ الْفَصْلِ كَانَ مِيقَاتًا ۝

يَوْمَ يُنْفَخُ فِي الصُّورِ مَنَاقِبُ أَنْفُوجًا ۝

Surely, the Day of Judgment has an
appointed time: the day when the trumpet
will be blown; and you will come in large
groups; and the heaven shall be opened
and will be all doors; and the mountains
shall pass away and shall become a mirage.

وَفُتِحَتِ السَّمَاءُ فَكَانَتْ أَبْوَابًا ۝

وَسُيِّرَتِ الْجِبَالُ فَكَانَتْ سُرَابًا ۝

إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا ۝

لِلظَّالِمِينَ مَا بَأْسًا ۝

لَيْسِينَ فِيهَا أَحْقَابًا ۝

لَا يَذُوقُونَ فِيهَا بَرْدًا وَلَا شَرَابًا ۝

Surely, hell lies in wait, a resort for the
rebellious, who will tarry therein for ages.
They will taste therein neither coolness
nor any pleasant drink save boiling water
and a nauseating fluid: a meet requital.
They feared not the reckoning and utterly
rejected Our Signs.

إِلَّا حَيْثُ مَا وَعَسَّاتُهَا ۝

جَزَاءً وَفَاكًا ۝

إِنَّهُمْ كَانُوا لَا يَرْجُونَ حِسَابًا ۝

وَكَذَّبُوا بِآيَاتِنَا كِذَابًا ۝

We have recorded everything in a Book. Then suffer the chastisement; We shall only add torment to your torment. (2—31)

Verily, for the righteous there is felicity: walled gardens and grape-vines, and young maidens of equal age, and overflowing cups. Therein will they hear no idle talk, nor any untruth: a recompense in proportion to their works from thy Lord, the Lord of the heavens and the earth and of all that is between them, the Gracious One. They will not have the capacity to address Him; on the day when the Spirit and the angels will stand in rows, and they shall not speak, except he whom the Gracious One will permit, and he will only speak that which is right. That day is bound to come. So let him who will seek a resort with his Lord.

We have warned you of a chastisement which is near at hand: a day on which a man will see all that he has wrought, and the disbeliever will say: Would that I were mere dust. (32—41)

وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ كِتَابًا ﴿٣٠﴾
فَذُوقُوا فَلَنْ نَزِيدَكُمْ إِلَّا عَذَابًا ﴿٣١﴾

إِنَّ لِلْمُتَّقِينَ مَفَازًا ﴿٣٢﴾

حَدَائِقَ وَأَعْنَابًا ﴿٣٣﴾

وَكَوَاعِبَ أَتْرَابًا ﴿٣٤﴾

وَكَأْسًا دِهَاقًا ﴿٣٥﴾

لَا يَسْعَوْنَ فِيهَا لِلْوَعْدِ وَلَا يَكُذِّبُونَ ﴿٣٦﴾

جَزَاءً مِمَّنْ رَبِّكَ عَطَاءٌ حِسَابًا ﴿٣٧﴾

رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الرَّحْمَنِ ﴿٣٨﴾

لَا يَسْئَلُونَ مِنْهُ خُطَابًا ﴿٣٩﴾

يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا لَا يَتَكَلَّمُونَ ﴿٤٠﴾

إِلَّا مَنْ أِذِنَ لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا ﴿٤١﴾

ذَلِكَ الْيَوْمُ الْحَقُّ فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ

مَأْتِبًا ﴿٤٢﴾

إِنَّا أَنْذَرْنَاكُمْ عَذَابًا قَرِيبًا يَوْمَ يَنْظُرُ الْمُرءُ

قُومٌ مَا قَدَّمَتْ يَدَاؤُهُمْ وَيَقُولُ الْكٰفِرُ يَلْبِئْتَنِي كُنْتُ تُرَابًا ﴿٤٣﴾



In the name of Allah, Most Gracious, Ever Merciful. (1)

We cite in evidence those who pursue their efforts vigorously,

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ﴿١﴾

وَالَّذِينَ عَمِلُوا

and strengthen their relationship with Allah, and proceed far afield with ease, and outstrip their rivals, and manage well the affair entrusted to them.

وَالشُّبُطِ نَسْكَآ ۝

وَالشَّيْخِ سَبْحًا ۝

فَالشُّبُطِ سَبْقًا ۝

فَالدَّيْرِبِ أَمْرًا ۝

يَوْمَ تَرْجُفُ الرَّجْفَةُ ۝

تَتَّبِعُهَا الزَّادُ فَهٗ ۝

قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ ۝

أَبْصَارُهَا خَاشِعَةٌ ۝

يَقُولُونَ ءِ إِنَّا لَنَرُدُّوْنَ فِي الْحَافِرَةِ ۝

ءِ إِذَا كُنَّا عِظَامًا نَّخِرَةً ۝

قَالُوا تِلْكَ إِذًا كَرَّةٌ خَاسِرَةٌ ۝

فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ ۝

فَإِذَا هُمْ بِالسَّاهِرَةِ ۝

هَلْ أَتَاكَ حَدِيثٌ مُّوسَىٰ ۝

إِذْ نَادَاهُ رَبُّهُ بِالْوَادِ الْمُقَدَّسِ طُوًى ۝

إِذْهَبْ إِلَىٰ فِرْعَوْنَ إِنَّهُ كَفَرٌ ۝

فَقُلْ هَلْ لَكَ إِلَٰهٌ إِلَّا أَنَا تَرَكُنِي ۝

وَأَهْدِيكَ إِلَىٰ رَبِّكَ فَتَخْشَىٰ ۝

فَأَرَاهُ الْآيَةَ الْكُبْرَىٰ ۝

فَكَذَّبَ وَعَصَىٰ ۝

ثُمَّ أَدْبَرَ يَسْعَىٰ ۝

فَحَشَرَ فَنَادَىٰ ۝

On the day on which people shall prepare for battle, to be followed by another one like it, the hearts of some will tremble and their eyes will be cast down. They will exclaim: Shall we be restored to our former state, even when we have become rotten bones? That indeed would be a losing return. It will be only a single cry, and they will all come out in the open. (2--15)

Has the account of Moses reached thee, when his Lord called him in the sacred valley of Tuwa, and directed him: Go thou to Pharaoh, he is in rebellion, and say to him: Wouldst thou be purified, and shall I guide thee to thy Lord so that thou mayest fear Him?

Then Moses showed him the great Sign. But he rejected him and was disobedient. Then he turned away and busied himself with devising his scheme. He gathered his people and proclaimed:

I am your most high lord. So Allah seized him for the chastisement of this world and the Hereafter. In this surely is a lesson for him who fears Allah. (16--27)

Are you harder to create or the sky?
He made it and he has raised its height
and fashioned it flawless. He has made its
night dark and its morn bright. He spread
forth the earth along with it. He produced
therefrom its water and its pasture. He
made the mountains firm. All this is a pro-
vision for you and your cattle..

When the great calamity comes, when
man will recall all that he strove for, and
hell will be made manifest to him who can
see, then for him who rebelled and chose
the life of this world, hell will be a resort.
But for him who feared to stand before
his Lord and restrained his evil desires,
the Garden will be a resort.

They ask thee concerning the Hour:
When will it arrive? What concern hast
thou with talk of it? Thy Lord alone
knows the ultimate limit of its happening.

فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَى ﴿١٦﴾
فَأَخَذَهُ اللَّهُ نَكَالَ الْآخِرَةِ وَالْأُولَى ﴿١٧﴾
إِنَّ فِي ذَلِكَ لَعِبْرَةً لِمَن يَخْشَى ﴿١٨﴾
مَا أَنشَأْنَاهُ خَلْقًا أَمِ السَّمَاءِ بَنَاهَا ﴿١٩﴾
رَفَعَ سَنَكهَا فَسَوَّيْنَاهَا ﴿٢٠﴾
وَأَعْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَاهَا ﴿٢١﴾
وَالْأَرْضَ بَعْدَ ذَلِكَ دَحَاهَا ﴿٢٢﴾
أَخْرَجَ مِنْهَا مَاءَهَا وَمَرْعَاهَا ﴿٢٣﴾
وَالْجِبَالَ أَرْسَاهَا ﴿٢٤﴾
مَتَاءًا لَكُمْ وَلِأَنْعَامِكُمْ ﴿٢٥﴾
فَإِذَا جَاءَتِ الطَّامَةُ الْكُبْرَى ﴿٢٦﴾
يَوْمَ يَتَذَكَّرُ الْإِنْسَانُ مَا سَعَى ﴿٢٧﴾
وَيُبْرَزَتِ الْجَحِيمُ لِمَن يَرَى ﴿٢٨﴾
فَأَمَّا مَن ظَفَرَ ﴿٢٩﴾
وَأَثَرَ الْحَيَاةِ الدُّنْيَا ﴿٣٠﴾
فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَى ﴿٣١﴾
وَأَمَّا مَن حَافٍ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ
الْهَوَىٰ ﴿٣٢﴾
فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَى ﴿٣٣﴾
يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا ﴿٣٤﴾
فَلِمَ أَنتَ مِنْ ذِكْرِهَا ﴿٣٥﴾
إِلَىٰ رَبِّكَ مُنْتَهَىٰ مَقَامُهَا ﴿٣٦﴾

Thou art only a Warner unto him who fears it. On the day they see it, they will feel as if they had not tarried in the world but an evening or a morn thereof. (28—47)

إِنَّمَا أَنْتَ مُنذِرٌ مِّنْ نَّحْشِهَا ۖ
كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوا إِلَّا عَشِيَّةً أَوْ
فَجْرًا ضَعِيفًا ۖ



(Revealed before Hġira)

In the name of Allah, Most Gracious,
Ever Merciful. (1)

(The Prophet's visitor) frowned and withdrew because the blind man came to him (the Prophet). (Grieve not over his having turned away) for how couldst thou have known that the one with whom thou wast engaged would purify himself, or would take heed and derive benefit from the Reminder? How could it be that thou shouldst do honour to one who is indifferent, whereas thou art not charged with his purifying himself, and that thou shouldst neglect one who fears Allah and comes running to thee? By no means could that be so.

Surely, the Quran is an admonition, so let him who will, pay heed to it. It is contained in honoured sheets, exalted and purified, in the hands of noble and virtuous scribes. (2—17)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝
عَبَسَ وَتَوَلَّى ۝
أَن جَاءَهُ الْأَعْمَى ۝
وَمَا يَذُرُّكَ لَعَلَّهُ يَزُولَى ۝
أَوَيْدَكَرْتَفْتَحَهُ الْكِسْفَى ۝
أَتَمَنَّ أَنْ تَنْفَخَ ۝
فَأَنْتَ لَهُ تَصَدَّى ۝
وَمَا عَلَيْكَ أَلَّا يَزُولَى ۝
وَأَمَّا مَنْ جَاءَكَ يَسْعَى ۝
وَهُوَ يَخْشَى ۝
فَأَنْتَ عَنْهُ تَلَهَّى ۝
كَلَّا إِنَّهَا تَذْكِرَةٌ ۝
مِّنْ شَأْنِ ذِّكْرَةٍ ۝
فِي صُحُفٍ مُّكَرَّمَةٍ ۝
مَّرْفُوعَةٍ مُّطَهَّرَةٍ ۝

Ruin seize man, how ungrateful he is! Let him reflect out of what did He create him? Out of a sperm-drop! He created him and set a measure for him; then He made the Way easy for him, then He causes him to die and assigns a grave to him. Then, when He pleases, He will raise him up again. Nay, man has not yet completed that which He had prescribed for him. (18—24)

Now let man look at his food. We poured down water from the sky in abundance, then We split the earth thoroughly, and caused to grow therein grain, and grapes, and vegetables, and the olive and the date-palm, and walled gardens thickly planted, and fruits and herbage, as provision for you and your cattle. (25—33)

When the ear-splitting calamity comes on the day when a man shall flee from his brother, his mother, his father, his wife and his sons,

بِأَيْدِي سَفَرَةٍ ۝
 كِرَامٍ بَرَرَةٍ ۝
 قِيلَ الْإِنْسَانُ مَا أَكْفَرَهُ ۝
 مِنْ أَيِّ شَيْءٍ خَلَقَهُ ۝
 مِنْ نُطْقَةٍ خَلَقَهُ فَقَدَرَهُ ۝
 ثُمَّ السَّبِيلَ يَسْرَهُ ۝
 ثُمَّ أَمَاتَهُ فَأَقْبَرَهُ ۝
 ثُمَّ إِذَا شَاءَ أَنشَرَهُ ۝
 كَلَّا لَنَا يُقِضُ مَا أَمَرَهُ ۝
 فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ ۝
 إِنَّا صَبَبْنَا الْمَاءَ صَبَابًا ۝
 ثُمَّ شَقَقْنَا الْأَرْضَ شِقَاقًا ۝
 فَأَنْبَتْنَا فِيهَا حَبًّا ۝
 وَعَبَقًا وَقَضْبًا ۝
 وَزَيْتُونًا وَنَخْلًا ۝
 وَحَدَائِقَ غُلْبًا ۝
 وَفَاكِهَةً وَأَبًّا ۝
 مَتَاعًا لَكُمْ وَلَا تَعْمَلِكُمْ ۝
 فَإِذَا جَاءَتِ الصَّاعِقَةُ ۝
 يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ ۝
 وَأُمِّهِ وَأَبِيهِ ۝
 وَصَاحِبَتِهِ وَبَنِيهِ ۝

on that day every man among them will be preoccupied with himself alone.

لِكُلِّ امْرِئٍ مِّنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ ۝

وَوَجْوهٌ يُّوْمِئِذٍ مُّسْفِرَةٌ ۝

صَاحِكَةٌ مُّسْتَبْشِرَةٌ ۝

وَوَجْوهٌ يُّوْمِئِذٍ عَلَيْهَا غَبَرَةٌ ۝

تُرْهَقُهَا قَتَرَةٌ ۝

On that day some faces will be bright, laughing, joyous; and some faces will be covered with dust and gloom. These will be the disbelieving evil-doers. (34—43)

سُجَّاتٌ أُولَئِكَ هُمُ الْكٰفِرَةُ الْفَجِرَةُ ۝



(Revealed before Hijra)

In the name of Allah, Most Gracious, Ever Merciful. (1)

When the sun is veiled, and the stars are dimmed, and the mountains are made to move, and ten-months pregnant she-camels are discarded as a means of transportation and the wild ones are gathered together, and the rivers are diverted, and people are brought together, and when the female infant buried alive is questioned about: For what crime was she killed?

And when books are spread abroad, and when the heaven is laid bare,

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ۝

اِذَا الشَّمْسُ كُوِّرَتْ ۝

وَاِذَا النُّجُومُ اُنْكَدَرَتْ ۝

وَاِذَا الْجِبَالُ سُيِّرَتْ ۝

وَاِذَا الْعِشَارُ عُطِّلَتْ ۝

وَاِذَا الْوُحُوشُ حُشِرَتْ ۝

وَاِذَا الْبِحَارُ سُجِّرَتْ ۝

وَاِذَا النُّفُوسُ زُوِّجَتْ ۝

وَاِذَا الْمَوْءِدَةُ سُيِّلَتْ ۝

بِأَيِّ ذَنْبٍ قُتِلَتْ ۝

وَاِذَا الصُّحُفُ نُشِرَتْ ۝

وَاِذَا السَّمَاءُ كُشِطَتْ ۝

and when hell is stoked up, and when the Garden is brought nigh, then everyone will know that which he has wrought.

I call to witness the planets that recede and advance, and seem to disappear, and the night as it sneaks away, and the dawn when its breath blows away the darkness, that the Quran is the Word revealed to a noble Messenger, mighty and established in the presence of the Lord of the Throne, entitled to obedience and faithful to his trust. Your companion is not mad. Indeed he saw Him on the clear horizon, and he is not niggardly in disclosing that which he has been vouchsafed of the unseen. This is not the word of Satan the rejected.

Then whither are you bent? This is but a Reminder unto all the worlds, unto such of you as desire to go straight. But you can desire nothing except that Allah, the Lord of the worlds, should desire it. (2—30)

وَإِذَا الْجَحِيمُ سُودَّتْ ۝
 وَإِذَا الْجَنَّةُ أُنزِلَتْ ۝
 عَلِمْتَ نَفْسُ مَا أَحْضَرْتُ ۝
 فَلَا أُفْسِمُ بِالْخُنُوسِ ۝
 الْجَوَارِ الْكُنُوسِ ۝
 وَالْيَلِيلِ إِذَا عَسَسَ ۝
 وَالضُّبْحِ إِذَا تَنَفَّسَ ۝
 إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ۝
 ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ ۝
 مُطَاعٍ ثَمَّ أَمِينٍ ۝
 وَمَا صَاحَبُكُمْ بِمَجْنُونٍ ۝
 وَلَقَدْ سَأَاهُ بِالْأُفُقِ الْمُبِينِ ۝
 وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ ۝
 وَمَا هُوَ بِقَوْلِ شَيْطَانٍ رَجِيمٍ ۝
 فَأَيْنَ تَذْهَبُونَ ۝
 إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ۝
 لِمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ ۝
 وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ
 الْعَالَمِينَ ۝



AL-INFITHĀR
(Revealed before Hijra)

In the name of Allah, Most Gracious,
Ever Merciful. (1)

When the heaven is cleft asunder and
the stars are scattered, and the rivers are
diverted, and the graves are laid open,
then everyone will know that which he
has brought forward, and that which he
has left behind.

Man, what has emboldened thee against
thy Gracious Lord, Who created thee,
then perfected thee, then proportioned
thee aright? He fashioned thee in whatever
form He pleased.

In effect you deny the Judgment. But
there are guardians over you, honoured
recorders, who know all that you do.

Verily the virtuous will be in bliss, and
the wicked will be in hell; they will enter
therein on the Day of Judgment, and they
will not be able to escape therefrom.

