

تفسير معاني

القرآن الكريم

باللغة الإنجليزية

Interpretation of the Meanings of

**THE NOBLE
QUR'ÂN**

In the English Language

Summarized in One Volume

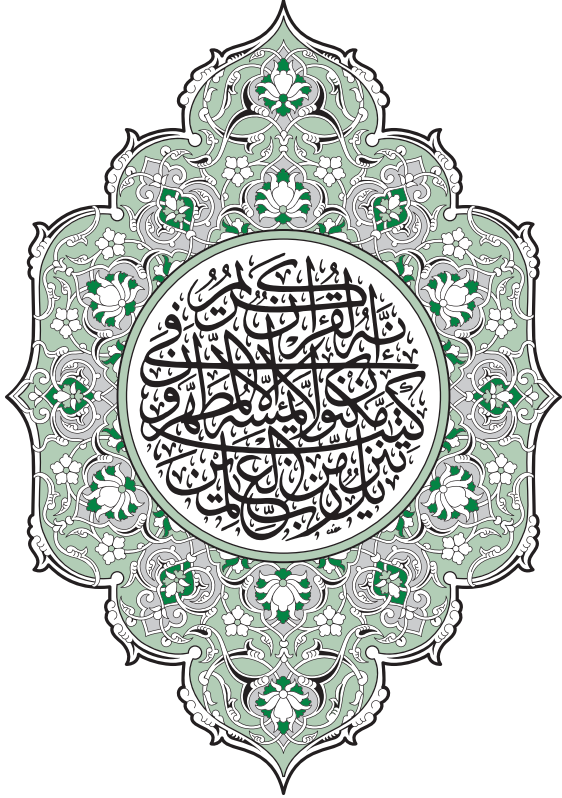
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DARUSSALAM

GLOBAL LEADER IN ISLAMIC BOOKS

أَلْحَمْدُ لِلَّهِ الَّذِي أَتَى فِي الْبَيْتِ الْحَرَامِ وَالْمَسْجِدِ الْحَرَامِ



The Custodian of the Two Holy Mosques, King Salman ibn 'Abd al-'Azīz Āl Sa'ūd,
King of Saudi Arabia has the honour to order the printing of this
translation of the meanings of this Noble Qur'ān.

تَدْرَبُ بِالْأَرْطَبِيَاةِ هَذِهِ الرَّحْمَةُ لِمَعَانِي الْقُرْآنِ الْكَرِيمِ
خَالِدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ الْمَلِكِ سُلَيْمَانَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ الرَّحْمَنِ
مَلِكِ الْمَعَالِيَةِ بِالْمَدِينَةِ بِرَأْسِ الْعَرَبِ السُّعُودِ بَيْتَةَ

وَقَفَّ لِلَّهِ تَعَالَى مَنْ خَادِمِ الْحَرَمَيْنِ الشَّرِيفَيْنِ
الْمَلِكِ نَيْيَامَانَ بْنِ عَبْدِ الْعَزِيزِ آلِ سَعُودٍ
وَلَا يَجُوزُ بَيْعُهُ
يُسْرَعُ مَجَانًّا

ترجمة معاني القرآن الكريم
إلى اللغة الإنجليزية

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مجمع الملك فهد لطباعة المصحف الشريف
بالمدينة المنورة

Endowment for Allāh's sake from
the Custodian of the Two Holy Mosques
King Salman ibn 'Abd al-'Azīz Āl Sa'ūd

NOT FOR SALE

For Free Distribution

**Translation
of the meanings of
The Noble Qur'ān
into the
English Language**

By

Dr. Muḥammad Taqī-ud Dīn al-Hilālī

Dr. Muḥammad Muḥsin Khān

King Fahd Glorious Qur'ān Printing Complex

al-Madīnah al-Munawwarah

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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الرقم
التاريخ
المرفقات
الموضوع

المملكة العربية السعودية
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
مكتب الرئيس

إلى من يهمه الأمر

السلام عليكم ورحمة الله وبركاته، أما بعد :

فإن الرئاسة العامة لإدارات البحوث العلمية والإفتاء والدعوة والإرشاد بالمملكة العربية السعودية تقرر أن الدكتور محمد تقي الدين الهلالي والدكتور محمد محسن خان قد قاما بترجمة معاني القرآن الكريم وصحيح الإمام البخاري وكتاب اللؤلؤ والمرجان فيما اتفق عليه البخاري ومسلم إلى اللغة الإنجليزية ترجمة صحيحة وذلك أثناء عملهما في الجامعة الإسلامية بالمدينة المنورة، فلا مانع من الفصح لهذه الكتب بالدخول إلى المملكة وتداولها لعدم المحذور فيها والله ولي التوفيق .
وصلى الله وسلم على نبينا محمد وآله وصحبه .

الرئيس العام

لإدارات البحوث العلمية والإفتاء والدعوة والإرشاد



عبدالعزیز بن عبد الله بن باز

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

مقدمة

بقلم معالي الشيخ الدكتور
عبد اللطيف بن عبد العزيز بن عبد الرحمن آل الشيخ
وزير الشؤون الإسلامية والدعوة والإرشاد
المشرف العام على المجمع

الحمد لله رب العالمين، القائل في كتابه الكريم:

﴿... قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ﴾.

والصلاة والسلام على أشرف الأنبياء والمرسلين، نبينا محمد صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ،
القائل: «خيركم من تعلم القرآن وعلمه».

أما بعد:

فإنفاذاً لتوجيهات خادم الحرمين الشريفين، الملك سلمان بن عبد العزيز آل سعود - حفظه الله - بالعناية بكتاب الله، والعمل على تيسير نشره، وتوزيعه بين المسلمين في مشارق الأرض ومغاربها، وتفسيره، وترجمة معانيه إلى مختلف لغات العالم.

وإيماناً من وزارة الشؤون الإسلامية والدعوة والإرشاد بالملكة العربية السعودية بأهمية ترجمة معاني القرآن الكريم، إلى جميع لغات العالم المهمة؛ تسهياً لفهمه على المسلمين الناطقين بغير العربية، وتحقيقاً للبلاغ، المأمور به في قوله صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «بَلِّغُوا عَنِّي وَلَوْ آيَةً».

وخدمةً لإخواننا الناطقين باللغة الإنجليزية، يطيب لمجمع الملك فهد لطباعة المصحف الشريف بالمدينة المنورة، أن يقدم للقارئ الكريم هذه الترجمة الإنجليزية التي قام بها كل من فضيلة الدكتور محمد تقي الدين الهلالي، وفضيلة الدكتور محمد محسن خان، وراجعها من قبل المجمع كل من الدكتور فضل إلهي ظهير، والدكتور أمين الدين أبو بكر، والدكتور وجيه عبد الرحمن، والدكتور ف. عبد الرحيم.

ونحمد الله سبحانه وتعالى أن وفق لإنجاز هذا العمل العظيم، الذي نرجو أن يكون خالصاً لوجهه الكريم، وأن ينفع به الناس.

إننا لنذكر أن ترجمة معاني القرآن الكريم -مهما بلغت دقتها- ستكون قاصرة عن أداء المعاني العظيمة التي يدل عليها النص القرآني المعجز، وأن المعاني التي تؤديها الترجمة إنما هي حصيلة ما بلغه علم المترجم في فهم كتاب الله الكريم، وأنه يعتريها ما يعتري عمل البشر كله من خطأ ونقص.

ومن ثم نرجو من كل قارئ لهذه الترجمة أن يوافي مجمع الملك فهد لطباعة المصحف الشريف بالمدينة النبوية، بما قد يجده فيها من خطأ أو نقص أو زيادة، للإفادة من الاستدراكات في الطباعات القادمة إن شاء الله.

والله الموفق وهو الهادي إلى سواء السبيل، اللهم تقبل منا إنك أنت السميع العليم.

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

FOREWORD

**By Dr. ‘Abdullatif ibn ‘Abd al-‘Azīz
ibn ‘Abdulrahman Āl al-Shaikh**

**Minister for Islamic Affairs, Da‘wah and Guidance.
The Supervisor General of the Complex**

Praise be to Allāh, the Lord of the worlds, Who says in His Glorious Book, *“There has come to you from Allāh a Light and a plain Book”*, and peace and blessings of Allāh be upon the noblest of the Prophets and Messengers, our Prophet Muḥammad ﷺ who has said, *“The best of you is he who learns the Qur’ān and teaches it”*.

Following the directives of the Custodian of the Two Holy Mosques, King ‘Salmān ibn ‘Abd al-‘Azīz Āl Sa‘ūd, may Allāh guard him, to give the book of Allāh all the importance due to it, its publication, its distribution throughout the world, preparation of its commentary and translation of its meanings into different world languages; and in view of the firm faith of the Ministry of Islamic Affairs, Da‘wah and Guidance in the Kingdom of Saudi Arabia in the importance of translating the meanings of the Glorious Qur’ān into all the important languages of the world to enable the non-Arabic-speaking Muslims to understand it, and in fulfillment of the injunction of the Prophet ﷺ *“Convey my message even if it be one single āyah”*, and with the view to serve our English-speaking brethren, King Fahd Glorious Qur’ān Printing Complex, at al-Madīnah al-Munawwarah has the pleasure to present the English-speaking reader with this English translation by Dr. Muḥammad Taqī-ud Dīn al-Hilālī and Dr. Muḥammad Muḥsin Khān, which has been revised on behalf of the Complex by Fazal Ilahi Ṣāḥīr, Dr. Amin ad-Dīn Abū Bakr, Dr. Wajīh ‘Abderrahmān and Dr. V.‘Abdur Raḥīm.

We praise Allāh *subḥānahu wa ta‘ālā* for His favour to us in completing this great work, praying to Him to accept this as a sincere service for His sake, and for the benefit of mankind.

We are aware of the fact that the translation of the meanings of the Glorious Qur'ān, however accurate it may be, must fall short of conveying the wealth of meaning that the miraculous text of the original conveys; and that the meaning conveyed by translation is only the sum total of what the translator has understood from the text of the Glorious Book of Allāh, and that it cannot escape the defects and drawbacks that are inherent in every human endeavour. We, therefore, request every reader of this translation to furnish the Complex with any mistakes, omission or addition that he may find in it so that they may be eliminated in subsequent editions *in shā' Allāh*.

It is Allāh Who bestows success, and guides to the Straight Path. O Allāh! Accept (this service) from us. Verily, You are the All-Hearer, the All-Knower.

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

**The Noble Qur’ān, A Miracle from Allāh
(to Prophet Muḥammad ﷺ)**

﴿وَمَا كَانَ هَذَا الْقُرْآنُ أَنْ يُفْتَرَىٰ مِنْ دُونِ اللَّهِ وَلَكِنْ تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ
الْكِتَابِ لَأَرْبَبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ﴾ [يونس: ٣٧].

“And this Qur’ān is not such as could ever be produced by other than Allāh (Lord of the heavens and the earth), but it is a confirmation of (the revelation) which was before it [i.e. the Taurāt (Torah) and the Injeel (Gospel)] and a full explanation of the Book (i.e. the laws decreed for mankind) — wherein there is no doubt — from the Lord of the ‘Alamīn (mankind, jinn, and all that exists).” (V.10:37).

﴿وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ﴾
[آل عمران: ٨٥].

“And whoever seeks a religion other than Islam, it will never be accepted of him and in the Hereafter he will be one of the losers.” (V. 3:85)

حدثنا عبد الله بن يوسف: حدثنا الليث: حدثنا سعيد المقبري، عن أبيه، عن
أبي هريرة رَضِيَ اللَّهُ عَنْهُ قال: قال النبي صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «ما من الأنبياء نبي إلا أعطي من
الآيات ما مثله آمن عليه البشر، وإنما كان الذي أوتيت وحياً أوحاه الله إلي، فأرجو
أن أكون أكثرهم تابعاً يوم القيامة».

Narrated Abū Huraira رَضِيَ اللَّهُ عَنْهُ: The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “There was no
Prophet among the Prophets but was given miracles because of which
people had belief, but what I have been given is the Divine Revelation
which Allāh has revealed to me. So I hope that my followers will be more
than those of any other Prophet on the Day of Resurrection.” (Hadīth No.
379, Vol. No. 9, *Ṣaḥīḥ Al-Bukhārī*)

حدثنا محمد بن عباد: أخبرنا يزيد: حدثنا سليم بن حيان - وأثنى عليه -: حدثنا
سعيد بن ميناء: حدثنا أو سمعت جابر بن عبد الله رَضِيَ اللَّهُ عَنْهُمَا يقول: جاءت ملائكة إلى
النبي صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وهو نائم، فقال بعضهم: إنه نائم، وقال بعضهم: إن العين نائمة والقلب
يقظان، فقالوا: إنَّ لصاحبكم هذا مثلاً، فاضربوا له مثلاً، فقال بعضهم: إنه نائم، وقال
بعضهم: إنَّ العين نائمة والقلب يقظان، فقالوا: مثله كمثل رجل بنى داراً، وجعل فيها

مأدبة وبعث داعياً، فمن أجاب الداعي دخل الدار وأكل من المأدبة، ومن لم يجب الداعي لم يدخل الدار ولم يأكل من المأدبة، فقالوا: أولوها له يفقهها، فقال بعضهم: إنه نائم، وقال بعضهم: إن العين نائمة والقلب يقظان، فقالوا: فالدار الجنة، والداعي محمد صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فمن أطاع محمداً صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فقد أطاع الله، ومن عصى محمداً صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فقد عصى الله، ومحمد صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فرق بين الناس. تابعه قتيبة، عن ليث، عن خالد، عن سعيد بن أبي هلال، عن جابر رَضِيَ اللهُ عَنْهُ: خرج علينا النبي صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

Narrated Jābir ibn ‘Abdullāh رَضِيَ اللهُ عَنْهُ: Some angels came to the Prophet (Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) while he was sleeping. Some of them said, “He is sleeping.” Others said, “His eyes are sleeping but his heart is awake.” Then they said, “There is an example for this companion of yours.” One of them said, “Then set forth an example for him.” One of them said, “He is sleeping.” Another said, “His eyes are sleeping but his heart is awake.” Then they said, “His example is that of a man who built a house and then offered therein a banquet and sent an inviter (messenger) to invite the people. So whoever accepted the invitation of the inviter, entered the house and ate of the banquet, and whoever did not accept the invitation of the inviter, did not enter the house, nor did he eat of the banquet.” Then the angels said, “Interpret this parable to him so that he may understand it.” One of them said, “He is sleeping.” The others said, “His eyes are sleeping, but his heart is awake.” And then they said, “The house stands for Paradise and the call maker is Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and whoever obeys Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, obeys Allāh; and whoever disobeys Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, disobeys Allāh. Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ separated the people (i.e., through his message, the good is distinguished from the bad, and the believers from the disbelievers).” (*Ḥadīth* No. 385, Vol. No. 9, *Ṣaḥīḥ Al-Bukhārī*).

حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانٍ: حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ: حَدَّثَنَا هَلَالُ بْنُ عَلِيٍّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَمْرَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «أَنَا أَوْلَى النَّاسِ بِعَيْسَى ابْنِ مَرْيَمَ فِي الدُّنْيَا وَالْآخِرَةِ، وَالْأَنْبِيَاءُ إِخْوَةٌ لِعَلَاتٍ، أُمَّهَاتُهُمْ شَقَى وَدِينُهُمْ وَاحِدٌ». وَقَالَ إِبْرَاهِيمُ بْنُ طَهْمَانَ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ صَفْوَانَ بْنِ سُلَيْمٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

Narrated Abu Hurairah رَضِيَ اللهُ عَنْهُ: Allāh’s Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “Both in this world and in the Hereafter, I am the nearest of all the people to ‘Isā (Jesus), the son of Maryam (Mary). The Prophets are paternal brothers; their mothers are different, but their religion is one (i.e., Islamic Monotheism).” (*Ḥadīth* No. 652, Vol. No.4, *Ṣaḥīḥ Al-Bukhārī*).

A General Introduction to the Glorious Qur'ān

INTRODUCTION:

The Glorious Qur'ān is the Word of Allah, the Exalted. It is Allah who revealed the wording and content to His Messenger Muḥammad ﷺ (peace and blessings of Allah be upon him), and commissioned him, with this message, as a mercy for the universe, a bearer of glad tidings, a warner, one who invites (people) to Allah by His permission, and a guiding lamp. The following is a general introduction to the Glorious Qur'ān.

The Definition of the Glorious Qur'ān and explanation of its names and descriptions:

The Glorious Qur'ān is the Word of Allah, the Exalted, which was revealed to His Messenger Muḥammad (peace and blessings of Allah be upon him) and to whom its words and meanings were inspired. The Glorious Qur'ān is written in a codex referred to, in Arabic, as the *muṣḥaf*, and was transmitted from one generation to another. Its recitation is an act of worship (*ibādah*).

It is Allah, the Almighty, the Majestic, who named the revelation which He revealed to His Messenger Muḥammad (peace and blessings of Allah be upon him), the Qur'ān. Allah, the Exalted said: "Indeed, it is We, Who have revealed to you the Qur'ān by stages." (Sūrat al-Insān, 23). It is important to note that it was revealed in stages because its nature is to be read and recited, and it is not to be neglected.

Allah, the Exalted, also named it the Book. Allah, the Exalted, says, "Surely, We have revealed to you the Book in truth..." This is because it is designed to be written.

Allah, the Exalted, has also described the Glorious Qur'ān as a Criterion, a Reminder, a source of Guidance, a Light, a Healing, a Wise Book, and an Admonition, among other descriptions which point to its sublimity and the perfection of its message.

The Glorious Qur'ān is a revelation from Allah, the Exalted, brought down by Angel Jibrīl (peace be upon him) to the heart of Prophet Muḥammad (peace and blessings of Allah be upon him). Allah, the Exalted, says: "And indeed, it (the Qur'ān) is the revelation of the Lord of the worlds. The Trustworthy Spirit has brought it down upon your heart (O Muḥammad) that you may be of the warners. In clear Arabic language." (Sūrat al-Shu'arā', 192-195)

Prophet Muḥammad (peace and blessings of Allah be upon him) however, is not the first of the Messengers in this respect, for Jibrīl (peace be upon him) used to descend to all the previous Messengers (peace and blessings of Allah be upon them all) with revelation from Allah, the Exalted. Allah, the Glorified, chooses whomever He wills for conveying this great trust.

Allah, the Exalted, says: “Allah chooses messengers from the angels and from mankind. Surely, Allah is All-Hearer, All-Seer.” (Sūrat al-Ḥajj, 75). In addition, Allah knows best who is well-suited for it and who is not, for the creatures are His own creation. Allah, Glorified be He, has said: “And your Lord creates what He wills and chooses.” (Sūrat al-Qaṣaṣ, 68)

The Revelation of the Glorious Qur’ān:

The commencement of the revelation to the Messenger of Allah, Muḥammad ﷺ (peace and blessings of Allah be upon him), began on Monday, 17th Ramaḍān, in the year 610 C.E. in the cave of Ḥirā’, situated in one of the mountains of Makkah. It started when Angel Jibrīl (peace be upon him) descended upon the Prophet Muḥammad (peace and blessings of Allah be upon him) with these āyāt (verses): “Read in the name of your Lord, Who has created. He has created man from a clot. Read! And your Lord is the Most Generous Who has taught (writing) with the pen. He taught man what he knew not”. (Sūrat al-‘Alaḳ, 1-5). These āyāt were the first revelation of the Glorious Qur’ān to the Messenger of Allah (peace and blessings of Allah be upon him).

After this unnerving incident, the Prophet ﷺ rushed back to his family, trembling with fright and worried about himself. He anxiously related the story to his wife, the Mother of the Believers, Khadijah bint Khuwaylid (may Allah be pleased with her), and said to her: “I am afraid for myself.” She said to him: “No harm will come to you. So rejoice. By Allah, Allah will never let you down. You surely honour family ties, you are truthful in speech, you stand by the weak, you are hospitable to your guests and you help people battling against the vicissitudes, in the way of Truth.” She then took him to Waraqah ibn Nawfal - a wise and knowledgeable relative. “O Uncle! Listen to your nephew,” she said to Waraqah. When the Messenger of Allah (peace and blessings of Allah be upon him) related what he saw, Waraqah said to him: “This is the *Nāmūs*⁽¹⁾ who had come to Moses. How I wish I were a young man! How I wish to be alive when your people will drive you out.” The Messenger of Allah (peace and blessings of Allah be upon him) remarked: “Will they drive me out?” Waraqah said: “Yes. No one has ever brought the message that you have brought except that he was opposed. And if I were to be alive at that time, I would have surely supported you strongly.” However, Waraqah died shortly thereafter.

The Glorious Qur’ān was not revealed all at once to the Messenger of Allah ﷺ, as were the Scriptures of the previous Prophets (peace be upon them). Rather, it was revealed piecemeal, over a period of twenty-three years. Sometimes an entire chapter or *sūrah* would be revealed and sometimes some āyāt of the *sūrah*.

(1) i.e. Angel Jibril (peace be upon him), for he is the angel who is responsible for bringing revelation to the Prophets.

The wisdom in the Glorious Qur’ān being revealed piecemeal is evident. Through the constant visits of Angel Jibrīl (peace be upon him) with revelation Prophet Muḥammad ﷺ, was comforted, strengthened, and supported⁽¹⁾. This would have made his resolve stronger and firmer when confronting the stubbornness of the idolaters and their opposition to what he was sent with at the beginning of his mission. Allah, the Exalted said: “And those who disbelieve say: ‘Why was the Qur’ān not revealed to him all at once? (It was not revealed) thus, so that We may strengthen thereby your heart. And We have revealed it to you gradually in stages.” (Sūrat al-Furqān, 32)

In the piecemeal nature of the revelation of the Glorious Qur’ān, there is yet another great educational benefit. The fact that information and injunctions were revealed in stages, meant that the teaching and implementation of these religious rulings were also incremental. This was extremely important for the new believers. It made it easier for them to learn, understand and transform from the darkness of ignorance, disbelief and polytheism that pervaded the society, into the light of knowledge, faith, monotheism found in the message of the Glorious Qur’ān.

Writing down of the Glorious Qur’ān:

One of the most important means of preserving a text is to write it down. Any discourse that is not written down is liable to be forgotten. Since the Glorious Qur’ān was revealed as a guidance for the universe till the end of the world, it was necessary for it to be written down. The Prophet (peace and blessings of Allah be upon him) was very particular about writing down the Glorious Qur’ān, and he ordered some of his literate Companions to write it. He appointed them scribes to write down the revelation. The most famous of these scribes was Zaid ibn Thābit al-Anṣārī⁽²⁾.

Every time a revelation came to the Prophet (peace and blessings of Allah be upon him), he would memorize it, then dictate what was revealed to him to one of the scribes of revelation. He would tell the scribes, “Place this *āyah* in the *sūrah* in which such-and-such subject is mentioned,”⁽³⁾ and he would name the *sūrah* for them, and direct them to write the *āyāt* in it. Then he would direct the Companions to learn and memorize what was revealed from the Glorious Qur’ān. Thus, the Glorious Qur’ān, in its entirety, was written during his lifetime (peace and blessings of Allah be upon him), on pieces of paper and cloth⁽⁴⁾.

(1) See: *Tafsīr al-Ṭabarī*, 19/10 and al-Murshid al-Wajīz by Abī Shāmah al-Maqdisi, p. 28.

(2) *Tafsīr al-Ṭabarī*: vol; 1, p. 28.

(3) *Sunan Abi Dawūd*, ḥadīth # 786, and *Sunan al-Tirmidhi*, ḥadīth # 3086. It is also reported by al-Ḥākim in al-Mustadrak (ḥadīth # 3325), who said: ‘This is an authentic ḥadīth, fulfilling the conditions of the two Shaikhs, but they did not report it’.

(4) *Ṣaḥīḥ al-Bukhārī*, ḥadīth # 4592 and # 4593.

Angel Jibrīl (peace be upon him) also used to collate the Glorious Qur’ān with the Prophet (peace and blessings of Allah be upon him) once every year, and in the year in which the Prophet (peace and blessings of Allah be upon him) passed away, he collated it with him twice, checking the order of its *āyāt* and *sūrah*s which was as it is in the *Muṣḥaf* or codex, which is in use today amongst the Muslims. This is a fulfillment of the words of Allah, the Exalted, “Indeed, it is for Us to collect it and to grant you (O Muḥammad) the ability to recite it. So, when We have recited it (to you O Muḥammad through Jibrīl) then follow its recitation.” (Sūrat al-Qiyāmah, 17-18). It is also in fulfillment of the words of Allah, the Exalted, “We shall make you recite, so you (O Muḥammad) shall not forget.” (Sūrat al-A’lā: 6).

Writing down the Glorious Qur’ān in the form of a book:

After the death of the Messenger of Allah (peace and blessings of Allah be upon him), the rightly-guided Caliph, Abū Bakr (may Allah be pleased with him) ordered the writing down of the Glorious Qur’ān in organized pages. This was so that nothing of the Qur’ān might be lost by the death of those who had memorized the Glorious Qur’ān, or the disintegration of the pieces of cloths and paper on which it was written. The one who undertook this important work was the scribe of revelation, Zaid ibn Thābit (may Allah be pleased with him). After revising the copy of the Glorious Qur’ān prepared by him and ensuring that it is in agreement with what was written on the pieces of cloth and paper, and what was memorized by heart, this copy was placed in the house of Abū Bakr as-Ṣiddīq (may Allah be pleased with him), until he passed away. It was then moved to the house of the second Caliph, ‘Umar ibn al-Khattāb (may Allah be pleased with him), then, after his death, it was preserved in the house of the Mother of the Believers, Ḥafṣah bint ‘Umar (may Allah be pleased with her)⁽¹⁾.

When Islam spread far and wide, Muslims were in need of copies of the Glorious Qur’ān from which to recite. Some of the Companions pointed out to the third rightly-guided Caliph, ‘Uthmān ibn ‘Affān (may Allah be pleased with him) the necessity of preparing a standard copy of the Glorious Qur’ān which all the Muslims can follow in their recitation. So, he ordered a literate group of people, who had memorized the Glorious Qur’ān, to carry out this task. Zaid ibn Thābit (may Allah be pleased with him) was appointed to head this group. They did so on the basis of the pages on which the Glorious Qur’ān was copied during the time of Abū Bakr as-Ṣiddīq (may Allah be pleased with him). They copied those pages and put them together into one *muṣḥaf* or codex. They made several

(1) *Ṣaḥīḥ al-Bukhārī*, ḥadīth # 4986, and *Sunan al-Tirmidhī*, ḥadīth # 3103, and the *Musnad* of Imām Aḥmad, ḥadīth #76.

copies of it, and a copy was sent to each of the major Islamic cities, and the Muslims were ordered to make copies from it. All the known copies of the Glorious Qur'ān available in the world today, whether they are handwritten manuscripts or printed copies, are from those copies which were copied and sent to the various cities. There were no differences among them in their texts nor in the order of the *sūrahs* and *āyāt*.

Till today, Muslims have paid careful attention to the printing of the Noble *Muṣḥaf*, keeping abreast of all the new methods, techniques, and tools of printing, in order to achieve the highest standard of quality and accuracy in the writing of the Qur'ānic Text, in the orthography in which it was written during the time of the rightly-guided Caliph 'Uthmān ibn 'Affān (may Allah be pleased with him) known as the 'Uthmānic Orthography.

The King Fahd Glorious Qur'ān Printing Complex in Madinah Munawwarah is but one of the prominent landmarks which point to the pre-eminent attention paid to the Glorious Qur'ān, and the love of the authorities in the Kingdom of Saudi Arabia for the Book of Allah the Exalted, their interest in its service, and their efforts to facilitate easy access to its copies by the Muslims in the most splendid standard of printing, book-binding, quality, and perfection.

The Order of the *Sūrahs* in the *Muṣḥaf* and its Divisions:

The Glorious Qur'ān begins with *Sūrat al-Fātiḥah* and ends with *Sūrat an-Nās*. It is comprised of 114 *Sūrahs* (chapters). The order of the *sūrahs* is divinely instituted, i.e. it has been learned from the Prophet ﷺ, and is not based on the order of revelation. The first *sūrah* to be revealed, for example, is *Sūrat al-'Alaq*. However, its order in the *Muṣḥaf* is 96. The Companions learned the order of the *āyāt* and *sūrahs* from the recitation of the Glorious Qur'ān by the Prophet (peace and blessings of Allah be upon him)⁽¹⁾. The *Muṣḥaf* today is divided into thirty parts (*juz' pl. ajzā'*), every part (*juz'*) is divided into two *ḥizbs*, and each *ḥizb* is further subdivided into four quarters or *arbā's*. This division, for the most part, is based on the judgment of the scholars and is meant to make the reading of the Glorious Qur'ān easy for Muslims.

Learning the Glorious Qur'ān:

Muslims have always paid special attention to learning the Glorious Qur'ān, and to memorizing and reciting its text as it was revealed to the Messenger of Allah ﷺ. The reciters (*qurrā'*) among the Companions of Prophet Muḥammad ﷺ, carried out the task of teaching it to the *tābi'ūn*, (the second generation of Muslims, who had not met Prophet

(1) Ad-Dāni reported it in *al-Muqni'* (p. 8) on the authority of Imām Malik ibn Anas.

Muhammad ﷺ). They taught them to read the Qur'ānic text and explained to them the meaning of every *āyah*. Thus, they not only acquired the knowledge of the Glorious Qur'ān, but also learnt to practice its teachings. Then, the *ḥuffāz* (those who know the Glorious Qur'ān by heart) among the *tābi'ūn*, established schools to teach the recitation of the Glorious Qur'ān in accordance with what they themselves had learnt from the Companions, regarding the various ways of recitation, the vocalization of its text, knowledge of the number of its words and letters, order of its *sūrahs* and *āyāt*, the art of its recitation, etc. Thus, the Glorious Qur'ān has continued, till this day of ours, to be learnt, memorized, recited and received by students, through word of mouth from their teachers who are *ḥuffāz* and *qurrā'* and who teach using the pure classical Arabic language of the Glorious Qur'ān, as it was revealed to the Messenger of Allah ﷺ.

Some words of the Glorious Qur'ān are pronounced in more than one way. This pertains to their morphological forms, pronunciation and grammatical status. The *tābi'ūn* received the science of these variant readings, or *Qirā'āt* - as they are called - from the *qurrā'-ḥuffāz* from among the Companions, who had previously received it from the Prophet ﷺ.

The most well-known of these readings today are: (a) the reading of 'Āṣim, transmitted by his student Ḥaḥṣ ibn Sulaimān, (b) the reading of Nāfi' transmitted by his student 'Uthmān ibn Sa'īd, known as Warsh, (c) the reading of Abū 'Amr al-Baṣrī transmitted by his student al-Dūrī and (d) the reading of Nāfi' transmitted by his student Qālūn.

Commentary (*tafsīr*) of the Glorious Qur'ān:

The commentary (*tafsīr*) of the Glorious Qur'ān means explaining its meanings⁽¹⁾. No text however, can be fully understood except through the knowledge of its meaning and its implication in the context. Allah, the Exalted urges the readers of the Glorious Qur'ān to understand its meanings saying: “(This is) a Book which We have revealed to you, full of blessings, that they might reflect upon its *āyāt* and that those of understanding may remember.” (Sūrat Šād, 29). “Reflection” (*tadabbur*) in Arabic means “understanding” (*tafahhum*).

The Messenger of Allah ﷺ used to explain to the Companions whatever was not clear to them regarding the meaning of the Glorious Qur'ān⁽²⁾. However, given their mastery of the language at that time and the Glorious Qur'ān being in their native language, it was not necessary for the Companions to ask many questions about the meanings of its *āyāt*. With the passing of time however, and the influx of more non-Arabs into Islam, the need for commentary (*tafsīr*) increased.

(1) See *al-Burhān* by al-Zarkashi, 1/13.

(2) See *Tafsīr al-Ṭabarī*: 1/13, and *Muqaddimat Usūl al-Tafsīr* by Ibn Taymiyyah, p. 35.

Whatever was reported and transmitted from the Messenger of Allah ﷺ, and his Companions and their students from among the *tābi'ūn*, in the area of the commentary (*tafsīr*) of the Glorious Qur'ān, formed the nucleus of the science of *tafsīr*. This became known as *al-tafsīr al-ma'thūr* (transmitted commentary) and is considered to be the most important means of understanding the Glorious Qur'ān. This is because it gives us an indication of how the first generation of Muslims understood the Qur'ānic *āyāt*, based both on their mastery of the Arabic Language and having witnessed the events and situations that occurred during the revelation of the Glorious Qur'ān.

1) Types of *tafsīr*:

The types of Qur'ānic commentaries from the scholars of *tafsīr*, varied due to their varying scholarly interests. Therefore, some commentaries (*tafāsīr*) emerged dealing with linguistic aspects of the Glorious Qur'ān. Others focussed on matters relating to jurisprudence (*fiqh*). Another group of scholars looked into historical, intellectual, behavioural and other issues addressed in the Qur'ān. In view of this, scholars have divided *tafsīr* into two major categories:

- a) *Al-tafsīr al-ma'thūr* (transmitted commentary). This is whatever has been transmitted from the Messenger of Allah ﷺ, his Companions and the *tābi'ūn*.
- b) *Tafsīr bi l-ra'y*, or *tafsīr* emanating from judgement based on sound scholarly foundations.

2) The best method of *tafsīr* and its guiding principles:

Al-tafsīr al-ma'thūr (transmitted commentary) is the preferred kind of *tafsīr* of the Glorious Qur'ān, because it has been transmitted from the Prophet ﷺ, or from his Companions and their students from among the *tābi'ūn*. These are undoubtedly the most knowledgeable people in the field of Qur'ānic sciences. If, however, the understanding of any Qur'ānic *āyah* requires additional information which cannot be found in the transmitted *tafsīr*, the *mufasssīr* (commentator) must follow the following guiding principles:

- a) Take into account the authentic reports in the transmitted *tafsīr*, in order to understand the meaning of an *āyah*, avoiding to propose a commentary which contradicts it.
- b) The *tafsīr* (commentary) must be in agreement with the general content which the Glorious Qur'ān expounds and which the Prophetic traditions (*Sunnah*) have clarified. Thus, it is not permissible for the *mufasssīr* (commentator) to come up with a *tafsīr* which conflicts

with those meanings, because one part of the Glorious Qur'ān explains what occurs in the other parts, and Qur'ānic *āyāt* do not contradict each other. The Prophetic traditions (*Sunnah*) explain, in detail, matters which are only addressed in broad term in the Glorious Qur'ān.

- c) Knowledge of the principles of Arabic language relating to the meanings of words, their different usages and the construction of sentences is essential. This is because the Glorious Qur'ān is revealed in the Arabic language. Consequently, it is imperative that it be understood in the light of the principles of the Arabic language.
- d) The *mutashābih āyāt* (i.e. those which admit of more than one meaning) are to be understood in the light of the *muḥkam āyāt* (i.e. those which have definite connotations). Certain parts of the Glorious Qur'ān explain other parts. While most of the *āyāt* have definite connotations, there are some which are *mutashābih* and may confuse some readers. Therefore, understanding the *mutashābih āyāt* in the light of the meanings of *muḥkam āyāt*, will help the *mufasssir* in understanding their implications and in clarifying their meanings. Allah, the Exalted says: "It is He who has revealed to you (O Muḥammad) the Book. In it are *āyāt* that are entirely clear. They are the foundation of the Book. And there are other *āyāt* which admit of more than one meaning. As for those with deviation in their hearts, they pursue the *āyāt* which admit of more than one meaning seeking thereby (to create) discord and with the aim of (finding) an interpretation (suitable to them). And no one knows their (true) interpretation except Allah. But those who are firmly grounded in knowledge say: 'We believe in it. All (of it) is from our Lord.' And no one will take heed except those of understanding". (Sūrat Āl 'Imrān, 7)
- e) Drawing upon the established scientific facts when explaining the *āyāt* dealing with the universe, while abstaining from dragging scientific theories into the commentary, so as not to ascribe to the Glorious Qur'ān ideas alien to it.
- f) Being wary of false interpretations which make the meanings of the Word of Allah, the Exalted, far removed from the established principles of Islamic jurisprudence (*Sharī'ah*), and violate the principles of the Arabic language. This applies whether or not there is a definite aim of distortion, or due to ignorance of the Arabic language and its shades of meanings and its variety of usages, or due to assuming erroneous and corrupt meanings which are totally foreign to the Word of Allah, the Exalted.

The Inimitability (*i'jāz*) of the Glorious Qur'ān:

Inimitability (*al-i'jāz*) in the technical usage is: what is beyond one's ability to do in the domains of action, opinion, or plan, while a *mu'jizah* (miracle) is an occurrence meant to prove the authenticity of Prophets and Messengers (peace and blessings of Allah be upon them). This term does not occur in the Glorious Qur'ān. Instead, words like *āyah* (sign) and *burhān* (proof) etc. have been used.

The Glorious Qur'ān is the Word of Allah. So, naturally, there is such a level of perfection in its meanings and beauty in its *āyāt*, words and structures that renders its authorship beyond the capability of human beings. Allah the Exalted says: "Alif, Lām, Rā. (This is) a Book whose *āyāt* have been perfected, then explained in detail. (It is) from (One who is) All-Wise, All-Aware." (Sūrat Hūd, 1)

The polytheists (of Makkah) tried to create doubts about the source of the Glorious Qur'ān, and turn people away from it by fabricating lies and creating doubts,⁽¹⁾ so Allah, the Exalted revealed *āyāt*, challenging them to produce the like of this Glorious Qur'ān, or ten *sūrahs*, or at least one *sūrah*, if indeed they were truthful⁽²⁾. However, they were incapable of doing so and conceded that it is not possible to imitate the Glorious Qur'ān or to produce something similar to it, even though it is in the Arabic language. Allah, the Exalted says: "Or do they say: 'He (Muḥammad) has forged it?' Say: 'Bring then a *sūrah* like it and call (for assistance) whomsoever you can besides Allah, if you are indeed truthful.'" (Sūrat Yūnūs, 38)

The Glorious Qur'ān has declared, loud and clear, the incapability of all humans and jinn, of producing the like of the Glorious Qur'ān, even if they were to support each other: "Say: 'If all humans and the jinn come together in order to produce the like of this Qur'ān, they cannot produce the like of it, even if they cooperate with each other.'" (Sūrat al-Isrā', 88)

The Glorious Qur'ān is a miracle because it is Allah's Words, which do not resemble the words of the creations. It is miraculous in its words and content including literary expressions and eloquence, information and stories, legal rulings and legislation, the depth of psychological and emotional influence and the amazing scientific truths.

Numerous scholars of physics, astronomy, biology, and medicine, etc. are astonished by the information contained in the Glorious Qur'ān relating to scientific facts, and references to the universe which have a bearing on

(1) See the following *āyāt*: Sūrat Saba', 43, Sūrat al-An'ām, 7, Sūrat Yā Sīn, 69, Sūrat al-An'ām, 25, Sūrat al-Anbiyā', 5, Sūrat al-Ṭūr, 30, Sūrat Šād, 4, and Sūrat as-Šaffāt, 36.

(2) See the following *āyāt*: Sūrat al-Ṭūr, 24, Sūrat Yūnūs, 38, Sūrah al-Baqarah, 23, and Sūrat Hūd, 13.

the sciences of their study and research. These references are couched in precise scientific language which is inconceivable to have come from an unlettered Messenger, hailing from an unlettered nation and living in a part of the world that had no knowledge of any of those phenomena. This led to a number of them embracing Islam, for they realized that what is mentioned in the Glorious Qur'ān is impossible to be the words of a human being. They can only be the words of the Creator of the universe and of human beings. Many *āyāt* in the Glorious Qur'ān also point to the Oneness of Allah, the Exalted, and the uniqueness of His handiwork. Allah, the Exalted says: "We will show them Our signs in the universe and within themselves until it becomes clear to them that this Qur'ān is the Truth. Is it not sufficient that your Lord is a Witness over all things?" (Fuṣṣilat, 53).

Translation of the Meanings of the Glorious Qur'ān:

Translation is transferring a text from one language into another⁽¹⁾. This is not free of difficulties because the form and the structure of the sentence represent one of the semantic factors of the text, and it may be difficult to retain the semantic connotation of that form when translating the text into another language⁽²⁾.

Now, if this is the problem of translating texts written by human beings, surely the difficulty of translation will be far greater when the Glorious Qur'ān is intended. It is the Word of Allah, revealed by Allah, the Exalted, in the Arabic language. Its words and meanings were revealed by Allah, the Exalted. So, it is not possible for a human being to claim that he has encompassed the meanings of the Glorious Qur'ān in its entirety, or that he is able to restore the formulation of its words as it exists in the Arabic text.

Despite the difficulty of translating the Glorious Qur'ān however, scholars have reiterated the necessity of conveying the Glorious Qur'ān and its message to all the nations of the world, whatever their languages may be. This cannot be realized except by way of translation⁽³⁾.

The translation of the Glorious Qur'ān into other languages is of two kinds:

- a) Translation of the meanings of the Glorious Qur'ān without any *tafsīr* (commentary), and is limited to explaining what the words of the Qur'ānic text mean.
- b) An explanatory translation, supported by clarifications and illustrations. This type of translation, is in fact the equivalent of a *tafsīr* (commentary) of the Glorious Qur'ān in a language other than Arabic.

(1) See: *Lisān al- 'Arab* by Ibn Manẓūr (root words: *tarjama* and *rajama*).

(2) See: *Dalālat al-Alfāz* by Ibrāhīm Anīs, p 171-175, and *Fann al-Tarjamah* by Muḥammad 'Awaḍ Muḥammad, p 19.

(3) See: Ibn Taymiyyah, *Majmū' al-Fatāwā*, 4/116.

No matter how precise the translation of the meanings of the Glorious Qur'ān is, and no matter how proficient the translator might be in both the languages, or how knowledgeable he/she might be of the meanings of the *āyāt*, surely that translation cannot be called the Qur'ān, due to two reasons⁽¹⁾:

The first is that the Glorious Qur'ān is the Word of Allah, the Exalted, revealed in the Arabic language and representing the peak of eloquence and perfection. Recreating such a text in a language other than Arabic cannot claim to be called the Qur'ān.

The second is that the translation represents the understanding of the translator of the meanings of the Glorious Qur'ān. Looked from this angle, it resembles *tafsīr* (commentary), and just as *tafsīr* is not called the Qur'ān, so too, the translation of the meanings of the Glorious Qur'ān cannot be called the Qur'ān.

So, in order for the translation of the meanings of the Glorious Qur'ān to be acceptable, it is imperative that the requirements laid down by the scholars for explaining the meanings of the Glorious Qur'ān are met in it. At the same time, the translator must be wary of using his translation as a cover for spreading incorrect meanings of the Glorious Qur'ān, or meanings which are offensive to Muslims. Unfortunately, this is what some Orientalists and some so-called Muslims, who hold wrong beliefs which seek to destroy the values of the great religion of Islam, and to harm its correct beliefs, and its noble *sharī'ah* laws have done in their translations.

Based on this premise, the King Fahd Glorious Qur'ān Printing Complex in Madinah Munawwarah has undertaken the preparation and publication of correct translations of the meanings of the Glorious Qur'ān, with the objective of conveying the sublime message of the Glorious Qur'ān to non-Arabic speaking peoples in their respective languages.

And indeed, all praise belongs to Allah, the Lord of the worlds, and may peace and blessings of Allah always be upon our Prophet Muḥammad, his family, all of his Companions, and the *tābi'ūn*, and whoever follows them in righteousness until the Day of Judgment.

(1) See: *Majmū' al-Fatāwā* by Ibn Taymiyyah, 4/115 and 4/542, and *al-Tafsīr wa l-Mufasssīrūn* by Muḥammad Ḥusayn al-Dhahabī, 1/ 23.

(1)
Sūrat Al-Fātiḥah
 (The Opening)

سُورَةُ الْفَاتِحَةِ

1. In the Name of Allāh, the Most Gracious, the Most Merciful.
2. All praise and thanks are Allāh's, the Lord⁽¹⁾ of the 'Ālamīn (mankind, jinn and all that exists)⁽²⁾.
3. The Most Gracious, the Most Merciful.
4. The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection).
5. You (Alone) we worship, and You (Alone) we ask for help (for each and everything).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ②

الرَّحْمَنِ الرَّحِيمِ ③

مَلِكِ يَوْمِ الدِّينِ ④

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ⑤

- (1) (V.1:2) Lord: The actual word used in the Qur'ān is *Rabb*. There is no proper equivalent for *Rabb* in the English language. It means the One and the Only Lord for all the universe, its Creator, Owner, Organizer, Provider, Master, Planner, Sustainer, Cherisher, and Giver of security. *Rabb* is also one of the Names of Allāh. We have used the word "Lord" as the nearest to *Rabb*. All occurrences of "Lord" in the interpretation of the meanings of the Noble Qur'ān actually mean *Rabb* and should be understood as such.
- (2) (V.1:2) Narrated Abu Sa'īd ibn Al-Mu'alla: While I was praying in the mosque, Allāh's Messenger ﷺ called me, but I did not respond to him. Later I said, "O Allāh's Messenger, I was praying." He said, "Didn't Allāh say — Answer Allāh (by obeying Him) and His Messenger when he ﷺ calls you." (V. 8:24). He then said to me, "I will teach you a *Sūrah* which is the greatest *Sūrah* in the Qur'ān, before you leave the mosque." Then he got hold of my hand, and when he intended to leave (the mosque), I said to him, "Didn't you say to me, "I will teach you a *Sūrah* which is the greatest *Sūrah* in the Qur'ān?" He said, "*Al-Hamdu lillahi Rabbil-ālamīn* [i.e. all praise and thanks are Allāh's, the Lord of the 'Ālamīn (mankind, jinn and all that exists)], *Sūrat Al-Fātiḥah* which is *As-Sab' Al-Mathāni* (i.e. the seven repeatedly recited Verses) and the Grand Qur'ān which has been given to me." (*Ṣaḥīḥ Al-Bukhārī*, Vol.6, *Ḥadīth* No.1).

6. Guide us to the Straight Way⁽¹⁾.
7. The Way of those on whom You have bestowed Your Grace⁽²⁾, not (the way) of those who earned Your Anger (i.e. those whose intentions are perverted: they know the Truth, yet do not follow it), nor of those who went astray (i.e. those who have lost the (true) knowledge, so they wander in error, and are not guided to the Truth)⁽³⁾.

أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٦﴾
صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ
عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٧﴾

- (1) (V.1:6) Guidance is of two kinds:
- Guidance of *Taufiq* which is totally from Allāh, i.e. Allāh opens one's heart to receive the truth (from disbelief to belief in Islāmic Monotheism).
 - Guidance of *Irshād* i.e. through preaching by Allāh's Messengers and the pious preachers who preach the truth i.e. Islāmic Monotheism.
- (2) (V.1:7) i.e. the way of the Prophets, the *Ṣiddīqūn* (i.e. those followers of the Prophet, who were first and foremost to believe in him, like Abū Bakr Aṣ-Ṣiddīq), the martyrs and the righteous, [as Allāh ﷺ said: "And whoso obeys Allāh and the Messenger (Muḥammad ﷺ), then they will be in the company of those on whom Allāh has bestowed His Grace, of the Prophets, the *Ṣiddīqūn*, the martyrs, and the righteous. And how excellent these companions are!" (V.4:69)].
- (3) (V.1:7) Narration about Zaid ibn 'Amr ibn Nufail.

Narrated 'Abdullāh ibn 'Umar رضي الله عنهما: The Prophet ﷺ met Zaid ibn 'Amr ibn Nufail in the bottom of (the valley of) Baldah before the descent of any Divine revelation to the Prophet ﷺ. A meal was presented to the Prophet ﷺ, but he refused to eat from it. (Then it was presented to Zaid) who said, "I do not eat anything which you slaughter on your *Nuṣub** in the name of your idols etc. I eat only those (animals' meat) on which Allāh's Name has been mentioned at the time of (their) slaughtering." Zaid ibn 'Amr used to criticise the way Quraish used to slaughter their animals and used to say, "Allāh has created the sheep and He has sent the water for it from the sky, and He has grown the grass for it from the earth; yet you slaughter it in names other than the Name of Allāh." He used to say so, for he rejected that practice and considered it as something abominable.

* *Nuṣub*: See the glossary.

Narrated Ibn 'Umar رضي الله عنهما: Zaid ibn 'Amr ibn Nufail went to Shām (the region comprising Syria, Lebanon, Palestine and Jordan), enquiring about a true religion to follow.

He met a Jewish religious scholar and asked him about their religion. He said, "I intend to embrace your religion, so tell me something about it." The Jew said, "You will not embrace our religion unless you receive your share of Allāh's Anger."

Zaid said, “I do not run away except from Allāh’s Anger, and I will never bear a bit of it if I have the power to avoid it. Can you tell me of some other religion?” He said, “I do not know any other religion except *Hanīf* (Islāmic Monotheism). Zaid enquired, “What is *Hanīf*?” He said, “*Hanīf* is the religion of (the Prophet) Abraham عَلَيْهِ السَّلَام, he was neither a Jew nor a Christian, and he used to worship none but Allāh (Alone) — Islāmic Monotheism.” Then Zaid went out and met a Christian religious scholar and told him the same (as before). The Christian said, “You will not embrace our religion unless you get a share of Allāh’s Curse.” Zaid replied, “I do not run away except from Allāh’s Curse, and I will never bear any of Allāh’s Curse and His Anger if I have the power to avoid them. Will you tell me of some other religion?” He replied, “I do not know any other religion except *Hanīf* (Islāmic Monotheism).” Zaid enquired, “What is *Hanīf*?” He replied “*Hanīf* is the religion of (the Prophet) Abraham عَلَيْهِ السَّلَام, he was neither a Jew nor a Christian, and he used to worship none but Allāh (Alone) — Islāmic Monotheism.” When Zaid heard their statement about (the religion of) Abraham, he left that place, and when he came out, he raised both his hands and said, “O Allāh! I make You my Witness that I am on the religion of Abraham”.

Narrated Asmā’ bint Abī Bakr رَضِيَ اللَّهُ عَنْهَا: I saw Zaid ibn ‘Amr ibn Nufail standing with his back against the *Ka’bah* and saying, “O people of Quraish! By Allāh, none amongst you is on the religion of Abraham except me.” She added: He (Zaid) used to preserve the lives of little girls; if somebody wanted to kill his daughter he would say to him, “Do not kill her for I will feed her on your behalf.” So he would take her, and when she grew up nicely, he would say to her father, ‘Now if you will (wish), I will give her to you, and if you will (wish), I will feed her on your behalf.’ (*Ṣaḥīḥ Al-Bukhārī*, Vol.5, *Ḥadīth* No.169).

(2)
Sūrat Al-Baqarah
 (The Cow)

سُورَةُ الْبَقَرَةِ

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. *Alif-Lām-Mīm*. [These letters are one of the miracles of the Qur’ān and none but Allāh (Alone) knows their meanings].
2. This is the Book (the Qur’ān), whereof there is no doubt, a guidance to those who are *Al-Muttaqūn* [the pious believers of Islāmic Monotheism who fear Allāh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allāh much (perform all kinds of good deeds which He has ordained)].
3. Who believe in the Ghaib⁽¹⁾ and perform *Aṣ-Ṣalāt* (*Iqāmat-aṣ-Ṣalāt*),⁽²⁾

آلَم

ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى

لِّلْمُتَّقِينَ

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ
 وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

- (1) (V.2:3) *Al-Ghaib*: literally means a thing not seen. But this word also includes other wide ranging vast meanings: Belief in Allāh, Angels, Holy Books, Allāh’s Messengers, Day of Resurrection and *Al-Qadar* (Divine Pre-ordainments). It also includes what Allāh and His Messenger ﷺ informed about the knowledge of the matters of past, present, and future, e.g., news about the creation of the heavens and earth, botanical and zoological life, the news about the nations of the past, and about Paradise and Hell.
- (2) (V.2:3) *Iqāmat-aṣ-Ṣalāt*: إقامة الصلاة The performance of *Ṣalāt* (prayers). It means that: Each and every adult Muslim, male or female, is obliged to offer his *Ṣalāt* (prayers) regularly five times a day at the specified times; the male in the mosque in congregation and, as for the female, it is better to offer them at home. As the Prophet ﷺ has said: “Order your children for *Ṣalāt* (prayers) at the age of seven and beat them (about it) at the age of ten.” The chief (of a family, town, tribe, etc.) and the Muslim rulers of a country are held responsible before Allāh in case of non-fulfillment of this obligation by the Muslims under their authority.

and spend out of what We have provided for them [i.e. give *Zakāt*,⁽¹⁾ spend on themselves, their parents, their children, their wives, etc., and also give charity to the poor and also in Allāh's Cause — *Jihād*].

4. And who believe in that (the Qur'ān and the *Sunnah*)⁽²⁾ which has been sent down (revealed) to you (Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and in that which was sent down before you [the Taurāt (Torah) and the Injeel (Gospel), etc.] and they believe, with certainty, in the Hereafter (Resurrection, recompense of their good and bad deeds, Paradise and Hell).

وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ
مِن قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ ﴿٤﴾

One must offer the *Ṣalāt* (prayers) as the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ used to offer them, with all their rules and regulations, i.e., standing, bowing, prostrating, sitting, as he صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has said: “Offer your *Ṣalāt* (prayers) the way you see me offering them (see *Ṣaḥīḥ Al-Bukhārī*, Vol. 1, *Ḥadīth* No. 604 and Vol. 9, *Ḥadīth* No. 352).” [For the characteristics of the *Ṣalāt* (prayers) of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ see *Ṣaḥīḥ Al-Bukhārī*, Vol.1, *Ḥadīth* No. 702, 703, 704, 723, 786, 787].

- (1) (V. 2:3) *Zakāt*: زكاة; A certain fixed proportion of the wealth and of each and every kind of property liable to *Zakāt* of a Muslim, to be paid yearly for the benefit of the poor in the Muslim community. The payment of *Zakāt* is obligatory, as it is one of the five pillars of Islām. *Zakāt* is the major economic means for establishing social justice and leading the Muslim society to prosperity and security. [See *Ṣaḥīḥ Al-Bukhārī*, Vol. 2, Book of *Zakāt*, No. 24]
- (2) (V. 2:4) Narrated Ibn ‘Umar رَضِيَ اللَّهُ عَنْهُمَا: Allāh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: Islām is based on (the following) five (principles):
- To testify that “*Lā ilāha illallāh wa anna Muḥammad-ur-Rasūl Allāh*” (none has the right to be worshipped but Allāh and that Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is the Messenger of Allāh).
 - Iqāmat-aṣ-Ṣalāt*: to perform the five (compulsory congregational) *Ṣalāt* (prayers).
 - To pay *Zakāt* (obligatory charity).
 - To perform *Ḥajj* (i.e. pilgrimage to Makkah).
 - To observe *Ṣaum* (fasting) during the month of Ramaḍan. (*Ṣaḥīḥ Al-Bukhārī*, Vol. 1, *Ḥadīth* No. 7).

5. They are on (true) guidance from their Lord, and they are the successful.
6. Verily, those who disbelieve, it is the same to them whether you (O Muḥammad ﷺ) warn them or do not warn them, they will not believe.
7. Allāh has set a seal on their hearts and on their hearing, (i.e. they are closed from accepting Allāh's Guidance), and on their eyes there is a covering. Theirs will be a great torment.
8. And of mankind, there are some (hypocrites) who say: "We believe in Allāh and the Last Day" while, in fact, they believe not.
9. They (think to) deceive Allāh and those who believe, while they only deceive themselves, and perceive (it) not!
10. In their hearts is a disease (of doubt and hypocrisy) and Allāh has increased their disease. A painful torment is theirs because they used to tell lies.
11. And when it is said to them: "Make not mischief on the earth," they say: "We are only peace-makers."
12. Verily, they are the ones who make mischief, but they perceive not.
13. And when it is said to them (hypocrites): "Believe as the people (followers of Muḥammad ﷺ, *Al-Anṣār* and *Al-Muḥājirūn*) have believed," they say: "Shall we believe as the fools have believed?" Verily, they are the fools, but they know not.

أُولَئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٥﴾

إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ﴿٦﴾

خَتَمَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَعَلَىٰ سَمْعِهِمْ وَعَلَىٰ أَبْصَارِهِمْ غِشْوَةٌ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٧﴾

وَمِنَ النَّاسِ مَن يَقُولُ ءَامَنَّا بِاللَّهِ وَبِالْيَوْمِ
الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ ﴿٨﴾

يُخَادِعُونَ اللَّهَ وَالَّذِينَ ءَامَنُوا وَمَا
يَخْدَعُونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٩﴾

فِي قُلُوبِهِم مَّرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ
عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ ﴿١٠﴾

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا
إِنَّمَا نَحْنُ مُصْلِحُونَ ﴿١١﴾

أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَٰكِن لَّا
يَشْعُرُونَ ﴿١٢﴾

وَإِذَا قِيلَ لَهُمْ ءَامِنُوا كَمَا ءَامَنَ النَّاسُ
قَالُوا أَنُؤْمِنُ كَمَا ءَامَنَ السُّفَهَاءُ ۗ أَلَا إِنَّهُمْ
هُمُ السُّفَهَاءُ وَلَٰكِن لَّا يَعْلَمُونَ ﴿١٣﴾

14. And when they meet those who believe, they say: “We believe,” but when they are alone with their *Shayāfīn* (devils — polytheists, hypocrites), they say: “Truly, we are with you; verily, we were but mocking.”

15. Allāh mocks at them and gives them increase in their wrong-doing to wander blindly.

16. These are they who have purchased error for guidance, so their commerce was profitless. And they were not guided.

17. Their likeness is as the likeness of one who kindled a fire. Then, when it lighted all around him, Allāh took away their light and left them in darkness. (So) they could not see.

18. They are deaf, dumb, and blind, so they return not (to the Right Path).

19. Or like a rainstorm from the sky, wherein are darkness, thunder, and lightning. They thrust their fingers in their ears to keep out the stunning thunder-clap for fear of death. But Allāh ever encompasses the disbelievers (i.e. Allāh will gather them all together).

20. The lightning almost snatches away their sight. Whenever it flashes for them, they walk therein, and when darkness covers them, they stand still. And if Allāh had willed, He could have taken away their hearing and their sight. Certainly, Allāh has power over all things.

21. O mankind! Worship your Lord (Allāh), Who created you and those who were before you, so that you may become *Al-Muttaqūn* (the pious — See V.2:2).

وَإِذَا لَقُوا الَّذِينَ ءَامَنُوا قَالُوا ءَامَنَّا وَإِذَا خَلَوْا إِلَىٰ شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِءُونَ ﴿١٤﴾

اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١٥﴾

أُولَٰئِكَ الَّذِينَ اشْتَرُوا الضَّلَالََةَ بِالْهُدَىٰ فَمَا رَبِحَت تِّجَارَتُهُمْ وَمَا كَانُوا مُهْتَدِينَ ﴿١٦﴾

مَثَلُهُمْ كَمَثَلِ الَّذِي أَشْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمَاتٍ لَا يُبْصِرُونَ ﴿١٧﴾

صُمُّ بُكْمٌ عُمَىٰ فَهُمْ لَا يَرْجِعُونَ ﴿١٨﴾

أَوْ كَصَيْبٍ مِّنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ وَرَعْدٌ وَبَرْقٌ يَجْعَلُونَ أَصْبِعَهُمْ فِي ءَاذَانِهِمْ مِنَ الصُّوَءِ حَذَرَ الْمَوْتِ وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ ﴿١٩﴾

يَكَادُ الْبَرْقُ يَخْطِفُ أَبْصَرَهُمْ كُلَّمَا أَضَاءَ لَهُمْ مَشَوْا فِيهِ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَرِهِمْ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٠﴾

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿٢١﴾

22. The one Who has made the earth a resting place for you, and the sky as a canopy, and sent down water (rain) from the sky and brought forth therewith fruits as a provision for you. Then, do not set up rivals to Allāh (in worship) while you know (that He Alone has the right to be worshipped)⁽¹⁾.
23. And if you (Arab pagans, Jews, and Christians) are in doubt concerning that which We have sent down (i.e. the Qur'ān) to Our slave (Muḥammad صلى الله عليه وسلم), then bring a Sūrah (chapter) of the like thereof and call your witnesses (supporters and helpers) besides Allāh, if you are truthful.
24. But if you do it not, and you can never do it, then fear the Fire (Hell) whose fuel is men and stones, prepared for the disbelievers.
25. And give glad tidings to those who believe and do righteous good deeds, that for them will be Gardens under which rivers flow (Paradise). Every time they are provided with a fruit therefrom, they will say: "This is what we were provided with before," and they will be given things in resemblance (i.e. in the same form, but different in taste) and they shall have therein *Azwājun Muṭahharatun*⁽²⁾ (purified wives) and they will abide therein forever.

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ ﴿٢٢﴾

وَإِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِثْلِهِ وَادْعُوا شُهَدَاءَكُمْ مِمَّنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٣﴾

فَإِنْ لَمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ لِلْكَافِرِينَ ﴿٢٤﴾

وَيُبَشِّرِ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ رِزْقًا قَالُوا هَذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ وَأْتُوا بِهِ مُتَشَبِهًا وَلَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَهُمْ فِيهَا خَالِدُونَ ﴿٢٥﴾

(1) (V.2:22) Narrated ‘Abdullāh رضي الله عنه: I asked the Prophet صلى الله عليه وسلم, “What is the greatest sin in the sight of Allāh?” He said, “That you set up a rival to Allāh, though He Alone created you.” I said, “That is indeed a great sin.” Then I asked, “What is next?” He said, “To kill your child lest he should share your food with you.” I asked, “What is next?” He said, “To commit illegal sexual intercourse with the wife of your neighbour.” (*Ṣaḥīḥ Al-Bukhārī*, Vol.6, *Ḥadīth* No.4).

(2) (V.2:25) having no menses, stools, urine. See *Tafsīr Ibn Kathīr* and also see the footnote of (V.29:64).

26. Verily, Allāh is not ashamed to set forth a parable, even of a mosquito or so much more when it is bigger (or less when it is smaller) than it. And as for those who believe, they know that it is the Truth from their Lord, but as for those who disbelieve, they say: “What did Allāh intend by this parable?” By it, He misleads many, and many He guides thereby. And He misleads thereby only those who are *Al-Fāsiqūn* (the rebellious, disobedient to Allāh)⁽¹⁾.

27. Those who break Allāh’s Covenant after ratifying it, and sever what Allāh has ordered to be joined (as regards Allāh’s religion of Islāmic Monotheism, and to practise its laws on the earth and also as regards keeping good relations with kith and kin)⁽²⁾, and do mischief on earth, it is they who are the losers.

28. How can you disbelieve in Allāh, seeing that you were dead and He gave you life, then He will give you death, then again will bring you to life (on the Day of Resurrection) and then to Him you will return? (See V.40:11)

29. He it is Who created for you all that is on earth. Then He rose over (*Istawā*) the heaven and made them seven heavens and He is the All-Knower of everything.

﴿ إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا مَّا بَعُوضَةً فَمَا فَوْقَهَا فَأَمَّا الَّذِينَ ءَامَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ ﴾ ﴿٢٦﴾

﴿ الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ أُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴾ ﴿٢٧﴾

﴿ كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ثُمَّ تُمَيِّنُّهُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴾ ﴿٢٨﴾

﴿ هُوَ الَّذِي خَلَقَ لَكُمْ مَّا فِي الْأَرْضِ جَمِيعًا ثُمَّ أَسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَوَاتٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴾ ﴿٢٩﴾

(1) (V.2:26) We have retained this peculiar English construction in order to capture the Arabic idiom here.

(2) (V.2:27) Narrated Jubair ibn Mu‘im رَضِيَ اللَّهُ عَنْهُ: that he heard the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying, “[القاطع] *Al-Qāṭi*’ (the person who severs the bond of kinship) will not enter Paradise” (*Ṣaḥīḥ Al-Bukhārī*, Vol.8, *Ḥadīth* No.13).

30. And (remember) when your Lord said to the angels: “Verily, I am going to place (mankind) generations after generations on earth.” They said: “Will You place therein those who will make mischief therein and shed blood, while we glorify You with praises and thanks and sanctify You?” He (Allāh) said: “I know that which you do not know.”

31. And He taught Adam all the names (of everything),⁽¹⁾ then He showed

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 ﴿٣٠﴾

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ
عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ

(1) (V.2:31) The Statement of Allāh ﷻ: ‘And He taught Adam all the names (of everything).

Narrated Anas رضي الله عنه: The Prophet صلى الله عليه وسلم said, “On the Day of Resurrection the believers will assemble and say, ‘Let us ask somebody to intercede for us with our Lord.’ So they will go to Adam and say, ‘You are the father of all the people, and Allāh created you with His Own Hands, and ordered the angels to prostrate themselves to you, and taught you the names of all things; so please intercede for us with your Lord, so that He may relieve us from this place of ours.’ Adam will say, ‘I am not fit for this (i.e. intercession for you).’ Then Adam will remember his sin and feel ashamed thereof. He will say, ‘Go to Nūḥ (Noah), for he was the first Messenger Allāh sent to the inhabitants of the earth.’ They will go to him and Nūḥ (Noah) will say, ‘I am not fit for this undertaking.’ He will remember his appeal to his Lord to do something of which he had no knowledge, then he will feel ashamed thereof and will say, ‘Go to *Khalīl-ur-Rahmān** [i.e. Ibrāhīm (Abraham)]. They will go to him and he will say, ‘I am not fit for this undertaking. Go to Mūsa (Moses), the slave to whom Allāh spoke (directly) and whom he gave him the Taurāt (Torah).’ So they will go to him and he will say, ‘I am not fit for this undertaking,’ and he will mention (his) killing a person who was not a killer, and so he will feel ashamed thereof before his Lord, and he will say, ‘Go to ‘Īsā (Jesus), Allāh’s slave, His Messenger and Allāh’s Word and a spirit coming from Him.** ‘Īsā (Jesus) will say, ‘I am not fit for this undertaking, go to Muḥammad صلى الله عليه وسلم the slave of Allāh whose past and future sins were forgiven by Allāh.’ So they will come to me and I will proceed till I ask my Lord’s Permission and I will be given permission. When I see my Lord, I will fall down in prostration and He will let me remain in that state as long He wishes and then I will be addressed. ‘(Muḥammad!) Raise your head. Ask, and your request will be granted; say, and your saying will be listened to; intercede, and your intercession will be accepted.’ I will raise my head and praise Allāh with a saying (i.e. invocation) He will teach me, and then I will intercede. He will fix a limit for me (to intercede) as to whom I will admit into Paradise. Then I will come back again to Allāh, and when I see my Lord, the same

them to the angels and said, “Tell Me the names of these if you are truthful.”

32. They (angels) said: “Glorified are You, we have no knowledge except what you have taught us. Verily, it is You, the All-Knower, the All-Wise.”
33. He said: “O Adam! Inform them of their names,” and when he had informed them of their names, He said: “Did I not tell you that I know the *Ghaib* (Unseen) in the heavens and the earth, and I know what you reveal and what you have been concealing?”
34. And (remember) when We said to the angels: “Prostrate yourselves before Adam.” And they prostrated, except *Iblīs* (Satan), he refused and was proud and was one of the disbelievers (disobedient to Allāh).
35. And We said: “O Adam! Dwell you and your wife in Paradise and eat both of you freely with pleasure and delight, of things therein as wherever you will, but come not near this tree or you both will be of the *Zālimūn* (wrong-doers).”

هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٣١﴾

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

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

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ
فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى وَاسْتَكْبَرَ وَكَانَ
مِنَ الْكَافِرِينَ ﴿٣٤﴾

وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ
الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا
وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ
الظَّالِمِينَ ﴿٣٥﴾

thing will happen to me. And then I will intercede and Allāh will fix a limit for me (to intercede) whom I will admit into Paradise, then I will come back for the third time; and then I will come back for the fourth time, and will say, ‘None remains in Hell but those whom the Qur’ān has imprisoned (in Hell) and who have been destined to an eternal stay in Hell.’” (The compiler) Abu ‘Abdullāh said: ‘But those whom the Qur’ān has imprisoned in Hell’ refers to the Statement of Allāh ﷻ: “To abide therein....V.16:29” (*Ṣaḥīḥ Al-Bukhārī*, Vol.6, *Hadīth* No.3).

* The intimate friend of the Most Gracious (Allāh).

** This may wrongly be understood as the spirit or soul of Allāh, in fact, it is a soul created by Allāh, i.e. ‘Isā (Jesus). It was His Word: “Be!” — and he was (created like the creation of Adam). Please see the word *Rūḥ-ullāh* in the glossary for further details.

36. Then the *Shaiṭān* (Satan) made them slip therefrom (Paradise), and got them out from that in which they were. We said: “Get you down, all, with enmity between yourselves. On earth will be a dwelling place for you and an enjoyment for a time.”
37. Then Adam received from his Lord Words⁽¹⁾. And his Lord pardoned him (accepted his repentance). Verily, He is the One Who accepts repentance, the Most Merciful.
38. We said: “Get down all of you from this place (Paradise), then whenever there comes to you Guidance from Me, and whoever follows My Guidance, there shall be no fear on them, nor shall they grieve.
39. But those who disbelieve and deny Our *Āyāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) — such are the dwellers of the Fire. They shall abide therein forever.
40. O Children of Israel! Remember My Favour which I bestowed upon you, and fulfil (your obligations to) My Covenant (with you) so that I fulfil (My Obligations to) your covenant (with Me), and fear none but Me.
41. And believe in what I have sent down (this Qur’ān), confirming that which is with you, [the Taurāt (Torah) and the Injeel (Gospel)], and be not the first to

فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ ﴿٣٦﴾

فَتَلَقَىٰ آدَمَ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ﴿٣٧﴾

قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا فَمَا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٣٨﴾

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٣٩﴾

يَبْنَئِي إِسْرَائِيلَ أَذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُوا بِعَهْدِي أَوْفِ بِعَهْدِكُمْ وَإِنِّي فَأَرْحَبُونَ ﴿٤٠﴾

وَعَامِنُوا بِمَا أَنْزَلْتُ مُصَدِّقًا لِمَا مَعَكُمْ وَلَا تَكُونُوا أَوَّلَ كَافِرٍ بِهِ وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا وَإِنِّي فَاتَّقُونَ ﴿٤١﴾

(1) (V.2:37): These words are mentioned in the Qur’ān; (Verse 7:23): They are: “Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your Mercy, we shall certainly be of the losers.”

disbelieve therein, and buy [get] not with My Verses [the Taurāt (Torah) and the Injeel (Gospel)] a small price (i.e. getting a small gain by selling My Verses), and fear Me and Me Alone. (*Tafsīr Aṭ-Ṭabarī*)

42. And mix not truth with falsehood, nor conceal the truth [i.e. Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is Allāh's Messenger and his qualities are written in your Scriptures, the Taurāt (Torah) and the Injeel (Gospel)] while you know (the truth)⁽¹⁾.
43. And perform *Aṣ-Ṣalāt* (*Iqāmat-aṣ-Ṣalāt*), and give *Zakāt*, and bow down (or submit yourselves with obedience to Allāh) along with *Ar-Rāki 'ūn*⁽²⁾.
44. Enjoin you *Al-Birr* (piety and righteousness and each and every act of obedience to Allāh) on the people and you forget (to practise

وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا
الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ ﴿٤٢﴾

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا
مَعَ الرَّاكِعِينَ ﴿٤٣﴾

* أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ
أَنْفُسَكُمْ وَأَنْتُمْ تَتْلُونَ الْكِتَابَ أَفَلَا
تَعْقِلُونَ ﴿٤٤﴾

- (1) (V.2:42): Narrated 'Aṭā ibn Yasār: I met 'Abdullāh ibn 'Amr ibn Al 'Aās and asked him, "Tell me about the description of Allāh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ which is mentioned in the Taurāt (Torah)." He replied, "Yes. By Allāh, he is described in the Taurāt (Torah) with some of the qualities attributed to him in the Qur'ān as follows: 'O Prophet! We have sent you as a witness (for Allāh's True Religion). And a giver of glad tidings (to the faithful believers). And a warner (to the disbelievers), and a guardian of the illiterates. You are My slave and My Messenger. I have named you *Al-Mutawakkil* (who depends upon Allāh). You are neither discourteous, harsh nor a noise-maker in the markets, and you do not do evil to those who do evil to you, but you deal with them with forgiveness and kindness. Allāh will not let him (the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) die till he makes straight the crooked people by making them say: '*Lā ilāha illallāh*,' (none has the right to be worshipped but Allāh), by which 'blind eyes, deaf ears and closed hearts' will be opened.'" (*Ṣaḥīḥ Al-Bukhārī*, Vol.3, *Ḥadīth* No.335).
- (2) (V.2:43) *Ar-Rāki 'ūn*: Those who bow down or submit themselves with obedience to Allāh with Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ as the Muslims have done, i.e., embrace Islām (worshipping none but Allāh Alone and doing good with the only intention of seeking Allāh's Pleasure).

it) yourselves,⁽¹⁾ while you recite the Scripture [the Taurāt (Torah)]! Have you then no sense?

45. And seek help in patience and *Aṣ-Ṣalāt* (the prayers) and truly it is extremely heavy and hard except for *Al-Khāshi‘ūn* [i.e. the true believers in Allāh — those who obey Allāh with full submission, fear much from His Punishment, and believe in His Promise (Paradise) and in His Warnings (Hell)].
46. (They are those) who are certain that they are going to meet their Lord, and that to Him they are going to return.
47. O Children of Israel! Remember My Favour which I bestowed upon you and that I preferred you to the *‘Ālamīn* [mankind and jinn (of your time period, in the past)].
48. And fear a Day (of Judgement) when a person shall not avail another, nor will intercession be accepted from him, nor will compensation be taken from him, nor will they be helped.

وَأَسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكَبِيرَةٌ
إِلَّا عَلَى الْخَاشِعِينَ ﴿٤٥﴾

الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلْقُوا رَبِّهِمْ وَأَنَّهُمْ
إِلَيْهِ رَاجِعُونَ ﴿٤٦﴾

يَبْنَئِي إِسْرَائِيلَ أَذْكَرُوا نِعْمَتِي الَّتِي
أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى
الْعَالَمِينَ ﴿٤٧﴾

وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ
شَيْئًا وَلَا يُقْبَلُ مِنْهَا شَفَعَةٌ وَلَا يُؤْخَذُ
مِنْهَا عَدْلٌ وَلَا هُمْ يُنصَرُونَ ﴿٤٨﴾

(1) (V.2:44) Narrated Abu Wā'il رضي الله عنه: Someone said to Usāma, Will you not talk to this ('Uthmān)?" Usāma said, "I talked to him (secretly) without being the first man to open an evil door. I will never tell a ruler who rules over two men or more that he is good after I heard Allāh's Messenger صلى الله عليه وسلم saying, 'A man will be brought and put in Hell (Fire) and he will circumambulate (go round and round) in Hell (Fire) like a donkey of a (flour) grinding mill, and all the people of Hell (Fire) will gather around him and will say to him, 'O so and so! Didn't you use to order others for *Al-Ma'rūf* (Islāmic Monotheism and all that is good) and forbid them from *Al-Munkar* (polytheism, disbelief, and all that is evil)?" That man will say, 'I used to order others to do *Al-Mar'ūf* (Islāmic Monotheism and all that is good), but I myself never used to do it, and I used to forbid others from *Al-Munkar* (polytheism, disbelief, and all that is evil) while I myself used to do *Al-Munkar* (polytheism, disbelief and all that is evil)'. (*Ṣaḥīḥ Al-Bukhārī*, Vol.9, *Ḥadīth* No.218).

49. And (remember) when We delivered you from Fir'aun's (Pharaoh) people, who were afflicting you with a horrible torment, killing your sons and sparing your women, and therein was a mighty trial from your Lord.
50. And (remember) when We separated the sea for you and saved you and drowned Fir'aun's (Pharaoh) people while you were looking (at them, when the sea-water covered them).
51. And (remember) when We appointed for Mūsā (Moses) forty nights, and (in his absence) you took the calf (for worship), and you were *Zālimūn* (polytheists and wrong-doers).
52. Then after that We forgave you so that you might be grateful.
53. And (remember) when We gave Mūsā (Moses) the Scripture [the Taurāt (Torah)] and the criterion (of right and wrong) so that you may be guided aright.”
54. And (remember) when Mūsā (Moses) said to his people: “O my people! Verily, you have wronged yourselves by worshipping the calf. So turn in repentance to your Creator and kill yourselves (the innocent kill the wrongdoers among you), that will be better for you with your Creator.” Then He accepted your repentance. Truly, He is the One Who accepts repentance, the Most Merciful.

وَإِذْ نَجَّيْنَاكُمْ مِنْ آلِ فِرْعَوْنَ
يَسُومُونَكُمْ سُوءَ الْعَذَابِ يَدْبَحُونَ
أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ وَفِي
ذَلِكَ بَلَاءٌ مِنْ رَبِّكُمْ عَظِيمٌ ﴿٤٩﴾

وَإِذْ فَرَقْنَا بِكُمْ الْبَحْرَ فَأَنْجَيْنَاكُمْ
وَأَغْرَقْنَا آلَ فِرْعَوْنَ وَأَنْتُمْ تَنْظُرُونَ ﴿٥٠﴾

وَإِذْ وَعَدْنَا مُوسَىٰ أَرْبَعِينَ لَيْلَةً ثُمَّ اتَّخَذْتُمُ
الْعِجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ ﴿٥١﴾

ثُمَّ عَفَوْنَا عَنْكُمْ مِنْ بَعْدِ ذَلِكَ لَعَلَّكُمْ
تَشْكُرُونَ ﴿٥٢﴾

وَإِذْ آتَيْنَا مُوسَىٰ الْكِتَابَ وَالْفُرْقَانَ
لَعَلَّكُمْ تَهْتَدُونَ ﴿٥٣﴾

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يَهْتَدُوا إِلَيْكُمْ
ظَلَمْتُمْ أَنْفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجْلَ
فَتُوبُوا إِلَىٰ بَارِيكُمْ فَاقْتُلُوا أَنْفُسَكُمْ
ذَلِكَ خَيْرٌ لَكُمْ عِنْدَ بَارِيكُمْ فَتَابَ
عَلَيْكُمْ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ﴿٥٤﴾

55. And (remember) when you said: “O Mūsā (Moses)! We shall never believe in you until we see Allāh plainly.” But you were seized with a thunder-bolt (lightning) while you were looking.
56. Then, We raised you up after your death, so that you might be grateful.
57. And We shaded you with clouds and sent down on you *Al-Manna*⁽¹⁾ and the quails, (saying): “Eat of the good lawful things We have provided for you,” (but they rebelled). And they did not wrong Us, but they wronged themselves.
58. And (remember) when We said: “Enter this town (Jerusalem) and eat bountifully therein with pleasure and delight wherever you wish, and enter the gate in prostration (or bowing with humility) and say: ‘Forgive us,’ and We shall forgive you your sins and shall increase (reward) for the good-doers.”
59. But those who did wrong changed the word from that which had been told to them for another, so We sent upon the wrong-doers *Rijz* (a punishment)⁽²⁾ from the heaven because of their

وَإِذْ قُلْتُمْ يَا مُوسَىٰ لَنْ نُؤْمِنَ لَكَ حَتَّىٰ نَرَىٰ اللَّهَ جَهْرَةً فَأَخَذَتْكُمُ الصَّاعِقَةُ وَأَنْتُمْ تَنْظُرُونَ ﴿٥٥﴾

ثُمَّ بَعَثْنَاكُم مِّن بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٦﴾

وَوَلَّلْنَا عَلَيْكُمُ الْغَمَامَ وَأَنْزَلْنَا عَلَيْكُمُ الْمَنَّٰ وَالسَّلْوَىٰ كُلُّوا مِمَّن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَمَا ظَلَمُونَا وَلَكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ ﴿٥٧﴾

وَإِذْ قُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا وَادْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا حِطَّةٌ نَّغْفِرْ لَكُمْ خَطَايِكُمْ وَسَنُزِيدُ الْمُحْسِنِينَ ﴿٥٨﴾

فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَنْزَلْنَا عَلَى الَّذِينَ ظَلَمُوا رِجْزًا مِّنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ ﴿٥٩﴾

(1) (V.2: 57) Mujāhid said, “*Al-Manna* is a kind of sweet gum, and *As-Salwā*, a kind of bird (i.e. quails)”... Narrated Sa’id ibn Zaid رَضِيَ اللَّهُ عَنْهُ: Allāh’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “The *Kam’a* (truffle i.e. a kind of edible fungus) is like the *Manna* (as it is obtained without any effort) and its water is a (medicine) cure for eye trouble.” (*Ṣaḥīḥ Al-Bukhārī*, Vol. 6, *Ḥadīth* No. 5). (S.B.1714)

(2) (V.2:59) Narrated Usāmah ibn Zaid رَضِيَ اللَّهُ عَنْهُ: Allāh’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Plague was a means of torture sent on a group of Israelis (or on some people before you). So if you hear of its spread in a land, don’t approach it, and if plague should appear in a land where you are present, then don’t leave that land in order to run away from it (i.e. plague).” (*Ṣaḥīḥ Al-Bukhārī*, Vol.4, *Ḥadīth* No.679).

rebelling against Allāh's obedience. (*Tafsīr At-Ṭabari*).

60. And (remember) when Mūsā (Moses) asked for water for his people, We said: "Strike the stone with your stick." Then gushed forth therefrom twelve springs. Each (group of) people knew its own place for water. "Eat and drink of that which Allāh has provided and do not act corruptly, making mischief on the earth."
61. And (remember) when you said, "O Mūsā (Moses)! We cannot endure one kind of food. So invoke your Lord for us to bring forth for us of what the earth grows, its herbs, its cucumbers, its *Fūm* (wheat or garlic), its lentils and its onions." He said, "Would you exchange that which is better for that which is lower? Go you down to any town and you shall find what you want!" And they were covered with humiliation and misery, and they drew on themselves the Wrath of Allāh. That was because they used to disbelieve the *Āyāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allāh and killed the Prophets wrongfully. That was because they disobeyed and used to transgress the bounds (in their disobedience to Allāh, i.e. commit crimes and sins).
62. Verily, those who believe and those who are Jews and Christians, and Sabians,⁽¹⁾ whoever believes in Allāh and the Last Day and does righteous good deeds shall have their reward

* وَإِذِ اسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِ فَقُلْنَا
أَضْرِبْ بِعَصَاكَ الْحَجَرَ فَانْفَجَرَتْ مِنْهُ
أَنْثُنَا عَشْرَةَ عَيْنًا قَدْ عَلِمَ كُلُّ أُنَاسٍ
مَّشْرِبَهُمْ كَلُوا وَاشْرَبُوا مِنْ رِزْقِ اللَّهِ وَلَا
تَعْتَوْا فِي الْأَرْضِ مُفْسِدِينَ ﴿٦٠﴾

وَإِذْ قُلْتُمْ يَا مُوسَىٰ لَنْ نَصْبِرَ عَلَىٰ طَعَامٍ
وَاحِدٍ فَادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا
تُنْبِتُ الْأَرْضُ مِنْ بَقْلِهَا وَقِثَّائِهَا وَفُومِهَا
وَعَدْسِهَا وَبَصَلِهَا قَالَ أَتَسْتَبْدِلُونَ الَّذِي
هُوَ أَذْيَبٌ بِالَّذِي هُوَ خَيْرٌ أَهَيْطُوا مِصْرًا
فَإِن لَّكُمْ مَا سَأَلْتُمْ وَضُرِبَتْ عَلَيْهِمُ
الَّذِلَّةُ وَالْمَسْكَنَةُ وَبَاءَ بِعِصْبِ اللَّهِ
ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ
وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ الْحَقِّ ذَلِكَ بِمَا
عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿٦١﴾

إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَادُوا وَالصَّالِئِينَ
وَالصَّالِحِينَ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ
وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٢﴾

(1) (V. 2:62) A past nation used to live in Mūṣal (Iraq) and say *Lā ilāha illallāh* (none has the right to be worshipped but Allāh) and used to read *Az-Zabūr* (the Psalms of the Sabians) and they were neither Jews nor Christians.

with their Lord, on them shall be no fear, nor shall they grieve⁽¹⁾.

63. And (O Children of Israel, remember) when We took your covenant and We raised above you the Mount (saying): “Hold fast to that which We have given you, and remember that which is therein so that you may become *Al-Muttaqūn* (the pious — See V.2:2).
64. Then after that you turned away. Had it not been for the Grace and Mercy of Allāh upon you, indeed you would have been among the losers.
65. And indeed you knew those amongst you who transgressed in the matter of the Sabbath (i.e. Saturday). We said to them: “Be you monkeys, despised and rejected” (See V. 7: 163-166).
66. So We made this punishment an example to their own and to succeeding generations and a lesson to those who are *Al-Muttaqūn* (the pious — See V.2:2).
67. And (remember) when Mūsā (Moses) said to his people: “Verily, Allāh commands you that you slaughter a cow.” They said, “Do you make fun of us?” He said, “I take Allāh’s Refuge from being among *Al-Jāhilūn* (the ignorant or the foolish).”

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ
الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ
وَأَذْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٣﴾

ثُمَّ تَوَلَّيْتُمْ مِنْ بَعْدِ ذَلِكَ فَلَوْلَا فَضْلُ
اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَكُنْتُمْ مِنَ
الْخَاسِرِينَ ﴿١٤﴾

وَلَقَدْ عَلِمْتُمُ الَّذِينَ اعْتَدَوْا مِنْكُمْ فِي
السَّبْتِ فَقُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ ﴿١٥﴾

فَجَعَلْنَاهَا نَكَالًا لِمَا بَيْنَ يَدَيْهَا وَمَا
خَلْفَهَا وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿١٦﴾

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ
أَنْ تَذْبَحُوا بَقْرَةً قَالُوا أَتَتَّخِذُنَا هُزُوًا قَالَ
أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ ﴿١٧﴾

(1) (V.2:62) This Verse (and Verse 5:69), mentioned in the Qur’ān should not be misinterpreted by the reader as mentioned by Ibn ‘Abbās رضي الله عنه (*Tafsīr At-Ṭabarī*) that the provision of this Verse was abrogated by the Verse 3:85: “And whosoever seeks a religion other than Islām, it will never be accepted of him, and in the Hereafter, he will be one of the losers.” (i.e. after the coming of Prophet Muḥammad صلى الله عليه وسلم on the earth, no other religion except Islām, will be accepted from anyone).

68. They said, “Call upon your Lord for us that He may make plain to us what it is!” He said, “He says, ‘Verily, it is a cow neither too old nor too young, but (it is) between the two conditions’, so do what you are commanded.”

69. They said, “Call upon your Lord for us to make plain to us its colour.” He said, “He says, ‘It is a yellow cow, bright in its colour, pleasing the beholders.’”

70. They said, “Call upon your Lord for us to make plain to us what it is. Verily, to us all cows are alike. And surely, if Allāh wills, we will be guided.”

71. He [Mūsā (Moses)] said, “He says, ‘It is a cow neither trained to till the soil nor water the fields, sound, having no other colour except bright yellow.’” They said, “Now you have brought the truth.” So they slaughtered it though they were near to not doing it.

72. And (remember) when you killed a man and fell into dispute among yourselves as to the crime. But Allāh brought forth that which you were hiding.

73. So We said: “Strike him (the dead man) with a piece of it (the cow).” Thus Allāh brings the dead to life and shows you His *Āyāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) so that you may understand.

قَالُوا اذْعُ لَنَا رَبَّكَ يَبِينُ لَنَا مَا هِيَ قَالَ
إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا فَارِضٌ وَلَا بِكْرٌ
عَوَانٌ بَيْنَ ذَلِكَ فَافْعَلُوا مَا تُؤْمَرُونَ ﴿٦٨﴾

قَالُوا اذْعُ لَنَا رَبَّكَ يَبِينُ لَنَا مَا لَوْنُهَا قَالَ
إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ صَفْرَاءُ فَاقِعٌ لَوْنُهَا
تَسْرُ النَّظِيرِينَ ﴿٦٩﴾

قَالُوا اذْعُ لَنَا رَبَّكَ يَبِينُ لَنَا مَا هِيَ إِنَّ
الْبَقَرَ تَشْبَهَ عَلَيْنَا وَإِنَّا إِن شَاءَ اللَّهُ
لَمُهْتَدُونَ ﴿٧٠﴾

قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا ذَلُولٌ تُثِيرُ
الْأَرْضَ وَلَا تَسْقِي الْحَرْثَ مُسَلَّمَةٌ لَا
شِيَةَ فِيهَا قَالُوا الْآلَنَ جِئْتَ بِالْحَقِّ
فَذَبْحُوهَا وَمَا كَادُوا يَفْعَلُونَ ﴿٧١﴾

وَإِذْ قَتَلْتُمْ نَفْسًا فَادَّارَأْتُمْ فِيهَا وَاللَّهُ
مُخْرِجٌ مَّا كُنْتُمْ تَكْتُمُونَ ﴿٧٢﴾

فَقُلْنَا اضْرِبُوهُ بِبَعْضِهَا كَذَلِكَ يُحْيِي
اللَّهُ الْمَوْتَى وَيُرِيكُمْ ءَايَاتِهِ لَعَلَّكُمْ
تَعْقِلُونَ ﴿٧٣﴾

74. Then, after that, your hearts were hardened and became as stones or even worse in hardness. And indeed, there are stones out of which rivers gush forth, and indeed, there are of them (stones) which split asunder so that water flows from them, and indeed, there are of them (stones) which fall down for fear of Allāh. And Allāh is not unaware of what you do.

75. Do you (faithful believers) covet that they will believe in your religion inspite of the fact that a party of them (Jewish rabbis) used to hear the Word of Allāh [the Taurāt (Torah)], then they used to change it knowingly after they understood it?

76. And when they (Jews) meet those who believe (Muslims), they say, “We believe”, but when they meet one another in private, they say, “Shall you (Jews) tell them (Muslims) what Allāh has revealed to you [Jews, about the description and the qualities of Prophet Muḥammad ﷺ, which are written in the Taurāt (Torah)]⁽¹⁾, that they (Muslims) may argue with you (Jews) about it before your Lord?” Have you (Jews) then no understanding?

77. Know they (Jews) not that Allāh knows what they conceal and what they reveal?

78. And there are among them (Jews) unlettered people, who know not the Book, but they trust upon false desires and they but guess.

ثُمَّ قَسَتْ قُلُوبُكُمْ مِّنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً وَإِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ وَإِنَّ مِنْهَا لَمَا يَشَقَّقُ فَيَخْرُجُ مِنْهُ الْمَاءُ وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ وَمَا اللَّهُ بِغَفِيلٍ عَمَّا تَعْمَلُونَ ﴿٧٤﴾

* أَفَتَتَّظَمُونَ أَنْ يُؤْمِنُوا لَكُمْ وَقَدْ كَانَ فَرِيقٌ مِنْهُمْ يَسْمَعُونَ كَلِمَ اللَّهِ ثُمَّ يَحْرِفُونَ مِنْ بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ ﴿٧٥﴾

وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَا بَعْضُهُمْ إِلَى بَعْضٍ قَالُوا أَتُحَدِّثُونَهُمْ بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ لِيُحَاجُّوكُمْ بِهِ عِنْدَ رَبِّكُمْ أَفَلَا تَعْقِلُونَ ﴿٧٦﴾

أَوَلَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ﴿٧٧﴾

وَمِنْهُمْ أُمِّيُونَ لَا يَعْلَمُونَ الْكِتَابَ إِلَّا أَمَانِي وَإِنَّهُمْ إِلَّا يَظُنُّونَ ﴿٧٨﴾

(1) (V.2:76) See the footnote of (V.2:42).

79. Then woe to those who write the Book with their own hands and then say, “This is from Allāh,” to purchase with it a little price! Woe to them for what their hands have written and woe to them for that they earn (thereby).

80. And they (Jews) say, “The Fire (i.e. Hell-fire on the Day of Resurrection) shall not touch us but for a few numbered days.” Say (O Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to them): “Have you taken a covenant from Allāh, so that Allāh will not break His Covenant? Or is it that you say of Allāh what you know not?”

81. Yes! Whosoever earns evil and his sin has surrounded him, they are dwellers of the Fire (i.e. Hell); they will dwell therein forever.

82. And those who believe (in the Oneness of Allāh—Islāmic Monotheism) and do righteous good deeds, they are dwellers of Paradise, they will dwell therein forever. (See V.2:257)

83. And (remember) when We took a covenant from the Children of Israel, (saying): “Worship none but Allāh (Alone) and be dutiful and good to parents, and to kindred, and to orphans and to *Al-Masākīn*⁽¹⁾ (the needy), and speak good to people (i.e. enjoin righteousness and forbid evil, and say the truth about Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ),

فَوَيْلٌ لِلَّذِينَ يَكْتُمُونَ الْكِتَابَ بِأَيْدِيهِمْ
ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لِيَشْتَرُوا
بِهِ تَمَنَّا قَلِيلًا فَوَيْلٌ لَهُمْ مِمَّا كَتَبَتْ
أَيْدِيهِمْ وَوَيْلٌ لَهُمْ مِمَّا يَكْسِبُونَ ﴿٧٩﴾

وَقَالُوا لَنْ نَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَعْدُودَةً
قُلْ أَتَّخَذْتُمْ عِنْدَ اللَّهِ عَهْدًا فَلَنْ يُخْلِفَ
اللَّهُ عَهْدَهُ أَمْ تَقُولُونَ عَلَى اللَّهِ مَا لَا
تَعْلَمُونَ ﴿٨٠﴾

بَلَىٰ مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ
خَطِيئَتُهُ فَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ
فِيهَا خَالِدُونَ ﴿٨١﴾

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ
أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ﴿٨٢﴾

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا
تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدِينَ إِحْسَانًا
وَذَى الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَقُولُوا
لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا
الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ
وَأَنْتُمْ مُّعْرِضُونَ ﴿٨٣﴾

(1) (V.2:83) Narrated Abu Hurairah رَضِيَ اللهُ عَنْهُ: Allāh’s Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “*Al-Miskīn* (the needy) is not the one who goes round the people and ask them for a mouthful or two (of meals) or a date or two, but *Al-Miskīn* (the needy) is who has not enough (money) to satisfy his needs and whose condition is not known to others, that others may give him something in charity, and who does not beg of people.” (*Ṣaḥīḥ Al-Bukhārī*, Vol. 2, *Ḥadīth* No. 557). [Please also see *Tafsīr At-Ṭabarī* (Verse 9:60)].

and perform *Aṣ-Ṣalāt* (*Iqāmat-aṣ-Ṣalāt*), and give *Zakāt*". Then you slid back, except a few of you, while you are backsliders". (*Tafsīr Al-Qurṭubī*).

84. And (remember) when We took your covenant (saying): Shed not the blood of your (people), nor turn out your own people from their dwellings. Then, (this) you ratified and (to this) you bear witness.
85. After this, it is you who kill one another and drive out a party of you from their homes, assist (their enemies) against them, in sin and transgression. And if they come to you as captives, you ransom them, although their expulsion was forbidden to you. Then, do you believe in a part of the Scripture and reject the rest? Then, what is the recompense of those who do so among you, except disgrace in the life of this world, and on the Day of Resurrection they shall be consigned to the most grievous torment. And Allāh is not unaware of what you do.
86. Those are they who have bought the life of this world at the price of the Hereafter. Their torment shall not be lightened, nor shall they be helped.
87. And indeed, We gave Mūsā (Moses) the Book and followed him up with a succession of Messengers. And We gave 'Isā (Jesus), the son of Maryam (Mary), clear signs and supported him with *Rūḥ-ul-Qudus* [Jibrāil (Gabriel) عَلَيْهِ السَّلَام]. Is it that whenever there came to you a Messenger with what

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ
دِمَاءَكُمْ وَلَا تُخْرِجُونَ أَنْفُسَكُمْ مِنْ
دِيَارِكُمْ ثُمَّ أَقْرَرْتُمْ وَأَنْتُمْ تَشْهَدُونَ ﴿٨٤﴾

ثُمَّ أَنْتُمْ هَؤُلَاءِ تَقْتُلُونَ أَنْفُسَكُمْ
وَتُخْرِجُونَ فَرِيقًا مِنْكُمْ مِنْ دِيَارِهِمْ
تَظَاهَرُونَ عَلَيْهِم بِالْإِثْمِ وَالْعُدْوَانِ وَإِنْ
يَأْتُوكُمْ أَسْرَىٰ تُقَدِّوهُمْ وَهِيَ مُحَرَّمٌ
عَلَيْكُمْ إِخْرَاجُهُمْ أَفَتُؤْمِنُونَ بِبَعْضِ
الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ فَمَا جَزَاءُ
مَنْ يَفْعَلْ ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي
الْحَيَاةِ الدُّنْيَا وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَىٰ أَشَدِّ
الْعَذَابِ وَمَا اللَّهُ بِغَفِيلٍ عَمَّا تَعْمَلُونَ ﴿٨٥﴾

أُولَٰئِكَ الَّذِينَ اشْتَرُوا الْحَيَاةَ الدُّنْيَا
بِالْآخِرَةِ فَلَا يَخَفُّ عَنْهُمْ الْعَذَابُ وَلَا
هُم يُنصَرُونَ ﴿٨٦﴾

وَلَقَدْ آتَيْنَا مُوسَىٰ الْكِتَابَ وَقَفَّيْنَا مِنْ
بَعْدِهِ بِالرُّسُلِ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ
الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ أَفَكُلَّمَا
جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَىٰ أَنْفُسُكُمْ
اسْتَكْبَرْتُمْ فَفَرِيقًا كَذَّبْتُمْ وَفَرِيقًا
تَقْتُلُونَ ﴿٨٧﴾

you yourselves desired not, you grew arrogant? Some you disbelieved and some you killed.

88. And they say, “Our hearts are wrapped (i.e. do not hear or understand Allāh’s Word).” Nay, Allāh has cursed them for their disbelief, so little is that which they believe.

89. And when there came to them (the Jews), a Book (this Qur’ān) from Allāh confirming what is with them [the Taurāt (Torah) and the Injeel (Gospel)], although aforetime they had invoked Allāh (for coming of Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) in order to gain victory over those who disbelieved, then when there came to them that which they had recognised, they disbelieved in it. So, let the Curse of Allāh be on the disbelievers.

90. How bad is that for which they have sold their ownselves, that they should disbelieve in that which Allāh has revealed (the Qur’ān), grudging that Allāh should reveal of His Grace to whom He wills of His slaves. So they have drawn on themselves wrath upon wrath. And for the disbelievers, there is disgracing torment.

91. And when it is said to them (the Jews), “Believe in what Allāh has sent down,” they say, “We believe in what was sent down to us.” And they disbelieve in that which came after it, while it is the truth confirming what is with them. Say (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to them): “Why then have

وَقَالُوا قُلُوبُنَا غُلْفٌ بَلْ لَعَنَهُمُ اللَّهُ
بِكُفْرِهِمْ فَقَلِيلًا مَّا يُؤْمِنُونَ ﴿٨٨﴾

وَلَمَّا جَاءَهُمْ كِتَابٌ مِّنْ عِنْدِ اللَّهِ
مُصَدِّقٌ لِّمَا مَعَهُمْ وَكَانُوا مِنْ قَبْلُ
يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا
جَاءَهُمْ مَّا عَرَفُوا كَفَرُوا بِهِ فَلَعْنَةُ
اللَّهِ عَلَى الْكَافِرِينَ ﴿٨٩﴾

بِئْسَمَا اشْتَرَوْا بِهِ أَنْفُسَهُمْ أَن يَكْفُرُوا بِمَا
أَنْزَلَ اللَّهُ بَعِيًّا أَن يُنَزَّلَ اللَّهُ مِنْ فَضْلِهِ
عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ فَبَاءُوا بِغَضَبٍ
عَلَى غَضَبٍ وَلِلْكَافِرِينَ عَذَابٌ مُّهِينٌ ﴿٩٠﴾

وَإِذَا قِيلَ لَهُمْ ءَامِنُوا بِمَا أَنْزَلَ اللَّهُ قَالُوا
نُؤْمِنُ بِمَا أَنْزَلَ عَلَيْنَا وَيَكْفُرُونَ بِمَا
وَرَاءَهُ وَهُوَ الْحَقُّ مُصَدِّقًا لِّمَا مَعَهُمْ قُلْ
لِمَ تَقْتُلُونَ أَنْبِيَاءَ اللَّهِ مِنْ قَبْلُ إِن
كُنْتُمْ مُّؤْمِنِينَ ﴿٩١﴾

you killed the Prophets of Allāh aforetime, if indeed you have been believers?"

92. And indeed Mūsā (Moses) came to you with clear proofs, yet you worshipped the calf after he left, and you were *Zālimūn* (polytheists and wrong-doers).

93. And (remember) when We took your covenant and We raised above you the Mount (saying), "Hold firmly to what We have given you and hear (Our Word)." They said, "We have heard and disobeyed." And their hearts absorbed (the worship of) the calf because of their disbelief. Say: "Worst indeed is that which your faith enjoins on you, if you are believers."

94. Say (to them): "If the home of the Hereafter with Allāh is indeed for you specially and not for others, of mankind, then long for death if you are truthful."

95. But, they will never long for it because of what their hands have sent before them (i.e. what they have done). And Allāh is All-Knower of the *Zālimūn* (polytheists and wrong-doers).

96. And verily, you will find them (the Jews) the greediest of mankind for life and (even greedier) than those who ascribe partners to Allāh (and do not believe in Resurrection — Majūs (Magians), pagans, and idolaters). Everyone of them wishes that he could be given a life of a thousand

* وَلَقَدْ جَاءَكُمْ مُوسَىٰ بِالْبَيِّنَاتِ ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِن بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ ﴿٩٢﴾

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُم بِقُوَّةٍ وَأَسْمِعُوا قَالُوا سَمِعْنَا وَعَصَيْنَا وَأُشْرِبُوا فِي قُلُوبِهِمُ الْعِجْلَ بِكُفْرِهِمْ قُلْ بِئْسَمَا يَأْمُرُكُم بِهِ إِيمَانُكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٩٣﴾

قُلْ إِنْ كَانَتْ لَكُمُ الدَّارُ الْآخِرَةُ عِندَ اللَّهِ خَالِصَةً مِّن دُونِ النَّاسِ فَتَمَنَّوْا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ ﴿٩٤﴾

وَلَنْ يَتَمَنَّوْهُ أَبَدًا بِمَا قَدَّمْت أَيْدِيهِمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٩٥﴾

وَلَتَجِدَنَّهُمْ أَحْرَصَ النَّاسِ عَلَىٰ حَيَاتِهِمُ الَّذِينَ أَشْرَكُوا يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرَ أَلْفَ سَنَةٍ وَمَا هُوَ بِمُرْحَرَجِهِ ۗ مِنَ الْعَذَابِ أَن يُعَمَّرَ ۗ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ ﴿٩٦﴾

years. But the grant of such life will not save him even a little from (due) punishment. And Allāh is All-Seer of what they do.

97. Say (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ): “Whoever is an enemy to Jibrāil (Gabriel) (let him die in his fury), for indeed he has brought it (this Qur’ān) down to your heart by Allāh’s Permission, confirming what came before it [i.e. the Taurāt (Torah) and the Injeel (Gospel)] and guidance and glad tidings for the believers.
98. “Whoever is an enemy to Allāh, His Angels, His Messengers, Jibrāil (Gabriel) and Mikael (Michael), then verily, Allāh is an enemy to the disbelievers.”
99. And indeed We have sent down to you manifest *Āyāt* (these Verses of the Qur’ān which inform in detail about the news of the Jews and their secret intentions, etc.), and none disbelieve in them but *Al-Fāsiqūn* (those who rebel against Allāh’s Command).
100. Is it not (the case) that every time they make a covenant, some party among them throw it aside? Nay! (The truth is:) most of them believe not.
101. And when there came to them a Messenger from Allāh (i.e. Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) confirming what was with them, a party of those who were given the Scripture threw away the Book of Allāh behind their backs, as if they did not know!

قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيْلَ فَإِنَّهُ نَزَّلَهُ
عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِمَا بَيْنَ
يَدَيْهِ وَهُدًى وَبُشْرَى لِلْمُؤْمِنِينَ ﴿٩٧﴾

مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ
وَجِبْرِيْلَ وَمِيكَائِلَ فَإِنَّ اللَّهَ عَدُوٌّ
لِلْكَافِرِينَ ﴿٩٨﴾

وَلَقَدْ أَنْزَلْنَا إِلَيْكَ آيَاتٍ بَيِّنَاتٍ وَمَا
يَكْفُرُ بِهَا إِلَّا الْفَاسِقُونَ ﴿٩٩﴾

أَوْ كَلَّمَا عَاهَدُوا عَهْدًا نَبَذَهُ فَرِيقٌ مِّنْهُمْ
بَلْ أَكْثَرُهُمْ لَا يُؤْمِنُونَ ﴿١٠٠﴾

وَلَمَّا جَاءَهُمْ رَسُولٌ مِّنْ عِنْدِ اللَّهِ مُصَدِّقٌ
لِّمَا مَعَهُمْ نَبَذَ فَرِيقٌ مِّنَ الَّذِينَ أُوتُوا
الْكِتَابَ كِتَابَ اللَّهِ وَرَاءَ ظُهُورِهِمْ كَأَنَّهُمْ
لَا يَعْلَمُونَ ﴿١٠١﴾

102. And they followed what the *Shayāṭīn* (devils) gave out (falsely of the magic) in the lifetime of Sulaimān (Solomon). Sulaimān did not disbelieve, but the *Shayāṭīn* (devils) disbelieved, teaching men magic and such things that came down at Babylon to the two angels, Hārūt and Mārūt, but neither of these two (angels) taught anyone (such things) till they had said, “We are only for trial, so disbelieve not (by learning this magic from us).” And from these (angels) people learn that by which they cause separation between a man and his wife, but they could not thus harm anyone except by Allāh’s Leave. And they learn that which harms them and profits them not. And indeed they knew that the buyers of it (magic) would have no share in the Hereafter. And how bad indeed was that for which they sold their ownelves, if they but knew.

103. And if they had believed and guarded themselves from evil and kept their duty to Allāh, far better would have been the reward from their Lord, if they but knew!

104. O you who believe! Say not (to the Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) *Rā’ina*⁽¹⁾ but say *Unẓurna* (make us understand) and hear. And for the disbelievers there is a painful torment. (See Verse 4:46)

وَاتَّبَعُوا مَا تَتْلُوا الشَّيَاطِينُ عَلَىٰ مُلْكٍ
سُلَيْمَانَ ۗ وَمَا كَفَرَ سُلَيْمَانُ وَلَكِنَّ
الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ
السِّحْرَ وَمَا أُنزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ
هَرُوتَ وَمَرْوْتَ وَمَا يَعْلَمَانِ مِنْ أَحَدٍ
حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ۗ
فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ
الْمَرْءِ وَرَوْجِهِ ۗ وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ
أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ
وَلَا يَنْفَعُهُمْ ۗ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ
مَا لَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ وَلَبِئْسَ مَا
شَرُّوا بِهِ أَنْفُسَهُمْ لَوْ كَانُوا يَعْلَمُونَ ﴿١٠٢﴾

وَلَوْ أَنَّهُمْ ءَامَنُوا وَاتَّقَوْا لَمَثُوبَةٌ مِّنْ عِنْدِ
اللَّهِ خَيْرٌ لَّوْ كَانُوا يَعْلَمُونَ ﴿١٠٣﴾

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقُولُوا رَاعِنَا
وَقُولُوا أَنْظِرْنَا وَأَسْمَعُوا ۗ وَلِلْكَافِرِينَ
عَذَابٌ أَلِيمٌ ﴿١٠٤﴾

(1) (V.2:104) *Rā’ina*: In Arabic means “Be careful; Listen to us, and we listen to you”, whereas in Hebrew it means “an insult”, and the Jews used to say it to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ with bad intentions. (See V.4:46).

105. Neither those who disbelieve among the people of the Scripture (Jews and Christians) nor *Al-Mushrikūn* (the idolaters, polytheists, disbelievers in the Oneness of Allāh, pagans, etc.) like that there should be sent down to you any good from your Lord. But Allāh chooses for His Mercy whom He wills. And Allāh is the Owner of Great Bounty.
106. Whatever āyah (revelation) We abrogate or cause to be forgotten, We bring a better one or similar to it. Know you not that Allāh is Able to do all things?
107. Know you not that it is Allāh to Whom belongs the dominion of the heavens and the earth? And besides Allāh you have neither any *Walī* (protector or guardian) nor any helper.
108. Or do you want to ask your Messenger (Muḥammad ﷺ) as Mūsā (Moses) was asked before (i.e. show us openly our Lord)? And he who changes Faith for disbelief, verily, he has gone astray from the Right Way.
109. Many of the people of the Scripture (Jews and Christians) wish that they could turn you away as disbelievers after you have believed, out of envy from their own selves, even after the truth (that Muḥammad ﷺ is Allāh's Messenger) has become manifest to them. But forgive and overlook, till Allāh brings His Command⁽¹⁾. Verily, Allāh is Able to do all things.

مَا يَوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ
وَلَا الْمُشْرِكِينَ أَنْ يُنَزَّلَ عَلَيْكُمْ مِنْ
خَيْرٍ مِنْ رَبِّكُمْ وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ
مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿١٠٥﴾

* مَا نَنْسَخْ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ
مِثْلَهَا أَوْ مِثْلَهَا أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَىٰ كُلِّ
شَيْءٍ قَدِيرٌ ﴿١٠٦﴾

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ
وَالْأَرْضِ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ
وَلِيٍّ وَلَا نَصِيرٍ ﴿١٠٧﴾

أَمْ تُرِيدُونَ أَنْ تَسْأَلُوا رَسُولَكُمْ كَمَا
سَأَلَ مُوسَىٰ مِنْ قَبْلُ وَمَنْ يَتَّبِعِ الْكُفْرَ
بِالْإِيمَانِ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ﴿١٠٨﴾

وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّوكُمْ
مِنْ بَعْدِ إِيمَانِكُمْ كُفَّارًا حَسَدًا مِّنْ
عِنْدِ أَنْفُسِهِمْ مِّنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ
فَاعْتَمُوا وَأَصْفَحُوا حَتَّىٰ يَأْتِيَ اللَّهَ بِأَمْرِهِ
إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٠٩﴾

(1) (V.2:109) The provision of this verse has been abrogated by the (V.9:29). (*Tafsīr At-Ṭabarī*).

110. And perform *Aṣ-Ṣalāt* (*Iqāmat-aṣ-Ṣalāt*), and give *Zakāt*, and whatever of good (deeds that Allāh loves) you send forth for yourselves before you, you shall find it with Allāh. Certainly, Allāh is All-Seer of what you do.
111. And they say, “None shall enter Paradise unless he be a Jew or a Christian.” These are their own desires. Say (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), “Produce your proof if you are truthful.”
112. Yes, but whoever submits his face (himself) to Allāh (i.e. follows Allāh’s Religion of Islāmic Monotheism) and he is a *Muḥsin*,⁽¹⁾ then his reward is with his Lord (Allāh), on such shall be no fear, nor shall they grieve. [See *Tafsīr Ibn Kathīr*].
113. The Jews said that the Christians follow nothing (i.e. are not on the right religion); and the Christians said that the Jews follow nothing (i.e. are not on the right religion); though they both recite the Scripture. Like their word, said (the pagans) who know not. Allāh will judge between them on the Day of Resurrection about that wherein they have been differing.
114. And who are more unjust than those who forbid that Allāh’s Name be glorified and mentioned much (i.e. prayers and invocations, etc.) in Allāh’s mosques and strive for their ruin? It was not fitting that such should themselves enter them

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَمَا تُقَدِّمُوا لِأَنْفُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١١٠﴾

وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصْرَىٰ تِلْكَ أَمَانِيُّهُمْ قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ ﴿١١١﴾

بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١١٢﴾

وَقَالَتِ الْيَهُودُ لَيْسَتِ النَّصْرَىٰ عَلَىٰ شَيْءٍ وَقَالَتِ النَّصْرَىٰ لَيْسَتِ الْيَهُودُ عَلَىٰ شَيْءٍ وَهُمْ يَتْلُونَ الْكِتَابَ كَذَلِكَ قَالَ الَّذِينَ لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ فَاللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿١١٣﴾

وَمَنْ أَظْلَمُ مِمَّن مَنَعَ مَسْجِدَ اللَّهِ أَنْ يُذَكَّرَ فِيهَا اسْمُهُ وَسَعَىٰ فِي خَرَابِهَا أُولَٰئِكَ مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَائِفِينَ لَهُمْ فِي الدُّنْيَا خِزْيٌ لَهُمْ فِي الآخِرَةِ عَذَابٌ عَظِيمٌ ﴿١١٤﴾

(1) (V.2:112) “*Muḥsin*” a good-doer who performs good deeds totally for Allāh’s sake only without any show off or to gain praise or fame, etc., and in accordance with the *Sunnah* of Allāh’s Messenger Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

(Allāh's Mosques) except in fear. For them there is disgrace in this world, and they will have a great torment in the Hereafter.

115. And to Allāh belong the east and the west, so wherever you turn (yourselves or your faces) there is the Face of Allāh (and He is High above, over His Throne). Surely! Allāh is All-Sufficient for His creatures' needs, All-Knowing.

116. And they (Jews, Christians and pagans) say: Allāh has begotten a son (children or offspring)⁽¹⁾. Glorified is He (Exalted is He above all that they associate with Him). Nay, to Him belongs all that is in the heavens and on earth, and all surrender with obedience (in worship) to Him.

117. The Originator of the heavens and the earth. When He decrees a matter, He only says to it: "Be!" — and it is.

118. And those who have no knowledge say: "Why does not Allāh speak to us (face to face) or why does not a sign come to us?" So said the people before them words of similar import. Their hearts are alike, We have indeed made plain the signs for a people who believe with certainty.

وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُولُوا فَتَمَّ
وَجْهَ اللَّهِ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ ﴿١١٥﴾

وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحٰنَهُۥٓ بَل لَّهُ مَا
فِي السَّمٰوٰتِ وَالْاَرْضِ كُلُّ لَّهُ قٰنِیْنُوْنَ ﴿١١٦﴾

بَدِیْعُ السَّمٰوٰتِ وَالْاَرْضِؕ وَاِذَا قَضٰی اَمْرًا
فَاِنَّمَا یَقُوْلُ لَّهُ كُنْ فَاَیْكُوْنُ ﴿١١٧﴾

وَقَالَ الَّذِیْنَ لَا یَعْلَمُوْنَ لَوْلَا یَكْتُمُنَا
اللَّهُ اَوْ تَاتٰینَا ءَاٰیَةٌ كَذٰلِكَ قَالَ الَّذِیْنَ مِنْ
قَبْلِهِمْ مِثْلَ قَوْلِهِمْ تَشٰبَهَتْ قُلُوْبُهُمْ قَدْ
بَیِّنَّا الْاٰیٰتِ لِقَوْمٍ یُّوقِنُوْنَ ﴿١١٨﴾

(1) (V.2:116) "They (Jews, Christians and pagans) say: Allāh has begotten a son (children, offspring). Glorified is He ...Nay..."

Narrated Ibn 'Abbās رضی اللہ عنہما: The Prophet صلی اللہ علیہ وسلم said, "Allāh said, 'The son of Adam tells lies against Me though he has no right to do so, and he abuses Me though he has no right to do so. As for his telling lies against Me, he claims that I cannot re-create him as I created him before; and as for his abusing Me: it is his statement that I have a son (or offspring). No! Glorified I am! I am far from taking a wife or a son (or offspring).'" (*Ṣaḥīḥ Al-Bukhārī*, Vol. 6, *Ḥadīth* No. 9).

119. Verily, We have sent you (O Muḥammad ﷺ) with the truth (Islām), a bringer of glad tidings (for those who believe in what you brought, that they will enter Paradise) and a warner (for those who disbelieve in what you brought, that they will enter the Hell-fire)⁽¹⁾. And you will not be asked about the dwellers of the blazing Fire.

120. Never will the Jews nor the Christians be pleased with you (O Muḥammad ﷺ) till you follow their religion. Say: “Verily, the Guidance of Allāh (i.e. Islāmic Monotheism) that is the (only) Guidance. And if you (O Muḥammad ﷺ) were to follow their (Jews and Christians) desires, after what you have received of Knowledge (i.e. the Qur’ān), then you would have, against Allāh, neither any *Walī* (protector or guardian) nor any helper.

121. Those (who embraced Islām from Banī Israel) to whom We gave the Book [the Taurāt (Torah)] [or those (Muḥammad’s ﷺ companions) to whom We have given the Book (the Qur’ān)] recite it (i.e. obey its orders and follow its teachings) as it should be recited (i.e. followed), they are the ones who believe therein. And whoso disbelieve in it (the Qur’ān), those are they who are the losers. (*Tafsīr Al-Qurtubī*).

إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَلَا نَسْأَلُ عَنْ أَصْحَابِ الْجَحِيمِ ﴿١١٩﴾

وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ ۗ قُلْ إِنْ هَدَىٰ اللَّهُ هَوَىٰ هُوَ الْهُدَىٰ ۗ وَلَئِن آتَبَعْتَ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِنْ وَّلِيٍّ وَلَا نَصِيرٍ ﴿١٢٠﴾

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَتْلُونَهُ حَقًّا تِلَاوَتِهِ ۗ أُولَٰئِكَ يُؤْمِنُونَ بِهِ ۗ وَمَنْ يَكْفُرْ بِهِ ۗ فَأُولَٰئِكَ هُمُ الْخٰسِرُونَ ﴿١٢١﴾

(1) (V.2:119) See the footnote of (V. 3:85).

122. O Children of Israel! Remember My Favour which I bestowed upon you and that I preferred you to the ‘*Ālamīn* [mankind and jinn (of your time-period, in the past)].
123. And fear the Day (of Judgement) when no person shall avail another, nor shall compensation be accepted from him, nor shall intercession be of use to him, nor shall they be helped.
124. And (remember) when the Lord of Ibrāhīm (Abraham) (i.e., Allāh) tried him with (certain) Commands,⁽¹⁾ which he fulfilled. He (Allāh) said (to him), “Verily, I am going to make you an *Imām* (a leader) for mankind (to follow you).” [Ibrāhīm (Abraham)] said, “And of my offspring (to make leaders).” (Allāh) said, “My Covenant (Prophethood) includes not *Zālimūn* (polytheists and wrong-doers).”

يَبْنِي إِسْرَائِيلَ أَذْكَرُوا نِعْمَتِي الَّتِي
أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى
الْعَالَمِينَ ﴿١٢٢﴾

وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ
شَيْئًا وَلَا يُقْبَلُ مِنْهَا عَدْلٌ وَلَا تَنْفَعُهَا
شَفَعَةٌ وَلَا هُمْ يُنصَرُونَ ﴿١٢٣﴾

* وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ
فَاتَمَّهُنَّ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا
قَالَ وَمِن ذُرِّيَّتِي قَالَ لَا يَنَالُ عَهْدِي
الظَّالِمِينَ ﴿١٢٤﴾

(1) (V.2:124) It is said that those commands were many. Some of them are as follows:

- To invite mankind to the *Tauhīd* (Islamic Monotheism).
- To show mankind the *Manāsik* (See V.2:128).
- To practise the characteristics of *Al-Fiṭrah*:

Narrated Abu Hurairah رضي الله عنه: I heard the Prophet صلى الله عليه وسلم saying:
Five practices are characteristic of *Al-Fiṭrah*:

- 1) Circumcision,
 - 2) Shaving the pubic hair,
 - 3) Cutting the moustaches short,
 - 4) Clipping the nails,
 - 5) and depilating the hair of the armpits. (*Ṣaḥīḥ Al-Bukhārī, Ḥadīth* No. 779, Vol.7)
- Narrated Ibn Umar رضي الله عنه: Allāh’s Messenger صلى الله عليه وسلم said: “Cut the moustaches short and leave the beard (as it is).” (*Ṣaḥīḥ Al-Bukhārī, Ḥadīth* No. 781, Vol.7).

- It is also mentioned that Ibrāhīm عليه السلام was put to test:

- 1) When he عليه السلام was thrown in the Fire.
 - 2) When he عليه السلام was ordered to slaughter his son.
- (*Tafsīr Ibn Kathīr*).

125. And (remember) when We made the House (the *Ka 'bah* in Makkah) a place of resort for mankind and a place of safety. And take you (people) the *Maqām* (place) of Ibrāhīm (Abraham) [or the stone on which Ibrāhīm (Abraham) عَلَيْهِ السَّلَامُ stood while he was building the *Ka 'bah*] as a place of prayer (for some of your prayers, e.g. two *Rak 'at* after the *Ṭawāf* of the *Ka 'bah* in Makkah), and We commanded Ibrāhīm (Abraham) and Ismā'īl (Ishmael) that they should purify My House (the *Ka 'bah* in Makkah) for those who are circumambulating it, or staying (*I 'tikāf*), or bowing or prostrating themselves (there, in prayer).
126. And (remember) when Ibrāhīm (Abraham) said, “My Lord, make this city (Makkah) a place of security and provide its people with fruits, such of them as believe in Allāh and the Last Day.” He (Allāh) answered: “As for him who disbelieves, I shall leave him in contentment for a while, then I shall compel him to the torment of the Fire, and worst indeed is that destination!”
127. And (remember) when Ibrāhīm (Abraham) and (his son) Ismā'īl (Ishmael) were raising the foundations of the House (the *Ka 'bah* in Makkah), (saying), “Our Lord! Accept (this service) from us. Verily, You are the All-Hearer, the All-Knower.”⁽¹⁾

وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنَا
وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى وَعَهِدْنَا
إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَن طَهِّرَا بَيْتِيَ
لِلطَّائِفِينَ وَالْعَاكِفِينَ وَالرُّكَّعِ السُّجُودِ ﴿١٢٥﴾

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا
ءَامِنًا وَّارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ
ءَامَنَ مِنهُمْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ قَالَ وَمَنْ
كَفَرَ فَأُمَتِّعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَىٰ
عَذَابِ النَّارِ وَبِئْسَ الْمَصِيرُ ﴿١٢٦﴾

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ
وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ
السَّمِيعُ الْعَلِيمُ ﴿١٢٧﴾

(1) (V.2:127) See the footnote of (V.14:37).

128. “Our Lord! And make us submissive to You and of our offspring a nation submissive to You, and show us our *Manāsik*⁽¹⁾ (all the ceremonies of pilgrimage — *Hajj* and ‘*Umrah*), and accept our repentance. Truly, You are the One Who accepts repentance, the Most Merciful.
129. “Our Lord! And send amongst them a Messenger of their own (and indeed Allāh answered their invocation by sending Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), who shall recite to them Your Verses and instruct them in the Book (this Qur’ān) and *Al-Hikmah* (full knowledge of the Islāmic laws and jurisprudence or wisdom or Prophet’s *sunnah*—legal ways), and purify them. Verily, You are the All-Mighty, the All-Wise.”
130. And who turns away from the religion of Ibrāhīm (Abraham) (i.e. Islāmic Monotheism) except him who befools himself. Truly, We chose him in this world and verily, in the Hereafter, he will be among the righteous.
131. When his Lord said to him, “Submit (i.e. be a Muslim)!” He said, “I have submitted myself (as a Muslim) to the Lord of the ‘*Ālamīn* (mankind, jinn and all that exists).”

رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِنْ ذُرِّيَّتِنَا
أُمَّةً مُسْلِمَةً لَكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ
عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ ﴿١٢٨﴾

رَبَّنَا وَأَبْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُو
عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ
وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿١٢٩﴾

وَمَنْ يَرْتَدَّ عَنْ قَلْبِهِ عَنْ قَوْلِ إِبْرَاهِيمَ إِلَّا مَنْ
سَفِهَ نَفْسَهُ وَلَقَدْ اصْطَفَيْنَاهُ فِي الدُّنْيَا
وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ ﴿١٣٠﴾

إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ قَالَ أَسْلَمْتُ لِرَبِّ
الْعَالَمِينَ ﴿١٣١﴾

(1) (V.2:128) *Manāsik*: i.e. *Ihrām*; *Ṭawāf* of the *Ka‘bah*; *Sa‘y* of *Aş-Şafā* and *Al-Marwah*, stay at ‘*Arafāt*, *Muzdalifah* and *Mina*; *Ramy* of *Jamarāt*; slaughtering of *Hady* (animal), etc. For details see “The Book of *Hajj* and ‘*Umrah*”, (*Şaḥīḥ Al-Bukhārī*, Vol.2,3).

132. And this (submission to Allāh, Islām) was enjoined by Ibrāhīm (Abraham) upon his sons and by Ya‘qūb (Jacob) (saying), “O my sons! Allāh has chosen for you the (true) religion, then die not except in the Faith of Islām (as Muslims — Islāmīc Monotheism).”

133. Or were you witnesses when death approached Ya‘qūb (Jacob)? When he said to his sons, “What will you worship after me?” They said, “We shall worship your *Ilāh* (God — Allāh) the *Ilāh* (God) of your fathers, Ibrāhīm (Abraham), Ismā‘īl (Ishmael), Ishāq (Isaac), One *Ilāh* (God), and to Him we submit (in Islām).”

134. That was a nation who has passed away. They shall receive the reward of what they earned and you of what you earn. And you will not be asked regarding what they used to do.

135. And they say, “Be Jews or Christians, then you will be guided.” Say (to them O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), “Nay, (we follow) only the religion of Ibrāhīm (Abraham), *Ḥanīf* [Islāmīc Monotheism, i.e. to worship none but Allāh (Alone)], and he was not of *Al-Mushrikūn* (those who worshipped others along with Allāh — see V.2:105).”⁽¹⁾

وَوَصَّى بِهَا إِبْرَاهِيمُ بَنِيهِ وَيَعْقُوبُ يٰبَنِيَّ إِنَّ اللَّهَ اصْطَفَىٰ لَكُمْ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴿١٣٢﴾

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 ﴿١٣٣﴾

تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلكُمْ مَا كَسَبْتُمْ وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ ﴿١٣٤﴾

وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَىٰ تَهْتَدُوا قُلْ بَلْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٣٥﴾

(1) (V.2:135) Narration about Zaid ibn ‘Amr ibn Nufail.

Narrated ‘Abdullāh ibn ‘Umar رَضِيَ اللَّهُ عَنْهُمَا: The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ met Zaid ibn ‘Amr ibn Nufail in the bottom of (the valley of) Baldah before the descent of any Divine revelation to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. A meal was presented to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ but he refused to eat from it. (Then it was presented to Zaid) who said, “I do not eat anything which you slaughter on your *Nuṣub** in the name of your idols, etc. I eat only those (animals’ meat) on which Allāh’s Name has been mentioned at the

136. Say (O Muslims), “We believe in Allāh and that which has been sent down to us and that which has been sent down to Ibrāhīm (Abraham), Ismā‘īl (Ishmael), Ishāq (Isaac), Ya‘qūb (Jacob), and to *Al-Asbāt* [the offspring of the twelve sons of

قُولُوا ءَامَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ
إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ
وَأَلْسَابِاطٍ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا
أُوتِيَ التَّيْيُوبَ مِنْ رَبِّهِمْ لَا نَفَرِقُ بَيْنَ
أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿١٣٦﴾

time of (their) slaughtering.” Zaid ibn ‘Amr used to criticise the way Quraish used to slaughter their animals and used to say, “Allāh has created the sheep and He has sent the water for it from the sky, and He has grown the grass for it from the earth; yet you slaughter it in names other than the Name of Allāh.” He used to say so, for he rejected that practice and considered it as something abominable.

Narrated Ibn ‘Umar رضي الله عنهما: Zaid ibn ‘Amr ibn Nufail went to Shām (the region comprising Syria, Lebanon, Palestine and Jordan), enquiring about a true religion to follow. He met a Jewish religious scholar and asked him about their religion. He said, “I intend to embrace your religion, so tell me something about it.” The Jew said, “You will not embrace our religion unless you receive your share of Allāh’s Anger.” Zaid said, “I do not run except from Allāh’s Anger, and I will never bear a bit of it if I have the power to avoid it. Can you tell me of some other religion?” He said, “I do not know any other religion except *Hanīf* (Islāmīc Monotheism).” Zaid enquired, “What is *Hanīf*?” He said, “*Hanīf* is the religion of (the Prophet) Ibrāhīm (Abraham) عليه السلام, he was neither a Jew nor a Christian, and he used to worship none but Allāh (Alone) — Islāmīc Monotheism.” Then Zaid went out and met a Christian religious scholar and told him the same (as before). The Christian said, “You will not embrace our religion unless you get a share of Allāh’s Curse.” Zaid replied, “I do not run except from Allāh’s Curse, and I will never bear any of Allāh’s Curse and His Anger if I have the power to avoid them. Will you tell me of some other religion?” He replied, “I do not know any other religion except *Hanīf* (Islāmīc Monotheism).” Zaid enquired, “What is *Hanīf*?” He replied “*Hanīf* is the religion of (the Prophet) ‘Ibrāhīm (Abraham) عليه السلام, he was neither a Jew nor a Christian, and he used to worship none but Allāh (Alone) — Islāmīc Monotheism.” When Zaid heard their statement about (the religion of) Ibrāhīm (Abraham), he left that place, and when he came out, he raised both his hands and said, “O Allāh! I make You my Witness that I am on the religion of Ibrāhīm (Abraham)”.

Narrated Asmā’ bint Abī Bakr رضي الله عنها: I saw Zaid ibn ‘Amr ibn Nufail standing with his back against the *Ka’bah* and saying, “O people of Quraish! By Allāh, none amongst you is on the religion of Ibrāhīm (Abraham) except me.” She added: He (Zaid) used to preserve the lives of little girls; if somebody wanted to kill his daughter he would say to him, “Do not kill her for I will feed her on your behalf.” So he would take her, and when she grew up nicely, he would say to her father, “Now, if you will (wish), I will give her to you, and if you will (wish), I will feed her on your behalf.” (*Ṣaḥīḥ Al-Bukhārī*, Vol.5, *Ḥadīth* No.169).

* *Nuṣub*: See the glossary.

Ya‘qūb (Jacob)], and that which has been given to Mūsā (Moses) and ‘Īsā (Jesus), and that which has been given to the Prophets from their Lord. We make no distinction between any of them, and to Him we have submitted (in Islām).”

137. So if they believe in the like of that which you believe in, then they are rightly guided; but if they turn away, then they are only in opposition. So Allāh will suffice for you against them. And He is the All-Hearer, the All-Knower.

138. [Our *Ṣibghah* (religion) is] the *Ṣibghah* (Religion) of Allāh (Islām) and which *Ṣibghah* (religion) can be better than Allāh’s? And we are His worshippers. [*Tafsīr Ibn Kathīr*].

139. Say (O Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to the Jews and Christians), “Dispute you with us about Allāh while He is our Lord and your Lord? And we are to be rewarded for our deeds and you for your deeds⁽¹⁾. And we are sincere

فَإِنْ ءَامَنُوا بِمِثْلِ مَا ءَامَنْتُمْ بِهِ فَقَدْ
أُهْتَدَوْا وَإِنْ تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقٍ
فَسَيَكْفِيكَهُمُ اللَّهُ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١٣٧﴾

صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً
وَنَحْنُ لَهُ عِبِيدُونَ ﴿١٣٨﴾

قُلْ أَتَحْجُبُونَآ فِي اللَّهِ وَهُوَ رَبُّنَا وَرَبُّكُمْ
وَلِنَا أَعْمَلْنَا وَلَكُمْ أَعْمَلْتُمْ وَنَحْنُ
لَهُ مُخْلِصُونَ ﴿١٣٩﴾

(1) (V. 2:139):

- “Narrated Al-Mughīrah ibn Shu‘bah: The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ used to pray so much that his feet used to become swollen, and when he was asked as to why he prays so much, he would say: “Shall I not be a thankful slave (to Allāh)?” (*Ṣaḥīḥ Al-Bukhārī*, Vol. 8, *Ḥadīth* No. 478).
- Narrated ‘Āishah رَضِيَ اللهُ عَنْهَا: The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “Do good deeds properly, sincerely and moderately, and receive good news because one’s good deeds will not make him enter Paradise.” They asked, “Even you, O Allāh’s Messenger?” He said, “Even I, unless and until Allāh protects or covers me with His pardon and His Mercy.” (*Ṣaḥīḥ Al-Bukhārī*, Vol. 8, *Ḥadīth* No. 474).
- Narrated Abu Hurairah رَضِيَ اللهُ عَنْهُ: Allāh’s Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “If I had gold equal to the mountain of Uḥud, it would not please me that anything of it should remain with me after three nights (i.e., I would spend all of it in Allāh’s Cause) except what I would keep for repaying debts.” (*Ṣaḥīḥ Al-Bukhārī*, Vol. 8, *Ḥadīth* No. 452).

to Him [in worship and obedience (i.e. we worship Him Alone and none else, and we obey His Orders)].”

140. Or say you that Ibrāhīm (Abraham), Ismā‘īl (Ishmael), Ishāq (Isaac), Ya‘qūb (Jacob) and *Al-Asbāt* [the offspring of the twelve sons of Ya‘qūb (Jacob)] were Jews or Christians? Say, “Do you know better or does Allāh (know better... that they all were Muslims)? And who is more unjust than he who conceals the testimony [i.e. to believe in Prophet Muḥammad ﷺ when he comes, as is written in their Books. (See Verse 7:157)] he has from Allāh? And Allāh is not unaware of what you do.”

141. That was a nation who has passed away. They shall receive the reward of what they earned, and you of what you earn. And you will not be asked of what they used to do.

142. The fools among the people (pagans, hypocrites, and Jews) will say, “What has turned them (Muslims) from their *Qiblah* (prayer direction towards Jerusalem) which they used to face

أَمْ تَقُولُونَ إِنَّ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطَ كَانُوا هُودًا أَوْ نَصَارَىٰ ۗ قُلْ ءَأَنْتُمْ أَعْلَمُ أَمْ اللَّهُ وَمَنْ أَظْلَمُ مِمَّن كَتَمَ شَهَادَةً عِنْدَهُ مِنَ اللَّهِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿١٤٠﴾

تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ ﴿١٤١﴾

* سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَّاهُمْ عَن قِبَلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا قُلْ لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٤٢﴾

- d) Narrated ‘Abdullāh رضي الله عنه: The Prophet ﷺ said, “Who among you considers the wealth of his heirs dearer to him than his own wealth?” They replied, “O Allāh’s Messenger! There is none among us but loves his own wealth more.” The Prophet ﷺ said, “So his wealth is whatever he spends (in Allāh’s Cause), during his life (on good deeds) while the wealth of his heirs is whatever he leaves after his death.” (*Ṣaḥīḥ Al-Bukhārī*, Vol. 8, *Ḥadīth* No. 449).

- e) Narrated Abu Hurairah رضي الله عنه: The Prophet ﷺ said, “While a dog was going round a well and was about to die of thirst, an Israeli prostitute saw it and took off her shoes and watered it. So Allāh forgave her because of that good deed.” (*Ṣaḥīḥ Al-Bukhārī*, Vol. 4, *Ḥadīth* No. 673).

in prayer.” Say (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), “To Allāh belong the east and the west. He guides whom He wills to a Straight Way.”

143. Thus We have made you [true Muslims — real believers of Islāmic Monotheism, true followers of Prophet Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and his *Sunnah* (legal ways)], a just (and the best) nation, that you be witnesses over mankind⁽¹⁾ and the Messenger (Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) be a witness over you. And We made the *Qiblah* (prayer direction towards Jerusalem) which you used to face, only to test those who followed the Messenger (Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) from those who would turn on their heels (i.e. disobey the Messenger). Indeed it was great (heavy) except for those whom Allāh guided. And Allāh would never make your faith (prayers) be lost (i.e. your prayers offered towards Jerusalem). Truly, Allāh is full of Kindness, Most Merciful towards mankind.

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا
شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ
عَلَيْكُمْ شَهِيدًا وَمَا جَعَلْنَا الْقِبْلَةَ
الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعِ
الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ وَإِنْ
كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ
وَمَا كَانَ اللَّهُ لِيُضِلَّ إِيمَانَكُمْ إِنَّ اللَّهَ
بِالنَّاسِ لَرُءُوفٌ رَحِيمٌ ﴿١٤٣﴾

- (1) (V. 2:143) Narrated Abu Sa’id Al-Khudrī رَضِيَ اللَّهُ عَنْهُ: Allāh’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Nūh (Noah) will be called on the Day of Resurrection and he will say, ‘*Labbaik* and *Sa daik*, (I respond to Your Call and I am obedient to Your Orders) O my Lord! Allāh will say, ‘Did you convey Our Message of Islāmic Monotheism?’ Nūh (Noah) will say, ‘Yes’. His nation will then be asked, ‘Did he convey Our Message of Islāmic Monotheism to you?’ They will say, ‘No warner came to us.’ Then Allāh will say [to Nūh (Noah)], ‘Who will bear witness in your favour?’ He will say, ‘Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and his followers.’ So they (i.e., Muslims) will testify that he conveyed the Message — and the Messenger (Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) will be a witness over you, and that is what is meant by the Statement of Allāh عَزَّ وَجَلَّ: We made you [true Muslims — real believers of Islāmic Monotheism, true followers of Prophet Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and his *Sunnah* (legal ways)] a just (and the best) nation that you be witnesses over mankind and the Messenger (Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) will be a witness over you.” (*Ṣaḥīḥ Al-Bukhārī*, Vol.6, *Ḥadīth* No.14).

144. Verily, We have seen the turning of your (Muḥammad's ﷺ) face towards the heaven. Surely, We shall turn you to a *Qiblah* (prayer direction) that shall please you, so turn your face in the direction of *Al-Masjid-Al-Ḥarām* (the sanctuary in Makkah). And wheresoever you people are, turn your faces (in prayer) in that direction. Certainly, the people who were given the Scripture (i.e. Jews and the Christians) know well that, that (your turning towards the direction of the *Ka'bah* in Makkah in prayers) is the truth from their Lord. And Allāh is not unaware of what they do.

145. And even if you were to bring to the people of the Scripture (Jews and Christians) all the *Āyāt* (proofs, evidences, verses, lessons, signs, revelations, etc.), they would not follow your *Qiblah* (prayer direction), nor are you going to follow their *Qiblah* (prayer direction). And they will not follow each other's *Qiblah* (prayer direction). Verily, if you follow their desires after that which you have received of knowledge (from Allāh), then indeed you will be one of the *Zālimūn* (polytheists, wrong-doers).

146. Those to whom We gave the Scripture (Jews and Christians) recognise him (Muḥammad ﷺ) as they recognise their sons. But verily, a party of them conceal the truth while they know it — [i.e. the qualities of Muḥammad ﷺ]

قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ
فَلَنُؤَلِّقَنَّكَ قَبْلَةَ تَرْضَاهَا فَوَلِّ وَجْهَكَ
شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ
فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ وَإِنَّ الَّذِينَ أُوتُوا
الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ
وَمَا اللَّهُ بِغَفِيلٍ عَمَّا يَعْمَلُونَ ﴿١٤٤﴾

وَلَيْنِ أَتَيْتِ الَّذِينَ أُوتُوا الْكِتَابَ بِكُلِّ
آيَةٍ مَا تَبِعُوا قِبْلَتَكَ وَمَا أَنْتَ بِتَابِعٍ
قِبْلَتَهُمْ وَمَا بَعْضُهُمْ بِتَابِعٍ قِبْلَةَ بَعْضٍ
وَلَيْنِ اتَّبَعَتْ أَهْوَاءَهُمْ مِمَّنْ بَعْدَ مَا جَاءَكَ
مِنَ الْعِلْمِ إِنَّكَ إِذًا لَمِنَ الظَّالِمِينَ ﴿١٤٥﴾

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا
يَعْرِفُونَ آبَاءَهُمْ وَإِنَّ فَرِيقًا مِنْهُمْ لَيَكْتُمُونَ
الْحَقَّ وَهُمْ يَعْلَمُونَ ﴿١٤٦﴾

which are written in the Taurāt (Torah) and the Injeel (Gospel)]⁽¹⁾.

147. (This is) the truth from your Lord. So, be you not one of those who doubt.
148. For every nation there is a direction to which they face (in their prayers). So hasten towards all that is good. Wheresoever you may be, Allāh will bring you together (on the Day of Resurrection). Truly, Allāh is Able to do all things.
149. And from wheresoever you start forth (for prayers), turn your face in the direction of *Al-Masjid-Al-Harām* (in Makkah), that is indeed the truth from your Lord. And Allāh is not unaware of what you do.
150. And from wheresoever you start forth (for prayers), turn your face in the direction of *Al-Masjid-Al-Harām* (in Makkah), and wheresoever you are, turn your faces towards it (when you pray), so that men may have no argument against you, except those of them that are wrong-doers, so fear them not, but fear Me! — And so that I may complete My Blessings on you and that you may be guided.
151. Similarly (to complete My Blessings on you), We have sent among you a Messenger (Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) of your own, reciting to you Our Verses (the Qur'ān) and purifying you, and teaching you the Book (the Qur'ān) and the *Hikmah* (i.e. *Sunnah*, Islāmic laws and *Fiqh* —

الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ
الْمُمْتَرِينَ ﴿١٤٧﴾

وَلِكُلِّ وِجْهَةٍ هُوَ مُوَلِّيهَا فَاسْتَبِقُوا الْخَيْرَاتِ
أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمْ اللَّهُ جَمِيعًا
إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٤٨﴾

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ
الْمَسْجِدِ الْحَرَامِ وَإِنَّهُ لَلْحَقُّ مِنْ رَبِّكَ
وَمَا اللَّهُ بِغَفِيلٍ عَمَّا تَعْمَلُونَ ﴿١٤٩﴾

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ
الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا
وُجُوهَكُمْ شَطْرَهُ لِئَلَّا يَكُونَ لِلنَّاسِ
عَلَيْكُمْ حُجَّةٌ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ
فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي وَلَا يَمِ نِعْمَتِي
عَلَيْكُمْ وَلَعَلَّكُمْ تَهْتَدُونَ ﴿١٥٠﴾

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِنْكُمْ يَتْلُوا
عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ
الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ
تَكُونُوا تَعْلَمُونَ ﴿١٥١﴾

(1) (V.2:146) See the footnote of (V.2:42) (Qualities of Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).

jurisprudence), and teaching you that which you used not to know.

152. Therefore, remember Me (by praying, glorifying)⁽¹⁾, I will remember you, and be grateful to Me (for My countless Favours on you) and never be ungrateful to Me.
153. O you who believe! Seek help in patience and *Aṣ-Ṣalāt* (the prayer). Truly! Allāh is with *Aṣ-Ṣābirūn* (the patient).
154. And say not of those who are killed in the Way of Allāh, “They are dead.” Nay, they are living, but you perceive (it) not.
155. And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to *Aṣ-Ṣābirūn* (the patient).
156. Who, when afflicted with calamity, say: “Truly! To Allāh we belong and truly, to Him we shall return.”
157. They are those on whom are the *Ṣalawāt* (i.e. who are blessed and will be forgiven) from their Lord, and (they are those who receive His) Mercy, and it is they who are the guided ones.

فَأَذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ ﴿١٥٢﴾

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿١٥٣﴾

وَلَا تَقُولُوا لِمَن يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ بَلْ أَحْيَاءٌ وَلَكِن لَّا تَشْعُرُونَ ﴿١٥٤﴾

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالْعَمَلِ تٍ وَبَشِيرِ الصَّابِرِينَ ﴿١٥٥﴾

الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿١٥٦﴾

أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ ﴿١٥٧﴾

(1) (V. 2:152):

a) See the footnote of (V.13:28).

b) Narrated Abu Hurairah رضي الله عنه: The Prophet صلى الله عليه وسلم said, “Allāh عز وجل says, I am just as My slave thinks I am, (i.e. I am Able to do for him what he thinks I can do for him) and I am with him if he remembers Me. If he remembers Me in himself, I too, remember him in Myself; and if he remembers Me in a group of people, I remember him in a group that is better than them; and if he comes one span nearer to Me, I go one cubit nearer to him; and if he comes one cubit nearer to Me, I go a distance of two outstretched arms nearer to him; and if he comes to Me walking, I go to him running.” (*Ṣaḥīḥ Al-Bukhārī*, Vol.9, *Ḥadīth* No.502).

158. Verily, *Aṣ-Ṣafā* and *Al-Marwah* (two mountains in Makkah) are of the Symbols of Allāh. So, it is not a sin on him who performs *Hajj* or '*Umrah* (pilgrimage) to the House (the *Ka'bah* in Makkah) to perform the going (*Tawāf*) between them (*Aṣ-Ṣafā* and *Al-Marwa*)⁽¹⁾. And whoever does good voluntarily, then verily, Allāh is All-Recogniser, All-Knower.
159. Verily, those who conceal the clear proofs, evidences and the guidance, which We have sent down, after We have made it clear for the people in the Book, they are the ones cursed by Allāh and cursed by the cursers.
160. Except those who repent and do righteous deeds, and openly declare (the truth which they concealed). These, I will accept their repentance. And I am the One Who accepts repentance, the Most Merciful.
161. Verily, those who disbelieve, and die while they are disbelievers, it is they on whom is the Curse of Allāh and of the angels and of mankind, combined.
162. They will abide therein forever (under the curse in Hell), their punishment will neither be lightened, nor will they be relieved.
163. And your *Ilāh* (God) is One *Ilāh* (God — Allāh), *Lā ilāha illa Huwa* (there is none who has the right to be worshipped but He), the Most Gracious, the Most Merciful.

﴿ إِنَّ الْأَصْفَا وَالْمَرْوَةَ مِنَ شَعَائِرِ اللَّهِ
فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ
عَلَيْهِ أَنْ يَطُوفَ بِهِمَا وَمَنْ تَطَوَّعَ خَيْرًا
فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ ﴾ ١٥٨

﴿ إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ
وَالْهُدَىٰ مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي
الْكِتَابِ أُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ
اللَّعْنُونَ ﴾ ١٥٩

﴿ إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنُّوا فَأُولَٰئِكَ
أَتُوبُ عَلَيْهِمْ وَأَنَا التَّوَّابُ الرَّحِيمُ ﴾ ١٦٠

﴿ إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارًا
أُولَٰئِكَ عَلَيْهِمُ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ
وَالنَّاسِ أَجْمَعِينَ ﴾ ١٦١

﴿ خَالِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ
وَلَا هُمْ يُنظَرُونَ ﴾ ١٦٢

﴿ وَإِلَهُكُمْ إِلَهٌ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ
الرَّحْمَنُ الرَّحِيمُ ﴾ ١٦٣

(1) (V.2:158) See the footnote of (V.14:37).

164. Verily, in the creation of the heavens and the earth, and in the alternation of night and day, and the ships which sail through the sea with that which is of use to mankind, and the water (rain) which Allāh sends down from the sky and makes the earth alive therewith after its death, and the moving (living) creatures of all kinds that He has scattered therein, and in the veering of winds and clouds which are held between the sky and the earth, are indeed *Āyāt* (proofs, evidences, signs, etc.) for people of understanding.

165. And of mankind are some who take (for worship) others besides Allāh as rivals⁽¹⁾ (to Allāh). They love them as they love Allāh. But those who believe, love Allāh more (than anything else). If only, those who do wrong could see, when they will see the torment, that all power belongs to Allāh and that Allāh is Severe in punishment.

166. When those who were followed disown (declare themselves innocent of) those who followed (them), and they see the torment, then all their relations will be cut off from them.

167. And those who followed will say: “If only we had one more chance to return (to the worldly life), we would disown (declare ourselves innocent from) them as they have disowned

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَأَخْتِلَافِ
الَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ
بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ
مِنْ مَاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا
وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيْحِ
وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ
لَايَاتٍ لِقَوْمٍ يَعْقِلُونَ ﴿١٦٤﴾

وَمِنَ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ
أَنْدَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ
ءَامَنُوا أَشَدُّ حُبًّا لِلَّهِ وَلَوْ يَرَى الَّذِينَ
ظَلَمُوا إِذْ يُرَوْنَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ
جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ ﴿١٦٥﴾

إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا وَرَأَوْا
الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ ﴿١٦٦﴾

وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّ لَنَا كَرَّةً فَنَتَبَرَّأَ
مِنْهُمْ كَمَا تَبَرَّءُوا مِنَّا كَذَلِكَ يُرِيدُهُمْ
اللَّهُ أَعْمَلَهُمْ خَسَرَتْ عَلَيْهِمْ وَمَا هُمْ
بِخَارِجِينَ مِنَ النَّارِ ﴿١٦٧﴾

(1) (V. 2:165) Narrated ‘Abdullāh رَضِيَ اللَّهُ عَنْهُ: The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said one statement and I said another. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: “Whoever dies while still invoking anything other than Allāh as a rival to Allāh, will enter Hell (Fire).” And I said, “Whoever dies while still invoking anything as a rival to Allāh, will enter Paradise.” (Saḥīḥ Al-Bukhārī, Vol.6, *Hadīth* N0.24).

(declared themselves innocent from) us.” Thus Allāh will show them their deeds as regrets for them. And they will never get out of the Fire.

168. O mankind! Eat of that which is lawful and good on the earth, and follow not the footsteps of *Shaitān* (Satan). Verily, he is to you an open enemy.
169. He [*Shaitān* (Satan)] commands you to do only what is evil and *Fahshā'* (sinful), and that you should say against Allāh what you know not.
170. When it is said to them: “Follow what Allāh has sent down.” They say: “Nay! We shall follow what we found our fathers following.” (Would they do that!) even though their fathers did not understand anything nor were they guided?
171. And the example of those who disbelieve is as that of him who shouts to those (flock of sheep) that hears nothing but calls and cries. (They are) deaf, dumb and blind. So, they do not understand. (*Tafsīr Al-Qurṭubī*).
172. O you who believe (in the Oneness of Allāh — Islāmic Monotheism)! Eat of the lawful things that We have provided you⁽¹⁾ with, and be grateful

يَأْتِيهَا النَّاسُ كُلُّوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوتَ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿١٦٨﴾

إِنَّمَا يَأْمُرُكُمْ بِالسُّوءِ وَالْفَحْشَاءِ وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿١٦٩﴾

وَإِذَا قِيلَ لَهُمْ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ آبَاءَنَا أَوَلَوْ كَانَ آبَاؤُهُمْ لَا يَعْقِلُونَ شَيْئًا وَلَا يَهْتَدُونَ ﴿١٧٠﴾

وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي يَنْعِقُ بِمَا لَا يَسْمَعُ إِلَّا دُعَاءً وَنِدَاءً صُمُّ بِكُمْ عَمِي فَهُمْ لَا يَعْقِلُونَ ﴿١٧١﴾

يَأْتِيهَا الَّذِينَ ءَامَنُوا كُلُّوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ ﴿١٧٢﴾

(1) (V. 2:172) Narrated An-Nu'mān ibn Bashīr رَضِيَ اللَّهُ عَنْهُ: I heard Allāh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying, “Both legal and illegal things are evident, but in between them there are doubtful (unclear) things, and most of the people have no knowledge about them. So, whoever saves himself from these unclear things, he saves his religion and his honour. And whoever indulges in these unclear things is like a shepherd who grazes (his animals) near the *Himā* (private pasture) of someone else, and at any moment he is liable to fall in it. (O people!) Beware! Every king has a *Himā* and the *Himā* of Allāh عَزَّ وَجَلَّ on the earth is His illegal (forbidden) things.

to Allāh, if it is indeed He Whom you worship.

173. He has forbidden you only the *Maitah* (dead animals), and blood, and the flesh of swine, and that which is slaughtered as a sacrifice for other than Allāh (or has been slaughtered for idols, on which Allāh's Name has not been mentioned while slaughtering). But, if one is forced by necessity without willful disobedience nor transgressing due limits, then there is no sin on him. Truly, Allāh is Oft-Forgiving, Most Merciful.
174. Verily, those who conceal what Allāh has sent down of the Book, and purchase a small gain therewith (of worldly things), they eat into their bellies nothing but fire. Allāh will not speak to them on the Day of Resurrection, nor purify them, and theirs will be a painful torment.
175. Those are they who have purchased error at the price of Guidance, and torment at the price of Forgiveness. So, how bold they are (for evil deeds which will push them) to the Fire.
176. That is because Allāh has sent down the Book (the Qur'ān) in truth. And verily, those who disputed as regards the Book are far away in opposition.

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالْدَّمَ وَالْخِنزِيرَ وَمَا أُهْلَ بِهِ لِغَيْرِ اللَّهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ عَفُورٌ رَحِيمٌ ﴿١٧٣﴾

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلَ اللَّهُ مِنْ الْكِتَابِ وَيَشْتَرُونَ بِهِ ثَمَنًا قَلِيلًا أُولَئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا النَّارَ وَلَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٧٤﴾

أُولَئِكَ الَّذِينَ اشْتَرُوا الضَّلَالََةَ بِالْهُدَىٰ وَالْعَذَابَ بِالْمَغْفِرَةِ فَمَا أَصْبَرَهُمْ عَلَى النَّارِ ﴿١٧٥﴾

ذَلِكَ بِأَنَّ اللَّهَ نَزَّلَ الْكِتَابَ بِالْحَقِّ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِي الْكِتَابِ لَفِي شِقَاقٍ بَعِيدٍ ﴿١٧٦﴾

Beware! There is a piece of flesh in the body if it becomes good (reformed), the whole body becomes good, but if it gets spoilt, the whole body gets spoilt and that is the heart." (*Ṣaḥīḥ Al-Bukhārī*, Vol.1, *Ḥadīth* No.49).

177. It is not *Al-Birr* (piety, righteousness, and each and every act of obedience to Allāh, etc.) that you turn your faces towards the east and (or) the west (in prayers); but *Al-Birr* is (the quality of) the one who believes in Allāh, the Last Day, the Angels, the Book, the Prophets⁽¹⁾ and gives wealth, in spite of love for it, to the kinsfolk, to the orphans, and to *Al-Masākīn* (the needy), and to the wayfarer, and to those who ask, and to set slaves free, and performs *Aṣ-Ṣalāt* (*Iqāmat-aṣ-Ṣalāt*), and gives the *Zakāt*, and who fulfil their covenant when they make it, and who are patient in extreme poverty and ailment (disease) and at the time of fighting (during the battles). Such are the people of the truth and they are *Al-Muttaqūn* (the pious — See V.2:2).

178. O you who believe! *Al-Qiṣāṣ* (the Law of Equality in punishment) is prescribed for you in cases of murder: the free for the free, the slave for the slave, and the female for the female. But, if the killer is forgiven by the brother (or the relatives, etc.) of [the killed] against blood-money, then adhering to it with fairness and payment of the blood-money to the heir should be made in fairness. This is an alleviation and a mercy from your Lord. So, after this, whoever transgresses the limits (i.e. kills the killer after taking the blood-money), he shall have a painful torment.

﴿ لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَءَاتَى الْمَالَ عَلَى حُبِّهِ ذَوَى الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَءَاتَى الزَّكَاةَ وَالْمُؤْمِنُ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ ﴾

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا كَتَبَ عَلَيْكُمْ الْقِصَاصُ فِي الْقَتْلِ الْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالْأُنثَىٰ بِالْأُنثَىٰ فَمَنْ عُفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتِّبَاعٌ بِالْمَعْرُوفِ وَأَدَاءٌ إِلَيْهِ بِإِحْسَنٍ ذَلِكَ تَخْفِيفٌ مِّن رَّبِّكُمْ وَرَحْمَةٌ فَمَنِ اعْتَدَىٰ بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ ﴿١٧٨﴾

(1) (V.2:177) See the footnote (b) of (V.3:85).

179. And there is (a saving of) life for you in *Al-Qiṣāṣ* (the Law of Equality in punishment), O men of understanding, that you may become *Al-Muttaqūn* (the pious — See V.2:2).

180. It is prescribed for you, when death approaches any of you, if he leaves wealth, that he makes a bequest to parents and next of kin, according to reasonable manners. (This is) a duty upon *Al-Muttaqūn* (the pious — See V.2:2)⁽¹⁾.

181. Then whoever changes the bequest after hearing it, the sin shall be on those who make the change. Truly, Allāh is All-Hearer, All-Knower.

182. But he who fears from a testator some unjust act or wrong-doing, and thereupon he makes peace between the parties concerned, there shall be no sin on him. Certainly, Allāh is Oft-Forgiving, Most Merciful.

183. O you who believe! Observing *Aṣ-Ṣaum* (the fast)⁽²⁾ is prescribed for you, as it was prescribed for those before you, that you may become *Al-Muttaqūn* (the pious — See V.2:2).

184. [Observing *Ṣaum* (fast)] is for a fixed number of days, but if any of you is ill or on a journey, the same number (should be made up) from other days. And as for those who can, but with difficulty, (e.g. an old man), they

وَلَكُمْ فِي الْقِصَاصِ حَيَاةٌ يَا أُولِي
الْأَلْبَابِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٧٩﴾

كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ
إِنْ تَرَكَ خَيْرًا الْوَصِيَّةَ لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ
بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ ﴿١٨٠﴾

فَمَنْ بَدَّلَهُ بَعْدَ مَا سَمِعَهُ فَإِنَّمَا إِثْمُهُ عَلَى
الَّذِينَ يُبَدِّلُونَهُ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١٨١﴾

فَمَنْ خَافَ مِنْ مَوْصٍ جَنَفًا أَوْ إِثْمًا
فَأَصْلَحَ بَيْنَهُمْ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ
عَفُورٌ رَحِيمٌ ﴿١٨٢﴾

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ
كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ
تَتَّقُونَ ﴿١٨٣﴾

أَيَّامًا مَعْدُودَاتٍ فَمَنْ كَانَ مِنْكُمْ مَرِيضًا
أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ وَعَلَى
الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامَ مِسْكِينٍ فَمَنْ
تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ وَأَنْ تَصُومُوا
خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿١٨٤﴾

(1) (V.2:180) The provision of this Verse has been abrogated by the Verse of inheritance (V.4:11).

(2) (V.2:183) *Aṣ-Ṣaum* means fasting i.e. not to eat or drink or have sexual relations etc. from the *Adhān* of the *Fajr* (early morning) prayer till the sunset.

have (a choice either to fast or) to feed a *Miskīn* (needy person) (for every day missed). But whoever does good of his own accord, it is better for him. And that you fast is better for you, if only you knew⁽¹⁾.

185. The month of Ramaḍān in which was revealed the Qur’ān, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong). So whoever of you sights (the crescent on the first night of) the month (of Ramaḍān i.e. is present at his home), he must observe *Ṣaum* (fast) that month, and whoever is ill or on a journey, the same number [of days which one did not observe *Ṣaum* (fast) must be made up] from other days. Allāh intends for you ease, and He does not want to make things difficult for you. (He wants that you) must complete the same number (of days), and that you must magnify Allāh [i.e. to say *Takbīr* (*Allāhu Akbar*; Allāh is the Most Great)] for having guided you, so that you may be grateful to Him⁽²⁾.

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ
هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ
فَمَن شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ وَمَن
كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ
يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ
الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ
مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٨٥﴾

(1) (V.2:184) The provision of this Verse has been abrogated by the next Verse: 185, with few exceptions, i.e., very old person, or pregnancy, etc.

(2) (V.2:185):

- a) Narrated Ṭalḥah ibn ‘Ubaidullāh رضي الله عنه: A bedouin with unkempt hair came to Allāh’s Messenger صلى الله عليه وسلم and said, “O Allāh’s Messenger! Inform me what Allāh has made compulsory for me as regards the *Ṣalāt* (prayers).” He replied: “You have to offer perfectly the five compulsory *Ṣalāt* (prayers) in a day and night (24 hours), unless you want to pray *Nawāfil* (praying or doing extra deeds besides what is obligatory)”. The bedouin further asked, “Inform me what Allāh has made compulsory for me as regards *Ṣaum* (fast).” He replied, “You have to fast during the whole month of Ramaḍān, unless you want to fast more as *Nawāfil*.” The bedouin further asked, “Tell me how

186. And when My slaves ask you (O Muḥammad ﷺ) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). So let them obey Me and believe in Me, so that they may be led aright⁽¹⁾.

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ
أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا
لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ﴿١٨٦﴾

much *Zakāt* Allāh has enjoined on me.” The narrator added: Then, Allāh’s Messenger ﷺ informed him all about the Laws (i.e. fundamentals) of Islām. The bedouin then said, “By Him Who has honoured you, I will neither perform any *Nawāfil* nor will I decrease what Allāh has enjoined on me.” Allāh’s Messenger ﷺ said, “If he is saying the truth, he will succeed (or he will be granted Paradise).” (*Ṣaḥīḥ Al-Bukhārī, Ḥadīth* No. 115, Vol. 3).

- b) Narrated Abū Hurairah رضي الله عنه: Allāh’s Messenger ﷺ said, “*Aṣ-Ṣiyām* (the fasting) is *Junnah* (protection or shield or a screen or a shelter from the Hell-fire*). So, the person observing *Ṣaum* (fast) should avoid sexual relations with his wife and should not behave foolishly and impudently, and if somebody fights with him or abuses him, he should say to him twice, ‘I am fasting.’” The Prophet ﷺ added, “By Him in Whose Hands my soul is, the smell coming out from the mouth of a fasting person is better with Allāh سبحانه وتعالى than the smell of musk. (Allāh says about the fasting person), ‘He has left his food, drink and desires for My sake. The *Ṣaum* (fast) is for Me.*’ So I will reward (the fasting person) for it and the reward of good deeds is multiplied ten times.” (*Ṣaḥīḥ Al-Bukhārī, Ḥadīth* No. 118, Vol. 3).

* See *Faṭḥ Al-Bārī*, Vol. 5, Page 5.

** Although all practices of worshipping are for Allāh, here Allāh سبحانه وتعالى singles out *Ṣaum* (fast), because fasting cannot be practiced for the sake of showing-off, as nobody except Allāh can know whether one is fasting or not. Therefore, fasting is a pure performance that cannot be blemished with hypocrisy. (*Faṭḥ Al-Bārī*, Vol. 5, Page 10)

- c) Narrated Abū Hurairah رضي الله عنه: The Prophet ﷺ said, “Whoever does not give up lying speech — false statements (i.e. telling lies) and acting on those (lies), and evil actions etc., then Allāh is not in need of his leaving his food and drink (i.e. Allāh will not accept his fasting*)”. (*Ṣaḥīḥ Al-Bukhārī, Ḥadīth* No. 127, Vol. 3).

* See *Faṭḥ Al-Bārī*, Vol. 5, Page 18.

- (1) (V. 2:186) Narrated Abu Hurairah رضي الله عنه: Allāh’s Messenger ﷺ said, “Allāh said, ‘I will declare war against him who shows hostility to a pious worshipper of Mine. And the most beloved things with which My slave comes nearer to Me,

187. It is made lawful for you to have sexual relations with your wives on the night of *Aṣ-Ṣaum* (the fast). They are *Libās* [i.e. body cover, or screen, or *Sakan*, (i.e. you enjoy the pleasure of living with them — as in āyah 7:189) *Tafsīr At-Ṭabarī*], for you and you are the same for them. Allāh knows that you used to deceive yourselves, so He turned to you (accepted your repentance) and forgave you. So now have sexual relations with them and seek that which Allāh has ordained for you (offspring), and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your *Ṣaum* (fast) till the nightfall. And do not have sexual relations with them (your wives) while you are in *I'tikāf* (i.e. confining oneself in a mosque for prayers and invocations leaving worldly activities) in the mosques. These are the limits (set) by Allāh, so approach them not. Thus does Allāh make clear His *Āyāt* (proofs, evidences, lessons, signs, revelations, verses, laws, legal and illegal things, Allāh's set limits, orders) to mankind that they may become *Al-Muttaqūn* (the pious — See V.2:2).

أَحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَىٰ نِسَائِكُمْ هُنَّ لِيَابِسٌ لَكُمْ وَأَنْتُمْ لِيَابِسٌ لِهِنَّ عِلْمَ اللَّهِ أَنْكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ ۖ فَالْعَنَ بَشِيرُوهُنَّ وَأَنْتَعُوا مَا كَتَبَ اللَّهُ لَكُمْ وَكُلُوا وَأَشْرَبُوا حَتَّىٰ يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ۖ ثُمَّ أَتِمُوا الصِّيَامَ إِلَى اللَّيْلِ وَلَا تُبَشِّرُوهُنَّ وَأَنْتُمْ عَنكِفُونَ فِي الْمَسْجِدِ ۗ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا ۗ كَذَلِكَ يُبَيِّنُ اللَّهُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ ﴿١٨٧﴾

is what I have enjoined upon him; and My slave keeps on coming closer to Me through performing *Nawāfil* till I love him. Then I become his sense of hearing with which he hears, and his sense of sight with which he sees, and his hand with which he grips, and his leg with which he walks; and if he asks Me, I will give him, and if he asks My Protection (Refuge), I will protect him; (i.e. give him My Refuge), and I do not hesitate to do anything as I hesitate to take the soul of the believer, for he hates death, and I hate to disappoint him.” (*Ṣaḥīḥ Al-Bukhārī*, Vol.8, *Ḥadīth* No. 509).

188. And eat up not one another's property unjustly (in any illegal way e.g. stealing, robbing, deceiving, etc.), nor give bribery to the rulers (judges before presenting your cases) that you may knowingly eat up a part of the property of others sinfully.
189. They ask you (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) about the new moons. Say: "They are signs to mark fixed periods of time for mankind and for the pilgrimage". It is not *Al-Birr* (piety, righteousness) that you enter the houses from the back, but *Al-Birr* (is the quality of the one) who fears Allāh. So enter houses through their (proper) doors, and fear Allāh that you may be successful.
190. And fight in the Way of Allāh⁽¹⁾ those who fight you, but transgress not the limits. Truly, Allāh likes not the transgressors. [This āyah is the first one that was revealed in connection with *Jihād*, but it was abrogated by another (9:36)].

وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ
وَتُدُلُّوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِّنْ
أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ ﴿١٨٨﴾

* يَسْأَلُونَكَ عَنِ الْأَهْلِ قُلْ هِيَ مَوَاقِئُ
لِلنَّاسِ وَالْحُجَّ وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا
الْبُيُوتَ مِنْ ظُهُورِهَا وَلَكِنَّ الْبِرَّ مَنْ
اتَّقَى وَأَتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا وَاتَّقُوا اللَّهَ
لَعَلَّكُمْ تُفْلِحُونَ ﴿١٨٩﴾

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقْتَلُونَكُمْ
وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ﴿١٩٠﴾

(1) (V. 2:190) *Al-Jihād* (holy fighting) in Allāh's Cause (with full force of numbers and weaponry) is given the utmost importance in Islām and is one of its pillars (on which it stands). By *Jihād* Islām is established, Allāh's Word is made superior, (His Word being *Lā ilaha illallāh* which means none has the right to be worshipped but Allāh), and His Religion (Islām) is propagated. By abandoning *Jihād* (may Allāh protect us from that) Islām is destroyed and the Muslims fall into an inferior position; their honour is lost, their lands are stolen, their rule and authority vanish. *Jihād* is an obligatory duty in Islām on every Muslim, and he who tries to escape from this duty, or does not in his innermost heart wish to fulfil this duty, dies with one of the qualities of a hypocrite.

Narrated 'Abdullāh ibn Mas'ūd رَضِيَ اللَّهُ عَنْهُ: I asked Allāh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, "O Allāh's Messenger! What is the best deed?" He replied, "To offer the *Ṣalāt* (prayers) at their early fixed stated times." I asked, "What is next in goodness?" He replied, "To be good and dutiful to your parents." I further asked, "What is next in goodness?" He replied, "To participate in *Jihād* in Allāh's Cause." I did not ask Allāh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ anymore and if I had asked him more, he would have told me more. (*Ṣaḥīḥ Al-Bukhārī*, Vol.4, *Ḥadīth* No.41).

191. And kill them wherever you find them, and turn them out from where they have turned you out. And *Al-Fitnah*⁽¹⁾ is worse than killing. And fight not with them at *Al-Masjid-Al-Ḥarām* (the sanctuary in Makkah)⁽²⁾, unless they (first) fight you there. But if they attack you, then kill them. Such is the recompense of the disbelievers.

192. But if they cease, then Allāh is Oft-Forgiving, Most Merciful.

193. And fight them until there is no more *Fitnah* (disbelief and worshipping of others along with Allāh) and (all and every kind of) worship is for Allāh (Alone)⁽³⁾. But if they cease, let there

وَأَقْتُلُوهُمْ حَيْثُ تَقِفْتُمُوهُمْ وَأَخْرِجُوهُمْ
مِنْ حَيْثُ أَخْرَجُوكُمْ وَالْفِتْنَةُ أَشَدُّ مِنْ
الْقَتْلِ وَلَا تُقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ
الْحَرَامِ حَتَّى يَقَاتِلُوكُمْ فِيهِ فَإِنْ قَاتَلُوكُمْ
فَأَقْتُلُوهُمْ كَذَلِكَ جَزَاءُ الْكَافِرِينَ ﴿١٩١﴾

فَإِنْ أَنْتَهَوْا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٩٢﴾

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ
الَّذِينَ لِلَّهِ فَإِنْ أَنْتَهَوْا فَلَا عُدْوَانَ إِلَّا عَلَى
الظَّالِمِينَ ﴿١٩٣﴾

- (1) (V. 2:191) *Al-Fitnah*: polytheism, to disbelieve after one has believed in Allāh, or a trial or a calamity or an affliction.
- (2) (V. 2:191) Narrated Abu-Bakraḥ رَضِيَ اللَّهُ عَنْهُ: The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ delivered before us a *Khuṭbah* (religious talk) on the day of *Nahr* (10th of *Dhul Hijjah*). He said, “Do you know what is the day today?” We said, “Allāh and His Messenger know better.” He remained silent till we thought that he might give that day another name. He said, “Isn’t it the day of *Nahr*?” We said, “It is.” He further asked, “Which month is this?” We said, “Allāh and His Messenger know better.” He remained silent till we thought that he might give it another name. He then said, “Isn’t it the month of *Dhul-Hijjah*?” We replied: “Yes, it is.” He further asked, “What town is this?” We replied, “Allāh and His Messenger know it better.” He remained silent till we thought that he might give it another name. He then said, “Isn’t it the forbidden (sacred) town (of Makkah)?” We said, “Yes, it is.” He said, “No doubt, your blood and your properties are sacred to one another like the sanctity of this day of yours, in this month of yours, in this town of yours, till the day you meet your Lord. No doubt! Haven’t I conveyed Allāh’s Message to you? We said, “Yes.” He said, “O Allāh! Be witness. So it is incumbent upon those who are present to convey it (this information) to those who are absent because the informed one might comprehend it (what I have said) better than the present audience, who will convey it to him. Beware! Do not renegade (as) disbelievers after me by striking the necks (cutting the throats) of one another.” (*Ṣaḥīḥ Al-Bukhārī*, Vol.2, *Ḥadīth* No.797).
- (3) (V. 2:193):
- a) Narrated Ibn ‘Umar رَضِيَ اللَّهُ عَنْهُمَا: Allāh’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “I have been ordered (by Allāh) to fight against the people till they testify that *Lā ilāha illallāh wa Anna Muhammad-ur-Rasūl Allāh* (none has the right to be worshipped but Allāh عَزَّ وَجَلَّ

be no transgression except against *Az-Zālimūn* (the polytheists, and wrong-doers).

194. The sacred month is for the sacred month, and for the prohibited things, there is the Law of Equality (*Qiyās*). Then whoever transgresses the prohibition against you, you transgress likewise against him. And fear Allāh, and know that Allāh is with *Al-Muttaqūn* (the pious — See V.2:2).
195. And spend in the Cause of Allāh (i.e. *Jihād* of all kinds) and do not throw yourselves into destruction (by not spending your wealth in the Cause of Allāh), and do good. Truly, Allāh loves *Al-Muhsinūn*⁽¹⁾ (the good-doers).
196. And perform properly (i.e. all the ceremonies according to the ways of Prophet Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) the *Hajj* and *‘Umrah* (i.e. the pilgrimage to Makkah) for Allāh. But if you are prevented (from completing them), sacrifice a *Hady* (animal, i.e. a sheep, a cow, or a camel) such as you can afford, and do not shave your heads until the *Hady* reaches the place of sacrifice. And whosoever of you is ill or has an ailment in his scalp (necessitating shaving), he must pay a *Fidyah* (ransom) of either observing *Ṣaum* (fast) (three

الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَالْحُرُمَتِ
قِصَاصٌ فَمَنِ اعْتَدَى عَلَيْكُمْ فَاعْتَدُوا
عَلَيْهِ بِمِثْلِ مَا اعْتَدَى عَلَيْكُمْ وَاتَّقُوا
اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿١٩٤﴾

وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ
إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ
الْمُحْسِنِينَ ﴿١٩٥﴾

وَأْتِمُوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ فَإِنْ أُحْصِرْتُمْ
فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ وَلَا تَخْلُقُوا
رُءُوسَكُمْ حَتَّى يَبْلُغَ الْهَدْيُ مَحَلَّهُ
فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ بِهِ آذَى
مِّن رَّأْسِهِ فَفَدْيَةٌ مِّن صِيَامٍ أَوْ صَدَقَةٍ
أَوْ نُسُكٍ فَإِذَا أَمِنْتُمْ فَمَنْ تَمَتَّعَ بِالْعُمْرَةِ
إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ فَمَنْ
لَّمْ يَجِدْ فَصِيَامٌ ثَلَاثَةَ أَيَّامٍ فِي الْحَجِّ
وَسَبْعَةً إِذَا رَجَعْتُمْ تِلْكَ عَشْرَةٌ كَامِلَةٌ
ذَلِكَ لِمَنْ لَمْ يَكُنْ أَهْلُهُ حَاضِرِي
الْمَسْجِدِ الْحَرَامِ وَاتَّقُوا اللَّهَ

and that Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is the Messenger of Allāh), and perform *Aṣ-Ṣalāt* (*Iqāmat-aṣ-Ṣalāt*) and give *Zakāt*. So, if they perform all that, then they save their lives, and properties from me except for Islāmic laws, and their reckoning (accounts) will be with (done by) Allāh.” (*Ṣaḥīḥ Al-Bukhārī*, Vol.1, *Ḥadīth* No.24).

b) See (V.8:39) and its footnote.

(1) (V.2:195) See (V. 2:112).

days) or giving *Ṣadaqah* (charity — feeding six poor persons) or offering sacrifice (one sheep). Then, if you are in safety and whosoever performs the ‘*Umrah* in the months of *Hajj*, before (performing) the *Hajj*, (i.e. *Hajj-at-Tamattu‘* and *Al-Qirān*), he must slaughter a *Hady* such as he can afford, but if he cannot afford it, he should observe *Ṣaum* (fast) three days during the *Hajj* and seven days after his return (to his home), making ten days in all. This is for him whose family is not present at *Al-Masjid-Al-Harām* (i.e. non-resident of Makkah). And fear Allāh much and know that Allāh is Severe in punishment⁽¹⁾.

197. The *Hajj* (pilgrimage) is (in) the well-known (lunar year) months (i.e. the 10th month, the 11th month and the first ten days of the 12th month of the Islāmic calendar, i.e. two months and ten days). So whosoever intends to perform *Hajj*⁽²⁾ therein (by

وَأَعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿١٩٦﴾

الْحَجُّ أَشْهُرٌ مَّعْلُومَةٌ فَمَنْ فَرَضَ فِيهِنَّ
الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ
فِي الْحَجِّ وَمَا تَفَعَّلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ
وَتَزُودُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ وَاتَّقُوا
يَا أُولِي الْأَلْبَابِ ﴿١٩٧﴾

- (1) (V. 2:196) Islām demolishes all the previous evil deeds and so does migration (for Allāh’s sake) and *Hajj* (pilgrimage to Makkah). [*Al-Lu‘lu‘ wal Marjān*, Vol. 1, Ch.52, P.205]. The obligation of performing ‘*Umrah* and its superiority. Ibn ‘Umar رضي الله عنهما said, “*Hajj* and ‘*Umrah* are obligatory for everybody.” And Ibn ‘Abbās رضي الله عنهما said, ‘*Umrah* is mentioned in conjunction with *Hajj* in the Book of Allāh عز وجل: “And perform properly *Hajj* and ‘*Umrah* for Allāh.” (2:196).

Narrated Abu Hurairah رضي الله عنه: Allāh’s Messenger صلى الله عليه وسلم said, “(The performance of) ‘*Umrah* is an expiation for the sins committed (between it and the previous one). And the reward of *Hajj Mabru‘* (the one accepted by Allāh) is nothing except Paradise.” (*Ṣaḥīḥ Al-Bukhārī*, Vol.3, *Ḥadīth* No.1).

- (2) (V. 2:197) What is said regarding *Hajj At-Tamattu‘*, *Hajj Al-Qirān*, and *Hajj Al-Ifrād*. And whoever has not brought a *Hady* with him, he should finish the *Ihrām* of *Hajj*, and make it as ‘*Umrah*, (and then assume another *Ihrām* for *Hajj* from Makkah, etc.) There are three ways of performing *Hajj* — as follows:

assuming *Ihrām*), then he should not have sexual relations (with his wife), nor commit sin, nor dispute unjustly during the *Hajj*. And whatever good you do, (be sure) Allāh knows it. And take a provision (with you for the journey), but the best provision is *At-Taqwa* (piety, righteousness). So fear Me, O men of understanding!

198. There is no sin on you if you seek the Bounty of your Lord (during pilgrimage by trading). Then when you leave ‘*Arafāt*’⁽¹⁾, remember Allāh (by glorifying His Praises, i.e. prayers and invocations) at *Al-Mash‘ar-il-Harām*⁽²⁾. And remember Him (by invoking Allāh for all good) as He has guided you, and verily, you were, before, of those who were astray.
199. Then depart from the place whence all the people depart and ask Allāh for His Forgiveness. Truly, Allāh is Oft-Forgiving, Most Merciful.

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا
مِّن رَّبِّكُمْ فَإِذَا أَفَضْتُمْ مِّنْ عَرَفَاتٍ
فَأَذْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ
وَأَذْكُرُوهُ كَمَا هَدَيْتُمْ وَإِنْ كُنْتُمْ مِّنْ
قَبْلِهِ لَمَنِ الضَّالِّينَ ﴿١٩٨﴾

تُمْ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ
وَأَسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٩٩﴾

- a) *Hajj At-Tamattu‘*: It means that you have no *Hady* (sacrificial animal) with you and you assume *Ihrām* only for ‘*Umrah* first and after ‘*Umrah* you finish your *Ihrām* and assume another *Ihrām* for performing *Hajj*, from Makkah, but you have to slaughter a *Hady*.
- b) *Hajj Al-Qirān*: It means that one should have a *Hady* with him and should perform ‘*Umrah* and then *Hajj* with the same state of *Ihrām*.
- c) *Hajj Al-Ifrād*: It means that one assumes *Ihrām* with the intention of performing *Hajj* only and does not perform ‘*Umrah*.
- (1) (V. 2:198) ‘*Arafāt*: a well known place near Makkah where pilgrims have to spend the 9th day of *Dhul-Hijjah*.
- (2) (V. 2:198) *Al-Mash‘ar il-Harām*, i.e. *Muzdalifah*, a well-known place near Makkah, where pilgrims have to stop and stay for the whole night of the 10th of *Dhul-Hijjah*, or a great part of it.

200. So when you have accomplished your *Manāsik*⁽¹⁾, remember Allāh as you remember your forefathers or with far more remembrance. But of mankind there are some who say: “Our Lord! Give us (Your Bounties) in this world!” and for such there will be no portion in the Hereafter.

201. And of them there are some who say: “Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!”

202. Those, for them there will be allotted a share for what they have earned. And Allāh is Swift at reckoning.

203. And remember Allāh during the appointed Days⁽²⁾. But whosoever hastens to leave in two days, there is no sin on him and whosoever stays on, there is no sin on him, if his aim is to do good and obey Allāh (fear Him), and know that you will surely be gathered to Him.

204. And of mankind there is he whose speech may please you (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), in this worldly life, and he calls Allāh to witness as to that which is in his heart, yet he is the most quarrelsome of the opponents⁽³⁾.

فَإِذَا قَضَيْتُمْ مَنَاسِكَكُمْ فَادْكُرُوا اللَّهَ
كَذِكْرِكُمْ ءَابَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا فَمِنَ
النَّاسِ مَن يَقُولُ رَبَّنَا ءَاتِنَا فِي الدُّنْيَا وَمَا
لَهُ فِي الْآخِرَةِ مِن خَلْقٍ ﴿٢٠٠﴾

وَمِنْهُمْ مَن يَقُولُ رَبَّنَا ءَاتِنَا فِي الدُّنْيَا حَسَنَةً
وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴿٢٠١﴾

أُولَئِكَ لَهُمْ نَصِيبٌ مِّمَّا كَسَبُوا وَاللَّهُ
سَرِيعُ الْحِسَابِ ﴿٢٠٢﴾

* وَأذْكُرُوا اللَّهَ فِي أَيَّامٍ مَّعْدُودَاتٍ فَمَن
تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَن
تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ لِمَنِ اتَّقَىٰ وَاتَّقُوا
اللَّهَ وَأَعْلَمُوا أَنكُمُ إِلَيْهِ تُحْشَرُونَ ﴿٢٠٣﴾

وَمِنَ النَّاسِ مَن يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ
الدُّنْيَا وَيُشْهَدُ اللَّهَ عَلَىٰ مَا فِي قَلْبِهِ وَهُوَ
اللَّدُّ الْخِصَامُ ﴿٢٠٤﴾

(1) (V.2:200) “*Manāsik*” i.e. *Ihrām*, *Ṭawāf* of the *Ka‘bah* and *Aş-Şafā* and *Al-Marwah*, stay at *‘Arafāt*, *Muzdalifah* and *Mina*, *Ramy* of *Jamarāt* (stoning of the specified pillars in *Mina*), slaughtering of *Hady* (animal).

(2) (V. 2:203) These are the three days of staying at *Mina* during the *Hajj*; 11th, 12th and 13th days of the month of *Dhul-Hijjah*, by saying *Allāhu Akbar* (Allāh is the Most Great) much, and while slaughtering *Hady* (animals) and during the *Ramy* of *Jamarāt*.

(3) (V.2:204):

205. And when he turns away (from you “O Muḥammad ﷺ”), his effort in the land is to make mischief therein and to destroy the crops and the cattle, and Allāh likes not mischief.
206. And when it is said to him, “Fear Allāh”, he is led by arrogance to (more) crime. So enough for him is Hell, and worst indeed is that place to rest!
207. And of mankind is he who would sell himself, seeking the Pleasure of Allāh. And Allāh is full of Kindness to (His) slaves.
208. O you who believe! Enter perfectly in Islām (by obeying all the rules and regulations of the Islāmic religion) and follow not the footsteps of *Shaiṭān* (Satan). Verily, he is to you a plain enemy.
209. Then if you slide back after the clear signs (Prophet Muḥammad ﷺ and this Qur’ān, and Islām) have come to you, then know that Allāh is All-Mighty, All-Wise.

وَإِذَا تَوَلَّى سَعَىٰ فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ ۗ وَاللَّهُ لَا يُحِبُّ
الْفُسَادَ ﴿٢٠٥﴾

وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ
فَحَسْبُهُ جَهَنَّمُ ۗ وَلَيْسَ الْمِهَادُ ﴿٢٠٦﴾

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

يَأْتِيهَا الَّذِينَ ءَامَنُوا ادْخُلُوا فِي السَّلَامِ
كَأَفَّةٍ وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ ۚ إِنَّهُ
لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٢٠٨﴾

فَإِن زَلَلْتُمْ مِّن بَعْدِ مَا جَاءَتْكُمْ الْبَيِّنَاتُ
فَاعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٠٩﴾

- a) Narrated ‘Aishah رضي الله عنها: The Prophet ﷺ said, “The most hated person to Allāh is the one who is the most quarrelsome of the opponents.” (*Saḥīḥ Al-Bukhārī*, Vol.3, *Ḥadīth* No.637).
- b) Narrated Abu Umamah رضي الله عنه: Allah’s Messenger ﷺ said:
- 1) “I guarantee a home in Paradise for a person who gives up arguments and disputes even if he is on the truth.
 - 2) And [I (also) guarantee] a home in the middle of Paradise for a person who gives up lying (false statements) even while joking.
 - 3) And [I (also) guarantee] a home in the highest part of Paradise for a person who has a high standard of good character.”
- (This *Ḥadīth* is quoted by *Abu Dāwūd*, *At-Tirmidhī*, *Nasā’i* and *Ibn Mājah*).

210. Do they then wait for anything other than that Allāh should come to them in the shadows of the clouds and the angels? (Then) the case would be already judged. And to Allāh return all matters (for decision).

هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ
مِنَ الْعَمَامِ وَالْمَلَائِكَةِ وَفُضِيَ الْأَمْرُ إِلَى
اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٢١٠﴾

211. Ask the Children of Israel how many clear *Āyāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) We gave them. And whoever changes Allāh's Favour after it had come to him, [e.g. renounces the Religion of Allāh (Islām) and accepts *Kufr* (disbelief)] then surely, Allāh is Severe in punishment.

سَلِّ بَنِي إِسْرَائِيلَ كَمْ آتَيْنَاهُم مِّنْ آيَةٍ
بَيِّنَةٍ وَمَنْ يُبَدِّلْ نِعْمَةَ اللَّهِ مِنْ بَعْدِ مَا
جَاءَتْهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢١١﴾

212. Beautified is the life of this world for those who disbelieve, and they mock at those who believe. But those who obey Allāh's Orders and keep away from what He has forbidden, will be above them on the Day of Resurrection. And Allāh gives (of His Bounty, Blessings, Favours, Honours on the Day of Resurrection) to whom He wills without limit.

رُزِقَ لِلَّذِينَ كَفَرُوا الْحَيَاةَ الدُّنْيَا
وَيَسْخَرُونَ مِنَ الَّذِينَ آمَنُوا وَالَّذِينَ
اتَّقَوْا فَوْقَهُمْ يَوْمَ الْقِيَامَةِ وَاللَّهُ يَرْزُقُ مَنْ
يَشَاءُ بِعَجْرِ حِسَابٍ ﴿٢١٢﴾

213. Mankind was one community and Allāh sent Prophets with glad tidings and warnings, and, with them, He sent down the Scripture in truth to judge between people in matters wherein they differed. And only those to whom (the Scripture) was given differed concerning it after clear proofs had come to them through hatred, one to another. Then, Allāh, by His Leave, guided those who believed to the truth of that wherein they differed. And Allāh guides whom He wills to a Straight Path.

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ
مُبَشِّرِينَ وَمُنذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ
بِالْحَقِّ لِيَحْكُمَ بِهِنَ النَّاسِ فِي مَا اخْتَلَفُوا
فِيهِ وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ
مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ بَغْيًا بَيْنَهُمْ
فَهَدَى اللَّهُ الَّذِينَ آمَنُوا لِمَا اخْتَلَفُوا فِيهِ
مِنَ الْحَقِّ بِإِذْنِهِ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ
إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٢١٣﴾

214. Or think you that you will enter Paradise without such (trials) as came to those who passed away before you? They were afflicted with severe poverty and ailments and were so shaken that even the Messenger and those who believed along with him said, “When (will come) the Help of Allāh?” Yes! Certainly, the Help of Allāh is near!

215. They ask you (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) what they should spend. Say: Whatever you spend of good must be for parents and kindred and orphans and *Al-Masākīn* (the needy) and the wayfarer, and whatever you do of good deeds, truly, Allāh knows it well.

216. *Jihād*⁽¹⁾ (holy fighting in Allāh’s cause) is ordained for you (Muslims) though you dislike it, and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allāh knows, but you do not know.

217. They ask you concerning fighting in the Sacred Months (i.e. 1st, 7th, 11th and 12th months of the Islāmic calendar). Say, “Fighting therein is a great (transgression),⁽²⁾ but a greater (transgression) with Allāh is to prevent mankind from following the Way of Allāh, to disbelieve in Him, to prevent access to *Al-Masjid-Al-Ḥarām* (in Makkah), and to drive out its inhabitants, and

أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسَّتْهُمُ الْبَأْسَاءُ وَالضَّرَاءُ وَزُلْزَلُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ ءَامَنُوا مَعَهُ مَتَى نَصُرَ اللَّهُ أَأَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ ﴿٢١٤﴾

يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلْ مَا أَنْفَقْتُ مِنْ خَيْرٍ فَلِلْوَالِدَيْنِ وَالْأَقْرَبِينَ وَالْيَتَامَى وَالْمَسْكِينِ وَابْنِ السَّبِيلِ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٢١٥﴾

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٢١٦﴾

يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ قُلْ قِتَالٌ فِيهِ كَبِيرٌ وَصَدٌّ عَنِ سَبِيلِ اللَّهِ وَكُفْرٌ بِهِ وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ وَلَا يَزَالُونَ يَقْتُلُونَكُمْ حَتَّى يَرُدُّوكُمْ عَنْ دِينِكُمْ إِنْ أَسْتَطَعُوا وَمَنْ يَرْتَدِدْ مِنْكُمْ عَنِ دِينِهِ فِيمَتٍ وَهُوَ كَافِرٌ فَأُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢١٧﴾

(1) (V. 2:216) See the footnote of (V.2:190).

(2) (V. 2:217) The provision of this Verse has been abrogated by Verse 9:36. *Jihād* cf., (V. 2:216).

Al-Fitnah⁽¹⁾ is worse than killing. And they will never cease fighting you until they turn you back from your religion (Islāmic Monotheism) if they can. And whosoever of you turns back from his religion and dies as a disbeliever, then his deeds will be lost in this life and in the Hereafter, and they will be the dwellers of the Fire. They will abide therein forever.”

218. Verily, those who have believed, and those who have emigrated (for Allāh’s Religion) and have striven hard in the Way of Allāh, all these hope for Allāh’s Mercy. And Allāh is Oft-Forgiving, Most Merciful.

219. They ask you (O Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) concerning alcoholic drink and gambling⁽²⁾. Say: “In them

إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَاجَرُوا
وَجَاهَدُوا فِي سَبِيلِ اللَّهِ أُولَٰئِكَ يَرْجُونَ
رَحْمَتَ اللَّهِ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٦٨﴾

* يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ
فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنْفَعٌ لِلنَّاسِ وَإِثْمُهُمَا

(1) (V.2:217) *Fitnah*: polytheism and to disbelieve after one has believed in Allāh, or a trial or a calamity or an affliction or to set up rivals in worship with Allāh, etc.

(2) (V. 2:219):

a) Narrated Abu Hurairah رَضِيَ اللهُ عَنْهُ: Allāh’s Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “Whoever takes an oath in which he (forgetfully), mentions *Lat* and *‘Uzza* (i.e. two idols of Arab pagans) should say: “*La ilaha illallah*” (none has the right to be worshipped but Allāh), and whoever says to his companion, ‘Come along, let us gamble,’ must give alms (as expiation).” (*Ṣaḥīḥ Al-Bukhārī*, Vol.6, *Ḥadīth* No.383).

b) Narrated Ibn ‘Umar رَضِيَ اللهُ عَنْهُمَا: Allāh’s Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “Whoever drinks alcoholic drinks in this world and does not repent (i.e. stops drinking alcoholic drinks, and begs Allāh to forgive him before his death) will be deprived of it in the Hereafter.” (*Ṣaḥīḥ Al-Bukhārī*, Vol.7, *Ḥadīth* No.481).

c) Narrated Anas رَضِيَ اللهُ عَنْهُ: I heard from Allāh’s Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ a narration which none other than I will narrate to you. The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “From among the portents of the Hour are the following: General ignorance (in religious affairs) will prevail, (religious) knowledge will decrease, illegal sexual intercourse will prevail, alcoholic drinks will be drunk (in abundance), men will decrease and women will increase so much so that for every fifty women there will be one man to look after them.” (*Ṣaḥīḥ Al-Bukhārī*, Vol. 7, *Ḥadīth* No. 483).

is a great sin, and (some) benefits for men, but the sin of them is greater than their benefit.” And they ask you what they ought to spend. Say: “That which is beyond your needs.” Thus Allāh makes clear to you His Laws in order that you may give thought⁽¹⁾”

220. In (to) this worldly life and in the Hereafter. And they ask you concerning orphans. Say: “The best thing is to work honestly in their property, and if you mix your affairs with theirs, then they are your brothers. And Allāh knows him who means mischief (e.g. to swallow their property) from him who means good (e.g. to save their property). And if Allāh had wished, He could have put you into difficulties. Truly, Allāh is All-Mighty, All-Wise.”

221. And do not marry *Al-Mushrikāt* (idolatresses) till they believe (worship Allāh Alone). And indeed a slave woman who believes is better than a (free) *Mushrikah* (idolatress), even though she pleases you. And give not (your daughters)

أَكْبَرُ مِنْ نَفْعِهِمَا وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْعَفْوُ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٢١٩﴾

فِي الدُّنْيَا وَالْآخِرَةِ وَيَسْأَلُونَكَ عَنِ الَّتِي تَمْلِكُ قُلْ إِصْلَاحٌ لَهُمْ خَيْرٌ وَإِنْ تُخَالِطُوهُمْ فَإِخْوَانُكُمْ وَاللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ وَلَوْ شَاءَ اللَّهُ لَأَعْتَبْتُمْ إِنْ أَلَّ اللَّهُ عَزِيزٌ حَكِيمٌ ﴿٢٢٠﴾

وَلَا تَنْكِحُوا الْمُشْرِكَاتِ حَتَّى يُؤْمِنَنَّ وَلَا أَمَةٌ مُؤْمِنَةٌ خَيْرٌ مِنْ مُشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ وَلَا تُنْكِحُوا الْمُشْرِكِينَ حَتَّى يُؤْمِنُوا وَلَعَبْدٌ مُؤْمِنٌ خَيْرٌ مِنْ مُشْرِكٍ وَلَوْ أَعْجَبَكُمْ أُولَئِكَ يَدْعُونَ إِلَى النَّارِ

d) Narrated Abu Hurairah رضي الله عنه: The Prophet صلی الله علیه وسلم said, “An adulterer-fornicator, at the time he is committing illegal sexual intercourse, is not a believer; and a person, at the time of drinking an alcoholic drink, is not a believer; and a thief, at the time of stealing, is not a believer.”

Ibn Shihāb said: ‘Abdul Malik ibn Abī-Bakr ibn ‘Abdur-Raḥmān ibn Al-Ḥārith ibn Hishām told me that Abū Bakr used to narrate that narration to him on the authority of Abu Hurairah. He used to add that Abū Bakr used to mention, besides the above cases: “And he who robs (takes illegally something by force) while the people are looking at him, is not a believer at the time he is robbing (taking it).” (*Ṣaḥīḥ Al-Bukhārī*, Vol.7, *Ḥadīth* No. 484).

(1) (V.2:219) The provision of this Verse concerning alcoholic drinks and gambling has been abrogated by the Verse 5:90.

in marriage to *Al-Mushrikūn*⁽¹⁾ till they believe (in Allāh Alone) and verily, a believing slave is better than a (free) *Mushrik* (idolater), even though he pleases you. Those (*Al-Mushrikūn*) invite you to the Fire, but Allāh invites (you) to Paradise and Forgiveness by His Leave, and makes His *Āyāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) clear to mankind that they may remember.

222. They ask you concerning menstruation. Say: that is an *Adha* (a harmful thing for a husband to have a sexual intercourse with his wife while she is having her menses), therefore keep away from women during menses and go not to them till they are purified (from menses and have taken a bath). And when they have purified themselves, then go in to them as Allāh has ordained for you (go in to them in any manner as long as it is in their vagina). Truly, Allāh loves those who turn to Him in repentance and loves those who purify themselves (by taking a bath and cleaning and washing thoroughly their private parts, bodies, for their prayers).

223. Your wives are tilth for you, so go to your tilth,⁽²⁾ when or how you will, and send (good deeds, or ask Allāh to bestow upon you pious offspring)

وَاللَّهُ يَدْعُو إِلَى الْحَنَّةِ وَالْمَعْفِرَةِ بِإِذْنِهِ
وَيُبَيِّنُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٢١﴾

وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَدَى
فَاعْتَرِلُوا الْبَيْسَاءَ فِي الْمَحِيضِ وَلَا
تَقْرُبُوهُنَّ حَتَّى يَطْهُرْنَ فَإِذَا تَطَهَّرْنَ
فَأُتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ إِنَّ اللَّهَ
يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ ﴿٢٢٢﴾

نِسَائِكُمْ حَرْثٌ لَكُمْ فَأُتُوا حَرْثَكُمْ
أَنَّى شِئْتُمْ وَقَدِمُوا لِأَنْفُسِكُمْ وَأَتَّقُوا اللَّهَ
وَأَعْلَمُوا أَنَّكُمْ مُلْقَوَةٌ وَبَشِّرِ الْمُؤْمِنِينَ ﴿٢٢٣﴾

(1) (V.2:221) *Al-Mushrikūn*: polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad ﷺ.

(2) (V.2:223): have sexual relations with your wives in any manner as long as it is in the vagina and not in the anus.

for your own selves beforehand. And fear Allāh, and know that you are to meet Him (in the Hereafter), and give good tidings to the believers (O Muḥammad ﷺ).

224. And make not Allāh's (Name) an excuse in your oaths against your doing good and acting piously, and making peace among mankind. And Allāh is All-Hearer, All-Knower (i.e. do not swear much and if you have sworn against doing something good then give an expiation for the oath and do good)⁽¹⁾.
225. Allāh will not call you to account for that which is unintentional in your oaths, but He will call you to account for that which your hearts have earned. And Allāh is Oft-Forgiving, Most-Forbearing.
226. Those who take an oath⁽²⁾ not to have sexual relations with their wives must wait for four months. Then, if they return (change their idea in this period), verily, Allāh is Oft-Forgiving, Most Merciful.
227. And if they decide upon divorce, then Allāh is All-Hearer, All-Knower.

وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ أَنْ تَبَرُّوا وَتَتَّقُوا وَتُصْلِحُوا بَيْنَ النَّاسِ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٢٤﴾

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا كَسَبَتْ قُلُوبُكُمْ وَاللَّهُ غَفُورٌ حَلِيمٌ ﴿٢٢٥﴾

لِّلَّذِينَ يُؤَلُّونَ مِن نِّسَابِهِمْ تَرِيبٌ أَرْبَعَةَ أَشْهُرٍ فَإِن فَاعُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٢٢٦﴾

وَإِن عَزَمُوا الطَّلَاقَ فَإِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٢٢٧﴾

(1) (V.2:224) See the footnote of (V.5:89).

(2) (V. 2:226) Narrated Nāfi': Ibn 'Umar رضي الله عنهما used to say about *Al-'Ī lā'* (الإيلاء)* which Allāh defined (in the Holy Book), "If the period of *Al-'Ī lā'* (الإيلاء) expires, then the husband has either to retain his wife in a handsome manner or to divorce her as Allāh [عَزَّوَجَلَّ] has ordered." Ibn 'Umar added, "When the period of four months has expired, the husband should divorce his wife, but the divorce does not occur unless the husband himself declares it. This has been mentioned by 'Uthmān, 'Alī, Abu Ad-Dardā', 'Āishah and twelve other Companions of the Prophet ﷺ" (*Ṣaḥīḥ Al-Bukhārī*, Vol.7, *Ḥadīth* No. 213).

* *Al-'Ī lā'* (الإيلاء): means the oath taken by a husband that he would not approach his wife for a certain period.

228. And divorced women shall wait (as regards their marriage) for three menstrual periods, and it is not lawful for them to conceal what Allāh has created in their wombs, if they believe in Allāh and the Last Day. And their husbands have the better right to take them back in that period, if they wish for reconciliation. And they (women) have rights (over their husbands as regards living expenses) similar (to those of their husbands) over them (as regards obedience and respect) to what is reasonable, but men have a degree (of responsibility) over them. And Allāh is All-Mighty, All-Wise.

229. Divorce is twice. After that, either you retain her on reasonable terms or release her with kindness. And it is not lawful for you (men) to take back (from your wives) any of your *Mahr* (bridal-money given by the husband to his wife at the time of marriage) which you have given them, except when both parties fear that they would be unable to keep the limits ordained by Allāh (e.g. to deal with each other on a fair basis). Then, if you fear that they would not be able to keep the limits ordained by Allāh, then there is no sin on either of them if she gives back (the *Mahr* or a part of it) for her *Al-Khul'* (divorce)⁽¹⁾.

وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ إِنْ كُنَّ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَبُعُولَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ فِي ذَلِكَ إِنْ أَرَادُوا إِصْلَاحًا وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٢٢٨﴾

الطَّلَاقُ مَرَّتَانٍ فَإِمْسَاكَ بِمَعْرُوفٍ أَوْ تَسْرِيحٌ بِإِحْسَانٍ وَلَا يَحِلُّ لَكُمْ أَنْ تَأْخُذُوا مِمَّا آتَيْتُمُوهُنَّ شَيْئًا إِلَّا أَنْ يَخَافَا أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَإِنْ خِفْتُمَا أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَئِكَ هُمُ الظَّالِمُونَ ﴿٢٢٩﴾

(1) (V.2:229) *Al-Khul'* * الخلع and how a divorce is given according to it.

Narrated Ibn 'Abbās رضي الله عنه: The wife of Thābit ibn Qais came to the Prophet صلی الله علیه وسلم and said, "O Allāh's Messenger! I do not blame Thābit for defects in his character or his religion, but I, being a Muslim, dislike to behave in an un-Islāmic manner (if I remain with him)." On that Allāh's Messenger صلی الله علیه وسلم said (to her),

These are the limits ordained by Allāh, so do not transgress them. And whoever transgresses the limits ordained by Allāh, then such are the *Zālimūn* (wrong-doers).

230. And if he has divorced her (the third time), then she is not lawful to him thereafter until she has married another husband. Then, if the other husband divorces her, it is no sin on both of them that they reunite, provided they feel that they can keep the limits ordained by Allāh. These are the limits of Allāh, which He makes plain for the people who have knowledge.

231. And when you have divorced women and they are about to fulfill the term of their prescribed period, either take them back on a reasonable basis or set them free on a reasonable basis. But do not take them back to hurt them, and to treat them unjustly and whoever does that, then he has wronged himself. And treat not the Verses (Laws) of Allāh as a jest, but remember Allāh's Favours on you (i.e. Islām), and that which He has sent down to you of the Book (i.e. the Qur'ān) and *Al-Hikmah* (the Prophet's *Sunnah* — legal ways — Islāmic jurisprudence) whereby He instructs you. And fear Allāh, and know that Allāh is All-Knower of everything.

فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدُ حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُ فَإِنْ طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يَتَرَاجَعَا إِنْ ظَنَّا أَنْ يُقِيمَا حُدُودَ اللَّهِ وَتِلْكَ حُدُودُ اللَّهِ يُبَيِّنُهَا لِقَوْمٍ يَعْلَمُونَ ﴿٢٣٠﴾

وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سَرِّحُوهُنَّ بِمَعْرُوفٍ وَلَا تُمْسِكُوهُنَّ ضِرَارًا لِيَتَعْتَدُوا وَمَنْ يَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ وَلَا تَتَّخِذُوا آيَاتِ اللَّهِ هُزُوًا وَأَذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ وَمَا أَنْزَلَ عَلَيْكُمْ مِنَ الْكِتَابِ وَالْحِكْمَةِ يُعْطِيكُمْ بِهِءٍ وَاتَّقُوا اللَّهَ وَعَلِمُوا أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٣١﴾

“Will you give back the garden which your husband has given you (as *Mahr*)?” She said, “Yes.” Then the Prophet ﷺ said to Thābit, “O Thābit! Accept your garden, and divorce her once.” (*Ṣaḥīḥ Al-Bukhārī*, Vol.7, *Ḥadīth* No.197).

* ‘*Al-Khul*’ الخلع means the parting of a wife from her husband by giving him a certain compensation.

232. And when you have divorced women and they have fulfilled the term of their prescribed period, do not prevent them from marrying their (former) husbands, if they mutually agree on a reasonable basis. This (instruction) is an admonition for him among you who believes in Allāh and the Last Day. That is more virtuous and purer for you. Allāh knows and you know not.

233. The mothers shall give suck to their children for two whole years, (that is) for those (parents) who desire to complete the term of suckling, but the father of the child shall bear the cost of the mother's food and clothing on a reasonable basis. No person shall have a burden laid on him greater than he can bear. No mother shall be treated unfairly on account of her child, nor father on account of his child. And on the (father's) heir is incumbent the like of that (which was incumbent on the father). If they both decide on weaning, by mutual consent, and after due consultation, there is no sin on them. And if you decide on a foster suckling-mother for your children, there is no sin on you, provided you pay (the mother) what you agreed (to give her) on a reasonable basis. And fear Allāh and know that Allāh is All-Seer of what you do.

234. And those of you who die and leave wives behind them, they (the wives) shall wait (as regards their marriage) for four months and ten (days). Then, when they have fulfilled their term, there is no sin on you if they (the wives) dispose themselves

وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَلَا تَعْضُلُوهُنَّ أَنْ يَنْكِحْنَ أَزْوَاجَهُنَّ إِذَا تَرَضُوا بَيْنَهُم بِالْمَعْرُوفِ ۗ ذَلِكَ يُوعِظُ بِهِ مَنْ كَانَ مِنْكُمْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۗ ذَلِكَُمْ أَزْكَى لَكُمْ وَأَطْهَرُ ۗ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٢٣٢﴾

* وَالْوَالِدَاتُ يُرْضَعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُنِمَّ الرِّضَاعَةَ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ ۚ لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا ۚ لَا تُضَارَّ وَالِدَةٌ وَوَالِدٌ وَلَا مَوْلُودٌ لَهُ يَوْلِدٌ ۚ وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ ۗ فَإِنْ أَرَادَا فِضَالًا عَنْ تَرَاضٍ مِنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا وَإِنْ أَرَدْتُمْ أَنْ تَسْرِضُوا أَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا آتَيْتُم بِالْمَعْرُوفِ ۗ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٣٣﴾

وَالَّذِينَ يَتَّبِعُونَكُمْ وَيَدْرُونَ أَرْوَاجَكُمْ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا ۗ فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ فِيمَا فَعَلْنَ فِي أَنْفُسِهِنَّ بِالْمَعْرُوفِ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٣٤﴾

in a just and honourable manner (i.e. they can marry). And Allāh is Well-Acquainted with what you do.

235. And there is no sin on you if you make a hint of betrothal to women or conceal it in yourselves. Allāh knows that you will remember them. However, do not make a promise (of contract) with them in secret except that you speak an honourable saying (according to the Islāmic law)⁽¹⁾. And do not consummate the marriage until the term prescribed is fulfilled. And know that Allāh knows what is in your minds, so beware of Him. And know that Allāh is Oft-Forgiving, Most Forbearing.

236. There is no sin on you, if you divorce women while yet you have not touched (had sexual relation with) them, nor appointed to them their *Mahr* (bridal-money given by the husband to his wife at the time of marriage). But bestow on them (a suitable gift), the rich according to his means, and the poor according to his means, a gift of a reasonable amount is a duty on the doers of good.

237. And if you divorce them before you have touched (had a sexual relation with) them, and you have appointed to them the *Mahr*, then (pay) half of that (*Mahr*), unless they (the women) agree to forego it, or he (the husband), in whose hands is the marriage tie, agrees to forego (and give her full appointed *Mahr*). And to forego (and give her the full *Mahr*) is

وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُمْ بِهِ مِنْ خِطْبَةِ النِّسَاءِ أَوْ أَكْتَنْتُمْ فِي أَنْفُسِكُمْ عَلِمَ اللَّهُ أَنَّكُمْ سَتَذْكُرُونَهُنَّ وَلَكِنْ لَا تُؤَاعِدُوهُنَّ سِرًّا إِلَّا أَنْ تَقُولُوا قَوْلًا مَعْرُوفًا وَلَا تَعْزِمُوا عَقْدَةَ النِّكَاحِ حَتَّى يَبْلُغَ الْكِتَابَ أَجَلَهُ وَاعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي أَنْفُسِكُمْ فَاحْذَرُوهُ وَاعْلَمُوا أَنَّ اللَّهَ عَفُورٌ حَلِيمٌ ﴿٢٣٥﴾

لَا جُنَاحَ عَلَيْكُمْ إِنْ طَلَقْتُمُ النِّسَاءَ مَا لَمْ تَمْسُوهُنَّ أَوْ تَفْرِضُوا لَهُنَّ فَرِيضَةً وَمَتَّعُوهُنَّ عَلَى الْمَوْسِعِ قَدَرَهُ وَعَلَى الْمُقْتِرِ قَدَرَهُ مَتَّعًا بِالْمَعْرُوفِ حَقًّا عَلَى الْمُحْسِنِينَ ﴿٢٣٦﴾

وَإِنْ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً فَنِصْفُ مَا فَرَضْتُمْ إِلَّا أَنْ يَعْفُونَ أَوْ يَعْفُوا الَّذِي بِيَدِهِ عَقْدَةُ النِّكَاحِ وَأَنْ تَعْفُوا أَقْرَبُ لِلتَّقْوَى وَلَا تَنْسُوا الْفَضْلَ بَيْنَكُمْ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٣٧﴾

(1) (V.2:235) e.g. you can say to her, "If one finds a wife like you, he will be happy".

nearer to *At-Taqwa* (piety, righteousness). And do not forget liberality between yourselves. Truly, Allāh is All-Seer of what you do.

238. Guard strictly (five obligatory) *Aṣ-Ṣalawāt* (the prayers) especially the middle *Ṣalāt* (i.e. the best prayer - '*Aṣr*')⁽¹⁾. And stand before Allāh with obedience [and do not speak to others during the *Ṣalāt* (prayer)].
239. And if you fear (an enemy), perform *Ṣalāt* (prayer) on foot or riding⁽²⁾. And when you are in safety, offer the *Ṣalāt* (prayer) in the manner He has taught you, which you knew not (before).

حَفِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى
وَقُومُوا لِلَّهِ قَانِتِينَ ﴿٢٣٨﴾

فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا فَإِذَا أَمِنْتُمْ
فَادْكُرُوا لِلَّهِ كَمَا عَلَّمَكُمْ مَا لَمْ
تَكُونُوا تَعْلَمُونَ ﴿٢٣٩﴾

(1) (V.2:238): Chapter: Abandoning of prayer is disbelief.

- a) Narrated Jābir ibn Abdullāh رَضِيَ اللَّهُ عَنْهُ: I heard Allāh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying: Verily, between a man (i.e. a Muslim, believer of Islamic Monotheism) and between *Ash-shirk* (polytheism) and *kufr* (disbelief) is the abandoning of *Aṣ-Ṣalāt* (prayer). (*Ṣaḥīḥ Muslim*, *Ḥadīth* No. 82-S.S.M.H 204)
- b) The sin of one who misses the '*Aṣr*' prayer (intentionally):* Narrated Ibn 'Umar رَضِيَ اللَّهُ عَنْهُمَا: Allāh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Whoever misses the '*Aṣr*' prayer (intentionally), then it is as if he lost his family and property." (*Ṣaḥīḥ Al-Bukhārī*, Vol.1, *Ḥadīth* No.527).
- c) One who omits (does not offer) the '*Aṣr*' prayer (intentionally):* Narrated Abu Al-Malīḥ: We were with Buraidah in a battle on a cloudy day and he said, "Offer the '*Aṣr*' prayer early as the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Whoever omits the '*Aṣr*' prayer, all his (good) deeds will be lost." (*Ṣaḥīḥ Al-Bukhārī*, Vol.1, *Ḥadīth* No.528).
- * i.e. The one who omits (does not offer) the '*Aṣr*' prayer intentionally until its stated time is over and if he prays after that time, then it is useless.

(2) (V.2:239) Narrated Ṣāliḥ Khawwat or Sahl ibn Abī Hathmah concerning those who witnessed the Fear Prayer that was performed in the battle of *Dhat-ur-Riqā'* in the company of Allāh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: One batch lined up behind him while another batch (lined up) facing the enemy. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ led the batch that was with him in one *Rak'ah*, and he stayed in the standing posture while that batch completed their (two *Rak'at*) prayer by themselves and went away, lining in the face of the enemy, while the other batch came and he (i.e. the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) offered his remaining *Rak'ah* with them, and then, kept on sitting till they completed their prayer by themselves, and he then finished his prayer with *Taslīm* along with them. (*Ṣaḥīḥ Al-Bukhārī*, Vol. 5, *Ḥadīth* No. 451).

240. And those of you who die and leave behind wives should bequeath for their wives a year's maintenance and residence without turning them out, but if they (wives) leave, there is no sin on you for that which they do of themselves, provided it is honourable (e.g. lawful marriage). And Allāh is All-Mighty, All-Wise⁽¹⁾.

241. And for divorced women, maintenance (should be provided) on a reasonable (scale). This is a duty on *Al-Muttaqūn* (the pious— See V.2:2).

242. Thus Allāh makes clear His *Āyāt* (Laws) to you, in order that you may understand.

243. Have you (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) not seen of those who went forth from their homes in thousands, fearing death? Allāh said to them, “Die”. And then He restored them to life. Truly, Allāh is full of bounty to mankind, but most men thank not.

244. And fight in the Way of Allāh and know that Allāh is All-Hearer, All-Knower.

245. Who is he that will lend Allāh a goodly loan so that He may multiply it to him many times? And it is Allāh that decreases or increases (your provisions), and to Him you shall return.

246. Have you not seen the group of the Children of Israel after (the time of) Mūsā (Moses)? When they said to a Prophet of theirs, “Appoint for us

وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا
وَصِيَّةً لِأَزْوَاجِهِمْ مَّتَعًا إِلَى الْخَوْلِ غَيْرَ
إِخْرَاجٍ فَإِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ
فِي مَا فَعَلْنَ فِي أَنْفُسِهِنَّ مِنْ مَّعْرُوفٍ
وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٢٤٠﴾

وَلِلْمُطَلَّاتِ مَتَعٌ بِالْمَعْرُوفِ حَقًّا عَلَى
الْمُتَّقِينَ ﴿٢٤١﴾

كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ
تَعْقِلُونَ ﴿٢٤٢﴾

* أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ وَهُمْ
أُلُوفٌ حَذَرَ الْمَوْتِ فَقَالَ لَهُمُ اللَّهُ مُوتُوا
ثُمَّ أَحْيَاهُمْ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ
وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ﴿٢٤٣﴾

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ وَعَلِمُوا أَنَّ اللَّهَ
سَمِيعٌ عَلِيمٌ ﴿٢٤٤﴾

مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا
فِيضَعِفُهُ لَهُ أضعافًا كثيرةً وَاللَّهُ
يَقْبِضُ وَيَبْسُطُ وَإِلَيْهِ تُرْجَعُونَ ﴿٢٤٥﴾

أَلَمْ تَرَ إِلَى الْمَلِإِ مِنْ بَنِي إِسْرَائِيلَ مِنْ
بَعْدِ مُوسَى إِذْ قَالُوا لِنَبِيِّهِمْ ائْتِنَا
مَلِيكًا نُقَاتِلَ فِي سَبِيلِ اللَّهِ قَالَ

(1) (V.2:240): The provision of this Verse has been abrogated by Verse (4:12)

a king and we will fight in Allāh's Way." He said, "Would you then refrain from fighting, if fighting was prescribed for you?" They said, "Why should we not fight in Allāh's Way while we have been driven out of our homes and our children (families have been taken as captives)?" But when fighting was ordered for them, they turned away, all except a few of them. And Allāh is All-Knower of the *Zālimūn* (polytheists and wrong-doers).

247. And their Prophet (ﷺ عَلَيْهِ السَّلَامُ) said to them, "Indeed, Allāh has appointed Ṭālūt (Saul) as a king over you." They said, "How can he be a king over us when we are fitter than him for the kingdom, and he has not been given enough wealth." He said: "Verily, Allāh has chosen him above you and has increased him abundantly in knowledge and stature. And Allāh grants His kingdom to whom He wills. And Allāh is All-Sufficient for His creatures' needs, All-Knower."

248. And their Prophet (ﷺ عَلَيْهِ السَّلَامُ) said to them: Verily, the sign of his kingdom is that there shall come to you *At-Tābūt* (a wooden box), wherein is *Sakīnah*⁽¹⁾ (peace and reassurance) from your Lord

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 الْمُلْكُ عَلَيْنَا وَنَحْنُ أَحَقُّ بِالْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِّنَ الْمَالِ قَالَ إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ وَزَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ وَاللَّهُ يُؤْتِي مَن يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٤٧﴾

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ آيَةَ مُلْكِهِ أَنْ يَأْتِيَكُمُ التَّابُوتُ فِيهِ سَكِينَةٌ مِّن رَّبِّكُمْ وَبَقِيَّةٌ مِّمَّا تَرَكَ آلُ مُوسَىٰ وَآلُ هَارُونَ تَحْمِلُهُ الْمَلَائِكَةُ إِنَّ فِي ذَلِكَ لَآيَةً لَّكُمْ إِنْ كُنْتُمْ مُّؤْمِنِينَ ﴿٢٤٨﴾

(1) (V. 2:248) Narrated Al-Barā': A man was reciting *Sūrat Al-Kahf* and his horse was tied with two ropes beside him. A cloud came down and spread over that man, and it kept on coming closer and closer to him till his horse started jumping (as if afraid of something). When it was morning, the man came to the Prophet ﷺ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and told him of that experience. The Prophet ﷺ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "That was *As-Sakīnah* (tranquillity or peace and reassurance along with angels), which descended because of (the recitation of) the Qur'ān." (*Ṣaḥīḥ Al-Bukhārī*, Vol.6, *Ḥadīth* No. 531).

and a remnant of that which the household of Mūsā (Moses) and the household of Hārūn (Aaron) left behind, carried by the angels. Verily, in this is a sign for you if you are indeed believers.

249. Then when Tālūt (Saul) set out with the army, he said: “Verily, Allāh will try you by a river. So whoever drinks thereof, he is not of me, and whoever tastes it not, he is of me, except him who takes (thereof) in the hollow of his hand.” Yet, they drank thereof, all, except a few of them. So when he had crossed it (the river), he and those who believed with him, they said: “We have no power this day against Jālūt (Goliath) and his hosts.” But those who knew with certainty that they were going to meet Allāh, said: “How often a small group overcame a mighty host by Allāh’s Leave?” And Allāh is with *Aṣ-Ṣābirūn* (the patient).

250. And when they advanced to meet Jālūt (Goliath) and his forces, they invoked: “Our Lord! Pour forth on us patience, and set firm our feet and make us victorious over the disbelieving people.”

251. So they routed them by Allāh’s Leave, and Dāwūd (David) killed Jālūt (Goliath), and Allāh gave him [Dāwūd (David)] the kingdom [after the death of Tālūt (Saul) and Samuel] and *Al-Hikmah* (Prophethood)⁽¹⁾, and

فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ قَالَ إِنَّ اللَّهَ مُبْتَلِيكُمْ بِنَهَرٍ فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّي وَمَنْ لَمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي إِلَّا مَنِ اعْتَرَفَ غُرْفَةً بِيَدِهِ فَشَرِبُوا مِنْهُ إِلَّا قَلِيلًا مِّنْهُمْ فَلَمَّا جَاوَزَهُ هُوَ وَالَّذِينَ آمَنُوا مَعَهُ قَالُوا لَا طَاقَةَ لَنَا الْيَوْمَ بِجَالُوتَ وَجُنُودِهِ قَالَ الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلْكُوا اللَّهَ كَمِ مِّنْ فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةٌ كَثِيرَةٌ بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ ﴿٢٤٩﴾

وَلَمَّا بَرَزُوا لِجَالُوتَ وَجُنُودِهِ قَالُوا رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٥٠﴾

فَهَزَمُوهُمْ بِإِذْنِ اللَّهِ وَقَتَلَ دَاوُدُ جَالُوتَ وَعَآتَهُ اللَّهُ الْمُلْكَ وَالْحِكْمَةَ وَعَلَّمَهُ مِمَّا يَشَاءُ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَفَسَدَتِ الْأَرْضُ وَلَكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ ﴿٢٥١﴾

(1) (V.2:251) See *Tafsīr Aṭ-Ṭabarī*, Vol. 2, Page 632.

taught him of that which He willed. And if Allāh did not check one set of people by means of another, the earth would indeed be full of mischief. But Allāh is full of bounty to the ‘*Ālamīn* (mankind, jinn and all that exists).

252. These are the Verses of Allāh, We recite them to you (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) in truth, and surely, you are one of the Messengers (of Allāh)⁽¹⁾.

تِلْكَ آيَاتُ اللَّهِ تَنْزَلُوهَا عَلَيْكَ بِالْحَقِّ
وَإِنَّكَ لَمِنَ الْمُرْسَلِينَ ﴿٢٥٢﴾

(1) (V.2:252)

- a) Narrated Jābir ibn ‘Abdullāh رَضِيَ اللَّهُ عَنْهُ: The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “I have been given five (things) which were not given to any one else before me:
- 1) Allāh made me victorious by awe, (by His frightening my enemies) for a distance of one month’s journey.
 - 2) The earth has been made for me (and for my followers) a place for praying and a thing to purify (perform *Tayammum*), therefore anyone of my followers can pray wherever he is, at the time of prayer.
 - 3) The booty has been made *Ḥalāl* (lawful) to me, yet it was not lawful to anyone else before me.
 - 4) I have been given the right of intercession (on the Day of Resurrection).
 - 5) Every Prophet used to be sent to his nation only, but I have been sent to all mankind.” (*Ṣaḥīḥ Al-Bukhārī*, Vol.1, *Ḥadīth* No.331).
- b) Narrated Abu Hurairah رَضِيَ اللَّهُ عَنْهُ: Allāh’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “My similitude in comparison with the other Prophets before me is that of a man who built a house nicely and beautifully, except for a place of one brick in a corner. The people go round about it and wonder at its beauty, but say: ‘Would that this brick be put in its place!’ So I am that brick, and I am the last (end) of the Prophets.” (*Ṣaḥīḥ Al-Bukhārī*, Vol. 4, *Ḥadīth* No. 735).
- c) Narrated Ibn Mas‘ūd رَضِيَ اللَّهُ عَنْهُ: As if I saw the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ talking about one of the Prophets whose nation had beaten him and caused him to bleed, while he was cleaning the blood off his face and saying, “O Allāh! Forgive my nation, for they have no knowledge.” (*Ṣaḥīḥ Al-Bukhārī*, Vol. 4, *Ḥadīth* No. 683).
- d) Narrated ‘Āishah رَضِيَ اللَّهُ عَنْهَا and Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا: On his death-bed, Allāh’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ put a sheet over his face and when he felt hot, he would remove it from his face. When in that state (of putting and removing the sheet) he said, “May Allāh’s Curse be on the Jews and the Christians for they built places of worship at the graves of their Prophets.” (By that) he intended to warn (the Muslims) from what they (i.e., Jews and Christians) had done. (*Ṣaḥīḥ Al-Bukhārī*, Vol. 4, *Ḥadīth* No. 660).

253. Those Messengers! We preferred some of them to others; to some of them Allāh spoke (directly); others He raised to degrees (of honour); and to 'Īsā (Jesus), the son of Maryam (Mary), We gave clear proofs and evidences, and supported him with *Rūḥ-ul-Qudus* [Jibrāil (Gabriel)]. If Allāh had willed, succeeding generations would not have fought against each other, after clear Verses of Allāh had come to them, but they differed — some of them believed and others disbelieved. If Allāh had willed, they would not have fought against one another, but Allāh does what He wills.

254. O you who believe! Spend of that with which We have provided for you, before a Day comes when there will be no bargaining, nor friendship, nor intercession. And it is the disbelievers who are the *Zālimūn* (wrong-doers).

255. Allāh! *Lā ilāha illa Huwa* (none has the right to be worshipped but He), *Al-Ḥayyul-Qayyūm* (the Ever Living, the One Who sustains and protects

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى
بَعْضٍ مِّنْهُمْ مَّن كَلَّمَ اللَّهُ وَرَفَعَ بَعْضَهُمْ
دَرَجَاتٍ وَعَاتَيْنَا عِيسَى ابْنَ مَرْيَمَ
الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ وَلَوْ شَاءَ
اللَّهُ مَا أَفْتَنَّا الَّذِينَ مِن بَعْدِهِمْ مِّن بَعْدِ
مَا جَاءَهُمُ الْبَيِّنَاتُ وَلَكِنِ اخْتَلَفُوا
فَمِنْهُمْ مَّن ءَامَنَ وَمِنْهُمْ مَّن كَفَرَ وَلَوْ
شَاءَ اللَّهُ مَا أَفْتَنَّا لَهُمُ وَلَا كِنَ اللَّهُ يَفْعَلُ
مَا يُرِيدُ ﴿٢٥٣﴾

يَأْتِيهَا الَّذِينَ ءَامَنُوا أَنْفِقُوا مِمَّا
رَزَقْنَاكُمْ مِّن قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعٌ
فِيهِ وَلَا خُلَّةٌ وَلَا شَفَعَةٌ وَالْكَافِرُونَ هُمُ
الظَّالِمُونَ ﴿٢٥٤﴾

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا
تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ
وَمَا فِي الْأَرْضِ مَن ذَا الَّذِي يَشْفَعُ عِنْدَهُ

e) Narrated Abu Hurairah رضي الله عنه: The Prophet صلی الله علیه وسلم said, “The Isrāelīs used to be ruled and guided by Prophets. Whenever a Prophet died, another would take over his place. There will be no Prophet after me, but there will be caliphs who will increase in number.” The people asked, “O Allāh’s Messenger! What do you order us (to do)?” He said, “Obey the one who will be given the *Bai’a* (pledge) first.* Fulfil their (i.e., the caliphs’) rights, for Allāh will ask them about (any shortcomings in) ruling those whom Allāh has put under their guardianship.” (*Ṣaḥīḥ Al-Bukhārī*, Vol. 4, *Ḥadīth* No. 661).

* If the *Bai’a* (pledge) is given to a caliph and after a while another caliph is given the *Bai’a* (pledge) by some members of the society, the common Muslims should abide by the *Bai’a* (pledge) given to the first caliph, for the election of the second is invalid.

all that exists). Neither slumber nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on the earth. Who is he that can intercede with Him except with His Permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter. And they will never encompass anything of His Knowledge except that which He wills. His *Kursī*⁽¹⁾ extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great⁽²⁾.

إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٢٥٥﴾

- (1) (V. 2:255). *Kursī*: literally a footstool or chair, but it is sometimes wrongly translated as Throne. The *Kursī* mentioned in this Verse should be distinguished from the *‘Arsh* (Throne) mentioned in V. 7:54, 10:3, 85:15 and elsewhere. Prophet Muḥammad ﷺ said: “The *Kursī* compared to the *‘Arsh* is nothing but like a ring thrown out upon open space of the desert.” If the *Kursī* extends over the entire universe, then how much greater is the *‘Arsh*. Indeed Allāh, the Creator of both the *Kursī* and the *‘Arsh*, is the Most Great. Ibn Taimiyah says:

- One must believe in the *Kursī*.
- One must believe in the *‘Arsh* (Throne). It is narrated from Muḥammad ibn ‘Abdullāh and from other religious scholars that the *Kursī* is in front of the *‘Arsh* (Throne) and it is at the level of the Feet. [*Fatāwa Ibn Taimiyah*, Vol.5, Pages 54,55].

Narrated Abu Hurairah رضي الله عنه: Allāh’s Messenger ﷺ ordered me to guard the *Zakāt* revenue of Ramadān. Then somebody came to me and started stealing of the foodstuff. I caught him and said, “I will take you to Allāh’s Messenger ﷺ!” Then Abu Hurairah described the whole narration and said: That person said (to me), “(Please don’t take me to Allāh’s Messenger ﷺ and I will tell you a few words by which Allāh will benefit you). When you go to your bed, recite *Ayat-ul-Kursī*, (2:255) for then there will be a guard from Allāh who will protect you all night long, and Satan will not be able to come near you till dawn.” (When the Prophet ﷺ heard the story) he said (to me), “He (who came to you at night) told you the truth although he is a liar; and it was Satan.” (*Ṣaḥīḥ Al-Bukhārī*, Vol.6, *Ḥadīth* No.530).

- (2) This Verse 2:255 is called *Ayat-ul-Kursī*.

256. There is no compulsion in religion. Verily, the Right Path has become distinct from the wrong path. Whoever disbelieves in *Tāghūt*⁽¹⁾ and believes in Allāh, then he has grasped the most trustworthy handhold that will never break. And Allāh is All-Hearer, All-Knower.

257. Allāh is the *Walī* (Protector or Guardian) of those who believe. He brings them out from darkness into light. But as for those who disbelieve, their *Auliya* (supporters and helpers) are *Tāghūt* [false deities and false leaders], they bring them out from light into darkness. Those are the dwellers of the Fire, and they will abide therein forever⁽²⁾.

258. Have you not seen him who disputed with Ibrāhīm (Abraham) about his Lord (Allāh), because Allāh had given him the kingdom? When Ibrāhīm (Abraham) said (to him): “My Lord (Allāh) is He Who gives life and causes death.” He said, “I give life and cause death.” Ibrāhīm (Abraham) said, “Verily, Allāh brings the sun from the east; then bring it you from the west.” So the disbeliever was utterly defeated. And Allāh guides not the people, who are *Zālimūn* (wrong-doers).

لَا إِكْرَاهَ فِي الدِّينِ ۚ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ
الْغَيِّ ۚ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ
بِاللَّهِ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا
أَنْفِصَامَ لَهَا ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٥٦﴾

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ
الظُّلُمَاتِ إِلَى النُّورِ ۗ وَالَّذِينَ كَفَرُوا
أَوْلِيَائُهُمُ الطَّاغُوتُ يُخْرِجُونَهُم مِّنَ النُّورِ
إِلَى الظُّلُمَاتِ ۗ أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ
فِيهَا خَالِدُونَ ﴿٢٥٧﴾

أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ ۚ
أَنَّ عَاتِلَهُ اللَّهُ الْمَلِكُ ۚ إِذْ قَالَ إِبْرَاهِيمُ
رَبِّيَ الَّذِي يُحْيِي وَيُمِيتُ قَالَ أَنَا أُحْيِي
وَأُمِيتُ قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي
بِالسَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ
الْمَغْرِبِ فَبُهِتَ الَّذِي كَفَرَ ۗ وَاللَّهُ لَا
يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٢٥٨﴾

(1) (V.2:256) The word *Tāghūt* covers a wide range of meanings: It means anything worshipped other than the Real God (Allāh), i.e. all the false deities. It may be satan, devils, idols, stones, sun, stars, angels, human beings, who were falsely worshipped and taken as *Tāghūts*. Likewise saints, graves, rulers, leaders, etc., are falsely worshipped and wrongly followed, but the one who does not accept to be worshipped will not be considered as a *Tāghūt*. Sometimes “*Tāghūt*” means a false judge who gives a false judgement (see V.4:60). [See *Tafsīr Ibn Kathīr*; and (V.4:51)].

(2) (V.2:257) See (V.2:81, 82).

259. Or like the one who passed by a town which had tumbled over its roofs. He said: “Oh! How will Allāh ever bring it to life after its death?” So Allāh caused him to die for a hundred years, then raised him up (again). He said: “How long did you remain (dead)?” He (the man) said: “(Perhaps) I remained (dead) a day or part of a day”. He said: “Nay, you have remained (dead) for a hundred years, look at your food and your drink, they show no change; and look at your donkey! And thus We have made of you a sign for the people. And look at the bones, how We bring them together and clothe them with flesh”. When this was clearly shown to him, he said, “I know (now) that Allāh is Able to do all things.”
260. And (remember) when Ibrāhīm (Abraham) said, “My Lord! Show me how You give life to the dead.” He (Allāh) said: “Do you not believe?” He [Ibrāhīm (Abraham)] said: “Yes (I believe), but I want to be stronger in Faith.” He said: “Take four birds, Then cause them to incline towards you (then slaughter them, cut them into pieces), and Then put a portion of them on every hill and call them. they will come to you in haste. And know that Allāh is All-Mighty, All-Wise.”
261. The likeness of those who spend their wealth in the Way of Allāh, is as the likeness of a grain (of corn); it grows seven ears, and each ear has a hundred grains. Allāh gives

أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا قَالَ أَنَّى يُحْيِي هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهُ قَالَ كَمْ لَبِثْتَ قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالَ بَل لَّبِثْتَ مِائَةَ عَامٍ فَانظُرْ إِلَى طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ وَانظُرْ إِلَى جَمْرِكَ وَرَبِّعَكَ لَمْ يَكُنْ لَكَ آيَةً لِلنَّاسِ وَانظُرْ إِلَى الْعِظَامِ كَيْفَ نُنشِزُهَا ثُمَّ نَكْسُوهَا لَحْمًا فَلَمَّا تَبَيَّنَ لَهُ قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٥٩﴾

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى قَالَ أَوْ لَمْ تُؤْمِنْ قَالَ بَلَىٰ وَلَكِن لِّيَطْمَئِنَّ قَلْبِي قَالَ فَخُذْ أَرْبَعَةً مِنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ أَجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِنْهُنَّ جُزْءًا ثُمَّ أَدْعُهُنَّ يَأْتِينَكَ سَعْيًا وَاعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٦١﴾

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَتَتْت سَبْعَ سَبَابِلٍ فِي كُلِّ سَبِيلَةٍ قَائَةٌ حَبَّةٌ وَاللَّهُ يُضْعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَسِيعٌ عَلِيمٌ ﴿٦١﴾

manifold increase to whom He wills. And Allāh is All-Sufficient for His creatures' needs, All-Knower.

262. Those who spend their wealth in the Cause of Allāh, and do not follow up their gifts with reproach or with injury, their reward is with their Lord. On them shall be no fear, nor shall they grieve.
263. Kind words and forgiving (of faults) are better than *Ṣadaqah* (charity) followed by injury. And Allāh is Rich (Free of all needs) and He is Most-Forbearing.
264. O you who believe! Do not render in vain your *Ṣadaqāt* (deeds of charity) by reminders of your generosity or by injury, like him who spends his wealth to be seen of men, and he does not believe in Allāh, nor in the Last Day. His likeness is the likeness of a smooth rock on which is (a little) dust; on it falls heavy rain which leaves it bare. They are not able to do anything with what they have earned. And Allāh does not guide the disbelieving people.
265. And the likeness of those who spend their wealth seeking Allāh's Pleasure while they in their own selves are sure and certain that Allāh will reward them (for their spending in His Cause), is the likeness of a garden on a height; heavy rain falls on it and it doubles its yield of harvest. And if it does not receive heavy rain, light rain suffices it. And Allāh is All-Seer (knows well) of what you do.

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتَّبِعُونَ مَا أَنْفَقُوا مَنًّا وَلَا أَذَى لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٦٢﴾

* قَوْلٌ مَعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ يَتَّبِعُهَا أَذَىٰ ۗ وَاللَّهُ عَنِّي حَلِيمٌ ﴿٢٦٣﴾

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تُبْطَلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَىٰ كَالَّذِي يُنْفِقُ مَالَهُ رِثَاءَ النَّاسِ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ صَلْدًا ۗ لَا يَقْدِرُونَ عَلَىٰ شَيْءٍ مِّمَّا كَسَبُوا ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٢٦٤﴾

وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمُ اتِّبَاعًا مَّرَصَاتٍ لِلَّهِ وَتَثْبِيْتًا مِّنْ أَنْفُسِهِمْ كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ أَصَابَهَا وَابِلٌ فَآتَتْ أُكُلَهَا ضِعْفَيْنِ فَإِن لَّمْ يُصِبْهَا وَابِلٌ فَطَلٌّ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٦٥﴾

266. Would any of you wish to have a garden with date-palms and vines, with rivers flowing underneath, and all kinds of fruits for him therein, while he is stricken with old age, and his children are weak (not able to look after themselves), then it is struck with a fiery whirlwind, so that it is burnt? Thus does Allāh make clear His *Āyāt* (proofs, evidences, verses) to you that you may give thought⁽¹⁾.
267. O you who believe! Spend of the good things which you have (legally) earned, and of that which We have produced from the earth for you, and do not aim at that which is bad to spend from it, (though) you would not accept it save if you close your eyes and tolerate therein. And know that Allāh is Rich (Free of all needs), and Worthy of all praise.
268. *Shaitān* (Satan) threatens you with poverty and orders you to commit *Fahshā'* (evil deeds, illegal sexual intercourse, sins); whereas Allāh promises you Forgiveness from Himself and Bounty, and Allāh is All-Sufficient for His creatures' needs, All-Knower.
269. He grants *Hikmah*⁽²⁾ to whom He pleases, and he, to whom *Hikmah* is granted, is indeed granted abundant good. But none remember (will receive admonition) except men of understanding.

أَيُّودٌ أَحَدُكُمْ أَنْ تَكُونَ لَهُ جَنَّةٌ مِّنْ نَّخِيلٍ وَأَعْنَابٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ لَهُ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَةٌ ضِعْفَاءُ فَاصْبِرْ لِحُصْرِهِ نَارًا فَاحْتَرَقَتْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٢٦٦﴾

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَنْفِقُوا مِمَّنْ طَبَقَتْ لَكُمْ مِمَّا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ بِآخِذِيهِ إِلَّا أَنْ تُغْمِضُوا فِيهِ وَاعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ حَمِيدٌ ﴿٢٦٧﴾

الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُم بِالْفَحْشَاءِ وَاللَّهُ يَعِدُكُم مَّغْفِرَةً مِّنْهُ وَفَضْلًا وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٦٨﴾

يُوْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ﴿٢٦٩﴾

(1) (V.2:266) رَضِيَ اللَّهُ عَنْهُ Umar said, "This is an example for a rich man who does good deeds out of obedience to Allāh, and then Allāh sends him Satan whereupon he commits sins till all his good deeds are lost." (*Ṣaḥīḥ Al-Bukhārī*, Vol.6, *Ḥadīth* No. 62).

(2) (V.2:269) *Hikmah*: literally means wisdom, but here it means the knowledge, and the understanding of the Qur'ān, and the *Sunnah* and one's ability to speak and act in the correct and right way.

270. And whatever you spend for spendings (e.g., in *Ṣadaqah* — charity for Allāh’s Cause) or whatever vow you make, be sure Allāh knows it all. And for the *Zālimūn* (wrong-doers) there are no helpers.

271. If you disclose your *Ṣadaqāt* (alms-giving), it is well; but if you conceal them and give them to the poor, that is better for you. (Allāh) will expiate for you some of your sins. And Allāh is Well-Acquainted with what you do.

272. Not upon you (Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) is their guidance, but Allāh guides whom He wills. And whatever you spend of good, it is for yourselves, when you spend not except seeking Allāh’s Countenance. And whatever you spend of good, it will be repaid to you in full, and you shall not be wronged.

273. (Charity is) for *Fuqarā’* (the poor), who in Allāh’s Cause are restricted (from travel), and cannot move about in the land (for trade or work). The one who knows them not, thinks that they are rich because of their modesty. You may know them by their mark, they do not beg of people at all⁽¹⁾. And whatever you spend of good, surely, Allāh knows it well.

274. Those who spend their wealth (in Allāh’s Cause) by night and day, in secret and in public, they shall have

وَمَا أَنْفَقْتُمْ مِّنْ نَّفَقَةٍ أَوْ نَذَرْتُمْ مِّنْ نَّذِيرٍ
فَإِنَّ اللَّهَ يَعْلَمُهُ ۗ وَمَا لِلظَّالِمِينَ مِّنْ
أَنْصَارٍ ﴿٢٧٠﴾

إِنْ تُبْدُوا الصَّدَقَاتِ فَنِعِمَّا هِيَ وَإِنْ
تُخْفَوْهَا وَتُنَوِّهُوا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَّكُمْ
وَيُكَفِّرْ عَنْكُمْ مِّنْ سَيِّئَاتِكُمْ ۗ وَاللَّهُ
بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٧١﴾

* لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ
يَهْدِي مَن يَشَاءُ ۗ وَمَا تُنْفِقُوا مِنْ خَيْرٍ
فَلِأَنفُسِكُمْ ۗ وَمَا تُنْفِقُونَ إِلَّا ابْتِغَاءَ
وَجْهِ اللَّهِ ۗ وَمَا تُنْفِقُوا مِنْ خَيْرٍ يُوَفِّ
إِلَيْكُمْ ۗ وَأَنْتُمْ لَا تظَلْمُونَ ﴿٢٧٢﴾

لِلْفُقَرَاءِ الَّذِينَ أُحْصِرُوا فِي سَبِيلِ اللَّهِ
لَا يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ يَحْسَبُهُمُ
الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّفِ تَعْرِفُهُمْ
بِسِيئَتِهِمْ لَا يَسْأَلُونَ الْخَائِفَ وَمَا
تُنْفِقُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٢٧٣﴾

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُم بِاللَّيْلِ وَالنَّهَارِ سِرًّا
وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا
خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٤﴾

(1) (V.2:273) The Arabic word *Ilhāfa* literally means: “to beg with importunity,” but Imām Ṭabarī in his *Tafsīr* and the majority of the religious scholars agree that the Verse means: “They do not beg of people at all.”

their reward with their Lord. On them shall be no fear, nor shall they grieve⁽¹⁾.

275. Those who eat *Ribā*⁽²⁾ (usury) will not stand (on the Day of Resurrection) except like the standing of a person beaten by *Shaitān* (Satan) leading him to insanity. That is because they say: “Trading is only like *Ribā* (usury),” whereas Allāh has permitted trading and forbidden *Ribā* (usury). So whosoever receives an admonition from his Lord and stops eating *Ribā* (usury) shall not be punished for the past; his case is for Allāh (to judge); but whoever returns [to *Ribā* (usury)], such are the dwellers of the Fire — they will abide therein forever.

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا
كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ
الْمَسِّ ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ
مِثْلُ الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ
الرِّبَا فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ
فَأَنْتَهَى فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ
وَمَنْ عَادَ فَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ
فِيهَا خَالِدُونَ ﴿٢٧٥﴾

- (1) (V.2:274) Narrated Abu Hurairah رضي الله عنه: The Prophet صلى الله عليه وسلم said, “Seven people will be shaded by Allāh under His Shade on the Day (i.e. the Day of Resurrection) when there will be no shade except His. They are:
- a just ruler;
 - a young man who has been brought up in the worship of Allāh, [i.e. worships Allāh (Alone) sincerely from his childhood];
 - a man whose heart is attached to the mosques (who offers the five compulsory congregational prayers in the mosques);
 - two persons who love each other only for Allāh’s sake, and they meet and part in Allāh’s Cause only;
 - a man who refuses the call of a charming woman of noble birth for illegal sexual intercourse with her and says: I fear Allāh;
 - a person who practises charity so secretly that his left hand does not know what his right hand has given (i.e., nobody knows how much he has given in charity).
 - a person who remembers Allāh in seclusion and his eyes become flooded with tears.”
- (*Ṣaḥīḥ Al-Bukhārī*, Vol.2, *Ḥadīth* No.504).
- (2) (V.2:275) *Ribā*: Usury is of two major kinds;
- Ribā An-Nasī’a* i.e. interest on lent money;
 - Ribā Al-Fadl*, i.e. taking a superior thing of the same kind of goods by giving more of the same kind of goods of inferior quality, e.g., dates of superior quality for dates of inferior quality in great amounts.

276. Allāh will destroy *Ribā* (usury) and will give increase for *Ṣadaqāt* (deeds of charity, alms, etc.) And Allāh likes not the disbelievers, sinners.

يَمْحَقُ اللَّهُ الرِّبَا وَيُرْبِي الصَّدَقَاتِ وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ ﴿٢٧٦﴾

277. Truly those who believe, and do deeds of righteousness, and perform *Aṣ-Ṣalāt* (*Iqāmat-aṣ-Ṣalāt*), and give *Zakāt*, they will have their reward with their Lord. On them shall be no fear, nor shall they grieve.

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ وَءَاتَوْا الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٧﴾

278. O you who believe! Be afraid of Allāh and give up what remains (due to you) from *Ribā* (usury) (from now onward), if you are (really) believers⁽¹⁾.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنْتُمْ مُؤْمِنِينَ ﴿٢٧٨﴾

279. And if you do not do it, then take notice of war from Allāh and His Messenger⁽²⁾ *صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ* but, if you

فَإِن لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِّنَ اللَّهِ وَرَسُولِهِ وَإِن تُبْتُمْ فَلَكُمْ رُءُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ ﴿٢٧٩﴾

(1) (V. 2:278):

- Narrated ‘Aun ibn Abu Juhaifah *رَضِيَ اللَّهُ عَنْهُ*: My father bought a slave who practised the profession of cupping. (My father broke the slave’s instruments of cupping). I asked my father why he had done so. He replied, “The Prophet *صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ* forbade the acceptance of the price of a dog or blood, and also forbade the profession of tattooing, or getting tattooed and receiving or giving *Ribā* (usury), and cursed the picture-makers.” (*Ṣaḥīḥ Al-Bukhārī*, Vol.3, *Ḥadīth* No.299).
- Narrated Abu Juhaifa that he had bought a slave whose profession was cupping and then said: The Prophet *صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ* forbade taking the price of blood and the price of a dog and the earnings of a prostitute, and cursed the one who took or gave *Ribā* (usury), and the lady who tattooed others or got herself tattooed, and the picture-maker. (*Ṣaḥīḥ Al-Bukhārī*, Vol.7, *Ḥadīth* No.845).

(2) (2:279):

- Narrated Abu Sa’id Al-Khudrī *رَضِيَ اللَّهُ عَنْهُ*: Once Bilāl brought *Barni* (a kind of) dates to the Prophet *صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ* and the Prophet *صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ* asked him, “From where have you brought these?” Bilāl replied, “I had some inferior kind of dates and exchanged two *Ṣā’* of them for one *Ṣā’* of *Barni* dates, in order to give it to the Prophet *صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ* to eat.” Thereupon the Prophet *صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ* said, “Beware! Beware! This is definitely *Ribā* (usury)! This is definitely *Ribā* (usury)! Don’t do so, but if you want to buy (a superior kind of dates) sell the inferior kind of dates for money and then, buy the superior kind of dates with that money.” (*Ṣaḥīḥ Al-Bukhārī*, Vol.3, *Ḥadīth* No.506).

- b) Narrated Samura ibn Jundub رضي الله عنه: Allāh's Messenger صلى الله عليه وسلم very often used to ask his companions, "Did anyone of you see a dream?" So, dreams would be narrated to him by those whom Allāh willed to relate. One morning the Prophet صلى الله عليه وسلم said, "Last night two persons (angels) came to me (in a dream) and woke me up and said to me, 'Proceed!' I set out with them and we came across a man lying down, and behold, another man was standing over his head, holding a big rock. Behold, he was throwing the rock at the man's head, smashing it. The rock rolled away and the thrower followed it and took it back. By the time he reached the man, his head returned to its normal state. The thrower then did the same as he had done before. I said to my two companions, 'Subhan Allāh! Who are these two persons?' They said, 'Proceed!' So we proceeded and came to a man lying in a prone position, and another man standing over his head with an iron hook, and behold, he would put the hook in one side of the man's mouth and tear off that side of his face to the back (of the neck), and similarly tear his nose from front to back, and his eye from front to back. Then he turned to the other (second) side of the man's face and did just as he had done with the first side. He hardly completed that (second) side when the first side returned to its normal state. Then he returned to it to repeat what he had done before. I said to my two companions, 'Subhan Allāh! Who are these two persons?' They said to me, 'Proceed!' So we proceeded and came across something like a *Tannur* (a kind of baking oven, a pit usually clay-lined for baking bread)." I think the Prophet صلى الله عليه وسلم said, "In that oven there was much noise and voices." The Prophet صلى الله عليه وسلم added, "We looked into it and found naked men and women, and behold, a flame of fire was reaching to them from underneath, and when it reached them, they cried loudly. I asked them, 'Who are these?' They said to me, 'Proceed!' And so we proceeded and came across a river." I think he said, "— red like blood." The Prophet صلى الله عليه وسلم added, "And behold, in the river there was a man swimming, and on the bank there was a man who had collected many stones. Behold, while the other man was swimming, he went near him. The former opened his mouth and the latter (on the bank) threw a stone into his mouth whereupon he went swimming again. Then again he (the former) returned to him (the latter), and every time the former returned, he opened his mouth, and the latter threw a stone into his mouth, (and so on) the performance was repeated. I asked my two companions, 'Who are these two persons?' They replied, 'Proceed! Proceed!' And we proceeded till we came to a man with a repulsive appearance, the most repulsive appearance you ever saw a man having! Beside him there was a fire, and he was kindling it and running around it. I asked my companions, 'Who is this (man)?' They said to me, 'Proceed! Proceed!' So we proceeded till we reached a garden of deep green dense vegetation, having all sorts of spring colours. In the midst of the garden there was a very tall man, and I could hardly see his head because of his great height, and around him there were children in such a large number as I have never seen. I said to my companions, 'Who is this?' They replied, 'Proceed! Proceed!' So we proceeded till we came to a majestic huge garden, greater and better than I

repent, you shall have your capital sums. Deal not unjustly (by asking more than your capital sums), and you shall not be dealt with unjustly (by receiving less than your capital sums).

have ever seen! My two companions said to me, ‘Ascend’ means and I ascended to go up.” The Prophet ﷺ added, “So we ascended till we reached a city built of gold and silver bricks, and we went to its gate and asked (the gatekeeper) to open the gate, and it was opened and we entered the city and found in it men with one side of their bodies as handsome as the most handsome person you have ever seen, and the other side as ugly as the ugliest person you have ever seen. My two companions ordered those men to throw themselves into the river. Behold, there was a river flowing across (the city), and its water was like milk in whiteness. Those men went and threw themselves in it and then returned to us after the ugliness (of their bodies) had disappeared, and they became in the best shape.” The Prophet ﷺ further added, “My two companions (angels) said to me: ‘This place is the *‘Adn* Paradise, and that is your place.’ I raised up my sight, and behold, there I saw a palace like a white cloud! My two companions said to me: ‘That (palace) is your place’ I said to them: ‘May Allāh bless you both! Let me enter it.’ They replied, ‘As for now, you will not enter it, but you shall enter it (one day).’ I said to them, ‘I have seen many wonders tonight. What does all that mean I have seen?’ They replied, ‘We will inform you: As for the first man you came upon whose head was being smashed with the rock, he is the symbol of the one who studies the Qur’ān, and then neither recites it, nor acts on its orders, and sleeps, neglecting the enjoined prayers. As for the man you came upon, whose sides of mouth, nostrils, and eyes were torn off from front to back, he is the symbol of the man who goes out of his house in the morning and tells lies that are spread all over the world. And those naked men and women whom you saw in a construction resembling an oven, they are the adulterers-fornicators and the adulteresses-fornicatresses, and the man whom you saw swimming in the river, and was given a stone to swallow, is the eater of *Ribā* (usury), and the bad looking man whom you saw near the fire kindling it and going around it, is *Mālik*; the gatekeeper of Hell, and the tall man whom you saw in the garden, is Ibrāhīm (Abraham), and the children around him are those who die on *Al-Fiṭrah* (the Islāmic Faith of Monotheism).” The narrator added: Some Muslims asked the Prophet ﷺ, “O Allāh’s Messenger! What about the children of *Al-Mushrikūn*?”* The Prophet ﷺ replied, “And also the children of *Al-Mushrikūn*.” The Prophet ﷺ added, “My two companions added, ‘The men you saw half handsome and half ugly were those persons who had mixed an act that was good with another that was evil, but Allāh forgave them.’” (*Ṣaḥīḥ Al-Bukhārī*, Vol. 9, *Ḥadīth* No. 171).

* *Al-Mushrikūn*: polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad ﷺ.

280. And if the debtor is in a hard time (has no money), then grant him time till it is easy for him to repay, but if you remit it by way of charity, that is better for you if you did but know⁽¹⁾.

281. And be afraid of the Day when you shall be brought back to Allāh. Then every person shall be paid what he earned, and they shall not be dealt with unjustly.

282. O you who believe! When you contract a debt for a fixed period, write it down. Let a scribe write it down in justice between you. Let not the scribe refuse to write as Allāh has taught him, so let him write. Let him (the debtor) who incurs the liability dictate, and he must fear Allāh, his Lord, and diminish not anything of what he owes. But if the debtor is of poor understanding, or weak, or is unable to dictate for himself, then let his guardian dictate in justice. And get two witnesses from among your own men. And if there are not two men (available), then a man and two women, such as you agree for witnesses, so that if one of them (two women) errs, the other can remind her. And the witnesses should not refuse when they are called (for evidence). You should not become weary to write it

وَإِنْ كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ
وَأَنْ تَصَدَّقُوا خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ
تَعْلَمُونَ ﴿٢٨٠﴾

وَأْتُوا يَوْمَ تُنْفَخُ الْأَشْجَارُ
وَأَنْتُمْ فِيهَا تُنْفَخُونَ فِيهِ إِلَىٰ اللَّهِ تَمَّ
تَوْفَىٰ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا
يُظْلَمُونَ ﴿٢٨١﴾

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا تَدَايَنْتُمْ بِدِينٍ
إِلَىٰ أَجَلٍ مُّسَمًّى فَاصْتُبُوهُ وَلْيَكْتُبْ
بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ وَلَا يَأْبَ كَاتِبٌ
أَنْ يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ فَلْيَكْتُبْ
وَلْيُمْلِلِ الَّذِي عَلَيْهِ الْحَقُّ وَلْيَتَّقِ اللَّهَ
رَبَّهُ وَلَا يَخْسِ مِنْهُ شَيْئًا فَإِنْ كَانَ
الَّذِي عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ
لَا يَسْتَطِيعُ أَنْ يُمْلَئَ هُوَ فَلْيُمْلِلْ وَلِيُّهُ
بِالْعَدْلِ وَأَسْتَشْهِدُوا شَهِدَيْنِ مِنْ
رَجَالِكُمْ فَإِنْ لَمْ يَكُنَا رَجُلَيْنِ فَرَجُلٌ
وَأَمْرَاتَانِ مِنْ تَرْضَاؤِنَا مِنَ الشُّهَدَاءِ
أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكَّرَ إِحْدَاهُمَا
الْأُخْرَىٰ وَلَا يَأْبَ الشُّهَدَاءُ إِذَا مَا دُعُوا
وَلَا تَسْأَلُوا أَنْ تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا
إِلَىٰ أَجَلِهِ ذَٰلِكُمْ أَقْسَطُ عِنْدَ اللَّهِ
وَأَقْوَمُ لِلشَّهَادَةِ وَأَدْنَىٰ أَلَّا تَرْتَابُوا إِلَّا أَنْ
تَكُونَ تِجَارَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ

(1) (V.2:280) Narrated Abu Hurairah رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said; "A man used to give loans to the people, and used to say to his servant, 'If the debtor is poor, forgive him, so that Allāh may forgive us.' So when he met Allāh (after his death), Allāh forgave him." (*Ṣaḥīḥ Al-Bukhārī*, Vol.4, *Ḥadīth* No.687).

(your contract), whether it be small or big, for its fixed term, that is more just with Allāh; more solid as evidence, and more convenient to prevent doubts among yourselves, save when it is a present trade which you carry out on the spot among yourselves, then there is no sin on you if you do not write it down. But take witnesses whenever you make a commercial contract. Let neither scribe nor witness suffer any harm, but if you do (such harm), it would be wickedness in you. So be afraid of Allāh; and Allāh teaches you. And Allāh is All-Knower of each and everything.

283. And if you are on a journey and cannot find a scribe, then let there be a pledge taken (mortgaging)⁽¹⁾; then if one of you entrust the other, let the one who is entrusted discharge his trust (faithfully), and let him be afraid of Allāh, his Lord. And conceal not the evidence. for he who hides it, surely his heart is sinful. And Allāh is All-Knower of what you do.

284. To Allāh belongs all that is in the heavens and all that is on the earth, and whether you disclose what is in your own selves or conceal it, Allāh will call you to account for it. Then He forgives whom He wills and punishes whom He wills. And Allāh is Able to do all things.

فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا تَكْتُبُوهَا ۗ وَأَشْهَدُوا إِذَا تَبَايَعْتُمْ ۚ وَلَا يُضَارَّ كَاتِبٌ وَلَا شَهِيدٌ ۚ وَإِنْ تَفَعَّلُوا فَإِنَّهُ فَسُوفٌ بِكُمْ ۗ وَاتَّقُوا اللَّهَ ۖ وَيُعَلِّمُكُمُ اللَّهُ ۗ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٨٣﴾

* وَإِنْ كُنْتُمْ عَلَىٰ سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا فَرِهَانٌ مَّقْبُوضَةٌ فَإِنْ أَمِنَ بَعْضُكُم بَعْضًا فَلْيُؤَدِّ الَّذِي الَّذِي أُؤْتِمِنَ أَمْنَتَهُ ۚ وَلْيَتَّقِ اللَّهَ رَبَّهُ ۚ وَلَا تَكْتُمُوا الشَّهَادَةَ ۚ وَمَنْ يَكْتُمْهَا فَإِنَّهُ آثِمٌ قَلْبُهُ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٢٨٣﴾

لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ وَإِنْ تُبَدُّوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُمْ بِهِ اللَّهُ ۖ فَيَغْفِرْ لِمَنْ يَشَاءُ وَيُعَذِّبْ مَنْ يَشَاءُ ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٨٤﴾

(1) (V.2:283) Narrated ‘Aishah رضي الله عنها: The Prophet صلى الله عليه وسلم bought some foodstuff on credit for a limited period and mortgaged his armour for it. (*Shāhīh Al-Bukhārī*, Vol.3, *Hadīth* No.686).

285. The Messenger (Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allāh, His Angels, His Books, and His Messengers. (They say), “We make no distinction between any of His Messengers” — and they say, “We hear, and we obey. (We seek) Your Forgiveness, our Lord, and to You is the return (of all).”

286. Allāh burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has incurred. “Our Lord! Punish us not if we forget or fall into error, our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians); our Lord! Put not on us a burden greater than we have strength to bear. Pardon us and grant us Forgiveness. Have mercy on us. You are our *Maulā* (Patron, Supporter and Protector, etc.) and give us victory over the disbelieving people⁽¹⁾”.

ءَامَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ
وَالْمُؤْمِنُونَ كُلٌّ ءَامَنَ بِاللّٰهِ وَمَلَائِكَتِهِ
وَكُتُبِهِ وَرُسُلِهِ لَا نَفَرَقَ بَيْنَ أَحَدٍ مِنْ
رُسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ
رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ﴿٢٨٥﴾

لَا يُكَلِّفُ اللّٰهُ 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﴾

(1) (V.2:286) Narrated Abu Mas'ūd Al-Badri رَضِيَ اللهُ عَنْهُ: Allāh's Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “Whosoever recites the last two Verses of *Sūrat Al-Baqarah* at night, that will be sufficient for him.” (*Ṣaḥīḥ Al-Bukhārī*, Vol.5, *Ḥadīth* No.345).

(3)

Sūrat Āl-‘Imrān
(The Family of Imran)

سُورَةُ آلِ عِمْرَانَ

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

1. *Alif-Lām-Mīm*. [These letters are one of the miracles of the Qur’ān, and none but Allāh (Alone) knows their meanings].
2. Allāh! *Lā ilahā illa Huwa* (none has the right to be worshipped but He), *Al-Hayyul-Qayyūm* (the Ever Living, the One Who sustains and protects all that exists).
3. It is He Who has sent down the Book (the Qur’ān) to you (Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) with truth, confirming what came before it. And He sent down the Taurāt (Torah) and the Injeel (Gospel),
4. Aforetime, as a guidance to mankind. And He sent down the criterion [of judgement between right and wrong (this Qur’ān)]. Truly, those who disbelieve in the *Āyāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allāh, for them there is severe torment; and Allāh is All-Mighty, All-Able of Retribution.
5. Truly, nothing is hidden from Allāh, in the earth or in the heaven.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الم ﴿١﴾

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ﴿٢﴾

نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا
بَيْنَ يَدَيْهِ وَأَنْزَلَ التَّوْرَةَ وَالْإِنْجِيلَ ﴿٣﴾

مِن قَبْلُ هَدَى لِلنَّاسِ وَأَنْزَلَ الْفُرْقَانَ إِنَّ
الَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ لَهُمْ عَذَابٌ
شَدِيدٌ وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ ﴿٤﴾

إِنَّ اللَّهَ لَا يَخْفَى عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا
فِي السَّمَاءِ ﴿٥﴾

6. He it is Who shapes you in the wombs as He wills. *Lā ilāha illa Huwa* (none has the right to be worshipped but He), the All-Mighty, the All-Wise.
7. It is He Who has sent down to you (Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) the Book (this Qur'ān). In it are Verses that are entirely clear, they are the foundations of the Book [and those are the Verses of *Al-Aḥkām* (commandments), *Al-Farā'id* (obligatory duties) and *Al-Hudūd* (legal laws for the punishment of thieves, adulterers)]; and others not entirely clear. So as for those in whose hearts there is a deviation (from the truth), they follow that which is not entirely clear thereof, seeking *Al-Fitnah* (polytheism and trials), and seeking its hidden meanings, but none knows its hidden meanings except Allāh. And those who are firmly grounded in knowledge say: "We believe in it; the whole of it (clear and unclear Verses) are from our Lord." And none receive admonition except men of understanding. (*Tafsīr At-Ṭabarī*).
8. (They say): "Our Lord! Let not our hearts deviate (from the truth) after You have guided us, and grant us mercy from You. Truly, You are the Bestower."
9. "Our Lord! Verily, it is You Who will gather mankind together on the Day about which there is no doubt. Verily, Allāh never breaks His Promise".

هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ لَآ إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ﴿٦﴾

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ ۚ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَبَهَ 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 ﴿٧﴾

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ ﴿٨﴾

رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَا رَيْبَ فِيهِ إِنَّ اللَّهَ لَا يُخْلِفُ الْعَاهِدَ ﴿٩﴾

10. Verily, those who disbelieve, neither their properties nor their offspring will avail them whatsoever against Allāh; and it is they who will be fuel of the Fire.
11. Like the behaviour of the people of Fir‘aun (Pharaoh) and those before them; they denied Our *Āyāt* (proofs, evidences, verses, lessons, signs, revelations, etc.). So Allāh seized (destroyed) them for their sins. And Allāh is Severe in punishment.
12. Say (O Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) to those who disbelieve: “You will be defeated and gathered together to Hell, and worst indeed is that place of rest”.
13. There has already been a sign for you (O Jews) in the two armies that met (in combat i.e. the battle of Badr). One was fighting in the Cause of Allāh, and as for the other, (they) were disbelievers. They (the believers) saw them (the disbelievers) with their own eyes twice their number (although they were thrice their number). And Allāh supports with His Victory whom He wills. Verily, in this is a lesson for those who understand. (See Verse 8:44). (*Tafsīr Aṭ-Ṭabarī*)
14. Beautified for men is the love of things they covet; women, children, much of gold and silver (wealth), branded beautiful horses, cattle and well-tilled land. This is the pleasure of the present world’s life; but Allāh has the excellent return (Paradise with flowing rivers) with Him.

إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِي عَنْهُمْ أَمْوَالُهُمْ
وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا وَأُولَئِكَ هُمْ
وَقُودُ النَّارِ ﴿١٠﴾

كَذَابِ آلِ فِرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ
كَذَّبُوا بِآيَاتِنَا فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ
وَاللَّهُ شَدِيدُ الْعِقَابِ ﴿١١﴾

قُلْ لِلَّذِينَ كَفَرُوا سَتْغَلِبُونَ وَتُحْشَرُونَ
إِلَىٰ جَهَنَّمَ وَيَبَسُّ الْمِهَادُ ﴿١٢﴾

فَدَكَانَ لَكُمْ آيَةٌ فِي فِئَتَيْنِ اللَّتَقَتَا فِئَةٌ
تُقَاتِلُ فِي سَبِيلِ اللَّهِ وَأُخْرَىٰ كَافِرَةٌ يَرَوْنَهُمْ
مِثْلَيْهِمْ رَأَى الْعَيْنُ وَاللَّهُ يُؤَيِّدُ بِنَصْرِهِ مَنْ
يَشَاءُ إِنَّ فِي ذَٰلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ ﴿١٣﴾

رُزِنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ
وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ
وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْأَرْضِ
ذَٰلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا وَاللَّهُ عِنْدَهُ
حُسْنُ الْمَبَآئِ ﴿١٤﴾

15. Say: “Shall I inform you of things far better than those? For *Al-Muttaqūn* (the pious — See V.2:2) there are Gardens (Paradise) with their Lord, underneath which rivers flow. Therein (is their) eternal (home) and *Azwājun Muṭahharatun*⁽¹⁾ (purified mates or wives). And Allāh will be pleased with them. And Allāh is All-Seer of (His) slaves”.

16. Those who say: “Our Lord! We have indeed believed, so forgive us our sins and save us from the punishment of the Fire.”

17. (They are) those who are patient, those who are true (in Faith, words, and deeds), and obedient with sincere devotion in worship to Allāh. Those who spend [give the *Zakāt* and alms in the Way of Allāh] and those who pray and beg Allāh’s Pardon in the last hours of the night.

18. Allāh bears witness that *Lā ilāha illa Huwa* (none has the right to be worshipped but He), and the angels, and those having knowledge (also give this witness); (He always) maintains His creation in Justice. *Lā ilāha illa Huwa* (none has the right to be worshipped but He), the All-Mighty, the All-Wise.

19. Truly, the religion with Allāh is Islām. Those who were given the Scripture (Jews and Christians) did not differ except, out of mutual jealousy, after knowledge had come to them. And

﴿ قُلْ أُوْتِبْتُكُم بِخَيْرٍ مِّنْ ذَٰلِكُمْ ۗ لِلَّذِينَ اتَّقَوْا عِنْدَ رَبِّهِمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَأَزْوَاجٌ مُّطَهَّرَةٌ وَرِضْوَانٌ مِّنَ اللَّهِ ۗ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ ١٥﴾

الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّا أَعْمَأْنَا فَأَغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ ١٦﴾

الصَّٰلِحِينَ وَالصَّٰلِحَاتِ وَالْقٰنِتِينَ وَالْمُنْفِقِينَ وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ ١٧﴾

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ ۗ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ١٨﴾

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ ۗ وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَعْثًا بَيْنَهُمْ ۗ وَمَنْ يَكْفُرْ بَيَّأْتِ اللَّهُ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ١٩﴾

(1) (V.3:15) i.e. they will have no menses, urine, or stool, See *Tafsīr Ibn Kathīr* and also see footnote of (V.29:64).

whoever disbelieves in the *Āyāt* (proofs, evidences, verses, signs, revelations, etc.) of Allāh, then surely, Allāh is Swift in calling to account.

20. So if they dispute with you (Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)), say: “I have submitted myself to Allāh (in Islām), and (so have) those who follow me.” And say to those who were given the Scripture (Jews and Christians) and to those who are illiterates (Arab pagans): “Do you (also) submit yourselves (to Allāh in Islām)?” If they do, they are rightly guided; but if they turn away, your duty is only to convey the Message; and Allāh is All-Seer of (His) slaves⁽¹⁾.

21. Verily, those who disbelieve in the *Āyāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allāh and kill the Prophets without right, and kill those men who order just dealings, —then announce to them a painful torment.

22. They are those whose works will be lost in this world and in the Hereafter, and they will have no helpers.

23. Have you not seen those who have been given a portion of the Scripture? They are being invited to the Book of Allāh to settle their dispute, then a party of them turn away, and they are averse.

24. This is because they say: “The Fire shall not touch us but for a number of days.” And that which they used to invent regarding their religion has deceived them.

فَإِنْ حَاجَّكَ فَقُلْ أَسْلَمْتُ وَجْهِيَ لِلَّهِ وَمَنِ
اتَّبَعَنِ ۗ وَقُلْ لِلَّذِينَ أُوتُوا الْكِتَابَ وَالْأُمِّيِّينَ
ءَأَسْلَمْتُمْ فَإِنْ أَسْلَمُوا فَقَدِ اهْتَدَوْا وَإِنْ تَوَلَّوْا
فَإِنَّمَا عَلَيْكَ الْبَلَاغُ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ ﴿٢٠﴾

إِنَّ الَّذِينَ يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ
النَّبِيِّينَ بَعْدَ حَقِّ وَيَقْتُلُونَ الَّذِينَ يَأْمُرُونَ
بِالْقِسْطِ مِنَ النَّاسِ فَبَشِّرْهُمْ بِعَذَابٍ
أَلِيمٍ ﴿٢١﴾

أُولَٰئِكَ الَّذِينَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا
وَالْآخِرَةِ وَمَا لَهُمْ مِنْ نَاصِرِينَ ﴿٢٢﴾

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ
يُدْعُونَ إِلَىٰ كِتَابِ اللَّهِ لِيَحْكُمَ بَيْنَهُمْ
ثُمَّ يَتَوَلَّوْنَ فَرِيقًا مِّنْهُمْ وَهُمْ مُّعْرِضُونَ ﴿٢٣﴾

ذَٰلِكَ بِأَنَّهُمْ قَالُوا لَنْ نَمَسَّنَا النَّارُ إِلَّا
أَيَّامًا مَّعْدُودَاتٍ ۗ وَعَرَّهَمُ فِي دِينِهِمْ مَا
كَانُوا يَفْتَرُونَ ﴿٢٤﴾

(1) (V.3:20) See the footnote of (V.3:85).

25. How (will it be) when We gather them together on the Day about which there is no doubt (i.e. the Day of Resurrection). And each person will be paid in full what he has earned? And they will not be dealt with unjustly.
26. Say (O Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ):
“O Allāh! Possessor of the kingdom, You give the kingdom to whom You will, and You take the kingdom from whom You will, and You endue with honour whom You will, and You humiliate whom You will. In Your Hand⁽¹⁾ is the good. Verily, You are Able to do all things.
27. You make the night to enter into the day, and You make the day to enter into the night (i.e. increase and decrease in the hours of the night and the day during winter and summer), and You bring the living out of the dead, and You bring the dead out of the living. And You give wealth and sustenance to whom You will, without limit (measure or account).
28. Let not the believers take the disbelievers as *Auliya’* (supporters, helpers) instead of the believers, and whoever does that will never be helped by Allāh in any way, except if you indeed fear a danger from them. And Allāh warns you against Himself

فَكَيْفَ إِذَا جَمَعْنَاهُمْ لِيَوْمٍ لَا رَيْبَ فِيهِ
وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا
يُظْلَمُونَ ﴿٢٥﴾

قُلِ اللَّهُمَّ مَلِكُ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ
تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ
تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ
عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٦﴾

تُؤَلِّجُ اللَّيْلَ فِي النَّهَارِ وَتُؤَلِّجُ النَّهَارَ فِي اللَّيْلِ
وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ
الْحَيِّ وَتَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ ﴿٢٧﴾

لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ
دُونِ الْمُؤْمِنِينَ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ
مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَنْ تَتَّقُوا مِنْهُمْ
تَقَدَّرًا وَيُحَذِّرْكُمْ اللَّهُ نَفْسَهُ وَإِلَى اللَّهِ
الْمَصِيرُ ﴿٢٨﴾

(1) (V.3:26) See the footnote of (V.3:73).

(His punishment)⁽¹⁾, and to Allāh is the final return.

29. Say (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ): “Whether you hide what is in your breasts or reveal it, Allāh knows it, and He knows what is in the heavens and what is in the earth. And Allāh is Able to do all things.”
30. On the Day when every person will be confronted with all the good he has done, and all the evil he has done, he will wish that there were a great distance between him and his evil. And Allāh warns you against Himself (His punishment) and Allāh is full of kindness to (His) slaves.
31. Say (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to mankind): “If you (really) love Allāh, then follow me (i.e. accept Islāmic Monotheism, follow the Qur’ān and the *Sunnah*), Allāh will love you and forgive you your sins. And Allāh is Oft-Forgiving, Most Merciful.”
32. Say (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ): “Obey Allāh and the Messenger (Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.)” But if they turn away, then Allāh does not like the disbelievers⁽²⁾.

قُلْ إِنْ تُخْفُوا مَا فِي صُدُورِكُمْ أَوْ تُبْدُوهُ
يَعْلَمَهُ اللَّهُ وَيَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا
فِي الْأَرْضِ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٩﴾

يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ
مُحْضَرًا وَمَا عَمِلَتْ مِنْ سُوءٍ تَوَدُّ لَوْ أَنَّ
بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا وَيُحَذِّرُكُمُ اللَّهُ
نَفْسَهُ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ ﴿٣٠﴾

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ
اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ
رَحِيمٌ ﴿٣١﴾

قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ
لَا يُحِبُّ الْكٰفِرِينَ ﴿٣٢﴾

(1) (V.3:28) The Statement of Allāh عَزَّ وَجَلَّ “But Allāh warns you against Himself (i.e. His Punishment).” (3:28).

Narrated ‘Abdullāh عَنْهُ: The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “There is none who has a greater sense of *Ghairah** than Allāh, and for that reason He has forbidden *Al-Fawāhish*, (the shameful deeds and sins, e.g. illegal sexual intercourse). And there is none who likes to be praised more than Allāh does.” (*Ṣaḥīḥ Al-Bukhārī*, Vol. 9, *Hadīth* No. 500).

* *Ghairah*: a feeling of great fury and anger when one’s honour and prestige are injured or challenged.

(2) (V.3:32) See the footnote of (V. 3:85).

33. Allāh chose Adam, Nūḥ (Noah), the family of Ibrāhīm (Abraham) and the family of ‘Imrān above the ‘Ālamīn (mankind and jinn) (of their times).
34. Offspring, one of the other, and Allāh is All-Hearer, All-Knower.
35. (Remember) when the wife of ‘Imrān said: “O my Lord! I have vowed to You what (the child that) is in my womb to be dedicated for Your services (free from all worldly work; to serve Your Place of worship), so accept this from me. Verily, You are the All-Hearer, the All-Knower.”
36. Then when she gave birth to her [child Maryam (Mary)], she said: “O my Lord! I have given birth to a female child,” — and Allāh knew better what she brought forth, — “And the male is not like the female, and I have named her Maryam⁽¹⁾ (Mary), and I seek refuge with You (Allāh) for her and for her offspring from *Shaiṭān* (Satan), the outcast.”
37. So her Lord (Allāh) accepted her with goodly acceptance. He made her grow in a good manner and put her under the care of Zakariyā (Zechariah). Every time he entered *Al-Mihrāb*⁽²⁾ to (visit) her, he found her supplied with sustenance. He said: “O Maryam (Mary)! From where have you got this?” She said, “This is from Allāh.” Verily, Allāh provides sustenance to whom He wills, without limit.

﴿٣٣﴾ إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَعِيسَى ابْنَ مَرْيَمَ
وَعَالَ عِمْرَانَ عَلَى الْعَالَمِينَ

﴿٣٤﴾ ذُرِّيَّتَهُ لِمَنْ يَشَاءُ وَاللَّهُ سَمِيعٌ عَلِيمٌ

﴿٣٥﴾ إِذْ قَالَتِ امْرَأَتُ عِمْرَانَ رَبِّ إِنِّي نَدَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ

﴿٣٦﴾ فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ وَاللَّهُ أَعْلَمُ بِمَا وَضَعْتَ وَلَيْسَ الذَّكَرُ كَالْأُنْثَىٰ وَإِنِّي سَمَّيْتُهَا مَرْيَمَ وَإِنِّي أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ

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

(1) (V.3:36) Maryam (مريم) literally means: maidservant of Allāh.

(2) (V. 3:37) *Al-Mihrāb*: a praying place or a private room.

38. At that time Zakariyā (Zechariah) invoked his Lord, saying: “O my Lord! Grant me from You, a good offspring. You are indeed the All-Hearer of invocation.”
39. Then the angels called him, while he was standing in prayer in *Al-Mihrāb* (a praying place or a private room), (saying): “Allāh gives you glad tidings of Yahya (John), confirming (believing in) the word from Allāh [i.e. the creation of ‘Īsā (Jesus) عَلَيْهِ السَّلَامُ, the Word from Allāh (“Be!” — and he was!)], noble, keeping away from sexual relations with women, and a Prophet, from among the righteous.”
40. He said: “O my Lord! How can I have a son when I am very old, and my wife is barren?” (Allāh) said: “Thus Allāh does what He wills.”
41. He said: “O my Lord! Make a sign for me.” (Allāh) said: “Your sign is that you shall not speak to mankind for three days except with signals. And remember your Lord much (by praising Him again and again), and glorify (Him) in the afternoon and in the morning⁽¹⁾”.
42. And (remember) when the angels said: “O Maryam (Mary)! Verily, Allāh has chosen you, purified you (from polytheism and disbelief), and chosen you above the women of the ‘Ālamīn (mankind and jinn) (of her lifetime).”

هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ ۖ قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً ۗ إِنَّكَ سَمِيعُ الدُّعَاءِ ﴿٣٨﴾

فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ أَنَّ اللَّهَ يُبَشِّرُكَ بِيَحْيَىٰ مُصَدِّقًا بِكَلِمَةٍ مِنَ اللَّهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِّنَ الصَّالِحِينَ ﴿٣٩﴾

قَالَ رَبِّ أَنَّىٰ يَكُونُ لِي غُلَامٌ وَقَدْ بَلَغَنِيَ الْكِبَرُ وَامْرَأَتِي عَاقِرٌ ۗ قَالَ كَذَلِكَ اللَّهُ فَعَلُ مَا يَشَاءُ ﴿٤٠﴾

قَالَ رَبِّ اجْعَلْ لِّي آيَةً ۗ قَالَ آيَاتُكَ أَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَةَ أَيَّامٍ إِلَّا رَمْرًا ۗ وَأَذْكُرَ رَبِّكَ كَثِيرًا وَسَبِّحْ بِالْعُشِيِّ وَالْإِبْكَرِ ﴿٤١﴾

وَإِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ اصْطَفَاكِ وَطَهَّرَكِ وَاصْطَفَاكِ عَلَىٰ نِسَاءِ الْعَالَمِينَ ﴿٤٢﴾

(1) (V. 3:41) See *Tafsīr Al-Qurṭubī*, Vol.4, Page.82.

43. O Mary! “Submit yourself with obedience to your Lord (Allāh, by worshipping none but Him Alone) and prostrate yourself, and *Irka ʿ* (bow down) along with *Ar-Rāki ʿūn* (those who bow down).”
44. This is (a part) of the news of the *Ghaib* (unseen, i.e. the news of the past nations of which you have no knowledge) which We reveal to you (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). You were not with them, when they cast lots with their pens as to which of them should be charged with the care of Maryam (Mary); nor were you with them when they disputed.
45. (Remember) when the angels said: “O Maryam (Mary)! Verily, Allāh gives you the glad tidings of a Word [“Be!” — and he was! i.e. ‘Īsā (Jesus) the son of Maryam (Mary)] from Him, his name will be the Messiah ‘Īsā (Jesus), the son of Maryam (Mary), held in honour in this world and in the Hereafter, and will be one of those who are near to Allāh”.
46. “He will speak to the people in the cradle⁽¹⁾ and in manhood, and he will

يَمْرَيْمَ أَقْنِي لِرَبِّكِ وَأَسْجُدِي وَأَرْكَعِي
مَعَ الرَّاكِعِينَ ﴿٤٣﴾

ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ وَمَا
كُنْتَ لَدَيْهِمْ إِذْ يُلْقُونَ أَقْلَمَهُمْ أَيُّهُمْ يَكْفُلُ
مَرْيَمَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ ﴿٤٤﴾

إِذْ قَالَتِ الْمَلَائِكَةُ يَمْرَيْمُ إِنَّ اللَّهَ
يُبَشِّرُكَ بِكَلِمَةٍ مِنْهُ اسْمُهُ الْمَسِيحُ
عِيسَى ابْنُ مَرْيَمَ وَجِيهًا فِي الدُّنْيَا
وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ ﴿٤٥﴾

وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَمِنَ
الصَّالِحِينَ ﴿٤٦﴾

(1) (V.3:46) Narrated Abu Hurairah رَضِيَ اللَّهُ عَنْهُ: The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “None spoke in cradle but three: (The first was) Jesus, (the second child was): There was a man from *Banī Isrāil* called Juraij. While he was offering prayer, his mother came and called him. He said (to himself), “Shall I answer her or keep on praying?” (He went on praying and did not answer her). His mother said, “O Allāh! Do not let him die till he sees the faces of prostitutes.” So while he was in his hermitage, a lady came and sought to seduce him, but he refused. So she went to a shepherd and presented herself to him to commit illegal sexual intercourse with her, and then later she gave birth to a child and claimed that it belonged to Juraij. The people, therefore, came to him and dismantled his hermitage and expelled him

be one of the righteous”.

47. She said: “O my Lord! How shall I have a son when no man has touched me.” He said: “So (it will be) for Allāh creates what He wills. When He has decreed something, He says to it only: “Be!” — and it is.
48. And He (Allāh) will teach him [‘Īsā (Jesus)] the Book and *Al-Ḥikmah* (i.e. the *Sunnah*, the faultless speech of the Prophets, wisdom), and the *Taurāt* (Torah) and the *Injeel* (Gospel).
49. And will make him [‘Īsā (Jesus)] a Messenger to the Children of Israel (saying): “I have come to you with a sign from your Lord, that I design for you out of clay, a figure like that of a bird, and breathe into it, and it becomes a bird by Allāh’s Leave; and I heal him who was born blind, and the leper, and I bring the dead to life by Allāh’s Leave. And I inform you of what you eat, and what you store in your houses. Surely, in that is a sign for you, if you are believers.

قَالَتْ رَبِّ أَنَّى يَكُونُ لِي وَلَدٌ وَلَمْ يَمَسِّنِي
بَشَرٌ قَالَ كَذَلِكَ اللَّهُ يَخْلُقُ مَا يَشَاءُ إِذَا قَضَىٰ
أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُن فَيَكُونُ ﴿٤٧﴾

وَيُعَلِّمُهُ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ
وَالْإِنْجِيلَ ﴿٤٨﴾

وَرَسُولًا إِلَىٰ بَنِي إِسْرَائِيلَ أَنِّي قَدْ جِئْتُكُمْ
بِآيَةٍ مِّن رَّبِّكُمْ أَنِّي أَخْلُقُ لَكُمْ مِّن
الطِّينِ كَهَيْئَةِ الطَّيْرِ فَأَنْفُخُ فِيهِ فَيَكُونُ
طَيْرًا بِإِذْنِ اللَّهِ وَأُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ
وَأُحْيِي الْمَوْتَىٰ بِإِذْنِ اللَّهِ وَأُنَبِّئُكُمْ بِمَا
تَأْكُلُونَ وَمَا تَدْخِرُونَ فِي بُيُوتِكُمْ إِنَّ
فِي ذَلِكَ لَآيَةً لَّكُمْ إِن كُنْتُمْ مُّؤْمِنِينَ ﴿٤٩﴾

out of it and abused him. Juraij performed ablution and offered prayer, and then came to the child and said: “O child! Who is your father?” The child replied, “The shepherd” (after hearing this) the people said, “We shall rebuild your hermitage of gold,” but he said: “No, of nothing but mud.” (The third was the hero of the following story): A lady from *Banī Isrāīl* was nursing her child at her breast when a handsome rider passed by her. She said, “O Allāh! Make my child like him.” On that the child left her breast and, facing the rider, said: “O Allāh! Do not make me like him.” The child then started to suck her breast again. [Abu Hurairah further said, “As if I were now looking at the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ sucking his finger (in way of demonstration.”)]. After a while they (some people) passed by, with a lady slave and she (i.e. the child’s mother) said, “O Allāh! Do not make my child like this (slave-girl!)” On that the child left her breast, and said, “O Allāh! Make me like her.” When she asked why, the child replied, “The rider is one of the tyrants while this slave-girl is falsely accused of theft and illegal sexual intercourse.” (*Ṣaḥīḥ Al-Bukhārī*, Vol. 4, *Ḥadīth* No. 645).

50. And I have come confirming that which was before me of the Taurāt (Torah), and to make lawful to you part of what was forbidden to you, and I have come to you with a proof from your Lord. So fear Allāh and obey me.
51. Truly! Allāh is my Lord and your Lord, so worship Him (Alone). This is a Straight Path.
52. Then when ‘Īsā (Jesus) came to know of their disbelief, he said: “Who will be my helpers in Allāh’s Cause?” *Al-Hawāriyyūn* (the disciples) said: “We are the helpers of Allāh; we believe in Allāh, and bear witness that we are Muslims (i.e. we submit to Allāh).”
53. Our Lord! We believe in what You have sent down, and we follow the Messenger [‘Īsā (Jesus)]; so write us down among those who bear witness (to the truth i.e. *Lā ilāha illallāh* — none has the right to be worshipped but Allāh).
54. And they (disbelievers) plotted [to kill ‘Īsā (Jesus) عَلَيْهِ السَّلَام], and Allāh plotted too. And Allāh is the Best of those who plot.
55. And (remember) when Allāh said: “O ‘Īsā (Jesus)! I will make you sleep and raise you to Myself and clear you of those who disbelieve, and I will make those who follow you (Monotheists, who worship none but Allāh) superior to those who disbelieve [in the Oneness of Allāh, or disbelieve in some of His Messengers, e.g. Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, ‘Īsā (Jesus), Mūsā (Moses), etc., or in His Holy Books, e.g. the

وَمُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ
وَلِأَجْلِ لَكُمْ بَعْضَ الَّذِي حَرَّمَ
عَلَيْكُمْ وَجِئْتُكُمْ بِبَيِّنَةٍ مِنْ رَبِّكُمْ
فَاتَّقُوا اللَّهَ وَأَطِيعُوا ٥٠

إِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَذَا
صِرَاطٌ مُسْتَقِيمٌ ٥١

* فَلَمَّا أَحَسَّ عِيسَى مِنْهُمُ الْكُفْرَ قَالَ
مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْخَوَارِيُّونَ
نَحْنُ أَنْصَارُ اللَّهِ ءَامَنَّا بِاللَّهِ وَأَشْهَدُ بِأَنَّ
مُسْلِمُونَ ٥٢

رَبَّنَا ءَامَنَّا بِمَا أَنْزَلْتَ وَاتَّبَعْنَا الرَّسُولَ
فَاكْتُبْنَا مَعَ الشَّاهِدِينَ ٥٣

وَمَكَرُوا وَمَكَرَ اللَّهُ وَاللَّهُ خَيْرٌ الْمَاكِرِينَ ٥٤

إِذْ قَالَ اللَّهُ لِيَعْقِبِي إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ
إِلَيَّ وَمُطَهِّرُكَ مِنَ الَّذِينَ كَفَرُوا وَجَاعِلُ
الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَى
يَوْمِ الْقِيَامَةِ ثُمَّ إِنَّكَ مَرْجِعُهُمْ فَاَحْكُمُ
بَيْنَهُمْ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ٥٥

Taurāt (Torah), the Injeel (Gospel), the Qur’ān] till the Day of Resurrection⁽¹⁾. Then you will return to Me and I will judge between you in the matters in which you used to dispute”.

56. “As to those who disbelieve, I will punish them with a severe torment in this world and in the Hereafter, and they will have no helpers.”
57. And as for those who believe (in the Oneness of Allāh) and do righteous good deeds, Allāh will pay them their reward in full. And Allāh does not like the *Zālimūn* (polytheists and wrong-doers).

فَأَمَّا الَّذِينَ كَفَرُوا فَأَعْدَبْنَهُمْ عَذَابًا شَدِيدًا
فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ مِنْ نَاصِرِينَ ﴿٥٦﴾

وَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
فَيُؤْتِيهِمْ أَجْرَهُمُ ۗ وَاللَّهُ لَا يُحِبُّ
الظَّالِمِينَ ﴿٥٧﴾

- (1) (V.3:55) The advent (descent) of ‘Īsā (Jesus), [son of Maryam (Mary)] عَلَيْهِ السَّلَامُ.
- a) Narrated Abu Hurairah رَضِيَ اللَّهُ عَنْهُ: Allāh’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “By Him in Whose Hand my soul, surely [‘Īsā (Jesus)], the son of Maryam (Mary) عَلَيْهِ السَّلَامُ will shortly descend amongst you (Muslims), and will judge mankind justly by the law of the Qur’ān (as a just ruler); he will break the cross and kill the pigs and there will be no *Jizyah** (i.e. taxation taken from non-Muslims). Money will be in abundance so that nobody will accept it, and a single prostration to Allāh (in prayer) will be better than the whole world and whatever is in it.” Abu Hurairah added: “If you wish, you can recite (this Verse of the Qur’ān): “And there is none of the people of the Scriptures (Jews and Christians) but must believe in him [i.e. ‘Īsā (Jesus) عَلَيْهِ السَّلَامُ as a Messenger of Allāh and a human being] before his [‘Īsā (Jesus) عَلَيْهِ السَّلَامُ or a Jew’s or Christian’s] death, and on the Day of Resurrection, he [‘Īsā (Jesus) عَلَيْهِ السَّلَامُ] will be a witness against them.” (4:159).
- (See *Faṭḥ Al-Bārī*, Vol.7, Page No.302) According to the quotation of Kushmaihani there is the word *Al-Jizyah* instead of *Al-Harb*. (*Ṣaḥīḥ Al-Bukhārī*, Vol.4, *Ḥadīth* No.657).
- b) Narrated Abu Hurairah رَضِيَ اللَّهُ عَنْهُ: Allāh’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: “How will you be when the son of Maryam (Mary) [i.e. ‘Īsā (Jesus) عَلَيْهِ السَّلَامُ] descends amongst you, and he will judge people by the Law of the Qur’ān and not by the law of the Injeel (Gospel).” (*Faṭḥ Al-Bārī*, Vol. 7, Pages 304 and 305) (*Ṣaḥīḥ Al-Bukhārī*, Vol.4, *Ḥadīth* No. 658).
- * The *Jizyah* (a tax imposed on non-Muslims who would keep their own religion, rather than embrace Islām) will not be accepted by ‘Īsā (Jesus) عَلَيْهِ السَّلَامُ, but all people will be required to embrace Islām and there will be no other alternative.

58. This is what We recite to you (O Muḥammad ﷺ) of the Verses and the Wise Reminder (i.e. the Qur’ān).
59. Verily, the likeness of ‘Īsā (Jesus) before Allāh is the likeness of Adam. He created him from dust, then (He) said to him: “Be!” — and he was.
60. (This is) the truth from your Lord, so be not of those who doubt.
61. Then whoever disputes with you concerning him [‘Īsā (Jesus)] after (all this) knowledge that has come to you [i.e. ‘Īsā (Jesus) being a slave of Allāh, and having no share in Divinity], say: (O Muḥammad ﷺ) “Come, let us call our sons and your sons, our women and your women, ourselves and yourselves — then we pray and invoke (sincerely) the Curse of Allāh upon those who lie.”
62. Verily, this is the true narrative [about the story of ‘Īsā (Jesus)], and, *Lā ilāha illallāh* (none has the right to be worshipped but Allāh, the One and the Only True God, Who has neither a wife nor a son). And indeed, Allāh is the All-Mighty, the All-Wise.
63. And if they turn away (and do not accept these true proofs and evidences), then surely, Allāh is All-Aware of those who do mischief.
64. Say (O Muḥammad ﷺ): “O people of the Scripture (Jews and Christians)! Come to a word that is just between us and you—that we worship none but Allāh (Alone), and

ذَلِكَ نَتْلُوهُ عَلَيْكَ مِنَ الْآيَاتِ وَالذِّكْرِ
الْحَكِيمِ ﴿٥٨﴾

إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ
مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُن فَيَكُونُ ﴿٥٩﴾

الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُن مِّنَ الْمُمْتَرِينَ ﴿٦٠﴾

فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ
مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا
وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا
وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَل لَّعْنَتَ
اللَّهِ عَلَى الْكَاذِبِينَ ﴿٦١﴾

إِنَّ هَذَا لَهُوَ الْقَصَصُ الْحَقُّ وَمَا مِنْ إِلَهٍ
إِلَّا اللَّهُ وَإِنَّ اللَّهَ لَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٦٢﴾

فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ عَلِيمٌ بِالْمُفْسِدِينَ ﴿٦٣﴾

قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَىٰ كَلِمَةٍ سَوَاءٍ
بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ
بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا

that we associate no partners with Him, and that none of us shall take others as lords besides Allāh⁽¹⁾. Then,

مِن دُونِ اللَّهِ فَإِن تَوَلَّوْا فَقُولُوا اشْهَدُوا
بِأَنَّا مُسْلِمُونَ ﴿٦٤﴾

- (1) (V.3:64) Narrated Ibn ‘Abbās رضي الله عنه: Abu Sufyān narrated to me personally, saying, “I set out during the truce that had been concluded between me and Allāh’s Messenger صلی الله علیه وسلم. While I was in Shām, a letter sent by the Prophet صلی الله علیه وسلم was brought to Heraclius. Dihya Al-Kalbi had brought and given it to the governor of Busra, and the latter forwarded it to Heraclius. Heraclius said, ‘Is there anyone from the people of this man who claims to be a Prophet?’ The people replied, ‘Yes,’ so, along with some other Quraishi men, I was called and we entered upon Heraclius, and we were seated in front of him. Then he said, ‘Who amongst you is the nearest relative to the man who claims to be a Prophet?’ I (Abu Sufyān) replied: ‘I am the nearest relative to him from amongst the group.’ So they made me sit in front of him and made my companions sit behind me. Then he called upon his translator and said (to him). ‘Tell them (i.e. Abu Sufyān’s companions) that I am going to ask him (i.e. Abu Sufyān) regarding that man who claims to be a Prophet. So, if he tells me a lie, they should contradict him (instantly).’ By Allāh, had I not been afraid that my companions would consider me a liar, I would have told lies. Heraclius then said to his translator, ‘Ask him: What is his (i.e. the Prophet’s) family status amongst you?’ I said, ‘He belongs to a noble family amongst us.’ Heraclius said, ‘Was any of his ancestors a king?’ I said, ‘No’. He said, ‘Did you ever accuse him of telling lies before his saying what he has said?’ I said, ‘No’. He said, ‘Do the nobles follow him or the poor people?’ I said, ‘It is the poor who follow him.’ He said, ‘Is the number of his followers increasing or decreasing?’ I said, ‘They are increasing.’ He said, ‘Does anyone renounce his religion (i.e. Islām) after embracing it, being displeased with it?’ I said, ‘No.’ He said, ‘Did you fight with him?’ I replied, ‘Yes.’ He said, ‘How was your fighting with him?’ I said, ‘The fighting between us was undecided and victory was shared by him and us in turns. He inflicts casualties upon us and we inflict casualties upon him.’ He said, ‘Did he ever betray?’ I said, ‘No, but now we are away from him in this truce and we do not know what he will do in it.’” Abu Sufyān added, “By Allāh, I was not able to insert in my speech a word (against him) except that. Heraclius said, ‘Did anybody else (amongst you) ever claim the same (i.e. to be Allāh’s Prophet) before him?’ I said, ‘No’. Then Heraclius told his translator to tell me (i.e. Abu Sufyān), ‘I asked you about his family status amongst you, and you told me that he comes from a noble family amongst you. Verily, all Messengers come from the noblest family among their people. Then I asked you whether any of his ancestors was a king, and you denied that. Thereupon I thought that had one of his forefathers been a king, I would have said that he (i.e. Muḥammad صلی الله علیه وسلم) was seeking to rule the kingdom of his forefathers. Then I asked you regarding his followers, whether they were the noble or the poor among the people, and you said that they were only poor (who follow him). In fact, such are the followers of the Messengers. Then I asked you whether you have ever

if they turn away, say: “Bear witness

accused him of telling lies before he said what he said, and your reply was in the negative. Therefore, I took for granted that a man who did not tell a lie about others, could never tell a lie about Allāh. Then I asked you whether anyone of his followers had renounced his religion (i.e. Islām) after embracing it, being displeased with it, and you denied that. And such is faith when its delight enters the heart and mixes with it completely. Then I asked you whether his followers were increasing or decreasing. You claimed that they were increasing, that is the way of true faith till it is complete. Then I asked you whether you had ever fought with him, and you claimed that you had fought with him and the battle between you and him was undecided and the victory was shared by you and him in turns; he inflicted casualties upon you and you inflicted casualties upon him. Such is the case with the Messengers, they are put to trials and the final victory is for them. Then I asked you whether he has ever betrayed anyone; you claimed that he had never betrayed. Indeed, Messengers never betray. Then I asked you whether anyone had said this statement before him; and you denied that. Thereupon I thought if somebody had said that statement before him, then I would have said that he was but a man copying some sayings said before him.’ Abu Sufyān said, “Heraclius then asked me, ‘What does he order you to do?’ I said, ‘He orders us (to offer) prayers and (to pay) *Zakāt*, and to keep good relationship with the kith and kin, and to be chaste.’ Then Heraclius said, ‘If whatever you have said is true, then he is really a Prophet. I knew that he (i.e. the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was going to appear, but I never thought that he would be from amongst you. If I were certain that I can reach him, I would like to meet him and if I were with him, I would wash his feet; and his kingdom will expand (surely) to what is under my feet.’ Then Heraclius asked for the letter of Allāh’s Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and read it, wherein was written:

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

(This letter is) from Muḥammad, Messenger of Allāh, to Heraclius, the sovereign of Byzantine.

Peace be upon him who follows the Right Path. Now then, I call you to embrace Islām. Embrace Islām and you will be saved (from Allāh’s punishment); embrace Islām, and Allāh will give you a double reward, but if you reject this, you will be responsible for the sins of all the people of your kingdom: (Allāh’s Statement):

“O people of the Scripture (Jews and Christians)! Come to a word that is just between us and you, that we worship none but Allāh (Alone)... bear witness that we are Muslims.” (3:64).

“When he finished reading the letter, voices grew louder near him and there was a great hue and cry, and we were ordered to go out.” Abu Sufyān added, “While coming out, I said to my companions, ‘The matter of Ibn Abu Kabshah* (i.e. Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) has become so prominent that even the king of Banu Al-Aṣḥar (i.e. the Romans) is afraid of him.’ So I continued to believe that Allāh’s Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ would be victorious, till Allāh made me embrace Islām.” Az-Zuhri said, “Heraclius then invited all the chiefs of the Byzantine and had

that we are Muslims.”

65. O people of the Scripture (Jews and Christians)! Why do you dispute about Ibrāhīm (Abraham), while the Taurāt (Torah) and the Injeel (Gospel) were not revealed till after him? Have you then no sense?
66. Verily, you are those who have disputed about that of which you have knowledge. Why do you then dispute concerning that of which you have no knowledge? It is Allāh Who knows, and you know not.
67. Ibrāhīm (Abraham) was neither a Jew nor a Christian, but he was a true Muslim *Hanīf* (Islāmic Monotheism — to worship none but Allāh Alone) and he was not of *Al-Mushrikūn* (See V.2:105)⁽¹⁾.
68. Verily, among mankind who have the best claim to Ibrāhīm (Abraham) are those who followed him, and this Prophet (Muḥammad ﷺ) and those who have believed (Muslims). And Allāh is the *Walī* (Protector and Helper) of the believers.

يٰٓأَهْلَ الْكِتٰبِ لِمَ تُحٰجُّوْنَ فِيْ اِبْرٰهِيْمَ
وَمَا اُنزِلَتْ التَّوْرَةُ وَالْاِنْجِيْلُ اِلَّا مِنْ
بَعْدِهٖۗۙ اَفَلَا تَعْقِلُوْنَ ﴿٦٥﴾

هٰٓاَنْتُمْ هٰٓؤُلَآءِ حٰجَجْتُمْ فَيٰمَا لَكُمْ بِهٖ
عِلْمٌ فَلِمَ تُحٰجُّوْنَ فَيٰمَا لَيْسَ لَكُمْ بِهٖ
عِلْمٌ وَاللّٰهُ يَعْلَمُ وَاَنْتُمْ لَا تَعْلَمُوْنَ ﴿٦٦﴾

مَا كَانَ اِبْرٰهِيْمُ يَهُودِيًّا وَلَا نَصْرَانِيًّا
وَلٰكِن كَانَ حَنِيفًا مُّسْلِمًا وَمَا كَانَ
مِنَ الْمُشْرِكِيْنَ ﴿٦٧﴾

اِنَّ اَوْلٰى النَّاسِ بِاِبْرٰهِيْمَ الَّذِيْنَ اَتَّبَعُوْهُ
وَهٰذَا السَّبِيُّ وَالَّذِيْنَ ءَامَنُوْا وَاللّٰهُ وَكِيْلُ
الْمُؤْمِنِيْنَ ﴿٦٨﴾

them assembled in his house and said, ‘O group of Byzantine! Do you wish to have a permanent success and guidance and that your kingdom should remain with you?’ (Immediately after hearing that), they rushed towards the gate like onagers, but they found them closed. Heraclius then said, ‘Bring them back to me.’ So he called them and said, ‘I just wanted to test the strength of your adherence to your religion. Now I have observed of you that which I like.’ Then the people fell in prostration before him and became pleased with him.” (*Ṣaḥīḥ Al-Bukhārī*, Vol.6, *Ḥadīth* No.75).

* Abu Kabshah was not the father of the Prophet ﷺ but it was a mockery done by Abu Sufyān out of hostility against the Prophet ﷺ.

(1) (V.3:67) See the footnote of (V.2:135).

69. A party of the people of the Scripture (Jews and Christians) wish to lead you astray. But they shall not lead astray anyone except themselves, and they perceive (it) not.
70. “O people of the Scripture (Jews and Christians)! Why do you disbelieve in the *Āyāt* of Allāh, [the Verses about Prophet Muḥammad ﷺ present in the Taurāt (Torah) and the Injeel (Gospel)]⁽¹⁾ while you (yourselves) bear witness (to their truth).”
71. “O people of the Scripture (Jews and Christians)! Why do you mix truth with falsehood and conceal the truth while you know?”⁽²⁾
72. And a party of the people of the Scripture say: “Believe in the morning in that which is revealed to the believers (Muslims), and reject (it) at the end of the day, so that they may turn back,

وَدَّتْ طَّائِفَةٌ 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 وَتَكْتُمُونَ الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ ﴿٧١﴾

وَقَالَتْ طَّائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ ءَامِنُوا بِالَّذِي أُنزِلَ عَلَى الَّذِينَ ءَامَنُوا وَجَهَ النَّهَارَ وَآكُفُرُوا ءَاخِرَهُ لَعَلَّهُمْ يَرْجِعُونَ ﴿٧٢﴾

(1) (V.3:70) See (V. 7:157).

(2) (V. 3:71):

a) see (V. 7:157).

b) Narrated Anas رضي الله عنه: There was a Christian who embraced Islām and read Sūrat-Al-Baqara and Āl-‘Imrān, and he used to write (the revelations) for the Prophet ﷺ. Later on he reverted to Christianity again, and he used to say: “Muḥammad ﷺ knows nothing but what I have written for him.” Then Allāh caused him to die, and the people buried him, but in the morning they saw that the earth had thrown his body out. They said, “This is the act of Muḥammad ﷺ and his companions. They dug the grave of our companion and took his body out because he had run away from them.” They again dug the grave deeply for him, but in the morning they again saw that the earth had thrown his body out. They said, “This is an act of Muḥammad ﷺ and his companions. They dug the grave of our companion and took his body outside it, for he had run away from them.” They dug the grave for him as deep as they could, but in the morning they again saw that the earth had thrown his body out. So they believed that what had befallen him was not done by human beings and had to leave him thrown (on the ground). (*Ṣaḥīḥ Al-Bukhārī*, Vol.4, *Ḥadīth* No. 814).

73. And believe no one except the one who follows your religion.” Say (O Muḥammad ﷺ): “Verily, right guidance is the Guidance of Allāh” and do not believe that anyone can receive like that which you have received, otherwise they would engage you in argument before your Lord”. Say (O Muḥammad ﷺ): “All the bounty is in the Hand⁽¹⁾ of Allāh; He grants to whom He wills. And Allāh is All-Sufficient for His creatures’ needs, All-Knower.”
74. He selects for His Mercy (Islām and the Qur’ān with Prophethood) whom He wills and Allāh is the Owner of Great Bounty.

وَلَا تُؤْمِنُوا إِلَّا لِمَنْ تَبِعَ دِينَكُمْ قُلْ إِنَّ
الْهُدَىٰ هُدَىٰ اللَّهِ أَنْ يُؤْتَىٰ أَحَدٌ مِّثْلَ مَا
أُوْتِيتُمْ أَوْ يُحَاجُّوكُمْ عِنْدَ رَبِّكُمْ قُلْ إِنَّ
الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ
وَاسِعٌ عَلِيمٌ ﴿٧٣﴾

يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ
الْعَظِيمِ ﴿٧٤﴾

(1) (V.3:73) “The Qualities of Allāh عَزَّوَجَلَّ”

صفات الله عَزَّوَجَلَّ
إن جميع ما ورد في كتاب الله عَزَّوَجَلَّ من صفات الله سُبْحَانَهُ وَتَعَالَى كالجوه والعين واليد والساق والمحيء والاستواء وغيرها من الصفات، أو مما وصفه الرسول ﷺ في الأحاديث النبوية الصحيحة كالنزول، والضحك، وغيرها فإن العلماء بالكتاب والسنة يؤمنون بهذه الصفات، وينبئونها الله سُبْحَانَهُ وَتَعَالَى من غير تأويل أو تشبيه أو تعطيل، وهي صفات تليق بالله سُبْحَانَهُ وَتَعَالَى لا تشبه صفات أحد من المخلوقين لقوله سُبْحَانَهُ وَتَعَالَى: ﴿لَيْسَ كَمِثْلِهِ شَيْءٌ﴾ ١١ / ٤٢، وقوله سُبْحَانَهُ وَتَعَالَى: ﴿وَلَمْ يَكُن لَّهُ كُفُوًا أَحَدٌ﴾ ٤ / ١١٢. *Ṣifāt-ullāh* (The Qualities of Allāh).

All that has been revealed in Allāh’s Book [the Qur’ān] as regards the [*Ṣifāt*] The Qualities of Allāh عَزَّوَجَلَّ, the Most High, like His Face, Eyes, Hands, Shins, (Legs), His Coming, His (*Istawa*) rising over His Throne and others, or all that Allāh’s Messenger ﷺ qualified Him in the true authentic Prophet’s *Aḥādīth* (narrations) as regards His Qualities like [*Nuzūl*], His Descent or His laughing and others, the religious scholars of the Qur’ān and the *Sunnah* believe in these Qualities of Allāh and they confirm that these are really His Qualities, without *Ta’wīl* (interpreting their meanings into different things) or *Tashbīh* (giving resemblance or similarity to any of the creatures) or *Ta’īl*, (completely ignoring or denying them i.e., there is no Face, or Eyes or Hands, or Shins for Allāh). These Qualities befit only for Allāh Alone, and He does not resemble any of (His) creatures. As Allāh’s Statement (in the Qur’ān): (1) “There is nothing like Him, and He is the All-Hearer, the All-Seer” (V.42:11) (2) There is none co-equal or comparable to Him (V.112:4).”

75. Among the people of the Scripture (Jews and Christians) is he who, if entrusted with a *Qinṭār* (a great amount of wealth, etc.), will readily pay it back to you; and among them there is he who, if entrusted with a single silver coin, will not repay it to you unless you constantly stand demanding, because they say: “There is no blame on us to betray and take the properties of the illiterates (Arabs).” But they tell a lie against Allāh while they know it.
76. Yes, whoever fulfils his pledge and fears Allāh much; then verily, Allāh loves those who are *Al-Muttaqūn* (the pious — See V.2:2).
77. Verily, those who purchase a small gain at the cost of Allāh’s Covenant and their oaths, they shall have no portion in the Hereafter (Paradise). Neither will Allāh speak to them, nor look at them on the Day of Resurrection, nor will He purify them, and they shall have a painful torment.
78. And verily, among them is a party who distort the Book with their tongues (as they read), so that you may think it is from the Book, but it is not from the Book, and they say: “This is from Allāh,” but it is not from Allāh; and they speak a lie against Allāh while they know it.
79. It is not (possible) for any human being to whom Allāh has given the Book and *Al-Hukm* (the knowledge and understanding of the laws of religion) and Prophethood to say to the people: “Be my worshippers rather

* وَمِنْ أَهْلِ الْكِتَابِ مَنْ إِنْ تَأْمَنَهُ بِقِنطَارٍ يُؤَدِّهِ إِلَيْكَ وَمِنْهُمْ مَنْ إِنْ تَأْمَنَهُ بدينارٍ لَّا يُؤَدِّهِ إِلَيْكَ إِلَّا مَا دُمْتَ عَلَيْهِ فَإِنَّمَا ذَلِكَ بِأَنَّهُمْ قَالُوا لَيْسَ عَلَيْنَا فِي الْأُمِّيَّتِينَ سَبِيلٌ وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ ﴿٧٥﴾

بَلَىٰ مَنْ أَوْفَىٰ بِعَهْدِهِ وَاتَّقَىٰ فَإِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ﴿٧٦﴾

إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا أُولَٰئِكَ لَا خَلْقَ لَهُمْ فِي الْآخِرَةِ وَلَا يُكَلِّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٧٧﴾

وَإِنَّ مِنْهُمْ لَفَرِيقًا يَلُودُونَ أَلْسِنَتَهُم بِالْكِتَابِ لِتَحْسَبُوهُ مِنَ الْكِتَابِ وَمَا هُوَ مِنَ الْكِتَابِ وَيَقُولُونَ هُوَ مِنْ عِنْدِ اللَّهِ وَمَا هُوَ مِنْ عِنْدِ اللَّهِ وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ ﴿٧٨﴾

مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنَّبُوءَةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِي مِنْ دُونِ اللَّهِ وَلَكِنْ كُونُوا رَبَّيْنَ بِمَا كُنْتُمْ تُعْلَمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ ﴿٧٩﴾

than Allāh’s.” On the contrary (he would say): “Be you *Rabbāniyyūn* (learned men of religion who practise what they know and also preach others), because you are teaching the Book, and you are studying it.”

80. Nor would he order you to take angels and Prophets for lords (gods)⁽¹⁾. Would he order you to disbelieve after you have submitted to Allāh’s Will? (*Tafsīr At-Ṭabarī*).
81. And (remember) when Allāh took the Covenant of the Prophets, (saying): “Take whatever I gave you from the Book and *Hikmah* (understanding of the Laws of Allāh), and afterwards there will come to you a Messenger (Muḥammad ﷺ) confirming what is with you; you must, then, believe in him and help him.” (Allāh) said: “Do you agree (to it) and will you take up My Covenant (which I conclude with you)?” They said: “We agree.” He said: “Then bear witness; and I am with you among the witnesses (for this).”
82. Then whoever turns away after this, they are the *Fāsiqūn* (rebellious: those who turn away from Allāh’s Obedience).

وَلَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا الْمَلَائِكَةَ
وَالنَّبِيِّينَ أَرْبَابًا أَيَأْمُرُكُمْ بِالْكُفْرِ
بَعْدَ إِذْ أَنْتُمْ مُسْلِمُونَ ﴿٨٠﴾

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ
مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ
مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِءَ وَلَتَنْصُرُنَّهُ
قَالَ أَأَقْرَضُكُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِي
قَالُوا أَأَقْرَضْنَا قَالَ فَاشْهَدُوا وَأَنَا مَعَكُمْ مِنَ
الشَّاهِدِينَ ﴿٨١﴾

فَمَنْ تَوَلَّىٰ بَعْدَ ذَٰلِكَ فَأُولَٰئِكَ هُمُ
الْفَاسِقُونَ ﴿٨٢﴾

(1) (V.3:80) Narrated ‘Umar رضي الله عنه: I heard the Prophet ﷺ saying, “Do not exaggerate in praising me as the Christians praised the son of Maryam (Mary)*, for I am only a slave. So call me the slave of Allāh and His Messenger.” (*Ṣaḥīḥ Al-Bukhārī*, Vol.4, *Ḥadīth* No. 654).

* The Christians overpraised ‘Isā (Jesus) عليه السلام till they took him as a god besides Allāh.

83. Do they seek other than the religion of Allāh (the true Islāmic Monotheism — worshipping none but Allāh Alone), while to Him submitted all creatures in the heavens and the earth, willingly or unwillingly. And to Him shall they all be returned.

84. Say (O Muḥammad ﷺ): “We believe in Allāh and in what has been sent down to us, and what was sent down to Ibrāhīm (Abraham), Ismā‘īl (Ishmael), Ishāq (Isaac), Ya‘qūb (Jacob) and *Al-Asbāt* [the offspring of the twelve sons of Ya‘qūb (Jacob)] and what was given to Mūsā (Moses), ‘Īsā (Jesus) and the Prophets from their Lord. We make no distinction between one and another among them and to Him (Allāh) we have submitted (in Islām).”

85. And whoever seeks a religion other than Islām, it will never be accepted of him, and in the Hereafter he will be one of the losers⁽¹⁾.

أَفَعَبِّرَ دِينَ اللَّهِ يَبْعُونَ وَلَهُ أَسْلَمَ مَنْ
فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ
يُرْجَعُونَ ﴿٨٣﴾

قُلْ ءَامَنَّا بِاللَّهِ وَمَا أُنزِلَ عَلَيْنَا وَمَا أُنزِلَ
عَلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ
وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ
وَالنَّبِيِّينَ مِنْ رَبِّهِمْ لَا نُنْفَرِقُ بَيْنَ أَحَدٍ
مِّنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿٨٤﴾

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ
مِنَهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ ﴿٨٥﴾

(1) (V.3:85).

- It is obligatory to have Belief in the Messengership of the Prophet (Muḥammad ﷺ). Narrated Abu Hurairah رضي الله عنه: Allāh’s Messenger ﷺ said: “By Him (Allāh) in Whose Hand Muḥammad’s soul is, there is none from amongst the Jews and the Christians (of these present nations) who hears about me and then dies without believing in the Message with which I have been sent (i.e. Islāmic Monotheism), but he will be from the dwellers of the (Hell) Fire.” (*Ṣaḥīḥ Muslim*, the Book of Faith, Vol.1, *Ḥadīth* No. 153. S.S.M.H 20). [See also (V.3:116)].
- The asking of (angel) Jibrāīl (Gabriel) from the Prophet ﷺ about Belief, Islām, *Ihsān* (perfection) and the knowledge of the Hour (Doomsday), and their explanation given to him by the Prophet ﷺ. Then the Prophet ﷺ said (to his companions): “Jibrāīl (Gabriel) عليه السلام came to teach you your religion.” So the Prophet ﷺ regarded all that as a religion. And all that which the Prophet ﷺ explained to the delegation of ‘Abdūl-Qais

86. How shall Allāh guide a people who disbelieved after their belief and after they bore witness that the Messenger (Muḥammad ﷺ) is true and

كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا بَعْدَ إِيمَانِهِمْ
وَشَهِدُوا أَنَّ الرُّسُولَ حَقٌّ وَجَاءَهُمُ الْبَيِّنَاتُ
وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٨٦﴾

was a part of faith. (See *Ṣaḥīḥ Al-Bukhārī*, Vol. I, *Ḥadīth* No.50 and 87) And the Statement of Allāh ﷻ: “And whoever seeks a religion other than Islām, it will never be accepted of him.” (3:85).

Narrated Abu Hurairah رضي الله عنه: One day while the Prophet ﷺ was sitting in the company of some people, (The angel) Jibrāil (Gabriel عليه السلام) came and asked, “What is Faith?” Allāh’s Messenger ﷺ replied, “Faith is to believe in Allāh, His angels, (the) meeting with Him, His messengers, and to believe in Resurrection.”* Then he further asked, “What is Islām?” Allāh’s Messenger ﷺ replied, “To worship Allāh Alone and none else, to perform *As-Ṣalāt* (*Iqāmat-As-Ṣalāt*), to give the *Zakāt* and to observe *Ṣaum* (fast) during the month of *Ramādān*,**” then he further asked, “What is *Iḥsān* (perfection)?” Allāh’s Messenger ﷺ replied, “To worship Allāh عز وجل as if you see Him, and if you cannot achieve this state of devotion then you must consider that He is looking at you.” Then he further asked, “When will the Hour be established?” Allāh’s Messenger ﷺ replied, “The answerer has no better knowledge than the questioner. But I will inform you about its portents:

- 1) When a slave (lady) gives birth to her master.
- 2) When the shepherds of black camels start boasting and competing with others in the construction of higher buildings. And the Hour is one of the five things which nobody knows except Allāh.

The Prophet ﷺ then recited: “Verily, the knowledge of the Hour is with Allāh (Alone).” (31:34). Then that man (Gabriel عليه السلام) left and the Prophet ﷺ asked his Companions to call him back, but they could not see him. Then the Prophet ﷺ said, “That was (angel) Gabriel عليه السلام who came to teach the people their religion.”

Abu ‘Abdullāh رضي الله عنه said: He (the Prophet ﷺ) considered all that as a part of faith. (*Ṣaḥīḥ Al-Bukhārī*, Vol.1, *Ḥadīth* No.47).

* In this *Ḥadīth*, only 4 articles are mentioned, while in another *Ḥadīth*, 6 articles are mentioned:

- 1) Allāh,
- 2) His Angels,
- 3) His Books (The Torah, The Gospel, The Qur’ān and all the other Holy Books revealed by Allāh),
- 4) His Messengers,
- 5) Day of Resurrection and
- 6) *Al-Qadar* (Divine Pre-ordainments), i.e. whatever Allāh has ordained, must come to pass.

** Again the principles of Islām mentioned here are 4, but in other narrations, they are 5 — 5th is the pilgrimage (*Ḥajj*) to Makkah for the one who can afford it once in a lifetime.

after clear proofs had come to them?
And Allāh guides not the people
who are *Zālimūn* (polytheists and
wrong-doers).

87. They are those whose recompense is that on them (rests) the Curse of Allāh, of the angels, and of all mankind.
88. They will abide therein (Hell). Neither will their torment be lightened, nor will it be delayed or postponed (for a while).
89. Except for those who repent after that and do righteous deeds. Verily, Allāh is Oft-Forgiving, Most Merciful.
90. Verily, those who disbelieved after their Belief and then went on increasing in their disbelief (i.e. disbelief in the Qur’ān and in Prophet Muḥammad ﷺ) — never will their repentance be accepted [because they repent only by their tongues and not from their hearts]. And they are those who are astray.
91. Verily, those who disbelieved, and died while they were disbelievers, the (whole) earth full of gold will not be accepted from anyone of them even if they offered it as a ransom⁽¹⁾. For them is a painful torment and they will have no helpers.

أُولَئِكَ جَزَاؤُهُمْ أَنَّ عَلَيْهِمْ لَعْنَةَ اللَّهِ
وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ ﴿٨٧﴾

خَالِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ
وَلَا هُمْ يَنْظُرُونَ ﴿٨٨﴾

إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا
فَإِنَّ اللَّهَ عَفُورٌ رَحِيمٌ ﴿٨٩﴾

إِنَّ الَّذِينَ كَفَرُوا بَعْدَ إِيمَانِهِمْ ثُمَّ أَزْدَادُوا
كُفْرًا لَنْ نُقَبِّلَ تَوْبَتَهُمْ وَأُولَئِكَ هُمُ
الصَّالُونَ ﴿٩٠﴾

إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ فَلَنْ
يُقَبَّلَ مِنْ أَحَدِهِمْ مِثْلُ الْأَرْضِ ذَهَبًا وَلَوْ
أَفْتَدَى بِهِ ۗ أُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ وَمَا
لَهُمْ مِنْ نَاصِرِينَ ﴿٩١﴾

(1) (V.3:91) Narrated Anas ibn Mālik رضي الله عنه: Allāh’s Prophet ﷺ used to say, “A disbeliever will be asked: ‘Suppose you had as much gold as to fill the earth, would you offer it to ransom yourself (from the Hell-Fire)?’ He will reply, ‘Yes.’ Then it will be said to him, ‘You were asked for something easier than that (to join none in worship with Allāh i.e. to accept Islām, but you refused).’” (*Ṣaḥīḥ Al-Bukhārī*, Vol. 8, *Ḥadīth* No.546).

92. By no means shall you attain *Al-Birr* (piety, righteousness — here it means Allāh's Reward, i.e. Paradise), unless you spend (in Allāh's Cause) of that which you love; and whatever of good you spend, Allāh knows it well.
93. All food was lawful to the Children of Israel, except what Isrā'īl made unlawful for himself before the Taurāt (Torah) was revealed. Say (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ): “Bring here the Taurāt (Torah) and recite it, if you are truthful.”
94. Then after that, whosoever shall invent a lie against Allāh, — such shall indeed be the *Zālimūn* (disbelievers).
95. Say (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ): “Allāh has spoken the truth; follow the religion of Ibrāhīm (Abraham) *Ḥanīf* (Islāmic Monotheism, i.e. he used to worship Allāh Alone), and he was not of *Al-Mushrikūn*.” (See V.2:105)
96. Verily, the first House (of worship) appointed for mankind was that at *Bakkah* (Makkah), full of blessing, and a guidance for the *'Ālamīn* (mankind and jinn).
97. In it are manifest signs (for example), the *Maqām* (place) of Ibrāhīm (Abraham); whosoever enters it, he attains security. And *Hajj* (pilgrimage to Makkah) to the House (*Ka'bah*) is a duty that mankind owes to Allāh, those who can afford the expenses (for one's conveyance, provision and

لَنْ تَتَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٩٢﴾

* كُلُّ الطَّعَامِ كَانَ حَلَالًا لِبَنِي إِسْرَائِيلَ إِلَّا مَا حَرَّمَ إِسْرَائِيلُ عَلَى نَفْسِهِ مِنْ قَبْلِ أَنْ تُنَزَّلَ التَّوْرَةُ قُلْ فَأْتُوا بِالتَّوْرَةِ فَاتْلُوهَا إِنْ كُنْتُمْ صَادِقِينَ ﴿٩٣﴾

فَمَنْ أَفْتَرَى عَلَى اللَّهِ الْكَذِبَ مِنْ بَعْدِ ذَلِكَ فَأُولَئِكَ هُمُ الظَّالِمُونَ ﴿٩٤﴾

قُلْ صَدَقَ اللَّهُ فَاتَّبِعُوا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿٩٥﴾

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ ﴿٩٦﴾

فِيهِ آيَاتٌ بَيِّنَاتٌ مِّمَّا قَامَ إِبْرَاهِيمَ وَمَنْ دَخَلَهُ كَانَ آمِنًا وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ ﴿٩٧﴾

residence); and whoever disbelieves [i.e. denies *Hajj* (pilgrimage to Makkah), then he is a disbeliever of Allāh], then Allāh stands not in need of any of the ‘*Ālamīn* (mankind, jinn and all that exists)⁽¹⁾.

98. Say: “O people of the Scripture (Jews and Christians)! Why do you reject the *Āyāt* of Allāh (proofs, evidences, verses, lessons, signs, revelations, etc.) while Allāh is Witness to what you do?”
99. Say: “O people of the Scripture (Jews and Christians)! Why do you stop those who have believed, from the Path of Allāh, seeking to make it seem crooked, while you (yourselves) are witnesses [to Muḥammad ﷺ as a Messenger of Allāh and Islām (Allāh’s religion, i.e. to worship none but Him Alone)]? And Allāh is not unaware of what you do.”
100. O you who believe! If you obey a group of those who were given the Scripture (Jews and Christians), they would (indeed) render you disbelievers after you have believed!

قُلْ يٰٓأَهْلَ ٱلْكِتَآبِ لِمَ تَكْفُرُونَ بِآيَٰتِ
ٱللَّهِ وَٱللَّهُ شَهِيدٌ عَلَىٰ مَا تَعْمَلُونَ ﴿٩٨﴾

قُلْ يٰٓأَهْلَ ٱلْكِتَآبِ لِمَ تَصُدُّونَ عَن سَبِيلِ
ٱللَّهِ مَن ءَامَنَ تَبِعُونَهَا عَوِجًا وَأَنتُمْ شُهَدَآءٌ
وَمَا ٱللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿٩٩﴾

يٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا إِن تُطِيعُوا فَرِيقًا
مِّنَ ٱلَّذِينَ أُوتُوا ٱلْكِتَآبَ يَرُدُّوكُم بَعْدَ
ءِيمَٰنِكُمْ كَافِرِينَ ﴿١٠٠﴾

(1) (V.3:97)

- a) The performance of *Hajj* is an enjoined duty and its superiority, and the Statement of Allāh ﷻ: “*Hajj* (pilgrimage) to the House (*Ka‘bah*), is a duty that mankind owes to Allāh, those who can afford the expenses (for one’s conveyance, provision and residence); and whoever disbelieves [i.e.denies *Hajj* (pilgrimage to Makkah), then he is a disbeliever of Allāh], then Allāh stands not in need of any of the ‘*Ālamīn* (mankind, jinn and all that exists).” (V.3:97) (*Ṣaḥīḥ Al-Bukhārī*, Vol.2, Chapter 1, The Book of *Hajj*, P. 344).
- b) Islām does away with all the previous evil deeds and so do migration (for Allāh’s sake) and *Hajj* (pilgrimage to Makkah) [*Al-Lū‘lū’ wal-Marjān*] (*Ṣaḥīḥ Muslim*).

101. And how would you disbelieve, while to you are recited the Verses of Allāh, and among you is His Messenger (Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)? And whoever holds firmly to Allāh, (i.e. follows Islām — Allāh’s religion, and practically obeys all that Allāh has ordered), then he is indeed guided to a Right Path.

وَكَيْفَ تَكْفُرُونَ وَأَنْتُمْ تُتْلَىٰ عَلَيْكُمْ
آيَاتُ اللَّهِ وَفِيكُمْ رَسُولُهُ وَمَنْ يَعْتَصِم
بِاللَّهِ فَقَدْ هُدِيَ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿١٠١﴾

102. O you who believe! Fear Allāh (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. [Obey Him, be thankful to Him, and remember Him always], and die not except in a state of Islām [as Muslims (with complete submission to Allāh)].

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ
وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴿١٠٢﴾

103. And hold fast, all of you together, to the Rope of Allāh (i.e. this Qur’ān), and be not divided among yourselves,⁽¹⁾ and remember Allāh’s Favour on you, for you were enemies one to another, but He joined your hearts together, so that, by His Grace, you became brethren (in Islāmīc Faith), and you were on the brink of a pit of Fire, and He saved you from it. Thus Allāh makes His *Āyāt* (proofs, evidences, verses, lessons, signs, revelations, etc.,) clear to you, that you may be guided.

وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا
وَأَذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ
أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ
بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ
مِّنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا كَذَلِكَ يُبَيِّنُ
اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٠٣﴾

(1) (V.3:103) It has been narrated by Abu Hurairah رَضِيَ اللَّهُ عَنْهُ in the *Ḥadīth* Books (*At-Tirmidhī*, *Ibn Mājah* and *Abu Dāwūd*) that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: “The Jews and Christians were divided into seventy-one or seventy-two religious sects, and this nation will be divided into seventy-three religious sects — *all in Hell, except one, and that one is the one on which I and my Companions are today [i.e. following the Qur’ān and the Prophet’s *Sunnah* (legal ways, orders, acts of worship, statements of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)].”

* will be punished in Hell.

104. Let there arise out of you a group of people inviting to all that is good (Islām), enjoining *Al-Ma‘rūf* (i.e. Islāmīc Monotheism and all that Islām orders one to do) and forbidding *Al-Munkar* (polytheism and disbelief and all that Islām has forbidden). And it is they who are the successful.
105. And be not as those who divided and differed among themselves after the clear proofs had come to them. It is they for whom there is an awful torment.
106. On the Day (i.e. the Day of Resurrection) when some faces will become white and some faces will become black; as for those whose faces will become black (to them will be said): “Did you reject Faith after accepting it? Then taste the torment (in Hell) for rejecting Faith.”
107. And for those whose faces will become white, they will be in Allāh’s Mercy (Paradise), therein they shall dwell forever.
108. These are the Verses of Allāh: We recite them to you (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) in truth, and Allāh wills no injustice to the ‘*Ālamīn* (mankind, jinn and all that exists).
109. And to Allāh belongs all that is in the heavens and all that is in the earth. And all matters go back (for decision) to Allāh.

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ
وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ
وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٤﴾

وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا
مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ وَأُولَئِكَ
لَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠٥﴾

يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ فَأَمَّا الَّذِينَ
أَسْوَدَّتْ وُجُوهُهُمْ أَكْفَرْتُمْ بَعْدَ إِيمَانِكُمْ
فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿١٠٦﴾

وَأَمَّا الَّذِينَ أَبْيَضَّتْ وُجُوهُهُمْ فَبِئْسَ رَحْمَةً
اللَّهِ هُمْ فِيهَا خَالِدُونَ ﴿١٠٧﴾

تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ
وَمَا اللَّهُ يُرِيدُ ظَلَمًا لِّلْعَالَمِينَ ﴿١٠٨﴾

وَاللَّهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَإِلَى
اللَّهِ تُرْجَعُ الْأُمُورُ ﴿١٠٩﴾

110. You [true believers in Islāmic Monotheism, and real followers of Prophet Muḥammad ﷺ and his *Sunnah*] are the best of peoples ever raised up for mankind; you enjoin *Al-Ma ‘rūf* (i.e. Islāmic Monotheism and all that Islām has ordained) and forbid *Al-Munkar* (polytheism, disbelief and all that Islām has forbidden), and you believe in Allāh⁽¹⁾. And had the people of the Scripture (Jews and Christians) believed, it would have been better for them; among them are some who have faith, but most of them are *Al-Fāsiqūn* (disobedient to Allāh and rebellious against Allāh’s Command).
111. They will do you no harm, barring a trifling annoyance; and if they fight against you, they will show you their backs, and they will not be helped.

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ
بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ
بِاللَّهِ وَلَوْ ءَامَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ
مِّنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ ﴿١١٠﴾

لَنْ يَضُرُّوكُمْ إِلَّا أَذًى وَإِنْ يُقَاتِلُوكُمْ يُؤْلَوْكُمْ
الْأَذْبَارَ ثُمَّ لَا يُنصَرُونَ ﴿١١١﴾

(1) (V.3:110)

a) Narrated Abu Hurairah رضي الله عنه: The Verse:

“You [true believers in Islāmic Monotheism and real followers of Prophet Muḥammad ﷺ and his *Sunnah*] are the best of peoples ever raised up for mankind” means, the best of the people for the people, as you bring them with chains on their necks till they embrace Islām (and thereby save them from the eternal punishment in the Hell-fire and make them enter Paradise in the Hereafter). (*Ṣaḥīḥ Al-Bukhārī*, Vol. 6, *Ḥadīth* No. 80).

b) CHAPTER 144. The prisoners of war in chains.

Narrated Abū Hurairah رضي الله عنه: The Prophet ﷺ said, “Allāh wonders at those people who will enter Paradise in chains.” (*Ṣaḥīḥ Al-Bukhārī*, Vol. 4, *Ḥadīth* No. 254).*

* The people referred to here may be the prisoners of war who were captured and chained by the Muslims and their imprisonment was the cause of their conversion to Islām. So, it is as if their chains were the means of winning Paradise.

112. Indignity is put over them wherever they may be, except when under a covenant (of protection) from Allāh, and from men; they have drawn on themselves the Wrath of Allāh, and destitution is put over them. This is because they disbelieved in the *Āyāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allāh and killed the Prophets without right. This is because they disobeyed (Allāh) and used to transgress beyond bounds (in Allāh’s disobedience, crimes and sins).
113. Not all of them are alike; a party of the people of the Scripture stand for the right, they recite the Verses of Allāh during the hours of the night, prostrating themselves in prayer.
114. They believe in Allāh and the Last Day; they enjoin *Al-Ma’rūf* (Islāmic Monotheism, and following Prophet Muḥammad ﷺ) and forbid *Al-Munkar* (polytheism, disbelief and opposing Prophet Muḥammad ﷺ); and they hasten to (all) good works; and they are among the righteous.
115. And whatever good they do, nothing will be rejected of them; for Allāh knows well those who are *Al-Muttaqūn* (the pious — See V.2:2).
116. Surely, those who reject Faith (disbelieve in Allāh and in Muḥammad ﷺ as being Allāh’s Messenger and in all that which he ﷺ has brought from Allāh), neither their properties, nor their offspring will avail them aught against Allāh. They are the dwellers

ضَرَبْتَ عَلَيْهِمُ الدَّلِيلَ أَيْنَ مَا تُفِئُوا إِلَّا مَحْبِلٍ
مِنَ اللَّهِ وَحَبْلِي مِنَ النَّاسِ وَبَاءُوا بِغَضَبِ
مِنَ اللَّهِ وَضَرَبْتَ عَلَيْهِمُ الْمَسْكَنَةَ ذَلِكَ
بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ
الْأَنْبِيَاءَ بِغَيْرِ حَقِّ ذَلِكَ بِمَا عَصَوْا وَكَانُوا
يَعْتَدُونَ ﴿١١٢﴾

* لَيْسُوا سَوَاءً مِّنْ أَهْلِ الْكِتَابِ أُمَّةٌ
قَائِمَةٌ يَتْلُونَ آيَاتِ اللَّهِ عِندَ اللَّيْلِ وَهُمْ
يَسْجُدُونَ ﴿١١٣﴾

يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَأْمُرُونَ
بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُسْرِعُونَ
فِي الْخَيْرَاتِ وَأُولَئِكَ مِنَ الصَّالِحِينَ ﴿١١٤﴾

وَمَا يَفْعَلُوا مِنْ خَيْرٍ فَلَنْ يُكْفَرُوهُ وَاللَّهُ
عَلِيمٌ بِالْمُتَّقِينَ ﴿١١٥﴾

إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِي عَنْهُمْ أَمْوَالُهُمْ
وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا وَأُولَئِكَ
أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿١١٦﴾

of the Fire, therein they will abide⁽¹⁾.
(*Tafsīr Aṭ-Ṭabarī*).

117. The likeness of what they spend in this world is the likeness of a wind which is extremely cold; it struck the harvest of a people who did wrong against themselves and destroyed it, (i.e. the good deed of a person is only accepted if he is a monotheist and believes in all the Prophets of Allāh, including the Christ عَلَيْهِ السَّلَام and Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). Allāh wronged them not, but they wronged themselves.
118. O you who believe! Take not as (your) *Biṭānah* (advisors, consultants, protectors, helpers, friends) those outside your religion (pagans, Jews, Christians, and hypocrites) since they will not fail to do their best to corrupt you. They desire to harm you severely. Hatred has already appeared from their mouths, but what their breasts conceal is far worse. Indeed, We have made plain to you the *Āyāt* (proofs, evidences, verses) if you understand.
119. Lo! You are the ones who love them, but they love you not, and you believe in all the Scriptures [i.e. you believe in the Taurāt (Torah) and the Injeel (Gospel), while they disbelieve in your Book, the Qur’ān]. And when they meet you, they say, “We believe.” But when they are alone, they bite the tips of their fingers at you in rage. Say: “Perish in your rage. Certainly, Allāh knows what is in the breasts (all the secrets).”

مَثَلُ مَا يُنْفِقُونَ فِي هَذِهِ الْحَيَاةِ الدُّنْيَا
كَمَثَلِ رِيحٍ فِيهَا صِرٌّ أَصَابَتْ حَرْثَ قَوْمٍ
ظَلَمُوا أَنْفُسَهُمْ فَأَهْلَكَتَهُ وَمَا ظَلَمَهُمُ
اللَّهُ وَلَٰكِنْ أَنْفُسُهُمْ يَظْلِمُونَ ﴿١١٧﴾

يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا بِطَانَةَ
مِن دُونِكُمْ لَا يَأْلُونَكُمْ خَبَالًا وَدُوا مَا
عَنِتُّمْ قَدْ بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ وَمَا
تُخْفِي صُدُورُهُمْ أَكْبَرُ قَدْ بَيَّنَّا لَكُمُ
الْآيَاتِ إِن كُنْتُمْ تَعْقِلُونَ ﴿١١٨﴾

هَٰئِنْتُمْ أَوْلَاءُ تُحِبُّونَهُمْ وَلَا يُحِبُّونَكُمْ
وَتُؤْمِنُونَ بِالْكِتَابِ كُلِّهِ وَإِذَا لَقُوكُمْ
قَالُوا ءَامَنَّا وَإِذَا خَلَوْا عَضُّوا عَلَيْكُمُ
الْأَنَامِلَ مِنَ الْغَيْظِ قُلْ مُؤْتُوا بَعْضِكُمْ
إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١١٩﴾

(1) (V.3:116) See the footnote of (V.3:85), and also see (V.4:47) and its footnote.

120. If good befalls you, it grieves them, but if some evil overtakes you, they rejoice at it. But if you remain patient and become *Al-Muttaqūn* [the pious — See V.2:2], not the least harm will their cunning do to you. Surely, Allāh surrounds all that they do.
121. And (remember) when you (Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) left your household in the morning to post the believers at their stations for the battle (of Uḥud). And Allāh is All-Hearer, All-Knower.
122. When two parties from among you were about to lose heart, but Allāh was their *Walī* (Supporter and Protector). And in Allāh should the believers put their trust.
123. And Allāh has already made you victorious at Badr, when you were a weak, little force. So fear Allāh much⁽¹⁾ that you may be grateful.
124. (Remember) when you (Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said to the believers, “Is it not enough for you that your Lord (Allāh) should help you with three thousand angels sent down?”
125. “Yes, if you hold on to patience and piety, and the enemy comes rushing at you; your Lord will help you with five thousand angels having marks (of distinction).”
126. Allāh made it not but as a message of good news for you and as an assurance to your hearts. And there is no victory except from Allāh, the All-Mighty, the All-Wise.

إِنْ تَمَسَّسَكُمْ حَسَنَةٌ تَسُؤْهُمْ وَإِنْ تُصِيبَكُمْ سَيِّئَةٌ يَفْرَحُوا بِهَا وَإِنْ تَصْبِرُوا وَتَتَّقُوا لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا إِنَّ اللَّهَ بِمَا يَعْمَلُونَ مُحِيطٌ ﴿١٢٠﴾

وَإِذْ عَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِينَ مَقْعِدًا لِلْقِتَالِ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٢١﴾

إِذْ هَمَّتْ طَآئِفَتَانِ مِنْكُمْ أَنْ تَفْشَلَا وَاللَّهُ وَلِيُّهُمَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٢٢﴾

وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تَشْكُرُونَ ﴿١٢٣﴾

إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَنْ يَكْفِيَكُمْ أَنْ يُبَدِّدَ لَكُمْ رَبُّكُمْ بِقَلْبَتِهِ أَعْلَافٍ مِّنَ الْمَلَائِكَةِ مُنَزَّلِينَ ﴿١٢٤﴾

بَلَىٰ إِنْ تَصْبِرُوا وَتَتَّقُوا وَيَأْتُوكُم مِّن فَوْرِهِمْ هَذَا يُبَدِّدْكُمْ رَبُّكُمْ بِخَمْسَةِ آلَافٍ مِّنَ الْمَلَائِكَةِ مُسَوِّمِينَ ﴿١٢٥﴾

وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ لَكُمْ وَلِتَطْمَئِنَّ قُلُوبُكُم بِهِ ۗ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ الْعَزِيزِ الْحَكِيمِ ﴿١٢٦﴾

(1) (V.3:123) i.e. abstain from all kinds of sins and evil deeds which He has forbidden and love Allāh much, perform all kinds of good deeds which He has ordained.

127. That He might cut off a part of those who disbelieve, or expose them to infamy, so that they retire frustrated.
128. Not for you (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, but for Allāh) is the decision; whether He turns in mercy to (pardons) them or punishes them; verily, they are the *Zālimūn* (polytheists, disobedients, and wrong-doers).
129. And to Allāh belongs all that is in the heavens and all that is in the earth. He forgives whom He wills, and punishes whom He wills. And Allāh is Oft-Forgiving, Most Merciful.
130. O you who believe! Eat not *Ribā* (usury)⁽¹⁾ doubled and multiplied, but fear Allāh that you may be successful.
131. And fear the Fire, which is prepared for the disbelievers.

لَيَقْطَعَ طَرَفًا مِّنَ الَّذِينَ كَفَرُوا أَوْ يَكْتُمُهُمْ
فَيَنْقَلِبُوا خَائِبِينَ ﴿١٢٧﴾

لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ
أَوْ يُعَذِّبُهُمْ فَإِنَّهُمْ ظَالِمُونَ ﴿١٢٨﴾

وَلِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ يَغْفِرُ
لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ وَاللَّهُ غَفُورٌ
رَّحِيمٌ ﴿١٢٩﴾

يٰۤاَيُّهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا الرِّبٰوًا
أَضْعَافًا مُّضَاعَفَةً ۖ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ
تُفْلِحُونَ ﴿١٣٠﴾

وَاتَّقُوا النَّارَ الَّتِي أُعِدَّتْ لِلْكَافِرِينَ ﴿١٣١﴾

(1) (V.3:130)

a) See (V.2:275) and its footnote.

b) Narrated Abu Hurairah رَضِيَ اللَّهُ عَنْهُ: The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Avoid the seven great destructive sins.” The people enquired, “O Allāh’s Messenger! What are they?” He said,

- 1) “To join others in worship along with Allāh,
- 2) to practise sorcery,
- 3) to kill a person which Allāh has forbidden except for a just cause (according to Islāmic law),
- 4) to eat up *Ribā* (usury),
- 5) to eat up an orphan’s wealth,
- 6) to show one’s back to the enemy and fleeing from the battlefield at the time of fighting,
- 7) and to accuse chaste women, who never even think of anything touching their chastity and are true believers”. (*Ṣaḥīḥ Al-Bukhārī*, Vol. 4, *Ḥadīth* No. 28).

c) See the footnote (A) of the (V.2:278).

d) See the footnote (B) of the (V.2:278).

132. And obey Allāh and the Messenger (Muḥammad ﷺ) that you may obtain mercy⁽¹⁾.
133. And march forth in the way (which leads to) forgiveness from your Lord, and for Paradise as wide as the heavens and the earth, prepared for *Al-Muttaqūn* (the pious — See V.2:2).
134. Those who spend (in Allāh’s Cause) in prosperity and in adversity,⁽²⁾ who repress anger,⁽³⁾ and who pardon men; verily, Allāh loves *Al-Muḥsinūn*⁽⁴⁾ (the good-doers).
135. And those who, when they have committed *Fāḥishah* (great sins as illegal sexual intercourse) or wronged themselves with evil, remember Allāh and ask forgiveness for their sins; — and none can forgive sins but Allāh — and do not persist in what (wrong) they have done, while they know⁽⁵⁾.

وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٣٢﴾

* وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ
عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ
لِلْمُتَّقِينَ ﴿١٣٣﴾

الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ
وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ ۗ
وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿١٣٤﴾

وَالَّذِينَ إِذَا فَعَلُوا فَحِشَةً أَوْ ظَلَمُوا أَنفُسَهُمْ
ذَكَرُوا اللَّهَ فَاَسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَن يَغْفِرِ
الذُّنُوبَ إِلَّا اللَّهُ وَلَمْ يُصِرُّوا عَلَىٰ مَا فَعَلُوا
وَهُمْ يَعْلَمُونَ ﴿١٣٥﴾

(1) (V.3:132) See the footnote of (V.3:85).

(2) (V.3:134) Narrated Abu Hurairah رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, “Charity is obligatory everyday on every joint of a human being*. If one helps a person in matters concerning his riding animal by helping him to ride on it or by lifting his luggage on to it, all this will be regarded as charity. A good word, and every step one takes to offer the compulsory congregational prayer is regarded as charity; and guiding somebody on the road is regarded as charity.” (*Ṣaḥīḥ Al-Bukhārī*, Vol.4, *Ḥadīth* No.141).

* To show gratitude to Allāh for keeping your body safe and sound, you should give in charity or do charitable deeds.

(3) (V.3:134) Narrated Abu Hurairah رَضِيَ اللَّهُ عَنْهُ: Allāh’s Messenger ﷺ said, “The strong is not the one who overcomes the people by his strength, but the strong is the one who controls himself while in anger.” (*Ṣaḥīḥ Al-Bukhārī*, Vol.8, *Ḥadīth* No.135).

(4) (V.3:134) *Al-Muḥsinūn*: Doers of good, those who perform good deeds totally for Allāh’s sake only, without any showing-off or to gain praise or fame and they do them in accordance with the *Sunnah* (legal ways) of Allāh’s Messenger, Muḥammad ﷺ.

(5) (V.3:135) See the footnote of (V.42:25).

136. For such, the reward is Forgiveness from their Lord, and Gardens with rivers flowing underneath (Paradise), wherein they shall abide forever. How excellent is this reward for the doers (who do righteous deeds according to Allāh’s Orders).
137. Many similar ways (and mishaps of life) were faced by nations (believers and disbelievers) that have passed away before you (as you have faced in the battle of Uḥud), so travel through the earth, and see what was the end of those who disbelieved (in the Oneness of Allāh, and disobeyed Him and His Messengers).
138. This (the Qur’ān) is a plain statement for mankind, a guidance and instruction to those who are *Al-Muttaqūn* (the pious — See V.2:2).
139. So, do not become weak (against your enemy), nor be sad, and you will be superior (in victory) if you are indeed (true) believers.
140. If a wound (and killing) has touched you, be sure a similar wound (and killing) has touched the others. And so are the days (good and not so good), We give to men by turns, that Allāh may test those who believe, and that He may take martyrs from among you. And Allāh likes not the *Zālimūn* (polytheists and wrong-doers).
141. And that Allāh may test (or purify) the believers (from sins) and destroy the disbelievers.

أُولَئِكَ جَزَاؤُهُمْ مَغْفِرَةٌ مِّن رَّبِّهِمْ وَجَنَّاتٌ
تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَنِعْمَ
أَجْرَ الْعَامِلِينَ ﴿١٣٦﴾

قَدْ خَلَتْ مِن قَبْلِكُمْ سُنَنٌ فَسِيرُوا
فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ
الْمُكْذِبِينَ ﴿١٣٧﴾

هَذَا بَيَانٌ لِّلنَّاسِ وَهُدًى وَمَوْعِظَةٌ
لِّلْمُتَّقِينَ ﴿١٣٨﴾

وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمُ الْأَعْلَوْنَ إِن
كُنْتُمْ مُؤْمِنِينَ ﴿١٣٩﴾

إِن يَمَسُّكُمْ فَرَحٌ فَقَدْ مَسَّ الْقَوْمَ فَرَحٌ
مِّثْلُهُ، وَتِلْكَ الْأَيَّامُ نَدَاوَلَهَا بَيْنَ النَّاسِ
وَلِيَعْلَمَ اللَّهُ الَّذِينَ ءَامَنُوا وَيَتَّخِذَ مِنْكُمْ
شُهَدَاءَ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿١٤٠﴾

وَلِيَمِجِّصَ اللَّهُ الَّذِينَ ءَامَنُوا وَيَمْحَقَ
الْكَافِرِينَ ﴿١٤١﴾

142. Or do you think that you will enter Paradise before Allāh tests those of you who fought (in His Cause) and (also) tests those who are *Aṣ-Ṣābirūn* (the patient)?
143. And you had indeed longed for death (*Ash-Shahādah* — martyrdom) before you met it. Now you have seen it openly with your own eyes.
144. Muḥammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) is no more than a Messenger, and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels (as disbelievers)? And he who turns back on his heels, not the least harm will he do to Allāh; and Allāh will give reward to those who are grateful.
145. And no person can ever die except by Allāh’s Leave and at an appointed term. And whoever desires a reward in (this) world, We shall give him of it; and whoever desires a reward in the Hereafter, We shall give him thereof. And We shall reward the grateful.
146. And many a Prophet (i.e. many from amongst the Prophets) fought (in Allāh’s Cause) and along with whom (fought) large bands of religious learned men. But they never lost heart for that which did befall them in Allāh’s Way, nor did they weaken nor degrade themselves. And Allāh loves *Aṣ-Ṣābirūn* (the patient).
147. And they said nothing but: “Our Lord! Forgive us our sins and our transgressions (in keeping our duties to You), establish our feet firmly, and give us victory over the disbelieving folk.”

أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمِ الصَّابِرِينَ ﴿١٤٢﴾

وَلَقَدْ كُنْتُمْ تَمَنَّوْنَ الْمَوْتَ مِنْ قَبْلِ أَنْ تَلْقَوْهُ فَقَدْ رَأَيْتُمُوهُ وَأَنْتُمْ تَنْظُرُونَ ﴿١٤٣﴾

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَلَا يَنْفَكُ عَنْ أَعْقَابِكُمْ وَمَنْ يَنْفَكْ عَنْ أَعْقَابِيهِ فَلَنْ يَصُرَ اللَّهُ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ ﴿١٤٤﴾

وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كَتَبْنَا مُؤَجَّلَاتٍ وَمَنْ يُرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَنْ يُرِدْ ثَوَابَ الْآخِرَةِ نُؤْتِهِ مِنْهَا وَسَنَجْزِي الشَّاكِرِينَ ﴿١٤٥﴾

وَكَايِنَ مِمَّنْ نَبِيٍّ قَاتَلَ مَعَهُ رِبِّيُونَ كَثِيرٌ فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَمَا ضَعُفُوا وَمَا اسْتَكَانُوا وَاللَّهُ يُحِبُّ الصَّابِرِينَ ﴿١٤٦﴾

وَمَا كَانَ قَوْلُهُمْ إِلَّا أَنْ قَالُوا رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿١٤٧﴾

148. So, Allāh gave them the reward of this world, and the excellent reward of the Hereafter. And Allāh loves *Al-Muhsinūn* (the good-doers) ⁽¹⁾.
149. O you who believe! If you obey those who disbelieve, they will send you back on your heels, and you will turn back (from Faith) as losers⁽²⁾.
150. Nay, Allāh is your *Maulā* (Patron, Lord, Helper, Protector), and He is the Best of helpers.
151. We shall cast terror into the hearts of those who disbelieve, because they joined others in worship with Allāh, for which He had sent no authority; their abode will be the Fire and how evil is the abode of the *Zālimūn* (polytheists and wrong-doers).
152. And Allāh did indeed fulfil His Promise to you when you were killing them (your enemy) with His Permission; until (the moment) you lost your courage and fell to disputing about the order, and disobeyed after He showed you (of the booty) which you love. Among you are some that desire this world and some that desire the Hereafter. Then He made you flee from them (your enemy), that He might test you. But surely,

فَعَاتَبْنَهُمْ اللَّهُ نَوَابَ الدُّنْيَا وَحُسْنَ نَوَابِ
الْآخِرَةِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿١٤٨﴾

يَأْتِيهَا الَّذِينَ ءَامَنُوا إِنْ تَطِيعُوا الَّذِينَ
كَفَرُوا يَرُدُّوكُمْ عَلَىٰ أَعْقَابِكُمْ فَتَنْقَلِبُوا
خَاسِرِينَ ﴿١٤٩﴾

بَلَىٰ اللَّهُ مَوْلَاكُمْ وَهُوَ خَيْرُ النَّاصِرِينَ ﴿١٥٠﴾

سَأُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ
بِمَا أَشْرَكُوا بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا
وَمَا لَهُمْ النَّارُ وَبِئْسَ مَثْوَى الظَّالِمِينَ ﴿١٥١﴾

وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ إِذْ تَحُسُّونَهُمْ
بِإِذْنِهِ ۗ حَتَّىٰ إِذَا فَشِلْتُمْ وَتَنَزَّعْتُمْ فِي
الْأَمْرِ وَعَصَيْتُم مِّن بَعْدِ مَا أَرْسَلَكُم مَّا
تُحِبُّونَ مِنْكُمْ مَّن يُرِيدُ الدُّنْيَا وَمِنْكُمْ
مَّن يُرِيدُ الْآخِرَةَ ثُمَّ صَرَفَكُمْ عَنْهُمْ
لِيَبْتَلِيَكُمْ ۗ وَلَقَدْ عَفَا عَنْكُمْ وَاللَّهُ ذُو
فَضْلٍ عَلَى الْمُؤْمِنِينَ ﴿١٥٢﴾

(1) (V.3:148) See the footnote of (V.3:134) and of (V.9:120).

(2) (V.3:149) What is said about residence (staying) in the land of *Ash-Shirk* (polytheism i.e. the land where polytheism is practised). Narrated Samurah ibn Jundub رضي الله عنه: Allāh’s Messenger صلى الله عليه وسلم said: “Anybody (from among the Muslims) who meets, gathers together, lives, and stays (permanently) with a *Mushrik* (polytheist or a disbeliever in the Oneness of Allāh, etc.) and agrees to his ways, opinion, etc. and (enjoys) his living with him (*Mushrik*), then he (that Muslim) is like him (*Mushrik*). (This *Hadīth* indicates that a Muslim should not stay in a non-Muslim country, he must emigrate to a Muslim country, where Islām is practised.)” [The Book of *Jihād*, *Abu Dāwūd*].

He forgave you, and Allāh is Most Gracious to the believers.

153. (And remember) when you ran away (dreadfully) without even casting a side glance at anyone, and the Messenger (Muḥammad ﷺ) was in your rear calling you back. There did Allāh give you one distress after another by way of requital to teach you not to grieve for that which had escaped you, nor for that which had befallen you. And Allāh is Well-Aware of all that you do.
154. Then after the distress, He sent down security for you. Slumber overtook a party of you, while another party was thinking about themselves (as how to save their own selves, ignoring the others and the Prophet ﷺ) and thought wrongly of Allāh — the thought of ignorance. They said, “Have we any part in the affair?” Say (O Muḥammad ﷺ): “Indeed the affair belongs wholly to Allāh.” They hide within themselves what they dare not reveal to you, saying: “If we had anything to do with the affair, none of us would have been killed here.” Say: “Even if you had remained in your homes, those for whom death was decreed would certainly have gone forth to the place of their death,” but that Allāh might test what is in your breasts; and to purify⁽¹⁾ that which was in your hearts (sins), and Allāh is All-Knower of what is in (your) breasts.

﴿ إِذْ تُصْعِدُونَ وَلَا تَلْوُونَ عَلَىٰ أَحَدٍ وَالرَّسُولُ يَدْعُوكُمْ فِي أُخْرَاكُمْ فَأَثَابَكُمْ غَمًّا بِغَيْرِ لَكِيْلَةٍ تَخْزِنُونَا عَلَىٰ مَا فَأْتَكُمْ وَلَا مَا أَصْبَحْتُمْ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴾ ١٥٣

ثُمَّ أَنْزَلَ عَلَيْكُم مِّن بَعْدِ الْغَمِّ أَمْنَةً نُّعَاسًا يَغْشَىٰ طَآئِفَةً مِّنكُمْ وَطَآئِفَةٌ قَدْ أَهَمَّتْهُمْ أَنفُسُهُمْ يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ يَقُولُونَ هَل لَّنَا مِنَ الْأَمْرِ مِن شَيْءٍ قُلْ إِنَّ الْأَمْرَ كُلَّهُ لِلَّهِ يُخْفُونَ فِي أَنفُسِهِم مَّا لَا يُبْدُونَ لَكَ يَقُولُونَ لَوْ كَانَ لَنَا مِنَ الْأَمْرِ شَيْءٌ مَّا قُتِلْنَا هَاهُنَا قُلْ لَوْ كُنْتُمْ فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَىٰ مَضَاجِعِهِمْ وَلِيَبْتَلِيَ اللَّهُ مَا فِي صُدُورِكُمْ وَلِيُمَحَّصَ مَا فِي قُلُوبِكُمْ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١٥٤﴾

(1) (V.3:154) The Arabic word *yumahhis* has three meanings: (1) To test, (2) To purify, (3) To get rid of (*Tafsīr Al-Qurtubī*).

155. Those of you who turned back on the day the two hosts met (i.e. the battle of Uḥud), it was *Shaiṭān* (Satan) who caused them to backslide (run away from the battlefield) because of some (sins) they had earned. But Allāh, indeed, has forgiven them. Surely, Allāh is Oft-Forgiving, Most Forbearing.

156. O you who believe! Be not like those who disbelieve (hypocrites) and who say about their brethren when they travel through the earth or go out to fight: “If they had stayed with us, they would not have died or been killed,” so that Allāh may make it a cause of regret in their hearts. It is Allāh that gives life and causes death. And Allāh is All-Seer of what you do.

157. And if you are killed or die in the Way of Allāh, forgiveness and mercy from Allāh are far better than all that they amass (of worldly wealth).

158. And whether you die, or are killed, verily, to Allāh you shall be gathered.

159. And by the Mercy of Allāh, you dealt with them gently. And had you (Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) been severe and harsh-hearted, they would have broken away from about you; so pass over (their faults), and ask (Allāh’s) Forgiveness for them; and consult them in the affairs. Then when you have taken a decision, put your trust in Allāh, certainly, Allāh loves those who put their trust (in Him).

إِنَّ الَّذِينَ تَوَلَّوْا مِنْكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ
إِنَّمَا اسْتَزَلَّهُمُ الشَّيْطَانُ بِبَعْضِ مَا كَسَبُوا
وَلَقَدْ عَفَا اللَّهُ عَنْهُمْ إِنَّ اللَّهَ غَفُورٌ
حَلِيمٌ ﴿١٥٥﴾

يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَكُونُوا كَالَّذِينَ
كَفَرُوا وَقَالُوا لِإِخْوَانِهِمْ إِذَا ضَرَبُوا فِي
الْأَرْضِ أَوْ كَانُوا غُرَى لَوْ كَانُوا عِنْدَنَا مَا
مَاتُوا وَمَا قُتِلُوا لِيَجْعَلَ اللَّهُ ذَلِكَ حَسْرَةً
فِي قُلُوبِهِمْ وَاللَّهُ يُحْيِي وَيُمِيتُ وَاللَّهُ بِمَا
تَعْمَلُونَ بَصِيرٌ ﴿١٥٦﴾

وَلَيْنَ قُتِلْتُمْ فِي سَبِيلِ اللَّهِ أَوْ مِتُّمْ مَعْفَرَةٌ
مِّنَ اللَّهِ وَرَحْمَةٌ خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿١٥٧﴾

وَلَيْنَ مِّتُّمَ أَوْ قُتِلْتُمْ لِإِلَى اللَّهِ تُحْشَرُونَ ﴿١٥٨﴾

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ
فَظًّا غَلِيظَ الْقَلْبِ لَأَنْفَضُوا مِنْ حَوْلِكَ
فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ
فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ
اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ﴿١٥٩﴾

160. If Allāh helps you, none can overcome you; and if He forsakes you, who is there after Him that can help you? And in Allāh (Alone) let believers put their trust.
161. It is not for any Prophet to take illegally a part of the booty (*Ghulūl*),⁽¹⁾ and whosoever deceives his companions as regards the booty, he shall bring forth on the Day of Resurrection that which he took (illegally). Then every person shall be paid in full what he has earned, and they shall not be dealt with unjustly.
162. Is then one who follows (seeks) the good Pleasure of Allāh (by not taking illegally a part of the booty) like the one who draws on himself the Wrath of Allāh (by taking a part of the booty illegally — *Ghulūl*)? — his abode is Hell, and worst, indeed is that destination!

إِنْ يَنْصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ وَإِنْ
يَخْذَلْكُمْ فَمَنْ ذَا الَّذِي يَنْصُرْكُمْ مِنْ
بَعْدِهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٦٠﴾

وَمَا كَانَ لِنَبِيٍّ أَنْ يَغُلَّ وَمَنْ يَغُلْ يَأْتِ
بِمَا غُلَّ يَوْمَ الْقِيَامَةِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ
مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿١٦١﴾

أَفَمَنْ اتَّبَعَ رِضْوَانَ اللَّهِ كَمَنْ بَاءَ بِسَخَطٍ
مِنَ اللَّهِ وَمَأْوَاهُ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ ﴿١٦٢﴾

(1) (V.3:161) *Al-Ghulūl*: (Stealing from the war booty before its distribution), and the Statement of Allāh *سُبْحَانَ اللَّهِ وَبِحَمْدِهِ*: “And whosoever deceives his companions as regards booty, he shall bring forth on the Day of Resurrection that which he took (illegally)”.

Narrated Abu Hurairah *رَضِيَ اللَّهُ عَنْهُ*: The Prophet *صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ* got up amongst us and mentioned *Al-Ghulūl*, emphasized its magnitude and declared that it was a great sin saying, “Don’t commit *Ghulūl* for I should not like to see anyone amongst you on the Day of Resurrection, carrying over his neck a sheep that will be bleating, or carrying over his neck a horse that will be neighing. Such a man will be saying: ‘O Allāh’s Messenger! Intercede with Allāh for me,’ and I will reply, ‘I can’t help you, for I have conveyed Allāh’s Message to you.’ Nor should I like to see a man carrying over his neck a camel that will be grunting. Such a man will say, ‘O Allāh’s Messenger! Intercede with Allāh for me,’ and I will say, ‘I can’t help you for I have conveyed Allāh’s Message to you’; or one carrying over his neck gold and silver and saying, ‘O Allāh’s Messenger! Intercede with Allāh for me.’ And I will say, ‘I can’t help you, for I have conveyed Allāh’s Message to you, or one carrying clothes that will be fluttering, and the man will say, ‘O Allāh’s Messenger! Intercede with Allāh for me.’ And I will say, ‘I can’t help you, for I have conveyed Allāh’s Message to you.’” (*Ṣaḥīḥ Al-Bukhārī*, Vol. 4, *Ḥadīth* No. 307).

163. They are in varying grades with Allāh, and Allāh is All-Seer of what they do.

164. Indeed, Allāh conferred a great favour on the believers when He sent among them a Messenger (Muḥammad ﷺ) from among themselves, reciting to them His Verses (the Qur’ān), and purifying them (from sins by their following him), and instructing them (in) the Book (the Qur’ān) and *Al-Hikmah* [the wisdom and the *Sunnah* of the Prophet ﷺ (i.e. his legal ways, statements, acts of worship)], while before that they had been in manifest error⁽¹⁾.

هُم دَرَجَاتٌ عِنْدَ اللَّهِ وَاللَّهُ بِصِيرٍ بِمَا
يَعْمَلُونَ ﴿١٦٣﴾

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ
رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ
وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ
وَإِنْ كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ ﴿١٦٤﴾

- (1) (V.3:164) Following the *Sunnah* (legal ways) of the Prophet ﷺ And the Statement of Allāh ﷻ - “And make us leaders for the righteous.” (V.25:74). Mujahid said, “(Make us) a community that follows the *Muttaqūn* (righteous) people who preceded us, and whom those succeeding may follow.” Ibn ‘Aun said, “(There are) three things which I love for myself and for my brothers, i.e. this *Sunnah* (the legal ways of the Prophet ﷺ) which they should learn and ask about; the Qur’ān which they should understand and ask the people about; and that they should leave the people except when intending to do good (for them).” (*Ṣaḥīḥ Al-Bukhārī*, Vol. 9, Chap. 2, P. 282).
- a) Narrated Ḥudhaifah رضي الله عنه: Allāh’s Messenger ﷺ said to us, “Certainly *Al-Amānah* (the trust or the moral responsibility or honesty, and all the duties which Allāh has ordained) descended from the heavens and settled in the roots of the hearts of men (faithful believers), and then the Qur’ān was revealed and the people read the Qur’ān, (and learnt *Al-Amānah* from it) and also learnt it from the *Sunnah*. [Both the Qur’ān and *As-Sunnah* strengthened their (the faithful believer’s) *Amānah*].” (*Ṣaḥīḥ Al-Bukhārī*, Vol.9, *Ḥadīth* No.381).
- b) Narrated Abu Hurairah رضي الله عنه: Allāh’s Messenger ﷺ said, “All my followers will enter Paradise except those who refuse.” They said, “O Allāh’s Messenger! Who will refuse?” He said, “Whoever obeys me will enter Paradise, and whoever disobeys me is the one who refuses (to enter it).” (*Ṣaḥīḥ Al-Bukhārī*, Vol.9, *Ḥadīth* No.384).
- c) Narrated Jābir ibn ‘Abdullāh رضي الله عنه: Some angels came to Prophet Muḥammad ﷺ while he was sleeping. Some of them said, “He is sleeping.” Others said, “His eyes are sleeping, but his heart is awake.”

165. (What is the matter with you?)
When a single disaster smites you, although you smote (your enemies) with one twice as great, you say: “From where does this come to us?” Say (to them), “It is from yourselves (because of your evil deeds).” And Allāh has power over all things.
166. And what you suffered (of the disaster) on the day (of the battle of Uḥud when) the two armies met, was by the leave of Allāh, in order that He might test the believers.

أَوْلَمَّا أَصَبْتَكُمْ مُصِيبَةً قَدْ أَصَبْتُمْ مِثْلَهَا
فَلْتُمْ أَنَّى هَذَا قُلْ هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ
إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٦٥﴾

وَمَا أَصَابَكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ فَيَاذَن
اللَّهُ وَلِيَعْلَمَ الْمُؤْمِنِينَ ﴿١٦٦﴾

Then they said, “There is an example for this companion of yours.” One of them said, “Then set forth an example for him.” Some of them said, “He is sleeping.” The others said, “His eyes are sleeping, but his heart is awake.” Then they said, “His example is that of a man who has built a house and then offered therein a banquet and sent an inviter (messenger) to invite the people. So, whosoever accepted the invitation of the inviter, entered the house and eat of the banquet, and whoever did not accept the invitation of the inviter, did not enter the house, nor did he eat of the banquet.” Then the angels said, “Interpret this parable to him so that he may understand it.” Some of them said, “He is sleeping.” The others said, “His eyes are sleeping, but his heart is awake.” And then they said, “The house stands for Paradise and the call-maker is Muḥammad ﷺ and whoever obeys Muḥammad ﷺ, obeys Allāh; and whoever disobeys Muḥammad ﷺ, disobeys Allāh. Muḥammad ﷺ separated the people (i.e., through his message; the good is distinguished from the bad, and the believers from the disbelievers).” (*Ṣaḥīḥ Al-Bukhārī*, Vol. 9, *Ḥadīth* No.385).

- d) Narrated Abu Mūsa رضي الله عنه: The Prophet ﷺ said, “My example, and the example of what I have been sent with, is that of a man who came to some people and said, ‘O people! I have seen the enemy’s army with my own eyes, and I am the naked warner; so protect yourselves!’ Then a group of his people obeyed him and fled at night proceeding stealthily till they were safe, while another group of them disbelieved him and stayed at their places till morning when the army came upon them, and killed and ruined them completely. So, this is the example of that person who obeys me and follows that truth which I have brought (the Qur’ān and the *Sunnah*), and the example of the one who disobeys me and disbelieves the truth I have brought.” (*Ṣaḥīḥ Al-Bukhārī*, Vol. 9, *Ḥadīth* No. 387).

167. And that He might test the hypocrites, it was said to them: “Come, fight in the Way of Allāh or (at least) defend yourselves.” They said: “Had we known that fighting will take place, we would certainly have followed you.” They were on that day, nearer to disbelief than to Faith, saying with their mouths what was not in their hearts. And Allāh has full knowledge of what they conceal.
168. (They are) the ones who said about their killed brethren while they themselves sat (at home): “If only they had listened to us, they would not have been killed.” Say: “Avert death from your ownselves, if you speak the truth.”
169. Think not of those who are killed in the Way of Allāh as dead. Nay, they are alive, with their Lord, and they have provision.
170. They rejoice in what Allāh has bestowed upon them of His Bounty and rejoice for the sake of those who have not yet joined them, but are left behind (not yet martyred) that, on them, no fear shall come, nor shall they grieve.
171. They rejoice in a Grace and a Bounty from Allāh, and that Allāh will not waste the reward of the believers.
172. Those who answered (the Call of) Allāh and the Messenger (Muḥammad ﷺ) after being wounded; for those of them who did good deeds and feared Allāh, there is a great reward.

وَلِيَعْلَمَ الَّذِينَ تَافَقُوا وَقِيلَ لَهُمْ تَعَالَوْا قَاتِلُوا
 فِي سَبِيلِ اللَّهِ أَوْ اذْفَعُوا قَالُوا لَوْ نَعْلَمُ قِتَالًا
 لَاتَّبَعْنَاكُمْ هُمْ لِلْكَفْرِ يَوْمَئِذٍ أَقْرَبُ
 مِنْهُمْ لِلْإِيمَنِ يَقُولُونَ بِأَفْوَاهِهِمْ مَا لَيْسَ
 فِي قُلُوبِهِمْ وَاللَّهُ أَعْلَمُ بِمَا يَكْتُمُونَ ﴿١٦٧﴾

الَّذِينَ قَالُوا لِإِخْوَانِهِمْ وَقَعَدُوا لَوْ أَطَاعُونَا
 مَا قُتِلُوا قُلْ فَادْرَءُوا عَنِ أَنْفُسِكُمُ الْمَوْتَ
 إِنْ كُنْتُمْ صَادِقِينَ ﴿١٦٨﴾

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا
 بَلْ أَحْيَاءُ عِنْدَ رَبِّهِمْ يُرْزَقُونَ ﴿١٦٩﴾

فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ
 وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ
 مِنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ
 يَحْزَنُونَ ﴿١٧٠﴾

* يَسْتَبْشِرُونَ بِنِعْمَةِ مِنَ اللَّهِ وَفَضْلٍ وَأَنَّ
 اللَّهُ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ ﴿١٧١﴾

الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ مَا
 أَصَابَهُمُ الْقَرْحُ لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَاتَّقُوا
 أَجْرٌ عَظِيمٌ ﴿١٧٢﴾

173. Those (i.e. believers) to whom the people (hypocrites) said, “Verily, the people (pagans) have gathered against you (a great army), therefore, fear them.” But it (only) increased them in Faith, and they said: “Allāh (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us)⁽¹⁾”.
174. So, they returned with Grace and Bounty from Allāh. No harm touched them; and they followed the good Pleasure of Allāh. And Allāh is the Owner of Great Bounty.
175. It is only *Shaitān* (Satan) that suggests to you the fear of his *Auliya* [supporters and friends (polytheists, disbelievers in the Oneness of Allāh and in His Messenger, Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)]; so fear them not, but fear Me, if you are (true) believers.
176. And let not those grieve you (O Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) who rush with haste to disbelieve; verily, not the least harm will they do to Allāh. It is Allāh’s Will to give them no portion in the Hereafter. For them there is a great torment.

الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ ﴿١٧٣﴾

فَأَنْقَلَبُوا بِنِعْمَةٍ مِّنَ اللَّهِ وَفَضْلٍ لَّمْ يَمَسَّسْهُمُ سُوءٌ وَاتَّبَعُوا رِضْوَانَ اللَّهِ وَاللَّهُ ذُو فَضْلٍ عَظِيمٍ ﴿١٧٤﴾

إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ فَلَا تَخَافُوهُمْ وَخَافُوا مِنِّي إِن كُنْتُمْ مُؤْمِنِينَ ﴿١٧٥﴾

وَلَا يَحْزَنكَ الَّذِينَ يُسْرِعُونَ فِي الْكُفْرِ إِنَّهُمْ لَن يَصُرُوا اللَّهَ شَيْئًا يُرِيدُ اللَّهُ أَلَّا يَجْعَلَ لَهُمْ حِطًّا فِي الْأَخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿١٧٦﴾

(1) (V.3:173) Allāh’s Statement: - “Those (i.e. believers) to whom the people (hypocrites) said, ‘Verily, the people (pagans) have gathered against you (a great army), therefore, fear them’”.

a) Narrated Ibn ‘Abbās رَضِيَ اللهُ عَنْهُمَا: (The saying:) “Allāh (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us)” was said by Ibrāhīm (Abraham) عَلَيْهِ السَّلَام when he was thrown into the fire; and it was said by Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ when they (i.e. hypocrites) said, “Verily, the people (pagans) have gathered against you (a great army), therefore, fear them,” but it (only) increased them in Faith and they said: “Allāh (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us).” (V.3:173) (*Ṣaḥīḥ Al-Bukhārī*, Vol. 6, *Ḥadīth* No. 86).

b) Narrated Ibn ‘Abbās رَضِيَ اللهُ عَنْهُمَا: The last statement of Ibrāhīm (Abraham) عَلَيْهِ السَّلَام when he was thrown into the fire, was: “Allāh (Alone) is Sufficient for me and He is the Best Disposer (of my affairs).” (*Ṣaḥīḥ Al-Bukhārī*, Vol. 6, *Ḥadīth* No. 87).

177. Verily, those who purchase disbelief at the price of Faith, not the least harm will they do to Allāh. For them, there is a painful torment.
178. And let not the disbelievers think that Our postponing of their punishment is good for them. We postpone the punishment only so that they may increase in sinfulness. And for them is a disgracing torment.
179. Allāh will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good. Nor will Allāh disclose to you the secrets of the *Ghaib* (unseen), but Allāh chooses of His Messengers whom He wills. So believe in Allāh and His Messengers. And if you believe and fear Allāh, then for you there is a great reward.
180. And let not those who covetously withhold of that which Allāh has bestowed on them of His Bounty (Wealth) think that it is good for them (and so they do not pay the obligatory *Zakāt*). Nay, it will be worse for them; the things which they covetously withheld shall be tied to their necks like a collar on the Day of Resurrection⁽¹⁾. And to Allāh belongs

إِنَّ الَّذِينَ اشْتَرُوا الْكُفْرَ بِالْإِيمَانِ لَنْ
يَضُرُّوا اللَّهَ شَيْئًا وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٧٧﴾

وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا أَنَّ مَا نُحِلُّ لَهُمْ
خَيْرٌ لَّأَنْفُسِهِمْ إِنَّمَا نَحْنُ لِيَزْدَادُوا إِثْمًا
وَلَهُمْ عَذَابٌ مُّهِينٌ ﴿١٧٨﴾

مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ
عَلَيْهِ حَتَّىٰ يُمَيِّزَ الْخَبِيثَ مِنَ الطَّيِّبِ وَمَا
كَانَ اللَّهُ لِيُظْلِعَكُمْ عَلَى الْغَيْبِ وَلَكِنَّ
اللَّهَ يَجْتَبِيٰ مِنْ رُسُلِهِ مَن يَشَاءُ فَتَأْمِنُوا
بِاللَّهِ وَرُسُلِهِ ۚ وَإِن تَوَمَّنُوا ۖ فَتَقْوُوا فَلَكُمْ
أَجْرٌ عَظِيمٌ ﴿١٧٩﴾

وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا آتَاهُمُ
اللَّهُ مِنْ فَضْلِهِ ۚ هُوَ خَيْرٌ لَّهُمْ بَلْ هُوَ شَرٌّ
لَّهُمْ سَيُطَوَّقُونَ مَا بَخُلُوا بِهِ يَوْمَ الْقِيَامَةِ
وَلِلَّهِ مِيرَاتُ السَّمٰوٰتِ وَالْأَرْضِ ۗ وَاللَّهُ بِمَا
تَعْمَلُونَ خَبِيرٌ ﴿١٨٠﴾

(1) (V. 3:180) “Let not those who covetously withhold of that which Allāh has bestowed upon them of His Bounty ... shall be tied to their necks like a collar.”

Narrated Abu Hurairah رضي الله عنه: Allāh’s Messenger صلى الله عليه وسلم said, “Anyone whom Allāh has given wealth, but he does not pay its *Zakāt*; then, on the Day of Resurrection, his wealth will be presented to him in the shape of a bald-headed, poisonous, male snake with two poisonous glands* in its mouth and it will encircle itself round his neck and bite him over his cheeks and say, ‘I am your wealth; I am your treasure.’” Then the Prophet صلى الله عليه وسلم recited this Divine Verse: “And let

the heritage of the heavens and the earth; and Allāh is Well-Acquainted with all that you do.

181. Indeed, Allāh has heard the statement of those (Jews) who say: “Truly, Allāh is poor and we are rich!” We shall record what they have said and their killing of the Prophets unjustly, and We shall say: “Taste you the torment of the burning (Fire)”.
182. This is because of that (evil) which your hands have sent before you. And certainly, Allāh is never unjust to (His) slaves.
183. Those (Jews) who said: “Verily, Allāh has taken our promise not to believe in any Messenger unless he brings us an offering which the fire (from heaven) shall devour.” Say: “Verily, there came to you Messengers before me, with clear signs and even with what you speak of; why then did you kill them, if you are truthful?”
184. Then, if they deny you (O Muḥammad ﷺ), so were Messengers denied before you, who came with *Al-Bayyināt* (clear signs, proofs, evidences) and the Scriptures and the Book of Enlightenment.
185. Everyone shall taste death. And only on the Day of Resurrection shall you be paid your wages in full. And whoever is removed away from the Fire and admitted to Paradise,

لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاءُ سَنَكْتُبُ مَا قَالُوا وَقَتْلَهُمُ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ وَقَوْلُ ذُوقُوا عَذَابَ الْحَرِيقِ ﴿١٨١﴾

ذَٰلِكَ بِمَا قَدَّمْتُمْ أَيْدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلَامٍ لِّلْعَبِيدِ ﴿١٨٢﴾

الَّذِينَ قَالُوا إِنَّ اللَّهَ عٰهَدَ إِلَيْنَا آٰلَا نُوْمِنُ لِرَسُوْلٍ حَتّٰى يٰٓاْتِنَا بِقُرْبٰنٍ تٰكُلُهُ النَّارُ فَلَ قَدْ جَآءَكُم رَسُوْلٌ مِّن قَبْلِى بِالْبَيِّنٰتِ وَبِالذِّى قُلْتُمْ فَلِمَ قَتَلْتُمُوْهُمْ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿١٨٣﴾

فَإِنْ كَذَّبُوكَ فَقَدْ كَذَّبَ رُسُلٌ مِّن قَبْلِكَ جَاءُوا بِالْبَيِّنَاتِ وَالزُّبُرِ وَالْكِتَابِ الْمُنِيرِ ﴿١٨٤﴾

كُلُّ نَفْسٍ ذٰقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّوْنَ اٰجُوْرَكُمْ يَوْمَ الْقِيٰمَةِ فَمَن زُحِرَ عَن النَّارِ وَاَدْخَلَ الْجَنَّةَ فَقَدْ اٰرَ وَمَا الْحَيٰوةُ الدُّنْيَا اِلَّا مَتَاعُ الْغُرُوْرِ ﴿١٨٥﴾

not those who covetously withhold of that which Allāh has bestowed upon them of His Bounty.” (V.3:180).

* *Fath Al-Bārī*, Vol. 4, Pages No.11-13 (*Ṣaḥīḥ Al-Bukhārī*, Vol. 6, *Ḥadīth* No. 88).

he indeed is successful. The life of this world is only the enjoyment of deception (a deceiving thing).

186. You shall certainly be tried and tested in your wealth and properties and in your personal selves, and you shall certainly hear much that will grieve you from those who received the Scripture before you (Jews and Christians) and from those who ascribe partners to Allāh; but if you persevere patiently, and become *Al-Muttaqūn* (the pious — See V.2:2) then verily, that will be a determining factor in all affairs (and that is from the great matters to which you must hold on with all your efforts).
187. And (remember) when Allāh took a covenant from those who were given the Scripture (Jews and Christians) to make it (the news of the coming of Prophet Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and the religious knowledge) known and clear to mankind, and not to hide it, but they threw it away behind their backs, and purchased with it some miserable gain! And indeed worst is that which they bought.
188. Think not that those who rejoice in what they have done (or brought about), and love to be praised for what they have not done,— think not that they are rescued from the torment, and for them is a painful torment.
189. And to Allāh belongs the dominion of the heavens and the earth, and Allāh has power over all things.

﴿ لَتُبْلَوْنَ فِيْ أَمْوَالِكُمْ وَأَنْفُسِكُمْ وَلَتَسْمَعْنَ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا أَذًى كَثِيْرًا وَإِنْ تَصْبِرُوا وَتَتَّقُوا فَإِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ ﴾ ١٨٦

﴿ وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ فَنَبَذُوهُ وَرَاءَ ظُهُورِهِمْ وَأَشْرَتُوا بِهِءً ثَمَنًا قَلِيْلًا فَبِئْسَ مَا يَشْتَرُونَ ﴾ ١٨٧

﴿ لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا أَتَوْا وَيُجِبُونَ أَنْ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا فَلَا تَحْسَبَنَّهُمْ بِمَفَازَةٍ مِنَ الْعَذَابِ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴾ ١٨٨

﴿ وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيْرٌ ﴾ ١٨٩

190. Verily, in the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding.
191. Those who remember Allāh (always, and in prayers) standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth, (saying): “Our Lord! You have not created (all) this without purpose, glory to You! (Exalted are You above all that they associate with You as partners). Give us salvation from the torment of the Fire.
192. “Our Lord! Verily, whom You admit to the Fire, indeed, You have disgraced him; and never will the *Zālimūn* (polytheists and wrong-doers) find any helpers.
193. “Our Lord! Verily, we have heard the call of one (Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) calling to Faith: ‘Believe in your Lord,’ and we have believed. Our Lord! Forgive us our sins and expiate from us our evil deeds, and make us die (in the state of righteousness) along with *Al-Abrār* (the pious believers of Islamic Monotheism).
194. “Our Lord! Grant us what You promised to us through Your Messengers and disgrace us not on the Day of Resurrection, for You never break (Your) Promise.”
195. So, their Lord accepted of them (their supplication and answered them), “Never will I allow to be lost the work of any of you, be he male or female. You are (members) one of another, so those who emigrated and were driven

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَأَخْتِلَافِ
الَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ ﴿١٩٠﴾

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَنُعُودًا وَعَلَىٰ
جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ
وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَطْلًا
سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ ﴿١٩١﴾

رَبَّنَا إِنَّكَ مَن تُدْخِلِ النَّارَ فَقَدْ أَخْرَجْتَهُ
وَمَا لِلظَّالِمِينَ مِن أَنْصَارٍ ﴿١٩٢﴾

رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ
أَن ءَامِنُوا بِرَبِّكُمْ فَآمَنَّا رَبَّنَا فَاغْفِرْ
لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ
الْأَبْرَارِ ﴿١٩٣﴾

رَبَّنَا وَآتِنَا مَا وَعَدْتَنَا عَلَىٰ رُسُلِكَ وَلَا تُخْزِنَا
يَوْمَ الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ ﴿١٩٤﴾

فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ
عَمَلٍ مِّنْكُمْ مِّنْ ذَكَرٍ أَوْ أُنثَىٰ بَعْضُكُمْ
مِّنْ بَعْضٍ فَأَلَّذِينَ هَاجَرُوا وَأُخْرِجُوا مِن
دِيَارِهِمْ وَأُودُوا فِي سَبِيلِي وَقُتِلُوا وَقُتِلُوا

out from their homes, and suffered harm in My Cause, and who fought, and were killed (in My Cause), verily, I will expiate from them their evil deeds and admit them into Gardens under which rivers flow (in Paradise); a reward from Allāh, and with Allāh is the best of rewards.”

196. Let not the free disposal (and affluence) of the disbelievers throughout the land deceive you.
197. A brief enjoyment; then, their ultimate abode is Hell; and worst indeed is that place for rest.
198. But, for those who fear their Lord, are Gardens under which rivers flow (in Paradise); therein are they to dwell forever, an entertainment from Allāh; and that which is with Allāh is the Best for *Al-Abrār* (the pious believers of Islamic Monotheism).
199. And there are, certainly, among the people of the Scripture (Jews and Christians), those who believe in Allāh and in that which has been revealed to you, and in that which has been revealed to them, humbling themselves before Allāh. They do not sell the Verses of Allāh for a little price, for them is a reward with their Lord. Surely, Allāh is Swift in account.
200. O you who believe! Endure and be more patient (than your enemy), and guard your territory by stationing army units permanently at the places from where the enemy can attack you, and fear Allāh, so that you may be successful.

لَا كُفْرَانَ عَنْهُمْ سَيِّئَاتِهِمْ وَلَا أَدْخَلْتَهُمْ
جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ثَوَابًا مِمَّنْ
عِنْدَ اللَّهِ وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ ﴿١٩٥﴾

لَا يَعْزَّتْكَ تَقَلُّبُ الَّذِينَ كَفَرُوا فِي
الْبِلَادِ ﴿١٩٦﴾

مَتَّعَ قَلِيلٌ ثُمَّ مَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ
الْمِهَادُ ﴿١٩٧﴾

لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ جَنَّاتٌ تَجْرِي
مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا نُزُلًا مِمَّنْ
عِنْدَ اللَّهِ وَمَا عِنْدَ اللَّهِ خَيْرٌ لِلْأَبْرَارِ ﴿١٩٨﴾

وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ
وَمَا أَنْزَلَ إِلَيْكُمْ وَمَا أَنْزَلَ إِلَيْهِمْ خَشِيعِينَ
لِلَّهِ لَا يَشْتَرُونَ بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا
أُولَئِكَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ إِنَّ اللَّهَ
سَرِيعُ الْحِسَابِ ﴿١٩٩﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا
وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٢٠٠﴾

(4)

Sūrat An-Nisā'
(The Women)

سُورَةُ النِّسَاءِ

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

1. Mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Ḥawwā' (Eve)], and from them both He created many men and women; and fear Allāh through Whom you demand (your mutual rights), and (do not cut the relations of) the wombs (kinship)⁽¹⁾. Surely, Allāh is Ever All-Watcher over you.
2. And give to the orphans their property and do not exchange (your) bad things for (their) good ones; and devour not their substance (by adding it) to your substance. Surely, this is a great sin⁽²⁾.
3. And if you fear that you shall not be able to deal justly with the orphan-girls, then marry (other) women of your choice, two or three, or four; but if you fear that you shall not be able to deal justly (with them), then only one or (the slaves) that your right hands possess. That is nearer to prevent you from doing injustice.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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 ﴿١﴾

وَعَاثُوا الْيَتَامَىٰ أَمْوَالَهُمْ ۖ وَلَا تَتَّبِعُوا الْحَبِيبَ بِالْطَّيِّبِ ۖ وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَىٰ أَمْوَالِكُمْ ۚ إِنَّهُ كَانَ حُوبًا كَبِيرًا ﴿٢﴾

وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَعْنَىٰ وَتِلْكَ وَرَبِّعُ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ۚ ذَلِكَ أَذَىٰ أَلَّا تَعُولُوا ﴿٣﴾

(1) (V.4:1) See the footnote of (V.2:27).

(2) (V.4:2). See the footnote of (V.3:130).

4. And give to the women (whom you marry) their *Mahr* (obligatory bridal-money given by the husband to his wife at the time of marriage) with a good heart; but if they, of their own good pleasure, remit any part of it to you, take it, and enjoy it without fear of any harm (as Allāh has made it lawful).
5. And give not to the foolish your property which Allāh has made a means of support for you,⁽¹⁾ but feed and clothe them therewith, and speak to them words of kindness and justice.
6. And try the orphans (as regards their intelligence) until they reach the age of marriage; if then you find sound judgement in them, release their property to them, but consume it not wastefully and hastily, fearing that they should grow up, and whoever (amongst guardians) is rich, he should take no wages, but if he is poor, let him have for himself what is just and reasonable (according to his labour). And when you release their property to them, take witness in their presence; and Allāh is All-Sufficient in taking account.

وَأَتُوا النِّسَاءَ صَدَقَاتِهِنَّ نِحْلَةً فَإِنْ طِبَّنَ
لَكُمْ عَنْ شَيْءٍ مِنْهُ نَفْسًا فَكُلُوهُ هَنِيئًا
مَّرِيئًا ﴿٤﴾

وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ
اللَّهُ لَكُمْ قِيَامًا وَارزُقُوهُمْ فِيهَا وَاكْسُوهُمْ
وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا ﴿٥﴾

وَابْتَلُوا الَّتِي تَمَى حَتَّى إِذَا بَلَغُوا النِّكَاحَ فَإِنْ
ءَانَسْتُمْ مِنْهُمْ رُشْدًا فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ
وَلَا تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَنْ يَكْبَرُوا
وَمَنْ كَانَ عَنِيًّا فَلْيَسْتَعْفِفْ وَمَنْ كَانَ فَقِيرًا
فَلْيَأْكُلْ بِالْمَعْرُوفِ فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ
فَأَشْهَدُوا عَلَيْهِمْ وَكَفَى بِاللَّهِ حَسِيبًا ﴿٦﴾

(1) (V.4:5) Narrated Al-Mughīrah ibn Shu‘bah رَضِيَ اللَّهُ عَنْهُ: The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Allāh has forbidden for you:

- 1) to be undutiful to your mothers,
 - 2) to bury your daughters alive,
 - 3) not to pay the rights of the others (e.g. *Zakāt*, charity) and
 - 4) to beg of men (i.e. begging). And Allāh has hated for you:
 - 1) sinful and useless talk like backbiting or that you talk too much about others,
 - 2) to ask too many questions, (in disputed religious matters) and
 - 3) to waste the wealth (by extravagance with lack of wisdom and thinking).
- (*Ṣaḥīḥ Al-Bukhārī*, Vol. 3, *Ḥadīth* No. 591).

7. There is a share for men and a share for women from what is left by parents and those nearest related, whether the property be small or large — a legal share.
8. And when the relatives and the orphans and *Al-Masākīn* (the needy) are present at the time of division, give them out of the property, and speak to them words of kindness and justice.
9. And let those (executors and guardians) have the same fear in their minds as they would have for their own, if they had left weak offspring behind. So, let them fear Allāh and speak right words.
10. Verily, those who unjustly eat up the property of orphans, they eat up only fire into their bellies, and they will be burnt in the blazing Fire!
11. Allāh commands you as regards your children's (inheritance): to the male, a portion equal to that of two females; if (there are) only daughters, two or more, their share is two-thirds of the inheritance; if only one, her share is a half. For parents, a sixth share of inheritance to each if the deceased left children; if (the deceased left) no children, and the parents are the (only) heirs, the mother has a third; if the deceased left brothers (or sisters), the mother has a sixth. (The distribution in all cases is) after the payment of legacies he may have bequeathed or debts. You know not which of

لِّلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ
وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ
مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ نَصِيبًا مَّفْرُوضًا ﴿٧﴾

وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَىٰ وَالْيَتَامَىٰ
وَالْمَسْكِينُ فَأَرْزُقُوهُمْ مِنْهُ وَقُولُوا لَهُمْ قَوْلًا
مَّعْرُوفًا ﴿٨﴾

وَلْيَخْشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَّةً
ضِعْفًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا
قَوْلًا سَدِيدًا ﴿٩﴾

إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا
إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَسَيَصْلُونَ
سَعِيرًا ﴿١٠﴾

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ
الْأُنثَىٰ فَإِنَّ كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ
ثُلُثَا مَا تَرَكَ وَإِنْ كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ
وَلِأَبَوَيْهِ لِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ مِمَّا تَرَكَ
إِنْ كَانَ لَهُ وَلَدٌ فَإِنْ لَمْ يَكُنْ لَهُ وَلَدٌ وَوَرِثَهُ
أَبَوَاهُ فَلِأُمِّهِ الثُّلُثُ فَإِنْ كَانَ لَهُ إِخْوَةٌ فَلِأُمِّهِ
السُّدُسُ مِنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دِينَ
عَابَاتِكُمْ وَأَبْنَاؤُكُمْ لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ
لَكُمْ نَفْعًا فَرِيضَةٌ مِنَ اللَّهِ إِنَّ اللَّهَ كَانَ
عَلِيمًا حَكِيمًا ﴿١١﴾

them, whether your parents or your children, are nearest to you in benefit; (these fixed shares) are ordained by Allāh. And Allāh is Ever All-Knower, All-Wise.

12. In that which your wives leave, your share is a half if they have no child; but if they leave a child, you get a fourth of that which they leave after payment of legacies that they may have bequeathed or debts. In that which you leave, their (your wives) share is a fourth, if you leave no child; but if you leave a child, they get an eighth of that which you leave after payment of legacies that you may have bequeathed or debts. If the man or woman whose inheritance is in question has left neither ascendants nor descendants, but has left a brother or a sister, each one of the two gets a sixth; but if more than two, they share in a third, after payment of legacies he (or she) may have bequeathed or debts, so that no loss is caused (to anyone). This is a Commandment from Allāh; and Allāh is Ever All-Knowing, Most-Forbearing.

13. These are the limits (set by) Allāh (or ordainments as regards laws of inheritance), and whosoever obeys Allāh and His Messenger (Muḥammad ﷺ) will be admitted to Gardens under which rivers flow (in Paradise), to abide therein, and that will be the great success.

* وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ إِنْ لَمْ يَكُنْ لَهُنَّ وَلَدٌ فَإِنْ كَانَ لَهُنَّ وَلَدٌ فَلَكُمْ الرُّبْعُ مِمَّا تَرَكَنَّ مِنْ بَعْدِ وَصِيَّةٍ يُوَصِّينَ بِهَا أَوْ دَيْنٍ وَلَهُنَّ الرُّبْعُ مِمَّا تَرَكَنَّ إِنْ لَمْ يَكُنْ لَكُمْ وَلَدٌ فَإِنْ كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ الثُّمْنُ مِمَّا تَرَكَتُمْ مِنْ بَعْدِ وَصِيَّةٍ تُوصُونَ بِهَا أَوْ دَيْنٍ وَإِنْ كَانَ رَجُلٌ يُورَثُ كَلِالَةَ أَوْ امْرَأَةً وَلَهُ أَخٌ أَوْ أُخْتٌ فَلِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ فَإِنْ كَانُوا أَكْثَرَ مِنْ ذَلِكَ فَهُمْ شُرَكَاءُ فِي الثُّلُثِ مِنْ بَعْدِ وَصِيَّةٍ يُوصَى بِهَا أَوْ دَيْنٍ غَيْرِ مُضَارٍّ وَصِيَّةً مِنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَلِيمٌ ﴿١٣﴾

تِلْكَ حُدُودُ اللَّهِ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٣﴾

14. And whosoever disobeys Allāh and His Messenger (Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), and transgresses His limits, He will cast him into the Fire, to abide therein; and he shall have a disgraceful torment.
15. And those of your women who commit illegal sexual intercourse, take the evidence of four witnesses from amongst you against them; and if they testify, confine them (i.e. women) to houses until death comes to them or Allāh ordains for them some (other) way⁽¹⁾.
16. And the two persons (man and woman) among you who commit illegal sexual intercourse, hurt them both⁽²⁾. And if they repent (promise Allāh that they will never repeat, i.e. commit illegal sexual intercourse and other similar sins) and do righteous good deeds, leave them alone. Surely, Allāh is Ever All-Forgiving (the One Who forgives and accepts repentance), (and He is) Most Merciful.
17. Allāh accepts only the repentance of those who do evil in ignorance and foolishness and repent soon (i.e. afterwards); it is they whom Allāh will forgive and Allāh is Ever All-Knower, All-Wise.

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

وَالَّذِي يَأْتِيَنَّ الْفَاحِشَةَ مِنْ نِسَائِكُمْ
فَأَسْتَشْهِدُوا عَلَيْهِنَّ أَرْبَعَةً مِنْكُمْ فَإِنْ
شَهِدُوا فَأَمْسِكُوهُنَّ فِي الْبُيُوتِ حَتَّى يَتَوَفَّيَهُنَّ
الْمَوْتُ أَوْ يَجْعَلَ اللَّهُ لَهُنَّ سَبِيلًا ﴿١٥﴾

وَالَّذَانِ يَأْتِيَنَّهَا مِنْكُمْ فَكَادُوهُمَا فَإِنْ تَابَا
وَأَصْلَحَا فَأَعْرِضُوا عَنْهُمَا إِنَّ اللَّهَ كَانَ تَوَّابًا
رَحِيمًا ﴿١٦﴾

إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ
بِجَهْلٍ ثُمَّ يَتُوبُونَ مِنْ قَرِيبٍ فَأُولَئِكَ يَتُوبُ
اللَّهُ عَلَيْهِمْ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١٧﴾

(1) (V.4:15) The provision of this Verse has been abrogated by the Verse of *Sūrat An-Nūr* (V.24:2), ordaining lashing for the unmarried and stoning to death for the married, when four witnesses testify to the crime.

(2) See (V.24:2).

18. And of no effect is the repentance of those who continue to do evil deeds until death faces one of them and he says: "Now I repent;" nor of those who die while they are disbelievers. For them, We have prepared a painful torment.
19. O you who believe! You are forbidden to inherit women against their will; and you should not treat them with harshness, that you may take away part of the *Mahr*⁽¹⁾ you have given them, unless they commit open *Fahshā'* (illegal sexual intercourse or disobey their husbands); and live with them honourably. If you dislike them, it may be that you dislike a thing and Allāh brings through it a great deal of good.
20. But if you intend to replace a wife by another and you have given one of them a *Qintār* (of gold i.e. a great amount as *Mahr*) take not the least bit of it back; would you take it wrongfully without a right and (with) a manifest sin?
21. And how could you take it (back) while you have gone in unto each other, and they have taken from you a firm and strong covenant?
22. And marry not women whom your fathers married, except what has already passed; indeed it was shameful and most hateful, and an evil way.

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

يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا يَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ كَرِهًا وَلَا تَعْضُلوهُنَّ لِيَذْهَبُوا بِبَعْضِ مَا ءَاتَيْتُمُوهُنَّ إِلَّا أَنْ يَأْتِيَنَّ بِفَحِشَةٍ مُّبِينَةٍ وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا ﴿١٩﴾

وَإِنْ أَرَدْتُمْ اسْتِبْدَالَ زَوْجٍ مَّكَانَ زَوْجٍ وَعَاطَيْتُمْ إِحْدَاهُنَّ قِنطَارًا فَلَا تَأْخُذُوا مِنْهُ شَيْئًا أَتَأْخُذُونَهُ بُهْتَنًا وَإِنَّمَا مُبِينًا ﴿٢٠﴾

وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَىٰ بَعْضُكُمْ إِلَىٰ بَعْضٍ وَأَخَذْتُمْ مِنْكُمْ مِيثَاقًا غَلِيظًا ﴿٢١﴾

وَلَا تَنْكِحُوا مَا نَكَحَ ءَابَاؤُكُمْ مِنَ النِّسَاءِ إِلَّا مَا قَدْ سَلَفَ ۚ إِنَّهُ كَانَ فَحِشَةً وَمَقْتًا وَسَاءَ سَبِيلًا ﴿٢٢﴾

(1) (V.4:19) *Mahr*: Bridal-money given by the husband to his wife at the time of marriage.

23. Forbidden to you (for marriage) are: your mothers, your daughters, your sisters, your father's sisters, your mother's sisters, your brother's daughters, your sister's daughters, your foster mothers who gave you suck, your foster milk suckling sisters, your wives' mothers, your step-daughters under your guardianship, born of your wives to whom you have gone in, but there is no sin on you if you have not gone in them (to marry their daughters), the wives of your sons who (spring) from your own loins, and two sisters in wedlock at the same time, except for what has already passed; verily, Allāh is Oft-Forgiving, Most Merciful.

24. Also (forbidden are) women already married, except those (slaves) whom your right hands possess. Thus has Allāh ordained for you. All others are lawful, provided you seek (them in marriage) with *Mahr* (bridal-money given by the husband to his wife at the time of marriage) from your property, desiring chastity, not committing illegal sexual intercourse, so with those of whom you have enjoyed sexual relations, give them their *Mahr* as prescribed; but if after a *Mahr* is prescribed, you agree mutually (to give more), there is no sin on you. Surely, Allāh is Ever All-Knowing, All-Wise.

25. And whoever of you have not the means wherewith to wed free, believing women, they may wed believing girls from among those (slaves) whom your right

حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ وَأَخَوَاتُكُمْ وَعَمَّاتُكُمْ وَخَالَاتُكُمْ وَبَنَاتُ الْأَخِ وَبَنَاتُ الْأُخْتِ وَأُمَّهَاتُكُمُ اللَّاتِي أَرْضَعْنَكُمْ وَأَخَوَاتُكُم مِّنَ الرَّضَاعَةِ وَأُمَّهَاتُ نِسَائِكُمْ وَرَبِّبَاتِكُمُ اللَّاتِي فِي حُجُورِكُمْ مِّن نِّسَائِكُمُ اللَّاتِي دَخَلْتُم بِهِنَّ فَإِن لَّمْ تَكُونُوا دَخَلْتُم بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ وَحَلَائِلُ أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْلَابِكُمْ وَأَن تَجْمَعُوا بَيْنَ الْأُخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ ۗ إِنَّ اللَّهَ كَانَ غَفُورًا رَّحِيمًا ﴿٢٣﴾

* وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ ۚ كَتَبَ اللَّهُ عَلَيْكُمْ وَإِجْلَ لَكُمْ مَا وَرَاءَ ذَلِكَ ۖ أَن تَبْتَغُوا بِأَمْوَالِكُمْ مُحْصِنِينَ غَيْرَ مُسْلِفِينَ ۖ فَمَا أَسْمَتْتُمْ بِهِ مِنْهُنَّ فَآتُوهُنَّ أَجُورَهُنَّ فَرِيضَةً وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا تَرَضَيْتُمْ بِهِ مِنْ بَعْدِ الْفَرِيضَةِ ۗ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿٢٤﴾

وَمَنْ لَّمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا أَن يَنْكَحَ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ فَمِنْ مَا مَلَكَتْ أَيْمَانُكُمْ مِّن فَتَيَاتِكُمُ الْمُؤْمِنَاتِ

hands possess, and Allāh has full knowledge about your Faith; you are one from another. Wed them with the permission of their own folk (guardians, *Auliyā'* or masters) and give them their *Mahr* according to what is reasonable; they (the above said captive and slave-girls) should be chaste, not committing illegal sex, nor taking boy-friends. And after they have been taken in wedlock, if they commit illegal sexual intercourse, their punishment is half that for free (unmarried) women⁽¹⁾. This is for him among you who is afraid of being harmed in his religion or in his body; but it is better for you that you practise self-restraint, and Allāh is Oft- Forgiving, Most Merciful.

26. Allāh wishes to make clear (what is lawful and what is unlawful) to you, and to show you the ways of those before you, and accept your repentance, and Allāh is All-Knower, All-Wise.
27. Allāh wishes to accept your repentance, but those who follow their lusts, wish that you (believers) should deviate tremendously away (from the Right Path).
28. Allāh wishes to lighten (the burden) for you; and man was created weak (cannot be patient to leave sexual intercourse with women).

وَاللَّهُ أَعْلَمُ بِإِيمَانِكُمْ بَعْضُكُمْ مِّنْ بَعْضٍ فَأَنْكِحُوهُنَّ بِإِذْنِ أَهْلِهِنَّ وَءَاتُوهُنَّ أَجُورَهُنَّ بِالْمَعْرُوفِ مُحْصَنَاتٍ غَيْرَ مُسْفِحَاتٍ وَلَا مُتَّخِذَاتٍ أَخْدَانٍ فَإِذَا أُحْصِنَ فَإِنَّ أَتَيْنَ بِفَاحِشَةٍ فَعَلَيْهِنَّ نِصْفُ مَا عَلَى الْمُحْصَنَاتِ مِنَ الْعَذَابِ ذَلِكَ لِمَنْ خَشِيَ الْعَنَتَ مِنْكُمْ وَأَنْ تَصْبِرُوا خَيْرٌ لَّكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٥٥﴾

يُرِيدُ اللَّهُ لِيُبَيِّنَ لَكُمْ وَيَهْدِيَكُمْ سُنَنَ الَّذِينَ مِنْ قَبْلِكُمْ وَيَتُوبَ عَلَيْكُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٣٦﴾

وَاللَّهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ وَيُرِيدُ الَّذِينَ يَتَّبِعُونَ الشَّهَوَاتِ أَنْ تَمِيلُوا مَيْلًا عَظِيمًا ﴿٢٧﴾

يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ وَخُلِقَ الْإِنْسَانُ ضَعِيفًا ﴿٢٨﴾

(1) (V.4:25) Female or male slaves (married or unmarried); if they commit illegal sexual intercourse, their punishment is fifty (50) lashes (half of that which is for free unmarried women); neither stoning to death nor exile.

29. O you who believe! Eat not up your property among yourselves unjustly except it be a trade amongst you, by mutual consent. And do not kill yourselves (nor kill one another). Surely, Allāh is Most Merciful to you⁽¹⁾.
30. And whoever commits that through aggression and injustice, We shall cast him into the Fire, and that is easy for Allāh.
31. If you avoid the great sins⁽²⁾ which you are forbidden to do, We shall expiate from you your (small) sins, and admit you to a Noble Entrance (i.e. Paradise).

يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ
بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً
عَنْ تَرَاضٍ مِّنْكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ
إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا ﴿٢٩﴾

وَمَنْ يَفْعَلْ ذَلِكَ عُدْوَانًا وَظُلْمًا فَسَوْفَ
نُصَلِّيهِ نَارًا وَّكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿٣٠﴾

إِنْ تَجَنَّبُوا كِبَائِرَ مَا تَنْهَوْنَ عَنْهُ نُكَفِّرْ
عَنكُمْ سَيِّئَاتِكُمْ وَنُدْخِلْكُمْ مُدْخَلًا
كَرِيمًا ﴿٣١﴾

- (1) (V.4:29) What is said about committing suicide.
- Narrated Thābit ibn Ad-Daḥḥak رَضِيَ اللَّهُ عَنْهُ: The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Whoever intentionally swears falsely by a religion other than Islām, then he is what he had said, (e.g. if he says, ‘If such thing is not true then I am a Jew,’ he is really a Jew if he is a liar). And whoever commits suicide with a piece of iron, will be punished with the same piece of iron in the Hell-fire.”
 - Narrated Jundub: The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “A man was inflicted with wounds and he committed suicide, and so Allāh said: My slave has caused death on himself hurriedly, so I forbid Paradise for him.” (*Ṣaḥīḥ Al-Bukhārī*, Vol. 2, *Ḥadīth* No. 445).
 - Narrated Abu Hurairah رَضِيَ اللَّهُ عَنْهُ: The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “He who commits suicide by throttling shall keep on throttling himself in the Hell-fire and he who commits suicide by stabbing himself shall keep on stabbing himself in the Hell-fire.” (*Ṣaḥīḥ Al-Bukhārī*, Vol.2, *Ḥadīth* No.446).
- (2) (V.4:31) Narrated Abu Hurairah رَضِيَ اللَّهُ عَنْهُ: The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: “Avoid the seven great destructive sins.” They (the people) asked, “O Allāh’s Messenger! What are they?” He said,
- “To join partners in worship with Allāh,
 - to practise sorcery;
 - to kill a person which Allāh has forbidden except for a just cause (according to Islāmic law);
 - to eat up *Ribā** (usury);
 - to eat up the property of an orphan;
 - to show one’s back to the enemy and fleeing from the battlefield at the time of fighting and
 - to accuse chaste women who never even think of anything touching their chastity and are good believers.” (*Ṣaḥīḥ Al-Bukhārī*, Vol. 8, *Ḥadīth* No. 840).
- * (see the Glossary, Appendix I)

32. And wish not for the things in which Allāh has made some of you to excel others. For men there is a reward for what they have earned, and (likewise) for women there is a reward for what they have earned, and ask Allāh of His Bounty. Surely, Allāh is Ever All-Knower of everything.
33. And to everyone, We have appointed heirs of that (property) left by parents and relatives. To those (also) with whom you have made a pledge (brotherhood), give them their due portion (by *Waṣiyyah* - will)⁽¹⁾. Truly, Allāh is Ever a Witness over all things.
34. Men are the protectors and maintainers of women, because Allāh has made one of them to excel the other, and because they spend (to support them) from their means. Therefore the righteous women are devoutly obedient (to Allāh then to their husbands), and guard in the husband's absence what Allāh orders them to guard (e.g. their chastity, their husband's property). As to those women on whose part you see ill-conduct, admonish them (first), (next), refuse to share their beds, (and last) beat them (lightly, if it is useful); but if they obey you, seek not against them means (of annoyance). Surely, Allāh is Ever Most High, Most Great.

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ لِّلرِّجَالِ نَصِيبٌ مِّمَّا كَسَبُوا وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا كَسَبْنَ وَسَأَلُوا اللَّهَ مِنْ فَضْلِهِ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٣٢﴾

وَلِكُلِّ جَعَلْنَا مَوْلَىٰ مِمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلَّذِينَ عَقَدْتُمْ أَيْمَانَكُمْ فَعَاتَوْهُمْ نَصِيْبُهُمْ إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدًا ﴿٣٣﴾

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَىٰ بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ وَاللَّتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَأَهْبِجُوهُنَّ فِي الْمَضَاجِعِ وَأَضْرِبُوهُنَّ فَإِنِ اطَّعْتَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا ﴿٣٤﴾

(1) (V.4:33) See for details *Ḥadīth* No. 489, Vol.3, *Ṣaḥīḥ Al-Bukhārī*.

35. If you fear a breach between them twain (the man and his wife), appoint (two) arbitrators, one from his family and the other from hers; if they both wish for peace, Allāh will cause their reconciliation. Indeed Allāh is Ever All-Knower, Well- Acquainted with all things.

36. Worship Allāh and join none with Him (in worship); and do good to parents, kinsfolk, orphans, *Al-Masākīn* (the needy), the neighbour who is near of kin, the neighbour who is a stranger, the companion by your side, the wayfarer (you meet), and those (slaves) whom your right hands possess. Verily, Allāh does not like such as are proud and boastful.

37. Those who are miserly and enjoin miserliness on other men and hide what Allāh has bestowed upon them of His Bounties. And We have prepared for the disbelievers a disgraceful torment⁽¹⁾.

38. And (also) those who spend of their substance to be seen of men, and believe not in Allāh and the Last Day [they are the friends of *Shaiṭān* (Satan)], and whoever takes *Shaiṭān* (Satan) as an intimate; then what a dreadful intimate he has!

وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَأَبْعَثُوا حَكَمًا
مِّنْ أَهْلِهِ وَحَكَمًا مِّنْ أَهْلِهَا إِنْ يُرِيدَا
إِصْلَاحًا يُوَفِّقِ اللَّهُ بَيْنَهُمَا إِنَّ اللَّهَ كَانَ
عَلِيمًا خَبِيرًا ﴿٣٥﴾

* وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا
وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ
وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ
الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ
وَمَا مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَن
كَانَ مُخْتَالًا فَخُورًا ﴿٣٦﴾

الَّذِينَ يَتَخَلَّفُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ
وَيَكْتُمُونَ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ
وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُّهِينًا ﴿٣٧﴾

وَالَّذِينَ يَنْفِقُونَ أَمْوَالَهُمْ رِئَاءَ النَّاسِ وَلَا
يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَمَن يَكُنِ
الشَّيْطَانُ لَهُ قَرِينًا فَسَاءَ قَرِينًا ﴿٣٨﴾

(1) (V.4:37) Narrated Abu Hurairah رَضِيَ اللَّهُ عَنْهُ: The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Everyday two angels come down from heaven and one of them says, ‘O Allāh! Compensate every person who spends in Your Cause,’ and the other (angel) says, ‘O Allāh! Destroy every miser.’” (*Ṣaḥīḥ Al-Bukhārī*, Vol.2, *Ḥadīth* No.522).

39. And what loss have they if they had believed in Allāh and in the Last Day, and they spend out of what Allāh has provided them? And Allāh is Ever All-Knower of them.
40. Surely! Allāh wrongs not even of the weight of an atom (or a small ant),⁽¹⁾

وَمَاذَا عَلَيْهِمْ لَوْ ءَامَنُوا بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ
وَأَنفَقُوا مِمَّا رَزَقَهُمُ ٱللَّهُ وَكَانَ ٱللَّهُ بِهِمْ
عَلِيمًا ﴿٣٩﴾

إِنَّ ٱللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِن تَكَ حَسَنَةً
بُضِعْفُهَا وَيُؤْتِ مِن لَّدُنْهُ أَجْرًا عَظِيمًا ﴿٤٠﴾

(1) (V. 4:40):

- a) Narrated Abu Sa'īd Al-Khudrī رضي الله عنه: During the lifetime of the Prophet صلى الله عليه وسلم some people said, "O Allāh's Messenger! Shall we see our Lord on the Day of Resurrection?" The Prophet صلى الله عليه وسلم said: "Yes; do you have any difficulty in seeing the sun at midday when it is bright and there is no cloud in the sky?" They replied, "No." He said, "Do you have any difficulty in seeing the moon on a full moon night when it is bright and there is no cloud in the sky?" They replied, "No." The Prophet صلى الله عليه وسلم said, "(Similarly) you will have no difficulty in seeing Allāh (عز وجل) on the Day of Resurrection, as you have no difficulty in seeing either of them." On the Day of Resurrection, a call-maker will announce, "Let every nation follow that which they used to worship." Then none of those who used to worship anything other than Allāh, like idols and other deities, but will fall in Hell (Fire), till there will remain none but those who used to worship Allāh, both those who were obedient (i.e. good) and those who were disobedient (i.e. bad) and the remaining party of the people of the Scripture. Then, the Jews will be called upon and it will be said to them, "Who did you use to worship?" They will say, "We used to worship 'Uzair (Ezra), the son of Allāh." It will be said to them, "You are liars, for Allāh has never taken anyone as a wife or a son. What do you want now?" They will say, "O our Lord! We are thirsty, so give us something to drink." They will be directed and addressed thus, "Will you drink" whereupon they will be gathered unto Hell (Fire) which will look like a mirage whose different sides will be destroying each other. Then they will fall into the Fire. Afterwards the Christians will be called upon and it will be said to them, "Who did you use to worship?" They will say, "We used to worship 'īsā (Jesus), the son of Allāh." It will be said to them, "You are liars, for Allāh has never taken anyone as a wife or a son." Then it will be said to them, "What do you want now?" They will say what the former people have said (and will be thrown in the Hell-fire like the Jews). Then, when there remain (in the gathering) none but those who used to worship Allāh [Alone; the real Lord of the 'Ālamīn (mankind, jinn and all that exists)], whether they were obedient or disobedient. Then Allāh, [the Lord of the 'Ālamīn (mankind, jinn and all that exists)], will come to them in a shape nearest to the picture they had in their minds about Him. It will be said, "What are you waiting for? Every nation has followed what it used to worship." They will reply, "We left the people in the world when we were in great need of them and we did not take them as friends. Now

but if there is any good (done), He doubles it, and gives from Him a great reward.

41. How (will it be) then, when We bring from each nation a witness and We bring you (O Muḥammad ﷺ) as a witness against these people?
42. On that day those who disbelieved and disobeyed the Messenger (Muḥammad ﷺ) will wish that they were buried in the earth, but they will never be able to hide a single fact from Allāh⁽¹⁾.
43. O you who believe! Approach not *Aṣ-Ṣalāt* (the prayer) while you are in a drunken state until you know (the meaning) of what you utter, nor while you are in a state of *Janāba*, (i.e. in a state of sexual impurity and have not yet taken a bath) except while travelling on the way (through a mosque), till you wash your whole body (*Ghusl*). And if you are ill, or on a journey, or one of you comes from the *Ghā'it* (toilet), or you have been in contact with women (by sexual relations) and you find no water, perform *Tayammum* with clean earth and rub therewith your faces and hands (*Tayammum*)⁽²⁾. Truly, Allāh is Ever Oft-Pardoning, Oft-Forgiving.

فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَىٰ هَٰؤُلَاءِ شَهِيدًا ﴿٤١﴾

يَوْمَئِذٍ يَوَدُّ الَّذِينَ كَفَرُوا وَعَصَوُا الرَّسُولَ لَوْ تُسَوَّىٰ بِهِمُ الْأَرْضُ وَلَا يَكْتُمُونَ اللَّهَ حَدِيثًا ﴿٤٢﴾

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْرُبُوا الصَّلَاةَ وَأَنْتُمْ سُكَرَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا وَإِنْ كُنْتُمْ مَرَضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِرُءُوسِكُمْ وَأَيْدِيكُمْ إِنَّ اللَّهَ كَانَ عَفُورًا غَفُورًا ﴿٤٣﴾

we are waiting for our Lord Whom we used to worship.” Allāh will say, “I am your Lord.” They will say twice or thrice, “We do not worship anything besides Allāh.” (*Ṣaḥīḥ Al-Bukhārī*, Vol. 6, *Ḥadīth* No. 105).

b) See the footnote of (V. 68:42).

(1) (V.4:42) See footnote of (V. 3:85).

(2) (V.4:43) Strike your hands on the earth and then pass the palm of each on the back of the other and then blow off the dust from them and then pass (rub) them on your face, this is called *Tayammum*.

44. Have you not seen those who were given a portion of the Book (the Jews), purchasing the wrong path, and wish that you should go astray from the Right Path?
45. Allāh has full knowledge of your enemies, and Allāh is Sufficient as a *Walī* (Protector), and Allāh is Sufficient as a Helper.
46. Among those who are Jews, there are some who displace words from (their) right places and say: “We hear your word (O Muḥammad ﷺ) and disobey,” and “Hear and let you (O Muḥammad ﷺ) hear nothing.” And *Rā'ina*⁽¹⁾ with a twist of their tongues and as a mockery of the religion (Islām). And if only they had said: “We hear and obey”, and “Do make us understand,” it would have been better for them, and more proper; but Allāh has cursed them for their disbelief, so they believe not except a few.
47. O you who have been given the Scripture (Jews and Christians)! Believe in what We have revealed (to Muḥammad ﷺ) confirming what is (already) with you, before We efface faces (by making them like the back of necks; without nose, mouth, eyes) and turn them hindwards, or curse them as We cursed the Sabbath-breakers⁽²⁾ And

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ
يَشْتَرُونَ الضَّلَالَةَ وَيُرِيدُونَ أَن تَضِلُّوا
السَّبِيلَ ﴿٤٤﴾

وَاللَّهُ أَعْلَمُ بِأَعْدَابِكُمْ وَكَفَى بِاللَّهِ وَلِيًّا
وَكَفَى بِاللَّهِ نَصِيرًا ﴿٤٥﴾

مِنَ الَّذِينَ هَادُوا يُحَرِّفُونَ الْكَلِمَ عَن مَّوَاضِعِهِ
وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا وَأَسْمَعُ غَيْرَ مُسْمِعٍ
وَرَدَعْنَا لَيْثًا بِالْأَيْدِيهِمْ وَطَعْنَا فِي أَلْسِنِهِمْ وَلَوْ
أَنَّهُمْ قَالُوا سَمِعْنَا وَأَطَعْنَا وَأَسْمَعُ وَانظُرْنَا
لَكَانَ خَيْرًا لَهُمْ وَأَقْوَمَ وَلَٰكِن لَّعَنَهُمُ اللَّهُ
بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا ﴿٤٦﴾

يَا أَيُّهَا الَّذِينَ أُوتُوا الْكِتَابَ ءَامِنُوا بِمَا
نَزَّلْنَا مُصَدِّقًا لِّمَا مَعَكُمْ مِّن قَبْلِ أَن
نَّظْمِسَ وُجُوهًا فَنَرُدَّهَا عَلَىٰ أَدْبَارِهَا أَوْ
نَلْعَنَهُمْ كَمَا لَعَنَّا أَصْحَابَ السَّبْتِ وَكَانَ
أَمْرُ اللَّهِ مَفْعُولًا ﴿٤٧﴾

(1) (V.4:46) *Rā'ina*: means in Arabic “Be careful, listen to us, and we listen to you”, whereas in Hebrew, it means an insult.

(2) (V.4:47) This Verse is a severe warning to the Jews and Christians, and an absolute obligation that they must believe in Allāh’s Messenger Muḥammad ﷺ and in his Message of Islāmīc Monotheism and in this Qur’an.

the Commandment of Allāh is always executed⁽¹⁾.

48. Verily, Allāh forgives not that partners should be set up with Him (in worship), but He forgives, except that, anything else to whom He wills; and whoever sets up partners with Allāh (in worship), he has indeed invented a tremendous sin⁽²⁾.
49. Have you not seen those (Jews and Christians)⁽³⁾ who claim sanctity for themselves? Nay, but Allāh sanctifies whom He wills, and they will not be dealt with injustice even equal to the extent of (a *qitmīr* thread in the long slit of a date-stone).
50. Look, how they invent a lie against Allāh, and enough is that as a manifest sin.
51. Have you not seen those who were given a portion of the Scripture? They believe in *Jibt* and *Tāghūt*⁽⁴⁾ and say to the disbelievers that they are better guided as regards the way than the believers (Muslims).

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا عَظِيمًا ﴿٤٨﴾

أَلَمْ تَرَ إِلَى الَّذِينَ يُزَكُّونَ أَنْفُسَهُمْ بَلِ اللَّهُ يُزَكِّي مَن يَشَاءُ وَلَا يُظْلَمُونَ فَتِيلًا ﴿٤٩﴾

انظُرْ كَيْفَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ وَكَفَىٰ بِهِ إِثْمًا مُّبِينًا ﴿٥٠﴾

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُؤْمِنُونَ بِالْجِبْتِ وَالطَّلُوتِ وَيَقُولُونَ لِلَّذِينَ كَفَرُوا هَٰؤُلَاءِ أَهْدَىٰ مِنَ الَّذِينَ ءَامَنُوا سَبِيلًا ﴿٥١﴾

(1) (V.4:47) See the footnote of the (V.3:85), and see (V.3:116), (V.8:39 and its footnote).

(2) (V.4:48) Narrated Anas رضي الله عنه: The Prophet صلى الله عليه وسلم said, “Allāh will say to that person of the (Hell) Fire who will receive the least punishment, ‘If you had everything on the earth, would you give it as a ransom to free yourself (i.e. save yourself from this Fire)?’ He will say, ‘Yes’. Then Allāh will say, ‘While you were in the backbone of Adam, I asked you much less than this, (i.e. not to worship others besides Me), but you insisted on worshipping others besides Me.’” (*Ṣaḥīḥ Al-Bukhārī*, Vol. 4, *Ḥadīth* No. 551).

(3) (V.4:49) See *Tafsīr Ibn Kathīr*.

(4) (V.4:51) The words “*Jibt* and *Tāghūt*” cover wide meanings: They mean anything worshipped other than the Real God (Allāh) i.e. all the false deities, it may be an idol, satan, graves, stone, sun, star, angel, saints, or any human being. [Please see *Tafsīr Ibn Kathīr* and the footnote of (V.2:256)].

52. They are those whom Allāh has cursed, and he whom Allāh curses, you will not find for him (any) helper,
53. Or have they a share in the dominion? Then in that case they would not give mankind even a speck on the back of a date-stone.
54. Or do they envy men (Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and his followers) for what Allāh has given them of His Bounty? Then, We had already given the family of Ibrāhīm (Abraham) the Book and *Al-Hikmah* (*As-Sunnah* — Divine Revelation to those Prophets, not written in the form of a book), and conferred upon them a great kingdom.
55. Of them were (some) who believed in him (Muḥammad, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ); and of them were (some) who averted their faces from him (Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ); and enough is Hell for burning (them)⁽¹⁾.
56. Surely! Those who disbelieved in Our *Āyāt* (proofs, evidences, verses, lessons, signs, revelations, etc.), We shall burn them in Fire. As often as their skins are roasted through, We shall change them for other skins that they may taste the punishment. Truly, Allāh is Ever All-Mighty, All-Wise.
57. But those who believe (in the Oneness of Allāh — Islāmic Monotheism) and do deeds of righteousness, We shall admit them to Gardens under which rivers flow (Paradise), abiding therein

أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ وَمَنْ يَلْعَنِ اللَّهُ فَلَنْ تَجِدَ لَهُ نَصِيرًا ﴿٥٢﴾

أَمْ لَهُمْ نَصِيبٌ مِنَ الْمُلْكِ فَإِذَا لَا يُؤْتُونَ النَّاسَ نَقِيرًا ﴿٥٣﴾

أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ وَآتَيْنَهُمْ مُلْكًا عَظِيمًا ﴿٥٤﴾

فَمِنْهُمْ مَنْ آمَنَ بِهِ وَمِنْهُمْ مَنْ صَدَّ عَنْهُ وَكَفَى بِجَهَنَّمَ سَعِيرًا ﴿٥٥﴾

إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصَلِّبُهُمْ نَارًا كُلَّمَا نَضِجَتْ جُلُودُهُمْ بَدَّلْنَاهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا الْعَذَابَ إِنَّ اللَّهَ كَانَ عَزِيزًا حَكِيمًا ﴿٥٦﴾

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سُدَّخِلْنَاهُمْ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا لَهُمْ فِيهَا أَرْوَاحٌ مُطَهَّرَةٌ وَهُمْ فِيهَا ظِلًّا ظَلِيلًا ﴿٥٧﴾

(1) (V.4:55). see the footnote of (V.3:85).

forever. Therein they shall have *Azwājun Muṭahharatun*⁽¹⁾ (purified mates or wives), and We shall admit them to shades wide and ever deepening (Paradise)⁽²⁾.

58. Verily, Allāh commands that you should render back the trusts to those to whom they are due; and that when you judge between men, you judge with justice. Verily, how excellent is the teaching which He (Allāh) gives you! Truly, Allāh is Ever All-Hearer, All-Seer.

59. O you who believe! Obey Allāh and obey the Messenger (Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), and those of you (Muslims) who are in authority. And if you differ in anything amongst yourselves, refer it to Allāh and His Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) if you believe in Allāh and in the Last Day. That is better and more suitable for final determination.

60. Have you not seen those (hypocrites) who claim that they believe in that which has been sent down to you, and that which was sent down before you? They wish to go for judgement (in their disputes) to the *Ṭāghūt*⁽³⁾ (false judges) while they have been ordered

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

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِن تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهٗ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٥٩﴾

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ ءَامَنُوا بِمَا أَنزَلَ إِلَيْكَ وَمَا أَنزَلَ مِنْ قَبْلِكَ يُرِيدُونَ أَن يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ ۗ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا ﴿٦٠﴾

(1) (V.4:57). having no menses, stools, urine, etc. See (V.2:25) and (V.3:15) and also see *Tafsīr Ibn Kathīr*, Vol. I, Page 63 and also see the footnote of (V.29:64).

(2) (V.4:57) Narrated Anas ibn Mālik رَضِيَ اللهُ عَنْهُ: The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “There is a tree in Paradise (which is so big and huge that) if a rider travels in its shade for one hundred years, he will not be able to cross it.” (*Ṣaḥīḥ Al-Bukhārī*, Vol. 4, *Ḥadīth* No.474).

(3) (V.4:60) *Ṭāghūt*: See the footnote of (V.2:256).

to reject them. But *Shaiṭān* (Satan) wishes to lead them far astray⁽¹⁾.

61. And when it is said to them: “Come to what Allāh has sent down and to the Messenger (Muḥammad ﷺ),” you (Muḥammad ﷺ) see the hypocrites turn away from you (Muḥammad ﷺ) with aversion.
62. How then, when a catastrophe befalls them because of what their hands have sent forth, they come to you, swearing by Allāh, “We meant no more than goodwill and conciliation!”
63. They (hypocrites) are those of whom Allāh knows what is in their hearts; so turn aside from them (do not punish them) but admonish them, and speak to them an effective word (i.e. to believe in Allāh, worship Him, obey Him, and be afraid of Him) to reach their inner-selves.
64. We sent no Messenger, but to be obeyed by Allāh’s Leave. If they (hypocrites), when they had been unjust to themselves, had come to you (Muḥammad ﷺ) and begged Allāh’s Forgiveness, and the Messenger (Muḥammad ﷺ) had begged forgiveness for them: indeed, they would have found Allāh All-Forgiving (One Who forgives and accepts repentance), Most Merciful.

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنْزَلَ اللَّهُ وَإِلَىٰ الرَّسُولِ رَأَيْتَ الْمُنَافِقِينَ يَصُدُّونَ عَنْكَ صُدُودًا ﴿٦١﴾

فَكَيْفَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ ثُمَّ جَاءُوكَ يَحْلِفُونَ بِاللَّهِ إِنْ أَرَدْنَا إِلَّا إِحْسَانًا وَتَوْفِيقًا ﴿٦٢﴾

أُولَٰئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُلْ لَهُمْ فِي أَنفُسِهِمْ قَوْلًا بَلِيغًا ﴿٦٣﴾

وَمَا أَرْسَلْنَا مِن رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ وَلَوْ أَنَّهُمْ إِذ ظَلَمُوا أَنفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَّحِيمًا ﴿٦٤﴾

(1) (V.4:60) This verse was revealed in connection with a hypocrite claiming to be a Muslim, who had a dispute with a Jew and he wanted to take his case to a soothsayer rather than to the Prophet (Muḥammad ﷺ) for judgement — For details, see *Tafsīr At-Ṭabarī*.

65. But no, by your Lord, they can have no Faith, until they make you (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.
66. And if We had ordered them (saying), "Kill yourselves (i.e. the innocent ones kill the guilty ones) or leave your homes," very few of them would have done it; but if they had done what they were told, it would have been better for them, and would have strengthened their (Faith);
67. And indeed We should then have bestowed upon them a great reward from Ourselves.
68. And indeed We should have guided them to a Straight Way.
69. And whoso obeys Allāh and the Messenger (Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), then they will be in the company of those on whom Allāh has bestowed His Grace, of the Prophets, the *Ṣiddiqūn* (those followers of the Prophets who were first and foremost to believe in them, like Abū Bakr Aṣ-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ), the martyrs, and the righteous. And how excellent these companions are!
70. Such is the Bounty from Allāh, and Allāh is Sufficient as All-Knower.
71. O you who believe! Take your precautions, and either go forth (on an expedition) in parties, or go forth all together.

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِي مَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ﴿٦٥﴾

وَلَوْ أَنَّا كَتَبْنَا عَلَيْهِمْ أَنْ اقْتُلُوا أَنْفُسَكُمْ أَوْ اخْرَجُوا مِنْ دِيَارِكُمْ مَا فَعَلُوهُ إِلَّا قَلِيلٌ مِّنْهُمْ وَلَوْ أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ بِهِ لَكَانَ خَيْرًا لَهُمْ وَأَشَدَّ تَنبِيئًا ﴿٦٦﴾

وَإِذَا لَآتَيْنَهُمْ مِّن لَّدُنَّا أَجْرًا عَظِيمًا ﴿٦٧﴾

وَلَهَدَيْنَهُمْ صِرَاطًا مُسْتَقِيمًا ﴿٦٨﴾

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَٰئِكَ رَفِيقًا ﴿٦٩﴾

ذَٰلِكَ الْفَضْلُ مِنَ اللَّهِ وَكَفَىٰ بِاللَّهِ عَلِيمًا ﴿٧٠﴾

يَا أَيُّهَا الَّذِينَ ءَامَنُوا خُذُوا حِذْرَكُمْ فَانفِرُوا نُبَاتٍ أَوْ ائْفِرُوا جَمِيعًا ﴿٧١﴾

72. There is certainly among you he who would linger behind (from fighting in Allāh's Cause). If a misfortune befalls you, he says, "Indeed, Allāh has favoured me in that I was not present among them."
73. But if a bounty (victory and booty) comes to you from Allāh, he would surely say — as if there had never been ties of affection between you and him — "Oh! I wish I had been with them; then I would have achieved a great success (a good share of booty)."
74. Let those (believers) who sell the life of this world for the Hereafter fight in the Cause of Allāh, and whoso fights in the Cause of Allāh, and is killed or gets victory, We shall bestow on him a great reward.
75. And what is wrong with you that you fight not in the Cause of Allāh, and for those weak, ill-treated, and oppressed among men, women, and children, whose cry is: "Our Lord! Rescue us from this town whose people are oppressors; and raise for us, from You, one who will protect, and raise for us, from You, one who will help."
76. Those who believe, fight in the Cause of Allāh, and those who disbelieve, fight in the cause of *Tāghūt* (Satan)⁽¹⁾. So fight you against the friends of *Shaiṭān* (Satan). Ever feeble indeed is the plot of *Shaiṭān* (Satan).

وَإِنَّ مِنْكُمْ لَمَنْ لَيُبَطِّئَنَّ فَإِنْ أَصَابَكُمْ
مُصِيبَةٌ قَالَ قَدْ أَنْعَمَ اللَّهُ عَلَيَّ إِذْ لَمْ أَكُنْ
مَعَهُمْ شَهِيدًا ﴿٧٢﴾

وَلَئِنْ أَصَابَكُمْ فَضْلٌ مِّنَ اللَّهِ لَيَقُولَنَّ كَأَنْ
لَّمْ تَكُنْ بَيْنَكُمْ وَبَيْنَهُ مَوَدَّةٌ يَلْبِئْتَنِي
كُنْتُ مَعَهُمْ فَأَفُوزَ فَوْزًا عَظِيمًا ﴿٧٣﴾

* فَلْيَقْتُلْ فِي سَبِيلِ اللَّهِ الَّذِينَ يَشْرُونَ
الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ وَمَنْ يُقْتَلْ فِي سَبِيلِ
اللَّهِ فَيُقْتَلْ أَوْ يَغْلِبْ فَسَوْفَ نُؤْتِيهِ أَجْرًا
عَظِيمًا ﴿٧٤﴾

وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ
وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ
وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا
مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا وَأَجْعَلْ
لَنَا مِن لَّدُنكَ وِليًّا وَأَجْعَلْ لَنَا مِن لَّدُنكَ
نَصِيرًا ﴿٧٥﴾

الَّذِينَ ءَامَنُوا يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالَّذِينَ
كَفَرُوا يُقَاتِلُونَ فِي سَبِيلِ الطَّاغُوتِ فَقَاتِلُوا
أَوْلِيَاءَ الشَّيْطَانِ إِنَّ كَيْدَ الشَّيْطَانِ كَانَ
ضَعِيفًا ﴿٧٦﴾

(1) (V.4:76) See the footnote of (V.2:256).

77. Have you not seen those who were told to hold back their hands (from fighting) and perform *Aṣ-Ṣalāt* (*Iqāmat-aṣ-Ṣalāt*), and give *Zakāt*, but when the fighting was ordained for them, behold! a section of them fear men as they fear Allāh or even more. They say: “Our Lord! Why have you ordained for us fighting? Would that you had granted us respite for a short period?” Say: “Short is the enjoyment of this world. The Hereafter is (far) better for him who fears Allāh, and you shall not be dealt with unjustly even equal to a scaly thread in the long slit of a date-stone.
78. “Wheresoever you may be, death will overtake you even if you are in fortresses built up strong and high!” And if some good reaches them, they say, “This is from Allāh,” but if some evil befalls them, they say, “This is from you (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).” Say: “All things are from Allāh,” so what is wrong with these people that they fail to understand any word?
79. Whatever of good reaches you, is from Allāh, but whatever of evil befalls you, is from yourself. And We have sent you (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) as a Messenger to mankind, and Allāh is Sufficient as a Witness⁽¹⁾.
80. He who obeys the Messenger (Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), has indeed obeyed Allāh, but he who

أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ إِذَا فَرِيقٌ مِّنْهُمْ يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ خَشْيَةً وَقَالُوا رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا الْقِتَالَ لَوْلَا أَخَّرْتَنَا إِلَىٰ أَجَلٍ قَرِيبٍ قُلْ مَتَاعُ الدُّنْيَا قَلِيلٌ وَالْآخِرَةُ خَيْرٌ لِّمَنِ اتَّقَىٰ وَلَا تَظْلَمُونَ فَتِيلًا ﴿٧٧﴾

أَيْنَمَا تَكُونُوا يُدْرِككُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُّشِيدَةٍ وَإِنْ تُصِبْهُمْ حَسَنَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِ اللَّهِ وَإِنْ تُصِبْهُمْ سَيِّئَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِكَ قُلْ كُلٌّ مِنْ عِنْدِ اللَّهِ فَمَالِ هَؤُلَاءِ الْقَوْمِ لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا ﴿٧٨﴾

مَا أَصَابَكُ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنَ نَفْسِكَ وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا وَكَفَىٰ بِاللَّهِ شَهِيدًا ﴿٧٩﴾

مَنْ طِيعَ الرَّسُولَ فَقَدْ اطَّاعَ اللَّهَ وَمَنْ تَوَلَّىٰ فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا ﴿٨٠﴾

(1) (V.4:79) See the footnote (A) of the (V.2:252).

turns away, then we have not sent you (O Muḥammad ﷺ) as a watcher over them⁽¹⁾.

81. They say: “We are obedient,” but when they leave you (Muḥammad ﷺ), a section of them spend all night in planning other than what you say. But Allāh records their nightly plots. So turn aside from them (do not punish them), and put your trust in Allāh. And Allāh is Ever All-Sufficient as a Disposer of affairs.
82. Do they not then consider the Qur’ān carefully? Had it been from other than Allāh, they would surely have found therein many a contradiction.
83. When there comes to them some matter touching (public) safety or fear, they make it known (among the people); if only they had referred it to the Messenger (ﷺ) or to those charged with authority among them, the proper investigators would have understood it from them (directly). Had it not been for the Grace and Mercy of Allāh upon you, you would have followed *Shaiṭān* (Satan), except a few of you.

وَيَقُولُونَ طَاعَةٌ فَإِذَا بَرَرُوا مِنْ عِنْدِكَ بَيَّتَ طَائِفَةٌ مِّنْهُمْ غَيْرَ الَّذِي تَقُولُ وَاللَّهُ يَكْتُبُ مَا يُبَيِّنُونَ فَأَعْرَضَ عَنْهُمْ وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَى بِاللَّهِ وَكِيلًا ﴿٨١﴾

أَفَلَا يَتَذَكَّرُونَ الْفُرْقَانَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا ﴿٨٢﴾

وَإِذَا جَاءَهُمْ أَمْرٌ مِنَ الْأَمْنِ أَوْ الْحُوفِ أَذَاعُوا بِهِ ۖ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنبِطُونَهُ مِنْهُمْ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا ﴿٨٣﴾

(1) (V. 4:80)

- a) Narrated Abu Hurairah رضي الله عنه: Allāh’s Messenger ﷺ said, “Whoever obeys me, he obeys Allāh, and whoever disobeys me, disobeys Allāh, and whoever obeys the ruler I appoint, obeys me, and whoever disobeys him, disobeys me.” (*Ṣaḥīḥ Al-Bukhārī*, Vol. 9, *Ḥadīth* No. 251).
- b) Narrated Abu Hurairah رضي الله عنه: Allāh’s Messenger ﷺ said, “All my followers will enter Paradise except those who refuse.” They said, “O Allāh’s Messenger! Who will refuse?” He said, “Whoever obeys me will enter Paradise, and whoever disobeys me is the one who refuses (to enter it).” (*Ṣaḥīḥ Al-Bukhārī*, Vol. 9, *Ḥadīth* No. 384).

84. Then fight (O Muḥammad ﷺ) in the Cause of Allāh, you are not tasked (held responsible) except for yourself, and incite the believers (to fight along with you), it may be that Allāh will restrain the evil might of the disbelievers. And Allāh is Stronger in Might and Stronger in punishing.

85. Whosoever intercedes for a good cause will have the reward thereof, and whosoever intercedes for an evil cause will have a share in its burden. And Allāh is Ever All-Able to do (and also an All-Witness to) everything.

86. When you are greeted with a greeting, greet in return with what is better than it, or (at least) return it equally. Certainly, Allāh is Ever a Careful Account Taker of all things⁽¹⁾.

فَقَاتِلْ فِي سَبِيلِ اللَّهِ لَا تُكَلَّفُ إِلَّا نَفْسَكَ
وَحَرِّضِ الْمُؤْمِنِينَ عَسَى اللَّهُ أَنْ يَكْفِ
بِأَسِ الَّذِينَ كَفَرُوا وَاللَّهُ أَشَدُّ بَأْسًا وَأَشَدُّ
تَنْكِيلًا ﴿٨٤﴾

مَنْ يَشْفَعْ شَفْعَةً حَسَنَةً يَكُنْ لَهُ نَصِيبٌ
مِنْهَا وَمَنْ يَشْفَعْ شَفْعَةً سَيِّئَةً يَكُنْ لَهُ
كِفْلٌ مِنْهَا وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُقِيمًا ﴿٨٥﴾

وَإِذَا حُيِّئْتُمْ بِهِ فَقَبُولاً أَحْسَنَ مِنْهَا أَوْ
رُدُّوهَا إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ حَسِيبًا ﴿٨٦﴾

(1) (V.4:86) How the *Salām* (greeting) began.

Narrated Abu Hurairah رضي الله عنه: The Prophet ﷺ said, "Allāh created Adam in His Image,* sixty cubits (about 30 metres) in height. When He created him, He said (to him), "Go and greet that group of angels sitting there, and listen to what they will say in reply to you, for that will be your greeting and the greeting of your offspring." Adam (went and) said, "As-Salāmu 'Alaikum (peace be upon you)." They replied, "As-Salāmu 'Alaikum wa Raḥmatullah (Peace and Allāh's Mercy be on you)." So they increased 'wa Raḥmatullah.'" The Prophet ﷺ added, "So, whoever will enter Paradise, will be of the shape and picture of Adam. Since then the creation of Adam's (offspring) (i.e. stature of human beings) is being diminished continuously up to the present time." (*Ṣaḥīḥ Al-Bukhārī*, Vol. 8, *Ḥadīth* No. 246).

* "His Image" means that Adam has been bestowed with life, knowledge, power of hearing, seeing, understanding, but the features of Adam are different from those of Allāh, only the names are the same, e.g., Allāh has life and knowledge and power of understanding, and Adam also has them, but there is no comparison between the Creator and the created thing. As Allāh says in the Qur'ān: "There is nothing like Him, and He is the All-Hearer, the All-Seer." (V.42:11), Allāh does not eat or sleep, while Adam used to eat and sleep (for details See *Faṭḥ Al-Bāri*, Vol. 6, Page 108,9 and Vol.13, Page 238,9).

87. Allāh! *Lā ilāha illa Huwa* (none has the right to be worshipped but He). Surely, He will gather you together on the Day of Resurrection, about which there is no doubt. And who is truer in statement than Allāh?

اللَّهُ لَا إِلَهَ إِلَّا هُوَ لِيَجْمَعَنَّكُمْ إِلَى يَوْمِ
الْقِيَامَةِ لَا رَيْبَ فِيهِ وَمَنْ أَصْدَقُ مِنَ اللَّهِ
حَدِيثًا ﴿٨٧﴾

88. Then what is the matter with you that you are divided into two parties about the hypocrites? Allāh has cast them back (to disbelief) because of what they have earned. Do you want to guide him whom Allāh has made to go astray? And he whom Allāh has made to go astray, you will never find for him any way (of guidance).

* فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِئَتَيْنِ وَاللَّهُ
أَرْكَسَهُمْ بِمَا كَسَبُوا أَتُرِيدُونَ أَنْ تَهْدُوا
مَنْ أَضَلَّ اللَّهُ وَمَنْ يُضِلِّ اللَّهُ فَلَنْ تَجِدَ
لَهُ سَبِيلًا ﴿٨٨﴾

89. They wish that you reject Faith, as they have rejected Faith, and thus that you all become equal (like one another). So take not *Auliyā'* (protectors or friends) from them, till they emigrate in the Way of Allāh (to Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). But if they turn back (from Islām), take (hold of) them and kill them wherever you find them, and take neither *Auliyā'* (protectors or friends) nor helpers from them.

وَدُّوا لَوْ كَفَرُوا كَمَا كَفَرُوا فَتَكُونُونَ
سَوَاءً فَلَا تَتَّخِذُوا مِنْهُمْ أَوْلِيَاءَ حَتَّىٰ يُهَاجِرُوا
فِي سَبِيلِ اللَّهِ فَإِن تَوَلَّوْا فَعُدُّوهُمْ وَأَقْتُلُوهُمْ
حَيْثُ وَجَدْتُمُوهُمْ وَلَا تَتَّخِذُوا مِنْهُمْ وِلِيًّا
وَلَا نَصِيرًا ﴿٨٩﴾

90. Except those who join a group, between you and them there is a treaty (of peace), or those who approach you, with their breasts restraining from fighting you as well as fighting their own people. Had Allāh willed, indeed He would have given them power over you, and they would have fought you. So, if they withdraw from you, and fight not against you, and offer you peace, then Allāh has opened no way for you against them.

إِلَّا الَّذِينَ يَصِلُونَ إِلَى قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ
مِيثَاقٌ أَوْ جَاءُوكُمْ حَصِرَتْ صُدُورُهُمْ أَنْ
يُقَاتِلُوكُمْ أَوْ يُقَاتِلُوا قَوْمَهُمْ وَلَوْ شَاءَ اللَّهُ
لَسَلَّطَهُمْ عَلَيْكُمْ فَلَقَاتِلُوكُمْ فَإِنِ اعْتَرَفْتُمْ
فَلَمْ يُقَاتِلُوكُمْ وَالْقَوَا إِلَيْكُمْ أَلْسَلَمَ فَمَا
جَعَلَ اللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا ﴿٩٠﴾

91. You will find others that wish to have security from you and security from their people. Every time they are sent back to temptation, they yield thereto. If they withdraw not from you, nor offer you peace, nor restrain their hands, take (hold of) them and kill them wherever you find them. In their case, We have provided you with a clear warrant against them.

92. It is not for a believer to kill a believer, except (that it be) by mistake; and whosoever kills a believer by mistake, (it is ordained that) he must set free a believing slave and a compensation (blood-money, i.e. *Diya*) be given to the deceased's family, unless they remit it. If the deceased belonged to a people at war with you and he was a believer, the freeing of a believing slave (is prescribed); and if he belonged to a people with whom you have a treaty of mutual alliance, compensation (blood-money, i.e. *Diyah*) must be paid to his family, and a believing slave must be freed. And whoso finds this (the penance of freeing a slave) beyond his means, he must fast for two consecutive months in order to seek repentance from Allāh. And Allāh is Ever All-Knowing, All-Wise.

93. And whoever kills a believer intentionally, his recompense is Hell to abide therein; and the Wrath and the Curse of Allāh are upon him,

سَتَجِدُونَ عَاخِرِينَ يُرِيدُونَ أَنْ يَأْمَنُوكُمْ
وَيَأْمَنُوا قَوْمَهُمْ كُلٌّ مَا رَدُّوا إِلَى الْفِتْنَةِ
أُرْكِسُوا فِيهَا فَإِنْ لَمْ يَعْتَزِلُوكُمْ وَيُلْقُوا
إِلَيْكُمْ السَّلَامَ وَيَكْفُوا أَيْدِيَهُمْ فَخُذُوهُمْ
وَاقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ وَأُولَئِكُمْ
جَعَلْنَا لَكُمْ عَلَيْهِمْ سُلْطَانًا مُبِينًا ﴿٩١﴾

وَمَا كَانَ لِمُؤْمِنٍ أَنْ يَقْتُلَ مُؤْمِنًا إِلَّا خَطَاً
وَمَنْ قَتَلَ مُؤْمِنًا خَطَاً فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ
وَدِيَةٌ مُسَلَّمَةٌ إِلَىٰ أَهْلِهِ إِلَّا أَنْ يَصَدَّقُوا
فَإِنْ كَانَ مِنْ قَوْمٍ عَدُوٍّ لَكُمْ وَهُوَ مُؤْمِنٌ
فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَإِنْ كَانَ مِنْ قَوْمٍ
بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ فَدِيَةٌ مُسَلَّمَةٌ إِلَىٰ
أَهْلِهِ وَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ فَمَنْ لَمْ يَجِدْ
فَصِيَامًا شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةً مِّنَ اللَّهِ
وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿٩٢﴾

وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ
خَالِدًا فِيهَا وَعَذَابُ اللَّهِ عَلَيْهِ وَلَعْنَهُ وَأَعَدَّ
لَهُ عَذَابًا عَظِيمًا ﴿٩٣﴾

and a great punishment is prepared for him⁽¹⁾.

94. O you who believe! When you go (to fight) in the Cause of Allāh, verify (the truth), and say not to anyone who greets you (by embracing Islām): “You are not a believer”; seeking the perishable goods of the worldly life. There are much more profits and booties with Allāh. Even as he is now, so were you yourselves before till Allāh conferred on you His Favours (i.e. guided you to Islām). Therefore, be cautious in discrimination. Allāh is Ever Well-Acquainted of what you do.
95. Not equal are those of the believers who sit (at home), except those who are disabled (by injury or are blind or lame), to those who strive hard and fight in the Cause of Allāh with their wealth and their lives. Allāh has preferred in grades those who strive hard and fight with their wealth and their lives to those who sit (at home). To each, Allāh has promised good (Paradise), but Allāh has preferred those who strive hard and fight, to those who sit (at home) by a huge reward.
96. Degrees of (higher) grades from Him, and Forgiveness and Mercy. And Allāh is Ever Oft-Forgiving, Most Merciful.

يَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا صَرْتُمْ فِي سَبِيلِ
 اللَّهُ فَتَبَيَّنُوا وَلَا تَقُولُوا لِمَنْ أَلْقَى إِلَيْكُمُ
 السَّلَامَ لَسْتَ مُؤْمِنًا تَبْتَغُونَ عَرَضَ الْحَيَاةِ
 الدُّنْيَا فَعِنْدَ اللَّهِ مَعَانِمٌ كَثِيرَةٌ كَذَلِكَ كُنْتُمْ
 مِن قَبْلُ فَمَنَّ اللَّهُ عَلَيْكُمْ فَتَبَيَّنُوا إِنَّ اللَّهَ
 كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿٩٤﴾

لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ
 أُولِي الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ
 بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فَضَّلَ اللَّهُ الْمُجَاهِدِينَ
 بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةً وَكَلَّا
 وَعَدَّ اللَّهُ الْحُسْنَىٰ وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ
 عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا ﴿٩٥﴾

دَرَجَاتٍ مِّنْهُ وَمَغْفِرَةً وَرَحْمَةً وَكَانَ اللَّهُ
 غَفُورًا رَّحِيمًا ﴿٩٦﴾

(1) (V.4:93):

- a) Narrated Ibn ‘Umar رضي الله عنهما: Allāh’s Messenger صلَّى الله عليه وسلَّم said, “A faithful believer remains at liberty regarding his religion unless he kills somebody unlawfully.” (*Ṣaḥīḥ Al-Bukhārī*, Vol.9, *Ḥadīth* No.2).
- b) See the footnotes of (V.5:27, 32, 45 & 50).

97. Verily, as for those whom the angels take (in death) while they are wronging themselves (as they stayed among the disbelievers even though emigration was obligatory for them), they (angels) say (to them): “In what (condition) were you?” They reply: “We were weak and oppressed on the earth.” They (angels) say: “Was not the earth of Allāh spacious enough for you to emigrate therein?” Such men will find their abode in Hell — What an evil destination!⁽¹⁾

98. Except the weak ones among men, women and children who cannot devise a plan, nor are they able to direct their way.

99. These are they whom Allāh is likely to forgive them, and Allāh is Ever Oft- Pardoning, Oft-Forgiving.

100. He who emigrates (from his home) in the Cause of Allāh, will find on earth many dwelling places and plenty to live by. And whosoever leaves his home as an emigrant to Allāh and His Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), and death overtakes him, his reward is then surely incumbent upon Allāh. And Allāh is Ever Oft-Forgiving, Most Merciful.

101. And when you (Muslims) travel in the land, there is no sin on you if you shorten *As-Salāt* (the prayer) if you fear that the disbelievers may put you in trial (attack you, etc.), verily, the disbelievers are ever to you open enemies.

إِنَّ الَّذِينَ تَوَفَّيْنَاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ
قَالُوا فِيهِمْ كُنْتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي
الْأَرْضِ قَالُوا أَلَمْ تَكُنْ أَرْضَ اللَّهِ وَسِعَةً
فَتَهَاجِرُوا فِيهَا فَأُولَئِكَ مَا لَهُمْ جَهَنَّمَ
وَسَاءَتْ مَصِيرًا ﴿٩٧﴾

إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ
وَالْوِلْدَانَ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ
سَبِيلًا ﴿٩٨﴾

فَأُولَئِكَ عَسَى اللَّهُ أَنْ يَعْفُو عَنْهُمْ وَكَانَ
اللَّهُ عَفُوًّا غَفُورًا ﴿٩٩﴾

* وَمَنْ يَهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ
مُرَاعًا كَثِيرًا وَسِعَةً وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ
مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكُهُ الْمَوْتُ
فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ وَكَانَ اللَّهُ غَفُورًا
رَحِيمًا ﴿١٠٠﴾

وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ
جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ خِفْتُمْ
أَنْ يَفْتِنَكُمْ الَّذِينَ كَفَرُوا إِنْ الْكَافِرِينَ
كَانُوا لَكُمْ عَدُوًّا مُبِينًا ﴿١٠١﴾

(1) (V.4:97) See the footnote of (V.3:149).

102. When you (O Messenger Muḥammad صلى الله عليه وسلم) are among them, and lead them in *Aṣ-Ṣalāt* (the prayer), let one party of them stand up [in *Ṣalāt* (prayer)] with you taking their arms with them; when they finish their prostrations, let them take their positions in the rear and let the other party come up which have not yet prayed, and let them pray with you taking all the precautions and bearing arms. Those who disbelieve wish, if you were negligent of your arms and your baggage, to attack you in a single rush, but there is no sin on you if you put away your arms because of the inconvenience of rain or because you are ill, but take every precaution for yourselves. Verily, Allāh has prepared a humiliating torment for the disbelievers⁽¹⁾.
103. When you have finished *Aṣ-Ṣalāt* (the congregational prayer), remember Allāh standing, sitting down, and (lying down) on your sides, but when you are free from danger, perform *Aṣ-Ṣalāt* (*Iqāmat-aṣ-Ṣalāt*). Verily, *Aṣ-Ṣalāt* (the prayer) is enjoined on the believers at fixed hours.
104. And don't be weak in the pursuit of the enemy; if you are suffering (hardships) then surely, they (too) are suffering (hardships) as you are suffering, but you have a hope from Allāh (for the reward, i.e. Paradise) that for which they hope not; and Allāh is Ever All-Knowing, All-Wise.

وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ فَلْتَقُمْ طَائِفَةٌ مِّنْهُمْ مَعَكَ وَلْيَأْخُذُوا أَسْلِحَتَهُمْ فَإِذَا سَجَدُوا فَلْيَكُونُوا مِن وَرَائِكُمْ وَلْتَأْتِ طَائِفَةٌ أُخْرَىٰ لَمْ يُصَلُّوا فَلْيُصَلُّوا مَعَكَ وَلْيَأْخُذُوا حِذْرَهُمْ وَأَسْلِحَتَهُمْ وَذَ الَّذِينَ كَفَرُوا لَوْ تَغْفُلُونَ عَن أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُمْ مَّيْلَةً وَاحِدَةً وَلَا جُنَاحَ عَلَيْكُمْ إِن كَانَ بِكُمْ أَذَىٰ مِّن مَّطَرٍ أَوْ كُنْتُمْ مَرَضَىٰ أَن تَضَعُوا أَسْلِحَتَكُمْ وَخُذُوا حِذْرَكُمْ إِنَّ اللَّهَ أَعَدَّ لِلْكَافِرِينَ عَذَابًا مُّهِينًا ﴿١٠٢﴾

فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ قِيَمًا وَفُعُودًا وَعَلَىٰ جُنُوبِكُمْ فَإِذَا اطْمَأْنَنْتُمْ فَأَقِيمُوا الصَّلَاةَ إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْفُوتًا ﴿١٠٣﴾

وَلَا تَهِنُوا فِي اتِّبَاعِ الْقَوْمِ إِن تَكُونُوا تَأْلَمُونَ فَإِنَّهُمْ يَأْلَمُونَ كَمَا تَأْلَمُونَ وَتَرْجُونَ مِنَ اللَّهِ مَا لَا يَرْجُونَ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١٠٤﴾

(1) (V.4:102) See the footnote of (V.2:239).

105. Surely, We have sent down to you (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) the Book (this Qur'ān) in truth that you might judge between men by that which Allāh has shown you (i.e. has taught you through Divine Revelation), so be not a pleader for the treacherous.
106. And seek the Forgiveness of Allāh,⁽¹⁾ certainly, Allāh is Ever Oft-Forgiving, Most Merciful.
107. And argue not on behalf of those who deceive themselves. Verily, Allāh does not like anyone who is a betrayer, sinner.
108. They may hide (their crimes) from men, but they cannot hide (them) from Allāh; for He is with them (by His Knowledge), when they plot by night in words that He does not approve. And Allāh ever encompasses what they do.
109. Lo! You are those who have argued for them in the life of this world, but who will argue for them on the Day of Resurrection against Allāh, or who will then be their defender?
110. And whoever does evil or wrongs himself, but afterwards seeks Allāh's Forgiveness, he will find Allāh Oft-Forgiving, Most Merciful.
111. And whoever earns a sin, he earns it only against himself. And Allāh is Ever All-Knowing, All-Wise.

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ
بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ وَلَا تَكُن لِّلْخَائِبِينَ
حَٰصِمًا ﴿١٠٥﴾

وَأَسْتَغْفِرِ اللَّهَ إِنَّ اللَّهَ كَانَ غَفُورًا رَّحِيمًا ﴿١٠٦﴾

وَلَا تُجَادِلْ عَنِ الَّذِينَ يَخْتَانُونَ أَنفُسَهُمْ
إِنَّ اللَّهَ لَا يُحِبُّ مَن كَانَ خَوَّانًا أَثِيمًا ﴿١٠٧﴾

يَسْتَخْفُونَ مِنَ النَّاسِ وَلَا يَسْتَخْفُونَ مِنَ
اللَّهِ وَهُوَ مَعَهُمْ إِذْ يُبَيِّنُونَ مَا لَا يَرْضَى مِنَ
الْقَوْلِ وَكَانَ اللَّهُ بِمَا يَعْمَلُونَ مُحِيطًا ﴿١٠٨﴾

هَٰؤُلَاءِ جَدَلْتُمْ عَنْهُمْ فِي الْحَيَاةِ
الدُّنْيَا فَمَنْ يُجَادِلِ اللَّهَ عَنْهُمْ يَوْمَ الْقِيَامَةِ
أَمْ مَن يَكُونُ عَلَيْهِمْ وَكِيلًا ﴿١٠٩﴾

وَمَن يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ
اللَّهَ يَجِدِ اللَّهَ غَفُورًا رَّحِيمًا ﴿١١٠﴾

وَمَن يَكْسِبْ إِثْمًا فَإِنَّمَا يَكْسِبُهِهُ عَلَى
نَفْسِهِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١١١﴾

(1) (V.4:106) The Prophet's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ seeking of Allāh's Forgiveness by daytime and at night.

Narrated Abu Hurairah رَضِيَ اللَّهُ عَنْهُ: I heard Allāh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying: "By Allāh! I seek Allāh's Forgiveness and turn to Him in repentance for more than seventy times a day." *'Saḥīḥ Al-Bukhārī'*, Vol.8, *Ḥadīth* No.319).

112. And whoever earns a fault or a sin and then throws it on to someone innocent, he has indeed burdened himself with falsehood and a manifest sin.
113. Had not the Grace of Allāh and His Mercy been upon you (O Muḥammad ﷺ), a party of them would certainly have made a decision to mislead you, but (in fact) they mislead none except their own selves, and no harm can they do to you in the least. Allāh has sent down to you the Book (The Qur'ān), and *Al-Hikmah* (Islāmic laws, knowledge of legal and illegal things, i.e. the Prophet's *Sunnah* — legal ways), and taught you that which you knew not. And Ever Great is the Grace of Allāh to you (O Muḥammad ﷺ).
114. There is no good in most of their secret talks save (in) him who orders *Ṣadaqah* (charity in Allāh's Cause), or *Ma'rūf* (Islāmic Monotheism and all the good and righteous deeds which Allāh has ordained), or conciliation between mankind; and he who does this, seeking the good Pleasure of Allāh, We shall give him a great reward.
115. And whoever contradicts and opposes the Messenger (Muḥammad ﷺ) after the right path has been shown clearly to him, and follows other than the believers' way, We shall keep him in the path he has chosen, and burn him in Hell — what an evil destination!⁽¹⁾

وَمَنْ يَكْسِبْ خَطِيئَةً أَوْ إِثْمًا ثُمَّ يَرْمِ بِهِ بَرِيئًا فَقَدِ احْتَمَلَ بُهْتَانًا وَإِثْمًا مُّبِينًا ﴿١١٢﴾

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكَ وَرَحْمَتُهُ لَهَمَّتْ طَائِفَةٌ مِّنْهُمْ أَنْ يُضِلُّوكَ وَمَا يُضِلُّونَ إِلَّا أَنْفُسَهُمْ وَمَا يَضُرُّونَكَ مِنْ شَيْءٍ وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُن تَعْلَمُ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا ﴿١١٣﴾

* لَا خَيْرَ فِي كَثِيرٍ مِّن نَّجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ وَمَنْ يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ﴿١١٤﴾

وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصَلِّهِ ۗ جَهَنَّمَ وَسَاءَتْ مَصِيرًا ﴿١١٥﴾

(1) (V. 4:115) See the footnote of (V.3:85).

116. Verily, Allāh forgives not (the sin of) setting up partners (in worship) with Him, but He forgives whom He wills sins other than that, and whoever sets up partners in worship with Allāh, has indeed strayed far away.

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا
دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ
فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا ﴿١١٦﴾

117. They (all those who worship other than Allāh) invoke nothing but female deities besides Him (Allāh), and they invoke nothing but *Shaitān* (Satan), a persistent rebel!

إِنْ يَدْعُونَ مِنْ دُونِهِ إِلَّا إِنْتًا وَإِنْ يَدْعُونَ
إِلَّا شَيْطَانًا مَرِيدًا ﴿١١٧﴾

118. Allāh cursed him. And he [*Shaitān* (Satan)] said: "I will take an appointed portion of your slaves.

لَعَنَهُ اللَّهُ وَقَالَ لَأَتَّخِذَنَّ مِنْ عِبَادِكَ نَصِيبًا
مَمْرُوسًا ﴿١١٨﴾

119. Verily, I will mislead them, and surely, I will arouse in them false desires; and certainly, I will order them to slit the ears of cattle, and indeed I will order them to change the nature created by Allāh." And whoever takes *Shaitān* (Satan) as a *Walī* (protector or helper) instead of Allāh, has surely suffered a manifest loss⁽¹⁾.

وَلَأُضِلَّنَّهُمْ وَلَأُمَنِّيَنَّهُمْ وَلَا مَرْنَهُمْ فَلْيُبْتِئَنَّ
ءَاذَانُ الْأَنْعَامِ وَلَا مَرْنَهُمْ فَلْيَغْيِرَنَّ خَلْقَ اللَّهِ
وَمَنْ يَتَّخِذِ الشَّيْطَانَ وَلِيًّا مِنْ دُونِ اللَّهِ فَقَدْ
خَسِرَ خُسْرَانًا مُبِينًا ﴿١١٩﴾

120. He [*Shaitān* (Satan)] makes promises to them, and arouses in them false desires; and *Shaitān*'s (Satan) promises are nothing but deceptions.

يَعِدُّهُمْ وَيُمَنِّيهِمْ وَمَا يَعِدُّهُمُ الشَّيْطَانُ إِلَّا
عُرُورًا ﴿١٢٠﴾

121. The dwelling of such (people) is Hell, and they will find no way of escape from it.

أُولَئِكَ مَا أُنْهَمُ جَهَنَّمَ وَلَا يَجِدُونَ عَنْهَا
مَخْرَجًا ﴿١٢١﴾

122. But those who believe (in the Oneness of Allāh — Islāmic Monotheism) and do deeds of righteousness, We shall admit them to the Gardens under which rivers flow (i.e. in Paradise) to dwell therein forever. Allāh's Promise is the Truth;

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سُدَّخِلْنَاهُمْ
جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ
فِيهَا أَبَدًا وَعَدَّ اللَّهُ حَقًّا وَمَنْ أَصْدَقُ مِنَ
اللَّهِ قِيلًا ﴿١٢٢﴾

(1) (V.4:119) See the footnote of (V.59:7).

and whose words can be truer than those of Allāh? (Of course, none).

123. It will not be in accordance with your desires (Muslims), nor those of the people of the Scripture (Jews and Christians), whosoever works evil, will have the recompense thereof, and he will not find any protector or helper besides Allāh.
124. And whoever does righteous good deeds, male or female, and is a (true) believer [in the Oneness of Allāh (Muslim)], such will enter Paradise and not the least injustice, even to the size of a speck on the back of a date-stone, will be done to them.
125. And who can be better in religion than one who submits his face (himself) to Allāh (i.e. follows Allāh's religion of Islāmīc Monotheism); and he is a *Muhsin* (a good-doer — See V.2:112). And follows the religion of Ibrāhīm⁽¹⁾ (Abraham) *Hanīf* (Islāmīc Monotheism — to worship none but Allāh Alone). And Allāh did take Ibrāhīm (Abraham) as a *Khalīl* (an intimate friend)!
126. And to Allāh belongs all that is in the heavens and all that is in the earth. And Allāh is Ever Encompassing all things.
127. They ask your legal instruction concerning women, say: “Allāh instructs you about them, and about what is recited to you in the Book concerning the orphan girls whom you give not the prescribed portions

لَيْسَ بِأَمَانِيكُمْ وَلَا أَمَانِي أَهْلِ الْكِتَابِ
مَنْ يَعْمَلْ سُوءًا يُجْر بِهِ وَلَا يَجِدْ لَهُ مِنْ
دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿١٢٣﴾

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ
أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ
وَلَا يُظَلَّمُونَ شَيْئًا ﴿١٢٤﴾

وَمَنْ أَحْسَنُ دِينًا مِمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ
وَهُوَ مُحْسِنٌ وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَاتَّخَذَ
اللَّهُ إِبْرَاهِيمَ خَلِيلًا ﴿١٢٥﴾

وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَكَانَ
اللَّهُ بِكُلِّ شَيْءٍ مُّحِيطًا ﴿١٢٦﴾

وَيَسْتَفْتُونَكَ فِي النِّسَاءِ قُلِ اللَّهُ يُفْتِيكُمْ
فِيهِنَّ وَمَا يُتْلَىٰ عَلَيْكُمْ فِي الْكِتَابِ فِي
يَتَمَى النِّسَاءِ الَّتِي لَا تُوْتُونَهُنَّ مَا كُتِبَ
لَهُنَّ وَتَرَعَبُونَ أَنْ تَنْكِحُوهُنَّ وَالْمُسْتَضْعَفِينَ
مِنَ الْوِلْدَانِ وَأَنْ تَقُومُوا لِلْيَتَامَىٰ بِالْقِسْطِ

(1) (V.4:125) See the footnote of (V. 2:135), the narration of Zaid ibn ‘Amr ibn Nufail.

(as regards *Mahr* and inheritance) and yet whom you desire to marry, and (concerning) the children who are weak and oppressed, and that you stand firm for justice to orphans". And whatever good you do, Allāh is Ever All-Knower of it.

128. And if a woman fears cruelty or desertion on her husband's part, there is no sin on them both if they make terms of peace between themselves; and making peace is better. And human inner-selves are swayed by greed. But if you do good and keep away from evil, verily, Allāh is Ever Well-Acquainted with what you do.
129. You will never be able to do perfect justice between wives even if it is your ardent desire, so do not incline too much (to one of them by giving her more of your time and provision) so as to leave (the other) hanging (i.e. neither divorced nor married). And if you do justice, and do all that is right and fear Allāh (by keeping away from all that is wrong), then Allāh is Ever Oft-Forgiving, Most Merciful.
130. But if they separate (by divorce), Allāh will provide abundance for everyone of them from His Bounty. And Allāh is Ever All-Sufficient for His creatures' need, All-Wise.
131. And to Allāh belongs all that is in the heavens and all that is in the earth. And verily, We have recommended to the people of the Scripture before you, and to you (O Muslims) that you (all) fear Allāh, and keep your duty to Him. But if you disbelieve,

وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ كَانَ بِهِ
عَلِيمًا ﴿١٢٧﴾

وَإِنْ أَمْرًا خَافَتْ مِنْ بَعْلِهَا نُشُورًا أَوْ
إِعْرَاصًا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا
بَيْنَهُمَا صُلْحًا وَالصُّلْحُ خَيْرٌ وَأُحْضِرَتِ
الْأَنْفُسَ الشُّحَّ وَإِنْ تُحْسِنُوا وَتَتَّقُوا فَإِنَّ
اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٢٨﴾

وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَلَوْ
حَرَضْتُمْ فَلَا تَمِيلُوا كُلَّ الْمِيلِ فَتَدْرُوهَا
كَالْمُعَلِّقَةِ وَإِنْ تَصْلِحُوا وَتَتَّقُوا فَإِنَّ اللَّهَ
كَانَ غَفُورًا رَحِيمًا ﴿١٢٩﴾

وَإِنْ يَتَفَرَّقَا يُغْنِ اللَّهُ كُلًّا مِنْ سَعَتِهِ وَكَانَ
اللَّهُ وَاسِعًا حَكِيمًا ﴿١٣٠﴾

وَلِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَلَقَدْ
وَصَّيْنَا الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ
وَإِيَّاكُمْ أَنْ اتَّقُوا اللَّهَ وَإِنْ تَكْفُرُوا فَإِنَّ
لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَكَانَ
اللَّهُ غَنِيًّا حَمِيدًا ﴿١٣١﴾

then to Allāh belongs all that is in the heavens and all that is in the earth, and Allāh is Ever Rich (Free of all wants), Worthy of all praise.

132. And to Allāh belongs all that is in the heavens and all that is in the earth. And Allāh is Ever All-Sufficient as Disposer of affairs.
133. If He wills, He can take you away, O people, and bring others. And Allāh is Ever All-Potent over that.
134. Whoever desires a reward in the life of this world, then with Allāh (Alone and none else) is the reward of this worldly life and of the Hereafter. And Allāh is Ever All-Hearer, All-Seer.
135. O you who believe! Stand out firmly for justice, as witnesses to Allāh, even though it be against yourselves, or your parents, or your kin. Be he rich or poor, Allāh is a Better Protector to both (than you). So follow not the lusts (of your hearts), lest you avoid justice; and if you distort your witness or refuse to give it, verily, Allāh is Ever Well-Acquainted with what you do⁽¹⁾.

136. O you who believe! Believe in Allāh, and His Messenger (Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), and the Book (the Qur'ān) which He has sent down to His Messenger, and the Scriptures (Books) which He sent down to those before

وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَكَفَى
بِاللَّهِ وَكِيلًا ﴿١٣٢﴾

إِنْ يَشَأْ يُذْهِبْكُمْ أَيُّهَا النَّاسُ وَيَأْتِ بِآخَرِينَ
وَكَانَ اللَّهُ عَلَىٰ ذَٰلِكِ قَدِيرًا ﴿١٣٣﴾

مَنْ كَانَ يُرِيدُ ثَوَابَ الدُّنْيَا فَعِنْدَ اللَّهِ ثَوَابُ
الدُّنْيَا وَالْآخِرَةِ وَكَانَ اللَّهُ سَمِيعًا بَصِيرًا ﴿١٣٤﴾

* يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ
شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنفُسِكُمْ أَوِ الْوَالِدِينَ
وَالْأَقْرَبِينَ إِنْ يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ
أَوْلَىٰ بِهِمَا فَلَا تَتَّبِعُوا الْهَوَىٰ أَنْ تَعْدِلُوا
وَإِنْ تَلَوْا أَوْ تَعْرَضُوا فَإِنَّ اللَّهَ كَانَ بِمَا
تَعْمَلُونَ خَبِيرًا ﴿١٣٥﴾

يَا أَيُّهَا الَّذِينَ ءَامَنُوا ءَامِنُوا بِاللَّهِ وَرَسُولِهِ
وَٱلْكِتَآبِ الّذِي نَزَّلَ عَلَىٰ رَسُولِهِ وَٱلرَّسُولِ
الَّذِي نَزَّلَ مِن قَبْلُ وَمَن يَكْفُرْ بِاللَّهِ
وَمَلَآئِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَٱلْيَوْمِ
الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا ﴿١٣٦﴾

(1) (V.4:135) Narrated Anas رَضِيَ اللَّهُ عَنْهُ: The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was asked about the great sins. He said, "They are:

- To join others in worship with Allāh.
- To be undutiful to one's parents.
- To kill a person (which Allāh has forbidden to be killed i.e. to commit the crime of murdering).
- And to give a false witness." (*Ṣaḥīḥ Al-Bukhārī*, Vol. 3, *Hadīth* No. 821).

(him); and whosoever disbelieves in Allāh, His Angels, His Books, His Messengers, and the Last Day, then indeed he has strayed far away.

137. Verily, those who believe, then disbelieve, then believe (again), and (again) disbelieve, and go on increasing in disbelief; Allāh will not forgive them, nor guide them to the (Right) Way.
138. Give the hypocrites the tidings that there is for them a painful torment⁽¹⁾.
139. Those who take disbelievers for *Auliya'* (protectors or helpers or friends) instead of believers, do they seek honour, power and glory with them? Verily, then to Allāh belongs all honour, power and glory.
140. And it has already been revealed to you in the Book (this Qur'ān) that when you hear the Verses of Allāh being denied and mocked at, then sit not with them, until they engage in a talk other than that; (but if you stayed with them) certainly in that case you would be like them. Surely, Allāh will collect the hypocrites and disbelievers all together in Hell.
141. Those (hypocrites) who wait and watch about you; if you gain a victory from Allāh, they say: "Were we not with you?" But if the disbelievers gain a success, they say (to them): "Did we not gain mastery over you and did we not protect you from the believers?" Allāh will judge between you (all) on the Day of Resurrection.

إِنَّ الَّذِينَ ءَامَنُوا ثُمَّ كَفَرُوا ثُمَّ ءَامَنُوا ثُمَّ كَفَرُوا ثُمَّ ءَزَادُوا كُفْرًا لَمْ يَكُنِ اللَّهُ لِيُغْفِرَ لَهُمْ وَلَا لِيَهْدِيَهُمْ سَبِيلًا ﴿١٣٧﴾

بَشِيرِ الْمُنَافِقِينَ بِأَنَّ لَهُمْ عَذَابًا أَلِيمًا ﴿١٣٨﴾

الَّذِينَ يَتَّخِذُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ أَلْيَتُّعُونَ عِنْدَهُمُ الْعِزَّةَ فَإِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا ﴿١٣٩﴾

وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ ءَايَاتِ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا مَعَهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ إِنَّكُمْ إِذَا مِثْلَهُمْ إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا ﴿١٤٠﴾

الَّذِينَ يَتَرَبَّصُونَ بِكُمْ فَإِنْ كَانَ لَكُمْ فَتْحٌ مِنَ اللَّهِ قَالُوا أَلَمْ نَكُنْ مَعَكُمْ وَإِنْ كَانَ لِلْكَافِرِينَ نَصِيبٌ قَالُوا أَلَمْ نَسْتَحْوِذْ عَلَيْكُمْ وَنَمْنَعْكُمْ مِنَ الْمُؤْمِنِينَ فَاللَّهُ بِحُكْمِ بَيْنِكُمْ يَوْمَ الْقِيَامَةِ وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا ﴿١٤١﴾

(1) (V.4:138) See "Hypocrisy" — Appendix 2.

And never will Allāh grant to the disbelievers a way (to triumph) over the believers.

142. Verily, the hypocrites seek to deceive Allāh, but it is He Who deceives them⁽¹⁾. And when they stand up for *Aṣ-Ṣalāt* (the prayer), they stand with laziness and to be seen of men, and they do not remember Allāh but little.
143. (They are) swaying between this and that, belonging neither to these nor to those; and he whom Allāh sends astray, you will not find for him a way (to the truth — Islām).
144. O you who believe! Take not as *Auliya'* (protectors or helpers or friends) disbelievers instead of believers. Do you wish to offer Allāh a manifest proof against yourselves?
145. Verily, the hypocrites will be in the lowest depth (grade) of the Fire; no helper will you find for them⁽²⁾.

إِنَّ الْمُنَافِقِينَ يُخَدِعُونَ اللَّهَ وَهُوَ خَدِيعُهُمْ
وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كُسَالَى يُرَاءُونَ
النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا ﴿١٤٢﴾

مُذَبِّبِينَ بَيْنَ ذَلِكَ لَا إِلَى هَؤُلَاءِ وَلَا
إِلَى هَؤُلَاءِ وَمَنْ يُضِلِلِ اللَّهُ فَلَنْ تَجِدَ لَهُ
سَبِيلًا ﴿١٤٣﴾

يَتَّخِذُهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الْكَافِرِينَ
أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ أَتُرِيدُونَ أَنْ تَجْعَلُوا
لِلَّهِ عَلَيْكُمْ سُلْطَانًا مُبِينًا ﴿١٤٤﴾

إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ
وَلَنْ تَجِدَ لَهُمْ نَصِيرًا ﴿١٤٥﴾

(1) (V.4:142) See (V.57:12-15).

(2) (V.4:145):

a) Narrated ‘Abdullāh ibn ‘Amr رَضِيَ اللَّهُ عَنْهُمَا: The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: “Whoever has the following four (characteristics) will be a pure hypocrite and whoever has one of the following four characteristics will have one characteristic of hypocrisy, unless and until he gives it up:

- 1) Whenever he is entrusted, he betrays (proves dishonest).
- 2) Whenever he speaks, he tells a lie.
- 3) Whenever he makes a covenant, he proves treacherous.
- 4) Whenever he quarrels, he behaves in a very imprudent, evil and insulting manner.” (*Ṣaḥīḥ Al-Bukhārī*, Vol. 1, *Ḥadīth* No. 33).

b) See the footnote of (V.9:54).

d) Narrated Abu Hurairah رَضِيَ اللَّهُ عَنْهُ: The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “The worst people before Allāh on the Day of Resurrection will be the double-faced people who appear to some people with one face and to other people with another face.” (*Ṣaḥīḥ Al-Bukhārī*, Vol. 8, *Ḥadīth* No. 84).

146. Except those who repent (from hypocrisy), do righteous good deeds, hold fast to Allāh, and purify their religion for Allāh (by worshipping none but Allāh, and do good for Allāh's sake only, not to show off), then they will be with the believers. And Allāh will grant the believers a great reward.
147. Why should Allāh punish you if you have thanked (Him) and have believed in Him. And Allāh is Ever All-Appreciative (of good), All-Knowing.
148. Allāh does not like that the evil should be uttered in public except by him who has been wronged. And Allāh is Ever All-Hearer, All-Knower.
149. Whether you (mankind) disclose (by good words of thanks) a good deed (done to you in the form of a favour by someone), or conceal it, or pardon an evil, — verily, Allāh is Ever Oft-Pardoning, All-Powerful.
150. Verily, those who disbelieve in Allāh and His Messengers and wish to make distinction between Allāh and His Messengers (by believing in Allāh and disbelieving in His Messengers) saying, “We believe in some but reject others,” and wish to adopt a way in between.
151. They are in truth disbelievers. And We have prepared for the disbelievers a humiliating torment.

إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَاعْتَصَمُوا بِاللَّهِ
وَأَخْلَصُوا دِينَهُمْ لِلَّهِ فَأُولَٰئِكَ مَعَ الْمُؤْمِنِينَ
وَسَوْفَ يُؤْتِي اللَّهُ الْمُؤْمِنِينَ أَجْرًا عَظِيمًا ﴿١٤٦﴾

مَا يَنْعَلُ اللَّهُ بِعَدَابِكُمْ إِنْ شَكَرْتُمْ وَءَامَنْتُمْ
وَكَانَ اللَّهُ شَاكِرًا عَلِيمًا ﴿١٤٧﴾

* لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوءِ مِنَ الْقَوْلِ
إِلَّا مَنْ ظَلِمَ وَكَانَ اللَّهُ سَمِيعًا عَلِيمًا ﴿١٤٨﴾

إِنْ تُبْدُوا خَيْرًا أَوْ تُخْفُوهُ أَوْ تَعْفُوا عَنْ سُوءٍ
فَإِنَّ اللَّهَ كَانَ عَفْوًا قَدِيرًا ﴿١٤٩﴾

إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ
أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ وَيَقُولُونَ نُؤْمِنُ
بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَنْ يَتَّخِذُوا
بَيْنَ ذَلِكَ سَبِيلًا ﴿١٥٠﴾

أُولَٰئِكَ هُمُ الْكَافِرُونَ حَقًّا وَأَعْتَدْنَا لِلْكَافِرِينَ
عَذَابًا مُهِينًا ﴿١٥١﴾

152. And those who believe in Allāh and His Messengers and make no distinction between any of them (Messengers), We shall give them their rewards; and Allāh is Ever Oft-Forgiving, Most Merciful.
153. The people of the Scripture (Jews) ask you to cause a book to descend upon them from heaven. Indeed, they asked Mūsā (Moses) for even greater than that, when they said: “Show us Allāh in public,” but they were struck with thunderclap and lightning for their wickedness. Then they worshipped the calf even after clear proofs, evidences, and signs had come to them. (Even) so We forgave them. And We gave Mūsā (Moses) a clear proof of authority.
154. And for (breaking) their covenant, We raised over them the Mount and (on the other occasion) We said to them: “Enter the gate prostrating (or bowing) with humility;” and We commanded them: “Transgress not (by doing worldly works) on the Sabbath (Saturday).” And We took from them a firm covenant⁽¹⁾.

وَالَّذِينَ ءَامَنُوا بِاللَّهِ وَرُسُلِهِۦٓ وَلَمْ يُفَرِّقُوا
بَيْنَ أَحَدٍ مِّنْهُمْ أُولَٰئِكَ سَوْفَ يُؤْتِيهِمْ
أُجُورَهُمْ ۚ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿١٥٢﴾

سَأَلْنَا أَهْلَ الْكِتَابِ أَنْ يُنَزِّلَ عَلَيْنَا
كِتَابًا مِّنَ السَّمَاءِ فَقَدْ سَأَلُوا مُوسَىٰ أَكْبَرَ
مِنَ ذَلِكَ فَقَالُوا أَرَنَا اللَّهَ جَهْرَةً فَأَخَذْنَا مِنْ
الصُّلْعِقَةِ بِظُلْمِهِمْ ثُمَّ اتَّخَذُوا الْعِجْلَ مِن
بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ فَعَفَوْنَا عَنِ ذَلِكَ
وَعَاتَيْنَا مُوسَىٰ سُلْطَانًا مُّبِينًا ﴿١٥٣﴾

وَرَفَعْنَا فَوْقَهُمُ الطُّورَ بِمِيثَاقِهِمْ وَقُلْنَا لَهُمْ
ادْخُلُوا الْبَابَ سُجَّدًا وَقُلْنَا لَهُمْ لَا تَعْدُوا
فِي السَّبْتِ وَأَخَذْنَا مِنْهُمْ مِّيثَاقًا غَلِيظًا ﴿١٥٤﴾

(1) (V. 4:154) Narrated Abu Hurairah رضي الله عنه: Allāh’s Messenger صلى الله عليه وسلم said, “It was said to Banī Israel, ‘Enter the gate (of the town) bowing with humility (prostrating yourselves) and say: ‘Repentance’, but they changed the word and entered the town crawling on their buttocks and said: ‘A wheat grain in the hair’*.” (*Ṣaḥīḥ Al-Bukhārī*, Vol. 4, *Ḥadīth* No. 615).

* They said so just to ridicule Allāh’s Order as they were disobedient to Him. So Allāh punished them severely by sending on them punishment, most probably in the form of (an epidemic of) plague (See *Tafsīr Aṭ-Ṭabarī*).

155. Because of their breaking the covenant, and of their rejecting the *Āyāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allāh, and of their killing the Prophets unjustly, and of their saying: “Our hearts are wrapped (with coverings, i.e. we do not understand what the Messengers say)” — nay, Allāh has set a seal upon their hearts because of their disbelief, so they believe not but a little.
156. And because of their (Jews) disbelief and uttering against Maryam (Mary عَلَيْهَا السَّلَامُ) a grave false charge (that she has committed illegal sexual intercourse);
157. And because of their saying (in boast), “We killed the Messiah ‘Īsā (Jesus), son of Maryam (Mary), the Messenger of Allāh,” — but they killed him not, nor crucified him, but it appeared so to them [the resemblance of ‘Īsā (Jesus) was put over another man (and they killed that man)], and those who differ therein are full of doubts. They have no (certain) knowledge, they follow nothing but conjecture. For surely; they killed him not [i.e. ‘Īsā (Jesus), son of Maryam (Mary) عَلَيْهِمَا السَّلَامُ].
158. But Allāh raised him [‘Īsā (Jesus)] up (with his body and soul) unto Himself (and he عَلَيْهِ السَّلَامُ is in the heavens). And Allāh is Ever All-Powerful, All-Wise.
159. And there is none of the people of the Scripture (Jews and Christians) but must believe in him [‘Īsā (Jesus), son of Maryam (Mary), as only

فَمَا نَقْضِهِمْ مِيثَاقَهُمْ وَكُفْرِهِمْ بِآيَاتِ اللَّهِ وَقَتْلِهِمُ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ وَقَوْلِهِمْ قُلُوبُنَا غُلْفٌ بَلْ طَبَعَ اللَّهُ عَلَيْهَا بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا ﴿١٥٥﴾

وَكُفْرِهِمْ وَقَوْلِهِمْ عَلَى مَرْيَمَ بُهْتَنًا عَظِيمًا ﴿١٥٦﴾

وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَٰكِن شُبِّهَ لَهُمْ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِّنْهُ مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظُّلْمِ وَمَا قَتَلُوهُ يَقِينًا ﴿١٥٧﴾

بَل رَفَعَهُ اللَّهُ إِلَيْهِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿١٥٨﴾

وَإِنَّ مِّنْ أَهْلِ الْكِتَابِ إِلَّا لِيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ وَبِیَوْمِ الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا ﴿١٥٩﴾

a Messenger of Allāh and a human being]⁽¹⁾ before his [‘Īsā (Jesus) عَلَيْهِ السَّلَامُ or a Jew’s or a Christian’s] death⁽²⁾ (at the time of the appearance of the angel of death). And on the Day of Resurrection, he [‘Īsā (Jesus)] will be a witness against them.

160. For the wrong-doing of the Jews, We made unlawful for them certain good foods which had been lawful for them — and for their hindering many from Allāh’s Way;
161. And their taking of *Ribā* (usury) though they were forbidden from taking it and their devouring of men’s substance wrongfully (bribery). And We have prepared for the disbelievers among them a painful torment.
162. But those among them who are well-grounded in knowledge, and the believers, believe in what has been sent down to you (Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and what was sent down before you; and those who perform *Aṣ-Ṣalāt* (*Iqāmat-aṣ-Ṣalāt*), and give *Zakāt* (obligatory charity) and believe in Allāh and in the Last Day, it is they to whom We shall give a great reward.
163. Verily, We have sent the revelation to you (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)⁽³⁾ as

فَيُظْلَمُ مِّنَ الَّذِينَ هَادُوا حَرَّمْنَا عَلَيْهِمْ طَيِّبَاتٍ أُحِلَّتْ لَهُمْ وَبِصَدِّهِمْ عَنِ سَبِيلِ اللَّهِ كَثِيرًا ﴿١٦٠﴾

وَأَخَذَهُمُ الرِّبَا وَقَدْ نُهُوا عَنْهُ وَأَكْلِهِمْ أَمْوَالِ النَّاسِ بِالْبَاطِلِ وَأَعْتَدْنَا لِلْكَافِرِينَ مِنْهُمْ عَذَابًا أَلِيمًا ﴿١٦١﴾

لَكِنَّ الرَّاسِخُونَ فِي الْعِلْمِ مِنْهُمْ وَالْمُؤْمِنُونَ يُؤْمِنُونَ بِمَا أَنْزَلَ إِلَيْكَ وَمَا أَنْزَلَ مِن قَبْلِكَ وَالْمُقِيمِينَ الصَّلَاةَ وَالْمُؤْتُونَ الزَّكَاةَ وَالْمُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أُولَئِكَ سَنُؤْتِيهِمْ أَجْرًا عَظِيمًا ﴿١٦٢﴾

* إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالذِّكْرِ مِن بَعْدِهِ وَأَوْحَيْنَا إِلَى إِبْرَاهِيمَ

(1) (V.4:159) See the footnote of (V.3:55).

(2) (V.4:159) “Before his death,” has two interpretations: before Jesus’ death after his descent from the heavens, or a Jew’s or a Christian’s death, at the time of the appearance of the Angel of Death when he will realize that ‘Īsā (Jesus) was only a Messenger of Allāh, and had no share in Divinity.

(3) (V.4:163) Al-Imām Al-Bukhārī (may Allāh عَلَيْهِ السَّلَامُ be Merciful to him) said: How the Divine Inspiration started to be revealed to Allāh’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

We sent the revelation to Nūḥ (Noah) and the Prophets after him; We (also) sent the revelation to Ibrāhīm (Abraham), Ismā'īl (Ishmael), Ishāq (Isaac), Ya'qūb (Jacob), and *Al-Asbāt* [the offspring of the twelve sons of Ya'qūb (Jacob)], 'Īsā (Jesus), Ayyūb (Job), Yūnus (Jonah), Hārūn (Aaron), and Sulaimān (Solomon); and to Dāwūd (David) We gave the Zabūr (Psalms).

164. And Messengers We have mentioned to you before, and Messengers We have not mentioned to you, — and to Mūsā (Moses) Allāh spoke directly.

165. Messengers as bearers of good news as well as of warning in order that mankind should have no plea against Allāh after the (coming of) Messengers. And Allāh is Ever All-Powerful, All-Wise.

وَأَسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطَ
وَعِيسَىٰ وَأَيُّوبَ وَيُونُسَ وَهَارُونَ وَسُلَيْمَانَ
وَعَاتَيْنَا دَاوُودَ زَبُورًا ﴿١٦٣﴾

وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ
وَرُسُلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ وَكَلَّمَ اللَّهُ
مُوسَىٰ تَكْلِيمًا ﴿١٦٤﴾

رُسُلًا مُبْتَلِينَ وَمُنذِرِينَ لِيَلَّا يَكُونَ
لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ وَكَانَ
اللَّهُ عَزِيزًا حَكِيمًا ﴿١٦٥﴾

And the Statement of Allāh سُبْحَانَهُ وَتَعَالَىٰ: “Indeed, We have sent the revelation to you (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) as We sent the revelation to Nūḥ (Noah) and the Prophets after him.” (V.4:163).

Narrated ‘Umar ibn Al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ: I heard Allāh’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying, “The reward of deeds depends upon the intentions and every person will get the reward according to what he has intended. So, whoever emigrates for worldly benefits or for a woman to marry, his emigration will be for what he emigrated for.” (*Ṣaḥīḥ Al-Bukhārī*, Vol. 1, *Ḥadīth* No. 1).

Narrated ‘Āishah, the mother of the faithful believers رَضِيَ اللَّهُ عَنْهَا: Al-Hārith ibn Hishām رَضِيَ اللَّهُ عَنْهُ asked Allāh’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: “O Allāh’s Messenger! How is the Divine Inspiration revealed to you?” Allāh’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, “Sometimes it is (revealed) like the ringing of a bell, this form of revelation is the hardest of all and then this state passes off after I have grasped what is inspired. Sometimes the angel comes in the form of a man and talks to me and I grasp whatever he says.” ‘Āishah رَضِيَ اللَّهُ عَنْهَا added: “Verily, I saw the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ being inspired divinely and noticed the sweat dropping from his forehead on a very cold day as the revelation was over.” (*Ṣaḥīḥ Al-Bukhārī*, Vol. 1, *Ḥadīth* No. 2).

166. But Allāh bears witness to that which He has sent down (the Qur'ān) to you (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ); He has sent it down with His Knowledge, and the angels bear witness. And Allāh is All-Sufficient as a Witness.

167. Verily, those who disbelieve [by concealing the truth about Prophet Muḥammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and his message of true Islāmic Monotheism written in the Taurāt (Torah) and the Injeel (Gospel) with them] and prevent (mankind) from the Path of Allāh (Islāmic Monotheism); they have certainly strayed far away. (*Tafsīr Al-Qurṭubī*).

168. Verily, those who disbelieve and did wrong [by concealing the truth about Prophet Muḥammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and his message of true Islāmic Monotheism written in the Taurāt (Torah) and the Injeel (Gospel) with them]; Allāh will not forgive them, nor will He guide them to any way — (*Tafsīr Al-Qurṭubī*).

169. Except the way of Hell, to dwell therein forever; and this is ever easy for Allāh⁽¹⁾.

170. O mankind! Verily, there has come to you the Messenger (Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) with the truth from your Lord. So believe in him, it is better for you. But if you disbelieve, then certainly to Allāh belongs all that is in the heavens and the earth. And Allāh is Ever All-Knowing, All-Wise.

لَكِنَّ اللَّهَ يَشْهَدُ بِمَا أَنْزَلَ إِلَيْكَ أَنْزَلَهُ
بِعِلْمِهِ وَالْمَلَائِكَةُ يَشْهَدُونَ وَكَفَى بِاللَّهِ
شَهِيدًا ﴿١٦٦﴾

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَن سَبِيلِ اللَّهِ
قَدْ ضَلُّوا ضَلَالًا بَعِيدًا ﴿١٦٧﴾

إِنَّ الَّذِينَ كَفَرُوا وَظَلَمُوا لَمْ يَكُنِ اللَّهُ
لِيُغْفِرَ لَهُمْ وَلَا لِيَهْدِيَهُمْ طَرِيقًا ﴿١٦٨﴾

إِلَّا طَرِيقَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا وَكَانَ
ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿١٦٩﴾

يَأْتِيهَا النَّاسُ قَدْ جَاءَكُمُ الرَّسُولُ بِالْحَقِّ
مِن رَّبِّكُمْ فَتَأْمِنُوا خَيْرًا لَّكُمْ وَإِن تَكْفُرُوا
فَإِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ
عَلِيمًا حَكِيمًا ﴿١٧٠﴾

(1) (V.4:169) See the footnote of (V. 3:85).

171. O people of the Scripture (Christians)! Do not exceed the limits in your religion, nor say of Allāh aught but the truth. The Messiah 'Īsā (Jesus), son of Maryam (Mary), was (no more than) a Messenger of Allāh and His Word, ("Be!" — and he was) which He bestowed on Maryam (Mary) and a spirit (*Rūḥ*)⁽¹⁾ created by Him; so believe in Allāh and His Messengers. Say not: "Three (trinity)!" Cease! (it is) better for you. For Allāh is (the only) One *Ilāh* (God), glorified is He (Far Exalted is He) above having a son. To Him belongs all that is in the heavens and all that is in the earth. And Allāh is All-Sufficient as a Disposer of affairs⁽²⁾.

يٰٓأَهْلَ الْكِتٰبِ لَا تَغْلُوْا فِى دِيْنِكُمْ وَلَا تَقُولُوْا عَلَى اللّٰهِ اِلَّا الْحَقَّ اِنَّمَا الْمَسِيْحُ عِيسَى ابْنُ مَرْيَمَ رَسُوْلٌ مِّنْ اللّٰهِ وَكَلِمَتُهُ اَنْقَلَبَتْ اِلَى مَرْيَمَ وَرُوْحٌ مِّنْهُ فَمَآمِنُوْا بِاللّٰهِ وَرُسُلِهٖ وَلَا تَقُولُوْا ثَلٰثَةٌ اُنْتَهُوْا خَيْرًا لَّكُمْ اِنَّمَا اللّٰهُ اِلٰهٌ وَّحِدٌ سُبْحٰنَهُ اَنْ يَّكُوْنَ لَهٗ وَلَدٌ لَّهٗ مَا فِى السَّمٰوٰتِ وَمَا فِى الْاَرْضِ وَكَفٰى بِاللّٰهِ وَكِىْلًا ﴿١٧١﴾

- (1) (V.4:171) *Rūḥ-ullāh*: According to the early religious scholars from among the Companions of the Prophet ﷺ and their students and the *Mujtahidūn*, there is a rule to distinguish between the two nouns in the genitive construction:
- When one of the two nouns is Allāh, and the other is a person or a thing, e.g. Allāh's House (*Bait-ullāh*); Allāh's Messenger (*Rasūl-ullāh*); Allāh's slave (*'Abdullāh*); Allāh's spirit (*Rūḥ-ullāh*), the rule for the above words is that the second noun, e.g., house, messenger, slave, spirit is created by Allāh and is honourable in His Sight, and similarly, Allāh's spirit may be understood as the spirit of Allāh, in fact it is a soul created by Allāh, i.e. 'Īsā (Jesus). And it was His Word: "Be!" — and he was.[i.e. 'Īsā (Jesus) was created like Adam].
 - But when one of the two is Allāh and the second is neither a person nor a thing, then it is not a created thing but is a quality of Allāh e.g. Allāh's Knowledge (*'Ilm-ullah*); Allāh's Life (*ḤĀyāt-ullāh*); Allāh's Statement (*Kalām-ullāh*); Allāh's Self (*Dhat-ullāh*).
- (2) (V.4:171) Narrated 'Ubadah رضي الله عنه: The Prophet ﷺ said, "If anyone testifies that *Lā ilāha illallāh* (none has the right to be worshipped but Allāh Alone) Who has no partners, and that Muḥammad ﷺ is His slave and His Messenger, and that Jesus عليه السلام is Allāh's slave and His Messenger and His Word ("Be!" — and he was) which He bestowed on Mary and a spirit (*Rūḥ*) created by Him, and that Paradise is the truth, and Hell is the truth — Allāh will admit him into Paradise with the deeds which he had done even if those deeds were few." (Junadah, the subnarrator said, "'Ubādah added: 'Such a person can enter Paradise through any of its eight gates he likes.'") (*Ṣaḥīḥ Al-Bukhārī*, Vol. 4, *Ḥadīth* No. 644).

172. The Messiah will never be proud to reject being a slave of Allāh, nor the angels who are the near (to Allāh). And whosoever rejects His worship and is proud, then He will gather them all together to Himself.
173. So, as for those who believed (in the Oneness of Allāh — Islāmic Monotheism) and did deeds of righteousness, He will give them their (due) rewards and more out of His Bounty. But as for those who refused His worship and were proud, He will punish them with a painful torment. And they will not find for themselves besides Allāh any protector or helper.
174. O mankind! Verily, there has come to you a convincing proof (Prophet Muḥammad ﷺ) from your Lord; and We sent down to you a manifest light (this Qur'ān).
175. So, as for those who believed in Allāh and held fast to Him, He will admit them to His Mercy and Grace (i.e. Paradise), and guide them to Himself by a Straight Path.
176. They ask you for a legal verdict. Say: "Allāh directs (thus) about *Al-Kalālah* (those who leave neither descendants nor ascendants as heirs). If it is a man that dies leaving a sister, but no child, she shall have half the inheritance. If (such a deceased was) a woman, who left no child, her brother takes her inheritance. If there are two sisters, they shall have two-thirds of the inheritance; if there are brothers and sisters, the male will

لَنْ يَسْتَنْكِفَ الْمَسِيحُ أَنْ يَكُونَ عَبْدًا
لِلَّهِ وَلَا الْمَلَائِكَةُ الْمُقَرَّبُونَ وَمَنْ
يَسْتَنْكِفْ
عَنْ عِبَادَتِهِ وَيَسْتَكْبِرْ فَسَيَحْشُرُهُمْ
إِلَيْهِ
جَمِيعًا ﴿١٧٢﴾

فَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
فَيُوَفِّيهِمْ أُجُورَهُمْ وَيَزِيدُهُمْ مِنْ
فَضْلِهِ ۗ
وَأَمَّا الَّذِينَ اسْتَنكَفُوا وَاسْتَكْبَرُوا
فَيَعَذِّبُهُمْ
عَذَابًا أَلِيمًا وَلَا يَجِدُونَ لَهُمْ مِنْ
اللَّهِ
وَلِيًّا وَلَا نَصِيرًا ﴿١٧٣﴾

يَأْتِيهَا النَّاسُ قَدْ جَاءَكُم بُرْهَانٌ
مِّن رَّبِّكُمْ
وَأَنْزَلْنَا إِلَيْكُمْ نُورًا مُّبِينًا ﴿١٧٤﴾

فَأَمَّا الَّذِينَ ءَامَنُوا بِاللَّهِ وَاعْتَصَمُوا
بِهِ
فَسَيُدْخِلُهُمْ فِي رَحْمَةٍ مِّنْهُ وَفَضْلٍ
وَيَهْدِيهِمْ
إِلَيْهِ صِرَاطًا مُسْتَقِيمًا ﴿١٧٥﴾

يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي
الْكَلَالَةِ
إِنَّ أَمْرًا هَلَكَ لَيْسَ لَهُ وَلَدٌ وَلَهُ
أُخْتُ
فَلَهَا نِصْفُ مَا تَرَكَ وَهُوَ يَرِثُهَا
إِنْ لَمْ يَكُنْ
لَهَا وَلَدٌ فَإِن كَانَتَا أُخْتَيْنِ فَلَهُمَا
النِّصْفَانِ مِمَّا
تَرَكَ وَإِن كَانُوا إِخْوَةً رِّجَالًا
وَنِسَاءً فَلِلذَّكَرِ
مِثْلَ حَظِّ الْأُنثِيَّاتِ ۗ يُبَيِّنُ اللَّهُ
لَكُمْ أَنْ
تَضِلُّوا ۗ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٧٦﴾

have twice the share of the female.
(Thus) does Allāh make clear to you
(His Law) lest you go astray. And
Allāh is All-Knower of everything.”

(5)

Sūrat Al-Mā'idah
(The Table Spread With Food)

سُورَةُ الْمَائِدَةِ

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

1. O you who believe! Fulfil (your) obligations. Lawful to you (for food) are all the beasts of cattle except that which will be announced to you (herein), game (also) being unlawful when you assume *Ihrām*⁽¹⁾ for *Hajj* or 'Umrah (pilgrimage). Verily, Allāh commands that which He wills.
2. O you who believe! Violate not the sanctity of the Symbols of Allāh, nor of the Sacred Month, nor of the animals brought for sacrifice, nor the garlanded people or animals⁽²⁾, nor the people coming to the Sacred House (Makkah), seeking the bounty and good pleasure of their Lord. But when you finish the *Ihrām* (of *Hajj* or 'Umrah), you may hunt, and let not the hatred of some people in (once) stopping you from *Al-Masjid-Al-Harām* (in Makkah) lead you to transgression (and hostility on your part). Help you one another in *Al-Birr* and *At-Taqwā*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَأْتِيهَا الَّذِينَ ءَامَنُوا أَوْفُوا بِالْعُقُودِ
أَحَلَّتْ لَكُمْ بِهِمَّةُ الْأَنْعَامِ إِلَّا مَا يُتْبَى
عَلَيْكُمْ غَيْرَ مُحْيِي الصَّيْدِ وَأَنْتُمْ حُرْمٌ
إِنَّ اللَّهَ يَخْتَصُمُ مَا يُرِيدُ ﴿١﴾

يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَحْلُوا سَعِيرَ
اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدَى
وَلَا الْفَلَيْدَ وَلَا ءَامِينَ الْبَيْتِ الْحَرَامِ
يَبْتِغُونَ فَضْلًا مِّن رَّبِّهِمْ وَرِضْوَانًا وَإِذَا
حَلَلْتُمْ فَاصْطَادُوا وَلَا يَجْرِمَنَّكُمْ
شَتَانُ قَوْمٍ أَن صَدُّوكُمْ عَنِ الْمَسْجِدِ
الْحَرَامِ أَن تَعْتَدُوا وَتَعَاوَنُوا عَلَى
الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ
وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ
الْعِقَابِ ﴿٢﴾

(1) See the glossary.

(2) (V.5:2) Marked by the garlands on their necks made from the outer part of the tree-stems (of Makkah) for their security.

(virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allāh. Verily, Allāh is Severe in punishment.

3. Forbidden to you (as food) are: *Al-Maitah* (the dead animals — cattle — beast not slaughtered), blood, the flesh of swine, and that on which Allāh's Name has not been mentioned while slaughtering, (that which has been slaughtered as a sacrifice for other than Allāh, or has been slaughtered for idols) and that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns, and that which has been (partly) eaten by a wild animal, unless you are able to slaughter it (before its death), and that which is sacrificed (slaughtered) on *An-Nuṣub*⁽¹⁾ (stone-altars). (Forbidden) also is to use arrows seeking luck or decision; (all) that is *Fisqun* (disobedience of Allāh and sin). This day, those who disbelieved have given up all hope of your religion; so fear them not, but fear Me. This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islām as your religion. But, as for him who is forced by severe hunger, with no inclination to sin (such can eat these above mentioned meats), then surely, Allāh is Oft-Forgiving, Most Merciful.

حُرِّمَتْ عَلَيْكُمْ أَلْمَيْتَةُ وَالْدَّمُ وَلَحْمُ
الْخِنْزِيرِ وَمَا أُهْلَ لِغَيْرِ اللَّهِ بِهِ
وَالْمُنْخَنِقَةُ وَالْمَوْفُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ
وَمَا أَكَلَ السَّبْعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ
عَلَى النَّصَبِ وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلَمِ
ذَلِكَ فِسْقٌ الْيَوْمَ يَبْسُ الَّذِينَ كَفَرُوا
مِنْ دِينِكُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي
الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ
عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ
دِينًا فَمَنْ أَضْطُرَّ فِي مَخْمَصَةٍ غَيْرٍ
مُتَجَانِفٍ لِإِثْمِهِ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٣﴾

(1) (V.5:3) See the footnotes of (V.2:135) and (V.5:90).

4. They ask you (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) what is lawful for them (as food). Say: “Lawful to you are *Aṭ-Ṭayyibāt* [all kinds of *Ḥalāl* (lawful-good) foods which Allāh has made lawful (meat of slaughtered edible animals, milk products, fats, vegetables and fruits)]. And those beasts and birds of prey which you have trained as hounds, training and teaching them (to catch) in the manner as directed to you by Allāh; so eat of what they catch for you, but pronounce the Name of Allāh over it, and fear Allāh. Verily, Allāh is Swift in reckoning.”

5. Made lawful to you this day are *Aṭ-Ṭayyibāt* [all kinds of *Ḥalāl* (lawful) foods, which Allāh has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables and fruits). The food (slaughtered cattle, eatable animals) of the people of the Scripture (Jews and Christians) is lawful to you and yours is lawful to them. (Lawful to you in marriage) are chaste women from the believers and chaste women from those who were given the Scripture (Jews and Christians) before your time when you have given them their due *Mahr* (bridal-money given by the husband to his wife at the time of marriage), desiring chastity (i.e. taking them in legal wedlock) not committing illegal sexual intercourse, nor taking them as girl-friends. And whosoever disbelieves in Faith [i.e. in the Oneness of Allāh and in all the other Articles of Faith i.e. His (Allāh's) Angels, His

يَسْأَلُونَكَ مَاذَا أُحِلَّ لَهُمْ قُلْ أُحِلَّ لَكُمْ
الطَّيِّبَاتُ وَمَا عَلَّمْتُم مِّنَ الْجَوَارِحِ
مَكَلَّيْنِ تَعَلَّمُونَهُنَّ مِمَّا عَلَّمَكُمُ اللَّهُ
فَكُلُوا مِمَّا أَمْسَكْنَ عَلَيْكُمْ وَاذْكُرُوا
اسْمَ اللَّهِ عَلَيْهِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ سَرِيعُ
الْحِسَابِ ﴿٤﴾

الْيَوْمَ أُحِلَّ لَكُمْ الطَّيِّبَاتُ وَطَعَامُ الَّذِينَ
أُوتُوا الْكِتَابَ حَلَلٌ لَّكُمْ وَطَعَامُكُمْ
حَلَلٌ لَهُمْ وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ
وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ
مِن قَبْلِكُمْ إِذَا آتَيْتُمُوهُنَّ أَجْرَهُنَّ
فُحْصِنِينَ غَيْرَ مُسْلِفِينَ وَلَا مُتَّخِذِي
أَحْدَانٍ وَمَن يَكْفُرْ بِالْإِيمَانِ فَقَدْ حَبِطَ
عَمَلُهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ ﴿٥﴾

Holy Books, His Messengers, the Day of Resurrection and *Al-Qadar* (Divine Preordainments)], then fruitless is his work; and in the Hereafter he will be among the losers.

6. O you who believe! When you intend to offer *Aṣ-Ṣalāt* (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to the ankles⁽¹⁾. If you are in a state of *Janāba* (i.e. after a sexual discharge), purify yourselves (bathe your whole body). But if you are ill or on a journey, or any of you comes from the *Ghā'it* (toilet), or you have been in contact with women (i.e. sexual intercourse), and you find no water, then perform *Tayammum* with clean earth and rub therewith your faces and hands⁽²⁾. Allāh does not want to place you in difficulty, but He wants to purify you, and to complete His Favour to you that you may be thankful.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قُمْتُمْ إِلَى
الصَّلَاةِ فَأَغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ
إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ
وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِن كُنْتُمْ
جُنُبًا فَأَطْفِرُوا وَإِن كُنْتُمْ مَرْضَى أَوْ
عَلَى سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ
الْعَابِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا
مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا
بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ مَا يُرِيدُ اللَّهُ
لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَكِنْ
يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُنِمَّ نِعْمَتَهُ عَلَيْكُمْ
لَعَلَّكُمْ تَشْكُرُونَ ﴿٦﴾

- (1) (V.5:6) The superiority of ablution. And *Al-Ghurr-ul-Muḥajjalūn* (the parts of the body of the Muslims washed in ablution will shine on the Day of Resurrection and the angels will call them by that name) from the traces of ablution.

Narrated Nu'aim Al-Mujmir: Once I went up the roof of the mosque along with Abu Hurairah رضي الله عنه. He performed ablution and said, "I heard the Prophet صلى الله عليه وسلم saying, 'On the Day of Resurrection, my followers will be called *Al-Ghurr-ul-Muḥajjalūn* from the traces of ablution and whoever can increase the area of his radiance* should do so (by performing ablution in the most perfect manner).'" (*Ṣaḥīḥ Al-Bukhārī*, Vol.1, *Ḥadīth* No.138).

* The Prophet صلى الله عليه وسلم did not increase the area more than what is washed of the body parts while doing ablution as Allāh ordered to be washed in the Qur'ān. [For details about *Wuḍu* (ablution), see *Ṣaḥīḥ Al-Bukhārī*, Vol.1, (The Book of Ablution)].

- (2) (V.5:6) Strike your hands on the earth and then pass the palm of each on the back of the other and then blow off the dust from them and then pass (rub) them on your face: this is called *Tayammum*.

7. And remember Allāh's Favour on you and His Covenant with which He bound you when you said: "We hear and we obey." And fear Allāh. Verily, Allāh is All-Knower of that which is in the (secrets of your) breasts.
8. O you who believe! Stand out firmly for Allāh as just witnesses; and let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety; and fear Allāh. Verily, Allāh is Well-Acquainted with what you do.
9. Allāh has promised those who believe (in the Oneness of Allāh — Islāmic Monotheism) and do deeds of righteousness, that for them there is forgiveness and a great reward (i.e. Paradise).
10. And those who disbelieve and deny our *Āyāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) are those who will be the dwellers of the Hell-fire.
11. O you who believe! Remember the Favour of Allāh on you when some people desired (made a plan) to stretch out their hands against you, but (Allāh) held back their hands from you. So fear Allāh. And in Allāh let the believers put their trust.
12. Indeed, Allāh took the covenant from the Children of Israel (Jews), and We appointed twelve leaders among them. And Allāh said: "I am with you if you perform *As-Ṣalāt* (*Iqāmat-aṣ-Ṣalāt*) and give *Zakāt* and believe in My Messengers; honour and assist them,

وَأَذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ وَمِيثَاقَهُ
الَّذِي وَاتَّقَكُمْ بِهِ إِذْ قُلْتُمْ سَمِعْنَا
وَأَطَعْنَا وَأَتَّقُوا اللَّهَ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ
الصُّدُورِ ﴿٧﴾

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ لِلَّهِ
شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ
عَلَيْكُمْ أَلَّا تَعْدِلُوا أَعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ
وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿٨﴾

وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ ﴿٩﴾

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ
أَصْحَابُ الْجَحِيمِ ﴿١٠﴾

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أذْكُرُوا نِعْمَتَ اللَّهِ
عَلَيْكُمْ إِذْ هَمَّ قَوْمٌ أَن يَبْسُطُوا إِلَيْكُمْ
أَيْدِيَهُمْ فَكَفَّ أَيْدِيَهُمْ عَنْكُمْ وَاتَّقُوا
اللَّهَ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١١﴾

* وَلَقَدْ أَخَذَ اللَّهُ مِيثَاقَ بَنِي إِسْرَائِيلَ
وَبَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَقِيبًا وَقَالَ اللَّهُ
إِنِّي مَعَكُمْ لَئِن أَقَمْتُمُ الصَّلَاةَ وَءَاتَيْتُمُ
الزَّكَاةَ وَءَامَنْتُمْ بِرُسُلِي وَعَزَّرْتُمُوهُمْ
وَأَقْرَضْتُمُ اللَّهَ قَرْضًا حَسَنًا لَأُكَفِّرَنَّ

and lend a good loan to Allāh, verily, I will expiate your sins and admit you to Gardens under which rivers flow (in Paradise). But if any of you after this, disbelieved, he has indeed gone astray from the Straight Path.”

13. So, because of their breach of their covenant, We cursed them and made their hearts grow hard. They change the words from their (right) places and have abandoned a good part of the Message that was sent to them⁽¹⁾. And you will not cease to discover deceit in them, except a few of them. But forgive them and overlook (their misdeeds). Verily, Allāh loves *Al-Muhsinūn* (good-doers)⁽²⁾.

14. And from those who call themselves Christians, We took their covenant, but they have abandoned a good part of the Message that was sent to them⁽³⁾. So We planted amongst them enmity and hatred till the Day of Resurrection (when they discarded Allāh's Book, disobeyed Allāh's Messengers and His Orders and transgressed beyond bounds in Allāh's disobedience); and Allāh will inform them of what they used to do.

عَنْكُمْ سَيِّئَاتِكُمْ وَلَا دَخَلْنَاكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ فَمَنْ كَفَرَ بَعْدَ ذَلِكَ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ﴿١٣﴾

فَبِمَا نَقَضْتُمْ مِيثَاقَهُمْ لَعَنَّاهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَلْسِيَةً يَحْرِفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ وَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ وَلَا تَزَالُ تَطَّلِعُ عَلَى خَائِبَةٍ مِنْهُمْ إِلَّا قَلِيلًا مِنْهُمْ فَأَعْفُ عَنْهُمْ وَأَصْفَحْ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ﴿١٣﴾

وَمِنَ الَّذِينَ قَالُوا إِنَّا نَصَرَىٰ أَخَذْنَا مِيثَاقَهُمْ فَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ فَأَغْرَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَامَةِ وَسَوْفَ يُنَبِّئُهُمُ اللَّهُ بِمَا كَانُوا يَصْنَعُونَ ﴿١٤﴾

(1) (V.5:13):

- a) i.e. the Jews were ordered in the Taurāt (Torah) to follow Prophet Muḥammad ﷺ when he would come as a Messenger of Allāh to all mankind. [See (V.7:157) and its footnote].
b) See the footnote of (V.41:46).

(2) (V.5:13) See (V.2:112).

(3) (V.5:14):

- a) The Christians were ordered in the Injeel (Gospel) to follow Prophet Muḥammad ﷺ when he would come as a Messenger of Allāh to all mankind. [See (V.7:157) and its footnote].
b) See the footnote of (V.41:46).

15. O people of the Scripture (Jews and Christians)! Now has come to you Our Messenger (Muḥammad ﷺ) explaining to you much of that which you used to hide from the Scripture and pass over (i.e. leaving out without explaining) much. Indeed, there has come to you from Allāh a light (Prophet Muḥammad ﷺ) and a plain Book (this Qur'an).
16. Wherewith, Allāh guides all those who seek His Good Pleasure to ways of peace, and He brings them out of darkness by His Will to light and guides them to a Straight Way (Islāmic Monotheism).
17. Surely, in disbelief are they who say that Allāh is the Messiah, son of Maryam (Mary)⁽¹⁾. Say (O Muḥammad ﷺ): “Who then has the least power against Allāh, if He were to destroy the Messiah, son of Maryam (Mary), his mother, and all those who are on the earth together?” And to Allāh belongs the dominion of the heavens and the earth, and all that is between them. He creates what He wills. And Allāh is Able to do all things.
18. And (both) the Jews and the Christians say: “We are the children of Allāh and His loved ones.” Say: “Why then does He punish you for your sins?” Nay, you are but human beings of those He has created, He forgives whom He wills and He

يَأْهَلِ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولًا بَيِّنٌ لَكُمْ كَثِيرًا مِمَّا كُنْتُمْ تُخْفُونَ مِنَ الْكِتَابِ وَيَعْفُو عَنْ كَثِيرٍ قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ ﴿١٥﴾

يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلَامِ وَيُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٦﴾

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ قُلْ فَمَنْ يَمْلِكُ مِنَ اللَّهِ شَيْئًا إِنْ أَرَادَ أَنْ يُهْلِكَ الْمَسِيحَ ابْنَ مَرْيَمَ وَأُمَّهُ وَمَنْ فِي الْأَرْضِ جَمِيعًا وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا يَخْلُقُ مَا يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٧﴾

وَقَالَتِ الْيَهُودُ وَالنَّصَارَى نَحْنُ أَبْنَاءُ اللَّهِ وَأَحِبُّوهُ قُلْ فَلِمَ يُعَذِّبُكُمْ بِذُنُوبِكُمْ بَلْ أَنْتُمْ بَشَرٌ مِّمَّنْ خَلَقَ يَعْزُبُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَإِلَيْهِ الْمَصِيرُ ﴿١٨﴾

(1) (V. 5:17) See the footnotes of (V. 4:171).

punishes whom He wills. And to Allāh belongs the dominion of the heavens and the earth and all that is between them; and to Him is the return (of all).

19. O people of the Scripture (Jews and Christians)! Now has come to you Our Messenger (Muḥammad ﷺ) making (things) clear to you, after a break in (the series of) Messengers, lest you say: “There came to us no bringer of glad tidings and no warner⁽¹⁾”. But now has come to you a bringer of glad tidings and a warner. And Allāh is Able to do all things.
20. And (remember) when Mūsā (Moses) said to his people: “O my people! Remember the Favour of Allāh to you when He made Prophets among you, made you kings and gave you what He had not given to any other among the *‘Ālamīn* (mankind and jinn, of your time-period in the past).”
21. “O my people! Enter the holy land (Palestine) which Allāh has assigned to you and turn not back (in flight); for then you will be returned as losers.”
22. They said: “O Mūsā (Moses)! In it (this holy land) are a people of great strength, and we shall never enter it till they leave it; when they leave, then we will enter.”

يَأْهَلُ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ عَلَى فَتْرَةٍ مِنَ الرُّسُلِ أَنْ تَقُولُوا مَا جَاءَنَا مِنْ بَشِيرٍ وَلَا نَذِيرٍ فَقَدْ جَاءَكُمْ بَشِيرٌ وَنَذِيرٌ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٩﴾

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يَنْقُومُ آذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَعَلَ فِيكُمْ أَنْبِيَاءَ وَجَعَلَكُمْ مُلُوكًا وَءَاتَاكُمْ مَا لَمْ يُوْتِ أَحَدًا مِنَ الْعَالَمِينَ ﴿٢٠﴾

يَنْقُومُ آذْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ الَّتِي كَتَبَ اللَّهُ لَكُمْ وَلَا تَرْتَدُّوا عَلَى أَدْبَارِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ ﴿٢١﴾

قَالُوا يَمُوسَى إِنَّ فِيهَا قَوْمًا جَبَّارِينَ وَإِنَّا لَنْ نَدْخُلَهَا حَتَّى يَخْرُجُوا مِنْهَا فَإِن يَخْرُجُوا مِنْهَا فَإِنَّا دَاخِلُونَ ﴿٢٢﴾

(1) (V.5:19):

a) See the footnote of (V.3:85) and see (V.3:116).
b) See the footnote (B) of (V.2:252).

23. Two men of those who feared (Allāh and) on whom Allāh had bestowed His Grace (they were Yūsha‘ and Kālab) said: “Assault them through the gate; for when you are in, victory will be yours; and put your trust in Allāh if you are indeed believers.”

24. They said: “O Mūsā (Moses)! We shall never enter it as long as they are there. So, go you and your Lord and fight you two, we are sitting right here.”

25. He [Mūsā (Moses)] said: “O my Lord! I have power only over myself and my brother, so separate us from the people who are the *Fāsiqūn* (rebellious and disobedient to Allāh)!”

26. (Allāh) said: “Therefore it (this holy land) is forbidden to them for forty years; in distraction they will wander through the land. So, be not sorrowful over the people who are the *Fāsiqūn* (rebellious and disobedient to Allāh).”

27. And (O Muḥammad ﷺ) recite to them (the Jews) the story of the two sons of Adam (Hābīl and Qābīl-Abel and Cain) in truth; when each offered a sacrifice (to Allāh), it was accepted from one but not from the other. The latter said to the former: “I will surely kill you⁽¹⁾”. The former said: “Verily,

قَالَ رَجُلَانِ مِنَ الَّذِينَ يَخَافُونَ أَنْعَمَ اللَّهُ عَلَيْهِمَا ادْخُلُوا عَلَيْهِمُ الْبَابَ فَإِذَا دَخَلْتُمُوهُ فَإِنتَكُمُ عَلَيْهِمْ وَعَلَى اللَّهِ فَتَوَكَّلُوا إِنَّ كُنْتُمْ مُؤْمِنِينَ ﴿٢٣﴾

قَالُوا يَا مُوسَى إِنَّا لَن نَدْخُلُهَا أَبَدًا مَا دَامُوا فِيهَا فَاذْهَبْ أَنْتَ وَرَبُّكَ فَقَاتِلَا إِنَّا هَاهُنَا قَاعِدُونَ ﴿٢٤﴾

قَالَ رَبِّ إِنِّي لَا أَمْلِكُ إِلَّا نَفْسِي وَأَخِي فَافْرِقْ بَيْنَنَا وَبَيْنَ الْقَوْمِ الْفَاسِقِينَ ﴿٢٥﴾

قَالَ فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ أَرْبَعِينَ سَنَةً يَتِيهُونَ فِي الْأَرْضِ فَلَا تَأْسَ عَلَى الْقَوْمِ الْفَاسِقِينَ ﴿٢٦﴾

* وَأَتْلُ عَلَيْهِمْ نَبَأَ ابْنَيْ آدَمَ بِالْحَقِّ إِذْ قَرَّبَا قُرْبَانًا فَتُقْبِلُ مِنْ أَحَدِهِمَا وَلَمْ يُتَقَبَّلْ مِنَ الْآخَرِ قَالَ لَأَقْتُلَنَّكَ قَالَ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ ﴿٢٧﴾

(1) (V.5:27):

a) Narrated ‘Abdullāh رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, “None (no human being) is killed or murdered (unjustly), but a part of responsibility for the crime is laid on the first son of Adam who invented the tradition of killing (murdering) on the earth. (It is said that he was Qābīl).” (*Ṣaḥīḥ Al-Bukhārī*, Vol.9, *Hadīth* No.6).

Allāh accepts only from those who are *Al-Muttaqūn* (the pious — See V.2:2).”

28. “If you do stretch your hand against me to kill me, I shall never stretch my hand against you to kill you: for I fear Allāh, the Lord of the *‘Ālamīn* (mankind, jinn, and all that exists).”
29. “Verily, I intend to let you draw my sin on yourself as well as yours. Then you will be one of the dwellers of the Fire; and that is the recompense of the *Zālimūn* (wrong-doers).”
30. So (Qābīl’s) mind encouraged him to murder his brother, so he murdered him and became of the losers.
31. Then Allāh sent a crow which scratched the ground to show him how to hide the dead body of his brother. He (the murderer) said: “Woe to me! Am I not even able to be as this crow and to hide the dead body of my brother?” Then he became one of those who regretted.
32. Because of that, We ordained for the Children of Israel that, if anyone killed a person not in retaliation of murder, or to spread mischief in the land — it would be as if he killed all mankind, and if anyone saved a life, it would be as if he saved the life of all mankind. And indeed, there

لَيْنٍ بَسَطْتَ إِلَىٰ يَدِكَ لِتَقْتُلَنِي مَا أَنَا
بِبَاسِطِ يَدِي إِلَيْكَ لِأَقْتُلَكَ إِنِّي أَخَافُ
اللَّهَ رَبَّ الْعَالَمِينَ ﴿٢٨﴾

إِنِّي أُرِيدُ أَنْ تَبُوءَ بِإِثْمِي وَإِثْمِكَ فَتَكُونَ مِنْ
أَصْحَابِ النَّارِ وَذَلِكَ جَزَاءُ الظَّالِمِينَ ﴿٢٩﴾

فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ فَقَتَلَهُ
فَأَصْبَحَ مِنَ الْخَاسِرِينَ ﴿٣٠﴾

فَبَعَثَ اللَّهُ غُرَابًا يَبْحَثُ فِي الْأَرْضِ
لِيُرِيَهُ كَيْفَ يُورِي سَوْءَةَ أَخِيهِ قَالَ
يَتَوَلَّىٰ أَعْرَجْتُ أَنْ أَكُونَ مِثْلَ هَذَا
الْغُرَابِ فَأُورِي سَوْءَةَ أَحِيٍّ فَأَصْبَحَ مِنَ
الضَّالِّينَ ﴿٣١﴾

مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَىٰ بَنِي إِسْرَائِيلَ
أَنَّهُ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ
فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ
أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا وَلَقَدْ
جَاءَتْهُمْ رُسُلُنَا بِالْبَيِّنَاتِ ثُمَّ إِنْ كَثِيرًا
مِّنْهُمْ بَعْدَ ذَلِكَ فِي الْأَرْضِ لَمُسْرِفُونَ ﴿٣٢﴾

b) Narrated ‘Abdullāh ibn ‘Umar رضي الله عنهما: The Prophet صلى الله عليه وسلم said, “After me (i.e., after my death), do not become disbelievers, by striking (cutting) the necks of one another.” (*Ṣaḥīḥ Al-Bukhārī*, Vol.9, *Ḥadīth* No.7).

came to them Our Messengers with clear proofs, evidences, and signs, even then, after that, many of them continued to exceed the limits (e.g. by unjustly oppressing and exceeding beyond the limits set by Allāh by committing the major sins) in the land!⁽¹⁾

33. The recompense of those who wage war against Allāh and His Messenger (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ) and do mischief in the land is only that they shall be killed or crucified or their hands and their feet be cut off from opposite sides, or be exiled from the land. That is their disgrace in this world, and a great torment is theirs in the Hereafter.
34. Except for those who (having fled away and then) came back (as Muslims) with repentance before they fall into your power; in that case, know that Allāh is Oft-Forgiving, Most Merciful.
35. O you who believe! Do your duty to Allāh and fear Him. And seek the means of approach to Him, and strive hard in His Cause (as much as you can), so that you may be successful⁽²⁾.

إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خَلْفٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ ذَلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿٣٣﴾

إِلَّا الَّذِينَ تَابُوا مِنْ قَبْلِ أَنْ تَقْدِرُوا عَلَيْهِمْ فَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٣٤﴾

يَأْتِيهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ ﴿٣٥﴾

(1) (V.5:32) Narrated Anas ibn Mālik رَضِيَ اللَّهُ عَنْهُ: The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "The biggest of *Al-Kabā'ir* (the great sins) are:

- To join others as partners in worship with Allāh,
- to murder a human being,
- to be undutiful to one's parents
- and to make a false statement," or said, "to give a false witness." (*Ṣaḥīḥ Al-Bukhārī*, Vol.9, *Ḥadīth* No.10).

(2) (V.5:35) See the footnote of (V.2:186).

36. Verily, those who disbelieve, if they had all that is on the earth, and as much again therewith to ransom themselves thereby from the torment on the Day of Resurrection, it would never be accepted of them, and theirs would be a painful torment⁽¹⁾.
37. They will long to get out of the Fire, but never will they get out therefrom; and theirs will be a lasting torment.
38. And (as for) the male thief and the female thief, cut off (from the wrist joint) their (right) hands as a recompense for that which they committed, a punishment by way of example from Allāh. And Allāh is All-Mighty, All-Wise.
39. But whosoever repents after his crime and does righteous good deeds (by obeying Allāh), then verily, Allāh will pardon him (accept his repentance). Verily, Allāh is Oft-Forgiving, Most Merciful.
40. Know you not that to Allāh (Alone) belongs the dominion of the heavens and the earth! He punishes whom He wills and He forgives whom He wills. And Allāh is Able to do all things.
41. O Messenger (Muḥammad ﷺ)! Let not those who hurry to fall into disbelief grieve you, of such who say: "We believe" with their mouths, but their hearts have no faith. And of the Jews are men who listen much and eagerly to lies — listen to others who

إِنَّ الَّذِينَ كَفَرُوا لَوْ أَنَّ لَهُمْ مَا فِي الْأَرْضِ
جَمِيعًا وَمِثْلَهُ مَعَهُ لَيَفْتَدُوا بِهِ مِنْ
عَذَابِ يَوْمِ الْقِيَامَةِ مَا تُقْبَلُ مِنْهُمْ وَلَهُمْ
عَذَابٌ أَلِيمٌ ﴿٣٦﴾

يُرِيدُونَ أَنْ يُخْرَجُوا مِنَ النَّارِ وَمَا هُمْ
بِخَارِجِينَ مِنْهَا وَلَهُمْ عَذَابٌ مُّقِيمٌ ﴿٣٧﴾

وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا
جَزَاءً بِمَا كَسَبَا نَكَالًا مِنَ اللَّهِ وَاللَّهُ
عَزِيزٌ حَكِيمٌ ﴿٣٨﴾

فَمَنْ تَابَ مِنْ بَعْدِ ظُلْمِهِ وَأَصْلَحَ فَإِنَّ
اللَّهَ يَتُوبُ عَلَيْهِ إِنَّ اللَّهَ عَفُورٌ رَحِيمٌ ﴿٣٩﴾

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَوَاتِ
وَالْأَرْضِ يُعَذِّبُ مَنْ يَشَاءُ وَيَعْفُو لِمَنْ
يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٤٠﴾

* يَا أَيُّهَا الرَّسُولُ لَا يَحْزَنْكَ الَّذِينَ
يُسْرِعُونَ فِي الْكُفْرِ مِنَ الَّذِينَ قَالُوا
ءَامَنَّا بِأَفْوَاهِهِمْ وَلَمْ تُؤْمِن قُلُوبُهُمْ وَمِنَ
الَّذِينَ هَادُوا سَمَّاعُونَ لِلْكَذِبِ سَمَّاعُونَ
لِقَوْمٍ ءآخِرِينَ لَمْ يَأْتُوكَ يَحْزِنُونَ أَلَكَلِمَ

(1) (V.5:36) See the footnote of (V.3:91).

have not come to you. They change the words from their places; they say, "If you are given this, take it, but if you are not given this, then beware!" And whomsoever Allāh wants to put in *Al-Fitnah* (error, because of his rejecting of Faith), you can do nothing for him against Allāh. Those are the ones whose hearts Allāh does not want to purify (from disbelief and hypocrisy); for them there is disgrace in this world, and in the Hereafter a great torment.

42. (They like to) listen to falsehood, to devour anything forbidden. So, if they come to you (O Muḥammad صلى الله عليه وسلم), either judge between them, or turn away from them. If you turn away from them, they cannot hurt you in the least. And if you judge, judge with justice between them. Verily, Allāh loves those who act justly.
43. But how do they come to you for a decision while they have the Taurāt (Torah), in which is the (plain) Decision of Allāh; yet even after that, they turn away. For they are not (really) believers.
44. Verily, We did send down the Taurāt (Torah) [to Mūsā (Moses)], therein was guidance and light, by which the Prophets, who submitted themselves to Allāh's Will, judged for the Jews. And the rabbis and the priests [too judged for the Jews by the Taurāt (Torah) after those Prophets], for to them was entrusted the protection

مِنْ بَعْدِ مَوَاضِعِهِ ۗ يَقُولُونَ إِنْ أُوتِينُمْ هَذَا فَخُذُوهُ وَإِنْ لَمْ تُؤْتَوْهُ فَاحْذَرُوا وَمَنْ يُرِدِ اللَّهُ فِتْنَتَهُ فَلَنْ تَمْلِكَ لَهُ مِنَ اللَّهِ شَيْئًا أُولَئِكَ الَّذِينَ لَمْ يُرِدِ اللَّهُ أَنْ يُطَهِّرْ قُلُوبَهُمْ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿٤١﴾

سَمِعُونَ لِلْكَذِبِ أَكْثَرُونَ لِلسُّحْتِ فَإِنْ جَاءُوكَ فَاحْكُم بَيْنَهُمْ أَوْ أَعْرِضْ عَنْهُمْ وَإِنْ تُعْرِضْ عَنْهُمْ فَلَنْ يَضُرُّوكَ شَيْئًا وَإِنْ حَكَمْتَ فَاحْكُم بَيْنَهُمْ 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 يَخْتَمُّ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا وَالرَّبَّابِيُّونَ وَالْأَحْبَارُ بِمَا اسْتُحْفِظُوا مِنْ كِتَابِ اللَّهِ وَكَانُوا عَلَيْهِ شُهَدَاءَ فَلَا تَخْشَوُا النَّاسَ وَآخِشُوا وَلَا تَشْتَرُوا بِإِيبَتِي ثَمَنًا قَلِيلًا وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ ﴿٤٤﴾

of Allāh's Book, and they were witnesses thereto. Therefore, fear not men, but fear Me (O Jews) and sell not My Verses for a miserable price. And whosoever does not judge by what Allāh has revealed, such are the *Kāfirūn* (i.e. disbelievers — of a lesser degree as they do not act on Allāh's Laws)⁽¹⁾.

45. And We ordained therein for them: "Life for life,⁽²⁾ an eye for an eye, a nose for a nose, an ear for an ear, a tooth for a tooth, and wounds equal for equal." But if anyone remits the retaliation by way of charity, it shall be for him an expiation. And whosoever does not judge by that which Allāh has revealed, such are the *Zālimūn* (polytheists and wrong-doers — of a lesser degree).

46. And in their footsteps, We sent 'Īsā (Jesus), son of Maryam (Mary),⁽³⁾

وَكَتَبْنَا عَلَيْهِمْ فِيهَا أَنَّ النَّفْسَ بِالنَّفْسِ
وَالْعَيْنَ بِالْعَيْنِ وَالْأَنْفَ بِالْأَنْفِ وَالْأُذُنَ
بِالْأُذُنِ وَالسِّنَّ بِالسِّنِّ وَالْجُرُوحَ قِصَاصٌ
فَمَنْ تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَّهُ وَمَنْ
لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ
الظَّالِمُونَ ﴿٤٥﴾

وَقَفَّيْنَا عَلَىٰ آثَارِهِم بِعِيسَى ابْنِ مَرْيَمَ
مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ

- (1) (V.5:44) For different degrees of *Kufr* (Disbelief) see Appendix 2, "Polytheism and Disbelief".
- (2) (V. 5:45) Narrated 'Abdullāh رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "The blood of a Muslim who confesses that *Lā ilaha illallāh* (none has the right to be worshipped but Allāh) and that I am the Messenger of Allāh, cannot be shed except in three cases:
- a) Life for life in case of intentional murder without right [i.e. in *Qiyās* (Law of Equality in punishment)],
 - b) A married person who commits illegal sexual intercourse, and
 - c) The one who reverts from Islām (an apostate) and leaves the group of Muslims (by innovating heresy, new ideas, new things in the Islāmic Religion). (See *Fath Al-Bārī*, Vol. 15, page No.220, for details). (*Ṣaḥīḥ Al-Bukhārī*, Vol.9, *Ḥadīth* No.17).
- (3) (V.5:46) Narrated Abu Hurairah رَضِيَ اللَّهُ عَنْهُ: I heard Allāh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying, "I am the nearest of all the people to the son of Maryam (Mary), and all the Prophets are paternal brothers, and there has been no Prophet between me and him [i.e., 'Īsā (Jesus)]." (*Ṣaḥīḥ Al-Bukhārī*, Vol. 4, *Ḥadīth* No. 651).

confirming the Taurāt (Torah) that had come before him, and We gave him the Injeel (Gospel), in which was guidance and light and confirmation of the Taurāt (Torah) that had come before it, guidance and an admonition for *Al-Muttaqūn* (the pious — See V.2:2).

47. Let the people of the Injeel (Gospel) judge by what Allāh has revealed therein. And whosoever does not judge by what Allāh has revealed, (then) such (people) are the *Fāsiqūn* [the rebellious i.e. disobedient (of a lesser degree) to Allāh].
48. And We have sent down to you (O Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) the Book (this Qur'ān) in truth, confirming the Scriptures (Books) that came before it and *Muhaiminan* (trustworthy in highness and a witness) over them (old Scriptures)⁽¹⁾. So judge among them by what Allāh has revealed, and follow not their vain desires, diverging away from the truth that has come to you. To each among you, We have prescribed a law and a clear way. If Allāh had willed, He would have made you one nation, but that (He) may test you in what He has given you; so compete in good deeds. The return of you all is to Allāh; then He will inform you about that in which you used to differ.

وَعَاتَيْنَهُ الْإِنجِيلَ فِيهِ هُدًى وَنُورٌ
وَمُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ
وَهُدًى وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٤٦﴾

وَلِيَحْكُمَ أَهْلَ الْإِنجِيلِ بِمَا أَنْزَلَ اللَّهُ
فِيهِ وَمَن لَّمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ
فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٤٧﴾

وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِّمَا
بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيِّمًا عَلَيْهِ
فَأَحْكُم بَيْنَهُم بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ
أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ لِكُلِّ جَعَلْنَا
مِنْكُمْ شِرْعَةً وَمِنْهَاجًا وَلَوْ شَاءَ اللَّهُ
لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَٰكِن لِّيَبْلُوَكُمْ فِي
مَا آتَيْنَاكُمْ فَاسْتَبِقُوا الْخَيْرَاتِ إِلَى اللَّهِ
مَرْجِعُكُمْ جَمِيعًا فَيُنبِّئُكُمْ بِمَا كُنْتُمْ
فِيهِ تَخْتَلِفُونَ ﴿٤٨﴾

(1) (V.5:48) *Muhaimin*: that which testifies the truth that is therein and falsifies the falsehood that is added therein.

49. And so judge (you O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) among them by what Allāh has revealed and follow not their vain desires, but beware of them lest they turn you (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) far away from some of that which Allāh has sent down to you. And if they turn away, then know that Allāh's Will is to punish them for some sins of theirs. And truly, most of men are *Fāsiqūn* (rebellious and disobedient to Allāh).
50. Do they then seek the judgement of (the days of) Ignorance?⁽¹⁾ And who is better in judgement than Allāh for a people who have firm Faith.
51. O you who believe! Take not the Jews and the Christians as *Auliya'* (friends, protectors, helpers), they are but *Auliya'* of each other. And if any amongst you takes them as *Auliya'*, then surely he is one of them. Verily, Allāh guides not those people who are the *Zālimūn* (polytheists and wrong-doers and unjust).
52. And you see those in whose hearts there is a disease (of hypocrisy), they hurry to their friendship, saying: "We fear lest some misfortune of a disaster may befall us." Perhaps Allāh may bring a victory or a decision according to His Will. Then they will become

وَأَنْ أَحْكُمَ بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَأَحْذَرُهُمْ أَنْ يَمْتَنُوا بِكَ بِعَظْمِ مَا أَنْزَلَ اللَّهُ إِلَيْكَ فَإِنْ تَوَلَّوْا فَاعْلَمُوا أَنَّمَا يُرِيدُ اللَّهُ أَنْ يُصِيبَهُمْ بِبَعْضِ ذُنُوبِهِمْ وَإِنَّ كَثِيرًا مِّنَ النَّاسِ لَفَاسِقُونَ ﴿٤٩﴾

أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِّقَوْمٍ يُوقِنُونَ ﴿٥٠﴾

* يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالتَّصْرِيَّ اءُولِيَاءَ بَعْضُهُمْ اءُولِيَاءُ بَعْضٍ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَاِنَّهُ مِنْهُمْ اِنَّ اللّٰهَ لَا يَهْدِي الْقَوْمَ الظّٰلِمِيْنَ ﴿٥١﴾

فَتَرَى الَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ يُسْرِعُونَ فِيهِمْ يَقُولُونَ نَخْشَى أَنْ تُصِيبَنَا دَائِرَةٌ فَعَسَى اللَّهُ أَنْ يَأْتِيَ بِالْفَتْحِ أَوْ أَمْرٍ مِّنْ عِنْدِهِ فَيُصِيبُوا عَلَىٰ مَا أَسْرَوْا فِي أَنْفُسِهِمْ نَدِمِينَ ﴿٥٢﴾

(1) (V.5:50): Narrated Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُمَا: The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "The most hated persons to Allāh are three:

- A person who deviates from the right conduct, i.e., an evil doer, in the *Haram* (sanctuaries of Makkah and Al-Madinah);
- a person who wants that the traditions of the pre-Islāmic period of Ignorance should remain in Islām; and
- a person who seeks to shed somebody's blood without any right." (*Ṣaḥīḥ Al-Bukhārī*, Vol. 9. *Ḥadīth* No. 21).

regretful for what they have been keeping as a secret in themselves.

53. And those who believe will say: "Are these the men (hypocrites) who swore their strongest oaths by Allāh that they were with you (Muslims)?" All that they did has been in vain (because of their hypocrisy), and they have become the losers.
54. O you who believe! Whoever from among you turns back from his religion (Islām), Allāh will bring a people whom He will love and who will love Him; humble towards the believers, stern towards the disbelievers, fighting in the Way of Allāh, and never fearing the blame of the blamers. That is the Grace of Allāh which He bestows on whom He wills. And Allāh is All-Sufficient for His creatures' needs, All-Knower.
55. Verily, your *Walī* (Protector or Helper) is none other than Allāh, His Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), and the believers, — those who perform *Aṣ-Ṣalāt* (*Iqāmat-aṣ-Ṣalāt*), and give *Zakāt*, and they are *Rāki 'ūni*⁽¹⁾ (those who bow down or submit themselves with obedience to Allāh in prayer).
56. And whosoever takes Allāh, His Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), and those who have believed, as Protectors, then the party of Allāh will be victorious⁽²⁾.

وَيَقُولُ الَّذِينَ ءَامَنُوا أَهَؤُلَاءِ الَّذِينَ
أَفْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ إِنَّهُمْ لَمَعَكُمْ
حِطَّتْ أَعْمَالُهُمْ فَأَصْبَحُوا خَاسِرِينَ ﴿٥٣﴾

يَأْتِيهَا الَّذِينَ ءَامَنُوا مِنْ يَرْتَدَّ مِنْكُمْ
عَنْ دِينِهِ ۚ فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ
وَيُحِبُّونَهُ ۖ أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ
عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ
وَلَا يَخَافُونَ أَوْمَةً ۚ لَآ يَمِرُّ ذَلِكَ فَضْلَ اللَّهِ
يُؤْتِيهِ مَنْ يَشَاءُ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٥٤﴾

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ ۗ وَالَّذِينَ ءَامَنُوا
الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ
وَهُمْ رَاكِعُونَ ﴿٥٥﴾

وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ ءَامَنُوا
فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ ﴿٥٦﴾

(1) (V.5:55) See the footnote of (V.2:43).

(2) (V.5:56) See the footnotes (A) and (B) of (V.27:59).

57. O you who believe! Take not as *Auliya'* (protectors and helpers) those who take your religion as a mockery and fun from among those who received the Scripture (Jews and Christians) before you, nor from among the disbelievers; and fear Allāh if you indeed are true believers.
58. And when you proclaim the call for *Aṣ-Ṣalāt* [call for the prayer (*Adhān*)], they take it (but) as a mockery and fun; that is because they are a people who understand not⁽¹⁾.
59. Say: "O people of the Scripture (Jews and Christians)! Do you criticize us for no other reason than that we believe in Allāh, and in (the revelation) which has been sent down to us and in that which has been sent down before (us), and that most of you are *Fāsiqūn* [rebellious and disobedient (to Allāh)]?"

يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الَّذِينَ
أَتَّخَذُوا دِينَكُمْ هُزُوءًا وَلَعِبًا مِّنَ الَّذِينَ
أُوْتُوا الْكِتَابَ مِن قَبْلِكُمْ وَالْكَفَّارَ
أَوْلِيَاءَ وَاتَّقُوا اللَّهَ إِنَّ كُنْتُمْ مُّؤْمِنِينَ ﴿٥٧﴾

وَإِذَا نَادَيْتُمْ إِلَى الصَّلَاةِ اتَّخَذُوا هُزُوءًا
وَلَعِبًا ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ ﴿٥٨﴾

قُلْ يَأْهَلِ الْكِتَابِ هَلْ تَنْقِمُونَ مِنَّا إِلَّا
أَنْ ءَامَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ
مِن قَبْلُ وَأَنْ أَكْتَرُكُمْ فَسِيقُونَ ﴿٥٩﴾

(1) (V.5:58) How the *Adhān* (the call to prayer)* for the prayer was started. And the Statement of Allāh عَزَّوَجَلَّ:

- a) "And when you proclaim the call to prayer (*Adhān*) they take it (but) as a mockery and fun; that is because they are a people who understand not." (V.5:58).
b) And also the Statement of Allāh عَزَّوَجَلَّ: "When the call (*Adhān*) for the prayer is proclaimed on the day of Friday." (V.62:9).

Narrated Anas رَضِيَ اللَّهُ عَنْهُ: The people mentioned the fire and the bell (they suggested those as signals to indicate the starting of prayers), and by that they mentioned the Jews and the Christians, then Bilāl was ordered to pronounce *Adhān* for the prayer by saying its wordings twice (in doubles), and for the *Iqāmah* (the call for the actual standing for the prayers in rows) by saying its wordings once (in singles) (*Iqāmah* is pronounced when the people are ready for the prayer). (*Ṣaḥīḥ Al-Bukhārī*, Vol. 1, *Ḥadīth* No. 577).

* The wording of *Adhān*: *Allāhu-Akbar, Allāhu-Akbar, Allāhu-Akbar, Allāhu-Akbar; Ash-hadu an lā ilah illallāh, Ash-hadu an lā ilāha illallāh; Ash-hadu anna Muḥammad-ar-Rasūl-Ullāh, Ash-hadu anna Muḥammad-ar-Rasūl-Ullāh; Ḥayya- 'alaṣ-Ṣalāh, Ḥayya 'alaṣ-Ṣalāh; Ḥayya 'alal-Falāh, Ḥayya 'alal-Falāh; Allāhu-Akbar, Allāhu-Akbar; Lā ilāha illallāh.*

60. Say (O Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to the people of the Scripture): “Shall I inform you of something worse than that, regarding the recompense from Allāh? Those (Jews) who incurred the Curse of Allāh and His Wrath, and those of whom (some) He transformed into monkeys and swines, and those who worshipped *Tāghūt*⁽¹⁾ (false deities); such are worse in rank (on the Day of Resurrection in the Hell-fire), and far more astray from the Right Path (in the life of this world).”
61. When they come to you, they say: “We believe.” But in fact they enter with (an intention of) disbelief and they go out with the same. And Allāh knows all what they were hiding.
62. And you see many of them (Jews) hurrying towards sin and transgression, and eating illegal things [as bribes and *Ribā* (usury)]. Evil indeed is that which they have been doing.
63. Why do not the rabbis and the religious learned men forbid them from uttering sinful words and from eating illegal things. Evil indeed is that which they have been performing.
64. The Jews say: “Allāh’s Hand is tied up (i.e. He does not give and spend of His Bounty).” Be their hands tied up and be they accursed for what

قُلْ هَلْ أَنْبَيْتُمْ بِشَرِّ مِمَّنْ ذَلِكُمْ مَثُوبَةً
عِنْدَ اللَّهِ مَنْ لَعَنَهُ اللَّهُ وَغَضِبَ عَلَيْهِ
وَجَعَلَ مِنْهُمْ الْفِرْدَاةَ وَالْحَنَازِيرَ وَعَبَدَ
الطَّاغُوتَ أُولَئِكَ شَرٌّ مَكَانًا وَأَضَلُّ عَنِ
سَوَاءِ السَّبِيلِ ﴿٦٠﴾

وَإِذَا جَاءَهُمْ قَالُوا ءَامَنَّا وَقَدْ دَخَلُوا
بِالْكُفْرِ وَهُمْ قَدْ خَرَجُوا بِهِ وَاللَّهُ أَعْلَمُ
بِمَا كَانُوا يَكْتُمُونَ ﴿٦١﴾

وَتَرَى كَثِيرًا مِنْهُمْ يُسْرِعُونَ فِي الْأَيْمَانِ
وَالْعُدْوَانِ وَأَكْلِهِمُ السُّحْتِ لَبِئْسَ مَا
كَانُوا يَعْمَلُونَ ﴿٦٢﴾

لَوْلَا يَنْهَاهُمُ الرَّبَّانِيُّونَ وَالْأَحْبَابُ عَنِ
قَوْلِهِمُ الْأَيْمَانَ وَأَكْلِهِمُ السُّحْتِ لَبِئْسَ
مَا كَانُوا يَصْنَعُونَ ﴿٦٣﴾

وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ غُلَّتْ
أَيْدِيهِمْ وَلُعِنُوا بِمَا قَالُوا بَلْ يَدَاهُ
مَبْسُوطَتَانِ يُنفِقُ كَيْفَ يَشَاءُ

(1) (V.5:60) *Tāghūt*: See the footnote of (V.2:256).

they uttered. Nay, both His Hands⁽¹⁾ are widely outstretched. He spends (of His Bounty) as He wills. Verily, the Revelation that has come to you from your Lord (Allāh) increases in most of them (their) obstinate rebellion and disbelief. We have put enmity and hatred amongst them till the Day of Resurrection. Every time they kindled the fire of war, Allāh extinguished it; and they (ever) strive to make mischief on the earth. And Allāh does not like the *Mufsidūn* (mischief-makers).

65. And if only the people of the Scripture (Jews and Christians) had believed (in Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and warded off evil (sin, ascribing partners to Allāh) and had become *Al-Muttaqūn* (the pious — See V.2:2), We would indeed have expiated from them their sins and admitted them to Gardens of pleasure (in Paradise).

66. And if only they had acted according to the Taurāt (Torah), the Injeel (Gospel), and what has (now) been sent down to them from their Lord (the Qur'ān), they would surely have gotten provision from above them and from underneath their feet. There are from among them people who are

وَلَيَزِيدَنَّ كَثِيرًا مِّنْهُمْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ طُغْيَانًا وَكُفْرًا وَأَلْقَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَامَةِ كُلَّمَا أَوْقَدُوا نَارًا لِلْحَرْبِ أَطْفَأَهَا اللَّهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا وَاللَّهُ لَا يُحِبُّ الْمُفْسِدِينَ ﴿٦٤﴾

وَلَوْ أَنَّ أَهْلَ الْكِتَابِ آمَنُوا وَاتَّقَوْا لَكَفَّرْنَا عَنْهُمْ سَيِّئَاتِهِمْ وَلَا دَخَلَتْهُمْ جَهَنَّمَ النَّعِيمَ ﴿٦٥﴾

وَلَوْ أَنَّهُمْ أَقَامُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنزِلَ إِلَيْهِمْ مِنْ رَبِّهِمْ لَأَكَلُوا مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ أَرْجُلِهِمْ مِّنْهُمْ أُمَّةٌ مُّقْتَصِدَةٌ وَكَثِيرٌ مِّنْهُمْ سَاءَ مَا يَعْمَلُونَ ﴿٦٦﴾

(1) (V.5:64) *Ṣifāt-ullāh* عَرَّجِلَ صفات الله (Qualities of Allāh): [See the footnote of (V.3:73)]. Narrated Ibn 'Umar: صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ Allāh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "On the Day of Resurrection, Allāh will grasp the whole (planet of) earth by His Hand, and all the heavens in His Right, and then He will say, 'I am the King'". Abu Hurairah said, "Allāh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, 'Allāh will grasp the (planet of) earth'" (*Ṣaḥīḥ Al-Bukhārī*, Vol. 9, *Ḥadīth* No. 509).

on the right course (i.e. they act on the revelation and believe in Prophet Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ as 'Abdullāh ibn Salām⁽¹⁾ (رَضِيَ اللهُ عَنْهُ), but many of them do evil deeds.

67. O Messenger (Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)! Proclaim (the Message) which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message. Allāh will protect you from mankind. Verily, Allāh guides not the people who disbelieve.

* يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٦٧﴾

- (1) (V.5:66) Narrated Anas رَضِيَ اللهُ عَنْهُ: When the news of the arrival of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, in Al-Madinah reached 'Abdullāh ibn Salām, he went to him (i.e. the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) to ask him about certain things. He said, "I am going to ask you about three things which only a Prophet can answer: What is the first sign of The Hour? What is the first food which the people of Paradise will eat? Why does a child attract the similarity to his father or to his mother?" The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ replied, "Jibrā'il (Gabriel) has just now informed me of that." Ibn Salām said, "He [i.e. Jibrā'il (Gabriel)] is the enemy of the Jews from amongst the angels." The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "As for the first sign of The Hour, it will be a fire that will collect (or gather) the people from the east to the west. As for the first meal which the people of Paradise will eat, it will be the caudate (extra) lobe of the fish-liver. As for the child, if the man's discharge precedes the woman's discharge, the child attracts the similarity to the man, and if the woman's discharge precedes the man's, then the child attracts the similarity to the woman." On this, 'Abdullāh ibn Salām said, "I testify that *Lā ilāha illallāh* (none has the right to be worshipped but Allāh) and that you are the Messenger of Allāh", and added, "O Allāh's Messenger! Jews make such lies as to make one astonished, so please ask them about me before they know about my conversion to Islām." The Jews came and the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "What kind of man is 'Abdullāh ibn Salām among you?" They replied, "The best of us and the son of the best of us and the most superior among us, and the son of the most superior among us." The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "What would you think if 'Abdullāh ibn Salām should embrace Islām?" They said, "May Allāh protect him from that." The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ repeated his question and they gave the same answer, then 'Abdullāh رَضِيَ اللهُ عَنْهُ came out to them and said. "I testify that *Lā ilāha illallāh* (none has the right to be worshipped but Allāh), and that Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is the Messenger of Allāh!" On this, the Jews said, "He is the most wicked among us and the son of the most wicked among us." So they degraded him. On this, he (i.e. 'Abdullāh ibn Salām) said, "It is this that I was afraid of, O Allāh's Messenger." (*Ṣaḥīḥ Al-Bukhārī*, Vol.5, *Ḥadīth* No.275).

68. Say (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ):
 “O people of the Scripture (Jews and Christians)! You have nothing (as regards guidance) till you act according to the Taurāt (Torah), the Injeel (Gospel), and what has (now) been sent down to you from your Lord (the Qur’ān).” Verily, that which has been sent down to you (Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) from your Lord increases in most of them (their) obstinate rebellion and disbelief. So be not sorrowful over the people who disbelieve.
69. Surely, those who believe (in the Oneness of Allāh, in His Messenger Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and all that was revealed to him from Allāh), and those who are the Jews and the Sabians and the Christians, — whosoever believed in Allāh and the Last Day, and worked righteousness, on them shall be no fear, nor shall they grieve⁽¹⁾.
70. Verily, We took the covenant of the Children of Israel and sent Messengers to them. Whenever there came to them a Messenger with what they themselves desired not, — a group of them they called liars, and others among them they killed.
71. They thought there will be no *Fitnah* (trial or punishment), so they became blind and deaf; after that Allāh turned to them (with Forgiveness); yet again many of them became blind and deaf. And Allāh is All-Seer of what they do.

فَلْ يَأْهَلْ أَلْكَيْتِبْ لَسْتُمْ عَلَى شَيْءٍ
 حَتَّى تُقِيمُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنزِلَ
 إِلَيْكُمْ مِنْ رَبِّكُمْ وَلَيَزِيدَنَّ كَثِيرًا
 مِنْهُمْ مِمَّا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ طُغْيَانًا
 وَكُفْرًا فَلَا تَأْسَ عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٦٨﴾

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِغُونَ
 وَالنَّصَارَى مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
 وَعَمِلَ صَالِحًا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ
 يَحْزَنُونَ ﴿٦٩﴾

لَقَدْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ وَرُسَلْنَا
 إِلَيْهِمْ رُسُلًا كَمَا جَاءَهُمْ رَسُولٌ بِمَا
 لَا تَهْوَى أَنْفُسُهُمْ فَرِيقًا كَذَّبُوا وَفَرِيقًا
 يَقْتُلُونَ ﴿٧٠﴾

وَخَسِبُوا إِلَّا تَكُونُ فِتْنَةً فَعَمُوا وَصَمُوا
 ثُمَّ تَابَ اللَّهُ عَلَيْهِمْ ثُمَّ عَمُوا وَصَمُوا
 كَثِيرٌ مِنْهُمْ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ ﴿٧١﴾

(1) (V.5:69) This verse (V. 5:69) and (Verse 2:62) should not be misinterpreted by the reader as mentioned by Ibn ‘Abbās (*Tafsīr At-Ṭabarī*) that the provision of this Verse was abrogated by the (V. 3:85). And after the coming of Prophet Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, no other religion except Islām will be accepted from anyone.

72. Surely, they have disbelieved who say: “Allāh is the Messiah [‘Īsā (Jesus)], son of Maryam (Mary).” But the Messiah [‘Īsā (Jesus)] said: “O Children of Israel! Worship Allāh, my Lord and your Lord.” Verily, whosoever sets up partners (in worship) with Allāh, then Allāh has forbidden Paradise to him, and the Fire will be his abode⁽¹⁾. And for the *Zālimūn* (polytheists and wrong-doers) there are no helpers.
73. Surely, disbelievers are those who said: “Allāh is the third of the three (in a Trinity).” But there is no *Ilāh* (god) (none who has the right to be worshipped) but One *Ilāh* (God — Allāh). And if they cease not from what they say, verily, a painful torment will befall the disbelievers among them.
74. Will they not turn with repentance to Allāh and ask His Forgiveness? For Allāh is Oft-Forgiving, Most Merciful⁽²⁾.
75. The Messiah [‘Īsā (Jesus)], son of Maryam (Mary), was no more than a Messenger; many were the Messengers that passed away before him. His mother [Maryam (Mary)] was a *Ṣiddīqah* [i.e. she believed in the Words of Allāh and His Books (See Verse 66:12)]. They both used to eat food (as any other human being,

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ
ابْنُ مَرْيَمَ ۗ وَقَالَ الْمَسِيحُ يَبْنِي إِسْرَائِيلَ
أَعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ إِنَّهُ مَن يُشْرِكْ
بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَهُ
النَّارُ ۗ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿٧٢﴾

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَلَاثَةٌ ثَلَاثَةٌ
وَمَا مِنْ إِلَهٍ إِلَّا إِلَهُ وَاحِدٌ وَإِن لَّمْ يَنْتَهُوا
عَمَّا يَقُولُونَ لَيَمَسَّنَّ الَّذِينَ كَفَرُوا مِنْهُمْ
عَذَابٌ أَلِيمٌ ﴿٧٣﴾

أَفَلَا يَتُوبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُونَ لَهُ ۗ وَاللَّهُ
غَفُورٌ رَّحِيمٌ ﴿٧٤﴾

مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ
مِن قَبْلِهِ الرُّسُلُ وَأُمُّهُ صِدِّيقَةٌ ۗ كَانَا
يَأْكُلَانِ الطَّعَامَ ۗ أَنْظِرْ كَيْفَ نَبِّئُ لَهُمُ
الْآيَاتِ ثُمَّ أَنْظِرْ أَنَّى يُؤْفَكُونَ ﴿٧٥﴾

(1) (V.5:72): See the footnote of (V.2:165).

(2) (V.5:74) Narrated Anas ibn Mālik رَضِيَ اللَّهُ عَنْهُ: Allāh’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Allāh is more pleased with the repentance of His slave than anyone of you is pleased with finding his camel which he had lost in a desert.” (*Ṣaḥīḥ Al-Bukhārī*, Vol. 8, *Ḥadīth* No. 321).

while Allāh does not eat). Look how We make the *Āyāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) clear to them; yet look how they are deluded away (from the truth).

76. Say (O Muḥammad ﷺ to mankind): “How do you worship besides Allāh something which has no power either to harm or benefit you? But it is Allāh Who is the All-Hearer, the All-Knower.”
77. Say (O Muḥammad ﷺ): “O people of the Scripture (Jews and Christians)! Exceed not the limits in your religion (by believing in something) other than the truth, and do not follow the vain desires of a people who went astray before and who misled many, and strayed (themselves) from the Right Path.”
78. Those among the Children of Israel⁽¹⁾

قُلْ أَتَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَمْلِكُ
لَكُمْ صَرًّا وَلَا نَفْعًا وَاللَّهُ هُوَ السَّمِيعُ
الْعَلِيمُ ﴿٧٦﴾

قُلْ يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ
غَيْرَ الْحَقِّ وَلَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ قَدْ
ضَلُّوا مِن قَبْلُ وَأَضَلُّوا كَثِيرًا وَضَلُّوا
عَن سَوَاءِ السَّبِيلِ ﴿٧٧﴾

لِعَنِ الَّذِينَ كَفَرُوا مِن بَنِي إِسْرَائِيلَ عَلَى

(1) (V.5:78). The tale of a leper, a bald man and a blind man:

Narrated Abu Hurairah رضي الله عنه that he heard Allāh's Messenger ﷺ saying, “Allāh willed to test three Israelis who were a leper, a blind man and a bald headed man. So, He sent them an angel who came to the leper and said, ‘What thing do you like most?’ He replied, ‘Good colour and good skin, for the people have a strong aversion to me.’ The angel touched him and his illness was cured, and he was given a good colour and beautiful skin. The angel asked him, ‘What kind of property do you like best?’ He replied, ‘Camels.’ So he (i.e., the leper) was given a pregnant she-camel, and the angel said (to him), ‘May Allāh bless you in it.’ The angel then went to the bald-headed man and said, ‘What thing do you like most?’ He said, ‘I like good hair and wish to be cured of this disease, for the people feel repulsion for me.’ The angel touched him and his illness was cured, and he was given good hair. The angel asked (him), ‘What kind of property do you like best?’ He replied ‘Cows.’ The angel gave him a pregnant cow and said, ‘May Allāh bless you in it.’ The angel went to the blind man and asked, ‘What thing do you like best?’ He said, ‘(I like) that Allāh may restore my eyesight to me so that I may see the people.’ The angel touched his eyes and Allāh gave him back his eyesight. The angel asked him, ‘What kind of property do you like best?’ He

who disbelieved were cursed by the tongue of Dāwūd (David) and 'Īsā (Jesus), son of Maryam (Mary). That was because they disobeyed (Allāh and the Messengers) and were ever transgressing beyond bounds.

79. They used not to forbid one another from *Al-Munkar* (wrong, evil-doing, sins, polytheism, disbelief) which they committed. Vile indeed was what they used to do.

لِسَانَ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿٧٨﴾

كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ ﴿٧٩﴾

replied, 'Sheep.' The angel gave him a pregnant sheep. Afterwards, all the three pregnant animals gave birth to young ones, and multiplied and brought forth so much that one of the (three) men had a herd of camels filling a valley, and one had a herd of cows filling a valley, and one had a flock of sheep filling a valley. Then the angel, disguised in the shape and appearance of a leper, went to the leper and said, 'I am a poor man, who has lost all means of livelihood while on a journey. So, none will satisfy my need except Allāh and then you. In the Name of Him Who has given you such nice colour and beautiful skin, and so much property, I ask you to give me a camel so that I may reach my destination.' The man replied, 'I have many obligations (so I cannot give you).' The angel said, 'I think I know you. Were you not a leper to whom the people had a strong aversion? Weren't you a poor man, and then Allāh gave you (all this property).' He replied, '(This is all wrong), I got this property through inheritance from my forefathers.' The angel said, 'If you are telling a lie then let Allāh make you as you were before.' Then the angel, disguised in the shape and appearance of a bald man, went to the bald man and said to him the same as he told the first one, and he too answered the same as the first one did. The angel said, 'If you are telling a lie, then let Allāh make you as you were before.' The angel, disguised in the shape of a blind man, went to the blind man and said, 'I am a poor man and a traveller, whose means of livelihood have been exhausted while on a journey. I have nobody to help me except Allāh, and after Him, you yourself. I ask you in the Name of Him Who has given you back your eyesight to give me a sheep, so that with its help, I may complete my journey.' The man said, 'No doubt, I was blind and Allāh gave me back my eyesight; I was poor and Allāh made me rich; so take anything you wish from my property. By Allāh, I will not stop you for taking anything (you need) of my property which you may take for Allāh's sake.' The angel replied, 'Keep your property with you. You (i.e., three men) have been tested and Allāh is pleased with you and is angry with your two companions.'" (*Ṣaḥīḥ Al-Bukhārī*, Vol. 4, *Ḥadīth* No. 670).

80. You see many of them taking the disbelievers as their *Auliya'* (protectors and helpers). Evil indeed is that which their own selves have sent forward before them; for that (reason) Allāh's Wrath fell upon them, and in torment they will abide.
81. And had they believed in Allāh, and in the Prophet (Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and in what has been revealed to him, never would they have taken them (the disbelievers) as *Auliya'* (protectors and helpers); but many of them are *Fāsiqūn* (rebellious, disobedient to Allāh).
82. Verily, you will find the strongest among men in enmity to the believers (Muslims) the Jews and those who are *Al-Mushrikūn*,⁽¹⁾ and you will find the nearest in love to the believers (Muslims) those who say: "We are Christians." That is because amongst them are priests and monks, and they are not proud.
83. And when they (who call themselves Christians) listen to what has been sent down to the Messenger (Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), you see their eyes overflowing with tears because of the truth they have recognised. They say: "Our Lord! We believe; so write us down among the witnesses.
84. "And why should we not believe in Allāh and in that which has come to us of the truth (Islāmic Monotheism)?

تَرَى كَثِيرًا مِنْهُمْ يَتَوَلَّوْنَ الَّذِينَ كَفَرُوا لَبِئْسَ مَا قَدَّمَتْ لَهُمْ أَنفُسُهُمْ أَنْ سَخِطَ اللَّهُ عَلَيْهِمْ وَفِي الْعَذَابِ هُمْ خَالِدُونَ ﴿٨٠﴾

وَلَوْ كَانُوا يُؤْمِنُونَ بِاللَّهِ وَالنَّبِيِّ وَمَا أُنزِلَ إِلَيْهِ مَا اتَّخَذُوهُمْ أَوْلِيَاءَ وَلَكِنَّ كَثِيرًا مِنْهُمْ فَاسِقُونَ ﴿٨١﴾

* لَتَجِدَنَّ أَشَدَّ الْتَائِسِ عَدَاوَةً لِلَّذِينَ ءَامَنُوا الْيَهُودَ وَالَّذِينَ أَشْرَكُوا وَلَتَجِدَنَّ أَقْرَبَهُمْ مَوَدَّةً لِلَّذِينَ ءَامَنُوا الَّذِينَ قَالُوا إِنَّا نَصْرِيّ ذَلِكَ بِأَنَّهُمْ قَبْسِيّسِيّنَ وَرُهْبَانَا وَأَنَّهُمْ لَا يَسْتَكْبِرُونَ ﴿٨٢﴾

وَإِذَا سَمِعُوا مَا أُنزِلَ إِلَى الرَّسُولِ تَرَى أَعْيُنَهُمْ تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ يَقُولُونَ رَبَّنَا ءَامَنَّا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ ﴿٨٣﴾

وَمَا لَنَا لَوْ نُؤْمِنُ بِاللَّهِ وَمَا جَاءَنَا مِنَ الْحَقِّ وَنَطْمَعُ أَنْ يُدْخِلَنَا رَبُّنَا مَعَ الْقَوْمِ الصَّالِحِينَ ﴿٨٤﴾

(1) (V.5:82) *Al-Mushrikūn*: idolaters, polytheists, disbelievers in the Oneness of Allāh, pagans.

And we wish that our Lord will admit us (into Paradise on the Day of Resurrection) along with the righteous people (Prophet Muḥammad ﷺ and his Companions رَضِيَ اللَّهُ عَنْهُمْ).”

85. So because of what they said, Allāh rewarded them Gardens under which rivers flow (in Paradise), they will abide therein forever. Such is the reward of *Al-Muḥsinūn* (the good-doers).
86. But, those who disbelieved and denied Our *Āyāt* (proofs, evidences, verses, lessons, signs, revelations, etc.), they shall be the dwellers of the (Hell) Fire.
87. O you who believe! Make not unlawful the *Ṭayyibāt* (all that is good as regards foods, things, deeds, beliefs, persons) which Allāh has made lawful to you, and transgress not. Verily, Allāh does not like the transgressors.
88. And eat of the things which Allāh has provided for you, lawful and good, and fear Allāh in Whom you believe.
89. Allāh will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths. For its expiation, feed ten *Masākīn* (needy persons), on a scale of the average of that with which you feed your own families, or clothe them or manumit a slave. But, whosoever cannot afford (that), then he should fast for three days. That is the expiation for the oaths when you have sworn⁽¹⁾. And protect your oaths

فَأَنْبَهُمُ اللَّهُ بِمَا قَالُوا جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَذَلِكَ جَزَاءُ الْمُحْسِنِينَ ﴿٨٥﴾

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ﴿٨٦﴾

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَحْرِمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ﴿٨٧﴾

وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ ﴿٨٨﴾

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا عَقَدْتُمْ مِنَ الْأَيْمَانِ فَكَفَرْتُمْ ۚ إِطْعَامُ عَشْرَةِ مَسْكِينٍ مِنْ أَوْسَطِ مَا تُطْعَمُونَ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ ۚ فَمَنْ لَمْ يَجِدْ فَصِيَامٌ ثَلَاثَةِ أَيَّامٍ ۚ ذَلِكَ كَفْرَةٌ أَيْمَانِكُمْ إِذَا حَلَفْتُمْ ۚ وَاحْفَظُوا أَيْمَانَكُمْ ۚ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ ءَايَاتِهِ ۚ لَعَلَّكُمْ تَشْكُرُونَ ﴿٨٩﴾

(1) (V.5:89) Narrated Abu Hurairah رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, “We (Muslims)

(i.e. do not swear much)⁽¹⁾. Thus Allāh make clear to you His *Āyāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) that you may be grateful.

90. O you who believe! Intoxicants (all kinds of alcoholic drinks), and gambling, and *Al-Anṣāb*⁽²⁾, and *Al-Azlām* (arrows for seeking luck or decision) are an abomination of *Shaitān*'s (Satan) handiwork. So, avoid (strictly all) that (abomination) in order that you may be successful⁽³⁾

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا اِنَّمَا الْخَمْرُ وَالْمَيْسِرُ
وَالْاَنۡصَابُ وَالْاَزْلَامُ رِجْسٌ مِّنۡ عَمَلٍ
الشَّيْطٰنِ فَاَجْتَنِبُوْهُ لَعَلَّكُمْ تُفْلِحُوْنَ ﴿٩٠﴾

are the last (to come) in the world, but (will be) foremost on the Day of Resurrection.” Allāh’s Messenger ﷺ also said, “By Allāh, if anyone of you insists on fulfilling an oath by which he may harm his family, he commits a greater sin in Allāh’s consideration than that of dissolving his oath and making its expiation with that which Allāh has commanded. (*Ṣaḥīḥ Al-Bukhārī*, Vol. 8, *Ḥadīth* No. 621).

- (1) (V.5:89) It is better not to take oaths, but if you have taken them, and later you find a better solution for the problem, then act according to the better one and give expiation for the oath.
- (2) (V.5:90) Animals that are sacrificed (slaughtered) on *An-Nuṣub** and for the idols. Narrated ‘Abdullāh رضي الله عنه: Allāh’s Messenger ﷺ said that he met Zaid ibn ‘Amr ibn Nufail at a place near Baldah and this had happened before Allāh’s Messenger ﷺ received the Divine Revelation. Allāh’s Messenger ﷺ presented a dish of meat (that had been offered to him by the pagans) to Zaid ibn ‘Amr, but Zaid refused to eat of it and then said (to the pagans), “I do not eat of what you have sacrificed (slaughtered) on your stone-altars (*Anṣāb*) nor do I eat except that on which Allāh’s Name has been mentioned on slaughtering.” (*Ṣaḥīḥ Al-Bukhārī*, Vol.7, *Ḥadīth* No.407). [See also the footnote of (V.2:135)].
- * *An-Nuṣub* were stone-altars at fixed places or graves, whereon sacrifices were slaughtered on certain occasions in the name of idols, jinn, angels, pious men, saints in order to honour them, or to expect some benefit from them.
- (3) (V.5:90) What is said regarding the one who regards an alcoholic drink lawful to drink, and calls it by another name.

Narrated Abu ‘Āmir or Abu Mālik Al-Ash‘ari that he heard the Prophet ﷺ saying, “From among my followers there will be some people who will consider illegal sexual intercourse, the wearing of silk, the drinking of alcoholic drinks, and the use of musical instruments as lawful. And (from them), there will be some who will stay near the side of a mountain, and in the evening their shepherd will

91. *Shaiṭān* (Satan) wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of Allāh and from *Aṣ-Ṣalāt* (the prayer). So, will you not then abstain?
92. And obey Allāh and the Messenger (Muḥammad ﷺ), and beware (of even coming near to drinking or gambling or *Al-Anṣāb*, or *Al-Azlām*, etc.) and fear Allāh. Then, if you turn away, you should know that it is Our Messenger's duty to convey (the Message) in the clearest way.
93. Those who believe and do righteous good deeds, there is no sin on them for what they ate (in the past), if they fear Allāh (by keeping away from His forbidden things), and believe and do righteous good deeds, and again fear Allāh and believe, and once again fear Allāh and do good deeds with *Ihsān* (perfection). And Allāh loves the good-doers.
94. O you who believe! Allāh will certainly make a trial of you with something in (the matter of) the game that is well within the reach of your hands and your lances, that Allāh may test him who fears Him unseen. Then whoever transgresses thereafter, for him there is a painful torment.

إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ ﴿٩١﴾

وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأَحْذَرُوا فَإِن تَوَلَّيْتُمْ فَأَعْلَمُوا أَنَّمَا عَلَى رَسُولِنَا الْبَلَّغُ الْمُبِينُ ﴿٩٢﴾

لَيْسَ عَلَى الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا إِذَا مَا اتَّقَوْا وَءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ ثُمَّ اتَّقَوْا وَءَامَنُوا ثُمَّ اتَّقَوْا وَأَحْسَنُوا وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿٩٣﴾

يَأْتِيهَا الَّذِينَ ءَامَنُوا لِيَلْتَلُوا مِنكُمْ اللَّهُ بَشِيرٍ مِّنَ الصَّيْدِ تَنَالُهُ أَيْدِيكُمْ وَرِمَاحُكُمْ لِيَعْلَمَ اللَّهُ مَن يَخْفَاهُ بِالْغَيْبِ فَمَن أَعْتَدَىٰ بَعْدَ ذَلِكَ فَعَلَهُ عَذَابٌ أَلِيمٌ ﴿٩٤﴾

come to them with their sheep and ask them for something, but they will say to him, 'Return to us tomorrow.' Allāh will destroy them during the night and will let the mountain fall on them, and He will transform the rest of them into monkeys and pigs and they will remain so till the Day of Resurrection." (*Ṣaḥīḥ Al-Bukhārī*, Vol.7, *Ḥadīth* No.494B).

95. O you who believe! Kill not the game while you are in a state of *Ihrām* [for *Hajj* or '*Umrah* (pilgrimage)], and whosoever of you kills it intentionally, the penalty is an offering, brought to the *Ka'bah*, of an eatable animal (i.e. sheep, goat, cow, camel) equivalent to the one he killed, as adjudged by two just men among you; or, for expiation, he should feed *Masākīn* (needy persons), or its equivalent in *Ṣaum* (fasting), that he may taste the heaviness (punishment) of his deed. Allāh has forgiven what is past, but whosoever commits it again, Allāh will take retribution from him. And Allāh is All-Mighty, All-Able of Retribution.
96. Lawful to you is (the pursuit of) water-game and its use for food — for the benefit of yourselves and those who travel, but forbidden is (the pursuit of) land-game, as long as you are in a state of *Ihrām* (for *Hajj* or '*Umrah*). And fear Allāh to Whom you shall be gathered back.
97. Allāh has made the *Ka'bah*, the Sacred House, an asylum of security and benefits (e.g. *Hajj* and '*Umrah*) for mankind, and also (made sacred) the Sacred Month and the animals of offerings and the garlanded (people or animals marked with the garlands on their necks made from the outer part of the stem of the Makkah trees for their security), that you may know that Allāh has knowledge of all that is in the heavens and all that is in the earth, and that Allāh is All-Knower of each and everything.

يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَقْتُلُوا الصَّيْدَ
وَأَنْتُمْ حُرْمٌ وَمَنْ قَتَلَهُ مِنْكُمْ مُتَعَمِّدًا
فَجَزَاءٌ مِّثْلُ مَا قَتَلَ مِنَ النَّعَمِ يَحْكُمُ
بِهِ ذَوَا عَدْلٍ مِنْكُمْ هَدِيًّا بَلِيغَ الْكَعْبَةِ
أَوْ كَفْرَةً طَعَامَ مَسْكِينٍ أَوْ عَدْلٌ ذَلِكَ
صِيَامًا لِيَذُوقَ وَبَالَ أَمْرِهِ عَفَا اللَّهُ عَمَّا
سَلَفَ وَمَنْ عَادَ فَيَنْتَقِمُ اللَّهُ مِنْهُ وَاللَّهُ
عَزِيزٌ ذُو انْتِقَامٍ ﴿٩٥﴾

أَجَلٌ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ مَتَاعًا
لَكُمْ وَلِلسَّيَّارَةِ وَحُرْمٌ عَلَيْكُمْ صَيْدُ
الْبَرِّ مَا دُمْتُمْ حُرْمًا وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ
تُحْشَرُونَ ﴿٩٦﴾

* جَعَلَ اللَّهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ قِيَمًا
لِلنَّاسِ وَالشَّهْرَ الْحَرَامَ وَالْهَدْيَ وَالْقَلَائِدَ
ذَلِكَ لِتَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي
السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَأَنَّ اللَّهَ بِكُلِّ
شَيْءٍ عَلِيمٌ ﴿٩٧﴾

98. Know that Allāh is Severe in punishment and that Allāh is Oft-Forgiving, Most Merciful.
99. The duty of the Messenger [i.e. Our Messenger Muḥammad ﷺ whom We have sent to you, (O mankind)] is nothing but to convey (the Message). And Allāh knows all that you reveal and all that you conceal.
100. Say (O Muḥammad ﷺ): “Not equal are *Al-Khabīth* (all that is evil and bad as regards things, deeds, beliefs, persons and foods) and *Aṭ-Tayyib* (all that is good as regards things, deeds, beliefs, persons and foods), even though the abundance of *Al-Khabīth* may please you.” So fear Allāh,⁽¹⁾ O men of understanding in order that you may be successful.
101. O you who believe! Ask not about things which, if made plain to you, may cause you trouble. But, if you ask about them while the Qur’ān is being revealed, they will be made plain to you. Allāh has forgiven that, and Allāh is Oft-Forgiving, Most Forbearing.
102. Before you, a community asked such questions. Then, on that account, they became disbelievers.

أَعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ وَأَنَّ اللَّهَ
عَفُورٌ رَحِيمٌ ﴿٩٨﴾

مَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ وَاللَّهُ يَعْلَمُ مَا
تُبْدُونَ وَمَا تَكْتُمُونَ ﴿٩٩﴾

قُلْ لَا يَسْتَوِي الْحَبِيثُ وَالطَّيِّبُ وَلَوْ
أَعْجَبَكَ كَثْرَةُ الْحَبِيثِ فَاتَّقُوا اللَّهَ
يَتَأُولِي الْأَلْبَابِ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٠٠﴾

يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءَ
إِنْ تُبَدَ لَكُمْ تَسْأَلُكُمْ وَإِنْ تَسْأَلُوا عَنْهَا
حِينَ يُنزَّلَ الْفُرْقَانُ تَبَدَّ لَكُمْ عَفَا اللَّهُ
عَنْهَا وَاللَّهُ عَفُورٌ حَلِيمٌ ﴿١٠١﴾

قَدْ سَأَلَهَا قَوْمٌ مِّن قَبْلِكُمْ ثُمَّ أَصْبَحُوا
بِهَا كَافِرِينَ ﴿١٠٢﴾

(1) (V.5:100) *Fear Allah*: i.e. abstain from all kinds of sins and evil deeds which He has forbidden and love Allāh much (perform all kinds of good deeds which He has ordained).

103. Allāh has not instituted things like *Bahīrah*⁽¹⁾, or *Sā'ibah*⁽²⁾, or *Waṣīlah*⁽³⁾, or a *Hām*⁽⁴⁾, (all these animals were liberated in honour of idols as practised by pagan Arabs in the pre-Islāmic period). But, those who disbelieve invent lies against Allāh, and most of them have no understanding.
104. And when it is said to them: “Come to what Allāh has revealed and to the Messenger (Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) for the verdict of that which you have made unlawful.” They say: “Enough for us is that which we found our fathers following,” even though their fathers had no knowledge whatsoever nor guidance.
105. O you who believe! Take care of your ownelves⁽⁵⁾. If you follow the (right) guidance [and enjoin what is right (Islāmic Monotheism and all that Islām orders one to do) and forbid what is wrong (polytheism, disbelief and all that Islām has forbidden)] no hurt can come to you from those who

مَا جَعَلَ اللَّهُ مِنْ بَحِيرَةٍ وَلَا سَائِبَةٍ وَلَا وَصِيلَةٍ وَلَا حَامٍ وَلَكِنَّ الَّذِينَ كَفَرُوا يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ وَأَكْثَرُهُمْ لَا يَعْقِلُونَ ﴿١٠٣﴾

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنْزَلَ اللَّهُ وَإِلَىٰ الرَّسُولِ قَالُوا حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا أُولَٰئِكَ كَانَ عَابَاؤُهُمْ لَا يَعْلَمُونَ شَيْئًا وَلَا يَهْتَدُونَ ﴿١٠٤﴾

يَا أَيُّهَا الَّذِينَ ءَامَنُوا عَلَيْكُمْ أَنفُسَكُمْ لَا يَضُرُّكُمْ مَن ضَلَّ إِذَا أَهْتَدَيْتُمْ إِلَىٰ اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٠٥﴾

- (1) (V.5:103) *Bahīrah*: a she-camel whose milk was spared for the sake of the idols and nobody was allowed to milk it.
- (2) (V.5:103) *Sā'ibah*: a she-camel let loose for free pasture for their false gods, e.g. idols and nothing was allowed to be carried on it.
- (3) (V.5:103) *Waṣīlah*: a she-camel set free for idols because it has given birth to a she-camel at its first delivery and second delivery.
- (4) (V.5:103) *Hām*: a stallion-camel freed from work for the sake of their idols, after it had finished a number of copulations assigned for it.
- (5) (V.5:105) Take care of yourselves i.e. do righteous deeds, fear Allāh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allāh much (perform all kinds of good deeds which He has ordained).

are in error. The return of you all is to Allāh, then He will inform you about (all) that which you used to do.

106. O you who believe! When death approaches any of you, and you make a bequest, (then take) the testimony of two just men of your own folk or (if you do not find) two others from outside, while you are travelling through the land and death befalls you. Detain them both after *Aṣ-Ṣalāt* (the prayer), (then) if you are in doubt (about their truthfulness), let them both swear by Allāh (saying): “We wish not for any worldly gain in this, even though he (the beneficiary) be our near relative. We shall not hide the Testimony of (i.e. ordained by) Allāh, for then indeed we should be of the sinful.”
107. If then it gets known that these two had been guilty of sin, let two others stand forth in their places, nearest in kin from among those who claim a lawful right. Let them swear by Allāh (saying): “We affirm that our testimony is truer than that of both of them, and that we have not trespassed (the truth), for then indeed we should be of the wrong-doers.”
108. That should make it closer (to the fact) that their testimony would be in its true shape (and thus accepted), or else they would fear that (other) oaths would be admitted after their oaths. And fear Allāh and listen (with obedience to Him). And Allāh guides not the people who are *Al-Fāsiqūn* (the rebellious and disobedient).

يَأْتِيهَا الَّذِينَ ءَامَنُوا شَهْدَةً بَيْنَكُمْ إِذَا
حَضَرَ أَحَدَكُمْ الْمَوْتُ حِينَ الْوَصِيَّةِ
اِثْنَانِ ذَوَا عَدْلٍ مِّنكُمْ أَوْ ءَاخِرَانِ
مِنْ غَيْرِكُمْ إِنْ أَنْتُمْ ضَرَبْتُمْ فِي الْأَرْضِ
فَأَصَبْتَكُمْ مُصِيبَةُ الْمَوْتِ تَحْسِبُوهُمَا
مِنْ بَعْدِ الصَّلَاةِ فَيُقْسِمَانِ بِاللَّهِ إِنْ
أَرَبْتُمْ لَا نَشْتَرِي بِهِءَ مَمْنًا وَلَوْ كَانَ ذَا
قُرْبَىٰ وَلَا نَكْتُمُ شَهْدَةَ اللَّهِ إِنْآ إِذَا لَمِنَ
الْأَثِمِينَ ﴿١٠٦﴾

فَإِنْ عَثَرَ عَلَىٰ أَنَّهُمَا اسْتَحَقَّا إِثْمًا
فَءَاخِرَانِ يُقِيمَانِ مَقَامَهُمَا مِنَ الَّذِينَ
اسْتَحَقَّ عَلَيْهِمُ الْأَوْلِيَانِ فَيُقْسِمَانِ
بِاللَّهِ لَشَهَدَتُنَا أَحَقُّ مِنْ شَهَدَتَيْهِمَا وَمَا
أَعْتَدِينَا إِنْآ إِذَا لَمِنَ الظَّالِمِينَ ﴿١٠٧﴾

ذَٰلِكَ أَذَىٰ أَنْ يَأْتُوا بِالشَّهَادَةِ عَلَىٰ وَجْهِهَا
أَوْ يَخَافُوا أَنْ تُرَدَّ أَيْمَانٌ بَعْدَ أَيْمَانِهِمْ
وَأَنْقُوا اللَّهَ وَاسْمَعُوا وَاللَّهُ لَا يَهْدِي
الْقَوْمَ الْفَاسِقِينَ ﴿١٠٨﴾

109. On the Day when Allāh will gather the Messengers together and say to them: “What was the response you received (from men to your teaching)?” They will say: “We have no knowledge, verily, only You are the All-Knower of all that is hidden (or unseen).”
110. (Remember) when Allāh will say (on the Day of Resurrection). “O ‘Īsā (Jesus), son of Maryam (Mary)! Remember My Favour to you and to your mother when I supported you with *Rūḥ-ul-Qudus* [Jibrā’īl (Gabriel)] so that you spoke to the people in the cradle⁽¹⁾ and in maturity; and when I taught you writing, *Al-Hikmah* (the power of understanding), the Taurāt (Torah) and the Injeel (Gospel); and when you made, out of the clay, a figure like that of a bird, by My Permission, and you breathed into it, and it became a bird, by My Permission, and you healed those born blind and the lepers,⁽²⁾ by My Permission, and when you brought forth the dead, by My Permission; and when I restrained the Children of Israel from you (when they resolved to kill you) as you came to them with clear proofs, and the disbelievers among them said: ‘This is nothing but evident magic.’”

﴿يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا أَجَبْتُمُ قَالَوَا لَا عِلْمَ لَنَا إِنَّكَ أَنْتَ عَلَّمُ﴾
 ﴿الْغُيُوبِ﴾^(١٠٩)

إِذْ قَالَ اللَّهُ لِيَعِيسَى ابْنَ مَرْيَمَ اذْكُرْ نِعْمَتِي عَلَيْكَ وَعَلَىٰ وَالِدَتِكَ إِذْ أَبَدْتُكَ بِرُوحِ الْقُدُسِ تُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَإِذْ عَلَّمْتُكَ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ وَإِذْ تَخَلَّقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِإِذْنِي فَتَنفُخُ فِيهَا فَتَكُونُ طَيْرًا بِإِذْنِي وَتُبْرِئُ الْأَكْمَةَ وَالْأَبْرَصَ بِإِذْنِي وَإِذْ تُخْرِجُ الْمَوْتَىٰ بِإِذْنِي وَإِذْ كَفَفْتُ بَنِي إِسْرَائِيلَ عَنْكَ إِذْ جِئْتَهُم بِالْبَيِّنَاتِ فَقَالَ الَّذِينَ كَفَرُوا مِنْهُمْ إِنْ هَذَا إِلَّا سِحْرٌ مُّبِينٌ ﴿١١٠﴾

(1) (V. 5: 110) See the footnote of (V. 3:46).

(2) (V. 5: 110) See the footnote of (V. 3: 49).

111. And when I (Allāh) revealed to *Al-Hawāriyyūn* [the disciples of 'Īsā (Jesus)] to believe in Me and My Messenger, they said: "We believe. And bear witness that we are Muslims."
112. (Remember) when *Al-Hawāriyyūn* (the disciples) said: "O 'Īsā (Jesus), son of Maryam (Mary)! Can your Lord send down to us a table spread (with food) from heaven?" 'Īsā (Jesus) said: "Fear Allāh, if you are indeed believers."
113. They said: "We wish to eat thereof and to satisfy our hearts (to be stronger in Faith), and to know that you have indeed told us the truth and that we ourselves be its witnesses."
114. 'Īsā (Jesus), son of Maryam (Mary), said: "O Allāh, our Lord! Send us from the heaven a table spread (with food) that there may be for us — for the first and the last of us — a festival and a sign from You; and provide us with sustenance, for You are the Best of sustainers."
115. Allāh said: "I am going to send it down to you. But if any of you after that disbelieves, then I will punish him with a torment such as I have not inflicted on anyone among (all) the *Ālamīn* (mankind and jinn)."
116. And (remember) when Allāh will say (on the Day of Resurrection): "O 'Īsā (Jesus), son of Maryam (Mary)! Did you say to the people: 'Worship me and my mother as two gods besides Allāh?'" He will say: "Glorified are You! It was not for me to say what I had no right (to say). Had I said such a thing, You

وَإِذْ أَوْحَيْتُ إِلَى الْخَوَارِجِ أَنْ آمِنُوا
بِي وَبِرَسُولِي قَالُوا آمَنَّا وَأَشْهَدُ بِأَنَّنا
مُسْلِمُونَ ﴿١١١﴾

إِذْ قَالَ الْخَوَارِجُونَ لِيَعِيسَى ابْنَ مَرْيَمَ
هَلْ يَسْتَطِيعُ رَبُّكَ أَنْ يُنْزِلَ عَلَيْنَا مَائِدَةً
مِنَ السَّمَاءِ قَالَ اتَّقُوا اللَّهَ إِنْ كُنْتُمْ
مُؤْمِنِينَ ﴿١١٢﴾

قَالُوا نُرِيدُ أَنْ نَأْكُلَ مِنْهَا وَتَطْمِئِنَّ
قُلُوبُنَا وَنَعْلَمَ أَنْ قَدْ صَدَقْتَنَا وَتَكُونَ
عَلَيْهَا مِنَ الشَّاهِدِينَ ﴿١١٣﴾

قَالَ عِيسَى ابْنُ مَرْيَمَ اللَّهُمَّ رَبَّنَا أَنْزِلْ
عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ تَكُونُ لَنَا
عَيْدًا لِلْأُولَىٰ وَعَاجِرًا لِلْآخِرَةِ وَمَا
بَيْنَهُمَا وَارزُقنا وَأَنْتَ خَيْرُ الرَّازِقِينَ ﴿١١٤﴾

قَالَ اللَّهُ إِنِّي مُنزِلُهَا عَلَيْكُمْ فَمَنْ
يَكْفُرْ بَعْدَ ذَلِكَ مِنْكُمْ فَإِنِّي أُعَذِّبُهُ عَذَابًا
لَا أُعَذِّبُهُ أَحَدًا مِنَ الْعَالَمِينَ ﴿١١٥﴾

وَإِذْ قَالَ اللَّهُ لِيَعِيسَى ابْنَ مَرْيَمَ عَآنتِ
قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمَّيَّ لِلهَيْبِينَ مِنْ
دُونِ اللَّهِ قَالَ سُبْحَانَكَ مَا يَكُونُ لِي
أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقِّ إِنْ كُنْتُ قُلْتُهُ
فَقَدْ عَلِمْتَهُ تَعْلَمُ مَا فِي نَفْسِي وَلَا أَعْلَمُ
مَا فِي نَفْسِكَ إِنَّا أَنْتَ عَلَّمُ الْغُيُوبِ ﴿١١٦﴾

would surely have known it. You know what is in my inner-self, though I do not know what is in Yours; truly, You, only You, are the All-Knower of all that is hidden (and unseen).

117. “Never did I say to them aught except what You (Allāh) did command me to say: ‘Worship Allāh, my Lord and your Lord.’ And I was a witness over them while I dwelt amongst them, but when You took me up, You were the Watcher over them; and You are a Witness to all things. (This is a great admonition and warning to the Christians of the whole world).
118. “If You punish them, they are Your slaves, and if You forgive them, verily You, only You, are the All-Mighty, the All-Wise⁽¹⁾.”
119. Allāh will say: “This is a Day on which the truthful will profit from their truthfulness: theirs are Gardens under which rivers flow (in Paradise) — they shall abide therein forever. Allāh is pleased with them and they with Him. That is the great success (Paradise)⁽²⁾.
120. To Allāh belongs the dominion of the heavens and the earth and all that is therein, and He is Able to do all things.

مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ ۚ أَنِ
اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ وَكُنْتُمْ عَلَيْهِمْ
شَهِيدًا مَّا دُمْتُمْ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي
كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ وَأَنْتَ عَلَىٰ كُلِّ
شَيْءٍ شَهِيدٌ ﴿١١٧﴾

إِن تَعَذِّبُهُمْ فَإِنَّهُمْ عَبْدُكَ ۗ وَإِن تَغْفِرَ لَهُمْ
فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿١١٨﴾

قَالَ اللَّهُ هَذَا يَوْمٌ يَنْفَعُ الصَّادِقِينَ
صِدْقُهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا
الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ
وَرَضُوا عَنْهُ ذَٰلِكَ الْفَوْزُ الْعَظِيمُ ﴿١١٩﴾

لِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا فِيهِنَّ
وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٢٠﴾

(1) (V. 5:118) Narrated Ibn ‘Abbās رضي الله عنه: The Prophet صلى الله عليه وسلم said, “You will be gathered (on the Day of Resurrection) and some people will be driven (by the angels) to the left side (and taken to Hell) whereupon I will say as the pious slave [‘Isā (Jesus)] said: And I was a witness over them while I dwelt amongst them.... the All-Mighty, the All-Wise.” (V.5:117,118) (*Ṣaḥīḥ Al-Bukhārī*, Vol.6, *Ḥadīth* No. 150).

(2) (V. 5:119) See the footnotes of (V. 2:116, V. 4:40, V. 68:42).

(6)
Sūrat Al-An‘ām
(The Cattle)

سُورَةُ الْأَنْعَامِ

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

1. All praise and thanks are Allāh's, Who (Alone) created the heavens and the earth, and originated the darkness and the light; yet those who disbelieve hold others as equal with their Lord.
2. He it is Who has created you from clay, and then has decreed a (stated) term (for you to die). And there is with Him another determined term (for you to be resurrected), yet you doubt (in the Resurrection).
3. And He is Allāh (to be worshipped Alone) in the heavens and on the earth; He knows what you conceal and what you reveal, and He knows what you earn (good or bad). (See V.43:84).
4. And never an *Āyah* (sign) comes to them from the *Āyāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord, but that they have been turning away from it.
5. Indeed, they rejected the truth (the Qur'ān and Muḥammad ﷺ) when it came to them, but there will come to them the news of that (the torment) which they used to mock at.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَوَاتِ
وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ ثُمَّ
الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ ﴿١﴾

هُوَ الَّذِي خَلَقَكُمْ مِنْ طِينٍ ثُمَّ قَضَىٰ
أَجَلًا وَأَجَلٌ مُّسَمًّى عِنْدَهُ ثُمَّ أَنْتُمْ
تَمْتَرُونَ ﴿٢﴾

وَهُوَ اللَّهُ فِي السَّمَوَاتِ وَفِي الْأَرْضِ يَعْلَمُ
سِرِّكُمْ وَجَهْرَكُمْ وَيَعْلَمُ مَا تَكْسِبُونَ ﴿٣﴾

وَمَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ إِلَّا
كَانُوا عَنْهَا مُعْرِضِينَ ﴿٤﴾

فَقَدْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَسَوْفَ
يَأْتِيهِمْ أَنْبَأُ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٥﴾

6. Have they not seen how many a generation before them We have destroyed, whom We had established on the earth such as We have not established you? And We poured out on them rain from the sky in abundance, and made the rivers flow under them. Yet, We destroyed them for their sins, and We created after them other generations.
7. And even if We had sent down to you (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) a Message written on paper so that they could touch it with their hands, the disbelievers would have said: “This is nothing but obvious magic!”
8. And they say: “Why has not an angel been sent down to him?” Had We sent down an angel, the matter would have been judged at once, and no respite would be granted to them.
9. And had We appointed him an angel, We indeed would have made him a man, and We would have certainly confused them in which they are already confused (i.e. the Message of Prophet Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).
10. And indeed (many) Messengers before you were mocked at, but their scoffers were surrounded by the very thing that they used to mock at.
11. Say (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ): “Travel in the land and see what was the end of those who rejected truth.”

أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِّنْ قَرْنٍ مَّكَّنَّاهُمْ فِي الْأَرْضِ مَا لَمْ نُمْكِنْ لَّكُمْ وَأَرْسَلْنَا السَّمَاءَ عَلَيْهِمْ مِدْرَارًا وَجَعَلْنَا الْأَنْهَارَ تَجْرِي مِنْ تَحْتِهِمْ فَأَهْلَكْنَاهُمْ بِذُنُوبِهِمْ وَأَنْشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا آخَرِينَ ﴿٦﴾

وَلَوْ نَزَّلْنَا عَلَيْكَ كِتَابًا فِي قِرْطَابٍ فَلَمَسُوهُ بِأَيْدِيهِمْ لَقَالَ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا سِحْرٌ مُّبِينٌ ﴿٧﴾

وَقَالُوا لَوْلَا أُنزِلَ عَلَيْهِ مَلَكٌ وَلَوْ أَنْزَلْنَا مَلَكًا لَّفُضِيَ الْأَمْرُ ثُمَّ لَا يُنظَرُونَ ﴿٨﴾

وَلَوْ جَعَلْنَاهُ مَلَكًا لَجَعَلْنَاهُ رَجُلًا وَلَلَبَسْنَا عَلَيْهِمْ مَا يَلْبَسُونَ ﴿٩﴾

وَلَقَدْ أَسْتَهْزِئُوا بِرُسُلٍ مِّن قَبْلِكَ فَحَاقَ بِالَّذِينَ سَخِرُوا مِنْهُمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿١٠﴾

قُلْ سِيرُوا فِي الْأَرْضِ ثُمَّ أَنْظِرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ ﴿١١﴾

12. Say (O Muḥammad ﷺ):
 “To whom belongs all that is in the heavens and the earth?” Say: “To Allāh. He has prescribed Mercy for Himself⁽¹⁾ Indeed He will gather you together on the Day of Resurrection, about which there is no doubt. Those who have lost themselves will not believe [in Allāh as being the only *Ilāh* (God), and Muḥammad ﷺ as being one of His Messengers, and in Resurrection].
13. And to Him belongs whatsoever exists in the night and the day, and He is the All-Hearing, the All-Knowing.”
14. Say (O Muḥammad ﷺ):
 “Shall I take as a *Walī* (Helper, Protector, Lord or God) any other than Allāh, the Creator of the heavens and the earth? And it is He Who feeds, but is not fed.” Say: “Verily, I am commanded to be the first of those who submit themselves to Allāh (as Muslims).” And be not you (O Muḥammad ﷺ) of the *Mushrikūn* [polytheists, pagans, idolaters and disbelievers in the Oneness of Allāh]. (*Tafsīr Al-Qurṭubī*)

قُلْ لِمَنْ مَّا فِي السَّمَوَاتِ وَالْأَرْضِ قُلْ لِلَّهِ
 كَتَبَ عَلَىٰ نَفْسِهِ الرَّحْمَةَ لِيَجْمَعَنَّكُمْ إِلَىٰ
 يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ الَّذِينَ خَسِرُوا
 أَنفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ ﴿١٢﴾

* وَلَهُ مَا سَكَنَ فِي اللَّيْلِ وَالنَّهَارِ وَهُوَ
 السَّمِيعُ الْعَلِيمُ ﴿١٣﴾

قُلْ أَغَيْرَ اللَّهِ أَتَّخُذُ وَلِيًّا فَاطِرَ السَّمَوَاتِ
 وَالْأَرْضِ وَهُوَ يُطْعَمُ وَلَا يُطْعَمُ قُلْ إِنِّي
 أُمِرْتُ أَنْ أَكُونَ أَوَّلَ مَنْ أَسْلَمَ وَلَا
 تَكُونَنَّ مِنَ الْمُشْرِكِينَ ﴿١٤﴾

(1) (V.6:12):

- a) Narrated Abu Hurairah رضي الله عنه: I heard Allāh’s Messenger ﷺ saying, “Allāh has divided Mercy into one hundred parts, and He kept ninety-nine parts with Him and sent down one part to the earth, and because of that one single part, His creatures are merciful to each other, so that even the mare lifts up its hoof away from its baby animal, lest it should trample on it.” (*Ṣaḥīḥ Al-Bukhārī*, Vol.8, *Ḥadīth* No.29).
- b) Narrated Abu Hurairah رضي الله عنه: Allāh’s Messenger ﷺ said, “When Allāh completed the creation, He wrote in His Book which is with Him on His Throne: ‘Verily, My Mercy has overcome My Anger.’” (*Ṣaḥīḥ Al-Bukhārī*, Vol.4, *Ḥadīth* No.416).

15. Say: “I fear, if I disobey my Lord, the torment of a Mighty Day.”
16. He who is averted from (such a torment) on that Day, (Allāh) has surely been Merciful to him. And that would be the obvious success.
17. And if Allāh touches you with harm, none can remove it but He, and if He touches you with good, then He is Able to do all things.
18. And He is the Irresistible, (Supreme) above His slaves, and He is the All-Wise, the Well-Acquainted (with all things).
19. Say (O Muḥammad ﷺ): “What thing is the greatest in witness?” Say: “Allāh (the greatest!) is Witness between me and you; this Qur‘ān has been revealed to me that I may therewith warn you and whomsoever it may reach. Can you verily bear witness, that, besides Allāh there are other *āliḥah* (gods)?” Say: “I bear no (such) witness!” Say: “But in truth He (Allāh) is the only one *Ilāh* (God). And truly I am innocent of what you join in worship with Him.”
20. Those to whom We have given the Scripture (Jews and Christians) recognize him (i.e. Muḥammad ﷺ) as a Messenger of Allāh, and they also know that there is no *Ilāh* (God) but Allāh and Islām is Allāh’s religion), as they recognize their own sons. Those who have lost (destroyed) themselves will not believe⁽¹⁾. (*Tafsīr Aṭ-Ṭabarī*)

قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ
يَوْمٍ عَظِيمٍ ﴿١٥﴾

مَنْ يُصِرْ عَنْهُ يَوْمَئِذٍ فَقَدْ رَحِمَهُ
وَذَلِكَ الْفَوْزُ الْمُبِينُ ﴿١٦﴾

وَإِنْ يَمَسَّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ
إِلَّا هُوَ وَإِنْ يَمَسَّكَ بِخَيْرٍ فَهُوَ عَلَىٰ كُلِّ
شَيْءٍ قَدِيرٌ ﴿١٧﴾

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَهُوَ الْحَكِيمُ
الْخَبِيرُ ﴿١٨﴾

قُلْ أَيُّ شَيْءٍ أَكْبَرُ شَهَادَةً ۗ قُلِ اللَّهُ
شَهِيدٌ بَيْنِي وَبَيْنَكُمْ وَأُوحِيَ إِلَيَّ هَذَا
الْقُرْآنُ لِأُنذِرَكُمْ بِهِ وَمَنْ بَلَغَ أَتَيْكُمْ
لَتَشْهَدُونَ أَنَّ مَعَ اللَّهِ آلِهَةً أُخْرَىٰ قُلْ
لَا أَشْهَدُ قُلْ إِنَّمَا هُوَ إِلَهٌُ وَاحِدٌ وَإِنِّي
بَرِيءٌ مِمَّا تُشْرِكُونَ ﴿١٩﴾

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا
يَعْرِفُونَ أَبْنَاءَهُمُ الَّذِينَ خَسِرُوا أَنفُسَهُمْ
فَهُمْ لَا يُؤْمِنُونَ ﴿٢٠﴾

(1) (V.6:20) See the footnote of (V.3:85).

21. And who does more aggression and wrong than he who invents a lie against Allāh or rejects His *Āyāt* (proofs, evidences, verses, lessons or revelations)? Verily, the *Zālimūn* (polytheists and wrong-doers) shall never be successful.
22. And on the Day when We shall gather them all together, then We shall say to those who joined partners (in worship with Us): “Where are your partners (false deities) whom you used to assert (as partners in worship with Allāh)?”
23. There will then be (left) no *Fitnah* (excuses or statements or arguments) for them but to say: “By Allāh, our Lord, we were not those who joined others in worship with Allāh.”
24. Look! How they lie against themselves! But the (lie) which they invented will disappear from them.
25. And of them there are some who listen to you; but We have set veils on their hearts, so they understand it not, and deafness in their ears; and even if they see every one of the *Āyāt* (proofs, evidences, verses, lessons, signs, revelations, etc.), they will not believe therein; to the point that when they come to you to argue with you, the disbelievers say: “These are nothing but tales of the men of old.”
26. And they prevent others from him (from following Prophet Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and they themselves keep away from him, and (by doing so) they destroy not but their ownelves, yet they perceive (it) not.

وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ﴿٢١﴾

وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا أَيْنَ شُرَكَائُكُمْ الَّذِينَ كُنْتُمْ تَزْعُمُونَ ﴿٢٢﴾

ثُمَّ لَمْ تَكُنْ فِتْنَتُهُمْ إِلَّا أَنْ قَالُوا وَاللَّهِ رَبِّنَا مَا كُنَّا مُشْرِكِينَ ﴿٢٣﴾

أَنْظُرْ كَيْفَ كَذَبُوا عَلَى أَنْفُسِهِمْ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٢٤﴾

وَمِنْهُمْ مَن يَسْتَمِعُ إِلَيْنَا وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَإِنْ يَرَوْا كُلَّ آيَةٍ لَا يُؤْمِنُوا بِهَا حَتَّى إِذَا جَاءُوكَ يُجَادِلُونَكَ يَقُولُ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا أَسْطِيرُ الْأَوَّلِينَ ﴿٢٥﴾

وَهُمْ يَنْهَوْنَ عَنْهُ وَيَنْهَوْنَ عَنْهُ وَإِنْ يُهْلِكُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٢٦﴾

27. If you could but see when they will be held over the (Hell) Fire! They will say: “Would that we were but sent back (to the world)! Then we would not deny the *Āyāt* (proofs, evidences, verses, lessons, revelations, etc.) of our Lord, and we would be of the believers!”
28. Nay, it has become manifest to them what they had been concealing before. But, if they were returned (to the world), they would certainly revert to that which they were forbidden. And indeed, they are liars.
29. And they said: “There is no (other life) but our (present) life of this world, and never shall we be resurrected (on the Day of Resurrection).”
30. If you could but see when they will be held (brought and made to stand) in front of their Lord! He will say: “Is not this (Resurrection and the taking of the accounts) the truth?” They will say: “Yes, by our Lord!” He will then say: “So taste you the torment because you used not to believe.”
31. They indeed are losers who denied their Meeting with Allāh,⁽¹⁾ until all of a sudden, the Hour (signs of death) is on them, and they say: “Alas for us that we gave no thought to it,” while they will bear their burdens on their backs; and evil indeed are the burdens that they will bear!

وَلَوْ تَرَىٰ إِذْ وَقِفُوا عَلَى النَّارِ فَقَالُوا
يَلَيْتَنَا نُرَدُّ وَلَا نُكَذِّبُ بِآيَاتِ رَبِّنَا
وَنَكُونُ مِنَ الْمُؤْمِنِينَ ﴿٢٧﴾

بَلْ بَدَأ لَهُمْ مَا كَانُوا يُخْفُونَ مِنْ قَبْلُ
وَلَوْ رُدُّوا لَعَادُوا لِمَا نُهُوا عَنْهُ وَإِنَّهُمْ
لَكَاذِبُونَ ﴿٢٨﴾

وَقَالُوا إِن هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا وَمَا نَحْنُ
بِمَبْعُوثِينَ ﴿٢٩﴾

وَلَوْ تَرَىٰ إِذْ وَقِفُوا عَلَى رَبِّهِمْ قَالَ أَلَيْسَ
هَذَا بِالْحَقِّ قَالُوا بَلَىٰ وَرَبِّنَا قَالَ فَذُوقُوا
العَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿٣٠﴾

قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِلِقَاءِ اللَّهِ
حَتَّىٰ إِذَا جَاءَهُمُ السَّاعَةُ بَغْتَةً قَالُوا
يَحْسِرَتْنَا عَلَىٰ مَا فَرَّطْنَا فِيهَا وَهُمْ
يَحْمِلُونَ أَوْزَارَهُمْ عَلَىٰ ظُهُورِهِمْ أَلَا سَاءَ
مَا يَزِرُونَ ﴿٣١﴾

(1) (V.6:31) Narrated Abu Mūsā رضي الله عنه: The Prophet صلی الله علیه و سلم said, “Whoever loves the Meeting with Allāh, Allāh too loves the Meeting with him; and whoever hates the Meeting with Allāh, Allāh too hates the Meeting with him.” (*Ṣaḥīḥ Al-Bukhārī*, Vol.8, *Ḥadīth* No. 515).

32. And the life of this world is nothing but play and amusement. But far better is the house in the Hereafter for those who are *Al-Muttaqūn* (the pious — See V.2:2). Will you not then understand?
33. We know indeed the grief which their words cause you (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ): it is not you that they deny, but it is the Verses (the Qur‘ān) of Allāh that the *Zālimūn* (polytheists and wrong-doers) deny.
34. Verily, (many) Messengers were denied before you (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), but with patience they bore the denial, and they were hurt till Our Help reached them, and none can alter the Words (Decisions) of Allāh. Surely there has reached you the information (news) about the Messengers (before you).
35. If their aversion (from you, O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and from that with which you have been sent) is hard for you, (and you cannot be patient with their harm to you), then, if you were able to seek a tunnel in the earth or a ladder to the sky, so that you may bring them a sign (and you cannot do it, so be patient). And had Allāh willed, He could have gathered them together (all) on true guidance. So be not you one of those who are *Al-Jāhilūn* (the ignorant).
36. It is only those who listen (to the Message of Prophet Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), who will respond (benefit from it). But as for the dead (i.e. disbelievers), Allāh will raise them

وَمَا الْحَيَوةُ الدُّنْيَا إِلَّا لَعِبٌ وَهَوٌّ وَلَلْآخِرَةُ خَيْرٌ لِّلَّذِينَ يَتَّقُونَ أَفَلَا تَعْقِلُونَ ﴿٣٢﴾

قَدْ نَعْلَمُ إِنَّهُ لَيَحْزُنُكَ الَّذِي يَقُولُونَ فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَلَئِنَّ الظَّالِمِينَ بِآيَاتِ اللَّهِ يَجْحَدُونَ ﴿٣٣﴾

وَلَقَدْ كُذِّبَتْ رُسُلٌ مِّن قَبْلِكَ فَصَبَرُوا عَلَىٰ مَا كُذِّبُوا وَأَوَدُوا حَتَّىٰ أَنَّهُمْ نَصَرْنَا وَلَا مَبْدِلَ لِكَلِمَاتِ اللَّهِ وَلَقَدْ جَاءَكَ مِن نَّبَإِ الْمُرْسَلِينَ ﴿٣٤﴾

وَإِن كَانَ كَبُرَ عَلَيْكَ إِعْرَاضُهُمْ فَإِنِ اسْتَطَعْتَ أَن تَبْتَغِيَ نَفَقًا فِي الْأَرْضِ أَوْ سُلَّمًا فِي السَّمَاءِ فَتَأْتِيَهُمْ بِآيَةٍ وَلَوْ شَاءَ اللَّهُ لَجَمَعَهُمْ عَلَى الْهُدَىٰ فَلَا تَكُونَنَّ مِنَ الْجَاهِلِينَ ﴿٣٥﴾

* إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ وَالْمَوْتَىٰ يَبْعَثُهُمُ اللَّهُ ثُمَّ إِلَيْهِ يُرْجَعُونَ ﴿٣٦﴾

up, then to Him they will be returned (for their recompense).

37. And they said: “Why is not a sign sent down to him from his Lord?” Say: “Allāh is certainly Able to send down a sign, but most of them know not.”
38. There is not a moving (living) creature on earth, nor a bird that flies with its two wings, but are communities like you. We have neglected nothing in the Book, then to their Lord they (all) shall be gathered.
39. Those who reject Our *Āyāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) are deaf and dumb in the darkness. Allāh sends astray whom He wills and He guides on a Straight Path whom He wills.
40. Say (O Muḥammad ﷺ): “Tell me if Allāh’s Torment comes upon you, or the Hour comes upon you, would you then call upon any one other than Allāh? (Reply) if you are truthful!”
41. Nay! To Him Alone you would call, and, if He wills, He would remove that (distress) for which you call upon Him, and you would forget, at that time. whatever partners you joined (with Him in worship)!
42. Verily, We sent (Messengers) to many nations before you (O Muḥammad ﷺ). And We seized them with extreme poverty (or loss in wealth) and loss in health (with calamities) so that they might humble themselves (believe with humility).

وَقَالُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ قُلْ إِنَّ اللَّهَ قَادِرٌ عَلَى أَنْ يُنْزِلَ آيَةً وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٣٧﴾

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَيْرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَّمٌ أَمْثَالُكُمْ مَا فَرَقْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ ﴿٣٨﴾

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا صُمٌّ وَبُكْمٌ فِي الظُّلُمَاتِ مَنْ يَشَأِ اللَّهُ يُضِلَّهُ وَمَنْ يَشَأِ يُجْعَلْهُ عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٣٩﴾

قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ أَوْ أَتَتْكُمْ السَّاعَةُ أَغَيْرَ اللَّهِ تَدْعُونَ إِنْ كُنْتُمْ صَادِقِينَ ﴿٤٠﴾

بَلْ إِيَّاهُ تَدْعُونَ فَيَكْشِفُ مَا تَدْعُونَ إِلَيْهِ إِنْ شَاءَ وَتَنْسَوْنَ مَا تُشْرِكُونَ ﴿٤١﴾

وَلَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِنْ قَبْلِكَ فَأَخَذْنَاهُمْ بِالْبَأْسَاءِ وَالضَّرَّاءِ لَعَلَّهُمْ يَتَضَرَّعُونَ ﴿٤٢﴾

43. When Our Torment reached them, why then did they not humble themselves (believe with humility)? But their hearts became hardened, and *Shaiṭān* (Satan) made fair-seeming to them that which they used to do.
44. So, when they forgot (the warning) with which they had been reminded, We opened for them the gates of every (pleasant) thing, until in the midst of their enjoyment in that which they were given, all of a sudden, We took them (in punishment), and lo! They were plunged into destruction with deep regrets and sorrows.
45. So the root of the people who did wrong was cut off. And all praise and thanks are Allāh’s, the Lord of the ‘*Ālamīn* (mankind, jinn, and all that exists).
46. Say (to the disbelievers): “Tell me, if Allāh took away your hearing and your sight, and sealed up your hearts, who is there — an *ilāh* (a god) other than Allāh who could restore them to you?” See how variously We explain the *Āyāt* (proofs, evidences, verses, lessons, signs, revelations, etc.), yet they turn aside.
47. Say: “Tell me, if the punishment of Allāh comes to you suddenly (during the night), or openly (during the day), will any be destroyed except the *Zālimūn* (polytheists and wrong-doing) people?”

فَلَوْلَا إِذْ جَاءَهُمْ بَأْسُنَا تَضَرَّعُوا وَلَكِنْ
فَسَتْ قُلُوبُهُمْ وَزَيَّنَ لَهُمُ الشَّيْطَانُ مَا
كَانُوا يَعْمَلُونَ ﴿٤٣﴾

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمْ
أَبْوَابَ كُلِّ شَيْءٍ حَتَّىٰ إِذَا فَرِحُوا بِمَا أُوتُوا
أَخَذْنَاهُمْ بِغَتَّةٍ فَأَدَّا هُمْ مُبْلِسُونَ ﴿٤٤﴾

فَقَطَّعَ دَابِرَ الْقَوْمِ الَّذِينَ ظَلَمُوا وَالْحَمْدُ
لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٤٥﴾

قُلْ أَرَأَيْتُمْ إِنْ أَخَذَ اللَّهُ سَمْعَكُمْ
وَأَبْصَارَكُمْ وَخَتَمَ عَلَىٰ قُلُوبِكُمْ مَنْ
إِلَهُ عَدِىَ اللَّهُ يَأْتِيكُمْ بِهِ أَنْظِرْ كَيْفَ
نُصِّرَفَ الْأَبْيَتِ ثُمَّ هُمْ يَصْذِقُونَ ﴿٤٦﴾

قُلْ أَرَأَيْتَكُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ
بَغْتَةً أَوْ جَهْرَةً هَلْ يُهْلِكُ إِلَّا الْقَوْمَ
الظَّالِمِينَ ﴿٤٧﴾

48. And We send not the Messengers but as givers of glad tidings and as warners. So whosoever believes and does righteous good deeds, upon such shall come no fear, nor shall they grieve.
49. But, those who reject Our *Āyāt* (proofs, evidences, verses, lessons, signs, revelations, etc.), the torment will touch them for their disbelief⁽¹⁾ (and for their belying the Message of Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). [*Tafsīr Al-Qurtubī*].
50. Say (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ): “I don’t tell you that with me are the treasures of Allāh, nor (that) I know the Unseen; nor do I tell you that I am an angel. I but follow what is revealed to me.” Say: “Are the blind and the one who sees equal? Will you not then take thought?”
51. And warn therewith (the Qur’ān) those who fear that they will be gathered before their Lord, when there will be neither a protector nor an intercessor for them besides Him, so that they may fear Allāh and keep their duty to Him (by abstaining from committing sins and by doing all kinds of good deeds which He has ordained).
52. And turn not away those who invoke their Lord, morning and afternoon seeking His Face. You are accountable for them in nothing, and they are accountable for you in nothing, that you may turn them away, and thus become of the *Zālimūn* (unjust).

وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ
وَمُنذِرِينَ ۗ فَمَنْ ءَامَنَ وَأَصْلَحَ فَلَا خَوْفٌ
عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٤٨﴾

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا يَمَسُّهُمُ الْعَذَابُ
بِمَا كَانُوا يَفْسُقُونَ ﴿٤٩﴾

قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا
أَعْلَمُ الْغَيْبِ وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ
إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ قُلْ هَلْ يَسْتَوِي
الْأَعْمَىٰ وَالْبَصِيرُ أَفَلَا تَتَفَكَّرُونَ ﴿٥٠﴾

وَأَنْذِرْ بِهِ الَّذِينَ يَخَافُونَ أَنْ يُجْتَرُوا
إِلَىٰ رَبِّهِمْ لَيْسَ لَهُمْ مِنْ دُونِهِ وِلايٌ وَلَا
شَفِيعٌ لَعَلَّهُمْ يَتَّقُونَ ﴿٥١﴾

وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْعَدْوَةِ
وَالْعِشِيِّ يُرِيدُونَ وَجْهَهُ ۗ مَا عَلَيْكَ مِنْ
حِسَابِهِمْ مِنْ شَيْءٍ وَمَا مِنْ حِسَابِكَ
عَلَيْهِمْ مِنْ شَيْءٍ فَتَطْرُدَهُمْ فَتَكُونَ مِنَ
الظَّالِمِينَ ﴿٥٢﴾

(1) (V.6:49) See the footnote of (V.3:85).

53. Thus We have tried some of them with others, that they might say: “Is it these (poor believers) whom Allāh has favoured from amongst us?” Does not Allāh know best those who are grateful?
54. When those who believe in Our *Āyāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) come to you, say: “*Salāmun ‘Alaikum*” (peace be on you); your Lord has written (prescribed) Mercy for Himself, so that if any of you does evil in ignorance, and thereafter repents and does righteous good deeds (by obeying Allāh), then surely, He is Oft-Forgiving, Most Merciful.
55. And thus do We explain the *Āyāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail, that the way of the *Mujrimūn* (criminals, polytheists, sinners) may become manifest.
56. Say (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ): “I have been forbidden to worship those whom you invoke (worship) besides Allāh.” Say: “I will not follow your vain desires. If I did, I would go astray, and I would not be one of the rightly guided.”
57. Say (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ): “I am on clear proof from my Lord (Islāmīc Monotheism), but you deny it (the truth that has come to me from Allāh). I do not have what you are asking for impatiently (the torment). The decision is only for Allāh, He declares the truth, and He is the Best of judges.”

وَكَذَلِكَ فَتَنَّا بَعْضَهُم بِبَعْضٍ لِيَقُولُوا أَهَؤُلَاءِ مَنَّ اللَّهُ عَلَيْهِمْ مِنْ بَيْنِنَا أَلَيْسَ اللَّهُ بِأَعْلَمَ بِالشَّاكِرِينَ ﴿٥٣﴾

وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلَّمَ عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ أَنَّهُ مَنْ عَمِلَ مِنْكُمْ سُوءًا بِجَهْلَةٍ ثُمَّ تَابَ مِنْ بَعْدِهِ وَأَصْلَحَ فَأَنَّهُ غَفُورٌ رَحِيمٌ ﴿٥٤﴾

وَكَذَلِكَ نَفْصَلُ الْآيَاتِ وَلِتَسْتَبِينَ سَبِيلُ الْمُجْرِمِينَ ﴿٥٥﴾

قُلْ إِنِّي نُهَيْتُ أَنْ أَعْبُدَ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ قُلْ لَأَتَّبِعُ أَهْوَاءَكُمْ قَدْ ضَلَلْتُ إِذَا وَمَا أَنَا مِنَ الْمُهْتَدِينَ ﴿٥٦﴾

قُلْ إِنِّي عَلَى بَيِّنَةٍ مِنْ رَبِّي وَكَذَّبْتُمْ بِهِ مَا عِنْدِي مَا تَسْتَعْجِلُونَ بِهِ إِنِ الْحُكْمُ إِلَّا لِلَّهِ يَقْضُ الْحَقُّ وَهُوَ خَيْرُ الْفَاصِلِينَ ﴿٥٧﴾

58. Say: “If I had that which you are asking for impatiently (the torment), the matter would have been settled at once between me and you, but Allāh knows best the *Zālimūn* (polytheists and wrong-doers).”

59. And with Him are the keys of the *Ghaib* (all that is hidden), none knows them but He. And He knows whatever there is in the land and in the sea; not a leaf falls, but He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is (written) in a Clear Record.

60. It is He Who takes your souls by night (when you are asleep), and has knowledge of all that you have done by day, then He raises (wakes) you up again that a term appointed (your life period) be fulfilled, then (in the end) to Him will be your return. Then He will inform you of that which you used to do.

61. He is the Irresistible, (Supreme) over His slaves, and He sends guardians (angels guarding and writing all of one’s good and bad deeds) over you,⁽¹⁾

قُلْ لَوْ أَنَّ عِنْدِي مَا تَسْتَعْجِلُونَ بِهِ
لَفُضِيَ الْأَمْرُ بَيْنِي وَبَيْنَكُمْ وَاللَّهُ أَعْلَمُ
بِالظَّالِمِينَ ﴿٥٨﴾

* وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا
إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا
تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي
طَلْمِثِ الْأَرْضِ وَلَا رَطْبٍ وَلَا يَدِيسٍ إِلَّا
فِي كِتَابٍ مُبِينٍ ﴿٥٩﴾

وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ وَيَعْلَمُ
مَا جَرَحْتُم بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ
لِيُقَضَىٰ أَجَلٌ مُّسَمًّى ثُمَّ إِلَيْهِ مَرْجِعُكُمْ
ثُمَّ يُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿٦٠﴾

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَيُرْسِلُ
عَلَيْكُمْ حَفَظَةً حَتَّىٰ إِذَا جَاءَ أَحَدَكُمْ
الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفَرِّطُونَ ﴿٦١﴾

(1) (V.6:61):

a) Whoever intended to do a good deed or a bad deed.

Narrated Ibn ‘Abbās: رَوَى اللَّهُ عَنْهُ The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ narrating about his Lord عَزَّ وَجَلَّ said, “Allāh ordered (the appointed angels over you) that the good and the bad deeds be written, and He then showed (the way) how (to write). If somebody intends to do a good deed and he does not do it, then Allāh will write for him a full good deed (in his account with Him); and if he intends to do a good deed and actually did it, then Allāh will write for him (in his account) with Him (its reward equal) from ten to seven hundred times, to many more times: and if somebody intended to do a bad deed and he does not do it, then Allāh will write a full good deed (in his account) with Him, and if he intended to do it (a bad deed) and actually did it, then Allāh will write one bad deed (in his account).” (*Ṣaḥīḥ Al-Bukhārī*, Vol. 8, *Ḥadīth* No.498).

until when death approaches one of you, Our Messengers (angel of death and his assistants) take his soul, and they never neglect their duty.

62. Then they are returned to Allāh, their True *Maulā* [True Master (God), the Just Lord (to reward them)]. Surely, for Him is the judgement and He is the Swiftest in taking account.
63. Say (O Muḥammad ﷺ): “Who rescues you from the darkness of the land and the sea (dangers like storms), (when) you call upon Him in humility and in secret (saying): If He (Allāh) only saves us from this (danger), we shall truly be grateful.”
64. Say (O Muḥammad ﷺ): “Allāh rescues you from this and from all (other) distresses, and yet you worship others besides Allāh.”
65. Say: “He has power to send torment on you from above you or from under your feet, or to cover you with confusion in party strife, and make you to taste the violence of one another.” See how variously We explain the *Āyāt* (proofs, evidences, lessons, signs, revelations, etc.), so that they may understand.

ثُمَّ رُدُّوْا إِلَى اللَّهِ مَوْلَهُمْ الْحَقِّ ۗ لَا إِلَهَ إِلَّا اللَّهُ ۗ وَهُوَ أَسْرَعُ الْحَاسِبِينَ ﴿٦٢﴾

قُلْ مَنْ يُجِيبُكُمْ مِّنْ ظُلُمَاتِ اللَّيْلِ وَالْبَحْرِ تَدْعُوْنَهُ تَضَرُّعًا وَخُفْيَةً لَّيْنٍ أَتَجِدْنَا مِنْ هَٰذِهِ لَكَوْنًا مِّنَ الشَّاكِرِينَ ﴿٦٣﴾

قُلْ اللَّهُ يُجِيبُكُمْ مِّنْهَا وَمِنْ كُلِّ كَرْبٍ ثُمَّ أَنْتُمْ تُشْرِكُوْنَ ﴿٦٤﴾

قُلْ هُوَ الْقَادِرُ عَلَىٰ أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِّنْ فَوْقِكُمْ أَوْ مِنْ تَحْتِ أَرْجُلِكُمْ أَوْ يَلْبَسَكُمْ شِيْعًا وَيُذِيقَ بَعْضَكُمْ بَأْسَ بَعْضٍ ۗ أَنْظُرْ كَيْفَ نُصَرِّفُ الْآيَاتِ لَعَلَّهُمْ يَفْقَهُوْنَ ﴿٦٥﴾

- b) Narrated Abu Hurairah: رَوَى عَنْهُ The Prophet ﷺ said, “Angels come (to you) in succession by night and day, and all of them get together at the time of *Fajr* and *‘Ashr* prayers. Then those who have stayed with you overnight, ascend to Allāh Who asks them (and He knows the answer better than them): “How have you left My slaves?” They reply, “We left them while they were praying and we came to them while they were praying.” The Prophet ﷺ added: “If anyone of you says *Amīn* (during the prayer at the end of the recitation of *Sūrat Al-Fātiḥah*), and the angels in heaven say the same, and the two sayings coincide, all his past sins will be forgiven.” (*Ṣaḥīḥ Al-Bukhārī*, Vol. 4, *Ḥadīth* No. 446).

66. But your people (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) have denied it (the Qur’ān) though it is the truth. Say: “I am not a *Wakīl* (guardian) over you.”
67. For every news there is a reality⁽¹⁾ and you will come to know.
68. And when you (Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) see those who engage in a false conversation about Our Verses (of the Qur’ān (by mocking at them,)) stay away from them till they turn to another topic. And if *Shaitān* (Satan) causes you to forget, then after the remembrance sit not you in the company of those people who are the *Zālimūn* (polytheists and wrong-doers).
69. Those who fear Allāh, keep their duty to Him and avoid evil are not responsible for them (the disbelievers) in any case, but (their duty) is to remind them, that they may fear Allah (and refrain from mocking at the Qur’ān). [The provision of this Verse was abrogated by the Verse 4:140].
70. And leave alone those who take their religion as play and amusement, and whom the life of this world has deceived. But remind (them) with it (the Qur’ān) lest a person be given up to destruction for that which he has earned, when he will find for himself no protector or intercessor besides Allāh, and even if he offers

وَكَذَّبَ بِهِ قَوْمُكَ وَهُوَ الْحَقُّ قُلْ لَسْتُ عَلَيْكُمْ بِوَكِيلٍ ﴿٦٦﴾

لِكُلِّ نَبَأٍ مُّسْتَقَرٌّ وَسَوْفَ تَعْلَمُونَ ﴿٦٧﴾

وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّىٰ يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ۚ وَإِمَّا يُنسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرَىٰ مَعَ الْقَوْمِ الظَّالِمِينَ ﴿٦٨﴾

وَمَا عَلَى الَّذِينَ يَتَّقُونَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَلَكِنْ ذِكْرِي لَعَلَّهُمْ يَتَّقُونَ ﴿٦٩﴾

وَذَرِ الَّذِينَ اتَّخَذُوا دِينَهُمْ لَعِبًا وَلَهْوًا وَعَرَجَهُمْ الْحَيَوةُ الدُّنْيَا وَذَكَرَ بِهِ ۚ أَنْ تَبْسَلَ نَفْسٌ بِمَا كَسَبَتْ لَيْسَ لَهَا مِنْ دُونِ اللَّهِ وَكِيٌّ وَلَا شَفِيعٌ وَإِنْ تَعَدَلَ كُلَّ عَدَلٍ لَا يُؤَخِّدُ مِنْهَا أُولَئِكَ الَّذِينَ أُبْسِلُوا بِمَا كَسَبُوا لَهُمْ شَرَابٌ مِّنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ ﴿٧٠﴾

(1) (V.6:67): i.e. for everything there is an appointed term, and for every deed there is a recompense.

every ransom, it will not be accepted from him. Such are they who are given up to destruction because of that which they have earned. For them will be a drink of boiling water and a painful torment because they used to disbelieve.

71. Say (O Muḥammad ﷺ): “Shall we invoke others besides Allāh (false deities), that can do us neither good nor harm, and shall we turn back on our heels after Allāh has guided us (to true Monotheism)? — like one whom the *Shayātīn* (devils) have made to go astray in the land in confusion, his companions calling him to guidance (saying): ‘Come to us.’” Say: “Verily, Allāh’s Guidance is the only guidance, and we have been commanded to submit (ourselves) to the Lord of the ‘*Ālamīn* (mankind, jinn and all that exists);

72. And to perform *Aṣ-Ṣalāt* (*Iqāmat-aṣ-Ṣalāt*), and to be obedient to Allāh and fear Him, and it is He to Whom you shall be gathered.

73. It is He Who has created the heavens and the earth in truth, and on the Day (i.e. the Day of Resurrection) He will say: “Be!”, — and it is! His Word is the Truth. His will be the dominion on the Day when the Trumpet will be blown. All-Knower of the unseen and the seen. He is the All-Wise, the Well-Acquainted (of all things).

قُلْ أَدْعُوا مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُنَا
وَلَا يَضُرُّنَا وَنُرُدُّ عَلَىٰ أَعْقَابِنَا بَعْدَ إِذْ
هَدَيْنَا اللَّهُ كَالَّذِي اسْتَهْوَتْهُ الشَّيَاطِينُ
فِي الْأَرْضِ حَيْرَانَ لَهُ أَصْحَابٌ يَدْعُونَهُ
إِلَى الْهُدَىٰ أَسْتَبْتِنَا قُلْ إِنَّ هُدَى اللَّهِ هُوَ
الْهُدَىٰ وَأُمِرْنَا لِنُسَلِّمَ لِرَبِّ الْعَالَمِينَ ﴿٧١﴾

وَأَنْ أَقِيمُوا الصَّلَاةَ وَاتَّقُوا اللَّهَ وَهُوَ الَّذِي
إِلَيْهِ تُحْشَرُونَ ﴿٧٢﴾

وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ
بِالْحَقِّ وَيَوْمَ يَقُولُ كُنْ فَيَكُونُ قَوْلُهُ
الْحَقُّ وَلَهُ الْمُلْكُ يَوْمَ يُنْفَخُ فِي الصُّورِ
عِلْمُ الْغَيْبِ وَالشَّهَادَةِ وَهُوَ الْحَكِيمُ
الْحَكِيمُ ﴿٧٣﴾

74. And (remember) when Ibrāhīm (Abraham) said to his father Āzar: “Do you take idols as *ālihah* (gods)? Verily, I see you and your people in manifest error⁽¹⁾”.
75. Thus did we show Ibrāhīm (Abraham) the kingdom of the heavens and the earth that he be one of those who have Faith with certainty.
76. When the night covered him over with darkness he saw a star. He said: “This is my lord.” But when it set, he said: “I like not those that set.”
77. When he saw the moon rising up, he said: “This is my lord.” But when it set, he said: “Unless my Lord guides me, I shall surely be among the people who went astray.”
78. When he saw the sun rising up, he said: “This is my lord. This is greater.” But when it set, he said: “O my people! I am indeed free from all that you join as partners (in worship with Allāh).
79. Verily, I have turned my face towards Him Who has created the heavens and the earth *Ḥanīf*, (Islāmic

﴿٧٤﴾ وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ عَازَرَ أَتَتَّخِذُ أَصْنَامًا ءَالِهَةً إِنِّي أَرَأَيْتَكَ وَقَوْمَكَ فِي ضَلَالٍ مُّبِينٍ ﴿٧٤﴾

﴿٧٥﴾ وَكَذَلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَوَاتِ وَالْأَرْضِ وَلِيَكُونَ مِنَ الْمُوقِنِينَ ﴿٧٥﴾

﴿٧٦﴾ فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَى كَوْكَبًا قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَا أُحِبُّ الْآفِلِينَ ﴿٧٦﴾

﴿٧٧﴾ فَلَمَّا رَأَى الْقَمَرَ بَازِعًا قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَئِن لَّمْ يَهْدِنِي رَبِّي لَأَكُونَنَّ مِنَ الْقَوْمِ الضَّالِّينَ ﴿٧٧﴾

﴿٧٨﴾ فَلَمَّا رَأَى الشَّمْسَ بَازِعَةً قَالَ هَذَا رَبِّي هَذَا أَكْبَرُ فَلَمَّا أَفَلَتْ قَالَ يَاقَوْمِ إِنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ ﴿٧٨﴾

﴿٧٩﴾ إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴿٧٩﴾

(1) (V.6:74) Narrated Abu Hurairah: رَضِيَ اللَّهُ عَنْهُ The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “On the Day of Resurrection Ibrāhīm (Abraham) will meet his father Āzar whose face will be dark and covered with dust. (The Prophet) Ibrāhīm (Abraham) will say (to him): ‘Didn’t I tell you not to disobey me?’ His father will reply: ‘Today I will not disobey you.’ Ibrāhīm (Abraham) will say: ‘O Lord! You promised me not to disgrace me on the Day of Resurrection; and what will be more disgraceful to me than cursing and dishonouring my father?’ Then Allāh سُبْحَانَهُ وَتَعَالَى will say (to him): ‘I have forbidden Paradise for the disbelievers.’ Then he will be addressed, ‘O Ibrāhīm (Abraham)! Look! What is underneath your feet?’ He will look and there he will see a *Dhīkh* (Hyena), blood-stained, which will be caught by the legs and thrown in the (Hell) Fire.” (*Ṣaḥīḥ Al-Bukhārī*, Vol.4, *Ḥadīth* No.569).

Monotheism, i.e. worshipping none but Allāh Alone), and I am not of *Al-Mushrikūn*”(1).

80. His people disputed with him. He said: “Do you dispute with me concerning Allāh, while He has guided me, and I fear not those whom you associate with Him (Allāh) in worship. (Nothing can happen to me) except when my Lord (Allāh) wills something. My Lord comprehends in His Knowledge all things. Will you not then remember?”
81. “And how should I fear those whom you associate in worship with Allāh (though they can neither benefit nor harm), while you fear not that you have joined in worship with Allāh things for which He has not sent down to you any authority. So which of the two parties has more right to be in security? If you but know.”
82. It is those who believe (in the Oneness of Allāh and worship none but Him Alone) and confuse not their belief with *Zulm* (wrong i.e. by worshipping others besides Allāh), for them (only) there is security and they are the guided(2).
83. And that was Our Proof which We gave Ibrāhīm (Abraham) against his people. We raise whom We will in degrees. Certainly your Lord is All-Wise, All-Knowing.

وَحَاجَّهُ قَوْمُهُ قَالَ أَتُحَدِّثُونَ فِي اللَّهِ
وَقَدْ هَدَانِ وَلَا أَخَافُ مَا تُشْرِكُونَ بِهِ
إِلَّا أَنْ يَشَاءَ رَبِّي شَيْئًا وَسِعَ رَبِّي كُلَّ
شَيْءٍ عِلْمًا أَفَلَا تَتَذَكَّرُونَ ﴿٨٠﴾

وَكَيْفَ أَخَافُ مَا أَشْرَكْتُمْ وَلَا تَخَافُونَ
أَنْتُمْ أَشْرَكْتُمْ بِاللَّهِ مَا لَمْ يُنَزِّلْ بِهِ
عَلَيْكُمْ سُلْطَانًا فَأَنْتُمْ الْفَرِيقَيْنِ أَحَقُّ
بِالْأَمْنِ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٨١﴾

الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ
أُولَئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ ﴿٨٢﴾

وَتِلْكَ حُجَّتُنَا آتَيْنَاهَا إِبْرَاهِيمَ عَلَى
قَوْمِهِ نَرْفَعُ دَرَجَاتٍ مَن نَّشَاءُ إِنَّ رَبَّكَ
حَكِيمٌ عَلِيمٌ ﴿٨٣﴾

(1) (V.6:79) See (V.2:105).

(2) (V.6:82): See the footnote (C) of (V.27:59).

84. And We bestowed upon him Ishāq (Isaac) and Ya‘qūb (Jacob), each of them We guided, and before him, We guided Nūḥ (Noah), and among his progeny Dāwūd (David), Sulaimān (Solomon), Ayyūb (Job), Yūsuf (Joseph), Mūsā (Moses), and Hārūn (Aaron). Thus do We reward *Al-Muḥsinūn* (the good-doers — see the footnote of V.9:120).
85. And Zakariyā (Zechariah), and Yahya (John) and ‘Īsā (Jesus) and Iliyās (Elias), each one of them was of the righteous.
86. And Ismā‘īl (Ishmael) and Al-Yasa‘ (Elisha), and Yūnus (Jonah) and Lūṭ (Lot), and each one of them We preferred to the *‘Ālamīn* [mankind and jinn (of their times)].
87. And also some of their fathers and their progeny and their brethren, We chose them, and We guided them to a Straight Path.
88. This is the Guidance of Allāh, with which He guides whomsoever He wills of His slaves. But, if they had joined in worship others with Allāh, all that they used to do would have been of no benefit to them.
89. They are those whom We gave the Book, *Al-Ḥukm* (understanding of the religious laws), and Prophethood. But, if these (i.e. disbelievers) disbelieve therein (the Book, *Al-Ḥukm* and Prophethood), then, indeed We have entrusted it to a people (such as the Companions of Prophet Muḥammad (صلى الله عليه وسلم) who are not disbelievers therein.

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ كُلًّا هَدَيْنَا
وَنُوحًا هَدَيْنَا مِنْ قَبْلُ وَمِنْ ذُرِّيَّتِهِ
دَاوُدَ وَسُلَيْمَانَ وَأَيُّوبَ وَيُوسُفَ وَمُوسَى
وَهَارُونَ وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٨٤﴾

وَزَكَرِيَّا وَيَحْيَى وَعِيسَى وَإِلْيَاسَ كُلٌّ مِّنَ
الصَّالِحِينَ ﴿٨٥﴾

وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيُونُسَ وَلُوطًا وَكُلًّا
فَضَّلْنَا عَلَى الْعَالَمِينَ ﴿٨٦﴾

وَمِنْ آبَائِهِمْ وَذُرِّيَّاتِهِمْ وَإِخْوَانِهِمْ
وَاجْتَبَيْنَاهُمْ وَهَدَيْنَاهُمْ إِلَى صِرَاطٍ
مُّسْتَقِيمٍ ﴿٨٧﴾

ذَٰلِكَ هُدَى اللَّهِ يَهْدِي بِهِ مَن يَشَاءُ
مِنَ عِبَادِهِ وَلَوْ أَشْرَكُوا لَحَبِطَ عَنْهُمْ مَا
كَانُوا يَعْمَلُونَ ﴿٨٨﴾

أُولَٰئِكَ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ
وَالْحُكْمَ وَالنُّبُوَّةَ فَإِن يَكْفُرْ بِهَا
هَهُؤُلَاءِ فَقَدْ وَكَلْنَا بِهَا قَوْمًا لَّيْسُوا بِهَا
بِكَافِرِينَ ﴿٨٩﴾

90. They are those whom Allāh had guided. So follow their guidance. Say: “No reward I ask of you for this (the Qur’ān). It is only a reminder for the ‘Ālamīn (mankind and jinn).”

91. They (the Jews, Quraish pagans, idolaters) did not estimate Allāh with an estimation due to Him when they said: “Nothing did Allāh send down to any human being (by revelation).” Say (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ): “Who then sent down the Book which Mūsā (Moses) brought, a light and a guidance to mankind which you (the Jews) have made into (separate) papersheets, disclosing (some of them) and concealing much? And you (believers in Allāh and His Messenger Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) were taught (through the Qur’ān) that which neither you nor your fathers knew.” Say: “Allāh (sent it down).” Then leave them to play in their vain discussions. (*Tafsīr Al-Qurṭubī*).

92. And this (the Qur’ān) is a blessed Book which We have sent down, confirming (the revelations) which came before it, so that you may warn the Mother of Towns (i.e. Makkah) and all those around it. Those who believe in the Hereafter believe in it (the Qur’ān), and they are constant in guarding their *Ṣalāt* (prayers).

93. And who can be more unjust than he who invents a lie against Allāh, or says: “A revelation has come to me”, whereas no revelation has come to him in anything; and who says, “I

أُولَئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهَدْيِهِمْ أَفْتَدِيهِ ۖ
قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِنْ هُوَ إِلَّا
ذِكْرٌ لِلْعَالَمِينَ ﴿٩٠﴾

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِذْ قَالُوا مَا
أَنْزَلَ اللَّهُ عَلَيَّ بَشَرٍ مِّنْ شَيْءٍ قُلْ مَنْ
أَنْزَلَ الْكِتَابَ الَّذِي جَاءَ بِهِ مُوسَى
نُورًا وَهُدًى لِّلنَّاسِ ۖ تَجْعَلُونَهُ قَرَاطِيسَ
تُبَدُونَهَا وَتُخْفُونَ كَثِيرًا وَعُلِّمْتُمْ مَا لَمْ
تَعْلَمُوا أَنْتُمْ وَلَا ءَابَاؤُكُمْ قُلِ اللَّهُ نَزَّ
ذَرَهُمْ فِي خَوْضِهِمْ لِيَعْبُونَ ﴿٩١﴾

وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ مُّصَدِّقٌ
الَّذِي بَيْنَ يَدَيْهِ وَلِتُنذِرَ أُمَّ الْقُرَىٰ وَمَنْ
حَوْلَهَا ۗ وَالَّذِينَ يُؤْمِنُونَ بِالْآخِرَةِ يُؤْمِنُونَ
بِهِ ۗ وَهُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ ﴿٩٢﴾

وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ
قَالَ أُوحِيَ إِلَيَّ وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ وَمَنْ
قَالَ سَأُنزِلُ مِثْلَ مَا أَنْزَلَ اللَّهُ وَلَوْ تَرَىٰ
إِذِ الظَّالِمُونَ فِي غَمْرَاتِ الْمَوْتِ

will reveal the like of what Allāh has revealed.” And if you could but see when the *Zālimūn* (polytheists and wrong-doers) are in the agonies of death, while the angels are stretching forth their hands (saying): “Deliver your souls! This day you shall be recompensed with the torment of degradation because of what you used to utter against Allāh other than the truth. And you used to reject His *Āyāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) with disrespect!⁽¹⁾”

وَالْمَلَائِكَةُ بَاسِطُوا أَيْدِيَهُمْ أَخْرِجُوا
أَنْفُسَكُمْ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ
بِمَا كُنْتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ
وَكُنْتُمْ عَنْ آيَاتِهِ تَسْتَكْبِرُونَ ﴿٩٣﴾

(1) (V. 6:93):

- a) What is said regarding the punishment in the grave. And the Statement of Allāh عَزَّ وَجَلَّ: “If you could but see when the *Zālimūn* (polytheists and wrong-doers) are in the agonies of death while the angels are stretching forth their hands (saying):” Deliver your souls. This day you shall be recompensed with the torment of degradation.” (V. 6:93).

And also the Statement of Allāh سُبْحَانَهُ وَتَعَالَى: “Twice shall We punish them and thereafter, they shall be brought back to a great (horrible) torment.” (V. 9:101).

And also the Statement of Allāh سُبْحَانَهُ وَتَعَالَى: “While an evil torment encompassed Fir‘aun (Pharaoh)’s people; the Fire, they are exposed to it morning and afternoon, and on the Day when the Hour will be established (it will be said to the angels): ‘Cause Fir‘aun (Pharaoh)’s people to enter the severest torment.” (V. 40: 45-46).

Narrated Al-Barā’ ibn ‘Āzib: The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “When a faithful believer is made to sit in his grave, then (the angels) come to him and he testifies that *Lā ilāha illallāh wa Anna Muḥammad-ur-Rasūl-Allāh* (none has the right to be worshipped but Allāh and Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is the Messenger of Allāh). And that corresponds to Allāh’s Statement: ‘Allāh will keep firm those who believe with the word that stands firm.’ (V.14:27).” (*Ṣaḥīḥ Al-Bukhārī*, Vol.2, *Ḥadīth* No.450).

- b) Narrated Anas رَضِيَ اللَّهُ عَنْهُ: The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “When a human being is laid in his grave and his companions return and he even hears their footsteps, two angels come to him and make him sit and ask him: ‘What did you use to say about this man, Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ?’ He will say: ‘I testify that he is Allāh’s slave and His Messenger.’ Then it will be said to him, ‘Look at your place in the Hell-fire. Allāh has changed for you a place in Paradise instead of it.’” The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ added, “The dead person will see both his places. But a disbeliever or a hypocrite will say to the angels, ‘I do not know, but I

94. And truly you have come to Us alone (without wealth, companions or anything else) as We created you the first time. You have left behind you all that which We had bestowed on you. We see not with you your intercessors whom you claimed to be partners with Allāh. Now all relations between you and them have been cut off, and all that you used to claim has vanished from you.
95. Verily, it is Allāh Who causes the seed-grain and the fruit-stone (like date-stone) to split and sprout. He brings forth the living from the dead, and it is He Who brings forth the dead from the living. Such is Allāh, then how are you deluded away from the truth?
96. (He is the) Cleaver of the daybreak. He has appointed the night for resting, and the sun and the moon for reckoning. Such is the measuring of the All-Mighty, the All-Knowing.
97. It is He Who has set the stars⁽¹⁾ for you, so that you may guide your course with their help through the darkness of the land and the sea. We have (indeed) explained in detail Our *Āyāt* (proofs, evidences, verses,

وَلَقَدْ جِئْتُمُونَا فُرَادَىٰ كَمَا خَلَقْنَاكُمْ
أَوَّلَ مَرَّةٍ وَتَرَكْتُمْ مَا خَوَّلْنَاكُمْ وَرَاءَ
ظُهُورِكُمْ وَمَا نَرَىٰ مَعَكُمْ شُفَعَاءَكُمُ
الَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَاءُ لَقَدْ
تَقَطَّعَ بَيْنَكُمْ وَضَلَّ عَنْكُمْ مَا كُنْتُمْ
تَزْعُمُونَ ﴿٩٤﴾

* إِنَّ اللَّهَ فَالِقُ الْحَبِّ وَالنَّوَىٰ ۗ يُخْرِجُ
الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ
الْحَيِّ ذَٰلِكُمْ اللَّهُ فَأَنَّىٰ تُؤْفَكُونَ ﴿٩٥﴾

فَالِقُ الْإِصْبَاحِ وَجَعَلَ اللَّيْلَ سَكَنًا
وَالشَّمْسَ وَالْقَمَرَ حُسْبَانًا ذَٰلِكَ تَقْدِيرُ
الْعَزِيزِ الْعَلِيمِ ﴿٩٦﴾

وَهُوَ الَّذِي جَعَلَ لَكُمُ النُّجُومَ لِتَهْتَدُوا
بِهَا فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ ۗ قَدْ فَصَّلْنَا
الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿٩٧﴾

used to say what the people used to say!’ It will be said to him, ‘Neither did you know nor did you take the guidance (by following the Qur’ān).’ Then he will be hit with an iron hammer between his two ears, and he will cry and that cry will be heard by whatsoever is near to him except human beings and jinn.” (*Ṣaḥīḥ Al-Bukhārī*, Vol. 2, *Ḥadīth* No. 422).

- (1) (V.6:97) (About the) Stars. Abu Qatādah mentioned Allāh’s Statement: “And We have adorned the nearest heaven with lamps,” (V.67:5) and said, “The creation of these stars is for three purposes, i.e. as decoration of the (nearest) heaven, as missiles to hit the devils, and as signs to guide travellers. So, if anybody tries to find a different interpretation, he is mistaken and just wastes his efforts, and troubles himself with what is beyond his limited knowledge.” (*Ṣaḥīḥ Al-Bukhārī*, Vol. 4, Chap. 3, P. 282).

lessons, signs, Revelations, etc.) for a people who know.

98. It is He Who has created you from a single person (Adam), and has given you a place of residing (on the earth or in your mother’s wombs) and a place of storage [in the earth (in your graves) or in your father’s loins]. Indeed, We have explained in detail Our revelations (this Qur’ān) for a people who understand.
99. It is He Who sends down water (rain) from the sky, and with it We bring forth vegetation of all kinds, and out of it We bring forth green stalks, from which We bring forth thick clustered grain. And out of the date-palm and its spathe come forth clusters of dates hanging low and near, and gardens of grapes, olives and pomegranates, each similar (in kind) yet different (in variety and taste). Look at their fruits when they begin to bear, and the ripeness thereof. Verily, in these things there are signs for a people who believe.
100. Yet, they join the jinn as partners in worship with Allāh, though He has created them (the jinn); and they attribute falsely without knowledge sons and daughters to Him. Glorified is He and Exalted above all that (evil) they attribute to Him.
101. He is the Originator of the heavens and the earth. How can He have children when He has no wife? He created all things and He is the All-Knower of everything⁽¹⁾.

وَهُوَ الَّذِي أَنْشَأَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ
فَمُسْتَقَرٌّ وَمُسْتَوْدَعٌ قَدْ فَضَّلْنَا الْآيَاتِ
لِقَوْمٍ يَفْقَهُونَ ﴿٩٨﴾

وَهُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً
فَأَخْرَجْنَا بِهِ نَبَاتَ كُلِّ شَيْءٍ فَأَخْرَجْنَا
مِنْهُ خَضِرًا مُخْرِجًا مِنْهُ حَبًّا مُتَرَاكِبًا وَمِنْ
الْتِّخْلِ مِنْ طَلْعِهَا قِنْوَانٌ دَانِيَةٌ وَجَنَّاتٍ
مِنْ أَعْنَابٍ وَالزَّيْتُونَ وَالرَّيْحَانَ مُشْتَبِهًا
وَغَيْرَ مُتَشَابِهٍ انظُرُوا إِلَى ثَمَرِهِ إِذَا أَثْمَرَ
وَيَنْعَمَ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ
يُؤْمِنُونَ ﴿٩٩﴾

وَجَعَلُوا لِلَّهِ شُرَكَاءَ الْجِنَّ وَخَلَقَهُمْ
وَخَرَقُوا لَهُ بَنِينَ وَبَنَاتٍ بِغَيْرِ عِلْمٍ
سُبْحَانَ اللَّهِ وَتَعَالَى عَمَّا يُصِفُونَ ﴿١٠٠﴾

بَدِيعَ السَّمَوَاتِ وَالْأَرْضِ أَنَّى يَكُونُ لَهُ
وَلَدٌ وَلَمْ تَكُنْ لَهُ صَاحِبَةٌ وَخَلَقَ كُلَّ
شَيْءٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٠١﴾

(1) (V.6:101) See the footnote of (V.2:116).

102. Such is Allāh, your Lord! *Lā ilāha illa Huwa* (none has the right to be worshipped but He), the Creator of all things. So worship Him (Alone), and He is the *Wakīl* (Trustee, Disposer of affairs, Guardian) over all things.
103. No vision can grasp Him, but He grasps all vision. He is *Al-Laṭīf* (the Most Subtle and Courteous), the Well-Acquainted (with all things).
104. Verily, proofs have come to you from your Lord, so whosoever sees, will do so for (the good of) his ownself, and whosoever blinds himself, will do so to his own harm, and I (Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) am not a watcher over you.
105. Thus We explain variously the Verses so that they (the disbelievers) may say: “You have studied (the Books of the people of the Scripture and brought this Qur’ān from that)” and that We may make the matter clear for a people who have knowledge.
106. Follow what has been revealed to you (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) from your Lord, *Lā ilāha illa Huwa* (none has the right to be worshipped but He) and turn aside from *Al-Mushrikūn*⁽¹⁾.
107. Had Allāh willed, they would not have taken others besides Him in worship. And We have not made you a watcher over them nor are you a *Wakīl* (disposer of affairs, guardian, trustee) over them.

ذَلِكُمْ اللَّهُ رَبُّكُمْ لَا إِلَهَ إِلَّا هُوَ خَلَقَ كُلَّ شَيْءٍ فَأَعْبُدُوهُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ﴿١٠٢﴾

لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿١٠٣﴾

فَدَجَاءَكُمْ بِبَصَائِرٍ مِّن رَّبِّكُمْ فَمَنْ أَبْصَرَ فَلِنَفْسِهِ وَمَنْ عَمِيَ فَعَلَيْهَا وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ ﴿١٠٤﴾

وَكَذَلِكَ نُصَرِّفُ الْآيَاتِ لِيَتَفَهَمُوا وَدَرَسَتْ وَلِنُبَيِّنَهُ لِقَوْمٍ يَعْلَمُونَ ﴿١٠٥﴾

اتَّبِعْ مَا أَوْحَىٰ إِلَيْكَ مِّن رَّبِّكَ لَا إِلَهَ إِلَّا هُوَ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ ﴿١٠٦﴾

وَلَوْ شَاءَ اللَّهُ مَا أَشْرَكُوا وَمَا جَعَلْنَاكَ عَلَيْهِمْ حَفِيظًا وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ ﴿١٠٧﴾

(1) (V.6:106). *Al-Mushrikūn*: polytheists, pagans, idolaters and disbelievers in the Oneness of Allāh and His Messenger Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

108. And insult not those whom they (disbelievers) worship besides Allāh, lest they insult Allāh wrongfully without knowledge. Thus We have made fair-seeming to each people their own doings; then to their Lord is their return and He shall then inform them of all that they used to do⁽¹⁾.

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ
فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ كَذَلِكَ
رَبَّنَا لِكُلِّ أُمَّةٍ عَمَلُهُمْ ثُمَّ إِلَىٰ رَبِّهِمْ
مَرْجِعُهُمْ فَيُنَبِّئُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿١٠٨﴾

(1) (V.6:108) The tale of the cave:

Narrated Ibn ‘Umār رَضِيَ اللَّهُ عَنْهُمَا: Allāh’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Once three persons (from the previous nations) were travelling, and suddenly it started raining and they took shelter in a cave. The entrance of the cave got closed (suddenly by the falling of a huge rock) while they were inside. They said to each other, ‘O You! Nothing can save you except the truth, so each of you should ask Allāh’s Help by referring to such a deed as he thinks he did sincerely (i.e., just for gaining Allāh’s Pleasure).’ So one of them said, ‘O Allāh! You know that I had a labourer who worked for me for one *Faraq* (i.e. three *Ṣā’*) of rice, but he departed, leaving it (i.e. his wages). I sowed that *Faraq* of rice and with its yield I bought cows (for him). Later on when he came to me asking for his wages, I said (to him), ‘Go to those cows and drive them away.’ He said to me, ‘But you have to pay me only a *Faraq* of rice.’ I said to him, ‘Go to those cows and take them, for they are the product of that *Faraq* (of rice).’ So he drove them. O Allāh! If you consider that I did that for fear of You, then please remove the rock.’ The rock shifted a bit from the mouth of the cave. The second one said, ‘O Allāh, You know that I had old parents whom I used to provide with the milk of my sheep every night. One night I was delayed and when I came, they had slept, while my wife and children were crying with hunger. I used not to let them (i.e. my family) drink unless my parents had drunk first. So I disliked to wake them up and also disliked that they should sleep without drinking it, I kept on waiting (for them to wake) till it dawned. O Allāh! If You consider that I did that for fear of You, then please remove the rock.’ So the rock shifted and they could see the sky through it. The (third) one said, ‘O Allāh! You know that I had a cousin (i.e. my paternal uncle’s daughter) who was most beloved to me and I sought to seduce her, but she refused, unless I paid her one-hundred Dinārs (i.e. gold pieces). So, I collected the amount and brought it to her, and she allowed me to sleep with her. But, when I sat between her legs, she said, ‘Be afraid of Allāh, and do not deflower me but legally.’ ‘I got up and left the hundred Dinārs (for her). O Allāh! If You consider that I did that for fear of You then please remove the rock.’ So Allāh released them (removed the rock) and they came out (of the cave).” [This *Ḥadīth* indicates that one can only ask Allāh for help directly or through his performed good deeds. But, to ask Allāh through the dead or absent (prophets, saints, spirits, holy men, angels) is absolutely forbidden in Islām and it is a kind of polytheism]. (*Ṣaḥīḥ Al-Bukhārī*, Vol. 4, *Ḥadīth* No. 671).

109. And they swear their strongest oaths by Allāh, that if there came to them a sign, they would surely believe therein. Say: "Signs are but with Allāh and what will make you (Muslims) perceive that (even) if it (the sign) came, they would not believe?"
110. And We shall turn their hearts and their eyes away (from guidance), as they refused to believe therein for the first time, and We shall leave them in their trespass to wander blindly.
111. And even if We had sent down to them angels, and the dead had spoken to them, and We had gathered together all things before their very eyes, they would not have believed, unless Allāh willed, but most of them behave ignorantly.
112. And so We have appointed for every Prophet enemies — *Shayāṭīn* (devils) among mankind and jinn, inspiring one another with adorned speech as a delusion (or by way of deception). If your Lord had so willed, they would not have done it; so leave them alone with their fabrications. (*Tafsīr Al-Qurṭubī*)
113. (And this is in order) that the hearts of those who disbelieve in the Hereafter may incline to such (deceit), and that they may remain pleased with it, and that they may commit what they are committing (all kinds of sins and evil deeds).
114. [Say (O Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)] "Shall I seek a judge other than Allāh while it is He Who has sent down to you the Book (the Qur'ān), explained in detail." Those to whom We gave the Scripture [the Taurāt (Torah) and

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِن جَاءَتْهُمْ آيَةٌ لِّيُؤْمِنَنَّ بِهَا قُلْ إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ وَمَا يُشْعِرُكُمْ أَنَّهَا إِذَا جَاءَتْ لَا يُؤْمِنُونَ ﴿١٠٩﴾

وَنُقَلِّبُ أَفْئِدَتَهُمْ وَأَبْصَارَهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ أَوَّلَ مَرَّةٍ وَنَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١١٠﴾

* وَلَوْ أَنَّا نَزَّلْنَا إِلَيْهِمُ الْمَلَائِكَةَ وَكَلَّمَهُمُ الْمَوْتَى وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قُبُلًا مَا كَانُوا لِيُؤْمِنُوا إِلَّا أَنْ يَشَاءَ اللَّهُ وَلَٰكِن أَكْثَرُهُمْ يَجْهَلُونَ ﴿١١١﴾

وَكَذَٰلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيَاطِينَ الْإِنْسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَىٰ بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ فَذَرُهُمْ وَمَا يَفْتَرُونَ ﴿١١٢﴾

وَلِيَصْعَقَ إِلَيْهِ أَفْعِدَةُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَلِيَرْضَوْهُ وَلِيَقْتَرِفُوا مَا هُمْ مُّقْتَرِفُونَ ﴿١١٣﴾

أَفَعَبَّرَ اللَّهُ أَلْبَنِي حَكَمًا وَهُوَ الَّذِي أَنْزَلَ إِلَيْكُمُ الْكِتَابَ مُفَصَّلًا وَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْلَمُونَ أَنَّهُ مُنَزَّلٌ مِّن رَّبِّكَ بِالْحَقِّ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ ﴿١١٤﴾

the Injeel (Gospel)] know that it is revealed from your Lord in truth. So, be not you of those who doubt.

115. And the Word of your Lord has been fulfilled in truth and in justice. None can change His Words. And He is the All-Hearer, the All-Knower.
116. And if you obey most of those on the earth, they will mislead you far away from Allāh's Path. They follow nothing but conjectures, and they do nothing but lie.
117. Verily, your Lord! It is He Who knows best who strays from His Way, and He knows best the rightly guided.
118. So, eat of that (meat) on which Allāh's Name has been pronounced (while slaughtering the animal), if you are believers in His *Āyāt* (proofs, evidences, verses, lessons, signs, revelations, etc.).
119. And why should you not eat of that (meat) on which Allāh's Name has been pronounced (at the time of slaughtering the animal), while He has explained to you in detail what is forbidden to you, except under compulsion of necessity? And surely many do lead (mankind) astray by their own desires through lack of knowledge. Certainly your Lord knows best the transgressors.
120. Leave (O mankind, all kinds of) sin, open and secret. Verily, those who commit sin will get due recompense for that which they used to commit.

وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا لَا مُبَدِّلَ لِكَلِمَاتِهِ ۗ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١١٥﴾

وَإِنْ تُطِيعُوا أَكْثَرَ مَنْ فِي الْأَرْضِ خَلَوْا عَنْ سَبِيلِ اللَّهِ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿١١٦﴾

إِنَّ رَبَّكَ هُوَ أَعْلَمُ مَنْ يَضِلُّ عَنْ سَبِيلِهِ ۗ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿١١٧﴾

فَكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ إِنْ كُنْتُمْ بِآيَاتِهِ مُؤْمِنِينَ ﴿١١٨﴾

وَمَا لَكُمْ أَلَّا تَأْكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ وَقَدْ فَصَّلَ لَكُمْ مَا حَرَّمَ عَلَيْكُمْ إِلَّا مَا اضْطُرِرْتُمْ إِلَيْهِ وَإِنَّ كَثِيرًا لَيُضِلُّونَ بِأَهْوَاءِهِمْ بِغَيْرِ عِلْمٍ إِنْ رَبَّكَ هُوَ أَعْلَمُ بِالْمُعْتَدِينَ ﴿١١٩﴾

وَذَرُوا ظَهْرَ الْإِثْمِ وَبَاطِنَهُ ۗ إِنَّ الَّذِينَ يَكْسِبُونَ الْإِثْمَ سَيُجْزَوْنَ بِمَا كَانُوا يَفْعَلُونَ ﴿١٢٠﴾

121. Eat not (O believers) of that (meat) on which Allāh’s Name has not been pronounced (at the time of the slaughtering of the animal), for sure it is *Fisq* (a sin and disobedience of Allāh). And certainly, the *Shayāṭīn* (devils) do inspire their friends (from mankind) to dispute with you, and if you obey them⁽¹⁾ [by making *Al-Maitah* (a dead animal) legal by eating it], then you would indeed be *Mushrikūn* (polytheists); [because they (devils and their friends) made lawful to you to eat that which Allāh has made unlawful to eat and you obeyed them by considering it lawful to eat, and by doing so you worshipped them; and to worship others besides Allāh is polytheism].
122. Is he who was dead (without Faith by ignorance and disbelief) and We gave him life (by knowledge and Faith) and set for him a light (of Belief) whereby he can walk amongst men — like him who is in the darkness (of disbelief, polytheism and hypocrisy) from which he can never come out? Thus it is made fair-seeming to the disbelievers that which they used to do.
123. And thus We have set up in every town great ones of its wicked people to plot therein. But they plot not except against their own selves, and they perceive (it) not.

وَلَا تَأْكُلُوا مِمَّا لَمْ يُذْكَرِ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ وَإِنَّ الشَّيَاطِينَ لَيُوحُونَ إِلَىٰ أَوْلِيَآئِهِمْ لِيُجَدِّدُوا لَكُمْ وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ ﴿١٢١﴾

أَوْ مَنْ كَانَ مَيِّتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ كَمَنْ مَثَلُهُ فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ مِّنْهَا كَذَلِكَ زُيِّنَ لِلْكَافِرِينَ مَا كَانُوا يَعْمَلُونَ ﴿١٢٢﴾

وَكَذَلِكَ جَعَلْنَا فِي كُلِّ قَرْيَةٍ أَكْبَرًا مُّجْرِمِيهَا لِيَمْكُرُوا فِيهَا وَمَا يَمْكُرُونَ إِلَّا بِأَنْفُسِهِمْ وَمَا يَشْعُرُونَ ﴿١٢٣﴾

(1) (V.6:121) Narrated by Aḥmad, At-Tirmidhī, and Ibn Jarīr: Once while Allāh’s Messenger ﷺ was reciting the Verse (9:31) ‘Adī ibn Hātim said, “O Allāh’s Messenger! They do not worship them (i.e., rabbis and monks).” Allāh’s Messenger ﷺ said: “They certainly do. They (i.e., rabbis and monks) made lawful things as unlawful, and unlawful things as lawful, and they (i.e. Jews and Christians) followed them; and by doing so, they really worshipped them.” (*Tafsīr At-Ṭabarī*).

124. And when there comes to them a sign (from Allāh) they say: “We shall not believe until we receive the like of that which the Messengers of Allāh had received.” Allāh knows best with whom to place His Message. Humiliation and disgrace from Allāh and a severe torment will overtake the criminals (polytheists, sinners) for that which they used to plot.
125. And whomsoever Allāh wills to guide, He opens his breast to Islām; and whomsoever He wills to send astray, He makes his breast closed and constricted, as if he is climbing up to the sky. Thus Allāh puts the wrath on those who believe not⁽¹⁾.
126. And this is the Path of your Lord (the Qur’ān and Islām) leading Straight. We have detailed Our Revelations for a people who take heed.
127. For them will be the home of peace (Paradise) with their Lord. And He will be their *Walī* (Helper and Protector) because of what they used to do.

وَإِذَا جَاءَتْهُمْ آيَةٌ قَالُوا لَنْ نُؤْمِنَ حَتَّى نُؤْتَىٰ مِثْلَ مَا أُوتِيَ رُسُلُ اللَّهِ اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ سَيُصِيبُ الَّذِينَ أَجْرَمُوا صَغَارٌ عِنْدَ اللَّهِ وَعَذَابٌ شَدِيدٌ بِمَا كَانُوا يَمْكُرُونَ ﴿١٢٤﴾

فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَصْغُرْ صَدْرُهُ صَغِيرًا حَرَجًا كَأَنَّمَا يَصَّعْدُ فِي السَّمَاءِ كَذَلِكَ يَجْعَلُ اللَّهُ الرِّجْسَ عَلَى الَّذِينَ لَا يُؤْمِنُونَ ﴿١٢٥﴾

وَهَذَا صِرَاطُ رَبِّكَ مُسْتَقِيمًا قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَذَّكَّرُونَ ﴿١٢٦﴾

* لَهُمْ دَارُ السَّلَامِ عِنْدَ رَبِّهِمْ وَهُوَ وليُّهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿١٢٧﴾

(1) (V.6:125) If Allāh سُبْحَانَهُ وَبَعَالِ wants to do good to a person, He makes him comprehend the religion [the understanding of the Qur’ān and the *Sunnah* (legal ways) of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ].

Narrated Mu‘āwīyah رَضِيَ اللَّهُ عَنْهُ in a *Khuṭbah* (religious talk): I heard Allāh’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying, “If Allāh wants to do good to a person, He makes him comprehend the religion [the understanding of the Qur’ān and the *Sunnah* (legal ways) of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ]. I am just a distributor, but the grant is from Allāh. (And remember) that this nation (true Muslims, real followers of Islāmic Monotheism) will remain obedient to Allāh’s Orders [i.e., following strictly Allāh’s Book (the Qur’ān) and the Prophet’s *Sunnah* (legal ways)] and they will not be harmed by anyone who will oppose them (going on a different path) till Allāh’s Order (Day of Judgement) is established.” (*Ṣaḥīḥ Al-Bukhārī*, Vol. 1, *Ḥadīth* No. 71).

128. And on the Day when He will gather them (all) together (and say): “O you assembly of jinn! Many did you mislead of men,” and their *Auliya’* (friends and helpers) amongst men will say: “Our Lord! We benefited one from the other, but now we have reached our appointed term which You did appoint for us.” He will say: “The Fire be your dwelling-place, you will dwell therein forever, except as Allāh may will. Certainly your Lord is All-Wise, All-Knowing.”
129. And thus We do make the *Zālimūn* (polytheists and wrong-doers) *Auliya’* (supporters and helpers) of one another (in committing crimes), because of that which they used to earn.
130. O you assembly of jinn and mankind! “Did not there come to you Messengers from amongst you, reciting to you My Verses and warning you of the meeting of this Day of yours?” They will say: “We bear witness against ourselves.” It was the life of this world that deceived them. And they will bear witness against themselves that they were disbelievers.
131. This is because your Lord would not destroy the (populations of) towns for their wrong-doing (i.e. associating others in worship along with Allāh) while their people were unaware (so the Messengers were sent).
132. For all there will be degrees (or ranks) according to what they did. And your Lord is not unaware of what they do.

وَيَوْمَ يُجْشِرُهُمْ جَمِيعًا يَمْعَشَرِ الْجِنَّ قَدْ
 اسْتَكْبَرْتُمْ مِنَ الْإِنْسِ وَقَالَ أَوْلِيَاؤُهُمْ
 مِنَ الْإِنْسِ رَبَّنَا اسْتَمْتَعَ بَعْضُنَا بِبَعْضٍ
 وَبَلَّغْنَا أَجَلَنَا الَّذِي أَجَلْتَ لَنَا قَالَ النَّارُ
 مَثْوَلَكُمْ خَالِدِينَ فِيهَا إِلَّا مَا شَاءَ اللَّهُ
 إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿١٢٨﴾

وَكَذَلِكَ نُؤَيِّبُ بَعْضَ الظَّالِمِينَ بَعْضًا بِمَا
 كَانُوا يَكْسِبُونَ ﴿١٢٩﴾

بِمَعْشَرَ الْجِنَّ وَالْإِنْسِ أَلَمْ يَأْتِكُمْ
 رُسُلٌ مِنْكُمْ يَقُصُّونَ عَلَيْكُمْ آيَاتِي
 وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَذَا قَالُوا
 سَهْدَنَا عَلَى أَنفُسِنَا وَعَرَّتْهُمْ أَحْيَاؤُهُ
 الدُّنْيَا وَشَهِدُوا عَلَى أَنفُسِهِمْ أَنَّهُمْ كَانُوا
 كَافِرِينَ ﴿١٣٠﴾

ذَلِكَ أَنْ لَمْ يَكُنْ رَبُّكَ مُهْلِكَ الْقُرَى
 بِظُلْمٍ وَأَهْلِهَا غَافِلُونَ ﴿١٣١﴾

وَلِكُلِّ دَرَجَتٍ مِمَّا عَمِلُوا وَمَا رَبُّكَ
 بِغَافِلٍ عَمَّا يَعْمَلُونَ ﴿١٣٢﴾

133. And your Lord is Rich (Free of all needs), full of Mercy; if He wills, He can destroy you, and in your place make whom He wills as your successors, as He raised you from the seed of other people.

134. Surely, that which you are promised will verily come to pass, and you cannot escape (from the punishment of Allāh).

135. Say (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ): “O my people! Work according to your way, surely, I too am working (in my way), and you will come to know for which of us will be the (happy) end in the Hereafter. Certainly the *Zālimūn* (polytheists and wrong-doers) will not be successful.”

136. And they assign to Allāh a share of the tith and cattle which He has created, and they say: “This is for Allāh according to their claim, and this is for our (Allāh’s so-called) partners.” But the share of their (Allāh’s so-called) “partners” reaches not Allāh, while the share of Allāh reaches their (Allāh’s so-called) “partners”! Evil is the way they judge!

137. And so to many of the *Mushrikūn* (polytheists — see V.2:105) their (Allāh’s so-called) “partners” have made fair-seeming the killing of their children, in order to lead them to their own destruction and cause confusion in their religion. And if Allāh had willed, they would not have done so. So leave them alone with their fabrications.

وَرَبُّكَ الْغَنِيُّ ذُو الرَّحْمَةِ إِنْ يَشَأْ يُدْهِبْكُمْ وَيَسْتَخْلِفْ مِنْ بَعْدِكُمْ مَا يَشَاءُ كَمَا أَنْشَأَكُمْ مِنْ ذُرِّيَّةِ قَوْمٍ ءآخَرِينَ ﴿١٣٣﴾

إِنَّ مَا تُوعَدُونَ لَآتٍ وَمَا أَنْتُمْ بِمُعْجِزِينَ ﴿١٣٤﴾

قُلْ يَتَقَوْمِ أَعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنِّي عَامِلٌ فَسَوْفَ تَعْلَمُونَ مَنْ تَكُونُ لَهُ عَاقِبَةُ الدَّارِ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ﴿١٣٥﴾

وَجَعَلُوا لِلَّهِ مِمَّا ذَرَأَ مِنَ الْحَرْثِ وَالْأَنْعَامِ نَصِيبًا فَقَالُوا هَذَا لِلَّهِ بِزَعْمِهِمْ وَهَذَا لِشُرَكَائِنَا فَمَا كَانَ لِشُرَكَائِهِمْ فَلَا يَصِلُ إِلَى اللَّهِ وَمَا كَانَ لِلَّهِ فَهُوَ يَصِلُ إِلَىٰ شُرَكَائِهِمْ سَاءَ مَا يَحْكُمُونَ ﴿١٣٦﴾

وَكَذَلِكَ زَيْنٌ لِكَثِيرٍ مِنَ الْمُشْرِكِينَ قَتَلُوا أَوْلَادَهُمْ شُرَكَاءَهُمْ لِيُرُدُّوهُمْ وَلِيَلْبِسُوا عَلَيْهِمْ دِينَهُمْ وَلَوْ شَاءَ اللَّهُ مَا فَعَلُوهُ فَذَرَّهُمْ وَمَا يُفْتَرُونَ ﴿١٣٧﴾

138. And according to their claim, they say that such and such cattle and crops are forbidden, and none should eat of them except those whom we allow. And (they say) there are cattle forbidden to be used for burden (or any other work), and cattle on which (at slaughtering) the Name of Allāh is not pronounced; lying against Him (Allāh). He will recompense them for what they used to fabricate.
139. And they say: “What is in the bellies of such and such cattle (milk or foetus) is for our males alone, and forbidden to our females (girls and women), but if it is born dead, then all have shares therein.” He will punish them for their attribution (of such false orders to Allāh). Verily, He is All-Wise, All-Knower. (*Tafsīr At-Ṭabarī*).
140. Indeed, lost are they who have killed their children, foolishly, without knowledge, and have forbidden that which Allāh has provided for them, inventing a lie against Allāh. They have indeed gone astray and were not guided.
141. And it is He Who produces gardens trellised and untrellised, and date-palms, and crops of different shape and taste (their fruits and their seeds) and olives, and pomegranates, similar (in kind) and different (in taste). Eat of their fruit when they ripen, but pay the due thereof (its *Zakāt*, according to Allāh’s Orders 1/10th or 1/20th) on the day of its harvest, and

وَقَالُوا هَذِهِ أُنْعَمٌ وَّحَرَّتْ حِجْرٌ لَا
يَظْعَمُهَا إِلَّا مَنْ نَشَاءُ بِرَعْدِهِمْ وَأُنْعَمٌ
حَرَّمَتْ ظُهُورَهَا وَأُنْعَمٌ لَا يَذْكُرُونَ أَسْمَ
اللَّهِ عَلَيْهَا أَفْتَرَاءً عَلَيْهِ سَيَجْزِيهِمْ بِمَا
كَانُوا يَفْتَرُونَ ﴿١٣٨﴾

وَقَالُوا مَا فِي بُطُونِ هَذِهِ الْأَنْعَمِ خَالِصَةٌ
لِّذُكُورِنَا وَمُحَرَّمٌ عَلَىٰ أَزْوَاجِنَا وَإِنْ يَكُنْ
مَيْتَةً فَهُمْ فِيهِ شُرَكَاءُ سَيَجْزِيهِمْ وَصْفَهُمْ
إِنَّهُ هُوَ حَكِيمٌ عَلِيمٌ ﴿١٣٩﴾

قَدْ خَسِرَ الَّذِينَ قَتَلُوا أَوْلَادَهُمْ سَفَهًا
بِغَيْرِ عِلْمٍ وَحَرَّمُوا مَا رَزَقَهُمُ اللَّهُ افْتِرَاءً
عَلَىٰ اللَّهِ قَدْ ضَلُّوا وَمَا كَانُوا مُهْتَدِينَ ﴿١٤٠﴾

* وَهُوَ الَّذِي أَنْشَأَ جَنَّاتٍ مَّعْرُوشَاتٍ
وَعَیْرَ مَعْرُوشَاتٍ وَالنَّخْلَ وَالزَّرْعَ مُخْتَلِفًا
أَكْلُهُ وَالرَّیثُونَ وَالرِّمَانَ مُتَشَابِهًا
وَعَیْرَ مُتَشَابِهٍ كُلًّا مِنْ ثَمَرِهِ إِذَا أَثْمَرَ
وَعَانُوا حَقُّهُ يَوْمَ حَصَادِهِ وَلَا تُسْرِفُوا
إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ﴿١٤١﴾

waste not by extravagance⁽¹⁾. Verily, He likes not *Al-Musrifūn* (those who waste by extravagance),

142. And of the cattle (are some) for burden (like camels) and (some are) small (unable to carry burden like sheep and goats - for food, meat, milk and wool). Eat of what Allāh has provided for you, and follow not the footsteps of *Shaitān* (Satan). Surely he is to you an open enemy.

143. Eight mates: of the sheep two (male and female),⁽²⁾ and of the goats two (male

وَمِنَ الْأَنْعَامِ حَمُولَةً وَفَرْشًا كُلُوا مِمَّا
رَزَقَكُمُ اللَّهُ وَلَا تَتَّبِعُوا خُطُوبَاتِ
الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿١٤٢﴾

ثَمَانِيَةَ أَزْوَاجٍ مِّنَ الضَّأْنِ اثْنَيْنِ وَمِنَ الْمَعْزِ
اثْنَيْنِ فَلِءَالِدِكَرَيْنِ حَرَّمَ أَمَ الْأَنْثِيَيْنِ

(1) (V. 6:141): See the footnote of (V.4:5).

(2) (V. 6:143) Narrated Abu Hurairah رضي الله عنه: I heard Allāh’s Messenger صلی الله علیه وسلم saying, “While a shepherd was amongst his sheep, a wolf attacked them and took away one sheep. When the shepherd chased the wolf, the wolf turned towards him and said, ‘Who will be their guard on the day of wild animals when nobody except I will be their shepherd’*. And while a man was driving a cow with a load on it, it turned towards him and spoke to him saying, ‘I have not been created for this purpose, but for ploughing.’” “The people said, “Glorified is Allāh.” The Prophet صلی الله علیه وسلم said, “But I believe in it and so does Abū Bakr and ‘Umar رضي الله عنهما.” (*Ṣaḥīḥ Al-Bukhārī*, Vol. 5, *Ḥadīth* No. 15).

* It has been written that a wolf also spoke to a shepherd during the Prophet’s lifetime near Al-Madinah, as narrated in *Musnad Imam Aḥmad* in the *Musnad of Abu Sa‘īd Al-Khudri* رضي الله عنه (Vol. 3, Page 83): Narrated Abu Sa‘īd Al-Khudri رضي الله عنه: (While a shepherd was in his herd of sheep), suddenly a wolf attacked a sheep and took it away, the shepherd chased the wolf and took back the sheep, the wolf sat on its tail and addressed the shepherd saying: “Be afraid of Allāh, you have taken the provision from me which Allāh gave me.” The shepherd said: “What an amazing thing! A wolf sitting on its tail speaks to me in the language of a human being.” The wolf said: “Shall I tell you something more amazing than this? There is Muḥammad صلی الله علیه وسلم the Messenger of Allāh in *Yathrib* (Al-Madinah) informing the people about the news of the past.” Then the shepherd (after hearing that) proceeded (towards Al-Madinah) driving his sheep till he entered Al-Madinah, cornered his sheep in a place, and came to Allāh’s Messenger (Muḥammad صلی الله علیه وسلم) and informed the whole story. Allāh’s Messenger صلی الله علیه وسلم ordered for the proclamation of a congregational *Ṣalāt* (صلاة جامعة) then he صلی الله علیه وسلم came out and asked the shepherd to inform the people (about the story), and he informed them. Then Allāh’s Messenger صلی الله علیه وسلم said: “He (the shepherd) has spoken the truth. By Him (Allāh) in Whose Hands my soul is, the Day of Resurrection will not be established till

and female). Say: “Has He forbidden the two males or the two females, or (the young) which the wombs of the two females enclose? Inform me with knowledge if you are truthful.”

144. And of the camels two (male and female), and of oxen two (male and female). Say: “Has He forbidden the two males or the two females or (the young) which the wombs of the two females enclose? Or were you present when Allāh ordered you such a thing? Then who does more wrong than one who invents a lie against Allāh, to lead mankind astray without knowledge. Certainly, Allāh guides not the people who are *Zālimūn* (polytheists and wrong-doers).”
145. Say (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ): “I find not in that which has been revealed to me anything forbidden to be eaten by one who wishes to eat it, unless it be *Maitah* (a dead animal) or blood poured forth (by slaughtering or the like), or the flesh of swine (pork); for that surely is impure or impious (unlawful) meat (of an animal) which is slaughtered as a sacrifice for other than Allāh (or has been slaughtered for idols or on which Allāh’s Name has not been mentioned while slaughtering). But whosoever is forced by necessity without wilful disobedience, nor transgressing due limits; (for him) certainly, your Lord is Oft-Forgiving, Most Merciful.”

أَمَا أَشْتَمَلَتْ عَلَيْهِ أَرْحَامُ الْأُنثِيِّينَ ۖ
نَبِّئُونِي بِعِلْمٍ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٤٣﴾

وَمِنَ الْأَيْلِ الْأُنثِيِّ وَمِنَ الْبَقَرِ الْأُنثِيِّ قُلْ
ءَالِدَ كَرِينٍ حَرَّمَ أَمْ الْأُنثِيِّينَ أَمَا أَشْتَمَلَتْ
عَلَيْهِ أَرْحَامُ الْأُنثِيِّينَ أَمْ كُنْتُمْ شُهَدَاءَ إِذْ
وَصَدَّكُمُ اللَّهُ بِهِدَاءَ فَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى
عَلَى اللَّهِ كَذِبًا لِيُضِلَّ النَّاسَ بِغَيْرِ عِلْمٍ إِنَّ
اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٤٤﴾

قُلْ لَا آحَدٌ فِي مَا أَوْحَىٰ إِلَيَّ مُحَرَّمًا عَلَىٰ
طَاعِمٍ يَطْعَمُهُ إِلَّا أَنْ يَكُونَ مَيْتَةً
أَوْ دَمًا مَسْفُوحًا أَوْ لَحْمَ خِنْزِيرٍ فَإِنَّهُ
رِجْسٌ أَوْ فِسْقًا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ ۚ فَمَنْ
أَضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ رَبَّكَ
غَفُورٌ رَحِيمٌ ﴿١٤٥﴾

beasts of prey (سباع) speak to the human beings, and the tip of his lash and the shoe-laces of a person speak to him and his thigh informs him about his family as to what happened to them after him.

146. And to those who are Jews, We forbade every (animal) with undivided hoof, and We forbade them the fat of the ox and the sheep except what adheres to their backs or their entrails, or is mixed up with a bone. Thus We recompensed them for their rebellion [committing crimes like murdering the Prophets and eating of *Ribā* (usury)]. And verily, We are Truthful.
147. If they (Jews) deny you (Muḥammad ﷺ) say: “Your Lord is the Owner of Vast Mercy, and never will His Wrath be turned back from the people who are *Mujrimūn* (criminals, polytheists or sinners).”
148. Those who took partners (in worship) with Allāh will say: “If Allāh had willed, we would not have taken partners (in worship) with Him, nor would our fathers, and we would not have forbidden anything (against His Will).” Likewise denied those who were before them, (they argued falsely with Allāh’s Messengers), till they tasted Our Wrath. Say: “Have you any knowledge (proof) that you can produce before us? Verily, you follow nothing but guess and you do nothing but lie.”
149. Say: “With Allāh is the perfect proof and argument, (i.e. the Oneness of Allāh, the sending of His Messengers and His Holy Books to mankind); had He so willed, He would indeed have guided you all.”

وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا كُلَّ ذِي ظُفْرٍ وَمِنَ الْبَقَرِ وَالْعَنَمِ حَرَّمْنَا عَلَيْهِمْ شُحُومَهُمَا إِلَّا مَا حَمَلَتْ ظُهُورُهُمَا أَوْ الْحَوَايَا أَوْ مَا اخْتَلَطَ بِعَظْمٍ ذَلِكَ جَزَيْنَاهُمْ بِبِعْيِهِمْ وَإِنَّا لَصَدِيقُونَ ﴿١٤٦﴾

فَإِن كَذَّبُوكَ فَقُلْ رَبُّكُمْ ذُو رَحْمَةٍ وَاسِعَةٍ وَلَا يُرَدُّ بَأْسُهُ عَنِ الْقَوْمِ الْمُجْرِمِينَ ﴿١٤٧﴾

سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا وَلَا آبَاؤُنَا وَلَا حَرَمْنَا مِنْ شَيْءٍ كَذَلِكَ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ حَتَّى ذَاقُوا بَأْسَنَا قُلْ هَلْ عِنْدَكُمْ مِنْ عِلْمٍ فَتُخْرِجُوهُ لَنَا إِنْ تَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ أَنْتُمْ إِلَّا تَخْرُصُونَ ﴿١٤٨﴾

قُلْ فَلِلَّهِ الْحُجَّةُ الْبَلِيغَةُ فَلَوْ شَاءَ لَهَدَيْتُكُمْ أَجْمَعِينَ ﴿١٤٩﴾

150. Say: “Bring forward your witnesses, who can testify that Allāh has forbidden this. Then, if they testify, testify not you (O Muḥammad ﷺ) with them. And you should not follow the vain desires of such as treat Our *Āyāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) as falsehoods, and such as believe not in the Hereafter, and they hold others as equal (in worship) to their Lord.”

151. Say (O Muḥammad ﷺ): “Come, I will recite what your Lord has prohibited you from: Join not anything in worship with Him; be good and dutiful to your parents; kill not your children because of poverty — We provide sustenance for you and for them; come not near to *Al-Fawāḥish* (great sins, illegal sexual intercourse)⁽¹⁾ whether committed openly or secretly; and kill not anyone whom Allāh has forbidden, except for a just cause (according to Islāmic law). This He has commanded you that you may understand.

152. “And come not near to the orphan’s property, except to improve it, until he (or she) attains the age of full strength; and give full measure and full weight with justice. We burden not any person, but that which he can bear. And whenever you give your word (i.e. judge between men

قُلْ هَلْ مَسَّ شُهَدَاءَكُمْ الَّذِينَ يَشْهَدُونَ أَنَّ
اللَّهَ حَرَّمَ هَذَا فَإِنْ شَهِدُوا فَلَا تَشْهَدُ
مَعَهُمْ وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ كَذَّبُوا
بِآيَاتِنَا وَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَهُمْ
بِرَبِّهِمْ يَعْدِلُونَ ﴿١٥٠﴾

* قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّي عَلَيْكُمْ
أَلَّا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا
وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِمَّنْ إِمْلَيْتُمْ حَتَّى
تَرْزُقُوهُمْ وَأَبَائَهُمْ وَلَا تَقْرَبُوا الْفَوَاحِشَ
مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ وَلَا تَقْتُلُوا
النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَٰلِكُمْ
وَصَلَّيْتُ بِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿١٥١﴾

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ
أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ وَأَوْفُوا الْكَيْلَ
وَالْمِيزَانَ بِالْقِسْطِ لَا نُكَلِّفُ نَفْسًا إِلَّا
وُسْعَهَا وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا
قُرْبَىٰ وَبِعَهْدِ اللَّهِ أَوْفُوا ذَٰلِكُمْ وَصَلَّيْتُ
بِهِ لَعَلَّكُمْ تَذَكَّرُونَ ﴿١٥٢﴾

(1) (V.6:151): see (V.29:45) and its footnote.

or give evidence), say the truth, even if a near relative is concerned, and fulfil the Covenant of Allāh. This He commands you, that you may remember⁽¹⁾.

153. “And verily, this (i.e. Allāh’s Commandments mentioned in the above two Verses 151 and 152) is My Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path. This He has ordained for you that you may become *Al-Muttaqūn* (the pious — see V.2:2).”
154. Then, We gave Mūsā (Moses) the Book [the Taurāt (Torah)], to complete (Our Favour) upon those who would do right, and explaining all things in detail and a guidance and mercy that they might believe in the meeting with their Lord.
155. And this is a blessed Book (the Qur’ān) which We have sent down, so follow it and fear Allāh (i.e. do not disobey His Orders), that you may receive mercy (i.e. be saved from the torment of Hell).
156. Lest you (pagan Arabs) should say: “The Book was sent down only to two sects before us (the Jews and the Christians), and for our part, we were in fact unaware of what they studied.”

وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ۚ ذَٰلِكُمْ وَصَّوْلُكُمْ بِهِ ۚ لَعَلَّكُمْ تَتَّقُونَ ﴿١٥٣﴾

ثُمَّ آتَيْنَا مُوسَى الْكِتَابَ تَمَامًا عَلَى الَّذِي أَحْسَنَ وَتَفْصِيلًا لِكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لَّعَلَّهُمْ بِلِقَاءِ رَبِّهِمْ يُؤْمِنُونَ ﴿١٥٤﴾

وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ فَاتَّبِعُوهُ وَاتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ ﴿١٥٥﴾

أَنْ تَقُولُوا إِنَّمَا أُنزِلَ الْكِتَابُ عَلَى طَائِفَتَيْنِ مِنْ قَبْلِنَا وَإِنْ كُنَّا عَنْ دِرَاسَتِهِمْ لَغَافِلِينَ ﴿١٥٦﴾

(1) (V.6:152):

- a) See the footnotes of (V. 3:130).
b) See the footnote of (V.4:135).

157. Or lest you (pagan Arabs) should say: “If only the Book had been sent down to us, we would surely have been better guided than they (Jews and Christians).” So now has come to you a clear proof (the Qur‘ān) from your Lord, and a guidance and a mercy. Who then does more wrong than one who rejects the *Āyāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allāh and turns away therefrom? We shall requite those who turn away from Our *Āyāt* with an evil torment, because of their turning away (from them). [*Tafsīr Aṭ-Ṭabarī*]

158. Do they then wait for anything other than that the angels should come to them, or that your Lord (Allāh) should come, or that some of the Signs of your Lord should come (i.e. portents of the Hour e.g., rising of the sun from the west)! The day that some of the Signs of your Lord do come, no good will it do to a person to believe then, if he believed not before, nor earned good (by performing deeds of righteousness) through his Faith. Say: “Wait you! we (too) are waiting.”⁽¹⁾

أَوْ تَقُولُوا لَوْ أَنَّا أُنزِلَ عَلَيْنَا الْكِتَابُ
لَكُنَّا أَهْدَىٰ مِنْهُمْ فَقَدْ جَاءَكُمْ بَيِّنَةٌ
مِّن رَّبِّكُمْ وَهَدَىٰ وَرَحْمَةً فَمَن أَظْلَمُ
مِمَّن كَذَبَ بِآيَاتِ اللَّهِ وَصَدَفَ عَنْهَا
سَجَزَىٰ الَّذِينَ يَصْدِفُونَ عَن آيَاتِنَا
سُوءَ الْعَذَابِ بِمَا كَانُوا يَصْدِفُونَ ﴿١٥٧﴾

هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ
يَأْتِي رَبُّكَ أَوْ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ يَوْمَ
يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا
إِيمَانُهَا لَمْ تَكُنْ ءَامَنَتْ مِن قَبْلُ أَوْ
كَسَبَتْ فِي إيمَانِهَا خَيْرًا قُلِ انْتَظِرُوا إِنَّا
مُنْتَظِرُونَ ﴿١٥٨﴾

(1) (V.6:158):

- Narrated Abu Hurairah رضي الله عنه: Allāh’s Messenger صلى الله عليه وسلم said, “The Hour will not be established until the sun rises from the west; and when the people see it, then whoever will be living on the surface of the earth, will have faith, and that is (the time) when no good will it do to a person to believe then, if he believed not before.” (6:158) (*Ṣaḥīḥ Al-Bukhārī*, Vol.6, *Hadīth* No.159).
- Narrated Abu Hurairah رضي الله عنه: Allāh’s Messenger صلى الله عليه وسلم said; “When the following three signs appear, no good will it do to a person to believe then if he believed not before:

159. Verily, those who divide their religion and break up into sects (all kinds of religious sects)⁽¹⁾, you (O Muḥammad ﷺ) have no concern in them in the least. Their affair is only with Allāh, Who then will tell them what they used to do.

160. Whoever brings a good deed (Islamic Monotheism and deeds of obedience to Allāh and His Messenger ﷺ) shall have ten times the like thereof to his credit, and whoever brings an evil deed (polytheism, disbelief, hypocrisy, and deeds of disobedience to Allāh and His Messenger ﷺ) shall have only the recompense of the like thereof, and they will not be wronged⁽²⁾.

إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا لَسْتَ مِنْهُمْ فِي شَيْءٍ إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُمْ بِمَا كَانُوا يَفْعَلُونَ ﴿١٥٩﴾

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرٌ أَمْثَلِهَا
وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى إِلَّا مِثْلَهَا
وَهُمْ لَا يُظْلَمُونَ ﴿١٦٠﴾

1) Rising of the sun from the west.

2) (The coming of *Al-Masīh Ad-Dajjāl*).

3) (The coming out of the) *Dābbat-ul-Ard* (i.e. a beast from the earth).” (*Ṣaḥīḥ Muslim — The Book of Fitān — The Signs of the coming of the Hour*).

c) Narrated Anas رضي الله عنه: The Prophet ﷺ said, “No Prophet was sent but that he warned his followers against the one-eyed liar (*Al-Masīh-Ad-Dajjāl*). Beware! He is blind in one eye, and your Lord is not so, and there will be written between his (*Al-Masīh-Ad-Dajjāl*’s) eyes (the word) *Kāfir* (i.e., disbeliever).” [This *Ḥadīth* is also quoted by Abu Hurairah and Ibn ‘Abbās. (*Ṣaḥīḥ Al-Bukhārī*, Vol. 9, *Ḥadīth* No. 245)].

(1) (V. 6:159) It is said that the Prophet ﷺ recited this Verse and said: “These people are those who invent new things (*Bid‘ah*) in religion and the followers of the vain desires of this Muslim nation, and their repentance will not be accepted by Allāh.” (*Tafsīr Al-Qurṭubī*).

[It has been narrated in the *Ḥadīth* Books (*At-Tirmidhī*, *Ibn Mājah* and *Abu Dāwūd*) that the Prophet ﷺ said: “The Jews and the Christians will be divided into seventy-one or seventy-two religious sects and this nation will be divided into seventy-three religious sects, — all in Hell, except one, and that one is: on which I and my Companions are today, i.e. following the Qur’ān and the Prophet’s *Sunnah* (legal ways, orders, acts of worship, statements)”.]

(2) (V. 6:160) See the footnote of (V.6:61).

161. Say (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ):
“Truly, my Lord has guided me to a Straight Path, a right religion, the religion of Ibrāhīm (Abraham), *Ḥanīf* [i.e. the true Islāmic Monotheism — to believe in One God (Allāh i.e. to worship none but Allāh, Alone)] and he was not of *Al-Mushrikūn* (See V.2:105).”
162. Say (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ):
“Verily, my *Ṣalāt* (prayer), my sacrifice, my living, and my dying are for Allāh, the Lord of the *‘Ālamīn* (mankind, jinn and all that exists).
163. “He has no partner. And of this I have been commanded, and I am the first of the Muslims.”
164. Say: “Shall I seek a lord other than Allāh, while He is the Lord of all things? No person earns any (sin) except against himself (only), and no bearer of burdens shall bear the burden of another. Then, to your Lord is your return, so He will tell you that wherein you have been differing.”
165. And it is He Who has made you generations coming after generations, replacing each other on the earth. And He has raised you in ranks, some above others that He may try you in that which He has bestowed on you. Surely, your Lord is Swift in retribution, and certainly He is Oft-Forgiving, Most Merciful.

قُلْ إِنِّي هَدَيْتَنِي رَبِّيَ إِلَى صِرَاطٍ مُسْتَقِيمٍ
دِينًا قَبِيماً مِلَّةَ إِبْرَاهِيمَ حَنِيفاً وَمَا كَانَ
مِنَ الْمُشْرِكِينَ ﴿١٦١﴾

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي
لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٦٢﴾

لَا شَرِيكَ لَهُ ۚ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ
الْمُسْلِمِينَ ﴿١٦٣﴾

قُلْ أَغَيْرَ اللَّهِ أَبْغِي رَبًّا وَهُوَ رَبُّ كُلِّ
شَيْءٍ وَلَا تَكْسِبُ كُلُّ نَفْسٍ إِلَّا عَلَيْهَا
وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ثُمَّ إِلَىٰ
رَبِّكُم مَّرْجِعُكُمْ فَيُنَبِّئُكُم بِمَا كُنتُمْ
فِيهِ تَخْتَلِفُونَ ﴿١٦٤﴾

وَهُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ فِي الْأَرْضِ
وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ
لِيَبْلُوَكُمْ فِي مَا آتَاكُمْ إِنَّ رَبَّكَ سَرِيعُ
الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَّحِيمٌ ﴿١٦٥﴾

(7)

Sūrat Al-A‘rāf
[The Heights (or The Wall with Elevations)]

سُورَةُ الْأَعْرَافِ

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

1. *Alif-Lām-Mīm-Sād.* [These letters are one of the miracles of the Qur’ān and none but Allāh (Alone) knows their meanings.]
2. (This is a) Book (the Qur’ān) sent down to you (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), so let not your breast be narrow therefrom, that you warn thereby; and a reminder to the believers.
3. [Say (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) to these idolaters (pagan Arabs) of your folk:] Follow what has been sent down to you from your Lord (the Qur’ān and Prophet Muḥammad’s *Sunnah*), and follow not any *Auliyā’* (protectors and helpers who order you to associate partners in worship with Allāh), besides Him (Allāh). Little do you remember!
4. And a great number of towns (their population) We destroyed (for their crimes). Our torment came upon them (suddenly) by night or while they were taking their midday nap.
5. No cry did they utter when Our Torment came upon them but this: “Verily we were *Zālimūn* (polytheists and wrong-doers)”.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْمَصَّ ١

كِتَابٌ أَنْزَلْنَا إِلَيْكَ فَلَا يَكُن فِي
صَدْرِكَ حَرَجٌ مِّنْهُ لِتُنذِرَ بِهِ وَذِكْرَى
لِلْمُؤْمِنِينَ ٢

اتَّبِعُوا مَا أَنْزَلَ إِلَيْكُم مِّن رَّبِّكُمْ
وَلَا تَتَّبِعُوا مِن دُونِهِ أَوْلِيَاءَ قَلِيلًا مَّا
تَذَكَّرُونَ ٣

وَكَمْ مِّن قَرْيَةٍ أَهْلَكْنَاهَا فَجَاءَهَا بَأْسُنَا
بَيِّنًا أَوْ هُمْ قَائِلُونَ ٤

فَمَا كَانَ دَعْوَانَهُمْ إِذْ جَاءَهُمْ بَأْسُنَا إِلَّا
أَنْ قَالُوا إِنَّا كُنَّا ظَالِمِينَ ٥

6. Then surely, We shall question those (people) to whom it (the Book) was sent and verily, We shall question the Messengers.
7. Then surely, We shall narrate to them (their whole story) with knowledge, and indeed We have not been absent.
8. And the weighing on that day (Day of Resurrection) will be the true (weighing)⁽¹⁾. So, as for those whose scale (of good deeds) will be heavy, they will be the successful (by entering Paradise).
9. And as for those whose scale will be light, they are those who will lose their ownselves (by entering Hell) because they denied and rejected Our *Āyāt* (proofs, evidences, verses, lessons, signs, revelations, etc.).
10. And surely, We gave you authority on the earth and appointed for you therein provisions (for your life). Little thanks do you give.

فَلَنَسْأَلَنَّ الَّذِينَ أُرْسِلَ إِلَيْهِمْ وَلَنَسْأَلَنَّ الْمُرْسَلِينَ ﴿٦﴾

فَلَنَقُصَّنَّ عَلَيْهِمْ بِعِلْمٍ وَمَا كُنَّا غَائِبِينَ ﴿٧﴾

وَالْوَزْنُ يَوْمَئِذٍ الْحَقُّ فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٨﴾

وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ بِمَا كَانُوا بِآيَاتِنَا يَظْلِمُونَ ﴿٩﴾

وَلَقَدْ مَكَّنَّاكُمْ فِي الْأَرْضِ وَجَعَلْنَا لَكُمْ فِيهَا مَعْيِشًا قَلِيلًا مَّا تَشْكُرُونَ ﴿١٠﴾

(1) (V.7:8) The Statement of Allāh عَزَّوَجَلَّ:

“And We shall set up balances of justice on the Day of Resurrection.” (V.21:47). The deeds and the statement of Adam’s offspring will be weighed.

Narrated Abu Hurairah رَضِيَ اللَّهُ عَنْهُ: The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “(There are) two words (expressions or sayings) which are dear to the Most Gracious (Allāh) and very easy for the tongue to say, but very heavy in the balance. They are: سبحان الله وبحمده

– سبحان الله العظيم

‘Subhān Allāhi-wa biḥamdihī — Subhān Allāhil-‘Aẓīm.’”* (Ṣaḥīḥ Al-Bukhārī, Vol.9, Ḥadīth No.652).

* ‘Glorified is Allāh and His is all praise’ — ‘Glorified is Allāh, the Most Great.’ (or I deem Allāh above all those unsuitable things ascribed to Him, and free Him from resembling anything whatsoever, and I glorify His Praises! I deem Allāh, the Most Great above all those unsuitable things ascribed to Him and free Him from resembling anything whatsoever).

11. And surely, We created you (your father Adam) and then gave you shape (the noble shape of a human being); then We told the angels, “Prostrate yourselves to Adam”, and they prostrated themselves, except *Iblīs* (Satan), he refused to be of those who prostrated themselves.
12. (Allāh) said: “What prevented you (O *Iblīs*) that you did not prostrate yourself, when I commanded you?” *Iblīs* said: “I am better than him (Adam), You created me from fire, and him You created from clay.”
13. (Allāh) said: “(O *Iblīs*) get down from this (Paradise), it is not for you to be arrogant here. Get out, for you are of those humiliated and disgraced.”
14. (*Iblīs*) said: “Allow me respite till the Day they are raised up (i.e. the Day of Resurrection).”
15. (Allāh) said: “You are of those respited.”
16. (*Iblīs*) said: “Because You have sent me astray, surely I will sit in wait against them (human beings) on Your Straight Path.
17. “Then, I will come to them from before them and behind them, from their right and from their left, and You will not find most of them as thankful ones (i.e. they will not be dutiful to You).”
18. (Allāh) said (to *Iblīs*): “Get out from this (Paradise), disgraced and expelled. Whoever of them (mankind) will follow you, then surely I will fill Hell with you all.”

وَلَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَّرْنَاكُمْ ثُمَّ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ لَمْ يَكُن مِّنَ السَّاجِدِينَ ﴿١١﴾

قَالَ مَا مَنَعَكَ أَلَّا تَسْجُدَ إِذْ أَمَرْتُكَ قَالَ أَنَا خَيْرٌ مِّنْهُ خَلَقْتَنِي مِن نَّارٍ وَخَلَقْتَهُ مِن طِينٍ ﴿١٢﴾

قَالَ فَاهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ أَنْ تَتَكَبَّرَ فِيهَا فَاخْرُجْ إِنَّكَ مِنَ الصَّاغِرِينَ ﴿١٣﴾

قَالَ أَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ ﴿١٤﴾

قَالَ إِنَّكَ مِنَ الْمُنظَرِينَ ﴿١٥﴾

قَالَ فِيمَا آغَاوَيْتَنِي لَأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ ﴿١٦﴾

ثُمَّ لَا تَبِيحُهُمْ مِّن بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ ﴿١٧﴾

قَالَ أَخْرَجْ مِنْهَا مَذْمُومًا مَّدْحُورًا لِّمَنِ تَبِعَكَ مِنْهُمْ لَأَمْلَأَنَّ جَهَنَّمَ مِنْكُمْ أَجْمَعِينَ ﴿١٨﴾

19. “And O Adam! Dwell you and your wife in Paradise, and eat thereof as you both wish, but approach not this tree otherwise you both will be of the *Zālimūn* (unjust and wrong-doers).”
20. Then *Shaitān* (Satan) whispered suggestions to them both in order to uncover that which was hidden from them of their private parts (before); he said: “Your Lord did not forbid you this tree save that you should become angels or become of the immortals.”
21. And he [*Shaitān* (Satan)] swore by Allāh to them both (saying): “Verily, I am one of the sincere well-wishers for you both.”
22. So, he misled them with deception. Then when they tasted of the tree, that which was hidden from them of their private parts became manifest to them and they began to cover themselves with the leaves of Paradise (in order to cover their shame). And their Lord called out to them (saying): “Did I not forbid you that tree and tell you: Verily, *Shaitān* (Satan) is an open enemy to you?”
23. They said: “Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your Mercy, we shall certainly be of the losers.”
24. (Allāh) said: “Get down, one of you an enemy to the other [i.e. Adam, *Hawwā'* (Eve), and *Shaitān* (Satan)]. On earth will be a dwelling-place for you and an enjoyment for a time.”

وَيَعَادِمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ
فَكُلَا مِنْ حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ
الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ ﴿١٩﴾

فَوَسْوَسَ لَهُمَا الشَّيْطَانُ لِيُبْدِيَ لَهُمَا مَا
وُورِيَ عَنْهُمَا مِنْ سَوْآتِهِمَا وَقَالَ مَا نَهَاكُمَا
رَبُّكُمَا عَنْ هَذِهِ الشَّجَرَةِ إِلَّا أَنْ تَكُونَا
مَلَائِكَةً أَوْ تَكُونَا مِنَ الْخَالِدِينَ ﴿٢٠﴾

وَقَاسَمَهُمَا إِنِّي لَكُمَا لَمِنَ النَّاصِحِينَ ﴿٢١﴾

فَدَلَّلَهُمَا بِغُرُورٍ فَلَمَّا ذَاقَا الشَّجَرَةَ بَدَتْ
لَهُمَا سَوْآتُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا
مِنْ وَرَقِ الْجَنَّةِ وَنَادَاهُمَا رَبُّهُمَا أَلَمْ
أَنْهَكُمَا عَنْ تِلْكَ الشَّجَرَةِ وَأَقُلْ لَكُمَا
إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ مُبِينٌ ﴿٢٢﴾

قَالَا رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا
وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿٢٣﴾

قَالَ أَهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ
فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ ﴿٢٤﴾

25. He said: “Therein you shall live, and therein you shall die, and from it you shall be brought out (i.e. resurrected).”
26. O Children of Adam! We have bestowed raiment upon you to cover your private parts and as an adornment; and the raiment of righteousness, that is better. Such are among the *Āyāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allāh, that they may remember (i.e. leave falsehood and follow truth⁽¹⁾).
27. O Children of Adam! Let not *Shaitān* (Satan) deceive you, as he got your parents [Adam and Ḥawwā’ (Eve)] out of Paradise, stripping them of their raiment, to show them their private parts. Verily, he and *Qabīluhu* (his soldiers from the jinn or his tribe) see you from where you cannot see them. Verily, We made the *Shayāṭīn* (devils) *Auliyā’* (protectors and helpers) for those who believe not.
28. And when they commit a *Fāḥishah* (evil deed, going round the *Ka’bah* in naked state, great sins and unlawful sexual intercourse), they say: “We found our fathers doing it, and Allāh has commanded it on us.” Say: “Nay, Allāh never commands *Faḥshā*. Do you say of Allāh what you know not?”

قَالَ فِيهَا تَحْيَوْنَ وَفِيهَا تَمُوتُونَ وَمِنْهَا تُخْرَجُونَ ﴿٢٥﴾

يَبْنِيْ عَادَمَ قَدْ اَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُوَارِي سَوْءَتِكُمْ وَرِيْشًا وَّلِبَاسُ التَّقْوٰى ذٰلِكَ خَيْرٌ ذٰلِكَ مِنْ اٰيٰتِ اللّٰهِ لَعَلَّهُمْ يَذَّكَّرُوْنَ ﴿٢٦﴾

يَبْنِيْ عَادَمَ لَا يَفْتِنَنَّكُمْ الشَّيْطٰنُ كَمَا اَخْرَجَ اٰبَوَيْكُمْ مِنَ الْجَنَّةِ يَنْزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوْءَتِيْهِمَا اِنَّهُ يَرٰكُمْ هُوَ وَقَبِيْلُهُ مِنْ حَيْثُ لَا تَرَوْنَهُمْ اِنَّا جَعَلْنَا الشَّيْطٰنِ اَوْلِيَاً لِلَّذِيْنَ لَا يُؤْمِنُوْنَ ﴿٢٧﴾

وَإِذَا فَعَلُوا فَحِشَةً قَالُوا وَجَدْنَا عَلَيْهَا ءَابَاءَنَا وَاللّٰهُ أَمَرَنَا بِهَا قُلْ إِنَّ اللّٰهَ لَا يَأْمُرُ بِالْفَحْشَآءِ اتَّقُوا لَوْ عَلَى اللّٰهِ مَا لَا تَعْلَمُونَ ﴿٢٨﴾

(1) (V.7:26) It is said that the pagan Arabs in the Pre-Islāmic Period of Ignorance used to do *Ṭawāf* (going round) of the *Ka’bah* in a naked state. So, when Islām became victorious and Makkah was conquered, the pagans and the polytheists were forbidden to enter Makkah, and none was allowed to do *Ṭawāf* of the *Ka’bah* in a naked state.

29. Say (O Muḥammad ﷺ):
My Lord has commanded justice and (said) that you should face Him only (i.e. worship none but Allāh and face the *Qiblah*, i.e. the *Ka'bah* in Makkah during prayers) in every place of worship, in prayers (and not to face other false deities and idols), and invoke Him only making your religion sincere to Him (by not joining in worship any partner with Him and with the intention that you are doing your deeds for Allāh's sake only). As He brought you (into being) in the beginning, so shall you be brought into being [on the Day of Resurrection in two groups, one as a blessed one (believers), and the other as a wretched one (disbelievers)].
30. A group He has guided, and a group deserved to be in error; (because) surely they took the *Shayāṭīn* (devils) as *Auliyā'* (protectors and helpers) instead of Allāh, and think that they are guided.
31. O Children of Adam! Take your adornment (by wearing your clean clothes), while praying⁽¹⁾ [and going

قُلْ أَمَرَ رَبِّي بِالْقِسْطِ وَأَقِيمُوا وُجُوهَكُمْ
عِنْدَ كُلِّ مَسْجِدٍ وَادْعُوهُ مُخْلِصِينَ لَهُ
الَّذِينَ كَمَا بَدَأَكُمْ تَعُودُونَ ﴿٢٩﴾

فَرِيقًا هَدَىٰ وَفَرِيقًا حَقَّ عَلَيْهِمُ الضَّلَالَةُ
إِنَّهُمْ اتَّخَذُوا الشَّيَاطِينَ أَوْلِيَاءَ مِن دُونِ
اللَّهِ وَيَحْسَبُونَ أَنَّهُم مُّهْتَدُونَ ﴿٣٠﴾

* يَبْتِغِي عَادَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ
مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ
لَا يُحِبُّ الْمُسْرِفِينَ ﴿٣١﴾

(1) (V.7:31) It is obligatory to wear the clothes while praying. And the Statement of Allāh ﷻ: “Take your adornment [(by wearing your clean clothes) covering completely the ‘*Aurah* (covering of one’s ‘*Aurah* means: while praying, a male must cover himself with clothes from the umbilicus of his abdomen up to his knees, and it is better that both his shoulders should be covered. And a female must cover all her body and feet except face, and it is better that both her hands are also covered)], while praying and going round (the *Tawāf* of) the *Ka'bah*.”
In how many (what sort of) clothes a woman should pray? ‘Ikrimah said, “If she can cover all her body with one garment, it is sufficient.”*

* It is agreed by the majority of the religious scholars that a woman while

round (the *Tawāf* of) the *Ka'bah*,] and eat and drink, but waste not by extravagance, certainly He (Allāh) likes not *Al-Musrifūn* (those who waste by extravagance).

32. Say (O Muḥammad ﷺ):
 “Who has forbidden the adornment with clothes given by Allāh, which He has produced for His slaves, and *At-Taḥyibāt* [all kinds of *Ḥalāl* (lawful) things] of food?” Say: “They are, in the life of this world, for those who believe, (and) exclusively for them (believers) on the Day of Resurrection (the disbelievers will not share them).” Thus We explain the *Āyāt* (Islamic laws) in detail for a people who have knowledge.
33. Say (O Muḥammad ﷺ):
 “(But) the things that my Lord has indeed forbidden are *Al-Fawāḥish* (great evil sins and every kind of unlawful sexual intercourse) whether committed openly or secretly, sins (of all kinds), unrighteous oppression, joining partners (in worship) with Allāh for which He has given no authority, and saying things about Allāh of which you have no knowledge.”

قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ قُلْ هِيَ لِلَّذِينَ ءَامَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَامَةِ كَذَلِكَ نَفْصِلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿٣٢﴾

قُلْ إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ وَأَلْيَافَ اللَّيْسِ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٣٣﴾

praying should cover herself completely except her face, and it is better that she should cover her hands with gloves or cloth. but her feet must be covered either with a long dress or she must wear socks to cover her feet. This verdict is based on the Prophet's statement (*Abu Dāwūd*).

Narrated 'Āishah رضي الله عنها: Allāh's Messenger ﷺ used to offer the *Fajr* prayer and some believing women covered with their veiling sheets used to attend the *Fajr* prayer with him, and then they would return to their homes unrecognized. (*Saḥīḥ Al-Bukhārī*, Vol.1, *Ḥadīth* No.368).

34. And every nation has its appointed term; when their term comes, neither can they delay it nor can they advance it an hour (or a moment).
35. O Children of Adam! If there come to you Messengers from amongst you, reciting to you My Verses, then whosoever becomes pious and righteous, on them shall be no fear nor shall they grieve.
36. But, those who reject Our *Āyāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) and treat them with arrogance, they are the dwellers of the (Hell) Fire, they will abide therein forever.
37. Who is more unjust than one who invents a lie against Allāh or rejects His *Āyāt* (proofs, evidences, verses, lessons, signs, revelations, etc.)? For such their appointed portion (good things of this worldly life and their period of stay therein) will reach them from the Book (of Decrees) until when Our Messengers (the angel of death and his assistants) come to them to take their souls, they (the angels) will say: "Where are those whom you used to invoke and worship besides Allāh?" They will reply, "They have vanished and deserted us." And they will bear witness against themselves, that they were disbelievers.

وَلِكُلِّ أُمَّةٍ أَجَلٌ فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ ﴿٣٤﴾

يَبْنَیْ عَادَمَ إِمَّا يَأْتِيَنَّكُمْ رُسُلٌ مِنْكُمْ يَقُصُّونَ عَلَيْكُمْ آيَاتِي فَمَنْ اتَّقَى وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٣٥﴾

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٣٦﴾

فَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ أُولَئِكَ يِنَالُهُمْ نَصِيبُهُمْ مِنَ الْكِتَابِ حَتَّى إِذَا جَاءَتْهُمْ رُسُلُنَا يَتَوَفَّوْنَهُمْ قَالُوا أَيْنَ مَا كُنْتُمْ تَدْعُونَ مِنْ دُونِ اللَّهِ قَالُوا ضَلُّوا عَنَّا وَشَهِدُوا عَلَىٰ أَنفُسِهِمْ أَنَّهُمْ كَانُوا كَافِرِينَ ﴿٣٧﴾

38. (Allāh) will say: “Enter you in the company of nations who passed away before you, of men and jinn, into the Fire.” Every time a new nation enters, it curses its sister nation (that went before), until they will be gathered all together in the Fire. The last of them will say to the first of them: “Our Lord! These misled us, so give them a double torment of the Fire.” He will say: “For each one there is double (torment), but you know not.”
39. The first of them will say to the last of them: “You were not better than us, so taste the torment for what you used to earn.”
40. Verily, those who deny Our *Āyāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) and treat them with arrogance, for them the gates of heaven will not be opened, and they will not enter Paradise until the camel goes through the eye of the needle (which is impossible). Thus do We recompense the *Mujrimūn* (criminals, polytheists and sinners).
41. Theirs will be a bed of Hell (Fire), and over them coverings (of Hell-fire). Thus do We recompense the *Zālimūn* (polytheists and wrong-doers).
42. But, those who believed (in the Oneness of Allāh — Islāmic Monotheism), and worked righteousness — We tax not any person beyond his scope — such are the dwellers of Paradise. They will abide therein forever.