How should you know what the Day of
Judgment is?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

إِذَا السَّمَاءُ انْفَطَرَتْ ②

وَإِذَا الْكَوَاكِبُ انْتَثَرَتْ ③

وَإِذَا الْبِحَارُ فُجِّرَتْ ④

وَإِذَا الْقُبُورُ بُعْثِرَتْ ⑤

عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ وَأَخَّرَتْ ⑥

يَأْتِيهَا الْإِنْسَانُ مَا غَرَّكَ بِرَبِّكَ الْكَرِيمِ ⑦

الَّذِي خَلَقَكَ فَسُوِّدَكَ فَجَدَّكَ ⑧

فِي أَيِّ صُورَةٍ مَّا شَاءَ رَكَّبَكَ ⑨

كَلَّا بَلْ سَكَّذِبُونَ بِالَّذِينَ ⑩

وَأَنَّ عَلَيْكُمْ لَحَافِظِينَ ⑪

كِرَامًا كَاتِبِينَ ⑫

يَعْلَمُونَ مَا تَفْعَلُونَ ⑬

إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ⑭

وَأِنَّ الْفُجَّارَ لَفِي جَحِيمٍ ⑮

يُصَلُّونَهَا يَوْمَ الَّذِينَ ⑯

وَمَا هُمْ عَنْهَا بِغَائِبِينَ ⑰

وَمَا أَدْرَاكَ مَا يَوْمَ الَّذِينَ ⑱

ثُمَّ مَا أَدْرَاكَ مَا يَوْمَ الَّذِينَ ⑲

Again, how should you know what the Day of Judgment is? It is the day on which no one shall have power to do aught for another, and the command on that day will be Allah's. (2—20)

يَوْمَ لَا تَنَلِكُ نَفْسٌ لِنَفْسٍ شَيْئًا وَالْأَمْرُ
لِلَّهِ يَوْمَئِذٍ ۗ يَوْمَئِذٍ لِلَّهِ ۙ



(Revealed before Hijra)

In the name of Allah, Most Gracious,
Ever Merciful. (1)

Woe unto those who give short measure; those who, when they take by measure from other people, take it full; but when they give by measure to others or weigh out to them, give them less. Do not such people know that they will be raised up again unto a terrible day, the day when mankind will stand before the Lord of the worlds? (2—7)

Indeed the record of the wicked is in Sijjin. How should you know what Sijjin is? It is a Book inscribed. Woe on that day unto those who reject the Signs of Allah, who deny the Day of Judgment. None denies it save every sinful transgressor, who, when Our Signs are recited to him says: Old wives' tales! The truth is that their hearts have been rusted by that which they practised. They will surely be debarred on that day from the presence of their Lord.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝
وَيْلٌ لِلْبَاطِفِينَ ۝
الَّذِينَ إِذَا أَتَانُوا عَلَى النَّاسِ يَسْتَوْفُونَ ۝
وَإِذَا كَالُوهُمْ أَوْ وُزَنُوا بِهِمْ يُخْسِرُونَ ۝
أَلَا يُظُنُّ أُولَئِكَ أَنَّهُمْ مَبْعُوثُونَ ۝
لِيَوْمٍ عَظِيمٍ ۝
يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ ۝
كَلَّا إِنَّ كِتَابَ الْفُجَارِ لَفِي سِجِّينٍ ۝
وَمَا أَدْرَاكَ مَا سِجِّينٌ ۝
كِتَابٌ مَرْفُومٌ ۝
وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ۝
الَّذِينَ يُكَذِّبُونَ بَيِّنَاتٍ مِنَ الدِّينِ ۝
وَمَا يُكَذِّبُ بِهِ إِلَّا كُلُّ مُعْتَدٍ أَثِيمٍ ۝
إِذَا تُتْلَىٰ عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ ۝
كَلَّا بَلْ رَانَ عَلَىٰ قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ ۝
كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَنَحْوِبُونَ ۝

Then they will enter hell, and it will be said to them: This is what you used to deny. (8--18)

ثُمَّ إِنَّهُمْ لَصَالُوا الْجَحِيمِ ۝
ثُمَّ يُقَالُ هَذَا الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ ۝
كَلَّا إِنَّ كِتَابَ الْإِبْرَارِ لَفِي عِلِّيِّينَ ۝
وَمَا أَدْرَاكَ مَا عِلِّيُّونَ ۝
كِتَابٌ مَرْقُومٌ ۝

Indeed the record of the virtuous is in Illiyyin. How should you know what Illiyyin is? It is a Book inscribed. The chosen ones of Allah will witness it. Surely, the virtuous will be in bliss, seated on couches, viewing everything. Thou wilt discern in their faces the freshness of bliss. They will be given to drink of a pure sealed beverage, sealed with musk, and tempered with the water of Tasnim, a spring of which the chosen ones will drink. After this should the aspirants aspire. (19--29)

يَشْهَدُهُ الْمَقَرَّبُونَ ۝
إِنَّ الْإِبْرَارَ لَفِي نَعِيمٍ ۝
عَلَى الْأَرَائِكِ يَنْظُرُونَ ۝
تَعْرِفُ فِي وُجُوهِهِمْ نَضْرَةَ النَّعِيمِ ۝
يُسْقَوْنَ مِنْ رَحِيقٍ مَخْتُومٍ ۝
خِيشَةَ مِسْكِ فِي ذَلِكِ فَلْيَتَنَافَسِ السُّنَافِرُونَ ۝
وَمِزَاجَهُ مِنْ تَسْنِيمٍ ۝
عَيْنًا يَشْرَبُ بِهَا الْمَقَرَّبُونَ ۝
إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ الَّذِينَ آمَنُوا يَضْحَكُونَ ۝

Those who were guilty used to laugh at those who believed; and when they passed by them they winked at one another. When they came back to their families, they exulted over them; and when they saw them they exclaimed: These indeed are the lost ones. But they were not appointed keepers over them. On this day, it is the believers who will laugh at the disbelievers, seated on couches, viewing everything. Have the disbelievers been repaid for what they did? (30--37)

وَإِذَا مَرُّوا بِهِمْ يَتَغَامَرُونَ ۝
وَإِذَا انْقَلَبُوا إِلَىٰ أَهْلِهِمْ انْقَلَبُوا فَكَاهِنِينَ ۝
وَإِذَا رَأَوْهُمْ قَالُوا إِنَّ هَٰؤُلَاءِ لَضَالُّونَ ۝
وَمَا أُرْسِلُوا عَلَيْهِمْ حَفِظِينَ ۝
فَالْيَوْمَ الَّذِينَ آمَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ ۝
عَلَى الْأَرَائِكِ يَنْظُرُونَ ۝
هَلْ ثُوِّبَ الْكُفَّارُ مَا كَانُوا يَفْعَلُونَ ۝



AL-INSHIQAQ
(Revealed before Hijra)

In the name of Allah, Most Gracious,
Ever Merciful. (1)

Watch for the time when the heaven is cleft asunder, and those conversant with it give ear to their Lord, and this was incumbent upon them anyhow; and when the earth is stretched forth and pours out its contents and becomes empty, and those conversant with it give ear to their Lord, and this was incumbent upon them anyhow; thou, O man, having striven hard towards thy Lord, shalt face Him.

Then he who is handed his statement of account in his right hand, will soon have an easy reckoning, and will return to his people rejoicing; but he to whom his statement of account is passed on behind his back, will soon cry ruin, and will enter a blazing Fire. He was joyful among his people, and fancied that his condition would never change. But, surely, his Lord observed everything concerning him.

I call to witness the post-sunset glow,
and the night and all that it envelops,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①
 إِذَا السَّمَاءُ انشَقَّتْ ②
 وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ ③
 وَإِذَا الْأَرْضُ مُدَّتْ ④
 وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ ⑤
 وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ ⑥
 يَا أَيُّهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدْحًا
 فَمُلقِيهِ ⑦
 فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ ⑧
 فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا ⑨
 وَيَنْقَلِبُ إِلَىٰ أَهْلِهِ مَسْرُورًا ⑩
 وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ ⑪
 فَسَوْفَ يَدْعُوا ثُبُورًا ⑫
 وَيَصْلِي سَعِيرًا ⑬
 إِنَّهُ كَانَ فِي أَهْلِهِ مَسْرُورًا ⑭
 إِنَّهُ ظَنَّ أَن لَّنْ يَحُورَ ⑮
 بَلَىٰ إِنَّ رَبَّهُ كَانَ بِهِ بَصِيرًا ⑯
 فَلَا أُقْسِمُ بِالشَّقِيقِ ⑰
 وَاللَّيْلِ وَمَا وَسَقَ ⑱

and the moon when it becomes full, that you shall assuredly ascend from stage to stage.

وَالْقَمَرَ إِذَا اتَّسَقَ ①
لَتَرْكَبُنَّ طَبَقًا عَنْ طَبِقٍ ②
فَمَا لَهُمْ لَا يُؤْمِنُونَ ③

وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْآنُ لَا يَسْمَعُونَ ④
بَلِ الَّذِينَ كَفَرُوا يَكْتُمُونَ ⑤
وَاللَّهُ أَعْلَمُ بِمَا يُوعُونَ ⑥

So what ails them that they believe not, and when the Quran is recited to them, they do not submit? On the contrary, those who disbelieve reject it. Allah knows best that which they keep hidden in their minds. So give them tidings of a painful chastisement. But those who believe and work righteousness, theirs is an unending reward. (2—26)

فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ⑦
إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ⑧



(Revealed before Hijra)

In the name of Allah, Most Gracious, Ever Merciful. (1)

We call to witness the heaven having mansions of stars, and the Promised Day, and the Witness and the one witnessed to, that ruined are the makers of the pit of fire constantly fed with fuel, as they sat by it and witnessed what they did to the believers.

They wreaked vengeance upon them solely because they believed in Allah, the Mighty,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①
وَالسَّمَاءِ ذَاتِ الْبُرُوجِ ②
وَالْيَوْمِ الْمَوْعُودِ ③
وَشَاهِدٍ وَمَشْهُودٍ ④
قَتِيلِ أَصْحَابِ الْأُخْدُودِ ⑤
النَّارِ ذَاتِ الْوُقُودِ ⑥
إِذْ هُمْ عَلَيْهَا قُعُودٌ ⑦
وَهُمْ عَلَىٰ مَا يَفْعَلُونَ بِالْمُؤْمِنِينَ شُهُودٌ ⑧
وَمَا نَقَّبُوا مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا بِاللهِ الْعَزِيزِ

the Praiseworthy, to Whom belongs the kingdom of the heavens and the earth. Allah is Witness over all things.

Those who persecute the believing men and the believing women, and then do not repent, will surely suffer the chastisement of hell, and the torment of burning. Those who believe and work righteousness will have Gardens beneath which rivers flow. That is the great triumph. (2—12)

Surely, the vengeance of thy Lord is severe. He originates and repeats; and He is the Most Forgiving, the Most Loving; the Lord of the Throne, the Lord of Honour; Who achieves without fail whatever He wills.

Has not an account reached thee of the hosts of Pharaoh and of Thamud? Indeed those who disbelieve persist in rejecting the truth; and Allah encompasses them from all sides. Surely, this is a glorious Quran, in a well-guarded tablet. (13—23)

الْحَمِيدُ ۝١

الَّذِي لَهُ مَلِكُ السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ عَلَىٰ كُلِّ

شَيْءٍ شَهِيدٌ ۝٢

إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ

يَتُوبُوا فَلَهُمْ عَذَابٌ جَهَنَّمَ وَلَهُمْ عَذَابُ الْحَرِيقِ ۝٣

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتٌ

تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ذَلِكَ الْفَوْزُ الْكَبِيرُ ۝٤

إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ ۝٥

إِنَّهُ هُوَ بِيدِيٌّ وَيُعِيدُ ۝٦

وَهُوَ الْغَفُورُ الْوَدُودُ ۝٧

ذُو الْعَرْشِ الْمَجِيدُ ۝٨

فَعَالٌ لَمَّا يُرِيدُ ۝٩

هَلْ أُنثِيَ حَدِيثُ الْجُنُودِ ۝١٠

فِرْعَوْنَ وَثَمُودَ ۝١١

بَلِ الَّذِينَ كَفَرُوا فِي تَكْذِيبٍ ۝١٢

وَاللَّهُ مِنْ وَرَائِهِمْ مُحِيطٌ ۝١٣

بَلْ هُوَ قُرْآنٌ مَجِيدٌ ۝١٤

فِي لَوْحٍ مَحْفُوظٍ ۝١٥

سُورَةُ الطَّارِقِ مَكِّيَّةٌ (٨٦)

AL-ṬĀRIQ

(Revealed before Hijra)

In the name of Allah, Most Forgiving,
Ever Merciful. (1)

We cite as witnesses the heaven and the morning star. How should you know what the morning star is? It is the star of piercing brightness.

There is no being but has a guardian over it. Let man consider what he is created from. He is created from a fluid poured forth, which issues forth from between the loins and the breastbones. Surely, He has the power to bring him back to life, on the day when the secrets are disclosed. He will then have neither strength nor helper.

We cite as witness the cloud that pours forth rain repeatedly, and the earth that opens out with herbage, that the Quran is a decisive discourse and is not vain talk.

They will devise plans against it, and I will devise plans in its support. So bear with the disbelievers; aye, bear with them a little while. (2—18)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①
وَالسَّمَاءِ وَالطَّارِقِ ②
وَمَا أَدْرَاكَ مَا الطَّارِقُ ③
التَّجَمُّمُ النَّاقِبُ ④
إِنْ كُلُّ نَفْسٍ لَنَا عَلَيْهَا حَافِظٌ ⑤
فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ ⑥
خُلِقَ مِنْ مَّاءٍ دَافِقٍ ⑦
يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ ⑧
إِنَّهُ عَلَى رَجْعِهِ لَقَادِرٌ ⑨
يَوْمَ تُبْلَى السَّرَائِرُ ⑩
فَمَا لَهُ مِنْ قُوَّةٍ وَلَا نَاصِرٍ ⑪
وَالسَّمَاءِ ذَاتِ الرَّجْعِ ⑫
وَالْأَرْضِ ذَاتِ الصَّدْعِ ⑬
إِنَّهُ لَقَوْلٌ فَصْلٌ ⑭
وَمَا هُوَ إِلَّا هَزْلٌ ⑮
إِنَّهُمْ يَكِيدُونَ كَيْدًا ⑯
وَأَكِيدُ كَيْدًا ⑰
فَإِهْلُ الْكَافِرِينَ أَمْهَلُهُمْ رُونِدًا ⑱

سُورَةُ الْأَعْلَى مَكِّيَّةٌ (٨٧)

AL-A'LA

(Revealed before Hijra)

In the name of Allah, Most Gracious,
Ever Merciful. (1)

Glorify the name of thy Lord the Most High, Who created and made man flawless, Who determined the measure of his faculties and guided him accordingly, Who brings forth the pasturage and turns it into black stubble. We shall teach thee in a manner that thou shalt not forget, except as Allah wills. He knows that which is manifest and that which is hidden. We shall facilitate for thee the way to success and ease.

So continue to admonish for admonition always helps. He who fears Allah will certainly take heed; but the reprobate who is headed towards the great Fire will turn away from it. Then he will neither die therein nor live.

He who purifies himself and remembers the name of his Lord and offers Prayer will surely prosper. But you prefer the hither life, whereas the Hereafter is better and more lasting. The same is set forth in the earlier Scriptures,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى ②

الَّذِي خَلَقَ فَسُوَّى ③

وَالَّذِي قَدَّرَ فَهَدَى ④

وَالَّذِي أَخْرَجَ الْمَرْعَى ⑤

فَجَعَلَهُ غُثَاءً أَحْوَى ⑥

سُنْفُرِيكَ فَلَا تَنْسَى ⑦

إِلَّا مَا شَاءَ اللَّهُ إِنَّهُ يَعْلَمُ الْجَهْرَ وَمَا يَخْفَى ⑧

وَلِيُنذِرَكَ لِلْيُسْرَى ⑨

فَلَذِكْرُنَّ نَفَعَتِ الذِّكْرَى ⑩

سَيِّدُكُمْ مَنْ يَخْشَى ⑪

وَيَنْجِبُهَا الْأَشْقَى ⑫

الَّذِي يَصْلَى النَّارَ الْكُبْرَى ⑬

ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَى ⑭

قَدْ أَفْلَحَ مَنْ تَزَكَّى ⑮

وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى ⑯

بَلْ تُؤْثِرُونَ الْحَيَاةَ الدُّنْيَا ⑰

وَالْآخِرَةَ خَيْرٌ وَأَبْقَى ⑱

إِنَّ هَذَا لَفِي الصُّحُفِ الْأُولَى ⑲

the Scriptures of Abraham and Moses.
(2—20)

صُحُفِ إِبْرَاهِيمَ وَمُوسَى ۝



Chapter 88

AL-GHĀSHIYAH
(Revealed before Hijra)

art 30

In the name of Allah, Most Gracious,
Ever Merciful. (1)

Has an account reached thee of the
overspreading calamity? Some faces on
that day will be downcast; toiling, weary.
They shall enter a blazing fire, will be
given to drink from a boiling spring, and
will have no food save dry, bitter and
thorny herbage, which will neither nourish,
nor satisfy hunger.

Other faces, on that day, will be joyful,
well pleased with the result of their striv-
ing. They will be in a lofty Garden,
wherein no idle talk will be heard. In it
there is a running spring, and raised
couches, and goblets laid out, and cushions
arranged in order, and rich carpets laid
down.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝
هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ ۝
وَوَجْهٌ يُؤْمِدُ غَاشِعَةً ۝
عَامِلَةٌ تَأْتِبَةٌ ۝
تَصْلُو نَارًا حَامِيَةً ۝
تُسْفَى مِنْ عَيْنِ أَيْنِيَةٍ ۝
لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ صَدْرِي ۝
لَا يُسِينُ وَلَا يُغْنِي مِنْ جُوعٍ ۝
وَوَجْهٌ يُؤْمِدُ تَائِبَةً ۝
لَسَعِيهَا رَاضِيَةً ۝
فِي جَنَّةٍ عَالِيَةٍ ۝
لَا تَسْمَعُ فِيهَا لَٰغِيَةً ۝
فِيهَا عَيْنٌ جَارِيَةٌ ۝
فِيهَا سُرُرٌ مَرْوُوعَةٌ ۝
وَآكَوَابٌ مَوْضُوعَةٌ ۝
وَنَسَارِقٌ مَصْفُوفَةٌ ۝
وَزُرَّابٍ مَبْثُوثَةٌ ۝

Do they not observe the clouds, how they are created? and the heaven, how it is raised high? and the mountains, how they are set up? and the earth, how it is spread out?

أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ ۝١

وَالِى السَّمَاءِ كَيْفَ رُفِعَتْ ۝٢

وَالِى الْجِبَالِ كَيْفَ نُصِبَتْ ۝٣

وَالِى الْأَرْضِ كَيْفَ سُطِحَتْ ۝٤

فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ ۝٥

لَسْتَ عَلَيْهِمْ بِمُصَيِّرٍ ۝٦

إِلَّا مَنْ تَوَلَّى وَكَفَرَ ۝٧

فَيُعَذِّبُهُ اللَّهُ الْعَذَابَ الْأَكْبَرَ ۝٨

إِنَّ إِلَيْنَا أِيَابَهُمْ ۝٩

لَقَدْ أَتَيْنَاهُمْ لَعْنَةً ۝١٠

Then, continue to admonish for thou art but an admonisher; thou hast no authority to compel them. But whoever turns away and rejects the admonition will be chastised by Allah with the great chastisement. Unto Us is their return, and it is for Us to call them to account. (2—27)

سُورَةُ الْفَجْرِ مَكِّيَّةٌ (٨٩)

Part 30

AL-FAJR

Chapter 89

(Revealed before Hijra)

In the name of Allah, Most Gracious, Ever Merciful. (1)

We call to witness the approaching Dawn, and the Ten Nights, and the Even and the Odd, and the Night when it is on the move. Is there not in all this strong evidence for one gifted with understanding?

Knowest thou not how thy Lord dealt with the tribe of 'Ad, of the city of Iram of lofty structures,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝١

وَالْفَجْرِ ۝٢

وَلَيَالٍ عَشْرٍ ۝٣

وَالشَّفْعِ وَالْوَتْرِ ۝٤

وَاللَّيْلِ إِذَا يَسْرَ ۝٥

هَلْ فِي ذَلِكَ قَسَمٌ لِّذِي حِجْرٍ ۝٦

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ ۝٧

إِزْمَرْدَاتٍ الْعِمَادِ ۝٨

the like of which has not been created in these parts; and with the tribe of Thamud who hewed out rocks in the valley, and with Pharaoh, lord of vast camps, who transgressed in the land and wrought much corruption therein? Thy Lord then laid upon them the scourge of chastisement. Surely, thy Lord is on the watch. (2—15)

It is characteristic of man that when his Lord tries him and bestows honours and favours upon him, he boasts: Even my Lord honours me! But when He tries him and limits his means, he laments: My Lord has humiliated me without cause. Not so, but you honour not the orphan, and you urge not one another to feed the poor, and you squander inherited wealth extravagantly, and you love affluence inordinately.

Hearken, when the earth is pounded into level sand, and thy Lord comes with the angels ranged in order; and hell is brought near; on that day, man would desire to take advantage of the admonition, but how can he then do so? He will lament: Would that I had laid up something for this life! On that day none can punish like unto His punishment, and none can bind so securely as His binding.

الَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ ۝
 وَتَمُودَ الَّذِينَ جَابُوا الصَّخْرَ بِالْوَادِ ۝
 وَفِرْعَوْنَ ذِي الْأَوْتَادِ ۝
 الَّذِينَ طَعَوْا فِي الْبِلَادِ ۝
 فَأَكْتَرُوا فِيهَا الْفِسَادَ ۝
 فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ ۝
 إِنَّ رَبَّكَ لَبِالْبُرْصَادِ ۝
 فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ وَ
 نَعَّمَهُ ۖ فَيَقُولُ رَبِّي أَكْرَمَنِ ۝
 وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ ۖ فَيَقُولُ
 رَبِّي أَهَانَنِ ۝
 كَلَّا بَلْ لَا تَكْرُمُونَ الْيَتِيمَ ۝
 وَلَا تَحْضُونَ عَلَىٰ طَعَامِ الْإِسْكِينِ ۝
 وَتَأْكُلُونَ الشُّرَاكَ أَكْلًا لْتًّا ۝
 وَتُحِبُّونَ الْبَالِحًا حُبًّا جَمًّا ۝
 كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا ۝
 وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا ۝
 وَجِئْنَا بِبُومِيذٍ بِجَهَنَّمَ ۖ يَوْمَئِذٍ يَتَذَكَّرُ
 الْإِنْسَانُ وَأَنَّىٰ لَهُ الذُّكُورُ ۝
 يَقُولُ لِيَلَيْتَنِي قَدَّمْتُ رِحَابِي ۝
 فَيَوْمَئِذٍ لَا يُعَذِّبُ عَذَابَهُ أَحَدٌ ۝
 وَلَا يُوثِقُ وِثْقَةً أَحَدٌ ۝

The righteous will be greeted with: O soul at rest, return to thy Lord, thou well pleased with Him and He well pleased with thee. So enter among My chosen servants and enter My Garden. (16--31)

يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ ﴿١٦﴾
 ارجعي إلى ربك راضيةً مرضيةً ﴿١٧﴾
 فادخلي في عبادي ﴿١٨﴾
 وادخلي جنتي ﴿١٩﴾



(Revealed before Hijra)

In the name of Allah, Most Gracious, Ever Merciful. (1)

We cite this city, Mecca, as a witness, and affirm that thou wilt surely alight in this city; and We cite the father, Abraham, and the son, Ishmael.

We have created man committed to toil. Does he think no one has power over him? He says: I have spent enormous wealth. Does he think no one watches him? Have We not given him two eyes, and a tongue and two lips, and pointed out to him the two highways of good and evil?

But he attempted not the scaling of the height. How shouldst thou know what the scaling of the height is? It is the freeing of

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾
 لَا أَقْسِمُ بِهَذَا الْبَلَدِ ﴿٢﴾
 وَأَنْتَ حِلٌّ بِهَذَا الْبَلَدِ ﴿٣﴾
 وَوَالِدٍ وَمَا وَلَدٍ ﴿٤﴾
 لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ ﴿٥﴾
 أَيَحْسَبُ أَنْ لَنْ يَقْدِرَ عَلَيْهِ أَحَدٌ ﴿٦﴾
 يَقُولُ أَهْلَكْتُ مَالًا لُبَدًا ﴿٧﴾
 أَيَحْسَبُ أَنْ لَمْ يَرَهُ أَحَدٌ ﴿٨﴾
 أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ ﴿٩﴾
 وَلِسَانًا وَشَفَتَيْنِ ﴿١٠﴾
 وَهَدَيْنَاهُ النَّجْدَيْنِ ﴿١١﴾
 فَلَا اقْتَحَمَ الْعَقَبَةَ ﴿١٢﴾
 وَمَا أَدْرَاكَ مَا الْعَقَبَةُ ﴿١٣﴾
 فَكُّ رَقَبَةٍ ﴿١٤﴾

a slave, or feeding, on a day of scarcity, an orphan near of kin, or a poor person reduced to penury; and to be of those who believe and exhort one another to steadfastness and exhort one another to mercy. These are the people of the right. Those who deny Our Signs, they are the people of the left. They will be chastised with furnace fire. (2—21)

أَوِ اطْعَمَ فِي يَوْمٍ مَسْجَبَةٍ ⑩
 تَنِيماً ذَا مَقْرَبَةٍ ⑪
 أَوْ مَشْكَيْتَا ذَا صُرْبَةٍ ⑫
 ثُمَّ كَانَ مِنَ الَّذِينَ آمَنُوا وَتَوَصَّوْا بِالصَّبْرِ وَتَوَاصَوْا بِالْحَمْرِ ⑬
 أُولَئِكَ أَحْسَبُ الْبَيِّنَةَ ⑭
 وَالَّذِينَ كَفَرُوا بِالْبَيِّنَاتِ هُمْ أَصْحَابُ الشِّمَّةِ ⑮
 عَلَيْهِمْ نَارٌ مُّوَصَّدَةٌ ⑯

سُورَةُ الشَّمْسِ مَكِّيَّةٌ (٩١)

(Revealed before Hijra)

In the name of Allah, Most Gracious,
 Ever Merciful. (1)

We call to witness the sun and its growing brightness, and the moon when it follows it, and the day when it reveals its glory, and the night when it draws a veil over it, and the heaven and the purpose of its making, and the earth and the purpose of its spreading out, and the soul and its perfect proportioning (He revealed to it the right and wrong of everything), he indeed prospers who purifies it, and he is ruined who corrupts it. (2—11)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①
 وَالشَّمْسِ وَضُحَاهَا ②
 وَالْقَمَرِ إِذَا تَلَّهَا ③
 وَالنَّهَارِ إِذَا جَلَّهَا ④
 وَاللَّيْلِ إِذَا يَغْشَاهَا ⑤
 وَالسَّمَاءِ وَمَا بَنَاهَا ⑥
 وَالْأَرْضِ وَمَا طَحَاهَا ⑦
 وَنَفْسٍ وَمَا سَوَّاهَا ⑧
 فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا ⑨
 قَدْ أَفْلَحَ مَنْ زَكَّاهَا ⑩
 وَقَدْ خَابَ مَنْ دَسَّاهَا ⑪

The tribe of Thamud rejected the truth because of their rebelliousness, when the most wretched of them stood up in opposition to it. The Messenger of Allah warned them; Beware of doing any harm to the she-camel of Allah and interfering with her drink. But they rejected him and hamstrung her. So their Lord destroyed them utterly, all alike, because of their sin, and He cared not for the consequences thereof. (12—16)

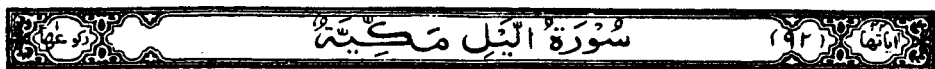
كَذَّبَتْ ثَمُودُ بِطَغْوَاهَا ⑩

إِذِ ابْتِغَتْ أَشْقَاهَا ⑪

فَقَالَ لَهُمْ رَسُولُ اللَّهِ نَاقَةَ اللَّهِ وَسُقْيَاهَا ⑫

فَكَذَّبُوهُ فَعَقَرُوهَا فَذَمُّ اللَّهُ عَلَيْهِمْ رَبُّهُمْ بِذُنُوبِهِمْ فَحَسَّوْهَا ⑬

وَلَا يَخَافُ عُقْبَاهَا ⑭



(Revealed before Hijra)

In the name of Allah, Most Gracious, Ever Merciful. (1)

We call to witness the night when it covers up, and the day when it brightens up, and the creation of male and female, that your strivings are divergent.

He who spends to promote the cause of Allah, and works righteousness, and testifies to the truth of that which is right, will have his way to prosperity made easy by Us.

But he who is niggardly and is indifferent, and rejects that which is right, will have his way to misery made easy by Us. His wealth shall not avail him when he perishes.

Surely, it is for Us to provide guidance,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

وَاللَّيْلِ إِذَا يَغْشَى ②

وَالنَّهَارِ إِذَا تَجَلَّى ③

وَمَا خَلَقَ الذَّكَرَ وَالْأُنثَى ④

إِنْ سَعَيْكُمْ لَسْئَى ⑤

فَأَمَّا مَنْ أَعْطَى وَاتَّقَى ⑥

وَصَدَقَ بِالْحُسْنَى ⑦

فَسَنِّيئِرُهُ لِلْعُسْرَى ⑧

وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَى ⑨

وَكَذَّبَ بِالْحُسْنَى ⑩

فَسَنِّيئِرُهُ لِلْعُسْرَى ⑪

وَمَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّى ⑫

إِنَّ عَلَيْنَا لَلْهُدَى ⑬

and to Us belong the end and beginning of all things. So, I have warned you of a flaming fire; it is only the most wicked who reject the truth and turn their backs on it, that will enter it. But the righteous one who spends his wealth to be purified, and who owes no favour to anyone, which is to be repaid, his purpose being only to win the pleasure of his Lord, the Most High, shall be kept away from it. Surely will he be well pleased with Him. (2—22)

وَإِن لَّنَا لِلْآخِرَةِ وَالْأُولَى ①
فَأَنْذَرْتَكُمْ نَارًا تَلْكُمُ ②
لَا يَصْلُهَا إِلَّا الْأَشْقَى ③
الَّذِي كَذَّبَ وَتَوَلَّى ④
وَسَيُجَنَّبُهَا الْأَتْقَى ⑤
الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى ⑥
وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَى ⑦
إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَى ⑧
بِئْسَ مَا كَانُوا يَفْعَلُونَ ⑨



(Revealed before Hijra)

In the name of Allah, Most Gracious,
Ever Merciful. (1)

We call to witness the growing brightness of the day, and We call to witness the stillness of the night, that thy Lord has not forsaken thee, nor is He displeased with thee. Surely, every succeeding hour is better for thee than the preceding one. Thy Lord will keep on bestowing His favours upon thee so that thou wilt be well pleased. Did He not find thee an orphan and give thee shelter? and find thee enamoured of thy people and in search of guidance for them, and showed thee the right way for them? and find thee having numerous dependants and bestowed plenty on thee?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①
وَالضُّحَى ②
وَإِلْيَاسَ إِذَا سَبَّحَى ③
مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَى ④
وَلِلْآخِرَةِ خَيْرٌ لَّكَ مِنَ الْأُولَى ⑤
وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَى ⑥
أَلَمْ يَجِدْكَ يَتِيمًا فَآوَى ⑦
وَوَجَدَكَ ضَالًّا فَهَدَى ⑧
وَوَجَدَكَ عَائِلًا فَأَغْنَى ⑨

Then oppress not the orphan and chide not him who asks, and keep proclaiming the bounty of thy Lord. (2--12)

فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ ۝
وَأَمَّا السَّأِلَ فَلَا تَنْهَرْ ۝
وَإِن كُنْتَ فِي شكٍّ مِّن مَّا نَزَّلْنَا بِحَقِّ رَبِّكَ فَخَرَسْ ۝

سُورَةُ الْاِنْشِرَاحِ مَكِّيَّةٌ (٩٣)

Part 30

AL-INSHIRĀH

Chapter 94

(Revealed before Hijra)

In the name of Allah, Most Gracious, Ever Merciful. (1)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ۝
الْمُشْرَحَ لَكَ صَدْرَكَ ۝
وَوَضَعْنَا عَنَّا وِزْرَكَ ۝
الَّذِيْ اَنْقَضَ ظَهْرَكَ ۝
وَرَفَعْنَا لَكَ ذِكْرَكَ ۝
فَاِنَّ مَعَ الْعُسْرِ يُسْرًا ۝
اِنَّ مَعَ الْعُسْرِ يُسْرًا ۝
فَاِذَا فَرَغْتَ فَانصَبْ ۝
وَإِلَىٰ رَبِّكَ فَارْغَبْ ۝

Have We not broadened thy mind, and relieved thee of thy burden which had well-nigh broken thy back, and exalted thy name? Surely, there is ease after hardship, most surely there is continuation of ease after hardship. So when thou art free, strive hard to meet thy Lord, and turn towards Him. (2—9)

سُورَةُ التِّينِ مَكِّيَّةٌ (٩٥)

Part 30

AL-TĪN

Chapter 95

(Revealed before Hijra)

In the name of Allah, Most Gracious, Ever Merciful. (1)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ۝
وَالتِّينِ وَ الزُّبُرِّ ۝

We call to witness the Fig and the Olive, and Mount Sinai, and this Inviolable City, that We have created man in the best mould; then, if he works iniquity We cast him down as the lowest of the low, except those who believe and work righteousness, for them is an unending reward. After this, what is there to refute thee concerning the Judgment? Is not Allah the Best of Judges? (2—9)

وَطُورِ سَيْنَاءَ ۝
 وَهَذَا الْبَلَدِ الْأَمِينِ ۝
 لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ ۝
 ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ ۝
 إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ
 غَيْرُ مَمْنُونٍ ۝
 فَمَا يُكَذِّبُكَ بَعْدَ بِالذِّكْرِ ۝
 أَلَيْسَ اللَّهُ بِأَحْكَمَ الْحَاكِمِينَ ۝



(Revealed before Hijra)

In the name of Allah, Most Gracious, Ever Merciful. (1)

Recite in the name of thy Lord Who created everything. He created man from a clot of blood. Recite, for thy Lord is Most Beneficent, Who has taught by the pen, taught man that which he knew not.

Man does indeed transgress, because he considers himself self-sufficient. Surely, unto thy Lord is the return. Knowest thou him who obstructs

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝
 اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ۝
 خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ۝
 اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ۝
 الَّذِي عَلَّمَ بِالْقَلَمِ ۝
 عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ۝
 كَلَّا إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنَّاظٍ ۝
 إِنَّ إِلَىٰ رَبِّكَ الرُّجْعَىٰ ۝
 أَرَأَيْتَ الَّذِي يَنْهَىٰ ۝

a servant of Ours when he stands in Prayer?

عَبْدًا إِذَا صَلَّى ⑩

أَرَعَيْتَ إِنْ كَانَ عَلَى الْهُدَى ⑪

أَوْ أَمَرَ بِالتَّقْوَى ⑫

Tell me, if he who prays follows the guidance and enjoins righteousness, and he who obstructs rejects the truth and turns his back on it, what will be the end of this last one? Does he not know that Allah watches his conduct? Then, if he desist not, We will surely drag him by the forelock, the forelock of a lying, sinful one. Then let him call his associates, We too will call Our guardians of hell.

أَرَعَيْتَ إِنْ كَذَّبَ وَتَوَلَّى ⑬

الْمَ يَعْلَمُ بِأَنَّ اللَّهَ يَرَى ⑭

كَلَّا لَئِنْ لَمْ يَنْتَهِ لَنَنْفَعَنَّ بِالتَّاصِيَةِ ⑮

تَّاصِيَةٍ كَاذِبَةٍ خَاطِئَةٍ ⑯

فَلْيَدْعُ نَادِيَهُ ⑰

سَنَدْعُ الزَّبَانِيَةَ ⑱

Then follow not him, but prostrate thyself and draw nearer to Us. (2—20)

كَلَّا لَا تَطِعْهُ وَاسْجُدْ وَاقْتَرِبْ ⑲

سُورَةُ الْقَدْرِ مَكِّيَّةٌ (94)

(Revealed before Hijra)

In the name of Allah, Most Gracious, Ever Merciful. (1)

Surely, We sent down the Quran during the Night of Decrees. How shouldst thou know what is the Night of Decrees. The Night of Decrees is better than a thousand months. Therein descend angels and the Spirit by the command of their Lord with their Lord's decrees concerning every matter. It is all peace, till the break of dawn. (2—6)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ②

وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ ③

لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ ④

تَنْزِيلُ الْمَلَكِ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ ⑤

مِنْ كُلِّ أَمْرٍ ⑥

سَلَامٌ تَنْفِثُهَا حَتَّىٰ مَطَلَعِ الْفَجْرِ ⑦

سُورَةُ الْبَيِّنَاتِ مَكِّيَّةٌ (٩٨)

AL-BAYYINAH
(Revealed before Hijra)

In the name of Allah, Most Gracious,
Ever Merciful. (1)

Those who disbelieve from among the People of the Book and the idolaters would not desist from disbelief until clear proof came to them: a Messenger from Allah, reciting pure Scriptures, wherein are lasting commandments. Those to whom the Book was given did not become divided until after clear proof had come to them; whereas, they had only been commanded to worship Allah, devoting themselves wholly to Him in full sincerity, and to observe Prayer, and pay the Zakat. This is the enduring faith.

Verily, those who disbelieve from among the People of the Book and the idolaters will be in the fire of hell, abiding therein. They are the worst of creatures. Those who believe and work righteousness, they are the best of creatures. Their reward with their Lord is Gardens of Eternity, beneath which rivers flow; they will abide therein for ever. Allah is well pleased with them and they are well pleased with Him. That is the reward of those who fear their Lord. (2—9)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①
لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالشُّرَكِيِّنَ
مُفْلِكِينَ حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ ②
رَسُولٌ مِنَ اللَّهِ يَتْلُو صُحُفًا مُطَهَّرَةً ③

فِيهَا كُتِبَ قِيمَةٌ ④
وَمَا تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا
جَاءَتْهُمْ الْبَيِّنَةُ ⑤
وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ
الْدِينَ هُ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ
وَذَلِكَ دِينُ الْقِيَمَةِ ⑥

إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالشُّرَكِيِّنَ
فِي نَارِ جَهَنَّمَ خَالِدِينَ فِيهَا أُولَئِكَ هُمْ شَرُّ
الْبَرِيَّةِ ⑦

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ هُمْ
خَيْرُ الْبَرِيَّةِ ⑧

جَزَاءُ هُمْ عِنْدَ رَبِّهِمْ جَنَّاتٍ عَدْنٍ تَجْرِي مِنْ
تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ
عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ ⑨

سُورَةُ الزَّلْزَالِ مَكِّيَّةٌ (٩٩)

AL-ZILZĀL
(Revealed before Hijra)

In the name of Allah, Most Gracious,
Ever Merciful. (1)

When the earth is shaken violently and brings forth its burdens, and man cries out: What is the matter with it? On that day it will narrate its account, for thy Lord has so directed it. On that day people will come forth in diverse groups that they may be shown the consequences of their actions. Then whoso will have done the smallest particle of good will see it, and whoso will have done the smallest particle of ill will also see it. (2—9)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا
وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا
وَقَالَ الْإِنْسَانُ مَا لَهَا
يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا
بِأَنَّ رَبَّكَ أَوْحَى لَهَا
يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا لِيُرَوْا أَعْمَالَهُمْ
مَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ
وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ

سُورَةُ الْعَدِيَّاتِ مَكِّيَّةٌ (١٠٠)

AL-ĀDIYĀT
(Revealed before Hijra)

In the name of Allah, Most Gracious,
Ever Merciful. (1)

We call to witness the snorting chargers,
striking sparks of fire, charging at dawn,
raising clouds of dust, and penetrating
into the enemy ranks,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
وَالْعَدِيَّاتِ ضَبْحًا
فَالْمُورِيَّتِ قَدْحًا
فَالْمُعِيرَتِ ضَبْحًا
فَأَشْرَبْنَ بِهِنْدَحَاقٍ
فَوَسَطْنَ بِهِ جَمْعًا

that man, surely, is ungrateful to his Lord, and he bears witness to it by word and deed, and he is inordinately fond of wealth. Does he not know that when those in the graves are raised, and their very secret thoughts are exposed, on that day their Lord will watch over them? (2—12)

إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ ۝
 وَإِنَّهُ عَلَىٰ ذٰلِكَ لَشَهِيدٌ ۝
 وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ ۝
 أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ ۝
 وَحُصِّلَ مَا فِي الصُّدُورِ ۝
 إِنَّ رَبَّهُم بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ ۝



(Revealed before Hijra)

In the name of Allah, Most Gracious, Ever Merciful. (1)

The world will be overtaken by a great calamity. What is the great calamity? How shouldst thou know what the great calamity is?