قَالَ ادْخُلُوا فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِكُمْ مِنَ الْجِنِّ وَالْإِنْسِ فِي النَّارِ كُلَّمَا دَخَلَتْ أُمَّةٌ لَعَنَتْ أُخْتَهَا حَتَّىٰ إِذَا آذَرْتُمُوهَا فِيهَا جَمِيعًا قَالَتْ أُخْرَيْنَاهُمْ لِأَوْلَادِهِمْ رَبَّنَا هَؤُلَاءِ أَضَلُّونَا فَعَاتِبِهِمْ عَذَابًا زَعِيفًا مِنَ النَّارِ قَالَ لِكُلِّ ضِعْفٍ وَلَكِنَّ لَا تَعْلَمُونَ ﴿٣٨﴾

وَقَالَتْ أُولَئِكَ لَئِنْ كُنَّا مِنْكُمْ لَأَكْبَرُ مَا كُنْتُمْ تَكْسِبُونَ ﴿٣٩﴾

إِنَّ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا لَا تُفَتَّحُ لَهُمْ أَبْوَابُ السَّمَاءِ وَلَا يَدْخُلُونَ الْجَنَّةَ حَتَّىٰ يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ وَكَذَلِكَ نَجْزِي الْمُجْرِمِينَ ﴿٤٠﴾

لَهُمْ مِنْ جَهَنَّمَ مِهَادٌ وَمِنْ فَوْقِهِمْ غَوَاشٍ وَكَذَلِكَ نَجْزِي الظَّالِمِينَ ﴿٤١﴾

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا أُولَئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ﴿٤٢﴾

43. And We shall remove from their breasts any (mutual) hatred or sense of injury (which they had, if at all, in the life of this world); rivers flowing under them, and they will say: “All praise and thanks are Allāh’s, Who has guided us to this, and never could we have found guidance, were it not that Allāh had guided us! Indeed, the Messengers of our Lord did come with the truth.” And it will be cried out to them: “This is the Paradise which you have inherited for what you used to do.”
44. And the dwellers of Paradise will call out to the dwellers of the Fire (saying): “We have indeed found true what our Lord had promised us; have you (also) found true what your Lord promised (warnings)?” They shall say: “Yes.” Then a crier will proclaim between them: “The Curse of Allāh is on the *Zālimūn* (polytheists and wrong-doers).”
45. Those who hindered (men) from the Path of Allāh, and would seek to make it crooked, and they were disbelievers in the Hereafter.
46. And between them will be a (barrier) screen and on *Al-A'raf*⁽¹⁾ (a wall with elevated places) will be men (whose good and evil deeds would be equal in scale), who would recognise all (of the Paradise and Hell people) by their marks (the dwellers of Paradise by their white faces and the dwellers of Hell

وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِّنْ غِلٍّ تَجْرَىٰ مِنْ تَحْتِهِمُ الْأَنْهَارُ وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنَّ هَدَانَا اللَّهُ لَقَدْ جَاءَتْ رُسُلٌ رَبِّنَا بِالْحَقِّ وَنُودُوا أَن تِلْكَمُ الْجَنَّةُ أُوْرثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٤٣﴾

وَنَادَىٰ أَصْحَابُ الْجَنَّةِ أَصْحَابَ النَّارِ أَن قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا فَهَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا قَالُوا نَعَمْ فَأَذَّنَ مُؤَذِّنٌ بَيْنَهُمْ أَن لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ ﴿٤٤﴾

الَّذِينَ يَصُدُّونَ عَنِ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا وَهُمْ بِالْآخِرَةِ كَافِرُونَ ﴿٤٥﴾

وَبَيْنَهُمَا حِجَابٌ وَعَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّا بِسِيمَاهُمْ وَنَادَوْا أَصْحَابَ الْجَنَّةِ أَن سَلِّمُوا عَلَيْنَا لَمْ يَدْخُلُوهَا وَهُمْ يَطْمَعُونَ ﴿٤٦﴾

(1) (V.7:46):

Al-A'raf: It is said that it is a wall between Paradise and Hell and it has on it elevated places. [Please see *Tafsīr Al-Qurṭubī*].

by their black faces), they will call out to the dwellers of Paradise, “*Salāmun ‘Alaikūm*” (Peace be on you), and at that time they (men on *Al-A ‘rāf*) will not yet have entered it (Paradise), but they will hope to enter (it) with certainty.

47. And when their eyes will be turned towards the dwellers of the Fire, they will say: “Our Lord! Place us not with the people who are *Zālimūn* (polytheists and wrong-doers).”
48. And the men on *Al-A ‘rāf* (the wall) will call to the men whom they would recognise by their marks, saying: “Of what benefit to you were your great numbers (and hoards of wealth), and your arrogance (against Faith)?”
49. Are they those, of whom you swore that Allāh would never show them mercy? (Behold! It has been said to them): “Enter Paradise, no fear shall be on you, nor shall you grieve.”
50. And the dwellers of the Fire will call to the dwellers of Paradise: “Pour on us some water or anything that Allāh has provided you with.” They will say: “Both (water and provision) Allāh has forbidden to the disbelievers.”
51. “Who took their religion as amusement and play, and the life of the world deceived them.” So, this Day We shall forget them as they forgot their meeting of this Day, and as they used to reject Our *Āyāt* (proofs, evidences, verses, lessons, signs, revelations, etc.).

* وَإِذَا صُرِفَتْ أَبْصَارُهُمْ تِلْقَاءَ أَصْحَابِ النَّارِ قَالُوا رَبَّنَا لَا تَجْعَلْنَا مَعَ الْقَوْمِ الظَّالِمِينَ ﴿٤٧﴾

وَنَادَى أَصْحَابُ الْأَعْرَافِ رِجَالًا يَعْرِفُونَهُمْ بِسِيمَاهُمْ قَالُوا مَا أَغْنَىٰ عَنْكُمْ جَمْعُكُمْ وَمَا كُنْتُمْ تُسْتَكْبِرُونَ ﴿٤٨﴾

أَهْلُؤَلَاءِ الَّذِينَ أَقْسَمْتُمْ لَا يَنَالُهُمُ اللَّهُ بِرَحْمَةٍ أَدْخُلُوا الْجَنَّةَ لَا خَوْفٌ عَلَيْكُمْ وَلَا أَنْتُمْ تَحْزَنُونَ ﴿٤٩﴾

وَنَادَى أَصْحَابُ النَّارِ أَصْحَابَ الْجَنَّةِ أَنْ أَفِيضُوا عَلَيْنَا مِنَ الْمَاءِ أَوْ مِمَّا رَزَقَكُمُ اللَّهُ قَالُوا إِنَّ اللَّهَ حَرَّمَهَا عَلَى الْكَافِرِينَ ﴿٥٠﴾

الَّذِينَ اتَّخَذُوا دِينَهُمْ لَهْوًا وَلَعِبًا وَعَرَّتْهُمْ آخِرَةُ الدُّنْيَا فَالْيَوْمَ نَنسِيهِمْ كَمَا نَسُوا لِقَاءَ يَوْمِهِمْ هَذَا وَمَا كَانُوا بِآيَاتِنَا يَجْحَدُونَ ﴿٥١﴾

52. Certainly, We have brought them a Book (the Qur'ān) which We have explained in detail with knowledge, — guidance and mercy to a people who believe.
53. Await they just for the final fulfillment of the event? On the Day the event is finally fulfilled (i.e. the Day of Resurrection), those who neglected it before will say: “Verily, the Messengers of our Lord did come with the truth, now are there any intercessors for us that they might intercede on our behalf? Or could we be sent back (to the first life of the world) so that we might do (good) deeds other than those (evil) deeds which we used to do?” Verily, they have lost their ownelves (i.e. destroyed themselves) and that which they used to fabricate (invoking and worshipping others besides Allāh) has gone away from them.
54. Indeed, your Lord is Allāh, Who created the heavens and the earth in Six Days, and then He rose over (*Istawā*) the Throne (really in a manner that suits His Majesty). He brings the night as a cover over the day, seeking it rapidly, and (He created) the sun, the moon, the stars subjected to His Command. Surely, His is the Creation and Commandment. Blessed is Allāh, the Lord of the *‘Ālamīn* (mankind, jinn and all that exists)!
55. Invoke your Lord with humility and in secret. He likes not the aggressors.

وَلَقَدْ جِئْتَهُمْ بِكِتَابٍ فَصَّلْنَاهُ عَلَىٰ
عِلْمٍ هُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿٥٢﴾

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 خَسِرُوا أَنْفُسَهُمْ
وَصَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٥٣﴾

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ
وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَىٰ
الْعَرْشِ يُغْشَىٰ اللَّيْلَ النَّهَارَ يَطْلُبُهُ
حَثِيثًا وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ
مُسَخَّرَاتٌ بِأَمْرِ اللَّهِ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ
تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٥٤﴾

ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لَا يُحِبُّ
الْمُعْتَدِينَ ﴿٥٥﴾

56. And do not do mischief on the earth, after it has been set in order, and invoke Him with fear and hope. Surely, Allāh's Mercy is (ever) near to the good-doers.
57. And it is He Who sends the winds as heralds of glad tidings, going before His Mercy (rain). Till, when they have carried heavy-laden clouds, We drive them to a land that is dead, then We cause water (rain) to descend thereon. Then, We produce every kind of fruit therewith. Similarly, We shall raise up the dead, so that you may remember or take heed.
58. The vegetation of a good land comes forth (easily) by the Permission of its Lord; and that which is bad, brings forth nothing but (a little) with difficulty. Thus do We explain variously the *Āyāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) for a people who give thanks.
59. Indeed, We sent Nūh (Noah) to his people and he said: "O my people! Worship Allāh! You have no other *Ilāh* (God) but Him. (*Lā ilāha illallāh*: none has the right to be worshipped but Allāh). Certainly, I fear for you the torment of a Great Day!"
60. The leaders of his people said: "Verily, we see you in plain error."
61. [Nūh (Noah)] said: "O my people! There is no error in me, but I am a Messenger from the Lord of the '*Ālamīn* (mankind, jinn and all that exists)!

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا
وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ
قَرِيبٌ مِّنَ الْمُحْسِنِينَ ﴿٥٦﴾

وَهُوَ الَّذِي يُرْسِلُ الرِّيحَ بُشْرًا بَيْنَ يَدَيْ
رَحْمَتِهِ ۗ حَتَّىٰ إِذَا أَقْلَّتْ سَحَابًا ثِقَالًا
سُفِّنَتْهُ لِبَلَدٍ مَّيِّتٍ فَأَنْزَلْنَا بِهِ الْمَاءَ
فَأَخْرَجْنَا بِهِ مِنْ كُلِّ الثَّمَرَاتِ كَذَلِكَ
نُخْرِجُ الْمَوْتَى لَعَلَّكُمْ تَذَكَّرُونَ ﴿٥٧﴾

وَالْبَلَدُ الطَّيِّبُ يَخْرُجُ نَبَاتُهُ بِإِذْنِ رَبِّهِ ۗ
وَالَّذِي خَبَثٌ لَّا يَخْرُجُ إِلَّا نَكِدًّا كَذَلِكَ
نُصَرِّفُ الْأَيَاتِ لِقَوْمٍ يَشْكُرُونَ ﴿٥٨﴾

لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ ۖ فَقَالَ يَتَقَوْمِ
أَعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ ۗ إِنِّي
أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ﴿٥٩﴾

قَالَ الْمَلَأُ مِنْ قَوْمِهِ ۖ إِنَّا لَنَرُكَ فِي ضَلَالٍ
مُّبِينٍ ﴿٦٠﴾

قَالَ يَتَقَوْمِ لَيْسَ بِي ضَلَالَةٌ وَلَكِنِّي رَسُولٌ
مِّن رَّبِّ الْعَالَمِينَ ﴿٦١﴾

62. “I convey to you the Messages of my Lord and give sincere advice to you. And I know from Allāh what you know not.
63. “Do you wonder that there has come to you a Reminder from your Lord through a man from amongst you, that he may warn you, so that you may fear Allāh and that you may receive (His) Mercy?”
64. But, they denied him, so We saved him and those along with him in the ship, and We drowned those who denied Our *Āyāt* (proofs, evidences, verses, lessons, signs, revelations, etc.). They were indeed a blind people.
65. And to ‘Ād (people, We sent) their brother Hūd. He said: “O my people! Worship Allāh! You have no other *Ilāh* (God) but Him. (*Lā ilāha illallāh*: none has the right to be worshipped but Allāh). Will you not fear (Allāh)?”
66. The leaders of those who disbelieved among his people said: “Verily, we see you in foolishness, and verily, we think you are one of the liars.”
67. (Hūd) said: “O my people! There is no foolishness in me, but I am a Messenger from the Lord of the *‘Ālamīn* (mankind, jinn and all that exists)!
68. “I convey to you the Messages of my Lord, and I am a trustworthy adviser (or well-wisher) for you.

أُبَلِّغُكُمْ رِسَالَتِ رَبِّي وَأَنْصَحُ لَكُمْ
وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿٦٢﴾

أَوَعَجِبْتُمْ أَنْ جَاءَكُمْ ذِكْرٌ مِنْ رَبِّكُمْ
عَلَى رَجُلٍ مِّنْكُمْ لِيُنذِرَكُمْ وَلِتَتَّقُوا
وَلَعَلَّكُمْ تُرْحَمُونَ ﴿٦٣﴾

فَكَذَّبُوهُ فَأَنْجَيْنَاهُ وَالَّذِينَ مَعَهُ فِي الْفُلِكِ
وَأَغْرَقْنَا الَّذِينَ كَذَّبُوا بِآيَاتِنَا إِنَّهُمْ كَانُوا
قَوْمًا عَمِينَ ﴿٦٤﴾

* وَإِلَى عَادٍ أَخَاهُمْ هُودًا قَالَ يَقَوْمِ
أَعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ
أَفَلَا تَتَّقُونَ ﴿٦٥﴾

قَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ
إِنَّا لَنَرُكَ فِي سَفَاهَةٍ وَإِنَّا لَنَظُنُّكَ مِنَ
الْكَذِبِينَ ﴿٦٦﴾

قَالَ يَقَوْمِ لَيْسَ بِي سَفَاهَةٌ وَلَكِنِّي
رَسُولٌ مِنَ رَبِّ الْعَالَمِينَ ﴿٦٧﴾

أُبَلِّغُكُمْ رِسَالَتِ رَبِّي وَأَنَا لَكُمْ نَاصِحٌ
أَمِينٌ ﴿٦٨﴾

69. “Do you wonder that there has come to you a Reminder (and an advice) from your Lord through a man from amongst you to warn you? And remember that He made you successors after the people of Nūḥ (Noah) and increased you amply in stature. So, remember the graces (bestowed upon you) from Allāh so that you may be successful.”

70. They said: “Have you come to us that we should worship Allāh Alone and forsake that which our fathers used to worship? So, bring us that wherewith you have threatened us if you are of the truthful.”

71. (Hūd) said: “Torment and wrath have already fallen on you from your Lord. Dispute you with me over names which you have named — you and your fathers — with no authority from Allāh? Then wait, I am with you among those who wait.”

72. So, We saved him and those who were with him by mercy from Us, and We cut the roots of those who denied Our *Āyāt* (proofs, evidences, verses, lessons, signs, revelations, etc.); and they were not believers.

73. And to Thamūd (people, We sent) their brother Ṣāliḥ. He said: “O my people! Worship Allāh! You have no other *Ilāh* (God) but Him. (*Lā ilāha illallāh*: none has the right to be worshipped but Allāh). Indeed there has come to you a clear sign (the miracle of the coming out of a huge she-camel from the midst of a rock)

أَوْعَجِبْتُمْ أَنْ جَاءَكُمْ ذِكْرٌ مِّن رَّبِّكُمْ
عَلَىٰ رَجُلٍ مِّنكُمْ لِيُنذِرَكُمْ وَأَذْكُرُوا
إِذْ جَعَلَكُمْ خُلَفَاءَ مِن بَعْدِ قَوْمِ نُوحٍ
وَزَادَكُمْ فِي الْخَلْقِ بَصْطَةً فَأَذْكُرُوا
آلَاءَ اللَّهِ لَعَلَّكُمْ تُفْلِحُونَ ﴿٦٩﴾

قَالُوا أَأُجِئْتَنَا لِنَعْبُدَ اللَّهَ وَحْدَهُ وَنَذَرَ
مَا كَانَ يَعْبُدُ آبَاؤُنَا فَأْتِنَا بِمَا تَعِدُنَا إِن
كُنْتَ مِنَ الصَّادِقِينَ ﴿٧٠﴾

قَالَ قَدْ وَقَعَ عَلَيْكُمْ مِّن رَّبِّكُمْ
رِجْسٌ وَغَضَبٌ أَتُجَادِلُونَنِي فِي أَسْمَاءِ
سَمِيْتُمْوهَا أَنْتُمْ وَعَابَاؤُكُمْ مَا نَزَّلَ اللَّهُ
بِهَا مِن سُلْطَانٍ فَأَنْظِرُوا إِنِّي مَعَكُمْ
مِنَ الْمُنتَظِرِينَ ﴿٧١﴾

فَأَنْجَيْنَاهُ وَالَّذِينَ مَعَهُ بِرَحْمَةٍ مِنَّا وَقَطَعْنَا
دَابِرَ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَمَا كَانُوا
مُؤْمِنِينَ ﴿٧٢﴾

وَإِلَىٰ ثَمُودَ أَخَاهُمْ صَالِحًا قَالَ يَا قَوْمِ
أَعْبُدُوا اللَّهَ مَا لَكُمْ مِن إِلَهٍ غَيْرُهُ قَدْ
جَاءَكُمْ بَيِّنَةٌ مِّن رَّبِّكُمْ هَذِهِ نَاقَةُ
اللَّهِ لَكُمْ آيَةٌ فَذُرُّوهَا تَأْكُلُ فِي أَرْضِ
اللَّهِ وَلَا تَمْسُوهَا بِسُوءٍ فَيَأْخُذَكُمْ
عَذَابُ أَلِيمٍ ﴿٧٣﴾

from your Lord. This she-camel of Allāh is a sign to you; so you leave her to graze in Allāh's earth, and touch her not with harm, lest a painful torment should seize you.

74. And remember when He made you successors after 'Ad (people) and gave you habitations in the land, you build for yourselves palaces in plains, and carve out homes in the mountains. So, remember the graces (bestowed upon you) from Allāh, and do not go about making mischief on the earth.”
75. The leaders of those who were arrogant among his people said to those who were counted weak — to such of them as believed: “Know you that Ṣāliḥ is one sent from his Lord.” They said: “We indeed believe in that with which he has been sent.”
76. Those who were arrogant said: “Verily, we disbelieve in that which you believe in.”
77. So, they killed the she-camel and insolently defied the Commandment of their Lord, and said: “O Ṣāliḥ! Bring about your threats, if you are indeed one of the Messengers (of Allāh).”
78. So, the earthquake seized them, and they lay (dead), prostrate in their homes.
79. Then he [Ṣāliḥ] turned from them, and said: “O my people! I have indeed conveyed to you the Message of my Lord, and have given you good advice but you like not good advisers.”

وَأَذْكُرُوا إِذْ جَعَلْنَاكُمْ خُلَفَاءَ مِنْ بَعْدِ
عَادٍ وَبَوَّأَكُمْ فِي الْأَرْضِ تَتَّخِذُونَ مِنْ
سُهُولِهَا قُصُورًا وَتَنْجِتُونَ الْجِبَالَ بُيُوتًا
فَأَذْكُرُوا آيَاتِ اللَّهِ وَلَا تَعْتُوا فِي الْأَرْضِ
مُفْسِدِينَ ﴿٧٤﴾

قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ
لِلَّذِينَ اسْتَضَعُوا لِمَنْ آمَنَ مِنْهُمْ
أَتَعْلَمُونَ أَنَّ صَالِحًا مُرْسَلٌ مِنْ رَبِّهِ
قَالُوا إِنَّا بِمَا أُرْسِلَ بِهِ مُؤْمِنُونَ ﴿٧٥﴾

قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا بِالَّذِي آمَنْتُمْ
بِهِ كَافِرُونَ ﴿٧٦﴾

فَعَقَرُوا النَّاقَةَ وَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ
وَقَالُوا يَصْلِحُ أَتْنَا بِمَا تَعِدْنَا إِنْ كُنْتَ
مِنَ الْمُرْسَلِينَ ﴿٧٧﴾

فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ
جِثِيمِينَ ﴿٧٨﴾

فَتَوَلَّى عَنْهُمْ وَقَالَ يَاقَوْمِ لَقَدْ أَبْلَغْتُكُمْ
رِسَالَاتِ رَبِّي وَنَصَحْتُ لَكُمْ وَلَكِنْ لَا
تُحِبُّونَ النَّصِيحِينَ ﴿٧٩﴾

80. And (remember) Lūt (Lot), when he said to his people: “Do you commit the worst sin such as none preceding you has committed in the ‘*Ālamīn* (mankind and jinn)?”
81. “Verily, you practise your lusts on men instead of women. Nay, but you are a people transgressing beyond bounds (by committing great sins).”
82. And the answer of his people was only that they said: “Drive them out of your town, these are indeed men who want to be pure (from sins)!”
83. Then, We saved him and his family, except his wife; she was of those who remained behind (in the torment).
84. And We rained down on them a rain (of stones). Then see what was the end of the *Mujrimūn* (criminals, polytheists and sinners).
85. And to (the people of) Madyan (Midian), (We sent) their brother Shu‘aib. He said: “O my people! Worship Allāh! You have no other *Ilāh* (God) but Him. [*Lā ilāha illallāh* (none has the right to be worshipped but Allāh)].” Verily, a clear proof (sign) from your Lord has come to you; so give full measure and full weight and wrong not men in their things, and do not do mischief on the earth after it has been set in order, that will be better for you, if you are believers.
86. “And sit not on every road, threatening, and hindering from the Path of Allāh those who believe in

وَلَوْطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَلْحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ ﴿٨٠﴾

إِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِنْ دُونِ النِّسَاءِ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ ﴿٨١﴾

وَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَخْرِجُوهُمْ مِنْ قَرْيَتِكُمْ إِنَّهُمْ أَنْفُسٌ يَتَطَهَّرُونَ ﴿٨٢﴾

فَأَنْجَيْنَاهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ كَانَتْ مِنَ الْغَابِرِينَ ﴿٨٣﴾

وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَأَنْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِينَ ﴿٨٤﴾

وَإِلَى مَدْيَنَ أَخَاهُمْ شُعَيْبًا قَالَ يَبْقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ قَدْ جَاءَتْكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ فَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٨٥﴾

وَلَا تَقْعُدُوا بِكُلِّ صِرَاطٍ تُوعِدُونَ وَتَصُدُّونَ عَنْ سَبِيلِ اللَّهِ مَنْ ءَامَنَ بِهِ

Him, and seeking to make it crooked. And remember when you were but few, and He multiplied you. And see what was the end of the *Mufsidūn* (mischief-makers, corrupters, liars).

87. “And if there is a party of you who believe in that with which I have been sent and a party who do not believe, so, be patient until Allāh judges between us, and He is the Best of judges.”⁽¹⁾.

وَتَبَعُونَهَا عَوْجًا وَأَذْكَرُوا إِذْ كُنْتُمْ قَلِيلًا
فَكَتَرْتُمْ وَأَنْظَرُوا كَيْفَ كَانَ عَاقِبَةُ
الْمُفْسِدِينَ ﴿٨٦﴾

وَإِنْ كَانَ ظَاقِفَةٌ مِّنْكُمْ ءَامَنُوا بِأَلَّذِي
أُرْسِلْتُ بِهِ ۖ وَظَاقِفَةٌ لَّمْ يُؤْمِنُوا فَاصْبِرُوا
حَتَّىٰ يَحْكُمَ اللَّهُ بَيْنَنَا وَهُوَ خَيْرُ
الْحَاكِمِينَ ﴿٨٧﴾

- (1) (V.7:87):

- a) Narrated ‘Abdullāh ibn ‘Umar رضي الله عنه: Allāh’s Messenger صلى الله عليه وسلم said, “Surely! Everyone of you is a guardian and is responsible for his charges: The *Imām* (ruler) of the people is a guardian and is responsible for his subjects; a man is the guardian of his family (household) and is responsible for his subjects; a woman is the guardian of her husband’s home and of his children and is responsible for them; and the slave of a man is a guardian of his master’s property and is responsible for it. Surely, everyone of you is a guardian and responsible for his charges.” (*Ṣaḥīḥ Al-Bukhārī*, Vol. 9, *Ḥadīth* No. 252).
- b) Narrated Tarīf Abī Tamīmah: I saw Ṣafwān and Jundub and Ṣafwān’s companions when Jundub was advising. They said, “Did you hear something from Allāh’s Messenger صلى الله عليه وسلم?” Jundub said, “I heard him saying, ‘Whoever does a good deed in order to show-off, Allāh will expose his intentions on the Day of Resurrection (before the people), and whoever puts the people into difficulties, Allāh will put him into difficulties on the Day of Resurrection.’” The people said (to Jundub), “Advise us.” He said, “The first thing of the human body to putrefy is the abdomen, so he who can eat nothing but good food (*Ḥalāl* and earned lawfully) should do so, and he who does as much as he can that nothing intervenes between him and Paradise by not shedding even a handful of blood, (i.e. murdering) should do so.” (*Ṣaḥīḥ Al-Bukhārī*, Vol. 9, *Ḥadīth* No. 266).
- c) Narrated Anas ibn Mālik رضي الله عنه: While the Prophet صلى الله عليه وسلم and I were coming out of the mosque, a man met us outside the gate. The man said, “O Allāh’s Messenger! When will be the Hour?” The Prophet صلى الله عليه وسلم asked him, “What have you prepared for it?” The man became afraid and ashamed and then said, “O Allāh’s Messenger! I haven’t prepared for it much of *Ṣaum* (fast), *Ṣalāt* (prayers) or charitable gifts but I love Allāh and His Messenger.” The Prophet صلى الله عليه وسلم said, “You will be with the one whom you love.” (*Ṣaḥīḥ Al-Bukhārī*, Vol. 9, *Ḥadīth* No. 267).
- d) Narrated Abu Dharr رضي الله عنه: Once I went to him (the Prophet صلى الله عليه وسلم) and he said, “By Allāh in Whose Hand my life is (or probably said, “By Allāh,

88. The chiefs of those who were arrogant among his people said: “We shall certainly drive you out, O Shu‘aib, and those who have believed with you from our town, or else you (all) shall return to our religion.” He said: “Even though we hate it?”
89. “We would have invented a lie against Allāh if we returned to your religion, after Allāh has rescued us from it. And it is not for us to return to it unless Allāh, our Lord, should so will. Our Lord comprehends all things in His Knowledge. In Allāh (Alone) we put our trust. Our Lord! Judge between us and our people in truth, for You are the Best of those who give judgment.”
90. The chiefs of those who disbelieved among his people said (to their people): “If you follow Shu‘aib, be sure then you will be the losers!”
91. So the earthquake seized them and they lay (dead), prostrate in their homes.
92. Those who denied Shu‘aib, became as if they had never dwelt there (in their homes). Those who denied Shu‘aib, they were the losers.

﴿٨٨﴾ قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ
لَنُخْرِجَنَّكَ يَشْعِيبُ وَالَّذِينَ ءَامَنُوا مَعَكَ
مِنْ قَوْمِنَا اَوْ لَنَعُودَنَّ فِي مِلَّتِنَا قَالَ اَوْلُو
كُنَّا كَرِهِيْنَ

﴿٨٩﴾ قَدْ اَفْتَرَيْنَا عَلٰى اللّٰهِ كَذِبًا اِنْ عُدْنَا فِي
مِلَّتِكُمْ بَعْدَ اِذْ نَجَّيْنَا اللّٰهَ مِنْهَا وَمَا
يَكُوْنُ لَنَا اَنْ نُّعُوْدَ فِيْهَا اِلَّا اَنْ يَشَآءَ
اللّٰهُ رَبُّنَا وَسِعَ رَبُّنَا كُلَّ شَيْءٍ عِلْمًا عَلٰى
اللّٰهِ تَوَكَّلْنَا رَبَّنَا افْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا
بِالْحَقِّ وَاَنْتَ اَنْتَ خَيْرُ الْفَاتِحِيْنَ

﴿٩٠﴾ وَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ لَئِن
اَتَّبَعْتُمْ شُعَيْبًا اِنَّكُمْ اِذَا لَخَسِرُوْنَ

﴿٩١﴾ فَاَخَذْتَهُمُ الرِّجْفَةُ فَاصْبَحُوْا فِيْ دَارِهِمْ
جَاثِمِيْنَ

﴿٩٢﴾ الَّذِيْنَ كَذَّبُوْا شُعَيْبًا كَاَنْ لَّمْ يَغْمَوْا
فِيْهَا الَّذِيْنَ كَذَّبُوْا شُعَيْبًا كَاَنْهُمْ
الْخٰسِرِيْنَ

except whom none has the right to be worshipped)” whoever had camels or cows or sheep and did not pay their *Zakāt*, those animals will be brought on the Day of Resurrection far bigger and fatter than before and they will tread him under their hooves, and will butt him with their horns, and (those animals will come in circle): When the last does its turn, the first will start again, and this punishment will go on till Allāh has finished the judgements amongst the people.” (*Ṣaḥīḥ Al-Bukhārī*, Vol. 2, *Ḥadīth* No. 539).

93. Then he (Shu'aib) turned from them and said: "O my people! I have indeed conveyed my Lord's Messages to you and I have given you good advice. Then how can I grieve for a disbelieving people's (destruction)."
94. And We sent no Prophet to any town (and they denied him), but We seized its people with suffering from extreme poverty (or loss in wealth) and loss of health (and calamities), so that they might humble themselves (and repent to Allāh).
95. Then, We changed the evil for the good, until they increased in number and in wealth, and said: "Our fathers were touched with evil (loss of health and calamities) and with good (prosperity)." So, We seized them all of a sudden while they were unaware.
96. And if the people of the towns had believed and had the *Taqwā* (piety), certainly, We would have opened for them blessings from the heaven and the earth, but they denied (the Messengers). So, We took them (with punishment) for what they used to earn (polytheism and crimes).
97. Did the people of the towns then feel secure against the coming of Our punishment by night while they were asleep?
98. Or, did the people of the towns then feel secure against the coming of Our punishment in the forenoon while they were playing?

فَتَوَلَّى عَنْهُمْ وَقَالَ يَاقَوْمِ لَقَدْ أَبْلَغْتُكُمْ
رِسَالَتِ رَبِّي وَنَصَحْتُ لَكُمْ فَكَيْفَ
عَاسَىٰ عَلَىٰ قَوْمٍ كَافِرِينَ ﴿٩٣﴾

وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّن نَّبِيٍّ إِلَّا
أَخَذْنَا أَهْلَهَا بِالْبَأْسَاءِ وَالضَّرَّاءِ لَعَلَّهُمْ
يَضُرَّعُونَ ﴿٩٤﴾

ثُمَّ بَدَّلْنَا مَكَانَ السَّيِّئَةِ الْحَسَنَةَ حَتَّىٰ
عَفَوْا وَقَالُوا قَدْ مَسَّ آبَاءَنَا الضَّرَّاءُ
وَالسَّرَّاءُ فَأَخَذْنَاهُمْ بَغْتَةً وَهُمْ لَا
يَشْعُرُونَ ﴿٩٥﴾

وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ ءَامَنُوا وَاتَّقَوْا لَفَتَحْنَا
عَلَيْهِمْ بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ
وَلَكِن كَذَّبُوا فَأَخَذْنَاهُم بِمَا كَانُوا
يَكْسِبُونَ ﴿٩٦﴾

أَفَأَمِنَ أَهْلُ الْقُرَىٰ أَن يَأْتِيَهُمْ بَأْسُنَا بَيِّنًا
وَهُمْ نَائِمُونَ ﴿٩٧﴾

أَوْ آمِنَ أَهْلُ الْقُرَىٰ أَن يَأْتِيَهُمْ بَأْسُنَا
صُحَّىٰ وَهُمْ يُلْعَبُونَ ﴿٩٨﴾

99. Did they then feel secure against the Plan of Allāh? None feels secure from the Plan of Allāh except the people who are the losers.
100. Is it not clear to those who inherit the earth in succession from its (previous) possessors, that had We willed, We would have punished them for their sins. And We seal up their hearts so that they hear not?
101. Those were the towns whose story We relate to you (O Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). And there came indeed to them their Messengers with clear proofs, but they were not to believe in that which they had rejected before. Thus Allāh does seal up the hearts of the disbelievers (from every kind of religious guidance).
102. And most of them We found not true to their covenant, but most of them We found indeed *Fāsiqūn* (rebellious, disobedient to Allāh).
103. Then, after them, We sent Mūsā (Moses) with Our Signs to Fir'aun (Pharaoh) and his chiefs, but they wrongfully rejected them. So see how was the end of the *Mufsidūn* (mischief-makers, corrupters).
104. And Mūsā (Moses) said: "O Fir'aun (Pharaoh)! Verily, I am a Messenger from the Lord of the *Ālamīn* (mankind, jinn and all that exists).
105. "Proper it is for me that I say nothing concerning Allāh but the truth. Indeed I have come to you from your Lord with a clear proof. So, let the Children of Israel depart along with me."

أَفَأَمِنُوا مَكْرَ اللَّهِ فَلَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ ﴿٩٩﴾

أَوَلَمْ يَهْدِ لِلَّذِينَ يَرِثُونَ الْأَرْضَ مِنْ بَعْدِ أَهْلِهَا أَنْ لَوْ نَشَاءُ أَصْبَنَهُمْ بِذُنُوبِهِمْ وَنَطْبَعُ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَسْمَعُونَ ﴿١٠٠﴾

تِلْكَ الْأَمْثَلُ نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِهَا وَلَقَدْ جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ فَمَا كَانُوا لِيُؤْمِنُوا بِمَا كَذَّبُوا مِنْ قَبْلُ كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى قُلُوبِ الْكَافِرِينَ ﴿١٠١﴾

وَمَا وَجَدْنَا لِأَكْثَرِهِمْ مِنْ عَهْدٍ وَإِن وَجَدْنَا أَكْثَرَهُمْ لَفَاسِقِينَ ﴿١٠٢﴾

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِم مُوسَى بِآيَاتِنَا إِلَى فِرْعَوْنَ وَمَلَئِهِ فَظَلَمُوا بِهَا فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ ﴿١٠٣﴾

وَقَالَ مُوسَى يُفِرْعَوْنُ إِنِّي رَسُولٌ مِنْ رَبِّ الْعَالَمِينَ ﴿١٠٤﴾

حَقِيقٌ عَلَى أَنْ لَا أَقُولَ عَلَى اللَّهِ إِلَّا الْحَقُّ قَدْ جِئْتُكُمْ بِبَيِّنَةٍ مِنْ رَبِّكُمْ فَأَرْسِلْ مَعِيَ بَنِي إِسْرَائِيلَ ﴿١٠٥﴾

106. [Fir'aun (Pharaoh)] said: "If you have come with a sign, show it forth, if you are one of those who tell the truth."
107. Then [Mūsā (Moses)] threw his stick and behold! It was a serpent, manifest!
108. And he drew out his hand, and behold! It was white (with radiance) for the beholders.
109. The chiefs of the people of Fir'aun (Pharaoh) said: "This is indeed a well-versed sorcerer;
110. "He wants to get you out of your land, so what do you advise?"
111. They said: "Put him and his brother off (for a time), and send callers to the cities to collect —
112. "That they bring to you all well-versed sorcerers."
113. And so the sorcerers came to Fir'aun (Pharaoh). They said: "Indeed there will be a (good) reward for us if we are the victors."
114. He said: "Yes, and moreover you will (in that case) be of the nearest (to me)."
115. They said: "O Mūsā (Moses)! Either you throw (first), or shall we have the (first) throw?"
116. He [Mūsā (Moses)] said: "Throw you (first)." So when they threw, they bewitched the eyes of the people, and struck terror into them, and they displayed great magic.

قَالَ إِنْ كُنْتَ جِئْتَ بِآيَةٍ فَأْتِ بِهَا إِنْ كُنْتَ مِنَ الصّٰدِقِيْنَ ﴿١٠٦﴾

فَأَلْقَى عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُّبِينٌ ﴿١٠٧﴾

وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاءُ لِلنّٰظِرِيْنَ ﴿١٠٨﴾

قَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ إِنَّ هَذَا لَسَاحِرٌ عَلِيمٌ ﴿١٠٩﴾

يُرِيدُ أَنْ يُخْرِجَكُمْ مِنْ أَرْضِكُمْ ۖ فَمَاذَا تَأْمُرُونَ ﴿١١٠﴾

قَالُوا أَرْجِهْ وَأَخَاهُ وَأَرْسِلْ فِي الْمَدَائِنِ حٰشِرِيْنَ ﴿١١١﴾

يَأْتُوكَ بِكُلِّ سَاحِرٍ عَلِيمٍ ﴿١١٢﴾

وَجَاءَ السّٰحِرَةُ فِرْعَوْنَ قَالُوا إِنَّ لَنَا لَأَجْرًا إِنْ كُنَّا نَحْنُ الْعٰلِيِيْنَ ﴿١١٣﴾

قَالَ نَعَمْ وَإِنَّكُمْ لَمِنَ الْمُقَرَّبِيْنَ ﴿١١٤﴾

قَالُوا يَمُوسَىٰ إِمَّا أَنْ تُلْقِيَ وَإِمَّا أَنْ نَكُونَ نَحْنُ الْمَلِيقِيْنَ ﴿١١٥﴾

قَالَ الْقَوَّاءُ فَلَمَّا أَلْقَوْا سَحَرُوا أَعْيُنَ النَّاسِ وَاسْتَهْبَهُوهُمْ وَجَاءُوا بِسِحْرِ عَظِيمٍ ﴿١١٦﴾

117. And We revealed to Mūsā (Moses) (saying): “Throw your stick,” and behold! It swallowed up straight away all the falsehood which they showed.
118. Thus truth was confirmed, and all that they did was made of no effect.
119. So they were defeated there and returned disgraced.
120. And the sorcerers fell down prostrate.
121. They said: “We believe in the Lord of the *‘Ālamīn* (mankind, jinn and all that exists).
122. “The Lord of Mūsā (Moses) and Hārūn (Aaron).”
123. Fir‘aun (Pharaoh) said: “You have believed in him [Mūsā (Moses)] before I give you permission. Surely, this is a plot which you have plotted in the city to drive out its people, but you shall come to know.
124. “Surely, I will cut off your hands and your feet from opposite sides, then I will crucify you all.”
125. They said: “Verily, we are returning to our Lord.
126. “And you take vengeance on us only because we believed in the *Āyāt* (proofs, evidences, lessons, signs, etc.) of our Lord when they reached us! Our Lord! pour out on us patience, and cause us to die as Muslims.”
127. The chiefs of Fir‘aun’s (Pharaoh) people said: “Will you leave Mūsā (Moses) and his people to spread

* وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَلْقِ عَصَاكَ
فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ ﴿١١٧﴾

فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُوا يَعْمَلُونَ ﴿١١٨﴾

فَغَلِبُوا هنَالِكَ وَأَنْقَلَبُوا صَغِيرِينَ ﴿١١٩﴾

وَأَلْقَى السَّحَرَةُ سَجْدِينَ ﴿١٢٠﴾

قَالُوا ءَامَنَّا بِرَبِّ الْعَالَمِينَ ﴿١٢١﴾

رَبِّ مُوسَىٰ وَهَارُونَ ﴿١٢٢﴾

قَالَ فِرْعَوْنُ ءَامَنْتُمْ بِهِ قَبْلَ أَنْ ءَادَنَ
لَكُمْ إِنَّ هَذَا لَمَكْرٌ مَكْرْتُمْوهُ فِي
الْمَدِينَةِ لِتُخْرِجُوا مِنْهَا أَهْلَهَا فَسَوْفَ
تَعْلَمُونَ ﴿١٢٣﴾

لَأَقْطَعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِنْ
خِلْفٍ ثُمَّ لَأَضْمِبَنَّكُمْ أَجْمَعِينَ ﴿١٢٤﴾

قَالُوا إِنَّا إِلَىٰ رَبِّنَا مُنْقَلِبُونَ ﴿١٢٥﴾

وَمَا تَنْقِمُ مِنَّا إِلَّا أَنْ ءَامَنَّا بِآيَاتِ رَبِّنَا
لَمَّا جَاءَتْنَا رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا
وَتَوَفَّنَا مُسْلِمِينَ ﴿١٢٦﴾

وَقَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ أَتَدْرُ مُوسَىٰ
وَقَوْمَهُ لِيُفْسِدُوا فِي الْأَرْضِ

mischief in the land, and to abandon you and your gods?" He said: "We will kill their sons, and let live their women, and we have indeed irresistible power over them."

128. Mūsā (Moses) said to his people: "Seek help in Allāh and be patient. Verily, the earth is Allāh's. He gives it as a heritage to whom He wills of His slaves; and the (blessed) end is for the *Muttaqīn* (the pious — see V.2:2)."
129. They said: "We (Children of Israel) had suffered troubles before you came to us, and since you have come to us." He said: "It may be that your Lord will destroy your enemy and make you successors on the earth, so that He may see how you act?"
130. And indeed We punished the people of Fir'aun (Pharaoh) with years of drought and shortage of crops, that they might remember (take heed).
131. But whenever good came to them, they said: "Ours is this." And if evil afflicted them, they ascribed it to evil omens connected with Mūsā (Moses) and those with him. Be informed! Verily, their evil omens are with Allāh but most of them know not.
132. They said [to Mūsā (Moses)]: "Whatever *Āyāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) you may bring to us, to work therewith your sorcery on us, we shall never believe in you."

وَيَذَرَكْ وَيَاهْتَكَّ قَالَ سَنُقْتِلَ أَبْنَاءَهُمْ
وَنَسْتَحْيِي نِسَاءَهُمْ وَإِنَّا فَوْقَهُمْ قَاهِرُونَ ﴿١٢٧﴾

قَالَ مُوسَى لِقَوْمِهِ اسْتَعِينُوا بِاللَّهِ
وَاصْبِرُوا إِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ
مِنْ عِبَادِهِ وَالْعَاقِبَةُ لِلْمُتَّقِينَ ﴿١٢٨﴾

قَالُوا أُوذِينَا مِنْ قَبْلِ أَنْ تَأْتِيَنَا وَمِنْ بَعْدِ
مَا جِئْتَنَا قَالَ عَسَى رَبُّكُمْ أَنْ يَهْلِكَ
عَدُوَّكُمْ وَيَسْتَخْلِفَكُمْ فِي الْأَرْضِ
فَيَنْظُرَ كَيْفَ تَعْمَلُونَ ﴿١٢٩﴾

وَلَقَدْ أَخَذْنَا آلَ فِرْعَوْنَ بِالْسَيْدِينِ
وَنَقِصٍ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَذَكَّرُونَ ﴿١٣٠﴾

فَإِذَا جَاءَتْهُمْ الْحَسَنَةُ قَالُوا لَنَا هَذِهِ
وَإِنْ تُصِبْهُمْ سَيِّئَةٌ يَطَّيَّرُوا بِمُوسَى
وَمَنْ مَعَهُ أَلَّا إِنَّمَا طَّيَّرَهُمْ عِنْدَ اللَّهِ
وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿١٣١﴾

وَقَالُوا مَهْمَا تَأْتِنَا بِهِ مِنْ آيَةٍ لِنَسْحَرَنَّ
بِهَا فَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ ﴿١٣٢﴾

133. So, We sent on them: the flood, the locusts, the lice, the frogs, and the blood (as a succession of) manifest signs, yet they remained arrogant, and they were of those people who were *Mujrimūn* (criminals, polytheists, sinners).
134. And when the punishment fell on them they said: “O Mūsā (Moses)! Invoke your Lord for us because of His Promise to you. If you remove the punishment from us, we indeed shall believe in you, and we shall let the Children of Israel go with you.”
135. But, when We removed the punishment from them to a fixed term, which they had to reach, behold! they broke their word!
136. So, We took retribution from them. We drowned them in the sea, because they denied Our *Āyāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) and were heedless about them.
137. And We made the people who were considered weak to inherit the eastern parts of the land and the western parts thereof which We have blessed. And the fair Word of your Lord was fulfilled for the Children of Israel, because of their endurance. And We destroyed completely all the great works and buildings which Fir'aun (Pharaoh) and his people erected.
138. And We brought the Children of Israel (with safety) across the sea, and they came upon a people devoted to some of their idols (in worship). They said: “O Mūsā (Moses)! Make

فَأَرْسَلْنَا عَلَيْهِمُ الطُّوفَانَ وَالْجَرَادَ وَالْقُمَّلَ
وَالضَّفَادِعَ وَالدَّمَ ءَايَاتٍ مُّفَصَّلَاتٍ
فَأَسْتَكْبَرُوا وَكَانُوا قَوْمًا مُّجْرِمِينَ ﴿١٣٣﴾

وَلَمَّا وَقَعَ عَلَيْهِمُ الرِّجْزُ قَالُوا يَا مُوسَى
ادْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِنْدَكَ لَئِن
كَشَفْتُمْ عَنَّا الرِّجْزَ لَنُؤْمِنَنَّ لَكَ
وَلَنُرْسِلَنَّ مَعَكَ بَنِي إِسْرَائِيلَ ﴿١٣٤﴾

فَلَمَّا كَشَفْنَا عَنْهُمُ الرِّجْزَ إِلَىٰ أَجَلٍ هُمْ
بَلِغُوهُ إِذَا هُمْ يَنْكُتُونَ ﴿١٣٥﴾

فَأَنْتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ فِي الْيَمِّ بِأَنَّهُمْ
كَذَّبُوا بِآيَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ ﴿١٣٦﴾

وَأَوْرَثْنَا الْقَوْمَ الَّذِينَ كَانُوا يُسْتَضْعَفُونَ
مَشْرِقَ الْأَرْضِ وَمَغْرِبَهَا الَّتِي بَارَكْنَا فِيهَا
وَتَمَّتْ كَلِمَتُ رَبِّكَ الْحُسْنَىٰ عَلَىٰ بَنِي
إِسْرَائِيلَ بِمَا صَبَرُوا وَدَمَرْنَا مَا كَانَ يَصْنَعُ
فِرْعَوْنُ وَقَوْمُهُ وَمَا كَانُوا يَعْرِشُونَ ﴿١٣٧﴾

وَجَوَّزْنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ فَأَتَوْا
عَلَىٰ قَوْمٍ يَعْكُفُونَ عَلَىٰ أَصْنَامِهِمْ هَلُمُّ قَالُوا
يَا مُوسَىٰ اجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ آلِهَةٌ

for us an *ilāh*⁽¹⁾ (a god) as they have *ālihah* (gods).” He said: “Verily, you are a people who know not (the Majesty and Greatness of Allāh and what is obligatory upon you, i.e. to worship none but Allāh Alone, the One and the Only God of all that exists).”

139. [Mūsā (Moses) added:] “Verily, these people will be destroyed for that which they are engaged in (idols-worship). And all that they are doing is in vain.”
140. He said: “Shall I seek for you an *ilāh* (a god) other than Allāh, while He has given you superiority over the *‘Ālamīn* (mankind and jinn of your time).”
141. And (remember) when We rescued you from Fir‘aun’s (Pharaoh) people, who were afflicting you with the worst torment, killing your sons and letting your women live. And in that was a great trial from your Lord.
142. And We appointed for Mūsā (Moses) thirty nights and added (to the period) ten (more), and he completed the term, appointed by his Lord, of forty nights. And Mūsā (Moses) said to his brother Hārūn (Aaron): “Replace me among my people, act in the Right Way (by ordering the people to obey Allāh and to worship Him Alone) and follow not the way of the *Mufsidūn* (mischief-makers).”

قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ ﴿١٣٨﴾

إِنَّ هَؤُلَاءِ مَثَبٌ مَّا هُمْ فِيهِ وَبَطْلٌ مَّا كَانُوا يَعْمَلُونَ ﴿١٣٩﴾

قَالَ أَعْبَرِ اللَّهُ أَبْغِيكُمْ إِلَهًا وَهُوَ فَضَّلَكُمْ عَلَى الْعَالَمِينَ ﴿١٤٠﴾

وَإِذْ أَنْجَيْنَاكَ مِنْ آلِ فِرْعَوْنَ يَسُومُونَكَ سُوءَ الْعَذَابِ يُقْتَلُونَ أَبْنَاءَ كُمْ وَيَسْتَحْيُونَ نِسَاءَ كُمْ وَفِي ذَلِكَ بَلَاءٌ مِّن رَّبِّكُمْ عَظِيمٌ ﴿١٤١﴾

* وَوَعَدْنَا مُوسَى ثَلَاثِينَ لَيْلَةً وَأَتَمَمْنَاهَا بِعَشْرِ فَتَمَّ مِيقَاتُ رَبِّهِ أَرْبَعِينَ لَيْلَةً وَقَالَ مُوسَى لِأَخِيهِ هَارُونَ اخْلُفْنِي فِي قَوْمِي وَأَصْلِحْ وَلَا تَتَّبِعْ سَبِيلَ الْمُفْسِدِينَ ﴿١٤٢﴾

(1) (V.7:138) *Ilāh*: Who has all the right to be worshipped.

143. And when Mūsā (Moses) came at the time and place appointed by Us, and his Lord (Allah) spoke to him; he said: "O my Lord! Show me (Yourself), that I may look upon You." Allāh said: "You cannot see Me, but look upon the mountain; if it stands still in its place then you shall see Me." So when his Lord appeared to the mountain⁽¹⁾, He made it collapse to dust, and Mūsā (Moses) fell down unconscious. Then, when he recovered his senses, he said: "Glorified are You, I turn to You in repentance and I am the first of the believers."

144. (Allāh) said: "O Mūsā (Moses) I have chosen you above men by My Messages, and by My speaking (to you). So, hold that which I have given you and be of the grateful."

145. And We wrote for him on the Tablets the lesson to be drawn from all things and the explanation for all things (and said): Hold to these with firmness, and enjoin your people to take the best therein. I shall show you the home of *Al-Fāsiqūn* (the rebellious, disobedient to Allāh).

146. I shall turn away from My *Āyāt* (verses of the Qur'ān) those who behave arrogantly on the earth, without a right, and (even) if they see all the *Āyāt* (proofs, evidences, verses, lessons, signs, revelations, etc.), they will not believe in them. And if they see the way of righteousness

وَلَمَّا جَاءَ مُوسَىٰ لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ
قَالَ رَبِّ ارِنِّي أَنْظُرْ إِلَيْكَ قَالَ لَنْ نَرٰنِي
وَلَكِنِ أَنْظُرْ إِلَى الْجَبَلِ فَإِنِ اسْتَقَرَّ
مَكَانَهُ فَسَوْفَ تَرٰنِي فَلَمَّا تَجَلَّىٰ رَبُّهُ
لِلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ مُوسَىٰ صَعِقًا
فَلَمَّا أَفَاقَ قَالَ سُبْحٰنَكَ تُبْتُ إِلَيْكَ وَأَنَا
أَوَّلُ الْمُؤْمِنِينَ ﴿١٤٣﴾

قَالَ يٰمُوسَىٰ إِنِّي اصْطَفَيْتُكَ عَلَى النَّاسِ
بِرِسٰلَتِي وَبِكَلِمٰتِي فُخِّدْ مَا ءَاتَيْتُكَ
وَكَُن مِّنَ الشَّاكِرِينَ ﴿١٤٤﴾

وَكَتَبْنَا لَهُ فِي الْأَلْوٰحِ مِن كُلِّ شَيْءٍ
مَّوْعِظَةً وَتَفْصِيلًا لِّكُلِّ شَيْءٍ فَخُذْهَا
بِقُوَّةٍ وَأْمُرْ قَوْمَكَ يَأْخُذُوْا بِأَحْسَنِهَا
سَأُرِيكُمْ دَارَ الْفٰسِقِينَ ﴿١٤٥﴾

سَأَصْرِفُ عَن ءٰيٰتِي الَّذِينَ يَتَكَبَّرُوْنَ
فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَإِن يَرَوْا كُلَّ ءٰيَةٍ
لَّا يُؤْمِنُوْا بِهَا وَإِن يَرَوْا سَبِيْلَ الرُّشْدِ لَا
يَتَّخِذُوْهُ سَبِيْلًا وَإِن يَرَوْا سَبِيْلَ الْعِغْيِ
يَتَّخِذُوْهُ سَبِيْلًا ذٰلِكَ بِأَنَّهُمْ كَذَّبُوْا
بِءٰيٰتِنَا وَكَانُوْا عَنهَا غٰفِلِينَ ﴿١٤٦﴾

(1) (V.7:143) The appearance of Allāh جَلَّ جَلَالُهُ to the mountain was very little of Him. It was approximately equal to the tip of one's little finger as explained by the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ when he recited this Verse. (This *Hadīth* is quoted by *Tirmidhī*).

(monotheism, piety, and good deeds), they will not adopt it as the Way, but if they see the way of error (polytheism, crimes and evil deeds), they will adopt that way, that is because they have rejected Our *Āyāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) and were heedless (to learn a lesson) from them.

147. Those who deny Our *Āyāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) and the Meeting in the Hereafter (Day of Resurrection,), vain are their deeds. Are they requited with anything except what they used to do?

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَلِقَاءِ الْآخِرَةِ
حَبِطَتْ أَعْمَالُهُمْ هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا
يَعْمَلُونَ ﴿١٤٧﴾

148. And the people of Mūsā (Moses) made in his absence, out of their ornaments, the image of a calf (for worship). It had a sound (as if it was mooing). Did they not see that it could neither speak to them nor guide them to the way? They took it (for worship) and they were *Zālimūn* (wrong-doers).

وَاتَّخَذَ قَوْمُ مُوسَىٰ مِنْ بَعْدِهِ مِنْ حُلِيِّهِمْ
عِجْلًا جَسَدًا لَهُ خُوَارٌّ أَلَمْ يَرَوْا أَنَّهُ
لَا يَكْلِمُهُمْ وَلَا يَهْدِيهِمْ سَبِيلًا اتَّخَذُوهُ
وَكَانُوا ظَالِمِينَ ﴿١٤٨﴾

149. And when they regretted and saw that they had gone astray, they (repented and) said: “If our Lord have not mercy upon us and forgive us, we shall certainly be of the losers.”

وَلَمَّا سَقِطَ فِي أَيْدِيهِمْ وَرَأَوْا أَنَّهُمْ قَدْ
ضَلُّوا قَالُوا لَئِن لَّمْ يَرْحَمْنَا رَبُّنَا وَيَغْفِرْ لَنَا
لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿١٤٩﴾

150. And when Mūsā (Moses) returned to his people, angry and grieved, he said: “What an evil thing is that which you have done (i.e. worshipping the calf) during my absence. Did you hasten and go ahead as regards the matter of your Lord (you left His worship)?” And he threw down the Tablets and

وَلَمَّا رَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضْبَانَ
أَسِيفًا قَالَ بِئْسَمَا خَلَفْتُمُونِي مِنْ بَعْدِي
أَعِجَلْتُمْ أَمْرَ رَبِّكُمْ وَأَلْقَى الْأَلْوَابِحَ
وَآتَخَذَ بِرَأْسِ أَخِيهِ يَجُرُّهُ إِلَيْهِ قَالَ ابْنَ أُمَّ
إِنَّ الْقَوْمَ اسْتَضَعَفُونِي وَكَادُوا يَقْتُلُونِي
فَلَا تُسْمِعْ بِي الْأَعْدَاءَ وَلَا تَجْعَلْنِي مَعَ

seized his brother by (the hair of) his head and dragged him towards him. [Hārūn (Aaron)] said: “O son of my mother! Indeed the people judged me weak and were about to kill me, so make not the enemies rejoice over me, nor put me amongst the people who are *Zālimūn* (wrong-doers).”

151. Mūsā (Moses) said: “O my Lord! Forgive me and my brother, and admit us into Your Mercy, for you are the Most Merciful of those who show mercy.”
152. Certainly, those who took the calf (for worship), wrath from their Lord and humiliation will come upon them in the life of this world. Thus do We recompense those who invent lies.
153. But those who committed evil deeds and then repented afterwards and believed, verily, your Lord, after (all) that, is indeed Oft-Forgiving, Most Merciful.
154. And when the anger of Mūsā (Moses) was calmed down, he took up the Tablets; and in their inscription was guidance and mercy for those who fear their Lord.
155. And Mūsā (Moses) chose out of his people seventy (of the best) men for Our appointed time and place of meeting, and when they were seized with a violent earthquake, he said: “O my Lord, if it had been Your Will, You could have destroyed them and me before; would You destroy us for the deeds of the foolish ones among us? It is only Your Trial by which

الْقَوْمِ الظَّالِمِينَ ﴿١٥٠﴾

قَالَ رَبِّ اغْفِرْ لِي وَلِإِخِي وَادْخُلْنَا فِي رَحْمَتِكَ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ ﴿١٥١﴾

إِنَّ الَّذِينَ اتَّخَذُوا الْعِجْلَ سَيئَالَهُمْ غَضَبٌ مِّن رَّبِّهِمْ وَذَلَّةٌ فِي الْحَيَاةِ الدُّنْيَا وَكَذَلِكَ نَجْزِي الْمُفْتِرِينَ ﴿١٥٢﴾

وَالَّذِينَ عَمِلُوا السَّيِّئَاتِ ثُمَّ تَابُوا مِن بَعْدِهَا وَعَامَنُوا إِنَّ رَبَّكَ مِن بَعْدِهَا لَغَفُورٌ رَّحِيمٌ ﴿١٥٣﴾

وَلَمَّا سَكَتَ عَن مُوسَى الْغَضَبُ أَخَذَ الْأَلْوَابَ ۗ وَفِي نُسُخَتِهَا هُدًى وَرَحْمَةٌ لِّلَّذِينَ هُمْ لِرَبِّهِمْ يَرْهَبُونَ ﴿١٥٤﴾

وَأَخْتَارَ مُوسَى قَوْمَهُ سَبْعِينَ رَجُلًا لِّمِيقَاتِنَا فَلَمَّا أَخَذَتْهُمُ الرَّجْفَةُ قَالَ رَبِّ لَوْ شِئْتَ أَهْلَكْتَهُم مِّن قَبْلِ وَإِيسَى ۗ أَتُهْلِكُنَا بِمَا فَعَلَ السُّفَهَاءُ مِنَّا إِنْ هِيَ إِلَّا فِتْنَتُكَ تُضِلُّ بِهَا مَن تَشَاءُ وَتَهْدِي مَن تَشَاءُ ۗ أَنْتَ وَلِيُّنَا فَاغْفِرْ لَنَا وَارْحَمْنَا ۗ وَأَنْتَ خَيْرُ الْغَافِرِينَ ﴿١٥٥﴾

You lead astray whom You will, and keep guided whom You will. You are our *Walī* (Protector), so forgive us and have Mercy on us: for You are the Best of those who forgive.

156. “And ordain for us good in this world, and in the Hereafter. Certainly, we have turned to You.” He said: (As to) My punishment, I afflict therewith whom I will and My Mercy embraces all things. That (Mercy) I shall ordain for those who are the *Muttaqūn* (the pious — See V.2:2), and give *Zakāt*; and those who believe in Our *Āyāt* (proofs, evidences, verses, lessons, signs, revelations, etc.);
157. Those who follow the Messenger, the Prophet who can neither read nor write (i.e. Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) whom they find written with them in the Taurāt (Torah) and the Injeel (Gospel) ⁽¹⁾, — he commands them for *Al-Ma'rūf* (i.e. Islāmic Monotheism and all that Islām has ordained); and forbids them from *Al-Munkar* (i.e. disbelief, polytheism of all kinds, and all that Islām has forbidden); he allows them as lawful *Aṭ-Ṭayyibāt* (i.e. all good and lawful as regards things, deeds, beliefs, persons, foods), and prohibits them as unlawful *Al-Khabā'ith* (i.e. all evil and unlawful as regards things, deeds, beliefs,

* وَأَكْتَبْنَا لَنَا فِي هَذِهِ الدُّنْيَا حَسَنَةً
وَفِي الْآخِرَةِ إِنَّا هُدُنَا إِلَيْكَ قَالَ عَدَايَ
أُصِيبُ بِهِ مَنْ أَشَاءُ وَرَحْمَتِي وَسَعَتْ كُلَّ
شَيْءٍ فَسَاءَ كَيْدُهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ
الزَّكَاةَ وَالَّذِينَ هُمْ بِآيَاتِنَا يُؤْمِنُونَ ﴿١٥٦﴾

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي
يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ
وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ
عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ
عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ
وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ فَالَّذِينَ
آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا
النُّورَ الَّذِي أُنزِلَ مَعَهُ أُولَئِكَ هُمُ
الْمُقْلِحُونَ ﴿١٥٧﴾

(1) (V.7:157) There exists in the Taurāt (Torah) and the Injeel (Gospel), even after the original text has been distorted, clear prophecies indicating the coming of Prophet Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, e.g. Deut. 18: 18,21:21; Psl. 118: 22-23; Isa. 42: 1-13; Hab. 3: 3-4; Matt. 21:42-43; Jn. 14: 12-17, 26-28, 16: 7-14. Also see (V.3:70,71) (Deut, xviii 15) (John xiv, 16).

persons and foods⁽¹⁾), he releases them from their heavy burdens (of Allāh's Covenant with the children of Israel), and from the fetters that were upon them. So, those who believe in him (Muḥammad ﷺ), honour him, help him, and follow the light (the Qur'ān) which has been sent down with him, it is they who will be the successful⁽²⁾.

158. Say (O Muḥammad ﷺ):
 “O mankind! Verily, I am sent to you all as the Messenger of Allāh — to Whom belongs the dominion of the heavens and the earth. *Lā ilāha illa Huwa* (none has the right to be worshipped but He). It is He Who gives life and causes death. So, believe in Allāh and His Messenger (Muḥammad ﷺ), the Prophet who can neither read nor write (i.e. Muḥammad ﷺ), who believes in Allāh and His Words [(this Qur'ān), the Taurāt (Torah) and the Injeel (Gospel) and also Allāh's Word: “Be!” — and he was, i.e. 'Īsā (Jesus) son of Maryam (Mary), عَلَيْهِمَا السَّلَامُ], and follow him so that you may be guided⁽³⁾”.

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ
 جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ
 لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ فَآمِنُوا بِاللَّهِ
 وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ
 وَكَلِمَاتِهِ ۖ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٥٨﴾

- (1) (V.7:157) *Al-Khabā'ith* (All evil unlawful forbidden things). It also includes habitual eating and drinking of narcotic drugs like morphine, heroin, cannabis, etc., and tobacco smoking that spoils one's health and may lead to one's death.
- (2) (V. 7:157):
 a) “O you who have been given the Scripture (Jews and Christians)! Believe in what We have revealed (to Muḥammad ﷺ) confirming what is (already) with you, before We efface faces [by making them (faces) like the backs of the necks; without nose, mouth and eyes], and turn them hindwards, or curse them as We cursed the Sabbath-breakers. And the Commandment of Allāh is always executed.” (V.4:47).
 b) See (V.57:28) and its footnote.
- (3) (V.7:158) See the footnote (A) of (V.2:252).

159. And of the people of Mūsā (Moses) there is a community who lead (the men) with truth and establish justice therewith (i.e. judge among men with truth and justice).
160. And We divided them into twelve tribes (as distinct) nations. We revealed to Mūsā (Moses) when his people asked him for water (saying): “Strike the stone with your stick”, and there gushed forth out of it twelve springs, each group knew its own place for water. We shaded them with the clouds and sent down upon them *Al-Manna*⁽¹⁾ and the quails (saying): “Eat of the good things with which We have provided you.” They harmed Us not, but they used to harm themselves.
161. And (remember) when it was said to them: “Dwell in this town (Jerusalem) and eat therefrom wherever you wish, and say, ‘(O Allāh) forgive our sins’; and enter the gate prostrate (bowing with humility). We shall forgive you your wrong-doings. We shall increase (the reward) for the good-doers.”
162. But those among them who did wrong changed the word that had been told to them. So, We sent on them a torment from the heaven in return for their wrong-doings⁽²⁾.

وَمِنْ قَوْمِ مُوسَىٰ أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ
يَعْدِلُونَ ﴿١٥٩﴾

وَقَطَعْنَاهُمْ اثْنَتَيْ عَشْرَةَ أَسْبَاطًا أُمَمًا
وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ إِذِ اسْتَسْقَاهُ قَوْمُهُ
أَنْ أَضْرِبْ بِعَصَاكَ الْحَجَرَ فَانْبَجَسَتْ
مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا قَدْ عَلِمَ كُلُّ أُنَاسٍ
مَشْرَبَهُمْ وَظَلَّلْنَا عَلَيْهِمُ الْغَمَمَ وَأَنْزَلْنَا
عَلَيْهِمُ الْمَنَّٰنَ وَالسَّلْوَىٰ كُلًّا مِنْ تَحْتِهَا
مَا رَزَقْنَاكُمْ وَمَا ظَلَمُونَا وَلَكِنْ كَانُوا
أَنْفُسَهُمْ يَظْلِمُونَ ﴿١٦٠﴾

وَإِذْ قِيلَ لَهُمْ اسْكُنُوا هَذِهِ الْقَرْيَةَ وَكُلُوا
مِنْهَا حَيْثُ شِئْتُمْ وَقُولُوا حِطَّةٌ وَادْخُلُوا
الْبَابَ سُجَّدًا نَغْفِرْ لَكُمْ خَطِيئَتِكُمْ
سَنَزِيدُ الْمُحْسِنِينَ ﴿١٦١﴾

فَبَدَّلَ الَّذِينَ ظَلَمُوا مِنْهُمْ قَوْلًا غَيْرَ
الَّذِي قِيلَ لَهُمْ فَأَرْسَلْنَا عَلَيْهِمْ رِجْزًا مِّنَ
السَّمَاءِ بِمَا كَانُوا يَظْلِمُونَ ﴿١٦٢﴾

(1) (V.7:160) See the footnote of (V.2:57).

(2) (V.7:162) See (V. 2:59) and its footnote.

163. And ask them (O Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) about the town that was by the sea; when they transgressed in the matter of the Sabbath (i.e. Saturday): when their fish came to them openly on the Sabbath day, and did not come to them on the day they had no Sabbath. Thus We made a trial of them, for they used to rebel against Allāh's Command (disobey Allāh).⁽¹⁾
164. And when a community among them said: "Why do you preach to a people whom Allāh is about to destroy or to punish with a severe torment?" (The preachers) said: "In order to be free from guilt before your Lord (Allāh), and perhaps they may fear Allāh."
165. So, when they forgot the remindings that had been given to them, We rescued those who forbade evil, but We seized those who did wrong with a severe torment because they used to rebel against Allāh's Command (disobey Allāh).
166. So, when they exceeded the limits of what they were prohibited, We said to them: "Be you monkeys, despised and rejected."⁽²⁾
167. And (remember) when your Lord declared that He would certainly keep on sending against them (i.e. the Jews), till the Day of Resurrection, those who would afflict them with

وَسَأَلَهُمْ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ حَاضِرَةَ
الْبَحْرِ إِذْ يَعْدُونَ فِي السَّبْتِ إِذْ تَأْتِيهِمْ
حَيْثَانَهُمْ يَوْمَ سَبْتِهِمْ شُرَعًا وَيَوْمَ لَا
يَسْبِتُونَ لَا تَأْتِيهِمْ كَذَلِكَ نَبْلُوهُمْ بِمَا
كَانُوا يَفْسُقُونَ ﴿١٦٣﴾

وَإِذْ قَالَتْ أُمَّةٌ مِّنْهُمْ لِمَ تَعِظُونَ قَوْمًا اللَّهُ
مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ عَذَابًا شَدِيدًا قَالُوا
مَعذِرَةٌ إِلَىٰ رَبِّكُمْ وَلَعَلَّهُمْ يَتَّقُونَ ﴿١٦٤﴾

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ أَهَجَّيْنَا الَّذِينَ
بَيْنَهُمْ عَنِ السُّوءِ وَأَخَذْنَا الَّذِينَ ظَلَمُوا
بِعَذَابٍ بَّيْسٍ بِمَا كَانُوا يَفْسُقُونَ ﴿١٦٥﴾

فَلَمَّا عَتَوْا عَن مَّا نُهِيَ عَنْهُ قُلْنَا لَهُمْ
كُونُوا قِرَدَةً خَاسِئِينَ ﴿١٦٦﴾

وَإِذْ تَأَذَّنَ رَبُّكَ لَيَبْعَثَنَّ عَلَيْهِمْ إِلَىٰ يَوْمِ
الْفَيْئِمَةِ مَن يَسُومُهُمْ سُوءَ الْعَذَابِ إِنَّ رَبَّكَ
لَسَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَّحِيمٌ ﴿١٦٧﴾

(1) (V.7:163) See the Qur'ān: V.4:154 and its footnote.

(2) (V.7:166) It is a severe warning to the mankind that they should not disobey what Allāh commands them to do, and keep far away from what He prohibits them.*

* See the footnote of (V.9:112).

a humiliating torment. Verily, your Lord is Quick in Retribution (for the disobedient, wicked) and certainly He is Oft-Forgiving, Most Merciful (for the obedient and those who beg Allāh's Forgiveness).

168. And We have broken them (i.e. the Jews) up into various, separate groups on the earth: some of them are righteous and some are away from that. And We tried them with good (blessings) and evil (calamities) in order that they might turn (to Allāh's Obedience).
169. Then, after them, succeeded an (evil) generation, which inherited the Book, but they chose (for themselves) the goods of this low life (evil pleasures of this world) saying (as an excuse): “(Everything) will be forgiven to us.” And if (again) the offer of the like (evil pleasures of this world) came their way, they would (again) seize them (would commit those sins). Was not the covenant of the Book taken from them that they would not say about Allāh anything, but the truth? And they have studied what is in it (the Book). And the home of the Hereafter is better for those who are *Al-Muttaqūn* (the pious — See V.2:2). Do not you then understand?
170. And as to those who hold fast to the Book (i.e. act on its teachings) and perform *Aṣ-Ṣalāt* (*Iqāmat-aṣ-Ṣalāt*), certainly, We shall never waste the reward of those who do righteous deeds.

وَقَطَعْنَاهُمْ فِي الْأَرْضِ أُمَّمًا مِنْهُمْ الصَّالِحُونَ
وَمِنْهُمْ دُونَ ذَلِكَ وَبَلَوْنَاهُمْ بِالْحَسَنَاتِ
وَالسَّيِّئَاتِ لَعَلَّهُمْ يَرْجِعُونَ ﴿١٦٨﴾

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ وَرِثُوا
الْكِتَابَ يَأْخُذُونَ عَرَضَ هَذَا الْأَدْنَى
وَيَقُولُونَ سَيُعْفِرُ لَنَا وَإِن يَأْتِهِمْ عَرَضٌ
مِثْلُهُ يَأْخُذُوهُ أَلَمْ يُؤْخَذْ عَلَيْهِمْ مِيثَاقُ
الْكِتَابِ أَن لَّا يَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ
وَدَرَسُوا مَا فِيهِ وَالنَّارُ الْآخِرَةُ خَيْرٌ لِّلَّذِينَ
يَتَّقُونَ أَفَلَا تَعْقِلُونَ ﴿١٦٩﴾

وَالَّذِينَ يُؤْمِنُونَ بِالْكِتَابِ وَأَقَامُوا
الصَّلَاةَ إِنَّا لَا نَضِيعُ أَجْرَ الْمُصْلِحِينَ ﴿١٧٠﴾

171. And (remember) when We raised the mountain over them as if it had been a canopy, and they thought that it was going to fall on them. (We said): “Hold firmly to what We have given you [i.e. the Taurāt (Torah)], and remember that which is therein (act on its commandments), so that you may fear Allāh and obey Him.”

172. And (remember) when your Lord brought forth from the Children of Adam, from their loins, their seed (or from Adam’s loin his offspring) and made them testify as to themselves (saying): “Am I not your Lord?” They said: “Yes! We testify,” lest you should say on the Day of Resurrection: “Verily, we have been unaware of this.”

173. Or lest you should say: “It was only our fathers aforetime who took others as partners in worship along with Allāh, and we were (merely their) descendants after them; will You then destroy us because of the deeds of men who practised *Al-Bāṭil* (i.e. polytheism and committing crimes and sins, invoking and worshipping others besides Allāh)?” (*Tafsīr Aṭ-Ṭabarī*).

174. Thus do We explain the *Āyāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail, so that they may turn (to the truth).

175. And recite (O Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) to them the story of him to whom We gave Our *Āyāt* (proofs, evidences, lessons, signs, etc.), but he threw them away; so *Shaiṭān* (Satan) followed him up, and he became of those who went astray.

﴿١٧١﴾ * وَإِذْ نَتَقْنَا الْجَبَلَ فَوْقَهُمْ كَأَنَّهُ ظِلَّةٌ
وَوَظَنُوا أَنَّهُ وَاقِعٌ بِهِمْ خُذُوا مَا آتَيْنَاكُمْ
بِقُوَّةٍ وَادْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٧١﴾

﴿١٧٢﴾ وَإِذْ أَخَذَ رَبُّكَ مِن بَنِي آدَمَ مِنْ ظُهُورِهِمْ
ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ أَلَسْتُ
بِرَبِّكُمْ قَالُوا بَلَىٰ شَهِدْنَا أَن تَقُولُوا يَوْمَ
الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ ﴿١٧٢﴾

﴿١٧٣﴾ أَوْ تَقُولُوا إِنَّمَا أَشْرَكَ آبَاؤُنَا مِن قَبْلُ
وَكُنَّا ذُرِّيَّةً مِّن بَعْدِهِمْ أَفَتُهْلِكُنَا بِمَا
فَعَلِ الْمُبْطِلُونَ ﴿١٧٣﴾

﴿١٧٤﴾ وَكَذَلِكَ نُفَصِّلُ الْآيَاتِ لَعَلَّهُمْ
يَرْجِعُونَ ﴿١٧٤﴾

﴿١٧٥﴾ وَأَقْلُ عَلَيْهِمْ نَبَأَ الَّذِي آتَيْنَاهُ آيَاتِنَا
فَأَنسَلَخَ مِنْهَا فَأَتْبَعَهُ الشَّيْطَانُ فَكَانَ مِنَ
الْغَاوِينَ ﴿١٧٥﴾

176. And had We willed, We would surely have elevated him therewith, but he clung to the earth and followed his own vain desire. So, his parable is the parable of a dog: if you drive him away, he lolls his tongue out, or if you leave him alone, he (still) lolls his tongue out. Such is the parable of the people who reject Our *Āyāt* (proofs, evidences, verses, lessons, signs, revelations, etc.). So, relate the stories, perhaps they may reflect.
177. Evil is the parable of the people who rejected Our *Āyāt* (proofs, evidences, verses and signs, etc.), and used to wrong their own selves.
178. Whomsoever Allāh guides, he is the guided one, and whomsoever He sends astray, — then those! They are the losers.
179. And surely, We have created many of the jinn and mankind for Hell. They have hearts wherewith they understand not, and they have eyes wherewith they see not, and they have ears wherewith they hear not (the truth). They are like cattle, nay even more astray; those! They are the heedless ones.
180. And (all) the Most Beautiful Names belong to Allāh⁽¹⁾, so call on Him by them, and leave the company of those who belie or deny (or utter impious speech against) His Names. They will be required for what they used to do.

وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا وَلَكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ هَوَاهُ فَمَثَلُهُ كَمَثَلِ الْكَلْبِ إِنْ تَحِيلَ عَلَيْهِ يَلْهَثُ أَوْ تَتْرُكْهُ يَلْهَثُ ذَلِكَ مِثْلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَاقْصِصْ الْقِصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿١٧٦﴾

سَاءَ مَثَلًا الْقَوْمُ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَأَنْفُسُهُمْ كَانُوا يَظْلِمُونَ ﴿١٧٧﴾

مَنْ يَهْدِ اللَّهُ فَبُحْهُوَ الْمُهْتَدَىٰ وَمَنْ يُضِلِّمْ فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿١٧٨﴾

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالْإِنسِ لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا وَلَهُمْ آذَانٌ لَا يَسْمَعُونَ بِهَا أُولَٰئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ أُولَٰئِكَ هُمُ الْعَقْلُونَ ﴿١٧٩﴾

وِلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ ﴿١٨٠﴾

(1) (V.7:180) Allāh has one hundred, minus one, Names. (i.e. 99).

Narrated Abu Hurairah رضي الله عنه: Allāh has ninety-nine Names, i.e. one-hundred minus one; and whoever believes in their meanings and acts accordingly, will enter Paradise; and Allāh is *Witr* (one) and loves 'the *Witr*'. (*Ṣaḥīḥ Al-Bukhārī*, Vol. 8, *Ḥadīth* No. 419).

181. And of those whom We have created, there is a community who guides (others) with the truth, and establishes justice therewith.
182. Those who reject Our *Āyāt* (proofs, evidences, verses, lessons, signs, revelations, etc.), We shall gradually seize them with punishment in ways they perceive not.
183. And I respite them; certainly My Plan is strong.
184. Do they not reflect? There is no madness in their companion (Muḥammad ﷺ). He is but a plain warner.
185. Do they not look in the dominion of the heavens and the earth and all things that Allāh has created; and that it may be that the end of their lives is near. In what message after this will they then believe?
186. Whomsoever Allāh sends astray, none can guide him; and He lets them wander blindly in their transgressions.
187. They ask you about the Hour (Day of Resurrection): “When will be its appointed time?” Say: “The knowledge thereof is with my Lord (Alone). None can reveal its time but He. Heavy is its burden through the heavens and the earth. It shall not come upon you except all of a sudden.” They ask you as if you have a good knowledge of it. Say: “The knowledge thereof is with Allāh (Alone), but most of mankind know not.”⁽¹⁾

وَمِمَّنْ خَلَقْنَا أُمَّةً يَهْدُونَ بِالْحَقِّ وَبِهِ
يَعْدِلُونَ ﴿١٨١﴾

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا سَنَسْتَدْرِجُهُم مِّنْ
حَيْثُ لَا يَعْلَمُونَ ﴿١٨٢﴾

وَأُمْلِي لَهُمْ إِنَّ كَيْدِي مَتِينٌ ﴿١٨٣﴾

أَوَلَمْ يَتَفَكَّرُوا مَا بِصَاحِبِهِمْ مِّنْ جِنَّةٍ إِنْ
هُوَ إِلَّا نَذِيرٌ مُّبِينٌ ﴿١٨٤﴾

أَوَلَمْ يَنْظُرُوا فِي مَلَكُوتِ السَّمَوَاتِ
وَالْأَرْضِ وَمَا خَلَقَ اللَّهُ مِنْ شَيْءٍ وَأَنْ
عَسَىٰ أَنْ يَكُونَ قَدِ اقْتَرَبَ أَجَلُهُمْ
فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ ﴿١٨٥﴾

مَنْ يُضِلِلِ اللَّهُ فَلَا هَادِيَ لَهُ وَيَذَرُهُمْ
فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١٨٦﴾

يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَلُهَا قُلْ
إِنَّمَا عِلْمُهَا عِنْدَ رَبِّي لَا يُجَلِّيهَا لِوَقْتِهَا
إِلَّا هُوَ تَقُلْتُ فِي السَّمَوَاتِ وَالْأَرْضِ
لَا تَأْتِيكُمْ إِلَّا بَغْتَةً يَسْأَلُونَكَ كَأَنَّكَ
حَفِيٌّ عَنْهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ
وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿١٨٧﴾

(1) (V.7:187): Narrated ‘Abdullāh ﷺ: Allāh’s Messenger ﷺ said, “The keys of the unseen are five: Verily Allāh! With Him (Alone) is the knowledge of the

188. Say (O Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ): “I possess no power over benefit or harm to myself except as Allāh wills. If I had the knowledge of the *Ghaib* (Unseen), I should have secured for myself an abundance of wealth, and no evil should have touched me. I am but a warner, and a bringer of glad tidings to a people who believe.”
189. It is He Who has created you from a single person (Adam), and (then) He has created from him his wife [Ḥawwā' (Eve)], in order that he might enjoy the pleasure of living with her. When he (a polytheist from Adam's offspring – as stated by *Ibn Kathīr* in his *Tafsīr*) had sexual relation with her (the polytheist's wife), she became pregnant and she carried it about lightly. Then when it became heavy, they both invoked Allāh, their Lord (saying): “If You give us a *Ṣāliḥ* (good in every aspect) child, we shall indeed be among the grateful.”
190. But, when He gave them (the polytheist and his wife) a *Ṣāliḥ* (good in every aspect) child, they (the polytheist and his wife) ascribed partners to Him (Allāh) in that which He has given to them. High is Allāh, Exalted above all that they ascribe as partners to Him. (*Tafsīr Ibn Kathīr*).

قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبِ لَأَسْتَكْثِرْتُ مِنَ الْخَيْرِ وَمَا مَسَّنِيَ السُّوءُ إِنْ أَنَا إِلَّا نَذِيرٌ وَبَشِيرٌ لِّقَوْمٍ يُؤْمِنُونَ ﴿١٨٨﴾

* هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا فَلَمَّا تَغَشَّيْهَا حَمَلَتْ حَمْلًا خَفِيفًا فَمَرَّتْ بِهِ فَلَمَّا أَثْقَلَتْ دَعَوَا اللَّهَ رَبَّهُمَا لَئِنْ آتَيْتَنَا صَالِحًا لَنُكَونَنَّ مِنَ الشَّاكِرِينَ ﴿١٨٩﴾

فَلَمَّا آتَيْنَاهُمَا صَالِحًا جَعَلَا لَهُ شُرَكَاءَ فِيمَا آتَيْنَاهُمَا فَتَعَلَّى اللَّهُ عَمَّا يُشْرِكُونَ ﴿١٩٠﴾

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. Verily, Allāh is All-Knower, Well - Acquainted with all things.” (V.31:34). (*Ṣaḥīḥ Al-Bukhārī*, Vol. 6, *Ḥadīth* No. 151).

191. Do they attribute as partners to Allāh those who created nothing but they themselves are created?
192. No help can they give them, nor can they help themselves.
193. And if you call them to guidance, they follow you not. It is the same for you whether you call them or you keep silent.
194. Verily, those whom you call upon besides Allāh are slaves like you. So, call upon them and let them answer you, if you are truthful.
195. Have they feet wherewith they walk? Or have they hands wherewith they hold? Or have they eyes wherewith they see? Or have they ears wherewith they hear? Say (O Muḥammad ﷺ): “Call your (so-called) partners (of Allāh) and then plot against me, and give me no respite!
196. Verily, my *Walī* (Protector, Supporter, and Helper) is Allāh, Who has revealed the Book (the Qur’ān), and He protects (supports and helps) the righteous.
197. And those whom you call upon besides Him (Allāh) cannot help you nor can they help themselves.
198. And if you call them to guidance, they hear not and you will see them looking at you, yet they see not.
199. Show forgiveness, enjoin what is good, and turn away from the foolish (i.e. don’t punish them).

أَيُّشْرِكُونَ مَا لَا يَخْلُقُ شَيْئًا وَهُمْ يُخْلَقُونَ ﴿١٩١﴾

وَلَا يَسْتَعِينُونَ لَهُمْ نَصْرًا وَلَا أَنْفُسَهُمْ
يَنْصُرُونَ ﴿١٩٢﴾

وَإِنْ تَدْعُوهُمْ إِلَى الْهُدَىٰ لَا يَتَّبِعُوكُمْ
سَوَاءٌ عَلَيْكُمْ أَدَعَوْتُمُوهُمْ أَمْ أَنْتُمْ
صَلِمْتُونَ ﴿١٩٣﴾

إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ عِبَادٌ
أَمْثَلُكُمْ فَأَدْعُوهُمْ فَلْيَسْتَجِيبُوا لَكُمْ
إِنْ كُنْتُمْ صَادِقِينَ ﴿١٩٤﴾

أَلَهُمْ أَرْجُلٌ يَمْشُونَ بِهَا أَمْ لَهُمْ أَيْدٍ
يَبْطِشُونَ بِهَا أَمْ لَهُمْ أَعْيُنٌ يُبْصِرُونَ بِهَا
أَمْ لَهُمْ آذَانٌ يَسْمَعُونَ بِهَا قُلْ أَدْعُوا
شُرَكَاءَكُمْ ثُمَّ كِيدُوا فَلَا تُنظِرُونَ ﴿١٩٥﴾

إِنَّ وَرَئِيَ اللَّهَ الَّذِي نَزَّلَ الْكِتَابَ وَهُوَ
يَتَوَلَّى الصَّالِحِينَ ﴿١٩٦﴾

وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ لَا يَسْتَعِينُونَ
نَصْرَكُمْ وَلَا أَنْفُسَهُمْ يَنْصُرُونَ ﴿١٩٧﴾

وَإِنْ تَدْعُوهُمْ إِلَى الْهُدَىٰ لَا يَسْمَعُوا وَتَرَاهُمْ
يَنْظُرُونَ إِلَيْكَ وَهُمْ لَا يُبْصِرُونَ ﴿١٩٨﴾

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ
الْجَاهِلِينَ ﴿١٩٩﴾

200. And if an evil whisper comes to you from *Shaiṭān* (Satan), then seek refuge with Allāh. Verily, He is All-Hearer, All-Knower.
201. Verily, those who are *Al-Muttaqūn* (the pious — see V.2:2), when an evil thought comes to them from *Shaiṭān* (Satan), they remember (Allāh), and (indeed) they then see (aright).
202. But (as for) their brothers (the devils) they (i.e. the devils) plunge them deeper into error, and they never stop short.
203. And if you do not bring them a miracle [according to their (i.e. Quraish pagans') proposal], they say: “Why have you not brought it?”⁽¹⁾ Say: “I but follow what is revealed to me from my Lord. This (the Qur’ān) is nothing but evidences from your Lord, and a guidance and a mercy for a people who believe.”
204. So, when the Qur’ān is recited, listen to it, and be silent that you may receive mercy. [i.e. during the compulsory congregational prayers when the *Imām* (of a mosque) is leading the prayer (except *Sūrat Al-Fātiḥah*), and also when he is delivering the Friday-prayer *Khuṭbah*]. (*Tafsīr Aṭ-Ṭabarī*).

وَإِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْعٌ فَاسْتَعِذْ
بِاللَّهِ إِنَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٠٠﴾

إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَافٌ مِّنَ
الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ ﴿٢٠١﴾

وَإِخْوَانُهُمْ يَمُدُّوْنَهُمْ فِي الْغَيِّ ثُمَّ لَا
يُقْصِرُونَ ﴿٢٠٢﴾

وَإِذَا لَمْ تَأْتِهِمْ بآيَةٍ قَالُوا لَوْلَا آجْتَبَيْتَهَا
فَلْ إِنَّمَا أَتَّبِعُ مَا يُوحَىٰ إِلَيَّ مِنْ رَبِّي هَذَا
بَصَائِرٍ مِّن رَّبِّكُمْ وَهَدًى وَرَحْمَةً لِّقَوْمٍ
يُؤْمِنُونَ ﴿٢٠٣﴾

وَإِذَا قُرِئَ الْقُرْءَانُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا
لَعَلَّكُمْ تُرْحَمُونَ ﴿٢٠٤﴾

(1) (V.7:203): Narrated Anas رضي الله عنه that the Makkan people (Quraish pagans) requested Allāh’s Messenger صلى الله عليه وسلم to show them a miracle, and so he showed them the splitting of the moon. (*Ṣaḥīḥ Al-Bukhārī*, Vol.4. *Ḥadīth* No.831).

205. And remember your Lord within yourself, humbly and with fear and without loudness in words, in the mornings and in the afternoons and be not of those who are neglectful⁽¹⁾.
206. Surely, those who are with your Lord (angels) are never too proud to perform acts of worship to Him, but they glorify His Praise and prostrate themselves before Him.

وَأذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً
وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْآصَالِ
وَلَا تَكُن مِّنَ الْغَافِلِينَ ﴿٢٠٥﴾

إِنَّ الَّذِينَ عِنْدَ رَبِّكَ لَا يَسْتَكْبِرُونَ عَنْ
عِبَادَتِهِ وَيُسَبِّحُونَهُ وَلَهُ يَسْجُدُونَ ﴿٢٠٦﴾

(1) (V.7:205): See the footnote of (V. 13:28).

(8)

Sūrat Al-Anfāl (The Spoils of War)

سُورَةُ الْأَنْفَالِ

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

1. They ask you (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) about the spoils of war. Say: “The spoils are for Allāh and the Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.” So fear Allāh and adjust all matters of difference among you, and obey Allāh and His Messenger (Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), if you are believers.
2. The believers are only those who, when Allāh is mentioned, feel a fear in their hearts and when His Verses (this Qur’ān) are recited to them, they (i.e. the Verses) increase their Faith; and they put their trust in their Lord (Alone);
3. Who perform *Aṣ-Ṣalāt* (*Iqāmat-aṣ-Ṣalāt*) and spend out of that We have provided them.
4. It is they who are the believers in truth. For them are grades of dignity with their Lord, and Forgiveness and a generous provision (Paradise).
5. As your Lord caused you (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) to go out from your home with the truth; and verily, a party among the believers disliked it,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَسْأَلُونَكَ عَنِ الْأَنْفَالِ قُلِ الْأَنْفَالُ لِلَّهِ
وَالرَّسُولِ فَأَتَقُوا اللَّهَ وَأَصْلِحُوا ذَاتَ
بَيْنِكُمْ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ إِنْ كُنْتُمْ
مُؤْمِنِينَ ﴿١﴾

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ
وَجِلَّتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ
آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ
يَتَوَكَّلُونَ ﴿٢﴾

الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ
يُنْفِقُونَ ﴿٣﴾

أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ دَرَجَاتٌ
عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٤﴾

كَمَا أَخْرَجَكَ رَبُّكَ مِنْ بَيْتِكَ بِالْحَقِّ
وَإِنَّ فَرِيقًا مِّنَ الْمُؤْمِنِينَ لَكٰرِهُونَ ﴿٥﴾

6. Disputing with you, concerning the truth, after it was made manifest, as if they were being driven to death, while they were looking (at it).
7. And (remember) when Allāh promised you (Muslims) one of the two parties (of the enemy i.e. either the army or the caravan) that it should be yours; you wished that the one unarmed (the caravan) should be yours, but Allāh willed to justify the truth by His Words and to cut off the roots of the disbelievers (i.e. in the battle of Badr).
8. That He might cause the truth to triumph and bring falsehood to nothing, even though the *Mujrimūn* (disbelievers, polytheists, sinners, criminals) hate it.
9. (Remember) when you sought help of your Lord and He answered you (saying): “I will help you with a thousand of the angels each behind the other (following one another) in succession.”
10. Allāh made it only as glad tidings, and that your hearts be at rest therewith. And there is no victory except from Allāh. Verily, Allāh is All-Mighty, All-Wise.
11. (Remember) when He covered you with a slumber as security from Him, and He caused water (rain) to descend on you from the sky, to clean you thereby and to remove from you the *Rijz* (whispering, evil-suggestions) of *Shaitān* (Satan), and to strengthen your hearts, and make your feet firm thereby.

يُجَادِلُونَكَ فِي الْحَقِّ بَعْدَ مَا تَبَيَّنَ كَأَنَّمَا يُسَاقُونَ إِلَى الْمَوْتِ وَهُمْ يَنْظُرُونَ ﴿٦﴾

وَإِذْ يُعِدُّكُمُ اللَّهُ لِلْإِحْدَى الطَّائِفَتَيْنِ أَنَّهُمَا لَكُمْ وَتَوَدُونَ أَنَّ غَيْرَ ذَاتِ الشَّوْكَةِ تَكُونُ لَكُمْ وَيُرِيدُ اللَّهُ أَن يُحِقَّ الْحَقَّ بِكَلِمَاتِهِ وَيَقْطَعَ دَابِرَ الْكَافِرِينَ ﴿٧﴾

لِيُحِقَّ الْحَقَّ وَيُبْطِلَ الْبَطْلَ وَلَوْ كَرِهَ الْمُجْرِمُونَ ﴿٨﴾

إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُم بِأَلْفٍ مِنَ الْمَلَائِكَةِ مُرَدِّفِينَ ﴿٩﴾

وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ وَلِتَطْمَئِنَّ بِهِ قُلُوبُكُمْ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿١٠﴾

إِذْ يُغَشِّيكُمُ النُّعَاسَ أَمَنَةً مِنْهُ وَيُنزِلُ عَلَيْكُم مِّنَ السَّمَاءِ مَاءً لِّيَطَّهَّرَكُم بِهِ وَيُدْهَبَ عَنْكُم رَجَسَ الشَّيْطَانِ وَلِيَرْبِطَ عَلَى قُلُوبِكُمْ وَيُثَبِّتَ بِهِ الْأَقْدَامَ ﴿١١﴾

12. (Remember) when your Lord revealed to the angels, “Verily, I am with you, so keep firm those who have believed. I will cast terror into the hearts of those who have disbelieved, so strike them over the necks, and smite over all their fingers and toes.”
13. This is because they defied and disobeyed Allāh and His Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). And whoever defies and disobeys Allāh and His Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), then verily, Allāh is Severe in punishment.
14. This is (the torment), so taste it; and surely for the disbelievers is the torment of the Fire.
15. O you who believe! When you meet those who disbelieve, in a battlefield, never turn your backs to them.
16. And whoever turns his back to them on such a day — unless it be a stratagem of war, or to retreat to a troop (of his own), — he indeed has drawn upon himself wrath from Allāh. And his abode is Hell, and worst indeed is that destination!⁽¹⁾
17. You killed them not, but Allāh killed them. And you (Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) threw not when you did throw, but Allāh threw, that He might test the believers by a fair trial from Him. Verily, Allāh is All-Hearer, All-Knower.
18. This (is the fact) and surely, Allāh weakens the deceitful plots of the disbelievers.

إِذْ يُوحَىٰ رَبُّكَ إِلَى الْمَلَائِكَةِ أَتَىٰ مَعَكُمْ فَتُنَبِّئُوا الَّذِينَ ءَامَنُوا سَالِفِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرَّعْبَ فَأَضْرِبُوا فَوْقَ الْأَعْنَاقِ وَأَضْرِبُوا مِنْهُمْ كُلَّ بَنَانٍ ﴿١٢﴾

ذَٰلِكَ بِأَنَّهُمْ شَاقُّوا اللَّهَ وَرَسُولَهُ وَمَن يُشَاقِقِ اللَّهَ وَرَسُولَهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿١٣﴾

ذَٰلِكُمْ فَذُوقُوهُ وَأَنَّ لِلْكَافِرِينَ عَذَابَ النَّارِ ﴿١٤﴾

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا زَحَفًا فَلَا تُولُوهُمُ الْأَدْبَارَ ﴿١٥﴾

وَمَن يُولِهِمْ يُومِئِدْ ذُبْرَهُ إِلَّا مُتَحَرِّفًا لِّقِتَالٍ أَوْ مُتَحَرِّرًا إِلَىٰ فِتْنَةٍ فَقَدْ بَاءَ بِغَضَبٍ مِّنَ اللَّهِ وَمَأْوَاهُ جَهَنَّمُ وَيَبْسُ الْمَصِيرُ ﴿١٦﴾

فَلَمَّ تَفْتَلَوْهُمْ وَلَكِنَّ اللَّهَ قَتَلَهُمْ وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَىٰ وَلِيُبْلِيَ الْمُؤْمِنِينَ مِنْهُ بَلَاءً حَسَنًا إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١٧﴾

ذَٰلِكُمْ وَأَنَّ اللَّهَ مُوهِنٌ كَيْدِ الْكَافِرِينَ ﴿١٨﴾

(1) (V.8:16) See the footnote of (V.4:31).

19. (O disbelievers) if you ask for a judgement, now has the judgement come to you; and if you cease (to do wrong), it will be better for you, and if you return (to the attack), so shall We return, and your forces will be of no avail to you, however numerous they be; and verily, Allāh is with the believers.
20. O you who believe! Obey Allāh and His Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and turn not away from him (i.e. Messenger Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) while you are hearing.
21. And be not like those who say: “We have heard,” but they hear not.
22. Verily, the worst of (moving) living creatures with Allāh are the deaf and the dumb, who understand not (i.e. the disbelievers).
23. Had Allāh known of any good in them, He would indeed have made them listen; and even if He had made them listen, they would but have turned away with aversion (to the truth).
24. O you who believe! Answer Allāh (by obeying Him) and (His) Messenger when he صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ calls you⁽¹⁾ to that which will give you life,⁽²⁾ and know that Allāh comes in between a person

إِنْ تَسْتَفْتِحُوا فَقَدْ جَاءَكُمْ الْفَتْحُ وَإِنْ تَنْتَهُوا فَهُوَ خَيْرٌ لَكُمْ وَإِنْ تَعُودُوا نَعُدْ وَلَنْ تُغْنِي عَنْكُمْ فِئَتِكُمْ شَيْئًا وَلَوْ كَثُرَتْ وَأَنَّ اللَّهَ مَعَ الْمُؤْمِنِينَ ﴿١٩﴾

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَوَلَّوْا عَنَّهُ وَاتَّبِعُوا تَمَسُّعُونَ ﴿٢٠﴾

وَلَا تَكُونُوا كَالَّذِينَ قَالُوا سَمِعْنَا وَهُمْ لَا يَسْمَعُونَ ﴿٢١﴾

* إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الصَّمُّ الْبُكْمُ الَّذِينَ لَا يَعْقِلُونَ ﴿٢٢﴾

وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لَأَسْمَعَهُمْ وَلَوْ أَسْمَعَهُمْ لَتَوَلَّوْا وَهُمْ مُعْرِضُونَ ﴿٢٣﴾

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ وَاعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ وَأَنَّهُ رَئِيفٌ يُخَوِّرُونَ ﴿٢٤﴾

(1) (V.8:24) See the footnote of (V.1:2).

(2) (V.8:24) i.e., one is alive, — a true believer (of Islāmic Monotheism) who is obedient to Allāh and His Messenger (Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and follows the Qur’ān and Prophet’s *Sunnah* practically, and he goes out for *Jihād* in Allāh’s Cause; in case he is martyred, that is not a death, but an eternal life (in Paradise) forever, unlike to a disbeliever who is dead (as regards faith), and will be punished in Hell forever (neither alive nor dead).

and his heart (i.e. He prevents an evil person to decide anything). And verily, to Him you shall (all) be gathered.

25. And fear the *Fitnah* (affliction and trial) which affects not in particular (only) those of you who do wrong (but it may afflict all the good and the bad people), and know that Allāh is Severe in punishment.
26. And remember when you were few and were reckoned weak in the land, and were afraid that men might kidnap you, but He provided a safe place for you, strengthened you with His Help, and provided you with good things so that you might be grateful.
27. O you who believe! Betray not Allāh and His Messenger, nor betray knowingly your *Amānāt* (things entrusted to you, and all the duties which Allāh has ordained for you)⁽¹⁾.
28. And know that your possessions and your children are but a trial and that surely with Allāh is a mighty reward.
29. O you who believe! If you obey and fear Allāh, He will grant you *Furqān* [(a criterion to judge between right and wrong), or (*Makhrāj*, i.e. a way for you to get out from every difficulty)], and will expiate for you your sins, and forgive you; and Allāh is the Owner of the Great Bounty.

وَأَنْتُمْ فِتْنَةٌ لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢٥﴾

وَأَذْكُرُوا إِذْ أَنْتُمْ قَلِيلٌ مُسْتَضْعَفُونَ فِي الْأَرْضِ تَخَافُونَ أَنْ يَتَخَطَّفَكُمُ النَّاسُ فَآوَاكُمْ وَأَيَّدَكُمْ بِبَصْرِهِ وَرَزَقَكُم مِّنَ الطَّيِّبَاتِ لَعَلَّكُمْ تَشْكُرُونَ ﴿٢٦﴾

يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمْنَتِكُمْ وَأَنْتُمْ تَعْلَمُونَ ﴿٢٧﴾

وَاعْلَمُوا أَنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَأَنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ ﴿٢٨﴾

يَأْتِيهَا الَّذِينَ ءَامَنُوا إِنْ تَتَّقُوا اللَّهَ يَجْعَلْ لَكُمْ فُرْقَانًا وَيُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٢٩﴾

(1) (V.8:27) See the footnote (A) of (V.3:164).

30. And (remember) when the disbelievers plotted against you (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) to imprison you, or to kill you, or to get you out (from your home, i.e. Makkah); they were plotting and Allāh too was plotting; and Allāh is the Best of those who plot.
31. And when Our Verses (of the Qur’ān) are recited to them, they say: “We have heard (the Qur’ān); if we wish, we can say the like of this. This is nothing but the tales of the ancients.”
32. And (remember) when they said: “O Allāh! If this (the Qur’ān) is indeed the truth (revealed) from You, then rain down stones on us from the sky or bring on us a painful torment.”
33. And Allāh would not punish them while you (Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) are amongst them, nor will He punish them while they seek (Allāh’s) Forgiveness.
34. And why should not Allāh punish them while they hinder (men) from *Al-Masjid Al-Ḥarām*, and they are not its guardians? None can be its guardians except *Al-Muttaqūn* (the pious)⁽¹⁾, but most of them know not.
35. Their *Ṣalāt* (prayer) at the House (of Allāh, i.e. the *Ka’bah* in Makkah) was nothing but whistling and clapping of hands. Therefore taste the punishment because you used to disbelieve.

وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ
أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ وَيَمْكُرُونَ
وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرُ الْمَكْرِينَ ﴿٣٠﴾

وَإِذَا تُتْلَى عَلَيْهِمْ آيَاتُنَا قَالُوا قَدْ سَمِعْنَا
لَوْ نَشَاءُ لَقُلْنَا مِثْلَ هَذَا إِنْ هَذَا إِلَّا
أَسْطِيرُ الْأَوَّلِينَ ﴿٣١﴾

وَإِذْ قَالُوا اللَّهُمَّ إِنْ كَانَ هَذَا هُوَ الْحَقُّ
مِنْ عِنْدِكَ فَأَمْطِرْ عَلَيْنَا حَجَارَةً مِنَ
السَّمَاءِ أَوْ ائْتِنَا بِعَذَابٍ أَلِيمٍ ﴿٣٢﴾

وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ وَمَا
كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ ﴿٣٣﴾

وَمَا لَهُمْ آلَا يُعَذِّبُهُمُ اللَّهُ وَهُمْ يَصُدُّونَ
عَنِ الْمَسْجِدِ الْحَرَامِ وَمَا كَانُوا أَوْلِيَاءَهُ
إِنْ أَوْلِيَاءُؤُهُ إِلَّا الْمُتَّقُونَ وَلَكِنَّ
أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٣٤﴾

وَمَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ إِلَّا مُكَاءٌ
وَتَصْدِيَةٌ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ
تَكْفُرُونَ ﴿٣٥﴾

(1) (V.8:34) See the Qur’ān: V.2:2.

36. Verily, those who disbelieve spend their wealth to hinder (men) from the Path of Allāh, and so will they continue to spend it; but, in the end, it will become an anguish for them. Then they will be overcome. And those who disbelieve will be gathered to Hell.
37. In order that Allāh may distinguish the wicked (disbelievers, polytheists and doers of evil deeds) from the good (believers of Islāmic Monotheism and doers of righteous deeds), and put the wicked (disbelievers, polytheists and doers of evil deeds) one over another, heap them together and cast them into Hell. Those! it is they who are the losers.
38. Say to those who have disbelieved, if they cease (from disbelief), their past will be forgiven. But if they return (thereto), then the examples of those (punished) before them have already preceded (as a warning).
39. And fight them until there is no more *Fitnah* (disbelief and polytheism, i.e. worshipping others besides Allāh) and the religion (worship) will all be for Allāh Alone [in the whole of the world⁽¹⁾]. But, if they cease (worshipping others besides Allāh), then certainly, Allāh is All-Seer of what they do⁽²⁾.

إِنَّ الَّذِينَ كَفَرُوا يُنْفِقُونَ أَمْوَالَهُمْ
لِيَصُدُّوا عَنِ سَبِيلِ اللَّهِ فَاِنَّهُمْ
يَكُونُونَ عَلَيْهِمْ خَسْرَةً ثُمَّ يُغْلَبُونَ
وَالَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ يُحْشَرُونَ ﴿٣٦﴾

لِيَسِيرَ اللَّهُ الْحَيِّتِ مِنَ الطَّيِّبِ وَيَجْعَلَ
الْحَيِّتِ بَعْضُهُ عَلَىٰ بَعْضٍ فَيَرْكُمُهُ
جَمِيعًا فَيَجْعَلُهُ فِي جَهَنَّمَ أَوْلِيكَ هُمُ
الْخٰسِرُونَ ﴿٣٧﴾

قُلْ لِلَّذِينَ كَفَرُوا إِنْ يَنْتَهُوا يُغْفَرْ لَهُمْ
مَا قَدْ سَلَفَ وَإِنْ يَعُودُوا فَقَدْ مَضَتْ
سُنَّتُ الْأَوَّلِينَ ﴿٣٨﴾

وَقَاتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ
الَّذِينَ كُلُّهُ لِلَّهِ فَإِنِ انْتَهَوْا فَإِنَّ اللَّهَ بِمَا
يَعْمَلُونَ بَصِيرٌ ﴿٣٩﴾

- (1) (V.8:39) It is mentioned by some of the Islāmic religious scholars that, that will be at the time when 'Īsā (Jesus), son of Maryam (Mary) عَلَيْهِمَا السَّلَام, will descend on the earth, and he will not accept any other religion except Islām — The True Religion of Allāh — Islāmic Monotheism.
- (2) (V.8:39):
a) See the footnote of (V.2:193).

40. And if they turn away, then know that Allāh is your *Maulā* (Patron, Lord, Protector and Supporter) — (what) an Excellent *Maulā*, and (what) an Excellent Helper!
41. And know that whatever of war-booty that you may gain, verily, one fifth of it is assigned to Allāh, and to the Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and to the near relatives [of the Messenger (Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)], and (also) the orphans, *Al-Masākīn* (the needy) and the wayfarer, if you have believed in Allāh and in that which We sent down to Our slave (Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) on the Day of criterion (between right and wrong), the Day when the two forces met (the battle of Badr); and Allāh is Able to do all things.
42. (And remember) when you (the Muslim army) were on the near side of the valley, and they on the farther side, and the caravan on the ground lower than you. Even if you had made a mutual appointment to meet, you would certainly have failed in the appointment, but (you met) that Allāh might accomplish a matter already

وَإِنْ تَوَلَّوْا فَاَعْلَمُوْا اَنَّ اللّٰهَ مَوْلٰىكُمْ يَنْعَمُ
الْمَوْلٰى وَيَنْعَمُ النَّصِيْرُ ﴿٤٠﴾

* وَاعْلَمُوْا اَنَّ مَا عَنِتُّمْ مِّنْ شَيْءٍ فَاِنَّ
لِلّٰهِ خُمْسَهُ وَلِلرَّسُوْلِ وَلِذِي الْقُرْبٰى
وَالْيَتٰمٰى وَالْمَسْكِيْنَ وَاَبْنِ السَّبِيْلِ اِنْ
كُنْتُمْ ءَامِنْتُمْ بِاللّٰهِ وَمَا اَنْزَلْنَا عَلٰى عَبْدِنَا
يَوْمَ الْفُرْقٰنِ يَوْمَ التَّقٰى الْجَمْعٰنِ وَاللّٰهُ
عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ﴿٤١﴾

اِذْ اَنْتُمْ بِالْعُدُوِّ الدُّنْيَا وَهُمْ بِالْعُدُوِّ
الْقُصُوِّ وَالرَّكْبُ اَسْفَلَ مِنْكُمْ وَلَوْ
تَوَاعَدْتُمْ لِاٰخْتَفٰتُمْ فِى الْمُبْعَدِ وَلٰكِن
لَيَقْضِى اللّٰهُ اَمْرًا كَانَ مَفْعُوْلًا لِّيَهْلِكَ
مَنْ هَلَكَ عَن بَيْتَةٍ وَيَحْيٰى مَنْ حٰى عَن
بَيْتَةٍ ۗ وَاللّٰهُ لَسَمِيْعٌ عَلِيْمٌ ﴿٤٢﴾

- b) Narrated Abu Hurairah رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "By Him (Allāh) in whose Hand is my soul, surely, the son of Maryam (Mary) [*‘Isā* (Jesus عَلَيْهِمَا السَّلَام)] will shortly descend amongst you people (Muslims), and will judge mankind justly by the Law of the Qur’ān (as a just ruler), and will break the cross and kill the pigs and abolish the *Jizyah* [a tax taken from the people of the Scripture (Jews and Christians) who are under the protection of a Muslim government. This *Jizyah* tax will not be accepted by ‘*Isā* (Jesus عَلَيْهِمَا السَّلَام) and all mankind will be required to embrace Islām with no other alternative]. Then there will be abundance of money and nobody will accept charitable gifts." (See *Faṭḥ Al-Bārī*, Vol. 7, Pages No.304 and 305 for details). (*Ṣaḥīḥ Al-Bukhārī*, Vol.3, *Ḥadīth* No.425).

ordained (in His Knowledge), so that those who were to be destroyed (for their rejecting the Faith) might be destroyed after a clear evidence, and those who were to live (i.e. believers) might live after a clear evidence. And surely, Allāh is All-Hearer, All-Knower.

43. (And remember) when Allāh showed them to you as few in your (i.e. Muḥammad's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) dream; if He had shown them to you as many, you would surely have been discouraged, and you would surely have disputed in making a decision. But Allāh saved (you). Certainly, He is the All-Knower of what is in the breasts.
44. And (remember) when you met (the army of the disbelievers on the Day of the battle of Badr), He showed them to you as few in your eyes and He made you appear as few in their eyes, so that Allāh might accomplish a matter already ordained (in His Knowledge), and to Allāh return all matters (for decision).
45. O you who believe! When you meet (an enemy) force, take a firm stand against them and remember the Name of Allāh much (both with tongue and mind), so that you may be successful.
46. And obey Allāh and His Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and do not dispute (with one another) lest you lose courage and your strength departs, and be patient. Surely, Allāh is with those who are *Aṣ-Ṣābirūn* (the patient).

إِذْ يُرِيكُهُمُ اللَّهُ فِي مَنَامِكَ قَلِيلًا وَلَوْ أَرَاكَهُمْ كَثِيرًا لَفَاشَلْتُمْ وَلَتَنزَعْتُمْ فِي الْأَمْرِ وَلَكِنَّ اللَّهَ سَلَّمَ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٤٣﴾

وَإِذْ يُرِيكُمُوهُمْ إِذِ الْتَقَيْتُمْ فِي آعْيُنِكُمْ قَلِيلًا وَيُقَلِّلُكُمْ فِي آعْيُنِهِمْ لِيَقْضَى اللَّهُ أَمْرًا كَانَ مَفْعُولًا وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٤٤﴾

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا لَقَيْتُمْ فِئَةً فَاقْبَلُوا وَأَذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ ﴿٤٥﴾

وَاطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنزَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ وَاصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿٤٦﴾

47. And be not like those who come out of their homes boastfully and to be seen of men, and hinder (men) from the Path of Allāh; and Allāh is *Muḥīṭun* (encircling and thoroughly comprehending) all that they do.
48. And (remember) when *Shaitān* (Satan) made their (evil) deeds seem fair to them and said, “No one of mankind can overcome you this Day (of the battle of Badr) and verily, I am your neighbour (for each and every help).” But when the two forces came in sight of each other, he ran away and said “Verily, I have nothing to do with you. Verily, I see what you see not. Verily, I fear Allāh for Allāh is Severe in punishment.”
49. When the hypocrites and those in whose hearts was a disease (of disbelief) said: “These people (Muslims) are deceived by their religion.” But whoever puts his trust in Allāh, then surely, Allāh is All-Mighty, All-Wise.
50. And if you could see when the angels take away the souls of those who disbelieve (at death); they smite their faces and their backs, (saying): “Taste the punishment of the blazing Fire.”
51. “This is because of that which your hands had forwarded. And verily, Allāh is not unjust to His slaves.”
52. Similar to the behaviour of the people of Fir‘aun (Pharaoh), and of those before them — they rejected the *Āyāt* (proofs, verses, etc.) of Allāh, so Allāh punished them for their sins. Verily, Allāh is All-Strong, Severe in punishment.

وَلَا تَكُونُوا كَالَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ
بَطْرًا وَرِثَاءَ النَّاسِ وَيَصُدُّونَ عَنِ سَبِيلِ
اللَّهِ وَاللَّهُ بِمَا يَعْمَلُونَ مُحِيطٌ ﴿٤٧﴾

وَإِذْ زَيْنَ لَهُمُ الشَّيْطَانُ أَعْمَلَهُمْ وَقَالَ لَا
غَالِبَ لَكُمْ الْيَوْمَ مِنَ النَّاسِ وَإِنِّي جَارٌ
لَكُمْ فَلَمَّا تَرَأَتِ الْفِئَتَانِ نَكَصَ عَلَى
عَقْبَيْهِ وَقَالَ إِنِّي بَرِيءٌ مِّنْكُمْ إِنِّي أَرَى
مَا لَا تَرَوْنَ إِنِّي أَخَافُ اللَّهَ وَاللَّهُ شَدِيدُ
الْعِقَابِ ﴿٤٨﴾

إِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ
مَّرَضٌ عَرَّ هَؤُلَاءِ دِينَهُمْ وَمَنْ يَتَوَكَّلْ
عَلَى اللَّهِ فَإِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٤٩﴾

وَلَوْ تَرَى إِذْ يَتَوَفَّى الَّذِينَ كَفَرُوا
الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبُرَهُمْ
وَدُوفُوا عَذَابَ الْحَرِيقِ ﴿٥٠﴾

ذَٰلِكَ بِمَا قَدَّمْتُمْ أَيْدِيكُمْ وَأَنَّ اللَّهَ
لَيْسَ بِظَلْمٍ لِّلْعَبِيدِ ﴿٥١﴾

كَذَابِ ءَالِ فِرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ
كَفَرُوا بِآيَاتِ اللَّهِ فَأَخَذَهُمُ اللَّهُ
بِذُنُوبِهِمْ إِنَّ اللَّهَ قَوِيٌّ شَدِيدُ الْعِقَابِ ﴿٥٢﴾

53. That is so because Allāh will never change a grace which He has bestowed on a people, until they change what is in their ownelves. And verily, Allāh is All-Hearer, All-Knower.
54. Similar to the behaviour of the people of Fir'aun (Pharaoh), and those before them. They denied the *Āyāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord. So, We destroyed them for their sins, and We drowned the people of Fir'aun (Pharaoh) for they were all *Zālimūn* (polytheists and wrong-doers).
55. Verily, the worst of moving (living) creatures before Allāh are those who disbelieve,⁽¹⁾ — so they shall not believe.
56. They are those with whom you made a covenant, but they break their covenant every time and they do not fear Allāh.
57. So, if you gain the mastery over them in war, punish them severely in order to disperse those who are behind them, so that they may learn a lesson.
58. If you (O Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) fear treachery from any people, throw back (their covenant) to them (so as to be) on equal terms (that there will be no more covenant between you and them). Certainly, Allāh likes not the treacherous.

ذَلِكَ بِأَنَّ اللَّهَ لَمْ يَكْ مُغَيِّرًا نِعْمَةً أَنْعَمَهَا عَلَىٰ قَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ وَأَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٥٣﴾

كَذَّبُوا بِآيَاتِنَا رَبِّهِمْ فَأَهْلَكْنَاهُمْ بِذُنُوبِهِمْ وَأَغْرَقْنَا آلَ فِرْعَوْنَ وَكُلُّ كَانُوا ظَالِمِينَ ﴿٥٤﴾

إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الَّذِينَ كَفَرُوا فَهُمْ لَا يُؤْمِنُونَ ﴿٥٥﴾

الَّذِينَ عَاهَدْتَ مِنْهُمْ ثُمَّ يَنْقُضُونَ عَهْدَهُمْ فِي كُلِّ مَرَّةٍ وَهُمْ لَا يَتَّقُونَ ﴿٥٦﴾

فَإِمَّا تَثَقَفْتَهُمْ فِي الْحَرْبِ فَشَرِّدْ بِهِمْ مَنْ خَلَقَهُمْ لَعَلَّهُمْ يَذَّكَّرُونَ ﴿٥٧﴾

وَإِمَّا تَخَافَنَّ مِنْ قَوْمٍ خِيَانَةً فَانْبِذْ إِلَيْهِمْ عَلَىٰ سَوَاءٍ إِنَّ اللَّهَ لَا يُحِبُّ الْخَائِبِينَ ﴿٥٨﴾

(1) (V.8:55) i.e. disbelieve in their Lord (Allāh), deny His Oneness, worship others besides Him, deny His Messengers, and believe not in the Divine Revelation.

59. And let not those who disbelieve think that they can outstrip (escape from the punishment). Verily, they will never be able to save themselves (from Allāh's punishment).
60. And make ready against them all you can of power, including steeds of war (tanks, planes, missiles, artillery) to threaten thereby the enemy of Allāh and your enemy, and others besides them whom you may not know, (but) whom Allāh does know. And whatever you shall spend in the Cause of Allāh, shall be repaid to you, and you shall not be treated unjustly.
61. But, if they incline to peace, you (also) incline to it, and (put your) trust in Allāh. Verily, He is the All-Hearer, the All-Knower.
62. And if they intend to deceive you, then verily, Allāh is All-Sufficient for you. He it is Who has supported you with His Help and with the believers.
63. And He has united their (i.e. believers') hearts. If you had spent all that is in the earth, you could not have united their hearts, but Allāh has united them. Certainly, He is All-Mighty, All-Wise.
64. O Prophet (Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)! Allāh is Sufficient for you and for the believers who follow you.
65. O Prophet (Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)! Urge the believers to fight. If there are twenty steadfast persons amongst you, they will overcome two

وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا سَبَقُوا إِنَّهُمْ لَا يُعْجِزُونَ ﴿٥٩﴾

وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَعَآخِرِينَ مِنْ دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ ﴿٦٠﴾

* وَإِنْ جَنَحُوا لِلسَّلَامِ فَاجْتِنِحْ لَهَا وَتَوَكَّلْ عَلَى اللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٦١﴾

وَإِنْ يُرِيدُوا أَنْ يَخْدَعُوكَ فَإِنَّ حَسْبَكَ اللَّهُ هُوَ الَّذِي أَيْدَكَ بِبَصْرِهِ وَبِالْمُؤْمِنِينَ ﴿٦٢﴾

وَأَلَّفَ بَيْنَ قُلُوبِهِمْ لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَا أَلَّفْتَ بَيْنَ قُلُوبِهِمْ وَلَكِنَّ اللَّهَ أَلَّفَ بَيْنَهُمْ إِنَّهُ عَزِيزٌ حَكِيمٌ ﴿٦٣﴾

يَأْتِيهَا النَّبِيُّ حَسْبُكَ اللَّهُ وَمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ ﴿٦٤﴾

يَأْتِيهَا النَّبِيُّ حَرَضَ الْمُؤْمِنِينَ عَلَى الْقِتَالِ إِنْ يَكُنْ مِنْكُمْ عِشْرُونَ صَدْرُونَ يَغْلِبُوا مِائَتَيْنِ وَإِنْ يَكُنْ

hundred, and if there be a hundred steadfast persons, they will overcome a thousand of those who disbelieve, because they (the disbelievers) are a people who do not understand.

66. Now, Allāh has lightened your (task), for He knows that there is weakness in you. So, if there are of you a hundred steadfast persons, they shall overcome two hundred, and if there are a thousand of you, they shall overcome two thousand with the Leave of Allāh. And Allāh is with *Aṣ-Ṣābirūn* (the patient).
67. It is not for a Prophet that he should have prisoners of war (and free them with ransom) until he had made a great slaughter (among his enemies) in the land. You desire the good of this world (i.e. the money of ransom for freeing the captives), but Allāh desires (for you) the Hereafter. And Allāh is All-Mighty, All-Wise.
68. Had it not been a previous ordainment from Allāh, a severe torment would have touched you for what you took.
69. So, enjoy what you have gotten of booty in war, lawful and good, and be afraid of Allāh. Certainly, Allāh is Oft-Forgiving, Most Merciful.
70. O Prophet (Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)! Say to the captives that are in your hands: "If Allāh knows any good in your hearts, He will give you something better than what has been taken from you, and He will forgive you, and Allāh is Oft-Forgiving, Most Merciful."

مِنْكُمْ مِائَةٌ يَغْلِبُوا أَلْفًا مِنَ الَّذِينَ
كَفَرُوا بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ﴿٦٥﴾

أَلَعَلَّنَا 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 أُسْرَى حَتَّى
يُثَخَّنَ فِي الْأَرْضِ تُرِيدُونَ عَرَصَ النَّبِيَا
وَاللَّهُ يُرِيدُ الْآخِرَةَ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٦٧﴾

لَوْلَا كِتَابٌ مِنَ اللَّهِ سَبَقَ لَمَسَّكُمْ فِيمَا
أَخَذْتُمْ عَذَابٌ عَظِيمٌ ﴿٦٨﴾

فَكُلُوا مِمَّا غَنِمْتُمْ حَلَالًا طَيِّبًا وَاتَّقُوا اللَّهَ
إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٦٩﴾

يَأْتِيهَا النَّبِيُّ قُلْ لِمَنْ فِي أَيْدِيكُمْ مِّنَ
الْأَسْرَى إِنْ يَعْلَمِ اللَّهُ فِي قُلُوبِكُمْ
خَيْرًا يُؤْتِكُمْ خَيْرًا مِّمَّا أُخِذَ مِنْكُمْ
وَيَغْفِرَ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٧٠﴾

71. But, if they intend to betray you (O Muḥammad ﷺ), they indeed betrayed Allāh before. So, He gave (you) power over them. And Allāh is All-Knower, All-Wise.
72. Verily, those who believed, and emigrated and strove hard and fought with their property and their lives in the Cause of Allāh, as well as those who gave (them) asylum and help, — these are (all) allies to one another. And as for those who believed but did not emigrate (to you O Muḥammad ﷺ), you owe no duty of protection to them until they emigrate⁽¹⁾, but if they seek your help in religion, it is your duty to help them except against a people with whom you have a treaty of mutual alliance; and Allāh is All-Seer of what you do.
73. And those who disbelieve are allies of one another, (and) if you (Muslims of the whole world collectively) do not do so [i.e. become allies, as one united block under one *Khalīfah* (a chief Muslim ruler for the whole Muslim world) to make victorious Allāh's religion of Islāmic Monotheism], there will be *Fitnah* (wars, battles, polytheism) and oppression on the earth, and great mischief and corruption (appearance of polytheism)⁽²⁾.

وَإِنْ يُرِيدُوا خِيَانَتَكَ فَقَدْ خَانُوا اللَّهَ مِنْ قَبْلُ فَأَمْكَنَ مِنْهُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٧١﴾

إِنَّ الَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَالَّذِينَ ءَاوَأُوا وَنَصَرُوا أُولَئِكَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَالَّذِينَ ءَامَنُوا وَلَمْ يُهَاجِرُوا مَا لَكُمْ مِنَ وَلِيَّتِهِمْ مِنْ شَيْءٍ حَتَّىٰ يُهَاجِرُوا وَإِنِ اسْتَنْصَرُوكُمْ فِي الدِّينِ فَعَلَيْكُمْ التَّصِرُ إِلَّا عَلَىٰ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٧٢﴾

وَالَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ إِلَّا تَفْعَلُوهُ تَكُن فِتْنَةٌ فِي الْأَرْضِ وَفَسَادٌ كَبِيرٌ ﴿٧٣﴾

(1) (V. 8:72): See the footnote of (V.3:149).

(2) (V.8:73) It has been mentioned in *Tafsīr At-Ṭabarī*, that the best interpretation of this Verse: - ["And those who disbelieve are allies of one another, (and) if you (Muslims of the whole world collectively) do not do so (i.e. become allies, as one

74. And those who believed, and emigrated and strove hard in the Cause of Allāh (*Al-Jihād*), as well as those who gave (them) asylum and aid — these are the believers in truth, for them is forgiveness and *Rizqun Karīm* (a generous provision i.e. Paradise).
75. And those who believed afterwards, and emigrated and strove hard along with you (in the Cause of Allāh), they are of you. But kindred by blood are nearer to one another (regarding inheritance) in the decree ordained by Allāh. Verily, Allāh is All-Knower of everything.

وَالَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ وَالَّذِينَ ءَاوُوا وَنَصَرُوا أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٧٤﴾

وَالَّذِينَ ءَامَنُوا مِن بَعْدِ وَهَاجَرُوا وَجَاهَدُوا مَعَكُمْ فَأُولَٰئِكَ مِنكُمْ وَأُولَٰئِكَ الْأَرْحَامُ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٧٥﴾

united block — V.8:73.)”] is “That if you do not do what We (Allāh) have ordered you to do, [i.e. all of you (Muslims of the whole world) do not become allies as one united block to make Allāh’s religion (Islām) victorious, there will be a great *Fitnah* (polytheism, wars, battles, killing, robbing, great mischief, corruption and oppression.)”]. And it is *Fitnah* to have many *Khalīfahs* (Muslim rulers), as it has been mentioned in *Ṣaḥīḥ Muslim* by ‘Arfaḥah, who said: I heard Allāh’s Messenger ﷺ saying: “When you all (Muslims) are united (as one block) under a single *Khalīfah* (chief Muslim ruler), and a man comes up to disintegrate you and separate you into different groups, then kill that man.”

Also there is another narration in *Ṣaḥīḥ Muslim*: Narrated Abu Sa’īd Al-Khudrī رضي الله عنه: Allāh’s Messenger ﷺ said: “If the Muslim world gave the *Bai’a* (pledge) to two *Khalīfahs* (chief Muslim rulers), the first one who was given the *Bai’a* (pledge) first will remain as the *Khalīfah*, then kill the latter (the second) one.” So it is a legal obligation, from the above-mentioned evident proofs (from the Qur’ān and the Prophet’s statement), that there shall not be more than one *Khalīfah* (a chief Muslim ruler) for the whole Muslim world or otherwise there will be a great *Fitnah* (mischief and evil.) amongst the Muslims, the ultimate results of which will not be worthy of praise.

(9)

Sūrat At-Taubah (The Repentance)

سُورَةُ التَّوْبَةِ

1. Freedom from (all) obligations (is declared) from Allāh and His Messenger ﷺ to those of the *Mushrikūn* (polytheists, pagans, idolaters, disbelievers in the Oneness of Allāh), with whom you made a treaty.
2. So, travel freely (O *Mushrikūn*⁽¹⁾) for four months (as you will) throughout the land, but know that you cannot escape (from the punishment of) Allāh; and Allāh will disgrace the disbelievers.
3. And a declaration from Allāh and His Messenger ﷺ to mankind on the greatest day (the 10th of *Dhul-Hijjah* — the 12th month of the Islāmic calendar) that Allāh is free from (all obligations to) the *Mushrikūn*⁽²⁾ and so is His Messenger ﷺ. So, if you (*Mushrikūn*) repent, it is better for you, but if you turn away, then know that you cannot escape (from the Punishment of) Allāh. And give tidings (O Muḥammad ﷺ) of a painful torment to those who disbelieve.

بَرَاءَةٌ مِنَ اللَّهِ وَرَسُولِهِ إِلَى الَّذِينَ
عٰهَدْتُمْ مِنَ الْمُشْرِكِينَ ﴿١﴾

فَسِيحُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ وَاعْلَمُوا
أَنَّكُمْ عَدِيرٌ مُّعْجِزِي اللَّهِ وَأَنَّ اللَّهَ
مُخْزِي الْكَافِرِينَ ﴿٢﴾

وَأَذَانٌ مِنَ اللَّهِ وَرَسُولِهِ إِلَى النَّاسِ
يَوْمَ الْحَجِّ الْأَكْبَرِ أَنَّ اللَّهَ بَرِيءٌ مِنَ
الْمُشْرِكِينَ وَرَسُولُهُ فَإِنْ تُبْتُمْ فَهُوَ خَيْرٌ
لَّكُمْ وَإِنْ تَوَلَّيْتُمْ فَأَعْلَمُوا أَنَّكُمْ عَدِيرٌ
مُّعْجِزِي اللَّهِ وَبَشِّرِ الَّذِينَ كَفَرُوا
بِعَذَابٍ أَلِيمٍ ﴿٣﴾

(1) (V.9:2) See the Qur'ān: V.2:105.

(2) (V.9:3) See the Qur'ān: V.2:105.

4. Except those of the *Mushrikūn*⁽¹⁾ with whom you have a treaty, and who have not subsequently failed you in aught, nor have supported anyone against you. So fulfil their treaty to them for the end of their term. Surely, Allāh loves *Al-Muttaqīn* (the pious).⁽²⁾
5. Then when the Sacred Months (the 1st, 7th, 11th, and 12th months of the Islāmic calendar) have passed, then kill the *Mushrikūn*⁽³⁾ wherever you find them, and capture them and besiege them, and lie in wait for them in each and every ambush. But, if they repent and perform *Aṣ-Ṣalāt* (*Iqāmat-aṣ-Ṣalāt*), and give *Zakāt*, then leave their way free. Verily, Allāh is Oft-Forgiving, Most Merciful⁽⁴⁾.
6. And if anyone of the *Mushrikūn* (polytheists, idolaters, pagans, disbelievers in the Oneness of Allāh)

إِلَّا الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ ثُمَّ لَمْ يَنْقُصُوكُمْ شَيْئًا وَلَمْ يُظَاهِرُوا عَلَيْكُمْ أَحَدًا فَأَتُوا إِلَيْهِمْ عَهْدَهُمْ إِلَىٰ مَدَّتِهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ﴿٤﴾

فَإِذَا انْسَلَخَ الْأَشْهُرُ الْحُرْمُ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَخُذُوهُمْ وَأَحْصُرُوهُمْ وَأَقْعُدُوا لَهُمْ كُلَّ مَرْصِدٍ فَإِن تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٥﴾

وَإِن أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّىٰ يَسْمَعَ كَلِمَةَ اللَّهِ ثُمَّ أَبْلِغْهُ مَأْمَرَهُ ذَلِكَ بَأْتُهُمْ قَوْمٌ لَا يَعْلَمُونَ ﴿٦﴾

- (1) (V. 9:4) See the Qur’ān: V.2:105.
 (2) (V. 9:4) See the Qur’ān: V.2:2.
 (3) (V. 9:5) See the Qur’ān: V.2:105.
 (4) (V. 9:5):

a) See the footnote of (V.2:193).

b) Narrated Abū Hurairah رضي الله عنه: When the Prophet صلى الله عليه وسلم died and Abū Bakr became his successor and some of the Arabs reverted to disbelief, ‘Umar said, “O Abū Bakr! How can you fight these people although Allāh’s Messenger صلى الله عليه وسلم said, “I have been ordered to fight the people till they say: *La ilāha illallāh* (none has the right to be worshipped but Allāh), and whoever said *La ilāha illallāh* will save his property and his life from me, unless (he does something for which he receives legal punishment) justly, and his account will be on Allāh?” Abū Bakr said, “By Allāh! I will fight who ever differentiates between *Ṣalāt* (prayers) and *Zakāt*, as *Zakāt* is the right to be taken from property (according to Allāh’s orders). By Allāh! If they refused to pay me even a kid they used to pay to Allāh’s Messenger صلى الله عليه وسلم, I would fight with them for withholding it,” Umar said “By Allāh! It was nothing, but I noticed that Allāh opened Abū Bakr’s chest towards the decision to fight, therefore I realized that his decision was right.” (*Ṣaḥīḥ Al-Bukhārī*, Vol.9, *Ḥadīth* No 59).

seeks your protection, then grant him protection so that he may hear the Word of Allāh (the Qur'ān), and then escort him to where he can be secure, that is because they are men who know not.

7. How can there be a covenant with Allāh and with His Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ for the *Mushrikūn* (polytheists, idolaters, pagans, disbelievers in the Oneness of Allāh) except those with whom you made a covenant near *Al-Masjid al-Ḥarām* (in Makkah)? So long as they are true to you, stand you true to them. Verily, Allāh loves *Al-Muttaqūn* (the pious).⁽¹⁾
8. How (can there be such a covenant with them) that when you are overpowered by them, they regard not the ties, either of kinship or of covenant with you? With (good words from) their mouths they please you, but their hearts are averse to you, and most of them are *Fāsiqūn* (rebellious, disobedient to Allāh).
9. They have purchased with the *Āyāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allāh a little gain, and they hindered men from His Way; evil indeed is that which they used to do.
10. With regard to a believer, they respect not the ties, either of kinship or of covenant! It is they who are the transgressors.

كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ عِنْدَ
اللَّهِ وَعِنْدَ رَسُولِهِ إِلَّا الَّذِينَ عَاهَدْتُمْ
عِنْدَ الْمَسْجِدِ الْحَرَامِ فَمَا اسْتَقْلَمُوا
لَكُمْ فَاسْتَقِيمُوا لَهُمْ إِنَّ اللَّهَ يُحِبُّ
الْمُتَّقِينَ ﴿٧﴾

كَيْفَ وَإِنْ يَظْهَرُونَ عَلَيْكُمْ لَا يَرْقُبُوا
فِيكُمْ إِلَّا وَلَا ذِمَّةً يُرْضُونَكُمْ
بِأَفْوَاهِهِمْ وَتَأْبَىٰ قُلُوبُهُمْ وَأَكْثَرُهُمْ
فَاسِقُونَ ﴿٨﴾

أَشْتَرُوا بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا فَصَدُّوا عَنِ
سَبِيلِهِ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ﴿٩﴾

لَا يَرْقُبُونَ فِي مُؤْمِنٍ إِلَّا وَلَا ذِمَّةً
وَأُولَٰئِكَ هُمُ الْمُعْتَدُونَ ﴿١٠﴾

(1) (V.9:7) See the Qur'ān: V.2:2.

11. But if they repent, perform *As-Ṣalāt*, (*Iqāmat-aṣ-Ṣalāt*) and give *Zakāt*,⁽¹⁾ then they are your brethren in religion. (In this way) We explain the *Āyāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail for a people who know.
12. But, if they violate their oaths after their covenant, and attack your religion with disapproval and criticism, then fight (you) the leaders of disbelief (chiefs of Quraish pagans of Makkah) — for surely their oaths are nothing to them — so that they may stop (evil actions).
13. Will you not fight a people who have violated their oaths (pagans of Makkah), and intended to expel the Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ while they did attack you first? Do you fear them? Allāh has more right that you should fear Him if you are believers.
14. Fight against them so that Allāh will punish them by your hands and disgrace them and give you victory over them and heal the breasts of a believing people,
15. And remove the anger of their (believers') hearts. Allāh accepts the repentance of whom He wills. Allāh is All-Knowing, All-Wise.
16. Do you think that you shall be left alone while Allāh has not yet tested those among you who have striven hard and fought and have not taken *Walījah* [*Biṭānah* — helpers, advisors

فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَعَآتُوا الزَّكَاةَ
فَإِخْوَانُكُمْ فِي الدِّينِ وَنُفِصِلُ الْآلَايَاتِ
لِقَوْمٍ يَعْلَمُونَ ﴿١١﴾

وَإِنْ نَكَثُوا أَيْمَانَهُمْ مِنْ بَعْدِ عَهْدِهِمْ
وَطَعَنُوا فِي دِينِكُمْ فَقَاتِلُوا أَيْمَةَ الْكُفْرِ
إِنَّهُمْ لَا أَيْمَانَ لَهُمْ لَعَلَّهُمْ يَنْتَهُونَ ﴿١٢﴾

أَلَا تَقَاتِلُونَ قَوْمًا نَكَثُوا أَيْمَانَهُمْ وَهَمُّوا
بِإِخْرَاجِ الرَّسُولِ وَهُمْ بَدَءُوكُمْ أَوَّلَ مَرَّةٍ
أَتُخْشَوْنَهُمْ فَأَلَّهَ أَحَقُّ أَنْ تَخْشَوْهُ إِنْ
كُنْتُمْ مُؤْمِنِينَ ﴿١٣﴾

فَقَاتِلُوهُمْ يُعَذِّبُهُمُ اللَّهُ بِأَيْدِيكُمْ
وَيُخْزِيهِمْ وَيُنْصِرْكُمْ عَلَيْهِمْ وَيَشْفِ
صُدُورَ قَوْمٍ مُؤْمِنِينَ ﴿١٤﴾

وَيُذْهِبْ غَيْظَ قُلُوبِهِمْ وَيَتُوبُ اللَّهُ عَلَى
مَنْ يَشَاءُ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٥﴾

أَمْ حَسِبْتُمْ أَنْ تُتْرَكُوا وَلَمَّا يَعْلَمِ اللَّهُ
الَّذِينَ جَاهَدُوا مِنْكُمْ وَلَمْ يَتَّخِذُوا مِنْ
دُونِ اللَّهِ وَلَا رَسُولِهِ وَلَا الْمُؤْمِنِينَ
وَلِيَجَةً وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٦﴾

(1) (V.9:11) See the footnote of (V.9:5).

and consultants from disbelievers, pagans.) giving openly to them their secrets] besides Allāh, and His Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and the believers. Allāh is Well-Acquainted with what you do.

17. It is not for the *Mushrikūn* (polytheists, idolaters, pagans, disbelievers in the Oneness of Allāh), to maintain the Mosques of Allāh (i.e. to pray and worship Allāh therein, to look after their cleanliness and their building), while they witness against their ownselves of disbelief. The works of such are in vain and in Fire shall they abide.
18. The Mosques of Allāh shall be maintained only by those who believe in Allāh and the Last Day; perform *Aṣ-Ṣalāt* (*Iqāmat-aṣ-Ṣalāt*), and give *Zakāt* and fear none but Allāh. It is they who are on true guidance.
19. Do you consider the providing of drinking water for the pilgrims and the maintenance of *Al-Masjid al-Ḥarām* (in Makkah) as equal to the one who believes in Allāh and the Last Day, and strives hard and fights in the Cause of Allāh? They are not equal before Allāh. And Allāh guides not those people who are the *Zālimūn* (polytheists and wrong-doers).
20. Those who believed (in the Oneness of Allāh — Islāmic Monotheism) and emigrated and strove hard and fought in Allāh's Cause with their wealth

مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمُرُوا مَسْجِدَ اللَّهِ شَاهِدِينَ عَلَىٰ أَنْفُسِهِم بِالْكَفْرِ ۗ أُولَٰئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي النَّارِ هُمْ خَالِدُونَ ﴿١٧﴾

إِنَّمَا يَعْمُرُ مَسْجِدَ اللَّهِ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَءَاتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ فَعَسَىٰ أُولَٰئِكَ أَنْ يَكُونُوا مِنَ الْمُهْتَدِينَ ﴿١٨﴾

* أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَجَاهَدَ فِي سَبِيلِ اللَّهِ لَا يَسْتَوُونَ عِنْدَ اللَّهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٩﴾

الَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ أَعْظَمَ دَرَجَةً عِنْدَ اللَّهِ وَأُولَٰئِكَ هُمُ الْفَائِزُونَ ﴿٢٠﴾

and their lives are far higher in degree with Allāh. They are the successful⁽¹⁾.

21. Their Lord gives them glad tidings of Mercy from Him, and His being pleased (with them), and of Gardens (Paradise) for them wherein are everlasting delights.
22. They will dwell therein forever. Verily, with Allāh is a great reward.
23. O you who believe! Take not as *Auliyā'* (supporters and helpers) your fathers and your brothers, if they prefer disbelief to Belief. And whoever of you does so, then he is one of the *Zālimūn* (wrong-doers).

يُبَشِّرُهُمْ رَبُّهُمْ بِرَحْمَةٍ مِنْهُ وَرِضْوَانٍ
وَجَنَّاتٍ لَّهُمْ فِيهَا نَعِيمٌ مُّقِيمٌ ﴿٢١﴾

خَالِدِينَ فِيهَا أَبَدًا إِنَّ اللَّهَ عِنْدَهُ أَجْرٌ
عَظِيمٌ ﴿٢٢﴾

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا ءَابَاءَكُمْ
وَإِخْوَانَكُمْ أَوْلِيَاءَ إِنِ اسْتَحَبُّوا الْكُفْرَ
عَلَى الْإِيمَانِ وَمَنْ يَتَوَلَّهُمْ مِنكُمْ
فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٢٣﴾

(1) (V.9:20):

- a) Narrated Abu Hurairah رَضِيَ اللَّهُ عَنْهُ: The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Whoever believes in Allāh and His Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, performs *Ṣalāt* (*Iqāmat-as-Ṣalāt*) and observes *Ṣaum* (fast) during the month of Ramaḍan, then it will be a promise binding upon Allāh to admit him to Paradise, no matter whether he fights in Allāh’s Cause or remains in the land where he is born”. In another *Ḥadīth* it is mentioned: In order to enter Paradise one must believe in the six Articles of Faith. (See the footnote of V.10:9) and must act on the five principles of Islam. (See the footnote of V.2:4). The people said, “O Allāh’s Messenger! Shall we acquaint the people with this good news?” He said, “Paradise has one hundred grades which Allāh has reserved for the *Mujahidūn* who fight in His Cause, and the distance between each of two grades is like the distance between the heaven and the earth. So, when you ask Allāh (for something), ask for *Al-Firdaus* which is the middle and highest part of Paradise.” [the subnarrator added, “I think the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ also said, ‘Above it (i.e. *Al-Firdaus*) is the Throne of the Most Gracious (i.e. Allāh), and from it gush forth the rivers of Paradise].” (*Ṣaḥīḥ Al-Bukhārī*, Vol.4, *Ḥadīth* No.48).

- b) The wish for martyrdom.

Narrated Abu Hurairah رَضِيَ اللَّهُ عَنْهُ: The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “By Him in Whose Hand my soul is! Were it not for some men amongst the believers who dislike to be left behind me, and whom I cannot provide with means of conveyance, I would certainly never remain behind any *Sariya* (army unit) going out for *Jihād* in Allāh’s Cause. By Him in Whose Hand my soul is! I would love to be martyred in Allāh’s Cause and then come back to life, and then get martyred and then come back to life again, and then get martyred and then come back to life again, and then get martyred.” (*Ṣaḥīḥ Al-Bukhārī*, Vol.4, *Ḥadīth* No.54).

24. Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight ... are dearer to you than Allāh and His Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and striving hard and fighting in His Cause,⁽¹⁾ then wait until Allāh brings about His Decision (torment). And Allāh guides not the people who are *Al-Fāsiqūn* (the rebellious, disobedient to Allāh).
25. Truly, Allāh has given you victory on many battlefields, and in the Day of *Hunain* (battle) when you rejoiced at your great number, but it availed you naught and the earth, vast as it is, was straitened for you, then you turned back in flight.
26. Then, Allāh did send down His *Sakīnah* (calmness, tranquillity and reassurance) on the Messenger (Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), and on the believers, and sent down forces (angels) which you saw not, and punished the disbelievers. Such is the recompense of disbelievers.
27. Then, after that, Allāh will accept the repentance of whom He wills. And Allāh is Oft-Forgiving, Most Merciful.

قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ
وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ
وَأَمْوَالٌ أُقْتَرَفْتُمُوهَا وَبِجَارَةٌ تَخْشَوْنَ
كَسَادَهَا وَمَسَاكِينُ تَرْضَوْنَهَا أَحَبَّ
إِلَيْكُمْ مِنْ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي
سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ
وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٢٤﴾

لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ وَيَوْمَ
حُنَيْنٍ إِذْ أَعْجَبْتَكُمْ كَثُرْتُكُمْ فَلَمْ تُغْنِ
عَنكُمْ شَيْئًا وَضَاقَتْ عَلَيْكُمُ الْأَرْضُ
بِمَا رَحَبَتْ ثُمَّ وَلَّيْتُمْ مُدْبِرِينَ ﴿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﴾

(1) (V.9:24): See the footnote of (V.2:190).

28. O you who believe (in Allāh's Oneness and in His Messenger Muḥammad ﷺ)! Verily, the *Mushrikūn* (polytheists, pagans, idolaters, disbelievers in the Oneness of Allāh, and in the Message of Muḥammad ﷺ) are *Najasun* (impure)⁽¹⁾. So let them not come near *Al-Masjid al-Ḥarām* (in Makkah) after this year; and if you fear poverty, Allāh will enrich you, if He wills, out of His Bounty. Surely, Allāh is All-Knowing, All-Wise.

29. Fight against those who believe not in Allāh, nor in the Last Day, nor forbid that which has been forbidden by Allāh and His Messenger (Muḥammad ﷺ), and those who acknowledge not the religion of truth (i.e. Islām) among the people of the Scripture (Jews and Christians), until they pay the *Jizyah*⁽²⁾ with willing submission, and feel themselves subdued.

يَأْتِيهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْمُشْرِكُونَ
نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ
عَامِهِمْ هَذَا وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ
يُغْنِيكُمْ اللَّهُ مِنْ فَضْلِهِ إِن شَاءَ إِنَّ
اللَّهَ عَلِيمٌ حَكِيمٌ ﴿٢٨﴾

فَتَبَلَّغُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا
بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ
وَرَسُولُهُ وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ
الَّذِينَ أُوتُوا الْكِتَابَ حَتَّى يُعْطُوا الْجِزْيَةَ
عَنْ يَدٍ وَهُمْ صَاغِرُونَ ﴿٢٩﴾

(1) (V.9:28) Their impurity is spiritual and physical: spiritual, because they don't believe in Allāh's Oneness and in His Prophet Muḥammad ﷺ; and physical, because they lack personal hygiene (filthy as regards urine, stools and blood). And the word *Najas* is used only for those persons who have spiritual impurity e.g. *Al-Mushrikūn*.

(2) (V.9:29):

a) See the footnote of (V.2:193).

b) Narrated Abū Hurairah رضي الله عنه: Allāh's Messenger ﷺ said, "The Hour will not be established until you fight against the Jews, and the stone behind which a Jew will be hiding will say, 'O Muslim! There is a Jew hiding behind me, so kill him'" (*Ṣaḥīḥ Al-Bukhārī*, Vol.4, *Ḥadīth* No. 177)

c) *Jizyah*: a tax levied upon the people of the Scriptures (Jews and Christians), who are under the protection of a Muslim government.

30. And the Jews say: “‘Uzair (Ezra) is the son of Allāh”, and the Christians say: “Messiah is the son of Allāh”. That is their saying with their mouths, resembling the saying of those who disbelieved aforetime. Allāh’s Curse be on them, how they are deluded away from the truth!⁽¹⁾

31. They (Jews and Christians) took their rabbis and their monks to be their lords besides Allāh (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allāh), and (they also took as their Lord) Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded [in the Taurāt (Torah) and the Injeel (Gospel)] to worship none but One *Ilāh* (God — Allāh) *Lā ilāha illa Huwa* (none has the right to be worshipped but He)⁽²⁾. Glorified is He (far above is He) from having the partners they associate (with Him).”

32. They (the disbelievers, the Jews and the Christians) want to extinguish Allāh’s Light (with which Muḥammad ﷺ has been

وَقَالَتِ الْيَهُودُ عُزَيْرٌ ابْنُ اللَّهِ وَقَالَتِ
النَّصْرَى الْمَسِيحُ ابْنُ اللَّهِ ذَلِكَ قَوْلُهُمْ
بِأَفْوَاهِهِمْ يُضِلُّهُنَّ قَوْلَ الَّذِينَ كَفَرُوا
مِنْ قَبْلُ فَتَلَّهُمُ اللَّهُ أَنِّي يُؤْفِكُونَ ﴿٣٠﴾

أَتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِنْ
دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا
إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا لَا إِلَهَ إِلَّا هُوَ
سُبْحَانَهُ عَمَّا يُشْرِكُونَ ﴿٣١﴾

يُرِيدُونَ أَن يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ
وَيَأْتِي اللَّهُ لِلَّهِ إِلَّا أَن يُنمِّ نُورَهُ وَلَوْ كَرِهَ
الْكَافِرُونَ ﴿٣٢﴾

(1) (V.9:30):

a) See the footnote of (V.2:116).

b) See the footnote of (V.4:40) and the footnote (c) of (V.68:42).

(2) (V.9:31) Once while Allāh’s Messenger ﷺ was reciting this Verse, ‘Adi ibn Ḥātīm said, “O Allāh’s Messenger! They do not worship them (i.e.the rabbis and monks).” Allāh’s Messenger ﷺ said: “They certainly do. [They (i.e. the rabbis and monks) made lawful things as unlawful and unlawful things as lawful, and they (i.e. Jews and Christians) followed them; and by doing so, they really worshipped them].” (Narrated by *Aḥmad*, *At-Tirmidhī*, and *Ibn Jarīr*).

sent — Islāmic Monotheism) with their mouths, but Allāh will not allow except that His Light should be perfected even though the *Kāfirūn* (disbelievers) hate (it).

33. It is He Who has sent His Messenger (Muḥammad ﷺ) with guidance and the religion of truth (Islām), to make it superior over all religions even though the *Mushrikūn* (polytheists, pagans, idolaters, disbelievers in the Oneness of Allāh) hate (it).
34. O you who believe! Verily, there are many of the (Jewish) rabbis and the (Christian) monks who devour the wealth of mankind in falsehood, and hinder (them) from the Way of Allāh (i.e. Allāh's religion of Islāmic Monotheism). And those who hoard up gold and silver [*Al-Kanz*: the money, the *Zakāt* of which has not been paid] and spend them not in the Way of Allāh, announce to them a painful torment.
35. On the Day when that (*Al-Kanz*: money, gold and silver the *Zakāt* of which has not been paid) will be heated in the Fire of Hell and with it will be branded their foreheads, their flanks, and their backs, (and it will be said to them): “This is the treasure which you hoarded for yourselves. Now taste of what you used to hoard.”⁽¹⁾

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ ﴿٣٣﴾

* يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِنَّ كَثِيرًا مِّنَ الْأَحْبَارِ وَالرُّهْبَانِ لِيَأْكُلُوا أَمْوَالِ النَّاسِ بِالْبَاطِلِ وَيُصُدُّونَ عَن سَبِيلِ اللَّهِ وَالَّذِينَ يَكْتُمُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يَنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ﴿٣٤﴾

يَوْمَ يُحْمَىٰ عَلَيْهَا فِي نَارِ جَهَنَّمَ فَتُكْوَىٰ بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ هَٰذَا مَا كَتَرْتُمْ لِأَنفُسِكُمْ فَذُوقُوا مَا كُنْتُمْ تَكْتُمُونَ ﴿٣٥﴾

(1) (V.9:35) See the footnote of (V.3:180).

36. Verily, the number of months with Allāh is twelve months (in a year), so was it ordained by Allāh on the Day when He created the heavens and the earth; of them four are Sacred (i.e. the 1st, 7th, 11th and 12th months of the Islāmic calendar). That is the right religion, so wrong not yourselves therein, and fight against the *Mushrikūn* (polytheists, pagans, idolaters, disbelievers in the Oneness of Allāh) collectively⁽¹⁾ as they fight against you collectively. But know that Allāh is with those who are *Al-Muttaqūn* (the pious).⁽²⁾
37. The postponing (of a Sacred Month) is indeed an addition to disbelief: thereby the disbelievers are led astray, for they make it lawful one year and forbid it another year in order to adjust the number of months forbidden by Allāh, and they make lawful what Allah has forbidden. The evil of their deeds is made fair-seeming to them. And Allāh guides not the people who disbelieve.
38. O you who believe! What is the matter with you, that when you are asked to march forth in the Cause of Allāh (i.e. *Jihād*) you cling heavily to the earth? Are you pleased with the life of this world rather than the Hereafter? But little is the enjoyment of the life of this world as compared to the Hereafter⁽³⁾.

إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا
عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ
السَّمَوَاتِ وَالْأَرْضَ مِنْهَا أَرْبَعَةٌ حُرُمٌ
ذَلِكَ الدِّينُ الْقَيِّمُ فَلَا تَظْلِمُوا فِيهِنَّ
أَنْفُسَكُمْ وَقَتِلُوا الْمُشْرِكِينَ كَآفَّةً كَمَا
يُقْتَلُونَكُمْ كَآفَّةً وَاعْلَمُوا أَنَّ اللَّهَ مَعَ
الْمُتَّقِينَ ﴿٣٦﴾

إِنَّمَا النَّسِيءُ زِيَادَةٌ فِي الْكُفْرِ يُضَلُّ بِهِ
الَّذِينَ كَفَرُوا يُجَلِّونَهُ عَامًا وَيُحَرِّمُونَهُ
عَامًا لِيُوَاطِّئُوا عِدَّةَ مَا حَرَّمَ اللَّهُ فَيُجِلُّوا
مَا حَرَّمَ اللَّهُ زَيْنَ لَهُمْ سُوءَ أَعْمَالِهِمْ وَاللَّهُ
لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٣٧﴾

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا مَا لَكُمْ إِذَا قِيلَ
لَكُمْ أَنْفِرُوا فِي سَبِيلِ اللَّهِ أَنْتَقَلْتُمْ
إِلَى الْأَرْضِ أَنْ رَضِيتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ
الْآخِرَةِ فَمَا مَتَّعُ الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ
إِلَّا قَلِيلٌ ﴿٣٨﴾

(1) (V.9:36) See the footnotes of (V. 2:193) and (V.8:73).

(2) (V.9:36) See the Qur'ān: V.2:2.

(3) (V. 9:38) Narrated Anas ibn Mālik رضي الله عنه: The Prophet صلوات الله عليه وسلم said, "Nobody who dies and finds good from Allāh (in the Hereafter) would wish to come back to this

39. If you march not forth, He will punish you with painful torment and will replace you by another people; and you cannot harm Him at all, and Allāh is Able to do all things.
40. If you help him (Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) not (it does not matter), for Allāh did indeed help him when the disbelievers drove him out, the second of the two; when they (Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and Abū Bakr رَضِيَ اللَّهُ عَنْهُ) were in the cave, he صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said to his companion (Abū Bakr رَضِيَ اللَّهُ عَنْهُ): “Be not sad (or afraid), surely Allāh is with us.” Then Allāh sent down His *Sakīnah* (calmness, tranquillity, peace) upon him, and strengthened him with forces (angels) which you saw not, and made the word of those who disbelieved the lowermost, while the Word of Allāh that became the uppermost; and Allāh is All-Mighty, All-Wise.
41. March forth, whether you are light (being healthy, young, and wealthy) or heavy (being ill, old and poor), and strive hard with your wealth and your lives in the Cause of Allāh. This is better for you, if you but knew.
42. Had it been a near gain (booty in front of them) and an easy journey, they would have followed you, but the distance (*Tabuk* expedition) was long for them; and they would swear by Allāh, “If we only could, we would certainly have come forth with you.”

إِلَّا تَنْفِرُوا يُعَذِّبْكُمْ عَذَابًا أَلِيمًا
وَيَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّهُ شَيْئًا
وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٩﴾

إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ
الَّذِينَ كَفَرُوا ثَانِي أَثْنَيْنِ إِذْ هَمَّا فِي
الْعَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ
اللَّهَ مَعَنَا فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ
وَأَيَّدَهُ بِمُجُنُودٍ لَمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ
الَّذِينَ كَفَرُوا السُّفْلَىٰ وَكَلِمَةَ اللَّهِ هِيَ
الْعُلْيَا وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٤٠﴾

أَنْفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ
وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ ذَٰلِكُمْ خَيْرٌ
لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٤١﴾

لَوْ كَانَ عَرَضًا قَرِيبًا وَسَفَرًا قَاصِدًا
لَاتَّبَعُوكَ وَلَكِنْ بَعَدَتْ عَلَيْهِمُ السُّفَّةُ
وَسَيَحْلِفُونَ بِاللَّهِ لَوِ اسْتَطَعْنَا لَخَرَجْنَا
مَعَكُمْ يُهْلِكُونَ أَنْفُسَهُمْ وَاللَّهُ يَعْلَمُ
إِنَّهُمْ لَكَذِبُونَ ﴿٤٢﴾

world, even if he were given the whole world and whatever is in it except the martyr who, on seeing the superiority of martyrdom would like to come back to the world and get killed again (in Allāh’s Cause).” (*Ṣaḥīḥ Al-Bukhārī*, Vol.4, *Ḥadīth* No.53-A).

They destroy their ownelves, and Allāh knows that they are surely liars.

43. May Allāh forgive you (O Muḥammad ﷺ). Why did you grant them leave (for remaining behind; you should have persisted as regards your order to them to proceed on Jihād), until those who told the truth were seen by you in a clear light, and you had known the liars?
44. Those who believe in Allāh and the Last Day would not ask your leave to be exempted from fighting with their properties and their lives; and Allāh is All-Knower of *Al-Muttaqūn* (the pious).⁽¹⁾
45. It is only those who believe not in Allāh and the Last Day and whose hearts are in doubt that ask your leave (to be exempted from *Jihād*). So, in their doubts, they waver.
46. And if they had intended to march out, certainly, they would have made some preparation for it; but Allāh was averse to their being sent forth, so He made them lag behind, and it was said (to them), “Sit you among those who sit (at home).”
47. Had they marched out with you, they would have added to you nothing except disorder, and they would have hurried about in your midst (spreading corruption) and sowing sedition among you — and there are some among you who would have listened to them. And Allāh is All-Knower of the *Zālimūn* (polytheists and wrong-doers).

عَفَا اللَّهُ عَنْكَ لِمَ أَذْنَتْ لَهُمْ حَتَّى يَتَبَيَّنَ
لَكَ الَّذِينَ صَدَقُوا وَتَعْلَمَ الْكٰذِبِينَ ﴿٤٣﴾

لَا يَسْتَعِذُكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ
وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ ﴿٤٤﴾

إِنَّمَا يَسْتَعِذُكَ الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ
وَالْيَوْمِ الْآخِرِ وَأَرْتَابَتْ قُلُوبُهُمْ فَهُمْ فِي
رَبِّهِمْ يَتَرَدَّدُونَ ﴿٤٥﴾

* وَلَوْ أَرَادُوا الْخُرُوجَ لَأَعَدُّوا لَهُ عُدَّةً
وَلَكِن كَرِهَ اللَّهُ انبِعَاتِهِمْ فَضَبَّطَهُمْ
وَقِيلَ أَقْعُدُوا مَعَ الْقَاعِدِينَ ﴿٤٦﴾

لَوْ خَرَجُوا فِيكُمْ مَا زَادُوكُمْ إِلَّا خَبَالًا
وَلَا وَضَعُوا خِلَالَكُمْ يَبْغُونَكُمُ الْفِتْنَةَ
وَفِيكُمْ سَمْعُونَ لَهُمْ وَاللَّهُ عَلِيمٌ
بِالظَّالِمِينَ ﴿٤٧﴾

(1) (V.9:44) See the Qur’ān: V.2:2.

48. Verily, they had plotted sedition before, and had upset matters for you, until the truth (victory) came and the Decree of Allāh (His religion, Islām) became manifest though they hated it.
49. And among them is he who says: “Grant me leave (to be exempted from *Jihād*) and put me not into trial.” Surely, they have fallen into trial. And verily, Hell is surrounding the disbelievers.
50. If good befalls you (O Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), it grieves them, but if a calamity overtakes you, they say: “We took our precaution beforehand” and they turn away rejoicing.
51. Say: “Nothing shall ever happen to us except what Allāh has ordained for us⁽¹⁾. He is our *Maulā* (Lord, Helper and Protector).” And in Allāh let the believers put their trust.
52. Say: “Do you wait for us (anything) except one of the two best things (martyrdom or victory)? While we await for you either that Allāh will afflict you with a punishment from Himself, or at our hands. So wait, we too are waiting with you.”
53. Say: “Spend (in Allāh’s Cause) willingly or unwillingly, it will not be accepted from you. Verily, you are ever a people who are *Fāsiqūn* (rebellious, disobedient to Allāh).”

لَقَدْ أَبْتَغَوْا الْفِتْنَةَ مِنْ قَبْلُ وَقَلَّبُوا لَكَ الْأُمُورَ حَتَّى جَاءَ الْحَقُّ وَظَهَرَ أَمْرُ اللَّهِ وَهُمْ كَارِهُونَ ﴿٤٨﴾

وَمِنْهُمْ مَن يَقُولُ اخْذِنِي وَلَا تَفْتِنِّي أَلَا فِي الْفِتْنَةِ سَقَطُوا وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ ﴿٤٩﴾

إِنْ نُسِبَكَ إِسْمَهُمْ وَإِنْ نُصِبَكَ مِصْبَبُهُ يَقُولُوا قَدْ أَخَذْنَا أَمْرًا مِنْ قَبْلُ وَبِتَوَلَّوْا وَهُمْ فَرِحُونَ ﴿٥٠﴾

قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿٥١﴾

قُلْ هَلْ تَرَبَّصُونَ بِنَا إِلَّا إِحْدَى الْحُسَيْنَيْنِ ط وَنَحْنُ نَتَرَبَّصُ بِكُمْ أَنْ يُصِيبَكُمْ اللَّهُ بِعَذَابٍ مِّنْ عِنْدِهِ أَوْ بِأَيْدِينَا فَتَرَبَّصُوا إِنَّا مَعَكُمْ مُتَرَبِّصُونَ ﴿٥٢﴾

قُلْ أَنْفِقُوا طَوْعًا أَوْ كَرْهًا لَنْ يُتَقَبَلَ مِنْكُمْ إِنَّكُمْ كُنْتُمْ قَوْمًا فَاسِقِينَ ﴿٥٣﴾

(1) (V.9:51) See the footnote of (V.57:22).

54. And nothing prevents their contributions from being accepted from them except that they disbelieved in Allāh and in His Messenger (Muḥammad ﷺ), and that they came not to *Aṣ-Ṣalāt* (the prayer) except in a lazy state,⁽¹⁾ and that they offer not contributions but unwillingly.

55. So, let not their wealth nor their children amaze you (O Muḥammad ﷺ); in reality Allāh's Plan is to punish them with these things in the life of this world, and that their souls shall depart (die) while they are disbelievers.

56. They swear by Allāh that they are truly of you, while they are not of you, but they are a people (hypocrites) who are afraid (that you may kill them).

57. Should they find a refuge, or caves, or a place of concealment, they would turn straightway thereto with a swift rush.

58. And of them are some who accuse you (O Muḥammad ﷺ) in the matter of (the distribution of) the alms. If they are given part thereof,

وَمَا مَنَعَهُمْ أَنْ تُقْبَلَ مِنْهُمْ نَفَقَتُهُمْ إِلَّا أَنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَلَا يَأْتُونَ الصَّلَاةَ إِلَّا وَهُمْ كُسَالَىٰ وَلَا يُنْفِقُونَ إِلَّا وَهُمْ كَارِهُونَ ﴿٥٤﴾

فَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ إِنَّمَا يُرِيدُ اللَّهُ لِيُعَذِّبَهُمْ بِهَا فِي الْحَيَاةِ الدُّنْيَا وَتَزْهَقَ أَنْفُسُهُمْ وَهُمْ كَافِرُونَ ﴿٥٥﴾

وَيَحْلِفُونَ بِاللَّهِ إِنَّهُمْ لَمِنْكُمْ وَمَا هُمْ مِنْكُمْ وَلَكِنَّهُمْ قَوْمٌ يَفْرُقُونَ ﴿٥٦﴾

لَوْ يَجِدُونَ مَلْجَأًا أَوْ مَغْرَبًا أَوْ مُدْخَلًا لَوَلَّوْا إِلَيْهِ وَهُمْ يَجْحَدُونَ ﴿٥٧﴾

وَمِنْهُمْ مَن يَلْمِزُكَ فِي الصَّدَقَاتِ فَإِنْ أُعْطُوا مِنْهَا رَضُوا وَإِنْ لَمْ يُعْطُوا مِنْهَا إِذَا هُمْ يَسْخَطُونَ ﴿٥٨﴾

(1) (V.9:54) Narrated Abu Hurairah رضي الله عنه: The Prophet صلى الله عليه وسلم said, "No *Ṣalāt* (prayer) is heavier (harder) for the hypocrites than the *Fajr* and the *Ishā* prayer; but if they knew the reward for these *Ṣalāt* (prayers) at their respective times, they would certainly present themselves (in the mosques) even if they had to crawl." The Prophet صلى الله عليه وسلم added, "Certainly, I intended (or was about) to order the *Mu'adhdhin* (call-maker) to pronounce *Iqāmah* and order a man to lead the *Ṣalāt* (prayer), and then take a fire flame to burn all those (men along with their houses) who had not yet left their houses for the *Ṣalāt* (prayer) (in the mosques)." (*Ṣaḥīḥ Al-Bukhārī*, Vol.1, *Ḥadīth* No. 626).

they are pleased, but if they are not given thereof, behold! They are enraged!⁽¹⁾

59. Would that they were contented with what Allāh and His Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) gave them and had said: “Allāh is Sufficient for us. Allāh will give us of His Bounty, and so will His Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (from alms). We implore Allāh (to enrich us).”

60. *Aṣ-Ṣadaqāt* (here it means *Zakāt*) are only for the *Fuqarā'* (the poor), and *Al-Masākīn*⁽²⁾ (the needy), and those employed to collect (the funds); and to attract the hearts of those who have been inclined (towards Islām); and to free the captives; and for those in debt; and for Allāh's Cause (i.e. for *Mujahidūn* — those fighting in a holy battle), and for the wayfarer (a traveller who is cut off from everything); a duty imposed by Allāh. And Allāh is All-Knower, All-Wise.

61. And among them are men who annoy the Prophet (Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and say: “He is (lending his) ear (to every news).” Say: “He listens to what is best for you; he believes in Allāh; has faith in the believers; and is mercy to those of you who believe.” But those who annoy Allāh's Messenger (Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) will have painful torment.⁽³⁾

وَلَوْ أَنَّهُمْ رَضُوا مَا آتَيْنَاهُمُ اللَّهُ وَرَسُولُهُ وَقَالُوا حَسْبُنَا اللَّهُ سَيُؤْتِينَا اللَّهُ مِنْ فَضْلِهِ وَرَسُولُهُ إِنَّا إِلَى اللَّهِ رَاغِبُونَ ﴿٥٩﴾

﴿٥٩﴾ إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغُلَامِينَ وَفِي سَبِيلِ اللَّهِ وَأَبْنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٦٠﴾

وَمِنْهُمْ الَّذِينَ يُؤْذُونَ النَّبِيَّ وَيَقُولُونَ هُوَ أُذُنٌ قُلْ أُذُنٌ خَيْرٌ لَّكُمْ يُؤْمِنُ بِاللَّهِ وَيُؤْمِنُ لِلْمُؤْمِنِينَ وَرَحْمَةٌ لِّلَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ يُؤْذُونَ رَسُولَ اللَّهِ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٦١﴾

(1) (V.9:58) See the footnote of (V.20:134).

(2) (V.9:60) See the footnote of (V.2:83) and also see (V.2:273).

(3) (V.9:61) See the Qur'ān: V.33:57.

62. They swear by Allāh to you (Muslims) in order to please you, but it is more fitting that they should please Allāh and His Messenger (Muḥammad ﷺ), if they are believers.
63. Know they not that whoever opposes and shows hostility to Allāh (عَزَّوَجَلَّ) and His Messenger ﷺ, certainly for him will be the Fire of Hell to abide therein forever. That is the extreme disgrace.
64. The hypocrites fear lest a *Sūrah* (chapter of the Qur'ān) should be revealed about them, showing them what is in their hearts. Say: “(Go ahead and) mock! But certainly Allāh will bring to light all that you fear.”
65. If you ask them (about this), they declare: “We were only talking idly and joking.” Say: “Was it at Allāh (عَزَّوَجَلَّ), and His *Āyāt* (proofs, evidences, lessons, signs, revelations, etc.) and His Messenger ﷺ that you were mocking?”
66. Make no excuse; you have disbelieved after you had believed. If We pardon some of you, We will punish others amongst you because they were *Mujrimūn* (disbelievers, polytheists, sinners, criminals.).
67. The hypocrites, men and women, are one from another; they enjoin (on the people) *Al-Munkar* (i.e. disbelief and polytheism of all kinds and all that Islām has forbidden), and forbid (people) from *Al-Ma'rūf* (i.e. Islāmic

يَجْلِفُونَ بِاللَّهِ لَكُمْ لِيَرْضَوْكُمْ وَاللَّهُ
وَرَسُولُهُ أَحَقُّ أَنْ يُرْضَوْهُ إِنْ كَانُوا
مُؤْمِنِينَ ﴿٦٢﴾

أَلَمْ يَعْلَمُوا أَنَّهُ مِنَ مُجَادِدِ اللَّهِ وَرَسُولِهِ
فَأَنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا ذَلِكَ
الْحِزْبُ الْعَظِيمُ ﴿٦٣﴾

يَحْذَرُ الْمُتَنَفِقُونَ أَنْ تُنَزَّلَ عَلَيْهِمْ سُورَةٌ
تُنَبِّئُهُمْ بِمَا فِي قُلُوبِهِمْ قُلِ اسْتَهْرَعُوا إِنَّ
اللَّهَ مُخْرِجٌ مَّا تَحْذَرُونَ ﴿٦٤﴾

وَلَيْن سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ
وَنُلْعَبُ قُلِ أَبِاللَّهِ وَعَآيَاتِهِ وَرَسُولِهِ
كُنْتُمْ تَسْتَهْرِعُونَ ﴿٦٥﴾

لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ
إِنْ نَعْفَ عَنْ طَائِفَةٍ مِّنْكُمْ نُعَذِّبْ
طَائِفَةً بَأَنَّهُمْ كَانُوا مُجْرِمِينَ ﴿٦٦﴾

الْمُتَنَفِقُونَ وَالْمُنَافِقَاتُ بَعْضُهُم مِّنْ
بَعْضٍ يَأْمُرُونَ بِالْمُنْكَرِ وَيَنْهَوْنَ عَنِ
الْمَعْرُوفِ وَيَقْبِضُونَ أَيْدِيَهُمْ نَسُوا اللَّهَ
فَنَسِيهُمُ إِنَّ الْمُتَنَفِقِينَ هُمُ الْفَاسِقُونَ ﴿٦٧﴾

Monotheism and all that Islām orders one to do), and they close their hands [from giving (spending in Allāh's Cause) alms.]. They have forgotten Allāh, so He has forgotten them. Verily, the hypocrites are the *Fāsiqūn* (rebellious, disobedient to Allāh).

68. Allāh has promised the hypocrites — men and women — and the disbelievers, the Fire of Hell; therein shall they abide forever. It will suffice them. Allāh has cursed them and for them is the lasting torment.
69. Like those before you: they were mightier than you in power, and more abundant in wealth and children. They had enjoyed their portion (awhile), so enjoy your portion (awhile) as those before you enjoyed their portion (awhile); and you indulged in play and pastime (and in telling lies against Allāh and His Messenger Muḥammad صلى الله عليه وسلم) as they indulged in play and pastime. Such are they whose deeds are in vain in this world and in the Hereafter. Such are they who are the losers.
70. Has not the story reached them of those before them? — The people of Nūḥ (Noah), 'Ād, and Thamūd, the people of Ibrāhīm (Abraham), the dwellers of Madyan (Midian) and the cities overthrown [i.e. the people to whom Lūṭ (Lot) preached]; to them came their Messengers with clear proofs. So it was not Allāh Who wronged them, but, they used to wrong themselves.

وَعَدَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْكُفَّارَ
نَارَ جَهَنَّمَ خَالِدِينَ فِيهَا هِيَ حَسْبُهُمْ
وَلَعَنَهُمُ اللَّهُ وَلَهُمْ عَذَابٌ مُّهِمٌّ ﴿٧٨﴾

كَالَّذِينَ مِنْ قَبْلِكُمْ كَانُوا أَشَدَّ مِنْكُمْ
قُوَّةً وَأَكْثَرَ أَمْوَالًا وَأَوْلَادًا فَاسْتَمْتَعُوا
بِخَلْقِهِمْ فَاسْتَمْتَعْتُمْ بِخَلْقِكُمْ كَمَا
اسْتَمْتَعَ الَّذِينَ مِنْ قَبْلِكُمْ بِخَلْقِهِمْ
وَخُضْتُمْ كَالَّذِي خَاضُوا أُولَئِكَ حِطَّةٌ
أَعْمَلُهَا فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَئِكَ هُمُ
الْخَاسِرُونَ ﴿٦٩﴾

أَلَمْ يَأْتِهِمْ نَبَأُ الَّذِينَ مِنْ قَبْلِهِمْ قَوْمِ نُوحٍ
وَعَادٍ وَثَمُودَ وَقَوْمِ إِبْرَاهِيمَ وَأَصْحَابِ
مَدْيَنَ وَالْمُؤْتَفِكَةَ أَتَتْهُمْ رُسُلُهُمْ
بِالْبَيِّنَاتِ فَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ
وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿٧٠﴾

71. The believers, men and women, are *Auliyā'* (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) *Al-Ma'rūf* (i.e. Islāmic Monotheism and all that Islām orders one to do), and forbid (people) from *Al-Munkar* (i.e. polytheism and disbelief of all kinds, and all that Islām has forbidden); they perform *Aṣ-Ṣalāt* (*Iqāmat-aṣ-Ṣalāt*), and give the *Zakāt*, and obey Allāh and His Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Allāh will have His Mercy on them. Surely, Allāh is All-Mighty, All-Wise.

72. Allāh has promised the believers — men and women, — Gardens under which rivers flow to dwell therein forever, and beautiful mansions in Gardens of *'Adn* (Eden Paradise). But the greatest bliss is the Good Pleasure of Allāh. That is the supreme success.

73. O Prophet (Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)! Strive hard against the disbelievers and the hypocrites, and be harsh against them, their abode is Hell, — and worst indeed is that destination.

74. They swear by Allāh that they said nothing (bad), but really they said the word of disbelief, and they disbelieved after accepting Islām, and they resolved that (plot to murder Prophet Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) which they were unable to carry out, and they could not find any cause to do so except that Allāh and His Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had enriched them of His Bounty. If then they repent, it will be better for them, but if they turn away;

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ
بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ
عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ
الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ
سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٧١﴾

وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتُ جَنَّاتٍ
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا
وَمَسَاكِنَ طَيِّبَةً فِي جَنَّاتٍ عَدْنٍ
وَرِضْوَانٌ مِنَ اللَّهِ أَكْبَرُ ذَلِكَ هُوَ الْفَوْزُ
الْعَظِيمُ ﴿٧٢﴾

يَأْتِيهَا النَّارُ الْجَهَنَّمَ وَالْمُنْفِقِينَ
وَأَغْلَطَ عَلَيْهِمْ وَمَأْوَهُمْ جَهَنَّمُ وَبِئْسَ
الْمَصِيرُ ﴿٧٣﴾

يَخْلِفُونَ بِاللَّهِ مَا قَالُوا وَلَقَدْ قَالُوا كَلِمَةً
الْكُفْرِ وَكَفَرُوا بَعْدَ إِسْلَامِهِمْ وَهُمْ
بِمَا لَمْ يَتَّوَلُوا وَمَا نَعَمُوا إِلَّا أَنْ أَغْنَاهُمُ
اللَّهُ وَرَسُولُهُ مِنْ فَضْلِهِ فَإِنْ يَتُوبُوا
يَكُ خَيْرًا لَهُمْ وَإِنْ يَتَوَلَّوْا يُعَذِّبُهُمُ اللَّهُ
عَذَابًا أَلِيمًا فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ فِي
الْأَرْضِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿٧٤﴾

Allāh will punish them with a painful torment in this worldly life and in the Hereafter. And there is none for them on earth as a *Walī* (supporter, protector) or a helper.

75. And of them are some who made a covenant with Allāh (saying): “If He bestowed on us of His Bounty, we would verily give *Ṣadaqah* (*Zakāt* and voluntary charity in Allāh’s Cause), and would be certainly among those who are righteous.”

76. Then when He gave them of His Bounty, they became niggardly [refused to pay the *Ṣadaqah* (*Zakāt* or voluntary charity)], and turned away, averse.

77. So, He punished them by putting hypocrisy into their hearts till the Day whereon they shall meet Him, because they broke that (covenant with Allāh) which they had promised to Him and because they used to tell lies.

78. Know they not that Allāh knows their secret ideas, and their *Najwa*⁽¹⁾ (secret counsels), and that Allāh is the All-Knower of things unseen.

79. Those who defame such of the believers who give charity (in Allāh’s Cause) voluntarily, and such who could not find to give charity (in Allāh’s Cause) except what is available to them — so they mock at them (believers); Allāh will throw back their mockery on them, and they shall have a painful torment.

* وَمِنْهُمْ مَّنْ عَاهَدَ اللَّهَ لَإِنِ آتَيْنَا مِنْ فَضْلِهِ لَنَصَّدَّقَنَّ وَلَنَكُونَنَّ مِنَ الصَّالِحِينَ ﴿٧٥﴾

فَلَمَّا آتَيْنَاهُمْ مِنْ فَضْلِهِ بَخِلُوا بِهِ وَتَوَلَّوْا وَهُمْ مُّعْرِضُونَ ﴿٧٦﴾

فَأَعْقَبَهُمْ نِفَاقًا فِي قُلُوبِهِمْ إِلَى يَوْمِ يَلْقَوْنَهُ بِمَا أَخْلَفُوا اللَّهَ مَا وَعَدُوهُ وَبِمَا كَانُوا يَكْذِبُونَ ﴿٧٧﴾

أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ سِرَّهُمْ وَنَجْوَاهُمْ وَأَنَّ اللَّهَ عَلَّمُ الْغُيُوبِ ﴿٧٨﴾

الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ لَا يَجِدُونَ إِلَّا جُهْدَهُمْ فَيَسْخَرُونَ مِنْهُمْ سَخِرَ اللَّهُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٧٩﴾

(1) (V.9:78) See the footnote of (V.11:18).

80. Whether you (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) ask forgiveness for them (hypocrites) or ask not forgiveness for them — (and even) if you ask seventy times for their forgiveness — Allāh will not forgive them because they have disbelieved in Allāh and His Messenger (Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). And Allāh guides not those people who are *Fāsiqūn* (rebellious, disobedient to Allāh).
81. Those who stayed away (from *Tabuk* expedition) rejoiced in their staying behind the Messenger of Allāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ; they hated to strive and fight with their properties and their lives in the Cause of Allāh, and they said: “March not forth in the heat.” Say: “The Fire of Hell is more intense in heat”; if only they could understand!
82. So, let them laugh a little and (they will) cry much as a recompense of what they used to earn (by committing sins).
83. If Allāh brings you back to a party of them (the hypocrites), and they ask your permission to go out (to fight), say: “Never shall you go out with me nor fight an enemy with me; you were pleased to sit (inactive) on the first occasion, then you sit (now) with those who lag behind.”
84. And never (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) pray (funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave. Certainly they disbelieved in

أَسْتَغْفِرَ لَهُمْ أَوْ لَا تَسْتَغْفِرَ لَهُمْ إِنْ تَسْتَغْفِرَ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ ذَلِكَ بِأَنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٨٠﴾

فَرِحَ الْمُخَلَّفُونَ بِمَقْعَدِهِمْ خِلَافَ رَسُولِ اللَّهِ وَكَرِهُوا 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 فَاسْتَشَدُّنَاكَ لِلخُرُوجِ فُقُلْ لَنْ تَخْرُجُوا مَعِيَ أَبَدًا وَلَنْ تُقَاتِلُوا مَعِيَ عَدُوًّا إِنَّكُمْ رَضِيتُمْ بِالْقُعُودِ أَوَّلَ مَرَّةٍ فَاقْعُدُوا مَعَ الْخَلْفِيِّنَ ﴿٨٣﴾

وَلَا تُصَلِّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا وَلَا تَقُمْ عَلَى قَبْرِهِ إِنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَمَاتُوا وَهُمْ فَسِقُونَ ﴿٨٤﴾

Allāh and His Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, and died while they were *Fāsiqūn* (rebellious, — disobedient to Allāh and His Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

85. And let not their wealth or their children amaze you. Allāh’s Plan is to punish them with these things in this world, and that their souls shall depart (die) while they are disbelievers.
86. And when a *Sūrah* (chapter from the Qur’ān) is revealed, enjoining them to believe in Allāh and to strive hard and fight along with His Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, the wealthy among them ask your leave to exempt them (from *Jihād*) and say, “Leave us (behind), we would be with those who sit (at home).”
87. They are content to be with those (the women) who sit behind (at home). Their hearts are sealed up (from all kinds of goodness and right guidance), so they understand not.
88. But the Messenger (Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and those who believed with him (in Islāmic Monotheism) strove hard and fought with their wealth and their lives (in Allāh’s Cause). Such are they for whom are the good things, and it is they who will be successful.
89. For them Allāh has prepared Gardens (Paradise) under which rivers flow, to dwell therein forever. That is the supreme success.

وَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَأَوْلَادُهُمْ إِنَّمَا يُرِيدُ
اللَّهُ أَنْ يُعَذِّبَهُمْ بِهَا فِي الدُّنْيَا وَتَزْهَقَ
أَنْفُسُهُمْ وَهُمْ كَافِرُونَ ﴿٨٥﴾

وَإِذَا أَنْزَلَتْ سُورَةٌ أَنْ آمَنُوا بِاللهِ
وَجَاهِدُوا مَعَ رَسُولِهِ اسْتَأْذَنَكَ أُولُوا
الطَّوْلِ مِنْهُمْ وَقَالُوا ذَرْنَا نَكُنْ مَعَ
الْقَاعِدِينَ ﴿٨٦﴾

رَضُوا بِأَنْ يَكُونُوا مَعَ الْخَوَالِفِ وَطُبِعَ
عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ ﴿٨٧﴾

لَكِنِ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ
جَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ وَأَوْلِيكَ لَهُمْ
الْخَيْرَاتُ وَأَوْلِيكَ هُمُ الْمُفْلِحُونَ ﴿٨٨﴾

أَعَدَّ اللهُ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا
الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ الْفَوْزُ
الْعَظِيمُ ﴿٨٩﴾

90. And those who made excuses from the bedouins came (to you, O Prophet ﷺ) asking your permission to exempt them (from the battle), and those who had lied to Allāh and His Messenger ﷺ sat at home (without asking the permission for it); a painful torment will seize those of them who disbelieve.

91. There is no blame on those who are weak or ill or who find no resources to spend [in holy fighting (*Jihād*)], if they are sincere and true (in duty) to Allāh and His Messenger⁽¹⁾. No ground (of complaint) can there be against the *Muhsinūn* (good-doers)⁽²⁾. And Allāh is Oft-Forgiving, Most Merciful.

وَجَاءَ الْمُعَذِّرُونَ مِنَ الْأَعْرَابِ لِيُؤْذَنَ لَهُمْ وَقَعَدَ الَّذِينَ كَذَبُوا اللَّهَ وَرَسُولَهُ سَيُصِيبُ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ ﴿٩٠﴾

لَيْسَ عَلَى الضَّعَفَاءِ وَلَا عَلَى الْمَرْضَى وَلَا عَلَى الَّذِينَ لَا يَجِدُونَ مَا يُنْفِقُونَ حَرَجٌ إِذَا نَصَحُوا لِلَّهِ وَرَسُولِهِ مَا عَلَى الْمُحْسِنِينَ مِنْ سَبِيلٍ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٩١﴾

- (1) (V.9:91) CHAPTER. The Statement of the Prophet: ﷺ “Religion is *An-Nasīḥah* (to be sincere and true) to: 1. Allāh ﷻ [i.e. obeying Him, by following His Religion of Islamic Monotheism, attributing to Him what He deserves and doing *Jihād* for His sake and to believe in Him, to fear Him much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Him much (perform all kinds of good deeds which He has ordained)], 2. to Allāh’s Messenger [i.e., to respect him greatly and to believe that he (ﷺ) is Allāh’s Messenger, and to fight on his behalf both in his lifetime and after his death and to follow his *Sunnah* — (legal ways)]. 3. to the Muslim rulers [i.e. to help them in their job of leading Muslims to the right path and alarm them if they are heedless] and 4. to all the Muslims (in common) [i.e. to order them for *Al-Ma’rūf* (i.e. Islāmīc Monotheism, and all that Islām orders one to do), and to forbid them from *Al-Munkar* (i.e. disbelief, polytheism of all kinds, and all that Islām has forbidden), and to be merciful and kind to them].

And the Statement of Allāh ﷻ: *سُبْحَانَكَ وَبِحَمْدِكَ*: “If they are sincere and true (in duty) to Allāh ﷻ and His Messenger (Muḥammad ﷺ).” (V.9:91)

Narrated Jarīr ibn Abdullāh رضي الله عنه: I gave the *Bai’ā* (pledge) to Allāh’s Messenger ﷺ for the following:

- 1) *Iqāmat-aṣ-Ṣalāt* (to perform prayers).
- 2) To pay the *Zakāt*.
- 3) And to be sincere and true to every Muslim [i.e. to order them for *Al-Ma’rūf* (i.e. Islāmīc Monotheism, and all that Islām orders one to do), and to forbid them from *Al-Munkar* (i.e. disbelief, polytheism of all kinds, and all that Islām has forbidden), and to help them, and to be merciful and kind to them]. (*Ṣaḥīḥ Al-Bukhārī*, Vol. 1, *Ḥadīth* No. 54 and its Chapter No. 43).

- (2) (V.9:91) See the footnote of (V.9:120).

92. Nor (is there blame) on those who came to you to be provided with mounts, when you said: "I can find no mounts for you," they turned back, with their eyes overflowing with tears of grief that they could not find anything to spend (for *Jihād*).
93. The ground (of complaint) is only against those who are rich, and yet ask exemption⁽¹⁾. They are content to be with (the women) who sit behind (at home) and Allāh has sealed up their hearts (from all kinds of goodness and right guidance) so that they know not (what they are losing).
94. They (the hypocrites) will present their excuses to you (Muslims), when you return to them. Say (O Muḥammad ﷺ): "Present no excuses, we shall not believe you. Allāh has already informed us of the

وَلَا عَلَى الَّذِينَ إِذَا مَا آتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَا أَجِدُ مَا أَحْمِلُكُمْ عَلَيْهِ تَوَلَّوْا وَأَعْيَبُوهُمْ تَفِئُضُ مِنَ الدَّمْعِ حَرْنًا أَلَا يَجِدُوا مَا يُنْفِقُونَ ﴿٩٢﴾

* إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَسْتَأْذِنُونَكَ وَهُمْ أَغْنِيَاءٌ رِضْوَانًا يَكُونُوا مَعَ الْخَوَالِفِ وَطَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَعْلَمُونَ ﴿٩٣﴾

يَعْتَذِرُونَ إِلَيْكُمْ إِذَا رَجَعْتُمْ إِلَيْهِمْ قُلْ لَا تَعْتَذِرُوا لَنْ تُؤْمِنَ لَكُمْ قَدْ بَيَّأْنَا اللَّهُ مِنْ أَخْبَارِكُمْ وَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ ثُمَّ تُرَدُّونَ إِلَىٰ عِلِيمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٩٤﴾

(1) (V.9:93) Narrated Abu Hurairah رضي الله عنه: The Prophet صلى الله عليه وسلم said, "A Prophet amongst the Prophets carried out a holy military expedition, so he said to his followers, 'Anyone who has married a woman and wants to consummate the marriage, and has not done so yet, should not accompany me; nor should a man who has built a house but has not completed its roof; nor a man who has sheep or she-camels and is waiting for the birth of their young ones.' So, the Prophet carried out the expedition and when he reached that town at the time or nearly at the time of the *'Asr* prayer, he said to the sun, 'O sun! You are under Allāh's Order and I am under Allāh's Order. O Allāh! Stop it (i.e. the sun) from setting.' It was stopped till Allāh made him victorious. Then he collected the booty and the fire came to burn it, but it did not burn it*. He said (to his men), 'Some of you have stolen something from the booty. So one man from every tribe should give me a *Bai'a* (pledge) by shaking hands with me.' (They did so and) the hand of a man got stuck in the hand of their Prophet. Then that Prophet said (to the man), 'The theft has been committed by your people. So all the persons of your tribe should give me the *Bai'a* (pledge) by shaking hands with me.' The hands of two or three men got stuck in the hand of their Prophet and he said, 'You have committed the theft.' Then they brought a head of gold like the head of a cow and put it there, and the fire came and consumed the booty. The Prophet صلى الله عليه وسلم added: "Then Allāh saw our weakness and disability, so He made booty legal for us." (*Ṣaḥīḥ Al-Bukhārī*, Vol. 4, *Ḥadīth* No. 353).

* Booty used to be burnt by a fire sent by Allāh.

news concerning you. Allāh and His Messenger will observe your deeds. In the end you will be brought back to the All-Knower of the unseen and the seen, then He (Allāh) will inform you of what you used to do.” [Tafsīr At-Ṭabarī]

95. They will swear by Allāh to you (Muslims) when you return to them, that you may turn away from them. So, turn away from them. Surely, they are *Rijs* [i.e. *Najas* (impure) because of their evil deeds], and Hell is their dwelling place — a recompense for that which they used to earn.
96. They (the hypocrites) swear to you (Muslims) that you may be pleased with them, but if you are pleased with them, certainly Allāh is not pleased with the people who are *Al-Fāsiqūn* (rebellious, disobedient to Allāh).
97. The bedouins are the worst in disbelief and hypocrisy, and more likely to be in ignorance of the limits (Allāh’s Commandments and His Laws) which Allāh has revealed to His Messenger ﷺ. And Allāh is All-Knower, All-Wise.
98. And of the bedouins there are some who look upon what they spend (in Allāh’s Cause) as a fine and watch for calamities for you, on them be the calamity of evil. And Allāh is All-Hearer, All-Knower.

سَيَحْلِفُونَ بِاللَّهِ لَكُمْ إِذَا انْقَلَبْتُمْ إِلَيْهِمْ
لِتَعْرِضُوا عَنْهُمْ فَأَعْرِضُوا عَنْهُمْ إِنَّهُمْ
رَجْسٌ وَمَا وَلَهُمْ جَهَنَّمَ جَزَاءً بِمَا كَانُوا
يَكْسِبُونَ ﴿٩٥﴾

يَحْلِفُونَ لَكُمْ لِتَرْضَوْا عَنْهُمْ فَإِن تَرْضَوْا
عَنْهُمْ فَإِنَّ اللَّهَ لَا يَرْضَىٰ عَنِ الْقَوْمِ
الْفَاسِقِينَ ﴿٩٦﴾

الْأَعْرَابُ أَشَدُّ كُفْرًا وَنِفَاقًا وَأَجْدَرُ أَلَّا
يَعْلَمُوا حُدُودَ مَا أَنْزَلَ اللَّهُ عَلَىٰ رَسُولِهِ
وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٩٧﴾

وَمِنَ الْأَعْرَابِ مَن يَتَّخِذُ مَا يُنْفِقُ مَغْرَمًا
وَيَتَرَبَّصُّ بِكُمُ الدَّوَائِرَ عَلَيْهِمْ دَائِرَةُ
السَّوْءِ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٩٨﴾

99. And of the bedouins there are some who believe in Allāh and the Last Day, and look upon what they spend in Allāh's Cause as means of nearness to Allāh, and a cause of receiving the Messenger's invocations. Indeed these (spendings in Allāh's Cause) are a means of nearness for them. Allāh will admit them to His Mercy. Certainly, Allāh is Oft-Forgiving, Most Merciful.
100. And the foremost to embrace Islām of the *Muhājirūn* (those who migrated from Makkah to Al-Madinah) and the *Anṣār* (the citizens of Al-Madinah who helped and gave aid to the *Muhājirūn*) and (also) those who followed them exactly (in Faith) – Allāh is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success.
101. And among the bedouins around you, some are hypocrites, and so are some among the people of Al-Madinah who persist in hypocrisy; you (O Muḥammad ﷺ) know them not, We know them. We shall punish them twice, and thereafter they shall be brought back to a great (horrible) torment.
102. And (there are) others who have acknowledged their sins, they have mixed a deed that was righteous with another that was evil. Perhaps, Allāh will turn to them in forgiveness.

وَمِنَ الْأَعْرَابِ مَنْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ وَيَتَّخِذُ مَا يُنْفِقُ قُرْبَةً عِنْدَ
اللَّهِ وَصَلَوَاتِ الرَّسُولِ أَلَّا يَأْتِيَ قُرْبَةً لَهُمْ
سِوَهُمْ إِنَّ اللَّهَ عَفُورٌ
رَّحِيمٌ ﴿٩٩﴾

وَالسَّابِقُونَ السَّابِقُونَ أُولَئِكَ مِنَ الْمُهَاجِرِينَ
وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ
رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ
جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ
فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٠٠﴾

وَمِمَّنْ حَوْلَكُم مِّنَ الْأَعْرَابِ مُنَافِقُونَ
وَمِنَ أَهْلِ الْمَدِينَةِ مَرَدُوا عَلَى الْإِتْفَاقِ لَا
تَعْلَمُهُمْ نَحْنُ نَعْلَمُهُمْ سَعَدَيْدُهُمْ مَّرَّتَيْنِ
ثُمَّ يَرُدُّونَ إِلَىٰ عَذَابٍ عَظِيمٍ ﴿١٠١﴾

وَعَاخِرُونَ آخِرْتُهُمْ يُدْنُوهُمْ خَالِطُوا عَمَلًا
صَالِحًا وَعَاخِرَ سَيِّئًا عَسَىٰ اللَّهُ أَنْ يَتُوبَ
عَلَيْهِمْ إِنَّ اللَّهَ عَفُورٌ رَّحِيمٌ ﴿١٠٢﴾

Surely, Allāh is Oft-Forgiving, Most Merciful⁽¹⁾.

103. Take *Ṣadaqah* (alms) from their wealth in order to purify them and sanctify them with it, and invoke Allāh for them. Verily, your invocation is a source of security for them; and Allāh is All-Hearer, All-Knower.
104. Know they not that Allāh accepts repentance from His slaves and takes the *Ṣadaqāt* (alms, charities), and that Allāh Alone is the One Who forgives and accepts repentance, Most Merciful?
105. And say (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) “Do deeds! Allāh will see your deeds, and (so will) His Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and the believers. And you will be brought back to the All-Knower of the unseen and the seen. Then He will inform you of what you used to do.”
106. And others are made to wait for Allāh’s Decree, whether He will punish them or will forgive them. And Allāh is All-Knower, All-Wise.

حُذِّ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ
وَتُزَكِّيهِمْ بِهَا وَصَلَّ عَلَيْهِمْ إِنَّ صَلَاتَكَ
سَكَنٌ لَهُمْ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٠٣﴾

أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ
عِبَادِهِ وَيَأْخُذُ الصَّدَقَاتِ وَأَنَّ اللَّهَ هُوَ
التَّوَّابُ الرَّحِيمُ ﴿١٠٤﴾

وَقُلْ أَعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ
وَرَسُولُهُ وَالْمُؤْمِنُونَ وَسَتُرَدُّونَ إِلَىٰ عِلْمِ
الْغَيْبِ وَالشَّهَادَةِ فَيُنبِّئُكُمْ بِمَا كُنْتُمْ
تَعْمَلُونَ ﴿١٠٥﴾

وَأَخْرَجُوا مَرْجُونَ لِأَمْرِ اللَّهِ إِمَّا يُعَذِّبُهُمْ
وَإِمَّا يَتُوبُ عَلَيْهِمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٠٦﴾

(1) (V.9:102) The Statement of Allāh عَزَّ وَجَلَّ: “And (there are) others who have acknowledged their sins...” (V.9:102)

Narrated Samurah ibn Jundub رَضِيَ اللَّهُ عَنْهُ: Allāh’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Tonight two (visitors) came to me (in my dream) and took me to a town built with gold bricks and silver bricks. There, we met men who, (by) half of their bodies looked like the most handsome human beings you have ever seen, and (by) the other half, the ugliest human beings you have ever seen. Those two visitors said to those men: ‘Go and dip yourselves in that river.’ So they dipped themselves therein and then came to us, their ugliness having disappeared and they were in the most handsome shape. The visitors said, ‘This is the *‘Adn* Paradise, and that is your dwelling place.’ Then they added, ‘As for those people who were half ugly and half handsome, they were those who have mixed deeds that were good with deeds that were evil, but Allāh forgave them.’” (*Ṣaḥīḥ Al-Bukhārī*, Vol.6, *Ḥadīth* No.196).

107. And as for those who put up a mosque by way of harm and disbelief and to disunite the believers and as an outpost for those who warred against Allāh and His Messenger (Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) aforetime, they will indeed swear that their intention is nothing but good. Allāh bears witness that they are certainly liars.
108. Never stand you therein. Verily, the mosque whose foundation was laid from the first day on piety is more worthy that you stand therein (to pray). In it are men who love to clean and to purify themselves. And Allāh loves those who make themselves clean and pure [i.e. who clean their private parts with dust (which has the properties of soap) and water from urine and stools, after answering the call of nature].
109. Is it then he who laid the foundation of his building on piety to Allāh and His Good Pleasure better, or he who laid the foundation of his building on the brink of an undetermined precipice ready to crumble down, so that it crumbled to pieces with him into the Fire of Hell? And Allāh guides not the people who are the *Zālimūn* (cruel, violent, proud, polytheist and wrong-doers).
110. The building which they built will never cease to be a cause of hypocrisy and doubt in their hearts unless their hearts are cut to pieces. (i.e. till they die). And Allāh is All-Knower, All-Wise.

وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا وَكُفْرًا
وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ وَإِرْصَادًا لِمَنْ
حَارَبَ اللَّهَ وَرَسُولَهُ مِنْ قَبْلُ وَلَيَحْلِفَنَّ
إِنْ أَرَدْنَا إِلَّا الْحُسْنَىٰ وَاللَّهُ يَشْهَدُ إِنَّهُمْ
لَكَاذِبُونَ ﴿١٠٧﴾

لَا تَقُمْ فِيهِ أَبَدًا لَمَْسْجِدٍ أُسِّسَ عَلَى
التَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ
فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَّطَهَّرُوا وَاللَّهُ
يُحِبُّ الْمُطَهَّرِينَ ﴿١٠٨﴾

أَفَمَنْ أَسَّسَ بُنْيَانَهُ عَلَىٰ تَقْوَىٰ مِنَ اللَّهِ
وَرِضْوَانٍ خَيْرٌ أَمْ مَنْ أَسَّسَ بُنْيَانَهُ عَلَىٰ
شَفَا جُرْفٍ هَارٍ فَأَنْهَارَ بِهِ فِي نَارِ جَهَنَّمَ
وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٠٩﴾

لَا يَزَالُ بُنْيَانُهُمُ الَّذِي بَنَوْا رِيبَةً فِي
قُلُوبِهِمْ إِلَّا أَنْ تَقَطَّعَ قُلُوبُهُمْ وَاللَّهُ عَلِيمٌ
حَكِيمٌ ﴿١١٠﴾

111. Verily, Allāh has purchased from the believers their lives and their properties for (the price) that theirs shall be Paradise. They fight in Allāh's Cause, so they kill (others) and are killed. It is a promise in truth which is binding on Him in the Taurāt (Torah) and the Injeel (Gospel) and the Qur'ān. And who is truer to his covenant than Allāh? Then rejoice in the bargain which you have concluded. That is the supreme success⁽¹⁾.
112. (The believers whose lives Allāh has purchased are) those who turn to Allāh in repentance (from polytheism and hypocrisy, etc.), who worship (Him), who praise (Him), who fast (or go out) in Allāh's Cause, who bow down (in prayer), who prostrate themselves (in prayer), who enjoin (on people) *Al-Ma'rūf* (i.e. Islāmic Monotheism and all what Islām has ordained) and

﴿ إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَالَهُمْ بِأَنَّ لَهُمُ الْجَنَّةَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ وَعَدَّا عَلَيْهِ حَقًّا فِي التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ وَمَنْ أَوْفَى بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبْشِرُوا بِبَيْعِكُمُ الَّذِي بَايَعْتُمْ بِهِ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴾

﴿ الَّذِينَ يَتَّبِعُونَ الْعَبِيدُونَ الْأَحْمَدُونَ الْأَسْيَحُونَ الرَّاكِعُونَ السَّاجِدُونَ الْأَمْرُونَ بِالْمَعْرُوفِ وَالنَّاهُونَ عَنِ الْمُنْكَرِ وَالْحَافِظُونَ لِحُدُودِ اللَّهِ وَيَشِيرُ الْمُؤْمِنِينَ ﴾

(1) (V.9:111):

- a) Narrated Abu Hurairah رضي الله عنه: Allāh's Messenger صلی الله علیه وسلم said, "Allāh guarantees him who strives in His Cause and whose motivation for going out is nothing but *Jihād* in His Cause and belief in His Words (Islamic Monotheism), that He will admit him into Paradise (if martyred) or bring him back to his dwelling place whence he has come out with what he gains of reward or booty." (*Ṣaḥīḥ Al-Bukhārī*, Vol.4, *Ḥadīth* No.352).
- b) Narrated Jābir ibn 'Abdullāh رضي الله عنه: On the day of the battle of Uḥud, a man came to the Prophet صلی الله علیه وسلم and said, "Can you tell me where I will be if I should get martyred?" The Prophet صلی الله علیه وسلم replied, "In Paradise." The man threw away some dates he was carrying in his hand, and fought till he was martyred. (*Ṣaḥīḥ Al-Bukhārī*, Vol.5, *Ḥadīth* No.377).
- c) Narrated Ibn 'Umar رضي الله عنه: I heard Allāh's Messenger صلی الله علیه وسلم saying: "If you (1) practise *Bai' Al-Īnah* (the *Īnah* transaction i.e. selling goods to a person for a certain deferred price and then buying them back from him for a far less cash price); (2) and follow the tails of the cows (i.e. indulge in agriculture and became content with it), (3) and desert the *Jihād* (holy fighting) in Allāh's Cause, Allāh will cover you with humiliation, and it will not be removed till you return back to your religion." (*Abu Dāwūd*, Vol.3, *Ḥadīth* No.3462).

forbid (people) from *Al-Munkar* (i.e. disbelief, polytheism of all kinds and all that Islām has forbidden), and who observe the limits set by Allāh (do all that Allāh has ordained and abstain from all kinds of sins and evil deeds which Allāh has forbidden). And give glad tidings to the believers⁽¹⁾.

113. It is not (proper) for the Prophet and those who believe to ask Allāh's Forgiveness for the *Mushrikūn* (polytheists, idolaters, pagans, disbelievers in the Oneness of Allāh), even though they be of kin, after it has become clear to them that they are the dwellers of the Fire (because they died in a state of disbelief).
114. And Ibrāhīm's (Abraham) invoking (of Allāh) for his father's forgiveness was only because of a promise he [Ibrāhīm (Abraham)] had made to him (his father). But when it became clear to him [Ibrāhīm (Abraham)] that he (his father) is an enemy of Allāh, he dissociated himself from him. Verily, Ibrāhīm (Abraham) was *Awwāh* (one who invokes Allāh with humility, glorifies Him and remembers Him much) and was forbearing. (*Tafsīr Al-Qurṭubī*)⁽²⁾.

مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ ءَامَنُوا أَنْ يَسْتَغْفِرُوا
لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولَىٰ قُرْبَىٰ مِنْ بَعْدِ
مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ ﴿١١٣﴾

وَمَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا
عَنْ مَوْعِدَةٍ وَعَدَهَا إِيَّاهُ فَلَمَّا تَبَيَّنَ لَهُ
أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرَّأَ مِنْهُ إِنَّ إِبْرَاهِيمَ لَأَوَّاهٌ
حَلِيمٌ ﴿١١٤﴾

(1) (V.9:112) Narrated Sahl ibn Sa'd رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Whoever can guarantee (the chastity of) what is between his two jaw-bones and what is between his two legs (i.e., his mouth, tongue, and his private parts)*. I guarantee Paradise for him." (*Ṣaḥīḥ Al-Bukhārī*, Vol. 8, *Ḥadīth* No. 481).

* i.e. whoever protects his tongue from illegal talk, e.g., to tell lies, or backbiting, etc., and his mouth from eating and drinking forbidden illegal things, and his private parts from illegal sexual acts.

(2) (V.9:114) See the footnote of (V.6:74).

115. And Allāh will never lead a people astray after He has guided them until He makes clear to them as to what they should avoid. Verily, Allāh is All-Knower of everything.
116. Verily, Allāh! To Him belongs the dominion of the heavens and the earth, He gives life and He causes death. And besides Allāh you have neither any *Walī* (protector or guardian) nor any helper.
117. Allāh has forgiven the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, the *Muhājirūn* (Muslim emigrants who left their homes and came to Al-Madinah) and the *Anṣār* (Muslims of Al-Madinah) who followed him (مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) in the time of distress (*Tabūk* expedition), after the hearts of a party of them had nearly deviated (from the Right Path), but He accepted their repentance. Certainly, He is to them full of Kindness, Most Merciful.
118. And (He did forgive also) the three who did not join (the *Tabūk* expedition whose case was deferred by the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ for Allāh's Decision) till for them the earth, vast as it is, was straitened and their ownelves were straitened to them, and they perceived that there is no fleeing from Allāh, and no refuge but with Him. Then, He forgave them (accepted their repentance), that they might beg for His pardon (repent to Him). Verily, Allāh is the One Who forgives and accepts repentance, the Most Merciful.

وَمَا كَانَ اللَّهُ لِيُضِلَّ قَوْمًا بَعْدَ إِذْ هَدَيْتَهُمْ
حَتَّىٰ يُبَيِّنَ لَهُمْ مَا يَتَّقُونَ إِنَّ اللَّهَ بِكُلِّ
شَيْءٍ عَلِيمٌ ﴿١١٥﴾

إِنَّ اللَّهَ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ
يُحْيِي وَيُمِيتُ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ
مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿١١٦﴾

لَقَدْ تَابَ اللَّهُ عَلَى التَّيِّبِ وَالْمُهَاجِرِينَ
وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ
مِنْ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبَ فَرِيقٍ مِّنْهُمْ
ثُمَّ تَابَ عَلَيْهِمْ إِنَّهُ بِهِمْ رُءُوفٌ رَّحِيمٌ ﴿١١٧﴾

وَعَلَى الثَّلَاثَةِ الَّذِينَ خَلَفُوا حَتَّىٰ إِذَا
ضَاقَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ
وَضَاقَتْ عَلَيْهِمْ أَنفُسُهُمْ وَظَنُّوا أَن لَا
مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ
لِيَتُوبُوا إِنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ ﴿١١٨﴾

119. O you who believe! Fear Allāh, and be with those who are true (in words and deeds)⁽¹⁾.

120. It was not becoming of the people of Al-Madinah and the bedouins of the neighbourhood to remain behind Allāh's Messenger (Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ when fighting in Allāh's Cause) and (it was not becoming of them) to prefer their own lives to his life. That is because they suffer neither thirst nor fatigue nor hunger in the Cause of Allāh, nor they take any step to raise the anger of disbelievers, nor inflict any injury upon an enemy but is written to their credit as a deed of righteousness. Surely, Allāh wastes not the reward of the *Muḥsinūn*⁽²⁾.

يَأْتِيهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ
الصَّٰلِحِينَ ﴿١١٩﴾

مَا كَانَ لِأَهْلِ الْمَدِينَةِ وَمَنْ حَوْلَهُمْ مِنَ
الْأَعْرَابِ أَنْ يَتَخَلَّفُوا عَنْ رَسُولِ اللَّهِ
وَلَا يَرْعَبُوا بِأَنفُسِهِمْ عَنْ نَفْسِهِ ذَٰلِكَ
بِأَنَّهُمْ لَا يُصِيبُهُمْ ظَمَأٌ وَلَا نَصَبٌ وَلَا
مُحْمَصَةٌ فِي سَبِيلِ اللَّهِ وَلَا يَطَّوْنُ مَوْطِئًا
يَغِيظُ الْكُفَّارَ وَلَا يَنَالُونَ مِنْ عَدُوِّ نَيْلًا
إِلَّا كَتَبَ لَهُمْ بِهِ عَمَلٌ صَالِحٌ إِنَّ اللَّهَ لَا
يُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿١٢٠﴾

(1) (V.9:119) The Statement of Allāh سُبْحٰنَهُ وَبِحَمْدِهِ :

‘O you who believe! Fear Allāh, and be with those who are true (in words and deeds).’ (V.9:119).

And what is forbidden as regards telling of lies.

a) Narrated ‘Abdullāh رَضِيَ اللَّهُ عَنْهُ: The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Truthfulness leads to *Al-Birr* (righteousness) and *Al-Birr* (righteousness) leads to Paradise. And a man keeps on telling the truth until he becomes a truthful person. Falsehood leads to *Al-Fujūr* (i.e. wickedness - evil-doing), and *Al-Fujūr* leads to the (Hell) Fire, and a man keeps on telling lies until he is written as a liar before Allāh.” (*Ṣaḥīḥ Al-Bukhārī*, Vol.8, *Ḥadīth* No.116).

b) Narrated Abu Hurairah رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “The signs of a hypocrite are three: Whenever he speaks, he tells a lie; and whenever he promises, he breaks his promise; and whenever he is entrusted, he betrays (proves to be dishonest).” (*Ṣaḥīḥ Al-Bukhārī*, Vol.8, *Ḥadīth* No.117).

c) Narrated Samurah ibn Jundub رَضِيَ اللَّهُ عَنْهُ: The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “I saw (in a dream) two men came to me.” Then the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ narrated the story (saying): “They said: The person, the one whose cheek you saw being torn away (from the mouth to the ear) was a liar and used to tell lies and the people would report those lies on his authority till they spread all over the world. So he will be punished like that till the Day of Resurrection.” (*Ṣaḥīḥ Al-Bukhārī*, Vol.8, *Ḥadīth* No.118).

(2) (V.9:120) *Muḥsinūn*: Doers of good, i.e. those who perform good deeds totally for Allāh's sake only without any show-off or to gain praise or fame, etc., and

121. Nor do they spend anything (in Allāh's Cause) — small or great — nor cross a valley, but is written to their credit that Allāh may recompense them with the best of what they used to do (i.e. Allāh will reward their good deeds according to the reward of their best deeds which they did in the most perfect manner)⁽¹⁾.
122. And it is not (proper) for the believers to go out to fight (*Jihād*) all together. Of every troop of them, a party only should go forth, that they (who are left behind) may get instructions in (Islāmic) religion, and that they may warn their people when they return to them, so that they may beware (of evil)
123. O you who believe! Fight those of the disbelievers who are close to you, and let them find harshness in you; and know that Allāh is with those who are *Al-Muttaqūn* (the pious).⁽²⁾ — See V.2:2).

وَلَا يُنْفِقُونَ نَفَقَةً صَغِيرَةً وَلَا كَبِيرَةً وَلَا يَقْطَعُونَ وَادِيًا إِلَّا كُتِبَ لَهُمْ لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا كَانُوا يَعْمَلُونَ ﴿١٢١﴾

* وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لِيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ﴿١٢٢﴾

يَا أَيُّهَا الَّذِينَ ءَامَنُوا قَاتِلُوا الَّذِينَ يَلُونَكُمْ مِنَ الْكُفَّارِ وَلْيَجِدُوا فِيكُمْ غِلظَةً وَعَلِمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿١٢٣﴾

they do them in accordance with the *Sunnah* (legal ways) of Allāh's Messenger, Muḥammad ﷺ.

(1) (V.9:121):

- a) Islām demolishes all the previous evil deeds and so do migration (for Allāh's sake) and *Hajj* (pilgrimage to Makkah). (*Ṣaḥīḥ Muslim*, Vol. 1, Chapter 52, Page 18)
- b) What is said regarding the superiority of a person who embraces Islām sincerely. Narrated Abu Sa'īd Al-Khudrī رضي الله عنه: Allāh's Messenger ﷺ said, "If a person embraces Islām sincerely, then Allāh shall forgive all his past sins, and after that starts the settlement of accounts: the reward of his good deeds will be ten times to seven hundred times for each good deed, and an evil deed will be recorded as it is unless Allāh forgives it." (*Ṣaḥīḥ Al-Bukhārī*, Vol.1, *Ḥadīth* No. 40A).
- Narrated Abu Hurairah رضي الله عنه: Allāh's Messenger ﷺ said, "If anyone of you improves (follow strictly) his Islāmic religion, then his good deeds will be rewarded ten times to seven hundred times for each good deed and a bad deed will be recorded as it is." (*Ṣaḥīḥ Al-Bukhārī*, Vol. 1, *Ḥadīth* No. 40B).

(2) (V.9:123) See the Qur'an: V.2:2.

124. And whenever there comes down a *Sūrah* (chapter from the Qur'ān), some of them (hypocrites) say: "Which of you has had his Faith increased by it?" As for those who believe, it has increased their Faith, and they rejoice.
125. But, as for those in whose hearts is a disease (of doubt, disbelief and hypocrisy), it will add suspicion and doubt to their suspicion, disbelief and doubt; and they die while they are disbelievers.
126. See they not that they are put in trial once or twice every year (with different kinds of calamities, disease, famine)? Yet, they turn not in repentance, nor do they learn a lesson (from it).
127. And whenever there comes down a *Sūrah* (chapter from the Qur'ān), they look at one another (saying): "Does any one see you?" Then they turn away. Allāh has turned their hearts (from the light) because they are a people that understand not.
128. Verily, there has come to you a Messenger (Muḥammad ﷺ) from amongst yourselves (i.e. whom you know well). It grieves him that you should receive any injury or difficulty. He (Muḥammad ﷺ) is anxious over you (to be rightly guided, to repent to Allāh, and beg Him to pardon and forgive your sins in order that you may enter Paradise and be saved from the punishment of the Hell-fire); for the believers (he ﷺ) is full of pity, kind, and merciful.

وَإِذَا مَا أَنْزَلَتْ سُورَةٌ فَمِنْهُمْ مَن يَقُولُ
أَيُّكُمْ زَادَتْهُ هَذِهِ إِيمَانًا فَأَمَّا الَّذِينَ
عَامَنُوا فَزَادَتْهُمْ إِيمَانًا وَهُمْ يَسْتَبْشِرُونَ ﴿١٢٤﴾

وَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ فَزَادَتْهُمْ رِجْسًا
إِلَىٰ رِجْسِهِمْ وَمَاتُوا وَهُمْ كَافِرُونَ ﴿١٢٥﴾

أَوْ لَا يَرَوْنَ أَنَّهُمْ يُفْتَنُونَ فِي كُلِّ عَامٍ
مَّرَّةً أَوْ مَرَّتَيْنِ ثُمَّ لَا يَتُوبُونَ وَلَا هُمْ
يَذْكُرُونَ ﴿١٢٦﴾

وَإِذَا مَا أَنْزَلَتْ سُورَةٌ نَّظَرَ بَعْضُهُمْ إِلَىٰ
بَعْضٍ هَلْ يَرِيكُمْ مِّنْ أَحَدٍ ثُمَّ انصَرَفُوا
صَرَفَ اللَّهُ قُلُوبَهُمْ بِأَنَّهُمْ قَوْمٌ لَا
يَفْقَهُونَ ﴿١٢٧﴾

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ
عَزِيزٌ عَلَيْهِ مَا عَنِتُمْ حَرِيصٌ عَلَيْكُمْ
بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ ﴿١٢٨﴾

129. But, if they turn away, say
 (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ): “Allāh is
 sufficient for me. *Lā ilāha illa Huwa*
 (none has the right to be worshipped
 but He) in Him I put my trust and He
 is the Lord of the Mighty Throne.”⁽¹⁾

فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ
 عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ ﴿١٢٩﴾

(1) (V.9:129) See the footnote of (V.3:173).

(10)

Sūrat Yūnus (Jonah)

سُورَةُ يُونُسَ

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

1. *Alif-Lām-Rā*. [These letters are one of the miracles of the Qur’ān, and none but Allāh (Alone) knows their meanings]. These are the Verses of the Book (the Qur’ān) *Al-Ḥakīm*⁽¹⁾.
2. Is it a wonder for mankind that We have sent Our Revelation⁽²⁾ to a man from among themselves (i.e. Prophet Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) (saying): “Warn mankind (of the coming torment in Hell), and give good news to those who believe (in the Oneness of Allāh and in His Prophet Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) that they shall have with their Lord the rewards of their good deeds?” (But) the disbelievers say: “This is indeed an evident sorcerer (i.e. Prophet Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and the Qur’ān)!”
3. Surely, your Lord is Allāh Who created the heavens and the earth in six Days and then rose over (*Istawā*) the Throne (really in a manner that

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الرَّ تِلْكَ آيَاتُ الْكِتَابِ الْحَكِيمِ ﴿١﴾

أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَى رَجُلٍ مِنْهُمْ أَنْ أَنْذِرِ النَّاسَ وَبَشِّرِ الَّذِينَ ءَامَنُوا أَنَّ لَهُمْ قَدَمٌ صِدْقٍ عِنْدَ رَبِّهِمْ قَالَ الْكٰفِرُونَ إِنَّ هَذَا لَسِحْرٌ مُبِينٌ ﴿٢﴾

إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُدَبِّرُ الْأَمْرَ مَا مِنْ شَفِيعٍ إِلَّا مِنْ

(1) (V.10:1) *Al-Ḥakīm*: showing lawful and unlawful things, explaining Allāh’s (Divine) Laws for mankind, leading them to eternal happiness by ordering them to follow the true Islāmic Monotheism, — worshipping none but Allāh Alone — that will guide them to Paradise and save them from Hell.

(2) (V.10:2) See the footnote of (V.4:163).

suits His Majesty), disposing the affair of all things. No intercessor (can plead with Him) except after His Leave. That is Allāh, your Lord; so worship Him (Alone). Then, will you not remember?

4. To Him is the return of all of you. The Promise of Allāh is true. It is He Who begins the creation and then will repeat it, that He may reward with justice those who believed (in the Oneness of Allāh — Islāmic Monotheism) and did deeds of righteousness. But those who disbelieved will have a drink of boiling fluids and painful torment because they used to disbelieve.
5. It is He Who made the sun a shining thing and the moon as a light and measured out for it stages that you might know the number of years and the reckoning. Allāh did not create this but in truth. He explains the *Āyāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail for a people who have knowledge.
6. Verily, in the alternation of the night and the day and in all that Allāh has created in the heavens and the earth are *Āyāt* (proofs, evidences, lessons, signs, etc.) for those people who keep their duty to Allāh, and fear Him much.
7. Verily, those who hope not for their meeting with Us, but are pleased and satisfied with the life of the present world, and those who are heedless of Our *Āyāt* (proofs, evidences, verses, lessons, signs, revelations, etc.),

بَعْدَ إِذْنِهِ ذَلِكُمُ اللَّهُ رَبُّكُمْ فَأَعْبُدُوهُ
أَفَلَا تَذَكَّرُونَ ﴿٣﴾

إِلَيْهِ مَرْجِعُكُمْ جَمِيعًا وَعَدَّ اللَّهُ حَقًّا إِنَّهُ
يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ لِيَجْزِيَ الَّذِينَ
آمَنُوا وَعَمِلُوا الصَّالِحَاتِ بِالْقِسْطِ
وَالَّذِينَ كَفَرُوا لَهُمْ شَرَابٌ مِّنْ حَمِيمٍ
وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ ﴿٤﴾

هُوَ الَّذِي جَعَلَ الشَّمْسُ ضِيَاءً وَالْقَمَرَ
نُورًا وَقَدَرَهُ مَنَازِلَ لِتَعْلَمُوا عَدَدَ
السِّنِينَ وَالْحِسَابَ مَا خَلَقَ اللَّهُ ذَلِكَ إِلَّا
بِالْحَقِّ يُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿٥﴾

إِنَّ فِي اخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَمَا خَلَقَ
اللَّهُ فِي السَّمَوَاتِ وَالْأَرْضِ لآيَاتٍ لِّقَوْمٍ
يَتَّقُونَ ﴿٦﴾

إِنَّ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا وَرَضُوا
بِالْحَيَاةِ الدُّنْيَا وَأَطْمَأَنَّنُوا بِهَا وَالَّذِينَ هُمْ
عَنْ آيَاتِنَا غَافِلُونَ ﴿٧﴾

8. Those, their abode will be the Fire, because of what they used to earn.
9. Verily, those who believe,⁽¹⁾ and do deeds of righteousness, their Lord will guide them through their Faith; under them will flow rivers in the Gardens of Delight (Paradise).
10. Their way of request therein will be *Subhānaka Allāhumma* (Glory to You, O Allāh!) and *Salām* (peace, safety from evil) will be their greetings therein (Paradise)! and the close of their request will be: *Al-Ḥamdu Lillāhi Rabb-il-‘Ālamīn* [All praise and thanks are Allāh’s, the Lord of the ‘Ālamīn (mankind, jinn and all that exists)].
11. And were Allāh to hasten for mankind the evil (they invoke for themselves and for their children, while in a state of anger) as He hastens for them the good (they invoke), then they would have been ruined. So, We leave those who expect not their meeting with Us, in their trespasses, wandering blindly in distraction. (*Tafsīr Aṭ-Ṭabarī*)
12. And when harm touches man, he invokes Us, lying on his side, or sitting or standing. But, when We have removed his harm from him, he passes on as if he had never invoked Us for harm that touched him! Thus it is made fair-seeming to the *Musrifūn*⁽²⁾ that which they used to do.

أُولَٰئِكَ مَا لَهُمْ مِنَ النَّارِ بِمَا كَانُوا
يَكْسِبُونَ ﴿٨﴾

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
يَهْدِيهِمْ رَبُّهُمْ بِإِيمَانِهِمْ تَجْرِي مِنْ تَحْتِهِمْ
الْأَنْهَارُ فِي جَنَّاتِ النَّعِيمِ ﴿٩﴾

دَعْوَاهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ وَتَحِيَّتُهُمْ
فِيهَا سَلَامٌ وَعَآخِرُ دَعْوَاهُمْ أَنِ الْحَمْدُ لِلَّهِ
رَبِّ الْعَالَمِينَ ﴿١٠﴾

* وَلَوْ يُعَجِّلُ اللَّهُ لِلنَّاسِ الشَّرَّ
أَسْتَعْجَلَهُمْ بِالْخَيْرِ لَفُضِيَ إِلَيْهِمْ أَجْلُهُمْ
فَنَدَّرَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا فِي
طُعْنِهِمْ يَعْمَهُونَ ﴿١١﴾

وَإِذَا مَسَّ الْإِنْسَانَ الضُّرُّ دَعَانَا لِجَنبِهِ أَوْ
قَاعِدًا أَوْ قَائِمًا فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُ
مَرَّ كَأَن لَّمْ يَدْعُنَا إِلَىٰ ضُرِّ مَسَّهُ كَذَٰلِكَ
زُيِّنَ لِلْمُسْرِفِينَ مَا كَانُوا يَعْمَلُونَ ﴿١٢﴾

(1) (V.10:9) Who believe in the Oneness of Allāh along with the six articles of Faith, i.e. to believe in Allāh, His Angels, His Books, His Messengers, Day of Resurrection, and *Al-Qadar* (Divine Preordainments) — Islāmic Monotheism.

(2) (V.10:12) *Musrifūn*: Those who denied Allāh and His Prophets, and transgressed Allāh’s limits by committing all kinds of crimes and sins.

13. And indeed, We destroyed generations before you when they did wrong, while their Messengers came to them with clear proofs, but they were not such as to believe! Thus do We requite the people who are *Mujrimūn* (disbelievers, polytheists, sinners, criminals).
14. Then, We made you successors after them, generations after generations in the land, that We might see how you would work.
15. And when Our clear Verses are recited to them, those who hope not for their meeting with Us, say: “Bring us a Qur’ān other than this, or change it.” Say (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ): “It is not for me to change it on my own accord; I only follow that which is revealed to me. Verily, I fear the torment of a Great Day (i.e. the Day of Resurrection) if I were to disobey my Lord.”
16. Say (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ): “If Allāh had so willed, I would not have recited it to you, nor would He have made it known to you. Verily, I have stayed amongst you a lifetime before this. Have you then no sense?”
17. So, who does more wrong than he who forges a lie against Allāh or denies His *Āyāt* (proofs, evidences, verses, lessons, signs, revelations, etc.)? Surely, the *Mujrimūn* (criminals, sinners, disbelievers and polytheists) will never be successful!

وَلَقَدْ أَهْلَكْنَا الْقُرُونََ مِنْ قَبْلِكُمْ
لَمَّا ظَلَمُوا وَجَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ
وَمَا كَانُوا لِيُؤْمِنُوا كَذَلِكَ نَجْزِي الْقَوْمَ
الْمُجْرِمِينَ ﴿١٣﴾

ثُمَّ جَعَلْنَاكَم خَلَائِفَ فِي الْأَرْضِ مِنْ
بَعْدِهِمْ لِنَنْظُرَ كَيْفَ تَعْمَلُونَ ﴿١٤﴾

وَإِذَا تُثْلَى عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ
الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا آتَتْ بِقُرْآنٍ
غَيْرِ هَذَا أَوْ بَدَّلَهُ فُلْ مَا يَكُونُ لِي أَنْ
أَبْدَلَهُ مِنْ تِلْقَائِي نَفْسِي إِنْ أَتَيْعَ إِلَّا
مَا يَوْحَىٰ إِلَيَّ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي
عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٥﴾

قُلْ لَوْ شَاءَ اللَّهُ مَا تَلَوْتُهُ عَلَيْكُمْ وَلَا
أَدْرَبْتُكُمْ بِهِ ۗ فَقَدْ لَبِثْتُ فِيكُمْ عُمُرًا
مِن قَبْلِهِ ۗ أَفَلَا تَعْقِلُونَ ﴿١٦﴾

فَمَنْ أَظْلَمُ مِمَّنْ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ
كَذَّبَ بِآيَاتِهِ ۗ إِنَّهُ لَا يُفْلِحُ الْمُجْرِمُونَ ﴿١٧﴾

18. And they worship, besides Allāh, things that harm them not, nor profit them, and they say: “These are our intercessors with Allāh.” Say: “Do you inform Allāh of that which He knows not in the heavens and on the earth?” Glorified and Exalted is He above all that which they associate as partners (with Him)!

19. Mankind was but one community (i.e. on one religion — Islāmic Monotheism), then they differed (later); and had not it been for a Word that went forth before from your Lord, it would have been settled between them regarding what they differed about⁽¹⁾.

20. And they say: “How is it that not a sign is sent down on him from his Lord?” Say: “The Unseen belongs to Allāh Alone, so wait you, verily, I am with you among those who wait (for Allāh’s Judgement).”

21. And when We let mankind taste mercy after some adversity has afflicted them, behold! They take to plotting against Our *Āyāt* (proofs, evidences, verses, lessons, signs, revelations, etc.)! Say: “Allāh is Swifter in planning!” Certainly, Our Messengers (angels) record all of that which you plot⁽²⁾.

وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ
وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شَفَعَاؤُنَا
عِنْدَ اللَّهِ قُلْ أَتَنْبِئُونَ اللَّهَ بِمَا لَا يَعْلَمُ
فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ سُبْحٰنَهُ
وَتَعَالَىٰ عَمَّا يُشْرِكُونَ ﴿١٨﴾

وَمَا كَانَ النَّاسُ إِلَّا أُمَّةً وَاحِدَةً فَاخْتَلَفُوا
وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ لَقَضَىٰ
بَيْنَهُمْ فِيمَا فِيهِ يَخْتَلِفُونَ ﴿١٩﴾

وَيَقُولُونَ لَوْلَا أُنزِلَ عَلَيْهِ آيَةٌ مِّن
رَّبِّهِ فَقُلْ إِنَّمَا الْغَيْبُ لِلَّهِ فَانظُرُوا إِنِّي
مَعَكُمْ مِنَ الْمُنْتَظِرِينَ ﴿٢٠﴾

وَإِذَا أَذَقْنَا النَّاسَ رَحْمَةً مِن بَعْدِ ضَرَّاءَ
مَسَّتْهُمُ إِذَا لَهُم مَّكْرٌ فِي آيَاتِنَا قُلْ اللَّهُ
أَسْرَعُ مَكْرًا إِنَّ رُسُلَنَا يَكْتُوبُونَ مَا
تَمْكُرُونَ ﴿٢١﴾

(1) (V.10:19) Narrated Abu Hurairah رَضِيَ اللَّهُ عَنْهُ: The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Every child is born on *Al-Fiṭrah* [true faith of Islāmic Monotheism (i.e. to worship none but Allāh Alone)], but his parents convert him to Judaism or Christianity or Magianism, as an animal gives birth to a perfect baby animal. Do you find it mutilated?” (*Ṣaḥīḥ Al-Bukhārī*, Vol.2, *Ḥadīth* No.467). [See also the Qur’ān, Verse 30:30].

(2) (V.10:21) See the footnote (B) of (V.6:61).

22. He it is Who enables you to travel through land and sea, till, when you are in the ships, and they sail with them with a favourable wind, and they are glad therein, then comes a stormy wind and the waves come to them from all sides, and they think that they are encircled therein. Then they invoke Allāh, making their Faith pure for Him Alone, (saying): “If You (Allāh) deliver us from this, we shall truly be of the grateful.”⁽¹⁾
23. But, when He delivers them, behold! They rebel (disobey Allāh) in the earth wrongfully. O mankind! Your rebellion (disobedience to Allāh) is only against your own selves, — a brief enjoyment of this worldly life, then (in the end) to Us is your return, and We shall inform you of that which you used to do.
24. Verily, the likeness of (this) worldly life is as the water (rain) which We send down from the sky; so by it arises the intermingled produce of the earth of which men and cattle eat: until, when the earth is clad in its adornments and is beautified, and its people think that they have all the powers of disposal over it, Our Command reaches it by night or by day and We make it like a clean-mown harvest, as if it had not flourished yesterday! Thus do We explain the *Āyāt* (proofs, evidences, verses, lessons, signs, revelations, laws, etc.) in detail for a people who reflect.

هُوَ الَّذِي يُسَيِّرُكُمْ فِي الْبَرِّ وَالْبَحْرِ حَتَّىٰ
 إِذَا كُنْتُمْ فِي الْفُلِكِ وَجَرَيْنَ بِهِم بِرِيحٍ
 طَيِّبَةٍ وَفَرِحُوا بِهَا جَاءَتْهَا رِيحٌ عَاصِفٌ
 وَجَاءَهُمُ الْمَوْجُ مِنْ كُلِّ مَكَانٍ وَظَنُّوا
 أَنَّهُمْ أُحِيطَ بِهِمْ دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ
 الدِّينَ لَئِن أُخِجْتَنَا مِنْ هَذِهِ لَنَكُونَنَّ
 مِنَ الشَّاكِرِينَ ﴿٢٢﴾

فَلَمَّا أَخْرَجْنَاهُمُ إِذَا هُمْ يَبْعُونَ فِي الْأَرْضِ
 بِغَيْرِ الْحَقِّ يَأْتِيهَا النَّاسُ إِنَّمَا بَعَيْتُمْ
 عَلَىٰ أَنْفُسِكُمْ مَتَاعَ الْحَيَاةِ الدُّنْيَا ثُمَّ
 إِلَيْنَا مَرْجِعُكُمْ فَنُنَبِّئُكُمْ بِمَا كُنْتُمْ
 تَعْمَلُونَ ﴿٢٣﴾

إِنَّمَا مَثَلُ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أَنْزَلْنَاهُ مِنَ
 السَّمَاءِ فَأَخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ مِمَّا
 يَأْكُلُ النَّاسُ وَالْأَنْعَامُ حَتَّىٰ إِذَا أَخَذَتِ
 الْأَرْضُ زُخْرُفَهَا وَازَّيَّنَتْ وَظَنَّ أَهْلُهَا
 أَنَّهُمْ قَدِرُونَ عَلَيْهَا أَتَيْنَاهَا أُمْرًا لَيْلًا أَوْ
 نَهَارًا فَجَعَلْنَاهَا حَصِيدًا كَأَن لَّمْ تَغْنَ
 بِالْأَمْسِ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ
 يَتَفَكَّرُونَ ﴿٢٤﴾

(1) (V.10:22): See the footnote of (V.17:67).

25. Allāh calls to the Home of Peace (i.e. Paradise, by accepting Allāh's religion of Islāmic Monotheism and by doing righteous good deeds and abstaining from polytheism and evil deeds) and guides whom He wills to a Straight Path.
26. For those who have done good is the best (reward, i.e. Paradise) and even more (i.e. having the honour of glancing at the Countenance of Allāh جَلَّ جَلَالُهُ). Neither darkness nor dust nor any humiliating disgrace shall cover their faces. They are the dwellers of Paradise, they will abide therein forever.
27. And those who have earned evil deeds, the recompense of an evil deed is the like thereof, and humiliating disgrace will cover them (their faces). No defender will they have from Allāh. Their faces will be covered as it were with pieces from the darkness of night. They are the dwellers of the Fire, they will abide therein forever.
28. And the Day whereon We shall gather them all together, then We shall say to those who did set partners in worship with Us: "Stop at your place! You and your partners (whom you had worshipped in the worldly life)." Then We shall separate them, and their (Allāh's so-called) partners shall say: "It was not us that you used to worship."
29. "So, sufficient is Allāh as a witness between us and you that we indeed knew nothing of your worship of us."

وَاللَّهُ يَدْعُو إِلَى دَارِ السَّلَامِ وَيَهْدِي مَنْ
يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٢٥﴾

* لِلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ وَلَا
يَرْهَقُهُمْ ظِلْمٌ وَلَا ذُلٌّ أُولَٰئِكَ
أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ﴿٢٦﴾

وَالَّذِينَ كَسَبُوا السَّيِّئَاتِ جَزَاءُ سَيِّئَةٍ
بِمِثْلِهَا وَتَرْهَقُهُمْ ذِلَّةٌ مَّا لَهُمْ مِنَ اللَّهِ مِنْ
عَاصِمٍ كَأَنَّمَا أُغْشِيَتْ وُجُوهُهُمْ قِطْعًا
مِّنَ اللَّيْلِ مُظْلِمًا أُولَٰئِكَ أَصْحَابُ النَّارِ
هُمْ فِيهَا خَالِدُونَ ﴿٢٧﴾

وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ
أَشْرَكُوا مَكَانَكُمْ أَنْتُمْ وَشُرَكَاءُكُمْ
فَزَيَّلْنَا بَيْنَهُمْ وَقَالَ شُرَكَاءُهُمْ مَا كُنْتُمْ
إِيَّانَا تَعْبُدُونَ ﴿٢٨﴾

فَكَفَىٰ بِاللَّهِ شَهِيدًا بَيْنَنَا وَبَيْنَكُمْ إِنْ
كُنَّا عَنْ عِبَادَتِكُمْ لَغْفِيلِينَ ﴿٢٩﴾

30. There! Every person will know (exactly) what he had earned before and they will be brought back to Allāh, their rightful *Maulā* (Lord), and their invented false deities will vanish from them.
31. Say (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ): “Who provides for you from the sky and the earth? Or who owns hearing and sight? And who brings out the living from the dead and brings out the dead from the living? And who disposes the affairs?” They will say: “Allāh.” Say: “Will you not then be afraid of Allāh’s punishment (for setting up rivals in worship with Allāh)?”
32. Such is Allāh, your Lord in truth. So, after the truth, what else can there be, save error? How then are you turned away?
33. Thus is the Word of your Lord justified against those who rebel (disobey Allāh) that they will not believe (in the Oneness of Allāh and in Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ as the Messenger of Allāh).
34. Say: “Is there of your (Allāh’s so-called) partners one that originates the creation and then repeats it?” Say: “Allāh originates the creation and then He repeats it. Then, how are you deluded away (from the truth)?”
35. Say: “Is there of your (Allāh’s so-called) partners one that guides to the truth?” Say: “It is Allāh Who guides to the truth. Is then He Who guides to the truth more worthy to be followed, or he who finds not

هُنَالِكَ تَبْلُغُوا كُلُّ نَفْسٍ مَّا أَسْلَفَتْ وَرُدُّوْا
إِلَى اللَّهِ مَوْلَاهُمْ الْحَقِّ وَضَلَّ عَنْهُمْ مَّا
كَانُوا يَفْتَرُونَ ﴿٣٠﴾

قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ
أَمْ مَنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَرَ وَمَنْ يُخْرِجُ
الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ
الْحَيِّ وَمَنْ يُدَبِّرُ الْأَمْرَ فَسَيَقُولُونَ اللَّهُ
فَقُلْ أَفَلَا تَتَّقُونَ ﴿٣١﴾

فَذَلِكُمْ اللَّهُ رَبُّكُمْ الْحَقُّ فَمَاذَا بَعَدَ
الْحَقِّ إِلَّا الضَّلَالُ فَأَنْتَى تُصْرَفُونَ ﴿٣٢﴾

كَذَلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى الَّذِينَ
فَسَقُوا أَنَّهُمْ لَا يُؤْمِنُونَ ﴿٣٣﴾

قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَبْدُوا الْخَلْقَ
ثُمَّ يُعِيدُهُ قُلْ اللَّهُ يَبْدُوا الْخَلْقَ ثُمَّ
يُعِيدُهُ فَأَنْتَى تُؤْفَكُونَ ﴿٣٤﴾

قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَهْدِي إِلَى
الْحَقِّ قُلْ اللَّهُ يَهْدِي لِلْحَقِّ أَفَمَنْ يَهْدِي
إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمْ لَا يَهْدِي إِلَّا
أَنْ يُهْدَى فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿٣٥﴾

guidance (himself) unless he is guided? Then, what is the matter with you? How judge you?"

36. And most of them follow nothing but conjecture. Certainly, conjecture can be of no avail against the truth. Surely, Allāh is All-Knower of what they do.
37. And this Qur'ān is not such as could ever be produced by other than Allāh (Lord of the heavens and the earth), but it is a confirmation of (the revelation)⁽¹⁾ which was before it [i.e. the Taurāt (Torah), and the Injeel (Gospel)], and a full explanation of the Book (i.e. the laws decreed for mankind) — wherein there is no doubt — from the Lord of the 'Ālamīn (mankind, jinn, and all that exists).
38. Or do they say: "He (Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) has forged it?" Say: "Bring then a *Sūrah* (chapter) like it, and call upon whomsoever you can besides Allāh, if you are truthful!"
39. Nay, they have denied the knowledge whereof they could not comprehend and what has not yet been fulfilled (i.e. their punishment). Thus those before them did deny. Then see what was the end of the *Zālimūn* (polytheists and wrong-doers)!

وَمَا يَتَّبِعُ أَكْثَرُهُمْ إِلَّا ظَنًّا إِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا إِنَّ اللَّهَ عَلِيمٌ بِمَا يَفْعَلُونَ ﴿٣٦﴾

وَمَا كَانَ هَذَا الْقُرْآنُ أَنْ يُفْتَرَى مِنْ دُونِ اللَّهِ وَلَكِنْ تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ الْكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ ﴿٣٧﴾

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِسُورَةٍ مِثْلِهِ وَادْعُوا مَنِ اسْتَطَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٣٨﴾

بَلْ كَذَّبُوا بِمَا لَمْ يُحِيطُوا بِعَلَمِهِ وَلَمَّا يَأْتِهِمْ تَأْوِيلُهُ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الظَّالِمِينَ ﴿٣٩﴾

(1) (V.10:37) Narrated Abu Hurairah رَضِيَ اللَّهُ عَنْهُ: The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "There was no Prophet among the Prophets but was given miracles because of which people had security or had belief, but what I have been given is the Divine Revelation which Allāh has revealed to me. So, I hope that my followers will be more than those of any other Prophet on the Day of Resurrection." (*Ṣaḥīḥ Al-Bukhārī*, Vol.9, *Ḥadīth* No.379).

40. And of them, there are some who believe therein; and of them there are some who believe not therein, and your Lord is Best Knower of the *Mufsidūn* (evil-doers, liars).
41. And if they deny you, say: “For me are my deeds and for you are your deeds! You are innocent of what I do, and I am innocent of what you do!”
42. And among them are some who listen to you, but can you make the deaf to hear — even though they apprehend not?
43. And among them are some who look at you, but can you guide the blind — even though they see not?
44. Truly! Allāh wrongs not mankind in aught; but mankind wrong themselves.
45. And on the Day when He shall gather (resurrect) them together, (it will be) as if they had not stayed (in the life of this world and graves) but an hour of a day. They will recognise each other. Ruined indeed will be those who denied the Meeting with Allāh and were not guided.
46. Whether We show you (in your lifetime, O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) some of what We promise them (the torment), or We cause you to die — still, to Us is their return, and moreover, Allāh is Witness over what they used to do.
47. And for every *Ummah* (a community or a nation) there is a Messenger; when their Messenger comes, the

وَمِنْهُمْ مَّنْ يُؤْمِنُ بِهِءَ وَمِنْهُمْ مَّنْ لَا يُؤْمِنُ بِهِءَ وَرَبُّكَ أَعْلَمُ بِالْمُفْسِدِينَ ﴿٤٠﴾

وَإِنْ كَذَّبُوكَ فَقُلْ لِي عَمَلِي وَلَكُمْ عَمَلُكُمْ أَنْتُمْ بَرِيءُونَ مِمَّا أَعْمَلُ وَأَنَا بَرِيءٌ مِّمَّا تَعْمَلُونَ ﴿٤١﴾

وَمِنْهُمْ مَّنْ يَسْتَمِعُونَ إِلَيْكَ أَفَأَنْتَ تُسْمِعُ الصُّمَّ وَلَوْ كَانُوا لَا يَعْقِلُونَ ﴿٤٢﴾

وَمِنْهُمْ مَّنْ يَنْظُرُ إِلَيْكَ أَفَأَنْتَ تَهْدِي الْعُمْىَ وَلَوْ كَانُوا لَا يَبْصُرُونَ ﴿٤٣﴾

إِنَّ اللَّهَ لَا يَظْلِمُ الْنَّاسَ شَيْئًا وَلَكِنَّ الْنَّاسَ أَنْفُسَهُمْ يَظْلِمُونَ ﴿٤٤﴾

وَيَوْمَ يُحْشَرُهُمْ كَأَن لَّمْ يَلْبَسُوا إِلَّا سَاعَةً مِّنَ النَّهَارِ يَتَعَارَفُونَ بَيْنَهُمْ قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِلِقَاءِ اللَّهِ وَمَا كَانُوا مُهْتَدِينَ ﴿٤٥﴾

وَإِنَّمَا نُرِيكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ نَتَوَفَّيَنَّكَ فَإِلَيْنَا مَرْجِعُهُمْ ثُمَّ اللَّهُ شَهِيدٌ عَلَىٰ مَا يَفْعَلُونَ ﴿٤٦﴾

وَلِكُلِّ أُمَّةٍ رَّسُولٌ فَإِذَا جَاءَ رَسُولُهُمْ قُضِيَ بَيْنَهُمْ بِالْقِسْطِ وَهُمْ لَا يُظْلَمُونَ ﴿٤٧﴾

matter will be judged between them with justice, and they will not be wronged.

48. And they say: “When will be this promise (the torment or the Day of Resurrection), if you speak the truth?”
49. Say (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ): “I have no power over any harm or profit to myself except what Allāh may will. For every *Ummah* (a community or a nation), there is a term appointed; when their term comes, neither can they delay it nor can they advance it an hour (or a moment).” (*Tafsīr Al-Qurtubī*).
50. Say: “Tell me, if His torment should come to you by night or by day, which portion thereof would the *Mujrimūn* (disbelievers, polytheists, sinners, criminals) hasten on?”
51. Is it then that when it has actually befallen, you will believe in it? What! Now (you believe)? And you used (aforetime) to hasten it on!”
52. Then it will be said to them who wronged themselves: “Taste you the everlasting torment! Are you recompensed (ought) save what you used to earn?”
53. And they ask you (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) to inform them (saying): “Is it true (i.e. the torment and the establishment of the Hour — the Day of Resurrection)?” Say: “Yes! By my Lord! It is the very truth! and you cannot escape it!”

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِن كُنْتُمْ صَادِقِينَ ﴿٤٨﴾

قُلْ لَا أَمْلِكُ لِنَفْسِي ضَرًّا وَلَا نَفْعًا إِلَّا مَا شَاءَ اللَّهُ لِكُلِّ أُمَّةٍ أَجَلٌ إِذَا جَاءَ أَجْلُهُمْ فَلَا يَسْتَعْجِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ ﴿٤٩﴾

قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُهُ بَيِّنَاتٍ أَوْ نَهَارًا مَاذَا يَسْتَعْجِلُ مِنْهُ الْمُجْرِمُونَ ﴿٥٠﴾

أَنْتُمْ إِذَا مَا وَقَعَ آمَنْتُمْ بِهِ ؕ ءَأَلْتَنَ وَقَدْ كُنْتُمْ بِهِ تَسْتَعْجِلُونَ ﴿٥١﴾

ثُمَّ قِيلَ لِلَّذِينَ ظَلَمُوا ذُوقُوا عَذَابَ الْخُلْدِ هَلْ تُجْزَوْنَ إِلَّا بِمَا كُنْتُمْ تَكْسِبُونَ ﴿٥٢﴾

* وَيَسْتَنْبِئُونَكَ أَحَقُّ هُوَ قُلْ إِي وَرَبِّي إِنَّهُو لِحَقِّ وَمَا أَنْتُمْ بِمُعْجِزِينَ ﴿٥٣﴾

54. And if every person who had wronged (by disbelieving in Allāh and by worshipping others besides Allāh) possessed all that is on the earth and sought to ransom himself therewith (it would not be accepted), and they would feel, in their hearts, regret when they see the torment, and they will be judged with justice, and no wrong will be done to them⁽¹⁾.

55. No doubt, surely, all that is in the heavens and the earth belongs to Allāh. No doubt, surely, Allāh's Promise is true. But most of them know not.

56. It is He Who gives life, and causes death, and to Him you (all) shall return.

57. O mankind! There has come to you a good advice from your Lord (i.e. the Qur'ān, enjoining all that is good and forbidding all that is evil), and a healing for that (disease of ignorance, doubt, hypocrisy and differences) which is in your breasts, —guidance and mercy (explaining lawful and unlawful things) for the believers.

58. Say: "In the Bounty of Allāh, and in His Mercy (i.e. Islām and the Qur'ān); — therein let them rejoice." That is better than what (the wealth) they amass.

59. Say (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to these polytheists): "Tell me, what provision Allāh has sent down to you! And you have made of it lawful and unlawful." Say (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ): "Has

وَلَوْ أَنَّ لِكُلِّ نَفْسٍ ظَلَمَتْ مَا فِي الْأَرْضِ لَافْتَدَتْ بِهِ وَأَسْرُوا التَّدَامَةَ لَمَّا رَأَوُا الْعَذَابَ وَفُضِيَ بَيْنَهُمْ بِالْقِسْطِ وَهُمْ لَا يُظْلَمُونَ ﴿٥٤﴾

أَلَا إِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ أَلَا إِنَّ وَعْدَ اللَّهِ حَقٌّ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٥٥﴾

هُوَ يُحْيِي وَيُمِيتُ وَإِلَيْهِ تُرْجَعُونَ ﴿٥٦﴾

يَأْتِيهَا النَّاسُ قَدْ جَاءَ نِكْمٌ مَوْعِظَةٌ مِّن رَّبِّكُمْ وَشِفَاءٌ لِّمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةً لِّلْمُؤْمِنِينَ ﴿٥٧﴾

قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿٥٨﴾

قُلْ أَرَأَيْتُمْ مَا أَنْزَلَ اللَّهُ لَكُمْ مِّن رِّزْقٍ فَجَعَلْتُم مِّنْهُ حَرَامًا وَحَلَالًا قُلْ ءَأَللَّهُ أَذِنَ لَكُمْ أَمْ عَلَى اللَّهِ تَفْتَرُونَ ﴿٥٩﴾

(1) (V.10:54) See the footnote of (V.3:91).

Allāh permitted you (to do so), or do you invent a lie against Allāh?”

60. And what think those who invent a lie against Allāh, on the Day of Resurrection? [i.e. Do they think that they will be forgiven and excused! Nay, they will have an eternal punishment in the Fire of Hell]. Truly, Allāh is full of Bounty to mankind, but most of them are ungrateful.
61. Neither you (O Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) do any deed nor recite any portion of the Qur’ān, — nor you (mankind) do any deed (good or evil), but We are Witness thereof, when you are doing it. And nothing is hidden from your Lord (so much as) the weight of an atom (or small ant) on the earth or in the heaven. Not what is less than that or what is greater than that, but is (written) in a Clear Record. (*Tafsīr Aṭ-Ṭabarī*).
62. No doubt! Verily, the *Auliya’* of Allāh [i.e. those who believe in the Oneness of Allāh and fear Allāh much (abstain from all kinds of sins and evil deeds which he has forbidden), and love Allāh much (perform all kinds of good deeds which He has ordained)], no fear shall come upon them nor shall they grieve⁽¹⁾.

وَمَا ظَنُّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكُذِبَ
يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ
وَلَكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ ﴿٦٠﴾

وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُوا مِنْهُ مِنْ
قُرْآنٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا
عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ وَمَا
يَعْرُزُ عَنْ رَبِّكَ مِنْ مِثْقَالِ ذَرَّةٍ فِي
الْأَرْضِ وَلَا فِي السَّمَاءِ وَلَا أَصْغَرَ مِنْ
ذَلِكَ وَلَا أَكْبَرَ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٦١﴾

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا
هُمْ يَحْزَنُونَ ﴿٦٢﴾

(1) (V.10:62) Narrated Abu Sa’id Al-Khudrī رَضِيَ اللهُ عَنْهُ: Allāh’s Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “When the funeral is ready and the men carry it on their shoulders, if the deceased was righteous, it will say: ‘Present me (hurriedly),’ and if he was not righteous, it will say: ‘Woe to it (me)! Where are they taking it (me)?’ Its voice is heard by everything except man, and if he heard it, he would fall unconscious.” (*Ṣaḥīḥ Al-Bukhārī*, Vol.2, *Ḥadīth* No.400).

63. Those who believed (in the Oneness of Allāh — Islāmic Monotheism), and used to fear Allāh much (by abstaining from evil deeds and sins and by doing righteous deeds).
64. For them are glad tidings, in the life of the present world⁽¹⁾ (i.e. through a righteous dream seen by the person himself or shown to others), and in the Hereafter. No change can there be in the Words of Allāh. This is indeed the supreme success.
65. And let not their speech grieve you (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), for all power and honour belong to Allāh. He is the All-Hearer, the All-Knower.
66. No doubt! Verily, to Allāh belongs whosoever is in the heavens and whosoever is in the earth. And those who worship and invoke others besides Allāh, in fact they follow not (Allāh's so-called) partners, they follow only a conjecture and they only invent lies.
67. He it is Who has appointed for you the night that you may rest therein, and the day to make things visible (to you). Verily, in this are *Āyāt* (proofs, evidences, lessons, signs, etc.) for a people who listen (i.e. those who think deeply).

الَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ ﴿٦٣﴾

لَهُمُ الْبُشْرَىٰ فِي الْحَيَاةِ الدُّنْيَا وَفِي
الْآخِرَةِ لَا تَبْدِيلَ لِكَلِمَاتِ اللَّهِ ذَٰلِكَ هُوَ
الْقَوْلُ الْعَظِيمُ ﴿٦٤﴾

وَلَا يَحْزَنكَ قَوْلُهُمْ إِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا
هُوَ السَّمِيعُ الْعَلِيمُ ﴿٦٥﴾

أَلَا إِنَّ لِلَّهِ مِن فِي السَّمٰوٰتِ وَمَن فِي
الْأَرْضِ وَمَا يَتَّبِعُ الَّذِينَ يَدْعُونَ مِن دُونِ
اللَّهِ شُرَكَاءَ إِن يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ
إِلَّا يَخْرُصُونَ ﴿٦٦﴾

هُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِتَسْكُنُوا فِيهِ
وَالنَّهَارَ مُبْصِرًا إِن فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ
يَسْمَعُونَ ﴿٦٧﴾

(1) (V.10:64):

- a) Narrated Abu Hurairah رَضِيَ اللَّهُ عَنْهُ: I heard Allāh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying: "Nothing is left of *An-Nubuwwah* (Prophethood) except *Al-Mubashshirāt*." They asked, "What are *Al-Mubashshirāt*?" He replied, "The true good dreams (that convey glad tidings)." (*Ṣaḥīḥ Al-Bukhārī*, Vol. 9, *Ḥadīth* No. 119).
- b) Narrated Abu Hurairah رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: "The (good) dream of a faithful believer is a part of the forty-six parts of *An-Nubuwwah* (Prophethood)." (*Ṣaḥīḥ Al-Bukhārī*, Vol. 9, *Ḥadīth* No. 117).

68. They (Jews, Christians and pagans) say: “Allāh has begotten a son (children).” Glory is to Him! He is Rich (Free of all needs). His is all that is in the heavens and all that is in the earth. No warrant you have for this. Do you say against Allāh what you know not⁽¹⁾.
69. Say: “Verily, those who invent a lie against Allāh will never be successful” —
70. (a brief) enjoyment in this world! and then to Us will be their return, then We shall make them taste the severest torment because they used to disbelieve [in Allāh, deny His Messengers, deny and challenge His *Āyāt* (proofs, signs, verses, etc.)].
71. And recite to them the news of Nūh (Noah). When he said to his people: “O my people, if my stay (with you), and my reminding (you) of the *Āyāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allāh is hard for you, then I put my trust in Allāh. So devise your plot, you and your partners, and let not your plot be in doubt for you. Then pass your sentence on me and give me no respite.
72. “But, if you turn away [from accepting my doctrine of Islāmic Monotheism, i.e. to worship none but Allāh], then no reward have I asked of you; my reward is only from Allāh, and I have been commanded to be of the Muslims (i.e. those who submit to Allāh’s Will).”

قَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحٰنَهُ هُوَ الْعَزِيزُ
لَهُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ إِنَّ
عِنْدَكُمْ مِّنْ سُلْطٰنٍ بَيِّنًا أَتَقُولُونَ عَلَىٰ
اللَّهِ مَا لَا تَعْلَمُونَ ﴿٦٨﴾

قُلْ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ
لَا يُفْلِحُونَ ﴿٦٩﴾

مَتَّعَ فِي الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُهُمْ ثُمَّ
نُذِيقُهُمُ الْعَذَابَ الشَّدِيدَ بِمَا كَانُوا
يَكْفُرُونَ ﴿٧٠﴾

* وَأَتْلُ عَلَيْهِمْ نَبَأَ نُوحٍ إِذْ قَالَ لِقَوْمِهِ
يَقَوْمِ إِن كَانَ كَبُرَ عَلَيْكُمْ مَقَامِي
وَتَذَكِيرِي بِآيَاتِ اللَّهِ فَعَلَى اللَّهِ تَوَكَّلْتُ
فَأَجْمِعُوا أَمْرَكُمْ وَشُرَكَاءَكُمْ ثُمَّ لَا
يَكُنْ أَمْرَكُمْ عَلَيْكُمْ غُمَّةً ثُمَّ اقْضُوا
إِلَيَّ وَلَا تَنْظُرُونَ ﴿٧١﴾

فَإِن تَوَلَّيْتُمْ مِمَّا سَأَلْتُم مِّنْ أَجْرٍ إِن
أَجْرِي إِلَّا عَلَى اللَّهِ وَأُمِرْتُ أَنْ أَكُونَ
مِنَ الْمُسْلِمِينَ ﴿٧٢﴾

(1) (V.10:68) See the footnote of (V.6:101).

73. They denied him, but We delivered him, and those with him in the ship, and We made them generations replacing one after another, while We drowned those who denied Our *Āyāt* (proofs, evidences, lessons, signs, revelations, etc.). Then see what was the end of those who were warned.

74. Then, after him, We sent Messengers to their people. They brought them clear proofs, but they would not believe what they had already rejected beforehand. Thus We seal the hearts of the transgressors (those who disbelieve in the Oneness of Allāh and disobey Him).

75. Then, after them, We sent Mūsā (Moses) and Hārūn (Aaron) to Fir'aun (Pharaoh) and his chiefs with Our *Āyāt* (proofs, evidences, lessons, signs, etc.). But they behaved arrogantly and were a *Mujrimūn* (disbelievers, sinners, polytheists, criminals) folk.

76. So, when came to them the truth from Us, they said: "This is indeed clear magic."

77. Mūsā (Moses) said: "Say you (this) about the truth when it has come to you? Is this magic? But the magicians will never be successful."

78. They said: "Have you come to us to turn us away from that (Faith) we found our fathers following, and that you two may have greatness in the land? We are not going to believe you two!"

فَكَذَّبُوهُ فَنَجَّيْنَاهُ وَمَنْ مَعَهُ فِي الْفُلِكِ
وَجَعَلْنَاهُمْ خَلَافًا وَأَعْرَفْنَا الَّذِينَ
كَذَّبُوا بِآيَاتِنَا فَأَنْظِرْ كَيْفَ كَانَ عَاقِبَةُ
الْمُنذَرِينَ ﴿٧٣﴾

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِ رُسُلًا إِلَىٰ قَوْمِهِمْ
فَجَاءَهُمْ بِالْبَيِّنَاتِ فَمَا كَانُوا لِيُؤْمِنُوا
بِمَا كَذَّبُوا بِهِ مِنْ قَبْلُ كَذَلِكَ نَضَعُ
عَلَىٰ قُلُوبِ الْمُعْتَدِينَ ﴿٧٤﴾

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِم مُوسَىٰ وَهَارُونَ
إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ بِآيَاتِنَا فَاسْتَكْبَرُوا
وَكَانُوا قَوْمًا مُّجْرِمِينَ ﴿٧٥﴾

فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوا إِنَّ
هَذَا لَسِحْرٌ مُّبِينٌ ﴿٧٦﴾

قَالَ مُوسَىٰ أَتَقُولُونَ لِلْحَقِّ لَمَّا جَاءَكُمْ
أَسِحْرٌ هَذَا وَلَا يُفْلِحُ السَّاحِرُونَ ﴿٧٧﴾

قَالُوا أَجِئْتَنَا لِنَلْفِتْنَا عَمَّا وَحَدَّنَا عَلَيْهِ
ءَابَاءَنَا وَتَكُونَ لَكُمُ الْكِبْرِيَاءُ فِي
الْأَرْضِ وَمَا نَحْنُ لَكُمُ بِمُؤْمِنِينَ ﴿٧٨﴾

79. And Fir'aun (Pharaoh) said: "Bring me every well-versed sorcerer."
80. And when the sorcerers came, Mūsā (Moses) said to them: "Cast down what you want to cast!"
81. Then, when they had cast down, Mūsā (Moses) said: "What you have brought is sorcery; Allāh will surely make it of no effect. Verily, Allāh does not set right the work of *Al-Mufsidūn* (the evil-doers, corrupters).
82. "And Allāh will establish and make apparent the truth by His Words, however much the *Mujrimūn* (criminals, disbelievers, polytheists, sinners) may hate (it)."
83. But none believed in Mūsā (Moses) except the offspring of his people, because of the fear of Fir'aun (Pharaoh) and their chiefs, lest they should persecute them; and verily, Fir'aun (Pharaoh) was an arrogant tyrant on the earth, he was indeed one of the *Musrifūn* (polytheists, sinners, and transgressors, those who give up the truth and follow the evil, and commit all kinds of great sins).
84. And Mūsā (Moses) said: "O my people! If you have believed in Allāh, then put your trust in Him if you are Muslims (those who submit to Allāh's Will)."
85. They said: "In Allāh we put our trust. Our Lord! Make us not a trial for the folk who are *Zālimūn* (polytheists and wrong-doers) (i.e. do not make them overpower us).

وَقَالَ فِرْعَوْنُ أَتُنُونِي بِكُلِّ سَاحِرٍ عَلِيمٍ ﴿٧٩﴾

فَلَمَّا جَاءَ السَّحَرَةُ قَالَ لَهُمْ مُوسَىٰ أَلْقُوا
مَا أَنْتُمْ مُلْقُونَ ﴿٨٠﴾

فَلَمَّا أَلْقَوْا قَالَ مُوسَىٰ مَا جِئْتُمْ بِهِ
السِّحْرُ إِنَّ اللَّهَ سَيَبْطِلُهُ إِنَّ اللَّهَ لَا
يُصْلِحُ عَمَلَ الْمُفْسِدِينَ ﴿٨١﴾

وَيُحِقُّ اللَّهُ الْحَقَّ بِكَلِمَاتِهِ وَلَوْ كَرِهَ
الْمُجْرِمُونَ ﴿٨٢﴾

فَمَا آمَنَ لِمُوسَىٰ إِلَّا ذُرِّيَّةٌ مِّن قَوْمِهِ
عَلَىٰ خَوْفٍ مِّن فِرْعَوْنَ وَمَلَئِهِمْ أَن
يَفْتِنَهُمْ وَإِنَّ فِرْعَوْنَ لَعَالٍ فِي الْأَرْضِ
وَإِنَّهُ لَمِنَ الْمُسْرِفِينَ ﴿٨٣﴾

وَقَالَ مُوسَىٰ يَتَقَوْمِ إِن كُنْتُمْ ءَامِنْتُمْ بِاللَّهِ
فَعَلَيْهِ تَوَكَّلُوا إِن كُنْتُمْ مُّسْلِمِينَ ﴿٨٤﴾

فَقَالُوا عَلَى اللَّهِ تَوَكَّلْنَا رَبَّنَا لَا تَجْعَلْنَا
فِتْنَةً لِّلْقَوْمِ الظَّالِمِينَ ﴿٨٥﴾

86. “And save us by Your Mercy from the disbelieving folk.”

وَنَجِّنَا بِرَحْمَتِكَ مِنَ الْقَوْمِ الْكَافِرِينَ ﴿٨٦﴾

87. And We revealed to Mūsā (Moses) and his brother (saying): “Provide dwellings for your people in Egypt, and make your dwellings as places for your worship, and perform *Aṣ-Ṣalāt* (*Iqāmat-aṣ-Ṣalāt*), and give glad tidings to the believers.”

وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ وَأَخِيهِ أَنْ تَبَوَّءَا لِقَوْمِكُمَا بِمِصْرَ بُيُوتًا وَاجْعَلُوا بُيُوتَكُمْ قِبْلَةً وَأَقِيمُوا الصَّلَاةَ وَبَشِّرِ الْمُؤْمِنِينَ ﴿٨٧﴾

88. And Mūsā (Moses) said: “Our Lord! You have indeed bestowed on Fir‘aun (Pharaoh) and his chiefs splendour and wealth in the life of this world, our Lord! that they may lead men astray from Your Path. Our Lord! Destroy their wealth, and harden their hearts, so that they will not believe until they see the painful torment.”

وَقَالَ مُوسَىٰ رَبَّنَا إِنَّكَ عَائِيتٌ فِرْعَوْنَ وَمَلَأَهُ زِينَةً وَأَمْوَالًا فِي الْحَيَاةِ الدُّنْيَا رَبَّنَا لِيُضِلُّوهُ عَن سَبِيلِكَ رَبَّنَا اطْمِسْ عَلَيَّ أَمْوَالِهِمْ وَاشْدُدْ عَلَيَّ قُلُوبَهُمْ فَلَا يُؤْمِنُونَا حَتَّىٰ يَرَوْا الْعَذَابَ الْأَلِيمَ ﴿٨٨﴾

89. Allāh said: “Verily, the invocation of you both is accepted. So you both keep to the Straight Way (i.e. keep on doing good deeds and preaching Allāh’s Message with patience), and follow not the path of those who know not (the truth i.e. to believe in the Oneness of Allāh, and also to believe in the Reward of Allāh: Paradise).”

قَالَ قَدْ أُجِيبَت دَعْوَتُكُمَا فَاسْتَقِيمَا وَلَا تَتَّبِعَانَّ سَبِيلَ الَّذِينَ لَا يَعْلَمُونَ ﴿٨٩﴾

90. And We took the Children of Israel across the sea, and Fir‘aun (Pharaoh) with his hosts followed them in oppression and enmity, till when drowning overtook him, he said: “I believe that none has the right to be worshipped but He (Allah)” in Whom the Children of Israel believe, and I am one of the Muslims (those who submit to Allāh’s Will).”

* وَجَوْرْنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ فَأَتْبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُ بَغْيًا وَعَدُوًّا حَتَّىٰ إِذَا أَدْرَكَهُ الْعَرْقُ قَالَ ءَأَمَنْتُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي ءَأَمَنْتُ بِهِ بَنُو إِسْرَائِيلَ وَأَنَا مِنَ الْمُسْلِمِينَ ﴿٩٠﴾

91. Now (you believe), while you refused to believe before and you were one of the *Mufsidūn* (evil-doers, the corrupters).
92. So, this day, We shall deliver your (dead) body (out from the sea) that you may be a sign to those who come after you! And verily, many among mankind are heedless of Our *Āyāt* (proofs, evidences, verses, lessons, signs, revelations, etc.).
93. And indeed, We settled the Children of Israel in an honourable dwelling place (Shām and Misr), and provided them with good things, and they differed not until the knowledge came to them. Verily, Your Lord (Allāh) will judge between them on the Day of Resurrection in that in which they used to differ.
94. So, if you (O Muḥammad ﷺ) are in doubt concerning that which We have revealed to you, [i.e. that your name is written in the Taurāt (Torah) and the Injeel (Gospel)], then ask those who are reading the Book [the Taurāt (Torah) and the Injeel (Gospel)] before you. Verily, the truth has come to you from your Lord. So be not of those who doubt (it)⁽¹⁾.
95. And be not one of those who deny the *Āyāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allāh, for then you shall be one of the losers.

ءَأَلْسَنَ وَقَدْ عَصَيْتَ قَبْلُ وَكُنْتَ مِنَ
الْمُفْسِدِينَ ﴿٩١﴾

فَآلْيَوْمَ نُنَجِّيكَ بِدَنِّكَ لِتَكُونَ لِمَنْ
خَلَقَكَ آيَةً وَإِنَّ كَثِيرًا مِنَ النَّاسِ عَنْ
آيَاتِنَا لَعَافُونَ ﴿٩٢﴾

وَلَقَدْ بَوَّأْنَا بَنِي إِسْرَائِيلَ مُبَوَّأً صَدِيقٍ
وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ فَمَا اخْتَلَفُوا
حَتَّىٰ جَاءَهُمُ الْعِلْمُ إِنَّ رَبَّكَ يَقْضِي
بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ
يَخْتَلِفُونَ ﴿٩٣﴾

فَإِنْ كُنْتَ فِي شَكٍّ مِّمَّا أَنْزَلْنَا إِلَيْكَ
فَسْأَلِ الَّذِينَ يَفْقَهُونَ الْكِتَابَ مِنْ
قَبْلِكَ لَقَدْ جَاءَكَ الْحَقُّ مِنْ رَبِّكَ فَلَا
تَكُونَنَّ مِنَ الْمُمْتَرِينَ ﴿٩٤﴾

وَلَا تَكُونَنَّ مِنَ الَّذِينَ كَذَّبُوا بِآيَاتِ
اللَّهِ فَتَكُونُونَ مِنَ الْخَاسِرِينَ ﴿٩٥﴾

(1) (V.10:94) See (V.2:76), (V.7:157) and their footnotes.

96. Truly! Those, against whom the Word (Wrath) of your Lord has been justified, will not believe,
97. Even if every sign should come to them, until they see the painful torment.
98. Was there any town (community) that believed (after seeing the punishment), and its Faith (at that moment) saved it (from the punishment)? (The answer is none) — except the people of Yūnus (Jonah); when they believed, We removed from them the torment of disgrace in the life of the (present) world, and permitted them to enjoy for a while.
99. And had your Lord willed, those on earth would have believed, all of them together. So, will you (O Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) then compel mankind, until they become believers.
100. It is not for any person to believe, except by the Leave of Allāh, and He will put the wrath on those who are heedless.
101. Say: “Behold all that is in the heavens and the earth,” but neither *Āyāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) nor warners benefit those who believe not.
102. Then do they wait for (anything) except for (a destruction) like that of the days of the men who passed away before them? Say: “Wait then, I am (too) with you among those who wait.”

إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا
يُؤْمِنُونَ ﴿٩٦﴾

وَلَوْ جَاءَتْهُمْ كُلُّ آيَةٍ حَتَّى يَرَوْا الْعَذَابَ
الْأَلِيمَ ﴿٩٧﴾

فَلَوْلَا كَانَتْ قَرْيَةٌ ءَامَنَتْ فَنَفَعَهَا
إِيمَانُهَا إِلَّا قَوْمُ يُونُسَ لَمَّا ءَامَنُوا كَشَفْنَا
عَنْهُمْ عَذَابَ الْخِزْيِ فِي الْحَيَاةِ الدُّنْيَا
وَمَتَّعْنَاهُمْ إِلَىٰ حِينٍ ﴿٩٨﴾

وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مِنَ فِي الْأَرْضِ
كُلَّهُمْ جَمِيعًا أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّىٰ
يَكُونُوا مُؤْمِنِينَ ﴿٩٩﴾

وَمَا كَانَ لِنَفْسٍ أَنْ تُؤْمِنَ إِلَّا بِإِذْنِ اللَّهِ
وَيَجْعَلُ الرِّجْسَ عَلَى الَّذِينَ لَا يَعْقِلُونَ ﴿١٠٠﴾

قُلْ أَنْظِرُوا مَاذَا فِي السَّمَوَاتِ وَالْأَرْضِ
وَمَا تُعْنِي الْأَنْبِيَاءُ وَالنُّذُرُ عَنْ قَوْمٍ لَا
يُؤْمِنُونَ ﴿١٠١﴾

فَهَلْ يَنْتَظِرُونَ إِلَّا مِثْلَ أَيَّامِ الَّذِينَ خَلَوْا
مِنْ قَبْلِهِمْ قُلْ فَانْتَظِرُوا إِنِّي مَعَكُمْ مِنَ
الْمُنْتَظِرِينَ ﴿١٠٢﴾

103. Then (in the end) We save Our Messengers and those who believe! Thus, it is incumbent upon Us to save the believers.
104. Say (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ): “O you mankind! If you are in doubt as to my religion (Islām), then (know that) I will never worship those whom you worship besides Allāh. But I worship Allāh Who causes you to die, and I am commanded to be one of the believers.
105. “And (it is revealed to me): Direct your face (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) entirely towards the religion *Hanīf* (Islāmīc Monotheism, i.e. to worship none but Allāh Alone), and never be one of the *Mushrikūn* (those who ascribe partners to Allāh, polytheists, idolaters, disbelievers in the Oneness of Allāh, and those who worship others along with Allāh).
106. “And invoke not besides Allāh any such that will neither profit you nor harm you, but if (in case) you do so, you shall certainly be one of the *Zālimūn* (polytheists and wrong-doers)⁽¹⁾”.
107. And if Allāh touches you with harm, there is none who can remove it but He, and if He intends any good for you, there is none who can repel His Favour which He causes to reach whomsoever of His slaves He wills. And He is the Oft-Forgiving, the Most Merciful.

ثُمَّ نُنَجِّي رُسُلَنَا وَالَّذِينَ ءَامَنُوا كَذَلِكَ حَقًّا عَلَيْنَا نُنَجِّ الْمُؤْمِنِينَ ﴿١٠٣﴾

قُلْ يَا أَيُّهَا النَّاسُ إِن كُنْتُمْ فِي شَكٍّ مِّن دِينِي فَلَا أَعْبُدُ الَّذِينَ تَعْبُدُونَ مِن دُونِ اللَّهِ وَلَٰكِن أَعْبُدُ اللَّهَ الَّذِي يَتَوَفَّاكُمْ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُؤْمِنِينَ ﴿١٠٤﴾

وَأَنْ أَقِمَّ وَجْهَكَ لِلدِّينِ حَنِيفًا وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ ﴿١٠٥﴾

وَلَا تَدْعُ مِن دُونِ اللَّهِ مَا لَا يَنْفَعَكَ وَلَا يَضُرُّكَ فَإِن فَعَلْتَ فَإِنَّكَ إِذًا مِّنَ الظَّالِمِينَ ﴿١٠٦﴾

وَإِن يَمَسُّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِن يُرِدْكَ بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ يُصِيبُ بِهِ مَن يَشَاءُ مِّن عِبَادِهِ وَهُوَ الْعَفُورُ الرَّحِيمُ ﴿١٠٧﴾

(1) (V.10:106) See the footnote of (V.2:165).

108. Say: “O you mankind! Now truth (i.e. the Qur’ān and Prophet Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) has come to you from your Lord. So, whosoever receives guidance, he does so for the good of his own self; and whosoever goes astray, he does so to his own loss; and I am not (set) over you as a *Wakīl* (disposer of affairs to oblige you for guidance).”
109. And (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), follow the revelation sent to you, and be patient till Allāh gives judgement. And He is the Best of judges.

قُلْ يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الْحَقُّ
 مِنْ رَبِّكُمْ فَمَنْ أَهْتَدَىٰ فَإِنَّمَا يَهْتَدِي
 لِنَفْسِهِ ۖ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا
 وَمَا أَنَا عَلَيْكُمْ بِوَكِيلٍ ﴿١٠٨﴾

وَاتَّبِعْ مَا يُوحَىٰ إِلَيْكَ وَأَصْبِرْ حَتَّىٰ
 يَحْكُمَ اللَّهُ ۗ وَهُوَ خَيْرُ الْحَاكِمِينَ ﴿١٠٩﴾

(11)
Sūrat Hūd
 [(Prophet) Hūd]

سُورَةُ الْهُودِ

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

1. *Alif-Lām-Rā.* [These letters are one of the miracles of the Qur’ān and none but Allāh (Alone) knows their meanings]. (This is) a Book, the Verses whereof are perfected (in every sphere of knowledge), and then explained in detail from One (Allāh), Who is All-Wise, Well-Acquainted (with all things).
2. (Saying) worship none but Allāh. Verily, I (Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) am to you from Him a warner and a bringer of glad tidings.
3. And (commanding you): “Seek the forgiveness of your Lord, and turn to Him in repentance, that He may grant you good enjoyment, for a term appointed, and bestow His abounding Grace to every owner of grace (i.e. the one who helps and serves the needy and deserving, physically and with his wealth, and even with good words). But, if you turn away, then I fear for you the torment of a Great Day (i.e. the Day of Resurrection).
4. To Allāh is your return, and He is Able to do all things.”

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الرَّ كِتَابٌ أَحْكَمْتُ آيَاتُهُ، ثُمَّ نُصَلَّتْ
 مِنْ لَدُنِّ حَكِيمٍ حَبِيرٍ ﴿١﴾

أَلَّا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي لَكُمْ مِنْهُ نَذِيرٌ
 وَبَشِيرٌ ﴿٢﴾

وَأَنْ أَسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ
 يُمَتِّعْكُمْ مَتَاعًا حَسَنًا إِلَىٰ أَجَلٍ مُّسَمًّى
 وَيُؤْتِ كُلَّ ذِي فَضْلٍ فَضْلَهُ، وَإِنْ تَوَلَّوْا فَإِنِّي
 أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ كَبِيرٍ ﴿٣﴾

إِلَى اللَّهِ مَرْجِعُكُمْ ۖ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ
 قَدِيرٌ ﴿٤﴾

5. No doubt! They did fold up their breasts, that they may hide from Him. Surely, even when they cover themselves with their garments, He knows what they conceal and what they reveal. Verily, He is All-Knower of the (innermost secrets) of the breasts.
6. And no moving (living) creature is there on earth but its provision is due from Allāh. And He knows its dwelling place and its deposit (in the uterus or grave). All is in a Clear Book (*Al-Lauh-Al-Mahfūz* — the Book of Decrees with Allāh).
7. And He it is Who has created the heavens and the earth in six Days and His Throne was on the water, that He might try you, which of you is the best in (good) deeds⁽¹⁾. But, if you were to say to them: “You shall indeed be raised up after death,” those who disbelieve would be sure to say, “This is nothing but obvious magic⁽²⁾”.
8. And if We delay the torment for them till a determined term, they are sure to say, “What keeps it back?” Verily, on the day it reaches them, nothing will turn it away from them, and they will

أَلَا إِنَّهُمْ يَنْتُونُ صُدُورَهُمْ لِيَسْتَخْفُوا
مِنْهُ أَلَا حِينَ يَسْتَغْشُونَ ثِيَابَهُمْ يَعْلَمُ
مَا يُبْرُونَ وَمَا يُعْلِنُونَ إِنَّهُ عَزِيزٌ عَلِيمٌ
بِذَاتِ الصُّدُورِ ﴿٥﴾

* وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ
رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلٌّ
فِي كِتَابٍ مُبِينٍ ﴿٦﴾

وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي
سِتَّةِ أَيَّامٍ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ لِيَبْلُوكُمْ
أَيُّكُمْ أَحْسَنُ عَمَلًا وَلَئِنْ قُلْتُمْ إِنَّا نَكُفِّرُ
مَبْعُوثُونَ مِنْ بَعْدِ الْمَوْتِ لَيَقُولَنَّ الَّذِينَ
كَفَرُوا إِنْ هَذَا إِلَّا سِحْرٌ مُبِينٌ ﴿٧﴾

وَلَئِنْ أَخَّرْنَا عَنْهُمْ الْعَذَابَ إِلَى أُمَّةٍ
مَعْدُودَةٍ لَيَقُولَنَّ مَا يَجْهَلُونَ أَلَا يَوْمٌ
يَأْتِيهِمْ لَيْسَ مَصْرُوفًا عَنْهُمْ وَحَاقَ بِهِمْ
مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٨﴾

(1) (V.11:7) i.e. these good deeds should be totally for Allah’s sake and not to show off and should be according to ways and traditions of prophet Muḥammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).*

* Tafsīr Ibn Kathīr.

(2) (V.11:7) Narrated Abu Hurairah رَضِيَ اللَّهُ عَنْهُ: The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “The Right (Hand) of Allah is full, and (its fullness) is not affected by the continuous spending night and day. Do you see what He has spent since He created the heavens and the earth? Yet all that has not decreased what is in His Right Hand. His Throne is over the water and in His other Hand is the Bounty or the Power to bring about death, and He raises some people and brings others down.” (*Ṣaḥīḥ Al-Bukhārī*, Vol. 9, *Ḥadīth* No. 515).

be surrounded by (or fall in) that at which they used to mock!

9. And if We give man a taste of Mercy from Us, and then withdraw it from him, verily, he is despairing, ungrateful.
10. But, if We let him taste good (favour) after evil (poverty and harm) has touched him, he is sure to say: “Ills have departed from me.” Surely, he is exultant, and boastful (ungrateful to Allāh).
11. Except those who show patience and do righteous good deeds: those, theirs will be forgiveness and a great reward (Paradise).
12. So, perchance you (Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) may give up a part of what is revealed to you, and that your breast feels straitened for it because they say, “Why has not a treasure been sent down to him, or an angel has come with him?” But you are only a warner. And Allāh is a *Wakīl* (Disposer of affairs, Trustee, Guardian) over all things.
13. Or they say, “He (Prophet Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) forged it (the Qur’ān).” Say: “Bring you then ten forged *Sūrahs* (chapters) like it, and call whomsoever you can, other than Allāh (to your help), if you speak the truth!”
14. If then they answer you not, know then that it [the Revelation (this Qur’ān)] is sent down with the Knowledge of Allāh and that *Lā ilāha*

وَلَيْنَ أَذْقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَاهَا مِنْهُ إِنَّهُ لَيَكْفُرُ ۖ كَفُورًا ﴿٩﴾

وَلَيْنَ أَذْقْنَاهُ نِعْمَاءَ بَعْدَ ضِرَاءٍ مَسَّتْهُ لَيَقُولَنَّ ذَهَبَ السَّيِّئَاتُ عَنِّي إِنَّهُ لَفَرِحٌ فَخُورٌ ﴿١٠﴾

إِلَّا الَّذِينَ صَبَرُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ﴿١١﴾

فَلَعَلَّكَ تَارِكٌ بَعْضُ مَا يُوحَىٰ إِلَيْكَ وَضَائِقٌ بِهِ صَدْرُكَ أَنْ يَقُولُوا لَوْلَا أُنزِلَ عَلَيْهِ كِتَابٌ أَوْ جَاءَ مَعَهُ مَلَكٌ إِنَّمَا أَنْتَ نَذِيرٌ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ﴿١٢﴾

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِعَشْرِ سُوْرٍ مِثْلِهِ مُفْتَرِيَاتٍ وَادْعُوا مَنِ اسْتَطَعْتُمْ مِّن دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٣﴾

فَلِمَ يَسْتَجِيبُوا لَكُمْ فَأَعْلَمُوا أَنَّمَا أُنزِلَ بِعِلْمِ اللَّهِ وَأَنْ لَا إِلَهَ إِلَّا هُوَ فَهَلْ أَنْتُمْ مُسْلِمُونَ ﴿١٤﴾

illa Huwa: (none has the right to be worshipped but He)! Will you then be Muslims (those who submit in Islām)?

15. Whosoever desires the life of the world and its glitter, to them We shall pay in full (the wages of) their deeds therein, and they will have no diminution therein.
16. They are those for whom there is nothing in the Hereafter but Fire, and vain are the deeds they did therein. And of no effect is that which they used to do.
17. [Can they (Muslims) who rely on a clear proof (the Qur'ān) from their Lord, and whom a witness [Jibrā'il (Gabriel عَلَيْهِ السَّلَام)] from Him recites (follows) it (can they be equal with the disbelievers); and before it, came the Book of Mūsā (Moses), guidance and mercy, they believe therein, but those of the sects (Jews, Christians and all the other non-Muslim nations) that reject it (the Qur'ān), the Fire will be their promised meeting-place. So, be not in doubt about it (i.e. those who denied Prophet Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and also denied all that which he brought from Allāh. Surely, they will enter Hell). Verily, it is the truth from your Lord, but most of the mankind believe not⁽¹⁾].
18. And who does more wrong than he who invents a lie against Allāh. Such will be brought before their Lord, and

مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزَيَّنَتَهَا
نُوفٍ إِلَيْهِمْ أَعْمَلُهُمْ فِيهَا وَهُمْ فِيهَا لَا
يُبْخَسُونَ ﴿١٥﴾

أُولَئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا
النَّارُ وَحَبِطَ مَا صَنَعُوا فِيهَا وَبِطُلَّ مَا
كَانُوا يَعْمَلُونَ ﴿١٦﴾

أَقَمْنَ كَانَ عَلَىٰ بَيْتِهِ مِنْ رَبِّهِءَ وَيَتْلُوهُ
شَاهِدٌ مِنْهُ وَمَنْ قَبْلِهِ كَتَبَ مُوسَىٰ
إِمَامًا وَرَحْمَةً أُولَئِكَ يُؤْمِنُونَ بِهِءَ وَمَنْ
يَكْفُرْ بِهِءَ مِنَ الْأَحْزَابِ فَأَلْئَارُ مَوْعِدُهُءَ
فَلَا تَكُ فِي مَرِيَّةٍ مِنْهُ إِنَّهُ الْحَقُّ مِنْ رَبِّكَ
وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ ﴿١٧﴾

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

(1) (V.11:17) See the footnote of (V.3:85) and the footnote (c) of (V.41:46).

the witnesses will say, “These are the ones who lied against their Lord!” No doubt! the curse of Allāh is on the *Zālimūn* (polytheists, wrong-doers, oppressors)⁽¹⁾.

19. Those who hinder (others) from the Path of Allāh (Islāmic Monotheism), and seek crookedness therein, while they are disbelievers in the Hereafter.
20. By no means will they escape (from Allāh’s Torment) on earth, nor have they protectors besides Allāh! Their torment will be doubled! They could not bear to hear (the preachers of the truth) and they used not to see (the truth because of their severe aversion, in spite of the fact that they had the sense of hearing and sight).
21. They are those who have lost their own selves, and their invented false deities will vanish from them.

الَّذِينَ هَتُّوا لَكَ الْأَشْهَادَ هَؤُلَاءِ الَّذِينَ كَذَبُوا عَلَىٰ رَبِّهِمْ
أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ ﴿١٨﴾

الَّذِينَ يَصُدُّونَ عَنِ سَبِيلِ اللَّهِ وَيَعْمَهُونَهَا
عِوَجًا وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ ﴿١٩﴾

أُولَٰئِكَ لَمْ يَكُونُوا مُعْجِزِينَ فِي الْأَرْضِ
وَمَا كَانَ لَهُمْ مِنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءَ
يُضْعَفُ لَهُمُ الْعَذَابُ مَا كَانُوا يَسْتَطِيعُونَ
السَّمْعَ وَمَا كَانُوا يُبْصِرُونَ ﴿٢٠﴾

أُولَٰئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ وَصَلَّ
عَنَّهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٢١﴾

(1) (V.11:18) The Statement of Allāh ﷻ: “The witnesses will say: ‘These are the ones who lied against their Lord...’”

Narrated Şafwān ibn Muhriz: While Ibn ‘Umar رضي الله عنهما was performing the *Ṭawāf* (around the *Ka’bah*), a man came up to him and said, “O Abu ‘Abdur-Rahmān!” or said, “O Ibn ‘Umar! Did you hear anything from the Prophet صلى الله عليه وسلم about *An-Najwā*?”* Ibn ‘Umar said, “I heard the Prophet صلى الله عليه وسلم saying, ‘The believer will be brought near his Lord.’” (Hishām, a subnarrator said, reporting the Prophet’s words), “The believer will come near (his Lord) till his Lord covers him with His Screen and makes him confess his sins. (Allāh will ask him). ‘Do you know (that you did) such-and-such a sin.’ He will say twice, ‘Yes, I know I did commit those sins.’ Then Allāh will say, ‘I did screen your sins in the world and I forgive them for you today.’ Then the record of his good deeds will be folded up [i.e. the record (Book) of his good deeds will be given to him]. As for the others or the disbelievers, it will be announced publicly before the witnesses: ‘These are ones who lied against their Lord.’” (*Şahīḥ Al-Bukhārī*, Vol.6, *Ḥadīth* No.207).

* *An-Najwā*: the private talk between Allāh and His slave on the Day of Resurrection. It also means, a secret counsel or conference or consultation.

22. Certainly, they are those who will be the greatest losers in the Hereafter.
23. Verily, those who believe (in the Oneness of Allāh — Islāmic Monotheism) and do righteous good deeds, and humble themselves (in repentance and obedience) before their Lord, they will be the dwellers of Paradise, to dwell therein forever.
24. The likeness of the two parties is as the blind and the deaf, and the seer and the hearer. Are they equal when compared? Will you not then take heed?
25. And indeed We sent Nūḥ (Noah) to his people (and he said): “I have come to you as a plain warner.”
26. “That you worship none but Allāh; surely, I fear for you the torment of a painful Day.”
27. The chiefs who disbelieved among his people said: “We see you but a man like ourselves, nor do we see any follow you but the meanest among us and they (too) followed you without thinking. And we do not see in you any merit above us, in fact, we think you are liars.”
28. He said: “O my people! Tell me, if I have a clear proof from my Lord, and Mercy (Prophethood) has come to me from Him, but that (Mercy) has been obscured from your sight. Shall we compel you to accept it (Islāmic Monotheism) when you have a strong hatred for it?”

لَا جَرَمَ أَنَّهُمْ فِي الْآخِرَةِ هُمُ الْأَخْسَرُونَ ﴿٢٢﴾

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
وَأَخْبَتُوا إِلَىٰ رَبِّهِمْ أُولَٰئِكَ أَصْحَابُ
الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ﴿٢٣﴾

* مَثَلُ الْفَرِيقَيْنِ كَالْأَعْمَىٰ وَالْأَصْمَىٰ
وَالْبَصِيرِ وَالسَّمِيعِ هَلْ يَسْتَوِيَانِ مَثَلًا
أَفَلَا تَذَكَّرُونَ ﴿٢٤﴾

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ إِلَىٰ لَكُمْ
نَذِيرٌ مُّبِينٌ ﴿٢٥﴾

أَن لَّا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي أَخَافُ عَلَيْكُمْ
عَذَابَ يَوْمِ السَّيْرِ ﴿٢٦﴾

فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِن قَوْمِهِ
مَا نَرَاكَ إِلَّا بَشَرًا مِّثْلَنَا وَمَا نَرَاكَ
اتَّبَعَكَ إِلَّا الَّذِينَ هُمْ أَرَادْنَا بِأَدَى الرَّأْيِ
وَمَا نَرَىٰ لَكَ عَلَيْنَا مِن فَضْلٍ بَلْ
نَظَنُّكَ كَاذِبِينَ ﴿٢٧﴾

قَالَ يَقَوْمِ أَرَأَيْتُمْ إِن كُنتُ عَلَىٰ بَيِّنَةٍ
مِّن رَّبِّي وَعَآتِلْنِي رَحْمَةً مِّن عِنْدِهِ
فَعَمِيَّتْ عَلَيْكُمْ أَنزَارٌ مِّمَّهَا وَأَنْتُمْ لَهَا
كَاذِبُونَ ﴿٢٨﴾

29. “And O my people! I ask of you no wealth for it, my reward is from none but Allāh. I am not going to drive away those who have believed. Surely, they are going to meet their Lord, but I see that you are a people that are ignorant.
30. “And O my people! Who will help me against Allāh, if I drove them away? Will you not then give a thought?
31. “And I do not say to you that with me are the Treasures of Allāh, nor that I know the *Ghaib* (Unseen); nor do I say I am an angel, and I do not say of those whom your eyes look down upon that Allāh will not bestow any good on them. Allāh knows what is in their inner-selves (as regards belief, etc.). In that case, I should, indeed be one of the *Zālimūn* (wrong-doers, oppressors).”
32. They said: “O Nūh (Noah)! You have disputed with us and much have you prolonged the dispute with us, now bring upon us what you threaten us with, if you are of the truthful.”
33. He said: “Only Allāh will bring it (the punishment) on you, if He wills, and then you will escape not.
34. “And my advice will not profit you, even if I wish to give you good counsel, if Allāh’s Will is to keep you astray. He is your Lord! and to Him you shall return.”
35. Or they (the pagans of Makkah) say: “He (Muḥammad ﷺ) has fabricated it (the Qur’ān).” Say: “If

وَيَقُولُ لَآ أَسْأَلُكُمْ عَلَيْهِ مَالًا إِنْ أَجْرِي إِلَّا عَلَى اللَّهِ وَمَا أَنَا بِظَارِدِ الَّذِينَ ءَامَنُوا إِنَّهُمْ مُلْتَفُونَ رَبَّهُمْ وَلَكِنِّي أَرْسَلْتُكُمْ فَوْماً تَجْهَلُونَ ﴿٢٩﴾

وَيَقُولُ مَنْ يَنْصُرُنِي مِنَ اللَّهِ إِنْ طَرَدْتُهُمْ أَفَلَا تَتَذَكَّرُونَ ﴿٣٠﴾

وَلَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ إِنِّي مَلَكٌ وَلَا أَقُولُ لِلَّذِينَ تَزْدَرِي أَعْيُنُكُمْ لَنْ يُؤْتِيَهُمُ اللَّهُ خَيْرًا اللَّهُ أَعْلَمُ بِمَا فِي أَنْفُسِهِمْ إِنِّي إِذًا لَمِنَ الظَّالِمِينَ ﴿٣١﴾

قَالُوا يَنْبُوحُ قَدْ جَدَلْتَنَا فَأَكْثَرْتَ جِدْلَنَا فَأْتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿٣٢﴾

قَالَ إِنَّمَا يَأْتِيَكُمْ بِهِ اللَّهُ إِنْ شَاءَ وَمَا أَنْتُمْ بِمُعْجِزِينَ ﴿٣٣﴾

وَلَا يَنْفَعُكُمْ نَصِيحِي إِنْ أَرَدْتُ أَنْ أَنْصَحَ لَكُمْ إِنْ كَانَ اللَّهُ يُرِيدُ أَنْ يُغْوِيَكُمْ هُوَ رَبُّكُمْ وَإِلَيْهِ تُرْجَعُونَ ﴿٣٤﴾

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ إِنْ افْتَرَيْتُهُ فَعَلَىٰ إِجْرَامِي وَأَنَا بَرِيءٌ مِمَّا تُجْرِمُونَ ﴿٣٥﴾

I have fabricated it, upon me be my crimes, but I am innocent of (all) those crimes which you commit.”

36. And it was revealed to Nūḥ (Noah): “None of your people will believe except those who have believed already. So be not sad because of what they used to do.
37. “And construct the ship under Our Eyes and with Our Revelation, and call not upon Me on behalf of those who did wrong; they are surely to be drowned.”
38. And as he was constructing the ship, whenever the chiefs of his people passed by him, they mocked at him. He said: “If you mock at us, so do we mock at you likewise for your mocking.
39. “And you will know who it is on whom will come a torment that will cover him with disgrace and on whom will fall a lasting torment.”
40. (So it was) till, when Our Command came and the oven gushed forth (water like fountains from the earth). We said: “Embark therein, of each kind two (male and female), and your family — except him against whom the Word has already gone forth — and those who believe. And none believed with him, except a few.”
41. And he [Nūḥ (Noah) عَلَيْهِ السَّلَامُ] said: “Embark therein: in the Name of Allāh will be its (moving) course and its (resting) anchorage. Surely, my Lord is Oft-Forgiving, Most Merciful.” (*Tafsīr Aṭ-Ṭabarī*)

وَأَوْحَىٰ إِلَىٰ نُوحٍ أَنَّهُ لَنْ يُؤْمِنَ مِنْ قَوْمِكَ إِلَّا مَنْ قَدْ ءَامَنَ فَلَا تَبْتَئِسْ بِمَا كَانُوا يَفْعَلُونَ ﴿٣٦﴾

وَأَصْنَعِ الْفُلَ بِأَعْيُنِنَا وَوَحْيِنَا وَلَا تُخَاطِبْنِي فِي الَّذِينَ ظَلَمُوا إِنَّهُمْ مُّعْرِضُونَ ﴿٣٧﴾

وَيَصْنَعِ الْفُلَ وَكَلَّمَا مَرَّ عَلَيْهِ مَلَأَ مِنْ قَوْمِهِ سَخِرُوا مِنْهُ قَالَ إِنْ تَسْخَرُوا مِنَّا فَإِنَّا نَسْخَرُ مِنْكُمْ كَمَا تَسْخَرُونَ ﴿٣٨﴾

فَسَوْفَ تَعْلَمُونَ مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَجِلُّ عَلَيْهِ عَذَابٌ مُّقِيمٌ ﴿٣٩﴾

حَتَّىٰ إِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ قُلْنَا أَحْمِلْ فِيهَا مِنْ كُلِّ زَوْجَيْنِ اثْنَيْنِ وَأَهْلَكَ إِلَّا مَنْ سَبَقَ عَلَيْهِ الْقَوْلُ وَمَنْ ءَامَنَ وَمَا ءَامَنَ مَعَهُ إِلَّا قَلِيلٌ ﴿٤٠﴾

* وَقَالَ أَرْكَبُوا فِيهَا بِسْمِ اللَّهِ حَجْرَتُهَا وَمُرْسَاهَا إِنَّ رَبِّي لَغَفُورٌ رَحِيمٌ ﴿٤١﴾

42. So, it (the ship) sailed with them amidst waves like mountains, and Nūḥ (Noah) called out to his son, who had separated himself (apart): “O my son! Embark with us and be not with the disbelievers.”
43. (The son) replied: “I will betake myself to some mountain; it will save me from the water.” Nūḥ (Noah) said: “This day there is no saviour⁽¹⁾ from the Decree of Allāh except him on whom He has mercy.” And waves came in between them, so he (the son) was among the drowned.
44. And it was said: “O earth! Swallow up your water, and O sky! Withhold (your rain).” And the water was made to subside and the Decree (of Allāh) was fulfilled (i.e. the destruction of the people of Nūḥ (Noah). And it (the ship) rested on (Mount) Jūdī, and it was said: “Away with the people who are *Zālimūn* (polytheists and wrong-doers)!”
45. And Nūḥ (Noah) called upon his Lord and said, “O my Lord! Verily, my son is of my family! And certainly, Your Promise is true, and You are the Most Just of the judges.”
46. He said: “O Nūḥ (Noah)! Surely, he is not of your family; verily, his work is unrighteous, so ask not of Me that of which you have no knowledge! I admonish you lest you should be one of the ignorant.”

وَهِيَ تَجْرِي بِهِمْ فِي مَوْجٍ كَالْجِبَالِ وَنَادَى
نُوحٌ ابْنَهُ وَكَانَ فِي مَعْرَلٍ يَبْتَنِي أَرْكَبَ
مَعَنَا وَلَا تَكُن مَعَ الْكَافِرِينَ ﴿٤٢﴾

قَالَ سَوَّيْتُ إِلَى جَبَلٍ يَعْصِمُنِي مِنَ الْمَاءِ
قَالَ لَا عَاصِمَ الْيَوْمَ مِنْ أَمْرِ اللَّهِ إِلَّا
مَنْ رَحِمَ وَحَالَ بَيْنَهُمَا الْمَوْجُ فَكَانَ مِنَ
الْمُعْرَقِينَ ﴿٤٣﴾

وَقِيلَ يَا أَرْضُ ابْلَعِي مَاءَكِ وَيَسْمَاءَ
أَقْلَعِي وَغِيضَ الْمَاءِ وَقُضِيَ الْأَمْرُ
وَأَسْتَوَتْ عَلَى الْجُودِيِّ وَقِيلَ بُعْدًا لِلْقَوْمِ
الظَّالِمِينَ ﴿٤٤﴾

وَنَادَى نُوحٌ رَبَّهُ فَقَالَ رَبِّ إِنَّ ابْنِي مِنْ
أَهْلِي وَإِنَّ وَعْدَكَ الْحَقُّ وَأَنْتَ أَحْكَمُ
الْحَكَمِينَ ﴿٤٥﴾

قَالَ يَنْوُحُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ إِنَّهُ
عَمَلٌ غَيْرُ صَالِحٍ فَلَا تَسْأَلُنِي مَا لَيْسَ
لَكَ بِهِ عِلْمٌ إِنِّي أَعْطِكُ أَنْ تَكُونَ مِنَ
الْجَاهِلِينَ ﴿٤٦﴾

(1) (V.11:43) Narrated Abu Sa‘īd Al-Khudrī that the Prophet ﷺ said, “No Caliph is appointed but has two groups of advisors: One group advises him to do good and urges him to adopt it, and the other group advises him to do bad and urges him to adopt it: and *Al-Ma‘shūm* (the sinful or the saved or the protected) is the one whom Allāh protects.” (*Ṣaḥīḥ Al-Bukhārī*, Vol.8, *Ḥadīth* No.608).

47. Nūh (Noah) said: “O my Lord! I seek refuge with You from asking You that of which I have no knowledge. And unless You forgive me and have Mercy on me, I will indeed be one of the losers.”

قَالَ رَبِّ إِنِّي أَعُوذُ بِكَ أَنْ أَسْأَلَكَ مَا لَيْسَ لِي بِهِ عِلْمٌ وَإِلَّا تَغْفِرْ لِي وَتَرْحَمْنِي أَكُن مِّنَ الْخَاسِرِينَ ﴿٤٧﴾

48. It was said: “O Nūh (Noah)! Come down (from the ship) with peace from Us and blessings on you and on the people who are with you (and on some of their offspring), but (there will be other) people to whom We shall grant their pleasures (for a time), but in the end a painful torment will reach them from Us.”

قِيلَ يٰنُوحُ اهْبِطْ بِسَلَامٍ مِّنَّا وَبَرَكَاتٍ عَلَيْكَ وَعَلَىٰ أُمَمٍ مِّمَّن مَّعَكَ وَأُمَمٌ سَنَسِتْنَهُمْ ثُمَّ يَمْسُهُم مِّنَّا عَذَابٌ أَلِيمٌ ﴿٤٨﴾

49. This is of the news of the Unseen which We reveal to you (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ); neither you nor your people knew it before this. So, be patient. Surely, the (good) end is for *Al-Muttaqūn* (the pious).⁽¹⁾

تِلْكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهَا إِلَيْكَ مَا كُنْتَ تَعْلَمُهَا أَنْتَ وَلَا قَوْمُكَ مِنْ قَبْلِ هَذَا فَاصْبِرْ إِنَّ الْعَقِيبَةَ لِلْمُتَّقِينَ ﴿٤٩﴾

50. And to ‘Ād (people We sent) their brother Hūd. He said, “O my people! Worship Allāh! You have no other *ilāh* (god) but Him. Certainly, you do nothing but invent lies!

وَإِلَىٰ عَادٍ أَخَاهُمْ هُودًا قَالَ يَقَوْمِ أَعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ إِن أَنْتُمْ إِلَّا مُفْتَرُونَ ﴿٥٠﴾

51. “O my people! I ask of you no reward for it (the Message). My reward is only from Him Who created me. Will you not then understand?

يَقَوْمِ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِنْ أَجْرِي إِلَّا عَلَى الَّذِي فَطَرَنِي أَفَلَا تَعْقِلُونَ ﴿٥١﴾

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

وَيَقَوْمِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا وَيَزِدْكُمْ قُوَّةً إِلَىٰ قُوَّتِكُمْ وَلَا تَتَوَلَّوْا مُجْرِمِينَ ﴿٥٢﴾

(1) (V.10:49) See the Qur’ān: V.2:2.

53. They said: “O Hūd! No evidence have you brought us, and we shall not leave our gods for your (mere) saying! And we are not believers in you.
54. “All that we say is that some of our gods (false deities) have seized you with evil (madness).” He said: “I call Allāh to witness and bear you witness that I am free from that which you ascribe as partners in worship,
55. With Him (Allāh). So plot against me, all of you, and give me no respite.
56. “I put my trust in Allāh, my Lord and your Lord! There is not a moving (living) creature but He has the grasp of its forelock. Verily, my Lord is on a Straight Path (the truth).
57. “So, if you turn away, still I have conveyed the Message with which I was sent to you. My Lord will make another people succeed you, and you will not harm Him in the least. Surely, my Lord is Guardian over all things.”
58. And when Our Commandment came, We saved Hūd and those who believed with him by Mercy from Us, and We saved them from severe torment.
59. Such were ‘Ād (people). They rejected the *Āyāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord and disobeyed His Messengers, and followed the command of every proud, obstinate (oppressor of the truth from their leaders).

قَالُوا يَهُودُ مَا جِئْتَنَا بِبَيِّنَةٍ وَمَا نَحْنُ بِتَارِكِي آلِهَتِنَا عَنْ قَوْلِكَ وَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ ﴿٥٣﴾

إِنْ نَقُولُ إِلَّا اعْتَرْنَاكَ بِبَعْضِ آلِهَتِنَا بِسُوءٍ قَالَ إِنِّي أُشْهِدُ اللَّهَ وَاشْهَدُوا أَنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ ﴿٥٤﴾

مِنْ دُونِهِ فَكِيدُونِي جَمِيعًا ثُمَّ لَا تُنظِرُونَ ﴿٥٥﴾

إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ مَا مِنْ دَابَّةٍ إِلَّا هُوَ آخِذٌ بِنَاصِيَتِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٥٦﴾

فَإِنْ تَوَلَّوْا فَقَدْ أَبْلَغْتُكُمْ مَا أُرْسِلْتُ بِهِ إِلَيْكُمْ وَيَسْتَخْلِفُ رَبِّي قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّوهُ شَيْئًا إِنَّ رَبِّي عَلَى كُلِّ شَيْءٍ حَفِيظٌ ﴿٥٧﴾

وَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا هُودًا وَالَّذِينَ آمَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَنَجَّيْنَاهُمْ مِنْ عَذَابٍ غَلِيظٍ ﴿٥٨﴾

وَتِلْكَ عَادٌ جَحَدُوا بِآيَاتِ رَبِّهِمْ وَعَصَوْا رُسُلَهُ وَاتَّبَعُوا أَمْرَ كُلِّ جَبَّارٍ عَنِيدٍ ﴿٥٩﴾

60. And they were pursued by a curse in this world and (so they will be) on the Day of Resurrection. No doubt! Verily, ‘Ād disbelieved in their Lord. So, away with ‘Ād, the people of Hūd.
61. And to Thamūd (people We sent) their brother Ṣāliḥ. He said: “O my people! Worship Allāh: you have no other *ilāh* (god) but Him. He brought you forth from the earth and settled you therein, then ask forgiveness of Him and turn to Him in repentance. Certainly, my Lord is Near (to all by His Knowledge), Responsive.”
62. They said: “O Ṣāliḥ! You have been among us as a figure of good hope (and we wished for you to be our chief) till this [new thing which you have brought that we leave our gods and worship your God (Allāh) Alone]! Do you (now) forbid us the worship of what our fathers have worshipped? But we are really in grave doubt as to that to which you invite us (monotheism).”
63. He said: “O my people! Tell me, if I have a clear proof from my Lord, and there has come to me Mercy (Prophethood) from Him, who then can help me against Allāh, if I were to disobey Him? Then you increase me not but in loss.
64. “And O my people! This she-camel of Allāh is a sign to you, so leave her to feed (graze) in Allāh’s land, and touch her not with evil, lest a near torment should seize you.”

وَأَتَّبِعُوا فِي هَذِهِ الدُّنْيَا لَعْنَةً وَيَوْمَ
الْقِيَامَةِ ۗ أَلَا إِنَّ عَادًا كَفَرُوا رَبَّهُمْ ۗ أَلَا
بُعْدًا لِعَادِ قَوْمِ هُودٍ ﴿٦٠﴾

* وَإِلَى ثَمُودَ أَخَاهُمْ صَالِحًا قَالَ يَا قَوْمِ
أَعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ ۗ هُوَ
أَنْشَأَكُمْ مِنَ الْأَرْضِ وَاسْتَعْمَرَكُمْ فِيهَا
فَأَسْتَغْفِرُوهُ ثُمَّ تَوْبُوا إِلَيْهِ ۗ إِنَّ رَبِّي قَرِيبٌ
جُنُوبٍ ﴿٦١﴾

قَالُوا يَا صَالِحُ قَدْ كُنْتَ فِينَا مَرْجُوًّا قَبْلَ
هَذَا ۗ أَتَنْهَانَا أَنْ نَعْبُدَ مَا يَعْبُدُ آبَاؤُنَا وَإِنَّا
لَفِي شَكٍّ مِمَّا تَدْعُونَا إِلَيْهِ مُرِيبٍ ﴿٦٢﴾

قَالَ يَقَوْمِ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَىٰ بَيِّنَةٍ مِّنْ
رَّبِّي وَءَاتَانِي مِنْهُ رَحْمَةً فَمَنْ يَنْصُرُنِي مِنَ
اللَّهِ إِنْ عَصَيْتُهُ ۗ فَمَا تَزِيدُونَنِي غَيْرَ
تَخْسِيرٍ ﴿٦٣﴾

وَيَقَوْمِ هَذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةٌ ۗ
فَذَرُوهَا تَأْكُلْ فِي أَرْضِ اللَّهِ وَلَا
تَمْسُوهَا بِسُوءٍ فَيَأْخُذَكُمْ عَذَابٌ
قَرِيبٌ ﴿٦٤﴾

65. But they killed her. So he said: “Enjoy yourselves in your homes for three days. This is a promise (i.e. a threat) that will not be belied.”
66. So, when Our Commandment came, We saved Ṣāliḥ and those who believed with him by Mercy from Us, and from the disgrace of that Day. Verily, your Lord — He is the All-Strong, the All-Mighty.
67. And *Aṣ-Ṣaiḥah* (torment — awful cry) overtook the wrong-doers, so they lay (dead), prostrate in their homes,
68. As if they had never lived there. No doubt! Verily, Thamūd disbelieved in their Lord. So away with Thamūd!
69. And verily, there came Our messengers to Ibrāhīm (Abraham) with glad tidings. They said: *Salām* (greetings or peace!) He answered, *Salām* (greetings or peace!) and he hastened to entertain them with a roasted calf.
70. But, when he saw their hands went not towards it (the meal), he mistrusted them, and conceived a fear of them. They said: “Fear not, we have been sent against the people of Lūt (Lot).”
71. And his wife was standing (there), and she laughed [either, because the messengers did not eat their food or for being glad for the destruction of the people of Lūt (Lot)]. But We gave her glad tidings of Ishāq (Isaac), and after Ishāq, of Ya‘qūb (Jacob).

فَعَقَرُوهَا فَقَالَ تَمَتَّعُوا فِي دَارِكُمْ ثَلَاثَةَ
 أَيَّامٍ ذَٰلِكَ وَعَدُّ غَيْرِ مَكْدُوبٍ ﴿٦٥﴾

فَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا صَالِحًا وَالَّذِينَ
 ءَامَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَمِن خِزْيِ
 يَوْمِئِذٍ إِنَّ رَبَّكَ هُوَ الْقَوِيُّ الْعَزِيزُ ﴿٦٦﴾

وَأَخَذَ الَّذِينَ ظَلَمُوا الصَّيْحَةَ فَأَصْبَحُوا
 فِي دِيَارِهِمْ جَثِيئِينَ ﴿٦٧﴾

كَأَن لَّمْ يَغْنَوْا فِيهَا ۗ آلَآ إِنَّ تَمُودًا كَفَرُوا
 رَبَّهُمْ ۗ آلَآ بُعْدًا لِثَمُودَ ﴿٦٨﴾

وَلَقَدْ جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبُشْرَى
 قَالُوا سَلَامًا قَالَ سَلَامٌ فَمَا لَبِثَ أَنْ جَاءَ
 بِعِجْلٍ حَنِيذٍ ﴿٦٩﴾

فَلَمَّا رَأَىٰ أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكِرَهُمْ
 وَأَوْجَسَ مِنْهُمْ خِيفَةً قَالُوا لَا تَخَفْ إِنَّا
 أُرْسِلْنَا إِلَىٰ قَوْمِ لُوطٍ ﴿٧٠﴾

وَأَمْرَأَتُهُ قَائِمَةٌ فَضَحِكَتْ فَابْتَشَرْنَا
 بِإِسْحَاقَ وَمِنْ وَرَاءِ إِسْحَاقَ يَعْقُوبَ ﴿٧١﴾

72. She said (in astonishment): “Woe to me! Shall I bear a child while I am an old woman,⁽¹⁾ and here is my husband an old man? Verily, this is a strange thing!”
73. They said: “Do you wonder at the Decree of Allāh? The Mercy of Allāh and His Blessings be on you, O the family [of Ibrāhīm (Abraham)]. Surely, He (Allāh) is All-Praiseworthy, All-Glorious.”
74. Then, when the fear had gone away from (the mind of) Ibrāhīm (Abraham), and the glad tidings had reached him, he began to plead with Us (Our messengers) for the people of Lūt (Lot).
75. Verily, Ibrāhīm (Abraham) was, without doubt, forbearing, used to invoking Allāh with humility, and was repentant (to Allāh all the time, again and again).
76. “O Ibrāhīm (Abraham)! Forsake this. Indeed, the Commandment of your Lord has gone forth. Verily, there will come a torment for them which cannot be turned back.”
77. And when Our messengers came to Lūt (Lot), he was grieved on account of them and felt himself powerless for them (lest the town people should approach them to commit sodomy with them). He said: “This is a distressful day.”

قَالَتْ يَوَيْلَ لِيَ آئِدٌ وَأَنَا عَجُوزٌ وَهَذَا
بِعَلِي شَيْخًا إِنَّ هَذَا لَشَيْءٌ عَجِيبٌ ﴿٧٢﴾

قَالُوا أَتَعْجَبِينَ مِنْ أَمْرِ اللَّهِ رَحِمَتُ اللَّهِ
وَبَرَكَاتُهُ وَعَلَيْكُمْ أَهْلَ الْبَيْتِ إِنَّهُ
حَمِيدٌ مُجِيدٌ ﴿٧٣﴾

فَلَمَّا ذَهَبَ عَن إِبْرَاهِيمَ الرَّوْعُ وَجَاءَتْهُ
الْبُشْرَىٰ يُجَادِلُنَا فِي قَوْمِ لُوطٍ ﴿٧٤﴾

إِنَّ إِبْرَاهِيمَ لَحَلِيمٌ أَوَّاهٌ مُنِيبٌ ﴿٧٥﴾

يَا إِبْرَاهِيمُ أَعْرِضْ عَن هَذَا إِنَّهُ قَدْ جَاءَ
أَمْرٌ رَبِّكَ وَإِنَّهُمْ ءَاتِيهِمْ عَذَابٌ غَيْرُ
مَرْدُودٍ ﴿٧٦﴾

وَلَمَّا جَاءَتْ رُسُلُنَا لُوطًا سِئَاءَ بِهِمْ وَضَاقَ
بِهِمْ ذَرْعًا وَقَالَ هَذَا يَوْمٌ عَصِيبٌ ﴿٧٧﴾

(1) (V.11:72) See (V.51:29).

78. And his people came rushing towards him, and since aforesaid they used to commit crimes (sodomy), he said: “O my people! Here are my daughters (i.e. the women of the nation), they are purer for you (if you marry them lawfully). So fear Allāh and disgrace me not with regard to my guests! Is there not among you a single right-minded man?”
79. They said: “Surely you know that we have neither any desire nor need of your daughters, and indeed you know well what we want!”
80. He said: “Would that I had strength (men) to overpower you, or that I could betake myself to some powerful support (to resist you).”
81. They (messengers) said: “O Lūṭ (Lot)! Verily, we are the messengers from your Lord! They shall not reach you!⁽¹⁾ So travel with your family in a part of the night, and let not any of you look back; but your wife (will remain behind), verily, the punishment which will afflict them, will afflict her. Indeed, morning is their appointed time. Is not the morning near?”
82. So, when Our Commandment came, We turned (the towns of Sodom in Palestine) upside down, and rained on them stones of *Sijjīl* (baked clay), in a well-arranged manner one after another;

وَجَاءَهُ قَوْمُهُ يُهْرَعُونَ إِلَيْهِ وَمِنْ قَبْلُ
كَانُوا يَعْمَلُونَ السَّيِّئَاتِ قَالَ يَنْقُومُ
هَؤُلَاءِ بَنَاتِي هُنَّ أَطْهَرُ لَكُمْ فَاتَّقُوا
اللَّهَ وَلَا تَخْزُونِ فِي صَيْفِي أَلَيْسَ مِنْكُمْ
رَجُلٌ رَشِيدٌ ﴿٧٨﴾

قَالُوا لَقَدْ عَلِمْتَمَا لَنَا فِي بَنَاتِكَ مِنْ
حَقٍّ وَإِنَّكَ لَتَعْلَمُ مَا نُرِيدُ ﴿٧٩﴾

قَالَ لَوْ أَنَّ لِي بِكُمْ قُوَّةٌ أَوْ آوِي إِلَى
رُكْنٍ شَدِيدٍ ﴿٨٠﴾

قَالُوا يَلُوطُ إِنَّا رُسُلُ رَبِّكَ لَنْ يَصِلُوا
إِلَيْكَ فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِنَ اللَّيْلِ وَلَا
يَلْتَفِتْ مِنْكُمْ أَحَدٌ إِلَّا أَمْرَاتَكَ إِنَّهُ
مُصِيبُهَا مَا أَصَابَهُمْ إِنَّ مَوْعِدَهُمُ الصُّبْحُ
أَلَيْسَ الصُّبْحُ بِقَرِيبٍ ﴿٨١﴾

فَلَمَّا جَاءَ أَمْرُنَا جَعَلْنَا عَلَيْهَا سَافِلَهَا
وَأَمْطَرْنَا عَلَيْهَا حِجَارَةً مِنْ سِجِّيلٍ
مَنْصُودٍ ﴿٨٢﴾

(1) (V.11:81) See (V.54:33-39).

83. Marked from your Lord; and they are not ever far from the *Zālimūn* (polytheists, evil-doers).
84. And to the Madyan (Midian) people (We sent) their brother Shu‘aib. He said: “O my people! Worship Allāh, you have no other *ilāh* (god) but Him, and give not short measure or weight. I see you in prosperity and verily I fear for you the torment of a Day encompassing.
85. “And O my people! Give full measure and weight in justice and reduce not the things that are due to the people, and do not commit mischief in the land, causing corruption.
86. “That which is left by Allāh for you (after giving the rights of the people) is better for you, if you are believers. And I am not a guardian over you.”
87. They said: “O Shu‘aib! Does your *Ṣalāt* (prayer) command that we give up what our fathers used to worship, or that we give up doing what we like with our property? Verily, you are the forbearer, right-minded!” (They said this sarcastically).
88. He said: “O my people! Tell me if I have a clear evidence from my Lord and He has given me good sustenance from Himself (shall I corrupt it by mixing it with the unlawfully earned money). I wish not, in contradiction to you, to do that which I forbid you. I only desire reform to the best of my power. And my guidance cannot come except from Allāh, in Him I trust and to Him I repent.

مُسَوَّمَةٌ عِنْدَ رَبِّكَ وَمَا هِيَ مِنَ
الظَّالِمِينَ بِبَعِيدٍ ﴿٨٣﴾

* وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا قَالَ يٰقَوْمِ
اعْبُدُوا اللَّهَ مَا لَكُمْ مِن إِلَهٍ غَيْرُهُ وَلَا
تَنْقُصُوا الْمِكْيَالَ وَالْمِيزَانَ إِنِّي أُرْسِلُكُمْ
بِخَيْرٍ وَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ
مُّحِيطٍ ﴿٨٤﴾

وَيَقُومُوا أَوْفُوا الْمِكْيَالَ وَالْمِيزَانَ بِالْقِسْطِ
وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَعْتُوا
فِي الْأَرْضِ مُفْسِدِينَ ﴿٨٥﴾

بَقِيَّتُ اللَّهِ خَيْرٌ لَّكُمْ إِن كُنْتُمْ مُؤْمِنِينَ
وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ ﴿٨٦﴾

قَالُوا يٰشُعَيْبُ أَصَلُوْنَاكَ تَأْمُرُكَ أَن نَّتْرُكَ
مَا يَعْبُدُ آبَاؤُنَا أَوْ أَن نَّفْعَلَ فِي أَمْوَالِنَا
مَا نَشَاءُ إِنَّكَ إِلَّا لَنْتَ الْحَلِيمُ الرَّشِيدُ ﴿٨٧﴾

قَالَ يٰقَوْمِ أَرَأَيْتُمْ إِن كُنتُ عَلَىٰ بَيِّنَةٍ
مِّن رَّبِّي وَرَزَقَنِي مِنْهُ رِزْقًا حَسَنًا وَمَا
أُرِيدُ أَن أَمْلِكُكُمْ إِلَىٰ مَا أَنْتُمْ كُفَّارُونَ
عَنْهُ إِن أُرِيدُ إِلَّا الْإِصْلَاحَ مَا اسْتَطَعْتُ
وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ
أُنِيبُ ﴿٨٨﴾

89. “And O my people! Let not my *Shiqāq*⁽¹⁾ cause you to suffer the fate similar to that of the people of Nūḥ (Noah) or of Hūd or of Ṣāliḥ, and the people of Lūṭ (Lot) are not far off from you!

وَيَقَوْمٌ لَا يَجْرَمَنَّكُمْ شِقَاقِي أَنْ
يُصِيبَكُمْ مِثْلُ مَا أَصَابَ قَوْمَ نُوحٍ أَوْ
قَوْمَ هُودٍ أَوْ قَوْمَ صَالِحٍ وَمَا قَوْمَ لُوطٍ
مِنْكُمْ بِبَعِيدٍ ﴿٨٩﴾

90. “And ask forgiveness of your Lord and turn to Him in repentance. Verily, my Lord is Most Merciful, Most Loving.”

وَأَسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ إِنَّ رَبِّي
رَحِيمٌ وَدُودٌ ﴿٩٠﴾

91. They said: “O Shu‘aib! We do not understand much of what you say, and we see you weak (it is said that he was a blind man) among us. Were it not for your family, we should certainly have stoned you and you are not powerful against us.”

قَالُوا يَشْعَبُ مَا نَفَقَهُ كَثِيرًا مِمَّا تَقُولُ
وَإِنَّا لَنَرُّكَ فِينَا ضَعِيفًا وَلَوْلَا رَهْطُكَ
لَرَجَمْنَاكَ وَمَا أَنْتَ عَلَيْنَا بَعِزٌّ ﴿٩١﴾

92. He said: “O my people! Is then my family of more weight with you than Allāh? And you have cast Him away behind your backs. Verily, my Lord is surrounding all that you do.

قَالَ يَقَوْمِ أَرَهْطِي أَعَزُّ عَلَيْكُمْ مِنَ اللَّهِ
وَأَتَّخِذْتُمُوهُ وَرَاءَ كُمُ ظَهْرِيًّا إِنَّ رَبِّي بِمَا
تَعْمَلُونَ خَبِيرٌ ﴿٩٢﴾

93. “And O my people! Act according to your ability and way, and I am acting (on my way). You will come to know who it is on whom descends the torment that will cover him with ignominy, and who is a liar! And watch you! Verily, I too am watching with you.”

وَيَقَوْمِ أَعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنِّي عَمِلٌ
سَوْفَ تَعْلَمُونَ مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ
وَمَنْ هُوَ كَاذِبٌ وَأَرْتَقِبُوا إِلَيَّ مَعَكُمْ
رَقِيبٌ ﴿٩٣﴾

94. And when Our Commandment came, We saved Shu‘aib and those who believed with him by a Mercy from Us. And *Aṣ-Ṣaiḥah* (torment—awful cry) seized the wrong-doers, and they lay (dead), prostrate in their homes.

وَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا شُعَيْبًا وَالَّذِينَ
آمَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَأَخَذَتِ الَّذِينَ
ظَلَمُوا الصَّيْحَةَ فَأَصْبَحُوا فِي دِيرِهِمْ
جَاثِمِينَ ﴿٩٤﴾

(1) (V.11:89) i.e. separation, enmity, anger, opposition because of your disbelief in the Oneness of Allāh (Monotheism), and your worship of the idols, and your defrauding of the people (in their things), and your giving of short measure and weights to the people.

95. As if they had never lived there! So away with Madyan (Midian) as away with Thamūd! (All these nations were destroyed).
96. And indeed We sent Mūsā (Moses) with Our *Āyāt* (proofs, evidences, lessons, signs, etc.) and a manifest authority,
97. To Fir'aun (Pharaoh) and his chiefs, but they followed the command of Fir'aun (Pharaoh), and the command of Fir'aun (Pharaoh) was no right guide.
98. He will go ahead of his people on the Day of Resurrection, and will lead them into the Fire, and evil indeed is the place to which they are led.
99. They were pursued by a curse in this (deceiving life of this world) and (so they will be pursued by a curse) on the Day of Resurrection. Evil indeed is the gift given [i.e. the curse (in this world) pursued by another curse (in the Hereafter)].
100. That is some of the news of the (population of) the towns which We relate to you (O Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ); of them, some are (still) standing, and some have been (already) reaped.
101. We wronged them not, but they wronged themselves. So their *ālihah* (gods), other than Allāh, whom they invoked, profited them naught when there came the Command of your Lord, nor did they add aught to them but destruction.

كَأَن لَّمْ يَغْنَوْا فِيهَا ۗ أَلَا بُعْدًا لِّمَدْيَنَ ۖ كَمَا
بَعِدَتْ ثَمُودُ ﴿٩٥﴾

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا وَسُلْطٰنٍ
مُّبِينٍ ﴿٩٦﴾

إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ ۚ فَاتَّبَعُوهُ أَمْرٌ فِرْعَوْنٌ
وَمَا أَمْرٌ فِرْعَوْنَ بِرَشِيدٍ ﴿٩٧﴾

يَقْدُمُ قَوْمَهُ يَوْمَ الْقِيٰمَةِ فَأَوْرَدَهُمُ النَّارَ
وَبِئْسَ الْوَرْدُ الْمَوْرُودُ ﴿٩٨﴾

وَأَتَّبَعُوا فِي هٰذِهِ لَعْنَةً وَيَوْمَ الْقِيٰمَةِ
بِئْسَ الرِّفْدُ الْمَرْفُودُ ﴿٩٩﴾

ذٰلِكَ مِنْ أٰنْبَاءِ الْاٰقْرٰى نَقُصُّهُ عَلَيْكَ
مِنْهَا قٰآئِمٌ وَحٰصِدٌ ﴿١٠٠﴾

وَمَا ظَلَمْنٰهُمْ وَلٰكِن ظَلَمُوْا اَنْفُسَهُمْ
فَمَا اَعْتَدْتَ عَنْهُمْ اِلٰهَهُمْ اِلَّا تٰىدَعُوْنَ
مِنْ دُوْنِ اللّٰهِ مِنْ شٰىءٍ لَّمَّا جَآءَ اَمْرٌ
رَّبِّكَ ۗ وَمَا زَادُوْهُمْ غَيْرَ تَتٰبِيْبٍ ﴿١٠١﴾

102. Such is the Seizure of your Lord when He seizes the (population of) the towns while they are doing wrong. Verily, His Seizure is painful, (and) severe⁽¹⁾.
103. Indeed, in that (there) is a sure lesson for those who fear the torment of the Hereafter. That is a Day whereon mankind will be gathered together, and that is a Day when all (the dwellers of the heavens and the earth) will be present.
104. And We delay it only for a term (already) fixed.
105. On the Day when it comes, no person shall speak except by His (Allāh's) Leave. Some among them will be wretched and (others) blessed.
106. As for those who are wretched, they will be in the Fire, sighing in a high and low tone.
107. They will dwell therein for all the time that the heavens and the earth endure, except as your Lord wills. Verily, your Lord is the Doer of whatsoever He intends (or wills).
108. And those who are blessed, they will be in Paradise, abiding therein for all the time that the heavens and the earth endure, except as your Lord wills: a gift without an end.

وَكَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقَرْيَ وَهِيَ ظَالِمَةٌ إِنَّ أَخْذَهُ أَلِيمٌ شَدِيدٌ ﴿١٠٢﴾

إِنَّ فِي ذَلِكَ لَآيَةً لِّمَنْ خَافَ عَذَابَ الْآخِرَةِ ذَلِكَ يَوْمٌ مَّجْمُوعٌ لَّهُ النَّاسُ وَذَلِكَ يَوْمٌ مَّشْهُودٌ ﴿١٠٣﴾

وَمَا نُؤَخِّرُهُ إِلَّا لِأَجَلٍ مُّعَدودٍ ﴿١٠٤﴾

يَوْمَ يَأْتِ لَا تَكَلِّمُ نَفْسٌ إِلَّا بِإِذْنِهِ فَمِنْهُمْ سُقِيٌُّّ وَسَعِيدٌ ﴿١٠٥﴾

فَأَمَّا الَّذِينَ شَقُوا فَفِي النَّارِ لَهُمْ فِيهَا زَفِيرٌ وَشَهِيقٌ ﴿١٠٦﴾

خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ إِنَّ رَبَّكَ فَعَّالٌ لِّمَا يُرِيدُ ﴿١٠٧﴾

* وَأَمَّا الَّذِينَ سَعِدُوا فَفِي الْجَنَّةِ خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ عَطَاءٌ غَيْرٌ مُّجْدُودٍ ﴿١٠٨﴾

(1) (V.11:102) Narrated Abu Mūsā رضي الله عنه: Allāh's Messenger صلی اللہ علیہ وسلم said, "Allāh gives respite to the *Zālim* (polytheist, wrong-doer, oppressor), but when He seizes (catches) him, He never releases him." Then he recited: "Such is the Seizure of your Lord when He seizes the (population of) the towns while they are doing wrong. Verily, His Seizure is painful (and) severe." (*Ṣaḥīḥ Al-Bukhārī*, Vol.6, *Ḥadīth* No.208).

109. So, be not in doubt (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) as to what these people (pagans and polytheists) worship. They worship nothing but what their fathers worshipped before (them). And verily, We shall repay them in full their portion without diminution.
110. Indeed, We gave the Book to Mūsā (Moses), but differences arose therein, and had it not been for a Word that had gone forth before from your Lord, the case would have been judged between them, and indeed they are in grave doubt concerning it (this Qur'ān).
111. And verily, to each of them your Lord will repay their works in full. Surely, He is Well-Acquainted with what they do.
112. So, stand (ask Allāh to make) you (Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) firm and straight (on the religion of Islāmic Monotheism) as you are commanded and those (your companions) who turn in repentance (to Allāh) with you, and transgress not (Allāh's Legal Limits). Verily, He is All-Seer of what you do.
113. And incline not toward those who do wrong, lest the Fire should touch you, and you have no protectors other than Allāh, nor would you then be helped⁽¹⁾.

فَلَا تَكُ فِي مِرْيَةٍ مِّمَّا يَعْبُدُ هَؤُلَاءِ مَا
يَعْبُدُونَ إِلَّا كَمَا يَعْبُدُ آبَاؤُهُمْ مِنْ قَبْلُ
وَإِنَّا لَمُوفُونَمْ نَصِيبُهُمْ غَيْرَ مَنْقُوصٍ ﴿١٠٩﴾

وَلَقَدْ ءَاتَيْنَا مُوسَى الْكِتَابَ فَآخْتَلَفَ
فِيهِ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَفُضِيَ
بَيْنَهُمْ وَإِنَّهُمْ لَفِي شَكِّ مِنْهُ مُرِيبٍ ﴿١١٠﴾

وَإِنَّ كَلًّا لَمَّا لَبِوْا فِيمَهُمْ رَبُّكَ أَعْمَلَهُمْ
إِنَّهُ بِمَا يَعْمَلُونَ خَبِيرٌ ﴿١١١﴾

فَأَسْتَقِمْ كَمَا أَمَرْتَ وَمَنْ تَابَ مَعَكَ وَلَا
تَطْغَوْا إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١١٢﴾

وَلَا تَرْكَبُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمْ
النَّارُ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءَ
ثُمَّ لَا تُنصَرُونَ ﴿١١٣﴾

(1) (V.11:113) The sin of the person who gives refuge or helps a person who innovates a heresy (in the religion) or commits sins. This has been narrated by رَضِيَ اللَّهُ عَنْهُ 'Alī on the authority of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Narrated 'Āsim: I said to Anas, "Did Allāh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ make Al-Madinah a sanctuary?" He replied, "Yes, Al-Madinah is a sanctuary from such and such place to such and such place. It is forbidden to cut its trees, and whoever innovates a heresy in it or commits a sin therein, will incur the Curse of Allāh, the angels, and all the people," Then Mūsā ibn Anas told me that Anas added, "... or gives refuge to such a heretic or a sinner ..." (*Ṣaḥīḥ Al-Bukhārī*, Vol.9, *Ḥadīth* No.409).

114. And perform *Aṣ-Ṣalāt* (*Iqāmat-aṣ-Ṣalāt*), at the two ends of the day and in some hours of the night [i.e. the five compulsory *Ṣalāt* (prayers)]. Verily, the good deeds remove the evil deeds (i.e. small sins). That is a reminder (an advice) for the mindful (those who accept advice)⁽¹⁾.

115. And be patient; verily, Allāh wastes not the reward of the good-doers.

116. If only there had been among the generations before you persons having wisdom, prohibiting (others) from *Al-Fasād* (disbelief, polytheism, and all kinds of crimes and sins) in the earth, (but there were none) — except a few of those whom We saved from among them! Those who did wrong pursued the enjoyment of good things of (this worldly) life, and were *Mujrimūn* (criminals, disbelievers in Allāh, polytheists, sinners).

117. And your Lord would never destroy the towns wrongfully, while their people were right-doers.

وَأَقِمِ الصَّلَاةَ طَرَفَيِ النَّهَارِ وَرُفُلًا مِّنَ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ذَلِكَ ذِكْرَى لِلذَّكْرِينَ ﴿١١٤﴾

وَأَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿١١٥﴾

فَلَوْلَا كَانَ مِنَ الْقُرُونِ مِن قَبْلِكُمْ أُولُوا بَقِيَّةَ يَنَّهُوْنَ عَنِ الْفَسَادِ فِي الْأَرْضِ إِلَّا قَلِيلًا مِّمَّنْ أَجْبَيْنَا مِنْهُمْ وَاتَّبَعَ الَّذِينَ ظَلَمُوا مَا أُتْرِفُوا فِيهِ وَكَانُوا مُجْرِمِينَ ﴿١١٦﴾

وَمَا كَانَ رَبُّكَ لِيُهْلِكَ الْقُرَىٰ بِظُلْمٍ وَأَهْلُهَا مُصْلِحُونَ ﴿١١٧﴾

(1) (V.11:114):

- Narrated Ibn Mas'ūd رَضِيَ اللَّهُ عَنْهُ: A man kissed a woman and then came to Allāh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and told him of that. So this Divine Revelation was revealed to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:- "And perform *Aṣ-Ṣalāt* (*Iqāmat-aṣ-Ṣalāt*) at the two ends of the day, and in some hours of the night; [i.e. the (five) compulsory *Ṣalāt* (prayers)]. Verily, the good deeds remove the evil deeds (small sins). That is a reminder for the mindful." (V.11:114). The man said, "Is this instruction for me only?" The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "It is for all those of my followers who encounter a similar situation." (*Ṣaḥīḥ Al-Bukhārī*, Vol. 6, *Ḥadīth* No: 209).
- Narrated Abu Dharr رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said to me: "(a) Be afraid of Allāh and keep your duty to him wherever you may be. (b) And follow up the evil deeds with the good deeds, (verily) the good deeds remove (blot out) the evil deeds. (c) And (treat) behave with the people in a high standard of character." (This *Ḥadīth* is quoted by *At-Tirmidhī*).

118. And if your Lord had so willed, He could surely have made mankind one *Ummah* [nation or community (following one religion i.e. Islām)], but they will not cease to disagree.
119. Except him on whom your Lord has bestowed His Mercy (the follower of truth — Islāmīc Monotheism) and for that⁽¹⁾ did He create them. And the Word of your Lord has been fulfilled (i.e. His Saying): “Surely, I shall fill Hell with jinn and men all together.”
120. And all that We relate to you (O Muḥammad صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ) of the news of the Messengers is in order that We may make strong and firm your heart thereby. And in this (chapter of the Qur’ān) has come to you the truth, as well as an admonition and a reminder for the believers.
121. And say to those who do not believe: “Act according to your ability and way. We are acting (in our way).
122. And you wait! We (too) are waiting.”
123. And to Allāh belongs the *Ghaib* (Unseen) of the heavens and the earth, and to Him return all affairs (for decision). So worship Him (O Muḥammad صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ) and put your trust in Him. And your Lord is not unaware of what you (people) do.”

وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً
وَلَا يَزَالُونَ مُخْتَلِفِينَ ﴿١١٨﴾

إِلَّا مَنْ رَحِمَ رَبُّكَ وَلِذَلِكَ خَلَقَهُمْ
وَتَمَّتْ كَلِمَةُ رَبِّكَ لَأَمْلَأَنَّ جَهَنَّمَ مِنَ
الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ ﴿١١٩﴾

وَكُلَّا نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ الرُّسُلِ مَا
نُنَبِّئُ بِهِءَ فُؤَادَكَ وَجَاءَكَ فِي هَذِهِ الْحَقُّ
وَمَوْعِظَةٌ وَذِكْرَى لِلْمُؤْمِنِينَ ﴿١٢٠﴾

وَقُلْ لِلَّذِينَ لَا يُؤْمِنُونَ أَعْمَلُوا عَلَى
مَكَاتِبِكُمْ إِنَّا عَمِلُونَ ﴿١٢١﴾

وَأَنْتُمْ تَرْوُونَ إِنَّا مُنْتَظِرُونَ ﴿١٢٢﴾

وَلِلَّهِ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ وَإِلَيْهِ
يُرْجَعُ الْأُمُورُ كُلُّهُ فَاَعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ
وَمَا رَبُّكَ بِغَفِيلٍ عَمَّا تَعْمَلُونَ ﴿١٢٣﴾

(1) (V.11:119) i.e. to show mercy to the good-doers, the blessed ones who are destined to Paradise, and not to show mercy to the evil-doers, the wretched ones who are destined to Hell [this is the statement of Ibn Abbās رَضِيَ اللّٰهُ عَنْهُمَا, as quoted in *Tafsīr Al-Qurṭubī*].

(12)

Sūrat Yūsuf [(Prophet) Joseph]

سُورَةُ يُوسُفَ

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

1. *Alif-Lām-Rā*. [These letters are one of the miracles of the Qur’ān, and none but Allāh (Alone) knows their meanings].

These are the Verses of the Clear Book (the Qur’ān that makes clear the legal and illegal things, laws, guidance and a blessing).
2. Verily, We have sent it down as an Arabic Qur’ān in order that you may understand.
3. We relate to you (Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) the best of stories through Our Revelations to you, of this Qur’ān. And before this (i.e. before the coming of Divine Revelation to you), you were among those who knew nothing about it (the Qur’ān).
4. (Remember) when Yūsuf (Joseph) said to his father: “O my father! Verily, I saw (in a dream) eleven stars and the sun and the moon — I saw them prostrating themselves to me.”
5. He (the father) said: “O my son! Relate not your vision to your brothers, lest they should arrange a plot against you. Verily, *Shaitān* (Satan) is, to man, an open enemy!

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الرَّ تِلْكَ ءَايَاتِ الْكِتَابِ الْمُبِينِ ﴿١﴾

إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ﴿٢﴾

نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْآنَ وَإِنْ كُنْتَ مِنْ قَبْلِهِ لَمِنَ الْغَافِلِينَ ﴿٣﴾

إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ ﴿٤﴾

قَالَ يَبْنَؤُ لَا تَقْصُصْ رُءْيَاكَ عَلَى إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ مُبِينٌ ﴿٥﴾

6. “Thus will your Lord choose you and teach you the interpretation of dreams (and other things) and perfect His Favour on you and on the offspring of Ya‘qūb (Jacob), as He perfected it on your fathers, Ibrāhīm (Abraham) and Ishāq (Isaac) aforetime! Verily, your Lord is All-Knower, All-Wise.”
7. Verily, in Yūsuf (Joseph) and his brethren, there were *Āyāt* (proofs, evidences, lessons, signs, etc.) for those who ask.
8. When they said: “Truly, Yūsuf (Joseph) and his brother (Benjamin) are dearer to our father than we, while we are a strong group. Really, our father is in a plain error.
9. “Kill Yūsuf (Joseph) or cast him out to some (other) land, so that the favour of your father may be given to you alone, and after that you will be a righteous folk (by intending repentance before committing the sin).”
10. One from among them said: “Kill not Yūsuf (Joseph), but if you must do something, throw him down to the bottom of a well; he will be picked up by some caravan of travellers.”
11. They said: “O our father! Why do you not trust us with Yūsuf (Joseph) though we are indeed his well-wishers?”
12. “Send him with us tomorrow to enjoy himself and play, and verily, we will take care of him.”

وَكَذَلِكَ يَجْتَبِيكَ رَبُّكَ وَيُعَلِّمُكَ مِنْ تَأْوِيلِ الْأَحَادِيثِ وَيُتِمُّ نِعْمَتَهُ عَلَيْكَ وَعَلَىٰ آلِ يَعْقُوبَ كَمَا أَتَمَّهَا عَلَىٰ أَبَوَيْكَ مِنْ قَبْلُ ۖ إِبْرَاهِيمَ وَإِسْحَاقَ ۚ إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ ﴿٦﴾

* لَقَدْ كَانَ فِي يُوسُفَ وَإِخْوَتِهِ ءَايَاتٍ لِّلَّسَالِفِينَ ﴿٧﴾

إِذْ قَالُوا لِيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَيْنَا مِنَّا وَنَحْنُ عُصْبَةٌ ۖ إِنَّ آبَاءَنَا لَفِي ضَلَالٍ مُّبِينٍ ﴿٨﴾

أَقْتُلُوا يُوسُفَ أَوْ اطْرَحُوهُ أَرْضًا يَخْلُ لَكُمْ وَجْهَ أَبِيكُمْ وَتَكُونُوا مِنْ بَعْدِهِ قَوْمًا صَالِحِينَ ﴿٩﴾

قَالَ قَائِلٌ مِّنْهُمْ لَا تَقْتُلُوا يُوسُفَ وَأَلْقُوهُ فِي غَيَابَتِ الْحُبِّ ۚ يَلْتَقِظُهُ بَعْضُ السَّيَّارَةِ إِن كُنْتُمْ فَاعِلِينَ ﴿١٠﴾

قَالُوا يَا أَبَانَا مَا لَكَ لَا تَأْمَنَّا عَلَىٰ يُوسُفَ وَإِنَّا لَهُ لَنَصْحُونَ ﴿١١﴾

أَرْسَلَهُ مَعَنَا غَدًا يَرْتَعُ وَيَلْعَبُ وَإِنَّا لَهُ لَحَافِظُونَ ﴿١٢﴾

13. He [Ya‘qūb (Jacob)] said: “Truly, it saddens me that you should take him away. I fear lest a wolf should devour him, while you are careless of him.”
14. They said: “If a wolf devours him, while we are a strong group (to guard him), then surely, we are the losers.”
15. So, when they took him away and they all agreed to throw him down to the bottom of the well, (they did so) and We revealed to him: “Indeed, you shall (one day) inform them of this their affair, when they know (you) not.”
16. And they came to their father, in the early part of the night, weeping.
17. They said: “O our father! We went racing with one another, and left Yūsuf (Joseph) by our belongings and a wolf devoured him; but you will never believe us even when we speak the truth.”
18. And they brought his shirt stained with false blood. He said: “Nay, but your own selves have made up a tale. So (for me) patience is most fitting. And it is Allāh (Alone) Whose help can be sought against that (lie) which you describe.”
19. And there came a caravan of travellers and they sent their water-drawer, and he let down his bucket (into the well). He said: “What good news! Here is a boy.” So they hid him as merchandise (a slave). And Allāh was All-Knower of what they did.

قَالَ إِنِّي لَيَحْزُنُنِي أَنْ تَذْهَبُوا بِهِ وَأَخَافُ أَنْ يَأْكُلَهُ الذِّئْبُ وَأَنْتُمْ عَنْهُ غَافِلُونَ ﴿١٣﴾

قَالُوا لَئِنْ أَكَلَهُ الذِّئْبُ وَنَحْنُ عُصْبَةٌ إِنَّا إِذَا لَلْخَيْرُونَ ﴿١٤﴾

فَلَمَّا ذَهَبُوا بِهِ وَأَجْمَعُوا أَنْ يَجْعَلُوهُ فِي غَيَابَتِ الْجُبِّ وَأَوْحَيْنَا إِلَيْهِ لَتُنَبِّئَهُمْ بِأَمْرِهِمْ هَذَا وَهُمْ لَا يَشْعُرُونَ ﴿١٥﴾

وَجَاءُوا أَبَاهُمْ عِشَاءً يَبْكُونَ ﴿١٦﴾

قَالُوا يَا أَبَانَا إِنَّا ذَهَبْنَا نَسْتَبِقُ وَتَرَكْنَا يُوسُفَ عِنْدَ مَتْعِنَا فَاكَلَهُ الذِّئْبُ وَمَا أَنْتَ بِمُؤْمِنٍ لَنَا وَلَوْ كُنَّا صَادِقِينَ ﴿١٧﴾

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

وَجَاءَتْ سَيَّارَةٌ فَأَرْسَلُوا وَارِدَهُمْ فَأَدْلَى دَلْوَهُ قَالَ يَبُشْرَى هَذَا غُلَامٌ وَأَسْرُوهُ بِضَعَّةٍ وَاللَّهُ عَلِيمٌ بِمَا يَعْمَلُونَ ﴿١٩﴾

20. And they sold him for a low price, — for a few *Dirhams* (i.e. for a few silver coins). And they were of those who regarded him insignificant.
21. And he (the man) from Egypt who bought him, said to his wife: “Make his stay comfortable, may be he will profit us or we shall adopt him as a son.” Thus did We establish Yūsuf (Joseph) in the land, that We might teach him the interpretation of events. And Allāh has full power and control over His Affairs, but most of men know not.
22. And when he [Yūsuf (Joseph)] attained his full manhood, We gave him wisdom and knowledge (the Prophethood); thus We reward the *Muhsinūn* (doers of good)⁽¹⁾.
23. And she, in whose house he was, sought to seduce him (to do an evil act), and she closed the doors and said: “Come on, O you.” He said: “I seek refuge in Allāh (or Allāh forbid)! Truly, he (your husband) is my master! He made my living a great comfort! (So I will never betray him). Verily, the *Zālimūn* (wrong and evil-doers) will never be successful.”
24. And indeed she did desire him, and he would have inclined to her desire, had he not seen the evidence of his Lord. Thus it was, that We might turn away from him evil and illegal sexual intercourse. Surely, he was one of Our chosen (guided) slaves.

وَشَرَوْهُ بِثَمَنٍ بَخْسٍ دَرَاهِمَ مَعْدُودَةٍ وَكَانُوا فِيهِ مِنَ الزَّاهِدِينَ ﴿٢٠﴾

وَقَالَ الَّذِي اشْتَرَاهُ مِنْ مِصْرَ لِامْرَأَتِهِ أَكْرِمِي مَثْوَاهُ عَسَىٰ أَنْ يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ وَلِنُعَلِّمَهُ مِنْ تَأْوِيلِ الْأَحَادِيثِ وَاللَّهُ غَالِبٌ عَلَىٰ أَمْرِهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٢١﴾

وَلَمَّا بَلَغَ أَشُدَّهُ ءَاتَيْنَاهُ حُكْمًا وَعِلْمًا وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٢٢﴾

وَرَاوَدَتْهُ الَّتِي هُوَ فِي بَيْتِهَا عَنْ نَفْسِهِ وَغَلَّقَتِ الْأَبْوَابَ وَقَالَتْ هَيْتَ لَكَ قَالَ مَعَاذَ اللَّهِ إِنَّهُ رَبِّي أَحْسَنَ مَثْوَايَ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ﴿٢٣﴾

وَلَقَدْ هَمَّتْ بِهِ وَهَمَّ بِهَا لَوْلَا أَنْ رَأَىٰ بُرْهَانَ رَبِّهِ كَذَلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ وَالْفَحْشَاءَ إِنَّهُ مِنْ عِبَادِنَا الْمُخْلَصِينَ ﴿٢٤﴾

(1) (V.12:22) See the footnote of (V.9:120).

25. So, they raced with one another to the door, and she tore his shirt from the back. They both found her lord (i.e. her husband) at the door. She said: “What is the recompense (punishment) for him who intended an evil design against your wife, except that he be put in prison or a painful torment?”
26. He [Yūsuf (Joseph)] said: “It was she that sought to seduce me;” and a witness of her household bore witness (saying): “If it be that his shirt is torn from the front, then her tale is true and he is a liar!
27. “But if it be that his shirt is torn from the back, then she has told a lie and he is speaking the truth!”
28. So, when he (her husband) saw his [(Yūsuf’s (Joseph))] shirt torn at the back, he (her husband) said: “Surely, it is a plot of you women! Certainly mighty is your plot!
29. “O Yūsuf (Joseph)! Turn away from this! (O woman!) Ask forgiveness for your sin. Verily, you were of the sinful.”
30. And women in the city said: “The wife of Al-‘Azīz is seeking to seduce her (slave) young man, indeed she loves him violently; verily, we see her in plain error.”
31. So, when she heard of their accusation, she sent for them and prepared a banquet for them; she gave each one of them a knife (to cut the foodstuff with), and she said [(to

وَأَسْتَبَقَا الْبَابَ وَوَدَّتْ قَمِيصَهُ مِنْ دُبُرٍ
وَأَلْفِيَا سَيِّدَهَا لَدَا الْبَابِ قَالَتْ مَا جَزَاءُ
مَنْ أَرَادَ بِأَهْلِكَ سُوءًا إِلَّا أَنْ يُسْجَنَ أَوْ
عَذَابٌ أَلِيمٌ ﴿١٥﴾

قَالَ هِيَ رَوَدَّتْنِي عَنْ نَفْسِي وَشَهِدَ شَاهِدٌ
مِنْ أَهْلِهَا إِنْ كَانَ قَمِيصُهُ قُدَّ مِنْ قُبُلٍ
فَصَدَقْتَ وَهُوَ مِنَ الْكَاذِبِينَ ﴿١٦﴾

وَإِنْ كَانَ قَمِيصُهُ قُدَّ مِنْ دُبُرٍ فَكَذَبْتَ
وَهُوَ مِنَ الصَّادِقِينَ ﴿١٧﴾

فَلَمَّا رَأَى قَمِيصَهُ قُدَّ مِنْ دُبُرٍ قَالَ إِنَّهُ
مِنْ كَيْدِكُنَّ إِنَّ كَيْدَكُنَّ عَظِيمٌ ﴿١٨﴾

يُوسُفُ أَعْرِضْ عَنْ هَذَا وَاسْتَغْفِرِي
لِدُنْيَاكَ إِنَّكَ كُنْتَ مِنَ الْخَاطِئِينَ ﴿١٩﴾

* وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ امْرَأَتُ الْعَزِيزِ
تُرَادُ فَتَاهَا عَنْ نَفْسِهِ قَدْ شَغَفَهَا حُبًّا
إِنَّا لَنَرَاهَا فِي ضَلَالٍ مُبِينٍ ﴿٢٠﴾

فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ
وَأَعْتَدَتْ لَهُنَّ مُتَّكِنًا وَعَاتَتْ كُلَّ رَاغِدَةٍ
مِنْهُنَّ سِكِّينًا وَقَالَتِ اخْرُجْ عَلَيْهِنَّ
فَلَمَّا رَأَيْنَهُ أَكْبَرْنَهُ وَقَطَّعْنَ أَيْدِيَهُنَّ

Yūsuf (Joseph)]: “Come out before them.” Then, when they saw him, they exalted him (at his beauty) and (in their astonishment) cut their hands. They said: “How perfect is Allāh (or Allāh forbid)! No man is this! This is none other than a noble angel!”

32. She said: “This is he (the young man) about whom you did blame me, and I did seek to seduce him, but he refused. And now if he refuses to obey my order, he shall certainly be cast into prison, and will be one of those who are disgraced.”
33. He said: “O my Lord! Prison is dearer to me than that to which they invite me. Unless You turn away their plot from me, I will feel inclined towards them and be one (of those who commit sin and deserve blame or those who do deeds) of the ignorant.”
34. So his Lord answered his invocation, and turned away from him their plot. Verily, He is the All-Hearer, the All-Knower.
35. Then it occurred to them, after they had seen the proofs (of his innocence), to imprison him for a time.
36. And there entered with him two young men in the prison. One of them said: “Verily, I saw myself (in a dream) pressing wine.” The other said: “Verily, I saw myself (in a dream) carrying bread on my head and birds were eating thereof.” (They said): “Inform us of the interpretation of this. Verily, we think you are one of the *Muhsinūn* (doers of good).”

وَقُلْنَا حَسْبُ لِلَّهِ مَا هَذَا بَشَرًا إِنْ هَذَا إِلَّا مَلَكٌ كَرِيمٌ ﴿٣١﴾

قَالَتْ فَذَلِكُنَّ الَّذِي لُمْتُنَّنِي فِيهِ وَلَقَدْ رَاودْنَاهُ عَنْ نَفْسِهِ فَاَسْتَعْصَمَ وَلَئِن لَّمْ يَفْعَلْ مَا ءَامُرُهُ لَيَكْسِبَنَّ وَيَكُونَا مِنَ الصَّاغِرِينَ ﴿٣٢﴾

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

فَاسْتَجَابَ لَهُ رَبُّهُ وَفَصَّرَفَ عَنْهُ كَيْدَهُنَّ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٣٤﴾

ثُمَّ بَدَأَ لَهُمْ مِن بَعْدِ مَا رَأَوُا الْآيَاتِ لَيَسْجُنُنَّهُ حَتَّىٰ حِينٍ ﴿٣٥﴾

وَدَخَلَ مَعَهُ السِّجْنَ فَتَيَانٌ قَالَ أَحَدُهُمَا إِنِّي أَرَانِي أَعْصِرُ خَمْرًا وَقَالَ الْآخَرُ إِنِّي أَرَانِي أَحْمِلُ فَوْقَ رَأْسِي خُبْرًا تَأْكُلُ الطَّيْرُ مِنْهُ نَبِئْنَا بِتَأْوِيلِهِ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ ﴿٣٦﴾

37. He said: “No food will come to you (in wakefulness or in dream) as your provision, but I will inform (in wakefulness) its interpretation before it (the food) comes. This is of that which my Lord has taught me. Verily, I have abandoned the religion of a people that believe not in Allāh and are disbelievers in the Hereafter (i.e. the Kan’āniyyūn of Egypt who were polytheists and used to worship the sun and other false deities).
38. “And I have followed the religion of my fathers,⁽¹⁾ — Ibrāhīm (Abraham), Ishāq (Isaac) and Ya’qūb (Jacob) [عَلَيْهِمُ السَّلَامُ], and never could we attribute any partners whatsoever to Allāh. This is from the Grace of Allāh to us and to mankind, but most men thank not (i.e. they neither believe in Allāh, nor worship Him).
39. “O two companions of the prison! Are many different lords (gods) better or Allāh, the One, the Irresistible?
40. “You do not worship besides Him but only names which you have named (forged) — you and your fathers — for which Allāh has sent down no authority. The command (or the judgement) is for none but Allāh. He has commanded that you worship none but Him (i.e. His Monotheism); that is the (true) straight religion, but most men know not.

قَالَ لَا يَأْتِيكُمَا طَعَامٌ تُرْزَقَانِيهِ إِلَّا نَبَأُتُكُمَا بِتَأْوِيلِهِ قَبْلَ أَنْ يَأْتِيَكُمَا ذَلِكَمَا مِمَّا عَلَّمَنِي رَبِّي إِنِّي تَرَكْتُ مِلَّةَ قَوْمٍ لَا يُؤْمِنُونَ بِاللَّهِ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ ﴿٣٧﴾

وَاتَّبَعْتُ مِلَّةَ آبَائِي إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ مَا كَانَ لَنَا أَنْ نُشْرِكَ بِاللَّهِ مِنْ شَيْءٍ ذَلِكَ مِنْ فَضْلِ اللَّهِ عَلَيْنَا وَعَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ﴿٣٨﴾

يَصْحَبِي السِّجْنِ عَارِبَابٌ مُتَفَرِّقُونَ خَيْرٌ أَمْ اللَّهُ الْوَاحِدُ الْقَهَّارُ ﴿٣٩﴾

مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءَ سَمَّيْتُمُوهَا أَنْتُمْ وَعَابَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ إِنْ الْكُفْرُ إِلَّا لِلَّهِ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٤٠﴾

(1) (V.12:38) See the footnote of (V. 2:135).

41. “O two companions of the prison! As for one of you, he (as a servant) will pour out wine for his lord (king or master) to drink; and as for the other, he will be crucified and birds will eat from his head. Thus is the case judged concerning which you both did inquire.”
42. And he said to the one whom he knew to be saved: “Mention me to your lord (i.e. your king, so as to get me out of the prison).” But the *Shaitān* (Satan) made him forget to mention it to his lord [or Satan made Yūsuf (Joseph) to forget the remembrance of his Lord (Allāh) as to ask for His Help, instead of others]. So [Yūsuf (Joseph)] stayed in prison a few (more) years.
43. And the king (of Egypt) said: “Verily, I saw (in a dream) seven fat cows, which seven lean ones were devouring, and seven green ears of corn, and (seven) others dry. O notables! Explain to me my dream, if it be that you can interpret dreams.”
44. They said: “Mixed up false dreams and we are not skilled in the interpretation of dreams.”
45. Then the man who was released (one of the two who were in prison), now at length remembered and said: “I will tell you its interpretation, so send me forth.”
46. (He said): “O Yūsuf (Joseph), the man of truth! Explain to us (the dream) of seven fat cows which seven lean ones were devouring, and of seven green ears of corn, and (seven) others dry, that I may return to the people, and that they may know.”

يَصْجِي السِّجْنَ أَمَا أَحَدُكُمَا فَيَسْقِي
رَبَّهُ خَمْرًا وَأَمَا الْآخَرَ فَيُصَلِّبُ فَتَأْكُلُ
الطَّيْرُ مِنْ رَأْسِهِ فُضِيَ الْأَمْرُ الَّذِي فِيهِ
سُتِفْتِيَانِ ﴿٤١﴾

وَقَالَ لِلَّذِي ظَنَّ أَنَّهُ نَاجٍ مِنْهُمَا اذْكُرْنِي
عِنْدَ رَبِّكَ فَأَنْسَاهُ الشَّيْطَانُ ذِكْرَ رَبِّهِ
فَلَبِثَ فِي السِّجَنِ بِضْعَ سِنِينَ ﴿٤٢﴾

وَقَالَ الْمَلِكُ إِنِّي أَرَى سَبْعَ بَقَرَاتٍ سِمَانٍ
يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعَ سُنبُلَاتٍ
خُضْرٍ وَأُخَرَ يَابِسَاتٍ يَا أَيُّهَا الْمَلَأُ أَفْتُونِي
فِي رُؤْيَايَ إِنْ كُنْتُمْ لِلرُّءْيَا تَعْبُرُونَ ﴿٤٣﴾

قَالُوا أَضَعَتْ أَحْلَمٌ وَمَا نَحْنُ بِتَأْوِيلِ
الْأَحْلَمِ بِعَلَمِينَ ﴿٤٤﴾

وَقَالَ الَّذِي نَجَا مِنْهُمَا وَادَّكَرَ بَعْدَ أُمَّةٍ أَنَا
أُنَبِّئُكُمْ بِتَأْوِيلِهِ فَأَرْسَلُونِي ﴿٤٥﴾

يُوسُفُ أَيُّهَا الصِّدِّيقُ أَفْتِنَا فِي سَبْعِ
بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ
وَسَبْعِ سُنبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ لَعَلِّي
أَرْجِعُ إِلَى النَّاسِ لَعَلَّهُمْ يَعْلَمُونَ ﴿٤٦﴾

47. [(Yūsuf (Joseph)] said: “For seven consecutive years, you shall sow as usual and that (the harvest) which you reap you shall leave it in the ears, (all) except a little of it which you may eat.
48. “Then will come after that, seven hard (years), which will devour what you have laid by in advance for them, (all) except a little of that which you have guarded (stored).
49. “Then thereafter will come a year in which people will have abundant rain and in which they will press (wine and oil).”
50. And the king said: “Bring him to me.” But when the messenger came to him, [Yūsuf (Joseph)] said: “Return to your lord and ask him, ‘What happened to the women who cut their hands? Surely, my Lord (Allāh) is All-Knower of their plot.’”
51. (The King) said (to the women): “What was your affair when you did seek to seduce Yūsuf (Joseph)?” The women said: “Allāh forbid! No evil know we against him!” The wife of Al-‘Azīz said: “Now the truth is manifest (to all); it was I who sought to seduce him, and he is surely of the truthful.”
52. [Then Yūsuf (Joseph) said: “I asked for this enquiry] in order that he (Al-‘Azīz) may know that I betrayed him not in (his) absence. And, verily, Allāh guides not the plot of the betrayers.”⁽¹⁾

قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَأَبًا فَمَا
حَصَدْتُمْ فَذَرُّوهُ فِي سُنبُلِهِ إِلَّا قَلِيلًا
مِمَّا تَأْكُلُونَ ﴿٤٧﴾

ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ سَبْعٌ شِدَادٌ
يَأْكُلْنَ مَا قَدَّمْتُمْ لَهُنَّ إِلَّا قَلِيلًا مِمَّا
تُحْصِنُونَ ﴿٤٨﴾

ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ عَامٌ فِيهِ يُغَاثُ
النَّاسُ وَفِيهِ يَعْصِرُونَ ﴿٤٩﴾

وَقَالَ الْمَلِكُ أَتْتُونِي بِهٖ فَلَمَّا جَاءَهُ
الرَّسُولُ قَالَ أَرْجِعْ إِلَىٰ رَبِّكَ فَسَأَلَهُ مَا
بِالْنِسْوَةِ الَّتِي قَطَّعْنَ أَيْدِيَهُنَّ إِنَّ رَبِّي
بِكَيْدِهِنَّ عَلِيمٌ ﴿٥٠﴾

قَالَ مَا خَطْبُكُنَّ إِذْ رَاوَدْتُنَّ يُوسُفَ عَنِ
نَفْسِهِ ۗ فُلْنَ حَاشَ لِلَّهِ مَا عَلِمْنَا عَلَيْهِ
مِنْ سُوٓءٍ قَالَتْ أَمْرَاتُ الْعَرَبِ الْعَرَبِ الْعَرَبِ
حَصَّصَ الْخُوقُ أَنَا رَاوَدْتُهُ عَنْ نَفْسِهِ
وَإِنَّهُ لَمِنَ الصَّادِقِينَ ﴿٥١﴾

ذَٰلِكَ لِيَعْلَمَ أَنِّي لَمْ أَخُنْهُ بِالْغَيْبِ وَأَنَّ
اللَّهَ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٥٢﴾

(1) (V.12:52)

a) Narrated Ibn ‘Umar رضي الله عنهما: The Prophet صلی الله علیہ وسلم said, “For every betrayer (perfidious person), a flag will be raised on the Day of Resurrection, and it will be announced (publicly): ‘This is the betrayal (perfidy) of so-and-so, the son of so-and-so.’” (*Ṣaḥīḥ Al-Bukhārī*, Vol. 8, *Ḥadīth* No. 196)

b) See the footnote of (V.4:145).