This will be the day when mankind will be like scattered moths, and the mountains will be like carded wool; when he whose scales will be heavy, with good deeds, will have a pleasant life; but he whose scales are light, for want of good deeds, will have hell as a resort. How shouldst thou know what that is? It is a burning fire. (2—12)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝
 الْقَارِعَةُ ۝
 مَا الْقَارِعَةُ ۝
 وَمَا أَزْدُرُكَ مَا الْقَارِعَةُ ۝
 يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْتُوثِ ۝
 وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوشِ ۝
 فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ ۝
 فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ ۝
 وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ ۝
 فَأُمُّهُ هَاوِيَةٌ ۝
 وَمَا أَزْدُرُكَ مَا هِيَ ۝
 نَارٌ حَامِيَةٌ ۝



AL-TAKĀTHUR
(Revealed before Hijra)

In the name of Allah, Most Gracious,
Ever Merciful. (1)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

الْهَلِكُمُ التَّكَاثُرُ ②

حَتَّى زُرْتُمُ الْمَقَابِرَ ③

كَلَّا سَوْفَ تَعْلَمُونَ ④

ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ ⑤

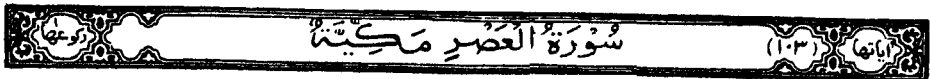
كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ ⑥

لَتَرَوُنَّ الْجَحِيمَ ⑦

ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِينِ ⑧

ثُمَّ لَتَسْتَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ ⑨

The desire of increase in worldly possessions beguiles you till you reach the graves. Surely you will soon come to know the vanity of your pursuits; again, you surely will soon come to know how mistaken you are. Indeed if you only knew with the certainty of knowledge, you would surely see hell in this very life. But you will see it with the certainty of sight in the life to come, and then you shall be called to account, on that day, in respect of the worldly favours conferred on you. (2--9)



AL-'AŞR
(Revealed before Hijra)

In the name of Allah, Most Gracious
Ever Merciful. (1)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

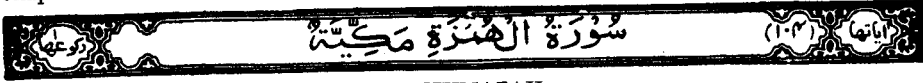
وَالْعَصْرُ ②

إِنَّ الْإِنْسَانَ لَقَفِي خُسْرٍ ③

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا ④

بِئْسَ بِالْحَقِّ هُوَ وَتَوَاصَوْا بِالصَّبْرِ ⑤

We call to witness the passing time, that surely man suffers continuous loss, except those who believe and work righteousness, and exhort one another to hold fast to the Truth, and exhort one another to be steadfast. (2—4)



AL-HUMAZAH
(Revealed before Hijra)

In the name of Allah, Most Gracious,
Ever Merciful. (1)

Woe to every backbiter, slanderer, who
amasses wealth and keeps counting it.
He thinks that his wealth will make him
immortal. Nay, he shall surely be cast
into the crushing torment. How shouldst
thou know what the crushing torment is?
It is Allah's kindled fire which rises over
the hearts. It will be closed in on them,
in widely extended columns. (2—10)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ
الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ
يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ
كَلَّا لَيُنْبَذَنَّ فِي الْحُطَمَةِ
وَمَا أَدْرَاكَ مَا الْحُطَمَةُ
نَارُ اللَّهِ الْمَوْقُودَةُ
الَّتِي تَطَّلِعُ عَلَى الْإِفْئِدَةِ
إِنهَا عَلَيْهِمْ مُّوَصَّدَةٌ
فِي عَمَدٍ مُمَدَّدَةٍ



AL-FIL
(Revealed before Hijra)

In the name of Allah, Most Gracious,
Ever Merciful. (1)

Dost thou not recall how thy Lord dealt
with the People of the Elephant? Did He
not destroy them and thus cause their
design to miscarry? Then He sent upon
their corpses swarms of birds, which
beat them against hard lumps of clay,
and thus made them like broken straw,
left over. (2—6)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْمُرَّاكِبُ فَفَعَلْ رَبُّكَ بِأَصْحَابِ الْفِيلِ
الَّذِي جَعَلَ كَيْدَهُمْ فِي تَضْلِيلٍ
وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ
تَرْمِيهِمْ بِحِجَارَةٍ مِّن سِجِّيلٍ
فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ

سُورَةُ الْقُرَيْشِ مَكِّيَّةٌ ﴿١٠٦﴾

AL-QURAIISH
(Revealed before Hijra)

In the name of Allah, Most Gracious,
Ever Merciful. (1)

We destroyed the People of the Elephant to attach the hearts of the Quraish to their summer and winter journeys and to facilitate them. They should, therefore, worship the Lord of this House, Who has fed them in hunger and given them security against fear. (2—5)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①
لَا يُلْفِ قُرَيْشٌ ②
إِلَيْهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ ③
فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ ④
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سُورَةُ الْمَاعُونِ مَكِّيَّةٌ ﴿١٠٧﴾

AL-MĀ'ŪN
(Revealed before Hijra)

In the name of Allah, Most Gracious,
Ever Merciful. (1)

Knowest thou him who rejects the faith?
That is the one who drives away the orphan and urges not the feeding of the poor. Woe unto those also who pray but are unmindful of their Prayer and pray only to be seen of people, and they hold back the least beneficence. (2—8)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①
أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالذِّينِ ②
فَذَلِكَ الَّذِي يَدْعُ الْيَتِيمَ ③
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الَّذِينَ هُمْ يُرَاءُونَ ⑦
وَيَسْتَعُونَ الْمَاعُونَ ⑧



AL-KAUTHAR
(Revealed before Hijra)

In the name of Allah, Most Gracious,
Ever Merciful. (1)

Surely We have bestowed upon thee
abundance of every kind of good. So pray
to thy Lord in gratitude and offer Him
sacrifice. Surely, it is thine enemy whose
line will be cut off. (2—4)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
إِنَّا آعْطَيْنَاكَ الْكَوْثَرَ
فَصَلِّ لِرَبِّكَ وَأَنْحَرْ
إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ



AL-KĀFIRŪN
(Revealed before Hijra)

In the name of Allah, Most Gracious,
Ever Merciful. (1)

Proclaim: Hearken ye who disbelieve!
I do not worship as you worship, nor do
you worship as I worship. I do not
worship those that you worship, nor do
you worship Him Whom I worship; that
is because you follow one faith and I
follow another faith. (2—7)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
قُلْ يَا أَيُّهَا الْكَافِرُونَ
لَا أَعْبُدُ مَا تَعْبُدُونَ
وَلَا أَنْتُمْ عِبُدُونَ مَا أَعْبُدُ
وَلَا أَنَا عَابِدٌ مِمَّا عَبَدْتُمْ
وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ
لَكُمْ دِينُكُمْ وَلِيَ دِينِ

سُورَةُ النَّاسِ مَدَنِيَّةٌ (110)

AL-NAṢR
(Revealed after Hijra)

In the name of Allah, Most Gracious,
Ever Merciful. (1)

Now that Allah's succour has become manifest and victory has been achieved and thou hast seen people join the religion of Allah in large numbers, then glorify thy Lord, with His praise, and seek forgiveness of Him for their frailties. Surely He is oft-Returning with compassion. (2—4)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①
إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ②
وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ③
فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا ④

سُورَةُ الْاَلْهَابِ مَكِّيَّةٌ (111)

Part 30

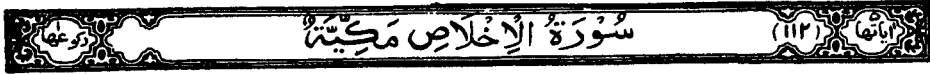
AL-LAHAB
(Revealed before Hijra)

Chapter 111

In the name of Allah, Most Gracious,
Ever Merciful. (1)

The two supporters of the master of flames shall perish and so shall he perish. His wealth and all his acquisitions shall avail him not. He shall enter a blazing fire, and also his wife, who carries the fuel. Round her neck will be a halter of coir. (2—6)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①
بَدَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ②
مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ ③
سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ ④
وَأَمْرَانَهُ حَمَّالَةَ الْحَطَبِ ⑤
فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ ⑥



AL-IKHLĀṢ

(Revealed before Hijra)

In the name of Allah, Most Gracious,
Ever Merciful. (1)

Proclaim: He is Allah, the Single;
Allah, the Self-Existing and Besought
of all. He begets not, nor is He begotten;
and there is none equal to Him in His
attributes. (2—5)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①
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اللَّهُ الصَّمَدُ ③
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قُلْ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ⑤



AL-FALAQ

(Revealed before Hijra)

In the name of Allah, Most Gracious,
Ever Merciful. (1)

Proclaim: I seek the protection of the
Lord of the break of dawn, from the mischief
of every created thing, from the mischief
of the darkness when the moon is eclipsed,
from the mischief of those who seek to
promote discord, and from the mischief of
every persistently envious person. (2—6)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①
قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ②
مِنْ شَرِّ مَا خَلَقَ ③
وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ④
وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ⑤
وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ⑥

سُورَةُ النَّاسِ مَدَنِيَّةٌ (114)

AL-NĀS
(Revealed before Hijra)

In the name of Allah, Most Gracious,
Ever Merciful. (1)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①
 قُلْ أَعُوذُ بِرَبِّ النَّاسِ ②
 مَلِكِ النَّاسِ ③
 إِلَهِ النَّاسِ ④
 مِنْ شَرِّ الْوَسْوَاسِ الْخَفِيِّ ⑤
 الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ⑥
 مِنَ الْغَيْثِ وَالنَّجْوَى ⑦

Proclaim: I seek the protection of the Lord of mankind, the King of mankind, the God of mankind, against the mischief of every sneaking whisperer, who whispers into the minds of people, whether he be hidden from sight or be one of the common people. (2—7)

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 Telling lies; 22: 31; 25: 73.
 Theft; 5: 39.

DEFAMATORY SPEECH

Allah dislikes public utterance of —. 4: 149.

DHUL QARNAIN (CYRUS, THE GREAT, OF PERSIA)

Mention of —. 18: 84.

— reaches the place of the rising sun in the east (i.e. Baluchistan and Afghanistan) and to the place of the setting of the sun in the west (i.e. the Black Sea). 18: 87—91.
 Construction of rampart by —. 18: 96, 97.

DISBELIEF (KUFRA)

— is denying belief in the existence of Allah. 2: 29.
 — meaning denial of Allah's favours. 16: 113.
 — meaning denial of anything. 2: 257.
 Iron chains (of self imposed customs) round the necks of disbelievers. 36: 9.
 Superstitions of Meccan disbelievers. 5: 104.
 Disbelievers will not prosper. 10: 70, 71.
 Actions of disbelievers will not help them Hereafter. 11: 17.
 Reason for — is that they prefer this world to the life Hereafter. 14: 4.
 Reason why angels do not descend on disbelievers. 17: 96.
 End of disbelievers. 68: 18—34.
 Severe punishment for disbelievers. 83: 8.

DISCIPLES

— of Jesus called helpers of Allah. 3: 53.

DISSENSION

Evils of —. 3: 104, 106; 8: 47.

DIVORCE (See under WOMEN)

DOWRY (See under WOMEN)

EARTH (AL-ARZ)

Capacity of — to supply food. 41: 10, 11.
 Creation of — and heavens in six periods or stages. 11: 8; 32: 5; 41: 10, 11.
 Creation of — is a proof of Allah's existence as it would continue supplying the required food for mankind. 41: 10, 11.
 — was created along with the rest of the solar system. 79: 31.
 — revolves round its axis. 27: 89.
 — is round. 55: 18.
 Prophecy of spreading out of —. 84: 4.

EGYPT

Vision of the king of —. 12: 44.

People of — afflicted with plagues.
7: 134—136.

ELEPHANTS, THE PEOPLE OF THE

— were the hordes of Abraha, the Abyssinian Governor of Yamen, who had come to invade Mecca.
105: 2.

ELIAS

— was one of the Messengers. 37: 124.
— warned his people against the worship of idols. 37: 126.
People treated — as liar. 37: 127.
Generations which followed him revered him. 37: 130.

ELISHA

— was of the best. 38: 49.

ENOCH (PROPHET IDRIS)

— was steadfast. 21: 86.
— was truthful man and a Prophet.
19: 57.
— was exalted to a lofty station.
19: 58.

EQUALITY

All believers are brothers. 3: 104;
49: 11.
Mankind are equal. 49: 14.

EVIDENCE

Calling of witnesses and putting everything in writing in their presence while borrowing or contracting and entering into agreements. 2: 283.

Two female witnesses in lieu of one male witness so that one may refresh the memory of the other.
2: 283.

Witnesses to a will. 5: 107—109.
Witnesses of eyes, ears and skins.
41: 21—24.
— when doubtful can be rebutted.
5: 107.

EVIL

Human beings are created pure and have option of following good or —. 76: 3, 40; 90: 9—11; 91: 8, 9.
Prohibition of overt and secret —.
6: 121, 152; 7: 34.
Punishment of — should be proportionate thereto. 6: 161; 10: 28; 28: 85; 40: 41.
Persistence of non-believers in — courses. 7: 29.

Man's conscience reprimands him on — actions. 7: 23; 75: 3.

Excessive — leads to hell. 2: 82.

Good overcomes —. 11: 115.

— forgiven through repentance. 3: 136, 137; 4: 111; 16: 120; 42: 26.

Hatred of — is innate in man. 40: 11; 49: 9; 91: 8, 9.

Following in the footsteps of the Holy Prophet guards from —. 3: 32.

Prayer guards from —. 29: 46.

— is to be accounted for when it is deliberate. 2: 226; 5: 90; 20: 116.

EVOLUTION

Allah has created man in different forms and in different conditions.
71: 15, 18.

EZECHIEL (DHUL-KIFL)

Nebuchadnazar's destruction of Jerusalem and —'s seeing in a vision the town and its inhabitants over a hundred years' time. 2: 260.

EZRA

Jews taking — as the Son of God.
9: 30.

FAITH, THE LIGHT OF

Allah brings the believers out of every kind of darkness into light.
2: 258; 57: 13.

FASTING (See under WORSHIP)

FIG

— refers to Adam and to the fact that human mind has been created in the image of Allah. 95: 2.

FIRE

— meaning war. 5: 65.

Moses sees — in a vision on his return from Midian. 20: 11; 27: 8; 28: 30.

Simile of — in wet wood. 36: 81; 56: 72—74.

Smokeless — in the latter days.
55: 36.

FLAMES, LUMINOUS

— pursue those who listen stealthily.
15: 19; 37: 11; 72: 10.

FOOD

Guidance for —. 5: 5.

Eating — that is good in addition to being lawful —. 2: 169; 16: 115.
— affects conduct. 23: 52.

All good — is lawful for believers.
5: 94.
Earth and the problem of — supply.
2: 262; 41: 11.

FOOD, FORBIDDEN

That which dies of itself is —. 2: 174;
5: 4.
Blood is —. 2: 174; 5: 4; 16: 116.
Flesh of swine is —. 2: 174; 5: 4;
6: 146; 16: 116.
That on which the name of any other
than Allah has been invoked. 2:
174; 5: 4; 6: 146; 16: 116.
Flesh of animal which has been
strangled or beaten to death, or
killed by a fall or gored to death
is —. 5: 4.
Flesh of animal which a wild animal
has killed except which has been
properly slaughtered is —. 5: 4.
Flesh of an animal which has been
slaughtered at an altar is —. 5: 4.
Eating that on which the name of
Allah has not been pronounced
is —. 6: 122.

FORGIVENESS

Reward of — of an injury is with
Allah. 42: 41.

FORNICATION

— is forbidden. 17: 33; 25: 69.
Punishment for —. 24: 3.

GABRIEL

Disbelieving in —. 2: 98, 99.

GAMBLING (See under DEEDS, EVIL)

GOG AND MAGOG

Gog Easterns and Magog Westerns.
18: 95, 100.

War between —. 18: 100.
— will spread over the whole world.
21: 97.

Believers will not taste the punish-
ment of —. 21: 101—103.

Islam will rise again after the erup-
tion of —. 21: 98.

GOLIATH (JALUT)

Defeat of —. 2: 250, 251.

GOSPEL

Revelation of —. 3: 4; 5: 47, 48.
Description of the followers of the
Holy Prophet in the —. 48: 30.

GRAVE

Spiritual — in addition to the ordin-
ary —. 80: 22.

Prophecy of old —s being opened up
in latter days. 82: 5.
Being raised from the — meaning
being spiritually lifted. 100: 10.

GROVE, DWELLERS OF THE

Allah's punishment fell on — because
they rejected His Messengers.
50: 15.

GUARDIANSHIP

Guardian acting for ward. 2: 283.
Guardian in cases of minor or of
persons of weak understanding.
4: 6, 7.

GUIDANCE

— for proper function after Allah had
given everything its form. 20: 51.

Allah guides whomsoever He pleases
towards right path. 24: 47; 28: 57.
Allah adds to — of those who fol-
low —. 47: 18.

Without Allah's help no one can have
—. 7: 44.

For — faith and righteous conduct
are needed. 10: 10.

— does not help those who turn
away. 27: 81, 82.

Prayer for perfect —. 1: 6.

— is promised to those who submit
completely. 3: 21.

Following — is the way to pro-
sperity. 2: 6.

HA'RUT AND MA'RUT

Wise men of Babylon were —. 2: 103.

HAJJ (See under WORSHIP)

HAMAN

— was the commander of Pharaoh's
army. 28: 9.

— was Pharaoh's Minister of Public
works. 28: 39; 40: 37.

HEART

Veil on —. 18: 58.

Blindness of —. 22: 47.

Sealing up of —. 30: 60; 40: 36; 42:
25; 63: 4.

HEAVEN (SKY)

— created with purpose. 16: 4.

— built with Allah's hands. 51: 48.

Early state of — a gaseous form.
41: 12.

—s and earth were a solid mass
which was split asunder. 21: 31.

Seven —s created in two different
periods or stages. 41: 13.

- and earth created in six different periods. 10: 4.
- is a roof. 2: 23.
- is a roof wellguarded and affording protection. 21: 33.
- Planets move round their orbits in —. 36: 41.
- Paths of stars in —. 51: 8.
- is without a support. 31: 11.
- Relation of food with —. 10: 32.
- s rolled up in Allah's right hand i.e. exercising full control over them. 39: 68.
- opening up and becoming all doors (i.e. several signs appearing and believers being favoured with His blessings and punishment descending on non-believers. 78: 20.
- being laid bare (i.e. sciences of astronomy and space making progress). 81: 12.
- being rent asunder. 77: 10; 82: 2.
- becoming like molten copper (i.e. because of intense heat). 70: 9.
- adorned with planets. 37: 7; 41: 13; 67: 6.
- Pieces of — falling down as punishment by way of rain and storm. 17: 93; 26: 188; 34: 10.
- All things are sent down from —. 15: 22; 40: 14.

HELL

- worst abode and a wretched place of rest. 13: 19.
- Hereafter in addition to the — in this world. 18: 101; 19: 72; 29: 55.
- helps towards spiritual rebirth. 101: 9—12.
- not everlasting. 11: 108.
- Foods of —. 88: 7, 8.
- Freezing cold water and boiling hot water drinks for inmates of —. 78: 26, 27.
- Dwellers of — in this world moving between it and boiling water (i.e. facing trouble on all sides). 55: 45.
- Zaqqum food of inmates of —. 56: 53.
- results from spiritual blindness. 17: 73.
- is a state of being amidst death but not dying. 14: 18.
- Being debarred from Allah is —. 83: 16, 17.
- Fire of — rises within the heart. 104: 7, 8.
- is hidden from eyes. 26: 92.
- lies in ambush for the rebellious. 78: 22—31.

- Manifestation of — in this life. 79: 37.
- Nineteen angels guard the fire of —. 74: 31, 32.
- Roar of — fire, (i.e. excessive heat). 25: 13; 67: 8.
- Seven gates of — and passage of allotted number of non-believers through each of them. 15: 45.
- Stones fuel of — fire. 2: 25; 66: 7.
- Every stubborn rebellious one will enter into — fire. 19: 70—72.
- Righteous people shall not hear a whisper of —. 21: 102, 103.
- fire being caused to blaze up; (i.e. in latter days sin will spread so much that — fire will be near the sinners). 81: 13.

HOLY LAND, THE

- i.e. Palestine. 5: 22.
- Bani Israel disobeyed Moses and so were turned away from —. 5: 27.
- Jews to be gathered together in — in the latter days. 17: 105.
- will ultimately belong to the Muslims. 21: 106—113.

HOLY SPIRIT, THE

- Jesus was strengthened with —. 2: 88.
- descends from Allah with the truth and strengthens believers. 16: 103.

HOME LIFE

- Privacy of —. 24: 28—30.
- Intermingling of sexes prohibited. 24: 31, 32; 33: 60.

HOMICIDE

- is forbidden. 4: 93, 94.
- Punishment for —. 4: 93.
- Kinds of murder. 4: 93, 94.

HOUSE, THE ANCIENT

- Circuits of —. 22: 30.

HOUSEHOLD, THE PEOPLE OF THE (AHL-E-BAIT)

- meaning the spouses of Abraham. 11: 74.
- meaning spouses of Holy Prophet Muhammad. 33: 34; 66: 5.
- Purity of —. 33: 34.

HUDAIBIYYAH, TRUCE OF

- secured the Safety of the Muslims in Mecca. 48: 25, 26.
- Victory gained at —. 48: 2.

HUDHUD

— was Commander of Solomon's forces. 27: 21.

HUMILITY

Turning away from others in pride or walking haughtily on earth is forbidden. 31: 19.