53. “And I free not myself (from the blame). Verily, the (human) self is inclined to evil, except when my Lord bestows His Mercy (upon whom He wills). Verily, my Lord is Oft-Forgiving, Most Merciful.”
54. And the king said: “Bring him to me that I may attach him to my person.” Then, when he spoke to him, he said: “Verily, this day, you are with us high in rank and fully trusted.”
55. [Yūsuf (Joseph)] said: “Set me over the store-houses of the land; I will indeed guard them with full knowledge” (as a minister of finance in Egypt).
56. Thus, did We give full authority to Yūsuf (Joseph) in the land, to take possession therein, when or where he likes. We bestow of Our Mercy on whom We will, and We make not to be lost the reward of *Al-Muhsinūn* (the good-doers)⁽¹⁾.
57. And verily, the reward of the Hereafter is better for those who believe and used to fear Allāh and keep their duty to Him (by abstaining from all kinds of sins and evil deeds and by performing all kinds of righteous good deeds).
58. And Yūsuf’s (Joseph) brethren came and they entered to him, and he recognized them, but they recognized him not.
59. And when he had furnished them with their provisions (according to their need), he said: “Bring me a brother of yours from your father (he meant

* وَمَا أُبْرِئُ نَفْسِيَّ إِنَّ النَّفْسَ لَأَمَّارَةٌ
بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي إِنَّ رَبِّي غَفُورٌ
رَّحِيمٌ ﴿٥٣﴾

وَقَالَ الْمَلِكُ أَتُتُونِي بِهِ أَسْتَخْلِصُكَ
لِنَفْسِي فَلَمَّا كَلَّمَهُ قَالَ إِنَّكَ الْيَوْمَ لَدِينَا
مَكِينٌ أَمِينٌ ﴿٥٤﴾

قَالَ أَجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ إِنِّي
حَفِيظٌ عَلِيمٌ ﴿٥٥﴾

وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ يَدَبًا
مِنْهَا حَيْثُ يَشَاءُ نُنِيبُ بِرَحْمَتِنَا مَنْ
نَشَاءُ وَلَا نُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿٥٦﴾

وَلَا جَزَاءُ الْآخِرَةِ خَيْرٌ لِلَّذِينَ ءَامَنُوا وَكَانُوا
يَتَّقُونَ ﴿٥٧﴾

وَجَاءَ إِخْوَةُ يُوسُفَ فَدَخَلُوا عَلَيْهِ
فَعَرَفَهُمْ وَهُمْ لَهُ مُنْكَرُونَ ﴿٥٨﴾

وَلَمَّا جَهَّزَهُمْ بِجَهَّازِهِمْ قَالَ أَتُتُونِي بِأَخٍ
لَكُمْ مِمَّنْ أَيْبِكُمْ أَلا تَرَوْنَ أَنِّي أُوفِي
الْكَيْلَ وَأَنَا خَيْرُ الْمُنْزِلِينَ ﴿٥٩﴾

(1) (V.12:56) See (V.2:112).

Benjamin). See you not that I give full measure, and that I am the best of the hosts?

60. “But if you bring him not to me, there shall be no measure (of corn) for you with me, nor shall you come near me.”
61. They said: “We shall try to get permission (for him) from his father, and verily, we shall do it.”
62. And [Yūsuf (Joseph)] told his servants to put their money (with which they had bought the corn) into their bags, so that they might know it when they go back to their people; in order they might come again.
63. So, when they returned to their father, they said: “O our father! No more measure of grain shall we get (unless we take our brother). So send our brother with us, and we shall get our measure and truly we will guard him.”
64. He said: “Can I entrust him to you except as I entrusted his brother [Yūsuf (Joseph)] to you aforetime? But Allāh is the Best to guard, and He is the Most Merciful of those who show mercy.”
65. And when they opened their bags, they found their money had been returned to them. They said: “O our father! What (more) can we desire? This, our money has been returned to us; so we shall get (more) food for our family, and we shall guard our brother and add one more measure of a camel’s load. This quantity is easy (for the king to give).”

فَإِنْ لَمْ تَأْتُونِي بِهِ فَلَا كَيْلَ لَكُمْ
عِنْدِي وَلَا تَقْرَبُونِ ﴿٦٠﴾

قَالُوا سَنُرَوِّدُ عَنْهُ أَبَاهُ وَإِنَّا لَفَاعِلُونَ ﴿٦١﴾

وَقَالَ لِفَتْيَانِهِ اجْعَلُوا بِضَاعَتَهُمْ فِي
رِحَالِهِمْ لَعَلَّهُمْ يَعْرِفُونَهَا إِذَا انْقَلَبُوا إِلَى
أَهْلِهِمْ لَعَلَّهُمْ يَرْجِعُونَ ﴿٦٢﴾

فَلَمَّا رَجَعُوا إِلَى أَبِيهِمْ قَالُوا يَا أَبَانَا مُنِعَ
مِنَّا الْكَيْلُ فَأَرْسِلْ مَعَنَا أَخَانَا نَكْتَلْ
وَإِنَّا لَهُ لَحَافِظُونَ ﴿٦٣﴾

قَالَ هَلْ ءَامَنْتُمْ عَلَيْهِ إِلَّا كَمَا
ءَامَنْتُمْ عَلَىٰ أَخِيهِ مِن قَبْلُ فَاللَّهُ خَيْرٌ
حَافِظًا وَهُوَ أَرْحَمُ الرَّاحِمِينَ ﴿٦٤﴾

وَلَمَّا فَتَحُوا مَتَاعَهُمْ وَجَدُوا بِضَاعَتَهُمْ رُدَّتْ
إِلَيْهِمْ قَالُوا يَا أَبَانَا مَا نَبْغِي هَذِهِ بِضَاعَتُنَا
رُدَّتْ إِلَيْنَا وَنَمِيرُ أَهْلَنَا وَنَحْفَظُ أَخَانَا
وَنَزِدَادُ كَيْلَ بَعِيرٍ ذَلِكَ كَيْلٌ يَسِيرٌ ﴿٦٥﴾

66. He [Ya‘qūb (Jacob)] said: “I will not send him with you until you swear a solemn oath to me in Allāh’s Name, that you will bring him back to me unless you are yourselves surrounded (by enemies),” And when they had sworn their solemn oath, he said: “Allāh is the Witness to what we have said.”
67. And he said: “O my sons! Do not enter by one gate, but enter by different gates, and I cannot avail you against Allāh at all. Verily, the decision rests only with Allāh. In Him, I put my trust and let all those that trust, put their trust in Him.”⁽¹⁾

قَالَ لَنْ أَرْسِلَهُ مَعَكُمْ حَتَّى تُؤْتُوا مَوْثِقًا مِنَ اللَّهِ لَتَأْتُنَّنِي بِهِ إِلَّا أَنْ يُحَاطَ بِكُمْ فَلَمَّا آتَوْهُ مَوْثِقَهُمْ قَالَ اللَّهُ عَلَىٰ مَا نَقُولُ وَكِيلٌ ﴿٦٦﴾

وَقَالَ بَيْنِي لَا تَدْخُلُوا مِنْ بَابٍ وَاحِدٍ وَاَدْخُلُوا مِنْ أَبْوَابٍ مُتَفَرِّقَةٍ وَمَا أُغْنِي عَنْكُمْ مِنَ اللَّهِ مِنْ شَيْءٍ إِنْ أُلْحِمْتُمْ إِلَّا لِلَّهِ عَلَيْهِ تَوَكَّلْتُ وَعَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ ﴿٦٧﴾

(1) (V. 12:67)

a) Narrated Ibn ‘Abbās رضي الله عنه: Allāh’s Messenger صلى الله عليه وسلم said, “Seventy thousand people of my followers will enter Paradise without account, and they are those who do not practise *Ar-Ruqyah** and do not see an evil omen in things, and put their trust in their Lord.” (*Ṣaḥīḥ Al-Bukhārī*, Vol. 8, *Ḥadīth* No. 479)

* *Ar-Ruqyah*: See the glossary.

b) Narrated Abu Hurairah رضي الله عنه: The Prophet صلى الله عليه وسلم said, “An Isrā’īlī man asked another Isrā’īlī to lend him one thousand dinars. The second man required witnesses. The former replied, ‘Allāh is Sufficient as a witness.’ The second said, ‘I want a surety.’ The former replied, ‘Allāh is Sufficient as a Surety.’ The second said, ‘You are right’ and lent him the money for a certain period. The debtor went across the sea. When he finished his job, he searched for a conveyance so that he might reach in time for the repayment of the debt, but he could not find any. So, he took a piece of wood and made a hole in it, inserted in it one thousand dinars and a letter to the lender and then closed (i.e. sealed) the hole tightly. He took the piece of wood to the sea and said, ‘O Allāh! You know well that I took a loan of one thousand dinars from so-and-so. He demanded a surety from me but I told him that Allāh’s Guarantee was sufficient and he accepted Your Guarantee. He then asked for a witness and I told him that Allāh was sufficient as a Witness, and he accepted You as a Witness. No doubt, I have tried hard to find a conveyance so that I could pay his money back but could not find, so I hand over this money to You.’ Saying that, he threw the piece of wood into the sea till it went out far into it, and then he went away. Meanwhile he started searching for a conveyance in order to reach the creditor’s country. One day the lender came out of his house to see whether a ship had arrived bringing his money, and all of a sudden he saw

68. And when they entered according to their father's advice, it did not avail them in the least against (the Will of) Allāh; it was but a need of Ya'qūb's (Jacob) inner-self which he discharged. And verily, he was endowed with knowledge because We had taught him, but most men know not.
69. And when they went in before Yūsuf (Joseph), he took his brother (Benjamin) to himself and said: "Verily, I am your brother, so grieve not for what they used to do."
70. So, when he had furnished them forth with their provisions, he put the (golden) bowl in his brother's bag. Then a crier cried: "O you (in) the caravan! Surely, you are thieves!"
71. They, turning towards them, said: "What is it that you have lost?"
72. They said: "We have lost the (golden) bowl of the king and for him who produces it is (the reward of) a camel load; and I will be bound by it."
73. They said: "By Allāh! Indeed you know that we came not to make mischief in the land, and we are no thieves!"

وَلَمَّا دَخَلُوا مِنْ حَيْثُ أَمَرَهُمْ أَبُوهُمْ مَا كَانَ يُغْنِي عَنْهُمْ مِنَ اللَّهِ مِنْ شَيْءٍ إِلَّا حَاجَةً فِي نَفْسٍ يَعْقُوبَ فَضَلَّهَا وَإِنَّهُ لَدُوٌّ عَلَيْهِ لَمَّا عَلَّمْنَاهُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٦٨﴾

وَلَمَّا دَخَلُوا عَلَى يُوسُفَ عَازَىٰ إِلَىٰ آخَاهُ قَالِ إِنَّنِي أَنَا أَخُوكَ فَلَا تَبْتَئِسْ بِمَا كَانُوا يَعْمَلُونَ ﴿٦٩﴾

فَلَمَّا جَهَّزَهُمْ بِجَهَّازِهِمْ جَعَلَ السِّبْيَانِيَّةَ فِي رَحْلِ أَخِيهِ ثُمَّ أَدْنَىٰ مُؤَدِّيَ أَيَّتْهَا الْعِيرُ إِنَّكُمْ لَسَارِقُونَ ﴿٧٠﴾

قَالُوا وَأَقْبَلُوا عَلَيْهِمْ مَاذَا تَفْقَدُونَ ﴿٧١﴾

قَالُوا نَفَقِدُ صَوْاعَ الْمَلِكِ وَلِمَنْ جَاءَ بِهِ حِمْلُ بَعِيرٍ وَأَنَا بِهِ زَعِيمٌ ﴿٧٢﴾

قَالُوا تَأَلَّفَهُ لَقَدْ عَلِمْتُمْ مَا جِئْنَا لِنُفْسِدَ فِي الْأَرْضِ وَمَا كُنَّا سَارِقِينَ ﴿٧٣﴾

the piece of wood (in which his money had been deposited). He took it home to use for fire. When he sawed it, he found his money and the letter inside it. Shortly after that, the debtor came bringing one thousand dinars to him and said, 'By Allāh, I had been trying hard to get a boat so that I could bring you your money, but failed to get one before the one I have come by.' The lender asked, 'Have you sent something to me?' The debtor replied, 'I have told you I could not get a boat other than the one I have come by.' The lender said, 'Allāh has delivered on your behalf the money you sent in the piece of wood. So, you may keep your one thousand dinars and depart guided on the Right Path.'" (*Ṣaḥīḥ Al-Bukhārī*, Vol.3, *Ḥadīth* No.488B).

74. They [Yūsuf's (Joseph) men] said: "What then shall be the penalty of him, if you are (proved to be) liars."
75. They [Yūsuf's (Joseph) brothers] said: "His penalty should be that he, in whose bag it is found, should be held for the punishment (of the crime). Thus we punish the *Zālimūn* (wrong doers)!"
76. So, he [Yūsuf (Joseph)] began (the search) in their bags before the bag of his brother. Then he brought it out of his brother's bag. Thus did We plan for Yūsuf (Joseph). He could not take his brother by the law of the king (as a slave), except that Allāh willed it. (So, Allāh made the brothers to bind themselves with their way of "punishment, i.e. enslaving of a thief.") We raise to degrees whom We will, but over all those endowed with knowledge is the All-Knower (Allāh).
77. They [(Yūsuf's (Joseph) brothers] said: "If he steals, there was a brother of his [Yūsuf (Joseph)] who did steal before (him)." But these things did Yūsuf (Joseph) keep in himself, revealing not the secrets to them. He said (within himself): "You are in worst case, and Allāh is the Best Knower of that which you describe!"
78. They said: "O ruler of the land! Verily, he has an old father (who will grieve for him); so take one of us in his place. Indeed, we think that you are one of the *Muḥsinūn* (good-doers)⁽¹⁾."

قَالُوا فَمَا جَزَاؤُهُ إِنْ كُنْتُمْ كَاذِبِينَ ﴿٧٤﴾

قَالُوا جَزَاؤُهُ مَنْ وَجَدَ فِي رَحْلِهِ فَهُوَ جَزَاؤُهُ كَذَلِكَ نَجْزِي الظَّالِمِينَ ﴿٧٥﴾

فَبَدَأَ بِأَوْعِيَتِهِمْ قَبْلَ وِعَاءِ أَخِيهِ ثُمَّ اسْتَخْرَجَهَا مِنْ وِعَاءِ أَخِيهِ كَذَلِكَ كِدْنَا لِيُوسُفَ مَا كَانَ لِيَأْخُذَ أَخَاهُ فِي دِينِ الْمَلِكِ إِلَّا أَنْ يَشَاءَ اللَّهُ تَرْفَعُ دَرَجَاتٍ مَن نَّشَاءُ وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ ﴿٧٦﴾

* قَالُوا إِنْ يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَّهُ مِنْ قَبْلُ فَأَسْرَهَا يُوسُفُ فِي نَفْسِهِ وَلَمْ يُبَيِّدْهَا لَهُمْ قَالَ أَنْتُمْ شَرُّ مَكَانًا وَاللَّهُ أَعْلَمُ بِمَا تَصِفُونَ ﴿٧٧﴾

قَالُوا يَا أَيُّهَا الْعَزِيزُ إِنَّ لَهُ أَبًا شَيْخًا كَبِيرًا فَخُذْ أَحَدًا مَكَانَهُ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ ﴿٧٨﴾

(1) (V.12:78) See the footnote of (V.9:120).

79. He said: “Allāh forbid, that we should take anyone but him with whom we found our property. Indeed (if we did so), we should be *Zālimūn* (wrong-doers).”
80. So, when they despaired of him, they held a conference in private. The eldest among them said: “Know you not that your father did take an oath from you in Allāh’s Name, and before this you did fail in your duty with Yūsuf (Joseph)? Therefore, I will not leave this land until my father permits me, or Allāh decides my case (by releasing Benjamin), and He is the Best of the judges.
81. “Return to your father and say, ‘O our father! Verily, your son (Benjamin) has stolen, and we testify not except according to what we know, and we could not know the Unseen!
82. “And ask (the people of) the town where we had been, and the caravan in which we returned; and indeed we are telling the truth.”
83. He [Ya‘qūb (Jacob)] said: “Nay, but your own selves have beguiled you into something. So patience is most fitting (for me). May be Allāh will bring them (back) all to me. Truly He! Only He is the All-Knower, the All-Wise.”
84. And he turned away from them and said: “Alas, my grief for Yūsuf (Joseph)!” And he lost his sight because of the sorrow that he was suppressing.

قَالَ مَعَاذَ اللَّهِ أَنْ نَأْخُذَ إِلَّا مَنْ وَجَدْنَا
مَتَّعَنَا عَلَيْهِمْ إِذَا لَّظَلِمُونَ ﴿٧٩﴾

فَلَمَّا اسْتَيْسَسُوا مِنْهُ خَلَصُوا نَجِيًّا قَالَ
كَبِيرُهُمْ أَلَمْ تَعْلَمُوا أَنَّ أَبَاكُمْ قَدْ أَخَذَ
عَلَيْكُمْ مَوْثِقًا مِنَ اللَّهِ وَمَنْ قَبْلَ مَا
فَرَطْتُمْ فِي يُوسُفَ فَلَنْ أَبْرَحَ الْأَرْضَ
حَتَّى يَأْذَنَ لِي أَبِي أَوْ يَحْكُمَ اللَّهُ لِي وَهُوَ
خَيْرُ الْحَاكِمِينَ ﴿٨٠﴾

أَرْجِعُوا إِلَى آبَائِكُمْ فَقُولُوا يَا أَبَانَا إِنَّ
أَبْنَكَ سَرَقَ وَمَا شَهِدْنَا إِلَّا بِمَا عَلَّمَنَا
وَمَا كُنَّا لِلْغَيْبِ حَافِظِينَ ﴿٨١﴾

وَسَأَلِ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا وَالْعِيرَ الَّتِي
أَقْبَلْنَا فِيهَا وَإِنَّا لَصَادِقُونَ ﴿٨٢﴾

قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا
فَصَبِّرْ بِجَمِيلٍ عَسَى اللَّهُ أَنْ يَأْتِيَنِي بِهِمْ
جَمِيعًا إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ ﴿٨٣﴾

وَتَوَلَّى عَنْهُمْ وَقَالَ يَا سَفْهُى عَلَى يُوسُفَ
وَأَبْصَرْتُ عَنْيَاهُ مِنَ الْحُزْنِ فَهُوَ كَظِيمٌ ﴿٨٤﴾

85. They said: “By Allāh! You will never cease remembering Yūsuf (Joseph) until you become weak with old age, or until you are of the dead.”
86. He said: “I only complain of my grief and sorrow to Allāh, and I know from Allāh that which you know not.
87. “O my sons! Go you and enquire about Yūsuf (Joseph) and his brother, and never give up hope of Allāh’s Mercy. Certainly, no one despairs of Allāh’s Mercy, except the people who disbelieve.”
88. Then, when they entered to him [Yūsuf (Joseph)], they said: “O ruler of the land! A hard time has hit us and our family, and we have brought but poor capital, so pay us full measure and be charitable to us. Truly, Allāh does reward the charitable.”
89. He said: “Do you know what you did with Yūsuf (Joseph) and his brother, when you were ignorant?”
90. They said: “Are you indeed Yūsuf (Joseph)?” He said: “I am Yūsuf (Joseph), and this is my brother (Benjamin). Allāh has indeed been gracious to us. Verily, he who fears Allāh with obedience to Him (by abstaining from sins and evil deeds, and by performing righteous good deeds), and is patient, then surely, Allāh makes not the reward of the *Muhsinūn* (good-doers)⁽¹⁾ to be lost.”

قَالُوا تَأَلَّه تَفْتَوُا تَذَكَّرُ يُوسُفَ حَتَّى تَكُونَ
حَرَضًا أَوْ تَكُونَ مِنَ الْهَالِكِينَ ﴿٨٥﴾

قَالَ إِنَّمَا أَشْكُوا بَنِي وَحُرْبِي إِلَى اللَّهِ
وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿٨٦﴾

يَبْنِي أَذْهَبُوا فَتَحَسَّسُوا مِنْ يُوسُفَ
وَأَخِيهِ وَلَا تَأْتِسُوا مِنْ رَوْحِ اللَّهِ إِنَّهُ
لَا يَأْتِسُ مِنْ رَوْحِ اللَّهِ إِلَّا الْقَوْمُ
الْكَافِرُونَ ﴿٨٧﴾

فَلَمَّا دَخَلُوا عَلَيْهِ قَالُوا يَا أَيُّهَا الْعَزِيزُ
مَسْنَا وَاهْلَأْنَا الصَّرَّ وَجِئْنَا بِيَضْعَةٍ
مُرْجِنَةٍ فَأَوْفِ لَنَا الْكَيْلَ وَتَصَدَّقْ عَلَيْنَا
إِنَّ اللَّهَ يَجْزِي الْمُتَصَدِّقِينَ ﴿٨٨﴾

قَالَ هَلْ عَلِمْتُمْ مَا فَعَلْتُمْ بِيُوسُفَ
وَأَخِيهِ إِذْ أَنْتُمْ جَاهِلُونَ ﴿٨٩﴾

قَالُوا أءَنْتَ لَأَنْتَ يُوسُفَ قَالَ أَنَا يُوسُفَ
وَهَذَا أَخِي قَدْ مَنَّ اللَّهُ عَلَيْنَا إِنَّهُ مَنْ
يَتَّقِ وَيَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ
الْمُحْسِنِينَ ﴿٩٠﴾

(1) (V.12:90) See the Qur’ān: V.2:212.

91. They said: “By Allāh! Indeed Allāh has preferred you to us, and we certainly have been sinners.”
92. He said: “No reproach on you this day; may Allāh forgive you, and He is the Most Merciful of those who show mercy!⁽¹⁾”
93. “Go with this shirt of mine, and cast it over the face of my father, he will become clear-sighted, and bring me all your family.”
94. And when the caravan departed, their father said: “I do indeed feel the smell of Yūsuf (Joseph), if only you think me not a dotard (a person who has weakness of mind because of old age).”
95. They said: “By Allāh! Certainly, you are in your old error.”
96. Then, when the bearer of the glad tidings arrived, he cast it (the shirt) over his face, and he became clear-sighted. He said: “Did I not say to you, ‘I know from Allāh that which you know not.’”
97. They said: “O our father! Ask Forgiveness (from Allāh) for our sins, indeed, we have been sinners.”
98. He said: “I will ask my Lord for forgiveness for you, verily, He! Only He is the Oft-Forgiving, the Most Merciful.”

قَالُوا تَأَلَّه لَقَدْ ءَاتَرَكَ اللَّهُ عَلَيْنَا وَإِنْ
كُنَّا لَخٰطِئِينَ ﴿٩١﴾

قَالَ لَا تَثْرِيبَ عَلَيْكُمُ الْيَوْمَ يَغْفِرَ اللَّهُ
لَكُمْ وَهُوَ أَرْحَمُ الرَّاحِمِينَ ﴿٩٢﴾

أَذْهَبُوا بِقَمِيصِي هَذَا فَأَلْقُوهُ عَلَىٰ وَجْهِ أَبِي
يَأْتِ بَصِيرًا وَأْتُونِي بِأَهْلِكُمْ أَجْمَعِينَ ﴿٩٣﴾

وَلَمَّا فَصَلَتِ الْعِيرُ قَالَ أَبُوهُمْ إِنِّي لَأَجِدُ
رِيحَ يُونُسَ لَوْلَا أَنْ تُفْتِنُونِ ﴿٩٤﴾

قَالُوا تَأَلَّه إِنَّكَ لَفِي ضَلٰلِكَ الْقَدِيمِ ﴿٩٥﴾

فَلَمَّا أَنْ جَاءَ الْبَشِيرُ أَلْقَاهُ عَلَىٰ وَجْهِهِ
فَارْتَدَّ بَصِيرًا قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي
أَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿٩٦﴾

قَالُوا يَا أَبَانَا اسْتَغْفِرْ لَنَا ذُنُوبَنَا إِنَّا كُنَّا
خٰطِئِينَ ﴿٩٧﴾

قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي إِنَّهُ هُوَ
الْعَفُورُ الرَّحِيمُ ﴿٩٨﴾

(1) (V.12:92) Narrated Abu Hurairah رضي الله عنه: I heard Allāh’s Messenger صلی الله علیه وسلم saying, “Verily, Allāh created mercy. The day He created it, He made it into one hundred parts. He withheld with Him ninety-nine parts, and sent its one part to all His creatures. Had a disbeliever known of all the mercy which is in the Hands of Allāh, he would not have lost hope of entering Paradise, and had a believer known of all the punishment which is present with Allāh, he would not have considered himself safe from the Hell-fire.” (*Ṣaḥīḥ Al-Bukhārī*, Vol.8, *Ḥadīth* No.476).

99. Then, when they came in before Yūsuf (Joseph), he took his parents to himself and said: “Enter Egypt, if Allāh wills, in security.”
100. And he raised his parents to the throne and they fell down before him prostrate. And he said: “O my father! This is the interpretation of my dream aforetime! My Lord has made it come true! He was indeed good to me, when He took me out of the prison, and brought you (all here) out of the bedouin-life, after the *Shaiṭān* (Satan) had sown enmity between me and my brothers. Certainly, my Lord is the Most Courteous and Kind to whom He wills. Truly, He! Only He is the All-Knower, the All-Wise.
101. “My Lord! You have indeed bestowed on me of the sovereignty, and taught me something of the interpretation of dreams — the (Only) Creator of the heavens and the earth! You are my *Walī* (Protector, Helper, Supporter, Guardian, God, Lord.) in this world and in the Hereafter. Cause me to die as a Muslim (the one submitting to Your Will), and join me with the righteous.”
102. That is of the news of the *Ghaib* (Unseen) which We reveal to you (O Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). You were not (present) with them when they arranged their plan together, and (while) they were plotting.
103. And most of mankind will not believe, even if you desire it eagerly.

فَلَمَّا دَخَلُوا عَلَى يُوسُفَ ءَاوَىٰ إِلَيْهِ أَبَوَيْهِ
وَقَالَ أَدْخُلُوا مِصْرَ إِن شَاءَ اللَّهُ ءَامِنِينَ ﴿٩٩﴾

وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ وَخَرُّوا لَهُ
سُجَّدًا وَقَالَ يَا أَبَتِ هَذَا تَأْوِيلُ رُؤْيَايَ
مِن قَبْلُ قَدْ جَعَلَهَا رَبِّي حَقًّا وَقَدْ أَحْسَنَ
بِي إِذْ أَخْرَجَنِي مِنَ السِّجْنِ وَجَاءَ بِكُمْ
مِنَ الْبَدْوِ مِنْ بَعْدِ أَنْ نَزَغَ الشَّيْطَانُ
بَيْنِي وَبَيْنَ إِخْوَتِي إِنَّ رَبِّي لَطِيفٌ لِّمَا
يَشَاءُ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ ﴿١٠٠﴾

* رَبِّ قَدْ ءَاتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي
مِن تَأْوِيلِ الْأَحَادِيثِ فَاطِرَ السَّمَوَاتِ
وَالْأَرْضِ أَنْتَ وَلِيٌّ فِي الدُّنْيَا وَالْآخِرَةِ
تَوَفَّنِي مُسْلِمًا وَأَلْحِقْنِي بِالصَّالِحِينَ ﴿١٠١﴾

ذَٰلِكَ مِنْ أَنْبَاءِ الْعِغْيَبِ نُوحِيهِ إِلَيْكَ
وَمَا كُنْتَ لَدَيْهِمْ إِذْ أَجْمَعُوا أَمْرَهُمْ وَهُمْ
يَمْكُرُونَ ﴿١٠٢﴾

وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ
بِمُؤْمِنِينَ ﴿١٠٣﴾

104. And no reward you (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) ask of them (those who deny your Prophethood) for it; it (the Qur'ān) is no less than a Reminder and an advice to the 'Ālamīn (men and jinn).
105. And how many a sign in the heavens and the earth they pass by, while they are averse therefrom.
106. And most of them believe not in, Allāh except that they attribute partners to Him [i.e. they are *Mushrikūn* i.e. polytheists.⁽¹⁾
107. Do they then feel secure from the coming against them of the covering veil of the Torment of Allāh, or of the coming against them of the (Final) Hour, all of a sudden, while they perceive not?
108. Say (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ): “This is my way; I invite to Allāh (i.e. to the Oneness of Allāh — Islāmīc Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allāh i.e to the Oneness of Allāh — Islāmīc Monotheism with sure knowledge). And Glorified and Exalted is Allāh (above all that they associate as partners with Him). And I am not of the *Mushrikūn* (polytheists, pagans, idolaters and disbelievers in the Oneness of Allāh; those who worship others along with Allāh or set up rivals or partners to Allāh).”

وَمَا تَسْأَلُهُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ هُوَ إِلَّا
ذِكْرٌ لِّلْعَالَمِينَ ﴿١٠٤﴾

وَكَايِنٍ مِّنْ آيَاتٍ فِي السَّمَوَاتِ وَالْأَرْضِ
يَمُرُونَ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُونَ ﴿١٠٥﴾

وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ
مُشْرِكُونَ ﴿١٠٦﴾

أَفَأَمِنُوا أَن تَأْتِيَهُمْ غَشِيَةٌ مِّنْ عَذَابِ
اللَّهِ أَوْ تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً وَهُمْ لَا
يَشْعُرُونَ ﴿١٠٧﴾

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى
بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعِيَ وَسُبْحَانَ اللَّهِ
وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴿١٠٨﴾

(1) (V.12:106) See verse: V.6:121.

109. And We sent not before you (as Messengers) any but men to whom We revealed, from among the people of the townships. Have they not travelled in the land and seen what was the end of those who were before them? And verily, the home of the Hereafter is the best for those who fear Allāh and obey Him (by abstaining from sins and evil deeds, and by performing righteous good deeds). Do you not then understand?
110. (They were reprieved) until, when the Messengers gave up hope and thought that they were denied (by their people), then came to them Our Help, and whomsoever We willed were rescued. And Our punishment cannot be warded off from the people who are *Mujrimūn* (criminals, sinners, disbelievers, polytheists).
111. Indeed, in their stories, there is a lesson for men of understanding. It (the Qur'ān) is not a forged statement. but a confirmation of (Allāh's existing Books) which were before it [i.e. the Taurāt (Torah), the Injeel (Gospel) and other Scriptures of Allāh] and a detailed explanation of everything and a guide and a Mercy for a people who believe⁽¹⁾.

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رَجَالًا نُوحِيَ
إِلَيْهِمْ مِنْ أَهْلِ الْقُرَىٰ أَفَلَمْ يَسِيرُوا فِي
الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ
مِنْ قَبْلِهِمْ ۗ وَلَدَارُ الْآخِرَةِ خَيْرٌ لِلَّذِينَ
اتَّقَوْا أَفَلَا تَعْقِلُونَ ﴿١٠٩﴾

حَتَّىٰ إِذَا اسْتَيْسَسَ الرُّسُلُ وَظَنُّوا أَنَّهُمْ قَدْ
كُذِّبُوا جَاءَهُمْ نَصْرُنَا فَنُجِّىَ مِنْ نَشَأٍ
وَلَا يَرُدُّ بَأْسُنَا عَنِ الْقَوْمِ الْمُجْرِمِينَ ﴿١١٠﴾

لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِأُولَىٰ
الْأَلْبَابِ ۗ مَا كَانَ حَدِيثًا يُفْتَرَىٰ وَلَكِنْ
تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ
شَيْءٍ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿١١١﴾

(1) (V.12:111) See the footnote of V.6:125.

(13)

Sūrat Ar-Ra'd
(The Thunder)

سُورَةُ الرَّعْدِ

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

1. *Alif-Lām-Mīm-Rā.* [These letters are one of the miracles of the Qur'ān; and none but Allāh (Alone) knows their meanings].

These are the Verses of the Book (the Qur'ān), and that which has been revealed to you (Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) from your Lord is the truth, but most men believe not.

2. Allāh is He Who raised the heavens without any pillars that you can see. Then, He rose above (*Istawā*) the Throne (really in a manner that suits His Majesty). He has subjected the sun and the moon (to continue going round), each running (its course) for a term appointed. He manages and regulates all affairs; He explains the *Āyāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail, that you may believe, with certainty, in the meeting with your Lord.
3. And it is He Who spread out the earth, and placed therein firm mountains and rivers and of every kind of fruits He made *Zawjain Ithnain* (two in pairs — may mean two kinds or it may mean: of two varieties, e.g. black and

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْمَرْ تِلْكَ آيَاتُ الْكِتَابِ وَالَّذِي أُنزِلَ
إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ وَلَكِنَّ أَكْثَرَ
النَّاسِ لَا يُؤْمِنُونَ ﴿١﴾

اللَّهُ الَّذِي رَفَعَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ
تَرَوْنَهَا ثُمَّ أَسْتَوَى عَلَى الْعَرْشِ وَسَخَّرَ
الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى
يُدَبِّرُ الْأَمْرَ يُفَصِّلُ الْآيَاتِ لَعَلَّكُمْ
بِلِقَاءِ رَبِّكُمْ تُوقِنُونَ ﴿٢﴾

وَهُوَ الَّذِي مَدَّ الْأَرْضَ وَجَعَلَ فِيهَا
رَوَاسِيَ وَأَنْهَارًا وَمِنْ كُلِّ الثَّمَرَاتِ جَعَلَ
فِيهَا زَوْجَيْنِ اثْنَيْنِ يُغْشَى اللَّيْلَ النَّهَارُ
إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٣﴾

white, sweet and sour, small and big). He brings the night as a cover over the day. Verily, in these things, there are *Āyāt* (proofs, evidences, lessons, signs, etc.) for a people who reflect.

4. And, in the earth are neighbouring tracts, and gardens of vines, and green crops (fields), and date-palms, growing into two or three from a single stem root, or otherwise (one stem root for every palm), watered with the same water; yet, some of them We make more excellent than others to eat. Verily, in these things there are *Āyāt* (proofs, evidences, lessons, signs) for the people who understand.
5. And if you (O Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) wonder (at these polytheists who deny your message of Islāmic Monotheism and have taken, besides Allāh, others for worship, who can neither harm nor benefit), then wondrous is their saying: “When we are dust, shall we indeed then be (raised) in a new creation?” They are those who disbelieved in their Lord! They are those who will have iron chains tying their hands to their necks. They will be the dwellers of the Fire to abide therein forever.
6. They ask you to hasten the evil before the good, while (many) exemplary punishments have indeed occurred before them. But verily, your Lord is full of Forgiveness for mankind, inspite of their wrong-doing. And verily, your Lord is (also) Severe in punishment.

وَفِي الْأَرْضِ قِطْعٌ مُتَجَبَّرَاتٌ وَجَنَّتْ
مِنْ أَعْنَبٍ وَزَّرْعٌ وَنَخِيلٌ صِنَوَانٌ وَعَيْرُ
صِنَوَانٍ يُسْقَى بِمَاءٍ وَاحِدٍ وَنُفِضِلُ
بَعْضَهَا عَلَى بَعْضٍ فِي الْأَكْلِ إِنَّ فِي
ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿٤﴾

* وَإِنْ تَعْجَبَ فَعَجَبٌ قَوْلُهُمْ أَءِذَا كُنَّا
ثُرَابًا آءِنَّا لَفِي خَلْقٍ جَدِيدٍ وَأُولَئِكَ الَّذِينَ
كَفَرُوا بِرَبِّهِمْ وَأُولَئِكَ الْأَعْلَىٰ فِي
أَعْنَاقِهِمْ وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ
فِيهَا خَالِدُونَ ﴿٥﴾

وَيَسْتَعْجِلُونَكَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ
وَقَدْ خَلَّتْ مِنْ قَبْلِهِمُ الْمَثَلُتُ وَإِنَّ
رَبَّكَ لَدُو مَعْفِرَةٍ لِلنَّاسِ عَلَىٰ ظُلْمِهِمْ
وَإِنَّ رَبَّكَ لَشَدِيدُ الْعِقَابِ ﴿٦﴾

7. And the disbelievers say: “Why is not a sign sent down to him from his Lord?” You are only a warner, and to every people there is a guide.
8. Allāh knows what every female bears, and by how much the wombs fall short (of their time or number) or exceed. Everything with Him is in (due) proportion.
9. All-Knower of the Unseen and the seen, the Most Great, the Most High.
10. It is the same (to Him) whether any of you conceal his speech or declares it openly, whether he be hid by night or goes forth freely by day.
11. For him (each person), there are angels in succession, before and behind him⁽¹⁾. They guard him by the Command of Allāh. Verily, Allāh will not change the (good) condition of a people, as long as they do not change their state (of goodness) themselves (by committing sins and by being ungrateful and disobedient to Allāh). But, when Allāh wills a people’s punishment, there can be no turning back of it, and they will find besides Him no protector.
12. It is He Who shows you the lightning, as a fear (for travellers) and as a hope (for those who wait for rain). And it is He Who brings up (or originates) the clouds, heavy (with water).

وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ ۗ إِنَّمَا أَنْتَ مُنذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ ﴿٧﴾

اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثَىٰ وَمَا تَغِيضُ الْأَرْحَامَ وَمَا تَزِدَادُ وَكُلَّ شَيْءٍ عِنْدَهُ بِمِقْدَارٍ ﴿٨﴾

عَلِيمُ الْغَيْبِ وَالشَّهَادَةِ الْكَبِيرُ الْمُتَعَالِ ﴿٩﴾

سَوَاءٌ مِنْكُمْ مَنْ أَسَرَ الْقَوْلَ وَمَنْ جَهَرَ بِهِ ۚ وَمَنْ هُوَ مُسْتَخْفٍ بِاللَّيْلِ وَسَارِبٌ بِالنَّهَارِ ﴿١٠﴾

لَهُرُّ مُعَقِّبَتٌ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ ۚ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ ۗ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ ۗ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ ۗ وَمَا لَهُمْ مِنْ دُونِهِ مِنْ وَاٍلٍ ﴿١١﴾

هُوَ الَّذِي يُرِيكُمُ الْبَرْقَ خَوْفًا وَطَمَعًا وَيُنْشِئُ السَّحَابَ الثَّقَالَ ﴿١٣﴾

(1) (V.13:11) See the footnote (B) of (V.6:61).

13. And *Ar-Ra'd* ⁽¹⁾ (thunder) glorifies and praises Him, and so do the angels because of His Awe. He sends the thunderbolts, and therewith He strikes whom He wills, yet, they (disbelievers) dispute about Allāh. And He is Mighty in strength and Severe in punishment.

14. For Him (Allah, Alone) is the Word of Truth (i.e. none has the right to be worshipped but Allah). And those whom they (polytheists and disbelievers) invoke besides Him, answer them no more than one who stretches forth his hand (at the edge of a deep well) for water to reach his mouth, but it reaches him not; and the invocation of the disbelievers is nothing but an error (i.e. of no use).

15. And to Allāh (Alone) falls in prostration whoever is in the heavens and the earth, willingly or unwillingly, and so do their shadows in the mornings and in the afternoons.

16. Say (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ): “Who is the Lord of the heavens and the earth?” Say: “(It is) Allāh.” Say: “Have you then taken (for worship) *Auliya'* (protectors) other than Him, such as have no power either for benefit or for harm to themselves?” Say: “Is the blind equal to the one who sees? Or darkness equal to light? Or do they assign to Allāh partners who created the like of His creation, so that the creation (which they made and His

وَيُسَبِّحُ الرَّعْدُ بِحَمْدِهِ وَالْمَلَائِكَةُ مِنْ
خِيفَتِهِ وَيُرْسِلُ الصَّوَاعِقَ فَيُصِيبُ بِهَا
مَنْ يَشَاءُ وَهُمْ يُجَادِلُونَ فِي اللَّهِ وَهُوَ
شَدِيدُ الْمِحَالِ ﴿١٣﴾

لَهُ دَعْوَةُ الْحَقِّ وَالَّذِينَ يَدْعُونَ مِنْ
دُونِهِ لَا يَسْتَجِيبُونَ لَهُمْ بِشَيْءٍ إِلَّا
كَبْسِطٍ كَفَيْهِ إِلَى الْمَاءِ لِيَبْلُغَ فَاهُ وَمَا
هُوَ بِبَلِغِهِ وَمَا دَعَا الْكُفْرِينَ إِلَّا فِي
ضَلَالٍ ﴿١٤﴾

وَلِلَّهِ يَسْجُدُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا
وَكَرْهًا وَظَلَّلُ لَهُمُ بِالْعُدُوِّ وَالْأَصَالِ ﴿١٥﴾

قُلْ مَنْ رَبُّ السَّمَوَاتِ وَالْأَرْضِ قُلْ
اللَّهُ قُلْ أَفَاتَّخَذْتُمْ مِنْ دُونِهِ أَوْلِيَاءَ لَا
يَمْلِكُونَ لِأَنْفُسِهِمْ نَفْعًا وَلَا ضَرًّا قُلْ
هَلْ يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ أَمْ هَلْ
تَسْتَوِي الظُّلُمَاتُ وَالنُّورُ أَمْ جَعَلُوا لِلَّهِ
شُرَكَاءَ خَلَقُوا كَخَلْقِهِ فَتَشَبَّهُ الْخَلْقُ
عَلَيْهِمْ قُلْ اللَّهُ خَلَقَ كُلَّ شَيْءٍ وَهُوَ
الْوَحْدُ الْقَهْرُ ﴿١٦﴾

(1) (V.13:13) *Ar-Ra'd*: It is said that he is the angel in charge of clouds and he drives them as ordered by Allāh, and he glorifies His Praises. (*Tafsīr Al-Qurtubī*).

creation) seemed alike to them?" Say: "Allāh is the Creator of all things; and He is the One, the Irresistible."

17. He sends down water (rain) from the sky, and the valleys flow according to their measure, but the flood bears away the foam that mounts up to the surface — and (also) from that (ore) which they heat in the fire in order to make ornaments or utensils, rises a foam like it, thus does Allāh (by parables) show forth truth and falsehood⁽¹⁾. Then, as for the foam, it passes away as scum upon the banks, while that which is for the good of mankind remains in the earth. Thus Allāh sets forth parables (for the truth and falsehood, i.e. Belief and disbelief).

18. For those who answered their Lord's Call [believed in the Oneness of Allāh and followed His Messenger Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ i.e. Islāmic Monotheism] is *Al-Husnā* (i.e. Paradise). But those who answered not His Call (disbelieved in the Oneness of Allāh and followed not His Messenger Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), if they had all that is in the earth together with its like, they would offer it in order to save themselves (from the torment, but it will be in vain). For them, there will be the terrible reckoning. Their dwelling-place will be Hell; and worst indeed is that place for rest⁽²⁾.

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

لِلَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ الْخَيْرَى وَالَّذِينَ
لَمْ يَسْتَجِيبُوا لَهُ لَوْ أَنَّ لَهُمْ مَا فِي الْأَرْضِ
جَمِيعًا وَمِثْلَهُ مَعَهُ لَافْتَدَوْا بِهِ أُولَئِكَ
لَهُمْ سُوءُ الْحِسَابِ وَمَأْوَاهُمْ جَهَنَّمُ
وَيَسَّسَ الْجَهَادُ ﴿١٨﴾

(1) (V.13:17) See the footnote (A) of (V.9:119).

(2) (V.13:18) See the footnotes of (V.3:164), (V.3:85) and (V.3:91).

19. Shall he then, who knows that what has been revealed to you (O Muḥammad ﷺ) from your Lord is the truth, be like him who is blind? But it is only the men of understanding that pay heed.
20. Those who fulfil the Covenant of Allāh and break not the *Mīthāq* (bond, treaty, covenant).
21. And those who join that which Allāh has commanded to be joined (i.e. they are good to their relatives and do not sever the bond of kinship), and fear their Lord, and dread the terrible reckoning (i.e. abstain from all kinds of sins and evil deeds which Allāh has forbidden and perform all kinds of good deeds which Allāh has ordained).
22. And those who remain patient, seeking their Lord's Countenance, perform *Aṣ-Ṣalāt* –prayers (*Iqāmat-aṣ-Ṣalāt*), and spend out of that which We have bestowed on them, secretly and openly, and repel evil with good, for such there is a good end.
23. 'Adn (Eden) Paradise (everlasting Gardens), which they shall enter and (also) those who acted righteously from among their fathers, and their wives, and their offspring. And angels shall enter to them from every gate (saying):
24. "Salāmun 'Alaikum (peace be upon you) for you persevered in patience! Excellent indeed is the final home!"

﴿١٩﴾ أَفَمَن يَعْلَمُ أَنَّمَا أُنزِلَ إِلَيْكَ مِن رَّبِّكَ
الْحَقُّ كَمَن هُوَ أَعْمَىٰ إِنَّمَا يَتَذَكَّرُ أُولُو
الْأَلْبَابِ

﴿٢٠﴾ الَّذِينَ يُوفُونَ بِعَهْدِ اللَّهِ وَلَا يَنْقُضُونَ
الْمِيثَاقَ

﴿٢١﴾ وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ
يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ
الْحِسَابِ

﴿٢٢﴾ وَالَّذِينَ صَبَرُوا ابْتِغَاءَ وَجْهِ رَبِّهِمْ وَأَقَامُوا
الصَّلَاةَ وَأَنْفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا
وَعَلَانِيَةً وَيَذَرُونَ بِالْحَسَنَةِ السَّيِّئَةَ
أُولَئِكَ لَهُمْ عُقْبَى الدَّارِ

﴿٢٣﴾ جَنَّاتٌ عَدْنٍ يَدْخُلُونَهَا وَمَن صَلَحَ مِن
ءَابَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ وَالْمَلَائِكَةُ
يَدْخُلُونَ عَلَيْهِم مِّن كُلِّ بَابٍ

﴿٢٤﴾ سَلَّمَ عَلَيْكُم بِمَا صَبَرْتُمْ فَنِعَمَ عُقْبَى
الدَّارِ

25. And those who break the Covenant of Allāh, after its ratification, and sever that which Allāh has commanded to be joined (i.e. they sever the bond of kinship and are not good to their relatives), and work mischief in the land, on them is the curse (i.e. they will be far away from Allāh's Mercy), and for them is the unhappy (evil) home (i.e. Hell)⁽¹⁾.
26. Allāh increases the provision for whom He wills, and straitens (it for whom He wills), and they rejoice in the life of the world, whereas the life of this world, as compared with the Hereafter, is but a brief passing enjoyment.
27. And those who disbelieved say: "Why is not a sign sent down to him (Muḥammad ﷺ) from his Lord?" Say: "Verily, Allāh sends astray whom He wills and guides to Himself those who turn to Him in repentance."
28. Those who believed (in the Oneness of Allāh — Islāmic Monotheism), and whose hearts find rest in the remembrance of Allāh: verily, in the remembrance of Allāh do hearts find rest⁽²⁾.

وَالَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ أُولَٰئِكَ لَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ ﴿٢٥﴾

اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ ۗ وَفَرَحُوا بِالْحَيَاةِ الدُّنْيَا وَمَا الْحَيَاةُ الدُّنْيَا فِي الْآخِرَةِ إِلَّا مَتَعٌ ﴿٢٦﴾

وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ قُلْ إِنَّ اللَّهَ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ أُنَابَ ﴿٢٧﴾

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ ۗ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ﴿٢٨﴾

(1) (V.13:25) See the footnote of (V.2:27).

(2) (V.13:28) The superiority of *Dhikr Allāh* ذِكْرُ اللَّهِ [remembering Allāh (i.e. glorifying and praising Him.)]

a) Narrated Abu Mūsā رضي الله عنه: The Prophet صلى الله عليه وسلم said, "The example of the one who remembers (glorifies the Praises of) his Lord, (Allāh) in comparison to the one who does not remember (glorify the Praises of) his Lord, is that of a living creature compared to a dead one." (*Ṣaḥīḥ Al-Bukhārī*, Vol.8, *Ḥadīth* No.416).

29. Those who believed (in the Oneness of Allāh — Islāmic Monotheism), and work righteousness, *Tūbā* (all kinds of happiness or name of a tree in Paradise) is for them and a beautiful place of (final) return.
30. Thus have We sent you (O Muḥammad ﷺ) to a community before which other communities have passed away, in order that you might recite to them what We have revealed to you, while they disbelieve in the Most Gracious (Allāh) Say: “He is my Lord! *Lā ilāha illā Huwa* (none has the right to be worshipped but He)! In Him is my trust, and to Him will be my return with repentance.”
31. And if there had been a Qur’ān with which mountains could be moved (from their places), or the earth could be cloven asunder, or the dead could be made to speak (it would not have been other than this Qur’ān). But

الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ طُوبَىٰ لَهُمْ وَحُسْنُ مَقَابٍ ﴿٢٩﴾

كَذَٰلِكَ أَرْسَلْنَاكَ فِي أُمَّةٍ قَدْ خَلَتْ مِن قَبْلِهَا أُمَمٌ لِّتَتْلُوَ عَلَيْهِمُ الَّذِي أَوْحَيْنَا إِلَيْكَ وَهُمْ يَكْفُرُونَ بِالرَّحْمَنِ قُلْ هُوَ رَبِّي لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ مَتَابٍ ﴿٣٠﴾

وَلَوْ أَنَّ فُرُءَانَا سَيَّرَتْ بِهِ الْجِبَالَ أَوْ قُطِعَتْ بِهِ الْأَرْضُ أَوْ كُتِبَ بِهِ الْمَوْتُ ۖ بَل لِّلَّهِ الْأَمْرُ جَمِيعًا أَفَلَمْ يَأْتِسَّ بِالَّذِينَ ءَامَنُوا أَن لَّو يَشَاءُ اللّهُ لَهَدَى النَّاسَ جَمِيعًا وَلَا يَزَالُ الَّذِينَ كَفَرُوا تُصِيبُهُم

b) Narrated Abu Hurairah رَضِيَ اللَّهُ عَنْهُ: Allāh’s Messenger ﷺ said, “Whoever says, *Subhān Allāhi wa biḥamdihi*, one hundred times a day, will be forgiven all his sins even if they were as much as the foam of the sea.” (*Ṣaḥīḥ Al-Bukhārī*, Vol.8, *Hadīth* No.414).

c) Narrated Abu Hurairah رَضِيَ اللَّهُ عَنْهُ: Allāh’s Messenger ﷺ said, “Whoever says: *Lā ilāha illallāhu waḥdahū lā sharīka lahū, lahul-mulku wa lahul-ḥamdu wa Huwa ‘alā kulli shai’in Qadīr*,* one hundred times will get the same reward as given for manumitting ten slaves; and one hundred good deeds will be written in his accounts, and one hundred sins will be deducted from his accounts, and it (his saying) will be a shield for him from Satan on that day till night, and nobody will be able to do a better deed except the one who does more than he.” (*Ṣaḥīḥ Al-Bukhārī*, Vol.8, *Hadīth* No.412).

* None has the right to be worshipped but Allāh (Alone) Who has no partner; to Him belongs the kingdom (of the universe), and for Him are all the praises, and He has the power to do everything.

the decision of all things is certainly with Allāh. Have not then those who believed yet known that, had Allāh willed, He could have guided all mankind? And a disaster will not cease to strike those who disbelieved because of their (evil) deeds or it (i.e. the disaster) settles close to their homes, until the Promise of Allāh comes to pass. Certainly, Allāh breaks not His Promise.

32. And indeed (many) Messengers were mocked at before you (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), but I granted respite to those who disbelieved, and finally I punished them. Then how (terrible) was My punishment!

33. Is then He (Allāh) Who takes charge (guards, maintains, provides) of every person and knows all that he has earned (like any other deities who know nothing)? Yet, they ascribe partners to Allāh. Say: "Name them! Is it that you will inform Him of something He knows not in the earth or is it (just) a show of false words." Nay! To those who disbelieved, their plotting is made fair-seeming, and they have been hindered from the Right Path; and whom Allāh sends astray, for him there is no guide.

34. For them is a torment in the life of this world, and certainly, harder is the torment of the Hereafter. And they have no *Wāq* (defender or protector) against Allāh.

بِمَا صَنَعُوا قَارِعَةً أَوْ تَحُلُّ قَرِيبًا مِّن
دَارِهِمْ حَتَّى يَأْتِيَ وَعْدَ اللَّهِ إِنَّ اللَّهَ لَا
يُخْلِفُ الْمِيعَادَ ﴿٣١﴾

وَلَقَدْ أَسْتَهْزِئَ بِرُسُلٍ مِّن قَبْلِكَ فَأَمَلَيْتُ
لِلَّذِينَ كَفَرُوا ثُمَّ أَخَذْتُهُمْ فَكَيْفَ كَانَ
عِقَابِ ﴿٣٢﴾

أَفَمَنْ هُوَ قَائِمٌ عَلَى كُلِّ نَفْسٍ بِمَا
كَسَبَتْ وَجَعَلُوا لِلَّهِ شُرَكَاءَ قُل سُبُوهُمْ
أَمْ تَتَّبِعُونَهُ بِمَا لَا يَعْلَمُ فِي الْأَرْضِ أَمْ
يُظْهِرُ مِنَ الْقَوْلِ بَلْ زَيْنَ لِلَّذِينَ كَفَرُوا
مَكْرَهُمْ وَصُدُّوا عَنِ السَّبِيلِ وَمَنْ يُضْلِلِ
اللَّهُ فَمَا لَهُ مِنْ هَادٍ ﴿٣٣﴾

لَهُمْ عَذَابٌ فِي الْحَيَاةِ الدُّنْيَا وَلَعَذَابُ
الْآخِرَةِ أَشَقُّ وَمَا لَهُمْ مِنَ اللَّهِ مِن وَّاقٍ ﴿٣٤﴾

35. The description of the Paradise which the *Muttaqūn* (the pious)⁽¹⁾ have been promised: Underneath it rivers flow, its provision is eternal and so is its shade; this is the end (final destination) of *Al-Muttaqūn* (the pious)⁽¹⁾, and the end (final destination) of the disbelievers is Fire.⁽²⁾

* مَثَلُ الْجَنَّةِ الَّتِي وَعَدَ الْمُتَّقُونَ
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ أَكْلُهَا دَائِمٌ
وَوَظِلُّهَا تِلْكَ عُقْبَى الَّذِينَ اتَّقَوْا وَعُقْبَى
الْكَافِرِينَ النَّارُ ﴿٣٥﴾

36. Those to whom We have given the Book (such as 'Abdullāh ibn Salām and other Jews who embraced Islām), rejoice at what has been revealed to you (i.e. the Qur'ān),⁽³⁾ but there are among the Confederates (from the Jews and pagans) those who reject a part thereof. Say (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ): "I am commanded only to worship Allāh (Alone) and not to join partners with Him. To Him (Alone) I call and to Him is my return."

وَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَفْرَحُونَ بِمَا
أُنزِلَ إِلَيْكَ وَمِنَ الْأَحْزَابِ مَنْ يُبْكِرُ
بَعْضُهُمْ قُلُوبًا إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ وَلَا
أُشْرِكَ بِهِ إِلَيْهِ أَدْعُوا وَإِلَيْهِ مَتَابِ ﴿٣٦﴾

37. And thus have We sent it (the Qur'ān) down to be a judgement of authority in Arabic. Were you (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) to follow their (vain) desires after the knowledge which has come to you, then you will not have any *Walī* (protector) or *Wāq* (defender) against Allāh.

وَكَذَلِكَ أَنْزَلْنَاهُ حُكْمًا عَرَبِيًّا وَلَئِنْ
اتَّبَعْتَ أَهْوَاءَهُمْ بَعْدَ مَا جَاءَكَ مِنَ الْعِلْمِ
مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا وَاقٍ ﴿٣٧﴾

38. And indeed We sent Messengers before you (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), and made for them wives and offspring. And it was not for a Messenger to bring a sign, except by Allāh's Leave. For every matter there is a Decree (from Allāh). [*Tafsīr At-Ṭabarī*]

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ وَجَعَلْنَا
لَهُمْ أَزْوَاجًا وَذُرِّيَّةً وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ
بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ لِكُلِّ أَجَلٍ كِتَابٌ ﴿٣٨﴾

(1) (V.13:35) See verse: V.2:2.

(2) (V.13:35) See verse: V.47:15.

(3) (V.13:36) See the footnote of (V. 5:66).

39. Allāh blots out what He wills and confirms (what He wills). And with Him is the Mother of the Book (*Al-Lauh Al-Mahfūz*).
40. Whether We show you (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) part of what We have promised them or cause you to die, your duty is only to convey (the Message), and on Us is the reckoning.
41. See they not that We gradually reduce the land (of the disbelievers, by giving it to the believers, in war victories) from its outlying borders. And Allāh judges, there is none to put back His Judgement and He is Swift at reckoning.
42. And verily, those before them did devise plots, but all planning is Allāh's. He knows what every person earns, and the disbelievers will know who gets the good end (final destination).
43. And those who disbelieved say: "You (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) are not a Messenger." Say: "Sufficient as a witness between me and you is Allāh, and those too who have knowledge of the Scripture (such as 'Abdullāh ibn Salām and other Jews and Christians who embraced Islām)."

يَمْحُوا اللَّهُ مَا يَشَاءُ وَيُثَبِّتُ^ط وَعِنْدَهُ أُمُّ
الْكِتَابِ ﴿٣٩﴾

وَإِنْ مَا نُرِيَنَّكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ
نَتَوَفَّيَنَّكَ فَإِنَّمَا عَلَيْكَ الْبَلَّغُ وَعَلَيْنَا
الْحِسَابُ ﴿٤٠﴾

أَوْ لَمْ يَرَوْا أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا
مِنْ أَطْرَافِهَا وَاللَّهُ يَحْكُمُ لَا مُعَقَّبَ
لِحُكْمِهِ ۗ وَهُوَ سَرِيعُ الْحِسَابِ ﴿٤١﴾

وَقَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ فَلِلَّهِ الْمَكْرُ
جَمِيعًا يَعْلَمُ مَا تَكْسِبُ كُلُّ نَفْسٍ ۗ
وَسَيَعْلَمُ الْكَافِرُ لِمَنْ عُقِبَ الدَّارِ ﴿٤٢﴾

وَيَقُولُ الَّذِينَ كَفَرُوا لَسْتَ مُرْسَلًا ۗ قُلْ
كَفَى بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَمَنْ
عِنْدَهُ عِلْمُ الْكِتَابِ ﴿٤٣﴾

(14)

Sūrat Ibrāhīm (Abraham)

سُورَةُ اِبْرٰهِيْمَ

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

1. *Alif-Lām-Rā.* [These letters are one of the miracles of the Qur'ān, and none but Allāh (Alone) knows their meanings].

(This is) a Book which We have revealed to you (O Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) in order that you might lead mankind out of darkness (of disbelief and polytheism) into light (of belief in the Oneness of Allāh and Islāmic Monotheism) by their Lord's Leave to the Path of the All-Mighty, the Owner of all Praise.

2. Allāh to Whom belongs all that is in the heavens and all that is in the earth! And woe to the disbelievers from a severe torment.
3. Those who prefer the life of this world to the Hereafter, and hinder (men) from the Path of Allāh (i.e. Islām) and seek crookedness therein — they are far astray.
4. And We sent not a Messenger except with the language of his people, in order that he might make (the Message) clear for them. Then Allāh misleads whom He wills and guides whom He wills. And He is the All-Mighty, the All-Wise.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

الرَّ كَيْتَبٌ اَنْزَلْنٰهُ اَيْكُ لِيُخْرِجَ النَّاسَ
مِنَ الظُّلُمٰتِ اِلَى النُّورِ بِاِذْنِ رَبِّهِمْ اِلَى
صِرٰطِ الْعَزِيْزِ الْحَمِيْدِ ﴿١﴾

اللّٰهُ الَّذِي لَهٗ مَا فِى السَّمٰوٰتِ وَمَا فِى
الْاَرْضِ وَّوَيْلٌ لِّلْكَافِرِيْنَ مِنْ عَذٰبٍ
شَدِيْدٍ ﴿٢﴾

الَّذِيْنَ يَسْتَجِيْبُوْنَ الْحَيٰوةَ الدُّنْيَا عَلٰى الْاٰخِرَةِ
وَيَصُدُّوْنَ عَنِ سَبِيْلِ اللّٰهِ وَيَبْغُوْنَهَا عِوَجًا
اُولٰٓئِكَ فِى ضَلٰلٍ بَعِيْدٍ ﴿٣﴾

وَمَا اَرْسَلْنَا مِنْ رَّسُوْلٍ اِلَّا بِلِسٰنٍ قَوْمِهٖ
لِيُبَيِّنَ لَهُمْ فَيُضِلُّ اللّٰهُ مَنْ يَّشَاءُ وَيَهْدِيْ
مَنْ يَّشَاءُ وَهُوَ الْعَزِيْزُ الْحَكِيْمُ ﴿٤﴾

5. And indeed We sent Mūsā (Moses) with Our *Āyāt* (signs, proofs, and evidences) (saying): “Bring out your people from darkness into light, and remind them of the Blessings of Allāh. Truly, therein are *Āyāt* (evidences, proofs and signs) for every patient, thankful (person) [*Tafsīr Ibn Kathīr*].”

6. And (remember) when Mūsā (Moses) said to his people: “Call to mind Allāh’s Favour to you, when He delivered you from Fir‘aun’s (Pharaoh) people who were afflicting you with horrible torment, and were slaughtering your sons and letting your women alive; and in it was a tremendous trial from your Lord.”

7. And (remember) when your Lord proclaimed: “If you give thanks (by accepting Faith and worshipping none but Allāh), I will give you more (of My Blessings); but if you are thankless (i.e. disbelievers), verily My punishment is indeed severe.”

8. And Mūsā (Moses) said: “If you disbelieve, you and all on earth together, then verily Allāh is Rich (Free of all needs), Owner of all Praise.”

9. Has not the news reached you, of those before you, the people of Nūḥ (Noah), and ‘Ād, and Thamūd? And those after them? None knows them but Allāh. To them came their Messengers with clear proofs, but they put their hands in their mouths (biting them with anger) and said: “Verily, we disbelieve in that with which you

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا أَنْ أَخْرِجْ قَوْمَكَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَذَكِّرْهُمْ بِأَيِّمِ اللَّهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ﴿٥﴾

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ أَنْجَلَكُمْ مِنْ عَالِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ وَيَدُبُّونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ وَفِي ذَلِكَ بَلَاءٌ مِنْ رَبِّكُمْ عَظِيمٌ ﴿٦﴾

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِن كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ ﴿٧﴾

وَقَالَ مُوسَىٰ إِنَّ تَكْفُرُوا أَنْتُمْ وَمَنْ فِي الْأَرْضِ جَمِيعًا فَإِنَّ اللَّهَ لَغَنِيٌّ حَمِيدٌ ﴿٨﴾

أَلَمْ يَأْتِكُمْ نَبَأُ الَّذِينَ مِنْ قَبْلِكُمْ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَالَّذِينَ مِنْ بَعْدِهِمْ لَا يَعْلَمُهُمْ إِلَّا اللَّهُ جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَرَدُّوا أَيْدِيَهُمْ فِي أَفْوَاهِهِمْ وَقَالُوا إِنَّا كَفَرْنَا بِمَا أُرْسِلْتُمْ بِهِ وَإِنَّا لَفِي شَكٍّ مِمَّا تَدْعُونَنَا إِلَيْهِ مُرِيبٍ ﴿٩﴾

have been sent, and we are really in grave doubt as to that to which you invite us (i.e. Islāmic Monotheism).”

10. Their Messengers said: “What! Can there be a doubt about Allāh, the Creator of the heavens and the earth? He calls you (to Monotheism and to be obedient to Allāh) that He may forgive you of your sins and give you respite for a term appointed.” They said: “You are no more than human beings like us! You wish to turn us away from what our fathers used to worship. Then bring us a clear authority (i.e. a clear proof of what you say).”
11. Their Messengers said to them: “We are no more than human beings like you, but Allāh bestows His Grace to whom He wills of His slaves. It is not ours to bring you an authority (proof) except by the Permission of Allāh. And in Allāh (Alone) let the believers put their trust.
12. “And why should we not put our trust in Allāh, while He indeed has guided us our ways? And we shall certainly bear with patience all the hurt you may cause us, and in Allāh (Alone) let those who trust, put their trust.”
13. And those who disbelieved, said to their Messengers: “Surely, we shall drive you out of our land, or you shall return to our religion.” So their Lord revealed to them: “Truly, We shall destroy the *Zālimūn* (polytheists, disbelievers and wrong-doers).

* قَالَتْ رُسُلُهُمْ أَفِي اللَّهِ شَكٌّ فَاطِرِ
السَّمَوَاتِ وَالْأَرْضِ يَدْعُوكُمْ لِيَغْفِرَ لَكُمْ
مِن ذُنُوبِكُمْ وَيُؤَخِّرَكُمْ إِلَىٰ أَجَلٍ مُّسَمًّى
قَالُوا إِنْ أَنْتُمْ إِلَّا بَشَرٌ مِّثْلُنَا تُرِيدُونَ أَنْ
تَصُدُّونَا عَمَّا كَانَ يَعْبُدُ آبَاؤُنَا فَأْتُونَا
بِسُلْطَانٍ مُّبِينٍ ﴿١٠﴾

قَالَتْ لَهُمْ رُسُلُهُمْ إِنْ نَحْنُ إِلَّا بَشَرٌ
مِّثْلُكُمْ وَلَكِنَّ اللَّهَ يَمُنُّ عَلَىٰ مَنْ
يَشَاءُ مِنْ عِبَادِهِ وَمَا كَانَ لَنَا أَنْ
نَأْتِيَكُمْ بِسُلْطَانٍ إِلَّا بِإِذْنِ اللَّهِ وَعَلَىٰ
اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١١﴾

وَمَا لَنَا أَلَّا نَتَوَكَّلَ عَلَى اللَّهِ وَقَدْ هَدَانَا
سُبُلَنَا وَلَنَصْبِرَنَّ عَلَىٰ مَا آذَيْنَا وَمَا
اللَّهُ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ ﴿١٢﴾

وَقَالَ الَّذِينَ كَفَرُوا لِرُسُلِهِمْ لَنُخْرِجَنَّكُمْ
مِنَ أَرْضِنَا أَوْ لَتَعُودُنَّ فِي مِلَّتِنَا فَأَوْحَىٰ
إِلَيْهِمْ رَبُّهُمْ لَنُهْلِكَنَّ الظَّالِمِينَ ﴿١٣﴾

14. “And indeed, We shall make you dwell in the land after them. This is for him who fears standing before Me (on the Day of Resurrection or fears My punishment) and (also) fears My threat.”
15. And they (the Messengers) sought victory and help [from their Lord (Allāh)]; and every obstinate, arrogant dictator (who refuses to believe in the Oneness of Allāh) was brought to a complete loss and destruction.
16. In front of him (every obstinate, arrogant dictator) is Hell, and he will be made to drink boiling, festering water.
17. He will sip it unwillingly, and he will find a great difficulty to swallow it down his throat⁽¹⁾; and death will come to him from every side, yet he will not die and in front of him, will be a great torment.
18. The parable of those who disbelieved in their Lord is that their works are as ashes, on which the wind blows furiously on a stormy day; they shall not be able to get aught of what they have earned. That is the straying, far away (from the Right Path).
19. Do you not see that Allāh has created the heavens and the earth with truth? If He wills, He can remove you and bring (in your place) a new creation!

وَلَنُنَسِّكَنَّكُمْ الْأَرْضَ مِنْ بَعْدِهِمْ ذَٰلِكَ
لِمَنْ خَافَ مَقَامِي وَخَافَ وَعِيدِ ﴿١٤﴾

وَأَسْتَفْتَحُوا وَخَابَ كُلُّ جَبَّارٍ عَنِيدٍ ﴿١٥﴾

مِنْ وَرَائِهِ جَهَنَّمُ وَيُسْقَىٰ مِنْ مَّاءٍ
صَدِيدٍ ﴿١٦﴾

يَتَجَرَّعُهُ وَلَا يَكَادُ يُسِغُهُ، وَيَأْتِيهِ
الْمَوْتُ مِنْ كُلِّ مَكَانٍ وَمَا هُوَ بِمَيِّتٍ وَمِنْ
وَرَائِهِ عَذَابٌ غَلِيظٌ ﴿١٧﴾

مَثَلُ الَّذِينَ كَفَرُوا بِرَبِّهِمْ أَغْمَلُهُمْ
كَرَمَادٍ اشْتَدَّتْ بِهِ الرِّيحُ فِي يَوْمٍ عَاصِفٍ
لَا يَقْدِرُونَ مِمَّا كَسَبُوا عَلَىٰ شَيْءٍ ذَٰلِكَ
هُوَ الضَّلَالُ الْبَعِيدُ ﴿١٨﴾

أَلَمْ تَرَ أَنَّ اللَّهَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ
بِالْحَقِّ إِنْ يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ
جَدِيدٍ ﴿١٩﴾

(1) (V.14:17) Narrated Abu Hurairah رضي الله عنه: The Prophet صلی الله علیه وسلم said, “The width between the two shoulders of a *Kāfir* (disbeliever) will be equal to the distance covered by a fast rider in three days.” (*Ṣaḥīḥ Al-Bukhārī*, Vol.8, *Hadīth* No.559A).

20. And for Allāh that is not hard or difficult.
21. And they all shall appear before Allāh (on the Day of Resurrection); then the weak will say to those who were arrogant (chiefs): “Verily, we were following you; can you avail us anything against Allāh’s Torment?” They will say: “Had Allāh guided us, we would have guided you. It makes no difference to us (now) whether we rage, or bear (these torments) with patience; there is no place of refuge for us.”
22. And *Shaiṭān* (Satan) will say when the matter has been decided: “Verily, Allāh promised you a promise of truth. And I (too) promised you, but I betrayed you. I had no authority over you except that I called you, and you responded to me. So blame me not, but blame yourselves. I cannot help you, nor can you help me. I deny your former act in associating me (Satan) as a partner with Allāh (by obeying me in the life of the world). Verily, there is a painful torment for the *Zālimūn* (polytheists and wrong-doers).”
23. And those who believed (in the Oneness of Allāh and His Messengers and whatever they brought) and did righteous deeds, will be made to enter Gardens under which rivers flow, — to dwell therein forever (i.e. in Paradise), with the Permission of their Lord. Their greeting therein will be: *Salām* (peace!)(1).

وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ ﴿٢٠﴾

وَبَرُّوْا لِلَّهِ جَمِيْعًا فَقَالَ الضُّعْفُوْا لِلَّذِيْنَ
اَسْتَكْبَرُوْا اِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ اَنْتُمْ
مُعْتَدُوْنَ عَنَّا مِنْ عَذَابِ اللّٰهِ مِنْ شَيْءٍ
قَالُوْا لَوْ هَدٰنَا اللّٰهُ لَهَدٰيْتُمْ سَوَاءٌ
عَلَيْنَا اَجْرَعْنَا اَمْ صَبَرْنَا مَا لَنَا مِنْ
نَّجِيْصٍ ﴿٢١﴾

وَقَالَ الشَّيْطٰنُ لَمَّا قُضِيَ الۡاَمْرُ اِنَّ
اللّٰهَ وَعَدَّكُمْ وَعَدَّ الْحَقُّ وَوَعَدْتُمْ
فَاَخْلَفْتُمْ وَمَا كَانَ لِىَ عَلَيْكُمْ مِنْ
سُلْطٰنٍ اِلَّا اَنْ دَعَوْتُكُمْ فَاَسْتَجَبْتُمْ
لِىَ فَلَا تَلُوْمُوْنِىْ وَلُوْمُوْا اَنْفُسَكُمْ مَا
اَنَا بِمُصْرِخِكُمْ وَمَا اَنْتُمْ بِمُصْرِخِىْ اِنِّىْ
كَفَرْتُ بِمَا اَشْرَكْتُمُوْنَ مِنْ قَبْلُ اِنَّ
الظّٰلِمِيْنَ لَهُمْ عَذَابٌ اَلِيْمٌ ﴿٢٢﴾

وَاُدْخِلَ الَّذِيْنَ ءَامَنُوْا وَعَمِلُوا الصّٰلِحٰتِ
جَنَّٰتٍ تَجْرِىْ مِنْ تَحْتِهَا الۡاَنْهٰرُ خٰلِدِيْنَ
فِيْهَا بِاِذْنِ رَبِّهِمْ تَحِيَّتُهُمْ فِيْهَا سَلٰمٌ ﴿٢٣﴾

(1) (V.14:23) See the footnote of (V.4:86).

24. See you not how Allāh sets forth a parable? A goodly word as a goodly tree, whose root is firmly fixed, and its branches (reach) to the sky (i.e. very high).
25. Giving its fruit at all times, by the Leave of its Lord, and Allāh sets forth parables for mankind in order that they may remember.
26. And the parable of an evil word, is that of an evil tree, uprooted from the surface of earth, having no stability.
27. Allāh will keep firm those who believe, with the word that stands firm in this world (i.e. they will keep on worshipping Allāh Alone and none else), and in the Hereafter⁽¹⁾. And Allāh will cause to go astray those who are *Zālimūn* (polytheists and wrong-doers), and Allāh does what He wills⁽²⁾.
28. Have you not seen those who have changed the Blessings of Allāh

أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ ﴿٢٤﴾

تُؤْتِي أَكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا ۗ وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٥﴾

وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ اجْتُثِّتَتْ مِنْ فَوْقِ الْأَرْضِ مَا لَهَا مِنْ قَرَارٍ ﴿٢٦﴾

يُثَبِّتُ اللَّهُ الَّذِينَ ءَامَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَيُضِلُّ اللَّهُ الظَّالِمِينَ وَيَفْعَلُ اللَّهُ مَا يَشَاءُ ﴿٢٧﴾

* أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا وَأَحَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ ﴿٢٨﴾

- (1) (V.14:27) i.e. immediately after their death (in their graves, etc.), when the angels (*Munkar* and *Nakīr*) will ask them three questions: As to:
- Who is your Lord?
 - What is your religion? And
 - What do you say about this man (Prophet Muḥammad ﷺ) who was sent to you?
- The believers will give the correct answers, i.e.
- My Lord is Allāh;
 - My religion is Islām; and
 - This man (Muḥammad ﷺ) is Allāh's Messenger, and he came to us with clear signs and we believed in him, - while the wrong-doers who believed not in the Message of Prophet Muḥammad ﷺ will not be able to answer these questions. [See *Tafsīr Ibn Kathīr*].
- (2) (V.14:27) See the footnotes of (V.3:85) and (V.6:93).

into disbelief (by denying Prophet Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and his Message of Islām), and caused their people to dwell in the house of destruction?

29. Hell, in which they will burn, — and what an evil place to settle in!
30. And they set up rivals to Allāh, to mislead (men) from His Path! Say: “Enjoy (your brief life)! But certainly, your destination is the (Hell) Fire!”
31. Say (O Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) to ‘*Ībādī* (My slaves) who have believed, that they should perform *Aṣ-Ṣalāt* (*Iqāmat-aṣ-Ṣalāt*)⁽¹⁾, and spend in charity out of the sustenance We have given them, secretly and openly, before the coming of a Day on which there will be neither mutual bargaining nor befriending.
32. Allāh is He Who has created the heavens and the earth and sends down water (rain) from the sky, and thereby brought forth fruits as provision for you; and He has made the ships to be of service to you, that they may sail through the sea by His Command; and He has made rivers (also) to be of service to you.
33. And He has made the sun and the moon, both constantly pursuing their courses, to be of service to you; and He has made the night and the day, to be of service to you.

جَهَنَّمَ يَصَلُّونَهَا وَبُسَّ الْقَرَارُ ﴿٢٩﴾

وَجَعَلُوا لِلَّهِ أَنْدَادًا لِيُضِلُّوا عَنْ سَبِيلِهِ ۗ
قُلْ تَمَتَّعُوا فَإِن مَّصِيرَكُمْ إِلَى النَّارِ ﴿٣٠﴾

قُل لِّعِبَادِيَ الَّذِينَ ءَامَنُوا يُقِيمُوا الصَّلَاةَ
وَيُنْفِقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً مِّن
قَبْلِ أَن يَأْتِيَ يَوْمٌ لَا بَيْعَ فِيهِ وَلَا خِلَالَ ﴿٣١﴾

اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ
وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ
مِنَ الشَّجَرَاتِ رِزْقًا لَّكُمْ وَسَخَّرَ لَكُم
الْفُلُكَ لِتَجْرِيَ فِي الْبَحْرِ بِأَمْرِهِ وَسَخَّرَ
لَكُمُ الْأَنْهَارَ ﴿٣٢﴾

وَسَخَّرَ لَكُمُ الشَّمْسَ وَالْقَمَرَ دَائِبَيْنِ ۖ
وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ ﴿٣٣﴾

(1) (V.14:31) See the footnotes of (V.2:238).

34. And He gave you of all that you asked from Him, and if you count the Blessings of Allāh, never will you be able to count them. Verily, man is indeed an extreme wrong-doer, a disbeliever (an extreme ingrate who denies Allāh’s Blessings by disbelief, and by worshipping others besides Allāh, and by disobeying Allāh and His Prophet Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).
35. And (remember) when Ibrāhīm (Abraham) said: “O my Lord! Make this city (Makkah) one of peace and security, and keep me and my sons away from worshipping idols.
36. “O my Lord! They have indeed led astray many among mankind. But whoso follows me, he, verily, is of me. And whoso disobeys me, still You are indeed Oft-Forgiving, Most Merciful.
37. “O our Lord! I have made some of my offspring to dwell in an uncultivable valley by Your Sacred House (the *Ka’bah* in Makkah) in order, O our Lord, that they may perform *Aṣ-Ṣalāt* (*Iqāmat-aṣ-Ṣalāt*). So, fill some hearts among men with love towards them, and (O Allāh) provide them with fruits so that they may give thanks⁽¹⁾.

وَعَاتَيْنَاكُمْ مِنْ كُلِّ مَا سَأَلْتُمُوهُ وَإِنْ تَعُدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا إِنَّ الْإِنْسَانَ لَظَلُومٌ كَفَّارٌ ﴿٣٤﴾

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ ﴿٣٥﴾

رَبِّ إِنَّهُمْ أَضَلَّلَنَ كَثِيرًا مِّنَ النَّاسِ فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي وَمَنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَّحِيمٌ ﴿٣٦﴾

رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْئِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَأَرْزُقْهُمْ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ ﴿٣٧﴾

(1) (V.14:37). The Story of the building of the *Ka’bah* in Makkah: Narrated Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا: [On the authority of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (See *Faṭḥ Al-Bārī*, Vol. 7, Page 210)]. The first lady to use a girdle was the mother of Ismā’īl (Ishmael). She used a girdle so that she might hide her tracks from Sārah. Ibrāhīm (Abraham) brought her and her son Ismā’īl (Ishmael) while she used to nurse him at her breast, near the *Ka’bah* under a tree on the spot of *Zamzam*, at the highest place in the mosque. During those days there was nobody in Makkah, nor was there any water. So he made them sit over there and placed near them a leather

bag containing some dates, and a small water-skin containing some water, and set out homeward. Ismā‘īl’s (Ishmael) mother followed him saying, “O Ibrāhīm (Abraham)! Where are you going, leaving us in this valley where there is no person whose company we may enjoy, nor is there anything (to enjoy)?” She repeated that to him many times, but he did not look back at her. Then she asked him, “Has Allāh ordered you to do so?” He said, “Yes.” She said, “Then He will not neglect us,” and returned while Ibrāhīm (Abraham) proceeded onwards, and on reaching the Thaniyyah where they could not see him, he faced the *Ka’bah*, and raising both hands invoked Allāh saying the following supplication:

‘O our Lord! I have made some of my offspring to dwell in an uncultivable valley by Your Sacred House (the *Ka’bah* in Makkah); in order, O our Lord, that they may perform *Aṣ-Ṣalāt* (*Iqāmat-aṣ-Ṣalāt*). So fill some hearts among men with love towards them, and (O Allāh) provide them with fruits, so that they may give thanks.’ (V.14:37).

Ismā‘īl’s (Ishmael) mother went on suckling Ismā‘īl (Ishmael) and drinking from the water (she had). When the water in the water-skin had all been used up, she became thirsty and her child also became thirsty. She started looking at him [i.e. Ismā‘īl (Ishmael)] tossing in agony; she left him, for she could not endure looking at him, and found that the mountain of *Aṣ-Ṣafā* was the nearest mountain to her on that land. She stood on it and started looking at the valley keenly so that she might see somebody, but she could not see anybody. Then she descended from *Aṣ-Ṣafā* and when she reached the valley, she tucked up her robe and ran in the valley like a person in distress and trouble, till she crossed the valley and reached *Al-Marwah* mountain where she stood and started looking, expecting to see somebody, but she could not see anybody. She repeated that (running between *Aṣ-Ṣafā* and *Al-Marwah*) seven times.” The Prophet ﷺ said, “This is the source of the tradition of the *Sa’y* (the going) of people between them (i.e. *Aṣ-Ṣafā* and *Al-Marwah*). When she reached *Al-Marwah* (for the last time) she heard a voice and she asked herself to be quiet and listened attentively. She heard the voice again and said, ‘O (whoever you may be)! You have made me hear your voice; have you got something to help me?’ And behold! She saw an angel at the place of *Zamzam*, digging the earth with his heel (or his wing), till water flowed from that place. She started to make something like a basin around it, using her hands in this way and started filling her water-skin with water with her hands, and the water was flowing out after she had scooped some of it.” The Prophet ﷺ added, “May Allāh bestow mercy on Ismā‘īl’s (Ishmael) mother! Had she let the *Zamzam* (flow without trying to control it) (or had she not scooped from that water) (to fill her water-skin), *Zamzam* would have been a stream flowing on the surface of the earth.” The Prophet ﷺ further added, “Then she drank (water) and suckled her child. The angel said to her, ‘Don’t be afraid of being neglected, for this is the House of Allāh which will be built by this boy and his father, and Allāh never neglects His people.’ The House (i.e. *Ka’bah*) at that time was on a high place resembling a hillock, and when torrents came, they flowed to its right and left. She lived in that way till some people from the tribe of Jurhum or a family from Jurhum passed by her and her child, as they (i.e. the Jurhum people)

were coming through the way of *Kadā'*. They landed in the lower part of Makkah where they saw a bird that had the habit of flying around water and not leaving it. They said, 'This bird must be flying around water, though we know that there is no water in this valley.' They sent one or two messengers who discovered the source of water, and returned to inform them of the water. So, they all came (towards the water)." The Prophet ﷺ added, "Ismā'il's (Ishmael) mother was sitting near the water. They asked her, 'Do you allow us to stay with you?' She replied, 'Yes, but you will have no right to possess the water.' They agreed to that." The Prophet ﷺ further said, "Ismā'il's (Ishmael) mother was pleased with the whole situation as she used to love to enjoy the company of the people. So, they settled there, and later on they sent for their families who came and settled with them so that some families became permanent residents there. The child [i.e. Ismā'il (Ishmael)] grew up and learnt Arabic from them and (his virtues) caused them to love and admire him as he grew up, and when he reached the age of puberty they made him marry a woman from amongst them. After Ismā'il's (Ishmael) mother had died, Ibrāhīm (Abraham) came after Ismā'il's (Ishmael) marriage in order to see his family that he had left before, but he did not find Ismā'il (Ishmael) there. When he asked Ismā'il's (Ishmael) wife about him, she replied, 'He has gone in search of our livelihood.' Then he asked her about their way of living and their condition, and she replied, 'We are living in misery; we are living in hardship and destitution,' complaining to him. He said, 'When your husband returns, convey my salutation to him and tell him to change the threshold of the gate (of his house).' When Ismā'il (Ishmael) came, he seemed to have felt something unusual, so he asked his wife, 'Has anyone visited you?' She replied, 'Yes, an old man of such and such description came and asked me about you and I informed him, and he asked about our state of living, and I told him that we were living in a hardship and poverty.' On that Ismā'il (Ishmael) said, 'Did he advise you anything?' She replied, 'Yes, he told me to convey his salutation to you and to tell you to change the threshold of your gate.' Ismā'il (Ishmael) said, 'It was my father, and he has ordered me to divorce you. Go back to your family.' So, Ismā'il (Ishmael) divorced her and married another woman from amongst them (i.e. Jurhum). Then Ibrāhīm (Abraham) stayed away from them for a period as long as Allāh wished and called on them again but did not find Ismā'il (Ishmael). So he came to Ismā'il's (Ishmael) wife and asked her about Ismā'il (Ishmael). She said, 'He has gone in search of our livelihood.' Ibrāhīm (Abraham) asked her, 'How are you getting on?' asking her about their sustenance and living. She replied, 'We are prosperous and well-off (i.e. we have everything in abundance).' Then she thanked Allāh ﷻ. Ibrāhīm (Abraham) said, 'What kind of food do you eat?' She said, 'Meat.' He said, 'What do you drink?' She said, 'Water.' He said, 'O Allāh! Bless their meat and water.'" The Prophet ﷺ added, "At that time they did not have grain, and if they had grain, he would have also invoked Allāh to bless it." The Prophet ﷺ added, "If somebody has only these two things as his sustenance, his health and disposition will be badly affected, unless he lives in Makkah." The Prophet ﷺ added, "Then Ibrāhīm (Abraham) said to Ismā'il's (Ishmael) wife, 'When your husband comes, give my regards to

38. “O our Lord! Certainly, You know what we conceal and what we reveal. Nothing on the earth or in the heaven is hidden from Allāh.
39. “All praise and thanks are Allāh’s Who has given me in old age Ismā‘īl (Ishmael) and Ishāq (Isaac). Verily, my Lord is indeed the All-Hearer of invocations.
40. “O my Lord! Make me one who performs *Aṣ-Ṣalāt* (*Iqāmat-aṣ-Ṣalāt*), and (also) from my offspring, our Lord! And accept my invocation.

رَبَّنَا إِنَّكَ تَعْلَمُ مَا نُخْفِي وَمَا نُعْلِنُ وَمَا يَخْفَى عَلَى اللَّهِ مِنْ شَيْءٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ ﴿٣٨﴾

الْحَمْدُ لِلَّهِ الَّذِي وَهَبَ لِي عَلَى الْكِبَرِ إِسْمَاعِيلَ وَإِسْحَاقَ إِنَّ رَبِّي لَسَمِيعٌ الدُّعَاءِ ﴿٣٩﴾

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءِ ﴿٤٠﴾

him and tell him that he should keep firm the threshold of his gate.’ When Ismā‘īl (Ishmael) came back, he asked his wife, ‘Did anyone call on you?’ She replied, ‘Yes, a good-looking old man came to me,’ so she praised him and added. ‘He asked about you, and I informed him, and he asked about our livelihood and I told him that we were in a good condition.’ Ismā‘īl (Ishmael) asked her, ‘Did he give you any piece of advice?’ She said, ‘Yes, he told me to give his regards to you and ordered that you should keep firm the threshold of your gate.’ On that Ismā‘īl (Ishmael) said, ‘It was my father, and you are the threshold (of the gate). He has ordered me to keep you with me.’ Then Ibrāhīm (Abraham) stayed away from them for a period as long as Allāh wished, and called on them afterwards. He saw Ismā‘īl (Ishmael) under a tree near *Zamzam*, sharpening his arrows. When he saw Ibrāhīm (Abraham), he rose up to welcome him (and they greeted each other as a father does with his son or a son does with his father). Ibrāhīm (Abraham) said, ‘O Ismā‘īl (Ishmael)! Allāh has given me an order.’ Ismā‘īl (Ishmael) said, ‘Do what your Lord has ordered you to do.’ Ibrāhīm (Abraham) asked, ‘Will you help me?’ Ismā‘īl (Ishmael) said, ‘I will help you.’ Ibrāhīm (Abraham) said, ‘Allāh has ordered me to build a house here,’ pointing to a hillock higher than the land surrounding it.’” The Prophet ﷺ added, “Then they raised the foundations of the House (i.e. the *Ka‘bah*). Ismā‘īl (Ishmael) brought the stones and Ibrāhīm (Abraham) was building; and when the walls became high, Ismā‘īl (Ishmael) brought this stone and put it for Ibrāhīm (Abraham) who stood over it and carried on building, while Ismā‘īl (Ishmael) was handing him the stones, and both of them were saying. ‘O our lord! Accept (this service) from us. Verily, You are the All-Hearer the All-Knower.’” (V. 2: 127).

The Prophet ﷺ added, “Then both of them went on building and going round the *Ka‘bah* saying ‘O our Lord! Accept (this service) from us. Verily, You are the All-Hearer, the All-Knower.’” (V.2:127) [*Ṣaḥīḥ Al-Bukhārī*, Vol. 4, *Ḥadīth* No. 583].

41. “Our Lord! Forgive me and my parents, and (all) the believers on the Day when the reckoning will be established.”
42. Consider not that Allāh is unaware of that which the *Zālimūn* (polytheists, wrong-doers) do, but He gives them respite up to a Day when the eyes will stare in horror.
43. (They will be) hastening forward with necks outstretched, their heads raised up (towards the sky), their gaze returning not towards them and their hearts empty (from thinking because of extreme fear).
44. And warn (O Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) mankind of the Day when the torment will come to them; then the wrong-doers will say: “Our Lord! Respite us for a little while, we will answer Your Call and follow the Messengers!” (It will be said): “Had you not sworn aforetime that you would not leave (the world for the Hereafter).
45. “And you dwelt in the dwellings of men who wronged themselves, and it was clear to you how We had dealt with them. And We put forth (many) parables for you.”
46. Indeed, they plotted their plot, and their plot was with Allāh, though their plot was not such as to remove the mountains (real mountains or the Islāmic law) from their places (as it is of no importance) [*Tafsīr Ibn Kathīr*]⁽¹⁾.

رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ ﴿٤١﴾

وَلَا تَحْسَبَنَّ اللَّهَ غَفِيلاً عَمَّا يَعْمَلُ الظَّالِمُونَ إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ الْأَبْصَارُ ﴿٤٢﴾

مُهْطِعِينَ مُقْنِعِي رُءُوسِهِمْ لَا يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ وَأَفْعِدْتُهُمْ هَوَاءً ﴿٤٣﴾

وَأَنْذِرِ النَّاسَ يَوْمَ يَا بُنَيَّهِمُ الْعَذَابُ لِيَقُولُوا الَّذِينَ ظَلَمُوا رَبَّنَا أَخْرَجْنَا إِلَىٰ أَجَلٍ قَرِيبٍ نَحْبُ دَعْوَتِكَ وَتَنْبِيحِ الرَّسُولِ أَوْ لَمْ تَكُونُوا أَقْسَمْتُمْ مِّن قَبْلُ مَا لَكُم مِّن زَوَالٍ ﴿٤٤﴾

وَسَكَنتُمْ فِي مَسْكَانٍ الَّذِينَ ظَلَمُوا أَنفُسَهُمْ وَتَبَيَّنَ لَكُم كَيْفَ فَعَلْنَا بِهِمْ وَضَرَبْنَا لَكُمُ الْأَمْثَالَ ﴿٤٥﴾

وَقَدْ مَكَرُوا مَكَرَهُمْ وَعِنْدَ اللَّهِ مَكَرُهُمْ وَإِنْ كَانَ مَكَرُهُمْ لِتَزُولَ مِنْهُ الْجِبَالُ ﴿٤٦﴾

(1) (V.14:46) It is said by some interpreters regarding this Verse that the Quraish pagans plotted against Prophet Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to kill him, but they failed and were unable to carry out their plot which they plotted.

47. So, think not that Allāh will fail to keep His Promise to His Messengers. Certainly, Allāh is All-Mighty, All-Able of Retribution.
48. On the Day when the earth will be changed to another earth and so will be the heavens, and they (all creatures) will appear before Allāh, the One, the Irresistible.
49. And you will see the *Mujrimūn* (criminals, disbelievers in the Oneness of Allāh — Islāmic Monotheism, polytheists) that Day *Muqarranūn*⁽¹⁾ (bound together) in fetters.
50. Their garments will be of pitch, and fire will cover their faces.
51. That Allāh may requite each person according to what he has earned. Truly, Allāh is Swift at reckoning.
52. This (Qur'ān) is a Message for mankind (and a clear proof against them), in order that they may be warned thereby, and that they may know that He is the only One *Ilāh* (God — Allāh) — (none has the right to be worshipped but Allāh) — and that men of understanding may take heed.

فَلَا تُخَسِبَنَّ اللَّهُ مُخْلِيفٌ وَعَدِيدٌ وَسَلَّهَ
إِنَّ اللَّهَ عَزِيزٌ ذُو انتِقَامٍ ﴿٤٧﴾

يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَوَاتُ
وَبَرَزُوا لِلَّهِ الْوَاحِدِ الْقَهَّارِ ﴿٤٨﴾

وَتَرَى الْمُجْرِمِينَ يَوْمَئِذٍ مُقَرَّنِينَ فِي
الْأَصْفَادِ ﴿٤٩﴾

سَرَابِيلُهُمْ مِنْ قَطَرَانٍ وَتَعَشَىٰ وُجُوهُهُمْ
النَّارُ ﴿٥٠﴾

لِيَجْزِيَ اللَّهُ كُلَّ نَفْسٍ مَّا كَسَبَتْ إِنَّ
اللَّهَ سَرِيعُ الْحِسَابِ ﴿٥١﴾

هَذَا بَلَّغٌ لِلنَّاسِ وَلِيُنذَرُوا بِهِ وَلِيَعْلَمُوا
أَنَّ مَا هُوَ إِلَهُ وَاحِدٌ وَلِيَذَّكَّرَ أُولُو
الْأَلْبَابِ ﴿٥٢﴾

(1) (V.14:49) *Muqarranūn* in fetters mean with their hands and feet tied to their necks with chains.

(15)

Sūrat Al-Hijr
(The Rocky Tract)

سُورَةُ الْحَجَرِ

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

1. *Alif-Lām-Rā*. [These letters are one of the miracles of the Qur’ān, and none but Allāh (Alone) knows their meanings]. These are the Verses of the Book and a plain Qur’ān.
2. How much would those who disbelieved wish that they had been Muslims [those who have submitted themselves to Allāh’s Will in Islām i.e. Islāmīc Monotheism — this will be on the Day of Resurrection when they will see the disbelievers going to Hell and the Muslims going to Paradise]⁽¹⁾.
3. Leave them to eat and enjoy, and let them be preoccupied with (false) hope. They will come to know!
4. And never did We destroy a township but there was a known decree for it.
5. No nation can advance its term, nor delay it.
6. And they say: “O you (Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) to whom the *Dhikr* (The Qur’ān) has been sent down! Verily, you are a mad man!

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الرَّ تِلْكَ ءَايَاتُ الْكِتَابِ وَقُرْءَانٍ مُّبِينٍ ﴿١﴾

رُبَّمَا يَوَدُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا
مُسْلِمِينَ ﴿٢﴾دَرَّهْمٌ يَأْكُلُوا وَيَتَمَتَّعُوا وَيُلْهِيهِمُ الْأَمَلُ
فَسَوْفَ يَعْلَمُونَ ﴿٣﴾وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا وَلَهَا كِتَابٌ
مَّعْلُومٌ ﴿٤﴾

مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَجِرُونَ ﴿٥﴾

وَقَالُوا يَا أَيُّهَا الَّذِي نُزِّلَ عَلَيْهِ الذِّكْرُ
إِنَّكَ لَمَجْنُونٌ ﴿٦﴾

(1) (V.15:2): See the footnote of (V.3:85).

7. “Why do you not bring angels to us if you are of the truthful?”
8. We send not the angels down except with the truth (i.e. for torment), and in that case, they (the disbelievers) would have no respite!
9. Verily, We, it is We Who have sent down the *Dhikr* (i.e. the Qur’ān) and surely, We will guard it (from corruption)⁽¹⁾.
10. Indeed, We sent (Messengers) before you (O Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) amongst the sects (communities) of old.
11. And never came a Messenger to them but they did mock at him.
12. Thus do We let it (polytheism and disbelief) enter the hearts of the *Mujrimūn* [criminals, polytheists and pagans (because of their mocking at the Messengers)].
13. They would not believe in it (the Qur’ān); and already the example of (Allāh’s punishment of) the ancients (who disbelieved) has gone forth.
14. And even if We opened to them a gate from the heaven and they were to keep on ascending thereto (all the day long)

لَوْ مَا تَأْتِينَا بِالْمَلَائِكَةِ إِن كُنْتَ مِنَ
الصَّادِقِينَ ﴿٧﴾

مَا نُنزِلُ الْمَلَائِكَةَ إِلَّا بِالْحَقِّ وَمَا كَانُوا
إِذَا مُنظَرِينَ ﴿٨﴾

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴿٩﴾

وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ فِي شَيْعِ
الْأَوَّلِينَ ﴿١٠﴾

وَمَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ
يَسْتَهْزِئُونَ ﴿١١﴾

كَذَلِكَ نَسْلُكُهُ فِي قُلُوبِ الْمُجْرِمِينَ ﴿١٢﴾

لَا يُؤْمِنُونَ بِهِ وَقَدْ خَلَتْ سُنَّةُ الْأَوَّلِينَ ﴿١٣﴾

وَلَوْ فَتَحْنَا عَلَيْهِمْ بَابًا مِنَ السَّمَاءِ
فَظَلُّوا فِيهِ يَعْرُجُونَ ﴿١٤﴾

(1) (V.15:9) This Verse is a challenge to mankind and everyone is obliged to believe in the miracles of this Qur’ān. It is a clear fact that more than 1400 years have elapsed and not a single word of this Qur’ān has been changed, although the disbelievers tried their utmost to change it in every way, but they failed miserably in their efforts. As it is mentioned in this holy Verse: “We will guard it.” By Allāh! He has guarded it. On the contrary, all the other holy Books [the Taurāt (Torah), the Injeel (Gospel)] have been corrupted in the form of additions or subtractions or alterations in the original text.

15. They would surely say (in the evening): “Our eyes have been (as if) dazzled (we have not seen any angel or heaven). Nay, we are a people bewitched.”
16. And indeed, We have put the big stars in the heaven and We beautified it for the beholders⁽¹⁾.
17. And We have guarded it (the near heaven) from every outcast *Shaitān* (devil).
18. Except him (devil) who steals the hearing then he is pursued by a clear flaming fire.
19. And the earth We have spread out, and have placed therein firm mountains, and caused to grow therein all kinds of things in due proportion.
20. And We have provided therein means of living, for you and for those whom you provide not [moving (living) creatures, cattle, beasts, and other animals].
21. And there is not a thing, but with Us are the stores thereof. And We send it not down except in a known measure.
22. And We send the winds fertilizing (to fill heavily the clouds with water), then cause the water (rain) to descend from the sky, and We give it to you to drink, and it is not you who are the owners of its stores [i.e. to give water to whom you like or to withhold it from whom you like].

لَقَالُوا إِنَّمَا سُكِّرَتْ أَبْصُرُنَا بَلْ نَحْنُ قَوْمٌ
مَّسْحُورُونَ ﴿١٥﴾

وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجًا وَزَيَّنَّاهَا
لِلنَّظِيرِينَ ﴿١٦﴾

وَحَفِظْنَاهَا مِنْ كُلِّ شَيْطَانٍ رَجِيمٍ ﴿١٧﴾

إِلَّا مَنْ أَسْتَرَقَ السَّمْعَ فَاتَّبَعَهُ شَهَابٌ
مُبِينٌ ﴿١٨﴾

وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ
وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ شَيْءٍ مَوْزُونٍ ﴿١٩﴾

وَجَعَلْنَا لَكُمْ فِيهَا مَعْيِشَ وَمَنْ لَسْتُمْ
لَهُ بِرَازِقِينَ ﴿٢٠﴾

وَإِنْ مِنْ شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ وَمَا
نُنزِّلُهُ إِلَّا بِقَدَرٍ مَعْلُومٍ ﴿٢١﴾

وَأَرْسَلْنَا الرِّيْحَ لَوْفِحَ فَأَنْزَلْنَا مِنَ السَّمَاءِ
مَاءً فَأَسْقَيْنَاكُمُوهُ وَمَا أَنْتُمْ لَهُ بِخَازِنِينَ ﴿٢٢﴾

(1) (V.15:16) See the footnote of (V.6:97).

23. And certainly We! We it is Who give life, and cause death, and We are the Inheritor.
24. And indeed, We know the first generations of you who had passed away, and indeed, We know the present generations of you (mankind), and also those who will come afterwards.
25. And verily, your Lord will gather them together. Truly, He is All-Wise, All-Knower.
26. And indeed, We created man from dried (sounding) clay of altered mud.
27. And the jinn, We created aforetime from the smokeless flame of fire.
28. And (remember) when your Lord said to the angels: "I am going to create a man (Adam) from dried (sounding) clay of altered mud.
29. "So, when I have fashioned him completely and breathed into him (Adam) the soul which I created for him, then fall (you) down prostrating yourselves to him."
30. So the angels prostrated themselves, all of them together.
31. Except *Iblīs* (Satan) — he refused to be among the prostrators.
32. (Allāh) said: "O *Iblīs* (Satan)! What is your reason for not being among the prostrators?"

وَأِنَّا لَنَحْنُ نُحْيِيهِ وَنُمِيتُهُ وَنَحْنُ
الْوَارِثُونَ ﴿٢٣﴾

وَلَقَدْ عَلِمْنَا الْمُسْتَقْدِمِينَ مِنْكُمْ وَلَقَدْ
عَلِمْنَا الْمُسْتَأْخِرِينَ ﴿٢٤﴾

وَإِنَّ رَبَّكَ هُوَ يَجْثُرُهُمْ إِنَّهُ حَكِيمٌ
عَلِيمٌ ﴿٢٥﴾

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ صَلْصَلٍ مِّنْ
عَمَّا مَسْنُونٍ ﴿٢٦﴾

وَالْجَانَّ خَلَقْنَاهُ مِنْ قَبْلُ مِنْ نَّارِ
السَّمُومِ ﴿٢٧﴾

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ بَشَرًا
مِّنْ صَلْصَلٍ مِّنْ عَمَّا مَسْنُونٍ ﴿٢٨﴾

فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُّوحِي
فَقَعُوا لَهُ سَاجِدِينَ ﴿٢٩﴾

فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ ﴿٣٠﴾

إِلَّا إِبْلِيسَ أَبَى أَنْ يَكُونَ مَعَ
السَّاجِدِينَ ﴿٣١﴾

قَالَ يَا إِبْلِيسُ مَا لَكَ أَلَّا تَكُونَ مَعَ
السَّاجِدِينَ ﴿٣٢﴾

33. [*Iblīs* (Satan)] said: “I am not the one to prostrate myself to a human being, whom You created from dried (sounding) clay of altered mud.”
34. (Allāh) said: “Then, get out from here, for verily, you are *Rajīm* (an outcast or a cursed one).” [*Tafsīr Aṭ-Ṭabarī*]
35. “And verily, the curse shall be upon you till the Day of Recompense (i.e. the Day of Resurrection).”
36. [*Iblīs* (Satan)] said: “O my Lord! Give me then respite till the Day they (the dead) will be resurrected.”
37. Allāh said: “Then verily, you are of those reprieved,
38. “Till the Day of the time appointed.”
39. [*Iblīs* (Satan)] said: “O my Lord! Because you misled me, I shall indeed adorn the path of error for them (mankind) on the earth, and I shall mislead them all.
40. “Except Your chosen, (guided) slaves among them.”
41. (Allāh) said: “This is a Way which will lead straight to Me.”
42. “Certainly, you shall have no authority over My slaves, except those who follow you of the *Ghāwūn* (*Mushrikūn* and those who go astray, criminals, polytheists, and evil-doers).”
43. “And surely, Hell is the promised place for them all.”

قَالَ لَمْ أَكُنْ لِأَسْجُدَ لِبَشَرٍ خَلَقْتَهُ مِنْ صَلْصَلٍ مِنْ حَمَإٍ مَسْنُونٍ ﴿٣٣﴾

قَالَ فَأَخْرِجْ مِنْهَا فَإِنَّكَ رَجِيمٌ ﴿٣٤﴾

وَإِنَّ عَلَيْكَ اللَّعْنَةَ إِلَى يَوْمِ الدِّينِ ﴿٣٥﴾

قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ ﴿٣٦﴾

قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ ﴿٣٧﴾

إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ ﴿٣٨﴾

قَالَ رَبِّ بِمَا أَغْوَيْتَنِي لَأُزَيِّنَنَّ لَهُمْ فِي الْأَرْضِ وَلَأُغْوِيَنَّهُمْ أَجْمَعِينَ ﴿٣٩﴾

إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ ﴿٤٠﴾

قَالَ هَذَا صِرَاطٌ عَلَيَّ مُسْتَقِيمٌ ﴿٤١﴾

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ إِلَّا مَنِ اتَّبَعَكَ مِنَ الْغَاوِينَ ﴿٤٢﴾

وَإِنَّ جَهَنَّمَ لَمَوْعِدُهُمْ أَجْمَعِينَ ﴿٤٣﴾

44. “It (Hell) has seven gates, for each of those gates is a (special) class (of sinners) assigned.
45. “Truly! The *Muttaqūn* (the pious)⁽¹⁾ will be amidst Gardens and water-springs (Paradise).
46. “(It will be said to them): ‘Enter therein (Paradise), in peace and security.’
47. “And We shall remove from their breasts any deep feeling of bitterness (that they may have). (So they will be like) brothers facing each other on thrones.”
48. “No sense of fatigue shall touch them, nor shall they (ever) be asked to leave it.”
49. Declare (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) to My slaves, that truly, I am the Oft-Forgiving, the Most Merciful.
50. And that My Torment is indeed the most painful torment.
51. And tell them about the guests (the angels) of Ibrāhīm (Abraham).
52. When they entered to him, and said: *Salām* (peace)! [Ibrāhīm (Abraham)] said: “Indeed! We are afraid of you.”
53. They (the angels) said: “Do not be afraid! We give you glad tidings of a boy (son) possessing much knowledge and wisdom.”
54. [Ibrāhīm (Abraham)] said: “Do you give me glad tidings (of a son) when old age has overtaken me? Of what then is your glad tidings?”

لَهَا سَبْعَةُ أَبْوَابٍ لِكُلِّ بَابٍ مِنْهُمْ جُزْءٌ مَّقْسُومٌ ﴿٤٤﴾

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ ﴿٤٥﴾

أَدْخُلُوهَا بِسَلَامٍ ءَامِنِينَ ﴿٤٦﴾

وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِّنْ غِلٍّ إِخْوَانًا عَلَىٰ سُرُرٍ مُّتَقَابِلِينَ ﴿٤٧﴾

لَا يَمَسُّهُمْ فِيهَا نَصَبٌ وَمَا هُمْ مِنْهَا بِمُخْرَجِينَ ﴿٤٨﴾

* نَبِيِّ عِبَادِي أَنِّي أَنَا الْعَفْوَурُ الرَّحِيمُ ﴿٤٩﴾

وَأَنَّ عَذَابِي هُوَ الْعَذَابُ الْأَلِيمُ ﴿٥٠﴾

وَنَبِّئُهُمْ عَن ضَيْفِ إِبْرَاهِيمَ ﴿٥١﴾

إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ إِنَّا مِنْكُمْ وَجَلُونَ ﴿٥٢﴾

قَالُوا لَا تَوْجَلْ إِنَّا نُبَشِّرُكَ بِغُلَامٍ عَلِيمٍ ﴿٥٣﴾

قَالَ أَبَشَّرْتُمُونِي عَلَىٰ أَنْ مَسَّنِيَ الْكِبَرُ فِيمَ تَبَشِّرُونَ ﴿٥٤﴾

(1) (V.15:45) See verse: V.2:2.

55. They (the angels) said: “We give you glad tidings in truth. So, be not of the despairing.”
56. [Ibrāhīm (Abraham)] said: “And who despairs of the Mercy of his Lord except those who are astray?”
57. [Ibrāhīm (Abraham) again] said: “What then is the business on which you have come, O Messengers?”
58. They (the angels) said: “We have been sent to a people who are *Mujrimūn* (criminals, disbelievers, polytheists, sinners).
59. “(All) except the family of Lūṭ (Lot). Them all we are surely going to save (from destruction).
60. “Except his wife, for whom We have decreed that she shall be of those who remain behind (i.e. she will be destroyed).”
61. Then, when the Messengers (the angels) came to the family of Lūṭ (Lot).
62. He said: “Verily, you are people unknown to me.”
63. They said: “Nay, we have come to you with that (torment) which they have been doubting.
64. “And we have brought you the truth (the news of the destruction of your nation) and certainly, we tell the truth.
65. “Then travel in a part of the night with your family, and you go behind them in the rear, and let no one amongst you look back, but go on to where you are ordered.”

قَالُوا بَشِّرْ نَكَ بِالْحَقِّ فَلَا تَكُن مِّنَ
الْقَانِطِينَ ﴿٥٥﴾

قَالَ وَمَنْ يَقْنَطُ مِن رَّحْمَةِ رَبِّهِ إِلَّا
الضَّالُّونَ ﴿٥٦﴾

قَالَ فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ ﴿٥٧﴾

قَالُوا إِنَّا أُرْسِلْنَا إِلَىٰ قَوْمٍ مُّجْرِمِينَ ﴿٥٨﴾

إِلَّا عَالَ لُوطٍ إِنَّا لَمَنْجُوهُمْ أَجْمَعِينَ ﴿٥٩﴾

إِلَّا امْرَأَتَهُ قَدَرْنَا إِنَّمَا لِمَنِ الْعَذِيرِينَ ﴿٦٠﴾

فَلَمَّا جَاءَ عَالَ لُوطٍ الْمُرْسَلُونَ ﴿٦١﴾

قَالَ إِنَّكُمْ قَوْمٌ مَّنْكَرُونَ ﴿٦٢﴾

قَالُوا بَلْ جِئْنَاكَ بِمَا كَانُوا فِيهِ يَمْتَرُونَ ﴿٦٣﴾

وَأَتَيْنَاكَ بِالْحَقِّ وَإِنَّا لَصَادِقُونَ ﴿٦٤﴾

فَأَسْرِبْ بِأَهْلِكَ بِقِطْعٍ مِّنَ اللَّيْلِ وَأْتِبعِ
أَدْبَارَهُمْ وَلَا يَلْتَفِتْ مِنكُمْ أَحَدٌ
وَأَمْضُوا حَيْثُ تُؤْمَرُونَ ﴿٦٥﴾

66. And We made known this decree to him, that the root of those (sinners) was to be cut off in the early morning.
67. And the inhabitants of the city came rejoicing (at the news of the young men's arrival).
68. [Lūt (Lot)] said: "Verily, these are my guests, so shame me not.
69. "And fear Allāh and disgrace me not."
70. They (the people of the city) said: "Did we not forbid you from entertaining (or protecting) any of the 'Ālamīn (people, foreigners and strangers from us)?"
71. [Lūt (Lot)] said: "These (the girls of the nation) are my daughters (to marry lawfully), if you must act (so)."
72. Verily, by your life (O Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), in their wild intoxication, they were wandering blindly.
73. So *Aṣ-Ṣaiḥah* (torment — awful cry) overtook them at the time of sunrise.
74. And We turned (the towns of Sodom in Palestine) upside down and rained down on them stones of baked clay.
75. Surely! In this are signs for those who see (or understand or learn the lessons from the Signs of Allāh).
76. And verily, they (the cities) were right on the highroad (from Makkah to Syria i.e. the place where the Dead Sea is now)⁽¹⁾.

وَقَضَيْنَا إِلَيْهِ ذَلِكَ الْأَمْرَ أَنَّ دَابِرَ هَؤُلَاءِ
مَقْطُوعٌ مُصْبِحِينَ ﴿٦٦﴾

وَجَاءَ أَهْلَ الْمَدِينَةِ يَسْتَبْشِرُونَ ﴿٦٧﴾

قَالَ إِنَّ هَؤُلَاءِ صِيفِي فَلَا تَفْضَحُونِ ﴿٦٨﴾

وَاتَّقُوا اللَّهَ وَلَا تُخْزُونِ ﴿٦٩﴾

قَالُوا أَوْ لَمْ نَنْهَكَ عَنِ الْعَالَمِينَ ﴿٧٠﴾

قَالَ هَؤُلَاءِ بَنَاتِي إِنْ كُنْتُمْ فَاعِلِينَ ﴿٧١﴾

لَعَمْرُكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ ﴿٧٢﴾

فَأَخَذَتْهُمُ الصَّيْحَةُ مُشْرِقِينَ ﴿٧٣﴾

فَجَعَلْنَا عَلَيْهِمَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهِمْ
حِجَارَةً مِّنْ سِجِّيلٍ ﴿٧٤﴾

إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّمُتَوَسِّمِينَ ﴿٧٥﴾

وَإِنَّهَا لِبِسْبِيلٍ مُّقِيمٍ ﴿٧٦﴾

(1) (V.15:76) See *Al-Bidāyah wan-Nihāyah* by *Ibn Kathīr*.

77. Surely, therein is indeed a sign for the believers.
78. And the Dwellers in the Wood [i.e. the people of Madyan (Midian) to whom Prophet Shu'aib (عَلَيْهِ السَّلَام) was sent by Allāh], were also *Zālimūn* (polytheists and wrong-doers).
79. So, We took vengeance on them. They are both on an open highway, plain to see.
80. And verily, the dwellers of *Al-Hijr* (the rocky tract) denied the Messengers.
81. And We gave them Our Signs, but they were averse to them.
82. And they used to hew out dwellings from the mountains, (feeling themselves) secure.
83. But *Aṣ-Saiḥah* (torment — awful cry) overtook them in the early morning (of the fourth day of their promised punishment days).
84. And all that they used to earn availed them not.
85. And We created not the heavens and the earth and all that is between them except with truth, and the Hour is surely coming. So overlook (O Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), their faults with gracious forgiveness. [This was before the ordainment of *Jihād* — holy fighting in Allāh's cause].
86. Verily, your Lord is the All-Knowing Creator.

إِنَّ فِي ذَلِكَ لَآيَةً لِّلْمُؤْمِنِينَ ﴿٧٧﴾

وَإِن كَانَ أَصْحَابُ الْأَيْكَةِ لَظَالِمِينَ ﴿٧٨﴾

فَأَنْتَقَمْنَا مِنْهُمْ وَإِنَّهُمَا لَبِإِمَامٍ مُّبِينٍ ﴿٧٩﴾

وَلَقَدْ كَذَّبَ أَصْحَابُ الْحِجْرِ الْمُرْسَلِينَ ﴿٨٠﴾

وَوَاتَيْنَاهُمْ آيَاتِنَا فَكَانُوا عَنْهَا مُعْرِضِينَ ﴿٨١﴾

وَكَانُوا يُنْحِتُونَ مِنَ الْجِبَالِ بُيُوتًا ءَامِنِينَ ﴿٨٢﴾

فَأَخَذَتْهُمُ الصَّيْحَةُ مُصْبِحِينَ ﴿٨٣﴾

فَمَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يَكْسِبُونَ ﴿٨٤﴾

وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا

بَيْنَهُمَا إِلَّا بِالْحَقِّ وَإِنَّ السَّاعَةَ لَآتِيَةٌ

فَأَصْفَحْ أَلصَّفْحَ الْجَمِيلِ ﴿٨٥﴾

إِنَّ رَبَّكَ هُوَ الْخَلَّاقُ الْعَلِيمُ ﴿٨٦﴾

87. And indeed, We have bestowed upon you seven of *Al-Mathāni* (seven repeatedly recited Verses), (i.e. *Sūrat Al-Fātiḥah*) and the Grand Qur’ān⁽¹⁾.
88. Look not with your eyes ambitiously at what We have bestowed on certain classes of them (the disbelievers), nor grieve over them. And lower your wing for the believers (be courteous to the fellow-believers).
89. And say (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ): “I am indeed a plain warner.”
90. As We have sent down on the dividers, (Quraish pagans or Jews and Christians).
91. Who have made the Qur’ān into parts (i.e. believed in one part and disbelieved in the other). [*Tafsīr At-Ṭabarī*]
92. So, by your Lord, (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), We shall certainly call all of them to account.
93. For all that they used to do.
94. Therefore proclaim openly (Allāh’s Message — Islāmīc Monotheism) that which you are commanded, and turn away from *Al-Mushrikūn* (polytheists, idolaters, and disbelievers).⁽²⁾
95. Truly! We will suffice you against the scoffers,
96. Who set up along with Allāh another ilāh (god); but they will come to know.

وَلَقَدْ آتَيْنَاكَ سَبْعًا مِّنَ الْمَثَانِي
وَالْقُرْآنَ الْعَظِيمَ ﴿٨٧﴾

لَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ
أَزْوَاجًا مِنْهُمْ وَلَا تَحْزَنْ عَلَيْهِمْ وَآخُفْضِ
جَنَاحَكَ لِلْمُؤْمِنِينَ ﴿٨٨﴾

وَقُلْ إِنِّي أَنَا النَّذِيرُ الْمُبِينُ ﴿٨٩﴾

كَمَا أَنْزَلْنَا عَلَى الْمُقْتَسِمِينَ ﴿٩٠﴾

الَّذِينَ جَعَلُوا الْقُرْآنَ عِضِينَ ﴿٩١﴾

فَوَرَبِّكَ لَنَسْأَلَنَّهُمْ أَجْمَعِينَ ﴿٩٢﴾

عَمَّا كَانُوا يَعْمَلُونَ ﴿٩٣﴾
فَأَصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ
الْمُشْرِكِينَ ﴿٩٤﴾

إِنَّا كَفَيْتَكَ الْمُسْتَهْزِعِينَ ﴿٩٥﴾

الَّذِينَ يَجْعَلُونَ مَعَ اللَّهِ إِلَهًا آخَرَ
فَسَوْفَ يَعْلَمُونَ ﴿٩٦﴾

(1) (V.15:87) See the footnote of (V.1:2).

(2) (V.15:94) See verse: V.2:105.

97. Indeed, We know that your breast is straitened at what they say.
98. So glorify the praises of your Lord and be of those who prostrate themselves (to Him)⁽¹⁾.
99. And worship your Lord until there comes to you the certainty (i.e. death)⁽²⁾.

وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ ﴿٩٧﴾

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُنْ مِنَ السَّاجِدِينَ ﴿٩٨﴾

وَأَعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ ﴿٩٩﴾

(1) (V. 15:98).

- a) Narrated Abu Ma'bad, the freed slave of Ibn 'Abbās: Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُمَا told me, "In the lifetime of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, it was the custom to remember Allāh (*Dhikr*) by glorifying, praising and magnifying Allāh aloud after the compulsory congregational prayers." Ibn 'Abbās further said, "When I heard the *Dhikr*, I would learn that the compulsory congregational prayer had ended." (*Ṣaḥīḥ Al-Bukhārī*, Vol.1, *Ḥadīth* No.802).
- b) Narrated Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُمَا: I used to recognize the completion of the prayer of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ by hearing *Takbīr*. (*Ṣaḥīḥ Al-Bukhārī*, Vol.1, *Ḥadīth* No.803).

(2) (V. 15:99) Narrated Anas رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "None of you should long for death because of a calamity that had befallen him; and if he cannot, but long for death, then he should say, 'O Allāh! Let me live as long as life is better for me, and take my life if death is better for me.'" (*Ṣaḥīḥ Al-Bukhārī*, Vol.8, *Ḥadīth* No.362).

(16)
Sūrat An-Naḥl
(The Bees)

سُورَةُ النَّحْلِ

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

1. The Commandment (the Hour or the punishment of disbelievers and polytheists or the Islāmic laws or commandments) ordained by Allāh will come to pass, so, seek not to hasten it. Glorified and Exalted is He above all that they associate as partners with Him.
2. He sends down the angels, with the *Rūh* (revelation) of His Command, to whom of His slaves He wills (saying): “Warn (mankind) that *Lā ilāha illā Ana* (none has the right to be worshipped but I), so fear Me (by abstaining from sins and evil deeds).
3. He has created the heavens and the earth with truth. High is He, Exalted above all that they associate as partners with Him.
4. He has created man from *Nuṭfah* (mixed drops of male and female sexual discharge), then behold, this same (man) becomes an open opponent.
5. And the cattle, He has created them for you; in them there is warmth (warm clothing), and numerous benefits, and of them you eat.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَتَىٰ أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ سُبْحَانَهُ
وَتَعَالَىٰ عَمَّا يُشْرِكُونَ ﴿١﴾

يُنزِلُ الْمَلٰٓئِكَةَ بِالرُّوحِ مِنْ أَمْرِهِ عَلَىٰ
مَنْ يَشَاءُ مِنْ عِبَادِهِ أَنْ أَنْذِرُوا أَنَّهُ لَا
إِلٰهَ إِلَّا أَنَا فَاتَّقُونِ ﴿٢﴾

خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ بِالْحَقِّ تَعَالَىٰ
عَمَّا يُشْرِكُونَ ﴿٣﴾

خَلَقَ الْاِنْسَانَ مِنْ نُّطْفَةٍ اِذَا هُوَ خَصِيْمٌ
مُّبِيْنٌ ﴿٤﴾

وَالْاَنْعٰمَ خَلَقَهَا لَكُمْ فِيْهَا دِفْءٌ
وَمَنْفَعٌ وَمِنْهَا تَاْكُلُوْنَ ﴿٥﴾

6. And therein is beauty for you, when you bring them home in the evening, and as you lead them forth to pasture in the morning.
7. And they carry your loads to a land that you could not reach except with great trouble to yourselves. Truly, your Lord is full of Kindness, Most Merciful.
8. And (He has created) horses, mules and donkeys, for you to ride and as an adornment. And He creates (other) things of which you have no knowledge.
9. And upon Allāh is the responsibility to explain the Straight Path⁽¹⁾. But there are ways that turn aside (such as Paganism, Judaism and Christianity). And had He willed, He would have guided you all (mankind).
10. He it is Who sends down water (rain) from the sky; from it you drink and from it (grows) the vegetation on which you send your cattle to pasture.
11. With it He causes to grow for you the crops, the olives, the date-palms, the grapes, and every kind of fruit. Verily, in this is indeed an evident proof and a manifest sign for a people who give thought.
12. And He has subjected to you the night and the day, and the sun and the moon; and the stars are subjected by His Command. Surely, in this are proofs for a people who understand.

وَلَكُمْ فِيهَا جَمَالٌ حِينَ تُرِيحُونَ وَحِينَ تَسْرَحُونَ ﴿٦﴾

وَتَحْمِيلٌ أَثْقَالَكُمْ إِلَىٰ بَلَدٍ لَّمْ تَكُونُوا بِلِغِيهِ إِلَّا بِشِقِّ الْأَنْفُسِ إِنَّ رَبَّكُمْ لَرؤُوفٌ رَّحِيمٌ ﴿٧﴾

وَالْخَيْلَ وَالْبِغَالَ وَالْحَمِيرَ لِتَرْكَبُوهَا وَزِينَةً وَيَخْلُقُ مَا لَا تَعْلَمُونَ ﴿٨﴾

وَعَلَى اللَّهِ فَضْلُ السَّبِيلِ وَمِنْهَا جَائِرٌ وَلَوْ شَاءَ لَهَدَىٰكُمْ أَجْمَعِينَ ﴿٩﴾

هُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً لَكُمْ مِنْهُ شَرَابٌ وَمِنْهُ شَجَرٌ فِيهِ تُسِيمُونَ ﴿١٠﴾

يُنْبِتُ لَكُمْ بِهِ الزَّرْعَ وَالزَّيْتُونَ وَالنَّخِيلَ وَالْأَعْنَابَ وَمِنْ كُلِّ الثَّمَرَاتِ إِنَّ فِي ذَٰلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ ﴿١١﴾

وَسَخَّرَ لَكُمْ الَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٌ بِأَمْرِهِ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿١٢﴾

(1) (V.16:9) i.e. Islāmic Monotheism for mankind i.e. to show them legal and illegal, good and evil things; so whosoever accepts the guidance, it will be for his own benefit and whosoever goes astray, it will be for his own destruction.

13. And whatsoever He has created for you on the earth of varying colours [and qualities from vegetation and fruits (botanical life) and from animals (zoological life)]. Verily, in this is a sign for a people who remember.
14. And He it is Who has subjected the sea (to you), that you eat thereof fresh tender meat (i.e. fish), and that you bring forth, out of it, ornaments to wear. And you see the ships ploughing through it, that you may seek (thus) of His Bounty (by transporting the goods from place to place) and that you may be grateful.
15. And He has affixed into the earth mountains standing firm, lest it should shake with you; and rivers and roads, that you may guide yourselves.
16. And landmarks (signposts during the day) and by the stars (during the night), they (mankind) guide themselves.
17. Is then He, Who creates as one who creates not? Will you not then remember?
18. And if you would count the favours of Allāh, never could you be able to count them. Truly! Allāh is Oft-Forgiving, Most Merciful.
19. And Allāh knows what you conceal and what you reveal.

وَمَا ذَرَأَ لَكُمْ فِي الْأَرْضِ مُخْتَلِفًا أَلْوَانُهُ
إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَذَّكَّرُونَ ﴿١٣﴾

وَهُوَ الَّذِي سَخَّرَ الْبَحْرَ لِتَأْكُلُوا
مِنْهُ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُوا مِنْهُ
حُلِيَّةً تَلْبَسُونَهَا وَتَرَى الْفُلْكَ مَوَاجِرَ
فِيهِ وَلِتُتَبَتَّعُوا مِنْ فَضْلِهِ ۗ وَلِعَلَّكُمْ
تَشْكُرُونَ ﴿١٤﴾

وَأَلْقَى فِي الْأَرْضِ رَوَاسِيَ أَن تَمِيدَ بِكُمْ
وَأَنْهَارًا وَسُبُلًا لِّعَلَّكُمْ تَهْتَدُونَ ﴿١٥﴾

وَعَلَّمَتِ الْوُجُوهَ وَالنَّجْمِ هُمْ يَهْتَدُونَ ﴿١٦﴾

أَفَمَن يَخْلُقُ كَمَن لَّا يَخْلُقُ أَفَلَا
تَذَكَّرُونَ ﴿١٧﴾

وَإِن تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا ۗ إِنَّ اللَّهَ
لَغَفُورٌ رَّحِيمٌ ﴿١٨﴾

وَاللَّهُ يَعْلَمُ مَا تُسِرُّونَ وَمَا تُعْلِنُونَ ﴿١٩﴾

20. Those whom they (*Al-Mushrikūn*)⁽¹⁾ invoke besides Allāh have not created anything, but are themselves created.
21. (They are) dead, not alive; and they know not when they will be raised up.
22. Your *Ilāh*⁽²⁾ (God) is One *Ilāh* (God — Allāh, none has the right to be worshipped but He). But for those who believe not in the Hereafter, their hearts deny (the faith in the Oneness of Allāh), and they are proud⁽³⁾.
23. Certainly, Allāh knows what they conceal and what they reveal. Truly, He likes not the proud.
24. And when it is said to them: “What is it that your Lord has sent down (to Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)?” They say: “Tales of the men of old!”
25. They will bear their own burdens in full on the Day of Resurrection, and also of the burdens of those whom they misled without knowledge. Evil indeed is that which they shall bear!
26. Those before them indeed plotted, but Allāh struck at the foundation of their building, and then the roof fell down upon them, from above them, and the torment overtook them from directions they did not perceive.

وَالَّذِينَ يَدْعُونَ مِن دُونِ اللَّهِ لَا يَخْلُقُونَ
شَيْئًا وَهُمْ يُخْلَقُونَ ﴿٢٠﴾

أَمْوَاتٌ غَيْرٌ أَحْيَاءَ وَمَا يَشْعُرُونَ أَيَّانَ
يُبْعَثُونَ ﴿٢١﴾

إِلَهُكُمْ إِلَهٌ وَاحِدٌ فَالَّذِينَ لَا
يُؤْمِنُونَ بِالْآخِرَةِ فُلُوبُهُم مُّنْكَرَةٌ وَهُمْ
مُسْتَكْبِرُونَ ﴿٢٢﴾

لَا جَرَمَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا
يُعْلِنُونَ إِنَّهُ لَا يُحِبُّ الْمُسْتَكْبِرِينَ ﴿٢٣﴾

وَإِذَا قِيلَ لَهُمْ مَآذَا أَنْزَلَ رَبُّكُمْ قَالُوا
أَسْطِيرُ الْأَوَّلِينَ ﴿٢٤﴾

لِيَحْمِلُوا أَوْزَارَهُمْ كَامِلَةً يَوْمَ الْقِيَامَةِ
وَمِنَ أَوْزَارِ الَّذِينَ يَضِلُّونَهُمْ بِغَيْرِ عِلْمٍ
أَلَا سَاءَ مَا يَزُرُونَ ﴿٢٥﴾

فَدَمَّرَ الَّذِينَ مِن قَبْلِهِمْ فَأَتَى اللَّهَ
بُنْيَانَهُمْ مِنَ الْقَوَاعِدِ فَخَرَّ عَلَيْهِمُ
السَّقْفُ مِنَ فَوْقِهِمْ وَأَتَاهُمُ الْعَذَابُ مِنْ
حَيْثُ لَا يَشْعُرُونَ ﴿٢٦﴾

(1) (V.16:20) *Al-Mushrikūn*: i.e. polytheists, pagans, idolaters, disbelievers in the Oneness of Allāh, those who worship others along with Allāh, and also those who set up rivals with (or partners to) Allāh.

(2) (V.16:22) *Ilāh*: He Who has all the right to be worshipped.

(3) (V.16:22) See the footnote of (V.22:9).

27. Then, on the Day of Resurrection, He will disgrace them and will say: “Where are My (so called) partners concerning whom you used to disagree and dispute (with the believers, by defying and disobeying Allāh)?” Those who have been given the knowledge (about the Torment of Allāh for the disbelievers) will say: “Verily, disgrace and misery this Day are upon the disbelievers.
28. “Those whose lives the angels take while they are doing wrong to themselves (by disbelief and by associating partners in worship with Allāh and by committing all kinds of crimes and evil deeds).” Then, they will make (false) submission (saying): “We used not to do any evil.” (The angels will reply): “Yes! Truly, Allāh is All-Knower of what you used to do.
29. “So enter the gates of Hell, to abide therein forever,⁽¹⁾ and indeed, what an evil abode will be for the arrogant.”
30. And (when) it is said to those who are the *Muttaqūn* (the pious)⁽²⁾ “What is it that your Lord has sent down?” They say: “That which is good.” For those who do good in this world, there is good, and the home of the Hereafter will be better. And excellent indeed will be the home (i.e. Paradise) of the *Muttaqūn* (the pious).⁽²⁾

ثُمَّ يَوْمَ الْقِيَامَةِ يُجْزِيهِمْ وَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ تُشَاقُّونَ فِيهِمْ قَالَ الَّذِينَ أُوتُوا الْعِلْمَ إِنَّ الْخِزْيَ الْيَوْمَ وَالسُّوءَ عَلَى الْكَافِرِينَ ﴿٢٧﴾

الَّذِينَ تَتَوَفَّيهِمُ الْمَلَائِكَةُ ظَالِمِي أَنفُسِهِمْ فَأَلْقُوا السَّلَامَ مَا كُنَّا نَعْمَلُ مِنْ سُوءٍ بَلَىٰ إِنَّ اللَّهَ عَلِيمٌ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٢٨﴾

فَادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فَلَبِئْسَ مَثْوَى الْمُتَكَبِّرِينَ ﴿٢٩﴾

* وَقِيلَ لِلَّذِينَ اتَّقَوْا مَاذَا أَنْزَلَ رَبُّكُمْ قَالُوا خَيْرٌ لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ وَلَدَارُ الْآخِرَةِ خَيْرٌ وَلَنِعْمَ دَارُ الْمُتَّقِينَ ﴿٣٠﴾

(1) (V.16:29) See the footnote of (V.2:31).

(2) (V.16:30) See verse: V.2:2.

31. 'Adn (Eden) Paradise (Gardens of Eternity) which they will enter, under which rivers flow, they will have therein all that they wish. Thus Allāh rewards the *Muttaqūn* (the pious)⁽¹⁾.
32. Those whose lives the angels take while they are in a pious state (i.e. pure from all evil, and worshipping none but Allāh Alone) saying (to them): *Salāmun 'Alaikum* (peace be on you) enter you Paradise, because of that (the good) which you used to do (in the world).”
33. Do they (the disbelievers and polytheists) await but that the angels should come to them [to take away their souls (at death)], or there should come the command (i.e. the torment or the Day of Resurrection) of your Lord? Thus did those before them. And Allāh wronged them not, but they used to wrong themselves.
34. Then, the evil results of their deeds overtook them, and that which they used to mock at surrounded them.
35. And those who joined others in worship with Allāh said: “If Allāh had so willed, neither we nor our fathers would have worshipped aught but Him, nor would we have forbidden anything without (Command from) Him.” So did those before them. Then! Are the Messengers charged with anything but to convey clearly the Message?

جَنَّتٍ عَدْنٍ يَدْخُلُونَهَا يُجْرِي مِنْ تَحْتِهَا
الْأَنْهَارُ لَهُمْ فِيهَا مَا يَشَاءُونَ كَذَلِكَ
يَجْزِي اللَّهُ الْمُتَّقِينَ ﴿٣١﴾

الَّذِينَ تَتَوَفَّاهُمُ الْمَلَائِكَةُ طَيِّبِينَ يَقُولُونَ
سَلَامٌ عَلَيْكُمْ أَدْخُلُوا الْجَنَّةَ بِمَا كُنْتُمْ
تَعْمَلُونَ ﴿٣٢﴾

هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ
يَأْتِيَ أَمْرٌ رَبِّكَ كَذَلِكَ فَعَلَ الَّذِينَ مِنْ
قَبْلِهِمْ وَمَا ظَلَمَهُمُ اللَّهُ وَلَكِنْ كَانُوا
أَنْفُسَهُمْ يَظْلِمُونَ ﴿٣٣﴾

فَأَصَابَهُمْ سَيِّئَاتُ مَا عَمِلُوا وَحَاقَ بِهِمْ
مَا كَانُوا بِهِ 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
الرُّسُلِ إِلَّا الْبَلَاغُ الْمُبِينُ ﴿٣٥﴾

(1) (V.16:31) See verse: V.2:2.

36. And verily, We have sent among every *Ummah* (community, nation) a Messenger (proclaiming): “Worship Allāh (Alone), and avoid (or keep away from) *Tāghūt*⁽¹⁾ (all false deities i.e. do not worship *Tāghūt* besides Allāh).” Then of them were some whom Allāh guided, and of them were some upon whom the straying was justified. So, travel through the land and see what was the end of those who denied (the truth).
37. If you (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) covet for their guidance,⁽²⁾ then verily Allāh guides not those whom He makes to go astray (or none can guide him whom Allāh sends astray). And they will have no helpers.
38. And they swear by Allāh their strongest oaths, that Allāh will not raise up him who dies. Yes, (He will raise them up), — a promise (binding) upon Him in truth, but most of mankind know not.
39. In order that He may make manifest to them (the truth of) that wherein they differ, and that those who disbelieved

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا
اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ فَمِنْهُمْ مَن
هَدَى اللَّهُ وَمِنْهُمْ مَن حَقَّتْ عَلَيْهِ
الضَّلَالَةُ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا
كَيْفَ كَانَ عِقَابُ الْمُكَذِّبِينَ ﴿٣٦﴾

إِنْ تَحْرَصَ عَلَىٰ هُدَاهُمْ فَإِنَّ اللَّهَ لَا يَهْدِي
مَن يُضِلُّ وَمَا لَهُم مِّن نَّاصِرِينَ ﴿٣٧﴾

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَا يَبْعَثُ
اللَّهُ مَن يَمُوتُ بَلَىٰ وَعَدًّا عَلَيْهِ حَقًّا
وَلَكِن كَفَرَ النَّاسُ لَا يَعْلَمُونَ ﴿٣٨﴾

لِيُبَيِّنَ لَهُمُ الَّذِي يُخْتَلِفُونَ فِيهِ وَلِيَعْلَمَ
الَّذِينَ كَفَرُوا أَنَّهُمْ كَانُوا كَاذِبِينَ ﴿٣٩﴾

(1) *Tāghūt*: See the footnote of (V.2:256).

(2) (V.16:37) Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: I heard Allāh’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying, “My example and the example of the people is that of a man who made a fire, and when it lighted what was around it, moths and other insects started falling into the fire. The man tried (his best) to prevent them, (from falling in the fire) but they overpowered him and rushed into the fire.” The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ added; “Now, similarly, I take hold of the knots at your waist (belts) to prevent you from falling into the fire, but you insist on falling into it.”* (*Ṣaḥīḥ Al-Bukhārī*, Vol.8, *Ḥadīth* No.490).

* The fire symbolizes the unlawful deeds which the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ warned the people of.

(in Resurrection, and in the Oneness of Allāh) may know that they were liars.

40. Verily, Our Word (command) to a thing when We intend it, is only that We say to it: “Be!” — and it is⁽¹⁾.
41. And as for those who emigrated for the Cause of Allāh, after they had been wronged, We will certainly give them goodly residence in this world, but indeed the reward of the Hereafter will be greater; if they but knew!
42. (They are) those who remained patient (in this world for Allāh’s sake), and put their trust in their Lord (Allāh Alone).
43. And We sent not (as Our Messengers) before you (O Muḥammad ﷺ) any but men, to whom We sent revelation, (to preach and invite mankind to believe in the Oneness of Allāh). So ask (you, O pagans of Makkah) of those who know the Scripture [learned men of the Taurāt (Torah) and the Injeel (Gospel)], if you know not.
44. With clear signs and Books (We sent the Messengers). And We have (also) sent down to you (O Muḥammad ﷺ) the *Dhikr* [reminder and the advice (i.e. the Qur’ān)], that you may explain clearly to men what is sent down to them, and that they may give thought.

إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَنْ نَقُولَ لَهُ،
كُنْ فَيَكُونُ ﴿٤٠﴾

وَالَّذِينَ هَاجَرُوا فِي اللَّهِ مِنْ بَعْدِ مَا
ظَلَمُوا لِنُبُوَّتِهِمْ فِي الدُّنْيَا حَسَنَةً وَلَا جُرْ
الْآخِرَةَ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ ﴿٤١﴾

الَّذِينَ صَبَرُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٤٢﴾

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رَجَالًا نُوحِي
إِلَيْهِمْ فَسَلُّوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا
تَعْلَمُونَ ﴿٤٣﴾

بِالْبَيِّنَاتِ وَالزُّبُرِ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ
لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ
يَتَفَكَّرُونَ ﴿٤٤﴾

(1) (V.16:40) See the footnote of (V.51:30).

45. Do then those who devise evil plots feel secure that Allāh will not sink them into the earth, or that the torment will not seize them from directions they perceive not?
46. Or that He may catch them in the midst of their going to and fro (in their jobs), so that there be no escape for them (from Allāh's punishment)?
47. Or that He may catch them with gradual wasting (of their wealth and health)? Truly! Your Lord is indeed full of Kindness, Most Merciful.
48. Have they not observed things that Allāh has created: (how) their shadows incline to the right and to the left, making prostration to Allāh, and they are lowly?
49. And to Allāh prostrate all that is in the heavens and all that is in the earth, of the moving (living) creatures and the angels, and they are not proud [i.e. they worship their Lord (Allāh) with humility].
50. They fear their Lord above them, and they do what they are commanded.
51. And Allāh said (O mankind!): "Take not *ilāhain* (two gods in worship). Verily, He (Allāh) is (the) only One *Ilāh*⁽¹⁾ (God). Then, fear Me (Allāh *جَلَّ جَلَالُهُ*) much [and Me (Alone), i.e. be away from all kinds of sins and evil deeds that Allāh has forbidden and

أَفَأَمِنَ الَّذِينَ مَكَرُوا السَّيِّئَاتِ أَنْ يَخْسِفَ اللَّهُ بِهِمُ الْأَرْضَ أَوْ يَأْتِيَهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٤٥﴾

أَوْ يَأْخُذَهُمْ فِي تَقْلِبِهِمْ فَمَا هُمْ بِمُعْجِزِينَ ﴿٤٦﴾

أَوْ يَأْخُذَهُمْ عَلَى تَخَوُّفٍ فَإِنَّ رَبَّكُمْ لَرَءُوفٌ رَحِيمٌ ﴿٤٧﴾

أَوْ لَمْ يَرَوْا إِلَى مَا خَلَقَ اللَّهُ مِنْ شَيْءٍ يَتَفَمِّمُوا ظِلَلَهُ عَنِ الْيَمِينِ وَالشَّمَائِلِ سُجَّدًا لِلَّهِ وَهُمْ دَاخِرُونَ ﴿٤٨﴾

وَلِلَّهِ يَسْجُدُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مِنْ دَابَّةٍ وَالْمَلَائِكَةِ وَهُمْ لَا يُسْتَكْبِرُونَ ﴿٤٩﴾

يَخَافُونَ رَبَّهُمْ مِنْ فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٥٠﴾

* وَقَالَ اللَّهُ لَا تَتَّخِذُوا إِلَهَيْنِ اثْنَيْنِ إِنَّمَا هُوَ إِلَهُ وَاحِدٌ فَإِيسَى فَاَرْهَبُونَ ﴿٥١﴾

(1) (V.16:51) *Ilāh*: He Who has all the right to be worshipped.

do all that Allāh has ordained and worship none but Allāh]⁽¹⁾.

52. To Him belongs all that is in the heavens and (all that is in) the earth and to Him alone are worship, obedience and sincerity due always. Will you then fear any other than Allāh?
53. And whatever of blessings and good things you have, it is from Allāh. Then, when harm touches you, to Him you cry aloud for help.
54. Then, when He has removed the harm from you, behold! Some of you associate others in worship with their Lord (Allāh).
55. So (as a result of that) they deny (with ungratefulness) that (Allāh's Favours) which We have bestowed on them! Then enjoy yourselves (your short stay), but you will come to know (with regrets).
56. And they assign a portion of that which We have provided them to what they know not (false deities). By Allāh, you shall certainly be questioned about (all) that you used to fabricate.

وَلَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَلَهُ الدِّينُ
وَاصْبَاءً أَفْعَبًا اللَّهُ تَتَّقُونَ ﴿٥٢﴾

وَمَا بِكُمْ مِّن نِّعْمَةٍ مِّنَ اللَّهِ ثُمَّ إِذَا
مَسَّكُمُ الضَّرُّ فَأَلَيْهِ تَجْرُونَ ﴿٥٣﴾

ثُمَّ إِذَا كَشَفَ الضَّرَّ عَنْكُمْ إِذَا فَرِيقٌ
مِّنكُمْ بِرَبِّهِمْ يُشْرِكُونَ ﴿٥٤﴾

لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ فَتَمَتَّعُوا فَسَوْفَ
تَعْلَمُونَ ﴿٥٥﴾

وَيَجْعَلُونَ لِمَا لَا يَعْلَمُونَ نَصِيبًا مِّمَّا
رَزَقْنَاهُمْ تَاللَّهِ لَتُسْأَلُنَّ عَمَّا كُنْتُمْ
تَفْتَرُونَ ﴿٥٦﴾

(1) (V.16:51) Narrated ‘Ubādah رضي الله عنه: The Prophet صلى الله عليه وسلم said, “If anyone testifies that *Lā ilāha illallāh* (none has the right to be worshipped but Allāh Alone) Who has no partners, and that Muḥammad صلى الله عليه وسلم is His slave and His Messenger, and that ‘Īsā (Jesus) عليه السلام is Allāh’s slave and His Messenger and His Word (“Be!” - and he was) which He bestowed on Maryam (Mary) and a spirit (*Rūḥ*) created by Him, and that Paradise is the truth, and Hell is the truth, Allāh will admit him into Paradise with the deeds which he had done even if those deeds were few.” (Junadah, the subnarrator said, “‘Ubādah added, ‘Such a person can enter Paradise through any of its eight gates he likes.’”) (*Ṣaḥīḥ Al-Bukhārī*, Vol. 4, *Ḥadīth* No. 644).

57. And they assign daughters to Allāh! — Glorified (and Exalted) is He above all that they associate with Him! And to themselves what they desire;
58. And when the news of (the birth of) a female (child) is brought to any of them, his face becomes dark, and he is filled with inward grief!
59. He hides himself from the people because of the evil of that whereof he has been informed. Shall he keep her with dishonour or bury her in the earth⁽¹⁾? Certainly, evil is their decision.
60. For those who believe not in the Hereafter is an evil description, and for Allāh is the highest description. And He is the All-Mighty, the All-Wise.
61. And if Allāh were to seize mankind for their wrong-doing, He would not leave on it (the earth) a single moving (living) creature, but He postpones them for an appointed term and when their term comes, neither can they delay nor can they advance it an hour (or a moment).

وَيَجْعَلُونَ لِلَّهِ الْبَنَاتِ سُبْحَانَهُ وَلَهُمْ مَا يَشْتَهُونَ ﴿٥٧﴾

وَإِذَا بُشِّرَ أَحَدُهُمْ بِالْأُنثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ ﴿٥٨﴾

يَتَوَارَىٰ مِنَ الْقَوْمِ مِنْ سُوءِ مَا بُشِّرَ بِهِ ۚ أَيُمْسِكُهُ عَلَىٰ هُونٍ أَمْ يَدُسُّهُ فِي التُّرَابِ ۗ أَلَا سَاءَ مَا يَحْكُمُونَ ﴿٥٩﴾

لِلَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ مَثَلُ السَّوِّءِ ۗ وَلِلَّهِ الْمَثَلُ الْأَعْلَىٰ ۗ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٦٠﴾

وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِظُلْمِهِمْ مَا تَرَكَ عَلَيْهَا مِنْ دَابَّةٍ وَلَكِنْ يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ مُّسَمًّى ۖ فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَجِرُّونَ سَاعَةً ۖ وَلَا يَسْتَقْدِمُونَ ﴿٦١﴾

- (1) (V.16:59) Narrated Al-Mughirah رضي الله عنه: The Prophet صلى الله عليه وسلم used to forbid
- 1) *Qīl* and *Qāl* (sinful and useless talk like backbiting, or that you talk too much about others);
 - 2) asking too many questions (in disputed religious matters);
 - 3) and wasting one's wealth (by extravagance)
 - 4) and to be undutiful to one's mother
 - 5) and to bury the daughters alive
 - 6) and to prevent your favours (benevolence) to others (i.e. not to pay the rights of others: *Zakāt*, charity).
 - 7) and to beg of men or to ask others for something (except when it is unavoidable). (*Ṣaḥīḥ Al-Bukhārī*, Vol.9, *Ḥadīth* No.395).

62. They assign to Allāh that which they dislike (for themselves), and their tongues assert the falsehood that the better things will be theirs. No doubt, for them is the Fire, and they will be the first to be hastened on into it, and left there neglected. (*Tafsīr Al-Qurtubī*)

63. By Allāh, We indeed sent (Messengers) to the nations before you (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), but *Shaitān* (Satan) made their deeds fair-seeming to them. So he (Satan) is their *Wali* (helper) today (i.e. in this world), and theirs will be a painful torment.

64. And We have not sent down the Book (the Qur'ān) to you (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), except that you may explain clearly to them those things in which they differ, and (as) guidance and mercy for a folk who believe.

65. And Allāh sends down water (rain) from the sky, then He revives the earth therewith after its death. Verily, in this is a sign (clear proof) for a people who listen (obey Allāh).

66. And verily, in the cattle, there is a lesson for you. We give you to drink of that which is in their bellies, from between excretions and blood, pure milk; palatable to the drinkers.

67. And from the fruits of date-palms and grapes, you derive strong drink and a goodly provision. Verily, therein is indeed a sign for a people who have wisdom.

وَيَجْعَلُونَ لِلَّهِ مَا يَكْرَهُونَ وَتَصِفُّ أَلْسِنَتُهُمُ الْكَذِبَ أَنَّ لَهُمُ الْحُسْنَىٰ لَا جَرَمَ أَنَّ لَهُمُ النَّارَ وَأَنَّهُمْ مُّفْرَطُونَ ﴿٦٢﴾

تَاللَّهِ لَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ فَزَيَّنَّ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَهُوَ وَلِيُّهُمُ الْيَوْمَ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٦٣﴾

وَمَا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِتُبَيِّنَ لَهُمُ الَّذِي اخْتَلَفُوا فِيهِ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿٦٤﴾

وَاللَّهُ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَسْمَعُونَ ﴿٦٥﴾

وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً لِّتُسْقِيَهُمْ مِّمَّا فِي بُطُونِهِ مِن بَيْنِ فَرْثٍ وَدَمٍ لَبَنًا خَالِصًا سَائِغًا لِلشَّارِبِينَ ﴿٦٦﴾

وَمِن ثَمَرَاتِ النَّخِيلِ وَالْأَعْنَابِ تَتَّخِذُونَ مِنْهُ سَكَرًا وَرِزْقًا حَسَنًا إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَعْقِلُونَ ﴿٦٧﴾

68. And your Lord inspired the bees, saying: “Take you habitations in the mountains and in the trees and in what they erect.
69. “Then, eat of all fruits, and follow the ways of your Lord made easy (for you).” There comes forth from their bellies, a drink of varying colours wherein is healing for men. Verily, in this is indeed a sign for a people who think.
70. And Allāh has created you and then He will cause you to die; and of you there are some who are sent back to senility, so that they know nothing after having known (much). Truly! Allāh is All-Knower, All-Powerful.
71. And Allāh has preferred some of you to others in wealth and properties. Then, those who are preferred will by no means hand over their wealth and properties to those (slaves) whom their right hands possess, so that they may be equal with them in respect thereof⁽¹⁾.

وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنِ اتَّخِذِي
مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا
يَعْرِشُونَ ﴿٦٨﴾

ثُمَّ كُلِي مِن كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ
رَبِّكَ ذُلًّا مَّا يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ
مُّخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ إِنَّ فِي
ذَٰلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٦٩﴾

وَاللَّهُ خَلَقَكُمْ ثُمَّ يَتَوَفَّاكُمْ وَمِنكُم
مَّن يُرَدُّ إِلَىٰ أَرْذَلِ الْعُمُرِ لِكَيْ لَا يَعْلَمَ
بَعْدَ عِلْمٍ شَيْئًا إِنَّ اللَّهَ عَلِيمٌ قَدِيرٌ ﴿٧٠﴾

وَاللَّهُ فَضَّلَ بَعْضَكُمْ عَلَىٰ بَعْضٍ فِي
الرِّزْقِ فَمَا الَّذِينَ فُضِّلُوا بِرَادِي رِزْقِهِمْ
عَلَىٰ مَا مَلَكَتْ أَيْمَانُهُمْ فَهُمْ فِيهِ سَوَاءٌ
أَفِينِعْمَةٌ لِلَّهِ يَجْحَدُونَ ﴿٧١﴾

(1) (V.16:71):

- a) This example Allāh has set forth for the polytheists (pagans) who associate false deities with Allāh, that they would not agree to share their wealth and properties with their slaves, then how do they agree to share false deities with Allāh in His worship?
- b) Allah’s Statement: “And Allah...” (V.16:71). Narrated Abu Hurairah رضي الله عنه: The Prophet صلی الله علیه وسلم said, “Prophet Ibrāhīm (Abraham) عليه السلام emigrated with Sārah and entered a village where there was a king from amongst the kings or a tyrant from amongst the tyrants. (The king) was told that Ibrāhīm (Abraham) had entered (the village) accompanied by a woman who was one of the most charming women. So, the king sent for Ibrāhīm (Abraham) and asked, ‘O Ibrāhīm (Abraham)! Who is this lady accompanying you?’

Do they then deny the Favour of Allāh?

72. And Allāh has made for you *Azwāj* (mates or wives) of your own kind, and has made for you, from your wives, sons and grandsons, and has bestowed on you good provision. Do they then believe in false deities and deny the Favour of Allāh (by not worshipping Allāh Alone)?
73. And they worship others besides Allāh — such as do not and cannot own any provision for them from the heavens or the earth.
74. So put not forward similitudes for Allāh (as there is nothing similar to Him, nor He resembles anything). Truly! Allāh knows and you know not.

وَاللَّهُ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا
وَجَعَلَ لَكُمْ مِنْ أَزْوَاجِكُمْ بَنِينَ
وَحَفَدَةً وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ أَفِيَالِبِطِلٍ
يُؤْمِنُونَ وَيَنْعَمَتِ اللَّهُ هُمْ يَكْفُرُونَ ﴿٧٢﴾

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَمْلِكُ لَهُمْ
رِزْقًا مِنَ السَّمَوَاتِ وَالْأَرْضِ شَيْئًا وَلَا
يَسْتَطِيعُونَ ﴿٧٣﴾

فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ إِنَّ اللَّهَ يَعْلَمُ
وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٧٤﴾

Ibrāhīm (Abraham) replied, ‘She is my sister (i.e., in religion).’ Then Ibrāhīm (Abraham) returned to her and said, ‘Do not contradict my statement, for I have informed them that you are my sister. By Allāh, there are no true believers on the earth except you and I.’ Then Ibrāhīm (Abraham) sent her to the king. When the king got to her, she got up and performed ablution, offered *Ṣalāt* (prayer) and said, ‘O Allāh! If I have believed in You and Your Messenger, and have guarded my private parts from everybody except my husband, then please do not let this disbeliever overpower me.’ On that the king fell in a state of unconsciousness (or had an epileptic fit) and started moving his legs. Seeing the condition of the king, Sārah said, ‘O Allāh! If he should die, the people will say that I have killed him.’ The king regained his power, and proceeded towards her but she got up again and performed ablution, offered *Ṣalāt* (prayer) and said, ‘O Allāh! If I have believed in You and Your Messenger and have kept my private parts safe from all except my husband, then please do not let this disbeliever overpower me.’ The king again fell in a state of unconsciousness (or had epileptic fit) and started moving his legs. On seeing that state of the king, Sārah said, ‘O Allāh! If he should die, the people will say that I have killed him.’ The king got either two or three attacks, and after recovering from the last attack he said, ‘By Allāh! You have sent a Satan to me. Take her to Ibrāhīm (Abraham) and give her Agar (Hagar).’ So she came back to Ibrāhīm (Abraham) and said, ‘Allāh humiliated the disbeliever and gave us a slave-girl for service.’” (*Ṣaḥīḥ Al-Bukhārī*, Vol. 3, *Ḥadīth* No. 420)

75. Allāh puts forward the example of (two men — a believer and a disbeliever); a slave (disbeliever) under the possession of another, he has no power of any sort, and (the other), a man (believer) on whom We have bestowed a good provision from Us, and he spends thereof secretly and openly. Can they be equal? (By no means). All praise and thanks are Allāh's. Nay! (But) most of them know not.
76. And Allāh puts forward (another) example of two men, one of them dumb, who has no power over anything (disbeliever), and he is a burden on his master; whichever way he directs him, he brings no good. Is such a man equal to one (believer in the Islāmic Monotheism) who commands justice, and is himself on a Straight Path?
77. And to Allāh belongs the Unseen of the heavens and the earth. And the matter of the Hour is not but as a twinkling of the eye, or even nearer. Truly! Allāh is Able to do all things.
78. And Allāh has brought you out from the wombs of your mothers while you know nothing. And He gave you hearing, sight, and hearts that you might give thanks (to Allāh).
79. Do they not see the birds held (flying) in the midst of the sky? None holds them but Allāh [none gave them the ability to fly but Allāh]. Verily, in this are clear *Āyāt* (proofs and signs) for a people who believe (in the Oneness of Allāh).

﴿٧٥﴾ * ضَرَبَ اللَّهُ مَثَلًا عَبْدًا مَمْلُوكًا لَا يَقْدِرُ عَلَىٰ شَيْءٍ وَمَنْ رَزَقْنَاهُ مِنَّا رِزْقًا حَسَنًا فَهُوَ يُنْفِقُ مِنْهُ سِرًّا وَجَهْرًا هَلْ يَسْتَوُونَ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٧٥﴾

﴿٧٦﴾ وَضَرَبَ اللَّهُ مَثَلًا رَجُلَيْنِ أَحَدُهُمَا أَبْكَمٌ لَا يَقْدِرُ عَلَىٰ شَيْءٍ وَهُوَ كَلٌّ عَلَىٰ مَوْلَاهُ أَيْنَمَا يُوَجِّههُ لَا يَأْتِ بِخَيْرٍ هَلْ يَسْتَوِي هُوَ وَمَنْ يَأْمُرُ بِالْعَدْلِ وَهُوَ عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٧٦﴾

﴿٧٧﴾ وَلِلَّهِ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ وَمَا أَمْرُ السَّاعَةِ إِلَّا كَلَمْحِ الْبَصَرِ أَوْ هُوَ أَقْرَبُ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٧٧﴾

﴿٧٨﴾ وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ ﴿٧٨﴾

﴿٧٩﴾ أَلَمْ يَرَوْا إِلَى الطَّيْرِ مُسَخَّرَاتٍ فِي جَوْاءِ السَّمَاءِ مَا يُمَسِّكُهُنَّ إِلَّا اللَّهُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٧٩﴾

80. And Allāh has made for you in your homes an abode, and made for you out of the hides of the cattle (tents for dwelling, which you find so light (and handy) when you travel and when you stay (in your travels); and of their wool, fur, and hair (sheep wool, camel fur, and goat hair), furnishings and articles of convenience (e.g. carpets, blankets), comfort for a while.
81. And Allāh has made for you, out of that which He has created, shades, and has made for you places of refuge in the mountains, and has made for you garments to protect you from the heat (and cold), and coats of mail to protect you from your (mutual) violence. Thus does He perfect His Favour to you, that you may submit yourselves to His Will (in Islām).
82. Then, if they turn away, your duty (O Muḥammad ﷺ) is only to convey (the Message) in a clear way.
83. They recognise the Grace of Allāh, yet they deny it (by worshipping others besides Allāh) and most of them are disbelievers (deny the Prophethood of Muḥammad ﷺ).
84. And (remember) the Day when We shall raise up from each nation a witness (their Messenger), then, those who disbelieved will not be given leave (to put forward excuses), nor will they be allowed (to return to the world) to repent and ask for Allāh's Forgiveness (of their sins).

وَاللَّهُ جَعَلَ لَكُمْ مِنْ بُيُوتِكُمْ سَكَنًا وَجَعَلَ لَكُمْ مِنْ جُلُودِ الْأَنْعَامِ بُيُوتًا تَسْتَخِفُّونَهَا يَوْمَ ظَعْنِكُمْ وَيَوْمَ إِقَامَتِكُمْ وَمِنْ أَصْوَابِهَا وَأَوْبَارِهَا وَأَشْعَارِهَا أَثْنَا وَمَتْنَعًا إِلَىٰ حِينٍ ﴿٨٠﴾

وَاللَّهُ جَعَلَ لَكُمْ مِمَّا خَلَقَ ظِلَالًا وَجَعَلَ لَكُمْ مِنَ الْجِبَالِ أَكْنَانًا وَجَعَلَ لَكُمْ سَرَابِيلَ تَقِيكُمُ الْحَرَّ وَسَرَابِيلَ تَقِيكُم بَأْسَكُمْ كَذَلِكَ يُتِمُّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تُسْلِمُونَ ﴿٨١﴾

فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلْغُ الْمُبِينُ ﴿٨٢﴾

بِعَرْفُونَ نِعْمَتَ اللَّهِ ثُمَّ يُنْكِرُونَهَا وَأَكْثَرُهُمُ الْكَافِرُونَ ﴿٨٣﴾

وَيَوْمَ نَبْعَثُ مِنْ كُلِّ أُمَّةٍ شَهِيدًا ثُمَّ لَا يُؤَدُّ لِلَّذِينَ كَفَرُوا وَلَا هُمْ يُسْتَعْتَبُونَ ﴿٨٤﴾

85. And when those who did wrong (the disbelievers) will see the torment, then it will not be lightened to them, nor will they be given respite.
86. And when those who associated partners with Allāh see their (Allāh's so-called) partners, they will say: "Our Lord! These are our partners whom we used to invoke besides you." But they will throw back their word at them (and say): "Surely! You indeed are liars!"
87. And they will offer (their full) submission to Allāh (Alone) on that Day, and their invented false deities [all that they used to invoke besides Allāh, e.g. idols, saints, priests, monks, angels, jinn, Jibrā'īl (Gabriel), Messengers] will vanish from them.
88. Those who disbelieved and hinder (men) from the Path of Allāh, for them We will add torment to the torment because they used to spread corruption [by disobeying Allāh themselves, as well as ordering others (mankind) to do so].
89. And (remember) the Day when We shall raise up from every nation a witness against them from amongst themselves. And We shall bring you (O Muḥammad ﷺ) as a witness against these. And We have sent down to you the Book (the Qur'ān) as an exposition of everything, guidance, mercy, and glad tidings for those who have submitted themselves (to Allāh as Muslims).

وَإِذَا رَأَى الَّذِينَ ظَلَمُوا الْعَذَابَ فَلَا يُخَفَّفُ عَنْهُمْ وَلَا هُمْ يُنظَرُونَ ﴿٨٥﴾

وَإِذَا رَأَى الَّذِينَ أَشْرَكُوا شُرَكَاءَهُمْ قَالُوا رَبَّنَا هَؤُلَاءِ شُرَكَائُنَا الَّذِينَ كُنَّا نَدْعُوا مِن دُونِكَ فَأَلْقُوا إِلَيْهِمُ الْقَوْلَ إِنَّكُمْ لَكَاذِبُونَ ﴿٨٦﴾

وَأَلْقُوا إِلَى اللَّهِ يَوْمَئِذٍ السَّلَمَ وَصَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٨٧﴾

الَّذِينَ كَفَرُوا وَصَدُّوا عَن سَبِيلِ اللَّهِ زِدْنَاهُمْ عَذَابًا فَوْقَ الْعَذَابِ بِمَا كَانُوا يُفْسِدُونَ ﴿٨٨﴾

وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِم مِّنْ أَنفُسِهِمْ وَجِئْنَا بِكَ شَهِيدًا عَلَىٰ هَؤُلَاءِ وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ بَيِّنَاتٍ لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ ﴿٨٩﴾

90. Verily, Allāh enjoins *Al-‘Adl* (i.e. justice and worshipping none but Allāh Alone — Islāmic Monotheism) and *Al-Ihsān* [i.e. to be patient in performing your duties to Allāh, totally for Allāh’s sake and in accordance with the *Sunnah* (legal ways) of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in a perfect manner], and giving (help) to kith and kin⁽¹⁾ (i.e. all that Allāh has ordered you to give them e.g., wealth, visiting, looking after them, or any other kind of help), and forbids *Al-Faḥshā’* (i.e. all evil deeds, e.g. illegal sexual acts, disobedience of parents, polytheism, to tell lies, to give false witness, to kill a life without right), and *Al-Munkar* (i.e. all that is prohibited by Islāmic law: polytheism of every kind, disbelief and every kind of evil deeds), and *Al-Baghy* (i.e. all kinds of oppression). He admonishes you, that you may take heed.
91. And fulfil the Covenant of Allāh (*Bai‘ah*: pledge for Islām) when you have covenanted, and break not the oaths after you have confirmed them — and indeed you have appointed Allāh as your surety. Verily, Allāh knows what you do.
92. And be not like her who undoes the thread which she has spun, after it has become strong, by taking your oaths as a means of deception among yourselves, lest a nation should be

﴿ إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ
وَإِيتَائِي ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ
وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُم لَعَلَّكُمْ
تَذَكَّرُونَ ﴾ ٩٠

﴿ وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ وَلَا تَنْفُضُوا
الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ
اللَّهَ عَلَيْكُمْ كَفِيلًا إِنَّ اللَّهَ يَعْلَمُ مَا
تَفْعَلُونَ ﴾ ٩١

﴿ وَلَا تَكُونُوا كَالَّتِي نَقَضَتْ غَزْلَهَا مِن
بَعْدِ قُوَّةٍ أَنْكَلَتْ تَتَّخِذُونَ أَيْمَانَكُمْ
دَخْلًا بَيْنَكُمْ أَنْ تَكُونَ أُمَّةٌ هِيَ أَرْبَىٰ
مِن أُمَّةٍ إِنَّمَا يَبُلُوكُمُ اللَّهُ بِهِ ۗ ﴾

(1) (V.16:90) Degree of kinship: First of all, your parents, then your offspring, then your brothers and sisters, then your paternal uncles and aunts (from your father’s side), then your maternal uncles and aunts (from your mother’s side), and then other relatives.

more numerous than another nation. Allāh only tests you by this [i.e. who obeys Allāh and fulfils Allāh's Covenant and who disobeys Allāh and breaks Allāh's Covenant]. And on the Day of Resurrection, He will certainly make clear to you that wherein you used to differ [i.e. a believer confesses and believes in the Oneness of Allāh and in the Prophethood of Prophet Muḥammad ﷺ which the disbeliever denies and that is their difference amongst them in the life of this world]⁽¹⁾.

93. And had Allāh willed, He could have made you (all) one nation, but He sends astray whom He wills and guides whom He wills. But you shall certainly be called to account for what you used to do.
94. And make not your oaths a means of deception among yourselves, lest a foot should slip after being firmly planted, and you may have to taste the evil (punishment in this world) of having hindered (men) from the Path of Allāh (i.e. Belief in the Oneness of Allāh and His Messenger, Muḥammad ﷺ), and yours will be a great torment (i.e. the Fire of Hell in the Hereafter).
95. And purchase not a small gain at the cost of Allāh's Covenant. Verily, what is with Allāh is better for you if you did but know.

وَلْيَسِّرَنَّ لَكُمْ يَوْمَ الْقِيَامَةِ مَا كُنْتُمْ فِيهِ
تَخْتَلِفُونَ ﴿٩٢﴾

وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً
وَلَكِن يَضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ
يَشَاءُ وَلَتُسْأَلُنَّ عَمَّا كُنْتُمْ تَعْمَلُونَ ﴿٩٣﴾

وَلَا تَتَّخِذُوا أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ
فَتَزِلَّ قَدَمٌ بَعْدَ ثُبُوتِهَا وَتَذُوقُوا السُّوَاءَ
بِمَا صَدَدْتُمْ عَن سَبِيلِ اللَّهِ وَلَكُمْ
عَذَابٌ عَظِيمٌ ﴿٩٤﴾

وَلَا تَشْتَرُوا بِعَهْدِ اللَّهِ ثَمَنًا قَلِيلًا إِنَّمَا
عِنْدَ اللَّهِ هُوَ خَيْرٌ لَّكُمْ إِن كُنْتُمْ
تَعْلَمُونَ ﴿٩٥﴾

(1) (V.16:92) See the footnote of (V.3:85).

96. Whatever is with you, will be exhausted, and whatever is with Allāh (of good deeds) will remain. And those who are patient, We will certainly pay them a reward in proportion to the best of what they used to do⁽¹⁾.
97. Whoever works righteousness — whether male or female — while he (or she) is a true believer (of Islāmic Monotheism) verily, to him We will give a good life (in this world with respect, contentment and lawful provision), and We shall certainly pay them a reward in proportion to the best of what they used to do (i.e. Paradise in the Hereafter).
98. So when you recite the Qur’ān, seek refuge with Allāh from *Shaitān* (Satan), the outcast (the cursed one).
99. Verily, he has no power over those who believe and put their trust only in their Lord (Allāh).
100. His power is only over those who obey and follow him (Satan), and those who join partners with Him (Allāh i.e. those who are *Mushrikūn* i.e. polytheists)⁽²⁾.
101. And when We change a Verse (of the Qur’ān,) in place of another — and Allāh knows best what He sends down — they (the disbelievers) say: “You (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) are but a forger” Nay, but most of them know not.

مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ
وَلَنَجْزِيَنَ الَّذِينَ صَبَرُوا أَجْرَهُم بِأَحْسَنِ
مَا كَانُوا يَعْمَلُونَ ﴿٩٦﴾

مَنْ عَمِلَ صَالِحًا مِّن ذَكَرٍ أَوْ أُنْثَىٰ
وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهُ حَيٰوةً طَيِّبَةً
وَلَنَجْزِيَنَّهُمْ أَجْرَهُم بِأَحْسَنِ مَا كَانُوا
يَعْمَلُونَ ﴿٩٧﴾

فَإِذَا قَرَأْتَ الْقُرْءَانَ فَاسْتَعِذْ بِاللَّهِ مِنَ
الشَّيْطٰنِ الرَّجِيْمِ ﴿٩٨﴾

إِنَّهُ لَيْسَ لَهُ سُلْطٰنٌ عَلَى الَّذِينَ ءَامَنُوا
وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ ﴿٩٩﴾

إِنَّمَا سُلْطٰنُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ
وَالَّذِينَ هُمْ بِهِ مُشْرِكُونَ ﴿١٠٠﴾

وَإِذَا بَدَلْنَا ءَايَةً مَّكَانَ ءَايَةٍ وَاللَّهُ أَعْلَمُ
بِمَا يُنزِلُ قَالُوا إِنَّمَا أَنْتَ مُفْتَرٍ بَلْ
أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿١٠١﴾

(1) (V.16:96) See the footnote of (V.9:121).

(2) (V.16:100) See verse: V.6:121.

102. Say (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) *Rūḥ-ul-Qudus* [Jibrā'īl (Gabriel)] has brought it (the Qur'ān) down from your Lord with truth, that it may make firm and strengthen (the Faith of) those who believe, and as guidance and glad tidings to those who have submitted (to Allāh as Muslims).
103. And indeed, We know that they (polytheists and pagans) say: "It is only a human being who teaches him (Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)." The tongue of the man they refer to is foreign, while this (the Qur'ān) is a clear Arabic tongue.
104. Verily, those who believe not in the *Āyāt* (proofs, evidences, lessons, signs, revelations, etc.) of Allāh, Allāh will not guide them and theirs will be a painful torment.
105. It is only those who believe not in the *Āyāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allāh, who fabricate falsehood, and it is they who are liars.
106. Whoever disbelieved in Allāh after his belief, except him who is forced thereto and whose heart is at rest with Faith; but such as open their breasts to disbelief, on them is wrath from Allāh, and theirs will be a great torment.
107. That is because they loved and preferred the life of this world to that of the Hereafter. And Allāh guides not the people who disbelieve.

قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِنْ رَبِّكَ بِالْحَقِّ لِيُثَبِّتَ الَّذِينَ ءَامَنُوا وَهُدًى وَبُشْرَى لِلْمُسْلِمِينَ ﴿١٠٢﴾

وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُ بَشَرٌ لِّسَانُ الَّذِي يُلْحِدُونَ إِلَيْهِ أَعْجِبُوا وَهَذَا لِسَانٌ عَرَبِيٌّ مُبِينٌ ﴿١٠٣﴾

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ لَا يَهْدِيهِمُ اللَّهُ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٠٤﴾

إِنَّمَا يَفْتَرِي الْكَذِبَ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ وَأُولَئِكَ هُمُ الْكَاذِبُونَ ﴿١٠٥﴾

مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ وَلَكِنْ مَنْ شَرَحَ بِالْكُفْرِ صَدْرًا فَعَلَيْهِمْ عَذَابٌ مِّنَ اللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠٦﴾

ذَٰلِكَ بِأَنَّهُمْ أَحْسَبُوا الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ وَأَنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿١٠٧﴾

108. They are those upon whose hearts, hearing (ears) and sight (eyes) Allāh has set a seal. And they are the heedless!
109. No doubt, in the Hereafter, they will be the losers.
110. Then, verily, your Lord — for those who emigrated after they had been put to trials and thereafter strove hard and fought (for the Cause of Allāh) and were patient, verily, your Lord, afterward, is Oft-Forgiving, Most Merciful.
111. (Remember) the Day when every person will come up pleading for himself, and every one will be paid in full for what he did (good or evil, belief or disbelief in the life of this world) and they will not be dealt with unjustly.
112. And Allāh puts forward the example of a township (Makkah), that dwelt secure and well-content: its provision coming to it in abundance from every place, but it (its people) denied the Favours of Allāh (with ungratefulness). So, Allāh made it taste extreme of hunger (famine) and fear, because of that (evil, i.e. denying Prophet Muḥammad ﷺ) which they (its people) used to do⁽¹⁾.

أُولَئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ
وَسَمِعِهِمْ وَأَبْصَرِهِمْ وَأُولَئِكَ هُمُ
الْغَافِلُونَ ﴿١٠٨﴾

لَا جَزْمَ لَكُمْ فِي الْآخِرَةِ هُمُ الْخَاسِرُونَ ﴿١٠٩﴾

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ هَاجَرُوا مِنْ بَعْدِ مَا
فُتِنُوا تُمْ جَاهِدُوا وَصَبَرُوا إِنَّ رَبَّكَ مِنْ
بَعْدِهَا لَغَفُورٌ رَحِيمٌ ﴿١١٠﴾

* يَوْمَ تَأْتِي كُلُّ نَفْسٍ تُجَادِلُ عَنْ نَفْسِهَا
وَتُوَفَّى كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُمْ لَا
يُظْلَمُونَ ﴿١١١﴾

وَضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ ءَامِنَةً
مُطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِنْ كُلِّ
مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ اللَّهِ فَأَذَاقَهَا
اللَّهُ لِبَاسَ الْجُوعِ وَالْخَوْفِ بِمَا كَانُوا
يَصْنَعُونَ ﴿١١٢﴾

(1) (V.16:112) Narrated Ibn ‘Abbās رضي الله عنه: The Prophet صلى الله عليه وسلم said, “I was shown the Hell-fire and that the majority of its dwellers were women who were disbelievers or ungrateful.” He was asked, “Do they disbelieve in Allāh?” (or are they ungrateful to Allāh?) He replied, “They are ungrateful to their husbands and are ungrateful for the favours and the good (charitable deeds) done to them. If you have always been good (benevolent) to one of them for a period of time and then she sees something in you (not of her liking), she will say, ‘I have never seen any good from you.’” (*Ṣaḥīḥ Al-Bukhārī*, Vol.1, *Ḥadīth* No.28).

113. And verily, there had come to them a Messenger (Muḥammad ﷺ) from among themselves, but they denied him, so the torment overtook them while they were *Zālimūn* (polytheists and wrong-doers).
114. So, eat of the lawful and good food⁽¹⁾ which Allāh has provided for you. And be grateful for the Favour of Allāh, if it is He Whom you worship.
115. He has forbidden you only *Al-Maitah* (meat of a dead animal), blood, the flesh of swine, and any animal which is slaughtered as a sacrifice for other than Allāh (or has been slaughtered for idols or on which Allāh's Name has not been mentioned while slaughtering). But if one is forced by necessity, without wilful disobedience, and not transgressing, — then, Allāh is Oft-Forgiving, Most Merciful.
116. And say not concerning that which your tongues put forth falsely: "This is lawful and this is forbidden," so as to invent lies against Allāh. Verily, those who invent lies against Allāh will never prosper.
117. A passing brief enjoyment (will be theirs), but they will have painful torment.
118. And to those who are Jews, We have forbidden such things as We have mentioned to you (O Muḥammad ﷺ) before⁽²⁾. And We

وَلَقَدْ جَاءَهُمْ رَسُولٌ مِّنْهُمْ فَكَذَّبُوهُ
فَأَخَذَهُمُ الْعَذَابُ وَهُمْ ظَالِمُونَ ﴿١١٣﴾

فَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا
وَأَشْكُرُوا نِعْمَتَ اللَّهِ إِن كُنتُمْ يَآئِهِ
تَعْبُدُونَ ﴿١١٤﴾

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالْدَّمَ وَالْحَمَّ
الْحَنِزِيرَ وَمَا أُهْلِلَ لِغَيْرِ اللَّهِ بِهِ فَمَنِ
أَضْطَرَّ غَيْرَ بَآغٍ وَلَا عَادٍ فَإِنَّ اللَّهَ غَفُورٌ
رَّحِيمٌ ﴿١١٥﴾

وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتَكُمُ
الْكُذِبَ هَذَا حَلَالٌ وَهَذَا حَرَامٌ لِّتَفْتَرُوا
عَلَى اللَّهِ الْكُذِبَ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى
اللَّهِ الْكُذِبَ لَا يُفْلِحُونَ ﴿١١٦﴾

مَتَّعٌ قَلِيلٌ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١١٧﴾

وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا مَا قَصَصْنَا
عَلَيْكَ مِن قَبْلُ وَمَا ظَلَمْنَاهُمْ وَلَكِن
كَانُوا أَنفُسَهُمْ يَظْلِمُونَ ﴿١١٨﴾

(1) (V.16:114) The meat of cattle beast which Allāh has made lawful to you (Muslims) that are slaughtered according to Islāmic way.

(2) (V.16:118) See verse: V.6:146.

wronged them not, but they used to wrong themselves.

119. Then, verily, your Lord — for those who do evil (commit sins and are disobedient to Allāh) in ignorance and afterward repent and do righteous deeds, verily, your Lord thereafter, (to such) is Oft-Forgiving, Most Merciful.
120. Verily, Ibrāhīm (Abraham) was an *Ummah* (a leader having all the good righteous qualities or a nation), obedient to Allāh, *Hanīf* (i.e. to worship none but Allāh), and he was not one of those who were *Al-Mushrikūn* (polytheists, idolaters, disbelievers in the Oneness of Allāh, and those who joined partners with Allāh).
121. (He was) thankful for His (Allāh's) Favours. He (Allāh) chose him (as an intimate friend) and guided him to a Straight Path (Islāmic Monotheism — neither Judaism nor Christianity⁽¹⁾).

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ عَمِلُوا السُّوءَ بِجَهْلَةٍ
ثُمَّ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا إِنَّ
رَبَّكَ مِنْ بَعْدِهَا لَعَفُورٌ رَحِيمٌ ﴿١١٩﴾

إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَلَمْ
يَكُ مِنَ الْمُشْرِكِينَ ﴿١٢٠﴾

شَاكِرًا لِأَنْعُمِهِ ۚ اجْتَبَاهُ وَهَدَاهُ إِلَى صِرَاطٍ
مُسْتَقِيمٍ ﴿١٢١﴾

(1) (V.16:121):

- a) Ibrāhīm (Abraham) was neither a Jew nor a Christian, but he was a true Muslim *Hanīf* (Islāmic Monotheism — to worship none but Allāh Alone) and he joined none in worship with Allāh. [The Qur'ān, Verse 3: 67]
- b) See the footnote (B) of (V.16:71).
- c) Narrated Abu Hurairah رضي الله عنه: Ibrāhīm (Abraham) عليه السلام did not tell a lie except on three occasions. Twice for the sake of Allāh عز وجل when he said, “I am sick,” and he said, “(I have not done this but) the big idol has done it.”* The (third was) that while Ibrāhīm (Abraham) and Sārah (his wife) were going (on a journey) they passed by (the territory of) a tyrant from among the tyrants. Someone said to the tyrant, “This man (i.e. Ibrāhīm (Abraham) عليه السلام) is accompanied by a very charming lady.” So, he sent for Ibrāhīm (Abraham) and asked him about Sārah saying, “Who is this lady?” Ibrāhīm (Abraham) said, “She is my sister.” Ibrāhīm (Abraham) went to Sārah and said, “O Sārah! There

122. And We gave him good in this world, and in the Hereafter he shall be of the righteous.
123. Then, We have sent the revelation to you (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying): “Follow the religion of Ibrāhīm (Abraham) *Ḥanīf* (Islāmic Monotheism⁽¹⁾ — to worship none but Allāh) and he was not of the *Mushrikūn* (polytheists, idolaters, and disbelievers).
124. The Sabbath was only prescribed for those who differed concerning it, and verily, your Lord will judge between them on the Day of Resurrection about that wherein they used to differ.

وَعَاثَيْنَهُ فِي الدُّنْيَا حَسَنَةً وَإِنَّهُ فِي
الْآخِرَةِ لَمِنَ الصَّالِحِينَ ﴿١٢٢﴾

ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنْ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ
حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٢٣﴾

إِنَّمَا جُعِلَ السَّبْتُ عَلَى الَّذِينَ اخْتَلَفُوا
فِيهِ وَإِنَّ رَبَّكَ لَيَحْكُمُ بَيْنَهُمْ يَوْمَ
الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿١٢٤﴾

are no believers on the surface of the earth except you and I. This man asked me about you and I have told him that you are my sister, so don't contradict my statement.” The tyrant then called Sārah and when she went to him, he tried to take hold of her with his hand, but (his hand got stiff and) he was confounded. He asked Sārah, “Pray to Allāh for me, and I shall not harm you.” So Sārah asked Allāh to cure him and he got cured. He tried to take hold of her for the second time, but (his hand got as stiff as or stiffer than before and) he was more confounded. He again requested Sārah, “Pray to Allāh for me, and I will not harm you,” Sārah asked Allāh again and he became right. He then called one of his guards (who had brought her) and said, “You have not brought me a human being but have brought me a devil.” The tyrant then gave Hājar as a girl-servant to Sārah. Sārah came back [to Ibrāhīm (Abraham)] while he was praying. Ibrāhīm (Abraham), gesturing with his hand, asked, “What has happened?” She replied “Allāh has spoiled the evil plot of the infidel (or immoral person) and gave me Hājar for service”. (Abu Hurairah then addressed his listeners saying, “That (Hājar) was your mother, O Banī Mā’-is-Samā’ (i.e. the Arabs).” (*Ṣaḥīḥ Al-Bukhārī*, Vol. 4, *Ḥadīth* No. 578).

- * The idolaters invited Ibrāhīm (Abraham) to join them in their celebrations outside the city, but he refused, claiming that he was sick. When he was left alone, he came to their idols and broke them into pieces. When the idolaters questioned him, he claimed that he had not destroyed their idols but the chief idol had, which Ibrāhīm (Abraham) left undisturbed and on whose shoulder he had put an axe to lay the accusation on it.

(1) (V.16:123) See the footnote of (V. 2:135).

125. Invite (mankind, O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) to the Way of your Lord (i.e. Islām) with wisdom (i.e. with the Divine Revelation and the Qur’ān) and fair preaching, and argue with them in a way that is better. Truly, your Lord knows best who has gone astray from His Path, and He is the Best Knower of those who are guided.
126. And if you punish (your enemy, O you believers in the Oneness of Allāh), then punish them with the like of that with which you were afflicted. But if you endure patiently, verily, it is better for *Aṣ-Ṣābirūn* (the patient)⁽¹⁾.
127. And endure you patiently (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), your patience is not but from Allāh. And grieve not over them (polytheists and pagans), and be not distressed because of what they plot.

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ
الْحَسَنَةِ وَجِدْلُهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ
رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَنْ سَبِيلِهِ
وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿١٢٥﴾

وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ
وَإِنَّ صَبْرَكُمْ لَهُوَ خَيْرٌ لِلصَّابِرِينَ ﴿١٢٦﴾

وَأَصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ وَلَا تَحْزَنْ
عَلَيْهِمْ وَلَا تَكُ فِي صَيْقِلٍ مِمَّا يَمْكُرُونَ ﴿١٢٧﴾

(1) (V.16:126):

- a) The Statement of Allāh: “Only those who are patient shall receive their rewards in full, without reckoning” (V.39:10).
Narrated Abu Mūsā رَضِيَ اللَّهُ عَنْهُ: The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “None is more patient than Allāh against the harmful saying He hears from the people, they ascribe a son (or offspring) to Him, yet He gives them health and (supplies them with) provision.” (*Ṣaḥīḥ Al-Bukhārī*, Vol. 8, *Ḥadīth* No. 121).
- b) Narrated ‘Abdullāh رَضِيَ اللَّهُ عَنْهُ: The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ divided and distributed something as he used to do with some of his distributions. A man from the *Anṣār* said, “By Allāh! in this division the pleasure of Allāh has not been intended.” I said, “I will definitely tell this to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.” So I went to him while he was sitting with his companions and told him of it secretly. That was hard upon the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and the colour of his face changed, and he became so angry that I wished I had not told him. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then said, “Mūsā (Moses) was harmed with more than this, yet he remained patient.” (*Ṣaḥīḥ Al-Bukhārī*, Vol. 8, *Ḥadīth* No. 122).

128. Truly, Allāh is with those who fear Him (keep their duty to Him),⁽¹⁾ and those who are *Muḥsinūn* (good-doers)⁽²⁾.

إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ
مُحْسِنُونَ ﴿١٢٨﴾

(1) (V.16:128) Narrated Abu Hurairah رَضِيَ اللَّهُ عَنْهُ: Allāh’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “The deeds of anyone of you will not save you [from the (Hell) Fire].” They said, “Even you (will not be saved by your deeds), O Allāh’s Messenger?” He said, “No, even I (will not be saved) unless and until Allāh bestows His Mercy on me and protects me with His Grace. Therefore, do good deeds properly, sincerely and moderately, and worship Allāh in the forenoon and in the afternoon and during a part of the night, and always adopt a middle, moderate, regular course whereby you will reach your target (Paradise).” (*Ṣaḥīḥ Al-Bukhārī*, Vol. 8, *Ḥadīth* No. 470).

(2) (V.16:128) See the footnote of (V.9:120).

(17)

Sūrat Al-Isrā'
(The Journey by Night)

سُورَةُ الْاِسْرَاءِ

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

1. Glorified (and Exalted) is He (Allāh) [above all that (evil) they associate with Him]⁽¹⁾ Who took His slave (Muḥammad ﷺ) for a journey by night from *Al-Masjid-al-Ḥarām* (in Makkah) to *Al-Masjid-al-Aqsā* (in Jerusalem), the neighbourhood whereof We have blessed, in order that We might show him (Muḥammad ﷺ) of Our *Āyāt* (proofs, evidences, lessons, signs, etc.). Verily, He is the All-Hearer, the All-Seer⁽²⁾.
2. And We gave Mūsā (Moses) the Scripture and made it guidance for the Children of Israel (saying): “Take none other than Me as (your) *Wakīl* (Protector, Lord or Disposer of your affairs).
3. “O offspring of those whom We carried (in the ship) with Nūh (Noah)! Verily, he was a grateful slave.”

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِّنَ
الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا
الَّذِي بَرَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ عَائِنَاتِنَا
إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ ﴿١﴾

وَعَائِنَاتِنَا مُوسَىٰ أَلْكَتَبَ وَجَعَلْنَاهُ هُدًى
لِّبَنِي إِسْرَائِيلَ إِلَّا تَنخَضُوا مِّنْ دُونِي
وَكَيْلًا ﴿٢﴾

ذُرِّيَّةَ مَنْ حَمَلْنَا مَعَ نُوحٍ إِنَّهُ كَانَ عَبْدًا
شَكُورًا ﴿٣﴾

(1) (V.17:1) Narrated Ṭalḥah Ibn ‘Ubaidallāh رَضِيَ اللَّهُ عَنْهُ that he asked the Prophet ﷺ, “what is the meaning of ‘*Subḥān Allāh*’?” He said, ‘Glorified (and Exalted) is He (Allāh) [above all that (evil) they associate with Him].’

(2) (V.17:1) Narrated Jābir ibn ‘Abdullāh رَضِيَ اللَّهُ عَنْهُ that he heard Allāh’s Messenger ﷺ saying, “When the people of Quraish did not believe me [i.e. in the story of my *Isrā’* — (Night Journey)], I stood up in *Al-Ḥijr* (the semi-circular enclosure to the north of the ka‘bah) and Allāh displayed Jerusalem in front of me, and I began describing it to them while I was looking at it.” (*Ṣaḥīḥ Al-Bukhārī*, Vol.5, *Ḥadīth* No.226).

4. And We decreed for the Children of Israel in the Scripture: indeed you would do mischief in the land twice and you will become tyrants and extremely arrogant!
5. So, when the promise came for the first of the two, We sent against you slaves of Ours given to terrible warfare. They entered the very innermost parts of your homes. And it was a promise (completely) fulfilled.
6. Then, We gave you a return of victory over them. And We helped you with wealth and children and made you more numerous in man-power.
7. (And We said): “If you do good, you do good for your own selves, and if you do evil (you do it) against yourselves.” Then, when the second promise came to pass, (We permitted your enemies) to disgrace your faces and to enter the mosque (of Jerusalem) as they had entered it before, and to destroy, with utter destruction, all that fell in their hands.
8. [And We said in the Taurāt (Torah)]: “It may be that your Lord may show mercy to you, but if you return (to sins), We shall return (to Our Punishment). And We have made Hell a prison for the disbelievers.
9. Verily, this Qur’ān guides to that which is most just and right and gives glad tidings to the believers (in the Oneness of Allāh and His Messenger, Muḥammad ﷺ), who work deeds of righteousness, that they shall have a great reward (Paradise).

وَقَضَيْنَا إِلَىٰ بَنِي إِسْرَائِيلَ فِي الْكِتَابِ لَتُفْسِدُنَّ فِي الْأَرْضِ مَرَّتَيْنِ وَلَتَعْلُنَّ عُلُوًّا كَبِيرًا ﴿٤﴾

فَإِذَا جَاءَ وَعْدُ أُولَاهُمَا بَعَثْنَا عَلَيْكُمْ عِبَادًا لَنَا أُولَىٰ بَأْسٍ شَدِيدٍ فَجَاسُوا خِلَالَ الدِّيَارِ وَكَانَ وَعْدًا مَّفْعُولًا ﴿٥﴾

ثُمَّ رَدَدْنَا لَكُمُ الْكَرَّةَ عَلَيْهِمْ وَأَمْدَدْنَاكُم بِأَمْوَالٍ وَبَنِينَ وَجَعَلْنَاكُم أَكْثَرًا نَفِيرًا ﴿٦﴾

إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنْفُسِكُمْ وَإِنْ أَسَأْتُمْ فَلَهَا فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ لِيَسْتَوْأُوْجُوْهُكُمْ وَلِيَدْخُلُوا الْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلِيُتَبِّرُوا مَا عَلَوْا تَتْبِيرًا ﴿٧﴾

عَسَىٰ رَبُّكُمْ أَنْ يَرْحَمَكُمُ وَإِنْ عُدتُّمْ عُدْنَا وَجَعَلْنَا جَهَنَّمَ لِلْكَافِرِينَ حَصِيرًا ﴿٨﴾

إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا ﴿٩﴾

10. And that those who believe not in the Hereafter, for them We have prepared a painful torment (Hell).
11. And man invokes (Allāh) for evil as he invokes (Allāh) for good and man is ever hasty [i.e., if he is angry with somebody, he invokes (saying): "O Allāh! Curse him" and that one should not do, but one should be patient].
12. And We have appointed the night and the day as two *Āyāt* (signs etc.). Then, We have obliterated the sign of the night (with darkness) while We have made the sign of the day illuminating, that you may seek bounty from your Lord, and that you may know the number of the years and the reckoning. And We have explained everything (in detail) with full explanation.
13. And We have fastened every man's deeds⁽¹⁾ to his neck, and on the Day of Resurrection, We shall bring out for him a book which he will find wide open.
14. (It will be said to him): "Read your book. You yourself are sufficient as a reckoner against you this Day."
15. Whoever goes right, then he goes right only for the benefit of his ownself. And whoever goes astray, then he goes astray to his own loss. No one laden with burdens can

وَأَنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ﴿١٠﴾

وَيَدْعُ الْإِنْسَانَ بِالشَّرِّ دُعَاءَهُ بِالْخَيْرِ وَكَانَ الْإِنْسَانُ عَجُولًا ﴿١١﴾

وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَاتَيْنِ فَمَحَوْنَا آيَةَ اللَّيْلِ وَجَعَلْنَا آيَةَ النَّهَارِ مُبْصِرَةً لِّتَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ وَلِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ وَكُلَّ شَيْءٍ ءِ فَصَّلْنَاهُ تَفْصِيلًا ﴿١٢﴾

وَكُلَّ إِنْسَانٍ أَلزَمْنَاهُ طَلْعَ رُءُوفِهِ فِي عُنُقِهِ وَنُخْرِجُ لَهُ يَوْمَ الْقِيَامَةِ كِتَابًا يَلْقَاهُ مَنشُورًا ﴿١٣﴾

أَقْرَأْ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا ﴿١٤﴾

مَنْ أَهْتَدَىٰ فَأِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ فَأِنَّمَا يَضِلُّ عَلَيْهَا وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا ﴿١٥﴾

(1) (V. 17:13) Narrated Ibn Mas'ūd رَضِيَ اللَّهُ عَنْهُ: A man asked the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "What deeds are the best?" The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said; (1) To perform the (daily compulsory) *Ṣalāt* (prayers) at their (early) stated fixed times; (2) To be good and dutiful to one's own parents (3) and to participate in *Jihād* in Allāh's Cause." (*Ṣaḥīḥ Al-Bukhārī*, Vol.9, *Hadīth* No.625).

bear another's burden. And We never punish until We have sent a Messenger (to give warning).

16. And when We decide to destroy a town (population), We (first) send a definite order (to obey Allāh and be righteous) to those among them [or We (first) increase in number those of its population] who lead a life of luxury. Then, they transgress therein, and thus the word (of torment) is justified against it (them). Then We destroy it with complete destruction.
17. And how many generations have We destroyed after Nūh (Noah)! And Sufficient is your Lord as Well-Acquainted and All-Beholder of the sins of His slaves.
18. Whoever desires the quick-passing (transitory enjoyment of this world), We readily grant him what We will for whom We like. Then, afterwards, We have appointed for him Hell; he will burn therein, disgraced and rejected (— far away from Allāh's Mercy).
19. And whoever desires the Hereafter and strives for it, with the necessary effort due for it (i.e. does righteous deeds of Allāh's Obedience) while he is a believer (in the Oneness of Allāh — Islāmic Monotheism) — then such are the ones whose striving shall be appreciated, (thanked and rewarded by Allāh).
20. On each — these as well as those — We bestow from the Bounties of your Lord. And the Bounties of your Lord can never be forbidden.

وَإِذَا أَرَدْنَا أَنْ نُهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا
فَفَسَقُوا فِيهَا فَحَقَّ عَلَيْهَا الْقَوْلُ
فَدَمَّرْنَا تَدْمِيرًا ﴿١٦﴾

وَكَمْ أَهْلَكْنَا مِنَ الْقُرُونِ مِنْ بَعْدِ نُوحٍ
وَكَفَىٰ بِرَبِّكَ بِذُنُوبِ عِبَادِهِ خَبِيرًا
بَصِيرًا ﴿١٧﴾

مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ عَجَلْنَا لَهُ فِيهَا
مَا نَشَاءُ لِمَنْ نُرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ
يَصْلُبُهَا مَذْمُومًا مَدْحُورًا ﴿١٨﴾

وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ
مُؤْمِنٌ فَأُولَٰئِكَ كَانَ سَعْيُهُمْ مَشْكُورًا ﴿١٩﴾

كُلًّا نَبُذُ هَوًّا لَّآءٍ وَهَوًّا لَّآءٍ مِنْ عَطَاءِ
رَبِّكَ وَمَا كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا ﴿٢٠﴾

21. See how We prefer some of them to others (in this world), and verily, the Hereafter will be greater in degrees and greater in preferment.
22. Set not up with Allāh any other *ilāh* (god), (O man)! (This verse is addressed to Prophet Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, but its implication is general to all mankind), or you will sit down reproved, forsaken (in the Hell-fire).
23. And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honour.
24. And lower to them the wing of submission and humility through mercy, and say: "My Lord! Bestow on them Your Mercy as they did bring me up when I was young."
25. Your Lord knows best what is in your inner-selves. If you are righteous, then, verily, He is Ever Most Forgiving to those who turn to Him again and again in obedience, and in repentance.
26. And give to the kinsman his due and to the *Miskīn*⁽¹⁾ (the needy) and to the wayfarer. But spend not wastefully (your wealth) in the manner of a spendthrift⁽²⁾. (*Tafsīr Aṭ-Ṭabarī*)

أَنْظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ
وَلِالْآخِرَةِ أَكْبَرُ دَرَجَاتٍ وَأَكْبَرُ
تَفْضِيلًا ﴿١١﴾

لَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَقْعُدَ
مَذْمُومًا مَخْذُولًا ﴿٢٢﴾

* وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ
وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبُلُغَنَّ عِنْدَكَ
الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا
أُفٍّ وَلَا تَنْهَرُهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ﴿٢٣﴾

وَأَخْفِضْ لَهُمَا جَنَاحَ الذَّلِيلِ مِنَ الرَّحْمَةِ
وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا ﴿٢٤﴾

رَبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ إِنْ
تَكُونُوا صَالِحِينَ فَإِنَّهُ كَانَ لِلْأَوَّابِينَ
عَفْوًا ﴿٢٥﴾

وَعَاتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ
السَّبِيلِ وَلَا تَبْدِرُوا تَبْدِيرًا ﴿٢٦﴾

(1) (V.17:26) See the footnote of (V.2:83).

(2) (V.17:26) You have to follow a middle course in your spendings - neither a miser nor a spendthrift, and not to be like those who spend in the disobedience of Allāh and His Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

27. Verily, the spendthrifts are brothers of the *Shayāṭīn* (devils), and the *Shaiṭān* (Devil-Satan) is ever ungrateful to his Lord.
28. And if you (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) turn away from them (the kindred, the needy, the wayfarer, whom We have ordered you to give their rights, but if you have no money at the time they ask you for it) and you are awaiting a mercy from your Lord for which you hope, then, speak to them a soft, kind word (i.e. Allāh will give me, and I shall give you).
29. And let not your hand be tied (like a miser) to your neck, nor stretch it forth to its utmost reach (like a spendthrift), so that you become blameworthy and in severe poverty.
30. Truly, your Lord enlarges the provision for whom He wills and straitens (for whom He wills). Verily, He is Ever Well-Acquainted, All-Seer of His slaves.
31. And kill not your children for fear of poverty. We shall provide for them as well as for you. Surely, the killing of them is a great sin⁽¹⁾.
32. And come not near to unlawful sex. Verily, it is a *Fāḥishah* (i.e. anything that transgresses its limits: a great sin), and an evil way (that leads one to Hell unless Allāh forgives him).

إِنَّ الْمُبَدِّرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ
وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا ﴿٢٧﴾

وَأِمَّا تُعْرَضُونَ عَنْهُمْ أِتْبَاعًا رَحْمَةٍ مِّن
رَّبِّكَ تَرْجُوهَا فَقُلْ لَّهُمْ قَوْلًا مَّيْسُورًا ﴿٢٨﴾

وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ
وَلَا تَبْسُطْهَا كُلَّ الْبَسِطِ فَتَقْعُدَ مَلُومًا
مَّحْسُورًا ﴿٢٩﴾

إِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ
إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا ﴿٣٠﴾

وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ نَّحْنُ
نَرْزُقُهُمْ وَإِيَّاكُمْ إِنَّ قَتْلَهُمْ كَانَ خِطَاً
كَبِيرًا ﴿٣١﴾

وَلَا تَقْرَبُوا الزَّوْجَ الَّذِي بَيْنَهُ وَبَيْنَ
سَبِيلِهَا ﴿٣٢﴾

(1) (V.17:31): See the footnote of (V.2:22).

33. And do not kill anyone whose killing Allāh has forbidden, except for a just cause. And whoever is killed wrongfully (intentionally with hostility and oppression and not by mistake), We have given his heir the authority [to demand *Qisās*, — Law of Equality in punishment — or to forgive, or to take *Diyah* (blood-money)]. But let him not exceed limits in the matter of taking life (i.e he should not kill except the killer). Verily, he is helped (by the Islāmic law)⁽¹⁾.

وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيهِ سُلْطٰنًا فَلَا يُسْرِفُ فِي الْقَتْلِ إِنَّهُ كَانَ مَنْصُورًا ﴿٣٣﴾

34. And come not near to the orphan's property except to improve it, until he attains the age of full strength. And fulfil (every) covenant. Verily, the covenant will be questioned about.

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا ﴿٣٤﴾

35. And give full measure when you measure, and weigh with a balance that is straight. That is good (advantageous) and better in the end.

وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ وَزَنُوا بِالْقِسْطَٰسِ الْمُسْتَقِيمِ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٣٥﴾

36. And follow not (O man i.e., say not, or do not or witness not) that of which you have no knowledge⁽²⁾. Verily, the hearing, and the sight, and the heart, of each one of those will be questioned (by Allāh).

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عِنْدَهُ مَسْئُولًا ﴿٣٦﴾

37. And walk not on the earth with conceit and arrogance. Verily, you can neither rend nor penetrate the earth, nor can you attain a stature like the mountains in height.

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّكَ لَنْ تَخْرِقَ الْأَرْضَ وَلَنْ تَبْلُغَ الْجِبَالَ طُولًا ﴿٣٧﴾

(1) (V.17:33): See the footnote of (V.5:50).

(2) (V.17:36) e.g. one's saying: "I have seen," while in fact he has not seen, or "I have heard," while he has not heard.

38. All the bad aspects of these (the above mentioned things) are hateful to your Lord.
39. This is (part) of *Al-Hikmah* (wisdom, good manners and high character) which your Lord has revealed to you (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). And set not up with Allāh any other *ilāh* (god) lest you should be thrown into Hell, blameworthy and rejected, (from Allāh's Mercy).
40. Has then your Lord (O pagans of Makkah!) preferred for you sons, and taken for Himself, from among the angels, daughters? Verily, you indeed utter an awful saying.
41. And surely, We have explained [Our Promises, Warnings and (set forth many) examples] in this Qur'ān that they (the disbelievers) may take heed, but it increases them in naught, save aversion.
42. Say (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to these polytheists, pagans): "If there had been other *ālihah* (gods) along with Him as they assert, then they would certainly have sought out a way to the Lord of the Throne (seeking His Pleasures and to be near to Him).
43. Glorified and Exalted is He! High above (the great falsehood) that they say! (i.e. forged statements that there are other gods along with Allāh, but He is Allāh, the One, the Self-Sufficient Master, Whom all creatures need. He begets not, nor was He begotten, and there is none comparable or coequal to Him).

كُلُّ ذَلِكَ كَانَ سَيِّئُهُ عِنْدَ رَبِّكَ
مَكْرُوهًا ﴿٣٨﴾

ذَلِكَ مِمَّا أَوْحَىٰ إِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ
وَلَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا ءَاخَرَ فَتُلْقَىٰ فِي
جَهَنَّمَ مَلُومًا مَّدْحُورًا ﴿٣٩﴾

أَفَأَصْفَلَكُمْ رَبُّكُم بِالْبَنِينَ وَاتَّخَذَ مِنَ
الْمَلَائِكَةِ إِنثًا إِنَّكُمْ لَتَقُولُونَ قَوْلًا
عَظِيمًا ﴿٤٠﴾

وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِيَذَّكَّرُوا
وَمَا يَزِيدُهُمْ إِلَّا نُفُورًا ﴿٤١﴾

قُلْ لَوْ كَانَ مَعَهُ ءَالِهَةٌ كَمَا يَقُولُونَ إِذَا
لَا تَبْتَغُوا إِلَىٰ ذِي الْعَرْشِ سَبِيلًا ﴿٤٢﴾

سُبْحٰنَهُ وَتَعَالَىٰ عَمَّا يَقُولُونَ عُلُوًّا
كَبِيرًا ﴿٤٣﴾

44. The seven heavens and the earth and all that is therein, glorify Him and there is not a thing but glorifies His Praise. But you understand not their glorification. Truly, He is Ever Forbearing, Oft-Forgiving.
45. And when you (Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) recite the Qur'ān, We put between you and those who believe not in the Hereafter, an invisible veil⁽¹⁾ (or screen their hearts, so they hear or understand it not).
46. And We have put coverings over their hearts lest they should understand it (the Qur'ān), and in their ears deafness. And when you make mention of your Lord Alone [*Lā ilāha illallāh* (none has the right to be worshipped but Allāh) Islāmic Monotheism (توحيد الله)] in the Qur'ān, they turn on their backs, fleeing in extreme dislike.
47. We know best of what they listen to, when they listen to you. And when they take secret counsel,

تُسَبِّحُ لَهُ السَّمَوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ إِنَّهُ كَانَ حَلِيمًا غَفُورًا ﴿٤٤﴾

وَإِذَا قَرَأْتَ الْقُرْآنَ جَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ حِجَابًا مَسْتُورًا ﴿٤٥﴾

وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَإِذَا ذَكَرْتَ رَبَّكَ فِي الْقُرْآنِ وَحْدَهُ وَلَوْ عَلَىٰ أَذْبَانِهِمْ نُفُورًا ﴿٤٦﴾

نَحْنُ أَعْلَمُ بِمَا يَسْتَعِينُونَ بِهِ إِذْ يَسْتَعِينُونَ إِلَيْكَ وَإِذْ هُمْ نَجْوَىٰ إِذْ يَقُولُ الظَّالِمُونَ إِنْ تَتَّبِعُونَ إِلَّا رَجُلًا مَسْحُورًا ﴿٤٧﴾

(1) (V.17:45) It is said as regards this Verse (17:45) in the Book of *Tafsīr* (*Imām Qurṭubī*) Narrated Sa'īd ibn Jubair رَضِيَ اللَّهُ عَنْهُ "When the *Sūrah* No.111 (*Tabbat Yadā*) was revealed, the wife of Abu Lahab came looking for the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ while Abū Bakr رَضِيَ اللَّهُ عَنْهُ, was sitting beside him. Abū Bakr said to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "I wish if you get aside (or go away) as she is coming to us, she may harm you." The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: "There will be a screen set between me and her." So she did not see him. She said to Abū Bakr: "Your companion is saying poetry against me," Abū Bakr said: "By Allāh, he does not say poetry." She said: "Do you believe that?" Then she left. Abū Bakr said, "O Allāh's Messenger! She did not see you." The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: "An angel was screening me from her." [This *Ḥadīth* is quoted in *Musnad Abu Ya'la.*]

It is said that if the above Verse (17:45) is recited by a real believer (of Islāmic Monotheism) he will be screened from a disbeliever. (Allāh knows better). (*Tafsīr Al-Qurṭubī*, Vol.10, Page 269).

then the *Zālimūn* (polytheists and wrong-doers) say: “You follow none but a bewitched man.”

48. See what examples they have put forward for you. So they have gone astray, and never can they find a way.

49. And they say: “When we are bones and fragments (destroyed), would we really be resurrected (to be) a new creation?”

50. Say (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) “Be you stones or iron,”

51. “Or some created thing that is yet greater (or harder) in your breasts (thoughts to be resurrected, even then you shall be resurrected).” Then, they will say: “Who shall bring us back (to life)?” Say: “He Who created you first!” Then, they will shake their heads at you and say: “When will that be?” Say: “Perhaps it is near!”

52. On the Day when He will call you, and you will answer (His Call) with (words of) His Praise and Obedience, and you will think that you have stayed (in this world) but a little while!

53. And say to My slaves (i.e. the true believers of Islāmic Monotheism) that they should (only) say those words that are the best. (Because) *Shaitān* (Satan) verily, sows a state of conflict and disagreements among them. Surely, *Shaitān* (Satan) is to man a plain enemy.

أَنْظُرَ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا
فَلَا يَسْتَطِيعُونَ سَبِيلًا ﴿٤٨﴾

وَقَالُوا أَوَإِذَا كُنَّا عِظْمًا وُرُفَّتًا أَعِنَّا
لَمَبْعُوثُونَ خَلْقًا جَدِيدًا ﴿٤٩﴾

* قُلْ كُونُوا حِجَارَةً أَوْ حَدِيدًا ﴿٥٠﴾

أَوْ خَلْقًا مِمَّا يَكْبُرُ فِي صُدُورِكُمْ
فَسَيَقُولُونَ مَنْ يُعِيدُنَا قُلِ الَّذِي فَطَرَكُمْ
أَوَّلَ مَرَّةٍ فَسَيُنْغِضُونَ إِلَيْكَ رُءُوسَهُمْ
وَيَقُولُونَ مَتَى هُوَ قُلْ عَسَى أَنْ يَكُونَ
قَرِيبًا ﴿٥١﴾

يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ
وَتَتَذَكَّرُونَ إِنْ لَبِثْتُمْ إِلَّا قَلِيلًا ﴿٥٢﴾

وَقُلْ لِعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ إِنَّ
الشَّيْطَانَ يَنْزِعُ بَيْنَهُمْ إِنْ الشَّيْطَانُ كَانَ
لِلْإِنْسَانِ عَدُوًّا مُبِينًا ﴿٥٣﴾

54. Your Lord knows you best; if He wills, He will have mercy on you, or if He wills, He will punish you. And We have not sent you (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) as a guardian over them.
55. And your Lord knows best all who are in the heavens and the earth. And indeed, We have preferred some of the Prophets to others, and to Dāwūd (David) We gave the Zabūr (Psalms).
56. Say (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ): “Call upon those — besides Him — whom you pretend [to be gods like angels, ‘Isā (Jesus), ‘Uzair (Ezra), and others.]. They have neither the power to remove the adversity from you nor even to shift it from you to another person.”
57. Those whom they call upon [like ‘Isā (Jesus) - son of Maryam (Mary), ‘Uzair (Ezra), angels] desire (for themselves) means of access to their Lord (Allāh), as to which of them should be the nearest; and they [‘Isā (Jesus), ‘Uzair (Ezra), angels and others] hope for His Mercy and fear His Torment. Verily, the Torment of your Lord is (something) to be afraid of!
58. And there is not a town (population) but We shall destroy it before the Day of Resurrection, or punish it with a severe torment. That is written in the Book (of Our Decrees)⁽¹⁾.

رَّبُّكُمْ أَعْلَمُ بِكُمْ إِنَّ يَشَاءُ يَرْحَمَكُمُ أَوْ
 إِنَّ يَشَاءُ يُعَذِّبِكُمْ وَمَا أَرْسَلْنَاكَ عَلَيْهِمْ
 وَكَيْلًا ﴿٥٤﴾

وَرَبُّكَ أَعْلَمُ بِمَن فِي السَّمَوَاتِ وَالْأَرْضِ
 وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ عَلَى بَعْضٍ
 وَعَآتَيْنَا دَاوُدَ زَبُورًا ﴿٥٥﴾

قُلْ أَدْعُوا الَّذِينَ رَعَيْتُمْ مِّن دُونِهِ فَلَا
 يَمْلِكُونَ كَشْفَ الضَّرِّ عَنْكُمْ وَلَا
 تَحْوِيلًا ﴿٥٦﴾

أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَى رَبِّهِمْ
 الْوَسِيلَةَ أَنَّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ
 وَيَخَافُونَ عَذَابَهُ إِنَّ عَذَابَ رَبِّكَ كَانَ
 مُحْدَوْرًا ﴿٥٧﴾

وَإِن مِّن قَرْيَةٍ إِلَّا نَحْنُ مُهْلِكُوهَا قَبْلَ
 يَوْمِ الْقِيَامَةِ أَوْ مُعَذِّبُوهَا عَذَابًا شَدِيدًا
 كَانَ ذَلِكَ فِي الْكِتَابِ مَسْطُورًا ﴿٥٨﴾

(1) (V.17:58) It is said by ‘Abdullāh ibn Mas‘ūd رَضِيَ اللَّهُ عَنْهُ: “If the people of a town indulge in illegal sexual intercourse and practise *Ribā* (usury of all kinds), Allāh permits its destruction.” (*Tafsīr Al-Qurtubī*).

59. And nothing stops Us from sending the *Āyāt* (proofs, evidences, signs) but that the people of old denied them. And We sent the she-camel to Thamūd as a clear sign, but they did her wrong. And We sent not the signs except to warn, and to make them afraid (of destruction).
60. And (remember) when We told you: “Verily, your Lord has encompassed mankind (i.e. they are in His Grip).” And We made not the vision which We showed you (O Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ as an actual eye-witness and not as a dream on the night of *Al-Isrā'*)⁽¹⁾ but a trial for mankind, and (likewise) the accursed tree (*Zaqqūm*, mentioned) in the Qur'ān. We warn and make them afraid, but it only increases them in naught save great disbelief, oppression and disobedience to Allāh.
61. And (remember) when We said to the angels: “Prostrate yourselves to Adam.” They prostrated themselves except *Iblīs* (Satan). He said: “Shall I prostrate myself to one whom You created from clay?”
62. [*Iblīs* (Satan)] said: “See this one, whom You have honoured above me, if You give me respite (keep me alive) to the Day of Resurrection, I will surely seize and mislead his offspring (by sending them astray) all but a few!”

وَمَا مَنَعَنَا أَنْ نُرْسِلَ بِالْآيَاتِ إِلَّا أَنْ
كَذَّبَ بِهَا الْأَوْلُونَ وَعَاتَيْنَا تُمُودَ النَّاقَةَ
مُبْصِرَةً فَظَلَمُوا بِهَا وَمَا نُرْسِلُ بِالْآيَاتِ
إِلَّا تَخْوِيفًا ﴿٥٩﴾

وَإِذْ قُلْنَا لَكَ إِنَّ رَبَّكَ أَحَاطَ بِالنَّاسِ وَمَا
جَعَلْنَا الرُّءْيَا الَّتِي أَرَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ
وَالشَّجَرَةَ الْمَلْعُونَةَ فِي الْقُرْآنِ وَنُحُوفُهُمْ
فَمَا يَزِيدُهُمْ إِلَّا طُغْيَانًا كَبِيرًا ﴿٦٠﴾

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ
فَسَجَدُوا إِلَّا إِبْلِيسَ قَالَ أَأَسْجُدُ لِمَنْ
خَلَقْتِ طِينًا ﴿٦١﴾

قَالَ أَرَأَيْتَكَ هَذَا الَّذِي كَرَّمْتَ عَلَيَّ
لَنْ آخُرْتَنِي إِلَى يَوْمِ الْقِيَامَةِ لِأَنْتَ بَعْدَ
ذُرِّيَّتِهِ إِلَّا قَلِيلًا ﴿٦٢﴾

(1) (V.17:60) See footnote of (V.53:12) *Al-Mi'rāj*.

63. (Allāh) said: “Go, and whosoever of them follows you, surely Hell will be the recompense of you (all) — an ample recompense.
64. “And befool them gradually, those whom you can among them, with your voice (i.e. songs, music, and any other call for Allāh’s disobedience), make assaults on them with your cavalry and your infantry, share with them wealth and children (by tempting them to earn money by illegal ways — usury, or by committing illegal sexual intercourse), and make promises to them.” But Satan promises them nothing but deceit.
65. “Verily, My slaves (i.e. the true believers of Islāmic Monotheism) — you have no authority over them. And All-Sufficient is your Lord as a Guardian.”
66. Your Lord is He Who drives the ship for you through the sea, in order that you may seek of His Bounty. Truly, He is Ever Most Merciful towards you.
67. And when harm touches you upon the sea, those that you call upon vanish from you except Him (Allāh Alone). But when He brings you safe to land, you turn away (from Him). And man is ever ungrateful⁽¹⁾.

قَالَ أَذْهَبَ فَمَنْ تَبِعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ
جَزَاءُكُمْ جزَاءً مَوْفُورًا ﴿٦٣﴾

وَأَسْتَفْزِرُ مِنْ أَسْتَطَعْتَ مِنْهُمْ بِصَوْتِكَ
وَأَجْلِبُ عَلَيْهِمْ بِخَيْلِكَ وَرَجِلِكَ
وَشَارِكُهُمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ وَعَدَّهُمْ
وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا عُرْوًا ﴿٦٤﴾

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَنٌ
وَكَفَىٰ بَرَبِكَ وَكِيلًا ﴿٦٥﴾

رَبُّكُمُ الَّذِي يُرِيكُمُ الْفُلْكَ فِي
الْبَحْرِ لِتَبْتَغُوا مِنْ فَضْلِهِ إِنَّهُ كَانَ
بِكُمْ رَحِيمًا ﴿٦٦﴾

وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ
تَدْعُونَ إِلَّا إِلَٰهًا فَلَمَّا نَجَّكُم إِلَى الْبَرِّ
أَعْرَضْتُمْ وَكَانَ الْإِنْسَانُ كَفُورًا ﴿٦٧﴾

(1) (V.17:67) Ibn Kathīr in his Book of *Tafsīr* as regards this Verse (17:67) said: ‘Ikrimah ibn Abī Jahl fled from Allāh’s Messenger ﷺ (at the time) when Makkah was conquered. He rode over the (Red) Sea to cross over to Ethiopia, but (as they proceeded), a heavy stormy wind overtook their boat, and huge waves came to them from all sides, and they thought that they are encircled therein.

68. Do you then feel secure, that He will not cause a side of the land to swallow you up, or that He will not send against you a violent sand-storm? Then, you shall find no *Wakīl* (guardian — one to guard you from the torment).
69. Or do you feel secure, that He will not send you back a second time to sea and send against you a hurricane of wind and drown you because of your disbelief? Then, you will not find any avenger therein against Us.
70. And indeed We have honoured the Children of Adam, and We have carried them on land and sea, and have provided them with *At-Tayyibāt* (lawful good things), and have preferred them to many of those whom We have created with a marked preferment.
71. (And remember) the Day when We shall call together all human beings with their (respective) *Imām* [their Prophets, or their records of good and bad deeds, or their Holy Books like the Qur'ān, the Taurāt (Torah), the Injeel (Gospel), the leaders whom the people followed in this world.].

أَفَأَمِنْتُمْ أَنْ يُخْسِفَ بِكُمْ جَانِبَ الْبَرِّ
أَوْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا ثُمَّ لَا تَجِدُوا
لَكُمْ وَكِيلًا ﴿٦٨﴾

أَمْ أَمِنْتُمْ أَنْ يُعِيدَكُمْ فِيهِ تَارَةً أُخْرَى
فَيُرْسِلَ عَلَيْكُمْ قَاصِفًا مِنَ الرِّيحِ
فَيَغْرِقَكُمْ يَمًا 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﴾

يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمَّتِهِمْ فَمَنْ أُوْتِيَ
كِتَابَهُ وَبِإِمْنِهِ فَأُولَئِكَ يَفْرَحُونَ
كِتَابَهُمْ وَلَا يُظْلَمُونَ فَتِيلًا ﴿٧١﴾

The people of the boat said to one another: “None can save you except Allāh (the Only True God of the heavens and earth). So invoke (call upon) Him (Allāh) (by making your Faith pure for Him Alone and none else) to deliver you safe (from drowning).” ‘Ikrimah said to himself. ‘By Allāh if none can benefit in the sea except Allāh (Alone) then no doubt none can benefit over the land except Allāh (Alone). O Allāh! I promise You that if You deliver me safe from this, I will go and put my hands in the hands of (Prophet) Muḥammad and surely I will find him full of pity, kindness and mercy.’ So they were delivered safe (by Allāh), and returned to their sea-shore and came out of the sea. ‘Ikrimah رضي الله عنه then proceeded to Allāh’s Messenger, Muḥammad صلى الله عليه وسلم, (narrated his story), embraced Islām (just as he promised Allāh), and became a perfect Muslim.” (*Tafsīr Ibn Kathīr*).

So whosoever is given his record in his right hand, such will read their records, and they will not be dealt with unjustly in the least.

72. And whoever is blind in this world (i.e., does not see Allāh's Signs and believes not in Him), will be blind in the Hereafter, and more astray from the Path.
73. Verily, they were about to tempt you away from that which We have revealed (the Qur'ān) to you (O Muḥammad ﷺ), to fabricate something other than it against Us, and then they would certainly have taken you as a *Khalīl* (an intimate friend)!
74. And had We not made you stand firm, you would nearly have been inclined to them a little.
75. In that case, We would have made you taste a double portion (of punishment) in this life and a double portion (of punishment) after death. And then you would have found none to help you against Us.
76. And verily, they were about to frighten you so much as to drive you out from the land. But, in that case, they would not have stayed (therein) after you, except for a little while.
77. (This was Our) *Sunnah* (rule or way) with the Messengers We sent before you (O Muḥammad ﷺ), and you will not find any alteration in Our *Sunnah* (rule or way).

وَمَنْ كَانَ فِي هَذِهِ أَعْمَىٰ فَهُوَ فِي الْآخِرَةِ
أَعْمَىٰ وَأَضَلُّ سَبِيلًا ﴿٧٢﴾

وَإِنْ كَادُوا لَيَفْتِنُونَكَ عَنِ الَّذِي أُوحِيَ
إِلَيْكَ لِتَفْتَرِيَ عَلَيْنَا غَيْرَهُ وَإِذَا
لَا تَخْذُوكَ خَلِيلًا ﴿٧٣﴾

وَلَوْلَا أَنْ مَبْنَيْنَكَ لَقَدْ كِدْتَ تَرْكَنُ
إِلَيْهِمْ شَيْئًا قَلِيلًا ﴿٧٤﴾

إِذَا لَأَذَقْنَاكَ ضِعْفَ الْحَيَاةِ وَضِعْفَ
الْمَمَاتِ ثُمَّ لَا تَجِدُ لَكَ عَلَيْنَا نَصِيرًا ﴿٧٥﴾

وَإِنْ كَادُوا لَيَسْتَفِزُّوكَ مِنَ الْأَرْضِ
لِيُخْرِجُوكَ مِنْهَا وَإِذَا لَا يَلْبِثُونَ خَلْفَكَ
إِلَّا قَلِيلًا ﴿٧٦﴾

سُنَّةَ مَنْ قَدْ أَرْسَلْنَا قَبْلَكَ مِنْ رُسُلِنَا
وَلَا تَجِدُ لِسُنَّتِنَا تَحْوِيلًا ﴿٧٧﴾

78. Perform *Aṣ-Ṣalāt* (*Iqāmat-aṣ-Ṣalāt*)⁽¹⁾ from mid-day till the darkness of the night (i.e. the *Zuhr*, '*Aṣr*, *Maghrib*, and '*Ishā*' prayers), and recite the Qur'ān in the early dawn (i.e. the morning prayer). Verily, the recitation of the Qur'ān in the early dawn is ever witnessed (attended by the angels in charge of mankind of the day and the night)⁽²⁾.
79. And in some parts of the night (also) offer the *Ṣalāt* (prayer) with it (i.e. recite the Qur'ān in the prayer), as an additional prayer (*Tahajjud* optional prayer — *Nawāfil*) for you (O Muḥammad ﷺ). It may be that your Lord will raise you to *Maqām Maḥmūd* (a station of praise and glory, i.e. the honour of intercession on the Day of Resurrection.)⁽³⁾.

أَقِيمِ الصَّلَاةَ لِلدُّلُوكِ الشَّمْسِ إِلَى عَسَقِ
الَّيْلِ وَقُرْءَانَ الْفَجْرِ إِنَّ قُرْءَانَ الْفَجْرِ
كَانَ مَشْهُودًا ﴿٧٨﴾

وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَكَ عَسَى
أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَحْمُودًا ﴿٧٩﴾

- (1) (V.17:78) See the glossary.
- (2) (V.17:78) Narrated Abu Salāmah ibn 'Abdur-Raḥmān: Abu Hurairah رضي الله عنه said, "I heard Allāh's Messenger صلى الله عليه وسلم saying, 'The reward of a *Ṣalāt* (prayer) in congregation is twenty-five times superior in degrees to that of a *Ṣalāt* (prayer) offered by a person alone. The angels of the night and the angels of the day gather at the time of *Fajr* prayer.'" Abu Hurairah رضي الله عنه then added, "Recite the Holy Book if you wish, for 'Verily, the recitation of the Qur'ān in the early dawn (*Fajr* prayer) is ever witnessed (attended by the angels in charge of mankind of the day and the night)' (V.17:78)". (*Ṣaḥīḥ Al-Bukhārī*, Vol.1, *Ḥadīth* No. 621).
- (3) (V.17:79):
- a) Narrated Ibn 'Umar رضي الله عنهما: "On the Day of Resurrection the people will fall on their knees and every nation will follow their Prophet and they will say, 'O so-and-so! Intercede (for us with Allāh)', till (the right of) of intercession will be given to the Prophet (Muḥammad صلى الله عليه وسلم) and that will be the day when Allāh will raise him to *Maqām Maḥmūd* (a station of praise and glory i.e. the honour of intercession on the Day of Resurrection)". (*Ṣaḥīḥ Al-Bukhārī*, Vol. 6, *Ḥadīth* No. 242)

80. And say (O Muḥammad ﷺ):
My Lord! Let my entry (to the city of Al-Madinah) be good, and (likewise) my exit (from the city of Makkah) be good. And grant me from You an authority to help me (or a firm sign or a proof).
81. And say: “Truth (i.e. Islāmic Monotheism or this Qur’ān or *Jihād* against polytheists) has come and *Bāṭil* (falsehood, i.e. Satan or polytheism) has vanished. Surely *Bāṭil* is ever bound to vanish.”
82. And We send down of the Qur’ān that which is a healing and mercy to those who believe (in Islāmic Monotheism and act on it), and it increases the *Zālimūn* (polytheists and wrong-doers) nothing but loss.
83. And when We bestow Our Grace on man (the disbeliever), he turns away and becomes arrogant (far away from the Right Path). And when evil touches him, he is in great despair.
84. Say (O Muḥammad ﷺ) to mankind: “Each one does according to *Shakilatīhi* (i.e. his way or his religion or his intentions.), and your Lord knows best of him whose path (religion) is right.”

وَقُلْ رَبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ
وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ وَأَجْعَلْ لِي مِنْ
لَدُنْكَ سُلْطَانًا نَّصِيرًا ﴿٨٠﴾

وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ
الْبَاطِلَ كَانَ زَهُوقًا ﴿٨١﴾

وَنُنزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ
لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا
خَسَارًا ﴿٨٢﴾

وَإِذَا أَنْعَمْنَا عَلَى الْإِنْسَانِ أَعْرَضَ وَنَأَى
بِجَانِبِهِ وَإِذَا مَسَّهُ الشَّرُّ كَانَ يَئُوسًا ﴿٨٣﴾

قُلْ كُلٌّ يَعْمَلُ عَلَى شَاكِلَتِهِ فَرَبُّكُمْ
أَعْلَمُ بِمَنْ هُوَ أَهْدَى سَبِيلًا ﴿٨٤﴾

b) Narrated Jābir ibn ‘Abdullāh رَضِيَ اللَّهُ عَنْهُمَا: Allāh’s Messenger ﷺ said, “Whoever, after listening to the *Adhān* (call for the prayer) says, ‘O Allāh, the Lord of this complete call and of this prayer, which is going to be established! Give Muḥammad *Al-Wasīlah* and *Al-Faḍīlah** and raise him to *Maqām Maḥmūd*, which You have promised him,’ will be granted my intercession for him on the Day of Resurrection.” (*Ṣaḥīḥ Al-Bukhārī*, Vol.6, *Ḥadīth* No. 243).

* *Al-Wasīlah* is the highest position in Paradise which is granted to the Prophet ﷺ particularly; *Al-Faḍīlah* is the extra degree of honour which is bestowed on him above all creation.

85. And they ask you (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) concerning the *Rūh* (the Spirit); Say: “The *Rūh* (the Spirit) is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given only a little.”
86. And if We willed, We could surely take away that which We have revealed to you (i.e. this Qur’ān). Then, you would find no protector for you against Us in that respect.
87. Except as Mercy from your Lord. Verily, His Grace to you (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) is ever great.
88. Say: “If the mankind and the jinn were together to produce the like of this Qur’ān, they could not produce the like thereof, even if they helped one another.”
89. And indeed, We have fully explained to mankind, in this Qur’ān, every kind of similitude, but most of mankind refuse (the truth and accept nothing) but disbelief.
90. And they say: “We shall not believe in you (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), until you cause a spring to gush forth from the earth for us;
91. “Or you have a garden of date-palms and grapes, and cause rivers to gush forth in its midst abundantly;
92. “Or you cause the heaven to fall upon us in pieces, as you have claimed, or you bring Allāh and the angels before (us) face to face;

وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا ﴿٨٥﴾

وَلَيْنَ شِئْنَا لَنُدْهِبَنَّ بِالَّذِي أَوْحَيْنَا إِلَيْكَ ثُمَّ لَا تَجِدُ لَكَ بِهِ عَٰلِمِينَ وَكَيْلًا ﴿٨٦﴾

إِلَّا رَحْمَةً مِنْ رَبِّكَ إِنَّ فَضْلَهُ كَانَ عَلَيْكَ كَبِيرًا ﴿٨٧﴾

قُلْ لَئِنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا ﴿٨٨﴾

وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ فَأَبَىٰ أَكْثَرُ النَّاسِ إِلَّا كُفُورًا ﴿٨٩﴾

وَقَالُوا لَنْ نُؤْمِنَ لَكَ حَتَّىٰ تَفْجُرَ لَنَا مِنَ الْأَرْضِ يَنْبُوعًا ﴿٩٠﴾

أَوْ تَكُونَ لَكَ جَنَّةٌ مِنْ نَخِيلٍ وَعِنَبٍ فَتُفَجَّرَ الْأَنْهَارُ خِلَالَهَا تَفْجِيرًا ﴿٩١﴾

أَوْ تُسْقِطَ السَّمَاءَ كَمَا زَعَمَتْ عَلَيْنَا كِسْفًا أَوْ تَأْتِيَ بِاللَّهِ وَالْمَلَائِكَةِ قَبِيلًا ﴿٩٢﴾

93. “Or you have a house of *Zukhruf* (like silver and pure gold), or you ascend up into the sky, and even then, we will put no faith in your ascension until you bring down for us a Book that we would read.” Say (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ): “Glorified (and Exalted) is my Lord [(Allāh) above all that evil they (polytheists) associate with Him]! Am I anything but a man, sent as a Messenger?”
94. And nothing prevented men from believing when the guidance came to them, except that they said: “Has Allāh sent a man as (His) Messenger?”
95. Say: “If there were on the earth, angels walking about in peace and security, We would certainly have sent down for them from the heaven an angel as a Messenger.”
96. Say: “Sufficient is Allāh for a witness between me and you. Verily, He is Ever Well-Acquainted, All-Seer of His slaves.”
97. And he whom Allāh guides, he is led aright; but he whom He sends astray, for such you will find no *Auliya’* (helpers and protectors), besides Him, and We shall gather them together on the Day of Resurrection on their faces,⁽¹⁾ blind, dumb and deaf; their abode will be Hell; whenever it abates, We shall increase for them the fierceness of the Fire.

أَوْ يَكُونُ لَكَ بَيْتٌ مِّن زُخْرِفٍ أَوْ تَرَقَى
فِي السَّمَاءِ وَلَنْ نُؤْمِنَ لِرُفْيِكَ حَتَّى تُنزِلَ
عَلَيْنَا كِتَابًا نَقْرُؤُهُ قُلْ سُبْحَانَ رَبِّيَ هَلْ
كُنْتُ إِلَّا بَشَرًا رَسُولًا ﴿٩٣﴾

وَمَا مَعَ النَّاسِ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمْ
الْهُدَىٰ إِلَّا أَنْ قَالُوا أَبَعَثَ اللَّهُ بَشَرًا
رَسُولًا ﴿٩٤﴾

قُلْ لَوْ كَانَ فِي الْأَرْضِ مَلَائِكَةٌ يَمْسُونَ
مُطْمَئِنِّينَ لَنَزَّلْنَا عَلَيْهِم مِّنَ السَّمَاءِ مَلَكًا
رَسُولًا ﴿٩٥﴾

قُلْ كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ
إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا ﴿٩٦﴾

وَمَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ
يُضِلِّ فَلَنْ تَجِدَ لَهُمْ أَوْلِيَاءَ مِن دُونِهِ
وَخَشَرُهُمْ يَوْمَ الْقِيَامَةِ عَلَىٰ وُجُوهِهِمْ
عُمِيًّا وَبُكْمًا وَصُمًّا مَّا وَنُهِمْ جَهَنَّمَ كَمَا
حَبَّتْ زِدْنَاهُمْ سَعِيرًا ﴿٩٧﴾

(1) (V.17:97) Narrated Anas ibn Mālik رَضِيَ اللَّهُ عَنْهُ: A man said, “O Allāh’s Prophet! Will Allāh gather a disbeliever (prone) on his face on the Day of Resurrection?” He صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Will not the One Who made him walk on his feet in this world, be able to make him walk on his face on the Day of Resurrection?” (Qatādah, a subnarrator, said: “Yes, by the Power of Our Lord!”) (*Ṣaḥīḥ Al-Bukhārī*, Vol. 6, *Hadīth* No. 283).

98. That is their recompense, because they denied Our *Āyāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) and said: “When we are bones and fragments, shall we really be raised up as a new creation?”
99. See they not that Allāh, Who created the heavens and the earth, is Able to create the like of them. And He has decreed for them an appointed term, whereof there is no doubt. But the *Zālimūn* (polytheists and wrong-doers) refuse (the truth — the Message of Islāmic Monotheism, and accept nothing) but disbelief.
100. Say (to the disbelievers): “If you possessed the treasures of the Mercy of my Lord (wealth, money, provision.), then you would surely hold back (from spending) for fear of (being exhausted), and man is ever miserly!”
101. And indeed We gave Mūsā (Moses) nine clear signs. Ask then the Children of Israel, when he came to them, then Fir‘aun (Pharaoh) said to him: “O Mūsā (Moses)! I think you are indeed bewitched.”
102. [Mūsā (Moses)] said: “Verily, you know that these signs have been sent down by none but the Lord of the heavens and the earth (as clear evidences i.e. proofs of Allāh’s Oneness and His Omnipotence.). And I think you are, indeed, O Fir‘aun (Pharaoh) doomed to destruction (away from all good)!”

ذَلِكَ جَزَاؤُهُمْ بِأَنَّهُمْ كَفَرُوا بِآيَاتِنَا
وَقَالُوا أَإِذَا كُنَّا عِظْمًا وَرُفَّتًا أَعِنَّا
لَمَبْعُوثُونَ خَلْقًا جَدِيدًا ﴿٩٨﴾

* أَو لَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ
السَّمَوَاتِ وَالْأَرْضَ قَادِرٌ عَلَىٰ أَنْ يَخْلُقَ
مِثْلَهُمْ وَجَعَلَ لَهُمْ أَجَلًا لَا رَيْبَ فِيهِ
فَأَبَى الظَّالِمُونَ إِلَّا كُفُورًا ﴿٩٩﴾

قُلْ لَوْ أَنْتُمْ تَمْلِكُونَ خَزَائِنَ رَحْمَةِ رَبِّي
إِذَا لَأَمْسَكْتُمْ خَشْيَةَ الْإِنْفَاقِ وَكَانَ
الْإِنْسَانُ قَتُورًا ﴿١٠٠﴾

وَلَقَدْ آتَيْنَا مُوسَىٰ تِسْعَ آيَاتٍ بَيِّنَاتٍ
فَسُئِلَ بَنِي إِسْرَائِيلَ إِذْ جَاءَهُمْ فَقَالَ لَهُ
فِرْعَوْنُ إِنِّي لَأَظُنُّكَ يَمُوسَىٰ مَسْحُورًا ﴿١٠١﴾

قَالَ لَقَدْ عَلِمْتُمْ مَا أَنْزَلَ هَؤُلَاءِ إِلَّا رَبُّ
السَّمَوَاتِ وَالْأَرْضِ بِصَآئِرٍ وَإِنِّي لَأَظُنُّكَ
بِفِرْعَوْنٍ مُّثْبَرًا ﴿١٠٢﴾

103. So he resolved to turn them out of the land (of Egypt). But We drowned him and all who were with him.

فَأَرَادَ أَنْ يَنْتَفِرَهُمْ مِنَ الْأَرْضِ فَأَغْرَقْنَاهُ
وَمَنْ مَعَهُ جَمِيعًا ﴿١٠٣﴾

104. And We said to the Children of Israel after him: “Dwell in the land. Then, when the final and the last promise comes near [i.e. the Day of Resurrection or the descent of Christ [*Īsā (Jesus), son of Maryam (Mary) عَلَيْهِمَا السَّلَامُ on the earth], We shall bring you altogether as a mixed crowd (gathered out of various nations). (Tafsīr Al-Qurṭubī).

وَقُلْنَا مِنْ بَعْدِهِ لِبَنِي إِسْرَائِيلَ اأَسْكُنُوا
الْأَرْضَ فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ جِئْنَا
بِكُمْ لَفِيفًا ﴿١٠٤﴾

105. And with truth, We have sent it down (i.e. the Qur’ān), and with truth, it has descended. And We have sent you (O Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) as nothing but a bearer of glad tidings (of Paradise for those who follow your Message of Islāmic Monotheism), and a warner (of Hell-fire for those who refuse to follow your Message of Islāmic Monotheism)⁽¹⁾.

وَبِالْحَقِّ أَنْزَلْنَاهُ وَبِالْحَقِّ نَزَلَ وَمَا أَرْسَلْنَاكَ
إِلَّا مُبَشِّرًا وَنَذِيرًا ﴿١٠٥﴾

106. And (it is) a Qur’ān which We have divided (into parts), in order that you might recite it to men at intervals. And We have revealed it in stages (in 23 years).

وَقُرْآنًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى
مُكْتَبٍ وَنَزَّلْنَاهُ تَنْزِيلًا ﴿١٠٦﴾

107. Say (O Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to them): “Believe in it (the Qur’ān) or do not believe (in it). Verily, those who were given knowledge before it (the Jews and the Christians like ‘Abdullāh ibn Salām and Salmān

قُلْ ءَامِنُوا بِهِ أَوْ لَا تُؤْمِنُوا إِنَّ الَّذِينَ
أُوْتُوا الْعِلْمَ مِنْ قَبْلِهِ إِذَا يُتْلَى عَلَيْهِمْ
يَخِرُّونَ لِلْأَذْقَانِ سُجَّدًا ﴿١٠٧﴾

(1) (V.17:105):

a) See the footnote of (V.3:85).
b) See the footnote of (V.4:80).

Al-Farisī), when it is recited to them, they fall down on their faces in humble prostration.”

108. And they say: “Glorified is our Lord! Truly, the Promise of our Lord must be fulfilled.”

109. And they fall down on their faces weeping and it increases their humility.

110. Say (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ): “Invoke Allāh or invoke Raḥmān the Most Gracious (Allāh), by whatever name you invoke Him (it is the same), for to Him belong the Best Names. And offer your *Ṣalāt* (prayer) neither aloud nor in a low voice, but follow a way between.

111. And say: “All praise and thanks are Allāh’s, Who has not begotten a son (or offspring), and Who has no partner in (His) Dominion, nor He is low to have a *Walī* (helper, protector or supporter). And magnify Him with all magnificence, [*Allāhu-Akbar* (Allāh is the Most Great)].”

وَيَقُولُونَ سُبْحَانَ رَبِّنَا إِنْ كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا ﴿١٠٨﴾

وَيَخْرُونَ لِلْأَذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا ﴿١٠٩﴾

قُلِ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ وَلَا تَجْهَرُوا بِصَلَاتِكُمْ وَلَا تَخَافُوهَا وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا ﴿١١٠﴾

وقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُنْ لَهُ وِليٌّ مِنَ الذَّلِيلِ وَكَبْرَهُ تَكْبِيرًا ﴿١١١﴾

(18)

Sūrat Al-Kahf (The Cave)

سُورَةُ الْكَافِرَاتِ

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

1. All praise and thanks are Allāh's, Who has sent down to His slave (Muḥammad ﷺ) the Book (the Qur'ān), and has not placed therein any crookedness.
2. (He has made it) straight to give warning (to the disbelievers) of a severe punishment from Him, and to give glad tidings to the believers (in the Oneness of Allāh — Islāmic Monotheism), who do righteous deeds, that they shall have a fair reward (i.e. Paradise).
3. They shall abide therein forever.
4. And to warn those (Jews, Christians, and pagans) who say, "Allāh has begotten a son (or offspring or children)".
5. No knowledge have they of such a thing, nor had their fathers. Mighty is the word that comes out of their mouths [i.e. He begot sons and daughters]. They utter nothing but a lie⁽¹⁾.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ
الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوَجًا ۝١

فَيَمَّا لُبِذَرَ بَأْسًا شَدِيدًا مِّنْ لَّدُنْهُ وَيُبَيِّنَ
الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ
لَهُمْ أَجْرًا حَسَنًا ۝٢

مَلَائِكَةٍ فِيهِ أَبَدًا ۝٣
وَيُنذِرَ الَّذِينَ قَالُوا اتَّخَذَ اللَّهُ وَلَدًا ۝٤

مَا لَهُمْ بِهِ مِنْ عِلْمٍ وَلَا لِآبَائِهِمْ كَبُرَتْ
كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ إِنْ يَقُولُونَ إِلَّا
كَذِبًا ۝٥

(1) (V.18:5): see the footnote of (V.2:116).

6. Perhaps, you, would kill yourself (O Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) in grief, over their footsteps (for their turning away from you), because they believe not in this narration (the Qur'ān).
7. Verily, We have made that which is on earth as an adornment for it, in order that We may test them (mankind) as to which of them are best in deeds. [i.e. those who do good deeds in the most perfect manner, that means to do them (deeds) totally for Allāh's sake and in accordance to the legal ways of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ].
8. And verily, We shall make all that is on it (the earth) a bare dry soil (without any vegetation or trees.).
9. Do you think that the people of the Cave and the Inscription (the news or the names of the people of the Cave) were a wonder among Our Signs?
10. (Remember) when the young men fled for refuge (from their disbelieving folk) to the Cave. They said: "Our Lord! Bestow on us mercy from Yourself, and facilitate for us our affair in the right way!"
11. Therefore, We covered up their (sense of) hearing (causing them to go in deep sleep) in the Cave for a number of years.
12. Then, We raised them up (from their sleep), that We might test which of the two parties was best at calculating the time period that they had tarried.

فَلَعَلَّكَ بَدِخُعُ نَفْسِكَ عَلَىٰ آثَرِهِمْ إِن لَّمْ
يُؤْمِنُوا بِهَذَا الْحَدِيثِ أَسَفًا ﴿٦﴾

إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لَهَا
لِنَبْلُوهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا ﴿٧﴾

وَإِنَّا لَجَاعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرُزًا ﴿٨﴾

أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ
وَالرَّقِيمِ كَانُوا مِنْ آيَاتِنَا عَجَبًا ﴿٩﴾

إِذْ أَوَى الْفِتْيَةُ إِلَى الْكَهْفِ فَقَالُوا رَبَّنَا
ءَاتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا
رَشَدًا ﴿١٠﴾

فَضَرَبْنَا عَلَىٰ آذَانِهِمْ فِي الْكَهْفِ سِنِينَ
عَدَدًا ﴿١١﴾

ثُمَّ بَعَثْنَاهُمْ لِنَعْلَمَ أَيُّ الْحَرَابِينَ أَحْصَى
لِمَا لَبِثُوا أَمَدًا ﴿١٢﴾

13. We narrate to you (O Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) their story with truth: Truly, they were young men who believed in their Lord (Allāh), and We increased them in guidance.
14. And We made their hearts firm and strong (with the light of Faith in Allāh and bestowed upon them patience to bear the separation of their kith and kin and dwellings) when they stood up and said: “Our Lord is the Lord of the heavens and the earth, never shall we call upon any *ilāh* (god) other than Him; if we had done, we should indeed have uttered an enormity in disbelief.
15. “These our people have taken for worship *ālihah* (gods) other than Him (Allāh). Why do they not bring for them a clear authority? And who does more wrong than he who invents a lie against Allāh.
16. (The young men said to one another): “And when you withdraw from them, and that which they worship, except Allāh, then seek refuge in the Cave; your Lord will open a way for you from His Mercy and will make easy for you your affair (i.e. will give you what you will need of provision and dwelling).”
17. And you might have seen the sun, when it rose, declining to the right from their Cave, and when it set, turning away from them to the left, while they lay in the midst of the Cave. That is (one) of the *Āyāt* (proofs, evidences, signs) of Allāh. He whom Allāh guides, he is the

نَحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُم بِالْحَقِّ إِنَّهُمْ
فِتْيَةٌ ءَامَنُوا بِرَبِّهِمْ وَرَدْنَاهُمْ هُدًى ﴿١٣﴾

وَرَبَّظْنَا عَلَىٰ قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا رَبُّنَا
رَبُّ السَّمٰوٰتِ وَالْاَرْضِ لَنْ نَدْعُوَ مِنْ
دُوْنِهٖ ؕ اِلٰهًا لَقَدْ فُلْنَا اِذَا شَطَطَا ﴿١٤﴾

هٰٓؤُلَآءِ قَوْمًا اتَّخَذُوا مِنْ دُوْنِهٖ ؕ اِلٰهَةً
لَّوْلَا يَأْتُونَ عَلَيْهِمْ بِسُلْطٰنٍ بَيِّنٍ فَمَنْ
اَظْلَمُ مِمَّنْ افْتَرٰى عَلَىٰ اِلٰهِ كَذِبًا ﴿١٥﴾

وَإِذْ اَعْتَرٰتْهُمْ وَمَا يَعْجُدُوْنَ اِلَّا اِلٰهًا
فَاَوْرَا اِلَى الْكُهْفِ يَنْشُرْ لَكُمْ رَبُّكُمْ
مِنْ رَحْمَتِهٖ ؕ وَيَهَيِّىْ لَكُمْ مِّنْ اَمْرِكُمْ
مِرْفَقًا ﴿١٦﴾

* وَتَرٰى السَّمْسَ اِذَا طَلَعَتْ تَزْوُرُ عَنْ
كُهْفِهِمْ ذَاتَ الْيَمِيْنِ وَاِذَا غَرَبَتْ تَقْرِضُهُمْ
ذَاتَ الشِّمَالِ وَهُمْ فِيْ فَجْوَةٍ مِّنْهُ ذٰلِكَ مِنْ
اٰيٰتِ اِلٰهِ مَن يَهْدِ اِلٰهُ فَهُوَ الْمُهْتَدِىٌّ وَمَنْ
يُضِلْ فَلَنْ يَجِدَ لَهُ وِلٰيًّا مُّرْسِدًا ﴿١٧﴾

rightly guided; but he whom He sends astray, for him you will find no *Walī* (guiding friend) to lead him (to the right Path).

18. And you would have thought them awake, whereas they were asleep. And We turned them on their right and on their left sides, and their dog stretching forth his two forelegs at the entrance [of the Cave or in the space near to the entrance of the Cave (as a guard at the gate)]. Had you looked at them, you would certainly have turned back from them in flight, and would certainly have been filled with awe of them.
19. Likewise, We awakened them (from their long deep sleep) that they might question one another. A speaker from among them said: “How long have you stayed (here)?” They said: “We have stayed (perhaps) a day or part of a day.” They said: “Your Lord (Alone) knows best how long you have stayed (here). So send one of you with this silver coin of yours to the town, and let him find out which is the good lawful food, and bring some of that to you. And let him be careful and let no man know of you.
20. “For, if they come to know of you, they will stone you (to death or abuse and harm you) or turn you back to their religion; and in that case you will never be successful”.

وَتَحْسَبُهُمْ آتِقَاطًا وَهُمْ رُقُودٌ وَنُقَلِّبُهُمْ
ذَاتَ الْأَيْمِينِ وَذَاتَ الشِّمَالِ وَكَلْبُهُمْ
بَدِيسٌ ذِرَاعَيْهِ بِالْوَصِيدِ لَوِ اطَّلَعْتَ
عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا وَلَمُلِئْتَ
مِنْهُمْ رُعبًا ﴿١٨﴾

وَكَذَلِكَ بَعَثْنَاهُمْ لِيَتَسَاءَلُوا بَيْنَهُمْ قَالَ
قَائِلٌ مِّنْهُمْ كَمْ لَبِئْتُمْ قَالُوا لَبِئْنَا يَوْمًا
أَوْ بَعْضَ يَوْمٍ قَالُوا رَبُّكُمْ أَعْلَمُ بِمَا
لَبِئْتُمْ فَأَبْعَثُوا أَحَدَكُمْ بِوَرِقِكُمْ هَذِهِ
إِلَى الْمَدِينَةِ فَلْيَنْظُرْ أَيُّهَا أَزْكَى طَعَامًا
فَلْيَأْتِكُمْ بِرِزْقٍ مِّنْهُ وَلْيَتَلَطَّفْ وَلَا
يُشْعِرَنَّ بِكُمْ أَحَدًا ﴿١٩﴾

إِنَّهُمْ إِنْ يَظْهَرُوا عَلَيْكُمْ يَرْجُمُوكُمْ أَوْ
يُعِيدُوكُمْ فِي مِلَّتِهِمْ وَلَنْ تُفْلِحُوا إِذًا
أَبَدًا ﴿٢٠﴾

21. And thus We made their case known (to the people), that they might know that the Promise of Allāh is true, and that there can be no doubt about the Hour. (Remember) when they (the people of the city) disputed among themselves about their case, they said: “Construct a building over them; their Lord knows best about them;” (then) those who won their point (most probably the disbelievers) said: “We verily shall build a place of worship over them”.
22. (Some) say they were three, the dog being the fourth among them; and (others) say they were five, the dog being the sixth, — guessing at the unseen; (yet others) say they were seven, and the dog being the eighth. Say (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ): “My Lord knows best their number; none knows them but a few.” So debate not (about their number) except with the clear proof (which We have revealed to you). And consult not any of them (people of the Scripture — Jews and Christians) about (the affair of) the people of the Cave.
23. And never say of anything, “I shall do such and such thing tomorrow.”
24. Except (with the saying), “If Allāh wills!” And remember your Lord when you forget and say: “It may be that my Lord guides me to a nearer way of truth than this.”
25. And they stayed in their Cave three hundred (solar) years, adding nine (for lunar years). (*Tafsīr Al-Qurṭubī*)

وَكَذَلِكَ أَعْرَضْنَا عَلَيْهِمْ لِيَعْلَمُوا أَنَّ وَعْدَ اللَّهِ حَقٌّ وَأَنَّ السَّاعَةَ لَا رَيْبَ فِيهَا إِذْ يَتَنَزَّعُونَ بَيْنَهُمْ أَمْرَهُمْ فَقَالُوا ابْنُوا عَلَيْهِم بُنْيَانًا رَبُّهُمْ أَعْلَمُ بِهِمْ قَالَ الَّذِينَ غَلَبُوا عَلَىٰ أَمْرِهِمْ لَنَتَّخِذَنَّ عَلَيْهِم مَّسْجِدًا ﴿١١﴾

سَيَقُولُونَ ثَلَاثَةٌ رَابِعُهُمْ كَلْبُهُمْ وَيَقُولُونَ خَمْسَةٌ سَادِسُهُمْ كَلْبُهُمْ رَجْمًا بِالْغَيْبِ وَيَقُولُونَ سَبْعَةٌ وَثَامِنُهُمْ كَلْبُهُمْ قُلْ رَبِّي أَعْلَمُ بِعَدَّتِهِمْ مَا يَعْلَمُهُمْ إِلَّا قَلِيلٌ فَلَا تُمَارَ فِيهِمْ إِلَّا مِرَاءً ظَهْرًا وَلَا تَسْتَفْتِ فِيهِم مِّنْهُمْ أَحَدًا ﴿١٢﴾

وَلَا تَقُولَنَّ لِشَيْءٍ إِنِّي فَاعِلٌ ذَٰلِكَ غَدًا ﴿١٣﴾

إِلَّا أَنْ يَشَاءَ اللَّهُ وَأَذْكُرْ رَبَّكَ إِذَا نَسِيتَ وَقُلْ عَسَىٰ أَنْ يَهْدِيَنِّي رَبِّي لِأَقْرَبٍ مِنْ هَٰذَا رَشْدًا ﴿١٤﴾

وَلَبِثُوا فِي كَهْفِهِمْ ثَلَاثَ مِائَةٍ سِنِينَ وَازْدَادُوا تِسْعًا ﴿١٥﴾

26. Say: “Allāh knows best how long they stayed. With Him is (the knowledge of) the Unseen of the heavens and the earth. How clearly He sees, and hears (everything)! They have no *Wali* (Helper, Disposer of affairs, Protector) other than Him, and He makes none to share in His Decision and His Rule.”

قُلِ اللَّهُ أَعْلَمُ بِمَا لَبِثُوا لَهُ غَيْبُ
السَّمَوَاتِ وَالْأَرْضِ أَبْصِرُ بِهِ وَأَسْمِعُ مَا
لَهُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا يُشْرِكُ فِي
حُكْمِهِ أَحَدًا ﴿٦٦﴾

27. And recite what has been revealed to you (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) of the Book (the Qur’ān) of your Lord (i.e. recite it, understand and follow its teachings and act on its orders and preach it to men). None can change His Words, and none will you find as a refuge other than Him.

وَأْتْلُ مَا أُوْحِيَ إِلَيْكَ مِنْ كِتَابِ رَبِّكَ
لَا مُبَدِّلَ لِكَلِمَاتِهِ وَلَنْ تَجِدَ مِنْ دُونِهِ
مُلْتَحَدًا ﴿٦٧﴾

28. And keep yourself (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) patiently with those who call on their Lord (i.e. your companions who remember their Lord with glorification, praising in prayers, and other righteous deeds) morning and afternoon, seeking His Face; and let not your eyes overlook them, desiring the pomp and glitter of the life of the world; and obey not him whose heart We have made heedless of Our Remembrance, and who follows his own lusts, and whose affair (deeds) has been lost.

وَأَصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ
بِالْعَدْوَةِ وَالْعَيشِيَّ يُرِيدُونَ وَجْهَهُ وَلَا
تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ
الدُّنْيَا وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَنِ
ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا ﴿٦٨﴾

29. And say: “The truth is from your Lord.” Then, whosoever wills, let him believe; and whosoever wills, let him disbelieve. Verily, We have prepared for the *Zālimūn* (polytheists and wrong-doers) a Fire whose walls will be surrounding them (disbelievers

وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ فَمَنْ شَاءَ فَلْيُؤْمِنْ
وَمَنْ شَاءَ فَلْيُكْفُرْ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ
نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا وَإِنْ يَسْتَغِيثُوا
يُعَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجوهَ بِئْسَ
الْشَّرَابُ وَسَاءَتْ مُرْتَفَقًا ﴿٦٩﴾

in the Oneness of Allāh). And if they ask for help (relief, water), they will be granted water like boiling oil, that will scald their faces. Terrible is the drink, and an evil *Murtafaq* (dwelling, resting place.)!

30. Verily, as for those who believed and did righteous deeds, certainly, We shall not make the reward of anyone who does his (righteous) deeds in the most perfect manner to be lost.

31. These! For them will be ‘Adn (Eden) Paradise (everlasting Gardens); wherein rivers flow underneath them; therein they will be adorned with bracelets of gold, and they will wear green garments of fine and thick silk. They will recline therein on raised thrones. How good is the reward, and what an excellent *Murtafaq* (dwelling, resting place.)!

32. And put forward to them the example of two men: to one of them, We had given two gardens of grapes, and We had surrounded both with date-palms; and had put between them green crops (cultivated fields).

33. Each of those two gardens brought forth its produce, and failed not in the least therein, and We caused a river to gush forth in the midst of them.

34. And he had property (or fruit) and he said to his companion, in the course of mutual talk: “I am more than you in wealth and stronger in respect of men.” (*Tafsīr Al-Qurṭubī*).

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا ﴿٣٠﴾

أُولَئِكَ لَهُمْ جَنَّاتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَيَلْبَسُونَ ثِيَابًا خُضْرًا مِنْ سُنْدُسٍ وَإِسْتَبْرَقٍ مُتَّكِينَ فِيهَا عَلَى الْأَرَائِكِ نِعْمَ الْقَوَابِ وَحَسَنَتْ مَرْتَفَعًا ﴿٣١﴾

* وَأَضْرَبَ لَهُمْ مَثَلًا رَجُلَيْنِ جَعَلْنَا لِأَحَدِهِمَا جَنَّتَيْنِ مِنْ أَعْنَابٍ وَحَفَفْنَاهُمَا بِنَخْلٍ وَجَعَلْنَا بَيْنَهُمَا زُرْعًا ﴿٣٢﴾

كَلَّمْنَا الْجِنَّتَيْنِ ءَأَتَتْهُمَا أُكُلُهُمَا وَلَمْ تَظْلِمِ مِنْهُ شَيْئًا وَفَجَّرْنَا خِلْفَهُمَا نَهْرًا ﴿٣٣﴾

وَكَانَ لَهُ شَرٌّ فَقَالَ لِصَدِيقِهِ وَهُوَ يُحَاوِرُهُ أَنَا أَكْثَرُ مِنْكَ مَالًا وَأَعَزُّ نَفَرًا ﴿٣٤﴾

35. And he went into his garden (while in a state of pride and disbelief), unjust to himself. He said: “I think not that this will ever perish.
36. “And I think not the Hour will ever come, and if indeed I am brought back to my Lord, (on the Day of Resurrection), I surely shall find better than this when I return to Him.”
37. His companion said to him during the talk with him: “Do you disbelieve in Him Who created you out of dust (i.e. your father Adam), then out of *Nutfah* (mixed semen drops of male and female discharge), then fashioned you into a man?
38. “But as for my part, (I believe) that He is Allāh, my Lord, and none shall I associate as partner with my Lord.
39. “It was better for you to say, when you entered your garden: ‘That which Allāh wills (will come to pass)! There is no power but with Allāh⁽¹⁾!’ If you see me less than you in wealth, and children,
40. “It may be that my Lord will give me something better than your garden, and will send on it *Husbān* (torment, bolt) from the sky, then it will be a barren slippery earth.

وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِّنَفْسِهِ قَالَ مَا أَظُنُّ أَنْ تَبِيدَ هَذِهِ أَبَدًا ﴿٣٥﴾

وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِنْ رُودْتُ إِلَىٰ رَبِّي لِأَجِدَنَّ خَيْرًا مِّنْهَا مُنْقَلَبًا ﴿٣٦﴾

قَالَ لَهُ صَاحِبُهُ وَهُوَ يُحَاوِرُهُ أَكَفَرْتَ بِالَّذِي خَلَقَكَ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ سَوَّكَ رَجُلًا ﴿٣٧﴾

لَكِنَّا هُوَ اللَّهُ رَبِّي وَلَا أُشْرِكُ بِرَبِّي أَحَدًا ﴿٣٨﴾

وَلَوْلَا إِذْ دَخَلْتَ جَنَّتِكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ إِنْ تَرَىٰ أَنَا أَقَلَّ مِنْكَ مَالًا وَوَلَدًا ﴿٣٩﴾

فَعَسَىٰ رَبِّي أَنْ يُؤْتِيَنِي خَيْرًا مِّنْ جَنَّتِكَ وَيُرْسِلَ عَلَيْهَا حُسْبَانًا مِّنَ السَّمَاءِ فَتُصْبِحُ صَعِيدًا زَلَقًا ﴿٤٠﴾

(1) (V.18:39): What is said regarding the statement: *Lā haulā walā quwwata illa billāh* (i.e. There is neither might nor power except with Allāh).

Narrated Abu Mūsā Al-Ash‘arī رَضِيَ اللَّهُ عَنْهُ: The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ started ascending a high place or a hill. A man (amongst his companions) ascended it and shouted in a loud voice. *Lā ilāha illal-lāh wallāhu Akbar*.* (At that time) Allāh’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was riding his mule. Allāh’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “You are not calling upon a deaf or an absent one.” and added, “O Abu Mūsā (or, O ‘Abdullāh)! Shall I tell you a sentence from the treasure of Paradise?” I said, “Yes.” He said, “*Lā haulā walā quwwata illa billāh*.” (*Ṣaḥīḥ Al-Bukhārī*, Vol. 8, *Ḥadīth* No. 418).

* None has the right to be worshipped but Allāh, and Allāh is the Most Great.

41. “Or the water thereof (of the gardens) becomes deep-sunken (underground) so that you will never be able to seek it.”
42. So his fruits were encircled (with ruin). And he remained clapping his hands (with sorrow) over what he had spent upon it, while it was all destroyed on its trellises, and he could only say: “Would that I had ascribed no partners to my Lord!” [Tafsīr Ibn Kathīr]
43. And he had no group of men to help him against Allāh, nor could he defend (or save) himself.
44. There (on the Day of Resurrection), *Al-Walāyah* (protection, power, authority and kingdom) will be for Allāh (Alone), the True God. He (Allāh) is the Best for reward and the Best for the final end. (*Lā ilāha illallāh* — none has the right to be worshipped but Allāh).
45. And put forward to them the example of the life of this world: it is like the water (rain) which We send down from the sky, and the vegetation of the earth mingles with it, (and becomes fresh and green). But (later) it becomes dry and broken pieces, which the winds scatter. And Allāh is Able to do everything.
46. Wealth and children are the adornment of the life of this world. But the good righteous deeds,⁽¹⁾ that last, are better with your Lord for rewards and better in respect of hope.

أَوْ يُصْبِحَ مَأْوَاهَا غَوْرًا فَلَنْ تَسْتَطِيعَ لَهُرَ
طَلَبًا ﴿٤١﴾

وَأُحِيطَ بِمَمَرِهِ فَأَصْبَحَ يُقَلِّبُ كَفَّيْهِ عَلَى
مَا أَنْفَقَ فِيهَا وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا
وَيَقُولُ يَا لَيْتَنِي لَمْ أُشْرِكْ بِرَبِّي أَحَدًا ﴿٤٢﴾

وَلَمْ تَكُنْ لَهُ فِئَةٌ يَنْصُرُونَهُ مِنْ دُونِ
اللَّهِ وَمَا كَانَ مُنتَصِرًا ﴿٤٣﴾

هُنَالِكَ الْوَلِيَّةُ لِلَّهِ الْحَقِّ هُوَ خَيْرٌ ثَوَابًا
وَخَيْرٌ عُقْبًا ﴿٤٤﴾

وَأَضْرِبْ لَهُمْ مَثَلًا الْحَيَاةِ الدُّنْيَا كَمَا
أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ
الْأَرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُوهُ الرِّيْحُ
وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُقْتَدِرًا ﴿٤٥﴾

الْمَالِ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا
وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ
ثَوَابًا وَخَيْرٌ أَمَلًا ﴿٤٦﴾

(1) (V.18:46) Good righteous deeds like the five compulsory prayers, deeds of Allāh’s obedience, good and nice talk, remembrance of Allāh with glorification, praises and thanks.

47. And (remember) the Day We shall cause the mountains to pass away (like clouds of dust), and you will see the earth as a levelled plain, and we shall gather them all together so as to leave not one of them behind.
48. And they will be set before your Lord in (lines as) rows, (and Allāh will say): “Now indeed, you have come to Us as We created you the first time. Nay, but you thought that We had appointed no meeting for you (with Us).”
49. And the Book (one’s Record) will be placed (in the right hand for a believer in the Oneness of Allāh, and in the left hand for a disbeliever in the Oneness of Allāh), and you will see the *Mujrimūn* (criminals, polytheists, sinners) fearful of that which is (recorded) therein. They will say: “Woe to us! What sort of Book is this that leaves neither a small thing nor a big thing, but has recorded it with numbers!” And they will find all that they did, placed before them, and your Lord treats no one with injustice.
50. And (remember) when We said to the angels: “Prostrate yourselves to Adam.” So, they prostrated themselves except *Iblīs* (Satan). He was one of the jinn; he disobeyed the Command of his Lord. Will you then take him (*Iblīs*) and his offspring as protectors and helpers rather than Me, while they are enemies to you? What an evil is the exchange for the *Zālimūn* (polytheists, and wrong-doers).

وَيَوْمَ نُسَيِّرُ الْجِبَالَ وَتَرَى الْأَرْضَ بَارِزَةً
وَحَشَرْنَاهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا ﴿٤٧﴾

وَعَرَضُوا عَلَىٰ رَبِّكَ صَفًّا لَقَدْ جِئْتُمُونَا
كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ بَلْ زَعَمْتُمْ أَلَّن
نَجْعَلَ لَكُمْ مَوْعِدًا ﴿٤٨﴾

وَوُضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِينَ
مُسْفِهِينَ مِمَّا فِيهِ وَيَقُولُونَ يُوزِلْنَا
مَالَ هَذَا أَلْكَتَبِ لَا يُعَادِرُ صَغِيرَةً وَلَا
كَبِيرَةً إِلَّا أَحْصَاهَا وَوَجَدُوا مَا عَمِلُوا
حَاضِرًا وَلَا يَظْلِمُ رَبُّكَ أَحَدًا ﴿٤٩﴾

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ
فَسَجَدُوا إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ
فَفَسَقَ عَنْ أَمْرِ رَبِّهِ أَفَتَتَّخِذُونَهُ
وَدُرَيْتَهُ أَوْلِيَاءَ مِن دُونِي وَهُمْ لَكُمْ
عَدُوٌّ بِئْسَ لِلظَّالِمِينَ بَدَلًا ﴿٥٠﴾

51. I (Allāh) made them (*Iblīs* and his offspring) not to witness (nor took their help in) the creation of the heavens and the earth and not (even) their own creation, nor was I (Allāh) to take the misleaders as helpers.

52. And (remember) the Day He will say: "Call those (so-called) partners of Mine whom you claimed." Then they will cry to them, but they will not answer them, and We shall put a *Maubiq* (barrier)⁽¹⁾ between them.

53. And the *Mujrimūn* (criminals, polytheists, sinners) shall see the Fire and apprehend that they have to fall therein. And they will find no way of escape from there.

54. And indeed We have put forth every kind of example in this Qur'ān, for mankind. But, man is ever more quarrelsome than anything.

55. And nothing prevents mankind from believing, (now) when the guidance (the Qur'ān) has come to them, and from asking Forgiveness of their Lord, except that the ways of the ancients be repeated with them (i.e. their destruction decreed by Allāh), or the torment be brought to them face to face.

56. And We send not the Messengers except as givers of glad tidings and warners. But those who disbelieve, dispute with false argument, in order to refute the truth thereby. And they treat My *Āyāt* (proofs, evidences,

﴿ مَا أَشْهَدْتُهُمْ خَلَقَ السَّمَوَاتِ وَالْأَرْضِ وَلَا خَلَقَ أَنْفُسِهِمْ وَمَا كُنْتُ مُتَّخِذَ الْمُضِلِّينَ عَضُدًا ﴾

﴿ وَيَوْمَ يَقُولُ نَادُوا شُرَكَائِيَ الَّذِينَ زَعَمْتُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا لَهُمْ وَجَعَلْنَا بَيْنَهُم مَّوْبِقًا ﴾

﴿ وَرَأَى الْمُجْرِمُونَ النَّارَ فَظَنُّوا أَنَّهُمْ مُوَاقِعُوهَا وَلَمْ يَجِدُوا عَنْهَا مَصْرَفًا ﴾

﴿ وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِلنَّاسِ مِنْ كُلِّ مَثَلٍ وَكَانَ الْإِنْسَانُ أَكْثَرَ شَيْءٍ جَدَلًا ﴾

﴿ وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ وَيَسْتَغْفِرُوا رَبَّهُمْ إِلَّا أَنْ تَأْتِيَهُمْ سُنَّةٌ الْأَوَّلِينَ أَوْ يَأْتِيَهُمُ الْعَذَابُ قُبُلًا ﴾

﴿ وَمَا يُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ وَيُجَدِّدُ الَّذِينَ كَفَرُوا يَلْبِطِلَ لِيُدْحِضُوا بِهِ الْحَقَّ وَاتَّخَذُوا آيَاتِي وَمَا أُنذِرُوا هُزُوًا ﴾

(1) (V.18:52) In Arabic "*Maubiq*" also means enmity, or destruction, or a valley in Hell.

verses, lessons, signs, revelations, etc.), and that with which they are warned, as a jest and mockery!

57. And who does more wrong than he who is reminded of the *Āyāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of his Lord, but turns away from them, forgetting what (deeds) his hands have sent forth. Truly, We have set veils over their hearts lest they should understand this (the Qur’ān), and in their ears, deafness. And if you (O Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) call them to guidance, even then they will never be guided.
58. And your Lord is Most Forgiving, Owner of Mercy. Were He to call them to account for what they have earned, then surely, He would have hastened their punishment. But they have their appointed time, beyond which they will find no escape.
59. And these towns (population, — ‘Ād, Thamūd) We destroyed them when they did wrong. And We appointed a fixed time for their destruction.
60. And (remember) when Mūsā (Moses) said to his boy-servant: “I will not give up (travelling) until I reach the junction of the two seas or (until) I spend years and years in travelling.”⁽¹⁾

وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ
فَأَعْرَضَ عَنْهَا وَنَسِيَ مَا قَدَّمَتْ يَدَاهُ إِنَّا
جَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ
وَفِي آذَانِهِمْ وَقْرًا وَإِنْ تَدْعُهُمْ إِلَى
الْهُدَى فَلَنْ يَهْتَدُوا إِذًا أَبَدًا ﴿٥٧﴾

وَرَبُّكَ الْغَفُورُ ذُو الرَّحْمَةِ لَوْ يُؤَاخِذُهُمْ
بِمَا كَسَبُوا لَعَجَّلَ لَهُمُ الْعَذَابَ بَلْ لَهُمْ
مَوْعِدٌ لَنْ يَجِدُوا مِنْ دُونِهِ مَوْيلاً ﴿٥٨﴾

وَتِلْكَ الْقُرَىٰ أَهْلَكْنَاهُمْ لَمَّا ظَلَمُوا
وَجَعَلْنَا لِمَهْلِكِهِمْ مَوْعِدًا ﴿٥٩﴾

وَإِذْ قَالَ مُوسَىٰ لِفَتَاهُ لَا أَبْرَحُ حَتَّىٰ أَبْلُغَ
مَجْمَعَ الْبَحْرَيْنِ أَوْ أَمْضِيَ حُقُبًا ﴿٦٠﴾

(1) (V.18:60) The Story of Mūsā (Moses) and Al-Khidr عَلَيْهِمَا السَّلَام. Narrated Sa’id ibn Jubair: I said to Ibn ‘Abbās, رَضِيَ اللهُ عَنْهُ, “Nauf Al-Bikāli claims that Mūsā (Moses), the companion of Al-Khidr was not the Mūsā (Moses) of the Children of Israel.” Ibn ‘Abbās رَضِيَ اللهُ عَنْهُ said, “The enemy of Allāh (Nauf) told a lie.” Narrated ‘Ubayy ibn Ka’b that he heard Allāh’s Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ saying, “Mūsā (Moses) got up to deliver a speech before the Children of Israel and he was asked, ‘Who is the most

learned person among the people?’ Mūsā (Moses) replied, ‘I (am the most learned).’ Allāh admonished him for he did not ascribe knowledge to Allāh Alone. So Allāh revealed to him: ‘At the junction of the two seas there is a slave of Ours who is more learned than you.’ Mūsā (Moses) asked, ‘O my Lord, how can I meet him?’ Allāh said, ‘Take a fish and put it in a basket and then proceed (set out and where you lose the fish, you will find him).’ So Mūsā (Moses) (took a fish and put it in a basket and) set out, along with his boy-servant Yūsha‘ ibn Nūn, till they reached a rock (on which) they both lay their heads and slept. The fish moved vigorously in the basket and got out of it and fell into the sea and there it took its way through the sea (straight) as in a tunnel. (V.18:61) Allāh stopped the current of water on both sides of the way created by the fish, and so that way was like a tunnel. When Mūsā (Moses) got up, his companion forgot to tell him about the fish, and so they carried on their journey during the rest of the day and the whole night. The next morning Mūsā (Moses) asked his boy-servant ‘Bring us our morning meal; truly, we have suffered much fatigue in this, our journey.’ (V.18:62).

Mūsā (Moses) did not get tired till he had passed the place which Allāh had ordered him to seek after. His boy-servant then said to him, ‘Do you remember when we betook ourselves to the rock? I indeed forgot the fish; none but Satan made me forget to remember it. It took its course into the sea in a strange way.’ (V.18:63).

There was a tunnel for the fish and for Mūsā (Moses) and his boy-servant there was astonishment. Mūsā (Moses) said, ‘That is what we have been seeking’. So they went back retracing their footsteps. (V.18:64) They both returned, retracing their steps till they reached the rock. Behold! There they found a man covered with a garment. Mūsā (Moses) greeted him. Al-Khidr said astonishingly, ‘Is there such a greeting in your land?’ Mūsā (Moses) said, ‘I am Mūsā (Moses).’ He said, ‘Are you the Mūsā (Moses) of the Children of Israel?’ Mūsā (Moses) said, ‘Yes’; and added, ‘I have come to you so that you may teach me something of that knowledge which you have been taught’. Al-Khidr said, ‘You will not be able to have patience with me.’ (V.18:67).

‘O Mūsā (Moses)! I have some of Allāh’s Knowledge which He has bestowed upon me but you do not know it; and you too, have some of Allāh’s Knowledge which He has bestowed upon you, but I do not know it.’ Mūsā (Moses) said, ‘If Allāh wills, you will find me patient, and I will not disobey you in aught.’ (V.18:69).

Al-Khidr said to him. ‘Then, if you follow me, ask me not about anything till I myself mention it to you.’ (V.18:70). After that both of them proceeded along the sea coast, till a ship passed by and they requested the crew to let them go on board. The crew recognized Al-Khidr and allowed them to get on board free of charge. When they got on board, suddenly Mūsā (Moses) saw that Al-Khidr had pulled out one of the planks of the ship with an adze. Mūsā (Moses) said to him, ‘These people gave us a free lift, yet you have scuttled their ship so as to drown its people! Verily, you have committed a thing *‘Imra*’ (a *Munkar* — evil, bad, dreadful thing).’ (V.18:71).

Al-Khidr said, ‘Did I not tell you, that you would not be able to have patience with me?’ (V.18:72).

Mūsā (Moses) said, ‘Call me not to account for what I forgot and be not hard upon me for my affair (with you).’ (V.18:73).”

61. But when they reached the junction of the two seas, they forgot their fish, and it took its way through the sea as in a tunnel.
62. So when they had passed further on (beyond that fixed place), Mūsā (Moses) said to his boy-servant: “Bring us our morning meal; truly, we have suffered much fatigue in this, our journey.”
63. He said: “Do you remember when we betook ourselves to the rock? I indeed forgot the fish; none but *Shaitān* (Satan) made me forget to remember it. It took its course into the sea in a strange (way)!”

فَلَمَّا بَلَغَا مَجْمَعَ بَيْنَهُمَا نَسِيَا حُوتَهُمَا
فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا ﴿٦١﴾

فَلَمَّا جَاوَزَا قَالَ لِفَتَاهُ إِنَّا جَدَّاعْنَا لَفُذٌ
لَقِينَا مِنْ سَفَرِنَا هَذَا نَصَبًا ﴿٦٢﴾

قَالَ أَرَأَيْتَ إِذْ أَوْتَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي
نَسِيتُ الْحُوتَ وَمَا أَنسنيهُ إِلَّا الشَّيْطَانُ
أَنْ أَذْكَرُهُ وَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ
عَجَبًا ﴿٦٣﴾

Allāh’s Messenger ﷺ said, “The first excuse given by Mūsā (Moses), was that he had forgotten. Then a sparrow came and sat over the edge of the ship and dipped its beak once in the sea. Al-Khidr said to Mūsā (Moses), ‘My knowledge and your knowledge, compared to Allāh’s Knowledge is like what this sparrow has taken out of the sea.’ Then they both got out of the ship, and while they were walking on the sea shore, Al-Khidr saw a boy playing with other boys. Al-Khidr got hold of the head of that boy and pulled it out with his hands and killed him. Mūsā (Moses) said, ‘Have you killed an innocent person who had killed none! Verily, you have committed a thing ‘*Nukra*’ (a great *Munkar* - prohibited, evil, dreadful thing!)’ (V.18:74) He said, ‘Did I not tell you that you would not be able to have patience with me?’ (V.18:75) (The subnarrator said, ‘The second blame was stronger than the first one). Mūsā (Moses) said, ‘If I ask you anything after this, keep me not in your company; you have received an excuse from me.’ (V.18:76).

Then they both proceeded until they came to the people of a town. They asked them for food but they refused to entertain them. (Then) they found there a wall on the point of falling down. (V.18:77) (Al-Khidr) set it up straight with his own hands. Mūsā (Moses) said, ‘We came to these people, but they neither fed us nor received us as guests. If you had wished, you could surely have exacted some recompense for it.’ (Al-Khidr) said, ‘This is the parting between me and you, (please read V. 18:79, 80-82) that is the interpretation of those (things) over which you could not hold patience.’ (V.18:78-82).”

Allāh’s Messenger ﷺ said, “We wished Mūsā (Moses) had more patience so that Allāh might have described to us more about their story.” (*Ṣaḥīḥ Al-Bukhārī*, Vol. 6, *Ḥadīth* No. 249).

64. [Mūsā (Moses)] said: “That is what we have been seeking.” So they went back retracing their footsteps.
65. Then they found one of Our slaves, on whom We had bestowed mercy from Us, and whom We had taught knowledge from Us.
66. Mūsā (Moses) said to him (Al-Khidr): “May I follow you so that you teach me something of that knowledge (guidance and true path) which you have been taught (by Allāh)?”
67. He (Al-Khidr) said: “Verily, you will not be able to have patience with me!
68. “And how can you have patience about a thing which you know not?”
69. Mūsā (Moses) said: “If Allāh wills, you will find me patient, and I will not disobey you in aught.”
70. He (Al-Khidr) said: “Then, if you follow me, ask me not about anything till I myself mention of it to you.”
71. So, they both proceeded, till, when they embarked the ship, he (Al-Khidr) scuttled it. Mūsā (Moses) said: “Have you scuttled it in order to drown its people? Verily, you have committed a thing *Imra* (a *Munkar* — evil, bad, dreadful thing).”
72. He (Al-Khidr) said: “Did I not tell you, that you would not be able to have patience with me?”

قَالَ ذَلِكَ مَا كُنَّا نَبْغُ فَأَرْتَدَّا عَلَى
ءَأْتَارِهِمَا قَصَصًا ﴿٦٤﴾

فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَا ءَاتَيْنَاهُ رَحْمَةً
مِّنْ عِنْدِنَا وَعَلَّمْنَاهُ مِمَّا لَدُنَّا عِلْمًا ﴿٦٥﴾

قَالَ لَهُ مُوسَىٰ هَلْ أَتَّبِعُكَ عَلَىٰ أَنْ
تُعَلِّمَنِي مِمَّا عَلَّمْتَ رُشْدًا ﴿٦٦﴾

قَالَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿٦٧﴾

وَكَيْفَ تَصْبِرُ عَلَىٰ مَا لَمْ تُحِطْ بِهِ خُبْرًا ﴿٦٨﴾

قَالَ سَتَجِدُنِي إِن شَاءَ اللَّهُ صَابِرًا وَلَا
أَعْصِي لَكَ أَمْرًا ﴿٦٩﴾

قَالَ فَإِنِ اتَّبَعْتَنِي فَلَا تَسْأَلْنِي عَنْ شَيْءٍ
حَتَّىٰ أَحْدِثَ لَكَ مِنْهُ ذِكْرًا ﴿٧٠﴾

فَأَنْظَلْنَا حَتَّىٰ إِذَا رَكِبَا فِي السَّفِينَةِ خَرَقَهَا
قَالَ أَخَرَقْتَهَا لِتُغْرِقَ أَهْلَهَا لَقَدْ جِئْتَ
شَيْئًا إِمْرًا ﴿٧١﴾

قَالَ أَلَمْ أَقُلْ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ
صَبْرًا ﴿٧٢﴾

73. [Mūsā (Moses)] said: “Call me not to account for what I forgot,⁽¹⁾ and be not hard upon me for my affair (with you).”
74. Then they both proceeded, till they met a boy, and he (Al-Khidr) killed him. Mūsā (Moses) said: “Have you killed an innocent person who had killed none? Verily, you have committed a thing *Nukra* (a great *Munkar* — prohibited, evil, dreadful thing)!”
75. (Al-Khidr) said: “Did I not tell you that you can have no patience with me?”
76. [Mūsā (Moses)] said: “If I ask you anything after this, keep me not in your company, you have received an excuse from me.”
77. Then they both proceeded, till, when they came to the people of a town, they asked them for food, but they refused to entertain them. Then, they found therein a wall about to collapse

قَالَ لَا تُؤَاخِذْنِي بِمَا نَسِيتُ وَلَا تُرْهِقْنِي
مِنْ أَمْرِي عُسْرًا ﴿٧٣﴾

فَانظَلَقَا حَتَّىٰ إِذَا لَقِيَا غُلَامًا فَقَتَلَهُ
قَالَ أَفَتَلَّتَ نَفْسًا زَكِيَّةً بِغَيْرِ نَفْسٍ لَّقَدْ
جِئْتَ شَيْئًا نُّكْرًا ﴿٧٤﴾

* قَالَ أَلَمْ أَقُلْ لَكَ إِنَّكَ لَنْ تَسْتَطِيعَ
مَعِيَ صَبْرًا ﴿٧٥﴾

قَالَ إِنْ سَأَلْتُكَ عَنْ شَيْءٍ بَعْدَهَا فَلَا
تُصَلِّحْ بِنِيَّ قَدْ بَلَغْتَ مِنْ لَدُنِّي عُذْرًا ﴿٧٦﴾

فَانظَلَقَا حَتَّىٰ إِذَا أَتَيَا أَهْلَ قَرْيَةٍ اسْتَطْعَمَا
أَهْلَهَا فَأَبَوْا أَنْ يُضَيِّفُوهُمَا فَوَجَدَا فِيهَا
جِدَارًا يُرِيدُ أَنْ يَنْقَضَ فَأَقَامَهُ قَالَ لَوْ
شِئْتَ لَتَّخَذْتَ عَلَيْهِ أَجْرًا ﴿٧٧﴾

(1) (V.18:73):

a) If someone does something against his oath due to forgetfulness (should he make expiation?) And the Statement of Allāh:

“And there is no sin on you, concerning that in which you made a mistake.” (V.33:5).

And Allāh said:

“[Mūsā (Moses) said to Al-Khidr]: Call me not to account for what I forgot.” (V.18:73)

Narrated Abu Hurairah رضي الله عنه: The Prophet صلی الله علیه وسلم said, “Allāh forgives my followers those (evil deeds) their own selves may whisper or suggest to them as long as they do not act (on them) or speak.” (*Ṣaḥīḥ Al-Bukhārī*, Vol. 8, *Ḥadīth* No. 657).

b) Narrated Abu Hurairah رضي الله عنه: The Prophet صلی الله علیه وسلم said, “If somebody eats something forgetfully while he is fasting, then he should complete his fast, for Allāh has made him eat and drink.” (*Ṣaḥīḥ Al-Bukhārī*, Vo. 8, *Ḥadīth* No. 662).

and he (Al-Khidr) set it up straight. [Mūsā (Moses)] said: If you had wished, surely, you could have taken wages for it!”

78. (Al-Khidr) said: “This is the parting between me and you, I will tell you the interpretation of (those) things over which you were unable to hold patience.
79. “As for the ship, it belonged to *Masākīn* (needy people) working in the sea. So, I wished to damage it, as there was a king behind them who seized every sound ship by force.
80. “And as for the boy, his parents were believers, and we feared lest he should oppress them by rebellion and disbelief.
81. “So, we intended that their Lord should change him for them for one better in righteousness and nearer to mercy.
82. “And, as for the wall, it belonged to two orphan boys in the town; and there was under it a treasure belonging to them; and their father was a righteous man, and your Lord intended that they should attain their age of full strength and take out their treasure as mercy from your Lord. And I did them not of my own accord. That is the interpretation of those (things) over which you could not hold patience.”

قَالَ هَذَا فِرَاقُ بَيْنِي وَبَيْنَكَ سَأُنَبِّئُكَ
بِتَأْوِيلِ مَا لَمْ تَسْتَطِعْ عَلَيْهِ صَبْرًا ﴿٧٨﴾

أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسْكِينٍ يَعْمَلُونَ فِي
الْبَحْرِ فَأَرَدْتُ أَنْ أَعِيبَهَا وَكَانَ وَرَاءَهُمْ
مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا ﴿٧٩﴾

وَأَمَّا الْغُلَامُ فَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ فَخَشِينَا
أَنْ يُرْهِقَهُمَا طُغْيَانًا وَكُفْرًا ﴿٨٠﴾

فَأَرَدْنَا أَنْ يُبَدِّلَهُمَا رَبُّهُمَا خَيْرًا مِنْهُ زَكَاةً
وَأَقْرَبَ رُحْمًا ﴿٨١﴾

وَأَمَّا الْحِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي
الْمَدِينَةِ وَكَانَ تَحْتَهَا كَنْزٌ لَهُمَا وَكَانَ
أَبُوهُمَا صَالِحًا فَأَرَادَ رَبُّكَ أَنْ يَبْلُغَا
أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنْزَهُمَا رَحْمَةً مِنْ
رَبِّكَ وَمَا فَعَلْتُهُ عَنْ أَمْرِي ذَلِكَ تَأْوِيلُ
مَا لَمْ تَسْتَطِعْ عَلَيْهِ صَبْرًا ﴿٨٢﴾

83. And they ask you about Dhul-Qarnain. Say: "I shall recite to you something of his story."
84. Verily, We established him in the earth, and We gave him the means of everything.
85. So, he followed a way.
86. Until, when he reached the setting place of the sun, he found it setting in a spring of black muddy (or hot) water. And he found near it a people. We (Allāh) said (by inspiration): "O Dhul-Qarnain! Either you punish them, or treat them with kindness."
87. He said: "As for him (a disbeliever in the Oneness of Allāh) who does wrong, we shall punish him, and then he will be brought back to his Lord, Who will punish him with a terrible torment (Hell).
88. "But as for him who believes (in Allāh's Oneness) and works righteousness, he shall have the best reward, (Paradise), and we (Dhul-Qarnain) shall speak to him mild words (as instructions)."
89. Then, he followed (another) way,
90. Until, when he came to the rising place of the sun, he found it rising on a people for whom We (Allāh) had provided no shelter against the sun.
91. So (it was)! And We knew all about him (Dhul-Qarnain).
92. Then, he followed (another) way,

وَيَسْأَلُونَكَ عَنِ ذِي الْقَرْنَيْنِ قُلْ سَأَتْلُوا عَلَيْكُمْ مِنْهُ ذِكْرًا ﴿٨٣﴾

إِنَّا مَكَّنَّا لَهُ فِي الْأَرْضِ وَءَاتَيْنَاهُ مِنْ كُلِّ شَيْءٍ سَبَبًا ﴿٨٤﴾

فَاتَّبَعَ سَبَبًا ﴿٨٥﴾

حَتَّىٰ إِذَا بَلَغَ مَغْرِبَ الشَّمْسِ وَجَدَهَا تَغْرُبُ فِي عَيْنٍ حَمِئَةٍ وَوَجَدَ عِنْدَهَا قَوْمًا ۗ قُلْنَا يَذَا الْقَرْنَيْنِ إِمَّا أَنْ تُعَذِّبَ وَإِمَّا أَنْ تَتَّخِذَ فِيهِمْ حُسْنًا ﴿٨٦﴾

قَالَ أَمَّا مَنْ ظَلَمَ فَسَوْفَ نُعَذِّبُهُ ثُمَّ يُرَدُّ إِلَىٰ رَبِّهِ فَيُعَذِّبُهُ عَذَابًا نُكْرًا ﴿٨٧﴾

وَأَمَّا مَنْ ءَامَنَ وَعَمِلَ صَالِحًا فَلَهُ جَزَاءٌ الْحُسْنَىٰ ۗ وَسَنَقُولُ لَهُ مِنْ أَمْرِنَا يُسْرًا ﴿٨٨﴾

ثُمَّ أَتْبَعَ سَبَبًا ﴿٨٩﴾

حَتَّىٰ إِذَا بَلَغَ مَطْلِعَ الشَّمْسِ وَجَدَهَا تَطَّلِعُ عَلَىٰ قَوْمٍ لَمْ يَجْعَلْ لَهُمْ مِنْ دُونِهَا سِتْرًا ﴿٩٠﴾

كَذَٰلِكَ ۗ وَقَدْ أَحَطْنَا بِمَا لَدَيْهِ خُبْرًا ﴿٩١﴾

ثُمَّ أَتْبَعَ سَبَبًا ﴿٩٢﴾

93. Until, when he reached between the two mountains, he found, before (near) them (those two mountains), a people who scarcely understood a word.
94. They said: “O Dhul-Qarnain! Verily, Ya’jūj and Ma’jūj (Gog and Magog)⁽¹⁾ are doing great mischief in the land. Shall we then pay you a tribute in order that you might erect a barrier between us and them?”
95. He said: “That (wealth, authority and power) in which my Lord had established me is better (than your tribute). So help me with strength (of men), I will erect between you and them a barrier.
96. “Give me pieces (blocks) of iron;” then, when he had filled up the gap between the two mountain-cliffs, he said: “Blow;” then when he had made them (red as) fire, he said: “Bring me molten copper to pour over them.”
97. So they [Ya’jūj and Ma’jūj (Gog and Magog)] could not scale it or dig through it.

حَتَّىٰ إِذَا بَلَغَ بَيْنَ السَّدَّيْنِ وَجَدَ مِنْ دُونِهِمَا
قَوْمًا لَا يَكَادُونَ يَفْقَهُونَ قَوْلًا ﴿٩٣﴾

قَالُوا يَا ذَا الْقَرْنَيْنِ إِنَّ يَأْجُوجَ وَمَأْجُوجَ
مُفْسِدُونَ فِي الْأَرْضِ فَهَلْ نَجْعَلُ لَكَ
خَرْجًا عَلَيَّ أَنْ تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًّا ﴿٩٤﴾

قَالَ مَا مَكَّنِّي فِيهِ رَبِّي خَيْرٌ فَأَعِينُونِي
بِقُوَّةٍ أَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا ﴿٩٥﴾

ءَاتُونِي زُبَرَ الْحَدِيدِ حَتَّىٰ إِذَا سَاوَى بَيْنَ
الضَّدَّيْنِ قَالَ أَنْفُخُوا حَتَّىٰ إِذَا جَعَلَهُ
نَارًا قَالَ ءَاتُونِي أُفْرِغْ عَلَيْهِ قَطْرًا ﴿٩٦﴾

فَمَا أَصْطَلَعُوا أَنْ يَظْهَرُوهُ وَمَا أَصْطَلَعُوا
لَهُ نَقَبًا ﴿٩٧﴾

(1) (V.18:94) Ya’jūj and Ma’jūj [Gog and Magog (people)]: To know about them in detail — please see *Tafsīr Al-Qurtubī*, Vol.II, Pages 55-58.

Narrated Zainab bint Jahsh رضي الله عنها that one day Allāh’s Messenger صلى الله عليه وسلم entered upon her in a state of fear and said, “*Lā ilāha illallāh* (none has the right to be worshipped but Allāh)! Woe to the Arabs from the great evil that has approached (them). Today a hole has been opened in the dam of Ya’jūj and Ma’jūj (Gog and Magog) like this.” The Prophet صلى الله عليه وسلم made a circle with his index finger and thumb. Zainab bint Jahsh added: I said, “O Allāh’s Messenger!, Shall we be destroyed though there will be righteous people among us?” The Prophet صلى الله عليه وسلم said: “Yes if *Al-Khabath** (evil persons) increased.” (*Ṣaḥīḥ Al-Bukhārī*, Vol.9, *Ḥadīth* No.249).

* The word *Al-Khabath* is interpreted as illegal sexual intercourse and illegitimate children and every kind of evil deed. (See *Faṭḥ Al-Bārī*, Vol. 16, Page 225).

98. (Dhul-Qarnain) said: “This is mercy from my Lord, but when the Promise of my Lord comes, He shall level it down to the ground. And the Promise of my Lord is ever true.”
99. And on that Day [i.e. the Day Ya’jūj and Ma’jūj (Gog and Magog) will come out], We shall leave them to surge like waves on one another; and the Trumpet will be blown, and We shall collect them (the creatures) all together.
100. And on that Day We shall present Hell to the disbelievers, plain to view —
101. (To) those whose eyes had been under a covering from My Reminder (this Qur’ān), and who could not bear to hear (it).
102. Do then those who disbelieved think that they can take My slaves [i.e., the angels, Allāh’s Messengers, ‘Īsā (Jesus), son of Maryam (Mary)] as *Auliyā’* (lords, gods, protectors) besides Me? Verily, We have prepared Hell as an entertainment for the disbelievers (in the Oneness of Allāh Islāmic Monotheism)⁽¹⁾.

قَالَ هَذَا رَحْمَةٌ مِّن رَّبِّي فَإِذَا جَاءَ وَعْدُ
رَبِّي جَعَلَهُ دَكَّاءَ وَكَانَ وَعْدُ رَبِّي حَقًّا ﴿٩٨﴾

* وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجٌ فِي بَعْضٍ
وَنُفِخَ فِي الصُّورِ فَجَمَعْنَاهُمْ جَمْعًا ﴿٩٩﴾

وَعَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ لِّلْكَافِرِينَ
عَرَضًا ﴿١٠٠﴾

الَّذِينَ كَانَتْ أَعْيُنُهُمْ فِي غِظَاءٍ عَن
ذِكْرِي وَكَانُوا لَا يَسْتَطِيعُونَ سَمْعًا ﴿١٠١﴾

أَفَحَسِبَ الَّذِينَ كَفَرُوا أَن يَتَّخِذُوا
عِبَادِي مِن دُونِي أَوْلِيَاءَ إِنَّا أَعْتَدْنَا
جَهَنَّمَ لِّلْكَافِرِينَ نَزُلًا ﴿١٠٢﴾

(1) (V.18:102) Almighty Allāh says: “They (Jews and Christians) took their rabbis and their monks to be their lords (by obeying them in things that they made lawful or unlawful according to their own desires without being ordered by Allāh) besides Allāh, and (they also took as their Lord) Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded [in the Taurāt (Torah) and the Injeel (Gospel)] to worship none but one *Ilāh* (God - Allāh), *Lā ilāha illa Huwa* (none has the right to be worshipped but He). Glorified is He, (far above is He) from having the partners they associate (with Him).” [The Qur’ān, Verse 9:31] Once, while Allāh’s Messenger ﷺ was reciting the above Verse, ‘Adi ibn Hātim رَضِيَ اللَّهُ عَنْهُ said, “O Allāh’s Prophet! They do not worship them (rabbis and

103. Say (O Muḥammad ﷺ):
“Shall We tell you the greatest losers
in respect of (their) deeds?”
104. “Those whose efforts have been
wasted in this life while they thought
that they were acquiring good by
their deeds⁽¹⁾.”
105. “They are those who deny the *Āyāt*
(proofs, evidences, verses, lessons,
signs, revelations, etc.) of their Lord
and the Meeting with Him (in the
Hereafter). So, their works are in
vain, and on the Day of Resurrection,
We shall assign no weight for them
106. “That shall be their recompense, Hell;
because they disbelieved and took
My *Āyāt* (proofs, evidences, verses,
lessons, signs, revelations, etc.) and My
Messengers by way of jest and mockery.

قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا ﴿١٠٣﴾

الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ
يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا ﴿١٠٤﴾

أُولَئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ
وَلِقَائِهِ فَحَبِطَتْ أَعْمَالُهُمْ فَلَا تُقِيمُ لَهُمْ
يَوْمَ الْقِيَامَةِ وَزَنًا ﴿١٠٥﴾

ذَٰلِكَ جَزَاؤُهُمْ جَهَنَّمَ بِمَا كَفَرُوا
وَآتَّخَذُوا آيَاتِي وَرُسُلِي هُزُؤًا ﴿١٠٦﴾

monks).” Allāh’s Messenger ﷺ said, “They certainly do. They (i.e. rabbis and monks) made legal things illegal, and illegal things legal, and they (i.e. Jews and Christians) followed them, and by doing so they really worshipped them.” [Narrated by Aḥmad, At-Tirmidhī, and Ibn Jarīr. (*Tafsīr Aṭ-Ṭabarī*, Vol.10, Page No.114)]

- (1) (V.18:104) For the acceptance of the righteous deeds it is stipulated that the following two basic conditions must be fulfilled:
- The intentions while doing such deeds must be totally for Allāh’s sake only without any show-off or to gain praise or fame.
 - Such a deed must be performed in accordance with the *Sunnah* of Allāh’s Messenger Muḥammad ibn ‘Abdullāh ﷺ, the last of the Prophets and the Messengers.

Narrated ‘Āishah رَضِيَ اللَّهُ عَنْهَا: Allāh’s Messenger ﷺ said, “If somebody innovates something which is not present in our religion (of Islāmic Monotheism), then that thing will be rejected.” (*Ṣaḥīḥ Al-Bukhārī*, Vol. 3, *Ḥadīth* No.861).

In another *Ḥadīth* narrated ‘Āishah رَضِيَ اللَّهُ عَنْهَا: The Prophet ﷺ said: “Whoever performs a (good) deed which we have not ordered (anyone) to do (or is not in accord with our religion of Islāmic Monotheism), then that deed will be rejected and will not be accepted.” (*Ṣaḥīḥ Al-Bukhārī*, Vol.9, Chapter No.20 before *Ḥadīth* No. 449)

107. “Verily, those who believe (in the Oneness of Allāh — Islāmic Monotheism) and do righteous deeds, shall have the Gardens of *Al-Firdaus* (Paradise) for their entertainment.
108. “Wherein they shall dwell forever. No desire will they have for removal therefrom.”
109. Say (O Muḥammad ﷺ to mankind): “If the sea were ink for (writing) the Words of my Lord, surely, the sea would be exhausted before the Words of my Lord would be finished, even if We brought (another sea) like it for its aid.”
110. Say (O Muḥammad ﷺ): “I am only a man like you. It has been revealed to me that your *Ilāh* (God) is One *Ilāh* (God — i.e. Allāh). So, whoever hopes for the Meeting⁽¹⁾ with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord.”

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا ﴿١٠٧﴾

خَالِدِينَ فِيهَا لَا يَبْغُونَ عَنْهَا حِوَلًا ﴿١٠٨﴾

قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لَكَلِمَاتِ رَبِّي
لَنفَدَ الْبَحْرُ قَبْلَ أَنْ تَنْفَدَ كَلِمَاتُ رَبِّي
وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا ﴿١٠٩﴾

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا
إِلَهُكُمْ إِلَهٌ وَاحِدٌ فَمَن كَانَ يَرْجُوا لِقَاءَ
رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ
بِعِبَادَةِ رَبِّهِ ۚ أَحَدًا ﴿١١٠﴾

(1) (V.18:110) See the footnote of (V.6:31).

(19)
Sūrat Maryam
(Mary)

سُورَةُ مَرْيَمَ

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

1. *Kāf- Hā-Yā- ‘Aīn-Sād.* [These letters are one of the miracles of the Qur’ān, and none but Allāh (Alone) knows their meanings].
2. (This is) a mention of the mercy of your Lord to His slave Zakariyyā (Zechariah).
3. When he called out to his Lord (Allāh) a call in secret.
4. He said: “My Lord! Indeed my bones have grown feeble, and grey hair has spread on my head, and I have never been unblest in my invocation to You, O my Lord!
5. “And verily, I fear my relatives after me, and my wife is barren. So, give me from Yourself an heir.
6. “Who shall inherit me, and inherit (also) the posterity of Ya‘qūb (Jacob) (inheritance of the religious knowledge and Prophethood, not of wealth.). And make him, my Lord, one with whom You are Well-Pleased!”
7. (Allāh said) “O Zakariyyā (Zechariah)! Verily, We give you the glad tidings of a son, whose name will be Yahyā (John). We have given that name to none before (him).”

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

كَمِيعَص ①

ذِكْرُ رَحْمَتِ رَبِّكَ عَبْدَهُ زَكَرِيَّا ②

إِذْ نَادَى رَبَّهُ وِندَاءٍ خَفِيًّا ③

قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَأَشْتَعَلَ
الرَّأْسُ شَيْبًا وَلَمْ أَكُنْ بِدُعَائِكَ رَبِّ
شَقِيًّا ④

وَإِنِّي خِفْتُ الْمَوْلَىٰ مِنْ وِرَائِي وَكَانَتِ
أُمْرَأَتِي عَاقِرًا فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا ⑤

يَرِثُنِي وَيَرِثْ مِنْ عَالِ يَعْقُوبَ وَأَجْعَلْهُ
رَبِّ رَضِيًّا ⑥

يَذَكِّرْنَا إِذَا تُبِئْتَكَ بِعُلْمِ اسْمُهُ وَيَجِيءُ لَمْ
تَجْعَلْ لَهُ مِنْ قَبْلُ سَمِيًّا ⑦

8. He said: “My Lord! How can I have a son, when my wife is barren, and I have reached the extreme old age.”
9. He said: “So (it will be). Your Lord says: It is easy for Me. Certainly, I have created you before, when you had been nothing!”
10. [Zakariyyā (Zechariah)] said: “My Lord! Appoint for me a sign.” He said: “Your sign is that you shall not speak to mankind for three nights, though having no bodily defect.”
11. Then he (Zakariyyā) came out to his people from *Al-Mihrāb* (a praying place or a private room) and he told them by signs to glorify Allāh’s Praises in the morning and in the afternoon.
12. (It was said to his son): “O Yahyā (John)! Hold fast to the Scripture [the Taurāt (Torah)].” And We gave him wisdom while yet a child.
13. And (made him) sympathetic to men as mercy (or a grant) from Us, and pure from sins [i.e. Yahyā (John)] and he was righteous,
14. And dutiful towards his parents, and he was neither arrogant nor disobedient (to Allāh or to his parents).
15. And *Salām* (peace) be on him the day he was born, and the day he dies, and the day he will be raised up to life (again)!
16. And mention in the Book (the Qur’ān, O Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, the story of) Maryam (Mary), when she withdrew in seclusion from her family to a place facing east.

قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلْمٌ وَكَانَتِ امْرَأَتِي
عَاقِرًا وَقَدْ بَلَغْتُ مِنَ الْكِبَرِ عِتِيًّا ﴿٨﴾

قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَيَّ هَيِّئٌ وَقَدْ
خَلَقْتُكَ مِنْ قَبْلُ وَلَمْ تَكُ شَيْئًا ﴿٩﴾

قَالَ رَبِّ اجْعَلْ لِي آيَةً قَالَ ءآيَتُكَ أَلَّا
تُكَلِّمَ النَّاسَ ثَلَاثَ لَيَالٍ سَوِيًّا ﴿١٠﴾

فَخَرَجَ عَلَى قَوْمِهِ مِنَ الْمِحْرَابِ فَأَوْحَى
إِلَيْهِمْ أَن سَبِّحُوا بُكْرَةً وَعَشِيًّا ﴿١١﴾

بَيِّحِي خُذِ الْكِتَابَ بِقُوَّةٍ وَاذَيْنَهُ
الْحُكْمَ صَبِيًّا ﴿١٢﴾

وَحَنَانًا مِّن لَّدُنَّا وَرَكُوعًا وَكَانَ تَقِيًّا ﴿١٣﴾

وَبَرًّا بِوَالِدَيْهِ وَلَمْ يَكُن جَبَّارًا عَصِيًّا ﴿١٤﴾

وَسَلَّمَ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وَيَوْمَ
يُبْعَثُ حَيًّا ﴿١٥﴾

وَأذْكُرْ فِي الْكِتَابِ مَرْيَمَ إِذِ انْتَبَذَتْ مِنْ
أَهْلِهَا مَكَانًا شَرْقِيًّا ﴿١٦﴾

17. She placed a screen (to screen herself) from them; then We sent to her Our *Ruḥ* [angel Jibrā'īl (Gabriel)], and he appeared before her in the form of a man in all respects.
18. She said: “Verily, I seek refuge with the Most Gracious (Allāh) from you, if you do fear Allāh.”
19. (The angel) said: “I am only a messenger from your Lord, (to announce) to you the gift of a righteous son.”
20. She said: “How can I have a son, when no man has touched me, nor am I unchaste?”
21. He said: “So (it will be), your Lord said: ‘That is easy for Me (Allāh): And (We wish) to appoint him as a sign to mankind and mercy from Us (Allāh), and it is a matter (already) decreed, (by Allāh).’”
22. So she conceived him,⁽¹⁾ and she withdrew with him to a far place (i.e. Bethlehem valley about 4-6 miles from Jerusalem).
23. And the pains of childbirth drove her to the trunk of a date-palm. She said: “Would that I had died before this, and had been forgotten and out of sight!”

فَاتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا ﴿١٧﴾

قَالَتْ إِنَّيَأَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتُ نَقِيًّا ﴿١٨﴾

قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَامًا زَكِيًّا ﴿١٩﴾

قَالَتْ أَنَّى يَكُونُ لِي غُلَامٌ وَلَمْ يَمَسِّنِي بَشَرٌ وَلَمْ أَكُ بَغِيًّا ﴿٢٠﴾

قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَيَّ هَيِّئٌ وَلِنَجْعَلَهُ آيَةً لِلنَّاسِ وَرَحْمَةً مِنَّا وَكَانَ أَمْرًا مَّقْضِيًّا ﴿٢١﴾

* فَحَمَلَتْهُ فَانْتَبَدَتْ بِهِءَ مَكَانًا قَصِيًّا ﴿٢٢﴾

فَأَجَاءَهَا الْمَخَاضُ إِلَى جِذْعِ النَّخْلَةِ قَالَتْ يَلَيْتَنِي مِتُّ قَبْلَ هَذَا وَكُنْتُ نَسِيًّا مَنْسِيًّا ﴿٢٣﴾

(1) (V.19:22) “And (remember) she who guarded her chastity [Virgin Maryam (Mary)], We breathed into (the sleeves of) her (shirt or garment) [through Our *Rūḥ* (Jibrā'īl - Gabriel)]*, and We made her and her son [‘Isā (Jesus)] a sign for *Al-‘Ālamīn* (the mankind and jinn).” [The Qur’ān, Verse 21:91]

* It is said that Jibrā'īl (Gabriel) had merely breathed in the sleeve of Maryam’s (Mary) shirt, and thus she conceived.

24. Then [the babe ‘Īsā (Jesus) or Jibrā’īl (Gabriel)] cried to her from below her, saying: “Grieve not: your Lord has provided a water stream under you.
25. “And shake the trunk of the date-palm towards you, it will let fall fresh ripe-dates upon you.”
26. “So, eat and drink and be glad. And if you see any human being, say: ‘Verily, I have vowed a fast⁽¹⁾ to the Most Gracious (Allāh) so I shall not speak to any human being this day.’”
27. Then she brought him (the baby) to her people, carrying him. They said: “O Maryam (Mary)! Indeed you have brought a thing *Fariyy* (a mighty thing). [*Tafsīr Aṭ-Ṭabarī*]
28. “O sister (i.e. the like) of Hārūn (Aaron)⁽²⁾! Your father was not a man who used to commit adultery, was your mother was an unchaste woman.”
29. Then she pointed to him. They said: “How can we talk to one who is a child in the cradle?⁽³⁾”
30. “He [‘Īsā (Jesus)] said: “Verily, I am a slave of Allāh, He has given me the Scripture and made me a Prophet;⁽⁴⁾”

فَنَادَاهَا مِنْ تَحْتِهَا أَلَّا تَحْزَنِي قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا ﴿٢٤﴾

وَهَزَىٰ إِلَيْكِ جَدْعَ النَّخْلَةِ تُسْقِطُ عَلَيْكَ رَطْبًا جَنِيًّا ﴿٢٥﴾

فَكُلِي وَاشْرَبِي وَقَرِّي عَيْنًا فَإِمَّا تَرَيِنَّ مِنَ الْبَشَرِ أَحَدًا فَقُولِي إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أُكَلِّمَ الْيَوْمَ إِنْسِيًّا ﴿٢٦﴾

فَأْتَتْ بِهِ قَوْمَهَا تَحْمِلُهُ قَالُوا لِمَ يَمُرُّمُ لَقَدْ جِئْتِ شَيْئًا فَرِيًّا ﴿٢٧﴾

يَأْتُحَتُّ هَارُونَ مَا كَانَ أَبُوكَ امْرَأَ سَوْءٍ وَمَا كَانَتْ أُمُّكَ بَغِيًّا ﴿٢٨﴾

فَأَشَارَتْ إِلَيْهِ قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا ﴿٢٩﴾

قَالَ إِنِّي عَبْدُ اللَّهِ ءَاتَانِي الْكِتَابَ وَجَعَلَنِي نَبِيًّا ﴿٣٠﴾

(1) (V.19:26) Fast here means: abstinence from food and speech.

(2) (V.19:28) This Hārūn (Aaron) is not the brother of Mūsā (Moses), but he was another pious man at the time of Maryam (Mary).

(3) (V.19:29) See the footnote of (V. 3:46).

(4) (V.19:30) See the footnote No. 2 of (V. 4:171).

31. “And He has made me blessed wheresoever I be, and has enjoined on me *Ṣalāt* (prayer), and *Zakāt*, as long as I live.”
32. “And dutiful to my mother, and made me not arrogant, unblest.
33. “And *Salām* (peace) be upon me the day I was born, and the day I die, and the day I shall be raised alive!”
34. Such is ‘*Īsā* (Jesus), son of Maryam (Mary). (It is) a statement of truth, about which they doubt (or dispute).
35. It befits not (the Majesty of) Allāh that He should beget a son [this refers to the slander of Christians against Allāh, by saying that ‘*Īsā* (Jesus) is the son of Allāh]. Glorified (and Exalted) is He (above all that they associate with Him). When He decrees a thing, He only says to it: “Be!” — and it is⁽¹⁾.
36. [‘*Īsā* (Jesus) said]: “And verily, Allāh is my Lord and your Lord. So worship Him (Alone). That is a Straight Path. (Allāh’s religion of Islāmic Monotheism which He did ordain for all of His Prophets).” [*Tafsīr Aṭ-Ṭabarī*]
37. Then the sects differed [i.e. the Christians about ‘*Īsā* (Jesus) عَلَيْهِ السَّلَام], so woe to the disbelievers [those who gave false witness by saying that ‘*Īsā* (Jesus) is the son of Allāh] from the Meeting of a great Day (i.e. the Day of Resurrection, when they will be thrown in the blazing Fire)⁽²⁾.

وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي
بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا ﴿٣١﴾

وَبِرًّا بِوَالِدَتِي وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا ﴿٣٢﴾

وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا ﴿٣٣﴾

ذَٰلِكَ عِيسَى ابْنُ مَرْيَمَ قَوْلَ الْحَقِّ الَّذِي
فِيهِ يَمْتَرُونَ ﴿٣٤﴾

مَا كَانَ لِلَّهِ أَنْ يَتَّخِذَ مِنْ وَلَدٍ سُبْحٰنَهُ
إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ
فَيَكُونُ ﴿٣٥﴾

وَإِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هٰذَا
صِرَاطٌ مُسْتَقِيمٌ ﴿٣٦﴾

فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ قَوْلٌ لِّلَّذِينَ
كَفَرُوا مِنْ مَّشْهَدٍ يَوْمٍ عَظِيمٍ ﴿٣٧﴾

(1) (V.19:35) See the footnote of (V.2:116).

(2) (V.19:37) See the footnote of (V.3:103).

38. How clearly will they (polytheists and disbelievers in the Oneness of Allāh) see and hear the Day when they will appear before Us! But the *Zālimūn* (polytheists and wrong-doers) today are in plain error.
39. And warn them (O Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) of the Day of grief and regrets, when the case has been decided, while (now) they (i.e the people of the world) are in a state of carelessness, and they believe not⁽¹⁾.
40. Verily, We will inherit the earth and whatsoever is thereon. And to Us they all shall be returned,
41. And mention in the Book (the Qur’ān) Ibrāhīm (Abraham). Verily, he was a man of truth, a Prophet.
42. When he said to his father: “O my father! Why do you worship that which hears not, sees not and cannot avail you in anything?”
43. “O my father! Verily, there has come to me of the knowledge that which came not to you. So follow me, I will guide you to a Straight Path.

أَسْمِعْ بِهِمْ وَأَبْصِرْ يَوْمَ يَأْتُونَنَا لَكِنِ
الظَّالِمُونَ الْيَوْمَ فِي ضَلَالٍ مُّبِينٍ ﴿٣٨﴾

وَأَنْذِرْهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ وَهُمْ
فِي غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ ﴿٣٩﴾

إِنَّا نَحْنُ نَرِثُ الْأَرْضَ وَمَنْ عَلَيْهَا وَإِلَيْنَا
يُرْجَعُونَ ﴿٤٠﴾

وَأَذْكُرْ فِي الْكِتَابِ إِبْرَاهِيمَ إِنَّهُ كَانَ
صِدِّيقًا نَبِيًّا ﴿٤١﴾

إِذْ قَالَ لِأَبِيهِ يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ
وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا ﴿٤٢﴾

يَأْتِبَتِ إِيَّيْ قَدْ جَاءَنِي مِنَ الْعِلْمِ مَا لَمْ
يَأْتِكَ فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا ﴿٤٣﴾

(1) (V.19:39) Narrated Abu Sa’id Al-Khudrī رَضِيَ اللهُ عَنْهُ: Allāh’s Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “On the Day of Resurrection, death will be brought forward in the shape of a black and white ram. Then a call-maker will call, ‘O people of Paradise!’ Thereupon they will stretch their necks and look carefully. The caller will say, ‘Do you know this?’ They will say: ‘Yes, this is death.’ By then all of them would have seen it. Then it will be announced again, ‘O people of Hell!’ They will stretch their necks and look carefully. The caller will say, ‘Do you know this?’ They will say, ‘Yes, this is death.’” And by then all of them would have seen it. Then it (that ram) will be slaughtered and the caller will say, ‘O people of Paradise! Eternity for you and no death. O people of Hell! Eternity for you and no death.’ Then the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ recited: “And warn them (O Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) of the Day of grief and regrets when the case has been decided, while (now) they (i.e. the people of the world) are in a state of carelessness and they believe not.” (*Ṣaḥīḥ Al-Bukhārī*, Vol.6, *Ḥadīth* No.254).

44. “O my father! Worship not *Shaiṭān* (Satan). Verily, *Shaiṭān* (Satan) has been a rebel against the Most Gracious (Allāh).
45. “O my father! Verily, I fear lest a torment from the Most Gracious (Allāh) should overtake you, so that you become a companion of *Shaiṭān* (Satan) (in the Hell-fire).” [*Tafsīr Al-Qurṭubī*]
46. He (the father) said: “Do you reject my gods, O Ibrāhīm (Abraham)? If you stop not (this), I will indeed stone you. So get away from me safely (before I punish you).”
47. Ibrāhīm (Abraham) said: “Peace be on you! I will ask Forgiveness of my Lord for you. Verily, He is to me Ever Most Gracious.
48. “And I shall turn away from you and from those whom you invoke besides Allāh. And I shall call upon my Lord and I hope that I shall not be unblest in my invocation to my Lord.”
49. So, when he had turned away from them and from those whom they worshipped besides Allāh, We gave him Iṣḥāq (Isaac) and Ya‘qūb (Jacob), and each one of them We made a Prophet.
50. And We gave them of Our Mercy (a good provision in plenty), and We granted them honour on the tongues (of all the nations, i.e everybody remembers them with a good praise)⁽¹⁾.

يَأْتِبَتْ لَا تَعْبُدِ الشَّيْطَانَ إِنَّ الشَّيْطَانَ
كَانَ لِلرَّحْمَنِ عَصِيًّا ﴿٤٤﴾

يَأْتِبَتْ إِلَيَّ أَخَافُ أَنْ يَمَسَّكَ عَذَابٌ مِّنَ
الرَّحْمَنِ فَتَكُونَ لِلشَّيْطَانِ وَلِيًّا ﴿٤٥﴾

قَالَ أَرَأَيْتَ أَنْتَ عَنِ ءَالِهَتِي يَا إِبْرَاهِيمُ
لَئِن لَّمْ تَنْتَهَ لِأَرْحَمَنَّكَ وَأَهْجُرْنِي مَلِيًّا ﴿٤٦﴾

قَالَ سَلِّمْ عَلَيَّكَ سَأَسْتَغْفِرُ لَكَ رَبِّي إِنَّهُ
كَانَ بِي حَفِيًّا ﴿٤٧﴾

وَأَعْتَرْتُكُمْ وَمَا تَدْعُونَ مِن دُونِ اللَّهِ
وَأَدْعُوا رَبِّي عَسَىٰ أَلَّا أَكُونَ بِدُعَاءِ
رَبِّي شَقِيًّا ﴿٤٨﴾

فَلَمَّا أَعْتَرَهُمْ وَمَا يَعْْبُدُونَ مِن دُونِ اللَّهِ
وَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ كُلًّا جَعَلْنَا
نَبِيًّا ﴿٤٩﴾

وَوَهَبْنَا لَهُم مِّن رَّحْمَتِنَا وَجَعَلْنَا لَهُم
لِسَانَ صِدْقٍ عَلِيًّا ﴿٥٠﴾

(1) (V.19:50) See the footnote of (V. 2:135) and the footnotes (A, B and C) of (V. 16:121)

51. And mention in the Book (this Qur'ān) Mūsā (Moses). Verily, he was chosen and he was a Messenger (and) a Prophet.
52. And We called him from the right side of the Mount, and made him draw near to Us for a talk with him [Mūsā (Moses)].
53. And We granted him his brother Hārūn (Aaron), (also) a Prophet, out of Our Mercy.
54. And mention in the Book (the Qur'ān) Ismā'il (Ishmael). Verily, he was true to what he promised, and he was a Messenger, (and) a Prophet.
55. And he used to enjoin on his family and his people *Aṣ-Ṣalāt* (the prayers) and the *Zakāt*, and his Lord was pleased with him.
56. And mention in the Book (the Qur'ān) Idrīs (Enoch). Verily, he was a man of truth, (and) a Prophet.
57. And We raised him to a high station.
58. Those were they to whom Allāh bestowed His Grace from among the Prophets, of the offspring of Adam, and of those whom We carried (in the ship) with Nūh (Noah), and of the offspring of Ibrāhīm (Abraham) and Israel, and from among those whom We guided and chose. When the Verses of the Most Gracious (Allāh) were recited to them, they fell down prostrate and weeping⁽¹⁾.

وَأَذْكُرْ فِي الْكِتَابِ مُوسَىٰ إِنَّهُ كَانَ
مُخْلَصًا وَكَانَ رَسُولًا نَّبِيًّا ﴿٥١﴾

وَنَدَيْنَاهُ مِنَ الْجَانِبِ الْأَيْمَنِ
وَقَرَّبْنَاهُ نَجِيًّا ﴿٥٢﴾

وَوَهَبْنَا لَهُ مِنْ رَحْمَتِنَا أَخَاهُ هَارُونَ نَبِيًّا ﴿٥٣﴾

وَأَذْكُرْ فِي الْكِتَابِ إِسْمَاعِيلَ إِنَّهُ كَانَ
صَادِقَ الْوَعْدِ وَكَانَ رَسُولًا نَّبِيًّا ﴿٥٤﴾

وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَالزَّكَاةِ وَكَانَ
عِنْدَ رَبِّهِ مَرْضِيًّا ﴿٥٥﴾

وَأَذْكُرْ فِي الْكِتَابِ إِدْرِيسَ إِنَّهُ كَانَ
صِدِّيقًا نَبِيًّا ﴿٥٦﴾

وَرَفَعْنَاهُ مَكَانًا عَلِيًّا ﴿٥٧﴾

أُولَٰئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ
النَّبِيِّينَ مِنْ ذُرِّيَةِ آدَمَ وَمِمَّنْ حَمَلْنَا مَعَ
نُوحٍ وَمِنْ ذُرِّيَةِ إِبْرَاهِيمَ وَإِسْرَائِيلَ وَمِمَّنْ
هَدَيْنَا وَأَجْتَبَيْنَا إِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُ
الرَّحْمَنِ خَرُّوا سُجَّدًا وَسَبَّحُوا بِحَمْدِ رَبِّهِمْ
وَسَبَّحُوا بِحَمْدِ رَبِّهِمْ وَكَبَّرُوا ﴿٥٨﴾

(1) (V.19:58) Prostration: The reciter of the Qur'ān at this place should prostrate himself to Allāh, facing the *Ka'bah* in Makkah.

59. Then, there has succeeded them a posterity who have given up *Aṣ-Ṣalāt* (the prayers) [i.e. made their *Ṣalāt* (prayers) to be lost, either by not offering them or by not offering them perfectly or by not offering them at their proper fixed times] and have followed lusts⁽¹⁾. So they will be thrown in Hell.
60. Except those who repent and believe (in the Oneness of Allāh and His Messenger Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), and work righteousness⁽²⁾. Such will enter Paradise and they will not be wronged in aught.
61. (They will enter) 'Adn (Eden) Paradise (everlasting Gardens), which the Most Gracious (Allāh) has promised to His slaves in the Unseen: Verily, His Promise must come to pass.
62. They shall not hear therein (in Paradise) any *Laghw* (dirty, false, evil vain talk), but only *Salām* (salutations of peace). And they will have therein their sustenance, morning and afternoon.⁽³⁾
63. Such is the Paradise which We shall give as an inheritance to those of Our slaves who have been *Al-Muttaqūn* (the pious)⁽⁴⁾.

﴿ فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهَوَاتِ فَسَوْفَ يَلْقَوْنَ عَذَابًا ٥٩ ﴾

﴿ إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ شَيْئًا ٦٠ ﴾

﴿ جَنَّاتٍ عَدْنٍ الَّتِي وَعَدَ الرَّحْمَنُ عِبَادَهُ بِالْغَيْبِ إِنَّهُ كَانَ وَعْدُهُ مَأْتِيًا ٦١ ﴾

﴿ لَا يَسْمَعُونَ فِيهَا لَغْوًا إِلَّا سَلَامًا وَلَهُمْ رِزْقُهُمْ فِيهَا بُكْرَةً وَعَشِيًّا ٦٢ ﴾

﴿ تِلْكَ الْجَنَّةُ الَّتِي نُورِثُ مِنْ عِبَادِنَا مَنْ كَانَ تَقِيًّا ٦٣ ﴾

(1) (V.19:59) Like drinking alcoholic drinks; giving false witnesses; eating unlawful things - meat of edible animals not slaughtered according to Allāh's Order; taking intoxicants; narcotic drugs like opium, morphine, heroin, cannabis; committing crimes; evil wicked deeds like illegal sexual acts, murdering, taking others' rights unlawfully, robbing, stealing, betraying, backbiting, slandering, telling lies.

(2) (V.19:60) See the footnote of (V.9:121).

(3) (V.19:62) See verse: V.40:55.

(4) (V.19:63) See verse: V.2:2.

64. And we (angels) descend not except by the Command of your Lord (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). To Him belongs what is before us and what is behind us, and what is between those two; and your Lord is never forgetful —
65. The Lord of the heavens and the earth, and all that is between them, so worship Him (Alone) and be constant and patient in His worship. Do you know of any who is similar to Him? (of course none is similar or co-equal or comparable to Him, and He has none as partner with Him). [There is nothing like Him and He is the All-Hearer, the All-Seer]⁽¹⁾.
66. And man (the disbeliever) says: “When I am dead, shall I then be raised up alive?”
67. Does not man remember that We created him before, while he was nothing?
68. So, by your Lord, surely, We shall gather them together, and (also) the *Shayāṭīn* (devils) (with them), then We shall bring them round Hell on their knees.
69. Then indeed We shall drag out from every sect all those who were the worst in obstinate rebellion against the Most Gracious (Allāh).
70. Then, verily, We know best those who are most worthy of being burnt therein.

وَمَا تَنْزَلُ إِلَّا بِأَمْرِ رَبِّكَ لَهُ مَا بَيْنَ
أَيْدِينَا وَمَا خَلْفَنَا وَمَا بَيْنَ ذَلِكَ وَمَا كَانَ
رَبُّكَ نَسِيًّا ﴿٦٤﴾

رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا
فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ هَلْ تَعْلَمُ لَهُ
سَمِيًّا ﴿٦٥﴾

وَيَقُولُ الْإِنْسَانُ أَإِذَا مَا مِتُّ لَسَوْفَ
أُخْرَجُ حَيًّا ﴿٦٦﴾

أَوْ لَا يَذْكُرُ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ قَبْلُ
وَلَمْ يَكُ شَيْئًا ﴿٦٧﴾

فَوَرَبِّكَ لَنَحْشُرَنَّهُمْ وَالشَّيَاطِينَ ثُمَّ
لَنَحْضِرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثِيًّا ﴿٦٨﴾

ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شِيعَةٍ أَيُّهُمْ أَشَدُّ عَلَى
الرَّحْمَنِ عِتِيًّا ﴿٦٩﴾

ثُمَّ لَنَحْنُ أَعْلَمُ بِالَّذِينَ هُمْ أَوْلَىٰ بِهَا
صِلِيًّا ﴿٧٠﴾

(1) (V.19:65) See the footnote of (V. 3:73).

71. There is not one of you, but will pass over it (Hell): this is with your Lord; a Decree which must be accomplished⁽¹⁾.
72. Then We shall save those who used to fear Allāh and were dutiful to Him. And We shall leave the *Zālimūn* (polytheists and wrongdoers) therein (humbled) to their knees (in Hell).
73. And when Our Clear Verses are recited to them, those who disbelieve (the rich and strong among the pagans of Quraish who live a life of luxury) say to those who believe (the weak, poor companions of Prophet Muḥammad ﷺ who have a hard life): “Which of the two groups (i.e. believers or disbelievers) is better in (point of) position and as regards station (place of council for consultation)?”
74. And how many a generation (past nations) have We destroyed before them, who were better in wealth, goods and outward appearance!
75. Say (O Muḥammad ﷺ) whoever is in error, the Most Gracious (Allāh) will extend (the rope) to him, until, when they see that which they were promised, either the torment or the Hour, they will come to know who is worst in position, and who is weaker in forces.⁽²⁾

وَإِنْ مِّنكُمْ إِلَّا وَارِدُهَا كَانَ عَلَىٰ رَبِّكَ
حَتْمًا مَّقْضِيًّا ﴿٧١﴾

ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا وَنَذَرُ الظَّالِمِينَ
فِيهَا جِثْيًا ﴿٧٢﴾

وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ
الَّذِينَ كَفَرُوا لِلَّذِينَ ءَامَنُوا أَيُّ
الْفَرِيقَيْنِ خَيْرٌ مَّقَامًا وَأَحْسَنُ نَدِيًّا ﴿٧٣﴾

وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِّن قَرْنٍ هُمْ أَحْسَنُ
أَتْنًا وَرِئِيًّا ﴿٧٤﴾

قُلْ مَن كَانَ فِي الضَّلَالَةِ فَلْيَمْدُدْ لَهُ
الرَّحْمَنُ مَدًّا حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ
إِمَّا الْعَذَابَ وَإِمَّا السَّاعَةَ فَسَيَعْلَمُونَ
مَنْ هُوَ شَرٌّ مَّكَانًا وَأَضْعَفُ جُنْدًا ﴿٧٥﴾

(1) (V.19:71) See the footnote (C) of (V. 68:42).

(2) (V.19:75) This is the answer to the question in Verse No.19:73.

76. And Allāh increases in guidance those who walk aright⁽¹⁾. And the righteous good deeds that last, are better with your Lord, for reward and better for resort.

وَيَزِيدُ اللَّهُ الَّذِينَ اهْتَدَوْا هُدًى
وَالْبَقِيَّةُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ
ثَوَابًا وَخَيْرٌ مَرَدًّا ﴿٧٦﴾

77. Have you seen him who disbelieved in Our *Āyāt* (this Qur’ān and Muḥammad ﷺ) and said: “I shall certainly be given wealth and children [if I will be alive (again)].”

أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ
لَأُوتِينَ مَالًا وَمَالًا وَوَلَدًا ﴿٧٧﴾

78. Has he known the Unseen or has he taken a covenant from the Most Gracious (Allāh)?

أَطَّلَعَ الْغَيْبِ أَمْ اِتَّخَذَ عِنْدَ الرَّحْمَنِ
عَهْدًا ﴿٧٨﴾

79. Nay, We shall record what he says, and We shall increase his torment (in the Hell);

كَلَّا سَنَكْتُبُ مَا يَقُولُ وَنَمُدُّ لَهُ مِنَ
الْعَذَابِ مَدًّا ﴿٧٩﴾

80. And We shall inherit from him (at his death) all that he talks of (i.e. wealth and children which We have bestowed upon him in this world), and he shall come to Us alone.

وَنَرِيَّهُ مَا يَقُولُ وَبِآيَاتِنَا فَرَدًّا ﴿٨٠﴾

81. And they have taken (for worship) *ālihah* (gods) besides Allāh, that they might give them honour, power and glory (and also protect them from Allāh’s punishment).

وَاتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً لِيَكُونُوا لَهُمْ
عِزًّا ﴿٨١﴾

82. Nay, but they (the so-called gods) will deny their worship of them, and become opponents to them (on the Day of Resurrection).

كَلَّا سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ
عَلَيْهِمْ ضِدًّا ﴿٨٢﴾

83. See you not that We have sent the *Shayāṭīn* (devils) against the disbelievers to push them to do evil.

أَلَمْ تَرَ أَنَا أَرْسَلْنَا الشَّيَاطِينَ عَلَى
الْكَافِرِينَ تَؤُزُّهُمْ أَزًّا ﴿٨٣﴾

(1) (V. 19:76) those who walk aright i.e. the true believers in the Oneness of Allāh — who fear Allāh much (abstain from all kinds of sins and evil deeds which He has forbidden), and love Allāh much (perform all kinds of good deeds which He has ordained).

84. So make no haste against them; We only count out to them a (limited) number (of the days of the life of this world and delay their term so that they may increase in evil and sins).
85. The Day We shall gather the *Muttaqūn* (the pious)⁽¹⁾ to the Most Gracious (Allāh), like a delegation (presented before a king for honour).
86. And We shall drive the *Mujrimūn* (polytheists, sinners, criminals, disbelievers in the Oneness of Allāh) to Hell, in a thirsty state (like a thirsty herd driven down to water).
87. None shall have the power of intercession, but such a one as has received permission (or promise) from the Most Gracious (Allāh).
88. And they say: “The Most Gracious (Allāh) has begotten a son (or offspring or children) [as the Jews say: ‘Uzair (Ezra) is the son of Allāh, and the Christians say that He has begotten a son [‘Isā (Jesus) عَلَيْهِ السَّلَام], and the pagan Arabs say that He has begotten daughters (angels and others.).]”
89. Indeed you have brought forth (said) a terrible evil thing.
90. Whereby the heavens are almost torn, and the earth is split asunder, and the mountains fall in ruins,
91. That they ascribe a son (or offspring or children) to the Most Gracious (Allāh).

فَلَا تَعْجَلْ عَلَيْهِمْ إِنَّمَا نَعُدُّ لَهُمْ عَدًّا ﴿٨٤﴾

يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَفَدًّا ﴿٨٥﴾

وَنَسُوفُ الْمُجْرِمِينَ إِلَى جَهَنَّمَ وَرِدًّا ﴿٨٦﴾

لَا يَمْلِكُونَ الشَّفْعَةَ إِلَّا مَنِ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا ﴿٨٧﴾

وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا ﴿٨٨﴾

لَقَدْ جِئْتُمْ شَيْئًا إِذَا ﴿٨٩﴾

تَكَادُ السَّمَوَاتُ يَتَفَطَّرْنَ مِنْهُ وَتَنْشَقُّ الْأَرْضُ وَتَخِرُّ الْجِبَالُ هَدًّا ﴿٩٠﴾

أَنْ دَعَوْا لِلرَّحْمَنِ وَلَدًا ﴿٩١﴾

(1) (V.19:85) See verse: V.2:2.

92. But it is not suitable for (the Majesty of) the Most Gracious (Allāh) that He should beget a son (or offspring or children).
93. There is none in the heavens and the earth but comes to the Most Gracious (Allāh) as a slave.
94. Verily, He knows each one of them, and has counted them a full counting.
95. And everyone of them will come to Him alone on the Day of Resurrection (without any helper, or protector or defender).
96. Verily, those who believe [in the Oneness of Allāh and in His Messenger (Muḥammad ﷺ)] and work deeds of righteousness, the Most Gracious (Allāh) will bestow love for them⁽¹⁾ (in the hearts of the believers).
97. So, We have made this (the Qur'ān) easy in your own tongue (O Muḥammad ﷺ), only that you may give glad tidings to the *Muttaqūn* (the pious)⁽²⁾, and warn with it the *Ludd*⁽³⁾ (most quarrelsome evil-doer, wicked) people.

وَمَا يَنْبَغِي لِلرَّحْمَنِ أَنْ يَتَّخِذَ وَلَدًا ﴿٩٢﴾

إِنْ كُلُّ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ إِلَّا آتِي الرَّحْمَنِ عَبْدًا ﴿٩٣﴾

لَقَدْ أَحْصَاهُمْ وَعَدَّهُمْ عَدًّا ﴿٩٤﴾

وَكُلُّهُمْ آتِيهِ يَوْمَ الْقِيَامَةِ فَرْدًا ﴿٩٥﴾

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا ﴿٩٦﴾

فَإِنَّمَا يَسَّرْنَاهُ بِلِسَانِكَ لِتُبَشِّرَ بِهِ الْمُتَّقِينَ وَتُنذِرَ بِهِ قَوْمًا لُدًّا ﴿٩٧﴾

(1) (V.19:96) Narrated Abu Hurairah رضي الله عنه: The Prophet صلى الله عليه وسلم said, "If Allāh loves a person, He calls Jibrā'īl (Gabriel) saying: Allāh loves so and so; O Jibrā'īl (Gabriel) love him.' Jibrā'īl (Gabriel) would love him, and then Jibrā'īl (Gabriel) would make an announcement among the residents of the heavens, 'Allāh loves so-and-so, therefore, you should love him also.' So, all the residents of the heavens would love him and then he is granted the pleasure of the people of the earth." (*Ṣaḥīḥ Al-Bukhārī*, Vol. 8, *Ḥadīth* No. 66).

(2) (V.19:97) See verse: V.2:2.

(3) (V.19:97) *Ludd*:- The evil-doer wicked people who don't believe in Allāh's Oneness and His Prophet's message and argue about everything that Allāh has ordained.

98. And how many a generation before them have We destroyed! Can you (O Muḥammad ﷺ) find a single one of them or hear even a whisper of them?

وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِّنْ قَرْنٍ هَلْ تُحِصُّ
 مِنْهُمْ مِّنْ أَحَدٍ أَوْ تَسْمَعُ لَهُمْ رِكْوًا ﴿٩٨﴾

(20)
Sūrat Ṭā-Hā

سُورَةُ طه

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

1. Ṭā-Hā. [These letters are one of the miracles of the Qur'ān, and none but Allāh (Alone) knows their meanings].
2. We have not sent down the Qur'ān to you (O Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) to cause you distress,
3. But only as a Reminder to those who fear (Allāh).
4. A revelation from Him (Allāh) Who has created the earth and the high heavens.
5. The Most Gracious (Allāh) rose over (Istawā) the (Mighty) Throne (in a manner that suits His Majesty).
6. To Him belongs all that is in the heavens and all that is on the earth, and all that is between them, and all that is under the soil.
7. And if you (O Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) speak (the invocation) aloud, then verily, He knows the secret and that which is yet more hidden.
8. Allāh! *Lā ilāhā illa Huwa* (none has the right to be worshipped but He)! To Him belong the Best Names⁽¹⁾.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

طه ١

مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى ٢

إِلَّا تَذْكَرَةً لِمَنْ يَخْشَى ٣

تَنْزِيلًا وَمِمَّنْ خَلَقَ الْأَرْضَ وَالسَّمَوَاتِ
الْعُلَى ٤

الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى ٥

لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَمَا
بَيْنَهُمَا وَمَا تَحْتَ الثَّرَى ٦

وَإِنْ نَجْهَرُ بِالْقَوْلِ فَإِنَّهُ يَعْلَمُ السِّرَّ
وَأَخْفَى ٧

اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْأَسْمَاءُ الْحُسْنَى ٨

(1) (V.20:8) See the footnote of (V.7:180).

9. And has there come to you the story of Mūsā (Moses)?
10. When he saw a fire, he said to his family: “Wait! Verily, I have seen a fire; perhaps I can bring you some burning brand therefrom, or find some guidance at the fire.”
11. And when he came to it (the fire), he was called by name: “O Mūsā (Moses)!
12. “Verily, I am your Lord! So take off your shoes; you are in the sacred valley, *Ṭuwa*.
13. “And I have chosen you. So listen to that which will be revealed (to you).
14. “Verily, I am Allāh! *Lā ilāha illa Ana* (none has the right to be worshipped but I), so worship Me, and perform *Aṣ-Ṣalāt (Iqāmat-aṣ-Ṣalāt)* for My Remembrance.
15. “Verily, the Hour is coming — and I am almost hiding it — that every person may be rewarded for that which he strives.
16. “Therefore, let not the one who believes not therein (i.e. in the Day of Resurrection, Reckoning, Paradise and Hell.), but follows his own lusts,⁽¹⁾ divert you therefrom, lest you perish.
17. “And what is that in your right hand, O Mūsā (Moses)?”
18. He said: “This is my stick, whereon I lean, and wherewith I beat down branches for my sheep, and wherein I find other uses.”

وَهَلْ أَتَاكَ حَدِيثُ مُوسَى ﴿٩﴾

إِذْ رَأَى نَارًا فَقَالَ لِأَهْلِهِ امْكُثُوا إِنِّي
ءَأْتِسْتُ نَارًا لَعَلِّي آتِيكُمْ مِنْهَا بِقَبَسٍ
أَوْ آجِدُ عَلَى النَّارِ هُدًى ﴿١٠﴾

فَلَمَّا أَتَاهَا نُودِيَ يَمُوسَى ﴿١١﴾

إِنِّي أَنَا رَبُّكَ فَاخْلَعْ نَعْلَيْكَ إِنَّكَ بِالْوَادِ
الْمُقَدَّسِ طَوًى ﴿١٢﴾

وَأَنَا آخَرْتُكَ فَاسْتَمِعْ لِمَا يُوحَى ﴿١٣﴾

إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ
الصَّلَاةَ لِذِكْرِي ﴿١٤﴾

إِنَّ السَّاعَةَ آتِيَةٌ أَكَادُ أُخْفِيهَا لِتُجْزَى
كُلُّ نَفْسٍ بِمَا تَسْعَى ﴿١٥﴾

فَلَا يَصُدُّكَ عَنْهَا مَنْ لَا يُؤْمِنُ بِهَا
وَاتَّبَعَ هَوَاهُ فَتَرْدَى ﴿١٦﴾

وَمَا تِلْكَ بِيَمِينِكَ يَمُوسَى ﴿١٧﴾

قَالَ هِيَ عَصَايَ أَنُوكِّؤُا عَلَيْهَا وَأَهشُّ بِهَا
عَلَى عَنَابِي وَلِي فِيهَا مَنَارِبٌ أُخْرَى ﴿١٨﴾

(1) (V.20:16) See the footnote of (V.19:59).

19. (Allāh) said: “Cast it down, O Mūsā (Moses)!”
20. He cast it down, and behold! It was a snake, moving quickly.
21. Allāh said: “Grasp it and fear not; We shall return it to its former state,
22. “And press your (right) hand to your (left) side: it will come forth white (and shining), without any disease as another sign,
23. “That We may show you (some) of Our Greater Signs.
24. “Go to Fir‘aun (Pharaoh)! Verily, he has transgressed (all bounds in disbelief and disobedience, and has behaved as an arrogant and as a tyrant).”
25. [Mūsā (Moses)] said: “O my Lord! Open for me my chest (grant me self-confidence, contentment, and boldness).
26. “And ease my task for me;
27. “And loosen the knot (the defect) from my tongue, (i.e. remove the incorrectness from my speech) [That occurred as a result of a brand of fire which Mūsā (Moses) put in his mouth when he was an infant]. (*Tafsīr Aṭ-Ṭabarī*)
28. “That they understand my speech.
29. “And appoint for me a helper from my family,

قَالَ أَلْقِهَا يَمُوسَى ﴿١٩﴾

فَأَلْقَاهَا فَإِذَا هِيَ حَيَّةٌ تَسْعَى ﴿٢٠﴾

قَالَ خُذْهَا وَلَا تَحْزَنْ سَنُعِيدُهَا سِيرَتَهَا
الْأُولَى ﴿٢١﴾

وَأَضْمُ يَدَكَ إِلَى جَنَاحِكَ تَخْرُجَ بَيْضَاءَ
مِنْ غَيْرِ سُوءٍ غَايَةً أُخْرَى ﴿٢٢﴾

لِنُرِيكَ مِنْ آيَاتِنَا الْكُبْرَى ﴿٢٣﴾

أَذْهَبْ إِلَى فِرْعَوْنَ إِنَّهُ طَغَى ﴿٢٤﴾

قَالَ رَبِّ اشْرَحْ لِي صَدْرِي ﴿٢٥﴾

وَيَسِّرْ لِي أَمْرِي ﴿٢٦﴾

وَأَحْلِلْ عُقْدَةَ مِنِّ لِسَانِي ﴿٢٧﴾

يَفْقَهُوا قَوْلِي ﴿٢٨﴾

وَأَجْعَلْ لِي وَزِيرًا مِّنْ أَهْلِي ﴿٢٩﴾

30. “Hārūn (Aaron), my brother.
31. “Increase my strength with him,
32. “And let him share my task (of conveying Allāh’s Message and Prophethood),
33. “That we may glorify You much,
34. “And remember You much,
35. “Verily, You are Ever a Well-Seer of us.”
36. (Allāh) said: “You are granted your request, O Mūsā (Moses)!
37. “And indeed We conferred a favour on you another time (before).
38. “When We inspired your mother with that which We inspired.
39. (“Saying:) ‘Put him (the child) into the *Tabūt* (a box or a case or a chest) and put it into the river (Nile); then the river shall cast it up on the bank, and there, an enemy of Mine and an enemy of his shall take him.’ And I endowed you with love from Me, in order that you may be brought up under My Eye.
40. “When your sister went and said: ‘Shall I show you one who will nurse him?’ So, We restored you to your mother, that she might cool her eyes and she should not grieve. Then you did kill a man, but We saved you from great distress and tried you with a heavy trial. Then you stayed a number of years with the people of

هَارُونَ أَخِي ﴿٣٠﴾

أَشْدُدْ بِهِ أَزْرِي ﴿٣١﴾

وَأَشْرِكُهُ فِي أَمْرِي ﴿٣٢﴾

كُنْ نُسَيْحَكَ كَثِيرًا ﴿٣٣﴾

وَنَذْكُرَكَ كَثِيرًا ﴿٣٤﴾

إِنَّكَ كُنْتَ بِنَا بَصِيرًا ﴿٣٥﴾

قَالَ قَدْ أُوتِيتَ سُؤْلَكَ يَا مُوسَى ﴿٣٦﴾

وَلَقَدْ مَنَنَّا عَلَيْكَ مَرَّةً أُخْرَى ﴿٣٧﴾

إِذْ أَوْحَيْنَا إِلَىٰ أُمِّكَ مَا يُوحَىٰ ﴿٣٨﴾

أَنْ أَقْذِفِيهِ فِي الْتَابُوتِ فَأَقْذِفِهِ فِي الْيَمِّ
فَلْيُلْقِهِ الْيَمُّ بِالسَّاحِلِ يَأْخُذْهُ عَدُوٌّ لِّي
وَعَدُوٌّ لَهُ ۗ وَالْقَيْتُ عَلَيْكَ مَحَبَّةٌ مِنِّي
وَلِيَضْعَ عَلَىٰ عَيْنِي ﴿٣٩﴾

إِذْ تَمْشِي أُخْتُكَ فَتَقُولُ هَلْ أَدُلُّكُمْ
عَلَىٰ مَنْ يَكْفُلُهُ ۗ فَرَجَعْنَاكَ إِلَىٰ أُمِّكَ
كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ ۗ وَقَتَلْتَ نَفْسًا
فَنَجَّيْنَاكَ مِنَ الْغَمِّ وَفَتَنَّاكَ فُتُونًا
فَلَبِثْتَ سِنِينَ فِي أَهْلِ مَدْيَنَ ثُمَّ جِئْتَ
عَلَىٰ قَدَرٍ يَا مُوسَىٰ ﴿٤٠﴾

Madyan (Midian). Then you came here according to the fixed term which I ordained (for you), O Mūsā (Moses)!

41. “And I have chosen you,⁽¹⁾ for Myself.
42. “Go you and your brother with My *Āyāt* (proofs, evidences, lessons, signs, etc.), and do not, you both, slacken and become weak in My Remembrance.
43. “Go, both of you, to Fir‘aun (Pharaoh), verily, he has transgressed (all bounds in disbelief and disobedience and behaved as an arrogant and as a tyrant).
44. “And speak to him mildly, perhaps he may accept admonition or fear (Allāh).”
45. They said: “Our Lord! Verily, we fear lest he should hasten to punish us or lest he should transgress (all bounds against us).”
46. He (Allāh) said: “Fear not, verily, I am with you both, hearing and seeing.
47. “So go you both to him, and say: ‘Verily, we are Messengers of your Lord, so let the Children of Israel go with us, and torment them not; indeed, we have come with a sign from your Lord! And peace will be upon him who follows the guidance!

وَأَصْطَنَعْتُكَ لِنَفْسِي ﴿٤١﴾

أَذْهَبَ أَنْتَ وَأَخُوكَ بِآيَاتِي وَلَا تَنِيَا فِي ذِكْرِي ﴿٤٢﴾

أَذْهَبَا إِلَى فِرْعَوْنَ إِنَّهُ طَغَى ﴿٤٣﴾

فَقُولَا لَهُ قَوْلًا لَيِّنًا لَعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى ﴿٤٤﴾

قَالَا رَبَّنَا إِنَّا نَخَافُ أَنْ يُفْرِطَ عَلَيْنَا أَوْ أَنْ يَطَّعِنَ ﴿٤٥﴾

قَالَ لَا تَخَافَا إِنِّي مَعَكُمَا أَسْمَعُ وَأَرَى ﴿٤٦﴾

فَأْتِيَاهُ فَقُولَا إِنَّا رَسُولَا رَبِّكَ فَأَرْسِلْ مَعَنَا بَنِي إِسْرَائِيلَ وَلَا تُعَذِّبْهُمْ قَدْ جِئْنَاكَ بَيِّنَاتٍ مِّن رَّبِّكَ وَالسَّلَامُ عَلَيَّ مَنِ اتَّبَعَ الْهُدَى ﴿٤٧﴾

(1) (V.20:41) i.e. chosen you for My Revelation and My Message or created you for Myself or strengthened and taught you as to how to preach My Message to My worshippers. (*Tafsīr Al-Qurṭubī*).

48. “Truly, it has been revealed to us that the torment will be for him who denies [believes not in the Oneness of Allāh, and in His Messengers.], and turns away (from the truth and obedience of Allāh).”
49. Fir‘aun (Pharaoh) said: “Who then, O Mūsā (Moses), is the Lord of you two?”
50. [Mūsā (Moses)] said: “Our Lord is He Who gave to each thing its form and nature, then guided it aright.”
51. [Fir‘aun (Pharaoh)] said: “What about the generations of old?”
52. [Mūsā (Moses)] said: “The knowledge thereof is with my Lord, in a Record. My Lord neither errs nor does He forget.”
53. Who has made earth for you like a bed (spread out); and has opened roads (ways and paths) for you therein, and has sent down water (rain) from the sky. And We have brought forth with it various kinds of vegetation.
54. Eat and pasture your cattle (therein); verily, in this are *Āyāt* (proofs and signs) for men of understanding.
55. Thereof (the earth) We created you, and into it We shall return you, and from it We shall bring you out once again.
56. And indeed We showed him [Fir‘aun (Pharaoh)] all Our *Āyāt* (signs and evidences), but he denied and refused.
57. He [Fir‘aun (Pharaoh)] said: “Have you come to drive us out of our land with your magic, O Mūsā (Moses)?”

إِنَّا قَدْ أُوحِيَ إِلَيْنَا أَنَّ الْعَذَابَ عَلَىٰ مَنْ
كَذَّبَ وَتَوَلَّىٰ ﴿٤٨﴾

قَالَ فَمَنْ رَبُّكُمَا يَا مُوسَىٰ ﴿٤٩﴾

قَالَ رَبُّنَا الَّذِي أَعْطَىٰ كُلَّ شَيْءٍ حَلْقَهُ
ثُمَّ هَدَىٰ ﴿٥٠﴾

قَالَ فَمَا بَالُ الْقُرُونِ الْأُولَىٰ ﴿٥١﴾

قَالَ عَلِمَهَا عِنْدَ رَبِّي فِي كِتَابٍ لَا يَضِلُّ
رَبِّي وَلَا يَنْسَىٰ ﴿٥٢﴾

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا وَسَلَكَ
لَكُمْ فِيهَا سُبُلًا وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً
فَأَخْرَجْنَا بِهِ أَزْوَاجًا مِّن نَّبَاتٍ شَتَّىٰ ﴿٥٣﴾

كُلُوا وَارْعَوْا أَنْعَامَكُمْ إِنَّ فِي ذَٰلِكَ
لَآيَاتٍ لِّأُولِي الْأَلْبَابِ ﴿٥٤﴾

* مِّنْهَا خَلَقْنَاهُكُمْ وَفِيهَا نُعِيدُكُمْ
وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَىٰ ﴿٥٥﴾

وَلَقَدْ أَرَيْنَاهُ آيَاتِنَا كُلَّهَا فَكَذَّبَ وَأَبَىٰ ﴿٥٦﴾

قَالَ أَجِئْتَنَا لِنُخْرِجَنَّكَ مِن أَرْضِنَا بِسِحْرِكَ
يَا مُوسَىٰ ﴿٥٧﴾

58. “Then verily, we can produce magic the like thereof; so appoint a meeting between us and you, which neither we nor you shall fail to keep, in an open place where both shall have a just and equal chance (and beholders could witness the competition).”
59. [Mūsā (Moses)] said: “Your appointed meeting is the day of the festival, and let the people assemble when the sun has risen (forenoon).”
60. So Fir‘aun (Pharaoh) withdrew, devised his plot and then came back.
61. Mūsā (Moses) said to them: “Woe to you! Invent not a lie against Allāh, lest He should destroy you completely by a torment. And surely, he who invents a lie (against Allāh) will fail miserably.”
62. Then they debated one with another what they must do, and they kept their talk secret.
63. They said: “Verily, these are two magicians. Their object is to drive you out from your land with their magic, and to take you away from your superior way (overcome your chiefs and nobles).
64. “So devise your plot, and then assemble in line. And whoever overcomes this day will be indeed successful.”
65. They said: “O Mūsā (Moses)! Either you throw first or we be the first to throw?”

فَلَنَأْتِيَنَّكَ بِسِحْرٍ مِّثْلِهِ ۖ فَاجْعَلْ بَيْنَنَا
وَبَيْنَكَ مَوْعِدًا لَا نُخْلِفُهُ نَحْنُ وَلَا أَنْتَ
مَكَانًا سَوِيًّا ﴿٥٨﴾

قَالَ مَوْعِدُكُمْ يَوْمَ الزَّيْتَةِ وَأَنَّ يُحْشَرَ
النَّاسُ صُحًى ﴿٥٩﴾

فَتَوَلَّى فِرْعَوْنُ فَجَمَعَ كَيْدَهُ ثُمَّ أَتَى ﴿٦٠﴾

قَالَ لَهُمْ مُوسَىٰ وَيْلَكُمْ لَا تَفْتَرُوا عَلَى
اللَّهِ كَذِبًا فَيُسْحِتَكُمْ بِعَذَابٍ وَقَدْ
خَابَ مِنَ افْتِرَائِي ﴿٦١﴾

فَتَنَزَعُوا أَمْرَهُم بِبَيْنِهِمْ وَاَسْرَوْا
السَّجْوَىٰ ﴿٦٢﴾

قَالُوا إِنْ هَدَيْنَ لَسَدِحْرَيْنِ يُرِيدَانِ أَنْ
يُخْرِجَاكُمْ مِنْ أَرْضِكُمْ بِسِحْرِهِمَا
وَيَذْهَبَا بِظُرَيْقَتِكُمُ الْمُنْعَلَىٰ ﴿٦٣﴾

فَأَجْمِعُوا كَيْدَكُمْ ثُمَّ آتُوا صَفًّا وَقَدْ
أَفْلَحَ الْيَوْمَ مَنْ اسْتَعْلَىٰ ﴿٦٤﴾

قَالُوا يَمُوسَىٰ إِمَّا أَنْ تُلْقَىٰ وَإِمَّا أَنْ
نَكُونَ أَوَّلَ مَنْ أَلْقَىٰ ﴿٦٥﴾

66. [Mūsā (Moses)] said: “Nay, throw you (first)!” Then behold! Their ropes and their sticks, by their magic, appeared to him as though they moved fast.
67. So Mūsā (Moses) conceived fear in himself.
68. We (Allāh) said: “Fear not! Surely, you will have the upper hand.
69. “And throw that which is in your right hand! It will swallow up that which they have made. That which they have made is only a magician’s trick, and the magician will never be successful, to whatever amount (of skill) he may attain.”
70. So, the magicians fell down prostrate. They said: “We believe in the Lord of Hārūn (Aaron) and Mūsā (Moses).”
71. [Fir’aun (Pharaoh)] said: “Believe you in him [Mūsā (Moses)] before I give you permission? Verily, he is your chief who has taught you magic. So, I will surely cut off your hands and feet on opposite sides, and I will surely crucify you on the trunks of date-palms, and you shall surely know which of us [I (Fir’aun - Pharaoh) or the Lord of Mūsā (Moses) (Allāh)] can give a more severe and lasting torment.”
72. They said: “We prefer you not to what have come to us of the clear signs and to Him (Allāh) Who created us. So decree whatever you desire to decree, for you can only decree (regarding) this life of the world.

قَالَ بَلْ أَلْقُوا فَإِذَا حِبَالُهُمْ وَعَصِيُّهُمْ
يُخَيَّلُ إِلَيْهِ مِنْ سِحْرِهِمْ أَنَّهَا تَسْعَى ﴿٦٦﴾

فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً مُوسَى ﴿٦٧﴾

فُلْنَا لَا تَخَفْ إِنَّكَ أَنْتَ الْأَعْلَى ﴿٦٨﴾

وَأَلْقَ مَا فِي يَمِينِكَ تَلْقَفُ مَا صَنَعُوا
إِنَّمَا صَنَعُوا كَيْدَ سِحْرٍ وَلَا يُفْلِحُ
السَّاحِرُ حَيْثُ أَتَى ﴿٦٩﴾

فَأَلْفَى السَّحْرَةَ سَجَدًا قَالُوا ءَامَنَّا بِرَبِّ
هَارُونَ وَمُوسَى ﴿٧٠﴾

قَالَ ءَامَنْتُمْ لَهُ قَبْلَ أَنْ ءَاذَنَ لَكُمْ
إِنَّهُ لَكَبِيرِكُمْ الَّذِي عَلَّمَكُمُ السِّحْرَ
فَلَا فَطَنَ أَيْدِيكُمْ وَأَرْجُلَكُمْ مِنْ
خَلْفٍ وَلَا صَلَبْتَكُمْ فِي جُدُوعِ النَّخْلِ
وَلَتَعْلَمُنَّ أَيُّنَا أَشَدُّ عَذَابًا وَأَبْقَى ﴿٧١﴾

قَالُوا لَنْ نُؤْتِرَكَ عَلَيَّ مَا جَاءَنَا مِنْ
الْبَيِّنَاتِ وَالَّذِي فَطَرَنَا فَاقْضِ مَا أَنْتَ
قَاضٍ إِنَّمَا تَقْضِي هَذِهِ الْحَيَاةَ الدُّنْيَا ﴿٧٢﴾

73. “Verily, we have believed in our Lord, that He may forgive us our faults, and the magic to which you did compel us. And Allāh is better [as regards reward in comparison to your (Fir‘aun’s — Pharaoh) reward], and more lasting (as regards punishment in comparison to your punishment).”
74. Verily, whoever comes to his Lord as a *Mujrim* (criminal, polytheist, sinner, disbeliever in the Oneness of Allāh and His Messengers), then surely, for him is Hell, wherein he will neither die nor live.
75. But, whoever comes to Him (Allāh) as a believer (in the Oneness of Allāh), and has done righteous good deeds, for such are the high ranks (in the Hereafter), —
76. ‘*Adn* (Eden) Paradise (everlasting Gardens), under which rivers flow, wherein they will abide forever: such is the reward of those who purify themselves (by abstaining from all kinds of sins and evil deeds which Allāh has forbidden and by doing all that Allāh has ordained).
77. And indeed We revealed to Mūsā (Moses) (saying): “Travel by night with ‘*Ibādi* (My slaves) and strike a dry path for them in the sea, fearing neither to be overtaken [by Fir‘aun (Pharaoh)] nor being afraid (of drowning in the sea).”
78. Then Fir‘aun (Pharaoh) pursued them with his hosts, but the sea-water completely overwhelmed them and covered them up.

إِنَّا ءَامَنَّا بِرَبِّنَا لِيَغْفِرَ لَنَا خَطَايَنَا وَمَا
أَكْرَهْتَنَا عَلَيْهِ مِنَ السِّحْرِ وَاللَّهُ خَيْرٌ
وَأَبْقَى ﴿٧٣﴾

إِنَّهُ مَن يَأْتِ رَبَّهُ مُجْرِمًا فَإِنَّ لَهُ جَهَنَّمَ
لَا يَمُوتُ فِيهَا وَلَا يَحْيَى ﴿٧٤﴾

وَمَن يَأْتِهِ مُؤْمِنًا قَدْ عَمِلَ الصَّالِحَاتِ
فَأُولَٰئِكَ لَهُمُ الدَّرَجَاتُ الْعُلَى ﴿٧٥﴾

جَعَلْتُ عَدْنَ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا وَذَٰلِكَ جَزَاءُ مَن تَزَكَّى ﴿٧٦﴾

وَلَقَدْ أَوْحَيْنَا إِلَىٰ مُوسَىٰ أَن أَسْرِ بِعِبَادِي
فَأَضْرِبْ لَهُمُ طَرِيقًا فِي الْبَحْرِ بِنَاسٍ لَا
تَخَفُ دَرَكًا وَلَا تَخْشَى ﴿٧٧﴾

فَأَنْبَعَثُهُمْ فِرْعَوْنُ بِجُنُودِهِ فَعَشِيَهُمْ مِّنَ
النِّيمِ مَا عَشِيَهُمْ ﴿٧٨﴾

79. And Fir'aun (Pharaoh) led his people astray, and he did not guide them.
80. O Children of Israel! We delivered you from your enemy, and We made a covenant with you on the right side of the Mount, and We sent down to you *Al-Manna*⁽¹⁾ and quails,
81. (Saying) eat of the *Tayyibāt* (good lawful things) wherewith We have provided you, and commit no transgression or oppression therein, lest My Anger should justly descend on you. And he on whom My Anger descends, he is indeed perished.
[*Tafsīr At-Ṭabarī*]
82. And verily, I am indeed forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them, (till his death).
83. “And what made you hasten from your people, O Mūsā (Moses)?”
84. He said: “They are close on my footsteps: and I hastened to You, O my Lord, that You might be pleased.”
85. (Allāh) said: “Verily, We have tried your people in your absence, and As-Sāmīrī has led them astray.”⁽²⁾
86. Then Mūsā (Moses) returned to his people in a state of anger and sorrow. He said: “O my people! Did not your Lord promise you a fair promise? Did

وَأَضَلَّ فِرْعَوْنُ قَوْمَهُ وَمَا هَدَىٰ ﴿٧٩﴾

يَبْنِي إِسْرَائِيلَ قَدْ أَخَيَّرْنَاكُمْ مِنْ غَدْرِكُمْ
وَوَاعَدْنَاكُمْ بَآئِبَاتٍ الظُّلُمِ الْأَيْمَنِ وَزَلَّلْنَا
عَلَيْكُمْ الْمَنَّاءَ وَالسَّلْوَىٰ ﴿٨٠﴾

كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَلَا
تَطغَوْا فِيهِ فَيَحِلَّ عَلَيْكُمْ غَضَبِي وَمَنْ
يَحِلَّ عَلَيْهِ غَضَبِي فَقَدْ هَوَىٰ ﴿٨١﴾

وَإِنِّي لَغَفَّارٌ لِمَنْ تَابَ وَعَامَنَ وَعَمِلَ
صَالِحَاتٍ لَأَهْتَدِيَ ﴿٨٢﴾

* وَمَا أَعَجَلَكَ عَنْ قَوْمِكَ يَمُوسَىٰ ﴿٨٣﴾

قَالَ هُمْ أَوْلَاءُ عَلَىٰ أَثَرِي وَعَجِلْتُ إِلَيْكَ
رَبِّ لِتَرْضَىٰ ﴿٨٤﴾

قَالَ فَإِنَّا قَدْ فَتَنَّا قَوْمَكَ مِنْ بَعْدِكَ
وَأَضَلَّهُمُ السَّامِرِيُّ ﴿٨٥﴾

فَرَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضْبَانَ أَسِفًا
قَالَ يَا قَوْمِ أَلَمْ يَعِدْكُمْ رَبُّكُمْ وَعَدَا
حَسَنًا أَفَطَالَ عَلَيْكُمُ الْعَهْدُ أَمْ أَرَدْتُمْ

(1) (V.20:80) See the footnote of (V.2:57).