Believers enjoined to observe —. 31: 20.

HUNAIN

Allah helped the believers on the day of —. 9: 25—27.

HUNTING

Lawful to eat what birds of prey and beasts trained and taught by you have hunted or caught for you. 5: 5.

HUSBAND & WIFE RELATIONSHIP (See under **WOMEN**)

HYPOCRITES

— tried to turn Immigrants against the Helpers and both against the Holy Prophet. 63: 8, 9.

— find fault with the Holy Prophet. 9: 50, 58, 61.

— incited the disbelievers. 59: 12.

— attempted to frighten the Muslims. 4: 84.

— have a diseased heart. 2: 11.

— create disorder. 2: 13.

Leaders of — are satans. 2: 15.

Excuses of —. 2: 15.

— actually disbelieve but they pretend that they believe. 2: 18.

Two faces of —. 4: 73, 74.

Double policy of —. 4: 144.

Grievous punishment in store for —. 4: 139.

— take disbelievers as their friends. 4: 140.

IBLIS

— refused to make obeisance to Adam. 2: 35; 7: 12, 13; 15: 31, 32; 17: 62; 18: 51; 20: 117.

Reason of refusal of — to make obeisance was arrogance. 2: 35; 38: 75.

— was not an angel but was one of the jinn. 18: 51.

IDOL WORSHIP

Reason for —. 39: 4.

Noah's people had different idols as their gods. 71: 24.

Noah preached unity of Allah to his people but they insisted on —. 71: 8, 9.

Hud's people were idol worshippers. 11: 54.

Abraham's people worshipped idols. 26: 72.

Reason for not worshipping Lat, Uzza, and Manat. 53: 20—24.

Helplessness of idols. 22: 74.

Reason for not worshipping false gods. 21: 23.

Every prophet has a mission to wipe away —. 16: 37.

Abraham's prayer for security from —. 14: 36.

INFANTICIDE

— is forbidden. 17: 32.

INFIDELS

Taking error in exchange for guidance is a losing business for —. 2: 17.

— are called deaf because they insist on doing evil. 2: 19.

— are called dumb because they cannot express themselves to remove their doubts. 2: 19.

— are called blind because they do not see the beneficial change that Islam had brought in Muslims. 2: 19.

Hearts of — are like stones. 2: 25.

All actions of — will be in vain. 2: 218.

Reason why — will not get reward. 78: 28.

— will get external as well as internal burning punishment. 85: 11.

— will be surrounded by punishment from all sides. 85: 20, 21.

Angels will descend on — merely to punish them. 25: 23, 24.

INHERITANCE

Law of —. 4: 8, 9, 12, 13, 177.

Making a will of one's property and its distribution. 2: 181.

Changing a will is a sin. 2: 182.

Partiality or a wrong by a testator may be corrected. 2: 183.

Division of the property left is fixed by Allah. 4: 12.

At the time of distribution other relatives, orphans, the poor and the needy should not be forgotten. 4: 9.

Share of heirs. 4: 12.

Husbands are heirs of their wives. 4: 13.

Wives are heirs of their husbands. 4: 13.
Distribution of the property of one dying without any issue. 4: 13, 177.

INTERCESSION

No one can intercede with Allah - without His permission. 2: 256.
Those whom they call beside Allah possess no power of —. 43: 87.
Holy Prophet could intercede as he bore witness to the truth. 20: 110; 34: 24; 43: 87.
— with Allah for non-believers. 6: 52.
Angels can intercede with Allah with His permission. 53: 27.
Righteous and evil —. 4: 86.

INTOXICANTS

— forbidden. 2: 220; 5: 91, 92.

INVOKING ALLAH IN SUPPORT OF THE TRUTH (MUBAHALA)

Invitation to Jews for —. 62: 7.
Invitation to Christians for —. 3: 62.

ISAAC

Abraham was given glad tidings of —'s birth. 11: 72; 37: 113; 51: 29.
—'s mother was frightened on hearing the news. 11: 72.
—'s mother beat her face on the glad news and cried. 51: 30.
Allah bestowed His blessing on —. 37: 114.
Abraham, —, and Jacob men of strong hands and powerful vision i.e. active and far-sighted. 38: 46.
— and Jacob were leaders who guided their people and were the recipients of revelation. 21: 73, 74.

ISHMAEL

Truth in the Quran about —. 19: 55.
— was the eldest son of Abraham. 37: 102.
Abraham's dream about slaughtering his son —. 37: 103.
— rather than Isaac was the one to be sacrificed. 37: 103—105, 106.
Sacrificing — meant to leave him in the waterless and foodless valley of Mecca. 37: 108; 14: 38.
— was the Messenger and Prophet. 19: 55.
— strictly kept his promise. 19: 55.
— enjoined prayer and alms-giving on his people. 19: 56.

ISLAM

Name — was given so that its followers be completely submerged in Allah. 2: 113; 6: 154, 163.
Allah gave the name of — to this religion. 22: 79.
Fundamental principles of —. 2: 4, 5.
— is a complete religion. 5: 4.
— is the only acceptable religion. 3: 86.
— is the true religion with Allah. 3: 20.
There is no compulsion in —. 2: 257; 18: 30; 25: 58; 28: 57.
By embracing — one does not confer a favour on anyone. 49: 18.
Guidance is found in — alone. 3: 21; 72: 15.
No other religion is better than —. 4: 126.
No hardship in —. 2: 186; 5: 7; 22: 79.
— is a strong handle to grasp. 31: 23.
One can enter the favoured group by following —. 1: 6, 7; 4: 70.
— is likened unto a good tree. 14: 25.
— does not recognise any privilege. 49: 14.
— enjoins justice even towards an enemy. 5: 9.
— enjoins kindness and justice towards non-believers. 60: 9.
— enjoins good treatment of all. 4: 37.
— is the same as the religion of Noah, Abraham, Moses and Jesus. 42: 14.
Prophecy of triumph of —. 13: 42.
Prophecy of rise of — in the first three centuries and of its decline in the following ten centuries. 32: 6.
— requires faith in all prophets. 2: 137.
Preaching of — made obligatory for believers. 9: 123.

ISRAEL, THE CHILDREN OF (BANI ISRAEL)

Israel was the name of Jacob. 3: 94; 19: 59.
— had a superiority over other nations during their time. 2: 48; 2: 123.
Allah's continuous favour on —. 2: 48; 2: 123.
Cruelties of Pharaoh on —. 2: 50; 7: 142; 14: 7; 28: 5.
Moses was sent to rescue — from Pharaoh's tyranny. 28: 6.
Moses calls on Pharaoh not to afflict

— and seeks their freedom. 7: 106; 20: 48.

Pharaoh and his chiefs promised to set — free if their affliction was removed but they broke their promise. 43: 50, 51.

Allah's direction to Moses to lead — out of Egypt. 20: 78; 26: 53; 44: 24.

Crossing the sea by — and drowning of Pharaoh and his people. 2: 51; 7: 137; 17: 104.

Number of — at the time of exodus. 2: 244.

Shade of clouds over — as they marched through Sinai desert. 2: 58; 7: 161.

Desire of — to revert to idol worship after safely crossing the sea. 7: 139.

— demand water from Moses who under Divine direction strikes a particular rock and water flows out. 2: 61; 7: 161.

Sending down of manna and salwa. 2: 58.

Moses left for the Mount and in his absence — took a calf for worship. 2: 52, 94.

Moses punished the idol worshippers. 2: 55.

Burning of the calf. 20: 98.

Allah commands — to slaughter a cow. 2: 68—70.

Desire of — to eat vegetables and other produce instead of manna and salwa. 2: 62.

— were taken to the foot of the Mount for a covenant. 2: 64, 94; 7: 172.

Chiefs of — were overtaken by an earthquake. 7: 156.

— ask Moses to see Allah face to face. 2: 56.

Moses orders — to enter Palestine but they refuse. 5: 22.

— rejected the signs of Allah and killed the Prophets. 2: 62.

— transgressed in the matter of Sabbath and became despised like apes. 2: 66; 7: 167.

Prophecy of Jews being afflicted till the Day of Resurrection. 7: 168.

Demand of — for a king, the appointment of Jaddoon, and their test through rivulet i.e. excessive wealth. 2: 247, 250.

Establishment of kingship in — through David. 2: 252.

Twelve spiritual leaders in —. 5: 13.

Prophethood and kingship in —. 5: 21.

— cursed by Jesus and David. 5: 79.

Perversion of the Book by —. 2: 80.

ITAKA'AF

Observance of —. 2: 188.

JACOB

Abraham's wife was given the glad news of the birth of —. 11: 72.

Israel was —'s name. 3: 94.

— abstained from certain articles of food. 3: 94.

—'s admonition to his sons to stand firm on the Unity of Allah and to worship Him at all times. 2: 133, 134.

JEHAD (STRIVING FOR THE CAUSE OF ALLAH)

— is enjoined on the believers. 22: 79.

The great —, (i.e. preaching the Word of Allah). 25: 53.

— with one's wealth. 8: 73.

In — one should not transgress limits. 2: 191.

Reward for the believer whether he becomes a martyr or is victorious in —. 4: 75.

Commandment of — was not only for the Holy Prophet but was also for the the believers. 4: 85.

JERUSALEM

Destruction and rebuilding of —. 2: 260.

Destruction of — by the Babylonians. 17: 6.

— destroyed by the Romans. 17: 8.

JESUS

Mary was given the glad news of the birth of —. 3: 46; 19: 21.

Mary's surprise at the good news. 3: 48; 19: 21.

After —' birth Mary was commanded to keep a fast of silence. 19:27.

— was born at a time when the dates had become ripe. 19: 26.

— talked wisely in his childhood. 3: 47.

Mary takes — to her people. 19: 28.

— was prophet in Israel. 3: 50.

Creation of birds by —; (i.e. he gave spiritual training to ordinary human beings who thereafter soared high in the spiritual atmosphere. 3: 50; 5: 3.

- declared clean the blind and lepers. 3: 50; 5: 111.
- gave life to the (spiritually) dead. 5: 111.
- was given the knowledge of Torah. 5: 111; 3: 49.
- Jews disbelieved in — while the disciples believed in him. 3: 53.
- Revelation was vouchsafed to the disciples of —, 5: 112.
- was sent with clear signs and was strengthened by the holy spirit. 2: 254; 5: 111.
- Jews planned to crucify — but Allah had promised to save from death on the cross. 3: 55, 56.
- was put upon the cross, 4: 158.
- did not die on the cross, but fainted and was taken down while still in that condition. 2: 73; 4: 158.
- Jews did not succeed in killing —. 5: 111.
- went to an elevated region with running streams (Kashmir) after having escaped death on the cross. 23: 51.
- died a natural death. 5: 115.
- prayer for a banquet (worldly provision) for his people. 5: 115.
- was born as the word (prophecy) of God. 3: 46; 4: 172.
- Kalematohu used for — meaning — the sign of Allah. 4: 172; 31: 23.
- was granted high spiritual status. 3: 46.
- came in fulfilment of the Old Testament prophecies. 3: 51; 5: 47; 61: 7.
- was Allah's servant and His Prophet. 19: 31.
- was merely a Messenger of Allah. 5: 76.
- was enjoined to say his prayers, give alms and treat his mother well. 19: 22, 23.
- preached the Unity of Allah to his people. 3: 52; 5: 118; 19: 37; 43: 65.
- They are disbelievers who take — as God. 5: 18, 73, 74.
- Proof that — and his mother were not gods. 5: 76.
- was created out of clay. 3: 60.
- Jews and Christians will continue to believe in the death of — on the cross. 4: 160.
- not son of Allah. 9: 20.
- was born without the agency of a father. 3: 48; 19: 21, 22.

Verses of the Holy Quran testifying to the death of —. 3: 56, 145; 5: 76, 118; 7: 26; 17: 94; 21: 35.

JEWES

- are those who have incurred Allah's displeasure. 1: 7.
- are enjoined not to exceed the limits in the matter of religion. 5: 78.
- Betrayal of Muslims by — at the battle of Ahza'b and their disgrace. 33: 27, 28.
- Expedition against Banu Nuzair and their expulsion. 59: 3-7.

JINN

- Allah has created — and the *Ins* for His worship. 51: 57.
- are people who dominate. 6: 129.
- Iblis* was amongst the —. 18: 51.
- are the dominant ones and *Ins* are common people. 55: 34.
- (i.e. the dwellers of mountains) under David's suzerainty. 27: 40.
- who came to meet the Holy Prophet were the Jews of Nasbain. 46: 30.
- who listened to the recitation of the Holy Quran were Jews from places outside Mecca. 72: 2.
- Meaning of — having been created from fire is that they are easily roused. 15: 28.

JOB (PROPHET AYUB)

- Mention of —. 4: 164; 6: 85; 21: 84, 85; 38: 42.
- lived in a hilly territory. 38: 45.
- was tormented by his enemies. 38: 42.
- was directed to emigrate. 38: 43.
- meets his family after emigrating. 21: 85; 38: 44.

JOHN (PROPHET YAHYA)

- 's birth was announced by the angels to Zachariah while praying. 3: 40; 19: 8.
- was given the name by Allah Himself. 19: 8.
- was given the knowledge of Torah and judgment from early childhood. 19: 13.
- 's piety and righteousness. 19: 14.
- fulfils some of the old prophecies. 3: 40.
- 's kind treatment of his parents. 19: 15.

Peace on — on the day of his birth and death and the day when he would be raised up to life again. 19: 16.

JONAH (PROPHET YUNUS)

—'s name was Dunnoon. 21: 88.
— was amongst the Messengers. 4: 164; 6: 87; 37: 140.
— was exalted above his people. 6: 87.
—'s attempt to travel by boat. 37: 141.
Boat faced a storm and — was thrown overboard. 37: 142.
A whale swallowed — and then it vomitted him out. 37: 143—146.
Gourd plant was caused to grow over him. 37: 147.
— was sent as a messenger to a hundred thousand people. 37: 148.
—'s people believed in him and their punishment was removed. 10: 99.
—'s people, because of their believing in him, were provided for in this world. 37: 149.

JOSEPH (PROPHET YUSAF)

Prophecy about the Holy Prophet in the events of the life of —. 12: 8.
—'s devotion to Allah in his childhood and his seeing true dreams. 12: 5.
Jacob advises — not to relate his dream to his brothers. 12: 6.
—'s brothers were jealous of him. 12: 9.
—'s brothers plan to kill him. 12: 10.
—'s brothers take him to the wood and cast him in a deep well. 12: 16.
—'s brothers report falsely to Jacob that a wolf had devoured him. 12: 18.
— taken out of the well by an Ismaeli caravan who sold him as a slave. 12: 20, 21.
— bought by Aziz of Egypt. 12: 22.
Aziz's wife tried to seduce — against his will. 12: 25.
Aziz's wife invites women of the town who acclaim — as an angel. 12: 32, 33.
— was imprisoned. 12: 36.
— was given knowledge of the interpretation of the dreams. 12: 38.
—'s interpretation of the King's vision. 12: 48, 49.
— was released from prison and appointed Chief Treasurer of Egypt. 12: 55, 56.

Famine in Egypt and —'s brothers came to him for corn. 12: 59.
—'s brothers came twice to Egypt and brought their brother Ben Yamin (Benjamin) with them. 12: 64—70.

Jacob instructs them to enter through different gates. 12: 68, 69.
Allah's plan to keep Ben Yamin in Egypt. 12: 77.
— puts his drinking cup in his brother's sack. 12: 71.
— forgives his brothers. 12: 93.
Holy Prophet's forgiveness in contrast to —'s forgiveness. 12: 93.
— sends his shirt to his father. 12: 94.
Jacob goes with his family to Egypt and — receives him. 12: 100.
—'s followers believed after his death that no Prophet would appear after him. 40: 35. .

JUDGMENT, THE DAY OF

The answer to what -- is. 51: 13—15; 82: 18—20.

JUSTICE

Believers are enjoined to act with —. 5: 9.

JUSTICE, ADMINISTRATION OF PUBLIC

Obligation of judicial determination of disputes. 4: 66.
Decision of the judge must be accepted. 4: 66.
Injunction on —. 4: 136; 5: 9.

KA'BA (See BAIT-UL-HARAM)

KAUTHAR (i.e. ABUNDANCE OF GOOD)

Holy Prophet given —. 108: 2.

KHATUM-E-NABUWAT

Door of Prophethood not closed. 2: 39; 40: 35; 72: 8.
Prophet Muhammad as Khatum-en-Nabiyyeen, (i.e. the most exalted Messenger). 33: 41.

KHILAFAT

Promise to establish — in Islam. 24: 56.

KNOWLEDGE

A person with -- is better than one without it. 39: 10.
— bestows understanding. 39: 10.
Acquisition of — is urged. 96: 4—6
Travelling in search of —. 18: 66, 67

People with true — alone fear Allah. 35: 29.

Allah will raise the status of those who possess —. 58: 12.

Believers are enjoined to get religious —. 9: 122.

Prophet enjoined to pray for increase of —. 20: 115.

Prophets are favoured with — from Allah. 21: 80.

Prophets are raised to be teachers of mankind. 2: 152.

Quran enjoins the study of Nature. 3: 191, 192; 10: 6, 7; 13: 4, 5; 16: 11—17; 17: 13; 35: 28, 29.

Quran enjoins the study of the conditions of different countries. 17: 22; 22: 46, 47; 29: 21.

Quran enjoins the study of the history of different nations. 12: 112; 30: 10; 33: 63; 35: 44, 45; 40: 22.

Man can rule the forces of nature with —. 17: 71; 21: 80—83; 45: 13, 14.

LAILA-TUL-QUADR (NIGHT OF DESTINY)

Meaning of —. 97: 2—6.

LAW (SHARIYAT)

Object of the — is to lighten the burden of mankind. 4: 29.

LIFE

— is a struggle with hardships. 90: 5.

— here is but a pastime and Hereafter is the true —. 29: 65.

Contrast between this — and the Hereafter. 57: 21.

Man created with purpose. 23: 116.

Water is the source of —. 21: 31.

Everything is created in pairs. 36: 37; 51: 50.

Evolution of man. 18: 38; 23: 13—15; 40: 68; 53: 33; 71: 15—19.

LIFE, THE GOAL OF

— is the meeting with Allah. 6: 32; 10: 46; 13: 3; 30: 9; 84: 7.

LIFE HEREAFTER

— is determined by man's deeds in this life. 17: 14, 15; 21: 95; 43: 81; 45: 30; 50: 19; 82: 11—13; 83: 8—19.

— begins to manifest itself in this life. 41: 31—33; 55: 47; 89: 28—31.

— is fuller manifestation of values. 39: 70; 50: 22—24; 57: 13; 69: 19; 86: 9, 10; 99: 7—9.

Progress in the — will be unceasing. 35: 35, 36; 39: 21; 66: 9.

LIFE, WORLDLY

Non-believers desire the —. 2: 201, 213.

— is inferior to the life Hereafter. 3: 16; 4: 78; 9: 38.

— is a brief sojourn in contrast to the world Hereafter. 23: 115.

LIQUOR (See under INTOXICANTS)

LOAN

Transaction of — should be in writing. 2: 283.

Period of — must be fixed. 2: 283. Presence of witnesses. 2: 287.

LOT (PROPHET LUT)

— was one of the Messengers. 37: 134. — mentioned along with Abraham and Ishmael. 6: 86.

— believed in Abraham and migrated with him. 21: 72; 29: 27.

Evil ways of the people of —. 26: 166, 167; 29: 30.

— warns his people to stop their evil ways. 26: 166; 27: 55, 56.

—'s people forbid his entertaining strangers. 15: 71.

—'s people reject him and threaten to exile him. 26: 168; 27: 57.

—'s people ask for punishment. 29: 30. —'s prayer. 29: 31.

Warning of the destruction of —'s people. 15: 61; 27: 58; 29: 34; 37: 135, 136.

— is perturbed on arrival of messengers. 29: 34.

People of — visited him on the arrival of messengers. 11: 79; 15: 68.

— commanded to leave town during night. 11: 82; 15: 66.

— told not to look back. 15: 66.

—'s people were smothered under rain of stones. 7: 85; 11: 83, 84; 15: 75; 26: 174; 27: 59; 54: 35.

Rejecting — was to reject all the prophets. 54: 34.