(2) One who led the Jews into idol-worship.

then the promise seem to you long in coming? Or did you desire that wrath should descend from your Lord on you, that you broke your promise to me (i.e. disbelieving in Allāh and worshipping the calf)?”

87. They said: “We broke not the promise to you, of our own will, but we were made to carry the weight of the ornaments of the [Fir‘aun’s (Pharaoh)] people, then we cast them (into the fire), and that was what As-Sāmīrī did.”
88. Then he took out (of the fire) for them (a statue of) a calf which seemed to low. They said: “This is your *ilāh* (god), and the *ilāh* (god) of Mūsā (Moses), but he [Mūsā (Moses)] has forgotten (his god).”
89. Did they not see that it could not return them a word (for answer), and that it had no power either to harm them or to do them good?
90. And Hārūn (Aaron) indeed had said to them beforehand: “O my people! You are being tried in this, and verily, your Lord is (Allāh) the Most Gracious, so follow me and obey my order.”
91. They said: “We will not stop worshipping it (i.e. the calf), until Mūsā (Moses) returns to us.”
92. [Mūsā (Moses)] said: “O Hārūn (Aaron)! What prevented you when you saw them going astray;
93. “That you followed me not (according to my advice to you)? Have you then disobeyed my order?”

أَنْ يَجِلَّ عَلَيْكُمْ غَضَبٌ مِنْ رَبِّكُمْ
فَأَخْلَفْتُمْ مَوْعِدِي ﴿٨٦﴾

فَالُوا مَا أَخْلَفْنَا مَوْعِدَكَ بِمَلِكِنَا وَلَكِنَّا
حُمِلْنَا أَوْزَارًا مِنْ زِينَةِ الْقَوْمِ فَقَدَفْنَاهَا
فَكَذَلِكَ أَلْفَى السَّامِرِيُّ ﴿٨٧﴾

فَأَخْرَجَ لَهُمْ عِجْلًا جَسَدًا لَهُ خُورٌ فَقَالُوا
هَذَا إِلَهُكُمْ وَإِلَهُ مُوسَىٰ فَنَسِيَ ﴿٨٨﴾

أَفَلَا يَرَوْنَ أَلَّا يَرْجِعُ إِلَيْهِمْ قَوْلًا وَلَا
يَمْلِكُ لَهُمْ ضَرًّا وَلَا نَفْعًا ﴿٨٩﴾

وَلَقَدْ قَالَ لَهُمْ هَارُونُ مِنْ قَبْلُ يَقَوْمُ
إِنَّمَا فُتِنْتُمْ بِهِ وَإِنَّ رَبَّكُمُ الرَّحْمَنُ
فَاتَّبِعُونِي وَأَطِيعُوا أَمْرِي ﴿٩٠﴾

فَالُوا لَنْ نَبْرَحَ عَلَيْهِ عَاكِفِينَ حَتَّى
يَرْجِعَ إِلَيْنَا مُوسَىٰ ﴿٩١﴾

قَالَ يَهْرُونُ مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ
ضَلُّوا ﴿٩٢﴾

أَلَّا تَتَّبِعِنِ أَفْعَصَيْتَ أَمْرِي ﴿٩٣﴾

94. He [Hārūn (Aaron)] said: “O son of my mother! Seize (me) not by my beard, nor by my head! Verily, I feared lest you should say: ‘You have caused a division among the Children of Israel, and you have not respected my word!’”
95. [Mūsā (Moses)] said: “And what is the matter with you. O Sāmīrī? (i.e. why did you do so?)”
96. (Sāmīrī) said: “I saw what they saw not, so I took a handful (of dust) from the (hoof) print of the messenger [Jibrā’il’s (Gabriel) horse] and threw it [into the fire in which were put the ornaments of Fir‘aun’s (Pharaoh) people, or into the calf]. Thus my inner-self suggested to me.”
97. Mūsā (Moses) said: “Then go away! And verily, your (punishment) in this life will be that you will say: ‘Touch me not (i.e. you will live alone exiled away from mankind); and verily (for a future torment), you have a promise that will not fail. And look at your *ilāh* (god) to which you have been devoted. We will certainly burn it, and scatter its particles in the sea.’”
98. Your *Ilāh* (God) is only Allāh, (the One) *Lā ilāha illa Huwa* (none has the right to be worshipped but He). He has full knowledge of all things.
99. Thus We relate to you (O Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) some information of what happened before. And indeed We have given you from Us a Reminder (this Qur’ān).

قَالَ يَبْنُومُ لَا تَأْخُذْ بِلِحْيَتِي وَلَا بِرَأْسِي
إِنِّي خَشِيتُ أَنْ تَقُولَ فَرَّقْتَ بَيْنَ بَنِي
إِسْرَائِيلَ وَلَمْ تَرْقُبْ قَوْلِي ﴿٩٤﴾

قَالَ فَمَا خَطْبُكَ يَا سَمِيرِيُّ ﴿٩٥﴾

قَالَ بَصُرْتُ بِمَا لَمْ يَبْصُرُوا بِهِ فَقَبَضْتُ
قَبْضَةً مِنْ أَثَرِ الرَّسُولِ فَنَبَذْتُهَا وَكَذَلِكَ
سَوَّلَتْ لِي نَفْسِي ﴿٩٦﴾

قَالَ فَادْهَبْ فَإِنَّ لَكَ فِي الْحَيَاةِ أَنْ تَقُولَ
لَا مِسَاسَ وَإِنَّ لَكَ مَوْعِدًا لَنْ نُخْلِفَهُ
وَأَنْظُرُ إِلَى إِلَهِكَ الَّذِي ظَلْتَ عَلَيْهِ
عَاكِفًا لَنْ نَحْرِقَ قَتْلَهُ ثُمَّ لَنْ نَسِفَنَّاهُ فِي الْيَمِّ
نَسْفًا ﴿٩٧﴾

إِنَّمَا إِلَهُكُمُ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ
وَسِعَ كُلَّ شَيْءٍ عِلْمًا ﴿٩٨﴾

كَذَلِكَ نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ مَا قَدْ
سَبَقَ وَقَدْ آتَيْنَاكَ مِنْ لَدُنَّا ذِكْرًا ﴿٩٩﴾

100. Whoever turns away from it (this Qur'ān — i.e. does not believe in it, nor acts on its orders), verily, they will bear a heavy burden (of sins) on the Day of Resurrection,⁽¹⁾.
101. They will abide forever in that (state in the Fire of Hell) — and evil indeed will be that load for them on the Day of Resurrection;
102. The Day when the Trumpet will be blown (the second blowing): that Day, We shall gather the *Mujrimūn* (criminals, polytheists, sinners, disbelievers in the Oneness of Allāh) blue or blind-eyed with thirst⁽²⁾.
103. They will speak in a very low voice to each other (saying): “You stayed not longer than ten (days).”
104. We know very well what they will say, when the best among them in knowledge and wisdom will say: “You stayed no longer than a day!”
105. And they ask you concerning the mountains: say, “My Lord will blast them and scatter them as particles of dust.
106. “Then, He shall leave them as a level smooth plain.
107. “You will see therein nothing crooked or curved.”
108. On that Day mankind will follow strictly (the voice of) Allāh’s caller, no crookedness (that is without going to the right or left of that voice) will

مَنْ أَعْرَضَ عَنْهُ فَإِنَّهُ يَحْمِلُ يَوْمَ
الْقِيَامَةِ وِزْرًا ﴿١٠٠﴾

خَالِدِينَ فِيهِ وَسَاءَ لَهُمْ يَوْمَ الْقِيَامَةِ
حِمْلًا ﴿١٠١﴾

يَوْمَ يُنْفَخُ فِي الصُّورِ وَنَحْشُرُ الْمُجْرِمِينَ
يَوْمَئِذٍ زُرْقًا ﴿١٠٢﴾

يَتَخَفَتُونَ بَيْنَهُمْ إِنْ لَبِثْتُمْ إِلَّا عَشْرًا ﴿١٠٣﴾

فَنَحْنُ أَعْلَمُ بِمَا يَقُولُونَ إِذْ يَقُولُ أَمْئَلُهُمْ
طَرِيقَهُ إِنْ لَبِثْتُمْ إِلَّا يَوْمًا ﴿١٠٤﴾

وَيَسْأَلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنْسِفُهَا
رَبِّي نَسْفًا ﴿١٠٥﴾

فَيَذَرُهَا قَاعًا صَفْصَفًا ﴿١٠٦﴾

لَا تَرَى فِيهَا عِوَجًا وَلَا أَمْتًا ﴿١٠٧﴾

يَوْمَئِذٍ يَتَّبِعُونَ الدَّاعِيَ لَا عِوَجَ لَهُ^ط
وَخَشَعَتِ الْأَصْوَاتُ لِلرَّحْمَنِ فَلَا تَسْمَعُ
إِلَّا هَمْسًا ﴿١٠٨﴾

(1) (V.20:100) See the footnote of (V.3:85).

(2) (V.20:102) See *Tafsīr Al-Qurṭubī*.

they show him (Allāh's caller). And all voices will be humbled for the Most Gracious (Allāh), and nothing shall you hear but the low voice of their footsteps.

109. On that day, no intercession shall avail, except the one for whom the Most Gracious (Allāh) has given permission and whose word is acceptable to Him.
110. He (Allāh) knows what happens to them (His creatures) in this world, and what will happen to them (in the Hereafter), but they will never encompass anything of His Knowledge.
111. And (all) faces shall be humbled before (Allāh), *Al-Hayyul-Qayyuum* (the Ever Living, the One Who sustains and protects all that exists). And he who carried (a burden of) wrongdoing (i.e. he who disbelieved in Allāh, ascribed partners to Him, and did deeds of His disobedience), will be indeed a complete failure (on that Day).
112. And he who works deeds of righteousness, while he is a believer (in Islāmic Monotheism), then he will have no fear of injustice, nor of any curtailment (of his reward).
113. And thus We have sent it down as a Qur'an in Arabic, and have explained therein in detail the warnings, in order that they may fear Allāh, or that it may cause them to have a lesson from it (or to have the honour for believing and acting on its teachings).

يَوْمَئِذٍ لَا تَنْفَعُ الشَّفَعَةُ إِلَّا مَنْ أَذِنَ لَهُ
الرَّحْمَنُ وَرَضِيَ لَهُ قَوْلًا ﴿١٠٩﴾

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا
يُحِيطُونَ بِهِ عِلْمًا ﴿١١٠﴾

* وَعَنَتِ الْوُجُوهُ لِلْحَيِّ الْقَيُّومِ ۗ وَقَدْ خَابَ
مَنْ حَمَلَ ظُلْمًا ﴿١١١﴾

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ
فَلَا يَخَافُ ظُلْمًا وَلَا هَضْمًا ﴿١١٢﴾

وَكَذَلِكَ أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا وَصَرَّفْنَا
فِيهِ مِنَ الْوَعِيدِ لَعَلَّهُمْ يَتَّقُونَ أَوْ يُحَدِّثُ
لَهُمْ ذِكْرًا ﴿١١٣﴾

114. Then High above all be Allāh, the True King. And be not in haste (O Muḥammad ﷺ) with the Qur’ān before its revelation is completed to you, and say: “My Lord! Increase me in knowledge.”
115. And indeed We made a covenant with Adam before, but he forgot, and We found on his part no firm will-power.
116. And (remember) when We said to the angels: “Prostrate yourselves to Adam.” They prostrated themselves (all) except *Iblīs* (Satan), he refused.
117. Then We said: “O Adam! Verily, this is an enemy to you and to your wife. So, let him not get you both out of Paradise, so that you will be distressed.
118. Verily, you have (a promise from Us) that you will never be hungry therein nor naked.
119. And you (will) suffer not from thirst therein nor from the sun’s heat.
120. Then *Shaitān* (Satan) whispered to him, saying: “O Adam! Shall I lead you to the Tree of Eternity and to a kingdom that will never waste away?”
121. Then they (Adam and Ḥawwā’) both ate of the tree, and so their private parts became manifest to them, and they began to cover themselves with the leaves of Paradise for their covering. Thus did Adam disobey his Lord, so he went astray.
122. Then his Lord chose him, and turned to him with forgiveness, and gave him guidance.

فَتَعَلَى اللَّهِ الْمَلِكُ الْحَقُّ وَلَا تَعْجَلْ
بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُقْضَىٰ إِلَيْكَ
وَحْيُهُ وَقُلْ رَبِّ زِدْنِي عِلْمًا ﴿١١٤﴾

وَلَقَدْ عَاهَدْنَا إِلَىٰ آدَمَ مِنْ قَبْلِ فَتَسِي
وَلَمْ نَجِدْ لَهُ عَزْمًا ﴿١١٥﴾

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ
فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ ﴿١١٦﴾

فَقُلْنَا يَا آدَمُ إِنَّ هَذَا عَدُوٌّ لَكَ
وَلِزَوْجِكَ فَلَا يُخْرِجَنَّكَ مِنَ الْجَنَّةِ
فَتَشْقَىٰ ﴿١١٧﴾

إِنَّ لَكَ أَلَّا تَجُوعَ فِيهَا وَلَا تَعْرَىٰ ﴿١١٨﴾

وَأَنَّكَ لَا تَظْمَأُ فِيهَا وَلَا تَصْحَىٰ ﴿١١٩﴾

فَوَسْوَسَ إِلَيْهِ الشَّيْطَانُ قَالَ يَا آدَمُ هَلْ
أَدْرَاكَ عَلَىٰ شَجَرَةِ الْخُلْدِ وَمُلْكٍ لَّا يَبْلَىٰ ﴿١٢٠﴾

فَأَكَلَا مِنْهَا فَبَدَتْ لَهُمَا سَوْءَاتُهُمَا
وَظَفِيقًا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ
وَعَصَىٰ آدَمُ رَبَّهُ فَغَوَىٰ ﴿١٢١﴾

ثُمَّ اجْتَبَاهُ رَبُّهُ فَتَابَ عَلَيْهِ وَهَدَىٰ ﴿١٢٢﴾

123. He (Allāh) said: "Get you down (from Paradise to the earth), both of you, together, some of you are an enemy to some others. Then if there comes to you guidance from Me, then whoever follows My Guidance, he shall neither go astray, nor shall be distressed.
124. "But whosoever turns away from My Reminder (i.e. neither believes in this Qur'ān nor acts on its teachings.) verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection."
125. He will say: "O my Lord! Why have you raised me up blind, while I had sight (before)."
126. (Allāh) will say: "Like this: Our *Āyāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) came to you, but you disregarded them (i.e. you left them, did not think deeply in them, and you turned away from them), and so this Day, you will be neglected (in the Hell-fire, away from Allāh's Mercy)."
127. And thus do We requite him who transgresses beyond bounds [i.e. commits the great sins and disobeys his Lord (Allāh) and believes not in His Messengers, and His revealed Books, like this Qur'ān], and believes not in the *Āyāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of his Lord; and the torment of the Hereafter is far more severe and more lasting.

قَالَ أَهْبِطَا مِنْهَا جَمِيعًا بَعْضُكُمْ لِبَعْضٍ
عَدُوٌّ فَإِنَّمَا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنِ
اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَى ﴿١٢٣﴾

وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً
ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى ﴿١٢٤﴾

قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَى وَقَدْ كُنْتُ
بَصِيرًا ﴿١٢٥﴾

قَالَ كَذَلِكَ أَتَتْكَ آيَاتُنَا فَنَسِيْتَهَا
وَكَذَلِكَ الْيَوْمَ تُنْسَى ﴿١٢٦﴾

وَكَذَلِكَ نَجْزِي مَنْ أَسْرَفَ وَلَمْ يُؤْمِنْ بِآيَاتِ
رَبِّهِ وَلَعَذَابُ الْآخِرَةِ أَشَدُّ وَأَبْقَى ﴿١٢٧﴾

128. Is it not guidance for them (to know) how many generations We have destroyed before them, in whose dwellings they walk? Verily, in this are signs indeed for men of understanding.
129. And had it not been for a Word that went forth before from your Lord, and a term determined, (their punishment) must necessarily have come (in this world).
130. So, bear patiently (O Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) what they say, and glorify the praises of your Lord before the rising of the sun, and before its setting, and during some hours of the night, and at the ends of the day (an indication for the five compulsory congregational prayers), that you may become pleased (with the reward which Allāh shall give you).
131. And strain not your eyes in longing for the things We have given for enjoyment to various groups of them (polytheists and disbelievers in the Oneness of Allāh), the splendour of the life of this world, that We may test them thereby. But the provision (good reward in the Hereafter) of your Lord is better and more lasting.
132. And enjoin *Aṣ-Ṣalāt* (the prayers) on your family, and be patient in offering them [i.e. the *Ṣalāt* (prayers)]. We ask not of you a provision (i.e. to give Us something: money): We provide for you. And the good end (i.e. Paradise) is for the *Muttaqūn* (the pious)⁽¹⁾.

أَفَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا قَبْلَهُمْ مِمَّنِ
الْقُرُونِ يَمْشُونَ فِي مَسْكِنِهِمْ إِنَّ فِي
ذَلِكَ لَآيَاتٍ لِأُولِي الْأَلْبَابِ ﴿١٢٨﴾

وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَكَانَ لِزَامًا
وَأَجَلٌ مُّسَمًّى ﴿١٢٩﴾

فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ
رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا
وَمِنْ عَآئِنَا اللَّيْلِ فَسَبِّحْ وَأَطْرَافَ النَّهَارِ
لَعَلَّكَ تَرْضَىٰ ﴿١٣٠﴾

وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ
أَزْوَاجًا مِنْهُمْ زَهْرَةَ الدُّنْيَا لِيَفْتِنَهُمْ
فِيهِ وَرِزْقَ رَبِّكَ خَيْرٌ وَأَبْقَىٰ ﴿١٣١﴾

وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا
لَا نَسْأَلُكَ رِزْقًا لَّحْنُ نَرْزُقُكَ وَالْعَاقِبَةُ
لِلتَّقْوَىٰ ﴿١٣٢﴾

(1) (V.20:132) See verse: V.2:2.

133. They say: “Why does he not bring us a sign (proof) from his Lord?” Has there not come to them the proof of that which is (written) in the former papers [Scriptures, i.e. the Taurāt (Torah), and the Injeel (Gospel), about the coming of the Prophet Muḥammad ﷺ]?

134. And if We had destroyed them with a torment before this (i.e. Messenger Muḥammad ﷺ and the Qur’ān), they would surely have said: “Our Lord! If only You had sent us a Messenger, we should certainly have followed Your *Āyāt* (proofs, evidences, verses, lessons, signs, revelations, etc.), before we were humiliated and disgraced.”⁽¹⁾

وَقَالُوا لَوْلَا يَأْتِينَا بِآيَةٍ مِّن رَّبِّهِ أَوْ لَمَّا تَأْتِيهِمْ بَيِّنَةٌ مَا فِي الصُّحُفِ الْأُولَىٰ ﴿١٣٣﴾

وَلَوْ أَنَّا أَهْلَكْنَاهُمْ بِعَذَابٍ مِّن قَبْلِهِ لَقَالُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ آيَاتِكَ مِن قَبْلِ أَنْ نَذِلَّ وَنَخْزَىٰ ﴿١٣٤﴾

(1) (V.20:134) Narrated Abu Sa’id Al-Khudrī رضي الله عنه: ‘Alī ibn Abī Tālib sent a piece of gold, not yet taken out of its ore, in a tanned leather container to Allāh’s Messenger ﷺ. Allāh’s Messenger ﷺ distributed that amongst four persons: ‘Uyainah ibn Badr, Aqra’ ibn Hābis, Zaid Al-Khail and the fourth was either ‘Alqamah or ‘Āmir ibn At-Tufail. On that, one of his companions said, “We are more deserving of this (gold) than these (persons).” When that news reached the Prophet ﷺ, he said, “Don’t you trust me though I am the trustworthy man of the One in the heavens, and I receive the news of heavens (i.e. Divine Revelation) both in the morning and in the evening?” There got up a man with sunken eyes, raised cheek bones, raised forehead, a thick beard, a shaven head and a waist-sheet that was tucked up and he said, “O Allāh’s Messenger! Be afraid of Allāh.” The Prophet ﷺ said, “Woe to you! Am I not of all the people of the earth the most entitled to fear Allāh?” Then that man went away. Khālid ibn Al-Walīd said, “O Allāh’s Messenger! Shall I chop his neck off?” The Prophet ﷺ said, “No, maybe he offers prayers.” Khālid said, “Numerous are those who offer prayers and say by their tongues (i.e. mouths) what is not in their hearts.” Allāh’s Messenger ﷺ said, “I have not been ordered (by Allāh) to search the hearts of the people or cut open their bellies.” Then the Prophet ﷺ looked at him (i.e. that man) while the latter was going away and said, “From the offspring of this (man) there will come out (people) who will recite the Qur’ān continuously and elegantly, but it will not exceed their throats. (They will neither understand it nor act upon it). They would go out of the religion (i.e., discard Islām) as an arrow goes out through a game’s body.” I think he also said, “If I should be present at their time, I would kill them as the nations of Thamūd were killed.” [*Ṣaḥīḥ Al-Bukhārī*, Vol. 5, *Ḥadīth* No. 638].

135. Say (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ):
 “Each one (believer and disbeliever.)
 is waiting, so wait you too; and
 you shall know who are they that
 are on the Straight and Even Path
 (i.e. Allāh’s religion of Islāmic
 Monotheism), and who are they that
 have let themselves be guided (on the
 Right Path).

قُلْ كُلُّ مُتَرَبِّصٍ فَتَرَبِّصُوا فَسَتَعْلَمُونَ
 مَنْ أَصْحَابُ الصِّرَاطِ السَّوِيِّ وَمَنِ
 اهْتَدَى ﴿١٣٥﴾

(21)

Sūrat Al-Anbiyā' (The Prophets)

سُورَةُ الْأَنْبِيَاءِ

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

1. Their reckoning Draws near for mankind, while they turn away in heedlessness.
2. Never comes to them an admonition (a chapter of the Qur'ān) from their Lord as a recent revelation but they listen to it while they play.
3. With their hearts occupied (with evil things). Those who do wrong, conceal their private counsels, (saying): "Is this (Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) more than a human being like you? Will you submit to magic while you see it?"
4. He (Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: "My Lord knows (every) word (spoken) in the heavens and on earth. And He is the All-Hearer, the All-Knower."
5. Nay, they say: "These (revelations of the Qur'ān which are revealed to Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) are mixed up false dreams! Nay, he has invented them! — Nay, he is a poet! Let him then bring us an *Āyāh* (sign as a proof) like the ones that the former (Prophets) were sent (with)!"

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ
مُعْرِضُونَ ﴿١﴾

مَا يَأْتِيهِمْ مِّنْ ذِكْرٍ مِّن رَّبِّهِمْ مُّحَدَّثٍ إِلَّا
أَسْتَمَعُوهُ وَهُمْ يَلْعَبُونَ ﴿٢﴾

لَاهِيَةً قُلُوبُهُمْ وَأَسْرَأُ النَّجْوَى الَّذِينَ
ظَلَمُوا هَلْ هَذَا إِلَّا بَشَرٌ مِّثْلُكُمْ
أَفَتَأْتُونَ السِّحْرَ وَأَنْتُمْ تُبْصِرُونَ ﴿٣﴾

قَالَ رَبِّي يَعْلَمُ الْقَوْلَ فِي السَّمَاءِ وَالْأَرْضِ
وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿٤﴾

بَلْ قَالُوا أَضْغَتْ أَحْلَامٌ بَلْ افْتَرَاهُ
بَلْ هُوَ شَاعِرٌ فَلْيَأْتِنَا بِآيَةٍ كَمَا أُرْسِلَ
الْأَوَّلُونَ ﴿٥﴾

6. Not one of the towns (populations), of those which We destroyed, believed before them (though We sent them signs): will they then believe?
7. And We sent not before you (O Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) but men to whom We revealed. So ask the people of the Reminder [Scriptures — the Taurāt (Torah), the Injeel (Gospel)] if you do not know.
8. And We did not create them (the Messengers, with) bodies that ate not food, nor were they immortals.
9. Then, We fulfilled to them the promise. So, We saved them and those whom We willed, but We destroyed *Al-Musrifūn* (i.e. disbelievers in Allah, in His Messengers, extravagants, transgressors of Allah's limits by committing crimes, oppressions, polytheism and sins).
10. Indeed, We have sent down for you (O mankind) a Book (the Qur'ān) in which there is *Dhikrukum*, (your Reminder or an honour for you i.e. honour for the one who follows the teaching of the Qur'ān and acts on its teachings). Will you not then understand?
11. How many a town (community) given to wrong-doing, have We destroyed, and raised up after them another people!
12. Then, when they perceived (saw) Our Torment (coming), behold, they (tried to) flee from it.

مَا آمَنَتْ قَبْلَهُمْ مِّن قَرْيَةٍ أَهْلَكْنَاهَا ۗ
أَفَهُمْ يُؤْمِنُونَ ﴿٦﴾

وَمَا أَرْسَلْنَا قَبْلَكَ إِلَّا رِجَالًا نُّوحِي
إِلَيْهِمْ ۖ فَسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا
تَعْلَمُونَ ﴿٧﴾

وَمَا جَعَلْنَاهُمْ جَسَدًا لَا يَأْكُلُونَ
الطَّعَامَ ۖ وَمَا كَانُوا خَالِدِينَ ﴿٨﴾

ثُمَّ صَدَقْنَاهُمُ الْوَعْدَ فَأَنْجَيْنَاهُمْ وَمَنْ
نَشَاءُ ۖ وَأَهْلَكْنَا الْمُسْرِفِينَ ﴿٩﴾

لَقَدْ أَنْزَلْنَا إِلَيْكُمْ كِتَابًا فِيهِ ذِكْرُكُمْ ۗ
أَفَلَا تَعْقِلُونَ ﴿١٠﴾

وَكَمْ قَصَمْنَا مِن قَرْيَةٍ كَانَتْ ظَالِمَةً
وَأَنْشَأْنَا بَعْدَهَا قَوْمًا آخَرِينَ ﴿١١﴾

فَلَمَّا أَحْسَسُوا بِأَسَآئِنَا إِذَا هُمْ مِّنْهَا
يَرْكُضُونَ ﴿١٢﴾

13. Flee not, but return to that wherein you lived a luxurious life, and to your homes, in order that you may be questioned.
14. They cried: “Woe to us! Certainly, we have been *Zālimūn* (polytheists, wrong-doers and disbelievers in the Oneness of Allāh)”.
15. And that cry of theirs ceased not, till We made them as a field that is reaped, extinct (dead).
16. We created not the heavens and the earth and all that is between them for (mere) play⁽¹⁾.
17. Had We intended to take a pastime (i.e. a wife or a son), We could surely have taken it from Us, if We were going to do (that).
18. Nay, We fling (send down) the truth (this Qur’ān) against the falsehood (disbelief), so it destroys it, and behold, it (falsehood) is vanished. And woe to you for that (lie) which you ascribe (to Allāh by uttering that Allāh has a wife and a son).
19. To Him belongs whosoever is in the heavens and on earth. And those who are near Him (i.e. the angels) are not too proud to worship Him, nor are they weary (of His worship).
20. They (i.e. the angels) glorify His Praises night and day, (and) they never slacken (to do so).

لَا تَرْكُضُوا وَأَرْجِعُوا إِلَىٰ مَا أُتْرِفْتُمْ فِيهِ
وَمَسْكِنِكُمْ لَعَلَّكُمْ تَسْأَلُونَ ﴿١٣﴾

قَالُوا يَوَيْلَنَا إِنَّا كُنَّا ظَالِمِينَ ﴿١٤﴾

فَمَا زَالَتْ تِلْكَ دَعْوَاهُمْ حَتَّىٰ جَعَلْنَاهُمْ
حَصِيدًا خَلِيدِينَ ﴿١٥﴾

وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا
لَعِبِينَ ﴿١٦﴾

لَوْ أَرَدْنَا أَنْ نَتَّخِذَ لَهَوًا لَا نَتَّخِذَنَّهُ مِنْ لَدُنَّا
إِنْ كُنَّا فَاعِلِينَ ﴿١٧﴾

بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ
فَإِذَا هُوَ زَاهِقٌ وَلَكُمْ الْوَيْلُ مِمَّا
تَصِفُونَ ﴿١٨﴾

وَلَهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَمَنْ
عِنْدَهُ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَلَا
يَسْتَحْسِرُونَ ﴿١٩﴾

يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ لَا يَفْتُرُونَ ﴿٢٠﴾

(1) (V.21:16) All the creation of the heavens and the earth is a proof for mankind to learn a lesson and know that the only Creator and the only Organizer of all this universe is One (Allāh), *Lā ilāha illallāh* (none has the right to be worshipped but Allāh), Who has no partners with Him.

21. Or have they taken (for worship) *ālihah* (gods) from the earth who raise the dead?
22. Had there been therein (in the heavens and the earth) *ālihah* (gods) besides Allāh, then verily both (the heavens and the earth) would have been ruined. Glorified is Allāh, the Lord of the Throne, (High be He) above all that (evil) they associate with Him!
23. He cannot be questioned as to what He does, while they will be questioned.
24. Or have they taken for worship (other) *ālihah* (gods) besides Him? Say: “Bring your proof.” This (the Qur’ān) is the Reminder for those with me and the Reminder for those before me. But most of them know not the Truth, so they are averse.
25. And We did not send any Messenger before you (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) but We revealed to him (saying): *Lā ilāha illa Ana* [none has the right to be worshipped but I (Allāh)], so worship Me (Alone and none else).”
26. And they say: “The Most Gracious (Allāh) has begotten a son (or children).” Glory to Him! They [whom they call children of Allāh i.e. the angels, ‘Īsā (Jesus) — son of Maryam (Mary), ‘Uzair (Ezra)], are but honoured slaves.
27. They speak not until He has spoken, and they act on His Command.

أَمْ اتَّخَذُوا آلِهَةً مِنَ الْأَرْضِ هُمْ يُنْشِرُونَ ﴿٢١﴾

لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا فَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ ﴿٢٢﴾

لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ ﴿٢٣﴾

أَمْ اتَّخَذُوا مِنْ دُونِهِ آلِهَةً قُلْ هَاتُوا بُرْهَانَكُمْ هَذَا ذِكْرٌ مِنْ مَعِيَ وَذِكْرٌ مَنْ قَبْلِي بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ الْحَقَّ فَهُمْ مُّعْرِضُونَ ﴿٢٤﴾

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ ﴿٢٥﴾

وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا سُبْحَانَ اللَّهِ بَلْ عِبَادٌ مُكْرَمُونَ ﴿٢٦﴾

لَا يَسْئَلُونَهُ بِالْقَوْلِ وَهُمْ بِأَمْرِهِ يَعْمَلُونَ ﴿٢٧﴾

28. He knows what is before them, and what is behind them, and they cannot intercede except for him with whom He is pleased. And they stand in awe for fear of Him.
29. And if any of them should say: "Verily, I am an *ilāh* (a god) besides Him (Allāh)," such a one We should recompense with Hell. Thus We recompense the *Zālimūn* (polytheists and wrong-doers).
30. Have not those who disbelieve known that the heavens and the earth were joined together as one united piece, then We parted them? And We have made from water every living thing. Will they not then believe?
31. And We have placed on the earth firm mountains, lest it should shake with them, and We placed therein broad highways for them to pass through, that they may be guided.
32. And We have made the heaven a roof, safe and well guarded. Yet they turn away from its signs (i.e. sun, moon, winds, clouds, etc.).
33. And He it is Who has created the night and the day, and the sun and the moon, each in an orbit floating.
34. And We granted not to any human being immortality before you (O Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ): then if you die, would they live forever?
35. Everyone is going to taste death, and We shall make a trial of you with evil and with good. And to Us you will be returned.

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا
يَشْفَعُونَ إِلَّا لِمَنْ أَرَادَ مِنْهُمْ مِ
حْشِيَّتِهِ ۚ مُشْفِقُونَ ﴿٢٨﴾

* وَمَنْ يَقُلْ مِنْهُمْ إِنِّي إِلَهٌ مِنْ دُونِهِ
فَذَلِكُمْ كِبْرُ مَا كَانَتْ تَرْتَابًا فَفَعَلْنَا
بِهِمْ مَا نَجْزِي الْظَالِمِينَ ﴿٢٩﴾

أَوَلَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَوَاتِ
وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا
وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ ﴿٣٠﴾

وَجَعَلْنَا فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ
بِهِمْ وَجَعَلْنَا فِيهَا فِجَاجًا سُبُلًا لَعَلَّهُمْ
يَهْتَدُونَ ﴿٣١﴾

وَجَعَلْنَا السَّمَاءَ سَقْفًا مَحْفُوظًا وَهُمْ عَنْ
آيَاتِهَا مُعْرِضُونَ ﴿٣٢﴾

وَهُوَ الَّذِي خَلَقَ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ
وَالْقَمَرَ كُلٌّ فِي فَلَكٍ يَسْبَحُونَ ﴿٣٣﴾

وَمَا جَعَلْنَا لِبَشَرٍ مِنْ قَبْلِكَ الْخُلْدَ أَفَإِنْ
مِتَّ فَهُمْ الْخَالِدُونَ ﴿٣٤﴾

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَنَبْلُوكُم بِالشَّرِّ
وَالْخَيْرِ فِتْنَةً وَإِلَيْنَا تُرْجَعُونَ ﴿٣٥﴾

36. And when those who disbelieved (in the Oneness of Allāh) see you (O Muḥammad ﷺ), they take you not except for mockery (saying): “Is this the one who talks (badly) about your gods?” While they disbelieve at the mention of the Most Gracious (Allāh). [*Tafsīr Al-Qurṭubī*].
37. Man is created of haste. I will show you My *Āyāt* (torments, proofs, evidences, verses, lessons, signs, revelations, etc.). So ask Me not to hasten (them).
38. And they say: “When will this promise (come to pass), if you are truthful.”
39. If only those who disbelieved knew (the time) when they will not be able to ward off the Fire from their faces, nor from their backs, and they will not be helped.
40. Nay, it (the Fire or the Day of Resurrection) will come upon them all of a sudden and will perplex them, and they will have no power to avert it, nor will they get respite.
41. Indeed, (many) Messengers were mocked at before you (O Muḥammad ﷺ), but the scoffers were surrounded by that, whereat they used to mock.
42. Say: “Who can guard and protect you in the night or in the day from the (punishment of the) Most Gracious (Allāh)?” Nay, but they turn away from the remembrance of their Lord.

وَإِذَا رَأَى الَّذِينَ كَفَرُوا إِنْ يَتَّخِذُونَكَ
إِلَّا هُزُوًا أَهَذَا الَّذِي يَذْكُرُ آيَاتِكُمْ
وَهُمْ يَذْكُرُ الرَّحْمَنَ هُمْ كَافِرُونَ ﴿٣٦﴾

خُلِقَ الْإِنْسَانُ مِنْ عَجَلٍ سَأُرِيكُمْ
آيَاتِي فَلَا تَسْتَعْجِلُونِ ﴿٣٧﴾

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ
صَادِقِينَ ﴿٣٨﴾

لَوْ يَعْلَمُ الَّذِينَ كَفَرُوا حِينَ لَا يَكْفُرُونَ
عَنْ وُجُوهِهِمُ النَّارَ وَلَا عَنْ ظُهُورِهِمْ وَلَا
هُمْ يُبْصَرُونَ ﴿٣٩﴾

بَلْ تَأْتِيهِمْ بَغْتَةً فَتَبْهَتُهُمْ فَلَا يَسْتَطِيعُونَ
رَدَّهَا وَلَا هُمْ يُنظَرُونَ ﴿٤٠﴾

وَلَقَدْ أَسْتَهْزِئَ بِرُسُلٍ مِنْ قَبْلِكَ فَحَاقَ
بِالَّذِينَ سَخِرُوا مِنْهُمْ مَا كَانُوا بِهِ
يَسْتَهْزِئُونَ ﴿٤١﴾

قُلْ مَنْ يَكْلُؤُكُمْ بِاللَّيْلِ وَالنَّهَارِ
مِنَ الرَّحْمَنِ بَلْ هُمْ عَنْ ذِكْرِ رَبِّهِمْ
مُعْرِضُونَ ﴿٤٢﴾

43. Or have they *ālihah* (gods) who can guard them from Us? They have no power to help themselves, nor can they be protected from Us (i.e. from Our Torment).
44. Nay, We gave the luxuries of this life to these men and their fathers until the period grew long for them. See they not that We gradually reduce the land (in their control) from its outlying borders? Is it then they who will overcome?⁽¹⁾.
45. Say (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ): “I warn you only by the revelation (from Allāh and not by the opinion of the religious scholars and others). But the deaf (who follow the religious scholars and others blindly) will not hear the call, (even) when they are warned [i.e. one should follow only the Qur’ān and the *Sunnah* (legal ways, orders, acts of worship, and the statements of Prophet Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, as the companions of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ did)]⁽²⁾.
46. And if a breath (minor calamity) of the Torment of your Lord touches them, they will surely cry: “Woe to us! Indeed we have been *Zālimūn* (polytheists and wrong-doers).”

أَمْ لَهُمْ ءَالِهَةٌ تَمْنَعُهُمْ مِّنْ دُونِنَا لَا يَسْتَطِيعُونَ نَصْرَ أَنفُسِهِمْ وَلَا هُمْ مِنَّا يُصْحَبُونَ ﴿٤٣﴾

بَلْ مَتَّعْنَا هَؤُلَاءِ وَءَابَاءَهُمْ حَتَّىٰ طَالَ عَلَيْهِمُ الْعُمُرُ أَفَلَا يَرَوْنَ أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا مِنْ أَطْرَافِهَا أَفَهُمُ الْغَالِبُونَ ﴿٤٤﴾

قُلْ إِنَّمَا أُنذِرُكُمْ بِالْوَحْيِ وَلَا يَسْمَعُ الصُّمُّ الدُّعَاءَ إِذَا مَا يُنذَرُونَ ﴿٤٥﴾

وَلَئِن مَّسَّتْهُمْ نَفْحَةٌ مِّنْ عَذَابِ رَبِّكَ لَيَقُولُنَّ يَوَيْلَنَا إِنَّا كُنَّا ظَالِمِينَ ﴿٤٦﴾

(1) (V.21:44). “See they not that We gradually reduce the land (of disbelievers, by giving it to the believers, in war victories) from its outlying borders. And Allāh judges, there is none to put back His Judgement and He is Swift at reckoning.” [The Qur’ān, Verse 13:41].

(2) (V.21:45) See the footnote of (V.3:103).

47. And We shall set up balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And Sufficient are We to take account.
48. And indeed We granted to Mūsā (Moses) and Hārūn (Aaron) the criterion (of right and wrong), and a shining light [i.e. the Taurāt (Torah)] and a Reminder for *Al-Muttaqūn* (the pious)⁽¹⁾.
49. Those who fear their Lord without seeing Him, and they are afraid of the Hour (Day of Resurrection).
50. And this is a blessed Reminder (the Qur'ān) which We have sent down: will you then (dare to) deny it?⁽²⁾
51. And indeed We bestowed aforetime on Ibrāhīm (Abraham) his (portion of) guidance, and We were All-Knower of him (as to his Belief in the Oneness of Allāh).
52. When he said to his father and his people: "What are these images, to which you are devoted?"
53. They said: "We found our fathers worshipping them."
54. He said: "Indeed, you and your fathers have been in manifest error."

وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ
فَلَا تَظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالَ
حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَى بِنَا
حَسِيبِينَ ﴿٤٧﴾

وَلَقَدْ آتَيْنَا مُوسَى وَهَارُونَ الْفُرْقَانَ
وَضِيَاءً وَذِكْرًا لِّلْمُتَّقِينَ ﴿٤٨﴾

الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَهُمْ مِّنَ
السَّاعَةِ مُشْفِقُونَ ﴿٤٩﴾

وَهَذَا ذِكْرٌ مُّبَارَكٌ أَنْزَلْنَاهُ أَفَأَنْتُمْ لَهُ
مُنْكَرُونَ ﴿٥٠﴾

* وَلَقَدْ آتَيْنَا إِبْرَاهِيمَ رُشْدَهُ مِن قَبْلُ
وَكُنَّا بِهِ عَلِيمِينَ ﴿٥١﴾

إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا هَذِهِ التَّمَاثِيلُ
الَّتِي أَنْتُمْ لَهَا عَاكِفُونَ ﴿٥٢﴾

قَالُوا وَجَدْنَا آبَاءَنَا لَهَا عِبْدِينَ ﴿٥٣﴾

قَالَ لَقَدْ كُنْتُمْ أَنْتُمْ وَآبَاؤُكُمْ فِي ضَلَالٍ
مُّبِينٍ ﴿٥٤﴾

(1) (V.21:48) See verse: V.2:2.

(2) (V.21:50):

a) See the footnote of (V.10:37).

b) See the footnote of (V.3:85).

55. They said: “Have you brought us the truth, or are you one of those who play about?”
56. He said: “Nay, your Lord is the Lord of the heavens and the earth, Who created them and to that I am one of the witnesses.
57. “And by Allāh, I shall plot a plan (to destroy) your idols after you have gone away and turned your backs.”
58. So, he broke them into pieces, (all) except the biggest of them, that they might turn to it.
59. They said: “Who has done this to our *ālihah* (gods)? He must indeed be one of the *Zālimun* (wrong-doers).”
60. They said: “We heard a young man talking against them, who is called Ibrāhīm (Abraham).”
61. They said: “Then bring him before the eyes of the people, that they may testify.”
62. They said: “Are you the one who has done this to our gods, O Ibrāhīm (Abraham)?”
63. [Ibrāhīm (Abraham)] said: “Nay, this one, the biggest of them (idols) did it. Ask them, if they can speak!”⁽¹⁾
64. So they turned to themselves and said: “Verily, you are the *Zālimūn* (polytheists and wrong-doers).”

قَالُوا أَجِئْتَنَا بِالْحَقِّ أَمْ أَنْتَ مِنَ
الِّلَّعِينِ ﴿٥٥﴾

قَالَ بَلْ رَبُّكُمْ رَبُّ السَّمَوَاتِ وَالْأَرْضِ
الَّذِي فَطَرَهُنَّ وَأَنَا عَلَىٰ ذَٰلِكُمْ مِنَ
الشَّاهِدِينَ ﴿٥٦﴾

وَتَأَلَّهُ لَأَكِيدَنَّ أَصْنَامَكُمْ بَعْدَ أَنْ
تُوَلُّوا مُدْبِرِينَ ﴿٥٧﴾

فَجَعَلَهُمْ جُودًا إِلَّا كَبِيرًا لَهُمْ لَعَلَّهُمْ إِلَيْهِ
يَرْجِعُونَ ﴿٥٨﴾

قَالُوا مَنْ فَعَلَ هَٰذَا بِآلِهَتِنَا إِنَّهُ لَمِنَ
الظَّالِمِينَ ﴿٥٩﴾

قَالُوا سَمِعْنَا فَتَىٰ يَدُكُرُهُمْ يُقَالُ لَهُ
إِبْرَاهِيمُ ﴿٦٠﴾

قَالُوا فَأْتُوا بِهِ عَلَىٰ أَعْيُنِ النَّاسِ لَعَلَّهُمْ
يَشْهَدُونَ ﴿٦١﴾

قَالُوا عَأَنْتَ فَعَلْتَ هَٰذَا بِآلِهَتِنَا
يَا إِبْرَاهِيمُ ﴿٦٢﴾

قَالَ بَلْ فَعَلَهُ كَبِيرُهُمْ هَٰذَا فَاسْأَلُوهُمْ
إِنْ كَانُوا يَنْطِقُونَ ﴿٦٣﴾

فَرَجَعُوا إِلَىٰ أَنفُسِهِمْ فَقَالُوا إِنَّكُمْ أَنْتُمُ
الظَّالِمُونَ ﴿٦٤﴾

(1) (V.21:63) See the footnote (C) of (V. 16:121).

65. Then they turned to themselves (their first thought and said): “Indeed you [Ibrāhīm (Abraham)] know well that these (idols) speak not!”
66. [Ibrāhīm (Abraham)] said: “Do you then worship besides Allāh, things that can neither profit you, nor harm you?”
67. “Fie upon you, and upon that which you worship besides Allāh! Have you then no sense?”
68. They said: “Burn him and help your *ālihah* (gods), if you will be doing.”
69. We (Allāh) said: “O fire! Be you coolness and safety for Ibrāhīm (Abraham)!”
70. And they wanted to harm him, but We made them the worst losers.
71. And We rescued him and Lūṭ (Lot) to the land which We have blessed for the *‘Ālamīn* (mankind and jinn).
72. And We bestowed upon him Iṣḥāq (Isaac), and (a grandson) Ya‘qūb (Jacob). Each one We made righteous.
73. And We made them leaders, guiding (mankind) by Our Command, and We revealed to them the doing of good deeds, performing *Ṣalāt* (*Iqāmat-aṣ-Ṣalāt*), and the giving of *Zakāt* and of Us (Alone) they were worshippers.
74. And (remember) Lūṭ (Lot), We gave him *Hukm* (right judgement of the affairs and Prophethood) and (religious) knowledge, and We saved

ثُمَّ نَكْسُوا عَلَىٰ رُءُوسِهِمْ لَقَدْ عَلِمْتُمْ مَا هَؤُلَاءِ يَنْطِقُونَ ﴿٦٥﴾

قَالَ أَفَتَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَنْفَعُكُمْ شَيْئًا وَلَا يَضُرُّكُمْ ﴿٦٦﴾

أَفِ لَكُمْ وَلِمَا تَعْبُدُونَ مِن دُونِ اللَّهِ أَفَلَا تَعْقِلُونَ ﴿٦٧﴾

قَالُوا حَرِّقُوهُ وَانصُرُوا آلِهَتَكُمْ إِنْ كُنْتُمْ فَاعِلِينَ ﴿٦٨﴾

فَلَمَّا يَنَارٌ كُنُونِ بِرَدًّا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ ﴿٦٩﴾

وَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَخْسَرِينَ ﴿٧٠﴾

وَنَجَّيْنَاهُ وَلُوطًا إِلَى الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا لِلْعَالَمِينَ ﴿٧١﴾

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ نَافِلَةً وَكُلًّا جَعَلْنَا صَالِحِينَ ﴿٧٢﴾

وَجَعَلْنَاهُمْ أَيْمَةً يَهْدُونَ بِأَمْرِنَا وَأَوْحَيْنَا إِلَيْهِمْ فِعْلَ الْخَيْرَاتِ وَإِقَامَ الصَّلَاةِ وَإِيتَاءَ الزَّكَاةِ وَكَانُوا لَنَا عَابِدِينَ ﴿٧٣﴾

وَلُوطًا إِتَيْنَاهُ حُكْمًا وَعِلْمًا وَنَجَّيْنَاهُ مِنَ الْغُرِّيَةِ الَّتِي كَانَتْ تَعْمَلُ الْخَبِيثَاتِ إِنَّهُمْ كَانُوا قَوْمَ سَوْءٍ فَاسْقِينَ ﴿٧٤﴾

him from the town (folk) who practised *Al-Khabā'ith* (evil, wicked and filthy deeds). Verily, they were a people given to evil, and were *Fāsiqūn* (rebellious, disobedient to Allāh).

75. And We admitted him to Our Mercy; truly, he was of the righteous.
76. And (remember) Nūh (Noah), when he cried (to Us) aforetime. We answered his invocation and saved him and his family from the great distress.
77. We helped him against the people who denied Our *Āyāt* (proofs, evidences, verses, lessons, signs, revelations, etc.). Verily, they were a people given to evil. So, We drowned them all.
78. And (remember) Dāwūd (David) and Sulaimān (Solomon), when they gave judgement in the case of the field in which the sheep of certain people had pastured at night; and We were witness to their judgement.
79. And We made Sulaimān (Solomon) to understand (the case); and to each of them We gave *Hukm* (right judgement of the affairs and Prophethood) and knowledge. And We subjected the mountains and the birds to glorify Our Praises along with Dāwūd (David). And it was We Who were the doer (of all these things).
80. And We taught him the making of metal coats of mail (for battles), to protect you in your fighting. Are you then grateful?

وَأَدْخَلْنَاهُ فِي رَحْمَتِنَا إِنَّهُ مِنَ الصَّالِحِينَ ﴿٧٥﴾

وَنُوحًا إِذْ نَادَى مِنْ قَبْلُ فَاسْتَجَبْنَا لَهُ فَنَجَّيْنَاهُ وَأَهْلَهُ مِنَ الْكَرْبِ الْعَظِيمِ ﴿٧٦﴾

وَنَصْرْنَاهُ مِنَ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا إِنَّهُمْ كَانُوا قَوْمَ سَوْءٍ فَأَعْرَقْنَاهُمْ أَجْمَعِينَ ﴿٧٧﴾

وَدَاوُدَ وَسُلَيْمَانَ إِذْ يَحْكُمَانِ فِي الْحَرْثِ إِذْ نَفَسَتْ فِيهِ غَنَمُ الْقَوْمِ وَكُنَّا لِحَكْمِهِمْ شَاهِدِينَ ﴿٧٨﴾

فَقَهَّمْنَاهَا سُلَيْمَانَ وَكُلًّا ءَاتَيْنَا حُكْمًا وَعِلْمًا وَسَخَّرْنَا مَعَ دَاوُدَ الْجِبَالَ يُسَبِّحْنَ وَالطَّيْرَ وَكُنَّا فَاعِلِينَ ﴿٧٩﴾

وَعَلَّمْنَاهُ صَنْعَةَ لَبُوسٍ لَكُمْ لِتُحْصِنَكُمْ مِنْ بَأْسِكُمْ فَهَلْ أَنْتُمْ شَاكِرُونَ ﴿٨٠﴾

81. And to Sulaimān (Solomon) (We subjected) the wind strongly raging, running by his command towards the land which We had blessed. And of everything We are All-Knower.
82. And of the *Shayāṭīn* (devils from the jinn) were some who dived for him, and did other work besides that; and it was We Who guarded them.
83. And (remember) Ayyūb (Job), when he cried to his Lord: “Verily, distress has seized me, and You are the Most Merciful of all those who show mercy.”
84. So, We answered his call, and We removed the distress that was on him, and We restored his family to him (that he had lost) and the like thereof along with them, as a mercy from Ourselves and a Reminder for all those who worship Us.
85. And (remember) Ismā‘īl (Ishmael), and Idrīs (Enoch) and Dhul-Kifl (Isaiah): all were from among *Aṣ-Ṣābirūn* (the patient).
86. And We admitted them to Our Mercy. Verily, they were of the righteous.
87. And (remember) Dhun-Nūn [Yūnus (Jonah)], when he went off in anger, and imagined that We shall not punish him (i.e. the calamities which had befallen him)! But he cried through the darkness (saying): *Lā ilāha illā Anta* [none has the right to be worshipped but You (O, Allāh)],

وَلَسَلِمِينَ الرِّيحَ عَاصِفَةً تَجْرِي بِأَمْرِهِ
إِلَى الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا وَكُنَّا بِكُلِّ
شَيْءٍ عَلِيمِينَ ﴿٨١﴾

وَمِنَ الشَّيَاطِينِ مَن يَغُوصُونَ لَهُ وَيَعْمَلُونَ
عَمَلًا دُونَ ذَلِكَ وَكُنَّا لَهُم حَافِظِينَ ﴿٨٢﴾

* وَيَأْيُوبَ إِذْ نَادَى رَبَّهُ أِنِّي مَسَّنِيَ الضُّرُّ
وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ ﴿٨٣﴾

فَأَسْتَجَبْنَا لَهُ فَكَشَفْنَا مَا بِهِ مِنْ ضُرٍّ
وَأَتَيْنَاهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ رَحْمَةً مِن
عِنْدِنَا وَذَكَرْنَا لِلْعَبِيدِ ﴿٨٤﴾

وَإِسْمَاعِيلَ وَإِدْرِيسَ وَذَا الْكِفْلِ كُلٌّ مِّنَ
الصَّابِرِينَ ﴿٨٥﴾

وَأَدْخَلْنَاهُمْ فِي رَحْمَتِنَا إِنَّهُمْ مِّنَ
الصَّالِحِينَ ﴿٨٦﴾

وَذَا النُّونِ إِذْ ذَهَبَ مُغْضِبًا فَظَنَّ أَنْ
لَّن نَّقْدِرَ عَلَيْهِ فَنَادَى فِي الظُّلُمَاتِ أَنْ
لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ
الظَّالِمِينَ ﴿٨٧﴾

Glorified (and Exalted) are You [above all that (evil) they associate with You]! Truly, I have been of the wrong-doers.”

88. So, We answered his call, and delivered him from the distress. And thus We do deliver the believers (who believe in the Oneness of Allāh, abstain from evil and work righteousness).
89. And (remember) Zakariyyā (Zechariah), when he cried to his Lord: “O My Lord! Leave me not single (childless), though You are the Best of the inheritors.”
90. So We answered his call, and We bestowed upon him Yahyā (John), and cured his wife (to bear a child) for him. Verily, they used to hasten on to do good deeds, and they used to call on Us with hope and fear, and used to humble themselves before Us.
91. And she who guarded her chastity [Virgin Maryam (Mary)]: We breathed into (the sleeves of) her (shirt or garment) [through Our *Rūḥ* — Jibrā’īl (Gabriel)],⁽¹⁾ and We made her and her son [‘Isā (Jesus)] a sign for *Al-‘Ālamīn* (mankind and jinn).
92. Truly, this, your *Ummah* [*Sharī‘ah* or religion (Islāmic Monotheism)] is one religion, and I am your Lord, therefore worship Me (Alone). [*Tafsīr Ibn Kathīr*]

فَأَسْتَجِبْنَا لَهُ وَنَجَّيْنَاهُ مِنَ الْغَمِّ وَكَذَلِكَ
نُنَجِّي الْمُؤْمِنِينَ ﴿٨٨﴾

وَرَكَرِيًّا إِذْ نَادَى رَبَّهُ رَبِّ لَا تَذَرْنِي فَرْدًا
وَأَنْتَ خَيْرُ الْوَارِثِينَ ﴿٨٩﴾

فَأَسْتَجِبْنَا لَهُ وَوَهَبْنَا لَهُ يَحْيَىٰ وَأَصْلَحْنَا
لَهُ زَوْجَهُ ۖ إِنَّهُمْ كَانُوا يُسْرِعُونَ فِي
الْخَيْرَاتِ وَيَدْعُونَنَا رَعَبًا وَرَهَبًا وَكَانُوا لَنَا
خَاشِعِينَ ﴿٩٠﴾

وَالَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهَا مِنْ
رُوحِنَا وَجَعَلْنَاهَا وَابْنَهَا آيَةً لِلْعَالَمِينَ ﴿٩١﴾

إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا
رَبُّكُمْ فَاعْبُدُونِ ﴿٩٢﴾

(1) (V.21:91) It is said that Jibrā’īl (Gabriel) had merely breathed in the sleeve of Maryam’s (Mary) shirt and thus she conceived.

93. But, they have broken up and differed as regards their religion among themselves. (And) they all shall return to Us.
94. So, whoever does righteous good deeds while he is a believer (in the Oneness of Allāh — Islāmic Monotheism), his efforts will not be rejected. Verily, We record it for him (in his Book of deeds)⁽¹⁾.
95. And a ban is laid on every town (population) which We have destroyed that they shall not return (to this world again, nor repent to Us).
96. Until, when Ya'jūj and Ma'jūj (Gog and Magog)⁽²⁾ are let loose (from their barrier), and they swoop down from every mound.
97. And the true promise (Day of Resurrection) shall draw near (of fulfillment). Then (when mankind is resurrected from their graves), you shall see the eyes of the disbelievers fixedly staring in horror. (They will say): “Woe to us! We were indeed heedless of this — nay, but we were *Zālimūn* (polytheists and wrong-doers).”
98. Certainly, you (disbelievers) and that which you are worshipping now besides Allāh, are (but) fuel for Hell! (Surely), you will enter it⁽³⁾.

وَتَقَطَّعُوا أَمْرَهُم بَيْنَهُمْ كُلَّ إِلَيْنَا
رَاجِعُونَ ﴿٩٣﴾

فَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ
فَلَا كُفْرَانَ لِسَعْيِهِ وَإِنَّا لَهُ كَاتِبُونَ ﴿٩٤﴾

وَحَرَامٌ عَلَى قَرْيَةٍ أَهْلَكْنَاهَا أَنَّهُمْ لَا
يَرْجِعُونَ ﴿٩٥﴾

حَتَّىٰ إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُمْ
مِن كُلِّ حَدَبٍ يَنْسِلُونَ ﴿٩٦﴾

وَأَقْرَبَ الْوَعْدِ أَحَقُّ فَإِذَا هِيَ شَدِخِصَةٌ
أَبْصَرُ الَّذِينَ كَفَرُوا يَوِيلْنَا قَدْ كُنَّا فِي
عَقْلَةٍ مِّنْ هَذَا بَلْ كُنَّا ظَالِمِينَ ﴿٩٧﴾

إِنَّكُمْ وَمَا تَعْبُدُونَ مِن دُونِ اللَّهِ
حَصَبُ جَهَنَّمَ أَنْتُمْ لَهَا وَرَدُونَ ﴿٩٨﴾

(1) (V.21:94) See the footnote of (V.9:121).

(2) (V.21:96) See the footnote of (V.18:94).

(3) (V.21:98) When the following Statement of Allāh ﷻ was revealed: “Certainly, you (disbelievers) and that which you are worshipping now besides Allāh are (but) fuel for Hell! (Surely), you will enter it.”

99. Had these (idols) been *ālihah* (gods), they would not have entered there (Hell), and all of them will abide therein forever.
100. Therein they will be breathing out with deep sighs and roaring and therein they will hear not⁽¹⁾.
101. Verily, those for whom the good has preceded from Us, they will be removed far therefrom (Hell) [e.g. 'Īsā (Jesus), son of Maryam (Mary); 'Uzair (Ezra)].
102. They shall not hear the slightest sound of it (Hell), while they abide forever in that which their ownelves desire.
103. The greatest terror (on the Day of Resurrection) will not grieve them, and the angels will meet them, (with the greeting): "This is your Day which you were promised."
104. And (remember) the Day when We shall roll up the heaven like a scroll rolled up for books. As We began the first creation, We shall repeat it. (It is) a promise binding upon Us. Truly, We shall do it.

لَوْ كَانَ هَؤُلَاءِ ءَالِهَةً مَا وَرَدُّوهَا كُلًّا
فِيهَا خَالِدُونَ ﴿٩٩﴾

لَهُمْ فِيهَا زَفِيرٌ وَهُمْ فِيهَا لَا يَسْمَعُونَ ﴿١٠٠﴾

إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَىٰ
أُولَٰئِكَ عَنْهَا مُبْعَدُونَ ﴿١٠١﴾

لَا يَسْمَعُونَ حَسِيسَهَا وَهُمْ فِي مَا
أَشْتَهَتْ أَنفُسُهُمْ خَالِدُونَ ﴿١٠٢﴾

لَا يَحْزَنُهُمُ الْفَرَقُ الْأَكْبَرُ وَتَتَلَقَّ لَهُمُ
الْمَلٰٓئِكَةُ هٰذَا يَوْمُكُمْ الَّذِي كُنْتُمْ
تُوعَدُونَ ﴿١٠٣﴾

يَوْمَ نَطْوِي السَّمَاءَ كَطَيِّ السِّجِلِ
لِلْكِتٰبِ كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ
وَعَدًّا عَلَيْنَا إِنَّا كُنَّا فَاعِلِينَ ﴿١٠٤﴾

The Quraish pagans were delighted and said: "We are pleased to be with our gods in the Hell-fire, as the idols will be with the idolaters (in the Hell-fire), and therefore 'Īsā (Jesus), the son of Maryam (Mary) will be with his worshippers (i.e. in the Hell-fire) and so on.

So (to clear the misunderstanding) Allāh ﷻ revealed the following Verse (to deny and reject their claim): "Verily, those for whom the good has preceded from Us, they will be removed far therefrom (Hell). [e.g. 'Īsā (Jesus) عَلَيْهِ السَّلَام, the son of Maryam (Mary); 'Uzair (Ezra)]." [The Qur'ān, Verse 21:101]

- (1) (V.21:100) Ibn Mas'ūd رَضِيَ اللَّهُ عَنْهُ recited this Verse and then said: "When those (who are destined to remain in the Hell-fire forever) will be thrown in the Hell-fire, each of them will be put in a separate *Tābūt* (box) of Fire, so that he will not see anyone punished in the Hell fire except himself." Then Ibn Mas'ūd recited this Verse (21:100). [Tafsīr Ibn Kathīr, Tabarī and Qurṭubī].

105. And indeed We have written in Az-Zabūr [i.e. all the revealed Holy Books — the Taurāt (Torah), the Injeel (Gospel), the Psalms, the Qur'ān,] after (We have already written in) Adh-dhikr [*Al-Lauh Al-Mahfūz* (the Book that is in the heaven with Allāh)], that My righteous slaves shall inherit the land (i.e. the land of Paradise).
106. Verily, in this (the Qur'ān) there is a plain Message for people who worship Allāh (i.e. the true, real believers of Islāmic Monotheism who act practically on the Qur'ān and the *Sunnah* — legal ways of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).
107. And We have sent you (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) not but as mercy for the 'Ālamīn (mankind, jinn and all that exists).
108. Say (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ): "It is revealed to me that your *Ilāh* (God) is only one *Ilāh* (God - Allāh). Will you then submit to His Will (become Muslims and stop worshipping others besides Allāh)?"
109. But if they (disbelievers, idolaters, Jews, Christians, polytheists) turn away (from Islāmic Monotheism) say (to them O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ): "I give you a notice (of war as) to be known to us all alike. And I know not whether that which you are promised (i.e. the torment or the Day of Resurrection) is near or far⁽¹⁾".

وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ
الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ ﴿١٠٥﴾

إِنَّ فِي هَذَا لَبَلَاغًا لِقَوْمٍ عَابِدِينَ ﴿١٠٦﴾

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴿١٠٧﴾

قُلْ إِنَّمَا يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهُ
وَاحِدٌ ۖ فَهَلْ أَنْتُمْ مُسْلِمُونَ ﴿١٠٨﴾

فَإِن تَوَلَّوْا فَقُلْ ءَادَنْتُكُمْ عَلَىٰ سَوَاءٍ وَإِنِّي
أَدْرِي أَقْرَبُ أَمْ بَعِيدٌ مَّا تُوعَدُونَ ﴿١٠٩﴾

(1) (V. 21:109) See the footnote of (V.2:193).

110. (Say O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)
Verily, He (Allāh) knows that which is spoken aloud (openly) and that which you conceal.
111. And I know not, perhaps it may be a trial for you, and an enjoyment for a while.
112. He (Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: "My Lord! Judge You in truth! Our Lord is the Most Gracious, Whose Help is to be sought against that which you attribute (to Allāh that He has offspring, and to Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ that he is a sorcerer, and to the Qur'ān that it is poetry)!"

إِنَّهُ يَعْلَمُ الْجَهْرَ مِنَ الْقَوْلِ وَيَعْلَمُ مَا
تَكْتُمُونَ ﴿١١٠﴾

وَإِنْ أَدْرَى لَعَلَّهُ فِتْنَةٌ لَكُمْ وَمَتَعٌ إِلَى
حِينٍ ﴿١١١﴾

قَالَ رَبِّ احْكُم بِالْحَقِّ وَرَبُّنَا الرَّحْمَنُ
الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ ﴿١١٢﴾

(22)

Sūrat Al-Ḥajj
(The Pilgrimage)

سُورَةُ الْحَجِّ

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

1. O mankind! Fear your Lord and be dutiful to Him! Verily, the earthquake of the Hour (of Judgement) is a terrible thing.
2. The Day you shall see it, every nursing mother will forget her nursling, and every pregnant one will drop her load, and you shall see mankind as in a drunken state, yet they will not be drunk, but severe will be the Torment of Allāh.
3. And among mankind is he who disputes concerning Allāh, without knowledge, and follows every rebellious (disobedient to Allāh) *Shaitān* (devil) (devoid of every kind of good).
4. For him (the devil) it is decreed that whosoever follows him, he will mislead him, and will drive him to the torment of the Fire. [*Tafsīr At-Ṭabarī*]
5. O mankind! If you are in doubt about the Resurrection, then verily, We have created you (i.e. Adam) from dust, then from a *Nuṭfah* (mixed drops of male and female sexual discharge i.e. the offspring of Adam), then from

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَأْتِيهَا النَّاسُ أَنْقُورًا رَبَّكُمْ إِنَّ زَلْزَلَةَ
السَّاعَةِ شَيْءٌ عَظِيمٌ ﴿١﴾

يَوْمَ تَرُؤْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا
أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا
وَتَرَى النَّاسَ سُكَرَىٰ وَمَا هُمْ بِسُكَرَىٰ
وَلَكِنَّ عَذَابَ اللَّهِ شَدِيدٌ ﴿٢﴾

وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ بِغَيْرِ
عِلْمٍ وَيَتَّبِعُ كُلَّ شَيْطَانٍ مَّرِيدٍ ﴿٣﴾

كُتِبَ عَلَيْهِ أَنَّهُ مَن تَوَلَّاهُ فَأَنَّهُ يُضِلُّهُ
وَيَهْدِيهِ إِلَىٰ عَذَابِ السَّعِيرِ ﴿٤﴾

يَأْتِيهَا النَّاسُ إِنْ كُنْتُمْ فِي رَيْبٍ مِّنَ
الْبَعْثِ فَإِنَّا خَلَقْنَاكُمْ مِّن نُّرَابٍ ثُمَّ
مِن نُّطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ مِنْ مُّضْغَةٍ
مُخْتَلَقَةٍ وَغَيْرِ مُخْلَقَةٍ لِّئُبَيِّنَ لَكُمْ وَنُقِرُّ

a clot (a piece of thick coagulated blood) then from a little lump of flesh — some formed and some unformed (as in the case of miscarriage) — that We may make (it) clear to you (i.e. to show you Our Power and Ability to do what We will). And We cause whom We will to remain in the wombs for an appointed term, then We bring you out as infants,⁽¹⁾ then (give you growth) that you may reach your age of full strength. And among you there is he who dies (young), and among you there is he who is brought back to the miserable old age, so that he knows nothing after having known. And you see the earth barren, but when We send down water (rain) on it, it is stirred (to life), and it swells and puts forth every lovely kind (of growth).

6. That is because Allāh: He is the Truth, and it is He Who gives life to the dead, and it is He Who is Able to do all things.

فِي الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ نُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا أَشُدَّكُمْ وَمِنْكُمْ مَّنْ يُتَوَفَّىٰ وَمِنْكُمْ مَّنْ يُرَدُّ إِلَىٰ أَرْدَلِ الْعُمْرِ لِكَيْلَا يَعْلَمَ مِنْ بَعْدِ عِلْمٍ شَيْئًا وَتَرَىٰ الْأَرْضَ هَامِدَةً فَاذًا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَّتْ وَأَنْبَتَتْ مِنْ كُلِّ رَوْحٍ بِهِيجٌ ﴿٥٦﴾

ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّهُ يُحْيِي الْمَوْتَىٰ وَأَنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٥٦﴾

- (1) (V. 22:5) Narrated ‘Abdullāh رَضِيَ اللَّهُ عَنْهُ: Allāh’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, the true and truly inspired said: “(As regards your creation), every one of you is collected in the womb of his mother for the first forty days, and then he becomes a clot for another forty days, and then a piece of flesh for another forty days. Then Allāh sends an angel to write four words: He writes his deeds, time of his death, means of his livelihood, and whether he will be wretched or blessed (in the Hereafter). Then the soul is breathed into his body. So, a man may do deeds characteristic of the people of the (Hell) Fire, so much so that there is only the distance of a cubit between him and it, and then what has been written (by the angel) surpasses; and so he starts doing deeds characteristic of the people of Paradise and enters Paradise. Similarly, a person may do deeds characteristic of the people of Paradise, so much so that there is only the distance of a cubit between him and it, and then what has been written (by the angel) surpasses, and he starts doing deeds of the people of the (Hell) Fire and enters the (Hell) Fire.” (*Ṣaḥīḥ Al-Bukhārī*, Vol.4, *Ḥadīth* No.549).

7. And surely, the Hour is coming, there is no doubt about it; and certainly, Allāh will resurrect those who are in the graves.
8. And among men is he who disputes about Allāh, without knowledge or guidance, or a Book giving light (from Allāh),
9. Bending his neck in pride⁽¹⁾ (far astray from the Path of Allāh), and leading (others) too (far) astray from the Path of Allāh. For him there is disgrace in this worldly life, and on the Day of Resurrection We shall make him taste the torment of burning (Fire).
10. That is because of what your hands have sent forth, and verily, Allāh is not unjust to (His) slaves.
11. And among mankind is he who worships Allāh, as it were, upon the edge (i.e. in doubt): if good befalls him, he is content therewith; but if a trial befalls him he turns back on his face (i.e. reverts to disbelief after embracing Islām). He loses both this world and the Hereafter. That is the evident loss.
12. He calls besides Allāh to that which can neither harm him, nor profit him. That is a straying far away.

وَأَنَّ السَّاعَةَ ءَاتِيَةٌ لَا رَيْبَ فِيهَا وَأَنَّ
اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ ﴿٧﴾

وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ
عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُنِيرٍ ﴿٨﴾

ثَانِي عَطْفِيهِ لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ لَهُ
فِي الدُّنْيَا خِزْيٌ وَنَذِيقُهُ يَوْمَ الْقِيَامَةِ
عَذَابَ الْحَرِيقِ ﴿٩﴾

ذَلِكَ بِمَا قَدَّمْتَ يَدَاكَ وَأَنَّ اللَّهَ لَيْسَ
بِظَلْمٍ لِلْعَبِيدِ ﴿١٠﴾

وَمِنَ النَّاسِ مَنْ يَعْْبُدُ اللَّهَ عَلَى حَرْفٍ
فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ وَإِنْ أَصَابَتْهُ
فِتْنَةٌ اِنْقَلَبَ عَلَى وَجْهِهِ خَسِرَ الدُّنْيَا
وَالْآخِرَةَ ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ ﴿١١﴾

يَدْعُوا مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُ وَمَا لَا
يَنْفَعُهُ ذَلِكَ هُوَ الضَّلَالُ الْبَعِيدُ ﴿١٢﴾

(1) (V.22:9) Narrated ‘Abdullāh ibn Mas‘ūd رَضِيَ اللَّهُ عَنْهُ: Allāh’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Whosoever has pride in his heart equal to the weight of an atom (or a small ant) shall not enter Paradise.” A person (amongst the audience) said, “Verily, a person loves that his dress should be beautiful, and his shoes should be beautiful.” The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ remarked, “Verily, Allāh is the Most Beautiful and He loves beauty. (الكر: بطر الحق وغمط الناس) Pride is to completely disregard the truth, and to scorn (to look down upon) the people.” (Ṣaḥīḥ Muslim, Book of Faith, Vol.1, Ḥadīth No. 91).

13. He calls to him whose harm is nearer than his profit: certainly, an evil *Maulā* (patron) and certainly an evil friend!
14. Truly, Allāh will admit those who believe (in Islāmic Monotheism) and do righteous good deeds (according to the Qur'ān and the *Sunnah*) to Gardens underneath which rivers flow (in Paradise). Verily, Allāh does what He wills.
15. Whoever thinks that Allāh will not help him (Muḥammad ﷺ) in this world and in the Hereafter, let him stretch out a rope to the ceiling and let him strangle himself. Then let him see whether his plan will remove that whereat he rages!
16. Thus have We sent it (this Qur'ān) down (to Muḥammad ﷺ) as clear signs, evidences and proofs, and surely, Allāh guides whom He wills.
17. Verily, those who believe (in Allāh and in His Messenger Muḥammad ﷺ), and those who are Jews, and the Sabians, and the Christians, and the Majūs (Magians), and those who worship others besides Allāh, truly, Allāh will judge between them on the Day of Resurrection. Verily, Allāh is over all things a Witness⁽¹⁾.
18. See you not that whoever is in the heavens and whoever is on the earth, and the sun, and the moon, and the stars, and the mountains, and the trees, and *Ad-Dawābb* [moving

يَدْعُو لَمَنْ ضَرُّهُ أَقْرَبُ مِنْ نَفْعِهِ
لَيْئَسَ الْمَوْلَىٰ وَلَيْئَسَ الْعَشِيرُ ﴿١٣﴾

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا
الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا
الْأَنْهَارُ إِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ ﴿١٤﴾

مَنْ كَانَ يَظُنُّ أَنْ لَنْ يَنْصُرَهُ اللَّهُ فِي
الدُّنْيَا وَالْآخِرَةِ فَلْيَمْدُدْ بِسَبَبٍ إِلَى
السَّمَاءِ ثُمَّ لْيَقْطَعْ فَلْيَنْظُرْ هَلْ يُذْهِبَنَّ
كَيِّدُهُ مَا يَغِيظُ ﴿١٥﴾

وَكَذَلِكَ أَنْزَلْنَاهُ آيَاتٍ بَيِّنَاتٍ وَأَنَّ اللَّهَ
يَهْدِي مَنْ يُرِيدُ ﴿١٦﴾

إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَادُوا
وَالصَّالِحِينَ وَالنَّصْرَىٰ وَالْمَجُوسَ
وَالَّذِينَ أَشْرَكُوا إِنَّ اللَّهَ يَفْصِلُ بَيْنَهُمْ يَوْمَ
الْقِيَامَةِ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ﴿١٧﴾

أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَنْ فِي
السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ وَالشَّمْسُ
وَالْقَمَرُ وَالنُّجُومُ وَالْجِبَالُ وَالشَّجَرُ
وَالْدَّوَابُّ وَكَثِيرٌ مِّنَ النَّاسِ وَكَثِيرٌ حَقَّ

(1) (V.22:17) See (V.2:62) and its footnotes for the explanation of this Verse.

(living) creatures, beasts], and many of mankind prostrate themselves to Allah. But there are many (men) on whom the punishment is justified. And whomsoever Allāh disgraces, none can honour him. Verily, Allāh does what He wills.

19. These two opponents (believers and disbelievers) dispute with each other about their Lord: then as for those who disbelieved, garments of fire will be cut out for them, boiling water will be poured down over their heads.
20. With it will melt (or vanish away) what is within their bellies, as well as (their) skins.
21. And for them are hooked rods of iron (to punish them).
22. Every time they seek to get away therefrom, from anguish, they will be driven back therein, and (it will be) said to them: "Taste the torment of burning!"
23. Truly, Allāh will admit those who believe (in the Oneness of Allāh — Islāmīc Monotheism) and do righteous good deeds, to Gardens underneath which rivers flow (in Paradise), wherein they will be adorned with bracelets of gold and pearls and their garments therein will be of silk.
24. And they are guided (in this world) to goodly speech (i.e. *Lā ilāha illallāh, Alḥamdu lillāh*, recitation of the Qur'ān, etc.) and they are guided to the Path of Him (i.e. Allāh's religion of Islāmīc Monotheism), Who is Worthy of all praises.

عَلَيْهِ الْعَذَابُ وَمَنْ يُهِنَ اللَّهُ فَمَا لَهُ مِنْ
مُكْرِمٍ إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ ﴿١٨﴾

* هَذَانِ خَصْمَانِ اخْتَصَمُوا فِي رَبِّهِمْ
فَالَّذِينَ كَفَرُوا قُطِعَتْ لَهُمْ ثِيَابٌ مِنْ
نَارٍ يُصَبُّ مِنْ فَوْقِ رُءُوسِهِمُ الْحَمِيمُ ﴿١٩﴾

يُصَهَّرُ بِهِ مَا فِي بُطُونِهِمْ وَالْجُلُودُ ﴿٢٠﴾

وَلَهُمْ مَقْلَعٌ مِنْ حَدِيدٍ ﴿٢١﴾

كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا مِنْ غَمٍّ
أُعِيدُوا فِيهَا وَذُوقُوا عَذَابَ الْحَرِيقِ ﴿٢٢﴾

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا
الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا
الْأَنْهَارُ يُجَلُونَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ
وَلُؤْلُؤًا وَلِبَاسُهُمْ فِيهَا حَرِيرٌ ﴿٢٣﴾

وَهُدًوًا إِلَى الصَّيِّبِ مِنَ الْقَوْلِ وَهُدًوًا إِلَى
صِرَاطٍ الْحَمِيدِ ﴿٢٤﴾

25. Verily, those who disbelieved and hinder (men) from the Path of Allāh, and from *Al-Masjid-al-Ḥarām* (in Makkah) which We have made (open) to (all) men, the dweller in it and the visitor from the country are equal there [as regards its sanctity and pilgrimage (*Hajj* and *‘Umrah*)] — and whoever inclines to evil actions therein or to do wrong (i.e. practise polytheism and leave Islāmic Monotheism), him We shall cause to taste from a painful torment.
26. And (remember) when We showed Ibrāhīm (Abraham) the site of the (Sacred) House (the *Ka‘bah* in Makkah) (saying): “Associate not anything (in worship) with Me, [*Lā ilāha illallāh* (none has the right to be worshipped but Allāh) — Islāmic Monotheism], and sanctify My House for those who circumambulate it, and those who stand up (for prayer), and those who bow (submit themselves with humility and obedience to Allāh), and make prostration (in prayer);”
27. And proclaim to mankind the *Ḥajj* (pilgrimage). They will come to you on foot and on every lean camel, they will come from every deep and distant (wide) mountain highway (to perform *Ḥajj*)⁽¹⁾.

إِنَّ الَّذِينَ كَفَرُوا وَيَصُدُّونَ عَن سَبِيلِ
اللَّهِ وَالْمَسْجِدِ الْحَرَامِ الَّذِي جَعَلْنَاهُ
لِلنَّاسِ سَوَاءً الْعَكْفُ فِيهِ وَالْبَادِ وَمَنْ
يُرِدْ فِيهِ بِالْحَادِ يَظْلُمِ نَفْسَهُ مِنْ عَذَابِ
الْأَلِيمِ ﴿٢٥﴾

وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ أَنْ لَا
تُشْرِكْ بِي شَيْئًا وَطَهَّرَ بَيْتِي لِلطَّائِفِينَ
وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ ﴿٢٦﴾

وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَا تُوتَكُ رِجَالًا وَعَلَى
كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ ﴿٢٧﴾

(1) (V.22:27):

- a) Narrated Abu Hurairah رَضِيَ اللَّهُ عَنْهُ: Allāh’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Whoever performs *Hajj* to this House (*Ka‘bah*) and does not approach his wife for sexual relations nor commits sins (while performing *Hajj*), he will come out as sinless as a newly-born child (just delivered by his mother).” (*Ṣaḥīḥ Al-Bukhārī*, Vol.3, *Ḥadīth* No. 45).
- b) See the footnote of (V.2:196).

28. That they may witness things that are of benefit to them (i.e. reward of *Hajj* in the Hereafter, and also some worldly gain from trade), and mention the Name of Allāh on appointed days (i.e. 10th, 11th, 12th, and 13th days of *Dhul-Ḥijjah*), over the beast of cattle that He has provided for them (for sacrifice), [at the time of their slaughtering by saying: (*Bismillah, Wallāhu-Akbar, Allāhumma Minka wa Ilaik*).] Then eat thereof and feed therewith the poor having a hard time.
29. Then let them complete their prescribed duties (*Manāsik* of *Hajj*) and perform their vows, and circumambulate the Ancient House (the *Ka'bah* in Makkah)⁽¹⁾.
30. That (*Manāsik* — prescribed duties of *Hajj* is the obligation that mankind owes to Allāh) and whoever honours the sacred things of Allāh, then that is better for him with his Lord. The cattle are lawful to you, except those (that will be) mentioned to you (as exceptions). So shun the abomination (worshipping) of idols, and shun lying speech (false statements)⁽²⁾ —
31. *Hunafā' Lillāh* (i.e. worshipping none but Allāh), not associating partners (in worship) to Him; and whoever assigns partners to Allāh, it is as if he had fallen from the sky, and the birds had snatched him, or the wind had thrown him to a far off place.

لِيَشْهَدُوا مَنَفَعَهُمْ وَيَذْكُرُوا اسْمَ
اللَّهِ فِي أَيَّامٍ مَّعْلُومَاتٍ عَلَىٰ مَا رَزَقَهُمْ
مِّنْ بَهِيمَةِ الْأَنْعَامِ فَكُلُوا مِنْهَا وَأَطْعِمُوا
الْبَائِسَ الْفَقِيرَ ﴿٢٨﴾

ثُمَّ لِيَقْضُوا تَفَثَهُمْ وَلِيُوفُوا نُدُورَهُمْ
وَلِيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ ﴿٢٩﴾

ذَٰلِكَ وَمَنْ يُعْظِمِ حُرْمَتِ اللَّهِ فَهُوَ خَيْرٌ
لَّهُ عِنْدَ رَبِّهِ وَأُحِلَّتْ لَكُمْ الْأَنْعَامُ إِلَّا
مَا يُتَنَلَّىٰ عَلَيْكُمْ فَأَجْتَنِبُوا الرِّجْسَ مِنَ
الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ ﴿٣٠﴾

حُفَاءَ لِلَّهِ غَيْرَ مُشْرِكِينَ بِهِ وَمَنْ يُشْرِكْ
بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ فَتَخْطَفُهُ
الطَّيْرُ أَوْ تَهْوِي بِهِ الرِّيحُ فِي مَكَانٍ
سَحِيقٍ ﴿٣١﴾

(1) (V.22:29) See the footnote of (V.2:128).

(2) (V.22:30) See the footnote of (V.5:32).

32. Thus it is [what has been mentioned in the above said Verses (27, 28, 29, 30, 31) is an obligation that mankind owes to Allāh] and whosoever honours the Symbols of Allāh, then it is truly from the piety of the hearts.
33. In them (cattle offered for sacrifice) are benefits for you for an appointed term, and afterwards they are brought for sacrifice to the ancient House (the *Haram* — sacred territory of Makkah).
34. And for every nation We have appointed religious ceremonies, that they may mention the Name of Allāh over the beast of cattle that He has given them for food. And your *Ilāh* (God) is One *Ilāh* (God — Allāh), so you must submit to Him Alone (in Islām). And (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) give glad tidings to the *Mukhbitūn* (those who obey Allāh with humility and are humble from among the true believers of Islāmic Monotheism),
35. Whose hearts are filled with fear when Allāh is mentioned and *Aṣ-Ṣābirūn* [who patiently bear whatever may befall them (of calamities)]; and who perform *Aṣ-Ṣalāt* (*Iqāmat-aṣ-Ṣalāt*), and who spend (in Allāh's Cause) out of what We have provided them.
36. And the *Budn* (cows, oxen, or camels driven to be offered as sacrifices by the pilgrims at the sanctuary of Makkah) We have made them for you as among the Symbols of Allāh, wherein you have much good. So, mention the Name of Allāh over them when they

ذَلِكَ وَمَنْ يُعْظَمْ شَعْبِيرَ اللَّهِ فَإِنَّهَا مِنْ
تَقْوَى الْقُلُوبِ ﴿٣٢﴾

لَكُمْ فِيهَا مَنَافِعُ إِلَى أَجَلٍ مُّسَمًّى ثُمَّ
مَحِلُّهَا إِلَى الْبَيْتِ الْعَتِيقِ ﴿٣٣﴾

وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا لِيَذْكُرُوا اسْمَ
اللَّهِ عَلَىٰ مَا رَزَقَهُمْ مِنْ بَهِيمَةِ الْأَنْعَامِ
فَاللَّهُكُمْ إِلَهٌُ وَحِدٌ فَلَهُ أَسْلِمُوا وَبَشِّرِ
الْمُخْبِتِينَ ﴿٣٤﴾

الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ
وَالصَّابِرِينَ عَلَىٰ مَا أَصَابَهُمُ وَالْمُتَّقِينَ
الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٣٥﴾

وَالْبُدْنَ جَعَلْنَاهَا لَكُمْ مِنْ شَعَائِرِ اللَّهِ
لَكُمْ فِيهَا خَيْرٌ فَاذْكُرُوا اسْمَ اللَّهِ
عَلَيْهَا صَوَافٍ فَإِذَا وَجَبَتْ جُنُوبُهَا فَكُلُوا
مِنْهَا وَأَطِيعُوا أَلْقَانِعَ وَالْمَعْتَرَةَ كَذَلِكَ
سَخَّرْنَاهَا لَكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٣٦﴾

are drawn up in lines (for sacrifice). Then, when they are down on their sides (after slaughter), eat thereof, and feed the poor who does not ask (men), and the beggar who asks (men). Thus have We made them subject to you that you may be grateful.

37. It is neither their meat nor their blood that reaches Allāh, but it is piety from you that reaches Him. Thus have We made them subject to you that you may magnify Allāh for His Guidance to you. And give glad tidings (O Muḥammad ﷺ) to the *Muḥsinūn*⁽¹⁾ (doers of good).
38. Truly, Allāh defends those who believe. Verily, Allāh likes not any treacherous ingrate to Allāh [those who disobey Allāh but obey *Shaiṭān* (Satan)].
39. Permission to fight (against disbelievers) is given to those (believers) who are fought against, because they have been wronged; and surely, Allāh is Able to give them (believers) victory —
40. Those who have been expelled from their homes unjustly only because they said: “Our Lord is Allāh.” For had it not been that Allāh checks one set of people by means of another, monasteries, churches, synagogues, and mosques, wherein the Name of Allāh is mentioned much, would surely have been pulled down. Verily, Allāh will help those who help His (Cause). Truly, Allāh is All-Strong, All-Mighty.

لَنْ يَبَالِ اللَّهُ لُحُومَهَا وَلَا دِمَائِهَا
وَلَكِنْ يَبَالِهُ التَّقْوَى مِنْكُمْ كَذَلِكَ
سَخَّرَهَا لَكُمْ لِتُكَبِّرُوا اللَّهَ عَلَى مَا
هَدَيْكُمْ وَذَيِّرِ الْمُحْسِنِينَ ﴿٣٧﴾

* إِنَّ اللَّهَ يُدْفِعُ عَنِ الَّذِينَ ءَامَنُوا إِنَّ
اللَّهَ لَا يُحِبُّ كُلَّ خَوَّانٍ كَفُورٍ ﴿٣٨﴾

أَذِنَ لِلَّذِينَ يُقْتَلُونَ بِأَنَّهُمْ ظَلِمُوا وَإِنَّ
اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ ﴿٣٩﴾

الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ
إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ وَلَوْلَا دَفْعُ اللَّهِ
النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَفُتِنَتِ صَوَامِعُ
وَبِيَعٌ وَصَلَوَاتٌ وَمَسَاجِدُ يُذَكَّرُ فِيهَا اسْمُ
اللَّهِ كَثِيرًا وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ
إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ ﴿٤٠﴾

(1) (V.22:37) *Al-Muḥsinūn*: The good-doers who perform good deeds totally for Allāh’s sake only without any show-off or to gain praise or fame, etc., and do them in accordance with the *Sunnah* (legal ways) of Allāh’s Messenger Muḥammad ﷺ.

41. Those (Muslim rulers) who, if We give them power in the land, (they) enjoin *Iqāmat-aṣ-Ṣalāt*⁽¹⁾ [i.e. to perform the five compulsory congregational *Ṣalāt* (prayers) (the males in mosques)], pay the *Zakāt* and they enjoin *Al-Ma'rūf* (i.e. Islāmic Monotheism and all that Islām orders one to do), and forbid *Al-Munkar* (i.e. disbelief, polytheism, and all that Islām has forbidden) [i.e. they make the Qur'ān as the law of their country in all the spheres of life]. And with Allāh rests the end of (all) matters (of creatures).

الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا
الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ
وَنَهَوْا عَنِ الْمُنْكَرِ ۗ وَلِلَّهِ عَاقِبَةُ الْأُمُورِ ﴿٤١﴾

(1) (V.22:41):

a) *Iqāmat-aṣ-Ṣalāt*: Performing of *Ṣalāt* (prayers). It means that:

- 1) Every Muslim, male or female, is obliged to offer his *Ṣalāt* (prayers) regularly five times a day at the specified times; the male in the mosque in congregation and as for the female it is better to offer them at home. As the Prophet ﷺ has said: Order your children to perform *Ṣalāt* (prayer) at the age of seven and beat them (about it) at the age of ten. The chief (of a family, town, tribe, etc.) and the Muslim rulers of a country are held responsible before Allāh in case of non-fulfilment of this obligation by the Muslims under their authority.
- 2) One must offer the *Ṣalāt* (prayers) as the Prophet ﷺ used to offer them with all their rules and regulations. i.e., standing, bowing, prostrating, sitting, etc. As he ﷺ has said: “Offer your *Ṣalāt* (prayers) the way you see me offering them (*Ḥadīth* No. 352, Vol. 9, *Ṣaḥīḥ Al-Bukhārī*).” [For the characteristics of the *Ṣalāt* (prayer) of the Prophet ﷺ see *Ṣaḥīḥ Al-Bukhārī*, Vol.1, *Ḥadīth* Nos. 702, 703, 704, 723, 786 and 787].

b) Narrated Abu Hurairah رضي الله عنه: The Prophet ﷺ said, “No *Ṣalāt* (prayer) is heavier (harder) for the hypocrites than the *Fajr* and the *Ishā* prayers, but if they knew the reward for these *Ṣalāt* (prayers) at their respective times, they would certainly present themselves (in the mosques) even if they had to crawl.” The Prophet ﷺ add, “Certainly, I intended (or was about) to order the *Mu'adhdhin* (call-maker) to pronounce *Iqāmah* and order a man to lead the *Ṣalāt* (prayer) and then take a fire flame to burn all those (men along with their houses) who had not yet left their houses for the *Ṣalāt* (prayer) (in the mosques).” (*Ṣaḥīḥ Al-Bukhārī*, Vol. 1, *Ḥadīth* No. 626)

42. And if they deny you (O Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), so did deny before them, the people of Nūḥ (Noah), ‘Ād and Thamūd, (their Prophets).
43. And the people of Ibrāhīm (Abraham) and the people of Lūt (Lot),
44. And the dwellers of Madyan (Midian); and denied was Mūsā (Moses). But I granted respite to the disbelievers for a while, then I seized them, and how (terrible) was My punishment (against their wrong-doing)!
45. And many a township did We destroy while it was given to wrong-doing, so that it lies in ruins (up to this day), and (many) a deserted well and lofty castle!
46. Have they not travelled through the land, and have they hearts wherewith to understand and ears wherewith to hear? Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind.
47. And they ask you to hasten on the torment! And Allāh fails not His Promise. And verily, a day with your Lord is as a thousand years of what you reckon.
48. And many a township did I give respite while it was given to wrong-doing. Then (in the end) I seized it (with punishment). And to Me is the (final) return (of all).
49. Say (O Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ):
“O mankind! I am (sent) to you only as a plain warner.”

وَإِنْ يُكَذِّبُوكَ فَقَدْ كَذَّبَتْ قَبْلَهُمْ قَوْمُ
نُوحٍ وَعَادٌ وَتَمُودٌ ﴿٤٢﴾

وَقَوْمُ إِبْرَاهِيمَ وَقَوْمُ لُوطٍ ﴿٤٣﴾

وَأَصْحَابُ مَدْيَنَ وَكُذِّبَ مُوسَىٰ فَأَمَلَيْتُ
لِلْكَافِرِينَ ثُمَّ أَخَذْتَهُمْ فَكَيْفَ كَانَ
نَكِيرِ ﴿٤٤﴾

فَكَأَيِّن مِّن قَرْيَةٍ أَهْلَكْنَاهَا وَهِيَ ظَالِمَةٌ
فَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا وَبُئْرِ مَعْظَلَةٌ
وَقَصْرِ مَشِيدٍ ﴿٤٥﴾

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُون لَهُمْ
قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ
بِهَا فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِن
تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ ﴿٤٦﴾

وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَنْ يُخْلِفَ
اللَّهُ وَعْدَهُ وَإِنَّ يَوْمًا عِنْدَ رَبِّكَ كَأَلْفِ
سَنَةٍ مِّمَّا تَعُدُّونَ ﴿٤٧﴾

وَكَأَيِّن مِّن قَرْيَةٍ أَمَلَيْتُ لَهَا وَهِيَ ظَالِمَةٌ
ثُمَّ أَخَذْتُهَا وَإِلَى الْمَصِيرِ ﴿٤٨﴾

قُلْ يَا أَيُّهَا النَّاسُ إِنَّمَا أَنَا لَكُمْ نَذِيرٌ
مُّبِينٌ ﴿٤٩﴾

50. So, those who believe (in the Oneness of Allāh — Islāmic Monotheism) and do righteous good deeds, for them is forgiveness and *Rizqun Karīm* (generous provision, i.e. Paradise).
51. But those who strive against Our *Āyāt* (proofs, evidences, verses, lessons, signs, revelations, etc.), to frustrate them, they will be dwellers of the Hell-fire.
52. Never did We send a Messenger or a Prophet before you, but when he did recite the revelation or narrated or spoke, *Shaiṭān* (Satan) threw (some falsehood) in it. But Allāh abolishes that which *Shaiṭān* (Satan) throws in. Then Allāh establishes His Revelations. And Allāh is All-Knower, All-Wise:
53. That He (Allāh) may make what is thrown in by *Shaiṭān* (Satan) a trial for those in whose hearts is a disease (of hypocrisy and disbelief) and whose hearts are hardened. And certainly, the *Zālimūn* (polytheists and wrong-doers) are in an opposition far-off (from the truth against Allāh's Messenger and the believers).
54. And that those who have been given knowledge may know that it (this Qur'ān) is the truth from your Lord, so that they may believe therein, and their hearts may submit to it with humility. And verily, Allāh is the Guide of those who believe, to a Straight Path.

فَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٥٠﴾

وَالَّذِينَ سَعَوْا فِي ءَايَاتِنَا مُعْجِرِينَ أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ﴿٥١﴾

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ إِلَّا إِذَا تَمَنَّى أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ فَيَنْسَخُ اللَّهُ مَا يُلْقِي الشَّيْطَانُ ثُمَّ يُحْكِمُ اللَّهُ ءَايَاتِهِ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٢﴾

لِيَجْعَلَ مَا يُلْقِي الشَّيْطَانُ فِتْنَةً لِّلَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ وَالْقَاسِيَةَ قُلُوبُهُمْ وَإِنَّ الظَّالِمِينَ لَفِي شِقَاقٍ بَعِيدٍ ﴿٥٣﴾

وَلِيَعْلَمَ الَّذِينَ أُوتُوا الْعِلْمَ أَنَّهُ الْحَقُّ مِنْ رَبِّكَ فَيُؤْمِنُوا بِهِ ۚ فَتُخْبِتَ لَهُ قُلُوبُهُمْ ۗ وَإِنَّ اللَّهَ لَهُدٍ الْذِينَ ءَامَنُوا إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٥٤﴾

55. And those who disbelieved will not cease to be in doubt about it (this Qur'ān) until the Hour comes suddenly upon them, or there comes to them the torment of the Day after which there will be no night (i.e. the Day of Resurrection).
56. The sovereignty on that Day will be that of Allāh (the One Who has no partners). He will judge between them. So those who believed (in the Oneness of Allāh — Islāmic Monotheism) and did righteous good deeds will be in Gardens of delight (Paradise).
57. And those who disbelieved and denied Our Verses (of this Qur'ān), for them will be a humiliating torment (in Hell).
58. Those who emigrated in the Cause of Allāh and after that were killed or died, surely, Allāh will provide a good provision for them. And verily, it is Allāh Who indeed is the Best of those who make provision.
59. Truly, He will make them enter an entrance with which they shall be well-pleased, and verily, Allāh indeed is All-Knower, Most Forbearing.
60. That is so. And whoever has retaliated with the like of that which he was made to suffer, and then has again been wronged, Allāh will surely help him. Verily, Allāh indeed is Oft-Pardoning, Oft-Forgiving.

وَلَا يَزَالُ الَّذِينَ كَفَرُوا فِي مِرْيَةٍ مِّنْهُ
حَتَّىٰ تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً أَوْ يَأْتِيَهُمْ
عَذَابٌ يَوْمٍ عَقِيبٍ ﴿٥٥﴾

الْمَلِكُ يَوْمَئِذٍ لِلَّهِ يَحْكُمُ بَيْنَهُمْ فَالَّذِينَ
ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فِي جَنَّاتِ
النَّعِيمِ ﴿٥٦﴾

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا فَأُولَٰئِكَ
لَهُمْ عَذَابٌ مُّهِينٌ ﴿٥٧﴾

وَالَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ ثُمَّ قُتِلُوا
أَوْ مَاتُوا لَبَّرْنَا لَهُمْ رِزْقًا حَسَنًا وَإِنَّ
اللَّهَ لَهُوَ خَيْرُ الرَّازِقِينَ ﴿٥٨﴾

لَيُدْخِلَنَّهُمْ مُّدْخَلًا يَرْضَوْنَهُ وَإِنَّ اللَّهَ
لَعَلِيمٌ حَلِيمٌ ﴿٥٩﴾

* ذَٰلِكَ وَمَنْ عَاقَبَ بِمِثْلِ مَا عُوقِبَ بِهِ
ثُمَّ بَغِيَ عَلَيْهِ لَيَنْصُرْنَهُ اللَّهُ إِنَّ اللَّهَ لَعَفُورٌ
عَفُورٌ ﴿٦٠﴾

61. That is because Allāh merges the night into the day, and He merges the day into the night. And verily, Allāh is All-Hearer, All-Seer.
62. That is because Allāh — He is the Truth (the only True God of all that exists, Who has no partners or rivals with Him), and what they (the polytheists) invoke besides Him, it is *Bāṭil* (falsehood). And verily, Allāh — He is the Most High, the Most Great.
63. See you not that Allāh sends down water (rain) from the sky, and then the earth becomes green? Verily, Allāh is the Most Kind and Courteous, Well-Acquainted (with all things).
64. To Him belongs all that is in the heavens and all that is on the earth. And verily, Allāh — He is Rich (Free of all needs), Worthy of all praise.
65. See you not that Allāh has subjected to you (mankind) all that is on the earth, and the ships that sail through the sea by His Command? He withholds the heaven from falling on the earth except by His Leave. Verily, Allāh is, for mankind, Full of Kindness, Most Merciful.
66. It is He, Who gave you life, and then will cause you to die, and will again give you life (on the Day of Resurrection). Verily, man is indeed an ingrate.
67. For every nation We have ordained religious ceremonies [e.g. slaughtering of the cattle during the three days of stay at Mīna (Makkah) during the *Hajj* (pilgrimage)] which they must

ذَٰلِكَ بِأَنَّ اللَّهَ يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ وَأَنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴿٦١﴾

ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِن دُونِهِ هُوَ الْبَاطِلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ ﴿٦٢﴾

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَتُصْبِحُ الْأَرْضُ مُخْضَرَّةً إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ ﴿٦٣﴾

لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَإِنَّ اللَّهَ لَهُوَ الْعَنِيُّ الْحَمِيدُ ﴿٦٤﴾

أَلَمْ تَرَ أَنَّ اللَّهَ سَخَّرَ لَكُم مَّا فِي الْأَرْضِ وَالْفُلُوكَ تَجْرِي فِي الْبَحْرِ بِأَمْرِهِ وَيُمْسِكُ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ إِنَّ اللَّهَ بِالنَّاسِ لَرءُوفٌ رَحِيمٌ ﴿٦٥﴾

وَهُوَ الَّذِي أَحْيَاكُم ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُم إِنَّ الْإِنْسَانَ لَكَفُورٌ ﴿٦٦﴾

لِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا هُمْ نَاسِكُوهُ فَلَا يُنْزِعُ عَنْكَ فِي الْأَمْرِ وَاذْعُ إِلَىٰ رَبِّكَ إِنَّكَ لَعَلَىٰ هُدًى مُّسْتَقِيمٍ ﴿٦٧﴾

follow; so let them (the pagans) not dispute with you on the matter (i.e. to eat of the cattle which you slaughter, and not to eat of the cattle which Allāh kills by its natural death), but invite them to your Lord. Verily, you (O Muḥammad ﷺ) indeed are on the (true) straight guidance (i.e. the true religion of Islāmic Monotheism).

68. And if they argue with you (as regards the slaughtering of the sacrifices), say “Allāh knows best of what you do.
69. “Allāh will judge between you on the Day of Resurrection about that wherein you used to differ.”
70. Know you not that Allāh knows all that is in the heaven and on the earth? Verily, it is (all) in the Book (*Al-Lauh-Al-Mahfūz*). Verily, that is easy for Allāh.
71. And they worship besides Allāh others for which He has sent down no authority, and of which they have no knowledge; and for the *Zālimūn* (wrong-doers, polytheists and disbelievers in the Oneness of Allāh) there is no helper.
72. And when Our Clear Verses are recited to them, you will notice a denial on the faces of the disbelievers! They are nearly ready to attack with violence those who recite Our Verses to them. Say: “Shall I tell you of something worse than that? The Fire (of Hell) which Allāh has promised to those who disbelieved, and worst indeed is that destination!”

وَإِنْ جَدَلُواكَ فَقُلِ اللَّهُ أَعْلَمُ بِمَا تَعْمَلُونَ ﴿٦٨﴾

اللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَامَةِ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿٦٩﴾

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ إِنَّ ذَلِكَ فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٧٠﴾

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَمْ يَنْزَلْ بِهِ سُلْطَانًا وَمَا لَيْسَ لَهُمْ بِهِ عِلْمٌ وَمَا لِلظَّالِمِينَ مِنْ نَصِيرٍ ﴿٧١﴾

وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ تَعْرِفُ فِي وُجُوهِ الَّذِينَ كَفَرُوا الْمُنْكَرَ يَكَادُونَ يَسْطُونَ بِالَّذِينَ يَتْلُونَ عَلَيْهِمْ آيَاتِنَا قُلْ أَفَأَنْتُمْ بَشَرٌ مِمَّنْ دَلَكُمُ النَّارُ وَعَدَهَا اللَّهُ الَّذِينَ كَفَرُوا وَبَشَرٌ الْمَصِيرُ ﴿٧٢﴾

73. O mankind! A similitude has been coined, so listen to it (carefully): Verily, those on whom you call besides Allāh, cannot create (even) a fly, even though they combine together for the purpose. And if the fly snatches away a thing from them, they will have no power to release it from the fly. So weak are (both) the seeker and the sought.

74. They have not estimated Allāh His Rightful Estimate. Verily, Allāh is All-Strong, All-Mighty.

75. Allāh chooses Messengers from angels and from men. Verily, Allāh is All-Hearer, All-Seer.

76. He knows what is before them, and what is behind them. And to Allāh return all matters (for decision).

77. O you who have believed! Bow down, and prostrate yourselves, and worship your Lord and do good that you may be successful.

78. And strive hard in Allāh's Cause as you ought to strive (with sincerity and with all your efforts that His Name should be superior). He has chosen you (to convey His Message of Islāmic Monotheism to mankind by inviting them to His religion of Islām), and has not laid upon you in religion any hardship.⁽¹⁾ it is the

يَأْتِيهَا النَّاسُ ضَرْبٌ مَثَلٌ فَاسْتَمِعُوا لَهُ إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَنْ يَخْلُقُوا ذُبَابًا وَلَوْ اجْتَمَعُوا لَهُ وَإِنْ يَسْلُبْهُمُ الذُّبَابُ شَيْئًا لَا يَسْتَنْقِذُوهُ مِنْهُ ضَعُفَ الظَّالِمِينَ وَالْمُظْلُومِينَ ﴿٧٣﴾

مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ ﴿٧٤﴾

اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا وَمِنَ النَّاسِ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴿٧٥﴾

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٧٦﴾

يَأْتِيهَا الَّذِينَ ءَامَنُوا ارْكَعُوا وَاسْجُدُوا وَعَبُدُوا رَبَّكُمْ وَأَفْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٧٧﴾

وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ مِلَّةَ أَبِيكُمْ إِبْرَاهِيمَ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ مِنْ قَبْلُ وَفِي هَذَا لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاعْتَصِمُوا بِاللَّهِ

(1) (V.22:78) Religion is very easy. And the statement of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "The most beloved religion to Allāh ﷻ is the tolerant *Ḥanifiyyah* [i.e., Islāmic Monotheism, i.e., to worship Him (Allāh) Alone and not to worship anything else along with Him.]"

religion of your father Ibrāhīm (Abraham) (Islāmic Monotheism). It is He (Allāh) Who has named you Muslims both before and in this (the Qur'ān), that the Messenger (Muḥammad ﷺ) may be a witness over you and you be witnesses over mankind!⁽¹⁾ So perform *Aṣ-Ṣalāt* (*Iqāmat-aṣ-Ṣalāt*), give *Zakāt* and hold fast to Allāh [i.e. have confidence in Allāh, and depend upon Him in all your affairs]. He is your *Maulā* (Patron, Lord), what an Excellent *Maulā* (Patron, Lord) and what an Excellent Helper!

هُوَ مَوْلَانِكُمْ فَانِعَمَ الْمَوْلَىٰ وَنِعَمَ
التَّصِيرُ

Narrated Abu Hurairah رضي الله عنه: The Prophet ﷺ said, “Religion is very easy and whoever overburdens himself in his religion will not be able to continue in that way. So you should not be extremists, but try to be near to perfection and receive the good tidings that you will be rewarded; and gain strength by offering the *Ṣalāt* (prayers) in the mornings, afternoons and during the last hours of the nights.” (See *Fath Al-Bārī*, Vol. 1, Page 102) (*Ṣaḥīḥ Al-Bukhārī*, Vol. 1, *Ḥadīth* No. 38)

(1) (V. 22:78) See the footnote of (V. 2:143).

(23)

Sūrat Al-Mu'minūn
(The Believers)

سُورَةُ الْمُؤْمِنُونَ

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

1. Successful indeed are the believers.
2. Those who offer their *Ṣalāt* (prayers) with all solemnity and full submissiveness.
3. And those who turn away from *Al-Laghw* (dirty, false, evil vain talk, falsehood, and all that Allāh has forbidden).
4. And those who pay the *Zakāt*.
5. And those who guard their chastity (i.e. private parts, from illegal sexual acts)
6. Except from their wives or (the slaves) that their right hands possess, — for then, they are free from blame;
7. But whoever seeks beyond that, then those are the transgressors;
8. And those who are faithfully true to their *Amanāt* (all the duties which Allāh has ordained, honesty, moral responsibility and trusts) and to their covenants;
9. And those who strictly guard their (five compulsory congregational) *Ṣalawāt* (prayers) (at their fixed stated hours).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قَدْ أَفْلَحَ الْمُؤْمِنُونَ ﴿١﴾

الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ﴿٢﴾

وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ ﴿٣﴾

وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ ﴿٤﴾

وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ ﴿٥﴾

إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ

فَإِنَّهُمْ غَيْرُ مَلُومِينَ ﴿٦﴾

فَمَن ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ

الْعَادُونَ ﴿٧﴾

وَالَّذِينَ هُمْ لِأَمْتِنَتِهِمْ وَعَهْدِهِمْ رَاعُونَ ﴿٨﴾

وَالَّذِينَ هُمْ عَلَىٰ صَلَوَاتِهِمْ يُحَافِظُونَ ﴿٩﴾

10. These are indeed the inheritors
11. Who shall inherit the *Firdaus* (Paradise). They shall dwell therein forever.
12. And indeed We created man (Adam) out of an extract of clay (water and earth).
13. Thereafter We made him (the offspring of Adam) as a *Nutfah* (mixed drops of the male and female sexual discharge and lodged it) in a safe lodging (womb of the woman).
14. Then We made the *Nutfah* into a clot (a piece of thick coagulated blood), then We made the clot into a little lump of flesh, then We made out of that little lump of flesh bones, then We clothed the bones with flesh, and then We brought it forth as another creation. So, Blessed is Allāh, the Best of creators⁽¹⁾.
15. After that, surely, you will die.
16. Then (again), surely, you will be resurrected on the Day of Resurrection.
17. And indeed We have created above you seven heavens (one over the other), and We are never unaware of the creation.
18. And We sent down from the sky water (rain) in (due) measure, and We gave it lodging in the earth, and verily, We are Able to take it away.

أُولَئِكَ هُمُ الْوَارِثُونَ ﴿١٠﴾

الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا

خَالِدُونَ ﴿١١﴾

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِّن

طِينٍ ﴿١٢﴾

ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَّكِينٍ ﴿١٣﴾

ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ

مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظْمًا فَكَسَوْنَا

الْعِظْمَ لَحْمًا ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ

فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ ﴿١٤﴾

ثُمَّ إِنَّكُمْ بَعْدَ ذَلِكَ لَمَيِّتُونَ ﴿١٥﴾

ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ تُبْعَثُونَ ﴿١٦﴾

وَلَقَدْ خَلَقْنَا قَوَّكُمْ سَبْعَ طَرَائِقٍ وَمَا

كُنَّا عَنِ الْخَلْقِ غَفِيلِينَ ﴿١٧﴾

وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَسْكَنْتَهُ فِي

الْأَرْضِ وَإِنَّا عَلَى ذَهَابٍ بِهِ لَقَادِرُونَ ﴿١٨﴾

(1) (V.23:14) See the footnote of (V.22:5).

19. Then We brought forth for you therewith gardens of date-palms and grapes, wherein is much fruit for you, and whereof you eat.
20. And a tree (olive) that springs forth from Mount Sinai, that grows (produces) oil, and (it is) a relish for the eaters.
21. And verily in the cattle there is indeed a lesson for you. We give you to drink (milk) of that which is in their bellies. And there are, in them, numerous (other) benefits for you, and of them you eat.
22. And on them, and on ships you are carried.
23. And indeed We sent Nūḥ (Noah) to his people, and he said: "O my people! Worship Allāh! You have no other *Ilāh* (God) but Him (Islāmic Monotheism). Will you not then be afraid (of Him i.e. of His punishment because of worshipping others besides Him)?"
24. But the chiefs of his people who disbelieved said: "He is no more than a human being like you, he seeks to make himself superior to you. Had Allāh willed, He surely could have sent down angels. Never did we hear such a thing among our fathers of old.
25. "He is only a man in whom is madness, so wait for him a while."
26. [Nūḥ (Noah)] said: "O my Lord! Help me because they deny me."

فَأَدْنَيْنَا لَكُمْ بِهِ جَنَّاتٍ مِّن تَحِيلِ
وَأَعْنَبٍ لَّكُمْ فِيهَا فَوَاكِهِ كَثِيرَةٌ وَمِنْهَا
تَأْكُلُونَ ﴿١٩﴾

وَشَجَرَةً تَخْرُجُ مِن طُورِ سَيْنَاءَ تَنبُتُ
بِالذَّهْنِ وَصَيْبٍ لِّلْأَكْلَيْنِ ﴿٢٠﴾

وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً لِّتُسْقِيَهُمْ
مِمَّا فِي بُطُونِهَا وَلَكُمْ فِيهَا مَنَافِعُ
كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ ﴿٢١﴾

وَعَلَيْهَا وَعَلَى الْفُلِكِ تُحْمَلُونَ ﴿٢٢﴾

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَى قَوْمِهِ فَقَالَ يَا قَوْمِ
اعْبُدُوا اللَّهَ مَا لَكُمْ مِن إِلَهٍ غَيْرُهُ
أَفَلَا تَتَّقُونَ ﴿٢٣﴾

فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِن قَوْمِهِ
مَا هَذَا إِلَّا بَشَرٌ مِّثْلُكُمْ يُرِيدُ أَنْ
يَتَفَضَّلَ عَلَيْكُمْ وَلَوْ شَاءَ اللَّهُ لَأَنْزَلَ
مَلَائِكَةً مَا سَمِعْنَا بِهَذَا فِي آبَائِنَا
الْأَوَّلِينَ ﴿٢٤﴾

إِنَّ هُوَ إِلَّا رَجُلٌ بِهِ جِنَّةٌ فترَبَّصُوا بِهِ
حَتَّى جِئِنِ ﴿٢٥﴾

قَالَ رَبِّ انصُرْنِي بِمَا كَذَّبُونِ ﴿٢٦﴾

27. So, We revealed to him (saying):
“Construct the ship under Our Eyes
and under Our Revelation (guidance).
Then, when Our Command comes,
and water gushes forth from the oven,
take on board of each kind two (male
and female), and your family, except
those thereof against whom the Word
has already gone forth. And address
Me not in favour of those who have
done wrong. Verily, they are to be
drowned.
28. And when you have embarked on the
ship, you and whoever is with you, then
say: “All praise and thanks are Allāh’s,
Who has saved us from the people
who are *Zālimūn* (i.e. oppressors,
wrong-doers, polytheists, those who
join others in worship with Allāh).”
29. And say: “My Lord! Cause me to land
at a blessed landing-place, for You are
the Best of those who bring to land.”
30. Verily, in this [what We did as
regards drowning of the people of
Nūḥ (Noah)], there are indeed *Āyāt*
(proofs, evidences, lessons, signs, etc.
for men to understand), for sure We
are ever putting (men) to the test.
31. Then, after them, We created another
generation.
32. And We sent to them a Messenger
from among themselves (saying):
“Worship Allāh! You have no other
Ilāh (God) but Him. Will you not
then be afraid (of Him i.e. of His
punishment because of worshipping
others besides Him)?”

فَأَوْحَيْنَا إِلَيْهِ أَنْ اصْنَعْ الْفُلَّكَ بِأَعْيُنِنَا
وَوَحَيْنَا فَإِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ
فَأَسْلُكْ فِيهَا مِنْ كُلِّ زَوْجَيْنِ اثْنَيْنِ
وَأَهْلَكَ إِلَّا مَنْ سَبَقَ عَلَيْهِ الْقَوْلُ مِنْهُمْ
وَلَا تُخَاطَبِينَ فِي الَّذِينَ ظَلَمُوا إِنَّهُمْ
مُعْرَفُونَ ﴿٢٧﴾

فَإِذَا اسْتَوَيْتَ أَنْتَ وَمَنْ مَعَكَ عَلَى
الْفُلِّكَ فَقُلِ الْحَمْدُ لِلَّهِ الَّذِي نَجَّيْنَا مِنْ
الْقَوْمِ الظَّالِمِينَ ﴿٢٨﴾

وَقُلِ رَبِّ أَنْزِلْنِي مُنْزَلًا مُبَارَكًا وَأَنْتَ خَيْرُ
الْمُنْزِلِينَ ﴿٢٩﴾

إِنَّ فِي ذَلِكَ لَآيَاتٍ وَإِنْ كُنَّا لَمُبْتَلِينَ ﴿٣٠﴾

ثُمَّ أَنْشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا ءآخِرِينَ ﴿٣١﴾

فَأَرْسَلْنَا فِيهِمْ رَسُولًا مِنْهُمْ أَنْ اعْبُدُوا اللَّهَ
مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ أَفَلَا تَتَّقُونَ ﴿٣٢﴾

33. And the chiefs of his people who disbelieved and denied the Meeting in the Hereafter, and whom We had given the luxuries and comforts of this life, said: "He is no more than a human being like you, he eats of that which you eat, and drinks of what you drink.
34. "If you were to obey a human being like yourselves, then verily you indeed would be losers.
35. "Does he promise you that when you have died and have become dust and bones, you shall come out alive (resurrected)?
36. "Far, very far is that which you are promised!
37. "There is nothing but our life of this world! We die and we live! And we are not going to be resurrected!
38. "He is only a man who has invented a lie against Allāh, and we are not going to believe in him."
39. He said: "O my Lord! Help me because they deny me."
40. (Allāh) said: "In a little while, they are sure to be regretful."
41. So, *Aṣ-Ṣaiḥah* (torment — awful cry) overtook them in truth (with justice), and We made them as rubbish of dead plants. So, away with the people who are *Zālimūn* (polytheists, wrong-doers, disbelievers in the Oneness of Allāh, disobedient to His Messengers).

وَقَالَ الْمَلَأُ مِنَ قَوْمِهِ الَّذِينَ كَفَرُوا
وَكَذَّبُوا بِلِقَاءِ الْآخِرَةِ وَأَتْرَفْنَاهُمْ فِي
الْحَيَاةِ الدُّنْيَا مَا هَذَا إِلَّا بَشَرٌ مِثْلُكُمْ
يَأْكُلُ مِمَّا تَأْكُلُونَ مِنْهُ وَيَشْرَبُ مِمَّا
تَشْرَبُونَ ﴿٣٣﴾

وَلَئِنْ أَطَعْتُم بَشَرًا مِثْلَكُمْ إِنَّكُمْ إِذَا
لَخَسِرُونَ ﴿٣٤﴾

أَيَعِدْكُمْ أَنْتُمْ إِذَا مِتُّمْ وَكُنْتُمْ تُرَابًا
وَعِظْمًا أَنْتُمْ مُخْرَجُونَ ﴿٣٥﴾

* هَيْهَاتَ هَيْهَاتَ لِمَا تُوعَدُونَ ﴿٣٦﴾

إِنْ هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا
وَمَا نَحْنُ بِمَبْعُوثِينَ ﴿٣٧﴾

إِنْ هُوَ إِلَّا رَجُلٌ افْتَرَى عَلَى اللَّهِ كَذِبًا
وَمَا نَحْنُ لَهُ بِمُؤْمِنِينَ ﴿٣٨﴾

قَالَ رَبِّ انصُرْنِي بِمَا كَذَّبُونِ ﴿٣٩﴾

قَالَ عَمَّا قَلِيلٍ لَيُصْبِحُنَّ نَادِمِينَ ﴿٤٠﴾

فَأَخَذْتَهُمُ الصَّيْحَةَ بِالْحَقِّ فَجَعَلْنَاهُمْ
عِثَّةً فَبَعْدًا لِلْقَوْمِ الظَّالِمِينَ ﴿٤١﴾

42. Then, after them, We created other generations.
43. No nation can advance their term, nor can they delay it.
44. Then, We sent Our Messengers in succession. Every time there came to a nation their Messenger, they denied him; so We made them follow one another (to destruction), and We made them as *Aḥādīth* (the true stories for mankind to learn a lesson from them). So, away with a people who believe not!
45. Then, We sent Mūsa (Moses) and his brother Hārūn (Aaron), with Our *Āyāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) and manifest authority,
46. To Fir'aun (Pharaoh) and his chiefs, but they behaved insolently and they were people self-exalting (by disobeying their Lord, and exalting themselves over and above the Messenger of Allāh).
47. They said: "Shall we believe in two men like ourselves, and their people are obedient to us with humility (and we use them to serve us as we like)."
48. So, they denied them both [Mūsā (Moses) and Hārūn (Aaron)], and became of those who were destroyed.
49. And indeed We gave Mūsā (Moses) the Scripture, that they may be guided.

ثُمَّ أَنْشَأْنَا مِنْ بَعْدِهِمْ قُرُونًا آخَرِينَ ﴿٤٢﴾

مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَأْخِرُونَ ﴿٤٣﴾

ثُمَّ أَرْسَلْنَا رُسُلَنَا تَتْرًا كُلًّا مَا جَاءَ أُمَّةً
رَسُولُهَا كَذَّبُونَهُ فَاتَّبَعْنَا بَعْضَهُمْ بَعْضًا
وَجَعَلْنَاهُمْ أَحَادِيثَ فَبُعْدًا لِقَوْمٍ لَا
يُؤْمِنُونَ ﴿٤٤﴾

ثُمَّ أَرْسَلْنَا مُوسَىٰ وَأَخَاهُ هَارُونَ
بِآيَاتِنَا
وَسُلْطَانٍ مُبِينٍ ﴿٤٥﴾

إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ فَاسْتَكْبَرُوا وَكَانُوا
قَوْمًا عَالِينَ ﴿٤٦﴾

فَقَالُوا أَنُؤْمِنُ بِبَشَرَيْنِ مِثْلِنَا وَقَوْمُهُمَا لَنَا
عَبِيدُونَ ﴿٤٧﴾

فَكَذَّبُوهُمَا فَكَانُوا مِنَ الْمُهْلَكِينَ ﴿٤٨﴾

وَلَقَدْ آتَيْنَا مُوسَىٰ الْكِتَابَ لَعَلَّهُمْ
يَهْتَدُونَ ﴿٤٩﴾

50. And We made the son of Maryam (Mary) and his mother as a sign, and We gave them refuge on high ground, a place of rest, security and flowing streams.
51. O (you) Messengers! Eat of the *Tayyibāt* [all kinds of *Halāl* foods which Allāh has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables, fruits, etc.)] and do righteous deeds. Verily, I am All-Knower of what you do.
52. And verily, this your religion (of Islāmic Monotheism) is one religion, and I am your Lord, so fear (keep your duty to) Me.
53. But they (men) have broken their religion among them into sects,⁽¹⁾ each group rejoicing in what is with it (as its beliefs).
54. So leave them in their error for a time.
55. Do they think that, in wealth and children with which We enlarge them,
56. We hasten to them with good things. Nay, [it is a *Fitnah* (trial) in this worldly life so that they will have no share of good things in the Hereafter] but they perceive not. [*Tafsīr Al-Qurtubī*].
57. Verily, those who live in awe for fear of their Lord;
58. And those who believe in the *Āyāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord;

وَجَعَلْنَا ابْنَ مَرْيَمَ وَأُمَّهُ آيَةً وَآوَيْنَهُمَا إِلَىٰ رَبْوَةٍ ذَاتِ قَرَارٍ وَمَعِينٍ ﴿٥٠﴾

يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٥١﴾

وَإِنَّ هَذِيحَ أُمَّتِكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاتَّقُونِ ﴿٥٢﴾

فَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ زُبُرًا كُلٌّ حِزْبٌ بِمَا لَدَيْهِمْ فَرِحُونَ ﴿٥٣﴾

فَذَرَهُمْ فِي عَمَرَتِهِمْ حَتَّىٰ حِينٍ ﴿٥٤﴾

أَيَحْسَبُونَ أَنَّمَا نُمِدُّهُم بِهِ مِنْ مَالٍ وَبَنِينَ ﴿٥٥﴾

نُسَارِعُ لَهُمْ فِي الْخَيْرَاتِ بَلْ لَا يَشْعُرُونَ ﴿٥٦﴾

إِنَّ الَّذِينَ هُمْ مِنْ خَشْيَةِ رَبِّهِمْ مُشْفِقُونَ ﴿٥٧﴾

وَالَّذِينَ هُمْ بِآيَاتِ رَبِّهِمْ يُؤْمِنُونَ ﴿٥٨﴾

(1) (V.23:53) See the footnote of (V.3:103).

59. And those who join not anyone (in worship) as partners with their Lord;
60. And those who give that (their charity) which they give (and also do other good deeds) with their hearts full of fear (whether their alms and charities have been accepted or not),⁽¹⁾ because they are sure to return to their Lord (for reckoning).
61. It is these who hasten in the good deeds, and they are foremost in them [e.g. offering the compulsory *Ṣalāt* (prayers) in their (early) stated, fixed times and so on].
62. And We tax not any person except according to his capacity, and with Us is a Record which speaks the truth, and they will not be wronged.
63. Nay, but their hearts are covered from (understanding) this (the Qur'ān), and they have other (evil) deeds, besides, which they are doing.
64. Until, when We seize those of them who lead a luxurious life with punishment: behold, they make humble invocation with a loud voice.
65. Invoke not loudly this day! Certainly, you shall not be helped by Us.

وَالَّذِينَ هُمْ بِرَبِّهِمْ لَا يُشْرِكُونَ ﴿٥٩﴾

وَالَّذِينَ يُؤْتُونَ مَا آتَاوْا وَقُلُوبُهُمْ وَجِلَةٌ
أَنَّهْم إِلَىٰ رَبِّهِمْ رَاجِعُونَ ﴿٦٠﴾

أُولَٰئِكَ يُسْرِعُونَ فِي الْخَيْرَاتِ وَهُمْ لَهَا
سَابِقُونَ ﴿٦١﴾

وَلَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا وَلَدَيْنَا
كِتَابٌ يَنْطِقُ بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ ﴿٦٢﴾

بَلْ قُلُوبُهُمْ فِي غَمْرَةٍ مِّنْ هَٰذَا وَلَهُمْ
أَعْمَلٌ مِّنْ دُونِ ذَٰلِكَ هُمْ لَهَا عَمِلُونَ ﴿٦٣﴾

حَتَّىٰ إِذَا أَخَذْنَا مُتْرَفِيهِم بِالْعَذَابِ إِذَا
هُمْ يَجْعُرُونَ ﴿٦٤﴾

لَا تَجْعُرُوا الْيَوْمَ إِنَّكُمْ مِنَّا لَا تَنْصُرُونَ ﴿٦٥﴾

(1) (V.23:60) Narrated 'Āishah رَضِيَ اللَّهُ عَنْهَا (the wife of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), I asked Allāh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ about this (following Verse): "And those who give that (their charity) which they give (and also do other good deeds) with their hearts full of fear..." (V.23:60).

She added: "Are these who drink alcoholic drinks and steal?" Allāh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied: "No! O the daughter of Aṣ-Ṣiddīq, but they are those who fast, pray, and practise charity and they are afraid that (their good) deeds may not be accepted (by Allāh) from them. 'It is these who hasten in good deeds.'" (*Sunan At-Tirmidhī, Ḥadīth* No. 3225), (*Tafsīr Al-Qurṭubī*).

66. Indeed, My Verses used to be recited to you, but you used to turn back on your heels (denying them, and refusing with hatred to listen to them).
67. In pride (they — Quraish pagans and polytheists of Makkah used to feel proud that they are the dwellers of Makkah sanctuary — *Haram*), talking evil about it (the Qur'ān) by night.
68. Have they not pondered over the Word (of Allāh, i.e. what is sent down to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), or has there come to them what had not come to their fathers of old?
69. Or is it that they did not recognize their Messenger (Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) so they deny him?
70. Or say they: “There is madness in him?” Nay, but he brought them the truth [i.e. *Tauhīd*: Worshipping Allāh Alone in all aspects, the Qur'ān and the religion of Islām], but most of them (the disbelievers) are averse to the truth.
71. And if the truth had been in accordance with their desires, verily, the heavens and the earth, and whosoever is therein would have been corrupted! Nay, We have brought them their reminder (the Qur'ān), but they turn away from their reminder.
72. Or is it that you (O Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) ask them for some wages? But the recompense of your Lord is better, and He is the Best of those who give sustenance.

فَدَّ كَانَتْ ءَايَاتِي تُتْلَىٰ عَلَيْكُمْ فَكُنْتُمْ
عَلَىٰ أَعْقَابِكُمْ تَنْكِصُونَ ﴿٦٦﴾

مُسْتَكْبِرِينَ بِهِءَ سَلْمِيرًا تَهْجُرُونَ ﴿٦٧﴾

أَفَلَمْ يَدَّبَّرُوا الْقَوْلَ أَمْ جَاءَهُمْ مَا لَمْ يَأْتِ
ءَابَاءَهُمُ الْأَوَّلِينَ ﴿٦٨﴾

أَمْ لَمْ يَعْرِفُوا رَسُولَهُمْ فَهُمْ لَهُ مُنْكَرُونَ ﴿٦٩﴾

أَمْ يَقُولُونَ بِهِءَ جِنَّةٍ بَلْ جَاءَهُمُ بِالْحَقِّ
وَأَكْثَرُهُمُ لِلْحَقِّ كَارِهُونَ ﴿٧٠﴾

وَلَوْ أَتَبَعَ الْحَقُّ أَهْوَاءَهُمْ لَفَسَدَتِ
السَّمَوَاتُ وَالْأَرْضُ وَمَنْ فِيهِنَّ بَلْ
أَتَيْنَاهُمْ بِذِكْرِهِمْ فَهُمْ عَنْ ذِكْرِهِمْ
مُعْرِضُونَ ﴿٧١﴾

أَمْ تَسْأَلُهُمْ خَرْجًا فَخَرَّاجُ رَبِّكَ خَيْرٌ
وَهُوَ خَيْرُ الرَّزَاقِينَ ﴿٧٢﴾

73. And certainly, you (O Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) call them to a Straight Path (true religion — Islāmic Monotheism).
74. And verily, those who believe not in the Hereafter are indeed deviating far astray from the Path (true religion — Islāmic Monotheism).
75. And though We had mercy on them and removed the distress which is on them, still they would obstinately persist in their transgression, wandering blindly.
76. And indeed, We seized them with punishment, but they humbled not themselves to their Lord, nor did they invoke (Allāh) with submission to Him.
77. Until, when We open for them a gate of severe punishment, then lo! they will be plunged into destruction with deep regrets, sorrows and in despair.
78. It is He Who has created for you (the sense of) hearing (ears), eyes (sight), and hearts (understanding). Little thanks you give.
79. And it is He Who has created you on the earth, and to Him you shall be gathered back.
80. And it is He Who gives life and causes death, and His is the alternation of night and day. Will you not then understand?
81. Nay, but they say the like of what the men of old said.

وَأَنَّكَ لَتَدْعُهُمْ إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ﴿٧٣﴾

وَأِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ عَنِ
الصِّرَاطِ لَنُكَيِّبُونَ ﴿٧٤﴾

* وَلَوْ رَحِمْنَاهُمْ وَكَشَفْنَا مَا بِهِم مِّنْ ضُرٍّ
لَلْجِبُوا فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿٧٥﴾

وَلَقَدْ أَخَذْنَاهُم بِالْعَذَابِ فَمَا اسْتَكَانُوا
لِرَبِّهِمْ وَمَا يَتَضَرَّعُونَ ﴿٧٦﴾

حَتَّىٰ إِذَا فَتَحْنَا عَلَيْهِم بَابًا ذَا عَذَابٍ
شَدِيدٍ إِذَا هُمْ فِيهِ مُبْلِسُونَ ﴿٧٧﴾

وَهُوَ الَّذِي أَنْشَأَ لَكُمُ السَّمْعَ وَالْأَبْصَرَ
وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ ﴿٧٨﴾

وَهُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ
تُحْشَرُونَ ﴿٧٩﴾

وَهُوَ الَّذِي يُحْيِي وَيُمِيتُ وَلَهُ اخْتِلَافُ
الَّيْلِ وَالنَّهَارِ أَفَلَا تَعْقِلُونَ ﴿٨٠﴾

بَلْ قَالُوا مِثْلَ مَا قَالَ الْأَوَّلُونَ ﴿٨١﴾

82. They said: “When we are dead and have become dust and bones, shall we be resurrected indeed?”
83. “Verily, this we have been promised — we and our fathers before (us)! This is nothing but tales of the ancients!”
84. Say: “Whose is the earth and whosoever is therein? If you know!”
85. They will say: “It is Allāh’s!” Say: “Will you not then remember?”
86. Say: “Who is (the) Lord of the seven heavens, and (the) Lord of the Great Throne?”
87. They will say: “Allāh.” Say: “Will you not then fear Allāh (believe in His Oneness, obey Him, believe in the Resurrection and Recompense for every good or bad deed)?”
88. Say “In Whose Hand is the sovereignty of everything (i.e. treasures of each and everything)? And He protects (all), while against Whom there is no protector, (i.e. if Allāh saves anyone none can punish or harm him, and if Allāh punishes or harms anyone none can save him), if you know?” [*Tafsīr Al-Qurṭubī*]
89. They will say: “(All that belongs) to Allāh.” Say: “How then are you deceived and turned away from the truth?”
90. Nay, but We have brought them the truth (Islāmic Monotheism), and verily, they (disbelievers) are liars.

قَالُوا أَأِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظْمًا أَأَنَّا لَمَبْعُوثُونَ ﴿٨٢﴾

لَقَدْ وَعَدْنَا نَحْنُ وَعَآبَاؤُنَا هَذَا مِنْ قَبْلُ
إِنَّ هَذَا إِلَّا أَسْطِيرُ الْأَوَّلِينَ ﴿٨٣﴾

قُلْ لِمَنِ الْأَرْضُ وَمَنْ فِيهَا إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٨٤﴾

سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَذَكَّرُونَ ﴿٨٥﴾

قُلْ مَنْ رَبُّ السَّمَوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ ﴿٨٦﴾

سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَتَّقُونَ ﴿٨٧﴾

قُلْ مَنْ مِنْ يَدَيْهِ مَلَكُوتُ كُلِّ شَيْءٍ وَهُوَ يُجِيرُ
وَلَا يُجَارُ عَلَيْهِ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٨٨﴾

سَيَقُولُونَ لِلَّهِ قُلْ فَأَنَّى تُسْحَرُونَ ﴿٨٩﴾

بَلْ أَتَيْنَهُمْ بِالْحَقِّ وَإِنَّهُمْ لَكَاذِبُونَ ﴿٩٠﴾

91. No son (or offspring) did Allāh beget, nor is there any *ilāh* (god) along with Him. (If there had been many gods), then each god would have taken away what he had created, and some would have tried to overcome others! Glorified is Allāh above all that they attribute to Him!
92. All-Knower of the unseen and the seen! Exalted is He over all that they associate as partners to Him!
93. Say (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ): “My Lord! If You would show me that with which they are threatened (torment),
94. “My Lord! Then (save me from Your punishment), put me not amongst the people who are the *Zālimūn* (polytheists and wrong-doers).”
95. And indeed We are Able to show you (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) that with which We have threatened them.
96. Repel evil with that which is better. We are Best-Knower of the things they utter.
97. And say: “My Lord! I seek refuge with You from the whisperings (suggestions) of the *Shayāṭīn* (devils).
98. “And I seek refuge with You, My Lord! lest they should come near me.”
99. Until, when death comes to one of them (those who join partners with Allāh), he says: “My Lord! Send me back,

مَا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ
إِلَهِ إِذَا لَدَّهَبَ كُلُّ إِلَهٍ بِمَا خَلَقَ وَلَعَلَّا
بَعْضُهُمْ عَلَى بَعْضٍ سُبْحَانَ اللَّهِ عَمَّا
يَصِفُونَ ﴿٩١﴾

عَلِيمِ الْغَيْبِ وَالشَّهَادَةِ فَتَعَلَىٰ عَمَّا
يُشْرِكُونَ ﴿٩٢﴾

قُلْ رَبِّ إِمَّا تُرِيَّتِي مَا يُوعَدُونَ ﴿٩٣﴾

رَبِّ فَلَا تَجْعَلْنِي فِي الْقَوْمِ الظَّالِمِينَ ﴿٩٤﴾

وَإِنَّا عَلَىٰ أَنْ تُرِيكَ مَا نَعُدَّهُمْ لَقَادِرُونَ ﴿٩٥﴾

أَدْفَعْ بِأَلَّتِي هِيَ أَحْسَنُ السَّيِّئَةِ نَحْنُ
أَعْلَمُ بِمَا يَصِفُونَ ﴿٩٦﴾

وَقُلْ رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ
الشَّيَاطِينِ ﴿٩٧﴾

وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ ﴿٩٨﴾

حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ
ارْجِعُونِ ﴿٩٩﴾

100. "So that I may do good in that which I have left behind!" No! It is but a word that he speaks; and behind them is *Barzakh* (a barrier) until the Day when they will be resurrected.
101. Then, when the Trumpet is blown, there will be no kinship among them that Day, nor will they ask of one another.
102. Then, those whose scales (of good deeds) are heavy, these! they are the successful.
103. And those whose scales (of good deeds) are light, they are those who lose their own selves, in Hell will they abide forever.
104. The Fire will burn their faces, and therein they will grin, with displaced lips (disfigured).
105. "Were not My Verses (this Qur'ān) recited to you, and then you used to deny them?"
106. They will say: "Our Lord! Our wretchedness overcame us, and we were (an) erring people.
107. "Our Lord! Bring us out of this. If ever we return (to evil), then indeed we shall be *Zālimūn* (polytheists, oppressors, unjust, and wrong-doers)."
108. He (Allāh) will say: "Remain you in it with ignominy! And speak you not to Me!"
109. Verily, there was a party of My slaves, who used to say: "Our Lord! We believe, so forgive us, and have mercy on us, for You are the Best of all who show mercy!"

لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ كَلَّا إِنَّهَا
كَلِمَةٌ هُوَ قَائِلُهَا وَمِن وَرَائِهِم بَرْزَخٌ إِلَى
يَوْمِ يُبْعَثُونَ ﴿١٠٠﴾

فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْسَابَ بَيْنَهُمْ
يَوْمَئِذٍ وَلَا يَتَسَاءَلُونَ ﴿١٠١﴾

فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ
الْمُفْلِحُونَ ﴿١٠٢﴾

وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ
خَسِرُوا أَنْفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ ﴿١٠٣﴾

تَلْفَحُ وُجُوهُهُمُ النَّارَ وَهُمْ فِيهَا
كَالِحُونَ ﴿١٠٤﴾

أَلَمْ تَكُنْ تَكُنْ عَائِلِي تَتْلَىٰ عَلَيْكُمْ فَكُنْتُمْ
بِهَا تَكْذِبُونَ ﴿١٠٥﴾

قَالُوا رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَكُنَّا
قَوْمًا ضَالِّينَ ﴿١٠٦﴾

رَبَّنَا أَخْرِجْنَا مِنْهَا فَإِن عُدْنَا فَإِنَّا
ظَالِمُونَ ﴿١٠٧﴾

قَالَ أَحْسَبُوا فِيهَا وَلَا تُكَلِّمُونَ ﴿١٠٨﴾

إِنَّهُ كَانَ قَرِيْبٌ مِّنْ عِبَادِي يَقُولُونَ رَبَّنَا
ءَامِنًا فَاعْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ
الرَّاحِمِينَ ﴿١٠٩﴾

110. But you took them for a laughing stock, so much so that they made you forget My Remembrance while you used to laugh at them!
111. Verily, I have rewarded them this Day for their patience: they are indeed the ones that are successful.
112. He (Allāh) will say: “What number of years did you stay on earth?”
113. They will say: “We stayed a day or part of a day. Ask of those who keep account.”
114. He (Allāh) will say: “You stayed not but a little, if you had only known!
115. “Did you think that We had created you in play (without any purpose), and that you would not be brought back to Us?”
116. So Exalted is Allāh, the True King: *Lā ilāhā illā Huwa* (none has the right to be worshipped but He), the Lord of the Supreme Throne!
117. And whoever invokes (or worships), besides Allāh, any other *ilāh* (god), of whom he has no proof; then his reckoning is only with his Lord. Surely! *Al-Kāfirūn* (the disbelievers in Allāh and in the Oneness of Allāh, polytheists, pagans, idolaters) will not be successful.
118. And say (O Muḥammad ﷺ): “My Lord! Forgive and have mercy, for You are the Best of those who show mercy!”

فَاتَّخَذْتُمُوهُمْ سِخْرِيًّا حَتَّىٰ أَنْسَوَكُم
ذِكْرِي وَكُنْتُمْ مِنْهُمْ تَضْحَكُونَ ﴿١١٠﴾

إِنِّي جَزَيْتُهُمُ الْيَوْمَ بِمَا صَبَرُوا أَنَّهُمْ هُمُ
الْفَائِزُونَ ﴿١١١﴾

قَالَ كَمْ لَبِئْتُمْ فِي الْأَرْضِ عَدَدَ سِنِينَ ﴿١١٢﴾

قَالُوا لَبِئْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ فَسْئَلِ
الْعَادِينَ ﴿١١٣﴾

قَالَ إِنْ لَبِئْتُمْ إِلَّا قَلِيلًا لَوْ أَنْتُمْ كُنْتُمْ
تَعْلَمُونَ ﴿١١٤﴾

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ
إِلَيْنَا لَا تُرْجَعُونَ ﴿١١٥﴾

فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ لَا إِلَهَ إِلَّا هُوَ
رَبُّ الْعَرْشِ الْكَرِيمِ ﴿١١٦﴾

وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ
لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ إِنَّهُ لَا
يُفْلِحُ الْكَافِرُونَ ﴿١١٧﴾

وَقُلْ رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ
الرَّاحِمِينَ ﴿١١٨﴾

(24)

Sūrat An-Nūr
(The Light)

سُورَةُ النُّورِ

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

- (This is) a *Sūrah* (chapter of the Qur'ān) which We have sent down and which We have enjoined, (ordained its laws); and in it We have revealed manifest *Āyāt* (proofs, evidences, lessons, signs, revelations — lawful and unlawful things, and set boundaries of Islāmic Religion), that you may remember.
- The fornicatress and the fornicator, flog each of them with a hundred stripes. Let not pity withhold you in their case, in a punishment prescribed by Allāh, if you believe in Allāh and the Last Day. And let a party of the believers witness their punishment. (This punishment is for unmarried persons guilty of the above crime, but if married persons commit it (illegal sex), the punishment is to stone them to death, according to Allāh's Law)⁽¹⁾.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سُورَةٌ أَنْزَلْنَاهَا وَفَرَضْنَاهَا وَأَنْزَلْنَا فِيهَا
آيَاتٍ بَيِّنَاتٍ لَعَلَّكُمْ تَذَكَّرُونَ ﴿١﴾

الرَّانِيَةَ وَالزَّانِيَ فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا
مِائَةَ جَلْدَةٍ وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي
دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ وَلْيَشْهَدْ عَذَابَهُمَا طَائِفَةٌ مِّنَ
الْمُؤْمِنِينَ ﴿٢﴾

(1) (V.24:2):

- Narrated Abu Hurairah رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ judged that the unmarried person who was guilty of illegal sexual intercourse be exiled for one year and receive the legal punishment (i.e., be flogged with one hundred stripes). (*Ṣaḥīḥ Al-Bukhārī*, Vol. 8, *Ḥadīth* No. 819).
- Narrated Jābir ibn 'Abdullāh Al-Anṣārī رَضِيَ اللَّهُ عَنْهُ: A man from the tribe of Bani Aslam came to Allāh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and informed him that he had

3. The adulterer-fornicator marries not but an adulteress-fornicatress or a *Mushrikah*, and the adulteress-fornicatress none marries her except an adulterer-fornicator or a *Mushrik* [and that means that the man who agrees to marry (have a sexual relation with) a *Mushrikah* (female polytheist, pagan or idolatress) or a prostitute, then surely he is either an adulterer-fornicator, or a *Mushrik* (polytheist, pagan or idolater). And the woman who agrees to marry (have a sexual relation with) a *Mushrik* (polytheist, pagan or idolater) or an adulterer-fornicator, then she is either a prostitute or a *Mushrikah* (female polytheist, pagan, or idolatress)]. Such a thing is forbidden to the believers (of Islāmic Monotheism).
4. And those who accuse chaste women, and produce not four witnesses, flog them with eighty stripes, and reject their testimony forever. They indeed are the *Fāsiqūn* (liars, rebellious, disobedient to Allāh).
5. Except those who repent thereafter and do righteous deeds; (for such) verily, Allāh is Oft-Forgiving, Most Merciful.
6. And for those who accuse their wives, but have no witnesses except themselves, let the testimony of one of them be four testimonies (i.e. testifies four times) by Allāh that he is one of those who speak the truth.

الرَّانِي لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً
وَالزَّانِيَةُ لَا يَنْكِحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ
وَحَرَّمَ ذَلِكَ عَلَى الْمُؤْمِنِينَ ﴿٣﴾

وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا
بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً
وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا وَأُولَئِكَ هُمُ
الْفَاسِقُونَ ﴿٤﴾

إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا
فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٥﴾

وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُنْ لَهُمْ
شُهَدَاءُ إِلَّا أَنفُسُهُمْ فَشَهَدَةُ أَحَدِهِمْ أَرْبَعُ
شَهَدَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الصَّادِقِينَ ﴿٦﴾

committed illegal sexual intercourse and he bore witness four times against himself. Allāh's Messenger ﷺ ordered him to be stoned to death as he was a married person. (*Ṣaḥīḥ Al-Bukhārī*, Vol. 8, *Ḥadīth* No. 805).

c) See (V.4:25).

7. And the fifth (testimony should be) the invoking of the Curse of Allāh on him if he be of those who tell a lie (against her).
8. But she shall avert the punishment (of stoning to death) from her, if she bears witness four times by Allāh, that he (her husband) is telling a lie.
9. And the fifth (testimony) should be that the Wrath of Allāh be upon her if he (her husband) speaks the truth.
10. And had it not been for the Grace of Allāh and His Mercy on you (He would have hastened the punishment upon you)! And that Allāh is the One Who forgives and accepts repentance, the All-Wise.
11. Verily, those who brought forth the slander (against ‘Āishah رَضِيَ اللَّهُ عَنْهَا the wife of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) are a group among you. Consider it not a bad thing for you. Nay, it is good for you. To every man among them will be paid that which he had earned of the sin, and as for him among them who had the greater share therein, his will be a great torment.
12. Why then, did not the believers, men and women, when you heard it (the slander), think good of their own people and say: “This (charge) is an obvious lie⁽¹⁾?”

وَالْحَمِيسَةَ أَنْ لَعَنَتِ اللَّهُ عَلَيْهِ إِنْ كَانَ
مِنَ الْكَذِبِينَ ﴿٧﴾

وَيَدْرُؤُا عَنْهَا الْعَذَابَ أَنْ تَشْهَدَ أَرْبَعَ
شَهَدَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الْكَذِبِينَ ﴿٨﴾

وَالْحَمِيسَةَ أَنْ غَضِبَ اللَّهُ عَلَيْهَا إِنْ
كَانَ مِنَ الصَّادِقِينَ ﴿٩﴾

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ
اللَّهَ تَوَّابٌ حَكِيمٌ ﴿١٠﴾

إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِّنْكُمْ
لَا تَحْسَبُوهُ شَرًّا لَّكُمْ بَلْ هُوَ خَيْرٌ لَّكُمْ
لِكُلِّ امْرِئٍ مِّنْهُمْ مَا أَكْتَسَبَ مِنَ الْإِثْمِ
وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ
عَظِيمٌ ﴿١١﴾

لَوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ
وَالْمُؤْمِنَاتُ بَأْنفُسِهِنَّ خَيْرًا وَقَالُوا هَذَا
إِفْكٌ مُّبِينٌ ﴿١٢﴾

(1) (V.24:12) See *Ṣaḥīḥ Al-Bukhārī*, Vol.6, *Ḥadīth* No.274 The story of the slander against ‘Āishah رَضِيَ اللَّهُ عَنْهَا, the wife of Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

13. Why did they not produce four witnesses? Since they (the slanderers) have not produced witnesses! Then with Allāh they are the liars.
14. Had it not been for the Grace of Allāh and His Mercy to you in this world and in the Hereafter, a great torment would have touched you for that whereof you had spoken.
15. When you were propagating it with your tongues, and uttering with your mouths that whereof you had no knowledge, you counted it a little thing, while with Allāh it was very great.
16. And why did you not, when you heard it, say: "It is not right for us to speak of this. Glorified are You (O Allāh)! This is a great lie."
17. Allāh forbids you from it and warns you not to repeat the like of it forever, if you are believers.
18. And Allāh makes the *Āyāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) plain to you, and Allāh is All-Knower, All-Wise.
19. Verily, those who like that (the crime of) illegal sexual intercourse should be propagated among those who believe, they will have a painful torment in this world and in the Hereafter. And Allāh knows and you know not.
20. And had it not been for the Grace of Allāh and His Mercy on you, (Allāh would have hastened the punishment upon you). And that Allāh is full of Kindness, Most Merciful.

لَوْلَا جَاءُوا عَلَيْهِ بِأَرْبَعَةِ شُهَدَاءَ فَإِذْ لَمْ يَأْتُوا بِالشُّهَدَاءِ فَأُولَئِكَ عِنْدَ اللَّهِ هُمُ الْكَاذِبُونَ ﴿١٣﴾

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ فِي الدُّنْيَا وَالْآخِرَةِ لَمَسَّكُمْ فِي مَا أَفَضْتُمْ فِيهِ عَذَابٌ عَظِيمٌ ﴿١٤﴾

إِذْ تَلَقَّوْنَهُ بِالسِّبْتِ كُمْ وَتَقُولُونَ بِأَفْوَاهِكُمْ مَا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَتَحْسِبُونَهُ هَيِّنًا وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ ﴿١٥﴾

وَلَوْلَا إِذْ سَمِعْتُمُوهُ قُلْتُمْ مَا يَكُونُ لَنَا أَنْ نَتَكَلَّمَ بِهَذَا سُبْحَانَكَ هَذَا بُهْتَانٌ عَظِيمٌ ﴿١٦﴾

يَعِظُكُمُ اللَّهُ أَنْ تَعُودُوا لِمِثْلِهِ ۚ أَبَدًا إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٧﴾

وَيُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٨﴾

إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ ءَامَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ ۗ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿١٩﴾

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ رءُوفٌ رَحِيمٌ ﴿٢٠﴾

21. O you who believe! Follow not the footsteps of *Shaitān* (Satan). And whosoever follows the footsteps of *Shaitān* (Satan), then, verily, he commands *Al-Fahshā'* [i.e. to commit indecency (illegal sexual intercourse)], and *Al-Munkar* [disbelief and polytheism (i.e. to do evil and wicked deeds; and to speak or to do what is forbidden in Islām)]. And had it not been for the Grace of Allāh and His Mercy on you, not one of you would ever have been pure from sins. But Allāh purifies (guides to Islām) whom He wills, and Allāh is All-Hearer, All-Knower.
22. And let not those among you who are blessed with graces and wealth swear not to give (any sort of help) to their kinsmen, *Al-Masākīn* (the needy), and those who left their homes for Allāh's Cause. Let them pardon and forgive. Do you not love that Allāh should forgive you? And Allāh is Oft-Forgiving, Most Merciful.
23. Verily, those who accuse chaste women, who never even think of anything touching their chastity and are good believers — are cursed in this life and in the Hereafter, and for them will be a great torment —
24. On the Day when their tongues, their hands, and their legs (or feet) will bear witness against them as to what they used to do.
25. On that Day Allāh will pay them the recompense of their deeds in full, and they will know that Allāh, He is the Manifest Truth.

﴿٢١﴾ يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّبِعُوا خُطُوٰتِ الشَّيْطٰنِ وَمَنْ يَتَّبِعْ خُطُوٰتِ الشَّيْطٰنِ فَإِنَّهُ يَأْمُرُ بِالْفَحْشَآءِ وَالْمُنْكَرِ وَلَوْلَا فَضْلُ اللّٰهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكٰى مِنْكُمْ مِّنْ أَحَدٍ أَبَدًا وَلَكِنَّ اللّٰهَ يُزَكِّى مَنْ يَشَآءُ وَاللّٰهُ سَمِيعٌ عَلِيمٌ ﴿٢١﴾

﴿٢٢﴾ وَلَا يَأْتَلِ أُولُو الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَن يُؤْتُوا أُولِي الْقُرْبَىٰ وَالْمَسْكِينِ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللّٰهِ وَلْيَعْفُوا وَلْيَصْفَحُوا أَلَا يُحِبُّونَ أَن يَغْفِرَ اللّٰهُ لَكُمْ وَاللّٰهُ غَفُورٌ رَّحِيمٌ ﴿٢٢﴾

﴿٢٣﴾ إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ لَعُنُوا فِي الدُّنْيَا وَالْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٢٣﴾

﴿٢٤﴾ يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿٢٤﴾

﴿٢٥﴾ يَوْمَئِذٍ يُؤْفِكُهُمُ اللّٰهُ دِينَهُمُ الْحَقَّ وَيَعْلَمُونَ أَنَّ اللّٰهَ هُوَ الْحَقُّ الْمُبِينُ ﴿٢٥﴾

26. Bad statements are for bad people (or bad women for bad men) and bad people for bad statements (or bad men for bad women). Good statements are for good people (or good women for good men) and good people for good statements (or good men for good women): such (good people) are innocent of (every) bad statement which they say; for them is Forgiveness, and *Rizqun Karīm* (generous provision i.e. Paradise).
27. O you who believe! Enter not houses other than your own, until you have asked permission and greeted those in them; that is better for you, in order that you may remember.
28. And if you find no one therein, still, enter not until permission has been given to you. And if you are asked to go back, go back, for it is purer for you. And Allāh is All-Knower of what you do.
29. There is no sin on you that you enter (without taking permission) houses uninhabited (i.e. not possessed by anybody), (when) you have any interest in them. And Allāh has knowledge of what you reveal and what you conceal.
30. Tell the believing men to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts). That is purer for them. Verily, Allāh is Well-Acquainted with what they do.

الْحَيِّبَاتُ لِلْحَيِّبِينَ وَالْحَيِّبُونَ
لِلْحَيِّبَاتِ وَالطَّيِّبَاتُ لِلطَّيِّبِينَ
وَالطَّيِّبُونَ لِلطَّيِّبَاتِ أُولَئِكَ مُبَرَّءُونَ
مِمَّا يَقُولُونَ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٢٦﴾

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَدْخُلُوا بُيُوتًا
غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْذِنُوا وَتَسَلِّمُوا
عَلَى أَهْلِهَا ذَلِكَ خَيْرٌ لَكُمْ لَعَلَّكُمْ
تَذَكَّرُونَ ﴿٢٧﴾

فَإِنْ لَمْ تَجِدُوا فِيهَا أَحَدًا فَلَا تَدْخُلُوهَا
حَتَّى يُوَدَّعَ لَكُمْ وَإِنْ قِيلَ لَكُمْ
أَرْجِعُوا فَأَرْجِعُوا هُوَ أَزْكَى لَكُمْ وَاللَّهُ بِمَا
تَعْمَلُونَ عَلِيمٌ ﴿٢٨﴾

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَدْخُلُوا بُيُوتًا
غَيْرَ مَسْكُونَةٍ فِيهَا مَتَعٌ لَكُمْ وَاللَّهُ
يَعْلَمُ مَا تَبْدُونَ وَمَا تَكْتُمُونَ ﴿٢٩﴾

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ
وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَى لَهُمْ إِنَّ
اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ ﴿٣٠﴾

31. And tell the believing women to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts) and not to show off their adornment except only that which is apparent (like both eyes for necessity to see the way, or outer palms of hands or one eye or dress like veil, gloves, head-cover, apron, etc.), and to draw their veils all over their bodies, faces, necks and bosoms, and not to reveal their adornment except to their husbands, or their fathers, or their husband's fathers, or their sons, or their husband's sons, or their brothers or their brother's sons, or their sister's sons, or their (Muslim) women (i.e. their sisters in Islām), or the (female) slaves whom their right hands possess, or old male servants who lack vigour, or small children who have no sense of feminine sex. And let them not stamp their feet so as to reveal what they hide of their adornment. And all of you beg Allāh to forgive you all, O believers, that you may be successful⁽¹⁾.

وَقُلْ لِّلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَاءِ بُعُولَتِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ أَبْنَاؤِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوِ التَّابِعِينَ غَيْرَ أُولِي الْإِرْبَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَىٰ عَوْرَاتِ النِّسَاءِ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهُ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٣١﴾

(1) (V.24:31) “And to draw their veils all over *Juyūbihinna* (i.e. their bodies, faces, necks, and bosoms) and not to reveal their adornment...”

Narrated ‘Āishah رضي الله عنها: ‘May Allāh bestow His Mercy on the early emigrant women. When Allāh revealed:

“And to draw their veils all over *Juyūbihinna* (i.e. their bodies, faces, necks, and bosoms)” — they tore their *Murūt* (a woollen dress, or a waist-binding cloth or an apron, etc.) and covered their heads and faces with those torn *Murūt*.’

Narrated Safīyyah bint Shaibah: ‘Āishah used to say: ‘When the Verse:

“And to draw their veils all over *Juyūbihinna* (i.e. their bodies, faces, necks, and bosoms)” (V.24:31) was revealed, (the ladies) cut their waist sheets at the edges and covered their heads and faces with those cut pieces of cloth.’ (*Ṣaḥīḥ Al-Bukhārī*, Vol.6, *Ḥadīth* No.282).

32. And marry those among you who are single (i.e. a man who has no wife and the woman who has no husband) and (also marry) the *Ṣāliḥūn* (pious, fit and capable ones) of your (male) slaves and maid-servants (female slaves). If they be poor, Allāh will enrich them out of His Bounty. And Allāh is All-Sufficient for His creatures' needs, All-Knower (about the state of the people).

33. And let those who find not the financial means for marriage keep themselves chaste, until Allāh enriches them of His Bounty. And such of your slaves as seek a writing (of emancipation), give them such writing, if you find that there is good and honesty in them. And give them something (yourselves) out of the wealth of Allāh which He has bestowed upon you. And force not your maids to prostitution, if they desire chastity, in order that you may make a gain in the (perishable) goods of this worldly life. But if anyone compels them (to prostitution), then after such compulsion, Allāh is Oft-Forgiving, Most Merciful (to those women, i.e. He will forgive them because they have been forced to do this evil act unwillingly).

34. And indeed We have sent down for you *Āyāt* (proofs, evidences, lessons, signs, revelations, etc.) that make things plain, and the example of those who passed away before you, and an admonition for those who are *Al-Muttaqūn* (the pious)⁽¹⁾.

وَأَنْكِحُوا الْأَيَّامِيَّ مِنْكُمْ وَالصَّالِحِينَ
مِنْ عِبَادِكُمْ وَإِمَائِكُمْ إِنْ يَكُونُوا
فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ ۗ وَاللَّهُ
وَاسِعٌ عَلِيمٌ ﴿٣٢﴾

وَلْيَسْتَعْفِفِ الَّذِينَ لَا يَجِدُونَ نِكَاحًا
حَتَّىٰ يُغْنِيَهُمُ اللَّهُ مِنْ فَضْلِهِ ۗ وَالَّذِينَ
يَبْتَغُونَ الْكِتَابَ مِمَّا مَلَكَتْ أَيْمَانُكُمْ
فَكَاتِبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا ۚ وَآتُوهُمْ
مِنْ مَالِ اللَّهِ الَّذِي آتَاكُمْ وَلَا
تُكْرَهُوا فَتَيِّبْتُمْ عَلَىٰ السَّعَاءِ إِنْ أَرَدْتُمْ
تَحَصُّنًا لِنَبْتِغُوا عَرَضَ الْحَيَاةِ الدُّنْيَا ۚ وَمَنْ
يُكْرِهِنَّ فَإِنَّ اللَّهَ مِنْ بَعْدِ إِكْرَاهِهِنَّ
غَفُورٌ رَحِيمٌ ﴿٣٣﴾

وَلَقَدْ أَنْزَلْنَا إِلَيْكُمْ آيَاتٍ مُبَيِّنَاتٍ
وَمَثَلًا لِمَنِ الدِّينَ خَلَوْا مِنْ قَبْلِكُمْ
وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٣٤﴾

(1) (V.24:34) See verse: V.2:2.

35. Allāh is the Light of the heavens and the earth. The parable of His Light is as (if there were) a niche and within it a lamp: the lamp is in a glass, the glass as it were a brilliant star, lit from a blessed tree, an olive, neither of the east (i.e. neither it gets sun-rays only in the morning) nor of the west (i.e. nor it gets sun-rays only in the afternoon, but it is exposed to the sun all day long), whose oil would almost glow forth (of itself), though no fire touched it. Light upon Light! Allāh guides to His Light whom He wills. And Allāh sets forth parables for mankind, and Allāh is All-Knower of everything.

36. In houses (mosques) which Allāh has ordered to be raised (to be cleaned, and to be honoured), in them His Name is remembered [i.e. *Adhan*, *Iqamah*, *Ṣalāt* (prayers), invocations, recitation of the Qur’ān, etc.]. Therein glorify Him (Allah) in the mornings and in the afternoons or the evenings,⁽¹⁾

* اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ مِثْلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ الْمِصْبَاحُ فِي زُجَاجَةٍ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبْرَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ نُورٌ عَلَى نُورٍ يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٣٥﴾

فِي بُيُوتٍ أُذِنَ لِلَّهِ أَنْ تَرْفَعَ وَيُذَكَّرَ فِيهَا أَسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ ﴿٣٦﴾

(1) (V.24:36):

- Narrated Abu Qatādah رضي الله عنه: Allāh’s Messenger صلی الله علیه وسلم said: “If anyone of you enters a mosque, he should pray two *Rak’at* (*Tahiyyat-al-Masjid*) before sitting.” (*Ṣaḥīḥ Al-Bukhārī*, Vol.1, *Ḥadīth* No.435).
- Narrated Abu Hurairah رضي الله عنه: Allāh’s Messenger صلی الله علیه وسلم said: “The reward of the *Ṣalāt* (prayer) offered by a person in congregation is multiplied twenty-five times as much than that of the *Ṣalāt* (prayer) offered in one’s house or in the market (alone). And this is because if he performs ablution and does it perfectly and then proceeds to the mosque, with the sole intention of praying: then for every step he takes towards the mosque, he is upgraded one degree in reward and one of his sins is taken off (crossed out) from his accounts (of deeds). When he offers his *Ṣalāt* (prayer), the angels keep on asking Allāh’s Blessings and Allāh’s Forgiveness for him as long as he is (staying) at his *Musallā* (place of prayer). They say: ‘O Allāh! Bestow Your Blessings upon him, be merciful and kind to him.’ And one is regarded in *Ṣalāt* (prayer) as long as one is waiting for the *Ṣalāt* (prayer).” (*Ṣaḥīḥ Al-Bukhārī*, Vol.1, *Ḥadīth* No.620).

37. Men whom neither trade nor sale (business) diverts from the Remembrance of Allāh (with heart and tongue), nor from performing *Aṣ-Ṣalāt* (*Iqāmat-aṣ-Ṣalāt*), nor from giving the *Zakāt*. They fear a Day when hearts and eyes will be overturned (out of the horror of the torment of the Day of Resurrection).
38. That Allāh may reward them according to the best of their deeds, and add even more for them out of His Grace. And Allāh provides without measure to whom He wills⁽¹⁾.
39. As for those who disbelieve, their deeds are like a mirage in a desert. The thirsty one thinks it to be water, until he comes up to it, he finds it to be nothing; but he finds Allāh with him, Who will pay him his due (Hell). And Allāh is Swift in taking account⁽²⁾.
40. Or [the state of a disbeliever] is like the darkness in a vast deep sea, overwhelmed with waves topped by waves, topped by dark clouds, (layers of) darkness upon darkness: if a man stretches out his hand, he can hardly see it! And he for whom Allāh has not appointed light, for him there is no light.

رَجَالٌ لَا تُلْمِهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنِ
ذِكْرِ اللَّهِ وَاقَامَ الصَّلَاةَ وَإِيتَاءَ الزَّكَاةَ
يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ
وَالْأَبْصَارُ ﴿٣٧﴾

لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا عَمِلُوا
وَيَزِيدَهُم مِّن فَضْلِهِ ۗ وَاللَّهُ يَرْزُقُ مَن
يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٣٨﴾

وَالَّذِينَ كَفَرُوا أَعْمَلَهُمْ كَسْرَابٍ بِقِيَعَةٍ
يَجْسَبُهُ الظَّمْثَانُ مَاءً حَتَّىٰ إِذَا جَاءَهُ
لَمْ يَجِدْهُ شَيْئًا وَوَجَدَ اللَّهَ عِنْدَهُ فَوَفَّاهُ
حِسَابَهُ ۗ وَاللَّهُ سَرِيعُ الْحِسَابِ ﴿٣٩﴾

أَوْ كظُلُمَاتٍ فِي بَحْرٍ لُّجِّيٍّ يَغْشَاهُ مَوْجٌ
مِّن فَوْقِهِ مَوْجٌ مِّن فَوْقِهِ سَحَابٌ
ظُلُمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ إِذَا أَخْرَجَ
يَدَهُ لَمْ يَكِدْ يَرُهَا ۗ وَمَن لَّمْ يَجْعَلِ اللَّهُ
لَهُ نُورًا فَمَا لَهُ مِن نُّورٍ ﴿٤٠﴾

(1) (V.24:38) See the footnote of (V.9:121).

(2) (V.24:39) The deeds of a disbeliever are like a mirage for a thirsty person: when he will meet Allāh, he will think that he has a good reward with Allāh of his good deeds, but he will find nothing, like a mirage, and will be thrown in the Fire of Hell.

41. See you not (O Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)) that whosoever is in the heavens and the earth glorify Allah, and the birds with wings out-spread (in their flight)? Of each one He (Allāh) knows indeed his *Ṣalāt* (prayer) and his glorification, [or everyone knows his *Ṣalāt* (prayer) and his glorification]; and Allāh is All-Knower of what they do.
42. And to Allāh belongs the sovereignty of the heavens and the earth, and to Allāh is the return (of all).
43. See you not that Allāh drives the clouds gently, then joins them together, then makes them into a heap of layers, and you see the rain comes forth from between them; and He sends down from the sky hail (like) mountains, (or there are in the heaven mountains of hail from where He sends down hail), and strikes therewith whom He wills, and averts it from whom He wills. The vivid flash of its (clouds) lightning nearly blinds the sight. [*Tafsīr Aṭ-Ṭabarī*].
44. Allāh causes the night and the day to succeed each other (i.e. if the day is gone, the night comes, and if the night is gone, the day comes, and so on). Truly, in this is indeed a lesson for those who have insight.
45. Allāh has created every moving (living) creature from water. Of them there are some that creep on their bellies, and some that walk on two legs, and some that walk on four. Allāh creates what He wills. Verily, Allāh is Able to do all things.

أَلَمْ تَرَ أَنَّ اللَّهَ يُسَبِّحُ لَهُ مَن فِي
السَّمَوَاتِ وَالْأَرْضِ وَالطَّيْرُ صَافَّتِ كُلُّ
قَدِّعِلْمٍ صَلَاتَهُ وَتَسْبِيحَهُ وَاللَّهُ عَلِيمٌ
بِمَا يَفْعَلُونَ ﴿٤١﴾

وَاللَّهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَإِلَى اللَّهِ
الْمَصِيرُ ﴿٤٢﴾

أَلَمْ تَرَ أَنَّ اللَّهَ يُرْجِي سَحَابًا ثُمَّ يُؤَلِّفُ
بَيْنَهُ ثُمَّ يَجْعَلُهُ رُكَامًا فَتَرَى الْوَدْقَ
يَخْرُجُ مِنْ خِلَالِهِ وَيُنزِلُ مِنَ السَّمَاءِ
مِن جِبَالٍ فِيهَا مِنْ بَرَدٍ فَيُصِيبُ بِهِ
مَن يَشَاءُ وَيَصْرِفُهُ عَن مَن يَشَاءُ يَكَادُ
سَنَا بَرْقِهِ يَذْهَبُ بِالْأَبْصَارِ ﴿٤٣﴾

يُقَلِّبُ اللَّهُ اللَّيْلَ وَالنَّهَارَ إِنَّ فِي ذَلِكَ
لَعِبْرَةً لِّأُولِي الْأَبْصَارِ ﴿٤٤﴾

وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِنْ مَّاءٍ فَمِنْهُمْ مَّنْ
يَمْشِي عَلَى بَطْنِهِ وَمِنْهُمْ مَّنْ يَمْشِي
عَلَى رِجْلَيْنِ وَمِنْهُمْ مَّنْ يَمْشِي عَلَى أَرْبَعٍ
يَخْلُقُ اللَّهُ مَا يَشَاءُ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ
قَدِيرٌ ﴿٤٥﴾

46. We have indeed sent down (in this Qur'ān) manifest *Āyāt* [proofs, evidences, verses, lessons, signs, revelations, lawful and unlawful things, and the set boundaries of Islāmic religion, etc. that make things clear (showing the Right Path of Allāh)]. And Allāh guides whom He wills to a Straight Path (i.e. to Allāh's religion of Islāmic Monotheism).
47. They (hypocrites) say: “We have believed in Allāh and in the Messenger (Muḥammad ﷺ), and we obey,” then a party of them turn away thereafter, such are not believers.
48. And when they are called to Allāh (i.e. His Words, the Qur'ān) and His Messenger ﷺ, to judge between them, lo! a party of them refuses (to come) and turns away.
49. But, if the truth is on their side, they come to him willingly with submission.
50. Is there a disease in their hearts? Or do they doubt or fear lest Allāh and His Messenger ﷺ should wrong them in judgement. Nay, it is they themselves who are the *Zālimūn* (polytheists, hypocrites and wrong-doers).
51. The only saying of the faithful believers, when they are called to Allāh (His Words, the Qur'ān) and His Messenger ﷺ, to judge between them, is that they say: “We hear and we obey.” And such are the successful (who will live forever in Paradise).

لَقَدْ أَنْزَلْنَا آيَاتٍ مُبَيِّنَاتٍ وَاللَّهُ يَهْدِي
مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٤٦﴾

وَيَقُولُونَ ءَامَنَّا بِاللَّهِ وَبِالرَّسُولِ وَأَطَعْنَا
ثُمَّ يَتَوَلَّى فَرِيقٌ مِّنْهُمْ مِّن بَعْدِ ذَلِكَ وَمَا
أُوْلَئِكَ بِالْمُؤْمِنِينَ ﴿٤٧﴾

وَإِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكَمَ
بَيْنَهُمْ إِذَا فَرِيقٌ مِّنْهُمْ مُّعْرِضُونَ ﴿٤٨﴾

وَإِنْ يَكُن لَّهُمُ الْحَقُّ يَأْتُوا إِلَيْهِ
مُدْعِينَ ﴿٤٩﴾

أَفِي قُلُوبِهِمْ مَّرَضٌ أَمْ ارْتَابُوا أَمْ يَخَافُونَ
أَنْ يَحِيفَ اللَّهُ عَلَيْهِمْ وَرَسُولَهُ بَلْ
أُوْلَئِكَ هُمُ الظَّالِمُونَ ﴿٥٠﴾

إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ
وَرَسُولِهِ لِيَحْكَمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا
وَأَطَعْنَا وَأُوْلَئِكَ هُمُ الْمُفْلِحُونَ ﴿٥١﴾

52. And whosoever obeys Allāh and His Messenger ﷺ, fears Allāh, and keeps his duty (to Him), such are the successful.
53. They swear by Allāh their strongest oaths, that if only you would order them, they would leave (their homes for fighting in Allāh's Cause). Say: "Swear you not; (this) obedience (of yours) is known (to be false). Verily, Allāh is Well-Acquainted with what you do."
54. Say: "Obey Allāh and obey the Messenger ﷺ, but if you turn away, he (Messenger Muḥammad ﷺ) is only responsible for the duty placed on him (i.e. to convey Allāh's Message) and you for that placed on you. If you obey him, you shall be on the right guidance. The Messenger's duty is only to convey (the message) in a clear way (i.e. to preach in a plain way)."
55. Allāh has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the land, as He granted it to those before them, and that He will grant them the authority to practise their religion which He has chosen for them (i.e. Islām). And He will surely give them, in exchange, safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me. But whoever disbelieves after this, they are the *Fāsiqūn* (rebellious, disobedient to Allāh).

وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ وَيَحْتَسِبْ اللَّهَ وَبِتَّقِيهِ
فَأُولَئِكَ هُمُ الْفَائِزُونَ ﴿٥٢﴾

* وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ
أَمَرْتَهُمْ لَيَخْرُجُنَّ قُلْ لَا تُقْسِمُوا طَاعَةً
مَعْرُوفَةً إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿٥٣﴾

قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِن
تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ
مَا حُمِّلْتُمْ وَإِن تُطِيعُوهُ تَهْتَدُوا وَمَا عَلَى
الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ ﴿٥٤﴾

وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا مِنكُمْ وَعَمِلُوا
الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ
كَمَا أَسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ
وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى
لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ
أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا
وَمَن كَفَرَ بَعْدَ ذَلِكَ فَأُولَئِكَ هُمُ
الْفَاسِقُونَ ﴿٥٥﴾

56. And perform *Aṣ-Ṣalāt* (*Iqāmat-aṣ-Ṣalāt*), and give *Zakāt* and obey the Messenger (Muḥammad ﷺ) that you may receive mercy (from Allāh).

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا
الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ﴿٥٦﴾

57. Consider not that the disbelievers can escape in the land. Their abode shall be the Fire — and worst indeed is that destination.

لَا تَحْسَبَنَّ الَّذِينَ كَفَرُوا مُعْجِزِينَ فِي
الْأَرْضِ وَمَا لَهُمْ مِنَ النَّارِ وَلَيْسَ الْمَصِيرُ ﴿٥٧﴾

58. O you who believe! Let your slaves and slave-girls, and those among you who have not attained the age of puberty ask your permission (before they come to your presence) on three occasions: before *Fajr* (morning) *Ṣalāt* (prayer), and while you put off your clothes for the noonday (rest), and after the '*Ishā'*' (late-night) *Ṣalāt* (prayer). (These) three times are of privacy for you; other than these times there is no sin on you or on them to move about, attending to each other. Thus Allāh makes clear the *Āyāt* (the Verses of this Qur'ān, showing proofs for the legal aspects of permission for visits) to you. And Allāh is All-Knower, All-Wise.

يَأْتِيهَا الَّذِينَ ءَامَنُوا لِيَسْتَأْذِنَكُمْ الَّذِينَ
مَلَكَتْ أَيْمَانُكُمْ وَالَّذِينَ لَمْ يَبْلُغُوا
الْحُلُمَ مِنْكُمْ فَذَلِكُمْ مَرَّتٌ مِّنْ قَبْلِ
صَلَاةِ الْفَجْرِ وَحِينَ تَضَعُونَ ثِيَابَكُمْ
مِّنَ الظَّهْرِ وَمِنَ بَعْدِ صَلَاةِ الْعِشَاءِ
ذَلِكُمْ عَوْرَتٌ لَّكُمْ لَيْسَ عَلَيْكُمْ وَلَا
عَلَيْهِمْ جُنَاحٌ بَعْدَهُنَّ طَوْفُونَ عَلَيْكُمْ
بَعْضُكُمْ عَلَى بَعْضٍ كَذَلِكَ يُبَيِّنُ اللَّهُ
لَكُمْ الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٨﴾

59. And when the children among you come to puberty, then let them (also) ask for permission, as those senior to them (in age). Thus Allāh makes clear His *Āyāt* (Commandments and legal obligations) for you. And Allāh is All-Knower, All-Wise.

وَإِذَا بَلَغَ الْأَطْفَالُ مِنْكُمْ الْحُلُمَ
فَلْيَسْتَأْذِنُوا كَمَا اسْتَأْذَنَ الَّذِينَ مِن
قَبْلِهِمْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ ءَايَاتِهِ
وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٩﴾

60. And as for women past child-bearing who do not expect wed-lock, it is no sin on them if they discard their (outer) clothing in such a way as not to show their adornment. But to

وَالْقَوَاعِدُ مِنَ النِّسَاءِ الَّتِي لَا يَرْجُونَ
نِكَاحًا فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَن يَضَعْنَ
ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجَاتٍ بِزِينَةٍ وَأَن
يَسْتَعْفِفْنَ خَيْرٌ لَّهُنَّ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٦٠﴾

refrain (i.e. not to discard their outer clothing) is better for them. And Allāh is All-Hearer, All-Knower.

61. There is no restriction on the blind, nor any restriction on the lame, nor any restriction on the sick, nor on yourselves, if you eat from your houses, or the houses of your fathers, or the houses of your mothers, or the houses of your brothers, or the houses of your sisters, or the houses of your father's brothers, or the houses of your father's sisters, or the houses of your mother's brothers, or the houses of your mother's sisters, or (from that) whereof you hold keys, or (from the house) of a friend. No sin on you whether you eat together or apart. But when you enter the houses, greet one another with a greeting from Allāh (i.e. say: *As-Salāmu* 'Alaikum — peace be on you),⁽¹⁾ blessed and good. Thus Allāh makes clear the *Āyāt* (these Verses or your religious symbols and signs) to you that you may understand.

62. The true believers are only those who believe in (the Oneness of) Allāh and His Messenger (Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), and when they are with him on some common matter, they go not away until they have asked his permission. Verily, those who ask your permission, those are they who (really) believe in Allāh

لَيْسَ عَلَى الْأَعْمَى حَرَجٌ وَلَا عَلَى الْأَعْرَجِ حَرَجٌ وَلَا عَلَى الْمَرِيضِ حَرَجٌ وَلَا عَلَى أَنْفُسِكُمْ أَنْ تَأْكُلُوا مِنْ بُيُوتِكُمْ أَوْ بُيُوتِ آبَائِكُمْ أَوْ بُيُوتِ أُمَّهَاتِكُمْ أَوْ بُيُوتِ إِخْوَانِكُمْ أَوْ بُيُوتِ أَخَوَاتِكُمْ أَوْ بُيُوتِ أَعْمَامِكُمْ أَوْ بُيُوتِ عَمَّاتِكُمْ أَوْ بُيُوتِ أَخْوَالِكُمْ أَوْ بُيُوتِ خَالَاتِكُمْ أَوْ مَا مَلَكَتُمْ مَفَاتِحَهُ أَوْ صَدِيقِكُمْ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَأْكُلُوا جَمِيعًا أَوْ أَشْتَاتًا فَإِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَى أَنْفُسِكُمْ تَحِيَّةً مِنْ عِنْدِ اللَّهِ مُبْرَكَةٌ طَيِّبَةٌ كَذَلِكَ بَيِّنٌ لِلَّهِ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٦١﴾

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ وَإِذَا كَانُوا مَعَهُ عَلَى أَمْرٍ جَامِعٍ لَمْ يَذْهَبُوا حَتَّى يَسْتَأْذِنُوهُ إِنَّ الَّذِينَ يَسْتَأْذِنُونَكَ أُولَئِكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ فَإِذَا أَسْتَأْذِنُوكَ لِبَعْضِ شَأْنِهِمْ فَأَذَنْ لِمَنْ شِئْتَ مِنْهُمْ وَاسْتَغْفِرْ لَهُمُ اللَّهُ إِنَّ اللَّهَ عَفُورٌ رَحِيمٌ ﴿٦٢﴾

(1) (V.24:61) If there is nobody in the house say: peace be upon us and on the righteous slaves of Allah “السلام علينا وعلى عباد الله الصالحين”

and His Messenger. So, if they ask your permission for some affairs of theirs, give permission to whom you will of them, and ask Allāh for their forgiveness. Truly, Allāh is Oft-Forgiving, Most Merciful.

63. Make not the calling of the Messenger (Muḥammad ﷺ) among you as your calling one to another. Allāh knows those of you who slip away under shelter (of some excuse without taking the permission to leave, from the Messenger ﷺ). And let those who oppose the Messenger's (Muḥammad ﷺ) commandment (i.e. his *Sunnah* — legal ways, orders, acts of worship, statements) (among the sects) beware, lest some *Fitnah* (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant) should befall them or a painful torment be inflicted on them.
64. Certainly, to Allāh belongs all that is in the heavens and the earth. Surely, He knows your condition and (He knows) the Day when they will be brought back to Him, then He will inform them of what they did. And Allāh is All-Knower of everything.

لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ
بَعْضِكُمْ بَعْضًا قَدْ يَعْلَمُ اللَّهُ الَّذِينَ
يَتَسَلَّلُونَ مِنْكُمْ لِوَاذًا فَلْيَحْذَرِ الَّذِينَ
يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ
يُصِيبَهُمْ عَذَابٌ أَلِيمٌ ﴿٦٣﴾

أَلَا إِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ قَدْ
يَعْلَمُ مَا أَنْتُمْ عَلَيْهِ وَيَوْمَ يُرْجَعُونَ إِلَيْهِ
فَيُنَبِّئُهُمْ بِمَا عَمِلُوا وَاللَّهُ بِكُلِّ شَيْءٍ
عَلِيمٌ ﴿٦٤﴾

(25)

Sūrat Al-Furqān (The Criterion)

سُورَةُ الْفُرْقَانِ

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

1. Blessed is He Who sent down the criterion (of right and wrong, i.e. this Qur'ān) to His slave (Muḥammad ﷺ) that he may be a warner to the 'Ālamīn (mankind and jinn).
2. He to Whom belongs the dominion of the heavens and the earth, and Who has begotten no son (children or offspring) and for Whom there is no partner in the dominion. He has created everything, and has measured it exactly according to its due measurements.
3. Yet, they have taken besides Him other *alīhāh* (gods) who created nothing but are themselves created, and possess neither harm nor benefit for themselves, and possess no power (of causing) death, nor (of giving) life, nor of raising the dead.
4. Those who disbelieve say: "This (the Qur'ān) is nothing but a lie that he (Muḥammad ﷺ) has invented, and others have helped him at it. In fact, they have produced an unjust wrong (thing) and a lie."

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ
لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا ﴿١﴾

الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَلَمْ
يَتَّخِذْ وَلَدًا وَلَمْ يَكُن لَّهُ شَرِيكٌ فِي الْمُلْكِ
وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا ﴿٢﴾

وَاتَّخَذُوا مِنْ دُونِهِ ءَالِهَةً لَا يَخْلُقُونَ
شَيْئًا وَهُمْ يُخْلَقُونَ وَلَا يَمْلِكُونَ
لِأَنْفُسِهِمْ ضَرًّا وَلَا نَفْعًا وَلَا يَمْلِكُونَ
مَوْتًا وَلَا حَيَاةً وَلَا نُشُورًا ﴿٣﴾

وَقَالَ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا إِفْكٌ
أَفْتَرْتَهُ وَأَعَانَهُ عَلَيْهِ قَوْمٌ ءَاخِرُونَ فَقَدْ
جَاءُوا ظُلْمًا وَزُورًا ﴿٤﴾

5. And they say: “Tales of the ancients, which he has written down: and they are dictated to him morning and afternoon.”
6. Say: “It (this Qur’ān) has been sent down by Him (Allāh) (the Real Lord of the heavens and earth) Who knows the secret of the heavens and the earth. Truly, He is Ever Oft-Forgiving, Most Merciful.”
7. And they say: “Why does this Messenger (Muḥammad ﷺ) eat food, and walk about in the markets (as we do)? Why is not an angel sent down to him to be a warner with him?”
8. “Or (why) has not a treasure been granted to him? or why has he not a garden whereof he may eat?” And the *Zālimūn* (polytheists and wrong-doers) say: “You follow none but a man bewitched.”
9. See how they strike similitudes for you, so they have gone astray, and they cannot find a (Right) Path.
10. Blessed is He, Who, if He wills, will assign you better than (all) that — Gardens under which rivers flow (Paradise) and will assign you palaces (i.e. in Paradise).
11. Nay, they deny the Hour (the Day of Resurrection), and for those who deny the Hour, We have prepared a flaming Fire (i.e. Hell).
12. When it (Hell) sees them from a far place, they will hear its raging and its roaring.

وَقَالُوا أَسْطِطِرُّ الْأَوْلِيْنَ أَكْتَتَبَهَا فَهِيَ
تُمَلَّى عَلَيْهِ بُكْرَةً وَأَصِيلاً ﴿٥﴾

قُلْ أَنْزَلَهُ الَّذِي يَعْلَمُ السِّرَّ فِي السَّمَوَاتِ
وَالْأَرْضِ إِنَّهُ كَانَ غَفُورًا رَحِيمًا ﴿٦﴾

وَقَالُوا مَا لِهَذَا الرَّسُولِ يَأْكُلُ الطَّعَامَ
وَيَمْشِي فِي الْأَسْوَاقِ لَوْلَا أَنْزَلَ إِلَيْهِ مَلَكٌ
فَيَكُونُ مَعَهُ نَذِيرًا ﴿٧﴾

أَوْ يُلْقَىٰ إِلَيْهِ كَنْزٌ أَوْ تَكُونُ لَهُ جَنَّةٌ
يَأْكُلُ مِنْهَا وَقَالَ الظَّالِمُونَ إِنْ تَتَّبِعُونَ
إِلَّا رَجُلًا مَّسْحُورًا ﴿٨﴾

أَنْظُرْ كَيْفَ صَرَبُوا لَكَ الْأَمْثَلَ فَضَلُّوا
فَلَا يَسْتَطِيعُونَ سَبِيلًا ﴿٩﴾

تَبَارَكَ الَّذِي إِنْ شَاءَ جَعَلَ لَكَ خَيْرًا مِّنْ
ذَلِكَ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
وَيَجْعَلُ لَكَ قُصُورًا ﴿١٠﴾

بَلْ كَذَّبُوا بِالسَّاعَةِ وَأَعْتَدْنَا لِمَنْ كَذَّبَ
بِالسَّاعَةِ سَعِيرًا ﴿١١﴾

إِذَا رَأَتْهُمْ مِّن مَّكَانٍ بَعِيدٍ سَمِعُوا لَهَا
تَغَيُّطًا وَزَفِيرًا ﴿١٢﴾

13. And when they shall be thrown into a narrow place thereof, chained together, they will exclaim therein for destruction.
14. Exclaim not today for one destruction, but exclaim for much destruction.
15. Say: (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) “Is that (torment) better or the Paradise of Eternity which is promised to the *Muttaqūn* (the pious)⁽¹⁾?” It will be theirs as a reward and as a final destination.
16. For them, there will be therein all that they desire, and they will abide (there) forever. It is a promise binding upon your Lord that must be fulfilled.
17. And on the Day when He will gather them together and that which they worship besides Allāh [idols, angels, pious men, saints]⁽²⁾. He will say: “Was it you who misled these My slaves or did they (themselves) stray from the (Right) Path?”
18. They will say: “Glorified are You! It was not for us to take any *Auliya*’ (Protectors, Helpers) besides You, but You gave them and their fathers comfort, till they forgot the warning, and became a lost people (doomed to total loss).”

وَإِذَا أُلْقُوا مِنْهَا مَكَانًا ضَيِّقًا مُقَرَّنِينَ
دَعَوْا هُنَالِكَ ثُبُورًا ﴿١٣﴾

لَا تَدْعُوا الْيَوْمَ ثُبُورًا وَاحِدًا وَادْعُوا
ثُبُورًا كَثِيرًا ﴿١٤﴾

قُلْ أَدْرَاكَ خَيْرٌ أَمْ جَنَّةُ الْخُلْدِ الَّتِي وُعِدَ
الْمُتَّقُونَ كَانَتْ لَهُمْ جَزَاءً وَمَصِيرًا ﴿١٥﴾

لَهُمْ فِيهَا مَا يَشَاءُونَ خَالِدِينَ كَانَ عَلَى
رَبِّكَ وَعْدًا مَسْئُولًا ﴿١٦﴾

وَيَوْمَ يَحْشُرُهُمْ وَمَا يَعْبُدُونَ مِنْ دُونِ
اللَّهِ فَيَقُولُ أءَأَنْتُمْ أَضَلَلْتُمْ عِبَادِي
هَؤُلَاءِ أَمْ هُمْ ضَلُّوا السَّبِيلَ ﴿١٧﴾

قَالُوا سُبْحَانَكَ مَا كَانَ يَنْبَغِي لَنَا أَنْ
نَتَّخِذَ مِنْ دُونِكَ مِنْ أَوْلِيَاءَ وَلَكِنْ
مَتَّعْتَهُمْ وَعَابَاءَهُمْ حَتَّى نَسُوا الذِّكْرَ
وَكَانُوا قَوْمًا بُورًا ﴿١٨﴾

(1) (V.25:15) See verse: V.2:2.

(2) (V.25:17) Narrated Mu‘adh ibn Jabal رَضِيَ اللَّهُ عَنْهُ: The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “O Mu‘adh! Do you know what Allāh’s Right upon His slaves is?” I said, “Allāh and His Messenger know better.” The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “To worship Him (Allāh) Alone and to join none in worship with Him (Allāh). Do you know what their right upon Him is?” I replied, “Allāh and His Messenger know better.” The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Not to punish them (if they did so).” (*Ṣaḥīḥ Al-Bukhārī*, Vol. 9, *Ḥadīth* No. 470).

19. Thus they (false gods — all deities other than Allāh) will deny you (polytheists) regarding what you say (that they are gods besides Allāh): then you can neither avert (the punishment), nor get help. And whoever among you does wrong (i.e. sets up rivals to Allāh), We shall make him taste a great torment.
20. And We never sent before you (O Muḥammad ﷺ) any of the Messengers but verily, they ate food and walked in the markets. And We have made some of you as a trial for others: will you have patience? And your Lord is Ever All-Seer (of everything).
21. And those who expect not a Meeting with Us (i.e. those who deny the Day of Resurrection and the life of the Hereafter) said: “Why are not the angels sent down to us, or why do we not see our Lord?” Indeed, they think too highly of themselves, and are scornful with great pride⁽¹⁾.
22. On the Day, they will see the angels — no glad tidings will there be for the *Mujrimūn* (criminals, disbelievers, polytheists, sinners) that day. And they (angels) will say: “All kinds of glad tidings are forbidden to you,” [none will be allowed to enter Paradise except the one who said: *Lā ilāha illallāh*, (none has the right to be worshipped but Allāh) and acted practically on its legal orders and obligations. See the footnote of V.2:193].

فَقَدْ كَذَّبْتُمْ بِمَا تَقُولُونَ فَمَا
تَسْتَطِيعُونَ صَرْفًا وَلَا نَصْرًا وَمَنْ يَظْلِمِ
مِنْكُمْ نُذِقْهُ عَذَابًا كَبِيرًا ﴿١٩﴾

وَمَا أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ إِلَّا
إِنَّهُمْ لَيَأْكُلُونَ الطَّعَامَ وَيَمْشُونَ فِي
الْأَسْوَاقِ ۗ وَجَعَلْنَا بَعْضَكُمْ لِبَعْضٍ فِتْنَةً
أَتَصْبِرُونَ ۗ وَكَانَ رَبُّكَ بَصِيرًا ﴿٢٠﴾

* وَقَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا لَوْلَا أُنزِلَ
عَلَيْنَا الْمَلَائِكَةُ أَوْ نَرَى رَبَّنَا لَقَدِ اسْتَكْبَرُوا
فِي أَنْفُسِهِمْ وَعَتَوْا عُتُوًّا كَبِيرًا ﴿٢١﴾

يَوْمَ يَرَوْنَ الْمَلَائِكَةَ لَا بُشْرَى يَوْمَئِذٍ
لِلْمُجْرِمِينَ يَقُولُونَ جِئْرًا مُجْجِرًا ﴿٢٢﴾

(1) (V.25:21) See the footnote of (V.22:9).

23. And We shall turn to whatever deeds they (disbelievers, polytheists, sinners) did, and We shall make such deeds as scattered floating particles of dust.
24. The dwellers of Paradise (i.e. those who deserved it through their Islamic Monotheistic Faith and their deeds of righteousness) will, on that Day, have the best abode, and have the fairest of places for repose.
25. And (remember) the Day when the heaven shall be rent asunder with clouds, and the angels will be sent down, with a grand descending.
26. The sovereignty on that Day will be the true (sovereignty), belonging to the Most Gracious (Allāh), and it will be a hard Day for the disbelievers (those who disbelieve in the Oneness of Allāh — Islāmic Monotheism).
27. And (remember) the Day when the *Zālim* (wrong-doer, oppressor, polytheist) will bite on his hands, he will say: “Oh! Would that I had taken a path with the Messenger (Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)⁽¹⁾.
28. “Ah! Woe to me! Would that I had never taken so-and-so as a *Khalīl* (an intimate friend)!
29. “He indeed led me astray from the Reminder (this Qur’ān) after it had come to me. And *Shaiṭān* (Satan) is to man ever a deserter in the hour of need.” [*Tafsīr Al-Qurtubī*]

وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ
هَبَاءً مَّنْثُورًا ﴿٢٣﴾

أَصْحَابُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُّسْتَقَرًّا
وَأَحْسَنُ مَقِيلًا ﴿٢٤﴾

وَيَوْمَ تَشَقَّقُ السَّمَاءُ بِالْغَمَمِ وَنُزِلَ
الْمَلَائِكَةُ تَنْزِيلًا ﴿٢٥﴾

الْمُلْكُ يَوْمَئِذٍ الْحَقُّ لِلرَّحْمَنِ وَكَانَ يَوْمًا
عَلَى الْكٰفِرِينَ عَسِيرًا ﴿٢٦﴾

وَيَوْمَ يَعْصُ الظَّالِمُ عَلَىٰ يَدَيْهِ يَقُولُ
يَلْبِئْسَ لِي الَّتِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا ﴿٢٧﴾

يَوْبَلِّغُ لَيْتَنِي لَمْ أَخِذْ فُلَانًا خَلِيلًا ﴿٢٨﴾

لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي
وَكَانَ الشَّيْطٰنُ لِلْإِنسٰنِ خَدُوْلًا ﴿٢٩﴾

(1) (V.25:27) See the footnote of (V.3:85).

30. And the Messenger (Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) will say: “O my Lord! Verily, my people deserted this Qur’ān (neither listened to it, nor acted on its laws and teachings).
31. Thus have We made for every Prophet an enemy among the *Mujrimūn* (disbelievers, polytheists, criminals). But Sufficient is your Lord as a Guide and Helper.
32. And those who disbelieve say: “Why has not the Qur’ān been revealed to him all at once?” Thus (it is sent down in parts), that We may strengthen your heart thereby. And We have revealed it to you gradually, in stages. (It was revealed to the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in 23 years).
33. And no example or similitude do they bring (to oppose or to find fault in you or in this Qur’ān), but We reveal to you the truth (against that similitude or example), and the better explanation thereof.
34. Those who will be gathered to Hell (prone) on their faces, such will be in an evil state, and most astray from the (Straight) Path⁽¹⁾.
35. And indeed, We gave Mūsā (Moses) the Scripture [the Taurāt (Torah)], and placed his brother Hārūn (Aaron) with him as a helper,
36. And We said: “Go you both to the people who have denied Our *Āyāt* (proofs, evidences, verses, lessons, signs, revelations, etc.).” Then We destroyed them with utter destruction.

وَقَالَ الرَّسُولُ يَرْبِّ إِنَّ قَوْمِي اتَّخَذُوا هَذَا
الْقُرْآنَ مَهْجُورًا ﴿٣٠﴾

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا مِّنَ
الْمُجْرِمِينَ ۗ وَكَفَىٰ بِرَبِّكَ هَادِيًا وَنَصِيرًا ﴿٣١﴾

وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ
الْقُرْآنُ جُمْلَةً وَّاحِدَةً ۖ كَذَلِكَ لِنُثَبِّتَ بِهِ
فُؤَادَكَ ۖ وَرَتَّلْنَاهُ تَرْتِيلًا ﴿٣٢﴾

وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ
وَأَحْسَنَ تَفْسِيرًا ﴿٣٣﴾

الَّذِينَ يُحْشَرُونَ عَلَىٰ وُجُوهِهِمْ إِلَىٰ جَهَنَّمَ
أُولَٰئِكَ شَرٌّ مَّكَانًا وَأَضَلُّ سَبِيلًا ﴿٣٤﴾

وَلَقَدْ آتَيْنَا مُوسَىٰ الْكِتَابَ وَجَعَلْنَا
مَعَهُ أَخَاهُ هَارُونَ وَزِيرًا ﴿٣٥﴾

فَقُلْنَا أَذْهَبًا إِلَىٰ الْقَوْمِ الَّذِينَ كَذَّبُوا
بِآيَاتِنَا فَدَمَّرْنَاهُمْ تَدْمِيرًا ﴿٣٦﴾

(1) (V.25:34) See the footnote of (V.17:97).

37. And Nūḥ's (Noah) people, when they denied the Messengers, We drowned them, and We made them as a sign for mankind. And We have prepared a painful torment for the *Zālimūn* (polytheists and wrong-doers).
38. And (also) 'Ād and Thamūd, and the Dwellers of Ar-Rass, and many generations in between.
39. And for each (of them) We put forward examples (as proofs and lessons), and each (of them) We brought to utter ruin (because of their disbelief and evil deeds).
40. And indeed, they have passed by the town [of Prophet Lūṭ (Lot)] on which was rained the evil rain. Did they (disbelievers) not then see it (with their own eyes)? Nay! But they used not to expect any resurrection.
41. And when they see you (O Muḥammad ﷺ), they treat you only in mockery (saying): "Is this the one whom Allāh has sent as a Messenger?"
42. "He would have nearly misled us from our *ālihah* (gods), had it not been that we were patient and constant in their worship!" And they will know, when they see the torment, who it is that is most astray from the (Right) Path!
43. Have you (O Muḥammad ﷺ) seen him who has taken as his *ilāh* (god) his own vain desire? Would you then be a *Wakīl* (a disposer of his affairs or a watcher) over him?

وَقَوْمَ نُوحٍ لَمَّا كَذَبُوا الرُّسُلَ أَغْرَقْنَاهُمْ
وَجَعَلْنَاهُمْ لِلنَّاسِ آيَةً وَأَعْتَدْنَا
لِلظَّالِمِينَ عَذَابًا أَلِيمًا ﴿٣٧﴾

وَعَادًا وَثَمُودًا وَأَصْحَابَ الرَّيِّسِ وَقُرُونًا
بَيْنَ ذَلِكَ كَثِيرًا ﴿٣٨﴾

وَكُلًّا صَبَرْنَا لَهُ الْأَمْثِلَ وَكُلًّا تَبَرْنَا
تَنْبِيْرًا ﴿٣٩﴾

وَلَقَدْ أَتَوْا عَلَى الْقَرْيَةِ الَّتِي أَمْطَرْنَا
السَّوْءَ أَفَلَمْ يَكُونُوا يَرُونَهَا بَلْ كَانُوا لَا
يَرْجُونَ نُشُورًا ﴿٤٠﴾

وَإِذَا رَأَوْكَ إِذْ يَتَخَدُّونَكَ إِلَّا هُزُوعًا أَلَيْسَ
أَلَّذِي بَعَثَ اللَّهُ رَسُولًا ﴿٤١﴾

إِنْ كَادَ لَيُضِلَّنَا عَنْ ءَالِهَتِنَا لَوْلَا أَنْ
صَبَرْنَا عَلَيْهَا وَسَوْفَ يَعْلَمُونَ حِينَ
يَرُونَ الْعَذَابَ مَنْ أَضَلَّ سَبِيلًا ﴿٤٢﴾

أَرَأَيْتَ مَنْ اتَّخَذَ إِلَهَهُ هَوَاهُ أَفَأَنْتَ
تَكُونُ عَلَيْهِ وَكِيْلًا ﴿٤٣﴾

44. Or do you think that most of them hear or understand? They are only like cattle — nay, they are even farther astray from the Path (i.e. even worse than cattle).
45. Have you not seen how your Lord spread the shadow. If He had willed, He could have made it still — But We have made the sun its guide (i.e. after the sunrise, the shadow shrinks and vanishes at midnoon and then again appears in the afternoon with the decline of the sun, and had there been no sunlight, there would have been no shadow).
46. Then We withdraw it to Us a gradual concealed withdrawal.
47. And it is He Who makes the night a covering for you, and the sleep (as) repose, and makes the day *Nushūr* (i.e. getting up and going about here and there for daily work, after one's sleep at night, or like resurrection after one's death).
48. And it is He Who sends the winds as heralds of glad tidings, going before His Mercy (rain); and We send down pure water from the sky.
49. That We may give life thereby to a dead land, and We give to drink thereof many of the cattle and men that We had created.
50. And indeed We have distributed it (rain or water) amongst them in order that they may remember (the Grace of Allāh), but most men (refuse to accept the Truth or Faith and) accept nothing but disbelief or ingratitude.

أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ
يَعْقِلُونَ إِنْ هُمْ إِلَّا كَالْأَنْعَامِ بَلْ هُمْ
أَضَلُّ سَبِيلًا ﴿٤٤﴾

أَلَمْ تَرَ إِلَى رَبِّكَ كَيْفَ مَدَّ الظِّلَّ وَلَوْ
شَاءَ لَجَعَلَهُ سَاكِنًا ثُمَّ جَعَلْنَا الشَّمْسُ
عَلَيْهِ دَلِيلًا ﴿٤٥﴾

ثُمَّ قَبَضْنَاهُ إِلَيْنَا قَبْضًا يَسِيرًا ﴿٤٦﴾

وَهُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِيَاسَا وَالنَّوْمَ
سُبَاتًا وَجَعَلَ النَّهَارَ نُشُورًا ﴿٤٧﴾

وَهُوَ الَّذِي أَرْسَلَ الرِّيحَ بُشْرًا بَيْنَ يَدَيْ
رَحْمَتِهِ وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا ﴿٤٨﴾

لِنُحْيِيَ بِهِ بَلْدَةً مَيِّتًا وَنُسْقِيَهُ مِمَّا
خَلَقْنَا أَنْعَامًا وَأَنَاسِيَّ كَثِيرًا ﴿٤٩﴾

وَلَقَدْ صَرَّفْنَاهُ بَيْنَهُمْ لِيَذَّكَّرُوا فَأَبَى
أَكْثَرُ النَّاسِ إِلَّا كُفُورًا ﴿٥٠﴾

51. And had We willed, We would have raised a warner in every town.
52. So, obey not the disbelievers, but strive against them (by preaching) with the utmost endeavour with it (the Qur'ān).
53. And it is He Who has let free the two seas (kinds of water): this is palatable and sweet, and that is salt and bitter; and He has set a barrier and a complete partition between them.
54. And it is He Who has created man from water, and has appointed for him kindred by blood, and kindred by marriage. And your Lord is Ever All-Powerful (to do what He wills).
55. And they (disbelievers, polytheists) worship besides Allāh that which can neither profit them nor harm them; and the disbeliever is ever a helper (of the Satan) against his Lord.
56. And We have sent you (O Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) only as a bearer of glad tidings and a warner.
57. Say: “No reward do I ask of you for this (that which I have brought from my Lord and its preaching), except that whosoever wills may take a Path to his Lord.
58. And put your trust (O Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) in the Ever Living One Who dies not, and glorify His Praises, and Sufficient is He as the All-Knower of the sins of His slaves,

وَلَوْ شِئْنَا لَبَعَثْنَا فِي كُلِّ قَرْيَةٍ نَذِيرًا ﴿٥١﴾

فَلَا تُطِيعِ الْكٰفِرِيْنَ وَجٰهِدْهُم بِهٖ
جِهَادًا كَبِيْرًا ﴿٥٢﴾

* وَهُوَ الَّذِي مَرَجَ الْبَحْرَيْنِ هٰذَا عَذْبٌ
فُرَاتٌ وَهٰذَا مِلْحٌ اَجَاجٌ وَجَعَلَ بَيْنَهُمَا
بَرْزَخًا وَحِجْرًا مَّحْجُوْرًا ﴿٥٣﴾

وَهُوَ الَّذِي خَلَقَ مِنَ الْمَآءِ بَشَرًا فَجَعَلَهُ
نَسَبًا وَصِهْرًا ۗ وَكَانَ رَبُّكَ قَدِيْرًا ﴿٥٤﴾

وَيَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ مَا لَا يَنْفَعُهُمْ وَلَا
يَضُرُّهُمْ ۗ وَكَانَ الْكٰفِرُ عَلَىٰ رَبِّهٖ ظٰهِيْرًا ﴿٥٥﴾

وَمَا اَرْسَلْنَاكَ اِلَّا مُبَشِّرًا وَنَذِيْرًا ﴿٥٦﴾

قُلْ مَا اَسْأَلُكُمْ عَلَيْهِ مِنْ اَجْرٍ اِلَّا مَنْ
شَاءَ اَنْ يَتَّخِذَ اِلَىٰ رَبِّهٖ سَبِيْلًا ﴿٥٧﴾

وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوْتُ وَسَبِّحْ
بِحَمْدِهٖ ۗ وَكَفَىٰ بِهٖ بِذُنُوْبِ عِبَادِهٖ
حٰبِيْرًا ﴿٥٨﴾

59. Who created the heavens and the earth and all that is between them in six Days. Then He (*Istawā*) rose over the Throne (in a manner that suits His Majesty). The Most Gracious (Allāh)! Ask Him (O Prophet Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, concerning His Qualities: His rising over His Throne, His creations, etc.), as He is *Khabīr* (Well-Acquainted with everything i.e. Allāh).
60. And when it is said to them: “Prostrate yourselves to the Most Gracious (Allāh)! they say: “And what is the Most Gracious? Shall we fall down in prostration to that which you (O Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) command us?” And it increases in them only aversion.
61. Blessed is He Who has placed in the heaven big stars, and has placed therein a great lamp (sun), and a moon giving light.
62. And He it is Who has put the night and the day in succession, for such who desires to remember or desires to show his gratitude.
63. And the (faithful) slaves of the Most Gracious (Allāh) are those who walk on the earth in humility and sedateness, and when the foolish address them (with bad words) they reply back with mild words of gentleness.
64. And those who spend the night in worship of their Lord, prostrate and standing⁽¹⁾.

الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا
بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى
الْعَرْشِ الرَّحْمَنُ فَسَأَلْ بِهِ خَبِيرًا ﴿٥٩﴾

وَإِذَا قِيلَ لَهُمْ اسْجُدُوا لِلرَّحْمَنِ قَالُوا وَمَا
الرَّحْمَنُ أَنْسَجِدُ لِمَا تَأْمُرُنَا وَزَادَهُمْ
نُفُورًا ﴿٦٠﴾

تَبَارَكَ الَّذِي جَعَلَ فِي السَّمَاءِ بُرُوجًا
وَجَعَلَ فِيهَا سِرَاجًا وَقَمَرًا مُنِيرًا ﴿٦١﴾

وَهُوَ الَّذِي جَعَلَ اللَّيْلَ وَالنَّهَارَ خِلْفَةً لِمَنْ
أَرَادَ أَنْ يَذَّكَّرَ أَوْ أَرَادَ شُكُورًا ﴿٦٢﴾

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ
هُوَئِلَاءَ وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا
سَلَامًا ﴿٦٣﴾

وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَمًا ﴿٦٤﴾

(1) (V.25:64) Ibn ‘Abbās رَضِيَ اللهُ عَنْهُمَا said: “Whosoever prays two *Rak‘at* or more after the *Isha* (night) prayer, will be considered like those mentioned in this Verse.”

65. And those who say: “Our Lord! Avert from us the torment of Hell. Verily, its torment is ever an inseparable, permanent punishment.”
66. Evil indeed it (Hell) is as an abode and as a place to rest in.
67. And those who, when they spend, are neither extravagant nor niggardly, but hold a medium (way) between those (extremes).
68. And those who invoke not any other *ilāh* (god) along with Allāh, nor kill such person as Allāh has forbidden, except for a just cause, nor commit illegal sexual intercourse — and whoever does this shall receive the punishment⁽¹⁾.
69. The torment will be doubled for him on the Day of Resurrection, and he will abide forever therein in disgrace;
70. Except those who repent and believe (in Islāmic Monotheism), and do righteous deeds; for those, Allāh will change their sins into good deeds, and Allāh is Ever Oft-Forgiving, Most Merciful⁽²⁾.

وَالَّذِينَ يَقُولُونَ رَبَّنَا اصْرِفْ عَنَّا عَذَابَ
جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ غَرَامًا ﴿٦٥﴾

إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا ﴿٦٦﴾

وَالَّذِينَ إِذَا أَنفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا
وَكَانَ بَيْنَ ذَلِكَ قَوَامًا ﴿٦٧﴾

وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ
وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا
بِالْحَقِّ وَلَا يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ
أَثَامًا ﴿٦٨﴾

يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخَلُدْ
فِيهِ مُهَانًا ﴿٦٩﴾

إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا
فَأُولَٰئِكَ يَبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ
وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٧٠﴾

And Al-Kalbi said: “Whosoever prays two *Rak'at* after the *Maghrib* (evening) prayer, and four *Rak'at* after the '*Ishā* (night) prayer will be considered like those mentioned in this Verse.” (*Tafsīr Al-Qurtubī*).

(1) (V.25:68):

- a) See the footnote of (V.2:22).
b) See the footnote of (V.4:135).

(2) (V.25:70) Islam demolishes all the previous evil deeds and so do migration (for Allah's sake) and *Hajj* (pilgrimage to Makkah). [*Al-Lu'lu' Wal-Marjan*, Vol. 1, Chapter 52, Page 205]

Narrated Ibn 'Abbās رضي الله عنه: Some pagans who committed murders in great number and committed illegal sexual intercourse excessively, came to Muḥammad

71. And whosoever repents and does righteous good deeds; then verily, he repents towards Allāh with true repentance.
72. And those who do not bear witness to falsehood, and if they pass by some evil play or evil talk, they pass by it with dignity.
73. And those who, when they are reminded of the *Āyāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord, fall not deaf and blind thereat.
74. And those who say: “Our Lord! Bestow on us from our wives and our offspring the comfort of our eyes, and make us leaders of the *Muttaqūn*”⁽¹⁾.”
75. Those will be rewarded with the highest place (in Paradise) because of their patience. Therein they shall be met with greetings and the word of peace and respect.
76. Abiding therein forever — excellent it is as an abode, and as a place to rest in.

وَمَنْ تَابَ وَعَمِلَ صَالِحًا فَإِنَّهُ يَتُوبُ إِلَى اللَّهِ مَتَابًا ﴿٧١﴾

وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا ﴿٧٢﴾

وَالَّذِينَ إِذَا ذُكِّرُوا بِآيَاتِ رَبِّهِمْ لَمْ يَجِرُوا عَلَيْهَا صُمًّا وَعُمْيَانًا ﴿٧٣﴾

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا فُرْقَةً أَعْيُنٍ وَأَجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا ﴿٧٤﴾

أُولَئِكَ يُجْزَوْنَ الْغُرْفَةَ بِمَا صَبَرُوا وَيُلَقَّوْنَ فِيهَا تَحِيَّةً وَسَلَامًا ﴿٧٥﴾

خَالِدِينَ فِيهَا حَسُنَتْ مُسْتَقَرًّا وَمُقَامًا ﴿٧٦﴾

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and said: “O Muḥammad! Whatever you say, and invite people to, is good, but we wish if you could inform us whether we can make an expiation for our (past evil) deeds.” So the Divine Verses came: “Those who invoke not with Allah any other god, nor kill such person as Allah has forbidden except for just cause, nor commit illegal sexual intercourse...” (V. 25:68) “Except those who repent...” (V. 25:70).

And there was also revealed: “Say: O My slaves who have transgressed against their ownselves! (by committing sins), despair not of the Mercy of Allah.” (V. 39:53). (*Ṣaḥīḥ Al-Bukhārī*, Vol.6, *Ḥadīth* No.334).

(1) (V.25:74) See verse: V.2:2.

77. Say (O Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to the disbelievers): “My Lord pays attention to you only because of your invocation to Him. But now you have indeed denied (Him). So the torment will be yours forever (inseparable, permanent punishment).”

قُلْ مَا يَعْْبُؤُا بِكُمْ رَبِّي لَوْلَا دُعَاؤُكُمْ
فَقَدْ كَذَّبْتُمْ فَسَوْفَ يَكُونُ لِزَامًا ﴿٧٧﴾

(26)

Sūrat Ash-Shu‘arā’
(The Poets)

سُورَةُ الشُّعَرَاءِ

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

1. *Tā-Sīn-Mīm*. [These letters are one of the miracles of the Qur’ān, and none but Allāh (Alone) knows their meanings].
2. These are the *Āyāt* of the manifest Book [(this Qur’ān), which was promised by Allāh in the Taurāt (Torah) and the Injeel (Gospel)], makes things clear.
3. It may be that you (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) are going to kill yourself with grief, that they do not become believers [in your *Risalah* (Messengership) i.e. in your Message of Islāmic Monotheism]⁽¹⁾.
4. If We will, We could send down to them from the heaven a sign, to which they would bend their necks in humility.
5. And never comes there to them a Reminder as a recent revelation from the Most Gracious (Allāh), but they turn away therefrom.
6. So, they have indeed denied (the truth — this Qur’ān), then the news of what they mocked at will come to them.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

طسّم ﴿١﴾

تِلْكَ ءَايَاتُ الْكِتَابِ الْمُبِينِ ﴿٢﴾

لَعَلَّكَ بَخِيعٌ نَفْسَكَ أَلَّا يَكُونُوا
مُؤْمِنِينَ ﴿٣﴾

إِنْ نَشَأْ نُنَزِّلْ عَلَيْهِمْ مِنَ السَّمَاءِ ءَايَةً
فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ ﴿٤﴾

وَمَا يَأْتِيهِمْ مِّنْ ذِكْرٍ مِّنَ الرَّحْمَنِ مُحَدِّثٍ
أَلَّا كَانُوا عَنْهُ مُعْرِضِينَ ﴿٥﴾

فَقَدْ كَذَّبُوا فَسَيَأْتِيهِمْ أَنبَأُ مَا كَانُوا
بِهِ يَسْتَهْزِءُونَ ﴿٦﴾

(1) (V.26:3) See the footnote of (V.3:85)

7. Do they not observe the earth — how much of every good kind We cause to grow therein?
8. Verily, in this is an *Āyāh* (proof or sign), yet most of them (polytheists, pagans who do not believe in Resurrection) are not believers.
9. And verily, your Lord, He is truly the All-Mighty, the Most Merciful.
10. And (remember) when your Lord called Mūsā (Moses) (saying): “Go to the people who are *Zālimūn* (polytheists and wrong-doers) —
11. “The people of Fir‘aun (Pharaoh): Will they not fear Allāh and become righteous?”
12. He said: “My Lord! Verily, I fear that they will deny me,
13. “And my breast straitens, and my tongue expresses not well. So send for Hārūn (Aaron) (to come along with me).
14. “And they have a charge of crime against me, and I fear they will kill me.”
15. (Allāh) said: “Nay! Go you both with Our Signs. Verily, We shall be with you, listening.
16. “And go both of you to Fir‘aun (Pharaoh), and say: ‘We are the Messengers of the Lord of the *Ālamīn* (mankind, jinn and all that exists),
17. “So allow the Children of Israel to go with us.”

أَوَلَمْ يَرَوْا إِلَى الْأَرْضِ كَمْ أَنْبَتْنَا فِيهَا
مِنْ كُلِّ زَوْجٍ كَرِيمٍ ﴿٧﴾

إِنَّ فِي ذَلِكَ لَآيَةً ۖ وَمَا كَانَ أَكْثَرُهُمْ
مُؤْمِنِينَ ﴿٨﴾

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿٩﴾

وَإِذْ نَادَى رَبُّكَ مُوسَىٰ أَنْ أَنْتِ الْكَافِرَاتُ
الظَّالِمِينَ ﴿١٠﴾

قَوْمَ فِرْعَوْنَ ۗ أَلَا يَتَّقُونَ ﴿١١﴾

قَالَ رَبِّ إِنِّي أَخَافُ أَنْ يُكَذِّبُونِ ﴿١٢﴾

وَيَضِيقُ صَدْرِي وَلَا يَنْطَلِقُ لِسَانِي
فَأَرْسِلْ إِلَىٰ هَارُونَ ﴿١٣﴾

وَلَهُمْ عَلَيَّ ذَنْبٌ فَأَخَافُ أَنْ يَقْتُلُونِ ﴿١٤﴾

قَالَ كَلَّا ۖ فَادْهَبَا بِآيَاتِنَا ۖ إِنَّا مَعَكُمْ
مُسْتَمِعُونَ ﴿١٥﴾

فَأْتِيَا فِرْعَوْنَ فَقُولَا إِنَّا رَسُولُ رَبِّ
الْعَالَمِينَ ﴿١٦﴾

أَنْ أَرْسِلْ مَعَنَا بَنِي إِسْرَائِيلَ ﴿١٧﴾

18. [Fir‘aun (Pharaoh)] said [to Mūsā (Moses)]: “Did we not bring you up among us as a child? And you did dwell many years of your life with us.
19. “And you did your deed, which you did (i.e. the crime of killing a man) while you were one of the ingrates.”
20. Mūsā (Moses) said: “I did it then, when I was ignorant (as regards my Lord and His Message).
21. “So, I fled from you when I feared you. But my Lord has granted me *Hukm* (i.e. religious knowledge, right judgement of the affairs and Prophethood), and made me one of the Messengers.
22. “And this is the past favour with which you reproach me: that you have enslaved the Children of Israel.”
23. Fir‘aun (Pharaoh) said: “And what is the Lord of the ‘*Ālamīn* (mankind, jinn and all that exists)?”
24. [Mūsā (Moses)] said: “The Lord of the heavens and the earth, and all that is between them, if you seek to be convinced with certainty.”
25. [Fir‘aun (Pharaoh)] said to those around him: “Do you not hear (what he says)?”
26. [Mūsā (Moses)] said: “Your Lord and the Lord of your ancient fathers!”
27. [Fir‘aun (Pharaoh)] said: “Verily, your Messenger who has been sent to you is a madman!”

قَالَ أَلَمْ نُرَبِّكَ فِينَا وَلِيدًا وَلَبِثْتَ فِينَا
مِنْ عُمْرِكَ سِينِينَ ﴿١٨﴾

وَفَعَلْتَ فَعَلْتَكِ الْبِئْسَ مَا كَانَتْ مِنْ
الْكَافِرِينَ ﴿١٩﴾

قَالَ فَعَلْتُهَا إِذَا وَأَنَا مِنَ الضَّالِّينَ ﴿٢٠﴾

فَقَرَرْتُ مِنْكُمْ لَمَّا خِفْتُكُمْ فَوَهَبَ لِي
رَبِّي حُكْمًا وَجَعَلَنِي مِنَ الْمُرْسَلِينَ ﴿٢١﴾

وَتِلْكَ نِعْمَةٌ تَمُنُّهَا عَلَيَّ أَنْ عَبَّدتَّ بَنِي
إِسْرَائِيلَ ﴿٢٢﴾

قَالَ فِرْعَوْنُ وَمَا رَبُّ الْعَالَمِينَ ﴿٢٣﴾

قَالَ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا
إِنْ كُنْتُمْ مُوقِنِينَ ﴿٢٤﴾

قَالَ لِمَنْ حَوْلَهُ أَلَا تَسْتَمِعُونَ ﴿٢٥﴾

قَالَ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأُولِينَ ﴿٢٦﴾

قَالَ إِنَّ رَسُولَكُمْ الَّذِي أُرْسِلَ إِلَيْكُمْ
لَمَجْنُونٌ ﴿٢٧﴾

28. [Mūsā (Moses)] said: “The Lord of the east and the west, and all that is between them, if you did but understand!”
29. [Fir‘aun (Pharaoh)] said: “If you choose an *ilāh* (god) other than me, I will certainly put you among the prisoners.”
30. [Mūsā (Moses)] said: “Even if I bring you something manifest (and convincing)?”
31. [Fir‘aun (Pharaoh)] said: “Bring it forth then, if you are of the truthful!”
32. So, he [Mūsā (Moses)] threw his stick, and behold, it was a serpent, manifest.
33. And he drew out his hand, and behold, it was white to all beholders!
34. [Fir‘aun (Pharaoh)] said to the chiefs around him: “Verily, this is indeed a well-versed sorcerer.
35. “He wants to drive you out of your land by his sorcery: what is it then that you command?”
36. They said: “Put him off and his brother (for a while), and send callers to the cities;
37. “To bring up to you every well-versed sorcerer.”
38. So, the sorcerers were assembled at a fixed time, on a day appointed.
39. And it was said to the people: “Are you (too) going to assemble?”

قَالَ رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ وَمَا بَيْنَهُمَا
إِنْ كُنْتُمْ تَعْقِلُونَ ﴿٢٨﴾

قَالَ لَئِنِ اتَّخَذَتِ إِلَهًا غَيْرِي لَأَجْعَلَنَّكَ
مِنَ الْمَسْجُونِينَ ﴿٢٩﴾

قَالَ أَوْلَوْ جِئْتُكَ بِشَيْءٍ مُّبِينٍ ﴿٣٠﴾

قَالَ فَاتِّبِعْ بِهِ إِنَّ كُنْتَ مِنَ الصَّادِقِينَ ﴿٣١﴾

فَأَلْقَى عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُّبِينٌ ﴿٣٢﴾

وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاءُ لِلنَّاظِرِينَ ﴿٣٣﴾

قَالَ لِلْمَلَإِ حَوْلَهُ إِنَّ هَذَا لَسَاحِرٌ عَلِيمٌ ﴿٣٤﴾

يُرِيدُ أَنْ يُخْرِجَكُمْ مِنْ أَرْضِكُمْ
بِسِحْرِهِ فَمَاذَا تَأْمُرُونَ ﴿٣٥﴾

قَالُوا أَرْجِهْ وَأَخَاهُ وَأُبْعَثْ فِي الْمَدَائِنِ
حَاشِرِينَ ﴿٣٦﴾

يَأْتُوكَ بِكُلِّ سَحَّارٍ عَلِيمٍ ﴿٣٧﴾

فَجُمِعَ السَّحَرَةُ لِمِيقَاتِ يَوْمٍ مَّعْلُومٍ ﴿٣٨﴾

وَقِيلَ لِلنَّاسِ هَلْ أَنْتُمْ مُجْتَمِعُونَ ﴿٣٩﴾

40. “That we may follow the sorcerers [who were on Fir‘aun’s (Pharaoh) religion of disbelief] if they are the winners.”
41. So when the sorcerers arrived, they said to Fir‘aun (Pharaoh): “Will there surely be a reward for us if we are the winners?”
42. He said: “Yes, and you shall then verily be of those brought near (to myself).”
43. Mūsā (Moses) said to them: “Throw what you are going to throw!”
44. So they threw their ropes and their sticks, and said: “By the might of Fir‘aun (Pharaoh), it is we who will certainly win!”
45. Then Mūsā (Moses) threw his stick, and behold, it swallowed up all that they falsely showed!
46. And the sorcerers fell down prostrate.
47. Saying: “We believe in the Lord of the ‘Ālamīn (mankind, jinn and all that exists).
48. “The Lord of Mūsā (Moses) and Hārūn (Aaron).”
49. [Fir‘aun (Pharaoh)] said: “You have believed in him before I give you leave. Surely, he indeed is your chief, who has taught you magic! So verily, you shall come to know. Verily, I will cut off your hands and your feet on opposite sides, and I will crucify you all.”

لَعَلْنَا نَتَّبِعُ السَّحَرَةَ إِنْ كَانُوا هُمْ
الْغَالِبِينَ ﴿٤٠﴾

فَلَمَّا جَاءَ السَّحَرَةُ قَالُوا لِفِرْعَوْنَ أَإِنَّا لَنَا
لَأَجْرًا إِنْ كُنَّا نَحْنُ الْغَالِبِينَ ﴿٤١﴾

قَالَ نَعَمْ وَإِنَّكُمْ إِذَا لَمِنَ الْمُقَرَّبِينَ ﴿٤٢﴾

قَالَ لَهُمْ مُوسَى الْقُوا مَا أَنْتُمْ مُلْقُونَ ﴿٤٣﴾

فَأَلْقَوْا حِبَالَهُمْ وَعَصِيَّهُمْ وَقَالُوا بِعِزَّةِ
فِرْعَوْنَ إِنَّا لَنَحْنُ الْغَالِبُونَ ﴿٤٤﴾

فَأَلْقَى مُوسَى عَصَاهُ فَإِذَا هِيَ تَلْقَفُ مَا
يَأْفِكُونَ ﴿٤٥﴾

فَأَلْقَى السَّحَرَةُ سِلْجِدِينَ ﴿٤٦﴾

قَالُوا ءَأَمَّا رَبِّ الْعَالَمِينَ ﴿٤٧﴾

رَبِّ مُوسَى وَهَارُونَ ﴿٤٨﴾

قَالَ ءَأَمَنْتُمْ لَهُ قَبْلَ أَنْ ءَأْذَنَ لَكُمْ
إِنَّهُ لَكَبِيرُكُمْ الَّذِي عَلَّمَكُمُ السِّحْرَ
فَلَسَوْفَ تَعْلَمُونَ لَأُفِطِّنَ أَيْدِيَكُمْ
وَأَرْجُلَكُمْ مِنْ خَلْفٍ وَلَا صَلْبَتَكُمْ
أَجْمَعِينَ ﴿٤٩﴾

50. They said: “No harm! Surely, to our Lord (Allāh) we are to return.
51. “Verily, we really hope that our Lord will forgive us our sins, as we are the first of the believers [in Mūsā (Moses) and in the Monotheism which he has brought from Allāh].”
52. And We revealed to Mūsā (Moses), saying: “Depart by night with My slaves, verily, you will be pursued.”
53. Then Fir‘aun (Pharaoh) sent callers to (all) the cities.
54. (Saying): “Verily, these indeed are but a small band.
55. “And verily, they have done what has enraged us.
56. “But, we are a host all assembled, amply fore-warned.”
57. So, We expelled them from gardens and springs,
58. Treasures, and every kind of honourable place.
59. Thus [We turned them (Pharaoh’s people) out] and We caused the Children of Israel to inherit them.
60. So they pursued them at sunrise.
61. And when the two hosts saw each other, the companions of Mūsā (Moses) said: “We are sure to be overtaken.”
62. [Mūsā (Moses)] said: “Nay, verily, with me is my Lord. He will guide me.”

قَالُوا لَا ضَيْرَ إِنَّا إِلَىٰ رَبِّنَا مُنْقَلِبُونَ ﴿٥٠﴾

إِنَّا نَظْمَعُ أَن يَغْفِرَ لَنَا رَبُّنَا خَطِيئَاتِنَا أَن
كُنَّا أَوَّلَ الْمُؤْمِنِينَ ﴿٥١﴾

* وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَن أَسْرِ بِعِبَادِي
إِنَّكُمْ مُتَّبَعُونَ ﴿٥٢﴾

فَأَرْسَلَ فِرْعَوْنُ فِي الْمَدَائِنِ حَاشِرِينَ ﴿٥٣﴾

إِنَّ هَؤُلَاءِ لَشِرْذِمَةٌ قَلِيلُونَ ﴿٥٤﴾

وَأِنَّهُمْ لَنَا لِعَاظُونَ ﴿٥٥﴾

وَأِنَّا لَجَمِيعٌ حَاذِرُونَ ﴿٥٦﴾

فَأَخْرَجْنَاهُمْ مِّن جَنَّاتٍ وَعُيُونٍ ﴿٥٧﴾

وَكُنُوزٍ وَمَقَامٍ كَرِيمٍ ﴿٥٨﴾

كَذَٰلِكَ وَأَوْرَثْنَاهَا بَنِي إِسْرَائِيلَ ﴿٥٩﴾

فَاتَّبَعُوهُمْ مُّشْرِقِينَ ﴿٦٠﴾

فَلَمَّا تَرَاءَ الْجَمْعَانِ قَالَ أَصْحَابُ مُوسَىٰ
إِنَّا لَمُدْرِكُونَ ﴿٦١﴾

قَالَ كَلَّا إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ ﴿٦٢﴾

63. Then, We revealed to Mūsā (Moses) (saying): “Strike the sea with your stick.” And it parted, and each separate part (of that sea water) became like huge mountain.
64. Then, We brought near the others [Fir‘aun’s (Pharaoh) party] to that place.
65. And We saved Mūsā (Moses) and all those with him.
66. Then We drowned the others.
67. Verily, in this is indeed a sign (or a proof), yet most of them are not believers.
68. And verily, your Lord, He is truly the All-Mighty, the Most Merciful.
69. And recite to them the story of Ibrāhīm (Abraham).
70. When he said to his father and his people: “What do you worship?”
71. They said: “We worship idols, and to them we are ever devoted.”
72. He said: “Do they hear you, when you call on (them)?
73. “Or do they benefit you or do they harm (you)?”
74. They said: “(Nay) but we found our fathers doing so.”
75. He said: “Do you observe that which you have been worshipping —
76. “You and your ancient fathers?

فَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَضْرِبْ بِعَصَاكَ
الْبَحْرَ فَأَنْفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَالطَّوْدِ
الْعَظِيمِ ﴿٦٣﴾

وَأَرْزُقْنَا ثُمَّ الْآخَرِينَ ﴿٦٤﴾

وَأُنجَيْنَا مُوسَىٰ وَمَنْ مَعَهُ أَجْمَعِينَ ﴿٦٥﴾

ثُمَّ أَغْرَقْنَا الْآخَرِينَ ﴿٦٦﴾

إِنَّ فِي ذَلِكَ لَآيَةً ۖ وَمَا كَانَ أَكْثَرُهُمْ
مُؤْمِنِينَ ﴿٦٧﴾

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿٦٨﴾

وَأَتْلُ عَلَيْهِمْ نَبَأَ إِبْرَاهِيمَ ﴿٦٩﴾

إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا تَعْبُدُونَ ﴿٧٠﴾

قَالُوا نَعْبُدُ أَصْنَامًا فَنَنْظِلُ لَهَا عَنكِفِينَ ﴿٧١﴾

قَالَ هَلْ يَسْمَعُونَكُمُ إِذْ تَدْعُونَ ﴿٧٢﴾

أَوْ يَنْفَعُونَكُمُ أَوْ يَضُرُّونَ ﴿٧٣﴾

قَالُوا بَلْ وَجَدْنَا آبَاءَنَا كَذَلِكَ يَفْعَلُونَ ﴿٧٤﴾

قَالَ أَفَرَأَيْتُمْ مَا كُنْتُمْ تَعْبُدُونَ ﴿٧٥﴾

أَنْتُمْ وَعِبَادُ آبَائِكُمُ الْأَقْدَمُونَ ﴿٧٦﴾

77. “Verily, they are enemies to me, except the Lord of the ‘*Ālamīn* (mankind, jinn and all that exists),
78. “Who has created me, and it is He Who guides me.
79. “And it is He Who feeds me and gives me to drink.
80. “And when I am ill, it is He who cures me.
81. “And Who will cause me to die, and then will bring me to life (again).
82. “And Who, I hope, will forgive me my faults on the Day of Recompense, (the Day of Resurrection).
83. My Lord! Bestow *Hukm* (religious knowledge, right judgement of the affairs and Prophethood) on me, and join me with the righteous.
84. And grant me an honourable mention in later generations.
85. And make me one of the inheritors of the Paradise of Delight.
86. And forgive my father, verily, he is of the erring.
87. And disgrace me not on the Day when (all the creatures) will be resurrected.
88. The Day whereon neither wealth nor sons will avail,
89. Except him who comes to Allāh with a clean heart [clean from *Shirk* (polytheism) and *Nifāq* (hypocrisy)].”
90. And Paradise will be brought near to the *Muttaqūn* (the pious)⁽¹⁾.

فَأَنَّهُمْ عَدُوٌّ لِّي إِلَّا رَبَّ الْعَالَمِينَ ﴿٧٧﴾

الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ ﴿٧٨﴾

وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ ﴿٧٩﴾

وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ ﴿٨٠﴾

وَالَّذِي يُمِيتُنِي ثُمَّ يُحْيِينِ ﴿٨١﴾

وَالَّذِي أَطْمَعُ أَنْ يَغْفِرَ لِي خَطِيئَتِي يَوْمَ
الَّذِينَ ﴿٨٢﴾

رَبِّ هَبْ لِي حُكْمًا وَأَلْحِقْنِي
بِالصَّالِحِينَ ﴿٨٣﴾

وَأَجْعَلْ لِي لِسَانَ صِدْقٍ فِي الْآخِرِينَ ﴿٨٤﴾

وَأَجْعَلْنِي مِنْ وَرَثَةِ جَنَّةِ النَّعِيمِ ﴿٨٥﴾

وَأَغْفِرْ لِأَبِي إِنَّهُ كَانَ مِنَ الضَّالِّينَ ﴿٨٦﴾

وَلَا تُخْزِنِي يَوْمَ يُبْعَثُونَ ﴿٨٧﴾

يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ ﴿٨٨﴾

إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ ﴿٨٩﴾

وَأُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِينَ ﴿٩٠﴾

(1) (V.26:90) See verse: V.2:2.

91. And the (Hell) Fire will be placed in full view of the erring.
92. And it will be said to them: “Where are those (the false gods whom you used to set up as rivals with Allāh) that you used to worship.
93. “Instead of Allāh? Can they help you or (even) help themselves?”
94. Then they will be thrown on their faces into the (Fire), they and the *Ghāwūn* (devils, and those who were in error).
95. And the whole hosts of *Iblīs* (Satan) together.
96. They will say, while contending therein,
97. By Allāh, we were truly in a manifest error,
98. When We held you (false gods) as equals (in worship) with the Lord of the ‘*Ālamīn* (mankind, jinn and all that exists);
99. And none has brought us into error except the *Mujrimūn* [*Iblīs* (Satan) and those human beings who commit crimes, murderers, polytheists, oppressors].
100. Now, we have no intercessors,
101. Nor a close friend (to help us).
102. (Alas!) If we only had a chance to return (to the world), we shall truly be among the believers!

وَبَرَزَتِ الْجَحِيمُ لِلْغَاوِينَ ﴿٩١﴾

وَقِيلَ لَهُمْ أَتَيْنَ مَا كُنْتُمْ تَعْبُدُونَ ﴿٩٢﴾

مِنْ دُونِ اللَّهِ هَلْ يَنْصُرُونَكُمْ أَوْ يَنْتَصِرُونَ ﴿٩٣﴾

فَكَبِجُوا فِيهَا هُمْ وَالْغَاوُونَ ﴿٩٤﴾

وَجُنُودُ إِبْلِيسَ أَجْمَعُونَ ﴿٩٥﴾

قَالُوا وَهُمْ فِيهَا يَخْتَصِمُونَ ﴿٩٦﴾

تَاللَّهِ إِنْ كُنَّا لَفِي ضَلَالٍ مُّبِينٍ ﴿٩٧﴾

إِذْ نُسَوِّيكُمْ بِرَبِّ الْعَالَمِينَ ﴿٩٨﴾

وَمَا أَضَلَّنَا إِلَّا الْمُجْرِمُونَ ﴿٩٩﴾

فَمَا لَنَا مِنْ شَافِعِينَ ﴿١٠٠﴾

وَلَا صَدِيقٍ حَمِيمٍ ﴿١٠١﴾

فَلَوْ أَنَّ لَنَا كَرَّةً فَنَكُونُ مِنَ الْمُؤْمِنِينَ ﴿١٠٢﴾

103. Verily, in this is indeed a sign, yet most of them are not believers.
104. And verily, your Lord, He is truly the All-Mighty, the Most Merciful.
105. The people of Nūḥ (Noah) denied the Messengers.
106. When their brother Nūḥ (Noah) said to them: “Will you not fear Allāh and obey Him?”
107. “I am a trustworthy Messenger to you.
108. “So fear Allāh, keep your duty to Him, and obey me.
109. “No reward do I ask of you for it (my Message of Islāmic Monotheism); my reward is only from the Lord of the ‘Ālamīn (mankind, jinn and all that exists).
110. “So, keep your duty to Allāh, fear Him and obey me.”
111. They said: “Shall we believe in you, when the meanest (of the people) follow you?”
112. He said: “And what knowledge have I of what they used to do?”
113. “Their account is only with my Lord, if you could (but) know.
114. “And I am not going to drive away the believers.
115. I am only a plain warner.”
116. They said: “If you cease not, O Nūḥ (Noah) you will surely be among those stoned (to death).”

إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿١٠٣﴾

وَإِنَّ رَبَّكَ لَهوَ الْعَزِيزُ الرَّحِيمُ ﴿١٠٤﴾

كَذَّبَتْ قَوْمُ نُوحٍ الْمُرْسَلِينَ ﴿١٠٥﴾

إِذْ قَالَ لَهُمْ أَخُوهُمْ نُوحٌ أَلَا تَتَّقُونَ ﴿١٠٦﴾

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٠٧﴾

فَاتَّقُوا اللَّهَ وَأَطِيعُوا أَمْرًا

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ ﴿١٠٩﴾

فَاتَّقُوا اللَّهَ وَأَطِيعُوا أَمْرًا

* قَالُوا أَنْتُمْ لَكُمْ وَاتَّبَعَكَ الْأَذْلُونَ ﴿١١١﴾

قَالَ وَمَا عَلِمِي بِمَا كَانُوا يَعْمَلُونَ ﴿١١٢﴾

إِنْ حِسَابُهُمْ إِلَّا عَلَى رَبِّي لَوْ تَشْعُرُونَ ﴿١١٣﴾

وَمَا أَنَا بِطَارِدِ الْمُؤْمِنِينَ ﴿١١٤﴾

إِنْ أَنَا إِلَّا نَذِيرٌ مُبِينٌ ﴿١١٥﴾

قَالُوا لَئِنْ لَمْ تَنْتَهَ يَنْبُوحْ لَتَكُونَنَّ مِنَ الْمَرْجُومِينَ ﴿١١٦﴾

117. He said: “My Lord! Verily, my people have denied me.
118. Therefore judge You between me and them, and save me and those of the believers who are with me.”
119. And We saved him and those with him in the laden ship.
120. Then, We drowned the rest (disbelievers) thereafter.
121. Verily, in this is indeed a sign, yet most of them are not believers.
122. And verily, your Lord, He is indeed the All-Mighty, the Most Merciful.
123. ‘Ād (people) denied the Messengers.
124. When their brother Hūd said to them: “Will you not fear Allāh and obey Him?”
125. “Verily, I am a trustworthy Messenger to you.
126. “So fear Allāh, keep your duty to Him, and obey me.
127. “No reward do I ask of you for it (my Message of Islāmic Monotheism); my reward is only from the Lord of the ‘Ālamīn (mankind, jinn, and all that exists).
128. “Do you build high palaces on every high place, while you do not live in them?
129. “And do you get for yourselves palaces (fine buildings) as if you will live therein forever?⁽¹⁾

- قَالَ رَبِّ إِنَّ قَوْمِي كَذَّبُونِ ﴿١١٧﴾
- فَأَفْتَحْ بَيْنِي وَبَيْنَهُمْ فَتَحًا وَنَجِّنِي وَمَنْ مَعِيَ مِنَ الْمُؤْمِنِينَ ﴿١١٨﴾
- فَأَنْجَيْنَاهُ وَمَنْ مَعَهُ فِي الْفُلِّ الْمَشْحُونِ ﴿١١٩﴾
- ثُمَّ أَعْرَفْنَا بَعْدَ الْبَاقِينَ ﴿١٢٠﴾
- إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿١٢١﴾
- وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٢٢﴾
- كَذَّبتْ عَادُ الْمُرْسَلِينَ ﴿١٢٣﴾
- إِذْ قَالَ لَهُمْ أَخُوهُمْ هُودٌ أَلَا تَتَّقُونَ ﴿١٢٤﴾
- إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٢٥﴾
- فَاتَّقُوا اللَّهَ وَأَطِيعُوا رَبَّكُمْ ﴿١٢٦﴾
- وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ ﴿١٢٧﴾
- أَتَبْنُونَ بِكُلِّ رِيعٍ ءَايَةً تَعْبَثُونَ ﴿١٢٨﴾
- وَتَتَّخِذُونَ مَصَانِعَ لَعَلَّكُمْ تَخْلُدُونَ ﴿١٢٩﴾

(1) (V.26:129) See the footnote (C) of (V.9:111).

130. “And when you seize (somebody), seize you (him) as tyrants?”
131. “So, fear Allāh, keep your duty to Him, and obey me.
132. “And keep your duty to Him, fear Him Who has aided you with all (good things) that you know.
133. “He has aided you with cattle and children.
134. “And gardens and springs.
135. “Verily, I fear for you the torment of a Great Day.”
136. They said: “It is the same to us whether you preach or be not of those who preach.
137. “This is no other than the false tales and religion of the ancients, [*Tafsīr At-Ṭabarī*]
138. “And we are not going to be punished.”
139. So they denied him, and We destroyed them. Verily, in this is indeed a sign, yet most of them are not believers.
140. And verily, your Lord, He is indeed the All-Mighty, the Most Merciful.
141. Thamūd (people) denied the Messengers.
142. When their brother Ṣāliḥ said to them: “Will you not fear Allāh and obey Him?”
143. “I am a trustworthy Messenger to you.
144. “So, fear Allāh, keep your duty to Him, and obey me.

وَإِذَا بَطَشْتُمْ بَطَشْتُمْ جَبَّارِينَ ﴿١٣٠﴾

فَاتَّقُوا اللَّهَ وَأَطِيعُوا ﴿١٣١﴾

وَاتَّقُوا الَّذِي أَمَدَّكُمْ بِمَا تَعْلَمُونَ ﴿١٣٢﴾

أَمَدَّكُمْ بِأَنْعَامٍ وَبَنِينَ ﴿١٣٣﴾

وَجَنَّاتٍ وَعَيْونٍ ﴿١٣٤﴾

إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٣٥﴾

قَالُوا سَوَاءٌ عَلَيْنَا أَوَعَضْتَ أَمْ لَمْ تَكُنْ

مِنَ الْوَاعِظِينَ ﴿١٣٦﴾

إِنْ هَذَا إِلَّا خُلُقُ الْأَوَّلِينَ ﴿١٣٧﴾

وَمَا نَحْنُ بِمُعَذَّبِينَ ﴿١٣٨﴾

فَكَذَّبُوهُ فَأَهْلَكْنَاهُمْ إِنَّ فِي ذَلِكَ لَآيَةً ۖ

وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿١٣٩﴾

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٤٠﴾

كَذَّبتْ ثَمُودُ الْمُرْسَلِينَ ﴿١٤١﴾

إِذْ قَالَ لَهُمْ أَخُوهُمْ صَالِحٌ أَلَا تَتَّقُونَ ﴿١٤٢﴾

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٤٣﴾

فَاتَّقُوا اللَّهَ وَأَطِيعُوا ﴿١٤٤﴾

145. “No reward do I ask of you for it (my Message of Islāmic Monotheism); my reward is only from the Lord of the ‘Ālamīn (mankind, jinn and all that exists).
146. “Will you be left secure in that which you have here?
147. “In gardens and springs.
148. And green crops (fields) and date-palms with soft spadix.
149. “And you hew out in the mountains, houses with great skill.
150. “So, fear Allāh, keep your duty to Him, and obey me.
151. “And follow not the command of *Al-Musrifūn* [i.e. their chiefs: leaders who were polytheists, criminals and sinners],
152. “Who make mischief in the land, and reform not.”
153. They said: “You are only of those bewitched!
154. “You are but a human being like us. Then, bring us a sign, if you are of the truthful.”
155. He said: “Here is a she-camel: it has a right to drink (water), and you have a right to drink (water) (each) on a day, known.
156. “And touch her not with harm, lest the torment of a Great Day should seize you.”
157. But they killed her, and then they became regretful.

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ ﴿١٤٥﴾

أَتُتْرَكُونَ فِي مَا هَبْنَاهَا آمِنِينَ ﴿١٤٦﴾

فِي جَنَّاتٍ وَعُيُونٍ ﴿١٤٧﴾

وَزُرُوعٍ وَنَخْلٍ طَلَعَتْ هَضَبَيْمٌ ﴿١٤٨﴾

وَتَنْحِتُونَ مِنَ الْجِبَالِ بُيُوتًا فَرِهِينَ ﴿١٤٩﴾

فَاتَّقُوا اللَّهَ وَأَطِيعُوا ﴿١٥٠﴾

وَلَا تُطِيعُوا أَمْرَ الْمُسْرِفِينَ ﴿١٥١﴾

الَّذِينَ يُفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ ﴿١٥٢﴾

قَالُوا إِنَّمَا أَنْتَ مِنَ الْمُسْحَرِينَ ﴿١٥٣﴾

مَا أَنْتَ إِلَّا بَشَرٌ مِثْلُنَا فَأْتِ بِآيَةٍ إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿١٥٤﴾

قَالَ هَذِهِ نَاقَةٌ لَهَا شِرْبٌ وَلَكُمْ شِرْبٌ يَوْمَ مَعْلُومٍ ﴿١٥٥﴾

وَلَا تَمْسُوهَا بِسُوءٍ فَيَأْخُذَكُمْ عَذَابُ يَوْمٍ عَظِيمٍ ﴿١٥٦﴾

فَعَقَرُوهَا فَاصْبَحُوا نَدِيمِينَ ﴿١٥٧﴾

158. So, the torment overtook them.
Verily, in this is indeed a sign, yet most of them are not believers.
159. And verily, your Lord, He is indeed the All-Mighty, the Most Merciful.
160. The people of Lūt (Lot) (who dwelt in the town of Sodom in Palestine) denied the Messengers.
161. When their brother Lūt (Lot) said to them: “Will you not fear Allāh and obey Him?”
162. “Verily, I am a trustworthy Messenger to you.
163. “So, fear Allāh, keep your duty to Him, and obey me.
164. “No reward do I ask of you for it (my Message of Islāmic Monotheism); my reward is only from the Lord of the ‘Ālamīn (mankind, jinn and all that exists).
165. “Go you in to the males of the ‘Ālamīn (mankind),
166. “And leave those whom Allāh has created for you to be your wives? Nay, you are a trespassing people!”
167. They said: “If you cease not O Lūt (Lot)! verily, you will be one of those who are driven out!”
168. He said: “I am, indeed, of those who disapprove with severe anger and fury your (this evil) action (of sodomy).
169. “My Lord! Save me and my family from what they do.”
170. So, We saved him and his family, all,

فَأَخَذَهُمُ الْعَذَابُ إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿١٥٨﴾

وَإِنَّ رَبَّكَ لَهَوَّ الْعَزِيزُ الرَّحِيمُ ﴿١٥٩﴾

كَذَّبَتْ قَوْمُ لُوطٍ الْمُرْسَلِينَ ﴿١٦٠﴾

إِذْ قَالَ لَهُمْ أَخُوهُمْ لُوطُ أَلَا تَتَّقُونَ ﴿١٦١﴾

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٦٢﴾

فَاتَّقُوا اللَّهَ وَأَطِيعُوا نِجْمًا ﴿١٦٣﴾

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ ﴿١٦٤﴾

أَتَأْتُونَ الذُّكْرَانَ مِنَ الْعَالَمِينَ ﴿١٦٥﴾

وَتَذَرُونَ مَا خَلَقَ لَكُمْ رَبُّكُمْ مِنْ أَرْوَاحِكُمْ بَلْ أَنْتُمْ قَوْمٌ عَادُونَ ﴿١٦٦﴾

قَالُوا لَئِنْ لَمْ تَنْتَهَ يَلُوطُ لَتَكُونَنَّ مِنَ الْمُخْرَجِينَ ﴿١٦٧﴾

قَالَ إِنِّي لَعَمَلِكُمْ مِنَ الْقَالِينَ ﴿١٦٨﴾

رَبِّ نَجِّنِي وَأَهْلِي مِمَّا يَعْمَلُونَ ﴿١٦٩﴾

فَنَجَّيْنَاهُ وَأَهْلَهُ أَجْمَعِينَ ﴿١٧٠﴾

171. Except an old woman (his wife) among those who remained behind.
172. Then, afterward, We destroyed the others.
173. And We rained on them a rain (of torment). And how evil was the rain of those who had been warned!
174. Verily, in this is indeed a sign, yet most of them are not believers.
175. And verily, your Lord, He is indeed the All-Mighty, the Most Merciful.
176. The dwellers of Al-Aikah [near Madyan (Midian)] denied the Messengers.
177. When Shu‘aib said to them: “Will you not fear Allāh and obey Him?”
178. “I am a trustworthy Messenger to you.
179. “So, fear Allāh, keep your duty to Him, and obey me.
180. “No reward do I ask of you for it (my Message of Islāmic Monotheism); my reward is only from the Lord of the ‘Ālamīn (mankind, jinn and all that exists).
181. “Give full measure, and cause no loss (to others).
182. “And weigh with the true and straight balance.
183. “And defraud not people by reducing their things, nor do evil, making corruption and mischief in the land.
184. “And fear Him Who created you and the generations of the men of old.”

إِلَّا عَجُوزًا فِي الْغَيْرِينَ ﴿١٧١﴾

ثُمَّ دَمَرْنَا الْأَخْرِينَ ﴿١٧٢﴾

وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَسَاءَ مَطَرُ الْمُنذَرِينَ ﴿١٧٣﴾

إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿١٧٤﴾

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٧٥﴾

كَذَّبَ أَصْحَابُ لَيْكَةِ الْمُرْسَلِينَ ﴿١٧٦﴾

إِذْ قَالَ لَهُمْ شُعَيْبٌ أَلَا تَتَّقُونَ ﴿١٧٧﴾

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٧٨﴾

فَاتَّقُوا اللَّهَ وَأَطِيعُوا أَمْرًا

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ ﴿١٨٠﴾

* أَوْفُوا الْكَيْلَ وَلَا تَكُونُوا مِنَ الْمُخْسِرِينَ ﴿١٨١﴾

وَزِنُوا بِالْقِسْطِاسِ الْمُسْتَقِيمِ ﴿١٨٢﴾

وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَعْنُوا فِي الْأَرْضِ مُفْسِدِينَ ﴿١٨٣﴾

وَاتَّقُوا الَّذِي خَلَقَكُمْ وَالْجِبِلَّةَ الْأُولِينَ ﴿١٨٤﴾

185. They said: “You are only one of those bewitched!
186. “You are but a human being like us and verily, we think that you are one of the liars!
187. “So, cause pieces of the heaven to fall on us, if you are of the truthful!”
188. He said: “My Lord is the Best Knower of what you do.”
189. But they denied him, so the torment of the day of shadow (a gloomy cloud) seized them. Indeed, that was the torment of a Great Day.
190. Verily, in this is indeed a sign, yet most of them are not believers.
191. And verily, your Lord, He is indeed the All-Mighty, the Most Merciful.
192. And truly, this (the Qur’ān) is a revelation from the Lord of the ‘Ālamīn (mankind, jinn and all that exists),
193. Which the trustworthy Rūḥ [Jibrā’īl (Gabriel)] has brought down
194. Upon your heart (O Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) that you may be (one) of the warners,
195. In the plain Arabic language.
196. And verily, it (the Qur’ān, and its revelation to Prophet Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) is (announced) in the Scriptures [i.e. the Taurāt (Torah) and the Injeel (Gospel)] of former people.

قَالُوا إِنَّمَا أَنْتَ مِنَ الْمُسَحَّرِينَ ﴿١٨٥﴾

وَمَا أَنْتَ إِلَّا بَشَرٌ مِّثْلُنَا وَإِنْ نَطْنُكَ لَمِنْ
الْكَذِبِينَ ﴿١٨٦﴾

فَأَسْقِطْ عَلَيْنَا كِسَفًا مِنَ السَّمَاءِ إِنْ
كُنْتَ مِنَ الصَّادِقِينَ ﴿١٨٧﴾

قَالَ رَبِّي أَعْلَمُ بِمَا تَعْمَلُونَ ﴿١٨٨﴾

فَكَذَّبُوهُ فَأَخَذَهُمْ عَذَابُ يَوْمِ الظُّلَّةِ إِنَّهُ
كَانَ عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٨٩﴾

إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ
مُؤْمِنِينَ ﴿١٩٠﴾

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٩١﴾

وَإِنَّهُ لَتَنْزِيلُ رَبِّ الْعَالَمِينَ ﴿١٩٢﴾

نَزَلَ بِهِ الرُّوحُ الْأَمِينُ ﴿١٩٣﴾

عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ ﴿١٩٤﴾

بِلِسَانٍ عَرَبِيٍّ مُبِينٍ ﴿١٩٥﴾

وَإِنَّهُ لَفِي زُبُرِ الْأَوَّلِينَ ﴿١٩٦﴾

197. Is it not a sign to them that the learned scholars (like ‘Abdullāh ibn Salām رَضِيَ اللَّهُ عَنْهُ who embraced Islām)⁽¹⁾ of the Children of Israel knew it (as true)?
198. And if We had revealed it (this Qur’ān) to any of the non-Arabs,
199. And he had recited it to them, they would not have believed in it.
200. Thus have We caused it (the denial of the Qur’ān) to enter the hearts of the *Mūjrimūn* (criminals, polytheists, sinners).
201. They will not believe in it until they see the painful torment.
202. It shall come to them of a sudden, while they perceive it not.
203. Then they will say: “Can we be respited?”
204. Would they then wish for Our Torment to be hastened on?
205. Think! (even) if We do let them enjoy for years,
206. And afterwards comes to them that (punishment) which they had been promised,
207. All that with which they used to enjoy shall not avail them.
208. And never did We destroy a township but it had its warners.
209. By way of reminder, and We have never been unjust.

أَوْ لَمْ يَكُنْ لَهُمْ آيَةٌ أَنْ يَعْلَمَهُر
عُلَمَاؤُا بَنِي إِسْرَائِيلَ ﴿١٩٧﴾

وَلَوْ نَزَّلْنَاهُ عَلَىٰ بَعْضِ الْأَعْجَمِينَ ﴿١٩٨﴾

فَقَرَأَهُ عَلَيْهِمْ مَا كَانُوا بِهِءِ مُؤْمِنِينَ ﴿١٩٩﴾

كَذَٰلِكَ سَلَكْنَاهُ فِي قُلُوبِ الْمُجْرِمِينَ ﴿٢٠٠﴾

لَا يُؤْمِنُونَ بِهِءِ حَتَّىٰ يَرُوا الْعَذَابَ
الْأَلِيمَ ﴿٢٠١﴾

فَيَأْتِيهِمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٢٠٢﴾

فَيَقُولُوا هَلْ نَحْنُ مُنظَرُونَ ﴿٢٠٣﴾

أَفِعَذَابِنَا يَسْتَعْجِلُونَ ﴿٢٠٤﴾

أَفَرَأَيْتَ إِنْ مَتَّعْنَاهُمْ سِنِينَ ﴿٢٠٥﴾

ثُمَّ جَاءَهُمْ مَا كَانُوا يُوعَدُونَ ﴿٢٠٦﴾

مَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يَمْتَعُونَ ﴿٢٠٧﴾

وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا لَهَا مُنذِرُونَ ﴿٢٠٨﴾

ذِكْرَىٰ وَمَا كُنَّا ظَالِمِينَ ﴿٢٠٩﴾

(1) (V.26:197) See the footnote of (V.5:66) [The story about ‘Abdullāh ibn Salām رَضِيَ اللَّهُ عَنْهُ].

210. And it is not the *Shayātīn* (devils) who have brought it (this Qur’ān) down.
211. Neither would it suit them, nor they can (produce it).
212. Verily, they have been removed far from hearing it.
213. So, invoke not with Allāh another *ilāh* (god) lest you should be among those who receive punishment.
214. And warn your tribe (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) of near kindred⁽¹⁾.
215. And be kind and humble to the believers who follow you.
216. Then, if they disobey you, say: “I am innocent of what you do.”
217. And put your trust in the All-Mighty, the Most Merciful,
218. Who sees you (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) when you stand up (alone at night for *Tahajjud* prayers).
219. And your movements among those who fall prostrate (to Allāh in the five compulsory congregational prayers).

وَمَا تَنْزَلَتْ بِهِ الشَّيَاطِينُ ﴿٢١٠﴾

وَمَا يَنْبَغِي لَهُمْ وَمَا يَسْتَطِيعُونَ ﴿٢١١﴾

إِنَّهُمْ عَنِ السَّمْعِ لَمَعْزُولُونَ ﴿٢١٢﴾

فَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَكُونَ مِنَ الْمُعَذَّبِينَ ﴿٢١٣﴾

وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ ﴿٢١٤﴾

وَأَخْفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ ﴿٢١٥﴾

فَإِنْ عَصَوْكَ فَقُلْ إِنِّي بَرِيءٌ مِمَّا تَعْمَلُونَ ﴿٢١٦﴾

وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ ﴿٢١٧﴾

الَّذِي يَرْنَاكَ حِينَ تَقُومُ ﴿٢١٨﴾

وَتَقَلُّبِكَ فِي السَّلْجِدِينَ ﴿٢١٩﴾

(1) (V.26:214) Narrated Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا: When the Verse: “And warn your tribe (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) of near kindred” was revealed, Allah’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ went out, and when he had ascended As-Safa mountain, he shouted, “Yā Sabāhāh!”* The people said, “Who is that?” “Then they gathered around him, whereupon he said, “Do you see? If I inform you that cavalrymen are proceeding up the side of this mountain, will you believe me?” They said, “We have never heard you telling a lie.” Then he said, “I am a plain warner to you of a coming severe punishment.” Abū Lahab said: “May you perish! You gathered us only for this reason?” Then Abū Lahab went away. So *Sūrat Al-Masad* “Perish the hands of Abū Lahab!” (V.111:1) was revealed. (*Ṣaḥīḥ Al-Bukhārī*, Vol.6, *Ḥadīth* No.495).

* “Yā Sabāhāh!” is an Arabic expression used when one appeals for help or draws the attention of others to some danger.

220. Verily, He, only He, is the All-Hearer, the All-Knower.
221. Shall I inform you (O people!) upon whom the *Shayāfīn* (devils) descend?
222. They descend on every lying, sinful person.
223. Who gives ear (to the devils and they pour what they may have heard of the Unseen from the angels), and most of them are liars.
224. As for the poets, the erring ones follow them,
225. See you not that they speak about every subject (praising people — right or wrong) in their poetry?
226. And that they say what they do not do.
227. Except those who believe (in the Oneness of Allāh — Islāmic Monotheism) and do righteous deeds, and remember Allāh much, and vindicate themselves after they have been wronged [by replying back in poetry to the unjust poetry (which the pagan poets utter against the Muslims)]. And those who do wrong will come to know by what overturning they will be overturned.

إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٢٢٠﴾

هَلْ أُنَبِّئُكُمْ عَلَىٰ مَن تَنَزَّلُ الشَّيَاطِينُ ﴿٢٢١﴾

تَنَزَّلُ عَلَىٰ كُلِّ أَفَّاكٍ أَثِيمٍ ﴿٢٢٢﴾

يُلْقُونَ السَّمْعَ وَأَكْثُرُهُمْ كَاذِبُونَ ﴿٢٢٣﴾

وَالشُّعْرَاءَ يَتَّبِعُهُمُ الْغَاوُونَ ﴿٢٢٤﴾

أَلَمْ تَرَ أَنَّهُمْ فِي كُلِّ وَادٍ يَهِيمُونَ ﴿٢٢٥﴾

وَأَنَّهُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ ﴿٢٢٦﴾

إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
وَذَكَرُوا اللَّهَ كَثِيرًا وَانْتَصَرُوا مِنْ بَعْدِ مَا
ظَلَمُوا وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ
يَنْقَلِبُونَ ﴿٢٢٧﴾

(27)

Sūrat An-Naml (The Ants)

سُورَةُ النَّامِلِ

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

1. *Tā-Sīn*. [These letters are one of the miracles of the Qur'ān, and none but Allāh (Alone) knows their meanings]. These are the Verses of the Qur'ān, and (it is) a Book (that makes things) clear:
2. A guide (to the Right Path) and glad tidings for the believers [who believe in the Oneness of Allāh (i.e. Islāmic Monotheism)].
3. Those who perform *Aṣ-Ṣalāt* (*Iqāmat-aṣ-Ṣalāt*) and give *Zakāt* and they believe with certainty in the Hereafter (resurrection, recompense of their good and bad deeds, Paradise and Hell).
4. Verily, those who believe not in the Hereafter, We have made their deeds fair-seeming to them, so that they wander about blindly.
5. They are those for whom there will be an evil torment (in this world). And in the Hereafter they will be the greatest losers.
6. And verily, you (O Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) are being taught the Qur'ān from One, All-Wise, All-Knower.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

طَسَّ تِلْكَ آيَاتِ الْقُرْآنِ وَكِتَابٍ
مُبِينٍ ﴿١﴾

هُدًى وَبُشْرَى لِلْمُؤْمِنِينَ ﴿٢﴾

الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ
وَهُمْ بِالْآخِرَةِ هُمْ يُوقِنُونَ ﴿٣﴾

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ زَيَّنَّا لَهُمْ
أَعْمَلَهُمْ فهُمْ يَعْْمَهُونَ ﴿٤﴾

أُولَئِكَ الَّذِينَ لَهُمْ سُوءُ الْعَذَابِ وَهُمْ فِي
الْآخِرَةِ هُمْ الْأَخْسَرُونَ ﴿٥﴾

وَإِنَّكَ لَنُتَلِّقُ الْقُرْآنَ مِنْ لَدُنِّ حَكِيمٍ
عَلِيمٍ ﴿٦﴾

7. (Remember) when Mūsā (Moses) said to his household: “Verily, I have seen a fire; I will bring you from there some information, or I will bring you a burning brand, that you may warm yourselves.”
8. But, when he came to it, he was called: “Blessed is Whosoever is in the fire, and whosoever is round about it! And glorified is Allāh, the Lord of the ‘Ālamīn (mankind, jinn and all that exists).
9. “O Mūsā (Moses)! Verily, it is I, Allāh, the All-Mighty, the All-Wise.
10. “And throw down your stick!” But when he saw it moving, as if it were a snake, he turned in flight, and did not look back. (It was said:) “O Mūsā (Moses)! Fear not: verily, the Messengers fear not in front of Me.
11. “Except him who has done wrong and afterwards has changed evil for good; then surely, I am Oft-Forgiving, Most Merciful.
12. “And put your hand into your bosom, it will come forth white without hurt. (These are) among the nine signs (you will take) to Fir‘aun (Pharaoh) and his people. Verily, they are a people who are *Fāsiqūn* (rebellious, disobedient to Allāh).
13. But when Our *Āyāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) came to them, clear to see, they said: “This is manifest magic.”

إِذْ قَالَ مُوسَىٰ لِأَهْلِهِ ۖ إِنِّي أَنَا نَارًا
سَاتِيكُمْ مِّنْهَا يَخْبَرُ أَوْ آتِيكُمْ
بِشِهَابٍ قَبَسٍ لَّعَلَّكُمْ تَصْطَلُونَ ﴿٧﴾

فَلَمَّا جَاءَهَا نُودِيَ أَنْ بُورِكَ مَنْ فِي
النَّارِ وَمَنْ حَوْلَهَا وَسُبْحَانَ اللَّهِ رَبِّ
الْعَالَمِينَ ﴿٨﴾

يَمُوسَىٰ إِنَّهُ أَنَا اللَّهُ الْعَزِيزُ الْحَكِيمُ ﴿٩﴾

وَأَلْقِ عَصَاكَ فَلَمَّا رَءَاهَا تَهْتَزُّ كَأَنَّهَا
جَانٌّ وَلَّى مُدْبِرًا وَلَمْ يُعَقِّبْ يَمُوسَىٰ لَا
تَخَفْ إِنِّي لَا يَخَافُ لَدَى الْمُرْسَلُونَ ﴿١٠﴾

إِلَّا مَنْ ظَلَمَ ثُمَّ بَدَّلَ حُسْنًا بَعْدَ سُوءٍ
فَأِنِّي غَفُورٌ رَّحِيمٌ ﴿١١﴾

وَأَدْخِلْ يَدَكَ فِي جَيْبِكَ تَخْرُجْ بَيْضَاءَ
مِنْ غَيْرِ سُوءٍ ۗ فِي تِسْعِ آيَاتٍ إِلَىٰ فِرْعَوْنَ
وَقَوْمِهِ ۗ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ ﴿١٢﴾

فَلَمَّا جَاءَتْهُمْ آيَاتُنَا مُبْصِرَةً قَالُوا هَذَا
سِحْرٌ مُّبِينٌ ﴿١٣﴾

14. And they denied them (those *Āyāt*) wrongfully and arrogantly, though their ownselves were convinced thereof [i.e. those (*Āyāt*) are from Allāh, and Mūsā (Moses) is the Messenger of Allāh in truth, but they disliked to obey Mūsā (Moses), and hated to believe in his Message of Monotheism]. So see what was the end of the *Mufsidūn* (disbelievers, disobedient to Allāh, evil-doers and liars.).
15. And indeed We gave knowledge to Dāwūd (David) and Sulaimān (Solomon), and they both said: “All praise and thanks are Allāh’s, Who has preferred us to many of His believing slaves!”
16. And Sulaimān (Solomon) inherited (the knowledge of) Dāwūd (David). He said: “O mankind! We have been taught the language of birds, and on us have been bestowed all things. This, verily, is evident grace (from Allāh).”
17. And there were gathered before Sulaimān (Solomon) his hosts of jinn and men, and birds, and they all were set in battle order (marching forward).
18. Till, when they came to the valley of the ants, one of the ants said: “O ants! Enter your dwellings, lest Sulaimān (Solomon) and his hosts should crush you, while they perceive not.”

وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنفُسُهُمْ
ظُلْمًا وَعُلُوًّا فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ
الْمُفْسِدِينَ ﴿١٤﴾

وَلَقَدْ ءَاتَيْنَا دَاوُدَ وَسُلَيْمَانَ عِلْمًا وَقَالَ
الْحَمْدُ لِلَّهِ الَّذِي فَضَّلَنَا عَلَى كَثِيرٍ مِّنْ
عِبَادِهِ الْمُؤْمِنِينَ ﴿١٥﴾

وَوَرِثَ سُلَيْمَانُ دَاوُدَ وَقَالَ يَا أَيُّهَا النَّاسُ
عَلَّمَنَا مَنطِقَ الطَّيْرِ وَأَوْتَيْنَا مِنْ كُلِّ شَيْءٍ
إِنَّ هَذَا لَهُوَ الْفَضْلُ الْمُبِينُ ﴿١٦﴾

وَخُشِرَ لِسُلَيْمَانَ جُنُودُهُ مِنَ الْجِنِّ
وَالْإِنْسِ وَالطَّيْرِ فَهُمْ يُوزَعُونَ ﴿١٧﴾

حَتَّىٰ إِذَا أَتَوْا عَلَىٰ وَادِ النَّمْلِ قَالَتْ نَمَلَةٌ
يَا أَيُّهَا النَّمْلُ ادْخُلُوا مَسْكِنَكُمْ لَا
يَحْطَمَنَّكُمْ سُلَيْمَانُ وَجُنُودُهُ وَهُمْ لَا
يَشْعُرُونَ ﴿١٨﴾

19. So he [Sulaimān (Solomon)] smiled, amused at her speech⁽¹⁾ and said: “My Lord! Grant me the power and ability that I may be grateful for Your Favours which You have bestowed on me and on my parents, and that I may do righteous good deeds that will please You, and admit me by Your Mercy among Your righteous slaves.”
20. He inspected the birds, and said: “What is the matter that I see not the hoopoe? Or is he among the absentees?”
21. “I will surely punish him with a severe torment, or slaughter him, unless he brings me a clear reason.”
22. But the hoopoe stayed not long: he (came up and) said: “I have grasped (the knowledge of a thing) which you have not grasped and I have come to you from Saba’ (Sheba) with true news.
23. “I found a woman ruling over them: she has been given all things that could be possessed by any ruler of the earth, and she has a great throne.
24. “I found her and her people worshipping the sun, instead of Allāh, and *Shaitān* (Satan) has made their deeds fair-seeming to them, and has barred them from (Allāh’s) Way: so they have no guidance.”

فَتَبَسَّمَ ضَاحِكًا مِّن قَوْلِهَا وَقَالَ رَبِّ
أُوْرِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ
عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا
تَرْضَاهُ وَأَدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ
الصَّالِحِينَ ﴿١٩﴾

وَتَفَقَّدَ الطَّيْرَ فَقَالَ مَا لِيَ لَا أَرَى
الْهُدُودَ أَمْ كَانَ مِنَ الْغَائِبِينَ ﴿٢٠﴾

لَأَعَذِّبَنَّهُ عَذَابًا شَدِيدًا أَوْ لَأَذْبَحَنَّهُ أَوْ
لِيََأْتِيَنِي بِسُلْطٰنٍ مُّبِينٍ ﴿٢١﴾

فَمَكَتْ عَيْرٌ بَعِيدٍ فَقَالَ أَحَطْتُ بِمَا لَمْ
مُحِطُ بِهِءَ وَجِئْتُكَ مِن سَبَإٍ بِنَبَأٍ يَقِينٍ ﴿٢٢﴾

إِنِّي وَجَدْتُ امْرَأَةً تَمْلِكُهُمْ وَأُوتِيَتْ مِنْ
كُلِّ شَيْءٍ وَلَهَا عَرْشٌ عَظِيمٌ ﴿٢٣﴾

وَجَدَتْهَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ مِنْ
دُونِ اللَّهِ وَزَيْنُ لَهُمُ الشَّيْطٰنُ أَعْمَلُهُمْ
فَصَدَّهُمْ عَنِ السَّبِيلِ فَهُمْ لَا يَهْتَدُونَ ﴿٢٤﴾

(1) (V.27:19) See the footnote of (V.6:143).

25. [As *Shaiṭān* (Satan) has barred them from Allāh's Way] so they do not worship (prostrate themselves before) Allāh, Who brings to light what is hidden in the heavens and the earth, and knows what you conceal and what you reveal. [*Tafsīr Aṭ-Ṭabarī*]
26. Allāh, *Lā ilāha illa Huwa* (none has the right to be worshipped but He), the Lord of the Supreme Throne!
27. [Sulaimān (Solomon)] said: "We shall see whether you speak the truth or you are (one) of the liars.
28. "Go you with this letter of mine, and deliver it to them, then draw back from them, and see what (answer) they return."
29. She said: "O chiefs! Verily, here is delivered to me a noble letter,
30. "Verily, it is from Sulaimān (Solomon), and verily, it (reads): In the Name of Allāh, the Most Gracious, the Most Merciful:
31. "Be you not exalted against me, but come to me as Muslims (true believers who submit to Allāh with full submission)."
32. She said: "O chiefs! Advise me in (this) case of mine. I decide no case till you are present with me (and give me your opinions)."
33. They said: "We have great strength, and great ability for war, but it is for you to command: so think over what you will command."

أَلَّا يَسْجُدُوا لِلَّهِ الَّذِي يُخْرِجُ الْخَبْءَ فِي السَّمَوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُخْفُونَ وَمَا تُعْلِنُونَ ﴿٢٥﴾

اللَّهُ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ ﴿٢٦﴾

* قَالَ سَنَنْظُرُ أَصَدَقْتَ أَمْ كُنْتَ مِنَ الْكَاذِبِينَ ﴿٢٧﴾

أَذْهَبْ بِكِتَابِي هَذَا فَأَلْقِهِ إِلَيْهِمْ ثُمَّ تَوَلَّ عَنْهُمْ فَانظُرْ مَاذَا يَرْجِعُونَ ﴿٢٨﴾

قَالَتْ يَا أَيُّهَا الْمَلَأُوْا إِلَيَّ الْغَيْبِ إِنِّي كِتَابٌ كَرِيمٌ ﴿٢٩﴾

إِنَّهُ مِنَ سُلَيْمَانَ وَإِنَّهُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿٣٠﴾

أَلَّا تَعْلَمُوا عَلَيَّ وَأُتُونِي مُسْلِمِينَ ﴿٣١﴾

قَالَتْ يَا أَيُّهَا الْمَلَأُوْا أَفْئُونِي فِيْ أَمْرِي مَا كُنْتُ قَاطِعَةً أَمْرًا حَتَّى تَشْهَدُونِ ﴿٣٢﴾

قَالُوا نَحْنُ أَوْلُوْا قُوَّةٍ وَأُولُوْا بَأْسٍ شَدِيدٍ وَالْأَمْرُ إِلَيْكِ فَانظُرِي مَاذَا تَأْمُرِينَ ﴿٣٣﴾

34. She said: “Verily kings, when they enter a town (country), they despoil it and make the most honourable amongst its people the lowest. And thus they do.
35. “But verily, I am going to send him a present, and see with what (answer) the messengers return.”
36. So, when (the messengers with the present) came to Sulaimān (Solomon), he said: “Will you help me in wealth? What Allāh has given me is better than that which He has given you! Nay, you rejoice in your gift!”
37. [Then Sulaimān (Solomon) said to the chief of her messengers who brought the present]: “Go back to them. We verily shall come to them with hosts that they cannot resist, and we shall drive them out from there in disgrace, and they will be abased.”
38. He said: “O chiefs! Which of you can bring me her throne before they come to me surrendering themselves in obedience?”
39. A *Ifrit* (strong one) from the jinn said: “I will bring it to you before you rise from your place (council). And verily, I am indeed strong, and trustworthy for such work.”
40. One (jinn) with whom was knowledge of the Scripture said: “I will bring it to you within the twinkling of an eye!” Then when he [Sulaimān (Solomon)] saw it placed before him, he said: “This is by the Grace of my Lord — to test me, whether I am grateful or ungrateful! And whoever is grateful,

قَالَتْ إِنَّ الْمُلُوكَ إِذَا دَخَلُوا قَرْيَةً
أَفْسَدُوهَا وَجَعَلُوا أَهْلَهَا آذِلَّةً
وَكَذَلِكَ يَفْعَلُونَ ﴿٣٤﴾

وَإِنِّي مُرْسِلَةٌ إِلَيْهِمْ بِهَدِيَّةٍ فَنَاظِرَةٌ بِمَ
يَرْجِعُ الْمُرْسَلُونَ ﴿٣٥﴾

فَلَمَّا جَاءَ سُلَيْمَانَ قَالَ أَتُمِدُّونَ بِمَالٍ
فَمَا آتَيْنَاهُ اللَّهُ خَيْرٌ مِمَّا آتَاكُمْ بَلْ
أَنْتُمْ بِهَدِيَّتِكُمْ تَفْرَحُونَ ﴿٣٦﴾

أَرْجِعْ إِلَيْهِمْ فَلَنَأْتِيَنَّهُمْ بِجُنُودٍ لَا قِبَلَ
لَهُمْ بِهَا وَلَنُخْرِجَنَّهُمْ مِمَّا آذَلَّوهُمْ
صَغِيرُونَ ﴿٣٧﴾

قَالَ يَا أَيُّهَا الْمَلَأُ أَيُّكُمْ يَأْتِينِي بِعَرْشِهَا
قَبْلَ أَنْ يَأْتُونِي مُسْلِمِينَ ﴿٣٨﴾

قَالَ عِفْرِيتٌ مِّنَ الْجِنِّ أَنَا آتِيكَ بِهِ
قَبْلَ أَنْ تَقُومَ مِنْ مَّقَامِكَ وَإِنِّي عَلَيْهِ
لَقَوِيٌّ أَمِينٌ ﴿٣٩﴾

قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِّنَ الْكِتَابِ أَنَا
آتِيكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ
فَلَمَّا رَأَاهُ مُسْتَقِرًّا عِنْدَهُ قَالَ هَذَا مِنْ
فَضْلِ رَبِّي لِيَبْلُوَنِي أَأَشْكُرُ أَمْ أَكْفُرُ
وَمَنْ شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَنْ
كَفَرَ فَإِنَّ رَبِّي غَنِيٌّ كَرِيمٌ ﴿٤٠﴾

truly, his gratitude is for (the good of) his ownself; and whoever is ungrateful, (he is ungrateful only for the loss of his ownself). Certainly, my Lord is Rich (Free of all needs), Bountiful.”

41. He said: “Disguise her throne for her that we may see whether she will be guided (to recognise her throne), or she will be one of those not guided.”
42. So, when she came, it was said (to her): “Is your throne like this?” She said: “(It is) as though it were the very same.” And [Sulaimān (Solomon) said]: “Knowledge was bestowed on us before her, and we were submitted to Allāh (in Islām as Muslims before her).”
43. And that which she used to worship besides Allāh has prevented her (from Islām), for she was of a disbelieving people.
44. It was said to her: “Enter *As-Sarh*” (a glass surface with water underneath it or a palace): but when she saw it, she thought it was a pool, and she (tucked up her clothes) uncovering her legs. Sulaimān (Solomon) said: “Verily, it is a *Sarh* (a glass surface with water underneath it or a palace).” She said: “My Lord! Verily, I have wronged myself, and I submit in Islām, together with Sulaimān (Solomon) to Allāh, the Lord of the ‘*Ālamīn* (mankind, jinn and all that exists).”

قَالَ نَكِّرُوا لَهَا عَرْشَهَا نَنْظُرْ أَتَهْتَدِي
أَمْ تَكُونِ مِنَ الَّذِينَ لَا يَهْتَدُونَ ﴿٤١﴾

فَلَمَّا جَاءَتْ قِيلَ أَهَكَذَا عَرْشِي قَالَتْ
كَانَهُ هُوَ وَأُوتِينَا الْعِلْمَ مِنْ قَبْلِهَا وَكُنَّا
مُسْلِمِينَ ﴿٤٢﴾

وَصَدَّهَا مَا كَانَتْ تَعْبُدُ مِنْ دُونِ اللَّهِ
إِنَّهَا كَانَتْ مِنْ قَوْمٍ كَافِرِينَ ﴿٤٣﴾

قِيلَ لَهَا ادْخُلِي الصَّرْحَ فَلَمَّا رَأَتْهُ
حَسِبَتْهُ لُجَّةً وَكَشَفَتْ عَنْ سَاقَيْهَا قَالَتْ
إِنَّهُ صَرْحٌ مُّمَرَّدٌ مِّنْ قَوَارِيرَ قَالَتْ رَبِّ
إِنِّي ظَلَمْتُ نَفْسِي وَأَسْلَمْتُ مَعَ سُلَيْمَانَ
لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٤٤﴾

45. And, indeed, We sent to Thamūd their brother Ṣāliḥ, saying: “Worship Allāh (Alone and none else). Then look! They became two parties (believers and disbelievers) quarreling with each other.”
46. He said: “O my people! Why do you seek to hasten the evil (torment) before the good (Allāh’s Mercy)? Why seek you not the Forgiveness of Allāh, that you may receive mercy?”
47. They said: “We augur ill omen from you and those with you.” He said: “Your ill omen is with Allāh; nay, but you are a people that are being tested.”
48. And there were in the city nine men (from the sons of their chiefs), who made mischief in the land, and would not reform.
49. They said: “Swear one to another by Allāh, that we shall make a secret night attack on him and his household, and thereafter we will surely say to his near relatives: ‘We witnessed not the destruction of his household, and verily, we are telling the truth.’”
50. So, they plotted a plot, and We plotted a plot, while they perceived not.
51. Then, see how was the end of their plot! Verily, We destroyed them and their nation, all together.
52. These are their houses in utter ruin, for they did wrong. Verily, in this is indeed an *Āyāh* (a lesson or a sign) for a people who know.

وَلَقَدْ أَرْسَلْنَا إِلَىٰ ثَمُودَ أَخَاهُمْ صَالِحًا
 أَنِ اعْبُدُوا اللَّهَ فَإِذَا هُمْ فَرِيقَانِ
 يَخْتَصِمُونَ ﴿٤٥﴾

قَالَ يَوْمَ لِمَ تَسْتَعْجِلُونَ بِالسَّيِّئَةِ قَبْلَ
 الْحَسَنَةِ لَوْلَا تَسْتَغْفِرُونَ اللَّهَ لَعَلَّكُمْ
 تُرْحَمُونَ ﴿٤٦﴾

قَالُوا أَظَلَمْنَا بِكَ وَبِمَنْ مَعَكَ قَالَ ظَلِمْنَا
 عِنْدَ اللَّهِ بَلْ أَنْتُمْ قَوْمٌ تُفْتَنُونَ ﴿٤٧﴾

وَكَانَ فِي الْمَدِينَةِ تِسْعَةُ رَهْطٍ يُفْسِدُونَ
 فِي الْأَرْضِ وَلَا يُصْلِحُونَ ﴿٤٨﴾

قَالُوا تَقَاسَمُوا بِاللَّهِ لَنُبَيِّتَنَّهُ وَأَهْلَهُ ثُمَّ
 لَنَقُولَنَّ لِوَلِيِّهِ مَا شَهِدْنَا مَهْلِكَ أَهْلِهِ
 وَإِنَّا لَصَادِقُونَ ﴿٤٩﴾

وَمَكَرُوا مَكْرًا وَمَكَرْنَا مَكْرًا وَهُمْ لَا
 يَشْعُرُونَ ﴿٥٠﴾

فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ مَكْرِهِمْ أَنَا
 دَمَرْنَهُمْ وَقَوْمَهُمْ أَجْمَعِينَ ﴿٥١﴾

فَتِلْكَ بُيُوتُهُمْ خَاوِيَةٌ بِمَا ظَلَمُوا إِنَّ فِي
 ذَلِكَ لَآيَةً لِّقَوْمٍ يَعْلَمُونَ ﴿٥٢﴾

53. And We saved those who believed, and used to fear Allāh, and keep their duty to Him.
54. And (remember) Lūt (Lot)! When he said to his people:⁽¹⁾ “Do you commit *Al-Fāhishah* (evil, great sin, every kind of unlawful sexual intercourse, sodomy) while you see (one another doing evil without any screen)?”
55. “Do you practise your lusts on men instead of women? Nay, but you are a people who behave senselessly.”
56. There was no other answer given by his people except that they said: “Drive out the family of Lūt (Lot) from your city. Verily, these are men who want to be clean and pure!”
57. So, We saved him and his family, except his wife. We destined her to be of those who remained behind.
58. And We rained down on them rain (of stones). So, evil was the rain of those who were warned.
59. Say (O Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ): “All Praise and thanks are Allāh’s, and peace be on His slaves whom He has chosen (for His Message)! Is Allāh better, or (all) that they ascribe as partners (to Him)?” (Of course, Allāh is Better)⁽²⁾.

وَأَنْجَيْنَا الَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ ﴿٥٣﴾

وَلُوطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ
وَأَنْتُمْ تُبْصِرُونَ ﴿٥٤﴾

أَبْنَيْكُمْ لَأَتُونَ الرَّجَالَ شَهْوَةً مِنْ دُونِ
الْنِسَاءِ بَلْ أَنْتُمْ قَوْمٌ مُّجْهَلُونَ ﴿٥٥﴾

* فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا
أَخْرِجُوا آلَ لُوطٍ مِنْ قَرْيَتِكُمْ إِنَّهُمْ
أُنَاسٌ يَتَطَهَّرُونَ ﴿٥٦﴾

فَأَنْجَيْنَاهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ قَدَرْنَا مِنَ
الْعَذَابِ بَلِ إِنَّهُمْ لَمُنْذَرُونَ ﴿٥٧﴾

وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَسَاءَ مَطَرُ
الْمُنْذَرِينَ ﴿٥٨﴾

قُلِ الْحَمْدُ لِلَّهِ وَسَلَامٌ عَلَىٰ عِبَادِهِ الَّذِينَ
أَصْطَفَىٰ ؕ ءَاَلَلَهُ خَيْرٌ أَمَّا يُشْرِكُونَ ﴿٥٩﴾

(1) (V.27:54) i.e. the town of Sodom in Palestine - the place where the Dead Sea is now. (See The Stories of the Prophets by *Ibn Kathīr*).

(2) (V. 27:59):

a) Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “Whoever possesses the following three (qualities) will have the sweetness (delight) of faith:

60. Is not He (better than your gods) Who has created the heavens and the earth, and sends down for you water (rain) from the sky, whereby We cause to grow wonderful gardens full of beauty and delight? It is not in your ability to cause the growth of their trees. Is there any *ilāh* (god) with Allāh? Nay, but they are a people who ascribe equals (to Him)!
61. Is not He (better than your gods) Who has made the earth as a fixed abode, and has placed rivers in its midst, and has placed firm mountains therein, and has set a barrier between the two seas (of salt and sweet water)? Is there any *ilāh* (god) with Allāh? Nay, but most of them know not!

أَمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَأَنْزَلَ لَكُمْ مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا بِهِ حَدَائِقَ ذَاتَ بَهْجَةٍ مَا كَانَ لَكُمْ أَنْ تُنْبِتُوا شَجَرَهَا ۗ أَلَيْسَ مَعَ اللَّهِ بَلٌّ لَهُمْ قَوْمٌ يَعِدُلُونَ ﴿٦٠﴾

أَمْ مَنْ جَعَلَ الْأَرْضَ قَرَارًا وَجَعَلَ خِلَالَهَا أَنْهَارًا وَجَعَلَ لَهَا رَوَاسِيَ وَجَعَلَ بَيْنَ الْبَحْرَيْنِ حَاجِزًا ۗ أَلَيْسَ مَعَ اللَّهِ بَلٌّ أَكْتَرُهُمْ لَا يَعْلَمُونَ ﴿٦١﴾

- 1) The one to whom Allāh ﷺ and His Messenger (Muḥammad ﷺ) become dearer than anything else.
- 2) Who loves a person and he loves him only for Allāh's sake.
- 3) Who hates to revert to *kufir* (disbelief) as he hates to be thrown into the fire."

(*Ṣaḥīḥ Al-Bukhārī*, Vol. 1, *Ḥadīth* No. 15).

- b) Narrated Abū Hurairah رضي الله عنه: Allāh's Messenger ﷺ was asked, "What is the best deed?" He replied, "To believe in Allāh ﷻ and His Messenger Muḥammad." The questioner then asked, "What is the next (in goodness)?" He replied, "To participate in *Jihād* (holy fighting) in Allāh's Cause." The questioner again asked, "What is the next (in goodness)?" He replied, "To perform *Hajj* (pilgrimage to Makkah) *Mabrūr* (which is accepted by Allāh and is performed with the intention of seeking Allāh's Pleasures only and not to show-off and without committing any sin, and in accordance with the legal ways of the Prophet ﷺ)." (*Ṣaḥīḥ Al-Bukhārī*, Vol. 1, *Ḥadīth* No. 25)
- c) Narrated 'Abdullāh رضي الله عنه: When the following Verse was revealed: "It is those who believe (in the Oneness of Allāh and worship none but Him Alone) and confuse not their belief with *Zulm* (wrong i.e., by worshipping others besides Allāh.)..." (V.6:82), the Companions of Allāh's Messenger ﷺ said, "Who is amongst us who had not done *Zulm* (wrong)?" Then Allāh سبحانه وتعالى revealed: "Verily, joining others in worship with Allāh is a great *Zulm* (wrong) indeed." (V.31:13) (*Ṣaḥīḥ Al-Bukhārī*, Vol. 1, *Ḥadīth* No. 31).

62. Is not He (better than your gods) Who responds to the distressed one, when he calls on Him, and Who removes the evil, and makes you inheritors of the earth, generations after generations? Is there any *ilāh* (god) with Allāh? Little is that you remember!
63. Is not He (better than your gods) Who guides you in the darkness of the land and the sea, and Who sends the winds as heralds of glad tidings, going before His Mercy (rain)? Is there any *ilāh* (god) with Allāh? High Exalted is Allāh above all that they associate as partners (to Him)!
64. Is not He (better than your so-called gods) Who originates creation, and shall thereafter repeat it, and Who provides for you from heaven and earth? Is there any *ilāh* (god) with Allāh? Say: “Bring forth your proofs, if you are truthful.”
65. Say: “None in the heavens and the earth knows the *Ghaib* (Unseen) except Allāh, nor can they perceive when they shall be resurrected.”
66. Nay, they have no knowledge of the Hereafter. Nay, they are in doubt about it. Nay, they are in complete blindness about it.
67. And those who disbelieve say: “When we have become dust — we and our fathers — shall we really be brought forth (again)?

أَمَّن يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ
السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ ۗ أَلَيْسَ
مَعَ اللَّهِ قَلِيلًا مَّا تَدَّكَّرُونَ ﴿٦٢﴾

أَمَّن يَهْدِيكُمْ فِي ظُلُمَاتِ اللَّيْلِ وَالْبَحْرِ
وَمَنْ يُرْسِلُ الرِّيْحَ بُشْرًا بَيْنَ يَدَيْ
رَحْمَتِهِ ۗ أَلَيْسَ مَعَ اللَّهِ تَعَلَّى اللَّهُ عَمَّا
يُشْرِكُونَ ﴿٦٣﴾

أَمَّن يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَمَنْ
يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ ۗ أَلَيْسَ
مَعَ اللَّهِ قُلُوبٌ هَانُوا بَرَهَانِكُمْ إِنْ كُنْتُمْ
صَادِقِينَ ﴿٦٤﴾

قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ
الْغَيْبَ إِلَّا اللَّهُ وَمَا يَشْعُرُونَ أَيَّانَ
يُبْعَثُونَ ﴿٦٥﴾

بَلِ آدَارِكْ عِلْمُهُمْ فِي الْآخِرَةِ ۗ بَلْ هُمْ فِي
شَكٍّ مِّنْهَا ۗ بَلْ هُمْ مِّنْهَا عَمُونَ ﴿٦٦﴾

وَقَالَ الَّذِينَ كَفَرُوا ۗ أَيْدَا كُنَّا تُرَابًا
وَعَابَاؤُنَا ۗ إِنَّا لَمُحْرَجُونَ ﴿٦٧﴾

68. “Indeed we were promised this — we and our forefathers before (us), verily, these are nothing but tales of the ancients.”
69. Say to them (O Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) “Travel in the land and see how has been the end of the *Mujrimūn* (criminals, those who denied Allāh’s Messengers and disobeyed Allāh).”
70. And grieve you not over them, nor be straitened (in distress) because of what they plot.
71. And they (the disbelievers in the Oneness of Allāh) say: “When (will) this promise (be fulfilled), if you are truthful?”
72. Say: “Perhaps some of that which you wish to hasten on, may be close behind you.
73. “Verily, your Lord is full of Grace for mankind, yet most of them do not give thanks.”
74. And verily, your Lord knows what their breasts conceal and what they reveal.
75. And there is nothing hidden in the heaven and the earth but it is in a Clear Book (i.e. *Al-Lauh Al-Mahfūz*).
76. Verily, this Qur’ān narrates to the Children of Israel most of that in which they differ.
77. And truly, it (this Qur’ān) is a guide and mercy for the believers.

لَقَدْ وَعِدْنَا هَذَا نَحْنُ وَءَابَاؤُنَا مِنْ قَبْلُ
إِنَّ هَذَا إِلَّا آسَاطِيرُ الْأَوَّلِينَ ﴿٦٨﴾

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ
عَاقِبَةُ الْمُجْرِمِينَ ﴿٦٩﴾

وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُنْ فِي ضَيْقٍ
مِمَّا يَمْكُرُونَ ﴿٧٠﴾

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ
صَادِقِينَ ﴿٧١﴾

قُلْ عَسَى أَنْ يَكُونَ رَدْفَ لَكُمْ بَعْضُ
الَّذِي تَسْتَعْجِلُونَ ﴿٧٢﴾

وَإِنَّ رَبَّكَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَٰكِنَّ
أَكْثَرَهُمْ لَا يَشْكُرُونَ ﴿٧٣﴾

وَإِنَّ رَبَّكَ لَيَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا
يُعْلِنُونَ ﴿٧٤﴾

وَمَا مِنْ غَائِبَةٍ فِي السَّمَاءِ وَالْأَرْضِ إِلَّا فِي
كِتَابٍ مُبِينٍ ﴿٧٥﴾

إِنَّ هَذَا الْقُرْآنَ يَتْلُو عَلَىٰ نَبِيِّ إِسْرَائِيلَ
أَكْثَرَ الَّذِي هُمْ فِيهِ يَخْتَلِفُونَ ﴿٧٦﴾

وَإِنَّهُ لَهْدَىٰ رَحْمَةً لِّلْمُؤْمِنِينَ ﴿٧٧﴾

78. Verily, your Lord will decide between them (various sects) by His Judgement. And He is the All-Mighty, the All-Knower.
79. So, put your trust in Allāh; surely, you (O Muḥammad ﷺ) are on manifest truth.
80. Verily, you cannot make the dead hear nor can you make the deaf hear the call (i.e. benefit them and similarly the disbelievers), when they flee, turning their backs.
81. Nor can you lead the blind out of their error. You can only make hear those who believe in Our *Āyāt* (proofs, evidences, lessons, signs, revelations, etc.), and who have submitted (themselves to Allāh in Islām as Muslims).
82. And when the Word (of torment) is fulfilled against them, We shall bring out from the earth a beast⁽¹⁾ for them, to speak to them because mankind believed not with certainty in Our *Āyāt* (Verses of the Qur'ān and Prophet Muḥammad ﷺ).
83. And (remember) the Day when We shall gather out of every nation a troop of those who denied Our *Āyāt* (proofs, evidences, verses, lessons, signs, revelations, etc.), and (then) they (all) shall be driven (to the place of reckoning),

إِنَّ رَبَّكَ يَفْضِي بَيْنَهُمْ بِحُكْمِهِ ۗ وَهُوَ
الْعَزِيزُ الْعَلِيمُ ﴿٧٨﴾

فَتَوَكَّلْ عَلَى اللَّهِ إِنَّكَ عَلَىٰ الْحَقِّ الْمُبِينِ ﴿٧٩﴾

إِنَّكَ لَا تَسْمِعُ الْمَوْتَىٰ وَلَا تَسْمِعُ الْقَمِيمَ
الدُّعَاءَ إِذَا وَلُوا مَدْبِرِينَ ﴿٨٠﴾

وَمَا أَنْتَ بِهَادِي الْعُمْيٰ عَنْ ضَلَالَتِهِمْ
إِنْ نَسِمِعُ إِلَّا مَن يُؤْمِنُ بِآيَاتِنَا فَهُمْ
مُسْلِمُونَ ﴿٨١﴾

* وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ
دَابَّةً مِّنَ الْأَرْضِ تُكَلِّمُهُمْ أَنَّ النَّاسَ
كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ ﴿٨٢﴾

وَيَوْمَ نَحْشُرُ مِنْ كُلِّ أُمَّةٍ فَوْجًا مِّمَّنْ
يَكْفُرُ بِآيَاتِنَا فَهُمْ يُوزَعُونَ ﴿٨٣﴾

(1) (V.27:82) See the footnote of (V.6:158)

84. Till, when they come (before their Lord at the place of reckoning), He will say: “Did you deny My *Āyāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) whereas you comprehended them not by knowledge (of their truth or falsehood), or what (else) was it that you used to do?”
85. And the Word (of torment) will be fulfilled against them, because they have done wrong, and they will be unable to speak (in order to defend themselves).
86. See they not that We have made the night for them to rest therein, and the day sight-giving? Verily, in this are *Āyāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) for the people who believe.
87. And (remember) the Day on which the Trumpet will be blown — and all who are in the heavens and all who are on the earth, will be terrified except him whom Allāh will (exempt). And all shall come to Him, humbled.
88. And you will see the mountains and think them solid, but they shall pass away as the passing away of the clouds. The Work of Allāh, Who perfected all things, verily, He is Well-Acquainted with what you do.
89. Whoever brings a good deed (i.e. Belief in the Oneness of Allāh along with every deed of righteousness), will have better than its worth; and they will be safe from the terror on that Day.

حَتَّىٰ إِذَا جَاءَهُمْ قَالَ أَكَذَّبْتُمْ بِآيَاتِي وَأَمْ تَحْتَضِرُونَهَا عِلْمًا أَمْ آدَاءًا كُنْتُمْ تَعْمَلُونَ ﴿٨٤﴾

وَوَقَعَ الْقَوْلُ عَلَيْهِمْ بِمَا ظَلَمُوا فَهُمْ لَا يَنْطِقُونَ ﴿٨٥﴾

أَلَمْ يَرَوْا أَنَّا جَعَلْنَا اللَّيْلَ لَيْسَكُنُؤًا فِيهِ وَالنَّهَارَ مُبْصِرًا إِنَّا فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٨٦﴾

وَيَوْمَ يُنْفَخُ فِي الصُّورِ فَفَزِعَ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ وَكُلُّ أَتَوْهُ دَاخِرِينَ ﴿٨٧﴾

وَتَرَى الْجِبَالَ تَحْسَبُهَا جَامِدَةً وَهِيَ تَمُرُّ مَرَّ السَّحَابِ صُنِعَ اللَّهُ الَّذِي الْأَشْيَاءُ كُلَّ شَيْءٍ إِنَّهُ خَبِيرٌ بِمَا تَفْعَلُونَ ﴿٨٨﴾

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِّنْهَا وَهُمْ مِّنْ فَزَعٍ يَوْمَئِذٍ ءَأَمِنُونَ ﴿٨٩﴾

90. And whoever brings an evil deed (i.e. *Shirk* — polytheism, disbelief in the Oneness of Allāh and every evil sinful deed), they will be cast down (prone) on their faces in the Fire. (And it will be said to them) “Are you being recompensed anything except what you used to do?”
91. I (Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) have been commanded only to worship the Lord of this city (Makkah), Who has sanctified it and to Whom belongs everything. And I am commanded to be from among the Muslims (those who submit to Allāh in Islām)⁽¹⁾.
92. And that I should recite the Qur’ān, then whosoever receives guidance, receives it for the good of his ownself; and whosoever goes astray, say (to him): “I am only one of the warners.”
93. And say [(O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) to these polytheists and pagans.]: “All praise and thanks are Allāh’s; He will show you His *Āyāt* (signs, in yourselves, and in the universe or punishments), and you shall recognise them. And your Lord is not unaware of what you do.”

وَمَنْ جَاءَ بِالسَّيِّئَةِ فَكُبَّتْ وُجُوهُهُمْ فِي
النَّارِ هَلْ يُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ ﴿٩٠﴾

إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ رَبَّ هَذِهِ الْبَلَدَةِ
الَّذِي حَرَّمَهَا وَلَهُ كُلُّ شَيْءٍ وَأُمِرْتُ أَنْ
أَكُونَ مِنَ الْمُسْلِمِينَ ﴿٩١﴾

وَأَنْ أَتْلُوا الْقُرْآنَ فَمَنْ أَهْتَدَىٰ فَإِنَّمَا
يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ فَقُلْ إِنَّمَا أَنَا
مِنَ الْمُنذِرِينَ ﴿٩٢﴾

وَقُلِ الْحَمْدُ لِلَّهِ سَيُرِيكُمْ آيَاتِهِ
فَتَعْرِفُونَهَا وَمَا رَبُّكَ بِغَافِلٍ عَمَّا
تَعْمَلُونَ ﴿٩٣﴾

(1) (V.27:91):

- a) Narrated Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا: On the day of the conquest of Makkah, Allāh’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: “Allah has made this town a sanctuary. Its thorny bushes should not be cut, its game should not be chased, and its fallen things should not be picked up except by one who would announce them publicly.” (*Ṣaḥīḥ Al-Bukhārī*, Vol.2, *Ḥadīth* No.657).
- b) See the footnote of (V.2:191).

(28)

Sūrat Al-Qaṣaṣ (The Narration)

سُورَةُ الْقَصَصِ

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

1. *Tā-Sīn-Mīm*. [These letters are one of the miracles of the Qur'ān, and none but Allāh (Alone) knows their meanings].
2. These are the Verses of the manifest Book (that makes clear truth from falsehood, good from evil).
3. We recite to you some of the news of Mūsā (Moses) and Fir'aun (Pharaoh) in truth, for a people who believe (in this Qur'ān, and in the Oneness of Allāh).
4. Verily, Fir'aun (Pharaoh) exalted himself in the land and made its people sects, weakening (oppressing) a group (i.e. Children of Israel) among them: killing their sons, and letting their females live. Verily, he was of the *Mufsidūn* (i.e. those who commit great sins and crimes, oppressors, tyrants).
5. And We wished to do a favour to those who were weak (and oppressed) in the land, and to make them rulers and to make them the inheritors,
6. And to establish them in the land, and We let Fir'aun (Pharaoh) and Hāmān and their hosts receive from them that which they feared.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

طسّم ﴿١﴾

تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ ﴿٢﴾

نَتْلُوَ عَلَيْكَ مِنْ نَبَأِ مُوسَى وَفِرْعَوْنَ
بِالْحَقِّ لِقَوْمٍ يُؤْمِنُونَ ﴿٣﴾

إِنَّ فِرْعَوْنَ عَلَا فِي الْأَرْضِ وَجَعَلَ أَهْلَهَا
شِيْعًا يَسْتَضِعُّ فِطَائِقَةً مِنْهُمْ يُدْبِحُ
أَبْنَاءَهُمْ وَيَسْتَحْيِي نِسَاءَهُمْ إِنَّهُ كَانَ
مِنَ الْمُفْسِدِينَ ﴿٤﴾

وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضِعِفُوا
فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ
الْوَارِثِينَ ﴿٥﴾

وَنُمَكِّنْ لَهُمْ فِي الْأَرْضِ وَنُرِي فِرْعَوْنَ
وَهَامَانَ وَجُنُودَهُمَا مِنْهُمْ مَا كَانُوا
يَحْتَدِرُونَ ﴿٦﴾

7. And We inspired the mother of Mūsā (Moses): (telling): “Suckle him [Mūsā (Moses)], but when you fear for him, then cast him into the river and fear not, nor grieve. Verily, We shall bring him back to you, and shall make him one of (Our) Messengers.” [*Tafsīr Al-Qurṭubī*]
8. Then, the household of Fir‘aun (Pharaoh) picked him up, that he might become for them an enemy and a (cause of) grief. Verily, Fir‘aun (Pharaoh), Hāmān and their hosts were sinners.
9. And the wife of Fir‘aun (Pharaoh) said: “A comfort of the eye for me and for you. Kill him not, perhaps he may be of benefit to us, or we may adopt him as a son.” And they perceived not (the result of that).
10. And the heart of the mother of Mūsā (Moses) became empty [from every thought, except the thought of Mūsā (Moses)]. She was very near to disclose his (case, i.e. the child is her son), had We not strengthened her heart (with Faith), so that she might remain as one of the believers.
11. And she said to his [Mūsā’s (Moses)] sister: “Follow him.” So she (his sister) watched him from a far place secretly, while they perceived not.
12. And We had already forbidden (other) foster suckling mothers for him, until she (his sister came up and) said: “Shall I direct you to a household who will rear him for you, and look after him in a good manner?”

وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ أَرْضِعِيهِ فِإِذَا
خِيفَ عَلَيْهِ فَأَلْقِيهِ فِي الْيَمِّ وَلَا تَخَافِي
وَلَا تَحْزَنِي إِنَّا رَادُّوهُ إِلَيْكَ وَجَاعِلُوهُ مِنَ
الْمُرْسَلِينَ ﴿٧﴾

فَالْتَقَطَهُ آلُ فِرْعَوْنَ لِيَكُونَ لَهُمْ عَدُوًّا
وَحَزَنًا إِنَّ فِرْعَوْنَ وَهَمْلَانَ وَجُنُودَهُمَا
كَانُوا خَاطِئِينَ ﴿٨﴾

وَقَالَتِ امْرَأَتُ فِرْعَوْنَ قُرْتُ عَيْنٍ لِي
وَلَكَّ لَا تَقْتُلُوهُ عَسَىٰ أَنْ يَنْفَعَنَا أَوْ
نَتَّخِذَهُ وَلَدًا وَهُمْ لَا يَشْعُرُونَ ﴿٩﴾

وَأَصْبَحَ فُؤَادُ أُمِّ مُوسَىٰ فَرِغًا إِنْ كَادَتْ
لَتُبْدِي بِهِ لَوْلَا أَنْ رَبَّنَا عَلَىٰ قَلْبِهَا
لِتَكُونَ مِنَ الْمُؤْمِنِينَ ﴿١٠﴾

وَقَالَتْ لِأُخْتِهِ قُصِّيهِ فَبَصُرَتْ بِهِ عَنْ
جُنُبٍ وَهُمْ لَا يَشْعُرُونَ ﴿١١﴾

* وَحَرَّمْنَا عَلَيْهِ الْمَرَاضِعَ مِنْ قَبْلُ
فَقَالَتْ هَلْ أَدُلُّكُمْ عَلَىٰ أَهْلِ بَيْتٍ
يَكْفُلُونَهُ لَكُمْ وَهُمْ لَهُ نَاصِحُونَ ﴿١٢﴾

13. So did We restore him to his mother, that her eye might be comforted, and that she might not grieve, and that she might know that the Promise of Allāh is true. But most of them know not.
14. And when he attained his full strength, and was perfect (in manhood), We bestowed on him *Hukm* (Prophethood, and right judgement of the affairs) and religious knowledge [of the religion of his forefathers i.e. Islāmic Monotheism]. And thus do We reward the *Muhsinūn* (i.e. good doers)⁽¹⁾.
15. And he entered the city at a time of unawareness of its people: and he found there two men fighting, — one of his party (his religion — from the Children of Israel), and the other of his foes. The man of his (own) party asked him for help against his foe, so Mūsā (Moses) struck him with his fist and killed him. He said: “This is of *Shaitān*’s (Satan) doing: verily, he is a plain misleading enemy.”
16. He said: “My Lord! Verily, I have wronged myself, so forgive me.” Then He forgave him. Verily, He is the Oft-Forgiving, the Most Merciful.
17. He said: “My Lord! For that with which You have favoured me, I will never more be a helper of the *Mujrimūn* (criminals, disbelievers, polytheists, sinners)!”
18. So, he became afraid, looking about in the city (waiting as to what will be the result of his crime of killing), when

فَرَدَدْنَاهُ إِلَىٰ أُمِّهِ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ ۚ وَلِتَعْلَمَ أَنَّ وَعْدَ اللَّهِ حَقٌّ وَلَسِنَّ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿١٣﴾

وَلَمَّا بَلَغَ أَشُدَّهُ وَأَسْتَوَىٰ ءَاتَيْنَاهُ حُكْمًا وَعِلْمًا ۚ وَكَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٤﴾

وَدَخَلَ الْمَدِينَةَ عَلَىٰ حِينٍ غَفْلَةٍ مِّنْ أَهْلِهَا فَوَجَدَ فِيهَا رَجُلَيْنِ يَقْتَتِلَانِ هَٰذَا مِن شِيعَتِهِ ۖ وَهَٰذَا مِنْ عَدُوِّهِ ۖ فَاسْتَعَاثَهُ الَّذِي مِنْ شِيعَتِهِ ۖ عَلَى الَّذِي مِنْ عَدُوِّهِ ۖ فَوَكَّرَهُ مَوْسَىٰ فَقَضَىٰ عَلَيْهِ قَالَ هَٰذَا مِنْ عَمَلِ الشَّيْطَانِ ۖ إِنَّهُ عَدُوٌّ مُّضِلٌّ مُّبِينٌ ﴿١٥﴾

قَالَ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَغَفَرَ لَهُ ۚ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿١٦﴾

قَالَ رَبِّ بِمَا أَنْعَمْتَ عَلَيَّ فَلَنْ أَكُونَ ظَهِيرًا لِّلْمُجْرِمِينَ ﴿١٧﴾

فَأَصْبَحَ فِي الْمَدِينَةِ خَائِفًا يَتَرَقَّبُ فَإِذَا الَّذِي اسْتَنْصَرَهُ بِالْأَمْسِ يَسْتَصْرِخُهُ

(1) (V.28:14) See the footnote of (V.9:120).

behold, the man who had sought his help the day before, called for his help (again). Mūsā (Moses) said to him: “Verily, you are a plain misleader!”

19. Then when he decided to seize the man who was an enemy to both of them, the man said: “O Mūsā (Moses)! Is it your intention to kill me as you killed a man yesterday? Your aim is nothing but to become a tyrant in the land, and not to be one of those who do right.”
20. And there came a man running, from the farthest end of the city. He said: “O Mūsā (Moses)! Verily, the chiefs are taking counsel together about you, to kill you, so escape. Truly, I am one of the good advisers to you.”
21. So he escaped from there, looking about in a state of fear. He said: “My Lord! Save me from the people who are *Zālimūn* (polytheists and wrong-doers)!”
22. And when he went towards (the land of) Madyan (Midian), he said: “It may be that my Lord guides me to the Right Way.”
23. And when he arrived at the water (the well) of Madyan (Midian) he found there a group of men watering (their flocks), and besides them he found two women who were keeping back (their flocks). He said: “What is the matter with you?” They said: “We cannot water (our flocks) until the shepherds take (their flocks). And our father is a very old man.”

قَالَ لَهُ مُوسَىٰ إِنَّكَ لَعَوِيٌّ مُّبِينٌ ﴿١٨﴾

فَلَمَّا أَنْ أَرَادَ أَنْ يَبْطِشَ بِالَّذِي هُوَ عَدُوٌّ لَّهُمَا قَالَ يَمُوسَىٰ أَتُرِيدُ أَنْ تَقْتُلَنِي كَمَا قَتَلْتَ نَفْسًا بِالْأَمْسِ ۚ إِنَّ تُرِيدُ إِلَّا أَنْ تَكُونَ جَبَّارًا فِي الْأَرْضِ وَمَا تُرِيدُ أَنْ تَكُونَ مِنَ الْمُصْلِحِينَ ﴿١٩﴾

وَجَاءَ رَجُلٌ مِّنْ أَقْصَا الْمَدِينَةِ يَسْعَىٰ قَالَ يَمُوسَىٰ إِنَّ الْمَلَآئِئِمَّا يَمْتَرُونَ بِكَ لَيَقْتُلُونَكَ فَأَخْرِجْ إِلَىٰ لَكَ مِنَ النَّاصِحِينَ ﴿٢٠﴾

فَخَرَجَ مِنْهَا خَائِفًا يَتَرَقَّبُ قَالَ رَبِّ نَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ ﴿٢١﴾

وَلَمَّا تَوَجَّهَ تَلْقَاءَ مَدْيَنَ قَالَ عَسَىٰ رَبِّي أَنْ يَهْدِيَنِي سَوَاءَ السَّبِيلِ ﴿٢٢﴾

وَلَمَّا وَرَدَ مَاءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةً مِّنَ النَّاسِ يَسْقُونَ وَوَجَدَ مِنْ دُونِهِمُ امْرَأَتَيْنِ تَذُودَانِ ۗ قَالَ مَا خَطْبُكُمَا قَالَتَا لَا نَسْقِي حَتَّىٰ يُصَدِرَ الرِّعَاءَ ۗ وَأَبُونَا شَيْخٌ كَبِيرٌ ﴿٢٣﴾

24. So he watered (their flocks) for them, then he turned back to shade, and said: “My Lord! Truly, I am in need of whatever good that You bestow on me!”
25. Then there came to him one of the two women, walking shyly. She said: “Verily, my father calls you that he may reward you for having watered (our flocks) for us.” So, when he came to him and narrated the story, he said: “Fear you not. You have escaped from the people who are *Zālimūn* (polytheists, disbelievers, and wrong-doers).”
26. And said one of them (the two women): “O my father! Hire him! Verily, the best of men for you to hire is the strong, the trustworthy.”
27. He said: “I intend to wed one of these two daughters of mine to you, on condition that you serve me for eight years; but if you complete ten years, it will be (a favour) from you. But I intend not to place you under a difficulty. If Allāh wills, you will find me one of the righteous.”
28. He [Mūsā (Moses)] said: “That (is settled) between me and you: whichever of the two terms I fulfil, there will be no injustice to me, and Allāh is Surety over what we say.”
29. Then, when Mūsā (Moses) had fulfilled the term, and was travelling with his family, he saw a fire in the direction of Tūr (Mount). He said to his family: “Wait, I have seen a fire; perhaps I may bring you from there some information, or a burning fire-brand that you may warm yourselves.”

فَسَقَى لَهُمَا ثُمَّ تَوَلَّى إِلَى الظِّلِّ فَقَالَ رَبِّ
إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ ﴿٢٤﴾

فَجَاءَتْهُ إِحْدَاهُمَا تَمْشِي عَلَى اسْتِحْيَاءٍ
قَالَتْ إِنَّ أَبِي يَدْعُوكَ لِيَجْزِيَكَ أَجْرَ
مَا سَقَيْتَ لَنَا فَلَمَّا جَاءَهُ وَقَصَّ عَلَيْهِ
الْقَصَصَ قَالَ لَا تَخَفْ نَجَوْتَ مِنَ الْقَوْمِ
الظَّالِمِينَ ﴿٢٥﴾

قَالَتْ إِحْدَاهُمَا يَا أَبَتِ اسْتَجِرْهُ إِنَّ
خَيْرَ مَنْ اسْتَجَرْتَ الْقَوِيُّ الْأَمِينُ ﴿٢٦﴾

قَالَ إِنِّي أُرِيدُ أَنْ نُنكِحَكَ إِحْدَى ابْنَتَيَّ
هَاتَيْنِ عَلَى أَنْ تَأْجُرَنِي ثَمَنِي حَجَّاجًا فَإِنْ
أَتَمَمْتَ عَشْرًا فَمِنْ عِنْدِكَ وَمَا أُرِيدُ أَنْ
أَشُقَّ عَلَيْكَ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ
الصَّالِحِينَ ﴿٢٧﴾

قَالَ ذَلِكَ بَيْنِي وَبَيْنَكَ أَيَّمَا الْأَجَلِينَ
فَضَيْتَ فَلَا عُدْوَانَ عَلَيَّ وَاللَّهُ عَلَيَّ مَا
نَقُولُ وَكَيْلٌ ﴿٢٨﴾

* فَلَمَّا قَضَى مُوسَى الْأَجَلَ وَسَارَ بِأَهْلِهِ
ءَاتَسَّ مِنْ جَانِبِ الطُّورِ نَارًا قَالَ لِأَهْلِهِ
امْكُثُوا إِنِّي آنَسْتُ نَارًا لَعَلِّي آتِيكُمْ
مِنْهَا بَخِيرٍ أَوْ جَدْوَةٍ مِنْ النَّارِ لَعَلَّكُمْ
تَصْطَلُونَ ﴿٢٩﴾

30. So, when he reached it (the fire), he was called from the right side of the valley, in the blessed place, from the tree: “O Mūsā (Moses)! Verily, I am Allāh, the Lord of the *‘Ālamīn* (mankind, jinn and all that exists)!”
31. “And throw your stick!” But when he saw it moving, as if it were a snake, he turned in flight, and looked not back. (It was said:) “O Mūsā (Moses)! Draw near, and fear not. Verily, you are of those who are secure.
32. “Put your hand in your bosom, it will come forth white without a disease; and draw your hand close to your side to be free from the fear (which you suffered from the snake, and also your hand will return to its original state). These are two proofs from your Lord to Fir‘aun (Pharaoh) and his chiefs. Verily, they are the people who are *Fāsiqūn* (rebellious, disobedient to Allāh).
33. He said: “My Lord! I have killed a man among them, and I fear that they will kill me.
34. “And my brother Hārūn (Aaron) — he is more eloquent in speech than me: so send him with me as a helper to confirm me. Verily, I fear that they will deny me.”
35. Allāh said: “We will strengthen your arm through your brother, and give you both power, so they shall not be able to harm you: with Our *Āyāt* (proofs, evidences, verses, lessons, signs, revelations, etc.), you two as well as those who follow you will be the victors.”

فَلَمَّا أَتَتْهَا نُودِيَ مِنَ شَيْطَانِ الْوَادِ الْأَيْمَنِ
فِي الْبُقْعَةِ الْمُبْرَكَةِ مِنَ الشَّجَرَةِ أَنْ
يُمُوسَىٰ إِنَّي أَنَا اللَّهُ رَبُّ الْعَالَمِينَ ﴿٣٠﴾

وَأَنْ أَلْقِ عَصَاكَ فَلَمَّا رَآهَا تَهْتَزُّ كَأَنَّهَا
جَانٌّ وَلَّى مُدْبِرًا وَلَمْ يُعَقِّبْ يَمُوسَىٰ
أَقْبِلْ وَلَا تَخَفْ إِنَّكَ مِنَ الْآمِنِينَ ﴿٣١﴾

أَسْأَلُكَ يَدَكَ فِي جَيْبِكَ تَخْرُجَ بَيْضَاءَ
مِنْ غَيْرِ سُوءٍ وَأَصْمَمَ إِلَيْكَ جِنَاحَكَ
مِنَ الرَّهْبِ فَذَلِكَ بُرْهَانَانِ مِنْ رَبِّكَ
إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ ۚ إِنَّهُمْ كَانُوا قَوْمًا
فَاسِقِينَ ﴿٣٢﴾

قَالَ رَبِّ إِنِّي قَتَلْتُ مِنْهُمْ نَفْسًا فَأَخَافُ
أَنْ يَقْتُلُونِ ﴿٣٣﴾

وَأَخِي هَارُونُ هُوَ أَفْصَحُ مِنِّي لِسَانًا
فَأَرْسَلْهُ مَعِيَ رِدْءًا يُصَدِّقُنِي ۚ إِنَّي أَخَافُ
أَنْ يُكَذِّبُونِ ﴿٣٤﴾

قَالَ سَنَشُدُّ عَضُدَكَ بِأَخِيكَ وَنَجْعَلُ
لَكُمَا سُلْطَانًا فَلَا يَصِلُونَ إِلَيْكُمَا بِآيَاتِنَا ۚ
أَنْتُمَا وَمَنِ اتَّبَعَكُمَا الْغَالِبُونَ ﴿٣٥﴾

36. Then, when Mūsā (Moses) came to them with Our Clear *Āyāt* (proofs, evidences, verses, lessons, signs, revelations, etc.), they said: “This is nothing but invented magic. Never did we hear of this among our fathers of old.”
37. Mūsā (Moses) said: “My Lord knows best him who came with guidance from Him, and whose will be the happy end in the Hereafter. Verily, the *Zālimūn* (wrong-doers, polytheists and disbelievers in the Oneness of Allāh) will not be successful.”
38. Fir‘aun (Pharaoh) said: “O chiefs! I know not that you have an *ilāh* (a god) other than me. So kindle for me (a fire), O Hāmān, to bake (bricks out of) clay, and set up for me a *Sarh* (a lofty tower, or palace) in order that I may look at (or look for) the *Ilāh* (God) of Mūsā (Moses); and verily, I think that he [Mūsā (Moses)] is one of the liars.”
39. And he and his hosts were arrogant in the land, without right, and they thought that they would never return to Us.
40. So, We seized him and his hosts, and We threw them all into the sea (and drowned them). So, behold (O Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) what was the end of the *Zālimūn* [wrong-doers, polytheists and those who disbelieved in the Oneness of their Lord (Allāh), or rejected the advice of His Messenger Mūsā (Moses) عَلَيْهِ السَّلَامُ].

فَلَمَّا جَاءَهُمْ مُوسَى بِآيَاتِنَا بَيِّنَاتٍ قَالُوا
مَا هَذَا إِلَّا سِحْرٌ مُّفْتَرَى وَمَا سَمِعْنَا
بِهَذَا فِي آبَائِنَا الْأَوْلِيَيْنِ ﴿٣٦﴾

وَقَالَ مُوسَى رَبِّي أَعْلَمُ بِمَنْ جَاءَ بِالْهُدَى
مِنْ عِنْدِهِ وَمَنْ تَكُونُ لَهُ عَقِيبَةُ الدَّارِ
إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ﴿٣٧﴾

وَقَالَ فِرْعَوْنُ يَا أَيُّهَا الْمَلَأُ مَا عَلِمْتُ
لَكُمْ مِنْ إِلَهٍ غَيْرِي فَأَوْقِدْ لِي يَهْدَمُن
عَلَى الطِّينِ فَأَجْعَلْ لِي صَرْحًا لَعَلِّي
أُطَّلِعَ إِلَى إِلَهِ مُوسَى وَإِنِّي لَأَظُنُّهُ مِنَ
الْكَاذِبِينَ ﴿٣٨﴾

وَأَسْتَكْبَرُ هُوَ وَجُنُودُهُ فِي الْأَرْضِ بِغَيْرِ
الْحَقِّ وَظَنُّوا أَنَّهُمْ إِنَّمَا لَئِنَّا لَا يُرْجَعُونَ ﴿٣٩﴾

فَأَخَذْنَاهُ وَجُنُودَهُ فَنَبَذْنَاهُمْ فِي الْيَمِّ
فَأَنْظُرْ كَيْفَ كَانَ عَاقِبَةُ الظَّالِمِينَ ﴿٤٠﴾

41. And We made them leaders inviting to the Fire: and on the Day of Resurrection, they will not be helped.
42. And We made a curse to follow them in this world, and on the Day of Resurrection, they will be among *Al-Maqbūhūn* (those who are prevented from receiving Allāh's Mercy or any good; despised or destroyed).
43. And indeed We gave Mūsā (Moses) — after We had destroyed the generations of old — the Scripture [the Taurāt (Torah)] as an enlightenment for mankind, and guidance and mercy, that they might remember (or receive admonition).
44. And you (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) were not on the western side (of the Mount), when We made clear to Mūsā (Moses) the commandment, and you were not among the witnesses.
45. But We created generations [after generations i.e. after Mūsā (Moses) عَلَيْهِ السَّلَام], and long were the ages that passed over them. And you (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) were not a dweller among the people of Madyan (Midian), reciting Our Verses to them. But it is We Who kept sending (Messengers).
46. And you (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) were not at the side of the Tūr (Mount) when We did call: [it is said that Allāh called the followers of Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and they answered His Call, or that Allāh

وَجَعَلْنَاهُمْ أَيْمَةً يَدْعُونَ إِلَى الْفَارِ وَيَوْمَ الْقِيَامَةِ لَا يُنصُرُونَ ﴿٤١﴾

وَأَتَّبَعْنَاهُمْ فِي هَذِهِ الدُّنْيَا لَعْنَةً وَيَوْمَ الْقِيَامَةِ هُمْ مِنَ الْمَقْبُوحِينَ ﴿٤٢﴾

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ مِنْ بَعْدِ مَا أَهْلَكْنَا الْقُرُونَ الْأُولَى بَصَائِرٍ لِلنَّاسِ وَهُدًى وَرَحْمَةً لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٤٣﴾

وَمَا كُنْتَ بِجَانِبِ الْعُرْبِ إِذْ قَضَيْنَا إِلَى مُوسَى الْأَمْرَ وَمَا كُنْتَ مِنَ الشَّاهِدِينَ ﴿٤٤﴾

وَلَكِنَّا أَنْشَأْنَا قُرُونًا فَتَطَاوَلَ عَلَيْهِمُ الْعُمُرُ وَمَا كُنْتَ ثَاوِيًا فِي أَهْلِ مَدْيَنَ تَتْلُو عَلَيْهِمْ آيَاتِنَا وَلَكِنَّا كُنَّا مُرْسِلِينَ ﴿٤٥﴾

وَمَا كُنْتَ بِجَانِبِ الطُّورِ إِذْ نَادَيْنَا وَلَكِنْ رَحْمَةً مِنْ رَبِّكَ لِتُنذِرَ قَوْمًا مَّا أَتْنَاهُمْ مِنْ نَذِيرٍ مِّن قَبْلِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٤٦﴾

called Mūsā (Moses)]. But (you are sent) as mercy from your Lord, to give warning to a people to whom no warner had come before you: in order that they may remember or receive admonition. [*Tafsīr Aṭ-Ṭabarī*].

47. And if (We had) not (sent you to the people of Makkah) — in case a calamity should seize them for (the deeds) that their hands have sent forth, they would have said: “Our Lord! Why did You not send us a Messenger? We would then have followed Your *Āyāt* (Verses of the Qur’ān) and would have been among the believers.”
48. But, when the truth (i.e. Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ with his Message) has come to them from Us, they say: “Why is he not given the like of what was given to Mūsā (Moses)? Did they not disbelieve in that which was given to Mūsā (Moses) of old? They say: “Two kinds of magic [the Taurāt (Torah) and the Qur’ān], each helping the other!” And they say: “Verily, in both we are disbelievers.”
49. Say (to them, O Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ): “Then bring a Book from Allāh, which is a better guide than these two [the Taurāt (Torah) and the Qur’ān], that I may follow it, if you are truthful.”
50. But, if they answer you not (i.e. do not bring the Book nor believe in your doctrine of Islāmic Monotheism), then know that they only follow their own lusts. And who is more astray

وَلَوْلَا أَن تُصِيبَهُمُ مُصِيبَةٌ بِمَا قَدَّمَتْ
أَيْدِيهِمْ فَيَقُولُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا
رَسُولًا فَنَتَّبِعَ آيَاتِكَ وَنَكُونَ مِنَ
الْمُؤْمِنِينَ ﴿٤٧﴾

فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوا لَوْلَا
أُوتِيَ مِثْلَ مَا أُوتِيَ مُوسَىٰ أَوْ لَمْ يَكْفُرُوا
بِمَا أُوتِيَ مُوسَىٰ مِنْ قَبْلُ قَالُوا سِحْرَانِ
تَظَاهَرَا وَقَالُوا إِنَّا بِكُلِّ كَافِرُونَ ﴿٤٨﴾

قُلْ فَأْتُوا بِكِتَابٍ مِنْ عِنْدِ اللَّهِ هُوَ
أَهْدَىٰ مِنْهُمَا أَتَّبِعُهُ إِنْ كُنْتُمْ صَادِقِينَ ﴿٤٩﴾

فَإِنْ لَمْ يَسْتَجِيبُوا لَكَ فَاعْلَمْ أَنَّمَا
يَتَّبِعُونَ أَهْوَاءَهُمْ وَمَنْ أَضَلُّ مِمَّنْ اتَّبَعَ
هُوَهُ يَغْيِرْ هُدَىٰ مِنَ اللَّهِ إِنَّ اللَّهَ لَا
يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٥٠﴾

than one who follows his own lusts, without guidance from Allāh? Verily, Allāh guides not the people who are *Zālimūn* (wrong-doers, disobedient to Allāh, and polytheists).

51. And indeed now We have conveyed the Word (this Qur’ān in which is the news of everything) to them, in order that they may remember (or receive admonition).
52. Those to whom (Jews and Christians) We gave the Scripture [i.e. the Taurāt (Torah) and the Injeel (Gospel)] before it, they (i.e. their scholars) believe in it (the Qur’ān).
53. And when it is recited to them, they say: “We believe in it. Verily, it is the truth from our Lord. Indeed even before it we have been from those who submit themselves to Allāh in Islām as Muslims (like ‘Abdullāh ibn Salām and Salmān Al-Farīsī)⁽¹⁾.”
54. These will be given their reward twice over,⁽²⁾ because they are patient, and repel evil with good, and spend (in charity) out of what We have provided them.

* وَلَقَدْ وَصَّلْنَا لَهُمُ الْقَوْلَ لَعَلَّهُمْ
يَتَذَكَّرُونَ ﴿٥١﴾

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ مِنْ قَبْلِهِ هُمْ
بِهِ يُؤْمِنُونَ ﴿٥٢﴾

وَإِذَا يُتْلَى عَلَيْهِمْ قَالُوا ءَأَمَّا بِهِ ؓ إِنَّهُ
الْحَقُّ مِنْ رَبَّنَا إِنَّآ كُنَّا مِنْ قَبْلِهِ
مُسْلِمِينَ ﴿٥٣﴾

أُولَئِكَ يُؤْتَوْنَ أَجْرَهُمْ مَرَّتَيْنِ بِمَا
صَبَرُوا وَيَدْرَءُونَ بِالْحَسَنَةِ الْسَّيِّئَةَ وَمِمَّا
رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٥٤﴾

(1) (V.28:53) See the footnote of (V.5:66).

(2) (V.28:54):

a) Narrated Abū Burdah’s father: Allah’s Messenger ﷺ said, “Any man who has a slave-girl whom he educates properly, teaches good manners, manumits and marries her, will get a double reward. And if any man of the people of the Scriptures (Jews and Christians) believes in his own Prophet and then believes in me (Muḥammad ﷺ) too, he will (also) get a double reward. And any slave who fulfils his duty to his master and to his Lord (Allah), will (also) get a double reward.” (*Ṣaḥīḥ Al-Bukhārī*, Vol.7, *Ḥadīth* No.20).

b) See the footnote of (V.3:85)

55. And when they hear *Al-Laghw* (dirty, false, evil vain talk), they withdraw from it and say: “To us our deeds, and to you your deeds. Peace be to you. We seek not (the way of) the ignorant.”
56. Verily, you (O Muḥammad ﷺ) guide not whom you like, but Allāh guides whom He wills. And He knows best those who are the guided⁽¹⁾.
57. And they say: “If we follow the guidance with you, we would be snatched away from our land.” Have We not established for them a secure sanctuary (Makkah), to which are brought fruits of all kinds, a provision from Ourselves, but most of them know not⁽²⁾.

وَإِذَا سَمِعُوا اللَّغْوَ أَعْرَضُوا عَنْهُ وَقَالُوا
لَنَا أَعْمَلُنَا وَلَكُمْ أَعْمَلُكُمْ سَلَامٌ
عَلَيْكُمْ لَا نَبْتَغِي الْجَاهِلِينَ ﴿٥٥﴾

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ
يَهْدِي مَنْ يَشَاءُ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿٥٦﴾

وَقَالُوا إِنْ تَتَّبِعِ الْهْدَىٰ مَعَكَ نُنَحِّطُ
مِنْ أَرْضِنَا أَوْ لَمْ نَمُكِّنْ لَهُمْ حَرَمًا ءَامِنًا
يُجْبَىٰ إِلَيْهِ ثَمَرَاتُ كُلِّ شَيْءٍ رِّزْقًا مِّن لَّدُنَّا
وَلَكِنِ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٥٧﴾

- (1) (V.28:56) Narrated Al-Musayyab رضي الله عنه: When Abū Tālib was on his death bed, the Prophet صلى الله عليه وسلم went to him while Abū Jahl was sitting beside him. The Prophet صلى الله عليه وسلم said: “O my uncle! Say: *Lā ilāha illallāh* (none has the right to be worshipped but Allah), an expression with which I will defend your case, before Allah.” Abū Jahl and ‘Abdullāh ibn Umayyah said: “O Abū Tālib! Will you leave the religion of ‘Abdul Muttalib?” So they kept on saying this to him so that the last statement he said to them (before he died) was: “I am on the religion of ‘Abdul Muttalib.” Then the Prophet صلى الله عليه وسلم said: “I will keep on asking for Allah’s Forgiveness for you unless I am forbidden to do so.” Then the following Verse was revealed: “It is not proper for the Prophet and those who believe to ask Allah’s Forgiveness for the *Mushrikūn* even though they be of kin, after it has become clear to them that they are the dwellers of the (Hell) Fire (because they died in a state of disbelief).” (V.9:113).

The other Verse was also revealed: “Verily, you (O Muḥammad ﷺ) guide not whom you like, but Allah guides whom He wills.” (V.28:56). (*Ṣaḥīḥ Al-Bukhārī*, Vol.5, *Ḥadīth* No.223).

- (2) (V.28:57):
- a) Narrated Ibn ‘Abbās رضي الله عنهما: On the day of the conquest of Makkah, Allāh’s Messenger صلى الله عليه وسلم said: “Allāh has made this town a sanctuary. Its thorny bushes should not be cut, its game should not be chased, and its fallen things should not be picked up except by one who would announce them publicly.” (*Ṣaḥīḥ Al-Bukhārī*, Vol.2, *Ḥadīth* No.657).
- b) See the footnote of (V.2:191).

58. And many a town (population) We have destroyed, which was thankless for its means of livelihood (disobeyed Allāh, and His Messengers, by doing evil deeds and crimes)! And those are their dwellings, which have not been inhabited after them except a little. And verily, We have been the inheritor.
59. And never will your Lord destroy the towns (populations) until He sends to their mother town a Messenger reciting to them Our Verses. And never would We destroy the towns unless the people thereof are *Zālimūn* (polytheists, wrong-doers, disbelievers in the Oneness of Allāh, oppressors and tyrants).
60. And whatever you have been given is an enjoyment of the life of (this) world and its adornment, and that (Hereafter) which is with Allāh is better and will remain forever. Have you then no sense?
61. Is he whom We have promised an excellent promise (Paradise) — which he will find true — like him whom We have made to enjoy the luxuries of the life of (this) world, then on the Day of Resurrection, he will be among those brought up (to be punished in the Hell-fire)?
62. And (remember) the Day when He will call to them and say: “Where are My (so-called) partners whom you used to assert?”

وَكَمْ أَهْلَكْنَا مِنْ قَرْيَةٍ بَطَرَتْ مَعِيشَتَهَا
فَتِلْكَ مَسْكِنُهُمْ لَمْ تُسْكَنْ مِنْ بَعْدِهِمْ
إِلَّا قَلِيلًا وَكُنَّا نَحْنُ الْوَارِثِينَ ﴿٥٨﴾

وَمَا كَانَ رَبُّكَ مُهْلِكَ الْقُرَى حَتَّى يَبْعَثَ
فِي أُمَّهَا رَسُولًا يُلْقُوا عَلَيْهِمْ آيَاتِنَا وَمَا
كُنَّا مُهْلِكِي الْقُرَى إِلَّا وَأَهْلُهَا ظَالِمُونَ ﴿٥٩﴾

وَمَا أَوْتَيْتُمْ مِنْ شَيْءٍ فَمَتَّعِ الْحَيَاةَ
الدُّنْيَا وَزِينَتَهَا وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَى
أَفَلَا تَعْقِلُونَ ﴿٦٠﴾

أَفَمَنْ وَعَدْنَاهُ وَعَدًّا حَسَنًا فَهُوَ لَاقِيهِ
كَمَنْ مَتَّعْنَاهُ مَتَّعِ الْحَيَاةِ الدُّنْيَا ثُمَّ هُوَ
يَوْمَ الْقِيَامَةِ مِنَ الْمُحْضَرِينَ ﴿٦١﴾

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَائِيَ
الَّذِينَ كُنْتُمْ تَزْعُمُونَ ﴿٦٢﴾

63. Those about whom the Word will have come true (to be punished) will say: “Our Lord! These are they whom we led astray. We led them astray, as we were astray ourselves. We declare our innocence (from them) before You. It was not us they worshipped.”
64. And it will be said (to them): “Call upon your (so-called) partners (of Allāh)”, and they will call upon them, but they will give no answer to them, and they will see the torment. (They will then wish) if only they had been guided!
65. And (remember) the Day (Allāh) will call to them, and say: “What answer gave you to the Messengers?”
66. Then the news (of a good answer) will be obscured to them on that day, and they will not be able to ask one another.
67. But as for him who repented (from polytheism and sins), believed (in the Oneness of Allāh, and in His Messenger Muḥammad ﷺ), and did righteous deeds (in the life of this world), then he will be among those who are successful.
68. And your Lord creates whatsoever He wills and chooses: no choice have they (in any matter). Glorified is Allāh, and exalted above all that they associate (as partners with Him).
69. And your Lord knows what their breasts conceal, and what they reveal.

قَالَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ رَبَّنَا هَؤُلَاءِ
الَّذِينَ أَغْوَيْنَا أَغْوَيْنَهُمْ كَمَا غَوَيْنَا تَبَرَّأْنَا
إِلَيْكَ مَا كُنَّا إِيانَا يَعْبُدُونَ ﴿٦٣﴾

وَقِيلَ ادْعُوا شُرَكَاءَكُمْ فَدَعَوْهُمُ فَلَمْ
يَسْتَجِيبُوا لَهُمْ وَرَأَوُا الْعَذَابَ لَوْ أَنَّهُمْ
كَانُوا يَهْتَدُونَ ﴿٦٤﴾

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ مَاذَا أَجَبْتُمُ
الْمُرْسَلِينَ ﴿٦٥﴾

فَعَمِيَّتْ عَلَيْهِمُ الْأَنْبَاءُ يَوْمَئِذٍ فَهُمْ لَا
يَتَسَاءَلُونَ ﴿٦٦﴾

فَأَمَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا
فَعَسَىٰ أَن يَكُونَ مِنَ الْمُفْلِحِينَ ﴿٦٧﴾

وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ ۗ مَا كَانَ
لَهُمُ الْخِيَرَةُ سُبْحَانَ اللَّهِ وَتَعَالَىٰ عَمَّا
يُشْرِكُونَ ﴿٦٨﴾

وَرَبُّكَ يَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا
يُعْلِنُونَ ﴿٦٩﴾

70. And He is Allāh: *Lā ilāha illa Huwa* (none has the right to be worshipped but He), His are all praise and thanks (both) in the first (i.e. in this world) and in the last (i.e. in the Hereafter). And for Him is the Decision, and to Him shall you (all) be returned.
71. Say (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ): “Tell me! If Allāh made the night continuous for you till the Day of Resurrection, which *ilāh* (god) besides Allāh could bring you light? Will you not then hear?”
72. Say (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ): “Tell me! If Allāh made the day continuous for you till the Day of Resurrection, which *ilāh* (god) besides Allāh could bring you night wherein you rest? Will you not then see?”
73. It is out of His Mercy that He has made for you the night and the day that you may rest therein (i.e. during the night) and that you may seek of His Bounty (i.e. during the day) — and in order that you may be grateful.
74. And (remember) the Day when He (your Lord — Allāh) will call to them (those who worshipped others along with Allāh), and will say: “Where are My (so-called) partners, whom you used to assert?”
75. And We shall take out from every nation a witness, and We shall say: “Bring your proof.” Then they shall know that the truth is with Allāh (Alone), and the lies (false gods) which they invented will disappear from them.

وَهُوَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْحَمْدُ فِي
الْأُولَى وَالْآخِرَةِ وَلَهُ الْحُكْمُ وَإِلَيْهِ
تُرْجَعُونَ ﴿٧٠﴾

قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ اللَّيْلَ
سَرْمَدًا إِلَى يَوْمِ الْقِيَامَةِ مَنْ إِلَهٌ غَيْرُ اللَّهِ
يَأْتِيكُمْ بِضِيَاءٍ أَفَلَا تَسْمَعُونَ ﴿٧١﴾

قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ النَّهَارَ
سَرْمَدًا إِلَى يَوْمِ الْقِيَامَةِ مَنْ إِلَهٌ غَيْرُ
اللَّهِ يَأْتِيكُمْ بِاللَّيْلِ تَسْكُنُونَ فِيهِ أَفَلَا
تُبْصِرُونَ ﴿٧٢﴾

وَمِنْ رَحْمَتِهِ جَعَلَ لَكُمُ اللَّيْلَ وَالنَّهَارَ
لِتَسْكُنُوا فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ
وَلَعَلَّكُمْ تَشْكُرُونَ ﴿٧٣﴾

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَائِيَ
الَّذِينَ كُنْتُمْ تَزْعُمُونَ ﴿٧٤﴾

وَنَزَعْنَا مِنْ كُلِّ أُمَّةٍ شَهِيدًا فَقُلْنَا هَاتُوا
بُرْهَانَكُمْ فَعَلِمُوا أَنَّ الْحَقَّ لِلَّهِ وَصَلَّ
عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٧٥﴾

76. Verily, Qārūn (Korah) was of Mūsā's (Moses) people, but he behaved arrogantly towards them. And We gave him of the treasures, that of which the keys would have been a burden to a body of strong men. Remember when his people said to him: "Do not exult (with riches, being ungrateful to Allāh). Verily, Allāh likes not those who exult (with riches, being ungrateful to Allāh).

﴿٧٦﴾ إِنَّ قَارُونَ كَانَ مِنْ قَوْمِ مُوسَى فَبَغَى عَلَيْهِمْ وَعَاتَيْنَهُ مِنَ الْكُنُوزِ مَا إِنَّ مَفَاتِحَهُ لَتَنُوءُ بِالْعُصْبَةِ أُولَى الْقُوَّةِ إِذْ قَالَ لَهُ قَوْمُهُ لَا تَفْرَحْ إِنَّ اللَّهَ لَا يُحِبُّ الْفَرِحِينَ

77. "But seek, with that (wealth) which Allāh has bestowed on you, the home of the Hereafter, and forget not your portion of lawful enjoyment in this world; and do good as Allāh has been good to you, and seek not mischief in the land. Verily, Allāh likes not the *Mufsidūn* (those who commit great crimes and sins, oppressors, tyrants, mischief-makers, corrupters)."

﴿٧٧﴾ وَأَتَنَّبِعْ فِيمَا آتَاكَ اللَّهُ الْآخِرَةَ ۗ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنَ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ ۗ وَلَا تَبْغِ الْفَسَادَ فِي الْأَرْضِ ۗ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ

78. He said: "This has been given to me only because of the knowledge I possess." Did he not know that Allāh had destroyed before him generations, men who were stronger than him in might and greater in the amount (of riches) they had collected? But the *Mujrimūn* (criminals, disbelievers, polytheists, sinners) will not be questioned of their sins (because Allāh knows them well, so they will be punished without being called to account).

﴿٧٨﴾ قَالَ إِنَّمَا أُوتِيتهُ عَلَىٰ عِلْمٍ عِنْدِي ۗ أَوَلَمْ يَعْلَم أَنَّ اللَّهَ قَدْ أَهْلَكَ مِنْ قَبْلِهِ مَنْ مِنَ الْقُرُونِ مَنْ هُوَ أَشَدُّ مِنْهُ قُوَّةً وَأَكْثَرُ جَمْعًا وَلَا يُسْأَلُ عَنْ ذُنُوبِهِمُ الْمُجْرِمُونَ

79. So, he went forth before his people in his pomp. Those who were desirous of the life of the world, said: "Ah, would that we had the like of what Qārūn (Korah) has been given! Verily, he is the owner of a great fortune."

﴿٧٩﴾ فَخَرَجَ عَلَىٰ قَوْمِهِ فِي زِينَتِهِ ۗ قَالَ الَّذِينَ يُرِيدُونَ الْحَيَاةَ الدُّنْيَا يَا لَيْتَ لَنَا مِثْلَ مَا أُوتِيَ قَارُونُ إِنَّهُ لَذُو حَظٍّ عَظِيمٍ

80. But, those who had been given (religious) knowledge said: “Woe to you! The Reward of Allāh (in the Hereafter) is better for those who believe and do righteous good deeds, and this none shall attain except those who are *Aṣ-Ṣābirūn* (the patient in following the truth).”
81. So, We caused the earth to swallow him⁽¹⁾ and his dwelling place. Then he had no group or party to help him against Allāh, nor was he one of those who could save themselves.
82. And those who had desired (for a position like) his position the day before, began to say: “Know you not that it is Allāh Who enlarges the provision or restricts it to whomsoever He pleases of His slaves. Had it not been that Allāh was Gracious to us, He could have caused the earth to swallow us up (also)! Know you not that the disbelievers will never be successful.”

وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَيَلَكُمْ ثَوَابُ
اللَّهِ خَيْرٌ لِمَنْ ءَامَنَ وَعَمِلَ صَالِحًا وَلَا
يُلْقِيهَا إِلَّا الصَّابِرُونَ ﴿٨٠﴾

فَحَسَفْنَا بِهِءَ وَبِدَارِهِ الْأَرْضَ فَمَا كَانَ لَهُ
مِنْ فِئَةٍ يَنْصُرُونَهُ مِنْ دُونِ اللَّهِ وَمَا
كَانَ مِنَ الْمُنْتَصِرِينَ ﴿٨١﴾

وَأَصْبَحَ الَّذِينَ تَمَنَّوْا مَكَانَهُ بِالْأَمْسِ
يَقُولُونَ وَيَكُنَّ اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ
يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَوْلَا أَنْ مَنَّ
اللَّهُ عَلَيْنَا لَخَسَفَ بِنَا وَيَكْفُرُوا لَا
يُفْلِحُ الْكَافِرُونَ ﴿٨٢﴾

- (1) (V.28:81) Chapter 5. Whoever drags his garment out of pride and arrogance (conceit).
 a) Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: Allāh’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Allāh will not look, on the Day of Resurrection, at a person who drags his *Izār** (behind him) out of pride and arrogance.” [See the footnote of (V.22:9)]
 b) Narrated Abu Hurairah رَضِيَ اللَّهُ عَنْهُ: The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (or Abul-Qasim صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, “While a man was walking, clad in a two-piece garment and proud of himself with his hair well-combed, suddenly Allāh made him sink into the earth and he will go on sinking into it till the Day of Resurrection.”
 c) Narrated ‘Abdullāh (ibn ‘Umar رَضِيَ اللَّهُ عَنْهُمَا): Allāh’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “While a man was dragging his *Izār** on the ground (behind him), suddenly Allāh made him sink into the earth and he will go on sinking into it till the Day of Resurrection.” (*Ṣaḥīḥ Al-Bukhārī*, Vol. 7, *Ḥadīth* No. 679, 680, 681).

* *Izār*: Lower-half bodycover.

83. That home of the Hereafter (i.e. Paradise), We shall assign to those who rebel not against the truth with pride⁽¹⁾ and oppression in the land nor do mischief (by committing crimes). And the good end is for the *Muttaqūn* (the pious)⁽²⁾.
84. Whosoever brings good (Islāmic Monotheism along with righteous deeds), he shall have the better thereof; and whosoever brings evil (polytheism along with evil deeds), then those who do evil deeds will only be requited for what they used to do.
85. Verily, He Who has given you (O Muḥammad ﷺ) the Qur’ān (i.e. ordered you to act on its laws and to preach it to others) will surely bring you back to *Ma’ād* (place of return, either to Makkah or to Paradise after your death). Say (O Muḥammad ﷺ): “My Lord is Aware of him who brings guidance, and of him who is in manifest error.”
86. And you were not expecting that the Book (this Qur’ān) would be sent down to you, but it is mercy from your Lord. So never be a supporter of the disbelievers.
87. And let them not turn you (O Muḥammad ﷺ) away from (preaching) the *Ayāt* (revelations) of Allāh after they have been sent

تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فَسَادًا وَالْعَاقِبَةُ لِلْمُتَّقِينَ ﴿٨٣﴾

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِمَّا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى الَّذِينَ عَمِلُوا السَّيِّئَاتِ إِلَّا مَا كَانُوا يَعْمَلُونَ ﴿٨٤﴾

إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَادُّكَ إِلَىٰ مَعَادٍ قُلْ رَّبِّي أَعْلَمُ مَنْ جَاءَ بِالْهُدَىٰ وَمَنْ هُوَ فِي ضَلَالٍ مُّبِينٍ ﴿٨٥﴾

وَمَا كُنْتَ تَرْجُو أَنْ يُلْقَىٰ إِلَيْكَ الْكِتَابُ إِلَّا رَحْمَةً مِّنْ رَبِّكَ فَلَا تَكُونَنَّ ظَهِيرًا لِّلْكَافِرِينَ ﴿٨٦﴾

وَلَا يَصُدُّكَ عَنْ آيَاتِ اللَّهِ بَعْدَ إِذْ أَنْزَلْتُ إِلَيْكَ وَأَدْعُ إِلَىٰ رَبِّكَ وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ ﴿٨٧﴾

(1) (V.28:83) See the footnote of (V.22:9)

(2) (V.28:83) See verse: V.2:2.

down to you: and invite (men) to (believe in) your Lord⁽¹⁾ and be not of *Al-Mushrikūn* (those who associate partners with Allāh, e.g. polytheists, pagans, idolaters, and those who disbelieve in the Oneness of Allāh and deny the Prophethood of Messenger Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

88. And invoke not any other *ilāh* (god) along with Allāh: *Lā ilāha illa Huwa* (none has the right to be worshipped but He). Everything will perish except His Face. His is the Decision, and to Him you (all) shall be returned.

وَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا إِلَهَ إِلَّا هُوَ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٨﴾

(1) (V.28:87) i.e: in the Oneness (*Tauḥīd*) of Allāh —
 a) Oneness of the Lordship of Allāh;
 b) Oneness of the worship of Allāh;
 c) Oneness of the Names and Qualities of Allāh.

(29)

Sūrat Al-‘Ankabūt (The Spider)

سُورَةُ الْعَنْكَبُوتِ

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

1. *Alif-Lām-Mīm.* [These letters are one of the miracles of the Qur’ān, and none but Allāh (Alone) knows their meanings].
2. Do people think that they will be left alone because they say: “We believe,” and will not be tested?
3. And We indeed tested those who were before them. And Allāh will certainly make (it) known (the truth of) those who are true, and will certainly make (it) known (the falsehood of) those who are liars, (although Allāh knows all that before putting them to test).
4. Or think those who do evil deeds that they can outstrip Us (i.e. escape Our punishment)? Evil is that which they judge!
5. Whoever hopes for the Meeting⁽¹⁾ with Allāh, then Allāh’s Term is surely coming and He is the All-Hearer, the All-Knower.
6. And whosoever strives, he strives only for himself. Verily, Allāh stands not in need of any of the ‘*Ālamīn* (mankind, jinn, and all that exists).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

آلَمْ

أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا
ءَامَنَّا وَهُمْ لَا يُفْتَنُونَ ﴿٢﴾

وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ
الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكٰذِبِينَ ﴿٣﴾

أَمْ حَسِبَ الَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ أَنْ
يَسْبِقُونَا سَاءَ مَا يَحْكُمُونَ ﴿٤﴾

مَنْ كَانَ يَرْجُوا لِقَاءَ اللَّهِ فَإِنَّ أَجَلَ اللَّهِ
لَآتٍ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿٥﴾

وَمَنْ جَاهَدَ فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ إِنَّ اللَّهَ
لَغَنِيٌّ عَنِ الْعَالَمِينَ ﴿٦﴾

(1) (V.29:5) See (V.6:31) and its footnote.

7. Those who believe [in the Oneness of Allāh (Monotheism) and in Messenger Muḥammad ﷺ, and do not give up their faith because of the harm they receive from the polytheists], and do righteous good deeds, surely, We shall expiate from them their evil deeds and shall reward them according to the best of that which they used to do⁽¹⁾.
8. And We have enjoined on man to be good and dutiful to his parents; but if they strive to make you join with Me (in worship) anything (as a partner) of which you have no knowledge, then obey them not. To Me is your return and I shall tell you what you used to do.
9. And for those who believe (in the Oneness of Allāh and the other articles of Faith)⁽²⁾ and do righteous good deeds, surely, We shall make them enter with (in the entrance of) the righteous (in Paradise).
10. Of mankind are some who say: “We believe in Allāh.” But if they are made to suffer for the sake of Allāh, they consider the trial of mankind as Allāh’s punishment; and if victory comes from your Lord, (the hypocrites) will say: “Verily, we were with you (helping you).” Is not Allāh Best Aware of what is in the breasts of the ‘Ālamīn (mankind and jinn).

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
لَنُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَنَجْزِيَنَّهُمْ
أَحْسَنَ الَّذِي كَانُوا يَعْمَلُونَ ﴿٧﴾

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا وَإِنْ
جَاهَدَاكَ لِتُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ
عِلْمٌ فَلَا تُطِعْهُمَا إِلَيَّ مَرْجِعُكُمْ
فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٨﴾

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
لَنُدْخِلَنَّهُمْ فِي الصَّالِحِينَ ﴿٩﴾

وَمِنَ النَّاسِ مَن يَقُولُ ءَامَنَّا بِاللَّهِ فَإِذَا
أُودِيَ فِي اللَّهِ جَعَلَ فِتْنَةَ النَّاسِ كَعَذَابِ
اللَّهِ وَلَئِن جَاءَ نَصْرٌ مِّن رَّبِّكَ لَيَقُولُنَّ
إِنَّا كُنَّا مَعَكُمْ أَوْ لَيْسَ اللَّهُ بِأَعْلَمَ بِمَا
فِي صُدُورِ الْعَالَمِينَ ﴿١٠﴾

(1) (V.29:7) See the footnote of (V.9:121).

(2) (V.29:9) See the footnote (b) of (V.3:85).

11. Verily, Allāh knows those who believe, and verily, He knows the hypocrites [i.e. Allāh will test the people with good and hard days to discriminate the good from the wicked, although Allāh knows all that before putting them to test].
12. And those who disbelieve say to those who believe: “Follow our way and we will verily bear your sins.” Never will they bear anything of their sins. Surely, they are liars.
13. And verily, they shall bear their own loads, and other loads besides their own; and verily, they shall be questioned on the Day of Resurrection about that which they used to fabricate.
14. And indeed, We sent Nūḥ (Noah) to his people, and he stayed among them a thousand years less fifty years [inviting them to believe in the Oneness of Allāh (Monotheism), and discard the false gods and other deities]; so the Deluge overtook them while they were *Zālimūn* (wrong-doers, polytheists, disbelievers).
15. Then, We saved him and those with him in the ship, and made it (the ship) an *Āyāh* (a lesson, a warning) for the *‘Ālamīn* (mankind, jinn).
16. And (remember) Ibrāhīm (Abraham) when he said to his people: “Worship Allāh (Alone), and fear Him: that is better for you if you did but know.

وَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ ءَامَنُوا وَلَيَعْلَمَنَّ
الْمُنَافِقِينَ ﴿١١﴾

وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ ءَامَنُوا اتَّبِعُوا
سَبِيلَنَا وَلنَحْمِلْ خَطَايَكُمْ وَمَا هُمْ
بِحَامِلِينَ مِنْ خَطَايَهُمْ مِنْ شَيْءٍ إِنَّهُمْ
لَكَاذِبُونَ ﴿١٢﴾

وَلَيَحْمِلُنَّ أَثْقَالَهُمْ وَأَثْقَالًا مَعَ أَثْقَالِهِمْ
وَلَيُسْأَلُنَّ يَوْمَ الْقِيَامَةِ عَمَّا كَانُوا
يَفْتَرُونَ ﴿١٣﴾

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَلَبِثَ
فِيهِمْ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا
فَأَخَذَهُمُ الطُّوفَانُ وَهُمْ ظَالِمُونَ ﴿١٤﴾

فَأَنْجَيْنَاهُ وَأَصْحَابَ السَّفِينَةِ وَجَعَلْنَاهَا
آيَةً لِّلْعَالَمِينَ ﴿١٥﴾

وَإِبْرَاهِيمَ إِذْ قَالَ لِقَوْمِهِ اعْبُدُوا اللَّهَ
وَأَنْفُسَهُمْ ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ
تَعْلَمُونَ ﴿١٦﴾

17. “You worship besides Allāh only idols, and you only invent falsehood. Verily, those whom you worship, besides Allāh, have no power to give you provision: so seek your provision from Allāh (Alone), and worship Him (Alone), and be grateful to Him. To Him (Alone) you will be brought back.
18. “And if you deny, then nations before you have denied (their Messengers). And the duty of the Messenger is only to convey (the Message) plainly.”
19. See they not how Allāh originates the creation, then repeats it. Verily, that is easy for Allāh.
20. Say: “Travel in the land and see how (Allāh) originated the creation, and then Allāh will bring forth the creation of the Hereafter (i.e. resurrection after death). Verily, Allāh is Able to do all things.”
21. He punishes whom He wills, and shows mercy to whom He wills; and to Him you will be returned.
22. And you cannot escape on the earth or in the heaven (from Allah). And besides Allāh you have neither any *Walī* (Protector or Guardian) nor any Helper.
23. And those who disbelieve in the *Āyāt* (proofs, evidences, lessons, signs, revelations, etc.) of Allāh and the Meeting with Him, it is they who have no hope of My Mercy: and it is they who will have a painful torment.

إِنَّمَا تَعْبُدُونَ مِن دُونِ اللَّهِ أَوْثَانًا
وَتَخْلُقُونَ إِفْكًا إِنَّ الَّذِينَ تَعْبُدُونَ مِن
دُونِ اللَّهِ لَا يَمْلِكُونَ لَكُمْ رِزْقًا
فَأَبْتِغُوا عِنْدَ اللَّهِ الرِّزْقَ وَاعْبُدُوهُ
وَأَشْكُرُوا لَهُ ۗ إِلَيْهِ تُرْجَعُونَ ﴿١٧﴾

وَإِن تَكْفُرُوا فَقَدْ كَذَّبْتُمْ أُمَّم مِّن قَبْلِكُمْ
وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ ﴿١٨﴾

أَوَلَمْ يَرَوْا كَيْفَ يُبْدِئُ اللَّهُ الْخَلْقَ ثُمَّ
يُعِيدُهُ ۗ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿١٩﴾

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ بَدَأَ
الْخَلْقَ ثُمَّ اللَّهُ يُنشِئُ النَّشْأَةَ الْآخِرَةَ إِنَّ
اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٠﴾

يُعَذِّبُ مَن يَشَاءُ وَيَرْحَمُ مَن يَشَاءُ وَإِلَيْهِ
تُقْلَبُونَ ﴿٢١﴾

وَمَا أَنْتُمْ بِمُعْجِزِينَ فِي الْأَرْضِ وَلَا فِي
السَّمَاءِ ۗ وَمَا لَكُمْ مِّن دُونِ اللَّهِ مِن وَلِيٍّ
وَلَا نَصِيرٍ ﴿٢٢﴾

وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ وَلِقَائِهِ ۗ
أُولَٰئِكَ يَسُوءُ مِن رَّحْمَتِي وَأُولَٰئِكَ لَهُمْ
عَذَابٌ أَلِيمٌ ﴿٢٣﴾

24. So, nothing was the answer of [Ibrāhīm’s (Abraham)] people except that they said: “Kill him or burn him.” Then Allāh saved him from the fire. Verily, in this are indeed signs for a people who believe⁽¹⁾.

25. And [Ibrāhīm (Abraham)] said: “You have taken (for worship) idols instead of Allāh. The love between you is only in the life of this world, but on the Day of Resurrection, you shall disown each other, and curse each other, and your abode will be the Fire, and you shall have no helpers.”

26. So Lūṭ (Lot) believed in him [Ibrāhīm’s (Abraham) Message of Islāmīc Monotheism]. He [Ibrāhīm (Abraham)] said: “I will emigrate for the sake of my Lord. Verily, He is the All-Mighty, the All-Wise⁽²⁾”.

27. And We bestowed on him [Ibrāhīm (Abraham)], Ishāq (Isaac) and Ya‘qūb (Jacob), and We ordained among his offspring Prophethood and the Book [i.e. the Taurāt (Torah) (to Mūsā — Moses), the Injeel (Gospel) (to ‘Īsā - Jesus), and the Qur‘ān (to Muḥammad ﷺ)], all from the offspring of Ibrāhīm (Abraham)], and We granted him his reward in this world; and verily, in the Hereafter he is indeed among the righteous.

فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا
أَقْتُلُوهُ أَوْ حَرِّقُوهُ فَأَنْجَاهُ اللَّهُ مِنَ النَّارِ
إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٢٤﴾

وَقَالَ إِنَّمَا اتَّخَذْتُمْ مِّن دُونِ اللَّهِ
أَوْثَانًا مَّوَدَّةَ بَيْنِكُمْ فِي الْحَيَاةِ
الدُّنْيَا ثُمَّ يَوْمَ الْقِيَامَةِ يَكْفُرُ
بَعْضُكُم بِبَعْضٍ وَيَلْعَنُ بَعْضُكُم
بَعْضًا وَمَأْوَأَكُمُ النَّارُ وَمَا لَكُم مِّن
نَّاصِرِينَ ﴿٢٥﴾

* فَأَمَّا لُوطُ وَقَالَ إِنِّي مُهَاجِرٌ إِلَىٰ
رَبِّي إِنَّهُ هُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٦﴾

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ وَجَعَلْنَا
فِي ذُرِّيَّتِهِ النَّبُوَّةَ وَالْكِتَابَ وَعَاتَيْنَاهُ
أَجْرَهُ فِي الدُّنْيَا وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ
الصَّالِحِينَ ﴿٢٧﴾

(1) (V.29:24) See the footnote of (V.3:173).

(2) (V.29:26) See the footnote of (V.9:121)..

28. And (remember) Lūt (Lot), when he said to his people: “You commit *Al-Fāhishah* (sodomy — the worst sin) which none has preceded you in (committing) it in the ‘*Alamīn* (mankind and jinn).”
29. “Verily, you practise sodomy with men, and rob the wayfarer (travellers)! And practise *Al-Munkar* (disbelief and polytheism and every kind of evil wicked deed) in your meetings.” But his people gave no answer except that they said: “Bring Allāh’s Torment upon us if you are one of the truthful.”
30. He said: “My Lord! Give me victory over the people who are *Mufsidūn* (those who commit great crimes and sins, oppressors, tyrants, mischief-makers, corrupters).
31. And when Our Messengers came to Ibrāhīm (Abraham) with the glad tidings they said: “Verily, we are going to destroy the people of this [Lūt (Lot’s)] town (i.e. the town of Sodom in Palestine); truly, its people have been *Zālimūn* [wrong-doers, polytheists disobedient to Allāh, and who belied their Messenger Lūt (Lot)].”
32. Ibrāhīm (Abraham) said: “But there is Lūt (Lot) in it.” They said: “We know better who is there. We will verily save him [Lūt (Lot)] and his family except his wife: she will be of those who remain behind (i.e. she will be destroyed along with those who will be destroyed from her folk).”

وَلَوْطًا إِذْ قَالَ لِقَوْمِهِ إِنَّكُمْ لَعَاثُونَ
الْفَحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِّنَ
الْعَالَمِينَ ﴿٢٨﴾

إِنِّي كُنتُمُ لَعَاثُونَ الرَّجَالَ وَتَقْطَعُونَ
السَّبِيلَ وَتَأْتُونَ فِي نَادِيكُمُ الْمُنْكَرَ
فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَتَيْنَا
بِعَذَابِ اللَّهِ إِنْ كُنْتَ مِنَ الصّٰدِقِينَ ﴿٢٩﴾

قَالَ رَبِّ انصُرْنِي عَلَى الْقَوْمِ الْمُفْسِدِينَ ﴿٣٠﴾

وَلَمَّا جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبُشْرَى
قَالُوا إِنَّا مُهْلِكُوا أَهْلَ هَذِهِ الْقَرْيَةِ إِنَّ
أَهْلَهَا كَانُوا ظَالِمِينَ ﴿٣١﴾

قَالَ إِنَّ فِيهَا لُوطًا قَالُوا نَحْنُ أَعْلَمُ بِمَنْ
فِيهَا لَنُنَجِّيَنَّهُ وَأَهْلَهُ إِلَّا أُمَّرَأَتَهُ كَانَتْ
مِنَ الْغَابِرِينَ ﴿٣٢﴾

33. And when Our Messengers came to Lūt (Lot), he was grieved because of them, and felt straitened on their account. They said: “Have no fear, and do not grieve! Truly, we shall save you and your family, except your wife: she will be of those who remain behind (i.e. she will be destroyed along with those who will be destroyed from her folk).”
34. “Verily, we are about to bring down on the people of this town a great torment from the sky, because they have been rebellious (against Allāh’s Command).”
35. And indeed We have left thereof an evident *Āyāh* (a lesson and a warning and a sign — the place where the Dead Sea is now in Palestine)⁽¹⁾ for a folk who understand.
36. And to (the people of) Madyan (Midian), We sent their brother Shu‘aib. He said: “O my people! Worship Allāh (Alone) and hope for (the reward of good deeds by worshipping Allāh Alone, on) the last Day (i.e. the Day of Resurrection), and commit no mischief on the earth as *Mufsidūn* (those who commit great crimes, oppressors, tyrants, mischief-makers, corrupters). [*Tafsīr Aṭ-Ṭabarī*]
37. And they denied him [Shu‘aib]: so the earthquake seized them, and they lay (dead), prostrate in their dwellings.