Disbelievers are like the wife of Noah and of —. 66: 11.

— given wisdom and knowledge and was righteous. 21: 75, 76.

LOTE — TREE OF THE BOUNDARY (SIDRA-TUL-MUNTAHA'A)

Mention of —. 53: 15.

MAN (INS)

— is hasty by nature. 21: 38.

Object of creating —. 51: 57.

— is created to worship. Allah. 1: 5; 51: 57.
 Nature of — is to believe in Allah. 57: 9.
 — is born with nature made by Allah. 30: 31; 91: 8, 9.
 — has unlimited capacity for progress. 87: 3.
 — was created in the best make. 95: 5.
 — has capacity of receiving revelation. 15: 29, 30.
 Allah has shown the way of good and evil to —. 76: 14; 90: 11; 91: 9.
 — is free to act as he chooses. 41: 41.
 Allah provides facilities for — according to his action. 92: 6—11.
 All things have been subordinated to —. 2: 30; 22: 66; 31: 21; 45: 14.
 — should seek the protection of Allah alone. 2: 42.
 Allah does not require of any — that which is beyond his capacity. 2: 234, 287; 23: 63; 65: 8.
 — desiring only this world shall have no share in the Hereafter. 2: 201; 4: 135; 42: 21.
 — is created weak. 4: 29.
 Those who desire good in this life and in the Hereafter will have a good reward. 2: 202; 42: 21.
 — is enjoined to treat his parents kindly. 17: 24; 29: 9; 31: 15; 46: 16.
 — has been created from nothingness. 76: 2.
 Mankind were one community in the beginning. 2: 214.
 — is created out of clay. 3: 60; 7: 13; 18: 38.
 Allah fashioned — in the womb. 3: 7.
 — should repel evil with that which is best. 23: 97.
 Divine spirit is breathed into —. 32: 10.
 Ungratefulness of —. 10: 13; 11: 10—12; 41: 52.
 Threefold duty of —. 5: 93—94.
 — will live and die on earth. 7: 26.
 Best garment for — is righteousness. 7: 27.
 Stages in the physical growth of —. 22: 6; 23: 13—15.
 Punishment of — for disbelieving after believing. 3: 107.
 Creation of — in threefold darkness. 39: 7.
 — shall be tried in his possessions and in his person. 2: 156—158; 3: 187.

—'s possessions and children are a trial. 8: 29; 24: 16.
 —'s complete submission to Allah is most beneficial. 2: 132; 4: 126.
 — is impatient. 70: 20—22.
 — is most contentious. 18: 55.
 — is prone to despair. 30: 37; 41: 50.
 — loves wealth and is niggardly. 17: 101; 89: 21.
 — is prone to transgress. 96: 7—8.
 — is subject to loss without faith and righteousness. 103: 3—4.
 — is superior to other creation. 17: 71.

MARRIAGE (See under WOMEN)

MARTYRS

— live an eternal life. 3: 170.

MARY

Quran mentions true events of the life of —. 3: 45; 19: 17.
 —, her family and her birth. 3: 36, 37.
 — was the ward of Zachariah. 3: 38.
 — was provided for by Allah. 3: 38.
 —, her piety, chastity and high status. 21: 92; 66: 13.
 — was truthful. 5: 76.
 — was chosen of Allah. 3: 43.
 Visit of angel in the form of a man was a vision. 19: 18.

MECCA

— is called Mecca because of abundance of blessings. 3: 97.
 — is also called Balad-al-Ameen i.e. town of security. 95: 4.
 Abraham's prayer for — and its security. 2: 127; 14: 36.
 — is made sacred. 27: 92.
 Prophecy of return of Holy Prophet to — after emigration. 17: 81; 28: 86; 90: 3.
 Efforts necessary for the return to —. 2: 151.
 Prophecy of the security of —. 28: 58.
 Prophecies relating to future of —. 3: 97.
 Jewish objections met by the conquest of —. 2: 151.
 Prophecy of the conquest of —. 13: 32.

MEEKNESS

Believers should cultivate —. 25: 64; 31: 19, 20.

MENSTRUATION

Purification from —. 2: 223.

MESSENGERS (See also under
PROPHETS)

All — dubbed sorcerers and mad-
men. 51: 53.

It is wrong to compare —. 23: 53.
Rejection of one Messenger is rejec-
tion of all —. 26: 106, 124, 142,
161, 177.

— shall be witnesses. 4: 42; 16: 85,
90; 33: 46.

MESSIAH

— was the servant of Allah. 4: 173.

MIDIAN

— and its dwellers. 7: 86; 9: 70; 11:
85.

**MIGRATION IN THE CAUSE OF
ALLAH**

One who emigrates in the cause of
Allah shall have plenty. 4: 101.

MIRAJ

Holy Prophet had the vision of —
twice. 53: 14.

No mistake in seeing the vision —.
53: 18.

— of Moses. 18: 61—63.

Prophet Muhammad went on a jour-
ney in a vision from Masjid-e-
Haram to Masjid-al-Aqsa. 17: 2.
The — was a clear vision. 17: 61.

MONASTICISM

— was not prescribed by Allah but
was self-imposed by the Christians.
57: 28.

MONTH OF HARAM

Sanctity of the —. 2: 218.

MONTHS, THE TWELVE

The number of —. 9: 36.

Sacred months. 2: 195; 9: 36.

MOON, THE

— and its stages. 36: 40, 41.

Lunar system in Islam. 2: 190.

— gets light from the sun. 71: 17.
Crescent —. 36: 40.

— has reference to the Reformers
who would follow the Holy Pro-
phet (i.e. the sun) and would get
their light from him. 91: 3.

— signifies Arab power. 54: 2.

Reckoning time by the —. 2: 190.

Prophecy of eclipse of the sun and
— on the advent of Mehdi. 75: 10.

MORAL TEACHINGS

(See under DEEDS)

MOSES

Quran gives the true events of the
life of —. 19: 52.

Purpose of advent of — was to free
Israel from the cruelties and
bondage of Pharaoh and to foster
their progress. 28: 6, 7.

—, birth of, and his being cast afloat
in the river in an ark. 20: 40;
28: 8.

Pharaoh's daughter picks — out of
the river. 28: 9, 10.

— refused wet-nurses and was re-
stored to his mother. 20: 41; 28:
13.

— was given wisdom and knowledge.
28: 15.

— smote Copt with his fist and caus-
ed his death. 20: 41; 28: 16.

— was repentant. 28: 16, 17.

Chiefs of Pharaoh's people counselled
together to kill — and he was
warned. 28: 21.

— emigrates to Midian. 20: 41; 28: 23.

— helps two women to water their
flocks at the well of Midian. 28:
24, 25.

— receives offer of marriage on con-
dition of staying in Midian for
eight years serving the family.
28: 28.

— returns from Midian with his
family. 28: 30.

— perceived fire near Mount Sinai.
20: 11; 27: 8; 28: 30.

— sees his rod as a serpent and is
frightened. 7: 108; 20: 21, 22; 27:
11; 28: 32.

— perceives his hand turned white
without any ill effects. 7: 109; 20:
23; 28: 33.

— had shown nine signs to Pharaoh.
7: 134; 17: 102; 27: 13.

— prays Aaron be appointed to
assist him. 20: 30—36; 26: 14;
28: 35.

— and Aaron commanded to go to
Pharaoh. 20: 43—45; 26: 16—18.

— and Aaron preached to Pharaoh.
7: 105, 106; 10: 76—79; 17: 102,
103.

— had a debate with Pharaoh. 20:
50—53; 26: 19—34.

Pharaoh demanded Sign from —. 7:
107; 26: 32.

— showed his signs. 7: 108, 109; 79:
21.

Pharoah called his magicians who challenged —. 7: 112—117; 20: 66; 26: 37—41.

Truth about magicians' tricks. 7: 117, 118.

Magicians admitted their defeat and believed in — and his God. 7: 121—123; 20: 71; 26: 47—49.

Pharoah determined to kill — who came to know about it. 40: 27, 28.

Punishment of Pharoah's people. 7: 131—134.

People of Pharoah begged — to pray for warding off the punishment. 7: 135; 43: 49—51.

Because of the fear of Pharoah only a few youths believed in —. 10: 84.

— ordered his people to build their houses facing each others. 10: 88.

— prayed for punishment on Pharoah and his people. 10: 89.

— is commanded by Allah to lead Beni Israel out of Egypt. 26: 53.

Pharoah pursued — and was drowned. 44: 24—30.

— with his people passed safely through the sea. 10: 91.

— and his people crossed the sea at low tide. 2: 51; 44: 25.

Pharoah, when drowning, said he believed in the God of —. 10: 91.

— was called for forty days to the Mount. 2: 52; 7: 143.

— saw a spiritual sight on the Mount. 20: 10, 11.

— wishes to see Allah face to face. 7: 144.

Allah speaks to — and gives him the tablets. 7: 145, 146.

— returns to his people and condemns Samari. 7: 151; 20: 96—98.

— leads chiefs of his people to the side of the Mount. 7: 156, 172.

— orders Beni Israel to enter the Holy Land, their refusal and their punishment. 5: 22—27.

— orders Beni Israel to slaughter a cow. 2: 68.

Mira'j of — and his meeting Holy Prophet Muhammed. 18: 61—83.

False accusation against —. 33: 70.

MOSQUE

— open to all mankind. 22: 26.

No one should obstruct worship of Allah in —. 2: 115.

Masjid-e-Haram and Masjid-e-Aqsa. 17: 2.

— which the hypocrites built to hide Abu Amir. 9: 107.

MOUNT SINAI

—, the witness of. 52: 2; 95: 3.

— and its olives. 23: 21.

MOUNTAINS

Creation of —. 41: 11.

Purpose of the creation of —. 16: 16; 31: 11.

Thamud hewed — for their dwellings. 7: 75; 15: 83; 26: 150.

Noah's ark landed on Judi. 11: 45.

— (i.e. the dwellers of —) repeat the praises of Allah with David. 34: 11.

— signify dwellers of mountains. 21: 80; 38: 19.

— also used for the powerful people. 20: 106.

Destruction of —. 52: 11; 70: 10; 101: 6.

MUHAMMAD, THE HOLY

PROPHET

— possessed perfect qualities. 20: 2.

— mentioned by name in the Quran. 3: 145; 33: 41; 47: 3; 48: 30.

Quran was revealed to —. 15: 88; 16: 45; 26: 193—196; 47: 3.

—'s likeness unto Moses. 73: 16.

Prophecies about — in Torah and Gospel. 7: 158; 46: 11, 13.

— received revelation from Allah as did previous Prophets. 4: 164; 42: 4.

— was not an innovation as a Prophet. 46: 10.

—'s highest status in nearness to Allah. 53: 9.

— is the Seal of the Prophets. 33: 41.

— is the Perfect Leader. 36: 2.

Those who pledge allegiance to — pledge allegiance to Allah. 48: 11.

Whoso obeys — obeys Allah. 4: 81.

— is sent as a mercy for all mankind. 21: 108.

— is of the Messengers of Allah. 36: 4.

— is Allah's Messenger for all mankind. 4: 80; 7: 159; 34: 29.

Abraham's prayer was fulfilled in the person of —. 2: 130.

Allah took a covenant from the people through the Prophets that they would believe in — and help him. 3: 82.

Promise of Divine protection for —. 5: 68.

— was guarded and helped by the angels. 13: 12; 66: 5.

— yearned that mankind should believe. 18: 7; 26: 4; 93: 8.

— possessed excellent moral qualities. 68: 5.

— is described as a lamp which gives bright light. 33: 47.

By following — one can win the love of Allah. 3: 32.

By following — one becomes heir to Allah's blessings and can achieve the highest spiritual status. 4: 70.

— did not know reading or writing. 29: 49.

— was sent after a break in the series of prophets. 5: 20.

Allah would not punish disbelievers of Mecca while — was among them. 8: 34.

Asra of — from Masjid-e-Haram to Masjid-e-Aqusa. 17: 2.

Mira'j of — 53: 9—14.

Allah and His angels send blessings on —. 33: 57.

Believers commanded to submit disputes to — for decision. 4: 66.

Spiritually dead resurrected through —. 8: 25.

Principal missions of —. 2: 130; 62: 2, 3.

Wives of — as mothers of believers. 33: 7.

People who malign — shall have severe punishment. 9: 61; 33: 58.

— was enjoined to be affectionate towards the believers. 26: 216.

Concern of — for his followers. 3: 160; 9: 128.

Enemies persecuted — and forbade him offering Prayers. 96: 10, 11.

Non-believers plotted to murder —. 8: 31.

Emigration of — to Medina. 9: 40.

Divine assurance given to — of his return to Mecca. 28: 86.

Hypocrites took objection to distribution of charity money by —. 9: 58.

Hypocrites objected that — listened to complaints against them. 9: 61.

— did not have the knowledge of the unknown. 6: 51.

— never demanded any reward from the people. 6: 91; 12: 105; 23: 73.

— wished only that people should turn to Allah. 25: 58.

— was enjoined to continue his worship of his Lord till his death. 15: 100.

— was enjoined to convey the revelation which he received to the people. 5: 68.

Accusation of unbelievers refuted that — was a lunatic. 68: 3—7.

Non-believers raised same objections against — as were raised against previous Prophets. 41: 44.

Non-believers asked — why Allah did not speak to them. 2: 119.

Non-believers demanded why — did not bring a Sign. 2: 119; 6: 38; 7: 204.

Objection that — was taught the Quran by someone else. 16: 104.

Objection that — had no treasures, gardens, or royal grandeur. 11: 13; 25: 9.

Demand for miracles from —. 17: 91—94.

— was told to endure steadfastly their mockery and persecution. 6: 35, 36; 15: 98, 99; 27: 71; 36: 77.

— was commanded to be alert and ever ready for spreading the truth. 74: 2.

Success of — in the propagation of Islam. 110: 3.

— was thereupon commanded to seek Allah's protection and His blessings. 110: 4.

— was an excellent and perfect man. 20: 2.

Prophecy of treasures and palaces being given to —'s followers. 25: 11.

Commandments addressed to — are the commandments to his people as well. 10: 95; 17: 24, 25; 30: 39; 65: 2.

Prophecy for the advent of a witness to testify to the truth of —. 11: 18.

Pure life of — before his claim to prophethood. 10: 17.

—'s message was universal. 7: 159; 10: 58; 22: 50; 34: 29.

— was excellent exemplar for mankind. 33: 22.

— was favoured with abundance of good. 108: 2.

MUHAMMAD'S COMPANIONS

Higher spiritual status of —. 2: 116.

Emigrants and Helpers and their sacrifices. 9: 117.

Helpers' love for the Emigrants. 59: 10.

Love of — for each other. 48: 30.

Allah pleased with Emigrants and Helpers. 9: 100.

Allah pleased with pledge of believers at Hudoubiyyah. 48: 19.

High spirit of sacrifice of — despite their poverty. 9: 92.

Believers enjoined to remember sacrifices of —. 18: 29.
Prayer of the Holy Prophet for companions who were ready for any sacrifice. 17: 81.
Efforts of — for the cause of Islam. 37: 2-4; 79: 2-6; 100: 2-6.
— were the offerers of prayers. 26: 220.

MUHAMMAD, WIVES OF

— are as mothers of Muslims. 33: 7.
Marrying any of — is unlawful. 33: 54.
Status and deportment of —. 33: 31-34.
— called upon to choose between worldly life and devotion to faith. 33: 29, 30.
Holy Prophet confided a secret to one of his wives and she failed to keep it. 66: 4.
Holy Prophet gave up eating honey to please his wives. 66: 2.
Hypocrites malign Ayesha. 24: 12.
Ayesha cleared of accusation. 24: 17.
Marriage of Holy Prophet with Zainab was enjoined by Allah. 33: 38.

MURDER

— forbidden. 17: 34; 25: 69.
Law of retaliation —. 2: 179.

MUSLIMS

To outstrip each other in doing good is the goal of —. 2: 149.
— were averse to fighting. 2: 217.
— are the best people for they are raised for the good of mankind. 3: 111.
— forbidden to fight in Sacred Month but may defend themselves against aggression. 2: 218.
Restriction on fraternisation of — with disbelievers. 3: 29.

NATIONS

Doom of — at the end of their assigned term of rise. 7: 35.
— are destroyed when they transgress. 17: 17.
— cannot rise until they amend themselves. 13: 12.

NATURAL RELIGION

Right religion is the —. 30: 31.

NATURE, DIVERSITY OF

Signs in the —. 13: 4, 5.

NATURE, HARMONY IN

No incongruity of flaw in universe. 87: 4, 5.

NEEDY & THE POOR

Duty of looking after the —. 51: 20; 90: 15-17.
End of those who do not care for —. 107: 4.

NICKNAMES

Calling one another by — is forbidden. 49: 12.

NIGGARDLINESS

— is forbidden. 3: 181; 4: 38.

NOAH (PROPHET NUH)

Prophecy about the Holy Prophet in the events of the life of —. 11: 50.
— chosen as a Prophet by Allah. 3: 34.
— preaches to his people. 7: 60; 10: 72; 11: 26, 27; 23: 24; 71: 2-21.
—'s people reject him. 7: 65; 10: 74; 11: 28; 23: 25; 54: 10.
—'s people demand punishment. 11: 33.
— builds the Ark and his people mock at him. 11: 38, 39.
Flood came as punishment on his people and — is told to take the needed animals in the Ark with him. 11: 41, 42; 23: 28.
—'s son refuses to go into Ark and is drowned. 11: 43, 44.
—'s Ark was fully laden. 26: 120.
— makes his supplication to Allah on behalf of his son. 11: 46, 47.
—'s Ark settles on Mount Judi. 11: 45.
—'s flood is a Sign for people. 54: 16.
Prophethood in —'s progeny. 57: 27.
—'s rejection is the rejection of all prophets. 26: 106.

OATHS

Allah will not call you to account for vain —. 2: 226.
Guarding of —. 5: 90.
Expiation of —. 5: 90; 66: 3.
— should not be broken. 16: 92.
— should not be made means of deceit. 16: 93, 95.
Vowing abstinence from wives. 2: 227, 228.

OBEDIENCE & SUBMISSION

Allah enjoins on you — to Him and His Messenger. 3: 133, 173.
— to Allah and His Prophet leads to the highest spiritual upliftment. 4: 70.
— to Allah and His Messenger leads to success. 24: 53.

- Obedience of Messenger is obedience of Allah. 4: 81.
- Obedience of those in authority is enjoined. 4: 60.
- Messengers are sent to be obeyed. 4: 65.
- Those who love Allah are enjoined to follow the Holy Prophet. 3: 32.

OCEANS

- Prophecy of joining the —. 55: 20, 21.
- Prophecy of huge ships sailing on —. 55: 25.

ORBS

- Movement of — in their spheres. 21: 34.

ORPHANS

- not to be oppressed. 93: 10.
- Feeding of —. 90: 16.
- Care of —. 2: 221.
- Property of — should be safeguarded. 4: 3; 6: 153; 17: 35.
- Penalty for misappropriation of property of —. 4: 11.
- Proper upbringing of —. 4: 7.
- Equitable treatment of —. 4: 128.

PARABLES OR SIMILITUDE OF

- person kindling fire. 2: 18.
- heavy rain and lightning. 2: 20, 21.
- a gnat. 2: 27.
- birds obeying call. 2: 261.
- grain of corn growing seven ears. 2: 262.
- seeds sown on stones. 2: 265.
- garden on elevated ground. 2: 266.
- garden smitten by a fiery whirlwind. 2: 267.
- one bewildered. 6: 72.
- one who rejects Divine Signs. 7: 176, 177.
- thirsty dog. 7: 177.
- flood of rainwater bearing foam. 13: 18.
- good tree. 14: 25, 26.
- evil tree. 14: 27.
- pure and pleasant milk. 16: 67.
- liquor and wholesome food. 16: 68.
- bee. 16: 69, 70.
- slave and free man. 16: 76.
- dumb man and of one who enjoins justice. 16: 77.
- one who breaks her strong yarn to pieces. 16: 93.
- secure and peaceful city which neglected the favours of Allah. 16: 113.

- arrogant rich man and humble poor man. 18: 33—45.
- vanity of life of this world. 18: 46.
- one who associates anything with Allah. 22: 32.
- helplessness of those who are called upon beside Allah. 22: 74.
- Light of heavens and earth. 24: 36.
- mirage in the desert. 24: 40.
- thick darkness in a vast and deep sea. 24: 41.
- spider who makes a house. 29: 42.
- master and slave cannot be partners. 30: 29.
- slave belonging to several people. 39: 30.
- ass carrying a load of books. 62: 6.
- arrogant owners of a garden. 68: 18—34.

PARADISE

- Life in —; Fruits of 2: 26.
- ; Extent of 3: 134; 57: 22.
- Fulfilment of all desires of soul in —. 41: 32, 33.
- after death and — in this world. 19: 62; 55: 47.
- Earthly —. 2: 36.
- Dwellers of — shall not be driven out of it. 15: 49.
- Description of — symbolical. 13: 36; 47: 16; 57: 13.
- No one can conceive reality of —. 32: 18.
- Believers will be led towards —. 39: 74.
- High status of dwellers in —. 83: 19—21.
- Believers shall enjoy — in this world as well. 55: 47.

PARADISE (DESCRIPTION)

- Dwellers of — shall suffer neither heat nor cold. 76: 14.
- No vain talk in —. 19: 63.
- No death nor punishment in —. 37: 59, 60; 44: 57.
- Dwellers in — will be vouchsafed sight of Allah. 75: 23, 24.
- Pleasure of Allah will be greatest reward in —. 9: 72.

PARADISE (THE DISTINGUISHING FEATURES)

- Fruits and shade of — shall be everlasting. 13: 36.
- Greatest favour of — will be the attainment of Allah's pleasure. 3: 16; 9: 72.

Delightful dwelling places in —. 9: 72.
Lofty mansions in —. 25: 76; 39: 21.
Abundance of water, milk, wine, and honey in — will never lose their taste. 47: 16.

Gardens and rivers of —. 3: 16, 196, 199; 4: 14, 58, 123; 5: 13, 86; 7: 44; 9: 72, 89, 100; 10: 10; 13: 36; 22: 15, 24; 25: 11; 47: 16; 58: 23; 61: 13; 64: 10.

Thrones in —. 15: 48.

Carpeted floors in —. 55: 55.

Carpets and cushions in —. 88: 16, 17.

Pure drink of —. 83: 26—29.

Wine of — will not induce levity or sin. 52: 24.

Fountains tempered with camphor in —. 76: 6, 7.

Fountains tempered with ginger in —. 76: 18.

Fountain called salsabil in —. 76: 19.

Fountains tempered with tasneem in —. 83: 28.

Sustenance in —. 19: 63.

Food and drink in —. 77: 43, 44.

Bananas and lote trees in —. 56: 29, 30.

Dates and pomegranates in —. 55: 69.

Grapes in —. 78: 33.

All kinds of fruits in —. 55: 53; 77: 43.

Fruits in — as rewards of good deeds. 37: 42—44.

Clustered fruits of —. 76: 15.

Meat of birds in —. 56: 22.

Shade of —. 13: 36.

Green garments of fine silk in —. 18: 32.

Bracelets of gold in —. 18: 32; 35: 34.

Gold and silver cups in —. 43: 72.

Vessels of polished silver in —. 76: 16, 17.

Pure spouses in —. 3: 16; 4: 58.

Chaste women with restrained looks and large eyes in —. 37: 49, 50.

Youths waiting on dwellers of —. 52: 25; 56: 18; 76: 20.

Angels shall greet dwellers of —. 13: 24, 25.

PARADISE, PEOPLE ENTERING

Believers who act righteously. 2: 26.

Righteous who are mindful of their duty to Allah to the utmost. 3: 134—137.

The steadfast. 13: 23.

Those who are foremost in obedience to Allah. 56: 11.

Those of the right hand. 56: 28.

— will be brought near to the righteous. 50: 32.

PARENTS

Treating — kindly is enjoined. 17: 24; 29: 9; 31: 15.

Prayer for — is enjoined. 17: 25.

Obedying — in all matters excepting *shirk* is enjoined. 29: 9.

PEACE

Suing for — through weakness is forbidden. 47: 36.

When enemy is inclined towards — so should you be. 8: 62.

PEOPLE, THE (THE TRIBES)

1. — of *A'd*. 7: 66; 11: 51.

Punishment of destructive wind on —. 46: 25, 26.

2. — of *Thamud*. 7: 74; 11: 62.

Sign of a she-camel for —. 11: 65.

— hamstrung the she-camel and according to the warning were punished. 11: 68.

Earthquake seized —. 7: 79.

— lay prostrate when the punishment came. 7: 79.

3. Dwellers of the *Wood* (*Asaha'bul Aika*)

People of *Shoaib* were called —. 15: 79.

— and their place. 15: 79; 50: 15.

4. — of *Tubba*

— and their destruction. 44: 38; 50: 15.

5. — of *Well* (*Asaha'bul Ras*)

— were a section of the tribe of *Thamud*. 25: 39.

6. — of the *Elephant*. (*Asaha'bul Fiel*)

— were *Abraha*, Abyssinian king's Governor in *Yamen*, and his army. 105: 2.

Design of — against *Baitullah* and their destruction. 105: 3.

7. *Sabians* 5: 70.

8. — of *Cave* (*Asaha'bul Kahf*)

Situation of the *Cave*. 18: 18.

Number of —. 18: 23.

Length of period — lived in the *Cave*. 18: 26.

Dog of —. 18: 19.

PHARAOH

Quran affirms body of — was preserved. 10: 93.

Curse on —'s people in this world and in the Hereafter. 11: 100; 28: 43.

PILGRIMAGE (See WORSHIP)

PLAGUE

Eruption of — during latter days for

not believing in Allah's signs.
27: 83.

PLEDGE

— with possession. 2: 284.

POET

Muhammad was not a —. 36: 70;
69: 42.
Characteristics of —s. 26: 226—228.

POLYGAMY

Permission for —. 4: 4.
Equality between wives. 4: 4.
Neglect of one wife and preference of
another not permitted. 4: 130.

POLYTHEISM

— is gravest sin. 4: 49; 4: 117.
— is devoid of basis. 30: 36.

POOR

Care for the —. 69: 35; 90: 12—17;
107: 2—4.

PRAYER (SALA'T, FASTING, HAJJ AND ZAKAAT, see under WOR- SHIP)

Need for —. 25: 78.

Unto Allah alone is the —. 7: 195;
13: 15; 46: 6.

— of the distressed person is heard.
27: 63.

Allah's promise to answer — of His
people. 2: 187; 40: 61.

Even if the deed is good — should be
continued for it. 2: 124.

— taught by Allah absorbs His
blessings more effectively. 2: 38.

Supplicant should seek good in both
worlds. 2: 201, 202; 4: 135.

Offer — to God and be steadfast in it.
19: 66; 20: 15.

Neglect of — leads to destruction.
19: 60.

PRAYERS OF THE HOLY QURAN FOR

Guidance along straight path. 1: 2—7.
— peace and provision. 2: 127.

(Abraham's Prayer).

— for the acceptance of prayers and
for being taught the method of
worship. 2: 128—130. (Abraham's
and Ishmael's prayer).

— seeking good here and Hereafter.
2: 202.

— help against disbelievers. 2: 251.
(Talut's prayer).

— imploring Allah's forgiveness. 2:
286. (Prayer of Believers).

— being saved from punishment and
for Allah's help. 2: 287. (Believers'
prayer).

Prayer that our hearts might not
become perverse after guidance.
3: 9. (Believers' prayer).

— forgiveness of sins. 3: 17.

— grace and help. 3: 27, 28.

— Divine favour. 3: 54. (Prayer of
the disciples of Jesus).

— steadfastness. 3: 148.

— being saved from the Fire. 3: 192.

— forgiveness of sins and removal of
ills. 3: 194, 195.

— seeking refuge from oppressors.
4: 76.

— distinction between the faithful
and the disobedient. 5: 26. (Prayer
of Moses).

— being counted among the righteous.
5: 84, 85.

— prosperity. 5: 115. (Prayer of
Jesus for his people).

— forgiveness of error. 7: 24. (Prayer
of Adam and his wife).

— triumph of truth over falsehood.
7: 90.

— steadfastness. 7: 127.

— Allah's mercy. 7: 150, 152, 156.

— good here and Hereafter. 7: 157.

— deliverance from evil of enemies.
10: 86, 87.

— destruction of oppressors. 10: 89.

— security in a boat or vessel. 11: 42.

— security while riding or driving.
43: 14, 15.

— being joined to the righteous. 12:
102. (Prayer of Joseph).

— self and progeny. 14: 36—42.
(Prayer of Abraham).

— parents. 17: 25.

— entering or coming out of a place
or building. 17: 81.

— mercy and guidance. 18: 11.

— righteous offspring. 19: 5—7; 21:
90. (Prayer of Zachariah).

— success in the propagation of
truth. 20: 26—36. (Prayer of
Moses).

— increase of knowledge. 20: 115.

— deliverance from distress. 21: 84.
(Prayer of Job).

— security against consequences of
default. 21: 88. (Prayer of Jonas).

— Allah's help and His judgement.
21: 113.

— victory over those who reject the
truth. 23: 27. (Noah's prayer).

— a safe landing. 23: 30. (Noah's
prayer).

- not being counted with the wrongdoers. 23: 94, 95.
- seeking refuge from incitements of evil ones. 23: 98—99.
- forgiveness of sins and mercy. 23: 110.
- forgiveness and mercy. 23: 119.
- being saved from the punishment of hell. 25: 66, 67.
- family and children. 25: 75.
- wisdom and being counted among the righteous. 26: 84—90. (Prayer of Abraham).
- victory of truth. 26: 118, 119.
- deliverance from the torment of the enemy. 26: 170.
- being grateful and being among the righteous. 27: 20. (Prayer of Solomon).
- peace on the righteous. 27: 60.
- forgiveness. 28: 17. (Prayer of Moses).
- deliverance from unjust people. 28: 22. (Prayer of Moses).
- seeking good from Allah. 28: 25. (Prayer of Moses).
- help against wicked people. 29: 31. (Prayer of Lot).
- for a righteous son. 37: 101. (Prayer of Abraham).
- for forgiveness and grant of vast kingdom. 38: 36. (Prayer of Solomon).
- deliverance from hell and all evil. 40: 8—10.
- appreciation of Allah's favours. 46: 16.
- help from Allah when overcome. 54: 11. (Prayer of Noah).
- deliverance from rancour. 59: 11.
- seeking protection against the non-believers. 60: 5, 6. (Prayer of Abraham's people).
- perfection of Allah's blessings. 66: 9.
- deliverance from Pharoah and wrongdoers. 66: 12. (Prayer of Pharoah's wife).
- forgiveness of all believers. 71: 29. (Prayer of Noah).
- protection against all evil. 113: 2—6; 114: 2—5.

PRAYER, DAILY (Salaat; see under WORSHIP)

PREDESTINATION (Taqdeer i.e. determining the measure of everything)
 Meaning of —. 7: 35; 57: 23, 24.

Allah has determined the measure of everything. 25: 3; 54: 50; 65: 4.

Good or evil befalls as result of Divine law. 4: 79, 80.

Man is free to act as he chooses but must face the consequences thereof. 74: 39.

Believers and non-believers are both helped. 17: 21.

PRISONERS OF WAR
 (See under WAR)

PRIVACY

Personal —. 24: 59, 60.

PROPERTY

- is a means of transport. 4: 6.
- should not be acquired unlawfully or unjustly. 2: 189; 4: 30.

PROPHECIES, GENERAL

— either contain glad news or give warning. 18: 57.

Fulfilment of — which warn can be put off by repentance. 10: 99; 43: 50, 51; 44: 16.

Fulfilment of — bearing glad tidings can be postponed by failure to comply with conditions. 5: 27.

Prophet is justified if some of his — are fulfilled during his lifetime. 13: 41; 40: 29.

PROPHECIES OF THE HOLY QURAN (See under QURAN)

PROPHETS

Allah revealed some of His secrets to —. 3: 180; 72: 27, 28.

— are innocent and are safeguarded from error. 6: 163; 53: 4, 5.

Prophet and Messenger are synonymous. 19: 52—55.

Purpose of —. 20: 135; 28: 48.

— were sent to all people. 10: 48; 13: 8; 16: 37.

Superiority of some prophets over others. 2: 254; 17: 56.

Two kinds of —, the law-bearing and non-law-bearing. 2: 254; 5: 45; 36: 15.

Quran makes mention of a few — only. 4: 165; 40: 79.

Same objections raised against all —. 41: 44; 51: 53, 54.

Disbelieving one prophet is disbelieving all —. 4: 151.

— submit themselves to the will of Allah. 10: 73.

Only men are raised as —. 12: 110.

Allah chooses the — Himself. 6: 125; 16: 3.

Purpose of — is to purify people and to guide them to their Lord. 79: 18—20.
 — cannot act unfaithfully. 3: 162.
 Sinlessness of —. 21: 28.
 False — do not prosper. 69: 45—48.
 — are the rope of Allah which should be held fast. 3: 104
 All — are opposed and mocked at. 6: 113; 21: 42; 25: 32; 36: 8, 31; 43: 8.
 Followers of — are succoured. 2: 215.
 Satan puts obstacles in the way of what the — seek after but always fails. 22: 53.
 — were accused of being bribed for acting as agents of others. 26: 154.
 — were accused of madness or of being magicians. 34: 44; 51: 53.
 — were charged with falsehood. 3: 185; 34: 46.
 — are helped by Allah in this world as well as in the Hereafter. 37: 172, 173; 40: 52.
 — are human beings. 14: 12; 18: 111; 19: 59; 21: 8, 9.
 — marry and have children. 13: 39.
 — eat food. 21: 9; 25: 8, 21.
 — do not fear anyone except Allah. 33: 40.
 — receive revelation in the language of their people. 14: 5.
 — convey message of Allah to the people. 5: 100; 33: 40.
 — duty is to warn people and to give them glad tidings. 6: 49.
 — do not ask for any reward from the people. 11: 30, 52.
 — and their followers always prevail over others. 40: 52; 58: 22.
 Attempts of people to kill their —. 2: 62; 3: 113; 4: 156.
 Not all — were given the Book separately. 2: 214.
 All — have a common mission of establishing unity of Allah. 23: 53.
 Reason why — and believers suffer from afflictions. 2: 156, 215.
 Unreasonable demands of the opponents of —. 2: 119.

PUNISHMENT

— is inflicted for disregarding the warnings of Allah's Messengers. 6: 132; 17: 16; 42: 22.
 Allah does not inflict — unjustly. 11: 118; 29: 22.
 Purpose of — is to reform. 23: 77; 78: 1.
 Allah is slow in sending —. 22: 48—52.

— follows upon transgression and injustice. 4: 31.
 — for theft. 5: 39.
 Delay in —. 6: 19; 10: 12; 11: 9.
 — for adultery. 24: 3.
 — for calumniating chaste woman. 24: 5.
 — is warded off by seeking forgiveness. 8: 34.
 — serves as an example and lesson. 2: 67.
 Repentance and amendment avert —. 5: 40.
 — averted from the people of Jonah. 10: 99.
 Allah's mercy averts —. 7: 157.

PURDAH (Veil, for Women)

Directions about —. 24: 31—32, 61; 33: 60.
 Old women exemption for —. 24: 61.
 Privacy, periods of 24: 59.

QURAIISH

— safeguarded against Abrahah's design. 106: 2—5.

QURAN, THE HOLY

Purpose of gradual revelation of —. 17: 107; 25: 33, 34.
 Seeking refuge with Allah before recitation of —. 16: 99.
 Recitation of — should be listened to with attention. 7: 205.
 Abrogation of previous commandments. 2: 107.
 — also called the Book. 15: 2.
 — called pure scriptures comprising everlasting commandments. 98: 3, 4.
 Divine promise to guard —. 15: 10; 56: 78—81.
 — gives good tidings and warns. 19: 98.
 — is an Exhortation for those who fear Allah. 20: 3, 4.
 — is a revelation from the Creator of heavens and earth. 20: 5.
 — is a well-preserved Book. 56: 79.
 — discriminates between truth and untruth. 25: 2.
 — was mentioned in scriptures of previous prophets. 26: 197, 198.
 — is healing and mercy for believers. 17: 83.
 — speaks at every level. 18: 55; 39: 28; 59: 22.
 — repeatedly exhorts observation, reflection, exercises of reason, and understanding. 2: 270.

- constantly exhorts towards remembrance of Allah through:
 - (i) observation, 5: 22; 43: 52;
 - (ii) reflection, 2: 220, 267; 7: 185; 34: 47;
 - (iii) meditation, 4: 83; 47: 25;
 - (iv) exercise of reason and understanding, 6: 152; 16: 13; 23: 81; 28: 61;
 - (v) seeking of knowledge, 20: 115; 29: 44; 35: 29;
 - (vi) pondering over intellectual problems, 9: 122; 17: 45;
 - (vii) fostering of spiritual vision, 7: 199; 11: 21; 28: 73;
 - (viii) gratitude to Allah, 14: 8; 16: 15; 23: 79; 56: 71.
- Objection why — was not revealed all at once. 25: 33.
- Objection why a written book was not sent directly from heaven. 17: 94.
- Objection why — was not revealed through a great man. 43: 32.
- contains verses with decisive meanings and verses susceptible of different interpretations. 3: 8; 39: 24.
- yields new truths and fresh guidance in every age and at all levels. 18: 110.
- Companions of the Holy Prophet were exalted by —. 80: 17.
- is a widely read Book. 27: 2.
- is a Light and clear Book guiding along the paths of peace. 5: 16, 17.
- Falsehood shall never approach —. 41: 43.
- Every one desiring to go straight can benefit from —. 81: 29.
- is a Book honoured and well guarded. 85: 22, 23.
- is decisive and definite. 86: 14, 15.
- comprises all basic commandments. 98: 3, 4.
- is Divinely safeguarded. 15: 10.
- discourages seeking regulation of everything by Divine command. 5: 102.
- is free from all doubt. 2: 3.
- is a guide for the righteous. 2: 3.
- is healing. 10: 58; 17: 83; 41: 45.
- expounds all that is needed by mankind for complete fulfilment of life and furnishes guidance and is a mercy for those who submit. 10: 58; 16: 90.
- enjoins worship of Allah. 2: 22.
- The wisdom comprehended in — is inexhaustible. 18: 110; 31: 28.
- is the most effective instrument for propagating the truth. 25: 53.

- is peerless and cannot be matched. 2: 24; 10: 39; 11: 14, 15; 17: 89; 52: 35.
- was revealed on a blessed night. 44: 4; 97: 2-6.
- is free from discrepancies. 4: 83.
- Seeking refuge with Allah against evil promptings before recitation of —. 16: 99.

QURAN, PROPHECIES IN THE HOLY

- Holy Prophet's emigration from Mecca and his return to it. 17: 81; 28: 86.
- Battle of Badr and victory for Muslims. 30: 6; 79: 7.
- Battle of Ahzab. 38: 12; 54: 46; 79: 8.
- Arab nations accepting Islam. 56: 4.
- Byzantines overpowering the Persians and then being overpowered by Muslims. 30: 3-4.
- Jews occupying Palestine. 17: 105.
- Muslims reoccupying Palestine. 21: 106-107.
- Appearance of Gog and Magog and events thereafter. 21: 97-105.
- Opening of Suez and Panama canals. 55: 20, 21; 82: 4.
- Huge ships floating on seas. 55: 25.
- Jews, abasement of 3: 113; 7: 168.
- People of the Book accepting Islam. 3: 200.
- Transportation, development of means of 16: 9; 36: 43; 81: 5.
- Blasting off of mountains i.e. great kingdoms. 79: 10; 77: 11.
- Cosmic rays and nuclear bombs. 44: 11; 55: 36.
- Animals being gathered in zoological gardens. 81: 6.
- Peoples and nations coming together. 81: 8.
- Criminal justice, administration of 81: 9.
- Books, increase in publication of 81: 11.
- Geology, minerology and astronomy, progress of 81: 12; 84: 5.
- Earth, reaching out of to other planets. 84: 4.
- Tombs being laid open. 82: 5.
- Sin, increase of 81: 13.
- Atheism, spread of 82: 7-9; 114: 5, 6.
- Islam, rise of after decline 32: 6; 81: 19.
- Wars and earthquakes. 99: 2.
- Earth revealing its treasures. 99: 3.
- Latter Days, signs of 81: 3-17.