وَلَمَّا أَنْ جَاءَتْ رُسُلُنَا لُوطًا سِئَاءَ بِهِمْ
وَضَاقَ بِهِمْ ذَرْعًا وَقَالُوا لَا تَخَفْ وَلَا
تَحْزَنْ إِنَّا مُنْجُوكَ وَأَهْلَكَ إِلَّا أُمَّرَأَتَكَ
كَانَتْ مِنَ الْغَابِرِينَ ﴿٣٣﴾

إِنَّا مُنْزِلُونَ عَلَىٰ أَهْلِ هَذِهِ الْقَرْيَةِ رَجْزًا
مِّنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ ﴿٣٤﴾

وَلَقَدْ تَرَكْنَا مِنْهَا آيَةً بَيِّنَةً لِّقَوْمٍ
يَعْقِلُونَ ﴿٣٥﴾

وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا فَقَالَ يٰقَوْمِ
اعْبُدُوا اللَّهَ وَأَرْجُوا الْيَوْمَ الْآخِرَ وَلَا
تَعْتَوْا فِي الْأَرْضِ مُفْسِدِينَ ﴿٣٦﴾

فَكَذَّبُوهُ فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي
دَارِهِمْ جِثِيمِينَ ﴿٣٧﴾

(1) (V.29:35) See *The Stories of the Prophets* by Ibn Kathīr.

38. And ‘Ād and Thamūd (people)! And indeed (their destruction) is clearly apparent to you from their (ruined) dwellings. *Shaitān* (Satan) made their deeds fair-seeming to them, and turned them away from the (Right) Path, though they were intelligent.
39. And (We destroyed also) Qārūn (Korah), Fir‘aun (Pharaoh), and Hāmān. And indeed Mūsā (Moses) came to them with clear *Āyāt* (proofs, evidences, verses, lessons, signs, revelations, etc.), but they were arrogant in the land, yet they could not outstrip Us (escape Our punishment).
40. So, We punished each (of them) for his sins; of them were some on whom We sent *Hāshib* (a violent wind with shower of stones) [as on the people of Lūṭ (Lot)], and of them were some who were overtaken by *Aṣ-Ṣaiḥah* [torment — awful cry. (as Thamūd or Shu‘aib’s people)], and of them were some whom We caused the earth to swallow [as Qārūn (Korah)], and of them were some whom We drowned [as the people of Nūḥ (Noah), or Fir‘aun (Pharaoh) and his people]. It was not Allāh Who wronged them, but they wronged themselves.
41. The likeness of those who take (false deities as) *Auliyā’* (protectors, helpers) other than Allāh is the likeness of a spider who builds (for itself) a house; but verily, the frailest (weakest) of houses is the spider’s house — if they but knew.

وَعَادًا وَثَمُودًا وَقَدْ تَبَيَّنَ لَكُمْ مِّنْ مَّسْكِنِهِمْ^{٣٨} وَرَزَيْنَ لَهُمُ الشَّيْطَانَ أَعْمَلَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ وَكَانُوا مُسْتَبْصِرِينَ ﴿٣٨﴾

وَقَارُونَ وَفِرْعَوْنَ وَهَامَانَ وَقَدْ جَاءَهُمْ مُوسَى بِالْبَيِّنَاتِ فَاسْتَكْبَرُوا فِي الْأَرْضِ وَمَا كَانُوا سَابِقِينَ ﴿٣٩﴾

فَكُلًّا أَخَذْنَا بِذُنُوبِهِمْ فَمِنْهُمْ مَّنْ أَرْسَلْنَا عَلَيْهِ حَاصِبًا وَمِنْهُمْ مَّنْ أَخَذَتْهُ الصَّيْحَةُ وَمِنْهُمْ مَّنْ خَسَفْنَا بِهِ الْأَرْضَ وَمِنْهُمْ مَّنْ أَغْرَقْنَا وَمَا كَانَ اللَّهُ لِيُظْلِمَهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿٤٠﴾

مَثَلُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ كَمَثَلِ الْعَنْكَبُوتِ اتَّخَذَتْ بَيْتًا وَإِنَّ أَوْهَنَ الْبُيُوتِ لَبَيْتُ الْعَنْكَبُوتِ لَوْ كَانُوا يَعْلَمُونَ ﴿٤١﴾

42. Verily, Allāh knows what things they invoke instead of Him. He is the All-Mighty, the All-Wise⁽¹⁾.
43. And these similitudes We put forward for mankind; but none will understand them except those who have knowledge (of Allāh and His Signs).
44. (Allāh says to His Prophet Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ): “Allāh (Alone) created the heavens and the earth with truth (and none shared Him in their creation).” Verily, therein is surely a sign for those who believe.
45. Recite (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) what has been revealed to you of the Book (the Qur’ān), and perform *Aṣ-Ṣalāt* (*Iqāmat-aṣ-Ṣalāt*). Verily, *Aṣ-Ṣalāt* (the prayer) prevents *Al-Fahshā’* (i.e. great sins of every kind, unlawful sexual intercourse) and *Al-Munkar* (i.e. disbelief, polytheism, and every kind of evil wicked deed)⁽²⁾ and the remembering⁽³⁾ (praising) of (you by) Allāh (in front of the angels) is greater indeed [than your remembering (praising) of Allāh in prayers]. And Allāh knows what you do.
46. And argue not with the people of the Scripture (Jews and Christians), unless it be in (a way) that is better (with good

إِنَّ اللَّهَ يَعْلَمُ مَا يَدْعُونَ مِنْ دُونِهِ مِنْ شَيْءٍ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٤٢﴾

وَتِلْكَ الْأَمْثَلُ نَضْرِبُهَا لِلنَّاسِ وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ ﴿٤٣﴾

خَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ إِنَّ فِي ذَلِكَ لَآيَةً لِمُؤْمِنِينَ ﴿٤٤﴾

أَتُلْ مَا أَوْحَىٰ إِلَيْكَ مِنَ الْكِتَابِ وَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ ﴿٤٥﴾

* وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ وَقُولُوا

(1) (V.29:42) See the footnote of (V.2:165).

(2) (V.29:45) It is said by Ibn ‘Abbās and ‘Abdullāh ibn Mas‘ūd رَضِيَ اللَّهُ عَنْهُمَا: If the *Ṣalāt* (prayer) of anyone does not prevent him from *Al-Fahshā’* and *Al-Munkar* (all kinds of evil, illegal and sinful deeds), then his *Ṣalāt* (prayer) increases him in nothing but loss, and to be far away from his Lord (Allah) [*Tafsīr Al-Qurṭubī*].

(3) (V.29:45) See the footnotes of (V.13:28) and also (B) of (V.2:152).

words and in good manner, inviting them to Islāmic Monotheism with His Verses), except with such of them as do wrong; and say (to them): “We believe in that which has been revealed to us and revealed to you; our *Ilāh* (God) and your *Ilāh* (God) is One (i.e. Allāh), and to Him we have submitted (as Muslims).”

47. And thus We have sent down the Book (i.e. this Qur’ān) to you (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), and those whom We gave the Scripture [the Taurāt (Torah) and the Injeel (Gospel) aforesite] believe therein as also do some of these (who are present with you now like ‘Abdullāh ibn Salām)⁽¹⁾ and none but the disbelievers reject Our *Āyāt* [(proofs, signs, verses, lessons, etc.,) and deny Our Oneness of Lordship and Our Oneness of worship and Our Oneness of Our Names and Qualities: i.e. Islāmic Monotheism].
48. Neither did you (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) read any book before it (this Qur’ān), nor did you write any book (whatsoever) with your right hand. In that case, indeed, the followers of falsehood might have doubted.
49. Nay, but it is, the clear *Āyāt* [i.e. this Qur’ān or the description and the qualities of Prophet Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ written in the Taurāt (Torah) and the Injeel (Gospel)] preserved in the breasts of those who have been given knowledge (among

ءَامِنَّا بِالَّذِي أُنزِلَ إِلَيْنَا وَأُنزِلَ إِلَيْكُمْ
وَالْهِنَا وَالْهَيْكُمَّ وَاحِدٌ وَنَحْنُ لَهُ
مُسْلِمُونَ ﴿٤٦﴾

وَكَذَلِكَ أَنْزَلْنَا إِلَيْكَ الْكِتَابَ فَالَّذِينَ
ءَاتَيْنَاهُمُ الْكِتَابَ يُؤْمِنُونَ بِهِ وَمِنْ
هَؤُلَاءِ مَنْ يُؤْمِنُ بِهِ وَمَا يَجْحَدُ بِآيَاتِنَا
إِلَّا الْكَافِرُونَ ﴿٤٧﴾

وَمَا كُنْتَ تَتْلُو مِنْ قَبْلِهِ مِنْ كِتَابٍ
وَلَا تَخْطُهُ وَبِيَمِينِكَ إِذَا لَأَرْتَابَ
الْمُبْطِلُونَ ﴿٤٨﴾

بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ
أُوْتُوا الْعِلْمَ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا
الظَّالِمُونَ ﴿٤٩﴾

(1) (V.29:47) See the footnote of (V.5:66).

the people of the Scriptures). And none but the *Zālimūn* (polytheists and wrongdoers) deny Our *Āyāt* (proofs, evidences, verses, lessons, signs, revelations, etc.)⁽¹⁾.

50. And they say: “Why are not signs sent down to him from his Lord? Say: “The signs are only with Allāh, and I am only a plain warner.”
51. Is it not sufficient for them that We have sent down to you the Book (the Qur’ān) which is recited to them? Verily, herein is mercy and a reminder (or an admonition) for a people who believe⁽²⁾.
52. Say (to them O Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ): “Sufficient is Allāh for a witness between me and you. He knows what is in the heavens and on earth.” And those who believe in *Bāṭil* (all false deities other than Allāh), and disbelieve in Allāh (and in His Oneness), it is they who are the losers.

وَقَالُوا لَوْلَا أُنزِلَ عَلَيْهِ آيَاتٌ مِّن رَّبِّهِ
قُلْ إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ
مُّبِينٌ ﴿٥٠﴾

أَوَلَمْ يَكْفِهِمْ أَنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ
يُتْلَىٰ عَلَيْهِمْ إِنَّ فِي ذَٰلِكَ لَرَحْمَةً وَذِكْرَىٰ
لِقَوْمٍ يُؤْمِنُونَ ﴿٥١﴾

قُلْ كَفَىٰ بِاللَّهِ بَيْنِي وَبَيْنَكُمْ شَهِيدًا
يَعْلَمُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَالَّذِينَ
آمَنُوا بِالْبَاطِلِ وَكَفَرُوا بِاللَّهِ أُولَٰئِكَ
هُمُ الْخَاسِرُونَ ﴿٥٢﴾

(1) (V.29:49) See the footnote of (V.2:42)

(2) (V.29:51):

- a) Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “Allah does not listen to anything as He listens to the Prophet reciting the Qur’ān in a nice, loud and pleasant tone.” Sufyān said, “This saying means: The Prophet regards the Qur’ān as something that makes him dispense with much worldly pleasure.” (*Ṣaḥīḥ Al-Bukhārī*, Vol.6, *Ḥadīth* No.542.).
- b) Narrated Abū Hurairah: رَضِيَ اللهُ عَنْهُ Allah’s Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “Not to wish to be the like of except two men: A man whom Allah has taught the Qur’ān and he recites it during some hours of the night and during some hours of the day, and his neighbour listens to him and says, ‘I wish I had been given what has been given to so-and-so, so that I might do what he does’; and a man whom Allah has given wealth and he spends it (according to what Allāh has ordained) in a just and right manner, whereupon another man may say, ‘I wish I had been given what so-and-so has been given, for then I would do what he does.’” (*Ṣaḥīḥ Al-Bukhārī*, Vol.6, *Ḥadīth* No.544).

53. And they ask you to hasten on the torment (for them): and had it not been for a term appointed, the torment would certainly have come to them. And surely, it will come upon them suddenly while they perceive not!
54. They ask you to hasten on the torment. And verily, Hell, of a surety, will encompass the disbelievers.
55. On the Day when the torment (Hell-fire) shall cover them from above them and from underneath their feet, and it will be said: “Taste what you used to do.”
56. O My slaves who believe! Certainly, spacious is My earth. Therefore worship Me.” (Alone)⁽¹⁾.
57. Everyone shall taste death. Then to Us you shall be returned.
58. And those who believe (in the Oneness of Allāh — Islāmic Monotheism) and do righteous good deeds, to them We shall surely give lofty dwellings in Paradise, underneath which rivers flow, to live therein forever. Excellent is the reward for the workers.

وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَوْلَا أَجَلٌ مُّسَمًّى لَّجَاءَهُمُ الْعَذَابُ وَلَيَأْتِيَنَّهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٥٣﴾

يَسْتَعْجِلُونَكَ بِالْعَذَابِ وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ ﴿٥٤﴾

يَوْمَ يَغْشَاهُمْ الْعَذَابُ مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ أَرْجُلِهِمْ وَيَقُولُ ذُوقُوا مَا كُنْتُمْ تَعْمَلُونَ ﴿٥٥﴾

بِعِبَادِي الَّذِينَ ءَامَنُوا إِنَّ أَرْضِي وَاسِعَةٌ فَإِنِّي فَاعْبُدُونِ ﴿٥٦﴾

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ثُمَّ إِلَيْنَا تُرْجَعُونَ ﴿٥٧﴾

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُبَوِّئَنَّهُمْ مِنَ الْجَنَّةِ غُرَفًا تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا نِعْمَ أَجْرُ الْعَامِلِينَ ﴿٥٨﴾

(1) (V.29:56) Narrated Mu‘adh: رَوَاهُ الْبُخَارِيُّ While I was riding behind the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, as a companion rider, he said, “O Mu‘adh!” I replied, *Labbaik wa Sa‘daik* (I respond to your call and I am obedient to your orders). He repeated this call three times and then said, “Do you know what Allah’s Right on His slaves is?” I replied “No.” He said, “Allah’s Right on His slaves is that they should worship Him (Alone) and should not join partners in worship with Him.” He proceeded for a while and then said, “O Mu‘adh!” I replied, “*Labbaik wa Sa‘daik* (I respond to your call and I am obedient to your orders).” He said, “Do you know what the right of (Allah’s) slaves on Allah is, if they do that (worship Him Alone and join none in His worship)? It is that He will not punish them.” (*Shāḥih Al-Bukhārī*, Vol. 8, *Ḥadīth* No.283).

59. Those who are patient, and put their trust (only) in their Lord (Allāh)⁽¹⁾.
60. And so many a moving (living) creature carries not its own provision! Allāh provides for it and for you. And He is the All-Hearer, the All-Knower.
61. And if you were to ask them: “Who has created the heavens and the earth and subjected the sun and the moon?” They will surely reply: “Allāh.” How then are they deviating (as polytheists and disbelievers)?
62. Allāh enlarges the provision for whom He wills of His slaves, and straitens it for whom (He wills). Verily, Allāh is All-Knower of everything.
63. And if you were to ask them: “Who sends down water (rain) from the sky, and gives life therewith to the earth after its death?” They will surely reply: “Allāh.” Say: “All praise and thanks are Allāh’s!” Nay, most of them have no sense.
64. And this life of the world is only amusement and play! Verily, the home of the Hereafter — that is the life indeed (i.e. the eternal life that will never end), if they but knew⁽²⁾.

وَالَّذِينَ صَبَرُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٥٩﴾

وَكَايِنٍ مِّنْ دَابَّةٍ لَا تَحْمِلُ رِزْقَهَا اللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿٦٠﴾

وَلَمَّا سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ لَيَقُولُنَّ اللَّهُ فَأَنَّى يُؤْفَكُونَ ﴿٦١﴾

اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٦٢﴾

وَلَمَّا سَأَلْتَهُمْ مَنْ نَزَّلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ مِنْ بَعْدِ مَوْتِهَا لَيَقُولُنَّ اللَّهُ قُلِ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْقِلُونَ ﴿٦٣﴾

وَمَا هَذِهِ الْحَيَاةُ الدُّنْيَا إِلَّا لَهْوٌ وَلَعِبٌ وَإِنَّ الدَّارَ الْآخِرَةَ لَهي الْحَيَاةُ لَوْ كَانُوا يَعْلَمُونَ ﴿٦٤﴾

(1) (V.29:59) See the footnote (A) of (V.12:67).

(2) (V.29:64) Narrated Abū Hurairah رضي الله عنه: Allah’s Messenger صلی الله علیه وسلم said, “The first group (of people) who will enter Paradise will be (glittering) like the moon on a full-moon night. They will neither spit therein, nor blow their noses therein nor relieve nature. Their utensils therein will be of gold and their combs of gold and silver; in their censers the aloeswood will be used, and their sweat will smell like musk. Everyone of them will have two wives; the marrow of the bones of the wives’ legs will be seen through the flesh out of excessive beauty. They (the people of Paradise) will neither have difference, nor enmity (hatred) amongst themselves; their hearts will be as if one heart, and they will be glorifying Allah in the morning and in the afternoon.” (*Ṣaḥīḥ Al-Bukhārī*, Vol. 4, *Ḥadīth* No.468).

65. And when they embark on a ship, they invoke Allāh, making their Faith pure for Him only: but when He brings them safely to land, behold, they give a share of their worship to others⁽¹⁾.
66. So that they become ingrate for that which We have given them, and that they take their enjoyment (as a warning and a threat), but they will come to know.
67. Have they not seen that We have made (Makkah) a secure sanctuary, while men are being snatched away from all around them? Then do they believe in *Bāṭil* (falsehood — polytheism, idols and all deities other than Allāh), and deny (become ingrate for) the Graces of Allāh?
68. And who does more wrong than he who invents a lie against Allāh or denies the truth (Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and his doctrine of Islāmic Monotheism and this Qur’ān), when it comes to him? Is there not a dwelling in Hell for disbelievers (in the Oneness of Allāh and in His Messenger Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)?⁽²⁾
69. As for those who strive hard in Us (Our Cause), We will surely guide them to Our Paths (i.e. Allāh’s religion — Islāmic Monotheism). And verily, Allāh is with the *Muḥsinūn* (good doers).⁽³⁾

فَإِذَا رَكِبُوا فِي الْفُلِكِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ ﴿٦٥﴾

لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ وَلِيَسْتَمْتَعُوا فَسَوْفَ يَعْلَمُونَ ﴿٦٦﴾

أَوْ لَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا ءَامِنًا وَيُخَاطَفُ النَّاسُ مِنْ حَوْلِهِمْ أَفَبِالْبَاطِلِ يُؤْمِنُونَ وَبِنِعْمَةِ اللَّهِ يَكْفُرُونَ ﴿٦٧﴾

وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِالْحَقِّ لَمَّا جَاءَهُ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ ﴿٦٨﴾

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ ﴿٦٩﴾

(1) (V.29:65) See (V.17:67) and its footnote.

(2) (V.29:68) See the footnote of (V.3:85).

(3) (V.29:69) See the footnote of (V.9:120).

(30)

Sūrat Ar-Rūm
(The Romans)

سُورَةُ الرَّوْمِ

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

1. *Alif-Lām-Mīm.* [These letters are one of the miracles of the Qur'ān, and none but Allāh (Alone) knows their meanings].
2. The Romans have been defeated.
3. In the nearest land (Syria, Iraq, Jordan, and Palestine), and they, after their defeat, will be victorious.
4. Within three to nine years. The decision of the matter, before and after (these events) is only with Allāh, (before the defeat of the Romans by the Persians, and after the defeat of the Persians by the Romans). And on that Day, the believers (i.e. Muslims) will rejoice (at the victory given by Allāh to the Romans against the Persians) —
5. With the help of Allāh. He helps whom He wills, and He is the All-Mighty, the Most Merciful.
6. (It is) a Promise of Allāh (i.e. Allāh will give victory to the Romans against the Persians), and Allāh fails not in His Promise, but most of men know not.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الم ﴿١﴾

غُلِبَتِ الرُّومُ ﴿٢﴾

فِي أَدْنَى الْأَرْضِ وَهُمْ مِّنْ بَعْدِ غَلَبِهِمْ

سَيَعْلَبُونَ ﴿٣﴾

فِي بَضْعِ سِنِينَ لِلَّهِ الْأَمْرُ مِنْ قَبْلُ وَمِنْ

بَعْدُ وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ ﴿٤﴾

يَنْصُرِ اللَّهُ يَنْصُرُ مَن يَشَاءُ وَهُوَ الْعَزِيزُ

الرَّحِيمُ ﴿٥﴾

وَعَدَّ اللَّهُ لَا يَخْلِفُ اللَّهُ وَعْدَهُ وَلَٰكِن

أَكْثَرُ النَّاسِ لَا يَعْلَمُونَ ﴿٦﴾

7. They know only the outside appearance of the life of the world (i.e. the matters of their livelihood, like irrigating or sowing or reaping, etc.), and they are heedless of the Hereafter.
8. Do they not think deeply (in their own selves) about themselves (how Allāh created them from nothing, and similarly He will resurrect them)? Allāh has created not the heavens and the earth, and all that is between them, except with truth and for an appointed term. And indeed many of mankind deny the Meeting with their Lord. [Tafsīr At-Ṭabarī].
9. Do they not travel in the land, and see what was the end of those before them? They were superior to them in strength, and they tilled the earth and populated it in greater numbers than these (pagans) have done: and there came to them their Messengers with clear proofs. Surely, Allāh wronged them not, but they used to wrong themselves.
10. Then, evil was the end of those who did evil, because they denied the *Āyāt* (proofs, evidences, verses, lessons, signs, revelations, Messengers, etc.) of Allāh and made mockery of them.
11. Allāh (Alone) originates the creation, then He will repeat it, then to Him you will be returned.
12. And on the Day when the Hour will be established, the *Mujrimūn* (disbelievers, sinners, criminals, polytheists) will be plunged into destruction with (deep regrets, sorrows, and) despair.

يَعْلَمُونَ ظَاهِرًا مِّنَ الْحَيَاةِ الدُّنْيَا وَهُمْ
عَنِ الْآخِرَةِ هُمْ غَفِيلُونَ ﴿٧﴾

أَوَلَمْ يَتَفَكَّرُوا فِي أَنفُسِهِمْ ۗ مَا خَلَقَ اللَّهُ
السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ
وَأَجَلٍ مُّسَمًّى ۗ وَإِنَّ كَثِيرًا مِّنَ النَّاسِ
بِلِقَائِ رَبِّهِمْ لَكَافِرُونَ ﴿٨﴾

أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ
كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ ۚ كَانُوا أَشَدَّ
مِنْهُمْ قُوَّةً وَأَنَارُوا الْأَرْضَ وَعَمَرُوهَا
أَكْثَرَ مِمَّا عَمَرُوهَا وَجَاءَتْهُمْ رُسُلُهُم
بِالْبَيِّنَاتِ ۖ فَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ
وَلَكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ ﴿٩﴾

ثُمَّ كَانَ عَاقِبَةُ الَّذِينَ اسْتَكْبَرُوا السُّوْءَاتِ ۗ إِنَّ
كَذَّبُوا بِآيَاتِ اللَّهِ وَكَانُوا بِهَا يَسْتَهْزِءُونَ ﴿١٠﴾

اللَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ ثُمَّ إِلَيْهِ
تُرْجَعُونَ ﴿١١﴾

وَيَوْمَ تَقُومُ السَّاعَةُ يُبْلِسُ الْمُجْرِمُونَ ﴿١٢﴾

13. No intercessors will they have from those whom they made equal with Allāh (partners i.e. their so-called associate gods), and they will (themselves) reject and deny their partners.
14. And on the Day when the Hour will be established — that Day shall (all men) be separated (i.e. the believers will be separated from the disbelievers).
15. Then as for those who believed (in the Oneness of Allāh — Islāmīc Monotheism) and did righteous good deeds, such shall be honoured and made to enjoy luxurious life (forever) in a Garden of Delight (Paradise).
16. And as for those who disbelieved and denied Our *Āyāt* (proofs, evidences, verses, lessons, signs, revelations, Allāh’s Messengers, Resurrection, etc.), and the Meeting of the Hereafter, such shall be brought forth to the torment (in the Hell-fire).
17. So, glorify Allāh [above all that (evil) they associate with Him (O believers)], when you come up to the evening [i.e. offer the (*Maghrib*) sunset and (*Ishā*) night prayers], and when you enter the morning [i.e offer the (*Fajr*) morning prayer].
18. And His are all praise and thanks in the heavens and the earth; and (glorify Him) in the afternoon (i.e. offer *‘Ashr* prayer) and when you come up to the time, when the day begins to decline (i.e offer *Zuhr* prayer). (Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا said: “These are the five compulsory congregational prayers mentioned in the Qur’ān.” [*Tafsīr At-Ṭabarī*]

وَلَمْ يَكُنْ لَهُمْ مِّنْ شُرَكَائِهِمْ شُفَعَاءُ
وَكَانُوا بِشُرَكَائِهِمْ كَافِرِينَ ﴿١٣﴾

وَيَوْمَ تَقُومُ السَّاعَةُ يُنْفِقُونَ ﴿١٤﴾

فَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
فَهُمْ فِي رَوْضَةٍ يُحْبَرُونَ ﴿١٥﴾

وَأَمَّا الَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا
وَلِقَاءِ الْآخِرَةِ فَأُولَٰئِكَ فِي الْعَذَابِ
مُخْضَرُونَ ﴿١٦﴾

فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ
تُصْبِحُونَ ﴿١٧﴾

وَلَهُ الْحَمْدُ فِي السَّمَوَاتِ وَالْأَرْضِ وَعَشِيًّا
وَحِينَ تَقُومُونَ ﴿١٨﴾

19. He brings out the living from the dead, and brings out the dead from the living. And He revives the earth after its death. And thus shall you be brought out (resurrected).
20. And among His Signs is that He created you (Adam) from dust, and then [Hawwā' (Eve) from Adam's rib, and then his offspring from the semen, and] — behold you are human beings scattered!
21. And among His Signs is that He created for you wives from among yourselves, that you may find repose in them, and He has put between you affection and mercy. Verily, in that are indeed signs for a people who reflect.
22. And among His Signs is the creation of the heavens and the earth, and the difference of your languages and colours. Verily, in that are indeed signs for men of sound knowledge.
23. And among His Signs is your sleep⁽¹⁾ by night and by day, and your seeking of His Bounty. Verily, in that are indeed signs for a people who listen.
24. And among His Signs is that He shows you the lightning, for fear and for hope, and He sends down water (rain) from the sky, and therewith revives the earth after its death. Verily, in that are indeed signs for a people who understand.

يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَيُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا وَكَذَلِكَ تُخْرَجُونَ ﴿١٩﴾

وَمِنْ آيَاتِهِ أَنْ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ إِذَا أَنْتُمْ بَشَرٌ تَنْتَشِرُونَ ﴿٢٠﴾

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ ﴿٢١﴾

وَمِنْ آيَاتِهِ خَلْقَ السَّمَوَاتِ وَالْأَرْضِ وَأَخْتِلَافَ أَلْسِنَتِكُمْ وَالْوَلَوْنِكُمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْعَالَمِينَ ﴿٢٢﴾

وَمِنْ آيَاتِهِ مَنَامُكُمْ بِاللَّيْلِ وَالنَّهَارِ وَآتِنَاؤُكُمْ مِنْ فَضْلِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُسْمَعُونَ ﴿٢٣﴾

وَمِنْ آيَاتِهِ يُرِيكُمُ الْبَرْقَ خَوْفًا وَطَمَعًا وَيُنزِلُ مِنَ السَّمَاءِ مَاءً فَيُحْيِي بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ ﴿٢٤﴾

(1) (V.30:23) It is a sign from among the Signs of Allah that a person goes to sleep; the medical world up to now does not know exactly why a person goes to sleep. There are only theories. So this Qur'ān is a miracle from Allah, and not an invented tale as the disbelievers (in the Oneness of Allah) argue.

25. And among His Signs is that the heaven and the earth stand by His Command. Then, afterwards, when He will call you by a single call, behold, you will come out from the earth (i.e. from your graves for reckoning and recompense).
26. To Him belongs whatever is in the heavens and the earth. All are obedient to Him.
27. And He it is Who originates the creation, then He will repeat it (after it has been perished); and this is easier for Him. His is the highest description (i.e. none has the right to be worshipped but He, and there is nothing comparable to Him) in the heavens and in the earth. And He is the All-Mighty, the All-Wise.
28. He sets forth for you a parable from your own selves: Do you have partners among those whom your right hands possess (i.e. your slaves) to share as equals in the wealth We have bestowed on you whom you fear as you fear each other? Thus do We explain the signs in detail to a people who have sense⁽¹⁾.
29. Nay, but those who do wrong follow their own lusts without knowledge. Then who will guide him whom Allāh has sent astray? And for such there will be no helpers.

وَمِنْ آيَاتِهِ أَنْ تَقُومَ السَّمَاءُ وَالْأَرْضُ بِأَمْرِهِ ثُمَّ إِذَا دَعَاكُمْ دَعْوَةً مِنَ الْأَرْضِ إِذَا أَنْتُمْ تَخْرُجُونَ ﴿٢٥﴾

وَلَهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ كُلُّ لَّهُ قَانِتُونَ ﴿٢٦﴾

وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ وَلَهُ الْمَثَلُ الْأَعْلَىٰ فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٧﴾

ضَرَبَ لَكُمْ مَثَلًا مِّنْ أَنْفُسِكُمْ هَلْ لَكُمْ مِّنْ مَا مَلَكَتْ أَيْمَانُكُمْ مِّنْ شُرَكَاءَ فِي مَا رَزَقْنَاكُمْ فَأَنْتُمْ فِيهِ سَوَاءٌ تَخَافُونَهُمْ كَخِيفَتِكُمْ أَنْفُسَكُمْ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْقِلُونَ ﴿٢٨﴾

بَلِ اتَّبَعَ الَّذِينَ ظَلَمُوا أَهْوَاءَهُمْ بِغَيْرِ عِلْمٍ فَمَنْ يَهْدِي مَنْ أَضَلَّ اللَّهُ وَمَا لَهُمْ مِّنْ نَّاصِرِينَ ﴿٢٩﴾

(1) (V.30:28) That is: How do you join to Us partners of that which We created, while you for yourselves will not accept partners from your slaves?.

30. So, set you (O Muḥammad ﷺ) your face towards the religion (of pure Islāmic Monotheism) *Hanīf* (worship none but Allāh Alone). Allāh's *Fiṭrah* (i.e. Allāh's Islāmic Monotheism) with which He has created mankind. No change let there be in the religion of Allāh (Islāmic Monotheism): that is the straight religion, but most of men know not⁽¹⁾. [*Tafsīr Aṭ-Ṭabarī*]
31. (And remain always) turning in repentance to Him (only), and be afraid and dutiful to Him; and perform *Aṣ-Ṣalāt* (*Iqāmat-aṣ-Ṣalāt*) and be not of *Al-Mushrikūn* (the polytheists, idolaters, disbelievers in the Oneness of Allah).
32. Of those who split up their religion (i.e. who left the true Islāmic Monotheism), and became sects, [i.e. they invented new things in the religion (*Bid'ah*), and followed their vain desires], each sect rejoicing in that which is with it⁽²⁾.
33. And when harm touches men, they cry sincerely only to their Lord (Allāh), turning to Him in repentance; but when He gives them a taste of His Mercy, behold, a party of them associates partners in worship with their Lord.
34. So, as to be ungrateful for the graces which We have bestowed on them. Then enjoy (your short life); but you will come to know.

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَةَ اللَّهِ
الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ
اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ
النَّاسِ لَا يَعْلَمُونَ ﴿٣٠﴾

* مُنِيبِينَ إِلَيْهِ وَاتَّقُوهُ وَأَقِيمُوا الصَّلَاةَ
وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ ﴿٣١﴾

مِنَ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا كُلُّ
حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ ﴿٣٢﴾

وَإِذَا مَسَّ النَّاسَ ضُرٌّ دَعَوْا رَبَّهُمْ مُنِيبِينَ
إِلَيْهِ ثُمَّ إِذَا آذَقَهُمْ مِنْهُ رَحْمَةً إِذَا فَرِيقٌ
مِّنْهُمْ بِرَبِّهِمْ يُشْرِكُونَ ﴿٣٣﴾

لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ فَتَمَتَّعُوا فَسَوْفَ
تَعْلَمُونَ ﴿٣٤﴾

(1) (V.30:30) See the footnote of (V.10:19).

(2) (V.30:32) See the footnote of (V.3:103).

35. Or have We revealed to them an authority (a Scripture), which speaks of that which they have been associating with Him?
36. And when We cause mankind to taste of mercy, they rejoice therein; but when some evil afflicts them because of (evil deeds and sins) that their (own) hands have sent forth, behold, they are in despair!
37. Do they not see that Allāh enlarges the provision for whom He wills and straitens (it for whom He wills). Verily, in that are indeed signs for a people who believe.
38. So, give to the kindred their due, and to *Al-Miskīn* (the needy) and to the wayfarer. That is best for those who seek Allāh's Countenance; and it is they who will be successful.
39. And that which you give in gift⁽¹⁾ (to others), in order that it may increase (your wealth by expecting to get a better one in return) from other people's property, has no increase with Allāh; but that which you give in *Zakāt* (*sadaqa*, charity, etc.) seeking Allāh's Countenance, then those, they shall have manifold increase.
40. Allāh is He Who created you, then provided food for you, then will cause you to die, then (again) He will give you life (on the Day of Resurrection). Is there any of your (so-called) partners (of Allāh) that do anything of

أَمْ أَنْزَلْنَا عَلَيْهِمْ سُلْطَانًا فَهَوَىٰ يَتَكَلَّمُ بِمَا كَانُوا بِهِ يَشْرِكُونَ ﴿٣٥﴾

وَإِذَا أَذَقْنَا النَّاسَ رَحْمَةً فَرِحُوا بِهَا وَإِن تُصِبَّهُمْ سَيِّئَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ إِذَا هُمْ يَقْنَطُونَ ﴿٣٦﴾

أَوَلَمْ يَرَوْا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٣٧﴾

فَعَاتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ ذَلِكَ خَيْرٌ لِلَّذِينَ يُرِيدُونَ وَجْهَ اللَّهِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٣٨﴾

وَمَا آتَيْتُم مِّن رَّبًّا لِّيرْبُؤًا فِي أَمْوَالٍ النَّاسِ فَلَا يَرْبُؤًا عِنْدَ اللَّهِ وَمَا آتَيْتُم مِّن زَكَاةٍ تُرِيدُونَ وَجْهَ اللَّهِ فَأُولَئِكَ هُمُ الْمُضْعِفُونَ ﴿٣٩﴾

اللَّهُ الَّذِي خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ هَلْ مِن شُرَكَائِكُمْ مَن يَفْعَلُ مِن ذَٰلِكُمْ مِثْنَ شَيْءٍ سُبْحٰنَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ ﴿٤٠﴾

(1) (V.30:39) See *Tafsīr Ibn Kathīr*.

that? Glorified is He! And Exalted is He above all that (evil) they associate (with Him).

41. Evil (sins and disobedience to Allāh) has appeared on land and sea because of what the hands of men have earned (by oppression and evil deeds), that He (Allāh) may make them taste a part of that which they have done, in order that they may return (by repenting to Allāh, and begging His Pardon).
42. Say (O Muḥammad ﷺ): “Travel in the land and see what was the end of those before (you)! Most of them were *Mushrikūn* (polytheists, idolaters, disbelievers in the Oneness of Allah).”
43. So, set you (O Muḥammad ﷺ) your face (in obedience to Allāh, your Lord) to the straight and right religion (Islāmic Monotheism), before there comes from Allāh a Day which none can avert. On that Day men shall be divided [(in two groups), a group in Paradise and a group in Hell].
44. Whosoever disbelieves will suffer from his disbelief, and whosoever does righteous good deeds (by practising Islāmic Monotheism), then such will prepare a good place (in Paradise) for themselves (and will be saved by Allāh from His Torment).
45. That He may reward those who believe (in the Oneness of Allāh — Islāmic Monotheism), and do righteous good deeds, out of His Bounty. Verily, He likes not the disbelievers.

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ
أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي
عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ ﴿٤١﴾

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ
كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلُ كَانَ أَكْثَرُهُمْ
مُشْرِكِينَ ﴿٤٢﴾

فَأَقِمْ وَجْهَكَ لِلدِّينِ الْقَدِيمِ مِنْ قَبْلِ أَنْ
يَأْتِيَ يَوْمٌ لَا مَرَدَّ لَهُ مِنَ اللَّهِ يَوْمَئِذٍ
يَصَّدَّعُونَ ﴿٤٣﴾

مَنْ كَفَرَ فَعَلَيْهِ كُفْرُهُ وَمَنْ عَمِلَ
صَالِحًا فَلَا نَفْسِهِمْ يَمْهَدُونَ ﴿٤٤﴾

لِيَجْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
مِنْ فَضْلِهِ إِنَّهُ لَا يُحِبُّ الْكَافِرِينَ ﴿٤٥﴾

46. And among His Signs is that He sends the winds as glad tidings, giving you a taste of His Mercy (i.e. rain), and that the ships may sail at His Command, and that you may seek of His Bounty, in order that you may be thankful.
47. And indeed We did send Messengers before you (O Muḥammad ﷺ) to their own peoples. They came to them with clear proofs, then, We took vengeance on those who committed crimes (disbelief, setting partners in worship with Allāh, sins); and (as for the believers, it was incumbent upon Us to help (them).
48. Allāh is He Who sends the winds, so that they raise clouds, and spread them along the sky as He wills, and then break them into fragments, until you see rain drops come forth from their midst! Then when He has made them fall on whom of His slaves as He wills, lo, they rejoice!
49. And verily, before that (rain) — just before it was sent down upon them — they were in despair!
50. Look then at the effects (results) of Allāh's Mercy: how He revives the earth after its death. Verily, that (Allāh) (Who revived the earth after its death) shall indeed raise the dead (on the Day of Resurrection), and He is Able to do all things.
51. And, if We send a wind [which would spoil the green growth (tilth) brought up by the previous rain], and they see (their tilth) turn yellow — behold, they

وَمِنْ آيَاتِهِ أَنْ يُرْسِلَ الرِّيحَ مُبَشِّرَاتٍ
وَلِيُذِيقَكُمْ مِنْ رَحْمَتِهِ وَلِتَجْرِيَ
الْفُلُكُ بِأَمْرِهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ
وَلَعَلَّكُمْ تَشْكُرُونَ ﴿٤٦﴾

وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ رُسُلًا إِلَى قَوْمِهِمْ
فَجَاءَهُمْ بِالْبَيِّنَاتِ فَأَنْتَقَمْنَا مِنَ الَّذِينَ
أَجْرُمُوا وَكَانَ حَقًّا عَلَيْنَا نَصْرَ الْمُؤْمِنِينَ ﴿٤٧﴾

اللَّهُ الَّذِي يُرْسِلُ الرِّيحَ فَتُثِيرُ سَحَابًا
فَيَبْسُطُهُ فِي السَّمَاءِ كَيْفَ يَشَاءُ
وَيَجْعَلُهُ كَسَفًا فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ
خِلَالِهِ فَإِذَا أَصَابَ بِهِ مَنْ يَشَاءُ مِنْ
عِبَادِهِ إِذَا هُمْ يَسْتَبْشِرُونَ ﴿٤٨﴾

وَإِنْ كَانُوا مِنْ قَبْلُ أَنْ يُنَزَّلَ عَلَيْهِمْ مِنْ
قَبْلِهِ لَمُبْلِسِينَ ﴿٤٩﴾

فَانظُرْ إِلَى آثَارِ رَحْمَتِ اللَّهِ كَيْفَ يُحْيِي
الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ ذَلِكَ لَمُحِي الْمَوْتَى
وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٥٠﴾

وَلَئِنْ أَرْسَلْنَا رِيحًا فَرَأَوْهُ مُصْفَرًّا لَظَلُّوا
مِنْ بَعْدِهِ يَكْفُرُونَ ﴿٥١﴾

then (after their being glad,) would become unthankful (to their Lord Allāh as) disbelievers. [*Tafsīr At-Ṭabarī*]

52. So, verily, you (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) cannot make the dead hear (i.e. the disbelievers), nor can you make the deaf hear the call, when they show their backs and turn away.
53. And you (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) cannot guide the blind from their straying; you can make hear only those who believe in Our *Āyāt* (proofs, evidences, verses, lessons, signs, revelations, etc.), and have submitted to Allāh in Islām (as Muslims).
54. Allāh is He Who created you in (a state of) weakness, then gave you strength after weakness, then after strength gave (you) weakness and grey hair. He creates what He wills. And it is He Who is the All-Knower, the All-Powerful (i.e. Able to do all things).
55. And on the Day that the Hour will be established, the *Mujrimūn* (criminals, disbelievers, polytheists, sinners) will swear that they stayed not but an hour — thus were they ever deluded [away from the truth (i.e. they used to tell lies and take false oaths, and turn away from the truth) in this life of the world]
56. And those who have been bestowed with knowledge and faith will say: “Indeed you have stayed according to the Decree of Allāh, until the Day of Resurrection: so this is the Day of Resurrection, but you knew not.”

فَإِنَّكَ لَا تَسْمِعُ الْمَوْتَى وَلَا تَسْمِعُ الصُّمَّ
الدُّعَاءَ إِذَا وَلَّوْا مُدْبِرِينَ ﴿٥٢﴾

وَمَا أَنْتَ بِهَادٍ الْعُمَىٰ عَن ضَلَالَتِهِمْ
إِن تَسْمِعُ إِلَّا مَن يُؤْمِنُ بِآيَاتِنَا فَهُمْ
مُسْلِمُونَ ﴿٥٣﴾

* اللَّهُ الَّذِي خَلَقَكُمْ مِّن ضَعْفٍ ثُمَّ
جَعَلَ مِّن بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِّن
بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً يَخْلُقُ مَا يَشَاءُ
وَهُوَ الْعَلِيمُ الْقَدِيرُ ﴿٥٤﴾

وَيَوْمَ تَقُومُ السَّاعَةُ يُقْسِمُ الْمُجْرِمُونَ مَا
لَبِئُوا غَيْرَ سَاعَةٍ كَذَلِكَ كَانُوا يُؤْفَكُونَ ﴿٥٥﴾

وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَالْإِيمَانَ لَقَدْ لَبِئْتُمْ
فِي كِتَابِ اللَّهِ إِلَى يَوْمِ الْبَعْثِ فَهَذَا يَوْمُ
الْبَعْثِ وَلَكِن كُنْتُمْ لَا تَعْلَمُونَ ﴿٥٦﴾

57. So, on that Day, no excuse of theirs will avail those who did wrong (by associating partners in worship with Allāh, and by denying the Day of Resurrection), nor will they be allowed (then) to return to this world to seek Allāh's Pleasure (by having Islāmic Faith with righteous deeds and by giving up polytheism, sins and crimes with repentance).
58. And indeed We have set forth for mankind, in this Qur'ān every kind of parable. But, if you (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) bring to them any sign or proof (as an evidence for the truth of your Prophethood), the disbelievers are sure to say (to the believers): "You follow nothing but falsehood, and magic."
59. Thus does Allāh seal up the hearts of those who know not [the proofs and evidence of the Oneness of Allāh i.e. those who try not to understand true facts that which you (Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) have brought to them].
60. So, be patient (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). Verily, the Promise of Allāh is true; and let not those who have no certainty of faith discourage you from conveying Allāh's Message (which you are obliged to convey).

فَيَوْمَئِذٍ لَا يَنْفَعُ الَّذِينَ ظَلَمُوا مَعذِرَتُهُمْ
وَلَا هُمْ يُسْتَعْتَبُونَ ﴿٥٧﴾

وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ
مِنْ كُلِّ مَثَلٍ وَلَئِنْ جِئْتَهُمْ بِآيَةٍ لَيَقُولَنَّ
الَّذِينَ كَفَرُوا إِنَّ أَنْتُمْ إِلَّا مُبْطِلُونَ ﴿٥٨﴾

كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى قُلُوبِ الَّذِينَ لَا
يَعْلَمُونَ ﴿٥٩﴾

فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَلَا يَسْتَخِفَّتْكَ
الَّذِينَ لَا يُوقِنُونَ ﴿٦٠﴾

(31)

Sūrat Luqmān (Luqmān)

سُورَةُ لُقْمَانَ

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

1. *Alif-Lām-Mīm*. [These letters are one of the miracles of the Qur'ān, and none but Allāh (Alone) knows their meanings].
2. These are the Verses of the Wise Book (the Qur'ān).
3. A guide and mercy for the *Muhsinūn* (good-doers)⁽¹⁾.
4. Those who perform *Aṣ-Ṣalāt* (*Iqāmat-aṣ-Ṣalāt*) and give *Zakāt* and they have faith in the Hereafter with certainty.
5. Such are on guidance from their Lord, and such are the successful.
6. And of mankind is he who purchases idle talks (i.e. music, singing, etc.) to mislead (men) from the Path of Allāh without knowledge, and takes it (the Path of Allāh, or the Verses of the Qur'ān) by way of mockery. For such there will be a humiliating torment (in the Hell-fire)⁽²⁾.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

آلَمْ ١

تِلْكَ آيَاتُ الْكِتَابِ الْحَكِيمِ ٢

هُدًى وَرَحْمَةً لِّلْمُحْسِنِينَ ٣

الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ
وَهُمْ بِالْآخِرَةِ هُمْ يُوقِنُونَ ٤

أُولَئِكَ عَلَى هُدًى مِّن رَّبِّهِمْ وَأُولَئِكَ
هُمُ الْمُفْلِحُونَ ٥

وَمِنَ النَّاسِ مَن يَشْتَرِي لَهْوَ الْحَدِيثِ
لِيُضِلَّ عَن سَبِيلِ اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّخِذَهَا
هُزُوًا أُولَئِكَ لَهُمْ عَذَابٌ مُّهِينٌ ٦

(1) (V.31:3) See the footnote of (V.9:120).

(2) (V.31:6) What is said regarding the one who regards an alcoholic drink lawful to drink, and calls it by another name.

7. And when Our Verses (of the Qur'ān) are recited to such a person, he turns away in pride,⁽¹⁾ as if he heard them not — as if there were deafness in his ears. So, announce to him a painful torment.
8. Verily, those who believe (in Islāmic Monotheism) and do righteous good deeds, for them are Gardens of Delight (Paradise).
9. To abide therein forever. It is a Promise of Allāh in truth. And He is the All-Mighty, the All-Wise.
10. He has created the heavens without any pillars that you see, and has set on the earth firm mountains lest it should shake with you. And He has scattered therein moving (living) creatures of all kinds. And We send down water (rain) from the sky, and We cause (plants) of every goodly kind to grow therein.
11. This is the creation of Allāh. So, show Me that which those (whom you worship) besides Him have created. Nay, the *Zālimūn* (polytheists, wrong-doers and those who do not believe in the Oneness of Allāh) are in plain error.

وَإِذَا تُلِيَتْ عَلَيْهِ آيَاتُنَا وَآلَىٰ مُسْتَكْبِرًا
كَانَ لَمْ يَسْمَعْهَا كَأَنَّ فِي أُذُنَيْهِ وَقْرًا
فَبَشِّرْهُ بِعَذَابٍ أَلِيمٍ ﴿٧﴾

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ
جَنَّاتُ النَّعِيمِ ﴿٨﴾

خَالِدِينَ فِيهَا وَعَدَّ اللَّهُ حَقًّا وَهُوَ الْعَزِيزُ
الْحَكِيمُ ﴿٩﴾

خَلَقَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا وَالْأَرْضَ
فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِكُمْ وَبَثَّ
فِيهَا مِنْ كُلِّ دَابَّةٍ وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً
فَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ كَرِيمٍ ﴿١٠﴾

هَذَا خَلْقُ اللَّهِ فَأَرُونِي مَاذَا خَلَقَ الَّذِينَ
مِنْ دُونِهِ ۗ بَلِ الظَّالِمُونَ فِي ضَلَالٍ
مُبِينٍ ﴿١١﴾

Narrated Abu 'Āmir or Abu Malik Al-Ash'ari that he heard the Prophet ﷺ saying: "From among my followers there will be some people who will consider illegal sexual intercourse, the wearing of silk, the drinking of alcoholic drinks, and the use of musical instruments as lawful. And (from them), there will be some who will stay near the side of a mountain, and in the evening their shepherd will come to them with their sheep and ask them for something, but they will say to him: 'Return to us tomorrow.' Allah will destroy them during the night and will let the mountain fall on them, and He will transform the rest of them into monkeys and pigs; and they will remain so till the Day of Resurrection." (*Ṣaḥīḥ Al-Bukhārī*, Vol. 7, *Hadīth* No. 494B).

(1) (V.31:7): See the footnote of (V.22:9).

12. And indeed We bestowed upon Luqmān *Al-Hikmah* (wisdom and religious understanding, saying): “Give thanks to Allāh.” And whoever gives thanks, he gives thanks for (the good of) his ownself. And whoever is unthankful, then verily, Allāh is All-Rich (Free of all needs), Worthy of all praise.
13. And (remember) when Luqmān said to his son when he was advising him: “O my son! Join not in worship others with Allāh. Verily, joining others in worship with Allāh is a great *Zulm* (wrong) indeed⁽¹⁾.
14. And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years — give thanks to Me and to your parents. To Me is the final destination⁽²⁾.
15. But, if they (both the parents) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not; but

وَلَقَدْ ءَاتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنِ اشْكُرْ لِلَّهِ وَمَن يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ ۗ وَمَن كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ ﴿١٣﴾

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ ۖ وَهُوَ يَعِظُهُ ۖ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ ۚ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ﴿١٣﴾

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ ۖ وَهَنَا عَلَىٰ وَهْنٍ ۖ وَفَصَّلُوهٖ فِي عَامَيْنِ أَنِ اشْكُرْ لِي وَلِوَالِدَيْكَ ۖ إِلَىٰ الْمَصِيرِ ﴿١٤﴾

وَإِن جَاهِدَاكَ عَلَىٰ أَن تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا ۖ وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا ۖ وَأَتَّبِعْ سَبِيلَ مَنْ أَنَابَ ۖ إِنَّكَ

(1) (V.31:13):

a) See the footnote (C) of (V.27:59).
b) See the footnote of (V.2:22).

(2) (V.31:14):

a) See the footnote of (V.17:13).
b) Narrated ‘Aishah رضي الله عنها: (that she said), “O Allah’s Messenger! We consider *Jihād* as the best deed. Should we not fight in Allah’s Cause?” He said, “The best *Jihād* (for women) is *Hajj-Mabrur* [i.e. *Hajj* (pilgrimage to Makkah) which is performed according to the Prophet’s *Sunnah* (legal ways), and is accepted by Allah].” (See *Ṣaḥīḥ Al-Bukhārī*, Vol.3, *Ḥadīth* No.84.” and *Ṣaḥīḥ Al-Bukhārī*, Vol.4, *Ḥadīth* No.43).

behave with them in the world kindly, and follow the path of him who turns to Me in repentance and in obedience. Then to Me will be your return, and I shall tell you what you used to do.

16. “O my son! If it be (anything) equal to the weight of a grain of mustard seed, and though it be in a rock, or in the heavens or in the earth, Allāh will bring it forth. Verily, Allāh is Subtle (in bringing out that grain), Well-Acquainted (with its place).
17. “O my son! *Aqim-Aṣ-Ṣalāt* (perform *Aṣ-Ṣalāt*), enjoin (on people) *Al-Ma'rūf* — (Islāmic Monotheism and all that is good), and forbid (people) from *Al-Munkar* (i.e. disbelief in the Oneness of Allāh, polytheism of all kinds and all that is evil and bad), and bear with patience whatever befalls you. Verily, these are some of the important commandments (ordered by Allāh with no exemption).
18. “And turn not your face away from men with pride, nor walk in insolence through the earth. Verily, Allāh likes not any arrogant boaster⁽¹⁾.
19. “And be moderate (or show no insolence) in your walking, and lower your voice. Verily, the harshest of all voices is the braying of the asses.”
20. See you not (O men) that Allāh has subjected for you whatsoever is in the heavens and whatsoever is in the earth, and has completed and

ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٥﴾

يَبْنِيَّ إِنَّهَا إِنْ تَكُ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّمَوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ ﴿١٦﴾

يَبْنِيَّ أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَأَنْهَ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَىٰ مَا أَصَابَكَ إِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ ﴿١٧﴾

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿١٨﴾

وَأَقْصِدْ فِي مَشْيِكَ وَأَعْضُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ ﴿١٩﴾

أَلَمْ تَرَوْا أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَّا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَأَسْبَغَ عَلَيْكُمْ نِعْمَهُ ظَاهِرَةً وَبَاطِنَةً

(1) (V. 31: 18): See the footnote of (V.22:9).

perfected His Graces upon you, (both) apparent (i.e. Islāmic Monotheism, and the lawful pleasures of this world, including health, good looks, etc.) and hidden [i.e. One's Faith in Allāh (of Islāmic Monotheism) knowledge, wisdom, guidance for doing righteous deeds, and also the pleasures and delights of the Hereafter in Paradise]? Yet of mankind is he who disputes about Allāh without knowledge or guidance or a Book giving light!

21. And when it is said to them: "Follow that which Allāh has sent down", they say: "Nay, we shall follow that which we found our fathers (following)." (Would they do so) even if *Shaitān* (Satan) invites them to the torment of the Fire?
22. And whosoever submits his face (himself) to Allāh,⁽¹⁾ while he is a *Muhsin* (good-doer i.e. performs good deeds totally for Allāh's sake without any show off or to gain praise or fame and does them in accordance with the *Sunnah* of Allāh's Messenger Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), then he has grasped the most trustworthy hand-hold [*Lā ilāha illallāh* (none has the right to be worshipped but Allāh)]. And to Allāh return all matters for decision.

وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ بِغَيْرِ
عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُّنبِئٍ ﴿٢٠﴾

وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا
بَلْ نَتَّبِعُ مَا وَجَدْنَا عَلَيْنَا آبَاءَنَا أَوْ لَوْ
كَانَ الشَّيْطَانُ يَدْعُوهُمْ إِلَىٰ عَذَابِ
السَّعِيرِ ﴿٢١﴾

* وَمَنْ يُسْلِمْ وَجْهَهُ إِلَى اللَّهِ وَهُوَ مُحْسِنٌ
فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ وَإِلَى اللَّهِ
عَاقِبَةُ الْأُمُورِ ﴿٢٢﴾

(1) (V. 31: 22) "... his face to Allāh" ... means to follow Allāh's religion of Islāmic Monotheism, worship Allāh (Alone) with sincere Faith in the

1) Oneness of His Lordship,
2) Oneness of His worship, and
3) Oneness of His Names and Qualities.

23. And whoever disbelieves, let not his disbelief grieve you (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). To Us is their return, and We shall inform them what they have done. Verily, Allāh is All-Knower of what is in the breasts (of men).
24. We let them enjoy for a little while, then in the end We shall oblige them to (enter) a great torment.
25. And if you (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) ask them: “Who has created the heavens and the earth,” they will certainly say: “Allāh.” Say: “All praise and thanks are Allāh’s!” But most of them know not.
26. To Allāh belongs whatsoever is in the heavens and the earth. Verily, Allāh, He is *Al-Ghanī* (the Rich, Free of all needs), the Worthy of all praise.
27. And if all the trees on the earth were pens and the sea (were ink wherewith to write), with seven seas behind it to add to its (supply), yet the Words of Allāh would not be exhausted. Verily, Allāh is All-Mighty, All-Wise.
28. The creation of you all and the resurrection of you all are only as (the creation and resurrection of) a single person. Verily, Allāh is All-Hearer, All-Seer.
29. See you not (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) that Allāh merges the night into the day (i.e. the decrease in the hours of the night is added to the hours of the day), and merges the day into the night (i.e. the decrease in the

وَمَنْ كَفَرَ فَلَا يَحْزُنكَ كُفْرُهُ إِلَيْنَا
مَرْجِعُهُمْ فَنُنَبِّئُهُمْ بِمَا عَمِلُوا إِنَّ اللَّهَ
عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٢٣﴾

نُمَتِّعُهُمْ قَلِيلًا ثُمَّ نَضْطَرُّهُمْ إِلَىٰ عَذَابٍ
غَلِيظٍ ﴿٢٤﴾

وَلَمَّا سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ
وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ قُلِ الْحَمْدُ لِلَّهِ بَلْ
أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٢٥﴾

لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ إِنَّ اللَّهَ هُوَ
الْغَنِيُّ الْحَمِيدُ ﴿٢٦﴾

وَلَوْ أَنَّمَا فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَمٌ
وَالْبَحْرُ يَمُدُّهُ مِنْ بَعْدِهِ سَبْعَةُ أَبْحُرٍ
مَا نَفِدَتْ كَلِمَاتُ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ
حَكِيمٌ ﴿٢٧﴾

مَا خَلَقَكُمْ وَلَا بَعَثَكُمْ إِلَّا كَنَفْسٍ
وَاحِدَةً إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴿٢٨﴾

أَلَمْ تَرَ أَنَّ اللَّهَ يُوَلِّجُ اللَّيْلَ فِي النَّهَارِ
وَيُوَلِّجُ النَّهَارَ فِي اللَّيْلِ وَسَخَّرَ الشَّمْسَ
وَالْقَمَرَ كُلَّ يَوْمٍ إِلَىٰ أَجَلٍ مُّسَمًّى وَأَنَّ
اللَّهَ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٩﴾

hours of the day is added to the hours of the night), and has subjected the sun and the moon, each running its course for a term appointed; and that Allāh is Well-Acquainted with what you do.

30. That is because Allāh, He is the Truth, and that which they invoke besides Him⁽¹⁾ is *Al-Bāṭil* (falsehood, Satan and all other false deities); and that Allāh, He is the Most High, the Most Great.
31. See you not that the ships sail through the sea by Allāh's Grace that He may show you of His Signs? Verily, in this are signs for every patient, grateful (person).
32. And when waves cover them like shades (i.e. like clouds or the mountains of sea-water), they invoke Allāh, making their invocations for Him only. But when He brings them safe to land, there are among them those that stop in between (Belief and disbelief). But none denies Our Signs except every perfidious ingrate⁽²⁾.
33. O mankind! fear your Lord (by keeping your duty to Him and avoiding all evil), and fear a Day when no father can avail aught for his son, nor a son avail aught for his father. Verily, the Promise of Allāh is true: let not then this (worldly) present life deceive you, nor let the chief deceiver (Satan) deceive you about Allāh.

ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ
مِنْ دُونِهِ الْبَطْلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ
الْكَبِيرُ ﴿٣٠﴾

أَلَمْ تَرَ أَنَّ الْفُلُكَ تَجْرِي فِي الْبَحْرِ
بِنِعْمَتِ اللَّهِ لِيُرِيَكُمْ مِنْ آيَاتِهِ إِنَّ فِي
ذَٰلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ﴿٣١﴾

وَإِذَا غَشِيَهُمْ مَوْجٌ كَالظَّلْمِ دَعَوْا اللَّهَ
مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ
فَمِنْهُمْ مُّقْتَصِدٌ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا كُلُّ
خَتَّارٍ كَفُورٍ ﴿٣٢﴾

يَأْتِيهَا النَّاسُ اتَّقُوا رَبَّكُمُ وَأَخْشَوْا
يَوْمًا لَا يَجْزِي وَالِدٌ عَنْ وَلَدِهِ وَلَا مَوْلُودٌ
هُوَ جَارٌ عَنْ وَالِدِهِ شَيْئًا إِنَّ وَعْدَ اللَّهِ
حَقٌّ فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا وَلَا
يَغُرَّنَّكُم بِاللَّهِ الْغُرُورُ ﴿٣٣﴾

(1) (V.31:30) See the footnote of (V.2:165).

(2) (V.31:32) See the footnote of (V.17:67).

34. Verily, Allāh, with Him (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. Verily, Allāh is All-Knower, Well-Acquainted (with things)⁽¹⁾.

إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنزِلُ
الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي
نَفْسٌ مَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي
نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ
خَبِيرٌ ﴿٣٤﴾

(1) (V.31:34) See the footnote of (V.7:187).

(32)

Sūrat As-Sajdah
(The Prostration)

سُورَةُ السَّجْدَةِ

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

1. *Alif-Lām-Mīm.* [These letters are one of the miracles of the Qur’ān, and none but Allāh (Alone) knows their meanings].
2. The revelation of the Book (this Qur’ān) in which there is no doubt is from the Lord of the ‘*Ālamīn*’ (mankind, jinn and all that exists)!
3. Or say they: “He (Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) has fabricated it?” Nay, it is the truth from your Lord, so that you may warn a people to whom no warner has come before you (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ): in order that they may be guided.
4. Allāh it is He Who has created the heavens and the earth, and all that is between them in six Days. Then He rose over (*Istawā*) the Throne (in a manner that suits His Majesty). You (mankind) have none, besides Him, as a *Walī* (protector or helper) or an intercessor. Will you not then remember (or receive admonition)?
5. He manages and regulates (every) affair from the heavens to the earth; then it (the affair) will go up to Him, in one Day, the space whereof is

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَلَمْ

تَنْزِيلُ الْكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَبِّ

الْعَالَمِينَ

أَمْ يَقُولُونَ افْتَرَاهُ بَلْ هُوَ الْحَقُّ مِنْ رَبِّكَ

لِيُنذِرَ قَوْمًا مَّا أَتَلَهُمْ مِنْ نَذِيرٍ مِّن قَبْلِكَ

لَعَلَّهُمْ يَهْتَدُونَ

اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا

بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى

الْعَرْشِ مَا لَكُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا

شَفِيعٍ أَفَلَا تَتَذَكَّرُونَ

يُدَبِّرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ

يَعْرُجُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ

سَنَةٍ مِّمَّا تَعُدُّونَ

a thousand years of your reckoning (i.e. reckoning of our present world's time).

6. That is He: the All-Knower of the unseen and the seen, the All-Mighty, the Most Merciful.
7. Who made everything He has created good and He began the creation of man from clay.
8. Then He made his offspring from semen of despised water (male and female sexual discharge).
9. Then He fashioned him in due proportion, and breathed into him the soul (created by Allāh for that person); and He gave you hearing (ears), sight (eyes) and hearts. Little is the thanks you give!
10. And they say: "When we are (dead and become) lost in the earth, shall we indeed be created anew?" Nay, but they deny the Meeting with their Lord!
11. Say: "The angel of death, who is set over you, will take your souls. Then you shall be brought to your Lord."
12. And if you only could see when the *Mujrimūn* (criminals, disbelievers, polytheists, sinners) shall hang their heads before their Lord (saying): "Our Lord! We have now seen and heard, so send us back (to the world), that we will do righteous good deeds. Verily, we now believe with certainty."

ذَٰلِكَ عَلِيمٌ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزِ
الرَّحِيمِ ﴿٦﴾

الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ وَبَدَأَ
خَلْقَ الْإِنْسَانِ مِنْ طِينٍ ﴿٧﴾

ثُمَّ جَعَلَ نَسْلَهُ مِنْ سُلَالَةٍ مِّنْ مَّاءٍ
مَّهِينٍ ﴿٨﴾

ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِن رُّوحِهِ وَجَعَلَ
لَكُمْ السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ قَلِيلًا
مَّا تَشْكُرُونَ ﴿٩﴾

وَقَالُوا أَإِذَا ضَلَلْنَا فِي الْأَرْضِ أَإِنَّا
لَفِي خَلْقٍ جَدِيدٍ بَلْ هُمْ بِلِقَاءِ رَبِّهِمْ
كَافِرُونَ ﴿١٠﴾

* قُلْ يَتَوَقَّعُكُم مَّلَكُ الْمَوْتِ الَّذِي وُكِّلَ
بِكُمْ ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ ﴿١١﴾

وَلَوْ تَرَىٰ إِذِ الْمُنْجِرُونَ نَاكِسُوا رُءُوسِهِمْ
عِنْدَ رَبِّهِمْ رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا فَارْجِعْنَا
نَعْمَلْ صَالِحًا إِنَّا مُوقِنُونَ ﴿١٢﴾

13. And, if We had willed, surely We would have given every person his guidance, but the Word from Me took effect (about evil-doers), that I will fill Hell with jinn and mankind together.
14. Then taste you (the torment of the Fire) because of your forgetting the Meeting of this Day of yours. Surely, We too will forget you: so taste you the abiding torment for what you used to do.
15. Only those believe in Our *Āyāt* (proofs, evidences, verses, lessons, signs, revelations, etc.), who, when they are reminded of them, fall down prostrate, and glorify the Praises of their Lord, and they are not proud⁽¹⁾. *
16. Their sides forsake their beds, to invoke their Lord in fear and hope, and they spend (in charity in Allāh's Cause) out of what We have bestowed on them⁽²⁾.
17. No person knows what is kept hidden for them of joy as a reward for what they used to do⁽³⁾.
18. Is then he who is a believer like him who is a *Fāsiq* (disbeliever and disobedient to Allāh)? Not equal are they.

وَلَوْ شِئْنَا لَآتَيْنَا كُلَّ نَفْسٍ هُدًى
وَلَكِن حَقَّ الْقَوْلُ مِنِّي لَأَمْلَأَنَّ جَهَنَّمَ
مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ ﴿١٣﴾

فَذُوقُوا بِمَا نَسِيتُمْ لِقَاءَ يَوْمِكُمْ هَذَا
إِنَّا نَسِينَاكُمْ وَذُوقُوا عَذَابَ الْخُلْدِ بِمَا
كُنْتُمْ تَعْمَلُونَ ﴿١٤﴾

إِنَّمَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا ذُكِرُوا بِهَا
خَرُّوا سُجَّدًا وَسَبَّحُوا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا
يَسْتَكْبِرُونَ ﴿١٥﴾

تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ
رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ
يُنْفِقُونَ ﴿١٦﴾

فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ
أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴿١٧﴾

أَفَمَن كَانَ مُؤْمِنًا كَمَن كَانَ فَاسِقًا لَّا
يَسْتَوُونَ ﴿١٨﴾

(1) (V.32:15): See the footnote of (V.22:9).

* (V.32:15): Prostration (see Appendix 1).

(2) (V.32:16) Narrated Mu'adh ibn Jabal رَضِيَ اللَّهُ عَنْهُ: The Prophet (Allah's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said to him: "May I show you the gates of goodness? (They are):

1) Fasting is a screen from Hell.

2) *Aṣ-Ṣadaqāh* (deeds of charity in Allah's Cause) extinguishes (removes) the sins, as the water extinguishes the fire.

3) Standing in *Ṣalāt* (performing of prayers) by a person during the middle (or the last third) part of a night." Then Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ recited: "Their sides forsake their beds." (V.32:16) (*Abū Dāwūd and Tirmidhī*) (*Tafsīr Al-Qurṭubī*).

(3) (V.32:17) see the footnote (b) of (V.51:30).

19. As for those who believe (in the Oneness of Allāh — Islāmic Monotheism) and do righteous good deeds, for them are Gardens (Paradise) of Abode as an entertainment for what they used to do.
20. And as for those who are *Fāsiqūn* (disbelievers and disobedient to Allāh), their abode will be the Fire, everytime they wish to get away therefrom, they will be put back thereto, and it will be said to them: “Taste you the torment of the Fire which you used to deny.”
21. And verily, We will make them taste of the near torment (i.e. the torment in the life of this world, i.e. disasters, calamities, etc.) prior to the supreme torment (in the Hereafter), in order that they may (repent and) return (i.e. accept Islām).
22. And who does more wrong than he who is reminded of the *Āyāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of his Lord, then turns aside therefrom? Verily, We shall exact retribution from the *Mujrimūn* (criminals, disbelievers, polytheists, sinners).
23. And indeed, We gave Mūsa (Moses) the Scripture [the Taurāt (Torah)]. So be not you in doubt of meeting him [i.e. when you met Mūsa (Moses) during the night of *Al-Isrā'* and *Al-Mi'rāj*⁽¹⁾ over the heavens]. And We made it [the Taurāt (Torah)] a guide to the Children of Israel.

أَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
فَلَهُمْ جَنَّاتُ الْمَأْوَى نُزُلًا بِمَا كَانُوا
يَعْمَلُونَ ﴿١٩﴾

وَأَمَّا الَّذِينَ فَسَقُوا فَمَأْوَاهُمُ النَّارُ كُلَّمَا
أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا أُعِيدُوا فِيهَا
وَقِيلَ لَهُمْ ذُوقُوا عَذَابَ النَّارِ الَّتِي كُنْتُمْ
بِهَا تُكذِّبُونَ ﴿٢٠﴾

وَلَنذِيقَنَّهُمْ مِنَ الْعَذَابِ الْأَدْنَى دُونَ
الْعَذَابِ الْأَكْبَرِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٢١﴾

وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ
ثُمَّ أَعْرَضَ عَنْهَا إِنَّا مِنَ الْمُجْرِمِينَ
مُنْتَقِمُونَ ﴿٢٢﴾

وَلَقَدْ ءَاتَيْنَا مُوسَى الْكِتَابَ فَلَا تَكُنْ
فِي مِرْيَةٍ مِّن لِّقَائِهِ وَجَعَلْنَاهُ هُدًى لِّبَنِي
إِسْرَائِيلَ ﴿٢٣﴾

(1) (V.32:23): [*Al-Mi'rāj* المعراج — See the footnote of (V.53:12), *Hadīth* No. 429].

24. And We made from among them (Children of Israel), leaders, giving guidance under Our Command, when they were patient and used to believe with certainty in Our *Āyāt* (proofs, evidences, verses, lessons, signs, revelations, etc.).
25. Verily, your Lord will judge between them, on the Day of Resurrection, concerning that wherein they used to differ.
26. Is it not guidance for them: how many generations We have destroyed before them in whose dwellings they do walk about? Verily, therein indeed are signs. Would they not then listen?
27. Have they not seen how We drive water to the barren land, and therewith bring forth crops providing food for their cattle and themselves? Will they not then see?
28. They say: “When will this *Fath* (Decision) be (between us and you, i.e. the Day of Resurrection), if you are telling the truth?”
29. Say: “On the Day of *Al-Fath* (Decision), no profit will it be to those who disbelieve if they (then) believe! Nor will they be granted respite.”
30. So, turn aside from them (O Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and await: verily, they (too) are awaiting.

وَجَعَلْنَا مِنْهُمْ أَيْمَةً يَهْدُونَ بِأَمْرِنَا لَمَا صَبَرُوا^ط وَكَانُوا بِآيَاتِنَا يُوقِنُونَ ﴿٤٤﴾

إِنَّ رَبَّكَ هُوَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿٤٥﴾

أَوَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنَ الْقُرُونِ يَمْشُونَ فِي مَسْكِنِهِمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ أَفَلَا يَسْمَعُونَ ﴿٤٦﴾

أَوَلَمْ يَرَوْا أَنَّا نَسُوقُ الْمَاءَ إِلَى الْأَرْضِ الْجُرُزِ فَنُخْرِجُ بِهِ زَرْعًا تَأْكُلُ مِنْهُ أَنْعَامُهُمْ وَأَنْفُسُهُمْ أَفَلَا يُبْصِرُونَ ﴿٤٧﴾

وَيَقُولُونَ مَتَى هَذَا الْفَتْحُ إِنْ كُنْتُمْ صَادِقِينَ ﴿٤٨﴾

قُلْ يَوْمَ الْفَتْحِ لَا يَنْفَعُ الَّذِينَ كَفَرُوا إِيْمَانُهُمْ وَلَا هُمْ يُنظَرُونَ ﴿٤٩﴾

فَاعْرِضْ عَنْهُمْ وَانْتَظِرْ إِنَّهُمْ مُنْتَظَرُونَ ﴿٥٠﴾

(33)

Sūrat Al-Aḥzāb (The Confederates)

سُورَةُ الْأَحْزَابِ

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

1. O Prophet (Muḥammad ﷺ)! Keep your duty to Allāh, and obey not the disbelievers and the hypocrites (i.e., do not follow their advice). Verily, Allāh is Ever All-Knower, All-Wise.
2. And follow that which is revealed to you from your Lord. Verily, Allāh is Well-Acquainted with what you do.
3. And put your trust in Allāh, and Sufficient is Allāh as a *Wakīl* (Trustee or Disposer of affairs).
4. Allāh has not made for any man two hearts inside his body. Neither has He made your wives whom you declare to be like your mothers' backs, your real mothers,⁽¹⁾ nor has He made your adopted sons your real sons. That is but your saying with your mouths. But Allāh says the truth, and He guides to the (Right) Way.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا النَّبِيُّ اتَّقِ اللَّهَ وَلَا تُطِعِ الْكَافِرِينَ
وَالْمُنَافِقِينَ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿١﴾

وَاتَّبِعْ مَا يُوحَىٰ إِلَيْكَ مِنْ رَبِّكَ إِنَّ اللَّهَ
كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿٢﴾

وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَىٰ بِاللَّهِ وَكِيلًا ﴿٣﴾

مَا جَعَلَ اللَّهُ لِرَجُلٍ مِّن قَلْبَيْنِ فِي جَوْفِهِ
وَمَا جَعَلَ أَزْوَاجَكُمْ أَلْسِنًا يَظْهَرُونَ
مِنْهُنَّ أُمَّهَاتِكُمْ وَمَا جَعَلَ أَدْعِيَاءَكُمْ
أَبْنَاءَكُمْ ذَٰلِكُمْ قَوْلُكُمْ بِأَفْوَاهِكُمْ
وَاللَّهُ يَقُولُ الْحَقَّ وَهُوَ يَهْدِي السَّبِيلَ ﴿٤﴾

(1) (V.33:4) See (V.58:3 & 4).

Az-Zihār is the saying of a husband to his wife, “You are to me like the back of my mother” i.e. You are unlawful for me to approach.

5. Call them (adopted sons) by (the names of) their fathers: that is more just with Allāh. But if you know not their father's (names, call them) your brothers in faith and your freed slaves. And there is no sin on you concerning that in which you made a mistake⁽¹⁾, except in regard to what your hearts deliberately intend. And Allāh is Ever Oft-Forgiving, Most Merciful.
6. The Prophet is closer to the believers than their ownselves,⁽²⁾ and his wives are their (believers') mothers (as regards respect and marriage). And blood relations among each other have closer personal ties in the Decree of Allāh (regarding inheritance) than (the brotherhood of) the believers and the *Muhājirūn* (emigrants from Makkah), except that you do kindness to those brothers (when the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ joined them in brotherhood ties). This has been written in the (Allāh's Book of Divine) Decrees — (*Al-Lauh Al-Mahfūz*)."
7. And (remember) when We took from the Prophets their covenant, and from you (O Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), and from Nūḥ (Noah), Ibrāhīm

أَدْعُوهُمْ لِأَبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ
فَإِنْ لَمْ تَعْلَمُوا آبَاءَهُمْ فِإِخْوَانُكُمْ
فِي الدِّينِ وَمَوَالِيكُمْ وَلَيْسَ عَلَيْكُمْ
جُنَاحٌ فِيمَا أَخْطَأْتُمْ بِهِءَ وَلَكِنْ مَا
تَعَمَّدَتْ قُلُوبُكُمْ وَكَانَ اللَّهُ غَفُورًا
رَّحِيمًا ﴿٥﴾

الَّتِي أُولَى بِالْمُؤْمِنِينَ مِنْ نَفْسِهِمْ
وَأَزْوَاجَهُ أُمَّهَاتُهُمْ وَأُولُوا الْأَرْحَامِ
بَعْضُهُمْ أَوْلَى بِبَعْضٍ فِي كِتَابِ اللَّهِ مِنَ
الْمُؤْمِنِينَ وَالْمُهَاجِرِينَ إِلَّا أَنْ تَفْعَلُوا إِلَى
أَوْلِيَائِكُمْ مَعْرُوفًا كَانَ ذَلِكَ فِي الْكِتَابِ
مَسْطُورًا ﴿٦﴾

وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنكَ
وَمِنْ نُوحٍ وَإِبْرَاهِيمَ وَمُوسَى وَعِيسَى ابْنِ
مَرْيَمَ وَأَخَذْنَا مِنْهُمْ مِيثَاقًا غَلِيظًا ﴿٧﴾

(1) (V.33:5) See the footnote of (V.18:73).

(2) (V.33:6) Narrated ‘Abdullāh ibn Hishām رَضِيَ اللهُ عَنْهُ: We were with the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and he was holding the hand of ‘Umar ibn Al-Khattāb رَضِيَ اللهُ عَنْهُ. ‘Umar said to Him. “O Allah’s Messenger! You are dearer to me than everything except my ownself.” The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said. “No, by Him in Whose Hand my soul is, (you will not have complete Faith) till I am dearer to you than your ownself.” Then ‘Umar said to him, “Now, by Allah, you are dearer to me than my ownself.” The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “Now, O ‘Umar, (now you are a believer).” (*Ṣaḥīḥ Al-Bukhārī*, Vol.8, *Ḥadīth* No.628).

(Abraham), Mūsā (Moses), and ‘Īsā (Jesus) son of Maryam (Mary). We took from them a strong covenant⁽¹⁾.

8. That He may ask the truthful (Allāh’s Messengers and His Prophets) about their truth (i.e. the conveyance of Allāh’s Message that which they were charged with). And He has prepared for the disbelievers a painful torment (Hell-fire).
9. O you who believe! Remember Allāh’s Favour to you, when there came against you hosts, and We sent against them a wind and forces that you saw not [i.e. troops of angels during the battle of *Al-Aḥzāb* (the Confederates)]. And Allāh is Ever All-Seer of what you do.
10. When they came upon you from above you and from below you, and when the eyes grew wild and the hearts reached to the throats, and you were harbouring doubts about Allāh.
11. There, the believers were tried and shaken with a mighty shaking.
12. And when the hypocrites and those in whose hearts is a disease (of doubts) said: “Allāh and His Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ promised us nothing but delusion!”

لَيَسْئَلَنَّ الَّذِينَ آمَنُوا عَنْ صِدْقِهِمْ وَأَعَدَّ لِلْكَافِرِينَ عَذَابًا أَلِيمًا ﴿٨﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا أذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَمْ تَرَوْهَا وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ﴿٩﴾

إِذْ جَاءَكُمْ مِنْ فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنْكُمْ وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَتَظُنُّونَ بِاللَّهِ الظُّنُونًا ﴿١٠﴾

هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ وَزُلْزِلُوا زِلْزَالًا شَدِيدًا ﴿١١﴾

وَإِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ إِلَّا غُرُورًا ﴿١٢﴾

(1) (V.33:7) There are many Prophets and Messengers of Allah. About twenty-five of them are mentioned in the Qur’an; out of these twenty-five, only five are of strong will: namely (Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, Nūḥ (Noah), Ibrāhīm (Abraham), Mūsā (Moses) and ‘Īsā (Jesus), son of Maryam (Mary) عَلَيْهِمُ السَّلَام).

13. And when a party of them said: “O people of *Yathrib* (Al-Madinah)! There is no stand (possible) for you (against the enemy attack!) Therefore go back!” And a band of them ask for permission from the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ saying: “Truly, our homes lie open (to the enemy).” And they lay not open. They but wished to flee.
14. And if the enemy had entered from all sides (of the city), and they had been exhorted to *Al-Fitnah* (i.e. to renegade from Islām to polytheism), they would surely have committed it and would have hesitated thereupon but little.
15. And indeed they had already made a covenant with Allāh not to turn their backs, and the covenant with Allāh must be answered for.
16. Say (O Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to these hypocrites who ask your permission to run away from you): “Flight will not avail you if you flee from death or killing and then you will enjoy no more than a little while!”
17. Say: “Who is he who can protect you from Allāh if He intends to harm you, or intends mercy on you?” And they will not find, besides Allāh, for themselves any *Walī* (protector, supporter) or any helper.
18. Allāh already knows those among you who keep back (men) from fighting in Allāh’s Cause, and those who say to their brethren “Come here towards us,” while they (themselves) come not to the battle except a little,

وَإِذْ قَالَتْ طَائِفَةٌ مِّنْهُمْ يَا أَهْلَ يَثْرِبَ لَا مَقَامَ لَكُمْ فَارْجِعُوا وَيَسْتَأْذِنُ فَرِيقٌ مِّنْهُمُ النَّبِيَّ يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا هِيَ بِعَوْرَةٍ إِن يُرِيدُونَ إِلَّا فِرَارًا ﴿١٣﴾

وَلَوْ دُخِلَتْ عَلَيْهِم مِّنْ أَقْطَارِهَا ثُمَّ سَأِلُوا الْفِتْنَةَ لَآتَوْهَا وَمَا تَلَبَّثُوا بِهَا إِلَّا بَسِيرًا ﴿١٤﴾

وَلَقَدْ كَانُوا عَاهِدُوا اللَّهَ مِنْ قَبْلِ لَا يُؤْلُونَ الْأَدْبَرَ وَكَانَ عَهْدُ اللَّهِ مَسْئُولًا ﴿١٥﴾

قُلْ لَنْ يَنْفَعَكُمْ الْفِرَارُ إِن فَرَرْتُمْ مِّنَ الْمَوْتِ أَوْ الْقَتْلِ وَإِذَا لَا تُمْتَعُونَ إِلَّا قَلِيلًا ﴿١٦﴾

قُلْ مَنْ ذَا الَّذِي يَعْصِمُكُم مِّنَ اللَّهِ إِن أَرَادَ بِكُمْ سُوءًا أَوْ أَرَادَ بِكُمْ رَحْمَةً وَلَا يَجِدُونَ لَهُم مِّن دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿١٧﴾

*قَدْ يَعْلَمُ اللَّهُ الْمُعَوِّقِينَ مِنْكُمْ وَالْقَائِلِينَ لِإِخْوَانِهِمْ هَلُمَّ إِلَيْنَا وَلَا يَأْتُونَ الْبَأْسَ إِلَّا قَلِيلًا ﴿١٨﴾

19. Being miserly towards you (as regards help and aid in Allāh's Cause). Then when fear comes, you will see them looking to you, their eyes revolving like (those of) one over whom hovers death; but when the fear departs, they will smite you with sharp tongues, miserly towards (spending anything in any) good (and only covetous of booty and wealth). Such have not believed. Therefore, Allāh makes their deeds fruitless and that is ever easy for Allāh.
20. They think that *Al-Aḥzāb* (the Confederates) have not yet withdrawn; and if *Al-Aḥzāb* (the Confederates) should come (again), they would wish they were in the deserts (wandering) among the bedouins, seeking news about you (from a far place); and if they (happen) to be among you, they would not fight but little.
21. Indeed, in the Messenger of Allāh (Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) you have a good example to follow; for him who hopes for (the Meeting with) Allāh and the Last Day, and remembers Allāh much.
22. And when the believers saw *Al-Aḥzāb* (the Confederates), they said: "This is what Allāh and His Messenger (Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) had promised us; and Allāh and His Messenger (Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) had spoken the truth. And it only added to their Faith and to their submissiveness (to Allāh).

أَشِحَّةً عَلَيْكُمْ فَإِذَا جَاءَ الْخَوْفُ
رَأَيْتَهُمْ يَنْظُرُونَ إِلَيْكَ تَدُورُ أَعْيُنُهُمْ
كَالَّذِي يُغَسِّقِي عَلَيْهِ مِنَ الْمَوْتِ فَإِذَا
ذَهَبَ الْخَوْفُ سَلَقُوكُمْ بِاللِّسَانِ حِدَادٍ
أَشِحَّةً عَلَى الْخَيْرِ أُولَئِكَ لَمْ يُؤْمِنُوا
فَأَحْبَطَ اللَّهُ أَعْمَلَهُمْ وَكَانَ ذَلِكَ عَلَى
اللَّهِ يَسِيرًا ﴿١٩﴾

يَحْسَبُونَ الْأَحْزَابَ لَمْ يَذْهَبُوا وَإِنْ
يَأْتِ الْأَحْزَابُ يَوَدُّوا لَوْ أَنَّهُمْ بَادُونَ فِي
الْأَعْرَابِ يَسْأَلُونَ عَن أُنْبِيَائِكَ لَوْ
كَانُوا فِيكُمْ مَا قَاتَلُوا إِلَّا قَلِيلًا ﴿٢٠﴾

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ
حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ
الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ﴿٢١﴾

وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ قَالُوا هَذَا
مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ اللَّهُ وَرَسُولُهُ
وَمَا زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا ﴿٢٢﴾

23. Among the believers are men who have been true to their covenant with Allāh [i.e. they have gone out for *Jihād* (holy fighting), and showed not their backs to the disbelievers]; of them some have fulfilled their obligations (i.e. have been martyred); and some of them are still waiting, but they have never changed [i.e. they never proved treacherous to their covenant which they concluded with Allāh] in the least⁽¹⁾.
24. That Allāh may reward the men of truth for their truth (i.e. for their patience at the accomplishment of that which they covenanted with Allāh), and punish the hypocrites, if He wills, or accept their repentance by turning to them (in Mercy). Verily, Allāh is Ever Oft-Forgiving, Most Merciful.

مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا
 اللَّهُ عَلَيْهِ فَمِنْهُمْ مَّنْ قَضَىٰ نَحْبَهُ وَمِنْهُمْ
 مَّنْ يَنْتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا ﴿٢٣﴾

لِيَجْزِيَ اللَّهُ الصَّادِقِينَ بِصِدْقِهِمْ
 وَيُعَذِّبَ الْمُنَافِقِينَ إِن شَاءَ أَوْ يَتُوبَ
 عَلَيْهِمْ إِنَّ اللَّهَ كَانَ عَفُورًا رَّحِيمًا ﴿٢٤﴾

(1) (V.33:23) Narrated Anas رضي الله عنه: My uncle Anas ibn An-Nadr was absent from the battle of Badr. He said, “O Allah’s Messenger صلى الله عليه وسلم! I was absent from the first battle you fought against the pagans. (By Allah) if Allah gives me a chance to fight the pagans, no doubt, Allah will see how (bravely) I will fight.” On the day of Uḥud when the Muslims turned their backs and fled, he said, “O Allah! I apologise to You for what these (i.e. his companions) have done, and I denounce what these (i.e. the pagans) have done.” Then he advanced and Sa’d ibn Mu’adh met him. He said “O Sa’d ibn Mu’adh! By the Lord of An-Nadr, Paradise! I am smelling its aroma coming from before (the mountain of) Uḥud,” Later on, Sa’d said, “O Allah’s Messenger! I cannot achieve or do what he (i.e. Anas ibn An-Nadr) did. We found more than eighty wounds by swords and arrows on his body. We found him dead and his body was mutilated so badly that none except his sister could recognise him by his fingers.” We used to think that the following Verse was revealed concerning him and other men of his sort: “Among the believers are men who have been true to their covenant with Allah.” (V.33:23).

His sister Ar-Rubaiyi’ broke a front tooth of a woman and Allah’s Messenger صلى الله عليه وسلم ordered for retaliation. On that Anas (ibn An-Nadr) said, “O Allah’s Messenger! By Him Who has sent you with the truth, my sister’s tooth shall not be broken, then the opponents of Anas’s sister accepted the compensation and gave up the claim of retaliation. So Allah’s Messenger صلى الله عليه وسلم said, “There are some people amongst Allah’s slaves whose oaths are fulfilled by Allah when they take them.” (*Ṣaḥīḥ Al-Bukhārī*, Vol.4, *Ḥadīth* No.61).

25. And Allāh drove back those who disbelieved in their rage: they gained no advantage (booty). Allāh sufficed for the believers in the fighting (by sending against the disbelievers a severe wind and troops of angels). And Allāh is Ever All-Strong, All-Mighty.
26. And those of the people of the Scripture who backed them (the disbelievers), Allāh brought them down from their forts and cast terror into their hearts, (so that) a group (of them) you killed, and a group (of them) you made captives.
27. And He caused you to inherit their lands, and their houses, and their riches, and a land which you had not trodden (before). And Allāh is Able to do all things.
28. O Prophet (Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)! Say to your wives: “If you desire the life of this world, and its glitter, then come! I will make a provision for you and set you free in a handsome manner (divorce)⁽¹⁾.”

وَرَدَّ اللَّهُ الَّذِينَ كَفَرُوا بِغَيْظِهِمْ لَمْ يَنَالُوا خَيْرًا وَكَفَى اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ
وَكَانَ اللَّهُ قَوِيًّا عَزِيزًا ﴿٢٥﴾

وَأَنْزَلَ الَّذِينَ ظَاهَرُوهُمْ مِنْ أَهْلِ الْكِتَابِ
مِنْ صِيَاصِيهِمْ وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ
فَرِيقًا تَقْتُلُونَ وَتَأْسِرُونَ فَرِيقًا ﴿٢٦﴾

وَأَوْرَثَكُمْ أَرْضَهُمْ وَدِيَارَهُمْ وَأَمْوَالَهُمْ
وَأَرْضًا لَمْ تَطُوهَا وَكَانَ اللَّهُ عَلَى كُلِّ
شَيْءٍ قَدِيرًا ﴿٢٧﴾

يَأْتِيهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ إِنْ كُنْتُمْ
تُرِيدْنَ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَ
أُمْتِعْكَنَّ وَأُسرِحْكَنَّ سَرَاحًا جَمِيلًا ﴿٢٨﴾

(1) (V.33:28):

- a) Narrated ‘Aishah رَضِيَ اللهُ عَنْهَا, the wife of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: When Allah’s Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was ordered to give option to his wives, he started with me, saying, “I am going to mention to you something, but you shall not hasten (to give your reply) unless you consult your parents.” The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ knew that my parents would not order me to leave him. Then he said, “Allah says: “O Prophet (Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)! Say to your wives: ‘If you desire the life of this world and its glitter ... an enormous reward.’” (V.33:28,29). I said, “Then why consult I my parents? Verily, I desire Allah, His Messenger and the Home of the Hereafter.” Then all the other wives of the Prophet did the same as I did. (*Ṣaḥīḥ Al-Bukhārī*, Vol. 6, *Hadīth*) No. 309).
- b) Narrated ‘Aishah رَضِيَ اللهُ عَنْهَا: Allah’s Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ gave us the option (to remain with him or to be divorced) and we chose Allah and His Messenger. So, giving us that option was not regarded as divorce. (*Ṣaḥīḥ Al-Bukhārī*, Vol. 7, *Hadīth* No. 188).

29. “But if you desire Allāh and His Messenger ﷺ, and the home of the Hereafter, then verily, Allāh has prepared for *Al-Muḥsināt* (good-doers) amongst you an enormous reward.”
30. O wives of the Prophet! Whoever of you commits an open *Fāḥishah* (a great sin or illegal sexual intercourse), the torment for her will be doubled, and that is ever easy for Allāh.
31. And whosoever of you is obedient to Allāh and His Messenger ﷺ, and does righteous good deeds, We shall give her, her reward twice over, and We have prepared for her *Rizq Karīm* (a noble provision — Paradise).
32. O wives of the Prophet! You are not like any other women. If you keep your duty (to Allāh), then be not soft in speech, lest he in whose heart is a disease (of hypocrisy, or evil desire for adultery) should be moved with desire, but speak in an honourable manner.
33. And stay in your houses, and do not display yourselves like that of the times of ignorance, and perform *Aṣ-Ṣalāt* (*Iqāmat-aṣ-Ṣalāt*), and give *Zakāt* and obey Allāh and His Messenger ﷺ. Allāh wishes only to remove *Ar-Rijs* (evil deeds and sins) from you, O members of the family (of the Prophet ﷺ), and to purify you with a thorough purification.

وَإِنْ كُنْتُمْ تُرِيدُونَ اللَّهَ وَرَسُولَهُ وَالذَّارَ
الْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنَاتِ
مِنْكُمْ أَجْرًا عَظِيمًا ﴿٢٩﴾

يَا نِسَاءَ النَّبِيِّ مَنِ يَاْتِ مِنْكُمْ بِفَحِشَةٍ
مُّبِينَةٍ يُضَعَّفْ لَهَا الْعَذَابَ ضِعْفَيْنِ
وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿٣٠﴾

*وَمَنْ يَقُنْطْ مِنْكُمْ لِلَّهِ وَرَسُولِهِ
وَتَعْمَلْ صَالِحًا نُؤْتِيهَا أَجْرَهَا مَرَّتَيْنِ
وَأَعَدْنَا لَهَا رِزْقًا كَرِيمًا ﴿٣١﴾

يَا نِسَاءَ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِنَ النِّسَاءِ إِنَّ
أَتْقَيْنَ فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي
فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَعْرُوفًا ﴿٣٢﴾

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ
الْجَاهِلِيَّةِ الْأُولَى وَأَقِمْنَ الصَّلَاةَ وَآتِينَ
الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ إِنَّمَا يُرِيدُ
اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ
الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا ﴿٣٣﴾

34. And remember (O you the members of the Prophet's family, the Graces of your Lord), that which is recited in your houses of the Verses of Allāh and *Al-Hikmah* (i.e. Prophet's *Sunnah* — legal ways, so give your thanks to Allāh and glorify His Praises for this Qur'ān and the *Sunnah*). Verily, Allāh is Ever Most Courteous, Well-Acquainted (with all things).
35. Verily, the Muslims (those who submit to Allāh in Islām) men and women, the believers men and women (who believe in Islāmic Monotheism), the men and the women who are obedient (to Allāh), the men and women who are truthful (in their speech and deeds), the men and the women who are patient (in performing all the duties which Allāh has ordered and in abstaining from all that Allāh has forbidden), the men and the women who are humble (before their Lord — Allāh), the men and the women who give *Ṣadaqāt* (i.e. *Zakāt*, and alms), the men and the women who observe *Ṣaum* (fast) (the obligatory fasting during the month of Ramadān, and the optional *Nawāfil* fasting), the men and the women who guard their chastity (from illegal sexual acts) and the men and the women who remember Allāh much with their hearts and tongues⁽¹⁾

وَأَذْكُرَنَّ مَا يُتْلَىٰ فِي بُيُوتِكُنَّ مِنْ
آيَاتِ اللَّهِ وَالْحِكْمَةِ إِنَّ اللَّهَ كَانَ
طَٰئِفًا حَبِيرًا ﴿٣٤﴾

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ
وَالْمُؤْمِنَاتِ وَالْقَانِتِينَ وَالْقَانِتَاتِ
وَالصَّٰدِقِينَ وَالصَّٰدِقَاتِ وَالصَّٰبِرِينَ
وَالصَّٰبِرَاتِ وَالْخٰشِعِينَ وَالْخٰشِعَاتِ
وَالْمُتَّصِدِّقِينَ وَالْمُتَّصِدِّقَاتِ وَالصَّٰلِحِينَ
وَالصَّٰلِحَاتِ وَالْحٰفِظِينَ فُرُوجَهُمْ
وَالْحٰفِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا
وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا
عَظِيمًا ﴿٣٥﴾

(1) (V.33:35):

- a) “Remember Allah” (while sitting, standing, lying for more than 300 times extra over the remembrance of Allāh during the five compulsory congregational prayers) or praying extra additional *Nawāfil* prayers of night in the last part of night.)

— Allāh has prepared for them forgiveness and a great reward (i.e. Paradise).

36. It is not for a believer, man or woman, when Allāh and His Messenger ﷺ have decreed a matter that they should have any option in their decision. And whoever disobeys Allāh and His Messenger ﷺ, he has indeed strayed into a plain error.

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ ۗ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُّبِينًا ﴿٣٦﴾

b) See the footnote of (V.13:28).

- c) Narrated Abū Huraira رضي الله عنه: Allāh’s Messenger ﷺ said, “Allāh has some angels who look for those who remember (glorify the Praises of) Allāh on the roads and paths. And when they find some people remembering (glorifying the Praises of) Allāh, they call each others, saying, ‘Come to the object of your pursuit.’” He added, “Then the angels encircle them with their wings up to the nearest Heaven to us.” He added, “[After those people remembered (glorified the Praises of) Allāh, and the angels go back to Allāh, their Lord عز وجل asks them (those angels) – though He knows better than them - ‘What do My slaves say?’ The angels reply, ‘They say: *Subḥān Allāh, Allāh Akbar, and Al-Ḥamdu-lillāh*’ Allāh then says, ‘Did they see Me?’ The angels reply, ‘No! By Allāh, they didn’t see You.’ Allāh says, ‘How it would have been if they saw Me?’ The angels reply, ‘If they saw You, they would worship You more devoutly and remember You (glorify Your Praises) more deeply, and declare Your freedom from any resemblance to any thing more often.’ Allāh says (to the angels), ‘What do they ask Me for?’ The angels reply, ‘They ask You for Paradise.’ Allāh says (to the angels), ‘Did they see it?’ The angels say, ‘No! By Allāh, O Lord! They didn’t see it.’ Allāh says: ‘How it would have been if they saw it?’ The angels say, ‘If they saw it, they would have greater covetousness for it and would seek it for greater zeal and would have greater desire for it.’ Allāh says, ‘From what do they seek refuge?’ The angels reply, ‘They seek refuge from the (Hell) Fire.’ Allāh says, ‘Did they see it?’ The angels say, ‘No! By Allāh, O Lord! They didn’t see it.’ Allāh says, ‘How it would have been if they saw it?’ The angels say, ‘If they saw it, they would flee from it with the extreme fleeing and would have extreme fear from it.’ Then Allāh says, ‘I make you witness that I have forgiven them.’” Allāh’s Messenger ﷺ added, “One of the angels would say, ‘There was so-and-so amongst them, and he was not one of them, but he had just come for some need.’ Allāh would say, ‘these are those people whose companions will not be reduced to misery’.” (*Ṣaḥīḥ Al-Bukhārī*, Vol. 8, *Ḥadīth* No.417).

37. And (remember) when you said to him (Zaid ibn Hārithah رَضِيَ اللَّهُ عَنْهُ — the freed slave of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) on whom Allāh has bestowed Grace (by guiding him to Islām) and you (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ too) have done favour (by manumitting him): “Keep your wife to yourself, and fear Allāh.” But you did hide in yourself (i.e. what Allāh has already made known to you that He will give her to you in marriage) that which Allāh will make manifest, you did fear the people (i.e., their saying that Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ married the divorced wife of his manumitted slave) whereas Allāh had a better right that you should fear Him. So when Zaid had accomplished his desire from her (i.e. divorced her), We gave her to you in marriage, so that (in future) there may be no difficulty to the believers in respect of (the marriage of) the wives of their adopted sons when the latter have no desire to keep them (i.e. they have divorced them). And Allāh’s Command must be fulfilled.

38. There is no blame on the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in that which Allāh has made legal for him. That has been Allāh’s Way with those who have passed away of (the Prophets of) old. And the Command of Allāh is a decree determined.

39. Those who convey the Message of Allāh and fear Him, and fear none save Allāh. And Sufficient is Allāh as a Reckoner.

وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ
وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ
وَاتَّقِ اللَّهَ وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ
مُبْدِيهِ وَتَخْشَى النَّاسَ وَاللَّهُ أَحَقُّ أَنْ
تَخْشَاهُ فَلَمَّا قَضَى زَيْدٌ مِنْهَا وَطَرًا
رَوَّجْنَاكِهَا لِكَيْ لَا يَكُونَ عَلَى الْمُؤْمِنِينَ
حَرَجٌ فِي أَزْوَاجِ أَدْعِيَائِهِمْ إِذَا قَضَوْا
مِنْهُنَّ وَطَرًا وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا ﴿٣٧﴾

مَا كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ فِيمَا فَرَضَ
اللَّهُ لَهُ سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ
قَبْلُ وَكَانَ أَمْرُ اللَّهِ قَدَرًا مَقْدُورًا ﴿٣٨﴾

الَّذِينَ يُبَلِّغُونَ رِسَالَاتِ اللَّهِ وَيَخْشَوْنَهُ
وَلَا يَخْشَوْنَ أَحَدًا إِلَّا اللَّهَ وَكَفَى بِاللَّهِ
حَسِيبًا ﴿٣٩﴾

40. Muḥammad ﷺ is not the father of any of your men, but he is the Messenger of Allāh and the last (end) of the Prophets⁽¹⁾. And Allāh is Ever All-Knower of everything.
41. O you who believe! Remember Allāh with much remembrance⁽²⁾.
42. And glorify His Praises morning and afternoon [the early morning (*Fajr*) and *Aṣr* prayers].
43. He it is Who sends *Ṣalāt* (His blessings) on you, and His angels too (ask Allāh to bless and forgive you), that He may bring you out from darkness (of disbelief and polytheism) into light (of Belief and Islāmic Monotheism). And He is Ever Most Merciful to the believers.
44. Their greeting on the Day they shall meet Him will be “*Salām*: Peace (i.e. the angels will say to them: *Salāmun ‘Alaikum!*)” And He has prepared for them a generous reward (i.e. Paradise).
45. O Prophet (Muḥammad ﷺ)! Verily, We have sent you as witness, and a bearer of glad tidings, and a warner,
46. And as one who invites to Allāh [Islāmic Monotheism, i.e. to worship none but Allāh (Alone)] by His Leave, and as a lamp spreading light (through

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ
وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ۗ وَكَانَ
اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٤٠﴾

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اذْكُرُوا اللَّهَ ذِكْرًا
كَثِيرًا ﴿٤١﴾

وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ﴿٤٢﴾

هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلَائِكَتُهُ
لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ ۗ
وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا ﴿٤٣﴾

فَحَيَّتُهُمْ يَوْمَ يَلْقَوْنَهُ سَلَامٌ ۗ وَأَعَدَّ لَهُمْ
أَجْرًا كَرِيمًا ﴿٤٤﴾

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَهِيدًا وَمُبَشِّرًا
وَنَذِيرًا ﴿٤٥﴾

وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا ﴿٤٦﴾

(1) (V.33:40) See the footnote (B) of (V.2:252).

(2) (V.33:41) See the footnote of (V.13:28).

your instructions from the Qur'ān and the *Sunnah* — the legal ways of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)⁽¹⁾.

47. And announce to the believers (in the Oneness of Allāh and in His Messenger Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)) the glad tidings, that they will have from Allāh a Great Bounty.
48. And obey not the disbelievers and the hypocrites, and harm them not (in revenge for their harming you till you are ordered). And put your trust in Allāh, and Sufficient is Allāh as a *Wakīl* (Trustee, or Disposer of affairs). [*Tafsīr Al-Qurṭubī*]
49. O you who believe! When you marry believing women, and then divorce them before you have sexual intercourse with them, no *'Iddah* [divorce prescribed period,⁽²⁾] have you to count in respect of them. So, give them a present, and set them free (i.e. divorce), in a handsome manner.
50. O Prophet (Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ))! Verily, We have made lawful to you your wives, to whom you have paid their *Mahr* (bridal-money given by the husband to his wife at the time of marriage), and those (slaves) whom your right hand possesses — whom Allāh has given to you, and the daughters of your *'Amm* (paternal uncles) and the daughters

وَيَبَشِّرِ الْمُؤْمِنِينَ بِأَنَّ لَهُمْ مِّنَ اللَّهِ فَضْلًا كَبِيرًا ﴿٤٧﴾

وَلَا تُطِعِ الْكَافِرِينَ وَالْمُنَافِقِينَ وَدَعْ أَذُنَهُمْ وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَى بِاللَّهِ وَكِيلًا ﴿٤٨﴾

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا نَكَحْتُمُ الْمُؤْمِنَاتِ ثُمَّ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَّةٍ تَعْتَدُونَهَا فَمَعُوهُنَّ وَسَرَخُوهُنَّ سَرَاحًا جَمِيلًا ﴿٤٩﴾

يَا أَيُّهَا النَّبِيُّ إِنَّا أَحْلَلْنَا لَكَ أَزْوَاجَكَ الَّتِي ءَاتَيْتَ أَجُورَهُنَّ وَمَا مَلَكَتْ يَمِينُكَ مِمَّا ءَفَاءَ اللَّهُ عَلَيْكَ وَبَنَاتِ عَمِكَ وَبَنَاتِ عَمَّتِكَ وَبَنَاتِ خَالِكَ وَبَنَاتِ خَالَتِكَ الَّتِي هَاجَرْنَ مَعَكَ وَامْرَأَةً مُؤْمِنَةً إِنْ وَهَبَتْ نَفْسَهَا لِلنَّبِيِّ إِنْ أَرَادَ النَّبِيُّ أَنْ يَسْتَنْكِحَهَا خَالِصَةً لَّكَ مِنْ دُونِ الْمُؤْمِنِينَ قَدْ عَلِمْنَا مَا فَرَضْنَا

(1) (V.33:46) See the footnote of [(V.3:164), *Ṣaḥīḥ Al-Bukhārī*, Vol.9, *Ḥadīth* No.385 and 387].

(2) (V.33:49) See verse: V.65:4.

of your 'Ammāt (paternal aunts) and the daughters of your Khāl (maternal uncles) and the daughters of your Khālāt (maternal aunts) who migrated (from Makkah) with you, and a believing woman, if she offers herself to the Prophet, and the Prophet wishes to marry her — a privilege for you only, not for the (rest of) the believers. Indeed, We know what We have enjoined upon them about their wives and those (slaves) whom their right hands possess, in order that there should be no difficulty on you. And Allāh is Ever Oft-Forgiving, Most Merciful.

51. You (O Muḥammad ﷺ) can postpone (the turn of) whom you will of them (your wives), and you may receive whom you will. And whomsoever you desire of those whom you have set aside (her turn temporarily), it is no sin on you (to receive her again): that is better that they may be comforted and not grieved, and may all be pleased with what you give them. Allāh knows what is in your hearts. And Allāh is Ever All-Knower, Most Forbearing.
52. It is not lawful for you (to marry other) women after this, nor to change them for other wives even though their beauty attracts you, except those (slaves) whom your right hand possesses. And Allāh is Ever a Watcher over all things.

عَلَيْهِمْ فِي أَزْوَاجِهِمْ وَمَا مَلَكَتْ أَيْمَانُهُمْ
لِكَيْلَا يَكُونَ عَلَيْكَ حَرَجٌ وَكَانَ اللَّهُ
عَفُورًا رَحِيمًا ﴿٥٠﴾

* تُرْجَى مَن تَشَاءُ مِنْهُنَّ وَتُؤْتَى إِلَيْكَ
مَن تَشَاءُ وَمَن أَبْتَغَيْتَ مِمَّنْ عَزَلْتَ فَلَا
جُنَاحَ عَلَيْكَ ذَلِكَ أَدْنَىٰ أَن تَقَرَّ أَعْيُنُهُنَّ
وَلَا يَحْزَنَ وَيَرْضَيْنَ بِمَا آتَيْتَهُنَّ كُلَّهُنَّ
وَاللَّهُ يَعْلَمُ مَا فِي قُلُوبِكُمْ وَكَانَ اللَّهُ
عَلِيمًا حَلِيمًا ﴿٥١﴾

لَا يَجِلُّ لَكَ النِّسَاءُ مِنْ بَعْدِ وَلَا أَنْ
تَبَدَّلَ بِهِنَّ مِنْ أَزْوَاجٍ وَلَوْ أَعْجَبَكَ
حُسْنُهُنَّ إِلَّا مَا مَلَكَتْ يَمِينُكَ وَكَانَ
اللَّهُ عَلَىٰ كُلِّ شَيْءٍ رَّقِيبًا ﴿٥٢﴾

53. O you who believe! Enter not the Prophet's ﷺ houses, unless permission is given to you for a meal, (and then) not (so early as) to wait for its preparation. But when you are invited, enter, and when you have taken your meal, disperse without sitting to talk. Verily, such (behaviour) annoys the Prophet ﷺ, and he is shy of (asking) you (to go); but Allāh is not shy of (telling you) the truth. And when you ask (his wives) for anything you want, ask them from behind a screen: that is purer for your hearts and for their hearts. And it is not (right) for you that you should annoy Allāh's Messenger ﷺ, nor that you should ever marry his wives after him (his death). Verily, with Allāh that shall be an enormity.

54. Whether you reveal anything or conceal it, verily, Allāh is Ever All-Knower of everything.

55. It is no sin on them (the Prophet's ﷺ wives, if they appear unveiled) before their fathers, or their sons, or their brothers, or their brother's sons, or the sons of their sisters, or their own (believing) women, or their (female) slaves. And (O ladies), fear (keep your duty to) Allāh. Verily, Allāh is Ever All-Witness over everything.

56. Allāh sends His *Ṣalāt* (Graces, Honours, Blessings, Mercy) on the Prophet (Muḥammad ﷺ), and also His angels (ask Allāh to bless and

يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَدْخُلُوا بُيُوتَ
النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ
غَيْرٍ نَنْظِرِينَ إِنَّهُ وَلَٰكِنَّ إِذَا دُعِيتُمْ
فَادْخُلُوا فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا وَلَا
مُسْتَفْسِينَ لِجَدِيدٍ إِنَّ ذَٰلِكُمْ كَانَ
يُؤْذَى النَّبِيِّ فَيَسْتَحْيِي مِنْكُمْ وَاللَّهُ
لَا يَسْتَحْيِي مِنَ الْحَقِّ وَإِذَا سَأَلْتُمُوهُنَّ
مَتَعًا فَسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ
ذَٰلِكُمْ أَظْهَرَ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ وَمَا
كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ وَلَا أَنْ
تَنْكِحُوا أَرْوَاحَهُ مِنْ بَعْدِهِ أَبَدًا إِنَّ
ذَٰلِكُمْ كَانَ عِنْدَ اللَّهِ عَظِيمًا ﴿٥٣﴾

إِنْ تُبْدُوا شَيْئًا أَوْ تَخْفَوْهُ فَإِنَّ اللَّهَ كَانَ
بِكُلِّ شَيْءٍ عَلِيمًا ﴿٥٤﴾

لَا جُنَاحَ عَلَيْهِنَّ فِي ءَابَائِهِنَّ وَلَا
أَبْنَائِهِنَّ وَلَا إِخْوَانِهِنَّ وَلَا أَبْنَاءَ إِخْوَانِهِنَّ
وَلَا أَبْنَاءَ أَخَوَاتِهِنَّ وَلَا نِسَائِهِنَّ وَلَا مَا
مَلَكَتْ أَيْمَانُهُنَّ وَأَتَقِينَ اللَّهَ إِنَّ اللَّهَ كَانَ
عَلَىٰ كُلِّ شَيْءٍ شَهِيدًا ﴿٥٥﴾

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ
يَأْتِيهَا الَّذِينَ ءَامَنُوا صَلَواتٌ عَلَيْهِ وَسَلَامٌ
سَلِيمًا ﴿٥٦﴾

forgive him). O you who believe! Send your *Ṣalāt*⁽¹⁾ on (ask Allāh to bless) him (Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), and (you should) greet (salute) him with the Islāmic way of greeting (salutation i.e. *As-Salāmu 'Alaikum*).

57. Verily, those who annoy Allāh and His Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ⁽²⁾ - Allāh has cursed them in this world, and in the Hereafter, and has prepared for them a humiliating torment.
58. And those who annoy believing men and women undeservedly, they bear (on themselves) the crime of slander and plain sin.

إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ
اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا
مُهِينًا ﴿٥٧﴾

وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ
بِغَيْرِ مَا اكْتَسَبُوا فَقَدِ احْتَمَلُوا بُهْتَانًا
وَإِثْمًا مُبِينًا ﴿٥٨﴾

- (1) (V.33:56). Narrated ‘Abdur-Raḥmān ibn Abī Laila: Ka‘b ibn ‘Ujrah رَضِيَ اللَّهُ عَنْهُ met me and said, “Shall I not give you a present I got from the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ?” ‘Abdur-Raḥmān said, “Yes, give it to me.” I said, “We asked Allah’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying, ‘O Allah’s Messenger! How should one (ask Allah to) send *As-Ṣalāt* upon you and the *Ahl-al-Bait* أهل البيت (the members of the family of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), for Allah has taught us how to greet you?’ He said, ‘Say: *Allāhumma ṣalli ‘alā Muḥammadin wa ‘ālā āli Muḥammadin, kamā ṣal-laita ‘alā Ibrāhīma wa ‘alā āli Ibrāhīm, Innaka Ḥamīdun Majīd. Allāhumma bārik ‘alā Muḥammadin wa ‘alā āli Muḥammadin kamā bārakta ‘alā Ibrāhīma wa ‘alā āli Ibrāhīm, Innaka Ḥamīdun Majīd.*’ [O Allah! Send Your *Ṣalāt* (Graces, Honours and Mercy) on Muḥammad and on the family or the followers of Muḥammad, as You sent Your *Ṣalāt* (Graces, Honours and Mercy) on Abraham and on the family or the followers of Abraham, for You are the Most Praise-Worthy, the Most Glorious. O Allah! Send Your Blessings on Muḥammad, and on the family or the followers of Muḥammad as You sent your Blessings on Abraham and on the family or the followers of Abraham, for You are the Most Praise-Worthy, the Most Glorious.”] (*Ṣaḥīḥ Al-Bukhārī*, Vol. 4, *Ḥadīth* No.589).
- (2) (V.33:57):
- a) By abusing or telling lies against Allāh and His Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, by making pictures — imitating Allāh’s creations, and by disobeying Allāh and His Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.
- b) See the footnote of (V.2:278).

59. O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks (veils) all over their bodies (i.e. screen themselves completely except the eyes or one eye to see the way). That will be better, that they should be known (as free respectable women) so as not to be annoyed. And Allāh is Ever Oft-Forgiving, Most Merciful⁽¹⁾.
60. If the hypocrites, and those in whose hearts is a disease (evil desire for illegal sex), and those who spread false news among the people in Al-Madinah stop not, We shall certainly let you overpower them: then they will not be able to stay in it as your neighbours but a little while.
61. Accursed, they shall be seized wherever found, and killed with a (terrible) slaughter.
62. That was the Way of Allāh in the case of those who passed away of old: and you will not find any change in the Way of Allāh.
63. People ask you concerning the Hour, say: “The knowledge of it is with Allāh only. What will make you know? It may be that the Hour is near!”
64. Verily, Allāh has cursed the disbelievers, and has prepared for them a flaming Fire (Hell).
65. Wherein they will abide forever, and they will find neither a *Walī* (a protector) nor a helper.

يَأْتِيهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ وَبَنَاتِكَ
وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ
جَلْبَابِهِنَّ ذَلِكَ أَدْنَى أَنْ يُعْرَفْنَ فَلَا
يُؤْذِنَنَّ اللَّهُ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٥٩﴾

* لَئِنْ لَمْ يَنْتَهِ الْمُنَافِقُونَ وَالَّذِينَ فِي
قُلُوبِهِمْ مَرَضٌ وَالْمُرْجِفُونَ فِي الْمَدِينَةِ
لَنُعَذِّبَنَّكَ بِهِمْ ثُمَّ لَا يُجَاوِرُونَكَ فِيهَا إِلَّا
قَلِيلًا ﴿٦٠﴾

مَلْعُونِينَ أَيْنَمَا نُفِئُوا أَخَذُوا وَقَتَّلُوا
تَقْتِيلًا ﴿٦١﴾

سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ وَلَنْ
تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا ﴿٦٢﴾

يَسْأَلُكَ النَّاسُ عَنِ السَّاعَةِ قُلْ إِنَّمَا
عِلْمُهَا عِنْدَ اللَّهِ وَمَا يُدْرِيكَ لَعَلَّ
السَّاعَةَ تَكُونُ قَرِيبًا ﴿٦٣﴾

إِنَّ اللَّهَ لَعَنَ الْكُفْرِينَ وَأَعَدَّ لَهُمْ
سَعِيرًا ﴿٦٤﴾

خَالِدِينَ فِيهَا أَبَدًا لَا يَجِدُونَ وَلِيًّا وَلَا
نَصِيرًا ﴿٦٥﴾

(1) (V.33:59) See the footnote of (V.24:31).

66. On the Day when their faces will be turned over in the Fire, they will say: “Oh, would that we had obeyed Allāh and obeyed the Messenger (Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).”
67. And they will say: “Our Lord! Verily, we obeyed our chiefs and our great ones, and they misled us from the (Right) Way.
68. “Our Lord! Give them double torment and curse them with a mighty curse!”
69. O you who believe! Be not like those who annoyed Mūsa (Moses), but Allāh cleared him of that which they alleged, and he was honourable before Allāh⁽¹⁾.
70. O you who believe! Keep your duty to Allāh and fear Him, and speak (always) the truth.

يَوْمَ نُقَلِّبُ وُجُوهُهُمْ فِي النَّارِ يَقُولُونَ
يَلَيْتَنَّا أَطَعْنَا اللَّهَ وَأَطَعْنَا الرَّسُولَ ﴿٦٦﴾

وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكُبَرَاءَنَا
فَأَصَلُّنَا أَلْسِنَاتِنَا ﴿٦٧﴾

رَبَّنَا آتِهِمْ ضِعْفَيْنِ مِنَ الْعَذَابِ وَالْعَنْهُمْ
لَعْنًا كَبِيرًا ﴿٦٨﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ
عَادُوا مُوسَى فَبَرَّاهُ اللَّهُ مِمَّا قَالُوا وَكَانَ
عِنْدَ اللَّهِ وَجِيهًا ﴿٦٩﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا
قَوْلًا سَدِيدًا ﴿٧٠﴾

(1) (V.33:69) Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh’s Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “(Prophet) Mūsā (Moses) was a shy person and used to cover his body completely because of his extensive shyness. One of the Children of Israel annoyed him by saying, ‘He covers his body in this way only because of some defect in his skin, either leprosy or scrotal hernia, or he had some other defect.’ Allāh wished to clear Mūsā (Moses) of what they said about him: so one day while Mūsā (Moses) was in seclusion, he took off his clothes and put them on a stone and started taking a bath. When he had finished the bath, he moved towards his clothes so as to take them, but the stone took his clothes and fled. Mūsā (Moses) picked up his stick and ran after the stone saying, ‘O stone! give me my clothes!’ Till he reached a group of Bani Israel who saw him naked then, and found him the best of what Allāh had created; and Allāh cleared him of what they had accused him of. The stone stopped there and Mūsā (Moses) took and put his garment on and started hitting the stone with his stick. By Allāh, the stone still has some traces of the hitting three, four or five marks. This was what Allāh عَزَّ وَجَلَّ refers to in His Saying: ‘O you who believe! Be not like those, who annoyed Mūsā (Moses), but Allāh cleared him of that which they alleged and he was honourable before Allāh...’” (V.33:69) (*Ṣaḥīḥ Al-Bukhārī*, Vol.4, *Ḥadīth* No.616).

71. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allāh and His Messenger ﷺ, he has indeed achieved a great achievement (i.e. he will be saved from the Hell-fire and will be admitted to Paradise).
72. Truly, We did offer *Al-Amānah* (the trust or moral responsibility or honesty and all the duties which Allāh has ordained) to the heavens and the earth, and the mountains, but they declined to bear it and were afraid of it (i.e. afraid of Allāh's Torment). But man bore it. Verily, he was unjust (to himself) and ignorant (of its results)⁽¹⁾.
73. So that Allāh will punish the hypocrites, men and women, and the men and women who are *Al-Mushrikūn* (polytheists, idolaters, pagans, disbelievers in the Oneness of Allāh, and His Messenger Muḥammad ﷺ). And Allāh will pardon (accept the repentance of) the true believers of the Islāmic Monotheism, men and women. And Allāh is Ever Oft-Forgiving, Most Merciful.

يُصَلِّحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ
ذُنُوبَكُمْ ۗ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ
فَازَ فَوْزًا عَظِيمًا ﴿٧١﴾

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ
وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا
وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ
ظَلُومًا جَهُولًا ﴿٧٢﴾

لِيُعَذِّبَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ
وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ وَيَتُوبَ اللَّهُ
عَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ۗ وَكَانَ اللَّهُ
عَفُورًا رَحِيمًا ﴿٧٣﴾

(1) (V.33:72): See the footnote of the (V.3:164).

(34)
Sūrat Saba'
(Sheba)

سُورَةُ سَبَأٍ

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

1. All praise and thanks are Allāh's, to Whom belongs all that is in the heavens and all that is in the earth. His are all praise and thanks in the Hereafter, and He is the All-Wise, the Well-Acquainted (with all things).
2. He knows that which goes into the earth and that which comes forth from it, and that which descends from the heaven and that which ascends to it. And He is the Most Merciful, the Oft-Forgiving.
3. Those who disbelieve say: "The Hour will not come to us." Say: "Yes, by my Lord, the All-Knower of the Unseen, it will come to you; not even the weight of an atom (or a small ant) or less than that or greater escapes His Knowledge in the heavens or in the earth, but it is in a Clear Book (*Al-Lauh Al-Mahfūz*)."
4. That He may recompense those who believe (in the Oneness of Allāh —Islāmic Monotheism) and do righteous good deeds. Those, theirs is forgiveness and *Rizq Karīm* (generous provision, i.e. Paradise).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ الَّذِي لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَلَهُ الْحَمْدُ فِي الْآخِرَةِ وَهُوَ الْحَكِيمُ الْخَبِيرُ ﴿١﴾

يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ الرَّحِيمُ الْغَفُورُ ﴿٢﴾

وَقَالَ الَّذِينَ كَفَرُوا لَا تَأْتِينَا السَّاعَةُ قُلْ بَلَىٰ وَرَبِّي لَتَأْتِيَنَّكُمْ عَالِمِ الْغَيْبِ لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَلَا أَصْغُرُ مِنْ ذَلِكَ وَلَا أَكْبَرُ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٣﴾

لِيَجْزِيَ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٤﴾

5. But those who strive against Our *Āyāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) to frustrate them — those, for them will be a severe painful torment⁽¹⁾.
6. And those who have been given knowledge see that what is revealed to you (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) from your Lord is the truth, and that it guides to the Path of the Exalted in Might, the Owner of all praise.
7. Those who disbelieve say: “Shall we direct you to a man (Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) who will tell you (that) when you have become fully disintegrated into dust with full dispersion, then you will be created (again) anew?”
8. Has he (Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) invented a lie against Allāh, or is there madness in him? Nay, but those who disbelieve in the Hereafter are (themselves) in a torment, and in far error.
9. See they not what is before them and what is behind them, of the heaven and the earth? If We will, We shall sink the earth with them, or cause pieces of the heaven to fall upon them. Verily, in this is a sign for every slave who turns to Allāh in repentance (i.e. the one who believes in the Oneness of Allah and performs deeds of His obedience and always begs His Pardon).

وَالَّذِينَ سَعَوْا فِي آيَاتِنَا مُعَاجِزِينَ
أُولَئِكَ لَهُمْ عَذَابٌ مِّن رَّجْزٍ أَلِيمٍ ﴿٥﴾

وَيَرَى الَّذِينَ أُوتُوا الْعِلْمَ الَّذِي أُنزِلَ
إِلَيْكَ مِن رَّبِّكَ هُوَ الْحَقُّ وَيَهْدِي إِلَى
صِرَاطٍ الْعَزِيزِ الْحَمِيدِ ﴿٦﴾

وَقَالَ الَّذِينَ كَفَرُوا هَلْ نَدُلُّكُمْ عَلَى
رَجُلٍ يُنْبِئُكُمْ إِذَا مُرِّقْتُمْ كُلَّ مُمَرِّقٍ
إِنكُمْ لَفِي خَلْقٍ جَدِيدٍ ﴿٧﴾

أَفَتَرَى عَلَى اللَّهِ كَذِبًا أَمْ بِهِ جِنَّةٌ بَلِ
الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ فِي الْعَذَابِ
وَالضَّلَالِ الْبَعِيدِ ﴿٨﴾

أَفَلَمْ يَرَوْا إِلَى مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ
مِّنَ السَّمَاءِ وَالْأَرْضِ إِن نَّشَاءُ نَحْصِفُ
بِهِمُ الْأَرْضَ أَوْ نُسْقِطُ عَلَيْهِمْ كِسْفًا
مِّنَ السَّمَاءِ إِن فِي ذَلِكَ لَآيَةً لِّكُلِّ عَبْدٍ
مُّنِيبٍ ﴿٩﴾

(1) (V.34:5) See the footnote of (V.3:91).

10. And indeed We bestowed grace on Dāwūd (David) from Us (saying): “O you mountains! Glorify (Allāh) with him! And you birds (also)! And We made the iron soft for him.”
11. Saying: “Make you perfect coats of mail, and balance perfectly the rings of chain armour, and work you (men) righteousness. Truly, I am All-Seer of what you do.”
12. And to Sulaimān (Solomon) (We subjected) the wind, its morning (stride from sunrise till midnight) was a month's (journey), and its afternoon (stride from the midday decline of the sun to sunset) was a month's (journey i.e. in one day he could travel two months' journey). And We caused a fount of (molten) brass to flow for him, and there were jinn that worked in front of him, by the Leave of his Lord. And whosoever of them turned aside from Our Command, We shall cause him to taste of the torment of the blazing Fire.
13. They (i.e. the jinn) worked for him as he desired, (making) high rooms, images, basins as large as reservoirs, and (cooking) cauldrons fixed (in their places). “Work you, O family of Dāwūd (David), with thanks!” But few of My slaves are grateful.
14. Then, when We decreed death for him [Sulaimān (Solomon)], nothing informed them (jinn) of his death except a little worm of the earth which kept (slowly) gnawing away at his

* وَلَقَدْ ءَاتَيْنَا دَاوُودَ مِنَّا فَضْلًا يٰٓجِبَالُ
 اٰوِيْ بِ مَعَهُ وَاَطِيْرٌ وَّالْتَا لَهُ الْحَدِيْدُ ﴿١٠﴾

اِنَّ اَعْمَلَ سَبِيْعَتٍ وَقَدَّرَ فِي السَّرْدِ وَاَعْمَلُوْا
 صٰلِحًا اِنِّيْ بِمَا تَعْمَلُوْنَ بَصِيْرٌ ﴿١١﴾

وَلِسُلَيْمٰنَ الرِّيْحَ غَدُوْهَا شَهْرٌ وَّرَوٰحُهَا
 شَهْرٌ وَاَسَلْنَا لَهُ عَيْنَ الْقِطْرِ وَمِنَ الْجِنِّ
 مَن يَّعْمَلُ بَيْنَ يَدَيْهِ بِاِذْنِ رَبِّهٖ وَمَنْ
 يَنْزَغْ مِنْهُمْ عَنْ اٰمْرِنَا نُنْفِضْهُ مِنْ عَذَابِ
 السَّعِيْرِ ﴿١٢﴾

يَعْمَلُوْنَ لَهُ مَا يَشَاءُ مِنْ مَّحْرِيْبٍ وَتَمَثِيْلٍ
 وَجَفٰنٍ كَالْجَوَابِ وَقُدُوْرٍ رَّاسِيْدَتٍ اَعْمَلُوْا
 عٰلَ دَاوُودَ شُكْرًا وَقَلِيْلٌ مِّنْ عِبَادِيْ
 الشَّكُوْرُ ﴿١٣﴾

فَلَمَّا قَضَيْنَا عَلَيْهِ الْمَوْتَ مَا دَلَّهُمْ عَلَىٰ
 مَوْتِهٖٓ اِلَّا دَابَّةٌ اَرْضًا تَأْكُلُ مِنْسَأَتُهُ
 فَلَمَّا خَرَّ تَبَيَّنَتِ الْجِنُّ اَنْ لَّوْ كَانُوْا يَعْلَمُوْنَ
 الْغَيْبَ مَا لَبِثُوْا فِي الْعَذَابِ الْمُهِينِ ﴿١٤﴾

stick. So, when he fell down, the jinn saw clearly that if they had known the Unseen, they would not have stayed in the humiliating torment.

15. Indeed there was for Saba' (Sheba) a sign in their dwelling-place — two gardens on the right hand and on the left; (and it was said to them:) “Eat of the provision of your Lord, and be grateful to Him.” A fair land and an Oft-Forgiving Lord!
16. But they turned away (from the obedience of Allāh), so We sent against them *Sail Al- 'Arim* (flood released from the dam), and We converted their two gardens into gardens producing bitter bad fruit, and tamarisks, and some few lote-trees.
17. Like this We requited them because they were ungrateful disbelievers. And never do We requite in such a way except those who are ungrateful (disbelievers).
18. And We placed, between them and the towns which We had blessed, towns easy to be seen, and We made the stages (of journey) between them easy (saying): “Travel in them safely both by night and day.”
19. But they said: “Our Lord! Make the stages between our journey longer,” and they wronged themselves; so We made them as tales (in the land), and We dispersed them all totally. Verily, in this are indeed signs for every steadfast, grateful (person).

لَقَدْ كَانَ لِسَبَإٍ فِي مَسْكِنِهِمْ آيَةٌ جَنَّاتٍ
عَنْ يَمِينٍ وَشِمَالٍ كُلُّوا مِنْ رِزْقِ رَبِّكُمْ
وَأَشْكُرُوا لَهُ بَلَدَةٌ طَيِّبَةٌ وَرَبٌّ غَفُورٌ ﴿١٥﴾

فَأَعْرَضُوا فَأَرْسَلْنَا عَلَيْهِمْ سَيْلَ الْعَرِمِ
وَبَدَّلْنَاهُمْ بِجَنَّتَيْهِمْ جَنَّتَيْنِ ذَوَاتِ أُكُلٍ
خَمْطٍ وَأُثْلٍ وَشَيْءٍ مِّن سِدْرٍ قَلِيلٍ ﴿١٦﴾

ذَٰلِكَ جَزَيْنَاهُمْ بِمَا كَفَرُوا وَهَلْ نُجَازِي
إِلَّا الْكٰفِرِينَ ﴿١٧﴾

وَجَعَلْنَا بَيْنَهُمْ وَبَيْنَ الْقُرَىٰ الَّتِي بَرَكْنَا
فِيهَا قُرَىٰ ظَاهِرَةً وَقَدَّرْنَا فِيهَا السَّبْزَ
سَيْرُوا فِيهَا لِيَالِي وَأَيَّامًا ءَامِنِينَ ﴿١٨﴾

فَقَالُوا رَبَّنَا بَعِدْ بَيْنَ أَسْفَارِنَا وَظَلَمُوا
أَنْفُسَهُمْ فَجَعَلْنَاهُمْ أَحَادِيثَ وَمَرَّفْنَاهُمْ
كُلَّ مَرْفٍ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ
شٰكِرٍ ﴿١٩﴾

20. And indeed *Iblīs* (Satan) did prove true his thought about them: and they followed him, all except a group of true believers (in the Oneness of Allāh).
21. And he (*Iblīs* - Satan) had no authority over them, — except that We might test him who believes in the Hereafter from him who is in doubt about it. And your Lord is a *Hāfīz* (Watchful) over everything. (All-Knower of everything i.e. He keeps record of every person as regards deeds, and then He will reward them accordingly).
22. Say: (O Muḥammad ﷺ to polytheists, pagans) “Call upon those whom you assert (to be associate gods) besides Allāh, they possess not even an atom’s (or a small ant’s) weight either in the heavens or on the earth, nor have they any share in either, nor there is for Him any supporter from among them.
23. Intercession with Him profits not except for him whom He permits. So much so that when fear is banished from their (angels’) hearts, they (angels) say: “What is it that your Lord has said?” They say: “The truth. And He is the Most High, the Most Great.”
24. Say (O Muḥammad ﷺ to polytheists, pagans) “Who gives you provision from the heavens and the earth?” Say: “Allāh. And verily, (either) we or you are rightly guided or in plain error.”

وَلَقَدْ صَدَقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ
فَاتَّبَعُوهُ إِلَّا فَرِيقًا مِّنَ الْمُؤْمِنِينَ ﴿٢٠﴾

وَمَا كَانَ لَهُ عَلَيْهِمْ مِّن سُلْطَانٍ إِلَّا
لِنَعْلَمَ مَنْ يُّؤْمِنُ بِالْآخِرَةِ مِمَّنْ هُوَ مِنْهَا
فِي شَكٍّ وَرَبُّكَ عَلَىٰ كُلِّ شَيْءٍ حَفِيظٌ ﴿٢١﴾

قُلْ أَدْعُوا الَّذِينَ رَعِمْتُمْ مِّن دُونِ اللَّهِ لَا
يَمْلِكُونَ مِثْقَالَ ذَرَّةٍ فِي السَّمَوَاتِ وَلَا
فِي الْأَرْضِ وَمَا لَهُمْ فِيهِمَا مِن شِرْكٍَ وَمَا
لَهُ مِنْهُم مِّن ظَهِيرٍ ﴿٢٢﴾

وَلَا تَنْفَعُ الشَّفَعَةُ عِنْدَهُ إِلَّا لِمَن أذِنَ
لَهُ حَتَّىٰ إِذَا فُزِعَ عَن قُلُوبِهِمْ قَالُوا
مَاذَا قَالَ رَبُّكُمْ قَالُوا الْحَقُّ وَهُوَ الْعَلِيُّ
الْكَبِيرُ ﴿٢٣﴾

* قُلْ مَن يَرْزُقُكُم مِّنَ السَّمَوَاتِ
وَالْأَرْضِ قُلْ اللَّهُ وَإِنَّا أَوْ إِيَّاكُمْ لَعَلَىٰ
هُدًى أَوْ فِي ضَلَالٍ مُّبِينٍ ﴿٢٤﴾

25. Say (O Muḥammad ﷺ to polytheists, pagans) “You will not be asked about our sins, nor shall we be asked of what you do.”
26. Say: “Our Lord will assemble us all together (on the Day of Resurrection), then He will judge between us with truth. And He is the Just Judge, the All-Knower (of the true state of affairs) [Tafsīr Ibn Kathīr]
27. Say (O Muḥammad ﷺ to polytheists and pagans): “Show me those whom you have joined with Him as partners. Nay (there are not at all any partners with Him)! But He is Allāh (Alone), the All-Mighty, the All-Wise.”
28. And We have not sent you (O Muḥammad ﷺ) except as a giver of glad tidings and a warner to all mankind, but most of men know not⁽¹⁾.
29. And they say: “When is this promise (i.e. the Day of Resurrection) if you are truthful?”
30. Say (O Muḥammad ﷺ): “The appointment to you is for a Day, which you cannot put back for an hour (or a moment) nor put forward.”
31. And those who disbelieve say: “We believe not in this Qur’ān nor in that which was before it.” But, if you could see when the *Zālimūn* (polytheists and wrong-doers) will be

قُلْ لَا تُسْأَلُونَ عَمَّا أَجْرَمْنَا وَلَا نُسْأَلُ
عَمَّا تَعْمَلُونَ ﴿٤٥﴾

قُلْ يَجْمَعُ بَيْنَنَا رَبُّنَا ثُمَّ يَفْتَحُ بَيْنَنَا
بِالْحَقِّ وَهُوَ الْفَتَّاحُ الْعَلِيمُ ﴿٤٦﴾

قُلْ أَرُونِي الَّذِينَ أَلْحَقْتُمْ بِهِ شُرَكَاءَ كَلَّا
بَلْ هُوَ اللَّهُ الْعَزِيزُ الْحَكِيمُ ﴿٤٧﴾

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا
وَنَذِيرًا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا
يَعْلَمُونَ ﴿٤٨﴾

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِن كُنتُمْ
صَادِقِينَ ﴿٤٩﴾

قُلْ لَّكُمْ مَبْعَادُ يَوْمٍ لَا تَسْتَشْخِرُونَ
عَنَّهُ سَاعَةً وَلَا تَسْتَقْدِمُونَ ﴿٥٠﴾

وَقَالَ الَّذِينَ كَفَرُوا لَنْ نُؤْمِنَ بِهَذَا
الْقُرْآنِ وَلَا بِالَّذِي بَيْنَ يَدَيْهِ وَلَوْ تَرَى
إِذِ الظَّالِمُونَ مَوْفُوفُونَ عِنْدَ رَبِّهِمْ يَرْجِعُ
بَعْضُهُمْ إِلَى بَعْضٍ الْقَوْلَ يَقُولُ الَّذِينَ

(1) (V.34:28) See the footnote of (V.2:252).

made to stand before their Lord, how they will cast the (blaming) word one to another! Those who were deemed weak will say to those who were arrogant: "Had it not been for you, we should certainly have been believers!"

32. And those who were arrogant will say to those who were deemed weak: "Did we keep you back from guidance after it had come to you? Nay, but you were *Mujrimūn* (polytheists, sinners, disbelievers, criminals)."

33. Those who were deemed weak will say to those who were arrogant: "Nay, but it was your plotting by night and day: when you ordered us to disbelieve in Allāh and set up rivals to Him!" And each of them (parties) will conceal their own regrets (for disobeying Allāh during this worldly life), when they behold the torment. And We shall put iron collars round the necks of those who disbelieved. Are they requited aught except what they used to do?

34. And We did not send a warner to a township but those who were given the worldly wealth and luxuries among them said: "We believe not in the (Message) with which you have been sent."

35. And they say: "We are more in wealth and in children, and we are not going to be punished."

36. Say (O Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ): "Verily, my Lord enlarges the provision to whom He wills and restricts, but most men know not."

أَسْتَضْعِفُوا لِلَّذِينَ اسْتَكْبَرُوا لَوْلَا أَنْتُمْ لَكُنَّا مُؤْمِنِينَ ﴿٣١﴾

قَالَ الَّذِينَ اسْتَكْبَرُوا لِلَّذِينَ اسْتَضْعِفُوا
أَلَحْنُ صَدَدْنَاكُمْ عَنِ الْهُدَىٰ بَعْدَ إِذْ
جَاءَكُمْ بَلْ كُنْتُمْ مُجْرِمِينَ ﴿٣٢﴾

وَقَالَ الَّذِينَ اسْتَضْعِفُوا لِلَّذِينَ اسْتَكْبَرُوا
بَلْ مَكْرُ اللَّيْلِ وَالنَّهَارِ إِذْ تَأْمُرُونَنَا أَنْ
نَكْفُرَ بِاللَّهِ وَنَجْعَلَ لَهُ أَنْدَادًا وَأَسْرُوا
الْتَدَامَةَ لَنَا رَأَوْا الْعَذَابَ وَجَعَلْنَا
الْأَغْلَلَ فِي آعْنَاقِ الَّذِينَ كَفَرُوا هَلْ
يُحْزِنُونَ إِلَّا مَا كَانُوا يَعْمَلُونَ ﴿٣٣﴾

وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّنْ نَّذِيرٍ إِلَّا قَالَ
مُتْرَفُوهَا إِنَّا بِمَا أُرْسِلْتُمْ بِهِءِ كَافِرُونَ ﴿٣٤﴾

وَقَالُوا لَحْنُ أَكْثَرِ أَمْوَالٍ وَأَوْلَادًا وَمَا نَحْنُ
بِمُعَذَّبِينَ ﴿٣٥﴾

قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ
وَيَقْدِرُ وَلَكِن أَكْثَرُ النَّاسِ لَا
يَعْلَمُونَ ﴿٣٦﴾

37. And it is not your wealth, nor your children that bring you nearer to Us (i.e. please Allāh), but only he who believes (in the Islāmic Monotheism), and does righteous deeds (will please Us); as for such, there will be twofold reward for what they did, and they will reside in the high dwellings (Paradise) in peace and security.

38. And those who strive against Our *Āyāt* (proofs, evidences, lessons, signs, revelations, etc.), to frustrate them, they will be brought to the torment.

39. Say: "Truly, my Lord enlarges the provision for whom He wills of His slaves, and (also) restricts (it) for him, and whatsoever you spend of anything (in Allāh's Cause), He will replace it. And He is the Best of providers."

40. And (remember) the Day when He will gather them all together, then He will say to the angels: "Was it you that these people used to worship?"

41. They (the angels) will say: "Glorified are You! You are our *Walī* (Lord) instead of them. Nay, but they used to worship the jinn; most of them were believers in them."

42. So, Today (i.e. the Day of Resurrection), none of you can profit or harm one another. And We shall say to those who did wrong [i.e. worshipped others (like the angels,

وَمَا أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ بِالَّتِي
تُقَرَّبُكُمْ عِنْدَنَا زُلْفَىٰ إِلَّا مَنْ ءَامَنَ
وَعَمِلَ صَالِحًا فَأُولَٰئِكَ لَهُمْ جَزَاءٌ
الضَّعِيفِ بِمَا عَمِلُوا وَهُمْ فِي الْغُرَفَاتِ
ءَامِنُونَ ﴿٣٧﴾

وَالَّذِينَ يَسْعَوْنَ فِي ءَايَاتِنَا مُعَٰجِزِينَ
أُولَٰئِكَ فِي الْعَذَابِ مُحْضَرُونَ ﴿٣٨﴾

قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ مِنْ
عِبَادِهِ وَيَقْدِرُ لَهُ وَمَا أَنْفَقْتُمْ مِنْ شَيْءٍ
فَهُوَ يُخْلِفُهُ وَهُوَ خَيْرُ الرَّازِقِينَ ﴿٣٩﴾

وَيَوْمَ يُحْشَرُهُمْ جَمِيعًا تَمَّ يَقُولُ لِلْمَلَائِكَةِ
أَهْلُوا لَآءِ إِيَّاكُمْ كَانُوا يَعْبُدُونَ ﴿٤٠﴾

قَالُوا سُبْحٰنَكَ أَنْتَ وَلِيِّنَا مِنْ دُونِهِمْ
بَلْ كَانُوا يَعْبُدُونَ الْجِنَّ أَكْثَرُهُمْ بِهِمْ
مُؤْمِنُونَ ﴿٤١﴾

فَالْيَوْمَ لَا يَمْلِكُ بَعْضُكُمْ لِبَعْضٍ نَفْعًا
وَلَا ضَرًّا وَتَقُولُ لِلَّذِينَ ظَلَمُوا ذُوقُوا
عَذَابَ النَّارِ الَّتِي كُنْتُمْ بِهَا تُكَذِّبُونَ ﴿٤٢﴾

jinn, prophets, saints, righteous persons) along with Allāh]: “Taste the torment of the Fire which you used to deny⁽¹⁾.”

43. And when Our Clear Verses are recited to them, they say: “This (Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) is naught but a man who wishes to hinder you from that which your fathers used to worship.” And they say: “This (the Qur’ān) is nothing but an invented lie.” And those who disbelieve say of the truth when it has come to them (i.e. Prophet Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ when Allāh sent him as a Messenger with proofs, evidences, verses of this Qur’ān, lessons, signs, etc.): “This is nothing but evident magic!”
44. And We had not given them Scriptures which they could study, nor sent to them before you (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) any warner (Messenger).

وَإِذَا تُلِيٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالُوا مَا هٰذَا إِلَّا رَجُلٌ يُرِيدُ أَنْ يَصُدَّكُمْ عَمَّا كَانُ يَعْبُدُ ؕ ءَابَاؤُكُمْ وَقَالُوا مَا هٰذَا إِلَّا إِفْكٌ مِّمْفَرَىٰ ۖ وَقَالَ الَّذِينَ كَفَرُوا لِلْحَقِّ لَمَّا جَاءَهُمْ إِنَّ هٰذَا إِلَّا سِحْرٌ مُّبِينٌ ﴿٤٣﴾

وَمَا ءَاتَيْنَهُمْ مِّنْ كُتُبٍ يَدْرُسُونَهَا ۖ وَمَا أَرْسَلْنَا إِلَيْهِمْ قَبْلَكَ مِن نَّذِيرٍ ﴿٤٤﴾

(1) (V.34:42) Almighty Allāh says: “They (Jews and Christians) took their rabbis and their monks to be their lords (by obeying them in things that they made lawful or unlawful according to their own desires without being ordered by Allāh) besides Allāh, and (they also took as their Lord) Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded [in the Taurāt (Torah) and the Injeel (Gospel)] to worship none but one *Ilāh* (God - Allāh), *Lā ilāha illā Huwa* (none has the right to be worshipped but He). Glorified is He, (far above is He) from having the partners they associate (with Him).” [The Qur’ān, Verse 9:31].

Once, while Allāh’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was reciting the above Verse, ‘Adi ibn Hātim رَضِيَ اللَّهُ عَنْهُ said, “O Allāh’s Prophet! They do not worship them (rabbis and monks).” Allāh’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “They certainly do. They (i.e. rabbis and monks) made legal things illegal, and illegal things legal, and they (i.e. Jews and Christians) followed them, and by doing so they really worshipped them.” [Narrated by Aḥmad, At-Tirmidhī, and Ibn Jarīr. (*Tafsīr At-Ṭabarī*, Vol.10, Page No.114)].

45. And those before them denied; these have not received even a tenth of what We had granted to those (of old); yet they denied My Messengers. Then how (terrible) was My denial (punishment)!
46. Say (to them O Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ): “I exhort you to one (thing) only: that you stand up for Allāh’s sake in pairs and singly, and reflect (within yourselves the life history of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ): there is no madness in your companion (Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). He is only a warner to you in face of a severe torment.”
47. Say (O Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ): “Whatever wage I might have asked of you is yours. My wage is from Allāh only, and He is a Witness over all things.”
48. Say (O Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ): “Verily, my Lord sends down (Revelation and makes apparent) the truth (i.e. this Revelation that had come to me), the All-Knower of the *Ghaib* (Unseen).
49. Say (O Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ): “*Al-Haqq* (the truth i.e. the Qur’ān and Allāh’s Revelation) has come, and *Al-Bāṭil* [falsehood — *Iblīs* (Satan)] can neither create anything nor resurrect (anything).”
50. Say: “If (even) I go astray, I shall stray only to my own loss. But, if I remain guided, it is because of the Revelation of my Lord to me. Truly, He is All-Hearer, Ever Near (to all things).”

وَكَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ وَمَا بَلَّغُوا
مِعْشَارَ مَا آتَيْنَهُمْ فَكَذَّبُوا رُسُلِي ۗ
فَكَيْفَ كَانَ نَكِيرِ ﴿٤٥﴾

* قُلْ إِنَّمَا أَعِظُكُمْ بِوَاحِدَةٍ أَنْ تَقُومُوا
لِلَّهِ مَثْنَى وَفُرَادَى ثُمَّ تَتَفَكَّرُوا مَا
بِصَاحِبِكُمْ مِنْ جِنَّةٍ إِنْ هُوَ إِلَّا نَذِيرٌ
لَكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ ﴿٤٦﴾

قُلْ مَا سَأَلْتُكُمْ مِنْ أَجْرٍ فَهُوَ لَكُمْ إِنْ
أَجْرِي إِلَّا عَلَى اللَّهِ وَهُوَ عَلَى كُلِّ شَيْءٍ
شَهِيدٌ ﴿٤٧﴾

قُلْ إِنْ رَبِّي يَخْفِضُ بِالْحَقِّ عِلْمُ
الْغُيُوبِ ﴿٤٨﴾

قُلْ جَاءَ الْحَقُّ وَمَا يُبْدِئُ الْبَاطِلَ وَمَا
يُعِيدُ ﴿٤٩﴾

قُلْ إِنْ صَلَلْتُ فَأِنَّمَا أَضِلُّ عَلَى نَفْسِي ۗ
وَإِنْ أَهْتَدَيْتُ فَبِمَا يُوحَىٰ إِلَيَّ مِنْ رَبِّي إِنَّهُ
سَمِيعٌ قَرِيبٌ ﴿٥٠﴾

51. And if you could but see, when they will be terrified with no escape (for them), and they will be seized from a near place.
52. And they will say (in the Hereafter): “We do believe (now):” but how could they receive (Faith and the acceptance of their repentance by Allāh) from a place so far off (i.e. to return to the worldly life again).
53. Indeed, they did disbelieve (in the Oneness of Allāh, Islām, the Qur’ān and Muḥammad ﷺ) before (in this world), and they (used to) conjecture about the Unseen [i.e. the Hereafter, Hell, Paradise, Resurrection and the Promise of Allāh (by saying) all that is untrue], from a far place.
54. And a barrier will be set between them and that which they desire [i.e. *At-Taubah* (turning to Allāh in repentance) and the accepting of Faith], as was done in the past with the people of their kind. Verily, they have been in grave doubt.

وَلَوْ تَرَىٰ إِذْ فِرْعَوْنُ فَلَا فَوْتَ وَأُحْذَرُ مِنْ
مَكَانٍ قَرِيبٍ ﴿٥١﴾

وَقَالُوا ءَامَنَّا بِهِ ءَ وَأَنَّى لَهُمُ التَّنَاطُشُ مِنْ
مَكَانٍ بَعِيدٍ ﴿٥٢﴾

وَقَدْ كَفَرُوا بِهِ مِنْ قَبْلُ وَيَقْذِفُونَ
بِالْغَيْبِ مِنْ مَكَانٍ بَعِيدٍ ﴿٥٣﴾

وَحِيلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ كَمَا فُعِلَ
بِأَسْبَاطِهِمْ مِنْ قَبْلُ إِنَّهُمْ كَانُوا فِي شَكٍّ
مُرِيبٍ ﴿٥٤﴾

(35)

Sūrat Fāṭir or Al-Malā'ikah
(The Originator of Creation,
or The Angels)

سُورَةُ الْفَاتِرِ

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

1. All praise and thanks are Allāh's, the (only) Originator [or the (Only) Creator] of the heavens and the earth, Who made the angels messengers with wings, two or three or four. He increases in creation what He wills. Verily, Allāh is Able to do all things.
2. Whatever of mercy (i.e. of good), Allāh may grant to mankind, none can withhold it; and whatever He may withhold, none can grant it thereafter. And He is the All-Mighty, the All-Wise.
3. O mankind! Remember the Grace of Allāh upon you! Is there any creator other than Allāh who provides for you from the sky (rain) and the earth? *Lā ilāha illā Huwa* (none has the right to be worshipped but He). How then are you turning away (from Him)?
4. And if they deny you (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), so were Messengers denied before you. And to Allāh return all matters (for decision).
5. O mankind! Verily, the Promise of Allāh is true. So let not this present life deceive you, and let not the chief deceiver (Satan) deceive you about Allāh.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ
جَاعِلِ الْمَلَكِئَةَ رُسُلًا أُولِي أجنِحَةٍ
مَثْنَى وَثُلثَ وَرُبْعَ يَزِيدُ فِي الْخَلْقِ مَا
يَشَاءُ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١﴾

مَا يَفْتَحُ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا
مُمْسِكَ لَهَا وَمَا يُمْسِكُ فَلَا مُرْسِلَ لَهُ
مِنْ بَعْدِهِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢﴾

يَا أَيُّهَا النَّاسُ أذْكُرُوا اللَّهَ
عَلَيْكُمْ هَلْ مِنْ خَلْقٍ غَيْرِ اللَّهِ
يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ لَا إِلَهَ إِلَّا
هُوَ فَأَنَّى تُؤْفَكُونَ ﴿٣﴾

وَإِنْ يُكَذِّبُوكَ فَقَدْ كَذَّبَتْ رُسُلٌ مِنْ
قَبْلِكَ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٤﴾

يَا أَيُّهَا النَّاسُ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا
تَغُرَّنَّكُمْ الْحَيَاةُ الدُّنْيَا وَلَا يَغُرَّنَّكُمْ
بِاللَّهِ الْغُرُورُ ﴿٥﴾

6. Surely, *Shaiṭān* (Satan) is an enemy to you, so take (treat) him as an enemy. He only invites his *Hizb* (followers) that they may become the dwellers of the blazing Fire.
7. Those who disbelieve, theirs will be a severe torment; and those who believe (in the Oneness of Allāh — Islāmic Monotheism) and do righteous good deeds, theirs will be forgiveness and a great reward (i.e. Paradise).
8. Is he, then, to whom the evil of his deeds is made fair-seeming, so that he considers it as good (equal to one who is rightly guided)? Verily, Allāh sends astray whom He wills, and guides whom He wills. So, destroy not yourself (O Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) in sorrow for them. Truly, Allāh is All-Knower of what they do!
9. And it is Allāh Who sends the winds, so that they raise up the clouds, and We drive them to a dead land, and revive therewith the earth after its death. As such (will be) the Resurrection!
10. Whosoever desires honour, (power and glory), then to Allāh belong all honour, power and glory [and one can get honour, power and glory only by obeying and worshipping Allāh (Alone)]. To Him ascend (all) the goodly words, and the righteous deeds exalt it (i.e. the goodly words are not accepted by Allāh unless and until they are followed by good deeds), but those who plot evil deeds, theirs will be severe torment. And the plotting of such will perish.

إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا
إِنَّمَا يَدْعُوا حِزْبَهُ لِيَكُونُوا مِنْ أَصْحَابِ
السَّعِيرِ ﴿٦﴾

الَّذِينَ كَفَرُوا لَهُمْ عَذَابٌ شَدِيدٌ وَالَّذِينَ
آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ
وَأَجْرٌ كَبِيرٌ ﴿٧﴾

أَفَمَنْ زُيِّنَ لَهُ سُوءُ عَمَلِهِ فَرَآهُ
حَسَنًا فَإِنَّ اللَّهَ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي
مَنْ يَشَاءُ فَلَا تَذْهَبْ نَفْسُكَ عَلَيْهِمْ
حَسْرَتًا إِنَّ اللَّهَ عَلِيمٌ بِمَا يَصْنَعُونَ ﴿٨﴾

وَاللَّهُ الَّذِي أَرْسَلَ الرِّيحَ فَتُثِيرُ سَحَابًا
فَسَقَنَّا إِلَىٰ بَلَدٍ مَيِّتٍ فَأَحْيَيْنَا بِهِ الْأَرْضَ
بَعْدَ مَوْتِهَا كَذَلِكَ النُّشُورُ ﴿٩﴾

مَنْ كَانَ يُرِيدُ الْعِزَّةَ فَلِلَّهِ الْعِزَّةُ جَمِيعًا
إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ
الصَّالِحُ يَرْفَعُهُ وَالَّذِينَ يَمْكُرُونَ
السَّيِّئَاتِ لَهُمْ عَذَابٌ شَدِيدٌ وَمَكْرُ
أُولَئِكَ هُوَ يُبَوِّرُ ﴿١٠﴾

11. And Allāh did create you (Adam) from dust, then from *Nuṭfah* (male and female discharge semen drops i.e. Adam's offspring), then He made you pairs (male and female). And no female conceives or gives birth but with His Knowledge. And no aged man is granted a length of life nor is a part cut off from his life (or another man's life), but is in a Book (*Al-Lauh Al-Mahfūz*). Surely, that is easy for Allāh.
12. And the two seas (kinds of water) are not alike: this is palatable, sweet and pleasant to drink, and that is salt and bitter. And from them both you eat fresh tender meat (fish), and derive the ornaments that you wear. And you see the ships cleaving (the sea-water as they sail through it), that you may seek of His Bounty, and that you may give thanks.
13. He merges the night into the day (i.e. the decrease in the hours of the night is added to the hours of the day), and He merges the day into the night (i.e. the decrease in the hours of the day is added to the hours of the night). And He has subjected the sun and the moon: each runs its course for a term appointed. Such is Allāh, your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a *Qitmīr* (the thin membrane over the date-stone).

وَاللَّهُ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ
ثُمَّ جَعَلَكُمْ أَزْوَاجًا وَمَا تَحْمِلُ مِنْ
أُنثَىٰ وَلَا تَضَعُ إِلَّا بِعِلْمِهِ وَمَا يُعَمَّرُ
مِنْ مُعَمَّرٍ وَلَا يُنْقِصُ مِنْ عُمُرِهِ إِلَّا فِي
كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿١١﴾

وَمَا يَسْتَوِي الْبَحْرَانِ هَذَا عَذْبٌ فُرَاتٌ
سَائِغٌ شَرَابُهُ وَهَذَا مِلْحٌ أُجَاجٌ وَمِنْ
كُلِّ تَأْكُلُونَ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُونَ
حِلْيَةً تَلْبَسُونَهَا وَتَرَى الْفُلْكَ فِيهِ
مَوَاحِرَ لِيَتَّبِعُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ
تَشْكُرُونَ ﴿١٢﴾

يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُؤَلِّجُ النَّهَارَ فِي
الْأَيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي
لِأَجَلٍ مُسَمًّى ذَٰلِكُمْ اللَّهُ رَبُّكُمْ لَهُ
الْمُلْكُ وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ مَا
يَمْلِكُونَ مِنْ قِطْمِيرٍ ﴿١٣﴾

14. If you invoke (or call upon) them, they hear not your call; and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) like Him Who is Well-Acquainted (with everything)⁽¹⁾.
15. O mankind! It is you who stand in need of Allāh. But Allāh is the Rich (Free of all needs), the Worthy of all praise.
16. If He willed, He could destroy you and bring about a new creation.
17. And that is not hard for Allāh.
18. And no bearer of burdens shall bear another's burden; and if one heavily laden calls another to (bear) his load, nothing of it will be lifted even though he be near of kin. You (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) can warn only those who fear their Lord unseen and perform *Aṣ-Ṣalāt* (*Iqāmat-aṣ-Ṣalāt*). And he who purifies himself (from all kinds of sins), then he purifies only for the benefit of his ownself. And to Allāh is the (final) Return (of all).
19. Not alike are the blind (disbelievers in Islāmic Monotheism) and the seeing (believers in Islāmic Monotheism).
20. Nor are (alike) the darkneses (disbelief) and the light (Belief in Islāmic Monotheism).

إِنْ تَدْعُوهُمْ لَا يَسْمَعُوا دُعَاءَكُمْ وَلَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ وَيَوْمَ الْقِيَامَةِ يَكْفُرُونَ بَشِرِكِكُمْ وَلَا يُنَبِّئُكَ مِثْلُ خَيْرٍ ﴿١٤﴾

* يَتَأْتِيهَا النَّاسُ أَنْتُمْ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ ﴿١٥﴾

إِنْ يَشَاءُ يُدْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ ﴿١٦﴾

وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ ﴿١٧﴾

وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ وَإِنْ تَدْعُ مُثْقَلَةٌ إِلَىٰ جَمِيلًا لَا يُحْمَلُ مِنْهُ شَيْءٌ وَلَوْ كَانَ ذَا قُرْبَىٰ ۗ إِنَّمَا تُنذِرُ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَأَقَامُوا الصَّلَاةَ ۗ وَمَنْ تَزَكَّىٰ فَإِنَّمَا يَتَزَكَّىٰ لِنَفْسِهِ ۗ وَإِلَى اللَّهِ الْمَصِيرُ ﴿١٨﴾

وَمَا يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ ﴿١٩﴾

وَلَا الظُّلُمَاتُ وَلَا النُّورُ ﴿٢٠﴾

(1) (V.35:14) See the footnote of (V.2:165).

21. Nor are (alike) the shade and the sun's heat.
22. Nor are (alike) the living (i.e. the believers) and the dead (i.e. the disbelievers). Verily, Allāh makes whom He wills to hear, but you cannot make hear those who are in graves.
23. You (O Muḥammad ﷺ) are only a warner (i.e. your duty is to convey Allāh's Message to mankind but the guidance is Allāh's).
24. Verily, We have sent you with the truth, a bearer of glad tidings and a warner. And there never was a nation but a warner had passed among them.
25. And if they deny you, those before them also denied. Their Messengers came to them with clear signs, and with the Scriptures, and the book giving light.
26. Then, I took hold of those who disbelieved: and how terrible was My denial (punishment)!
27. See you not that Allāh sends down water (rain) from the sky, and We produce therewith fruits of various colours, and among the mountains are streaks white and red, of varying colours and (others) very black.
28. And likewise of men and *Ad-Dawābb* [moving (living) creatures, beasts], and cattle, are of various colours. It is only those who have knowledge among His slaves that fear Allāh. Verily, Allāh is All-Mighty, Oft-Forgiving.

وَلَا الظِّلُّ وَلَا الْحَرُورُ ﴿٢١﴾

وَمَا يَمَسُّوهُ الْأَحْيَاءُ وَلَا الْأَمْوَاتُ إِنَّ اللَّهَ يُسْمِعُ مَن يَشَاءُ وَمَا أَنتَ بِمُسْمِعٍ مَّن فِي الْقُبُورِ ﴿٢٢﴾

إِنَّ أَنتَ إِلَّا نَذِيرٌ ﴿٢٣﴾

إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَإِن مِّنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ ﴿٢٤﴾

وَإِن يُكَذِّبُوكَ فَقَدْ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ وَبِالزُّبُرِ وَبِالْكِتَابِ الْمُنِيرِ ﴿٢٥﴾

ثُمَّ أَخَذْتُ الَّذِينَ كَفَرُوا فَكَيْفَ كَانَ نَكِيرِ ﴿٢٦﴾

أَلَمْ تَرَ أَنَّ اللَّهَ أَنزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ ثَمَرَاتٍ مُّخْتَلِفًا أَلْوَانُهَا وَمِنَ الْجِبَالِ جُدَدٌ بَيضٌ وَحُمْرٌ مُّخْتَلِفٌ أَلْوَانُهَا وَغَرَابِيبُ سُودٌ ﴿٢٧﴾

وَمِنَ النَّاسِ وَالْأَنْعَامِ مُخْتَلِفٌ أَلْوَانُهُ كَذَلِكَ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ ﴿٢٨﴾

29. Verily, those who recite the Book of Allāh (this Qur'ān), and perform *Aṣ-Ṣalāt* (*Iqāmat-aṣ-Ṣalāt*), and spend (in charity) out of what We have provided for them, secretly and openly, they hope for a (sure) trade-gain that will never perish.
30. That He may pay them their wages in full, and give them (even) more, out of His Grace. Verily, He is Oft-Forgiving, Most Ready to appreciate (good deeds and to recompense).
31. And what We have revealed to you (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), of the Book (the Qur'ān), it is the (very) truth [that you (Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and your followers must act on its instructions], confirming that which was (revealed) before it. Verily, Allāh is indeed Well-Acquainted, and All-Seer of His slaves.
32. Then, We gave the Book (the Qur'ān) as inheritance to such of Our slaves whom We chose (the followers of Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). Then of them are some who wrong their own selves, and of them are some who follow a middle course, and of them are some who are, by Allāh's Leave, foremost in good deeds. That (inheritance of the Qur'ān) — that is indeed the great grace.
33. 'Adn (Eden) Paradise (everlasting Gardens) will they enter, therein will they be adorned with bracelets of gold and pearls, and their garments therein will be of silk.

إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا
الصَّلَاةَ وَأَنْفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا
وَعَلَانِيَةً يَرْجُونَ تَجْرَةً لَّنْ تَبُورَ ﴿٢٩﴾

لِيُوفِّيَهُمْ أُجُورَهُمْ وَيَزِيدَهُم مِّن فَضْلِهِ
إِنَّهُ غَفُورٌ شَكُورٌ ﴿٣٠﴾

وَالَّذِي أَوْحَيْنَا إِلَيْكَ مِنَ الْكِتَابِ هُوَ
أَلْحَقٌ مُّصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ إِنَّ اللَّهَ
بِعِبَادِهِ لَخَبِيرٌ بَصِيرٌ ﴿٣١﴾

ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا
مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ لِّنَفْسِهِ وَمِنْهُمْ
مُقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ يُأْتُونَ
اللَّهَ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ ﴿٣٢﴾

جَنَّاتٍ عَدْنٍ يَدْخُلُونَهَا يُحَلَّوْنَ فِيهَا مِنْ
أَسَاوِرَ مِن ذَهَبٍ وَلُؤْلُؤًا وَلِبَاسُهُمْ فِيهَا
حَرِيرٌ ﴿٣٣﴾

34. And they will say: “All praise and thanks are Allāh’s Who has removed from us (all) grief. Verily, our Lord is indeed Oft-Forgiving, Most Ready to appreciate (good deeds and to recompense).
35. Who, out of His Grace, has lodged us in a home that will last forever, where toil will touch us not, nor weariness will touch us.”
36. But those who disbelieve (in the Oneness of Allāh — Islāmīc Monotheism), for them will be the Fire of Hell. Neither will it have a complete killing effect on them so that they die, nor shall its torment be lightened for them. Thus do We requite every disbeliever!
37. Therein they will cry: “Our Lord! Bring us out, we shall do righteous good deeds, not (the evil deeds) that we used to do.” (Allāh will reply): “Did We not give you lives long enough, so that whosoever would receive admonition could receive it? And the warner came to you. So taste you (the evil of your deeds). For the *Zālimūn* (polytheists and wrong-doers) there is no helper.”
38. Verily, Allāh is All-Knower of the Unseen of the heavens and the earth. Verily, He is All-Knower of that is in the breasts.
39. He it is Who has made you successors generations after generations in the earth, so, whosoever disbelieves (in Islāmīc Monotheism), on him will be

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا
الْحَزْنَ إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ ﴿٣٤﴾

الَّذِي أَحَلَّنَا دَارَ الْمُقَامَةِ مِن فَضْلِهِ
لَا يَمَسُّنَا فِيهَا نُصَبٌ وَلَا يَمَسُّنَا فِيهَا
لُغُوبٌ ﴿٣٥﴾

وَالَّذِينَ كَفَرُوا لَهُمْ نَارُ جَهَنَّمَ لَا يُقْضَى
عَلَيْهِمْ فِيمَوْتُوا وَلَا يُخَفَّفُ عَنْهُمْ مِّنْ
عَذَابِهَا كَذَلِكَ نَجْزِي كُلَّ كَافِرٍ ﴿٣٦﴾

وَهُمْ يَصْطَرِحُونَ فِيهَا رَبَّنَا أَخْرِجْنَا
نَعْمَلْ صَالِحًا غَيْرَ الَّذِي كُنَّا نَعْمَلُ أَو
لَمْ نَعْمَرْكُمْ مَا يَتَذَكَّرُ فِيهِ مَن تَذَكَّرَ
وَجَاءَكُمْ التَّذْوِيرُ فذوقوا فَمَا لِلظَّالِمِينَ
مِن نَّصِيرٍ ﴿٣٧﴾

إِنَّ اللَّهَ عَلِيمٌ غَيْبِ السَّمَوَاتِ وَالْأَرْضِ
إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٣٨﴾

هُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ فِي الْأَرْضِ
فَمَن كَفَرَ فَعَلَيْهِ كُفْرُهُ وَلَا يَزِيدُ
الْكَافِرِينَ كُفْرُهُمْ عِندَ رَبِّهِمْ إِلَّا مَقْتًا

his disbelief. And the disbelief of the disbelievers adds nothing but hatred of their Lord. And the disbelief of the disbelievers adds nothing but loss⁽¹⁾.

40. Say (O Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ): “Tell me (or inform me) (what) you think about your (so-called) partner-gods to whom you call upon besides Allāh? Show me, what they have created of the earth. Or have they any share in the heavens? Or have We given them a Book, so that they act on clear proof therefrom? Nay, the *Zālimūn* (polytheists and wrong-doers) promise one another nothing but delusions.”
41. Verily, Allāh grasps the heavens and the earth lest they should move away from their places, and if they were to move away from their places, there is not one that could grasp them after Him. Truly, He is Ever Most Forbearing, Oft-Forgiving⁽²⁾.
42. And they swore by Allāh their most binding oaths that if a warner came to them, they would be more guided than any of the nations (before them); yet when a warner (Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) came to them, it increased in them nothing but flight (from the truth).

وَلَا يَزِيدُ الْكَافِرِينَ كُفْرَهُمْ إِلَّا
خَسَارًا ﴿٣٩﴾

قُلْ أَرَأَيْتُمْ شُرَكَاءَكُمُ الَّذِينَ تَدْعُونَ
مِنْ دُونِ اللَّهِ أُرُونِي مَاذَا خَلَقُوا مِنَ
الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَوَاتِ أَمْ
ءَاتَيْنَهُمْ كِتَابًا فَهُمْ عَلَىٰ بَيِّنَةٍ مِنْهُ بَلْ
إِنْ يَعِدُ الظَّالِمُونَ بَعْضُهُم بَعْضًا إِلَّا
عُرُورًا ﴿٤٠﴾

* إِنَّ اللَّهَ يُمْسِكُ السَّمَوَاتِ وَالْأَرْضَ أَنْ
تَزُولَا وَلَئِن زَالَتَا إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ
مِنْ بَعْدِي وَعَيْنُ رَبِّي عَلَيْهِمْ غَفُورًا ﴿٤١﴾

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ جَاءَهُمْ
نَذِيرٌ لَيَكُونُنَّ أَهْدَىٰ مِنْ إِحْدَى الْأُمَمِ
فَلَمَّا جَاءَهُمْ نَذِيرٌ مَّا زَادَهُمْ إِلَّا نُفُورًا ﴿٤٢﴾

(1) (V.35:39) See the footnote of (V.3:85).

(2) (V.35:41) Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: I heard Allah’s Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ saying, “(On the Day of Resurrection) Allah will grasp the whole planet of earth (by His Hand), and roll all the heavens up with His Right Hand, and then He will say, ‘I am the King; where are the kings of the earth?’” (*Ṣaḥīḥ Al-Bukhārī*, Vol.6, *Ḥadīth* No.336).

43. (They took to flight because of their) arrogance in the land and their plotting of evil. But the evil plot encompasses only him who makes it. Then, can they expect anything (else) but the *Sunnah* (way of dealing) of the peoples of old? So no change will you find in Allāh's *Sunnah* (way of dealing), and no turning off will you find in Allāh's *Sunnah* (way of dealing).
44. Have they not travelled in the land, and seen what was the end of those before them — though they were superior to them in power? Allāh is not such that anything in the heavens or in the earth escapes Him. Verily, He is All-Knowing, All-Omnipotent.
45. And if Allāh were to punish men for that which they earned, He would not leave a moving (living) creature on the surface of the earth; but He gives them respite to an appointed term: and when their term comes, then verily, Allāh is Ever All-Seer of His slaves.

أَسْتَكْبَرُوا فِي الْأَرْضِ وَمَكَّرَ السِّيِّئُ وَلَا
يَحِيقُ الْمَكْرُ السِّيِّئُ إِلَّا بِأَهْلِهِ فَهَلْ
يَنْظُرُونَ إِلَّا سُنَّتَ الْأَوَّلِينَ فَلَنْ تَجِدَ
لِسُنَّتِ اللَّهِ تَبْدِيلًا وَلَنْ تَجِدَ لِسُنَّتِ اللَّهِ
تَحْوِيلًا ﴿٤٣﴾

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 ﴿٤٤﴾

وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِمَا كَسَبُوا
مَا تَرَكَ عَلَى ظَهْرِهَا مِنْ دَابَّةٍ وَلَكِنْ
يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ مُّسَمًّى فَإِذَا جَاءَ
أَجَلُهُمْ فَإِنَّ اللَّهَ كَانَ بِعِبَادِهِ بَصِيرًا ﴿٤٥﴾

(36)
Sūrat Yā-Sīn

سُورَةُ الْيَاسِينِ

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

1. *Yā-Sīn*. [These letters are one of the miracles of the Qur'ān, and none but Allāh (Alone) knows their meanings].
2. By the Qur'ān, full of wisdom (i.e. full of laws, evidences, and proofs),
3. Truly, you (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) are one of the Messengers,
4. On a Straight Path (i.e. on Allāh's religion of Islāmic Monotheism).
5. (This is a Revelation) sent down by the All-Mighty, the Most Merciful,
6. In order that you may warn a people whose forefathers were not warned, so they are heedless.
7. Indeed, the Word (of punishment) has proved true against most of them, so they will not believe.
8. Verily, We have put on their necks iron collars reaching to the chins, so that their heads are raised up.
9. And We have put a barrier before them, and a barrier behind them, and We have covered them up, so that they cannot see.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يس ﴿١﴾

وَالْقُرْآنِ الْحَكِيمِ ﴿٢﴾

إِنَّكَ لَمِنَ الْمُرْسَلِينَ ﴿٣﴾

عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٤﴾

تَنْزِيلَ الْعَزِيزِ الرَّحِيمِ ﴿٥﴾

لِتُنذِرَ قَوْمًا مَّا أُنذِرَ آبَاؤُهُمْ فَهُمْ غَافِلُونَ ﴿٦﴾

لَقَدْ حَقَّ الْقَوْلُ عَلَى أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ ﴿٧﴾

إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالًا فَهِيَ إِلَى الْأَذْقَانِ فَهُمْ مُقْمَحُونَ ﴿٨﴾

وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ ﴿٩﴾

10. It is the same to them whether you warn them or you warn them not, they will not believe.
11. You can only warn him who follows the Reminder (the Qur'ān), and fears the Most Gracious (Allāh) unseen. Bear you to such one the glad tidings of forgiveness, and a generous reward (i.e. Paradise).
12. Verily, We give life to the dead, and We record that which they send before (them), and their traces⁽¹⁾ and all things We have recorded with numbers (as a record) in a Clear Book.
13. And put forward to them a similitude: the (story of the) dwellers of the town, [it is said that the town was Antioch (Antākiya)], when there came Messengers to them.
14. When We sent to them two Messengers, they denied them both; so We reinforced them with a third, and they said: “Verily, we have been sent to you as Messengers.”
15. They (people of the town) said: “You are only human beings like ourselves, and the Most Gracious (Allāh) has revealed nothing. You are only telling lies.”
16. The Messengers said: “Our Lord knows that we have been sent as Messengers to you,

وَسَوَاءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ﴿١٠﴾

إِنَّمَا تُنذِرُ مَنِ اتَّبَعَ الذِّكْرَ وَخَشِيَ الرَّحْمَنَ الْغَيْبَ فَبَشِّرْهُ بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ ﴿١١﴾

إِنَّا نَحْنُ نُحْيِي الْمَوْتَىٰ وَنَكْتُبُ مَا قَدَّمُوا وَءَاتَرَهُمْ وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ ﴿١٢﴾

وَأَضْرِبْ لَهُم مَّثَلًا أَصْحَابَ الْقَرْيَةِ إِذْ جَاءَهَا الْمُرْسَلُونَ ﴿١٣﴾

إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ فَقَالُوا إِنَّا إِلَيْكُم مُّرْسَلُونَ ﴿١٤﴾

قَالُوا مَا أَنْتُمْ إِلَّا بَشَرٌ مِّثْلُنَا وَمَا أَنْزَلَ الرَّحْمَنُ مِن شَيْءٍ إِنْ أَنْتُمْ إِلَّا تَكْذِبُونَ ﴿١٥﴾

قَالُوا رَبَّنَا يُعَلِّمُ الْإِنسَانَ مَا لَا عَلَّمِ لَهُ مِن قَبْلُ إِنَّا إِلَيْكُم لَمُرْسَلُونَ ﴿١٦﴾

(1) (V.36:12) Traces [their footsteps and walking on the earth with their legs to the mosques for the five compulsory congregational prayers, *Jihād* (holy fighting in Allāh's Cause) and all other good and evil they did, and that which they leave behind].

17. “And our duty is only to convey plainly (the Message).”
18. They (people) said: “For us, we see an evil omen from you: if you cease not, we will surely stone you, and a painful torment will touch you from us.”
19. They (Messengers) said: “Your evil omens be with you! (Do you call it “evil omen”) because you are admonished? Nay, but you are a people *Musrifūn* (transgressing all bounds by committing all kinds of great sins, and by disobeying Allāh).
20. And there came a man running from the farthest part of the town. He said: “O my people! Obey the Messengers.
21. “Obey those who ask no wages of you (for themselves), and who are rightly guided.
22. “And why should I not worship Him (Allāh Alone) Who has created me and to Whom you shall be returned.
23. “Shall I take besides Him *ālīhah* (gods)? If the Most Gracious (Allāh) intends me any harm, their intercession will be of no use for me whatsoever, nor can they save me?
24. “Then verily, I should be in plain error.
25. “Verily, I have believed in your Lord, so listen to me!”

وَمَا عَلَيْنَا إِلَّا الْبَلْغُ الْمُبِينُ ﴿١٧﴾

قَالُوا إِنَّا تَطَيَّرْنَا بِكُمْ لَئِن لَّمْ تَنْتَهُوا لَنَرْجُمَنَّكُمْ وَلَيَمَسَّنَّكُم مِّنَّا عَذَابٌ أَلِيمٌ ﴿١٨﴾

قَالُوا طَيَّرْنَاكُمْ مَعَكُمْ أَيْنَ ذُكِّرْتُمْ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ ﴿١٩﴾

وَجَاءَ مِنْ أَقْصَا الْمَدِينَةِ رَجُلٌ يَسْعَى قَالَ يَنْقُومُ آتِبِعُوا الْمُرْسَلِينَ ﴿٢٠﴾

آتِبِعُوا مَنْ لَا يَسْأَلُكُمْ أَجْرًا وَهُمْ مُّهْتَدُونَ ﴿٢١﴾

وَمَا لِي لَا أَعْبُدُ الَّذِي فَطَرَنِي وَإِلَيْهِ تُرْجَعُونَ ﴿٢٢﴾

أَأَتَّخِذُ مِنْ دُونِهِ ءَالِهَةً إِنْ يُرِدْنِ الرَّحْمَنُ بِضُرٍّ لَا تُغْنِي عَنِّي شَفَاعَتُهُمْ شَيْئًا وَلَا يُنْقِذُونِ ﴿٢٣﴾

إِنِّي إِذَا لَنِي ضَلَلٍ مُّبِينٍ ﴿٢٤﴾

إِنِّي ءَامَنْتُ بِرَبِّكُمْ فَاسْمَعُونِ ﴿٢٥﴾

26. It was said (to him when the disbelievers killed him): “Enter Paradise.” He said: “Would that my people knew⁽¹⁾”
27. “That my Lord (Allāh) has forgiven me, and made me of the honoured ones!”
28. And We sent not against his people after him a host from the heaven, nor was it needful for Us to send (such a thing).
29. It was but one *Ṣaiḥah* (shout) and lo! they (all) were still (silent, dead, destroyed).
30. Alas for mankind! There never came a Messenger to them but they used to mock at him.

قِيلَ ادْخُلِ الْجَنَّةَ قَالَ يَلَيْتُ قَوْمِي
يَعْلَمُونَ ﴿٦٦﴾

بِمَا غَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ
الْمُكْرَمِينَ ﴿٦٧﴾

* وَمَا أَنْزَلْنَا عَلَى قَوْمِهِ مِنْ بَعْدِهِ مِنْ
جُنْدٍ مِّنَ السَّمَاءِ وَمَا كُنَّا مُنْزِلِينَ ﴿٦٨﴾

إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ
خَمِدُونَ ﴿٦٩﴾

يَحْسِرَةٌ عَلَى الْعِبَادِ مَا يَأْتِيهِمْ مِّن رَّسُولٍ
إِلَّا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٣٠﴾

(1) (V.36:26):

- a) Narrated Abu Mūsā رضي الله عنه: Allah’s Messenger صلی الله علیه وسلم said, “My example and the example of the Message with which Allah has sent me is like that of a man who came to some people and said, ‘I have seen with my own eyes the enemy forces, and I am a naked warner (to you) so save yourselves, save yourselves!’ A group of them obeyed him and went out at night, slowly and stealthily and were safe, while another group did not believe him and thus the army took them in the morning and destroyed them.” (*Ṣaḥīḥ Al-Bukhārī*, Vol. 8, *Ḥadīth* No. 489).
- b) Narrated Anas ibn Mālik رضي الله عنه: The Prophet صلی الله علیه وسلم said, “Nobody who enters Paradise likes to go back to the world even if he got everything on the earth, except a martyr who wishes to return to the world so that he may be martyred ten times because of the honour and dignity he received (from Allah).” (*Ṣaḥīḥ Al-Bukhārī*, Vol. 4, *Ḥadīth* No. 72).
- c) Narrated ‘Abdullāh ibn Abī Aufā رضي الله عنه: Allah’s Messenger صلی الله علیه وسلم said, “Know that Paradise is under the shades of swords. (*Jihād* in Allāh’s Cause).” (*Ṣaḥīḥ Al-Bukhārī*, Vol. 4, *Ḥadīth* No. 73).
- d) Narrated Anas ibn Mālik رضي الله عنه: The Prophet صلی الله علیه وسلم used to say, “O Allah! I seek refuge with You from helplessness, laziness, cowardice and senile old age; I seek refuge with You from *Fitan* (trials and afflictions) of life and death and seek refuge with You from the punishment in the grave.” (*Ṣaḥīḥ Al-Bukhārī*, Vol. 4, *Ḥadīth* No. 77).
- e) Narrated Abdullah ibn Umar رضي الله عنه: I heard Allah’s Messenger صلی الله علیه وسلم saying, “People are just like camels: out of one hundred, one can hardly find a single camel suitable to ride.” (*Ṣaḥīḥ Al-Bukhārī*, Vol. 8, *Ḥadīth* No. 505).

31. Do they not see how many of the generations We have destroyed before them? Verily, they will not return to them.
32. And surely, all — everyone of them will be brought before Us.
33. And a sign for them is the dead land. We give it life, and We bring forth from it grains, so that they eat thereof.
34. And We have made therein gardens of date-palms and grapes, and We have caused springs of water to gush forth therein.
35. So that they may eat of the fruit thereof — and their hands made it not. Will they not, then, give thanks?
36. Glorified is He Who has created all the pairs of that which the earth produces, as well as of their own (human) kind (male and female), and of that which they know not.
37. And a sign for them is the night. We withdraw therefrom the day, and behold, they are in darkness.
38. And the sun runs on its fixed course for a term (appointed). That is the Decree of the All-Mighty, the All-Knower.
39. And the moon, We have measured for it mansions (to traverse) till it returns like the old, dried, curved date stalk.
40. It is not for the sun to overtake the moon, nor does the night outstrip the day. They all float, each in an orbit.

أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا قَبْلَهُمْ مِنَ
الْقُرُونِ أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ ﴿٣١﴾

وَإِنْ كُلُّ لَمَّا جَمِيعٌ لَدَيْنَا مُحْضَرُونَ ﴿٣٢﴾

وَعَايَةُ لَهُمُ الْأَرْضُ الْمَوْتَىٰ أَحْيَيْنَاهَا
وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ ﴿٣٣﴾

وَجَعَلْنَا فِيهَا جَنَّاتٍ مِّنْ نَّخِيلٍ وَأَعْنَابٍ
وَفَجَّرْنَا فِيهَا مِنَ الْعُيُونِ ﴿٣٤﴾

لِيَأْكُلُوا مِنْ ثَمَرِهِ وَمَا عَمِلَتْهُ أَيْدِيهِمْ
أَفَلَا يَشْكُرُونَ ﴿٣٥﴾

سُبْحٰنَ الَّذِي الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا
تَنْبَثُ الْأَرْضُ وَمِنْ أَنفُسِهِمْ وَمِمَّا لَا
يَعْلَمُونَ ﴿٣٦﴾

وَعَايَةُ لَهُمُ اللَّيْلُ نَسْلَخُ مِنْهُ النَّهَارَ فَإِذَا
هُم مُّظْلِمُونَ ﴿٣٧﴾

وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ذَلِكَ
تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿٣٨﴾

وَالْقَمَرَ قَدَرْنَاهُ مَنَازِلَ حَتَّىٰ عَادَ
كَالْعُرْجُونِ الْقَدِيمِ ﴿٣٩﴾

لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ
وَلَا اللَّيْلُ سَابِقُ النَّهَارِ وَكُلٌّ فِي فَلَكٍ
يَسْبَحُونَ ﴿٤٠﴾

41. And an *Āyah* (sign) for them is that We carried their offspring in the laden ship [of Nūḥ (Noah)].
42. And We have created for them of the like thereunto, on which they ride.
43. And if We will, We shall drown them, and there will be no shout (or helper) for them (to hear their cry for help), nor will they be saved.
44. Unless it be mercy from Us, and as an enjoyment for a while.
45. And when it is said to them: “Fear of that which is before you (worldly torments), and that which is behind you (torments in the Hereafter), in order that you may receive Mercy (i.e. if you believe in Allāh’s religion — Islāmīc Monotheism, and avoid polytheism, and obey Allāh with righteous deeds).”
46. And never came an *Āyāh* from among the *Āyāt* (proofs, evidences, lessons, signs, revelations, etc.) of their Lord to them, but they did turn away from it.
47. And when it is said to them: “Spend of that with which Allāh has provided you,” those who disbelieve say to those who believe: “Shall we feed those whom, if Allāh had willed, He (Himself) would have fed? You are only in a plain error.”
48. And they say: “When will this promise (i.e. Resurrection) be fulfilled, if you are truthful?”

وَعَايَةٌ لَهُمْ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِي الْفُلِكِ
الْمَشْحُونِ ﴿٤١﴾

وَحَلَقْنَا لَهُمْ مِنْ مِثْلِهِ مَا يَرْكَبُونَ ﴿٤٢﴾

وَإِنْ نَشَأْ نُغْرِقْهُمْ فَلَا صَرِيحَ لَهُمْ وَلَا هُمْ
يُنْقَدُونَ ﴿٤٣﴾

إِلَّا رَحْمَةً مِنَّا وَمَتَاعًا إِلَىٰ حِينٍ ﴿٤٤﴾

وَإِذَا قِيلَ لَهُمُ اتَّقُوا مَا بَيْنَ أَيْدِيكُمْ وَمَا
خَلْفَكُمْ لَعَلَّكُمْ تُرْحَمُونَ ﴿٤٥﴾

وَمَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ إِلَّا
كَانُوا عَنْهَا مُعْرِضِينَ ﴿٤٦﴾

وَإِذَا قِيلَ لَهُمْ أَنْفِقُوا مِمَّا رَزَقَكُمُ اللَّهُ
قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ ءَامَنُوا أَنْطَعِمُ
مَنْ لَوْ يَشَاءُ اللَّهُ أَطْعَمَهُ إِنْ أَنْتُمْ إِلَّا فِي
ضَلَالٍ مُبِينٍ ﴿٤٧﴾

وَيَقُولُونَ مَتَىٰ هَذَا الْوَعْدُ إِنْ كُنْتُمْ
صَادِقِينَ ﴿٤٨﴾

49. They await only but a single *Ṣaiḥah* (shout) which will seize them while they are disputing!
50. Then they will not be able to make bequest, nor will they return to their family.
51. And the Trumpet will be blown (i.e. the second blowing) and behold! from the graves they will come out quickly to their Lord.
52. They will say: “Woe to us! Who has raised us up from our place of sleep.” (It will be said to them): “This is what the Most Gracious (Allāh) had promised, and the Messengers spoke truth!”
53. It will be but a single *Ṣaiḥah* (shout), so behold! they will all be brought up before Us!
54. This Day (Day of Resurrection), none will be wronged in any thing, nor will you be requited anything except that which you used to do.
55. Verily, the dwellers of Paradise, that Day, will be busy with joyful things.
56. They and their wives will be in pleasant shade, reclining on thrones.
57. They will have therein fruits (of all kinds) and all that they ask for.
58. (It will be said to them): *Salām* (peace be on you) — a Word from the Lord (Allāh), Most Merciful.

مَا يَنْظُرُونَ إِلَّا صَيْحَةً وَاحِدَةً تَأْخُذُهُمْ
وَهُمْ يَخِصِّصُونَ ﴿٤٩﴾

فَلَا يَسْتَطِيعُونَ تَوْصِيَةً وَلَا إِلَىٰ أَهْلِهِمْ
يَرْجِعُونَ ﴿٥٠﴾

وَنُفِخَ فِي الصُّورِ فَإِذَا هُمْ مِنَ الْأَجْدَاتِ
إِلَىٰ رَبِّهِمْ يَنْسِلُونَ ﴿٥١﴾

قَالُوا يَوَيْلَنَا مَنْ بَعَثَنَا مِنْ مَرْقَدِنَا هَذَا
مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ الْمُرْسَلُونَ ﴿٥٢﴾

إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ
جَمِيعٌ لَدَيْنَا مُحْضَرُونَ ﴿٥٣﴾

فَالْيَوْمَ لَا تَظْلُمُ نَفْسٌ شَيْئًا وَلَا تُجْزَوْنَ
إِلَّا مَا كُنْتُمْ تَعْمَلُونَ ﴿٥٤﴾

إِنَّ أَصْحَابَ الْجَنَّةِ الْيَوْمَ فِي شُغْلٍ
فَكَهْمُونَ ﴿٥٥﴾

هُمْ وَأَزْوَاجُهُمْ فِي ظِلَالٍ عَلَى الْأَرَائِكِ
مُتَّكِفُونَ ﴿٥٦﴾

لَهُمْ فِيهَا فَاكِهَةٌ وَلَهُمْ مَا يَدَّعُونَ ﴿٥٧﴾

سَلَّمَ قَوْلًا مِّن رَّبِّ رَجِيمٍ ﴿٥٨﴾

59. (It will be said): “And O you *Mujrimūn* (criminals, polytheists, sinners, disbelievers in the Islāmic Monotheism, wicked evil ones)! Get you apart this Day (from the believers).
60. Did I not command you, O Children of Adam, that you should not worship *Shaiṭān* (Satan). Verily, he is a plain enemy to you.
61. And that you should worship Me [Alone — Islāmic Monotheism, and set up not rivals, associate-gods with Me]. That is a Straight Path⁽¹⁾.
62. And indeed he (Satan) did lead astray a great multitude of you. Did you not, then, understand?
63. This is Hell which you were promised!
64. Burn therein this Day, for that you used to disbelieve⁽²⁾.
65. This Day, We shall seal up their mouths, and their hands will speak to Us, and their legs will bear witness to what they used to earn. (It is said that one’s left thigh will be the first to bear the witness). [*Tafsīr Aṭ-Ṭabarī*,]
66. And if it had been Our Will, We would surely have wiped out (blinded) their eyes, so that they would struggle for the Path, how then would they see?

وَأَمْتَرُوا الْيَوْمَ أَيُّهَا الْمَجْرِمُونَ ﴿٥٩﴾

* أَلَمْ أَعْهَدْ إِلَيْكُمْ يَا بَنِي آدَمَ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿٦٠﴾

وَأَنْ أَعْبُدُونِي هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٦١﴾

وَلَقَدْ أَضَلَّ مِنْكُمْ جِبَلًا كَثِيرًا أَفَلَمْ تَكُونُوا تَعْقِلُونَ ﴿٦٢﴾

هَذِهِ جَهَنَّمُ الَّتِي كُنْتُمْ تُوعَدُونَ ﴿٦٣﴾

أَصْلَوْهَا الْيَوْمَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿٦٤﴾

الْيَوْمَ نَخْتِمُ عَلَىٰ أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ ﴿٦٥﴾

وَلَوْ نَشَاءُ لَطَمَسْنَا عَلَىٰ أَعْيُنِهِمْ فَاسْتَبَقُوا الصِّرَاطَ فَأَنَّى يُبْصِرُونَ ﴿٦٦﴾

(1) (V.36:61) See the footnote of (V.2:22).

(2) (V.36:64) See the footnote of (V.3:91).

67. And if it had been Our Will, We could have transformed them (into animals or lifeless objects) in their places. Then they would have been unable to go forward (move about) nor they could have turned back⁽¹⁾.
68. And he whom We grant long life — We reverse him in creation (weakness after strength). Will they not then understand?
69. And We have not taught him (Muḥammad ﷺ) poetry, nor is it suitable for him. This is only a Reminder and a plain Qur'ān.
70. That he or it (Muḥammad ﷺ or the Qur'ān) may give warning to him who is living (healthy minded — the believer), and that Word (charge) may be justified against the disbelievers (dead, as they reject the warnings).
71. Do they not see that We have created for them, of what Our Hands have created, the cattle, so that they are their owners?
72. And We have subdued them to them so that some of them they have for riding and some they eat.
73. And they have (other) benefits from them, and they get (milk) to drink. Will they not then be grateful?
74. And they have taken besides Allāh *ālihah* (gods), hoping that they might be helped (by those so-called gods).

وَلَوْ نَشَاءُ لَمَسَخْنَاهُمْ عَلَىٰ مَكَانَتِهِمْ فَمَا
اسْتَطَاعُوا مُضِيًّا وَلَا يَرْجِعُونَ ﴿٦٧﴾

وَمَنْ نُّعَمِّرْهُ نُنَكِّسْهُ فِي الْخَلْقِ أَفَلَا
يَعْقِلُونَ ﴿٦٨﴾

وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنْبَغِي لَهُ إِنْ هُوَ
إِلَّا ذِكْرٌ وَقُرْآنٌ مُبِينٌ ﴿٦٩﴾

لِيُنذِرَ مَنْ كَانَ حَيًّا وَيَحِقَّ الْقَوْلُ عَلَى
الْكَافِرِينَ ﴿٧٠﴾

أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِمَّا عَمِلَتْ
أَيْدِينَا أَنْعَمًا فَهُمْ لَهَا مَالِكُونَ ﴿٧١﴾

وَدَلَّلْنَاهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا
يَأْكُلُونَ ﴿٧٢﴾

وَلَهُمْ فِيهَا مَنَافِعٌ وَمَشَارِبٌ أَفَلَا
يَشْكُرُونَ ﴿٧٣﴾

وَاتَّخَذُوا مِنْ دُونِ اللَّهِ ءَالِهَةً لَّعَلَّهُمْ
يُنصَرُونَ ﴿٧٤﴾

(1) (V.36:67) See (V.7:166) and the footnote of (V.5:90).

75. They cannot help them, but they will be brought forward as a troop against those who worshipped them (at the time of Reckoning).
76. So, let not their speech, then, grieve you (O Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). Verily, We know what they conceal and what they reveal.
77. Does not man see that We have created him from *Nutfah* (mixed male and female sexual discharge — semen drops). Yet, behold! he (stands forth) as an open opponent.
78. And he puts forth for Us a parable, and forgets his own creation. He says: “Who will give life to these bones after they are rotten and have become dust?”
79. Say: (O Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) “He will give life to them Who created them for the first time! And He is All-Knower of every creation!”
80. He Who produces for you fire out of the green trees, when behold! you kindle therewith.
81. Is not He, Who created the heavens and the earth, Able to create the like of them? Yes, indeed! He is the All-Knowing Supreme Creator.
82. Verily, His Command, when He intends a thing, is only that He says to it, “Be!” — and it is!
83. So, glorified is He (and exalted above all that they associate with Him), in Whose Hand is the dominion of all things: and to Him you shall be returned.

لَا يَسْتَطِيعُونَ نَصْرَهُمْ وَهُمْ لَهُمْ جُنْدٌ مُّحَضَّرُونَ ﴿٧٥﴾

فَلَا يَحْزَنكَ قَوْلُهُمْ إِنَّا نَعْلَمُ مَا يُسْرُونَ وَمَا يُعْلِنُونَ ﴿٧٦﴾

أَوَلَمْ يَرَ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُّبِينٌ ﴿٧٧﴾

وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ قَالَ مَنْ يُحْيِي الْعِظْمَ وَهِيَ رَمِيمٌ ﴿٧٨﴾

قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ﴿٧٩﴾

الَّذِي جَعَلَ لَكُمْ مِنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا أَنْتُمْ مُوقِدُونَ ﴿٨٠﴾

أَوَلَيْسَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِقَدِيرٍ عَلَىٰ أَنْ يَخْلُقَ مِثْلَهُمْ بَلَىٰ وَهُوَ الْخَلَّاقُ الْعَلِيمُ ﴿٨١﴾

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ ﴿٨٢﴾

فَسُبْحَانَ الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٣﴾

(37)

Sūrat Aṣ-Ṣāffāt (Those Ranged in Ranks)

سُورَةُ الصَّفَاتِ

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

1. By those (angels) ranged in ranks (or rows).
2. By those (angels) who drive the clouds in a good way.
3. By those (angels) who bring the Book and the Qur'aan from Allāh to mankind [Tafsīr Ibn Kathīr].
4. Verily, your Ilāh (God) is indeed One (i.e. Allāh):
5. The Lord of the heavens and of the earth, and all that is between them, and the Lord of every point of the sun's risings⁽¹⁾.
6. Verily, We have adorned the near heaven with the stars (for beauty)⁽²⁾.
7. And to guard against every rebellious devil.
8. They cannot listen to the higher group (angels) for they are pelted from every side.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالصَّافَّاتِ صَفًّا ١

فَالزَّاجِرَاتِ زَجْرًا ٢

فَاللَّيْلِ ذِكْرًا ٣

إِنَّ إِلَهَكُمْ لَوَاحِدٌ ٤

رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَرَبُّ الْمَشْرِقِ ٥

إِنَّا زَيَّنَّا السَّمَاءَ الدُّنْيَا بِزِينَةِ الْكَوَاكِبِ ٦

وَحِفْظًا مِّنْ كُلِّ شَيْطَانٍ مَّارِدٍ ٧

لَا يَسْمَعُونَ إِلَى الْمَلَأِ الْأَعْلَى وَيُقَدِّفُونَ مِنْ كُلِّ جَانِبٍ ٨

(1) (V.37:5) The sun has approx. 365 points for its rising and 365 points for its setting (i.e. the number of days of a solar year). Every day it rises and sets in a new point, till the end of the year, then it comes back to the same point after a year. [See Tafsīr Al-Qurṭubī].

(2) (V. 37:6) See the footnote of (V.6:97).

9. Outcast, and theirs is a constant (or painful) torment.
10. Except such as snatch away something by stealing, and they are pursued by a flaming fire of piercing brightness.
11. Then, ask them (i.e. these polytheists, O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ): “Are they stronger as creation, or those (others like the heavens and the earth and the mountains) whom We have created?” Verily, We created them of a sticky clay.
12. Nay, you (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) wondered (at their insolence), while they mock (at you and at the Qur’ān).
13. And when they are reminded, they pay no attention.
14. And when they see an *Āyāh* (a sign, or an evidence) from Allāh, they mock at it.
15. And they say: “This is nothing but evident magic!
16. “When we are dead and have become dust and bones, shall we (then) verily be resurrected?”
17. “And also our fathers of old?”
18. Say (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ): “Yes, and you shall then be humiliated.”
19. It will be a single *Zajrah* [shout (i.e. the second blowing of the Trumpet)], and behold, they will be staring!

دُحُورًا وَلَهُمْ عَذَابٌ وَاصِبٌ ﴿٩﴾

إِلَّا مَنْ خَطِفَ الْخَطْفَةَ فَأَتْبَعَهُ شِهَابٌ
ثَاقِبٌ ﴿١٠﴾

فَأَسْتَفْتِهِمْ أَهُمْ أَشَدُّ خَلْقًا أَمْ مَنْ خَلَقْنَا
إِنَّا خَلَقْنَاهُمْ مِنْ طِينٍ لَازِبٍ ﴿١١﴾

بَلْ عَجِبْتَ وَيَسْخَرُونَ ﴿١٢﴾

وَإِذَا ذُكِرُوا لَا يَذْكُرُونَ ﴿١٣﴾

وَإِذَا رَأَوْا آيَةً يَسْتَسْخِرُونَ ﴿١٤﴾

وَقَالُوا إِن هَذَا إِلَّا سِحْرٌ مُّبِينٌ ﴿١٥﴾

أَعْدَا مِثْنَا وَكُنَّا تُرَابًا وَعِظْمًا أَعْدَا
لَمَسْعُوثُونَ ﴿١٦﴾

أَوْ ءَابَاؤُنَا الْأَوْلُونَ ﴿١٧﴾

قُلْ نَعَمْ وَأَنْتُمْ دَاخِرُونَ ﴿١٨﴾

فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ فَإِذَا هُمْ
يَنْظُرُونَ ﴿١٩﴾

20. They will say: “Woe to us! This is the Day of Recompense!”
21. (It will be said): “This is the Day of Judgement which you used to deny.”
22. (It will be said to the angels): “Assemble those who did wrong, together with their companions (from the devils) and what they used to worship,
23. “Instead of Allāh, and lead them on to the way of flaming Fire (Hell);
24. “But stop them, verily they are to be questioned.
25. “What is the matter with you? Why do you not help one another (as you used to do in the world)?”
26. Nay, but that Day they shall surrender.
27. And they will turn to one another and question one another.
28. They will say: “It was you who used to come to us from the right side [i.e. from the right side of one of us and beautify for us every evil, enjoin on us polytheism, and stop us from the truth i.e. Islāmic Monotheism and from every good deed].”
29. They will reply: “Nay, you yourselves were not believers.
30. “And we had no authority over you. Nay! But you were *Tāghūn* (transgressing) people (polytheists, and disbelievers).

وَقَالُوا يَوَيْلَنَا هَذَا يَوْمُ الدِّينِ ﴿٢٠﴾

هَذَا يَوْمُ الْفَصْلِ الَّذِي كُنْتُمْ بِهِء
تُكَذِّبُونَ ﴿٢١﴾

* أَحْشِرُوا الَّذِينَ ظَلَمُوا وَأَزْوَاجَهُمْ وَمَا
كَانُوا يَعْبُدُونَ ﴿٢٢﴾

مِنْ دُونِ اللَّهِ فَأَهْدُوهُمْ إِلَى صِرَاطِ
الْجَحِيمِ ﴿٢٣﴾

وَقِفُوهُمْ إِنَّهُمْ مَسْئُولُونَ ﴿٢٤﴾

مَا لَكُمْ لَا تَنْصَرُونَ ﴿٢٥﴾

بَلْ هُمْ الْيَوْمَ مُسْتَسْلِمُونَ ﴿٢٦﴾

وَأَقْبَلْ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ ﴿٢٧﴾

قَالُوا إِنَّكُمْ كُنْتُمْ تَأْتُونَنَا عَنِ الْيَمِينِ ﴿٢٨﴾

قَالُوا بَلْ لَمْ تَكُونُوا مُؤْمِنِينَ ﴿٢٩﴾

وَمَا كَانَ لَنَا عَلَيْكُمْ مِنْ سُلْطَانٍ بَلْ
كُنْتُمْ قَوْمًا ظَالِمِينَ ﴿٣٠﴾

31. “So now the Word of our Lord has been justified against us, that we shall certainly (have to) taste (the torment).
32. “So, we led you astray because we were ourselves astray.”
33. Then verily, that Day, they will (all) share in the torment.
34. Certainly, that is how We deal with *Al-Mujrimūn* (polytheists, sinners, disbelievers, criminals, the disobedient to Allāh).
35. Truly, when it was said to them: *Lā ilāha illallāh* “(none has the right to be worshipped but Allāh),” they puffed themselves up with pride⁽¹⁾ (i.e. denied it).
36. And (they) said: “Are we going to abandon our *ālihah* (gods) for the sake of a mad poet?”
37. Nay! he (Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) has come with the truth (i.e. Allāh’s religion — Islāmic Monotheism and this Qur’ān) and he confirms the Messengers (before him who brought Allāh’s religion — Islāmic Monotheism).
38. Verily, you (pagans of Makkah) are going to taste the painful torment;
39. And you will be requited nothing, except for what you used to do (evil deeds, sins, and Allāh’s disobedience which you used to do in this world)

فَحَقَّ عَلَيْنَا قَوْلُ رَبِّنَا إِنَّا لَذَائِقُونَ ﴿٣١﴾

فَأَعْوَبْنَاكُمْ إِنَّا كُنَّا غٰلِيْنَ ﴿٣٢﴾

فَإِنَّهُمْ يَوْمَئِذٍ فِي الْعَذَابِ مُشْتَرِكُونَ ﴿٣٣﴾

إِنَّا كَذٰلِكَ نَفْعَلُ بِالْمُجْرِمِيْنَ ﴿٣٤﴾

إِنَّهُمْ كَانُوْٓا إِذَا قِيْلَ لَهُمْ لَا إِلٰهَ إِلَّا اللَّهُ يَسْتَكْبِرُوْنَ ﴿٣٥﴾

وَيَقُوْلُوْنَ أَيِّنَا لَنَأْرٰكُوْٓا عَالِهَتِنَا لِشَاعِرٍ مَّجْنُوْنٍ ﴿٣٦﴾

بَلْ جَآءَ بِالْحَقِّ وَصَدَقَ الْمُرْسَلِيْنَ ﴿٣٧﴾

إِنَّكُمْ لَذَائِقُوْٓا الْعَذَابِ الْاَلِيْمِ ﴿٣٨﴾

وَمَا تُجْزَوْنَ اِلَّا مَا كُنْتُمْ تَعْمَلُوْنَ ﴿٣٩﴾

(1) (V.37:35): See the footnote of (V.22:9).

40. Except the chosen slaves of Allāh (i.e. the true believers of Islāmic Monotheism).
41. For them, there will be a known provision (in Paradise),
42. Fruits; and they shall be honoured,
43. In the Gardens of delight (Paradise),
44. Facing one another on thrones.
45. Round them will be passed a cup of pure wine —
46. White, delicious to the drinkers.
47. Neither will they have *Ghoul* (any kind of hurt, abdominal pain, headache, a sin) from that, nor will they suffer intoxication therefrom.
48. And beside them will be *Qāṣirāt-aṭ-Ṭarf* [chaste females (wives), restraining their glances (desiring none except their husbands)], with wide and beautiful eyes⁽¹⁾.
49. (Delicate and pure) as if they were (hidden) eggs (well) preserved.
50. Then they will turn to one another, mutually questioning.
51. A speaker of them will say: “Verily, I had a companion (in the world),
52. Who used to say: “Are you among those who believe (in resurrection after death).

إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿٤٠﴾

أُولَئِكَ لَهُمْ رِزْقٌ مَّعْلُومٌ ﴿٤١﴾

فَوَاكِهَ وَهُمْ مُكْرَمُونَ ﴿٤٢﴾

فِي جَنَّاتِ النَّعِيمِ ﴿٤٣﴾

عَلَى سُرُرٍ مُتَقَابِلِينَ ﴿٤٤﴾

يُطَافُ عَلَيْهِمْ بِكَأْسٍ مِّنْ مَّعِينٍ ﴿٤٥﴾

بَيْضَاءَ لَذَّةٍ لِلشَّارِبِينَ ﴿٤٦﴾

لَا فِيهَا غَوْلٌ وَلَا هُمْ عَنْهَا يُنْزَفُونَ ﴿٤٧﴾

وَعِنْدَهُمْ قَاصِرَاتُ الطَّرْفِ عِينٌ ﴿٤٨﴾

كَأَنَّهُنَّ بَيْضٌ مَّكْنُونٌ ﴿٤٩﴾

فَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ ﴿٥٠﴾

قَالَ قَائِلٌ مِّنْهُمْ إِنِّي كَانَ لِي قَرِينٌ ﴿٥١﴾

يَقُولُ أَأَنتَ لِمَنِ الْمُصَدِّقِينَ ﴿٥٢﴾

(1) (V.37:48) See the footnote of (V.29:64).

53. “(That) when we die and become dust and bones, shall we indeed (be raised up) to receive reward or punishment (according to our deeds)?”
54. (The speaker) said: “Will you look down?”
55. So, he looked down and saw him in the midst of the Fire.
56. He said: “By Allāh! You have nearly ruined me.
57. “Had it not been for the Grace of my Lord, I would certainly have been among those brought forth (to Hell).”
58. (The dwellers of Paradise will say) “Are we then not to die (any more)?
59. Except our first death, and we shall not be punished? (after we have entered Paradise).”
60. Truly, this is the supreme success!
61. For the like of this, let the workers work.
62. Is that (Paradise) better entertainment or the tree of *Zaqqūm* (a horrible tree in Hell)?
63. Truly, We have made it (as) a trial for the *Zālimūn* (polytheists, disbelievers, wrong-doers).
64. Verily, it is a tree that springs out of the bottom of Hell-fire,
65. The shoots of its fruit-stalks are like the heads of *Shayāṭīn* (devils);

أَعْدَا مِتَّنَا وَكُنَّا تُرَابًا وَعِظْمًا أَءِنَّا لَمَدِينُونَ ﴿٥٣﴾

قَالَ هَلْ أَنْتُمْ مُنظِعُونَ ﴿٥٤﴾

فَأَطَّلَعَ فَرَّاهُ فِي سَوَاءِ الْجَحِيمِ ﴿٥٥﴾

قَالَ تَأَلَّهَ إِنْ كِدْتَ لِتُرْدِينَ ﴿٥٦﴾

وَلَوْلَا نِعْمَةُ رَبِّي لَكُنْتُ مِنَ الْمُحْضَرِينَ ﴿٥٧﴾

أَفَمَا نَحْنُ بِمَيِّتِينَ ﴿٥٨﴾

إِلَّا مَوْتَنَا الْأُولَىٰ وَمَا نَحْنُ بِمُعَذَّبِينَ ﴿٥٩﴾

إِنَّ هَذَا لَهُوَ الْفَوْزُ الْعَظِيمُ ﴿٦٠﴾

لِيُمِثِلَ هَذَا فَلَيَعْمَلِ الْعَامِلُونَ ﴿٦١﴾

أَذَلِكَ خَيْرٌ نُزُلًا أَمْ شَجَرَةُ الرَّقُومِ ﴿٦٢﴾

إِنَّا جَعَلْنَاهَا فِتْنَةً لِلظَّالِمِينَ ﴿٦٣﴾

إِنَّهَا شَجَرَةٌ تَخْرُجُ فِي أَصْلِ الْجَحِيمِ ﴿٦٤﴾

ظَلْعُهَا كَأَنَّهُ رُءُوسُ الشَّيَاطِينِ ﴿٦٥﴾

66. Truly, they will eat thereof and fill their bellies therewith.
67. Then, on the top of that, they will be given boiling water to drink, so that it becomes a mixture (of boiling water and *Zaqqūm* in their bellies).
68. Then, thereafter, verily, their return is to the flaming fire of Hell.
69. Verily, they found their fathers on the wrong path;
70. So, they (too) hastened in their footsteps!
71. And indeed most of the men of old went astray before them;
72. And indeed We sent among them warners (Messengers);
73. Then, see what was the end of those who were warned (but heeded not).
74. Except the chosen slaves of Allāh (faithful, obedient, and true believers of Islāmic Monotheism).
75. And indeed Nūḥ (Noah) invoked Us, and We are the Best of those who answer (the request).
76. And We rescued him and his family from the great distress (i.e. drowning),
77. And, his progeny, them We made the survivors (i.e. Shem, Ham and Japheth).
78. And left for him (a goodly remembrance) among the later generations:

فَإِنَّهُمْ لَأَكِلُونَ مِنْهَا فَمَالِئُونَ مِنْهَا
الْبُطُونَ ﴿٦٦﴾

ثُمَّ إِنَّ لَهُمْ عَلَيْهَا لَشَوْبًا مِّنْ حَمِيمٍ ﴿٦٧﴾

ثُمَّ إِنَّ مَرْجِعَهُمْ لَإِلَى الْجَحِيمِ ﴿٦٨﴾

إِنَّهُمْ أَقْبَوُاْ ءَابَاءَهُمْ صَالِينَ ﴿٦٩﴾

فَهُمْ عَلَىٰ ءَأْتَرِهِمْ يُهْرَعُونَ ﴿٧٠﴾

وَلَقَدْ ضَلَّ قَبْلَهُمْ أَكْثَرُ الْأَوَّلِينَ ﴿٧١﴾

وَلَقَدْ أَرْسَلْنَا فِيهِمْ مُّنْذِرِينَ ﴿٧٢﴾

فَأَنْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُنْذَرِينَ ﴿٧٣﴾

إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿٧٤﴾

وَلَقَدْ نَادَيْنَا نُوْحًا فَلَنِعْمَ الْمُجِيبُونَ ﴿٧٥﴾

وَنَجَّيْنَاهُ وَأَهْلَهُ مِنَ الْكَرْبِ الْعَظِيمِ ﴿٧٦﴾

وَجَعَلْنَا ذُرِّيَّتَهُ هُمُ الْبَاقِينَ ﴿٧٧﴾

وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ ﴿٧٨﴾

79. “*Salām* (peace) be upon Nūḥ (Noah) (from Us) among the ‘*Ālamīn* (mankind, jinn and all that exists)!”
80. Verily, thus We reward the *Muḥsinūn* (good-doers)⁽¹⁾.
81. Verily, he [Nūḥ (Noah)] was one of Our believing slaves.
82. Then We drowned the others (disbelievers and polytheists).
83. And, verily, among those who followed his [Nūḥ’s (Noah)] way (Islāmic Monotheism) was Ibrāhīm (Abraham).
84. When he came to his Lord with a pure heart [attached to Allāh Alone and none else, worshipping none but Allāh Alone — true Islāmic Monotheism, pure from the filth of polytheism].
85. When he said to his father and to his people: “What is it that which you worship?”
86. “Is it a falsehood — *ālihah* (gods) other than Allāh — that you desire?”
87. “Then what think you about the Lord of the ‘*Ālamīn* (mankind, jinn, and all that exists)?”
88. Then, he cast a glance at the stars,
89. And he said: “Verily, I am sick⁽²⁾ (with plague). [He did this trick to remain in their temple of idols to destroy them and not to accompany them to the pagan feast].”

سَلَّمَ عَلَيَّ نُوْحٍ فِي الْعَلَمِيْنَ ﴿٧٩﴾

إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِيْنَ ﴿٨٠﴾

إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِيْنَ ﴿٨١﴾

ثُمَّ أَغْرَقْنَا الْآخَرِيْنَ ﴿٨٢﴾

* وَإِنْ مِنْ شَيْعَتِهِ لِإِبْرَاهِيْمَ ﴿٨٣﴾

إِذْ جَاءَ رَبَّهُ بِقَلْبٍ سَلِيْمٍ ﴿٨٤﴾

إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَاذَا تَعْبُدُوْنَ ﴿٨٥﴾

أَفِيْكَأَءَالِهَةٍ دُوْنَ اللَّهِ تُرِيدُوْنَ ﴿٨٦﴾

فَمَا ظَنُّكُمْ بِرَبِّ الْعَلَمِيْنَ ﴿٨٧﴾

فَنظَرَ نَظْرَةً فِي النُّجُوْمِ ﴿٨٨﴾

فَقَالَ إِنِّي سَقِيْمٌ ﴿٨٩﴾

(1) (V.37:80) See verse: V.2:112.

(2) (V.37:89) See the footnote (C) of (V.16:121).

90. So, they turned away from him, and departed (for fear of the disease). فَتَوَلَّوْا عَنْهُ مُدْبِرِينَ ﴿٩٠﴾
91. Then, he turned to their *āliahah* (gods) and said: “Will you not eat (of the offering before you)?” فَرَاعَ إِلَىٰ ءِالِهَتِهِمْ فَقَالَ أَلَا تَأْكُلُونَ ﴿٩١﴾
92. “What is the matter with you that you speak not?” مَا لَكُمْ لَا تَنْطِقُونَ ﴿٩٢﴾
93. Then, he turned upon them, striking (them) with (his) right hand. فَرَاعَ عَلَيْهِمْ صَرْبًا بِالْيَمِينِ ﴿٩٣﴾
94. Then, they (the worshippers of idols) came, towards him, hastening. فَأَقْبَلُوا إِلَيْهِ يَرْفُونَ ﴿٩٤﴾
95. He said: “Worship you that which you (yourselves) carve?” قَالَ أَتَعْبُدُونَ مَا تَنْحِتُونَ ﴿٩٥﴾
96. “While Allāh has created you and what you make!” وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ ﴿٩٦﴾
97. They said: “Build for him a building (it is said that the building was like a furnace) and throw him into the blazing fire!” قَالُوا ابْنُوا لَهُ بُنْيَانًا فَأَلْقُوهُ فِي الْجَحِيمِ ﴿٩٧﴾
98. So, they plotted a plot against him, but We made them the lowest. فَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَسْفَلِينَ ﴿٩٨﴾
99. And he said (after his rescue from the fire): “Verily, I am going to my Lord. He will guide me!” وَقَالَ إِنِّي ذَاهِبٌ إِلَىٰ رَبِّي سَيَهْدِينِ ﴿٩٩﴾
100. “My Lord! Grant me (offspring) from the righteous.” رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ ﴿١٠٠﴾
101. So, We gave him the glad tidings of a forbearing boy. فَبَشِّرْنَهُ بِغُلَامٍ حَلِيمٍ ﴿١٠١﴾
102. And, when he (his son) was old enough to walk with him, he said: “O my son! I have seen in a dream that I am slaughtering you (offering you in sacrifice to Allāh). So see فَلَمَّا بَلَغَ مَعَهُ السَّعَىٰ قَالَ يَا بُنْيَازُ إِنِّي أَرَىٰ فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانظُرْ مَاذَا تَرَىٰ ﴿١٠٢﴾
قَالَ يَا أَبَتِ أَفْعَلْ مَا تُؤْمَرُ سَتَجِدُنِي إِن شَاءَ اللَّهُ مِنَ الصَّارِعِينَ ﴿١٠٣﴾

what you think!” He said: “O my father! Do that which you are commanded, *Inshā’ Allāh* (if Allāh wills), you shall find me of *Aṣ-Ṣābirūn* (the patient).”

103. Then, when they had both submitted themselves (to the Will of Allāh), and he had laid him prostrate on his forehead (or on the side of his forehead for slaughtering);
104. We called out to him: “O Ibrāhīm! (Abraham!)”
105. You have fulfilled the dream!” Verily, thus do We reward the *Muḥsinūn* (good-doers)⁽¹⁾.
106. Verily, that indeed was the manifest trial.
107. And We ransomed him with a great sacrifice (i.e. كبش — a ram);
108. And We left for him (a goodly remembrance) among the later generations.
109. “*Salām* (peace) be upon Ibrāhīm (Abraham)!”
110. Thus indeed do We reward the *Muḥsinūn* (good-doers)⁽²⁾.
111. Verily, he was one of Our believing slaves.
112. And We gave him the glad tidings of Iṣḥāq (Isaac) — a Prophet from the righteous.

فَلَمَّا أَسْلَمَا وَتَلَّهُ لِلْجَبِينِ ﴿١٠٣﴾

وَنَدَيْنَاهُ أَنْ يَا إِبْرَاهِيمُ ﴿١٠٤﴾

قَدْ صَدَّقْتَ الرُّءْيَا إِنَّا كَذَلِكَ نَجْزِي
الْمُحْسِنِينَ ﴿١٠٥﴾

إِنَّ هَذَا لَهُوَّ الْبَلَاءِ الْمُبِينِ ﴿١٠٦﴾

وَفَدَيْنَاهُ بِذَبْحٍ عَظِيمٍ ﴿١٠٧﴾

وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ ﴿١٠٨﴾

سَلَامٌ عَلَىٰ إِبْرَاهِيمَ ﴿١٠٩﴾

كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١١٠﴾

إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿١١١﴾

وَبَشَّرْنَاهُ بِإِسْحَاقَ نَبِيًّا مِّنَ الصَّالِحِينَ ﴿١١٢﴾

(1) (V.37:105) See verse: V.2:112.

(2) (V.37:110) See verse: V.2:112.

113. We blessed him and Ishāq (Isaac).
And of their progeny are (some) that
do right, and some that plainly wrong
themselves.
114. And indeed, We gave Our Grace to
Mūsā (Moses) and Hārūn (Aaron).
115. And We saved them and their people
from the great distress,
116. And helped them, so that they
became the victors;
117. And We gave them the clear
Scripture;
118. And guided them to the Right
Path.
119. And We left for them (a goodly
remembrance) among the later
generations.
120. “*Salām* (peace) be upon Mūsā
(Moses) and Hārūn (Aaron)!”
121. Verily, thus do We reward the
Muḥsinūn (good-doers)⁽¹⁾.
122. Verily, they were two of Our
believing slaves.
123. And verily, Ilyās (Elias) was one of
the Messengers.
124. When he said to his people: “Will
you not fear Allāh?
125. “Will you call upon *Ba’l*
(a well-known idol of his nation
whom they used to worship) and
forsake the Best of creators,

وَبَرَكْنَا عَلَيْهِ وَعَلَىٰ إِسْحَاقَ وَمِن ذُرِّيَّتِهِمَا
مُحْسِنٌ وَظَالِمٌ لِّنَفْسِهِ ۗ مُبِينٌ ﴿١١٣﴾

وَلَقَدْ مَتَنَّا عَلَىٰ مُوسَىٰ وَهَارُونَ ﴿١١٤﴾

وَوَجَّيْنَاهُمَا وَقَوْمَهُمَا مِنَ الْكُرْبِ
الْعَظِيمِ ﴿١١٥﴾

وَنَصَرْنَاهُمْ فَكَانُوا هُمُ الْغَالِبِينَ ﴿١١٦﴾

وَعَاتَيْنَاهُمَا الْكِتَابَ الْمُسْتَبِينَ ﴿١١٧﴾

وَهَدَيْنَاهُمَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿١١٨﴾

وَتَرَكْنَا عَلَيْهِمَا فِي الْأَخْرَبِ ﴿١١٩﴾

سَلَّمَ عَلَىٰ مُوسَىٰ وَهَارُونَ ﴿١٢٠﴾

إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٢١﴾

إِنَّهُمَا مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿١٢٢﴾

وَإِنَّ إِلْيَاسَ لَمِنَ الْمُرْسَلِينَ ﴿١٢٣﴾

إِذْ قَالَ لِقَوْمِهِ ۖ أَلَا تَتَّقُونَ ﴿١٢٤﴾

أَتَدْعُونَ بَعْلًا وَتَذَرُونَ أَحْسَنَ
الْخَالِقِينَ ﴿١٢٥﴾

(1) (V.37:121) See verse: V.2:112.

126. “Allāh, your Lord and the Lord of your forefathers?”
127. But, they denied him [Ilyās (Elias)], so they will certainly be brought forth (to the punishment),
128. Except the chosen slaves of Allāh.
129. And We left for him (a goodly remembrance) among the later generations.
130. “*Salām* (peace) be upon Ilyāsīn (Elias)!”
131. Verily, thus do We reward the *Muḥsinūn* (good-doers)⁽¹⁾.
132. Verily, he was one of Our believing slaves.
133. And verily, Lūṭ (Lot) was one of the Messengers.
134. When We saved him and his family, all,
135. Except an old woman (his wife) who was among those who remained behind.
136. Then, We destroyed the rest (the town of Sodom at the place of the Dead Sea now in Palestine).
137. Verily, you pass by them in the morning
138. And at night; will you not then reflect?
139. And, verily, Yūnus (Jonah) was one of the Messengers.

﴿١٢٦﴾ اللَّهُ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأُولَىٰ

﴿١٢٧﴾ فَكَذَّبُوهُ فَإِنَّهُمْ لَمُحْضَرُونَ

﴿١٢٨﴾ إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ

﴿١٢٩﴾ وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ

﴿١٣٠﴾ سَلَّمَ عَلَىٰ آلِ يَأْسِينَ

﴿١٣١﴾ إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ

﴿١٣٢﴾ إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ

﴿١٣٣﴾ وَإِنَّ لُوطًا لَمِنَ الْمُرْسَلِينَ

﴿١٣٤﴾ إِذْ نَجَّيْنَاهُ وَأَهْلَهُ أَجْمَعِينَ

﴿١٣٥﴾ إِلَّا عَجُوزًا فِي الْغَدِيرِينَ

﴿١٣٦﴾ ثُمَّ دَمَرْنَا الْآخَرِينَ

﴿١٣٧﴾ وَإِنَّكُمْ لَتَمُرُّونَ عَلَيْهِمْ مُصْبِحِينَ

﴿١٣٨﴾ وَيَالَيْلٍ أَفَلَا تَعْقِلُونَ

﴿١٣٩﴾ وَإِنَّ يُونُسَ لَمِنَ الْمُرْسَلِينَ

(1) (V.37:131) See verse: V.2:112.

140. When he ran to the laden ship:
141. Then he (agreed to) cast lots, and he was among the losers.
142. Then a (big) fish swallowed him as he had done an act worthy of blame.
143. Had he not been of them who glorify Allāh,
144. He would have indeed remained inside its belly (the fish) till the Day of Resurrection.
145. But, We cast him forth on the naked shore while he was sick,
146. And We caused a gourd plant to grow over him.
147. And We sent him to a hundred thousand (people) or even more.
148. And they believed; so, We gave them enjoyment for a while.
149. Now ask them (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ): “Are there (only) daughters for your Lord and sons for them?”
150. Or did We create the angels female while they were witnesses?
151. Verily, it is of their falsehood that they (Quraish pagans) say:
152. “Allāh has begotten (offspring—the angels being the daughters of Allāh)?” And, verily, they are liars!
153. Has He (then) chosen daughters rather than sons?

إِذْ أَبَقَ إِلَى الْفُلِّكَ الْمَشْحُونِ ﴿١٤٠﴾

فَسَاهَمَ فَكَانَ مِنَ الْمُدْحَضِينَ ﴿١٤١﴾

فَالْتَقَمَهُ الْخَوْتُ وَهُوَ مُلِيمٌ ﴿١٤٢﴾

فَلَوْلَا أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ ﴿١٤٣﴾

لَكَبَّتْ فِي بَطْنِهِ إِلَى يَوْمِ يُبْعَثُونَ ﴿١٤٤﴾

* فَتَبَدَّنْهُ بِالْعَرَاءِ وَهُوَ سَقِيمٌ ﴿١٤٥﴾

وَأَبْتَأْنَا عَلَيْهِ شَجَرَةً مِّنْ يَقْطِينٍ ﴿١٤٦﴾

وَأَرْسَلْنَاهُ إِلَى مِائَةِ أَلْفٍ أَوْ يَزِيدُونَ ﴿١٤٧﴾

فَعَامَنُوا فَمَتَّعْنَاهُمْ إِلَىٰ حِينٍ ﴿١٤٨﴾

فَأَسْتَفْتِهِمْ أَلرَّبِّكَ الْبَنَاتُ وَالَهُمُ الْبُنُونَ ﴿١٤٩﴾

أَمْ خَلَقْنَا الْمَلَائِكَةَ إِنثًا وَهُمْ شَاهِدُونَ ﴿١٥٠﴾

أَلَا إِنَّهُمْ مِّنْ إِفْكِهِمْ لَيَقُولُونَ ﴿١٥١﴾

وَلَدَ اللَّهُ وَإِنَّهُمْ لَكَاذِبُونَ ﴿١٥٢﴾

أَصْطَفَى الْبَنَاتِ عَلَى الْبَنِينَ ﴿١٥٣﴾

154. What is the matter with you? How do you decide?
155. Will you not then remember?
156. Or is there for you a plain authority?
157. Then bring your Book if you are truthful!
158. And they have invented a kinship between Him and the jinn, but the jinn know well that they have indeed to appear (before Him) (i.e. they will be called to account).
159. Glorified is Allāh! (He is free) from what they attribute to Him!
160. Except the slaves of Allāh, whom He chooses (for His Mercy i.e. true believers of Islāmic Monotheism who do not attribute false things to Allāh).
161. So, verily you (pagans) and those whom you worship (idols)
162. Cannot lead astray [turn away from Him (Allāh) anyone of the believers],
163. Except those who are predestined to burn in Hell!
164. And there is not one of us (angels) but has his known place (or position);
165. And verily, we (angels), we stand in rows (for the prayers as you Muslims stand in rows for your prayers);
166. And verily, we (angels), indeed are those who glorify (Allāh's Praises i.e. perform prayers).

مَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿١٥٤﴾

أَفَلَا تَذَكَّرُونَ ﴿١٥٥﴾

أَمْ لَكُمْ سُلْطَنٌ مُّبِينٌ ﴿١٥٦﴾

فَأْتُوا بِكِتَابِكُمْ إِن كُنْتُمْ صَادِقِينَ ﴿١٥٧﴾

وَجَعَلُوا بَيْنَهُ وَبَيْنَ الْجِنَّةِ نَسَبًا وَلَقَدْ

عَلِمَتِ الْجِنَّةُ إِنَّهُمْ لَمُحْضَرُونَ ﴿١٥٨﴾

سُبْحَانَ اللَّهِ عَمَّا يُصِفُونَ ﴿١٥٩﴾

إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿١٦٠﴾

فَإِنَّكُمْ وَمَا تَعْبُدُونَ ﴿١٦١﴾

مَا أَنْتُمْ عَلَيْهِ بِفِتْنِينَ ﴿١٦٢﴾

إِلَّا مَنْ هُوَ صَالِ الْجَحِيمِ ﴿١٦٣﴾

وَمَا مِنَّا إِلَّا لَهُ مَقَامٌ مَعْلُومٌ ﴿١٦٤﴾

وَإِنَّا لَنَحْنُ الصَّافُونَ ﴿١٦٥﴾

وَإِنَّا لَنَحْنُ الْمُسَبِّحُونَ ﴿١٦٦﴾

167. And indeed they (Arab pagans) used to say:
168. “If we had a reminder as had the men of old (before the coming of Prophet Muḥammad ﷺ as a Messenger of Allāh),
169. “We would have indeed been the chosen slaves of Allāh (true believers of Islāmic Monotheism)!”
170. But (now that the Qur’ān has come) they disbelieve therein (i.e. in the Qur’ān and in Prophet Muḥammad ﷺ, and all that he brought, — the Divine Revelation), so they will come to know!⁽¹⁾
171. And verily, Our Word has gone forth of old for Our slaves, the Messengers,
172. That they verily would be made triumphant,
173. And that Our hosts! they verily would be the victors.
174. So, turn away (O Muḥammad ﷺ) from them for a while,
175. And watch them and they shall see (the punishment)!
176. Do they seek to hasten on Our Torment?
177. Then, when it descends in their courtyard (i.e. near to them), evil will be the morning for those who had been warned!

وَإِنْ كَانُوا لَيَقُولُونَ ﴿١٦٧﴾

لَوْ أَنَّ عِنْدَنَا ذِكْرًا مِنَ الْأَوَّلِينَ ﴿١٦٨﴾

لَكُنَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿١٦٩﴾

فَكَفَرُوا بِهِ فَسَوْفَ يَعْلَمُونَ ﴿١٧٠﴾

وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا الْمُرْسَلِينَ ﴿١٧١﴾

إِنَّهُمْ لَهُمُ الْمَنْصُورُونَ ﴿١٧٢﴾

وَإِنَّ جُنَدَنَا لَهُمُ الْعَلِيلُونَ ﴿١٧٣﴾

فَتَوَلَّ عَنْهُمْ حَتَّىٰ حِينٍ ﴿١٧٤﴾

وَأَبْصُرُهُمْ فَسَوْفَ يُبْصِرُونَ ﴿١٧٥﴾

أَفِعَادِبَانَا يَسْتَعْجِلُونَ ﴿١٧٦﴾

فَإِذَا نَزَلَ بِسَاحَتِهِمْ فَسَاءَ صَبَاحُ الْمُنْذَرِينَ ﴿١٧٧﴾

(1) (V.37:170) See the footnote (A) of (V.3:85).

178. So turn (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)
away from them for a while,
179. And watch and they shall see (the
torment)!
180. Glorified is your Lord, the Lord of
Honour and Power! (He is free) from
what they attribute to Him!
181. And peace be on the Messengers!
182. And all praise and thanks are Allāh's,
the Lord of the 'Ālamīn (mankind,
jinn and all that exists).

وَتَوَلَّ عَنْهُمْ حَتَّىٰ حِينٍ ﴿١٧٨﴾

وَأَبْصَرَ فَسَوْفَ يُبْصَرُونَ ﴿١٧٩﴾

سُبْحٰنَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ ﴿١٨٠﴾

وَسَلَامٌ عَلَى الْمُرْسَلِينَ ﴿١٨١﴾

وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٨٢﴾

(38)
Sūrat Ṣād

سُورَةُ الصَّادِ

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

1. Ṣād. [These letters (Ṣād, etc.) are one of the miracles of the Qur’ān, and none but Allāh (Alone) knows their meanings]. By the Qur’ān full of reminding (explanations and honour for the one who believes in it).
2. Nay, those who disbelieve are in false pride and opposition.
3. How many a generation have We destroyed before them! And they cried out when there was no longer time for escape.
4. And they (Arab pagans) wonder that a warner (Prophet Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) has come to them from among themselves. And the disbelievers say: “This (Prophet Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) is a sorcerer, a liar.
5. “Has he made the *ālihah* (gods) (all) into One *Ilāh* (God — Allāh). Verily, this is a curious thing!”
6. And the leaders among them went about (saying): “Go on, and remain constant to your *ālihah* (gods)! Verily, this is a thing designed (against you)!

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

صَّ وَالْقُرْآنِ ذِي الذِّكْرِ ﴿١﴾

بَلِ الَّذِينَ كَفَرُوا فِي عِزَّةٍ وَشِقَاقٍ ﴿٢﴾

كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِمَّن قَرِنًا فَنَادَوْا
وَلَاتَ حِينَ مَنَاصٍ ﴿٣﴾

وَعَجِبُوا أَنْ جَاءَهُمْ مُنذِرٌ مِنْهُمْ وَقَالَ
الْكَافِرُونَ هَذَا سِحْرٌ كَذَّابٌ ﴿٤﴾

أَجَعَلَ الْآلِهَةَ إِلَهًا وَاحِدًا إِنَّ هَذَا لَشَيْءٌ
عَجَابٌ ﴿٥﴾

وَأَنْظَلْنَا الْمَلَائِكَةَ مِنْهُمْ أَنْ امْشُوا وَاصْبِرُوا
عَلَىٰ آهَاتِكُمْ إِنَّ هَذَا لَشَيْءٌ يُرَادُ ﴿٦﴾

7. “We have not heard (the like) of this in the religion of these later days (i.e. Christianity). This is nothing but an invention! [*Tafsīr Al-Qurṭubī*]
8. “Has the Reminder been sent down to him (alone) from among us?” Nay, but they are in doubt about My Reminder (this Qur’ān)! Nay, but they have not tasted (My) Torment!
9. Or have they the treasures of the Mercy of your Lord, the All-Mighty, the Real Bestower?
10. Or is it that the dominion of the heavens and the earth and all that is between them is theirs? If so, let them ascend up with means (to the heavens)!
11. (As they denied Allāh’s Message) they will be a defeated host like the Confederates of the old times (who were defeated).
12. Before them (were many who) denied (Messengers) — the people of Nūḥ (Noah); and ‘Ād; and Fir’aun (Pharaoh) the man of stakes (with which he used to punish the people),
13. And Thamūd, and the people of Lūṭ (Lot), and the Dwellers of the Wood: such were the Confederates.
14. Not one of them but denied the Messengers; therefore My Torment was justified,
15. And these only wait for a single *Ṣaiḥah* [shout (i.e. the blowing of the Trumpet by the angel *Isrāfīl*)] there will be no pause or ending thereto [till

مَا سَمِعْنَا بِهَذَا فِي الْمِلَّةِ الْآخِرَةِ إِنْ هَذَا إِلَّا اخْتِلَافٌ ﴿٧﴾

أَنْزَلَ عَلَيْهِ الذِّكْرَ مِنْ بَيْنِنَا بَلْ هُمْ فِي شَكٍّ مِنْ ذِكْرِي بَلْ لَمَّا يَدُوقُوا عَذَابِ ﴿٨﴾

أَمْ عِنْدَهُمْ خَزَائِنُ رَحْمَةِ رَبِّكَ الْعَزِيزِ الْوَهَّابِ ﴿٩﴾

أَمْ لَهُمْ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَلْيَرْتَقُوا فِي الْأَسْبَابِ ﴿١٠﴾

جُنُودًا مِثْلِكَ مَهْزُومًا مِنَ الْأَحْزَابِ ﴿١١﴾

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَفِرْعَوْنُ ذُو الْأَوْتَادِ ﴿١٢﴾

وَتَمُودُ وَقَوْمُ لُوطٍ وَأَصْحَابُ لَيْكَةِ أُولَئِكَ الْأَحْزَابُ ﴿١٣﴾

إِنْ كُلُّ إِلَّا كَذَّبَ الرُّسُلَ فَحَقَّ عِقَابِ ﴿١٤﴾

وَمَا يَنْظُرُ هَؤُلَاءِ إِلَّا صَيْحَةً وَاحِدَةً مِمَّا لَهَا مِنْ فَوَاقِ ﴿١٥﴾

everything will perish except Allāh (the only God full of Majesty, Bounty and Honour)].

16. They say: “Our Lord! Hasten to us our Record of good and bad deeds (so that we may see it) before the Day of Reckoning!”
17. Be patient (O Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) of what they say, and remember Our slave Dāwūd (David), endued with power. Verily, he was ever oft-returning in all matters and in repentance (towards Allāh).
18. Verily, We made the mountains glorify Our Praises with him [Dāwūd (David)] at the beginning and the end of the day.
19. And (so did) the birds assembled: all obedient to him [Dāwūd (David)] [i.e. they came and glorified Allāh’s Praises along with him]. (*Tafsīr Al-Qurṭubī*).
20. We made his kingdom strong and gave him *Al-Hikmah* (Prophethood) and sound judgement in speech and decision.
21. And has the news of the litigants reached you? When they climbed over the wall into (his) *Miḥrāb* (a praying place or a private room);
22. When they entered in upon Dāwūd (David), he was terrified of them. They said: “Fear not! (We are) two litigants, one of whom has wronged the other, therefore judge between us with truth, and treat us not with injustice, and guide us to the Right Way.

وَقَالُوا رَبَّنَا عَجِّلْ لَنَا قِطْنَا قَبْلَ يَوْمِ
الْحِسَابِ ﴿١٦﴾

أَصْبِرْ عَلَىٰ مَا يَقُولُونَ وَادْكُرْ عَبْدَنَا
دَاوُدَ ذَا الْأَيْدِ إِنَّهُ أَوَّابٌ ﴿١٧﴾

إِنَّا سَخَّرْنَا الْجِبَالَ مَعَهُ يُسَبِّحْنَ
بِالْعَبَثِيِّ وَالْإِشْرَاقِ ﴿١٨﴾

وَالطَّيْرَ مَحْشُورَةً كُلٌّ لَهُ أَوَّابٌ ﴿١٩﴾

وَشَدَدْنَا مُلْكَهُ وَءَاتَيْنَاهُ الْحِكْمَةَ وَفَضَّلْ
الْحِطَابِ ﴿٢٠﴾

* وَهَلْ أَتَاكَ نَبَأُ الْخَصْمِ إِذْ تَسَوَّرُوا
الْمِحْرَابَ ﴿٢١﴾

إِذْ دَخَلُوا عَلَىٰ دَاوُدَ فَفَزِعَ مِنْهُمْ قَالُوا
لَا تَخَفْ خَصْمَانِ بَغَىٰ بَعْضُنَا عَلَىٰ
بَعْضٍ فَأَخِمْ بَيْنَنَا بِالْحَقِّ وَلَا تَشْطِطْ
وَاهْدِنَا إِلَىٰ سَوَاءِ الصِّرَاطِ ﴿٢٢﴾

23. Verily, this my brother (in religion) has ninety-nine ewes, while I have (only) one ewe, and he says: “Hand it over to me, and he overpowered me in speech.”
24. [Dāwūd (David)] said (immediately without listening to the opponent): “He has wronged you in demanding your ewe in addition to his ewes. And, verily, many partners oppress one another, except those who believe and do righteous good deeds, and they are few.” And Dāwūd (David) guessed that We have tried him and he sought Forgiveness of his Lord, and he fell down prostrate and turned (to Allāh) in repentance.
25. So, We forgave him that, and verily, for him is near access to Us, and a good place of (final) return (Paradise).
26. O Dāwūd (David)! Verily, We have placed you as a successor on the earth; so judge you between men in truth (and justice) and follow not your desire — for it will mislead you from the Path of Allāh. Verily, those who wander astray from the Path of Allāh (shall) have a severe torment, because they forgot the Day of Reckoning.
27. And We created not the heaven and the earth and all that is between them without purpose! That is the consideration of those who disbelieve! Then woe to those who disbelieve (in Islāmic Monotheism) from the Fire!

إِنَّ هَذَا أَخِي لَهُ تِسْعٌ وَتِسْعُونَ نَعْجَةً
وَلِي نَعْجَةٌ وَاحِدَةٌ فَقَالَ أَكْفِلْنِيهَا
وَعَزَّنِي فِي الْخِطَابِ ﴿٢٣﴾

قَالَ لَقَدْ ظَلَمَكَ بِسُؤَالِ نَعَجَتِكَ إِلَى
نِعَاجِهِ وَإِنَّ كَثِيرًا مِّنَ الْخُلَطَاءِ لِيَبْغِيَ
بَعْضُهُمْ عَلَى بَعْضٍ إِلَّا الَّذِينَ ءَامَنُوا
وَعَمِلُوا الصَّالِحَاتِ وَقَلِيلٌ مَّا هُمْ
وَظَنَّ دَاوُدُ أَنَّمَا فَتَنَّاهُ فَاسْتَغْفَرَ رَبَّهُ
وَخَرَّ رَاكِعًا وَأَنَابَ ﴿٢٤﴾

فَعَفَرْنَا لَهُ ذَلِكَ وَإِنَّ لَهُ عِنْدَنَا لَزُلْفَىٰ
وَحُسْنَ مَّكَابٍ ﴿٢٥﴾

يَا دَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ
فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ
الْهَوَىٰ فَيُضِلَّكَ عَن سَبِيلِ اللَّهِ إِنَّ
الَّذِينَ يَضِلُّونَ عَن سَبِيلِ اللَّهِ لَهُمْ
عَذَابٌ شَدِيدٌ بِمَا نَسُوا يَوْمَ الْحِسَابِ ﴿٢٦﴾

وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا
بِطُلًّا ذَلِكَ ظَنُّ الَّذِينَ كَفَرُوا فَوَيْلٌ
لِّلَّذِينَ كَفَرُوا مِنَ النَّارِ ﴿٢٧﴾

28. Shall We treat those who believe (in the Oneness of Allāh — Islāmic Monotheism) and do righteous good deeds as the *Muḥsīdūn* (those who associate partners in worship with Allāh and commit crimes) on earth? Or shall We treat the *Muttaqūn* (the pious — See V.2:2) as the *Fujjār* (criminals, disbelievers, the wicked)?

أَمْ نَجْعَلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
كَالْمُفْسِدِينَ فِي الْأَرْضِ أَمْ نَجْعَلُ الْمُتَّقِينَ
كَالْفُجَّارِ ﴿٢٨﴾

29. (This is) a Book (the Qur’ān) which We have sent down to you, full of blessings, that they may ponder over its Verses, and that men of understanding may remember.

كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا
ءَايَاتِهِ ۖ وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ ﴿٢٩﴾

30. And to Dāwūd (David) We gave Sulaimān (Solomon). How excellent a slave! Verily, he was ever oft-returning in repentance (to Us)!

وَوَهَبْنَا لِدَاوُدَ سُلَيْمَانَ ۗ نِعَمَ الْعَبْدِ إِنَّهُ
رَوَّابٌ ﴿٣٠﴾

31. When there were displayed before him, in the afternoon, well trained horses of the highest breed [for *Jihād* (holy fighting in Allāh’s Cause)].

إِذْ عُرِضَ عَلَيْهِ بِالْعَشِيِّ الصَّافِرَاتُ
الْجِيَادُ ﴿٣١﴾

32. He said: “I did love the good (these horses) instead of remembering my Lord (in my *‘Aṣr* prayer)” till the time was over, and (the sun) had hidden in the veil (of night).

فَقَالَ إِنِّي أَحْبَبْتُ حُبَّ الْخَيْرِ عَن ذِكْرِ
رَبِّي حَتَّى تَوَارَتْ بِالْحِجَابِ ﴿٣٢﴾

33. Then he said “Bring them (horses) back to me.” Then he began to pass his hand over their legs and their necks (till the end of the display).

رُدُّوهُنَّ عَلَيَّ ۖ فَطَفِقَ مَسْحًا بِالسُّوقِ
وَالْأَعْنَاقِ ﴿٣٣﴾

34. And indeed, We did try Sulaimān (Solomon) and We placed on his throne *Jasad* (a devil, so he lost his kingdom for a while) and he did return (to Allāh with obedience and

وَلَقَدْ فَتَنَّا سُلَيْمَانَ ۖ وَأَلْقَيْنَا عَلَى كُرْسِيِّهِ
جَسَدًا ۖ ثُمَّ أَنَابَ ﴿٣٤﴾

in repentance, and to his throne and kingdom by the Grace of Allāh).

35. He said: “My Lord! Forgive me, and bestow upon me a kingdom such as shall not belong to any other after me: Verily, You are the Bestower.”
36. So, We subjected to him the wind; it blew gently by his order whithersoever he willed,
37. And also the *Shayātīn* (devils) from the jinn (including) every kind of builder and diver,
38. And also others bound in fetters.
39. [Allāh said to Sulaimān (Solomon)]: “This is Our gift: so spend you or withhold, no account will be asked (of you).”
40. And verily, for him is near access to Us, and a good (final) return (Paradise).
41. And remember Our slave Ayyūb (Job), when he invoked his Lord (saying): “Verily, *Shaitān* (Satan) has touched me with distress (by ruining my health) and torment (by ruining my wealth)!”
42. (Allāh said to him): “Strike the ground with your foot: This is (a spring of) water to wash in, cool and a (refreshing) drink.”
43. And We gave him (back) his family, and along with them the like thereof, as Mercy from Us, and a Reminder for those who understand.

قَالَ رَبِّ اغْفِرْ لِي وَهَبْ لِي مُلْكًا لَا يَنْبَغِي لِأَحَدٍ مِّنْ بَعْدِي إِنَّكَ أَنْتَ الْوَهَّابُ ﴿٣٥﴾

فَسَخَّرْنَا لَهُ الرِّيحَ تَجْرِي بِأَمْرِهِ رُخَاءً حَيْثُ أَصَابَ ﴿٣٦﴾

وَالشَّيَاطِينَ كُلَّ بَنَّاءٍ وَعَوَّاصٍ ﴿٣٧﴾

وَأَآخِرِينَ مَّقْرِنِينَ فِي الْأَصْفَادِ ﴿٣٨﴾
هَذَا عَطَاؤُنَا فَامْنُنْ أَوْ أَمْسِكْ بِغَيْرِ حِسَابٍ ﴿٣٩﴾

وَإِنَّ لَهُ عِنْدَنَا لَزُلْفَىٰ وَحُسْنَ مَّآبٍ ﴿٤٠﴾

وَأذْكُرْ عَبْدَنَا أَيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَّنِيَ الشَّيْطَانُ بِنُصْبٍ وَعَذَابٍ ﴿٤١﴾

أَرْكُضْ بِرِجْلِكَ هَذَا مُغْتَسَلٌ بَارِدٌ وَشَرَابٌ ﴿٤٢﴾

وَوَهَبْنَا لَهُ إِهْلَهُ وَمِثْلَهُم مَّعَهُمْ رَحْمَةً مِنَّا وَذِكْرَىٰ لِّأُولِي الْأَلْبَابِ ﴿٤٣﴾

44. “And take in your hand a bundle of thin grass and strike therewith (your wife), and break not your oath⁽¹⁾. Truly, We found him patient. How excellent a slave! Verily, he was ever oft-returning in repentance (to Us)!
45. And remember Our slaves, Ibrāhīm (Abraham), Ishāq (Isaac), and Ya‘qūb (Jacob), (all) owners of strength (in worshipping Us) and (also) of religious understanding.
46. Verily, We did choose them by granting them (a good thing, — i.e.) the remembrance of the Home (in the Hereafter and they used to make the people remember it, and also they used to invite the people to obey Allāh and to do good deeds for the Hereafter).
47. And they are with Us, verily, of the chosen and the best!
48. And remember Ismā‘īl (Ishmael), Alyasa‘ (Elisha), and Dhul-Kifl (Isaiah), all are among the best.
49. This is a Reminder. And verily, for the *Muttaqūn* (the pious)⁽²⁾ is a good final return (Paradise),
50. ‘*Adn* (Eden) Paradise (everlasting Gardens), whose doors will be opened for them.

وَحَدِّ بِيَدِكَ ضِعْمًا فَاصْرِبْ بِهِ وَلَا تَحْنَتْ إِنَّآ وَجَدْنَاهُ صَابِرًا نَعِمَ الْعَبْدُ إِنَّهُ رَوَّابٌ ﴿٤٤﴾

وَأَذْكُرْ عِبْدَنَا إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ أُولَى الْأَيْدِي وَالْأَبْصَارِ ﴿٤٥﴾

إِنَّا أَخْلَصْنَاهُمْ بِخَالِصَةٍ ذُكِّرَى الدَّارِ ﴿٤٦﴾

وَإِنَّهُمْ عِنْدَنَا لَمِنَ الْمُصْطَفَيْنَ الْأَخْيَارِ ﴿٤٧﴾

وَأَذْكُرْ إِسْمَاعِيلَ وَالْيَسَعَ وَذَا الْكِفْلِ وَكُلٌّ مِّنَ الْأَخْيَارِ ﴿٤٨﴾

هَذَا ذِكْرٌ وَإِنَّ لِلْمُتَّقِينَ لِحُسْنِ مَّآبٍ ﴿٤٩﴾

جَنَّاتٍ عَدْنٍ مَّفْتَحَةٌ لَهُمْ الْأَبْوَابُ ﴿٥٠﴾

(1) (V.38:44) During the ailment of Ayyūb (Job) عَلَيْهِ السَّلَام, his wife used to beg for him, and Satan told her a word of disbelief to say and she told her husband [Ayyūb (Job)]; so he became angry with her and took an oath to strike her one hundred lashes. So Allah ordered Ayyūb (Job) to fulfil his oath by striking her with the bundle of thin grass. (*Tafsīr Al-Qurtubī*)

(2) (V.38:49) See verse: V.2:2.

51. Therein they will recline; therein they will call for fruits in abundance and drinks;
52. And beside them will be *Qāṣirāt-at-Ṭarf* [chaste females (wives) restraining their glances (desiring none except their husbands)], (and) of equal ages.
53. This it is what you (*Al-Muttaqūn* — the pious)⁽¹⁾ are promised for the Day of Reckoning!
54. (It will be said to them): Verily, this is Our Provision which will never finish.
55. This is so! And for the *Ṭāghūn* (transgressors, the disobedient to Allāh and His Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ — disbelievers in the Oneness of Allāh, criminals) will be an evil final return (Fire).
56. Hell! Where they will burn, and worst (indeed) is that place to rest!
57. This is so! Then let them taste it — a boiling fluid and dirty wound discharges.
58. And other (torments) of similar kind — all together!
59. This is a troop entering with you (in Hell), no welcome for them! Verily, they shall burn in the Fire!
60. They (The followers of the misleaders) will say: “Nay, you (too)! No welcome for you! It is you (misleaders) who brought this upon us

مُتَّكِنِينَ فِيهَا يَدْعُونَ فِيهَا بِفَكَهَةٍ كَثِيرَةٍ
وَشَرَابٍ ﴿٥١﴾

* وَعِنْدَهُمْ قَلْصِرَاتُ الْظَّرْفِ أَثْرَابٌ ﴿٥٢﴾

هَذَا مَا تُوْعَدُونَ لِيَوْمِ الْحِسَابِ ﴿٥٣﴾

إِنَّ هَذَا لَرِزْقُنَا مَا لَهُ مِنْ نَفَادٍ ﴿٥٤﴾

هَذَا وَإِنَّ لِلظَّالِمِينَ لَشَرَّ مَآبٍ ﴿٥٥﴾

جَهَنَّمَ يَصْلَوْنَهَا فَبِئْسَ الْبِهَادُ ﴿٥٦﴾

هَذَا فَلْيَذُوقُوهُ حَمِيمٌ وَعَسَاقُ ﴿٥٧﴾

وَعَاخِرُ مِنْ شَكْلِهِ أَزْوَاجٌ ﴿٥٨﴾

هَذَا فَوْجٌ مُقْتَحِمٌ مَعَكُمْ لَا مَرْحَبًا
بِهِمْ إِنَّهُمْ صَلَّوْا النَّارَ ﴿٥٩﴾

قَالُوا بَلْ أَنْتُمْ لَا مَرْحَبًا بِكُمْ أَنْتُمْ
قَدَّمْتُمُوهُ لَنَا فَبِئْسَ الْقَرَارُ ﴿٦٠﴾

(1) (V.38:53) See verse: V.2:2.

(because you misled us in the world), so evil is this place to stay in!”

61. They will say: “Our Lord! Whoever brought this upon us, add to him a double torment in the Fire!”
62. And they will say: “What is the matter with us that we see not men whom we used to count among the bad ones?”
63. Did we take them as an object of mockery, or have (our) eyes failed to perceive them?”
64. Verily, that is the very truth — the mutual dispute of the people of the Fire!
65. Say (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ): “I am only a warner and there is no *Ilāh* (God) except Allāh (none has the right to be worshipped but Allāh) the One, the Irresistible,
66. “The Lord of the heavens and the earth and all that is between them, the All-Mighty, the Oft-Forgiving.”
67. Say: “That (this Qur’ān) is great news,
68. “From which you turn away!
69. “I had no knowledge of the chiefs (angels) on high when they were disputing and discussing (about the creation of Adam).
70. “Only this has been revealed to me, that I am a plain warner.”
71. (Remember) when your Lord said to the angels: “Truly, I am going to create man from clay”.

قَالُوا رَبَّنَا مَنْ قَدَّمَ لَنَا هَذَا فَزِدْهُ عَذَابًا
ضِعْفًا فِي النَّارِ ﴿٦١﴾

وَقَالُوا مَا لَنَا لَا نَرَى رِجَالًا كُنَّا نَعُدُّهُمْ
مِنَ الْأَشْرَارِ ﴿٦٢﴾

أَتَّخَذْنَاهُمْ سِخْرِيًّا أَمْ زَاغَتْ عَنْهُمْ
الْأَبْصَارُ ﴿٦٣﴾

إِنَّ ذَلِكَ لَحَقٌّ تَخَاصُمُ أَهْلِ النَّارِ ﴿٦٤﴾

قُلْ إِنَّمَا أَنَا مُنذِرٌ وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ
الْوَاحِدُ الْقَهَّارُ ﴿٦٥﴾

رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا
الْعَزِيزُ الْعَفُورُ ﴿٦٦﴾

قُلْ هُوَ نَبَأٌ عَظِيمٌ ﴿٦٧﴾

أَنْتُمْ عَنْهُ مُعْرِضُونَ ﴿٦٨﴾

مَا كَانَ لِي مِنْ عِلْمٍ بِالْمَلَأِ الْأَعْلَى إِذْ
يَخْتَصِمُونَ ﴿٦٩﴾

إِنْ يُوحَىٰ إِلَىٰ إِلَّا أَنْتَ أَنَا نَذِيرٌ مُّبِينٌ ﴿٧٠﴾

إِذْ قَالَ رَبُّكَ لِلْمَلَأِكَةِ إِنِّي خَلِقُ بَشَرًا
مِّن طِينٍ ﴿٧١﴾

72. So, when I have fashioned him and breathed into him (his) soul created by Me, then you fall down prostrate to him.”

فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي
فَقَعُوا لَهُ سَلْجِدِينَ ﴿٧٢﴾

73. So the angels prostrated themselves, all of them:

فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ ﴿٧٣﴾

74. Except *Iblīs* (Satan): he was proud⁽¹⁾ and was one of the disbelievers.

إِلَّا إِبْلِيسَ اسْتَكْبَرَ وَكَانَ مِنَ
الْكَافِرِينَ ﴿٧٤﴾

75. (Allāh) said: “O *Iblīs* (Satan)! What prevents you from prostrating yourself to one whom I have created with Both My Hands⁽²⁾. Are you too proud (to fall prostrate to Adam) or are you one of the high exalted?”

قَالَ يَا إِبْلِيسُ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا
خَلَقْتُ بِإَيْدِيٍّ اسْتَكْبَرْتَ أَمْ كُنْتَ مِنَ
الْعَالِينَ ﴿٧٥﴾

76. [*Iblīs* (Satan)] said: “I am better than him. You created me from fire, and You created him from clay.”

قَالَ أَنَا خَيْرٌ مِنْهُ خَلَقْتَنِي مِنْ نَارٍ
وَخَلَقْتَهُ مِنْ طِينٍ ﴿٧٦﴾

77. (Allāh) said: “Then get out from here; for verily you are outcast.

قَالَ فَأَخْرِجْ مِنْهَا فَإِنَّكَ رَجِيمٌ ﴿٧٧﴾

78. “And verily, My Curse is on you till the Day of Recompense.”

وَإِنَّ عَلَيْنَا لَلْأَلِيمِينَ ﴿٧٨﴾

79. [*Iblīs* (Satan)] said: “My Lord! Give me then respite till the Day the (dead) are resurrected.”

قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ ﴿٧٩﴾

80. (Allāh) said: “Verily, you are of those allowed respite

قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ ﴿٨٠﴾

81. Till the Day of the time appointed.”

إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ ﴿٨١﴾

82. [*Iblīs* (Satan)] said: “By Your Might, then I will surely mislead them all,

قَالَ فَبِعِزَّتِكَ لأُغْوِيَنَّهُمْ أَجْمَعِينَ ﴿٨٢﴾

(1) (V.38:74) See the footnote of (V.22:9).

(2) (V.38:75) See the footnote of (V.3:73).

83. “Except Your chosen slaves amongst them (i.e. faithful, obedient, true believers of Islāmic Monotheism).”
84. (Allāh) said: “The Truth is — and the Truth I say —
85. That I will fill Hell with you [*Iblīs* (Satan)] and those of them (mankind) that follow you, together.”
86. Say (O Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ): “No wage do I ask of you for this (the Qur’ān), nor am I one of the *Mutakallifūn* (those who pretend and fabricate things which do not exist).
87. “It (this Qur’ān) is only a Reminder for all the ‘*Ālamīn* (mankind and jinn).
88. “And you shall certainly know the truth of it after a while”.

إِلَّا عِبَادَكَ مِنْهُمْ الْمُخْلِصِينَ ﴿٨٣﴾

قَالَ فَالْحَقُّ وَالْحَقَّ أَقُولُ ﴿٨٤﴾

لَأَمْلَأَنَّ جَهَنَّمَ مِنْكَ وَمِمَّن تَبِعَكَ مِنْهُمْ
أَجْمَعِينَ ﴿٨٥﴾

قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا
مِنَ الْمُتَكَلِّفِينَ ﴿٨٦﴾

إِنَّ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿٨٧﴾

وَلَتَعْلَمَنَّ نَبَأَهُ بَعْدَ حِينٍ ﴿٨٨﴾

(39)

Sūrat Az-Zumar
(The Groups)

سُورَةُ الزُّمَرِ

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

1. The revelation of this Book (the Qur'ān) is from Allāh, the All-Mighty, the All-Wise.
2. Verily, We have sent down the Book to you (O Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) in truth: So worship Allāh (Alone) by doing religious deeds sincerely for Allāh's sake only.
3. Surely the religion (i.e. the worship and the obedience) is for Allāh only. And those who take *Auliyā'* (protectors, helpers, lords, gods) besides Him (say): "We worship them only that they may bring us near to Allāh." Verily, Allāh will judge between them concerning that wherein they differ. Truly, Allāh guides not him who is a liar, and a disbeliever.
4. Had Allāh willed to take a son (or offspring), He could have chosen whom He willed out of those whom He created. But Glorified is He! (He is above such things). He is Allāh, the One, the Irresistible⁽¹⁾.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ
الْحَكِيمِ ﴿١﴾

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ فَاعْبُدِ
اللَّهَ مُخْلِصًا لَهُ الدِّينَ ﴿٢﴾

أَلَا لِلَّهِ الدِّينُ الْخَالِصُ وَالَّذِينَ اتَّخَذُوا مِنْ
دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا
إِلَى اللَّهِ زُلْفَىٰ إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي
مَا هُمْ فِيهِ يَخْتَلِفُونَ إِنَّ اللَّهَ لَا يَهْدِي
مَنْ هُوَ كَاذِبٌ كَفَّارٌ ﴿٣﴾

لَوْ أَرَادَ اللَّهُ أَنْ يَتَّخِذَ وَلَدًا لَأَصْطَفَىٰ مِمَّا
يَخْلُقُ مَا يَشَاءُ سُبْحَانَهُ هُوَ اللَّهُ الْوَاحِدُ
الْقَهَّارُ ﴿٤﴾

(1) (V.39:4) See the footnote of (V.2:116).

5. He has created the heavens and the earth with truth. He makes the night go in to the day and makes the day go in to the night. And He has subjected the sun and the moon. Each running (on a fixed course) for an appointed term. Verily, He is the All-Mighty, the Oft-Forgiving.
6. He created you (all) from a single person (Adam); then made from him his wife [Hawwā' (Eve)]. And He has sent down for you of cattle eight pairs (of the sheep, two, male and female; of the goats, two, male and female; of the oxen, two, male and female; and of the camels, two, male and female). He creates you in the wombs of your mothers: creation after creation in three veils of darkness. Such is Allāh your Lord. His is the kingdom. *Lā ilāha illā Huwa* (none has the right to be worshipped but He). How then are you turned away?
7. If you disbelieve, then verily, Allāh is not in need of you; He likes not disbelief for His slaves. And if you are grateful (by being believers), He is pleased therewith for you. No bearer of burdens shall bear the burden of another. Then to your Lord is your return, and He will inform you what you used to do. Verily, He is All-Knower of that which is in (men's) breasts.
8. And when some hurt touches man, he cries to his Lord (Allāh Alone), turning to Him in repentance. But

خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ يُكَوِّرُ
الَّيْلَ عَلَى النَّهَارِ وَيُكَوِّرُ النَّهَارَ عَلَى
الَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي
لِأَجَلٍ مُّسَمًّى ۗ أَلَا هُوَ الْعَزِيزُ الْغَفُورُ ﴿٥﴾

خَلَقَكُمْ مِّن نَّفْسٍ وَاحِدَةٍ ثُمَّ جَعَلَ
مِنْهَا زَوْجَهَا وَأَنْزَلَ لَكُمْ مِّنَ الْأَنْعَامِ
ثَمَانِيَةَ أَزْوَاجٍ يَخْلُقُكُمْ فِي بُطُونِ
أُمَّهَاتِكُمْ خَلْقًا مِّن بَعْدِ خَلْقٍ فِي
ثَلَاثِ نَلَّاتٍ ذَٰلِكُمْ اللَّهُ رَبُّكُمْ لَهُ
الْمُلْكُ لَا إِلَهَ إِلَّا هُوَ فَأَنَّى تُصْرَفُونَ ﴿٦﴾

إِن تَكْفُرُوا فَإِنَّ اللَّهَ غَنِيٌّ عَنكُمْ وَلَا
يَرْضَىٰ لِعِبَادِهِ الْكُفْرَ وَإِن تَشْكُرُوا
يَرْضَهُ لَكُمْ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۗ
ثُمَّ إِلَىٰ رَبِّكُمْ مَرْجِعُكُمْ فَيُنَبِّئُكُمْ
بِمَا كُنْتُمْ تَعْمَلُونَ ۗ إِنَّهُ عَلِيمٌ بِذَاتِ
الصُّدُورِ ﴿٧﴾

* وَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَا رَبَّهُ مُنِيبًا
إِلَيْهِ ثُمَّ إِذَا خَوَّلَهُ نِعْمَةً مِّنْهُ نَسِيَ مَا كَانَ

when He bestows a favour upon him from Himself, he forgets that for which he cried for before, and he sets up rivals to Allāh, in order to mislead others from His Path. Say: “Take pleasure in your disbelief for a while: surely you are (one) of the dwellers of the Fire!”

9. Is one who is obedient to Allāh, prostrating himself or standing (in prayer) during the hours of the night, fearing the Hereafter and hoping for the Mercy of his Lord (like one who disbelieves)? Say: “Are those who know equal to those who know not?” It is only men of understanding who will remember (i.e. get a lesson from Allāh’s Signs and Verses).
10. Say (O Muḥammad ﷺ): “O My slaves who believe (in the Oneness of Allāh — Islāmic Monotheism)! Be afraid of your Lord (Allāh) and keep your duty to Him. Good is (the reward) for those who do good in this world, and Allāh’s earth is spacious (so if you cannot worship Allāh at a place, then go to another)! Only those who are patient shall receive their reward in full, without reckoning⁽¹⁾”.
11. Say (O Muḥammad ﷺ): “Verily, I am commanded to worship Allāh (Alone) by obeying Him and doing religious deeds sincerely for His sake only.

يَدْعُوا إِلَيْهِ مِنْ قَبْلُ وَجَعَلَ لِلَّهِ أَنْدَادًا
لِيُضِلَّ عَنْ سَبِيلِهِ ۗ قُلْ تَمَنَّعَ بِكُفْرِكَ
فَلْيَلِإِنَّكَ مِنْ أَصْحَابِ النَّارِ ﴿٨﴾

أَمْ مَنْ هُوَ قَنِيْتُ عَائَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا
يَحْذَرُ الْآخِرَةَ وَيَرْجُوا رَحْمَةَ رَبِّهِ ۗ قُلْ
هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا
يَعْلَمُونَ ۗ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ ﴿٩﴾

قُلْ يَاعِبَادِ الَّذِينَ ءَامَنُوا اتَّقُوا رَبَّكُمْ
لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ
وَأَرْضُ اللَّهِ وَاسِعَةٌ ۗ إِنَّمَا يُوَفَّى الصَّابِرُونَ
أَجْرَهُمْ بِغَيْرِ حِسَابٍ ﴿١٠﴾

قُلْ إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا لَهُ
الَّذِينَ ﴿١١﴾

(1) (V.39:10) See the footnote of (V.16:126).

12. “And I am commanded (this) in order that I may be the first of those who submit themselves to Allāh (in Islām) as Muslims.”
13. Say (O Muḥammad ﷺ):
“Verily, if I disobey my Lord, I am afraid of the torment of a great Day.”
14. Say (O Muḥammad ﷺ):
“Allāh Alone I worship by doing religious deeds sincerely for His sake only (and not to show off, and not to set up rivals with Him in worship.)”
15. So, worship what you like besides Him. Say (O Muḥammad ﷺ):
“The losers are those who will lose themselves and their families on the Day of Resurrection. Verily, that will be a manifest loss!”
16. They shall have coverings of Fire, above them and covering (of Fire) beneath them. With this Allāh does frighten His slaves: “O My slaves, therefore fear Me!”
17. Those who avoid *Aṭ-Ṭaghūt*⁽¹⁾ (false deities) by not worshipping them and turn to Allāh (in repentance), for them are glad tidings; so announce the good news to My slaves —
18. Those who listen to the Word [good advice *Lā ilāha illallāh* — (none has the right to be worshipped but Allāh) and Islāmīc Monotheism] and follow the best thereof (i.e. worship

وَأْمُرْتُ لِأَنَّ أَكُونَ أَوَّلَ الْمُسْلِمِينَ ﴿١٢﴾

قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ
يَوْمٍ عَظِيمٍ ﴿١٣﴾

قُلِ اللَّهُ أَعْبَدُ مُخْلِصًا لَهُ دِينِي ﴿١٤﴾

فَاعْبُدُوا مَا شِئْتُمْ مِّنْ دُونِهِ ۗ قُلْ إِنَّ
الْخَاسِرِينَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ
وَأَهْلِيهِمْ يَوْمَ الْقِيَامَةِ ۗ أَلَا ذَلِكَ هُوَ
الْحُسْرَانُ الْمُبِينُ ﴿١٥﴾

لَهُمْ مِّنْ فَوْقِهِمْ ظُلَلٌ مِّنَ النَّارِ وَمِن
تَحْتِهِمْ ظُلَلٌ ۗ ذَلِكَ يُخَوِّفُ اللَّهُ بِهِ عِبَادَهُ
يَعْبَادٍ فَاتَّقُونِ ﴿١٦﴾

وَالَّذِينَ اجْتَنَبُوا الطَّاغُوتَ أَن يَعْبُدُوهَا
وَأَنَابُوا إِلَى اللَّهِ لَهُمُ الْبُشْرَىٰ ۗ فَبَشِّرْ
عِبَادِ ﴿١٧﴾

الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ ۗ
أُولَٰئِكَ الَّذِينَ هَدَيْنَاهُمْ لِلَّهِ ۗ وَأُولَٰئِكَ هُمُ
أُولُوا الْأَلْبَابِ ﴿١٨﴾

(1) (V.39:17) See the footnote of (V.2:256).

Allāh Alone, repent to Him and avoid *Tāghūt*) those are (the ones) whom Allāh has guided and those are men of understanding⁽¹⁾.

19. Is, then one against whom the Word of punishment is justified (equal to the one who avoids evil)? Will you (O Muḥammad ﷺ) rescue him who is in the Fire?
20. But those who fear their Lord (Allāh) and keep their duty to Him, for them are built lofty rooms, one above another under which rivers flow (i.e. Paradise). (This is) the Promise of Allāh: and Allāh does not fail in (His) Promise.
21. See you not that Allāh sends down water (rain) from the sky, and causes it to penetrate the earth, (and then makes it to spring up) as water-springs, and afterward thereby produces crops of different colours, and afterward they wither and you see them turn yellow; then He makes them dry and broken pieces. Verily, in this is a Reminder for men of understanding.
22. Is he whose breast Allāh has opened to Islām, so that he is in light from His Lord (as he who is a non-Muslim)? So woe to those whose hearts are hardened against remembrance of Allāh! They are in plain error!

أَفَمَنْ حَقَّ عَلَيْهِ كَلِمَةُ الْعَذَابِ أَفَأَنْتَ تُنْقِذُ مَنْ فِي النَّارِ ﴿١٩﴾

لَكِنِ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ غُرَفٌ مِّنْ فَوْقِهَا غُرَفٌ مَّبْنِيَةٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَعَدَّ اللَّهُ لَا يُخْلِفُ اللَّهُ الْمِيعَادَ ﴿٢٠﴾

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَلَكَهُ وَيَنْبِيعُ فِي الْأَرْضِ ثُمَّ يُخْرِجُ بِهِ زَرْعًا مُّخْتَلِفًا أَلْوَانُهُ ثُمَّ يَهِيجُ فَتَرَاهُ مُصْفَرًّا ثُمَّ يَجْعَلُهُ حُطًّا إِنَّ فِي ذَلِكَ لَذِكْرًا لِأُولِي الْأَلْبَابِ ﴿٢١﴾

أَفَمَنْ شَرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلَامِ فَهُوَ عَلَى نُورٍ مِّنْ رَبِّهِ فَوَيْلٌ لِلْقَاسِيَةِ قُلُوبُهُمْ مِّنْ ذِكْرِ اللَّهِ أُولَئِكَ فِي ضَلَالٍ مُّبِينٍ ﴿٢٢﴾

(1) (V.39:18) Like Zaid ibn ‘Amr ibn Nufail, Salmān Al-Fārisī and Abū Dharr Al-Ghifārī رضي الله عنهم. [Tafsīr Al-Qurṭubī, also see the footnote of (V.2:135)]

23. Allāh has sent down the Best Statement, a Book (this Qur'ān), its parts resembling each other (in goodness and truth) (and) oft-repeated. The skins of those who fear their Lord shiver from it (when they recite it or hear it). Then their skin and their heart soften to the remembrance of Allāh. That is the guidance of Allāh. He Guides therewith whom He wills; and whomever Allāh sends astray, for him there is no guide.
24. Is he then, who will confront with his face the awful torment on the Day of Resurrection (as he who enters peacefully in Paradise)? And it will be said to the *Zālimūn* (polytheists and wrong-doers): "Taste what you used to earn!"
25. Those before them denied, and so the torment came on them from directions they perceived not.
26. So, Allāh made them to taste the disgrace in the present life, but greater is the torment of the Hereafter if they only knew!
27. And indeed We have put forth for men, in this Qur'ān every kind of similitude in order that they may remember.
28. An Arabic Qur'ān, without any crookedness (therein) in order that they may avoid all evil which Allāh has ordered them to avoid, fear Him and keep their duty to Him.

اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُتَشَابِهًا
مَثَابًا يَتَّقِي تَفْشَعِرُ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ
رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَىٰ
ذِكْرِ اللَّهِ ذَٰلِكَ هُدَىٰ اللَّهِ يَهْدِي بِهِ
مَنْ يَشَاءُ وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ
هُادٍ ﴿٢٣﴾

أَفَمَنْ يَتَّقِي بِوَجْهِهِ سُوءَ الْعَذَابِ يَوْمَ
الْقِيَامَةِ وَقِيلَ لِلظَّالِمِينَ ذُوقُوا مَا كُنْتُمْ
تَكْسِبُونَ ﴿٢٤﴾

كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ فَأَتْنَهُمُ الْعَذَابُ
مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٢٥﴾

فَإِذَا قَاهُمُ اللَّهُ الْخِزْيَ فِي الْحَيَاةِ الدُّنْيَا
وَالْعَذَابِ الْآخِرَةِ أَكْبَرَ لَوْ كَانُوا
يَعْلَمُونَ ﴿٢٦﴾

وَلَقَدْ صَرَبْنَا لِلنَّاسِ فِي هَٰذَا الْقُرْآنِ مِنْ
كُلِّ مَثَلٍ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٧﴾

قُرْآنًا عَرَبِيًّا غَيْرَ ذِي عِوَجٍ لَعَلَّهُمْ
يَتَّقُونَ ﴿٢٨﴾

29. Allāh puts forth a similitude: a (slave) man belonging to many partners (like those who worship others along with Allāh) disputing with one another, and a (slave) man belonging entirely to one master (like those who worship Allāh Alone). Are those two equal in comparison? All praise and thanks are Allāh's! But most of them know not.
30. Verily, you (O Muḥammad ﷺ) will die, and verily they (too) will die.
31. Then, on the Day of Resurrection, you will be disputing before your Lord.
32. Then, who does more wrong than one who utters a lie against Allāh,⁽¹⁾ and denies the truth [this Qur'ān, the Prophet (Muḥammad ﷺ) and the Islāmic Monotheism] when it comes to him! Is there not in Hell an abode for the disbelievers?
33. And he (Muḥammad ﷺ) who has brought the truth (this Qur'ān and Islāmic Monotheism) and (those who) believed therein (i.e. the true believers of Islāmic Monotheism), those are *Al-Muttaqūn* (the pious)⁽²⁾.
34. They shall have all that they will desire with their Lord. That is the reward of the *Muḥsinūn* (good-doers)⁽³⁾.
35. So that Allāh may expiate from them the evil of what they did and give them the reward, according to the best of what they used to do⁽⁴⁾.

ضَرَبَ اللَّهُ مَثَلًا رَجُلًا فِيهِ شُرَكَاءُ
مُتَشَكِّسُونَ وَرَجُلًا سَلَمًا لِرَجُلٍ هَلْ
يَسْتَوِيَانِ مَثَلًا أَحَدٌ لِلَّهِ بَلْ أَكْثَرُهُمْ
لَا يَعْلَمُونَ ﴿٢٩﴾

إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ ﴿٣٠﴾

ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ عِنْدَ رَبِّكُمْ
تَخْتَصِمُونَ ﴿٣١﴾

* فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ عَلَى اللَّهِ
وَكَذَبَ بِالْصِّدْقِ إِذْ جَاءَهُ أَلَيْسَ فِي
جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ ﴿٣٢﴾

وَالَّذِي جَاءَ بِالصِّدْقِ وَصَدَّقَ بِهِ
أُولَئِكَ هُمُ الْمُتَّقُونَ ﴿٣٣﴾

لَهُمْ مَا يَشَاءُونَ عِنْدَ رَبِّهِمْ ذَلِكَ جَزَاءُ
الْمُحْسِنِينَ ﴿٣٤﴾

لِيُكَفِّرَ اللَّهُ عَنْهُمْ أَسْوَأَ الَّذِي عَمِلُوا
وَيَجْزِيَهُمْ أَجْرَهُمْ بِأَحْسَنِ الَّذِي كَانُوا
يَعْمَلُونَ ﴿٣٥﴾

(1) (V.39:32) See the footnote of (V.2:116).

(2) (V.39:33) See verse: V.2:2.

(3) (V.39:34) See the footnote of (V.9:120).

(4) (V.39:35) See the footnote of (V.9:121).

36. Is not Allāh Sufficient for His slave? Yet they try to frighten you with those (whom they worship) besides Him! And whom Allāh sends astray, for him there will be no guide.
37. And whomsoever Allāh guides, for him there will be no misleader. Is not Allāh All-Mighty, Possessor of Retribution?
38. And verily, if you ask them: “Who created the heavens and the earth?” Surely they will say: “Allāh (has created them).” Say: “Tell me then, the things that you invoke besides Allāh — if Allāh intended some harm for me, could they remove His harm? Or if He (Allāh) intended some mercy for me, could they withhold His Mercy?” Say: “Sufficient for me is Allāh; in Him those who trust (i.e. believers) must put their trust⁽¹⁾”.
39. Say: (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) “O My people! Work according to your way, I am working (according to my way). Then you will come to know
40. “To whom comes a disgracing torment, and on whom descends an everlasting torment.”
41. Verily, We have sent down to you (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) the Book (this Qur’ān) for mankind in truth. So whosoever accepts the guidance, it is only for his ownself, and whosoever goes astray, he goes astray only for his

أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ وَيُخَوِّفُونَكَ
بِالَّذِينَ مِنْ دُونِهِ وَمَنْ يُضِلِلِ اللَّهُ فَمَا
لَهُ مِنْ هَادٍ ﴿٣٦﴾

وَمَنْ يَهْدِ اللَّهُ فَمَا لَهُ مِنْ مُضِلٍّ أَلَيْسَ
اللَّهُ بِعَزِيزٍ ذِي انْتِقَامٍ ﴿٣٧﴾

وَلَيْن سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ
وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ قُلْ أَفَرَأَيْتُمْ مَا
تَدْعُونَ مِنْ دُونِ اللَّهِ إِنْ أَرَادَنِيَ اللَّهُ
بِضَرٍّ هَلْ هُنَّ كَاشِفَاتُ ضَرِّيهِ أَوْ أَرَادَنِي
بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَتُ رَحْمَتِهِ قُلْ
حَسْبِيَ اللَّهُ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ ﴿٣٨﴾

قُلْ يَتَقَوْمِ أَعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنِّي
عَمِلٌ فَسَوْفَ تَعْلَمُونَ ﴿٣٩﴾

مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَحِلُّ عَلَيْهِ
عَذَابٌ مُّقِيمٌ ﴿٤٠﴾

إِنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ لِلنَّاسِ بِالْحَقِّ
فَمَنْ أَهْتَدَىٰ فَلِنَفْسِهِ وَمَنْ ضَلَّ فَإِنَّمَا
يُضِلُّ عَلَيْهَا وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ ﴿٤١﴾

(1) (V.39:38) See the footnote of (V.12:67).

(own) loss. And you (O Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) are not a *Wakīl* (trustee or disposer of affairs, or guardian) over them⁽¹⁾.

42. It is Allāh Who takes away the souls at the time of their death, and those that die not during their sleep. He keeps those (souls) for which He has ordained death and sends the rest for a term appointed. Verily, in this are signs for a people who think deeply.
43. Have they taken (others) as intercessors besides Allāh? Say: “Even if they have power over nothing whatever and have no intelligence?”
44. Say: “To Allāh belongs all intercession. His is the Sovereignty of the heavens and the earth. Then to Him you shall be brought back.”
45. And when Allāh Alone is mentioned, the hearts of those who believe not in the Hereafter are filled with disgust (from the Oneness of Allāh) and when those (whom they obey or worship) besides Him [like all false deities other than Allāh, — it may be a Messenger, an angel, a pious man, a *jinni*, or any other creature even idols, graves of religious people, saints, priests, monks and others.] are mentioned, behold, they rejoice!⁽²⁾

اللَّهُ يَتَوَفَّى الْأَنْفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا فَيُمْسِكُ الَّتِي قَضَىٰ عَلَيْهَا الْمَوْتَ وَيُرْسِلُ الْأُخْرَىٰ إِلَىٰ أَجَلٍ مُّسَمًّى إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٤٢﴾

أَمْ اتَّخَذُوا مِنْ دُونِ اللَّهِ شُفَعَاءَ قُلْ أَوْلُوا كَانُوا لَا يَمْلِكُونَ شَيْئًا وَلَا يَعْقِلُونَ ﴿٤٣﴾

قُلْ لِلَّهِ الشَّفَعَةُ جَمِيعًا لَهُ مُلْكُ السَّمٰوٰتِ وَالْأَرْضِ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿٤٤﴾

وَإِذَا ذُكِرَ اللَّهُ وَحْدَهُ اشْمَأَزَّتْ قُلُوبُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَإِذَا ذُكِرَ الَّذِينَ مِنْ دُونِهِ إِذَا هُمْ يَسْتَبْشِرُونَ ﴿٤٥﴾

(1) (V.39:41) See the footnote of (V.3:85).

(2) (V.39:45) See the footnote of (V.2:165).

46. Say (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ):
“O Allāh! Creator of the heavens and the earth! All-Knower of the *Ghaib* (Unseen) and the seen! You will judge between your slaves about that wherein they used to differ.”
47. And those who did wrong (the polytheists and disbelievers in the Oneness of Allāh), if they had all that is on earth and therewith as much again, they verily, would offer it to ransom themselves therewith on the Day of Resurrection from the evil torment; and there will become apparent to them from Allāh what they had not been reckoning⁽¹⁾.
48. And the evils of that which they earned will become apparent to them, and that which they used to mock at will encircle them.
49. When harm touches man, he calls to Us (for help); then when We have (rescued him from that harm and) changed it into a favour from Us, he says: “Only because of knowledge (that I possess) I obtained it.” Nay, it is only a trial, but most of them know not!
50. Verily, those before them said it, yet (all) that they had earned availed them not.
51. So, the evil results of that which they earned overtook them. And those who did wrong of these [people to whom you (Muḥammad

قُلِ اللَّهُمَّ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ
عَلِمَ الْغَيْبِ وَالشَّهَادَةِ أَنْتَ تَحْكُمُ بَيْنَ
عِبَادِكَ فِي مَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿٤٦﴾

وَلَوْ أَنَّ لِلَّذِينَ ظَلَمُوا مَا فِي الْأَرْضِ جَمِيعًا
وَمِثْلَهُ مَعَهُ لَافْتَدَوْا بِهِ مِنْ سُوءِ
الْعَذَابِ يَوْمَ الْقِيَامَةِ وَبَدَا لَهُمْ مِنَ اللَّهِ
مَا لَمْ يَكُونُوا يَحْتَسِبُونَ ﴿٤٧﴾

وَبَدَا لَهُمْ سَيِّئَاتُ مَا كَسَبُوا وَحَاقَ بِهِمْ
مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٤٨﴾

فَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَانَا ثُمَّ إِذَا
خَوَّلْنَاهُ نِعْمَةً مِنَّا قَالَ إِنَّمَا أُوتِيتُهُ عَلَيَّ
عِلْمٌ بَلْ هِيَ فِتْنَةٌ وَلَئِن كُنَّا لَهُمْ لَآ
يَعْلَمُونَ ﴿٤٩﴾

قَدْ قَالُوا الَّذِينَ مِنْ قَبْلِهِمْ فَمَا أَعْنَى
عَنَّهُمْ مَا كَانُوا يَكْسِبُونَ ﴿٥٠﴾

فَأَصَابَهُمْ سَيِّئَاتُ مَا كَسَبُوا وَالَّذِينَ
ظَلَمُوا مِنْ هَؤُلَاءِ سَيُصِيبُهُمْ سَيِّئَاتُ مَا
كَسَبُوا وَمَا لَهُمْ بِمُعْجِزِينَ ﴿٥١﴾

(1) (V.39:47) See the footnote of (V.3:91).

(صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) have been sent] will also be overtaken by the evil results (torment) for that which they earned; and they will never be able to escape⁽¹⁾.

52. Do they not know that Allāh enlarges the provision for whom He wills, and straitens it (for whom He wills). Verily, in this are signs for a folk who believe!
53. Say: “O ‘*Ibādī* (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allāh: verily, Allāh forgives all sins. Truly He is Oft-Forgiving, Most Merciful⁽²⁾.
54. “And turn in repentance and in obedience with true Faith (Islāmīc Monotheism) to your Lord and submit to Him (in Islām) before the torment comes upon you, (and) then you will not be helped.
55. “And follow the best of that which is sent down to you from your Lord (i.e. this Qur’ān, do what it orders you to do and keep away from what it forbids), before the torment comes on you suddenly while you perceive not!”

أَوْ لَمْ يَعْلَمُوا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٥٢﴾

* قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿٥٣﴾

وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا لَهُ مِن قَبْلِ أَن يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنصَرُونَ ﴿٥٤﴾

وَاتَّبِعُوا أَحْسَنَ مَا أُنزِلَ إِلَيْكُم مِّن رَّبِّكُمْ مِن قَبْلِ أَن يَأْتِيَكُمُ الْعَذَابُ بَغْتَةً وَأَنتُمْ لَا تَشْعُرُونَ ﴿٥٥﴾

(1) (V.39:51) See the footnote of (V.5:90).

(2) (V.39:53):

- a) See the footnote of (V.9:121).
 b) See the footnote of (V.22:27).
 c) See the footnote of (V.25:70).

56. Lest a person should say: “Alas, my grief that I was undutiful to Allāh (i.e. I have not done what Allāh has ordered me to do), and I was indeed among those who mocked [at the truth! i.e. *Lā ilāha illallāh* (none has the right to be worshipped but Allāh), the Qur’ān, and Muḥammad ﷺ and at the faithful believers]
57. Or (lest) he should say: “If only Allāh had guided me, I should indeed have been among the *Muttaqūn* (the pious)”⁽¹⁾
58. Or (lest) he should say when he sees the torment: “If only I had another chance (to return to the world), then I should indeed be among the *Muḥsinūn* (good-doers)”⁽²⁾
59. Yes! Verily, there came to you My *Āyāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) and you denied them, and were proud⁽³⁾ and were among the disbelievers.
60. And on the Day of Resurrection you will see those who lied against Allāh (i.e. attributed to Him sons, partners) — their faces will be blackened. Is there not in Hell an abode for the arrogant?
61. And Allāh will deliver those who are the *Muttaqūn* (the pious)⁽⁴⁾ to their places of success (Paradise). Evil shall touch them not, nor shall they grieve.

أَنْ تَقُولَ نَفْسٌ يَحْسَرْتَنِي عَلَى مَا
فَرَطْتُ فِي جَنبِ اللَّهِ وَإِنْ كُنْتُ لَمِنَ
السَّخِرِينَ ﴿٥٦﴾

أَوْ تَقُولَ لَوْ أَنَّ اللَّهَ هَدَانِي لَكُنْتُ مِنَ
الْمُتَّقِينَ ﴿٥٧﴾

أَوْ تَقُولَ حِينَ تَرَى الْعَذَابَ لَوْ أَنَّ لِي
كَرَّةً فَأَكُونَ مِنَ الْمُحْسِنِينَ ﴿٥٨﴾

بَلَىٰ قَدْ جَاءَتْكَ آيَاتِي فَكَذَّبْتَ بِهَا
وَأَسْتَكْبَرْتَ وَكُنْتَ مِنَ الْكٰفِرِينَ ﴿٥٩﴾

وَيَوْمَ الْقِيَامَةِ تَرَى الَّذِينَ كَذَبُوا عَلَى اللَّهِ
وُجُوهُهُم مُّسْوَدَّةٌ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى
لِّلْمُتَكَبِّرِينَ ﴿٦٠﴾

وَيُنَجِّي اللَّهُ الَّذِينَ اتَّقَوْا بِمَفَازَتِهِمْ لَا
يَمَسُّهُمُ السُّوءُ وَلَا هُمْ يَحْزَنُونَ ﴿٦١﴾

(1) (V.39:57) “*Al-Muttaqūn*” See (V.2:2).

(2) (V.39:58) See (V.2:112).

(3) (V.39:59) See the footnote of (V.22:9).

(4) (V.39:61) “*Al-Muttaqūn*” See (V.2:2).

62. Allāh is the Creator of all things, and He is the *Wakīl* (Trustee, Disposer of affairs, Guardian) over all things.
63. To Him belong the keys of the heavens and the earth. And those who disbelieve in the *Āyāt* (proofs, evidences, verses, signs, revelations, etc.) of Allāh, such are they who will be the losers.
64. Say (O Muḥammad ﷺ to the polytheists): “Do you order me to worship other than Allāh? O you fools!”
65. And indeed it has been revealed to you (O Muḥammad ﷺ), as it was to those (Allāh’s Messengers) before you: “If you join others in worship with Allāh, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers⁽¹⁾”.
66. Nay! But worship Allāh (Alone and none else), and be among the grateful.
67. They made not a just estimate of Allāh such as is due to Him. And on the Day of Resurrection the whole of the earth will be grasped by His Hand⁽²⁾ and the heavens will be rolled up in His Right Hand. Glorified is He, and High is He above all that they associate as partners with Him!

اللَّهُ خَلِيقُ كُلِّ شَيْءٍ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ
وَكَائِلٌ ﴿٦٢﴾

لَهُ مَقَالِيدُ السَّمَوَاتِ وَالْأَرْضِ وَالَّذِينَ
كَفَرُوا بِآيَاتِ اللَّهِ أُولَٰئِكَ هُمُ
الْخَاسِرُونَ ﴿٦٣﴾

قُلْ أَفَعَبَّرَ اللَّهُ تَأْمُرُونِي أَعْبُدُ أَيُّهَا
الْجَاهِلُونَ ﴿٦٤﴾

وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ
لَئِنْ أَشْرَكْتَ لَيَحْبِطَنَّ عَمَلُكَ وَلَتَكُونَنَّ
مِنَ الْخَاسِرِينَ ﴿٦٥﴾

بَلِ اللَّهِ فَاعْبُدْ وَكُنْ مِنَ الشَّاكِرِينَ ﴿٦٦﴾

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ
جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَوَاتُ
مَطْوِيَّاتٌ بِيَمِينِهِ سُبْحَانَهُ وَتَعَالَىٰ عَمَّا
يُشْرَكُونَ ﴿٦٧﴾

(1) (V.39:65):

a) See the footnote of (V.2:165).
b) See the footnote of (V.4:135).

(2) (V.39:67) See the footnote of (V.35:41).

68. And the Trumpet will be blown, and all who are in the heavens and all who are on the earth will swoon away, except him whom Allāh wills. Then it will be blown a second time, and behold, they will be standing, looking on (waiting)⁽¹⁾.
69. And the earth will shine with the light of its Lord (Allāh, when He will come to judge among men): and the Book will be placed (open); and the Prophets and the witnesses will be brought forward; and it will be judged between them with truth, and they will not be wronged.
70. And each person will be paid in full of what he did; and He is Best Aware of what they do.
71. And those who disbelieved will be driven to Hell in groups till, when they reach it, the gates thereof will be opened (suddenly like a prison at the arrival of the prisoners). And its keepers will say, “Did not the Messengers come to you from yourselves, reciting to you the Verses of your Lord, and warning you of

وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَوَاتِ
وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ثُمَّ نُفِخَ
فِيهِ أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ ﴿٦٨﴾

وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا وَوُضِعَ
الْكِتَابُ وَجَاءَ بِالتَّيِّبِينَ وَالشَّهَدَاءِ
وَقُضِيَ بَيْنَهُم بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ ﴿٦٩﴾

وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُوَ أَعْلَمُ
بِمَا يَفْعَلُونَ ﴿٧٠﴾

وَسِيقَ الَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ رُمًّا
حَقًّا إِذَا جَاءُوهَا فَتُحْتَبَأُ أَبْوَابُهَا وَقَالَ
لَهُمْ حَزَنَتُهُمْ أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ
يَتْلُونَ عَلَيْكُمْ آيَاتِ رَبِّكُمْ
وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَذَا قَالُوا
بَلَىٰ وَلَكِن حَقَّتْ كَلِمَةُ الْعَذَابِ عَلَى
الْكَافِرِينَ ﴿٧١﴾

(1) (V.39:68):

- a) Narrated Abū Hurairah رضي الله عنه: The Prophet صلی الله علیه وسلم said, “I will be the first to raise my head after the second blowing of the Trumpet and will see Mūsā (Moses) holding or clinging to the Throne; and I will not know whether he had been in that state all the time or after the blowing of the Trumpet.” (*Ṣaḥīḥ Al-Bukhārī*, Vol.6, *Ḥadīth* No.337).
- b) Narrated Abū Hurairah رضي الله عنه: The Prophet صلی الله علیه وسلم said, “Between the two blowings of the Trumpet there will be forty.” The people said, “O Abū Hurairah! Forty days?” I refused to reply. They said, “Forty years?” I refused to reply. They said, “Forty Months?” I refused to reply and added: Everything of a human body will waste away, perish or decay except the last coccyx bone (of the tail) and from that bone Allah will reconstruct the whole body. (*Ṣaḥīḥ Al-Bukhārī*, Vol.6, *Ḥadīth* No.338).

the Meeting of this Day of yours?” They will say: “Yes,” but the Word of torment has been justified against the disbelievers!⁽¹⁾

72. It will be said (to them): “Enter you the gates of Hell, to abide therein forever. And (indeed) what an evil abode of the arrogant!”
73. And those who kept their duty to their Lord (*Al-Muttaqūn*⁽²⁾) will be led to Paradise in groups, till, when they reach it, and its gates will be opened (before their arrival for their reception) and its keepers will say: *Salāmun ‘Alaikum* (peace be upon you)! You have done well, so enter here to abide therein forever”.
74. And they will say: “All praise and thanks are Allāh’s Who has fulfilled His Promise to us and has made us inherit (this) land. We can dwell in Paradise where we will; how excellent a reward for the (pious, good) workers!”
75. And you will see the angels surrounding the Throne (of Allāh) from all round, glorifying the praises of their Lord (Allāh). And they (all the creatures) will be judged with truth. And it will be said, “All praise and thanks are Allāh’s, the Lord of the ‘*Ālamīn* (mankind, jinn and all that exists)”.

قِيلَ ادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا
فَبِئْسَ مَثْوَى الْمُتَكَبِّرِينَ ﴿٧٢﴾

وَسِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ
زُمُرًا حَتَّى إِذَا جَاءُوهَا وَفُتِحَتْ أَبْوَابُهَا
وَقَالَ لَهُمْ خَزَنَتُهَا سَلِّمٌ عَلَيْكُمْ طِبْتُمْ
فَادْخُلُوهَا خَالِدِينَ ﴿٧٣﴾

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي صَدَقَنَا وَعْدَهُ
وَأَوْرَثَنَا الْأَرْضَ نَتَّبِعُوهُ مِنَ الْجَنَّةِ حَيْثُ
نَشَاءُ فَبِعَمٍّ أَجْرُ الْعَمَلِينَ ﴿٧٤﴾

وَتَرَى الْمَلَائِكَةَ حَافِينَ مِنْ حَوْلِ
الْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَفُضِيَ
بَيْنَهُمْ بِالْحَقِّ وَقِيلَ الْحَمْدُ لِلَّهِ رَبِّ
الْعَالَمِينَ ﴿٧٥﴾

(1) (V.39:71) See the footnote of (V.3:85).

(2) (V.39:73) “*Al-Muttaqūn*” See (V.2:2).

(40)

Sūrat Ghāfir or Al-Mū'min
(The Forgiver or The Believer)

سُورَةُ الْغَافِرِ

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

1. *Hā. Mīm.* [These letters are one of the miracles of the Qur'ān, and none but Allāh (Alone) knows their meanings].
2. The revelation of the Book (this Qur'ān) is from Allāh, the All-Mighty, the All-Knower.
3. The Forgiver of sin, the Acceptor of repentance, the Severe in punishment, the Bestower (of favours). *Lā ilāha illā Huwa* (none has the right to be worshipped but He), to Him is the final return.
4. None disputes the *Āyāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allāh but those who disbelieve. So let not their ability of going about here and there through the land (for their purposes) deceive you (O Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, for their ultimate end will be the Fire of Hell)!
5. The people of Nūh (Noah) and the Confederates after them denied (their Messengers) before these; and every (disbelieving) nation plotted against their Messenger to seize him, and disputed by means of falsehood to refute therewith the truth. So I seized them (with punishment), and how (terrible) was My punishment!

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حَم

تَنْزِيلَ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْعَلِيمِ ﴿٢﴾

غَافِرِ الذَّنْبِ وَقَابِلِ التَّوْبِ شَدِيدِ الْعِقَابِ
ذِي الطَّلَوِّ لَا إِلَهَ إِلَّا هُوَ إِلَهِي الْمَصِيرُ ﴿٣﴾مَا يُجَادِلُ فِي آيَاتِ اللَّهِ إِلَّا الَّذِينَ كَفَرُوا
فَلَا يُغْرَكَ تَقْلِبُهُمْ فِي الْبَلَدِ ﴿٤﴾كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَالْأَحْزَابُ
مِنْ بَعْدِهِمْ وَهَمَّتْ كُلُّ أُمَّةٍ بِرَسُولِهِمْ
لِيَأْخُذُوهُ وَجَدَلُوا بِالْبَاطِلِ لِيُدْحِضُوا بِهِ
الْحَقَّ فَأَخَذْتُهُمْ فَكَيْفَ كَانَ عِقَابِ ﴿٥﴾

6. Thus has the Word of your Lord been justified against those who disbelieved, that they will be the dwellers of the Fire⁽¹⁾.
7. Those (angels) who bear the Throne (of Allāh) and those around it glorify the praises of their Lord, and believe in Him, and ask forgiveness for those who believe (in the Oneness of Allāh) (saying): “Our Lord! You comprehend all things in mercy and knowledge, so forgive those who repent and follow Your Way, and save them from the torment of the blazing Fire!
8. “Our Lord! And make them enter the ‘Adn (Eden) Paradise (everlasting Gardens) which You have promised them — and the righteous among their fathers, their wives, and their offspring! Verily, You are the All-Mighty, the All-Wise.
9. “And save them from (the punishment for what they did of) the sins, and whomsoever You save from (the punishment for what he did of) the sins (i.e. pardon him) that Day, him verily, You have taken into mercy.” And that is the supreme success.
10. Those who disbelieve will be addressed (at the time of entering the Fire): “Allāh’s aversion was greater towards you (in the worldly life when you used to reject the Faith) than your aversion towards one another (now in the Fire of Hell, as you are now

وَكَذَلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى الَّذِينَ
كَفَرُوا أَنَّهُمْ أَصْحَابُ النَّارِ ﴿٦﴾

الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ
يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ
وَيَسْتَغْفِرُونَ لِلَّذِينَ ءَامَنُوا رَبَّنَا وَسِعْتَ
كُلَّ شَيْءٍ رَّحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ تَابُوا
وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ عَذَابَ الْجَحِيمِ ﴿٧﴾

رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتٍ عَدْنٍ الَّتِي
وَعَدْتَهُمْ وَمَنْ صَلَحَ مِنْ ءَابَائِهِمْ
وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ إِنَّكَ أَنْتَ
الْعَزِيزُ الْحَكِيمُ ﴿٨﴾

وَقِهِمُ السَّيِّئَاتِ وَمَنْ تَقِ السَّيِّئَاتِ يَوْمَئِذٍ
فَقَدْ رَحِمْتَهُمْ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٩﴾

إِنَّ الَّذِينَ كَفَرُوا ينادُونَ لَمَقْتُ اللَّهِ
أَكْبَرُ مِنْ مَقْتِكُمْ أَنْفُسَكُمْ إِذْ
تُدْعَوْنَ إِلَى الْإِيمَانِ فَتُكْفَرُونَ ﴿١٠﴾

(1) (V.40:6) See the footnote of (V.3:85).

enemies to one another), when you were called to the Faith but you used to refuse.”

11. They will say: “Our Lord! You have made us to die twice (i.e. we were dead in the loins of our fathers and dead after our life in this world), and You have given us life twice (i.e. life when we were born and life when we are Resurrected)! Now we confess our sins, then is there any way to get out (of the Fire)?” (*Tafsīr Al-Qurṭubī*)
12. (It will be said): “This is because, when Allāh Alone was invoked (in worship) you disbelieved (denied), but when partners were joined to Him, you believed! So the judgement is only with Allāh, the Most High, the Most Great!⁽¹⁾”
13. It is He Who shows you His *Āyāt* (proofs, evidences, lessons, signs, revelations, etc.) and sends down (rain with which grows) provision for you from the sky. And none remembers but those who turn (to Allāh in obedience and) in repentance (by begging His Pardon and by worshipping and obeying Him Alone and none else).
14. So, call you (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and the believers) upon (or invoke) Allāh making (your) worship pure for

قَالُوا رَبَّنَا أَمَتْنَا أَثْنَتَيْنِ وَأَحْيَيْتَنَا أَثْنَتَيْنِ
فَاعْتَرَفْنَا بِذُنُوبِنَا فَهَلْ إِلَى خُرُوجٍ مِّن
سَبِيلٍ ﴿١١﴾

ذَٰلِكُمْ بِأَنَّهُ إِذَا دُعِيَ اللَّهُ وَحْدَهُ كَفَرْتُمْ
وَإِنْ يُشْرَكَ بِهِ تُؤْمِنُونَ فَالْحُكْمُ لِلَّهِ الْعَلِيِّ
الْكَبِيرِ ﴿١٢﴾

هُوَ الَّذِي يُرِيكُمْ آيَاتِهِ وَيُنَزِّل لَكُمْ
مِنَ السَّمَاءِ رِزْقًا وَمَا يَتَذَكَّرُ إِلَّا مَن
يُنِيبُ ﴿١٣﴾

فَادْعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ
الْكَافِرُونَ ﴿١٤﴾

(1) (V.40:12) Narrated ‘Abdullāh رَضِيَ اللَّهُ عَنْهُ: “The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said one statement and I said another. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: ‘Whoever dies while still invoking anything other than Allāh as a rival to Allāh, will enter Hell (Fire).’ And I said, ‘Whoever dies without invoking anything as a rival to Allāh, will enter Paradise.’” (*Ṣaḥīḥ Al-Bukhārī*, Vol. 6, *Ḥadīth* No. 24).

Him (Alone) (by worshipping none but Him and by doing religious deeds sincerely for Allāh's sake only and not to show off and not to set up rivals with Him in worship), however much the disbelievers (in the Oneness of Allāh) may hate (it).

15. (He is Allāh) Owner of High Ranks and Degrees, the Owner of the Throne. He sends the revelation by His Command to any of His slaves He wills, that he (the person who receives revelation) may warn (men) of the Day of Mutual Meeting (i.e. the Day of Resurrection).
16. The Day when they will (all) come out, nothing of them will be hidden from Allāh. Whose is the kingdom this Day? (Allāh Himself will reply to His Question): It is Allāh's, the One, the Irresistible!
17. This Day shall every person be recompensed for what he earned. This Day no injustice (shall be done to anybody). Truly, Allāh is Swift in reckoning.
18. And warn them (O Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) of the Day that is drawing near (i.e. the Day of Resurrection), when the hearts will be choking the throats, and they can neither return them (hearts) to their chests nor can they throw them out. There will be no friend, nor an intercessor for the *Zālimūn* (polytheists and wrong-doers), who could be given heed to.
19. Allāh knows the fraud of the eyes, and all that the breasts conceal.

رَفِيعِ الدَّرَجَاتِ ذُو الْعَرْشِ يُلْقِي الرُّوحَ
مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ
لِيُنذِرَ يَوْمَ التَّلَاقِ ﴿١٥﴾

يَوْمَ هُمْ بَارِزُونَ لَا يَخْفَى عَلَى اللَّهِ مِنْهُمْ
شَيْءٌ لِمَنِ الْمُلْكُ الْيَوْمَ لِلَّهِ الْوَاحِدِ
الْقَهَّارِ ﴿١٦﴾

الْيَوْمَ تُجْزَى كُلُّ نَفْسٍ بِمَا كَسَبَتْ لَا
ظُلْمَ الْيَوْمَ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿١٧﴾

وَأَنْذَرَهُمْ يَوْمَ الْأَرْزَاقِ إِذْ الْقُلُوبُ لَدَى
الْحَنَاجِرِ كَتَّابِينَ مَا لِلظَّالِمِينَ مِنْ
حَمِيمٍ وَلَا شَفِيعٍ يُطَاعُ ﴿١٨﴾

يَعْلَمُ خَائِبَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ ﴿١٩﴾

20. And Allāh judges with truth, while those to whom they invoke besides Him, cannot judge anything. Certainly, Allāh! He is the All-Hearer, the All-Seer.

وَاللَّهُ يَقْضِي بِالْحَقِّ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَقْضُونَ بِشَيْءٍ إِنَّ اللَّهَ هُوَ السَّمِيعُ الْبَصِيرُ ﴿٢٠﴾

21. Have they not travelled in the land and seen what was the end of those who were before them? They were superior to them in strength, and in the traces (which they left) in the land. But Allāh seized them with punishment for their sins. And none had they to protect them from Allāh.

* أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ كَانُوا مِنْ قَبْلِهِمْ كَانُوا هُمْ أَشَدَّ مِنْهُمْ قُوَّةً وَءَانَارًا فِي الْأَرْضِ فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ وَمَا كَانَ لَهُمْ مِنَ اللَّهِ مِنْ وَاقٍ ﴿٢١﴾

22. That was because there came to them their Messengers with clear evidences (proofs and signs) but they disbelieved (in them). So Allāh seized them (with punishment). Verily, He is All-Strong, Severe in punishment.

ذَلِكَ بِأَنَّهُمْ كَانَتْ تَأْتِيهِمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فكَفَرُوا فَأَخَذَهُمُ اللَّهُ إِنَّهُ قَوِيٌّ شَدِيدُ الْعِقَابِ ﴿٢٢﴾

23. And indeed We sent Mūsā (Moses) with Our *Āyāt* (proofs, evidences, verses, lessons, signs, revelations, etc.), and a manifest authority,

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا وَسُلْطَانٍ مُبِينٍ ﴿٢٣﴾

24. To Fir‘aun (Pharaoh), Hāmān and Qārūn (Korah), but they called (him): “A sorcerer, a liar!”

إِلَىٰ فِرْعَوْنَ وَهَامَانَ وَقَارُونَ فَقَالُوا سَاحِرٌ كَذَّابٌ ﴿٢٤﴾

25. Then, when he brought them the Truth from Us, they said: “Kill the sons of those who believe with him and let their women live”; but the plots of disbelievers are nothing but in vain!

فَلَمَّا جَاءَهُمْ بِالْحَقِّ مِنْ عِنْدِنَا قَالُوا أَاقْتُلُوا أَوْلَادَ الَّذِينَ آمَنُوا مَعَهُ وَاسْتَحْيُوا نِسَاءَهُمْ وَمَا كَيْدُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ ﴿٢٥﴾

26. Fir‘aun (Pharaoh) said: “Leave me to kill Mūsā (Moses), and let him call his Lord (to stop me from killing him)! I fear that he may change your religion, or that he may cause mischief to appear in the land!”

وَقَالَ فِرْعَوْنُ ذَرُونِي أَقْتُلْ مُوسَىٰ وَلْيَدْعُ رَبَّهُ إِنِّي أَخَافُ أَنْ يُبَدِّلَ دِينَكُمْ أَوْ أَنْ يُظْهِرَ فِي الْأَرْضِ الْفَسَادَ ﴿٢٦﴾

27. Mūsā (Moses) said: “Verily, I seek refuge in my Lord and your Lord from every arrogant person who believes not in the Day of Reckoning!”
28. And a believing man of Fir‘aun’s (Pharaoh) family, who hid his faith said: “Would you kill a man because he says: My Lord is Allāh, and he has come to you with clear signs (proofs) from your Lord? And if he is a liar, upon him will be (the sin of) his lie; but if he is telling the truth, then some of that (calamity) wherewith he threatens you will befall on you.” Verily, Allāh guides not one who is a *Musrif* (a polytheist, or a murderer who shed blood without a right, or those who commit great sins, oppressor, transgressor), a liar!
29. “O my people! Yours is the kingdom today, you being dominant in the land. But who will save us from the Torment of Allāh, should it befall us?” Fir‘aun (Pharaoh) said: “I show you only that which I see (correct), and I guide you only to the path of right policy!”
30. And he who believed said: “O my people! Verily, I fear for you a fate like that day (of disaster) of the Confederates (of old)!”
31. “Like the fate of the people of Nūh (Noah), and ‘Ād, and Thamūd and those who came after them. And Allāh wills no injustice for (His) slaves.
32. “And, O my people! Verily, I fear for you the Day when there will be mutual calling (between the people of Hell and of Paradise).”

وَقَالَ مُوسَىٰ إِنِّي عُذْتُ بِرَبِّي وَرَبِّكُمْ مِنْ
كُلِّ مُتَكَبِّرٍ لَا يُؤْمِنُ بِيَوْمِ الْحِسَابِ ﴿٢٧﴾

وَقَالَ رَجُلٌ مُؤْمِنٌ مِنْ آلِ فِرْعَوْنَ يَكْتُمُ
إِيمَانَهُ أَتَقْتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ
وَقَدْ جَاءَكُمْ بِالْبَيِّنَاتِ مِنْ رَبِّكُمْ وَإِنْ
يَكُ كَاذِبًا فَعَلَيْهِ كَذِبُهُ وَإِنْ يَكُ صَادِقًا
يُصِيبْكُمْ بَعْضُ الَّذِي يَعِدْكُمْ إِنَّ اللَّهَ
لَا يَهْدِي مَنْ هُوَ مُسْرِفٌ كَذَّابٌ ﴿٢٨﴾

يَقَوْمٍ لَكُمْ الْمُلْكُ الْيَوْمَ ظَاهِرِينَ فِي
الْأَرْضِ فَمَنْ يَنْصُرُنَا مِنْ بَأْسِ اللَّهِ إِنْ
جَاءَنَا قَالَ فِرْعَوْنُ مَا أُرِيكُمْ إِلَّا مَا
أَرَىٰ وَمَا أَهْدِيكُمْ إِلَّا سَبِيلَ الرَّشَادِ ﴿٢٩﴾

وَقَالَ الَّذِينَ ءَامَنُوا يَقَوْمِ إِنِّي أَخَافُ
عَلَيْكُمْ مِثْلَ يَوْمِ الْأَحْزَابِ ﴿٣٠﴾

مِثْلَ دَابِ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَالَّذِينَ مِنْ
بَعْدِهِمْ وَمَا اللَّهُ يُرِيدُ ظَلْمًا لِلْعِبَادِ ﴿٣١﴾

وَيَقَوْمِ إِنِّي أَخَافُ عَلَيْكُمْ يَوْمَ التَّنَادِ ﴿٣٢﴾

33. A Day when you will turn your backs and flee having no protector from Allāh. And whomsoever Allāh sends astray, for him there is no guide.
34. And indeed Yūsuf (Joseph) did come to you, in times gone by, with clear signs, but you ceased not to doubt in that which he did bring to you: till when he died you said: “No Messenger will Allāh send after him.” Thus Allāh leaves astray him who is a *Musrif* (a polytheist, an oppressor, a criminal, a sinner who commits great sins) and *Murtāb* (one who doubts Allāh’s Warning and His Oneness).
35. Those who dispute about the *Āyāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allāh, without any authority that has come to them, it is greatly hateful and disgusting to Allāh and to those who believe. Thus does Allāh seal up the heart of every arrogant, tyrant. (So they cannot guide themselves to the Right Path).
36. And Fir‘aun (Pharaoh) said: “O Hāmān! Build me a tower that I may arrive at the ways —
37. “The ways of the heavens, and I may look upon the *Ilāh* (God) of Mūsā (Moses): But verily, I think him to be a liar.” Thus it was made fair-seeming, in Fir‘aun’s (Pharaoh) eyes, the evil of his deeds, and he was hindered from the (Right) Path; and the plot of Fir‘aun (Pharaoh) led to nothing but loss and destruction (for him).

يَوْمَ تُؤَلَوْنَ مُدْبِرِينَ مَا لَكُمْ مِنَ اللَّهِ
مِنْ عَاصِمٍ وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ
هُادٍ ﴿٣٣﴾

وَلَقَدْ جَاءَكُمْ يُوسُفُ مِنْ قَبْلِ الْبَيِّنَاتِ
فَمَا زُلْتُمْ فِي شَكِّ مِمَّا جَاءَكُمْ بِهِ حَتَّى
إِذَا هَلَكَ قُلْتُمْ لَنْ نَبْعَثَ اللَّهَ مِنْ بَعْدِهِ
رَسُولًا كَذَلِكَ يَضِلُّ اللَّهُ مَنْ هُوَ مُسْرِفٌ
مُرْتَابٌ ﴿٣٤﴾

الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ بِغَيْرِ
سُلْطَانٍ أَتَتْهُمْ كُبْرٌ مَقْنَا عِنْدَ اللَّهِ وَعِنْدَ
الَّذِينَ ءَامَنُوا كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى كُلِّ
قَلْبٍ مُتَكَبِّرٍ جَبَّارٍ ﴿٣٥﴾

وَقَالَ فِرْعَوْنُ يَهْمَنْ أُنْبِي لِي صَرَخًا لَعَلَّ
أُبْلَغُ الْأَسْبَابِ ﴿٣٦﴾

أَسْبَابِ السَّمَوَاتِ فَأَطَّلِعَ إِلَى إِلَهِ مُوسَى
وَإِنِّي لَأَظُنُّهُ كَاذِبًا وَكَذَلِكَ زُيِّنَ لِفِرْعَوْنَ
سُوءَ عَمَلِهِ وَصَدَّ عَنِ السَّبِيلِ وَمَا كَيْدُ
فِرْعَوْنَ إِلَّا فِي تَبَابٍ ﴿٣٧﴾

38. And the man who believed said:
“O my people! Follow me, I will guide you to the way of right conduct [i.e. guide you to Allāh’s religion of Islāmic Monotheism with which Mūsā (Moses) has been sent].
39. “O my people! Truly, this life of the world is nothing but a (quick passing) enjoyment, and verily, the Hereafter that is the home that will remain forever.”
40. “Whosoever does an evil deed, will not be requited except the like thereof; and whosoever does a righteous deed, whether male or female and is a true believer (in the Oneness of Allāh), such will enter Paradise, where they will be provided therein (with all things in abundance) without limit.
41. “And O my people! How is it that I call you to salvation while you call me to the Fire!
42. “You invite me to disbelieve in Allāh (and in His Oneness), and to join partners in worship with Him of which I have no knowledge; and I invite you to the All-Mighty, the Oft-Forgiving!
43. “No doubt you call me to (worship) one who cannot grant (me) my request (or respond to my invocation) in this world or in the Hereafter. And our return will be to Allāh, and *Al-Musrifūn* (i.e. polytheists and arrogant, those who commit great sins, the transgressors of Allāh’s set limits): they shall be the dwellers of the Fire!

وَقَالَ الَّذِي ءَامَنَ يَقَوْمِ اتَّبِعُونِ أَهْدِكُمْ
سَبِيلَ الرَّشَادِ ﴿٣٨﴾

يَقَوْمِ إِنَّمَا هِذِهِ الْحَيَاةُ الدُّنْيَا مَتَّعٌ وَإِنَّ
الْآخِرَةَ هِيَ دَارُ الْقَرَارِ ﴿٣٩﴾

مَنْ عَمِلَ سَيِّئَةً فَلَا يُجْزَى إِلَّا مِثْلَهَا
وَمَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أَنثَىٰ وَهُوَ
مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ يُرْزَقُونَ
فِيهَا بِغَيْرِ حِسَابٍ ﴿٤٠﴾

* وَيَقَوْمِ مَا لِي أَدْعُوكُمْ إِلَى التَّجْوَةِ
وَتَدْعُونَنِي إِلَى النَّارِ ﴿٤١﴾

تَدْعُونَنِي لِأَكْفُرَ بِاللَّهِ وَأَشْرِكَ بِهِ
مَا لَيْسَ لِي بِهِ عِلْمٌ وَأَنَا أَدْعُوكُمْ إِلَى
الْعَزِيزِ الْعَقْبَرِ ﴿٤٢﴾

لَا جَرَمَ أَنَّمَا تَدْعُونَنِي إِلَيْهِ لَيْسَ لَهُ دَعْوَةٌ
فِي الدُّنْيَا وَلَا فِي الْآخِرَةِ وَأَنْ مَرَدَّنَا إِلَى اللَّهِ
وَأَنْ الْمُسْرِفِينَ هُمْ أَصْحَابُ النَّارِ ﴿٤٣﴾

44. “And you will remember what I am telling you, and my affair I leave it to Allāh. Verily, Allāh is the All-Seer of (His) slaves.”
45. So Allāh saved him from the evils that they plotted (against him), while an evil torment encompassed Fir‘aun’s (Pharaoh) people.
46. The Fire, they are exposed to it, morning and afternoon. And on the Day when the Hour will be established (it will be said to the angels): “Cause Fir‘aun’s (Pharaoh) people to enter the severest torment!”
47. And, when they will dispute in the Fire, the weak will say to those who were arrogant: “Verily, we followed you: can you then take from us some portion of the Fire?”
48. Those who were arrogant will say: “We are all (together) in this (Fire)! Verily, Allāh has judged between (His) slaves!”
49. And those in the Fire will say to the keepers (angels) of Hell: “Call upon your Lord to lighten for us the torment for a day!”
50. They will say: “Did there not come to you, your Messengers with (clear) evidences (and signs)?” They will say: “Yes.” They will reply: “Then call (as you like)! And the invocation of the disbelievers is nothing but in vain (as it will not be answered by Allah)!”

فَسَتَذْكُرُونَ مَا أَقُولُ لَكُمْ وَأَفَؤُصُّ^{٤٤}
أَمْرِي إِلَى اللَّهِ إِنَّ اللَّهَ بَصِيرٌ بِالْعِبَادِ

فَوَقَّاهُ اللَّهُ سَيِّئَاتِ مَا مَكَرُوا وَحَاقَ بِآلِ
فِرْعَوْنَ سُوءُ الْعَذَابِ

النَّارِ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا
وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ
أَشَدَّ الْعَذَابِ

وَإِذْ يَتَحَاكَمُونَ فِي النَّارِ فَيَقُولُ الضُّعَفَاءُ
لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ
أَنْتُمْ مُعْتَدُونَ عَنَّا نَصِيبًا مِّنَ النَّارِ

قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا كُلٌّ فِيهَا إِنَّ اللَّهَ
قَدْحَكَمَ بَيْنَ الْعِبَادِ

وَقَالَ الَّذِينَ فِي النَّارِ لِخَزَنَتِ جَهَنَّمَ ادْعُوا
رَبَّكُمْ يُخَفِّفْ عَنَّا يَوْمًا مِّنَ الْعَذَابِ

فَالَوْ أَوْ لَمْ تَكُنْ تَأْتِيكُمْ رُسُلُكُمْ
بِالْبَيِّنَاتِ قَالُوا نَبَلَّيْنَا قَالُوا فَادْعُوا وَمَا
دُعَاؤُا الْكَافِرِينَ إِلَّا فِي ضَلَالٍ

51. Verily, We will indeed make victorious Our Messengers and those who believe (in the Oneness of Allāh — Islāmic Monotheism) in this world's life and on the Day when the witnesses will stand forth, (i.e. Day of Resurrection)—
52. The Day when their excuses will be of no profit to *Zālimūn* (polytheists, wrong-doers and disbelievers in the Oneness of Allāh). Theirs will be the curse, and theirs will be the evil abode (i.e. painful torment in Hell-fire).
53. And, indeed We gave Mūsā (Moses) the guidance, and We caused the Children of Israel to inherit the Scripture [i.e. the Taurāt (Torah)] —
54. A guide and a reminder for men of understanding.
55. So, be patient (O Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). Verily, the Promise of Allāh is true, and ask forgiveness for your fault⁽¹⁾ and glorify the praises of your Lord at the end of the day and at its beginning [it is said that, that means the five compulsory congregational *Ṣalāt* (prayers) or the '*Aṣr* and *Fajr* prayers].
56. Verily, those who dispute about the *Āyāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allāh, without any authority having come to them, there is nothing else

إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ ءَامَنُوا فِي الْحَيَاةِ
الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهُدُ ﴿٥١﴾

يَوْمَ لَا يَنْفَعُ الظَّالِمِينَ مَعَذِرَتُهُمْ وَلَهُمُ
اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ ﴿٥٢﴾

وَلَقَدْ ءَاتَيْنَا مُوسَى الْهُدَى وَأَوْرَثْنَا بَنِي
إِسْرَائِيلَ الْكِتَابَ ﴿٥٣﴾

هُدًى وَذِكْرًا لِأُولِي الْأَلْبَابِ ﴿٥٤﴾

فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَأَسْتَغْفِرُ
لذَنبِكَ وَسَبِّحْ بِحَمْدِ رَبِّكَ بِالْعِشِيِّ
وَالْإِبْكَرِ ﴿٥٥﴾

إِنَّ الَّذِينَ يُجَادِلُونَ فِي ءَايَاتِ اللَّهِ بِعَيْرِ
سُلْطَانٍ أَتَاهُمْ إِنْ فِي صُدُورِهِمْ إِلَّا كِبْرٌ
مَا هُمْ بِبَلِغِيهِ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ هُوَ
السَّمِيعُ الْبَصِيرُ ﴿٥٦﴾

(1) (V.40:55) See the footnote of (V.4:106).

in their breasts except pride [to accept you (Muḥammad ﷺ) as a Messenger of Allāh and to obey you]⁽¹⁾. They will never have it (i.e. Prophethood which Allāh has bestowed upon you). So seek refuge in Allāh (O Muḥammad ﷺ from the arrogant). Verily, it is He Who is the All-Hearer, the All-Seer.

57. The creation of the heavens and the earth is indeed greater than the creation of mankind; yet, most of mankind know not.
58. And not equal are the blind and those who see; nor are (equal) those who believe (in the Oneness of Allāh — Islāmic Monotheism), and do righteous good deeds, and those who do evil. Little do you remember!
59. Verily, the Hour (Day of Judgement) is surely coming, there is no doubt about it, yet, most men believe not.
60. And your Lord said: “Invoke Me, [i.e. believe in My Oneness (Islāmic Monotheism) and ask Me for anything] I will respond to your (invocation). Verily, those who scorn My worship [i.e. do not invoke Me, and do not believe in My Oneness, (Islāmic Monotheism)] they will surely enter Hell in humiliation!”
61. Allāh, it is He Who has made the night for you that you may rest therein and the day for you to see. Truly, Allāh is full of Bounty to mankind; yet, most of mankind give no thanks.

لَخَلْقِ السَّمَوَاتِ وَالْأَرْضِ أَكْبَرُ مِنْ
خَلْقِ النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا
يَعْلَمُونَ ﴿٥٧﴾

وَمَا يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ وَالَّذِينَ
ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَلَا الْمُسِيءُ
قَلِيلًا مَّا تَتَذَكَّرُونَ ﴿٥٨﴾

إِنَّ السَّاعَةَ لَأْتِيَةٌ لَا رَيْبَ فِيهَا وَلَكِنَّ
أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ ﴿٥٩﴾

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ
إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي
سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ﴿٦٠﴾

اللَّهُ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِتَسْكُنُوا
فِيهِ وَالنَّهَارَ مُبْصِرًا إِنَّ اللَّهَ لَذُو فَضْلٍ
عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا
يَشْكُرُونَ ﴿٦١﴾

(1) (V.40:56) See the footnote of (V.3:85).

62. That is Allāh, your Lord, the Creator of all things: *Lā ilāha illā Huwa* (none has the right to be worshipped but He). How then are you turning away (from Allāh, by worshipping others instead of Him)?
63. Thus were turned away those who used to deny the *Āyāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allāh.
64. Allāh, it is He Who has made for you the earth as a dwelling place and the sky as a canopy, and has given you shape and made your shapes good (looking) and has provided you with good things. That is Allāh, your Lord: so Blessed is Allāh, the Lord of the '*Ālamīn* (mankind, jinn and all that exists).
65. He is the Ever Living, *Lā ilāha illā Huwa* (none has the right to be worshipped but He); so invoke Him making your worship pure for Him Alone (by worshipping Him Alone, and none else, and by doing righteous deeds sincerely for Allāh's sake only, and not to show off, and not setting up rivals with Him in worship). All praise and thanks are Allāh's, the Lord of the '*Ālamīn* (mankind, jinn and all that exists).
66. Say (O Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ): "I have been forbidden to worship those whom you worship besides Allāh, since there have come to me evidences from my Lord; and I am commanded to submit (in Islām) to the Lord of the '*Ālamīn* (mankind, jinn and all that exists).

ذَٰلِكُمْ اللَّهُ رَبُّكُمْ خَلِقُ كُلِّ شَيْءٍ لَّا إِلَهَ إِلَّا هُوَ فَاَنَّى تُؤْفَكُونَ ﴿٦٢﴾

كَذَٰلِكَ يُؤْفِكُ الَّذِينَ كَانُوا بِآيَاتِ اللَّهِ يُجْحَدُونَ ﴿٦٣﴾

اللَّهُ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ قَرَارًا
وَالسَّمَاءَ بِنَاءً وَصَوَّرَكُمُ فَأَحْسَنَ صُورَكُمْ
وَرَزَقَكُم مِّنَ الصَّيْبِ ذَٰلِكُمْ اللَّهُ
رَبُّكُمْ فَتَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٦٤﴾

هُوَ الْحَيُّ لَّا إِلَهَ إِلَّا هُوَ فَادْعُوهُ مُخْلِصِينَ
لَهُ الدِّينَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٦٥﴾

* قُلْ إِنِّي نُهِيتُ أَنْ أَعْبُدَ الَّذِينَ تَدْعُونَ
مِن دُونِ اللَّهِ لَمَّا جَاءَنِي الْبَيِّنَاتُ مِنْ
رَبِّي وَأُمِرْتُ أَنْ أُسَلِّمَ لِرَبِّ الْعَالَمِينَ ﴿٦٦﴾

67. It is He, Who has created you (Adam) from dust, then from a *Nuṭfah* [mixed semen drops of male and female sexual discharge (i.e. Adam's offspring)] then from a clot (a piece of coagulated blood), then brings you forth as an infant, then (makes you grow) to reach the age of full strength, and afterwards to be old (men and women) — though some among you die before, — and that you reach an appointed term in order that you may understand⁽¹⁾.
68. It is He Who gives life and causes death. And when He decides upon a thing, He says to it only: “Be!” — and it is.
69. See you not those who dispute about the *Āyāt* (proofs, evidences, lessons, signs, revelations, etc.) of Allāh? How are they turning away [from the truth, (i.e. Islāmic Monotheism to the falsehood (i.e. polytheism)]?
70. Those who deny the Book (this Qur’ān), and that with which We sent Our Messengers (i.e. to worship none but Allāh Alone sincerely, and to reject all false deities and to confess resurrection after the death for recompense) they will come to know (when they will be cast into the Fire of Hell).
71. When iron collars will be rounded over their necks, and the chains, they shall be dragged along,⁽²⁾

هُوَ الَّذِي خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ يُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا أَشُدَّكُمْ ثُمَّ لِتَكُونُوا شُيُوخًا وَمِنْكُمْ مَنْ يُوْتُو قَبْلَ وَتَبْلُغُوا أَجَلًا مُّسَمًّى وَلَعَلَّكُمْ تَعْقِلُونَ ﴿٦٧﴾

هُوَ الَّذِي يُحْيِي وَيُمِيتُ فَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿٦٨﴾

أَلَمْ تَرَ إِلَى الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ أَنِّي بَصُرْتُونَ ﴿٦٩﴾

الَّذِينَ كَذَّبُوا بِآلِكَتَابِ وَبِمَا أَرْسَلْنَا بِهِ رُسُلَنَا فَسَوْفَ يَعْلَمُونَ ﴿٧٠﴾

إِذِ الْأَغْلُلُ فِي أَعْنَاقِهِمْ وَالسَّلْسِلُ يُسْحَبُونَ ﴿٧١﴾

(1) (V.40:67) See the footnote of (V.22:5).

(2) (V.40:71) See the footnote of (V.17:97).

72. In the boiling water, then they will be burned in the Fire⁽¹⁾.
73. Then it will be said to them: “Where are (all) those whom you used to join in worship as partners⁽²⁾”
74. “Besides Allāh”? They will say: “They have vanished from us: Nay, we did not invoke (worship) anything before.” Thus Allāh leads astray the disbelievers⁽³⁾.
75. That was because you had been exulting in the earth without any right (by worshipping others instead of Allāh and by committing crimes), and that you used to rejoice extremely (in your error).
76. Enter the gates of Hell to abide therein forever: and (indeed) what an evil abode of the arrogant!
77. So be patient (O Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ); verily, the Promise of Allāh is true and whether We show you (O Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in this world) some part of what We have promised them, or We cause you to die then still it is to Us they all shall be returned.
78. And, indeed We have sent Messengers before you (O Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ): of some of them We have related to you

فِي الْحَمِيمِ ثُمَّ فِي النَّارِ يُسْجَرُونَ ﴿٧٢﴾

ثُمَّ قِيلَ لَهُمْ أَيْنَ مَا كُنْتُمْ تُشْرِكُونَ ﴿٧٣﴾

مِنْ دُونِ اللَّهِ قَالُوا ضَلُّوا عَنَّا بَلْ لَمْ نَكُنْ نَدْعُوا مِنْ قَبْلُ شَيْئًا كَذَلِكَ يُضِلُّ اللَّهُ الْكَافِرِينَ ﴿٧٤﴾

ذَلِكَ بِمَا كُنْتُمْ تَفْرَحُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَإِذَا كُنْتُمْ تَمْرَحُونَ ﴿٧٥﴾

ادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فَبِئْسَ مَثْوَى الْمُتَكَبِّرِينَ ﴿٧٦﴾

فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَأِمَّا نُرِيَنَّكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ نَتَوَفَّيَنَّكَ فَإِنَّا يُرْجِعُونَ ﴿٧٧﴾

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ مِنْهُمْ مَنْ قَصَصْنَا عَلَيْكَ وَمِنْهُمْ مَنْ لَمْ نَقْصُصْ عَلَيْكَ وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِآيَةٍ

(1) (V.40:72) See the footnote of (V.3:85).

(2) (V.40:73) See the footnote of (V.4:135).

(3) (V.40:74) See the footnote of (V.2:165).

their story⁽¹⁾. And of some We have not related to you their story, and it was not given to any Messenger that he should bring a sign except by the Leave of Allāh. But, when comes the Commandment (i.e. the torment) of Allāh, the matter will be decided with truth, and the followers of falsehood will then lose (every thing).

79. Allāh, it is He Who has made cattle for you, that you may ride on some of them, and of some you eat.
80. And you have (many other) benefits from them, and that you may reach by their means a desire that is in your breasts (i.e. carry your goods, loads, etc.), and on them and on ships you are carried.
81. And He shows you His *Āyāt* (signs and proofs) (of His Oneness in all the above-mentioned things). Which, then of the *Āyāt* (signs and proofs) of Allāh do you deny?
82. Have they not travelled through the earth and seen what was the end of those before them? They were more in number than them and mightier in strength, and in the traces (they have left behind them) in the land; yet all that they used to earn availed them not.

إِلَّا بِإِذْنِ اللَّهِ فَإِذَا جَاءَ أَمْرُ اللَّهِ فُضِيَ
بِالْحَقِّ وَخَسِرَ هُنَالِكَ الْمُبْطِلُونَ ﴿٧٨﴾

اللَّهُ الَّذِي جَعَلَ لَكُمْ الْأَنْعَامَ لِتَرْكَبُوا
مِنْهَا وَمِنْهَا تَأْكُلُونَ ﴿٧٩﴾

وَلَكُمْ فِيهَا مَنَافِعُ وَلِتَبْلُغُوا عَلَيْهَا
حَاجَةً فِي صُدُورِكُمْ وَعَلَيْهَا وَعَلَى الْفُلْكِ
تُحْمَلُونَ ﴿٨٠﴾

وَيُرِيدُكُمْ عَائِتِهِ فَأَيَّ آيَاتِ اللَّهِ
تُنْكِرُونَ ﴿٨١﴾

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ
كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ كَانُوا أَكْثَرَ
مِنْهُمْ وَأَشَدَّ قُوَّةً وَعَآثَارًا فِي الْأَرْضِ فَمَا
أَغْنَى عَنْهُمْ مَا كَانُوا يَكْسِبُونَ ﴿٨٢﴾

(1) (V.40:78) There are many Prophets and Messengers of Allāh. About twenty-five of them are mentioned in the Qur'an; out of these twenty-five, only five are of strong will, namely: Muḥammad ﷺ, Nūḥ (Noah), Ibrāhīm (Abraham), Mūsā (Moses), and 'Īsā (Jesus) — son of Maryam (Mary) عَلَيْهِمُ السَّلَام.

83. Then, when their Messengers came to them with clear proofs, they were glad (and proud) with that which they had of the knowledge (of worldly things). And that at which they used to mock, surrounded them (i.e. the punishment).
84. So, when they saw Our punishment, they said: “We believe in Allāh Alone and reject (all) that we used to associate with Him as (His) partners.
85. Then their Faith (in Islāmic Monotheism) could not avail them when they saw Our punishment. (Like) this has been the way of Allāh in dealing with His slaves. And there the disbelievers lost utterly (when Our Torment covered them).

فَلَمَّا جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ فَرِحُوا
بِمَا عِنْدَهُمْ مِنَ الْعِلْمِ وَحَاقَ بِهِمْ مَا
كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٨٣﴾

فَلَمَّا رَأَوْا بَأْسَنَا قَالُوا آمَنَّا بِاللَّهِ وَحْدَهُ
وَكَفَرْنَا بِمَا كُنَّا بِهِ مُشْرِكِينَ ﴿٨٤﴾

فَلَمْ يَكْ يَنْفَعُهُمْ إِيمَانُهُمْ لَمَّا رَأَوْا بَأْسَنَا
سُنَّتَ اللَّهُ الَّتِي قَدْ خَلَتْ فِي عِبَادِهِ
وَخَسِرَ هُنَالِكَ الْكَافِرُونَ ﴿٨٥﴾

(41)

Sūrat Fuṣṣilat (They are explained in detail)

سُورَةُ الْفُصِّلَاتِ

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

1. *Hā-Mīm*. [These letters are one of the miracles of the Qur’ān, and none but Allāh (Alone) knows their meanings].
2. A revelation from (Allāh), the Most Gracious, the Most Merciful.
3. A Book whereof the Verses are explained in detail — a Qur’ān in Arabic for a people who know.
4. Giving glad tidings [of Paradise to the one who believes in the Oneness of Allāh (i.e. Islāmic Monotheism) and fears Allāh much (abstains from all kinds of sins and evil deeds) and loves Allāh much (performing all kinds of good deeds which He has ordained)], and warning (of punishment in the Hell-fire to the one who disbelieves in the Oneness of Allāh), but most of them turn away, so they hear not.
5. And they say: “Our hearts are under coverings (screened) from that to which you invite us; and in our ears is deafness, and between us and you is a screen: so work you (on your way); verily, we are working (on our way).”

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حَم

تَنْزِيلٌ مِّنَ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾

كِتَابٌ فَصِّلْتُ آيَاتُهُ قُرْءَانًا عَرَبِيًّا

لِقَوْمٍ يَعْلَمُونَ ﴿٢﴾

بَشِيرًا وَنَذِيرًا فَأَعْرَضَ أَكْثَرُهُمْ فَهُمْ لَا

يَسْمَعُونَ ﴿٣﴾

وَقَالُوا قُلُوبُنَا فِي أَكِنَّةٍ مِّمَّا تَدْعُونَا إِلَيْهِ

وَفِي آذَانِنَا وَقْرٌ وَمِنْ بَيْنِنَا وَبَيْنِكَ حِجَابٌ

فَاعْمَلْ إِنَّا عَمِلُونَ ﴿٤﴾

6. Say (O Muḥammad ﷺ): “I am only a human being like you. It is revealed to me that your *Ilāh* (God) is One *Ilāh* (God — Allāh), therefore take Straight Path to Him (with true Faith — Islāmīc Monotheism) and obedience to Him, and seek forgiveness of Him. And woe to *Al-Mushrikūn* (the polytheists, idolaters, disbelievers in the Oneness of Allah).
7. Those who give not the *Zakāt* and they are disbelievers in the Hereafter.
8. Truly, those who believe (in the Oneness of Allāh, and in His Messenger Muḥammad ﷺ — Islāmīc Monotheism) and do righteous good deeds, for them will be an endless reward that will never stop (i.e. Paradise).
9. Say (O Muḥammad ﷺ): “Do you verily disbelieve in Him Who created the earth in two Days? And you set up rivals (in worship) with Him? That is the Lord of the ‘*Ālamīn* (mankind, jinn and all that exists).
10. He placed therein (i.e. the earth) firm mountains from above it, and He blessed it, and measured therein its sustenance (for its dwellers) in four Days equal (i.e. all these four days were equal in the length of time) for all those who ask (about its creation).
11. Then He rose over (*Istawā*) towards the heaven when it was smoke, and said to it and to the earth: “Come both of you willingly or unwillingly.” They both said: “We come willingly.”

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ
 أَنَّمَا إِلَهُكُمُ إِلَهُ وَاحِدٌ فَاسْتَقِيمُوا إِلَيْهِ
 وَاسْتَغْفِرُوهُ ۗ وَوَدَّ لِلْمُشْرِكِينَ ﴿٦﴾

الَّذِينَ لَا يُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ
 كَافِرُونَ ﴿٧﴾

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ
 أَجْرٌ غَيْرُ مَمْنُونٍ ﴿٨﴾

* قُلْ أَتَيْتُكُمْ لَتَكْفُرُونَ بِالَّذِي خَلَقَ
 الْأَرْضَ فِي يَوْمَيْنِ وَتَجْعَلُونَ لَهُ ۗءَ أُنْدَادًا
 ذَٰلِكَ رَبُّ الْعَالَمِينَ ﴿٩﴾

وَجَعَلَ فِيهَا رَوَاسِيَ مِنْ فَوْقِهَا وَبَارَكَ فِيهَا
 وَقَدَّرَ فِيهَا أَقْوَاتَهَا فِي أَرْبَعَةِ أَيَّامٍ سَوَاءً
 لِّلسَّالِبِينَ ﴿١٠﴾

ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ وَهِيَ دُخَانٌ فَقَالَ
 لَهَا وَالْأَرْضِ أُنْتِيَا طَوْعًا أَوْ كَرْهًا قَالَتَا
 أَتَيْنَا طَائِعِينَ ﴿١١﴾

12. Then He completed and finished their creation (as) seven heavens in two Days and He made in each heaven its affair. And We adorned the nearest (lowest) heaven with lamps (stars)⁽¹⁾ to be an adornment as well as to guard (from the devils by using them as missiles against the devils). Such is the Decree of the All-Mighty, the All-Knower.
13. But, if they turn away, then say (O Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ): “I have warned you of a *Ṣā‘iqah* (a destructive awful cry, torment, hit, a thunderbolt) like the *Ṣā‘iqah* which overtook ‘Ād and Thamūd (people).”
14. When the Messengers came to them, from before them and behind them (saying): “Worship none but Allāh”, they said: “If our Lord had so willed, He would surely have sent down angels. So indeed we disbelieve in that with which you have been sent.”
15. As for ‘Ād, they were arrogant in the land without right, and they said: “Who is mightier than us in strength?” See they not that Allāh Who created them was mightier in strength than them. And they used to deny Our *Āyāt* (proofs, evidences, lessons, revelations, etc.)!
16. So, We sent upon them a furious wind in days of evil omen (for them) that We might give them a taste of disgracing torment in this present worldly life. But surely the torment of

فَقَضَلَهُنَّ سَبْعَ سَمَوَاتٍ فِي يَوْمَيْنِ وَأَوْحَىٰ
فِي كُلِّ سَمَاءٍ أَمْرَهَا وَزَيَّنَّا السَّمَاءَ الدُّنْيَا
بِمَصْبِيحٍ وَحِفْظًا ذَلِكَ تَقْدِيرُ الْعَزِيزِ
الْعَلِيمِ ﴿١٢﴾

فَإِنْ أَعْرَضُوا فَقُلْ أَنْذَرْتُكُمْ صَاعِقَةً مِثْلَ
صَاعِقَةِ عَادٍ وَثَمُودَ ﴿١٣﴾

إِذْ جَاءَهُمُ الرُّسُلُ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ
خَلْفِهِمْ أَلَّا تَعْبُدُوا إِلَّا اللَّهَ قَالُوا لَوْ شَاءَ
رَبُّنَا لَأَنْزَلَ مَلَائِكَةً فَإِنَّا بِمَا أُرْسِلْتُمْ بِهِ
كَافِرُونَ ﴿١٤﴾

فَأَمَّا عَادٌ فَاسْتَكْبَرُوا فِي الْأَرْضِ بِغَيْرِ
الْحَقِّ وَقَالُوا مَنْ أَشَدُّ مِنَّا قُوَّةً أَوَلَمْ يَرَوْا
أَنَّ اللَّهَ الَّذِي خَلَقَهُمْ هُوَ أَشَدُّ مِنْهُمْ قُوَّةً
وَكَانُوا بِآيَاتِنَا يَجْحَدُونَ ﴿١٥﴾

فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي أَيَّامٍ
نَحِيسَاتٍ لِيَذِيقَهُمْ عَذَابَ الْخُلْزِيِّ فِي
الْحَيَاةِ الدُّنْيَا وَالْعَذَابُ الْأَخْرَجِيُّ
وَهُمْ لَا يُنصَرُونَ ﴿١٦﴾

(1) (V.41:12) See the footnote of (V.6:97).

the Hereafter will be more disgracing, and they will never be helped.

17. And as for Thamūd, We showed and made clear to them the Path of Truth (Islāmic Monotheism through Our Messenger, i.e. showed them the way of success), but they preferred blindness to guidance; so the *Ṣā'iqah* (a destructive awful cry, torment, hit, a thunderbolt) of disgracing torment seized them because of what they used to earn.
18. And We saved those who believed and used to fear Allāh, keep their duty to Him and avoid evil.
19. And (remember) the Day that the enemies of Allāh will be gathered to the Fire, then they will be driven [(to the Fire), former ones being withheld till their later ones will join them].
20. Till, when they reach it (Hell-fire), their hearing (ears) and their eyes, and their skins will testify against them as to what they used to do.
21. And they will say to their skins, “Why do you testify against us?” They will say: “Allāh has caused us to speak as He causes all things to speak, and He created you the first time, and to Him you are made to return.”
22. And you have not been hiding yourselves (in the world), lest your ears, and your eyes, and your skins should testify against you; but you thought that Allāh knew not much of what you were doing.

وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَىٰ
عَلَى الْهُدَىٰ فَآخَذْتَهُمْ صَٰعِقَةٌ الْعَذَابِ
الْهُونِ بِمَا كَانُوا يَكْسِبُونَ ﴿١٧﴾

وَنَجَّيْنَا الَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ ﴿١٨﴾

وَيَوْمَ يُحْشَرُ أَعْدَاءُ اللَّهِ إِلَى النَّارِ فَهُمْ
يُوزَعُونَ ﴿١٩﴾

حَتَّىٰ إِذَا مَا جَاءُوهَا شَهِدَ عَلَيْهِمْ سَمْعُهُمْ
وَأَبْصَرُهُمْ وَقُلُوبُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿٢٠﴾

وَقَالُوا لَٰجِلُودِهِمْ لِمَ شَهِدْتُمْ عَلَيْنَا قَالُوا
أَنطَقَنَا اللَّهُ الَّذِي أَنطَقَ كُلَّ شَيْءٍ وَهُوَ
خَلَقَكُمْ أَوَّلَ مَرَّةٍ وَإِلَيْهِ تُرْجَعُونَ ﴿٢١﴾

وَمَا كُنْتُمْ تَسْتَتِرُونَ أَن يَشْهَدَ عَلَيْكُمْ
سَمْعُكُمْ وَلَا أَبْصَارُكُمْ وَلَا جُلُودُكُمْ
وَلَكِن ظَنَنْتُمْ أَنَّ اللَّهَ لَا يَعْلَمُ كَثِيرًا
مِمَّا تَعْمَلُونَ ﴿٢٢﴾

23. And that thought of yours which you thought about your Lord, has brought you to destruction; and you have become (this Day) of those utterly lost!
24. Then, if they bear the torment patiently, then the Fire is the home for them, and if they seek to please Allah, yet they are not of those who will ever be allowed to please Allah.
25. And We have assigned for them (devils) intimate companions (in this world), who have made fair-seeming to them, what was before them (evil deeds which they were doing in the present worldly life and disbelief in the Reckoning and the Resurrection) and what was behind them (denial of the matters in the coming life of the Hereafter as regards punishment or reward). And the Word (i.e. the torment) is justified against them as it was justified against those who were among the previous generations of jinn and men that had passed away before them. Indeed they (all) were the losers.
26. And those who disbelieve say: “Listen not to this Qur’ān, and make noise in the midst of its (recitation) that you may overcome”.
27. But surely, We shall cause those who disbelieve to taste a severe torment, and certainly, We shall requite them the worst of what they used to do.

وَذَلِكُمْ ظَنُّكُمُ الَّذِي ظَنَنْتُمْ بِرَبِّكُمْ
أَرَدْنَاكُمْ فَأَصْبَحْتُمْ مِنَ الْخَاسِرِينَ ﴿٢٣﴾

فَإِنْ يَصْبِرُوا فَالنَّارُ مَثْوًى لَهُمْ وَإِنْ يَسْتَعْتِبُوا
فَمَا لَهُمْ مِنَ الْمُعْتَبِينَ ﴿٢٤﴾

* وَقَيَّضْنَا لَهُمْ قُرَنَاءَ فَزَيَّنُوا لَهُمْ مَا بَيْنَ
أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَحَقَّ عَلَيْهِمُ الْقَوْلُ
فِي أَمْرِ قَدْ خَلَتْ مِنْ قَبْلِهِمْ مِنَ الْحِينِ
وَالْإِنْسِ إِنَّهُمْ كَانُوا خَاسِرِينَ ﴿٢٥﴾

وَقَالَ الَّذِينَ كَفَرُوا لَا تَسْمَعُوا لِهَذَا
الْقُرْآنِ وَالْعَوَّا فِيهِ لَعَلَّكُمْ تَعْلَبُونَ ﴿٢٦﴾

فَلَنَذِقَنَ الَّذِينَ كَفَرُوا عَذَابًا شَدِيدًا
وَلَنَجْزِيَنَّهُمْ أَسْوَأَ الَّذِي كَانُوا يَعْمَلُونَ ﴿٢٧﴾

28. That is the recompense of the enemies of Allāh: the Fire. Therein will be for them the eternal home, (deserving) recompense for that they used to deny Our *Āyāt* (proofs, evidences, verses, lessons, signs, revelations, etc.).
29. And those who disbelieve will say: “Our Lord! Show us those among jinn and men who led us astray: that we may crush them under our feet so that they become the lowest.”
30. Verily, those who say: “Our Lord is Allāh (Alone),” and then they stand firm,⁽¹⁾ on them the angels will descend (at the time of their death) (saying): “Fear not, nor grieve! But receive the glad tidings of Paradise which you have been promised!”
31. “We have been your friends in the life of this world and are (so) in the Hereafter. Therein you shall have (all) that your inner-selves desire, and therein you shall have (all) for which you ask.
32. “An entertainment from (Allāh), the Oft-Forgiving, Most Merciful.”
33. And who is better in speech than he who [says: “My Lord is Allāh (believes in His Oneness),” and then stands firm (acts upon His Order), and] invites (men) to Allāh’s (Islāmic Monotheism), and does righteous deeds, and says: “I am one of the Muslims.”

ذَٰلِكَ جَزَاءُ أَعْدَاءِ اللَّهِ النَّارُ لَهُمْ فِيهَا دَارٌ
الْخَالِدَةُ جَزَاءُ بِمَا كَانُوا بِآيَاتِنَا يَجْحَدُونَ ﴿٢٨﴾

وَقَالَ الَّذِينَ كَفَرُوا رَبَّنَا أَرْنَا الَّذِينَ ضَلَّانَا
مِنَ الْجِنَّ وَالْإِنْسِ نَجْعَلُهُمَا تَحْتَ أقدامِنَا
لِيَكُونُوا مِنَ الْأَسْفَلِينَ ﴿٢٩﴾

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَمُوا
تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا
وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ
تُوعَدُونَ ﴿٣٠﴾

نَحْنُ أَوْلِيَاؤُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي
الْآخِرَةِ وَلَكُمْ فِيهَا مَا تَشْتَهَى أَنْفُسُكُمْ
وَلَكُمْ فِيهَا مَا تَدْعُونَ ﴿٣١﴾

نُزُلًا مِّنْ عَفْوَِرٍ رَّحِيمٍ ﴿٣٢﴾

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّن دَعَا إِلَى اللَّهِ وَعَمِلَ
صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ ﴿٣٣﴾

(1) (V.41:30) In Arabic *Istaqāmū*: Stand firm i.e. they followed (really) the religion of Islāmic Monotheism, believed in the Oneness of Allah, and worshipped none but Him (Alone), and performed all that was ordained by Allah (good deeds) and abstained from all that was forbidden by Allah (sins and evil deeds).

34. The good deed and the evil deed cannot be equal. Repel (the evil) with one which is better (i.e. Allāh orders the faithful believers to be patient at the time of anger,⁽¹⁾ and to excuse those who treat them badly) then verily he, between whom and you there was enmity, (will become) as though he was a close friend.
35. But none is granted it (the above quality) except those who are patient — and none is granted it except the owner of the great portion (of happiness in the Hereafter i.e. Paradise and of a high moral character in this world).
36. And if an evil whisper from *Shaiṭān* (Satan) tries to turn you away (from doing good), then seek refuge in Allāh. Verily, He is the All-Hearer, the All-Knower.
37. And from among His Signs are the night and the day, and the sun and the moon. Prostrate yourselves not to the sun nor to the moon, but prostrate yourselves to Allāh Who created them, if you (really) worship Him.
38. But if they are too proud⁽²⁾ (to do so), then there are those who are with your Lord (angels) glorify Him night and day, and never are they tired.

وَلَا تَسْتَوِی الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ
بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ
عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ ﴿٣٤﴾

وَمَا يُلْقِيهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلْقِيهَا
إِلَّا ذُو حِظٍّ عَظِيمٍ ﴿٣٥﴾

وَمَا يَنْزَعُكَ مِنَ الشَّيْطَانِ نَزْعٌ فَاسْتَعِذْ
بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٣٦﴾

وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ
وَالْقَمَرُ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ
وَأَسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِنْ كُنْتُمْ
إِيَّاهُ تَعْبُدُونَ ﴿٣٧﴾

فَإِنْ أَسْتَكْبَرُوا فَالَّذِينَ عِنْدَ رَبِّكَ يُسَبِّحُونَ
لَهُ بِاللَّيْلِ وَالنَّهَارِ وَهُمْ لَا يَسْئَمُونَ ﴿٣٨﴾

(1) (V.41:34) See the footnote of (V.3:134).

(2) (V.41:38): See the footnote of (V.22:9).

39. And among His Signs (is this), that you see the earth barren; but when We send down water (rain) to it, it is stirred to life and growth (of vegetations). Verily, He Who gives it life, surely, is Able to give life to the dead (on the Day of Resurrection). Indeed, He is Able to do all things.
40. Verily, those who turn away from Our *Āyāt* (proofs, evidences, verses, lessons, signs, revelations, etc. by attacking, distorting and denying them) are not hidden from Us. Is he who is cast into the Fire better or he who comes secure on the Day of Resurrection? Do what you will. Verily, He is All-Seer of what you do (this is a severe threat to the disbelievers⁽¹⁾).
41. Verily, those who disbelieved in the Reminder (i.e. the Qur'ān) when it came to them (shall receive the punishment). And verily, it is an honourable well-fortified respected Book (because it is Allāh's Speech, and He has protected it from corruption⁽²⁾).
42. Falsehood cannot come to it from before it or behind it: (it is) sent down by the All-Wise, Worthy of all praise (Allāh عَزَّوَجَلَّ).
43. Nothing is said to you (O Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) except what was said to the Messengers before you. Verily, your Lord is the Possessor of Forgiveness, and (also) the Possessor of Painful Punishment⁽³⁾.

وَمِنْ آيَاتِهِ أَنْ تَرَى الْأَرْضَ خَائِبَةً
فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ
إِنَّ الَّذِي أَحْيَاهَا لَمُحْيِي الْمَوْتَى إِنَّهُ عَلَى
كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٩﴾

إِنَّ الَّذِينَ يُلْحِدُونَ فِي آيَاتِنَا لَا يَخْفُونَ
عَلَيْنَا أَفَمَنْ يُلْقَى فِي النَّارِ خَيْرٌ أَمْ مَنْ
يَأْتِي بآيَاتِنَا يَوْمَ الْقِيَامَةِ أَعْمَلُوا مَا شِئْتُمْ
إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٤٠﴾

إِنَّ الَّذِينَ كَفَرُوا بِالذِّكْرِ لَمَّا جَاءَهُمْ
وَإِنَّهُمْ لَكَاثِبٌ عَزِيزٌ ﴿٤١﴾

لَا يَأْتِيهِ الْبَطْلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ
خَلْفِهِ تَنْزِيلٌ مِنْ حَكِيمٍ حَمِيدٍ ﴿٤٢﴾

مَا يُقَالُ لَكَ إِلَّا مَا قَدْ قِيلَ لِلرُّسُلِ مِنْ
قَبْلِكَ إِنَّ رَبَّكَ لَدُوٌّ مَعْفَرٌ وَذُو عِقَابٍ
أَلِيمٍ ﴿٤٣﴾

(1) (V.41:40) See the footnote of (V.17:97).

(2) (V.41:41) See (V.15:9).

(3) (V.41:43) See the footnote of (V.3:85).

44. And if We had sent this as a Qur’ān in a foreign language (other than Arabic), they would have said: “Why are not its verses explained in detail (in our language)? What! (A Book) not in Arabic and (the Messenger) an Arab?” Say: “It is for those who believe, a guide and a healing. And as for those who disbelieve, there is heaviness (deafness) in their ears, and it (the Qur’ān) is blindness for them. They are those who are called from a place far away (so they neither listen nor understand).”
45. And indeed We gave Mūsā (Moses) the Scripture, but dispute arose therein. And had it not been for a Word that went forth before from your Lord, (the torment would have overtaken them) and the matter would have been settled between them. But truly, they are in grave doubt thereto (i.e. about the Qur’ān). [*Tafsīr Al-Qurṭubī*].
46. Whosoever does righteous good deeds, it is for (the benefit of) his ownself; and whosoever does evil, it is against his ownself. And your Lord is not at all unjust to (His) slaves⁽¹⁾.

وَلَوْ جَعَلْنَاهُ قُرْءَانًا أَعْجَمِيًّا لَقَالُوا لَوْلَا فُصِّلَتْ آيَاتُهُ ۖ أَأَعْجَمِيٌّ وَعَرَبِيٌّ قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى وَشِفَاءٌ ۖ وَالَّذِينَ لَا يُؤْمِنُونَ فِي آذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًّ ۚ أُولَٰئِكَ يُنَادَوْنَ مِن مَّكَانٍ بَعِيدٍ ﴿٤٤﴾

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَآخْتَلَفَ فِيهِ ۚ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ لَقُضِيَ بَيْنَهُمْ وَأَنْهُمْ لَفِي شَكٍّ مِّنْهُ مُرِيبٍ ﴿٤٥﴾

مَنْ عَمِلْ صَالِحًا فَلِنَفْسِهِ ۖ وَمَنْ أَسَاءَ فَعَلَيْهَا ۚ وَمَا رَبُّكَ بِظَلَّامٍ لِّلْعَبِيدِ ﴿٤٦﴾

(1) (V.41:46):

a) See the footnote of (V.6:61).

b) See the footnote of (V.3:85).

c) Narrated Abu Mūsā رضي الله عنه: The Prophet صلى الله عليه وسلم said, “The example of Muslims, Jews and Christians is like the example of a man who employed labourers to work for him from morning till night for specific wages. They worked till mid-day and then said, ‘We do not need your money which you have fixed for us and let whatever we have done be annulled.’ The man said to them, ‘Don’t quit the work, but complete the rest of it and take your full wages.’”

47. To Him (Alone) is referred the knowledge of the Hour⁽¹⁾. No fruit comes out of its sheath, nor does a female conceive nor brings forth (young ones), except by His Knowledge. And on the Day when He will call to them (polytheists) (saying): “Where are My (so-called) partners (whom you did invent)?” They will say: “We inform You that none of us bears witness to it (that they are Your partners)!”
48. And those whom they used to invoke before (in this world) shall disappear from them, and they will perceive that they have no place of refuge (from Allāh’s punishment)⁽²⁾.

﴿إِلَيْهِ يَرُدُّ عِلْمُ السَّاعَةِ وَمَا تَخْرُجُ مِنْ
تَمْرَاتٍ مِنْ أَكْمامِهَا وَمَا تَحْمِلُ مِنْ أُنثَى
وَلَا تَضَعُ إِلَّا بِعِلْمِهِ وَيَوْمَ يُنَادِيهِمْ أَيْنَ
شُرَكَاءِي قَالُوا ءَاذَنْتَكَ مَآمِنًا مِنْ شَهِيدٍ﴾

﴿وَضَلَّ عَنْهُمْ مَآ كَانُوا يَدْعُونَ مِنْ قَبْلُ
وَوَدَّوْا مَا لَهُمْ مِنْ حَاجِبٍ﴾

But they refused and went away (like the Jews who refused to believe in the Message of Jesus ﷺ). The man employed another batch after them and said to them, ‘Complete the rest of the day and yours will be the wages I had fixed for the first batch.’ So, they worked till the time of ‘Aṣr prayer. They said, ‘Let what we have done be annulled and keep the wages you have promised us for yourself!’ The man said to them, ‘Complete the rest of the work, as only a little of the day remains’: but they refused (like the Christians who refused to believe in the Message of Muḥammad ﷺ). Thereafter, he employed another batch to work for the rest of the day and they worked for the rest of the day till the sunset, and they received the wages of the two former batches. So that was the example of these people (Muslims) and the example of this light [Islamic Monotheism, the Qur’ān, the *Sunnah* (legal ways of the Prophet ﷺ) and the guidance which Prophet Muḥammad ﷺ brought] which they have accepted willingly.”* (*Ṣaḥīḥ Al-Bukhārī*, Vol. 3, *Hadīth* No. 471)

- * The Jews refused to believe in the Message of ‘Īsā (Jesus), so all their work was annulled; similarly, the Christians refused to accept the Message of Muḥammad ﷺ and thus their work was annulled too. Such people were not rewarded, because they refused to have true faith for the rest of their lives and died as disbelievers. They should have believed in the latest Message; for their insistence on keeping their old religion deprived them of the reward which they would have got for their previous good deeds achieved before the advent of the new religion. On the other hand, Muslims accepted and believed in all the three Messages and deserved a full reward for their complete surrender to Allāh (*Al-Qastalānī*, Vol. 4, Page 133).

- (1) (V.41:47) See the footnote of (V.7:187).
(2) (V.41:48) See the footnote of (V.2:165).

49. Man (the disbeliever) does not get tired of asking good (things from Allāh); but if an evil touches him, then he gives up all hope and is lost in despair.
50. And truly, if We give him a taste of mercy from Us, after some adversity (severe poverty or disease, etc.) has touched him, he is sure to say: “This is due to my (merit); I think not that the Hour will be established. But if I am brought back to my Lord, surely, there will be for me the best (wealth) with Him. Then, We verily, will show to the disbelievers what they have done, and We shall make them taste a severe torment.
51. And when We show favour to man, he withdraws and turns away; but when evil touches him, then he has recourse to long supplications.
52. Say: “Tell me, if it (the Qur’ān) is from Allāh, and you disbelieve in it? Who is more astray than one who is in opposition far away (from Allāh’s Right Path and His obedience).
53. We will show them Our Signs in the universe, and in their own selves, until it becomes manifest to them that this (the Qur’ān) is the truth. Is it not sufficient in regard to your Lord that He is a Witness over all things?
54. Verily, they are in doubt concerning the Meeting with their Lord? (i.e. Resurrection after their death, and their return to their Lord). Verily, He it is Who is surrounding all things!