Discovery of new countries and continents. 84: 4.
 Earth yielding up its hidden treasures. 84: 5.
 Safeguarding of Quran by Allah. 15: 10.
 Spread of Islam after emigration. 17: 81, 82.
 World wars and nations being gathered together. 18: 100.
 Destruction of atomic powers. 55: 32; 111: 2.

RECORDING ANGELS

— know all actions of man. 82: 11—13.

REPENTANCE

— wins Allah's forgiveness and mercy. 2: 161.
 — is possible at all times. 3: 90.
 Seeking forgiveness of Allah along with —. 11: 4.
 Allah forgives all sins. 39: 54.
 — should be sincere. 66: 9.
 Allah accepts true —. 9: 104; 42: 26.
 — converts evil propensities into good ones. 25: 71.
 Doing good after — is true —. 25: 72.
 Whose — is accepted. 4: 18; 16: 120.
 Whose — is not accepted. 4: 19.

**RESURRECTION DAY
 (QUIY'AMAT)**

There is no doubt about —. 4: 88.
 — also designated the Hour. 20: 16.
 — of each individual. 19: 96.
 — also signifies day of downfall or ruin. 17: 52; 40: 60; 54: 2; 70: 43—45.

RESURRECTION AFTER DEATH

— is a certainty. 2: 49; 22: 8; 23: 116; 58: 19.
 Spiritual resurrection. 2: 57, 74, 261; 6: 37; 8: 25; 30: 51; 41: 40.

RESURRECTION OF THE DEAD

Physically dead cannot be brought back to life on earth. 21: 96; 23: 101; 36: 32; 39: 43.
 — also signifies revival of a people. 7: 58.
 Prophets revive the spiritually dead and not the physically dead. 6: 37; 8: 25.
 Jesus gave life to the spiritually dead. 5: 111.

RETALIATION, LAW OF (QUAS'AS)

— safeguards human life. 2: 179, 180.

REVELATION

— vouchsafed to Prophets as well as others. 4: 164, 165; 5: 112; 20: 39; 28: 8.
 — is a universal experience. 4: 165; 10: 48; 35: 25; 40: 79.
 — is received in the language of the recipient. 14: 5.
 —, forms of 42: 52.
 — descends upon the heart. 2: 98; 26: 193—195; 53: 11, 12.
 — furnishes guidance and promotes righteousness. 2: 39; 7: 36; 14: 2; 17: 83; 41: 45; 47: 3.
 No spiritual life without —. 21: 31.
 — is received by chosen servants of Allah. 16: 3.
 — stimulates reflection. 16: 45.
 — also signifies inspiration. 16: 69.

REWARDS AND PUNISHMENTS

Basis of —. 4: 41, 79, 80; 6: 161.

RIBA (INTEREST)

— is forbidden. 2: 276, 277, 279—281; 3: 131; 30: 40.
 Prohibition of —. 2: 276, 277, 279; 3: 131.
 — does not promote true prosperity. 30: 40.
 Warning of evil consequences of taking —. 2: 280.

RIGHTEOUSNESS (TAQWA)

—, attainment of, through worship of Allah. 2: 22.
 —, what constitutes. 2: 178.
 Killing of evil desires by piety and —. 2: 55.

RIGHTS OF MANKIND

— and obligations in respect thereof. 4: 37—41; 17: 24—40; 25: 64—73.

ROCK, DWELLERS OF THE

Punishment of —. 15: 81—85.

SABA, PEOPLE OF

Sign for the —. 34: 16—22.

SABA, QUEEN OF

— and Solomon. 27: 23—45.

SABBATH

Observance and violation of — by the Jews. 2: 66, 67; 4: 48, 155; 7: 164; 16: 125.

SACRIFICE

- , rites of, appointed for every people. 22: 35.
- should be offered to Allah alone. 22: 35.
- Flesh or blood of sacrificed animal does not reach Allah but it is the spirit inspiring the sacrifice that reaches Him. 22: 38.

SABA AND MARWA

- are the Signs of Allah. 2: 159.

SALA'T (See under WORSHIP)**SALIH, PROPHET**

- was sent to the people of Thamud. 7: 74; 11: 62; 27: 46.
- Name of —'s people was Asaha'bul Hijir. 15: 81.
- admonished his people to ask forgiveness of Allah. 11: 62.
- None mischief-mongers in —'s town. 27: 49.
- Plan to kill — at night. 27: 50.
- Sign of she-camel for the people of —. 7: 74; 11: 65; 26: 156.
- People of — hamstringing the she-camel. 7: 78; 26: 158.
- People of — punished for their transgression. 7: 79, 80; 11: 68.
- 's people accused him of being bewitched, or working on behalf of someone else. 26: 154.
- Disbelieving in — was to reject all prophets. 26: 142; 54: 24.

SALVATION

- Promise of — for the righteous. 2: 6; 19: 73.
- Person receiving — is loved by Allah and is at peace. 3: 32; 89: 30, 31.
- through prayer. 2: 187.
- from evil. 8: 30.
- through purification of soul. 91: 10.
- through seeking forgiveness and following guidance. 3: 136; 39: 54—56.
- is everlasting. 11: 109; 18: 109; 95: 7.
- Belief in all revealed Books is necessary for —. 2: 5.

SAMIRI

- produced a calf for worship when Moses had gone to the Mount. 20: 89.
- Moses questioned — about his conduct. 20: 96.

- had turned away from obedience. 20: 97.
- Punishment of —. 20: 98.

SATAN

- has no power over those who believe and put their trust in Allah. 16: 100.
- has power only over those who make friends with him and set up equals to Allah. 15: 43; 16: 101.
- had no connection with creation of universe. 18: 52.
- watches man but man does not perceive him. 7: 28.
- is the declared enemy of man. 17: 54; 25: 30; 35: 7; 36: 61; 43: 63.
- caused Adam to slip. 2: 37; 7: 21—23.
- has a fiery temperament. 7: 13.
- is an evil companion. 4: 39.
- was granted respite. 7: 15, 16.
- was abased. 7: 14.
- lies in wait for people to persuade them to abuse Divine bounties. 7: 17, 18.
- prompts people to evil practices. 4: 120, 121.
- makes false promises. 14: 23.
- incites unbelievers to disobedience. 19: 84.
- misleads his friends through inspiring them with fear. 3: 176.
- places obstacles in the way of Prophets. 22: 53, 54.
- is prototype of all wicked persons. 2: 103; 38: 42; 43: 37.
- should be shunned. 2: 169.
- has recourse to futile devices. 4: 77.
- How to guard oneself against —. 7: 201, 202.
- has no power of his own but takes advantage of people's weaknesses. 14: 23; 15: 43.
- was rejected and cast away by Allah. 15: 35, 36.
- Whoever makes friends with — is bound to be led astray. 22: 5.

SAUL (KING TALUT)

- appointed king. 2: 248.
- Companions of — were put to test by means of the river. 2: 250.

SCANDAL MONGERING

- Prohibition of —. 24: 24—27.

SEAS; THE CONFLUENCE OF TWO

- means the end of Mosaic dis-

penation and the beginning of Islamic dispensation. 18: 61.

SERVANTS OF GRACIOUS ALLAH

- walk on earth in dignified manner. 25: 64.
- say 'peace' when addressed by the ignorant. 25: 64.
- pass their nights in worship of Allah. 25: 65.
- beseech Allah to avert the punishment. 25: 66.
- are neither niggardly nor extravagant but are moderate in spending. 25: 66.
- do not associate partners with Allah nor kill any person unlawfully nor commit adultery or fornication. 25: 69.
- do not bear false witness. 25: 73.
- Reward of —. 25: 76, 77.

SHU'AIB, PROPHET

- was sent to Midian tribes. 7: 86; 11: 85; 29: 37.
- admonished his people to give full measure and full weight. 7: 86; 11: 85, 86.
- 's people threatened to expel him from his town. 7: 89.
- 's people seized by earthquake. 7: 92; 11: 95, 96.

SLANDER

- Prohibition of —. 24: 5, 24—27; 104: 2.

SLAVES

- , procuring freedom of, is highly meritorious. 2: 178; 4: 93; 5: 90; 9: 61; 90: 14.

SOLOMON (PROPHET SULAIMAN)

- was heir of David. 27: 17.
- was favoured with special knowledge by Allah. 21: 80; 27: 16.
- was bestowed everything by Allah. 27: 17.
- Propaganda of rebels against —. 2: 103.
- Winds were subjected to — (i.e. his people carried on trade in sailing boats). 21: 82; 34: 13; 38: 37.
- Deep-water divers in —'s service. 21: 83.
- Jinn (i.e. gentile artisans) made palaces, statues, large cooking vessels, and reservoirs for —. 34: 13, 14.

Jinn (i.e. expert workmen, builders and divers) owed allegiance to —. 27: 40; 38: 38.

Satans (i.e. giants and slaves) who worked for him were in fetters. 38: 38, 39.

—'s factories manufactured articles from molten copper. 34: 13.

Three divisions of —'s army, (gentiles, Jews and saintly people). 27: 18.

— was taught the language of the sacred scriptures. 27: 17.

—'s army moved to the valley of Naml. 27: 19.

— invited Queen of Saba to submit. 27: 29—32.

Queen of Saba sent gifts to —. 27: 36.

— orders a throne better than that of Queen of Saba. 27: 39—42.

Queen of Saba goes to — and believes in Allah. 27: 43—45.

—'s love for noble steeds. 38: 32—34.

— saw in a vision an incapable son as his successor. 38: 35.

—'s death and decline of his power at the hands of his incapable successor. 34: 15.

— was diligent in turning to Allah. 38: 31.

— was bestowed a high rank in the eyes of Allah. 38: 41.

SONSHIP OF GOD

- Doctrine of — condemned. 2: 117; 6: 101, 102; 10: 69; 18: 5, 6; 19: 36; 19: 91—93; 23: 92; 37: 150—160; 39: 5; 112: 2—4.

SOUL-HUMAN (RUH)

- is Allah's creation. 17: 86.
- , purification of, is salvation. 91: 10.

SPIRIT

- means mercy from Allah. 4: 172.
- Ruh means angel. 19: 18.
- Faithful —. 26: 194.
- at rest. 89: 28—31.
- Self-accusing —. 75: 3.
- God breathes His spirit into man i.e. man can receive the revelation. 15: 30; 21: 92; 32: 10; 38: 73.

STATE

- International relations. 16: 93, 95; 60: 9, 10.
- Government by consultation. 3: 160; 42: 39.
- Best fitted persons to be placed in authority. 4: 59.

- Justice as basis of rule. 4: 59, 106—108, 136; 5: 9; 16: 91; 38: 27; 42: 16.
- Obedience to authority. 4: 60.
- War, obligatory or permissible 2: 191—194; 4: 76; 8: 40; 22: 40—42.
- Peace. 8: 56—64; 9: 1—4.
- STEADFASTNESS**
— in seeking help of Allah enjoined on believers. 2: 154.
- Allah is with those who show —. 2: 154.
- Trials of fear, hunger and loss of wealth and lives and fruits but good news for the patient. 2: 156.
- Truly patient persons. 2: 157.
- STRAIGHT PATH**
Prayer for —. 1: 6.
- Prophet Muhammad followed the —. 6: 162; 36: 5; 43: 44.
- Prophet Muhammad guides to the —. 14: 2, 3; 23: 74, 75; 42: 53.
- Quran guides to the —. 5: 17.
- SUN, THE**
— radiates light and the moon reflects lustre and each has stages determined for it. 10: 6; 25: 62.
- and moon are made subservient and glide along their respective orbits. 7: 55; 21: 34.
- Harmony of spheres illumined by — and moon. 71: 16.
- Eclipse of — and moon, significance of. 75: 8, 10.
- determining shadow, significance of. 25: 46, 47.
- , no object of worship. 41: 38.
- SWINE, FLESH OF**
Unlawful to eat —. 2: 174; 5: 4; 6: 146; 16: 116.
- TABLET, WELL-PRESERVED**
Holy Quran contained in —. 85: 23.
- TABLETS OF MOSES**
— contained directions on all matters. 7: 146.
- thrown aside by Moses in his wrath and picked up by him when his wrath subsided. 7: 151, 155.
- TABUK; THE EXPEDITION TO**
Muslims enjoined to march forth to —. 9: 41.
- Length of the journey to —. 9: 42.
- TAGHOUT**
— are transgressors who exceed all bounds and must be shunned. 2: 257, 258; 4: 52, 61, 77; 5: 61; 16: 37; 39: 18.
- TAYAMMUM (Symbolic Ablution)**
—, when permissible. 4: 44; 5: 7.
- THEFT**
Punishment for —. 5: 39.
- TORAH**
— was revealed to Moses, containing guidance and light and all necessary instructions for Beni Israel. 3: 4; 5: 45; 6: 155; 23: 50; 28: 44; 37: 118.
- Mosaic prophets decided according to —. 5: 45.
- Prophecies concerning the Holy Prophet of Islam in —. 7: 158; 48: 30.
- Those who profess belief in — but do not carry out its commandments. 62: 6.
- Promise of ample provision to believers in — if they had believed in Quran. 5: 67.
- People of — invited to believe in the Holy Prophet. 5: 16, 17, 20.
- Perversion of —. 2: 80; 3: 79; 5: 14, 16.
- TOWNS; MOTHER OF (UMMAL QURA'A)**
Mecca as —. 6: 93.
- TRADE**
— is lawful. 2: 276; 4: 30.
- should not divert attention from Prayer or remembrance of Allah. 9: 24; 24: 38; 62: 12.
- which is most profitable. 61: 11—14; 35: 30, 31.
- Taking error in exchange for guidance is wasteful —. 2: 17.
- TREATIES** 9: 4, 7, 12, 13.
- TRINITY**
—, condemnation of. 4: 172; 5: 74.
- TRUMPET**
Blowing of —. 6: 74; 18: 100; 20: 103; 23: 102; 27: 88; 36: 52; 39: 69; 50: 21; 69: 14; 78: 19.
- UHAD**
Battle of —. 3: 122, 123.
- Enemy returned to Mecca frustrated. 3: 128.

—, lessons to be drawn from. 3: 140—144, 153—172.
 Causes of misfortune at —. 3: 153, 154.
 Muslims got the upper hand at first. 3: 153.
 Enemy assumed offensive after retreat. 3: 154.
 Murmurs of hypocrites at —. 3: 155.
 Delinquents were pardoned. 3: 156.
 Prophet dealt with them gently. 3: 160.

WAR

— is a conflagration and Allah's purpose is to put it out. 5: 65.
 — is permitted against aggression. 2: 191; 22: 40—42.
 — is permitted in defence of freedom of religion. 2: 194.
 Transgression not permitted in —. 2: 191, 193, 194; 16: 127.
 Fighting to be stopped if enemy is inclined to do so but not out of fear. 8: 62, 63; 47: 36.
 Treaties must be observed. 9: 4.
 Justice must be observed despite hostility. 5: 9.
 Duty to safeguard security. 8: 61.
 Duty to be on guard. 3: 201.
 Duty to be steadfast in battle. 8: 17; 8: 58.
 Those killed in just — are martyrs. 2: 155; 3: 141, 170.
 Armageddon. 18: 48, 49, 100—102.
 Organisation for stopping —. 49: 10, 11.

WAR; PRISONERS OF

— can only be taken in course of regular fighting. 8: 68.
 — should be released as a favour or in return for ransom. 47: 5.
 Marriage may be arranged for —. 24: 33.
 Conditional release of —. 24: 34.

WATER (Revelation)

— as source of life. 11: 8; 21: 31.

WISE; THE

Characteristics of —. 13: 20—25.

WITNESSES

Requirement of two male — or one male and two female — for facility of preservation of evidence. 2: 283.
 Will, attestation of, by two —. 5: 107—109.

WOMAN

(i) GENERAL

Spiritual equality between men and women. 3: 196; 33: 36; 57: 13.
 Bounty of Allah that He has created your mates of the same species. 7: 190; 16: 73; 30: 22; 42: 12.
 Men are guardians over women. 4: 35.

(ii) MARRIAGE; Husband and Wife

— is permanent relationship. 4: 25.
 Permission to marry up to four wives. 4: 4.
 Equal treatment of wives. 4: 130; 33: 5.
 Person fearing he may not deal justly with more wives than one should marry only one wife. 4: 4, 130; 33: 5.
 Reciprocal rights and obligations. 2: 229; 4: 20.
 Confining women guilty of misbehaviour. 4: 16.
 Relationship of husband and wife is like that of garment and wearer. 2: 188.
 —; a source of comfort for each other. 7: 190.
 Beneficence between each other. 2: 238.
 — is a binding covenant. 4: 22.
 — is obligatory, subject to means. 24: 33—34.
 — with idolaters is forbidden. 2: 222; 60: 11, 12.
 Object of —. 2: 224.
 Proposal for — during women's waiting period is forbidden. 2: 226.
 Marrying women under compulsion is forbidden. 4: 20.
 Women with whom marriage is forbidden. 4: 23—25.
 Divorced women and widows are free to remarry. 2: 233, 235, 236.
 Lodging for divorced wife and widow. 2: 241; 65: 2, 7.

(iii) DOWRY

— on marriage prescribed. 4: 25.
 Substitute for —. 2: 237.
 Wife may remit —. 4: 5.

(iv) COHABITATION

— forbidden during menstruation period. 2: 223.
 — forbidden during period of retreat in mosque. 2: 188.
 — forbidden during fast. 2: 188.

- forbidden during period of pilgrimage. 2: 198.
- , object of. 2: 224.

(v) **WAITING PERIOD (IDDAT) BEFORE REMARRIAGE**

- , observance of. 65: 2.
- for widow. 2: 235.
- for a divorced woman. 2: 229.
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(vi) **DIVORCE**

- Procedure for —. 2: 230, 231.
- Revocable —. 2: 232.
- Irrevocable —; 2: 231.
- Arrangements concerning children after —. 2: 234.

(vii) **PERIOD OF GIVING SUCK**
— is two years. 2: 234.

(viii) **VOWING ABSTINENCE FROM WIVES, (ILLA)**

- Maximum period of — is four months after which there must be reconciliation or divorce. 2: 227, 228.

WORM OF THE EARTH (DABBATUL ARZ)

- meaning one following low desires. 34: 15.
- meaning germs of plague. 27: 83.

WORSHIP

- Object of —. 1: 5; 2: 22.

(i) **SALAT; (NIMAZ OR OBLIGATORY PRAYER)**

- Obligatory —. 4: 104; 24: 57.
- Ablution for —. 5: 7.
- Prohibition against offering — when not in full control of senses or in state of impurity. 4: 44.
- Postures of —. 22: 27.
- Times of —. 2: 239; 4: 104; 11: 115; 17: 79; 30: 18, 19.
- Observance of —. 2: 44, 111, 278; 5: 56; 8: 4; 9: 71; 27: 4; 31: 5.

Watching over —. 2: 239.

- , when it may be shortened. 4: 102.
- , form of, in face of the enemy. 4: 103.

Friday —. 62: 10—12.

Tahajjud (prayer before dawn). 5: 16—19; 17: 80; 32: 17; 73: 2—9.

- safeguards against misconduct. 29: 46.

—, constancy in. 70: 24.

—, neglect of, condemned. 107: 5—7.

Exhorting others to performance of —. 20: 133.

Offering — in congregation. 2: 44.

Offering — with propriety and in a state of purity. 4: 44; 7: 32.

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(ii) **FASTING**

— prescribed during month of Ramadhan. 2: 184—186.

Exemption from —. 2: 186.

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(iii) **PILGRIMAGE (HAJJ)**

— is obligatory upon every Muslim who can afford the journey. 3: 98.

Directions concerning —. 2: 197—204; 5: 2, 3.

Punishment for those who hinder people from the Sacred Mosque. 22: 26.

Abraham was commanded to proclaim — unto mankind. 22: 28.

Object of —. 22: 29—34.

(iv) **ZAKAT (CAPITAL LEVY)**

— prescribed. 2: 111; 22: 79; 24: 57; 73: 21.

—, objects of. 9: 60.

—, disbursement of. 9: 60.

ZACHARIAH

Allah's favour bestowed upon — 3: 39—42; 19: 3—12.

ZAKAT — SEE UNDER "WORSHIP"