لَا يَسْتَمُ الْإِنْسَانُ مِنْ دُعَاءِ الْخَيْرِ وَإِنْ مَسَّهُ الشَّرُّ فَيَسْأَلْ قَنُوطَ ﴿٤٩﴾

وَلَيْنَ أَدْفَعْنَاهُ رَحْمَةً مِنَّا مِنْ بَعْدِ ضَرَاءٍ مَسَّهُ لَيَقُولَنَّ هَذَا لِي وَمَا أَطَّلْتُ السَّاعَةَ قَائِمَةً وَلَيْنَ رُجِعْتُ إِلَىٰ رَبِّي إِنْ لِي عِنْدَهُ لِلْحُسْنَىٰ فَلَنُنَبِّئَنَّ الَّذِينَ كَفَرُوا بِمَا عَمِلُوا وَلَنُذِيقَنَّهُمْ مِنْ عَذَابٍ غَلِيظٍ ﴿٥٠﴾

وَإِذَا أَنْعَمْنَا عَلَىٰ الْإِنْسَانِ أَعْرَضَ وَتَوَّجَّاهُ بِنَافِئِهِ وَإِذَا مَسَّهُ الشَّرُّ فَدُوعَاءٍ عَرِيضٍ ﴿٥١﴾

قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنْ عِنْدِ اللَّهِ ثُمَّ كَفَرْتُمْ بِهِ مَنْ أَضَلُّ مِمَّنْ هُوَ فِي شِقَاقٍ بَعِيدٍ ﴿٥٢﴾

سَرُبِهِمْ عَابِتَاتِنَا فِي الْأَفَاقِ وَفِي أَنْفُسِهِمْ حَتَّىٰ يَتَّبِعَنَّهُمْ أَنَّهُ الْحَقُّ أَوْ لَمْ يَكْفِ بِرَبِّكَ أَنَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ﴿٥٣﴾

أَلَا إِنَّهُمْ فِي مِرْيَةٍ مِّن لِّقَاءِ رَبِّهِمْ أَلَا إِنَّهُ بِكُلِّ شَيْءٍ مُّحِيطٌ ﴿٥٤﴾

(42)

Sūrat Ash-Shūra
(The Consultation)

سُورَةُ الشُّورَى

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

1. *Hā-Mīm.*
2. 'Aīn-Sīn-Qāf. [These letters are one of the miracles of the Qur'ān, and none but Allāh (Alone) knows their meanings].
3. Likewise does Allāh, the All-Mighty, the All-Wise send Revelation to you (O Muḥammad ﷺ) as (He has sent Revelation to) those before you⁽¹⁾.
4. To Him belongs all that is in the heavens and all that is in the earth, and He is the Most High, the Most Great.
5. The heavens might nearly be rent asunder from above them (by His Majesty): and the angels glorify the praises of their Lord, and ask for forgiveness for those on the earth. Verily, Allāh is the Oft-Forgiving, the Most Merciful.
6. And as for those who take as *Auliyā'* (guardians, supporters, helpers, lords, gods, protectors) others besides Him [i.e. they take false deities other than Allāh as protectors, and they worship

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حَمِّ
عَسَق

كَذَلِكَ يُوحَىٰ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ
اللَّهُ الْعَزِيزُ الْحَكِيمُ

لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ
الْعَلِيُّ الْعَظِيمُ

تَكَادُ السَّمَوَاتُ يَتَفَطَّرْنَ مِنْ فَوْقِهِنَّ
وَالْمَلَائِكَةُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ
وَيَسْتَغْفِرُونَ لِمَنْ فِي الْأَرْضِ ۗ أَلَا إِنَّ اللَّهَ
هُوَ الْغَفُورُ الرَّحِيمُ

وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ اللَّهُ
حَفِيفٌ عَلَيْهِمْ وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ

(1) (V.42:3) See the footnote of (V.4:163).

them] Allāh is *Hafīz* (Protector, Watcher) over them (i.e. takes care of their deeds and will recompense them), and you (O Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) are not a *Wakīl* (guardian or a disposer of their affairs) over them (to protect their deeds).

7. And thus We have revealed to you (O Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) a Qur'ān in Arabic that you may warn the Mother of the Towns (Makkah) and all around it, and warn (them) of the Day of Assembling of which there is no doubt: when a party will be in Paradise (those who believed in Allāh and followed what Allāh's Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ brought them) and a party in the blazing Fire (Hell) (those who disbelieved in Allāh and followed not what Allāh's Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ brought them)⁽¹⁾.
8. And if Allāh had willed, He could have made them one nation, but He admits whom He wills to His Mercy. And the *Zālimūn* (polytheists and wrong-doers) will have neither a *Walī* (protector or guardian) nor a helper.
9. Or have they taken (for worship) *Auliya'* (guardians, supporters, helpers, protectors, lords, gods) besides Him? But Allāh — He Alone is the *Walī* (Lord, God, Protector). And it is He Who gives life to the dead, and He is Able to do all things.

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ قُرْآنًا عَرَبِيًّا لِتُنذِرَ
أُمَّ الْقُرَى وَمَنْ حَوْلَهَا وَتُنذِرَ يَوْمَ الْجَمْعِ
لَا رَيْبَ فِيهِ فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي
السَّعِيرِ ﴿٧﴾

وَلَوْ شَاءَ اللَّهُ لَجَعَلَهُمْ أُمَّةً وَاحِدَةً وَلَكِنْ
يَدْخُلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ وَالظَّالِمُونَ
مَا لَهُمْ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿٨﴾

أَمْ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ فَاللَّهُ هُوَ
الْوَلِيُّ وَهُوَ يُحْيِي الْمَوْتَى وَهُوَ عَلَى كُلِّ شَيْءٍ
قَدِيرٌ ﴿٩﴾

(1) (V.42:7) See the footnote of (V.3:85).

10. And in whatsoever you differ, the decision thereof is with Allāh (He is the ruling Judge). (And say O Muḥammad ﷺ to these polytheists:) Such is Allāh, my Lord in Whom I put my trust, and to Him I turn (in all of my affairs and) in repentance.
11. The Creator of the heavens and the earth. He has made for you mates from yourselves, and for the cattle (also) mates. By this means He creates you (in the wombs). There is nothing like Him; and He is the All-Hearer, the All-Seer.
12. To Him belong the keys of the heavens and the earth. He enlarges provision for whom He wills, and straitens (it for whom He wills). Verily, He is All-Knower of everything.
13. He (Allāh) has ordained for you the same religion (Islāmic Monotheism) which He ordained for Nūḥ (Noah), and that which We have revealed to you (O Muḥammad ﷺ), and that which We ordained for Ibrāhīm (Abraham), Mūsā (Moses) and 'Īsā (Jesus) saying you should establish religion (i.e. to do what it orders you to do practically), and make no divisions⁽¹⁾ in it (religion) (i.e. various sects in religion). Intolerable for the *Mushrikūn*,⁽²⁾ is that (Islamic Monotheism) to which you

وَمَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ
إِلَى اللَّهِ ذَالِكُمُ اللَّهُ رَبِّي عَلَيْهِ تَوَكَّلْتُ
وَإِلَيْهِ أُنِيبُ ﴿١٠﴾

فَاطِرُ السَّمَوَاتِ وَالْأَرْضِ جَعَلَ لَكُمْ
مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَمِنَ الْأَنْعَامِ
أَزْوَاجًا يَذُرُّكُمْ فِيهَا لَيْسَ كَمِثْلِهِ
شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴿١١﴾

لَهُ مَقَالِيدُ السَّمَوَاتِ وَالْأَرْضِ يَبْسُطُ
الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ إِنَّهُ بِكُلِّ
شَيْءٍ عَلِيمٌ ﴿١٢﴾

* شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ
نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ
إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقِيمُوا الدِّينَ
وَلَا تَتَفَرَّقُوا فِيهِ كَبُرَ عَلَى الْمُشْرِكِينَ مَا
تَدْعُوهُمْ إِلَيْهِ اللَّهُ يَجْتَبِي إِلَيْهِ مَنْ يَشَاءُ
وَيَهْدِي إِلَيْهِ مَنْ يُنِيبُ ﴿١٣﴾

(1) (V.42:13) See the footnote of (V.3:103).

(2) (V.42:13) *Mushrikun*: Polytheists, pagans, idolaters, and disbelievers in the Oneness of Allah, those who worship others along with Allah or set up rivals or partners to Allah.

(O Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) call them. Allāh chooses for Himself whom He wills, and guides to Himself who turns to Him in repentance and in obedience.

14. And they divided not till after knowledge had come to them, through (selfish) transgression between themselves. And had it not been for a Word that went forth before from your Lord for an appointed term, the matter would have been settled between them. And verily, those who were made to inherit the Scripture [i.e. the Taurāh (Torah) and the Injeel (Gospel)] after them (i.e. Jews and Christians) are in grave doubt concerning it (i.e. Allāh's true religion — Islām or the Qur'ān).
15. So, to this (religion of Islām alone and this Qur'ān) then invite (people) (O Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), and stand firm [on Islāmīc Monotheism by performing all that is ordained by Allāh (good deeds), and by abstaining from all that is forbidden by Allāh (sins and evil deeds)], as you are commanded, and follow not their desires but say: "I believe in whatsoever Allāh has sent down of the Book [all the holy Books, — this Qur'ān and the Books of the old from the Taurāt (Torah), or the Injeel (Gospel) or the Pages of Ibrāhīm (Abraham)] and I am commanded to do justice among you. Allāh is our Lord and your Lord. For us our deeds and for you your deeds. There is no dispute between us and you. Allāh will assemble us (all), and to Him is the final return."

وَمَا تَفَرَّقُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ
بَعِيثًا بَيْنَهُمْ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ
إِلَىٰ أَجْلِ مُسَمًّى لَفَقَضَىٰ بَيْنَهُمْ وَإِنَّ الَّذِينَ
أُورِثُوا الْكِتَابَ مِنْ بَعْدِهِمْ لَفِي شَكٍّ
مِنْهُ مُرِيبٍ ﴿١٤﴾

فَلِذَلِكَ فَادْعُ وَاسْتَقِمْ كَمَا أُمِرْتَ وَلَا
تَتَّبِعْ أَهْوَاءَهُمْ وَقُلْ ءَامَنْتُ بِمَا أَنْزَلَ
اللَّهُ مِنْ كِتَابٍ وَأُمِرْتُ لِأَعْدِلَ بَيْنَكُمُ
اللَّهُ رَبُّنَا وَرَبُّكُمْ لَنَا أَعْمَلْنَا وَلَكُمْ
أَعْمَلْتُمْ لَا حُجَّةَ بَيْنَنَا وَبَيْنَكُمُ اللَّهُ
يَجْمَعُ بَيْنَنَا وَإِلَيْهِ الْمَصِيرُ ﴿١٥﴾

16. And those who dispute concerning Allāh (His religion of Islāmīc Monotheism with which Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ has been sent), after it has been accepted (by the people), of no use is their dispute before their Lord and on them is wrath, and for them will be a severe torment⁽¹⁾.
17. It is Allāh Who has sent down the Book (the Qur'ān) in truth, and the Balance (i.e. to act justly). And what can make you know that perhaps the Hour is close at hand?
18. Those who believe not therein seek to hasten it, while those who believe are fearful of it, and know that it is the very truth. Verily, those who dispute concerning the Hour are certainly in error far away.
19. Allāh is very Gracious and Kind to His slaves. He gives provisions to whom He wills. And He is the All-Strong, the All-Mighty.
20. Whosoever desires (by his deeds) the reward of the Hereafter, We give him increase in his reward, and whosoever desires the reward of this world (by his deeds), We give him thereof (what is decreed for him), and he has no portion in the Hereafter.
21. Or have they partners (with Allāh — false gods) who have instituted for them a religion which Allāh has not ordained? And had it not been for a decisive Word (gone forth

وَالَّذِينَ يُحَاجُّونَ فِي اللَّهِ مِنْ بَعْدِ مَا
 اسْتَجِيبَ لَهُوْ حُجَّتُهُمْ دَاحِضَةً عِنْدَ رَبِّهِمْ
 وَعَلَيْهِمْ غَضَبٌ وَلَهُمْ عَذَابٌ شَدِيدٌ ﴿١٦﴾

اللَّهُ الَّذِي أَنْزَلَ الْكِتَابَ بِالْحَقِّ وَالْمِيزَانَ
 وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ قَرِيبٌ ﴿١٧﴾

يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا
 وَالَّذِينَ ءَامَنُوا مُشْفِقُونَ مِنْهَا وَيَعْلَمُونَ
 أَنَّهَا الْحَقُّ أَلَا إِنَّ الَّذِينَ يُمَارُونَ فِي
 السَّاعَةِ لَفِي ضَلَالٍ بَعِيدٍ ﴿١٨﴾

اللَّهُ لَطِيفٌ بِعِبَادِهِ يَرْزُقُ مَنْ يَشَاءُ وَهُوَ
 الْقَوِيُّ الْعَزِيزُ ﴿١٩﴾

مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزَدْنَاهُ
 فِي حَرْثِهِ وَمَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا
 نُؤْتِهِ مِنْهَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ
 نَصِيبٍ ﴿٢٠﴾

أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الَّذِينَ
 مَا لَمْ يَأْذَنْ بِهِ اللَّهُ وَلَوْلَا كَلِمَةُ الْفَصْلِ
 لَفُتِنَ بَيْنَهُمْ وَإِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ
 أَلِيمٌ ﴿٢١﴾

(1) (V.42:16) See the footnote of (V.3:85).

already), the matter would have been judged between them. And verily, for the *Zālimūn* (polytheists and wrong-doers) there is a painful torment.

22. You will see (on the Day of Resurrection), the *Zālimūn* (polytheists and wrong-doers) fearful of that which they have earned, and it (Allāh's Torment) will surely befall them. But those who believe (in the Oneness of Allāh — Islāmic Monotheism) and do righteous deeds (will be) in the flowering meadows of the Gardens (Paradise). They shall have whatsoever they desire with their Lord. That is the supreme Grace, (Paradise).
23. That is (the Paradise) whereof Allāh gives glad tidings to His slaves who believe (in the Oneness of Allāh — Islāmic Monotheism) and do righteous good deeds. Say (O Muḥammad ﷺ): “No reward do I ask of you for this except to be kind to me for my kinship with you.”⁽¹⁾ And whoever earns a good righteous deed, We shall give him an increase of good in respect thereof. Verily, Allāh is Oft-Forgiving, Most Ready to appreciate (the deeds of those who are obedient to Him).

تَرَى الظَّالِمِينَ مُشْفِقِينَ مِمَّا كَسَبُوا
وَهُوَ وَقِعٌ بِهِمْ ۗ وَالَّذِينَ ءَامَنُوا وَعَمِلُوا
الصَّالِحَاتِ فِي رَوْضَاتِ الْجَنَّاتِ لَهُمْ مَا
يَشَاءُونَ عِنْدَ رَبِّهِمْ ۗ ذَلِكَ هُوَ الْفَضْلُ
الْكَبِيرُ ﴿٢٢﴾

ذَلِكَ الَّذِي يُبَشِّرُ اللَّهُ عِبَادَهُ الَّذِينَ
ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ ۗ قُلْ لَا
أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي
الْقُرْبَىٰ ۗ وَمَن يَقْتَرِفْ حَسَنَةً نَّزِدْ لَهُ فِيهَا
حُسْنًا إِنَّ اللَّهَ غَفُورٌ شَكُورٌ ﴿٢٣﴾

(1) (V.42:23) i.e. I do not ask for any reward from you (in the form of wealth, money, etc.) for my preaching of Islamic Monotheism, but I only request you not to harm me for the kinship between you and me, as you are my tribesmen, and you have more right to obey me and follow me in my doctrine of Islamic Monotheism.

24. Or say they: “He has invented a lie against Allāh?” If Allāh willed, He could have sealed up your heart (so that you forget all that you know of the Qur’ān). And Allāh wipes out falsehood, and establishes the truth (Islām) by His Word (this Qur’ān). Verily, He knows well what (secrets) are in the breasts (of mankind).
25. And He it is Who accepts repentance from His slaves, and forgives sins, and He knows what you do⁽¹⁾.
26. And He answers (the invocation of) those who believe (in the Oneness of Allāh — Islāmic Monotheism) and do righteous good deeds, and gives them increase of His Bounty. And as for the disbelievers, theirs will be a severe torment.
27. And if Allāh were to enlarge the provision for His slaves, they would surely rebel in the earth, but He sends down by measure as He wills. Verily, He is, in respect of His slaves, Well-Acquainted, All-Seer (of things that benefit them).

أَمْ يَقُولُونَ افْتَرَى عَلَى اللَّهِ كَذِبًا فَإِن
يَشَاءِ اللَّهُ يَخْتِمْ عَلَى قَلْبِكَ وَيَمْحُ اللَّهُ
الْبَاطِلَ وَيُحِقُّ الْحَقَّ بِكَلِمَاتِهِ إِنَّهُ
عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٢٤﴾

وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَعْفُو
عَنِ السَّيِّئَاتِ وَيَعْلَمُ مَا تَفْعَلُونَ ﴿٢٥﴾

وَيَسْتَجِيبُ الَّذِينَ ءَامَنُوا وَعَمِلُوا
الصَّالِحَاتِ وَيَزِيدُهُم مِّن فَضْلِهِ
وَالْكَافِرُونَ لَهُمْ عَذَابٌ شَدِيدٌ ﴿٢٦﴾

* وَلَوْ بَسَطَ اللَّهُ الرِّزْقَ لِعِبَادِهِ لَبَغَوْا
فِي الْأَرْضِ وَلَٰكِن يُنزِلُ بِقَدَرٍ مَّا يَشَاءُ
إِنَّهُ بِعِبَادِهِ خَبِيرٌ بَصِيرٌ ﴿٢٧﴾

(1) (V.42:25) Narrated Shaddād ibn Aus رضي الله عنه: The Prophet صلی الله علیه وسلم said, “The most superior way of asking for forgiveness from Allah is: *Allāhumma anta Rabbī, lā ilāha illā Anta. Anta khalāqtanī wa ana ‘abduka, wa ana ‘alā ‘ahdika wa wa ‘dika mastata ‘tu. A ‘ūdhu bika min sharri ma sana ‘tu, abū ‘u laka bini ‘matika ‘alaiya, wa abū ‘u laka bidhanbi faghfir lī fa innahū lā yaghfiru adhdhunūba illā Anta.*” * The Prophet صلی الله علیه وسلم added: “If somebody recites it during the day with firm faith in it, and dies on the same day before the evening, he will be from the people of Paradise; and if somebody recites it at night with firm faith in it, and dies before the morning, he will be from the people of Paradise.” (*Ṣaḥīḥ Al-Bukhārī*, Vol.8, *Ḥadīth* No.318).

* O Allah, You are my Lord! None has the right to be worshipped but You. You created me and I am Your slave, and I am faithful to my covenant and my promise (to You) as much as I can. I seek refuge with You from all the evil I have done. I acknowledge before You all the blessings You have bestowed upon me, and I confess to You all my sins. So I entreat You to forgive my sins, for nobody can forgive sins except You.

28. And He it is Who sends down the rain after they have despaired, and spreads His Mercy. And He is the *Walī* (Helper, Supporter, Protector, Lord), the Worthy of all Praise.
29. And among His *Āyāt* (proofs, evidences, lessons, signs, etc.) is the creation of the heavens and the earth, and whatever moving (living) creatures He has dispersed in them both. And He is All-Potent over their assembling (i.e. resurrecting them on the Day of Resurrection after their death, and dispersion of their bodies) whenever He wills.
30. And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much. (See Verse 35:45).
31. And you cannot escape from Allāh (i.e. His punishment) in the earth, and besides Allāh you have neither any *Walī* (guardian or protector) nor any helper.
32. And among His Signs are the ships in the sea like mountains.
33. If He wills, He causes the wind to cease, then they would become motionless on the back (of the sea). Verily, in this are signs for everyone patient and grateful.
34. Or He may destroy them (by shipwreck) because of that which their (people) have earned. And He pardons much.

وَهُوَ الَّذِي يُنَزِّلُ الْغَيْثَ مِنْ بَعْدِ مَا قَنَطُوا
وَيَنْشُرُ رَحْمَتَهُ وَهُوَ الْوَلِيُّ الْحَمِيدُ ﴿٢٨﴾

وَمِنْ آيَاتِهِ خَلْقَ السَّمَوَاتِ وَالْأَرْضِ
وَمَا بَثَّ فِيهِمَا مِنْ دَابَّةٍ وَهُوَ عَلَى جَمْعِهِمْ
إِذَا يَشَاءُ قَدِيرٌ ﴿٢٩﴾

وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فِيمَا كَسَبَتْ
أَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ ﴿٣٠﴾

وَمَا أَنْتُمْ بِمُعْجِزِينَ فِي الْأَرْضِ وَمَا لَكُمْ
مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿٣١﴾

وَمِنْ آيَاتِهِ الْجُؤَارِ فِي الْبَحْرِ كَالْأَعْلَامِ ﴿٣٢﴾

إِنْ يَشَأْ يُسْكِنِ الرِّيحَ فَيَظْلَلْنَ رَوَاكِدَ
عَلَى ظَهْرِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِكُلِّ
صَبَّارٍ شَكُورٍ ﴿٣٣﴾

أَوْ يُوقِفَهُنَّ بِمَا كَسَبُوا وَيَعْفُ عَنْ
كَثِيرٍ ﴿٣٤﴾

35. And those who dispute (polytheists with Our Messenger Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) as regards Our *Āyāt* (proofs, signs, verses, etc. of Islāmic Monotheism) may know that there is no place of refuge for them (from Allāh's punishment)⁽¹⁾ [*Tafsīr At-Ṭabarī*].

36. So, whatever you have been given is but (a passing) enjoyment for this worldly life, but that which is with Allāh (Paradise) is better and more lasting for those who believe (in the Oneness of Allāh — Islāmic Monotheism) and put their trust in their Lord (concerning all of their affairs).

37. And those who avoid the greater sins,⁽²⁾ and *Al-Fawāḥish* (illegal sexual intercourse), and when they are angry, they forgive⁽³⁾.

38. And those who answer the Call of their Lord [i.e. to believe that He is the only One Lord (Allāh), and to worship none but Him Alone], and perform *Aṣ-Ṣalāt* (*Iqāmat-aṣ-Ṣalāt*), and who (conduct) their affairs by mutual consultation, and who spend of what We have bestowed on them.

وَيَعْلَمُ الَّذِينَ يُجْدِلُونَ فِي آيَاتِنَا مَا لَهُمْ
مِنْ حَيْصٍ ﴿٣٥﴾

فَمَا أوتَيْتُمْ مِنْ شَيْءٍ فَمَتَّعِ الْحَيَاةَ الدُّنْيَا
وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَنْتُمْ لِلَّذِينَ ءَامَنُوا
وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ ﴿٣٦﴾

وَالَّذِينَ يَجْتَنِبُونَ كَبِيرَ الْإِثْمِ وَالْفَوَاحِشِ
وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ ﴿٣٧﴾

وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ
وَأَمْرُهُمْ شُورَى بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ
يُنْفِقُونَ ﴿٣٨﴾

(1) (V.42:35) See the footnote of (V.3:85).

(2) (V.42:37) e.g. to join partners in worship with Allah, to be undutiful to one's parents, to commit murder, to give false statements and witnesses, to steal (See Verses 6:151 and 6:152).

(3) (V.42:37):

- See the footnote (B) of (V.3:130) and (V.3:134).
- See the footnote of (V.2:22).
- See the footnote of (V.4:135).
- See the footnote of (V.2:278).

39. And those who, when an oppressive wrong is done to them, take revenge.
40. The recompense for an evil is an evil like thereof; but whoever forgives and makes reconciliation, his reward is with Allāh. Verily, He likes not the *Zālimūn* (oppressors, polytheists, and wrong-doers).
41. And indeed whosoever takes revenge after he has suffered wrong, for such there is no way (of blame) against them.
42. The way (of blame) is only against those who oppress men and rebel in the earth without justification; for such there will be a painful torment.
43. And verily, whosoever shows patience and forgives, that would truly be from the things recommended by Allāh.
44. And whomsoever Allāh sends astray, for him there is no *Walī* (protector, helper, guardian) after Him. And you will see the *Zālimūn* (polytheists, wrong-doers, oppressors): when they behold the torment, they will say: "Is there any way of return (to the world)?"
45. And you will see them brought forward to it (Hell) made humble by disgrace,⁽¹⁾ (and) looking with stealthy glance. And those who believe will say: "Verily, the losers are they who lose themselves and their families on the Day of Resurrection. Verily, the

وَالَّذِينَ إِذَا أَصَابَهُمُ الْبَغْيُ هُمْ يَنْتَصِرُونَ ﴿٣٩﴾

وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِثْلُهَا فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿٤٠﴾

وَلَمَنْ أَنْتَصَرَ بَعْدَ ظُلْمِهِ فَأُولَئِكَ مَا عَلَيْهِمْ مِنْ سَبِيلٍ ﴿٤١﴾

إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَظْلِمُونَ النَّاسَ وَيَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ أُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٤٢﴾

وَلَمَنْ صَبَرَ وَغَفَرَ إِنَّ ذَلِكَ لَمِنْ عَزْمِ الْأُمُورِ ﴿٤٣﴾

وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ وَالِيٍّ مِنْ بَعْدِهِ وَتَرَى الظَّالِمِينَ لَمَّا رَأَوْا الْعَذَابَ يَقُولُونَ هَلْ إِلَىٰ مَرَدٍّ مِنْ سَبِيلٍ ﴿٤٤﴾

وَتَرْتُهُمْ يُعْرَضُونَ عَلَيْهَا خَشِيعِينَ مِنَ الدُّلَىٰ يَنْظُرُونَ مِنْ طَرْفٍ خَفِيٍّ وَقَالَ الَّذِينَ آمَنُوا إِنَّ الْخَاسِرِينَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ وَأَهْلِيهِمْ يَوْمَ الْقِيَامَةِ أَلَا إِنَّ الظَّالِمِينَ فِي عَذَابٍ مُّقِيمٍ ﴿٤٥﴾

(1) (V.42:45) Narrated Anas ibn Mālik رضي الله عنه: A man said, "O Allah's Prophet ﷺ! Will Allah gather a disbeliever prone on his face on the Day of Resurrection?" He ﷺ said, "Will not the One Who made him walk on his feet in this world, be able to make him walk on his face on the Day of Resurrection?" (Qatādah, a subnarrator, said: "Yes, by the Power of Our Lord!") (*Ṣaḥīḥ Al-Bukhārī*, Vol.6, *Ḥadīth* No.283).

Zālimūn [i.e. *Al-Kāfirūn* (disbelievers in Allāh, in His Oneness and in His Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, polytheists, wrong-doers)] will be in a lasting torment. (*Tafsīr Aṭ-Ṭabarī*)

46. And they will have no *Auliya'* (protectors, helpers, guardians, lords) to help them other than Allāh. And he whom Allāh sends astray, for him there is no way.
47. Answer the Call of your Lord (i.e. accept the Islāmic Monotheism, O mankind and jinn) before there comes from Allāh a Day which cannot be averted (i.e. the Day of Resurrection). You will have no refuge on that Day nor will there be for you any denying (of your crimes as they are all recorded in the Book of your deeds).
48. But, if they turn away (O Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ from the Islāmic Monotheism, which you have brought to them), We have not sent you (O Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) as a *Hafīz* (watcher, protector) over them (i.e. to take care of their deeds and to recompense them). Your duty is to convey (the Message). And verily, when We cause man to taste of Mercy from Us, he rejoices thereat; but when some ill befalls them because of the deeds which their hands have sent forth, then verily, man (becomes) ingrate!
49. To Allāh belongs the kingdom of the heavens and the earth. He creates what He wills. He bestows female (offspring) upon whom He wills, and bestows male (offspring) upon whom He wills.

وَمَا كَانَ لَهُمْ مِنْ أَوْلِيَاءَ يَنْصُرُونَهُمْ مِنْ دُونِ اللَّهِ وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ سَبِيلٍ ﴿٤٦﴾

أَسْتَجِيبُوا لِرَبِّكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا مَرَدَّ لَهُ مِنَ اللَّهِ مَا لَكُمْ مِنْ مَلْجَأٍ يَوْمَئِذٍ وَمَا لَكُمْ مِنْ نَكِيرٍ ﴿٤٧﴾

فَإِنْ أَعْرَضُوا فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا إِنْ عَلَيْكَ إِلَّا الْبَلَاغُ وَإِنَّا إِذَا أَذَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً فَرِحَ بِهَا وَإِنْ تُصِيبُهُمْ سَيِّئَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ فَإِنَّ الْإِنْسَانَ كَفُورٌ ﴿٤٨﴾

لِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ يَخْلُقُ مَا يَشَاءُ يَهَبُ لِمَنْ يَشَاءُ إِنثًا وَيَهَبُ لِمَنْ يَشَاءُ الذَّكَورَ ﴿٤٩﴾

50. Or He bestows both males and females, and He renders barren whom He wills. Verily, He is All-Knower and is Able to do all things.
51. It is not given to any human being that Allāh should speak to him unless (it be) by Revelation, or from behind a veil, or (that) He sends a Messenger to reveal what He wills by His Leave. Verily, He is Most High, All-Wise⁽¹⁾.
52. And thus We have sent to you (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) *Rūh* (a Revelation, and Mercy) of Our Command. You knew not what is the Book, nor what is Faith? But We have made it (this Qur'ān) a light wherewith We guide whosoever of Our slaves We will. And verily, you (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) are indeed guiding (mankind) to a Straight Path (i.e. Allāh's Religion of Islāmic Monotheism).
53. The Path of Allāh to Whom belongs all that is in the heavens and all that is in the earth. Verily, all matters in the end go to Allāh (for decision).

أَوْ يُزَوِّجُهُمْ ذُكْرَانًا وَإِنثَاءً وَيَجْعَلُ مَنْ
يَشَاءُ عَقِيمًا إِنَّهُ عَلِيمٌ قَدِيرٌ ﴿٥٠﴾

* وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا
وَحْيًا أَوْ مِنْ وَرَائِ حِجَابٍ أَوْ يُرْسِلَ
رَسُولًا فَيُوحِيَ بآذنيه ما يَشَاءُ إِنَّهُ عَلِيمٌ
حَكِيمٌ ﴿٥١﴾

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِنْ أَمْرِنَا مَا
كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ
وَلَكِنْ جَعَلْنَاهُ نُورًا نَهْدِي بِهِ مَنْ
نَشَاءُ مِنْ عِبَادِنَا وَإِنَّكَ لَتَهْدِي إِلَى
صِرَاطٍ مُسْتَقِيمٍ ﴿٥٢﴾

صِرَاطِ اللَّهِ الَّذِي لَهُ مَا فِي السَّمَاوَاتِ وَمَا
فِي الْأَرْضِ ۗ أَلَا إِلَى اللَّهِ تَصِيرُ الْأُمُورُ ﴿٥٣﴾

(1) (V.42:51) See the footnote of (V.4:163).

(43)

Sūrat Az-Zukhruf
(The Gold Adornments)

سُورَةُ الزُّكْرُفِ

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

1. *Hā-Mīm*. [These letters are one of the miracles of the Qur'ān, and none but Allāh (Alone) knows their meanings].
2. By the manifest Book (i.e. this Qur'ān that makes things clear).
3. Verily, We have made it a Qur'ān in Arabic that you may be able to understand (its meanings and its admonitions).
4. And verily, it (this Qur'ān) is in the Mother of the Book (i.e. *Al-Lauh Al-Mahfūz*) with Us, indeed exalted, full of wisdom.
5. Shall We then (warn you not and) take away the Reminder (this Qur'ān) from you, because you are a people *Musrifūn*⁽¹⁾.
6. And many a Prophet We have sent amongst the men of old.
7. And never came there a Prophet to them but they used to mock at him.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حَمِّ ١

وَالْكِتَابِ الْمُبِينِ ٢

إِنَّا جَعَلْنَاهُ قُرْءَانًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ٣

وَإِنَّهُ فِي أُمِّ الْكِتَابِ لَدَيْنَا لَعَلٍ حَكِيمٌ ٤

أَفَنْصَرِبُ عَنْكُمْ الذِّكْرَ صَفْحًا أَن كُنْتُمْ قَوْمًا مُّسْرِفِينَ ٥

وَكَمْ أَرْسَلْنَا مِنْ نَبِيِّ فِي الْأَوَّلِينَ ٦

وَمَا يَأْتِيهِمْ مِنْ نَبِيٍّ إِلَّا كَانُوا بِهِ يَسْتَهْزِءُونَ ٧

(1) (V.43:5) *Musrifūn*: Those who transgress the limits, as sinners, polytheists, pagans, idolaters and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad ﷺ.

8. Then We destroyed men stronger (in power) than these — and the example of the ancients has passed away (before them).
9. And indeed if you ask them, “Who has created the heavens and the earth?” They will surely say: “The All-Mighty, the All-Knower created them.”
10. Who has made for you the earth like a bed, and has made for you roads therein, in order that you may find your way.
11. And Who sends down water (rain) from the sky in due measure, then We revive a dead land therewith, and even so you will be brought forth (from the graves).
12. And Who has created all the pairs and has appointed for you ships and cattle on which you ride:
13. In order that you may mount on their backs, and then may remember the Favour of your Lord when you mount thereon, and say: “Glory to Him Who has subjected this to us, and we could have never had it (by our efforts).
14. And verily, to Our Lord we indeed are to return!”
15. Yet, they assign to some of His slaves a share with Him (by pretending that He has children, and considering them as equals or co-partners in worship with Him). Verily, man is indeed a manifest ingrate!

فَأَهْلَكْنَا أَشَدَّ مِنْهُمْ بَطْشًا وَمَضَى مَثَلُ الْأَوَّلِينَ ﴿٨﴾

وَلَمَّا سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضِ لَيَقُولُنَّ خَلَقَهُنَّ الْعَزِيزُ الْعَلِيمُ ﴿٩﴾

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا وَجَعَلَ لَكُمْ فِيهَا سُبُلًا لَعَلَّكُمْ تَهْتَدُونَ ﴿١٠﴾

وَالَّذِي نَزَّلَ مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَنْشَرْنَا بِهِ بَلْدَةً مَيْتًا كَذَلِكَ نُخْرِجُونَ ﴿١١﴾

وَالَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا وَجَعَلَ لَكُم مِّنَ الْفُلْكِ وَالْأَنْعَامِ مَا تَرْكَبُونَ ﴿١٢﴾

لِتَسْتَوُوا عَلَى ظُهُورِهِ ثُمَّ تَذْكُرُوا نِعْمَةَ رَبِّكُمْ إِذَا اسْتَوَيْتُمْ عَلَيْهِ وَتَقُولُوا سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ ﴿١٣﴾

وَإِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ ﴿١٤﴾

وَجَعَلُوا لَهُ مِنْ عِبَادِهِ جُزْءًا إِنَّ الْإِنْسَانَ لَكَفُورٌ مُّبِينٌ ﴿١٥﴾

16. Or has He taken daughters out of what He has created, and He has selected for you sons?
17. And if one of them is informed of the news of (the birth of a girl) that which he sets forth as a parable to the Most Gracious (Allāh), his face becomes dark, and he is filled with grief!
18. (Like they then for Allāh) a creature who is brought up in adornments (wearing silk and gold ornaments, i.e. women), and who, in dispute, cannot make herself clear?
19. And they make the angels who themselves are slaves of the Most Gracious (Allāh) females. Did they witness their creation? Their testimony will be recorded, and they will be questioned!
20. And they said: “If it had been the Will of the Most Gracious (Allāh), we would not have worshipped them (false deities).” They have no knowledge whatsoever of that. They do nothing but lie!
21. Or have We given them any Book before this (the Qur’ān) to which they are holding fast?
22. Nay! They say: “We found our fathers following a certain way and religion, and we guide ourselves by their footsteps.”
23. And similarly, We sent not a warner before you (O Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) to any town (people) but the luxurious ones among them said: “We found our fathers following a certain way and religion, and we will indeed follow their footsteps.”

أَمْ آتَّخَذَ مِمَّا يَخْلُقُ بَنَاتٍ وَأَصْفَحَكُمْ
بِالْبَيْنِينَ ﴿١٦﴾

وَإِذَا بُشِّرَ أَحَدُهُمْ بِمَا صَرَبَ لِلرَّحْمَنِ
مَثَلًا ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ ﴿١٧﴾

أَوْ مَنْ يُنشِئُ فِي الْحَلِيِّهِ وَهُوَ فِي الْخِصَامِ
غَيْرٌ مُبِينٍ ﴿١٨﴾

وَجَعَلُوا الْمَلَائِكَةَ الَّذِينَ هُمْ عِبْدٌ
الرَّحْمَنِ إِنثًا أَشْهَدُوا خَلْقَهُمْ سَتُكْتَبُ
شَهَادَتُهُمْ وَيُسْأَلُونَ ﴿١٩﴾

وَقَالُوا لَوْ شَاءَ الرَّحْمَنُ مَا عَبَدْنَاهُمْ مَا لَهُمْ
بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿٢٠﴾

أَمْ آتَيْنَاهُمْ كِتَابًا مِنْ قَبْلِهِ فَهُمْ بِهِ
مُتَمَسِّكُونَ ﴿٢١﴾

بَلْ قَالُوا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا
عَلَىٰ آثَرِهِمْ مُهْتَدُونَ ﴿٢٢﴾

وَكَذَلِكَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ فِي قَرْيَةٍ
مِنْ نَذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا إِنَّا وَجَدْنَا
آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَرِهِمْ
مُقْتَدُونَ ﴿٢٣﴾

24. (The warner) said: “Even if I bring you better guidance than that which you found your fathers following?” They said: “Verily, we disbelieve in that with which you have been sent.”
25. So We took revenge on them, then see what was the end of those who denied (Islāmic Monotheism).
26. And (remember) when Ibrāhīm (Abraham) said to his father and his people: “Verily, I am innocent of what you worship,
27. “Except Him (i.e. I worship none but Allāh Alone) Who did create me; and verily, He will guide me.”
28. And he made it [i.e. *Lā ilāha illallāh* (none has the right to be worshipped but Allāh Alone-True Monotheism)] a Word lasting among his offspring, that they may turn back (i.e. to repent to Allāh or receive admonition).
29. Nay, but I gave (the good things of this life) to these (polytheists) and their fathers to enjoy, till there came to them the truth (the Qur’ān), and a Messenger (Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) making things clear.
30. And when the truth (this Qur’ān) came to them, they (the disbelievers in this Qur’ān) said: “This is magic, and we disbelieve therein.”
31. And they say: “Why is not this Qur’ān sent down to some great man of the two towns (Makkah and Tā’if)?”

* قُلْ أَوْلُو جِئْتُمْ بِأَهْدَىٰ مِمَّا وَجَدْتُمْ عَلَيْهِ ءَابَاءَكُمْ قَالُوا إِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ ﴿٢٤﴾

فَأَنْتَقَمْنَا مِنْهُمْ فَأَنْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ ﴿٢٥﴾

وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَاءٌ مِمَّا تَعْبُدُونَ ﴿٢٦﴾

إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيَهْدِينِ ﴿٢٧﴾

وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقْبِهِ لَعَلَّهُمْ يُرْجَعُونَ ﴿٢٨﴾

بَلْ مَتَّعْتُ هَؤُلَاءِ وَءَابَاءَهُمْ حَتَّىٰ جَاءَهُمُ الْحَقُّ وَرَسُولٌ مُّبِينٌ ﴿٢٩﴾

وَلَمَّا جَاءَهُمُ الْحَقُّ قَالُوا هَذَا سِحْرٌ وَإِنَّا بِهِ كَافِرُونَ ﴿٣٠﴾

وَقَالُوا لَوْلَا نُزِّلَ هَذَا الْقُرْآنُ عَلَىٰ رَجُلٍ مِّنَ الْقَرْيَتَيْنِ عَظِيمٍ ﴿٣١﴾

32. Is it they who would portion out the Mercy of your Lord? It is We Who portion out between them their livelihood in this world, and We raised some of them above others in ranks, so that some may employ others in their work. But the Mercy (Paradise) of your Lord (O Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) is better than the (wealth of this world) which they amass.
33. And were it not that mankind would have become one community (all disbelievers desiring worldly life only), We would have provided for those who disbelieve in the Most Gracious (Allāh), silver roofs for their houses, and elevators whereby they ascend,
34. And for their houses, doors (of silver), and thrones (of silver) on which they could recline,
35. And adornments of gold. Yet all this (i.e. the roofs, doors, stairs, elevators, thrones of their houses) would have been nothing but an enjoyment of this world. And the Hereafter with your Lord is (only) for the *Muttaqūn*⁽¹⁾.
36. And whosoever turns away blindly from the remembrance of the Most Gracious (Allāh) (i.e. this Qur'ān and worship of Allāh), We appoint for him *Shaitān* (Satan - devil) to be a companion to him.

أَهُمْ يَقْسِمُونَ رَحْمَتَ رَبِّكَ نَحْنُ قَسَمْنَا
بَيْنَهُمْ مَعِيشَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا وَرَفَعْنَا
بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِيَتَّخِذَ
بَعْضُهُمْ بَعْضًا سُلْحَبًا وَرَحِمْتَ رَبِّكَ
خَيْرٌ مِمَّا يَجْمَعُونَ ﴿٣٢﴾

وَلَوْلَا أَن يَكُونَ النَّاسُ أُمَّةً وَاحِدَةً
لَجَعَلْنَا لِمَن يَكْفُرُ بِالرَّحْمَنِ لِيُؤْتِيَهُمْ سُقْفًا
مِّنْ فِضَّةٍ وَمَعَارِجَ عَلَيْهَا يَظْهَرُونَ ﴿٣٣﴾

وَلِيُؤْتِيَهُمْ أَبْوَابًا مَّسْرُورًا عَلَيْهَا يُتَّكِنُونَ ﴿٣٤﴾

وَزُخْرُفًا وَإِن كُلُّ ذَلِكَ لَمَّا مَتَاعُ الْحَيَاةِ
الدُّنْيَا وَالْآخِرَةُ عِنْدَ رَبِّكَ لِلْمُتَّقِينَ ﴿٣٥﴾

وَمَن يَعْشُ عَن ذِكْرِ الرَّحْمَنِ نُقَيِّضْ لَهُ
شَيْطَانًا فَهُوَ لَهُ قَرِينٌ ﴿٣٦﴾

(1) (V.43:35) *Al-Muttaqūn*: means the pious believers of Islamic Monotheism who fear Allāh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allāh much (perform all kinds of good deeds which He has ordained).

37. And verily, they (Satans / devils) hinder them from the Path (of Allāh), but they think that they are guided aright!
38. Till, when (such a one) comes to Us, he says to his companion) “Would that between me and you were the distance of the two easts (or the east and west)” — a worst (type of) companion (indeed)!
39. It will profit you not this Day (O you who turn away from Allāh’s remembrance and His worship) as you did wrong, (and) that you will be sharers (you and your *Qarīn*) in the punishment.
40. Can you (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) make the deaf hear, or can you guide the blind or him who is in manifest error?
41. And even if We take you (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) away, We shall indeed take vengeance on them.
42. Or (if) We show you that wherewith We threaten them: then verily We have perfect command over them.
43. So, hold you (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) fast to that which is revealed to you. Verily, you are on a Straight Path.
44. And verily, this (the Qur’ān) is indeed a Reminder for you (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and your people (Quraish people, or your followers), and you will be questioned (about it).

وَأَنَّهُمْ لَيَصُدُّونَهُمْ عَنِ السَّبِيلِ وَيَحْسَبُونَ أَنَّهُمْ مُّهْتَدُونَ ﴿٣٧﴾

حَتَّىٰ إِذَا جَاءَنَا قَالَ يَلَيْتَ بَيْنِي وَبَيْنَكَ
بُعْدَ الْمَشْرِقَيْنِ فَيَنْسُ الْقَرِينِ ﴿٣٨﴾

وَلَنْ يَنْفَعَكُمُ الْيَوْمَ إِذ ظَلَمْتُمْ أَنكُم
فِي الْعَذَابِ مُشْتَرِكُونَ ﴿٣٩﴾

أَفَأَنْتَ تُسْمِعُ الصَّمَّ أَوْ تَهْدِي الْعُمَْىٰ
وَمَنْ كَانَ فِي ضَلَالٍ مُّبِينٍ ﴿٤٠﴾

فَإِنَّمَا نَذْهَبَنَّ بِكَ فَإِنَّا مِنْهُمْ مُنْتَقِمُونَ ﴿٤١﴾

أَوْ نُرِيَّتَكَ الَّذِي وَعَدْنَاهُمْ فَإِنَّا عَلَيْهِم
مُقْتَدِرُونَ ﴿٤٢﴾

فَأَسْمَسْنَاكَ بِالَّذِي أُوحِيَ إِلَيْكَ ۖ إِنَّكَ عَلَىٰ
صِرَاطٍ مُسْتَقِيمٍ ﴿٤٣﴾

وَإِنَّهُ لَذِكْرٌ لَّكَ وَلِقَوْمِكَ وَسَوْفَ
تُسْأَلُونَ ﴿٤٤﴾

45. And ask (O Muḥammad ﷺ) those of Our Messengers whom We sent before you: “Did We ever appoint *ālihāh* (gods) to be worshipped besides the Most Gracious (Allāh)?”
46. And indeed We did send Mūsā (Moses) with Our *Āyāt* (proofs, evidences, lessons, signs, revelations, etc.) to Fir‘aun (Pharaoh) and his chiefs (inviting them to Allāh’s religion of Islām) He said: “Verily, I am a Messenger of the Lord of the *‘Ālamīn* (mankind, jinn and all that exists).”
47. But, when he came to them with Our *Āyāt* (proofs, evidences, verses, lessons, signs, revelations) behold, they laughed at them.
48. And not an *Āyah* (sign, etc.) We showed them but it was greater than its fellow, and We seized them with torment, in order that they might turn [from their polytheism to Allāh’s religion (Islāmīc Monotheism)].
49. And they said [to Mūsā (Moses)]: “O you sorcerer! Invoke your Lord for us according to what He has covenanted with you. Verily, We shall guide ourselves (aright).”
50. But when We removed the torment from them, behold, they broke their covenant (that they will believe if We remove the torment from them).
51. And Fir‘aun (Pharaoh) proclaimed among his people (saying): “O my people! Is not mine the dominion of Egypt, and these rivers flowing underneath me. See you not then?

وَسَأَلْ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا
أَجَعَلْنَا مِنْ دُونِ الرَّحْمَنِ آلِهَةً يُعْبُدُونَ ﴿٤٥﴾

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا إِلَىٰ فِرْعَوْنَ
وَمَلَإِيهِ ۖ فَقَالَ إِنِّي رَسُولُ رَبِّ الْعَالَمِينَ ﴿٤٦﴾

فَلَمَّا جَاءَهُمْ بِآيَاتِنَا إِذَا هُمْ مِنْهَا
يَضْحَكُونَ ﴿٤٧﴾

وَمَا نُزِيلُهُمْ مِنْ آيَةٍ إِلَّا هِيَ أَكْبَرُ
مِنْ أُخْتِهَا وَأَخَذْنَاهُمْ بِالْعَذَابِ لَعَلَّهُمْ
يَرْجِعُونَ ﴿٤٨﴾

وَقَالُوا يَا أَيُّهَا السَّاحِرُ ادْعُ لَنَا رَبَّكَ بِمَا
عَهِدَ عِنْدَكَ ۖ إِنَّا لَمُهْتَدُونَ ﴿٤٩﴾

فَلَمَّا كَشَفْنَا عَنْهُمْ الْعَذَابَ إِذَا هُمْ
يَنْكُثُونَ ﴿٥٠﴾

وَنَادَىٰ فِرْعَوْنُ فِي قَوْمِهِ ۚ قَالَ يَا قَوْمِ
أَلَيْسَ لِي مُلْكُ مِصْرَ وَهَذِهِ الْأَنْهَارُ
تَجْرِي مِنْ تَحْتِي ۖ أَفَلَا تُبْصِرُونَ ﴿٥١﴾

52. “Am I not better than this one [Mūsā (Moses)] who is despicable and can scarcely express himself clearly?
53. “Why then are not golden bracelets bestowed on him, or angels sent along with him?”
54. Thus he [Fir‘aun (Pharaoh)] befooled (and misled) his people, and they obeyed him. Verily, they were ever a people who were *Fāsiqūn* (rebellious, disobedient to Allāh).
55. So when they angered Us, We punished them, and drowned them all.
56. And We made them a precedent (as a lesson for those coming after them), and an example to later generations.
57. And when the son of Maryam (Mary) is quoted as an example [i.e. ‘Īsā (Jesus) is worshipped like their idols], behold, your people cry aloud (laugh out at the example).
58. And say: “Are our *ālihah* (gods) better or is he [‘Īsā (Jesus)]?” They quoted not the above example except for argument. Nay! But they are a quarrelsome people⁽¹⁾.
59. He [‘Īsā (Jesus)] was not more than a slave. We granted Our Favour to him, and We made him an example for the Children of Israel (i.e. his creation without a father).
60. And if it had been Our Will, We would have [destroyed you (mankind) all, and] made angels to replace you on the earth. [*Tafsīr At-Ṭabarī*].

أَمْ أَنَا خَيْرٌ مِّنْ هَذَا الَّذِي هُوَ مَهِينٌ وَلَا يَكَادُ يُبِينُ ﴿٥٢﴾

فَلَوْلَا أَلْقَىٰ عَلَيْهِ آسُورَةٌ مِّنْ ذَهَبٍ أَوْ جَاءَ مَعَهُ الْمَلَائِكَةُ مُقْتَرِنِينَ ﴿٥٣﴾

فَأَسْتَحَفَّ قَوْمَهُ فَأَطَاعُوهُ إِنَّهُمْ كَانُوا قَوْمًا فَٰسِقِينَ ﴿٥٤﴾

فَلَمَّا ءَاسَفُونَا انْتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ أَجْمَعِينَ ﴿٥٥﴾

فَجَعَلْنَاهُمْ سَلَفًا وَمَثَلًا لِّلْآخِرِينَ ﴿٥٦﴾

* وَلَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمَكَ مِنْهُ يُصِدُّونَ ﴿٥٧﴾

وَقَالُوا ءَأَلْهَيْتَنَا خَيْرٌ أَمْ هُوَ مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًا بَلْ هُمْ قَوْمٌ خَصِمُونَ ﴿٥٨﴾

إِنَّ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَاهُ مَثَلًا لِّبَنِي إِسْرَائِيلَ ﴿٥٩﴾

وَلَوْ نَشَاءُ لَجَعَلْنَا مِنْكُمْ مَلَائِكَةً فِي الْأَرْضِ يَخْلُقُونَ ﴿٦٠﴾

(1) (V.43:58) See verse: V.21:98-101.

61. And he [‘Īsā (Jesus), son of Maryam (Mary)] shall be a known sign for (the coming of) the Hour (Day of Resurrection) [i.e. ‘Isā’s (Jesus) descent on the earth]⁽¹⁾. Therefore have no doubt concerning it (i.e. the Day of Resurrection). And follow Me (Allāh) (i.e. be obedient to Allāh and do what He orders you to do, O mankind)! This is the Straight Path (of Islāmic Monotheism, leading to Allāh and to His Paradise).
62. And let not *Shaitān* (Satan) hinder you (from the right religion, i.e. Islāmic Monotheism). Verily, he (Satan) to you is a plain enemy.
63. And when ‘Īsā (Jesus) came with (Our) clear Proofs, he said: “I have come to you with *Al-Hikmah* (Prophethood), and in order to make clear to you some of the (points) on which you differ. Therefore, fear Allāh and obey me.
64. “Verily, Allāh! He is my Lord (God) and your Lord (God). So, worship Him (Alone). This is the (only) Straight Path (i.e. Allāh’s religion of true Islāmic Monotheism).”
65. But, the sects from among themselves differed. So woe to those who do wrong [by ascribing things to ‘Īsā (Jesus) that are not true] from the torment of a painful Day (i.e. the Day of Resurrection)!
66. Do they only wait for the Hour that it shall come upon them suddenly while they perceive not?

وَأَنَّهُ رَٰعِيٌّ لِّلسَّاعَةِ فَلَا تَمَّزْنَ بِهَا
وَاتَّبِعُونِ هَٰذَا صِرَاطٌ مُّسْتَقِيمٌ ﴿٦١﴾

وَلَا يَصُدُّكُمْ الشَّيْطَانُ إِنَّهُ لَكُمْ
عَدُوٌّ مُّبِينٌ ﴿٦٢﴾

وَلَمَّا جَاءَ عِيسَىٰ بِالْبَيِّنَاتِ قَالَ قَدْ
جِئْتُكُمْ بِالْحِكْمَةِ وَلِأُبَيِّنَ لَكُمْ
بَعْضَ الَّذِي تَخْتَلِفُونَ فِيهِ فَاتَّقُوا اللَّهَ
وَأَطِيعُوا ﴿٦٣﴾

إِنَّ اللَّهَ هُوَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَٰذَا
صِرَاطٌ مُّسْتَقِيمٌ ﴿٦٤﴾

فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ فَوَيْلٌ
لِّلَّذِينَ ظَلَمُوا مِنْ عَذَابِ يَوْمِ الْآسِمْ ﴿٦٥﴾

هَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَن تَأْتِيَهُمْ بَغْتَةً
وَهُمْ لَا يَشْعُرُونَ ﴿٦٦﴾

(1) (V.43:61) See the footnote of (V.3:55).

67. Friends on that Day will be foes one to another, except *Al-Muttaqūn* (the pious)⁽¹⁾.
68. (It will be said to the true believers in Islāmic Monotheism): My worshippers! No fear shall be on you this Day, nor shall you grieve,
69. (You) who believed in Our *Āyāt* (proofs, verses, lessons, signs, revelations, etc.) and were Muslims (i.e. who submit totally to Allāh's Will, and believe in the Oneness of Allāh — Islāmic Monotheism).
70. Enter Paradise, you and your wives, in happiness.
71. Trays of gold and cups will be passed round them; (there will be) therein all that inner-selves could desire, and all that eyes could delight in and you will abide therein forever.
72. This is Paradise which you have been made to inherit because of your deeds which you used to do (in the life of the world).
73. Therein for you will be fruits in plenty, of which you will eat (as you desire).
74. Verily, the *Mujrimūn* (criminals, sinners, disbelievers) will be in the torment of Hell to abide therein forever.
75. (The torment) will not be lightened for them, and they will be plunged into destruction with deep regrets, sorrows and in despair therein.

الْأَخْلَاءَ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا
الْمُتَّقِينَ ﴿٦٧﴾

يَعْبَادِ لَا خَوْفٌ عَلَيْكُمْ الْيَوْمَ وَلَا أَنْتُمْ
تَحْزَنُونَ ﴿٦٨﴾

الَّذِينَ ءَامَنُوا بِآيَاتِنَا وَكَانُوا مُسْلِمِينَ ﴿٦٩﴾

أَدْخُلُوا الْجَنَّةَ أَنْتُمْ وَأَزْوَاجُكُمْ تُحْبَرُونَ ﴿٧٠﴾

يُطَافُ عَلَيْهِمْ بِصِحَافٍ مِّنْ ذَهَبٍ
وَأَكْوَابٍ وَفِيهَا مَا تَشْتَهِيهِ الْأَنْفُسُ
وَتَلَذُّ الْأَعْيُنُ وَأَنْتُمْ فِيهَا خَالِدُونَ ﴿٧١﴾

وَتِلْكَ الْجَنَّةُ الَّتِي أُورِثْتُمُوهَا بِمَا كُنْتُمْ
تَعْمَلُونَ ﴿٧٢﴾

لَكُمْ فِيهَا فَاكِهَةٌ كَثِيرَةٌ مِّنْهَا
تَأْكُلُونَ ﴿٧٣﴾

إِنَّ الْمُجْرِمِينَ فِي عَذَابٍ جَهَنَّمَ
خَالِدُونَ ﴿٧٤﴾

لَا يُفْتَرُ عَنْهُمْ وَهُمْ فِيهِ مُبْلِسُونَ ﴿٧٥﴾

(1) (V.43:67) See verse: V.2:2.

76. We wronged them not, but they were the *Zālimūn* (polytheists, wrong-doers).
77. And they will cry: “O Malik (Keeper of Hell)! Let your Lord make an end of us.” He will say: “Verily, you shall abide forever.”
78. Indeed We have brought the truth (Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ with the Qur’ān) to you, but most of you have a hatred for the truth⁽¹⁾.
79. Or have they plotted some plan? Then We too are planning.
80. Or do they think that We hear not their secrets and their private counsel? Yes (We do) and Our messengers (appointed angels in charge of mankind) are by them, to record.
81. Say (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ): “If the Most Gracious (Allāh) had a son (or children as you pretend), then I am the first of Allāh’s worshippers [who deny and refute this claim of yours (and the first to believe in Allāh Alone and testify that He has no children)].” [*Tafsīr Aṭ-Ṭabari*].
82. Glorified is the Lord of the heavens and the earth, the Lord of the Throne! Exalted is He from all that they ascribe (to Him).
83. So leave them (alone) to speak nonsense and play until they meet the Day of theirs which they have been promised.

وَمَا ظَلَمْنَاهُمْ وَلَكِن كَانُوا هُمُ
الظَّالِمِينَ ﴿٧٦﴾

وَنَادُوا يَمْلِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ قَالَ
إِنَّكُمْ مَكِيدُونَ ﴿٧٧﴾

لَقَدْ جِئْنَاكُمْ بِالْحَقِّ وَلَكِنَّ أَكْثَرَكُمْ
لِلْحَقِّ كَارِهُونَ ﴿٧٨﴾

أَمْ أَنْبِئُمُوا أَمْرًا فَإِنَّا مُبْرِمُونَ ﴿٧٩﴾

أَمْ يَحْسَبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوَاهُمْ
بَلَىٰ وَرُسُلْنَا لَدَيْهِمْ يَكْتُبُونَ ﴿٨٠﴾

قُلْ إِنْ كَانَ لِلرَّحْمَنِ وَلَدٌ فَأَنَا أَوَّلُ
الْعَبِيدِينَ ﴿٨١﴾

سُبْحَانَ رَبِّ السَّمَوَاتِ وَالْأَرْضِ رَبِّ
الْعَرْشِ عَمَّا يَصِفُونَ ﴿٨٢﴾

فَذَرَهُمْ خَبْرًا وَيَلْعَبُوا حَتَّىٰ يُلَاقُوا
يَوْمَهُمُ الَّذِي يُوْعَدُونَ ﴿٨٣﴾

(1) (V.43:78) See the footnote of (V.41:46).

84. It is He (Allāh) Who is the only *Ilāh* (God to be worshipped) in the heaven and the only *Ilāh* (God to be worshipped) on the earth. And He is the All-Wise, the All-Knower.
85. And Blessed is He to Whom belongs the kingdom of the heavens and the earth, and all that is between them, and with Whom is the knowledge of the Hour, and to Whom you (all) will be returned.
86. And those whom they invoke instead of Him have no power of intercession — except for those who bear witness to the truth knowingly (i.e. believed in the Oneness of Allāh, and obeyed His Orders), and they know (the facts about the Oneness of Allāh)⁽¹⁾.
87. And if you ask them who created them, they will surely say: “Allāh.” How then are they turned away (from the worship of Allāh, Who created them)?
88. (And Allāh has the knowledge) of (Prophet Muḥammad’s صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) saying: “O my Lord! Verily, these are a people who believe not!”
89. So, turn away from them (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), and say: *Salām* (peace)! But they will come to know⁽²⁾.

وَهُوَ الَّذِي فِي السَّمَاءِ إِلَهُهُ وَفِي الْأَرْضِ
إِلَهُهُ وَهُوَ الْحَكِيمُ الْعَلِيمُ ﴿٨٤﴾

وَتَبَارَكَ الَّذِي لَهُ مُلْكُ السَّمَوَاتِ
وَالْأَرْضِ وَمَا بَيْنَهُمَا وَعِنْدَهُ عِلْمُ
السَّاعَةِ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٥﴾

وَلَا يَمْلِكُ الَّذِينَ يَدْعُونَ مِنْ دُونِهِ
الشَّفْعَةَ إِلَّا مَنْ شَهِدَ بِالْحَقِّ وَهُمْ
يَعْلَمُونَ ﴿٨٦﴾

وَلَمَّا سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ
فَأَنَّى يُؤْفَكُونَ ﴿٨٧﴾

وَقِيلَهُ يَا قَوْمِ إِنَّا هَنَّا قَوْمٌ لَا
يُؤْمِنُونَ ﴿٨٨﴾

فَأَصْفَحْ عَنْهُمْ وَقُلْ سَلَامٌ فَسَوْفَ
يَعْلَمُونَ ﴿٨٩﴾

(1) (V.43:86) See the footnote of (V.2:165).

(2) (V.43:89) The provision of this Verse was abrogated by the revelation of the Verse of fighting against them (V.9:5).

(44)

Sūrat Ad-Dukhān
(The Smoke)

سُورَةُ الدُّخَانِ

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

1. *Hā.-Mīm.* [These letters are one of the miracles of the Qur'ān and none but Allāh (Alone) knows their meanings].
2. By the manifest Book (this Qur'ān) that makes things clear.
3. We sent it (this Qur'ān) down on a blessed night [(i.e. the night of *Al-Qadr*, *Sūrah* No. 97) in the month of *Ramadhān* — the 9th month of the Islāmīc calendar]. Verily, We are ever warning [mankind that Our Torment will reach those who disbelieve in Our Oneness of Lordship and in Our Oneness of worship].
4. Therein (that night) is decreed every matter of ordainments⁽¹⁾.
5. As a Command (or this Qur'ān or the Decree of every matter) from Us. Verily, We are ever sending (the Messengers),
6. (As) Mercy from your Lord. Verily, He is the All-Hearer, the All-Knower.
7. The Lord of the heavens and the earth and all that is between them, if you (but) have a faith with certainty.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حَمِّ ١

وَالْكِتَابِ الْمُبِينِ ٢

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ مُبْرَكَةٍ ٣ إِنَّا كُنَّا

مُنذِرِينَ ٣

فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ ٤

أَمْرًا مِّنْ عِندِنَا إِنَّا كُنَّا مُرْسِلِينَ ٥

رَحْمَةً مِّنْ رَبِّكَ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ٦

رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ٧

كُنْتُمْ مُوقِنِينَ ٧

(1) (V.44:4) i.e. the matters of deaths, births, provisions, calamities, etc. for the whole (coming) year as decreed by Allah.

8. *Lā ilaha illā Huwa* (none has the right to be worshipped but He). It is He Who gives life and causes death — your Lord and the Lord of your forefathers.
9. Nay! They play about in doubt.
10. Then wait you for the Day when the sky will bring forth a visible smoke,
11. Covering the people: this is a painful torment.
12. (They will say): “Our Lord! Remove the torment from us, really we shall become believers!”
13. How can there be for them an admonition (at the time when the torment has reached them), when a Messenger explaining things clearly has already come to them.
14. Then they had turned away from him (Messenger Muḥammad ﷺ) and said: (He is) one taught (by a human being), a madman!”
15. Verily, We shall remove the torment for a while. Verily you will revert (to disbelief).
16. On the Day when We shall seize you with the greatest seizure (punishment). Verily, We will exact retribution.
17. And indeed We tried before them Fir'aun's (Pharaoh) people, when there came to them a noble Messenger [i.e. Mūsā (Moses) عَلَيْهِ السَّلَام],
18. Saying: “Deliver to me the slaves of Allāh (i.e. the Children of Israel). Verily, I am to you a Messenger worthy of all trust.

لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ رَبُّكُمْ
وَرَبُّ آبَائِكُمُ الْأُولِينَ ﴿٨﴾

بَلْ هُمْ فِي شَكٍّ يَلْعَبُونَ ﴿٩﴾
فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُّبِينٍ ﴿١٠﴾

يَغشى النَّاسَ هَذَا عَذَابٌ أَلِيمٌ ﴿١١﴾

رَبَّنَا اكشِفْ عَنَّا الْعَذَابَ إِنَّا
مُؤْمِنُونَ ﴿١٢﴾

أَنَّى لَهُمُ الذِّكْرَى وَقَدْ جَاءَهُمْ رَسُولٌ
مُّبِينٌ ﴿١٣﴾

ثُمَّ تَوَلَّوْا عَنْهُ وَقَالُوا مُعَلَّمٌ مَجْنُونٌ ﴿١٤﴾

إِنَّا كَاشِفُو الْعَذَابِ قَلِيلًا إِنَّكُمْ
عَائِدُونَ ﴿١٥﴾

يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَى إِنَّا
مُنْتَقِمُونَ ﴿١٦﴾

* وَلَقَدْ فَتَنَّا قَبْلَهُمْ قَوْمَ فِرْعَوْنَ وَجَاءَهُمْ
رَسُولٌ كَرِيمٌ ﴿١٧﴾

أَنْ أَدُّوا إِلَيَّ عِبَادَ اللَّهِ إِيَّايَ لَكُمْ رَسُولٌ
أَمِينٌ ﴿١٨﴾

19. “And exalt not yourselves against Allāh. Truly, I have come to you with a manifest authority.
20. “And truly, I seek refuge with my Lord and your Lord, lest you should stone me (or call me a sorcerer or kill me).
21. “But if you believe me not, then keep away from me and leave me alone.”
22. (But they were aggressive), so he [Mūsā (Moses)] called upon his Lord (saying): “These are indeed the people who are *Mujrimūn* (disbelievers, polytheists, sinners, criminals).”
23. (Allāh said): “Depart you with My slaves by night. Surely, you will be pursued.
24. “And leave the sea as it is (quiet and divided). Verily, they are a host to be drowned.”
25. How many of gardens and springs that they [Fir‘aun’s (Pharaoh) people] left behind,
26. And green crops (fields) and goodly places,
27. And comforts of life wherein they used to take delight!
28. Thus (it was)! And We made other people inherit them (i.e. We made the Children of Israel to inherit the kingdom of Egypt).
29. And the heavens and the earth wept not for them,⁽¹⁾ nor were they given a respite.

وَأَنْ لَا تَعْلُوا عَلَى اللَّهِ إِنِّي آتَيْتُكُمْ
بِسُلْطَانٍ مُبِينٍ ﴿١٩﴾

وَإِنِّي عَذْتُ رَبِّي وَرَبِّكُمْ أَنْ تَرْجُونِ ﴿٢٠﴾

وَإِنْ لَمْ تُؤْمِنُوا لِي فَأَعْتَزِلُونِ ﴿٢١﴾

فَدَعَا رَبَّهُ أَنْ هَبْ لَاءِ قَوْمٍ مُجْرِمُونَ ﴿٢٢﴾

فَأَسْرِ بِعِبَادِي لَيْلًا إِنَّكُمْ مُتَّبَعُونَ ﴿٢٣﴾

وَأَتْرِكُ الْبَحْرَ رَهْوًا إِنَّهُمْ جُنْدٌ مُغْرَقُونَ ﴿٢٤﴾

كَمْ تَرَكُوا مِنْ جَنَّاتٍ وَعَيْونِ ﴿٢٥﴾

وَزُرُوعٍ وَمَقَامٍ كَرِيمٍ ﴿٢٦﴾

وَنَعْمَةٍ كَانُوا فِيهَا فَلَکِهَيْنِ ﴿٢٧﴾

كَذَلِكَ وَأَوْرَثْنَاهَا قَوْمًا آخَرِينَ ﴿٢٨﴾

فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ وَمَا
كَانُوا مُنْظَرِينَ ﴿٢٩﴾

(1) (V.44:29) Narrated Ibn Jarīr At-Ṭabarī: Ibn ‘Abbās رضي الله عنه said, “When a believer dies, the place of earth on which he used to prostrate himself in his *Ṣalāt* (prayer), and the gate in the heaven through which his good deeds used to ascend, weep for him (or her), while they do not weep for the disbeliever.” [*Tafsīr At-Ṭabarī*].

30. And indeed We saved the Children of Israel from the humiliating torment:
31. From Fir'aun (Pharaoh); verily, he was arrogant and was of the *Musrifūn* (those who transgress beyond bound in spending and other things and commit great sins).
32. And We chose them (the Children of Israel) above the *'Ālamīn* (mankind and jinn) [during the time of Mūsā (Moses)] with knowledge,
33. And granted them signs in which there was a plain trial.
34. Verily, these (Quraish people) are saying:
35. "There is nothing but our first death, and we shall not be resurrected.
36. "Then bring back our forefathers, if you speak the truth!"
37. Are they better or the people of Tubba' and those before them? We destroyed them because they were indeed *Mujrimūn* (disbelievers, polytheists, sinners, criminals).
38. And We created not the heavens and the earth, and all that is between them, for mere play.
39. We created them not except with truth (i.e. to examine and test those who are obedient and those who are disobedient and then reward the obedient ones and punish the disobedient ones), but most of them know not.

وَلَقَدْ نَجَّيْنَا بَنِي إِسْرَائِيلَ مِنَ الْعَذَابِ
الْمُهِينِ ﴿٣٠﴾

مِنْ فِرْعَوْنَ إِنَّهُ كَانَ عَلِيًّا مِّنَ
الْمُسْرِفِينَ ﴿٣١﴾

وَلَقَدْ اخْتَرْنَا لَهُمْ عَلَىٰ عِلْمٍ عَلَىٰ الْعَالَمِينَ ﴿٣٢﴾

وَعَاتَيْنَاهُمْ مِّنَ الْآيَاتِ مَا فِيهِ بَلَاءٌ
مُّبِينٌ ﴿٣٣﴾

إِنَّ هَؤُلَاءِ لَيَقُولُونَ ﴿٣٤﴾

إِنْ هِيَ إِلَّا مَوْتُنَا الْأُولَىٰ وَمَا نَحْنُ
بِمُنشَرِينَ ﴿٣٥﴾

فَأْتُوا بِآبَائِنَا إِنْ كُنْتُمْ صَادِقِينَ ﴿٣٦﴾

أَهُمْ خَيْرٌ أَمْ قَوْمُ تُبَّعٍ وَالَّذِينَ مِنْ قَبْلِهِمْ
أَهْلَكْنَاهُمْ إِنَّهُمْ كَانُوا مُجْرِمِينَ ﴿٣٧﴾

وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا
بَيْنَهُمَا لَعِبِينَ ﴿٣٨﴾

مَا خَلَقْنَاهُمْ إِلَّا بِالْحَقِّ وَالَّذِينَ أَكْثَرَهُمْ
لَا يَعْلَمُونَ ﴿٣٩﴾

40. Verily, the Day of Judgement (when Allāh will judge between the creatures) is the time appointed for all of them —
41. The Day when a *Maulā* (a near relative) cannot avail a *Maulā* (a near relative) in aught, and no help can they receive,
42. Except him on whom Allāh has Mercy. Verily, He is the All-Mighty, the Most Merciful.
43. Verily, the tree of *Zaqqūm*
44. Will be the food of the sinners.
45. Like boiling oil, it will boil in the bellies,
46. Like the boiling of scalding water.
47. (It will be said) “Seize him and drag him into the midst of the blazing Fire,
48. “Then pour over his head the torment of boiling water.
49. “Taste you (this)! Verily, you were (pretending to be) the mighty, the generous!
50. “Verily, this is that whereof you used to doubt!”
51. Verily, the *Muttaqūn* (the pious)⁽¹⁾, will be in place of Security (Paradise).
52. Among Gardens and Springs,

إِنَّ يَوْمَ الْفُصْلِ مِيقَاتُهُمْ أَجْمَعِينَ ﴿٤٠﴾

يَوْمَ لَا يُغْنِي مَوْلَىٰ عَنْ مَوْلَىٰ شَيْئًا وَلَا هُمْ يُنصَرُونَ ﴿٤١﴾

إِلَّا مَنْ رَحِمَ اللَّهُ إِنَّهُ هُوَ الْعَزِيزُ الرَّحِيمُ ﴿٤٢﴾

إِنَّ شَجَرَتَ الزَّقُّومِ ﴿٤٣﴾

طَعَامُ الْأَثِيمِ ﴿٤٤﴾

كَالْمُهْلِ يَغْلِي فِي الْبُطُونِ ﴿٤٥﴾

كَغَلِي الْحَمِيمِ ﴿٤٦﴾

خُذُوهُ فَاعْتِلُوهُ إِلَىٰ سَوَاءِ الْجَحِيمِ ﴿٤٧﴾

ثُمَّ صُبُّوا فَوْقَ رَأْسِهِ مِنْ عَذَابِ الْحَمِيمِ ﴿٤٨﴾

ذُقْ إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ ﴿٤٩﴾

إِنَّ هَذَا مَا كُنْتُمْ بِهِ تَمْتَرُونَ ﴿٥٠﴾

إِنَّ الْمُتَّقِينَ فِي مَقَامٍ أَمِينٍ ﴿٥١﴾

فِي جَنَّاتٍ وَعُيُونٍ ﴿٥٢﴾

(1) (V.44:51) See verse: V.2:2.

53. Dressed in fine silk and (also) in thick silk, facing each other,
 يَلْبَسُونَ مِن سُنْدُسٍ وَإِسْتَبْرَقٍ مُّتَقَابِلِينَ ﴿٥٣﴾
54. So (it will be). And We shall marry them to *Hūr*⁽¹⁾ (fair females) with wide, lovely eyes.
 كَذَلِكَ وَرَوَّجْنَاهُم بِحُورٍ عِينٍ ﴿٥٤﴾
55. They will call therein for every kind of fruit in peace and security;
 يَدْعُونَ فِيهَا بِكُلِّ فَاكِهَةٍ آمِنِينَ ﴿٥٥﴾
56. They will never taste death therein except the first death (of this world), and He will save them from the torment of the blazing Fire,
 لَا يَذُوقُونَ فِيهَا الْمَوْتَ إِلَّا الْمَوْتَةَ الْأُولَىٰ وَوَقَّعَهُمْ عَذَابَ الْجَحِيمِ ﴿٥٦﴾
57. As a Bounty from your Lord! That will be the supreme success!
 فَضْلًا مِّن رَّبِّكَ ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٥٧﴾
58. Certainly, We have made this (Qur'ān) easy on your tongue, in order that they may remember.
 فَإِنَّمَا يَسَّرْنَاهُ بِلِسَانِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٥٨﴾
59. Wait then (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ); verily, they (too) are waiting.
 فَأَرْتَقِبْ إِنَّهُمْ مُّرْتَقِبُونَ ﴿٥٩﴾

(1) (V.44:54) *Hūr*: Very fair females created by Allah as such, not from the offspring of Adam عَلَيْهِ السَّلَام, with intense black irises of their eyes and intense white scleras. [For details see the book *Hadi Al-Arwāh* by Ibn Al-Qaiyim, Chapter 54, Page 147].

(45)

Sūrat Al-Jāthiyah (The Kneeling)

سُورَةُ الْجَاثِيَةِ

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

1. *Hā-Mīm*. [These letters are one of the miracles of the Qur'ān and none but Allāh (Alone) knows their meanings].
2. The revelation of the Book (this Qur'ān) is from Allāh, the All-Mighty, the All-Wise.
3. Verily, in the heavens and the earth are signs for the believers.
4. And in your creation, and what He scattered (through the earth) of moving (living) creatures are signs for people who have Faith with certainty.
5. And in the alternation of night and day, and the provision (rain) that Allāh sends down from the sky, and revives therewith the earth after its death, and in the turning about of the winds (i.e. sometimes towards the east or north, and sometimes towards the south or west, sometimes bringing glad tidings of rain etc., and sometimes bringing the torment), are signs for a people who understand.
6. These are the *Āyāt* of Allāh, which We recite to you (O Muḥammad ﷺ) with truth. Then in which speech after Allāh and His *Āyāt* will they believe?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حَمِّ ①

تَنْزِيلِ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ ②

إِنَّ فِي السَّمَوَاتِ وَالْأَرْضِ لَآيَاتٍ

لِلْمُؤْمِنِينَ ③

وَفِي خَلْقِكُمْ وَمَا يَبُتُّ مِنْ دَابَّةٍ آيَاتٌ

لِقَوْمٍ يُوقِنُونَ ④

وَأَخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَمَا أَنْزَلَ اللَّهُ

مِنَ السَّمَاءِ مِنْ رِزْقٍ فَأَحْيَا بِهِ الْأَرْضَ

بَعْدَ مَوْتِهَا وَتَصْرِيفِ الرِّيْحِ آيَاتٌ

لِقَوْمٍ يَعْقِلُونَ ⑤

تِلْكَ آيَاتُ اللَّهِ تَنْزَلُوهَا عَلَيْكَ بِالْحَقِّ فَبِأَيِّ

حَدِيثٍ بَعْدَ اللَّهِ وَعَآيَاتِهِ يُؤْمِنُونَ ⑥

7. Woe to every sinful liar,
8. Who hears the Verses of Allāh (being) recited to him, yet persists with pride as if he heard them not. So announce to him a painful torment!
9. And when he learns something of Our Verses (this Qur'ān), he makes them a jest. For such there will be a humiliating torment.
10. In front of them there is Hell. And that which they have earned will be of no profit to them, nor (will be of any profit to them) those whom they have taken as *Auliyā'* (protectors, helpers) besides Allāh. And theirs will be a great torment.
11. This (Qur'ān) is guidance. And those who disbelieve in the *Āyāt* (proofs, evidences, verses, lessons, signs, revelations) of their Lord, for them there is a painful torment of *Rijz* (a severe kind of punishment).
12. Allāh, it is He Who has subjected to you the sea, that ships may sail through it by His Command, and that you may seek of His Bounty, and that you may be thankful.
13. And has subjected to you all that is in the heavens and all that is in the earth; it is all as a favour and kindness from Him. Verily, in it are signs for a people who think deeply.
14. Say (O Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) to the believers to forgive those who (harm them and) hope not for the Days of Allāh (i.e. His Recompense), that He

وَيْلٌ لِّكُلِّ أَفَّاكٍ أَثِيمٍ ﴿٧﴾

يَسْمَعُ آيَاتِ اللَّهِ تُتْلَىٰ عَلَيْهِ ثُمَّ يَصِرُ
مُسْتَكْبِرًا كَأَن لَّمْ يَسْمَعْهَا فَبَيِّنْرَهُ

بِعَذَابٍ أَلِيمٍ ﴿٨﴾

وَإِذَا عَلِمَ مِنْ آيَاتِنَا شَيْئًا اتَّخَذَهَا هُزُوًا
أُولَٰئِكَ لَهُمْ عَذَابٌ مُّهِينٌ ﴿٩﴾

مِن وَرَائِهِمْ جَهَنَّمُ وَلَا يُغْنِي عَنْهُمْ مَا
كَسَبُوا شَيْئًا وَلَا مَا اتَّخَذُوا مِنْ دُونِ اللَّهِ
أَوْلِيَاءَ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠﴾

هَٰذَا هُدًىٰ وَالَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ
لَهُمْ عَذَابٌ مِّن رَّجْزٍ أَلِيمٍ ﴿١١﴾

* اللَّهُ الَّذِي سَخَّرَ لَكُمُ الْبَحْرَ لِتَجْرِيَ
الْفُلُكُ فِيهِ بِأَمْرِهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ
وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٢﴾

وَسَخَّرَ لَكُم مَّا فِي السَّمَوَاتِ وَمَا فِي
الْأَرْضِ جَمِيعًا مِّنْهُ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ
لِّقَوْمٍ يَتَفَكَّرُونَ ﴿١٣﴾

قُلْ لِلَّذِينَ ءَامَنُوا يُغْفِرُوا لِلَّذِينَ لَا
يَرْجُونَ أَيَّامَ اللَّهِ لِيَجْزِيَ قَوْمًا بِمَا كَانُوا
يَكْسِبُونَ ﴿١٤﴾

may recompense a people, according to what they have earned (i.e. to punish these disbelievers who harm the believers)⁽¹⁾.

15. Whosoever does a good deed, it is for his ownself, and whosoever does evil, it is against (his ownself). Then to your Lord you will be made to return.
16. And indeed We gave the Children of Israel the Scripture, and the understanding of the Scripture and its laws, and the Prophethood; and provided them with good things, and preferred them to the 'Ālamīn (mankind and jinn of their time, during that period),
17. And gave them clear proofs in matters [by revealing to them the Taurāt (Torah)]. And they differed not until after the knowledge came to them, through envy among themselves. Verily, Your Lord will judge between them on the Day of Resurrection about that wherein they used to differ.
18. Then We have put you (O Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) on a (plain) way of (Our) commandment [like the one which We commanded Our Messengers before you (i.e. legal ways and laws of the Islāmic Monotheism)]. So follow you that (Islāmic Monotheism and its laws), and follow not the desires of those who know not. (*Tafsīr Aṭ-Ṭabarī*)

مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ ۖ وَمَنْ أَسَاءَ
فَعَلَيْهَا ۖ ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ ﴿١٥﴾

وَلَقَدْ آتَيْنَا بَنِي إِسْرَائِيلَ الْكِتَابَ وَالْحُكْمَ
وَالنُّبُوَّةَ وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ
عَلَى الْعَالَمِينَ ﴿١٦﴾

وَأَتَيْنَاهُم بَيِّنَاتٍ مِّنَ الْأَمْرِ ۖ فَمَا اخْتَلَفُوا
إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَعْثًا بَيْنَهُمْ
إِنَّ رَبَّكَ يُقْضَىٰ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا
كَانُوا فِيهِ يَخْتَلِفُونَ ﴿١٧﴾

ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيعَةٍ مِّنَ الْأَمْرِ فَاتَّبِعْهَا
وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ ﴿١٨﴾

(1) (V.45:14) The provision of this Verse was abrogated by the Verse of *Jihād* (holy fighting) (V.9:36) against the polytheists.

19. Verily, they can avail you nothing against Allāh (if He wants to punish you). Verily, the *Zālimūn* (polytheists, wrong-doers) are *Auliya'* (protectors, helpers) of one another, but Allāh is the *Walī* (Helper, Protector) of the *Muttaqūn* (the pious)⁽¹⁾.
20. This (Qur'ān) is a clear insight and evidence for mankind, and guidance and mercy for a people who have Faith with certainty⁽²⁾.
21. Or do those who earn evil deeds think that We shall hold them equal with those who believe (in the Oneness of Allāh — Islāmic Monotheism) and do righteous good deeds, in their present life and after their death? how wrong is the judgement that they make!.
22. And Allāh has created the heavens and the earth with truth, in order that each person may be recompensed what he has earned, and they will not be wronged⁽³⁾.
23. Have you seen him who takes his own lust (vain desires) as his *ilāh* (god)? And Allāh, knowing (him as such), left him astray, and sealed his hearing and his heart, and put a cover on his sight. Who then will guide him after Allāh? Will you not then remember?

إِنَّهُمْ لَنْ يُغْنُوا عَنْكَ مِنَ اللَّهِ شَيْئًا وَإِنَّ
الظَّالِمِينَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَاللَّهُ
وَلِيُّ الْمُتَّقِينَ ﴿١٩﴾

هَذَا بَصِيرَةٌ لِلنَّاسِ وَهُدًى وَرَحْمَةٌ لِقَوْمٍ
يُوقِنُونَ ﴿٢٠﴾

أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ
أَنْ نَجْعَلَهُمْ كَالَّذِينَ ءَامَنُوا وَعَمِلُوا
الصَّالِحَاتِ سَوَاءً تَحِيَاهُمْ وَمِمَّا هُمْ سَاءَ
مَا يَحْكُمُونَ ﴿٢١﴾

وَخَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ
وَلِكُلِّ نَفْسٍ بِمَا كَسَبَتْ وَهُمْ لَا
يُظْلَمُونَ ﴿٢٢﴾

أَفَرَأَيْتَ مَنْ اتَّخَذَ إِلَهَهُ هَوَاهُ وَأَصْلَهُ
اللَّهُ عَلَىٰ عِلْمٍ وَخَتَمَ عَلَىٰ سَمْعِهِ وَقَلْبِهِ
وَجَعَلَ عَلَىٰ بَصَرِهِ غِشَاوَةً فَمَنْ يَهْدِيهِ
مِنْ بَعْدِ اللَّهِ أَفَلَا تَذَكَّرُونَ ﴿٢٣﴾

(1) (V.45:19) See verse: V.2:2.

(2) (V.45:20):

a) See the footnote of (V.10:37).

b) See the footnote of (V.3:85).

(3) (V.45:22) See the footnote of (V.15:23).

24. And they say: “There is nothing but our life of this world, we die and we live and nothing destroys us except *Ad-Dahr* (time)⁽¹⁾. And they have no knowledge of it: they only conjecture.
25. And when Our Clear Verses are recited to them, their argument is no other than that they say: “Bring back our (dead) fathers, if you are truthful!”
26. Say (to them): “Allāh gives you life, then causes you to die, then He will assemble you on the Day of Resurrection about which there is no doubt. But most of mankind know not.”
27. And to Allāh belongs the kingdom of the heavens and the earth. And on the Day that the Hour will be established — on that Day the followers of falsehood (polytheists, disbelievers, worshippers of false deities) shall lose (everything).
28. And you will see each nation humbled to their knees (kneeling): each nation will be called to its Record (of deeds). This Day you shall be recompensed for what you used to do.

وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ
وَنَحْيَا وَمَا يُهْلِكُنَا إِلَّا الدَّهْرُ وَمَا لَهُم
بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَظُنُّونَ ﴿٢٤﴾

وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ مَّا كَانَ
حُجَّتَهُمْ إِلَّا أَنْ قَالُوا اقْتُلُوا آبَاءَنَا إِنْ
كُنْتُمْ صَادِقِينَ ﴿٢٥﴾

قُلْ اللَّهُ يُحْيِيكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ
يَجْمَعُكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ
وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٢٦﴾

وِلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَيَوْمَ تَقُومُ
السَّاعَةُ يُومِذُ يَحْسَرُ الْمُبْطِلُونَ ﴿٢٧﴾

وَتَرَى كُلَّ أُمَّةٍ جَائِيَةً كُلُّ أُمَّةٍ تُدْعَى إِلَى
كِتَابِهَا الْيَوْمَ تُحْزَرُونَ مَا كُنْتُمْ تَعْمَلُونَ ﴿٢٨﴾

(1) (V.45:24) Narrated Abu Hurairah رضي الله عنه: Allah’s Messenger صلی الله علیه وسلم said: “Allah said, ‘The son of Adam annoys Me for he abuses *Ad-Dahr** (Time) though I am *Ad-Dahr* (Time); in My Hands are all things, and I cause the revolution of day and night.’” (*Ṣaḥīḥ Al-Bukhārī*, Vol.6, *Ḥadīth* No.351).

* ‘I am *Ad-Dahr*’ means ‘I am the Creator of Time, and I manage the affairs of all creation including Time.’ One should not attribute anything whether cheerful or disastrous to Time, for everything is in the Hands of Allah and only He is the Disposer of everything.

29. This Record of Ours speaks about you with truth. Verily, We were recording what you used to do (i.e. Our angels used to record your deeds).
30. Then, as for those who believed (in the Oneness of Allāh — Islāmic Monotheism) and did righteous good deeds, their Lord will admit them to His Mercy. That will be the evident success.
31. But, as for those who disbelieved, (it will be said to them): “Were not Our Verses recited to you? But you were proud, and you were a people who were *Mujrimūn* (polytheists, disbelievers, sinners, criminals).”
32. And when it was said: “Verily, Allāh’s Promise is the truth, and there is no doubt about the coming of the Hour,” you said: “We know not what is the Hour: we do not think it but as a conjecture, and we have no firm convincing belief (therein).”
33. And the evil of what they did will appear to them, and that which they used to mock at will completely encircle them.
34. And it will be said: “This Day We will forget you as you forgot the Meeting of this Day of yours. And your abode is the Fire, and there is none to help you.”

هَذَا كِتَابُنَا يَنْطِقُ عَلَيْكُمْ بِالْحَقِّ إِنَّا
كُنَّا نَسْتَنْسِخُ مَا كُنْتُمْ تَعْمَلُونَ ﴿٢٩﴾

فَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
فَيُدْخِلُهُمْ رَبُّهُمْ فِي رَحْمَتِهِ ذَٰلِكَ هُوَ
الْفَوْزُ الْمُبِينُ ﴿٣٠﴾

وَأَمَّا الَّذِينَ كَفَرُوا أَفَلَمْ تَكُنْ ءَايَتِي
تُتْلَىٰ عَلَيْكُمْ فَاسْتَكْبَرْتُمْ وَكُنْتُمْ قَوْمًا
مُجْرِمِينَ ﴿٣١﴾

وَإِذَا قِيلَ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَالسَّاعَةُ لَا
رَيْبَ فِيهَا قُلْتُمْ مَا نَدْرِي مَا السَّاعَةُ إِنْ
نُظِنُ إِلَّا ظَنًّا وَمَا نَحْنُ بِمُستَبْقِينَ ﴿٣٢﴾

وَبَدَا لَهُمْ سَيِّئَاتُ مَا عَمِلُوا وَحَاقَ بِهِمْ
مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٣٣﴾

وَقِيلَ الْيَوْمَ نَنْسِيكُمْ كَمَا نَسِيتُمْ لِقَاءَ
يَوْمِكُمْ هَٰذَا وَمَأْوَاكُمُ النَّارُ وَمَا
لَكُمْ مِّنْ نَّاصِرِينَ ﴿٣٤﴾

35. This, because you took the revelations of Allāh (this Qur’ān) in mockery, and the life of the world deceived you. So this Day, they shall not be taken out from there (Hell),⁽¹⁾ nor shall they be returned to the worldly life, (so that they repent to Allāh, and beg His Pardon for their sins).
36. So all praise and thanks are Allāh’s, the Lord of the heavens and the Lord of the earth, and the Lord of the ‘Ālamīn (mankind, jinn and all that exists).
37. And His (Alone) is the Majesty in the heavens and the earth, and He is the All-Mighty, the All-Wise.

ذَٰلِكُمْ بِأَنكُمۡ أَتَّخَذْتُمۡ ءَايَاتِ اللَّهِ هُزُوًا وَعَرَّيْتُمۡ ٱلْحَيٰوةَ ٱلدُّنْيَا قَالِيَوْمَ لَا يُخْرَجُونَ مِنْهَا وَلَا هُمْ يُسْتَعْتَبُونَ ﴿٣٥﴾

فَلِلَّهِ ٱلْحَمْدُ رَبِّ ٱلسَّمَٰوٰتِ وَرَبِّ ٱلْأَرْضِ رَبِّ ٱلْعٰلَمِينَ ﴿٣٦﴾

وَلَهُ ٱلْكِبْرِيَآءُ فِى ٱلسَّمَٰوٰتِ وَٱلْأَرْضِ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٣٧﴾

(1) (V.45:35):

- a) Narrated Anas ibn Mālik رضي الله عنه: Allah’s Messenger صلى الله عليه وسلم said, “When carried to his grave, a dead person is followed by three, two of which return (after his burial) and one remains with him: his relatives, his property and his deeds follow him; relatives and his property return back while his deeds remain with him.” (*Ṣaḥīḥ Al-Bukhārī*, Vol. 8, *Ḥadīth* No. 521).
- b) Narrated Anas رضي الله عنه: The Prophet صلى الله عليه وسلم said, “The people will be thrown into Hell (Fire) and it will keep on saying, ‘Is there any more?’ till the Lord of the ‘Ālamīn (mankind, jinn and all that exists) puts His Foot over it, whereupon its different sides will come close to each other, and it will say, ‘Qat! Qat! (enough! enough!) By Your ‘Izzat (Honour and Power) and Your Karam (Generosity)!’ Paradise will remain spacious enough to accommodate more people until Allāh will create some more people and let them dwell in the superfluous (empty) space of Paradise.” (*Ṣaḥīḥ Al-Bukhārī*, Vol. 9, *Ḥadīth* No. 481).
- c) Narrated Ibn ‘Abbās رضي الله عنه: The Prophet صلى الله عليه وسلم used to say, “I seek refuge (with You) by Your ‘Izzat (Honour and Power) *Lā ilāha illā Anta* (none has the right to be worshipped but You); Who does not die, while the jinn and the human beings die.” (*Ṣaḥīḥ Al-Bukhārī*, Vol. 9, *Ḥadīth* No. 480).

(46)

Sūrat Al-Aḥqāf
(The Curved Sand-hills)

سُورَةُ الْأَحْقَافِ

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

1. *Hā-Mīm*. [These letters are one of the miracles of the Qur’ān, and none but Allāh (Alone) knows their meanings].
2. The revelation of the Book (this Qur’ān) is from Allāh, the All-Mighty, the All-Wise.
3. We created not the heavens and the earth and all that is between them except with truth, and for an appointed term. But those who disbelieve turn away from that whereof they are warned.
4. Say (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to these pagans): “Think you about all that you invoke besides Allāh? Show me. What have they created of the earth? Or have they a share in (the creation of) the heavens? Bring me a Book (revealed) before this, or some trace of knowledge (in support of your claims), if you are truthful!”
5. And who is more astray than one who calls on (invokes), besides Allāh, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls (invocations) to them?⁽¹⁾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حَمِّ

تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ ﴿١﴾

مَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا
إِلَّا بِالْحَقِّ وَأَجَلٍ مُّسَمًّى وَالَّذِينَ كَفَرُوا
عَمَّا أُنذِرُوا مُّعْرِضُونَ ﴿٢﴾

قُلْ أَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ أَرُونِي
مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي
السَّمَوَاتِ أَتُتَوَنَّى بِكَيْتَبٍ مِنْ قَبْلِ هَذَا
أَوْ أَثَرَةٍ مِنْ عِلْمٍ إِنْ كُنْتُمْ صَادِقِينَ ﴿٣﴾

وَمَنْ أَضَلُّ مِمَّن يَدْعُوا مِنْ دُونِ اللَّهِ مَنْ
لَا يَسْتَجِيبُ لَهُمْ إِلَى يَوْمِ الْقِيَامَةِ وَهُمْ
عَنْ دُعَائِهِمْ غَافِلُونَ ﴿٤﴾

(1) (V.46:5) See the footnote of (V.2:165).

6. And when mankind is gathered (on the Day of Resurrection), they (false deities) will become their enemies and will deny their worshipping.
7. And when Our Clear Verses are recited to them, the disbelievers say of the truth (this Qur’ān) when it reaches them: “This is plain magic!”
8. Or say they: “He (Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) has fabricated it?” Say: “If I have fabricated it, still you have no power to support me against Allāh. He knows best of what you say among yourselves concerning it (i.e. this Qur’ān)! Sufficient is He as a witness between me and you! And He is the Oft-Forgiving, the Most Merciful.”
9. Say (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ): “I am not a new thing among the Messengers (of Allāh i.e. I am not the first Messenger) 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.”
10. Say: “Tell me! If this (Qur’ān) is from Allāh and you deny it, and a witness from among the Children of Israel (رَضِيَ اللَّهُ عَنْهُ ‘Abdullāh ibn Salām) testifies that (this Qur’ān is from Allāh) like [the Taurāt (Torah)], and he believed (embraced Islām)⁽¹⁾ while you are too proud (to believe).” Verily, Allāh guides not the people who are *Zālimūn* (polytheists, disbelievers and wrong-doers).

وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءً وَكَانُوا بِعِبَادَتِهِمْ كَافِرِينَ ﴿٦﴾

وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ كَفَرُوا لِلْحَقِّ لَمَّا جَاءَهُمْ هَذَا سِحْرٌ مُّبِينٌ ﴿٧﴾

أَمْ يَقُولُونَ افْتَرَيْنَاهُ قُلْ إِنْ افْتَرَيْتُهُ فَلَا تَمْلِكُونَ لِي مِنَ اللَّهِ شَيْئًا هُوَ أَعْلَمُ بِمَا تُفِيضُونَ فِيهِ كَفَىٰ بِهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَهُوَ الْغَفُورُ الرَّحِيمُ ﴿٨﴾

قُلْ مَا كُنْتُ بِدَعَا مَنِ الرُّسُلِ وَمَا أَدْرِي مَا يُفْعَلُ بِي وَلَا بِكُمْ إِنْ أَتَيْتُمُونِي إِلَّا مَا يُوْحَىٰ إِلَيَّ وَمَا أَنَا إِلَّا نَذِيرٌ مُّبِينٌ ﴿٩﴾

قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنْ عِنْدِ اللَّهِ وَكَفَرْتُمْ بِهِ وَشَهِدَ شَاهِدٌ مِّنْ بَنِي إِسْرَائِيلَ عَلَىٰ مِثْلِهِ فَعَامَنَ وَأَسْتَكْبَرْتُمْ إِنْ لِّلَّهِ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٠﴾

(1) (V.46:10) See the footnote of (V.5:66).

11. And those who disbelieve (the strong and wealthy) say of those who believe (the weak and poor): “Had it (Islāmic Monotheism to which Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is inviting mankind) been a good thing, they (the weak and poor) would not have preceded us thereto!” And when they have not let themselves be guided by it (this Qur’ān), they say: “This is an ancient lie!”
12. And before this was the Scripture of Mūsā (Moses) as a guide and mercy. And this is a confirming Book (the Qur’ān) in the Arabic language, to warn those who do wrong, and as glad tidings to the *Muḥsinūn* (good-doers)⁽¹⁾.
13. Verily, those who say: “Our Lord is (only) Allāh,” and thereafter stand firm and straight (on the Islāmic Faith of Monotheism,)⁽²⁾ on them shall be no fear, nor shall they grieve.
14. Such shall be the dwellers of Paradise, abiding therein forever — a reward for what they used to do.
15. And We have enjoined on man to be dutiful and kind to his parents. His mother bears him with hardship. And she brings him forth with hardship, and the bearing of him, and the weaning of him is thirty months, till when he attains full strength and

وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ ءَامَنُوا لَوْ كَانَ خَيْرًا مَّا سَبَقُونَا إِلَيْهِ وَإِذْ لَمْ يَهْتَدُوا بِهِ فَسَيَقُولُونَ هَذَا إِفْكٌ قَدِيمٌ ﴿١١﴾

وَمِن قَبْلِهِ كَتَبَ مُوسَىٰ إِمَامًا وَرَحْمَةً وَهَذَا كِتَابٌ مُّصَدِّقٌ لِّسَانًا عَرَبِيًّا لِّيُنذِرَ الَّذِينَ ظَلَمُوا وَيُشْرَىٰ لِلْمُحْسِنِينَ ﴿١٢﴾

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَمُوا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٣﴾

أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ خَالِدِينَ فِيهَا جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴿١٤﴾

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا وَحَمَلُهُ وَفِصْلُهُ ثَلَاثُونَ شَهْرًا حَتَّىٰ إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ

(1) (V.46:12) See the footnote of (V.9:120).

(2) (V.46:13): stand firm on the Islamic Monotheism i.e. by abstaining from all kinds of sins and evil deeds which Allāh has forbidden and by performing all kinds of good deeds which He has ordained. [See the footnote of (v. 41:30)].

reaches forty years, he says: “My Lord! Grant me the power and ability that I may be grateful for Your Favour which You have bestowed upon me and upon my parents, and that I may do righteous good deeds, such as please You, and make my offspring good. Truly, I have turned to You in repentance, and truly, I am one of the Muslims (submitting to Your Will).”

16. They are those from whom We shall accept the best of their deeds and overlook their evil deeds. (They shall be) among the dwellers of Paradise — a promise of truth, which they have been promised.
17. But he who says to his parents: “Fie upon you both! Do you hold out the promise to me that I shall be raised up (again) when generations before me have passed away (without rising)?” While they (father and mother) invoke Allāh for help (and rebuke their son): “Woe to you! Believe! Verily, the Promise of Allāh is true.” But he says: “This is nothing but the tales of the ancient.”
18. They are those against whom the Word (of torment) is justified among the previous generations of jinn and mankind that have passed away. Verily, they are ever the losers.
19. And for all, there will be degrees according to that which they did, that He (Allāh) may recompense them in full for their deeds. And they will not be wronged.

وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ
وَأَصْلِحْ لِي فِي ذُرِّيَّتِي ۗ إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي
مِنَ الْمُسْلِمِينَ ﴿١٥﴾

أُولَٰئِكَ الَّذِينَ نَتَقَبَّلُ عَنْهُمْ أَحْسَنَ
مَا عَمِلُوا وَنَتَجَاوَزُ عَنْ سَيِّئَاتِهِمْ فِي
أَصْحَابِ الْجَنَّةِ ۖ وَعَدَ الصِّدْقِ الَّذِي كَانُوا
يُوعَدُونَ ﴿١٦﴾

وَالَّذِي قَالَ لَوْلَاذِيهِ أَفِ لَكُمْ أَتَعْدَانِي
أَنْ أُخْرَجَ وَقَدْ خَلَتِ الْقُرُونُ مِنْ قَبْلِي
وَهُمَا يَسْتَعْجِلَانِ اللَّهَ وَبَلَكَ ءَامِنٌ إِنَّ
وَعَدَ اللَّهُ حَقًّا فَيَقُولُ مَا هَذَا إِلَّا أَسْطِيرٌ
الْأُولَٰئِينَ ﴿١٧﴾

أُولَٰئِكَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ فِي أَمْرِ
قَدْ خَلَتْ مِنْ قَبْلِهِمْ مِنَ الْجِنِّ وَالْإِنْسِ
إِنَّهُمْ كَانُوا خَاسِرِينَ ﴿١٨﴾

وَلِكُلِّ دَرَجَةٍ مِمَّا عَمِلُوا وَلِيُوفيَهُمْ
أَعْمَلَهُمْ وَهُمْ لَا يُظْلَمُونَ ﴿١٩﴾

20. On the Day when those who disbelieve (in the Oneness of Allāh — Islāmīc Monotheism) will be exposed to the Fire (it will be said): “You received your good things in the life of the world, and you took your pleasure therein. Now this Day you shall be recompensed with a torment of humiliation, because you were arrogant in the land without a right, and because you used to rebel against Allah’s Command (disobey Allāh).
21. And remember (Hūd) the brother of ‘Ād, when he warned his people in *Al-Aḥqāf* (the curved sand-hills in the southern part of Arabian Peninsula). And surely, there have passed away warners before him and after him (saying): “Worship none but Allāh; truly, I fear for you the torment of a mighty Day (i.e. the Day of Resurrection).”
22. They said: “Have you come to turn us away from our *ālihah* (gods)? Then bring us that with which you threaten us, if you are one of the truthful!”
23. He said: “The knowledge (of the time of its coming) is with Allāh only. And I convey to you that wherewith I have been sent, but I see that you are a people given to ignorance!”
24. Then, when they saw it as a dense cloud coming towards their valleys, they said: “This is a cloud bringing us rain!” Nay, but it is that (torment) which you were asking to be hastened, — a wind wherein is a painful torment!

وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ
أَذْهَبْتُمْ طَيِّبَاتِكُمْ فِي حَيَاتِكُمْ الدُّنْيَا
وَأَسْتَمْتَعْتُمْ بِهَا فَالْيَوْمَ تُجْزَوْنَ عَذَابَ
الْهُونِ بِمَا كُنْتُمْ تَسْتَكْبِرُونَ فِي الْأَرْضِ
بِغَيْرِ الْحَقِّ وَبِمَا كُنْتُمْ تَفْسُقُونَ ﴿٢٠﴾

* وَأَذْكَرَ أَخَا عَادٍ إِذْ أَنْذَرَ قَوْمَهُ
بِالْأَحْقَافِ وَقَدْ خَلَّتِ النَّذْرُ مِنْ بَيْنِ
يَدَيْهِ وَمِنْ خَلْفِهِ ۚ أَلَّا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي
أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ﴿٢١﴾

قَالُوا أَجِئْتَنَا لِنَأْفِكَنَا عَنِ آلِهَتِنَا فَأْتِنَا
بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿٢٢﴾

قَالَ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ وَأُبَلِّغُكُمْ
مِمَّا أُرْسِلْتُ بِهِ ۚ وَلَكِنِّي أَرَلُّكُمْ قَوْمًا
تَجْهَلُونَ ﴿٢٣﴾

فَلَمَّا رَأَوْهُ غَارِضًا مُسْتَقْبِلَ أَوْدِيَّتِهِمْ
قَالُوا هَذَا غَارِضٌ مُسْطِرٌّ نَابِلٌ هُوَ مَا
أَسْتَعْجَلْتُمْ بِهِ ۗ رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ ﴿٢٤﴾

25. Destroying everything by the Command of its Lord! So they became such that nothing could be seen except their dwellings! Thus do We recompense the people who are *Mujrimūn* (criminals, sinners, polytheists, disbelievers,)!
26. And indeed We had firmly established them with that wherewith We have not established you (O Quraish)! And We had assigned them the (faculties of) hearing (ears), seeing (eyes), and hearts; but their hearing (ears), seeing (eyes), and their hearts availed them nothing since they used to deny the *Āyāt* (Allāh's Prophets and their Prophethood, proofs, evidences, verses, signs, revelations) of Allāh, and they were completely encircled by that which they used to mock at!
27. And indeed We have destroyed towns (populations) round about you, and We have (repeatedly) shown (them) the *Āyāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) in various ways that they might return (to the truth and believe in the Oneness of Allāh — Islāmic Monotheism).
28. Then why did those whom they had taken for *āliḥah* (gods) besides Allāh, as a way of approach (to Allāh) not help them? Nay, but they vanished completely from them (when there came the torment). And that was their lie, and their inventions which they had been inventing (before their destruction).

تُدْمِرُ كُلَّ شَيْءٍ بِأَمْرِ رَبِّهَا فَأَصْبَحُوا لَا
يُرَىٰ إِلَّا مَسْكِنُهُمْ كَذَلِكَ نَجْزِي الْقَوْمَ
الْمُجْرِمِينَ ﴿٤٥﴾

وَلَقَدْ مَكَّنَّهُمْ فِيمَا إِنْ مَكَّنَّاكُمْ فِيهِ
وَجَعَلْنَا لَهُمْ سَمْعًا وَأَبْصَارًا وَأَفْئِدَةً فَمَا
أَغْنَىٰ عَنْهُمْ سَمْعُهُمْ وَلَا أَبْصَرُهُمْ وَلَا
أَفْئِدَتُهُمْ مِنْ شَيْءٍ إِذْ كَانُوا يَجْحَدُونَ
بِآيَاتِ اللَّهِ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ
يَسْتَهْزِئُونَ ﴿٤٦﴾

وَلَقَدْ أَهْلَكْنَا مَا حَوْلَكُمْ مِنَ الْقُرَىٰ
وَصَرَّفْنَا الْآيَاتِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٤٧﴾

فَلَوْلَا نَصْرُهُمُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ
اللَّهِ قُرْبَانًا ءِالِهَةً بَلْ ضَلُّوا عَنْهُمْ وَذَلِكَ
إِفْكُهُمْ وَمَا كَانُوا يَفْتَرُونَ ﴿٤٨﴾

29. And (remember) when We sent towards you (Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) a group (three to ten persons) of the jinn, (quietly) listening to the Qur’ān. When they stood in the presence thereof, they said: “Listen in silence!” And when it was finished, they returned to their people, as warners.
30. They said: “O our people! Verily, we have heard a Book (this Qur’ān) sent down after Mūsā (Moses), confirming what came before it: it guides to the truth and to a Straight Path (i.e. Islām).
31. O our people! Respond (with obedience) to Allāh’s Caller (i.e. Allāh’s Messenger Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), and believe in him (i.e. believe in that which Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has brought from Allāh and follow him). He (Allāh) will forgive you of your sins, and will save you from a painful torment (i.e. Hell-fire)⁽¹⁾.
32. And whosoever does not respond to Allāh’s Caller, he cannot escape on earth, and there will be no *Auliya’* (lords, helpers, supporters, protectors) for him besides Allāh (from Allāh’s punishment). Those are in manifest error.”
33. Do they not see that Allāh, Who created the heavens and the earth, and was not wearied by their creation, is Able to give life to the dead? Yes, He surely is Able to do all things.

وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِّنَ الْجِنِّ يَسْتَمِعُونَ
الْقُرْآنَ فَلَمَّا حَضَرُوهُ قَالُوا أَنصِتُوا فَلَمَّا
قَضَىٰ وَوَلَّوْا إِلَىٰ قَوْمِهِمْ مُنْذِرِينَ ﴿٢٩﴾

قَالُوا يَا قَوْمَنَا إِنَّا سَمِعْنَا كِتَابًا أُنزِلَ مِنْ
بَعْدِ مُوسَىٰ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ يَهْدِي
إِلَى الْحَقِّ وَالْإِلَى طَرِيقٍ مُّسْتَقِيمٍ ﴿٣٠﴾

يَقَوْمَنَا أَجِيبُوا دَاعِيَ اللَّهِ وَآمِنُوا بِهِ
يَغْفِرْ لَكُمْ مِّنْ ذُنُوبِكُمْ وَيُجِرْكُمْ
مِّنْ عَذَابِ أَلِيمٍ ﴿٣١﴾

وَمَنْ لَا يُجِبْ دَاعِيَ اللَّهِ فَلَيْسَ بِمُعْجِزٍ
فِي الْأَرْضِ وَلَيْسَ لَهُ مِن دُونِهِ أَوْلِيَاءُ
أُولَئِكَ فِي ضَلَالٍ مُّبِينٍ ﴿٣٢﴾

أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَوَاتِ
وَالْأَرْضَ وَلَمْ يَعْزُبْ عَنْهُ خَلْقُهُنَّ بِقَدْرِ عَلَىٰ
أَنْ يُحْيِيَ الْمَوْتَىٰ بَلَىٰ إِنَّهُ عَلَىٰ كُلِّ شَيْءٍ
قَدِيرٌ ﴿٣٣﴾

(1) (V.46:31) See the footnote of (V.3:85).

34. And on the Day when those who disbelieve will be exposed to the Fire (it will be said to them): “Is this not the truth?” They will say: “Yes, By our Lord!” He will say: “Then taste the torment, because you used to disbelieve!”

35. Therefore be patient (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) as did the Messengers of strong will⁽¹⁾ and be in no haste about them (disbelievers). On the Day when they will see that (torment) with which they are promised (i.e. threatened, it will be) as if they had not stayed more than an hour in a single day. (O mankind! this Qur’ān is sufficient as) a clear Message (or proclamation to save yourself from destruction). But shall any be destroyed except the people who are *Al-Fāsiqūn* (the rebellious against Allah’s Command, the disobedient to Allāh)?

وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ
أَلَيْسَ هَذَا بِالْحَقِّ قَالُوا بَلَىٰ وَرَبِّنَا قَالَ
فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿٣٤﴾

فَاصْبِرْ كَمَا صَبَرَ أُولُو الْعَزْمِ مِنَ الرُّسُلِ
وَلَا تَسْتَعْجِلْ لَهُمْ كَأَنَّهُمْ يَوْمَ يَرَوْنَ مَا
يُوعَدُونَ لَمْ يَلْبُثُوا إِلَّا سَاعَةً مِّن نَّهَارٍ بَلَّغٌ
فَهَلْ يُهْلِكُ إِلَّا الْقَوْمَ الْفَاسِقُونَ ﴿٣٥﴾

(1) (V.46:35) There are many Prophets and Messengers of Allah, about twenty-five of them are mentioned in the Qur’ān; out of these twenty-five only five are of strong will: namely, Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ [Nūḥ (Noah), Ibrāhīm, (Abraham), Mūsā (Moses) and ‘Īsā (Jesus), son of Maryam (Mary) عَلَيْهِمُ السَّلَام].

(47)

Sūrat Muḥammad or Sūrat Al-Qitāl
(Muḥammad ﷺ) or (The Fighting)

سُورَةُ مُحَمَّدٍ

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

1. Those who disbelieve (in the Oneness of Allāh, and in the Message of Prophet Muḥammad ﷺ), and hinder (men) from the Path of Allāh (Islāmic Monotheism), He will render their deeds vain⁽¹⁾.
2. But those who believe and do righteous good deeds, and believe in that which is sent down to Muḥammad ﷺ — for it is the truth from their Lord — He will expiate from them their sins, and will make good their state.
3. That is because those who disbelieve follow falsehood, while those who believe follow the truth from their Lord. Thus does Allāh set forth for mankind their parables.
4. So, when you meet (in fight — *Jihād* in Allāh's Cause) those who disbelieve, smite (their) necks till

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ
أَضَلَّ أَعْمَلَهُمْ ﴿١﴾

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَءَامَنُوا
بِمَا نَزَّلَ عَلَىٰ مُحَمَّدٍ وَهُوَ الْحَقُّ مِنْ رَبِّهِمْ
كَفَّرَ عَنْهُمْ سَيِّئَاتِهِمْ وَأَصْلَحَ بَالَهُمْ ﴿٢﴾

ذَٰلِكَ بِأَنَّ الَّذِينَ كَفَرُوا اتَّبَعُوا الْبَاطِلَ
وَأَنَّ الَّذِينَ ءَامَنُوا اتَّبَعُوا الْحَقَّ مِنْ رَبِّهِمْ
كَذَٰلِكَ يَضْرِبُ اللَّهُ لِلنَّاسِ أَمْثَلَهُمْ ﴿٣﴾

فَإِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا فَضَرْبِ الرِّقَابِ
حَتَّىٰ إِذَا أَثْمَثْتُمُوهُمْ فَاسْدُؤُا الرِّقَابِ

(1) (V.47:1) It is obligatory to have Belief in the Messengership of the Prophet (Muḥammad ﷺ).

Narrated Abu Hurairah رضي الله عنه: Allāh's Messenger ﷺ said, "By Him (Allāh) in Whose Hand Muḥammad's soul is, there is none from amongst the Jews and the Christians (of these present nations) who hears about me and then dies without believing in the Message with which I have been sent (i.e. Islāmic Monotheism), but he will be from the dwellers of the (Hell) Fire." (*Ṣaḥīḥ Muslim*, the Book of Faith, Vol. 1, Chapter No. 240). See also (V.3:85) and (V.3:116).

you have killed and wounded many of them, then bind a bond firmly (on them, i.e. take them as captives). Thereafter (is the time) either for generosity (i.e. free them without ransom), or ransom (according to what benefits Islām), until the war lays down its burden. Thus [you are ordered by Allāh to continue in carrying out *Jihād* against the disbelievers till they embrace Islām and are saved from the punishment in the Hell-fire or at least come under your protection], but if it had been Allāh's Will, He Himself could certainly have punished them (without you). But (He lets you fight) in order to test some of you with others. But those who are killed in the Way of Allāh, He will never let their deeds be lost⁽¹⁾.

5. He will guide them and set right their state.
6. And admit them to Paradise which He has made known to them (i.e. they will know their places in Paradise better than they used to know their homes in the world)⁽²⁾. [*Tafsīr Ibn Kathīr*]

فَأَمَّا مَنَّا بَعْدُ وَإِنَّمَا فِدَاءٌ حَتَّى تَضَعَ
الْحَرْبُ أَوْزَارَهَا ذَلِكَ وَلَوْ يَشَاءُ اللَّهُ
لَأَنْتَصَرَ مِنْهُمْ وَلَكِن لِّيَبْلُوَ بَعْضَكُمْ
بِبَعْضٍ وَالَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ فَلَنْ
يُضِلَّ أَعْمَالَهُمْ ﴿٤٧﴾

سَيَهْدِيهِمْ وَيُصْلِحُ بَالَهُمْ ﴿٤٧﴾

وَيُدْخِلُهُمُ الْجَنَّةَ عَرَفَهَا لَهُمْ ﴿٤٨﴾

(1) (V.47:4) See the footnote of (V.2:190) and (V.9:20).

(2) (V.47:6) Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللَّهُ عَنْهُ: Allah's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "The believers, after being saved from the (Hell) Fire, will be stopped at a bridge between Paradise and Hell and mutual retaliation will take place among them regarding the wrongs they have committed in the world against one another. After they are cleansed and purified (through the retaliation), they will be admitted into Paradise; and by Him in Whose Hand Muḥammad's soul is, everyone of them will know his dwelling in Paradise better than he knew his dwelling in this world." (*Shāḥih Al-Bukhārī*, Vol. 8, *Ḥadīth* No. 542).

7. O you who believe! If you help (in the cause of) Allāh, He will help you, and make your foothold firm.
8. But those who disbelieve (in the Oneness of Allāh — Islāmic Monotheism), for them is destruction, and (Allāh) will make their deeds vain.
9. That is because they hate that which Allāh has sent down (this Qur’ān and Islāmic laws, etc.); so He has made their deeds fruitless.
10. Have they not travelled through the earth and seen what was the end of those before them? Allāh destroyed them completely, and a similar (fate awaits) the disbelievers.
11. That is because Allāh is the *Maulā* (Lord, Master, Helper, Protector, etc.) of those who believe, and the disbelievers have no *Maulā* (lord, master, helper, protector, etc.).
12. Certainly Allāh will admit those who believe (in the Oneness of Allāh — Islāmic Monotheism) and do righteous good deeds, to Gardens under which rivers flow (Paradise); while those who disbelieve enjoy themselves and eat as cattle eat; and the Fire will be their abode.
13. And many a town, stronger than your town (Makkah) (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) which has driven you out, We have destroyed. And there was none to help them.

يَأْتِيهَا الَّذِينَ ءَامَنُوا إِن تَنْصُرُوا اللَّهَ
يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ ﴿٧﴾

وَالَّذِينَ كَفَرُوا فَتَعَسَا لَهُمْ وَأَصْلَلْ
أَعْمَلُهُمْ ﴿٨﴾

ذَٰلِكَ بِأَنَّهُمْ كَرِهُوا مَا أَنْزَلَ اللَّهُ فَأَحْبَطَ
أَعْمَلُهُمْ ﴿٩﴾

* أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ
كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ دَمَّرَ اللَّهُ
عَلَيْهِمْ وَلِلْكَافِرِينَ أَمْثَلُهَا ﴿١٠﴾

ذَٰلِكَ بِأَنَّ اللَّهَ مَوْلَى الَّذِينَ ءَامَنُوا وَأَنَّ
الْكَافِرِينَ لَا مَوْلَى لَهُمْ ﴿١١﴾

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا
الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا
الْأَنْهَارُ وَالَّذِينَ كَفَرُوا يَتَمَتَّعُونَ
وَيَأْكُلُونَ كَمَا تَأْكُلُ الْأَنْعَامُ وَالنَّارُ
مَثْوًى لَهُمْ ﴿١٢﴾

وَكَأَيِّن مِّن قَرْيَةٍ هِيَ أَشَدُّ قُوَّةً مِّن قَرْيَتِكَ
الَّتِي أَخْرَجْنَاكَ أَهْلَكْنَاهُمْ فَلَا نَاصِرَ
لَهُمْ ﴿١٣﴾

14. Is he, who is on a clear proof from his Lord, like those for whom their evil deeds that they do are beautified for them, while they follow their own lusts (evil desires)?
15. The description of Paradise which the *Muttaqūn* (the pious)⁽¹⁾ have been promised (is that) in it are rivers of water the taste and smell of which are not changed, rivers of milk of which the taste never changes, rivers of wine delicious to those who drink, and rivers of clarified honey (clear and pure), therein for them is every kind of fruit, and forgiveness from their Lord. (Are these) like those who shall dwell forever in the Fire and be given to drink boiling water so that it cuts up their bowels?
16. And among them are some who listen to you (O Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) till when they go out from you, they say to those who have received knowledge: “What has he said just now? Such are men whose hearts Allāh has sealed, and they follow their lusts (evil desires).
17. While as for those who accept guidance, He increases their guidance and bestows on them their piety.
18. Do they then await (anything) other than the Hour that it should come upon them suddenly? But some of its portents (indications and signs) have already come; and when it (actually) is on them, how can they benefit then by their reminder?⁽²⁾

أَقَمْنَ كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِ كَمَنْ زُيِّنَ لَهُ سُوءُ عَمَلِهِ وَاتَّبَعُوا أَهْوَاءَهُمْ ﴿١٤﴾

مَثَلُ الْجَنَّةِ الَّتِي وُعدَ الْمُتَّقُونَ فِيهَا أَنْهَارٌ مِّن مَّاءٍ غَيْرِ آسِنٍ وَأَنْهَارٌ مِّن لَّبَنٍ لَّمْ يَتَغَيَّرَ طَعْمُهُ وَأَنْهَارٌ مِّن حَمْرٍ لَّدُونِ اللَّسْرِيبِينَ وَأَنْهَارٌ مِّن عَسَلٍ مُّصَفًّى وَلَهُمْ فِيهَا مِن كُلِّ الثَّمَرَاتِ وَمَغْفِرَةٌ مِّن رَّبِّهِمْ كَمَنْ هُوَ خَلِدٌ فِي النَّارِ وَسُقُوا مَاءً حَمِيمًا فَقَطَّعَ أَمْعَاءَهُمْ ﴿١٥﴾

وَمِنْهُمْ مَّن يَسْتَمِعُ إِلَيْكَ حَتَّىٰ إِذَا خَرَجُوا مِن عِنْدِكَ قَالُوا لِلَّذِينَ أُوتُوا الْعِلْمَ مَاذَا قَالَ آنِفًا أُولَٰئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَاتَّبَعُوا أَهْوَاءَهُمْ ﴿١٦﴾

وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى وَآتَاهُمْ تَقْوَاهُمْ ﴿١٧﴾

فَهَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَن تَأْتِيَهُمْ بَغْتَةً ۖ فَقَدْ جَاءَ أَشْرَاطُهَا فَأَنَّىٰ لَهُمْ إِذَا جَاءَتْهُمْ ذِكْرُهُمْ ﴿١٨﴾

(1) (V.47:15) See verse: V.2:2.

(2) (V.47:18) See the footnote of (V.6:158).

19. So, know (O Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) that, *Lā ilāha illallāh* (none has the right to be worshipped but Allāh)⁽¹⁾, and ask forgiveness for your sin, and also for (the sin of) believing men and believing women. And Allāh knows well your moving about, and your place of rest (in your homes).
20. Those who believe say: “Why is not a *Sūrah* (chapter of the Qur’ān) sent down (for us)? But when a decisive *Sūrah* (explaining and ordering things) is sent down, and fighting (*Jihād* — holy fighting in Allāh’s cause) is mentioned (i.e. ordained) therein, you will see those in whose hearts is a disease (of hypocrisy) looking at you with a look of one fainting to death. But it was better for them (hypocrites, to listen to Allāh and to obey Him).
21. Obedience (to Allāh) and good words (were better for them). And when the matter (preparation for *Jihād*) is resolved, then, if they had been true to Allāh, it would have been better for them.
22. Would you then, if you were given the authority, do mischief in the land, and sever your ties of kinship?⁽²⁾

فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَأَسْتَغْفِرُ
لِدُنْيَاكَ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَاللَّهُ
يَعْلَمُ مُتَقَلِّبَكُم مِّمَّا كُنتُمْ

١٩

وَيَقُولُ الَّذِينَ ءَامَنُوا لَوْلَا نُزِّلَتْ سُورَةٌ
فَإِذَا أَنْزِلَتْ سُورَةٌ مُحْكَمَةٌ وَذُكِرَ فِيهَا
الْقِتَالُ رَأَيْتَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ
يَنْظُرُونَ إِلَيْكَ نَظَرَ الْمَغْشِيِّ عَلَيْهِ مِنَ
الْمَوْتِ فَأَوْلى لَهُمْ

٢٠

طَاعَةٌ وَقَوْلٌ مَعْرُوفٌ فَإِذَا عَزَمَ الْأَمْرُ فَلَوْ
صَدَقُوا اللَّهَ لَكَانَ خَيْرًا لَهُمْ

٢١

فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي
الْأَرْضِ وَتُقْطِعُوا أَرْحَامَكُمْ

٢٢

(1) (V.47:19) It is essential to know a thing first before saying or acting upon it as Allāh’s Statement: “So know...” (V.47:19). Please see also the footnote of (V.6:125).

(2) (V.47:22):

a) Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “Allah created His creation, and when He finished it, the womb got up and caught hold of Allah whereupon Allah said, ‘What is the matter?’ On that, it said, ‘I seek refuge with you from those who sever the ties of kith and kin.’ On that Allah said, ‘Will you accept (be satisfied) if I bestow My Favours on him who keeps your ties, and withhold My Favours from him who severs your ties?’ On that it said,

23. Such are they whom Allāh has cursed, so that He has made them deaf and blinded their sight.
24. Do they not then reflect on the Qur’ān, or are their hearts locked up (from understanding it)?
25. Verily, those who have turned back (have apostatised) as disbelievers after the guidance has been manifested to them — *Shaiṭān* (Satan) has beautified for them (their false hopes), and (Allāh) prolonged their term (age).
26. This is because they said to those who hate what Allāh has sent down: “We will obey you in part of the matter.” But Allāh knows their secrets.
27. Then how (will it be) when the angels will take their souls at death, smiting their faces and their backs?
28. That is because they followed that which angered Allāh and hated that which pleased Him. So He made their deeds fruitless.
29. Or do those in whose hearts is a disease (of hypocrisy), think that Allāh will not bring to light all their hidden ill-wills?⁽¹⁾

أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَأَعَمَّى
أَبْصَرَهُمْ ﴿٢٣﴾

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَىٰ قُلُوبٍ
أَقْفَالٌهَا ﴿٢٤﴾

إِنَّ الَّذِينَ أَرْتَدُوا عَلَىٰ أَدْبَارِهِمْ مِن بَعْدِ
مَا تَبَيَّنَ لَهُمُ الْهُدَىٰ الشَّيْطَانُ سَوَّلَ لَهُمْ
وَأَمَلَىٰ لَهُمْ ﴿٢٥﴾

ذَٰلِكَ بِأَنَّهُمْ قَالُوا لِلَّذِينَ كَرِهُوا مَا نَزَّلَ اللَّهُ
سَنُطِيعُكُمْ فِي بَعْضِ الْأُمْرِ وَاللَّهُ يَعْلَمُ
إِسْرَارَهُمْ ﴿٢٦﴾

فَكَيْفَ إِذَا تَوَفَّتْهُمُ الْمَلَائِكَةُ يَضْرِبُونَ
وُجُوهَهُمْ وَأَدْبَارَهُمْ ﴿٢٧﴾

ذَٰلِكَ بِأَنَّهُمْ اتَّبَعُوا مَا آسَخَطَ اللَّهُ وَكَرِهُوا
رِضْوَانَهُ فَأَحْبَطَ أَعْمَالَهُمْ ﴿٢٨﴾

أَمْ حَسِبَ الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ أَن لَّن
يُخْرِجَ اللَّهُ أَضْعَفَهُمْ ﴿٢٩﴾

رَوَى اللَّهُ عَنْهُ Abu Hurairah: ‘That is for you.’ Then Allah said, ‘That is for you.’ Abu Hurairah added: If you wish, you can recite: “Would you then, if you were given the authority, do mischief in the land and sever your ties of kinship?” (V.47:22). (*Ṣaḥīḥ Al-Bukhārī*, Vol.6, *Ḥadīth* No.354).

b) See the footnote of (V.2:27).

(1) (V.47:29) See hypocrisy in the Appendix II

30. Had We willed, We could have shown them to you, and you should have known them by their marks; but surely, you will know them by the tone of their speech! And Allāh knows (all) your deeds.
31. And surely, We shall try you till We test those who strive hard (for the Cause of Allāh) and *Aṣ-Ṣābirūn* (the patient), and We shall test your facts (i.e. the one who is a liar, and the one who is truthful).
32. Verily, those who disbelieve, and hinder (men) from the Path of Allāh (i.e. Islām), and oppose the Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (by standing against him and hurting him), after the guidance⁽¹⁾ has been clearly shown to them, they will not harm Allāh in the least, but He will make their deeds fruitless,

وَلَوْ نَشَاءُ لَأَرَيْنَاكُمْ فَلَعَرَفْتَهُمْ بِسِيمَاهُمْ
وَلَعَرَفْتَهُمْ فِي لَحْنِ الْقَوْلِ وَاللَّهُ يَعْلَمُ
أَعْمَلَكُمْ ﴿٣٠﴾

وَلَنَبْلُوَنَّكُمْ حَتَّى نَعْلَمَ الْمُجْتَهِدِينَ
مِنْكُمْ وَالصَّابِرِينَ وَنَبْلُوَنَّكُمْ أَخْبَارَكُمْ ﴿٣١﴾

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ
وَشَاقُوا الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ
الْهُدَىٰ لَنْ يَضُرُّوا اللَّهَ شَيْئًا وَسَيُحِطُّ
أَعْمَلَهُمْ ﴿٣٢﴾

(1) (V.47:32):

- a) Narrated Abū Mūsā رَضِيَ اللَّهُ عَنْهُ: The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “The example of guidance and knowledge (the Qur’ān and the *Sunnah*) with which Allah has sent me, is like abundant rain falling on the earth, some of which was fertile soil that absorbed rain water and brought forth vegetation and grass in abundance. (And) another portion of it was hard and held the rain water and Allah benefited the people with it and they utilized it for drinking, making their animals drink from it and irrigating the land for cultivation. (And) a portion of it was barren which could neither hold the water nor bring forth vegetation (then that land gave no benefits). The first is the example of the person who comprehends Allah’s religion (Islam) and gets benefit (from the knowledge) which Allah عَزَّ وَجَلَّ has revealed through me (the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and learns and then teaches it to others. The last example is that of a person who does not care for it and does not take Allah’s Guidance revealed through me: (He is like that barren land).” (*Ṣaḥīḥ Al-Bukhārī*, Vol.1, *Ḥadīth* No.79).
- b) Guidance is of two kinds:
- 1) Guidance of *Taufīq* and it is totally from Allāh, i.e. Allah opens one’s heart to receive the truth (from disbelief to Belief in Islamic Monotheism).
 - 2) Guidance of *Irshād* i.e. through preaching by Allāh’s Messengers and pious preachers who preach the truth i.e. Islamic Monotheism.

33. O you who believe! Obey Allāh, and obey the Messenger (Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and render not vain your deeds.
34. Verily, those who disbelieve, and hinder (men) from the Path of Allāh (i.e. Islām); then die while they are disbelievers — Allāh will not forgive them⁽¹⁾.
35. So, be not weak and ask not for peace (from the enemies of Islām) while you are having the upper hand. Allāh is with you, and He will never decrease the reward of your good deeds.
36. The life of this world is but play and pastime; but if you believe (in the Oneness of Allāh — Islāmic Monotheism), and fear Allāh, and avoid evil, He will grant you your wages, and will not ask you your wealth.
37. If He were to ask you of it, and press you, you would covetously withhold, and He will bring out all your (secret) ill-wills.
38. Behold! You are those who are called to spend in the Cause of Allāh, yet among you are some who are niggardly. And whoever is niggardly, it is only at the expense of his ownself. But Allāh is Rich (Free of all needs), and you (mankind) are poor. And if you turn away (from Islām and the obedience to Allāh), He will exchange you for some other people and they will not be the likes of you.

﴿٣٣﴾ * يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَلَا تُبْطِلُوا ءَعْمَلَكُمْ ﴿٣٣﴾

﴿٣٤﴾ إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَن سَبِيلِ اللَّهِ ثُمَّ مَاتُوا وَهُمْ كُفَّارٌ فَلَن يَغْفِرَ اللَّهُ لَهُمْ ﴿٣٤﴾

﴿٣٥﴾ فَلَا تَهِنُوا وَتَدْعُوا إِلَى السَّلَامِ وَأَنْتُمْ الْأَعْلَوْنَ وَاللَّهُ مَعَكُمْ وَلَن يَبْرِكَنَّ ءَعْمَلَكُمْ ﴿٣٥﴾

﴿٣٦﴾ إِنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهُوَ وَإِن تُؤْمِنُوا وَتَتَّقُوا يُؤْتِكُمْ أَجْرَكُمْ وَلَا يَسْأَلْكُمْ ءَأَمْوَالَكُمْ ﴿٣٦﴾

﴿٣٧﴾ إِن يَسْأَلْكُمْوهَا فَيُحْفِكُمْ تَبَخَّلُوا وَيُخْرِجْ أَصْغَنَكُمْ ﴿٣٧﴾

﴿٣٨﴾ هَلْ أَنتُمْ هَؤُلَاءِ تُدْعَوْنَ لِتُنْفِقُوا فِي سَبِيلِ اللَّهِ فَمِنْكُمْ مَن يَبْخُلُ وَمَن يَبْخُلْ فَإِنَّمَا يَبْخُلُ عَن نَّفْسِهِ ۗ وَاللَّهُ الْغَنِيُّ وَأَنْتُمُ الْفُقَرَاءُ وَإِن تَتَوَلَّوْا يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا أَمْثَلَكُمْ ﴿٣٨﴾

(1) (V.47:34) See the footnote of (V.3:85).

(48)

Sūrat Al-Fath
(The Victory)

سُورَةُ الْفَتْحِ

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

1. Verily, We have given you (O Muḥammad ﷺ) a manifest victory.
2. That Allāh may forgive you your sins of the past and the future,⁽¹⁾ and complete His Favour on you, and guide you on a Straight Path,
3. And that Allāh may help you with strong help.
4. He it is Who sent down *As-Sakīnah* (calmness and tranquillity) into the hearts of the believers, that they may grow more in Faith along with their (present) Faith. And to Allāh belong the hosts of the heavens and the earth, and Allāh is Ever All-Knower, All-Wise.
5. That He may admit the believing men and the believing women to Gardens under which rivers flow (i.e. Paradise) to abide therein forever, and He may expiate from them their sins; and that is with Allāh a supreme success,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا ﴿١﴾

لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا
تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُ عَلَيْكَ وَيَهْدِيَكَ صِرَاطًا
مُسْتَقِيمًا ﴿٢﴾

وَيَنْصُرَكَ اللَّهُ نَصْرًا عَظِيمًا ﴿٣﴾

هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ
لِيَزْدَادُوا إِيمَانًا مَعَ إِيمَانِهِمْ ۗ وَلِلَّهِ جُنُودُ
السَّمَاوَاتِ وَالْأَرْضِ ۗ وَكَانَ اللَّهُ عَلِيمًا
حَكِيمًا ﴿٤﴾

لِيُدْخِلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا
وَيُكَفِّرُ عَنْهُمْ سَيِّئَاتِهِمْ ۗ وَكَانَ ذَلِكَ عِنْدَ
اللَّهِ قَوْلًا عَظِيمًا ﴿٥﴾

(1) (V.48:2) Narrated Al-Mughīrah رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ used to offer night prayers till his feet became swollen. Somebody said to him, “Allah has forgiven you your sins of the past and the future.” On that, he said, “Shouldn’t I be a thankful slave of Allah?” (*Ṣaḥīḥ Al-Bukhārī*, Vol.6, *Ḥadīth* No.360).

6. And that He may punish the *Munāfiqūn* (hypocrites), men and women, and also the *Mushrikūn*⁽¹⁾ men and women, who think evil thoughts about Allāh: for them is a disgraceful torment. And the Anger of Allāh is upon them, and He has cursed them and prepared Hell for them — and worst indeed is that destination.
7. And to Allāh belong the hosts of the heavens and the earth. And Allāh is Ever All-Mighty, All-Wise.
8. Verily, We have sent you (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) as a witness, as a bearer of glad tidings, and as a warner⁽²⁾.
9. In order that you (O mankind) may believe in Allāh and His Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and that you assist and honour him صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and (that you) glorify (Allāh's) praises morning and afternoon.
10. Verily, those who give *Bai'ah* (pledge) to you (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) they are giving *Bai'ah* (pledge) to Allāh. The Hand of Allāh is over their hands. Then whosoever breaks his pledge, breaks it only to his own harm; and whosoever fulfils what he has covenanted with Allāh, He will bestow on him a great reward.

وَيُعَذِّبُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ
وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ الظَّالِمِينَ بِاللَّهِ
ظَنَّ السَّوْءَ عَلَيْهِمْ ذَائِرَةُ السَّوْءِ وَغَضِبَ
اللَّهُ عَلَيْهِمْ وَلَعَنَهُمْ وَأَعَدَّ لَهُمْ جَهَنَّمَ
وَسَاءَتْ مَصِيرًا ﴿٦﴾

وَلِلَّهِ جُنُودُ السَّمَوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ
عَزِيزًا حَكِيمًا ﴿٧﴾

إِنَّا أَرْسَلْنَاكَ شَهِيدًا وَمُبَشِّرًا وَنَذِيرًا ﴿٨﴾

لِتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ
وَتُسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ﴿٩﴾

إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ
يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ فَمَنْ نَكَتَ فَإِنَّمَا
يَنْكُتُ عَلَى نَفْسِهِ وَمَنْ أَوْفَى بِمَا عَاهَدَ
عَلَيْهِ اللَّهُ فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا ﴿١٠﴾

(1) (V.48:6) *Al-Mushrikūn*: Polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

(2) (V.48:8) See the footnote of (V.2:42).

11. Those of the bedouins who lagged behind will say to you: “Our possessions and our families occupied us, so ask forgiveness for us.” They say with their tongues what is not in their hearts. Say: “Who then has any power at all (to intervene) on your behalf with Allāh, if He intends you hurt or intends you benefit? Nay, but Allāh is Ever Well-Acquainted with what you do.
12. “Nay, but you thought that the Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and the believers would never return to their families, and that was made fair-seeming in your hearts, and you did think an evil thought and you became a useless people going for destruction.”
13. And whosoever does not believe in Allāh and His Messenger (Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), then verily, We have prepared for the disbelievers a blazing Fire⁽¹⁾.
14. And to Allāh belongs the sovereignty of the heavens and the earth. He forgives whom He wills, and punishes whom He wills. And Allāh is Ever Oft-Forgiving, Most Merciful.
15. Those who lagged behind will say, when you set forth to take the spoils, “Allow us to follow you.” They want to change Allāh’s Words. Say: “You shall not follow us; thus Allāh has said beforehand.” Then they will say: “Nay, you envy us.” Nay, but they understand not except a little.

سَيَقُولُ لَكَ الْمُخَلَّفُونَ مِنَ الْأَعْرَابِ
شَغَلَتْنَا أَمْوَالُنَا وَأَهْلُونَا فَاسْتَغْفِرْ لَنَا
يَقُولُونَ بِأَلْسِنَتِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ
قُلْ فَمَنْ يَمْلِكُ لَكُمْ مِنْ اللَّهِ شَيْئًا إِنْ
أَرَادَ بِكُمْ ضَرًّا أَوْ أَرَادَ بِكُمْ نَفْعًا بَلْ
كَانَ اللَّهُ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١١﴾

بَلْ ظَنَنْتُمْ أَنْ لَنْ يَنْقَلِبَ الرَّسُولُ وَالْمُؤْمِنُونَ
إِلَىٰ أَهْلِيهِمْ أَبَدًا وَزَيَّنَ ذَلِكَ فِي قُلُوبِكُمْ
وَظَنَنْتُمْ ظَنًّا سَوْءًا وَكُنْتُمْ قَوْمًا بُورًا ﴿١٢﴾

وَمَنْ لَّمْ يُؤْمِنْ بِاللَّهِ وَرَسُولِهِ فَإِنَّا أَعْتَدْنَا
لِلْكَافِرِينَ سَعِيرًا ﴿١٣﴾

وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ يَعْفُرُ لِمَنْ
يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ وَكَانَ اللَّهُ عَفُورًا
رَّحِيمًا ﴿١٤﴾

سَيَقُولُ الْمُخَلَّفُونَ إِذَا انطَلَقْتُمْ إِلَىٰ مَعَانِمَ
لِتَأْخُذُواهَا دَرُوبًا نَتَّبِعْكُمْ بَرِيدُونَ أَنْ
يُبَدِّلُوا كَلِمَ اللَّهِ قُلْ لَنْ تَتَّبِعُونَا كَذَلِكُمْ
قَالَ اللَّهُ مِنْ قَبْلُ فَسَيَقُولُونَ بَلْ تَحْسُدُونَنَا
بَلْ كَانُوا لَا يَفْقَهُونَ إِلَّا قَلِيلًا ﴿١٥﴾

(1) (V.48:13) See the footnote of (V.3:85).

16. Say (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) to the bedouins who lagged behind: “You shall be called to fight against a people given to great warfare, then you shall fight them, or they shall surrender. Then, if you obey, Allāh will give you a fair reward; but, if you turn away as you did turn away before, He will punish you with a painful torment.”
17. No blame or sin is there upon the blind, nor is there blame or sin upon the lame, nor is there blame or sin upon the sick (that they go not for fighting). And whosoever obeys Allāh and His Messenger (Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), He will admit him to Gardens beneath which rivers flow (Paradise); and whosoever turns back, He will punish him with a painful torment.
18. Indeed, Allāh was pleased with the believers when they gave the *Bai‘ah* (pledge) to you (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) under the tree: He knew what was in their hearts, and He sent down *As-Sakīnah* (calmness and tranquillity) upon them, and He rewarded them with a near victory,
19. And abundant spoils that they will capture. And Allāh is Ever All-Mighty, All-Wise.
20. Allāh has promised you abundant spoils that you will capture, and He has hastened for you this, and He has restrained the hands of men from you: that it may be a sign for the believers, and that He may guide you to a Straight Path.

قُلْ لِلْمُخَلَّفِينَ مِنَ الْأَعْرَابِ سُدَّ عَوْنٌ إِلَى قَوْمٍ أُولِي بَأْسٍ شَدِيدٍ تُقَاتِلُونَهُمْ أَوْ يُسَلِّمُونَ فَإِنْ تَطِيعُوا يُؤْتِكُمْ اللَّهُ أَجْرًا حَسَنًا وَإِنْ تَوَلَّوْا كَمَا تَوَلَّيْتُمْ مِنْ قَبْلُ يُعَذِّبْكُمْ عَذَابًا أَلِيمًا ﴿١٦﴾

لَيْسَ عَلَى الْأَعْمَى حَرَجٌ وَلَا عَلَى الْأَعْرَجِ حَرَجٌ وَلَا عَلَى الْمَرِيضِ حَرَجٌ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَمَنْ يَتَوَلَّ يُعَذِّبْهُ عَذَابًا أَلِيمًا ﴿١٧﴾

* لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَبَهُمْ فَتْحًا قَرِيبًا ﴿١٨﴾

وَمَعَانِمَ كَثِيرَةً يَأْخُذُونَهَا وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿١٩﴾

وَعَدَّكُمْ اللَّهُ مَعَانِمَ كَثِيرَةً تَأْخُذُونَهَا فَعَجَّلَ لَكُمْ هَذِهِ وَكَفَّ أَيْدِيَ النَّاسِ عَنْكُمْ وَلِتَكُونَ آيَةً لِلْمُؤْمِنِينَ وَيَهْدِيَكُمْ صِرَاطًا مُسْتَقِيمًا ﴿٢٠﴾

21. And other (victories and much booty He promises you) which are not yet within your power; indeed Allāh compasses them. And Allāh is Ever Able to do all things.
22. And if those who disbelieve fight against you, they certainly will turn their backs; then they would have found neither a *Walī* (protector, guardian) nor a helper.
23. That has been the Way of Allāh already with those who passed away before. And you will not find any change in the Way of Allāh.
24. And He it is Who has withheld their hands from you and your hands from them in the midst of Makkah, after He had made you victors over them. And Allāh is Ever All-Seer of what you do.
25. They are the ones who disbelieved (in the Oneness of Allāh — Islāmīc Monotheism) and hindered you from *Al-Masjid-al-Harām* (in Makkah) and detained the sacrificial animals from reaching their place of sacrifice. Had there not been believing men and believing women whom you did not know, that you may kill them and on whose account a sin would have been committed by you without (your) knowledge, that Allāh might bring into His Mercy whom He wills — if they (the believers and the disbelievers) had been apart, We verily would have punished those of them who disbelieved with painful torment.

وَأُخْرَى لَمْ تُقَدِرُوا عَلَيْهَا قَدْ أَحَاطَ اللَّهُ
بِهَا وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرًا ﴿٢١﴾

وَلَوْ قَاتَلَكُمُ الَّذِينَ كَفَرُوا لَوَلَّوْا الْأَدْبَرَ
ثُمَّ لَا يَجِدُونَ وِلِيًّا وَلَا نَصِيرًا ﴿٢٢﴾

سُنَّةَ اللَّهِ الَّتِي قَدْ خَلَتْ مِنْ قَبْلُ وَلَنْ تَجِدَ
لِسُنَّةِ اللَّهِ تَبْدِيلًا ﴿٢٣﴾

وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَأَيْدِيَكُمْ
عَنْهُمْ بِبِطْنِ مَكَّةَ مِنْ بَعْدِ أَنْ أَظْفَرَكُمْ
عَلَيْهِمْ وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ﴿٢٤﴾

هُمُ الَّذِينَ كَفَرُوا وَصَدُّوكُمْ عَنِ الْمَسْجِدِ
الْحَرَامِ وَالْهَدْيِ مَعْكُوفًا أَنْ يَبْلُغَ مَحِلَّهُ
وَلَوْلَا رِجَالٌ مُؤْمِنُونَ وَنِسَاءٌ مُؤْمِنَاتٌ لَمْ
تَعْلَمُوهُمْ أَنْ تَطَّوُّوهُمْ فَتُنصِبَكُمْ مِنْهُمْ
مَعْرَةً بَعِيرٌ عَلِيمٌ لِيَدْخِلَ اللَّهُ فِي رَحْمَتِهِ
مَنْ يَشَاءُ لَوْ تَزَيَّلُوا لَعَذَّبْنَا الَّذِينَ كَفَرُوا
مِنْهُمْ عَذَابًا أَلِيمًا ﴿٢٥﴾

26. When those who disbelieve had put in their hearts pride and haughtiness — the pride and haughtiness of the time of ignorance, — then Allāh sent down His *Sakīnah* (calmness and tranquillity) upon His Messenger ﷺ and upon the believers, and made them stick to the word of piety (i.e. none has the right to be worshipped but Allāh); and they were well entitled to it and worthy of it. And Allāh is ever All-Knower of everything.

27. Indeed, Allāh shall fulfil the true vision which He showed to His Messenger ﷺ [i.e. the Prophet ﷺ saw a dream that he has entered Makkah along with his Companions, having their (head) hair shaved and cut short] in very truth. Certainly, you shall enter *Al-Masjid-al-Ḥarām*, if Allāh wills, secure, (some) having your heads shaved, and (some) having your head hair cut short, having no fear. He knew what you knew not, and He granted before that a near victory.

28. He it is Who has sent His Messenger (Muḥammad ﷺ) with guidance and the religion of truth (Islām), that He may make it (Islām) superior to all religions. And All-Sufficient is Allāh as a Witness.

29. Muḥammad ﷺ is the Messenger of Allāh. And those who are with him are severe against disbelievers, and merciful among

إِذْ جَعَلَ الَّذِينَ كَفَرُوا فِي قُلُوبِهِمُ الْحَمِيَّةَ
حَمِيَّةَ الْجَاهِلِيَّةِ فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى
رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَلْزَمَهُمْ كَلِمَةَ
التَّقْوَى وَكَانُوا أَحَقَّ بِهَا وَأَهْلَهَا وَكَانَ اللَّهُ
بِكُلِّ شَيْءٍ عَلِيمًا ﴿٢٦﴾

لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّعْيَا بِالْحَقِّ
لَتَدْخُلَنَّ الْمَسْجِدَ الْأَحْرَامَ إِنْ شَاءَ اللَّهُ
ءَامِنِينَ مُحَلِّقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ لَا
تَخَافُونَ فَعَلِمَ مَا لَمْ تَعْلَمُوا فَجَعَلَ مِنْ
دُونِ ذَلِكَ فَتْحًا قَرِيبًا ﴿٢٧﴾

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ
الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَكَفَى
بِاللَّهِ شَهِيدًا ﴿٢٨﴾

مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ
عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا
سُجَّدًا يُبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا

themselves. You see them bowing and falling down prostrate (in prayer), seeking Bounty from Allāh and (His) Good Pleasure. The mark of them (i.e. of their Faith) is on their faces (foreheads) from the traces of prostration (during prayers). This is their description in the Taurāt (Torah). But their description in the Injeel (Gospel) is like a (sown) seed which sends forth its shoot, then makes it strong, and becomes thick and it stands straight on its stem, delighting the sowers, that He may enrage the disbelievers with them. Allāh has promised those among them who believe (i.e. all those who follow Islāmic Monotheism, the religion of Prophet Muḥammad ﷺ till the Day of Resurrection) and do righteous good deeds, forgiveness and a mighty reward (i.e. Paradise).

سَيَمَاهُمْ فِي وُجُوهِهِمْ مِّنْ أَثَرِ السُّجُودِ
 ذَٰلِكَ مَثَلُهُمْ فِي التَّوْرَةِ وَمَثَلُهُمْ فِي
 الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطْأَهُ فَآزَرَهُ
 فَاسْتَغْلَظَ فَاسْتَوَىٰ عَلَىٰ سُوقِهِ يُعْجِبُ
 الزَّارِعَ لِيُغَيِّظَ بِهِمُ الْكُفَّارَ وَعَدَّ اللَّهُ
 الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ
 مَغْفِرَةً وَأَجْرًا عَظِيمًا ﴿٢٩﴾

(49)

Sūrat Al-Ḥujurāt (The Dwellings)

سُورَةُ الْحُجُرَاتِ

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

1. O you who believe! Make not (a decision) in advance⁽¹⁾ before Allāh and His Messenger ﷺ, and fear Allāh. Verily, Allāh is All-Hearing, All-Knowing.
2. O you who believe! Raise not your voices above the voice of the Prophet ﷺ, nor speak aloud to him in talk, as you speak aloud to one another, lest your deeds should be rendered fruitless, while you perceive not.
3. Verily, those who lower their voices in the presence of Allāh's Messenger ﷺ, they are the ones whose hearts Allāh has tested for piety. For them is forgiveness and a great reward.
4. Verily, those who call you from behind the dwellings, most of them have no sense.
5. And if they had had patience till you could come out to them, it would have been better for them. And Allāh is Oft-Forgiving, Most Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تُقَدِّمُوا بَيْنَ يَدَيْ
اللَّهِ وَرَسُولِهِ ؕ وَأَتَقُوا اللَّهَ إِنَّ اللَّهَ سَمِيعٌ
عَلِيمٌ ﴿١﴾

يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ
فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ
كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ
أَعْمَالُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ ﴿٢﴾

إِنَّ الَّذِينَ يُعْضُونَ أَصْوَاتَهُمْ عِنْدَ رَسُولِ
اللَّهِ أُولَٰئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ
لِلتَّقْوَىٰ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ ﴿٣﴾

إِنَّ الَّذِينَ يُنَادُونَكَ مِن وَرَاءِ الْحُجُرَاتِ
أَكْثَرُهُمْ لَا يَعْقِلُونَ ﴿٤﴾

وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّىٰ تَخْرُجَ إِلَيْهِمْ لَكَانَ
خَيْرًا لَهُمْ ؕ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٥﴾

(1) (V.49:1) i.e. hasten not to decide in matters of war or religion before Allah and His Messenger ﷺ, that you may decide the contrary to what Allah and His Messenger ﷺ may decide.

6. O you who believe! If a *Fāsiq* (liar — evil person) comes to you with any news, verify it, lest you should harm people in ignorance, and afterwards you become regretful for what you have done.
7. And know that among you there is the Messenger of Allāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. If he were to obey you (i.e. follow your opinions and desires) in much of the matter, you would surely be in trouble. But Allāh has endeared the Faith to you and has beautified it in your hearts, and has made disbelief, wickedness and disobedience (to Allāh and His Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) hateful to you. Such are they who are the rightly guided.
8. (This is) a Grace from Allāh and His Favour. And Allāh is All-Knower, All-Wise.
9. And if two parties or groups among the believers fall to fighting, then make peace between them both. But, if one of them outrages against the other, then fight you (all) against the one which outrages till it complies with the Command of Allāh. Then, if it complies, then make reconciliation between them justly, and be equitable. Verily, Allāh loves those who are equitable.
10. The believers are nothing else than brothers (in Islāmic religion). So, make reconciliation between your brothers, and fear Allāh, that you may receive mercy.

يَأْتِيهَا الَّذِينَ ءَامَنُوا إِن جَاءَكُمْ فَاسِقٌ
بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِمِجْهَلَةٍ
فَتُصِيبُوا عَلَىٰ مَا فَعَلْتُمْ تَنِيدِينَ ﴿٦﴾

وَأَعْلَمُوا أَن فِيكُمْ رَسُولَ اللَّهِ لَوْ يُطِيعُكُمْ
فِي كَثِيرٍ مِّنَ الْأَمْرِ لَعَنِتُمْ وَلَٰكِنَّ اللَّهَ
حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ
وَكَرِهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ
أُولَٰئِكَ هُمُ الرَّشِيدُونَ ﴿٧﴾

فَضَّلَا مِنَ اللَّهِ وَنِعْمَ اللَّهُ عَلِيمٌ
حَكِيمٌ ﴿٨﴾

وَإِن طَافَتَايَا مِنَ الْمُؤْمِنِينَ أَقْتَتَلُوا
فَأَصْلِحُوا بَيْنَهُمَا فَإِن بَغَتْ إِحْدَاهُمَا
عَلَى الْأُخْرَىٰ فَفَقْتِلُوا الَّتِي تَبْغِي حَتَّىٰ
تَفِئَءَ إِلَىٰ أَمْرِ اللَّهِ فَإِن فَاءَتْ فَأَصْلِحُوا
بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ
الْمُقْسِطِينَ ﴿٩﴾

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ
أَخَوَيْكُمْ وَأْتَقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٠﴾

11. O you who believe! Let not a group scoff at another group, it may be that the latter are better than the former. Nor let (some) women scoff at other women, it may be that the latter are better than the former. Nor defame one another, nor insult one another by nicknames. How bad is it to insult one's brother after having Faith [i.e. to call your Muslim brother (a faithful believer) as: "O sinner", or "O wicked"]. And whosoever does not repent, then such are indeed *Zālimūn* (wrong-doers, etc.).

12. O you who believe! Avoid much suspicion; indeed some suspicions are sins. And spy not, neither backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it (so hate backbiting)⁽¹⁾.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا يَسْخَرْ قَوْمٌ مِّنْ قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّنْ نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَزُوا بِاللَّغَبِ بِيَسِّ الْأَسْمِ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَنْ لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿١١﴾

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَب بَّعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ ﴿١٢﴾

(1) (V.49:12):

- Narrated Abū Hurairah رضي الله عنه: Allah's Messenger صلی الله علیه وسلم said, "Beware of suspicion, for suspicion is the worst of false tales; and do not look for other's faults, and do not do spying on one another, and do not practise *Najash** and do not be jealous of one another and do not hate one another, and do not desert (stop talking to) one another. And O Allah's worshippers! Be brothers!" (*Ṣaḥīḥ Al-Bukhārī*, Vol. 8, *Ḥadīth* No.92).
- Narrated Ḥudhaifah رضي الله عنه: I heard the Prophet صلی الله علیه وسلم saying, "A *Qattā** will not enter Paradise." (*Ṣaḥīḥ Al-Bukhārī*, Vol.8, *Ḥadīth* No.82).
- Backbiting and the Statement of Allah عز وجل: "And spy not, neither backbite one another."

Narrated Ibn 'Abbās رضي الله عنه: Allah's Messenger صلی الله علیه وسلم passed by two graves and said, "Both of them (persons in the grave) are being tortured, and they are not being tortured for a major sin. This one used not to save himself from being soiled with his urine, and the other used to go about with calumnies (among the people to rouse hostilities, e.g., one goes to a person and tells him that so-and-so says about him such and such evil things)." The Prophet صلی الله علیه وسلم then asked for a green branch of a date-palm tree, split it into two pieces and planted one on each grave and said, "It is hoped that their punishment may be abated till those two pieces of the branch get dried."*** (*Ṣaḥīḥ Al-Bukhārī*, Vol.8, *Ḥadīth* No.78).

And fear Allāh. Verily, Allāh is the One Who forgives and accepts repentance, Most Merciful.

13. O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honourable of you with Allāh is that (believer) who has *At-Taqwā* [i.e. he is one of the *Al-Muttaqūn* (the pious)⁽¹⁾]. Verily, Allāh is All-Knower, Well-Acquainted (with all things).
14. The bedouins say: “We believe.” Say: “You believe not, but you only say, ‘We have surrendered (in Islām),’ for Faith has not yet entered your hearts. But, if you obey Allāh and His Messenger ﷺ, He will not decrease anything in reward for your deeds. Verily, Allāh is Oft-Forgiving, Most Merciful.”
15. Only those are the believers who have believed in Allāh and His Messenger, and afterward doubt not but strive with their wealth and their lives for the Cause of Allāh. Those! They are the truthful.
16. Say: “Will you inform Allāh of your religion, while Allāh knows all that is in the heavens and all that is in the earth, and Allāh is All-Knower of everything.

يَتَّيِّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ
وَأُنثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ
لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ
أَتْقَىٰكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾

* قَالَتِ الْأَعْرَابُ ءَامَنَّا قُلْ لَمْ تُؤْمِنُوا
وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ
الْإِيمَانُ فِي قُلُوبِكُمْ وَإِنْ تُطِيعُوا اللَّهَ
وَرَسُولَهُ لَا يَلِتْكُمْ مِنْ أَعْمَالِكُمْ
شَيْئًا إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٤﴾

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ ءَامَنُوا بِاللَّهِ
وَرَسُولِهِ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ
وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ أُولَٰئِكَ هُمُ
الصَّادِقُونَ ﴿١٥﴾

قُلْ أَتَعْلَمُونَ اللَّهَ بِدِينِكُمْ وَاللَّهُ يَعْلَمُ
مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَاللَّهُ
بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٦﴾

* *Najash* means to offer a high price for something in order to allure another customer who is interested in the thing.

** A *Qattāt* is a person who conveys disagreeable, false information from one person to another with the intention of causing harm and enmity between them.

*** This action was a kind of invocation on the part of the Prophet ﷺ for the deceased persons. [*Faḥ Al-Bārī*, Vol. I, Page 332].

(1) (V.49:13) See verse: V.2:2.

17. They regard as favour to you (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) that they have embraced Islām. Say: “Count not your Islām as a favour to me. Nay, but Allāh has conferred a favour upon you that He has guided you to the Faith, if you indeed are true.
18. Verily, Allāh knows the Unseen of the heavens and the earth. And Allāh is All-Seer of what you do.

يَمُنُّونَ عَلَيْكَ أَنْ أَسْلَمُوا قُلْ لَا تَمُنُّوا
عَلَيَّ إِسْلَامَكُمْ بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ
هَدَىٰكُمْ لِلْإِيمَانِ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٧﴾

إِنَّ اللَّهَ يَعْلَمُ غَيْبَ السَّمَوَاتِ وَالْأَرْضِ
وَاللَّهُ بَصِيرٌ بِمَا تَعْمَلُونَ ﴿١٨﴾

(50)
Sūrat Qāf

سُورَةُ الْقَافِ

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

1. *Qāf*. [These letters (*Qāf*, etc.) are one of the miracles of the Qur’ān, and none but Allāh (Alone) knows their meanings].

By the Glorious Qur’ān.

2. Nay, they wonder that there has come to them a warner (Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) from among themselves. So the disbelievers say: “This is a strange thing!
3. “When we are dead and have become dust (shall we be resurrected?) That is a far return.”
4. We know that which the earth consumes of them (their dead bodies), and with Us is a Book preserved (i.e. the Book of Decrees).
5. Nay, but they have denied the truth (this Qur’ān) when it has come to them, so they are in a confused state (cannot differentiate between right and wrong).
6. Have they not looked at the heaven above them, how We have made it and adorned it, and there are no rifts in it?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

ق وَالْقُرْآنِ الْمَجِيدِ ﴿١﴾

بَلْ عَجِبُوا أَنْ جَاءَهُمْ مُنذِرٌ مِنْهُمْ فَقَالَ
الْكَافِرُونَ هَذَا شَيْءٌ عَجِيبٌ ﴿٢﴾

أَإِذَا مِتْنَا وَكُنَّا تُرَابًا ذَلِكَ رَجْعٌ بَعِيدٌ ﴿٣﴾

قَدْ عَلِمْنَا مَا تَنْقُصُ الْأَرْضُ مِنْهُمْ
وَعِنْدَنَا كِتَابٌ حَفِيظٌ ﴿٤﴾

بَلْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَهُمْ فِي أَمْرٍ
مَرِيحٍ ﴿٥﴾

أَفَلَمْ يَنْظُرُوا إِلَى السَّمَاءِ فَوْقَهُمْ كَيْفَ
بَنَيْنَاهَا وَزَيَّنَّاهَا وَمَا لَهَا مِنْ فُرُوجٍ ﴿٦﴾

7. And the earth! We have spread it out, and set thereon mountains standing firm, and have produced therein every kind of lovely growth (plants).
8. An insight and a Reminder for every slave who turns to Allāh in repentance (i.e. the one who believes in the Oneness of Allāh and performs deeds of His obedience, and always begs His pardon).
9. And We send down blessed water (rain) from the sky, then We produce therewith gardens and grain (every kind of harvests) that are reaped.
10. And tall date-palms, with ranged clusters.
11. A provision for (Allāh's) slaves. And We give life therewith to a dead land. Thus will be the resurrection (of the dead).
12. Denied before them (i.e. these pagans of Makkah) the people of Nūḥ (Noah), and the Dwellers of Ar-Rass, and Thamūd;
13. And 'Ād, and Fir'aun (Pharaoh), and the brethren of Lūṭ (Lot);
14. And the Dwellers of the Wood, and the people of Tubba'. Everyone of them denied (their) Messengers, so My Threat took effect.
15. Were We then tired with the first creation? Nay, they are in confused doubt about a new creation (i.e. Resurrection).

وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ
وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ بَهِيجٍ ﴿٧﴾

تَبَصَّرَةٌ وَذِكْرَىٰ لِكُلِّ عَبْدٍ مُّنِيبٍ ﴿٨﴾

وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُّبْرَكًا فَأَنْبَتْنَا
بِهِ جَنَّتٍ وَحَبَّ الْحَصِيدِ ﴿٩﴾

وَالنَّخْلَ بَاسِقَاتٍ لَهَا طَلْعٌ نَضِيدٌ ﴿١٠﴾

رِزْقًا لِلْعِبَادِ وَأَحْيَيْنَا بِهِ بَلْدَةً مَيْتًا
كَذَلِكَ الْخُرُوجُ ﴿١١﴾

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَأَصْحَابُ الرَّسِّ
وَتَمُودُ ﴿١٢﴾

وَعَادٌ وَفِرْعَوْنُ وَإِخْوَانُ لُوطٍ ﴿١٣﴾

وَأَصْحَابُ الْاَیْكَةِ وَقَوْمٌ تُبِيعَ كُلٌّ قَدَّابٍ
الرُّسُلَ فَحَقَّ وَعِيدِ ﴿١٤﴾

أَفَعَيِينَا بِالْخَلْقِ الْأَوَّلِ بَلْ هُمْ فِي لَبْسٍ
مِّنْ خَلْقٍ جَدِيدٍ ﴿١٥﴾

16. And indeed We have created man, and We know what his ownself whispers to him. And We are nearer to him than his jugular vein (by Our Knowledge).
17. (Remember) that the two receivers (recording angels) receive (each human being),⁽¹⁾ one sitting on the right and one on the left (to note his or her actions)⁽²⁾.
18. Not a word does he (or she) utter but there is a watcher by him ready (to record it)⁽³⁾.
19. And the stupor of death will come in truth: “This is what you have been avoiding!”
20. And the Trumpet will be blown — that will be the Day whereof warning (had been given) (i.e. the Day of Resurrection).
21. And every person will come forth along with an (angel) to drive (him) and an (angel) to bear witness.
22. (It will be said to the sinners): “Indeed, you were heedless of this. Now We have removed from you your covering, and sharp is your sight this Day!”

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ
بِهِ نَفْسُهُ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ
الْوَرِيدِ ﴿١٦﴾

إِذْ يَتَلَقَّى الْمُتَلَقِيَانِ عَنِ الْيَمِينِ وَعَنِ
الشِّمَالِ قَعِيدٌ ﴿١٧﴾

مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴿١٨﴾

وَجَاءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ ذَلِكَ مَا
كُنْتَ مِنْهُ تَحِيدُ ﴿١٩﴾

وَنُفِخَ فِي الصُّورِ ذَلِكَ يَوْمَ الْوَعِيدِ ﴿٢٠﴾

وَجَاءَتْ كُلُّ نَفْسٍ مَعَها سَائِقٌ وَشَهِيدٌ ﴿٢١﴾

لَقَدْ كُنْتَ فِي غَفْلَةٍ مِنْ هَذَا فَكَشَفْنَا
عَنْكَ غِطَاءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ ﴿٢٢﴾

(1) (V.50:17) Narrated ‘Āishah رَضِيَ اللَّهُ عَنْهَا The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: The deeds of the following three persons are not recorded by the pen:

- A sleeping person till he wakes up.
- A child till he reaches the age of puberty.
- An insane person till he becomes sane.

This *Ḥadīth* is quoted from An-Nasā’i, The Book of Divorce. Chap. 21.

- (2) (V.50:17) See the footnote (B) of (V.6:61).
(3) (V.50:18) See the footnote (A) of (V.6:61).

23. And his companion (angel) will say:
“Here is (this Record) ready with me!”
24. (Allāh will say to the angels): “Both of you throw into Hell every stubborn disbeliever (in the Oneness of Allāh, in His Messengers).
25. “Hinderer of good, transgressor, doubter,
26. “Who set up another *ilāh* (god) with Allāh. Then both of you cast him in the severe torment.”
27. His companion (Satan — devil)] will say: “Our Lord! I did not push him to transgression, (in disbelief, oppression, and evil deeds), but he was himself in error far astray.”
28. Allāh will say: “Dispute not in front of Me, I had already in advance sent you a warning.
29. The Sentence that comes from Me cannot be changed, and I am not unjust to the slaves.”
30. On the Day when We will say to Hell: “Are you filled?” It will say: “Are there any more (to come)?”⁽¹⁾
31. And Paradise will be brought near to the *Muttaqūn* (the pious)⁽²⁾, not far off.

وَقَالَ قَرِينُهُ هَذَا مَا لَدَىٰ عَيْنِي ﴿٢٣﴾

أَلْقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ ﴿٢٤﴾

مَنَاعٍ لِّلْخَيْرِ مُعْتَدٍ مَّرِيبٍ ﴿٢٥﴾

الَّذِي جَعَلَ مَعَ اللَّهِ إِلَهًا آخَرَ فَأَلْقِيَاهُ
فِي الْعَذَابِ الشَّدِيدِ ﴿٢٦﴾

* قَالَ قَرِينُهُ رَبَّنَا مَا أَطَعَيْتُهُ وَلَا كُنْ
كَانَ فِي ضَلَالٍ بَعِيدٍ ﴿٢٧﴾

قَالَ لَا تَحْتَصِمُوا لَدَىٰ وَقَدْ قَدَّمْتُ إِلَيْكُمْ
بِالْوَعِيدِ ﴿٢٨﴾

مَا يُبَدَّلُ الْقَوْلُ لَدَىٰ وَمَا أَنَا بِظَلَمٍ
لِّلْعَبِيدِ ﴿٢٩﴾

يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ امْتَلَأَتْ وَتَقُولُ هَلْ
مِن مَّزِيدٍ ﴿٣٠﴾

وَأَرْزَلْنَا الْجَنَّةَ لِّلْمُتَّقِينَ غَيْرَ بَعِيدٍ ﴿٣١﴾

(1) (V.50:30) Allāh’s Statement: “It (Hell) will say: ‘Are there any more (to come)?’” Narrated Anas رضي الله عنه: The Prophet صلی الله علیه وسلم said, “The people will be thrown into the (Hell) Fire and it will say: ‘Are there any more (to come)?’ till Allāh will put His Foot over it and it will say: ‘Qat! Qat! (Enough! Enough!)’” (*Ṣaḥīḥ Al-Bukhārī*, Vol.6, *Ḥadīth* No.371).

(2) (V.50:30) See verse: V.2:2.

32. (It will be said): “This is what you were promised — (it is) for those oft-returning (to Allāh) in sincere repentance, and those who preserve their covenant with Allāh (by obeying Him in all what He has ordered, and worshipping none but Allāh Alone, i.e. follow Allāh’s religion — Islāmic Monotheism).
33. “Who feared the Most Gracious (Allāh) in the *Ghaib* (Unseen) and came with a heart turned in repentance (to Him and absolutely free from each and every kind of polytheism).
34. “Enter you therein in peace and security — this is the Day of eternal life!”
35. There they will have all that they desire — and We have more (for them, i.e. a glance at the All-Mighty, All-Majestic جَلَّ جَلَالُهُ).
36. And many a generation We have destroyed before them who were stronger in power than they. And (when Our Torment came), they ran for a refuge in the land! Could they find any place of refuge (for them to save themselves from destruction)?
37. Verily, therein is indeed a reminder for him who has a heart or gives ear while he is heedful.
38. And indeed We created the heavens and the earth and all between them in six Days and nothing of fatigue touched Us.

هَذَا مَا تُوْعَدُونَ لِكُلِّ أَوَابٍ حَفِيظٍ ﴿٣٢﴾

مَنْ خَشِيَ الرَّحْمَنَ بِالْغَيْبِ وَجَاءَ بِقَلْبٍ مُنِيبٍ ﴿٣٣﴾

أَدْخُلُوهَا بِسَلَامٍ ذَلِكَ يَوْمُ الْخُلُودِ ﴿٣٤﴾

لَهُمْ مَا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ ﴿٣٥﴾

وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِّن قَرْنٍ هُمْ أَشَدُّ مِنْهُمْ بَطْشًا فَنَقَّبُوا فِي الْبِلَادِ هَلْ مِن مَّحِيصٍ ﴿٣٦﴾

إِنَّ فِي ذَلِكَ لَذِكْرَى لِمَن كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ ﴿٣٧﴾

وَلَقَدْ خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ وَمَا مَسَّنَا مِن لُّغُوبٍ ﴿٣٨﴾

39. So bear with patience (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) all that they say, and glorify the Praises of your Lord, before the rising of the sun and before (its) setting (i.e. the *Fajr*, *Zuhr*, and ‘*Aṣr* prayers)⁽¹⁾.
40. And during a part of the night (also) glorify His praises (i.e. *Maghrib* and ‘*Isha* prayers) and (so likewise) after the prayers [*As-Sunnah*, *Nawāfil* — optional and additional prayers. And also glorify, praise and magnify Allāh — *Subḥān Allāh*, *Alḥamdu lillāh*, *Allāhu-Akbar*].
41. And listen, on the Day when the caller will call from a near place.
42. The Day when they will hear *Aṣ-Ṣaiḥah* (shout) in truth: that will be the Day of coming out (from the graves, i.e. the Day of Resurrection).
43. Verily, We it is Who give life and cause death; and to Us is the final return.

فَأَصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ
قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ ﴿٣٩﴾

وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَأَدْبَرَ السُّجُودِ ﴿٤٠﴾

وَأَسْمِعْ يَوْمَ يُنَادِ الْمُنَادِ مِنْ مَّكَانٍ
قَرِيبٍ ﴿٤١﴾

يَوْمَ يَسْمَعُونَ الصَّيْحَةَ بِالْحَقِّ ذَٰلِكَ يَوْمُ
الْخُرُوجِ ﴿٤٢﴾

إِنَّا نَحْنُ نُحْيِيهِمْ وَنُمِيتُهُمْ وَإِلَيْنَا الْمَصِيرُ ﴿٤٣﴾

(1) (V.50:39):

a) Narrated Qais: Jarīr رَضِيَ اللَّهُ عَنْهُ said, “We were with the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and he looked at the moon on a full-moon night and said: “Certainly you will see your Lord as you see this moon and you will have no trouble in seeing Him. So if you can avoid missing (through sleep or business) a prayer before the sunrise (*Fajr*) and a prayer before sunset (‘*Aṣr*), you must do so”. He then recited Allah’s Statement:

“And glorify the praises of your Lord before the rising of the sun, and before (its) setting.” (V.50:39).

Ismā‘īl said: “Offer those prayers and do not miss them.” (*Ṣaḥīḥ Al-Bukhārī*, Vol.1, *Ḥadīth* No.529).

b) See the footnote of (V.32:16).

44. On the Day when the earth shall be cleft, from them, (they will come out) hastening forth. That will be a gathering, quite easy for Us.
45. We know best what they say. And you (O Muḥammad ﷺ) are not the one to force them (to Belief). But warn by the Qur'an him who fears My warning.

يَوْمَ نَشَقُّ الْأَرْضَ عَنْهُمْ سِرَاعًا ذَلِكَ
حَشْرٌ عَلَيْنَا يَسِيرٌ ﴿٤٤﴾

نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ وَمَا أَنْتَ عَلَيْهِمْ
بِجَبَّارٍ فَذَكِّرْ بِالْقُرْآنِ مَنْ يَخَافُ وَعِيدِ ﴿٤٥﴾

(51)

Sūrat Adh-Dhāriyāt
(The Winds that Scatter)

سُورَةُ الذَّارِيَّاتِ

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

1. By (the winds) that scatter dust.
2. And (the clouds) that bear heavy weight of water.
3. And (the ships) that float with ease and gentleness.
4. And those (angels) who distribute (provisions, rain, and other blessings) by (Allāh's) Command.
5. Verily, that which you are promised (i.e. Resurrection in the Hereafter and receiving the reward or punishment of good or bad deeds) is surely true.
6. And verily, the Recompense is sure to happen.
7. By the heaven full of paths,
8. Certainly, you have different ideas (about Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and the Qur'ān).
9. Turned aside therefrom (i.e. from Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and the Qur'ān) is he who is turned aside (by the Decree and Preordainment والقضاء والقدر of Allāh).
10. Cursed be the liars
11. Who are under a cover of heedlessness (think not about the gravity of the Hereafter),

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالذَّرِيَّتِ ذَرَوًا ﴿١﴾

فَالْحَمِيْلَتِ وِقْرًا ﴿٢﴾

فَالْجَرِيَّتِ يُسْرًا ﴿٣﴾

فَالْمُقْسِمَتِ أَمْرًا ﴿٤﴾

إِنَّمَا تُوعَدُونَ لَصَادِقٌ ﴿٥﴾

وَإِنَّ الدَّيْنَ لَوَقْعٌ ﴿٦﴾

وَالسَّمَاءِ ذَاتِ الْحُبُكِ ﴿٧﴾

إِنَّكُمْ لَفِي قَوْلٍ مُّخْتَلِفٍ ﴿٨﴾

يُؤْفَكُ عَنْهُ مَنْ أُفِكَ ﴿٩﴾

فَتِيلِ الْخَرَّصُونَ ﴿١٠﴾

الَّذِينَ هُمْ فِي غَمْرَةٍ سَاهُونَ ﴿١١﴾

12. They ask: “When will be the Day of Recompense?”
13. (It will be) a Day when they will be tried (punished i.e. burnt) over the Fire!
14. “Taste you your trial (punishment i.e. burning)! This is what you used to ask to be hastened!”
15. Verily, the *Muttaqūn* (the pious)⁽¹⁾. will be in the midst of Gardens and Springs (in Paradise),
16. Taking joy in the things which their Lord has given them. Verily, they were before this *Muhsinūn* (good-doers)⁽²⁾.
17. They used to sleep but little by night [invoking their Lord (Allāh) and praying, with fear and hope].
18. And in the hours before dawn, they were (found) asking (Allāh) for forgiveness.
19. And in their properties there was the right of the *Sā'il* (the beggar who asks) and the *Mahrūm* (the poor who does not ask others)⁽³⁾.
20. And on the earth are signs for those who have Faith with certainty.
21. And also in your own selves. Will you not then see?
22. And in the heaven is your provision, and that which you are promised.

يَسْأَلُونَ أَيَّانَ يَوْمِ الَّذِينَ ﴿١٢﴾

يَوْمَ هُمْ عَلَى النَّارِ يُفْتَنُونَ ﴿١٣﴾

ذُوقُوا فِتْنَتَكُمْ هَذَا الَّذِي كُنْتُمْ بِهِء
تَسْتَعْجِلُونَ ﴿١٤﴾

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ ﴿١٥﴾

عَاخِذِينَ مِمَّا آتَاهُمُ رَبُّهُمْ إِنَّهُمْ كَانُوا قَبْلَ
ذَلِكَ مُحْسِنِينَ ﴿١٦﴾

كَانُوا قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجَعُونَ ﴿١٧﴾

وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ ﴿١٨﴾

وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْرُومِ ﴿١٩﴾

وَفِي الْأَرْضِ آيَاتٌ لِّلْمُوقِنِينَ ﴿٢٠﴾

وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ ﴿٢١﴾

وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوَعَّدُونَ ﴿٢٢﴾

(1) (V.51:15) See verse: V.2:2.

(2) (V.51:16) See the footnote of (V.2:112).

(3) (V.51:19) See the footnote of (V.4:37).

23. Then, by the Lord of the heaven and the earth, it is the truth (i.e. what has been promised to you), just as it is the truth that you can speak.
24. Has the story reached you, of the honoured guests [three angels; Jibrā’īl (Gabriel) along with another two] of Ibrāhīm (Abraham)?
25. When they came in to him and said: “*Salām*, (peace be upon you)!” He answered: “*Salām*, (peace be upon you),” and said: “You are a people unknown to me.”
26. Then, he turned to his household, and brought out a roasted calf [as the property of Ibrāhīm (Abraham) was mainly cows].
27. And placed it before them, (saying): “Will you not eat?”
28. Then he conceived a fear of them (when they ate not). They said: “Fear not.”⁽¹⁾ And they gave him glad tidings of a son having knowledge (about Allāh and His religion of True Monotheism).
29. Then his wife came forward with a loud voice: she smote her face, and said: “A barren old woman!”⁽²⁾

فَوَرَبِّ السَّمَاءِ وَالْأَرْضِ إِنَّهُ لَحَقٌّ مِّثْلَ
مَا أَنَّكُمْ تَنْطِفُونَ ﴿٢٣﴾

هَلْ أَتَاكَ حَدِيثُ ضَيْفِ إِبْرَاهِيمَ
الْمُكْرَمِينَ ﴿٢٤﴾

إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ سَلَامٌ
فَوْمٌ مُنْكَرُونَ ﴿٢٥﴾

فَرَاغَ إِلَىٰ أَهْلِهِ فَجَاءَ بِعِجَلٍ سَمِينٍ ﴿٢٦﴾

فَقَرَّبَهُوْا إِلَيْهِمْ قَالَ أَلَا تَأْكُلُونَ ﴿٢٧﴾

فَأَوْحَسَ مِنْهُمْ خِيفَةً قَالُوا لَا تَخَفْ وَبَشَّرُوهُ
بِغُلَامٍ عَلِيمٍ ﴿٢٨﴾

فَأَقْبَلَتْ أُمْرَأَتُهُ فِي صَرَّةٍ فَصَكَّتْ وَجْهَهَا
وَقَالَتْ عَجُوزٌ عَقِيمٌ ﴿٢٩﴾

(1) (V.51:28) i.e. when the angels noticed some fear over the face of Abraham, they told him that they are Allāh’s messengers. And they also gave the glad news to his wife Sarah that she will give birth to a son (Isaac).

(2) (V.51:29) “How can I bear a child.” At that time she (Sarah) was approximately 99 years old. (*Tafsīr Al-Qurṭubī*).

30. They said: “Even so says your Lord⁽¹⁾.
Verily, He is the All-Wise, the
All-Knower.”

قَالُوا كَذَلِكَ قَالَ رَبُّكَ إِنَّهُ هُوَ الْحَكِيمُ
الْعَلِيمُ ﴿٣٠﴾

(1) (V.51:30):

a) The Statement of Allah ﷺ:

‘Verily, Our Word (Command) to a thing, when We intend it, is only that We say to it: “Be!” — and it is.’ (V.16:40)

Narrated Mu‘āwiyah رَضِيَ اللَّهُ عَنْهُ: I heard the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying, “A group of my followers will keep on following Allah’s Orders [i.e., following strictly Allah’s Book (the Qur’ān) and the Prophet’s *Sunnah* (legal ways)] strictly and they will not be harmed by those who will deny (disbelieve) them or desert (stand against) them till Allah’s Order (the Hour) will come while they will be in that state.” (*Ṣaḥīḥ Al-Bukhārī*, Vol. 9, *Ḥadīth* No. 552).

b) Narrated Abu Hurairah رَضِيَ اللَّهُ عَنْهُ: Allah’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Allah said, ‘I have prepared for My pious slaves things which have never been seen by an eye, nor heard by an ear, or (even) imagined by a human being.’” (*Ṣaḥīḥ Al-Bukhārī*, Vol. 4, *Ḥadīth* No. 467).

c) Narrated Abū Sa‘īd Al-Khudrī رَضِيَ اللَّهُ عَنْهُ: The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “The people of Paradise will look at the dwellers of *Al-Ghuraf* (the lofty mansions i.e. a superior place in Paradise) in the same way as one looks at a brilliant star far away in the east or in the west on the horizon; all that is because of their superiority over one another (in rewards).” On that the people said, “O Allah’s Messenger! Are these residences (lofty mansions) for the Prophets which nobody else can reach?” The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, “No! By Him (Allah) in Whose Hand my soul is, these are for the men who believed in Allah and also believed in the Messengers.” (*Ṣaḥīḥ Al-Bukhārī*, Vol. 4, *Ḥadīth* No. 478).

d) Narrated Abu Hurairah رَضِيَ اللَّهُ عَنْهُ: Allah’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “The first batch (of people) who will enter Paradise will be (glittering) like the moon on a full-moon night and those who will enter next will be glittering like the brightest star. Their hearts will be as if the heart of a single man for they will have neither difference nor any enmity amongst themselves, and everyone of them shall have two wives, each of whom will be so beautiful, pure and transparent that the marrow of the bones of their legs will be seen through the flesh. They will be glorifying Allah in the morning and afternoon, and will never fall ill, and they will neither blow their noses nor spit. Their utensils will be of gold and silver, and their combs will be of gold and the fuel used in their censers will be of aloes-wood and their sweat will smell like musk.” ... (*Ṣaḥīḥ Al-Bukhārī*, Vol. 4, *Ḥadīth* No. 469).

31. [Ibrāhīm (Abraham)] said: “Then for what purpose you have come, O Messengers?”
32. They said: “We have been sent to a people who are *Mujrimūn* (polytheists, sinners, criminals, disbelievers in Allāh)
33. To send down upon them stones of baked clay.
34. Marked by your Lord for the *Musrifūn* (polytheists, criminals, sinners — those who trespass Allāh’s set limits in evil-doings by committing great sins).
35. So, We brought out from therein the believers.
36. But, We found not there any household of the Muslims except one [of Lūṭ (Lot) and his two daughters].
37. And We have left there a sign (i.e. the place of the Dead Sea⁽¹⁾ in Palestine) for those who fear the painful torment.
38. And in Mūsā (Moses) (too, there is a sign), when We sent him to Fir‘aun (Pharaoh) with a manifest authority.
39. But [Fir‘aun (Pharaoh)] turned away (from Belief in might) along with his hosts, and said: “A sorcerer or a madman.”
40. So, We took him and his hosts, and dumped them into the sea, for he was blameworthy.
41. And in ‘Ād (there is also a sign), when We sent against them the barren wind;

﴿٣١﴾ قَالَ فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ

﴿٣٢﴾ قَالُوا إِنَّا أُرْسِلْنَا إِلَىٰ قَوْمٍ مُّجْرِمِينَ

﴿٣٣﴾ لِنُرْسِلَ عَلَيْهِمْ حِجَارَةً مِّن طِينٍ

﴿٣٤﴾ مُّسَوَّمَةً عِنْدَ رَبِّكَ لِلْمُسْرِفِينَ

﴿٣٥﴾ فَأَخْرَجْنَا مَن كَانَ فِيهَا مِّنَ الْمُؤْمِنِينَ

﴿٣٦﴾ فَمَا وَجَدْنَا فِيهَا غَيْرَ بَيْتٍ مِّنَ الْمُسْلِمِينَ

﴿٣٧﴾ وَتَرَكْنَا فِيهَا آيَةً لِلَّذِينَ يَخَافُونَ الْعَذَابَ الْأَلِيمَ

﴿٣٨﴾ وَفِي مُوسَىٰ إِذْ أُرْسِلْتَهُ إِلَىٰ فِرْعَوْنَ بِسُلْطَانٍ مُّبِينٍ

﴿٣٩﴾ فَتَوَلَّىٰ بِرُكْبَيْهِ ۖ وَقَالَ سَاحِرٌ أَوْ مَجْنُونٌ

﴿٤٠﴾ فَأَخَذْنَاهُ وَجُودَهُ ۖ فَنَبَذْنَاهُمْ فِي الْيَمِّ ۖ وَهُوَ مُلِيمٌ

﴿٤١﴾ وَفِي عَادٍ إِذْ أُرْسِلْنَا عَلَيْهِمُ الرِّيحَ الْعَقِيمَ

(1) (V.51:37) See the book of history “The Stories of the Prophets.” by Ibn Kathīr رَحْمَةُ اللَّهِ

42. It spared nothing that it reached, but blew it into broken spreads of rotten ruins.
43. And in Thamūd (there is also a sign), when they were told: “Enjoy yourselves for a while!”
44. But, they insolently defied the Command of their Lord, so the *Ṣā‘iqah*⁽¹⁾ overtook them while they were looking.
45. Then they were unable to rise up, nor could they help themselves.
46. (So were) the people of Nūḥ (Noah) before them. Verily, they were a people who were *Fāsiqūn* (rebellious, disobedient to Allāh).
47. With power did We construct the heaven. Verily, We are Able to extend the vastness of space (thereof).
48. And We have spread out the earth: how Excellent a Spreader (thereof) are We!
49. And of everything We have created pairs, that you may remember (the Grace of Allāh).
50. So, flee to Allāh (from His Torment to His Mercy — Islāmic Monotheism). Verily, I (Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) am a plain warner to you from Him⁽²⁾.

مَا تَذُرُّ مِنْ شَيْءٍ أَتَتْ عَلَيْهِ إِلَّا جَعَلَتْهُ
كَالرَّمِيمِ ﴿٤٢﴾

وَفِي ثَمُودَ إِذْ قِيلَ لَهُمْ تَمَتَّعُوا حَتَّىٰ حِينٍ ﴿٤٣﴾

فَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ فَأَخَذَتْهُمُ الصَّلَٰعَةُ
وَهُمْ يَنْظُرُونَ ﴿٤٤﴾

فَمَا اسْتَطَعُوا مِنْ قِيَامٍ وَمَا كَانُوا
مُنتَصِرِينَ ﴿٤٥﴾

وَقَوْمَ نُوحٍ مِّن قَبْلُ إِنَّهُمْ كَانُوا قَوْمًا
فَٰسِقِينَ ﴿٤٦﴾

وَالسَّمَآءَ بَنَيْنَٰهَا بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ ﴿٤٧﴾

وَالْأَرْضَ فَرَشْنَا لَهَا فَنِعَمَ الْمَهْدُونَ ﴿٤٨﴾

وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ
تَذَكَّرُونَ ﴿٤٩﴾

فَفِرُّوْا إِلَى اللَّهِ إِلَىٰ لَكُمْ مِنْهُ نَذِيرٌ مُّبِينٌ ﴿٥٠﴾

(1) (V.51:44) *Ṣā‘iqah*: A destructive awful cry, torment, hit, a thunderbolt, See (V.41:13).

(2) (V.51:50) See the footnote of (V.3:85).

51. And set not up (or worship not) any other *ilāh* (god) along with Allāh [Glorified is He (Alone), Exalted above all that they associate as partners with Him]. Verily, I (Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) am a plain warner to you from Him.
52. Likewise, no Messenger came to those before them but they said: “A sorcerer or a madman!”
53. Have they (the people of the past) transmitted this saying to these (Quraish pagans)? Nay, they are themselves a people transgressing beyond bounds (in disbelief)!
54. So, turn away (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) from them (Quraish pagans), you are not blameworthy (as you have conveyed Allāh’s Message).
55. And remind (by preaching the Qur’ān, O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), for verily, reminding profits the believers.
56. And I (Allāh) created not the jinn and mankind except that they should worship Me (Alone).
57. I seek not any provision from them (i.e. provision for themselves or for My creatures) nor do I ask that they should feed Me (i.e. feed themselves or My creatures).
58. Verily, Allāh is the All-Provider, Owner of Power, the Most Strong.

وَلَا تَجْعَلُوا مَعَ اللَّهِ إِلَهًا آخَرَ إِنِّي لَكُمْ
مِنَهُ نَذِيرٌ مُّبِينٌ ﴿٥١﴾

كَذَلِكَ مَا أَتَى الَّذِينَ مِنْ قَبْلِهِمْ مِنْ رَسُولٍ
إِلَّا قَالُوا سَاحِرٌ أَوْ مُجْتَنُونَ ﴿٥٢﴾

أَتَوَاصَوْا بِهِ بَلْ هُمْ قَوْمٌ طَاغُونَ ﴿٥٣﴾

فَتَوَلَّ عَنْهُمْ فَمَا أَنْتَ بِمَلُومٍ ﴿٥٤﴾

وَذَكِّرْ فَإِنَّ الذِّكْرَى تَنْفَعُ الْمُؤْمِنِينَ ﴿٥٥﴾

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾

مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ
يُطْعَمُونِ ﴿٥٧﴾

إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ ﴿٥٨﴾

59. And verily, for those who do wrong, there is a portion of torment like the evil portion of torment (which came for) their likes (of old); so let them not (ask Me to) hasten on!
60. Then woe to those who disbelieve (in Allāh and His Oneness — Islāmic Monotheism) from their Day which they have been promised (for their punishment)⁽¹⁾.

فَإِنَّ لِلَّذِينَ ظَلَمُوا ذُنُوبًا مِّثْلَ ذُنُوبِ
أَصْحَابِهِمْ فَلَا يَسْتَعْجِلُونَ ﴿٥٩﴾

فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ يَوْمِهِمُ الَّذِي
يُوعَدُونَ ﴿٦٠﴾

(1) (V.51:60):

a) See the footnote of (V.3:85).

b) Narrated Anas رضي الله عنه: The Prophet صلى الله عليه وسلم said, “Allāh will say to the person of the (Hell) Fire who will receive the least punishment, ‘If you had everything on the earth, would you give it as a ransom to free yourself (i.e., save yourself from this Fire)?’” He will say, ‘Yes.’ Then Allāh will say, ‘While you were in the backbone of Adam, I asked you much less than this, (i.e., not to worship others besides Me), but you insisted on worshipping others besides Me.’” (*Ṣaḥīḥ Al-Bukhārī*, Vol. 4, *Ḥadīth* No. 551).

(52)
Sūrat Aṭ-Ṭūr
(The Mount)

سُورَةُ الطُّورِ

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

1. By the Ṭūr (Mount)
2. And by a Book Inscribed
3. In parchment unrolled.
4. And by *Al-Bait-ul-Ma'mūr*⁽¹⁾ (the house over the heavens parallel to the *Ka'bah* in Makkah, continuously visited by the angels).
5. And by the roof raised high (i.e. the heaven).
6. And by the sea kept filled (or it will be fire kindled on the Day of Resurrection).
7. Verily, the Torment of your Lord will surely come to pass.
8. There is none that can avert it.
9. On the Day when the heaven will shake with a dreadful shaking,
10. And the mountains will move away with a (horrible) movement.
11. Then woe that Day to the deniers⁽²⁾.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالطُّورِ ١

وَكِتَابٍ مَّسْطُورٍ ٢

فِي رَقٍ مَّنشُورٍ ٣

وَالْبَيْتِ الْمَعْمُورِ ٤

وَالسَّقْفِ الْمَرْفُوعِ ٥

وَالْبَحْرِ الْمَسْجُورِ ٦

إِنَّ عَذَابَ رَبِّكَ لَوَاقِعٌ ٧

مَا لَهُ مِنْ دَافِعٍ ٨

يَوْمَ تَمُورُ السَّمَاءُ مَورًا ٩

وَتَسِيرُ الْجِبَالُ سَيْرًا ١٠

فَوَيْلٌ لِلْمُكَذِّبِينَ ١١

(1) (V.52:4) See the footnote of (V.53:12).

(2) (V.52:11) See (V.68:8) and the footnote of (V.17:97).

12. Who are playing in falsehood⁽¹⁾.
 الَّذِينَ هُمْ فِي خَوْضٍ يَلْعَبُونَ ﴿١٢﴾
13. The Day when they will be pushed down by force to the Fire of Hell, with a horrible, forceful pushing.
 يَوْمَ يُدْعُونَ إِلَى نَارِ جَهَنَّمَ دَعَاً ﴿١٣﴾
14. This is the Fire which you used to deny.
 هَذِهِ النَّارُ الَّتِي كُنْتُمْ بِهَا تُكَذِّبُونَ ﴿١٤﴾
15. Is this magic or do you not see?
 أَفَسِحْرٌ هَذَا أَمْ أَنْتُمْ لَا تُبْصِرُونَ ﴿١٥﴾
16. Taste you therein its heat and whether you are patient or impatient, it is all the same. You are only being requited for what you used to do.
 أَصْلَوْهَا فَاصْبِرُوا أَوْ لَا تَصْبِرُوا سَوَاءٌ عَلَيْكُمْ إِنَّمَا تُحْزَرُونَ مَا كُنْتُمْ تَعْمَلُونَ ﴿١٦﴾
17. Verily, the *Muttaqūn* (the pious)⁽²⁾ will be in Gardens (Paradise) and Delight.
 إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَعِيمٍ ﴿١٧﴾
18. Enjoying that which their Lord has bestowed on them, and (the fact that) their Lord saved them from the torment of the blazing Fire.
 فَكِهِينَ بِمَا آتَاهُمْ رَبُّهُمْ وَوَقَّاهُمْ رَبُّهُمْ عَذَابَ الْجَحِيمِ ﴿١٨﴾
19. “Eat and drink with happiness because of what you used to do.”
 كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٩﴾
20. They will recline (with ease) on thrones arranged in ranks. And We shall marry them to *Hūr* (female, fair ones) with wide lovely eyes⁽³⁾.
 مُتَّكِعِينَ عَلَى سُرُرٍ مَّصْفُوفَةٍ وَزَوَّجْنَاهُمْ بِحُورٍ عِينٍ ﴿٢٠﴾

(1) (V.52:12) Busy in disbelief and evil deeds in this world, that are trials (for mankind), and they are ignoring their eternal end (i.e. punishment in the Fire of Hell, forever)

(2) (V.52:17) See verse: V.2:2.

(3) (V.52:20) *Hūr*: Very fair females created by Allah as such, not from the offspring of Adam عَلَيْهِ السَّلَامُ with intense black irises of their eyes and intense white scleras. See the footnote of (V.44:54).

21. And those who believe and whose offspring follow them in Faith: to them shall We join their offspring, and We shall not decrease the reward of their deeds in anything. Every person is a pledge for that which he has earned.
22. And We shall provide them with fruit and meat such as they desire.
23. There they shall pass from hand to hand a (wine) cup, free from any *Laghw* (dirty, false, evil vain talk between them), and free from sin⁽¹⁾ (because it will be lawful for them to drink).
24. And there will go round boy-servants of theirs, to serve them, as if they were preserved pearls.
25. And some of them draw near to others, questioning.
26. Saying: “Aforetime, we were afraid (of the punishment of Allāh) in the midst of our families.
27. “So Allāh has been gracious to us, and has saved us from the torment of the Fire.
28. “Verily, We used to invoke Him (Alone and none else) before. Verily, He is *Al-Barr* (the Most Subtle, Kind, Courteous, and Generous), the Most Merciful.”⁽²⁾

وَالَّذِينَ ءَامَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ
أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَا أَلَتْنَاهُمْ مِّنْ عَمَلِهِمْ
مِّنْ شَيْءٍ ۚ كُلُّ امْرِئٍ بِمَا كَسَبَ رَهِينٌ ﴿٢١﴾

وَأَمَدَدْنَاهُمْ بِفُلْكِهٖ وَخَمِيرٍ مِّمَّا يَشْتَهُونَ ﴿٢٢﴾

يَتَنَزَّعُونَ فِيهَا كَأَسَا لَا لَعْوُ فِيهَا وَلَا
تَأْتِيهِمُ ﴿٢٣﴾

* وَيَطُوفُ عَلَيْهِمْ غِلْمَانٌ لَّهُمْ كَأَنَّهُمْ
لَوْلُؤٌ مَّكَنُونٌ ﴿٢٤﴾

وَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَسَاءَلُونَ ﴿٢٥﴾

قَالُوا إِنَّا كُنَّا قَبْلَ فِي أَهْلِنَا مُشْفِقِينَ ﴿٢٦﴾

فَمَنْ أَلَّهٗ عَلَيْنَا وَوَقَفْنَا عَدَابَ السَّمُومِ ﴿٢٧﴾

إِنَّا كُنَّا مِن قَبْلُ نَدْعُوهُ ۗ إِنَّهُ هُوَ الْبَرُّ
الرَّحِيمُ ﴿٢٨﴾

(1) (V.52:23) See footnotes b, c and d of (V.2:219).

(2) (V.52:28) See the footnote of (V.2:165).

29. Therefore, remind (mankind of Islāmic Monotheism, O Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). By the Grace of Allāh, you are neither a soothsayer, nor a madman.
30. Or do they say: “(Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is) a poet! We await for him some calamity by time!”
31. Say (O Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to them): “Wait! I am with you among those who wait!”
32. Or do their minds command them this [i.e. to tell a lie against you (Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)] or are they a people transgressing all bounds?
33. Or do they say: “He (Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) has forged it (this Qur’ān)?” Nay! They believe not!
34. Let them then produce a discourse like it (the Qur’ān) if they are truthful.
35. Or were they created by nothing? Or were they themselves the creators?
36. Or did they create the heavens and the earth? Nay, but they have no firm Belief.
37. Or are with them the treasures of your Lord? Or are they the tyrants with the authority to do as they like?
38. Or have they a stairway (to heaven), by means of which they listen (to the talks of the angels)? Then let their listener produce some manifest proof.
39. Or has He (Allāh) only daughters and you have sons?

فَذَكِّرْ فَمَا أَنْتَ بِنِعْمَتِ رَبِّكَ بِكَاهِنٍ
وَلَا مَجْنُونٍ ﴿٢٩﴾

أَمْ يَقُولُونَ شَاعِرٌ نَّتَرَبَّصُ بِهِ رَيْبَ
الْمُنُونِ ﴿٣٠﴾

قُلْ تَرَبَّصُوا فَإِنِّي مَعَكُمْ مِّنَ
الْمُتَرَبِّصِينَ ﴿٣١﴾

أَمْ تَأْمُرُهُمْ أَحْلَمُهُمْ بِهَذَا أَمْ هُمْ قَوْمٌ
طَاغُونَ ﴿٣٢﴾

أَمْ يَقُولُونَ تَقَوَّلَهُ بَلْ لَا يُؤْمِنُونَ ﴿٣٣﴾

فَلْيَأْتُوا بِحَدِيثٍ مِّثْلِهِ إِنْ كَانُوا صَادِقِينَ ﴿٣٤﴾

أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمْ
الْخَالِقُونَ ﴿٣٥﴾

أَمْ خَلَقُوا السَّمَوَاتِ وَالْأَرْضَ بَلْ لَا
يُؤْفُونَ ﴿٣٦﴾

أَمْ عِنْدَهُمْ خَزَائِنُ رَبِّكَ أَمْ هُمْ
الْمُصِيطِرُونَ ﴿٣٧﴾

أَمْ لَهُمْ سُلَّمٌ يَسْتَمِعُونَ فِيهَا فَلْيَأْتِ
مُسْتَمِعُهُمْ بِسُلْطَانٍ مُّبِينٍ ﴿٣٨﴾

أَمْ لَهُ الْبَنَاتُ وَلَكُمْ الْبَنُونَ ﴿٣٩﴾

40. Or is it that you (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) ask a wage from them (for your preaching of Islāmic Monotheism) so that they are burdened with a load of debt?
41. Or that the *Ghaib* (Unseen) is with them, and they write it down?
42. Or do they intend a plot (against you O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)? But those who disbelieve (in the Oneness of Allāh — Islāmic Monotheism) are themselves plotted against!
43. Or have they an *ilāh* (a god) other than Allāh? Glorified is Allāh from all that they ascribe as partners (to Him)⁽¹⁾
44. And if they were to see pieces of the heaven falling down, they would say: “Clouds gathered in heaps!”
45. So, leave them alone till they meet their Day, in which they will sink into a fainting (with horror).
46. The Day when their plotting shall not avail them at all, nor will they be helped (i.e. they will receive their torment in Hell).
47. And verily, for those who do wrong, there is another punishment (i.e. the torment in this world and in their graves)⁽²⁾ before this; but most of them know not. (*Tafsīr Aṭ-Ṭabarī*).

أَمْ تَسْأَلُهُمْ أَجْرًا فَهُمْ مِّن مَّعْرَمٍ
مُّثْقَلُونَ ﴿٤٠﴾

أَمْ عِنْدَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُونَ ﴿٤١﴾

أَمْ يُرِيدُونَ كَيْدًا فَالَّذِينَ كَفَرُوا هُمُ
الْمَكِيدُونَ ﴿٤٢﴾

أَمْ لَهُمْ إِلَهٌ غَيْرُ اللَّهِ سُبْحَانَ اللَّهِ عَمَّا
يُشْرِكُونَ ﴿٤٣﴾

وَإِن يَرَوْا كِسْفًا مِّنَ السَّمَاءِ سَاقِطًا يَقُولُوا
سَحَابٌ مَّرْكُومٌ ﴿٤٤﴾

فَذَرَّهُمْ حَتَّى يَلْقُوا يَوْمَهُمُ الَّذِي فِيهِ
يُصْعَقُونَ ﴿٤٥﴾

يَوْمَ لَا يُغْنِي عَنْهُمْ كَيْدُهُمْ شَيْئًا وَلَا هُمْ
يُنصَرُونَ ﴿٤٦﴾

وَإِنَّ لِلَّذِينَ ظَلَمُوا عَذَابًا دُونَ ذَلِكَ وَلَكِنَّ
أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٤٧﴾

(1) (V.52:43):

a) See the footnote (B) of (V.3:130).

b) See the footnote of (V.2:278).

(2) (V.52:47) See the footnote (B) of (V.6:93).

48. So, wait patiently (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) for the Decision of your Lord, for verily, you are under Our Eyes⁽¹⁾, and glorify the Praises of your Lord when you get up from sleep.
49. And in a part of the night also glorify His Praises — and at the setting of the stars⁽²⁾.

وَأَصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا وَسَبِّحْ
بِحَمْدِ رَبِّكَ حِينَ تَقُومُ ﴿٤٨﴾

وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَإِدْبَرَ الْجُجُومِ ﴿٤٩﴾

(1) (V.52:48) See the footnote of (V.3:73).

(2) (V.52:49) It is said that glorifying Allāh's Praises here means: all the five compulsory and additional *Nawāfil* prayers.

(53)

Sūrat An-Najm (The Star)

سُورَةُ النَّجْمِ

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

1. By the star when it goes down (or vanishes).
2. Your companion (Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) has neither gone astray nor has erred.
3. Nor does he speak of (his own) desire.
4. It is only a Revelation revealed.
5. He has been taught (this Qur'ān) by one mighty in power [Jibrā'il (Gabriel)].
6. One free from any defect in body and mind then he (Jibrā'il — Gabriel in his real shape as created by Allah) rose and became stable.
7. While he [Jibrā'il (Gabriel)] was in the highest part of the horizon, (*Tafsīr Ibn Kathīr*)
8. Then he [Jibrā'il (Gabriel)] approached and came closer,
9. And was at a distance of two bows' length or (even) nearer.
10. So (Allāh) revealed to His slave [Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ through Jibrā'il (Gabriel) عَلَيْهِ السَّلَام] whatever He revealed.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالنَّجْمِ إِذَا هَوَىٰ ①

مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ ②

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ③

إِنْ هُوَ إِلَّا وحيٌ يُوحَىٰ ④

عَلَّمَهُ شَدِيدُ الْقُوَىٰ ⑤

ذُو مِرَّةٍ فَاسْتَوَىٰ ⑥

وَهُوَ بِالْأُفُقِ الْأَعْلَىٰ ⑦

ثُمَّ دَنَا فَتَدَلَّىٰ ⑧

فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ ⑨

فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ ⑩

11. The (Prophet's) heart lied not about what he (Muḥammad ﷺ) saw.
12. Will you then dispute with him (Muḥammad ﷺ) about what he saw [during the *Mi'rāj* (Ascent of the Prophet ﷺ to the seven heavens)]⁽¹⁾.

مَا كَذَبَ الْفُؤَادُ مَا رَأَى ﴿١١﴾

أَفْتُمِرُّوهُ عَلَىٰ مَا بَيَّرَى ﴿١٢﴾

- (1) (V.53:12) *Al-Mi'rāj* (i.e. Ascent of Prophet Muḥammad ﷺ to the heavens with his body and soul (بالروح والجسم)).

Narrated Mālik ibn Sa'sa'ah رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, "While I was at the house in a state midway between sleep and wakefulness, (an angel recognized me) as the man lying between two men. A golden tray full of wisdom and belief was brought to me and my body was cut open from the throat to the lower part of the abdomen and then my abdomen was washed with Zamzam water and (my heart was) filled with wisdom and belief. *Al-Burāq*, a white animal smaller than a mule and bigger than a donkey was brought to me and I set out with Jibrā'il (Gabriel). When I reached the nearest heaven, Jibrā'il said to the gate-keeper of the heaven, 'Open the gate.' The gate-keeper asked, 'Who is it?' He said, 'Jibrā'il.' The gate-keeper, said 'Who is accompanying you?' Jibrā'il said, 'Muḥammad ﷺ: The gate-keeper said, 'Has he been called?' Jibrā'il said, 'Yes'. Then it was said, 'He is welcome. What a wonderful visit his is!' Then I met Adam and greeted him and he said, 'You are welcome O son and a Prophet.' Then we ascended to the second heaven. It was asked, 'Who is it?' Jibrā'il said, 'Jibrā'il.' It was said, 'Who is with you?' He said, 'Muḥammad ﷺ'. It was asked, 'Has he been sent for?' He said, 'Yes.' It was said, 'He is welcome. What a wonderful visit his is!.' Then I met 'Īsā (Jesus) and Yahyā (John) who said, 'You are welcome, O brother and a Prophet.' Then we ascended to the third heaven. It was asked, 'Who is it?' Jibrā'il said, 'Jibrā'il.' It was asked, 'Who is with you?' Jibrā'il said, 'Muḥammad ﷺ'. It was asked, 'Has he been sent for?' Jibrā'il said, 'Yes.' It was said 'He is welcome. What a wonderful visit his is!' (The Prophet ﷺ added:). There I met Yūsuf (Joseph) and greeted him, and he replied, 'You are welcome, O brother and a Prophet!' Then we ascended to the fourth heaven and again the same questions and answers were exchanged as in the previous heavens. There I met Idrīs (Enoch) and greeted him. He said, 'You are welcome O brother and Prophet.' Then we ascended to the fifth heaven and again the same questions and answers were exchanged as in the previous heavens. There I met and greeted Hārūn (Aaron) who said, 'You are welcome, O brother and a Prophet.' Then we ascended to the sixth heaven and again the same questions and answers were exchanged as in the previous heavens. There I met and greeted Mūsā (Moses) who said, 'You are welcome, O brother and a Prophet.' When I proceeded on, he started weeping and on being asked why he was weeping, he said, 'O Lord! followers of this youth who was sent after me will enter Paradise in greater number than my followers.' Then we ascended to the seventh heaven and again the same questions

13. And indeed he (Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) saw him [Jibrā'īl (Gabriel)] at a second descent (i.e. another time).
14. Near *Sidrat-ul-Muntahā* (a lote-tree of the utmost boundary over the seventh heaven beyond which none can pass).
15. Near it is the Paradise of Abode.
16. When that covered the lote-tree which did cover it!⁽¹⁾
17. The sight (of Prophet Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) turned not aside (right or left), nor it transgressed beyond the limit (ordained for it).

وَلَقَدْ رَءَاهُ نَزْلَةً أُخْرَىٰ ﴿١٣﴾

عِنْدَ سِدْرَةِ الْمُنْتَهَىٰ ﴿١٤﴾

عِنْدَهَا جَنَّةُ الْمَأْوَىٰ ﴿١٥﴾

إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشَىٰ ﴿١٦﴾

مَا زَاغَ الْبَصَرُ وَمَا طَغَىٰ ﴿١٧﴾

and answers were exchanged as in the previous heavens. There I met and greeted Abraham who said, 'You are welcome, O son and a Prophet.' Then I was shown *Al-Bait Al-Ma'mūr* (i.e. Allah's House). I asked Jibrā'īl about it and he said, 'This is *Al-Bait Al-Ma'mūr* where 70,000 angels perform prayers daily; and when they leave they never return to it (but always a fresh batch comes into it daily).' Then I was shown *Sidrat-ul Muntaha* (i.e. the lote-tree of the utmost boundary over the seventh heaven) and I saw its *Nabiq* fruits which resembled the clay jugs of Hajar (a town in Arabia), and its leaves were like the ears of elephants, and four rivers originated at its root: two of them were apparent and two were hidden. I asked Jibrā'īl about those rivers and he said, 'The two hidden rivers are in Paradise and the apparent ones are the Nile and the Euphrates.' Then fifty prayers were enjoined on me. I descended till I met Mūsā who asked me, 'What have you done?' I said, 'Fifty prayers have been enjoined on me.' He said, 'I know the people better than you, because I had the hardest experience to bring Banī Israel to obedience. Your followers cannot put up with such obligation. So, return to your Lord and request Him (to reduce the number of prayers).' I returned and requested Allah (for reduction) and He made them forty. I returned and [met Mūsā] and had a similar discussion, and then returned again to Allah for reduction and He made them thirty, then twenty, then ten; and then I came to Mūsā who repeated the same advice. Ultimately Allah reduced them to five. When I came to Mūsā again, he said, 'What have you done?' I said, 'Allah has made them five only.' He repeated the same advice but I said that I surrendered (to Allah's Final Order)". Allah's Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was addressed by Allah, "I have decreed My Obligation and have reduced the burden on My slaves, and I shall reward a single good deed as if it were ten good deeds." (*Ṣaḥīḥ Al-Bukhārī*, Vol.4, *Ḥadīth* No.429).

(1) (V.53:16) It is said that the Lote-Tree was covered with the light of Allah along with the angels and also with different kinds of colours. (Please see T. *Ibn Kathīr*).

18. Indeed, he (Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did see of the Greatest Signs of his Lord (Allāh).
19. Have you then considered *Al-Lāt*, and *Al-'Uzzā* (two idols of the pagan Arabs)⁽¹⁾
20. And *Manāt* (another idol of the pagan Arabs), the other third?
21. Is it for you the males and for Him the females?
22. That indeed is a division most unfair!
23. They are but names which you have named — you and your fathers — for which Allāh has sent down no authority. They follow but a guess and that which they themselves desire, whereas there has surely come to them the Guidance from their Lord!
24. Or shall man have what he wishes?
25. But, to Allāh belongs the last (Hereafter) and the first (the world).
26. And there are many angels in the heavens, whose intercession will avail nothing except after Allāh has given leave for whom He wills and is pleased with.
27. Verily, those who believe not in the Hereafter, name the angels with female names.

لَقَدْ رَأَى مِنْ ءَايَاتِ رَبِّهِ الْكُبْرَى ﴿١٨﴾

أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ ﴿١٩﴾

وَمَنَاةَ الثَّالِثَةَ الْأُخْرَىٰ ﴿٢٠﴾

الْكُمُ الذَّكَرُ وَلَهُ الْأُنثَىٰ ﴿٢١﴾

تِلْكَ إِذَا قِسْمَةٌ ضِيزَىٰ ﴿٢٢﴾

إِنْ هِيَ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنْتُمْ
وَعِبَابُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ
إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَمَا تَهْوَى الْأَنْفُسُ
وَلَقَدْ جَاءَهُمْ مِنْ رَبِّهِمُ الْهُدَىٰ ﴿٢٣﴾

أَمْ لِلْإِنْسَانِ مَا تَمَنَّىٰ ﴿٢٤﴾

فَلِلَّهِ الْآخِرَةُ وَالْأُولَىٰ ﴿٢٥﴾

* وَكَمْ مِنْ مَلَكٍ فِي السَّمَوَاتِ لَا تُغْنِي
شَفَعَتُهُمْ شَيْئًا إِلَّا مِنْ بَعْدِ أَنْ يَأْذَنَ اللَّهُ
لِمَنْ يَشَاءُ وَيَرْضَىٰ ﴿٢٦﴾

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ لَيُسَمُّونَ
الْمَلَائِكَةَ تَسْمِيَةً الْأُنثَىٰ ﴿٢٧﴾

(1) (V.53:19) See the footnote (A) of (V.2:219).

28. But, they have no knowledge thereof. They follow but a guess, and verily, guess is no substitute for the truth.
29. Therefore withdraw (O Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) from him who turns away from Our Reminder (this Qur'ān) and desires nothing but the life of this world.
30. That is what they could reach of knowledge. Verily, your Lord it is He Who knows best him who goes astray from His Path, and He knows best him who receives guidance.
31. And to Allāh belongs all that is in the heavens and all that is in the earth, that He may requite those who do evil with that which they have done (i.e. punish them in Hell), and reward those who do good, with what is best (i.e. Paradise).
32. Those who avoid great sins and *Al-Fawāḥish* (great sins and illegal sex) except the small faults, — verily, your Lord is of Vast Forgiveness. He knows you well when He created you from the earth (Adam), and when you were fetuses in your mothers' wombs. So, ascribe not purity to yourselves. He knows best him who fears Allāh and keeps his duty to Him [i.e. those who are *Al-Muttaqūn* (the pious)⁽¹⁾].
33. Did you (O Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) observe him who turned away (from Islām).

وَمَا لَهُمْ بِهِ مِنْ عِلْمٍ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ ۗ وَإِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا ﴿٢٨﴾

فَأَعْرَضَ عَنْ مَنْ تَوَلَّىٰ عَنْ ذِكْرِنَا وَلَمْ يُرِدْ إِلَّا الْحَيَاةَ الدُّنْيَا ﴿٢٩﴾

ذَٰلِكَ مَبْلَغُهُمْ مِنَ الْعِلْمِ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِمَنْ اهْتَدَىٰ ﴿٣٠﴾

وَلِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ لِيَجْزِيَ الَّذِينَ أَسَءُوا بِمَا عَمِلُوا وَيَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحُسْنٰى ﴿٣١﴾

الَّذِينَ يَجْتَنِبُونَ كَبِيرَ الْإِثْمِ وَالْفَوَاحِشَ إِلَّا اللَّمَمَ إِنَّ رَبَّكَ وَاسِعُ الْمَغْفِرَةِ هُوَ أَعْلَمُ بِكُمْ إِذْ أَنْشَأَكُمْ مِنَ الْأَرْضِ وَإِذْ أَنْتُمْ أَجِنَّةٌ فِي بُطُونِ أُمَّهَاتِكُمْ ۗ فَلَا تُزَكُّوْا أَنْفُسَكُمْ هُوَ أَعْلَمُ بِمَنِ اتَّقَىٰ ﴿٣٢﴾

أَفَرَأَيْتَ الَّذِي تَوَلَّىٰ ﴿٣٣﴾

(1) (V.53:32).

a) See Verses: 6:152, 153.

b) “*Al-Muttaqūn*” See (V.2:2).

34. And gave a little, then stopped (giving)?
35. Is with him the knowledge of the Unseen so that he sees?
36. Or is he not informed with what is in the Pages (Scripture) of Mūsā (Moses),
37. And of Ibrāhīm (Abraham) who fulfilled (or conveyed) all that (Allāh ordered him to do or convey):
38. That no burdened person (with sins) shall bear the burden (sins) of another.
39. And that man can have nothing but what he does (good or bad)⁽¹⁾.
40. And that his deeds will be seen.
41. Then he will be recompensed with a full and the best recompense⁽²⁾.
42. And that to your Lord (Allāh) is the End (Return of everything).
43. And that it is He (Allāh) Who makes (whom He wills) laugh, and makes (whom He wills) weep.
44. And that it is He (Allāh) Who causes death and gives life.
45. And that He (Allāh) creates the pairs, male and female,

وَأَعْطَى قَلِيلًا وَأَكْدَى ﴿٣٤﴾

أَعِنْدَهُ عِلْمُ الْغَيْبِ فَهَوْ يَرَىٰ ﴿٣٥﴾

أَمْ لَمْ يُنَبِّأْ بِمَا فِي صُحُفِ مُوسَىٰ ﴿٣٦﴾

وَإِبْرَاهِيمَ الَّذِي وَفَّىٰ ﴿٣٧﴾

أَلَّا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ﴿٣٨﴾

وَأَنْ لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَىٰ ﴿٣٩﴾

وَأَنْ سَعْيُهُ سَوْفَ يُرَىٰ ﴿٤٠﴾

ثُمَّ يُجْزَاهُ الْجِزَاءَ الْأَوْفَىٰ ﴿٤١﴾

وَأَنَّ إِلَىٰ رَبِّكَ الْمُنْتَهَىٰ ﴿٤٢﴾

وَأَنَّهُ هُوَ أَضْحَكَ وَأَبْكَىٰ ﴿٤٣﴾

وَأَنَّهُ هُوَ أَمَاتَ وَأَحْيَا ﴿٤٤﴾

وَأَنَّهُ خَلَقَ الزَّوْجَيْنِ الذَّكَرَ وَالْأُنثَىٰ ﴿٤٥﴾

- (1) (V.53:39) Narrated Abū Hurairah رضي الله عنه: Allāh's Messenger صلى الله عليه وسلم said: "When a person is dead, his deeds cease (are stopped) except from three:
- Deeds of continuous *Ṣadaqah* (act of charity): e.g. an orphan home (orphanage) or a well for giving water to drink, etc.
 - (Written) knowledge with which mankind gets benefit.
 - A righteous, pious son (or daughter) who begs Allāh to forgive his (or her) parents." (*Ṣaḥīḥ Muslim*. The Book of *Wasāyā* (Wills and Testaments).
- (2) (V.53:41) See the footnote (A) of (V.6:61).

46. From *Nutfah* (drops of semen — male and female discharges) when it is emitted.
47. And that upon Him (Allāh) is another bringing forth (Resurrection).
48. And that it is He (Allāh) Who gives much or a little (of wealth and contentment)
49. And that He (Allāh) is the Lord of Sirius (the star which the pagan Arabs used to worship).
50. And that it is He (Allāh) Who destroyed the former ‘Ad (people),
51. And Thamūd (people): He spared none of them.
52. And the people of Nūḥ (Noah) aforetime. Verily, they were more unjust and more rebellious and transgressing [in disobeying Allāh and His Messenger Nūḥ (Noah) عَلَيْهِ السَّلَام].
53. And He destroyed the overthrown cities [of Sodom to which Prophet Lūt (Lot) was sent].
54. So there covered them that which did cover (i.e. torment with stones).
55. Then which of the Graces of your Lord (O man!) will you doubt?
56. This (Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) is a warner (Messenger) of the (series of) warners (Messengers) of old⁽¹⁾.
57. The Day of Resurrection draws near.

مِنْ نُطْفَةٍ إِذَا تُمْنَى ﴿٤٦﴾

وَأَنَّ عَلَيْهِ النُّشْأَةَ الْآخَرَى ﴿٤٧﴾

وَأَنَّهُ هُوَ أَعْنَى وَأَقْنَى ﴿٤٨﴾

وَأَنَّهُ هُوَ رَبُّ الْبَيْعَرَى ﴿٤٩﴾

وَأَنَّهُ أَهْلَكَ عَادًا الْأُولَى ﴿٥٠﴾

وَتَمُودًا فَمَا أَبْقَى ﴿٥١﴾

وَقَوْمَ نُوحٍ مِّن قَبْلٍ إِنَّهُمْ كَانُوا هُمْ أَظْلَمَ
وَأَطْعَى ﴿٥٢﴾

وَالْمُؤْتَفِكَةَ أَهْوَى ﴿٥٣﴾

فَعَشَّهَا مَا عَشَى ﴿٥٤﴾

فَبِأَيِّ آيَاتِ رَبِّكَ تَتَمَارَى ﴿٥٥﴾

هَذَا نَذِيرٌ مِّنَ النَّذْرِ الْأُولَى ﴿٥٦﴾

أَرِقَّتِ الْأَرْقِفَةُ ﴿٥٧﴾

(1) (V.53:56) See the footnote of (V.2:252).

58. None besides Allāh can avert it (or advance it or delay it).
59. Do you then wonder at this recitation (the Qur'ān)?
60. And you laugh at it and weep not,
61. Wasting your (precious) lifetime in pastime and amusements (singing, etc.).
62. So fall you down in prostration to Allāh and worship Him (Alone).

لَيْسَ لَهَا مِنْ دُونِ اللَّهِ كَاشِفَةٌ ﴿٥٨﴾

أَفَمِنْ هَذَا الْحَدِيثِ تَعْجَبُونَ ﴿٥٩﴾

وَتَضْحَكُونَ وَلَا تَبْكُونَ ﴿٦٠﴾

وَأَنْتُمْ سَمِيدُونَ ﴿٦١﴾

فَأَسْجُدُوا لِلَّهِ وَاعْبُدُوا ﷻ ﴿٦٢﴾

(54)

Sūrat Al-Qamar
(The Moon)

سُورَةُ الْقَمَرِ

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

1. The Hour has drawn near, and the moon has been cleft asunder (the people of Makkah requested Prophet Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to show them a miracle, so he showed them the splitting of the moon)⁽¹⁾.
2. And if they see a sign, they turn away, and say: “This is continuous magic.”
3. They denied (the Verses of Allāh — this Qur’ān), and followed their own lusts. And every matter will be settled (according to the kind of deeds: good deeds will take their doers to Paradise, and similarly evil deeds will take their doers to Hell).
4. And indeed there has come to them news (in this Qur’ān) wherein there is (enough warning) to check (them from evil),
5. Perfect wisdom (this Qur’ān), but (the preaching of) warners benefit them not.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَقْرَبَتْ السَّاعَةُ وَانْشَقَّ الْقَمَرُ ﴿١﴾

وَإِنْ يَرَوْا آيَةً يُعْرِضُوا وَيَقُولُوا سِحْرٌ مُّسْتَمِرٌّ ﴿٢﴾

وَكَذَّبُوا وَاتَّبَعُوا أَهْوَاءَهُمْ وَكُلُّ أَمْرٍ مُّسْتَقَرٌّ ﴿٣﴾

وَلَقَدْ جَاءَهُمْ مِنَ الْأَنْبَاءِ مَا فِيهِ مُزْدَجَرٌ ﴿٤﴾

حِكْمَةٌ بَلِغَةٌ فَمَا تُغْنِ التُّذُرُ ﴿٥﴾

(1) (V.54:1) Narrated Anas رَضِيَ اللهُ عَنْهُ: The people of Makkah asked the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to show them a sign (miracle). So he showed them (the miracle) of the cleaving of the moon. (Ṣaḥīḥ Al-Bukhārī, Vol.6, Ḥadīth No.390).

6. So (O Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) withdraw from them. The Day that the caller will call (them) to a terrible thing.
7. They will come forth, with humbled eyes from (their) graves as if they were locusts spread abroad,
8. Hastening towards the caller. The disbelievers will say: “This is a hard Day.”
9. The people of Nūḥ (Noah) denied (their Messenger) before them. They rejected Our slave, and said: “A madman!” and he was insolently rebuked and threatened.
10. Then he invoked his Lord (saying): “I have been overcome, so help (me)!”
11. So We opened the gates of the heaven with water pouring forth.
12. And We caused springs to gush forth from the earth. So the waters (of the heaven and the earth) met for a matter predestined.
13. And We carried him on a (ship) made of planks and nails,
14. Floating under Our Eyes: a reward for him who had been rejected!
15. And indeed, We have left this as a sign. Then is there any that will remember (or receive admonition)?
16. Then, how (terrible) was My Torment and My Warnings?
17. And We have indeed made the Qur’ān easy to understand and remember; then is there any who will remember (or receive admonition)?

فَتَوَلَّ عَنْهُمْ يَوْمَ يَدْعُ الدَّاعِ إِلَىٰ شَيْءٍ
كَبِيرٍ ﴿٦﴾

خُشَعًا أَبْصَرُهُمْ يَخْرُجُونَ مِنَ الْأَجْدَاثِ
كَأَنَّهُمْ جَرَادٌ مُنْتَشِرٌ ﴿٧﴾

مُهْطِعِينَ إِلَى الدَّاعِ يَقُولُ الْكَافِرُونَ هَذَا
يَوْمٌ عَسِيرٌ ﴿٨﴾

* كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ فَكَذَّبُوا عَبْدَنَا
وَقَالُوا مَجْنُونٌ وَازْدَجَرَ ﴿٩﴾

فَدَعَا رَبَّهُ أَنِّي مَغْلُوبٌ فَانْتَصِرْ ﴿١٠﴾

فَفَتَحْنَا أَبْوَابَ السَّمَاءِ بِمَاءٍ مُنْهَمِرٍ ﴿١١﴾

وَفَجَّرْنَا الْأَرْضَ عُيُونًا فَالْتَقَى الْمَاءُ عَلَىٰ
أَمْرٍ قَدْ قُدِرَ ﴿١٢﴾

وَحَمَلْنَاهُ عَلَىٰ ذَاتِ الْأَوْجِ وَدُسُرٍ ﴿١٣﴾

تَجْرِي بِأَعْيُنِنَا جَزَاءً لِّمَن كَانَ كُفِرَ ﴿١٤﴾

وَلَقَدْ تَرَكْنَاهَا آيَةً فَهَلْ مِن مَّدَكِرٍ ﴿١٥﴾

فَكَيْفَ كَانَ عَذَابِي وَنُذُرٍ ﴿١٦﴾

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِن
مَّدَكِرٍ ﴿١٧﴾

18. ‘Ād (people) denied (their Prophet, Hūd); then how (terrible) was My Torment and My Warnings?
19. Verily, We sent against them a furious wind screaming on a day of evil omen and continuous calamity.
20. Plucking out men as if they were uprooted stems of date-palms.
21. Then, how (terrible) was My Torment and My Warnings?
22. And We have indeed made the Qur’ān easy to understand and remember; then is there any that will remember (or receive admonition)?
23. Thamūd (people also) denied the warnings.
24. And they said: “A man, alone among us — shall we follow him? Truly, then we should be in error and distress (or madness)!”
25. “Is it that the Reminder is sent to him [Prophet Ṣāliḥ عَلَيْهِ السَّلَام] alone from among us? Nay, he is an insolent liar!”
26. Tomorrow they will come to know who is the liar, the insolent one!
27. Verily, We are sending the she-camel as a test for them. So watch them [O Ṣāliḥ], and be patient!
28. And inform them that the water is to be shared between (her and) them, each one’s right to drink being established (by turns).
29. But they called their comrade and he took (a sword) and killed (her).

كَذَّبَتْ عَادٌ فَكَيْفَ كَانَ عَدَابِي وَنُذْرِي ﴿١٨﴾

إِنَّا أَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي يَوْمِ
نَحْسٍ مُّسْتَمِيرٍ ﴿١٩﴾

تَنْزِعُ النَّاسَ كَأَنَّهُمْ أُعْجَازُ نَخْلٍ مُّنْقَعِرٍ ﴿٢٠﴾

فَكَيْفَ كَانَ عَدَابِي وَنُذْرِي ﴿٢١﴾

وَلَقَدْ يَسَّرْنَا الْقُرْءَانَ لِلذِّكْرِ فَهَلْ مِنْ
مُّدَكِّرٍ ﴿٢٢﴾

كَذَّبَتْ ثَمُودُ بِالنُّذُرِ ﴿٢٣﴾

فَقَالُوا أَبَشْرًا مِّمَّنَّا وَجِدًا نَتَّبِعُهُ إِنَّا إِذَا
لَفِيَ ضَلَالٍ وَسُعْرٍ ﴿٢٤﴾

أَأَلْقَى الذِّكْرَ عَلَيْهِ مِنْ بَيْنِنَا بَلْ هُوَ
كَذَّابٌ أَشِرٌّ ﴿٢٥﴾

سَبِعَلْمُونَ عَدَا مَنِ الْكَذَّابُ الْأَشِرُّ ﴿٢٦﴾

إِنَّا مُرْسِلُوا النَّاقَةَ فِتْنَةً لَهُمْ فَأَرْتَقِبْهُمْ
وَأَصْطَبِرْ ﴿٢٧﴾

وَنَبِّئْهُمْ أَنَّ الْمَاءَ قِسْمَةٌ بَيْنَهُمْ كُلُّ شَرْبٍ
مُّحْتَضَرٌّ ﴿٢٨﴾

فَنَادَوْا صَاحِبَهُمْ فَتَعَاطَى فَعَقَرَ ﴿٢٩﴾

30. Then, how (terrible) was My Torment and My Warnings?
31. Verily, We sent against them a single *Ṣaiḥah* (torment — awful cry), and they became like the stubble of a fold-builder.
32. And indeed, We have made the Qur’ān easy to understand and remember; then is there any that will remember (or receive admonition)?
33. The people of Lūṭ (Lot) denied the warnings.
34. Verily, We sent against them a violent storm of stones (which destroyed them all), except the family of Lūṭ (Lot), We saved them in the last hour of the night,
35. As a Favour from Us. Thus do We reward him who gives thanks (by obeying Us).
36. And he [Lūṭ (Lot)] indeed had warned them of Our Seizure (punishment), but they did doubt the warnings!
37. And they indeed sought to shame his guests (by asking to commit sodomy with them). So, We blinded their eyes, (saying) “Then taste you My Torment and My Warnings.”
38. And verily, an abiding torment seized them early in the morning.
39. “Then taste you My Torment and My Warnings.”
40. And indeed, We have made the Qur’ān easy to understand and remember; then is there any that will remember (or receive admonition)?

مَكِّيْفَ كَانَ عَذَابِي وَنُذْرِي ﴿٣٠﴾

إِنَّا أَرْسَلْنَا عَلَيْهِمْ صَيْحَةً وَاحِدَةً فَكَانُوا كَهَشِيمِ الْمُحْتَظِرِ ﴿٣١﴾

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ ﴿٣٢﴾

كَذَّبَتْ قَوْمُ لُوطٍ بِالَّذُرِّ ﴿٣٣﴾

إِنَّا أَرْسَلْنَا عَلَيْهِمْ حَاصِبًا إِلَّا عَالَ لُوطٌ نَجَّيْنَاهُمْ بِسَحَرٍ ﴿٣٤﴾

نِعْمَةً مِنْ عِنْدِنَا كَذَلِكَ نَجْزِي مَنْ شَكَرَ ﴿٣٥﴾

وَلَقَدْ أَنْذَرَهُمْ بَطْشَتَنَا فَتَمَارَوْا بِالَّذُرِّ ﴿٣٦﴾

وَلَقَدْ رَاوَدُوهُ عَنْ صَيْفِهِ فَطَمَسْنَا أَعْيُنَهُمْ فَذُوقُوا عَذَابِي وَنُذْرِي ﴿٣٧﴾

وَلَقَدْ صَبَحَهُمْ بُكْرَةً عَذَابٌ مُسْتَقِرٌّ ﴿٣٨﴾

فَذُوقُوا عَذَابِي وَنُذْرِي ﴿٣٩﴾

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ ﴿٤٠﴾

41. And indeed, warnings came to the people of Fir‘aun (Pharaoh) [through Mūsā (Moses) and Hārūn (Aaron)].
42. They denied all Our Signs, so We seized them with a Seizure of the All-Mighty, All-Capable (Omnipotent).
43. Are your disbelievers (O Quraish!) better than these [nations of Nūḥ (Noah), Lūṭ (Lot), Ṣāliḥ, and the people of Fir‘aun (Pharaoh) who were destroyed]? Or have you an immunity (against Our Torment) in the Divine Scriptures?
44. Or say they: “We are a great multitude, victorious.?”
45. Their multitude will be defeated, and they will show their backs.
46. Nay, but the Hour is their appointed time (for their full recompense), and the Hour will be more grievous and more bitter.
47. Verily, the *Mujrimūn* (polytheists, disbelievers, sinners, criminals) are in error (in this world) and will burn (in the Hell-fire in the Hereafter).
48. The Day they will be dragged on their faces into the Fire (it will be said to them): “Taste you the touch of Hell!”⁽¹⁾
49. Verily, We have created all things with *Qadar* (Divine Preordainments of all things before their creation as written in the Book of Decrees — *Al-Lauh Al-Mahfūz*).

وَلَقَدْ جَاءَ عَالَ فِرْعَوْنَ النَّذْرُ ﴿٤١﴾

كَذَّبُوا بِآيَاتِنَا كُلِّهَا فَأَخَذْنَاهُمْ أَخْذَ عَزِيزٍ مُّقْتَدِرٍ ﴿٤٢﴾

أَكْفَارَكُمْ خَيْرٌ مِّنْ أَوْلِيَّكُمْ أَمْ لَكُمْ بَرَاءَةٌ فِي الزُّبُرِ ﴿٤٣﴾

أَمْ يَقُولُونَ نَحْنُ جَمِيعٌ مُّنتَصِرُونَ ﴿٤٤﴾

سَيَهْرَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ ﴿٤٥﴾

بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَذْهَبِي وَأَمْرٌ ﴿٤٦﴾

إِنَّ الْمُجْرِمِينَ فِي ضَلَالٍ وَسُعْرٍ ﴿٤٧﴾

يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَى وُجُوهِهِمْ دُوقُوا مَسَّ سَقَرَ ﴿٤٨﴾

إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ﴿٤٩﴾

(1) (V.54:48) See (V.25:34) and the footnote of (V.17:97).

50. And Our Commandment is but one as the twinkling of an eye.
51. And indeed, We have destroyed your likes; then is there any that will remember (or receive admonition)?
52. And everything they have done is noted in (their) Records (of deeds).
53. And everything, small and big, is written down (in *Al-Lauh Al-Mahfūz* already beforehand i.e. before it befalls, or is done by its doer: الإيهان⁽¹⁾ بالقدر).
54. Verily, The *Muttaqūn* (the pious)⁽²⁾, will be in the midst of Gardens and Rivers (Paradise).
55. In a seat of truth (i.e. Paradise), near the Omnipotent King (Allāh, the One, the All-Blessed, the Most High, the Owner of Majesty and Honour).

وَمَا أَمْرُنَا إِلَّا وَاحِدَةٌ كَلَمْحٍ بِالْبَصَرِ ﴿٥٠﴾

وَلَقَدْ أَهْلَكْنَا أَشْيَاعَكُمْ فَهَلْ مِنْ مَّذْكَرٍ ﴿٥١﴾

وَكُلُّ شَيْءٍ فَعَلُوهُ فِي الزُّبُرِ ﴿٥٢﴾

وَكُلُّ صَغِيرٍ وَكَبِيرٍ مُسْتَطَرٌّ ﴿٥٣﴾

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَهَرٍ ﴿٥٤﴾

فِي مَقْعَدٍ صِدْقٍ عِنْدَ مَلِيكٍ مُّقْتَدِرٍ ﴿٥٥﴾

(1) (V.54:53) See V.57:22 and its footnote.

(2) (V.54:54) See verse: V.2:2.

(55)

Sūrat Ar-Raḥmān
(The Most Gracious)

سُورَةُ الرَّحْمٰنِ

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

1. The Most Gracious (Allāh)!
2. He has taught (you mankind) the Qur'ān (by His Mercy).
3. He created man.
4. He taught him eloquent speech.
5. The sun and the moon run on their fixed courses (exactly) calculated with measured out stages for each (for reckoning).
6. And the herbs (or stars) and the trees both prostrate themselves (to Allah)⁽¹⁾. (*Tafsīr Ibn Kathīr*)
7. And the heaven: He has raised it high, and He has set up the Balance.
8. In order that you may not transgress (due) balance.
9. And observe the weight with equity and do not make the balance deficient.
10. And the earth: He has put down (laid) for the creatures.
11. Therein are fruits, and date-palms producing sheathed fruit-stalks (enclosing dates).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- ① الرَّحْمٰنُ
- ② عَلَّمَ الْقُرْءَانَ
- ③ خَلَقَ الْاِنْسَانَ
- ④ عَلَّمَهُ الْبَيَانَ
- ⑤ الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ
- ⑥ وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ
- ⑦ وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ
- ⑧ اَلَّا تَطْغَوْا فِي الْمِيزَانِ
- ⑨ وَاَقِمْوْا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوْا الْمِيزَانَ
- ⑩ وَالْاَرْضَ وَضَعَهَا لِالْاَنَامِ
- ⑪ فِيْهَا فَاكِهَةٌ وَالنَّخْلُ ذَاتُ الْاَكْمَامِ

(1) (V.55:6) See verse: V.22:18.

12. And also corn, with (its) leaves and stalk for fodder, and sweet-scented plants.
13. Then, which of the Blessings of your Lord will you both (jinn and men) deny?
14. He created man (Adam) from sounding clay like the clay of pottery.
15. And the jinn: He created from a smokeless flame of fire.
16. Then, which of the Blessings of your Lord will you both (jinn and men) deny?
17. (He is) the Lord of the two easts (places of sunrise during early summer and early winter) and the Lord of the two wests (places of sunset during early summer and early winter).
18. Then, which of the Blessings of your Lord will you both (jinn and men) deny?
19. He has let loose the two seas (the salt and fresh water) meeting together.
20. Between them is a barrier which none of them can transgress.
21. Then, which of the Blessings of your Lord will you both (jinn and men) deny?
22. Out of them both come out pearl and coral.
23. Then, which of the Blessings of your Lord will you both (jinn and men) deny?

وَالْحَبُّ ذُو الْعَصْفِ وَالرَّيْحَانُ ﴿١٢﴾

فَبِأَيِّ آءِ الْآءِ رَبِّكُمَا تُكذَّبَانِ ﴿١٣﴾

خَلَقَ الْإِنْسَانَ مِنْ صَلْصَالٍ كَالْفَخَّارِ ﴿١٤﴾

وَخَلَقَ الْجَانَّ مِنْ مَّارِجٍ مِنْ نَّارٍ ﴿١٥﴾

فَبِأَيِّ آءِ الْآءِ رَبِّكُمَا تُكذَّبَانِ ﴿١٦﴾

رَبُّ الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ ﴿١٧﴾

فَبِأَيِّ آءِ الْآءِ رَبِّكُمَا تُكذَّبَانِ ﴿١٨﴾

مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ ﴿١٩﴾

بَيْنَهُمَا بَرْزُخٌ لَا يُبْغِيَانِ ﴿٢٠﴾

فَبِأَيِّ آءِ الْآءِ رَبِّكُمَا تُكذَّبَانِ ﴿٢١﴾

يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ ﴿٢٢﴾

فَبِأَيِّ آءِ الْآءِ رَبِّكُمَا تُكذَّبَانِ ﴿٢٣﴾

24. And His are the ships going and coming in the seas, like mountains.
25. Then, which of the Blessings of your Lord will you both (jinn and men) deny?
26. Whatsoever is on it (the earth) will perish.
27. And the Face of your Lord full of Majesty and Honour will remain forever.
28. Then, which of the Blessings of your Lord will you both (jinn and men) deny?
29. Whosoever is in the heavens and on earth begs of Him (its needs from Him). Every day He is (engaged) in some affair (such as giving honour or disgrace to some, life or death to some, etc.)!
30. Then, which of the Blessings of your Lord will you both (jinn and men) deny?
31. We shall attend to you, O you two classes (jinn and men)!
32. Then, which of the Blessings of your Lord will you both (jinn and men) deny?
33. O assembly of jinn and men! If you have power to pass beyond the zones of the heavens and the earth, then pass beyond (them)! But you will never be able to pass them, except with authority (from Allāh)!

وَلَهُ الْجَوَارِ الْمُنشَآتُ فِي الْبَحْرِ
كَالْأَعْلَامِ ﴿٢٤﴾

فَبِأَيِّ آيَاتِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٥﴾

كُلُّ مَنْ عَلَيْهَا فَانٍ ﴿٢٦﴾

وَيَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ ﴿٢٧﴾

فَبِأَيِّ آيَاتِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٨﴾

يَسْأَلُهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ كُلَّ
يَوْمٍ هُوَ فِي شَأْنٍ ﴿٢٩﴾

فَبِأَيِّ آيَاتِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٠﴾

سَنَفَعُ لَكُمْ أَيُّهُ الْقَوْلَانِ ﴿٣١﴾

فَبِأَيِّ آيَاتِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٢﴾

يَمَعَشَرَ الْجِنِّ وَالْإِنْسِ إِنِ اسْتَطَعْتُمْ أَنْ
تَنْفُذُوا مِنْ أَقْطَارِ السَّمَوَاتِ وَالْأَرْضِ
فَأَنْفُذُوا لَا تَنْفُذُونَ إِلَّا بِسُلْطَانٍ ﴿٣٣﴾

34. Then, which of the Blessings of your Lord will you both (jinn and men) deny?
35. There will be sent against you both, smokeless flames of fire and (molten) brass, and you will not be able to defend yourselves.
36. Then, which of the Blessings of your Lord will you both (jinn and men) deny?
37. Then when the heaven is rent asunder, and it becomes rosy or red like red-oil, or red hide⁽¹⁾.
38. Then, which of the Blessings of your Lord will you both (jinn and men) deny?
39. So, on that Day no question will be asked of man or jinni as to his sin, [because they have already been known from their faces either white (dwellers of Paradise — true believers of Islamic Monotheism) or black (dwellers of Hell — polytheists; disbelievers, criminals)].
40. Then, which of the Blessings of your Lord will you both (jinn and men) deny?
41. The *Mujrimūn* (polytheists, criminals, sinners) will be known by their marks (black faces), and they will be seized by their forelocks and their feet.
42. Then, which of the Blessings of your Lord will you both (jinn and men) deny?

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٤﴾

يُرْسَلُ عَلَيْكُمَا شُوَاظٌ مِّن نَّارٍ وَنُحَاسٌ
فَلَا تَنْتَصِرَانِ ﴿٣٥﴾

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٦﴾

فَإِذَا أَنْشَقَّتِ السَّمَاءُ فَكَانَتْ وَرْدَةً
كَالْدِهَانِ ﴿٣٧﴾

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٨﴾

فَيَوْمَئِذٍ لَا يُسْأَلُ عَنْ ذَنْبِهِ إِنْسٌ وَلَا
جَانٌّ ﴿٣٩﴾

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٠﴾

يُعْرَفُ الْمُجْرِمُونَ بِسِيمَاهُمْ فَيُؤْخَذُ
بِالنَّوْصِيِّ وَالْأَقْدَامِ ﴿٤١﴾

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٢﴾

(1) (V.55:37) See verse: V.70:8.

43. This is the Hell which the *Mujrimūn* (polytheists, criminals, sinners) denied. هَذِهِ جَهَنَّمُ الَّتِي يُكَذِّبُ بِهَا الْمُجْرِمُونَ ﴿٤٣﴾
44. They will go between it (Hell) and the fierce boiling water! يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ ءَانِ ﴿٤٤﴾
45. Then, which of the Blessings of your Lord will you both (jinn and men) deny? فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٥﴾
46. But for him who⁽¹⁾ fears the standing before his Lord, there will be two Gardens (i.e. in Paradise)⁽²⁾. وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٍ ﴿٤٦﴾
47. Then, which of the Blessings of your Lord will you both (jinn and men) deny? فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٧﴾
48. With spreading branches. ذَوَاتًا أَفْتَانٍ ﴿٤٨﴾
49. Then, which of the Blessings of your Lord will you both (jinn and men), deny? فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٩﴾
50. In them (both) will be two springs flowing (free). فِيهِمَا عَيْنَانِ تَجْرِيَانِ ﴿٥٠﴾
51. Then, which of the Blessings of your Lord will you both (jinn and men) deny? فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥١﴾
52. In them (both) will be every kind of fruit in pairs. فِيهِمَا مِنْ كُلِّ فَاكِهَةٍ زَوْجَانِ ﴿٥٢﴾
53. Then, which of the Blessings of your Lord will you both (jinn and men) deny? فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٣﴾

(1) (V.55:46) The true believer of Islāmic Monotheism who performs all the duties ordained by Allāh and His Messenger Muḥammad ﷺ, and abstain from all kinds of sin and evil deeds prohibited in Islām.

(2) (V.55:46) See the footnote of (V.23:60).

54. Reclining upon couches lined with silk brocade, and the fruits of the two Gardens will be near at hand.
55. Then, which of the Blessings of your Lord will you both (jinn and men) deny?
56. Wherein both will be *Qāsirāt-ut-Tarf* [chaste females (wives) restraining their glances, desiring none except their husbands], whom no man or jinni has deflowered before them.
57. Then, which of the Blessings of your Lord will you both (jinn and men) deny?
58. (In beauty) they are like rubies and coral.
59. Then, which of the Blessings of your Lord will you both (jinn and men) deny?
60. Is there any reward for good other than good?
61. Then, which of the Blessings of your Lord will you both (jinn and men) deny?
62. And besides these two, there are two other Gardens (i.e. in Paradise).
63. Then, which of the Blessings of your Lord will you both (jinn and men) deny?
64. Dark green (in colour).
65. Then, which of the Blessings of your Lord will you both (jinn and men) deny?
66. In them (both) will be two springs gushing forth.
67. Then, which of the Blessings of your Lord will you both (jinn and men) deny?

مُتَّكِئِينَ عَلَى فُرُشٍ بَطَائِنُهَا مِنْ إِسْتَبْرَقٍ
وَجَنَى الْجَنَّتَيْنِ دَانٍ ﴿٥٤﴾

فَبِأَيِّ آءِ الْآءِ رَبِّكُمَا تُكذِّبَانِ ﴿٥٥﴾

فِيهِنَّ قَصِيرَاتُ الظَّرْفِ لَمْ يَطْمِئِنَّهُنَّ
إِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ ﴿٥٦﴾

فَبِأَيِّ آءِ الْآءِ رَبِّكُمَا تُكذِّبَانِ ﴿٥٧﴾

كَأَنَّهُنَّ الْيَاقُوتُ وَالْمَرْجَانُ ﴿٥٨﴾

فَبِأَيِّ آءِ الْآءِ رَبِّكُمَا تُكذِّبَانِ ﴿٥٩﴾

هَلْ جَزَاءُ الْإِحْسَنِ إِلَّا الْإِحْسَنُ ﴿٦٠﴾

فَبِأَيِّ آءِ الْآءِ رَبِّكُمَا تُكذِّبَانِ ﴿٦١﴾

وَمِنْ دُونِهِمَا جَنَّتَانِ ﴿٦٢﴾

فَبِأَيِّ آءِ الْآءِ رَبِّكُمَا تُكذِّبَانِ ﴿٦٣﴾

مُدْهَامَّتَانِ ﴿٦٤﴾

فَبِأَيِّ آءِ الْآءِ رَبِّكُمَا تُكذِّبَانِ ﴿٦٥﴾

فِيهِمَا عَيْنَانِ نَضَّاخَتَانِ ﴿٦٦﴾

فَبِأَيِّ آءِ الْآءِ رَبِّكُمَا تُكذِّبَانِ ﴿٦٧﴾

68. In them (both) will be fruits, and date-palms and pomegranates. فِيهِمَا فَنَكِهَةٌ وَنَخْلٌ وَرُمَّانٌ ﴿٦٨﴾
69. Then, which of the Blessings of your Lord will you both (jinn and men) deny? فَبِأَيِّ آءِآلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٩﴾
70. Therein (Gardens) will be *Khairātun-Hisān* [fair (wives) good and beautiful]; فِيهِنَّ خَيْرَاتٌ حِسَانٌ ﴿٧٠﴾
71. Then, which of the Blessings of your Lord will you both (jinn and men) deny? فَبِأَيِّ آءِآلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧١﴾
72. *Hūr*⁽¹⁾ (beautiful, fair females) guarded in pavilions; حُورٌ مَّقْصُورَاتٌ فِي الْخِيَامِ ﴿٧٢﴾
73. Then, which of the Blessings of your Lord will you both (jinn and men) deny? فَبِأَيِّ آءِآلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧٣﴾
74. Whom no man or jinni has had deflowered before them. لَمْ يَطْمِئْتُنَّ إِِنَّسٌ قَبْلَهُمْ وَلَا جَانٌّ ﴿٧٤﴾
75. Then, which of the Blessings of your Lord will you both (jinn and men) deny? فَبِأَيِّ آءِآلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧٥﴾
76. Reclining on green cushions and rich beautiful mattresses. مُتَّكِعِينَ عَلَى زُرْفٍ خُضْرٍ وَعَبَقَرِيٍّ حِسَانٍ ﴿٧٦﴾
77. Then, which of the Blessings of your Lord will you both (jinn and men) deny? فَبِأَيِّ آءِآلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧٧﴾
78. Blessed is the Name of your Lord (Allāh), the Owner of Majesty and Honour. تَبَارَكَ اسْمُ رَبِّكَ ذِي الْجَلَالِ وَالْإِكْرَامِ ﴿٧٨﴾

(1) (V.55:72) See footnote of (V.52:20).

(56)
Sūrat Al-Wāqī'ah
(The Event)

سُورَةُ الْوَاقِعَةِ

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

1. When the Event (i.e. the Day of Resurrection) befalls.
2. And there can be no denial of its befalling.
3. Bringing low (some — those who will enter Hell), Exalting (others — those who will enter Paradise). [*Tafsīr Ibn Kathīr*]
4. When the earth will be shaken with a terrible shake.
5. And the mountains will be powdered to dust,
6. So that they will become floating dust particles.
7. And you (all) will be in three groups.
8. So those on the Right Hand (i.e. those who will be given their Records in their right hands) — how (fortunate) will be those on the Right Hand! (As respect for them, because they will enter Paradise).
9. And those on the Left Hand (i.e. those who will be given their Records in their left hands) — how (unfortunate) will be those on the Left Hand! (As disgrace for them, because they will enter Hell).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا وَقَعَتِ الْوَاقِعَةُ ﴿١﴾

لَيْسَ لَوْفَعَتِهَا كَاذِبَةٌ ﴿٢﴾

خَافِضَةٌ رَافِعَةٌ ﴿٣﴾

إِذَا رُجَّتِ الْأَرْضُ رَجًا ﴿٤﴾

وُئِسَّتِ الْجِبَالُ بَسًّا ﴿٥﴾

فَكَانَتْ هَبَاءً مُتَّبِنًا ﴿٦﴾

وَكُنْتُمْ أَزْوَاجًا ثَلَاثَةً ﴿٧﴾

فَأَصْحَابُ الْمَيْمَنَةِ مَا أَصْحَابُ الْمَيْمَنَةِ ﴿٨﴾

وَأَصْحَابُ الْمَشْأَمَةِ مَا أَصْحَابُ

الْمَشْأَمَةِ ﴿٩﴾

10. And the foremost ones [(in Islāmic Faith of Monotheism and in performing righteous deeds) in the life of this world on the very first call for to embrace Islām] will be the foremost (in Paradise).
11. These will be the nearest (to Allāh).
12. In the Gardens of Delight (Paradise)
13. A multitude of those (foremost) will be from the first generations (who embraced Islām).
14. And a few of those (foremost) will be from the later generations.
15. (They will be) on thrones woven with gold and precious stones.
16. Reclining thereon, face to face.
17. Immortal boys will go around them (serving),
18. With cups, and jugs, and a glass of flowing wine,
19. Wherefrom they will get neither any aching of the head, nor any intoxication.
20. And with fruit that they may choose.
21. And with the flesh of fowls that they desire.
22. And (there will be) *Hūr* (fair females) with wide, lovely eyes (as wives for *Al-Muttaqūn*-the pious-)⁽¹⁾.
23. Like the preserved pearls.
24. A reward for what they used to do.

وَالسَّابِقُونَ السَّابِقُونَ ﴿١٠﴾

أُولَئِكَ الْمُقَرَّبُونَ ﴿١١﴾

فِي جَنَّاتِ النَّعِيمِ ﴿١٢﴾

ثُلَّةٌ مِّنَ الْأُولَىٰ ﴿١٣﴾

وَقَلِيلٌ مِّنَ الْآخِرِينَ ﴿١٤﴾

عَلَىٰ سُرُرٍ مَّوْضُونَةٍ ﴿١٥﴾

مُتَّكِنِينَ عَلَيْهَا مِتَّقِلِينَ ﴿١٦﴾

يَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ ﴿١٧﴾

بِأَكْوَابٍ وَأَبَارِيقٍ وَكَأْسٍ مِّن مَّعِينٍ ﴿١٨﴾

لَا يَصَدَّغُونَ عَنْهَا وَلَا يُزْفُونَ ﴿١٩﴾

وَفَكَهَةَ مِمَّا يَتَخَيَّرُونَ ﴿٢٠﴾

وَلَحْمِ طَيْرٍ مِّمَّا يَشْتَهُونَ ﴿٢١﴾

وَحُورٍ عِينٍ ﴿٢٢﴾

كَأَمْثَلِ اللُّؤْلُؤِ الْمَكْنُونِ ﴿٢٣﴾

جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴿٢٤﴾

(1) (V.56:22) See verse: V.2:2.

25. No *Laghw* (dirty, false, evil vain talk) will they hear therein, nor any sinful speech (like backbiting).
26. But only the saying of: *Salām! Salām!* (greetings with peace)!⁽¹⁾
27. And those on the Right Hand —how (fortunate) will be those on the Right Hand!
28. (They will be) among thornless lote-trees,
29. And among banana- trees with fruits piled one above another,
30. And in shade long-extended,
31. And by water flowing constantly,
32. And fruit in plenty,
33. Whose supply is not cut off (by change of season), nor are they out of reach,
34. And on couches or thrones, raised high.
35. Verily, We have created them (maidens) of special creation.
36. And made them virgins.
37. Loving (their husbands only), (and) of equal age.
38. For those on the Right Hand.
39. A multitude of those (on the Right Hand) will be from the first generation (who embraced Islām).

لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْتِيهَا ﴿٢٥﴾

إِلَّا قِيلًا سَلَامًا سَلَامًا ﴿٢٦﴾

وَأَصْحَابُ الْيَمِينِ مَا أَصْحَابُ الْيَمِينِ ﴿٢٧﴾

فِي سِدْرٍ مَّخْضُودٍ ﴿٢٨﴾

وَطَلْحٍ مَّنْضُودٍ ﴿٢٩﴾

وَوَظَلٍ مَّمدُودٍ ﴿٣٠﴾

وَمَاءٍ مَّسْكُوبٍ ﴿٣١﴾

وَفَلَكَهٍ كَثِيرَةٍ ﴿٣٢﴾

لَا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ ﴿٣٣﴾

وَفُرُشٍ مَّرْفُوعَةٍ ﴿٣٤﴾

إِنَّا أَنْشَأْنَهُنَّ إِنشَاءً ﴿٣٥﴾

فَجَعَلْنَهُنَّ أَبْكَارًا ﴿٣٦﴾

عُرُبًا أَثْرَابًا ﴿٣٧﴾

لِأَصْحَابِ الْيَمِينِ ﴿٣٨﴾

ثُلَّةٌ مِنَ الْأَوَّلِينَ ﴿٣٩﴾

(1) (V.56:26) See the footnote (A) of (V.29:64).

40. And a multitude of those (on the Right Hand) will be from the later generations.
41. And those on the Left Hand — how (unfortunate) will be those on the Left Hand!
42. In fierce, hot wind and boiling water,
43. And shadow of black smoke,
44. (That shadow) neither cool, nor (even) pleasant,
45. Verily, before that, they indulged in luxury,
46. And were persisting in great sin (joining partners in worship along with Allāh, committing murder and other crimes)⁽¹⁾
47. And they used to say: “When we die and become dust and bones, shall we then indeed be resurrected?”
48. “And also our forefathers?”
49. Say (O Muḥammad ﷺ):
“(Yes) verily, those of old, and those of later times.
50. “All will surely be gathered together for appointed Meeting of a known Day.
51. “Then moreover, verily you the erring-ones, the deniers (of Resurrection)!
52. “You verily will eat of the trees of *Zaqqūm*.

وَتُؤَلَّفُ مِنْ الْأَخْرِيِّنَ ﴿٤٠﴾

وَأَصْحَابُ الشِّمَالِ مَا أَصْحَابُ الشِّمَالِ ﴿٤١﴾

فِي سَمُومٍ وَحَمِيمٍ ﴿٤٢﴾

وَوَظَلٍ مِّنْ يَّحْمُومٍ ﴿٤٣﴾

لَّا بَارِدٍ وَلَا كَرِيمٍ ﴿٤٤﴾

إِنَّمُمْ كَانُوا قَبْلَ ذَلِكَ مُتْرَفِينَ ﴿٤٥﴾

وَكَانُوا يُصِرُّونَ عَلَى الْحِنثِ الْعَظِيمِ ﴿٤٦﴾

وَكَانُوا يَقُولُونَ أَيُّدَا مِثْنَا وَكُنَّا تُرَابًا

وَعِظْمًا أَيْنَا لِمَبْعُوثُونَ ﴿٤٧﴾

أَوْ آبَاؤُنَا الْأَوْلُونَ ﴿٤٨﴾

قُلْ إِنَّ الْأَوَّلِينَ وَالْآخِرِينَ ﴿٤٩﴾

لَمَجْمُوعُونَ إِلَى مِيعَاتٍ يَّوْمٍ مَّعْلُومٍ ﴿٥٠﴾

ثُمَّ إِنَّكُمْ أَيُّهَا الضَّالُّونَ الْمُكَذِّبُونَ ﴿٥١﴾

لَأَكَلُونَ مِنْ شَجَرٍ مِّنْ زُقُومٍ ﴿٥٢﴾

(1) (V.56:46) See the footnote (B) of (V.3:130).

53. "Then you will fill your bellies therewith,
54. "And drink boiling water on top of it.
55. "And you will drink (that) like thirsty camels!"
56. That will be their entertainment on the Day of Recompense!
57. We created you: then why do you believe not?
58. Then tell Me (about) the (human) semen that you emit.
59. Is it you who create it (i.e. make this semen into a perfect human being), or are We the Creator?
60. We have decreed death to you all, and We are not outstripped,
61. To transfigure you and create you in (forms) that you know not.
62. And indeed, you have already known the first form of creation (i.e. the creation of Adam): why then do you not remember (or take heed)?
63. Then tell Me about the seed that you sow in the ground.
64. Is it you that make it grow, or are We the Grower?
65. Were it Our Will, We could crumble it to dry pieces, and you would be regretful (or left in wonderment)⁽¹⁾.

فَمَالِئُونَ مِنْهَا الْبُطُونَ ﴿٥٣﴾

فَشَرِبُونَ عَلَيْهِ مِنَ الْحَمِيمِ ﴿٥٤﴾

فَشَرِبُونَ شُرْبَ الْهَلِيمِ ﴿٥٥﴾

هَذَا نُزْلُهُمْ يَوْمَ الدِّينِ ﴿٥٦﴾

نَحْنُ خَلَقْنَاكُمْ فَلَوْلَا تُصَدِّقُونَ ﴿٥٧﴾

أَفَرَأَيْتُمْ مَا تُمْنُونَ ﴿٥٨﴾

أَأَنْتُمْ تَخْلُقُونَهُ أَمْ نَحْنُ الْخَالِقُونَ ﴿٥٩﴾

نَحْنُ قَدَرْنَا بَيْنَكُمْ الْمَوْتَ وَمَا نَحْنُ

بِمَسْبُوقِينَ ﴿٦٠﴾

عَلَىٰ أَنْ نُبَدِّلَ أَمْثَلَكُمْ وَنُنشِئَ لَكُمْ فِي

مَا لَا تَعْلَمُونَ ﴿٦١﴾

وَلَقَدْ عَلِمْتُمُ النَّشْأَةَ الْأُولَىٰ فَلَوْلَا

تَذَكَّرُونَ ﴿٦٢﴾

أَفَرَأَيْتُمْ مَا تَحْرَثُونَ ﴿٦٣﴾

أَأَنْتُمْ تَزْرَعُونَهُ أَمْ نَحْنُ الزَّارِعُونَ ﴿٦٤﴾

لَوْ نَشَاءُ لَجَعَلْنَاهُ حُطَبًا فَظَلْتُمْ

تَفَكَّهُونَ ﴿٦٥﴾

(1) Tafsīr Ibn Kathīr.

66. (Saying): “We are indeed *Mughramūn* (i.e. ruined or have lost the money without any profit, or are punished by the loss of all that we spend for cultivation)!⁽¹⁾
67. Nay, but we are deprived!”
68. Then tell Me about the water that you drink.
69. Is it you who cause it from the rain-clouds to come down, or do We Cause of it to come down?
70. If We willed, We verily could make it salty (and undrinkable): why then do you not give thanks (to Allāh)?
71. Then tell Me about the fire which you kindle.
72. Is it you who made the tree thereof to grow, or are We the Grower?
73. We have made it a Reminder (of the Hell-fire in the Hereafter), and an article of use for the travellers (and all the others, in this world).
74. Then glorify with praises the Name of your Lord, the Most Great.
75. So I swear by the setting of the stars⁽²⁾.
76. And verily that is indeed a great oath, if you but know.

إِنَّا لَمَعْرَمُونَ ﴿٦٦﴾

بَلْ نَحْنُ مَحْرُومُونَ ﴿٦٧﴾

أَفَرَأَيْتُمُ الْمَاءَ الَّذِي تَشْرَبُونَ ﴿٦٨﴾

ءَأَنْتُمْ أَنْزَلْتُمُوهُ مِنَ الْمُزْنِ أَمْ نَحْنُ الْمُنزِلُونَ ﴿٦٩﴾

لَوْ نَشَاءُ جَعَلْنَاهُ أُجَاجًا فَلَوْلَا تَشْكُرُونَ ﴿٧٠﴾

أَفَرَأَيْتُمُ النَّارَ الَّتِي تُورُونَ ﴿٧١﴾

ءَأَنْتُمْ أَنْشَأْتُمْ شَجَرَتَهَا أَمْ نَحْنُ الْمُنشِئُونَ ﴿٧٢﴾

نَحْنُ جَعَلْنَاهَا تَذْكَرًا وَمَتَاعًا لِلْمُقْوِينَ ﴿٧٣﴾

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿٧٤﴾

* فَلَا أُقْسِمُ بِمَوَاقِعِ النُّجُومِ ﴿٧٥﴾

وَإِنَّهُ لَقَسَمٌ لَوْ تَعْلَمُونَ عَظِيمٌ ﴿٧٦﴾

(1) Tafsīr Al-Qurtubī.

(2) (V.56:75) In Arabic *Mawāqī‘i An-Nujūm*: This word has many interpretations: it may mean the setting or the rising or the mansions of the stars, or the Qur’ān and its gradual revelation in stages. Please see *Tafsīr At-Ṭabarī* for detail.

77. That (this) is indeed an honourable recitation (the Noble Qur’ān).
78. In a Book well-guarded (with Allāh in the heaven i.e. *Al-Lauh Al-Mahfūz*).
79. Which (that Book with Allāh) none can touch but the purified (i.e. the angels).
80. A Revelation (this Qur’ān) from the Lord of the ‘*Alamīn* (mankind, jinn and all that exists).
81. Is it such a talk (this Qur’ān) that you (disbelievers) deny?
82. And instead (of thanking Allāh) for the provision He gives you, you deny (Him by disbelief)!
83. Then why do you not (intervene) when (the soul of a dying person) reaches the throat?
84. And you at the moment are looking on,
85. But We (i.e. Our angels who take the soul) are nearer to him than you, but you see not, (*Tafsīr At-Ṭabarī*)
86. Then why do you not — if you are exempt from the reckoning and recompense (punishment) —
87. Bring back the soul (to its body), if you are truthful?
88. Then, if he (the dying person) be of the *Muqarrabūn* (those brought near to Allāh),
89. (There is for him) rest and provision, and a Garden of Delights (Paradise).

إِنَّهُ لَقُرْآنٌ كَرِيمٌ ﴿٧٧﴾

فِي كِتَابٍ مَّكْنُونٍ ﴿٧٨﴾

لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ ﴿٧٩﴾

تَنْزِيلٌ مِنْ رَبِّ الْعَالَمِينَ ﴿٨٠﴾

أَفَيْهِذَا أَلْحَدِيثِ أَنْتُمْ مُدْهِنُونَ ﴿٨١﴾

وَتَجْعَلُونَ رِزْقَكُمْ أَنْكُمْ تَكْذِبُونَ ﴿٨٢﴾

فَلَوْلَا إِذَا بَلَغَتِ الْحُلُقُومَ ﴿٨٣﴾

وَأَنْتُمْ حِينِيذٍ تَنْظُرُونَ ﴿٨٤﴾

وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْكُمْ وَلَكِنْ لَا تُبْصِرُونَ ﴿٨٥﴾

فَلَوْلَا إِنْ كُنْتُمْ غَيْرَ مَدِينِينَ ﴿٨٦﴾

تَرْجِعُونَهَا إِنْ كُنْتُمْ صَادِقِينَ ﴿٨٧﴾

فَأَمَّا إِنْ كَانَ مِنَ الْمُقَرَّبِينَ ﴿٨٨﴾

فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتْ نَعِيمٌ ﴿٨٩﴾

90. And if he (the dying person) be of those on the Right Hand,
91. Then there is safety and peace (from the Punishment of Allāh) for those on the Right Hand.
92. But if he (the dying person) be of the denying (of the Resurrection), the erring (away from the Right Path of Islāmic Monotheism),
93. Then for him is an entertainment with boiling water.
94. And burning in Hell-fire.
95. Verily, this! This is an absolute Truth with certainty.
96. So, glorify with praises the Name of your Lord, the Most Great.

وَأَمَّا إِنْ كَانَ مِنْ أَصْحَابِ الْيَمِينِ ﴿٩٠﴾

فَسَلَامٌ لَكَ مِنْ أَصْحَابِ الْيَمِينِ ﴿٩١﴾

وَأَمَّا إِنْ كَانَ مِنَ الْمُكْذِبِينَ الضَّالِّينَ ﴿٩٢﴾

فَنُزُلٌ مِنْ حَمِيمٍ ﴿٩٣﴾

وَتَصْلِيَةٌ جَهِيمٍ ﴿٩٤﴾

إِنَّ هَذَا لَهُوَ حَقُّ الْيَقِينِ ﴿٩٥﴾

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿٩٦﴾

(57)

Sūrat Al-Ḥadīd (Iron)

سُورَةُ الْحَدِيدِ

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

1. Whatsoever is in the heavens and the earth glorifies Allāh, and He is the All-Mighty, the All-Wise.
2. His is the kingdom of the heavens and the earth. It is He Who gives life and causes death, and He is Able to do all things.
3. He is the First (nothing is before Him) and the Last (nothing is after Him), the Most High (nothing is above Him) and the Most Near (nothing is nearer than Him). And He is All-Knower of every thing.
4. He it is Who created the heavens and the earth in six Days and then rose over (*Istawā*) the Throne (in a manner that suits His Majesty). He knows what goes into the earth and what comes forth from it, and what descends from the heaven and what ascends thereto. And He is with you (by His Knowledge) wheresoever you may be. And Allāh is All-Seer of what you do.
5. His is the kingdom of the heavens and the earth. And to Allāh return all the matters (for decision).

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 يَعْلَمُ
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﴾

6. He merges night into day (i.e. the decrease in the hours of the night is added into the hours of the day), and merges day into night (i.e. the decrease in the hours of the day is added into the hours of the night), and He has full knowledge of whatsoever is in the breasts.
7. Believe in Allāh and His Messenger (Muḥammad ﷺ), and spend of that whereof He has made you trustees⁽¹⁾. And such of you as believe and spend (in Allāh's Way), theirs will be a great reward.
8. And what is the matter with you that you believe not in Allāh! While the Messenger (Muḥammad ﷺ) invites you to believe in your Lord (Allāh); and He (Allāh) has indeed taken your covenant, if you are real believers.
9. It is He Who sends down manifest *Āyāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) to His slave (Muḥammad ﷺ) that He may bring you out from darkness into light. And verily, Allāh is to you full of kindness, Most Merciful.
10. And what is the matter with you that you spend not in the Cause of Allāh? And to Allāh belongs the heritage of the heavens and the earth. Not equal among you are those who spent and fought before the conquering (of Makkah, with those among you who did so later). Such are higher

يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُؤَلِّجُ النَّهَارَ فِي اللَّيْلِ وَهُوَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٦﴾

ءَامِنُوا بِاللَّهِ وَرَسُولِهِ وَأَنْفِقُوا مِمَّا جَعَلَكُمْ مُسْتَخْلِفِينَ فِيهِ فَالَّذِينَ ءَامَنُوا مِنْكُمْ وَأَنْفَقُوا لَهُمْ أَجْرٌ كَبِيرٌ ﴿٧﴾

وَمَا لَكُمْ لَا تُؤْمِنُونَ بِاللَّهِ وَالرَّسُولِ يَدْعُوكُمْ لِتُؤْمِنُوا بِرَبِّكُمْ وَقَدْ أَخَذَ مِيثَاقَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٨﴾

هُوَ الَّذِي يُنَزِّلُ عَلَىٰ عَبْدِهِ ءَايَاتٍ بَيِّنَاتٍ لِيُخْرِجَكُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَإِنَّ اللَّهَ بِكُمْ لَرَءُوفٌ رَحِيمٌ ﴿٩﴾

وَمَا لَكُمْ أَلَّا تُنْفِقُوا فِي سَبِيلِ اللَّهِ وَلِلَّهِ مِيرَاثُ السَّمَاوَاتِ وَالْأَرْضِ لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَتَّلَ أَوْلِيَّكَ أَكْثَرَ دَرَجَةً مِنَ الَّذِينَ أَنْفَقُوا مِنْ بَعْدِ وَقَتَّلُوا وَكَلَّا وَعَدَّ اللَّهُ الْحُسْنَىٰ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١٠﴾

(1) (V.57:7) See the footnote of (V.4:37).

in degree than those who spent and fought afterwards. But, to all, Allāh has promised the best (reward). And Allāh is Well-Acquainted with what you do.

11. Who is he that will lend Allāh a goodly loan: then (Allāh) will increase it manifold to his credit (in repaying), and he will have (besides) a good reward (i.e. Paradise)?
12. On the Day you shall see the believing men and the believing women: their light running forward before them and (with their Records — Books of deeds) in their right hands. Glad tidings for you this Day! Gardens under which rivers flow (Paradise), to dwell therein forever! Truly, this is the great success!⁽¹⁾
13. On the Day when the hypocrites — men and women — will say to the believers: “Wait for us! Let us get something from your light!” It will be said: “Go back to your rear! Then seek a light!” So a wall will be put up between them, with a gate therein. Inside it will be mercy, and outside it will be torment.”
14. (The hypocrites) will call the believers: “Were we not with you?” The believers will reply: “Yes! But you led yourselves into temptations, you looked forward for our destruction; you doubted (in Faith) and you were deceived by false desires, till the Command of Allāh came to pass. And the chief deceiver (Satan) deceived you in respect of Allāh.”

مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا
فِيضِلْعَفْءَهُ لَهُ، وَلَهُ أَجْرٌ كَرِيمٌ ﴿١١﴾

يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَى
نُورُهُمْ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ بُشْرًا لَكُمْ
الْيَوْمَ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿١٢﴾

يَوْمَ يَقُولُ الْمُنَافِقُونَ وَالْمُنَافِقَاتُ لِلَّذِينَ
ءَامَنُوا انظُرُونَا نَقْتَبِسْ مِنْ نُورِكُمْ قِيلَ
ارْجِعُوا وَرَاءَكُمْ فَالْتَمِسُوا نُورًا فَضُرِبَ
بَيْنَهُمْ بِسُورٍ لَهُ بَابٌ بَاطِنُهُ فِيهِ الرَّحْمَةُ
وَظَاهِرُهُ مِنْ قِبَلِهِ الْعَذَابُ ﴿١٣﴾

يُنَادُواهُمْ أَلَمْ نَكُنْ مَعَكُمْ قَالُوا بَلَى
وَلَكِنَّكُمْ فَتَنْتُمْ أَنْفُسَكُمْ وَتَرَبَّصْتُمْ
وَأَرْبَبْتُمْ وَعَرَّيْتُمْ الْأُمَانِيَّ حَتَّى جَاءَ
أَمْرُ اللَّهِ وَعَرَّيْتُمْ بِاللَّهِ الْعُرُورُ ﴿١٤﴾

(1) (V.57:12) See (V.66:8).

15. So, this Day no ransom shall be taken from you (hypocrites), nor of those who disbelieved (in the Oneness of Allāh — Islāmic Monotheism). Your abode is the Fire. That is your *maulā* (friend — proper place), and worst indeed is that destination.
16. Has not the time come for the hearts of those who believe (in the Oneness of Allāh — Islāmic Monotheism) to be affected by Allāh's Reminder (this Qur'ān), and that which has been revealed of the truth, lest they become as those who received the Scripture [the Taurāt (Torah) and the Injeel (Gospel)] before (i.e. Jews and Christians), and the term was prolonged for them and so their hearts were hardened? And many of them were *Fāsiqūn* (the rebellious, the disobedient to Allāh).
17. Know that Allāh gives life to the earth after its death! Indeed We have made clear the *Āyāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) to you, if you but understand.
18. Verily, those who give *Ṣadaqāt* (i.e. *Zakāt* and alms), men and women, and lend Allāh a goodly loan, it shall be increased manifold (to their credit), and theirs shall be an honourable good reward (i.e. Paradise).

فَالْيَوْمَ لَا يُؤْخَذُ مِنْكُمْ فِدْيَةٌ وَلَا مِنَ الَّذِينَ كَفَرُوا مَأْوَىٰكُمْ النَّارُ هِيَ مَوْلَانِكُمْ وَبئس المصير ﴿١٥﴾

* أَلَمْ يَأْنِ لِلَّذِينَ ءَامَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ ﴿١٦﴾

أَعْلَمُوا أَنَّ اللَّهَ يَحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا قَدْ بَيَّنَّا لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ ﴿١٧﴾

إِنَّ الْمَصَدِّقِينَ وَالْمُصَدِّقَاتِ وَأَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا يُضَاعَفْ لَهُمْ وَلَهُمْ أَجْرٌ كَرِيمٌ ﴿١٨﴾

19. And those who believe in (the Oneness of) Allāh and His Messengers — they are the *Ṣiddīqūn* (i.e. those followers of the Prophets who were first and foremost to believe in them), and the martyrs with their Lord, they shall have their reward and their light. But those who disbelieve (in the Oneness of Allāh — Islāmic Monotheism) and deny Our *Āyāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) — they shall be the dwellers of the blazing Fire.
20. Know that the life of this world is only play and amusement, pomp and mutual boasting among you, and rivalry in respect of wealth and children. (It is) as the likeness of vegetation after rain, thereof the growth is pleasing to the tillers; afterwards it dries up and you see it turning yellow; then it becomes straw. But in the Hereafter (there is) a severe torment (for the disbelievers — evil-doers), and (there is) Forgiveness from Allāh and (His) Good Pleasure (for the believers — good-doers). And the life of this world is only a deceiving enjoyment.
21. Race with one another towards forgiveness from your Lord (Allāh), and Paradise, the width whereof is as the width of the heaven and the earth, prepared for those who believe in Allāh and His Messengers. That is the Grace of Allāh which He bestows on whom He is pleased with. And Allāh is the Owner of Great Bounty.

وَالَّذِينَ ءَامَنُوا بِٱللَّهِ وَرُسُلِهِۦٓ— أُولَٰئِكَ هُمُ
ٱلصَّٰدِقُونَ ۖ وَالشَّهَادَةُ عِنْدَ رَبِّهِمْ لَهُمْ
أَجْرُهُمْ وَنُورُهُمْ ۖ وَالَّذِينَ كَفَرُوا۟ وَكَذَّبُوا۟
بِآيَاتِنَا ۖ أُولَٰئِكَ أَصْحَابُ ٱلْجَحِيمِ ﴿١٩﴾

أَعْلَمُوا۟ أَنَّمَا ٱلْحَيٰوةُ ٱلدُّنْيَا لَعِبٌۭ وَهْوٌۭ
وَرِزْقٌۭ وَتَفَاخُرٌۭ بَيْنَكُمْ وَتَكَاثُرٌۭ فِى
ٱلْأَمْوَالِ ۖ وَٱلْأَوْلَادِ ۖ كَمَثَلِ غَيْثٍۭ أَعْجَبَ
ٱلْكَفَّارَ نَبَاتُهُۥ ثُمَّ يَهْبِجُ فَتَرَتهٗ مُصْفَرًا
ثُمَّ يَكُونُ حُطَمًا ۖ وَفِى ٱلْآخِرَةِ عَذَابٌۭ
شَدِيدٌۭ وَمَغْفِرَةٌۭ مِّنَ ٱللَّهِ وَرِضْوَانٌۭ ۚ وَمَا
ٱلْحَيٰوةُ ٱلدُّنْيَا إِلَّا مَتَاعٌ ٱلْعُرُورِ ﴿٢٠﴾

سَابِقُوا۟ إِلَىٰ مَغْفِرَةٍۭ مِّنَ رَبِّكُمْ وَجَنَّةٍۭ
عَرْضُهَا كَعَرْضِ ٱلسَّمَآءِ وَٱلْأَرْضِ أُعِدَّتْ
لِلَّذِينَ ءَامَنُوا۟ بِٱللَّهِ وَرُسُلِهِۦٓ— ذَٰلِكَ فَضْلُ
ٱللَّهِ يُؤْتِيهِ مَن يَشَآءُ ۚ وَٱللَّهُ ذُو ٱلْفَضْلِ
ٱلْعَظِيمِ ﴿٢١﴾

22. No calamity befalls the earth or in yourselves but it is inscribed in the Book of Decrees (*Al-Lauh Al-Mahfūz*) before We bring it into existence. Verily, that is easy for Allāh⁽¹⁾.
23. In order that you may not grieve at the things that you fail to get, nor rejoice over that which has been given to you. And Allāh likes not every prideful boaster.
24. Those who are misers and enjoin upon people miserliness — (Allāh is not in need of their charity). And whosoever turns away (from Faith — Allāh’s Monotheism), then Allāh is the Rich (Free of all needs), the Worthy of all praise.
25. Indeed, We have sent Our Messengers with clear proofs, and revealed with them the Scripture and the Balance (justice) that mankind may keep up justice. And We brought forth iron wherein is mighty power (in matters

مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِّن قَبْلِ أَنْ نَبْرَأَهَا إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٢٢﴾

لِكَيْلَا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿٢٣﴾

الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ وَمَنْ يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْعَنِيُّ الْحَمِيدُ ﴿٢٤﴾

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنْفَعٌ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَنْ يَنْصُرُهُ وَرُسُلَهُ بِالْغَيْبِ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ ﴿٢٥﴾

- (1) (V.57:22) Narrated Ibn ‘Abbas رضي الله عنهما: Once I was behind the Prophet صلى الله عليه وسلم and he said: “O boy, I will teach you a few words:
- Be loyal and obedient to Allāh [worship Him (Alone)], remember Him always, obey His Orders. He will save you from every evil and will take care of you in all the spheres of life.
 - Be loyal and obedient to Allāh, you will find Him near (in front of you) i.e. He will respond to your requests.
 - If you ask, ask Allāh.
 - If you seek help, seek help from Allāh.
 - Know that if all the people get together in order to benefit you with something, they will not be able to benefit you in anything except what Allāh has decreed for you. And if they all get together in order to harm you with something, they will not be able to harm you in anything except what Allāh has decreed for you. The pens have stopped writings [Divine (Allāh’s) Preordainments]. And (the ink over) the papers (Book of Decrees) have dried.” [This *Ḥadīth* is quoted from *Ṣaḥīḥ At-Tirmidhī*]

of war⁽¹⁾), as well as many benefits for mankind, that Allāh may test who it is that will help Him (His religion) and His Messengers in the unseen. Verily, Allāh is All-Strong, All-Mighty.

26. And indeed, We sent Nūḥ (Noah) and Ibrāhīm (Abraham), and placed in their offspring Prophethood and Scripture. And among them there are some who are guided; but many of them are *Fāsiqūn* (rebellious, disobedient to Allāh).
27. Then, We sent after them Our Messengers, and We sent ‘Īsā (Jesus), son of Maryam (Mary), and gave him the Injeel (Gospel). And We ordained in the hearts of those who followed him compassion and mercy. But the monasticism which they invented for themselves, We did not prescribe for them, but (they sought it) only to please Allāh therewith, but they did not observe it with the right observance. So, We gave those among them who believed their (due) reward; but many of them are *Fāsiqūn* (rebellious, disobedient to Allāh).

وَلَقَدْ أَرْسَلْنَا نُوحًا وَإِبْرَاهِيمَ وَجَعَلْنَا فِي ذُرِّيَّتِهِمَا النُّبُوَّةَ وَالْكِتَابَ فَمِنْهُمْ مُهْتَدٍ وَكَثِيرٌ مِنْهُمْ فَسِقُونَ ﴿٢٦﴾

ثُمَّ قَفَّيْنَا عَلَىٰ آثَرِهِم بِرُسُلِنَا وَقَفَّيْنَا بِعِيسَى ابْنِ مَرْيَمَ وَآتَيْنَاهُ الْإِنْجِيلَ وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ اتَّبَعُوهُ رَأْفَةً وَرَحْمَةً وَرَهَابَانِيَّةً ابْتَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ إِلَّا ابْتِغَاءَ رِضْوَانِ اللَّهِ فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا فَآتَيْنَا الَّذِينَ ءَامَنُوا مِنْهُمْ أَجْرَهُمْ وَكَثِيرٌ مِنْهُمْ فَسِقُونَ ﴿٢٧﴾

- (1) (V.57:25) Paradise is under the blades of swords (in *Jihād* in Allāh’s cause).
- a) Narrated Al-Mughīrah ibn Shu‘bah رَضِيَ اللَّهُ عَنْهُ: Our Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ told us about the Message of our Lord that...“whoever amongst us is killed (in *Jihād* in Allāh’s cause) will go to Paradise”. ‘Umar asked the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, “Is it not true that our men who are killed (in *Jihād* in Allāh’s cause) will go to Paradise and theirs (i.e. those of the pagan’s) will go to the (Hell) Fire?” The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Yes”.
- b) Narrated ‘Abdullāh ibn Abī Aufā رَضِيَ اللَّهُ عَنْهُ: Allāh’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Know that Paradise is under the shades of the swords (*Jihād* in Allāh’s cause).” (*Ṣaḥīḥ Al-Bukhārī*, Vol.4, *Ḥadīth* No.73 and its chapter No.22).

28. O you who believe [in Mūsā (Moses) (i.e. Jews) and ‘Īsā (Jesus) (i.e. Christians)]! Fear Allāh, and believe in His Messenger (Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), He will give you a double portion of His Mercy, and He will give you a light by which you shall walk (straight). And He will forgive you. And Allāh is Oft-Forgiving, Most Merciful⁽¹⁾.
29. So that the people of the Scripture (Jews and Christians) may know that they have no power whatsoever over the Grace of Allāh, and that (His) Grace is (entirely) in His Hand to bestow it on whomsoever He wills. And Allāh is the Owner of Great Bounty.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وءَامِنُوا
بِرَسُولِهِ ۚ يُؤْتِكُمْ كِفْلَيْنِ مِن رَّحْمَتِهِ
وَيَجْعَل لَّكُمْ نُورًا تَمْشُونَ بِهِ ۚ وَيَغْفِرْ
لَكُمْ ۗ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٢٨﴾

لَيْلًا يَعْلَمَ أَهْلَ الْكِتَابِ ۖ أَلَّا يَفْذُرُونَ
عَلَى شَيْءٍ مِّن فَضْلِ اللَّهِ ۚ وَأَنَّ الْفَضْلَ
بِيَدِ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ ۗ وَاللَّهُ ذُو
الْفَضْلِ الْعَظِيمِ ﴿٢٩﴾

(1) (V.57:28):

- a) Narrated Abū Burdah’s father (i.e. Abu Musa Al-Ashari رَضِيَ اللَّهُ عَنْهُ): Allāh’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Any man who has a slave-girl whom he educates properly, teaches good manners, manumits and marries her will get a double reward. And if any man of the people of the Scriptures (Jews and Christians) believes in his own Prophet and then believes in me (Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) too, he will (also) get a double reward. And any slave who fulfils his duty to his master and to his Lord (Allāh) will (also) get a double reward.” (*Ṣaḥīḥ Al-Bukhārī*, Vol.7, *Ḥadīth* No.20).
- b) It is obligatory to have Belief in the Messengership of the Prophet (Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).
- Narrated Abu Hurairah رَضِيَ اللَّهُ عَنْهُ: Allāh’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “By Him (Allāh) in Whose Hand Muḥammad’s soul is, there is none from amongst the Jews and the Christians (of these present nations) who hears about me and then dies without believing in the Message with which I have been sent (i.e. Islāmic Monotheism), but he will be from the dwellers of the (Hell) Fire.” (*Ṣaḥīḥ Muslim*, the Book of Faith, Vol. 1, Chapter No. 240) See also (V.3:85) and (V.3:116).

(58)

Sūrat Al-Mujādilah
(The Woman Who Disputes)

سُورَةُ الْمَجَادِلَةِ

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

1. Indeed, Allāh has heard the statement of her (Khaulah bint Tha'labah) that disputes with you (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) concerning her husband (Aus ibn Aṣ-Ṣāmit), and complains to Allāh. And Allāh hears the argument between you both. Verily, Allāh is All-Hearer, All-Seer.
2. Those among you who make their wives unlawful to them by *Zihār* ⁽¹⁾ (الظهار), they cannot be their mothers. None can be their mothers except those who gave them birth. And verily, they utter an ill word and a lie. And verily, Allāh is Oft-Pardoning, Oft-Forgiving.
3. And those who make unlawful to them their wives by *Zihār* and wish to free themselves from what they uttered, then (the penalty in that case is) the freeing of a slave before they touch each other. That is an admonition to you (so that you may not repeat such an ill thing). And Allāh is Well-Acquainted with what you do.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي
زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ
تَخَاوُرُكُمْ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴿١﴾

الَّذِينَ يُظَاهِرُونَ مِنْكُمْ مِنْ نِسَائِهِمْ
مَا هُنَّ أُمَّهَاتِهِمْ إِنْ أُمَّهُنَّكُمْ إِلَّا الِئْسَى
وَلَدَنَّهُمْ وَإِنَّهُمْ لَيَقُولُونَ مُنْكَرًا مِنَ
الْقَوْلِ وَزُورًا وَإِنَّ اللَّهَ لَعَفُوفٌ غَفُورٌ ﴿٢﴾

وَالَّذِينَ يُظَاهِرُونَ مِنْ نِسَائِهِمْ ثُمَّ يَعُودُونَ
لِمَا قَالُوا فَتَحْرِيرُ رَقَبَةٍ مِنْ قَبْلِ أَنْ
يَتَمَاسَا ذَٰلِكُمْ تُوعَظُونَ بِهِ وَاللَّهُ بِمَا
تَعْمَلُونَ خَبِيرٌ ﴿٣﴾

(1) (V.58:2) *Az-Zihār* الظهار is the saying of a husband to his wife: You are to me like the back of my mother (i.e. unlawful for me to approach).

4. And he who finds not (the money for freeing a slave) must fast two successive months before they both touch each other. And he who is unable to do so, should feed sixty needy persons. That is in order that you may have perfect Faith in Allāh and His Messenger. These are the limits set by Allāh. And for the disbelievers, is a painful torment.
5. Verily, those who oppose Allāh and His Messenger (Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)⁽¹⁾ will be disgraced, as those before them (among the past nations) were disgraced. And We have sent down clear *Āyāt* (proofs, evidences, verses, lessons, signs, revelations, etc.). And for the disbelievers is a disgracing torment
6. On the Day when Allāh will resurrect them all together (i.e. on the Day of Resurrection) and inform them of what they did. Allāh has kept account of it, while they have forgotten it. And Allāh is Witness over all things.
7. Have you not seen that Allāh knows whatsoever is in the heavens and whatsoever is on the earth? There is no secret counsel of three but He is their fourth (with His Knowledge, while He Himself is over the Throne, over the seventh heaven), nor of five but He is their sixth (with His Knowledge), nor of less than that or

فَمَنْ لَمْ يَجِدْ فَصِيَامَ شَهْرَيْنِ مُتَتَابِعَيْنِ
 مِنْ قَبْلِي أَنْ يَتِمَّاسًا فَمَنْ لَمْ يَسْتَطِعْ
 فَإِطْعَامَ سِتِّينَ مِسْكِينًا ذَلِكَ لِتُؤْمِنُوا
 بِاللَّهِ وَرَسُولِهِ وَتِلْكَ حُدُودُ اللَّهِ
 وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ ﴿٤﴾

إِنَّ الَّذِينَ يُحَادُّونَ اللَّهَ وَرَسُولَهُ كُبِتُوا كَمَا
 كُبِتَ الَّذِينَ مِنْ قَبْلِهِمْ وَقَدْ أَنْزَلْنَا آيَاتٍ
 بَيِّنَاتٍ وَلِلْكَافِرِينَ عَذَابٌ مُهِينٌ ﴿٥﴾

يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيُنَبِّئُهُمْ بِمَا
 عَمِلُوا أَحْصَاهُ اللَّهُ وَنَسُوهُ وَاللَّهُ عَلَى كُلِّ
 شَيْءٍ شَهِيدٌ ﴿٦﴾

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 ﴿٧﴾

(1) (V.58:5) See the footnote of (V.3:85).

more but He is with them (with His Knowledge) wheresoever they may be. And afterwards on the Day of Resurrection He will inform them of what they did. Verily, Allāh is All-Knower of everything.

8. Have you not seen those who were forbidden to hold secret counsel and afterwards returned to that which they had been forbidden, and conspired together for sin and wrong doing and disobedience to the Messenger (Muḥammad ﷺ). And when they come to you, they greet you with a greeting wherewith Allāh greets you not, and say within themselves: “Why should Allāh punish us not for what we say?” Hell will be sufficient for them; they will burn therein. And worst indeed is that destination!
9. O you who believe! When you hold secret counsel, do it not for sin and wrong-doing, and disobedience towards the Messenger (Muḥammad ﷺ), but do it for *Al-Birr* (righteousness) and *At-Taqwā* (virtues and piety); and fear Allāh to Whom you shall be gathered.
10. Secret counsel (conspiracy) is only from *Shaiṭān* (Satan), in order that he may cause grief to the believers. But he cannot harm them in the least, except as Allāh permits. And in Allāh let the believers put their trust⁽¹⁾.

أَلَمْ تَرَ إِلَى الَّذِينَ نُهُوا عَنِ التَّجْوَى ثُمَّ
يَعُودُونَ لِمَا نُهُوا عَنْهُ وَيَتَنَجَّوْنَ بِالْإِثْمِ
وَالْعُدْوَانِ وَمَعْصِيَتِ الرَّسُولِ وَإِذَا جَاءُوكَ
حَبَّوْكَ بِمَا لَمْ يُحِبَّكَ بِهِ اللَّهُ وَيَقُولُونَ فِي
أَنْفُسِهِمْ لَوْلَا يُعَذِّبُنَا اللَّهُ بِمَا نَقُولُ حَسْبُهُمْ
جَهَنَّمُ يَصَلُّونَهَا فَيَنْسِفُهَا فَالْمَصِيرُ ﴿٨﴾

يَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا تَنَجَّيْتُمْ فَلَا
تَتَنَجَّوْا بِالْإِثْمِ وَالْعُدْوَانِ وَمَعْصِيَتِ
الرَّسُولِ وَتَتَجَّوْا بِالْبِرِّ وَالتَّقْوَى وَاتَّقُوا
اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ ﴿٩﴾

إِنَّمَا التَّجْوَى مِنَ الشَّيْطَانِ لِيَحْزُنَ الَّذِينَ
ءَامَنُوا وَلَيْسَ بِضَارِّهِمْ شَيْئًا إِلَّا بِإِذْنِ
اللَّهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٠﴾

(1) (V.58:10) See the footnote (A) of (V.12:67).

11. O you who believe! When you are told to make room in the assemblies, (spread out and) make room. Allāh will give you (ample) room (from His Mercy). And when you are told to rise up [for prayers, or *Jihād* (holy fighting in Allāh's cause), or for any other good deed], rise up. Allāh will exalt in degree those of you who believe, and those who have been granted knowledge. And Allāh is Well-Acquainted with what you do.
12. O you who believe! When you (want to) consult the Messenger (Muḥammad ﷺ) in private, spend something in charity before your private consultation. That will be better and purer for you. But if you find not (the means for it), then verily, Allāh is Oft-Forgiving, Most Merciful.
13. Are you afraid of spending in charity before your private consultation (with him)? If then you do it not, and Allāh has forgiven you, then (at least) perform *Ṣalāt* (*Iqāmat-aṣ-Ṣalāt*) and give *Zakāt* and obey Allāh (i.e. do all that Allāh and His Messenger ﷺ order you to do). And Allāh is Well-Acquainted with what you do.
14. Have you (O Muḥammad ﷺ) not seen those (hypocrites) who take as friends a people upon whom is the Wrath of Allāh (i.e. Jews)? They are neither of you (Muslims) nor of them (Jews), and they swear to a lie while they know.

يَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحَ اللَّهُ لَكُمْ وَإِذَا قِيلَ انشُرُوا فَانشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١١﴾

يَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا نَجَّيْتُمُ الرَّسُولَ فَقَدِّمُوا بَيْنَ يَدَيْ نَجْوَانِكُمْ صَدَقَةً ذَلِكِ خَيْرٌ لَكُمْ وَأَطْهَرٌ فَإِن لَّمْ تَجِدُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٢﴾

ءَأَشْفَقْتُمْ أَن تُقَدِّمُوا بَيْنَ يَدَيْ نَجْوَانِكُمْ صَدَقَتٍ فَإِذْ لَمْ تَفْعَلُوا وَتَابَ اللَّهُ عَلَيْكُمْ فَأَقِيمُوا الصَّلَاةَ وَءَاتُوا الزَّكَاةَ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٣﴾

* أَلَمْ تَرَ إِلَى الَّذِينَ تَوَلَّوْا قَوْمًا غَضَبَ اللَّهُ عَلَيْهِمْ مَّا هُمْ مِنْكُمْ وَلَا مِنْهُمْ وَيَحْلِفُونَ عَلَى الْكُذِبِ وَهُمْ يَعْلَمُونَ ﴿١٤﴾

15. Allāh has prepared for them a severe torment. Evil indeed is that which they used to do.
16. They have made their oaths a screen (for their evil actions). Thus they hinder (men) from the Path of Allāh: so they shall have a humiliating torment.
17. Their wealth and their children will avail them nothing against Allāh. They will be the dwellers of the Fire, to dwell therein forever.
18. On the Day when Allāh will resurrect them all together (for their account); then they will swear to Him as they swear to you (O Muslims). And they think that they have something (to stand upon). Verily, they are liars!
19. *Shaiṭān* (Satan) has overpowered them. So he has made them forget the remembrance of Allāh. They are the party of *Shaiṭān* (Satan). Verily, it is the party of *Shaiṭān* (Satan) that will be the losers!
20. Those who oppose Allāh and His Messenger (Muḥammad ﷺ), they will be among the lowest (most humiliated).
21. Allāh has decreed: “Verily, it is I and My Messengers who shall be the victorious.” Verily, Allāh is All-Powerful, All-Mighty.

أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا إِنَّهُمْ سَاءَ مَا
كَانُوا يَعْمَلُونَ ﴿١٥﴾

اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنِ سَبِيلِ
اللَّهِ فَلَهُمْ عَذَابٌ مُهِينٌ ﴿١٦﴾

لَنْ نُنْعِيَهُمْ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ
اللَّهِ شَيْئًا أُولَئِكَ أَصْحَابُ النَّارِ هُمْ
فِيهَا خَالِدُونَ ﴿١٧﴾

يَوْمَ يَبْعَهُمُ اللَّهُ جَمِيعًا فَيَحْلِفُونَ لَهُ
كََمَا يَحْلِفُونَ لَكُمْ وَيَحْسَبُونَ أَنَّهُمْ عَلَى
شَيْءٍ أَلَّا إِنَّهُمْ هُمُ الْكَاذِبُونَ ﴿١٨﴾

اسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ فَأَنسَاهُمْ ذِكْرَ
اللَّهِ أُولَئِكَ حِزْبُ الشَّيْطَانِ أَلَا إِنَّ
حِزْبَ الشَّيْطَانِ هُمُ الْخٰسِرُونَ ﴿١٩﴾

إِنَّ الَّذِينَ يُحَادُّونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ
فِي الْأَدْنَىٰ ﴿٢٠﴾

كَتَبَ اللَّهُ لَأَغْلِبَنَّ أَنَا وَرُسُلِي إِنَّ اللَّهَ
قَوِيٌّ عَزِيزٌ ﴿٢١﴾

22. You (O Muḥammad ﷺ) will not find any people who believe in Allāh and the Last Day, making friendship with those who oppose Allāh and His Messenger (Muḥammad ﷺ), even though they were their fathers or their sons or their brothers or their kindred (people). For such He has written Faith in their hearts, and strengthened them with *Rūḥ* (proofs, light and true guidance) from Himself. And He will admit them to Gardens (Paradise) under which rivers flow to dwell therein forever. Allāh is pleased with them, and they with Him. They are the Party of Allāh. Verily, it is the Party of Allāh that will be the successful.

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ
كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ
أَوْ عَشِيرَتَهُمْ أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ
الْإِيمَانَ 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 ﴿٢٢﴾

(59)

Sūrat Al-Ḥaṣhr (The Gathering)

سُورَةُ الْحَشْرِ

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

1. Whatsoever is in the heavens and whatsoever is on the earth glorifies Allāh. And He is the All-Mighty, the All-Wise.
2. He it is Who drove out the disbelievers among the people of the Scripture (i.e. the Jews of the tribe of Banū An-Naḍīr) from their homes at the first gathering. You did not think that they would get out. And they thought that their fortresses would defend them from Allāh! But Allāh's (Torment) reached them from a place whereof they expected it not, and He cast terror into their hearts so that they destroyed their own dwellings with their own hands and the hands of the believers. Then take admonition, O you with eyes (to see).
3. And had it not been that Allāh had decreed exile for them, He would certainly have punished them in this world; and in the Hereafter theirs shall be the torment of the Fire⁽¹⁾.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سَبَّحَ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ
وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿١﴾

هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ
الْكِتَابِ مِنْ دِيَارِهِمْ لِأَوَّلِ الْحَشْرِ مَا
ظَنَّكُمْ أَنْ يَخْرُجُوا ^{طَبَعًا} وَظَنُّوا أَنَّهُمْ
مَانِعَتُهُمْ حُصُونُهُمْ مِنَ اللَّهِ فَأَتَتْهُمْ
اللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا وَقَدَفَ فِي قُلُوبِهِمُ
الرُّعْبَ يُجْرِبُونَ بِيوتَهُمْ بِأَيْدِيهِمْ وَأَيْدِي
الْمُؤْمِنِينَ فَأَعْتَبَرُوا بِأَوَّلِ الْأَبْصَرِ ﴿٢﴾

وَلَوْلَا أَنْ كَتَبَ اللَّهُ عَلَيْهِمُ الْجَلَاءَ لَعَذَّبَهُمْ
فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ النَّارِ ﴿٣﴾

(1) (V. 59:3) Narrated Abu Hurairah رضي الله عنه: Allāh's Messenger صلى الله عليه وسلم said: The Hour will not be established until you fight the Jews, and the stone behind which a Jew will be hiding will say: O Muslim! There is a Jew hiding behind me, so kill him. (Ṣaḥīḥ Al-Bukhārī Vol. 4, Ḥadīth No. 177).

4. That is because they opposed Allāh and His Messenger (Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). And whosoever opposes Allāh, then verily, Allāh is Severe in punishment.
5. What you (O Muslims) cut down of a palm-tree (of the enemy), or you left it standing on its stem, it was by the Leave of Allāh, and in order that He might disgrace the *Fāsiqūn* (the rebellious, the disobedient to Allāh).
6. And what Allāh gave as booty (*Fai*) to His Messenger (Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) from them — for this you made no expedition with either cavalry or camelry. But Allāh gives power to His Messengers over whomsoever He wills. And Allāh is Able to do all things.
7. What Allāh gave as booty (*Fai*) to His Messenger (Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) from the people of the townships — it is for Allāh, His Messenger (Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), the kindred (of Messenger Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), the orphans, *Al-Masākīn* (the needy), and the wayfarer, in order that it may not become a fortune used by the rich among you. And whatsoever the Messenger (Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) gives you, take it; and whatsoever he forbids you, abstain (from it)⁽¹⁾. And

ذَٰلِكَ بِأَنَّهُمْ شَاقُوا اللَّهَ وَرَسُولَهُ وَمَنْ يُشَاقِ اللَّهَ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٤﴾

مَا قَطَعْتُمْ مِنْ لَيْتَةٍ أَوْ تَرَكْتُمُوهَا قَائِمَةً عَلَىٰ أُصُولِهَا فَبِإِذْنِ اللَّهِ وَلِيُخْزِيَ الْفَاسِقِينَ ﴿٥﴾

وَمَا أَفَاءَ اللَّهُ عَلَىٰ رَسُولِهِ مِنْهُمْ فَمَا أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ وَلَكِنَّ اللَّهَ يُسَلِّطُ رَسُولَهُ عَلَىٰ مَنْ يَشَاءُ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٦﴾

مَا أَفَاءَ اللَّهُ عَلَىٰ رَسُولِهِ مِنْ أَهْلِ الْقُرَىٰ فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنِ السَّبِيلِ كَنْ لَا يَكُونُ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٧﴾

(1) (V.59:7) Narrated ‘Alqamah: ‘Abdullāh (ibn Mas‘ūd) رَضِيَ اللَّهُ عَنْهُ said, “Allāh curses those ladies who practise tatooring and those who get themselves tatoored, and those ladies who get their hair removed from their eyebrows and faces except the beard and moustache, and those who make artificial spaces between their teeth in

fear Allāh; verily, Allāh is Severe in punishment.

8. (And there is also a share in this booty) for the poor emigrants, who were expelled from their homes and their property, seeking Bounties from Allāh and to please Him, and helping Allāh (i.e. helping His religion) and His Messenger (Muḥammad ﷺ). Such are indeed the truthful (to what they say).
9. And those who, before them, had homes (in Al-Madinah) and had adopted the Faith, love those who emigrate to them, and have no jealousy in their breasts for that which they have been given (from the booty of Banū An-Naḍīr), and give them (emigrants) preference over themselves even though they were in need of that. And whosoever is saved from his own covetousness, such are they who will be the successful.

لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ هُمُ الصَّادِقُونَ ﴿٨﴾

وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيْمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا وَيُؤْتُونَ عَلَى أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُوقِ شَخْخِ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٩﴾

order to look more beautiful whereby they change Allāh's creation." His saying reached a lady from Banū Asad, called Umm Ya'qūb, who came (to 'Abdullāh) and said, "I have come to know that you have cursed such-and-such (ladies)?" He replied, "Why should I not curse these whom Allāh's Messenger ﷺ has cursed and who are (cursed) in Allāh's Book!" Umm Ya'qūb said, "I have read the whole Qur'ān, but I did not find in it what you say." He said, "Verily, if you have read it (i.e. the Qur'ān), you have found it. Didn't you read:

"And whatsoever the Messenger (Muḥammad ﷺ) gives you, take it, and whatsoever he forbids you, abstain (from it)." (V.59:7). She replied, "Yes, I did". He said, "Verily, Allāh's Messenger ﷺ forbade such things." She said, "But I see your wife doing these things?" He said, "Go and watch her". She went and watched her but could not see anything in support of her statement. On that he said, "If my wife was as you thought, I would not keep her in my company" (i.e. I would divorce her). (*Ṣaḥīḥ Al-Bukhārī*, Vol.6, *Ḥadīth* No.408).

Narrated 'Abdullāh (ibn Mas'ūd) رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ has cursed the lady who uses false hair. (See *Ṣaḥīḥ Al-Bukhārī*, Vol.6, *Ḥadīth* No.409).

10. And those who came after them say: “Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.
11. Have you (O Muḥammad ﷺ) not observed the hypocrites who say to their friends among the people of the Scripture who disbelieve: “(By Allāh) If you are expelled, we (too) indeed will go out with you, and we shall never obey any one against you; and if you are attacked (in fight), we shall indeed help you.” But Allāh is Witness that they verily are liars.
12. Surely, if they (the Jews) are expelled, never will they (hypocrites) go out with them; and if they are attacked, they will never help them. And (even) if they do help them, they (hypocrites) will turn their backs, and they will not be victorious.
13. Verily, you (believers in the Oneness of Allāh — Islāmic Monotheism) are more fearful in their (Jews of Banū An-Naḍīr) breasts than Allāh. That is because they are a people who comprehend not (the Majesty and Power of Allāh).
14. They fight not against you even together, except in fortified townships, or from behind walls. Their enmity among themselves is very great. You would think they were united, but their hearts are divided. That is because they are a people who understand not.

وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ ءَامَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ ﴿١٠﴾

* أَلَمْ تَرَ إِلَى الَّذِينَ نَافَقُوا يَقُولُونَ لِإِخْوَانِهِمُ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ لَئِنْ أُخْرِجْتُمْ لَنَخْرُجَنَّ مَعَكُمْ وَلَا نُطِيعُ فِيكُمْ أَحَدًا أَبَدًا وَإِن قُوتِلْتُمْ لَنَنْصُرَنَّكُمْ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ ﴿١١﴾

لَئِنْ أُخْرِجُوا لَا يَخْرُجُونَ مَعَهُمْ وَلَئِن قُوتِلُوا لَا يَنْصُرُوهُمْ وَلَئِن نَّصَرُوهُمْ لَيُوَلِّنَنَّ الْأَدْبَارَ ثُمَّ لَا يُنصَرُونَ ﴿١٢﴾

لَا تَنْتُمْ أَشَدُّ رَهَبَةً فِي صُدُورِهِمْ مِنَ اللَّهِ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ﴿١٣﴾

لَا يُقَاتِلُونَكُمْ جَمِيعًا إِلَّا فِي قُرَى مُحَصَّنَةٍ أَوْ مِنْ وَرَاءِ جُدُرٍ بَأْسُهُمْ بَيْنَهُمْ شَدِيدٌ تَحْسَبُهُمْ جَمِيعًا وَقُلُوبُهُمْ شَتَّىٰ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ ﴿١٤﴾

15. They are like their immediate predecessors (the Jews of Banū Qainūqā', who suffered); they tasted the evil result of their conduct, and (in the Hereafter, there is) for them a painful torment.
16. (Their allies deceived them) like *Shaiṭān* (Satan), when he says to man: "Disbelieve in Allāh." But when (man) disbelieves in Allāh, *Shaiṭān* (Satan) says: "I am free of you, I fear Allāh, the Lord of the 'Ālamīn (mankind, jinn and all that exists)!"
17. So the end of both will be that they will be in the Fire, abiding therein forever. Such is the recompense of the *Zālimūn* (i.e. polytheists, wrong-doers, disbelievers in Allāh and in His Oneness).
18. O you who believe! Fear Allāh and keep your duty to Him. And let every person look to what he has sent forth for tomorrow, and fear Allāh. Verily, Allāh is Well-Acquainted with what you do⁽¹⁾.
19. And be not like those who forgot Allāh (i.e. became disobedient to Allāh), and He caused them to forget their ownselves, (let them to forget to do righteous deeds). Those are the *Fāsiqūn* (rebellious, disobedient to Allāh).
20. Not equal are the dwellers of the Fire and the dwellers of Paradise. It is the dwellers of Paradise that will be successful.

كَمَثَلِ الَّذِينَ مِنْ قَبْلِهِمْ قَرِيبًا ذَاتُوا وَبَالَ
أَمْرِهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٥﴾

كَمَثَلِ الشَّيْطَانِ إِذْ قَالَ لِلْإِنْسَانِ اكْفُرْ
فَلَمَّا كَفَرَ قَالَ إِنِّي بَرِيءٌ مِنْكَ إِنِّي
أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ ﴿١٦﴾

فَكَانَ عَاقِبَتُهُمَا أَنَّهُمَا فِي النَّارِ خَالِدِينَ
فِيهَا وَذَلِكَ جَزَاءُ الظَّالِمِينَ ﴿١٧﴾

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَانظُرُوا
نَفْسَ مَا قَدَّمْتُمْ لِغَدٍ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ
خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٨﴾

وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنْسَاهُمْ
أَنْفُسَهُمْ أُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿١٩﴾

لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ
الْجَنَّةِ أَصْحَابُ الْجَنَّةِ هُمُ الْفَائِزُونَ ﴿٢٠﴾

(1) (V.59:18):

- a) See the footnote of (V.32:16).
b) See the footnote of (V.15:23).
c) See the footnote (C) of (V.9:111).

21. Had We sent down this Qur'ān on a mountain, you would surely have seen it humbling itself and rent asunder by the fear of Allāh. Such are the parables which We put forward to mankind that they may reflect⁽¹⁾.
22. He is Allāh, beside Whom *Lā ilāha illā Huwa* (none has the right to be worshipped but He) the All-Knower of the unseen and the seen. He is the Most Gracious, the Most Merciful.
23. He is Allāh beside Whom *Lā ilāha illā Huwa* (none has the right to be worshipped but He), the King, the Holy, the One Free from all defects, the Giver of security, the Watcher over His creatures, the All-Mighty, the Compeller, the Supreme. Glorified is Allāh! (High is He) above all that they associate as partners with Him.
24. He is Allāh, the Creator, the Inventor of all things, the Bestower of forms. To Him belong the Best Names⁽²⁾. All that is in the heavens and the earth glorify Him. And He is the All-Mighty, the All-Wise.

لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَرَأَيْتَهُ
خَاشِعًا مُتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ
وَتِلْكَ الْأَمْثَلُ لِنَّاسٍ لِّعَلَّهُمْ
يَتَفَكَّرُونَ ﴿٢١﴾

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَالِمُ الْغَيْبِ
وَالشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ ﴿٢٢﴾

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ
الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ
الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا
يُشْرِكُونَ ﴿٢٣﴾

هُوَ اللَّهُ الْخَلِيقُ الْبَارِئُ الْمُصَوِّرُ لَهُ
الْأَسْمَاءُ الْحُسْنَىٰ يُسَبِّحُ لَهُ مَا فِي السَّمَوَاتِ
وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٤﴾

(1) (V.59:21) Narrated Jābir ibn ‘Abdullāh رضي الله عنه: The Prophet صلی الله علیه وسلم used to stand by a tree or a date-palm on Friday. Then an *Anṣārī* woman or man said, “O Allāh’s Messenger! Shall we make a pulpit for you?” He replied, “If you wish.” So they made a pulpit for him and when it was Friday, he proceeded towards the pulpit [for delivering the *Khuṭbah* (religious talk)]. The date-palm cried like a child! The Prophet صلی الله علیه وسلم descended (from the pulpit) and embraced it while it continued moaning like a child being quietened. The Prophet صلی الله علیه وسلم said, “It was crying for (missing) what it used to hear of religious knowledge given near it.” (*Ṣaḥīḥ Al-Bukhārī*, Vol.4, *Ḥadīth* No.784).

(2) (V.59:24) See the footnote of (V.7:180).

(60)

Sūrat Al-Mumtaḥanah
(The Woman to be examined)

سُورَةُ الْمُمْتَحِنَةِ

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

1. O you who believe! Take not My enemies and your enemies (i.e. disbelievers and polytheists) as friends, showing affection towards them, while they have disbelieved in what has come to you of the truth (i.e. Islāmic Monotheism, this Qur'ān, and Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), and have driven out the Messenger (Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and yourselves (from your homeland) because you believe in Allāh your Lord! If you have come forth to strive in My Cause and to seek My Good Pleasure, (then take not these disbelievers and polytheists as your friends). You show friendship to them in secret, while I am All-Aware of what you conceal and what you reveal. And whosoever of you (Muslims) does that, then indeed he has gone (far) astray from the Straight Path⁽¹⁾.
2. Should they gain the upper hand over you, they would behave to you as enemies, and stretch forth their hands and their tongues against you with evil, and they desire that you should disbelieve.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي
وَعَدُوَكُمْ أَوْلِيَاءَ تُلْقُونَ إِلَيْهِم بِالْمَوَدَّةِ
وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ مِنَ الْحَقِّ
يُخْرِجُونَ الرَّسُولَ وَإِيَّاكُمْ أَنْ تُؤْمِنُوا
بِاللَّهِ رَبِّكُمْ إِنْ كُنْتُمْ حَرَجْتُمْ جِهَدًا
فِي سَبِيلِي وَابْتِغَاءَ مَرْضَاتِي تُسِرُّونَ إِلَيْهِمْ
بِالْمَوَدَّةِ وَأَنَا أَعْلَمُ بِمَا أَخْفَيْتُمْ وَمَا
أَعْلَنْتُمْ وَمَنْ يَفْعَلْهُ مِنْكُمْ فَقَدْ ضَلَّ
سَوَاءَ السَّبِيلِ ﴿١﴾

إِنْ يَتَّقِفُواكُمْ يَكُونُوا لَكُمْ أَعْدَاءَ
وَيَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ وَأَلْسِنَتَهُم
بِالسُّوءِ وَوَدُّوا لَوْ تَكْفُرُونَ ﴿٢﴾

(1) (V.60:1) See (V.3:149) and its footnote.

3. Neither your relatives nor your children will benefit you on the Day of Resurrection (against Allāh). He will judge between you. And Allāh is All-Seer of what you do.
4. Indeed, there has been an excellent example for you in Ibrāhīm (Abraham) and those with him, when they said to their people: “Verily, we are free from you and whatever you worship besides Allāh: we have rejected you, and there has appeared between us and you hostility and hatred forever until you believe in Allāh Alone” — except the saying of Ibrāhīm (Abraham) to his father: “Verily, I will ask forgiveness (from Allāh) for you, but I have no power to do anything for you before Allāh⁽¹⁾”. “Our Lord! In You (Alone) we put our trust, and to You (Alone) we turn in repentance, and to You (Alone) is (our) final Return.
5. “Our Lord! Make us not a trial for the disbelievers, and forgive us, Our Lord! Verily, You, only You, are the All-Mighty, the All-Wise.”
6. Certainly, there has been in them an excellent example for you to follow — for those who look forward to (the Meeting with) Allāh and the Last Day. And whosoever turns away, then verily, Allāh is the Rich (Free of all needs), the Worthy of all Praise.

لَنْ تَنْفَعَكُمُ أَرْحَامُكُمْ وَلَا أَوْلَادُكُمْ
يَوْمَ الْقِيَامَةِ يَفْصِلُ بَيْنَكُمْ وَاللَّهُ بِمَا
تَعْمَلُونَ بَصِيرٌ ﴿٣﴾

قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ
وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَءُؤُا
مِنْكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ
كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمْ
الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ
وَحْدَهُ إِلَّا قَوْلَ إِبْرَاهِيمَ لِأَبِيهِ لَأَسْتَغْفِرَنَّ
لَكَ وَمَا أَمْلِكُ لَكَ مِنَ اللَّهِ مِنْ شَيْءٍ
رَبَّنَا عَلَيْنِكَ تَوَكَّلْنَا وَإِلَيْكَ أَنْتَبْنَا وَإِلَيْكَ
الْمَصِيرُ ﴿٤﴾

رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِلَّذِينَ كَفَرُوا وَاعْفُ
لَنَا رَبَّنَا إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿٥﴾

لَقَدْ كَانَ لَكُمْ فِيهِمْ أُسْوَةٌ حَسَنَةٌ لِمَنْ
كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَمَنْ يَتَوَلَّ
فَإِنَّ اللَّهَ هُوَ الْعَنِيُّ الْحَمِيدُ ﴿٦﴾

(1) (V.60:4) See (V.9:114), (V.19:41-49) and (V.26:70-86)

7. Perhaps Allāh will make friendship between you and those whom you hold as enemies. And Allāh has power (over all things), and Allāh is Oft-Forgiving, Most Merciful.
8. Allāh does not forbid you to deal justly and kindly with those who fought not against you on account of religion nor drove you out of your homes. Verily, Allāh loves those who deal with equity.
9. It is only as regards those who fought against you on account of religion, and have driven you out of your homes, and helped to drive you out, that Allāh forbids you to befriend them. And whosoever will befriend them, then such are the *Zālimūn* (wrong-doers — those who disobey Allāh).
10. O you who believe! When believing women come to you as emigrants, examine them; Allāh knows best as to their Faith, then if you ascertain that they are true believers, send them not back to the disbelievers. They are not lawful (wives) for the disbelievers nor are the disbelievers lawful (husbands) for them. But give them (the disbelievers) that (amount of money) which they have spent [as their *Mahr*⁽¹⁾] on them. And there will be no sin on you to marry them if you have paid their *Mahr* to them. Likewise hold not the

* عَسَىٰ اللَّهُ أَنْ يَجْعَلَ بَيْنَكُمْ وَبَيْنَ الَّذِينَ عَادَيْتُمْ مِنْهُمْ مَوَدَّةً وَاللَّهُ قَدِيرٌ وَاللَّهُ عَفُورٌ رَحِيمٌ ﴿٧﴾

لَا يَنْهَىٰكُمْ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٨﴾

إِنَّمَا يَنْهَىٰكُمْ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ وَأَخْرَجُوكُمْ مِنْ دِيَارِكُمْ وَظَاهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَنْ تَوَلَّوهُمْ وَمَنْ يَتَوَلَّهُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٩﴾

يَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا جَاءَكُمْ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ فَامْتَحِنُوهُنَّ ۗ اللَّهُ أَعْلَمُ بِإِيمَانِهِنَّ فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ لَا هُنَّ حِلٌّ لَهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ وَءَاتُوهُنَّ مَّا أَنْفَقُوا وَلَا جُنَاحَ عَلَيْكُمْ أَنْ تَنْكِحُوهُنَّ إِذَا ءَاتَيْتُمُوهُنَّ أَجْرَهُنَّ وَلَا تُمْسِكُوا بِعَصَمِ الْكُفَّارِ وَسَأَلُوا مَّا أَنْفَقْتُمْ وَلَيْسَ لَكُمْ مَّا أَنْفَقُوا ذَلِكُمْ حُكْمُ اللَّهِ يَجْزِي بَيْنَكُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٠﴾

(1) (V.60:10) *Mahr*: Bridal-money given by the husband to his wife at the time of wedding.

disbelieving women as wives, and ask for (the return of) that which you have spent (as *Mahr*) and let them (the disbelievers) ask back for that which they have spent. That is the Judgement of Allāh, He judges between you. And Allāh is All-Knower, All-Wise.

11. And if any of your wives have gone from you to the disbelievers, (as apostates and you asked them to return back your *Mahr* but they refused)— [then you went out for a *Ghazwah* (military expedition) against them and gained booty]; then pay (from that booty) to those whose wives have gone, the equivalent of what they had spent (on their *Mahr*). And fear Allāh in Whom you believe.
12. O Prophet! When believing women come to you to give you the *Bai'ah* (pledge), that they will not associate anything in worship with Allāh, that they will not steal, that they will not commit illegal sexual intercourse, that they will not kill their children, that they will not utter slander, intentionally forging falsehood (i.e. by attributing illegitimate children to their husbands), and that they will not disobey you in *Ma'rūf* (Islāmic Monotheism and all that which Islām ordains), then accept their *Bai'ah* (pledge), and ask Allāh to forgive them. Verily, Allāh is Oft-Forgiving, Most Merciful.

وَإِنْ فَاتَكُمْ شَيْءٌ مِّنْ أَزْوَاجِكُمْ إِلَى
الْكَفَّارِ فَعَاقِبْتُمْ فَانقُتُوا الَّذِينَ ذَهَبَتْ
أَزْوَاجُهُمْ مِّثْلَ مَا أَنْفَقُوا وَاتَّقُوا اللَّهَ الَّذِي
أَنْتُمْ بِهِءِ مُؤْمِنُونَ ﴿١١﴾

يَأْتِيهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ
يُبَايِعْنَكَ عَلَىٰ أَنْ لَا يُشْرِكْنَ بِاللَّهِ شَيْئًا
وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ وَلَا يَقْتُلْنَ
أَوْلَادَهُنَّ وَلَا يَأْتِينَ بِبُهْتَانٍ يَفْتَرِينَهُ
بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ وَلَا يَعْصِيَنَّكَ فِي
مَعْرُوفٍ فَبَايِعْهُنَّ وَأَسْتَغْفِرْ لَهُنَّ اللَّهُ إِنَّ
اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٢﴾

13. O you who believe! Take not, as friends, the people who incurred the Wrath of Allāh (i.e. the Jews). Surely, they have despaired of (receiving any good in) the Hereafter, just as the disbelievers have despaired of those (buried) in graves (that they will not be resurrected on the Day of Resurrection).

يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَتَوَلَّوْا قَوْمًا غَضِبَ
 اللَّهُ عَلَيْهِمْ قَدْ يَئِسُوا مِنَ الْآخِرَةِ كَمَا
 يَئِسَ الْكُفَّارُ مِنْ أَصْحَابِ الْقُبُورِ ﴿١٣﴾

(61)

Sūrat Aṣ-Ṣaff
(The Row or the Rank)

سُورَةُ الصَّفِّ

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

1. Whatsoever is in the heavens and whatsoever is on the earth glorifies Allāh. And He is the All-Mighty, the All-Wise.
2. O you who believe! Why do you say that which you do not do?
3. Most hateful it is with Allāh that you say that which you do not do.
4. Verily, Allāh loves those who fight in His Cause in rows (ranks) as if they were a solid structure⁽¹⁾.
5. And (remember) when Mūsā (Moses) said to his people: “O my people! Why do you annoy me, while you know certainly that I am the Messenger of Allāh to you? So when they turned away (from the Path of Allāh), Allāh turned their hearts away

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سَبَّحَ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ
وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿١﴾

يَأْتِيهَا الَّذِينَ ءَامَنُوا لِمَ تَقُولُونَ مَا لَا
تَفْعَلُونَ ﴿٢﴾

كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا
تَفْعَلُونَ ﴿٣﴾

إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ
صَفًّا كَأَنَّهُمْ بُنْيَانٌ مَرْصُوصٌ ﴿٤﴾

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يَقَوْمِ لِمَ تُؤْذُونِي
وَقَدْ تَعْلَمُونَ أَنِّي رَسُولُ اللَّهِ إِلَيْكُمْ
فَلَمَّا رَاغَبُوا أَرَاغَ اللَّهُ قُلُوبَهُمْ وَاللَّهُ لَا
يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٥﴾

(1) (V.61:4):

a) Narrated Abū Sa‘īd Al-Khudrī رضي الله عنه: Somebody asked, “O Allāh’s Messenger! Who is the best among the people?” Allāh’s Messenger صلوات الله عليه وسلّم replied, “A believer who strives his utmost in Allāh’s Cause with his life and property.” They asked, “Who is next?” He replied, “A believer who stays in one of the mountain paths worshipping Allāh and leaving the people secure from his mischief.” (*Ṣaḥīḥ Al-Bukhārī*, Vol.4, *Hadīth* No.45).

b) See the footnote (A) of (V.9:111).

(from the Right Path). And Allāh guides not the people who are *Fāsiqūn* (the rebellious, the disobedient to Allāh).

6. And (remember) when ‘Īsā (Jesus), son of Maryam (Mary), said: “O Children of Israel! I am the Messenger of Allāh to you, confirming the Taurāt [(Torah) which came] before me, and giving glad tidings of a Messenger to come after me, whose name shall be Aḥmad⁽¹⁾. But when he (Aḥmad i.e. Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) came to them with clear proofs, they said: “This is plain magic”⁽²⁾.

وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَبْنِي إِسْرَائِيلَ
إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُّصَدِّقًا لِّمَا بَيْنَ
يَدَيَّ مِنَ التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي
مِنْ بَعْدِي اسْمُهُ أَحْمَدٌ فَلَمَّا جَاءَهُمْ
بِالْبَيِّنَاتِ قَالُوا هَذَا سِحْرٌ مُّبِينٌ ﴿٦١﴾

(1) (V.61:6) i.e. the second name of Prophet Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and it (Aḥmad) literally means: “One who praises Allāh more than others”.

(2) (V.61:6):

- a) Narrated Jubair ibn Muṭ‘im رَضِيَ اللهُ عَنْهُ: Allāh’s Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “I have five names: I am Muḥammad and Aḥmad; I am *Al-Mahī* through whom Allāh will eliminate *Al-Kufr* (infidelity); I am *Al-Hashir* who will be the first to be resurrected, the people being resurrected thereafter; and I am also *Al-‘Āqib* (i.e. there will be no Prophet after me).” (*Ṣaḥīḥ Al-Bukhārī*, Vol. 4, *Ḥadīth* No. 732).
- b) Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh’s Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “By Him (Allāh) in Whose Hand my soul is, surely, the son of Mary [‘Īsā (Jesus)] عَلَيْهِمَا السَّلَام * will shortly descend amongst you people (Muslims), and will judge mankind justly by the Law of the Qur’ān (as a just ruler), and will break the Cross and kill the pigs and abolish the *Jizyah* [a tax taken from the people of the Scriptures (Jews and Christians), who are under the protection of a Muslim government. This *Jizyah* tax will not be accepted by ‘Īsā (Jesus) عَلَيْهِمَا السَّلَام and all mankind will be required to embrace Islam with no other alternative]. Then there will be abundance of money and nobody will accept charitable gifts.” (See *Fatḥ Al-Bari*, Page No.304 and 305, Vol.7), (*Ṣaḥīḥ Al-Bukhārī*, Vol.3, *Ḥadīth* No.425).

* ‘Īsā (Jesus), the son of Maryam (Mary) عَلَيْهِمَا السَّلَام will descend as a leader of the Muslims and it is a severe warning to the Christians who claim to be the followers of ‘Īsā (Jesus) and he will break the Cross and kill the pigs, and he will abolish the *Jizyah* (tax); and all mankind will be required to embrace Islam with no other alternative.

7. And who does more wrong than the one who invents a lie against Allāh, while he is being invited to Islām? And Allāh guides not the people who are *Zālimūn* (polytheists, wrong-doers and disbelievers).
8. They intend to put out the Light of Allāh (i.e. the Religion of Islām, this Qur'ān, and the Prophet Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) with their mouths. But Allāh will bring His Light to perfection even though the disbelievers hate (it).
9. He it is Who has sent His Messenger (Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) with guidance and the religion of truth (Islāmīc Monotheism) to make it victorious over all (other) religions even though the *Mushrikūn* (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) hate (it).
10. O you who believe! Shall I guide you to a trade that will save you from a painful torment?
11. That you believe in Allāh and His Messenger (Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), and that you strive hard and fight in the Cause of Allāh with your wealth and your lives: that will be better for you, if you but know!
12. (If you do so) He will forgive you your sins, and admit you into Gardens under which rivers flow, and pleasant dwellings in 'Adn (Eden) Paradise; that is indeed the great success.

وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ الْكَذِبَ
وَهُوَ يُدْعَى إِلَى الْإِسْلَامِ وَاللَّهُ لَا يَهْدِي
الْقَوْمَ الظَّالِمِينَ ﴿٧﴾

يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ
مُتِمُّمٌ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ ﴿٨﴾

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ
الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ
الْمُشْرِكُونَ ﴿٩﴾

يَأْتِيهَا الَّذِينَ ءَامَنُوا هَلْ أَذَلَّكُمْ عَلَى
تَجْرَةٍ تُنَجِّبُكُمْ مِنْ عَذَابٍ أَلِيمٍ ﴿١٠﴾

تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَتُجَاهِدُونَ فِي
سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ ذَلِكَ
خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿١١﴾

يَغْفِرَ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلْكُمْ جَنَّاتٍ
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَمَسْكِنٍ طَيِّبَةٍ
فِي جَنَّاتٍ عَدْنٍ ذَلِكَ الْقَوْرُ الْعَظِيمُ ﴿١٢﴾

13. And also (He will give you) another (blessing) which you love, — help from Allāh (against your enemies) and a near victory. And give glad tidings (O Muḥammad ﷺ) to the believers.
14. O you who believe! Be you helpers (in the Cause) of Allāh as said ‘Īsā (Jesus), son of Maryam (Mary), to the *Hawāriyyūn* (the disciples): “Who are my helpers (in the Cause) of Allāh?” The *Hawāriyyūn* (the disciples) said: “We are Allāh’s helpers” (i.e. we will strive in His Cause!). Then a group of the Children of Israel believed and a group disbelieved. So We gave power to those who believed against their enemies, and they became the victorious (the uppermost).

وَأُخْرَىٰ تَحِبُّونَهَا نَصْرٌ مِّنَ اللَّهِ وَفَتْحٌ قَرِيبٌ وَبَيِّنَاتٍ لِّلْمُؤْمِنِينَ ﴿١٣﴾

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا أَنْصَارَ اللَّهِ كَمَا قَالَ عِيسَى ابْنُ مَرْيَمَ لِّلْحَوَارِيِّينَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ فَآمَنَتْ طَائِفَةٌ مِّنْ بَنِي إِسْرَائِيلَ وَكَفَرَت طَّائِفَةٌ فَأَيَّدْنَا الَّذِينَ ءَامَنُوا عَلَىٰ عَدُوِّهِمْ فَأَصْبَحُوا ظَاهِرِينَ ﴿١٤﴾

(62)
Sūrat Al-Jumu‘ah
 (Friday)

سُورَةُ الْجُمُعَةِ

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

1. Whatsoever is in the heavens and whatsoever is on the earth glorifies Allāh, the King (of everything), the Holy, the All-Mighty, the All-Wise.
2. He it is Who sent, among the unlettered ones, a Messenger (Muḥammad ﷺ) from among themselves, reciting to them His Verses, purifying them (from disbelief and polytheism), and teaching them the Book (this Qur‘ān, Islāmic laws and Islāmic jurisprudence) and *Al-Hikmah (As-Sunnah)*: legal ways, orders, acts of worship of Prophet Muḥammad (ﷺ). And verily, they had been before in manifest error;
3. And [He has sent him (Prophet Muḥammad ﷺ) also to] others among them (Muslims) who have not yet joined them (but they will come). And He (Allāh) is the All-Mighty, the All-Wise.
4. That is the Grace of Allāh, which He bestows on whom He wills. And Allāh is the Owner of Mighty Grace.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يُسَبِّحُ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ
 الْمَلِكِ الْقُدُّوسِ الْعَزِيزِ الْحَكِيمِ ﴿١﴾

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ
 يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ
 الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ
 لَفِي ضَلَالٍ مُبِينٍ ﴿٢﴾

وَأَخْرَجَ مِنْهُمْ لِمَا يَلْحَقُوا بِهِمْ وَهُوَ
 الْعَزِيزُ الْحَكِيمُ ﴿٣﴾

ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ
 ذُو الْفَضْلِ الْعَظِيمِ ﴿٤﴾

5. The likeness of those who were entrusted with the (obligation of the) Taurāt (Torah) (i.e. to obey its commandments and to practise its laws), but who subsequently failed in those (obligations), is as the likeness of a donkey which carries huge burdens of books (but understands nothing from them). How bad is the example of the people who deny the *Āyāt* (proofs, evidences, verses, signs, revelations) of Allāh. And Allāh guides not the people who are *Zālimūn* (polytheists, wrong-doers, disbelievers).
6. Say (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ): “O you Jews! If you claim that you are friends of Allāh, to the exclusion of (all) other mankind, then long for death if you are truthful.”
7. But they will never long for it (death), because of what (deeds) their hands have sent before them! And Allāh knows well the *Zālimūn* (polytheists, wrong-doers, disbelievers).
8. Say (to them): “Verily, the death from which you flee will surely meet you, then you will be sent back to (Allāh), the All-Knower of the unseen and the seen, and He will tell you what you used to do.”
9. O you who believe (Muslims)! When the call is proclaimed for the *Ṣalāt* (prayer) on Friday (*Jumu‘ah* prayer), come to the remembrance of Allāh [*Jumu‘ah* religious talk (*Khuṭbah*) and *Ṣalāt* (prayer)] and leave off business (and every other thing). That is better for you if you did but know!

مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا بِئْسَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٥﴾

قُلْ يَا أَيُّهَا الَّذِينَ هَادُوا إِنْ زَعَمْتُمْ أَنْكُمْ أَوْلِيَاءُ لِلَّهِ مِنْ دُونِ النَّاسِ فَتَمَتَّوْا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ ﴿٦﴾

وَلَا يَتَمَنَّوْنَهُ أَبَدًا بِمَا قَدَّمْت أَيْدِيهِمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٧﴾

قُلْ إِنْ الْمَوْتَ الَّذِي تَفِرُّونَ مِنْهُ فَإِنَّهُ مُلَاقِيكُمْ ثُمَّ تُرَدُّونَ إِلَىٰ عِلْمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٨﴾

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَٰلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٩﴾

10. Then when the (*Jumu‘ah*) *Ṣalāt* (prayer) has ended, you may disperse through the land, and seek the Bounty of Allāh (by working, etc.), and remember Allāh much: that you may be successful.
11. And when they see some merchandise or some amusement [beating of *Ṭambūr* (drum) etc.] they disperse headlong to it, and leave you (Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) standing [while delivering *Jumu‘ah* religious talk (*Khuṭbah*)]. Say: “That which Allāh has is better than any amusement or merchandise! And Allāh is the Best of providers.”

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ
وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ
كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ ﴿١٠﴾

وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُوا إِلَيْهَا
وَتَرَكُوكَ قَائِمًا قُلْ مَا عِنْدَ اللَّهِ خَيْرٌ مِّنْ
اللَّهِ وَمِنَ التِّجَارَةِ وَاللَّهُ خَيْرُ الرَّازِقِينَ ﴿١١﴾

(63)

Sūrat Al-Munāfiqūn (The Hypocrites)⁽¹⁾

سُورَةُ الْمُنَافِقِينَ

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

1. When the hypocrites come to you (O Muḥammad ﷺ), they say: “We bear witness that you are indeed the Messenger of Allāh.” Allāh knows that you are indeed His Messenger, and Allāh bears witness that the hypocrites are indeed liars.
2. They have made their oaths a screen (for their hypocrisy). Thus they hinder (men) from the Path of Allāh. Verily, evil is what they used to do.
3. That is because they believed, and then disbelieved; therefore their hearts are sealed, so they understand not.
4. And when you look at them, their bodies please you; and when they speak, you listen to their words. They are as blocks of wood propped up. They think that every cry is against them. They are the enemies, so beware of them. May Allāh curse them! How are they denying (or deviating from) the Right Path?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ ﴿١﴾

أَتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنِ سَبِيلِ اللَّهِ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ﴿٢﴾

ذَلِكَ بِأَنَّهُمْ ءَامَنُوا ثُمَّ كَفَرُوا فَطُبِعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ ﴿٣﴾

* وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِنْ يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ كَأَنْهُمْ خُشْبٌ مُمْسَدَةٌ بِحَسَبِ كُلِّ صَبْحَةٍ عَلَيْهِمْ هُمْ الْعَدُوُّ فَاحْذَرهُمْ قَتَلَهُمُ اللَّهُ أَلَىٰ يُؤْفَكُونَ ﴿٤﴾

(1) (S.63) See “Hypocrisy” in Appendix 2 at the end of the Book.

5. And when it is said to them: “Come, so that the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) may ask forgiveness from Allāh for you,” they twist their heads, and you would see them turning away their faces in pride⁽¹⁾.
6. It is the same for them whether you (Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) ask forgiveness or ask not forgiveness for them, Allāh will never forgive them. Verily, Allāh guides not the people who are the *Fāsiqīn* (the rebellious, the disobedient to Allāh)⁽²⁾.
7. They are the ones who say: “Spend not on those who are with Allāh’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, until they desert him.” And to Allāh belong the treasures of the heavens and the earth, but the hypocrites comprehend not.
8. They (hypocrites) say: “If we return to Al-Madinah, indeed the more honourable (‘Abdūllah ibn Ubai ibn Salūl, the chief of hypocrites at Al-Madinah) will expel therefrom the meaner (i.e. Allāh’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).” But honour, power and glory belong to Allāh, and to His Messenger (Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), and to the believers, but the hypocrites know not.
9. O you who believe! Let not your properties or your children divert you from the remembrance of Allāh. And whosoever does that, then they are the losers.

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ لَوَّاْ رُءُوسَهُمْ وَرَأَيْتَهُمْ يَصُدُّونَ وَهُمْ مُسْتَكْبِرُونَ ﴿٥﴾

سَوَاءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ لَنْ يَغْفِرَ اللَّهُ لَهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٦﴾

هُمُ الَّذِينَ يَقُولُونَ لَا تُنْفِقُوا عَلَيَّ مِنْ عِنْدَ رَسُولِ اللَّهِ حَتَّىٰ يَنْفَضُوا وَيَلَّهَ خَزَائِنُ السَّمَوَاتِ وَالْأَرْضِ وَلَكِنَّ الْمُنَافِقِينَ لَا يَفْقَهُونَ ﴿٧﴾

يَقُولُونَ لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَكِنَّ الْمُنَافِقِينَ لَا يَعْلَمُونَ ﴿٨﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَئِكَ هُمُ الْخَاسِرُونَ ﴿٩﴾

(1) (V.63:5) See the footnote of (V.22:9).

(2) (V.63:6) See (V.4:138-145).

10. And spend (in charity) of that with which We have provided you before death comes to one of you, and he says: “My Lord! If only You would give me respite for a little while (i.e. return to the worldly life), then I should give *Ṣadaqah* (i.e. *Zakāt* of my wealth),⁽¹⁾ and be among the righteous [i.e. perform *Hajj* (pilgrimage to Makkah) and other good deeds].
11. And Allāh grants respite to none when his appointed time (death) comes. And Allāh is Well-Acquainted with what you do.

وَأَنْفِقُوا مِنْ مَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ أَحَدَكُمُ الْمَوْتُ فَيَقُولَ رَبِّ لَوْلَا أَخَّرْتَنِي إِلَىٰ أَجَلٍ قَرِيبٍ فَأَصَّدَّقَ وَأَكُن مِنَ الصَّالِحِينَ ﴿١٠﴾

وَلَنْ يُؤَخِّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجَلُهَا وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١١﴾

(1) (V.63:10):

- a) Narrated Abu Hurairah رضي الله عنه: The Prophet صلى الله عليه وسلم said, “Everyday two angels come down from heaven and one of them says, ‘O Allāh! Compensate every person who spends in Your Cause,’ and the other (angel) says, ‘O Allāh! Destroy every miser.’” (*Ṣaḥīḥ Al-Bukhārī*, Vol. 2, *Ḥadīth* No. 522).
- b) The performance of *Hajj* is an enjoined duty and its superiority, and the Statement of Allāh عز وجل: “*Hajj* (pilgrimage) to the House (*Ka’bah*), is a duty that mankind owes to Allāh, those who can afford the expenses (for one’s conveyance, provision and residence); and whoever disbelieves [i.e. denies *Hajj* (pilgrimage to Makkah), then he is a disbeliever of Allāh], then Allāh stands not in need of any of the ‘*Ālamīn* (mankind and jinn).” (V.3:97).
- c) Islām demolishes all the previous evil deeds and so do migration (for Allāh’s sake) and *Hajj* (pilgrimage to Makkah) [*Al-Lūlū’ wal-Marjān*, Vol. 1, Chapter 52, Page 205] (*Ṣaḥīḥ Muslim*, Vol. 1, Chapter 52, Page 78).
- d) See the footnote of (V.3:180).

(64)

Sūrat At-Taghābun (Mutual Loss and Gain)

سُورَةُ التَّغَابُنِ

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

1. Whatsoever is in the heavens and whatsoever is on the earth glorifies Allāh. His is the dominion, and to Him belong all the praises and thanks, and He is Able to do all things.
2. He it is Who created you, then some of you are disbelievers and some of you are believers. And Allāh is All-Seer of what you do.
3. He has created the heavens and the earth with truth, and He shaped you and made good your shapes. And to Him is the final Return.
4. He knows what is in the heavens and on earth, and He knows what you conceal and what you reveal. And Allāh is All-Knower of what is in the breasts (of men).
5. Has not the news reached you of those who disbelieved aforetime? And so they tasted the evil result of their disbelief, and theirs will be a painful torment.
6. That was because there came to them their Messengers with clear proofs (signs), but they said: "Shall mere men guide us?" So they disbelieved and turned away (from the truth).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يُسَبِّحُ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ
لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ
قَدِيرٌ ﴿١﴾

هُوَ الَّذِي خَلَقَكُمْ فَمِنْكُمْ كَافِرٌ وَمِنْكُمْ
مُؤْمِنٌ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢﴾

خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ وَصَوَّرَكُمْ
فَأَحْسَنَ صُورَكُمْ وَإِلَيْهِ الْمَصِيرُ ﴿٣﴾

يَعْلَمُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا
تُسْرُونَ وَمَا تُعْلِنُونَ وَاللَّهُ عَلِيمٌ بِذَاتِ
الصُّدُورِ ﴿٤﴾

أَلَمْ يَأْتِكُمْ نَبَأُ الَّذِينَ كَفَرُوا مِنْ قَبْلُ
فَدَاوُوا وَبَالَ أَمْرِهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٥﴾

ذَٰلِكَ بِأَنَّهُ كَانَتْ تَأْتِيهِمْ رُسُلُهُمْ
بِالْبَيِّنَاتِ فَقَالُوا أَبَشَرٌ يَهْدُونَنَا فَكَفَرُوا
وَتَوَلَّوْا وَاسْتَعْتَى اللَّهُ وَاللَّهُ عَنِّي حَمِيدٌ ﴿٦﴾

But Allāh was not in need (of them).
And Allāh is Rich (Free of all needs),
Worthy of all praise.

7. The disbelievers pretend that they will never be resurrected (for the Account). Say (O Muḥammad ﷺ): Yes! By my Lord, you will certainly be resurrected, then you will be informed of (and recompensed for) what you did; and that is easy for Allāh.
8. Therefore, believe in Allāh and His Messenger (Muḥammad ﷺ) and in the Light (this Qur'ān) which We have sent down. And Allāh is Well-Acquainted with what you do.
9. (And remember) the Day when He will gather you (all) on the Day of Gathering, — that will be the Day of mutual loss and gain (i.e. loss for the disbelievers as they will enter the Hell-fire and gain for the believers as they will enter Paradise). And whosoever believes in Allāh and performs righteous good deeds, He will expiate from him his sins, and will admit him to Gardens under which rivers flow (Paradise) to dwell therein forever; that will be the great success.
10. But those who disbelieved (in the Oneness of Allāh – Islāmic Monotheism) and denied Our *Āyāt* (proofs, evidences, verses, lessons, signs, revelations, etc.), they will be the dwellers of the Fire, to dwell therein forever. And worst indeed is that destination⁽¹⁾.

رَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُبْعَثُوا قُلْ
بَلَىٰ وَرَبِّي لَتُبْعَثُنَّ بِمَا عَمِلْتُمْ
وَذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٧﴾

فَقَامِنُوا بِاللَّهِ وَرَسُولِهِ وَالنُّورِ الَّذِي أَنْزَلْنَا
وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٨﴾

يَوْمَ يَجْمَعُكُم لِيَوْمِ الْجَمْعِ ذَٰلِكَ يَوْمُ
التَّعَابِنِ وَمَنْ يُؤْمِن بِاللَّهِ وَيَعْمَلْ صَالِحًا
يُكَفِّرْ عَنْهُ سَيِّئَاتِهِ وَيُدْخِلْهُ جَنَّاتٍ
تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا
أَبَدًا ذَٰلِكَ الْفَوْزُ الْعَظِيمُ ﴿٩﴾

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ
أَصْحَابُ النَّارِ خَالِدِينَ فِيهَا وَبِئْسَ
الْمَصِيرُ ﴿١٠﴾

(1) (V.64:10) See the footnote of (V.3:85).

11. No calamity befalls, but by the Leave [i.e. Decision and *Qadar* (Divine Preordainments)] of Allāh, and whosoever believes in Allāh, He guides his heart [to the true Faith with certainty, i.e. what has befallen him was already written for him by Allāh from the *Qadar* (Divine Preordainments)]. And Allāh is All-Knower of everything⁽¹⁾.
12. Obey Allāh, and obey the Messenger (Muḥammad ﷺ); but if you turn away, then the duty of Our Messenger is only to convey (the Message) clearly.
13. Allāh! *Lā ilāha illā Huwa* (none has the right to be worshipped but He). And in Allāh (Alone) therefore let the believers put their trust.
14. O you who believe! Verily, among your wives and your children there are enemies for you (who may stop you from the obedience of Allāh); therefore beware of them! But, if you pardon (them) and overlook, and forgive (their faults), then verily Allāh is Oft-Forgiving, Most Merciful.
15. Your wealth and your children are only a trial, whereas Allāh! With Him is a great reward (Paradise).
16. So keep your duty to Allāh and fear Him as much as you can; listen and obey, and spend in charity; that is better for yourselves. And whosoever is saved from his own covetousness, then they are the successful.

مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ
وَمَنْ يُؤْمِنْ بِاللَّهِ يَهْدِ قَلْبَهُ وَاللَّهُ بِكُلِّ
شَيْءٍ عَلِيمٌ ﴿١١﴾

وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِن تَوَلَّيْتُمْ
فَأِنَّمَا عَلَى رَسُولِنَا الْبَلَّغُ الْمُبِينُ ﴿١٢﴾

اللَّهُ لَا إِلَهَ إِلَّا هُوَ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ
الْمُؤْمِنُونَ ﴿١٣﴾

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا مِن أَزْوَاجِكُمْ
وَأَوْلَادِكُمْ وَعَدُوًّا لَّكُمْ فَأُحْذَرُوهُمْ وَإِن
تَعَفَّوْا وَتَصَفَّحُوا وَتَغَفَّرُوا فَإِنَّ اللَّهَ
عَفُورٌ رَّحِيمٌ ﴿١٤﴾

إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَاللَّهُ
عِنْدَهُ أَجْرٌ عَظِيمٌ ﴿١٥﴾

فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَأَسْمِعُوا وَأَطِيعُوا
وَأَنْفِقُوا خَيْرًا لِأَنْفُسِكُمْ وَمَنْ يُوقِ شُحَّ
نَفْسِهِ فَآوَلَيْكَ هُمُ الْمُفْلِحُونَ ﴿١٦﴾

(1) (V.64:11) See the footnote of (V.57:22).

17. If you lend Allāh a goodly loan (i.e. spend in Allāh's Cause), He will double it for you, and will forgive you. And Allāh is Most Ready to appreciate and to reward, Most Forbearing,
18. All-Knower of the unseen and seen, the All-Mighty, the All-Wise.

إِنَّ تَقْرِيضُوا اللَّهَ قَرْضًا حَسَنًا يُّضْعِفُهُ
لَكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ شَكُورٌ حَلِيمٌ ﴿١٧﴾

عَلِيمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزُ الْحَكِيمُ ﴿١٨﴾

(65)

Sūrat Aṭ-Ṭalāq
(The Divorce)

سُورَةُ الطَّلَاقِ

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

- O Prophet ﷺ! When you divorce women, divorce them at their 'Iddah (prescribed periods) and count (accurately) their 'Iddah (periods⁽¹⁾). And fear Allāh your Lord (O Muslims). And turn them not out of their (husband's) homes nor shall they (themselves) leave, except in case they are guilty of some open illegal sexual intercourse. And those are the set limits of Allāh. And whosoever transgresses the set limits of Allāh, then indeed he has wronged himself. You (the one who divorces one's wife) know not it may be that Allāh will afterward bring some new thing to pass (i.e. to return her back to you if that was the first or second divorce).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا النَّبِيُّ إِذَا طَلَقْتُمُ النِّسَاءَ
فَطَلَّقُوهُنَّ لِعَدَّتِهِنَّ وَأَحْصُوا الْعِدَّةَ
وَأْتَقُوا اللَّهَ رَبَّكُمْ لَا تُخْرِجُوهُنَّ مِنْ
بُيُوتِهِنَّ وَلَا يَخْرُجْنَ إِلَّا أَنْ يَأْتِيَنَّ
بِفَحِشَةٍ مُبَيَّنَةٍ وَبِئْسَ مَا كَانَتْ
تُفْعَلُ فِيكُمْ قَدْ جَاءَ اللَّهُ بِحُكْمٍ
وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ
وَلَا تَدْرِي لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذَلِكَ
أَمْرًا ﴿١﴾

- (V.65:1) Narrated 'Abdullāh ibn 'Umar رضي الله عنهما that he had divorced his wife while she was menstruating during the lifetime of Allāh's Messenger صلى الله عليه وسلم. 'Umar ibn Al-Khattāb رضي الله عنه asked Allāh's Messenger صلى الله عليه وسلم about that. Allāh's Messenger صلى الله عليه وسلم said, "Order him (your son) to take her back and keep her till she is clean from her menses and then to wait till she gets her next period and becomes clean again, whereupon, if he wishes to keep her, he can do so, and if he wishes to divorce her he can divorce her before having sexual intercourse with her; and that is the 'Iddah (prescribed period) which Allāh has fixed for the women meant to be divorced." (*Ṣaḥīḥ Al-Bukhārī*, Vol.7, *Ḥadīth* No.178).

2. Then, when they are about to attain their term appointed, either take them back in a good manner or part with them in a good manner. And take as witness two just persons from among you (Muslims). And establish the testimony for Allāh. That will be an admonition given to him who believes in Allāh and the Last Day. And whosoever fears Allāh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).
3. And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allāh, then He will suffice him. Verily, Allāh will accomplish His purpose. Indeed Allāh has set a measure for all things.
4. And those of your women as have passed the age of monthly courses, for them the 'Iddah (prescribed period), if you have doubt (about their periods), is three months; and for those who have no courses [(i.e. they are still immature) their 'Iddah (prescribed period) is three months likewise, except in case of death]⁽¹⁾. And for those who are pregnant (whether they are divorced or their husbands are dead), their 'Iddah (prescribed period) is until they lay down their burden; and whosoever fears Allāh and keeps his duty to Him, He will make his matter easy for him.

فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ
 أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ وَأَشْهِدُوا ذَوَى
 عَدْلٍ مِنْكُمْ وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ ذَلِكَ
 يُوعِظُ بِهِ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ
 الْآخِرِ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ﴿٢﴾

وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَنْ يَتَوَكَّلْ
 عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَلِغٌ أَمْرِهِ
 قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا ﴿٣﴾

وَالَّذِي بَيْنَ مِنَ الْمَحِيضِ مِنْ نِسَائِكُمْ
 إِنْ أَرْتَبْتُمْ فَعِدَّتُهُنَّ ثَلَاثَةُ أَشْهُرٍ وَالَّذِي لَمْ
 يَحِضْنَ وَأُولَئِكَ الْأَحْمَالُ أَجَلُهُنَّ أَنْ يَضَعْنَ
 حَمْلَهُنَّ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مِنْ أَمْرِهِ
 يُسْرًا ﴿٤﴾

(1) (V.65:4) See (V.2:234).

5. That is the Command of Allāh, which He has sent down to you; and whosoever fears Allāh and keeps his duty to Him, He will expiate from him his sins, and will enlarge his reward.
6. Lodge them (the divorced women) where you dwell, according to your means, and do not harm them so as to straiten them (that they be obliged to leave your house). And if they are pregnant, then spend on them till they lay down their burden. Then if they give suck to the children for you, give them their due payment, and let each of you accept the advice of the other in a just way. But if you make difficulties for one another, then some other woman may give suck for him (the father of the child).
7. Let the rich man spend according to his means; and the man whose resources are restricted, let him spend according to what Allāh has given him. Allāh puts no burden on any person beyond what He has given him. Allāh will grant after hardship, ease.
8. And many a town (population) revolted against the Command of its Lord and His Messengers; and We called it to a severe account (i.e. torment in this worldly life), and We shall punish it with a horrible torment (in Hell in the Hereafter).

ذَٰلِكَ أَمْرُ اللَّهِ أَنْزَلَهُ إِلَيْكُمْ وَمَنْ يَتَّقِ
اللَّهَ يُكَفِّرْ عَنْهُ سَيِّئَاتِهِ وَيُعْظِمْ لَهُ
أَجْرًا ﴿٥﴾

أَسْكِنُوهُنَّ مِنْ حَيْثُ سَكَنْتُمْ مِنْ وُجْدِكُمْ
وَلَا تَضَارُّوهُنَّ لِيُضَيِّقُوا عَلَيْهِنَّ وَإِنْ كُنَّ
أُولَاتٍ حَمِلٍ فَأَنْفِقُوا عَلَيْهِنَّ حَتَّى يَضَعْنَ
حَمْلَهُنَّ فَإِنْ أَرْضَعْنَ لَكُمْ فَآتُوهُنَّ
أُجُورَهُنَّ وَأَنْتُمْ رَايِبِينَكُمْ بِمَعْرُوفٍ وَإِنْ
تَعَاسَرْتُمْ فَسْتَزْضِعْ لَهُنَّ أُخْرَى ﴿٦﴾

لِيُنْفِقَ ذُو سَعَةٍ مِّن سَعَتِهِ وَمَنْ قُدِرَ
عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا آتَاهُ اللَّهُ
لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا مَا آتَاهَا
سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا ﴿٧﴾

وَكَأَيِّن مِّن قَرْيَةٍ عَتَتْ عَنْ أَمْرِ رَبِّهَا
وَأُرْسِلَتْهَا فحَاسِبْنَهَا حَسَابًا شَدِيدًا
وَعَدَّ بَنَّا عَذَابًا نُكْرًا ﴿٨﴾

9. So it tasted the evil result of its affair (disbelief), and the consequence of its affair (disbelief) was loss (destruction in this life and an eternal punishment in the Hereafter).
10. Allāh has prepared for them a severe torment. So fear Allāh and keep your duty to Him, O men of understanding who have believed! Allāh has indeed sent down to you a Reminder (this Qur'ān).
11. (And has also sent to you) a Messenger (Muḥammad ﷺ), who recites to you the Verses of Allāh (the Qur'ān) containing clear explanations, that He may take out those who believe and do righteous good deeds, from the darkness (of polytheism and disbelief) to the light (of Islamic Monotheism). And whosoever believes in Allāh and performs righteous good deeds, He will admit him into Gardens under which rivers flow (Paradise) to dwell therein forever. Allāh has indeed granted for him an excellent provision.
12. It is Allāh Who has created seven heavens and of the earth the like thereof (i.e. seven). His Command descends between them (heavens and earth), that you may know that Allāh has power over all things, and that Allāh surrounds all things in (His) Knowledge.

فَذَاقَتْ وَبَالَ أَمْرِهَا وَكَانَ عَاقِبَةُ أَمْرِهَا
خُسْرًا ﴿٩﴾

أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا فَاتَّقُوا اللَّهَ
يَا أُولِي الْأَلْبَابِ الَّذِينَ ءَامَنُوا قَدْ أَنْزَلَ
اللَّهُ إِلَيْكُمْ ذِكْرًا ﴿١٠﴾

رَسُولًا يَتْلُو عَلَيْكُمْ آيَاتِ اللَّهِ
مُبَيِّنَاتٍ لِيُخْرِجَ الَّذِينَ ءَامَنُوا وَعَمِلُوا
الصَّالِحَاتِ مِنَ الظُّلُمَاتِ إِلَى النُّورِ
وَمَنْ يُؤْمِنْ بِاللَّهِ وَيَعْمَلْ صَالِحًا يُدْخِلْهُ
جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ
فِيهَا أَبَدًا قَدْ أَحْسَنَ اللَّهُ لَهُ رِزْقًا ﴿١١﴾

اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ
الْأَرْضِ مِثْلَهُنَّ يَنْزِلُ الْأَمْرُ بَيْنَهُنَّ
لِيَتَعْلَمُوا أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ
اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا ﴿١٢﴾

(66)

Sūrat At-Taḥrīm
(The Prohibition)

سُورَةُ التَّحْرِيمِ

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

- O Prophet! Why do you forbid (for yourself) that which Allāh has allowed to you, seeking to please your wives? And Allāh is Oft-Forgiving, Most Merciful.
- Allāh has already ordained for you (O men) the absolution from your oaths. And Allāh is your *Maulā* (Lord, or Master, or Protector) and He is the All-Knower, the All-Wise.
- And (remember) when the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ disclosed a matter in confidence to one of his wives (Hafsah), then she told it (to another i.e. ‘Aishah). And Allāh made it known to him; he informed part thereof and left a part. Then when he told her (Hafsah) thereof, she said: “Who told you this?” He said: “The All-Knower, the Well-Acquainted (Allāh) has told me.”
- If you two (wives of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ‘Aishah and Hafsah رَضِيَ اللَّهُ عَنْهُمَا) turn in repentance to Allāh, (it will be better for you), your hearts are indeed so inclined (to oppose what the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ likes); but if you help one another against him

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ
تَبْتَغِي مَرْضَاتَ أَزْوَاجِكَ وَاللَّهُ غَفُورٌ
رَحِيمٌ ﴿١﴾

قَدْ فَرَضَ اللَّهُ لَكُمْ تَحِلَّةَ أَيْمَانِكُمْ
وَاللَّهُ مَوْلَانِكُمْ وَهُوَ الْعَلِيمُ الْحَكِيمُ ﴿٢﴾

وَإِذْ أَسْرَأَ النَّبِيُّ إِلَى بَعْضِ أَزْوَاجِهِ حَدِيثًا
فَلَمَّا نَبَأَتْ بِهِ وَأَظْهَرَهُ اللَّهُ عَلَيْهِ عَرَفَ
بَعْضَهُ وَأَعْرَضَ عَنْ بَعْضٍ فَلَمَّا نَبَأَهَا
بِهِ قَالَتْ مَنْ أَنْبَأَكَ هَذَا قَالَ نَبَأَنِي
الْعَلِيمُ الْخَبِيرُ ﴿٣﴾

إِنْ تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا
وَإِنْ تَظَاهَرَا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ
وَجِبْرِيلُ وَصَلِحُ الْمُؤْمِنِينَ وَالْمَلَائِكَةِ
بَعْدَ ذَلِكَ ظَهِيرٌ ﴿٤﴾

(Muḥammad ﷺ), then verily, Allāh is his *Maulā* (Lord, or Master, or Protector), and Jibrā'īl (Gabriel), and the righteous among the believers; and furthermore, the angels are his helpers.

5. It may be, if he divorced you (all), that his Lord would give him instead of you, wives better than you — Muslims (who submit to Allāh), believers, obedient (to Allāh), turning to Allāh in repentance, worshipping Allāh sincerely, given to fasting (or emigrants for Allāh's sake), previously married and virgins.
6. O you who believe! Ward off yourselves and your families against a Fire (Hell) whose fuel is men and stones, over which are (appointed) angels stern (and) severe, who disobey not, (from executing) the Commands they receive from Allāh, but do that which they are commanded.
7. (It will be said in the Hereafter) O you who disbelieve (in the Oneness of Allāh — Islām Monotheism)! Make no excuses this Day! You are being requited only for what you used to do⁽¹⁾.
8. O you who believe! Turn to Allāh with sincere repentance! It may be that your Lord will expiate from you your sins, and admit you into Gardens under which rivers flow (Paradise) — the Day that Allāh will not disgrace the Prophet (Muḥammad ﷺ) and those who believe with him. Their Light will run

عَسَىٰ رَبُّهُٖٓ إِن طَلَّقَكُنَّ أَن يُبَدِّلَهُٓ
أَزْوَاجًا خَيْرًا مِّنْكَنَّ مُسْلِمَاتٍ مُّؤْمِنَاتٍ
فَقِنَاتٍ تَطِيعَتِ عِبَادَتِ سَيِّحَاتٍ
ثَيِّبَاتٍ وَأَبْكَارًا ﴿٦﴾

يَأْتِيهَا الَّذِينَ ءَامَنُوا قُوًا أَنفُسَكُمُ
وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ
عَلَيْهَا مَلَائِكَةٌ غِلَظٌ شِدَادٌ لَا يَعْصُونَ
اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٦﴾

يَأْتِيهَا الَّذِينَ كَفَرُوا لَا تَعْتَدِرُوا الْيَوْمَ
إِنَّمَا تُجْزَوْنَ مَا كُنْتُمْ تَعْمَلُونَ ﴿٧﴾

يَأْتِيهَا الَّذِينَ ءَامَنُوا تُؤْبَأُ إِلَى اللَّهِ
تُؤْتَبَةُ نُصُوحًا عَسَىٰ رَبُّكُمْ أَن يُكَفِّرَ
عَنكُمْ سَيِّئَاتِكُمْ وَيُدْخِلَكُمُ جَنَّاتٍ
تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ يَوْمَ لَا يُجْزَى
اللَّهُ النَّبِيَّ وَالَّذِينَ ءَامَنُوا مَعَهُ نُورُهُمْ
يَسْعَىٰ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ يَقُولُونَ

(1) (V.66:7) See the footnote of (V.3:85).

forward before them and (with their Records — Books of deeds) in their right hands. They will say: “Our Lord! Keep perfect our Light for us [and do not put it off till we cross over the *Ṣirāt* (a slippery bridge over the Hell) safely] and grant us forgiveness. Verily, You are Able to do all things”⁽¹⁾.

9. O Prophet (Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)! Strive hard against the disbelievers and the hypocrites, and be severe against them; their abode will be Hell, and worst indeed is that destination⁽²⁾.
10. Allāh sets forth an example for those who disbelieve: the wife of Nūḥ (Noah) and the wife of Lūṭ (Lot). They were under two of our righteous slaves, but they both betrayed them (their husbands by rejecting their doctrine). So they [Nūḥ (Noah) and Lūṭ (Lot) عَلَيْهِمَا السَّلَامُ] availed them (their respective wives) not against Allāh and it was said: “Enter the Fire along with those who enter!”
11. And Allāh has set forth an example for those who believe: the wife of Fir‘aun (Pharaoh), when she said: “My Lord! Build for me a home with You in Paradise, and save me from Fir‘aun (Pharaoh) and his work, and save me from the people who are *Zālimūn* (polytheists, wrong-doers and disbelievers in Allāh).

رَبَّنَا أَنْتِمْ لَنَا نُورٌ وَأَغْفِرْ لَنَا إِنَّكَ عَلَيَّ
كُلِّ شَيْءٍ قَدِيرٌ ﴿٨﴾

يَأْتِيهَا النَّارُ جَهْدِ الْكُفَّارِ وَالْمُنَافِقِينَ
وَأَغْلُظْ عَلَيْهِمْ وَمَأْوَهُمْ جَهَنَّمُ وَيَسَّ
الْمَصِيرُ ﴿٩﴾

ضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ كَفَرُوا امْرَأَتَ
نُوحَ وَامْرَأَتَ لُوطَ كَانَتَا تَحْتَ عَبْدَيْنِ
مِنْ عِبَادِنَا صَالِحِينَ فَخَانَتَاهُمَا فَلَمْ
يُغْنِيَا عَنْهُمَا مِنَ اللَّهِ شَيْئًا وَقِيلَ ادْخُلَا
النَّارَ مَعَ الدَّٰخِلِينَ ﴿١٠﴾

وَضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ ءَامَنُوا امْرَأَتَ
فِرْعَوْنَ إِذْ قَالَتْ رَبِّ ابْنِ لِي عِنْدَكَ بَيْتًا
فِي الْجَنَّةِ وَخِجْنِي مِنَ فِرْعَوْنَ وَعَمَلِهِ
وَخِجْنِي مِنَ الْقَوْمِ الظَّالِمِينَ ﴿١١﴾

(1) (V.66:8):

- a) See the footnote of (V.4:106).
b) See the footnote of (V.5:74).
c) See the footnote of (V.68:42).

(2) (V.66:9) See the footnote of (V.8:39).

12. And Maryam (Mary), the daughter of ‘Imrān who guarded her chastity. And We breathed into (the sleeve of her shirt or her garment) through Our *Rūḥ* [i.e. Jibrā’īl (Gabriel)⁽¹⁾], and she testified to the truth of the Words of her Lord [i.e. believed in the Words of Allāh: “Be!”— and he was; that is ‘Īsā (Jesus), son of Maryam (Mary) as a Messenger of Allāh], and (also believed in) His Scriptures, and she was of the *Qānitūn* (i.e. obedient to Allāh)⁽²⁾.

وَمَرْيَمَ أَبْنَتَ عِمْرَانَ الَّتِي أَحْصَنَتْ
فَرْجَهَا فَنَفَخْنَا فِيهِ مِنْ رُوحِنَا وَصَدَّقَتْ
بِكَلِمَاتِ رَبِّهَا وَكُنْتِ مِنَ
الْقَانِتِينَ ﴿١٢﴾

- (1) (V.66:12) “And (remember) she who guarded her chastity [Virgin Maryam (Mary)], We breathed into (the sleeves of) her (shirt or garment) [through Our *Rūḥ* (Jibrā’īl - Gabriel)]*, and We made her and her son (Jesus) a sign for *Al-‘Ālamīn* (mankind and jinn).” [The Qur’ān, (V.21:91)].

* It is said that Jibrā’īl (Gabriel) had merely breathed in the sleeve of Maryam’s (Mary) shirt, and thus she conceived.

- (2) (V.66:12) The Statement of Allāh عز وجل:
- ‘And Allāh has set forth an example for those who believe: the wife of Pharaoh ... (up to) ... and she was of the obedient to Allāh.’ (V.66:11 and 12).

Narrated Abū Mūsā رضي الله عنه: Allāh’s Messenger صلى الله عليه وسلم said, “Many amongst men reached (the level of) perfection but none amongst the women reached this level except Āsiyah, Pharaoh’s wife, and Maryam (Mary), the daughter of ‘Imrān. And no doubt, the superiority of ‘Āishah to other women is like the superiority of *Tharid* (i.e. a meat and bread dish) to other meals.” (*Ṣaḥīḥ Al-Bukhārī*, Vol. 4, *Ḥadīth* No. 623).

(67)

Sūrat Al-Mulk
(Dominion)

سُورَةُ الْمَلِكِ

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

1. Blessed is He (Allāh) in Whose Hand is the dominion; and He is Able to do all things.
2. Who has created death and life that He may test you which of you is best in deed⁽¹⁾. And He is the All-Mighty, the Oft-Forgiving;
3. Who has created the seven heavens one above another; you can see no fault in the creation of the Most Gracious. Then look again: “Can you see any rifts?”
4. Then look again and yet again: your sight will return to you in a state of humiliation and worn out.
5. And indeed We have adorned the nearest heaven with lamps⁽²⁾, and We have made such lamps (as) missiles to drive away the *Shayāṭīn* (devils), and have prepared for them the torment of the blazing Fire.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١﴾

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الْعَفُورُ ﴿٢﴾

الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا مَا تَرَى فِي خَلْقِ الرَّحْمَنِ مِنْ تَفْوُتٍ فَأَرْجِعِ الْبَصَرَ هَلْ تَرَى مِنْ فُطُورٍ ﴿٣﴾

ثُمَّ أَرْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبْ إِلَيْكَ الْبَصَرُ حَاسِئًا وَهُوَ حَسِيرٌ ﴿٤﴾

وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحٍ وَجَعَلْنَاهَا رُجُومًا لِلشَّيَاطِينِ وَأَعْتَدْنَا لَهُمْ عَذَابَ السَّعِيرِ ﴿٥﴾

(1) (V.67:2) i.e. who amongst you do the good deeds in the most perfect manner, that means to do them (deeds) totally for Allāh's sake and in accordance with the legal ways of Prophet Muḥammad ﷺ.

(2) (V.67:5) See the footnote of (V.6:97) and (V.85:1).

6. And for those who disbelieve in their Lord (Allāh) is the torment of Hell, and worst indeed is that destination.
7. When they are cast therein, they will hear the (terrible) drawing in of its breath as it blazes forth.
8. It almost bursts up with fury. Every time a group is cast therein, its keepers will ask: “Did no warner come to you?”
9. They will say: “Yes, indeed a warner did come to us, but we denied him and said: ‘Allāh never sent down anything (of revelation); you are only in great error.’”
10. And they will say: “Had we but listened or used our intelligence, we would not have been among the dwellers of the blazing Fire!”
11. Then they will confess their sin. So, away with the dwellers of the blazing Fire!
12. Verily, those who fear their Lord unseen (i.e. they do not see Him, nor His punishment in the Hereafter), theirs will be forgiveness and a great reward (i.e. Paradise).
13. And (whether) you keep your talk secret or disclose it, verily, He is All-Knower of what is in the breasts (of men).
14. Should not He Who has created know? And He is the Most Kind and Courteous (to His slaves), the Well-Acquainted (with everything).

وَالَّذِينَ كَفَرُوا بِرَبِّهِمْ عَذَابُ جَهَنَّمَ
وَبِئْسَ الْمَصِيرُ ﴿٦﴾

إِذَا أُلْقُوا فِيهَا سَمِعُوا لَهَا شَهيقًا وَهِيَ
تَفُورُ ﴿٧﴾

تَكَادُ تَمَيَّزُ مِنَ الْغَيْظِ كُلَّمَا أُلْقِيَ فِيهَا
فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ ﴿٨﴾

قَالُوا بَلَىٰ قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا
مَا نَزَّلَ اللَّهُ مِن شَيْءٍ إِنْ أَنْتُمْ إِلَّا فِي
ضَلَالٍ كَبِيرٍ ﴿٩﴾

وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي
أَصْحَابِ السَّعِيرِ ﴿١٠﴾

فَاعْتَرَفُوا بِذَنبِهِمْ فَسُحِقًا لِأَصْحَابِ
السَّعِيرِ ﴿١١﴾

إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ لَهُمْ
مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ﴿١٢﴾

وَأَسْرُوا قَوْلَكُمْ أَوِ اجْهَرُوا بِهِ إِنَّهُ
عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١٣﴾

أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ
الْخَبِيرُ ﴿١٤﴾

15. He it is Who has made the earth subservient to you (i.e. easy for you to walk, to live and to do agriculture on it); so walk in the paths thereof and eat of His provision. And to Him will be the Resurrection.
16. Do you feel secure that He, Who is over the heaven (Allāh), will not cause the earth to sink with you, and then it should quake?
17. Or do you feel secure that He, Who is over the heaven (Allāh), will not send against you a violent whirlwind? Then you shall know how (terrible) has been My Warning.
18. And indeed those before them denied (the Messengers of Allāh), then how terrible was My denial (punishment)?
19. Do they not see the birds above them, spreading out their wings and folding them in? None upholds them except the Most Gracious (Allāh). Verily, He is All-Seer of everything.
20. Who is he, besides the Most Gracious, that can be an army to you to help you? The disbelievers are in nothing but delusion.
21. Who is he, that can provide for you, if He should withhold His provision? Nay, but they continue to be in pride, and (they) flee (from the truth).
22. Is he who walks prone (without seeing) on his face, more rightly guided, or he who (sees and) walks upright on a Straight Way (i.e. Islāmic Monotheism)?

هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذَلُولًا
فَأَمْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِن رِّزْقِهِ
وَإِلَيْهِ النُّشُورُ ﴿١٥﴾

أَمْ أَمِنْتُمْ مَّن فِي السَّمَاءِ أَنْ يُخْسِفَ بِكُمُ
الْأَرْضَ فَإِذَا هِيَ تَمُورُ ﴿١٦﴾

أَمْ أَمِنْتُمْ مَّن فِي السَّمَاءِ أَنْ يُرْسِلَ عَلَيْكُمْ
حَاصِبًا فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ ﴿١٧﴾

وَلَقَدْ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ فَكَيْفَ
كَانَ نَكِيرِ ﴿١٨﴾

أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ صَافِتٍ
وَيَقْبِضْنَ مَا يُمَسِّكُهُنَّ إِلَّا الرَّحْمَنُ إِنَّهُ
بِكُلِّ شَيْءٍ بَصِيرٌ ﴿١٩﴾

أَمْ نَ هَذَا الَّذِي هُوَ جُنْدٌ لَّكُمْ يَنْصُرُكُمْ
مِّن دُونِ الرَّحْمَنِ إِنِ الْكَافِرُونَ إِلَّا فِي
غُرُورٍ ﴿٢٠﴾

أَمْ نَ هَذَا الَّذِي يَرِزُقُكُمْ إِنْ أَمْسَكَ
رِزْقَهُ بَلْ لَجُّوا فِي عُتُوٍّ وَنُفُورٍ ﴿٢١﴾

أَفَمَن يَمْشِي مُكِبًّا عَلَى وَجْهِهِ أَهْدَىٰ أَمَّن
يَمْشِي سَوِيًّا عَلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ﴿٢٢﴾

23. Say: “It is He Who has created you, and endowed you with hearing (ears) and seeing (eyes), and hearts. Little thanks you give.”
24. Say: “It is He Who has created you on the earth, and to Him shall you be gathered (in the Hereafter).”
25. They say: “When will this promise (i.e. the Day of Resurrection) come to pass if you are telling the truth?”
26. Say (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ): “The knowledge (of its exact time) is with Allāh only, and I am only a plain warner.”
27. But when they will see it (the torment on the Day of Resurrection) approaching, the faces of those who disbelieve will change and turn black with sadness and in grief and it will be said (to them): “This is (the promise) which you were calling for!”
28. Say (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ): “Tell me! If Allāh destroys me, and those with me, or He bestows His Mercy on us — who can save the disbelievers from a painful torment?”
29. Say: “He is the Most Gracious (Allāh), in Him we believe, and in Him we put our trust. So you will come to know who is it that is in manifest error.”
30. Say (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ): “Tell me! If (all) your water were to sink away, who then can supply you with flowing (spring) water?”

قُلْ هُوَ الَّذِي أَنْشَأَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ
وَالْأَبْصَارَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ ﴿٢٣﴾

قُلْ هُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ
تُحْشَرُونَ ﴿٢٤﴾

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِن كُنتُمْ
صَادِقِينَ ﴿٢٥﴾

قُلْ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ
مُّبِينٌ ﴿٢٦﴾

فَلَمَّا رَأَوْهُ زُلْفَةً سَيِّئَتْ وُجُوهُ الَّذِينَ
كَفَرُوا وَقِيلَ هَذَا الَّذِي كُنتُمْ بِهِ
تَدْعُونَ ﴿٢٧﴾

قُلْ أَرَأَيْتُمْ إِنْ أَهْلَكَنِيَ اللَّهُ وَمَن مَّعِيَ أَوْ
رَحِمَنَا فَمَن يُجِيرُ الْكَافِرِينَ مِنْ عَذَابِ
الْأَلِيمِ ﴿٢٨﴾

قُلْ هُوَ الرَّحْمَنُ عَامِنًا بِهِ وَعَلَيْهِ تَوَكَّلْنَا
فَسَتَعْلَمُونَ مَنْ هُوَ فِي ضَلَالٍ مُّبِينٍ ﴿٢٩﴾

قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا
فَمَن يَأْتِيكُم بِمَاءٍ مَّعِينٍ ﴿٣٠﴾

(68)

Sūrat Al-Qalam or Nūn
(The Pen)

سُورَةُ الْقَلَمِ

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

1. *Nūn*. [These letters (*Nūn*, etc.) are one of the miracles of the Qur’ān, and none but Allāh (Alone) knows their meanings].

By the pen and by what they (the angels) write (in the Records of men).

2. You (O Muḥammad ﷺ), by the Grace of your Lord, are not mad.
3. And Verily, for you (O Muḥammad ﷺ) will be an endless reward.
4. And Verily, you (O Muḥammad ﷺ) are on an exalted (standard of) character.
5. You will see, and they will see,
6. Which of you is afflicted with madness.
7. Verily, your Lord is the Best Knower of him who has gone astray from His Path, and He is the Best Knower of those who are guided.
8. So (O Muḥammad ﷺ) obey you not the deniers [(of Islāmic Monotheism — those who deny the Verses of Allāh), the Oneness of Allāh, and the Messengership of Muḥammad ﷺ] ⁽¹⁾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

ن وَالْقَلَمِ وَمَا يَسْطُرُونَ ﴿١﴾

مَا أَنْتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُونٍ ﴿٢﴾

وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ ﴿٣﴾

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ﴿٤﴾

فَسَتُبْصِرُ وَيُبْصِرُونَ ﴿٥﴾

بِأَيِّكُمْ الْمَقْتُولُ ﴿٦﴾

إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ

وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿٧﴾

فَلَا تُطِعِ الْمُكَذِّبِينَ ﴿٨﴾

(1) (V.68:8) See the footnote of (V.3:85).

9. They wish that you should compromise (in religion out of courtesy) with them: so they (too) would compromise with you.
10. And (O Muḥammad ﷺ) obey you not everyone who swears much and is a liar?⁽¹⁾
11. A slanderer, going about with calumnies,
12. Hinderer of the good, transgressor, sinful,
13. Cruel, and moreover base-born (of illegitimate birth).
14. (He was so) because he had wealth and children.
15. When Our Verses (of the Qur'ān) are recited to him, he says: "Tales of the men of old!"
16. We shall brand him on the snout (nose)!
17. Verily, We have tried them as We tried the people of the garden, when they swore to pluck the fruits of the (garden) in the morning,
18. Without saying: *Inshā' Allāh* (If Allāh wills).
19. Then there passed by on it (the garden) a visitation (fire) from your Lord (at night and burnt it) while they were asleep.
20. So, the (garden) became black by the morning, like a pitch dark night (in complete ruins).

وَدُّوا لَوْ تُدْهِنُ فَيُدْهِنُونَ ﴿٩﴾

وَلَا تُطِيعُ كُلَّ حَلْفٍ مَّهِينٍ ﴿١٠﴾

هَمَّازٍ مَّشَّاءٍ بِنَمِيمٍ ﴿١١﴾

مَنَّاعٍ لِّلْخَيْرِ مُعْتَدٍ أَثِيمٍ ﴿١٢﴾

عُتْبِلٍ بَعْدَ ذَٰلِكَ زَنِيمٍ ﴿١٣﴾

أَنَّ كَانَ ذَا مَالٍ وَبَنِينَ ﴿١٤﴾

إِذَا تَتْلَىٰ عَلَيْهِ ءَايَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ ﴿١٥﴾

سَنَسِيحُهُ عَلَى الْخُرْطُومِ ﴿١٦﴾

إِنَّا بَلَوْنَهُمْ كَمَا بَلَوْنَا أَصْحَابَ الْجَنَّةِ إِذْ أَقْسَمُوا لَيَصْرِمُنَّهَا مُصْبِحِينَ ﴿١٧﴾

وَلَا يَسْتَنْتُونَ ﴿١٨﴾

فَطَافَ عَلَيْهَا طَآئِفٌ مِّن رَّبِّكَ وَهُمْ نَائِمُونَ ﴿١٩﴾

فَأَصْبَحَتْ كَالصَّرِيمِ ﴿٢٠﴾

(1) Tafsīr Aṭ-Ṭabarī.

21. Then they called out, one to another as soon as the morning broke.
22. Saying: “Go to your tilth in the morning, if you would pluck the fruits.”
23. So, they departed, conversing in secret low tones (saying):
24. “No *Miskīn* (needy man) shall enter upon you into it today.”
25. And they went in the morning with strong intention, thinking that they have power (to prevent the poor taking anything of the fruits therefrom).
26. But when they saw the (garden), they said: “Verily, we have gone astray.”
27. (Then they said): “Nay! Indeed we are deprived of (the fruits)!”
28. The best among them said: “Did I not tell you: why say you not: *Inshā’ Allāh* (If Allāh wills)?”
29. They said: “Glory to Our Lord! Verily, we have been *Zālimūn* (wrong-doers).
30. Then they turned one against another, blaming.
31. They said: “Woe to us! Verily, we were *Ṭāghūn* (transgressors and disobedient)
32. We hope that our Lord will give us in exchange a better (garden) than this. Truly, we turn to our Lord (wishing for good that He may forgive our sins and reward us in the Hereafter).

فَتَنَادَوْا مُصْبِحِينَ ﴿٢١﴾

أَنِ اعْدُوا عَلَيَّ حَرْثَكُمْ إِنْ كُنْتُمْ

صَادِقِينَ ﴿٢٢﴾

فَأَنْظَلُوا وَهُمْ يَتَخَفَتُونَ ﴿٢٣﴾

أَنْ لَا يَدْخُلَنَّهَا الْيَوْمَ عَلَيْكُمْ مَسْكِينٌ ﴿٢٤﴾

وَعَدُوا عَلَى حَرْدٍ قَدِيرِينَ ﴿٢٥﴾

فَلَمَّا رَأَوْهَا قَالُوا إِنَّا لَضَالُونَ ﴿٢٦﴾

بَلْ لَحْنٌ مَحْرُومُونَ ﴿٢٧﴾

قَالَ أَوْسَطُهُمْ أَلَمْ أَقُلْ لَكُمْ لَوْلَا

تُسَبِّحُونَ ﴿٢٨﴾

قَالُوا سُبْحَانَ رَبَّنَا إِنَّا كُنَّا ظَالِمِينَ ﴿٢٩﴾

فَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَلَاوَمُونَ ﴿٣٠﴾

قَالُوا يَا وَيْلَنَا إِنَّا كُنَّا طَالِغِينَ ﴿٣١﴾

عَسَى رَبَّنَا أَنْ يُبَدِّلَنَا خَيْرًا مِنْهَا إِنَّا إِلَى

رَبِّنَا رَاغِبُونَ ﴿٣٢﴾

33. Such is the punishment (in this life), but truly the punishment of the Hereafter is greater, if they but knew.
34. Verily, for the *Muttaqūn* (the pious)⁽¹⁾ are Gardens of delight (Paradise) with their Lord.
35. Shall We then treat the Muslims (believers of Islamic Monotheism, doers of righteous deeds) like the *Mujrimūn* (criminals, polytheists and disbelievers, etc.)?
36. What is the matter with you? How judge you?
37. Or have you a Book wherein you learn,
38. That you shall therein have all that you choose?
39. Or have you oaths from Us, reaching to the Day of Resurrection, that yours will be what you judge?
40. Ask them, which of them will stand surety for that!
41. Or have they “partners”? Then let them bring their “partners”, if they are truthful!
42. (Remember) the Day when the Shin⁽²⁾ shall be laid bare (i.e. the Day

كَذَلِكَ الْعَذَابُ وَالْعَذَابُ الْأَخِيرَةُ أَكْبَرُ
لَوْ كَانُوا يَعْلَمُونَ ﴿٣٣﴾

إِنَّ لِلْمُتَّقِينَ عِنْدَ رَبِّهِمْ جَنَّاتٍ النَّعِيمِ ﴿٣٤﴾

أَفَتَجْعَلُ الْمُسْلِمِينَ كَالْمُجْرِمِينَ ﴿٣٥﴾

مَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿٣٦﴾

أَمْ لَكُمْ كِتَابٌ فِيهِ تَدْرُسُونَ ﴿٣٧﴾

إِنَّ لَكُمْ فِيهِ لَمَا تَخْتَرُونَ ﴿٣٨﴾

أَمْ لَكُمْ أَيْمَانٌ عَلَيْنَا بَلِغَةٌ إِلَى يَوْمِ
الْقِيَامَةِ إِنَّ لَكُمْ لَمَا تَحْكُمُونَ ﴿٣٩﴾

سَأَلُهُمْ آيَهُمْ بِذَلِكَ زَعِيمٌ ﴿٤٠﴾

أَمْ لَهُمْ شُرَكَاءُ فَلْيَأْتُوا بِشُرَكَائِهِمْ إِنْ كَانُوا
صَادِقِينَ ﴿٤١﴾

يَوْمَ يُكْشَفُ عَن سَاقٍ وَيُدْعَوْنَ إِلَى
السُّجُودِ فَلَا يَسْتَطِيعُونَ ﴿٤٢﴾

(1) (V.68:34) See verse: V.2:2.

(2) (V.68:42):

a) Narrated Abū-Sa‘īd رضي الله عنه: I heard the Prophet صلی الله علیه وسلم saying, “Allāh will lay bare His Shin and then all the believers, men and women, will prostrate themselves before Him; but there will remain those who used to prostrate themselves in the world for showing off and for gaining good reputation. Such a one will try to prostrate himself (on the Day of Judgement) but his

back (bones) will become a single (vertebra) bone (so he will not be able to prostrate). (*Ṣaḥīḥ Al-Bukhārī*, Vol.6, *Ḥadīth* No.441).

b) See the footnote of (V.3:73) صفات الله.

c) Narrated Abū Sa‘īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: We said, “O Allāh’s Messenger! Shall we see our Lord on the Day of Resurrection?” He said, “Do you have any difficulty in seeing the sun and the moon when the sky is clear?” We said, “No.” He said, “So you will have no difficulty in seeing your Lord on that Day as you have no difficulty in seeing the sun and the moon (in a clear sky).” The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then said, “Somebody will then announce, ‘Let every nation follow what they used to worship.’ So the people of the Cross will go with their Cross, and the idolaters (will go) with their idols, and the worshippers of every god (false deities) (will go) with their god: till there remain those who used to worship Allāh, from the righteous pious ones and the mischievous ones, and some of the people of the Scripture (Jews and Christians). Then Hell will be presented to them as if it were a mirage. Then it will be said to the Jews, ‘What did you use to worship?’ They will reply, ‘We used to worship ‘Uzair (Ezra), the son of Allāh.’ It will be said to them, ‘You are liars, for Allāh has neither a wife nor a son. What do you want (now)?’ They will reply, ‘We want You to provide us with water.’ Then it will be said to them ‘Drink’, and they will fall down in Hell (instead). Then it will be said to the Christians, ‘What did you use to worship?’ They will reply, ‘We used to worship Messiah, the son of Allāh.’ It will be said, ‘You are liars, for Allāh has neither a wife nor a son. What do you want (now)?’ They will say, ‘We want You to provide us with water.’ It will be said to them, ‘Drink,’ and they will fall down in Hell (instead): till there remain only those who used to worship Allāh (Alone), from the righteous pious ones and the mischievous evil ones, it will be said to them, ‘What keeps you here when all the people have gone?’ They will say, ‘We left them (in the world) when we were in greater need of them than we are today; we heard the call of one proclaiming — Let every nation follow what they used to worship, - and now we are waiting for our Lord.’ Then the Almighty will come to them in a shape other than the one which they saw the first time, and He will say, ‘I am your Lord,’ and they will say, ‘You are our Lord.’ And none will speak to Him then but the Prophets. And then it will be said to them, ‘Do you know any sign by which you can recognise Him?’ They will say, ‘The Shin,’ and so Allāh will then uncover His Shin whereupon every believer will prostrate himself before Him and there will remain those who used to prostrate themselves before Him just for showing off and for gaining good reputation. Such a one will try to prostrate himself but his back (bones) will become a single (vertebra) bone [like one piece of wood and he will not be able to prostrate]. Then the bridge will be brought and laid across Hell.” We (the Companions of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, “O Allāh’s Messenger! What is the bridge?” He said, “It is a slippery (bridge) on which there are clamps and (hooks like) a thorny seed that is wide at one side and narrow at the other and has thorns with bent ends. Such a thorny seed is found in Najd and is called

of Resurrection) and they shall be called to prostrate themselves (to Allāh), but they (hypocrites, and those who pray to show off or to gain good reputation) shall not be able to do so.

43. Their eyes will be cast down and ignominy will cover them; they used

خَدِشَةً أَبْصَرُهُمْ تَرَهِقُهُمْ ذَلَّةٌ وَقَدْ كَانُوا
يَدْعُونَ إِلَى السُّجُودِ وَهُمْ سَلِيمُونَ ﴿٤٣﴾

As-Sa'dān. Some of the believers will cross the bridge as quickly as the wink of an eye, some others as quick as lightning, or a strong wind, or fast horses or she-camels. So some will be safe without any harm; some will be safe after receiving some scratches and some will fall down into Hell (Fire). The last person will cross as if being dragged (over the bridge).” The Prophet ﷺ said, “In claiming from me a right that has been clearly proved to be yours, You (Muslims) cannot be more pressing than the believers in interceding with Almighty for their (Muslim) brothers on that Day, when they see themselves safe. They will say, ‘O Allāh! (Save) our brothers (for they) used to pray with us, fast with us and also do good deeds with us.’ Allāh will say, ‘Go and take out (of Hell) anyone in whose heart you find Faith equal to the weight of one (gold) Dinar.’ Allāh will forbid the Fire to burn the faces of those sinners. They will go to them and find some of them in Hell (Fire) up to their feet, and some up to the middle of their legs. So, they will take out those whom they will recognise and then they will return. And Allāh will say (to them), ‘Go and take out (of Hell) anyone in whose heart you find Faith equal to the weight of half a Dinar.’ They will take out whomever they will recognise and return. And then Allāh will say, ‘Go and take out (of Hell) anyone in whose heart you find Faith equal to the weight of an atom (or a small ant), and so they will take out all those whom they will recognise.” Abū Sa’īd said: “If you do not believe me then read the Holy Verse: ‘Surely Allāh wrongs not even of the weight of an atom (or a small ant) but if there is any good (done), He doubles it.’ (V.4:40).” The Prophet ﷺ added: “Then the Prophets and angels and the believers will intercede, and (last of all) the Almighty (Allāh) will say, ‘Now remains My Intercession. He will then hold a handful of the Fire from which He will take out some people whose bodies have been burnt, and they will be thrown into a river at the entrance of Paradise, called the Water of Life. They will grow on its banks, as a seed carried by the torrent grows. You have noticed how it grows beside a rock or beside a tree, and how the side facing the sun is usually green while the side facing the shade is white. Those people will come out (of the River of Life) like pearls, and they will have (golden) necklaces, and then they will enter Paradise whereupon the people of Paradise will say, ‘These are the people emancipated by the Gracious. He has admitted them into Paradise without (them) having done any good deed and without sending forth any good (for themselves).’ Then it will be said to them, ‘For you is what you have seen and its equivalent as well.’” (*Ṣaḥīḥ Al-Bukhārī*, Vol. 9, *Ḥadīth* No. 532B).

to be called (for the congregational prayer in the mosque) to prostrate themselves (offer prayers), while they were healthy and good (in the life of the world, but they did not come to the mosque)⁽¹⁾. [*Tafsīr At-Ṭabarī* and *Al-Qurtubī*]

44. Then leave Me Alone with such as deny this Qur'ān. We shall punish them gradually from directions they perceive not.
45. And I will grant them a respite. Verily, My Plan is strong.
46. Or is it that you (O Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) ask them a wage, so that they are heavily burdened with debt?
47. Or that the *Ghaib* (the Unseen — here in this Verse it means *Al-Lauh Al-Mahfūz*) is in their hands, so that they can write it down?
48. So, wait with patience for the Decision of your Lord, and be not like the Companion of the Fish — when he cried out (to Us) while he was in deep sorrow⁽²⁾.
49. Had not a Grace from his Lord reached him, he would indeed have been (left in the stomach of the fish, but We forgave him): so he was cast off on the naked shore, while he was to be blamed.
50. Then his Lord chose him and made him of the righteous.

فَذَرْنِي وَمَنْ يُكَذِّبُ بِهَذَا الْحَدِيثِ
سَنَسْتَدْرِجُهُمْ مِنْ حَيْثُ لَا يَعْلَمُونَ ﴿٤٤﴾

وَأْمَلِي لَهُمْ إِنْ كِيدِي مَتِينٌ ﴿٤٥﴾

أَمْ تَسْأَلُهُمْ أَجْرًا فَهُمْ مِنْ مَغْرَمٍ
مُثْقَلُونَ ﴿٤٦﴾

أَمْ عِنْدَهُمُ الْغَيْبُ فَهُمْ يَكْتُمُونَ ﴿٤٧﴾

فَأَصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَكُنْ كَصَاحِبِ
الْحُوتِ إِذْ نَادَى وَهُوَ مَكْظُومٌ ﴿٤٨﴾

لَوْلَا أَنْ تَدَارَكَهُ نِعْمَةٌ مِنْ رَبِّهِ لَكُنِذِرًا
بِالْعَرَاءِ وَهُوَ مَذْمُومٌ ﴿٤٩﴾

فَأَجْتَبَاهُ رَبُّهُ فَجَعَلَهُ مِنَ الصَّالِحِينَ ﴿٥٠﴾

(1) (V.68:43) See the footnote of (V.9:54).

(2) (V.68:48) See (V.21:87).

51. And verily, those who disbelieve would almost make you slip with their eyes (through hatred) when they hear the Reminder (the Qur'ān), and they say: "Verily, he (Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) is a madman!"
52. But it is nothing else but a Reminder to all the 'Ālamīn (mankind and jinn).

وَإِنْ يَكَادُ الَّذِينَ كَفَرُوا لَيُزْلِقُونَكَ
بِأَبْصَارِهِمْ لَمَّا سَمِعُوا الذِّكْرَ وَيَقُولُونَ
إِنَّهُ لَمَجْنُونٌ ﴿٥١﴾

وَمَا هُوَ إِلَّا ذِكْرٌ لِّلْعَالَمِينَ ﴿٥٢﴾

(69)

Sūrat Al-Hāqqah (The Inevitable)

سُورَةُ الْحَاقَّةِ

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

1. The Inevitable (i.e. the Day of Resurrection)!
2. What is the Inevitable?
3. And what will make you know what the Inevitable is?
4. Thamūd and ‘Ād people denied the *Qāri‘ah* (the striking Hour of Judgement)!
5. As for Thamūd, they were destroyed by the awful cry!
6. And as for ‘Ād, they were destroyed by a furious violent wind!
7. Which Allāh imposed on them for seven nights and eight days in succession, so that you could see men lying overthrown (destroyed), as if they were hollow trunks of date-palms!
8. Do you see any remnants of them?
9. And Fir‘aun (Pharaoh), and those before him, and the cities overthrown [the towns of the people of Lūt (Lot)] committed sin.
10. And they disobeyed their Lord’s Messenger, so He seized them with a strong punishment.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

١ الْحَاقَّةُ

٢ مَا الْحَاقَّةُ

٣ وَمَا أَدْرَاكَ مَا الْحَاقَّةُ

٤ كَذَّبَتْ ثَمُودُ وَعَادٌ بِالْقَارِعَةِ

٥ فَأَمَّا ثَمُودُ فَأُهْلِكُوا بِالطَّاغِيَةِ

٦ وَأَمَّا عَادٌ فَأُهْلِكُوا بِرِيحٍ صَرْصَرٍ عَانِيَةٍ

سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَمَنِيَةَ أَيَّامٍ
حُسُومًا فَتَرَى الْقَوْمَ فِيهَا صَرْعَى كَأَنَّهُمْ

٧ أَعْجَازُ نَخْلٍ خَاوِيَةٍ

٨ فَهَلْ تَرَى لَهُم مِّن بَاقِيَةٍ

٩ وَجَاءَ فِرْعَوْنُ وَمَنْ قَبْلَهُ وَالْمُؤْتَفِكِثَ

١٠ بِالْحَاطِئَةِ

فَعَصَوْا رَسُولَ رَبِّهِمْ فَأَخَذَهُمْ أَخَذَةً

١١ رَّابِيَةً

11. Verily, when the water rose beyond its limits [Nūḥ's (Noah) Flood], We carried you (mankind) in the floating [ship that was constructed by Nūḥ (Noah)].
12. That We might make it (Noah's ship) an admonition for you and that it might be retained by the retaining ears.
13. Then, when the Trumpet will be blown with one blowing (the first one).
14. And the earth and the mountains shall be removed from their places, and crushed with a single crushing.
15. Then, on that Day shall the (Great) Event befall.
16. And the heaven will be rent asunder, for that Day it (the heaven) will be frail and torn up.
17. And the angels will be on its sides, and eight angels will, that Day, bear the Throne of your Lord above them.
18. That Day shall you be brought to Judgement, not a secret of you will be hidden.
19. Then, as for him who will be given his Record in his right hand will say: "Here! read my Record!
20. "Surely, I did believe that I shall meet my Account!"
21. So he shall be in a life, well-pleasing.
22. In a lofty Paradise,

إِنَّا لَمَّا طَغَا الْمَاءُ حَمَلْنَاكُمْ فِي الْجَارِيَةِ ﴿١١﴾

لِنَجْعَلَهَا لَكُمْ تَذْكَرًا وَتَعْيِيرًا ﴿١٢﴾
وَأَعْيُورًا ﴿١٣﴾

فَإِذَا نُفِخَ فِي الصُّورِ نَفْخَةٌ وَاحِدَةٌ ﴿١٣﴾

وَحُمِلَتِ الْأَرْضُ وَالْجِبَالُ فَدُكَّتَا دَكَّةً
وَاحِدَةً ﴿١٤﴾

فَيَوْمَئِذٍ وَقَعَتِ الْوَاقِعَةُ ﴿١٥﴾

وَأَنشَقَّتِ السَّمَاءُ فَهِيَ يَوْمَئِذٍ وَاهِيَةٌ ﴿١٦﴾

وَالْمَلَائِكَةُ عَلَىٰ أَرْجَائِهَا وَيَحْمِلُ عَرْشَ
رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَنِيَةٌ ﴿١٧﴾

يَوْمَئِذٍ نُّعْرَضُونَ لَا تَخْفَىٰ مِنكُمْ
خَافِيَةٌ ﴿١٨﴾

فَأَمَّا مَنْ أُوْتِيَ كِتَابَهُ بِيَمِينِهِ فَيَقُولُ
هَٰؤُلَاءِ أَقْرَأُوا كِتَابِيَّةً ﴿١٩﴾

إِنِّي ظَنَنْتُ أَنِّي مُلْكٌ حِسَابِيَّةً ﴿٢٠﴾

فَهُوَ فِي عِيشَةٍ رَّاضِيَةٍ ﴿٢١﴾

فِي جَنَّةٍ عَالِيَةٍ ﴿٢٢﴾

23. The fruits in bunches whereof will be low and near at hand. ﴿٢٣﴾ قُطُوفُهَا دَانِيَةٌ
24. Eat and drink at ease for that which you have sent on before you in days past! ﴿٢٤﴾ كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ
25. But, as for him who will be given his Record in his left hand, will say: “I wish that I had not been given my Record! ﴿٢٥﴾ وَأَمَّا مَنْ أُوْتِيَ كِتَابَهُ بِشِمَالِهِ فَيَقُولُ يَلَيْتَنِي لَمْ أُوتَ كِتَابِيَةَ
26. “And that I had never known how my Account is! ﴿٢٦﴾ وَلَمْ أَدْرِ مَا حِسَابِيَةَ
27. “Would that it had been my end (death)! ﴿٢٧﴾ يَلَيْتَهَا كَانَتْ الْقَاضِيَةَ
28. “My wealth has not availed me; ﴿٢٨﴾ مَا أَغْنَىٰ عَنِّي مَالِيَتْ
29. “My power (and arguments to defend myself) have gone from me!” ﴿٢٩﴾ هَلَكَ عَنِّي سُلْطَانِيَةَ
30. (It will be said): “Seize him and fetter him; ﴿٣٠﴾ خُذُوهُ فَعَلُّوهُ
31. Then throw him in the blazing Fire. ﴿٣١﴾ ثُمَّ الْجَحِيمَ صَلُّوهُ
32. “Then fasten him with a chain whereof the length is seventy cubits!” ﴿٣٢﴾ ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ
33. Verily, he used not to believe in Allāh, the Most Great, ﴿٣٣﴾ إِنَّهُ كَانَ لَا يُؤْمِنُ بِاللَّهِ الْعَظِيمِ
34. And urged not on the feeding of *Al-Miskīn* (the needy person)⁽¹⁾. ﴿٣٤﴾ وَلَا يَحْضُ عَلَىٰ طَعَامِ الْمِسْكِينِ
35. So, no friend has he here this Day, ﴿٣٥﴾ فَلَيْسَ لَهُ الْيَوْمَ هُنَا حَمِيمٌ

(1) (V.69:34):

a) See the footnote of (V.2:83).

b) Narrated ‘Abdullāh ibn ‘Amr رضي الله عنه: A man asked the Prophet صلى الله عليه وسلم, “What sort of deeds (or what qualities) of Islām are good?” The Prophet صلى الله عليه وسلم replied, “To feed (the poor) and greet those whom you know and those whom you do not know”. (*Ṣaḥīḥ Al-Bukhārī*, Vol.1, *Ḥadīth* No. 11).

36. Nor any food except filth from the washing of wounds.
37. None will eat it except the *Khāṭi 'ūn* (sinners, disbelievers, polytheists).
38. So I swear by whatsoever you see,
39. And by whatsoever you see not,
40. That is verily, the word of an honoured Messenger [i.e. Jibrā'īl (Gabriel) or Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ which he has brought from Allāh].
41. It is not the word of a poet: little is that you believe!
42. Nor is it the word of a soothsayer (or a foreteller): little is that you remember!
43. This is the Revelation sent down from the Lord of the '*Ālamīn* (mankind, jinn and all that exists).
44. And if he (Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) had forged a false saying concerning Us (Allāh جَلَّ جَلَالُهُ),
45. We surely would have seized him by his right hand (or with power and might),
46. And then We certainly would have cut off his life artery (aorta),
47. And none of you could have withheld Us from (punishing) him.
48. And Verily, this (Qur'ān) is a Reminder for the *Muttaqūn* (the pious)⁽¹⁾.

- وَلَا طَعَامٌ إِلَّا مِنْ غَسِيلِينَ ﴿٣٦﴾
- لَا يَأْكُلُهُ إِلَّا الْخَاطِئُونَ ﴿٣٧﴾
- فَلَا أَقْسِمُ بِمَا تُبْصِرُونَ ﴿٣٨﴾
وَمَا لَا تُبْصِرُونَ ﴿٣٩﴾
- إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿٤٠﴾
- وَمَا هُوَ بِقَوْلِ شَاعِرٍ قَلِيلًا مَّا تُوْمِنُونَ ﴿٤١﴾
- وَلَا يَقُولُ كَاهِنٍ قَلِيلًا مَّا تَذْكُرُونَ ﴿٤٢﴾
- تَنْزِيلٌ مِنْ رَبِّ الْعَالَمِينَ ﴿٤٣﴾
- وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضُ الْأَقَاوِيلِ ﴿٤٤﴾
- لَأَخَذْنَا مِنْهُ بِالْيَمِينِ ﴿٤٥﴾
- ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ ﴿٤٦﴾
- فَمَا مِنْكُمْ مِّنْ أَحَدٍ عَنْهُ حَاجِزِينَ ﴿٤٧﴾
- وَإِنَّهُ لَتَذْكُرَةٌ لِلْمُتَّقِينَ ﴿٤٨﴾

(1) (V.69:48) See verse: V.2:2.

49. And Verily, We know that there are some among you that deny (this Qur'ān). (*Tafsīr Aṭ-Ṭabarī*)
50. And indeed it (this Qur'ān) will be an anguish for the disbelievers (on the Day of Resurrection)⁽¹⁾.
51. And Verily, it (this Qur'ān) is an absolute truth with certainty⁽²⁾.
52. So glorify the Name of your Lord, the Most Great⁽³⁾.

وَإِنَّا لَنَعْلَمُ أَنَّ مِنْكُمْ مُكَذِّبِينَ ﴿٤٩﴾

وَإِنَّهُ لَحَسْرَةٌ عَلَى الْكَافِرِينَ ﴿٥٠﴾

وَإِنَّهُ لَحَقُّ الْيَقِينِ ﴿٥١﴾

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿٥٢﴾

(1) (V.69:50) See the footnote of (V.3:85).

(2) (V.69:51) See the footnote of (V.10:37).

(3) (V.69:52) See footnotes of (V.13:28).

(70)

Sūrat Al-Ma‘ārij
(The Ways of Ascent)

سُورَةُ الْمَعَارِجِ

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

1. A questioner asked concerning a torment about to befall
2. The disbelievers, which none can avert,
3. From Allāh, the Lord of the ways of ascent.
4. The angels and the *Rūḥ* [Jibrā‘īl (Gabriel)] ascend to Him in a Day the measure whereof is fifty thousand years.
5. So, be patient (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), with good patience.
6. Verily, they see it (the torment) afar off.
7. But We see it (quite) near.
8. The Day that the sky will be like the boiling filth of oil, (or molten copper or silver or lead).
9. And the mountains will be like flakes of wool.
10. And no friend will ask a friend (about his condition),
11. Though they shall be made to see one another [(i.e. on the Day of Resurrection), there will be none but

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ ﴿١﴾

لِلْكَافِرِينَ لَيْسَ لَهُ دَافِعٌ ﴿٢﴾

مِنَ اللَّهِ ذِي الْمَعَارِجِ ﴿٣﴾

تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ
كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ ﴿٤﴾

فَأَصْبِرْ صَبْرًا جَمِيلًا ﴿٥﴾

إِنَّهُمْ يَرَوْنَهُ وَبَعِيدًا ﴿٦﴾

وَنَرَاهُ قَرِيبًا ﴿٧﴾

يَوْمَ تَكُونُ السَّمَاءُ كَالْمُهْلِ ﴿٨﴾

وَتَكُونُ الْجِبَالُ كَالْعِهْنِ ﴿٩﴾

وَلَا يَسْأَلُ حَمِيمٌ حَمِيمًا ﴿١٠﴾

يُبْصِرُونَهُمْ يَوْمَ الْمُبْرَمِ لَوْ يَفْتَدِي مِنْ
عَذَابٍ يَوْمِئِذٍ بِنَبِيِّهِ ﴿١١﴾

see his father, children and relatives, but he will neither speak to them nor will ask them for any help]. The *Mujrim*, (criminal, sinner, disbeliever) would desire to ransom himself from the punishment of that Day by his children,

12. And his wife and his brother,
13. And his kindred who sheltered him,
14. And all that are in the earth, so that it might save him⁽¹⁾.
15. By no means! Verily, it will be the Fire of Hell,
16. Taking away (burning completely) the head skin!
17. Calling⁽²⁾ (all) such as turn their backs and turn away their faces (from Faith) [picking and swallowing them up from that great gathering of mankind on the Day of Resurrection just as a bird picks up a food-grain from the earth with its beak and swallows it up] (*Tafsīr Al-Qurṭubī*)
18. And collect (wealth) and hide it (from spending it in the Cause of Allāh).
19. Verily, man was created very impatient;
20. Irritable (discontented) when evil touches him;
21. And niggardly when good touches him.

وَصَاحِبَيْهِ وَأَخِيهِ ﴿١٢﴾
وَفَصِيلَتِهِ الَّتِي تُؤْوِيهِ ﴿١٣﴾
وَمَنْ فِي الْأَرْضِ جَمِيعًا ثُمَّ يُنْجِيهِ ﴿١٤﴾

كَلَّا إِنَّهَا لَظَىٰ ﴿١٥﴾

نَزَاعَةٌ لِّلشَّوْىِ ﴿١٦﴾

تَدْعُوا مِنْ أَدْبَرَ وَتَوَلَّىٰ ﴿١٧﴾

وَجَمَعَ فَأَوْعَىٰ ﴿١٨﴾

* إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا ﴿١٩﴾

إِذَا مَسَّهُ الشَّرُّ جَزُوعًا ﴿٢٠﴾

وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا ﴿٢١﴾

(1) (V.70:14) See the footnote (B) of (V.51:60).

(2) (V.70:17) (i.e. the Hell will call out): “[O *Kāfir* (O disbeliever in Allāh, His angels, His Books, His Messengers, Day of Resurrection and in *Al-Qadar* (Divine Preordainments), O *Mushrik* (O polytheist, disbeliever in the Oneness of Allāh).

22. Except those who are devoted to *Ṣalāt* (prayers)⁽¹⁾.
23. Those who remain constant in their *Ṣalāt* (prayers);
24. And those in whose wealth there is a recognised right
25. For the beggar who asks, and for the unlucky who has lost his property and wealth, (and his means of living has been straitened).
26. And those who believe in the Day of Recompense.
27. And those who fear the torment of their Lord.
28. Verily, the torment of their Lord is that before which none can feel secure. —
29. And those who guard their chastity (i.e. private parts from illegal sexual acts)⁽²⁾.
30. Except from their wives or the (women slaves) whom their right hands possess — for (then) they are not blameworthy.

إِلَّا الْمُصَلِّينَ ﴿٢٢﴾

الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ ﴿٢٣﴾

وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَّعْلُومٌ ﴿٢٤﴾

لِلسَّائِلِ وَالْمَحْرُومِ ﴿٢٥﴾

وَالَّذِينَ يُصَدِّقُونَ بِيَوْمِ الدِّينِ ﴿٢٦﴾

وَالَّذِينَ هُمْ مِنْ عَذَابِ رَبِّهِمْ مُشْفِقُونَ ﴿٢٧﴾

إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَا مُنِنَ ﴿٢٨﴾

وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ ﴿٢٩﴾

إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ

فَإِنَّهُمْ غَيْرُ مَلُومِينَ ﴿٣٠﴾

(1) (V.70:22) See the footnote of (V.9:91).

(2) (V.70:29) Narrated Sahl ibn Sa‘d رَضِيَ اللَّهُ عَنْهُ: Allāh’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Whoever can guarantee (the chastity of) what is between his two jaw-bones and what is between his two legs (i.e. his mouth, tongue and his private parts),* I guarantee Paradise for him.” (*Ṣaḥīḥ Al-Bukhārī*, Vol. 8, *Ḥadīth* No. 481).

* i.e., whoever protects his tongue from illegal talk like telling lies, or backbiting, etc., and his mouth from eating and drinking of forbidden illegal things, etc., and his private parts from illegal sexual acts.

31. But whosoever seeks beyond that, then it is those who are trespassers⁽¹⁾.
32. And those who keep their trusts and covenants.
33. And those who stand firm in their testimonies.
34. And those who guard their *Ṣalāt* (prayers) well⁽²⁾.
35. Such shall dwell in the Gardens (i.e. Paradise), honoured.
36. So what is the matter with those who disbelieve that they hasten to listen from you [O Muḥammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)], in order to deny you and to mock at you, and at Allāh’s Book (this Qur’ān)],
37. (Sitting) in groups on the right and on the left (of you, O Muḥammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ))?
38. Does every man of them hope to enter the Paradise of Delight?
39. No, that is not like that! Verily, We have created them out of that which they know!

فَمَنْ أَتَّبَعِي وَرَاءَ ذَلِكَ فَأُولَئِكَ هُمُ
الْعَادُونَ ﴿٣١﴾

وَالَّذِينَ هُمْ لِأَمْنَتِهِمْ وَعَهْدِهِمْ رَاعُونَ ﴿٣٢﴾

وَالَّذِينَ هُمْ بِشَهَادَتِهِمْ قَائِمُونَ ﴿٣٣﴾

وَالَّذِينَ هُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ ﴿٣٤﴾

أُولَئِكَ فِي جَنَّاتٍ مُّكْرَمُونَ ﴿٣٥﴾

فَمَالِ الَّذِينَ كَفَرُوا قِبَلَكَ مُهْطِعِينَ ﴿٣٦﴾

عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ عِزِينَ ﴿٣٧﴾

أَيَظْمَعُ كُلُّ امْرِئٍ مِّنْهُمْ أَنْ يُدْخَلَ جَنَّةَ
نَعِيمٍ ﴿٣٨﴾

كَلَّا إِنَّا خَلَقْنَاهُمْ مِمَّا يَعْلَمُونَ ﴿٣٩﴾

(1) (V.70:31) Narrated Anas رَضِيَ اللَّهُ عَنْهُ: I will narrate to you a *Ḥadīth* I heard from Allāh’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and none other than I will tell of it. I heard Allāh’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying, “From among the portents of the Hour are the following: Religious knowledge will be taken away; General ignorance (in religious matters) will increase; Illegal sexual intercourse will prevail; Drinking of alcoholic drinks will be very common; Men will decrease in number, and women will increase in number, so much so that fifty women will be looked after by one man.” (*Ṣaḥīḥ Al-Bukhārī*, Vol.7, *Ḥadīth* No.158).

(2) (V.70:34) See (V.2:238) and its footnote.

40. So, I swear by the Lord of all the [three hundred and sixty-five (365)] points of sunrise and sunset in the east and the west that surely We are Able
41. To replace them by (others) better than them; and We are not to be outrun.
42. So, leave them to plunge in vain talk⁽¹⁾ and play about, until they meet their Day which they are promised —
43. The Day when they will come out of the graves quickly as racing to a goal,
44. With their eyes lowered in fear and humility, ignominy covering them (all over)! That is the Day which they were promised!

فَلَا أُفْسِمُ بِرَبِّ الْمَشَارِقِ وَالْمَغْرِبِ إِنَّا لَقَدِيرُونَ ﴿٤٠﴾

عَلَىٰ أَنْ تُبَدَّلَ خَيْرًا مِنْهُمْ وَمَا نَحْنُ بِمَسْبُوقِينَ ﴿٤١﴾

فَذَرَهُمْ يَخُوضُوا وَيَلْعَبُوا حَتَّىٰ يُلْقُوا يَوْمَهُمُ الَّذِي يُوعَدُونَ ﴿٤٢﴾

يَوْمَ يَخْرُجُونَ مِنَ الْأَجْدَاثِ سِرَاعًا كَأَنَّهُمْ إِلَىٰ نُصَبٍ يُوْفَضُونَ ﴿٤٣﴾

خَشِيعَةً أَبْصَرُهُمْ تَرَهِفُهُمْ ذَلَّةً ذَلِكِ الْيَوْمِ الَّذِي كَانُوا يُوعَدُونَ ﴿٤٤﴾

(1) (V.70:42) See the footnote of (V.4:5).

(71)
Sūrat Nūḥ
(Noah)

سُورَةُ نُوحٍ

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

1. Verily, We sent Nūḥ (Noah) to his people (saying): “Warn your people before there comes to them a painful torment.”
2. He said: “O my people! Verily, I am a plain warner to you,
3. “That you should worship Allāh (Alone), fear (be dutiful to) Him, and obey me,
4. “He (Allāh) will forgive you of your sins and respite you to an appointed term. Verily, the term of Allāh when it comes, cannot be delayed, if you but knew.”
5. He said: “O my Lord! Verily, I have called to my people night and day (i.e. secretly and openly to accept the doctrine of Islāmic Monotheism),⁽¹⁾
6. “But all my calling added nothing but to (their) flight (from the truth).
7. “And Verily, every time I called to them that You might forgive them, they thrust their fingers into their ears, covered themselves up with their garments, and persisted (in their refusal), and magnified themselves in pride.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّا أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ أَنْ أَنْذِرْ قَوْمَكَ
مِنْ قَبْلِ أَنْ يَأْتِيَهُمْ عَذَابٌ أَلِيمٌ ﴿١﴾

قَالَ يَقَوْمِ إِنِّي لَكُمْ نَذِيرٌ مُّبِينٌ ﴿٢﴾

إِنِ اعْبُدُوا اللَّهَ وَاتَّقُوهُ وَأَطِيعُوا عَمْرٍأَ ﴿٣﴾

يَغْفِرْ لَكُمْ مِنْ ذُنُوبِكُمْ وَيُؤَخِّرْكُمْ
إِلَىٰ أَجَلٍ مُّسَمًّى إِنَّ أَجَلَ اللَّهِ إِذَا جَاءَ لَا
يُؤَخَّرُونَ كُنْتُمْ تَعْلَمُونَ ﴿٤﴾

قَالَ رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا ﴿٥﴾

فَلَمْ يَزِدْهُمْ دُعَائِي إِلَّا فِرَارًا ﴿٦﴾

وَإِنِّي كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَعَلُوا
أَصْبِعَهُمْ فِي آذَانِهِمْ وَأَسْتَغْشَوْا ثِيَابَهُمْ
وَأَصْرُوا وَأَسْتَكْبَرُوا أَسْتَكْبَرًا ﴿٧﴾

(1) (V.71:5) See the footnote of (V.2:143).

8. “Then Verily, I called to them openly (aloud).
9. “Then Verily, I proclaimed to them in public, and I have appealed to them in private.
10. “I said (to them): ‘Ask forgiveness from your Lord, Verily, He is Oft-Forgiving;
11. ‘He will send rain to you in abundance,
12. ‘And give you increase in wealth and children, and bestow on you gardens and bestow on you rivers.’”
13. What is the matter with you, that [you fear not Allāh (His punishment), and] you hope not for reward (from Allāh or you believe not in His Oneness).
14. While He has created you in (different) stages [i.e. first *Nuṭfah*, then ‘*Alaqah* and then *Mudghah*’]⁽¹⁾.
15. See you not how Allāh has created the seven heavens one above another?
16. And has made the moon a light therein, and made the sun a lamp?
17. And Allāh has brought you forth from the (dust of) earth. (*Tafsīr At-Ṭabarī*)
18. Afterwards He will return you into it (the earth), and bring you forth (again on the Day of Resurrection).
19. And Allāh has made for you the earth a wide expanse.

ثُمَّ إِنِّي دَعَوْتُهُمْ جَهْرًا ﴿٨﴾

ثُمَّ إِنِّي أَعْلَنْتُ لَهُمْ وَأَسْرَرْتُ لَهُمْ إِسْرَارًا ﴿٩﴾

فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا ﴿١٠﴾

يُرْسِلُ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا ﴿١١﴾

وَيُمْدِدْكُمْ بِأَمْوَالٍ وَيَبْنِيَنَّ وَيَجْعَلَ لَكُمْ جَنَّاتٍ وَيَجْعَلَ لَكُمْ أَنْهَارًا ﴿١٢﴾

مَا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا ﴿١٣﴾

وَقَدْ خَلَقَكُمْ أَطْوَارًا ﴿١٤﴾

أَلَمْ تَرَوْا كَيْفَ خَلَقَ اللَّهُ سَبْعَ سَمَاوَاتٍ طِبَاقًا ﴿١٥﴾

وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ الشَّمْسَ سِرَاجًا ﴿١٦﴾

وَاللَّهُ أَنْثَبَكُمْ مِنَ الْأَرْضِ نَبَاتًا ﴿١٧﴾

ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ إِخْرَاجًا ﴿١٨﴾

وَاللَّهُ جَعَلَ لَكُمْ الْأَرْضَ بِسَاطًا ﴿١٩﴾

(1) (V.71:14) See (V.23:13,14).

20. That you may go about therein in broad roads.
21. Nūḥ (Noah) said: “My Lord! They have disobeyed me, and followed one whose wealth and children give him no increase but loss.
22. “And they have plotted a mighty plot.
23. “And they have said: ‘You shall not leave your gods: nor shall you leave *Wadd*, nor *Suwā’*, nor *Yaghūth*, nor *Ya’ūq* nor *Nasr*’ (these are the names of their idols).
24. “And indeed they have led many astray. And (O Allāh): ‘Grant no increase to the *Zālimūn* (polytheists, wrong-doers, and disbelievers) except error.’”
25. Because of their sins they were drowned, then were made to enter the Fire. And they found none to help them instead of Allāh.
26. And Nūḥ (Noah) said: “My Lord! Leave not one of the disbelievers on the earth!
27. “If You leave them, they will mislead Your slaves, and they will beget none but wicked disbelievers.
28. “My Lord! Forgive me, and my parents, and him who enters my home as a believer, and all the believing men and women. And to the *Zālimūn* (polytheists, wrong-doers, and disbelievers) grant You no increase but destruction!”

﴿٢٠﴾ تَسْلُكُوا مِنْهَا سُبُلًا فِجَاجًا ﴿٢٠﴾

قَالَ نُوحٌ رَبِّ إِنَّهُمْ عَصَوْنِي وَأَتَّبَعُوا مَنْ لَمْ يَزِدْهُ مَالَهُ وَوَلَدَهُ إِلَّا خَسَارًا ﴿٢١﴾

﴿٢٢﴾ وَمَكْرُؤًا مَكْرًا كَبِيرًا ﴿٢٢﴾

وَقَالُوا لَا تَذَرُنَّ آلِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا ﴿٢٣﴾

وَقَدْ أَضَلُّوا كَثِيرًا وَلَا تَزِدِ الظَّالِمِينَ إِلَّا ضَلَالًا ﴿٢٤﴾

مِمَّا خَطَبْتَهُمْ أُعْرِفُوا فَأَدْخَلُوا نَارًا فَلَمْ يَجِدُوا لَهُمْ مِنْ دُونِ اللَّهِ أَنْصَارًا ﴿٢٥﴾

وَقَالَ نُوحٌ رَبِّ لَا تَذَرْ عَلَى الْأَرْضِ مِنَ الْكٰفِرِينَ دَيَّارًا ﴿٢٦﴾

إِنَّكَ إِنْ تَذَرَهُمْ يُضِلُّوا عِبَادَكَ وَلَا يَلِدُوا إِلَّا فٰاجِرًا كَفَّارًا ﴿٢٧﴾

رَبِّ اغْفِرْ لِي وَلِوٰلِدَيَّ وَلِمَنْ دَخَلَ بَيْتِي مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَلَا تَزِدِ الظَّالِمِينَ إِلَّا تَبَارًا ﴿٢٨﴾

(72)

Sūrat Al-Jinn (The Jinn)

سُورَةُ الْجِنِّ

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

1. Say (O Muḥammad ﷺ): “It has been revealed to me that a group (from three to ten in number) of jinn⁽¹⁾ listened (to this Qur’ān). They said: ‘Verily, we have heard a wonderful Recitation (this Qur’ān)!
2. ‘It guides to the Right Path, and we have believed therein, and we shall never join (in worship) anything with our Lord (Allāh).
3. ‘And He, exalted is the Majesty of our Lord, has taken neither a wife nor a son (or offspring or children)⁽²⁾.
4. ‘And that the foolish among us [i.e. *Iblīs* (Satan) or the polytheists amongst the jinn] used to utter against Allāh that which was a manifest falsehood.
5. ‘And Verily, we thought that men and jinn would not utter a lie against Allāh.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَوْحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ
فَقَالُوا إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا ﴿١﴾

يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ وَلَنْ نُشْرِكَ
بِرَبِّنَا أَحَدًا ﴿٢﴾

وَأَنَّهُ تَعَالَى جَدُّ رَبِّنَا مَا اتَّخَذَ صَاحِبَةً
وَلَا وَلَدًا ﴿٣﴾

وَأَنَّهُ كَانَ يَفُولُ سَفِيهًا عَلَى اللَّهِ
شَطَطًا ﴿٤﴾

وَأَنَّا ظَنَنَّا أَن لَّنْ نَقُولَ الْإِنسُ وَالْجِنُّ
عَلَى اللَّهِ كَذِبًا ﴿٥﴾

(1) (V.72:1) Jinn: Allāh created jinn from fire and created human beings from mud and angels from light.

(2) (V.72:3):

a) See the footnote of (V.2:116) and (V.6:101).

b) See the footnote (C) of (V.68:42).

6. 'And Verily, there were men among mankind who took shelter with the males among the jinn, but they (jinn) increased them (mankind) in sin and transgression.
7. 'And they thought as you thought, that Allāh will not send any Messenger (to mankind or jinn).
8. 'And we have sought to reach the heaven; but found it filled with stern guards and flaming fires.
9. 'And Verily, we used to sit there in stations, to (steal) hearing, but any who listens now will find a flaming fire watching him in ambush.
10. 'And we know not whether evil is intended for those on earth, or whether their Lord intends for them a Right Path.
11. 'There are among us some that are righteous, and some the contrary; we are groups having different ways (religious sects).
12. 'And we think that we cannot escape (the punishment of) Allāh in the earth, nor can we escape Him by flight.
13. 'And indeed when we heard the Guidance (this Qur'ān), we believed therein (Islāmic Monotheism), and whosoever believes in his Lord shall have no fear, either of a decrease in the reward of his good deeds or an increase in the punishment for his sins.

وَأَنَّهُمْ كَانُوا رِجَالًا مِّنَ الْإِنسِ يَعُوذُونَ
بِرِجَالٍ مِّنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا ﴿٦﴾

وَأَنَّهُمْ ظَنُّوا كَمَا ظَنَنْتُمْ أَن لَّن يَبْعَثَ
اللَّهُ أَحَدًا ﴿٧﴾

وَأَنَّا لَمَسْنَا السَّمَاءَ فَوَجَدْنَا مُلَيْكَاتٍ
حَرَسًا شَدِيدًا وَشُهَبَاتٍ ﴿٨﴾

وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقْعِدًا لِّلسَّمْعِ ۖ فَمَن
يَسْتَمِعِ الْآنَ يَجِدْ لَهُ شِهَابًا رَّصَدًا ﴿٩﴾

وَأَنَّا لَا نَدْرِي أَشَرٌّ أُرِيدَ بِمَن فِي الْأَرْضِ
أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا ﴿١٠﴾

وَأَنَّا مِنَّا الصَّالِحُونَ وَمِنَّا دُونَ ذَلِكَ ۖ كُنَّا
طَرَائِقَ قِدَدًا ﴿١١﴾

وَأَنَّا ظَنَنَّا أَن لَّن نُّعْجِزَ اللَّهَ فِي الْأَرْضِ
وَلَن نُّعْجِزَهُ هَرَبًا ﴿١٢﴾

وَأَنَّا لَمَّا سَمِعْنَا الْهُدَىٰ ءَامَنَّا بِهِ ۗ فَمَن
يُؤْمِن بِرَبِّهِ ۖ فَلَا يَخَافُ بَحْثًا وَلَا رَهَقًا ﴿١٣﴾

14. ‘And among us some are Muslims (who have submitted to Allāh, after listening to this Qur’ān), and of us some are disbelievers — those who have deviated from the Right Path’. And whosoever has embraced Islām (i.e. has become a Muslim by submitting to Allāh), then such have sought the Right Path.”
15. And as for the disbelievers who deviated from the Right Path, they shall be firewood for Hell,
16. If they (non-Muslims) had believed in Allāh, and went on the Right Way (i.e. Islām), We would surely have bestowed on them water (rain) in abundance.
17. That We might try them thereby. And whosoever turns away from the Reminder of his Lord (i.e. this Qur’ān, — and practise not its laws and orders), He will cause him to enter in a severe torment (i.e. Hell).
18. And the mosques are for Allāh (Alone): so invoke not anyone along with Allāh⁽¹⁾.
19. And when the slave of Allāh (Muḥammad ﷺ) stood up invoking Him (his Lord — Allāh) in prayer they (the jinn) just made round him a dense crowd as if sticking one over the other [in order to listen to the Prophet’s ﷺ recitation].

وَأَنَا مِنَّا الْمُسْلِمُونَ وَمِنَّا الْقَاسِطُونَ
فَمَنْ أَسْلَمَ فَأُولَئِكَ تَحَرَّوْا رَشَدًا ﴿١٤﴾

وَأَمَّا الْقَاسِطُونَ فَكَانُوا لِجَهَنَّمَ حَطَبًا ﴿١٥﴾

وَأَلَوْ اسْتَقَمُوا عَلَى الطَّرِيقَةِ لَأَسْقَيْنَهُمْ
مَاءً عَذَقًا ﴿١٦﴾

لِنَفْتِنَهُمْ فِيهِ وَمَنْ يُعْرِضْ عَنْ ذِكْرِ رَبِّهِ
يَسْلُكْهُ عَذَابًا صَعَدًا ﴿١٧﴾

وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ
أَحَدًا ﴿١٨﴾

وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا
يَكُونُونَ عَلَيْهِ لِبَدًا ﴿١٩﴾

(1) (V.72:18) See the footnote of (V.2:165).

20. Say (O Muḥammad ﷺ):
“I invoke only my Lord (Allāh Alone), and I associate none as partners along with Him.”
21. Say: “It is not in my power to cause you harm, or to bring you to the Right Path.”
22. Say (O Muḥammad ﷺ):
“None can protect me from Allāh’s punishment (if I were to disobey Him), nor can I find refuge except in Him.
23. “(Mine is) but conveyance (of the truth) from Allāh and His Messages (of Islāmic Monotheism), and whosoever disobeys Allāh and His Messenger, then Verily, for him is the Fire of Hell, he shall dwell therein forever.”⁽¹⁾
24. Till, when they see that which they are promised, then they will know who it is that is weaker concerning helpers and less important concerning numbers.
25. Say (O Muḥammad ﷺ): “I know not whether (the punishment) which you are promised is near or whether my Lord will appoint for it a distant term.
26. “(He Alone is) the All-Knower of the *Ghaib* (Unseen), and He reveals to none His *Ghaib* (Unseen).”

قُلْ إِنَّمَا أَدْعُوا رَبِّي وَلَا أُشْرِكُ بِهِ أَحَدًا ﴿٢٠﴾

قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا ﴿٢١﴾

قُلْ إِنِّي لَنْ يُجِيرَنِي مِنَ اللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِنْ دُونِهِ مُلْتَحَدًا ﴿٢٢﴾

إِلَّا بَلَاغًا مِّنَ اللَّهِ وَرِسَالَةً ۖ وَمَنْ يَعْصِ
اللَّهَ وَرَسُولَهُ قَانَ لَهُ نَارُ جَهَنَّمَ خَالِدًا
فِيهَا أَبَدًا ﴿٢٣﴾

حَقِّي إِذَا رَأَوْا مَا يُوعَدُونَ فَسَيَعْلَمُونَ
مَنْ أضعف ناصِرًا وَأقلُّ عددًا ﴿٢٤﴾

قُلْ إِنْ أَدْرِي أَقْرَبُ مَا تُوعَدُونَ أَمْ
يَجْعَلُ لَهُ رَبِّي أَمَدًا ﴿٢٥﴾

عَلِمَ الْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِ
أَحَدًا ﴿٢٦﴾

(1) (V.72:23) See the footnote of (V.3:85).

27. Except to a Messenger (from mankind) whom He has chosen (He informs him of unseen as much as He likes), and then He makes a band of watching guards (angels) to march before him and behind him.
28. [He (Allāh) protects them (the Messengers)], till He sees that they (the Messengers) have conveyed the Messages of their Lord (Allāh). And He (Allāh) surrounds all that which is with them, and He (Allāh) keeps count of all things (i.e. He knows the exact number of everything).

إِلَّا مَنِ ارْتَضَىٰ مِن رَّسُولٍ فَإِنَّهُ يَسْلُكُ
مِن بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا ﴿٢٧﴾

لَيَعْلَمَ أَن قَدَّ أَبْلَغُوا رَسَلَتِ رَبِّهِمْ
وَأَحَاطَ بِمَا لَدَيْهِمْ وَأَحْصَىٰ كُلَّ شَيْءٍ
عَدَدًا ﴿٢٨﴾

(73)

Sūrat Al-Muzzammil
(The One wrapped in Garments)

سُورَةُ الْمُزَّمِّلِ

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

1. O you wrapped in garments (i.e. Prophet Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)!
2. Stand (to pray) all night, except a little —
3. Half of it or a little less than that,
4. Or a little more. And recite the Qur'ān (aloud) in a slow, (pleasant tone and style⁽¹⁾).
5. Verily, We shall send down to you a weighty Word (i.e. obligations, laws).
6. Verily, the rising by night (for *Tahajjud* prayer) is very hard and most potent and good for governing oneself, and most suitable for (understanding) the Word (of Allāh).
7. Verily, there is for you, by day, prolonged occupation with ordinary duties.
8. And remember the Name of your Lord and devote yourself to Him with a complete devotion.
9. (He Alone is) the Lord of the east and the west; *Lā ilāha illā Huwa* (none

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا الْمُرْتَلُّ ﴿١﴾

قُمْ اللَّيْلَ إِلَّا قَلِيلًا ﴿٢﴾

نِصْفَهُ أَوْ أَنْقُصْ مِنْهُ قَلِيلًا ﴿٣﴾

أَوْ زِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا ﴿٤﴾

إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا ﴿٥﴾

إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْأًا وَأَقْوَمُ

قِيلًا ﴿٦﴾

إِنَّ لَكَ فِي النَّهَارِ سَبْحًا طَوِيلًا ﴿٧﴾

وَأَذْكُرِ اسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا ﴿٨﴾

رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ

فَاتَّخِذْهُ وَكِيلًا ﴿٩﴾

(1) (V.73:4) See the footnote of (V.29:51).

has the right to be worshipped but He). So take Him Alone as *Wakīl* (Disposer of your affairs)⁽¹⁾.

10. And be patient (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) with what they say, and keep away from them in a good way.
11. And leave Me Alone to deal with the deniers (those who deny My Verses), those who are in possession of good things of life. And give them respite for a little while.
12. Verily, with Us are fetters (to bind them), and a raging Fire.
13. And a food that chokes, and a painful torment.
14. On the Day when the earth and the mountains will be in violent shake, and the mountains will be a heap of sand poured out.
15. Verily, We have sent to you (O men) a Messenger (Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) to be a witness over you, as We did send a Messenger [Mūsā (Moses)] to Fir'aun (Pharaoh)⁽²⁾.
16. But Fir'aun (Pharaoh) disobeyed the Messenger [Mūsā (Moses)]; so We seized him with a severe punishment.
17. Then, how can you avoid the punishment, if you disbelieve, on a Day (i.e. the Day of Resurrection) that will make the children grey-headed?

وَأَصْبِرْ عَلَىٰ مَا يَقُولُونَ وَاهْجُرْهُمْ هَجْرًا
جَمِيلًا ﴿١٠﴾

وَذَرْنِي وَالْمُكَذِّبِينَ أُولِيَ النَّعْمَةِ وَمَهَلْهُمْ
قَلِيلًا ﴿١١﴾

إِنَّ لَدَيْنَا أَنْكَالًا وَجَحِيمًا ﴿١٢﴾

وَطَعَامًا ذَا غُصَّةٍ وَعَذَابًا أَلِيمًا ﴿١٣﴾

يَوْمَ تَرْجُفُ الْأَرْضُ وَالْجِبَالُ وَكَانَتِ الْجِبَالُ
كَثِيبًا مَّهِيلًا ﴿١٤﴾

إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَاهِدًا عَلَيْكُمْ
كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا ﴿١٥﴾

فَعَصَىٰ فِرْعَوْنُ الرَّسُولَ فَأَخَذْنَاهُ أَخْدًا
وَبِئَلَّا ﴿١٦﴾

فَكَيْفَ تَتَّقُونَ إِن كَفَرْتُمْ يَوْمًا يَجْعَلُ
الْوِلْدَانَ شِيبًا ﴿١٧﴾

(1) (V.73:9) See the (V.3:173) and its footnotes.

(2) (V.73:15) See the footnotes of (V.2:252).

18. Whereon the heaven will be cleft asunder? His Promise is certainly to be accomplished.
19. Verily, this is an admonition: therefore whosoever will, let him take a Path to His Lord!
20. Verily, your Lord knows that you do stand (to pray at night) a little less than two thirds of the night, or half the night, or a third of the night, and also a party of those with you. And Allāh measures the night and the day. He knows that you are unable to pray the whole night, so He has turned to you (in mercy). So, recite you of the Qur'ān as much as may be easy for you. He knows that there will be some among you sick, others travelling through the land, seeking of Allāh's Bounty, yet others fighting in Allāh's Cause. So recite as much of the Qur'ān as may be easy (for you), and perform *Aṣ-Ṣalāt* (*Iqāmat-aṣ-Ṣalāt*) and give *Zakāt*, and lend Allāh a goodly loan. And whatever good you send before you for yourselves (i.e. *Nawāfil* non-obligatory acts of worship: prayers, charity, fasting, *Hajj* and '*Umrah*), you will certainly find it with Allāh, better and greater in reward. And seek Forgiveness of Allāh. Verily, Allāh is Oft-Forgiving, Most-Merciful⁽¹⁾.

السَّمَاءُ مُنْقَطِرًا بِهِ ۚ كَانَ وَعْدُهُ مَفْعُولًا ﴿١٨﴾

إِنَّ هَذِهِ تَذْكِرَةٌ ۖ فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ
سَبِيلًا ﴿١٩﴾

* إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِنْ
ثُلثَى اللَّيْلِ وَنِصْفَهُ وَثُلُثَهُ وَطَائِفَةٌ مِنَ
الَّذِينَ مَعَكَ وَاللَّهُ يُقَدِّرُ اللَّيْلَ وَالنَّهَارَ
عَلِمَ أَنْ لَنْ تُحْصُوهُ فَتَابَ عَلَيْكُمْ
فَأَقْرَهُوهُ مَا تَيَسَّرَ مِنَ الْقُرْآنِ عَلِمَ
أَنْ سَيَكُونُ مِنْكُمْ مَرْضَىٰ وَعَاخِرُونَ
يَضْرِبُونَ فِي الْأَرْضِ يَبْتَغُونَ مِنْ فَضْلِ
اللَّهِ وَعَاخِرُونَ يَقْتَلُونَ فِي سَبِيلِ اللَّهِ
فَأَقْرَهُوهُ مَا تَيَسَّرَ مِنْهُ وَأَقِيمُوا الصَّلَاةَ
وَوَاتُوا الزَّكَاةَ وَأَقْرِضُوا اللَّهَ قَرْضًا
حَسَنًا وَمَا تُقَدِّمُوا لِأَنْفُسِكُمْ مِنْ خَيْرٍ
نَحْنُ عِنْدَ اللَّهِ هُوَ خَيْرًا وَأَعْظَمَ أَجْرًا
وَأَسْتَغْفِرُوا اللَّهَ ۗ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٢٠﴾

(1) (V.73:20) See the footnotes of (V.50:39).

(74)

Sūrat Al-Muddaththir
(The One Enveloped)

سُورَةُ الْمُدَّثِّرِ

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

1. O you (Muḥammad ﷺ) enveloped in garments!
2. Arise and warn!
3. And magnify your Lord (Allāh)!
4. And purify your garments!
5. And keep away from *Ar-Rujz* (the idols)!
6. And give not a thing in order to have more (or consider not your deeds of obedience to Allāh as a favour to Him).
7. And be patient for the sake of your Lord (i.e. perform your duty to Allāh)!
8. Then, when the Trumpet is sounded (i.e. the second blowing of the horn).
9. Truly, that Day will be a Hard Day —
10. Far from easy for the disbelievers.
11. Leave Me Alone (to deal) with whom I created lonely (without any wealth or children etc. i.e. Al-Walīd ibn Al-Mughhīrah Al-Makhzūmī).
12. And then granted him resources in abundance.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا الْمُدَّثِّرُ ١

قُمْ فَأَنْذِرْ ٢

وَرَبَّكَ فَكَبِّرْ ٣

وَتِيَابَكَ فَطَهِّرْ ٤

وَالرُّجْزَ فَاهْجُرْ ٥

وَلَا تَمُنْ تُسْتَكْبِرُ ٦

وَلِرَبِّكَ فَاصْبِرْ ٧

فَإِذَا نُفِرَ فِي النَّاقُورِ ٨

فَذَلِكَ يَوْمٌ عَسِيرٌ ٩

عَلَى الْكٰفِرِينَ عَسِيرٌ بِسِيرٍ ١٠

ذُرْنِي وَمَنْ خَلَقْتُ وَحِيدًا ١١

وَجَعَلْتُ لَهُ مَالًا مَمْدُودًا ١٢

13. And children to be by his side. وَبَيْنَ شُهُودًا ﴿١٣﴾
14. And made life smooth and comfortable for him. وَمَهَّدَتْ لَهُ تَمَهِيدًا ﴿١٤﴾
15. After all that he desires that I should give more; ثُمَّ يَظْمَعُ أَنْ أَزِيدَ ﴿١٥﴾
16. Nay! Verily, he has been opposing Our *Āyāt* (proofs, evidences, lessons, signs, revelations). كَلَّا إِنَّهُ كَانَ لِآيَاتِنَا عَنِيدًا ﴿١٦﴾
17. I shall oblige him to (climb a slippery mountain in the Hell-fire called *As-Sa'ūd*, or) face a severe torment! سَأَرْهِفُهُ صَعُودًا ﴿١٧﴾
18. Verily, he thought and plotted. إِنَّهُ فَكَّرَ وَقَدَّرَ ﴿١٨﴾
19. So, let him be cursed: how he plotted! فَقَتِلَ كَيْفَ قَدَّرَ ﴿١٩﴾
20. And once more let him be cursed: how he plotted! ثُمَّ قُتِلَ كَيْفَ قَدَّرَ ﴿٢٠﴾
21. Then he thought. ثُمَّ نَظَرَ ﴿٢١﴾
22. Then he frowned and he looked in a bad tempered way; ثُمَّ عَبَسَ وَبَسَرَ ﴿٢٢﴾
23. Then he turned back, and was proud. ثُمَّ أَدْبَرَ وَأَسْتَكْبَرَ ﴿٢٣﴾
24. Then he said: "This is nothing but magic from that of old, فَقَالَ إِنْ هَذَا إِلَّا سِحْرٌ يُؤْتَرُ ﴿٢٤﴾
25. "This is nothing but the word of a human being!" إِنْ هَذَا إِلَّا قَوْلُ الْبَشَرِ ﴿٢٥﴾
26. I will cast him into Hell-fire⁽¹⁾. سَأُصْلِيهِ سَقَرَ ﴿٢٦﴾
27. And what will make you know (exactly) what Hell-fire is? وَمَا أَذْرَكَ مَا سَقَرَ ﴿٢٧﴾
28. It spares not (any sinner), nor does it leave (anything unburnt)! لَا تُبْقِي وَلَا تَذَرُ ﴿٢٨﴾

(1) (V.74:26) See the footnote of (V.17:97).

29. Burning and blackening the skins!

لَوَاحَةٌ لِّلْبَشَرِ ﴿٢٩﴾

30. Over it are nineteen (angels as guardians and keepers of Hell).

عَلَيْهَا تِسْعَةَ عَشَرَ ﴿٣٠﴾

31. And We have set none but angels as guardians of the Fire. And We have fixed their number nineteen only as a trial for the disbelievers, in order that the people of the Scripture (Jews and Christians) may arrive at a certainty [that this Qur'ān is the truth as it agrees with their Books regarding the number nineteen which is written in the Taurāt (Torah) and the Injeel (Gospel)] and that the believers may increase in Faith (as this Qur'ān is the truth), and that no doubt may be left for the people of the Scripture and the believers, and that those in whose hearts is a disease (of hypocrisy) and the disbelievers may say: "What Allāh intends by this (curious) example?" Thus Allāh leads astray whom He wills and guides whom He wills. And none can know the hosts of your Lord but He. And this (Hell) is nothing else than a (warning) reminder to mankind.

وَمَا جَعَلْنَا أَصْحَابَ النَّارِ إِلَّا مَلَائِكَةً وَمَا جَعَلْنَا عِدَّتَهُمْ إِلَّا فِتْنَةً لِّلَّذِينَ كَفَرُوا لِيَسْتَيْقِنَ الَّذِينَ أُوتُوا الْكِتَابَ وَيَزِدَّادَ الَّذِينَ ءَامَنُوا إِيمَانًا وَلَا يَرْتَابَ الَّذِينَ أُوتُوا الْكِتَابَ وَالْمُؤْمِنُونَ وَلِيَقُولَ الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ وَالْكَافِرُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا كَذَلِكَ يُضِلُّ اللَّهُ مَن يَشَاءُ وَيَهْدِي مَن يَشَاءُ وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ وَمَا هِيَ إِلَّا ذِكْرٌ لِّلْبَشَرِ ﴿٣١﴾

32. Nay! And by the moon.

كَلَّا وَالْقَمَرِ ﴿٣٢﴾

33. And by the night when it withdraws.

وَالَّيْلِ إِذْ أَدْبَرَ ﴿٣٣﴾

34. And by the dawn when it brightens.

وَالصُّبْحِ إِذَا أَسْفَرَ ﴿٣٤﴾

35. Verily, it (Hell, or their denial of Prophet Muḥammad ﷺ, or the Day of Resurrection) is but one of the greatest (signs).

إِنَّهَا لِإِحْدَى الْكُبَرِ ﴿٣٥﴾

36. A warning to mankind —

نَذِيرًا لِّلْبَشَرِ ﴿٣٦﴾

37. To any of you that chooses to go forward (by working righteous deeds), or to remain behind (by committing sins).
38. Every person is a pledge for what he has earned,
39. Except those on the Right, (i.e. the pious true believers of Islāmic Monotheism).
40. In Gardens (Paradise) they will ask one another,
41. About *Al-Mujrimūn* (polytheists, criminals, disbelievers), (And they will say to them):
42. “What has caused you to enter Hell?”
43. They will say: “We were not of those who used to offer the *Ṣalāt* (prayers),⁽¹⁾
44. “Nor we used to feed *Al-Miskīn* (the needy);
45. “And we used to talk falsehood (all that which Allāh hated) with vain talkers⁽²⁾.
46. And we used to deny the Day of Recompense,⁽³⁾
47. “Until there came to us (the death) that is certain.”
48. So, no intercession of intercessors will be of any use to them.

لَمَنْ شَاءَ مِنْكُمْ أَنْ يَتَقَدَّمَ أَوْ يَتَأَخَّرَ ﴿٣٧﴾

كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ ﴿٣٨﴾

إِلَّا أَصْحَابَ الَّتِيْمِيْنَ ﴿٣٩﴾

فِي جَنَّاتٍ يَتَسَاءَلُونَ ﴿٤٠﴾

عَنِ الْمُجْرِمِيْنَ ﴿٤١﴾

مَا سَلَكَكُمْ فِي سَقَرٍ ﴿٤٢﴾

قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّيْنَ ﴿٤٣﴾

وَلَمْ نَكُ نَطْعِمُ الْمِسْكِيْنَ ﴿٤٤﴾

وَكُنَّا نَخُوضُ مَعَ الْخَائِضِيْنَ ﴿٤٥﴾

وَكُنَّا نَكْذِبُ يَوْمَ الدِّينِ ﴿٤٦﴾

حَتَّىٰ آتَانَا الْيَقِيْنَ ﴿٤٧﴾

فَمَا تَنْفَعُهُمْ شَفَاعَةُ الشَّافِعِيْنَ ﴿٤٨﴾

(1) (V.74:43) See the footnote of (V.8:39).

(2) (V.74:45) See the footnote of (V.4:5).

(3) (V.74:46) See the footnotes of (V.3:85).

49. Then, what is wrong with them (i.e. the polytheists, the disbelievers) that they turn away from (receiving) admonition?
50. As if they were (frightened) wild donkeys.
51. Fleeing from a hunter (or a lion, or a beast of prey).
52. Nay, everyone of them desires that he should be given pages spread out (coming from Allāh with a writing that Islām is the right religion, and Muḥammad ﷺ has come with the truth from Allāh, the Lord of the heavens and earth).
53. Nay! But they fear not the Hereafter (from Allāh's punishment).
54. Nay, Verily, this (Qur'ān) is an admonition,
55. So, whosoever wills (let him read it), and receives admonition (from it)!
56. And they will not receive admonition unless Allāh wills; He (Allāh) is the One, deserving that mankind should be afraid of, and should be dutiful to Him, and should not take any *Ilāh* (god) along with Him, and He is the One Who forgives (sins).

فَمَا لَهُمْ عَنِ الذِّكْرِ مُعْرِضِينَ ﴿٤٩﴾

كَأَنَّهُمْ حُمُرٌ مُسْتَنْفِرَةٌ ﴿٥٠﴾

فَرَّتْ مِنْ قَسْوَرَةٍ ﴿٥١﴾

بَلْ يُرِيدُ كُلُّ امْرِئٍ مِنْهُمْ أَنْ يُؤْتَى
صُحُفًا مُنشَرَةً ﴿٥٢﴾

كَلَّا بَلْ لَا يَخَافُونَ الْآخِرَةَ ﴿٥٣﴾

كَلَّا إِنَّهُ تَذَكُّرٌ ﴿٥٤﴾

فَمَنْ شَاءَ ذَكَرْهُ ﴿٥٥﴾

وَمَا يَذْكُرُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ هُوَ أَهْلُ
التَّقْوَى وَأَهْلُ الْمَعْرِفَةِ ﴿٥٦﴾

(75)

Sūrat Al-Qiyāmah (The Resurrection)

سُورَةُ الْقِيَامَةِ

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

1. I swear by the Day of Resurrection.
2. And I swear by the self-reproaching person (a believer).
3. Does man (a disbeliever) think that We shall not assemble his bones?
4. Yes, We are Able to put together in perfect order the tips of his fingers⁽¹⁾.
5. Nay! Man (denies Resurrection and Reckoning. So he) desires to continue committing sins.
6. He asks: “When will be this Day of Resurrection?”
7. So, when the sight shall be dazed.
8. And the moon will be eclipsed.
9. And the sun and moon will be joined together (by going one into the other or folded up or deprived of their light)⁽²⁾.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَا أَقْسِمُ بِيَوْمِ الْقِيَمَةِ ①

وَلَا أَقْسِمُ بِاللَّفْطِ الْوَامِئَةِ ②

أَيَحْسَبُ الْإِنْسَانُ أَلَّن نَجْمَعَ عِظَامَهُ ③

بَلَىٰ قَدِيرِينَ عَلَيَّ أَنْ نُنْشِئَ بَنَاتَهُ ④

بَلْ يُرِيدُ الْإِنْسَانُ لِيَفْجُرَ أَمَامَهُ ⑤

يَسْأَلُ أَيَّانَ يَوْمِ الْقِيَمَةِ ⑥

فَإِذَا بَرَقَ الْبَصَرُ ⑦

وَخَسَفَ الْقَمَرُ ⑧

وَجُمِعَ الشَّمْسُ وَالْقَمَرُ ⑨

- (1) (V.75:4) Each human being has his or her own special finger prints not resembling anyone else, indicating that our Lord (Allāh) is the Most Superior Creator of everything: *Lā ilāha illā Huwa* (none has the right to be worshipped but He).
- (2) (V.75:9) Narrated Abu Hurairah رضي الله عنه: The Prophet صلى الله عليه وسلم said, “The sun and the moon will be folded up (or joined together or deprived of their lights) on the Day of Resurrection.” (*Ṣaḥīḥ Al-Bukhārī*, Vol. 4, *Ḥadīth* No. 422).

10. On that Day man will say: “Where (is the refuge) to flee?”
11. No! There is no refuge!
12. To your Lord (Alone) will be the place of rest that Day.
13. On that Day, man will be informed of what he sent forward (of his evil or good deeds), and what he left behind (of his good or evil traditions).
14. Nay! Man will be a witness against himself [as his body parts (skin, hands, legs, etc.) will speak about his deeds],
15. Though he may put forth his excuses (to cover his evil deeds).
16. Move not your tongue concerning (the Qur’ān, O Muḥammad ﷺ) to make haste therewith.
17. It is for Us to collect it and to give you (O Muḥammad ﷺ) the ability to recite it (the Qur’ān).
18. And when We have recited it to you [O Muḥammad ﷺ through Jibrā’īl (Gabriel)], then follow its (the Qur’ān’s) recital.
19. Then it is for Us (Allāh) to make it clear (to you).
20. Not [as you think, that you (mankind) will not be resurrected and recompensed for your deeds], but you (men) love the present life of this world,

يَقُولُ الْإِنْسَانُ يَوْمَئِذٍ أَيْنَ الْمَفْرُ ۞ (١٠)

كَلَّا لَا وَزَرَ ۞ (١١)

إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ ۞ (١٢)

يُنَبِّئُ الْإِنْسَانُ يَوْمَئِذٍ بِمَا قَدَّمَ وَأَخَّرَ ۞ (١٣)

بَلِ الْإِنْسَانُ عَلَىٰ نَفْسِهِ بَصِيرَةٌ ۞ (١٤)

وَلَوْ أَلْفَىٰ مَعَاذِيرَهُ ۞ (١٥)

لَا تَحْرِكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ ۞ (١٦)

إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ ۞ (١٧)

فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ ۞ (١٨)

ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ ۞ (١٩)

كَلَّا بَلْ تُحِبُّونَ الْعَاجِلَةَ ۞ (٢٠)

21. And neglect the Hereafter. وَتَذَرُونَ الْأَخِرَةَ ﴿٢١﴾
22. Some faces that Day shall be shining and radiant. وُجُوهُ يَوْمَئِذٍ نَّاصِرَةٌ ﴿٢٢﴾
23. Looking at their Lord (Allāh). إِلَىٰ رَبِّهَا نَاظِرَةٌ ﴿٢٣﴾
24. And some faces, that Day, will be dark, gloomy, frowning, and sad, وَوُجُوهُ يَوْمَئِذٍ بَاسِرَةٌ ﴿٢٤﴾
25. Thinking that some calamity is about to fall on them. تُظُنُّنَ أَن يَفْعَلَٰنَ بِهَا فَاكِرَةٌ ﴿٢٥﴾
26. Nay, when (the soul) reaches to the collar bone (i.e. up to the throat in its exit), كَلَّا إِذَا بَلَغَتِ التَّرَاقِيَ ﴿٢٦﴾
27. And it will be said: “Who can cure him (and save him from death)?” وَقِيلَ مَنْ رَاقٍ ﴿٢٧﴾
28. And he (the dying person) will conclude that it was (the time) of parting (death); وَوَظَنَّ أَنَّهُ الْفِرَاقُ ﴿٢٨﴾
29. And one leg will be joined with another leg (shrouded)⁽¹⁾. وَأَلْتَفَتِ الْأَسَاقُ بِالْأَسَاقِ ﴿٢٩﴾
30. The drive will be, on that Day, to your Lord (Allāh)! إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمَسَاقُ ﴿٣٠﴾
31. So he (the disbeliever) neither believed (in this Qur’ān and in the Message of Muḥammad ﷺ) nor prayed! فَلَا صَدَّقَ وَلَا صَلَّىٰ ﴿٣١﴾
32. But on the contrary, he denied (this Qur’ān and the Message of Muḥammad ﷺ) and turned away! وَلَٰكِن كَذَّبَ وَتَوَلَّىٰ ﴿٣٢﴾

(1) (V.75:29) Or it may mean: hardship and distress will be joined with another hardship and distress (i.e. distress of death, and of the thought as to what is going to happen to him in the Hereafter). (*Tafsīr At-Ṭabarī*)

33. Then, he walked in conceit (full pride) to his family admiring himself
34. Woe to you [O man (disbeliever)]! And then (again) woe to you!
35. Again, woe to you [O man (disbeliever)]! And then (again) woe to you!
36. Does man think that he will be left neglected (without being punished or rewarded for the obligatory duties enjoined by his Lord Allāh on him)?
37. Was he not a *Nuṭfah* (mixed male and female sexual discharge) of semen emitted (poured forth)?
38. Then he became an '*Alaqah* (a clot); then (Allāh) shaped and fashioned (him) in due proportion⁽¹⁾.
39. And made of him two sexes, male and female.
40. Is not He (Allāh Who does that) Able to give life to the dead? (Yes! He is Able to do all things).

ثُمَّ ذَهَبَ إِلَىٰ أَهْلِهِ يَتَمَطَّى ﴿٣٣﴾

أُولَىٰ لَكَ فَأُولَىٰ ﴿٣٤﴾

ثُمَّ أُولَىٰ لَكَ فَأُولَىٰ ﴿٣٥﴾

أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى ﴿٣٦﴾

أَلَمْ يَكُ نُطْفَةً مِّن مَّنِي يُمْنَىٰ ﴿٣٧﴾

ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوَّىٰ ﴿٣٨﴾

فَجَعَلَ مِنْهُ الذَّكَرَ وَالْأُنثَىٰ ﴿٣٩﴾

أَلَيْسَ ذَلِكَ بِقَدِيرٍ عَلَيَّ أَنْ يُحْيِيَ الْمَوْتَىٰ ﴿٤٠﴾

(1) (V.75:38) See the footnote of (V.22:5).

(76)

Sūrat Al-Insān or Ad-Dahr
(Man or Time)

سُورَةُ الْإِنْسَانِ

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

1. Has there not been over man a period of time, when he was not a thing worth mentioning?
2. Verily, We have created man from *Nuṭfah* (drops) of mixed semen (sexual discharge of man and woman), in order to try him: so We made him hearer and seer.
3. Verily, We showed him the way, whether he be grateful or ungrateful.
4. Verily, We have prepared for the disbelievers iron chains, iron collars, and a blazing Fire.
5. Verily, the pious believers, shall drink of a cup (of wine) mixed with (water from a spring of *Kāfūr* in Paradise).
6. A spring wherefrom the slaves of Allāh will drink, causing it to gush forth abundantly.
7. They (are those who) fulfil (their) vows, and they fear a Day whose evil will be wide-spreading.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ
يَكُنْ شَيْئًا مَّذْكُورًا ﴿١﴾

إِنَّا خَلَقْنَا الْإِنْسَانَ مِن نُّطْفَةٍ أَمْشَاجٍ
نَّبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا ﴿٢﴾

إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا
كُفُورًا ﴿٣﴾

إِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَلَاسِلًا وَأَغْلَالًا
وَسَعِيرًا ﴿٤﴾

إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِن كَأْسٍ كَانَ
مِزَاجُهَا كَافُورًا ﴿٥﴾

عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا
تَفْجِيرًا ﴿٦﴾

يُوفُونَ بِالنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ
مُسْتَطِيرًا ﴿٧﴾

8. And they give food, inspite of their love for it (or for the love of Him), to the *Miskīn*⁽¹⁾ (the needy), the orphan, and the captive
9. (Saying): “We feed you seeking Allāh’s Countenance only. We wish for no reward, nor thanks from you.
10. “Verily, We fear from our Lord a Day, hard and distressful, that will make the faces look horrible (from extreme dislike to it).”
11. So, Allāh saved them from the evil of that Day, and gave them a light of beauty and joy.
12. And their recompense shall be Paradise, and silken garments, because they were patient.
13. Reclining therein on raised thrones, they will see there neither the excessive heat of the sun, nor the excessive bitter cold, (as in Paradise there is no sun and no moon).
14. And the shade thereof is close upon them, and the bunches of fruit thereof will hang low within their reach.
15. And amongst them will be passed round vessels of silver and cups of crystal —
16. Crystal-clear, made of silver. They will determine the measure thereof (according to their wishes).
17. And they will be given to drink there of a cup (of wine) mixed with ginger,

وَيُطْعَمُونَ الطَّعَامَ عَلَىٰ حُبِّهِ مِسْكِينًا
وَيَتِيمًا وَأَسِيرًا ﴿٨﴾

إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ
جَزَاءً وَلَا شُكْرًا ﴿٩﴾

إِنَّا نَخَافُ مِنْ رَبِّنَا يَوْمًا عَبُوسًا
قَمْطَرِيرًا ﴿١٠﴾

فَوَقَّاهُمُ اللَّهُ شَرَّ ذَلِكَ الْيَوْمِ وَلَقَّاهُمْ نَضْرَةً
وَسُرُورًا ﴿١١﴾

وَجَزَّاهُمْ بِمَا صَبَرُوا جَنَّةً وَحَرِيرًا ﴿١٢﴾

مُتَّكِنِينَ فِيهَا عَلَى الْأَرْبَابِ لَا يَرَوْنَ
فِيهَا شَمْسًا وَلَا زَمَهْرِيرًا ﴿١٣﴾

وَدَانِيَةً عَلَيْهِمْ ظِلُّهَا وَذُلِّلَتْ قُطُوفُهَا
تَذَلِيلًا ﴿١٤﴾

وَيُطَافُ عَلَيْهِم بِآنِيَةٍ مِّن فِضَّةٍ وَأَكْوَابٍ
كَانَتْ قَوَارِيرًا ﴿١٥﴾

قَوَارِيرًا مِّن فِضَّةٍ قَدَّرُوهَا تَقْدِيرًا ﴿١٦﴾

وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا
رَنْجِيلاً ﴿١٧﴾

(1) (V.76:8) See the footnote of (V.2:83).

18. A spring there, called *Salsabīl*.
19. And round about them will (serve) boys of everlasting youth. If you see them, you would think them scattered pearls.
20. And when you look there (in Paradise), you will see a delight (that cannot be imagined), and a great dominion.
21. Upon them will be green garments of fine and thick silk. They will be adorned with bracelets of silver, and their Lord will give them a pure drink.
22. (And it will be said to them): “Verily, this is a reward for you, and your endeavour has been accepted.”
23. Verily, it is We Who have sent down the Qur’ān to you (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) by stages.
24. Therefore be patient (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) with constancy to the Command of your Lord (Allāh, by doing your duty to Him and by conveying His Message to mankind), and obey neither a sinner nor a disbeliever among them.
25. And remember the Name of your Lord every morning and afternoon [i.e. offering of the Morning (*Fajr*), *Zuhr*, and *‘Aṣr* prayers].
26. And during night, prostrate yourself to Him (i.e. the offering of *Maghrib* and *‘Ishā*’ prayers), and glorify Him a long night through (i.e. *Tahajjud* prayer).

عَيْنًا فِيهَا تُسَمَّى سَلْسَبِيلًا ﴿١٨﴾

* وَيَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُخَلَّدُونَ إِذَا رَأَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَنثورًا ﴿١٩﴾

وَإِذَا رَأَيْتَ ثَمَّ رَأَيْتَ نَعِيمًا وَمُلْكًا كَبِيرًا ﴿٢٠﴾

عَلَيْهِمْ ثِيَابٌ سُنْدُسٌ خُضْرٌ وَإِسْتَبْرَقٌ ۖ وَحُلُوعٌ أُسَاوِرَ مِنْ فِضَّةٍ وَسَقَامُهُمْ رَبَّهُمْ شَرَابًا طَهُورًا ﴿٢١﴾

إِنَّ هَذَا كَانَ لَكُمْ جَزَاءً وَكَانَ سَعِيكُمْ مَشْكُورًا ﴿٢٢﴾

إِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ الْقُرْآنَ تَنْزِيلًا ﴿٢٣﴾

فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تُطِعْ مِنْهُمْ آئِمًا أَوْ كَفُورًا ﴿٢٤﴾

وَأذْكُرِ اسْمَ رَبِّكَ بُكْرَةً وَأَصِيلًا ﴿٢٥﴾

وَمِنَ اللَّيْلِ فَاسْجُدْ لَهُ وَسَبِّحْهُ لَيْلًا طَوِيلًا ﴿٢٦﴾

27. Verily, these (disbelievers) love the present life of this world, and put behind them a heavy Day (that will be hard).
28. It is We Who created them, and We have made them of strong build. And when We will, We can replace them with others like them with a complete replacement.
29. Verily, this (Verse of the Qur'ān) is an admonition, so whosoever wills, let him take a Path to his Lord (Allāh).
30. But you cannot will, unless Allāh wills. Verily, Allāh is Ever All-Knowing, All-Wise.
31. He will admit to His Mercy whom He wills and as for the *Zālimūn* — (polytheists, wrong-doers) He has prepared a painful torment.

إِنَّ هَؤُلَاءِ يُحِبُّونَ الْعَاجِلَةَ وَيَذُرُونَ
وَرَاءَهُمْ يَوْمًا ثَقِيلًا ﴿٢٧﴾

نَحْنُ خَلَقْنَاهُمْ وَشَدَدْنَا أَسْرَهُمْ وَإِذَا شِئْنَا
بَدَلْنَا أُمَّتَهُمْ تَبْدِيلًا ﴿٢٨﴾

إِنَّ هَذِهِ تَذْكِرَةٌ فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ
سَبِيلًا ﴿٢٩﴾

وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ إِنَّ اللَّهَ كَانَ
عَلِيمًا حَكِيمًا ﴿٣٠﴾

يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ وَالظَّالِمِينَ
أَعَدَّ لَهُمْ عَذَابًا أَلِيمًا ﴿٣١﴾

(77)

Sūrat Al-Mursalāt
(Those sent forth)

سُورَةُ الْمُرْسَلَاتِ

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

1. By (the winds or the angels or the Messengers of Allāh) sent forth one after another.
2. And by the winds that blow violently.
3. And by the winds that scatter clouds and rain.
4. And by (the Verses of the Qur'ān) that separate (the right from the wrong).
5. And by (the angels) that bring the revelations (to the Messengers),
6. To cut off all excuses or to warn.
7. Surely, what you are promised must come to pass.
8. Then, when the stars lose their lights.
9. And when the heaven is cleft asunder.
10. And when the mountains are blown away.
11. And when the Messengers are gathered to their time appointed.
12. For what Day are (these signs) postponed?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالْمُرْسَلَاتِ عُرْفًا ﴿١﴾

فَالْعاصِفَاتِ عَصَافًا ﴿٢﴾

وَالنَّاشِرَاتِ نَشْرًا ﴿٣﴾

فَالْفَرِقَاتِ فَرَقًا ﴿٤﴾

فَالْمُلْقِيَاتِ ذِكْرًا ﴿٥﴾

عُدْرًا أَوْ نَذْرًا ﴿٦﴾

إِنَّمَا تُوعَدُونَ لَوَاقِعٌ ﴿٧﴾

فَإِذَا النُّجُومُ طُمِسَتْ ﴿٨﴾

وَإِذَا السَّمَاءُ فُرِجَتْ ﴿٩﴾

وَإِذَا الْجِبَالُ سُفِّتْ ﴿١٠﴾

وَإِذَا الرَّسُلُ أُقْتِتَتْ ﴿١١﴾

لِأَيِّ يَوْمٍ أُجِّلَتْ ﴿١٢﴾

13. For the Day of Sorting Out (the men of Paradise from the men destined for Hell).
لَيَوْمِ الْفَصْلِ ﴿١٣﴾
14. And what will explain to you what is the Day of Sorting Out?
وَمَا أَدْرَاكَ مَا يَوْمَ الْفَصْلِ ﴿١٤﴾
15. Woe that Day to the deniers (of the Day of Resurrection)!
وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿١٥﴾
16. Did We not destroy the ancients?
أَلَمْ نُهْلِكِ الْأَوَّلِينَ ﴿١٦﴾
17. So, shall We make later generations to follow them.
ثُمَّ نَتَّبِعُهُمُ الْآخِرِينَ ﴿١٧﴾
18. Thus do We deal with the *Mujrimūn* (polytheists, disbelievers, sinners, criminals).
كَذَلِكَ نَفْعَلُ بِالْمُجْرِمِينَ ﴿١٨﴾
19. Woe that Day to the deniers (of the Day of Resurrection)!
وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿١٩﴾
20. Did We not create you from a despised water (semen)?
أَلَمْ نَخْلُقْكُمْ مِّنْ مَّاءٍ مَّهِينٍ ﴿٢٠﴾
21. Then We placed it in a place of safety (womb),
فَجَعَلْنَاهُ فِي قَرَارٍ مَّكِينٍ ﴿٢١﴾
22. For a known period (determined by gestation)?
إِلَىٰ قَدَرٍ مَّعْلُومٍ ﴿٢٢﴾
23. So, We did measure; and We are the Best to measure (the things).
فَقَدَرْنَا فَنِعْمَ الْقَادِرُونَ ﴿٢٣﴾
24. Woe that Day to the deniers (of the Day of Resurrection)!
وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٢٤﴾
25. Have We not made the earth a receptacle
أَلَمْ نَجْعَلِ الْأَرْضَ كِفَاتًا ﴿٢٥﴾
26. For the living and the dead?
أَحْيَاءَ وَأَمْوَاتًا ﴿٢٦﴾

27. And have placed therein firm, and tall mountains, and have given you to drink sweet water?
28. Woe that Day to the deniers (of the Day of Resurrection)!
29. (It will be said to the disbelievers): “Depart you to that which you used to deny!
30. “Depart you to a shadow (of Hell-Fire smoke ascending) in three columns,
31. Neither shady, nor of any use against the fierce flame of the Fire.”
32. Verily, it (Hell) throws sparks (huge) as *Al-Qaşr* (a fort or a huge log of wood),
33. As if they were yellow camels (or bundles of ropes).
34. Woe that Day to the deniers (of the Day of Resurrection)!
35. That will be a Day when they shall not speak (during some part of it),
36. And they will not be permitted to put forth any excuse.
37. Woe that Day to the deniers (of the Day of Resurrection)!
38. That will be a Day of Decision! We have brought you and the men of old together!
39. So, if you have a plot, use it against Me (Allāh جَلَّ جَلَالُهُ)!

وَجَعَلْنَا فِيهَا رَوَاسِيًّا سَلِيمَاتٍ
وَأَسْقَيْنَكُم مَّاءً فُرَاتًا ﴿٢٧﴾

وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿٢٨﴾

أَنْظِلُّوهُ إِلَىٰ مَا كُنْتُمْ بِهِ تُكَذِّبُونَ ﴿٢٩﴾

أَنْظِلُّوهُ إِلَىٰ ظِلٍّ ذِي ثَلَاثِ شُعَبٍ ﴿٣٠﴾

لَّا ظَلِيلٍ وَلَا يُغْنِي مِنَ اللَّهَبِ ﴿٣١﴾

إِنَّهَا تَرْمِي بِشَرَرٍ كَالْقَصْرِ ﴿٣٢﴾

كَأَنَّهُ جِمَلَاتٌ صُفْرٌ ﴿٣٣﴾

وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿٣٤﴾

هَذَا يَوْمٌ لَا يَنْطِقُونَ ﴿٣٥﴾

وَلَا يُؤَدُّنَ لَهُمْ فِعْزَتِ رُونَ ﴿٣٦﴾

وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿٣٧﴾

هَذَا يَوْمُ الْفَصْلِ جَمَعْنَاكُمْ وَالْأُولَىٰ ﴿٣٨﴾

فَإِنْ كَانَ لَكُمْ كَيْدٌ فَكِيدُونَ ﴿٣٩﴾

40. Woe that Day to the deniers (of the Day of Resurrection)!
41. Verily, the *Muttaqūn* (the pious)⁽¹⁾ shall be amidst shades and springs.
42. And fruits, such as they desire.
43. “Eat and drink comfortably for that which you used to do.”
44. Verily, thus We reward the *Muhsinūn* (good-doers)⁽²⁾.
45. Woe that Day to the deniers (of the Day of Resurrection)!
46. (O you disbelievers)! Eat and enjoy yourselves (in this worldly life) for a little while. Verily, you are *Mujrimūn* (polytheists, disbelievers, sinners, criminals).
47. Woe that Day to the deniers (of the Day of Resurrection)!
48. And when it is said to them: “Bow down yourselves (in prayer)!” They bow not down (offer not their prayers)⁽³⁾.

وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿٤٠﴾

إِنَّ الْمُتَّقِينَ فِي ظِلَالٍ وَعُيُونٍ ﴿٤١﴾

وَفَوَاحِشَ مِمَّا يَشْتَهُونَ ﴿٤٢﴾

كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٤٣﴾

إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٤٤﴾

وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿٤٥﴾

كُلُوا وَتَمَتَّعُوا قَلِيلًا إِنَّكُمْ فَجْرُمُونَ ﴿٤٦﴾

وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿٤٧﴾

وَإِذَا قِيلَ لَهُمْ أَرْكِعُوا لَا يَرْكِعُونَ ﴿٤٨﴾

(1) (V.77:41) See verse: V.2:2.

(2) (V.77:44) See verse: V.2:112.

(3) (V.77:48):

a) Narrated Anas ibn Mālik رضي الله عنه: Allāh’s Messenger صلی الله علیه وسلم said, “I have been ordered to fight the people till they say: *Lā ilāha illallāh* (none has the right to be worshipped but Allāh). And if they say so, perform *Aṣ-Ṣalāt* (the prayer) like our *Ṣalāt* (prayer), face our *Qiblah* and slaughter as we slaughter, then their blood and property will be sacred to us and we will not interfere with them except legally and their reckoning will be with Allāh.” Narrated Maimūn ibn Siyāh that he asked Anas ibn Mālik, “O Abu Hamzah! What makes the life and property of a person sacred?” He replied, “Whoever says, *Lā ilāha illallāh* (none has the right to be worshipped but Allāh), faces our *Qiblah* during the *Ṣalāt* (prayer), perform *Aṣ-Ṣalāt* (the prayer) like us, and eat our slaughtered

49. Woe that Day to the deniers (of the Day of Resurrection)!

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٤٩﴾

50. Then in what statement after this (the Qur’ān) will they believe?

فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ ﴿٥٠﴾

animals then he is a Muslim and has got the same rights and obligations as other Muslims have.” (*Ṣaḥīḥ Al-Bukhārī*, Vol. 1, *Ḥadīth* No. 387).

- b) Narrated Abu Hurairah رضي الله عنه: Allāh’s Messenger صلى الله عليه وسلم said, “If the people knew (the reward for) pronouncing the *Adhān* and for standing in the first row (in congregational prayers) and found no other way to get that except by drawing lots they would draw lots, and if they knew (the reward of) the *Zuhr* prayer (in the early moments of its stated time) they would race for it (go early) and if they knew (the reward of) *Ishā* and *Fajr* (night and morning) prayers in congregation, they would come to offer them even if they had to crawl.” (*Ṣaḥīḥ Al-Bukhārī*, Vol. 1, *Ḥadīth* No. 589).

(78)

Sūrat An-Naba'
(The News)

سُورَةُ النَّبَأِ

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

1. What are they asking one another about?
2. About the great news (i.e. Islāmic Monotheism, the Qur'ān which Prophet Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ brought and the Day of Resurrection)
3. About which they are in disagreement.
4. Nay, they will come to know!
5. Nay, again, they will come to know!
6. Have We not made the earth as a bed,
7. And the mountains as pegs?
8. And We have created you in pairs (male and female, tall and short, good and bad, etc.).
9. And We have made your sleep as a thing for rest.
10. And We have made the night as a covering (through its darkness),
11. And We have made the day for livelihood.
12. And We have built above you seven strong (heavens),

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

عَمَّ يَتَسَاءَلُونَ ﴿١﴾

عَنِ النَّبَأِ الْعَظِيمِ ﴿٢﴾

الَّذِي هُمْ فِيهِ مُخْتَلِفُونَ ﴿٣﴾

كَلَّا سَيَعْلَمُونَ ﴿٤﴾

ثُمَّ كَلَّا سَيَعْلَمُونَ ﴿٥﴾

أَلَمْ نَجْعَلِ الْأَرْضَ مِهْدًا ﴿٦﴾

وَالْحِبَالَ أَوْثَانًا ﴿٧﴾

وَحَلَقْنَاكُمْ أَزْوَاجًا ﴿٨﴾

وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا ﴿٩﴾

وَجَعَلْنَا اللَّيْلَ لِيَاسًا ﴿١٠﴾

وَجَعَلْنَا النَّهَارَ مَعَاشًا ﴿١١﴾

وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا ﴿١٢﴾

13. And We have made (therein) a shining lamp (sun).
14. And We have sent down from the rainy clouds abundant water.
15. That We may produce therewith grain and vegetation,
16. And gardens of thick growth.
17. Verily, the Day of Decision is a fixed time,
18. The Day when the Trumpet will be blown, and you shall come forth in crowds (groups after groups). [*Tafsīr At-Ṭabarī*]
19. And the heaven shall be opened, and it will become as gates,
20. And the mountains shall be moved away from their places and they will be as if they were a mirage.
21. Truly, Hell is a place of ambush —
22. A dwelling place for those who transgress the boundary limits set by Allāh,
23. They will abide therein for ages.
24. Nothing cool shall they taste therein, nor any drink.
25. Except boiling water, and dirty wound discharges —
26. An exact recompense (according to their evil crimes).

وَجَعَلْنَا سِرَاجًا وَهَّاجًا ﴿١٣﴾

وَأَنْزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً ثَمَجًا ﴿١٤﴾

لِيُخْرِجَ بِهِ حَبًّا وَنَبَاتًا ﴿١٥﴾

وَجَنَّاتٍ أَلْفَافًا ﴿١٦﴾

إِنَّ يَوْمَ الْقِيَامِ كَانَ مِيقَاتًا ﴿١٧﴾

يَوْمَ يُنْفَخُ فِي الصُّورِ فَتَأْتُونَ أَفْوَاجًا ﴿١٨﴾

وَفُتِحَتِ السَّمَاءُ فَكَانَتْ أَبْوَابًا ﴿١٩﴾

وُسِّرَتِ الْجِبَالُ فَكَانَتْ سَرَابًا ﴿٢٠﴾

إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا ﴿٢١﴾

لِللَّاطِعِينَ مَنَابًا ﴿٢٢﴾

لَّيْسِيْنَ فِيهَا أَحْقَابًا ﴿٢٣﴾

لَا يَذُوقُونَ فِيهَا بَرْدًا وَلَا شَرَابًا ﴿٢٤﴾

إِلَّا حَمِيمًا وَعَسَاقًا ﴿٢٥﴾

جَزَاءً وَفَاقًا ﴿٢٦﴾

27. For verily, they used not to look for a reckoning.
28. But they denied Our *Āyāt* (proofs, evidences, verses, lessons, signs, revelations, and that which Our Prophet ﷺ brought) completely.
29. And all things We have recorded in a Book.
30. So, taste you (the results of your evil actions). No increase shall We give you, except in torment.
31. Verily, for the righteous,⁽¹⁾ there will be a success (Paradise);
32. Gardens and vineyards,
33. And young full-breasted (mature) maidens of equal age,
34. And a full cup (of wine).
35. No vain discourse shall they hear therein, nor lying;
36. A reward from your Lord, an ample calculated gift (according to the best of their good deeds),⁽²⁾

إِنَّهُمْ كَانُوا لَا يَرْجُونَ حِسَابًا ﴿٢٧﴾

وَكَذَّبُوا بِآيَاتِنَا كِذَابًا ﴿٢٨﴾

وَكُلُّ شَيْءٍ أَحْصَيْنَاهُ كِتَابًا ﴿٢٩﴾

فَذُوقُوا فَلَنْ نَزِيدَكُمْ إِلَّا عَذَابًا ﴿٣٠﴾

إِنَّ لِلْمُتَّقِينَ مَفَازًا ﴿٣١﴾

حَدَائِقَ وَأَعْنَابًا ﴿٣٢﴾

وَكَوَاعِبَ أُنثَرَاءَ ﴿٣٣﴾

وَكَأْسًا دِهَاقًا ﴿٣٤﴾

لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِذْبًا ﴿٣٥﴾

جَزَاءً مِّن رَّبِّكَ عَطَاءً حِسَابًا ﴿٣٦﴾

(1) (V.78:31) *Muttaqūn*: means pious believers of Islamic Monotheism who fear Allāh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allāh much (perform all kinds of good deeds which He has ordained).

(2) (V.78:36):

a) Islām demolishes all the previous evil deeds and so do migration (for Allāh's sake) and *Hajj* (pilgrimage to Makkah). (*Ṣaḥīḥ Muslim*, Vol. 1, Chapter 52, Page 18).

b) What is said regarding the superiority of a person who embraces Islām sincerely: Narrated Abu Sa'īd Al-Khudri رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ said, "If a person embraces Islām sincerely, then Allāh shall forgive all his past sins, and after that starts the settlement of accounts: the reward of his good deeds will be ten times to seven hundred times for each good deed, and an evil deed will be recorded as it is unless Allāh forgives it." (*Ṣaḥīḥ Al-Bukhārī*, Vol. 1, *Ḥadīth* No. 40A).

37. (From) the Lord of the heavens and the earth, and whatsoever is in between them, the Most Gracious, with Whom they cannot dare to speak (on the Day of Resurrection except by His Leave).
38. The Day that *Ar-Rūḥ* [Jibrā'īl (Gabriel) or another angel] and the angels will stand forth in rows, they will not speak except him whom the Most Gracious (Allāh) allows, and he will speak what is right.
39. That is (without doubt) the True Day. So, whosoever wills, let him seek a place with (or a way to) His Lord (by obeying Him in this worldly life)!
40. Verily, We have warned you of a near torment — the Day when man will see that (the deeds) which his hands have sent forth, and the disbeliever will say: "I wish I would have been dust."

رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا
الرَّحْمَنِ لَا يَمْلِكُونَ مِنْهُ خِطَابًا ﴿٣٧﴾

يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا لَا
يَتَكَلَّمُونَ إِلَّا مَنْ أُذِنَ لَهُ الرَّحْمَنُ وَقَالَ
صَوَابًا ﴿٣٨﴾

ذَلِكَ الْيَوْمُ الْحَقُّ فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ
مَسَاجِدًا ﴿٣٩﴾

إِنَّا أَنْذَرْنَاكُمْ عَذَابًا قَرِيبًا يَوْمَ يَنْظُرُ
الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ الْكَافِرُ
يَلِيَّتَنِي كُنْتُ تُرْبًا ﴿٤٠﴾

Narrated Abu Hurairah رضي الله عنه: Allāh's Messenger صلی الله علیه وسلم said: "If any one of you improves (follows strictly) his Islāmic religion, then his good deeds will be rewarded ten times to seven hundred times for each good deed and a bad deed will be recorded as it is." (*Ṣaḥīḥ Al-Bukhārī*, Vol. 1, *Ḥadīth* No. 40B).

(79)

Sūrat An-Nāzi‘āt
(Those Who Pull Out)

سُورَةُ النَّازِعَاتِ

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

1. By those (angels) who pull out (the souls of the disbelievers and the wicked) with great violence.
2. By those (angels) who gently take out (the souls of the believers).
3. And by those that swim along (i.e. angels or planets in their orbits).
4. And by those that press forward as in a race (i.e. the angels or stars or the horses).
5. And by those (angels) who arrange to do the Commands of their Lord, (so verily, you disbelievers will be called to account).
6. On the Day when (the first blowing of the Trumpet is blown), the earth and the mountains will shake violently (and everybody will die).
7. The second blowing of the Trumpet follows it (and everybody will be resurrected).
8. (Some) hearts that Day will shake with fear and anxiety.
9. Their eyes will be downcast.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالَّذِينَ عَمِلُوا

وَالَّذِينَ كَانُوا

وَالسَّيِّئَاتِ سَبَّحًا

فَالسَّيِّئَاتِ سَبَّحًا

فَالْمُدَبِّرَاتِ أَمْرًا

يَوْمَ تَرْجُفُ الرَّاجِفَةُ

تَتَّبِعُهَا الرَّادِفَةُ

قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ

أَبْصَرُهَا خَشِيعَةٌ

10. They say: “Shall we indeed be returned to (our) former state of life?”
11. “Even after we are crumbled bones?”
12. They say: “It would, in that case, be a return with loss!”
13. But it will be only a single shout (i.e., the second blowing of the Trumpet), (See Verse 37:19).
14. When behold, they find themselves on the surface of the earth (alive after their death).
15. Has there come to you the story of Mūsa (Moses)?
16. When his Lord called him in the sacred valley of Tuwā,
17. Go to Fir‘aun (Pharaoh); verily, he has transgressed all bounds (in crimes, sins, polytheism, disbelief).
18. And say (to him): “Would you purify yourself (from the sin of disbelief by becoming a believer)?”
19. “And that I guide you to your Lord, so you should fear Him?”
20. Then [Mūsā (Moses)] showed him the great sign (miracles).
21. But [Fir‘aun (Pharaoh)] denied and disobeyed.
22. Then, he turned his back, striving (against Allāh).
23. Then, he gathered (his people) and cried aloud,
24. Saying: “I am your lord, most high.”

يَقُولُونَ أَيُّنَا لَمَرْدُودُونَ فِي الْخَافِرَةِ ﴿١٠﴾

أَيُّدَا كُنَّا عِظْمًا تَخِرَّةَ ﴿١١﴾

قَالُوا تِلْكَ إِذَا كَرَّةٌ خَابِرَةٌ ﴿١٢﴾

فَأَيُّنَا هِيَ رَجْرَةٌ وَاحِدَةٌ ﴿١٣﴾

فَإِذَا هُمْ بِالسَّاهِرَةِ ﴿١٤﴾

هَلْ أَتَاكَ حَدِيثُ مُوسَى ﴿١٥﴾

إِذْ نَادَاهُ رَبُّهُ بِالْوَادِ الْمُقَدَّسِ طُوًى ﴿١٦﴾

أَذْهَبْ إِلَى فِرْعَوْنَ إِنَّهُ طَغَى ﴿١٧﴾

فَقُلْ هَلْ لَكَ إِلَهٌ إِلَّا أَن تَزَكَّى ﴿١٨﴾

وَأَهْدِيكَ إِلَى رَبِّكَ فَتَحْشَى ﴿١٩﴾

فَأَرَاهُ الْآيَةَ الْكُبْرَى ﴿٢٠﴾

فَكَذَّبَ وَعَصَى ﴿٢١﴾

ثُمَّ أَدْبَرَ يَسْعَى ﴿٢٢﴾

فَحَشَرَ فَنَادَى ﴿٢٣﴾

فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَى ﴿٢٤﴾

25. So Allāh, seized him with punishment for his last⁽¹⁾ and first⁽²⁾ transgression. [Tafsīr At-Ṭabari]

فَأَخَذَهُ اللَّهُ نَكَالَ الْأَخْيَرَةِ وَالْأُولَى ﴿٢٥﴾

26. Verily, in this is an instructive admonition for whosoever fears Allāh.

إِنَّ فِي ذَلِكَ لَعِبْرَةً لِمَن يَخْشَى ﴿٢٦﴾

27. Are you more difficult to create or is the heaven that He constructed?

ءَأَنْتُمْ أَشَدُّ خَلْقًا أَمْ السَّمَاءُ بَنَاهَا ﴿٢٧﴾

28. He raised its height, and perfected it.

رَفَعَ سَمَكَهَا فَسَوَّيْنَهَا ﴿٢٨﴾

29. Its night He covers with darkness and its forenoon He brings out (with light)

وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَاهَا ﴿٢٩﴾

30. And after that He spread the earth,

وَالْأَرْضَ بَعْدَ ذَلِكَ دَحَاهَا ﴿٣٠﴾

31. And brought forth therefrom its water and its pasture.

أَخْرَجَ مِنْهَا مَاءَهَا وَمَرْعَاهَا ﴿٣١﴾

32. And the mountains He has fixed firmly,

وَالْجِبَالَ أَرْسَلَهَا ﴿٣٢﴾

33. (To be) a provision and benefit for you and your cattle.

مَتَاعًا لَكُمْ وَلِأَنْعَامِكُمْ ﴿٣٣﴾

34. But when there comes the greatest catastrophe (i.e. the Day of Recompense) —

فَإِذَا جَاءَتِ الطَّامَةُ الْكُبْرَى ﴿٣٤﴾

35. The Day when man shall remember what he strove for.

يَوْمَ يَتَذَكَّرُ الْإِنْسَانُ مَا سَعَى ﴿٣٥﴾

36. And Hell-fire shall be made apparent in full view for (every) one who sees.

وَيُبْرَزَتِ الْجَحِيمُ لِمَن يَرَى ﴿٣٦﴾

37. Then for him who transgressed all bounds, (in disbelief, oppression and evil deeds of disobedience to Allāh).

فَأَمَّا مَن ظَلَمَ ﴿٣٧﴾

(1) (V.79:25) Last i.e. his saying: “I am your lord, most high”(See Verse 79:24)

(2) (V.79:25) First i.e. his saying, “O chiefs! I know not that you have a god other than me” (See Verse 28:38)

38. And preferred the life of this world (by following his evil desires and lusts),
39. Verily, his abode will be Hell-fire;
40. But, as for him who feared standing before his Lord, and restrained himself from impure evil desires and lusts.
41. Verily, Paradise will be his abode.
42. They ask you (O Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) about the Hour — when will be its appointed time?
43. You have no knowledge to say anything about it.
44. To your Lord belongs (the knowledge of) the term thereof?
45. You (O Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) are only a warner for those who fear it,
46. The Day they see it, (it will be) as if they had not tarried (in this world) except an afternoon or a morning.

وَعَاثَرَ الْحَيَاةَ الدُّنْيَا ﴿٣٨﴾

فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَىٰ ﴿٣٩﴾

وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ
عَنِ الْهَوَىٰ ﴿٤٠﴾

فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ ﴿٤١﴾

يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَلُهَا ﴿٤٢﴾

فِيمَ أَنْتَ مِنْ ذِكْرِهَا ﴿٤٣﴾

إِلَىٰ رَبِّكَ مُنْتَهَلُهَا ﴿٤٤﴾

إِنَّمَا أَنْتَ مُنذِرٌ مَنِ يَخْشَهَا ﴿٤٥﴾

كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبِتُوا إِلَّا عَشِيَّةً
أَوْ صُحْحًا ﴿٤٦﴾

(80)

Sūrat ‘Abasa (He Frowned)

سُورَةُ عَبَسَ

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

1. (The Prophet ﷺ) frowned and turned away.
2. Because there came to him the blind man (i.e. ‘Abdullāh ibn Umm-Maktūm, رَضِيَ اللَّهُ عَنْهُ ﷺ) who came to the Prophet ﷺ while he was preaching to one or some of the Quraish chiefs).
3. And how can you know that he might become pure (from sins)?
4. Or he might receive admonition, and the admonition might profit him?
5. As for him who thinks himself self-sufficient,
6. To him you attend;
7. What does it matter to you, if he will not become pure (from disbelief: you are only a Messenger, your duty is to convey the Message of Allāh).
8. But as to him who came to you running,
9. And is afraid (of Allāh and His punishment).
10. Of him you are neglectful and divert your attention to another,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

عَبَسَ وَتَوَلَّى ①

أَنْ جَاءَهُ الْأَعْمَى ②

وَمَا يُدْرِيكَ لَعَلَّهُ يَزَّكَّى ③

أَوْ يَذَّكَّرُ فَتَنْفَعَهُ الذِّكْرَى ④

أَمَّا مَنِ اسْتَغْنَى ⑤

فَأَنْتَ لَهُ تَصَدَّى ⑥

وَمَا عَلَيْكَ أَلَّا يَزَّكَّى ⑦

وَأَمَّا مَنْ جَاءَكَ يَسْعَى ⑧

وَهُوَ يَخْشَى ⑨

فَأَنْتَ عَنْهُ تَلَهَّى ⑩

11. Nay, (do not do like this); indeed it (this Qur'ān) is an admonition. كَلَّا إِنَّهَا تَذْكِرَةٌ ﴿١١﴾
12. So, whoever wills, let him pay attention to it. فَمَنْ شَاءَ ذَكَرْهُ ﴿١٢﴾
13. (It is) in Records held (greatly) in honour (*Al-Lauh Al-Mahfūz*), فِي صُحُفٍ مُّكْرَمَةٍ ﴿١٣﴾
14. Exalted (in dignity), purified, مَرْفُوعَةٍ مُّطَهَّرَةٍ ﴿١٤﴾
15. In the hands of scribes (angels). بِأَيْدِي سَفَرَةٍ ﴿١٥﴾
16. Honourable and obedient. كِرَامٍ بَرَرَةٍ ﴿١٦﴾
17. Be cursed (the disbelieving) man! How ungrateful he is! فَتِيلَ الْإِنْسَانِ مَا أَكْفَرَهُ ﴿١٧﴾
18. From what thing did He create him? مِنْ أَيِّ شَيْءٍ خَلَقَهُ ﴿١٨﴾
19. From *Nutfah* (male and female semen drops) He created him and then set him in due proportion. مِنْ نُطْفَةٍ خَلَقَهُ فَقَدَرَهُ ﴿١٩﴾
20. Then, He makes the Path easy for him. ثُمَّ السَّبِيلَ يَسَّرَهُ ﴿٢٠﴾
21. Then, He causes him to die and puts him in his grave. ثُمَّ أَمَاتَهُ فَأَقْبَرَهُ ﴿٢١﴾
22. Then, when it is His Will, He will resurrect him (again). ثُمَّ إِذَا شَاءَ أَنشُرَهُ ﴿٢٢﴾
23. Nay, but (man) has not done what He commanded him. كَلَّا لَمَّا يَقْضِ مَا أَمَرَهُ ﴿٢٣﴾
24. Then, let man look at his food: فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ ﴿٢٤﴾
25. We pour forth water in abundance. أَنَا صَبَبْنَا الْمَاءَ صَبًّا ﴿٢٥﴾
26. And We split the earth in clefts. ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا ﴿٢٦﴾
27. And We cause therein the grain to grow, فَأَنْبَتْنَا فِيهَا حَبًّا ﴿٢٧﴾

28. And grapes and clover plants (i.e. green fodder for the cattle), وَعِنَبًا وَقَضْبًا ﴿٢٨﴾
29. And olives and date-palms, وَزَيْتُونًا وَنَخْلًا ﴿٢٩﴾
30. And gardens dense with many trees, وَحَدَائِقَ غُلْبًا ﴿٣٠﴾
31. And fruits and herbage — وَفَلَكَهَمَّةً وَأَبًّا ﴿٣١﴾
32. (To be) a provision and benefit for you and your cattle. مَتَاعًا لَّكُمْ وَلِأَنْعَامِكُمْ ﴿٣٢﴾
33. Then, when there comes the Deafening Blast (the second blowing of the Trumpet on the Day of Resurrection)— فَإِذَا جَاءَتِ الصَّاحَّةُ ﴿٣٣﴾
34. That Day shall a man flee from his brother, يَوْمَ يَقْرَأُ الْمُرءُ مِنْ أَخِيهِ ﴿٣٤﴾
35. And from his mother and his father, وَأُمِّهِ وَأَبِيهِ ﴿٣٥﴾
36. And from his wife and his children. وَصَلْحَبَتِهِ وَنَبِيهِ ﴿٣٦﴾
37. Every man that Day will have enough to make him careless of others. لِكُلِّ أَمْرِي مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ ﴿٣٧﴾
38. Some faces that Day will be bright (true believers of Islāmic Monotheism), وُجُوهُ يَوْمَئِذٍ مُّسْفِرَةٌ ﴿٣٨﴾
39. Laughing, rejoicing at good news (of Paradise). صَاحِكَةٌ مُّسْتَبْشِرَةٌ ﴿٣٩﴾
40. And other faces, that Day, will be dust-stained. وَوُجُوهُ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ ﴿٤٠﴾
41. Darkness will cover them. رَهَقَهَا قَتَرَةٌ ﴿٤١﴾
42. Such will be the disbelievers, and the wicked ones. أُولَئِكَ هُمُ الْكٰفِرَةُ الْفٰجِرَةُ ﴿٤٢﴾

(81)

Sūrat At-Takwīr
(Winding Round
and losing its Light)

سُورَةُ التَّكْوِيْرِ

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

1. When the sun shall be wound round and its light is lost and is overthrown⁽¹⁾.
2. And when the stars shall fall.
3. And when the mountains shall be made to pass away;
4. And when the pregnant she-camels shall be neglected;
5. And when the wild beasts shall be gathered together.
6. And when the seas shall become as blazing Fire (or shall overflow).
7. And when the souls shall be joined with their bodies, (the good with the good and the bad with the bad).
8. And when the female (infant) buried alive (as the pagan Arabs used to do) shall be questioned:⁽²⁾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا الشَّمْسُ كُوِّرَتْ ﴿١﴾

وَإِذَا النُّجُومُ انْكَدَرَتْ ﴿٢﴾

وَإِذَا الْجِبَالُ سُيِّرَتْ ﴿٣﴾

وَإِذَا الْعِشَارُ عُطِّلَتْ ﴿٤﴾

وَإِذَا الْوُحُوشُ حُشِرَتْ ﴿٥﴾

وَإِذَا الْبِحَارُ سُجِّرَتْ ﴿٦﴾

وَإِذَا النُّفُوسُ زُوِّجَتْ ﴿٧﴾

وَإِذَا الْمَوْءُودَةُ سُئِلَتْ ﴿٨﴾

- (1) (V.81:1) Narrated Abu Hurairah رَضِيَ اللَّهُ عَنْهُ: The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “The sun and the moon will be folded up (or joined together or deprived of their lights) on the Day of Resurrection.” [See (V.75:9)] (*Ṣaḥīḥ Al-Bukhārī*, Vol. 4, *Ḥadīth* No. 422).
- (2) (V.81:8) Narrated Al-Mughīrah ibn Shu‘bah رَضِيَ اللَّهُ عَنْهُ: The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Allāh has forbidden for you:
 - a) To be undutiful to your mothers,
 - b) To bury your daughters alive,
 - c) Not to pay the rights of the others (e.g., charity), and

9. For what sin, was she killed?
10. And when the (written) pages [of deeds (good and bad) of every person] shall be laid open.
11. And when the heaven shall be stripped off and taken away from its place;
12. And when Hell-fire shall be set ablaze.
13. And when Paradise shall be brought near.
14. (Then) every person will know what he has brought (of good and evil).
15. So verily, I swear by the planets that recede (i.e. disappear during the day and appear during the night).
16. And by the planets that move swiftly and hide themselves.
17. And by the night as it departs.
18. And by the dawn as it brightens.
19. Verily, this is the Word (this Qur'ān brought by) a most honourable messenger [Jibrā'il (Gabriel), from Allāh to Prophet Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ].
20. Owner of power, (and high rank) with (Allāh), the Lord of the Throne,
21. Obeyed (by the angels in the heavens) and trustworthy.

بِأَيِّ ذَنْبٍ قُتِلَتْ ﴿٩﴾

وَإِذَا الصُّحُفُ ذُخِّرَتْ ﴿١٠﴾

وَإِذَا السَّمَاءُ كُشِطَتْ ﴿١١﴾

وَإِذَا الْجَحِيمُ سُعِرَتْ ﴿١٢﴾

وَإِذَا الْجَنَّةُ أُزْلِفَتْ ﴿١٣﴾

عَلِمَتْ نَفْسٌ مَّا أَحْضَرَتْ ﴿١٤﴾

فَلَا أُفْسِمُ بِالْخُنُوسِ ﴿١٥﴾

الْجَوَارِ الْكُنُوسِ ﴿١٦﴾

وَاللَّيْلِ إِذَا عَسَسَ ﴿١٧﴾

وَالصُّبْحِ إِذَا تَنَفَّسَ ﴿١٨﴾

إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿١٩﴾

ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ ﴿٢٠﴾

مُطَاعٍ ثَمَّ أَمِينٍ ﴿٢١﴾

d) To beg of men (i.e., begging).

And Allāh hates for you:

- 1) Sinful and useless talk like backbiting., or that you talk too much about others,
 - 2) To ask too many questions (in disputed religious matters), and
 - 3) To waste the wealth (by extravagance with lack of wisdom and thinking)."
- (*Ṣaḥīḥ Al-Bukhārī*, vol. 3, *Ḥadīth* no. 591).

22. And (O people) your companion (Muḥammad ﷺ) is not a madman. ﴿٢٢﴾ وَمَا صَاحِبُكُمْ بِمَجْنُونٍ
23. And indeed he (Muḥammad ﷺ) saw him [Jibrā'īl (Gabriel)] in the clear horizon (towards the east). ﴿٢٣﴾ وَلَقَدْ رَءَاهُ بِالْأُفُقِ الْمُبِينِ
24. And he (Muḥammad ﷺ) withholds not knowledge of the Unseen. ﴿٢٤﴾ وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ
25. And it (the Qur'ān) is not the word of outcast *Shaiṭān* (Satan). ﴿٢٥﴾ وَمَا هُوَ بِقَوْلِ شَيْطَانٍ رَجِيمٍ
26. Then where are you going? ﴿٢٦﴾ فَأَيْنَ تَذْهَبُونَ
27. Verily, this (the Qur'ān) is no less than a Reminder to (all) the 'Ālamīn (mankind and jinn)⁽¹⁾ ﴿٢٧﴾ إِنَّ هُوَ إِلَّا ذِكْرٌ لِّلْعَالَمِينَ
28. To whomsoever among you who wills to walk straight. ﴿٢٨﴾ لِمَن شَاءَ مِنْكُمْ أَن يَسْتَقِيمَ
29. And you cannot will, unless (it be) that Allāh wills — the Lord of the 'Ālamīn (mankind, jinn and all that exists). ﴿٢٩﴾ وَمَا تَشَاءُونَ إِلَّا أَن يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ

(1) (V.81:27):

- a) Narrated Abu Hurairah رضي الله عنه: The Prophet ﷺ said, “There was no Prophet among the Prophets but was given miracles because of which people had security or had belief, but what I have been given is the Divine Revelation which Allāh has revealed to me. So I hope that my followers will be more than those of any other Prophet on the Day of Resurrection.” (*Ṣaḥīḥ Al-Bukhārī*, Vol. 9, *Ḥadīth* No. 379).
- b) It is obligatory to have Belief in the Messengership of the Prophet (Muḥammad ﷺ). Narrated Abu Hurairah رضي الله عنه: Allāh's Messenger ﷺ said: “By Him (Allāh) in Whose Hand Muḥammad's soul is, there is none from amongst the Jews and Christians (of these present nations) who hears about me and then dies without believing in the Message with which I have been sent (i.e. Islāmic Monotheism), but he will be from the dwellers of the (Hell) Fire.” (*Ṣaḥīḥ Muslim*, the Book of Faith, Vol. 1, Chapter No.240). See also (V.3:85) and (V.3:116).

(82)

Sūrat Al-Infīṭār
(The Cleaving)

سُورَةُ الْاِنْفِطَارِ

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

1. When the heaven shall be cleft asunder.
2. And when the stars shall be fallen and scattered.
3. And when the seas shall be burst forth.
4. And when the graves shall be turned upside down (and bring out their contents).
5. (Then) a person will know what he has sent forward and (what he has) left behind (of good or bad deeds).
6. O man! What has made you careless about your Lord, the Most Generous?
7. Who created you, fashioned you perfectly, and gave you due proportion.
8. In whatever form He willed, He put you together.
9. Nay! But you deny *Ad-Dīn* (i.e. the Day of Recompense).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا السَّمَاءُ اِنْفَطَرَتْ ﴿١﴾

وَإِذَا الْكَوَاكِبُ اِنْتَثَرَتْ ﴿٢﴾

وَإِذَا الْبِحَارُ فُجِرَتْ ﴿٣﴾

وَإِذَا الْقُبُورُ بُعْثِرَتْ ﴿٤﴾

عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ وَأَخَّرَتْ ﴿٥﴾

يَا أَيُّهَا الْإِنْسَانُ مَا غَرَكَ بِرَبِّكَ الْكَرِيمِ ﴿٦﴾

الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ ﴿٧﴾

فِي أَيِّ صُورَةٍ مَّا شَاءَ رَكَّبَكَ ﴿٨﴾

كَلَّا بَلْ تُكْذِبُونَ بِالْبَاطِنِ ﴿٩﴾

10. But verily, over you (are appointed angels in charge of mankind) to watch you,⁽¹⁾
11. Honourable, writing down (your deeds),⁽²⁾
12. They know all that you do.
13. Verily, the pious believers will be in Delight (Paradise);
14. And verily, the wicked, will be in the blazing Fire (Hell),
15. Therein they will enter, and taste its burning flame on the Day of Recompense,
16. And they will not be absent therefrom.

وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ ﴿١٠﴾

كِرَامًا كَاتِبِينَ ﴿١١﴾

يَعْلَمُونَ مَا تَفْعَلُونَ ﴿١٢﴾

إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ﴿١٣﴾

وَإِنَّ الْفُجَّارَ لَفِي جَحِيمٍ ﴿١٤﴾

يَصْلَوْنَهَا يَوْمَ الدِّينِ ﴿١٥﴾

وَمَا هُمْ عَنْهَا بِغَائِبِينَ ﴿١٦﴾

- (1) (V.82:10) Narrated Abu Hurairah رضي الله عنه: The Prophet صلى الله عليه وسلم said: “Angels come (to you) in succession by night and day, and all of them get together at the time of the *Fajr* and *‘Ashr* prayers. Then those who have stayed with you overnight, ascend to Allāh, Who asks them (and He knows the answer better than they): “How have you left My slaves?” They reply, “We left them while they were praying and we came to them while they were praying.” The Prophet صلى الله عليه وسلم added: “If anyone of you says *Āmīn* (during the prayer at the end of the recitation of *Sūrat Al-Fātiḥah*), and the angels in heaven say the same, and the two sayings coincide, all his past sins will be forgiven.” (*Ṣaḥīḥ Al-Bukhārī*, Vol. 4, *Ḥadīth* No. 446).
- (2) (V.82:11) Whoever intended to do a good deed or a bad deed. Narrated Ibn ‘Abbās رضي الله عنه: The Prophet صلى الله عليه وسلم narrating about his Lord عز وجل said, “Allāh ordered (the angels appointed over you) that the good and the bad deeds be written, and He then showed (the way) how (to write). If somebody intends to do a good deed and he does not do it, then Allāh will write for him a full good deed (in his account with Him); and if he intends to do a good deed and actually does it, then Allāh will write for him (in his account) with Him (its reward equal) from ten to seven hundred times, to many more times; and if somebody intended to do a bad deed and he does not do it, then Allāh will write a full good deed (in his account) with Him, and if he intended to do it (a bad deed) and actually does it, then Allāh will write one bad deed (in his account).” (*Ṣaḥīḥ Al-Bukhārī*, Vol. 8, *Ḥadīth* No. 498).

17. And what will make you know what the Day of Recompense is?
18. Again, what will make you know what the Day of Recompense is?
19. (It will be) the Day when no person shall have power (to do) anything for another, and the Decision, that Day, will be (wholly) with Allāh.

وَمَا أَدْرَاكَ مَا يَوْمُ الدِّينِ ﴿١٧﴾

ثُمَّ مَا أَدْرَاكَ مَا يَوْمُ الدِّينِ ﴿١٨﴾

يَوْمَ لَا تَمْلِكُ نَفْسٌ لِنَفْسٍ شَيْئًا وَالْأَمْرُ
يَوْمَئِذٍ لِلَّهِ ﴿١٩﴾

(83)

Sūrat Al-Muṭaffifīn
(Those Who Deal in Fraud)

سُورَةُ الْمُطَفِّفِينَ

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

1. Woe to *Al-Muṭaffifīn* (those who give less in measure and weight).
2. Those who, when they have to receive by measure from men, demand full measure,
3. And when they have to give by measure or weight to (other) men, give less than due.
4. Do they not think that they will be resurrected (for reckoning),
5. On a Great Day?
6. The Day when (all) mankind will stand before the Lord of the 'Ālamīn (mankind, jinn and all that exists)?
7. Nay! Truly, the Record (writing of the deeds) of the disbelievers and the wicked is (preserved) in *Sijjīn*.
8. And what will make you know what *Sijjīn* is?
9. A Register inscribed.
10. Woe, that Day, to those who deny.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَيْلٌ لِّلْمُطَفِّفِينَ ﴿١﴾

الَّذِينَ إِذَا كَتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ ﴿٢﴾

وَإِذَا كَالُوهُمْ أَوْ وَّزَنُوهُمْ يُخْسِرُونَ ﴿٣﴾

أَلَا يَظُنُّ أُولَئِكَ أَنَّهُمْ مَبْعُوثُونَ ﴿٤﴾

لِيَوْمٍ عَظِيمٍ ﴿٥﴾

يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ ﴿٦﴾

كَلَّا إِنَّ كِتَابَ الْفُجَارِ لَفِي سِجِّينٍ ﴿٧﴾

وَمَا أَدْرَاكَ مَا سِجِّينٌ ﴿٨﴾

كِتَابٌ مَّرْقُومٌ ﴿٩﴾

وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿١٠﴾

11. Those who deny the Day of Recompense.
12. And none can deny it except every transgressor beyond bounds, (in disbelief, oppression and disobedience to Allāh) the sinner!
13. When Our Verses (of the Qur’ān) are recited to him he says: “Tales of the ancients!”
14. Nay! But on their hearts is the rust (covering of sins and evil deeds) which they used to earn⁽¹⁾.
15. Nay! Surely they (evil-doers) will be veiled from seeing their Lord that Day.
16. Then, verily, they will indeed enter (and taste) the burning flame of Hell.
17. Then, it will be said to them: “This is what you used to deny!”
18. Nay! Verily, the Record (writing of the deeds) of the pious believers is (preserved) in ‘Illiyūn.
19. And what will make you know what ‘Illiyūn is?
20. A Register inscribed,

الَّذِينَ يُكَذِّبُونَ يَوْمَ الدِّينِ ﴿١١﴾

وَمَا يُكَذِّبُ بِهِ إِلَّا كُلُّ مُعْتَدٍ أَثِيمٍ ﴿١٢﴾

إِذَا تُتْلَىٰ عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ ﴿١٣﴾

كَلَّا بَلْ رَانَ عَلَىٰ قُلُوبِهِم مَّا كَانُوا يَكْسِبُونَ ﴿١٤﴾

كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُوبُونَ ﴿١٥﴾

ثُمَّ إِنَّهُمْ لَصَالُوا الْجَحِيمِ ﴿١٦﴾

ثُمَّ يُقَالُ هَذَا الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ ﴿١٧﴾

كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عِلِّيِّينَ ﴿١٨﴾

وَمَا أَدْرَاكَ مَا عِلِّيُّونَ ﴿١٩﴾

كِتَابٌ مَّرْقُومٌ ﴿٢٠﴾

(1) (V.83:14) Narrated Abu Hurairah رضي الله عنه: Allāh’s Messenger صلى الله عليه وسلم said, “When a slave (a person) commits a sin (an evil deed) a black dot is dotted on his heart. Then if that person gives up that evil deed (sin), begs Allāh to forgive him, and repents, then his heart is cleared (from that heart covering dot); but if he repeats the evil deed (sin), then that covering is increased till his heart is completely covered with it. And that is *Ar-Rān* which Allāh mentioned (in the Qur’ān), “Nay! but on their hearts is the *Rān* (covering of sins and evil deeds) which they used to earn.” (*At-Tirmidhī*, Vol.5, *Ḥadīth* No.3334).

21. To which bear witness those nearest (to Allāh, i.e. the angels).
22. Verily, the pious believers will be in Delight (Paradise).
23. On thrones, looking (at all things).
24. You will recognise in their faces the brightness of delight.
25. They will be given to drink of pure sealed wine.
26. The last thereof (that wine) will be the smell of musk, and for this let (all) those strive who want to strive (i.e. hasten earnestly to the obedience of Allāh).
27. It (that wine) will be mixed with *Tasnīm*:
28. A spring whereof drink those nearest to Allāh.
29. Verily, (during the worldly life) those who committed crimes used to laugh at those who believed.
30. And, whenever they passed by them, used to wink one to another (in mockery).
31. And when they returned to their own people, they would return jesting;
32. And when they saw them, they said: “Verily, these have indeed gone astray!”

يَشْهَدُهُ الْمُقَرَّبُونَ ﴿١١﴾

إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ﴿٢٢﴾

عَلَى الْأَرَائِكِ يَنْظُرُونَ ﴿٢٣﴾

تَعْرِفُ فِي وُجُوهِهِمْ نَضْرَةَ النَّعِيمِ ﴿٢٤﴾

يُسْقَوْنَ مِنْ رَحِيقٍ مَخْمُومٍ ﴿٢٥﴾

خِتَمُهُمْ مِسْكٌَ وَفِي ذَلِكَ فَلْيَتَنَافَسِ
الْمُتَنَفِسُونَ ﴿٢٦﴾

وَمِزَاجُهُمْ مِنْ تَسْنِيمٍ ﴿٢٧﴾

عَيْنًا يَشْرَبُ بِهَا الْمُقَرَّبُونَ ﴿٢٨﴾

إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ الَّذِينَ ءَامَنُوا
يَضْحَكُونَ ﴿٢٩﴾

وَإِذَا مَرُّوا بِهِمْ يَتَغَامَزُونَ ﴿٣٠﴾

وَإِذَا انْقَلَبُوا إِلَىٰ أَهْلِهِمْ انْقَلَبُوا فَكِهِينَ ﴿٣١﴾

وَإِذَا رَأَوْهُمْ قَالُوا إِنَّ هَٰؤُلَاءِ لَضَالُّونَ ﴿٣٢﴾

33. But they (disbelievers, sinners) had not been sent as watchers over them (the believers).
34. But this Day (the Day of Resurrection) those who believe will laugh at the disbelievers⁽¹⁾
35. On (high) thrones, looking (at all things).
36. Are not the disbelievers paid (fully) for what they used to do?

وَمَا أُرْسِلُوا عَلَيْهِمْ حَافِظِينَ ﴿٣٣﴾

فَالْيَوْمَ الَّذِينَ ءَامَنُوا مِنَ الْكُفَّارِ
يَصْحَكُونَ ﴿٣٤﴾

عَلَى الْأَرْئِيفِ يَنْظُرُونَ ﴿٣٥﴾

هَلْ ثَوَابَ الْكُفَّارِ مَا كَانُوا يَفْعَلُونَ ﴿٣٦﴾

(1) (V.83:34) Narrated Anas ibn Mālik رضي الله عنه: A man said, “O Allāh’s Prophet! Will Allāh gather a disbeliever (prone) on his face on the Day of Resurrection?” He صلى الله عليه وسلم said, “Will not the One Who made him walk on his feet in this world, be able to make him walk on his face on the Day of Resurrection?” (Qatādah, a subnarrator, said: “Yes, By the Power of Our Lord!”) (*Ṣaḥīḥ Al-Bukhārī*, Vol. 6, *Ḥadīth* No.283).

(84)

Sūrat Al-Inshiqāq
(The Splitting Asunder)

سُورَةُ الْاِنْشِقَاقِ

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

1. When the heaven shall be split asunder,
2. And listen to and obey its Lord — and it must do so.
3. And when the earth shall be stretched forth,
4. And shall cast out all that was in it and become empty.
5. And listen to and obey its Lord — and it must do so.
6. O man! Verily, you are returning towards your Lord with your deeds and actions (good or bad), a sure returning, and you will meet (the results of your deeds which you did).
7. Then, as for him who will be given his Record in his right hand,
8. He surely will receive an easy reckoning,
9. And will return to his family in joy!
10. But, whosoever is given his Record behind his back,
11. He will invoke (for his) destruction,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا السَّمَاءُ انشَقَّتْ ﴿١﴾

وَأَذْنَتْ لِرَبِّهَا وَحُقَّتْ ﴿٢﴾

وَإِذَا الْأَرْضُ مُدَّتْ ﴿٣﴾

وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ ﴿٤﴾

وَأَذْنَتْ لِرَبِّهَا وَحُقَّتْ ﴿٥﴾

يَأْتِيهَا الْإِنْسُنُ إِنَّكَ كَادِحٌ إِلَى رَبِّكَ كَدْحًا
فَمُلَاقِيهِ ﴿٦﴾

فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ ﴿٧﴾

فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا ﴿٨﴾

وَيَنْقَلِبُ إِلَىٰ أَهْلِهِ مَسْرُورًا ﴿٩﴾

وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ ﴿١٠﴾

فَسَوْفَ يَدْعُوا نُجُورًا ﴿١١﴾

12. And he shall enter a blazing Fire, (and made to taste its burning). وَيَصَلِّي سَعِيرًا ﴿١٢﴾
13. Verily, he was among his people in joy! إِنَّهُ كَانَ فِي أَهْلِيهِ مَسْرُورًا ﴿١٣﴾
14. Verily, he thought that he would never come back (to Us)! إِنَّهُ ظَنَّ أَنْ لَنْ يَجُورَ ﴿١٤﴾
15. Yes! Verily, his Lord has been ever beholding him! بَلَىٰ إِنَّ رَبَّهُ كَانَ بِهِ بَصِيرًا ﴿١٥﴾
16. So, I swear by the afterglow of sunset; فَلَا أُقْسِمُ بِالشَّمْسِ ﴿١٦﴾
17. And by the night and whatever it gathers in its darkness, وَاللَّيْلِ وَمَا وَسَقَ ﴿١٧﴾
18. And by the moon when it is at the full. وَالْقَمَرِ إِذَا اتَّسَقَ ﴿١٨﴾
19. You shall certainly travel from stage to stage (in this life and in the Hereafter). لَتَرْكَبُنَّ طَبَقًا عَن طَبَقٍ ﴿١٩﴾
20. What is the matter with them, that they believe not? فَمَا لَهُمْ لَا يُؤْمِنُونَ ﴿٢٠﴾
21. And when the Qur'ān is recited to them, they fall not prostrate. وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْءَانُ لَا يَسْجُدُونَ ﴿٢١﴾
22. Nay, those who disbelieve, deny (Prophet Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and whatever he brought, i.e. this Qur'ān and Islāmic Monotheism, etc.)⁽¹⁾. بَلِ الَّذِينَ كَفَرُوا يُكْذِبُونَ ﴿٢٢﴾

(1) (V.84:22) It is obligatory to have Belief in the Messengership of the Prophet (Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). Narrated Abu Hurairah رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: "By Him (Allāh) in Whose Hand Muḥammad's soul is, there is none from amongst the Jews and Christians (of these present nations) who hears about me and then dies without believing in the Message with which I have been sent (i.e. Islāmic Monotheism), but he will be from the dwellers of the (Hell) Fire." (*Ṣaḥīḥ Muslim*, the Book of Faith, Vol. 1, *Ḥadīth* No. 153-S.S.M.H.20). See also (V.3:85) and (V.3:116).

23. And Allāh knows best what they gather (of good and bad deeds),
24. So, announce to them a painful torment.
25. Except those who believe and do righteous good deeds, for them is a reward that will never come to an end (i.e. Paradise).

وَاللَّهُ أَعْلَمُ بِمَا يُوعُونَ ﴿٢٣﴾

فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ﴿٢٤﴾

إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ﴿٢٥﴾

(85)

Sūrat Al-Burūj
(The Big Stars “Burūj”)

سُورَةُ الْبُرُوجِ

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

1. By the heaven holding the big stars⁽¹⁾.
2. And by the Promised Day (i.e. the Day of Resurrection).
3. And by the Witnessing (i.e. Friday), and by the Witnessed [i.e. the day of ‘Arafāt (*Hajj*), the ninth of *Dhul-Hijjah*];
4. Cursed were the people of the Ditch (in the story of the Boy and the King)⁽²⁾.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالسَّمَاءِ ذَاتِ الْبُرُوجِ ﴿١﴾

وَالْيَوْمِ الْمَوْعُودِ ﴿٢﴾

وَشَاهِدٍ وَمَشْهُودٍ ﴿٣﴾

فُتِلَ أَصْحَابُ الْأُحْدُدِ ﴿٤﴾

- (1) (V.85:1) (About the) Stars, Abū Qatādah رضي الله عنه mentioning Allāh’s Statement: “And We have adorned the nearest heaven with lamps,” and said, “The creation of these stars is for three purposes, i.e., as decoration of the heaven, as missiles to hit the devils, and as signs to guide travellers. So, if anybody tries to find a different interpretation, he is mistaken and just wastes his efforts, and troubles himself with what is beyond his limited knowledge.” (*Ṣaḥīḥ Al-Bukhārī*, Vol. 4, Chapter 3).
- (2) (V.85:4) The Story of the Boy and the King.
Narrated Shu‘aib رضي الله عنه: Allāh’s Messenger صلی الله علیه وسلم said: “Among the people before you, there was a king and he had a sorcerer. When the sorcerer became old, he said to the king: ‘I have now become an old man, get me a boy so that I may teach him sorcery.’ So the king sent him a boy to teach him sorcery. Whenever the boy proceeded to the sorcerer, he sat with a monk who was on the way and listened to his talks and used to admire them (those talks). So when he went to the sorcerer, he passed by the monk and sat there with him. And on visiting the sorcerer, the latter thrashed him. So the boy complained about that to the monk. The monk said to him: Whenever you are afraid of the sorcerer, say to him: ‘My people kept me busy’; and whenever you are afraid of your people, say to them: ‘The sorcerer kept me busy.’ So the boy carried on like that (for a period).
“There came (on the main road) a huge creature (animal), and the people were unable to pass by. The boy said: ‘Today I will know whether the sorcerer is better or the monk’.

So he took a stone and said: ‘O Allāh! If the deeds and actions of the monk are liked by You better than those of the sorcerer, then kill this creature so that the people can cross (the road).’ Then he hit (it) with the stone, and it was killed and the people passed (the road). The boy came to the monk and informed him about it. The monk said to him: ‘O my son! Today you are better than I; you have achieved what I see! And you will be put to trial. And in case you are put to trial, do not inform (them) about me.’ The boy used to treat the people suffering from born-blindness, leprosy, leucoderma, and other diseases. A blind courtier of the king heard about the boy. He came and brought a number of gifts for the boy and said: ‘All these gifts are for you on condition that you cure me’. The boy said: ‘I do not cure anybody; it is only Allāh (Alone) Who cures (people). So if you believe in Allāh, and invoke Allāh, He will cure you’. He then believed in Allāh, and Allāh cured him. Later the courtier came to the king, and sat at the place where he used to sit before. The king asked him: ‘Who has given you your sight back?’ The courtier replied: ‘My Lord (Allāh)!’ The king said: ‘Have you got another lord than I?’ The courtier said: ‘My Lord and your Lord is Allāh!’ The king got hold of him and kept on tormenting him till he informed him about the boy. So the boy was brought. The king said to the boy: ‘O boy! Has your (knowledge of) sorcery reached to the extent that you cure born-blinds, lepers, leucodermic patients and do such and such?’ The boy replied: ‘I do not cure anybody; it is only Allāh (Alone) Who does cure’. Then the king got hold of him, and kept on tormenting him till he informed him about the monk. And the monk was brought, and it was said to him: ‘Give up your religion (turn apostate)!’ The monk refused to turn apostate. Then the king ordered a saw (to be brought), and it was put in the middle of his scalp and was sawn, till he fell, cut in two pieces. Then that courtier was brought, and it was said to him: ‘Give up your religion (turn apostate)!’ The courtier refused to turn apostate. So the saw was put in the middle of his scalp, and was sawn till he fell, cut in two pieces. Then the boy was brought, and it was said to him: ‘Give up your religion (turn apostate)!’ The boy refused to turn apostate. So the king ordered some of his courtiers to take the boy to such and such a mountain saying, ‘Then ascend up the mountain with him till you reach its top, and see if he turns apostate (from his religion, well and good); otherwise throw him down from its top.’ They took him, ascended up the mountain, and the boy said: ‘O Allāh! Save me from them by anything You wish!’ So the mountain shook and all of them fell down, and the boy came walking to the king. The king asked him: ‘What did your companions do?’ The boy said: ‘Allāh has saved me from them.’ The king then ordered some of his courtiers to take the boy on board a boat into the middle of the sea, saying, ‘Then if he turns apostate (from his religion, well and good), otherwise cast him into the sea.’ So they took him, and he said: ‘O Allāh! Save me from them by anything You wish.’ So the boat capsized, and (all the accompanying courtiers) were drowned. The boy then came walking to the king. The king said: ‘What did your companions do?’ The boy replied: ‘Allāh saved me from them’, and he further said to the king: ‘You cannot kill me till you do what I command!’ The king said: ‘What is that (command of yours)?’ The boy said: ‘Gather all the people in an upland place, and fasten me to the stem (of a tree); then take an arrow from my quiver and fix it in the bow, and say: — In the Name of Allāh, the Lord of the boy, — and shoot (me). If you do that, you will kill

5. Of fire fed with fuel,
6. When they sat by it (fire),
7. And they witnessed what they were doing against the believers (i.e. burning them).
8. And they had no fault except that they believed in Allāh, the All-Mighty, the Worthy of all Praise!
9. To Whom belongs the dominion of the heavens and the earth! And Allāh is Witness over everything.
10. Verily, those who put into trial the believing men and the believing women (by torturing them and burning them), and then do not turn in repentance (to Allāh), then they will have the torment of Hell, and they will have the punishment of the burning Fire.
11. Verily, those who believe and do righteous good deeds, for them will be Gardens under which rivers flow (Paradise). That is the great success.

النَّارِ ذَاتِ الْوَقُودِ ﴿٥﴾

إِذْ هُمْ عَلَيْهَا قُعُودٌ ﴿٦﴾

وَهُمْ عَلَىٰ مَا يَفْعَلُونَ بِالْمُؤْمِنِينَ شُهُودٌ ﴿٧﴾

وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَن يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ
الْحَمِيدِ ﴿٨﴾

الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ
عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ﴿٩﴾

إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ
ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ عَذَابٌ جَهَنَّمَ وَلَهُمْ
عَذَابٌ الْحَرِيقِ ﴿١٠﴾

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ
جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ذَلِكَ
الْفَوْزُ الْكَبِيرُ ﴿١١﴾

me.’ So the king gathered the people in an upland place, and fastened the boy to the stem, took an arrow from his quiver, fixed it in the bow, and said: ‘In the Name of Allāh, the Lord of the boy’, and shot the arrow. The arrow hit the temporal region of the skull of the boy, and the boy put his hand over the temporal region of his skull at the point where the arrow hit, and then died. The people proclaimed: ‘We have believed in the Lord of the boy! We have believed in the Lord of the boy! We have believed in the Lord of the boy!’ The king came, and it was said to him: ‘That is the thing which you were afraid of. By Allāh! The thing which you were afraid of, has fallen upon you, the people have believed (in Allāh).’ So he ordered (deep) ditches to be dug at the entrances of the roads, and it was done, then fire was kindled in those ditches, and the king ordered that whoever did not turn apostate (from his religion) be cast into the ditches, and it was done. Then there came a woman with her babe. She nearly retreated back from the ditch but the babe said (spoke): ‘O mother! Be patient, you are on the Truth,’ (So she threw herself in the ditch of the fire alongwith her child to be with the martyrs in the Paradise).” (*Ṣaḥīḥ Muslim*, Vol. 4, *Hadīth* No. 7148).

12. Verily, (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) the Seizure (punishment) of your Lord is severe and painful⁽¹⁾.
13. Verily, He it is Who begins (punishment) and repeats (punishment in the Hereafter) (or originates the creation of everything, and then repeats it on the Day of Resurrection).
14. And He is Oft-Forgiving, full of love (towards the pious who are real true believers of Islāmic Monotheism),
15. Owner of the throne, the Glorious,
16. (He is the) Doer of whatsoever He intends (or wills).
17. Has the story reached you of the hosts,
18. Of Fir'aun (Pharaoh) and Thamūd?
19. Nay! The disbelievers (persisted) in denying (Prophet Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and his Message of Islāmic Monotheism).
20. And Allāh encompasses them from behind! (i.e. all their deeds are within His Knowledge, and He will requite them for their deeds).
21. Nay! This is a Glorious Qur'ān,
22. (Inscribed) in *Al-Lauh Al-Mahfūz* (The Preserved Tablet)!

إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ ﴿١٢﴾

إِنَّهُ هُوَ يُبْدِئُ وَيُعِيدُ ﴿١٣﴾

وَهُوَ الْعَفُورُ الْوَدُودُ ﴿١٤﴾

ذُو الْعَرْشِ الْمَجِيدُ ﴿١٥﴾

فَعَالَ لِمَا يُرِيدُ ﴿١٦﴾

هَلْ أَتَاكَ حَدِيثُ الْجُنُودِ ﴿١٧﴾

فِرْعَوْنَ وَثَمُودَ ﴿١٨﴾

بَلِ الَّذِينَ كَفَرُوا فِي تَكْذِيبٍ ﴿١٩﴾

وَاللَّهُ مِنْ وَرَائِهِمْ مُحِيطٌ ﴿٢٠﴾

بَلْ هُوَ قُرْءَانٌ مَجِيدٌ ﴿٢١﴾

فِي لَوْحٍ مَحْفُوظٍ ﴿٢٢﴾

(1) (V.85:12) See verse: V.11:102.

(86)
Sūrat Aṭ-Ṭāriq
 (The Night-Comer)

سُورَةُ الطَّارِقِ

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

1. By the heaven, and Aṭ-Ṭāriq (the night-comer, i.e. the bright star);
2. And what will make you to know what Aṭ-Ṭāriq (night-comer) is?
3. (It is) the star of piercing brightness;
4. There is no human being but has a protector over him (or her) (i.e. angels in charge of each human being guarding him, writing his good and bad deeds)⁽¹⁾.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالسَّمَاءِ وَالطَّارِقِ ﴿١﴾

وَمَا أَدْرَاكَ مَا الطَّارِقُ ﴿٢﴾

الَّتَجْمُ الثَّاقِبُ ﴿٣﴾

إِنَّ كُلَّ نَفْسٍ لَّمَّا عَلَيْهَا حَافِظٌ ﴿٤﴾

(1) (V.86:4):

a) Whoever intended to do a good deed or a bad deed:

Narrated Ibn ‘Abbās رضي الله عنه: The Prophet صلى الله عليه وسلم narrating about his Lord عز وجل said, “Allāh ordered (the appointed angels over you) that the good and the bad deeds be written, and He then showed (the way) how (to write). If somebody intends to do a good deed and he does not do it, then Allāh will write for him a full good deed (in his account with Him); and if he intends to do a good deed and actually does it, then Allāh will write for him (in his account) with Him (its reward equal) from ten to seven hundred times, to many more times; and if somebody intended to do a bad deed and he does not do it, then Allāh will write a full good deed (in his account) with Him, and if he intended to do it (a bad deed) and actually does it, then Allāh will write one bad deed (in his account).” (*Ṣaḥīḥ Al-Bukhārī*, Vol. 8, *Ḥadīth* No. 498).

b) Narrated Abu Hurairah رضي الله عنه: The Prophet صلى الله عليه وسلم said: “Angels come (to you) in succession by night and day, and all of them get together at the time of the *Fajr* and *‘Aṣr* prayers. Then those who have stayed with you overnight, ascend unto Allāh, Who asks them (and He knows the answer better than they): “How have you left My slaves?” They reply, “We left them while they were praying and we came to them while they were praying.” The Prophet صلى الله عليه وسلم added: “If anyone of you says *Āmīn* (during the prayer at the end of the recitation of *Sūrat Al-Fātiḥah*), and the angels in heaven say the same, and the two sayings coincide, all his past sins will be forgiven.” (*Ṣaḥīḥ Al-Bukhārī*, Vol. 4, *Ḥadīth* No. 446).

5. So, let man see from what he is created!
6. He is created from water gushing forth,
7. Proceeding from between the backbone and the ribs.
8. Verily, (Allāh) is Able to bring him back (to life)!
9. The Day when all the secrets (deeds, prayers, fasting, etc.) will be examined (as to their truth).
10. Then he will have no power, nor any helper.
11. By the sky (having rain clouds) which gives rain, again and again.
12. And the earth which splits (with the growth of trees and plants).
13. Verily, this (the Qur'ān) is the Word that separates (the truth from falsehood, and commands strict laws for mankind to cut the roots of evil).
14. And it is not a thing for amusement.
15. Verily, they are but plotting a plot (against you O Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).
16. And I (too) am plotting a plot.
17. So, give a respite to the disbelievers, and leave them for a while.

فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ ﴿٥﴾

خُلِقَ مِنْ مَّاءٍ دَافِقٍ ﴿٦﴾

يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ ﴿٧﴾

إِنَّهُ عَلَى رَجْعِهِ لَقَادِرٌ ﴿٨﴾

يَوْمَ تُبْلَى السَّرَائِرُ ﴿٩﴾

فَمَا لَهُ مِنْ قُوَّةٍ وَلَا نَاصِرٍ ﴿١٠﴾

وَالسَّمَاءِ ذَاتِ الرَّجْعِ ﴿١١﴾

وَالْأَرْضِ ذَاتِ الصَّدْعِ ﴿١٢﴾

إِنَّهُ لَقَوْلٌ فَصْلٌ ﴿١٣﴾

وَمَا هُوَ بِالْهَزْلِ ﴿١٤﴾

إِنَّهُمْ يَكِيدُونَ كَيْدًا ﴿١٥﴾

وَأَكِيدُ كَيْدًا ﴿١٦﴾

فَمَهْلُ الْكَافِرِينَ أَمْهَلُهُمْ رُوَيْدًا ﴿١٧﴾

(87)

Sūrat Al-A‘lā
(The Most High)

سُورَةُ الْأَعْلَى

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

1. Glorify the Name of your Lord, the Most High,
2. Who has created (everything), and then proportioned it.
3. And Who has measured (preordainments for everything even to be blessed or wretched); and then guided (i.e. showed mankind the right as well as the wrong paths, and guided the animals to pasture).
4. And Who brings out the pasturage,
5. And then makes it dark stubble.
6. We shall make you to recite (the Qur’ān), so you (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) shall not forget (it),
7. Except what Allāh may will. He knows what is apparent and what is hidden.
8. And We shall make easy for you (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) the easy way (i.e. the doing of righteous deeds).
9. Therefore remind (men) in case the reminder profits (them).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى ﴿١﴾

الَّذِي خَلَقَ فَسَوَّى ﴿٢﴾

وَالَّذِي قَدَّرَ فَهَدَى ﴿٣﴾

وَالَّذِي أَخْرَجَ الْمَرْعَى ﴿٤﴾

فَجَعَلَهُ غُثَاءً أَحْوَى ﴿٥﴾

سَنُقْرِئُكَ فَلَا تَنْسَى ﴿٦﴾

إِلَّا مَا شَاءَ اللَّهُ إِنَّهُ يَعْلَمُ الْجَهْرَ وَمَا يَخْفَى ﴿٧﴾

وَنُيَسِّرُكَ لِلْيُسْرَى ﴿٨﴾

فَذَكِّرْ إِنْ نَفَعَتِ الذِّكْرَى ﴿٩﴾

10. The reminder will be received by him who fears (Allāh), ﴿١٠﴾ سَيَذَكَّرُ مَنْ يَخْشَى
11. But it will be avoided by the wretched, ﴿١١﴾ وَيَتَجَنَّبُهَا الْأَشْقَى
12. Who will enter the great Fire (and will be made to taste its burning). ﴿١٢﴾ الَّذِي يَصَلَّى النَّارَ الْكُبْرَى
13. There he will neither die (to be in rest) nor live (a good living). ﴿١٣﴾ ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَى
14. Indeed whosoever purifies himself (by avoiding polytheism and accepting Islāmic Monotheism) shall achieve success, ﴿١٤﴾ قَدْ أَفْلَحَ مَنْ تَزَكَّى
15. And remembers (glorifies) the Name of his Lord (worships none but Allāh), and prays (the five compulsory prayers and the *Nawāfil* — additional prayers). ﴿١٥﴾ وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى
16. Nay, you prefer the life of this world, ﴿١٦﴾ بَلْ تُؤْتِرُونَ الْحَيَاةَ الدُّنْيَا
17. Although the Hereafter is better and more lasting. ﴿١٧﴾ وَالْآخِرَةُ خَيْرٌ وَأَبْقَى
18. Verily, this is in the former Scriptures — ﴿١٨﴾ إِنَّ هَذَا لَفِي الصُّحُفِ الْأُولَى
19. The Scriptures of Ibrāhīm (Abraham) and Mūsā (Moses) (عَلَيْهِمَا السَّلَامُ). ﴿١٩﴾ صُحُفِ إِبْرَاهِيمَ وَمُوسَى

(88)

Sūrat Al-Ghāshiyah (The Overwhelming)

سُورَةُ الْغَاشِيَةِ

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

1. Has there come to you the narration of the overwhelming (i.e. the Day of Resurrection)?
2. Some faces, that Day will be humiliated (in the Hell-fire, i.e. the faces of all disbelievers, Jews and Christians),⁽¹⁾
3. Labouring (hard in the worldly life by worshipping others besides Allāh), weary (in the Hereafter with humility and disgrace)⁽²⁾.
4. They will enter in the hot blazing Fire.
5. They will be given to drink from a boiling spring,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ ﴿١﴾

وَجُوهٌ يَوْمَئِذٍ خَاشِعَةٌ ﴿٢﴾

عَامِلَةٌ نَّاصِبَةٌ ﴿٣﴾

تَصَلَّى نَارًا حَامِيَةً ﴿٤﴾

تُسْقَى مِنْ عَيْنٍ عَآنِيَةٍ ﴿٥﴾

- (1) (V.88:2) It is obligatory to have Belief in the Messengership of the Prophet (Muḥammad ﷺ). Narrated Abu Hurairah رضي الله عنه: Allāh's Messenger صلی الله علیه وسلم said: "By Him (Allāh) in Whose Hand Muḥammad's soul is, there is none from amongst the Jews and Christians (of these present nations) who hears about me and then dies without believing in the Message with which I have been sent (i.e. Islāmic Monotheism), but he will be from the dwellers of the (Hell) Fire." (*Ṣaḥīḥ Muslim*, the Book of Faith, Vol. 1, *Ḥadīth* No.153-S.S.M.H.20). See also the footnotes of (V.3:85) and (V.41:46).
- (2) (V.88:3) Narrated 'Abdullāh رضي الله عنه: "The Prophet صلی الله علیه وسلم said one statement and I said another. The Prophet صلی الله علیه وسلم said: 'Whoever dies while still invoking anything other than Allāh as a rival to Allāh, will enter Hell (Fire).' And I said, 'Whoever dies without invoking anything as a rival to Allāh, will enter Paradise.'" (*Ṣaḥīḥ Al-Bukhārī*, Vol. 6, *Ḥadīth* No. 24).

6. No food will there be for them, but a poisonous thorny plant,
7. Which will neither nourish nor avail against hunger.
8. (Other) faces that Day will be joyful,
9. Glad with their endeavour (for their good deeds which they did in this world, along with the true Faith of Islāmic Monotheism)⁽¹⁾.
10. In a lofty Paradise.
11. Where they shall neither hear harmful speech nor falsehood.
12. Therein will be a running spring.
13. Therein will be thrones raised high.
14. And cups set at hand.
15. And cushions set in rows.
16. And rich carpets (all) spread out.
17. Do they not look at the camels, how they are created?
18. And at the heaven, how it is raised?
19. And at the mountains, how they are rooted (and fixed firm)?
20. And at the earth, how it is outspread?
21. So remind them (O Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) — you are only one who reminds.

- لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ ضَرِيحٍ ﴿٦﴾
- لَا يُسْمِنُ وَلَا يُغْنِي مِنْ جُوعٍ ﴿٧﴾
- وُجُوهُ يَوْمَئِذٍ نَاعِمَةٌ ﴿٨﴾
- لَسَعِيهَا رَاضِيَةٌ ﴿٩﴾
- فِي جَنَّةٍ عَالِيَةٍ ﴿١٠﴾
- لَا تَسْمَعُ فِيهَا لَغِيئَةً ﴿١١﴾
- فِيهَا عَيْنٌ جَارِيَةٌ ﴿١٢﴾
- فِيهَا سُرُرٌ مَرْفُوعَةٌ ﴿١٣﴾
- وَأَكْوَابٌ مَوْضُوعَةٌ ﴿١٤﴾
- وَنَمَارِقُ مَصْفُوفَةٌ ﴿١٥﴾
- وَزَرَابِيُّ مَبْثُوثَةٌ ﴿١٦﴾
- أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ ﴿١٧﴾
- وَأِلَى السَّمَاءِ كَيْفَ رُفِعَتْ ﴿١٨﴾
- وَأِلَى الْجِبَالِ كَيْفَ نُصِبَتْ ﴿١٩﴾
- وَأِلَى الْأَرْضِ كَيْفَ سُطِحَتْ ﴿٢٠﴾
- فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ ﴿٢١﴾

(1) (V.88:9) See footnote of (V.18:104).

22. You are not a dictator over them —
23. Except the one who turns away and disbelieves⁽¹⁾.
24. Then Allāh will punish him with the greatest punishment.
25. Verily, to Us will be their return;
26. Then verily, for Us will be their reckoning.

لَسْتَ عَلَيْهِمْ بِمُصَيِّرٍ ﴿٢٢﴾

إِلَّا مَنْ تَوَلَّى وَكَفَرَ ﴿٢٣﴾

فَيُعَذِّبُهُ اللَّهُ الْعَذَابَ الْأَكْبَرَ ﴿٢٤﴾

إِنَّ إِلَيْنَا إِيَابَهُمْ ﴿٢٥﴾

ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ ﴿٢٦﴾

(1) (V.88:23) See footnote of (V.8:39).

(89)

Sūrat Al-Fajr
(The Break of Day or the Dawn)

سُورَةُ الْفَجْرِ

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

1. By the dawn;
2. By the ten nights (i.e. the first ten days of the month of *Dhul-Hijjah*)⁽¹⁾,
3. And by the even and the odd (of all the creations of Allāh)⁽²⁾.
4. And by the night when it departs.
5. There are indeed in them (the above oaths) sufficient proofs for men of understanding (and that, they should avoid all kinds of sins and disbeliefs)!
6. Saw you (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) not how your Lord dealt with ‘Ād (people)
7. Of *Iram* (who were very tall) like (lofty) pillars,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالْفَجْرِ ١

وَلَيَالٍ عَشْرٍ ٢

وَالشَّفْعِ وَالْوَتْرِ ٣

وَاللَّيْلِ إِذَا يَسِرَ ٤

هَلْ فِي ذَلِكَ قَسَمٌ لِّذِي حِجْرِ ٥

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ ٦

إِزْمَ ذَاتِ الْعِمَادِ ٧

- (1) (V.89:2) Narrated Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا: The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “No good deeds done on other days are superior to those done on these (first ten days of *Dhul-Hijjah*).” Then some Companions of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Not even *Jihād*?” He replied, “Not even *Jihād*, except that of a man who does it by putting himself and his property in danger (for Allāh’s sake) and does not return with any of those things.” (*Ṣaḥīḥ Al-Bukhārī*, Vol. 2, *Hadīth* No.86).
- (2) (V.89:3) “Even” and “Odd” is interpreted differently by different religious scholars. Some say: Even is the Day of Slaughtering of the Sacrifices, i.e. 10th of *Dhul-Hijjah*, and Odd is the Day of ‘Arafah (*Hajj*), i.e. 9th of *Dhul-Hijjah*. Others say: Even is all the creatures and Odd is Allāh. Some say it is the compulsory congregational prayer, i.e. *Maghrib* is *Witr*, and the other four prayers are *Shaf’*.

8. The like of which were not created in the land?
9. And (with) Thamūd (people), who hewed out rocks in the valley (to make dwellings)?⁽¹⁾
10. And (with) Fir‘aun (Pharaoh) who had the stakes (to torture men by binding them to the stakes)?
11. Who did transgress beyond bounds in the lands (in the disobedience of Allāh).
12. And made therein much mischief.
13. So your Lord poured on them different kinds of severe torment.
14. Verily, your Lord is Ever Watchful (over them).
15. As for man, when his Lord tries him by giving him honour and bounties, then he says (in exultation): “My Lord has honoured me.”
16. But, when He tries him by straitening his means of life, he says: “My Lord has humiliated me!”
17. Nay! But you treat not the orphans with kindness and generosity (i.e. you neither treat them well, nor give them their exact right of inheritance)!
18. And urge not one another on the feeding of *Al-Miskīn* (the needy)!

الَّتِي لَمْ يَخْلُقْ مِثْلَهَا فِي الْبَلَدِ ﴿٨﴾

وَتَمُودَ الَّذِينَ جَابُوا الصَّخْرَ بِالْوَادِ ﴿٩﴾

وَفِرْعَوْنَ ذِي الْأَوْتَادِ ﴿١٠﴾

الَّذِينَ طَغَوْا فِي الْبَلَدِ ﴿١١﴾

فَاكْتَرُوا فِيهَا الْفَسَادَ ﴿١٢﴾

فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ ﴿١٣﴾

إِنَّ رَبَّكَ لَبَالْمُرْصَادِ ﴿١٤﴾

فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْتَدَاهُ رَبُّهُ فَأَكْرَمَهُ

وَنَعَّمَهُ فَيَقُولُ رَبِّي أَكْرَمَنِ ﴿١٥﴾

وَأَمَّا إِذَا مَا ابْتَدَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ

فَيَقُولُ رَبِّي أَهَانَنِ ﴿١٦﴾

كَلَّا بَلْ لَّا تُكْرِمُونَ الْيَتِيمَ ﴿١٧﴾

وَلَا تَحْضُرُونَ عَلَى طَعَامِ الْمَسْكِينِ ﴿١٨﴾

(1) (V.89:9) “And you hew out in the mountains, houses with great skill.” [The Qur‘ān, Verse 26:149]

19. And you devour the inheritance all with greed.
20. And you love wealth with much love.
21. Nay! When the earth is ground to powder.
22. And your Lord comes with the angels in rows.
23. And Hell will be brought near that Day. On that Day will man remember, but how will that remembrance (then) avail him?
24. He will say: “Alas! Would that I had sent forth (good deeds) for (this) my life!”
25. So, on that Day none will punish as He will punish.
26. And none will bind (the wicked, disbelievers and polytheists) as He will bind.
27. (It will be said to the pious — believers of Islamic Monotheism): “O (you) the one in (complete) rest and satisfaction!
28. “Come back to your Lord — well-pleased (yourself) and well-pleasing (to Him)!
29. “Enter you then among My (honoured) slaves,
30. “And enter you My Paradise!”

وَتَأْكُلُونَ التَّرَاتِ أَكْلًا لَّمَّا ﴿١٩﴾

وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا ﴿٢٠﴾

كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا ﴿٢١﴾

وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا ﴿٢٢﴾

وَجِئَاءَ يَوْمَيْدٍ بِجَهَنَّمَ يَوْمَيْدٍ يَتَذَكَّرُ
الْإِنْسَانُ وَأَنَّى لَهُ الذِّكْرَى ﴿٢٣﴾

يَقُولُ يَلَيْتَنِي قَدَّمْتُ لِحَيَاتِي ﴿٢٤﴾

فَيَوْمَيْدٍ لَا يُعَذِّبُ عَذَابَهُ أَحَدٌ ﴿٢٥﴾

وَلَا يُوثِقُ وَثَاقَهُ أَحَدٌ ﴿٢٦﴾

يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ ﴿٢٧﴾

ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً ﴿٢٨﴾

فَادْخُلِي فِي عِبَادِي ﴿٢٩﴾

وَادْخُلِي جَنَّتِي ﴿٣٠﴾

(90)

Sūrat Al-Balad
(The City)

سُورَةُ الْبَلَدِ

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

1. I swear by this city (Makkah);
2. And you are free (from sin, and to punish the enemies of Islām on the Day of the conquest) in this city (Makkah)⁽¹⁾.
3. And by the begetter (i.e. Adam عَلَيْهِ السَّلَام) and that which he begot (i.e. his progeny).
4. Verily, We have created man in toil.
5. Does he think that none can overcome him?
6. He says (boastfully): “I have wasted wealth in abundance!”
7. Does he think that none sees him?
8. Have We not made for him two eyes,
9. And a tongue and two lips?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَا أُقْسِمُ بِهَذَا الْبَلَدِ ①

وَأَنْتَ حِلٌّ بِهَذَا الْبَلَدِ ②

وَوَالِدٍ وَمَا وَلَدٌ ③

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ ④

أَيَحْسَبُ أَنْ لَنْ يَقْدِرَ عَلَيْهِ أَحَدٌ ⑤

يَقُولُ أَهْلَكْتُ مَالًا لُبَدًا ⑥

أَيَحْسَبُ أَنْ لَمْ يَرَهُ أَحَدٌ ⑦

أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ ⑧

وَلِسَانًا وَشَفَتَيْنِ ⑨

(1) (V.90:2):

- a) Narrated Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا: On the day of the conquest of Makkah, Allāh’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Allāh has made this town a sanctuary. Its thorny bushes should not be cut, its game should not be chased, and its fallen things should not be picked up except by one who would announce it publicly.” (Ṣaḥīḥ Al-Bukhārī, Vol. 2, Ḥadīth No. 657).
- b) See the footnote of (V.2:191).

10. And shown him the two ways (good and evil)?
11. But, he has not attempted to pass on the path that is steep (i.e. the path which will lead to goodness and success).
12. And what will make you know the path that is steep?
13. (It is) freeing a neck (slave)⁽¹⁾
14. Or giving food on a day of hunger (famine),
15. To an orphan near of kin.
16. Or to a *Miskīn* (a needy person) cleaving to dust (out of misery).
17. Then he became one of those who believed (in the Islamic Monotheism) and recommended one another to perseverance and patience, and (also) recommended one another to pity and compassion.
18. They are those on the Right Hand (i.e. the dwellers of Paradise),
19. But those who disbelieved in Our *Āyāt* (proofs, evidences, verses, lessons, signs, revelations, etc.), they are those on the Left Hand (the dwellers of Hell).

وَهَدَيْنَاهُ النَّجْدَيْنِ ﴿١٠﴾

فَلَا أَفْتَحَمَ الْعَقَبَةَ ﴿١١﴾

وَمَا أَدْرَاكَ مَا الْعَقَبَةُ ﴿١٢﴾

فَكَرَّبْتُهُ رِقَابًا ﴿١٣﴾

أَوْ إِطْعَمٌ فِي يَوْمٍ ذِي مَسْجَبَةٍ ﴿١٤﴾

يَتِيمًا ذَا مَقْرَبَةٍ ﴿١٥﴾

أَوْ مِسْكِينًا ذَا مَتْرَبَةٍ ﴿١٦﴾

ثُمَّ كَانَ مِنَ الَّذِينَ ءَامَنُوا وَتَوَّصَوْا بِالصَّبْرِ

وَتَوَّصَوْا بِالْمَرْحَمَةِ ﴿١٧﴾

أُولَئِكَ أَصْحَابُ الْمَيْمَنَةِ ﴿١٨﴾

وَالَّذِينَ كَفَرُوا بِآيَاتِنَا هُمْ أَصْحَابُ

الْمَشْأَمَةِ ﴿١٩﴾

(1) (V.90:13) Narrated Abu Hurairah رضي الله عنه: The Prophet صلی الله علیه و سلم said: “Whoever frees a Muslim slave, Allāh will save all the parts of his body from the (Hell) Fire, as he has freed the body-parts of the slave.” (*Ṣaḥīḥ Al-Bukhārī*, Vol.3, *Ḥadīth* No.693).

20. The Fire will be shut over them (i.e. they will be enveloped by the Fire without any opening or window or outlet)⁽¹⁾.

عَلَيْهِمْ نَارٌ مُّؤَصَّدَةٌ ﴿٢٠﴾

(1) (V.90:20) “Therein breathing out with deep sighs and roaring will be their portion, and therein they will hear not.*” V.21:100).

* Ibn Mas‘ūd رَضِيَ اللَّهُ عَنْهُ recited this Verse and then said: “When those (who are destined to remain in the Hell-fire forever) will be thrown in the Hell-fire, each of them will be put in a separate *Tabūt* (Box) of Fire, so that he will not see anyone punished in the Hell-fire except he himself.” Then Ibn Mas‘ūd recited this Verse (V.21:100). [*Tafsīr Ibn Kathīr*, *Aṭ-Ṭabarī* and *Al-Qurṭubī*].

(91)

Sūrat Ash-Shams (The Sun)

سُورَةُ الشَّمْسِ

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

1. By the sun and its brightness.
2. By the moon as it follows it (the sun).
3. By the day as it shows up (the sun's) brightness.
4. By the night as it conceals it (the sun).
5. By the heaven and Him Who built it.
6. By the earth and Him Who spread it.
7. By *Nafs* (Adam or a person or a soul), and Him Who perfected him in proportion;
8. Then, He showed him what is wrong for him and what is right for him.
9. Indeed he succeeds who purifies his ownself (i.e. obeys and performs all that Allāh ordered, by following the true Faith of Islāmic Monotheism and by doing righteous good deeds).
10. And indeed he fails who corrupts his ownself (i.e. disobeys what Allāh has ordered by rejecting the true Faith of Islāmic Monotheism or by following polytheism or by doing every kind of evil wicked deeds).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالشَّمْسِ وَضُحَاهَا ﴿١﴾

وَالْقَمَرِ إِذَا تَلَّهَا ﴿٢﴾

وَالنَّهَارِ إِذَا جَلَّهَا ﴿٣﴾

وَاللَّيْلِ إِذَا يَغْشَاهَا ﴿٤﴾

وَالسَّمَاءِ وَمَا بَنَاهَا ﴿٥﴾

وَالْأَرْضِ وَمَا طَحَاهَا ﴿٦﴾

وَنَفْسٍ وَمَا سَوَّاهَا ﴿٧﴾

فَأَلَّمَهَا فَأُجُورَهَا وَتَقْوَاهَا ﴿٨﴾

فَدَّ أَفْلَحَ مَنْ زَكَّاهَا ﴿٩﴾

وَقَدْ حَابَّ مَنْ دَسَّاهَا ﴿١٠﴾

11. Thamūd (people) denied (their Prophet) through their transgression (by rejecting the true Faith of Islāmic Monotheism, and by following polytheism, and by committing every kind of sin).
12. When the most wicked man among them went forth (to kill the she-camel).
13. But the Messenger of Allāh (Ṣāliḥ عَلَيْهِ السَّلَامُ) said to them: [“Be cautious! (Fear the evil end)]. That is the she-camel of Allāh! (Do not harm it) and (bar it not from having) its drink!”]
14. Then, they denied him and they killed it. So their Lord destroyed them because of their sin, and made them equal in destruction (i.e. all grades of people, rich and poor, strong and weak, etc.)!
15. And He (Allāh) feared not the consequences thereof.

كَذَّبَتْ ثَمُودُ بِطَغْوَاهَا ﴿١١﴾

إِذِ انبَعَثَ أَشْقَاهَا ﴿١٢﴾

فَقَالَ لَهُمْ رَسُولُ اللَّهِ نَاقَةَ اللَّهِ وَسُقْيَاهَا ﴿١٣﴾

فَكَذَّبُوهُ فَعَقَرُوهَا فَدَمْدَمَ عَلَيْهِمْ رَبُّهُم
يُدْثِيهِمْ فِسْوَانَهَا ﴿١٤﴾

وَلَا يَخَافُ عُقْبَاهَا ﴿١٥﴾

(92)
Sūrat Al-Lail
 (The Night)

سُورَةُ اللَّيْلِ

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

1. By the night as it envelops.
2. By the day as it appears in brightness.
3. By Him Who created male and female.
4. Certainly, your efforts and deeds are diverse (different in aims and purposes);
5. As for him who gives (in charity) and keeps his duty to Allāh and fears Him,
6. And believes in *Al-Husnā*⁽¹⁾.
7. We will make smooth for him the path of ease (goodness).
8. But he who is a greedy miser and thinks himself self-sufficient⁽²⁾.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَاللَّيْلِ إِذَا يَغْشَى ①

وَالنَّهَارِ إِذَا تَجَلَّى ②

وَمَا خَلَقَ الذَّكَرَ وَالْأُنثَى ③

إِنَّ سَعْيَكُمْ لَشَتَّى ④

فَأَمَّا مَنْ أَعْطَى وَاتَّقَى ⑤

وَصَدَقَ بِالْحُسْنَى ⑥

فَسَنَيِّرُهُ لِيَيسرَى ⑦

وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَى ⑧

(1) (V.92:6):

a) *Al-Husnā*: The Best (i.e. either *Lā ilāha illallāh*: none has the right to be worshipped but Allāh) or a reward from Allāh (i.e. Allāh will compensate him for what he will spend in Allāh's Way or bless him with Paradise).

b) See the footnote of (V.4:37).

(2) (V.92:8) Narrated 'Alī رضي الله عنه: We were in the company of the Prophet صلى الله عليه وسلم and he said, "There is none among you but has his place written for him, either in Paradise or in the Hell-fire." We said, "O Allāh's Messenger! Shall we depend (on this fact and give up work)?" He replied, "No! Carry on doing good deeds, for everybody will find easy (to do) such deeds as will lead him to his destined place." Then the Prophet صلى الله عليه وسلم recited: "As for him who gives (in charity) and keeps his duty to Allāh and fear Him, and believes in *Al-Husnā*. We will make smooth for him the path of ease ..." (V.92: 5-10) (*Ṣaḥīḥ Al-Bukhārī*, Vol.6, *Ḥadīth* No.472).

9. And denies *Al-Husnā* (See the footnote of Verse No. 6).
 وَكَذَّبَ بِالْحُسْنَى ﴿٩﴾
10. We will make smooth for him the path for evil.
 فَسَنَيَسِّرُهُ لِّلْعَصْرَى ﴿١٠﴾
11. And what will his wealth avail him when he goes down (in destruction)?
 وَمَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّى ﴿١١﴾
12. Truly! On Us is (to give) guidance.
 إِنَّ عَلَيْنَا لَلْهُدَىٰ ﴿١٢﴾
13. And truly, to Us (belong) the last (Hereafter) and the first (this world).
 وَإِن لَّنَا لَلْآخِرَةُ وَالْأُولَىٰ ﴿١٣﴾
14. Therefore, I have warned you of a blazing Fire (Hell).
 فَأَنْذَرْتُكُمْ نَارًا تَلَظَّى ﴿١٤﴾
15. None shall enter it except the most wretched.
 لَا يَصْلُهَا إِلَّا الْأَشْقَى ﴿١٥﴾
16. Who denies and turns away.
 الَّذِي كَذَّبَ وَتَوَلَّىٰ ﴿١٦﴾
17. And *Al-Muttaqūn* (the pious)⁽¹⁾ will be far removed from it (Hell).
 وَسَيَجْزِبُهَا إِلَىٰ الْآتِفَىٰ ﴿١٧﴾
18. He who spends his wealth for increase in self-purification,
 الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّىٰ ﴿١٨﴾
19. And who has (in mind) no favour from anyone to be paid back,
 وَمَا لِأَحَدٍ عِنْدَهُ مِن نِّعْمَةٍ تُجْزَىٰ ﴿١٩﴾
20. Except to seek the Countenance of his Lord, the Most High.
 إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَىٰ ﴿٢٠﴾
21. He surely will be pleased (when he will enter Paradise).
 وَلَسَوْفَ يَرْضَىٰ ﴿٢١﴾

(1) (V.92:17) See verse: V.2:2.

(93)

Sūrat Aḍ-Ḍuḥā
(The Forenoon - “After Sunrise”)

سُورَةُ الضُّحَى

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

1. By the forenoon (after sunrise)⁽¹⁾.
2. By the night when it darkens (and stands still).
3. Your Lord (O Muḥammad ﷺ) has neither forsaken you nor hates you.
4. And indeed the Hereafter is better for you than the present (life of this world).
5. And verily, your Lord will give you (all good) so that you shall be well-pleased.
6. Did He not find you (O Muḥammad ﷺ) an orphan and gave you refuge?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالضُّحَىٰ ﴿١﴾

وَاللَّيْلِ إِذَا سَجَىٰ ﴿٢﴾

مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ ﴿٣﴾

وَلَلْآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ ﴿٤﴾

وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ ﴿٥﴾

أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ ﴿٦﴾

(1) (V.93:1):

- a) Narrated Ibn Abī Lailā: Only Umm Hani' رَضِيَ اللَّهُ عَنْهَا told us that she had seen the Prophet ﷺ offering the *Ḍuḥā* (Forenoon prayer). She said, “On the day of the conquest of Makkah, the Prophet ﷺ took a bath in my house and offered eight *Raka‘at*. I never saw him praying such a light prayer, but he performed perfect prostrations and bowings”. (*Ṣaḥīḥ Al-Bukhārī*, Vol.2, *Ḥadīth* No.207A).
- b) Narrated Abu Hurairah رَضِيَ اللَّهُ عَنْهُ: My friend (the Prophet) advised me to observe three things:
 - 1) to fast three days a month;
 - 2) to pray two *Raka‘at* of *Ḍuḥā* prayer (Forenoon prayer); and
 - 3) to pray *Witr* before sleeping. (*Ṣaḥīḥ Al-Bukhārī*, Vol.3, *Ḥadīth* No.202).

7. And He found you unaware (of the Qur'ān, its laws and Prophethood) and guided you.
8. And He found you poor and made you rich (self-sufficient with self-contentment).
9. Therefore, treat not the orphan with oppression.
10. And repulse not the beggar.
11. And proclaim the Grace of your Lord (i.e. the Prophethood and all other Graces).

وَوَجَدَكَ ضَالًّا فَهَدَىٰ ﴿٧﴾

وَوَجَدَكَ عَائِلًا فَأَغْنَىٰ ﴿٨﴾

فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ ﴿٩﴾

وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ ﴿١٠﴾

وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ﴿١١﴾

(94)

Sūrat Ash-Sharḥ
(The Opening Forth)

سُورَةُ الشَّرْحِ

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

1. Have We not opened your breast for you (O Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)?
2. And removed from you your burden.
3. Which weighed down your back?
4. And have We not raised high your fame?
5. Verily, along with every hardship is relief,
6. Verily, along with every hardship is relief (i.e. there is one hardship with two reliefs, so one hardship cannot overcome two reliefs).
7. So, when you have finished (your occupation), devote yourself to Allāh's worship.
8. And to your Lord (Alone) turn (all your) intentions and hopes.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ①

وَوَضَعْنَا عَنْكَ وِزْرَكَ ②

الَّذِي أَنْقَضَ ظَهْرَكَ ③

وَرَفَعْنَا لَكَ ذِكْرَكَ ④

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ⑤

إِنَّ مَعَ الْعُسْرِ يُسْرًا ⑥

فَإِذَا فَرَغْتَ فَانصَبْ ⑦

وَإِلَىٰ رَبِّكَ فَارْجِعْ ⑧

(95)

Sūrat At-Tīn
(The Fig)

سُورَةُ التِّينِ

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

1. By the fig, and the olive.
2. By Mount Sinai.
3. By this city of security (Makkah)⁽¹⁾.
4. Verily, We created man in the best stature (mould).
5. Then, We reduced him to the lowest of the low.
6. Except those who believe (in Islāmic Monotheism) and do righteous deeds. Then they shall have a reward without end (Paradise).
7. Then what (or who) causes you (O disbelievers) to deny the Recompense (i.e. the Day of Resurrection)?
8. Is not Allāh the Best of judges?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالتِّينِ وَالزَّيْتُونِ ﴿١﴾

وَطُورِ سَيْنِينَ ﴿٢﴾

وَهَذَا الْبَلَدِ الْأَمِينِ ﴿٣﴾

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ ﴿٤﴾

ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ ﴿٥﴾

إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ

أَجْرٌ غَيْرُ مَمْنُونٍ ﴿٦﴾

فَمَا يُكَذِّبُكَ بَعْدَ بِالذِّينِ ﴿٧﴾

أَلَيْسَ اللَّهُ بِأَحْكَمَ الْحَاكِمِينَ ﴿٨﴾

(1) (V.95:3) See footnote of (V.2:191).

(96)
Sūrat Al-‘Alaq
(The Clot)

سُورَةُ الْعَلَقِ

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

1. Read! In the Name of your Lord Who has created (all that exists).
2. He has created man from a clot (a piece of thick coagulated blood).
3. Read! And your Lord is the Most Generous.
4. Who has taught (the writing) by the pen.
5. He has taught man that which he knew not.
6. Nay! Verily, man does transgress (in disbelief and evil deed).
7. Because he considers himself self-sufficient.
8. Surely, to your Lord is the return.
9. Have you (O Muḥammad ﷺ) seen him (i.e. Abū Jahl) who prevents.
10. A slave (Muḥammad ﷺ) when he prays?
11. Have you seen if he (Muḥammad ﷺ) is on the guidance (of Allāh).
12. Or enjoins piety?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ﴿١﴾

خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ﴿٢﴾

أَقْرَأْ وَرَبُّكَ الْأَكْرَمُ ﴿٣﴾

الَّذِي عَلَّمَ بِالْقَلَمِ ﴿٤﴾

عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ﴿٥﴾

كَلَّا إِنَّ الْإِنْسَانَ لَبِطْلٍ ﴿٦﴾

أَنْ رَأَاهُ اسْتَعْتَى ﴿٧﴾

إِنَّ إِلَىٰ رَبِّكَ الرُّجْعَىٰ ﴿٨﴾

أَرَأَيْتَ الَّذِي يَنْهَىٰ ﴿٩﴾

عَبْدًا إِذَا صَلَّىٰ ﴿١٠﴾

أَرَأَيْتَ إِنْ كَانَ عَلَىٰ الْهُدَىٰ ﴿١١﴾

أَوْ أَمَرَ بِالتَّقْوَىٰ ﴿١٢﴾

13. Have you seen if he (Abū Jahl) denies (the truth, i.e. this Qur’ān) and turns away?
14. Knows he not that Allāh sees (what he does)?
15. Nay! If he (Abū Jahl) ceases not, We will catch him by the forelock —
16. A lying, sinful forelock!
17. Then let him call upon his council (of helpers).
18. We will call out the guards of Hell (to deal with him)!
19. Nay! (O Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)! Do not obey him (Abū Jahl). Fall prostrate and draw near (to Allāh)!⁽¹⁾

أَرَأَيْتَ إِنْ كَذَّبَ وَتَوَلَّى ﴿١٣﴾

أَلَمْ يَعْلَم بِأَنَّ اللَّهَ يَرَى ﴿١٤﴾

كَلَّا لَئِنْ لَمْ يَنْتَه لِنَسْفَعَا بِالنَّاصِيَةِ ﴿١٥﴾

نَاصِيَةٍ كَاذِبَةٍ خَاطِئَةٍ ﴿١٦﴾

فَلْيَدْعُ نَادِيَهُ ﴿١٧﴾

سَنَدْعُ الزَّبَانِيَةَ ﴿١٨﴾

كَلَّا لَا تُطَعُّهُ وَاسْجُدْ وَاقْتَرِبْ ﴿١٩﴾

(1) (V.96:19) Prostration (see Appendix 1).

(97)

Sūrat Al-Qadr
(The Night of Decree)

سُورَةُ الْقَدْرِ

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

1. Verily, We have sent it (this Qur'ān) down in the night of *Al-Qadr* (Decree)⁽¹⁾.
2. And what will make you know what the night of *Al-Qadr* (Decree) is?
3. The night of *Al-Qadr* (Decree) is better than a thousand months (i.e. worshipping Allāh in that night is better than worshipping Him a thousand months, i.e. 83 years and 4 months).
4. Therein descend the angels and the *Rūh* [Jibrā'il (Gabriel)] by Allāh's Permission with all Decrees,
5. (All that night), there is Peace (and Goodness from Allāh to His believing slaves) until the appearance of dawn⁽²⁾.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ﴿١﴾

وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ ﴿٢﴾

لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ ﴿٣﴾

تَنْزِيلَ الْمَلَائِكَةِ وَالرُّوحِ فِيهَا بِإِذْنِ رَبِّهِمْ
مِنْ كُلِّ أَمْرٍ ﴿٤﴾

سَلَامٌ هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ ﴿٥﴾

(1) (V.97:1) “Therein (that night) is decreed every matter of ordainments.” (Verse 44:4)*
* i.e., the matters of deaths, births, provisions, calamities for the whole (coming) year as decreed by Allāh.

(2) (V.97:5) Narrated ‘Āishah رَضِيَ اللَّهُ عَنْهَا: Allāh’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Search for the Night of *Al-Qadr* in the odd nights of the last ten nights of Ramaḍān.” (*Ṣaḥīḥ Al-Bukhārī*, Vol 3, *Ḥadīth* No.234).

(98)

Sūrat Al-Bayyinah (The Clear Evidence)

سُورَةُ الْبَيِّنَاتِ

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

1. Those who disbelieve from among the people of the Scripture (Jews and Christians) and *Al-Mushrikūn*,⁽¹⁾ were not going to leave (their disbelief) until there came to them the clear evidence.
2. A Messenger (Muḥammad ﷺ) from Allāh, reciting (the Qur'ān) purified pages [purified from *Al-Bāṭil* (falsehood)].
3. Wherein are correct and straight laws from Allāh.
4. And the people of the Scripture (Jews and Christians) differed not until after there came to them the clear evidence (i.e. Prophet Muḥammad ﷺ and whatever was revealed to him).
5. And they were commanded not, but that they should worship Allāh, and worship none but Him Alone (abstaining from ascribing partners to Him), and perform *Aṣ-Ṣalāt* (*Iqāmat-aṣ-Ṣalāt*) and give *Zakāt*, and that is the right religion.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ
الْكِتَابِ وَالْمُشْرِكِينَ مُنْفَكِينَ حَتَّى
تَأْتِيَهُمُ الْبَيِّنَةُ ﴿١﴾

رَسُولٌ مِنَ اللَّهِ يَتْلُو صُحُفًا مُطَهَّرَةً ﴿٢﴾

فِيهَا كُتُبٌ قَيِّمَةٌ ﴿٣﴾

وَمَا تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ
بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَةُ ﴿٤﴾

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ
الْدِينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا
الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ ﴿٥﴾

(1) (V.98:1) *Al-Mushrikūn*: polytheists, pagans, idolaters and disbelievers in the Oneness of Allah and His Messenger Muḥammad ﷺ.

6. Verily, those who disbelieve (in the religion of Islām, the Qur’ān and Prophet Muḥammad ﷺ) from among the people of the Scripture (Jews and Christians) and *Al-Mushrikūn* will abide forever in the Fire of Hell. They are the worst of creatures⁽¹⁾.
7. Verily, those who believe [in the Oneness of Allāh, and in His Messenger Muḥammad ﷺ] including all obligations ordered by Islām] and do righteous good deeds, they are the best of creatures.
8. Their reward with their Lord is ‘*Adn* (Eden) Paradise (Gardens of Eternity), underneath which rivers flow. They will abide therein forever, Allāh will be pleased with them, and they with Him. That is for him who fears his Lord.

إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ
وَالْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خَالِدِينَ فِيهَا
أُولَئِكَ هُمْ شَرُّ الْبَرِيَّةِ ﴿٦﴾

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ ﴿٧﴾

جَزَاءُهُمْ عِنْدَ رَبِّهِمْ جَنَّاتٌ عَدْنٍ تَجْرِي
مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا
رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ لِمَنْ
خَشِيَ رَبَّهُ ﴿٨﴾

(1) (V.98:6) It is obligatory to have Belief in the Messengership of the Prophet (Muḥammad ﷺ). Narrated Abu Hurairah رَضِيَ اللَّهُ عَنْهُ: Allāh’s Messenger ﷺ said: “By Him (Allāh) in Whose Hand Muḥammad’s soul is, there is none from amongst the Jews and Christians (of these present nations) who hears about me and then dies without believing in the Message with which I have been sent (i.e. Islāmic Monotheism) but he will be from the dwellers of the (Hell) Fire.” (*Ṣaḥīḥ Muslim*, the Book of Faith, Vol. 1, *Ḥadīth* No 153-S.S.M.H.20). See also (V.3:85) and (V.3:116).

(99)

Sūrat Az-Zalzalah (The Earthquake)

سُورَةُ الزَّلْزَلَةِ

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

1. When the earth is shaken with its (final) earthquake.
2. And when the earth throws out its burdens.
3. And man will say: “What is the matter with it?”
4. That Day it will declare its information (about all that happened over it of good or evil).
5. Because your Lord will inspire it.
6. That Day mankind will proceed in scattered groups that they may be shown their deeds⁽¹⁾.
7. So, whosoever does good equal to the weight of an atom (or a small ant) shall see it.
8. And whosoever does evil equal to the weight of an atom (or a small ant) shall see it.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا ①

وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا ②

وَقَالَ الْإِنْسَانُ مَا لَهَا ③

يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا ④

يَا أَيُّهَا رَبِّكَ أَوْحَىٰ لَهَا ⑤

يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا لِّيُرَوْا ⑥

أَعْمَلَهُمْ ⑥

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ⑦

وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ⑧

(1) (V.99:6) See footnote of (V.11:18).

(100)
Sūrat Al-‘Ādiyāt
 (Those That Run)

سُورَةُ الْعَادِيَّاتِ

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

1. By the (steeds) that run, with panting.
2. Striking sparks of fire (by their hooves).
3. And scouring to the raid at dawn.
4. And stirring clouds of dust.
5. And penetrating forthwith as one into the midst (of the foe).
6. Verily, man (disbeliever) is ungrateful to his Lord.
7. And to that he bears witness (by his deeds).
8. And verily, he is violent in the love of wealth.
9. Knows he not that when the contents of the graves are poured forth (all mankind is resurrected)?
10. And that which is in the breasts (of men) shall be made known?
11. Verily, that Day (i.e. the Day of Resurrection) their Lord will be Well-Acquainted with them (as to their deeds and will reward them for their deeds).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالْعَدِيدَاتِ ضَبْحًا ①

فَالْمُورِيَاتِ قَدْحًا ②

فَالْمُغِيرَاتِ صُبْحًا ③

فَأَثَرَنَ بِهِ نَقْعًا ④

فَوَسَطْنَ بِهِ جَمْعًا ⑤

إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ ⑥

وَإِنَّهُ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ ⑦

وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ ⑧

* أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ ⑨

وَحُصِّلَ مَا فِي الصُّدُورِ ⑩

إِنَّ رَبَّهُم بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ ⑪

(101)

Sūrat Al-Qāri‘ah
(The Striking Hour)

سُورَةُ الْقَارِعَةِ

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

1. *Al-Qāri‘ah* (the striking Hour i.e. the Day of Resurrection).
2. What is the striking (Hour)?
3. And what will make you know what the striking (Hour) is?
4. It is a Day whereon mankind will be like moths scattered about.
5. And the mountains will be like carded wool.
6. Then, as for him whose balance (of good deeds) will be heavy,⁽¹⁾
7. He will live a pleasant life (in Paradise).
8. But, as for him whose balance (of good deeds) will be light,
9. He will have his home in *Hāwiyah* (pit, i.e. Hell).
10. And what will make you know what it is?
11. (It is) a fiercely blazing Fire!

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْقَارِعَةُ ①

مَا الْقَارِعَةُ ②

وَمَا أَذْرَنكَ مَا الْقَارِعَةُ ③

يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ ④

وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوشِ ⑤

فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ ⑥

فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ ⑦

وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ ⑧

فَأُمُّهُ هَاوِيَةٌ ⑨

وَمَا أَذْرَنكَ مَا هِيَ ⑩

نَارٌ حَامِيَةٌ ⑪

(1) (V.101:6) See footnote of (V.7:8).

(102)

Sūrat At-Takāthur
(The piling Up —
The Emulous Desire)

سُورَةُ التَّكَاثُرِ

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

1. The mutual rivalry (for piling up of worldly things) diverts you,
2. Until you visit the graves (i.e. till you die).
3. Nay! You shall come to know!
4. Again nay! You shall come to know!
5. Nay! If you knew with a sure knowledge (the end result of piling up, you would not have been occupied yourselves in worldly things).
6. Verily, You shall see the blazing Fire (Hell)!
7. And again, you shall see it with the eye of certainty!
8. Then, on that Day you shall be asked about the delights⁽¹⁾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَلْهَكُمُ التَّكَاثُرُ ﴿١﴾

حَتَّىٰ زُرْتُمُ الْمَقَابِرَ ﴿٢﴾

كَلَّا سَوْفَ تَعْلَمُونَ ﴿٣﴾

ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ ﴿٤﴾

كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ ﴿٥﴾

لَتَرَوُنَّ الْجَحِيمَ ﴿٦﴾

ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِينِ ﴿٧﴾

ثُمَّ لَتَسْأَلَنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ ﴿٨﴾

(1) (V.102:8) Narrated Abu Hurairah رَضِيَ اللَّهُ عَنْهُ: Once during a day or a night, Allāh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ came out and found Abū Bakr and 'Umar رَضِيَ اللَّهُ عَنْهُمَا, he said: "What has brought you out of your homes at this hour?" They replied: "Hunger, O Allāh's Messenger." He said: "By Him (Allāh) in Whose Hand my soul is, I too have come out for the same reason for which you have come out". Then he صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said to them (both): "Come along!" And he went along with them to a man from the *Anṣār* but they did not find him in his house. The wife of that man saw the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and said: "You are welcome." Allāh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ asked her (saying): "Where is so-and-so?" She replied: "He has gone to fetch some water for us." In the mean time the *Anṣārī* man came, he saw Allāh's

(you indulged in, in this world)! |

Messenger ﷺ with his two Companions and said: “All praise and thanks are Allāh’s: today there is none superior to me as regards guests.” Then he went and brought a part of a bunch of date-fruit, having dates, some still green, some ripe and some fully ripe and requested them to eat from it. He then took his knife (to slaughter for them a sheep). Allāh’s Messenger ﷺ said to him: “Beware! Do not slaughter a milch sheep”. So he slaughtered a sheep (prepared the meals from its meat). They ate from that sheep and that bunch of dates and drank water. After they had finished eating and drinking to their fill, Allāh’s Messenger ﷺ said to Abū Bakr and ‘Umar رضي الله عنهما: “By Him in Whose Hand my soul is, you will be asked about this treat on the Day of Resurrection. He (Allāh) brought you out of your homes with hunger and you are not returning to your homes till you have been blessed with this treat.” (*Ṣaḥīḥ Muslim*, Vol.6, The Book of Foods and Drinks, *Ḥadīth* No. 2038-S.S.M. *Ḥadīth* 1306).

(103)
Sūrat Al-‘Aṣr
 (The Time)

سُورَةُ الْعَصْرِ

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

1. By *Al-‘Aṣr* (the time).
2. Verily, man is in loss,
3. Except those who believe (in Islāmic Monotheism) and do righteous good deeds, and exhort one another to the truth [i.e. exhort one another to perform all kinds of good deeds (*Al-Ma‘rūf*) which Allāh has ordained, and to abstain from all kinds of sins and evil deeds (*Al-Munkar*) which Allāh has forbidden], and exhort one another to patience (for the sufferings, harms, and injuries which one may encounter in Allāh’s Cause during preaching His religion of Islāmic Monotheism or *Jihād*).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالْعَصْرِ ①

إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ②

إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ

وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ③

(104)

Sūrat Al-Humazah
(The Slanderer)

سُورَةُ الْهُمَزَةِ

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

1. Woe to every slanderer and backbiter⁽¹⁾.
2. Who has gathered wealth and counted it.
3. He thinks that his wealth will make him last forever!
4. Nay! Verily, he will be thrown into the crushing Fire.
5. And what will make you know what the crushing Fire is?
6. The fire of Allāh kindled,
7. Which leaps up over the hearts,
8. Verily, it shall be closed upon them,
9. In pillars stretched forth (i.e. they will be punished in the Fire with pillars).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ﴿١﴾

الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ ﴿٢﴾

يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ ﴿٣﴾

كَلَّا لَيُنْبَذَنَّ فِي الْحُطَمَةِ ﴿٤﴾

وَمَا أَدْرَاكَ مَا الْحُطَمَةُ ﴿٥﴾

نَارُ اللَّهِ الْمُوَقَّدَةُ ﴿٦﴾

الَّتِي تَطَّلِعُ عَلَى الْأَفْئِدَةِ ﴿٧﴾

إِنَّهَا عَلَيْهِمْ مُّوَصَّدَةٌ ﴿٨﴾

فِي عَمَدٍ مُمَدَّدَةٍ ﴿٩﴾

(1) (V.104:1) See the footnotes A, B, C, of (V.49:12).

(105)
Sūrat Al-Fīl
(The Elephant)

سُورَةُ الْفِيلِ

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

1. Have you (O Muḥammad ﷺ) not seen how your Lord dealt with the owners of the Elephant? [The Elephant army which came from Yemen under the command of Abrahah Al-Ashram intending to destroy the *Ka'bah* in Makkah].
2. Did He not make their plot go astray?
3. And He sent against them birds, in flocks,
4. Striking them with stones of *Sijjīl* (baked clay).
5. And He made them like (an empty field of) stalks (of which the corn has been eaten up by cattle)⁽¹⁾.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ
الْفِيلِ ١

أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ ٢
وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ٣

تَرْمِيهِمْ بِحِجَارَةٍ مِّن سِجِّيلٍ ٤

فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ ٥

(1) (V.105:5) The story of the army of the Elephants. This incident happened during the period of the birth-year of Prophet Muḥammad ﷺ. Abrahah Al-Ashram was the governor of Yemen on behalf of the king of Ethiopia (as Yemen was a part of the Ethiopian kingdom). He (Abrahah) thought to build a house (like the *Ka'bah* in Makkah) in Ṣan'a (the capital of Yemen) and call the Arabs to perform the pilgrimage there in Ṣan'a instead of the *Ka'bah* (*Al-Bait Al-Ḥarām*) in Makkah, with the intention of diverting the trade and benefits from Makkah to Yemen. He presented his idea to the king of Ethiopia who agreed to his idea. So the house (church) was built and he named it *Al-Qullais*; there was no church of its like at that time. Then a man from the Quraish tribe of Makkah came there and was infuriated by it, so he relieved his nature (stools and urine) in it, soiled its walls and went away. When Abrahah Al-Ashram saw that, he could not control his anger and raised an army to invade Makkah and demolish the *Ka'bah*. He had

in that army thirteen elephants and amongst them was an elephant called Maḥmūd which was the biggest of them. So that army proceeded and none amongst the Arab tribes that faced them (fought against them) but was killed and defeated, till it approached near Makkah. Then there took place negotiations between Abrahah Al-Ashram and the chief of Makkah (Abdul Muttalib bin Hāshim, the grandfather of the Prophet ﷺ), and it was concluded that Abrahah would restore the camels of Abdul Muttalib which he had taken away, and then he (Abrahah Al-Ashram) would decide himself as regards the *Ka'bah*. Abdul Muttalib ordered the men of Makkah to evacuate the city and go to the top of the mountains along with their wives and children in case some harm should come to them from the invading oppressors. Then that army moved towards Makkah till they reached valley *Muhassir*. While the army was marching towards Makkah, in the middle of the valley, suddenly it was overtaken by flocks of birds, flocks after flocks, air-raiding that army with small stones slightly bigger than a lentil seed. There never fell a stone on a soldier except it dissolved his flesh and burst it into pieces. So they perished with a total destruction. Abrahah Al-Ashram fled away while his flesh was bursting into pieces till he died on the way (back to Yemen). Such was the victory bestowed by Allāh, (the All-Majestic, All-Powerful) to the people of Makkah and such was the protection provided by Him for His House (*Ka'bah* in Makkah). (See *Tafsīr Ibn Kathīr, Sūrat Al-Fīl*)

(106)
Sūrat Quraish
(Quraish)

سُورَةُ الْقُرَيْشِ

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

1. (It is great Grace from Allāh) for the Protection of Quraish,
2. (And with all those Allāh's Grace and Protections, We cause) the (Quraish) caravans to set forth safe in winter (to the south) and in summer (to the north without any fear),
3. So let them worship (Allāh) the Lord of this House (the *Ka'bah* in Makkah),
4. (He) Who has fed them against hunger, and has made them safe from fear.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَا يَلْفُفُ قُرَيْشٌ ۝١

إِلَّا لِفِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ ۝٢

فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ ۝٣

الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَآمَنَهُمْ مِنْ

خَوْفٍ ۝٤

(107)

Sūrat Al-Mā‘ūn
(The Small Kindnesses)

سُورَةُ الْمَاعُونِ

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

1. Have you seen him who denies the Recompense?
2. That is he who repulses the orphan (harshly),⁽¹⁾
3. And urges not on the feeding of *Al-Miskīn* (the needy),⁽²⁾
4. So, woe to those performers of *Ṣalāt* (prayers) (hypocrites),
5. Those who delay their *Ṣalāt* (prayers from their stated fixed times)⁽³⁾.
6. Those who do good deeds only to be seen (of men),
7. And withhold *Al-Mā‘ūn* (small kindnesses like salt, sugar, water).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالذِّينِ ①

فَذَلِكَ الَّذِي يَدُعُّ الْيَتِيمَ ②

وَلَا يَحْضُ عَلَى طَعَامِ الْمَسْكِينِ ③

فَوَيْلٌ لِلْمُصَلِّينَ ④

الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ ⑤

الَّذِينَ هُمْ يُرَاءُونَ ⑥

وَيَمْنَعُونَ الْمَاعُونَ ⑦

- (1) (V.107:2) Narrated Sahl ibn Sa‘d رضي الله عنه: The Prophet صلی الله علیه وسلم said, “I and the person who looks after an orphan and provides for him, will be in Paradise like this,” putting his index and middle fingers together. (*Ṣaḥīḥ Al-Bukhārī*, Vol.8, *Ḥadīth* No.34).
- (2) (V.107:3) Narrated Abu Hurairah رضي الله عنه: The Prophet صلی الله علیه وسلم said, “The one who looks after a widow or a poor person is like a *Mujāhid* (fighter) who fights for Allāh’s Cause, or like him who performs prayers all the night and fasts all the day.” (*Ṣaḥīḥ Al-Bukhārī*, Vol.7, *Ḥadīth* No.265).
- (3) (V.107:5) See the footnote of (V.2:238).

(108)

Sūrat Al-Kauthar
(A River in Paradise)

سُورَةُ الْكَوْثَرِ

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

1. Verily, We have granted you (O Muḥammad ﷺ) *Al-Kauthar* (a river in Paradise)⁽¹⁾.
2. Therefore, turn in prayer to your Lord and sacrifice (to Him only).
3. For he who hates you (O Muḥammad ﷺ), he will be cut off (from posterity and every good thing in this world and in the Hereafter)⁽²⁾.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ ﴿١﴾

فَصَلِّ لِرَبِّكَ وَأَنْحَرْ ﴿٢﴾

إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ﴿٣﴾

(1) (V.108:1) Narrated Anas رَضِيَ اللَّهُ عَنْهُ: When the Prophet ﷺ was made to ascend to the heavens. He ﷺ said (after his return), “I came upon a river (in Paradise) the banks of which were made of tents of hollow pearls. I asked Jibrā’īl (Gabriel), ‘What is this (river)?’ He replied, ‘This is *Al-Kauthar*.’” (*Ṣaḥīḥ Al-Bukhārī*, Vol.6, *Ḥadīth* No. 488).

(2) (V.108:3) Narrated Anas رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, “None of you will have Faith till he loves me more than his father, his children and all mankind. (*Ṣaḥīḥ Al-Bukhārī*, Vol.1, *Ḥadīth* No.14).

(109)
Sūrat Al-Kāfirūn
 (The Disbelievers)

سُورَةُ الْكَافِرُونَ

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

1. Say: (O Muḥammad ﷺ to these *Mushrikūn* and *Kāfirūn*):
 “O *Al-Kāfirūn* (disbelievers in Allāh, in His Oneness, in His Angels, in His Books, in His Messengers, in the Day of Resurrection, and in *Al-Qadar*.)!
2. I worship not that which you worship,
3. Nor will you worship that which I worship.
4. And I shall not worship that which you are worshipping,
5. Nor will you worship that which I worship.
6. To you be your religion, and to me my religion (Islāmic Monotheism).”

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ يَا أَيُّهَا الْكَافِرُونَ ﴿١﴾

لَا أَعْبُدُ مَا تَعْبُدُونَ ﴿٢﴾

وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ﴿٣﴾

وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ ﴿٤﴾

وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ﴿٥﴾

لَكُمْ دِينُكُمْ وَلِيَ دِينِ ﴿٦﴾

(110)
Sūrat An-Naṣr
 (The Help)

سُورَةُ النَّصْرِ

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

1. When there comes the Help of Allāh (to you, O Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ against your enemies) and the conquest (of Makkah).
2. And you see that the people enter Allāh's religion (Islām) in crowds.
3. So, glorify the Praises of your Lord, and ask His Forgiveness. Verily, He is the One Who Ever accepts the repentance and Who forgives.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ﴿١﴾

وَرَأَيْتِ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ
 أَفْوَاجًا ﴿٢﴾

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَأَسْتَغْفِرْهُ إِنَّهُ كَانَ
 تَوَّابًا ﴿٣﴾

(111)
Sūrat Al-Masad
 (The Palm Fibre)

سُورَةُ الْمَسَدِ

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

1. Perish the two hands of Abū Lahab (an uncle of the Prophet) and perish he!⁽¹⁾
2. His wealth and his children will not benefit him!
3. He will be burnt in a Fire of blazing flames!
4. And his wife, too, who carries wood (thorns of *Sa'dān* which she used to put on the way of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, or used to slander him)⁽²⁾.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ①

مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ ②

سَيَصَلَّىٰ نَارًا ذَاتَ لَهَبٍ ③

وَأَمْرَأَتُهُ حَمَّالَةَ الْحَطَبِ ④

(1) (V.111:1) Narrated Ibn ‘Abbās رَضِيَ اللهُ عَنْهُمَا: “When the Verse, ‘And warn your tribe (O Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) of near kindred.’ (V.26:214) was revealed, Allāh’s Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ went out, and when he had ascended *Aṣ-Ṣafā* mountain, he shouted, ‘*Yā Sabāhāh!*’* The people said, ‘What is that?’ Then they gathered around him, whereupon he said, ‘Do you see? If I inform you that cavalrymen are proceeding up the side of this mountain, will you believe me?’ They said, ‘We have never heard you telling a lie.’ Then he said, ‘I am a plain warner to you of a coming severe punishment.’ Abu Lahab said, ‘May you perish! You gathered us only for this reason?’ Then Abu Lahab went away. So [Sūrat Al-Masad] ‘Perish the hands of Abu Lahab!’ was revealed. (V.111:1). (*Ṣaḥīḥ Al-Bukhārī*, Vol. 6, *Ḥadīth* No. 495).

* “*Yā Sabāhāh!*” is an Arabic expression used when one appeals for help or draws the attention of others to some danger.

(2) (V.111:4) ‘And his wife too, who carries wood.’ Mujāhid said, ‘Carries the wood’ means that she used to slander (the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and goes about with calumnies.

5. Around her neck is a twisted rope of *Masad* (palm fibre)⁽¹⁾.

فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ ﴿٥﴾

(1) (V.111:5) “In her neck is a twisted rope of palm fibre, [i.e. the chain which is in the Fire (of Hell)].” (*Ṣaḥīḥ Al-Bukhārī*, Vol.6, Chapter 356, Page 469).

[*Imām Qurṭubī* says in the *Tafsīr* of the (V.17:45)]:

Narrated Sa‘īd ibn Jubāir رَضِيَ اللهُ عَنْهُ: “When *Sūrah* No.111 *Al-Masad* was revealed, the wife of Abu Lahab came looking out for the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ while Abū Bakr رَضِيَ اللهُ عَنْهُ was sitting beside him. Abū Bakr said to the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ‘I wish if you get aside (or go away) as she is coming, to us, she may harm you’. The Prophet said: ‘There will be a screen set between me and her’. So, she did not see him صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. She said to Abū Bakr: ‘Your companion is saying poetry against me.’ Abū Bakr said: ‘By Allāh he does not say poetry.’ She said: ‘Do you believe that’. Then she left. Abū Bakr said, ‘O Allāh’s Messenger! She did not see you’. The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: ‘An angel was screening me from her.’” [This *Ḥadīth* is quoted from *Musnad Abū ya‘lā*]

It is said that if the Verse [(17:45) The Qur’ān] is recited by a real believer (of Islāmic Monotheism) he will be screened from a disbeliever. (Allāh knows best). (*Tafsīr Al-Qurṭubī*, Vol.10, Page 269).

(112)

Sūrat Al-Ikhlāṣ or At-Tauḥīd
(The Purity)

سُورَةُ الْإِخْلَاصِ

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

1. Say (O Muḥammad ﷺ): “He is Allāh, (the) One.
2. *Allāh-uṣ-Ṣamad* (السيد الذي يصمد إليه في الحاجات) [Allāh — the Self-Sufficient Master, Whom all creatures need, (He neither eats nor drinks)].
3. He begets not, nor was He begotten⁽¹⁾.
4. And there is none co-equal or comparable to Him.”

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ هُوَ اللَّهُ أَحَدٌ ۝

اللَّهُ الصَّمَدُ ۝

لَمْ يَلِدْ وَلَمْ يُولَدْ ۝

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۝

(1) (V.112:3):

- a) Narrated Mu‘ādh ibn Jabal رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, “O Mu‘ādh! Do you know what Allāh’s Right upon His slaves is?” I said, “Allāh and His Messenger know better.” The Prophet ﷺ said, “To worship Him (Allāh) Alone and to join none in worship with Him (Allāh). Do you know what their right upon Him is?” I replied, “Allāh and His Messenger know better.” The Prophet ﷺ said, “Not to punish them (if they did so).” (*Ṣaḥīḥ Al-Bukhārī*, Vol. 9, *Ḥadīth* No. 470).
- b) Narrated Abu Sa‘īd Al-Khudrī رَضِيَ اللَّهُ عَنْهُ: A man heard another man reciting: ‘Say (O Muḥammad): “He is Allāh, (the) One.” (112:1) And he recited it repeatedly. When it was morning, he went to the Prophet ﷺ and informed him about that as if he considered that the recitation of that *Sūrah* by itself was not enough. Allāh’s Messenger ﷺ said, “By Him in Whose Hand my soul is, it is equal to one-third of the Qur’ān.” (*Ṣaḥīḥ Al-Bukhārī*, Vol. 9, *Ḥadīth* No. 471).
- c) Narrated ‘Āishah رَضِيَ اللَّهُ عَنْهَا: The Prophet ﷺ sent (an army unit) under the command of a man who used to lead his companions in the prayers and would finish his recitation with (the *Sūrah* 112): ‘Say (O Muḥammad): “He is Allāh, (the) One.”’ (112:1). When they returned (from the battle), they mentioned that to the Prophet ﷺ. He said (to them), “Ask him why he does so.” They asked him and he said, “I do so because it mentions the Qualities of the Most Gracious and I love to recite it (in my prayer).” The Prophet ﷺ said (to them). “Tell him that Allāh loves him.” (*Ṣaḥīḥ Al-Bukhārī*, Vol. 9, *Ḥadīth* No. 472).

(113)
Sūrat Al-Falaq
(The Daybreak)

سُورَةُ الْفَلَقِ

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

1. Say: "I seek refuge with (Allāh), the Lord of the daybreak,
2. From the evil of what He has created,
3. And from the evil of the darkening (night) as it comes with its darkness; (or the moon as it sets or goes away),
4. And from the evil of those who practise witchcraft when they blow in the knots,
5. And from the evil of the envier when he envies."

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴿١﴾

مِنْ شَرِّ مَا خَلَقَ ﴿٢﴾

وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ﴿٣﴾

وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ﴿٤﴾

وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ﴿٥﴾

(114)
Sūrat An-Nās
(Mankind)

سُورَةُ النَّاسِ

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

1. Say: “I seek refuge with (Allāh) the Lord of mankind,⁽¹⁾
2. The King of mankind —⁽²⁾
3. The *Ilāh* (God) of mankind,
4. From the evil of the whisperer (devil who whispers evil in the hearts of men) who withdraws (from his whispering in one’s heart after one remembers Allāh)⁽³⁾.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ١

مَلِكِ النَّاسِ ٢

إِلَهِ النَّاسِ ٣

مِن شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ٤

- (1) (V.114:1) Narrated ‘Āishah رَضِيَ اللَّهُ عَنْهَا: Whenever Allāh’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ went to bed, he used to recite Sūrat Al-Ikhlāṣ (112), Sūrat Al-Falaq (113) and Sūrat An-Nās (114) and then blow on his palms and pass them over his face and those parts of his body that his hands could reach. And when he fell ill, he used to order me to do like that for him. (*Ṣaḥīḥ Al-Bukhārī*, Vol. 7, *Ḥadīth* No. 644).
- (2) (V.114:2) The Statement of Allāh عَزَّ وَجَلَّ: ‘The King of mankind.’ Narrated Abu Hurairah رَضِيَ اللَّهُ عَنْهُ: The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “On the Day of Resurrection Allāh will grasp the whole (planet of) earth (by His Hand) and shall roll up the heaven with His Right Hand and say, ‘I am the King. Where are the kings of the earth?’” (*Ṣaḥīḥ Al-Bukhārī*, Vol. 9, *Ḥadīth* No. 479).
- (3) (V.114:4) Narrated Abu Hurairah رَضِيَ اللَّهُ عَنْهُ: Allāh’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “The (Hell) Fire is surrounded by all kinds of desires and passions, while Paradise is surrounded by all kinds of disliked undesirable things.”* (*Ṣaḥīḥ Al-Bukhārī*, Vol. 8, *Ḥadīth* No. 494).

* Inordinate desires and animalistic passions lead to the Fire while self-control, perseverance, chastity and all other virtues, and the obedience to Allāh and His Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ lead to Paradise. What leads to Hell is easy to do, while what leads to Paradise is difficult to do.

5. Who whispers in the breasts of mankind.
6. Of jinn and men.”

الَّذِي يُوسِّسُ فِي صُدُورِ النَّاسِ ﴿٥﴾

مِنَ الْجِنَّةِ وَالنَّاسِ ﴿٦﴾

Appendix I

List of Prostration Places in the Qur'ān

It is a good practice to prostrate at the following places while reciting the Qur'ān.

No.	Part No.	Name of Sūrah	Sūrah No.	Verse No.
1	9	Al-A'rāf	7	206
2	13	Ar-Ra'd	13	15
3	14	An-Naḥl	16	50
4	15	Al-Isrā'	17	109
5	16	Maryam	19	58
6	17	Al-Ḥajj	22	18
7	17	Al-Ḥajj	22	77*
8	19	Al-Furqān	25	60
9	19	An-Naml	27	26
10	21	As-Sajdah	32	15
11	23	Ṣād	38	24
12	24	Fuṣṣilat	41	38
13	27	An-Najm	53	62
14	30	Al-Inshiqāq	84	21
15	30	Al-'Alaq	96	19

* In all, fourteen places of prostration are agreed upon by all Muslim religious scholars and 'Ulama, while Imām Shāfi'ī suggests a prostration at this place also (V.22:77).

The following invocation is usually recited during the prostration:

Sajada wajhiya lilladhī khalaqahū wa sawwarahū, wa shaqqa sam'ahū wa baṣarahū, tabāarak-Allahu Aḥsan-ul-Khāliqīn. [Ṣaḥīḥ Muslim, Vol. 4, Ḥadīth No.201].

سجد وجهي للذي خلقه وصوره وشق سمعه وبصره تبارك الله أحسن الخالقين. (صحيح مسلم)

Prophets Mentioned in the Qur'ān

Names of the Prophets mentioned in the Qur'ān and their English equivalents:

No.	Arabic	English	
1	Ādam	آدم عَلَيْهِ السَّلَام	Adam
2	Alyas'	اليسع عَلَيْهِ السَّلَام	Elisha
3	Ayyūb	أَيُّوبُ عَلَيْهِ السَّلَام	Job
4	Dāwūd	دَاوُدُ عَلَيْهِ السَّلَام	David
5	Dhul-Kifl	ذُو الْكِفْلِ عَلَيْهِ السَّلَام	
6	Hārūn	هَارُونَ عَلَيْهِ السَّلَام	Aaron
7	Hūd	هُودُ عَلَيْهِ السَّلَام	
8	Ibrāhīm	إِبْرَاهِيمَ عَلَيْهِ السَّلَام	Abraham
9	Idrīs	إِدْرِيسَ عَلَيْهِ السَّلَام	Enoch
10	Ilyās	إِلْيَاسَ عَلَيْهِ السَّلَام	Elias
11	'Īsā	عِيسَى عَلَيْهِ السَّلَام	Jesus
12	Ishāq	إِسْحَاقَ عَلَيْهِ السَّلَام	Isaac
13	Ismā'īl	إِسْمَاعِيلَ عَلَيْهِ السَّلَام	Ishmael
14	Lūṭ	لُوطَ عَلَيْهِ السَّلَام	Lot
15	Muḥammad	مُحَمَّدٌ أَوْ أَحْمَدُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ	
16	Mūsā	مُوسَى عَلَيْهِ السَّلَام	Moses
17	Nūḥ	نُوحَ عَلَيْهِ السَّلَام	Noah
18	Šāliḥ	صَالِحَ عَلَيْهِ السَّلَام	
19	Shu'aib	شُعَيْبَ عَلَيْهِ السَّلَام	
20	Sulaimān	سُلَيْمَانَ عَلَيْهِ السَّلَام	Solomon
21	Ya'qūb	يَعْقُوبَ عَلَيْهِ السَّلَام	Jacob
22	Yaḥyā	يَحْيَى عَلَيْهِ السَّلَام	John
23	Yūnus	يُونُسَ عَلَيْهِ السَّلَام	Jonah
24	Yūsuf	يُوسُفَ عَلَيْهِ السَّلَام	Joseph
25	Zakariyyā	زَكَرِيَّا عَلَيْهِ السَّلَام	Zachariah

Glossary

This glossary has been taken from *Ṣaḥīḥ al-Bukhārī* for the benefit of the reader. It covers the words which are present in the Noble Qur’ān.

‘Abd	(العبد) A male slave, a slave of Allāh.
‘Ād	(عاد) An ancient tribe that lived after Nūḥ (Noah). It was prosperous, but disobedient to Allāh, so Allāh destroyed it with a violent destructive westerly wind.
Adhān	(الأذان) The call to <i>Ṣalāt</i> (prayer) pronounced loudly to indicate that the time of praying is due. And it is as follows: <i>Allāhu Akbar, Allāhu-Akbar; Allāhu-Akbar, Allāhu-Akbar; Ash-hadu an lā ilāha illallāh, Ash-hadu an lā ilāha illallāh; Ash-hadu anna Muḥammadan Rasūl-Ullāh, Ash-hadu anna Muḥammadan Rasūl-Ullāh; Haiya ‘alaṣ-ṣalā(h), Haiya ‘alaṣ-Ṣalā(h); Haiya ‘alal-Falāh, Haiya ‘alal-Falāh; Allāhu-Akbar, Allāhu-Akbar; Lā ilāha illallāh.</i> (See <i>Ṣaḥīḥ Al-Bukhārī</i> , Vol.1, Page 334).
Aḥkām	(الأحكام) “legal status”. According to Islāmic law, there are five kinds of aḥkām: <ol style="list-style-type: none"> 1. Compulsory (<i>Wājib</i> الواجب) 2. Desirable but not compulsory (<i>Mustahabb</i> المستحب) 3. Forbidden (<i>Muḥarram</i> المحرم) 4. Disliked but not forbidden (<i>Makrūh</i> المكروه) 5. Lawful and allowed (<i>Ḥalāl</i> الحلال)
Al-Aḥzāb	(الأحزاب) The Confederates. The term is used for the disbelievers of Quraish and the Jews residing at Al-Madīnah and some other Arab tribes who invaded the Muslims of Al-Madīnah but were forced to withdraw.
‘Ajwah	(العجوة) A kind of date.
‘Ālim	(العالِم) A knowledgeable person or a religious scholar in Islām.
Allāhu-Akbar	(الله أكبر) Allāh is the Most Great.
‘Amah	(الأمَة) A female slave.
Al-‘Amānah	(الأمانة) The trust or the moral responsibility or honesty, and all the duties which Allāh has ordained.
Āmīn	(أمين) O Allāh, accept our invocation.
Anṣūr	(الأنصار) The Companions of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ from the inhabitants of Al-Madīnah, who embraced Islām and supported it and who received and entertained the Muslim emigrants from Makkah and other places.

<i>Al-'Aqīq</i>	(العقيق) A valley in Al-Madīnah about seven kilometers west of Al-Madīnah.
<i>'Aqīqah</i>	(العقيقة) It is the sacrificing of one or two sheep on the occasion of the birth of a child as a token of gratitude to Allāh. (See <i>Ṣaḥīḥ Al-Bukhārī</i> , The Book of <i>'Aqīqah</i> , Vol. 7, Page No. 272).
<i>'Aqrā Ḥalqā</i>	(عقري حلقى) It is an exclamatory expression. It expresses disapproval.
<i>'Arafah (day of)</i>	(عرفة) The ninth day of the month of Dhul-Hijjah, on which the pilgrims stay in the <i>'Arafāt</i> plain till sunset.
<i>'Arafāt</i>	(عرفات) A famous place of pilgrimage on the southeast of Makkah about twenty-five kilometers from it.
<i>Arāk</i>	(الأراك) A tree from which <i>Sīwāk</i> سواك (toothbrush) is made.
<i>Al-Arba'ah</i>	(الأربعة) The four compilers of <i>Aḥādīth</i> — Abu Dāwūd, Nasā'ī, Tirmidhī, Ibn Mājah.
<i>'Arsh</i>	(الأرش) Compensation given in case of someone's injury caused by another person.
<i>'Aṣabah</i>	(العصبة) All male relatives of a deceased person from the father's side.
<i>Aṣḥāb Aṣ-Ṣuffah</i>	(أصحاب الصفّة) They were about eighty or more men who used to stay and have religious teachings in the Prophet's mosque in Al-Madīnah, and they were very poor people.
<i>Aṣḥāb As-Sunan</i>	(أصحاب السنن) The compilers of the prophetic <i>Aḥādīth</i> on Islamic jurisprudence.
<i>'Āshūrā'</i>	(العاشوراء) The 10 th of the month of Muḥarram (the first month in the Islāmic calendar).
<i>'Aṣr</i>	(العصر) Afternoon, <i>'Aṣr</i> prayer time.
<i>'Aurah</i>	(العورة) That part of the body which is illegal to expose to others.
<i>Awsuq</i>	(أوسق) Plural of <i>Wasq</i> , which is a measure equal to 60 <i>Ṣā'</i> = 135 kgms. (approx). It may be less or more.
<i>Āyāt</i>	(الآيات) Proofs, evidences, verses, lessons, signs, revelations, etc.
<i>Āyat-ul-Kursī</i>	(آية الكرسي) Qur'ānic Verse No. 255 of <i>Sūrat Al-Baqarah</i> .
<i>Ayyām At-Tashrīq</i>	(أيام التشريق) It is a term used for the eleventh, twelfth and thirteenth of <i>Dhul-Hijjah</i> .
<i>Ayyim</i>	(الأميم) A woman who already has had a sexual experience; she may be a widow or a divorcee.
<i>Az-Zihār</i>	(الظهار) One's telling to his wife, "You are unlawful to me for cohabitation like my mother."

'Azl	(العزل) Coitus interruptus, i.e., pulling out the penis from vagina at the time of ejaculation of semen for the purpose of birth control.
Azlam	(الأزلام) Literally means "arrows". Here it means arrows used to seek good luck or a decision, practised by the Arabs of Pre-Islamic Period of Ignorance.
Badanah	(بدنة) (Plural: <i>Budn</i>). A camel or a cow or an ox driven to be offered as a sacrifice, by the pilgrims at the sanctuary of Makkah.
Badr	(بدر) A place about 150 kilometers to the south of Al-Madīnah, where the first great battle in Islāmīc history took place between the early Muslims and the infidels of Quraish.
Al-Baḥīrah	(البحيرة) A milking she-camel, whose milk used to be spared for idols and other false deities.
Bai' As-Salaf	(بيع السلف) See <i>Salaf</i> .
Bai' As-Salam	(بيع السلم) See <i>Salam</i> .
Bai'ah	(البيعة) A pledge given by the citizens to their <i>Imām</i> (Muslim ruler) to be obedient to him according to the Islāmīc religion.
Bai'at-ur- Riḍwān	(بيعة الرضوان) The oath and pledge taken by the <i>Sahābah</i> at Al-Hudaibiyah in the year 6 th to fight Quraish in case they harmed 'Uthmān رَضِيَ اللهُ عَنْهُ who had gone to negotiate with them and reported to have been taken captive.
Al-Bait-ul Ma'mūr	(البيت المعمور) Allāh's House over the seventh heaven.
Bait-ul-Maqdis	(بيت المقدس) <i>Bait</i> literally means 'House': a mosque is frequently called <i>Baitullāh</i> (the House of Allāh). <i>Bait-ul-Maqdis</i> is the famous mosque in Jerusalem which is regarded as the third sacred mosque in Islām; the first and second being <i>Al-Masjid-al-Ḥarām</i> at Makkah and the mosque of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ at Al-Madīnah, respectively.
Bait-ul-Midras	(بيت المدراس) A place in Al-Madīnah (and it was a Jewish centre).
Bālām	(بالام) Means an ox.
Banū Al-Aṣfar	(بنو الأصفر) The Byzantines.
Baqī'	(البيقع) The cemetery of the people of Al-Madīnah; many of the Companions of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ are buried in it.
Barr	(البر) Pious.
Bid'ah	(البدعة) Any innovated practice in religion.
Bint Labūn	(بنت لبون) A two-year-old she-camel.
Bint Makhāḍ	(بنت مخاض) One-year-old she-camel.

Burāq	(براق) An animal bigger than a donkey and smaller than a horse on which the Prophet ﷺ went for the <i>Mi'rāj</i> . (The Ascent of the Prophet ﷺ to the heavens).
Dayyān	(الديان) Allāh; it literally means the One Who judges people from their deeds after calling them to account.
Dajjāl	(الدجال) Pseudo Messiah (<i>Al-Masīh-ad-Dajjāl</i>) or Antichrist. Literally a liar, quack, deceiver. (See the footnote of V.6:158 the Qur'ān and also <i>Ḥadīth</i> No.649 and 650, Vol.4, <i>Ṣaḥīḥ Al-Bukhārī</i>).
Dhāt-'Irq	(ذات عرق) <i>Miqāt</i> for the pilgrims coming from Iraq.
Dhāt-un- Niṭāqain	(ذات النطاقين) Asmā', the daughter of Abū Bakr رَضِيَ اللهُ عَنْهُ. It literally means a woman with two belts. She was named so by the Prophet ﷺ.
Dhaw-ul-Arḥām	(ذوو الأرحام) Relatives on the maternal side.
Dhimmī	(الذمي) A non-Muslim living under the protection of an Islāmic government.
Dhū-Maḥram	(ذو محرم) A man, whom a woman can never marry because of close relationship (e.g. a brother, a father, an uncle); or her own husband.
Dhul-Farā'iq	(ذوالفرائض) Those persons whose share of inheritance is described in the Qur'ān are called <i>Dhūl-Farā'iq</i> and the rest are ' <i>Asabah</i> (العصبة).
Dhul-Ḥijjah	(ذوالحجة) The twelfth month in the Islāmic calendar.
Dhul-Ḥulaiḥah	(ذو الحليفة) The <i>Miqāt</i> of the people of Al-Madīnah now called 'Abyār 'Alī.
Dhū-Khalaṣah	(ذو الخليفة) Al-Ka'bah Al-Yamaniyyah. (A house in Yemen where idols used to be worshipped. It belonged to the tribe of Khath'am and Bujailah).
Dhul-Qa'dah	(ذو القعدة) The eleventh month of the Islāmic calendar.
Dhul-Qarnain	(ذو القرنين) A great ruler in the past who ruled all over the world, and was a true believer. His story is mentioned in the Qur'ān (V.18:83)
Dhū-Ṭūwa	(ذي طوى) It is one of the valleys (districts) of Makkah and there is a well-known well in it. In the lifetime of the Prophet ﷺ Makkah was a small city and this well was outside its precincts. Nowadays Makkah is a larger city and the well is within its boundaries.
Dībāj	(الدبياج) Pure silk.
Dīnār	(الدينار) An ancient gold coin.

Dirham	(الدرهم) A silver coin weighing 50 grains of barley with cut ends. It is equal to 1/12 of one <i>Uqiyah</i> of gold in value.
Diyah	(الدية) (Plural: <i>Dīyāt</i>) Blood money (for wounds, killing, etc.), as compensation paid by the killer to the relatives of the victim (in unintentional cases).
Ḍuḥa	(الضحى) Forenoon.
Fadak	(فدك) A town near Al-Madīnah.
Fāḥish	(الفاحش) One who talks evil.
Fai'	(الفيء) War booty gained without fighting.
Fajr	(الفجر) Dawn or early morning before sunrise, or morning <i>Ṣalāt</i> (prayer).
Faqīh	(الفقيه) A learned man who can give religious verdicts.
Farā'id	(الفرائض) Share fixed for the relatives of a deceased. Such shares are prescribed in the Qur'ān (1/2, 1/4, 1/3, 1/6, 1/8, 2/3). (V.4:11, 12, 176)
Farḍ 'Ain	(فرض العين) It is an individual duty — an obligation essentially to be performed by each individual.
Fard Kifāyah	(فرض الكفاية) It is a collective duty — an obligation which, if performed by one person, suffices for the rest; as it does not have to be performed essentially by all.
Farīdah	(الفريضة) (Plural: <i>Farā'id</i>) An enjoined duty.
Fatāt	(الفتاة) A female slave or a young lady.
Al-Fātilah	(الفاتحة) The first <i>Sūrah</i> in the Qur'ān.
Fidyah	(الفدية) Compensation for a missed or wrongly practised religious obligation (like in <i>Hajj</i>), usually in the form of money or foodstuff or offering (animal by slaughtering it).
Fiqh	(الفقه) Islamic jurisprudence.
Al-Firdaus	(الفردوس) The middle and the highest part of Paradise.
Fitan	(الفتنة) (Plural: <i>Fitan</i>) Trials, persecution, confusion in the religion, conflicts and strifes among the Muslims.
Ghairah	(الغيرة) This word covers a wide meaning: jealousy as regards women, and also it is a feeling of great fury and anger when one's honour and prestige is injured or challenged.
Ghāzī	(الغازي) A Muslim fighter returning after participation in <i>Jihād</i> (Islāmic holy fighting).

Ghazwah	(الغزوة) (Plural: <i>Ghazawāt</i>). A holy battle or fighting in the Cause of Allāh consisting of a large army unit with the Prophet ﷺ himself leading the army.
Ghazwat-ul-Khandaq	(غزوة الخندق) The name of a battle between the early Muslims and the infidels in which the Muslims dug a <i>Khandaq</i> (trench) round Al-Madīnah to prevent any advance by the enemies.
Ghulūl	(الغلول) Stealing from the war booty before its distribution.
Ghuraf	(الغرف) Special abodes.
Al-Ghurr-ul-Muḥajjalūn	(الغرة المحجلون) A name that will be given on the Day of Resurrection to the Muslims because the parts of their bodies which they used to wash in ablution will shine then.
Ghusl	(الغسل) A ceremonial bath. This is necessary for one who is <i>Junub</i> , and also on other occasions. This expression ‘taking a bath’ is used in this book with the special meaning of <i>Ghusl</i> mentioned here.
Ḥabal-ul-Ḥabala	(حبل الحيلة) There were two forms of this trade called <i>Ḥabal-ul-Ḥabalah</i> . The example of the first form is that to buy an offspring of an animal which itself is yet to be born by making the payment in advance. Second form is to sell an animal on condition to have the offspring of the sold animal. Both forms of this kind of transaction are prohibited.
Al-Ḥadath Al-Akbar	(الحدث الأكبر) State of uncleanness because of sexual discharge.
Al-Ḥadath Al-Aṣghar	(الحدث الأصغر) Passing wind or urine or answering the call of nature.
Ḥadīth	(الحديث) (Plural: <i>Aḥādīth</i>) The sayings, deeds and approvals accurately narrated from the Prophet ﷺ.
Hady	(الهدى) An animal (a camel, a cow, a sheep or a goat) offered as a sacrifice by the pilgrims.
Hajj	(الحج) Pilgrimage to Makkah.
Ḥajj-al-Ifrād	(حج الإفراء) In it a pilgrim enters in the state of <i>Ihrām</i> with the intention of performing <i>Hajj</i> only.
Ḥajj-al-Qirān	(حج القران) In it a pilgrim enters in the state of <i>Ihrām</i> with the intention of performing ‘ <i>Umrah</i> and <i>Hajj</i> together.
Hajj Mabrūr	(الحج المبرور) <i>Hajj</i> accepted by Allāh for being perfectly performed according to the Prophet’s <i>Sunnah</i> and with legally earned money.
Al-Ḥajj-al-Akbar	(الحج الأكبر) The day of <i>Nahr</i> (i.e the 10 th of Dhul-Ḥijjah).
Al-Ḥajj-al-Aṣghar	(الحج الأصغر) ‘ <i>Umrah</i> .

Hajj-at-Tamattu‘	(حج التمتع) In it a pilgrim enters in the state of <i>Ihrām</i> with the intention of performing ‘ <i>Umrah</i> and then after performing <i>Tawāf</i> and <i>Sa‘y</i> , he comes out of his <i>Ihrām</i> . With the commencement of <i>Hajj</i> days, he enters in the state of <i>Ihrām</i> again and performs <i>Hajj</i> .
Hajjat-ul-Wadā‘	(حجة الوداع) The last <i>Hajj</i> of the Prophet ﷺ, the year before he died.
Halāl	(الحلال) Lawful.
Hanīf	(الحنيف) Pure Islāmic Monotheism (worshipping Allāh Alone and nothing else).
Haram	(الحرم) Sanctuaries of Makkah and Al-Madīnah.
Harām	(الحرام) Unlawful, forbidden and punishable from the viewpoint of religion.
Harbah	(الحرية) A short spear.
Harj	(الهرج) Killing.
Harrah	(الحررة) A well-known rocky place in Al-Madīnah covered with black stones.
Al-Harūriyyah	(الحرورية) A special unorthodox religious sect.
Al-Ḥaṣbā‘	(الحصبة) A place outside Makkah where pilgrims go after finishing all the ceremonies of <i>Hajj</i> .
Hawālah	(الحوالة) The transference of a debt from one person to another. It is an agreement whereby a debtor is released from a debt by another becoming responsible for it.
Hawāzin	(هوازن) A tribe of Quraish.
Hayā‘	(الحياء) This term covers a large number of concepts. It may mean ‘modesty’, ‘self-respect’, ‘bashfulness’, ‘honour’, etc. <i>Hayā‘</i> is of two kinds: good and bad; the good <i>Hayā‘</i> is to be ashamed to commit a crime or a thing which Allāh ﷻ and His Messenger ﷺ have forbidden, and bad <i>Hayā‘</i> is to be ashamed to do a thing, which Allāh and His Messenger ﷺ ordered to do. (See <i>Ṣaḥīḥ Al-Bukhārī</i> , Vol. 1, <i>Ḥadīth</i> No.8).
Hibah	(الهبة) It means to present something to someone as a gift for Allāh’s sake.
Al-Ḥiḍānah	(الحضانة) The nursing and caretaking of children.
Hijāb	(الحجاب) A long dress prescribed for Muslim women to cover their whole body from head to feet.
Al-Ḥijr	(الحجر) The unroofed portion of the Ka‘bah which at present is in the form of a compound towards the north of the Ka‘bah.

Hijrah	(الهجرة) Literally it means 'migration'. This term is used for: (i) the migration of Muslims from an enemy land to a secure place for religious causes, (ii) the first Muslims migration from Makkah to Abyssinia (Ethiopia) and later to Al-Madīnah, (iii) the Prophet's migration journey from Makkah to Al-Madīnah, and (iv) the Islamic calendar year which started from the Prophet's migration journey from Makkah to Al-Madīnah.
Ḥilāb	(حلاب) A kind of scent.
Ḥimā	(الحمى) A private pasture.
Himyān	(هيمان) A kind of belt, part of which serves as a purse to keep money in it.
Ḥinnā'	(الحناء) (<i>Henna</i>) A kind of plant used for dyeing hair, etc.
Ḥiqqah	(الحقة) A three-year-old she-camel.
Ḥirā'	(حراء) A well-known cave in a mountain near Makkah.
Hubal	(هبل) The name of an idol in the Ka'bah in the Pre-Islāmic Period of Ignorance.
Ḥublā	(الحبلى) A kind of desert tree.
Ḥudā'	(الحدء) Chanting of camel-drivers keeping time of camel's walk.
Al-Ḥudaibiyah	(الحديبية) A well-known place about 16 kilometers from Makkah on the way to Jeddah. At this place a treaty was made in 6 H. between the Prophet ﷺ and the Quraish who stopped him and his Companions from performing 'Umrah.
Hudūd	(الحدود) (Plural of <i>Hadd</i>) Allāh's boundary limits for <i>Ḥalāl</i> (lawful) and <i>Ḥarām</i> (unlawful).
Hujrah	(الحجرة) Courtyard or a room.
Hukm	(الحكم) A judgement of legal decision (especially of Allāh).
Hums	(حمنس) The tribe of Quraish, their offspring and their allies were called <i>Hums</i> . This word implies enthusiasm and strictness. The <i>Hums</i> used to say, "We are the people of Allāh and we shall not go out of the sanctuary of Makkah." They thought themselves superior to the other people.
Hunain	(حنين) A valley between Makkah and Tā'if where the battle took place between the Prophet ﷺ and Quraish pagans.
Hūr	(الحوور) Very fair females created by Allāh as such not from the offspring of Adam, with intense black irises of their eyes and intense white scleras. [For details see the book <i>Hādi Al-Arwah</i> by Ibn Al-Qaiyim, Chapter 54, Page 147].

‘Īd-al-Adḥā	(عيد الأضحى) The four days’ festival of Muslims starting on the tenth day of Dhul-Hijjah (month).
‘Īd-al-Fiṭr	(عيد الفطر) The three days’ festival of Muslims starting from the first day of Shawwāl, the month that follows Ramaḍān. <i>Fiṭr</i> literally means ‘breaking the <i>Ṣaum</i> (fast).’ Muslims observe <i>Ṣaum</i> (fast) the whole of Ramaḍān, the ninth month of the Islāmic calendar and when Shawwāl comes, they break their <i>Ṣaum</i> (fast).
‘Iddah	(العدة) Allāh’s prescribed waiting period for a woman after divorce or death of her husband, after the expiry of which she can remarry another person. (See the Qur’ān, <i>Sūrah</i> 65).
Idhkkhir	(الإذخر) It is a kind of grass which is used in the process of melting of the metals. The same is laid down on the roofs and floors of houses, and is also used in spreading in the graves.
Iḥṭār	(الإفطار) The opposite of <i>Ṣaum</i> (fasting), (breaking the fast).
Al-Iḥḍād	(الإحداد) Mourning for a deceased husband.
Iḥrām	(الإحرام) A state in which one is prohibited to practise certain deeds that are lawful at other times. The duties of ‘ <i>Umrah</i> and <i>Hajj</i> are performed during such state. When one assumes this state, the first thing one should do is to express mentally and orally one’s intention to assume this state for the purpose of performing <i>Hajj</i> or ‘ <i>Umrah</i> . Then <i>Talbiyah</i> is recited, two sheets of unstitched clothes are the only clothes one wears, (1) <i>Izār</i> : worn below one’s waist; and the other (2) <i>Ridā</i> ’: worn round the upper part of the body.
Iḥsān	(الإحسان) The highest level of deeds and worship, (perfection i.e. when you worship Allāh or do deeds, consider yourself as if you see Him and if you cannot achieve this feeling or attitude, then you must bear in mind that He sees you).
Al-Iḥtibā’	(الاحتباء) A sitting posture, putting one’s arms around one’s legs while sitting on the hips.
Īlā’	(الإيلاء) The oath taken by a husband that he would not approach his wife for a certain period.
Īliyā	(إيلياء) Jerusalem.
Imām	(الإمام) The person who leads others in the <i>Ṣalāt</i> (prayer) or the Muslim caliph (or ruler).
Īmān	(الإيمان) Faith, Belief.
‘Īnah	(العينة) A kind of transaction. One form of it is that if a person asks someone to lend him a certain amount of money, he refuses the money in cash, but instead offers him an article at a higher price than his demand of the required money, and later on buys the same

article from him at a less price, i.e. equal to the money he wants. In this way he makes him indebted for the difference. It shows that two things are the causes of Muslim disgrace — one is giving up of *Jihād* and the second is fraud and swindling.

Iqāmah

(الإقامة) The wording of *Adhān* is reduced so that the wording that is repeated twice in the *Adhān* is said once in *Iqāmah*, except the last phrase of *Allāhu Akbar*, and the prayer is offered immediately after the *Iqāmah*.

Iqamat-aş-Şalāt

(إقامة الصلاة) The performing of *Aş-Şalāt* (the prayers). This is not understood by many Muslims. It means:

(A) Every Muslim, male or female, is obliged to offer his *Şalāt* (prayers) regularly five times a day at the specified times; the male in the mosque in congregation and as for the female, it is better to offer them at home. As the Prophet ﷺ has said: “Order your children to offer *Şalāt* (prayers) at the age of seven and beat them (about it) at the age of ten”. The chief (of a family, town, tribe, etc.) and the Muslim ruler of a country are held responsible before Allāh in case of non-fulfillment of this obligation by the Muslims under his authority.

(B) To perform the *Şalāt* (prayer) in a way just as Prophet Muḥammad ﷺ used to perform it with all its rules and regulations, i.e. standing, bowing, prostrating, sitting, etc. as he ﷺ has said: “Perform your *Şalāt* (prayer) the way you see me performing it. [Original *Şahīḥ Al-Bukhārī* Vol.9 *Ḥadīth* No.352] Please see *Aḥādīth* Nos. 702, 703, 704, 723, 786, 787 Vol. 1, *Şahīḥ Al-Bukhārī* for the Prophet’s way of offering *Şalāt* (prayer), in the Book of Characteristics of the *Şalāt* (prayer) and that the *Şalāt* (prayer) begins with *Takbīr (Allāhu-Akbar)* with the recitation of *Sūrat Al-Fatihah* etc. along with its various postures, standing, bowing, prostrations, sitting, etc. and it ends with *Taslīm*.

‘Ishā’

(العشاء) Late evening *Şalāt* (prayer). Its time starts about one and a half hour after sunset, till the middle of the night.

Istabraq

(إستبرق) Thick *Dībāj* (pure silk cloth).

Istihḍāḥ

(الاستحاضة) Any bleeding from the womb of a woman in between her normal periods. (See *Şahīḥ Al-Bukhārī*, Vol. 1, *Ḥadīth* No. 303 and Chapter No. 10, Page No. 183).

Istikhārah

(الاستخارة) A *Şalāt* (prayer) consisting of two *Rak’ah* in which the praying person appeals to Allāh to guide him on the right way, regarding a certain matter he wants to undertake. (See *Ḥadīth* No. 263, Vol. 2, *Ḥadīth* No.391, Vol. 8, *Ḥadīth* No. 487, Vol. 9, *Şahīḥ Al-Bukhārī*).

Istisqā'	(الاستسقاء) A <i>Ṣalāt</i> (prayer) consisting of two <i>Rak'ah</i> , invoking Allāh for rain in seasons of drought.
I'tikāf	(الاعتكاف) Seclusion in a mosque for the purpose of worshipping Allāh only. The one in such a state should not have sexual relations with his wife, and one is not allowed to leave the mosque except for a very short period, and that is only for very urgent necessity, e.g. answering the call of nature or joining a funeral procession, etc.
Izār	(الإزار) A sheet worn below the waist to cover the lower-half of the body.
Jadha'ah	(الجدعة) A four-year-old she-camel.
Jahannam	(جهنم) Hell-fire.
Jāhiliyyah	(الجاهلية) (i) Ignorance belonging to the period before the advent of the Prophet ﷺ. (ii) Un-Islamic practices which either existed or were inherited from the era before the advent of the Prophet ﷺ.
Jalsat-ul- Istirāḥah	(جلسة الاستراحة) The brief sitting between rising up from a prostration position to the standing position in a prayer.
Jam'	(الجمع) Al-Muzdalifah, a well-known place near Makkah.
Jamrah	(الجمرة) A small stone-built pillar in a walled place. There are three <i>Jamrahs</i> situated at Mina. One of the ceremonies of <i>Hajj</i> is to throw pebbles at these <i>Jamrahs</i> on the four days of ' <i>Id-al-Adḥa</i> at Mina.
Jamrat-al-'Aqabah	(جمرة العقبة) One of the three stone-built pillars situated at Mina. It is situated at the entrance of Mina from the direction of Makkah.
Janābah	(الجنابة) The state of a person after having sexual intercourse with his wife or after having a sexual discharge in a wet dream. A person in such a state should perform <i>Ghusl</i> (i.e. have a bath) or do <i>Tayammum</i> , if a bath is not possible.
Janāzah	(الجنائز) (Plural: <i>Janā'iz</i>) Funeral.
Jannah	(الجنة) Paradise.
Al-Ji'rānah	(الجعرة) A place few kilometers from Makkah. The Prophet ﷺ distributed the war booty of the battle of Hunain there, and from there he assumed the state of <i>Iḥrām</i> to perform ' <i>Umrah</i> .
Jihād	(الجهاد) Holy fighting in the Cause of Allāh or any other kind of effort to make Allāh's Word (i.e. Islām) superior. <i>Jihād</i> is regarded as one of the fundamentals of Islām. See the footnote of (V.2:190), The Noble Qur'ān.
Jimār	(الجمار) Plural of <i>Jamrah</i> .

Jinn	(الجن) A creation, created by Allāh from fire, like human beings from dust, and angels from light.
Jizyah	(الجزية) Head tax imposed by Islām on all non-Muslims living under the protection of an Islāmic government. [See <i>Ṣaḥīḥ Al-Bukhārī</i> , Vol. 4, Page Nos. 251, Chapter 21, and <i>Aḥādīth</i> No. 384, 385 and 386.]
Al-Juhfah	(الجحفة) The <i>Mīqāt</i> of the people of Shām.
Jumu'ah	(الجمعة) Friday.
Junub	(الجنب) A person who is in a state of <i>Janābah</i> .
Jurhum	(جرهم) Name of an Arab tribe.
Ka'bah	(الكعبة) A square stone building in <i>Al-Masjid-al-Ḥarām</i> (the great mosque at Makkah) towards which all Muslims face in <i>Ṣalāt</i> (prayer).
Kafālah	(الكفالة) The pledge given by somebody to a creditor to guarantee that the debtor will be present at a certain specific place to pay his debt or fine, or to undergo a punishment, etc.
Kaffārah	(الكفارة) Making atonement for uttering or committing an unlawful thing in Islam.
Kāfir	(الكافر) (Plural: <i>Kuffār</i> الكفار). The one who disbelieves in Allāh, His Messengers, all the angels, all the holy Books, Day of Resurrection and in the <i>Al-Qadar</i> (Divine Preordainments).
Kanz	(الكنز) Hoarded up gold, silver and money, the <i>Zakāt</i> of which has not been paid. (See the Qur'ān V. 9:34).
Katm	(الكتم) A plant used for dyeing hair.
Kauthar	(كوثر) See <i>Al-Kauthar</i> .
Al-Kauthar	(الكوثر) A river in Paradise (see the Qur'ān, <i>Sūrah</i> No.108).
Khaibar	(خيبر) An oasis and date-growing village, about 100 kilometers from Al-Madīnah. During the Prophet's time, it was inhabited by a Jewish tribe called Banu Nadīr. It was conquered by the Muslims in 5 ^H .
Khalīfah	(الخلافة) (Plural: <i>Khulafā'</i> الخلفاء) Caliph, a successor, an Islamic term used for the first four rulers after the death of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.
Khalīl	(الخليل) The one whose love is mixed with one's heart and it is superior to a friend or beloved. The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had only one <i>Khalīl</i> , i.e. Allāh, but he had many friends.
Khamīṣah	(الخميصة) A black woollen square blanket with marks on it.

<i>Khamr</i>	(الخمير) Wine, Alcohol, intoxicant, etc.
<i>Al-Khamsah</i>	(الخمسة) The five compilers of <i>Aḥādīth</i> — Abu Dāwūd, Nasā'ī, Tirmidhī, Ibn Mājah and Aḥmad.
<i>Kharāj</i>	(الخارج) <i>Zakāt</i> imposed on the yield of the land (1/10 th or 1/20 th).
<i>Khawārij</i>	(الخوارج) The people who dissented from the religion and disagreed with the rest of the Muslims.
<i>Khaẓīr or Khaẓīrah</i>	(الخزير، الخزيرة) A special type of dish prepared from barley-flour, meat-soup, fat, etc.
<i>Khilāfah</i>	(الخلافة) (i) Succession. (ii) Islamic leadership.
<i>Khimār</i>	(الخمار) A piece of cloth with which a woman covers her head and neck area.
<i>Khuff</i>	(الخف) Leather socks.
<i>Khul'</i>	(الخلع) A kind of divorce in which a wife seeks divorce from her husband by giving him a certain compensation, or returning the <i>Mahr</i> which he gave her.
<i>Khumrah</i>	(الخمرة) A small mat just sufficient for the face and the hands [on prostrating during <i>Ṣalāt</i> (prayers)].
<i>Khumus</i>	(الخمس) One-fifth of war booty given in Allāh's Cause (The Qur'ān, V.8:41).
<i>Khushū'</i>	(الخشوع) Humility before Allāh.
<i>Khusūf</i>	(الخسوف) Lunar eclipse.
<i>Khuṭbah</i>	(الخطبة) Religious talk (sermon).
<i>Khuṭbat-un- Nikāḥ</i>	(خطبة النكاح) A speech delivered at the time of concluding the marriage contract.
<i>Khuzā'ah</i>	(خزاعة) Banu Khuzā'ah, an Arabian tribe.
<i>Kūfah</i>	(الكوفة) A town in 'Irāq.
<i>Kufr</i>	(الكفر) It is basically disbelief in any of the articles of Islāmic Faith and they are: to believe in Allāh (God), His angels, His Messengers, His revealed Books, the Day of Resurrection, and <i>Al-Qadar</i> (i.e. Divine Preordainments, whatever Allāh has ordained must come to pass).
<i>Kuḥl</i>	(الكحل) Antimony eye powder.
<i>Kunyah</i>	(الكنية) Calling a man, 'O father of so-and-so!' or calling a woman, 'O mother of so-and-so!' This is a custom of the Arabs.
<i>Kusūf</i>	(الكسوف) Solar eclipse.

Lā ilāha illallāh	(لا إله إلا الله) None has the right to be worshipped but Allāh.
Labbaika wa sa'daika	(لبيك وسعديك) I respond to your call and I am obedient to your orders.
Lailat-ul-Qadr	(ليلة القدر) One of the odd last ten nights of the month of <i>Ṣaum</i> (fasting) (i.e. Ramaḍān), Allāh ﷻ describes it as better than one thousand months, and the one who worships Allāh during it by performing optional prayers and reciting the Noble Qur'ān, etc., will get a reward better than that of worshipping Him for one thousand months (i.e. 83 years and four months).[See the Qur'ān <i>Sūrat</i> 97 (VV.97: 1-5)]. (See <i>Ṣaḥīḥ Al-Bukhārī</i> , Vol. 3, <i>Ḥadīth</i> No. 231 and Chapter No.2).
Lāt & 'Uzzā	(اللات والعزى) Well-known idols in Hijāz which used to be worshipped during the Pre-Islāmic Period of Ignorance.
Lī'ān	(اللعان) An oath which is taken by both the wife and the husband when the husband accuses his wife of committing illegal sexual intercourse. (The Qur'ān, <i>Sūrat An-Nūr</i> , 24: 6,7,8,9).
Luqaṭah	(اللقطة) Article or a thing (a pouch or a purse tied with a string) found by somebody other than the owner who has lost it.
Ma'āfirī	(معافري) A type of garment of Yemen origin.
Mā shā' Allāh	(ما شاء الله) An Arabic expression meaning literally, "What Allāh wills," and it indicates a good omen.
Al-Madīnah	(المدينة) Well-known city in Saudi Arabia, where the Prophet's mosque is situated. It was formerly called Yathrib.
Maghāfir	(المغافير) A bad smelling gum.
Al-Maghāzi	(المغازي) Plural of <i>Maghza</i> , i.e. holy battle; or the place where the battle took place; or the deeds and virtues of <i>Ghāzi</i> (fighters in Allāh's Cause).
Maghrib	(المغرب) Sunset, evening <i>Ṣalāt</i> (prayer).
Mahr	(المهر) Bridal money given by the husband to the wife at the time of marriage.
Maḥram	(المحرم) See <i>Dhu-Maḥram</i> .
Makrūh	(المكروه) Not approved of, undesirable from the point of view of religion, although not punishable.
Mamlūk	(المملوك) A male slave.
Manāsik Al-Ḥajj wal-'Umrah	(مناسك الحج والعمرة) Acts connected with Ḥajj like <i>Ihrām</i> ; <i>Tawāf</i> of the Ka'bah and <i>Sa'y</i> of Aṣ-Ṣafa and Al-Marwah; stay at 'Arafāt, Muzdalifah and Mina; <i>Ramy</i> (throwing pebbles) of Jamarāt; slaughtering of <i>Hady</i> (animal), etc. For details, see The Book of <i>Hajj</i> and <i>'Umrah</i> , <i>Ṣaḥīḥ Al-Bukhārī</i> , Vol.2-3.

Manīḥah	(المنيحة) (Plural: <i>Manā'ih</i>) A sort of gift in the form of a she-camel or a sheep which is given to somebody temporarily so that its milk may be used and then the animal is returned to its owner.
Maqām Ibrāhīm	(مقام إبراهيم) The stone on which Ibrāhīm (Abraham) <small>عَلَيْهِ السَّلَامُ</small> stood while he and Ismā'īl (Ishmael) <small>عَلَيْهِمَا السَّلَامُ</small> were building the Ka'bah.
Maqām-Mahmūd	(المقام المحمود) The highest place in Paradise, which will be granted to Prophet Muḥammad <small>صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ</small> and none else. (See <i>Hadīth</i> No. 242, Vol.6, <i>Ṣaḥīḥ Al-Bukhārī</i>).
Al-Marwah	(المروة) A mountain in Makkah, neighbouring <i>Al-Masjid-al-Ḥarām</i> .
Al-Mash'ar- Al-Ḥarām	(المشعر الحرام) See <i>Muzdalifah</i> .
Al-Masīḥ-ad- Dajjāl	(المسيح الدجال) Pseudo Messiah or Antichrist (see the footnote of V.6:158 the Qur'ān and also <i>Hadīth</i> No.649 and 650, Vol.4, <i>Ṣaḥīḥ Al-Bukhārī</i>).
Al-Masjid-al-Ḥarām	(المسجد الحرام) The most Sacred Mosque in Makkah. The Ka'bah is situated in it.
Al-Masjid-al-Aqṣā	(المسجد الأقصى) The most sacred mosque in Jerusalem.
Mathānī	(المثنائي) Oft repeated Verses of the Qur'ān, and that is <i>Sūrat Al-Fātiḥah</i> , recited repeatedly in the <i>Ṣalāt</i> (prayer).
Matras	(مترس) A Persian word meaning “don't be afraid.”
Maulā	(المولى) It has many meanings. Some are: a manumitted slave, or a patron, protector, supporter, or master or the <i>Rabb</i> [Lord (Allāh)].
Maulāya	(مولاي) My lord, my master (an expression used when a slave addresses his master) (also used for a freed slave).
Mauqūdḥah	(الموقودة) An animal beaten to death with a stick, a stone or the like without proper slaughtering.
Mawālī	(الموالي) Non-Arabs and originally former slaves.
Mayāthir	(المياثر) Silk cushions.
Mi'rāj	(المعراج) The Ascent of the Prophet <small>صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ</small> to the heavens (by soul and body). (See <i>Hadīth</i> No. 345, Vol. 1, <i>Hadīth</i> No. 429, Vol.4 and <i>Hadīth</i> No.227, Vol 5, <i>Ṣaḥīḥ Al-Bukhārī</i>). [Also see (V.53:12) the Qur'ān]
Miḥjan	(المحجن) A walking stick with a bent handle.
Mijanna	(المجنة) A place at Makkah.
Minā	(منى) A pilgrimage place outside Makkah on the road to 'Arafāt. It is eight kilometers away from Makkah and about sixteen kilometers from 'Arafāt.

Miqāt	(المواقيت) (Plural: <i>Mawāqīt</i>) One of the several places specified by the Prophet ﷺ for the people to assume <i>Ihrām</i> at, on their way to Makkah, when intending to perform <i>Hajj</i> or ' <i>Umrah</i> .
Miswāk	(المسواك) A toothbrush made of <i>Arāk</i> -tree roots.
Mithqāl	(المثقال) A special kind of weight (equals 42/7 grams approx., used for weighing gold). It may be less or more. [20 <i>Mithqāl</i> = 94 grams approx.]
Mu'arras	(المعرس) A place nearer to Mina than Ash-Shajarah.
Mu'awwidhāt	(المعوذات) i.e. <i>Sūrat Al-Falaq</i> (113) and <i>Sūrat An-Nās</i> (114). [The Qur'ān].
Mu'takif	(المعتكف) One who is in a state of <i>I'tikāf</i> .
Mu'adhhdhin	(المؤذن) A call-maker who pronounces the <i>Adhān</i> loudly - calling people to come and perform the <i>Ṣalāt</i> (prayer).
Mu'allafat- ul-Qulūb	(مؤلفة القلوب) New Muslims who were given <i>Ṣadaqah</i> by the Prophet ﷺ to keep them firm in the fold of Islam.
Mubashshirāt	(المبشرات) Glad tidings. [See the footnote of (V. 10:64, <i>Ṣaḥīḥ Al-Bukhārī</i> , Vol. 9, <i>Ḥadīth</i> No. 119].
Mūbiqāt	(الموبقات) Great destructive sins.
Mudabbar	(المدبر) A slave who is promised by his master to be manumitted after the latter's death.
Mudd	(المد) A measure of two-thirds of a kilogram (approx.) It may be less or more.
Mufaṣṣal or Mufaṣṣalāt	(المفصل، المفصلات) The <i>Sūrahs</i> starting from <i>Qāf</i> to the end of the Noble Qur'ān (i.e. from No. 50 to the end of the Qur'ān, No. 114).
Muhājir	(المهاجر) Anyone of the early Muslims who had migrated from any place to Al-Madīnah in the lifetime of the Prophet ﷺ before the conquest of Makkah and also the one who emigrates for the sake of Allāh and Islām and also the one who quits all those things which Allāh has forbidden.
Muhāqalah	(المحاولة) It is selling unharvested grain in the field with already harvested grain like wheat.
Muharram	(المحرم) The first month of the Islāmic calendar.
Al-Muḥaṣṣab	(المحصب) A valley outside Makkah sometimes called Khaif Banī Kinanah.
Muḥkam	(المحكم) Qur'ānic Verses the contents of which are not abrogated.

Muḥrim	(المحرم) One who assumes the state of <i>Iḥrām</i> for the purpose of performing the <i>Ḥajj</i> or ' <i>Umrah</i> .
Muḥrimah	(المحرمة) A female in the state of <i>Iḥrām</i> .
Muḥṣar	(المحصّر) A <i>Muḥrim</i> who intends to perform the <i>Ḥajj</i> or ' <i>Umrah</i> but cannot because of some obstacle.
Mujāhid	(المجاهد) (Plural: <i>Mujāhidūn</i>) A Muslim fighter in <i>Jihād</i> .
Mujazziz	(المجزز) A <i>Qā'if</i> : a learned man who reads the foot and hand marks.
Mujtahidūn	(المجتهدون) Independent religious scholars who do not follow religious opinions except with proof from the Qur'ān and the Prophet's <i>Sunnah</i> .
Mukātab	(المكاتب) A slave (male or female) who makes an agreement with the master to pay a certain ransom for his (or her) freedom.
Mukhaḍram	(المخضرم) (Plural: <i>Mukhaḍramun</i>) A person who became a Muslim during the Prophet's lifetime but did not see him.
Mulā'anah	(الملاعة) The act of performing <i>Li'ān</i> .
Mulhidūn	(الملحدون) Heretics.
Muṣallā	(المصلى) A praying place.
Mushrikūn	(المشركون) Polytheists, pagans, idolaters and disbelievers in the Oneness of Allāh and His Messenger Muḥammad ﷺ.
Mustahādah	(المستحاضة) A woman who has bleeding from the womb in between her normal periods.
Mut'ah	(المتعة) A temporary marriage which was allowed in the early period of Islām when one was away from his home, but later on it was cancelled (abrogated).
Mutafahḥish	(المتفحش) A person who conveys evil talk.
Mutashābihāt	(المتشابهات) Qur'ānic Verses which are not clear and are difficult to understand.
Muttafaq 'Alaih	(متفق عليه) Meaning 'Agreed upon'. The term is used for such <i>Aḥādīth</i> which are found in both the collections of <i>Aḥādīth: Bukharī</i> and <i>Muslim</i> .
Muttaqūn	(المتقون) the pious believers of Islamic Monotheism who fear Allāh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allāh much (perform all kinds of good deeds which He has ordained).
Muwatta'	(الموطأ) A <i>Ḥadīth</i> book compiled by Imām Mālik ibn Anas, one of the four <i>Fiqh Imāms</i> .

Muzābanah	(المزابنة) The sale of fresh dates for dried dates by measure, and the sale of fresh grapes for dried grapes by measure. In both cases the dried fruits are measured while the fresh ones are only estimated as they are still on the trees.
Muzdalifah	(المزدلفة) A place between ‘Arafāt and Mina where the pilgrims while returning from ‘Arafāt, have to stop and stay for the whole night or greater part of it (the night), between the ninth and tenth of Dhul-Ḥijjah and to perform the <i>Maghrib</i> and ‘ <i>Ishā’</i> prayers (together) there.
Nahr	(النحر) (Literal: slaughtering of the camels only and is done by cutting the carotid artery at the root of the neck); the day of <i>Nahr</i> is the tenth of Dhul-Ḥijjah on which pilgrims slaughter their sacrificial animals.
An-Najāshi	(النجاشي) (Title for the) king of Ethiopia (Abyssinia) — Negus.
An-Najsh	(النجش) A trick (of offering a very high price) for something without the intention of buying it but just to allure and cheat somebody else who really wants to buy it although it is not worth such a high price.
An-Najwā	(النجوى) The private talk between Allāh and each of His slaves on the Day of Resurrection. It also means a secret counsel or conference or consultation. [See the Qur’ān (VV.58: 7-13), and also see the footnote of (V.11:18)].(See <i>Ṣaḥīḥ Al-Bukhārī</i> , Vol.3, <i>Ḥadīth</i> No. 621).
Naqīb	(النقيب) A person heading a group of six persons in an expedition; a tribal chief.
Nash	(النش) A measure of weight equals to ½ <i>Uqiyah</i> (64 grams approximately).
Nawāfil	(النوافل) (Plural of <i>Nāfila</i>) Optional practice of worship in contrast to obligatory (<i>Farīdah</i>).
Nikāh	(النكاح) Marriage (wedlock) according to Islāmic law.
Niṣāb	(النصاب) Minimum amount of property liable to payment of the <i>Zakāt</i> e.g. <i>Niṣāb</i> of gold is twenty (20) <i>Mithqāl</i> i.e. approx. 94 grams; <i>Niṣāb</i> of silver is two hundred (200) dirhams, i.e. approx. 640 grams; <i>Niṣāb</i> of food-grains and fruit is 5 <i>Awsuq</i> i.e. 673.5 kgms. <i>Niṣāb</i> of camels is 5 camels; <i>Niṣāb</i> of cows is 5 cows; and <i>Niṣāb</i> of sheep is 40 sheep.
Nūn	(نون) Fish.
Nuṣub	(النصب) <i>An-Nuṣub</i> were stone alters at fixed places or graves, etc., whereon sacrifices were offered during fixed periods of occasions and seasons in the name of idols, jinn, angels, pious men, saints, in order to honour them, or to expect some benefit from them.

Qadar	(القدر) Divine Preordainment.
Qāḍī	(القاضي) A Muslim judge.
Qalīb	(الغليب) A well.
Qāri'	(القاريء) Early Muslim religious scholars were called <i>Qurra'</i> (plural of <i>Qāri'</i> — this word is also used for a person who knows the Qur'ān by heart). The plural is <i>Qurra'</i> . The <i>Qurra'</i> were teachers of the early Muslims.
Qārin	(القارن) One who performs <i>Hajj-al-Qirān</i> .
Qarn-al-Manāzil	(قرن المنازل) The <i>Miḡāt</i> of the people of Najd. It is situated on the way to Makkah. (Now it is known as As-Sail-al-Kabeer)
Qaşab	(القصب) Pipes made of gold, pearls and other precious stones.
Qaḡfah	(القطيفة) Thick soft cloth.
Qattāt	(القتات) A person who conveys information from someone to another with the intention of causing harm and enmity between them. (<i>Ṣaḥīḥ Al-Bukhārī</i> , Vol. 8, <i>Ḥadīth</i> No.82).
Qiblah	(القبلة) The direction towards all Muslims face in <i>Ṣalāt</i> (prayers) and that direction is towards the Ka'bah in Makkah (Saudi Arabia).
Qīl wa Qāl	(قيل وقال) Sinful, useless talk (e.g. backbiting, lies, etc.).
Qinṭār	(القطار) A weight-measure for food-grains, etc., e.g. wheat, maize, oat, barley.
Qirāṭ	(القيراط) A special weight; sometimes a very great weight like Uhud mountain. 1 <i>Qirāṭ</i> = 1/2 <i>Dāniq</i> & 1 <i>Dāniq</i> = 1/6 <i>Dirham</i> .
Al-Qiṣāṣ	(القصاص) Laws of equality in punishment for wounds, etc. in retaliation.
Qissī	(القيسي) A kind of cloth containing silk; some say it is called so because it is manufactured in Egypt at a place called <i>Qiss</i> .
Qithām	(القتام) A plant disease which causes fruit to fall before ripening.
Qiyām	(القيام) The standing posture in <i>Ṣalāt</i> (prayer).
Qiyās	(القياس) Verdicts and judgements given by the Islāmic religious scholars. These are given on the following proofs respectively:- (A) From the Qur'ān; (B) From the Prophet's <i>Sunnah</i> . (C) From the unanimously accepted verdict of the <i>Mujtahidūn</i> ; (D) <i>Qiyās</i> : i.e. the verdict given by a <i>Mujtahid</i> who considered the case similar in comparison with a case judged by the Prophet ﷺ. <i>Qiyās</i> is not to be practised except if the judgement of the case is not found in the first three above-mentioned proofs, A, B and C.

Qubā'	(قباء) A place on the outskirts of Al-Madīnah. The Prophet ﷺ established a mosque there, which bears the same name. A visit to that mosque on Saturday forenoon and offering a two <i>Rak'ah Ṣalāt</i> (prayer) is regarded as a performance of 'Umrah in reward according to the Prophet's saying.
Qumqum	(قمقم) A narrow - headed vessel.
Qunūt	(القنوت) An invocation in the <i>Ṣalāt</i> (prayer).
Quraish	(قريش) One of the greatest tribes in Arabia in the Pre-Islāmic Period of Ignorance. Prophet Muḥammad ﷺ belonged to this tribe, which had great powers spiritually and financially both before and after Islām.
Qurashi	(قرشي) A person belonging to Quraish (well-known Arab) tribe.
Rabb	(الرب) There is no proper equivalent for <i>Rabb</i> in English language. It means the One and the Only Lord for all the universe, its Creator, Owner, Organizer, Provider, Master, Planner, Sustainer, Cherisher, and Giver of security. <i>Rabb</i> is also one of the Names of Allāh. We have used the word "Lord" as nearest to <i>Rabb</i> . All occurrences of "Lord" actually mean <i>Rabb</i> and should be understood as such.
Rabbuka	(ربك) Your Lord, Your Master.
Rabī'ul-Awwal	(ربيع الأول) The third month of the Islāmic calendar.
Rāḥilah	(الراحلة) A she-camel used for riding. (Literally means: a mount to ride).
Rahn	(الرهن) According to <i>Sharī'ah</i> , <i>Ar-Rahn</i> (mortgage) means to give some property or belonging to a creditor as a security for payment of a loan or debt.
Rayyān	(الريان) The name of one of the gates of Paradise through which the people who often observe <i>Ṣaum</i> (fasts) will enter.
Rajab	(رجب) The seventh month of the Islāmic calendar.
Ar-Raj'ah	(الرجعة) The bringing back of a wife by the husband after the first or second divorce.
Ar-Rajm	(الرجم) To stone to death those married persons who commit the crime of illegal sexual intercourse.
Rak'ah	(الركعة) The <i>Ṣalāt</i> (prayer) of Muslims consists of <i>Rak'āt</i> (singular- <i>Rak'ah</i> , which is a unit of prayer and consists of one standing, one bowing and two prostrations).
Ramaḍān	(رمضان) The month of observing <i>Ṣaum</i> (fasts). It is the ninth month of the Islamic calendar. In it the Noble Qur'ān started to be revealed to our Prophet ﷺ and in it occurs the night of <i>Qadr</i> and in it also occurred the great decisive battle of Badr.

Ramal	(الرمل) Fast walking accompanied by the movements of the arms and legs to show one's physical strength. This is to be observed in the first three rounds of the <i>Tawāf</i> around the Ka'bah, and is to be done by the men only and not by the women.
Ramy	(الرمي) The throwing of pebbles at the <i>Jimār</i> at Mina.
Riba	(الربا) Usury, which is of two major kinds: (a) <i>Riba An-Nasī'ah</i> , i.e. interest on lent money; (b) <i>Riba Al-Faḍl</i> , i.e. taking a superior thing of the same kind of goods by giving more of the same kind of goods of inferior quality, e.g., dates of superior quality for dates of inferior quality in greater amount. Islām strictly forbids all kinds of usury.
Ridā'	(الرداء) A piece of cloth (sheet) worn around the upper part of the body.
Rikāz	(الركاز) Buried wealth.
Rūḥ-ullah	(روح الله) According to the early religious scholars from among the Companions of the Prophet ﷺ and their students and the <i>Mujtahidūn</i> , there is a rule to distinguish between the two nouns in the genitive construction: (A) When one of the two nouns is Allāh, and the other is a person or a thing, e.g., (i) Allāh's House (<i>Bait-ullah</i> بيت الله), (ii) Allāh's Messenger; (iii) Allāh's slave (' <i>Abdullah</i> عبد الله); (iv) Allāh's spirit (<i>Rūḥ-ullāh</i> روح الله), etc, the rule of the above words is that the second noun, e.g., House, Messenger, slave, spirit, etc. is created by Allāh and is honourable with Him and similarly Allāh's spirit may be understood as the spirit of Allāh, in fact, it is a soul created by Allāh, i.e. 'Īsā (Jesus), and it was His Word: "Be!" — and he was created (like the creation of Adam). (B) But when one of the two is Allāh and the second is neither a person nor a thing, then it is not a created thing but is a quality of Allāh, e.g., (i) Allāh's Knowledge (' <i>Ilmullah</i> علم الله (ii) Allāh's Life (<i>Ḥayatullāh</i> حياة الله); (iii) Allāh's Statement (<i>Kalāmullāh</i> كلام الله); (iv) Allāh's Self (<i>Dhātullāh</i> ذات الله) etc.
Ruqbā	(رقبي) It is the house which is gifted to someone for lifetime only to live at, and not as a belonging.
Ar-Ruqyah	(الرقية) Divine Speech recited as a means of curing disease. (It is a kind of treatment, i.e. to recite <i>Sūrat Al-Fātiḥah</i> or any other <i>Sūrah</i> of the Qur'ān and then blow one's breath with saliva over a sick person's body-part).
Ṣā'	(الصاع) A measure that equals four <i>Mudd</i> (3kg. Approx.).
Sa'dān	(السعدان) A thorny plant suitable for grazing animals.

<i>Sa'y</i>	(السعي) The going for seven times between the mountains of Aş-Şafā and Al-Marwah in Makkah during the performance of <i>Hajj</i> and 'Umrah.
<i>As-Sā'ibah</i>	(السائية) A she-camel which used to be let loose for free pastures in the name of idols, gods, and false deities. (See the Noble Qur'ān V.5:103).
<i>As-Sab' -al- Mathānī</i>	(السمع المثاني) The seven repeatedly recited Verses i.e. <i>Sūrat Al-Fātihah</i> . [See the Noble Qur'ān (V.15:87)]
<i>As-Sab'ah</i>	(السبعة) The seven compilers of <i>Aḥādīth</i> — Bukharī, Muslim, Abū Dāwūd, Nasā'ī, Tirmidhī, Ibn Mājah, and Aḥmad.
<i>Şabāḥāh</i>	(صباحاه) An exclamation indicating an appeal for help.
<i>Şābi'ūn</i>	(الصائبون) A people who lived in 'Irāq and used to say <i>Lā ilāha illallāh</i> (none has the right to be worshipped but Allāh) and used to read <i>Az-Zabūr</i> (the Psalms of the <i>Şābi'ūn</i>) and they were neither Jews nor Christians.
<i>Şadaqah</i>	(الصدقة) Anything given in charity.
<i>Şafa and Marwah</i>	(الصفى والمروة) Two mountains at Makkah neighbouring <i>Al-Masjid-al-Ḥarām</i> (the sacred mosque) to the east. One who performs 'Umrah and <i>Hajj</i> should walk seven times between these two mountains and that is called <i>Sa'y</i> .
<i>Şahbā'</i>	(صهباء) A place near Khaibar.
<i>Şaḥīḥān</i>	(الصحيحان) The two <i>Ḥadīth</i> books of Imams (<i>Bukharī</i> and <i>Muslim</i>).
<i>Şaḥūr</i>	(السحور) A meal taken at night before the <i>Fajr</i> (morning) prayer by a person observing <i>Şaum</i> (fast).
<i>Sahw</i>	(السهو) Forgetting (here it means forgetting how many <i>Rak'at</i> a person has prayed in which case he should perform two prostrations of <i>Sahw</i>).
<i>Sakīnah</i>	(السكينة) Tranquillity, calmness, peace and reassurance.
<i>Salab</i>	(السلب) Belongings (arms, horse, etc.) of a deceased warrior killed in a battle.
<i>Aş-Şalāt</i>	(الصلاة) See <i>Iqāmat-aş-Şalāt</i> .
<i>Sami' Allāhu liman ḥamidah</i>	(سمع الله لمن حمده) Allāh hears him who praises Him.
<i>Samur</i>	(السمر) A kind of tree.
<i>Sarif</i>	(سرف) A place about ten kilometers away from Makkah.
<i>Sariyyah</i>	(السرية) A small army-unit sent by the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ for <i>Jihād</i> , without his participation in it.

Aṣ-Ṣaum	(الصوم) The fasting i.e., not to eat or drink or have sexual relations from the <i>Adhān</i> of the <i>Fajr</i> (early morning) prayer till the sunset.
Sawīq	(السويق) A kind of mash made of powdered roasted wheat or barley grain (also with sugar and dates).
Sha‘bān	(شعبان) The eighth month of the Islāmic calendar.
Ash-Shahādah	(الشهادة) (i) Testimony of Faith. (ii) “None has the right to be worshipped but Allāh, and Muḥammad ﷺ is the Messenger of Allāh.”
Shawwāl	(شوال) The tenth month of the Islāmic calendar.
Shighār	(الشغار) A type of marriage in which persons exchange their daughters or sisters in marriage without <i>Mahr</i> .
Ash-Shiqāq	(الشقاق) Difference between husband and wife or any two persons.
Shirk	(الشرك) Polytheism and it is to worship others along with Allāh.
Shuḥ‘ah	(الشفعة) Pre-emption.
Ṣiddīq and Ṣiddīqūn	(الصديق والصدقون) Those followers of the Prophets who were first and foremost to believe in them (See the Qur’ān, V.4:69).
Sidr	(السدر) Lote tree (or <i>Nabīq</i> tree).
Sidrat-ul- Muntaha	(سدرة المنتهى) A <i>Nabīq</i> tree over the seventh heaven near Paradise (the lote tree of the utmost boundary)
Ṣiffīn (battle of)	(صفين) A battle that took place at Siffīn between ‘Alī’s followers and Mu‘āwiyah’s followers after the killing of ‘Uthmān I.
Aṣ-Ṣiḥāḥ As-Sittah	(الصحاح الستة) The six books of <i>Aḥādīth</i> : compiled by Bukharī, Muslim, Abū Dāwūd, Nasā’ī, Tirmidhī and Ibn Mājah.
Aṣ-Ṣirāṭ	(الصراط) <i>Ṣirāṭ</i> originally means ‘a road’; it also means the bridge that will be laid across Hell-fire for the people to pass over on the Day of Judgement. It is described as sharper than a sword and thinner than a hair. It will have hooks over it to snatch the people.
As-Sittah	(الستة) The six compilers of <i>Aḥādīth</i> — Bukharī, Muslim, Abū Dāwūd, Nasā’ī, Tirmidhī, ibn Mājah; and their six collections are called <i>Ṣiḥāḥ Sittah</i> .
Subḥān Allāh	(سبحان الله) Glorified is Allāh.
Sundus	(السندس) A kind of silk cloth.
Sunnah	(السنّة) The legal way or ways, orders, acts of worship and statements of the Prophet ﷺ that have become models to be followed by the Muslims.

Sutrah	(السترة) An object like a pillar, a wall, a stick, a spear, etc., the height of which should not be less than a foot and it should be in front of a person offering <i>Ṣalāt</i> (prayer) to act as a symbolical barrier between him and the others.
Ṭā'if	(الطائف) A well-known town near Makkah.
Ṭābah	(طابة) Another name for Al-Madīnah Al-Munawwarah.
Ṭābi'ī	(التابعي) One who has met or accompanied any companion of the Prophet ﷺ.
Ṭabūk	(تبوك) A well-known town about 700 kilometers north of Al-Madīnah.
Ṭāghūt	(الطاغوت) The word <i>Ṭāghūt</i> covers a wide range of meanings: it means anything worshipped other than the Real God (Allāh), i.e. all the false deities. It may be Satan, devils, idols, stones, sun, stars, angels, human beings, e.g. Messengers of Allāh, who were falsely worshipped and taken as <i>Ṭāghūt</i> . Likewise saints, graves, rulers, leaders are falsely worshipped, and wrongly followed. [See <i>Tafsīr Ibn Kathīr</i> , Vol. 1, page 512; and (V.2:51)].
Tahajjud	(التهجود) Night optional prayer offered at any time after ' <i>Ishā'</i> prayer and before the <i>Fajr</i> prayer.
Tahnik	(التحنيك) It is the Islāmic customary process of chewing a piece of date and putting a part of its juice in the child's mouth and pronouncing <i>Adhān</i> in child's ears. (See <i>Ṣaḥīḥ Al-Bukhārī</i> , the Book of ' <i>Aqīqah</i> ', Vol. 7, Page No. 272).
Ṭaibah	(طيبة) One of the names of Al-Madīnah city.
Takbīr	(التكبير) Saying <i>Allāhu-Akbar</i> (Allāh is the Most Great).
Takbīrah	(التكبيره) A single utterance of <i>Allāhu-Akbar</i> .
Talbīnah	(التلبينه) A dish prepared from flour and honey.
Talbiyah	(التلبية) Saying <i>Labbaik, Allāhumma Labbaik</i> (O Allāh! I am obedient to Your Orders, I respond to Your Call).
At-Tan'im	(التعميم) A place towards the north of Makkah outside the sanctuary from where Makkans may assume the state of <i>Ihrām</i> to perform ' <i>Umrah</i>).
Taqīd	(التقليد) Putting coloured garlands around the necks of <i>Budn</i> (animals for sacrifice).
Tarāwīḥ	(التراويح) Optional <i>Ṣalāt</i> (prayers) offered after the ' <i>Ishā'</i> prayers on the nights of Ramaḍān. These may be performed individually or in congregation.

Tarjī' (الترجيع) Repetition of the words of the *Adhān* twice by the *Mu'adhhdhin* (call-maker).

Tashahhud (التشهد) The recitation of the invocation: *At-taḥiyātu lillāhi...* (up to)... *wa ash-hadu anna Muḥammudan Rasūl-ullāh*", while in *Qu'ūd*, i.e. sitting posture in Ṣalāt (prayer). [See *Ṣaḥīḥ Al-Bukhārī*, Vol. 1, *Ḥadīth* No. 794, and it also means: to testify *Lā ilāha illallāh Muḥammadun Rusūl Allāh* (none has the right to be worshipped but Allāh and Muḥammad is the Messenger of Allāh).

Taslīm (التسليم) On finishing the *Ṣalāt* (prayer), one turns one's face to the right and then to the left saying, *Assalamu 'Alaikum wa Raḥmatullāh* (Peace and Mercy of Allāh be on you).

Tauḥīd (Islāmic Monotheism) (التوحيد) *Tauḥīd* is to believe in 1 Allāh, 2 His Angels, 3 His Messengers, 4 His revealed Books, 5 Day of Resurrection, 6 and Al-Qadar (Divine Preordainment i.e. whatever Allāh ordained must come to pass), and to act on the five principles of Islam, i.e. 1 to testify that *La illāha illallāh wa anna Muḥammad-ur Rasūl Allāh* (None has the right to be worshipped but Allāh and that Muḥammad is the Messenger of Allāh, 2 to offer the (five compulsory congregational) prayers (*Iqamat aṣ-Ṣalāt*), 3 to pay zakat, 4 to perform Ḥajj (i.e. pilgrimage to Makkah), 5 to observe fast during the month of Ramaḍān. To believe in Allāh means declaring Allāh to be the only God in the heavens and the earth and all that exists. It has three aspects:

(A) Oneness of the Lordship of Allāh; *Tauḥīd-ar-Rubūbiyyah*: To believe that there is only one Lord for all the universe, and He is its Creator, Organizer, Planner, Sustainer, and the Giver of security and that is Allāh.

(B) Oneness of the worship of Allāh; *Tauḥīd-al-Ulūhiyyah*: To believe that none has the right to be worshipped [e.g. praying, invoking, asking for help (from the unseen), swearing, slaughtering sacrifices, giving charity, fasting, pilgrimage, etc.], but Allāh.

(C) Oneness of the Names and the Qualities of Allāh; *Tauḥīd-al-Asmā' waṣ-Ṣifāt*: To believe that: (i) we must not name or qualify Allāh except with what He or His Messenger صلى الله عليه وسلم has named or qualified Him; (ii) none can be named or qualified with the Names or Qualifications of Allāh; e.g. *Al-Karīm*; (iii) we must believe in all the qualities of Allāh which Allāh has stated in his Book (The Qur'ān) or mentioned through His Messenger (Muḥammad صلى الله عليه وسلم) without changing their meaning or ignoring them completely or twisting the meanings or giving resemblance to any of the created things; e.g. Allāh is present over His Throne as mentioned in the Qur'ān. (V.20: 5) "The Most Gracious (i.e. Allāh) rose over (*Istawa*) the (Mighty) Throne" over the seventh heaven;

and He comes down over the first (nearest) heaven (to us) during the last third part of every night and also during the day of ‘Arafah (*Hajj*, i.e. 9th Dhul-Ḥijjah) as mentioned by the Prophet ﷺ, but He is with us by His Knowledge, not by His Personal Self (*Bi-Dhātihī*), “There is nothing like Him, and He is the All-Hearer, the All-Seer.” (The Qur’ān, V. 42:11).

This Noble Āyah proves the quality of hearing and the quality of sight for Allāh without likening it (or giving resemblance) to others; and likewise He also says:

“To one whom I have created with Both My Hands,” (V. 38:75); and He also says:

“The Hand of Allāh is over their hands.”: (V. 48:10, the Qur’ān). This confirms two Hands for Allāh, but there is no similarity for them.

This is the Faith of all true believers, and was the Faith of all the Prophets of Allāh from Nūḥ (Noah), Ibrahīm (Abraham), Mūsā (Moses) and ‘Īsā (Jesus) till the last of the Prophets, Muḥammad ﷺ. It is not as some people think that Allāh is present everywhere, here, there and even inside the breasts of men.

These three aspects of *Tauḥīd* are included in the meanings of *Lā ilāha illallāh* (none has the right to be worshipped but Allāh).

It is also essential to follow Allāh’s Messenger Muḥammad ﷺ: *Wujūb Al-Ittibā’* and it is a part of *Tauḥīd-al-Uluhiyyah*. This is included in the meaning: “I testify that Muḥammad ﷺ is the Messenger of Allāh” and this means, “None has the right to be followed after Allāh’s Book (the Qur’ān), but Allāh’s Messenger ﷺ”. [See the Qur’ān (V. 59:7) and (V. 3:31)].

<i>Ṭawāf</i>	(الطواف) The circumambulation of the Ka’bah.
<i>Ṭawāf-al-Ifāḍah</i>	(طواف الإفاضة) The circumambulation of the Ka’bah by the pilgrims after they come from Mina on the tenth day of Dhul-Ḥijjah. This <i>Ṭawāf</i> is one of the essential ceremonies (<i>Rukn</i>) of the <i>Hajj</i> .
<i>Ṭawāf-ul-Wadā’</i>	(طواف الوداع) The <i>Ṭawāf</i> made before leaving Makkah after performing <i>Hajj</i> or ‘ <i>Umrah</i> .
<i>Tayammum</i>	(التيمم) To put or strike lightly the hands over clean earth and then pass the palm of each on the back of the other, blow off the dust and then pass them on the face. This is performed instead of ablution (<i>Wudū’</i>) and <i>Ghusl</i> (in case of <i>Janāba</i>).
<i>Thaniyyat-al-Wadā’</i>	(ثنية الوداع) A place near Al-Madīnah.
<i>Ath-Thalāthah</i>	(الثلاثة) The three compilers of <i>Aḥādīth</i> — Abū Dāwūd, Nasā’ī, and Tirmidhī.

Tharīd	(الثريد) A kind of meal, prepared from meat and bread.
Thaur	(ثور) A well-known mountain in Al-Madīnah.
Ṭulaqā'	(الطلاق) Those persons who had embraced Islām on the day of the conquest of Makkah.
Ṭūr	(الطور) A mountain.
Uḥud	(أحد) A well-known mountain in Al-Madīnah. One of the great battles in the Islāmic history took place at its foot. This battle is called <i>Ghazwat Uḥud</i> .
'Umrah	(العمرة) A visit to Makkah during which one performs the <i>Ṭawāf</i> around the Ka'bah and the <i>Sa'y</i> between Aṣ-Ṣafā and Al-Marwah. It is also called 'lesser <i>Hajj</i> '. (See <i>Ṣaḥīḥ Al-Bukhārī</i> , Vol. 3, Page 1).
'Urfuṭ	(العرفط) The tree which produces <i>Maghāfir</i> .
'Ushr	(العشر) One-tenth of the yield of land to be levied for public assistance (<i>Zakāt</i>). (See <i>Ṣaḥīḥ Al-Bukhārī</i> , Vol. 2, <i>Ḥadīth</i> No. 560).
Wahy	(الوحي) The Revelation or Inspiration of Allāh to His Prophets.
Waiḥaka	(ويحك) 'May Allāh be Merciful to you.'
Wailaka	(ويلك) 'Woe upon you!'
Walā'	(الولاء) <i>Al-Walā'</i> is a right to inherit the property of a freed slave by the person who has freed him. <i>Aḥādīth</i> have made it clear that <i>Walā'</i> is a part like a lineage. It cannot be sold or gifted, so selling it or offering it as a gift is prohibited.
Walī	(الولي) (Plural: <i>Auliyā'</i>) Protector, guardian, supporter, helper, friend.
Walīmah	(الوليمة) The marriage feast.
Waqf	(الوقف) Religious endowment.
Wars	(الورس) A kind of shrub used for colouring yellow.
Waṣāyā	(الوصايا) Wills or testaments. (Singular: <i>Waṣīyyah</i> الوصية)
Al-Wāṣil	(الواصل) One who keeps good relations with his kith and kin.
Wasīla	(الوسيلة) The means of approach or achieving closeness to Allāh by getting His favours.
Wasq	(الوسق) (Plural: <i>Awsaq</i> or <i>Awsuq</i>) A measure equals to 60 <i>Sā'</i> = 135 kg. approx. It may be less or more.
Wiṣāl	(الواصل) Observing <i>Ṣaum</i> (fast) for more than one day continuously.

Witr	(الوتر) An odd number of <i>Rak'āt</i> with which one finishes one's <i>Ṣalāt</i> (prayers) at night after the night prayer or the ' <i>Ishā</i> prayer.
Wudū'	(الوضوء) Ablution, which is washing the face and the hands up to the elbows, wiping the head and ears with wet fingers, and washing the feet up to ankles for the purpose of offering prayers or doing circumambulation round the Ka'bah.
Yalamlam	(يللم) The <i>Mīqāt</i> of the people of Yemen.
Yaqīn	(اليقين) Perfect absolute Faith.
Yarmūk	(اليرموك) A place in Shām.
Yathrib	(يثرب) One of the names of Al-Madīnah.
Yaum An-Naḥr	(يوم النحر) The 12 th or 13 th of Dhul-Ḥijjah when the pilgrims leave Mina after performing all the ceremonies of <i>Ḥajj</i> at 'Arafāt, Al-Muzdalifah and Mina.
Yaum An-Naḥr	(يوم النحر) The day of slaughtering the sacrificial animals, i.e., the 10 th of Dhul-Ḥijjah.
Yaum Ar-Ru'ūs	(يوم الرؤوس) Meaning 'the day of heads'. It is the name of the day following the ' <i>Īd</i> day (' <i>Īd-al-Aḍha</i>).
Yaum At-Tarwiyah	(يوم التروية) The eighth day of the month of Dhul-Ḥijjah, when the pilgrims leave Makkah for Mina.
Zakāt	(الزكاة) A certain fixed proportion of the wealth and of every kind of the property liable to <i>Zakāt</i> of a Muslim to be paid yearly for the benefit of the poor in the Muslim community. The payment of <i>Zakāt</i> is obligatory as it is one of the five pillars of Islām. <i>Zakāt</i> is the major economic means for establishing social justice and leading the Muslim society to prosperity and security.
Zakāt-ul-Fiṭr	(زكاة الفطر) An obligatory <i>Sadaqa</i> to be given by Muslims before the prayer of ' <i>Īd-al-Fiṭr</i> (See <i>Ṣaḥīḥ Al-Bukhārī</i> , Vol. 2, The Book of <i>Zakāt-al-Fiṭr</i> , Page No. 339).
Zamzam	(زمزم) The sacred well inside the <i>Ḥaram</i> (the grand mosque) at Makkah.
Zanādiqah	(الزنادقة) Atheists.
Zarnab	(زرنب) A kind of sweet-smelling grass.
Zuhr	(الظهر) Noon, mid-day <i>Ṣalāt</i> (prayer) is called <i>Zuhr</i> prayer.

Appendix II

Why Allāh sent Prophets and Messengers ﷺ ?

Ever since people innovated the dogma of *Shirk* (i.e. joining others in worship along with Allāh), Allāh had been sending Prophets and Messengers to his devotees in order to invite them to the worship of Allāh and Allāh Alone, to order them not to ascribe partners to Him and bring them out of the darkness of polytheism into the light of Monotheism. All the Prophets preached *Tauḥīd* (i.e. Monotheism, the Belief in the Oneness of Allāh, the Glorious, the Elevated. The following verses from the Noble Qurān illustrate this fact:

“Indeed We sent Nūḥ (Noah) to his people, and he said: ‘O my people! Worship Allāh! You have no other *Ilāh* (God) but Him. (*Lā ilāha illallāh*, none has the right to be worshipped but Allāh). Certainly, I fear for you the torment of a great Day!’” (V. 7:59).

“And to ‘Ād (people, We sent) their brother Hūd. He said: ‘O my people! Worship Allāh! You have no other *Ilāh* (God) but Him. (*Lā ilāha illallāh*, none has the right to be worshipped but Allāh). Will you not fear (Allāh)?” (V.7:65).

“And to (the people of) Madyan (Midian), (We sent) their brother Shu‘aib. He said: O my people! Worship Allāh! You have no other *Ilāh* (God) but Him. (*Lā ilāha illallāh*, none has the right to be worshipped but Allāh). Verily, a clear proof (sign) from your Lord has come to you, so give full measure and full weight and wrong not men in their things, and do not make mischief on the earth after it has been set in order, that will be better for you, if you are believers.” (V.7:85).

“And to Thamūd (people, We sent) their brother Ṣālīḥ. He said: ‘O my people! Worship Allāh! You have no other *Ilāh* (God) but Him. (*Lā ilāha illallāh*, none has the right to be worshipped but Allāh).” (V.7:73).

“And verily, We have sent among every *Ummah* (community, nation) a Messenger (proclaiming): “Worship Allāh (Alone) and avoid (or keep away from) *Ṭāghūt*⁽¹⁾ (all false deities, i.e. do not worship *Ṭāghūt* besides Allāh).” (V. 16:36).

Every Prophet was sent to his own nation for their guidance, but the message of Prophet Muḥammad ﷺ was general for all mankind and jinn. As in *Surat al A‘rāf* (Allāh addresses His Messenger ﷺ):

“Say (O Muḥammad ﷺ): O mankind! Verily, I am sent to you all as the messenger of Allāh.’” (V.7:158).

1 *Ṭāghūt*: See the Glossary.

So the aim of sending these Prophets and Messengers to mankind and jinn was only that they should worship Allāh Alone as Allāh **سُبْحَانَهُ وَتَعَالَى** said:

“And I (Allāh) created not the jinn and mankind except that they should worship Me (Alone)” (V.51:56).

And to worship Allāh means to obey Him and to do all that He has ordained,—and to fear Him by abstaining from all that He has forbidden.

Then those who obey Allāh will be rewarded in Paradise, and those who will disobey Him will be punished in Hell-fire.

***Tauḥīd* (Islamic Monotheism)**

Tauḥīd (Islamic Monotheism) is to believe in 1 Allāh, 2 His Angels, 3 His Messengers, 4 His revealed Books, 5 Day of Resurrection, 6 and Al-Qadar (Divine Preordainment i.e. whatever Allāh ordained must come to pass), and to act on the five principles of Islam, i.e., 1 to testify that *Lā ilāha illallāh wa anna Muḥammad-ar Rasūl Allāh* (None has the right to be worshipped but Allāh and that Muḥammad is the Messenger of Allāh, 2 to offer the (five compulsory congregational) prayers (*Iqāmat aṣ-Ṣalāt*), 3 to pay *zakāt*, 4 to perform *Ḥajj* (i.e. pilgrimage to Makkah), 5 to observe fast during the month of Ramaḍan. To believe in Allāh means declaring Allāh to be the only God in the heavens and the earth and all that exists. It has three aspects:

- a. The Oneness of the Lordship of Allāh; *Tauḥīd-ar-Rubūbiyyah*: To believe that there is only one Lord for all the universe, Who is its Creator, Organizer, Planner, Sustainer, and the Giver of security, etc., and that is Allāh.
- b. The Oneness of the Worship of Allāh; *Tauḥīd-al-Ulūhiyyah*: To believe that none has the right to be worshipped (e.g. praying, invoking, asking for help from the unseen, swearing, offering sacrifice, giving charity, fasting, pilgrimage) but Allāh.
- c. The Oneness of the Names and the Qualities of Allāh; *Tauḥīd-al-Asmā' waṣ-Ṣifāt*: To believe that:
 - i. We must not name or qualify Allāh except with what He or His Messenger ﷺ has named or qualified Him;
 - ii. None can be named or qualified with the Names or Qualifications of Allāh; e.g. *Al-Karīm*;
 - iii. We must believe in all the qualities of Allāh which Allāh has stated in His Book (the Qur'ān) or mentioned through His Messenger (Muḥammad ﷺ) without changing their meaning or ignoring them completely or twisting the meanings or likening them (giving resemblance) to any of the created things e.g. Allāh is present over His Throne as mentioned in the Qur'ān (V. 20:5):

“The Most Gracious (Allāh) rose over (*Istawa*) the (Mighty) Throne (in a manner that suits His Majesty),” over the seventh heaven; and He comes down over the first (nearest) heaven to us on the day of ‘Arafah (*Ḥajj*, i.e. the 9th of Dhul-Ḥijjah), and also during the last third part of the night as mentioned by the Prophet ﷺ, but He is with us by His Knowledge, not by His Personal-Self (*bi-Dhātihī*).

It is not as some people think that Allāh is present everywhere — here, there and even inside the breasts of men.

Also Allāh says:

“There is nothing like Him and He is the All-Hearer, the All-Seer” (V.42:11).

This holy Verse proves the quality of hearing and the quality of sight for Allāh without likening them (or giving resemblance) to any of the created things) and likewise He ﷺ also says:

“To one whom I have created with Both My Hands,” (V.38:75);

and He also says:

“The Hand of Allāh is over their hands.” (V.48:10).

This confirms two Hands for Allāh, but there is no similarity for them. This is the belief of all true believers, and was the belief of all the Prophets of Allāh, from Nūḥ (Noah), Ibrāhīm (Abraham), Mūsā (Moses) and ‘Isā (Jesus) till the last of the Prophets, Muḥammad ﷺ.

These three aspects of *Tauḥīd* are included in the meaning of *Lā ilāha illallāh* (none has the right to be worshipped but Allāh).

It is also essential to follow Allāh’s Messenger, Muḥammad ﷺ: *Wujūb al-Ittibā’* and it is a part of *Tauḥīd-al-Ulūhiyyah*.

This is included in the meaning, “I testify that Muḥammad ﷺ is Allāh’s Messenger,” and this means, “None has the right to be followed after Allāh’s Book (the Qur’ān), but Allāh’s Messenger ﷺ.”

Allāh says:

“And whatsoever the Messenger (Muḥammad ﷺ) gives you, take it, and whatsoever he forbids you, abstain (from it).” (V.59:7).

And also Allāh says:

“Say (O Muḥammad ﷺ to mankind), ‘If you (really) love Allāh then follow me [i.e. accept Islāmic Monotheism, follow the Qur’ān and the *Sunnah* (legal ways of the Prophet ﷺ)], Allāh will love you and forgive you of your sins.’” (V.3:31).

***Shahādah* (Confession of a Muslim)**

لا إله إلا الله محمد رسول الله

Lā ilāha illallāh, Muḥammad-ur- Rasūl-Allāh

**(None has the right to be worshipped but Allāh,
and Muḥammad ﷺ is the Messenger of Allāh).**

It has been noticed that most mankind, who embrace Islam, do not understand the reality of the meaning of the first fundamental principle of Islam, i.e. *Lā ilāha illallāh, Muḥammad-ur-Rasūl-Allāh* (none has the right to be worshipped but Allāh, and Muḥammad ﷺ is the Messenger of Allāh). So I consider it essential to explain something of the meanings of this great sentence (principle) in some detail:

لا إله إلا الله محمد رسول الله

Lā ilāha illallāh, Muḥammad-ur- Rasūl-Allāh

“None has the right to be worshipped but Allāh... and Muḥammad ﷺ is the Messenger of Allāh” has three aspects: a,b and c.

- a.** It is that, you have to pledge a covenant with (Allāh), the Creator of the heavens and earth, the Ruler of all that exists, the Lord of Majesty and Highness, on four points (or conditions):

Point I: A confession with your heart that the Creator (of everything) is Allāh; it is that you have to say: “I testify that the Creator of all the universe including the stars, the planets, the sun, the moon, the heavens, the earth with all its known and unknown forms of life, is Allāh. He is the Organizer and Planner of all its affairs. It is He Who gives life and death, and He (i.e. Allāh Alone) is the Sustainer, and the Giver of security.” And this is called (your confession for the) “Oneness of the Lordship of Allāh,” — *Tauḥīd-ar-Rubūbiyyah*.

Point II: A confession with your heart that: “I testify that none has the right to be worshipped but Allāh Alone.” The word “worship” (i.e. *‘Ibādah*) carries a great number of meanings in the Islamic terminology: it conveys that all kinds of worship are meant for Allāh Alone (and none else, whether it be an angel, Messenger, Prophet ‘Isā (Jesus) – son of Maryam (Mary), ‘Uzair (Ezra), Muḥammad, saint, idol, the sun, the moon and all other kinds of false deities.) So pray to none but Allāh, invoke none but Allāh, ask for help from none (unseen) but Allāh, swear by none but Allāh, offer an animal as sacrifice to none but Allāh,...etc, and that means, — all that Allāh and His Messenger Muḥammad ﷺ order you to do, in the Qur’ān and in the *Sunnah* (legal ways of Prophet Muḥammad ﷺ) you must do, and all that Allāh and His Messenger Muḥammad ﷺ forbid you, you must not do. And this is called (your confession for the) “Oneness of the worship of Allāh”, — *Tauḥīd-al-Ulūhiyyah*. And that you (mankind) worship none but Allāh.

Point III: A confession with your heart that: “O Allāh! I testify that all the best of names and the most perfect qualities with which You have named or qualified Yourself in Your Book (i.e. the Qur’ān) or as Your Prophet Muḥammad ﷺ has named or qualified You, with his statement, I believe that all those (names and qualities) are for You without changing their meanings or neglecting them completely or likening them (giving resemblance) to others.” As Allāh says:

“There is nothing like Him and He is the All-Hearer, the All-Seer.” (V. 42:11).

This holy Verse confirms the quality of hearing and the quality of sight for Allāh without likening them (giving resemblance) to others, and He also says:

“To one whom I have created with Both My Hands,” (V.38:75).

and He also says:

“The Hand of Allāh is over their hands.” (V.48:10).

This confirms two Hands for Allāh, but there is no similarity for them. Similarly Allāh says:

“The Most Gracious (Allāh) rose over (*Istawā*) the (Mighty) Throne (in a manner that suits His Majesty).” (V.20:5).

So He rose over the Throne really in a manner that suits His Majesty. And Allāh is over His Throne over the seventh heaven, as the slave-girl pointed towards the heavens, when Allāh’s Messenger (Muḥammad ﷺ) asked her as to where Allāh is. He comes down over the first (nearest) heaven to us during the last third part of every night and also on the day of ‘Arafah (*Hajj*, i.e. the 9th of Dhul-Hijjah), as mentioned by the Prophet ﷺ, but He is with us by His Knowledge, not by His Personal-Self (*bi-Dhātīhi*). It is not, as some people say that Allāh is present everywhere — here, there, and even inside the breasts of men. He sees and hears all that we do or utter. And this is called (your confession for the) “Oneness of the Names and Qualities of Allāh,” — *Tauḥīd-al-Asmā’ wa-Ṣifāt* and this is the right belief, the belief which was followed by the Messengers of Allāh [from Nūḥ (Noah), Ibrāhīm (Abraham), Mūsā (Moses), Dāwūd (David), Sulaimān (Solomon), ‘Īsā (Jesus) to Muḥammad ﷺ and the Companions of Prophet Muḥammad ﷺ] and the righteous followers of these Messengers ﷺ.

Point IV: A confession with your heart: “O Allāh! I testify that Muḥammad ﷺ is Your Messenger.” That means that none has the right to be followed after Allāh, but the Prophet Muḥammad ﷺ as he is the last of His Messengers. As Allāh says:

“Muḥammad ﷺ is not the father of any man among you, but he is the Messenger of Allāh and the last (end) of the Prophets. And Allāh is Ever All-Aware of everything.” (V.33:40).

“And whatsoever the Messenger (Muḥammad ﷺ) gives you, take it and whatsoever he forbids you, abstain from it,” (V.59:7).

And Allāh says:

“Say (O Muḥammad ﷺ to mankind): ‘If you (really) love Allāh, then follow me (i.e. accept Islamic Monotheism, follow The Qur’ān and The *Sunnah*).’” (V.3:31).

As for others than Muḥammad ﷺ, their statements are to be taken or rejected as to whether these are in accordance with Allāh’s Book (i.e. the Qur’ān) and with the *Sunnah* (legal ways, orders, acts of worship, statements) of the Prophet ﷺ or not. As the Divine revelation has stopped after the death of Prophet Muḥammad ﷺ and it will not resume except at the time of the Descent of ‘Isā (Jesus) — son of Maryam (Mary) and he (i.e. Jesus) will rule with justice according to the Islamic laws, during the last days of the world as it has been mentioned in the authentic *Ḥadīth* (i.e. narration of Prophet Muḥammad ﷺ). (*Ṣaḥīḥ-Al-Bukharī*, Vol. 3, *Ḥadīth* No. 425).

- b. It is essential to utter: *Lā ilāha illallāh, Muḥammad-ur-Rasūl Allāh* (none has the right to be worshipped but Allāh, and Muḥammad ﷺ is the Messenger of Allāh.) As it has come in the statement of the Prophet Muḥammad ﷺ to his uncle Abū Ṭālib at the time of the latter’s death: “O uncle, if you utter it (*Lā ilāha illallāh, Muḥammad-ur-Rasūl Allāh*, none has the right to be worshipped but Allāh, and Muḥammad ﷺ is the Messenger of Allāh), then I shall be able to argue on your behalf before Allāh, on the Day of Resurrection.” Similarly, when Abū Dharr Al-Ghifārī embraced Islam, he went to *Al-Masjid-al-Ḥarām* and he proclaimed it loudly in front of the Quraish infidels until he was beaten severely.
- c. It is essential that the limbs and all the other parts and organs of one’s body testify to it, and this is very important as regards its meaning (i.e., the meaning of *Lā ilāha illallāh Muḥammad Rasūl Allāh* — none has the right to be worshipped but Allāh, and Muḥammad ﷺ is the Messenger of Allāh). So whoever has confessed this (to his Lord), he shall not commit sins like robbing, killing, stealing, illegal sexual intercourse, eating pig meat, drinking alcoholic beverages, taking undue advantage of orphan’s property, cheating in trade, bribery and earning money through illegal means, telling lies, backbiting or otherwise, the limbs and all the other parts and organs of his body will testify against him that he was a liar in his words which he pledged to Allāh. In case he commits the above sins, he should know that it is a sin that obliges him to repent to Allāh, and ask His Forgiveness, as (his) body parts (i.e. skin, private parts, hands, tongue, ears) will testify to the above-mentioned crimes (i.e. actions) against himself on the Day of Resurrection.

And with the confession of this great sentence (i.e. principle) a person enters in the fold of the Islamic religion accordingly, it is essential for him to believe in all the Messengers of Allāh and not to differentiate between them. As it is mentioned in His Book. Allāh says:

“Do then those who disbelieve think that they can take My slaves [i.e. the angels; Allāh’s Messengers; ‘Isā (Jesus), son of Maryam (Mary)] as *Auliya’* (lords, gods, protectors) besides Me? Verily, We have prepared Hell as an entertainment for the disbelievers (in the Oneness of Allāh — Islamic Monotheism).

“Say (O Muḥammad ﷺ): ‘Shall We tell you the greatest losers in respect of (their) deeds?’ “Those whose efforts have been wasted in this life, while they thought they were acquiring good by their deeds! “They are those who deny the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord and the Meeting with Him (in the

Hereafter). So their works are in vain, and on the Day of Resurrection, We shall not give them any weight. “That shall be their recompense, Hell; because they disbelieved and took My *Āyāt* (proofs, evidences, lessons, revelations, etc.) and My Messengers by way of jest and mockery. “Verily! Those who believe (in the Oneness of Allāh — Islamic Monotheism), and do righteous deeds, shall have the Gardens of *Al-Firdaus* (Paradise) for their entertainment wherein they shall dwell (forever). No desire will they have to be removed therefrom. “Say (O Muḥammad ﷺ to mankind): If the sea were ink for (writing) the Words of my Lord, surely the sea would be exhausted, before the Words of my Lord would be finished even if we brought (another sea) like it for its aid”. Say (O Muḥammad ﷺ): I am only a man like you, it has been revealed to me that your *Ilāh* (God) is One *Ilāh* (God, — i.e. Allāh). So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord.” (V. 18:102-110).

This introduction is necessary for anyone who wishes to embrace Islam. After this confession he (or she) should take a bath (i.e. *Ghusl*) and then offer a two *Rak’at* prayer, and act upon the five principles of Islam, as narrated by Ibn ‘Umar رضي الله عنه in *Ṣaḥīḥ Al-Bukharī*, Vol.1 *Ḥadīth* No.7:

Narrated Ibn ‘Umar رضي الله عنه: Allāh’s Messenger ﷺ said: Islam is based on the following five (principles):

1. To testify *Lā ilāha illallāh wa anna Muḥammad-ur-Rasul-Allāh* (none has the right to be worshipped but Allāh and that Muḥammad is The Messenger of Allāh).
2. To perform (*Iqāmat*) *Aṣ-Ṣalāt*⁽¹⁾.
3. To pay *Zakāt*⁽²⁾.
4. To perform *Hajj* (i.e. pilgrimage to Makkah).
5. To observe *Ṣaum* (faṣṭ) during the month of Ramaḍān.

and must believe in the six articles of Faith, i.e. to believe in:

(1) Allāh, (2) His angels, (3) His Messengers, (4) His revealed Books, (5) the Day of Resurrection, and (6) *Al-Qadar* (Divine Preordainments i.e. whatever Allāh has ordained must come to pass)

Important note:

The acceptance of the righteous deeds depends on the following two basic conditions which must be fulfilled:

1. The intentions while doing such deeds must be totally for Allāh’s sake only without any show off or gaining praise or fame, etc.
2. Such a deed must be performed in accordance with the *Sunnah* (legal ways, orders, acts of worship, statements) of Allāh’s Messenger Muḥammad ibn ‘Abdullah, the laṣṭ (end) of all the Prophets and the Messengers عليهم السلام.

1 See the Glossary.

2 See the Glossary.

Polytheism and Disbelief

Ash-Shirk and *Al-Kufr*

Salvation of all mankind from the greatest sin against Allāh

It is essential to mention here some details of the greatest sin which will not be forgiven by Allāh. This unpardonable sin is *Shirk*.

Shirk implies ascribing partners to Allāh or ascribing divine attributes to others besides Allāh and believing that the source of power, harm and blessings comes from others besides Allāh.

Almighty Allāh says:

“Verily, Allāh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills; and whoever sets up partners to Allāh (in worship), has indeed invented a tremendous sin.”(V. 4:48).

Almighty Allāh says:

“Then when the Trumpet is blown, there will be no kinship among them that Day, nor will they ask of one another.

“Then, those whose scales (of good deeds) are heavy, these! they are the successful.

“And those whose scales (of good deeds) are light, they are those who lose their ownelves; in Hell will they abide forever.”

“The Fire will burn their faces, and therein they will grin with displaced lips (disfigured).”

“Were not My Verses (this Qur’ān) recited to you and then you used to deny them?”

They will say: ‘Our Lord! Our wretchedness overcame us, and we were an erring people.

“Our Lord! Bring us out of this. If ever we return (to evil) then indeed we shall be *Zālimūn* (polytheists, oppressors, unjust, and wrongdoers).’

“He (Allāh) will say: ‘Remain you in it with ignominy! And speak you not to Me!’” (V. 23:101-108).

“And whoever invokes (or worships) besides Allāh, any other *ilāh* (god), of whom he has no proof, then his reckoning is only with his Lord. Surely! *Al-Kāfirūn* (the disbelievers in Allāh and in the Oneness of Allāh, polytheists, pagans, idolaters) will not be successful.” (V. 23:117).

Ash-Shirk Polytheism and its various manifestations

Definition: *Shirk* basically is polytheism, i.e., the worship of others along with Allāh. It also implies attributing divine attributes to any other besides Allāh. It particularly implies associating partners in worship with Allāh or believing that the source of power, harm or blessings is from others besides Allāh.

Types: There are three types of *Shirk*, namely:

1. *Ash-Shirk al-Akbar*, i.e. major *Shirk*
2. *Ash-Shirk al-Aṣghar*, i.e. minor *Shirk*
3. *Ash-Shirk al-Khaṭī*, i.e. inconspicuous *Shirk*.

Manifestations:

1. ***Ash-Shirk al-Akbar*** (The major *Shirk*): The major and serious polytheistic form, has four aspects:

(a) ***Shirk ad-Du‘ā’***, i.e. invocation. This aspect implies invoking, supplicating or praying to other deities besides Allāh.

Almighty Allāh says:

“And when they embark on a ship they invoke Allāh, making their Faith pure for Him only, but when He brings them safely to land, behold, they give a share of their worship to others,” (V.29:65).

(b) ***Shirk an-Niyyah wal-Irādah wal-Qaṣd***: This aspect implies intentions, purpose and determination in acts of worship or religious deeds, not for the sake of Allāh but directed towards other deities.

Almighty Allāh says:

“Whosoever desires the life of the world and its glitter, to them We shall pay in full (the wages of) their deeds therein, and they will have no diminution therein. They are those for whom there is nothing in the Hereafter but Fire; and vain are the deeds they did therein. And of no effect is that which they used to do.” (V. 11:15,16).

(c) ***Shirk at-Ṭā‘ah***. This aspect implies rendering obedience to any authority against the Order of Allāh. Almighty Allāh says:

“They (Jews and Christians) took their Rabbis and their monks to be their lords besides Allāh (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allāh), and (they also took as their lord) Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded (in the Torah and the Gospel) to worship none but One *Ilāh* (God i.e., Allāh), *Lā ilāha illā Huwa* (none has the right to be worshipped but He). Glorified is He (far above is He) from having the partners they associate (with Him).” (V.9:31).

Once, while Allāh’s Messenger ﷺ was reciting the above Verse, ‘Adī ibn Hātim said, “O Allāh’s Prophet! They do not worship them (*rabbis* and monks).” Allāh’s Messenger said, “They certainly do. They (i.e. *Rabbis* and monks) made legal things illegal, and illegal things legal, and they (i.e. Jews and Christians) followed them; and by doing so they really worshipped them.” (Narrated by Aḥmad, At-Tirmidhī, and Ibn Jarīr). (*Tafsīr At-Ṭabarī*, Vol.10, Page No. 114).

(d) *Shirk-al-Maḥabbah*: This implies showing the love which is due to Allāh Alone to others than Him.

Almighty Allāh says:

“And of mankind are some who take (for worship) others besides Allāh as rivals (to Allāh). They love them as they love Allāh. But those who believe, love Allāh more (than anything else). If only those who do wrong could see, when they will see the torment, that all power belongs to Allāh and that Allāh is Severe in punishment.” (V. 2:165).

2. ***Ash-Shirk-al-Asghar: Ar-Riyā’*** (The minor *Shirk*, i.e. acts performed to show off). Any act of worship or any religious deed done in order to gain praise, fame or for worldly benefit, falls under this category.

Almighty Allāh says:

“Say (O Muḥammad ﷺ): I am only a man like you, it has been revealed to me that your *Ilāh* (God) is One *Ilāh* (God — i.e. Allāh). So whoever hopes for the meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord.” (V. 18:110).

3. ***Ash-Shirk-al-Khafi*:** (The inconspicuous *Shirk*). This type implies being inwardly dissatisfied with the inevitable condition that has been ordained for one by Allāh; conscientiously lamenting that had you done or not done such and such or had you approached such and such you would have had a better status, etc.

The Noble Prophet Muḥammad ﷺ said:

“*Ash-Shirk-al-Khafi* in the Muslim nation is more inconspicuous than the creeping of a black ant on a black rock in the pitch-darkness of the night.” And this inconspicuous *Shirk* is expiated by saying thrice the following sentences every day: “O Allāh! I take Your refuge from that I should ascribe anything as partner in Your worship, being conscious of that, and I beg Your pardon for that sin which I am not aware of.”

Al-Kufr Disbelief and its various manifestations

Kufr is basically disbelief in any of the articles of Faith in Islam.

The articles of Faith are: to believe in —

1. Allāh,
2. His angels,
3. His Messengers,
4. His revealed Books,
5. The Day of Resurrection, and
6. *Al-Qadar*, Divine Preordainments (i.e. whatever Allāh ﷻ has ordained must come to pass).

There are two aspects of disbelief:

1. **The major disbelief (*Al-Kufr-al-Akbar*):** This aspect excludes one completely from the fold of Islam. There are five types (of this major disbelief):

(a) ***Kufr-at-Takdhīb***. This implies disbelieving the divine truth or denying of any of the articles of Faith.

Almighty Allāh says:

“Then who does more wrong than one who utters a lie against Allāh and denies the truth [this Qur’ān, the Prophet (Muḥammad ﷺ), the Islamic Monotheism] when it comes to him. Is there not in Hell an abode for the disbelievers?” (V. 39:32)

(b) ***Kufr-al-Ibā’ wat-Takabbur ma’at-Taṣḍīq***. This implies rejection and arrogance to submit to Allāh’s Commandments after conviction of their truth.

Almighty Allāh says:

“And (remember) when We said to the angels: ‘Prostrate yourselves before Adam.’ And they prostrated except *Iblīs*, he refused and was proud and was one of the disbelievers (disobedient to Allāh).” (V. 2:34).

(c) ***Kufr-ash-Shakk waḡ-Ẓann***. This implies doubting or lacking of conviction in the six articles of Faith.

Almighty Allāh says:

“And he went into his garden while in a state (of pride and disbelief) unjust to himself. He said: ‘I think not that this will ever perish. And I think not the Hour will ever come, and if indeed I am brought back to my Lord (on the Day of Resurrection) I surely shall find better than this when I return to Him.’ His companion said to him during the talk with him: ‘Do you disbelieve in Him Who created you out of dust (i.e. your father, Adam), then out of *Nutfah* (mixed semen drops of male and female discharge), then fashioned you into a man? But as for my part (I believe) that He is Allāh, my Lord, and none shall I associate as partner with my Lord.’” (V.18:35-38).

(d) *Kufr-al-I'rād*. This implies turning away from the truth knowingly or deviating from the obvious signs which Allāh has revealed.

Almighty Allāh says:

“We created not the heavens and the earth and all that is between them except with truth and for an appointed term. But those who disbelieve turn away from that whereof they are warned.” (V.46:3).

(e) *Kufr-an-Nifāq*. This implies hypocritical disbelief.

Almighty Allāh says:

“They have made their oaths a screen (for their hypocrisy). Thus they hinder (men) from the Path of Allāh. Verily, evil is what they used to do. That is because they believed, then disbelieved, therefore their hearts are sealed, so they understand not.” (V.63:2-3).

2. **The minor disbelief (*Al-Kufr-al-Aṣghar*):** This aspect of disbelief does not exclude one from the fold of Islam. It is also termed *Kufrān-Ni'mah*. This implies disbelief manifesting itself in ungratefulness for Allāh's Blessings or Favours.

Almighty Allāh says:

‘And Allāh puts forward the example of a township (Makkah), that dwelt secure and well-content; its provision coming to it in abundance from every place, but it (its people) denied the Favours of Allāh (with ungratefulness). So Allāh made it taste extreme of hunger (famine) and fear, because of that (evil, i.e. denying Prophet Muḥammad ﷺ) which they (its people) used to do.’ (V.16:112).

An-Nifāq Hypocrisy and its various manifestations

Hypocrisy is of two types, namely:

- (A) Hypocrisy in Belief.
- (B) Hypocrisy in deeds and actions.

(A) Hypocrisy in Belief

There are six aspects of hypocrisy in Belief:

1. To deny the Messenger (Muḥammad ﷺ).
2. To deny some of all that was brought by the Messenger (Muḥammad ﷺ) (e.g. the Qur'ān, the *Sunnah*, laws and principles of Islam).
3. To hate the Messenger (Muḥammad ﷺ).
4. To hate some of that which was brought by the Messenger (Muḥammad ﷺ) e.g. Islamic Monotheism, etc.
5. To feel happy at the disgrace of or the set-back for the religion of Allāh's Messenger (Muḥammad ﷺ).
6. To dislike that the religion of Allāh's Messenger (Islamic Monotheism) becomes victorious (not being pleased at the victory of Islam).

A person having these six types (of hypocrisy) will be in the lowest depths (grade) of the Fire (Hell). (See V. 4: 145).

(B) Hypocrisy in deeds and actions

There are five aspects of hypocrisy in deeds and actions, and their proof is from the statement of Allāh's Messenger ﷺ: The signs of a hypocrite are these:

1. Whenever he speaks, he tells a lie.
2. Whenever he promises, he always breaks it (his promise).
3. If you trust him, he proves to be dishonest (if you keep something as trust with him, he will not return it).
4. And in another narration of the Prophet ﷺ: Whenever he quarrels, he behaves in a very imprudent, evil, insulting manner.
5. Whenever he makes a covenant, he proves himself treacherous.

Jesus and Muḥammad (peace be upon them عَلَيْهِمَا السَّلَامُ) in the Bible and the Qur'ān

Biblical Evidence of Jesus being a servant of God and having no share in divinity

Introduction

All praise is to the One to Whom all Dignity, Honour and Glory are due; the Unique with perfect attributes, Who begets not, nor is He begotten. He has no equal but He is the Almighty, Omnipotent. He sent His Messengers and Prophets to guide humanity towards monotheism; to worship Him Alone, the only One Worthy of worship, and to warn them of the eternal dire consequences of polytheism, associating partners with One Allāh and the worship of creatures.

Peace and Blessings of Allāh be upon all the Prophets and Messengers, especially on Muḥammad, the last of the Prophets, and on all who follow him in righteousness until the Day of Recompense.

Jesus and the Devil in the Bible

In the New Testament of the Bible, in the fourth chapter of the Gospel according to Matthew, the sixth and seventh verses clearly indicate that Jesus is an obedient mortal and God is the Master and Lord according to his saying in the seventh verse:

“It is written again, Thou shalt not tempt the Lord, thy God.”

In this chapter we read that the Devil actually carried the Messiah, and took him from place to place. How can the Devil carry God? Glory be to Allāh; He is above such blasphemy!

Then the Devil orders him to prostrate before him and worship him, even tempting him with worldly possessions. How can the Devil even dare such an audacity with God? When the Devil wanted Jesus to comply with his orders, he (Jesus) replied by saying that it was written (in the previous Books):

“Thou shalt worship the Lord, thy God; And Him only shalt thou serve.”

— Matthew 4:10.

Children of God

Jesus never called himself *Son of God* as far as I know — but he used to call himself the ‘Son of Man’ (Mark 2:10) although he heard himself being called by that name he did not object — as assumed in the Bible — and did not consider the title exclusively for him.

According to the Biblical term in the Old and New Testaments, every God-fearing righteous person is called ‘Son of God’. In Matthew 5:9 we read:

“Blessed are the peace-makers, for they shall be called the children of God.”

In Matthew 5:45 —

“That ye may be children of your Father which is in heaven...”

God the Father

In Matthew 5:48 —

“Be ye therefore perfect, even as your Father which is in heaven is perfect.”

In Matthew 6:1 —

“... otherwise ye have no reward of your Father which is in heaven.”

Matthew 7:21 —

“Not every one that sayeth unto me (Jesus), Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father, which is in heaven.”

N.B. The word ‘Lord’ here was translated as *Rabb* in the Arabic version of the Bible so that people may be convinced that Jesus is God! But if one studies the rest of the verse, one will note that the verse bears testimony to the subservience (to God’s Will) of the Messiah (Jesus). Therefore the correct translation should be:

“Not every one that sayeth to me, O my Master, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven.”

It is obvious from the above readings from the Bible that the term ‘Father’ is used for God in numerous places in the Bible. It is never used exclusively for Jesus.

Matthew 11:25 —

“At that time Jesus answered and said, ‘I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent and has revealed them unto babes.’”

Jesus the Worshipper

Matthew 14:23 —

“And when he had sent the multitudes away, he went up into a mountain apart to pray....”

If Jesus is God or a part of God then why did he pray? In fact, prayer is always from a submitting, needy and dependent one for the Mercy of Almighty Allāh as mentioned in the Qur’ān:

“O mankind! It is you who stand in need of Allāh but Allāh is the Rich (Free of all wants and needs), the Worthy of all praise” (V.35:15).

And in V.19:93 of the Qur’ān:-

“There is none in the heavens and the earth but comes to the Most Gracious (Allāh) as a slave.”

A Biblical story

Matthew 15:22-28 —

“And, behold, a woman of Canaan came out of the same coasts and cried unto him, saying, ‘Have mercy on me, O Lord, thou son of David: my daughter is grievously vexed with a devil.’ But he answered her not a word. And his disciples came and besought him, saying; ‘Send her away, for she crieth after us.’ But he answered and said, ‘I am not sent but unto the lost sheep of the house of Israel.’”

Then came she and worshipped him, saying, ‘Lord, help me.’ But he answered and said, ‘It is not meet to take the children’s bread and to cast it to dogs.’

And she said, ‘Truth, Lord: yet the dogs eat of the crumbs which fall from their masters’ table.’

Then Jesus answered and said unto her, ‘O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.’”

In this story about a woman from Canaan there are noteworthy points:

1. *Lack of mercy and love charged against Jesus (if the incident is reported correctly).*
2. *Degraded discrimination in regard to the uplifting of his tribe and not for the others.*
3. *Tribal pride of descent and prejudice against others and calling them dogs.*
4. *An ignorant polytheist woman debated with him and won him over.*

Jesus: a Prophet of Allāh

Matthew 19:16-17 —

“And behold, one came and said unto him, ‘Good master, what good thing shall I do that I may have eternal life?’ And he said unto him, ‘Why callest thou me good? (There is) none good but one, (i.e.) God, but if thou wilt enter into life, keep the commandments.’”

The above verses note this acknowledgment of his submissiveness (to Allāh’s Will).

Matthew 21:45-46 —

“And when the chief priests and pharisees had heard his parable, they perceived that he spoke of them. But when they sought to lay hands on him, they feared the multitude because they took him for a Prophet.”

Here it is proved that all those who believed in Jesus during his life-time did not believe in him being God or the Son of God or one in the doctrine of Trinity; but they believed in him as being a Prophet only. This is indeed one of the strongest points of evidence against those who believe in the Divinity of Jesus (Incarnation of God) if only they pondered.

Jesus: a servant of Allāh

Matthew 23:8 —

“But be not ye called Rabbi: for one is your master, even Jesus, and all ye are brethren.”

Here it is clearly proved that Jesus was servant of Allāh, and that there is only One Master and He is Allāh. In the Arabic version of the Bible this verse has been translated so that Jesus is meant to be the master whereas the English rendering is nearer the original sense.

Matthew 23:9 —

“And call no man your father upon the earth: for one is your Father which is in heaven.”

From this you will note that fatherhood and sonship is meant to be the relationship between the Lord and His servants: it is meant in a general sense and not specifically for Jesus.

Matthew 24:36 —

“But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.”

This is a definite proof that the Final Hour is unknown to any but Allāh, thus Jesus' knowledge is imperfect like all other men; Allāh Alone is All-Knowing, Omniscient.

Matthew 26:39 —

“And he (Jesus) went a little farther, and fell on his face and prayed, saying, ‘O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as Thou wilt.’”

We note here that the person speaking is unaware of Allāh's Will and realizes the fact that he is a servant of Allāh. He (Allāh) Alone can cause the change.

the Compilation of the Bible

Matthew 27:7-8 —

“And they took counsel and bought with them the potter's field to bury strangers in. Wherefore that field was called the Field of Blood, unto this day.”

From these verses we understand that the Bible (the New Testament) was not written during Jesus' life-time but long after the occurrence of the events described, having been retained in the memory of the people.

Matthew 27:46 —

“And about the ninth hour Jesus cried with a loud voice, saying, ‘Eli, Eli, lama sabachthani? (My God, My God, why hast Thou forsaken me?)”

This is according to their (Christians') assumption that Jesus cried in a loud voice saying the above words while he was being crucified. This is a great insult as such words could only come from unbelievers in Allāh. Further, it is incredible that such words should come out from a Prophet of Allāh because Allāh never breaks His Promise and His Prophets never complained against His Promise.

Jesus: Preacher of Monotheism (*Tauḥīd*)

In John 17:3 —

“And this is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou has sent.”

In Mark 12:28-30 —

“And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, ‘Which is the first commandment of all?’ And Jesus answered him: ‘The first of all the commandments is; hear O Israel, the Lord thy God is One Lord: and thou shalt love the Lord, thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.’”

In Mark 12:32 —

“And the scribe said unto him, ‘Well, Master, thou hast said the truth: for there is One God; and there is none other but He.’”

In Mark 12:34 —

“...he (Jesus) said unto him, ‘Thou art not far from the kingdom of God...”

In these verses, Jesus (peace be upon him) himself had testified that Allāh is the One God, there is none other than Him, and that whoever believes in His Oneness, he is near the Kingdom of Allāh. Therefore whoever associates partners with Allāh or believes in the Trinity is far away from the Kingdom of Allāh, and whoever is far away from the Kingdom of Allāh he is the enemy of Allāh.

In Matthew 24:36 —

“But of that day and hour knoweth no man, no, not the angels of the heaven, but my Father only.”

A similar text was quoted from Matthew which is exactly as proclaimed by the Qur’ān in that none knows when the Hour will come except Allāh. This establishes the fact that Jesus was subservient to Allāh and that he had no share in Divinity: that he was an incarnation of God, was an innovation by the people of Canaan.

In John 20:16 —

“Jesus said unto her, ‘Mary’. She turned herself, and sayeth unto him, ‘Rabboni’, which is to say, Master, Jesus saith unto her, ‘Touch me not: For I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father and your Father; and to my God and your God.’ Mary Magdalene came and told the disciples that she has seen the Lord, and that He had spoken these things unto her.”

In the above narrative Jesus clearly testified that Allāh is his God and their God, making no difference between him and them in the worship of the One Allāh. Whoever believes that Jesus is God has indeed blasphemed against Allāh and betrayed Jesus and all the Prophets and Messengers of Allāh.

Biblical Prophecy on the Advent of Muḥammad (peace be upon him ﷺ)

John 14:15-16 —

“If you love me, keep my commandments. And I will pray the Father and He shall give you another Comforter that he may abide with you forever.”

Muslim theologians have said that “another Comforter” is Muḥammad, the Messenger of Allāh; and him to “abide forever” means the perpetuity of his laws and way of life (*Sharī‘ah*) and the Book (*Qur’ān*) which was revealed to him.

John 15:26-27 —

“But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: And ye also shall bear witness, because ye have been with me from the beginning.”

John 16:5-8 —

“But now I go my way to Him that sent me and none of you asketh me ‘Whither goest thou?’ But because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and approve righteousness and judgment.”

John 16:12-14 —

“I have yet many things to say unto you, but you cannot bear them now. How be it when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will shew you things to come. He shall glorify me: for he shall receive of mine, and he shall shew it unto you.”

John 16:16 —

“A little while and ye shall not see me: and again a little while, ye shall see me, because I go to the Father.”

Muslim theologians have stated that the person who is described by Jesus to come after him — in the above verses — does not comply with any other person but Muḥammad ﷺ the Messenger of Allāh. This ‘person’ whom Jesus prophesied will come after him is called in the Bible ‘Parqaleeta’ This word was deleted by later interpreters and translators and changed at times to ‘Spirit of Truth’, and at other times, to ‘Comforter’ and sometimes to ‘Holy Spirit’. The original word is Greek and its meaning is ‘one whom people praise exceedingly.’ The sense of the word is applicable to the word ‘Muḥammad’ (in Arabic).

Finality of Proofs on the Fabrication of the story of the cross

(1) The Bible testifies to the fact that Jesus was known among the Jews; he used to preach and deliver sermons in the Temple of Solomon in Jerusalem. It was therefore, unnecessary to hire a Jew for thirty pieces of silver to direct them to him as related in Matthew.

(2) It is related that one of the twelve disciples named Judas Iscariot was hired to direct the Jews to Jesus. They then sentenced him after which Judas was greatly ashamed and dissociated himself from their act and then committed suicide. All this took place within twenty-four hours. The contradictions are obvious.

(3) The clearest proof which alone is sufficient to discredit this story is when the Jews passed the sentence of death against Jesus and intended to get the approval of the governor, Pontius Pilate.

Matthew 27:11-14 —

‘And Jesus stood before the governor: The governor asked him, saying, ‘Art thou the king of the Jews!’ And Jesus said unto him, ‘Thou sayest’: And when he was accused of (by) the chief priests and elders he answered nothing. Then said Pilate unto him, ‘Hearst thou not how many things they witness against thee?’ And he answered him never (to) a word...”

The Christians will interpret the above verse to mean that Jesus wanted to die on the Cross for the redemption of mankind and for the forgiveness of their sins. If so, then why did he ask to turn away that cup from him (i.e. death)? Why did he cry out while on the Cross (as they assume): “O Lord, why hast Thou forsaken me?” How could he have remained silent when the truth was being challenged? He was known for his soul-inspiring sermons challenging the learned Jewish *Rabbis*. No sane person can believe in this. If the story of the Cross is disproved then the very foundation on which Christianity is based, will be demolished.

Muslims believe that Jesus was not crucified by the Jews as revealed in the Holy Qur’ān by Allāh in a crystal clear manner: V. 4:157,158.—

“And because of their saying (in boast): ‘We killed Messiah Jesus, son of Mary, the Messenger of Allāh’; — but they killed him not, nor crucified him, but it appeared so to them [the resemblance of Jesus was put over another man (and they killed that man)], and those who differ therein are full of doubts. They have no (certain) knowledge, they follow nothing but conjecture. For surely, they killed him not (i.e., Jesus, son of Mary). But Allāh raised him (Jesus) up (with his body and soul) unto Himself (and he عَلَيْهِ السَّلَام is in the heavens).. And Allāh is Ever All-Powerful, All-Wise.”

The Jews themselves, together with the entire Christian world, believe that he was crucified. As proofs against their views and to prove the truth of the Muslim verdict through the Bible, I prepared the following set of questions based on the Book of Matthew in the New Testament of the Bible. (Chapters 26 and 27):

(1) Did those who captured Jesus (according to their assumption) know him in person? or did they not know him?

Matthew testifies that they did not know him.

(2) Was it during the day or night that he was captured?

Matthew says — it was during the night.

(3) Who was the one that directed them to him?

Matthew says: He was one of his twelve disciples called Judas Iscariot.

(4) Did he direct them free of charge or for a fixed reward which they specified, for him?

Matthew says: He directed them to him for a fixed reward of thirty pieces of silver.

(5) What was the condition of Jesus during that night?

Matthew says: He was fearful and prostrated in prayer saying: “O God, if it is possible for You to let this cup pass from me, then let it pass.” It is incredible that such words could come from a believer in God, let alone a Prophet of God, because all believers believe that God has power over all things.

(6) What was the condition of his eleven disciples?

Matthew says: Sleep overcame them that night together with their teacher (according to their assumption) out of fear.

(7) Was Jesus contented with their condition?

Matthew says (verses 40-46): He was not satisfied. He used to come to them to wake them up saying: “Watch and pray, that ye enter not into temptation; the spirit indeed is willing but the flesh is weak.” Then he would come again to find them asleep and he would again wake them up and say the same thing. This weakness could not have been spoken of righteous pupils even if they were pupils of an ordinary pious teacher, let alone the disciples of Jesus, son of Mary.

(8) Did they help him when those ruffians captured him?

Matthew says: They forsook him and fled.

(9) Did Jesus have confidence in his disciples that night?

Matthew says: Jesus informed them that they will all forsake him. Then Jesus said unto them: “Verily I say unto thee that this night before the cock crows, thou shall deny me — thrice.” Peter said unto him, “Although I should die with thee, yet will I not deny thee.” Likewise also said all the disciples. And so it happened.

(10) How did those ruffians capture him?

Matthew says: They came to him with swords and staves after they were directed to him by a Jew, then they captured him as described in verse 57:

“And they that had laid hold on Jesus, led him away to Caiaphas the high priest, where the elders were assembled.”

There they passed the sentence of death on him. The ruffians then took him away, spat on his face and struck him with their hands after which they stripped him of his clothes and clad him in scarlet robes, then placed a crown of thorns on his head and took him about, teasing and mocking him. They said to him: ‘You are the king of Israel according to your claim.’ They severely degraded him.

(11) Who finally decided to pass the death sentence against him?

Matthew says: He was Pontius Pilate, who was at that time the governor of Palestine.

(12) When the ruffians brought that man before the governor and informed him that the priest of the Jews passed the sentence of death by crucifixion according to their law (Torah), did he believe in them without investigation?

Matthew says: He did not believe them but asked that man: "Is it true what they have said?" He remained silent. The question was repeated and he continued to remain silent. He remained silent in view of the truth; it was essential for him even if he was not a Prophet to clarify the truth and deny the false accusation of the Jews. The governor's wife went to the governor and she said to him: "Have thou nothing to do with that just man? for I have suffered many things this day in a dream because of him."

The Bible states that Jesus delivered lengthy speeches to the Jews rebuking and warning them which amounted to defaming them. Then why was he silent that day? The governor's intention for asking him was to stand for the truth.

(13) How was he crucified according to their assumption?

Matthew says: They crucified him between two thieves both of whom abused him by saying to him, "If you are truthful then save yourself."

(14) This was a great calamity. What did he say while on the cross (according to their assumption)?

Matthew says (27:46):

Jesus cried with a loud voice, saying, "Eli, Eli, Iama sabachthani? (that is to say,) my God, my God, why hast Thou forsaken me?"

This is a blatant declaration of disbelief according to all theological authorities. Whoever relates it to a Prophet is a disbeliever according to the revealed religions.

Almighty Allāh, in the Qur'ān warns, the Jews and the Christians against their blasphemy; that Jesus is an incarnation of God (Allāh) or the son of God (Allāh) or in rejecting him totally; and that they must believe in him as a Messenger of Allāh only:

"And there is none of the people of the Scripture (Jews and Christians) but must believe in him (Jesus, son of Mary, as only a Messenger of Allāh and a human being) before his (Jesus ﷺ or a Jew's or a Christian's) death (at the time of the appearance of the angel of death). And on the Day of Resurrection, he (Jesus) will be a witness against them." (V.4:159).

Appendix III

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Printing Complex in Madinah Munawwarah
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the best reward for his ceaseless effort to disseminate
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And it is Allāh Who bestows success.



حَقُوقُ الطَّبَعِ مَحْفُوظَةٌ
لِمَجْمَعِ الْمَلِكِ فِيهَا لَطَائِفُ الْعِلْمِ وَالْحِكْمَةِ وَالشَّرِيفِ

ص.ب ٦٢٦٢ - المدينة المنورة
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With the help and
guidance of Allāh, the
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Meanings of the Noble Qur'ān was
accomplished at King Fahd Glorious
Qur'ān Printing Complex, Madinah
Munawwarah, under the supervision
of the Ministry of Islamic Affairs,
Da'wah and Guidance of the
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ح) مجمع الملك فهد لطباعة المصحف الشريف، ١٤٤١هـ
فهرسة مكتبة الملك فهد الوطنية أثناء النشر

مجمع الملك فهد لطباعة المصحف الشريف
ترجمة معاني القرآن الكريم إلى اللغة الإنجليزية. / مجمع
الملك فهد لطباعة المصحف الشريف - المدينة المنورة، ١٤٤١هـ

١٢٣٢ ص ؛ ١٣,٥ × ١٩,٣ سم

ردمك: ٩٧٨-٦٠٣-٨١٨٧-٩٢-٠

١- القرآن - ترجمة - اللغة الإنجليزية أ. العنوان
ديوي ٢٢١,٤٢ ١٤٤١/٢١٢٣

رقم الإيداع: ١٤٤١/٢١٢٣

ردمك: ٩٧٨-٦٠٣-٨١٨٧-٩٢-٠

